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 impersonal 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.
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.

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".

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

The purusa-avatar 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.

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

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.

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

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.

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).

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.

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

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

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

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.

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

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.*

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

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

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 from 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 his 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 Rtabha. 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 Kumāras 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 Śiva destroyed Dakṣa's yajna, the Lord appeared in a eight-armed
form to please Śiva and accept the ghee offered by Bhrigu. 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 Śamvatsara's
son enjoyed with the Yaminī, the Lord descended in the form of Kama 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 Śvarocisa-manvantara the Lord was born as Vibhu, the son of the
brāhmaṇa Vedaśiṃa and Tusiṭa-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 Raksasas.
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
brāhmaṇas. Requested by her, the unlimited Lord revealed the spiritual world to
the goddess of fortune.
24 In the sixth manvantara the Lord appeared as Ajīta, the son of the
brāhmaṇa Vairaja. Seeing the demigods broken by a brāhmaṇa'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 Dhanvāntari, 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
Dhanvāntari. 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 Yamana. 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 Akruta 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 brahmans. 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 Bhumapurusa.

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 us, 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-yoga 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 brahmans 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.
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.

During the tenth manvantara the Lord will appear in Visuci's home as Visvakaksha. 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.

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.

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.

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.

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

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.

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.

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.

**Patāla Three Avatāra-bhedā-kathana**

*Description of Different Kinds of Incarnations*

**Text 1**

śrī-nārada uvāca

kathitā bhagavan viṣnor
   avatāra mahātmanah
   sampūrṇāṁśa-kalā-bhedair
bhāvanīyās tvayā prabho

śrī-nāradah uvāca-Śrī Nārada said; kathitā-said; bhagavan-O Lord; visnoh-of Lord Viṣṇu; avatārā-incarnations; mahātmanah-of the great hearted one; sampūrṇa-full; aṁśa-part; kalā-and parts of a part; bhedaih—with distinctions; bhāvanīyāh-should be meditated; tvaya-by you; prabhah-O lord.

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

Text 2

nirvikalpasya kṛṣṇasya
brahmanāḥ paramātmanāḥ
katham aṁśa-kalā-bhoga
etad vānaya no vibho

nirvikalpasya-only; kṛṣṇasya-of Lord Krṣṇa; brahmanah-of Brahman; paramātmanah-of the Supersoul; katham-how?; aṁśa-kalā-bhogah-part and parts of a part; etat-that; vānaya-please describe; naḥ-to us; vibhaḥ-O Lord.

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

Text 3

śrī-śiva uvāca

satyam uktam tvayā brahman
kṛṣṇasya jagad-ātmanah
avatāreṣu sarveṣu
bhedād aṁśa-kalā svataḥ

śrī-śivah uvāca-Śrī Śiva said; satyam-truth; uktam-said; tvayā-by you; brahman-O brāhmaṇa; kṛṣṇasya-of Lord Krṣṇa; jagat-of the universes; ātmanah-the Supersoul; avatāresu-in the incarnations; sarvesu-all; bhedāt-from differences; aṁśa-kalā-parts and parts of a part; svatāḥ-personally.

Śrī Śiva said: O brāhmaṇa, you have spoken the truth. All the incarnations of Lord Krṣṇa and His Paramātmā expansion are divided into aṁśa (parts) and kalā (parts of a part).
Text 4

na varnayanti nipuṇā
   jñāṇino bhagavat-parāḥ
avikārād acyutāc ca
   nirbhedād brahma-rūpinaḥ

   na-not; varnayanti-describe; nipuṇā-the wise; jñāṇinah-philosophers; bhagavat-parāḥ-who are devoted to the Lord; avikārāt-because of being changeless; acyutāt-because of being eternal; ca-and; nirbhedāt-because of not having any divisions; brahma-rūpinaḥ-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
   pūrṇāmsāṁsaṁudarśanāt
pūrṇam amśa-kalā-bhāgam
   vadanti jagad-īśituh

   kintu-however; jñāna-prabhāv-ādeḥ-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-īśituh-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
   jñāṇa-virya-gaṇādayaḥ
tathāpi kāryataḥ kecid
   drṣyante na hi sarvataḥ

   santi-are; yadyapi-although; sarvatra-everywhere; jñāṇa-knowledge; virya-power; guna-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-dharmās ca
vairāgyaṁ śrīr yaśas tathā
esāṁ sandarśanāt sākṣāt
pūrṇo vidvadbhir ucyate

aiśvarya-mystic power; jñāna-knowledge; dharmā-religion; ca-and; vairāgyam-renunciation; śrīr-wealth; yaśah-fame; tathā-so; esām-of them; sandarśanāt-from seeing; sākṣāt-directly; pūrṇaḥ-full; vidvadbhih-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

eteśām api bhāgānām
alpa-darśanam asau
vibhāty amśa-kalā-bheda
bhagavān bhāga-bheda-dhrk

eteśām-of them; api-also; bhāgānām-parts; alpa-less; alpa-and less; darśanam-from the sight; asau-He; vibhāti-is manifested; amśa-parts; kalā-and parts of a part; bhedah-divison; bhagavān-the Supreme Personality of Godhead; bhāga-bhedā-dhrk-having various divisions.

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

Text 9

amśas turiyo bhāgah syāt
kalā tu śodaśi-matā
sata-bhāgo vibhūtiś ca
   varnyate kavibhih prthak

   amśā-a partial incarnation; turiyah-a fourth; bhāgah-part; syāt-is; kalā-a sub-
   partial; tu-indeed; śodaśi-matā-a sixteenth; sata-a hundredth; bhāgah-part;
   vibhūtiḥ-an opulence; ca-and; varnyate-is said; kavibhih-by the wise; prthak-
   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 śriyāḥ
   yaśaśā ca prthag bhedam
   mattah śrṇu dvijottama

   atah-from this; jñānasya-of knowledge; dharmasya-of piety; vairāgya-of
   renunciation; aśvaryayoh--of mystic power; śriyāḥ-of wealth; yaśaśāḥ-of fame; ca-
   and; prthag-variably; bhedam-difference; mattah-from me; śrṇu-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 gatāgati
   esām jñānām vadantya āṅga
       jñānam śaḍ-vidham uttamam

   utpatti-in creation; pralayau-destruction; ca-and; eva-indeed; vidyā-knowledge;
   avidye-and ignorance; gata-going (to the material world); āgati-returning (to the
   spiritual world); esām-of them; jñānam-knowledge; vadanti-say; āṅga-O pious one;
   jñānam-knowledge; śaḍ-vidham-six kinds; uttamaṃ-transcendental.

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

Text 12

satyama śaucam dayā maunam
dharmaś catur-vidhaḥ smṛtaḥ

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

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

Text 13

amāno vyatirekaḥ ca
aindriyas tu vaśi-kṛtaḥ
evam catur-vidho bhadra
vairāgyaḥ samudahṛtaḥ

amānah-humility; vyatirekah-giving honor to others; ca-and; aindriyah-
renunciation of sense-happiness; tu-indeed; vaśi-kṛtaḥ-self-control; evam-thus;
catuh-four; vidhah-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

animā lághimā caiva
mahimā tad-anantaram
prākāmyaṁ caiva prāptiś ca
iśita vaśitā tathā
kāmasyāvasitā hy ete
aśtaśvaryaḥ prakīrtitāḥ

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

spiritual world).
The eight mystic powers are: 1. becoming very small (animā), 2. becoming very light and thus able to fly here and there (laghīmā), 3. becoming very large (mahīmā), 4. having one's desires always fulfilled (prākāmya), 5. being able to get anything (prāptī), 6. becoming very powerful (iśītā), 7. bringing others under one's control (vaśītā), and 8. being able to contradict the laws of material nature and thus do any impossible thing (kāmāvasāyītā).

Text 15

bhrtyāmātya-suhrd-bandhu-
putra-pautra-kalatrakāḥ
vaso-bhūṣana-kośas ca
sainikā caturangini
gatvā bhūr astra-sastre ca
durgādyahā śriyā iiritāḥ

bhrtya-servants; āmātya-counselors; suhrt-friends; bandhu-relatives; putra-children; pautra-grandchildren; kalatrakāḥ-wives; vasaḥ-garments; bhūṣana-ornaments; kośah-treasuries filled with valuables; ca-and; sainikā-army; caturangini-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; śriyā-wealth; iiritāh-is said.

Wealth is said to be the possession of servants, counselors, friends, relatives, children, grandchildren, wives, garments, ornaments, treasuries 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 pumso bhavati
karmato guṇatas tathā

yaśah-fame; tu-indeed; pumsah-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
srsti-sthitii-layatmakam
tathā lilāvatārānām
caritam paramādbhutam

karma-deeds; catur-vidham-four kinds; proktam-said; srsti-creation; sthiti-maintenance; laya-destruction; ātmakam-nature; tathā-so; lilā-pastime; avatārānām-incarnations; caritam-actions; parama-supremely; adbhutam-wonderful.

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

Text 18

gunāny aparimeyāni
kiritāni maniśibhih
tathāpy aham dvi-śaṭhim te
varṇayāmy anupūrvaśaḥ

gunāni-virtues; aparimeyāni-countless; kiritāni-said; maniśibhih-by the wise; tathāpi-still; aham-I; dvi-śaṭhim-62; te-to you; varnayāmi-will describe; anupūrvaśaḥ-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

brahmānyaś ca śaranyaś ca
bhaktā-vātisalyam eva ca
dāṛtvam satyā-sandhātvam
vikrantatvam niyamyatā

brahmānyaḥ-the Deity of the brāhmans; ca-and; śaranyaḥ-the shelter; ca-asnd; bhaktā-vātisalyam-the lover of the devotees; eva-indeed; ca-and; dāṛtvam-the giver; satyā-sandhātvam-truthfulness; vikrantatvam-strength; niyamyatā-self-control.

The Lord's virtues are: 1. love for the brāhmans (brahmāya), 2. being the shelter of the surrendered souls (śaranya), 3. love for the devotees (bhakta-
vātsalya), 4. generosity (dātrtvā), 5. truthfulness (satya-sandhātvā), 6. great strength (vikrantatvā), 7. self-control (niyamayā), . . .

Text 20

durjayatvam duhsāratvam
   niṣeyatvam sahiṣnutā
aksobhyatvam svatantratvam
   nairapeksyam sva-sauṣṭhavam

   durjayatvam-invictibility; duhsāratvam-freedom from being hurt; niṣeyatvam-being the object of service; sahiṣnutā-tolerance; aksobhyatvam-being unagitated; svatantratvam-independence; nairapeksyam-being aloof from matter; sva-sauṣṭhavam-being the best.

   . . . 8. invictibility (durjayatva), 9. being free from becoming hurt (duhsāratva), 10. being the proper object of service (niṣeyatvata), 11. tolerance (sahisnutā), 12. peacefulness (aksobhyatva), 13. independence (svatantratva), 14. being aloof from material things (nairapeksya), 15. being the best (sva-sauṣṭhava), . . .

Text 21

śauryam audaryam āstikyam
   sthairyam dhairyam prasannatā
gambhiryam praśrayah śīlām
   prágalbhīyam rtu-mangalam

   śauryam-heroism; audaryam-magnanimity; āstikyam-religiousness; sthairyam-steadiness; dhairyam-peace of mind; prasannatā-cheerfulness; gambhiryam-depth; praśrayah-humility; śīlām-good character; prágalbhīyam-boldness; rtu-honesty; mangalam-auspiciousness.


Text 22

samo damo bālam dákṣyayām
   kṣemāṁ harṣo 'nahaṅkrīthih
santoṣa ārjavāṁ sāmyāṁ
mano-bhāgyam śrutam sukham

samah-control of the mind; damah-control of the senses; balam-prowess; daksyam-expertise; kṣemam-well-being; harṣah-joyfulness; anahankṛtiḥ-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 (anahankṛti), 35. satisfaction (santoṣa), 36. righteousness (ārjavam), 37. being equal to all (sāmya), 38. being cheerful at heart (mano-bhāgya), 39. scholarship (śruta), 40. happiness (sukha), . . .

Text 23

tyāgo 'bhayaṁ pāvanaṁ ca
tejah kauśalam āśrayah
dhṛtiḥ kṣamā smṛtir lajja
sradhā maitri dayonnatiḥ
tyāgah-renunciation; abhayam-fearlessness; pāvana-purity; ca-and; tejah-prowess; kauśalam-cleverness; āśrayah-being a shelter; dhṛtiḥ-patience; kṣamā-tolerance; smṛtih-memory; lajjā-shyness; sradhā-faith; maitri-friendship; dayā-mercy; unnatīh-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 (sradhā), 52. friendliness (maitri), 53. compassion (dayā), 54. dignity (unnatī), . . .

Text 24

śāntiḥ puṣṭiḥ suvāk śuddhir
buddhir vidyā sva-rakṣatā
ete te bhaga-bhedas tu
kathitāḥ hi anupūrvaśaḥ

śāntiḥ-peace; puṣṭiḥ-nourishment; suvāk-eloquence; śuddhiḥ-purity; buddhiḥ-intelligence; vidyā-knowledge; sva-rakṣatā-protection; ete-these; te-to you; bhaga-bhedah-types; tu-indeed; kathitā-spoken; hiindeed; anupūrvaśah-one after the
other.

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

Text 25

esāṁ prakāśo yatrāsit
sa pūrnah parikirtitah
amsa-prakāśad amsah syāt
kalāyās tu kalā smṛtāh

esām-of them; prakāśah-manifestation; yatra-where; āsīt-is; sa-He; pūrnah-full; parikirtitah-is said; amsa-prakāśāt-from a partial manifestation; amsah-partial incarnation; syāt-is; kalāyāh-of a lesser part; tu-indeed; kalā-sub-partial; smṛtāh-is considered.

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

Text 26

vibhūtes tu vibhūtiḥ syād
esa bheda na hi svatah
nirvikalpasya satyasya
para-brahma-svarūpinah
nārāyanasya śuddhasya
śrī-krṣṇasya mahātamanah

vibhūteḥ-of potency; tu-indeed; vibhūtih-potency; syāt-is; esa-this; bhedā-distinction; na-not; hi-indeed; svatah-independently; nirvikalpasya satyasya para-brahma-svarūpinah-of the independent Supreme Personality of Godhead; nārāyanasya-Lord Nārāyana; śuddhasya-pure; śrī- krṣṇasya-of Lord Kṛṣṇa; mahātamanah-the Supreme.

An incarnation that manifests these qualities in still lesser part is considered a potency (vibhūtī) 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

yatah kṛṣṇāvatāreṇa
  bhāga-bhedāḥ prthak prthak
sandarśitāḥ prthak kārye
  tasmāt sampūrṇa ucyate

yatah-from which; kṛṣṇāvatāreṇa-by the incarnation of Śrī Śiva said Kṛṣṇa; bhāga-bhedāḥ-opulences; prthak-one; prthak-after another; sandarśitāḥ-displayed; prthak-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 yatah
darśitā bhaga-bhedā vai
  tasmād amśāḥ prakīrtitāḥ

hayagrīva-with Hayagrīva; ādi-beginning; avatāre-in the incarnations; tasmāt-from Him; alpa-tarā-less; yatah-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 narakeśari
manvantarāvatārāś ca
  yajñādyā hayaśīrṣavān

yatah-from which; rāmah-Rāma; matsya-Matsya; kūrma-Kūrma; varāha-Varāha;
naraṅeśarī-Nṛsimha; manvantarāvatārāḥ-the manvantara incarnations; ca-and;
yajña-with Lord yajña; ādyāh-beginning; hayaśīrṣavān-Hayagrīva.

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

Text 30

tathā śuklādayo hy āvir-
bhāvā ṛṣabha ātmavān
nara-nārāyano dattāh
kalau ca buddha-kalkinau

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

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

Text 31

jñāna-karma-prabhāvādyair
aṁśā viśnoḥ prakīrtitāh
arjune tu nārāveśaḥ
krṣṇo nārāyaṇaḥ svayam

jñāna-knowledge; karma-activities; prabhāva-powers; ādyāh-beginning with;
aṁśa-parts; viśnoh-of Lord Viśṇu; prakīrtitāḥ-are said; arjune-in Arjuna; tu-
indeed; nara-Nara; āveśa-entrance; krṣṇa-Krṣṇa; nārāyaṇah-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 Rṣi entered Arjuna, and
therefore Arjuna is an āveśa incarnation of Nara Rṣi. Lord Krṣṇa, however, is the
original Supreme Personality of Godhead Himself.

Text 32

kumāra-nārada-vyāsā
brahmaraṭādayah kalāh
jñānāṁśa-yuktāḥ śri-visnor
avatāra mahātmānaḥ

kumāra-nārada-vyāsā-the four Kumaras, Nara, and Vyasa; brahmatātādayaḥ-
Sukadeva and others; kalā-sub-partial incarnations; jñānāṁśa-yuktāḥ-with only a
part of the knowledge; śri-viṣṇoh-of Lord Viṣṇu; avatāra-incarnations;
mahātmānaḥ-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

gayah prthuś ca bharataḥ
śaktī-yuktāḥ kalā matāḥ
guṇāvatārā brahmādyās
tad-amśā ye vibhūtayah

gayah-Gaya; prthuḥ-Prthu; ca-and; bharataḥ-Bharata; śaktī-yuktāḥ-endowed
with potency; kalā-parts; matāḥ-considered; guṇāvatārā-incarnations of the modes
of nature; brahmādyās-beginning with Brahmā; tad-amśā-parts of them; ye-who;
vibhūtayah-potencies.

Gaya, Prthu, and Bharata are sub-partial (kalā) incarnations endowed with
specific potencies (śaktī). 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 vipreṇḍra
bhāga-bheda-pradarsanāt

eṣa-this; mayā-by me; te-to you; kathitāḥ-spoken; sampūrṇa-full; amśa-partial;
kalā-sub-partial; bhidā-divisions; kārya-actions; anurūpā-according to; vipreṇḍrā-O
king of the brāhmaṇas; bhāga-bheda-pradarsanāt according 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 (amśa) 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-kräṣṇasya ca sattama
nārāyaṇasya vā saumya
hy avatāri-svarūpinah

na-not; brahmaṇaḥ-of Brahman; bhidā-divisions; vipra-O brahmaṇa; śrī-
kräṣṇasya-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; svarūpiṇaḥ-having the forms.

O brahmaṇa, 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

avitāri-svarūpaṁ me
varnayasya sadaśiva
kim brahma paramam sāksat
kim vā nārāyaṇo vibhuḥ

śrī-nāradah uvāca-Śrī Nārada said; avitāri-svarūpaṁ-the source of the
incarnations; me-to me; varnayasya-describe; sadaśiva-O Śiva; kim-whether;
obrama-Brahman; paramam-the highest; sāksat-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-lokeśaḥ
śrī-kṛṣṇah puruṣottamaḥ
kim eka-tattvam eteśām
   athavā kim prthak prthak

   kim-whether?; vā-or; vaikunṭha-lokeśah-the master of Vaikunṭha; śri-krṣṇah-Śrī Kṛṣṇa; purusottamah-the Supreme Person; kim-whether?; eka-tattvam-one truth; eteśām-of them; athavā-or; kim-whether; prthak prthak-different.

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

Text 38
śrī-śiva uvāca
śṛṇu tat paramam guhyam
   brahma-dāyāda sattama
   avatāri-svarūpaṁ me
   yathāvarṇayato 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-svarūpaṁ-the nature of the original source of the incarnations; me-from me; yathā-as; āvarṇayato-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-krṣṇa-brahma-purusāih
   samjñābhīr giyate prthak

   ekam-one; eva-indeed; param-supreme; tattvam-truth; avatāri-sanātanam-the eternal; origin of the incarnations; śrī-krṣṇa-brahma-purusāih-as Śrī Kṛṣṇa, Brahman, and the puruṣa incarnation; samjñābhīḥ-by the names; giyate-is sung; prthak-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
   mandalasyāprthak sthitih
tathā śrī-krṣṇadevasya
   brahmaṇaḥ puruṣasya ca

yathā-as; bhānoḥ-of the sun; prakāśasya-manifestation; mandalasya-of the
circle; āprthak-not specific; sthitih-situated; tathā-so; śrī-krṣṇadevasya-of Śrī
Kṛṣṇa; brahmaṇaḥ-of Brahmaṇ; 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 vilakṣanāḥ
śrī-krṣṇākhyam param dhāma
   paramānandam uttānam
vaikunṭhaloka-nilayam
   sūḍḍha-sattvātmā-vigraham
vadanti śāśvatam satyam
   sva-bhakta-gana-sevitam

atah-therefore; sātvata-tantra-jñā-they who understand the Satvata Tantra;
bhakti-niṣṭhā-who have faith in devotional service; vilakṣanāḥ-great souls; śrī-
krṣṇākhyam-named Śrī Kṛṣṇa; param-the Supreme; dhāma-abode; paramānandam-
full of bliss; uttānam-the highest; vaikunṭhaloka-nilayam-the abode of Vaikuṇṭha;
sūḍḍha-sattvātmā-vigraham-His form made of pure goodness; vadanti-say;
śāśvatam-eternal; satyam-truth; sva-bhakta-gana-sevitamserved 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
vedântino jñâna-nîsthâ
jñâna-śâstrânusâratah
vadanti brahma paramam
prakâśâtmakam avyayam

vedântinah-the students of Vedânta; jñâna-nîsthâ-who have faith in sepculative
knowledge; jñâna-śâstra-the scriptures of speculative knowledge; anusâratah-
following; vadanti-say; brahma-Brahman; paramam-supreme; prakâśâtmakam-
manifested; avyayam- eternal.

The students of Vedânta, 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

apâni-pâda-nayana-
 śrotra-tvag-ghrâna-vigraham
sarva-sâktyâyutam tejo-
 mayam vân-manasâpadam

apâni-without hands; pâda-feet; nayana-eyes; śrotra-ears; tvag-sense of touch;
ghrâna-nose; vigraham-form; sarva-sâktyâyutam-endowed with all powers; tejo-
mayam-glorious; vân-manasâpadam-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

ânanda-mâtram samâuddham
 cid-vyaktam sarva-kâraṇam

ânanda-mâtram-is only bliss; samâuddham-pure; cid-vyaktam-knowledge;
sarva-kâraṇam-the cause of all.

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

Text 46
hairanyagarbhās traividyā
nārāyaṇam anāmayam
sahasra-sīrasam devaṁ
paramānandam avyayam

hairanyagarbhāḥ-the worshipers of the Supersoul; traividyā-who follow the
tree Vedas; nārāyaṇam-Nārāyaṇa; anāmayam-free from all troubles; sahasra-with
a thousand; sīrasamheads; devaṁ-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 sarveśaṁ
puruṣam prakṛteḥ param
vadanti karma-paramāḥ
sthity-uptatty-anta-bhāvanam

sarvānanda-kāram sāntam
samsārāṛṇava-tārákam

ananta-śaktim-limitless power; sarveśaṁ-the master of all; puruṣam-the person;
prakṛteḥ-matter; param-above; vadanti-say; karma-paramāḥ-devoted to pious
deeds; sthity-uptatty-anta-bhāvanam-the source of creation, maintenance, and
destruction; sarvānanda-kāram-giving all bliss; sāntam-peaceful; samsārāṛṇava-
tārákam-delivering from the ocean of būth 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
destroy 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

ātatatvāc ca mātrtvād
ātma hi paramo hariḥ
ataḥ śri-krṣnadevasya
brahmaṇaḥ puruṣasya ca
vastuto naiva bheda hi
varnyate tair api dvija

ātatavāt—because of being manifested; ca-and; mātṛtvāt—because of being the mother; ātmā—the Supersoul; hi—indeed; paramah—supreme; harih—Lord Hari; atah—therefore; śrī-krṣṇadeva—of Lord Krṣṇa; brahmaṇaḥ—of Brahma; puruṣasya—of the Super-soul; ca—indeed; vastutah—in truth; na—not; eva—indeed; bhedah—difference; hi—indeed; varnyate—is said; tathā-by them; api—even; dvija—O brahmaṇa.

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

Text 50

yathārtho bahudhā bhāti
nānā-karaṇa-vṛtti bhīh
tathā sa bhagavān krṣno
naneva paricaksate

yathārthaḥ—as is needed; bahudhā—in many ways; bhāti—is manifest; nānā—various; karana—of the senses; vṛtti bhīh—by the activities; tathā—so; sa—He; bhagavān—the Supreme Personality of Godhead; krṣṇah—Krṣṇa; nanā—in many ways; iva—as if; paricaksate—is seen.

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

Text 51

ataḥ sarva-matenaḥ
śrī-krṣṇaḥ puruṣottamaḥ
līlā-mānuṣa-rūpena
devaki-jatharam gataḥ

atah—therefore; sarva—of all; matena—by the opinion; api—also; śrī-krṣṇaḥ—Śrī Krṣṇa; puruṣottamaḥ—the Supreme Personality of Godhead; līlā—pastimes; mānuṣa—human; rūpena—form; devaki—of Devaki; jatharam—to the womb; gataḥ—gone.

Therefore all the great sages agree that Śrī Krṣṇa, who entered Devaki's womb
and enjoyed pastimes like those of a human being, is the original Supreme Personality of Godhead.

**Text 52**

*atah sarvāvatārānām  
kāraṇam krṣṇa ucyate  
sṛṣṭy-ādy-aneka-karmāṇi  
darśitāni yatah svatah*

*atah—therefore; sarvāvatārānām—of all incarnations; kāraṇam—the origin; krṣṇa—Śri Kṛṣṇa; ucyate—is said; sṛṣṭi-creation; ādi-beginning; aneka-many; karmāṇi-actions; darśitāni-showed; yatah—from whom; svatah-personally.*

Therefore Lord Kṛṣṇa, 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-lokānām  
ārādhyah puruṣottamah  
mukty-ādy-artham nrloksya  
mānuṣatvam yato gataḥ*

*sah—He; eva—indeed; sarva-lokānām—by all people; ārādhyah—to be worshiped; puruṣottamah—the Supreme Personality of Godhead; mukti—with liberation; ādi-beginning; artham—for the purpose; nrloksya—of the world of human beings; mānuṣatvam—the state of bring like a human being; yatah—because; gatah—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-bhedena nityadā  
bhajanti hy apavargeśam  
paresam tad-akāmyayā*

*atah—therefore; tam—to Him; puruṣā—the people; nityam—always; bhakti-bhedena-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; uttaham-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 trptih śrṇvato me
tava vāg-amṛtam hareh
yasah parama-kalyānam
avatāra-kathāśrayam

śrī-nāradaḥ uvāca-Śrī Nārada said; na-not; asti-is; trptih-satiation; śrṇvatah-hearing; me-of me; tava-of you; vāg-amṛtam-the nectar of words; hareh-of Lord Hari; yasah-the glory; parama-kalyānam-supremely auspicious; avatāra-of the avataras; 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
bhavaniyam sadā nrbihiḥ

tathāpi-still; sāmpratam-now; hi-indeed; etat-thus; śrutvā-hearing; kautūhalam-curiosity; mama-of me; bhakti-of devotional service; bhedam-divisions; bhagavatah-of the Lord; bhavaniyam-may be considered; sadā-always; nrbhiḥ-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 viṣnor
bhakti-bhedam sadāśīva
yaj jñātvā hy aṅjasā viṣnoh
sāmyam yāti janah prabhō

brūhi-tell; me-me; bhagavan-O lord; viṣnoh-of Lord Viṣṇu; bhakti-bhedam-the different kinds of devotional service; sadāśīva-O Sadasiva; yat-which; jñātvā-understanding; hi-indeed; aṅjasā-at once; viṣnoh-of Lord Viṣṇu; sāmyam-the same transcendental position; yāti-attains; janah-a person; prabhō-O lord.

O Lord Sadāśīva, 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-śīva uvāca

sādhu prṣṭham tvayā sādho
param guhyatamam yataḥ
anyasmai na mayā prōtaiṁ
vinā bhāgavatān narāt

śrī-śivah uvāca-Śrī Śiva said; sādhū-well; prṣṭham-asked; tvayā-by you; sādhah-
O saint; param-very; guhyatamam-confidential; yatah-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

yadaiśvocana māṁ krṣno
dhyānāt tuṣṭa-manaḥ vibuh
 tadaiśvāham nisiddho 'smi
 abhaktoktau krpa-lunā

yadā-when; eva-indeed; avocaṁsai; mām-to me; krṣnah-Kṛṣṇa; dhyānāt-from
meditation; tuṣṭa-manaḥ-pleased at heart; vibuh-all-powerful; tadā-then; eva-
indeed; aham-I; nisiddhah-forbidden; asmi-am; abhakta-to non-devotees; utkau--in
speaking; krpa-lunā-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 cāhām tasya pāda-
 pankaje śirasā natah
 babhāsa etad bhagavān
 bhaktān nirdēṣṭum arhasi

tadā-then; ca-and; aham-I; tasya-of Him; pāda-feet; pankaje-lotus; śirasā-with
my head; natah-bowed down; babhāsa-said; etat-this; bhagavān-the Lord; bhaktān-
to the devotees; nirdēṣṭum-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 satām gatiḥ
śrūṃva śiva bhadram te
bhaktān vakṣyāmi sātvatān

tadā-then; prīta-manā—pleased at heart; devah-the Lord; mām-to me; uvāca-said;
satām-of the devotees; gatiḥ-the goal; śrūṃva—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-dhyāṇa-niṣṭhān mat-prāṇān
mad-yaśāḥ-śravaṇotsukān
bhaktān jānīhi me deva
sarva-loka-pranāmakān

mat-on Me; dhyāṇa-meditation; niṣṭhān—devoted; mat-Me; prāṇān—life; mat-My;
yāṣāh-glories; śravana-hearing; utsukān—eager; bhaktān-devotees; jānīhi-know; me-
to Me; deva-O Lord; sarva-all; loka-people; pranāmakān—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**

tebhyah parama-santuṣṭo
bharti-bhedam sa-sādhanam
bravimi śiva te bhaktis
tenaiva samprasidhyati

tebhyah—to them; parama-santuṣṭah—very pleased; bhakti-bhedam—the different
kinds of devotional service; sa-sādhanam—with the ways to attain them; bravimi-I
describe; śiva-O Śiva; 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-kirtana-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; kirtana-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-rāmānām
   kāma ity agamat prathām
ekaiva bhaktih śri-visnoh
prītir ity ucyate budhaih
nirgunatvād akhandatvād
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-
viṣṇoḥ-of Śrī Viṣṇu; prītīh-love; iti-thus; ucyate-is said; budhaih-by the wise;
nirgunatvāt-because of being free from the modes of nature; akhandatvāt-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-lilā-
bhedaih sa tri-vidhā matā
tān śrṇusvānupūrvena
mattah sva-vihiṭo dvīja

kintu-however; jñāna-knowledge; kriyā-work; lilā-pastimes; bhedaih-with
differences; sa-that; tri-vidhā-three kinds; matā-considered; tān-them; śrṇusva-
please hear; anupūrvena-following; mattah-from me; sva-vihiṭah-placed; dvīja-O
brāhmaṇa.

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

Text 14 Jñāna Devotional Service

sarvāntaryāmini harau
mano-gatir avicyutā
sa nirguna 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; nirguna-beyond the modes;
jñānamayī-knsisting 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

sarvendriyānām sarveśe
   viśnau gatir anuttamā
svabhavikī bhagavatī
   karma jā muktī-helini

sarvendriyānām-of all the senses; sarveśe-the Lord of all; viśnau-Lord Viṣṇu; gatih-the goal; anuttamā-without peer; svabhavikī-natural; bhagavatī-of the devotees; karma jā-born of work; muktī-impersonal liberation; helini-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-śrutacāre
   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

tāsāṁ sådhanā-sāmagrīṁ
kramataḥ śrṇu sattama
yam āśritya samāpnoti
jano bhaktim janārdane

tāsām-of them; sādhana-sāmagrīm-the means of attainment; kramataḥ-one by one; śrṇu-please hear; sattama-O best of the devotees; yam-which; āśritya-taking shelter; samāpnoti-attains; janaḥ-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-svā-dharmena
vāsudevārpaṇena ca
hīṁsā-rahita-yogena
bhagavat-pratimādiṣu

śruti-drṣṭi-sparṣa-pūjā-
stuti-pratyabhinandanaih
viyogena
sva-guroḥ paricaryayā
nivṛtti-śāstra-śravanair
uttameṣu kṣamādibhiḥ
sameṣu mitra-bhāvena
dīneṣu dayaya tathā

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

svānurūpa-according to one's nature; svā-dharmena-according to one's occupational duty; vāsudeva-to Lord Kṛṣṇa; arpaṇena-by offering; ca-and; hīṁsā-violence; rahita-without; yogena-in connection; bhagavat-of the Supreme Personality of Godhead; pratimā-the Deity; adīṣu-beginning with; śruti-hearing; drṣṭi-seeing; sparṣa-touching; pūjā-worship; stuti-prayers; pratyabhinandanaih-by obeisances; visayānām-of the sense objects; viyogena-by detachment; sva-guroḥ-of one's own spiritual master; paricaryayā-by service; nivṛtti-of renunciation; śāstra-scriptures; śravanaiḥ-by hearing; uttameṣu-in the best; kṣamā-tolerance; adībhīḥ-beginning with; sameṣu-equality; mitra-bhāvena-thinking as a friend; dīneṣu-to the porr; dayaya-with compassion; tathā-so; bhagavat-of the Supreme Personality of
Godhead; mūrti-on the form; abhidhyānaih-with meditation; yaśasām-of the glories; śruti-from hearing; kīrtanāt-and glorifying; bhūtesu-to the living entities; bhagavat-of the Supreme Personality of Godhead; drṣṭyā-by the sight; nirgūnā-beyond the modes of nature; bhaktiḥ-devotional service; ucye-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 (nirgūna-bhakti).

Text 22

labdhvā tam nirgūnam bhaktim
muktiṁ cāpi na mānyate
muktiḥ saivety abhihitā
bhagavad-bḥāva-kārīṇī

labdhvā-attaining; tam-that; nirgūnām—beyond the modes of nature; bhaktim-devotional service; muktiṁ—liberation; ca-and; api—even; na-not; mānyate-is honored; muktiḥ—impersonal liberation; sa—that; eva—indeed; iti—thus; abhihitā-called; bhagavad-bḥāva-kārīṇī—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

preṁnas tu prathamāvasthā
bhāva ity abhidhiyate
sāttvikah sv-alpa-mātrāḥ syur
atrāśru-pulakādayāḥ

preṁnah-of love; tu—indeed; prathamam—first; avasthā-stage; bhāva—bhava; iti—thus; abhidhiyate—is called; sāttvikah—sattvika; sv-alpa-mātrāḥ—sloght; syuh—is; atrathere; aśru—tears; pulaka-bodily hairs standing erect; ādayāḥ—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 bhāgavati-bhakteh
sādhanam śrnu sattama
yat sarva-yatnatah kāryam
puruṣena maniśnā
dha-then; bhāgavati-bhakteh-of devotional service; sādhanam-the means of attaining; śrnu-please hear; sattama-O best of the saintly; yat-what; sarva-all; yatnatah-with effort; kāryam-should be done; puruṣena-by a person; maniśnā-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-paraih
yathā-kāryam sva-karanair
bhagavat-pāda-sevanam
śrī-guroh-of the spiritual master; upadeśena-by the instruction; bhagavad-bhakti-tat-paraih-intently serving the Lord; yathā-kāryam-as should be done; svakāranair-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 nāmnāṁ
karnābhyāṁ karmanāṁ śrutīṁ
hastābhyaṁ bhagavad-deha-
pratimādiṣu sevanam
vācoccāro harer nāmnāṁ karmanāṁ śrutīṁ hastābhyaṁ bhagavad-deha-pratimādiṣu sevanam
vācā-with hsi voice; uccārah-aloud; hareh-of Lord Hari; nāmnām-of the holy names; karnābhyaṁ-with ears; karmanām-of the deeds; śrutiḥ-hearing; hastābhyaṁ-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

jihvāyā bhagavad-datta-
naivedyāharanaṁ mudā
nāsayā kṛṣṇa-pādābja-
lagna-gandhānugrāham

jihvāyā-with the tongue; bhagavat-to the Supreme Personality of Godhead; datta-offered; naivedya-aharanaṁ-food; mudā-happily; nāsayā-with the nose; kṛṣṇa-of Lord Kṛṣṇa; pāda-feet; abja-lotus; lagna-placed; gandha-fragrance; anujīghraṇam-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 nirmāya-saurabhā
sadyo vilayam āyāti
pāpa-pañjara-bandhanam

praviṣṭe-entered; nāsikā-randhre-the nostril; hareh-of Lord Hari; nirmāya-of the flower; saurabhā-in the fragrance; sadyah-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-nirmālya-
dhāranaṁ śirasā tathā
dṛṣṭyā viṣnu-janādināṁ
īkṣaṇam sādareṇa ca

bhagavat-of the Lord; gātra-of the limbs; nirmālya-of the flowers; dhāranaṁ-
holding; śirasā-with the head; tathā-so; dṛṣṭyā-with the eyes; viṣṇu-janādināṁ-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-
cintanam śirasorasa
bahu-pādādibhir viṣnora
vandanaṁ parayā mudā
arthādināṁ ānayanam
īśvarārthena sarvaśaḥ

manasā-with the mind; bhagavad-rūpa-on the form of the Lord; cintanam-
meditation; śirasā-with the head; urasā-with the chest; bahu-with the arms; pāda-
with the feet; ādibhiḥ-beginning; viṣnoh-to Lord Viṣṇu; vandanaṁ-obeisances;
parayā-with great; mudā-happiness; arthādināṁ-beginning with wealth; ānayanam-
bringing; īśvarārthena-for the purpose of the Lord; sarvaśaḥ-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 dāndavat
obeisances to the Lord. One should always use one's wealth and possessions to
advance the Lord's purpose.

Text 31

etaiḥ sva-sādhanaṁ nityaṁ
   bhagavat-pāda-sevanam
āśu sampadyate bhaktih
   kṛṣṇe bhāgavati sati

etaiḥ-by these; sva-sādhanaṁ-pne's means of attainment; nityaṁ-always;
bhagavat-pāda-sevanam-service to the Lord's feet; āśu-quickly; sampadyate-is
established; bhaktih-devotional service; kṛṣṇe-to Lord Kṛṣṇa; bhāgavati-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

yadendriyānāṁ sarvesāṁ
kṛṣne parama-pūruse
svabhāvikī ratir abhūt
sā vai bhāgavatī matā
yadā-when; indriyānāṁ-the senses; sarvesāṁ-of all; kṛṣne-in Lord Kṛṣṇa; parama-pūruse-the Supreme Personality of Godhead; svabhāvikī-natural; rātiḥ-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-vārgyam na mānyate
tasyāṁ antah sarva-sukham
adhiham vāpi labhyate
etat-to Him; bhakti-to devotional service; parah-intent; vipra-O brāhmaṇa; cātur-vārgyam-the four goals of life; na-not; mānyate-is considered valuable; tasyāṁ-in that; antah-within; sarva-sukham-all happiness; adhiham-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-punyataḥ
seyam sādhana-sāhasraṁ
hari-bhaktih su-durlabhā

jitānataḥ-by knowledge; su-lābha-easily attained; muktih-impersonal liberation; bhuktih-sense gratification; yajña-with Vedic sacrifices; ādi-beginning; punyatah-by pious deeds; sā iyam-that; sādhanā-of spiritual activities; sāhasraṁ-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 muktis ca sāsvatī
nityam ca paramānando
bhaved govinda-bhaktitah

siddhayah-mystic perfections; paramāścaryāḥ-very wonderful; bhuktih-sense gratification; muktih-liberation; ca-and; sāsvatī-eternal; nityam-eternal; ca-and; paramānandah-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 bhakteh
kāraṇam dvija-sattama
śrnu viśvāsam āpanno
niścayātmikayā dihiyā

atha-then; premamaiy-consisting of love; bhakteh-of devotional service; kāraṇam-the cause; dvija-sattama-O best of brāhmaṇa; śrnu-please hear; viśvāsam-faith; āpannah-attaining; niścayātmikayā-determined; dihiyā-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-sangam ādrtah
catur-vidhānām śrī-visnoh
   karmanām śravaṇam satām

   sad-guroh-of the bona-fide spiritual master; upadeśena-by the teaching;
   labdhvā-attaining; sat-sangam-the association of devotees; ādrtah-honored; catur-
   vidhānām-four kinds; śrī-visnoh-of Śrī Viṣṇu; karmanām-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

tēsv evam kīrtanam tēsām
   manasā cāpi cintanam
vacasā grahaṇaṁ tēsām
   tat-parānāṁ praśāmsanam

   tēsu-in them; evam-thus; kīrtanam-glorification; tēsām-of them; manasā-with
   the mind; ca-and; api-also; cintanam-meditation; vacasā-with the voice; grahaṇaṁ-
   taking; tēsām-of them; tat-parānāṁ-devoted to them; praśāmsanam-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 asakto bhavet kīrtau
   smarane cāpi sarvaśah
tadā tu bhagavan-nāmnām
   āvṛttau vṛttayet sadā

   yadi-if; asaktah-unable; bhavet-may be; kīrtau-in glorification; smarane-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-smaranam pumsām
bahiḥ-ayāsena siddhyati
ostha-spandana-mātrena
kritanam tu tato varam

agha-chit-of Lord Kṛṣṇa, the killer of Aghāsura; smaranam-the memory; pumsām-of human beings; bahiḥ-ayāsena-with great effort; siddhyati-becomes perfect; ostha-of the lips; spandana-movement; mātrena-by merely; kritanam-glorification; tu-indede; 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-sataiḥ pūrvaṁ
vāsudevaḥ samārcitaḥ
tan-mukhe hari-nāmāni
sadā tisthanti nārada

yena-by whom; janma-sataiḥ-with hundred births; pūrvaṁ-previous; vāsudevaḥ-Lord Vasudeva; samārcitaḥ-was worshiped; tan-mukhe-in his mouth; hari-nāmāni-the names of Lord Hari; sadā-always; tisthanti-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 śaśvat-priti-yukto
yah kuryād etad anv-aham
tasyāsu bhaktiḥ śrī-krṣne
jāyate sadbhir ādṛtā

sadā-always; śaśvat-priti-yuktah-filled with eternal love; yah-one who; kuryāt-
does; etat-that; anv-aham-day after day; tasya-of him; āśu-soon; bhaktih-devotion; śri-krśne-for Lord Kṛṣṇa; jāyate-is born; sadbhīh-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 premamayim labdhvā
hitvā samsāram ātmanah
āśu sampadyate sāntih
paramānanda-dāyini

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

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

Text 44

labdhvāpi bhaktā bhagavad-
rūpa-śīla-guna-kriyā
nānusandhatta eta vai
vinā bhaktim janārdane

labdhvā-attaining; api-also; bhakta-devotees; bhagavat-of the Lord; rūpa-form; śīla-character; guna-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 atandritah
na tatra kaścid dośah syād
hari-sevā yatah kṛtā

yadi-if; anya-other; sādhanāni-methods; anya-other; bhaktau-in devotion;
kuryāt-may do; atandritah--without slackening; na-not; tatra-there; kaścit-some;
dośah-fault; syāt-is; hari-sevā-service to Lord Hari; yatah-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 māṇavaḥ
phala-bhedena bhedah syāt
sādhanenā na bhidyate

kintu-however; yad-bhakti-niṣṭhā-faith in devotional service; syāt-is; tam-that;
eva-indeed; āpnoti-attains; māṇavaḥ-a human being; phala-results; bhedena-with
different; bhedah-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 (sādhanā)
of devotional service are not different.

**Text 47**

prthag esa mayākhyāto
bhakti-bhedah sa-sādhanāḥ
nīskāmāḥ phala-rūpaḥ ca
nityo mokṣa-sukhādhihakah

prthak-different; esa-this; mayā-by me; ākhyātah-said; bhakti-bhedah-different
kinds of devotional service; sa-sādhanāḥ-with their activities; nīskāmāḥ-without
desire; phala-rūpah-the result; ca-and; nitya-external; mokṣa-sukhādhihakah-
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-kāman sa-guṇo vipra
   bahudhokto mahārṣibhiḥ
kim bhūyah kathayāmy adya
     vada mām dvija-sattama

   sa-kāman—with material desires; sa-guṇa—with the material modes; vipra—O brāhmaṇa; bahudhā—in many ways; uktah—said; mahārṣibhiḥ—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

vidheyaṁ kathitam sarvam
   tvayā me sura-sattama
niṣedhāniyam kim cātra
   bhakti-stambhakaram ca yat

   śrī-nāradah 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; niṣedhāniyam—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-sādhanaṁ eva ca
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 (sādhanas) by which one attains devotional service.

Text 51
śrī-siva uvāca
bhaktinām sādhanānām yad
bahir-bhūtam mahā-mune
nisedhaniyam tat tāsām
bhaktinām puruṣottame
śrī-sivah uvāca-Śrī Śiva said; bhaktinām-of devotional services; sādhanānām-of the ways to attain; yat-what; bahir-bhūtam-external; mahā-mune-O great sage; nisedhaniyam-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 (sādhanas) to the Supreme Personality of Godhead that are different (from what I have described) are forbidden.

Text 52
deha-pravāhād ādhikyam
visayāharanam ca yat
bhakti-stambhākaram proktam
bhakti-niṣṭhe dvijottama
deha-of the body; pravāhāt-from the actions; ādhikyam-more; visaya-
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 brähmanas, 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

samāsena mayā proktam
niśedha-stambhanam tava
bhakti-ghna-doṣam śrṇu tam
sarvathā varjanam nrnām

samāsena-in summary; mayā-by me; proktam-said; niśedha-stambhanam-prohibitions; tava-of you; bhakti-of devotional service; ghna-destroying; doṣam-the fault; śrṇu-please hear; tam-that; sarvathā-in all respects; varjanam-rejection; nrnām-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

nirgunāyāṁ prāṇi-himsā
bhāgavatyāṁ ahankṛtih
premamayāyāṁ satāṁ dveso
bhakti-nāśa-karā ime

nirgunāyāṁ-in nirguna bhakti; prāṇi-himsā-harm to the living entities; bhāgavatyāṁ-in bhāgavati bhakti; ahankṛtih-false ego; premamayāyāṁ-in prema-bhakti; satāṁ-of the devotees; dvesah-envy; bhakti-nāśa-karā-destroyers of devotional service; ime-they.

In nirguna bhakti (devotional service beyond the modes of material nature) it is doing harm to other living entities. In bhāgavati bhakti (devotional service to the Supreme Personality of Godhead) it is false ego. In premamayī 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 anādaraḥ
dveṣena 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; anādaraḥ-disrespect; dveṣena-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-drṣṭyā dosavān syāt
tatra dosa-phalam bhavet
martya-drṣṭyā krtam sarvam
bhavet kuṇjara-sauca-vat

doṣa-of fault; drṣṭyā-by the sight; dosavān-possessing a fault; syāt-is; tatra-there; doṣa-phalam-the result of fault; bhavet-is; martya-material; drṣṭyā-with vision; kṛtam-done; sarvam-all; bhavet-is; kuṇjara-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 aṅjasā syāt sukhāvahā

carva-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; bhaktiḥ-devotional service; bhagavati-to the Supreme Personality of Godhead; hi-indeed; aṅjasā-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-ādarena vai
kāryā saiva tu tat sarvā
bhagavad-bhakti-vardhini

tasmāt-therefore; sarva-prayatnena-with all endeavor; guroh-of the spiritual master; vāg-for the words; ādarena-with respect; vai-indeed; kāryā-should be done; sa-that; eva-indeed; tu-but; tat-that; sarva-all; bhagavad-bhakti-vardhini-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

yesām gurau ca jayye ca
viṣṇau ca paramātmāṇi
nāasti bhaktih sadā teśāṃ
vacanam parivarjayet

yesām-of whom; gurau-in the spiritual master; ca-and; jayye-in holy mantras; ca-and; viṣṇau-in Lord Viṣṇu; ca-and; paramātmāṇi-inj the Supersoul; na-not; asti-is; bhaktih-devotion; sadā-always; teśām-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
bhāgavatyām kāya-manो-
vacasām pariniṣṭhitā
nirguna-beyond the modes; bhakti-nīṣṭhena-with faith in devotional service;
kāryā-should be done; bhūta-dayā-mercy to the living entities; sadā-always;
bhagavatyām-the Supreme Personality of Godhead; kāya-body; manah-and;
vacasām-and words; pariniṣṭhitā-completely engaged.

They whose faith is situated in nirguna bhakti (devotional service beyond the
modes of material nature) should always be kind to other living entities. They
whose faith is situated in bhagavati 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
 śravaṇam yaśasāṁ hareḥ
 mukhyāḥ sādhana-sampattyāḥ
 kathitāḥ te dvijottama
premamayyāṁ-in love; satām-of the devotees; prītyā-with love; śravaṇam-
hearing; yaśasāṁ-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 premamāyī 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-
 śaṇanam parikārtitam
 yad vinā śrāvyate bhaktir
 āma-bhāndat payo yathā
sarva-of all; mūlam-trhe root; kṛṣṇa-of Lord Kṛṣṇa; pāda-of the feet; śaṇanam-
sheelter; parikārtitam-glorified; yat-which; vinā-without; śrāvyate-is explained;
bhakti-devotion; āma-unbaked; bhāndat-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-pādājakṣaraṇam
    vada me bahu-vittama
vinā yena pumān yāti
    kurvānhita bhumā api śramam

śrī-nāradāḥ uvāca-Śrī Nārada said; kṛṣṇa-pādājakṣaraṇam-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-vān-manasāṁ sāksāt
    kṛṣṇe parama-pūruse
parinisthaśrayam yad vai
    śaraṇam parikīrtitam

śrī-Śivah uvāca-Śrī Śiva said; kāya-body; vāk-words; manasāṁ-and mind; sāksāt-directly; kṛṣṇe-in Lord Kṛṣṇa; parama-pūruse-the Supreme Personality of Godhead; parinisthaśrayam-taken shelter; yat-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 šreṣṭham
kramaśah śṛṇu tān mune

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

O best of brāhmanas, 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 itah
yad-buddhir niṣṭhitam krṣṇe
kṛtam tat prathamam smṛtam

dharme—in religious principles; tīrthe—in pilgrimage places; ca—and; devādau—in
the demigods; rakṣakatvam—protection; aghā—from sins; itah—from that; yad-
buddhīḥ—that conception; niṣṭhitam—having faith; krṣṇe—in Lord Kṛṣṇa; kṛtama-
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 mamatvāśrayām krṣṇe
kṛtāṁ tan madhyamam smṛtam

kalatra-wife; putra-children; mitreṣu—and friends; dhane—wealth; geha—home;
gava—and cows; adīṣu—beginning with; yat—which; mamatva-āśrayam—my property;
krṣṇe—to Lord Kṛṣṇa; kṛtāṁ-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
ēmatvāśrayanādi 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

tavāsmiti vadan vācā
tathāiva manasā vidan
tat-sthānām āśritas tanvā
modate śaranāgataḥ

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

īśvaraṁ tad-adhīnāṁ ca
tad-dharmam ca sanātanaṁ
hitvānvad-āśrayaṁ tasya
vastuto naiva drśyate
İśvaram-the Supreme Personality of Godhead; tad-adhinam-that which is
dependent on Him; ca-and; tadharmam-His path of religion; ca-and; sanātanam-
 eternal; hitvā-abandoning; anyād-āśrayam-another shelter; tasya-of him; vastutah-
in truth; na-not; eva-indeed; drśyate-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
   bhaktimāṇ puruṣottame
punāti sarva-bhuvanam
   hrdi-sthenācyutena saḥ

   etat-sarana-sampannah-surrender of Him; bhaktimāṇ-filled with devotion;
puruṣottame-for the Supreme Personality of Godhead; punāti-purifies; sarva-all;
   bhuvanam-the worlds; hrdi-in his heart; stena-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 rte viṣṇor
deho 'pi naiva tat-priyah
kim utānye vibhūty-ādyāh
   paramāṇadā-rūpināḥ

   tasmāt-for that; bhaktā-devotee; rte-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-ādyāh-beginning with His potencies; paramāṇada-
rūpināḥ-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
śarānāgati-lakṣanam
ānukukūlyasya sāṅkalpaḥ
prātikūlya-vivarjanam

raksīsyatīti viśvāso
goṣṭṛte varaṇam tathā
ātma-nikṣepa-kārpanye
śād-vidha śarānāgatiḥ

anyat-another; ca-and; śṛṇu-please hear; viprendra-O king of brāhmanas;
śarānāgati-lakṣanam-symptoms of surrender; ānukukūlyasya(of anything that
assists devotional service of the Lord; sāṅkalpa-acceptance; prātikūlya-of
anything that hinders devotional service; vivarjanam-complete rejection;
raksīsyati-He will protect; iti-thus; viśvāsah-strong conviction; goṣṭṛte-in being
the guardian, like the father or husband, master or maintainer; varaṇam-
acceptance; tathā-as well as; ātma-nikṣepa-full self-surrender; kārpanya-humility;
śād-vidha-sixfold; śarānāgatiḥ-process of surrender.

O king of brāhmanas, 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 Krṣṇa will give protection,
the acceptance of the Lord as one's guardian or master, full self-surrender, and
humility.*

Text 74

śrī-nārada uvāca

bhaktānāṁ lakṣanam sāksāt
brūhi me sura-sattama
tathaiva teṣv aham prātim
karisyāmi samāhitaḥ

śrī-nāradaḥ uvāca-Śrī Nārada said; bhaktānāṁ-of devotees; lakṣanam-the
nature; sāksāt-directly; brūhi-please tell; me-me; sura-sattama-O best of the
demigods; tathā-so; eva-certainly; teṣv-in them; aham-I; prātim-love; karisyāmi-will
do; samāhitaḥ-understood.

Śrī Nārada said: O best of the demigods, please describe to me the
caracteristics of the devotees so I can understand them and show my affection for
them.
Text 75

śrī-śiva uvāca

bhaktānāṁ lakṣanam sāksād
durvijñeyam nrāhir mune
vaśnavair eva tad vedyam
padāny ahir aher iva

śrī-śivah uvāca-Śrī Śiva said: bhaktānāṁ-of the devotees; lakṣanam-the nature; sāksāt-directly; durvijñeyam-difficult to understand; nrāhīr-by men; mune-O sage; vaśnavaih-by devotees; eva-indeed; tat-that; vedyam-to be known; padāni-feet; ahīr-a snake; aheh-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 sārataḥ teśām
lakṣanam yad alaukīm
vakṣye tat te muni-śreṣṭha
viṣṇu-bhaktō yato bhavān

tathāpi-névertheless; sārataḥ-in essence; teśām-of them; lakṣanam-the characteristics; yat-what; alaukīm-extraordinary; vakṣye-I will say; tat-that; te-to you; muni-śreṣṭha-O best of sages; viṣṇu-bhaktō-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 nirahāṅkārā
mamakāra-vivarjitaḥ
śāstrānuvartinaḥ sāntāḥ
suhrdāḥ sarva-dehinām
sac-cittā-pure heart; nirahankārā-free of false ego; mamakāra-vivarjitāh-free of possessiveness; śāstra-anuvartinah-following the scriptures; śāntāh-peaceful; suhrdah-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 bhūtesu
hiṃsantam api kañcana
na hiṃsanti tadā muktā
nirguṇā bhagavat-parāḥ

sadā-always; sarveṣu-all; bhūtesu-living entities; hiṃsantam-harming; api-even; kañcana-at all; na-not; hiṃsanti-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 anture and are devoted to the Supreme Personality of Godhead.

Text 79

hari-sevā vinā kiñcin
mānyante nātmanah priyam
vāsudeva-parā deha-
geha indriya-vṛttayah

hari-to Lord Hari; sevā-service; vinā-without; kiñcit-anything; mānyante-considered; na-not; ātmanah-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-dveṣādi-rahitā
mānāmāna-vivarjitāh
sadā suṣṭa-manaso
bhaktā bhāgavatā matāh

rāga-attachment; dvesa-hatred; ādi-beginning with; rahitāh-without; māna-
honor; amāna-and dishonor; vivarjitāh-without; sadā-always; suṣṭa-satisfied;
manasah-at heart; bhaktā-the devotees; bhāgavatā-of the Lord; matāh-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-priti-paramāḥ śuddhāḥ
śruti-kīrty-uktī-niṣṭhitāḥ
traiārgikā-parālāpa-
sneha-saṅga-vivarjitāḥ

sat-priti-paramāḥ-filled with love for the devotees; śuddhāḥ-pure; śruti-kīrty-
uktī-niṣṭhitāḥ-full of faith in the descriptions the Vedas have given of the Lord's
glories; traiārgikā-the three goals of life; parālāpa-talk; sneha-affection; saṅga-
association; vivarjitāh-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-kārīnāḥ kṛṣṇa-
yaśasy utsuka-mānasāḥ
hari-priti-parā ete
bhaktā loka-praṇāmakāh

sad-vākyā-kārīnāḥ-truthful; kṛṣṇa-of Lord Kṛṣṇa; yaśasi-in ther glories; utsuka-
eager; mānasāḥ-at heart; hari-for Lord Hari; priti-parā-full of love; ete-they;
bhaktā-devotees; loka-by the worlds; praṇāmakāh-obeisances.

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

bhaktānāṃ lakṣānaṃ hy etat
śāmanyaṇa nirūpitam
idānīṃ ātma-jijñāsyām
lakṣānaṃ tri-vidham śrṇu

bhaktānāṃ—of devotees; lakṣānaṃ—the nature; hi—indeed; etat—this; śāmanyaṇa—
in summary; nirūpitam—described; idānīṃ—now; ātma-jijñāsyām—the inquiry into
the self; lakṣānaṃ—the nature; tri-vidham—three kinds; śrṇu—hear.

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

Text 84

sarvātmānaṁ harim jñātvā
sarveṣu prītimāṇ naraḥ
sevā-paro dveṣa-hīno
jāneṣu sa ca sattamah

sarvātmānaṁ—in everyone’s heart; harim—Lord Hari; jñātvā—knowing; sarveṣu—in
all; prītimāṇ—full of love; naraḥ—a man; sevā-parah—devoted to service; dveṣa-hīnah—
without hatred; jāneṣu—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 sarvagāṁ viṣṇuṁ
ārataṁyena prītimāṇ
śreṣṭha-maddhyama-nīcesu
hy ātmanah sa tu maddhyamah

jñātvā—knowing; api—although; sarvagām—all-pervading; viṣṇu—Lord Viṣṇu;
ārataṁyena—with a hierarchy; prītimāṇ—loving; śreṣṭha—best; maddhyama—middle;
nīcesu—and lowly; hi—indeed; ātmanah—of the self; sa—he; tu—indeed; maddhyamah—
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**

pratimādīsv eva harau
prūtimān na tu sarvage
prāṇi-prāṇa-vadh-tyāgī
dhārā prakṛtah sa tu vaisnavah

pratimā-the Deity; ādisu-and other forms of the Lord; eva-indeed; harau-Lord Hari; prūtimān-loving; na-not; tu-but; sarvage-everywhere; prāṇi-of the living entities; prāṇa-the life; vadh-killing; tyāgī-abandoning; prakṛtah-materialistic; sa-he; tu-indeed; vaisnavah-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**

yasyendriyānāṁ sarvesāṁ
harau svābhāviki ratih
sa vai mahā-bhāgavato
hy uttamaḥ parikiritatih

yasya-of whom; indriyānāṁ-of the senses; sarvesāṁ-all; harau-in Lord Hari; svābhāviki-natural; ratih-love; sa-that; vai-indeed; mahā-bhāgavataḥ-a great devotee; hi-indeed; uttamaḥ-the highest; parikiritatih-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 yatnendriyānāṁ
viśnau prītir hi jāyate
sa vai bhāgavato vipra
madhyamah samudāhrtah

yasya-of whom; yatnena-with endeavor; indriyānām-of the senses; viṣṇau-for Lord Viṣṇu; prītiḥ-love; hi-indeed; jāyate-is born; sa-he; vai-indeed; bhāgavataḥ-a devotee; vipra-O brāhmaṇa; madhyamah-middle; samudāhrtah-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-vivarjītā
sa prākrto bhāgavato
bhaktah kāma-vivarjītah

yasya-of whom; indriyaiḥ-with the senses; kṛṣṇa-sevā-service to Lord Kṛṣṇa; kṛta-dfône; prīti-vivarjītā-without love; sa-he; prākrta-materialistic; bhāgavataḥ-of the Lord; bhaktah-devotee; kāma-vivarjītah-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 (prākrta) devotee.

Text 90

hari-līlā-śrutoccāram
yah prītyā kurute sadā
sa vai mahā-bhāgavato
hy uttamo loka-pāvanah

hari-of Lord Hari; līlā-of the transcendental pastimes; śruta-hearing; uccāram- aloud; yah-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; pāvanah-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
śravanam kīrtanam viśnau
prītyāsau tu yo narah
kuryād ahar ahaḥ śaśvat
prītimān sa ca madhyamah

śravanam-hearing; kīrtanam-and chanting; viśnau-in Lord Viśnau; prītyā-with love; āyasah-endeavor; tu-indeed; yah-who; narah-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 Viśnau regularly day after day is a middle devotee (madhyama).

Text 92

yāmaikā-mātram yah kuryāt
śravanam kīrtanam hareḥ
prītyā viṣṇujana-dveṣa-
hinah prākrta ucyate

yāma-period of three hours; eka-one; mātram-only; yah-who; kuryāt-does; śravanam-hearing; kīrtanam-chanting; hareḥ-of Lord Hari; prītyā-with love; viṣṇujana-the devotees of Lord Viśnau; dveṣa-hatred; hinah-without; prākrta-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 Viśnau, is called a materialistic (prākrta) devotee.

Text 93

yady anya-lakṣanam cānya-
bhakte laṅkṣeta saj-janaih
tathāpi nīṣṭhāṁ ālakṣya
tam tam jāniḥi sattama

yadi-if; anya-other; lakṣanam-characteristics; ca-and; anya-other; bhakte-devotee; laṅkṣeta-is characterized; saj-janaih-by the pious; tathāpi-still; nīṣṭhāṁ-faith; ālakṣya-seeing; tam tam-him; jāniḥi-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-prasangādy-anuṣṭhānam
tat-priteḥ kāroṇaṁ param

yat-which; dharma-religion; niṣṭhā-faith; ye-who; bhaktā-devotees; bhavantiare; dvija-sattama-O best of the brāhmaṇas; tat-that; prasanga-association; adi-beginning with; anuṣṭhānam-following; tat-priteh-with love for them; kāroṇaṁ-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 matāh
teṣu pritiḥ mahā-bhāgā
duśkareti mayocayate

tathāpi-still; nirguṇā-beyond the modes of nature; ye-who; ca-and; ye-who; ca-and; bhāgavatā-devotees; matāh-considered; teṣu-among them; pritiḥ-love; mahā-bhāgā-very fortunate; duśkarā-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-śrutocāra-
pareṣu satataṁ tvayā
kāryā pritiś tava hāre
yathā bhaktir na nāṣyati

hari-of Lord Hari; līlā-pastimes; śruta-hearing; uccāra-recitation; pareṣu-
devoted; satatam-always; tvayā-by me; kāryā-to be done; pritiḥ-love; tava-of you; hareḥ-for Lord Hari; yathā-as; bhaktiḥ-devotion; na-not; naśyāti-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
sādhūnāṁ lakṣaṇam prthak
bhaktesu priti-karaṇam
janānāṁ mukti-kāraṇam

iti-thus; etat-this; kathitam-said; vipra-O brāhmaṇa; sādhūnāṁ-of the devotees; lakṣaṇam-the nature; prthak-specificly; bhaktesu-in the devotees; priti-of love; karaṇam-the activity; janānāṁ-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-bheda nirūpitaḥ
sa sarva-varnikah suddhaḥ
sarvāśrami-śramāpahaḥ

sādhanena-by the activities; mayā--by me; bāla-O child; bhakti-of devotional service; bhedah-the divisions; nirūpitaḥ-described; sa-that; sarva-all; varnikah-varnas; suddhaḥ-pure; sarva-all; āśrami-āśramas; 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-yugesv abhimato
    bhagavat-priya-sādhakah

    sarva-all; kāla-time; bhavah-being; nityah-eternal; sarva-all; daiśika-countries;
siddhi-perfection; dah-giving; catuh-four; yugesu-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 ity 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 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
yugānurūpaṁ śrī-viśnoh
    sevayā mokṣa-sādhanam

Śrī Nārada: 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.
adhunā-now; vada-tell; deveśa-O master of the demigods; janānām-of the
people; hita-kāmyāyā-desiring the welfare; yuga-the different yugas; anurūpam-
according to; śrī-visṇoh-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 lakṣānam viṣṇor
mūrti-lingam prthag-vidham
dharmam ca nāma-saṅkhya ca
samāsena sureśvara

prajānām-of the people; lakṣānam-the nature; viṣṇoh-of Lord Viṣṇu; mūrti-
lingam-the Deity form; prthag-vidham-different kinds; dharmam-religion; ca-also;
nāma-name; saṅkhya-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 prajah sarvāḥ
śuddha rāgādi-varjītāḥ
autpattikena yogena
sāntāḥ sama-drśo matāḥ

śrī-śivah uvāca-Śrī Śiva said; kṛte yuge-in Satya-yuga; prajah-living entities;
sarvāḥ-all; suddhā-pure; rāga-material desire; adi-beginning with; varjītāḥ-without;
autpattikena-natural; yugena-by yoga; sāntāḥ-peaceful; sama-drśaḥ-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

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

tesām-of them; tu-indeed; bhagavad-dhyānam-meditation on the Lord; samsāra-of birth and death; arṇava-the ocean; tārakam-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; daśabhirh-with ten; nāmabhir-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 śad-ānga-yutam kuryāt
samādhy-āvadhim uttamam
duṅkha-graham nirālambam
prathamam Šrṇu sattama

tat-that; śad-ānga-yutam-with six parts; kuryāt-may do; samādhy-āvadhim-culminating in samadhi; uttamam-highest; duṅkha-pain; grāham-taking; nirālambam-nirālamba; prathamam-first; Šrṇu-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

ahiṃsā brahmacaryaṁ ca
satyaṁ lajāṁ hy akāryataḥ
asteyo 'saṅcyo maunam
asangam abhayam dayā
dharmaṁ sthairyam ca viśvāso
yamā dvādāśa sattama
yamādyam angam prathamam
kuryād dhyātvā hy atandritah

ahiṃsā-non-violence; brahmacaryam-celibacy; ca-and; satyam-truthfulness; lajā- modesty; hi-indeed; akāryataḥ-in what should not be done; asteyah-honesty; asaṅcyah-without possessiveness; maunam-silence; asangam-solitude; abhayam-fearlessness; dayā-mercy; dharmaṁ-religion; sthairyam-steadiness; ca-and; viśvāsaḥ-faith; yamā-yamas; dvādāśa-twelve; sattama-O best of the devotees; yamādyam-beginning with yamas; angam-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-śaucáṁ manah-śaucáṁ
japyam homam tapo vratam
śrāddham atithi-śuṣṭāsāṁ
tīrtha-sevāṁ su-tuṣṭitam
parārtheham guruh sevāṁ
dvi-san-niyama-samjñitam
kuryād dhyāna-dvitiyāngam
tritiyāngam ca me śrnu

deha-of the body; śaucam-cleanliness; manah-of the mind; śaucam-cleanliness; japyam-chanting mantras; homam-performinf yajnas; tapah-austerity; vratam-vows; śrāddham-performing sraddha; atithi-sūrūṣām-hospitality to unexpected guests; tīrtha-sevām-pilgrimage; su-tuṣṭitam-satisfaction; paramartha-īhamthe endeavor to attain the supreme; guruh-of the spiritual master; sevām-service; dvi-sat-twelve; niyama-niyamas; samjñitam-called; kuryāt-should do; dhyāna-of meditation; dvitiya-the second; āngam-stage; tṛtiya-the third; āngam-stage; ca-and; me-from me; śrnu-hear.

Cleanliness of the body, cleanliness of the mind, chanting mantras, performing yajñas, austerity, vows, śrāddha, hospitality to unexpected guests, pilgrimage, satisfaction, 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 janghe 'ntarāntare
utsanga-madhye hastau dvaau
uttānam āsanam smṛtam

sva-own; jānu-on the knee; lagne-resting place; pādāgre-on the tip of the foot; kuryāt-should do; janghe--on the thigh; antara-within; antare-within; utsanga-of the lap; madhye-in the midst; hastau-both hands; dvaau-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

prānavaṇaiva mantrena
pura-kumbhaka-recakaih
viparyayena vā kuryāt
tūryāṅgam praṇa-samyamam

prānavaṇa-with the syllable om; eva-certainly; mantrena-with a mantra; pūra-inhilarating; kumbhaka-stopping; recakaih-and exhilaration; viparyayena-with
reversing; va-or; kuryāt-one should do; tūrya-the fourth; angam-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 indriyānāṁ
samyamam manasaḥ hrdi
kuryād atandrito yogī
pratyāhāram tu pañcamam

viṣayebhyah-from their objects; tv-indeed; indriyānām-of the senses; samyamam-restraint; manasā-by the mind; hrdi-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-nāśagrāvalokanam

prāṇena-with the breath; manasah-of the mind; sāksāt-directly; sthairyam-steadiness; dhyāna-of meditation; angam-the stage; uttamam-highest; kuryāt-should do; samāhitah-accomplished; yogī-yogī; 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

tejomayaṁ sva-prakāśaṁ
ā-vān-mānasa-gocaram
lakṣī-krtyā dhiyā tiṣṭhed
yāvan naiva prakāśate

tejomayam-powerful; sva-prakāśam-self-manifest; ā-vān-mānasa-gocaram-
beyond the words or the mind; lakṣī-krtyā-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 dhāranā).

Text 17

evaṁ cāhar ahaḥ kurvan
yogī samśuddha-kilbisah
cirāt prāpnoti paramam
samādhiṁ brahmaṇaḥ padam

evam-thus; ca-also; ahaḥ-day; ahaḥ-after day; kurvan-doing; yogī-the yogī;
samśuddha-purified; kilbisah-sins; cirāt-after a long time; prāpnoti-attains;
paramam-final; samādhi-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
śrṇu vipra samāsataḥ
tenaiwa vidhinā yukto
manasā cintayed yathā

sa-with; viśeṣam-qualities; hareh-on Lord Hari; dhyānam-meditation; śrṇu-
please hear; vipra-O brāhmaṇa; samāsataḥ-in brief; tena-by that; eva-indeed;
vidhinā-by the proper rules; yuktah-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-karnikā-madhye
śuddha-sattva-tanum harim
pumsāṁ catur-bhujām dhyāyet
śuddha-spaṭīka-sannibham

hṛt-of the heart; padma-of the lotus; karnikā-of the whorl; madhye-in the middle; śuddha-sattva-of pure goodness; tanum-form; harim-on Lord Hari;
pumsam-the Supreme Person; catuh-four; bhujam-arms; dhyāyet-should meditate;
śuddha-pure; spaṭīka-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-mālam yajña-sūtram
tathā danda-kamandalum

jaṭādharam-who wears the matted locks of a yogi; valkalinam-who wears a yogi's garment of tree-bark;
kṛṣṇasārājīnottaram-who sits on a deerskin; akṣa-mālam-who wears a necklace of akṣa beads;
yajña-sūtram-who wears a sacred thread; tathā-so; dāṇḍa-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 dāṇḍa
and a kamandalu, . . .

Text 21

bibhrānāṁ hṛd-yugārdhyāṁ
brahmacārīnaṁ avayayam
mukhāravindam su-nāsaṁ
su-bhruvaṁ su-kapālinam

bibhrānāṁ-holding; hṛd-yuga-chest; arādhyāṁ-glorious; brahmacārīnaṁ-
celibate; avayayam-imperishable; mukha-face; aravindam-lotus; su-nāsaṁ-
handsome nose; su-bhruvaṁ-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

suvarna-sakalābhātām
   su-dvijām kambu-kandharam
dirghāyata-catur-bāhum
   kara-pallava-śobhitam

   suvarna-golden; sakala--all; ābhatam-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-twig hands, . . .

Text 23

su-caksusam su-hṛdayam
   südaram balibhir yutam
nimna-nābhiṁ su-cārūru-
   jānu-jāngha-padaṁ śubham

   su-caksusam-handsome eyes; su-hṛdayam-handsome chest; südaram-handsome abdomen; balibhih-with three folds of skin; yutam-endowed; nimna-nābhim-a deep navel; su-cāru-handsome; ūru-thighs; jānu-knees; jāngha-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-anguli-dalākāram
  nakha-candra-dyuti-prabham

evaṁ cintayato rūpaṁ
viṣṇor loka-manoramam
tasyāntah pramānandah
sampal-lābhā bhaviṣyati

cāru-handsome; anguli-fingers; dala-flower-petal; ākāram-from; nakha-nails;
candra-moon; dyuti-prabham-light; evam-in this way; cintayatah-thinking; rūpam-
of the form; visnoḥ-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; bhaviṣyati-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 treaure of transcendental bliss.

Texts 26-29

āśu-siddhi-karam cātah
sarvāntaryāmi-dhāranam
śrūnsvāvahito vipra
māna-stambha-vivarjitaḥ

sarvam carācaram idam
bhagavat-rūpādiṣṭhitam
bhāvayet dveša-hinena
kāya-vāṁ-manasā dvija

uttamān mānyed bhaktyā
samān mitrataya dvija
adhamān dayāyā śatrūn
upekṣeta dayānvitah

evam bhāvayatas tasya
yāvat sarvātma-darśanam
acirāt paramānandā-
sandoham manasāpnyāt

āśu-quickly; siddhi-perfection; karam-doing; ca-and; atah-then; sarva-of all;
antaryāmi-the Supersoul residing in the heart; dhāranam-meditation; śrūnsva-
please hear; avahitah-attentive; vipra-O brāhmaṇa; māna-of pride; stambha-the 
obstacle; vivarjīta-without; sarvam-all; cara-moving; acaram-and unmoving;
idam-this; bhagavat-of the Lord; rūpa-the form; adhiṣṭhitam-established; bhāvayet-
should meditate; dveṣa-hinena-without hatred; kāya-with body; vāk-words;
manasā-and mind; dvija-O brāhmaṇa; uttamaṁ-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; anvitaḥ-with; evam-thus; bhāvayataḥ-meditating; tasya-of him; yāvat-as; sarvātma-darśanam-the sight of the all-pervading Supersoul; acrāt-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 prāminah sarve
    japa-homa-parāyanāḥ
su-vinitāḥ sukhāvṛttā
    mahā-sālā mahatmanah
tesāṁ tu bhagavad-yogān
    hy anjasā mukti-sādhakaḥ
sa eva paramo dharmān
tretāyāṁ dvija-sattama

tretāyāṁ—in Tretā-yuga; prāminah—living entities; sarve—all; japa—to chanting mantras; homa-and performing yajnas; parāyanāḥ—devoted; su-vinitāḥ—very humble; sukhā—with happiness; āvṛttā—endowed; mahā-sālā—living in great palaces; mahatmanah—noble hearts; tesāṁ—of them; tu—indeed; bhagavad-yogā—contact with the Lord; hi—indeed; anjasā—quickly; muki—for liberation; sādhakaḥ—qualified; sahe; eva—indeed; jaya—paramah—supreme; dharmā—religion; tretāyāṁ—in Treta-yug; dvija—sattama—O best of 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 raktābham
yajña-mūrtim jagad-gurum
nitya-naimitti kaih satair
yogair nāmāstakāyutaigh

traividya nea vidhānena
yānti muktīm tadā janāḥ

tasmin-in that age; yajanti-worship; raktābham-red; yajña-of Yajña; mūrtim-
form; jagad-gurum-the Lord of the worlds; nitya-regular; naimitti kaih-occasional;
satraih-with sacrifices; yogaih-with yoga; nāma-names; aṣṭaka-eight; āyutaigh-with;
traividyaena-with three; vidhānena-ways; yānti-go; muktim-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 hṛṣṭāḥ
puṣṭāḥ karma-kṛti-kṣamāḥ
bhogānusaktā-manasaḥ
sukha-duḥkha-samāvṛtāḥ

dvāpare-in Dvapara-yuga; tu-indeed; janā-the people; hṛṣṭāḥ-joyful; puṣṭāḥ-
well-fed; karma-kṛti-kṣamāḥ-engaged in fruitive activities; bhoga-to material
enjoyment; anusakta-attached; manasaḥ-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 teśām
mokṣa-sādhanam uttamam
sangopāngam kevalāṁ ca
dvi-vidham pūjanam smṛtam
bhagavat-of the Supreme Personality of Godhead; pūjanam-worship; teśām-of
them; mokṣa-sādhanam-the way to attain liberation; uttamam-ultimate; sa-with;
āṅga-upāṇgam-various limbs; kevalam-only; ca-and; dvi-viḍham-two kinds;
pūjanam-worship; smṛtām-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-lakṣanam

indranīlā-mani-śyāmam
nāmnām dvadasabhīḥ samam
sa tāta paramo devo
devākī-devī-nandanaḥ

tat-that; eva-indeed; paramah-supreme; dharmah-religion; dvāparasya-of
Dvapara; yugasa-yuga; vai-indeed; tasmin-in that; yajanti-worship; puruṣāh-the
people; mahārāja-of a king; ukta-said; laksana-m-the nature; indranīla-mani-as a
sapphire; śyāmam-dark; nāmnām-of names; dvadasabhīḥ-with twelve; samam-
with; sa-He; tāta-O great one; paramah-Supreme; devah-Lord; devākī-devī-
nandanaḥ-the son of Devākī-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 KRṣṇa, the son of
Devākī-devī.

Text 38

kalau prajā manda-bhāgyā
alasā duhkha-samyutāḥ
siṣṇudara-parāḥ kṣudrā
dinā malina-cetasāḥ

kalau-in Kali-yuga; prajā-the people; manda-bhāgyā-unfortunate; alasā-lazy;
duhkha-samyutāḥ-unhappy; siṣna-genitals; udara-and belly; parāḥ-devoted;
kṣudrā-petty-minded; dinā-wretched; malina-contaminated; cetasāh-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

teṣāṁ eka-vidham proktam
aṇjasā mukti-kāraṇam
sarva-saukhyā-karaṇi cāpi
krṣṇa-nāmānukīrtanam

teṣām-of them; eka-vidham-one way; proktam-said; aṇjasā-easily; mukti-
kāraṇam-cause of liberation; sarva-all; saukhyā-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 purūṣottamaḥ
avatīrya yaśas tena
śuddham kali-malāpaham

yataḥ-from which; kali-yugasya-of Kali-yuga; ādau-in the beginning; bhagavān-
the Lord; purūṣottamaḥ-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-śaci-devi-nandanāḥ
dvi-netro dvi-bhujo gauras
tapta-jambūnāda-prabhāh
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-jambūnāda-prabhāh-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-kriyāh sarvāh
   sa samhṛtya dayā-parāh
svakiye yaśasi sthāpya
   gantā vaikunṭham uttamaṁ

dhyāna-meditation; yoga-yoga; kriyāh-pious activities; sarvāh-all; sa-He;
samhṛtya-removing; dayā-parāh-merciful; svakiye-own; yaśasi-in glory; sthāpya-
placing; gantā-going; vaikunṭham-Vaikunṭha; uttamaṁ-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 Vaikuntha world.

Text 43

tasmin yajanti śrī-krṣṇam
caitanyākhyam jagad-gurum
pīta-varnam tantra-mantrair
   nāmnāṁ sōdaśabhīḥ samam

tasmin-in that age; yajanti-worship; śrī-krṣṇam caitanyākhyam-named Śrī Kṛṣṇa
Caitanya; jagad-gurum-the master of the universes; pīta-yellow; varnam-color;
tantra-mantraiḥ-with amntras from the Tantras; nāmnāṁ-of names; sōdaśabhīḥ-
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
tasmāt śreṣṭha-yugah kalih

tasmin-in that; kali-yuge-Kali-yuga; vipra-O brāhmaṇa; śrutvā-hearing; hari-
yasah-the glory of Lord Hari; amalah-pure; prāyah-for the most part; bhaktā-
devotees; bhaviṣyanti-will become; tasmāt-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 kṛtādīśu prajāh
kalau sambhavam ātmanah
vaṇchanti dharma-paramā
bhagavad-bhakti-kāranam

atah-then; kṛtā-ādiśu-beginning with Satya-yuga; prajāh-the people; kalau-in
Kali-yuga; sambhavam-birth; ātmanah-own; vaṇchanti-desire; dharma-paramā-
devoted to religion; bhagavad-bhakti-kāranam-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

dhyānena-ṛṣṭyā pūjanena
yat phalam labhyate janaīh
kṛtādīśu kalau tad vai
kirtanādīśu labhyate

dhyānena-by meditation; ṛṣṭyā pūjanena-by Deity worship; yat-what; phalam-
result; labhyate-is attained; janaīh-by the people; kṛtādīśu-in the Satya and other
yugas; kalau-in Kali-yuga; tad-that; vai-indeed; kirtanādīśu-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-kartṛnām
niyamah kirtane smrtah
tasmāt kalau paro dharmo
hari-kirteh su-kirtanam

na-not; deśa-of place; kāla-of time; kartṛnām-doing; niyamah-restriction;
kirtane-in glorifying; smrtah-considered; tasmāt-from that; kalau-in Kali-yuga;
parah-the supreme; dharmah-religion; hari-kirteh-glorifying Lord Hari; su-
kirtanam-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

atah kalim prasamsanti
śśīṣṭas tri-yuga-vartinah
yatra kirtana-mātrena
prāpnoti paramam padam

atah-therefore; kalim-Kali-yuga; prasamsanti-glorify; śśīṣṭah-the others; tri-yuga-
vartinah-in the three yugas; yatra-where; kirtana-by glorification; mātrena-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

krtādāv api ye jīvā
na mukta nija-dharmanah
te 'pi muktim prayāsyanti
kalau kirtana-mātratah

kṛtā-with Satya-yuga; ādau-beginning; api-also; ye-who; jīvā-living entities; na-
not; muktā-liberated; nija-dharmanah-by their own pious deeds; te-they; api-also;
muktim-liberation; prayāsyanti-attain; kalau-in kali-yuga; kirtana-mātratah-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
guna eko mahān yataḥ
nāmnāṁ sankīrtanenaiva
cātur-vārgyam jano 'śnute

kaleḥ-of Kali-yuga; doṣa-of faults; samudrasya-an ocean; guna-virtue; ekaḥ-one; mahān-great; yataḥ-from which; nāmnām-of the names; sankīrtanena-by glorifying; eva—indeed; cātur-vārgyam-the four goals of life; janaḥ-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

kṛtādiṣy api viprendra
hari-nāmānukīrtanam
tapādi-sādhyaṃ tad bhūyāḥ
kalāv ubhayatām gatam

kṛtā—with satya-yuga; ādī-su-beginning; api-also; viprendra-O king of brāhmaṇas; hari-nāmānukīrtanam-glorifying the holy name of Lord Hari; tapa-by austerities; ādī-beginning; sādhyaṃ-attainable; tat-that; bhūyāḥ-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 uttamaṁ
sādhanaṁ bhakti-niṣṭhānāṁ
sādhyam caiva prakṛtitam

tasmāt-therefore; kali-yuge-in Kali-yuga; visnoh-of Lord Visnu; nāma-kīrtanam-
glorifying the holy name; uttamaṁ-highest; sādhanaṁ-means of spiritual
realization; bhakti-in devotional service; niṣṭhānāṁ-of they who have faith;
sādhyam-attainable; ca-and; eva-indeed; prakṛtitam-said.

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

Text 53

yena kenāpi bhāvena
kīrtayan satatam harim
hitvā pāpam gatim yānti
kim u tac-chraddhāya grnan

yena kenāpi-by whatever way; bhāvena-way; kīrtayan-glorifying; satatam-
always; harim-Lord Hari; hitvā-abandoning; pāpam-sins; gatim-the goal; yānti-
attain; kim u-indeed; tac-chraddhāya-by that faith; grnan-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
satatam dvija-sattama
uktā mahā-bhāgavatā
bhagavat-priya-kārinah

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

O best of brāhmaṇas, they who in kali-yuga always chant thr holy name of the
Lord are great devotees who dearly love the Lord.
Text 55

tasmāt sarvātmanā vipra
   kuru śrī-krṣṇa-kīrtanam
śraddhayā satatam yukta
   etad eva mahā-phalam

   tasmāt—therefore; sarvātmanā—with all your heart; vipra—O brāhmaṇa; kuru—do;
   śrī-krṣṇa-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-kārānām

   śrī-nāradah 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; kārānām—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-1; yāni-which; nāmāni-names; kīrtayāmi-1 glorify; surottama-O best of the demigods; tany-them; aham-1; 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-tejasāṁ ye vai
paramānūn api dvija
śakyante gaṇitum bhūyo
janmabhir na harer gunān

śrī-sivah uvāca-Śrī Śiva said; bhūmy-of earth; ambu-water; tejasāṁ-and fire; ye-which; vai-indeed; paramānūn-atoms; api-even; dvija-O brahmana; śakyante-is able; gaṇitum-to count; bhūyah-more; janmabhīh-by births; na-not; hareh-of Lord Hari; gunān-the qualities.

O brahmana, 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 mukhyāṁ vakṣyāmi
śrī-viṣṇoh paramādbhutam
nāmnāṁ sahasraṁ pārvatvai
yad ihoktam krpaṁunā

tathāpi-still; mukhyam-the most important; vakṣyāmi-1 will speak; śrī-viṣṇoh-of Lord Viṣṇu; paramādbhutam-very wonderful; nāmnāṁ-of the names; sahasraṁ-a thousand; pārvatvai-to Parvati; yat-what; iha-here; uktaṁ-told; krpaṁunā-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

samādhi-niṣṭham mām dṛṣṭvā
pārvati vara-varṇanī
aprcchat paramam devam
bhagavantam jagad-gurum

samādhi-niṣṭham-rapt in meditation; mām-me; dṛṣṭvā-seeing; pārvati-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-īśvarah
nāmnāṁ sahasram ca tathā
guna-karmāṇusāratah

tadā-then; tasyai-to her; mayā-by me; proktah-previous described; mat-parah-worshiped by me; jagad-īśvarah-the master of the universes; nāmnāṁ-of names; sahasram-a thousand; ca-and; tathā-so; guna-qualities; karma-and activities; anusāratah-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-smaranenaiva
pumān siddhim avāpnuyāt

tat-that; aham-I; te-to you; abhivakṣyāmi-will speak; mahā-bhāgavatah-a great devotee; bhavān-you; yasya-of whom; eka-once; smaranena-by remembering; evaindeed; 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-navīṇa-jaladābham akūṭha-dhīṣṇyaṁ
vidyottānala-manohara-pīta-vāsām
bhāṣvan-mayūkha-mukūṭāngada-hāra-yuktām
kāṇci-kalāpa-valayāṅgurībhīr vibhātam

brahmādī-deva-gaṇa-vandita-pāda-padmaṁ
śrī-sevitām sakala-sundara-sanniveśam
go-gopa-gopavanitā-muni-vṛnda-juṣṭam
krṣṇam purāṇa-puruṣāṁ manasā smarāmi

udyan-rising; navīṇa-new; jalada-cloud; ābham-splendor; akūṭha-in the spiritual world; dhīṣṇyaṁ-whose home; vidyottā-blazing; anala-fire; manohara-beautiful; pīta-yellow; vāsām-garments; bhāṣvat-shining; mayūkha-light; mukūṭa-crown; angada-armlets; hāra-necklaces; yuktā-with; kāṇci-kalāpa-belt; valaya-bracelets; angurībhīh-with rings; vibhātam-splendid; brahmādī-headed by Brhama; deva-gaṇa-by the demigods; vandita-bowed down; pāda-feet; padmaṁ-lotus; śrī-by the goddess of fortune; sevitā-served; sakala-all; sundara-sanniveśam-handsome; gāh-cows; gopa-gopas; gopavanitā-gopis; muni-vṛnda-and sages; juṣṭam-worshiped; krṣṇam-Kṛṣṇa; purāṇa-puruṣāṁ-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, gopis, and sages.

Text 10

om namo vāsudevāya
kṛṣṇāya paramātmane
pranata-kleṣa-samhātre
paramānanda-dāyine

om-Om; namah-obeisances; vāsudevāya-to the son of Vasudeva; kṛṣṇāya-Kṛṣṇa; paramātmane-the Supersoul; pranata-to they who bow down; kleṣa-sufferings; samhātre-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
śrīdharah śrīsukhāśrayah
śrīdātā śrīkaraḥ śrīsah
śrīsevah 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 (śrīdharā), 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 śrīsah), served by the goddess of fortune (śrīsevaya), and the object of meditation for the goddess of fortune (śrīvibhāvana).

Text 12

paramātmā param brahma
pāreṣāḥ parameśvarah
parānandaḥ param dhāma
paramānanda-dāyakah

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

Text 13

nīrālambo nirākāro
nirlepo niravagrahah
nityānando nitya-mukto
nirīlho nisphra-priyah

He is independent (nīrālamba 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 priyakarāh
priyadāh priyasaṇjanah
priyānugah priyālambī
drīya-kīrtiḥ priyāt priyāḥ

He speaks pleasantly (priyamvada), is affectionate (priyakara, priyada, and priyasaṇjana), 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
dhā-yogi mahā-tapāḥ
mahātmā mahatām śreṣṭho
dhā-loka-patīr mahān

He is the greatest renunciant (mahā-tyāgī), the greatest enjoyer (mahā-bhogī), the greatest yogi (mahā-yogi), 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-patī), and the greatest (mahān).

Text 16

siddhārthah siddha-sankalpah
dhā-siddhi sādhanah
siddhesah siddha-mārgāgrah
dhā-lokaika-pālakah

His desires are all fulfilled (siddhārtha and siddha-sankalpa). He gives perfection (siddhīda), is attained by they who are perfect (siddhi-sādhanā), and is the master of the perfect (siddhesa), the goal of the path of perfection (siddha-mārga), and the only protector of the realm where the perfect beings live (siddha-lokaika-pālaka).
Text 17

iṣṭo viṣiṣṭah sīṣṭeṣṭo
mahīṣṭho jisṇu-sattamaḥ
jyeṣṭhāḥ sreṣṭhaḥ ca sarveṣṭo
viṣṇuḥ bhrājiṣṇuḥ avyayaḥ

He is the object of worship (iṣṭa), the greatest (viṣiṣṭa), worshiped by the wise (sīṣṭeṣṭa), the greatest (mahīṣṭha), the greatest victor (jisṇu-sattama), the eldest (jyeṣṭha), the best (sreṣṭha), worshiped by all (sarveṣṭa), all-pervading (viṣṇu), the most glorious (bhrājiṣṇu), and eternal (avyaya).

Text 18

vibhuḥ śambhuḥ prabhur bhūmā
śvambhūḥ svānanda-mūrtimān
prītimān prīti-dātā ca
prītidh prīti-vardhanah

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

Text 19

yogēśvaro yoga-gamyo
yogiṣo yoga-pāraṇaḥ
yoga-dātā yoga-patīr
yoga-siddhi-vidhāyakah

He is the master of yoga (yogēśvaro), approached by performance of yoga (yoga-gamya), the master of the yogis (yogiṣa), the farther shore attained by performing yoga (yoga-pāraṇa), the giver of yoga (yoga-dātā), the master of yoga (yoga-patīr), and the giver of yogic perfections (yoga-siddhi-vidhāyakah).

Text 20

satya-vrataḥ satya-parah
tri-satyah satya-kāranah
satyāśrayah satya-harah
sat-pāliḥ satya-vardhanah

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

Text 21

sarvānandah sarvah-harah
sarvagah sarva-vasya-kṛt
sarva-pātā sarva-sukhaḥ
sarva-sruti-ganārnavah

He is all bliss (sarvānanda), He removes everything (sarva-harah), He is present everywhere (sarvagha), He controls everything (sarva-vasya-kṛt) and protects everything (sarva-pātā), He is all happiness (sarva-sukha), and He is the ocean of all the Vedas (sarva-sruti-ganārnavah).

Text 22

janārdano jagannātho
jagat-trātā jagat-pitā
jagat-kartā jagad-dharta
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-dharta), and the personified bliss of the universes (jagad-ānanda-mūrtimān).

Text 23

dharā-patir loka-patih
sva-patir jagatām patiḥ
vidyā-patir vitta-patih
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-pradāḥ
catur-vyūhaś catur-dhāmā
catur-yuga-vidhāyakaḥ

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-dhāranah
deva-kṛd deva-bhrd 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-dhārana and deva-bhrd), 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-rūpi
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-bhrd 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 (vibhūtīr), and the protector of powers and opulences (bhūti-pālaka).

Text 28

nārāyano nāra-sāyi
nāra-sūr nāra-jīvanaḥ
nāraika-phala-do nāra-
mukti-do nāra-nāyakah

He is the resting place of the living entities (nārāyana and nāra-sāyi), 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-rūpah sahasra-
nāmā sahasra-vigrahaḥ
sahasra-sīrṣā sahasra-
pādakṣi-bhuja-sīrṣavān

He has thousands of forms (sahasra-rūpa and sahasra-vigraha), thousands of names (sahasra-nāmā), thousands of heads (sahasra-sīrṣā), and thousands of feet,
eyes, arms, and heads (sahasra-padakshi-bhujasirasvan).

Text 30

padma-nabhah padma-garbhah
padmI padma-nibhekshanah
padma-sayi padma-mali
padmankita-pada-dvaya

His navel is a lotus (padma-nabh), the lotus is born from Him (padma-garbha and padmi), His eyes are like the lotus (padma-nibhekshana), He rests on a lotus (padma-sayi), He wears a lotus garland (padma-mali), and His feet bear the signs of lotuses (padmankita-pada-dvaya).

Text 31

virayan sthaiyayan vagmi
sauryayan dhairyayan ksmi
dhiman dharma-paro bhog
bhagavan bhaya-nasanah

He is powerful (virayan), steady (sthaiyayan), eloquent (vagmi), heroic (sauryayan), patient (dhairyayan), tolerant (ksmi), intelligent (dhiman), religious (dharma-para), the greatest enjoyer (bhog), full of all opulences (bhagavan), and the killer of fears (bhaya-nasan).

Text 32

jayanto vijayo jetA
jayado jaya-vardhanah
amani manado manyo
mahimavan mahA-balah

He is victorious (jayanta, vijaya, and jetA), the giver of victory (jayada and jaya-vardhana), humble (amani), respectful (manada), worshipable (manyo), glorious (mahimavan), and very powerful (mahA-bala).

Text 33
satuṣṭas toṣado dātā
damano dina-vatsalaḥ
jñāni yaśasvān dhrtimān
maha-ojo-balāśrayah

He is satisfied (satūṣṭa), the giver of satisfaction (toṣado), generous (dātā), the supreme controller (damana), kind to the poor and fallen (dina-vatsalaḥ), wise (jñāṇī), famous (yaśasvān), patient (dhrtimān), and the shelter of great strength (maha-ojo-balāśraya).

Text 34

hayagrīvo mahā-tejā
mahārṇava-vinoda-kṛt
madhu-kaitabha-vidhvansi
veda-kṛd veda-pālakaḥ

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 Kaitabha (madhu-kaitabha-vidhvansi), the author of the Vedas (veda-kṛd), and the protector of the Vedas (veda-pālaka).

Text 35

sanat-kumārah sanakah
sanandas ca sanātanah
ākhaṇḍa-brāhma-vratavān
ātma 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 (ākhaṇḍa-brāhma-vratavān). He is the Supersoul (ātma), and He is the philosopher of yoga (yoga-vicāraka).

Text 36

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

Text 37

ādi-kolo yajña-tattvam
dhart-nāsā-putodbhavah
dantāgra-nyasta-bhū-golo
hiranyākṣa-balāntakaḥ

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

Text 38

prthvī-patiḥ śīghra-vego
romāntar-gata-sāgaraḥ
svāśavādhuṭa-hemādriḥ
prajāpati-patis tataḥ

He is the master of the earth (prthvī-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 (svāśavādhuṭa-hemādri), and the master of the Prajāpati (prajāpati-pati).

Text 39

ananto dharaṇi-bhartā
pāṭāla-tala-vāsa-kṛt
kālāgni-javano nāga-
rāja-rājo mahā-dyutih

He is endless (ananta), the maintainer of the earth (dharani-bhartā), the Lord who resides in Pāṭālaloka (pāṭāla-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-ganādhīṣah
pitr-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 pītās (loka-pitr-ganādhīṣa), and His feet are glorified by the pītās (pitr-stuta-mahā-pada).

Text 41

krpāmayah svayam-vyaktir
dhruva-priti-vivardhanah
dhruva-stuta-pado viṣṇu-
loka-do loka-pūjitaḥ

He is merciful (krpāmaya), self-manifested (svayam-vyakti), Dhruva is full of love for Him (dhruva-priti-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-santaptas
tapas-toṣita-mānasah
mano-bhīṣta-prado harsa-
bindv-aṅcita-sarovarah

He appeared as Lord Šukla (śuklah). Kardama Muni performed austerities to please Him (kardama-santapta). He is pleased at heart by austerities (tapas-toṣita-mānasas). He fulfills the heart's desires (mano-‘bhiṣṭa-prada). He is a lake filled with drops of happiness (harsa-bindv-aṅcita-sarovara).

Text 43
yajña sura-ganadhīśa
daitya-dānava-ghātakah
manu-tratā loka-pālo
loka-pālaka-janma-kṛt

He is sacrifice personified (yajña), the master of the demigods (sura-ganadhīśa),
the killer of the Daityas and Dānava (daitya-dānava-ghātaka), the protector of the
Manus (manu-tratā), and the protector of the people (loka-pāla). He has taken
birth to protect the people (loka-pālaka-janma-kṛt).

Text 44

kapilākhyah sānkhyā-pātā
kardamāṅga-samudbhavah
sarva-siddhi-ganadhīśo
devahūti-gati-pradah

He is bears the name Kapila (kapilākhyā). He is the protector of the sankhya
philosophy (sānkhyā-pātā), the son of Kardama Muni (kardamāṅga-samudbhava),
the master of all mystic perfections (sarva-siddhi-ganadhīśa), and the Lord who
gave liberation to Devahūti (devahūti-gati-prada).

Text 45

datto 'tri-tanayo yogī
yoga-mārga-pradārśakah
anastūyānanda-kārah
sarva-yogi-jana-stutah

He is Dattātreya (datta), the son of Atri Muni (atri-tanaya). He is the greatest
yogi (yogī), the teacher of the path of yoga (yoga-mārga-pradārśaka), the bliss of
Anastūyā (anastūyānanda-kāra), and the object of the prayers of all the yogis (sarva-
yogi-jana-stuta).

Text 46

nārāyano nara-ṛṣir
dharma-puro mahā-manāh
He is Nārāyana Rṣi (nārāyana), Nara Rṣi (nara-rṣi), the son of Dharma (dharmaputra), very intelligent (mahā-manāḥ), the person who defeated Lord Śiva's spear (maheśa-sūla-damana), and the person who gave to Lord Śiva a benediction (maheśaika-vara-prada).

Text 47

ākalpānta-tapo dhīro
manmathādi-madāpahah
ūrvaśī-sṛg jītānangho
mārakandeya-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-madāpahaḥ), He created Urvaśī (ūrvaśī-sṛg), He defeated Kāmadeva (jītānanga), and He is dear to Mārkaṇḍeya Muni (mārakandeya-priya-prada).

Text 48

rṣabhō nābhī-śukhado
meru-devi-priyātmajah
yogī-rāja-dvīja-sraṣṭā
yogā-caryā-pradārṣakah

He is Rṣabha (ṛṣabha), the delight of Mahārāja Nābhi (nābhi-śukhada), the dear son of Meru-devi (meru-devi-priyātmaja), the creator of the brāhmaṇas and the kings of the yogis (yogī-rāja-dvīja-sraṣṭā), and the teacher of yoga (yogā-caryā-pradārṣaka).

Text 49

aṣṭa-bāhur daksā-yajña-
pāvano 'khila-sat-kṛtah
dakṣeṣa-dveṣa-sāmano
daksā-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-dvesa-śamana), and He gave transcendental knowledge to Dakṣa (dakṣa-jñāna-pradāyaka).

Text 50

priyavrata-kulotpanno
gaya-nāmā mahā-yaśaḥ
udāra-karmā bahu-vīna
mahā-guṇa-ganārṇavaḥ

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-vīna), and He is a great ocean of transcendental virtues (mahā-guṇa-ganārṇava).

Text 51

hamsa-rūpi tattva-vaktā
gunāgūna-vivecakāḥ
dhātr-lajjā-praśamano
brahmacārī-jana-priyaḥ

He appears in the form of a swan (hamsa-rūpi), speaks the truth (tattva-vaktā), distinguishes virtue from vice (gunāgūna-vivecakā), comforts Brahmā's embarrassment (dhātr-lajjā-praśamana), and is dear to the brahmacārīs (brahmacārī-jana-priya).

Text 52

vaiśyaḥ prthuḥ prthvi-dogdhā
sarva-jīvāna-doha-kṛt
ādi-rāja janāvāsa-
kārako bhū-samī-kāraḥ

He is the farmer (vaiśya), King Prthu (prthu), who milked the earth (prthvi-dogdhā), gave milk to all living entities (sarva-jīvāna-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-'bhistuta-padaḥ
sānta-mūrtih sudarśanaḥ
divā-rātri-gañadhiṣaḥ
ketumāla-janaśrayaḥ

His feet were glorified by the Pracetā (praceto-'bhistuta-pada), His form is peaceful (sānta-mūrti), He is handsome (sudarśana), He is the king of the host of days and nights (divā-rātri-gañadhiṣa), and He is the shelter of the people of Ketumāla-varśa (ketumāla-janaśraya).

Text 54

śrī-kāmadevaḥ kamalā-
kāma-keli-vinoda-kṛt
sva-pāda-rati-do 'bhista-
sukha-do duḥkha-nāsanaḥ

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 (abhiṣta-sukha-da), and He destroys sufferings (duḥkha-nāsana).

Text 55

vibhur dharma-bhṛtam śreṣṭho
veda-śirṣo dvijātmajah
aśṭāśiti-sahasrānāṁ
muninām upadeśa-daḥ

He is all-powerful (vibhū), He is the best of they who uphold the principles of religion (dharma-bhṛtam śreṣṭha), the Vedas are His head (veda-śirṣa), the brāhmaṇas are His sons (dvijātmaja), and He is the teacher of eighty-thousand sages (aśṭāśiti-sahasrānāṁ muninām upadeśa-da).

Text 56
Satya-seno yakṣa-rakṣo-
dahano dīna-pālakah
indra-mitra-surāri-ghnāh
sunṛtā-dharma-nandanah

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 Indra, Mitra, and the demigods (indra-mitra-surāri-ghnā), and He is the
son of Dharma and Sunṛtā (sunṛtā-dharma-nandanā).

Text 57

harir gaja-vara-trātā
grāha-pāša-vinaśakāh
trikūtādri-vana-ślāghi
sarva-loka-hitaisanāh

He takes away all that is inauspicious (hari), He protected the best of the
elephants (gaja-vara-trātā), He killed the crocodile (grāha-pāša-vinaśaka), He was
glorified in the forest of Mount Trikuṭa (trikūtādri-vana-ślāghi), and He brought
auspiciousness to all (sarva-loka-hitaisanā).

Text 58

vaikuṇṭhah śubhra-sukha-do
vikuṇṭha-sundari-krtaḥ
ramā-priyakaraḥ śrīmān
nījā-loka-pradaśakāh

He is the son of Viṣṇu-devī (vaikuṇṭha), He brought glorious happiness
(śubhra-sukha-da), He made Viṣṇu-devī become very beautiful (vikuṇṭha-
sundari-krta), He is dear to the goddess of fortune (ramā-priyakara), He is
handsome and glorious (śrīmān), and He reveals Himself to His own devotees
(nījā-loka-pradaśaka).

Text 59

vipra-sāpa-parīkhiṇṇa-
 nirjarārti-nivāranāh
dugdhabdhī-mathano vipro
vairāja-tanayo jītāh
He saved the demigods from great sufferings when they were cursed by a brāhmaṇa (vipra-śāpa-parikhinnha-nirjarārti-nivārana), He churned the ocean of milk (dugdha-bhūmi-mathana), He is the greatest brāhmaṇa (vipra), He is the son of Vairāja (vairāja-tanaya), and He is invincible (ajita).

Text 60

mandarādri-dhara kūrmo
deva-dānava-śarṇa-kṛt
jambudvīpa-samāh sraṣṭā
piyūṣotpatti-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-śarṇa-kṛt), He made Jambudvīpa level (jambudvīpa-samā), He is the creator (sraṣṭā), and He extracted nectar (piyūṣotpatti-kāraṇam).

Text 61

dhanvantari ruk-śamano
’mṛta-dhrk vak-praśāntakah
āyur-veda-karo vaidya-
rājō vidyā-pradāyakah

He appeared as Dhanvantari (dhanvantari), who cures disease (ruk-śamana and ruk-praśāntaka), carries nectar (amṛta-dhrk), 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-
moṭhini kāma-rūpiṇī
girbānāmṛta-po duṣṭa-
daitya-dānava-vañcakah

He made the demigods fearless (devābhaya-kara), as Mohini-devī He bewildered the demons (daitya-moṭhini), He assumes any form He wishes,
including the form of a girl (kāma-rūpine), He gave the demigods nectar to drink (girbānāmṛta-pa), and He cheated the demon Dānavas (duṣṭa- dāitya-dānava-vañcaka).

Text 63

mahā-matsyo mahā-kāyah
   śalvāntar-gata-sāgaraḥ
devāri-dāitya-damano
   vṛīhi-bija-surakṣakaḥ

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-dāitya-damana), and who protected the rice crop (vṛīhi-bija-surakṣaka).

Text 64

pucchā-ghāta-bhramat-sindhuḥ
   satyavrata-priya-pradaḥ
bhakta-satyavrata-tratā
   yoga-traya-pradarsakāḥ

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-tratā), and He revealed the three Vedas (yoga-traya-pradarsaka).

Text 65

narasimho lola-jihvaḥ
   śanku-karna nakhāyudhaḥ
satāvadhūta-jalado
   danta-dyuti-jita-prabhah

He appeared as Lord Nṛsimha (narasimha), who licked His tongue (lola-jihva), whose ears were pointed (śanku-karna), whose claws were powerful weapons (nakhāyudha), whose mane was a moving cloud (satāvadhūta-jalado), and the splendor of whose teeth eclipsed all other splendor (danta-dyuti-jita-prabha).
Text 66
hiranyakaśipu-dhvamsi
   bahu-dānava-darpa-hā
prahlāda-stuta-pādābho
   bhakta-samsāra-tāpa-hā

He killed Hiranyakāsiṣṭha (hiranyakaśipu-dhvamsī). 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-samsāra-tāpa-hā).

Text 67
brahmendra-rudra-bhīti-ghno
deva-kārya-prasādhakaḥ
jvalaj-jalana-śankāśaḥ
   sarva-bhīti-vināsakah

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-śankāśa), and He kills all fears (sarva-bhīti-vināsaka).

Text 68
mahā-kalusa-vidhvamsī
sarva-kāma-vara-pradah
kāla-vikrama-samhartā
   graha-pidā-vināsakah

He kills the greatest sins (mahā-kalusa-vidhvamsī), fulfills all desires (sarva-
kāma-vara-prada), kills the power of time (kāla-vikrama-samhartā), and kills the
sufferings coming from inauspicious astrological conditions (grāha-pidā-vināsaka).

Text 69
sarva-vyādhi-prāśamanaḥ
   pracāṇa-ripa-dānda-kṛt
ugra-bhairava-santrasta-
harārī-vinivārakah
He cures all diseases (sarva-vyādhi-praśamana), punishes the powerful demons (pracānda-ripu-danda-kṛt), and removes the sufferings of Śiva, who is afraid of the horrible demons (ugra-bhairava-sanrasta-harārti-vinivāraka).

Text 70

brahma-carmāvrta-śirah
śiva-śirṣaika-nūpuraḥ
dvādaśāditya-śirṣaika-
manir dik-pāla-bhūsanah

Lord Brahmā is His parasol (brahma-carmāvrta-śīra), Lord Śiva's head is His ankle-bells (śiva-śirṣaika-nūpura), the heads of the twelve Adityas are His jewels (dvādaśāditya-śirṣaika-mani), and the protectors of the directions are His ornaments (dik-pāla-bhūsana).

Text 71

vāmano 'diti-bhiti-ghno
dvijāti-gana-maṇdanaḥ
tripada-vyāja-yācīnāpta-
bali-trailokya-sampadah

He is Vāmana (vāmanq), who killed Aditi's fears (aditi-bhiti-ghna), who is the decoration of the brāhmaṇas (dvijāti-gana-maṇdana), and who on the preText of begging for three steps of land took the opulence of the three worlds from Bali Mahārāja (tripada-vyāja-yācīnāpta-bali-trailokya-sampada).

Text 72

pannakha-kṣata-brahmāṇḍa-
katāha 'mita-vikramah
svardhuni-tīrtha-janano
brahma-pūjyo bhayāpahāḥ

With His toe He broke an opening in the universe (pannakha-kṣata-brahmāṇḍa-
katāha), His power is without limit (amita-vikrama), He is the father of the sacred Ganges (svardhuni-tīrtha-janana), He is worshiped by Brahmā (brahma-pūjya),
and He removes fears (bhayāpaha).

Text 73

svānghri-vāri-hatāghaugho
viśva-rūpa-pradarśanaḥ
bali-priya-karo bhakta-
svarga-dogdhā gada-dharah

The river that flows from His foot destroys a flood of sins (svānghri-vāri-
hatāghaugha), He revealed the universal form (viśva-rūpa-pradarśana), He is
affectionate to Bali Mahārāja (bali-priya-kara), He brings His devotee to the
spiritual world (bhakta-svarga-dogdhā), and He holds a club (gada-dhara).

Text 74

jāmadagnyo mahā-vīryah
paśu-bhṛt kārtavīrya-jīt
sahasrārjuna-samhartā
sarva-kṣetra-kulāntakah

He is Jamadagni's son Paraśurāma, (jāmadagnya), who is very powerful (mahā-
vīrya), who holds an ax (paśu-bhṛt), who defeated Kārtavīryārjuna (kārtavīrya-jīt),
who defeated a thousand of Kārtavīryārjuna's soldiers (saahasrārjuna-samhartā),
and who killed all the ksatriyas (sarva-kṣetra-kulāntaka).

Text 75

nihksatra-prthvi-karano
vīra-jīd vipra-rājya-dah
dronāstra-veda-pravado
maheśa-guru-kirti-dah

He killed all the ksatriyas on the earth (nihksatra-prthvi-karana), defeated all
the heroic warriors (vīra-jīt), gave the earth's kingdoms to the brāhmaṇas (vipra-
rājya-da), taught the Dhanur Veda to Dronācārya (dronāstra-veda-pravada), and
glorified His guru, Lord Śiva (maheśa-guru-kirti-da).

Text 76
sūrya-vamśabja-taranih
śrīmad-daśarathātmanah
śrī-rāmo rāmacandraś ca
rāmahadāro 'mita-prabhaḥ

He is the sun that makes the lotus of the Sūrya-vamśa bloom (sūrya-vamśabja-
taranī), He is the son of Śrī Daśaratha (śrīmad-daśarathātmanā), He is Śrī Rāma
(śrī-rāma, rāmacandra, and rāmahadra), and His power is without limit (āmita-
prabha).

Text 77

nila-varna-pratikāśaḥ
kausalyā-prāna-jivanah
padma-netrah padma-vaktraḥ
padmāṅkita-padāmbujaḥ

His complexion is dark (nila-varṇa-pratikāśa), He is the life of Kauṣalyā
(kauṣalyā-prāna-jivana), His eyes are lotus flowers (padma-netra), His face is a
lotus flower (padma-vakra), and His lotus feet bear the marks of lotus flowers
(padmāṅkita-padāmbuja).

Text 78

pralamba-bāhus cărv-ango
ratna-bhāranaḥ bhūśitaḥ
divyāmbaro divya-dhanur
diṣṭa-divyāstra-pāragaḥ

His arms are long (pralamba-bāhu), His limbs are handsome (cārv-aṅga), He
wears jewel ornaments (ratna-bhārana-bhūśita), 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-pānir vīreśo
‘parimeya-parākramaḥ
viśvāmitra-gurur dhānvi
dhānur-veda-vid-uttamah
He holds a sword in His hand (nīstrimśa-pāni), He is the king of heroes (vīreśa), His strength has no limit (aparimeśa-pārākrama), His guru is Viśvamitra (viśvāmitra-guru), He holds a bow (dhanvi), and He is best of they who know the Dhanur Veda (dhanur-veda-vid-uttama).

Text 80

ṛju-mārga-nimnīteśu-
   saṅgha-tādita-tādakah
su-bāhur bahu-viryādhya-
   bahu-rākṣasa-ghātakah

His arrows fly straight and always hit their target (ṛju-mārga-nimnīteśu-
   saṅgha-tādita-tādaka), His arma are powerful (su-bāhur), and with His great
   strength He killed many demons (bahu-viryādhya-bahu-rākṣasa-ghātaka).

Text 81

prāpta-cāndīśa-dor-danda-
   cānda-kodanda-khaṇḍanaḥ
janakāṃnanda-janako
   jānaki-priya-nāyakāḥ

He broke Śiva's bow (prāpta-cāndīśa-dor-danda-cānda-kodanda-khaṇḍana),
   delighted King Janaka (janakāṃnanda-janaka), and became Śitā's beloved hero
   (jānaki-priya-nāyaka).

Text 82

arāti-kula-darpa-ghno
   dhvasta-bhārgava-vikramaḥ
pitr-vāk-tyakta-rājya-śrīr
   vana-vāsa-kr̥totsavaḥ

He killed the pride of His enemies (arāti-kula-darpa-ghna), and eclipsed the
   power of Pārśurāma (dhvasta-bhārgava-vikrama). On His father's order He left the
   opulence of the kingdom (pitr-vāk-tyakta-rājya-śrī) and enjoyed a festival of
   transcendental pastimes as He lived in the forest (vana-vāsa-kr̥totsava).
Text 83

virādha-rādha-damanaś
citrakūṭādri-mandirāh
dvīja-sāpa-samucchanna-
dandaṅkāranya-sarma-kṛt

He defeated the demon Virādha (virādha-rādha-damana), lived in a palace on Mount Citrakūṭa (citrakūṭādri-mandira), and made Dandaṅkāranya forest auspicious even though it was cursed by a brāhmaṇa (dvīja-sāpa-samucchanna-dandaṅkāranya-sarma-kṛt).

Text 84

caturḍāsa-sahasrogra-
rākṣasa-ghnah kharāntakaḥ
triśirah-prāṇa-samano
duṣṭa-duṣaṇa-duṣaṇaḥ

He killed 114 horrible demons (caturḍāsa-sahasrogra-rākṣasa-ghnau). He killed the demon Khara (kharāntaka), took away the life of the demon Triśirā (triśirah-prāṇa-samana), and killed many evil demons (duṣṭa-duṣaṇa-duṣaṇa).

Text 85

cadma-mārica-mathano
jānaki-virahārti-kṛt
jatāyuṣah kriyā-kāri
kabandha-vadha-kovidāh

He was troubled by treacherous Marica (cadma-mārica-mathana). He suffered in separation from Śitā (jānaki-virahārti-kṛt). He performed the funeral ceremony of Jatāyu (jatāyuṣah kriyā-kāri). He expertly killed Kabandha (kabandha-vadha-kovidā).

Text 86

rṣyamūka-guhā-vāśi
kapi-pañcaka-sakhya-kṛt
vāma-pāḍāgra-niksīpta-
dundubhy-asthi-brhad-giri

He lived in a cave in Rṣyamūka (ṛṣyamūka-guhā-vāsi). He befriended five
monkeys (kapi-pañcaka-sakhya-kṛt). With His left foot He kicked far away the
great mountain that was the Dundubhi’s skeleton (vāma-pāḍāgra-niksīpta-
dundubhy-asthi-brhad-giri).

Text 87

sakaṇṭakāra-durbhedā-
sapta-tāla-prabhedakah
kiśkindhādhipa-vali-ghno
mitra-sugriva-rājya-dah

He easily broke the seven unbreakable tāla trees (sakaṇṭakāra-durbhedā-sapta-
tāla-prabhedaka). He killed Vali, the king of Kiśkindha (kiśkindhādhipa-vali-ghna)
and gave Vali’s kingdom to His own friend Sugriva (mitra-sugriva-rājya-da).

Text 88

āṅjaneya-svalāṅgula-
dagdha-lanka-mahodayah
sitā-viraha-vispaśta-
roṣa-kṣobhita-sāgarah

For His sake Ṣaṅkhaya set fire to Lankā with his tail (āṅjaneya-svalāṅgula-
dagdha-lanka-mahodaya). In separation from Sītā He became an ocean of tears
(sitā-viraha-vispaśta-roṣa-kṣobhita-sāgara).

Text 89

girikūṭa-samutkṣepa-
samudrādbhuta-setu-kṛt
pāda-prahāra-sanstrasta-
vibhinnasa-bhayāpahah

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
Vibhiṣana's fears (pāḍa-prahāra-santrasta- vibhīṣana-bhayāpaha).

Text 90

angadokti-parikliṣṭa-
ghora-ṛavaṇa-sainya-jit
nikumbha-kumbha-dhūmrākṣa-
kumbhakarna-dī-vīra-hā

Unhappy by hearing Aṅgada's words, He defeated horrible Rāvana's army (angadokti-parikliṣṭa-ghora-ṛavaṇa-sainya-jit). He killed Nikumbha, Kumbha, Dhūmrākṣa, Kumbhakarna, and many other heroic warriors (nikumbha-kumbha-dhūmrākṣa-kumbhakarna-dī-vīra-hā).

Text 91

kailāsa-sahanonmatta-
daśānana-śiro-harah
agni-samsparśa-samsuddha-
sītā-samvaranotsukah

He cut off the ten heads of Rāvana, who had madly tried to lift Mount Kailāsa (kailāsa-sahanonmatta-daśānana-śiro-harah). He was pleased when Sītā's purity was proved in the trial by fire (agni-samsparśa-samsuddha-sītā-samvaranotsuka).

Text 92

kapi-rāksasa-rājānga-
prāpta-rājya-nijāśrayah
ayodhyādhipatiḥ sarva-
rājanya-gana-śekharaḥ

Leaving the realms of the monkeys and demons, He returned to His own kingdom (kapi-rāksasa-rājānga-prāpta-rājya-nijāśraya), where He became the king of Ayodhyā (ayodhyādhipati), the crown of all kings (sarva-rājanya-gana-śekhara).

Text 93

acintya-karmā nrpatih
prāpta-simhāsanodayah
duṣṭa-durbuddhi-dalano
dīna-hinaika-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-hinaika-pālaka).

Text 94

sarva-sampatti-jananas
tiryan-nyāya-vivecakah
śūdra-ghora-tapah-pluṣṭa-
dvija-putraik-a-jīvanah

He is the source of all opulence and good fortune (sarva-sampatti-janana), He can understand the motives of the crooked (tiryan-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-hrdayah
sītā-nirvāsa-kārakah
turanga-medha-kratu-yāṭ
śrimat-kuśa-lavātmajah

His heart was pained by a wicked person's words (duṣṭa-vāk-kliṣṭa-hrdaya), He sent Sītā into exile (sītā-nirvāsa-kāraka), He performed many āsvamedha yajñas (turanga-medha-kratu-yāṭ), and His sons were Kuśa and Lava (śrimat-kuśa-lavātmaja).

Text 96

satyārtha-tyakta-saumitraḥ
sūn̄nita-jana-sangrahah
sat-karṇa-pūra-sat-kirthih
kīrtīyā lokāgha-nāśanah
For the sake of the truth He left Laksmana (satyarthya-tyakta-saumitra), He brought His associates to the spiritual world (sunnita-jana-sangraha), His glories are earrings worn by the saintly devotees (sakarna-pura-sat-kirti), and His glories destroy the sins of the world (kirtya lokagha-nasa). 

Text 97

bharato jyestha-paddabja-
 rati-tyakta-nrpsanah
 sarva-sad-guru-sampannah
 koti-gandharva-nasakah

He is Bharata (bharata), who, out of love fro His elder brother's lotus feet, renounced the throne (jyestha-paddabja-rati-tyakta-nrpsana). He gave all auspiciousness to the bona-fide spiritual masters (sarva-sad-guru-sampanna), and He killed millions of Gandharvas (koti-gandharva-nasaka).

Text 98

laksmana jyestha-nirato
 deva-vairi-ganantakah
 indra-jit prana-samano
 bhratrm an tyakta-vigrahah

He was Laksmana (laksmana), who dearly loved His elder brother (jyestha-nirata). He killed the demigods' enemies (deva-vairi-ganantaka), He killed Indrajit (indrajit-prana-samana), He was Rama's brother (bhratrm an), and He left His body (tyakta-vigraha).

Text 99

satrughno 'mitra-samano
 lavananta-karakah
 aulya-bhrat-rana-slaughyah
 satam slaughya-gunakarah

He was Satrughna (satrughna), who defeated His enemies (amitra-samana), who killed Lavana (lavananta-karak), who was praised by His noble brothers (aulya-bhrat-rana-slaughya), and whose virtues are praised by the saintly devotees (satam slaughya-gunakara).
Text 100

vāṭa-patra-pūta-sthāyī
śrī-mukundo 'khilāsrayaḥ
tanūḍarārpita-jagan-
mṛkanda-tanayah khagah

He stays on a banyan leaf (vāṭa-patra-pūta-sthāyī), He is the giver of liberation (śrī-mukunda) and the shelter of all (akhilāsraya). To Mārkandeya Rṣi He showed the universe present in His slender abdomen (tanūḍarārpita-jagan-mṛkanda-tanaya). He stays in the spiritual world (khaga).

Text 101

ādya deva-gaṇāgranyo
mitra-stuti-nati-priyah
vrtra-ghora-tanu-trasta-
deva-san-mantra-sādhakaḥ

He is the first (ādya), the first of Deities (deva-gaṇāgranyo), 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 (vrtra-ghora-tanu-trasta-deva-san-mantra-sādhaka).

Text 102

brahmanyo brāhmaṇa-slāghī
brahmanya-jana-vatsalah
gos-pāḍapsu-galad-gātra-
vālakhilya-janāśrayaḥ

He is the Deity worshiped by the brāhmaṇas (brahmanya), He praises the brāhmaṇas (brahmana-slāghī), He loves the brāhmaṇas (brahmanya-jana-vatsala), and He protected the Vālakhilyas when they fell in the puddle of a cow's hoofprint (gos-pāḍapsu-galad-gātra-vālakhilya-janāśraya).

Text 103
dausmantir yajvanam shretho
nrpa-vismaya-karakah
turanga-medha-bahu-krt
vadanya-gana-sekharah

He was Dausmanti Bharata (dausmanti), who was the best of performers of sacrifice (yajvanam shretha). He filled the kings with wonder (nrpa-vismaya-karaka), performed many asvamedha-yajnas (turanga-medha-bahu-krt), and was the corwn of generous philanthropists (vadanya-gana-sekhara).

Text 104

vasavi-tanayah vyaso
veda-sakhara-nirupakah
purana-bharatacarya
kali-loka-hitaisanah

He was Vasavi's son (vasavi-tanaya), Vyasa (vyasa), who arranged the branches of the Veda (veda-sakhara-nirupaka), wrote the Puranas and Mahabharata (purana-bharatacarya), and brought auspiciousness to the people of Kali-yuga (kali-loka-hitaisana).

Text 105

rohini-hrdayanando
balabhadro balasrayah
sankarasanah sira-panih
musalastro 'mala-dyutih

He was Balarama (balabhadra), who is the delight of Rohini's heart (rohini-hrdayananda), and the reservoir of great strength (balasraya). He is the same as Lord Sankarasa (sankarasa), He holds a plow in His hand (sira-pani), His weapon is a club (musalastra), and He is splendid (amala-dyuti).

Text 106

sanka-kundendu-svetangas
tala-bhid dhenukantarakah
mustikarista-hanano
langalakrsta-yamunah
His limbs are white like a conchshell, jasmine flower, or the moon (śankha-kundendu-śvetāṅga). He broke many palm trees (tala-bhit), put an end to Dhenuka (dhenukāntaka), killed Muśṭika and Ariṣṭa (muśṭikāriṣṭa-hanana), and with His plow dragged the Yamunā (langalākrṣṭa-yāmuna).

Text 107

pralamba-prāna-hā rukmi-mathano dvividāntakah
revati-priti-do rāmā-ramano balvalāntakah

He killed Pralamba (pralamba-prāna-hā), agitated Rukmi (rukmi-mathana), put an end to Dvividā (dvividāntaka), loved Revati (revati-priti-da), enjoyed pastimes with the beautiful gopis (rāmā-ramaṇa), and put an end to Balvala (balvalāntaka).

Text 108

hastināpura-sāṅkarsī
kauravārca-sat-padah
brahmādi-stuta-pādābjo
deva-yādava-pālakah

He dragged Hastināpura (hastināpura-sāṅkarsī) and His transcendental feet were worshiped by the Kauravas (kauravārca-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 Krṣna's names begin with the second sentence.

Text 109

māyā-patir mahā-māyo
mahā-māyā-nideśa-kṛt
yadu-vamsābdhi-pūrnendur
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-krī), He is the full moon risen from the ocean of the Yadu dynasty (yadu-vamsābdhī-pūrnendu), and He is Balarāma’s dear younger brother (baladeva-priyānuja).

Text 110

narākṛti param brahma
paripūrnaḥ parodayah
sarva-jñānādi-sampūrnaḥ
pūrṇanandah purātanaḥ

He is the Supreme Brahman, who has a humanlike form (narākṛti param brahma), He is perfect and complete (paripūrna), He is the Supreme (parodaya), He is full of all opulences, beginning with all-knowledge (sarva-jñānādi-sampūrna), He is full of transcendental bliss (pūrṇaṇanda), and He is the oldest (purātana).

Text 111

pitāmbarah pīta-nidrah
pīta-veṣma-mahā-tapāh
mahorasko maha-bāhur
mahārha-manī-kundalah

He wears yellow garments (pitāmbara), He renounces sleep (pīta-nidra), homeless, He performs great austerities (pīta-veṣma-mahā-tapāh), and He has a broad chest (mahoraska), powerful arms (mahā-bāhu), and very valuable jewel earrings (mahārha-manī-kundala).

Text 112

lasad-ganda-sthali-haima-mauli-mālā-vibhūṣitah
su-cāru-karnaḥ su-bhrājan-makarākṛti-kundalah

He is decorated with a glistening golden crown, necklace, and earrings (lasad-ganda-sthali-haima-mauli-mālā-vibhūṣita), He has handsome ears (su-cāru-karna), and He wears glistening shark-shaped earrings (su-bhrājan-makarākṛti-kundala).
Text 113

nīla-kuṇḍita-su-sniṅgha-
kundalaḥ kaumudī-mukhaḥ
su-nāsah kunda-daśana
lasat-kokanadādharaḥ

His hair is splendid, dark, and curly (nīla-kuṇḍita-su-sniṅgha-kundala), His face is moonlight (kaumudī-mukha), His nose is handsome (su-nāsa), His teeth are jasmine flowers (kunda-daśana), and His lips are splendid red lotuses (lasat-kokanadādhara).

Text 114

sumanda-hāso rucira-
bhrū-mandala-vilokanaḥ
kambu-kaṇṭhaḥ brhad-brahma
valayāṅgada-bhūṣaṇaḥ

He smiles very gently (sumanda-hāsa), His eyes and eyebrows are handsome and glorious (rucira-bhrū-mandala-vilokana), His neck is a conchshell (kambu-kaṇṭha), He is the great Brahman (brhad-brahma), and He is decorated with bracelets and armlets (valayāṅgada-bhūṣaṇa).

Text 115

kaustubhi vana-māli ca
ṣaṅkha-ca kra-gadābja-bhṛt
śrīvatsa-lakṣyā lakṣyāṅgah
sarva-lakṣaṇa-lakṣaṇaḥ

He wears a Kaustubha jewel (kaustubhi) and a garland of forest flowers (vana-māli), He holds a conch, disc, club, and lotus (ṣaṅkha-ca kra-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 nirāśrayah  
nitamba-bimba-vyālambi-  
kinkini-kānci-maṇḍitaḥ

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-kinkini-kānci-maṇḍita).

Text 117

sama-janghājānu-yugmah  
sucāru-ruci-rājitah  
dhvaja-vajrānkuṣāmbhoja-  
śarāṅcita-padāmbujah

His knees and thighs are graceful (sama-janghājānu-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-vajrānkuṣāmbhoja-śarāṅcita-  
padāmbuja).

Text 118

bhakta-bhramara-sanghāta-  
pīta-pādāmbujāsavaḥ  
nakha-candrāmaṇi-jyotsnā-  
prakāśita-mahā-manāḥ

The bumblebees that are His devotees drink the nectar of His lotus feet (bhakta-  
bhramara-sanghāta-pīta-pādāmbujāsava), and His noble-hearted devotees shine  
with the moonlight of His candrakānta jewel toenails (nakha-candrāmaṇi-jyotsnā-  
prakāśita-mahā-manāh).

Text 119

pādāmbuja-yuga-nyasta-  
lasan-mañjira-rājitah  
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-pankaja-vistara).

Text 120

sarva-prāṇi-janānando
vasudeva-nuti-priyāh
devakī-nandano loka-
nandi-kṛd bhakta-bhiti-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-nandi-kṛt), and He breaks the devotees'
fears (bhakta-bhiti-bhit).

Text 121

śeṣānugah seṣa-sāyī
yaśodā-nati-mānadhā
nandānanda-karo gopa-
gopī-gokula-bandhavah

Śeṣa is His servant and follower (śeṣānuga), He reclines on Śeṣa (seṣa-sāyī), He
offers respects to Yasodā (yaśodā-nati-mānada), He delights Nanda (nandānandaka-
ra), and He is the friend of Gokula's gopas and gopis (gopa-gopī-gokula-
bandhava).

Text 122

sarva-vraja-janānandī
bhakta-ballava-vallabhāh
baly-avyangā-lasad-gātro
ballavī-bāhu-madhya-gah

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-avyangā-lasad-gātra), and He is encircled by a
gopi's arms (ballavī-bāhu-madhya-ga).
Text 123

pīta-pūtanikā-stanyah
pūtanā-prāṇa-śosanah
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-śosana), He stayed on Pūtanā's chest (pūtanorāh-sthala-sthāyī), and He gave liberation to Pūtanā (pūtanā-mokṣa-dāyaka).

Text 124

samāgata-janānandī
śakātoccātā-kārakah
prāpta-viprāśīso 'dhīso
laghimādi-gunāśrayah

He delighted the assembled people (samāgata-janānandī), He knocked over the cart (śakātoccātā-kāraka), He was blessed by the brāhmanas (prāpta-viprāśīsa), He is the supreme controller (adhiśa), and He is shelter where the mystic perfections, beginning with laghimā, rest (laghimādi-gunāśraya).

Text 125

trnāvarta-gala-grāhī
trnāvarta-niṣūdanah
janany-ānanda-janako
jananyā mukha-visor-drk

He clung to Trnāvarta's neck (trnāvarta-gala-grāhī), He killed Trnāvarta (trnāvarta-niṣūdana), He delighted His mother (janany-ānanda-janak), and He showed to His mother the entire universe in His mouth (jananyā mukha-visor-drk).

Text 126

bāla-krīḍā-rato bāla-
bhāṣā-lilā-di-nirvṛtah
gopa-gopi-priya-karo
gītā-nṛtyānukāraḥ

He enjoyed playing like a child (bāla-krīdā-rata), He enjoyed pastimes of
talking like a child (bāla-bhāsā-lilādī-nirvṛta), He is kind to the gopas and gopīs
(gopa-gopi-priya-kara), and He is expert at singing and dancing (gītā-
nṛtyānukāraḥ)

Text 127

navanīta-viliptāngo
navanīta-lava-priyāḥ
navanīta-lavāhārī
navanītānutasakāraḥ

His limbs are anointed with fresh butter (navanīta-viliptānga), He is fond of
fresh butter (navanīta-lava-priya), He steals fresh butter (navanīta-lavāhārī and
navanītānutasakāra).

Text 128

dāmodaro 'ṛjunonmūlo
gopaika-mati-kāraḥ
vrndāvana-vana-krīdā
nānā-krīdā-vaśāradāḥ

His waist was tied with a rope (dāmodara), He uprooted the arjuna trees
(arjunonmūla), He made the gopīs think only of Him (gopaika-mati-kāra), He
played in Vṛndāvana forest (vṛndāvana-vana-krīḍa), and He is expert at enjoying
many different pastimes (nānā-krīdā-vaśāraḍa).

Text 129

vatsa-pucchā-samākarsī
vatsāsura-niṣūdanaḥ
bakārī agha-samhārī
bālādy-antaka-nāśanaḥ

He was pulled about as he clung to a calf's tail (vatsa-pucchā-samākarsī), He
killed Vatsāsura (vatsāsura-niṣūdana), He was the enemy of Bakāsura (bakārī), He
killed Aghāsura (agha-samhāri), and He killed Aghāsura, who tried to kill the gopa boys (bālādy-antaka-nāsana).

Text 130

yamunānila-sañjuṣṭa- 
su-mṛṣṭa-pulina-priyah

gopāla-bāla-pūga-sthah

snigdha-dadhy-anna-bhojanaḥ

He is fond of the Yamuna’s shore, which is filled with pleasant breezes (yamunānila-sañjuṣṭa-su-mṛṣṭa-pulina-priyah), He stays with the gopa boys (gopāla-bāla-pūga-sthah), and He eats a lunch mixed with yogurt (snigdha-dadhy-anna-bhojana).

Text 131

go-gopa-gopī-priya-kṛd

dhana-bhrn moha-khaṇḍanah

vidhātur moha-janako

‘ty-adbhutaiśvarya-darśakah

He pleases the cows, gopas, and gopīs (go-gopa-gopī-priya-kṛd), He is very wealthy (dhana-bhrn), He breaks illusion (moha-khaṇḍanaḥ), He bewildered the creator Brahmā (vidhātur moha-janaka), and He showed very wonderful powers and opulences (aty-adbhutaiśvarya-darśaka).

Text 132

vidhi-stuta-padāmbhojo

go-pālaka-buddhi-bhit

kāliya-darpa-dalana

nāga-nāri-nuti-priyah

Brahmā offered prayers to His lotus feet (vidhi-stuta-padāmbhojo), He bewildered the gopa boyas (go-pālaka-buddhi-bhit), He broke Kāliya’s pride (kāliya-darpa-dalana), and He was pleased by the prayers of the serpent’s wives (nāga-nāri-nuti-priyah).
Text 133

dāvāgni-śamanah sarva-vraja-bhṛt jana-jivanah
muñjāranyapraveśāpta-
krčchra-dāvāgni-dāraṇaḥ

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-jivana), and He extinguished a terrible fire in Muñāranya forest (muñjāranya-praveśāpta-krčchra-dāvāgni-dāraṇa).

Text 134

sarva-kāla-sukha-krīdo
barhi-barhāvatamsakah
go-dhug-vadhū-jana-prāno
venu-vādyaviśāradah

He enjoys happy pastimes eternally (sarva-kāla-sukha-krīda), He wears a peacock-feather crown (barhi-barhāvatamsaka), He is the life of the gopīs (go-dhug-vadhū-jana-prāṇa), and He is expert at playing the flute (venu-vādyaviśārada).

Text 135

gopi-pidhānārundhāno
gopi-vrata-vara-pradah
vipra-darpa-praśamanah
vipra-patnī-prasāda-dah

He stole the gopīs' garments and placed them in a tree (gopi-pidhānārundhāna), He gave the gopīs the benediction they followed a vow to obtain (gopi-vrata-vara-prada), He extinguished the brāhmaṇas' pride (vipra-darpa-praśamanā), and He gave His mercy to the brāhmaṇas' wives (vipra-patnī-prasāda-da).

Text 136
śatakratu-makha-dhvamsī
dhṛta-govardhana-girir
vraja-lokābhaya-pradaḥ

He stopped the sacrifice for King Indra (śatakratu-makha-dhvamsi), He removed Indra's pride (śakra-darpa-madāpaha), He lifted Govardhana Hill (dhṛta-govardhana-girī), and He made the people of Vraja fearless (vraja-lokābhaya-prada).

Text 137

indra-kṛta-lasat-kirtir
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-śāghyo
nija-loka-pradarśakah
su-venu-nāda-madanon-
matta-gopi-vinoda-kṛt

He was glorified by the people of Vraja (vraja-vāsi-jana-śāghya) and He showed them His own transcendental abode (nija-loka-pradarśaka). He enjoys pastimes with the gopīs maddened by His expert flute-playing (su-venu-nāda-madannonmatta-gopi-vinoda-kṛt)

Text 139

go-dhug-vadhū-darpa-harah
sva-yaśah-kīrтанotsavah
vrajāṅgaṇā-jaṇarāmo
vraja-sundari-vallabhaḥ
He removed the gopīś' pride (go-dhug-vadhū-darpa-hara), the chanting of His transcendental glories is a festival of great happiness (sva-yāśā-hū-kīrtanotsava), He enjoyed with the girls of Vraja (vrajānā-ganā-janārāma), and He was the beloved of the beautiful girls of Vraja (vraja-sundari-vallabha).

**Text 140**

rāsa-kṛdā-rato rāsa-
 mahā-māndala-māndanaḥ
vrndāvana-vanāmodi
 yamunā-kūla-keli-kṛt

He enjoyed the pastime of the rāsa dance (rāsa-kṛdā-rata), He was the central ornament in the great circle of the rāsa dance (rāsa-mahā-māndala-māndana), He enjoyed pastimes in Vṛndāvana forest (vrndāvana-vanāmodi), and He enjoyed pastimes on the Yamunā's shore (yamunā-kūla-keli-kṛt).

**Text 141**

gopikā-gītikā-gītaḥ
 śaṅkhacūḍa-sīro-haraḥ
 mahā-sarpa-mukha-grasta-
 trasta-nanda-vimocakāḥ

He sang duets with the gopīś (gopikā-gītikā-gīta), He cut off Śaṅkhacūḍa's head (śaṅkhacūḍa-sīro-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
duṣṭārīṣṭa-vināsakah
kesi-dvesi vyoma-hantā
 śruta-nārada-kṛtanaḥ

His feet were worshiped by the Vidyādhara Sudarśana (sudarśanārcita-pada), He killed the demon Aṛiṣṭa (duṣṭārīṣṭa-vināsaka), He was the enemy of Keśi (keśi-dvesi), He killed Vyomāsura (vyoma-hantā), and He heard Nārada glorify Him (śruta-nārada-kṛtana).
Text 143

akṣūra-priya-kṛt krūra-rajaka-ghanah su-veśa-kṛt
sudāma-datta-mālādhyāḥ
kubjā-candana-carcitah

He was kind to Akrūra (akṣūra-priya-kṛt), He killed a cruel washerman (krūra-rajaka-ghan), He wore nice garments (su-veśa-kṛt), He was opulently decorated with many garments offered by the florist Sudāma (sudāma-datta-mālādhyā), and He was anointed with sandal paste by the hunchback Kubjā (kubjā-candana-carcita).

Text 144

mathurā-jana-samharṣī
cānda-kodanda-khanda-kṛt
kamsa-sainya-samucchedī
vanīg-vipra-ganārcitah

He delighted the people of Mathurā (mathurā-jana-samharṣī), He broke the great bow (cānda-kodanda-khanda-kṛt), He cut apart Kaṁsa's army (kamsa-sainya-samucchedī), and He was worshiped by the brāhmaṇas and merchants (vanīg-vipra-ganārcita).

Text 145

mahā-kuvalayāpīḍa-
ghātī cānūra-mardanaḥ
raṅga-sālāgatāpāra-
naara-nārī-kṛtotsavaḥ

He killed the great Kuvalayāpīḍa (mahā-kuvalayāpīḍa-ghātī), He crushed Cānūra (cānūra-mardana), and He created a great festival of happiness for the men and women at the arena (raṅga-sālāgatāpāra-naara-nārī-kṛtotsava).

Text 146
kamsa-dhvamsa-karah kamsa-
sva-sārūpya-gati-pradah
kṛtogradena-nṛpatih
sarva-yādava-saukhya-kṛt

He killed Kamsa (kamsa-dhvamsa-kara), granted Kama sārūpya liberation
(kamsa-sva-sārūpya-gati-prada), made Ugrasena king (kṛtogradena-nṛpati), and
delighted all the Yādavas (sarva-yādava-saukhya-kṛt).

Text 147

tātayā-mātr-kṛtānando
nanda-gopa-prasāda-daḥ
śrīta-sāndipani-gurur
vidyā-sāgara-pāra-gah

He made His mother and father happy (tātayā-mātr-kṛtānanda), gave His mercy to
the gopa Nanda (nanda-gopa-prasāda-da), took shelter of His guru, Sāndipani
Muni (śrīta-sāndipani-guru), and crossed to the farther shore of knowledge (vidyā-
sāgara-pāra-ga).

Text 148

daitya-pañcajana-dhvamsi
pancajanya-dara-priyah
sāndipani-mṛtāpataya-
dātā kāla-yamārcaḥ

He killed the demon Pañcajana (daitya-pañcajana-dhvamsi), was pleased by
Pañcajana's conchshell (pancajanya-dara-priya), gave to Sāndipani Muni his dead
son (sāndipani-mṛtāpataya-dātā), and was worshiped by Kāla Yamarāja (kāla-
yamārca).

Text 149

sairandhri-kāma-santapa-
śamano 'krūra-priti-dah
śārṅga-cāpa-dhāro nāna-
śāra-sandhāna-kovidaḥ
He pacified Kubjā's passionate desires (sairandhri-kāma-santapa-śamana), pleased Akrūra (akrūra-priti-da), held the sārnga bow (sārnga-cāpa-dhara), and expertly shot many arrows (nānā-sāra-sandhāna-koṇīda).

Text 150

abhedya-divya-kavacah
śrīmad-dāruka-sārathih
khagendra-cihnita-dhvajaś
cakra-pāṇir gadā-dharah

He wore unbreakable transcendental armor (abhedya-divya-kavaca), His charioteer was Dāruka (śrīmad-dāruka-sārathi), His flag bore the insignia of Garuda (khagendra-cihnita-dhvaja), He held the cakra in His hand (cakra-pāṇi), and He held a mace (gadā-dhara).

Text 151

nandakī yadu-senadhya
'kṣaya-bāna-nisāṅgavān
surāsurdvājeyaranyo
jīta-māgadha-yūthapah

He held the sword Nandaka (nandakī), He was opulent with the Yādavas' armies (yadu-senadhya), He han an inexhaustible quiver (aksaya-bāna-nisāṅgavān), He could not be defeated in battle by any demigod or demon (surāsurdvājeyaranya), and He defeated the king of the Māgadhās (jīta-māgadha-yūthapa).

Text 152

māgadha-dhvajinī-dhvamsi
mathurā-pura-pālakah
dvāraka-pura-nirmātā
ti-loka-sthiti-niyāmakah

He destroyed the Māgadhās' flag (māgadha-dhvajinī-dhvamsi), protected Mathurā City (mathurā-pura-pālaka), built Dvāraka City (dvāraka-pura-nirmātā), and kept the people safely there (loka-sthiti-niyāmaka).
Text 153

sarva-sampatti-ajanah
svajanandaka-rakah
kalpa-vrksa-nita-mahi
sudharmānita-bhū-tala

He is the cause of all opulence and good fortune (sarva-sampatti-ajanana), and the cause of His devotees' happiness (svajanandaka-rakah). His Dvārakā was filled with kalpa-vṛksa trees (kalpa-vṛksa-nita-mahi). To the earth He brought the Sudharmā assembly-house (sudharmānita-bhū-tala).

Text 154

yavanāsura-samhartā
mucukundēsta-sādhakah
rukmini-dvija-san-mantra-
rathaika-gata-kundinah

He killed Kālayāvanāsura (yavanāsura-samhartā), fulfilled Mucukunda's desires (mucukundēsta-sādhakah), and, on the advice of a brāhmaṇa sent by Rukmini, went by chariot to Kuṇḍina City (rukmini-dvija-san-mantra-rathaika-gata-kundina).

Text 155

rukmini-hārako rukmi-
munda-mundana-kārakah
rukmini-priya-kṛt sākṣād-
rukmini-ramani-patih

He kidnapped Rukmini (rukmini-hāraka), shaved Rukmi's head (rukmi-
munda-mundana-kāraka), was kind to Rukmini (rukmini-priya-kṛt), and became beautiful Rukmini's husband (sākṣād-rukmini-ramani-patih).

Text 156

rukmini-vadanāmbhoja-
madhu-pāna-madhuvratah
syamantaka-nimittätma-
bhaktarsadhipa-jit suciḥ

He was a bumblebee drinking the nectar of the lotus flower of Rukmini's face (rukmini-vadanāmbhoja-madhuvana-madhuvrata). To get the Syamantaka jewel He defeated Jámbavän, who was His devotee and the king of the Rksas (syamantaka-nimittätma-bhaktarsadhipa-jit). He is pure (śuci).

Text 157

jāmbavārīci-pādābjah
sāksāj-jāmbavati-patīh
satyabhāmā-kara-grāhī
kālindī-sundarī-priyāh

Jāmbavän worshiped His lotus feet (jāmbavārīci-pādābjā), He became the husband of Jámbavän's daughter (sāksāj-jāmbavati-patī), He accepted the hand of Satyabhāmā (satyabhāmā-kara-grāhī), and He became the beloved of beautiful Kālindī (kālindī-sundarī-priyā).

Text 158

sautiksna-śṛṅga-vṛṣabha-
sapta-jīd rāja-yūtha-bhid
nagnajit-tanayā-satyā-
nāyikā-nāyakottamaḥ

He defeated seven sharp-horned bulls (sautiksna-śṛṅga-vṛṣabha-sapta-jīd), 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

bhadrēśo lākṣmanā-kānto
mitravindā-priyeśvaraḥ
murajit pitha-senāni-
nāśano narakānatakaḥ

He was the Lord of Bhadrā (bhadrēśa), the beloved of Lākṣmanā (lākṣmanā-kānta), the dear master of Mitravindā (mitravindā-priyeśvara), and the hero that
defeated Mura (murajit), killed Mura's general (pītha-senāni-nāśana), and put an end to Narakāsura (narakāntaka).

Text 160

dharārcita-padāmbhojo
  bhagadatta-bhayāpahā
  narakāhrta-divya-stri-
  ratna-vāhādi-nāyakaḥ

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 (narakāhrta-divya-stri-ratna-vāhādi-nāyaka).

Text 161

aṣṭottara-ṣāta-dvy-aṣṭa-
  sahasra-stri-vilāsavān
  satyabhāmābalā-vākya-
  pārijātāpahārakah

He was splendid with 16,108 wives (aṣṭottara-ṣāta-dvy-aṣṭa-sahasra-stri-vilāsavān), and because of the girl Satyabhāmā's words He stole the Pārijāta tree (satyabhāmābalā-vākya-pārijātāpahāraka).

Text 162

devendra-bala-bhij jāyā-
  jātā-nānā-vilāsavān
  rukmini-māna-dalanah
  stri-vilāsa-vimohitah

He broke the strength of the demigods' king (devendra-bala-bhij), He enjoyed many pastimes with His wives (jāyā-jātā-nānā-vilāsavān), He broke Rukmini's pride (rukmini-māna-dalanah), and He was enchanted by His wives' beauty and playfulness (stri-vilāsa-vimohita).

Text 163
kāma-tātah sāmba-suto
'sankhya-putra-prapautravān
uśāsāgata-pautrārtha-
bāna-bāhu-sahasra-jit

He was the father of Kāmadeva (kāma-tāta). Sāmba was His son (sāmba-suta). He had countless children and grandchildren (asankhya-putra-prapautravān). So His grandson could attain Usā, He defeated Bānāsura's thousand arms (uśāsāgata-pautrārtha- bāna-bāhu-sahasra-jit).

Text 164

nandy-ādi-pratham-dhvaṁsī
līlājita-maheśvarah
mahādeva-stutapado
nrga-duḥkha-vimocakah

First He defeated Nandi (nandy-ādi-pratham-dhvaṁsī), and then He playfully defeated invincible Lord Śiva (līlājita-maheśvarah). Śiva offered prayers to His feet (mahādeva-stutapada). He rescued King Nṛga from his sufferings (nrga-duḥkha-vimocaka).

Text 165

brahmavāpahara-kleṣa-
kathā-svajana-pālakah
paundrakārī kāśī-rāja-
śiro-hartā sadājitah

He protected His relatives by telling them of the sufferings created by stealing a brāhmaṇa's property (brahmavāpahara-kleṣa-kathā-svajana-pālaka). He was the enemy of Paundraka (paundrakārī). He beheaded the king of Kāśi (kāśī-rāja-śiro-
hartā), and He is always unconquerable (sadājita).

Text 166

sudaksina-vratārādhyā-
śiva-kṛtyānalāntakah
vārānasi-pradahano
nāradeksita-vaihbavah

He put an end to the fire-demon Lord Śiva created in response to Sudakṣina's vows and worship (sudakṣina-vratārādhyā-śiva-krtyānālāntaka). He set fire to Vārānasi (vārānasi-pradahana), and His powers were seen by Nārada (nāradeksita-vaihbava).

Text 167

adhutaśvarya-mahimā
sarva-dharma-pravartakah
jarāsandha-nirodharta-bhubujerita-sat-kathah

His powers, opulences, and glories are wonderful (adhutaśvarya-mahimā) and He is the author of all religious principles (sarva-dharma-pravartaka). The kings imprisoned by Jarāsandha chanted His glories (jarāsandha-nirodharta-bhubujerita-sat-katha).

Text 168

nāraderita-san-mitra-
kārya-gaurava-sādhatakah
kalatra-putra-san-mitra-
sad-vṛttāpta-grhānugah

Nārada Muni informed Him of King Yudhiṣṭhira's plan to worship Him (nāraderita-san-mitra-kārya-gaurava-sādhataka). He planned to visit the place where King Yudhiṣṭhira lived with His wives and children (kalatra-putra-san-mitra-sad-vṛttāpta-grhānuga).

Text 169

jarāsandha-vadhodyoga-
kartā bhūpati-sarma-kṛt
san-mitra-krtya-carito
rājasūya-pravartakah

He was determined to kill Jarāsandha (jarāsandha-vadhodyoga-kartā), He brought auspiciousness to the kings (bhūpati-sarma-kṛt), He acted to fulfill
Yudhiṣṭhira's plans (saṁ-mitra-krtya-carita), and He arranged that the Rājasūya-yajña be performed (rājasūya-pravartaka).

Text 170

sarvarṣi-gana-saṁstutyaś
caidya-prāṇa-nikṛntakah
indraprastha-janaiḥ pūjyo
duryodhana-vimohanaḥ

He was glorified by all the sages (sarvarṣi-gana-saṁstutya), He killed Śiśupāla (caidya-prāṇa-nikṛntakaḥ), He was worshiped by the people of Hastināpura (indraprastha-janaḥ pūjya), and He bewildered Duryodhana (duryodhana-vimohana).

Text 171

maheśa-datta-saubhākhya-
pura-bhitā śatru-ghātakaḥ
dantavakra-ripu-cchettā
dantavakra-gati-pradah

He destroyed the city named Saubha, which was given by Lord Śiva (maheśa-datta-saubhākhya-pura-bhitā), He killed His enemies (śatru-ghātakaḥ), He killed His enemy Dantavakra (dantavakra-ripu-cchettā), and He gave Dantavakra liberation (dantavakra-gati-prada).

Text 172

vidūratha-pramathano
bhūri-bhārāvatārakah
pārtha-dūtah pārtha-hitah
pārthārthah pārtha-sārathih

He troubled Vidūratha (vidūratha-pramathana), removed the burden of the earth (bhūri-bhārāvatārakah), was the Pāṇḍavas' messenger (pārtha-dūta), brought auspiciousness to the Pāṇḍavas (pārtha-hitah), fulfilled the Pāṇḍavas' wishes (pārthārtha), and was Arjuna's charioteer (pārtha-sārathih).
Text 173

pārtha-moha-samucchedi
gītā-śāstra-pradārśakaḥ
pārtha-bāna-gata-prāna-vīra-kaivalya-rūpa-daḥ

He broke Arjuna's illusion (pārtha-moha-samucchedi), revealed the scripture Bhagavad-gītā (gītā-śāstra-pradārśaka), and gave liberation to they who were killed by Arjuna's arrows (pārtha-bāna-gata-prāna-vīra-kaivalya-rūpa-daḥ).

Text 174

duryodhana-dvi-duvrta-
dahano bhīṣma-mukti-daḥ
pārthāśvamedhāharakaḥ
pārtha-rājya-prasādhakaḥ

He burned the sinful deeds of Duryodhana and the others (duryodhana-dvi-duvrta-dahana), gave liberation to Bhīṣma (bhīṣma-mukti-daḥ), had Yudhiṣṭhira perform an aśvamedha-yajña (pārthāśvamedhāharakaḥ), and had Yudhiṣṭhira crowned king (pārtha-rājya-prasādhakaḥ).

Text 175

prthābhīṣṭa-prada bhīma-
jayado vijaya-pradāḥ
yudhiṣṭhirēṣṭa-sandātā
draupādi-prīta-sādhakaḥ

He fulfilled Kunti's desires (prthābhīṣṭa-prada), gave victory to Bhīma (bhīma-jayada), is the giver of victory (vijaya-pradāḥ), fulfilled Yudhiṣṭhira's desires (yudhiṣṭhirēṣṭa-sandātā), and was pleased with Draupādi (draupādi-prīta-sādhakaḥ).

Text 176

sahadeverita-pado
nakulārcita-vigrahaḥ
Sahadeva glorified His feet (sahadeverita-pada), and Nakula worshiped His form (nakulārćita-vigraha). He saved King Puru's descendent, who even while in the womb was burned by a brahmāstra weapon (brahmāstra-dugdha-garbhasṭha-puru-vamśa-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-priti-karo mitra-
vipra-dāridrya-bhaṅjanah
tīrthāpadeśa-san-mitra-
   priya-krn nanda-nandanaḥ

He is kind to His dear devotees (priya-prīti-kara), He broke the poverty of His brāhmaṇa friend (mitra-vipra-dāridrya-bhaṅjana), on the preText of visiting holy Kurukṣetra He pleased Yudhīṣṭhīra (tīrthāpadeśa-san-mitra-priya-kr), and He also pleased King Nanda (nanda-nandana).

Text 179

gopijana-jñāna-dātā
tāta-kratu-krto-tsava
   sad-vṛttā-vaktā sad-vṛttā- 
      kartā sad-vṛttā-pālakah

He gave transcendental knowledge to the gopīs (gopijana-jñāna-dātā), He was pleased by His father's yajña (tāta-kratu-krto-tsava), 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
devaki-mṛta-putra-dah
srutadeva-priya-kārah
maithilānanda-vardhanaḥ

He gave transcendental knowledge to His father (tātātma-jñāna-sandātā), He brought back Devaki's dead sons (devaki-mṛta-putra-da), He was kind to Śrutadeva (srutadeva-priya-kāra), and He increased the bliss of Mithilā's king (maithilānanda-vardhana).

Text 181

pārtha-darpa-praśamana
mṛta-vipra-suta-pradah
strī-ratna-vṛnda-santōṣi
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-santōṣi), and enjoyed with them many water-pastimes (jala-keli-kalotsava).

Text 182

candra-koti-janānandi
bhānu-koti-sama-prabhaḥ
kṛtānta-koti-durlanghyah
kāma-koti-manoharah

He is pleasing to the people as millions of moons (candra-koti-janānandi), splendid as millions of suns (bhānu-koti-sama-prabhaḥ), invincible as millions of Yamarājas (kṛtānta-koti-durlanghya), and handsome as millions of Kāmadevas (kāma-koti-manohara).
Text 183

yakṣa-rāt-koṭi-dhanavān
marut-koṭi-sva-vīryavān
samudra-koṭi-gambhirō
hīmavat-koṭy-akampanaḥ

He is wealthy as millions of Kuveras (yakṣa-rāt-koṭi-dhanavān), powerful as millions of Maruts (marut-koṭi-sva-vīryavān), deep as millions of oceans (samudra-koṭi-gambhirā), and steady as millions of Himalaya mountains (hīmavat-koṭy-akampana).

Text 184

koṭy-aśvamedhādhyā-harah
ṭīrtha-koṭy-adhikāhvayaḥ
piyūsa-koṭi-mṛtyu-ghnāh
kāmadhuk-koṭy-abhiṣṭa-dah

He is a philanthropist that gives the wealth obtained by performing millions of aśvamedha-yajñas (koṭy-aśvamedhādhyā-hara), He is sacred as millions of holy places (ṭīrtha-koṭy-adhikāhvaya), He puts an end to death as effectively as millions of immortality potions (piyūsa-koṭi-mṛtyu-ghnā), and He fulfills as desires as millions of Kāmadhenu cows (kāmadhuk-koṭy-abhiṣṭa-da).

Text 185

śakra-koṭi-vilāsādhyah
koṭi-brahmāṇḍa-nāyakah
sarvāṁoghodyamo 'nanta-
kārtir nihsima-pauruṣah

He is splendid as millions of Indras (śakra-koṭi-vilāsādhyā), He is the leader of millions of universes (koṭi-brahmāṇḍa-nāyaka), His efforts are never thwarted (sarvāṁoghodyama). His glories are limitless (ananta-kirti), and His heroic power is also limitless (nihsima-pauruṣa).

Text 186
sarvābhīṣṭa-prada-yaśah
punya-śravaṇa-kīrtanah
brahmādi-sūra-saṅgīta-
vītā-mānuṣa-ceṣṭitah

His glory fulfills all desires (sarvābhīṣṭa-prada-yaśa). To hear and chant His glories is the most pious deed (punya-śravaṇa-kīrtana). His humanlike activities are glorified by Brahmā and the demigods (brahmādi-sūra-saṅgīta-vītā-mānuṣa-ceṣṭīta).

**Text 187**

anādi-madhyā-nidhana
vṛddhi-ksaya-vivarjitah
sva-bhaktoddhava-mukhyaika-jñāna-do jñāna-vigraha

He is without beginning, middle, or end (anādi-madhyā-nidhana), He neither grows nor declines (vṛddhi-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-sāpā-cchala-dhvasta-
yadu-vamśogra-vikramah
sa-śārira-jarā-vyādha-
svarga-dah svarga-samstutah

On the preText of a brāhmaṇa’s curse He destroyed the power of the Yadu dynasty (vipra-sāpā-cchala-dhvasta-yadu-vamśogra-vikrama), He gave to the hunter Jarā, residence in the spiritual world in the same body (sa-śārira-jarā-vyādha-svarga-da), and He was glorified by the residents of the spiritual world (svarga-samstuta).

**Text 189**

mumuṣu-mukta-visayi-
janānanda-karo yaśah
kali-kāla-mala-dhvamsi-
yaśah śravana-mangalah
He delights the liberated, they who yearn for liberation, and even the materialists (mumukṣu-mukta-visayi-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 (śravana-mAṅgala).

Text 190

bhakta-priyo bhakta-hito  
bhakta-bhrāmara-pankajah  
smrta-mātrākhila-trātā  
yantra-mantra-prabhaṅjakaḥ

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-pankaja), He protects all who remember Him (smrta-mātrākhila-trātā), and He is the author of sacred mantras and yantras (yantra-mantra-prabhaṅjaka).

Text 191

sarva-sampat-srāvi-nāmā  
tulasi-dāma-vallabhah  
aprameya-vapur bhāsvad-  
anarghyāṅga-vibhūsanah

All auspiciousness flows from His holy name (sarva-sampat-srāvi-nāmā), He is fond of tulasi garlands (tulasi-dāma-vallabha), His form cannot be measured (aprameya-vapu), He is decorated with splendid and priceless ornaments (bhāsvad-anarghyāṅga-vibhūsana).

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-sīro-ratnam), and He enjoys pleasures that are limitless
and wonderful (adbhutānanta-bhogavān).

Text 193

adhoksajo janajīvyah
sarva-sādhū-janāśrayah
samastā-bhaya-bhin-nāmā
smṛta-mātrārti-nāsakaḥ

He is beyond the material senses (adhoksaja), He is the life of the people
(janajīvyā), He is the shelter of all saintly devotees (sarva-sādhū-janāśraya), His
name destroys all fears (samastā-bhaya-bhin-nāmā), and remembrance of Him
destroyes all fears (smṛta-mātrārti-nāsaka).

Text 194

sva-yāsah-śravaṇānanda-
jana-rāgī gunārnavaḥ
anirdeśya-vapus tapta-
śarano jīva-jīvanaḥ

The people are filled with bliss by hearing His glories (sva-yāsah-śravaṇānanda-
jana-rāgī), He is an ocean of virtues (gunārnava), His form is beyond description
(anirdeśya-vapuh), He is the shelter of the distressed (tapta-śarana), and He is the
life of the people (jīva-jīvana).

Text 195

paramārthah param-vedyah
para-jyotih para-gatih
vedānta-vedyo bhagavān
ananta-sukha-sāgarah

He is the supreme wealth (paramārtha), the supreme object of knowledge
(param-vedya), the supreme splendor (para-jyotih), 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-dhvamsa-yaśā
jagaj-jiva-janāśrayaḥ
vaikuṇṭha-lokaika-patīr
vaikuṇṭha-jana-vallabhaḥ

His glories break the bonds that tie one to the material world (jagad-bandha-dhvamsa-yaśā). He is the shelter of they who live in the material world (jagaj-jiva-janāśraya), He is the sole ruler of the spiritual world (vaikuṇṭha-lokaika-patī), and He is dear to the people of the spiritual world (vaikuṇṭha-jana-vallabha).

Text 197

pradyumno rukmini-putrah
śambara-ghno rati-priyāḥ
puṣpa-dhanvā viṣva-jayī
dyumat-prāṇa-niṣūdakāḥ

He is Pradyumna (pradyumna), who is Rukmini's son (rukmini-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 (viṣva-jayī), and the killer of Dyumān (dyumat-prāṇa-niṣūdaka).

Text 198

aniruddhah kāma-sutaḥ
śabda-yonir mahā-kramaḥ
uṣā-patīr vrṣni-patīr
hrṣikeśo manah-patīh

He is Aniruddha (aniruddha), who is Kāmadeva's son (kāma-suta), the father of the Vedas (śabda-yonī), very powerful (mahā-krama), Uṣā's husband (uṣā-patī), the master of the Vṛṣnis (vrṣni-patī), the master of the senses (hrṣikeśa), and the master of the mind (manaḥ-patī).

Text 199

śrīmad-bhāgavatācāryaḥ
sarva-vedānta-sāgaraḥ
śukha sakala-dharma-jñaḥ
parikśin-nṛpa-sat-kṛpaḥ

He is the teacher of Śrīmad-Bhāgavatam (śrīmad-bhāgavatācārya), the ocean of all Vedānta philosophy (sarva-vedānta-sāgara), Śukadeva Gosvāmi (śuka), the knower of all principles of religion (sakala-dharma-jña), and kind to King Parikṣit (parikśin-nṛpa-sat-kṛpa).

Text 200

śrī-buddha duṣṭa-buddhi-ghna
daiya-veda-bahis-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 (daiya-veda-bahis-kara), who teaches the path of atheism (pākhaṇḍa-mārga-pravada), and who, without any weapons, conquered the world (nirāyudha-jagaj-jaya).

Text 201

kalki kali-yuga-cchedī
punah-satya-pravartakah
vipra-visnuyaśo-‘patyo
naṣṭa-dharma-pravartakah

He is Lord Kalki (kalki), who puts an end to the Kali-yuga (kali-yuga-cchedi), who starts the Satya-yuga again (punah-satya-pravartaka), who is the son of the brāhmaṇa Visṇuyaśā (vipra-visnuyaśo-‘patya), and who revives the principles of religion, which had been destroyed (naṣṭa-dharma-pravartaka).

Text 202

sārasvataḥ sārvabhaumo
bali-trailokya-sādhakah
aṣṭamya-antarā-sad-dharma-vaktā vairocani-priyāḥ
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-trailokyasādhaka), in the eighth manvantara He will teach the principles of religion (aṣṭamya-antara-sadh-dharma-vaktā), and He is dear to King Bali (vairocani-priya).

Text 203

āyuṣkāro rāmā-nātho
‘marārī-kula-krāntanaḥ
śrutendra-hita-kṛd dhira-vīra-muki-phala-pradaḥ

He is the giver of long life (āyuṣkara), the master of the goddess of fortune (ramā-nātha), the killer of the demigods' enemies (amarārī-kula-krāntana), the person who gives auspiciousness to King Indra (śrutendra-hita-kṛt), and the giver of liberation to the great philosophers and heroes (dhīra-vīra-muki-phala-prada).

Text 204

vīṣvaksenaḥ śambhu-sakho
daśamāntara-pālakah
brahmasāvārṇī-vamśābdhī-
   hita-kṛd vīśva-vardhānaḥ

His armies are everywhere (vīṣvaksena), 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 Brahmāvārṇī Manu's family (brahmasāvārṇī-vamśābdhī- hita-kṛt), and He makes the universe prosper (vīśva-vardhana).

Text 205

dharmā-setu adharmā-ghnō
vaidhṛtendra-pada-pradaḥ
asurānta-karo devā-
yaka-sūnuh subhāṣanaḥ

He teaches the principles of religion (dharma-setu), He kills irreligion (adharmā-ghnā), 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
satya-tejo-dvijātmajah
dviṣan-manu-yuga-tratā
pāṭala-pura-dāranaḥ

He resides in His own spiritual abode (svadhāmā), He is the son of Sunṛtā (sunṛtā-sūnu), He is the son of the brāhmaṇa Satya-teja (satya-tejo-dvijātmajah), He protects the yugas in the reigns of the twelve manus (dviṣan-manu-yuga-tratā), and He guards the gate of Pāṭalaloka (pāṭala-pura-dārana).

Text 207

daiva-hotir bārhateyo
divām-patir ati priyah
trayodaśāntara-tratā
yoga-yogi-janeśvarah

He is the son of Devahotra (daiva-hotri), the son of Brhati (bārhateya), the ruler of the heavenly worlds (divām-pati), very dear (ati-priya), the protector of the demigods (trayodaśāntara-tratā), and the king of yoga and the yogīs (yoga-yogi-janeśvara).

Text 208

sātrāyano brhad-bhānur
vainateyo vid-uttamah
karma-kandaika-pravado
deva-tantra-pravartakah

He is the resting place of the Vedic sacrifices (sātrāyana), He has powerful arms (brhad-bhānu), He is Garuḍa (vainateya), He is the best of the wise (vid-uttama), He is the author of the karma-kāṇḍa (karma-kandaika-pravada), and He is the author of the devotional Tantras (deva-tantra-pravartaka).

Text 209

parameṣṭhī para-jyeṣṭho
brahma viśva-srjām-patih
ābja-yonir hamsa-vāhah
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 (ābja-yoni), He rides on a swan (hamsa-vāha), and He is the grandfather of all the worlds (sarva-loka-pitāmahah).

Text 210

viṣṇuh sarva-jagat-pātā
śāntah śuddhaḥ sanātanaḥ
dvija-pūjyo dayā-sindhuḥ
śaranyo bhakta-vatsalah

He is all-pervading (viṣnu), 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 mrdhah śivaḥ sānto
śambhuḥ sarva-haro haraḥ
kapardī śaṅkaraḥ śūlī
try-akṣo 'bhedyo maheśvarah

He is Śiva (rudra, mṛḍha, śiva, sānta, and śambhu, sarva-hara, hara, kapardî, śaṅkara, śūlī, try-akṣa, abhedyā, and maheśvara).

Text 212

sarvādhyakṣaḥ sarva-saktih
sarvārthah sarvato-mukhaḥ
sarvāvāsaḥ sarva-rūpah
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-kārana-kāraṇam. Om.

Text 213

ity etat kathitam vipra
visnør nāma-sahasrakam
sarva-pāpa-praśamanam
sarvabhīṣṭa-phala-pradām

ity-thus; etat-this; kathitam-spoken; vipra-O brāhmaṇa; visnoh-of Lord Viṣṇu; nāma-sahasrakam-thousand names; sarva-pāpa-all sins; praśamanam-subduing; sarva-all; abhiṣṭa-desired; phala-results; pradām-giving.

O brāhmaṇa, now I have spoken Lord Viṣṇu's thousand names, which extinguish all sins, fulfill all desires, . . .

Text 214

manah-śuddhi-karam cāsu
bhagavad-bhakti-vardhanam
sarva-vighna-haram sarvāś-
caryaśvarya-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; aścarya-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-pradām
sraddhayā parayā bhaktyā
śravanāt pathanāj japāt
praty-ahām sarva-varnānām
viṣṇu-pāḍāśritātmanām
... stop all sufferings, and grant the results of the four goals of life for people from all varnas 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 pathan dvijo vidyāṁ
ksatriyah prthivim imāṁ
vaśyo mahā-nidhīṁ śūdro
vāNichitam siddhim āpnuyat

etat-this; pathan-reading; dvijāḥ-a brāhmaṇa; vidyāṁ-knowledge; ksatriyāḥ-a ksatriya; prthivīm-earth; imāṁ-this; vaśyāḥ-a vaisya; mahā-nidhīṁ-great wealth; śūdrāḥ-a sudra; vāNichitam-desired; siddhim-perfection; āpnuyat-attains.

By chanting these names a brāhmaṇa attains knowledge, a ksatriya attains the entire earth, a vaisya attains great wealth, and a śūdra attains whatever perfection he desires.

Text 217

dvatrimśad-апarādhāṁ yo
jñānājñānanāt cared dhareḥ
nāmnāṁ daśāpārādhāṁś ca
pramadāṁ acareṇ yadi

dvatrimśat-32; aparādhāṁ-offenses; yah-one who; jñāna-out of knowledge; ajñāna-pout of ignorance; caret-does; dhareḥ-of Lord Hari; nāmnāṁ-of the names; daśa-ten; aparādhāṁ-offenses; ca-and; pramadāṁ-foolishly; acareṇ-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
pathed vā śrāvayet japet
smared vā śṛṇyād vāpi
tebhyaḥ sadyaḥ pramucyate

samāhita-manāḥ-with a controlled mind; hy-indeed; etat-this; pathet-should
read; vā-or; śrāvayet-should recite; japet-should chant; smaret-should remember;
vā-or; śṛṇyāt-should hear; vā-or; api-also; tebhyaḥ-to them; sadyaḥ-atb once;
pramucyate-is liberated.

A person who attentively reads, recites, chants, remembers, or hears these
names becomes at once liberated.

Text 219

nātah parataram punyam
triṣu lokesu vidyate
yasyaika-kirtananāpi
bhava-bandhād vimucyate

na-not; atah-than this; parataram-more; punyam-sacred; triṣu-in the three;
lokesu-worlds; vidyate-is; yasya-of whom; eka-once; kirtanena-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 tvam satatam bhaktyā
śraddhayā kirtanam kuru
viṣṇor nāma-sahasram vai
bhagavat-prīti-kāraṇam

atah Therefore; tvam-you; satatam-always; bhaktyā-with devotion; śraddhayā-
with faith; kīrtanam-glorification; kuru-should do; viṣṇoḥ-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 Viśṇu, which grant pure love for the Lord.

Text 221

śrī-narada uvāca
dhanyo 'smy anugrhitō 'smi
tvayāti-karunātmanā
yataḥ kṛṣṇasya paramam
sahasram nāma kiritam

śrī-naradāh uvāca—Śrī Nārada said; dhanyah—fortunate; asmy-I am; anugritaḥ-
indebted; asmi-I am; tvayā—by you; ati-karunātmanā—very merciful at heart; yatah-
brecause; kṛṣṇasya-of Lord Kṛṣṇa; paramam-supreme; sahasram-thousand; nāma-
names; kiritam-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 pramādād vā
sarvam pāthitum anv-aham
na śāknomī tādā deva
kim karomī vada prabho

yady- if; ālasyāt-out of laziness; pramādāt-out of foolishness; vā—or; sarvam-all;
pāthitum-recited; anv-aham-day after day; na-not; śāknomī-I am able; tādā-then;
deva-O Lord; kim-what?; karomi-should I do; vada-tell; prabhoah-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 śaknoṣi
praty-aham pāthitam dvija
tadā krṣṇeti krṣṇeti
krṣṇeti praty-aham vada
Śrī-śivah uvacā-Śrī Śiva said; yadi-if; sarvam-all; na-not; śaknoṣi-you are able; praty-aham-every day; pathitam-to recite; dvīja-O brāhmaṇa; tādā-then; krṣṇa iti krṣṇa 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 tāva viprārṣe
sarvam sampadyate sakṛt
kim punar bhagavan-nāmnām
sahasrasya prakīrtanāt

etena-by this; tāva-of you; viprārṣe-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 chanting.

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 samsāra-sāgaram
taraty addhā prāpadye tam
krṣṇam gopāla-rūpinam

yat-of whom; nāma-of the name; kīrtanena-by chanting; evaindeed; pumān-a person; samsāra-sāgaram-the ocean of birth and death; taraty-crosses; addhā-indeed; prāpadye-attains; tam-Him; krṣṇam-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

śrṇvanti praty-aham ye vai
viṣṇor nāma-sahasrakam
kīrtyanty athavā vipra
samsmaranty ādareṇa vā

śatam vā viṁśatim vāpi
daśa vā pāńca vā dvija
ekam vā kāmato bhaktyā
viṣṇu-padāmbujāśrayāh

teṣām phalasya punyānāṁ
nāntam pasyāmi nārada
yatasa tair bhagavān eva
parānando vaśi-kṛtah

śrī-śivah uvāca-Śrī Śiva said; śrṇvanti-hear; praty-aham-every day; ye-indeed; vai-who; viṣṇoh-of Lord Viṣṇu; nāma-sahasrakam-thousand names; kīrtyanty-glory; athavā-or; vipra-O brāhmaṇa; samsmaranty-remember; ādareṇa-with respect; vā-or; śatam-a hundred; vā-or; viṁśatim-twenty; vāpi-or; dāsa-ten; vā-or; pāńca-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; punyānāṁ-pious; na-not; antam-an end; pasyāmi-I see; nārada-O Narada; yataḥ-from which; taiḥ-by them; bhagavān-the Supreme Personality of Godhead; eva-indeed; parānandah-blissful; vaśi-kṛtah-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 paramam
tīrtham kṣetram ca punyadam
nāmaiva paramam daivaṁ
nāmaiva paramam tapah
yatah—because; nāma—the holy name; eva—indeed; paramam—the supreme; tīrthaḥ—holy place; kṣetram—place; ca—and; punyadām—giving piety; nāma—the holy name; eva—indeed; paramam—supreme; daivam—Deity; nāma—the holy name; eva—indeed; paramam—supreme; tapah—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 dānaṁ
nāmaiva paramam kriyā
nāmaiva paramo dharmo
nāmaivārthah prakīrtitah

nāma—the holy name; eva—indeed; paramam—the 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; arthah—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 bhaktānāṁ
mokṣo ‘pi nāma kevalam
esāṁ ca sādhanāṁ nāma
kāmināṁ dvija-sattama

nāma—the holy name; eva—indeed; kāmaḥ—the desire; bhaktānāṁ—of the devotees; moksah—liberation; api—and; nāma—the holy name; kevalam—final; esāṁ—of them; ca—and; sādhanam—method; nāma—the holy name; kāmināṁ—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.
nāmaive paramā bhaktir
nāmaive paramā gatiḥ
nāmaive paramam japyāṁ
nāmaive prārthanāṁ param

nāma-the holy name; eva-indeed; paramā-supreme; bhaktih-devotional service;
ñāma-the holy name; eva-indeed; paramā-the supreme; gatiḥ-destination; nāma-
the holy name; eva-indeed; paramam-the supreme; jayam-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

niskāmānāṁ dhanam nāma
mukti-bhukti-sukhārthaḥ vā
nāma tasya param saukhyam
nāma vairāgya-kāraṇam

niskāmānāṁ-of they who have no material desires; dhanam-the wealth; nāma-
the holy name; mukti-merit; bhukti-happiness; 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
mumuksūnām mukti-pradam
kāminām sarva-kāmadam
vaiṣṇavānāṁ 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;
mumuksūnām-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; tasmā—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

sanketitāt pariḥāyāt
helanāt vara-tāpatah
kīrtitām bhagava-nāma
sarva-pāpa-haṁaṁ smṛtam

sanketiṁ—calling someone's name; pariḥāyā—as a joke; helanā—mocking; vara-tāpataḥ—in pain; kīrtitam—spoken; bhagavaṇ—the Supreme Personality of Godhead; nāma—the name; sarva-pāpa-haṁ—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
śaktīr nāmī hareh sthitā
tāvat pāpi-janah pāpam
kartum śaknoti naiva hi

yāvati—as much as; pāpa-of sins; nirhāre—in removal; śaktī—power; nāmī—in the name; hareh—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
kirtanāt puruṣasya hi
pāpa-rāsim dahaty āsu
yathā tulam vibhāvasuh

jñāna-with knowledge; ajñānam-without knowledge; hareh-of Lord Hari; nāma-the name; kirtanāt-from chanting; puruṣasya-of a person; hi-indeed; pāpa-rāsim-a multitude of sins; dahaty-burns; āsu-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

sankīrtitam harer nāma
śraddhāyā puruṣena vai
tasya satya-phalāṁ dhatte
kramaśo dvīja-sattama

sankīrtitam-chanted; hareh-of Lord Hari; nāma-the name; śraddhāyā-with faith; puruṣena-by a person; vai-indeed; tasya-of him; satya-eternal; phalāṁ-result; dhatte-gives; kramaśah-gradually; dvīja-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-punyaṁ
vairāgyam ca catur-vidham
guru-sevāṁ ātma-bodham
bhṛanti-nāśam anantaram
sampūrṇānanda-bodham ca
tatas tasmin labhet sthiram

pāpa-of sins; nāśam-destruction; mahā-great; punyam-piety; vairāgyam-renunciation; ca-and; catur-vidham-four kinds; guru-sevāṁ-service to the spiritual master; ātma-of the self; bodham-knowledge; bhṛanti-of illusions; nāśam-destruction; anantaram-then; sampūrna-perfect; ānanda-of bliss; bodham-awareness; ca-and; tatah-then; tasmin-in that; labhet-attains; sthiram-steady.
He attains great piety, the anihilation 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 varnaya lokasya
hitāya jñāna-kāraṇam

śrī-nāradaḥ uvāca-Śrī Nārada said; catur-vidham-four kinds; tvayā-by you; proktam-said; vairāgyam-renunciation; sura-of the demigods; sattama-O best; etat-that; varnaya-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 bhogah
kriyate puruṣena vai
visayānāṁ dvija-śreṣṭha
tadāmānaḥ prakīrtitāḥ

śrī-śivah uvāca-Śrī Śiva said; āsaṅga-attachment; rahitah-without; bhogah-enjoyment; kriyate-is done; puruṣena-by a person; vai-indeed; visayānāṁ-of the objects of the senses; dvija-śreṣṭha-O best of the brāhmaṇas; tadā-then; amānaha-amaṇa; prakīrtitāḥ-is called.

Śrī Śiva said: When a person enjoys the objects of the senses but remains unattached to that enjoyment, his renunciation is called amāṇa.

Text 17
bhogyo svādu-vihīne 'pi
kriyate vṛttir ātmanah
dvitiyo vyatirekākhyas
tad vijānihi sattama

bhogyo-in enjoyment; svādu-taste; vihīne-without; api-even; kriyate-is done;
vrītīh-activity; ātmanah-of the self; dvitiyah-second; vyatireka-ākhyah-called
vyatireka; tat-that; vijānihi-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 prīti-rāhitye
indriyair eva bhujayte
bhogas tṛtiya-puruṣair
indriyākhyah prakīrtitah

manasah of the heart; prīti-love; rāhitye-without; indriyaih-with the senses; eva-
indeed; bhujayte-is enjoyed; bhogah-enjoyment; tṛtiya-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 cendriyānām ca
rāga-rāhityam uttamaṃ
tvayaḥāraṇam vipra
caturthaḥ parikīrtitah

manasaḥ-of the heart; ca-and; indriyānām-of the senses; rāga-love; rāhityam-
without; uttamaṃ-the highest; tvayaḥāraṇam-renunciation; vipra-O brāhmaṇa;
caturthaḥ-fourth; parikīrtitah-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

esa nāma-pare cāsu
   jāyate dvīja-sattama
jñānam ca paramaṁ śuddham
   brahmānanda-pradāyakam

   esah-this; nāma-to the holy name; pare-devoted; ca-and; āsu-at once; jāyate-
created; dvīja-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

tīrthaṁ dānaiḥ tapobhiṣ ca
   homaiḥ japyaiḥ vrataiḥ mukhaṁ
yogaiṣ ca vividhaṁ vipra
   yad viśnoḥ paramaṁ padam

na yāti mānasas tad vai
   nāma-kirtana-mātratath
samyāty eva na sandeham
   kuru vipra hari-priyam

   tīrthaṁ-by pilgrimages; dānaiḥ-by charity; tapobhiṣ-by austerities; ca-and;
homaiḥ-by yajnaṁ; japyaiḥ-by chanting mantras; vrataiḥ-by vows; makhaṁ-by
yajnaṁ; yogaiṣ-by yoga; ca-and; vividhaṁ-by various; vipra-O brāhmaṇa; yat-what;
viśnoḥ-of Lord Viṣṇu; paramaṁ-supreme; padam-abode; na-not; yāti-attains;
mānavaḥ-a person; tat-that; vai-indeed; nāma-of the holy name; kirtana-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 noe 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
kirtayitvā jagad gurum
taraty eva na sandeḥah
satyam eva vadāmy aham

mahā-pātaka-yuktah-very sinful person; api-even; kirtayitvā-chanting; jagat-the
universe; gurum-the Lord; taraty-crosses; eva-indeed; na-not; sandeḥah-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

ekali-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 bhavārnavam
pumān atra na sandeḥo
vinā nāmaparādhātāḥ

tasmāt-therefore; nāma-name; eka-one; mātreṇa-only; taraty-crosses; eva-
indeed; bhava-of birth and death; arṇavam-the ocear; pumān-a person; atra-here;
na-not; sandeḥah-doubt; vinā-without; nāma-to the holy name; aparādhātāḥ-
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 puruṣah
śreyas-kāmo dvijottama
viṣṇor na kuryān nāmnas tu
daśa pāpān kathāñcana

tat-that; yatnena-by the effort; eva-indeed; puruṣah-a person; śreyah-the best; kāmah-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; kathāñcana-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
dvatrimśad- aparādha-kam
viṣṇor nāmnām daśa tathā
etad varṇaya no prabho

śrī-nāradah uvāca-Śrī Nārada said; śrutah-heard; bhagavatah-of the Lord; vaktrāt-from the mouth; dvatrimśat-32; aparādha-kam-offenses; viṣṇoh-to Lord Viṣṇu; nāmnām-of the names; daśa-ten; tathā-so; etat-that; varṇaya-describe; nāh-to us; prabhāh-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
śrūyatām aparādhān vai
viṣṇor vaksyāmi nārada
yān kṛtvā nārakam yāti
mānavaḥ satatam mune

śrī-śivah uvāca-Śrī Śiva said; śrūyatām-hear; aparādhān-the offenses; vai-indeed;
viṣnoh-of Lord Viṣṇu; vaksyāmi-I will tell; nārada-O Narada; yān-which; kṛtvā-
having done; nārakam-to hell; yāti-goes; mānavaḥ-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

asnatvā sparśanam viṣnor
vinā śankhena snāpanam
aśauce sparśanam sāksād
bhuktvā pādodaka-grahah

asnatvā-without bathing; sparśanam-touching; viṣnoh-of Lord Viṣṇu; vinā-
without; śankhena-a conchshell; snāpanam-bathing; aśauce-unclean; sparśanam-
touching; sāksāt-directly; bhuktvā-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 pūjānam
uccāsana-stha-pūjā ca
śīte vyājana-vātakam

vinā-without; śabdena-a sound; pūjā-worship; ca-and; vinā-without; naivedye-
in offering food; pūjānam-worship; uccāsana-stha-standing on a raised platform;
pūjā-worship; ca-and; śīte-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

udakya-darṣanam caiva  
ghanṭāya bhū-niveṣanam  
pauṣe ca candana-sparśo  
grīme cāsparśanam tathā

udakya-a woman in her menstrual period; darṣanam-seeinf; ca-and; eva-indeed;  
ghanṭāya-bell; bhū-niveṣanam-entering; pauṣe-in the month of Pauṣa (December-January); ca-and; candana-sandal paste; sparśah-touching; grīme-in summer; ca-and; asparśanam-not touching; tathā-so.

. . . 9. worshipping 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

puṣpam toyena samsparśam  
vīnā homam mahotsavah  
pūjām krtvā prśtha-dārśam  
agre ca bhramanaṁ tathā

puṣpam-flower; toyena-with water; samsparśam-touching; vīnā-without;  
homam-yajna; mahotsavah-great festival; pūjām-worship; krtvā-having done;  
prśtha-back; dārśam-seeing; agre-before; ca-and; bhramanam-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

bhṛjanam bhagavad-vāre  
abhuktvā ca viśādatā  
padukārohanam viṣṇor  
gehe kambāla-veṣanam
bhojanam-eating; bhagavad-vāre-in the home of the Lord; abhuktvā-not eating; ca-and; viśādatā-unhappiness; paduka-shoes; ārohanam-wearing; viśnoh-of Lord Visnu; gehe-in the home; kambāla-a woolen cedar; veśanam-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 cādār into the temple, ... 

Text 34

vāma-pāda-praveśaḥ ca
kurdam pāka-bhojanam
śleṣma-prakṣepanam caiva
tat-trnair danta-dhāvanam

vāma-left; pāda-foot praveśah-entrance; ca-and; kurdam-jumping and playing; pāka-bhojanam-eating food not offered to the Lord; śleṣma-prakṣepanam-spitting; ca-and; eva-indeed; tat-trnaiḥ-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

devaṁ vahānāroho
naivedye dravya-buddhitā
śālagrāme sthirāyaṁ ca
śileti pratimeti ca

deva-the Deity; agre-in the presence; vahana-on a vehicle; ārohaah-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-kīrte asamślaghā
vaiṣnave nara-samyatā
viṣṇau ca devatā-samyām
anyaoddesa-nivedanam

hari-of Lord Hari; kīrteh-of the glories; asamślaghā-not glorifying; vaiṣnave-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 gloriss 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 dvatriṃsad
viṣṇor nāmnāṃ atha śrṇu

ete-these; aparādhhā-offenses; dvatriṃsat-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

satām nindā śive viṣṇau
bhidacāryāvamanatā
veda-nindā nāmni-vādaḥ
pāpeccchā 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 dharmaṁ samy-a-buddhir
dānam śraddhā-vivarjite
srutvāpi śraddhā-rāhityam
kirtane cāpy aham-mātiḥ

nāmnah-of the holy name; dharmaṁ-with ordinary religious activities; samya-buddhīh-thinking identical; dānam-charity; śraddhā-faith; vivarjite-without;
śrutvā-having heard; api-also; śraddhā-faith; rāhityam-without; kirtane-in
 glorification; ca-also; api-and; aham-mātiḥ-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 nāmnāṁ dvija-śreṣṭha
hy aparādhā mayeritūḥ
varjaniya nr̥bhīr yatnair
yato nāraka-kāraṇah

ete-these; nāmnāṁ-of the names; dvija-śreṣṭha-O best of brāhmānas; hy-indeed;
aparādhā-offenses; mayā-by me; irītāḥ-said; varjaniya-should be avoided; nr̥bhīḥ-
by people; yatnaḥ-with care; yataḥ-because; nāraka-of hell; kāraṇa-the cause.

O best of brāhmānas, 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-cittānāṁ
prākṛtānāṁ nr̥nāṁ prabho
aparādhā harer āśu
varjyā naiva bhavanti hi

Śrī-nārādha uvāca-Śrī Nārada said; viṣayāsakta-cittānām-of they whose hearts are attached to the objects of the material senses; prākṛtānām-materialists; nṛnām-of human beings; prabhah-O Lord; aparādhā-offenses; hareh-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 prakārena
  taranti prākṛtā api
aparādhān kṛtān deva
tān mamākhyātum arhasi

  atah-therefore; yena-by which; prakārena-method; taranti-cross over; prākṛtā-materialists; api-even; aparādha-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

pradaksinām śatam kṛtvā
dandavat pranamed bhuvi
aparādha-śatam tasya
  kṣamate svasya keśavaḥ

śrī-śivah uvāca-Śrī Śiva said; pradaksinam-circumambulation; śatam-a hundred; kṛtvā-having done; dandavat-like a stick; pranamet-bowing down; bhuvi-on the ground; aparādha-offenses; śatam-a hundred; tasya-of him; kṣamate-forgives; svasya-own; keśavaḥ-Lord Kṛṣṇa.

Śrī Śiva said: Lord Kṛṣṇa forgives a hundred offenses of one who circumambulates Him a hundred times, or offers dandavat obeisances, falling like a stick to the ground.
Text 44

pradaksinam śataṁ kṛtvā  
yo na jānu-sīro namet  
nisphalam tad bhavet tasya  
tasmāt pratyekāsō namet

pradaksinam-circumambulation; satām-a hundred; kṛtvā-having done; yah-who; na-not; jānu-with the knees; sirah-and head; namet-bows down; nisphalam-fruitless; tat-that; bhavet-is; tasya-of him; tasmāt-therefore; pratyekāsah-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  
vyaḥarisyanti te yadi  
aparādha-śatāṁ teśāṁ  
kṣamate nātra samśayaḥ

jagannātha-O Lord of the universe!; iti-thus; te-they; nāma-the name; vyaharisyanti-chant; te-they; yadi-if; aparādha-śatam-a hundred offenses; teśām-of them; kṣamate-forgives; na-not; atra-here; samśayaḥ-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 jāpet  
vīnā bhaktāparādhena  
tat-prasāda-vivarjītah

nāmnah-of the holy name; aparādhān-offenses; tarati-crosses; nāmna-of the name; eva-indeed; sadā-always; jāpet-should chant; vīnā-without; bhakta-to the devotees; aparādhena-offense; tat-prasāda-His mercy; vivarjītah-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

sarvāparādhāms taratī
viṣṇu-pādāmbujāśrayah
viṣṇor apy aparādhān vai
nāma-sankīrtanāt taret
viṣṇu-bhaktāparādhānām
naivasty anyā pratikriyā

sarva-all; aparādhan-offenses; tarati-crosses; viṣṇu-pādāmbujāśrayah-who takes shelter of Lord Viṣṇu;'s lotus feet; viṣṇoh-of Lord Viṣṇu; apy-also; aparādhan-offenses; vai-indeed; nāma-sankīrtanāt-from glorifying the holy name; taret-may vross; viṣṇu-bhakta-the devotees of Lord Viṣṇu; aparādhanām-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 teśām 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; teśām-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

visṇu-bhaktasya sarvasva-
hāraṇam dvija-sattama
bhartsanam cottame bhakte
svapne cāpi prahāranam
ete 'parādhā bhaktānām
śṛṇu caiṣām pratikriyā

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-dhanam dvi-gunam dattvā
kṛtvā pādābhivandanam
kathayen me ksamasveti
tad-dosam dhana-karsanam

tad-dhanam-his wealth; dvi-gunam-double; dattvā-giving; kṛtvā-having done; pāda-to the feet; abhvandanam-offering obeisances; kathayet-one should say; me-me; ksamasva-forgive; iti-thus; tad-dosam-that offense; dhana-wealth; karsanam-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-bhartsanam kṛtvā
tāvan māsān samāhitah
nirmatsarah paricaret
   tat-prasâdena āṣuddhyati

   yāvat-as much as; tad-bhartsanam-insult; krtvā—having done; tāvan—to that
   extent; māsan-months; samāhitah-self-controlled; nirmatsarah—without envy or
   hatred; paricaret—should act; tat-prasâdena—by his mercy; āṣuddhyati—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 jivam prahāre tu
   paricaryed atandritaḥ
   tat-prasādena tat-pāpāt
   nīskṛtir nānyathā bhavet
   akṛtvā nīskṛtin etān
   nārakān nāstī nīskṛtiḥ

   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; nīskṛtīḥ—remedy; na—not; anyathā—otherwise; bhavet—may be; akṛtvā—not having
   done; nīskṛtīn—remedies; etān—these; nārakāt—from hell; na—not; asti—is; nīskṛtīh—
   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 krte vipra
   tat-prasādena naśyati
   jñānāt tu dvi-guṇam kuryād
   eṣa dharmāḥ sanātanaḥ

   ajñānataḥ—out of ignorance; krte—done; vipra—O Brāhmaṇa; tat-prasādena—by his
   mercy; naśyati—is destroyed; jñānāt—knowingly; tu—indeed; dvi-guṇam—double;
   kuryāt—should do; eṣa—this; dharmāḥ—the rule; sanātanaḥ—eternal.
O brähmana, 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 twofold. These are the eternal principles of religion.

Text 54

putre śisyē ca jāyāyām
sāsane nāsti dūṣanam
anyathā tu krte doso
bhavaty eva na samāsayah

putre-a child; śisyē-a disciple; ca-and; jāyāyām-a wife; sāsane-in punishing; na-not; asti-is; dūṣanam-fault; anyathā-otherwise; tu-indeed; krte-done; dōṣa-h-fault; bhavaty-is; eva-indeed; na-not; samāsayah-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

keśākarsē padāghāte
mukhe ca cārpate krte
na nīskṛtim prāpaśyāmi
tasmāt tan na samācāret

keśa-the hair; ākārṣe-pulling; pada-of a foot; āghāte-in striking; mukhe-on the face; ca-and; ca-and; arpate-offered; krte-done; na-not; nīskṛtim-remedy; prāpaśyāmi-I see; tasmāt-therefore; tan-this; na-not; samācāret-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-chṛddhayānuṭiṣṭhan vai
    harau bhaktir drdhā bhavet

śrī-śivāḥ uvāca-Śrī Śiva said; atha-now; sampravakṣyāmi-I will speak; rahasyam-secret; hy-indeed; etat-that; uttamam-greatest; yat-ṣṛḍdhaya-with faith; anutiṣṭhan-following; vai-indeed; harau-for Lord Hari; bhaktiḥ-devotion; drdhā-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

deva tīrthe ca dharme ca
    viśvāsam tāpa-tāraṇāt
tad dhitvā kṛṣṇa-pādāmbu- śaraṇam praviṣen mudā

deva-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 puruṣottamaḥ
tan-nāmnī sva-gurau caiva
    bruyād etat samāhitah

śaraṇam-shelter; me-my; jagannāthah-the Lord of the universes; śrī-kṛṣṇah-Śrī Kṛṣṇa; puruṣottamaḥ-the Supreme Personality of Godhead; tan-nāmnī-in His name; sva-gurau-in the spiritual master; ca-and; eva-indeed; bruyāt-should say; etat-that; samāhitah-devoted.
One should say, "Śrī Krṣṇa, 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

hitvān-ya-devatā-pūjāṁ
bali-dānādīnā dvija
ekam eva yajet krṣṇam
sarva-devamayāṁ dhiyā

hitvā-abandoning; anya-other; devatā-deities; pūjām-the worship; bali-offerings; dāna-and charity; ādīna-beginning with; dvija-O brāhmaṇa; ekam-one; eva-indeed; yajet-should worship; krṣṇam-Krṣṇa; 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 Krṣṇa alone.

Text 5

nityāṁ naimittikāṁ kāryāṁ
tathāvaṣyakam eva ca
grhāśrami viṣṇu-bhaktāḥ
kuryāt krṣṇam dhiyāṁ smaran

nityam-regular; naimittikam-and occasional; kāryam-duties; tathā-so; avaṣyakam-necessary; eva-indeed; ca-and; grhāśramī-a householder; viṣṇu-bhaktah-devotee of Lord Viṣṇu; kuryāt-should do; krṣṇam-Lord Krṣṇa; 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 Krṣṇa in his mind.

Text 6

eteṣu cānya-devānāṁ
ya pūjā vidhinā śmrṭā
sāpi krṣṇārcanāt paścāt
kriyate hṛdi taṁ smaran
eteṣu-in these; ca-amid; anya-others; devānām-demigods; ya-which; pūjā—worsbhip; vidhinā—by the rules; smṛtā—remembered; sā—that; api—also; krṣṇa-of Lord Kṛṣṇa; arcana—from the worship; paścāt—after; kriyāt-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
prthak pūjām na ca smaret
kāmyāṃ nisiddham ca tathā
naiva kuryāt kadācana

anyadā—otherwise; tv—indeed; anya-devānām—of the demigods; prthak—different; pūjām—worship; na—not; ca—and; smaret—should remember; kāmyāṃ—desired; nisiddham—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 kṛṣṇam samāṣritah
hari-kīrti-rātā ye ca
teṣām kṛtyaṁ na vidyate

kalatra—wife; putra—children; mitra—friends; ādīn—beginning with; hitvā—abandoning; kṛṣṇam—Kṛṣṇa; samāṣritah—taking shelter; hari—Lord Hari; kīrti—glorification; rātāḥ—devoted; ye—theym who; ca—and; teṣām—of them; kṛtyaṁ—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

kṛtvāyā-devatā-pūjām
sa-kāmāṁ balinā dvija
bhakti-bhraṣṭo bhaved āśu
samsārāṁ na nivartate

kṛtvā-abandoning; anya-devatā-of the demigods; pūjām-worship; sa-kāmam-
voluntarily; balinā-with an offering; dvija-Obrāhmana; bhakti-devotion; bhrāṣṭhah-
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 niranukrośah
paśu-ghātam samācaran
paśu-loma-samarṁ vāraṁ
nārake paripacyate

kāmātmā-lusty at heart; niranukrośah-merciless; paśu-animals; ghātam-killing;
samācaran-doing; paśu-of the animal; loma-hairs; samam-equal; vāraṁ-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 doso 'sti yad-vacah
api pravṛttī rāgināṁ
nivṛttis tu gariyasi

yajñe-in sacrifice; paśoh-of an animal; alabhane-in killing; na-not; eva-indeed;
dosah-fault; asti-is; yat-of whom; vacah-the words; api-even; pravṛttīh-material
activities; rāgināṁ-of they who have material desires; nivṛttīh-renunciation; tu-
indeed; gariyasi-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

kr.tvāny-a-devatā-pūjām
paśum hatvā narādhamah
yadi te svar-gatim yānti
nārakaṁ yānti te tadā

krtvā-having done; anya-devatā-pūjām-worship of the demigods; paśum-an animal; hatvā-having killed; narādhamah-the lowest of men; yadi-if; te-they svah-the heavenly planets; gatim-destination; yānti-attain; nārakaṁ-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
yaṣya māṁsa adāmy aham
iti māṁsa-niruktim vai
varnayanti maniṣinah

sas-he; māṁ-me; punah-again; bhakṣayitā-will eat; yasya-of whom; māṁsam-mamsa; adāmy-I eat; aham-I; iti-thus; māṁsa-of the weord mamsa; niruktim-the drivation; vai-Indeed; varnayanti-describe; maniṣinah-the wise.

"As I eat his flesh (māṁsa) now, so he (sa) in the fuiature will eat me (mām)."

In this way the wise explain the derivation of the word "māṁsa" (meat).

Text 14

viṣṇu-bhaktim samāśritya
paśu-ghātāṁ samācaran
kṛtvānya-devatā-pūjām
bhṛṣṭo bhavati niścitam

viṣṇu-to Lord Viṣṇu; bhaktim-devotional service; samāśritya-taking shelter;
paśu-ghātam-killing animals; samācaran-doing; kṛtvā-having done; anya-devatā-
pūjāṃ-worship of the demigods; bhrāṭah-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

manusyaṁ prāpya ye jīvā
da bhajanti hareḥ padam
te śocā sthāvarādinām
nāpy eka-śaranā yadi

manusyaṁ - human birth; prāpya - attaining; ye - they who; jīvā - living entities; na-
not; bhajanti - worship; hareḥ - of Lord Hari; padam - the feet; te - they; śocā - a 
lamentable situation; sthāvara - as motionless living entities; ādīnām - beginning 
with; na-not; api-also; eka - one; śaranāḥ - 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

ahāṁ brahma surendraś ca
yam bhajāmo divā-niśam
tato 'dhiko 'sti ko devah
śrī-kṛṣṇāt puruṣottamāt

ahāṁ - I; brahma - Brahmā; surendraś - Indra; ca - and; yam - whom; bhajāmah-
worship; divā-niśam - day and night; tatah - therefore; adhikah - greater; asti - is; kāh-
what?; devah - demigod; śrī-kṛṣṇāt - that Śrī Kuṇḍā; 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-prasādam pratikṣante
   sarve lokāḥ sa-palākāḥ
sāpi lakṣmīr yac-caranām
   sevate tad-anādṛtā

yat-whose; prasādam-mercy; pratikṣante-awaiting; sarve-all; lokāḥ-people; sa-
palākāḥ-with their leaders; sā-she; api-also; lakṣmīh-the goddess of fortune; yat-of
whom; caranām-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 paramam padam

tatah-therefore; adhikah-greater; asti-is; kah-what?; devah-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-mokṣānām
   mūlam yac-caranārcaṇam
tato 'dhiko 'sti ko devah
   kṛpā-sindhor mahātmanah

dharma-piety; artha-economic development; kāma-sense gratification;
mokṣānām-and liberation; mūlam-the root; yat-of whom; carana-of the feet;
ārcaṇam-the worship; tatah-therefore; adhikah-greater; asti-is; kah-what?; devah-
demigod; kṛpā-sindhoh-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 yah sadā
tato ‘dhiko ‘sti ko devah
sukhārādhyāj jagad-guroh

bhajanasya-of worship; alpa-slight; mātreṇa-only; bahu-mānyeta-is considered great; yah-who; sadā-always; tatah-therefore; adhikah-greater; asti-is; kah-what; devah-demigod; sukha-easily; ārādhyāt-to be worshiped; jagat-of the universes; guroh-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 janah
labhate ‘bhipsitam siddhim
mokṣam cāpy akuto-bhayam

yena kena api bhāvena-somehow; yah-one who; api-also; kah api-someone; bhajana-worshipping; janah-person; labhate-attains; abbhipsamdesired; 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 devah
devaki-devi-nandanāt
yo jagan-muktye kirtim
avatīrya tatāna ha

tatah-than Him; adhikah-greater; asti-is; kah-what?; devah-demigod; devaki-devi-nandanāt-than the son of Devaki-devī; yah-who; jagat-from the world; muktye-for liberation; kirtim-glories; avatīrya-descending; tatāna-expanded; ha-
certainly.

What demigod is greater than Lord Kṛṣṇa, the son of Devaki-devī? He descended to the material world to reveal His glories and liberate the people.

Text 23

ato 'nya-devatā-pūjām
tyaktvā bali-vidhānataḥ
sad-guror upadeśena
bhajet kṛṣṇa-pada-dvayam

atah-therefore; anya-devatā-pūjām-worship of the demigods; tyaktvā-abandoning; bali-vidhānataḥ-giving offerings; sad-guroh-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

śrṇuyāt praty-aham viṣnor
yaśah parama-mangalam
uccārayen mukhenaiva
nāma cīttanai saṁsmaret

śrṇuyāt-one should hear; praty-aham-every day; viṣnoh-of Lord Viṣṇu; yaśah-the glories; parama-mangalam-supremely auspicious; uccārayen-one should chant; mukhena-with his mouth; eva-indeed; nāma-the name; cīttana-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

pritīṁ kuryād vaiśṇavēṣu
abhaktesu vivarjayet
daivopalabdham bhuño
nāti-yatnam caret sukhe

prītim-love; kuryāt-one shoudl do; vaisnaveṣu-for the devotees of Lord Viṣṇu;
abhaktesu-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

gṛheṣv atithivat tiṣṭhed
yady etan naiva bādhate
esām bādhe prthak tiṣṭhed
vaiṣṇaveṣu ca saṅgavān

gṛheṣu-in home; atithivat-as a guest; tiṣṭhet-one should stay; yady-if; etan-this;
na-not; eva-indeed; bādhate-is an impediment; esām-of them; bādhe-in an impediment; prthak-specifically; tiṣṭhet-one should stay; vaiṣṇaveṣu-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

brahmacāri gṛhi vāpi
vānaprasthī yatiṣ ca vā
vinā vaiṣṇava-saṁgena
naiva siddhim labhej janaḥ

brahmacāri-brahmacāri; gṛhi-householder; vā-or; api-and; vānaprasthi-
vānaprastha; yatiṣ-sayynasi; ca-and; vā-or; vinā-without; vaiṣṇava-saṁgena-the association of the devotees; na-not; eva-indeed; siddhim-perfection; labhet-attains; janaḥ-a person.

Whether one is a brahmacāri, gṛhastha, vānaprastha, or saṁyāsi, he cannot attain perfection without the association of devotees.
Text 28

bhakta-sangam vinā bhaktir
naiya jāyeta kasyacit
bhaktim vinā na vairāgyam
na jñānam mokṣam aśnute

bhakta-sangam-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 assoocation of devotees there can be no devotional service and without devotional service there can be no renunciation, knowledge, or liberation.

Text 29

ata āśrama-lingamī ca
hitvā bhaktaiḥ samam vase
yat-saṅgāc chruti-kīrtibhyām
harau bhaktiḥ prañāyate

ataḥ-then; āśrama-of the asramas; lingān-the outward signs; ca-and; hitvā-ignoring; bhaktaih-the devotees; samam-with; vaset-should reside; yat-saṅgāt-from their association; śruti-with hearing; kīrtibhyām-and chanting; harau-for Lord Hari; bhaktiḥ-devotion; prañāyate-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-prasāngasya
nimesenāpi nārada
svārgāpavargau no sāmyam
kim utānya-sukhādibhiḥ

viṣṇu-of Lord Viṣṇu; bhakta-of the devotees; prasāṅgena-by the association; nimesenā-for a moment; api-even; nārada-O Nārada; svārga-the heavenly planets; āpavargau-and liberation; na-not; u-indeed; sāmyam-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 Viśṇu. What can be said, then, of other, inferior kinds of happiness?

Text 31

ālinganam varam mānye   
vyāla-vyāghra-jalokasām  
na sangah śalya-yuktānām  
nānā-devaika-sevinām

ālinganam-embracing; varam-better; mānye-I think; vyala-a sbake; vyaghra-a tiger; jalokasām-a crocodile; na-not; sangah-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  
tiryaṇča 'pi yato muktiṁ  
labhante kim u mānuṣaḥ

atah-therefore; yatnena-carefully; puruṣah-a person; kuryāt-should do; saṅgam-association; hareh-of Lord Hari; janaiḥ-with persons; tiryaṇcaḥ-fśooked; api-even; yataḥ-from which; muktiṁ-liberation; labhante-attain; kim u-what to speak of?; mānuṣaḥ-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-sangenaiva puruṣo  
viṣṇum prāpnoti niścitam  
vinā vairāgya-jñānābhyaṁ
yato viṣṇus tad-antike

sat-with devotees; saṅgena-by association; eva-indeed; puruṣah-a person; viṣnum-Lord Viṣṇu; prāpnoti-attains; niścitam-certainly; vinā-without; vairāgya-renunciation; jñānabhyām-an knowledge; yatah-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

yeṣām saṅgād dhareḥ saṅgam
sakṛd ākārṇya mānavah
parityaktum na śaknoti
yadi hhadra-sarid bhavet

yeṣām-of whom; saṅgāt-from the association; hāreh-of Lord Hari; saṅgam-the association; sakṛt-at once; ākārṇya-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 kathaṅcana
bhūtvā rasajño 'pi mahān
karma-bandhād vimucyate

a-rasajñah-unaware of the nectar mellow of devotional service; api-even; tat-saṅgam-their association; yadi-if; yāti-attains; kathaṅcana-somehow; bhūtvā-becoming; rasajñah-learned in the mellow 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 mellow 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-pradāyinim  

   tatah—therefore; tad-dharma-nirataḥ—engaged in devotional service; bhagavaty—to the Lord; amalātmani—supremely pure; prāpnoti—attains; paramām—supreme; bhaktim—devotion; sarva-kāma-pradāyinim—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 puruṣo  
muktim necchati kaścana  
sālokyādi-padam cāpi  
kim u cānya-sukham dvija  

   bhaktim—devotion; viditvā—understanding; purusah—a person; muktim—liberation; na—not; icchati-desires; kaścana—someone; sālokya-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 sālokya 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 uttamaṃ  

   phalam—result; vinā—without; viṣṇu-bhaktā—devotion to Lord Viṣṇu; muktim—liberation; yānti—attain; dvijottama—O best of brāhmaṇas; tata—therefore; eva—indeed;
viduḥ-know; na-not; anyā-other; ānandamayam-blissful; uttamam-supreme.

O best of the brāhmanas, 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
teṣām prema-latā-baddhah
paramānanda-vigrahah

yatāh-because; hariḥ-Lord Hari; likhitavat-drawn; dhṛdaye-in the heart; vartate-is; sadā-always; teṣām-of them; prema-of love; latā-by vines; baddhah-bound; parama-transcendental; ānanda-of bliss; vigrahah-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 Hiṃsā-yukta-devatāntara-pūjana-hetu-kathana
Description of the Reason Violent Worship Is Offered to the Demigods

Text 1

śrī-nārada uvāca

iṣṭa guna 'sti deveśa
bhagavat-pāda-sevane
kuto bhajanti manuṣā
anya-devam kim icchayā

śrī-nāradah uvāca-Śrī Nārada said; iṣṭa-this; gunah-quality; asti-is; deveśa-O master of the demigods; bhagavat-of the Lord; pada-the feet; sevane-in service; kutah-why?; bhajanti-worship; manuṣā-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-siva uvāca

yad ādi-satye vipendra
narā viṣṇu-parāyanāḥ
na yajanti vinā viṣṇum
anyā-devam kathaṅcana

śrī-śivah uvāca-Śrī Śiva said; yat-what; ādi-satye-in the beginning of Satya-yuga; vipendra-O king of brāhmaṇas; narā-human beings; viṣṇu-to Lord Viṣṇu; parāyanāḥ-devotees; na-not; yajanti-worshiped; vinā-without; viṣṇum-Lord Viṣṇu; anya-devam-the demigods; kathaṅcana-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-devamayam ca vai
pūjayāmo hrṣikeśam
kāya-vān-mānasā dvija

tad-ātma-own; pūjā-worship; prāpty-attainment; artham-for the purpose; sarva-devamayam-the master of all the demigods; ca-and; vai-indeed; pūjāyāmaḥ-we worship; hrṣikeśam-Lord Kṛṣṇa, the master of the senses; kāya-with body; vāk-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 vibhuh prāha
deva-devo rameśvaraḥ
avatiryā yajisyāmi
yuṣmāl lokāmś ca yājayan

tadā-then; tuṣṭah-satisfied; vibhuh-the all-powerful Lord; prāha-said; deva-
devah-the master of the demigods; rameśvaraḥ-the master of the goddess of fortune; avatīrya-descending; yajiṣyāmi-I will worship; yuṣmān-you; lokān-the people; ca-and; yājyaṇa-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 sarvāḥ yuṣmān
yajiṣyante samāhitāḥ
anena pūjā yuṣmākam
bhaviṣyati sukhaṁvaḥā

"Everyone will worship you with devotion. Their worship of you will bring them happiness."

Text 6

aham coktaḥ prthak tena
śrīnivāsena brahmaḥ
kalpitaṁ āgamair nityam
māṁ gopāya maheśvaram

aham-I; ca-and; uktah-spoken; prthak-specifically; tena-by that; śrīnivāsena-by the abode of the goddess of fortune; brahmaḥ-the Supreme Brahman; kalpitaṁ-imagined; āgamaṁ-by the scriptures; nityam-always; māṁ-to me; gopāya-for protection; maheśvaram-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."
mad-avaiñā-pāpa-hāram
nāmnām sāhasram uttānām
pathisaysa sādā bhadram
prārthitena mayā punah

mat-Me; avaiñā-insult; pāpa-the sin; hāram-removing; nāmnām-of names;
sāhasram-a thousand; uttānām-supreme; pathisaysa-you will recite; sādā-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 āgamaih kṛṣnaih
ācchādyai na tu devatāḥ
yantrair mantraiś ca tantraiś ca
darśitā phaladā dvija

tatah-then; me-by me; hyindeed; āgamaih-with many scriptures; kṛṣnam-Lord
Kṛṣṇa; ācchādyai-covering; na-not; tu-indeed; devatāḥ-the demigods; yantraih-with
mystic diagrams and amulets; mantraih-with mantras; ca-and; tantraih-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 āgaih manda-dhiyā
hītvā kṛṣnaih jagad-gurum
bhajanti devatā anyā
bali-dānena nityaśaḥ

taih-by these; āgamaih-scriptures; manda-slow; dhiyā-intelligence; hītvā-
abandoning; kṛṣnam-Lord Kṛṣṇa; jagad-gurum-the master of the universes;
bhajanti-worship; devatā-the demigods; anyā-others; bali-dānena-by offerings;
nityaśaḥ-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 samārādhyā
nānā-kāma-sukhecchayā
bhoga-vasānē te yānti
nārakāṁ sva-tamomayam

nānā-various; devān-demigods; samārādhyā-worshiping; nānā-various; kāma-material; sukha-happinesses; icchāyā-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

dṛṣtā tathā-vidhāl lokān
pāpa-śāṅkita-mānasah
gato 'ham vāsudevasya
carane śāranaṁ dvija

dṛṣṭā-seeing; tathā-vidhāl-like this; lokān-the people; pāpa-of sins; śāṅkita-fearing; mānasah-at heart; gatah-went; aham-I; vāsudevasya-of Lord Viṣṇu; carane-at the feet; śāranaṁ-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 pranataś cakre
prāṣayānata-kandharāḥ
samāhita-manā vipra
prāṇjaliḥ puruṣottamam

stutim-prayer; ca-and; pranataś-bowing down; cakre-did; prāṣayānata-kandharāḥ-humbly bowing my neck; samāhita-with devotion; manāḥ-at heart; vipra-O brāhmaṇa; prāṇjaliḥ-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 krṣṇāya vikunṭha-vedhase
tvat-pāda-lilāśraya-jiva-bandhave
sadāpta-kāmāya mahārtha-hetave
vijñāna-vidyā-nidhayē svayam-bhuve

om-(Om; namah-obeisances; astu-may be; krṣṇāya-to Kṛṣṇa; vikunṭha-of residence in the spiritual world; vedhase-the creator; tvat-of You; pāda-the feet; lilā-pastimes; āśraya-shelter; jiva-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; nidhayē-the treausry; svayam-bhuve-self-born.

Om. Obesiances 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 vidām samāksatah
anyatra nānā-tanubhir virājase
tasmā anantācaritāya te namah

ekah-alone; asi-You are; śreṣṭah-the best; puratah-in the beginning; laye-at the time of devastation; tathā-so; yugādi-kāle-at the beginning of the yuga; ca-and; vidām-of the wise; samāksataḥ-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; namah-obeisances.

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-kālaśaya-karma-sāksine
   tat-saṅgrahāpāra-vihāra-kāriṇe
kṛṣṇāya nānā-tanu-miyuṣe same
   kṛtānurāgāya namo namo 'stu te

   pradhāna-material nature; kāla-time; āsaya-the heart; karma-activities; sākṣiṇe-
   the witness; tat-saṅgraha-taking them; apāra-endless; vihāra-pastimes; kāriṇe-
doing; kṛṣṇāya-to Lord Kṛṣṇa; nānā-tanu-miyuṣe-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 expounds in many forms and enjoys endless transcendental pastimes!

Text 16

śrṇvanti gāyanti grṇanti ye yaśo
   jagat-pavitram jagad-īśītus tava
   te 'nīyam na paśyanti sukhāya hy ātmāno
   vinā bhavat-pāda-nīsevanād bahih

   śrṇvanti-hear; gāyanti-sing; grṇanti-chant; ye-who; yaśah-glories; jagat-
pavitram-purifying the world; jagat-of the world; īśītuh-of the master; tava-of You;
te-they; anyam-another; na-not; paśyanti-see; sukhāya-for happiness; hy-indeed;
ātmānāh-of the self; vinā-without; bhavat-of You; pāda-of the feet; nīsevanāt-from
the service; bahih-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

niskiṁcanā ye tava pāda-saṁśrayāh
   pūṣṇanti te tvat-sukham ātma-sambhavam
jānanti tat te na vidus tatah parāh
   kāmaṁ samākrṣṭa-dhiyo vicākṣanāh
niskīñcanāḥ-who have nothing; ye-who; tava-of You; pāda-samśrayāḥ-taking shelter of the feet; pusnanti-increase; te-they; tvat-sukham-Your happiness; ātma-sambhavam-self-born; jānanti-know; tat-that; te-they; na-not; viduh-know; tatah-then; parāḥ-pthers; kāmaih-by desires; samākrṣṭa-attracted; dhiyah-intelligence; vicaksanāḥ-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

ahāṃ tu sāksāt tava pāda-pankajam
nityam bhajāno 'pi prth-an-matir vibho
purāṭma-mānāṁ pracikīrsur ātmanah
sakāsato 'py adya malam nīkṛṇtayan

ahāṃ-I; tu-but; sāksāt-directly; tava-of You; pāda-pankajam-lotus feet; nityam-always; bhajānah-worshiping; api-even; prthak-different; matih-the idea; vibhah-O all-powerful Lord; purā-previously; ātma-self; mānām-honor; pracikīrsuh-wish; ātmanah-of the self; sakāsatah-in the presence; api-even; adya-now; malam-impurity; nīkṛntayan-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 padāmbuva-dvayam
nikāma-lābhāya sadāstu me hareh
yac-cintanāt sarva-mano 'nukūlāt
siddhir bhavaty eva kim u prakīrtanāt

athāpi-still; te-of You; deva-O Lord; padāmbuva-dvayam-lotus feet; nīkāma-without desire; lābhāya-for attaining; sadā-always; astu-may be; me-of me; hareh-of Lord Hari; yac-cintanāt-byu meditation; sarva-manah-the entire mind; anukūlāt-because of being favorable; siddhih-perfection; bhavati-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 pranatārti-hā
mamāksī-gocaram rūpaṁ
akarot sa dayā-parāḥ

iti-thus; me-of me; samstutim-the prayer; jñātvā-being aware; bhagavan-the Lord; pranatārti-hā-who removes the sufferings of they who surrender to Him; mama-of me; aksi-of the eyes; gocaram-the range of perception; rūpaṁ-the form; akarot-did; sa-He; dayā-parāḥ-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-mahendranila-manivad-dehodgata-prollasat-
svarnair maulīṣu hāra-kundala-yugāiḥ keyūra-kāncy-angadaiḥ
maṇjīraṁ vilasat-piṣāṅga-valayam Ṽākṣmy-ankitaṁ śāsvatāṁ
sarveśam karaṇā-karaṁ sura-varair bhaktaiḥ samāsevitāṁ

dṛṣṭvā tat-pada-pankajam hrddi dadhe govinda dāmodara
ṣrī-krṣṇeti mukhair vadan tri-jagato bhartur mudāhaṁ tadā
netraṁ nirjharā-vāri-pūram iva me gātre ca harsaṁ tato
vānyāṁ gadgadatāṁ vilokya bhagavāṁ māṁ āha bhakta-priyah

sandra-intense; ānanda-bliss; mahendranila-manivat-like a great sapphire; deha-body; udgata-prollasat- svarnaiḥ-splendid gold; maulīṣu-on crowns; hāra-kundalā-
yugāiḥ-with necklaces and earrings; keyūra-with armlets; kāncy-belts; angadaiḥ-
bracelets; maṇjīraṁ-anklets; vilasat-glittering; piṣāṅga-red; valayam-bracelets;
lākṣmy-by the goddess of fortune; ankitam-marked; śāsvatāṁ-eternal; sarveśam-
the master of all; karuṇā-karam-merciful; sura-varaiḥ-by the demigods; bhaktaṁ-
devotees; samāsevitāṁ-served; dṛṣṭvā-seeing; tat-pada-pankajam-His lotus feet;
hṛddi-in the heart; dadhe-placed; govinda-O Govinda; dāmodara-o Dāmodara; śrī-
krṣṇa-O Śrī Krṣṇa; iti-thus; mukhaiṁ-with the mouths; vadan-saying; tri-jagataṁ-of
the three worlds; bhartuṁ-the maintainer; mudā-happily; aham-I; tāḍa-then;
netraṁ-with eyes; nirjharā-vāri-pūram-a flooding stream; iva-like; me-of me; gātre-
on the limbs; ca-and; harsaḥ-happiness; tataḥ-then; vānyāṁ-in words; gadgadatāṁ-
being choked up; vilokya-seeing; bhagavāṁ-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-sangāvalim
tat te 'ham pravadāmi te karuṇayā bhaktāya sākam varaiḥ
mal-lilām gadato bhavisyati bhavat sarve janā vaiṣṇavāh
bhāryā cāpi tathānukūla-sukhadā bhaktāgranir me bhavān

jñātam-known; me-by Me; sura-varya-O best of the demigods; vañchitataram-desired; mad-bhakta-sangāvalim-My devotees; tat-that; te-to you; aham-I;
pravadāmi-say; te-to you; karunāya-with mercy; bhaktāya-devotee; sākam-with;
varaiḥ-the best; mal-lilām-My pastimes; gadatal-saying; bhavisyati-will be; bhavat-being; sarve-all; janā-people; vaiṣṇavāh-devotees; bhāryā-wife be maintained; ca-and; api-also; tathā-so; anukūla-favorable; sukha-happiness; dā-giving;
bhaktāgranir-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 Pārvati will also become a devotee and she will become 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
krārtho 'smi dvijarṣabha

etāvat-thus; uktvā-speaking; bhagavān-the Lord; gatah-went; lokam-to His own abode; alaukikam-beyond the material world; aham-I; ca-and; tān-to them; varān-benedictions; labdhvā-having obtained; krārthah-successful; asmi-I am;
dvijarṣabha-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 bhuvaneśvari
mat-saṅgād vaiśnavī bhūtvā
mām āprcchat sureśvari

atas-then; tad-dinam-that day; ārabhya-attaining; pārvatī-Pārvatī; bhuvaneśvari-the queen of the worlds; mat-saṅgāt-from my association; vaiśnavi-a devotee; bhūtvā-becoming; mām-of me; āprcchat-asked; sureśvari-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 devatās ca
nandīśādyās ca me gaṇāḥ

bhavān-You are a great devotee; mahā-bhāgavataḥ-a great devotee; kumārādyāh-the sages headed by the Kumāras; maheśvarāḥ-the controllers of the world; kuverādyāh-headed by Kuvera; devatāh-the demigods; ca-and; nandīśādyāh-headed by Nandīśvara; 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.
prthak prthag aprcchan māṁ
krṣṇa-pādāmbujāsrayāḥ
kathā parama-kalāyāṇih
sarva-lokaika-pāvaniḥ

prthak prthak-specific; aprcchan-asked; māṁ-of me; krṣṇa-pādāmbujāsrayah-in relation to Lord Krṣṇa's lotus feet; kathā-topics; parama-kalāyāṇih-supremely auspicious; sarva-lokaika-pāvaniḥ-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 māṁ prcchati vākyāṁ
mad-vākyam ca dvijottama
samlikhaty apramatto 'sau
ganeśo mat-suto 'ntike

atha-then; māṁ-me; prcchati-asked; vākyam-words; mad-vākyam-my words; ca-and; dvijottama-O best of brāhmaṇas; samlikhati-write; apramattah-serious; asau-he; ganeśah-Ganeśa; mat-sutah-my son; antike-near.

O best of brāhmaṇas, she asked many questions and I answered them. My sober and thoughtful son Ganeśa stayed nearby and wrote down our conversations.

Text 29

mama teśāṁ ca samvādaṁ
kalā loka-manoharāḥ
abhavanis tatra śāstrāṇi
sarva-loka-hitāni vai

mama-of me; teśāṁ-of them; ca-and; samvādam-conversation; kalāh-sweet; loka-of the world; manah-the hearts; harah-stealing; abhavan-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 śrotārah
samāniyā mahī-tale
sthāne sthāne muni-śreṣṭha
kathayisyanti bhūriṣāḥ

tāni-these; tantrāṇi-Tantras; śrotārah-hearers; samāniyā-assembling; mahī-tale-on
the earth; sthāne-in place; sthāne-after place; muni-śreṣṭha-O best of sages;
kathayisyanti-will speak; bhūriṣāḥ-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 śaunakādināṁ
samakṣam kathayisyati

tvam-you; apy-also; enam-this; sātvatākhyam-named Satvata; tantram-Tantra;
bhagavataḥ-to the Supreme Personality of Godhead; priyam-dear; naimiṣe-in
Naimisaranya; śaunakādināṁ-of the sages headed by Saunaka Rṣi; samakṣam-in
the company; kathayisyati-sill speak.

In Naimiśāranya forest, in the assembly of sages headed by Śaunaka Rṣi, you will
repeat this scripture, the Sātvata Tantra, which is dear to the Supreme Personality
of Godhead.

Text 32

śrī-nārada uvāca

śrutam bhagavato vaktrāt
tantram sātvatam uttamam
tasmin hīmsā-niṣedham ca
śrutvā me samśayo 'bhavat

śrī-nāradaḥ uvāca-Śrī Nārada said; śrutam-heard; bhagavataḥ-of the Lord;
vakrāt-from the mouth; tantram-Tantra; sātvatam-Satvata; uttamam-best; tasmin-
in that; hīmsā-of violence; niṣedham-prohibition; ca-and; śrutvā-hearing; me-of
me; saṁśayah-a doubt; abhavat-was.

Śrī Nārada said: i have now heard this scripture, the transcendental Śātvata Tantra from your mouth, my lord, but even after hearing it I have a doubt about its prohibition of violence.

Text 33

vedena vihitā hiṁsā
apaśūnām yajña-karmanī
yajña vādho vadhās caiva
vedavidbhir nirūpitaḥ

vedena-by the Veda; vihitā-prescribed; hiṁsā-violence; paśūnām-to animals; yajña-karmanī-in the activity of sacrifice; yajña-in sacrifice; vādhaḥ-killing; avadhah-not killing; ca-and; eva-indeed; vedavidbhīḥ-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 kathām śrātāṁ
smārtāṁ karma mahēśvara
vartate sarva-lokasya
ihāmūtra-phala-pradam

tat-of that; niṣedhe-in prohibition; kathām-why?; śrātāṁ-in the Śruti; smārtāṁ-in the Śmrīti; karma-actrions; mahēśvara-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 Śmrīti, and which brings good results in this life and in the next, forbidden.

Text 35
śrī-śiva uvāca

pravr̥ttam ca nivr̥ttam ca
dvi-vidham karma varṇitam
śrutiḥ śrutiḥ ca vipreṇḍra
kāmam kāmi-jaṇāya vai

śrī-śivah uvāca-Śrī Śiva said; pravr̥ttam-the path of action; ca-and; nivr̥ttam-the path of renunciation; ca-and; dvi-vidham-two kinds; karma-action; varṇitam-described; śrutiḥ-by the Śruti; śrutiḥ-the Śrūti; ca-and; vipreṇḍra-O king of brāhmaṇas; kāmam-desire; kāmi-jaṇāya-they who have desires; vai-certainly.

Śrī Śiva said: O best of brāhmaṇas, for they who have material desires the Śruti and Śrūti describe two kinds of action: 1. pravr̥ttta (pious action in the world), and 2. nivr̥ttta (renunciation of the world).

Text 36

pravr̥ttam avirodhaṇa
kurvan svar yāti mānavaḥ
punyāvaśeśe bhu-prṣthe
karma-saṅgisu jaẏate

pravr̥ttam-pravr̥ttta; avirodhaṇa-in accordance; kurvan-doing; svaḥ-to Svargaloka; yāti-goes; mānavaḥ-a man; punya-piety; avaśeśe-in the remnant; bhu-prṣthe-on the surface of the earth; karma-saṅgisu-among they who are engaged in fruative work; jaẏate-is born.

When a human being engages in the pious activities of pravr̥ttta 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 fruative workers.

Text 37

nivr̥ttam ācaraṇ yūgī
bhogecca-tyakta-mānasah
pryāti paramām śīdhiṁ
yato nāvartate gataḥ

nivr̥ttam-nivr̥ttta; ācaraṇ-performing; yūgī-a yūgī; bhoga-for enjoyment; iccha-the desire; tyakta-renounced; mānasah--in his heart; pryāti-goes; paramām-to the supreme; śīdhiṁ-perfection; yataḥ-from which; na-not; āvartate gataḥ-returns.
A yogi, following the path of nîvṛtta, in his heart renounces the desire for material enjoyments. He attains the supreme perfection and never returns (to this world).

Text 38

atha prârvtti-nisṭhasya
nâna-kâmânurâginah
sad-vidhâr niyamair vipra-
abhyanujñâiva prâdârsitâ

atha-then; prârvtti-in pravrtta; nisṭhasya-of one who has faith; nâna- various; kâma-material things; anurâginah-desiring; sad-vidhâih-six kinds; niyamaih-
restrictions; vipra-O brâhmana; abhyanujñâ-permitted; eva-indeed; prâdârsitâ-
shown.

O brâhmana, a person who has many material desires and also has faith in the pious activities of pravrtta, is bound by six restrictions.

Text 39

vidhir naivâstî himsâyâm
abhyanujñâ yatah krâ
avo nivrâttir himsâyâm
yajñe 'pi kâthitâ budhaih

vidhih-rule; na-not; eva-indeed; asti-is; himsâyâm-in violence; abhyanujñâ-
permission; yatah-from which; krâ-done; atah-from that; nivrâttih-renunciation; himsâyâm-in violence; yajñe-in sacrifice; api-evenm; kâthitâ-said; budhaih-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

ahimsâ paramo dharmah
sarva-varnâśramâdârtaḥ
sa ca ācarito nîrâmîn
nrnām abhiṣṭa-phala-do bhavet

ahimsā-non-violence; paramah-important; dharmah-religious principle; sarva-all; varna-āśrama-varnas and asramas; ādṛtah-honored; sa-it; ca-and; ācaritah-performed; nrnām-by men; nrnām-of men; abhiṣṭa-desired; phala-result; dāh-giving; bhavet-is.

Non-violence is an important religious principle. It is honored by all varnas and āśramas. It should be followed by human beings. It brings to human beings the fulfillment of their desires.

Text 41

viśeṣato viśṇu-bhaktā
hiṁsā-karma tyajanti hi
ahimsāyā hi bhūtānām
bhagavān āsu tuṣyatī
tviṣeṣatah-specifically; viṣṇu-of Lord Viṣṇu; bhaktāh-the devotees; hiṁsā-of violence; karma-acts; tyajanti-abandon; hi-indeed; ahimsāyā-of non-violence; hi-indeed; bhūtānām-of living entities; bhagavān-the Supreme Personality of Godhead; āsu-quickly; tuṣyatī-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

atah sarveṣu bhūteṣu
bhagavān akhileṣvāraḥ
praviṣṭa iyate nānā-
rūpaiḥ sthāvara-jāṅgamaḥ

atah-therefore;; sarveṣu-in all; bhūteṣu-living entities; bhagavān-the Supreme Personality of Godhead; akhileṣvāraḥ-the master of all; praviṣṭa-entered; iyate-is; nānā-in various; rūpaiḥ-forms; sthāvara-jāṅgamaḥ-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 vidhānatah
sāpi kāmuka-lokānām
kāmīta-phala-siddhayē

mayā-by me; api-also; hy-indeed; āgame-in the scriptures; himsā-violence; vihitā-placed; ya-which; vidhānatah-as a rule; sā-that; api-also; kāmuka-filled with material desires; lokānām-of living entities; kāmīta-desired; phala-results; siddhayē-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 teśāṁ vidhāne 'pi
himsā nindyā prakīrtitā

viṣṇu-bhaktāh-the devotees of Lord Viṣṇu; na-do not; vañchanti-desire; mattah-from me; api-even; kiyat-how much?; eva-indeed; hi-indeed; atah-therefore; teśāṁ-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 viṣeṣatah
śrūyah krṣṇa-kathā-punyah
sarva-lokeṣṭa-siddhi-dah

atah-therefore; tvam-you; kāmya-desired; karmāṇi-acts; parityajya-abandoning; viṣeṣatah-specifically; śrūyah-to be heard; krṣṇa-of Lord Krṣṇa; kathā-the topics; punyah-sacred; sarva-all; loka-people; iṣṭa-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

nivṛttasāstram śrṇuyād
    yac chṛutvā tat-paro bhavet
nivṛttto 'pi harer bhakti-
    yutam mukhyam prakṛitämitam

nivṛtta-of renunciation; sāstram-the scriptures; śrṇuyāt-should hear; yat-which; chṛutvā-having heard; tat-parah-devoted to Him; bhavet-will become; nivṛttaḥ-renounced; api-also; hareḥ-of Lord Hari; bhakti-devotional service; yutam-endowed; mukhyam-best; prakṛitämitam-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

viśesatāh kṛṣṇa-lilā-
    kathā-loka-sumangalah
kīrtayasya dvija-sreṣṭha
    śṛṣyaḥ caiva nirantaram

viśesatāh-specifically; kṛṣṇa-of Lord Kṛṣṇa; lilā-of the pastimes; kathā-the topics; loka-to the people; sumangalah-very auspicious; kīrtayasya-you should glorify; dvija-of the brāhmaṇas; sreṣṭha-O best; śṛṣyaḥ-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

hitvānyadeva-sāraṇam
    bhajanaṁ ca viśesatāh
ye bhajanti hareh padam
krṣṇaika-śaranam narāh

ihāmūtra ca te nityam
ktārthā bhagavat-priyāh
paramānanda-sandoham
prāpnuvanti nirantaram

hitvā-rejecting; anya-deva-of the demigods; śaranam-shelter; bhajanam-worship; ca-and; viśesatah-specifically; ye-they who; bhajanti-worship; hareh-of Lord Hari; padam-the feet; kṛṣṇa-of Lord Kṛṣṇa; eka-alone; śarana--shelter; narāḥ-human beings; iha-in this world; āmūtra-and the next; ca-and; te-they; nityam-always; ktārthā-successful; bhagavat-priyāh-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 Hīm 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 'śaṅtā
mūdhāḥ pandita-mānīnāh
yajānti aviratam devān
paśūn hatvā sukhechchayā
kāma-bhogāvasāne taṁ
te cchetsyanti viniścitam
ity etat kathitam vipra
tantram sātvatam uttamam

visnubhaṣṭa-jaṇaṁyayaṁ
sarva-siddhi-pradāyaṇam
śravanāt kīrtanād asya
krṣṇe bhaktir hi jāyate

ye-who; tu-they; naivam-vidah-do not know this; sāntāḥ-unpeaceful; mūdhāḥ-bewildered; pandita-mānīnāḥ-proud of their learning; yajanty-worship; aviratam-always; devān-the demigods; paśūn-animals; hatvā-killing; sukha-for happiness; icchāyā-with a desire; kāma-bhoga-enjoyment; avasāne-at the time when it is over; tam-that; te-they; echetasanti-suffer; viniścitam-certainly; ity-thus; etat-this; kathitam-said; vipra-O b; tantram sātvatam-Savata Tantra; uttamam-
transcendental; višnu-bhakta-of the devotees of Lord Višṇu; janajīvyam-the life; sarva-all; siddhi-perfections; pradāyakam-granting; śrāvanāt-from hearing; kirtanāt-from glorifying; asya-of it; krṣne-for Lord Krṣṇa; 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 Krṣṇa.

Text 53

bhaktim labdhavatah sādho
kim anyad avaśisyate
yato bhagavata proktam
tasya bhakti-vivardhanam

bhakti-love; labdhavatah-attained; sādhat-saintly one; kim-what; anyatelse; avaśisyate-remains; yatah-from which; bhagavatā-by the Lord; proktamspoken; 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

tantre 'smin kathitam vipra
viśva-sambhavam uttamam
avatāraś ca śri-visnoh
sampūrṇāṁśa-kalā bhidā

tantre-Tantra; asmin-in this; kathitam-spoken; vipra-O brāhmaṇa; viśva- sambhavam-the creation of the material universe; uttamam-then; avatāraś-the incarnations; ca-and; śri-visnoh-of Lord Viśṇu; 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 Viśṇu's incarnations with their plenary parts and sub-parts, . . .
Text 55

bhakti-bhedaḥ ca bhaktanām
lakṣaṇam ca prthag-vidham
yugānurūpam śrī-viśnoḥ
sevāyā mokṣa-sādhanam

bhakti-of devotional service; bhedah-the divisions; ca-and; bhaktanām-of devotees; lakṣaṇam-the nature; ca-and; prthag-vidham-specifically; yuga-the yugas; anurūpam-according to; śrī-viśnoḥ-of Lord Viṣṇu; sevāyā-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

viṣnoḥ nāma-sahasraṁ ca
nāma-mahātmyam uttamaṁ
viṣnoḥ nāmnāṁ vaiśnavānāṁ
aparādhasya niṣkṛtiḥ

viṣnoḥ-of Śrī Viṣṇu; nāma-sahasram-the thousand names; ca-and; nāma-of the name; māhātmyam-the glory; uttamaṁ-transcendental; viṣnoḥ-of Lord Viṣṇu; nāmnāṁ-the name; vaiśnavānāṁ-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-rahsayāṁ ca
tantrotpatteś ca kāraṇam
himsā-vidhi-niśedham ca
tava praśnānusārataḥ

sarva-of all; sāra-the best; rahsayam-the secret; ca-and; tantra-of the Tantras;
utpatteh-of creation; ca-and; kāranam-the cause; hiṃsā-vidhi--of violence;
nisedham-the prohibition; ca-and; tava-of you; praśna-the question; anusāratah--
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 karna-mūlam praviṣṭam
vācāviṣṭato cetaṇāsu smṛtāṁ vā
dagdhvā pāpaṁ śuddha-sattvāt tadeham
kṛtvā sāksāt samvidhatte 'navadyam
tasmād anantāya janardanaṁ
vederitānanta-guṇākarāya
mahānubhāvāya niraṇjanāya
nityātma-lābhāya namo namas te

yat-of whom; nāma-the name; ekam-alone; karna-of the ear; mūlam-the root;
praviṣṭam-entered; vācā-words; anviṣṭam-followed; cetaṇāsu-in the hearts; smṛtām-
remembered; vā-or; dagdhvā-burned; pāpaṁ-sin; śuddha-sattvāt-from oure
goodness; tād-then iham-endeavor; kṛtvā-having done; sāksāt-directly;
samvidhatte-placed; anavadyam-purity; tasmāt-because of Him; anantāya-endless;
janardanaṁ-the saviour from miseries; veda-by the Vedas; irita-spoken; ananta-
endless; guna-of qualities; ākārāya-a treasury; mahānubhāvāya-the master of
transcendental opulences and powers; niraṇjanāya-untouched by matter; nitya-
eternal; ātma-self; lābhāya-attainment;; namah-obeisances; namah-obeisances; 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