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नारदपी रात्रमु

Nārada Pañcarātra

Jñānāmṛta-sāra-saṃhitā



Complete Sanskrit • Roman • English edition

5 nights • 60 chapters • 3,270 detected verse markers

About this edition

This edition presents the complete Nārada Pañcarātra in five nights and sixty chapters. Every chapter contains the full Sanskrit text in Devanagari, its direct Roman-script witness, and Swami Vijñānānanda's complete 1997 English translation. The web reader and this download consume the same checksum-controlled corpus.

Sanskrit and Roman witness

The Roman text is the Gaudiya Grantha Mandira complete amended draft, version 1.1, based on Vijñānānanda's 1997 edition. The displayed Devanagari is generated directly from that proofread IAST witness.

English witness and OCR disclosure

The English is Swami Vijñānānanda's complete translation published by Parimal Publications in 1997. It was extracted with Tesseract 5 English OCR from the 200 ppi published scan. Chapter boundaries were controlled against the printed contents, and every chapter records its exact printed-page and scan-page range.

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 योगीन्द्रानां सतां शुद्ध ऋषिर् नारायणो यथा ।
 कवीनां च यथा शुकः पण्डितानां बृहस्पतिः ॥६६॥
 सरिताम् च यथा गङ्गा समुद्राणां जलार्णवः ।
 वृन्दावनं वनानां च वर्षाणां भारतं यथा ॥६७॥
 पुष्करं तत्र तीर्थानां पूज्यानां वैष्णवो यथा ।
 आत्माकाशो यथाप्तानां यथा काशी पुरीषु च ॥६८॥

वृक्षाणां कल्प-वृक्षश्च सुरभी काम-धेनुषु ।
 पुष्पाणां पारिजातश्च पत्राणां तुलसी यथा ॥६९॥
 मन्त्राणां कृष्ण-मन्त्रश्च यथा विद्या धनेष्वपि ।
 यथा तेजस्विनां सूर्यो मिष्टानाम् अमृतं यथा ॥७०॥

आधाराणां च स्थूलानां महा-विष्णुर् यथा सुत ।
 सूक्ष्माणां परमाणुश्च गुरुणा मन्त्र-तन्त्र-दः ॥७१॥
 पुत्रश्च स्नेह-पात्राणां नक्षत्राणां यथा शशी ।
 यथा घृतं च गव्यानां शस्यानां धान्यम् ईप्सितम् ॥७२॥
 शास्त्राणां च यथा वेदाः साश्रमाणां यथा द्विजः ।
 तैजसानां यथा रत्नं मुक्तामाणिक्यहीरकम् ॥७३॥
 यथा छन्दसि गायत्री दुर्गा शक्तिमतीष्वपि ।
 पति-व्रतासु लक्ष्मीश्च क्षमाशीलासु मेदिनी ॥७४॥
 सौभाग्यासु सुन्दरीषु राधा कृष्ण-प्रियासु च ।
 हनुमान् वानराणां च पक्षिणां गरुडो यथा ॥७५॥
 वाहनानां बलवतां शङ्करस्य यथा वृषः ।
 शालग्रामश्च यन्त्राणां पूजासु कृष्ण-पूजनम् ॥७६॥
 एकादशी व्रतानां च तपःस्व-अनशनं यथा ।
 यज्ञानां जप-यज्ञश्च सत्यं धर्मेषु पुत्रक ॥७७॥
 सुशीलं च गुणानां च पुण्येषु कृष्ण-कीर्तनम् ।

शोभाशु सुख-दृश्येषु प्रभा तेजःसु सर्वतः ॥७८॥
 पोष्ट्रीणां उपकर्तृणां मित्राणां जननी यथा ।
 लोकानाम् अपि लोकेशः शेषो नागेषु पूजितः ॥७९॥
 सुदर्शनं च शस्त्राणां विश्वकर्मा च शिल्पिनाम् ।
 धर्मिष्ठेषु दयावत्सु देवर्षिसु महत्सु च ॥८०॥
 विष्णु-भक्तेषु विज्ञेषु यथैव नारदो मुनिः ।
 एव च सर्व-शास्त्रेषु पञ्च-रात्रं च पूजितम् ॥८१॥
 यथा निपीय पीयूषं न स्पृहा चान्य-वस्तुषु ।
 पञ्च-रात्रम् अभिज्ञाय नान्येषु च स्पृहा सताम् ॥८२॥
 सर्वार्थ-ज्ञान-बीजं चाप्य् अज्ञानान्ध-प्रदीपम् ।
 वेदसारोद्भूतं तत्त्वं सर्वेषां समभीप्सितम् ॥८३॥
 इति श्री-नारद-पञ्च-रात्रे
 ग्रन्थ-प्रशंसनं नाम
 प्रथमोऽध्यायः
 ॥१॥

□

Roman transliteration

prathamodhyāyaḥ
 oṃ namo bhagavate vāsudevāya
 atha maṅgalācaraṇam
 nārāyaṇaṃ namas kṛtya naraṃ caiva narottamam |
 devīm saraśvatīm caiva tato jayam udīrayet ||
 gaṇeśa-śeṣa-brahmeśa-dīneśa-pramukhāḥ surāḥ |
 kumārādyaś ca munayaḥ siddhāś ca kapilādayaḥ ||1||
 lakṣmī saraśvatī durgā sāvitṛī rādhikā parā |
 bhaktyā namanti yaṃ śaśvat taṃ namāmi parāt paraṃ ||2||
 dhyāyante satataṃ santo yogino vaiṣṇavāś tathā |
 jyotir-abhyantare rūpam atulaṃ śyāma-sundaram ||3||
 dhyāyet taṃ paramaṃ brahma paramātmānam īśvaram |
 nirīham ati-nīlīptam nīrguṇaṃ prakṛteḥ paraṃ ||4||
 sarveśaṃ sarva-rūpaṃ ca sarva-kāraṇa-kāraṇam |
 satyaṃ nityaṃ ca puruṣaṃ purāṇaṃ param avyayam ||5||
 maṅgalyaṃ maṅgalārhaṃ ca maṅgalaṃ maṅgalālayam |
 svechchā-mayaṃ paraṃ dhāma bhagavantaṃ sanātanam ||6||
 stuvanti vedā yaṃ śaśvann ānantaṃ jānanti yasya te |
 taṃ staumi paramānandaṃ sānandaṃ nanda-nandanam ||7||
 bhakta-priyaṃ ca bhakteśaṃ bhaktānugraha-vigrahaṃ |
 śrīdaṃ śrīśaṃ śrī-nivāsaṃ śrī-kṛṣṇaṃ rādhikeśvaram ||8||
 jñānāmṛtaṃ jñāna-sindhoḥ saṃprāpya śaṅkarād guroḥ |
 parāvarāc ca paramād yogīndrāṇāṃ guror guroḥ ||9||
 vedebhyo dadhi-sindhubyāś caturbhyāḥ sumanoharam |
 taj jñāna-mantha-daṇḍena saṃnirmathya navaṃ navam ||10||
 navaṇītaṃ samuddhṛtya natvā śambhoḥ padāmbujam |
 vidhī-putro nārādo 'haṃ pañca-rātraṃ samārabhe ||11||
 oṃ nārāyaṇāśrame puṇye puṇya-kṣetre ca bhārata |
 siddhe nārāyaṇa-kṣetre vaṭa-mūle supuṇyade ||12||
 kṛṣṇāṃśaṃ kṛṣṇa-bhaktāṃ ca palaṃ kṛṣṇa-parāyaṇam |
 śrī-kṛṣṇa-caraṇāmbhoja-dhyānaikatāna-mānasam ||13||
 japantaṃ paramaṃ brahma kṛṣṇa ity akṣara-dvayam |
 sukhāśane sukhāśīnaṃ kṛṣṇa-dvaipāyanaṃ munim ||14||
 papraccha śukadevaś ca sarva-jñaṃ pītaṃ muniḥ |
 kāraṇaṃ ca purāṇānāṃ purāṇaṃ param avyayam ||15||
 śrī-śuka uvāca—
 bhagavan sarva-tattva-jña veda-vedāṅga-pāraga |
 yad yat prakāraṃ jñānaṃ ca nigūḍhaṃ śruti-sammatam ||16||
 teṣu yat sāra-bhūtaṃ cāpy ajñānāndha-pradīpakam |
 tat tat sarvaṃ samālocya mām bodhayitum arhasi ||17||
 atha śrī-kṛṣṇa-bhakti-praśaṃsā
 sa pitā jñāna-dātā yo jñānaṃ tat kṛṣṇa-bhaktidam |
 sā bhaktiḥ paramā śuddhā kṛṣṇa-dāśya-pradā ca yā ||18||
 tad eva dāśyaṃ śastaṃ yat sāṅśāc caraṇa-sevanaṃ |
 nityaṃ goloka-vāsaṃ ca purataḥ stavanaṃ hareḥ ||19||
 śaśvan nimeśa-rahitaṃ tat-pāda-padma-darśanam |
 śaśvat tat-sārdham ālāpa-sevā-karma-niyojanam ||20||
 tena sārḍham aviccheda-sthānaṃ paraṃ śobhanam |
 bhaktānāṃ vāñchitaṃ vastu sāra-bhūtaṃ śrutau śrutam ||21||
 putrasya vacanaṃ śrutvā vyāśadevo jahāsa saḥ |

vijñāya jñānināṃ putraṃ paramāhlādam āpa ha ||22||
 putraṃ śubhāśiṣaṃ kṛtvā sarva-jñāḥ sarva-bhāvanaḥ |
 yathāprāptaṃ guru-mukhāt pravaktum upacakrame ||23||
 śrī-vyāsa uvāca—
 śuka dhanyo 'si mānyo 'si puṇya-rūpo 'si bhārate |
 putreṇa bhavatāsmākaṃ kulāṃ muktaṃ ca pāvanam ||24||
 sa putraḥ kṛṣṇa-bhakto yo bhārate suyaśas-karaḥ |
 punāti puṃsāṃ śatakaṃ janma-mātreṇa līlayā ||25||
 mātā-mahānāṃ śatakaṃ mātaraṃ mātṛ-mātaram |
 sodarān bāndhavāṃś caiva bhṛtyān patnīn sahātmajāṃ ||26||

yat-kanyāṃ pratigṛhṇāti tad-ādi-puruṣa-trayaṃ |
 kanyā-pradātā śvaśuro jīvan-muktaḥ sabhāryakāḥ ||27||
 svayaṃ vidhātā bhagavān paraṃ kṛṣṇa-parāyaṇaḥ |
 kṛṣṇa-bhakto vaiśiṣṭas tu tat suto vaiṣṇavaḥ svayaṃ ||28||
 vaiṣṇavas tat sutaḥ śaktiḥ kṛṣṇa-dhyānaika-mānasaḥ |
 parāśaraś ca tat-putraḥ kṛṣṇa-pādābja-sevayā ||29||
 jīvan-mukto mahā-jñānī yogīndrāṇāṃ guror guruḥ |
 ahaṃ veda-vibhaktā ca śrī-kṛṣṇa-pāda-sevayā ||30||
 gurur me bhagavān sākṣād yogīndro nārado munih |
 guror gurur me śambhuś ca yogīndrāṇāṃ guror guruḥ ||31||
 teṣāṃ puṇyena putras tvaṃ puṇya-rāśiś ca mūrtimān |
 padmānāṃ mama puṃsāṃ ca prakāśo bhāskaraḥ svayaṃ ||32||
 śrī-kṛṣṇa-caraṇāmbhojaṃ pādābjaṃ nāradeśayoḥ |
 sarasvatīṃ namas kṛtya jñānaṃ vakṣye sanātanam ||33||
 śrūyatām pañca-rātraṃ ca veda-sāram abhīpsitam |

pañca-saṃvādān iṣṭaṃ ca bhaktānāṃ abhivāñchitam ||34||
 prāñādhikaṃ priyaṃ śuddhaṃ paraṃ jñānāmṛtaṃ śubhaṃ |
 atha ṣaṭ-saṃvādāḥ ?what? hi goloke śata-śṛṅge ca parvate ||35||
 supuṇye virajā-tīre vaṭa-mūle manohare |
 purato rādhikāyāś ca brahmāṇaṃ kamalodbhavam ||36||
 tam uvāca mahā-bhaktaṃ stuvantaṃ praṇataṃ sutam |
 pañca-rātraṃ idaṃ puṇyaṃ śrutvā ca jagatāṃ vidhiḥ ||37||
 praṇamya rādhikāṃ kṛṣṇaṃ prayayau śiva-mandīram |
 bhaktyā tam pūjayām āsa śaṅkaraḥ paramāḍaram ||38||
 sukhāśane sukhāśinaṃ svasthaṃ bhaktaṃ ca pūjitaṃ |
 papraccha vārtāṃ vinayī vinayena sukhāvaham ||39||
 sarvaṃ taṃ kathayām āsa pañca-rātrādhikaṃ śubham |
 vasantāṃ vaṭa-mūle ca svarge mandākinī-taṭe ||40||
 yogīndraiḥ api siddhendraiḥ munīndraiś ca stutaṃ prabhuṃ |
 jñānāmṛtaṃ tam uktvā sa brahma-lokaṃ jagāma ha ||41||

śambhuś ca kathayām āsa śva-śiṣyaṃ nāradaṃ munim |
 nāradaḥ kathayām āsa puṣkare sūrya-parvaṇi ||42||
 mān bhaktaṃ anuraktaṃ ca puṇyāhe muni-saṃsadi |
 pañca-rātraṃ idaṃ śuddhaṃ bhramāṇḍha-dhvaṃśa-dīpakam ||43||
 atha pañca-rātra-pada-vyākhyā
 rātraṃ ca jñāna-vacanaṃ jñānaṃ pañca-vidhaṃ smṛtam |
 tenedaṃ pañca-rātraṃ ca pravadanti maṇiṣṇaḥ ||44||
 jñānaṃ parama-tattvaṃ ca janma-mṛtyu-jarāpaham |
 tato mṛtyuñjayaḥ śambhuḥ saṃprāpa kṛṣṇa-vaktrataḥ ||45||

jñānam dvitīyaṁ paramaṁ mumukṣūṇāṁ ca vāñcchitam |
 paraṁ mukti-pradaṁ śuddhaṁ yato līnaṁ hareḥ pade ||46||
 jñānaṁ śuddhaṁ tṛtīyaṁ ca maṅgalaṁ kṛṣṇa-bhaktidam |
 tad-dāsyam adhiṣṭaṁ ca yato dāsyam labhedi dhareḥ ||47||
 caturthaṁ yaugikaṁ jñānaṁ sarva-siddhi-pradaṁ param |
 sarvasvaṁ yogināṁ putra siddhānāṁ ca sukha-pradam ||48||

aṇimā laghimā vyāptiḥ prākāmyaṁ mahimā tathā |
 īśitvaṁ ca vaśitvaṁ ca tathākāmāvasāyitā ||49||
 sāvajñāṁ dūra-śravaṇaṁ para-kāya-praveśanam |
 kāya-vyūhaṁ jīva-dānaṁ para-jīva-haraṁ param ||50||
 sarga-kartṛtva-śīlpaṁ ca sarga-saṁhāra-kāraṇam |
 siddhaṁ ca ṣoḍaśa-vidhaṁ jñānināṁ ca yato bhavet ||51||
 jñānaṁ ca paramaṁ proktaṁ tad vai vaiṣayikaṁ nṛṇāṁ |
 yad iṣṭa-devī māyā sā paraṁ saṁmoha-kāraṇaṁ ||52||
 viśaye baddha-citaṁ ca sarvaṁ indriya-sevanam |
 poṣaṇaṁ sva-kuṭumbānāṁ svātmanaś ca niranratam ||53||
 prathamaṁ sāttvikam jñānaṁ dvitīyaṁ ca tad eva ca |
 nairguṇyaṁ ca tṛtīyaṁ ca jñānaṁ ca sarvataḥ param ||54||
 caturthaṁ ca rājasikaṁ bhaktas tan nābhivāñcchati |
 pañcamaṁ tāmasaṁ jñānaṁ vidvāṁś tan nābhivāñcchati ||55||
 jñānaṁ pañca-vidhaṁ proktaṁ pañca-rātraṁ vidur budhāḥ |

pañca-rātraṁ sapta-vidhaṁ jñānināṁ jñānadaṁ param ||56||
 brāhmaṇaṁ śaivaṁ ca kaumāraṁ vāsiṣṭhaṁ kāpilaṁ param |
 gautamiyaṁ nāradyam idaṁ sapta-vidhaṁ smṛtam ||57||
 atha grantha-prasaṁsā
 ṣaṭ pañca-rātraṁ vedāś ca purāṇāni ca sarvaśaḥ |
 itiḥaśaṁ dharma-śāstraṁ śātraṁ ca siddhi-yoga-jam ||58||
 dṛṣṭvā sarvaṁ samālokyā jñānaṁ saṁprāpya śaṅkarāt |
 jñānāmṛtaṁ pañca-rātraṁ cakāra nārado muniḥ ||59||
 puṇyaṁ ca pāpa-vighnaṁ bhakti-dāsyā-pradaṁ hareḥ |
 sarvasvaṁ vaiṣṇavānāṁ ca priyaṁ prāñādhikaṁ suta ||60||
 sāra-bhūtaṁ ca sarveṣāṁ vedānāṁ paramādbhutam |
 nāradyaṁ pañca-rātraṁ purāṇeṣu sudurlabham ||61||
 sarvāntarātmā bhagavān brahma-jyotiḥ sanātanam |
 paripūrṇatamaḥ śrīmaṇ yathā kṛṣṇaḥ sureṣu ca ||62||
 yathā devīṣu pūjyā sā mūla-prakṛtir īśvarī |

vaiṣṇavānāṁ ca siddhānāṁ jñānināṁ yogināṁ śivaḥ ||63||
 viśvastānāṁ indriyānāṁ manaś ca śighra-gāmināṁ |
 brahmā ca veda-viduṣāṁ pūjyānāṁ ca gaṇeśvaraḥ ||64||
 sanat-kumāro bhagavān munināṁ pravaro yathā |
 brhaspatir buddhimatāṁ siddhānāṁ kapilo yathā ||65||
 yogīndrānāṁ satāṁ śuddha ṛṣir nārāyaṇo yathā |
 kavīnāṁ ca yathā śukraḥ paṇḍitānāṁ brhaspatiḥ ||66||
 saritām ca yathā gaṅgā samudrāṇāṁ jalārṇavaḥ |
 vṛndāvanaṁ vanānāṁ ca varṣānāṁ bhārataṁ yathā ||67||
 puṣkaraṁ tatra tīrthānāṁ pūjyānāṁ vaiṣṇavo yathā |
 ātmākāśo yathāptānāṁ yathā kāśī purīṣu ca ||68||
 vṛkṣāṇāṁ kalpa-vṛkṣaś ca surabhī kāma-dhenuṣu |
 puṣpāṇāṁ pārijātaś ca patrāṇāṁ tulasī yathā ||69||

mantrāṇāṁ kṛṣṇa-mantraś ca yathā vidyā dhaneṣv api |
yathā tejasvināṁ sūryo miṣṭānām amṛtaṁ yathā ||70||

ādhārāṇāṁ ca sthūlānāṁ mahā-viṣṇur yathā suta |
sūkṣmāṇāṁ paramāṇuś ca guruṇāṁ mantra-tantra-daḥ ||71||
putraś ca sneha-pātrāṇāṁ nakṣatrāṇāṁ yathā śaśī |
yathā ghṛtaṁ ca gavyānāṁ śasyānāṁ dhānyam ipsitam ||72||
śāstrāṇāṁ ca yathā vedāḥ sāsramāṇāṁ yathā dvijaḥ |
taijāsānāṁ yathā ratnaṁ muktāmāṇikyahīrakam ||73||
yathā chandasi gāyatrī durgā śaktimatīṣv api |
patī-vratāsu laksmīś ca kṣamāśīlāsu medinī ||74||
saubhāgyāsu sundarīsu rādhā kṛṣṇa-priyāsu ca |
hanumān vānarāṇāṁ ca pakṣiṇāṁ garuḍo yathā ||75||
vāhanānāṁ balavatāṁ śaṅkarasya yathā vṛṣaḥ |
śālagrāmaś ca yantrāṇāṁ pūjāsu kṛṣṇa-pūjanam ||76||
ekādaśī vratānāṁ ca tapaḥsv anaśanaṁ yathā |
yajñānāṁ japa-yajñaś ca satyaṁ dharmeṣu putraka ||77||
suśīlāṁ ca guṇānāṁ ca puṇyeṣu kṛṣṇa-kīrtanam |

śobhāsu sukha-dṛśyeṣu prabhā tejaḥsu sarvataḥ ||78||
poṣṭrīṇāṁ upakartṛṇāṁ mitrāṇāṁ jananī yathā |
lokānāṁ api lokaśaḥ śeṣo nāgeṣu pūjitaḥ ||79||
sudarśanaṁ ca śāstrāṇāṁ viśvakarmā ca śilpināṁ |
dharmiṣṭheṣu dayāvatsu devaṛṣisu mahatsu ca ||80||
viṣṇu-bhakteṣu vijñeṣu yathaiva nārado munīḥ |
evaṁ ca sarva-śāstreṣu pañca-rātraṁ ca pūjitam ||81||
yathā nīṇya pīyūṣaṁ na sprhā cānya-vastuṣu |
pañca-rātram abhijñāya nānyeṣu ca sprhā satām ||82||
sarvārtha-jñāna-bijaṁ cāpy ajñānāndha-pradīpam |
vedasāroddhṛtaṁ tattvaṁ sarveṣāṁ samabhīpsitam ||83||
iti śrī-nārada-pañca-rātre
grantha-praśaṁsanāṁ nāma
prathamō 'dhyāyaḥ
||1||

...

English translation

After saluting Narayana, Nara, the best of human beings, and the Devi Sarasvatī, let the author utter “Jayam” (victory), so that his work may be completed with success. ’

Ganega, Sega, Brahma, Maheśvara, Adityas and the other Devas, Kumaras (Sanaka, Sanat, etc), Munis, Kapila and the other Siddhas, Laksmi, Sarasvatī, Durga, Savitri, and Radhika, the highest and greatest of the Devis, these all bow down incessantly with greatest devotion to Sri Kṛṣṇa, the Most High, whose beautiful, blue (Syamasundara) form, that has no equal, the saints, Yogis, and the Vaisnavas meditate within that (formless) Effulgent Light (the glory of God). (1-3). . . ’

This Para Brahma, the Supreme Soul, the God of all gods is free from all desires, beyond the Gunas of Prakṛti, perfectly, inattached and is the Highest, higher than Prakṛti. (4) ;

He is the Lord of all, He is the form of all, He is the cause of all causes, He is true, eternal, ancient and He is the Puruga

(Person), undecaying atid Supreme. (5).

He is auspicious, He is the only one fit t or faring well to others ; He is the abode of all auspicious and lucky things ; He does what He likes or desires ; He is the highest place, the Eternal Bhagavan. - (6).

The Vedas sing always His glory but fail to find His end ; therefore iam chanting my hymos to §ri Nandanandana, Krsna, who is all joy, and full of superabundance of highest bliss. (7). --

‘o be named as doing.

2 Narada-Pajicaratram

Heis dear to His devotees. the Lord of His Bhaktas, He

incarnates for blessing His devotees ; He is the Lord of Sri, He is the giver of wealth, He is the repository and abode of wealth, He is Sri Krsna, the Lord of Radhika. “He is looking after the increase of wealth and prosperity of all. (8).

Ihavs now got the nectar-like knowledge from Sri Guru Sankara who is the ocean of knowledge from the highest to the fowest and who is the Guru of the Gurus (spiritual teachers), and of the adepts in Yoga. (9).

I, the Rsi Narada, the son of Brahma, now begin to write this treatise on #Rafica Ratra, duly bowing down before the lotus feet of Maheégvafa and after extracting fresh knowledges in the shape of fresh butter by churning the four Vedas, the ocean of curds, with the rod of knowledge. (10-11).

Om ! Under a banyan tree, near its root, in the perfected, sanctified Narayana Ksetra, endowed with the supernatural powers situated in the Narayana Aérama in the auspicious place of Bharatavarsa. Krsna Dvaipayana (Maharsi Vyasa Deva), who is a part of Sri Krsna and extremely devoted to §ri Krsna and eagerly intent in the meditation of the lotus feet of Kisna, sat in sukhāsana posture and was repeating silently the two-lettered mantra Krsna, that was equivalent to Paramam Bralmaa. (12-14)

This Maharsi Vyasa was vary ancient, highest, undecaying and the author ofall Puranas now the thoughtful Suka Deva asked his father Vyasa who was omniscient. (15).

Sri Suka said :—O Bhagwan! Thou knowest fully the Vedas and’ Vedantas and art well conversant with all the Tattvas (the real nature of God, Soul, and the Universe).

Therefore, be gracious enough to reveal to me the secret knowledges e.nbodied in the Vedas, their varieties and classifications,

. and again the essential path that in contained in them and that is

the Light to the darkness of ignorance as Thou art the only one who art capable to make me understand these fully. (16-17).

He is termed father who gives knowledge and that is the true Knowledge by which devotion the lotus feet of Sri Krgna is

‘Namo-Bhagavate-Vasudevaya 3

obtained and that is the pure and holy Love by which one becomes a servant of Sri Krsna. (18). . .

Again that is the best case of becoming a servant when one serves the lotus feet of His Vighraha (the body taken in His incarnation). To recite hymns before Sri Hari is equivalent to one's living constantly in the region of Go-loka. (19).

To look without winking the lotus feet of Sri Kṛṣṇa, to constantly talk about him and His glorious deeds and to dedicate oneself, to His service, and to remain with Him without any separation are the highly cherished desires ; most agreeable and pleasing to His devotees. This I have heard in the Vedas as the greatest essence.

(20-21).

Hearing the words of his son Suka, Vyasa smiled and became -very glad to see that his son is the highest J#ani (one who has acquired supreme wisdom. (22).

Then that omniscient great Muni full of all Bhavas blessed his son and began to say as he heard from the mouth of his Guru. (23).

śrī Vyasa said :—"O" Suka ! you are blessed, honoured, and you

are the incarnate of go 5 become wukta (freed from

our family has become sanctified and the bonds of birth and death). (24) e son who is devoted to

Kṛṣṇa and he acquires

He is the true generations no sooner

good fame in Bharata and sanctifies himself he is born. (25)

He frees his mother, grand-mother, mother's father, his prothors, friends, servants, and hundreds of other persons @s well his wife and daughters. (26).

The three generations of his father-in-laws and mother-in-laws become Jivanm

living in their bodies). (27) Bhagavan Brahma Himself is extremely devoted to Kṛṣṇa: Vasistha was also a Bhakta of Kṛṣṇa and a Vāgnava. (28) o a Vaisnava, his mind being

f Kṛṣṇa; Parasara, the son

in-law's family, his father (liberated while

a and

his son Sakti, the son of Vasistha was also wholly absorbed in the meditation o

4 Narada-Pajicaratran

of Saktri, became the Gurus of the Gurus and of the Yogindras and became Jivan mukta and great Jani by serving the lotus feet of Kṛṣṇa. And I, too, have divided the Vedas and classified them by serving the feet of Sri Kṛṣṇa. (29-30)

My Guru is Bhagavan Narada, the Yogindra ; and the Guru of my Guru is Sambhu, the Guru of the Gurus of Yogindras. (31)

As a result of those merits you are born to me as my son, the incarnate and store of all Punyams; as the Sun is to the lotuses, so are you illustrious in my family. (32)

Bowing down to the lotus, feet of Sri Kṛṣṇa, Nārada and Saṁbhū, and saluting the Devī Sarasvatī, I will now dwell on the eternal knowledge. (33)

Hear now the Pajica Ratram, the essence of the Vedas and desired by the Bhaktas (devotees) ; it is their Iṣṭam (dear and beneficial) ; now hear these five gospels. (34)

This is dearer than life and body, auspicious and the nectar of highest knowledge ; in ancient times, in the region of Go-loka, on the mountain of Satagringa Sri Kṛṣṇa spoke this to Brahma in the presence of Śrī Rādhikā on the banks of the holy Virajā river, on the root of the beautiful banyan tree. O Son ! Brahma showed his intense bhakti to Sri Kṛṣṇa and chanted hymns to Him and saluted Him. Hearing this holy Pajica Ratram, Brahma bowed down to Śrī Rādhikā and Sri Kṛṣṇa and went to Siva where he was much honoured. (35-38)

[N. B.—What are the signs of a great Bhakta ? He who finds taste and relishes in the words of Śrī Kṛṣṇa, sheds tears of joy and the hairs of his body stand on their ends ; who knows in mind, word, and deed that his wife, son, etc., all belong to Śrī Hari, who shews mercy and kindness to all the beings, as they are all images of Śrī Kṛṣṇa ; he is known as a Mahābhakta amongst the Vaiṣṇavas],

Then Mahadeva, seated in sukhāsana posture, enquired with modesty the pleasant news of Brahma who was a Bhakta, cheerful, and duly honoured. (39)

On being thus questioned he narrated all the auspicious news.

' wy

Namo-Bhagavate-Vasudevaya 5

.of Pāficaratram to Saṁkara, sitting under a banyan tree on the

banks of the celestial Ganges. (40) Thus narrating Pāficaratram to Mahadeva, the fittest person to be praised by Siddhendra and Munindra, Brahma repaired to

Brahmaloka. (41) Saṁbhū, again related this to. His own disciple, the Muni

Nārada ; and Nārada, on the occasion of the solar eclipse, repeated 'this at the Puṅkara tirtha. (42)

On that auspicious day I was very eager to hear the above from the Muni. For this holy Pāficaratram is the lamp to destroy the darkness of error and delusion. (43)

The word "Ratram" means Jñāna, knowledge. This knowledge is of five kinds. Therefore, the seers denominate the above as Paṅcaratram. (44)

(It is somewhat curious that the ' true meaning of the word Paicaratra is a matter of considerable doubt. One Saṁhita states that the system is so called because it consists of five lectures delivered by God Nārāyaṇa to five deities Ananta, Garuda, Viśvakṣeṇa, Brahma and Rudra respectively, during five nights. Another Saṁhita derives the name from the idea that five other systems Satbhya, Yoga, Paśupata, Bauddha, and Arhata are .obscured by it, and therefore, it is made mighty.

daacifin mreafon trated Bereta | aeafaet ane aarat aa AF vadet U

Another derivation is that <*f@ means knowledge and the system treats Of five kinds of knowledge i.e. (Tattva) truth, Mukti (liberation) Bhakti (devotion), Yoga (concentration) and Visaya (material things). A fresh derivation reverses this and says that 'Pajicaratra means destroys of ignorance.

ufaeearataeqad Tat AAAS |

Another interpretation is by reference to the five forms, Para, “yīha, Vibhava, Harda, and Arca. As these interpretations, some of them evidently fanciful, are all contained in some of the

6 Narada- Pajicaratram

Sambhitas themselves, we could infer that even in the time of com-

position of some of the later Sarmhitas, the older Sarnhitas had,

become so old that the true meaning of the name of the system ‘ had become lost in obscurity.

Dr. Schrader of the Adyar Library has, in his very learned and informing introduction to the Paficarata Agamas, and the Ahirbudhnya Samhita, recently published at Adyar, brought together aconsiderable body of information on the nature and tennets of the Pancaratra Tantra. The learned Doctor is of the opinion that the Sathhitas must be older than the 8th century A.D. but later than the 3rd, or the 4th century A.D. This is of course not going far enough for us, but it must be mentioned that some of the Sarhitas contain probably recent matter).

This knowledge is the highest reality and is destructive of birth, death, and old age. Sambhu, the conqueror of Death, heard this from the mouth of Krsna. (This is the first kind). (45)

Now the second kind of knowledge is that excellent knowledge which is desired by the Mumuksus (those who are desirous of liberation), This is exalting and pure and holy ; it yields liberation and leads one to be dissolved in the feet of Hari. (46)

The third knowledge is pure, auspicious and gives Bhakti towards Krsna. By this knowledge one gets desired objects and becomes a servant devotee (Dasya bhakti) of Sri Krsna. (47)

The fourth knowlde is Yaugika Jfana (knowledge relating to or derived from Yoga) and blissful to the Siddhas and gives all desired objects. (48) ‘

1. Anima, 2. Laghima, 3. Vy4pti, 4. Prakémyam, 5. Mahima, 6. Isitvam, 7. Vasitvam, 8. KaméAavasayita, 9. Sarvajfiatva, 10. Dorasravanam, 11. Parakayapraveganan,

12. Kaya Vyaha, 13. Jivadana, 14. Para Jivaharnam, 15. Srsti- Kartrtvam, Silpitvam and 16. Sargasamharakaranam, are sixteen. varieties of Siddhi (success) acquired by the Jianins., (those who- possess this knowledge). (49-2 1) Notes on the obove 49-50 :-

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Namo-Bhagavate-Vasudeyaya T.

1, Anima—The superhuman power of becoming as smail as., ap atom. j : ; 2. Laghimia—The supernatural power of assuming excessive lightness at will. ,

3. Vyapti—Pervading, extending over all.

4, Prakamyam—Ilresisitible will.

5. Mahima—The power of increasing size at will.

6. Isitvam—Superiority ; greatness : becoming complete’ master of anything.

See Patafijali’s Yoga Sitras on Powers.

N.B.—45. By making Samyama on the elements, taking up

successively their gross form, specious, fine form, qualities and. utility comes mastery of the elements.

CAATACTTEATAMTAATAGAA TS YATRA: 13.45

The Yogi makes samyama on the five common manifestations. of the elements, namely, on their gross form, species, fine form. qualities and utility successively. This Samyama is taken up generally by 4 sect of the Buddhists. They take a lump of clay and make Samyama on that and gradually begin to see the fine mate- 5 of which it is composed ; and when they have known all the fine ynaterials in it, they get power over that element. So with alt the elements. The Yogi can conquer them all.

qatforarfasra ata: wraaraderalasitatasa | 3.46 eq-aTaUe-qa-a Saga aaa 1 3.47 By making Samyaina (on the five general manifertations or tes of the organs, namely objectivity, the power of illuminating sta g things perceived, the fact of being followed by egoism.

rial:

akin ; <r alities and utility successively, comes the conquest of the organs. : 7. Vasisvām—Reducing to subjection ; winning over ; fascinating ; bewitching,

8 Kamavasayita —Fulfilment of all desires at one's will. The above are the eight Mahasiddhis. A Yogi can make himself as minute as a particle, or as huge

as a mountain ; as heavy as the earth or as light as the air ; he

8 Ndrada-Pajicaratram

can rule and conquer everything he wants. A lion will sit at his feet like a lamb and all desires will be fulfilled at his will.

9. Sarvajñam—Omniscience.

10. Diragavanam—Clairaudience ; hearing from a long distance. :

11. Parakayapravesanam—Entering simultaneously into the bodies of many persons.

12. Kayavyiham—Arranging and disposing one's body. The glorification or wealth of the body is beauty, complexion, strength and adamant hardness. The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes so. "Breaking the rod of time he lives in this universe With his body." In the Vedas it is written that for that man there is no more disease, death or pain.

13. Jivadanam—Giving life to any body ; duty of a physician.

14. Parajivaharam—Taking away one's life; becoming an enemy.

15. Sargakartrtvasilpam—Power of creating and becoming an artist;

16. Sargasarbharakaranam—Power of destroying what is Created.

In perception of external objects the organs leave their place in the mind and go towards the object : this is followed by knowledge and egoism. When the Yogi makes Samyama on these, by gradation, he conquers the organs, Take up. anything that you see or feel, a book. for instance ; first concentrate the mind on it, then

On the knowledge that is in the form of a book and then on the go that sees the book and so forth. By that practice all the Organs will be conquered.

From that comes to the body the power of rapid movement

'like the mind, the power of the organs independent of the body and conquest of nature. =

By making Samyama on the discrimination between the Sattva and the Puruga, comes omnipresence and omniscience.

The fifth kind of knowledge is the knowledge of the so-called

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senses) and in maintain

_Jfiana (kno

_of Brahma, the Inner

Namo-Bhagavate-Vasudevay 9 wordly people 3 to these, that is the highest knowledge whereby 'the Maya, their Ista Devi becomes the cause of their greatest -delusion. (52)

By this knowledge the Jivas become wholly absorbed in the enthe objects of senses, in serving their Indriyas (organs of

joyment of ing their relatives and acquaintances. (53).

The first and second class of knowledge are Sattvika ; the third class of knowledge is the highest of all and is called Naigunya wledge transcending the gunas). (54) :

The fourth class of knowledge is Rajasika ; the Bhaktas do not like it ; the fifth kind of knowledge is Tamasika and ought not to be aspired by the wise. (\$5).

The Pandita (learned men) and : r professors i these five kinds of knowledge as Pafica Ratram : acme mes

Pafica Ratram, going to increase the knowledge of the Jyiadnins is

_of seven different denominations. (6)

These seven Pafica Ratrams are B a

wins rahma, Sai ai vasistba, Kapila, Gautamiya, and Naradiya. (57) : alegoem After examining the first six Pafica Ratrams, the Ved Itihasas, Dharmasastras as well as the Siddhi and aie d after getting the knowledge from Mah* Deva evide piled this Paicca Ratram, the nectar of knowledge

(58), (59).

© Son! This destroys sin and other obstacles and begets Dasya (devotion ofa servant towards his master) to \$ri Hari ; it is dearer than life to Sri Vaisnavas and the whole

puranas, \$astras an Muni has com

Bhakti

therefore property, the be-all and end-all of their lives, leading to all their successes: (60)

This Naradiya Pafica Ratram is the essence of all the Vedas 'and has wonderful . efficacies and is the most rare thing in the Puranas. (61).

As the Eternal Bhagavan of the nature of the Effulgent Light

Soul of all, the Most Full, Sri Krsna is amongst the Devatas. (62)

10 Narada-Pajicaratrave-

As that adorable Mila Prakrti Isvari is amongst the Devis

as Mahadeva is amongst the Vaisnavas, Siddhas, and Jianins (63)

As mind is amongst the trustworthy Indriyas (organs of senses)

and in the quick moving bodies ; as Brahma is amongst the knowers

of the Vedas and as Ganega is amongst those who are worshipped.

(64):

_ As Bhagavan Sanat Kumara is amongst the Munis, as Brhas-

Pati is amongst those who are powerful in their intellects; as Kapila is amongst the Siddhas. (65)

As the holy Narayana Rsi is amongst the yogindras as Sukra is amongst the kavis and Brhaspati is amongst the Pandits. (66)

As the river Ganges is amongst the rivers, as Arnava is amongst the oceans ; as Vrndaban is amongst the forests ; as Bharata Varsa is amongst the Varsas. (67)

As Puskara is amongst the Tirthas : as a Vaignava is amongst the Worshipped, as the manifestation of the soul is amongst the souls ; as Benares is amongst all the Dbamas or cities. (68)

As Kalpavrksa (a tree yielding the fruits of all desires) is amongst the trees, as Surabh-cow is amongst the Kamadhenus (cows yielding the plenty of desires), as Parijata is amongst the flowers, and as Tulasi is amongst the leaves. (69)

As "Krsna" Mantra is amongst all the mantras, as learning is amongst the riches, as the Sun is amongst the fiery and energetic things, and as nectar is amongst the sweets. (70)

As Maha Visnu is amongst all the gross Adharas (receptacles. .

or sheltor on which other things rest), as atmos are amongst the fine particles, as the spiritual preceptor, who initiates with mantras is amongst the general spiritual teachers. (71)

As son is amongst the objects of affection and tenderness, as Moon is amongst the stars, as ghee is amongst those got from a cow (milk, curd, etc.), and as rice or wheat is amongst the grains. (72)

As the Vedas is amongst the Sastras, as a Brahmana is amongst

the Asramas (different stations or orders in the life), as a gem is-

amongst the precious stones. (73)

Namo-Bhagavate-Vasudevaya it

s As Gayatri is amongst the Chhands (or sacred verses), as Durga Devi is amongst those who have got power, as Laksmi is amongst the chaste, as the earth is amongst those who are patient. and forgiving. (74).

As Sri Radhika, the beloved of Krsna, is amongst the fortunate and beautiful ladies, as Hanuman is amongst the monkeys, as Garuda is amongst the birds. (75)

As the Bull of Sankara is amongst the powerful Vahanas (carriers), as Salagrama (ammonite stone pieces representing Visnu) is amongst the Yantras (charms or incantations, instruments, bodies that restrain or fasten), as the worship of Sri Krgna is amongst all other worships. (76)

As Ekadagi vow is amongst all the vows, as fasting is amongst the tapasyas, as muttering sacred mantras is amongst the Yajfias (sacrifices) ; as truth is amongst all the Dharmas. (77)

As modesty and good behaviour is amongst the qualifications aschanting the name of Sri Krsna is amongst the holy meritorious services, as lovely sight is amongst the beauties. as luminosity is amongst the Tejas (fiery things). (78)

As mother is amongst those who do good and the friends, as Visnu is amongst the Regents of the Lokas (regions), as Sega is amongst the Nagas (serpents). (79)

As Sudarsana is amongst the weapons, as Visvakarma is: amongst the architects, as the merciful man is amongst the virtuous, as the great devotee of Visnu is amongst the Devargis, as Narada Muni is amongst the wise, so is Paticha Ratra worshipped amongst all the Sastras. (80)

One who has got the knowledge of Pafica RAatra, does not want any other knowledge, as one who has drunk the nectar does not want any other thing.

This Pafica Ratra is the seed of all exertions and knowledge ; it is the lamp to the darkness of ignorance ; it is the pith and essence of the Vedas and every one will take it as what he likes best. (82)

Here ends the First Chapter on praising the treatise and reciting its merits in course of the dialogue between Sri Vyasa and Suka Deva in the first Ratram or the Sri Narada-Pajica-Ratra.

Complete GGM text · Complete 1997 scan

First Night · Chapter 2

Chapter 2 of 60 · 78 detected verse markers · English printed pages 12–20

Sanskrit

द्वितीयोऽध्यायः

शुक उवाच—

कुत्र वा पञ्च-रात्रं च नारदस्य च धीमते ।
प्रदत्तं शम्भुना तात तन् मे व्याख्यातुम् अर्हसि ॥१॥
अथ नारदस्य तपो-वर्णनम्
व्यास उवाच—
अधीत्य सर्वान् वेदान् च वेदाङ्गान् पितुर् अन्तिके ।
जगाम तीर्हं केदारं सुप्रशस्तं च भारते ॥२॥
हिमालयस्य पूर्वे य गङ्गा-तीरे मनोहरे ।
सिद्धे नारायण-क्षेत्रे सर्वेषां अभिवाञ्छिते ॥३॥
तपश्चकार स मुनिर् दिव्यं वर्ष-सहस्रकम् ।
पित्रोक्तेनैव विधिना सततं सयुतः शुचिः ॥४॥
शुश्रावाकाश-वाणीं च तपसोऽन्ते महा-मुनिः ।
स्वल्पाक्षरां च बहू-अर्थां परिणाम-सुखावहाम् ॥५॥
अथ नारदं प्रति दैव-वाणी

अशरीरिष्णु उवाच—

आधारितो यदि हरिस् तपसा ततः किम् ।
नाधारितो यदि हरिस् तपसा ततः किम् ।
अन्तर् बहिर् यदि हरिस् तपसा ततः किम् ।
नान्तर् बहिर् यदि हरिस् तपसा ततः किम् ॥६॥
विरम विरम ब्रह्मन् किं तपस्यासु वत्स ।
व्रज व्रज द्विज शीघ्रं शङ्करं ज्ञान-सिन्धुम् ।
लभ लभ हरि-भक्तिं वैष्णवोक्तां सुपक्वां ।
भव-निगड-निबन्ध-छेदिनीं कर्तनीं च ॥७॥
इति श्रुत्वा च स मुनिर् विमनाः स्वर्-गदी-तटे ।
चकारार्थानुसन्धानं न प्रसन्नं च तन् मनः ॥८॥
रुरोद स्वर्-गदी-तीरे स्मारं स्मारं हरेः पदम् ।
ददर्श पुरतस् तातं ब्रह्माणं सकुमारकम् ॥९॥
ननाम सहसा मूर्ध्ना पितरं तं सहोदरम् ।
पाद्यम् अर्घ्यं च प्रददौ जवेन सादरं मुनिः ॥१०॥

श्लोक-द्वयार्थं पप्रच्छ कुमारं जगतां विधिम् ।
सुखासीनं सुस्थिरं च सस्मितं च गत-श्रमम् ॥११॥

स्वात्मारामं पूर्ण-कामं ज्ञानिनां च गुरोर् गुरुम् ।
 साश्रु-नेत्रः पुलकितो भक्त्या प्रणत-कन्धरम् ॥१२॥
 नारदस्य वचः श्रुत्वा दृष्ट्वा तं कातरं विधिः ।
 पुत्रेण सार्द्धम् आलोच्य व्याख्यां कर्तुं समारम्भे ॥१३॥
 अथ दैव-वाण्यर्थः

ब्रह्मोवाच—

हे वत्स पूर्व-श्लोकार्थं निगूढं श्रुति-सम्मतम् ।
 वेदार्थं द्वि-विधं शुद्धं व्याख्यां कुर्वन्ति वेदिकाः ॥१४॥
 आराधितो यदि हरिर् येन पुंसां स्व-भक्तितः ।
 किं तस्य तपसा व्यर्थं तीर्थ-पूतस्य नारद ॥१५॥
 कृष्ण-मन्त्रोपासकस्य जीवन्-मुक्तस्य भारते ।
 तपश् चोपहास-बीजं तथा चर्वित-चर्वणम् ॥१६॥
 मन्त्र-ग्रहण-मात्रेण पुरुषाणां शतं सुत ।

पुनाति स्व-स्व-भक्तं च चान्धवश् चावलीलया ॥१७॥
 नहि धर्मो नहि तपः श्री-कृष्ण-सेवनात् परम् ।
 परिश्रमं च विफलं तपसा वैष्णवस्य च ॥१८॥
 कृष्ण-मन्त्रोपासकस्य तीर्थ-पूतस्य पुत्रक ।
 तीर्थ-स्नानम् अनशनं वेदेषु च विडम्बनम् ॥१९॥
 पूर्व-कर्मनुरोधेन यत् पापं वैष्णवस्य च ।
 मन्त्र-ग्रहण-मात्रेण नष्टं वह्नौ यथा तृणम् ॥२०॥
 पवित्रः परमो वह्निः पवित्रं चामलं जलं ।
 पवित्रं भारतं वर्षं तीर्थं यत् तुलसी-दलम् ॥२१॥
 पुनाति लीलयैतानि शुद्धः कृष्ण-परायणः ।
 उपस्पर्शं च भक्तस्याप्य् एते वाञ्छन्ति सादरम् ॥२२॥
 भक्तस्य पाद-रजसा सद्यः पूता वसुन्धरा ।
 नहि पूत-स्त्रि-भुवने श्री-कृष्ण-सेवकात् परः ॥२३॥
 शालिग्राम-शिला-यन्त्रे करोति कृष्ण-पूजनम् ।
 तत्-पादोदक-नैवेद्यं नित्यं भुङ्क्ते यः पुमान् ॥२४॥

स वैष्णवो महा-पूतस् तन्-मन्त्रोपासकः शुचिः ।
 पुनाति पुंसां शतकं जन्म-मात्रात् सबान्धवम् ॥२५॥
 वत्स श्लोकस्यैक-पादं व्याख्यातं च यथागमम् ।
 व्याख्यातं करोम्य् अन्य-पादं यथाज्ञानं मिश्रामय ॥२६॥
 नाराधितो यदि हरिर् येन पुंसाधमेन च ।
 किं तस्य तपसा व्यर्थं निष्फलं तत्-परिश्रमः ॥२७॥
 व्रतान्य् एव हि दानानि तपांस्य् अनशनानि च ।
 वेदोपयुक्ता यज्ञाश् च कर्माणि च शुभानि च ॥
 न निष्पुनात्य् अभक्तं च सुराकुम्भम् इवापगा ॥२८॥
 अभक्त-स्पर्श-मात्रेण तीर्थानि कम्पितानि च ।

अभक्त-भार-दुःखेन कम्पिता सा वसुन्धरा ॥२९॥
 श्लोकार्धं कथितं वत्स किञ्चिद् एव यथागमम् ।
 तस्यार्धस्यापि व्याख्यानं करोमीति निशामय ॥३०॥
 वेद-सारं कृष्ण-मतं ममापि नहि कल्पना ।
 अन्तर् बहिर् यदि हैर् येषां पुंसां महात्मना ॥३१॥

स्वप्ने जागरणे शश्वत् तपस् तेषां च निष्फलम् ।
 स एव विष्णु-तुल्यो हि तद्-अंशो भारते मुने ॥३२॥
 तस्य रक्षा-निबन्धेन तद्-अभ्यासे सुदर्शनम् ।
 ध्यान-मात्रेण निष्-पापः पुनाति भुवन-त्रयम् ॥३३॥
 दत्त्वा चक्रं च रक्षार्थं न निश्चिन्तो जनार्दनः ।
 स्वयं तन् निकटं याति द्रष्टुं रक्षणाय च ॥३४॥
 तत्-परो हि प्रियो नास्ति कृष्णस्य परमात्मनः ।
 नहि भक्तात् परं चात्मा प्राणाश्च चावयवादयः ॥
 न लक्ष्मी राधिका वाणी स्वयंभुः शम्भुर् एव च ॥३५॥
 भक्त-प्राणो हि कृष्णश्च कृष्ण-प्राणा हि वैष्णवाः ।
 ध्यायन्ते वैष्णवाः कृष्णं कृष्णश्च वैष्णवास् तथा ॥३६॥
 व्याख्यातम् च त्रि-पादं च हे मुनीन्द्र यथागमम् ।
 शेष-पादस्य व्याख्यानं करोमीति निशामय ॥३७॥
 नान्तर् बहिर् यदि हरिर् येषां पुंसां च नारद ।
 तेषाम् अपि तपो व्यर्थम् अन्तर्-मलिन-चेतसां ॥३८॥

किं तज्-ज्ञानेन तपसा व्रतेन नियमेन च ।
 तीर्थ-स्नानेन पुण्येनापि अभक्त-मूढ-चेतसां ॥३९॥
 कृष्ण-भक्ति-विहीनेभ्यो द्विजेभ्यः श्वपचो महान् ।
 शूकरो म्लेच्छ-निवहः स्व-धर्माचरेण च ॥४०॥
 स्व-धर्म-हीना विप्राश्चाप्य अभक्ष्य-भक्षणेन च ।
 नित्यं नित्यं विधर्मेण पतिताः श्वपचाधमाः ॥४१॥
 ब्रह्मणानां स्व-धर्मश्च सन्ततं कृष्ण-सेवनम् ।
 नित्यं ते भुञ्जते सन्तस् तन्-नैवेद्यं पादोदकम् ॥४२॥
 न दत्त्वा हरये यस् तु यदि भुङ्क्ते द्विजाधमः ।
 अन्नं विष्टा-समं मूत्र-समं तोयं विदुर् बुधाः ॥४३॥
 भुङ्क्ते स्व-भक्ष्यं कोलश्च म्लेच्छश्च श्वपचाधमः ।
 विप्रो नित्यम् अभक्ष्यं च भुङ्क्ते च पतितस् ततः ॥४४॥
 श्लोकम् एकं च व्याख्यातं यथा-ज्ञानं च नारद ।
 सन्निबोध परस्यार्धं व्याख्यानं च यथोचितं ॥४५॥
 तपसो विरम ब्रह्मन् व्यर्थं भक्त-तपो ध्रुवम् ।

शङ्करश्च गुरुं कृत्वा हरि-भक्तिं लभाचिरम् ॥४६॥
 सुपक्वा हरि-भक्तिश्च तरणी भव-तारणे ।
 गुरुर् एव परं ब्रह्म कर्ण-धार-स्वरूपकः ॥४७॥

इत्य् एवम् उक्त्वा त्वा ॥ देवी प्रजगाम सरस्वती ।
 व्याख्यातस् तद्-अभिप्रायः किं भूयः कथयामि ते ॥४८॥
 ब्रह्माणश् च वचः श्रुत्वा जहास योगिना ॥ गुरुः ।
 सनत्-कुमारो भगवान् उवाच पितर ॥ शुक्र ॥४९॥
 सनत्-कुमार उवाच—
 पूर्व-श्लोकस्य व्याख्यानं न बुद्धं शिशुना मया ।
 पुत्रं शिष्यम् अबोधं च युक्तं बोधयितुम् पुनः ॥५०॥
 आराधितो हरिर् येन तस्य व्यर्थं तपो यदि ।
 नाराधितो हेर् येन तस्य व्यर्थं तपो यदि ॥५१॥
 तस्यारहितौ तौ द्वौ तपसश् च स्थलं कुतः ।
 तपः कुर्वन्ति ये तात त्वं मां बोधय बालकम् ॥५२॥
 पुत्रस्य वचनं श्रुत्वा सन्दिग्धो जगता ॥ गुरुः ।

दध्यौ कृष्ण-पदाम्भोजं परं कल्प-तरुं शुक्र ॥५३॥
 क्षणं संचित्य पादाब्जं प्राप राब्धान्तम् ईप्सितम् ।
 व्याख्यां कर्तुं समारेभे विधाता जगताम् अपि ॥५४॥
 अथ नैवेद्य-प्रश्नं सा
 ब्रह्मोवाच—
 धन्यो ऽहं भवतः पुत्रात् ज्ञानिनां च गुरोर् गुरोः ।
 विष्णु-भक्ताय च धर्मिष्ठात् सत्-पुत्राय च पिता सुखी ॥५५॥
 धन्यो ऽसि पण्डितो ऽसि त्वं हरि-भक्तो ऽसि पुत्रक ।
 ममापि सफलं जन्म जीवनं च त्वया बुध ॥५६॥
 निबोध पूर्व-श्लोकार्थं पुनर् व्याख्यां करोमि च ।
 तथापि चेन् न सन्तोषो भवान् व्याख्यां करिष्यति ॥५७॥
 आशब्दः सम्यग्-अर्थं च राधितः प्राप्त-वाचकः ।
 संप्राप्तश् च हरिर् येन व्यर्थस् तस्य तपः-श्रमः ॥५८॥
 येन सम्यक्-प्रकारेण संप्राप्तो हरिर् ईश्वरः ।
 स्वप्ने ज्ञाने च ज्ञातस् तेषां व्यर्थस् तपः-श्रमः ॥५९॥

श्री-कृष्ण-विमुखं मूढं द्विजम् एव नराधमम् ।
 तीर्थं दानं तापः पुण्यं व्रतं नैव पुनाति तम् ॥६०॥
 यश् च मूढतमो लोके यश् च भक्तिं परां गतः ।
 ताव् उभौ सुख-सेधेते तपः कुर्वन्ति मध्यमाः ॥६१॥
 देवान् अन्यांश् च भजते हरिं जानाति तत्-परः ।
 तपः करोति तं प्राप्तुम् आकाङ्क्षन् मध्यमो जनः ॥६२॥
 प्राक्तनाद् अनुरागी च गृही संप्रसार-संवृतः ।
 तपः करोति श्री-कृष्ण-पाद-पद्मार्थम् ईप्सितम् ॥६३॥
 परं श्री-कृष्ण-भजनं ध्यानं तन्-नाम-कीर्तनम् ।
 तत्-पादोदक-नैवेद्य-भक्षणं सर्व-वाञ्छितम् ॥६४॥
 अतीव मूढो विप्रश् च प्राक्तनाद् गुरु-दोषतः ।

तामसो हि न जानाति श्री-कृष्णं त्रि-गुणात् परम् ॥६५॥

अज्ञानाद् अथ वा ज्ञानात् सत्-सङ्गाद् एव प्राक्तनात् ।

भुङ्क्ते नैवेद्यं ईशस्य कृष्णस्य परमात्मनः ॥६६॥

स च मुक्तो भवेत् पुत्र मुच्यते सर्व-पातकात् ।

स याति दिव्य-यानेन गोलोकं लोकम् उत्तमम् ॥६७॥

शृणु वत्स प्रवक्ष्यामि पूर्वाख्यानं पुरातनम् ।

अतीव सुश्रवणं चारु मधुरं मुक्तिदं परम् ॥६८॥

कान्यकुब्जः सुक्षुब्धश्च ब्राह्मणो ग्राम-याजकः ।

देवलो वृष-वाहश्च महा-मूढश्च पातकी ॥६९॥

स्वप्ने ज्ञाने न जानाति पुण्यं वा कृष्ण-पूजनम् ।

कृष्ण-भक्त-सहालाप-दर्शन-स्पर्शनं शुभं ॥७०॥

बभूव प्राक्तनात् तस्य क्षण-मात्रं सुदुर्लभम् ।

तेन पुण्येन नैवेद्यं लेभे कृष्णस्य ब्राह्मणः ॥७१॥

पितुः पुण्येन पुत्रश्च मार्गे पतितम् अल्पकम् ।

स्वयं भुक्तावशेषं च पतितं वैष्णवाज् जनात् ॥७२॥

सुस्निग्धाक्षत-जीर्णं च रजसा मिश्रितं परम् ।

गच्छतस् तत्र विप्रस्य पतितं भक्ष्य-वस्तु च ॥७३॥

नैवेद्योपरि कृष्णस्य त्वरायुक्तस्य पुत्रक ।

तद्-वस्तु भुक्तं विप्रेण कृष्ण-नैवेद्य-मिश्रितम् ॥७४॥

सपुत्रेण क्षुधार्तेन तौ ययतुर् गृहम् ।

विप्रोच्छिष्टं च बुभुजे तस्य पत्नी पति-व्रता ॥७५॥

परम्परानुसंबन्धात् पवित्रा सा बभूव ह ।

जीवन्-मुक्तो ब्राह्मणश्च बभूव स सपुत्रकः ॥७६॥

कालेन तेन पुण्येन व्याघ्र-भुक्तश्च कानने ।

सार्धं च व्याघ्र-पुत्राभ्यां गोलोकं प्रययौ द्विज ।

पति-व्रता सह-मृता भर्ता सार्धं जगाम सा ॥७७॥

इति श्री-नारद-पञ्च-रात्रे

ज्ञानामृत-सारे प्रथमैक-रात्रे

ब्रह्म-सनत्-कुमार-संवादे नैवेद्य-प्रशंसनं नाम

द्वितीयोऽध्यायः

॥२॥

□

Roman transliteration

dvitīyo'dhyāyaḥ

śuka uvāca—

kutra vā pañca-rātram ca nāradaśya ca dhimate |

pradattaṁ śambhunā tāta tan me vyākhyātum arhasi ||1||
 atha nāradasya tapo-varṇanam
 vyāsa uvāca—
 adhītya sarvān vedāṁś ca vedāṅgāṇ pitur antike |
 jagāma tītrhaṁ kedāraṁ suprasastaṁ ca bhārate ||2||
 himālayasya pūrve ya gaṅgā-tīre manohare |
 siddhe nārāyaṇa-kṣetre sarveṣāṁ abhivāñchite ||3||
 tapaś cakāra sa munir divyaṁ varṣa-sahasrakam |
 pitroktenaiva vidhinā satataṁ saṁyutaḥ śuciḥ ||4||
 śuśrāvākāśa-vāṇīm ca tapaso 'nte mahā-muniḥ |
 svalpākṣarāṁ ca bahv-arthāṁ pariṇāma-sukhāvahāṁ ||5||
 atha nāradaṁ prati daiva-vāṇī

aśarīṣy uvāca—
 ādhārito yadi haris tapasā tataḥ kim |
 nādhārito yadi haris tapasā tataḥ kim |
 antar bahir yadi haris tapasā tataḥ kim |
 nāntar bahir yadi haris tapasā tataḥ kim ||6||
 virama virama brahman kiṁ tapasyāsu vatsa |
 vṛja vṛja dvija śiḡhraṁ śaṅkaraṁ jñāna-sindhum |
 labha labha hari-bhaktiṁ vaiṣṇavoktāṁ supakvāṁ |
 bhava-niḡaḡa-nibandha-chedinīm kartanīm ca ||7||
 iti śrutvā ca sa munir vīmanāḥ svar-nadī-taṭe |
 cakārārthānusandhānaṁ na prasannam ca tan manaḥ ||8||
 rūroda svar-nadī-tīre smāraṁ smāraṁ hareḥ padam |
 dadarśa purataś tātāṁ brahmāṇaṁ sakumārakam ||9||
 nanāma sahasā mūrdhna pītaraṁ taṁ sahodaram |
 pādyaṁ arghyaṁ ca pradadau javena sādaraṁ muniḥ ||10||

śloka-dvayārthaṁ papraccha kumāraṁ jagatāṁ vidhiṁ |
 sukhāsīnaṁ susthiraṁ ca sasmitaṁ ca gata-śramam ||11||
 svātmārāmaṁ pūrṇa-kāmaṁ jñānināṁ ca guror gurum |
 sāsru-netraḥ pulakito bhaktyā praṇata-kandharam ||12||
 nāradasya vacaḥ śrutvā dr̥ṣṭvā taṁ kātaraṁ vidhiḥ |
 putreṇa sārddham ālocya vyākhyāṁ kartuṁ samārebhe ||13||
 atha daiva-vāṇyārthaḥ
 brahmuvāca—
 he vatsa pūrva-ślokārthaṁ nigūḡḡhaṁ śruti-sammatam |
 vedārthaṁ dvi-vidhaṁ śuddhaṁ vyākhyāṁ kurvanti vaidikāḥ ||14||
 ārādrito yadi harir yena puṁsā sva-bhaktiḥ |
 kiṁ tasya tapasā vyārthaṁ tīrtha-pūtasya nārada ||15||
 kṛṣṇa-mantropāsakasya jīvan-muktasya bhārate |
 tapaś copahāsa-bījaṁ tathā carvita-carvaṇam ||16||
 mantra-grahaṇa-mātreṇa puruṣāṇāṁ śataṁ suta |

punāti sva-sva-bhaktaṁ ca cāndhavaṁś cāvalīlayā ||17||
 nahi dharmo nahi tapaḥ śrī-kṛṣṇa-sevanāt param |
 pariśramaṁ ca viphalāṁ tapasā vaiṣṇavasya ca ||18||
 kṛṣṇa-mantropāsakasya tīrtha-pūtasya putraka |
 tīrtha-snānam anaśanaṁ vedeṣu ca viḡḡmbanam ||19||
 pūrva-karmāmurodhena yat pāpaṁ vaiṣṇavasya ca |
 mantra-grahaṇa-mātreṇa naṣṭaṁ vahnau yathā tṛṇam ||20||

pavitrah paramo vahniḥ pavitraṁ cāmalaṁ jalaṁ |
 pavitraṁ bhārataṁ varṣaṁ tīrthaṁ yat tulasī-dalam ||21||
 punāti līlayaitāni śuddhaḥ kṛṣṇa-parāyaṇaḥ |
 upasparśa ca bhaktasyāpy ete vāñchanti sādaram ||22||
 bhaktasya pāda-rajāsā sadyaḥ pūtā vasundharā |
 nahi pūta-stri-bhuvane śrī-kṛṣṇa-sevakāt paraḥ ||23||
 śāligrāma-śilā-cakre karoti kṛṣṇa-pūjanam |
 tat-pādodaka-naivedyaṁ nityaṁ bhuñkte ca yaḥ pumān ||24||

sa vaiṣṇavo mahā-pūtaṁ tan-mantropāsakaḥ śuciḥ |
 punāti puṁsāṁ śatakaṁ janma-mātrāt sabāndhavam ||25||
 vatsa ślokasyaika-pādaṁ vyākhyātāṁ ca yathāgamam |
 vyākhyātāṁ karomy anya-pādaṁ yathājñānaṁ miśāmaya ||26||
 nārādrito yadi harir yena puṁsādhamaṇa ca |
 kiṁ tasya tapasā vyartham niṣphalaṁ tat-parīśramaḥ ||27||
 vratāny eva hi dānāni tapāṁśy anaśanāni ca |
 vedopayuktā yajñās ca karmāṇi ca śubhāni ca ||
 na niṣpunāty abhaktaṁ ca surākumbham ivāpagā ||28||
 abhakta-sparśa-mātreṇa tīrthāni kampitāni ca |
 abhakta-bhāra-duḥkhena kampitā sā vasundharā ||29||
 ślokārdham kathitaṁ vatsa kiñcid eva yathāgamam |
 tasyārdhasyāpi vyākhyānaṁ karomīti niśāmaya ||30||
 veda-sāraṁ kṛṣṇa-mataṁ mamāpi nahi kalpanā |
 antar bahir yadi hair yeṣāṁ puṁsāṁ mahātmanāṁ ||31||

svapne jāgaraṇe śaśvat tapas teṣāṁ ca niṣphalam |
 sa eva viṣṇu-tulyo hi tad-añśo bhārata mune ||32||
 tasya rakṣā-nibandhena tad-abhyāse sudarśanam |
 dhyāna-mātreṇa niṣ-pāpaḥ punāti bhuvana-trayam ||33||
 datvā cakraṁ ca rakṣārthaṁ na niścinto janārdanaḥ |
 svayaṁ tan nikaṭaṁ yāti draṣṭuṁ rakṣaṇāya ca ||34||
 tat-paro hi priyo nāsti kṛṣṇasya paramātmanaḥ |
 nahi bhaktāt paraś cātmā prāñās cāvayavādayaḥ ||
 na lakṣmī rādhikā vāṇi svayaṁbhuh sambhur eva ca ||35||
 bhakta-prāṇo hi kṛṣṇas ca kṛṣṇa-prāṇā hi vaiṣṇavāḥ |
 dhyāyante vaiṣṇavāḥ kṛṣṇaṁ kṛṣṇas ca vaiṣṇavāṁs tathā ||36||
 vyākhyātam ca tri-pādaṁ ca he munindra yathāgamam |
 śeṣa-pādasya vyākhyānaṁ karomīti niśāmaya ||37||
 nāntar bahir yadi harir yeṣāṁ puṁsāṁ ca nārada |
 teṣāṁ api tapo vyartham antar-malina-cetasāṁ ||38||

kiṁ taj-jñānena tapasā vratena niyamena ca |
 tīrtha-snānena puṇyenāpi abhakta-mūḍha-cetasāṁ ||39||
 kṛṣṇa-bhakti-vihīnebhyo dvijebhyaḥ śvapaco mahān |
 śūkarō mlecca-nivahaḥ sva-dharmācareṇa ca ||40||
 sva-dharma-hīnā viprās cāpy abhakṣya-bhakṣaṇena ca |
 nityaṁ nityaṁ vidharmaṇa patitāḥ śvapacādhamaḥ ||41||
 brahmañānāṁ sva-dharmaś ca santataṁ kṛṣṇa-sevanam |
 nityaṁ te bhuñjate santas tan-naivedyaṁ pādodakam ||42||
 na datvā haraye yas tu yadi bhuñkte dvijādhamāḥ |
 annaṁ viṣṭhā-samaṁ mūtra-samaṁ toyam vidur budhāḥ ||43||
 bhuñkte sva-bhakṣyaṁ kolaś ca mleccaś ca śvapacādhamaḥ |

vipro nityam abhakṣyaṇi ca bhuṅkte ca patitas tataḥ ||44||
 ślokaṁ ekaṁ ca vyākhyātāṁ yathā-jñānaṁ ca nārada |
 sannibodha parasyārdhaṁ vyākhyānaṁ ca yathocitaṁ ||45||
 tapaso virama brahman vyarthaṁ bhakta-tapo dhruvam |

śaṅkaraś ca guruṁ kṛtvā hari-bhaktiṁ labhāciram ||46||
 supakvā hari-bhaktiś ca taraṇī bhava-tāraṇe |
 gurur eva paraṁ brahma karṇa-dhāra-svarūpakaḥ ||47||
 ity evam uktvā tvāṁ devī prajāgāma sarasvatī |
 vyākhyātas tad-abhiprāyaḥ kiṁ bhūyaḥ kathayāmi te ||48||
 brahmāṇas ca vacaḥ śrutvā jahāsa yogināṁ guruḥ |
 sanat-kumāro bhagavān uvāca pitarāṁ śuka ||49||
 sanat-kumāra uvāca—
 pūrva-ślokasya vyākhyānaṁ na buddhaṁ śiṣunā mayā |
 putraṁ śiṣyam abodhaṁ ca yuktaṁ bodhayitum punaḥ ||50||
 ārādrito harir yena tasya vyarthaṁ tapo yadi |
 nārādrito hair yena tasya vyartaṁ tapo yadi ||51||
 tasyārahitau tau dvau tapasaś ca sthalaṁ kutaḥ |
 tapaḥ kurvanti ye tāta tvaṁ mām bodhaya bālakaṁ ||52||
 putrasya vacanaṁ śrutvā sandigdho jagatām guruḥ |

dadhyau kṛṣṇa-padāmbhojaṁ paraṁ kalpa-taruṁ śuka ||53||
 kṣaṇaṁ saṁcītya pādābjaṁ prāpa rāddhāntaṁ īpsitaṁ |
 vyākhyān kartuṁ samārebhe vidhātā jagatām api ||54||
 atha naivedya-prasaṁsā
 brahmovāca—
 dhanyo 'haṁ bhavataḥ putrāt jñānināṁ ca guror guroḥ |
 viṣṇu-bhaktāc ca dharmiṣṭhāt sat-putrāc ca pitā sukhī ||55||
 dhanyo 'si paṇḍito 'si tvaṁ hari-bhaktō 'si putraka |
 mamāpi saphalaṁ janma jīvanaṁ ca tvaṁ budha ||56||
 nibodha pūrva-ślokaṛthaṁ punar vyākhyān karomi ca |
 tathāpi cen na santoṣo bhavān vyākhyān kariṣyati ||57||
 āśabdaḥ samyag-arthe ca rādhitāḥ prāpta-vācakaḥ |
 saṁprāptaś ca harir yena vyarthas tasya tapaḥ-śramaḥ ||58||
 yena samyak-prakāreṇa saṁprāpto harir īśvaraḥ |
 svapne jñāne ca jñātas teṣāṁ vyarthas tapaḥ-śramaḥ ||59||

śrī-kṛṣṇa-vimukhaṁ mūḍhaṁ dvijam eva narādhamam |
 tīrthaṁ dānaṁ tāpaḥ puṇyaṁ vrataṁ naiva punāti tam ||60||
 yaś ca mūḍhatamo loke yaś ca bhaktiṁ parāṁ gataḥ |
 tāv ubhau sukha-sedhete tapaḥ kurvanti madhyamāḥ ||61||
 devān anyāṁś ca bhajate hariṁ jñāti tat-paraḥ |
 tapaḥ karoti taṁ prāptum ākāṅkṣan madhyamo janaḥ ||62||
 prāktanād anurāgī ca grhī saṁsāra-saṁvṛtaḥ |
 tapaḥ karoti śrī-kṛṣṇa-pāda-padmaṛthaṁ īpsitaṁ ||63||
 paraṁ śrī-kṛṣṇa-bhajanāṁ dhyānaṁ tan-nāma-kīrtanam |
 tat-pādodaka-naivedya-bhakṣaṇaṁ sarva-vāñcchitaṁ ||64||
 atīva mūḍho vipraś ca prāktanād guru-doṣataḥ |
 tāmaso hi na jñāti śrī-kṛṣṇaṁ tri-guṇāt param ||65||
 ajñānād atha vā jñānāt sat-saṁgād eva prāktanāt |
 bhuṅkte naivedyaṁ īśasya kṛṣṇasya paramātmanaḥ ||66||
 sa ca mukto bhavet putra mucyate sarva-pātakāt |

sa yāti divya-yānena golokaṁ lokam uttamam ||67||
 śṛṇu vatsa pravakṣyāmi pūrvākhyānaṁ purāṇanam |
 atīva suśravaṁ cāru madhuraṁ muktidaṁ param ||68||
 kānyakubjaḥ sukṣubdhaś ca brāhmaṇo grāma-yājakaḥ |
 devalo vṛṣa-vāhaś ca mahā-mūḍhaś ca pātaki ||69||
 svapne jñāne na jñāti puṇyaṁ vā kṛṣṇa-pūjanam |
 kṛṣṇa-bhakta-sahāṭāpa-darśana-sparśanaṁ śubhaṁ ||70||
 babhūva prāktanāt tasya kṣaṇa-mātraṁ sudurlabham |
 tena puṇyena naivedyaṁ lebhe kṛṣṇasya brāhmaṇaḥ ||71||
 pituḥ puṇyena putraś ca mārge patitam alpakam |
 svayaṁ bhuktāvaśeṣaṁ ca patitaṁ vaiṣṇavāḥ janāt ||72||
 susnigdḥkṣata-jīrṇaṁ ca rajasā miśritaṁ param |
 gacchataḥ tatra viprasya patitaṁ bhakṣya-vastu ca ||73||
 naivedyopari kṛṣṇasya tvarāyuktasya putraka |
 tad-vastu bhuktaṁ vipreṇa kṛṣṇa-naivedya-miśritam ||74||

saputreṇa kṣudhārtena tau yayatur grham |
 viprocchiṣṭaṁ ca bubhuje tasya patnī pati-vratā ||75||
 paramparāmusāṁbandhāt pavitrā sā babhūva ha |
 jīvan-mukto brāhmaṇaś ca babhūva sa saputrakaḥ ||76||
 kālena tena puṇyena vyāghra-bhuktaś ca kānane |
 sārḍhaṁ ca vyāghra-putrābhyāṁ golokaṁ prayayau dvija |
 pati-vratā saha-mṛtā bhartā sārḍhaṁ jagāma sā ||77||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre
 brahma-sanat-kumāra-saṁvāde naivedya-prasāṁsanaṁ nāma
 dvitīyo 'dhyāyāḥ
 ||2||

...

English translation

CHAPTER II ON EULOGISING THE OFFERING TG SRI KRSNA

Sri Suka said ;—O Father ! kindly tell me where the Pafca Ratram, was communicated to the intelligent Narada by Sathbhu.

: (1) Sri Vyasa said :—After studying from his father all the Vedas and the limbs of the Vedas (the Vedangas :—Śikṣa, Kalpa, Vyākra-

nam, Nirukta, Chanda, and Jyotiga), Narada went to that celebrated Tirtha, Kedara, so highly praised.
 (2)

This Narayana Ksetra, most lovely and enchanting,

desired by all, is situated on the east bank of the river Ganges. (3)

~ Here Narada practised tapasya for one thousand divine years,

always keeping himself holy and attentive to the rules dictated by his father. (4)

At the expiry of his tapasya, that great Muni heard a celestial voice in short {sentences, deeply pregnant of meaning and leading to happiness in the end. (5)

The Incorporeal voice said :— ‘6)

If Hari be worshipped, what need is there for tapasya (asceticism) ; What purpose will Tapasya serve if Hari be not worshipped ? If Hari be (realised) within and without, then what need there

is for tapasya ? Of what avail will one’s tapasya be, if Hari be not (realised) within and without. (6)

Note :—This verse inculcates the doctrine of devotion to Hari as highly superior to Tapasya. The fruits derived from practising tapasya (purification etc.) are all to be found where Hari is worshipped ; whereas mere tapasya, will not lead one to one’s goal. if one fails to worship Hari. Again what is the worship of Hari ? Realising Him within and without, seeing Him actually that He is

on Eulogising the offerings to Sri Krsna 13

within the hearts and outside in this Universe. The Prana is Hari- The sun is Hari; the moon is Hari, the cup is Hari, the cot is Hari, every thing is Hari. This whole Universe is made up of Hari. The soul is Hari, and Hari is the Supreme Self. This Tapasya will not yield.

Cease, Cease ; O Brahmana, what will you gain by Tapasyd ?

O Child ! go ere long to Sankara, the ocean of knowlege and get from Him the nature Hari bhakti (devotion to Hari) as spoken by Sri Vaisnava, that will sever like an axe, the hard bonds of Sathsara. (7)

[Note :—Therefore, one should not pay undue importance to asceticism. One should be absorbed in one’s devotion and love towards God. It is love, love, that is the quintessence of this universe and of this body (the macrocosm and the microcosm) Love to God, love to man. Thus humanity will find its goal]. ,

Hearing this, on the banks of the Mandakini, the celestial Ganges the Muni became sadly depressed and being absent-minded. began to find out the deep meaning of these words ; but his mind was not satisfied. (8) F

There, on the banks of the Mandakini, he began to weep thinking of the feet of Hari; and he saw before him Brahma with

His son.

The Muni Narada seeing his brother and father, bowed down at once and offered them quickly with great love, water (Padya) and Arghya (flowers, etc.) for their reception. (10)

And when they became free of their troubles of the journey and when they sat down smiling with pleasure, then Narada wiped out his tears and his body became filled with joy ; bowing down his head with devotion, he asked the Creator of the world, Brahma, the highest Guru of the Jaanins who revel in their selves and who have all their desires fulfilled, and the Kumara (his brother) of the meaning of the two verses (celestial). (11—12)

Hearing the words of Narada. Brahma embraced him deeply and began to expound the meaning of the verses. (13)

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Brahma said :—O child ! The learned -people, versed in the Vedas, explain the above verses in two ways, in accordance with the Vedas, whose meanings are hidden and mysterious. (14)

If Hari be worshipped by any person, with his own devotion

and love, then O Narada, he becomes sanctified and made holy ; -

what use then.is there of his Tapasya, who has been already holy. (15)

[Note :—Tapasya will purify ; but his devotion has already purified him].

In this Bharatavarsa, the worshipper of Krsna mantra is Jivanmukta (liberated while living in this body) ; his practising Tapasya becomes a laughable stock like a masticated thing going again to be masticated (a repetition of the same thought ; vain and tedious reiteration). (16)

O Son ! being just initiated into the Krsna mantra, one purifies hundred persons and one's devotees and friends and acquaintances. (17) ;

Dharma, (doing one's duty) and Tapah (asceticism) are not 'superior to the Seva of Sri Krsna ; the labour in practising tapasya goes in vain to one who is a Sri Vaisnava. (18)

OSon! soa worshipper who is purified by the Tirtha of Sri Krsna mantra, bathings in other trithas, fasting and studying the "Vedas are mere mockery and vexation. (19)

Whatever sins, due to past Karmas are found ina Vaisnva, they are all burnt and destroyed at once on his being initiated in the Krsna mantra as heaps of straw are consumed ina burning fire. (20)

The great Fire is holy ; the pure clean water is holy ; this Bharata Varga is holy ; the Tulasi leaves are holy, (21)

But the person devoted to Krsna easily purifies all these ; and they again, intheir turn, want eagerly to have a touch of the Bhaktas. (22)

The earth becomes purified at once by the dust of the feet of the Krsna Bhaktas. Nothing is purer, holier in this world than a person who serves the feet of Sri Krsna. (23)

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He who daily worships Krgna on the Sdlagrama Sila (stone -ammonite) and drinks and eats the water washing His feet and offerings offered to Him is highly sacred. (24)

On his being born in this world, the worshipper of the Krsna 'mantra purifies hundreds of persons with friends and acquaintances. ; (25)

O Child! ThusI have explained the first foot of the verse in accordance with Agama (the Vedas) : I would now explain to you 'the meaning of the other foot according to my knowledge. Hear:

(26)

If Hari be not worshipped by a vile man, what will be derived 'by his performing tapasya ? His Jabour goes in vain. (27)

Asa wine bottle cannot be purified the Ganges, so one who jg not a Bhakta cannot be purified by vows, gifts,. tapasya, fasting, yajfias according to the Vedas and all other auspicious acts. (28)

All the Tirthas tremble at the touch of a non-devotee. Even the Earth trembles at the load of a non-devotee (Abhakta). (29)

Oson! Thus the meaning of half the verse is explained a little in accordance with the Agama. Inow explain the other half

.of the verse. (30)

This cult of Krsna is the essence of the Vedas ; it is not my mere fancy. To that high-souled man within whose hearts and without him Sri Hari resides in his waking and dreaming state, tapasya is quite useless. O Muni ! That man who is a part of Visnu is equivalent to Visnu. (31)

Forhis protection Sudarsana Cakra watches, guards him © always ; and he, by the meditation of Krsna, becomes sinless and purifies the three worlds. (33)

Jandardana does not remain free from anxiety, though Sudarsana Cakra is guarding the devotee ; He Himself goes to him to see that he is safe. (34)

Nothing is dearer to Krsna, the Supreme Spirit than His devotee ; Even Self, Prana, Bodies, Laksmi, Radhika, SarasvatI!, Svyambhi, Sambhu are not superior to His devotee. Sri Krsna

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is the life and soul of His bhakta ; and Sri Vaignava is the life and. soul of Sri Krsna. Sri Vaignavas meditate on Sri Krgna; and Sri Krsna too meditates on the Sri Vaignavas. (35-36)

O Best of munis! ThusI have explained the third foot in

accordance with the Agama. NowI will explain the fourth i.e., the last foot. (37)

O. Narada! If Hari do not exist within and without those

filthy and polluted persons, the asceticism (tapasyd) of these go

in vain. (38)

What fruits will the knowledge, tapasyd, vows, ordinances, tirthas, and the bathings and meritorious services of these persons bear? (39)

Evena Candala, hog and Mlecchas are superior by doing.

their Svadharma (duty) to a Brahmana who is devoid of any Bhakti to Sri Krisna. (40) ‘

A Brahmana, void of his own Dharma (duty), falls down and

degrades himself lower than a Candala by eating uneatables and. committing himself daily to acting contrary to his Dharma. (41)

{Note :—Candala—A general name for the lowest and most

despised of the mixed castes originating from a Sidra father and a Brahmana mother.

A man of this caste ; an outcast].

The Svadharma (one’s duty) of the Brahmanas is always to, serve Krsna ; they become saints by daily eating His Naivedya (an. offering of eatables to a deity) and His Padodaka (water with which the feet of a deity are washed). (42)

The food that the vile Brahmana eats without previously offering the food to Hari is like feces and the water that he drinks 'is like urine. So the Pandits say, (43)

The Kolas, Mlecchas, Candalas eat what they ought to eat according to their Dharma: but a Brahmana becomes fallen by daily eating what he ought not to eat. (44)

On the Highest Knowledge 17

O Narada! Thus I have explained, as far as my knowledge goes, one gloka. Now I will explain the other sloka. (45)

O Brahmana ! Cease from the performance of your austerities ; O devoted one, your asceticism is certainly fruitless. Go and adopt Sankara as your Guru and get ere long from Him the Dasyabhakti (devotion of a servant to God) of Sri Hari. (46)

Well-matured, devotion to Sri Hari is a boat to carry one across this ocean of wood. The Guru is Parabrahma and the Guru is the helmsman. (47)

Thus saying to you, the Devi Sarasvati went away ; Her opinion is thus explained to you. What more do you want me to say? (48)

O Suka ! Hearing the words of Brahma, Bhagvan Sanat Kumara, the best amongst the Yogis, smiled and addressed to his father :— (49)

Sanat Kumara said :—I am a boy; so I cannot understand the meaning of the previous Sloka. A son, a disciple, if unable to understand at once, ought to be explained again. (50)

Tapasya is useless to a man_ who has worshipped Sri Hari and

his tapasya is also useless who has not worshipped Sri Hari. Now if the tapasyas of both persons such as those above-mentioned be

useless then where is the room for tapasya.. (51)

O Father! I am a boy; kindly explain to me who are the persons that ought to perform tapasya ; and how? (52)

Hearing the queries of His son, Brahma, the World Teacher became doubtful and began to meditate the lotus feet of the Highest, Sri Krsna who is like a Kalpataru tree (that yields the fruits of all one's desires). (53)

Thus meditating for a moment the lotus feet of Sri Krsna, He found out the meaning and began to explain confidently :— (54)

Brahma said :—Certainly I am blessed in getting you as my son, the Guru of the Gurus of the Jnanins. For a father becomes happy when he gets a good son devoted to Visnu and religions. (55)

O son! You are blessed ; you are Pandit; you are devoted to

18 Narada Pajicaratram Hari! O learned one! In getting you as my son my birth and life are certainly fruitful and have been crowned with success. (56)

Listen! I am explaining again the meaning of the second

Sloka. If you are not satisfied with that, you can then explain yourself. (57)

The letter A means completely and the word 'Radhita' means "acquired". Therefore the meaning is the labour of performing tapasya is in vain to him who has acquired fully Sri Hari (in every way). (58)

He who has realised fully Sri Hari in all his Bhdvas finds his labour in tapasya, whether waking or dreaming, to no purpose. (59)

Going to Tirthas, gifts, tapasya, Punyam and vow cannot

purify a Brahmana who turns his face away from Sri Hari. He is so stupid and mean. (60) ,

The two classes of people are happy ; those who have attained the highest Hari Bhakti and those who are quite dull and stupid. For this reason the middle class persons are fit to perform —

(

The middle class persons are those who worship other Devas and eagerly believe in Sri Hari and do practise tapasya (asceticism) to get Him. What more can such persons desire? (62)

If any householder, engaged in household affairs owing to his past Karma wants eagerly the lotus feet of Sri Krsna and for that Purpose performs tapasya, he must be considered highly fortunate. In other words he is the follower of the above school. (63).

Worshipping Sri Krsna, meditating on Him, reciting His name, drinking His Padodaka (water with which His feet are washed)

and eating offerings of food dedicated to Him are all excellent Dharmas and desired by all. (64)

There are certain Brahmanas who are very stupid and dull and due to their past Karmas or due to some fallacy of the feet of their Gurus, do not understand Sri Krsna, who is beyond the three Gunas, as they are entirely under the sway of the Tamogunas.

(65)

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If, knowingly or unknowingly, or out of the association with the saints or out of good fortune, any person eats the food offered to Sri Krsna, the God, the Supreme Spirit, he-becomes freed of all his sins and goes to Go-loka on a divine chariot (the higher vehicle) or to any other region if he likes so. (66-67)

O child ! Listen; there is an ancient anecdote on this point wellworth-hearing, beautiful and leading to the highly excellent Mukti (liberation). (68)

There was a Brahmana of Kanauj doing the office of a priest in the village Suksubdha, subsisting upon the offerings made to the images which he attends driving the bulls, very stupid and awfully sinful. (69) .

(Note : Suksubdha means also afraid, distracted).

Never did he do, knowingly or dreamingly, any virtuous act or worship Sri Krsna ; he used not also to see, converse or make friends with the devotees of Sri Krsna. (70)

Now owing to a little of his past good Karma, a rare good opportunity came to him for a while ; he ate a portion of the food (Naivedyam) offered to Sri Krsna. (71)

Seeing a little such Naivedyam lying on the roadside his boy ate that, due to the good deeds of his father ; and the father, the above Brahmana also got a little of the remnant of that Naivedya already eaten by another Vaisnava. (72)

Washing those grains of rice for a long time from dirt and dust, that Brahmana ate that; though worn out and wasted, it appeared a good food to him. (73)

But the Brahmana, out of haste, mixed his remnant with Sri Krsna's Naivedyam and ate that; the remnant was found lying on the Naivedyam. (74)

And his good son too, was very much hungry also. Both then returned home. Then the Prat-naia's chaste wife took whatever was left of that Naivedyam. (75)

Thus, the Brahmana's wife became pure and holy; and through each other's connection, that Brahmana and his son became Jivanmukta (liberated whilst living.) (76)

yaad ate that

Now once on an occasion that Brhmaana who ate a portion of Sri Krsna's Naivedyam was eaten up by a tiger; on account of this merit that tiger went to Go-loka along with that Brahmana and his son. His chaste wife died a sati and she also went along with them to the region of Goloka. (77)

Here ends the second chapter of Sri Narada Pajicaratram in the first Ratra on eulogizing Sri Krsna's Naivedyam in course of a dialogue between Brahma and Sanatkumara.

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Sanskrit

तृतीयो ऽध्यायः

सनत्-कुमार उवाच—

अहो तात किम् आश्चर्यं कृष्णस्य परमात्मनः ।

परं नैवेद्य-माहात्म्यं विस्तराद् वद साम्प्रतम् ॥१॥

अथ श्री-कृष्ण-महिम-वर्णनम्

ब्रह्मोवाच—

एकदा ब्राह्मणो हृष्टः प्रफुल्ल-वदनेक्षणः ।

पुत्रेण सार्धं प्रययौ बान्धवस्य गृहं मुदा ॥२॥

निमन्त्रितो विवाहेन महा-संभार-संभूतः ।

भुक्त्वा पीत्वा च तद्-गृहे स्व-गृहं प्रययौ मुदा ॥३॥

सपुत्रो ब्राह्मणो मार्गे क्षुत्-पिपासार्दितः सुतः ।

ददर्श चन्द्र-भागां तां नदीम् अति-मनोहराम् ॥४॥

उवाच पुत्रः पित्रं स्नात्वा भोक्ष्यामि चेति भोः ।

क्षुत्-पिपासा बलवती वर्धते तात वर्त्मनि ॥५॥

पुत्रस्य वचनं श्रुत्वा तम् उवाच द्विजः स्वयम् ।

भयंकरं वनम् इदं समीपे सरितः सुतः ॥६॥

सुशौघं गच्छ ग्रामान्तं पुरो रम्य-सरोवरम् ।

तत्र स्नात्वा च भोक्ष्यावो गच्छ वत्स यथासुखम् ॥७॥

तातस्य वचनं श्रुत्वा जहास च चुकोप ह ।

पितरं वक्तुम् आरेभे रक्त-पणकज-लोचनः ॥८॥

शिशुर् उवाच—

बालो ऽहं दश-वर्षीयस् त्वं च वृद्धश्च ज्ञानदः ।

पिता ददाति पुत्राय ज्ञानं सर्वत्र भू-तले ॥९॥

अहो दुरत्ययः कालो वृद्धो वदति बालवत् ।

कथं प्राक्तनम् उल्लङ्घ्य ब्रूहि तात दुरत्ययम् ॥१०॥

प्राक्तनात् सुख-दुःखं च रोगं शोकं भयं पितः ।

सुमृत्युर् अपमृत्युर् वा चिरायुर् अल्प-जीवनः ॥११॥

यत्र काले च यन्-मृत्युर् भवनं शुभ-कर्म च ।

न्यूनाधिकं क्षणं नास्ति निषेकः केन वार्यते ॥१२॥

यस्य हस्ते च यन्-मृत्युर् विधात्रा लिखितः पुरा ।

न च तं खण्डितुं शक्तः स्वयं विष्णुश्च च शङ्करः ॥१३॥

तात व्यर्थम् अधीतं ते दुर्बुद्धेर् जन्म निष्फलम् ।

सुबुद्धेः सफलं जन्म तत्-क्षणम् जीवनं सुखम् ॥१४॥
येन शुक्ली-कृता हंसाः शुकाश्च हरिती-कृताः ।
मयूराश्च चित्रिता येन स मे रक्षां करिष्यति ॥१५॥
येन कृष्णेन विश्वानि वासं ख्यानि कृतानि च ।
घराचरं च यो रक्षेत् स मे रक्षां करिष्यति ॥१६॥
घोरारण्ये सुखं शेते यो हि कृष्णेन रक्षितः ।
निर्बन्धोऽपि यस्य मरणं तस्य मन्दिरे ॥१७॥
यः शेते नाग-शय्यासु प्राक्तनान् मङ्गलाहितः ।
यो नाग-भक्षितो भोगात् स भृतो गरुडान्तिके ॥१८॥
न समुद्रे च म्रियते नाग्नि-राशौ विषानले ।
न शस्त्रेण न चास्त्रेणायुर्-मर्माणि रक्षति ॥१९॥
नाप्राप्त-कालो म्रियते विद्धः शर-शतैर् अपि ।
तृणाग्रेणापि स स्पृष्टः प्राप्त-कालो न जीवति ॥२०॥

कश्चिद् गर्भे च म्रियते कश्चिद् भूमिष्ठ-मात्रतः ।
कश्चिद् यौवन-काले च कश्चिद् एव हि वार्द्धके ॥२१॥
कश्चिद् चिरायु रोगी चाप्य् अरोगी चापि कश्चन ।
कश्चिद् धनी दरिद्रश्च कश्चिद् एव हि कर्मणा ॥२२॥
कश्चित् कल्पान्त-जीवी च चिर-जीवी च कश्चन ।
प्राक्तनाद् अमरः कश्चिन् निषेको बलवत्तरः ॥२३॥
कश्चिद् याति च राजेन्द्रो दिव्य-यानेन कर्मणा ।
कश्चित् कीट-पतङ्गेषु कश्चित् पश्वादि-योनिषु ॥२४॥
कश्चिद् एव हि सज्जासी कश्चिद्य् च नर-घातकः ।
कश्चिद् गजेन्द्र-गामी च पशु-यायी च कश्चन ॥२५॥
कश्चिद् सूक्ष्मांशुका-धारी कश्चिज् जीर्ण-पटी जनः ॥२६॥
कश्चिन् नग्नोऽप्य् अनाहारी सुधा-भोजी च च कश्चन ।
कश्चिद्य् च सुन्दरः श्रीमान् गलत्-कुष्टी च कश्चन ॥२७॥
कश्चित् कुब्जश्च चाङ्ग-हीनो बधिरः काण एव च ।
कश्चिद् दीर्घो मध्यमश्च कश्चित् खञ्जश्च वामनः ॥२८॥

कश्चित् कृष्णश्च गौरश्च च श्यामलश्च स्व-कर्मणा ।
कश्चिद् भक्त्या च प्राप्नोति कृष्ण-दास्यं सुदुर्लभम् ॥२९॥
ब्रह्मणः परमं स्थानं जन्म-मृत्यु-जरा-हरम् ।
कश्चित् प्राप्नोति परमं ब्रह्म-लोकं निरामयम् ॥३०॥
कश्चित् स्वर्गम् इन्द्र-पदं शिव-लोकं स्वकर्मणा ।
कश्चित् वर्गम् इन्द्र-लोकं यम-लोकं च कश्चन ॥३१॥
कश्चिद्य् च नरके घोरे प्राप्नोति क्लेशम् उल्वणम् ।
तादितो यम-दूतेन क्षुधितस् तृषितः सदा ॥३२॥
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क्षुर-धारे तप्त-तैले वह्नौ शिते जले स्थले ॥३३॥

प्राप्नोति दारुणं दुःखम् आकल्पं पातकी पितः ।
 तथा भोगावशेषे च लब्धा जन्म स्व-कर्मणा ॥३४॥
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यस्याज्ञया सृष्टि-विधौ मूर्मो ऽनन्तं दधाति च ॥ ३६॥
 स च सर्वं च ब्रह्माण्डं लीलया चेश्वरेच्छया ।
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 सेवते पाद-पद्मं च स्वयं पद्मालया पितः ॥४०॥
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केचित् प्रधानं सर्वाद्यं केचिच्च ज्योतिर् ईश्वरम् ।
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सुपक्व च कदम्ब च चकार चयन पुनः ।
 सुपक्व सुन्दर रम्य दाडिम श्री-फल तथा ॥५३॥
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 भिया सस्मार गोविन्द-पादारवेन्दम् ईप्सितम् ॥६३॥
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ददर्श द्विभुजः कृष्णः पीत-कौशेय-वाससम् ।
 सस्मितः सुन्दरः शुद्धः नवीन-जलद-प्रभम् ॥७२॥
 कोटि-कन्दर्प-सौन्दर्य-लीला-धाम-मनोहरम् ।
 कोटि-पार्वण-पूर्णन्दु-प्रभा-जुष्टः च सुन्दरम् ॥७३॥

सुख-दृश्यः सुरूपः च भक्तानुग्रह-कारकम् ।
 चन्दनोक्षित-सर्वाङ्गः रत्न-भूषण-भूषितम् ॥७४॥
 प्रफुल्ल-पद्म-नयनः राधा-वक्षः-स्थल-स्थितम् ।
 मालती-माल्य-सम्बद्ध-चूडा-चारु-सुशोभनम् ॥७५॥
 धृत-रत्नः रत्न-पद्मः दक्षिणेन करेण च ।
 वामेन मणि-निर्माण-दीप्त-दर्पणम् उज्ज्वलम् ॥७६॥
 रत्न-कुण्डाल-युग्मेन गण्ड-स्थल-विराजितम् ।
 कौस्थुभेन मणीन्द्रेण चारु-वक्षः-स्थलोज्ज्वलम् ॥७७॥
 मुक्ताराजि-विनिन्दैक-दन्त-राजि-विराजितम् ।
 आजानु-मालती-माला-वन-माला-विभूषितम् ॥७८॥
 वेदानन-सरस्वत्या स्तुतः ब्रह्मेश-वन्दितम् ।
 पद्मापद्मालया-माया-सः सेवित-पदाम्बुजम् ॥७९॥
 परि-पूर्णतमम् ब्रह्म परमात्मानम् ईश्वरम् ।
 निर्लिप्तः साक्षि-भूतः च भगवन्तः सनातनम् ॥८०॥
 सर्वेशः सर्व-रूपः च सर्व-कारण-कारणम् ।

पुरुषः परमात्मैकः परेशः प्रकृतेः परः ॥८१॥
 एवः भूतः विभुः दृष्ट्वा मनसा प्रणनाम तम् ।
 तुष्टाव परया भक्त्या तम् ईशः सम्पुटाञ्जलिः ॥८२॥
 श्री-सुभद्र उवाच—
 हे नाथ दर्शनं देहि मां भक्तः शरणागतम् ।
 श्रीद श्रीश श्री-निवास श्री-निधे श्री-निकेतन ॥८३॥
 श्रिया सेवित-पादाब्ज श्री-समुत्पत्ति-कारण ।
 वेदानिर्वचनियेश निरीह निर्गुणाधिप ॥८४॥
 सर्वाद्य सर्व-निलय सर्व-बीज सनातन ।
 शान्त सरस्वती-कान्त नितान्त सर्व-कर्मसु ॥८५॥
 सर्वाधार निराधार काम-पूर परात् पर ।
 दुष्पारासार-सः सार-कर्ण-धार नमो ऽस्तु ते ॥८६॥
 इत्य एवम् उक्त्वा स शिशु रुरोद य पुनः पुनः ।
 ध्यायेन तत्-पदाम्भोजः शरणः च चकार सः ॥८७॥
 इति विप्रकृतः स्तोत्रः त्रि-सन्ध्यः यः पठेन् नरः ।

मुच्यते सर्व-पापेभ्यो विष्णु-लोकः स गच्छति ॥८८॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे
 ब्रह्म-सनत्-कुमार-सः वादे श्री-कृष्ण-महिमोपालम्भनः नाम

तृतीयो ऽध्यायः

॥३॥

□

Roman transliteration

tṛtīyo 'dhyāyāḥ
 sanat-kumāra uvāca—
 aho tāta kim āścaryāṁ kṛṣṇasya paramātmanaḥ |
 paraṁ naivedya-māhātmyāṁ vistarād vada sāmpratam ||1||
 atha śrī-kṛṣṇa-mahima-varṇanam
 brahmovāca—
 ekadā brāhmaṇo hṛṣṭaḥ praphulla-vadanekṣaṇaḥ |
 putreṇa sārddhaṁ prayayau bāndhavasya gṛhaṁ mudā ||2||
 nimantrito vivāhena mahā-saṁbhāra-saṁbhṛtaḥ |
 bhuktvā pītṛvā ca tad-grhe sva-gṛhaṁ prayayau mudā ||3||
 saputro brāhmaṇo mārge kṣut-pipāsārditaḥ sutaḥ |
 dadarśa candra-bhāgāṁ tām nadīm ati-manoharām ||4||
 uvāca putraḥ pitraṁ snātvā bhokṣyāmi ceti bhoḥ |
 kṣut-pipāsā balavati vardhate tāta vartmani ||5||
 putrasya vacanaṁ śrutvā tam uvāca dvijaḥ svayam |
 bhayaṁkaraṁ vanam idaṁ samīpe saritaḥ sutaḥ ||6||
 suśighraṁ gaccha grāmāntaṁ puro ramya-sarovaram |
 tatra snātvā ca bhokṣyāvo gaccha vatsa yathāsukham ||7||
 tātasya vacanaṁ śrutvā jahāsa ca cukopa ha |
 pitarāṁ vaktum ārebhe rakta-paṅkaja-locanaḥ ||8||
 śīśur uvāca—
 bālo 'haṁ daśa-varṣīyas tvaṁ ca vṛddhaś ca jñānadaḥ |
 pītā dadāti putrāya jñānaṁ sarvatra bhū-tale ||9||
 aho duratyayaḥ kālo vṛddho vadati bālavat |
 kathaṁ prāktanam ullaṅghya brūhi tāta duratyayam ||10||
 prāktanāt sukha-duḥkhaṁ ca rogaṁ śokaṁ bhayaṁ pitaḥ |
 sumṛtyur apamṛtyur vā cirāyur alpa-jīvanaḥ ||11||
 yatra kāle ca yan-mṛtyur bhavanaṁ śubha-karma ca |
 nyūnādhikaṁ kṣaṇaṁ nāsti niṣekaḥ kena vāryate ||12||
 yasya haste ca yan-mṛtyur vidhātrā likhitaḥ purā |
 na ca taṁ khaṇḍitum śaktaḥ svayaṁ viṣṇuś ca śaṅkaraḥ ||13||
 tāta vyartham adhitaṁ te durbuddher janma niṣphalam |
 subuddheḥ saphalaṁ janma tat-kṣaṇam jīvanaṁ sukham ||14||
 yena śuklī-kṛtā haṁsāḥ śukāś ca haritī-kṛtāḥ |
 mayūrās citritā yena sa me rakṣāṁ kariṣyati ||15||
 yena kṛṣṇena viśvāni cāsaṁkhyāni kṛtāni ca |
 carācaraṁ ca yo rakṣet sa me rakṣāṁ kariṣyati ||16||
 ghorāraṇye sukhaṁ sete yo hi kṛṣṇena rakṣitaḥ |
 nirbandho 'pi yasya maraṇaṁ tasya mandire ||17||
 yaḥ sete nāga-śayyāsu prāktanān maṅgalāhitaḥ |
 yo nāga-bhakṣito bhogāt sa bhṛto garuḍāntike ||18||
 na samudre ca mriyate nāgni-rāśau viṣṇānale |

na śastreṇa na cāstreṇāyur-marmāṇi rakṣati ||19||
 nāprāpta-kālo mriyate viddhaḥ śara-śatair api |
 tṛṇāgreṇāpi saṁsprṣṭaḥ prāpta-kālo na jīvati ||20||

kaścid garbhe ca mriyate kaścid bhūmiṣṭa-mātrataḥ |
 kaścid yauvana-kāle ca kaścid eva hi vārddhake ||21||
 kaścid cirāyu rogi cāpy arogi cāpi kaścana |
 kaścid dhanī daridraś ca kaścid eva hi karmaṇā ||22||
 kaścit kalpānta-jīvi ca cira-jīvi ca kaścana |
 prāktanād amaraḥ kaścin niṣeko balavattaraḥ ||23||
 kaścid yāti ca rājendro divya-yānena karmaṇā |
 kaścit kiṭa-pataṅgeṣu kaścit paśvādi-yoniṣu ||24||
 kaścid eva hi saṁnyāsī kaście ca nara-ghātakaḥ |
 kaścid gajendra-gāmi ca paśu-yāyī ca kaścana ||25||
 kaścid sūkṣmāṁśukā-dhārī kaścij jirṇa-paṭi janaḥ ||26||
 kaścin nagno 'apy anāhārī sudhā-bhojī ca ca kaścana |
 kaście ca sundaraḥ śrīmān galat-kuṣṭi ca kaścana ||27||
 kaścit kubjaś cāṅga-hiṇo badhiraḥ kāṇa eva ca |
 kaścid dīrgho madhyamaś ca kaścit khaṇjyaś ca vāmanaḥ ||28||

kaścit kṛṣṇaś ca gauraś ca śyāmalaś ca sva-karmaṇā |
 kaścid bhaktyā ca prāpnoti kṛṣṇa-dāsyam sudurlabham ||29||
 brahmaṇaḥ paramaṁ sthānaṁ janma-mṛtyu-jarā-haram |
 kaścit prāpnoti paramaṁ brahma-lokaṁ nirāmayam ||30||
 kaścit svargam indra-padaṁ śiva-lokaṁ svakarmaṇā |
 kaścit vargam indra-lokaṁ yama-lokaṁ ca kaścana ||31||
 kaście ca narake ghore prāpnoti kleśam ulvaṇam |
 tādīto yama-dūtena kṣudhitas tṛṣṭaḥ sadā ||32||
 bhunkte viṇ-mūtra-kiṭaṁ tan-malaṁ śleṣmaṁ garaṁ vasāṁ |
 kṣura-dhāre tapta-taile vahnau śite jale sthale ||33||
 prāpnoti dāruṇaṁ duḥkham ākalpaṁ pātaki pitaḥ |
 tathā bhogāvaśeṣe ca labdhā janma sva-karmaṇā ||34||
 vyādhi-yuktaḥ pramucyeta tayā ced īsvareccchayā |
 yad-bhayād vāti vāto 'yaṁ sūryas tapati yad-bhayāt ||35||
 varṣatīndro dahaty agnir mṛtyuś carati jantuṣu |

yasyājñayā sṛṣṭi-vidhau mūrmo 'nantaṁ dadhāti ca || 36||
 sa ca sarvaṁ ca brahmāṇḍaṁ līlayā ceśvareccchayā |
 yasyājñayā mahā-bhūtā sarvādhārā vasundharā ||37||
 dharā sā sarvasyādya ratnavāṁś ca himālayaḥ |
 svayaṁ vidhātā bhagavān dhyāyate yam ahar-nisam ||38||
 yaṁ dhyāyate ca bhajate svayaṁ mṛtūñjayaḥ śivaḥ |
 sahasra-vaktro 'yaṁ stauti dhyāyate bhajate sadā ||39||
 svayaṁ sarasvatī stauti yam īśvaram abhīpṣitam |
 sevate pāda-padmaṁ ca svayaṁ padmālayā pitaḥ ||40||
 māyā bhūtā ca yaṁ stauti durgā durgati-nāśinī |
 stuvanti vedāḥ satatam sāvitṛī veda-mātṛkā ||41||
 siddhendrāś ca munīndrāś ca yogīndrāḥ sanakādayaḥ |
 rājendrāś cāsūrendrāś ca surendrā manavaḥ tathā ||42||
 dhyāyante ca bhajante ca bhaktāḥ santo hi santatam |
 kecid vidanti yaṁ brahmāṇḍaṁ bhagavantaṁ sanātanam ||43||

kecit pradhānaṁ sarvādyāṁ keci ca jyotir īśvaram |
 keci ca sarva-rūpaṁ ca sarva-kāraṇa-kāraṇam ||44||
 keci svecchābhayaṁ rūpaṁ bhaktānugraha-vigraham |
 keci suruciraṁ śyāma-sundaraṁ manoharam ||45||
 sānandaṁ paramānandaṁ govindaṁ nanda-nandanam |
 bhaja tāta paraṁ brahma smara śaśvat sureśvaram ||46||
 ity evam uktvā pitarāṁ candra-bhāgā-nadī-jale |
 snātvā papau jalaṁ svacchaṁ bubhuje miṣṭa-modakam ||47||
 pitā tad-vacanaṁ śrutvā sānandāśru mumoca saḥ |
 cucumba gaṇḍaṁ putrasya samāśleṣaṇa-pūrvakam ||48||
 pitā snātvā samārebhe sandhyāṁ kartuṁ ca pūjanam |
 susnātaṁ pitarāṁ dṛṣṭvā putraḥ sa prayayau vanam ||49||
 patraṁ bhojana-pātrārtham arhatuṁ cañcalah śīśuḥ |
 cakāra cayanāṁ tūrṇaṁ praśastaṁ patra-pañcakam ||50||
 sundaraṁ kusumaṁ vanyaṁ pūjanārthaṁ pitus tathā |

dadarśa purato bālah supakvaṁ vadarī-phalam ||51||
 cakāra cayanāṁ tāni phalāni śobhanāni ca |
 dhātrī-phalaṁ supakvaṁ ca pakvam āmrātakam tathā ||52||
 supakvaṁ ca kadambaṁ ca cakāra cayanāṁ punaḥ |
 supakvaṁ sundaraṁ ramyaṁ dāḍimaṁ śrī-phalaṁ tathā ||53||
 ramyaṁ jambu-phalaṁ caiva kharjūraṁ sumanoharam |
 karañjakaṁ ca jāmbīraṁ sundaraṁ cikuraṁ tathā ||54||
 tat sarvaṁ cayanāṁ kṛtvā dadarśa purataḥ saraḥ |
 sunirmalaṁ jalaṁ svacchaṁ śveta-padmaṁ manoharam ||55||
 ruciraṁ rakta-kahlāraṁ prasphuṭaṁ ca jalāntike |
 vihāya tāni sarvāṇi saraḥ-śirasi susthale ||56||
 papau saraḥ-svaccha-toyaṁ jahāra padmam ulvaṇam |
 kinīcit surakta-kahlāraṁ pakvaṁ padma-phalaṁ tathā ||57||
 sarvam āharaṇaṁ kṛtvā pitarāṁ gantum udyataḥ |
 praphulla-vadanaḥ śrīmān sasmito dvija-bālakaḥ ||58||

praphulla-campaka-taruṁ dadarśa purataḥ śīśuḥ |
 mallikā-mālātī-kundayūthikā-mādhavi-latāḥ ||59||
 cakāra cayanāṁ sphītaḥ puṣpāṇi sundarāṇi ca |
 puṣpeṇa phala-patreṇa tasya bhāro babhūva ha ||60||
 bālo voḍhum aśakyantaś ca yayau gamana-mantharaḥ |
 na phalaṁ bubhuje so 'pi dharmādharmā-bhayena ca ||61||
 puro dadarśa sa śīśur ghoraṁ vyāghrālayaṁ bhiyā |
 tāta tāteti śabdaṁ ca cakāra ha punaḥ punaḥ ||62||
 na dadarśa ca tātāṁ ca śārdulaṁ ca dadarśa saḥ |
 bhiyā sasmāra govinda-pādārvaindam īpsitam ||63||
 harinī nara-harinī rāmaṁ kṛṣṇaṁ viṣṇuṁ ca mādhumam |
 dāmodaraṁ hṛṣīkeśaṁ mukundaṁ madhu-sūdanam ||64||
 etāni daśa nāmāni japan vipra-śīśur bhiyā |
 prayayau purataḥ śighraṁ punar eva sarovaram ||65||
 saraso nirmale tīre puṣpāṇi ca phalāni ca |

dadau bhaktyā bhagavate kṛṣṇāya paramātmāne ||66||
 śrī-kṛṣṇa-pūjāṁ kurvantaṁ dhyānamānāṁ padāmbujam |
 nikaṭaṁ na yayau vyāghro dṛṣṭvā bālāṁ ca dūrataḥ ||67||
 vyāghraṁ dadarśa bālās ca prakāśyaṁ bhayānakam |
 vikṛtākāra-daśanaṁ vikaṭākṣaṁ mahodaram ||68||

dṛṣṭvā ca durato vyāghram uvāsa sarasas taṭe |
 dadhyau kṛṣṇa-padāmbhojaṁ janma-mṛtyu-jarā-haram ||69||
 mūlādhāraṁ svādhīṣṭhānaṁ maṇipūram anāhatam |
 viśuddhaṁ ca tathājñākyam ṣaṭ-cakraṁ ca vibhāvya ca ||70||
 kuṇḍalīnyā sva-śaktyā ca sahitaṁ parameśvaram |
 sahasra-dala-padma-sthaṁ hrdaye svātmanaḥ prabhūm ||71||
 dadarśa dvibhujam kṛṣṇam pīta-kauśeya-vāsasam |
 sasmitaṁ sundaraṁ śuddhaṁ navīna-jalada-prabham ||72||
 koṭi-kandarpa-saundarya-līlā-dhāma-manoharam |
 koṭi-pārvaṇa-pūrṇendu-prabhā-juṣṭam ca sundaram ||73||

sukha-dṛśyaṁ surūpaṁ ca bhaktānugraha-kārikam |
 candanokṣita-sarvāṅgaṁ ratna-bhūṣaṇa-bhūṣitam ||74||
 praphulla-padma-nayanaṁ rādhā-vakṣaḥ-sthala-sthitam |
 mālātī-mālya-sambaddha-cūḍā-cāru-suśobhanam ||75||
 dhṛta-ratnaṁ ratna-padmaṁ dakṣiṇena kareṇa ca |
 vāmena maṇi-nirmāṇa-dīpta-darpaṇam ujjevalam ||76||
 ratna-kuṇḍāla-yugmena gaṇḍa-sthala-virājitam |
 kaustubhena maṇindreṇa cāru-vakṣaḥ-sthalojjevalam ||77||
 muktārāji-vinindaika-danta-rāji-virājitam |
 ājānu-mālātī-mālā-vana-mālā-vibhūṣitam ||78||
 vedānana-sarasvatyā stutaṁ brahmeśa-vanditam |
 padmāpadmālayā-māyā-saṁsevita-padāmbujam ||79||
 pari-pūrṇatamam brahma paramātmānam īśvaram |
 nirliptaṁ sākṣi-bhūtaṁ ca bhagavantaṁ sanātanam ||80||
 sarveśāṁ sarva-rūpaṁ ca sarva-kāraṇa-kāraṇam |

puruṣaṁ paramātmāikaṁ pareśaṁ prakṛteḥ paraṁ ||81||
 evaṁ bhūtaṁ vibhūm dṛṣṭvā manasā praṇaṇāma tam |
 tuṣṭāva parayā bhaktyā tam īśaṁ sampuṭāñjaliḥ ||82||
 śrī-subhadra uvāca—
 he nātha darśnaṁ dehi mām bhaktaṁ śaraṇāgatam |
 śrīda śrīśa śrī-nivāsa śrī-nidhe śrī-niketana ||83||
 śrīyā sevita-pādābja śrī-samutpatti-kāraṇa |
 vedānirvacaniyeśa nīriha nirguṇādhīpa ||84||
 sarvādya sarva-nīlaya sarva-bīja sanātana |
 śānta sarasvatī-kānta nīlānta sarva-karmasu ||85||
 sarvādhāra nīrādhāra kāma-pūra parāt para |
 duṣpārśāra-saṁsāra-karṇa-dhāra namo 'stu te ||86||
 ity evam uktvā sa śīśu ruroda ca punaḥ punaḥ |
 dhyāyena tat-padāmbhojaṁ śaraṇaṁ ca cakāra saḥ ||87||
 iti viprakṛtaṁ stotraṁ tri-sandhyaṁ yaḥ paṭhen naraḥ |

mucyate sarva-pāpebhyo viṣṇu-lokaṁ sa gacchati ||88||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre
 brahma-sanat-kumāra-saṁvāde śrī-kṛṣṇa-mahimopālabhanam nāma
 tṛtīyo 'dhyāyāḥ
 ||3||
 ...

English translation

- CHAPTER III

Sanat Kumara said :—O Sire! O ! What a wonder today I , have heard about the 'greatness of eating the excellent Naivedyam of the Supreme Soul, Sri Krgna : kindly explain this in detail. (1)

Brahma spoke :—Once on a time, that Brahmana went to a friend's house, with a gladdened heart and cheerful mind, his eyes opening wide with joy. (2)

This invitation was on a marriage ceremony ; and the Brahmana with his son ate a lot of diverse good dishes and sweetmeats and drank nice cool water and then was on his return way to home. (2) ae

On the way the Brahman: and his son felt themselves very much afflicted with hunger and thirst ; they then saw the exceedingly lovely Candrabhaga river. (4)

The son, then, exclaimed to his father :—"O father ! I am very hungry and thirsty. Therefore I take my bath in this river and then eat something. (5)

Hearing the words of the son, the Brahmana addressed him :— "© son! This is a place of great danger; and a river is also seen so close. (6)

Therefore let us march on quickly to a village; there we will certainly see a beautiful tank and we will bathe there and then eat and drink. O son! let us now go on. (7)

Hearing the above words, the Brahmana's son laughed a little and expressed his anger too, and with eyes, reddened like a red lotus, looked at his father and began to reply thus :— (8)

The boy said :—I am ten years old and you are aged, experience-need, and my instructor ; moreover it is the rule everywhere that fathers instruct their sons. (9)

22 Narada Paficaratram But alas! Such is the nature of insurmountable time that an aged and experienced man talks like a child; O father! Why do you speak contrary words, taking no notice of what we call "Fate" (adrista). (10)

O Father !It is Fate that brings us pleasure, pain, disease, sorrow, fear, a good and happy death, long life, and short life.

(11) No one can avert the time when birth, death, or an auspicious act will take place ; no one can act to the contrary. (12)

What has been ordained by the Creator, in whose hand one would meet one's death, cannot be averted even by Visnu or Mahadeva. (13)

O father! Out of your dulness of understanding, your birth and your study of the Sastras are in vain and have borne no fruit ; good understanding makes one's life happy and fruitful. (14)

He will save me Who has made the swans of a white colour,

Who, has made parrots green, Who has made the peacocks of variegated colour. (15)

Will He not save me Who has created endless infinite Universe, Who is protecting all these beings, moveable and non-moveable. (16) There are some persons who sleep in the deep jungles protected by Sri Krsna ; again there are others who are dying in their homes, due to the curse of Fate. (17)

Persons, by virtue of their previous good, sleeping on snakes, do not lie, though bitten by snakes, and they again on account of their bad luck quit their lives though they live in company with 'Garuda (the bird out of whose fear the serpents fly away). (18)

Again persons do not die in oceans, fire, and out of Poisons, weapons and arrows ; their longevity protects them. (19)

Until the proper time comes, one's death does not take place, even pierced by hundreds of arrows ; again when time comes one dies by the edge of a straw. (20)

Rather some die in wombs, some die just after being born,

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some die in their vigorous youth and some die in their good

old age. (21)

By virtue of their karmas some are long-lived, some are diseased, some are healthy, some wealthy and some again are poor. (22)

Some by their luck live till the end of a Kalpa ; some live very long ; some again are immortal. So Fate is the strongest. (23)

Some, again, on account of their karmas become Kings of kings and drive on divine chariots ; some again become worms and

insects ; some are born as animals. (24)

Some, again, by virtue of their karmas, become Sannyas some again kill men; some go on Gajendras ; some again go on vehicles dragged by animals. (25)

Some again make presents of gems and jewels ; some again subsist by begging ; some put on silken and fine garments, some others wear tattered clothes. (26)

Some are naked and do not get food ; some drink nectar ; some are beautiful and prosperous and some are lepers. (27)

Some are haunch-backed ; some are deformed ; some are deaf ; some tall, some of mediocre size ; some dwarfish

sins >

some blind ; and some are lame. (28)

Some are of black complexion ; some fair, some pretty fair and some again by their respective karmas get rare devotion to Kṛṣṇa, as His servant. (29)

Some acquire the highest place of Brahma free from birth, death and old age; some others acquire the highest region of Brahma, free from all diseases. (30)

Some go to Heaven and become Indra ; some others acquire Sivaloka; some again by virtue of their karmas acquire Yamaloka, Indraloka or Paradise. (31)

Some again suffer endless troubles in hell ; some others are chastised by the servants of Yama and suffer terribly from hunger and thirst. (32)

Some again eat insects of urine and foeces and the dirt excreted by insects ; some again eat fat and marrow ; some again suffer terribly

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from the edges of swords, hot oils, from fire, cold water and cold place. (33)

O Father! The sinners thus get endless terrific pains till the eud of a Kalpa; then after the expiry of their karmic effects, quit that life by the grace of God. (34)

By the will of God the people become attacked with disease and go themselves again freed from disease. It is through the terror of God that wind blows, the Sun radiates heat, Indra rains, Fire burns and Death occurs amongst the beings. By the command of

God Karma (Tortoise Supports the infinite Brahmanda, the Universe) (35—36)

That Sri Krsna pervades everywhere and protects all; thus He sports it is by His will that the earth is very afraid and is the support of all. (37)

That Barth yields all sorts of grains ; the Mount Himalayas has Stored up gems and the Creator Brahma is meditating whom day and night. (38)

Whom Mrtyufijaya Mahadeva (Conquerer of Death) is medi-

tating and worshipping ; Indra too meditates on Him and worships Him always. (39)

The Devi Sarasv. Krsna) O Father, I always. (40)

att Herself too chants hymns to Him (Sri aksmi, residing on lotuses, serves His feet

Him the Maya Sakti fears and therefore chants hymns ; and Durga the Destroyer of all evils and dangers and Savitri, the mother of the four Vedas praise Him. (41)

The Siddhendras, the Munindras, the Yogindras, Sanaka, etc. Rajendras, Surendras, Asirendras, the fourteen Manus all praise and chant hymns to Him incessantly ; the saints and Bhaktas meditate on Him and worship Him always and some call Him as the Eternal Bhagavan. (42)

Some denominate Him as the Origin and Chief (Pradhana) of all ; some others name Him as Jyotirmaya (full of light) and some others call Him as embodying all forms (Sarvarapi) and some mention Him as the cause of all causes. (43—44)

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Some call Him as Svecchamaya Ruipadari, as assuming forms at His will, for favouring His Bhaktas ; some call Him as exceedingly beautiful blue and extremely lovely and charming Govinda Nandanandana, Sananda Paramananda (son of Nanda, with highest

bliss.) (44)

O Father ! So remember Krsna, the God of the Immortals.. (46)

Thus speaking to his father, the boy bat

‘phaga river and drank the pure clear water an sweet modakas (Laddus ; sweet balls). (47)

dened io his heart to hear the and kissed his

and worship that Parna Brahma Sri

hed in the Candrad ate some good

The father too became glad words of his son and, shedding tears of joy, embraced

son. (48) Then his father finished his Sandhya and worship. Seeing his father hav

the boy went to the forest. (49) yy cut readily five broad leaves on which they

bath and began to perform e had a good bath,

That restless bo would eat their edibles. (50) He collected beautiful forest flowers forthe worship by his

father ; He then saw nice ripe jujube fruits (plums) and collected ki fruits and ripe Amra fruits.

them ; then He took ripe Amala (51-52) the beautiful ripe

He then culled full blown Kadamba flowers, Karanjas,

pomegranate, Bel fruits, nice jack fruits, nice dates, Jambiras, beautiful Chikuras, etc (53-54) ‘

When he had thus collected various fruits, he saw a tank in

front and close to its pure water beautiful white lotuses and red lotuses (Rakta kahlaras) keeping all what he had collected close by on a pure spot, the boy drank the crystal-like water ; he collected the red lotuses and ripe seeds of lotuses (Padma-Vijas’. (55-56)

Collecting all these, he became ready to go to his father. That joyous and prosperous lad, the Brahmana boy smilingly and fearlessly saw before a nice Champaka tree and Mallika, Malati, Kunda, Yuthika and Madhavi creeper. He then got a load of the

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various beautiful flowers and fruits from the above mentioned trees-

(57-60)

That load was somewhat heavy for the boy and he went on slowly and thought within himself whether it would be Tighr or not to

eat any fruit on the way and he did not a eat single fruit even. (61)

Then he saw a terrible cave of a tiger and became panic stricken and exclaimed frequently “Father |? “Father !? (62)

He did not see his father but he saw a tiger. He became very much afraid and beganto remember firmly but distressedly the lotus feet of Sri Govinda. (63)

He who repeats like the above boy the ten names of Sri Hari, Nara Hari, Rama, Sri Krsna, Visnu Madhava, Damodara, Hrsikesa, Mukunda, Sri Madhusidana, is saved from fear. So remembering those names, the boy again went to the tank. (64-65)

Knowing Sri Krsna as Bhagavan, the Supreme Self, endowed with six Aigvaryas (supernatural lordly powers) he offered to Him those flowers and fruits with great devotion. (66)

In the meanwhile the tiger came there, but, seeing the boy in Contemplation of the lotus feet of Sri Krsna, could not come close to him. (67)

The boy then saw the terrible face, fierce teeth, ferocious eyes. and belly ;and meditated again the lotus feet of Sri Krsna that takes away birth, death and old age ; thus becoming the object of prey ue remained at a distance. (68-69)

He thought on the six chakras Muladhara, Svadhisthana, Manipira, Andhata, Visuddha, and Ajjia and then began to meditate in his heart on the Supreme Spirit, the Lord, situated in the

thousand petalled lotus in the head united with His own Sakti and Kundalini. (70-71)

He saw within his heart Sri Krsna, two armed, wearing yellow silken garment, smiling, beautiful, pure, and looking like fresh rainclouds. (72)

He looked exceedingly beautiful like Koyi Kandarpas (gods of | love) ; He is the source of all Lilas and radiant like a Kofi full moons. (73)

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It is extremely pleasant to look at Him; all His limbs are so proportionate and lovely ; He was sandal-pasted and wore ornaments, gems and jewels all over His body ; He was ready to show

His grace to His devotees. (74)

His lotus like eyes, looked beautiful; He was lying on the breast of Sri Radha ; His hair was tied to a tuft on His head ; and was encircled with a garland of Malati flowers and looked very charming. (75)

On His right hand was the excellent pure Ratna Padma (the lotus made of jewels); and on His left hand was the luminous looking-glass decked with brilliant gems and jewels. (76)

Two jewelled ear-rings were adoring His cheeks; and His

breast was illumined with brilliant Kaustubha gem, the prince of gems. (77)

His rows of teeth defied the row of pearls ; He was garlanded with Malati flowers and forest flowers ; thus His neck hada remarkable beauty all round it. (78)

He was praised by Sarasvati whose mouth was represented by the Vedas ; Brahma and Mahadeva were worshipping Him and Lakgmi and Maya were serving Him (champooing His lotus like feet). (79)
;

Thus the boy saw the Lord as the Highest Brahma Supreme Spirit, Full, Unattached, Witness, the Eternal Bha the Lord of all, the Form of all, the Cause of all causes, the Purusa, beyond Prakrti, and Paramatma Vibhu. (80-82)

‘thus the boy saw the Lord and saluted Him and fell prostrate before Him mentally with great devotion and with folded palms began to chant hymns to Him.—(82)

Sri Subhadra said :—O Lord ! Let me be refugee and devotee, O Thou Srida ! O Srisa; Niketana ! (83)

Thy lotus feet are served by Sri, not be described by the Vedas; Thou artt without any desire, tributeless and the Lord of all.

n, the gavan,

hold Thee ; Iam your §ri Nivasa Sri Nidhe !

the cause of Sri; Thou can't he Supreme Lord' (84)

28 Narada Pajcaratram The origin of all, the abode of all, the seed of all, eternal, calm and peaceful, the Lord of Sarasvat!, and the Finale of all actions.

(85)

The Shelter of all, receptacle of all, Itself without any receptacle, assuming forms at will and yielding to all the objects of all their desires, and the helmsman to this ocean of world which has really no substance init and which is very difficult to be crossed. Isalute Thee. (86)

Thus saying, the boy began to weep intensely and remembered the lotus feet in meditation. (87) :

Whoever reads this stotra (hymn) uttered by the Brahmana boy becomes freed of allsins and goes to Visnu loka (the region of Visnu). (88)

Here ends the third Chapter of the first Ratra on reciting

the glories of Sri Krsna.

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Complete GGM text · Complete 1997 scan

First Night · Chapter 4

Chapter 4 of 60 · 89 detected verse markers · English printed pages 29–36

Sanskrit

चतुर्थोऽध्यायः

ब्रह्मोवाच—

ब्राह्मणस्य स्तवः श्रुत्वा परितुष्टो जनार्दनः ।
कृपां चकार भगवान् भक्तेशो भक्त-वत्सलः ॥१॥
एतस्मिन् अन्तरे तत्र भगवान् नन्द-नन्दनः ।
नारायणर्षिः कृपया चाजगाम सरोवरम् ॥२॥
ददर्श ब्राह्मण-वटुं तम् एव मुनि-पुङ्गवम् ।
तेजसा सुख-दृश्येन सुन्दरं सुमनोहरम् ॥३॥
पीत-वस्त्र-परीधानं नवीन-जलद-प्रभम् ।
चन्दनोक्षित-सर्वाङ्गं वन-माला-विभूषितम् ॥४॥
प्रसन्न-वदनं शुद्धं सस्मितं सर्व-पूजितम् ।
विभान्तं च जपन्तं शुद्ध-स्फटिक-मालया ॥५॥
दृष्ट्वा ननाम सहसा शिरसा विप्र-पुङ्गवः ।
शुभाशिषं ददौ तस्मै दत्त्वा शिरसि हस्तकम् ॥६॥
तम् उवाच मुनि-श्रेष्ठः कृपया दीन-वत्सलः ।

हितं तथ्यं नीति-सारं परिणाम-सुखावहम् ॥७॥

श्री-नारायणर्षिर् उवाच—

अये विप्र महा-भाग सफलं जीवनं तव ।
यस्मिन् कुले च जातोऽसि तद्-धन्यं सुप्रशंसितम् ॥८॥
भज त्वं परमानन्दं सानन्दं नन्द-नन्दनम् ।
ध्रुवं यास्यसि गोलोकं परमानन्दम् ईप्सितम् ॥९॥
तत् कुलं पावनं धन्यं यशस्यं च निरापदम् ।
यस्मिन् स्वयं भवान् जातः पुण्यः कृष्ण-परायणः ॥१०॥
नैवेद्यं पतितं मार्गे जीर्णं श्वापद-भक्षितम् ।
भुक्त्वा तवैषा बुद्धिश्च कृष्ण-भक्तिर् बभूव च ॥११॥
कृष्ण-नैवेद्य-माहात्म्यं को वत्स कथितुं क्षमः ।
यद् वक्तुं न हि शक्ताश्च वेदाश्च यत्नार एव च ॥१२॥
वरं वृणुष्व भद्रं ते सुभद्रं द्विज-पुङ्गव ।
सर्वं दातुम् अहं शक्तो यत् ते मनसि वाञ्छितम् ॥१३॥
नारायण-वचः श्रुत्वा तम् उवाच शिषुः स्वयम् ।

पुनः कम्पित-सर्वाङ्गः साश्रु-नेत्रः पुटाञ्जलिः ॥१४॥

सुभद्र उवाच—

देहि मे कृष्ण-पादाब्जे दृढं भक्तिं सुदुर्लभम् ।
 तद्-दास्यं तत्-पदे वासं जरा-मृत्यु-हरं परम् ॥१५॥
 अन्यं वरं न गृह्णामि न मे किञ्चित् प्रयोजनम् ।
 नाहं वरार्थं कामी च रागी वेतन-भुग् यथा ॥१६॥
 नारायणर्षिर् उवाच—
 श्री-कृष्णो यस्य भक्तिश्च तस्यात्र किं सुदुर्लभम् ।
 अणिमादिक-द्व-त्रिंशत्-सिद्धिः कर-तले परा ॥१७॥
 निर्विकल्पो ददात्यस्य नैव गृह्णाति वैष्णवः ।
 अनिमित्ता हरेर् भक्तिं भक्ता वाञ्छन्ति सन्ततम् ॥१८॥
 गृहाण मन्त्रं कृष्णस्य परं कल्प-तरुं वरम् ।
 भक्तिदं दास्यदं शुद्धं कर्म-मूल-निकृन्तनम् ॥१९॥
 लक्ष्मीर् माया-काम-बीजं डेऽन्तं कृष्ण-पदं तथा ।
 वह्नि-जायान्त-मन्त्रं च मन्त्र-राजं मनोहरम् ॥२०॥
 इत्येवम् उक्त्वा तत्-कर्णे कथयाम् आस दक्षिणे ।
 वार-त्रयं मुनि-श्रेष्ठः शुद्ध-भावेन पुत्रक ॥२१॥
 येन स्तोत्रेण तुष्टाव सुभद्रः परमेश्वरम् ।
 आज्ञां चकार स ऋषिस् तद् एव पठितुं मुदा ॥२२॥
 कवचं च ददौ तस्मै जगन्-मङ्गल-मङ्गलम् ।
 ध्यानं च साम-वेदोक्तं सर्व-पूजा-विधि-क्रमम् ॥२३॥
 हरेर् दास्यं च तद्-भक्तिर् गोलोक-वासम् ईप्सितम् ।
 जन्म-द्वयान्तरे वैव कर्म-भोग-क्षये सति ॥२४॥
 सुभद्र उवाच—
 सत्यं कुरु महा-भाग वरं मे यदि दास्यसि ।
 वरं वृणोमि तत् पश्चात् यन् मे मनसि वाञ्छितम् ॥२५॥
 नारायणर्षिर् उवाच—
 ओ सत्यं वत्स दास्यामि वरं वृणु यथेप्सितम् ।
 ममाशक्यं नास्ति किञ्चित् दाताहं सर्व-सम्पदाम् ॥२६॥
 सुभद्र उवाच—
 कण्ठे ते किञ्च कवचं कस्य वा सर्व-पूजितम् ।
 अमूल्य-रत्न-गुटिका-युक्तं च सुमनोहरम् ॥२७॥
 कवचं देहि मे देव स्व-सत्य-रक्षणं कुरु ।
 विप्रस्य वचनं श्रुत्वा शुष्क-कण्ठौष्ठातालुकः ॥२८॥
 वक्तुं न शक्तस् तद् वाक्यं दध्यौ कृष्ण-पदाम्बुजम् ।
 प्रददौ गुटिकां तस्मै नोवाच कवचं मुनिः ॥२९॥
 तम् उवाच महर्षिश्च वितुष्टश्चोन्मनाः सुत ।
 वत्स क्रोधो हि देवस्य वरं तुल्यं च वाञ्छितम् ॥३०॥
 नारायणर्षिर् उवाच—
 त्रिंशत्-सहस्र-वर्षं च भुङ्क्ष्व राज्यं सुदुर्लभम् ।

लभस्व दुर्लभा लक्ष्मी मायया मोहितो भव ॥३१॥
 मद्-इष्ट-देव-कवच गृहीत येन हेतुना ।
 सप्त-कल्पान्त-जीवस्य परत्र च भविष्यति ॥३२॥
 सुचिरेणैव कालेन गोलोक च प्रायस्यसि ।
 परे मृकण्डु-पुत्रस् त्व मार्कण्डेयो भविष्यसि ॥३३॥

मया दत्त च कवच त्वा च रक्षति पुत्रक ।
 तव कण्ठे स्थितिश् चाक्षय प्रति जन्मनि जन्मनि ॥३४॥
 पुनश् च गुटिका-युक्त कृत्वा च कवच मुनिः ।
 गले दधार भक्त्या च तद्-भक्तो धर्म-नन्दनः ॥३५॥
 वर दत्वा च स मुनिर् ययौ गेह स उन्मनाः ।
 विप्राय कवच दत्वा नष्ट-वत्सा गौर् यथा ॥३६॥
 भ्रात्रा नरेण पित्रा च धर्मेण च महात्मना ।
 मात्रा मूर्त्या च पत्न्या च शान्त्या च भर्त्सितो मुनिः ॥३७॥
 विप्रः सम्प्राप्य कवच मन्त्र कल्प-तरु परम् ।
 सरोवरात् समुत्थाय प्रज्वलन् ब्रह्म-तेजसा ॥३८॥
 क्षण तस्थौ सरस्-तीरे वट-मूले मनोहरे ।
 जजाप परम मन्त्र सम्पूज्य जगद्-ईश्वरम् ॥३९॥
 अथ तत्-तात-विप्रो हि समन्विष्य सुत चिरम् ।
 गत्वा च स्व-गृह दुःखी शोकार्तः स रुरोद च ॥४०॥
 समुद्यता तनु त्यक्तु तन्-माता पुत्र-वार्तया ।

न तत्याज तनु विप्रो दृष्ट्वा सुस्वप्नम् उत्तमम् ॥४१॥
 विप्रो विप्रा गृह त्यक्त्वा पुत्रान्वेषण-पूर्वकम् ।
 प्रययौ कानन घोर सर्वैश् च बान्धवैः सहः ॥४२॥
 सर्व वन समन्विष्य प्रययुस् ते सरोवरम् ।
 ददृशुस् ते शिशु गृह सूर्याभ वट-मूलके ॥४३॥
 चुचुम्ब गण्ड पुत्रस्य विप्रो विप्रा च सारदम् ।
 आशिश्लेष क्रमेणैव माता तातः पुनः पुनः ॥४४॥
 पुत्रश् च सर्व-वृत्तान्त कथयाम् आस सादरम् ।
 श्रुत्वा पुत्रस्य विप्रश् च विप्रा बान्धवस् तथा ॥४५॥
 ययुः सर्वे स्व-देश च परमाह्लाद-मानसाः ।
 चन्द्र-भागा समुत्तीर्य विवेश नगर परम् ॥४६॥
 नगर-स्थो नृपेन्द्रश् च दृष्ट्वा तेजस्विन शिशुम् ।
 ददौ तस्मै स्व-कन्या च रत्नालङ्कार-भूषितम् ॥४७॥
 युवती सुन्दरी श्यामा तप्त-कञ्चन-सन्निभाम् ।
 पति-व्रता महा-भागा सुन्दरी कमलाकला ॥४८॥

गजेन्द्राणा सहस्र च प्रददौ यौतुक मुदा ।
 अश्वाना दश-लक्ष च रत्नाना च सहस्रकम् ॥४९॥
 दासीना निष्क-कण्ठीना सौन्दरीणा सहस्रकम् ।

वस्त्र-रत्न-सहस्रं च बहु-मूल्यं सुदुर्लभम् ॥५०॥
 दासानां च सहस्रं च पदातीनां त्रि-लक्षकम् ।
 दश-लक्षं सुवर्णं च रत्न-मालां सुदुर्लभां ॥५१॥
 दत्त्वा तस्मै च कन्यां च रुरोद च सभार्यकः ।
 राजा च कन्यया सार्धं प्रययौ विप्र-मन्दिरम् ॥५२॥
 गत्वा चापि कियद् दूरं ददर्श नगरं नृपः ।
 अतीव सुन्दरं रम्यं विजित्य चामरावतीम् ॥५३॥
 शुद्ध-स्फटिक-संकाशं रत्न-सार-विनिर्मितम् ।
 त्रि-कोटि-चट्टालिका-गेहं नव-कोटि-सुमन्दिरम् ॥५४॥
 सप्त-प्राकार-युक्तं च परिखा-त्रय-सम्युक्तम् ।
 दुर्लङ्घ्यम् अति-दुर्गम्यं रिपूणाम् अपि पुत्रक ॥५५॥
 शिशोश्च स्वाम्रमं रम्यं सद्-रत्न-सार-निर्मितम् ।

स्फुरत् वज्र-कपाटं च रत्नेन्द्र-कलशान्वितम् ॥५६॥
 सद्-रत्न-दर्पणाङ्गं दीपं रत्न-कुम्भैर् विराजितम् ।
 प्राङ्गणं रत्न-साराढ्यं रत्न-सोपान-शोभितम् ॥५७॥
 मनोहरं राज-मार्गं सिन्दूरादि-परिष्कृतम् ।
 प्राकारं मणि-भूषाढ्यं उच्चैर् आकाश-स्पर्शि च ॥५८॥
 जगाम विस्मयं राजा दृष्ट्वा नगरम् उत्तमम् ।
 पित्रा मात्रा सह शिशुर् विस्मयं च ययौ मुदा ॥५९॥
 गजेन्द्राणां त्रि-लक्षं च श्वानां शत-लक्षकम् ।
 चतुर-गुणं पदातीनाम् आययुस् ते ऽप्य् अनुव्रजम् ॥६०॥
 वारणेन्द्रं पुरस् कृत्य वैश्यां च नर्तकं तथा ।
 द्विजांश्च पूर्ण-कुम्भांश्च पति-पुत्रवतीं सतीं ॥६१॥
 महा-पात्रः शिशुं दृष्ट्वा गजेन्द्रोपरि-संस्थितम् ।
 मूर्ध्ना ननाम वेगेनाप्य् अवरुह्य गजाद् अपि ॥६२॥
 शिशुं प्रवेशया आस रत्न-निर्माण-मन्दिरम् ।
 रत्न-सिंहासनं तस्मै प्रददौ सादरं मुदा ॥६३॥

कन्या-दात्रे च पित्रे च मात्रे च सादरं मुदा ।
 रत्न-सिंहासनं रम्यं प्रददौ पात्र एव च ॥६४॥
 शिशुम् सिषेव पात्रश्च स्वयं च श्वेत-चामरैः ।
 दधार रत्न-छत्रं च हीराहार-परिष्कृतम् ॥६५॥
 उवास स स-भार्यां च सुधर्म्यां महेन्द्रवत् ।
 श्वसुरश्च ययौ गेहं शिशुना च पुरस्कृतः ॥६६॥
 त्रिंशत्-सहस्र-वर्षं च राजा राज्यं चकार सः ।
 कालान्तरे तत्-पिता च वने व्याघ्रेण भक्षितः ॥६७॥
 पति-व्रता महा-भागा माता सह-मृता सुत ।
 रत्न-यानेन रम्येण स-स्त्रीकः कृष्ण-मन्दिरम् ॥६८॥
 प्रययौ सादरं विप्रः कृष्ण-नैवेद्य-भक्षणात् ।

तद्-अस्थि भुक्त्वा व्याघ्रश् च पूतः सद्यश् च साप्रतम् ॥६९॥
ताभ्यां सार्धं च प्रययौ गोलोकं सुमनोहरम् ।
शिशुर् देहं परित्यज्य हिमाद्रीं स्वर-गदी-तटे ॥७०॥
दत्त्वा पुत्राय राज्यं च स्वर्गाद् अपि सुदुर्लभम् ।

मृकण्डु-पत्नी-गर्भे च लेभे जन्म स्व-कर्मणा ॥७१॥
मार्कण्डेयो मुनि-श्रेष्ठो बभूव पर-जन्मनि ।
सप्त-कल्पान्त-जीवी च नारायण-वरेण सः ॥७२॥
बभूव साप्रतं विप्रः कृष्ण-नैवेद्य-भक्षणात् ।
श्व-भक्षितं च नैवेद्यं भुक्त्वा चेद् ईदृशी गतिः ।
अकामतश् चाप्य अज्ञातो जीर्ण-मार्ग-स्थितं सुत ॥७३॥
यो भक्षेत् कामतो ज्ञातो नित्यं नैवेद्यम् ईप्सितम् ।
न जानन्ति गतिस् तस्य वेदाश् चत्वार एव च ॥७४॥
इति ते कथितं ब्रह्मन् इतिहासं पुरातनम् ।
आश्चर्यं मधुरं रम्यं किं भूयः श्रोतुम् इच्छसि ॥७५॥
श्री-नारद उवाच—
श्रुतं नैवेद्य-माहात्म्यम् अतीव सुमनोहरम् ।
ईश्वरस्यापि हे तात कृष्णस्य परमात्मनः ॥७६॥
अधुना श्रोतुम् इच्छामि स्वात्म-सन्देह-भञ्जनम् ।
नारायणर्षे कण्ठे च कवचं तस्य तद् वद ॥७७॥

अथ कवच-प्रश्नः
सनत्-कुमार उवाच—
ममाप्य अस्तीति सन्देहो वचने प्रपितामह ।
कस्य तत् कवचं ब्रह्मन् इदं वक्तुं त्वम् अर्हसि ॥७८॥
स पिता स गुरुः स्वच्छः करोति भ्रम-भञ्जनम् ।
शौघं ब्रूहि महा-भाग नारदं मां सुत-प्रिय ॥७९॥
पुत्रयोश् च वचः श्रुत्वा शुष्क-कण्ठौष्ठतालुकः ।
उवाच वचनं ब्रह्मा स्मरन् कृष्ण-पदाम्बुजम् ॥८०॥
ब्रह्मोवाच—
नारायणेन मुनिना जगन्-मङ्गल-मङ्गलम् ।
विप्राय कवचं दत्तं ध्यानं च परमात्मनः ॥८१॥
तद् ब्रवीमि महा-भाग त्वाम् एव नारदं प्रति ।
कण्ठ-स्थं कवचं वक्तुं नैव शक्नोमि साप्रतम् ॥८२॥
मत्-कण्ठे कवचं यस्य गोपनीयं सुदुर्लभम् ।
नारायणर्षि-कण्ठे च तद् एव परमाद्भुतम् ॥८३॥

तद् एव धर्म-कण्ठे च नरस्य च माहात्मनः ।
अगस्त्यस्य च कण्ठे च लोमशस्य महा-मुनेः ॥८४॥
तुलस्याश् चापि सञ्ज्ञायाः सावित्र्याश् चापि पुत्रक ।
अन्येषां च भाग्यवतां भारते च सुदुर्लभे ॥८५॥

नारद उवाच—

पश्चात् श्रोष्यामि कवचं जगन्-मङ्गल-मङ्गलम् ।
 ध्यानं पूजां विधानं च कृष्णस्य परमात्मनः ॥८६॥
 आदौ कथय भद्रं ते परं परम-भद्रकम् ।
 सुभद्र-प्राप्तं कवचं माहात्म्यं यस्य दुर्लभम् ॥८७॥
 ब्रह्मोवाच—

सुभद्र-प्राप्तं कवचं पश्चात् श्रोष्यसि पुत्रक ।
 शङ्करस्य मुखाद् विप्रं स्व-गुरोर् ज्ञानिनस् तथा ॥८८॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे ब्रह्मा-नारद-संवादे
 प्रथमैक-रात्रे कवच-प्रश्नो नाम

चतुर्थोऽध्यायः

॥ ४ ॥

□

Roman transliteration

caturtho 'dhyāyāḥ

brahmovāca—

brāhmaṇasya stavāṁ śrutvā parituṣṭo janārdanaḥ |
kṛpāṁ cakāra bhagavān bhakteṣo bhakta-vatsalaḥ ||1||
etasmīn antare tatra bhagavān nanda-nandanaḥ |
nārāyaṇarṣiḥ kṛpayā cājagāma sarovaram ||2||
dadarśa brāhmaṇa-vaṭuṁ tam eva muni-puṅgavam |
tejasā sukha-dṛśyena sundarāṁ sumanoharam ||3||
pīta-vastra-parīdhānaṁ navīna-jalada-prabham |
candanokṣīta-sarvāṅgaṁ vana-mālā-vibhūṣitam ||4||
prasanna-vadanaṁ śuddhaṁ sasmitaṁ sarva-pūjitaṁ |
vibhāntaṁ ca japantaṁ śuddha-sphaṭika-mālayā ||5||
dṛṣṭvā nanāma sahasā śīrasā vipra-puṅgavaḥ |
śubhāśīṣaṁ dadau tasmai datvā śīrasi hastakam ||6||
tam uvāca muni-śreṣṭhaḥ kṛpayā dīna-vatsalaḥ |

hitaṁ tathyaṁ nīti-sāraṁ pariṇāma-sukhāvaham ||7||

śrī-nārāyaṇarṣir uvāca—

aye vipra mahā-bhāga saphalaṁ jīvanaṁ tava |
yaśmin kule ca jāto 'si tad-dhanyaṁ supraśaṁsitam ||8||
bhaja tvāṁ paramānandaṁ sānandaṁ nanda-nandanam |
dhruvaṁ yāsyasi golokaṁ paramānandam īpsitam ||9||
tat kulāṁ pāvanaṁ dhanyaṁ yaśasyaṁ ca nirāpadam |
yaśmin svayaṁ bhavān jātaḥ puṇyaḥ kṛṣṇa-parāyaṇaḥ ||10||
naivedyaṁ patitaṁ mārga-jīrnaṁ śvāpada-bhakṣitam |
bhuktvā tavaiṣā buddhiś ca kṛṣṇa-bhaktir babhūva ca ||11||
kṛṣṇa-naivedya-māhātmyaṁ ko vatsa kathituṁ kṣamaḥ |
yad vaktuṁ na hi śaktāś ca vedāś catvāra eva ca ||12||
varam vṛṇuṣva bhadrāṁ te subhadra dvīja-puṅgava |

sarvaṁ dātum ahaṁ śakto yat te manasi vāñcchitam ||13||
nārāyaṇa-vacaḥ śrutvā tam uvāca śiṣuḥ svayam |

punaḥ kampita-sarvāṅgaḥ sāsru-netraḥ puṭāñjaliḥ ||14||
subhadra uvāca—
dehi me kṛṣṇa-pādābje dṛḍhaṁ bhaktiṁ sudurlabham |
tad-dāsyam tat-pade vāsaṁ jarā-mṛtyu-haraṁ param ||15||
anyaṁ varaṁ na grhṇāmi na me kiñcit prayojanam |
nāhaṁ varārthi kāmī ca rāgī vetana-bhug yathā ||16||
nārāyaṇarṣir uvāca—
śrī-kṛṣṇo yasya bhaktiś ca tasyātra kiṁ sudurlabham |
aṇimādika-dva-triṁśat-siddhiḥ kara-tale parā ||17||
nirvikalpo dadāty asya naiva grhṇāti vaiṣṇavaḥ |
animittaṁ harer bhaktiṁ bhaktā vāñcchanti santatam ||18||
grhṇāna mantraṁ kṛṣṇasya paraṁ kalpa-taruṁ varam |
bhaktidaṁ dāsyadaṁ śuddhaṁ karma-mūla-nikṛntanam ||19||
lakṣmīr māyā-kāma-bījaṁ nī 'ntaṁ kṛṣṇa-padaṁ tathā |
vahnī-jāyānta-mantraṁ ca mantra-rājaṁ manoharam ||20||

ity evam uktvā tat-karṇe kathayām āsa dakṣiṇe |
vāra-trayaṁ muni-śreṣṭhaḥ śuddha-bhāvena putraka ||21||
yena stotreṇa tuṣṭāva subhadraḥ parameśvaram |
ājñāṁ cakāra sa ṛṣiḥ tad eva paṭhituṁ mudā ||22||
kavacaṁ ca dadau tasmai jagan-maṅgala-maṅgalam |
dhyānaṁ ca sāma-vedoktaṁ sarva-pūjā-vidhi-kramam ||23||
harer dāsyam ca tad-bhaktir goloka-vāsaṁ ipsitam |
janma-dvayāntare caiva karma-bhoga-kṣaye sati ||24||
subhadra uvāca—
satyaṁ kuru mahā-bhāga varaṁ me yadi dāsyasi |
varaṁ vṛṇomi tat paścāt yan me manasi vāñcchitam ||25||
nārāyaṇarṣir uvāca—
oṁ satyaṁ vatsa dāsyāmi varaṁ vṛṇu yathepsitam |
mamāśakyaṁ nāsti kiñcit dātāhaṁ sarva-sampadām ||26||
subhadra uvāca—

kaṇṭhe te kiṁ ca kavacaṁ kasya vā sarva-pūjitam |
amūlya-ratna-guṭikā-yuktaṁ ca sumanoharam ||27||
kavacaṁ dehi me deva sva-satya-rakṣaṇaṁ kuru |
viprasya vacanaṁ śrutvā śuṣka-kaṇṭhausṭhātālukaḥ ||28||
vaktuṁ na śaktaḥ tad vākyam dadhyau kṛṣṇa-padāmbujam |
pradadau guṭikāṁ tasmai novāca kavacaṁ muniḥ ||29||
tam uvāca maharṣiś ca vituṣṭaś conmanāḥ suta |
vatsa krodho hi devasya varaṁ tulyaṁ ca vāñcchitam ||30||
nārāyaṇarṣir uvāca—
triṁśat-sahasra-varaṁ ca bhūṅkṣva rājyaṁ sudurlabham |
labhasva durlabhāṁ lakṣmīṁ māyayā mohito bhava ||31||
mad-iṣṭa-deva-kavacaṁ grhṇātaṁ yena hetunā |
sapta-kalpānta-jīvasya paratra ca bhaviṣyati ||32||
sucireṇaiva kālēna golokaṁ ca prāyasyasi |
pare mṛkaṇḍu-putras tvaṁ mārkaṇḍēyo bhaviṣyasi ||33||

mayā dattaṁ ca kavacaṁ tvāṁ ca rakṣati putraka |
tava kaṇṭhe sthitiś cāśya prati janmani janmani ||34||

punaś ca guṭikā-yuktaṁ kṛtvā ca kavacaṁ muniḥ |
 gale dadhāra bhaktyā ca tad-bhaktō dharmā-nandanaḥ ||35||
 varaṁ datvā ca sa munir yayau gehaṁ sa unmanāḥ |
 viprāya kavacaṁ datvā naśta-vatsā gaur yathā ||36||
 bhrātrā nareṇa pitrā ca dharmeṇa ca mahātmanā |
 mātṛā mūrtyā ca patnyā ca śāntyā ca bhartsito muniḥ ||37||
 vipraḥ samprāpya kavacaṁ mantraṁ kalpa-taruṁ param |
 sarovarāt samutthāya prajvalan brahma-tejasā ||38||
 kṣaṇaṁ tasthau saras-tīre vaṭa-mūle manohare |
 jajāpa paramaṁ mantraṁ sampūjya jagad-īśvaram ||39||
 atha tat-tāta-vipro hi samanviṣya sutaṁ ciraṁ |
 gatvā ca sva-grhaṁ duḥkhī śokārtaḥ sa ruroda ca ||40||
 samudyatā tanuṁ tyaktuṁ tan-mātā putra-vārtayā |

na tatyāja tanuṁ vipro dr̥ṣṭvā susvapnam uttamam ||41||
 vipro viprā grhaṁ tyaktvā putrānveśana-pūrvakam |
 prayayau kānanaṁ ghoram sarvaiś ca bāndhavaḥ sahaḥ ||42||
 sarvaṁ vanaṁ samanviṣya prayayus te sarovaram |
 dadṛśus te śiśuṁ grhyaṁ sūryābhaṁ vaṭa-mūlake ||43||
 cucumba gaṇḍaṁ putrasya vipro viprā ca sāradam |
 āśiśleṣa krameṇaiva mātā tātaḥ punaḥ punaḥ ||44||
 putraś ca sarva-vṛttāntaṁ kathayām āsa sādaram |
 śrutvā putrasya vipraś ca viprā bāndhavas tathā ||45||
 yayuḥ sarve sva-deśaṁ ca paramāhlāda-mānasāḥ |
 candra-bhāgāṁ samuttīrya viveśa nagaraṁ param ||46||
 nagara-stho nṛpendraś ca dr̥ṣṭvā tejasvinaṁ śiśuṁ |
 dadau tasmai sva-kanyāṁ ca ratnālāṅkāra-bhūṣitam ||47||
 yuvatīṁ suandarīṁ śyāmāṁ tapta-kañcana-saṁnibhām |
 pati-vratāṁ mahā-bhāgāṁ suandarīṁ kamalākālāṁ ||48||

gajendrāṇāṁ sahasraṁ ca pradadau yautukaṁ mudā |
 aśvānāṁ daśa-lakṣaṁ ca ratnānāṁ ca sahasrakam ||49||
 dāsīnāṁ niṣka-kañṭhīnāṁ saundarīṇāṁ sahasrakam |
 vastra-ratna-sahasraṁ ca bahu-mūlyaṁ sudurlabham ||50||
 dāsānāṁ ca sahasraṁ ca padātīnāṁ tri-lakṣakam |
 daśa-lakṣaṁ suvarṇaṁ ca ratna-mālāṁ sudurlabhām ||51||
 datvā tasmai ca kanyāṁ ca ruroda ca sabhāryakāḥ |
 rājā ca kanyayā sārddhaṁ prayayau vipra-mandiram ||52||
 gatvā cāpi kiyad dūraṁ dadarśa nagaraṁ nṛpaḥ |
 atīva suandarāṁ ramyaṁ vijītya cāmarāvatīm ||53||
 śuddha-sphaṭika-saṁkāśaṁ ratna-sāra-vinirmitam |
 tri-koṭi-caṭṭālikā-gehaṁ nava-koṭi-sumandiram ||54||
 sapta-prākāra-yuktaṁ ca parikhā-traya-samyuktam |
 durlaṅghyam ati-durgamyaṁ ripūṇāṁ api putraka ||55||
 śiśoś ca svāśramaṁ ramyaṁ sad-ratna-sāra-nirmitam |

sphurat vajra-kapāṭaṁ ca ratnendra-kalaśānvitam ||56||
 sad-ratna-darpaṇāir dīpaṁ ratna-kumbhair virājitam |
 prāṅgaṇaṁ ratna-sārāḍhyaṁ ratna-sopāna-śobhitam ||57||
 manoharaṁ rāja-mārgaṁ sindūrādi-pariṣkṛtam |
 prākāraṁ maṇi-bhūṣāḍhyam uccair ākāśa-sparśi ca ||58||
 jagāma vismayaṁ rājā dr̥ṣṭvā nagaram uttamam |

pitṛā mātṛā saha śiśur vismayāṇ ca yayau mudā ||59||
 gajendrāṇāṁ tri-lakṣaṇ ca śvānāṁ śata-lakṣakam |
 catur-guṇāṇ padātīnām āyayus te 'py anuvrajam ||60||
 vāraṇendrāṇ puras kṛtya veśyāṇ ca nartakāṇ tathā |
 dvijāṇś ca pūrṇa-kumbhāṇś ca pati-putravatīṇ satīṇ ||61||
 mahā-pātraḥ śiśuṇ dṛṣtvā gajendroparī-saṁsthitam |
 mūrdhnā nanāma vegenāpy avaruhyā gajād api ||62||
 śiśuṇ praveśayāṇ āsa ratna-nirmāṇa-mandiram |
 ratna-siṁhāsanaṇ tasmai pradadau sādaraṇ mudā ||63||

kanyā-dātre ca pitre ca mātṛe ca sādaraṇ mudā |
 ratna-siṁhāsanaṇ ramyaṇ pradadau pātra eva ca ||64||
 śiśuṇ siṣeva pātraś ca svayaṇ ca śveta-cāmaraiḥ |
 dadhāra ratna-chatraṇ ca hīrāhāra-parīkṛtam ||65||
 uvāsa sa sa-bhāryāṇ ca sudharmaṇ mahendravat |
 śvasuraś ca yayau gehaṇ śiśuṇā ca puraskṛtaḥ ||66||
 triṇśat-sahasra-varṣaṇ ca rājā rājyaṇ cakāra saḥ |
 kālāntare tat-pitā ca vane vyāghreṇa bhakṣitaḥ ||67||
 pati-vratā mahā-bhāgā mātā saha-mṛtā suta |
 ratna-yānena ramyeṇa sa-strīkaḥ kṛṣṇa-mandiram ||68||
 prayayau sādaraṇ vipraḥ kṛṣṇa-naivedya-bhakṣaṇāt |
 tad-asthi bhuktvā vyāghraś ca pūtaḥ sadyaś ca sāmpratam ||69||
 tābhyāṇ sārddhaṇ ca prayayau golokaṇ sumanoharam |
 śiśur dehaṇ parityajya himādrau svar-ṇadī-taṭe ||70||
 datvā putrāya rājyaṇ ca svargād api sudurlabham |

mṛkaṇḍu-patnī-garbhe ca lebhe janma sva-karmaṇā ||71||
 mārkaṇḍeyo muni-śreṣṭho babhūva para-janmaṇ |
 sapta-kalpānta-jīvī ca nārāyaṇa-vareṇa saḥ ||72||
 babhūva sāmpratāṇ vipraḥ kṛṣṇa-naivedya-bhakṣaṇāt |
 śva-bhakṣitaṇ ca naivedyaṇ bhuktvā ced idṛśī gatiḥ |
 akāmataś cāpy ajñāto jīṛṇa-mārga-sthitaṇ suta ||73||
 yo bhakṣet kāmato jñāto nityaṇ naivedyam īpsitam |
 na jānanti gatis tasya vedāś catvāra eva ca ||74||
 iti te kathitaṇ brahmāṇ itihāsaṇ purāṇanam |
 āścaryaṇ madhuraṇ ramyaṇ kiṇ bhūyaḥ śrotum icchasi ||75||
 śrī-nārada uvāca—
 śrutaṇ naivedya-māhātmyam atīva sumanoharam |
 iśvarasyāpi he tāta kṛṣṇasya paramātmānaḥ ||76||
 adhunā śrotum icchāmi svātma-sandeha-bhañjanam |
 nārāyaṇarṣer kaṇṭhe ca kavacaṇ tasya tad vada ||77||

atha kavaca-praśnaḥ
 sanat-kumāra uvāca—
 mamāpy astīti sandeho vacane prapitāmaha |
 kasya tat kavacaṇ brahmāṇ idaṇ vaktuṇ tvam arhasi ||78||
 sa pitā sa guruḥ svacchaḥ karoti bhrama-bhañjanam |
 śighraṇ brūhi mahā-bhāga nāradaṇ mām suta-priya ||79||
 putrayoś ca vacaḥ śrutvā śuśka-kaṇṭhausthātālukaḥ |
 uvāca vacanaṇ brahmā smarāṇ kṛṣṇa-padāmbujam ||80||
 brahmovāca—
 nārāyaṇena muninā jagāṇ-maṅgala-maṅgalam |

*viprāya kavacaṁ dattam dhyānaṁ ca parmātmanaḥ ||81||
 tad bravīmi mahā-bhāga tvāṁ eva nāradaṁ prati |
 kaṇṭha-sthaṁ kavacaṁ vaktuṁ naiva śaknōmi sāmpratam ||82||
 mat-kaṇṭhe kavacaṁ yasya gopaṇīyaṁ sudurlabham |
 nārāyaṇarṣi-kaṇṭhe ca tad eva paramādbhutam ||83||*

*tad eva dharma-kaṇṭhe ca naraśya ca mahātmanaḥ |
 agastyasya ca kaṇṭhe ca lomaśasya mahā-muneḥ ||84||
 tulasyaś cāpi saṁjñāyāḥ sāvitryāś cāpi putraka |
 anyeṣāṁ ca bhāgyavatāṁ bhārata ca sudurlabhe ||85||
 nārada uvāca—
 paścāt śroṣyāmi kavacaṁ jagan-maṅgala-maṅgalam |
 dhyānaṁ pūjāṁ vidhānaṁ ca kṛṣṇasya paramātmanaḥ ||86||
 ādau kathaya bhadrāṁ te paraṁ parama-bhadrakam |
 subhadra-prāptaṁ kavacaṁ mātmyaṁ yasya durlabham ||87||
 brahmovāca—
 subhadra-prāptaṁ kavacaṁ paścāt śroṣyasi putraka |
 śaṅkarasya mukhād vipra sva-guror jñāninas tathā ||88||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre brahmā-nārada-saṁvāde
 prathamaika-rātre kavaca-praśno nāma*

caturtho 'dhyāyāḥ

||4||

...

English translation

CHAPTER IV

Brahma said :—The God of the Bhaktas (devotees) is kind to them ; Bhagavan Janardan became pleased with the praise offered by the Brahmana and showed favour to him. (1)

In the meanwhile Narayana Rgi, the son of Nanda (some say the son of Dharma) came there out of mercy. (2)

The Brahmana son saw that Chief Muni exceedingly beautiful and lovely and very agreeable and brilliant like fire. (3)

He was wearing yellow robes, looking like fresh rain-cloud, decked with sandal-paste all over and adorned with garlands of forest flowers. (4)

His face was serene, smiling and shining, fit to be worshipped by all and he was turning his holy rosary made of crystals. (5)

Seeing him, the Brahmana suddenly bent his head low and saluted him, duly ; the Muni, the supporter of the poor and needy, touched his head and blessed him and out of favour began to speak words to him beneficial and moral and leading to his welfare to the world. (6-7) ; .

Sri Narayana Rsi spoke :—O fortunate Brahmana ! your tirth is successful and the family in which you are born is blessed and highly praised. (8) :

Now meditate most gladly on the son of Nanda, the Highest Bliss and you will go certainly to the region of Go-loka full of the Highest Bliss and desired by the Devas. (9)

You are very holy and your heart is full of Sri Krsna and you are all virtue. The family in which you are born is blessed, sanctified and become famous and free from danger. (10)

Such knowledge and Bhakti to Sri Krsna Candra have come to you by your having eaten His Naivedya lying stale on the ground, and eaten by an animal. (11)

O Child! Who can describe the greatness of His Naiyedy. The four Vedas are unable to declare it. (12)

O Brahmana Subhadra! now ask boon from me ; good will come to you. Icñ give all one can ask. (13)

Hearing thus the words of Narayana, the boy trembled and with tears in his eyes and with folded hands spoke :—(14)

Subhadra said :—O Sri Krsna ! grant unto me that infallible devotion to Thy lotus feet, which is acquired by the highly fortunate and which takes away birth, death and old age and let me live at Thy holy feet. (15)

Ido not want any other boon. I donot crave for the enjoyment of worldly objects and I do want no other boon which a man, drawing his salary, wants. (16)

Narayana Rsi said :—What is there that is rare to a man who has got his devotion to Sri Krsna ? The thirty-two highest siddhis (perfections) Anima, etc., come easily to him. (17)

A Sri Vaisnava does not want even if he be granted Nirvikalpa 'Samadhi ; for the bhaktas, want always only that devotion to Hari which is without any motive, the Ahaituki Hari bhakti (18)

Now take the Highest Mantra, that of Sri Krsna which like a Kalpataru (a tree yielding all objects of desires), holy and fully capable to sever the roots of Karma. This gives devotion to Sri Krsna as His servant. (19)

The beautiful mantra is *Srim Hrim Klim Krsnaya Svaha*. *Laksmi Vija* is *Srim*; *Maya Vija* is *Hrim*; *Kama Vija* is *Klim* ; *Vahnijayad* is *Svaha*. (20)

Son ! Thus saying, the great Muni, in a state of great purity repeated twice the holy Mantra on his Tight ear. (21)

Then Narayana Rsi ordered the boy to recite the stotram which he ere long recited in praise of Sri Krsna. (22) Moreover he gave him the famous Kavaca named Jaganman-

galamangalam, then the meditation mantra of Sri Krsna and the method of worship according to Sima Veda. (23)

On the Highest Knowledge -

. Note :—The method of worship—how and in what succession which Devas are to be worshipped.

The servanthship and devotion to Hari and life in Go-loka (or Vrndaban, if not, 10 Go-loka) occurs when the two births (past and future) and the effects of Karma end. (24)

Subhadra : —“O Respectful one ! If Thou likest to grant boon into me, then say truly and make a promise ; afterwards I will ask from thou the boon that I desire. (25)

Narayana Rsi said :—“Om satyam, O child! I speak truly. I will grant you the boon you ask ; there is nothing impracticable to me ; I can give you all the wealth. (26)

Subhadra said :—What is that Kavaca, so beautiful and located within an invaluable jewel, worshipped by all. (27)

O Deva! Now give me that Kavaca and thus fulfil your promise hearing the Brahman’s words the throat, lips, and palate of the Muni became parched and dry. (28)

And being unable to speak any word, he began to meditate on the lotus feet of Sri Krsna and gave him that gutika (the globular pebble involving Kavacam) but he did not mention to the boy any single word about Kavaca (a mystical syllable considered as a preservative like armour) Kavaca—an amulet ; a charm. (29)

O Child ! The wrath of the Devas and boon according to one’s wishes look alike. Though the great Rsi was angry, yet he spoke to the Vipra with a sad and absent-minded heart. (30)

Narayana Rsi said :—O Brahmana ! Enjoy the pleasures of the kingdom for three hundred thousand years attain Laksmi (property) so very rare but you will be deluded with Maya. (31)

O Brahmana! As you are taking the Kavaca of my Ista Deva you will live for a period seven Kalpas (by virtue of this). (32)

And after a long, long time you will go to Go-loka ; then you will be born as the son of Mrkanda Muni, and will be known far and with wide name of Markandeya Muni. (33)

O Child ! The Kavac?, given by me, will protect you and the said Kavaca will be seen suspended from your neck in your every birth. (34)

ey

32 Narada Pajicaratram

Then the Muni, the son of Dharma and a devotee of Sri Krsna inclosed the Kavaca in another jewel stons and put on, on his. neck, with devotion. (35)

Thus granting boon and Kavacam to the Brahmana, the Muni were back to his place, absent-minded like a cow bereft of her calf. (36)

The Muni, on his return, was reproached very much by his. broth Nara, by his high souled father Dharma, and by his mother Marti and by his wife Santi. (37)

The Brahmana, on the other hand, began to shine with Brahma Tej (the fire of Brahman) no sooner he got the above Kavaca and

mantra like a Kalpa tree and got up from the tank. (38)

He waited for a short time under a beautiful banyan tree; on the edge of that tank and finishing his Pcoja (worship) of Sri Krsna, the Lord of the three worlds, began to repeat silently that highest Mantra. (39)

Here, on the other hand, the father of the boy searched for his son fora while and unable to find him out returned home and gave vent to his sorrow and wept bitterly. (40)

His mother, hearing all this was ready, to quit her life but she desisted from doing so when she heard that her husband had seen an auspicious dream, (41)

Then both father and mother, accompanied by friends went out in the deep jungle in quest of their son. (42)

They looked every tree in the forest when at last they came to the tank and saw their son, burning like the Sun, under that banyan tree. (43)

The father and mother both embraced and kissed their son again and again. (44)

The son repeated to them all what had happened to him and his father, mother and all the friends heard him. (45)

Then they were ready to return and, crossing the river Candrabhaga, came again to their city. (46)

On the Highest Knowledge 33

The King, the Lord of that city, when he saw that fiery son, married his daughter with jewels and ornaments to that boy. (47)

That girl was young, beautiful, of Syama colour, like burnished gold chaste, highly fortunate and a part of Kamala (Laksmi). (48)

The King also gladly gave him thousand elephants, ten lak horses and thousand jewelled ornaments as dowry. (49)

He also gave thousand slave girls very handsome, having golden ornaments round their necks and thousands of other valuable and rare clothings and jewels. (50)

Thousand slaves, three lakhs infantry, ten lakhs gold pieces, and valuable and rare garlands of gems and jewels were also offered. (51) ie

After giving his daughter in marriage, he with his wife began to weep, and went with his daughter to the house of the Brahmana. (52)

Going to some distance the King saw a very beautiful and lovely city as it were, the heaven of Indra. (53)

That city was very charming and adorned with pure gems. There to three crores of palatial buildings and nine crores of temples, all decked with pure gems and jewels. (54)

The city was guarded by seven enclosure walls and three ditches and thus came quite impregnable to the enemies. (55) _

The palace of the bridegroom was decked with excellent gems and vels and fitted with thunderbolt-like hard doors and provided with jewel jars. (56)

The brilliancy of the gems looking like mirrors and the 'Beau of the jewel jars added to the lustre of the place ; in addition the court-yard was carved with jewels and the steps were of the same materials. (57)

The beautiful highways were clear like red powder of vermilion and the enclosure walls were very lofty, reaching to the skies and ornamented the gems and jewels. (58) .

34 Narada Pajicarétram The King was greatly surprised with the exceeding beauty of the city and the father and mother of the boy were greatly ; delighted and astonished. (59)

There had already arrived before their entrance three

lakhs of elephants, one hundred lakhs of horses, four crores of infantry. (60)

Elephants, prostitutes, dancing girls, Brahmanas, pitchers filled with water, and chaste women with their husbands and sons all went forward ; and lastly the prime minister succeeded, and on seeing the Brahmana boy, he descended quickly from his elephant and bowed down his head and saluted him. (61-62)

The boy entered into the temple, built of gems and jewels, and very gladly took his seat on the jeweled throne. (63)

In the same reverential way, the prime minister offered the jewel-thrones to the bride's father and to the father and the mother of the Brahmana boy respectively for their honoured seats. (64)

He began to wave chowrie fans over the head of the boy and

held the jewelled umbrella bedecked with diamonds. Thus he served him with all care and attention. (65)

The Brahmana boy appeared at that time in that religious assembly as Indra looks in the assembly of the Devas. His father-in-law stayed there for a few days and then returned to his place, highly respected. (66)

The Brahmana reigned there for three hundred years. When

his father went out on an occasion to a forest; a tiger devoured him. (67)

; His mother was highly fortunate and chaste died a sati. Oson! Both father and to a region of Sri Krgna. (68)

That tiger, too, quickly assumed a holy body, due to the naivedya of Sri Krsna that he ate. (69)

; she therefore mother went on a jewel-car

And attained to the beautiful region of Go-loka along with father and mother of the Brahmana boy. The boy, too sacrificed body on the banks of the celestial Ganges (Svarganga). (70)

On the Highest Knowledge 35

He gave over the charge of the kingdom to his son and, as result of his Karma, took his birth in the womb of the wife of Markanda Muni. (71)

He thus became famous in his next birth as Markandeya Muni and by the grace of the boon granted by Narayana Rsi, lived for a period of seven Kalpas. (72)

The Brahmana's state has thus been improved ; it is, therefore evident that the naivedya of Sri Krsna, though eaten by an animal, produces such a glorious result. (73) ,

Naivedya was lying on the road side in a worn out state ; so the fruit of eating the naivedya unknowingly and without any desire of fruits, produces such a glorious result, then imagine what will be the fruit when one eats the naivedya knowingly and with a desire to get excellent results, the four Vedas cannot describe

the greatness of these fruits. Thus I have related to you the old history. What more beautiful sweet and wondrous thing you want to hear! (74-75) Sri Narada said :—I have heard the glory of naivedyam of Sri Krgna. It is so very captivating. (76)

Now I am eager to hear of the Kavacam on the neck of Sri Narayana Rsi ; Kindly solve this doubt of mine. (77)

Sanat-kumara said:—O Grand sire! I have got doubts also on this point; so, O Brahmana! Explain to which Devata that Kavaca belongs. (78)

He who solves the doubt and removes the error is called father and holy preceptor. O Thou ! kind to son ! O highly, fortunate One! So say this quickly to me and to Narada. (79)

Hearing their words, the throat, lips, and palate of Brahma got dried, He remembered the lotus feet of Sri Krsna and began to say as follows: (80)

Brahma said :—Sri Narayana gave to thatBrahmana boy “Jaganmangalamangala” Kavacam and the meditation mantra

of Sri Krsna. (81)

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O highly fortunate one! I am telling that to you and the Muni Narada ; but at present I am unable to tell you regarding the Kavaca that was on the neck of Narayana Rsi. (12)

The Kavaca, so very secret and rare, that you seein my neck was also on the throat of Sri Narayana Muni in a Strange manner. (83) And the same Kavaca was on the neck of Dharma and on the high souled Nara— Narayana and the great Muni Agastya and Lomaga Muni. (84) O Son! Again that same Kavaca is on the neck of Tulasi and Savitri and on the necks of other highly fortunate souls in such a rarely sacred place as Bharatavarsa. (85)

Narada said:—I will hear later about the Jaganmangala Kavacam and the dhyana and worship of Sri Krsna. (86)

Kindly tell at present about the glory of that highly auspicious. and rare kavacam that Subhadra, the Brahmana boy got. (87)

Brahma said :—O Son! you better hear this from your own: Guru, Sri Mahadeva and you would know then how Subhadra. obtained the above kavacam. (88)

Here ends the Fourth Chapter of the first Ratra on the discourse between Brahma and Narada.

Complete GGM text · Complete 1997 scan

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Sanskrit

पञ्चमो ऽध्यायः

श्री-सनत्-कुमार उवाच—

तवेच्छा यत्र कवचे ध्याने तद् वद साम्प्रतम् ।
यच् छृणोमि शुभं तच् च केन श्रेयसि तृप्यते ॥१॥
ब्रमोवाच—

ध्यानं साम-वेदोक्तं दत्तम् नारायणेन वै ।
कवचं च सुभद्राय धर्मिष्ठाय महात्मने ॥२॥
नवीन-जलद-श्यामं पीत-कौशेय-वाससम् ।
चन्दनोक्षित-सर्वाङ्गं सस्मितं श्यामसुन्दरम् ॥३॥
मालती-माल्य-भूषाढ्यं रत्न-भूषण-भूषितम् ।
मुनीन्द्रेण सुसिद्धेश-ब्रह्मेश-शेष-वन्दितम् ॥४॥
सर्व-स्वरूपं सर्वेशं सर्व-बीजं सनातनम् ।
सर्वाद्यं सर्व-ज्ञं पुरुषं प्रकृतेः परम् ॥५॥
निर्गुणं च निरीहं च निर्लिप्तम् ईस्वरं भजे ।
ध्यात्वा मूलेन तस्मै च दद्यात् पाद्यादिकं मुदा ॥६॥

ततः स्तोत्रं च कवचं भक्त्या च प्रपठेन् नरः ।
जप्त्या च मन्त्रं भक्त्या दण्डवत् प्रणमेद् भुवि ।
इति ते कथितं वत्स किं भूयः श्रोतुम् इच्छसि ॥७॥

श्री-सनत्कुमार उवाच—

ब्रूहि मे कवचं ब्रह्मन् जगन्-मङ्गल-मङ्गलम् ।
पूज्यं पुण्य-स्वरूपं च कृष्णस्य परमात्मनः ॥८॥
अथ जगन्-मङ्गल-मङ्गल-कवचम्
ब्रह्मोवाच—

शृणु वक्ष्यामि विप्रेन्द्र कवचं परमाद्भुतम् ।
श्री-कृष्णेनैव कथितं मह्यं च कृपया परा ॥९॥
मया दत्तं च धर्माय तेन नारायणर्षये ।
ऋषिणा तेन तद् दत्तं सुभद्राय महात्मने ॥१०॥
अति-गुह्यतमं शुद्धं परं स्नेहाद् वदाम्य अहम् ।
यद् धृत्वा पठनात् सिद्धाः सिद्धानि प्राप्नुवन्ति च ॥११॥
एवम् इन्द्रादयः सर्वे सर्वैश्वर्यम् आप्नुयुः ।

ऋषिश् छन्दश् च सावित्री देवो नारायणः स्वयम् ॥१२॥
धर्मार्थ-काम-मोक्षेषु विनियोगः प्रकीर्तितः ।

राधेशो मे शिरः पातु कण्ठं रधेश्वरः ॥१३॥
गोपीशश्च चक्षुषी पातु तालु च भगवान् स्वयम् ।
गण्ड-युग्मं च गोविन्दः कर्ण-युग्मं च केशवः ॥१४॥
गलं गदाधरः पातु स्कन्धं कृष्णः स्वयं प्रभुः ।
वक्ष-स्थलं वासुदेवश्चोदरं चापि सोऽच्युतः ॥१५॥
नभिं पातु पद्म-नाभः कङ्कालं कंस-सूदनः ।
पुरुषोत्तमः पातु पृष्ठं नित्यानन्दो नितम्बकम् ॥१६॥
पुण्डरीकः पाद-युग्मं हस्त-युग्मं हरिः स्वयम् ।
नासां च नखरं पातु नरसिंहः स्वयं प्रभुः ॥१७॥
सर्वेश्वरश्च सर्वार्ङ्गं सन्ततं मधु-सूदनः ।
प्राच्यां पातु च रामश्च वह्नौ च वंशो-धरः स्वयम् ॥१८॥
पातु दामोदरो दक्षे नैरुते च नरोत्तमः ।
पश्चिमे पुण्डरीकाक्षो वायव्यां वामनः स्वयम् ॥१९॥

अनन्तश्च चोत्तरे पातु ऐशान्याम् ईश्वरः स्वयम् ।
जले स्थले चान्तरीक्षे स्वप्ने जागरणे तथा ॥२०॥
पातु वृन्दावनेशश्च मां भक्तं शरणागतम् ।
इति ते कथितं वत्स कवचं परमाद्भुतम् ॥२१॥
सुखदं मोक्षदं सारं सर्व-सिद्धि-प्रदं सताम् ।
इदं कवचम् इष्टं च पूजा-काले च यः पठेत् ॥२२॥
हरि-दास्यम् अवाप्नोति गोलोके वासम् उत्तमम् ।
इहैव हरि-भक्तिं च जीवन्-मुक्तो भवेन् नरः ॥२३॥

नारद उवाच—
नारायणार्पिणा दत्तं कवचं यत् सुदुर्लभम् ।
सुभद्राय ब्राह्मणाय तन् मे वक्तुम् इहार्हसि ॥२४॥
ब्रह्मोवाच—
मद्-इष्ट-देव्याः कवचं कथं तत् कथयामि ते ।
मत्-कण्ठे पश्य कवचं सद्-रत्न-गुटिकान्वितम् ॥२५॥
नारायणार्पिणा दत्तं कवचं गुटिकान्वितम् ।

तथापीदं न कथितं निषिद्धं हरिणा स्मृतम् ॥२६॥
तस्यर्षेश्च चेष्ट-देव्याश्च नोक्तं तेनेदम् ईप्सितम् ।
मह्यं न दत्ता गुटिका बान्धवैर् भर्त्सितेन च ॥२७॥
आत्मनः कवचं मन्त्रं स्वयं दातुं न चार्हति ।
प्राणा नष्टाश्च दानेन चेति वेद-विदो विदुः ॥२८॥
शङ्करं गच्छ भगवन् जन्मान्तर-गुरुं तव ।
स एव तुभ्यं कवचं दास्यस्य एव न स शयः ॥२९॥
त्वत्-प्राक्तनेन विप्रेन्द्र सत्-वरेण शुभेन च ।
ध्रुवं प्राप्स्यसि त्वं वत्स कवचं तत् सुदुर्लभम् ॥३०॥
कुमार गच्छ वैकुण्ठं स्व-गुरुं पश्य सत्-वरम् ।

नारायणश्च कवचं तुभ्यं दास्यसि निश्चितम् ॥३१॥

सनत्-कुमारो भगवान् गत्वा वैकुण्ठम् ईप्सितम् ।

संप्राप्य कवचं वत्स कवचं तत् सुदुर्लभम् ॥३२॥

आज्ञया ब्रह्मणश्चापि नारदो गन्तुम् उद्यतः ।

ब्रह्मा ययौ ब्रह्म-लोकं जन्म-मृत्यु-जरापहम् ॥३३॥

इति श्री-नारद-पञ्च-रात्रे

ज्ञानामृत-सारे प्रथमैक-रात्रे

पञ्चमोऽध्यायः

॥५॥

॥

Roman transliteration

pañcamo 'dhyāyaḥ

śrī-sanat-kumāra uvāca—

taveccchā yatra kavace dhyāne tad vada sāmpratam |

yac chṛṇomi śubhaṁ tac ca kena śreyasi tṛpyate ||1||

bramovāca—

dhyānaṁ sāma-vedoktaṁ dattam nārāyaṇena vai |

kavacaṁ ca subhadrāya dharmiṣṭhāya mahātmane ||2||

navina-jalada-śyāmaṁ pita-kauśeya-vāsasam |

candanokṣita-sarvāṅgaṁ sasmitaṁ śyāmasundaram ||3||

mālātī-mālya-bhūṣāḍhyaṁ ratna-bhūṣaṇa-bhūṣitam |

munīndreśa-susiddheśa-brahmeśa-śeṣa-vanditam ||4||

sarva-svarūpaṁ sarveśaṁ sarva-bījaṁ sanātanam |

sarvādyaṁ sarva-jñaṁ puruṣaṁ prakṛteḥ param ||5||

nirguṇaṁ ca nirīhaṁ ca nirliptam īsvaraṁ bhaje |

dhyātvā mūlena tasmai ca dadyāt pādyādikam mudā ||6||

tataḥ stotraṁ ca kavacaṁ bhaktyā ca prapaṭhen naraḥ |

japtvā ca mantraṁ bhaktyā daṇḍavat praṇamed bhuvi |

iti te kathitaṁ vatsa kiṁ bhūyaḥ śrotum icchasi ||7||

śrī-sanatkumāra uvāca—

brūhi me kavacaṁ brahman jagan-maṅgala-maṅgalam |

pūjyaṁ puṇya-svarūpaṁ ca kṛṣṇasya paramātmanaḥ ||8||

atha jagan-maṅgala-maṅgala-kavacam

brahmovāca—

śṛṇu vakṣyāmi viprendra kavacaṁ paramādbhutaṁ |

śrī-kṛṣṇenaiva kathitaṁ mahyaṁ ca kṛpayā parā ||9||

mayā dattaṁ ca dharmāya tena nārāyaṇarṣaye |

ṛṣiṇā tena tad dattaṁ subhadrāya mahātmane ||10||

atī-guhyatamaṁ śuddhaṁ paraṁ snehād vadāmy aham |

yad dhṛtvā paṭhanāt siddhāḥ siddhāni prāpnuvanti ca ||11||

evam indrādayaḥ sarve sarvaiśvaryaṁ āpnuyuḥ |

ṛṣiś chandaś ca sāvitṛī devo nārāyaṇaḥ svayam ||12||

dharmārtha-kāma-mokṣeṣu viniyogaḥ prakīrtitaḥ |

rādhēśo me śiraḥ pātu kaṇṭhaṁ radheśvaraḥ ||13||

gopīśaś cakṣuṣī pātu tālu ca bhagavān svayam |
gaṇḍa-yugmaṇ ca govindaḥ karna-yugmaṇ ca keśavaḥ ||14||
galaṇ gaḍādharaḥ pātu skandhaṇ kṛṣṇaḥ svayaṇ prabhuh |
vakṣa-sthalaṇ vāsudevaś codaraṇ cāpi so 'cyutaḥ ||15||
nabhiṇ pātu padma-nābhaḥ kaṇkālaṇ kaṇsa-sūdanaḥ |
puruṣottamaḥ pātu prṣṭhaṇ nityānando nītabakam ||16||
puṇḍarīkaḥ pāda-yugmaṇ hasta-yugmaṇ hariḥ svayam |
nāsāṇ ca nakharaṇ pātu naraśiṇhaḥ svayaṇ prabhuh ||17||
sarveśvaraś ca sarvāṅgaṇ santataṇ madhu-sūdanaḥ |
prācyāṇ pātu ca rāmaś ca vahnau ca vaṁśī-dharaḥ svayam ||18||
pātu dāmodaro dakṣe nairṛte ca narottmaḥ |
paścime puṇḍarīkāṁṣo vāyavyāṇ vāmanaḥ svayam ||19||

anantaś cottare pātu aiśānyāṇ īśvaraḥ svayam |
jale sthale cāntarikṣe svapne jāgaraṇe tathā ||20||
pātu vṛndāvaneśaś ca mām bhaktaṇ śaraṇāgatam |
iti te kathitaṇ vatsa kavacaṇ paramādbhutam ||21||
sukhadaṇ mokṣadaṇ sārāṇ sarva-siddhi-pradaṇ satām |
idaṇ kavacam iṣṭaṇ ca pūjā-kāle ca yaḥ paṭhet ||22||
hari-dāsyam avāpnoti goloke vāsam uttamam |
ihaiva hari-bhaktiṇ ca jīvan-mukto bhaven naraḥ ||23||
nārada uvāca—
nārāyaṇarṣiṇā dattaṇ kavacaṇ yat sudurlabham |
subhadrāya brāhmaṇāya tan me vaktum ihārhasi ||24||
brahmuvāca—
mad-iṣṭa-devyāḥ kavacaṇ kathaṇ tat kathayāmi te |
mat-kaṇṭhe paśya kavacaṇ sad-ratna-guṭīkāṇvitam ||25||
nārāyaṇarṣiṇā dattaṇ kavacaṇ guṭīkāṇvitam |

tathāpīdaṇ na kathitaṇ niśiddhaṇ hariṇā smṛtam ||26||
tasyarṣeś ceṣṭa-devyāś ca noktaṇ tenedam īpsitam |
mahyaṇ na dattā guṭīkā bāndhavair bhartsitena ca ||27||
ātmanaḥ kavacaṇ mantraṇ svayaṇ dātum na cārhati |
prāṇā naṣṭāś ca dānena ceti veda-vido viduḥ ||28||
śaṅkaraṇ gaccha bhagavan janmāntara-guruṇ tava |
sa eva tubhyaṇ kavacaṇ dāsyasy eva na saṁśayaḥ ||29||
tvat-prāktanena vipreṇḍra sat-vareṇa śubhena ca |
dhruvaṇ prāpsyasi tvaṇ vatsa kavacaṇ tat sudurlabham ||30||
kumāra gaccha vaikuṇṭhaṇ sva-guruṇ paśya sat-varam |
nārāyaṇaś ca kavacaṇ tubhyaṇ dāsyasi niścitam ||31||
sanat-kumāro bhagavān gatvā vaikuṇṭham īpsitam |
saṇiprāpya kavacaṇ vatsa kavacaṇ tat sudurlabham ||32||
ājñayā brahmaṇaś cāpi nārado gantum udyataḥ |
brahmā yayau brahma-lokaṇ janma-mṛtyu-jarāpaham ||33||

iti śrī-nārada-paṇca-rātre
jñānāmṛta-sāre prathamaika-rātre
pañcamo 'dhyāyaḥ
||5||

...

English translation

CHAPTER V

Sri Sanat-kumara said :— Kindly say then about any kavaca and dhyana that you like. Though what I hear is auspicious, who can feel himself gratified on hearing any auspicious thing ? (i.e., he wants more to hear on greater auspicious things). (1)

Brahma said :— The dhyana mantras according to Sima Veda and Kavacam, were given by Sri Narayana Rsi to Subhadra Brahmana, knowing that he was a great sov] and religious. (2)

This is the Dhyana :—I meditate on the Lord, the God who is of Syama colour like fresh rain cloud, who wears yellow silken garments, whose body is decked all over with sandalpaste and who is smiling beautifully and who has got a lovely beautiful blue form. (3)

Who is garlanded with Malati flower, decked with jewel ornaments and praised, by the Lord of Munindras, the great Siddhas

and by Brahma, Siva and Ananta. (4) Who is the form of all, the lord of all, the seed of all, eternal, the cause of all, the knower of all, the Person, who is beyond

Prakrti. (5) Who is attributeless, without any desire, unattached to any-

Him I meditate. Meditating thus, he should offer, repea-

thing ; padyam (water for

ting the Mila mantra (the principal formulae), washing feet,) etc. (6)

Then he should recite with devotion the stotra and kavacam of Sri Krgna and repeat silently the mantra. He is to fall prostrate

on the ground. Ochild! This I say to you. What more do you

want to bear? (7) Sri Sanat-kumara said :—O Brhamana ! kindly speak on the

holy worshipful Jaganmangala Kavacam of Sri Kysna. (8)

Brahma said :—O Brahmana ! Listen, I am speaking to you

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of that greatly wordrous Kavacam. In ancient days, Bhagavan Sri Krsna told me, and showed His mercy. (9)

I told that to Dharma and Narayana Rsi and Narayana Rgi gave that to Subhadra Brahmana. (10)

This is very secret and holy ; still, out of affection to you, I communicate this to you. Whoever reads this or puts this on his body, attains to perfection attained by the Siddhas. (11)

Thus Indra and the other Devas got their respective prosperous Positions. The Rsi of this is Narayana ; the Chanda is Gayatri and the Devata is Sri Narayana. (12-13)

Its application (viniyoga) is to Dharma (religion), Artha (wealth), Kama (desires) and Moksga (Liberation). Let Radhesa protect my head ; let Radhegvara Himself protect my neck.

Let Gopiea protect my both the eyes ; let Bhagavan Himself

protect my palate; let Sri Govinda protect my cheeks and let Sri KeSava protect my ears. (14)

Let Sri Gadadhara protect my throat ; let Sri Krgna_ protect my shoulders : let Sri Vasudeva protect my breast and _ let Sri Acyuta protect my belly. (15)

Let Sri Padmanabha protect my navel ; let Kathasidana protect my bones ; let Purusottama protect my back ; let Sri Nitydnanda protect my loins. (16)

Let Pundarika protect my feet, Sri Hari protect my two hands, and let the Lord Nrsimha Deva protect my nose and nails. (17)

Let Sri Madhusidana protect all over my body ; let Sri Rima protect my east side and let Sri Vathéidhara protect my south east. (18)

Let Sri Damodara protect my south ; let Sri Narottama protect my south-west ; let Pundarikakga protect my west and let Sri Vamana protect my north-west. (19)

Let Sri Ananta Deva protect my north and let Sri Parame- Svava protect my north-east as well as in water, earth, air and in my dreaming and waking states. (20)

On the Highest Knowledge 39

The Lord of Vrndavana Sri Krsna protects all his bhaktas and

all those who come to him for refuge ; Let Him protect me from all

my dangers. This wonderful KavacaI have now communicated

to you. (21)

This is the essence in giving happiness and Moksa to the saints; it gives all the Siddhis (perfections). Whoever recites this during the worship of Sri Krsna obtains service, devotion to Sri Hari and becomes a resident of Goloka Sri Vrndavan. That man, therefore, becomes a Jivanmukta (liberated) while living in this present life. (22)

Here ends the Jaganmangala Kavacam in course of dialogue between Brahma and Narada.

Narada said :—Kindly speak unto me about that rare Kavacam which Sri Narayana Rgi gave to Subhadra Brahmin. (23)

Brahma said :—How can I speak to you. about that Kavacam which refers to my Ista devata ; do you not see on my neck that Kavacam enclosed in a round thing made of jewels. (24)

Sri Narayana Rgi handed over that Kavacam along with the gurtika (the round thing enclosing the Kavacam) but did not disclose it as it was so ordered by Sri Hari. (25)

On account of that Kavacam belonging to the Istadeva of the Rsi, he did not give the gurtika to me, though reprimanded much by his friends. (26) .

It is not proper to hand over personally one's own Kavacam; for if it be so handed over, there is the danger of one's life. So the

. Reis, the knowers of the Vedas, say. (27)

O fortunate one! go to your Guru of your other births Sri Sambhu. He will give you certainly this kavacam. (28)

O Brahmin ! O son! you will soon get, owing to your good luck. that auspicious and rare kavacam- (29)

O Sauat-kumara ! Go soon to Vaikuntha and see your own Guru. Sri Narayana will give you this kavaca a. There is no doubt in this. (30)

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Oson ! Hearing this, Bhagavin Sanatkumadra went

Vaikuntha and got that desired excellent kavacam. (31)

And when Narada was ready to depart as advised by Brahma;

Brahma, too, went to the region of Brahmaloaka, where there is no birth, death nor old age. (32)

to

Here ends the fifth chapter of the First Night on the dialouge between Siva and Narada.

Complete GGM text · Complete 1997 scan

First Night · Chapter 6

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Sanskrit

षष्ठो ऽध्यायः

श्री-शुक उवाच—

सनत्-कुमारो वैकुण्ठं ब्रह्म-लोकं च ब्रह्मणि ? वहत् ? ।

गते ब्रह्मन् किं चकार भगवान् नारदो मुनिः ॥१॥

व्यासो उवाच—

मुनिस् तयोश् च गतयोः स रुरोद सरित्-तटे ।

इतस् ततश् च बभ्राम मद्-वियोग-शुचास्पद ॥२॥

स्व-मानसे समालोक्य मुनि-श्रेष्ठः स उन्मनाः ।

ध्यायमानो हरि-पदं शिवं द्रष्टुं समुत्सुकः ॥३॥

प्रणम्य पितरं भक्त्या कुमारं भ्रातरं तथा ।

जगाम तपस-स्थानात् कैलासाभिमुखे मुनिः ॥४॥

स्नात्वा च कृत-मालायां स पूज्य परमेश्वरम् ।

भुक्त्वा फलं जलं पीत्वा प्रययौ गन्ध-मादनम् ॥५॥

ददर्श ब्राह्मणं तत्र वट-मूले मनोहरे ।

कटमस्तम् ध्यायमानं श्री-कृष्ण-चरणाम्बुजम् ॥६॥

दीर्घं नग्नं गौराङ्गं दीर्घ-लोमभिर् आवृतम् ।

निमीलिताक्षं सानन्दं सानन्दाश्रु-समन्वितम् ॥७॥

पादो पद्मेश-शेषादि-सुर-पूजित-वन्दिते ।

श्री-पाद-पद्मे शोभाढ्ये शश्वत्-संन्यस्त-मानसम् ॥८॥

बाह्य-ज्ञान-परित्यक्तं योग-ज्ञान-विशारदम् ।

शिवस्य शिष्यं सद्-भक्तं योगीन्द्राणां गुरोर् गुरोः ॥९॥

हत्-पद्मे पद्म-नाभं च परमात्मानम् ईश्वरम् ।

प्रदीप-कलिकाकारं ब्रह्म-ज्योतिः-सनातनम् ॥१०॥

साक्षि-स्वरूपं परमं भगवन्तम् अधोक्षजम् ।

पश्यन्तं सस्मितं कृष्णं पुलकाङ्कित-विग्रहम् ॥११॥

सद्-भावोद्विक्त-चित्तं च सद्-भावं पुरुषोत्तमे ।

दृष्ट्वा महर्षि-प्रवरं देवर्षि-विस्मयम् ययौ ॥१२॥

इतस् ततश् च बभ्राम ददर्श स्वाश्रमं मुनेः ।

अतीव सुरहः-स्थानं रम्यं रम्यं नव नवम् ॥१३॥

सुस्निग्धं सुन्दरं शुद्धं परं स्वच्छं सरोवरम् ।

श्वेत-रक्तोत्पल-दलैः कमलैः कमनीयकम् ॥१४॥

गुञ्जदिन्दिन्द-वरैर् वहत् ? मकरन्दोदरैस् तथा ।

व्याकुलैः सङ्कुलैः शश्वद-राजितैश् च विराजितम् ॥१५॥

वन्धैर् वृक्षैर् बहु-विधैः फल-शाखा-सुशोभितैः ।

करञ्जकैश् च करजैर् बिम्बैः शाखोटिकैस् तथा ॥१६॥

तिन्तिडीभिः कपित्थैश् च वट-शिङ्ग-शपा-चन्दनैः ।

मन्दारैः सिन्धु-वारैश् च ताडि-पत्रैः सुशोभनैः ॥१७॥

गुवाकैर् नारिकेतैश् च खजुरैः पनसैस् तथा ।

तालैः शालैः पियालैश् च हिन्तालैर् वकुलैर् अपि ॥१८॥

आम्रैर् आम्रातकैश् चैव जम्बीरैर् दाडिमैस् तथा ।

श्री-फलैर् वदरीभिश् च जम्बुभिर् नागरङ्गकैः ॥१९॥

सुपक्व-फल-शोभाञ्चैः सुस्मिग्धैः सुमनोहरैः ।

तरुणैस् तरु-राजैस् च नाना-जातिभिर् ईप्सितम् ॥२०॥

मल्लिका-मालती-कुन्द-केतकी-कुसुमैः शुभैः ।

माधवीनाङ्ग-लता-जालैश् चर्चितङ्ग-चारु-चम्पकैः ॥२१॥

कदम्बानाङ्ग-कदम्बैश् च स्वच्छैः श्वेतैश् च पुष्पितैः ।

नागेश्वराणाङ्ग-वृन्दैश् च दीप्तङ्ग-मन्दारकैर् वरैः ॥२२॥

हङ्ग-स-कारण्ड-वकुलैः पुङ्ग-स्-कोकिल-कुलैस् तथा ।

सन्ततङ्ग-कूजितङ्ग-शुद्धङ्ग-सुव्यक्तङ्ग-सुमनोहरम् ॥२३॥

शार्दूलैः शरभैः सिङ्गैर् गण्डकैर् महिषैः परम् ।

मनोहरैः कृष्ण-सारैश् चमरभिर् भाव-भूषितम् ॥२४॥

महा-मुनि-प्रभावेन हिङ्ग-सा-दोष-विवर्जितम् ।

दस्यु-चौर-हिङ्ग-स-जन्तु-भय-शोक-विवर्जितम् ॥२५॥

सुपुण्यदङ्ग-तीर्थ-वरङ्ग-भारते सुप्रशङ्ग-सितम् ।

सिद्ध-स्थलङ्ग-सिद्धिदङ्ग-तङ्ग-मन्त्र-सिद्धि-करङ्ग-परङ्ग ॥२६॥

दृष्टाश्रमङ्ग-मुनि-श्रेष्ठो जगाम मुनि-सङ्ग-सदि ।

आसने च समासीनङ्ग-ध्यान-हीनङ्ग-ददर्श-तम् ॥२७॥

समुत्तस्थौ स वेगेन दृष्ट्वा देवर्षि-पुङ्गवम् ।

दत्वामलङ्ग-फलङ्ग-मूलङ्ग-सङ्ग-भाषाङ्ग-स-चकार ह ॥२८॥

प्रश्नङ्ग-चकार स मुनि-वीणा-पाणिङ्ग-नारदम् ।

सस्मितः सस्मितङ्ग-शुद्धङ्ग-शुद्ध-वङ्ग-समुद्भवम् ॥२९॥

सद्-भाग्योपस्थितङ्ग-दीप्तङ्ग-ज्वलन्तङ्ग-ब्रह्म-तेजसा ।

अतिथिङ्ग-ब्राह्मण-वरङ्ग-ब्रह्म-पुत्रङ्ग-च पूजितङ्ग ॥३०॥

मुनिर् उवाच—

किङ्ग-नाम भवतो विप्र-क्व यासीति-क्व चागतः ।

क्व ते पिता स को वापि-क्व वासः कुत्र सङ्ग-भवः ॥३१॥

माङ्ग-वा ममाश्रमङ्ग-वापि पूतङ्ग-कर्तुम् इहागतः ।

मूर्तिमद्-ब्रह्म-तेजो हि मम भाग्याद् उपस्थितः ॥३२॥

अथ वैष्णव-दर्शन-फलम्

न ह्य-अम्मयानि तीर्थानि न देवा मृच्छितामयाः ।

ते पुनन्त्य् उरुकालेन वैष्णवो दर्शनेन च ॥३३॥
 सद्यः पूतानि तीर्थानि सद्यः पूता स-सागरा ।
 स-शैल-कानन-द्वीपा पाद-स्पर्शाद् वसुन्धरा ॥३४॥
 धन्यो ऽहं कृत-कृत्यो ऽहं सफलं मम जीवनम् ।
 सहसोपस्थितो गेहे ब्राह्मणो वैष्णवो ऽतिथिः ॥३५॥

पूजितो वैष्णवो येन विश्वं च तेन पूजितम् ।
 आश्रमं वस्तु-सहितं सर्वं तुभ्यं निवेदितम् ॥३६॥
 फलानि च सुपक्वानि भुङ्क्ष्व भोगानि साम्प्रतम् ।
 सुवासितम् पिब स्वादु शीतलं निर्मलं जलम् ॥३७॥
 दुग्धं च सुरभी-दत्तं रम्यं मधुरितं मधु ।
 परिपक्वं फल-रसं पिब स्वादु मुहुर् मुहुः ॥३८॥
 सुख-बीज्ये सुतल्पे च शयनं कुरु सुन्दरे ।
 सुशीत-वात-सौगन्ध्य-पूतेन सुरभी-कृते ॥३९॥
 अथातिथि-पूजन-फलम्
 अतिथिर् यस्य पुष्टो हि तस्य पुष्टो हरिः स्वयम् ।
 हरौ तुष्टे गुरुस् तुष्टो गुरौ तुष्टे जगत्-त्रयम् ॥४०॥
 अधिष्ठातातिथिर् गेहे सन्ततं सर्व-देवताः ।
 तीर्थान्य् एतानि सर्वाणि पुण्यानि च व्रतानि च ॥४१॥
 तपांसि यज्ञाः सत्यं च शीलं धर्मः सुकर्म च ।
 अपूजितैर् अतिथिभिर् सार्धं सर्वे प्रयान्ति ते ॥४२॥

अथातिथि-विमुखे दोषाः
 अतिथिर् यस्य भग्नाशो गृहात् प्रतिनिवर्तते ।
 पितरस् तस्य देवाश् च पुण्यं धर्म-व्रताशनाः ॥४३॥
 यमः प्रतिष्ठा लक्ष्मीश् चाभीष्ट-देवो गुरुस् तथा ।
 निराशाः प्रतिगच्छन्ति त्यक्त्वा पापं च पूरुषम् ॥४४॥
 स्त्री-घ्नैश् चैव कृत-घ्नैश् च ब्रह्म-घ्नैर् गुरु-तल्प-गैः ।
 विश्वास-घातिभिर् दुष्टैर् मित्र-द्रोहिभिर् एव च ॥४५॥
 सत्य-घ्नैश् च कृत-घ्नैश् च पापिभिः स्थापिभिस् तथा ।
 दानापहारिभिश् चैव कन्या-विक्रियिभिस् तथा ॥४६॥
 सीमापहारिभिश् चैव मिथ्या-साक्षि-प्रदातृभिः ।
 ब्रह्म-स्वहारिभिश् चैव तथा स्थाप्यस्वहारिभिः ॥४७॥
 वृष-वाहैर् देवलैश् च तथैव ग्राम-याजिभिः ।
 शूद्रान्न-भोजिभिश् चैव शूद्र-श्राद्धाह-भोजिभिः ॥४८॥
 श्री-कृष्ण-विमुखैर् विप्रैर् हिंसेर नर-विघातिभिः ।
 गुराव् अभक्तै रोगार्तैः शश्वन्-मिथ्या-प्रवादिभिः ॥४९॥

विप्र-स्त्री-गामिभिः शूद्रैर् मातृ-गामिभिर् एव च ।
 अश्वत्थ-घातिभिश् चैव पत्नीभिः पति-घातिभिः ॥५०॥
 पितृ-मातृ-घातिभिश् च शरणागत-घातिभिः ।

ब्राह्मण-क्षत्र-विट्-शूद्रैः शिला-स्वर्णापहारिभिः ॥५१॥
 तुल्यो भवति विप्रेन्द्रातिथिर् एव त्व् अनर्चितः ।
 इत्य एवम् उक्त्वा मुनिः पूजयाम् आस नारदम् ।
 मिष्टं च भोजयाम् आस शाययाम् आस भक्तितः ॥५२॥
 श्री-नारद उवाच—
 नारदो ऽहं मुनि-श्रेष्ठ ब्राह्मणो ब्रह्मणः सुतः ।
 तपः-स्थलाद् आगतो ऽहं यामि कैलासम् ईप्सितम् ॥५३॥
 आत्मानं पावनं कर्तुं त्वां च द्रष्टुम् इहागतः ।
 पुनन्ति प्राणिनः सर्वे विष्णु-भक्त-प्रदर्शनात् ॥५४॥
 को भवान् ध्यान-पूतश् च नग्नश् च कट-मस्तकः ।
 किं ध्यायसे महा-भाग श्रेष्ठ-देवश् च को गुरुह् ॥५५॥
 मुनिर् उवाच—

जीव-मुक्तो भवान् एव पुनासि भुवन-त्रयम् ।
 यस्य तत्र कुले जन्म तस्य तत्-तद्-वद्योमनः ॥५६॥
 पुत्रे यशसि तोये च कवित्वेन च विद्यया ।
 प्रतिश्टायां च ज्ञायेत सर्वेषां मानसं नृणाम् ॥५७॥
 विधाता जगतां ब्रह्मा ब्रह्मैकतान-मानसः ।
 तत्-पुत्रो ऽसि महाख्यातो देवर्षि-प्रवरो महान् ॥५८॥
 लोमशो ऽहं महा-भाग जगत्-पावन-पावन ।
 नग्नोऽल्पायुर् विवेकी च वाससा किं प्रयोजनम् ॥५९॥
 वृक्ष-मूले निवासे मे छत्रेण किं गृहेण च ।
 रौद्र-वृष्टि-वारणार्थं सांप्रतं कट-मस्तकः ॥६०॥
 जल-बुद्बुद-विद्युद्वत्-त्रैलोक्यं कृत्रिमं द्विज ।
 ब्रह्मादि-तृण-पर्यन्तं सर्वं मिथ्याइव स्वप्नवत् ॥६१॥
 किं कलत्रेण पुत्रेण धनेन संपदा श्रिया ।
 किं वित्तेन च रूपेण जीवनाल्पायुषा मुने ॥६२॥
 इन्द्रस्य पतनेनैव लोमकोत्पाटनं मम ।

मनोश् च पतनं तत्र मायया किं प्रयोजनम् ॥६३॥
 सर्व-लोमकोत्पाटनेन केशौघोत्पाटनेन च ।
 अल्पायुषो मम मुने मरणं निश्चितं भवेत् ॥६४॥
 ध्याये श्री-पाद-पद्मं तत्-पाद्म-पद्मेश-वन्दितम् ।
 परस्य प्रकृतेस् तस्य कृष्णस्य परमात्मनः ॥६५॥
 तस्य मे ऽभीष्ट-देवस्य सर्वेषां कारणस्य च ।
 गुरुर् मे जगतां नाथो योगीन्द्राणां गुरुः शिवः ॥६६॥
 मत्-कण्ठे कवचं यस्य मद-गुरुः कथयिष्यति ।
 गुरोर् निषेधो यत्रास्ते तद् वक्तुं कः क्षमो भुवि ॥६७॥
 गुरोश् च वचनं यो हि पालनं न करोति च ।
 गुरुवत्तम् उक्त्वा पापी स ब्रह्म-हत्या लभेद् ध्रुवम् ॥६८॥

स्व-गुरुं शिव-रूपं च तद्-भिन्नं मन्यते हि यः ।
 ब्रह्म-हत्यां लभेत् सोऽपि विघ्नस् तस्य पदे पदे ॥६९॥
 अकर्तव्यं तु कर्तव्यं पालनीयं गुरोर् वचः ।
 अपालने सर्व-विघ्नं लभते नात्र शयः ॥७०॥

आशिषा पाद-रजसा घोच्छिष्टालिङ्गेन च ।
 मुच्यते सर्व-पापेभ्यो जीवन्-मुक्तो भवेन् नरः ॥७१॥
 स्व-गुरुं शङ्करं पश्य गच्छ कैलासम् ईप्सितम् ।
 मुच्यते विघ्न-पापेभ्यो गुरोर् चरण-दर्शनात् ॥७२॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे लोमश-नारद-संवादे
 षष्ठोऽध्यायः
 ॥६॥
 □

Roman transliteration

śaṣṭho 'dhyāyāḥ
 śrī-śuka uvāca—
 sanat-kumāro vaikunṭhaṁ brahma-lokaṁ ca brahmaṇi ?what?
 gate brahmaṇ kiṁ cakāra bhagavān nārado muniḥ ||1||
 vyāso uvāca—
 munis tayoś ca gatayoḥ sa ruroda sarit-taṭe |
 itas tataś ca babhṛāma mad-vijyoga-śucāspada ||2||
 sva-mānase samālokya muni-śreṣṭhaḥ sa unmanāḥ |
 dhyāyamāno hari-padaṁ śivaṁ draṣṭuṁ samutsukaḥ ||3||
 praṇamya pitarāṁ bhaktyā kumārāṁ bhrātaraṁ tathā |
 jagāma tapasa-sthānāt kailāśābhimukhe muniḥ ||4||
 snātvā ca kṛta-mālāyāṁ saṁpūjya paramēśvaram |
 bhuktvā phalaṁ jalaṁ pītvā prayayau gandha-mādanam ||5||
 dadarśa brāhmaṇaṁ tatra vaṭa-mūle manohare |
 kaṭamastam dhyāyamānaṁ śrī-kṛṣṇa-caraṇāmbujam ||6||

dirgaṁ naganaṁ gaurāṅgaṁ dirgha-lomabhir āvṛtam |
 nīmilitākṣaṁ sānandaṁ sānandāśru-samanvitam ||7||
 pādme padmeśa-śeṣādi-sura-pūjita-vandite |
 śrī-pāda-padme śobhādhye śaśvat-saṁnyasta-mānasam ||8||
 bāhya-jñāna-parityaktaṁ yoga-jñāna-viśāradam |
 śivasya śiṣyaṁ sad-bhaktaṁ yogindrāṇāṁ guror guroḥ ||9||
 hṛt-padme padma-nābhaṁ ca paramātmānam īśvaram |
 pradīpa-kalikākāraṁ brahma-jyotiḥ-sanātanam ||10||
 sāksi-svarūpaṁ paramaṁ bhagavantam adhokṣajam |
 paśyantaṁ sasmitaṁ kṛṣṇaṁ pulakānkita-vigraham ||11||
 sad-bhāvodrikta-cittaṁ ca sad-bhāvaṁ puruṣottame |
 drṣṭvā maharṣi-pravaraṁ devarṣi-vismayam yayau ||12||
 itas tataś ca babhṛāma dadarśa svāśramaṁ muneḥ |
 atīva suraḥ-sthānaṁ ramyaṁ ramyaṁ navam navam ||13||

susnigdhaṁ sundaraṁ śuddhaṁ paraṁ svacchaṁ sarovaram |

śveta-raktotpala-dalaiḥ kamalaiḥ kamanīyakam ||14||
 guñjadindinda-varair ?what? makarandodaraḥ tathā |
 vyākulaiḥ samkulaiḥ śaśvad-rājitaḥ ca virājitam ||15||
 vanyair vṛkṣair bahu-vidhaiḥ phala-sākhā-susobhitaiḥ |
 karañjakaiḥ ca karajair bimbaiḥ sākhoṭikaiḥ tathā ||16||
 tintiḍibhiḥ kapitthaiḥ ca vaṭa-śiṁśapā-candanaiḥ |
 mandārāiḥ sindhu-vāraiḥ ca tāḍi-patrāiḥ suśobhanaiḥ ||17||
 guvākair nāriketaiḥ ca kharjuraiḥ panasaiḥ tathā |
 tālaiḥ śālaiḥ piyālaiḥ ca hintālair vakulair api ||18||
 āmrair āmrātakaiḥ caiva jambūir dāḍimais tathā |
 śrī-phalair vadarībhiḥ ca jambubhir nāgaraṅgakaiḥ ||19||
 supakva-phala-śobhāḍyaiḥ susnigdhaiḥ sumanoharaiḥ |
 taruṇaiḥ taru-rājaiḥ ca nānā-jātibhir īpsitam ||20||
 mallikā-mālati-kunda-ketaki-kusumaiḥ śubhaiḥ |
 mādhanīnāṁ latā-jālaiḥ carcitāṁ cāru-campakaiḥ ||21||

kadambānāṁ kadambaiḥ ca svacchaiḥ śvetaiḥ ca puṣpitaiḥ |
 nāgeśvarāṇāṁ vṛndaiḥ ca dīptāṁ mandārakair varaiḥ ||22||
 haimsa-kāraṇḍa-vakulaiḥ puṁsa-kokila-kulaiḥ tathā |
 santataṁ kūjitaṁ śuddhaṁ suvyaktaṁ sumanoharam ||23||
 śārdūlaiḥ śarabhair siṁhair gaṇḍakair mahiṣaiḥ param |
 manoharaiḥ kṛṣṇa-sāraiḥ camarabhir bhāva-bhūṣitam ||24||
 mahā-muni-prabhāvena hīṁsā-doṣa-vivarjitam |
 dasyu-caura-hīṁsra-jantu-bhaya-śoka-vivarjitam ||25||
 supuṇyadaṁ tīrtha-varaṁ bhārate suprasaṁsitam |
 siddha-sthalaṁ siddhidāṁ taṁ mantra-siddhi-karaṁ paraṁ ||26||
 dṛṣṭvāśramaṁ muni-śreṣṭha jagāma muni-saṁsadi |
 āsane ca samāsināṁ dhyāna-hīnaḥ dadarśa tam ||27||
 samuttasthau sa vegena dṛṣṭvā devarṣi-puṅgavam |
 datvāmalaṁ phalaṁ mūlaṁ saṁbhāṣāṁ sa cakāra ha ||28||
 praśnaṁ cakāra sa muni-vīṇā-pāṇiṁ nāradaṁ |

sasmitaḥ sasmitaṁ śuddhaṁ śuddha-vaṁśa-samudbhavam ||29||
 sad-bhāgyopasthitaṁ dīptaṁ jvalantaṁ brahma-tejasā |
 atithiṁ brāhmaṇa-varaṁ brahma-putraṁ ca pūjitaṁ ||30||
 munir uvāca—
 kiṁ nāma bhavato vipra kva yāsiti kva cāgataḥ |
 kva te pitā sa ko vāpi kva vasaḥ kutra saṁbhavaḥ ||31||
 mām vā mamāśramaṁ vāpi pūtaṁ kartum ihāgataḥ |
 mūrtimad-brahma-tejo hi mama bhāgyād upasthitaḥ ||32||
 atha vaiṣṇava-darśana-phalam
 na hy ammayāni tīrthāni na devā mṛechitāmayāḥ |
 te punanty urukālena vaiṣṇavo darśanena ca ||33||
 sadyaḥ pūtāni tīrthāni sadyaḥ pūtā sa-sāgarā |
 sa-śaila-kānana-dvipā pāda-sparśād vasundharā ||34||
 dhanyo 'haṁ kṛta-kṛtyo 'haṁ sapphalaṁ mama jīvanam |
 sahasopasthito gehe brāhmaṇo vaiṣṇavo 'tithiḥ ||35||

pūjito vaiṣṇavo yena viśvaṁ ca tena pūjitaṁ |
 āśramaṁ vastu-sahitaṁ sarvaṁ tubhyaṁ niveditaṁ ||36||
 phalāni ca supakvāni bhunikṣva bhogāni sāmpratam |

suvāsitam piba svādu śitalaṁ nirmalaṁ jalam ||37||
 dugdhaṁ ca surabhī-dattaṁ ramaṇaṁ madhuraṁ madhu |
 paripakvaṁ phala-rasaṁ piba svādu muhur muhuḥ ||38||
 sukha-bhīje sutalpe ca śayanaṁ kuru sundare |
 suśīta-vāta-saugandhya-pūtena surabhī-kṛte ||39||
 athātithi-pūjana-phalam
 atithir yasya puṣṭo hi tasya puṣṭo hariḥ svayam |
 harau tuṣṭe gurus tuṣṭo gurau tuṣṭe jagat-trayam ||40||
 adhiṣṭhātātithir gehe santataṁ sarva-devatāḥ |
 tīrthāny etāni sarvāṇi puṇyāni ca vratāni ca ||41||
 tapāṁsi yajñāḥ satyaṁ ca śīlaṁ dharmāḥ sukarma ca |
 apūjitaṁ atithibhir sārddhaṁ sarve prayānti te ||42||

athātithi-vimukhe doṣāḥ
 atithir yasya bhagnāśo grhāt pratinivartate |
 pītaras tasya devās ca puṇyaṁ dharma-vratāśanāḥ ||43||
 yamaḥ pratiṣṭhā lakṣmīś cābhiṣṭa-devo gurus tathā |
 nīrāśāḥ pratigacchanti tyaktvā pāpāṁ ca pūruṣam ||44||
 strī-ghnaiś caiva kṛta-ghnaiś ca brahma-ghnair guru-talpa-gaiḥ |
 viśvāsa-ghātibhir duṣṭair mitra-drohibhir eva ca ||45||
 satya-ghnaiś ca kṛta-ghnaiś ca pāpibhiḥ sthāpibhiḥ tathā |
 dānāpahāribhiś caiva kanyā-vikriyibhiḥ tathā ||46||
 sīmāpahāribhiś caiva mithyā-sākṣi-pradātṛbhiḥ |
 brahma-svahrībhiś caiva tathā sthāpyasvahrībhiḥ ||47||
 vṛṣa-vāhair devalaiś ca tathāiva grāma-yājibhiḥ |
 śūdrāna-bhojibhiś caiva śūdra-śrāddhāna-bhojibhiḥ ||48||
 śrī-kṛṣṇa-vimukhair viprair himsrair nara-vighātibhiḥ |
 gurāu abhaktai rogārtaiḥ śaśvan-mithyā-pravādibhiḥ ||49||

vipra-strī-gāmibhiḥ śūdrair mātṛ-gāmibhir eva ca |
 aśvattha-ghātibhiś caiva patnībhiḥ pati-ghātibhiḥ ||50||
 pītṛ-mātṛ-ghātibhiś ca śaraṇāgata-ghātibhiḥ |
 brāhmaṇa-kṣatra-viṣṭ-śūdraiḥ śilā-svarṇāpahāribhiḥ ||51||
 tulyo bhavati viprendrātithir eva tv anarcitāḥ |
 itya evam uktvā muniḥ pūjayām āsa nāradaṁ |
 miṣṭaṁ ca bhojayām āsa śāyayām āsa bhaktitāḥ ||52||
 śrī-nārada uvāca—
 nārado 'haṁ muni-śreṣṭha brāhmaṇo brahmaṇaḥ sutaḥ |
 tapaḥ-sthalād āgato 'haṁ yāmi kailāsam īpsitam ||53||
 ātmānaṁ pāvanaṁ kartuṁ tvām ca draṣṭum ihāgataḥ |
 punanti prāṇinaḥ sarve viṣṇu-bhakta-pradarśanāt ||54||
 ko bhavān dhyāna-pūtaś ca nagnaś ca kaṭa-mastakaḥ |
 kiṁ dhyāyase mahā-bhāga śreṣṭha-devaś ca ko guruh ||55||
 munir uvāca—

jīva-mukto bhavān eva punāsi bhuvana-trayam |
 yasya tatra kule janma tasya tat-tad-vacomanaḥ ||56||
 putre yaśasi toye ca kavitvena ca vidyayā |
 pratiṣṭhāyām ca jñāyeta sarveśaṁ mānaṁ nṛṇām ||57||
 vidhātā jagatām brahmā brahmaikatāna-mānasaḥ |
 tat-putro 'si mahākhyāto devaṛṣi-pravarō mahān ||58||
 lomaśo 'haṁ mahā-bhāga jagat-pāvana-pāvana |

nagno'lpāyur vivekī ca vāsasā kiṁ prayojanam ||59||
 vṛkṣa-mūle nivāse me chatreṇa kiṁ grheṇa ca |
 raudra-vṛṣṭi-vāraṇārthaṁ sāmpratāṁ kaṭa-mastakaḥ ||60||
 jala-budbuda-vidyudvat-trailokyāṁ kṛtrimāṁ dvija |
 brahmādi-tṛṇa-paryantāṁ sarvaṁ mithyāiva svapnavat ||61||
 kiṁ kalatreṇa putreṇa dhanena saṁpadā śrīyā |
 kiṁ vittena ca rūpeṇa jīvanālpāyusā mune ||62||
 indrasya patanenaiva lomakotpātanāṁ mama |

manoś ca patanāṁ tatra māyayā kiṁ prayojanam ||63||
 sarva-lomakotpātanena keśaughotpātanena ca |
 alpāyuso mama mune maraṇāṁ niścitaṁ bhavet ||64||
 dhyāye śrī-pāda-padmaṁ tat-pādma-padmeśa-vanditam |
 parasya prakṛtes tasya kṛṣṇasya paramātmānaḥ ||65||
 tasya me 'bhīṣṭa-devasya sarveśāṁ kāraṇasya ca |
 gurur me jagatāṁ nātho yogindrāṇāṁ guruḥ śivaḥ ||66||
 mat-kaṇṭhe kavacaṁ yasya mad-guruḥ kathayiṣyati |
 guror niṣedho yatrāste tad vaktuṁ kaḥ kṣamo bhuvi ||67||
 guroś ca vacanāṁ yo hi pālanāṁ na karoti ca |
 gurūktam uktvā pāpī sa brahma-hatyāṁ labhed dhruvam ||68||
 sva-guruṁ śiva-rūpaṁ ca tad-bhinnaṁ manyate hi yaḥ |
 brahma-hatyāṁ labhet so 'pi vighnaś tasya pade pade ||69||
 akartavyaṁ tu kartavyaṁ pālaniyaṁ guror vacaḥ |
 apālāne sarva-vighnaṁ labhate nātra saṁśayaḥ ||70||

āśiṣā pāda-rajasā cocchiṣṭāliṅgena ca |
 mucyate sarva-pāpebhyo jīvan-mukto bhaven naraḥ ||71||
 sva-guruṁ śaṅkaraṁ paśya gaccha kailāsam īpsitam |
 mucyate vighna-pāpebhyo guroś caraṇa-darśanāt ||72||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathmaika-rātre lomaśa-nārada-saṁvāde
 śaṣṭho 'dhyāyaḥ
 ||6||
 ...

English translation

CHAPTER VI

Śrī Suka said :—Sanat-Kumara went to Vaikuntha and Brahma went to Brahmaloka. O Brahmana ! what did Muni 'Nārada do? (1)

Vyasa said :—When they went away, Nārada wept and wept, wandering hither and thither on the banks of the river, (2)

He became sad, and absent-minded ; he then wanted to see the lotus feet of Sri Hari. (3)

He bowed down to his father Brahma and brother Sanatkumara and went from that Asrama towards Kailāśa. (4)

He bathed in the river Kṛtamala and worshipped Sri Kṛṣṇa. He then took fruits, water and other edibles and went to the mountain Gandhamādana. (5)

There he saw a Brahmana, under 4 beautiful banyan tree, immersed in meditation of the lotus feet of Sri Krsna. (6)

He was very tall, naked, of a fair complexion and his body was covered with hairs. He was shedding tears of joy and his eyes were closed. (7)

His heart was wholly absorbed with the idea of the excellent 'lotus feet of Sri Krsna worshipped and saluted by Brahma, Ananta and the other Devas. (8)

He was so absorbed in introspection that he was completely unconscious to what occurred before him. He was a disciple and a firm devotee of Sri Mahadeva, the Guru of the Gurus of Yogindras, expert in yoga. (9)

He was seeing in his heart- (Brahma Jyoti) in the form of a Supreme Soul, the Padmanabha (from whose das come out). (10)

He was seeing also Sri Krsna, smiling,

lotus the eternal Light of Brahma Flame, of the Highest God, the navel, the lotus

of a beautiful form

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(Vigraha) full of joy, the great Witness, Highest of all, Bhagavan. Adhoksaja (one who has got all one's senses under control). (11)

Sri Narada Muni wondered on seeing the above Brahmana, the great Rsi, melted down with joy in meditation of Sri Krsna, the Highest Person and rapt with holy thoughts. (12)

He walked hither and thither and then saw a beautiful hermitage belonging to the Maharsi; it was very lovely and situated

in a lovely place; there were new things adding novelty to the place, (13)

There was a tank of clear, cool water where white lotuses and

Kokanadas (red lotuses) were blowing and_ rendered the place charming, (14)

Busy bees were humming tavishingly, attracted by the sweet scent of the lotuses ; (15)

Various wild trees with fruits and branches adorned the place ; Karaja, Karanja, Vimba and Sakotaka trees were abundant. (16)

There were Tintidi, Kapitthya, Vata, Situsapa, Sandal, Mandara, Sindhuvara and beautiful Tdaitapatra trees all round. (17)

Gubaka, Coconut, Date, Panasa, Tala, Sala, Hintala, Piydla and Lakuca trees were there. (18)

There were Mango trees, Amratak, Jambira, Pomegranate, Bela, Plum, Jambu and Nagaranga trees' And the place looked exceedingly beautiful with the ripe fruits and red colours of various trees. (19-20)

There abounded flower trees Mallika, Malati, Kunda, Ketaki. Madhavi creepers, and beautiful Campaka trees; white Kada-

mbas, Nagegvaras and Mandara flowers added romantic charm all around. (21-22)

Swans, Karandavas, male cuckoos, sounded their clear, pure voices incessantly and the whole place beautifully resounded with

their echoes. (23) \

On the Highest Knowledge 43 There used to wander tigers, Sarabhas, lions, gandakas, buffaloes, and beautiful Krgnasara bucks and camari cows. (24) By the powerful influence of the great Muni there were no feelings of envy or enmity etc. and stealing, dacoiting or fear from fierce animals or sorrow were not found there. (25) This Tritha yielding high merits is very famous in Bharatavarsa and is known as the place of siddhis (perfections). Mantras and

successes are realised here at once. (26) Seeing this, Sri Narada Rsi went to the Muni who was found seated in his Asana but not in the meditative mood. (27)

The Devarsi on seeing Sri Narada, got up, cordially gave him welcome and offered him roots and fruits. (28)

Seeing Narada, born of a noble family, with lute in his hand, and of a pleasing countenance, asked him smiling. (29)

I think that the Muni Narada, burning with Brahmateja and looking brilliant with the light coming out of his body, the best of the Brahmanas, has come as a guest to my dgram as a result of my good fortune and he has been offered due worship and given a cordiai welcome. (30)

Lomaga Muni said:—O Brabmana! What is your name ? Whence are you coming ; and whither are you going 2. What is the name of your father ? where does he live and where is your birth place and what is your native village? (31)

Are you come to sanctify this agrama? J hope it is my good fortune that brings you here, the incarnate of Brahmateja the glory or lustre of Brahman that is supposed to surround a Brahmana). (32)

The Tirthas of water or the Devas made up of earth or stone take very long time to purify a thing ; but the sight of a Vaignava purifies that at once which was not purified by the above for a long time. (33) The tirthas and the sea-girt earth with forests and islands are

purified at once by the touch of the feet of the Vaisnava's (34)

44 Narada Paficardtram Iam blessed, indeed ! My birth and Karmas are blessed, as a Vaisnava Brahmana has come to my house all of a sudden. (35)

The whole universe has been worshipped by him who has

worshipped a Vaisnava. I give over to you this Agrama with all the articles, thereof. (36)

Now eat the nice ripe fruits and other edibles and drink scented, tasteful, cool and sparkling water. (37)

Drink cow's pure milk and beautiful honey and the juice of ripe fruits as much as you can. (38)

Now sleep within this house on this beautiful soft bedding scented and cooled by cool breeze and scented with fragrants, (39)

Hari Himself is pleased with him who has pleased his guest ;

and Hari, being pleased, and Guru being pleased, the three worlds 'become pleased. (40)

When a guest (Atithi) remains in a house, all the Devas reside \ with him in that house, Therefore where a guest is not worshipped, all the Tirthas, all Punyas (good merits), all the Vratas (vows) tapasya, sacrifices, truth, fame, good conduct, Dharma and righ-

teous acts all depart from there with the guest that goes back 'disappointed. (41-42)

Also whence the atithi goes away disappointed, his Pitris, all the Devas, Punyas, Dharma, Vratas, food, self restraint, fame, Laksmi, the Ista Guru, leave his house and I abandon that sinful man. (43-44)

That man who does not worship a guest duly becomes like one who kills his wife, who is treacherous, who kills a Brahmana, who holds illegal intercourse with the wife of his Guru, who betrays who is wicked, who rebels against his friends, who murders truth, who is sinful, and who steals away a gift, whosells his daughter, who appropriates the boundaries of lands of others, who gives false evidence, who steals a Brahmana's Property, who steals things Placed under one's trust, who drives bulls, who is a Devala Brahmin, who isa Gramayaji (village priest), who eats the food of Sidras,

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and who cats the food on the Sraddha days of the Sidras, who is a Brahmana, opposed to Sri Krsna, who kills men, who is wicked and ferocious, who is void of devotion to his Guru, who is afflicted with diseases, who-speaks lies always, who is a Sidra, who goes to a Brahmana's wife, who goes to his mother, who cuts Asvattha trees, who kills her husband, who kills his father and mother. who kills those who come under his protection, who isa Brahmana, Ksgatriya, Vaisya or Sadra that steals stone and gold. (45-51)

Thus saying, Lomaśa Muni worshipped Narada with devotion and gave him sweets to eat and place to sleep. (52)

Śri Narada said :—"O Muni! Iam Narada, the chief of the Munis, Iam the son of Brahma ; I am coming froiy my place of asceticism and will go to Kailasa, desired by all. (57)

I have come here to see you and make my soul pure and holy ; as the sight of a Vaisnava sanctifies all the beings. (54)

Who are you, sanctified by your meditation, naked, and the hairs on your head twisted into straws? To whom belongs the Kavacam enclosed in jewel that hangs on your neck ? O Fortunate one! What do you meditate? Who is the highest and best Deva? Who is a Guru? Please tell me all this. (55)

The Lomasga Muni said :—You are Jivanmukta (liberated whilst living) ; you are sanctifying the three worlds ; the words and mind of a man become alike of the family in which he is born. (56)

The minds of all persons can be perceived by their sons, by their name and fame, by the water (ablutions of various parts of body performed with water, libations of water to the deceased), by his poetic taste, by learning and by the good prestige that he weilds. (57)

Brahma. the creator of the world, is earnestly intent on meditating on Brahma; so you, His son, are the best of the Devarsis. ; (58)

O purifier of the world ! O fortunate one! My name is

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Lomaga ;Iam naked, for my longevity is short, andI am not inclined towards the enjoyment of senses; so what is the use of my clothings. (59)

I live under a tree which serves my umbrella ; what need have Ifora house? To prevent rain. heat, I am holding matted hairs on my head, (60)

These three worlds are the products of mere fancy transient like the bubble on the water or the lightning inthe sky. All the things from Brahma down to a blade of grass are all false. (61)

What is there the use in a wife, son, wealth, riches and beauty when the life is so short. (62)

My one hair falls off when one Indra dies; then one Manu also falls ; so why shall I be deluded ? (63)

Tam very short-lived ; when all my hairs will fall off and all my hairs will turn grey, I will die certainly. (64)

Imeditate on the lotus feet of Sri Krsna, the Paramatman, beyond Prakrti. Brahma, Laksmi Devi and Mahadeva all worship the same lotus feet. (55)

Sri Krsna, the Cause of all, is my Ista Deva (desired and beloved Deity) the Lord of the worlds. The Guru of the Yogindras, Bhagavan Siva is my Guru. (66)

My Guru will say to you about the Kavaca that you see on my neck. Iam ordered not to tell about this; and who is there in this world that can speak out what is forbidden to him to say. (67)

He who does not keep to his Guru's commandments is a great sinner and reaps the fruit of Brahmahatyaé (Brahminicide). (68)

He who considers his own Guru Deva as different from Siva, suffers the fruits of Brahmahatya and obstacles come to him at his every step. (69) oat

Even if a Guru's commandment be such as ought not to be obeyed, that ought to be obeyed and carried out. If it be not

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obeyed, hindrances occur at every moment. There is no doubt in this. (70)

A man becomes freed of all sins and becomes a Jivanmukta, if, he gets Guru's blessing, the dust of his holy feet ; and eats what had been left after being eaten by him. (71)

So go to Kailisa to see your own Guru Sankara, by the mere sight of whom, all men are freed of all their obstacles and sins. (72)

Here ends the 6th chapter of the first night on the dialogue between Lomasa Muni and Narada Muni.

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Complete GGM text · Complete 1997 scan

First Night · Chapter 7

Chapter 7 of 60 · 96 detected verse markers · English printed pages 48–55

Sanskrit

सप्तमो ऽध्यायः

संभाष्य लोमशं तस्माज् जगाम नारदो मुनिः ।
 पुष्प-भद्रा-नदी-तीरम् अतीव सुमनोहरम् ॥१॥
 यत्रास्ते शृङ्ग-कूटश् च शुद्ध-स्फटिक-सन्निभिः ।
 नाना-वृक्ष-समायुक्तैस् त्रिभिर् अन्यैः सरोवरैः ॥२॥
 हंसकारण्डवाकीर्णैर् भ्रमरैर् ध्वनि-सुन्दरैः ।
 पुष्प-कोकिल-निनादैश् च सन्ततं सुमनोहरैः ॥३॥
 शैत्य-सौगन्ध्य-मान्द्यैश् च वायुभिः सुरभी-कृतैः ।
 समाधि-युक्तो यत्रास्ते मार्कण्डेयो महा-मुनिः ॥४॥
 स मुनिर् नारदं दृष्ट्वा भक्त्या च प्रणनाम च ।
 पप्रच्छ कुशलं शान्तं शान्तः सत्त्व-गुणाश्रयः ॥५॥
 मार्कण्डेयो उवाच—

अद्य मे सफलं जन्म जीवनं यातिसार्थकम् ।
 ममाश्रमे पुण्य-राशिर् ब्रह्म-पुत्रश् च नारदः ॥६॥
 अहो देवर्षि-प्रवरो दीप्तमान् ब्रह्म-तेजसा ।

क्व यासि कुत आयासि किं ते मनसि वर्तते ॥७॥
 मानसं प्राणिनाम् एव सर्व-कर्मेक-कारणम् ।
 मनोनुरूपं वाक्यं च वाक्येन प्रस्फुटं मनः ॥८॥
 मुनेश् च वचनं श्रुत्वा वीणा-पाणि स्वम् ईप्सितम् ।
 उवाच सस्मितं शान्तं वचः सत्यं सुधोषमम् ॥९॥
 नारद उवाच—

हे बन्धो यामि कैलासं ज्ञानार्थं ज्ञानिनां वरम् ।
 द्रष्टुं महा-देवं च प्रणामं कर्तुम् ईश्वरम् ॥१०॥
 पूजां गृहीत्वा चेत्त्य उक्त्वा प्रययौ नारदो मुनिः ।
 मार्कण्डेयश् च शोकार्तः सङ्खिच्छेदः सुदारुणः ॥११॥
 हिमालयं च दुर्लभ्यं विलभ्यं चैव लीलया ।
 स्वर्ग-मन्दाकिनी-तीरं कैलासं प्रययौ मुनिः ॥१२॥
 ददर्श वट-वृक्षं च योजनायतम् उच्छ्रितम् ।
 शोभितं शतकैः स्कन्धैः रक्त-पक्व-फलान्वितैः ॥१३॥
 सुस्निग्धैः सुन्दरैः रम्यै रम्य-पक्षीन्द्र-संकुलैः ।

सिद्धेन्द्रैश् च मुनीन्द्रैश् योगीन्द्रैः परिशोभितम् ॥१४॥
 प्रणतांस्तान् शिष्यं च संभाष्य पार्वती-काननं ययौ ।

सुन्दरं वर्तुलाकारं चतुर्-योजनम् ईप्सितम् ॥१५॥
 शोभितं सुन्दरै रम्यैः सप्तभिश्च च सरोवरैः ।
 शश्वन्-मधुकरासक्त-पद्म-राजि-विराजितैः ॥१६॥
 नील-रक्तोत्पल-दल-पटलैः परिशोभितैः ।
 पुष्पोद्यानैश्च शतकैः पुष्पितैः सुमनोहरैः ॥१७॥
 मल्लिका-मालती-कुन्द-यूथिका-माधवी-लता ।
 केतकी-चम्पकाशोक-मन्दारक-विराजिका ॥१८॥
 नाग-पुन्नाग-कुटजपाटलाज्ञिण्डजिञ्जिका ।
 विष्णु-क्रान्ता च तुलसी शोफली सप्तला तथा ॥१९॥
 एतेषां च समूहैश्च पुष्प-वल्ली-विराजितैः ।
 आम्रैर् आम्रातकैस् तालनारिकेलैः पियालकैः ॥२०॥
 खजूरैश्च गुवाकैश्च पलासैर् जम्बुभिस्तथा ।
 दाडिमैश्च चापि जम्बीरैर् निम्बैश्च वैव वटैस्तथा ॥२१॥
 करञ्जैर् वदरीभिश्च च परितः श्री-फलोज्ज्वलैः ।
 कदम्बानां कदम्बैश्च च तिन्तिण्डीनां कदम्बकैः ॥२२॥
 अश्वत्थैः सरलैः शालैः शात्मलीनां समूहकैः ।
 वट-शाखोटकैः कुन्दैः शङ्खुभिः सप्त-पर्णकैः ॥२३॥
 पिच्छिलैः पर्ण-शालैश्च च गम्भारिभिश्च च वल्गुकैः ।
 हिङ्गुलैर् अञ्जनैर् वल्कैर् भूर्ज-पत्रैः सपत्रकैः ॥२४॥
 अन्यैश्च दुर्लभैर् वन्यैः पुष्प-पत्रैर् विराजितम् ।
 कल्प-वृक्षैः पारिजातैश्च चारु-चन्दन-पल्लवैः ॥२५॥
 सुस्निग्ध-स्थल-पद्मैश्च च चित्रितैर् भूमि-चम्पकैः ।
 अन्यैश्च दुर्लभैर् वन्यैः पुष्प-पत्रैर् विभूषितम् ॥२६॥
 सिंहेन्द्रैः शरभेन्द्रैश्च च गजेन्द्रैर् गण्डकेन्द्रैः ।
 शार्ङ्गलेन्द्रैश्च च महिषैर् अश्वैश्च च वन्य-शूकरैः ॥२७॥
 शल्लकैर् बल्लकैर् मर्कैः कूटैश्च च शशकैः शकैः ।
 कृष्ण-सारैश्च च हरिणैश्च चमरी-चामरोज्ज्वलम् ॥२८॥
 पुष्कोल-कुलानां च गानैश्च च विराजितम् ।
 मतानां पल्लव-स्थानां माधवेषु मनोहरम् ॥२९॥
 शुकानां राज-हंसानां मयूराणां च पुत्रकैः ।
 क्षेम-करी-खञ्जनानां राजिभिश्च च मनोहरम् ॥३०॥
 हरित्-पीत-रक्त-कृष्ण-सुपक्व-फल-पत्रकैः ।
 सुस्निग्धाक्षत-पत्रैश्च च नूतनैर् अभिभूषितम् ॥३१॥
 हिंसा-भयादि-रहितं सर्वेषां पशु-पक्षिणां ।
 परस्परं च सुप्रीतं हिंसाणां क्षुद्र-जन्तुभिः ॥३२॥
 तत्र क्रीडा-स्थलं रम्यं पार्वती-परमेशयोः ।
 मुनीन्द्रैर् इन्द्र-नीलैश्च च पद्म-रागैः परिष्कृतम् ॥३३॥
 क्रोशायतं परिमितं वर्तुलं चन्द्र-विम्बवत् ।

अम्लान-रम्भा-स्तम्भानां लक्ष-लक्षैश्च वेष्टितम् ॥३४॥
चित्रितं सूक्ष्म-सूत्राक्तैर् नूतनैर् अभिभूषितम् ।
नूतनाक्षत-पत्रैश्च ललितैः परिशोभितम् ॥३५॥
रक्त-पीतासितैः स्निग्धैर् अम्लानैः सुमनोहरैः ।
परितः परितः शश्वन् मालाजालैर् विभूषितम् ॥३६॥

शय्या-भूतं सुतल्पैश्च स्निग्ध-चम्पक-चन्दनैः ।
पुष्प-चन्दन-युक्तेन वायुना सुरभी-कृतम् ॥३७॥
कस्तूरी-कुङ्कुमासक्त-सुगन्धि-चन्दनैः सितैः ।
मार्जितं चित्रितं चित्रैः परितो रङ्ग-वस्तुभिः ॥३८॥
दृष्ट्वा तद् अद्भुतं शीघ्रं प्रययौ स्वर-गदी मुनिः ।
शुद्ध-स्फटिक-संकासा सर्व-पाप-विनाशिनीम् ॥३९॥
भवाब्धिघोर-तरणे तरणी नित्यनूतनाम् ।
कृष्ण-पाद-प्रसूता च जगत्-पूज्या पति-व्रता ॥४०॥
स्नात्वा कृष्णं च संपूज्य परमात्मानम् ईश्वरम् ।
प्रकृतेः परिमिष्टं च निर्लिप्तं निर्गुणं परम् ॥४१॥
साक्षिणं कर्मणाम् एव ब्रह्म ज्योतिः सनातनम् ।
प्रययौ पुरतो रम्यं राज-मार्गं ददर्श सः ॥४२॥
मणिभिः स्फटिकाकारैर् अमलैर् बहु-मूल्यकैः ।
परिष्कृतं च सर्वत्र निर्मितं विश्व-कर्मणा ॥४३॥
सतां पुण्यवतां दृष्ट्वा अदृष्टं कृत-पापिनाम् ।

धनुः शतं परिमितं चित्र-राजि-विराजितम् ॥४४॥
दध्यं सर्वश्रमान्तं च प्रख्यात् कोटि-गुणोत्तरम् ।
रथं ददर्श पुरतो मनोयायि मनोहरम् ॥४५॥
अमूल्य-रत्न-निर्माण-विमाण-सार-सुन्दरम् ।
धनुर् लक्षं परिमितं परितो वर्तुलाकृतम् ॥४६॥
ऊर्ध्व-स्थितम् ऊर्ध्व-गं च सहस्र-चक्र-संयुतम् ।
धनुर् लक्षोऽपि सूतं च वह्नि-शुद्धां शुक्लान्वितम् ॥४७॥
हीरासार-विनिर्माणं सुचारु-कलशोज्ज्वलम् ।
रत्न-प्रदीप-दीप्ताढ्यं रत्न-दर्पण-भूषितम् ॥४८॥
मुक्ताशुक्लि-निबद्धैश्च शोभितं श्वेत-चामरैः ।
माणिक्य-सार-हारेण मणि-राजैर् विराजितम् ॥४९॥
पारिजाट-प्रसूतानां मायाजालैः परिष्कृतम् ।
ग्रीष्म-मध्याह्न-मार्तण्डं सहस्र-सदृशोज्ज्वलम् ॥५०॥
ईश्वरेच्छा-विनिर्माणं काम-पुरं च कामिनाम् ।
सर्व-भोग-समाविष्टं कल्प-वृक्ष-परं वरम् ॥५१॥

ससक्त-चित्रितै रम्यै रति-मन्दिर-सुन्दरैः ।
गोलोकाद् आगतं पूर्वं क्रीडार्थं शङ्करस्य च ॥५२॥
विवाहे परिनिष्पन्ने पार्वती-परमेशयोः ।

रथं दृष्ट्वा च प्रययौ कियद् दूरं महा-मुनिः ॥५३॥
 अतीव रम्यं रुचिरं ददर्श शङ्कराश्रमम् ।
 रत्नेन्द्र-सार-निर्माणं शिविरैः शत-कोटिभिः ॥५४॥
 मितैस् तस्मात् शत-गुणैस् तत्र सुन्दर-मन्दिरैः ।
 युक्तं रत्न-कपाटैश् च रत्न-धातु-विचित्रितैः ॥५५॥
 परम-स्तम्भ-सोपानैर् वज्र-मिश्रैर् विभूषितम् ।
 ददर्श शिविरं शम्भोः परिखाभिस् त्रिभिर् युतम् ॥५६॥
 दुर्लभ्याभिरा-मित्राणां सुगम्याभिः सताम् अहो ।
 प्रकारैश् च त्रिभिर् युक्तं धनुर् लक्षोच्छ्रितं सुत ॥५७॥
 सम्मितं सप्तभिर् द्वारैर् नाना-रक्षक-रक्षितैः ।
 धनुः-शत-सहस्रं च चतुरस्रं च सम्मितम् ॥५८॥
 अमूल्य-रत्न-निर्माणं चतुः-शाला-शतैर् युतम् ।

अतीव रम्यं पुरतो पुर-द्वारं ददर्श सः ॥५९॥
 पुरतो रत्न-भित्तिं च कृत्रिमं च सुशोभितम् ।
 पुण्यं वृन्दावनं रम्यं तन्-मध्ये रास-मण्डलम् ॥६०॥
 सर्वत्र राधा-कृष्णं च प्रत्येकं रति-मन्दिरे ।
 रम्यं कुञ्ज-कुटीराणां सहस्रं सुमनोहरम् ॥६१॥
 सुगन्धि-पुष्प-शय्यानां सहस्रं चन्दनोक्षितम् ।
 द्वार-पालं च तत्रैव मणि-भद्रं भयंकरम् ॥६२॥
 त्रि-शूल-पट्टिश-धरं व्याघ्र-चर्माम्बरं परम् ।
 तं सभाष्य विलोक्यैव द्वितीय-द्वारम् ईप्सितम् ॥६३॥
 जगाम च मुनि-श्रेष्ठो ददर्श चित्रम् उत्तमम् ।
 कदम्बानां समूहं च तन्-मूलं च मनोहरम् ॥६४॥
 रत्न-भित्ति-समायुक्तं कालिन्दी-कूलम् उत्तमम् ।
 स्नातं गोपी-समूहं च नग्न-सर्वाङ्गम् अद्भुतम् ॥६५॥
 कदम्बाग्रे च श्री-कृष्णं वस्त्र-पुञ्ज-करं परम् ।
 तत्रैव शूल-हस्तं च महा-कालं ददर्श च ॥६६॥

कृपालुं द्वार-पालं तं सभाष्य नारदो मुनिः ।
 प्रययौ शीघ्र-गामी स तृतीय-द्वारम् उत्तमम् ॥६७॥
 ददर्श तत्र पुरतः कृत्रिमं वट-मूलकम् ।
 गोपानां च समूहं च पीतम्बर-धरं परम् ॥६८॥
 बाल-क्रीडां च कुर्वन्तं तन्-मध्ये कृष्णम् उत्तमम् ।
 ब्राह्मणीभिः प्रदत्तं च भुक्तवन्तं सुपायसम् ॥६९॥
 कुर्वन्तं च समाधानं मुनेः वाम-करेण च ।
 गृहीत्वा तद्-अनुज्ञां च चतुर्थं द्वारम् ईप्सितम् ॥७०॥
 प्रययौ ब्रह्म-पुत्रश् च ददर्श चित्रम् उत्तमम् ।
 गोवर्धनं पर्वतं च तत्र कृष्ण-कर-स्थितम् ॥७१॥
 गोकुलं गोकुल-स्थानां गोपीनां चैव रक्षणम् ।

व्याकुलं गोकुलं भीतं शक्र-वृष्टि-भयेन च ॥७२॥
अभयं दत्तवन्तं च कृष्णं दक्ष-करेण च ।
नन्दिनं द्वार-पालं च शूल-हस्तं च सस्मितम् ॥७३॥
विलोक्य प्रययौ विप्रः पञ्चमं द्वात्रिंशत् उत्तमम् ।

नाना-कृतिम-चित्राढ्यं वीर-भद्रान्वितं परम् ॥७४॥
तत्रैव नीप-मूलं च यमुनाकुलम् एव च ।
कालीय-दमनं तत्र कृतिमं च ददर्श ॥७५॥
तद् दृष्ट्वा सस्मितस् तुष्टः षष्ट-द्वात्रिंशत् जगाम सः ।
द्वारे नियुक्तं बालं च शूल-हस्तं चतुर-भुजम् ॥७६॥
रत्न-सिंहासन-स्थं च सस्मितं स्व-गणाधिपम् ।
ददर्श चित्रं तत्रैव मथुरा-गमनं हरेः ॥७७॥
गोपिकानां विलापं च यशोदा-नन्दयोस् तथा ।
व्याकुलं गोकुलं चापि रथ-स्थं शरणं हरिम् ॥७८॥
अकूरं च तथा नन्दं निरानन्दं शुचाकुलम् ।
तद् दृष्ट्वा सप्तम-द्वारं द्वार-पालं ददर्श सः ॥७९॥
चित्रं कौतुक-युक्तं च मथुरायाः प्रवेशनम् ।
सबलं गोप-सहितं श्री-कृष्णं प्रकृतेः परम् ॥८०॥
मथुरा-नागरीभिश्च बालकैश्च वानिरगलैः ।
वीक्षन्तं सादरं सर्वैर् नगर-स्थैर् मनोहरम् ॥८१॥

धनुर् भङ्गं तथा शम्भोः कसादि-निधनादिकम् ।
सभार्यं वसुदेवं च निगडान् मुक्तम् ईप्सितम् ॥८२॥
द्वारे नियुक्तं देवेशं गणेशं गण-संयुतम् ।
ध्यान-स्थं च विभान्तं च शुद्ध-स्फटिक-मालया ॥८३॥
जपन्तं परमं शुद्धं ब्रह्म-ज्योतिः सनातनम् ।
निर्लिप्तं निर्गुणं कृष्णं परमं प्रकृतेः परम् ॥८४॥
दृष्ट्वा तं च सुर-श्रेष्ठं मुनि-श्रेष्ठोऽपि नारदः ।
साम-वेदोक्त-स्तोत्रेण पुष्ट्वा परमेश्वरम् ।
साशु-नेत्रः पुलकितो भक्ति-नम्रात्मकधरः ॥८५॥
अथ गणपति-स्तोत्रम्
भो गणेश सुर-श्रेष्ठ लम्बोदर परात् पर ।
हेरम्ब मङ्गलारम्भ गज-वक्त्र त्रि-लोचन ॥८६॥
मुक्तिद शुभद श्रीद श्रीधर-स्मरणे रत ।
परमानन्द परम पार्वती-नन्दन स्वयम् ॥८७॥
सर्वत्र पूज्य सर्वेश जगत्-पूज्य महा-मते ।

जगद्-गुरो जगन्-नाथ जगद्-ईश नमोऽस्तु ते ॥८८॥
यत्-पूजा सर्व-परतो यः स्तुतः सर्व-योगिभिः ।
यः पूजितः सुरेन्द्रैश्च मुनीन्द्रैश्च तं नमाम्य अहम् ॥८९॥
परमाराधनेनैव कृष्णस्य परमात्मनः ।

पुण्यकेन व्रतेनैव यं प्राप पार्वती सती ॥९०॥
 तं नमामि सुर-श्रेष्ठं सर्व-श्रेष्ठं गरिष्ठकम् ।
 ज्ञानि-श्रेष्ठं वरिष्ठं च तं नमामि गणेश्वरम् ॥९१॥
 इत्य् एवम् उक्त्वा देवर्षिस् तत्रैवान्तरं दधे विभुः ।
 नारदः प्रययौ क्षीघ्रम् ईश्वराभ्यन्तरं मुदा ॥९२॥
 इदं लम्बोदर-स्तोत्रं नारदेन कृतं पुरा ।
 पूजा-काले पठेन् नित्यं जयस् तस्य पदे पदे ॥९३॥
 संप्रकल्पितं पठेद् यो हि वर्षम् एकं सुसंप्रयतः ।
 विशिष्ट-पुत्रं लभते परं कृष्ण-परायणम् ॥९४॥
 यश्चास्विनं च विद्वान्सं धनिनं चिर-जीविनम् ।
 विघ्न-नाशो भवेत् तस्य महैश्वर्यं यशोऽमलम् ।

इहैव च सुखं भक्त्यान्ते याति हरेः पदम् ॥९५॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे गणपति-स्तोत्रं नाम
 सप्तमोऽध्यायः

॥७॥

□

Roman transliteration

saptamo 'dhyāyaḥ
 saṁbhāṣya lomaśaṁ tasmāj jagāma nārado muniḥ |
 puṣpa-bhadrā-nadī-tīram atīva sumanoharam ||1||
 yatrāste śrīṅga-kūṭaś ca śuddha-sphaṭika-sannibhiḥ |
 nānā-vṛkṣa-samāyuktais tribhir anyaiḥ sarovaraiḥ ||2||
 haṁsakāraṇḍavākīrṇair bhramarair dhvani-sundaraiḥ |
 puṁsa-kokila-ninādaś ca santataṁ sumanoharaiḥ ||3||
 śaitya-saugandhya-māndhyaiś ca vāyubhiḥ surabhī-kṛtaiḥ |
 samādhi-yukto yatrāste mārkaṇḍeyo mahā-muniḥ ||4||
 sa munir nāradaṁ dṛṣṭvā bhaktyā ca praṇanāma ca |
 papraccha kuśalaṁ śāntaṁ śāntaḥ sattva-guṇāśrayaḥ ||5||
 mārkaṇḍeyo uvāca—
 adya me saphalaṁ janma jīvanam cātisārthakam |
 mamāśrame puṇya-rāśir brahma-putraś ca nāradaḥ ||6||
 aho devarṣi-pravarō dīptamān brahma-tejaśa |

kva yāsi kuta āyāsi kiṁ te manasi vartate ||7||
 mānasaṁ prāṇinām eva sarva-karmaika-kāraṇam |
 manonurūpaṁ vākyaṁ ca vākyaena prasphuṭaṁ manaḥ ||8||
 muneś ca vacanaṁ śrutvā vīṇā-pāṇi svam īpsitam |
 uvāca sasmitaṁ śāntaṁ vacaḥ satyaṁ sudhopamam ||9||
 nārada uvāca—
 he bandho yāmi kailāsaṁ jñānārthaṁ jñāninām varam |
 draṣṭuṁ mahā-devaṁ ca praṇāmaṁ kartum īśvaram ||10||
 pūjāṁ grhītvā cety uktvā prayayau nārado muniḥ |

mārkaṇḍeyaś ca śokārtaḥ sadvicchedaḥ sudāruṇaḥ ||11||
 himālayaṁ ca durlaghyāṁ vilaghyāṁ caiva līlayā |
 svarga-mandākinī-tīraṁ kailāsaṁ prayayau munīḥ ||12||
 dadarśa vaṭa-vrkṣaṁ ca yojanāyatam ucchritam |
 śobhitaṁ śatakalaiḥ skandhaiḥ rakta-pakva-phalānvitaiḥ ||13||
 susnigdhaiḥ sundaraiḥ ramyaiḥ ramya-pakṣindra-saṁkulaiḥ |

siddhendrais ca munīndrais yogīndraiḥ pariśobhitam ||14||
 praṇatāṁs tāmś ca saṁbhāṣya pārvatī-kānaṁ yayau |
 sundaraṁ vartulākāraṁ catur-yojanam īpsitam ||15||
 śobhitaṁ sundaraiḥ ramyaiḥ saptabhīś ca sarovaraḥ |
 śaśvan-madhukarāsakta-padma-rāji-virājitaiḥ ||16||
 nīla-raktotpala-dala-paṭalaiḥ pariśobhitaiḥ |
 puṣpodyānaś ca śatakalaiḥ puṣpitaiḥ sumanoharaiḥ ||17||
 mallikā-mālatī-kunda-yūthikā-mādhavī-latā |
 ketakī-campakāśoka-mandāraka-virājikā ||18||
 nāga-punnāga-kuṭajapāṭalājñāntī-jñāntīkā |
 viṣṇu-krāntā ca tulasī śophalī saptalā tathā ||19||
 eteṣāṁ ca samūhaiś ca puṣpa-vallī-virājitaiḥ |
 āmrair āmrātakaiś tālanārikelaiḥ piyālakaiḥ ||20||
 kharjūraiś ca guvākaiś ca palāśair jambubhis tathā |
 dāḍimbaiś cāpi jambīrair nimbaiś caiva vaṭaiś tathā ||21||

karañjair vadarībhiś ca paritaiḥ śrī-phalobjvalaiḥ |
 kadambānāṁ kadambaiś ca tintiṇḍināṁ kadambakaiḥ ||22||
 aśvatthaiḥ saralaiḥ śālaiḥ śālmalināṁ samūhakaiḥ |
 vaṭa-śākhoṭakaiḥ kundaiḥ śaṁgubhiḥ sapta-parṇakaiḥ ||23||
 picchilaiḥ parṇa-śālaiś ca gambhāribhiś ca valgukaiḥ |
 hiṁgulair aṇjanair valkair bhūrja-patiraiḥ saptrakaiḥ ||24||
 anyaiś ca durlabhair vanyaiḥ puṣpa-patirair virājitam |
 kalpa-vrkṣaiḥ pārijātaiś cāru-candana-pallavaiḥ ||25||
 susnigdha-sthala-padmaiś ca citritair bhūmi-campakaiḥ |
 anyaiś ca durlabhair vanyaiḥ puṣpa-patirair vibhūṣitam ||26||
 sīmhendraiḥ śarabhendrais ca gajendrais gaṇḍakendraiḥ |
 śārdūlendrais ca mahiṣair aśvaiś ca vanya-śūkaraiḥ ||27||
 śallakair ballakair markaiḥ kūṭaiś ca śaśakaiḥ śakaiḥ |
 kṛṣṇa-sāraiś ca hariṇaiś camarī-cāmarojjvalam ||28||
 puṁś-kokola-kulānāṁ ca gānaiś ca virājitam |

mattānāṁ pallava-sthānāṁ mādhaveṣu manoharam ||29||
 śukānāṁ rāja-haṁsānāṁ mayūrāṇāṁ ca putrakaiḥ |
 kṣema-karī-khañjanānāṁ rājibhiś ca manoharam ||30||
 harit-pīta-rakta-kṛṣṇa-supakva-phala-patrakaiḥ |
 susnigdhaḥṣata-patraiś ca nūtanair abhibhūṣitam ||31||
 hiṁśā-bhayaḍī-rahitaṁ sarveṣāṁ paśu-pakṣiṇāṁ |
 paraspamaṁ ca supṛitaṁ hiṁsrāṇāṁ kṣudra-jantubhiḥ ||32||
 tatra krīḍā-sthalaṁ ramyaṁ pārvatī-parameśayoḥ |
 munīndrais indra-nīlaiś ca padma-rāgaiḥ pariśṛtam ||33||
 krośāyataṁ parimitaṁ vartulaṁ candra-vimbavat |
 amlāna-rambhā-stambhānāṁ lakṣa-lakṣaiś ca veṣṭitam ||34||
 citritaṁ sūkṣma-sūtrāktair nūtanair abhibhūṣitam |
 nūtanākṣata-patraiś ca lalitaiḥ pariśobhitam ||35||

rakta-pītāsitaīḥ snigdhaiḥ amlānaiḥ sumanoharaiḥ |
paritaḥ paritaḥ śaśvan mālājālair vibhūṣitam ||36||

śayyā-bhūtaṁ sutalpaiś ca snigdha-campaka-candanaiḥ |
puṣpa-candana-yuktena vāyunā surabhī-kṛtam ||37||
kastūri-kuṭkamāsakta-sugandhi-candanaiḥ sitaiḥ |
mārjitaṁ citritaṁ citraiḥ parito raṅga-vastubhiḥ ||38||
dṛṣṭvā tad adbhutaṁ śighraṁ prayayau svar-ṇadīṁ muniḥ |
śuddha-sphaṭika-saṁkāsāṁ sarva-pāpa-vināśinim ||39||
bhavābhighora-taraṇe taraṇīm nityanūtanām |
kṛṣṇa-pāda-prasūtāṁ ca jagat-pūjyāṁ pati-vratāṁ ||40||
snātvā kṛṣṇaṁ ca saṁpūjya paramātmānam īśvaram |
prakṛteḥ parimiṣṭaṁ ca nirlīptaṁ nirguṇaṁ param ||41||
sākṣinaṁ karmaṇām eva brahma jyotiḥ sanātanam |
prayayau purato rāyaṁ rāja-mārgaṁ dadarśa saḥ ||42||
maṇibhiḥ sphaṭikākārair amalair bahu-mūlyakaiḥ |
pariṣṭaṁ ca sarvatra nirmitaṁ viśva-karmaṇā ||43||
satāṁ puṇyavatāṁ dṛṣṭam adṛṣṭaṁ kṛta-pāpinām |

dhanuḥ śataṁ parimitaṁ citra-rāji-virājitaṁ ||44||
dadhyaṁ sarvāśramāntaṁ ca prakhyāt koṭi-guṇottaram |
rathaṁ dadarśa purato manoyāyi manoharam ||45||
amūlya-ratna-nirmāṇa-vimāṇa-sāra-sundaram |
dhanur lakṣaṁ parimitaṁ parito vartulākṛtam ||46||
ūrdhva-sthitaṁ ūrdhva-gaṁ ca sahasra-cakra-saṁyutam |
dhanur lakṣo 'pi sūtaṁ ca vahnī-śuddhāṁśukānvitam ||47||
hīrāsāra-vinirmāṇaṁ sucāru-kalaśojjvalam |
ratna-pradīpa-dīptādhyāṁ ratna-darpaṇa-bhūṣitam ||48||
muktāśukti-nibaddhaiś ca śobhitaṁ śveta-cāmaraiḥ |
māṇikyā-sāra-hāreṇa maṇi-rājair virājitaṁ ||49||
pārjāta-prasūtānāṁ māyājālaiḥ pariṣṭam |
grīṣma-madhyāhna-mārtaṇḍaṁ sahasra-saḍśojjvalam ||50||
īśvarecchā-vinirmāṇaṁ kāma-puraṁ ca kāmīnām |
sarva-bhoga-samāviṣṭaṁ kalpa-vṛkṣa-paravāṁ varam ||51||

sasakta-citritaiḥ ramyaiḥ rati-mandira-sundaraiḥ |
golokād āgataṁ pūrvāṁ kṛṇḍārthaṁ śaṅkarasya ca ||52||
vivāhe pariniṣpanne pārvatī-parameśayoḥ |
rathaṁ dṛṣṭvā ca prayayau kiyad dūraṁ mahā-muniḥ ||53||
atīva rāyaṁ ruciraṁ dadarśa śaṅkarāśramam |
ratnendra-sāra-nirmāṇaṁ śiviraiḥ śata-koṭibhiḥ ||54||
mitaiś tasmāt śata-guṇaiś tatra sundara-mandiraiḥ |
yuktaṁ ratna-kapāṭaiś ca ratna-dhātu-vicitritaiḥ ||55||
parama-stambha-sopānair vajra-miśrair vibhūṣitam |
dadarśa śiviraṁ śambhoḥ parikhābhis tribhir yutam ||56||
durlaghyābhīrā-mitrāṇāṁ sugamyābhiḥ satāṁ aho |
prakāraiś ca tribhir yuktaṁ dhanur lakṣocchritaṁ suta ||57||
sammitaṁ saptabhir dvārair nānā-rakṣaka-rakṣitaiḥ |
dhanuḥ-śata-sahasraṁ ca caturasraṁ ca sammitam ||58||
amūlya-ratna-nirmāṇaṁ catuḥ-śālā-śatair yutam |

atīva rāyaṁ purato pura-dvāraṁ dadarśa saḥ ||59||
purato ratna-bhittau ca kṛtrimaṁ ca suśobhitaṁ |

puṇyaṁ vṛndāvanaṁ ramyaṁ tan-madhye rāsa-maṇḍalam ||60||
 sarvatra rādhā-kṛṣṇaṁ ca pratyekaṁ rati-mandire |
 ramyaṁ kuñja-kuṭīrāṇāṁ sahasraṁ sumanoharam ||61||
 sugandhi puṣpa-śayyānāṁ sahasraṁ candanokṣitam |
 dvāra-pālāṁ ca tatraiva maṇi-bhadraṁ bhayaṁkaram ||62||
 tri-śūla-paṭṭiśa-dharaṁ vyāghra-carmāmbaraṁ param |
 taṁ sambhāṣya vilokyaivaṁ dvitīya-dvāram īpsitam ||63||
 jagāma ca muni-śreṣṭho dadarśa citram uttamam |
 kadambānāṁ samūhaṁ ca tan-mūlāṁ ca manoharam ||64||
 ratna-bhitti-samāyuktaṁ kālindī-kūlam uttamam |
 snātaṁ gopī-samūhaṁ ca nagna-sarvāṅgam adbhutam ||65||
 kadambāgre ca śrī-kṛṣṇaṁ vastra-puñja-karaṁ param |
 tatraiva śūla-hastaṁ ca mahā-kālāṁ dadarśa ca ||66||

kṛpālun dvāra-pālāṁ taṁ sambhāṣya nārado munih |
 prayayau śīghra-gāmi sa tṛtīya-dvāram uttamam ||67||
 dadarśa tatra purataḥ kṛtrimāṁ vaṭa-mūlakam |
 gopānāṁ ca samūhaṁ ca pītambara-dharaṁ param ||68||
 bāla-kṛīḍāṁ ca kurvantaṁ tan-madhye kṛṣṇam uttamam |
 brāhmaṇibhiḥ pradattam ca bhuktavantaṁ supāyasam ||69||
 kurvantaṁ ca samādhānaṁ muneḥ vāma-kareṇa ca |
 grhītvā tad-anujñāṁ ca caturthaṁ dvāram īpsitam ||70||
 prayayau brahma-putraś ca dadarśa citram uttamam |
 govardhanaṁ parvataṁ ca tatra kṛṣṇa-kara-sthitam ||71||
 gokulaṁ gokula-sthānāṁ gopīnāṁ caiva rakṣaṇam |
 vyākulaṁ gokulaṁ bhītaṁ śakra-vṛṣṭi-bhayaṇa ca ||72||
 abhayaṁ dattavantaṁ ca kṛṣṇaṁ dakṣa-kareṇa ca |
 nandinaṁ dvāra-pālāṁ ca śūla-hastaṁ ca sasmitam ||73||
 vilokya prayayau vipraḥ pañcamāṁ dvāram uttamam |

nānā-kṛtīma-citrāḍhyaṁ vīra-bhadraṁvitaṁ param ||74||
 tatraiva nīpa-mūlāṁ ca yamunākulam eva ca |
 kālīya-damaṇaṁ tatra kṛtīmaṁ ca dadarśa ha ||75||
 tad dṛṣṭvā sasmita tuṣṭaḥ ṣaṣṭa-dvāraṁ jagāma saḥ |
 dvāre niyuktaṁ bālaṁ ca śūla-hastaṁ catur-bhujam ||76||
 ratna-siṁhāsana-sthaṁ ca sasmitaṁ sva-gaṇādhīpam |
 dadarśa citraṁ tatraiva mathurā-gamaṇaṁ hareḥ ||77||
 gopikānāṁ vilāpaṁ ca yaśodā-nandayos tathā |
 vyākulaṁ gokulaṁ cāpi ratha-sthaṁ śaraṇaṁ harim ||78||
 akrūrāṁ ca tathā nandaṁ niraṇandaṁ śucūkulam |
 tad dṛṣṭvā saptama-dvāraṁ dvāra-pālāṁ dadarśa saḥ ||79||
 citraṁ kautuka-yuktaṁ ca mathurāyāḥ praveśanam |
 sabalaṁ gopa-sahitaṁ śrī-kṛṣṇaṁ prakṛteḥ param ||80||
 mathurā-nāgaribhiś ca bālakaiḥ vānirgalaiḥ |
 vīkṣantaṁ sādaraṁ sarvair nagara-sthair manoharam ||81||

dhanur bhaṇigaṁ tathā śambhoḥ kaṁśādi-nidhanādikam |
 sabhāryaṁ vasudevaṁ ca nigaḍān muktam īpsitam ||82||
 dvāre niyuktaṁ deveśaṁ gaṇeśaṁ gaṇa-saṁyutam |
 dhyāna-sthaṁ ca vibhāntaṁ ca śuddha-sphaṭika-mālayā ||83||
 japantaṁ paramaṁ śuddhaṁ brahma-jyotiḥ sanātanam |
 nirliptaṁ nirguṇaṁ kṛṣṇaṁ paramaṁ prakṛteḥ param ||84||

dṛṣṭvā taṁ ca sura-śreṣṭhaṁ muni-śreṣṭho 'pi nāradaḥ |
 sāma-vedokta-stotreṇa puṣṭāva parameśvaram |
 sāsru-netraḥ pulakito bhakti-namrātmakaṁdharaḥ ||85||
 atha gaṇapati-stotram
 bho gaṇeśa sura-śreṣṭha lambodara parāt para |
 heramba maṅgalārambha gaja-vaktra tri-locana ||86||
 muktida śubhada śrīda śrīdhara-smaraṇe rata |
 paramānanda parama pārvatī-nandana svayam ||87||
 sarvatra pūjya sarveśa jagat-pūjya mahā-mate |

jagad-guro jagan-nātha jagad-īśa namo 'stu te ||88||
 yat-pūjā sarva-parato yaḥ stutaḥ sarva-yogibhiḥ |
 yaḥ pūjitaḥ surendrais ca munīndrais taṁ namāmy aham ||89||
 paramārādhanaenaiva kṛṣṇasya paramātmanaḥ |
 puṇyakena vratenaiḥ yaṁ prāpa pārvatī satī ||90||
 taṁ namāmi sura-śreṣṭhaṁ sarva-śreṣṭhaṁ gariṣṭhakam |
 jñāni-śreṣṭhaṁ variṣṭhaṁ ca taṁ namāmi gaṇeśvaram ||91||
 ity evam uktvā devarṣis tatraivāntar dadhe vibhuḥ |
 nāradaḥ prayayau śighram īśvarābhyantaram mudā ||92||
 idaṁ lambodara-stotraṁ nāradena kṛtaṁ purā |
 pūjā-kāle paṭhen nityaṁ jayas tasya pade pade ||93||
 saṁkalpitaṁ paṭhed yo hi varṣam ekaṁ susaṁyataḥ |
 viśiṣṭa-putraṁ labhate paraṁ kṛṣṇa-parāyaṇam ||94||
 yaśasvinam ca vidvāṁsaṁ dhanīnaṁ cira-jīvinam |
 vighna-nāśo bhavet tasya mahaiśvaryaṁ yaśo 'malam |

ihaiva ca sukhaṁ bhaktyānte yāti hareḥ padam ||95||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre gaṇapati-stotraṁ nāma
 saptaṁo'dhyāyaḥ
 ||7||
 ...

English translation

CHAPTER VII

Sri Vyasa said :—Thus addressing Lomaēa Muni, Narada went to the beautiful banks of the Puspabhadr river, (1)

Where there is the purecrystal like mountain Śrngakita having within it three other tanks overgrown with various trees, (2)

And frequented by swans, K4randavas, made very lovely by the humming of the be male cuckoos. (3)

Sweetly scented by soft cooling breeze, Muni Markandeya was absorbed in deep medi

Then that peaceful Muni, endowed with Narada Muni there, bowed down to him asked about his welfare. (5)

and other aquatic birds, es and the cooing of the

and where the great tation. (4)

Sattva guna, seeing with devotion and humbly

Markandeya Muni said :—Today my birth has become successful and my-life, too, has become blessed when Narada Muni, the son of Brahma, the store of all punyams, has come to my hermitage. (6)

O Devargsi: Narada Muni ! Endowed with the glory of Brahman, . where are you going alone and with what Purpose ? (7)

It is the mind of every being that is the sole cause (impeller)

of all actions ; and this mind blooms and expands when words are; uttered as the mind thinks, (8)

Hearing this, Narada smiled and spoke true, peaceful, nectarlike words that he wanted to express, (9)

Narada said :—‘O Friend! I will go to the Mount Kailas to see the God Mahadeva, the best of the Jnadhins to get wisdom from him, to ask him questions and salute him by falling prostrate before His Holy Feet. (10)

Thus saying, the Muni Narada accepted the worship offered by him and departed. Markandeya Muni became distressed with:

On the Highest Knowledge 49

sorrow at the separation from Narada ; for the separation from a Sadhu is very intolerable, (11)

Narada Muni crossed easily the insurmountable mountain. Himalayas and reached the mountain Kailasa situated on the banks of the celestial river Mandakini. (12)

There he saw the great banian tree having hundred branches

and one yojana high and with red ripe fruits. (f3)

There were on this tree-nice lovely birds and there were

Siddhendras, Yogindras, Munindras, underneath this tree, thus

enhancing the beauty thereof. (14) After saluting them and conversing with them, to the exceedingly beautiful Parvati forest, circular in shape,

Yojanas wide and coveted by all. (15) ovely tanks where bees incessantly

Narada went four

There were seven beautiful 1 were bizzing over the lotus tree. (16) There were blue and red lotuses and hundr

gardens. (17) ; Mallika, Malati, Kunda,

Campaka, Aéoka, Mandara, Vak

creepers were there. (18)

eds of lovely flower

Yuthika, Madhavalata, Ketaki, a and many other fruit trees and

Naga, Punnaga, Kutaja, Patala, Jhinti Jhiijhika, Aparajita,

Sephali, Tulasi, Saptala were also seen there. (19) Amratoka trees, Tala

y of the place. (20) Jambira, Neem,

At other places were mango trees, cocoanut, Piyala, trees enhancing the beaut,

Date, betelnut, Palasa Jambu, Pomegranate, banyan tree grew in abundance. (21)

At some places, there were seen Karanj Kadamba, Tintidi trees, (22)

At other places there were Asvattha, Deo: Sakotaka, Kunda, Sangu, Saptaparna, Gambhari, Valguka, Hingula, Anjana, Valka, trees. (23-24)

Various other wild flower trees a

a, Vadari, bright Bel, dar, Salmali, banyan,

Pichhila, Paruasal, and Bhurjapatra

nd ordinary trees were there.

v4 Narada Pajicaratram

30 'phere were seen also Kalpavrksas, Parijata trees and beautiful sandal wood trees. At other places there were nice cooling Sthala- ; padmas, variegated Bhimicampakas, and other rare trees with - nice flowers and leaves. (25-26) Lions, Sarabhas, elephants, Khadgindras, tigers, buffaloes, horses, wild boars were roaming at some places ; at others were seen Sallakas, bears, monkeys, hares. Kitas, Sakas black deer,

chamaris ; and they added beauty to the place. (27-28)

Male cuckoos were maddened at some places with the advent of the spring season and were cooing melodiously, sitting on the branches of trees ; at others there were Saka, Rajahamsas, peacocks Ksemankaris and Khanjanas making the place exceedingly

lovely. (29-30)

Again some places were adorned with ripened fruits and leaves of green, yellow, red, black and all sorts of colours and other fresh lovely entire leaves. (31)

The birds and animals were free from any feelings of enmity or fear ; the ferocious animals and small ones were affectionate to one another and they passed their time in mutual love. (32)

Thus the sporting place of Parvati and Paramesvara were made exceedingly lovely and charming by the presence there of gems and jewels. Indranila, Padmaraga, etc. (33)

The width of this place is two miles ; it is round like the Moon's disc ; and lakhs of rows of (unfading) plantain trees were

encircling the place. (34) Those rows of plantain trees were quite fresh ; the plantain

leaves were entire soft and looked very beautiful. (35) The place was surrounded constantly by nice fresh garlands of red, yellow, and black colours. (36)

The bedding was nicely adorned with sweet campaka flowers and sandal pastes; by their contact, the air was made fragrant. (37)

The bedding was scented with musk, saffron perfumes and beautified with sandalpaste and variegated articles. (38)

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Seeing all these wonderful, he went quickly to the celestial river, looking crystal like and destroying all the sins. (39)

He bathed in that Ganges who serves as boat crossing this terrible ocean of Sathsara, who is young and fresh at all times, who comes out of the feet of Krsna, who is the celestial river, saluted by the whole world and who is chaste. He then worshipped Sri Krsna, higher than the highest, the Highest Deity, beyond all attributes, unattached, beyond Prakrti, the Supreme Soul, the

‘God. (40-41)

He is the Great Witness of all actions, Brahma. After worshipping, he started on beautiful highway before him. (42)

That road was built by Vigvakarma, crystal like gems and jewels; and it was quite c

foreign dust and dirt. (43) r off, a beautiful chariot going with the speed of e virtuous saints and invisible to the

decked with pictures, the uals to onecrore times the

the luminous Eternal his journey and saw a

of exceedingly valuable leared of any

He saw not fa mind, capable to be seen by th measuring one hundred Dhanus,

‘sinners, d whose length eg

end of all Agramas an breadth. (44-05) The chariot was built of invalu essence of all conveyances, measuring in circumference. (46) with thousand

It was exceedingly high, going high up in the air, wheels ; the charioteer was situate ! at a height of one lakh Dhanus

and it was covered with cloths pure as fire. (Note :—Dhanu—A of length equal to four hastas, one hasta—about 18

able gems and jewels, the all reund one Jakh Dhanus

measure inches). (47)

It was built of excellent diamonds, very brilliant with beautiful pitchers (vases), illumined by lamps made of gems and jewels, and beautified with jewel mirrors. (48) ;

And it was interspersed with pearls, pearl oysters, shells, beautified with white chowries (fans), and it was provided with garlands all made up of the most beautiful gems and. dems. (49)

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There were three garlands of Parijata flowers and it looked dazzling like thousands of suns in the summer noon. (50)

It was like a Kalpa vrkga, provided with all objects of enjoyments satisfying the desires of the passionate persons and built by the will of the Lord (Iévara). (51)

It was provided with nice pleasure temples joined to one other ; and the marriage ceremony of Parvati and Paramévara was performed here. it had been there already for Sankara who would hold his lovely pastimes there. (52)

And when the marriage was over. the great Muni Narada saw the chariot, and went aside to some distance. (53)

He saw the asrama of sankara built of very beautiful jewels and provided with one hundred koti camps (Sivira). (54)

There were, in that asrama, hundreds of beautiful temples variegated with precious stones and metals and jewelled doors. (55)

Excellent pillars decked with diamonds and nice steps decorated the temples. The Asrama, the city of the Deva of the devas, was, surrounded by three encircling discus and three enclosure walls, insurmountable to the enemies, easily accessible to the saints, one lakh dhanus (nearly 85 miles) high. (56-57)

It had Seven entrance doors in succession and was guarded at each door by all soris of guards and watchmen. It was a square measuring four thousand dhanus each side. (58)

Narada Rsi saw before him the entrance door to that place, containing hundreds of square courts built of precious gems. (59)

There on a wall built of gems, he saw the paintings of the beautiful Sri Rasamandalam (a kind of dance practised by Krsna and the cowherds but particularly the Gopis, or cowherdesses of Vrndavana) in the holy and good looking Sri Vrndavana. (60)

In all the love temples (groves) there was the form of Sri Radha-Krsna and there were thousands of exceedingly lovely groves (kunjās) and cottages. (61)

There, in that gate, the Muni saw the terrible gate-keeper named

‘On the Highest Knowledge 53 . Manibhadra and he saw as well thousands flower beds, of scented with sandalpaste, and various other perfumes. (62)

He showed due respect to that gate-keeper wearing tiger-skin, and holding trident and pattisa. (63)

He then went to the second door where he saw the beautiful

carving of the Kadamba tree and its beautiful base. (64)

He saw that on ‘the banks of river Yamuna, built of precious

gems, Sri Gopis became entirely naked and were bathing freely and

at perfect ease in the river. (65)

§ri Krsna stole away all their clothes an of the Kadamba tree. There he saw the gateway with trident in his hand. (66)

Sri Narada Muni then addressed duly the kind gate-man and 'went quickly to the third door. (67)

He saw in front at the foot of the artificial V: wearing yellow clothes in the midst of the Gopas,

There Sri Kṛṣṇa was represented as enacting (pastimes in His boy-hood) and He was eating t

d went up to the top keeper Mahakala,

ata tree Sri Kṛṣṇa (68)

ng. His Bālyalīlā

he Payasa (boiled

rice with ghee and sugar) presented by the Brahmana ladies. (69) He was at the same time answering objections by his left i

on, the Muni repaired to the fourth gate.

Obtaining permission raised

When he went there, he saw the Govardhana mountain on the finger of Sri Kṛṣṇa. (71)

Thereby the cows and the Gopik were saved from the rains caused by of the fear and anxiety. (72)

And Sri Kṛṣṇa raised his right hand, there is no fear to them. Then Narada saw the gateman smiling and with trident in his hand. (73)

He then went to the fifth gate guarded by Virabhadra and saw there various paintings. (74)

He saw Kaliyadamana, the foot of mountain), the banks of the Yamuna and

as, in fact, the village Gokula; Indra; thus they were freed

thus making sign that Nand!

f the Kadamba tree (or the various other things. (75)

Then he became very glad and went to the sixth gate where he saw the gateman Ekbalā, with four hands and trident in his

hand. (76) There he saw the Gaṇadhīpa sitting, with smiling countenance

and also the advent of Hari into the city Muttā (Mathura). (77) He saw the Gopikās, Yaśodā, and Nanda giving vent to their

sorrows and the whole Gokula, presenting a very anxious sight 5.

and he saw also the protector Śrī Kṛṣṇa on the chariot. (78)

Seeing Akrura, sorrowful from bereavement, Nanda and others" the Muni arrived at the seventh gate. (79)

He saw Sri Kṛṣṇa, entering into Mathura with Baladeva and: Gopas and various other amusement pictures. (80)

The boys and the whole people of Mathura were incessantly seeing Him with eager affection. (81)

He saw the breaking of the bow of Mahadeva, the slaying of Kathsa and the freeing of Vasudeva and Devaki from the prison. (82)

There he saw Ganesa. shining with Brahma Jyoti (the light of Brahman, muttering his mantra, beyond attributes, unattached, beyond Prakrti, eternal, most holy, having a garland of pure crystals, the lord of the Devas and in mediation. He was the guard there. (83-84) r

The munindra Narada became delighted to see Ganega and. began to shed tears of joy and chant hymns to him with devotion according to the Sima Vedas. (85)

Narada said :—Oh GaneSa ! the chief of the Devas, with belly protruding, higher than the highest, O Heramba (boastful

, hero), maker Of the auspicious beginning, elephant faced and three eyed. (86)

Thou art the giver of liberation, the bestower of auspiciousness, wealth and prosperity, ever ready to remeber Sri Krsna, the receptacle of highest bliss, and the son of Parvati. (87)

Fit to be worshipped by all, the Lord of all. fit to be worshipped by the whole world, O highly intelligent one ! the Guru of the world, the Lord of the world, I salute Thee. (88)

On the Highest Knowledge 55 a first, before that of all other Devas,

Thy worship is performe Surendras and Munindras, I salute

worshipped by all the Y ogis, Thee. (89) The chaste Parvati got Thee as son! by worshipping incess+
antly Sri Krsna, the highest spirit, and by performing vows.

I salute Thee. (90)

I salute Thee again and again, of all, the most heavy one, the highest

Ganeéa. (91)

the chief of the Devas, the chief Jnanin, and liberal minded

ns, Narada quickly entered into the inner

apartment of isvara ; and Ganeéga vanished also from there. (92) He who recites daily during the time of worship this hymna of

Narada, gets every where success and victory. (93)

resolve (Sankalpa) he who

becomes extremely devoted

lified with highest attri-

Thus chanting hym:

Firmly concentrated and making recites this with devotion for one year, to Sri Krsna and obtains a son qua! butes. (94)

He gets a good son, long lived, wealthy, learned and well celebrated. All his obstacles disappear and he gets in this world property, unalloyed fame, constants bliss and in the next world the

region of Hari. (95)

he first night in Sri tering into Ganesa.,

Here ends the seventh chapter of t Narada Pafcaratram, on Narada's ep Kailaga and the chanting of hymns to

Complete GGM text · Complete 1997 scan

First Night · Chapter 8

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Sanskrit

अष्टमो ऽध्यायः

श्री-व्यास उवाच—

अथ चाभ्यन्तरं गत्वा नारदो हृष्ट-मानसः ।
 ददर्श स्वाश्रमं रम्यम् अतीव सुमनोहरम् ॥१॥
 पयः फेन-निभ-शय्या-सहितं रत्न-मन्दिरम् ।
 साक्षाद् गुरोयनाभैश्च य मणि-स्तम्भैश्च विभूषितम् ॥२॥
 मणीन्द्र-सारसोपानैः कपाटैश्च परिष्कृतम् ।
 मुक्तामाणिक्य-हीराणां माला-राजि-विराजितम् ॥३॥
 शुद्ध-स्फटिक-संकाशं प्राङ्गणं मणि-संस्कृतम् ।
 सुन्दरं मन्दिर-चयं सद-रत्न-कलशोज्ज्वलम् ॥४॥
 रत्न-पत्र-पटाकीर्णं वह्नि-शुद्धांशुकान्वितम् ।
 सुधानां च मधूनाम् च पूर्ण-कुम्भकं शतं शतम् ॥५॥
 दास-दासी-समूहैश्च य रत्नालङ्कार-भूषितैः ।
 पार्वती-प्रिय-सङ्गैश्च य स्व-कर्माकुल-सङ्कल्पम् ॥६॥
 तद् दृष्ट्वा य मुनि-श्रेष्ठस् तत् पराभ्यन्तरं ययौ ।

रत्न-सिंहासन-स्थं च शङ्करं च ददर्श सः ॥७॥
 व्याघ्र-चर्माम्बर-धरं सस्मितं चन्द्र-शेखरम् ।
 प्रसन्न-वदनं स्वच्छं शान्तं श्रीमन्तम् ईश्वरम् ॥८॥
 विभूति-भूषिताङ्गं च परं गङ्गा-जटा-धरम् ।
 भक्त-प्रियं च भक्तेशं ज्वलन्तं ब्रह्म-तेजसा ॥९॥
 त्रि-नेत्रं पञ्च-वक्त्रं च कोटि-चन्द्र-सम-प्रभम् ।
 जपन्तं परमात्मानं ब्रह्म ज्योतिः सनातनम् ॥१०॥
 निर्लिप्तं च निरीहं च दातारं सर्व-सम्पदाम् ।
 स्वेच्छा-मयं सर्व-बीजं श्री-कृष्णं प्रकृतेः परं ॥११॥
 सिद्धेन्द्रैश्च य मुनीन्द्रैश्च य देवेन्द्रैः परिसेवितम् ।
 पार्श्वद-प्रवर-श्रेष्ठ-सेवितं श्वेत-चामरैः ॥१२॥
 दुर्गा-सेवित-पादाब्जं भद्र-काली-परिष्कृतम् ।
 पुरतो हि वसन्तं तं स्कन्दं गण-पतीम् तथा ॥१३॥
 गले बद्ध्वा च वसनं भक्ति-नम्रात्मकं धरः ।
 योगीन्द्रं स्व-गुरुं शंभुं शिरसा प्रणामं सः ॥१४॥

तुष्टाव परया भक्त्या देवर्षिर् जगतां पतिम् ।
 स्व-गुरुं च पशु-पतिं वेदोक्तेन स्तवेन च ॥१५॥

श्री-नारद उवाच—

नमस् तुभ्यं जगन्-नाथ मम नाथ मम प्रभो ।
 भव-रूप-तरोर् बीज फल-रूप फल-प्रद ॥१६॥
 अबीजज प्रज प्राज सर्व-बीज नमो ऽस्तु ते ।
 सद्-भाव परमाभाव विभाव भावनाश्रय ॥१७॥
 भवेश भव-बन्धेश भावाब्धिनविनायक ।
 सर्वाधार निराधार साधार धरणी-धर ॥१८॥
 वेद-विद्याधाराधार गडाधर नमो ऽस्तु ते ।
 जयेश विजयाधार जय-बीज जयात्मक ॥१९॥
 जगद्-आदे जयानन्द सर्वानन्द नमो ऽस्तु ते ।
 इत्य् एवम् उक्त्वा देवर्षिः शम्भोश् च पुरतः स्थितः ।
 प्रसन्न-वदनः श्रीमान् भगवांस् तम् उवाच सः ॥२०॥
 श्री-महा-देव उवाच—

वरं वृणु महा-भाग यत् ते मनसि वर्तते ।
 दास्यामि त्वां ध्रुव पुत्र दाताहं सर्व-संपदाम् ॥२१॥
 सुखं मुक्तिं हरेर् भक्तिं निश्चलाम् अविनाशिनीम् ।
 हरेः पदं तद्-दास्यं सालोक्यादि-चतुष्टयम् ॥२२॥
 इन्द्रत्वम् अमरत्वम् वा यमत्वम् अनिलेश्वरम् ।
 प्रजा-पतित्वं ब्रह्मत्वं सिद्धत्वं सिद्ध-साधनम् ॥२३॥
 सिद्धैश्वर्यं सिद्धि-बीजं वेद-विद्याधिपं परम् ।
 अणिमादिक-सिद्धिं य मनो-याचित्वम् ईप्सितम् ॥२४॥
 हरेः पदं य गमनं स-शरीरेण लीलया ।
 एतेषु वाञ्छितार्थेषु किं वा ते वाञ्छितं सुत ॥२५॥
 तन् मे ब्रूहि मुनि-श्रेष्ठ सर्वं दातुम् अहं क्षमः ।
 शङ्करस्य वचः श्रुत्वा तम् उवाच महा-मुनिः ॥२६॥
 श्री-नारद उवाच—

देहि मे हरि-भक्तिं य तन्-नाम-सेवने रुचिः ।
 अति-तृष्णा गुणाख्याने नित्यम् अस्तु ममेश्वर ॥२७॥

नारदस्य वचः श्रुत्वा जहास शङ्करः स्वयम् ।
 पार्वती भद्र-काली च कार्तिकेयो गणेश्वरः ॥२८॥
 सर्वं ददौ महा-देवो नारदाय च धीमते ।
 सर्व-प्रदस् तु सर्वेशः सर्व-कारण-कारणः ॥२९॥
 नारदेन कृतं स्तोत्रं नित्यं यः प्रपठेत् शुचिः ।
 हरि-भक्तिर् भवेत् तस्य तन्-नाम्नि गुणतो रुचिः ॥३०॥
 दश-वार-जपेनैव स्तोत्र-सिद्धिर् भवेत् नृणाम् ।
 सर्व-सिद्धिर् भवेत् तस्य सिद्ध-स्तोत्रो भवेद् यदि ॥३१॥
 इह प्राप्नोति लक्ष्मीं च निश्चलां लक्ष-पौरुषीम् ।
 परि-पूर्णम् अहैश्वर्यम् अन्ते याति हरेः पदम् ॥३२॥

पुत्रं विशिष्टं लभते हरि-भक्तं जितेन्द्रियम् ।
 सुसाध्यां सुविनीतां सुव्रतां च पति-व्रताम् ॥३३॥
 प्रजां भूमिं यशः कीर्तिं विद्यां स-कवितां लभेत् ।
 प्रसूयते महा-बन्ध्या वर्षम् एकं शृणोति चेत् ॥३४॥
 गलत्-कुष्ठी महा-रोगी सद्यो रोगात् प्रमुच्यते ।

धनी महा-दरिद्रश्च कृपणः सत्यवान् भवेत् ।
 विप्रद्-ग्रस्तो राज-बद्धो मुच्यते नात्र सशयः ॥३५॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे
 अष्टमोऽध्यायः

॥८॥

□

Roman transliteration

aṣṭamo 'dhyāyaḥ
 śrī-vyāsa uvāca—
 atha cābhyantarāṃ gatvā nārado hr̥ṣṭa-mānasaḥ |
 dadarśa svāśramaṃ ramyaṃ atīva sumanoharam ||1||
 payaḥ phena-nibha-śayyā-sahitaṃ ratna-mandiram |
 sāksād gorocanābhais ca maṇi-stambhair vibhūṣitam ||2||
 maṇindra-sārasopānaiḥ kapāṭais ca pariṣkṛtam |
 muktāmāṇikyā-hirvāṇāṃ mālā-rāji-virājitam ||3||
 śuddha-sphaṭika-saṃkāśaṃ prāṅgaṇaṃ maṇi-saṃskṛtam |
 sundaraṃ mandira-cayaṃ sad-ratna-kalaśojjvalam ||4||
 ratna-patra-paṭākīrṇaṃ vahni-śuddhāṃśukānvitam |
 sudhānāṃ ca madhūnām ca pūrṇa-kumbhakaṃ śataṃ śatam ||5||
 dāsa-dāsi-samūhais ca ratnālāṅkāra-bhūṣitaiḥ |
 pārvatī-priya-saṅgaiś ca sva-karmākula-saṅkalpam ||6||
 tad dr̥ṣṭvā ca muni-śreṣṭhas tat parābhyantarāṃ yayau |

ratna-siṃhāsana-sthaṃ ca śaṅkaraṃ ca dadarśa saḥ ||7||
 vyāghra-carmāmbara-dharaṃ sasmitaṃ candra-śekharam |
 prasanna-vadanāṃ svacchaṃ śāntaṃ śrīmantam īśvaram ||8||
 vibhūti-bhūṣitāṅgaṃ ca paraṃ gaṅgā-jaṭā-dharam |
 bhakta-priyaṃ ca bhakteśaṃ jvalantaṃ brahma-tejasā ||9||
 tri-netraṃ pañca-vaktraṃ ca koṭi-candra-sama-prabham |
 japantaṃ paramātmānaṃ brahma-jyotiḥ sanātanam ||10||
 nirliptaṃ ca nirīhaṃ ca dātāraṃ sarva-sampadām |
 svecchā-mayaṃ sarva-bījaṃ śrī-kṛṣṇaṃ prakṛteḥ paraṃ ||11||
 siddhendraiś ca munīndraiś ca devendraiḥ parisevitam |
 pārśvada-pravara-śreṣṭha-sevitaṃ śveta-cāmaraḥ ||12||
 durgā-sevita-pādābhjaṃ bhadra-kālī-pariṣṭutam |
 purato hi vasantaṃ taṃ skandaṃ gaṇa-patim tathā ||13||
 gale baddhvā ca vasanaṃ bhakti-namrātmakamīdharaḥ |
 yogīndraṃ sva-guruṃ saṃbhvaṃ śīrasā praṇanāma saḥ ||14||

tuṣṭāva parayā bhaktyā devarṣir jagatām patim |
 sva-guruṁ ca paśu-patim vedoktena stavena ca ||15||
 śrī-nārada uvāca—
 namas tubhyaṁ jagan-nātha mama nātha mama prabho |
 bhava-rūpa-taror bīja phala-rūpa phala-prada ||16||
 abījaja praja prāja sarva-bīja namo 'stu te |
 sad-bhāva paramābhāva vibhāva bhāvanāśraya ||17||
 bhaveśa bhava-bandheśa bhāvābhināvināyaka |
 sarvādhāra nirādhāra sādādhāra dharaṇī-dhara ||18||
 veda-vidyādhārādhāra gaṇādhara namo 'stu te |
 jayeśa vijayādhāra jaya-bīja jayātmaka ||19||
 jagad-āde jayānanda sarvānanda namo 'stu te |
 ity evaṁ uktvā devarṣiḥ śambhoś ca purataḥ sthitaḥ |
 prasanna-vadanaḥ śrīmān bhagavānś tam uvāca saḥ ||20||
 śrī-mahā-deva uvāca—

varam vṛṇu mahā-bhāga yat te manasi vartate |
 dāsyāmi tvām dhruvaṁ putra dātāhaṁ sarva-saṁpadām ||21||
 sukhaṁ muktiṁ harer bhaktiṁ niścalām avināśinīm |
 hareḥ pādaṁ tad-dāsyāṁ sālōkyādi-catuṣṭayam ||22||
 indratvaṁ amaratvaṁ vā yamatvaṁ anileśvaraṁ |
 prajā-patitvaṁ brahmatvaṁ siddhatvaṁ siddha-sādhanaṁ ||23||
 siddhaiśvaryaṁ siddhi-bījaṁ veda-vidyādhīpaṁ param |
 aṇimādika-siddhiṁ ca mano-yāyitvaṁ īpsitam ||24||
 hareḥ padaṁ ca gamanaṁ sa-śarīreṇa līlayā |
 eteṣu vāñchitārtheṣu kiṁ vā te vāñchitaṁ suta ||25||
 tan me brūhi muni-śreṣṭha sarvaṁ dātum ahaṁ kṣamaḥ |
 śaṅkaraśya vacaḥ śrutvā tam uvāca mahā-muniḥ ||26||
 śrī-nārada uvāca—
 dehi me hari-bhaktiṁ ca tan-nāma-sevane ruciḥ |
 ati-tṛṣṇā guṇākhyāne nityaṁ astu mameśvara ||27||

nāradasya vacaḥ śrutvā jahāsa śaṅkaraḥ svayam |
 pārvatī bhadra-kālī ca kārṭtikeyo gaṇeśvaraḥ ||28||
 sarvaṁ dadau mahā-devo nāradaśya ca dhimate |
 sarva-pradaś tu sarveśaḥ sarva-kāraṇa-kāraṇaḥ ||29||
 nāradena kṛtaṁ stotraṁ nityaṁ yaḥ prapaṭhet śuciḥ |
 hari-bhaktir bhavet tasya tan-nāmnī guṇato ruciḥ ||30||
 daśa-vāra-japenaiva stotra-siddhir bhaven nṛṇām |
 sarva-siddhir bhavet tasya siddha-stotro bhaved yadi ||31||
 iha prāpnoti lakṣmīm ca niścalām lakṣa-pauruṣīm |
 pari-pūrṇam ahaśvaryaṁ ante yāti hareḥ padam ||32||
 putraṁ viśiṣṭaṁ labhate hari-bhaktaṁ jitendriyam |
 susādhyaṁ suvinitāṁ suvratāṁ ca pati-vratāṁ ||33||
 prajāṁ bhūmiṁ yaśaḥ kīrtiṁ vidyāṁ sa-kavitāṁ labhet |
 prasūyate mahā-bandhyaḥ varṣam ekaṁ śṛṇoti cet ||34||
 galat-kuṣṭhi mahā-rogi sadyo rogāt pramucyate |

dhani mahā-daridraś ca kṛpaṇaḥ satyavān bhavet |
 viprad-grasto rāja-baddho mucyate nātra saṁśayaḥ ||35||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre
 aṣṭamo 'dhyāyah

||8||

...

English translation

CHAPTER VIII

Sri Vyasa said :—Narada, very much delighted, went inside and saw the hermitage of Mahadeva, exceedingly beautiful and captivating. (8)

He saw the Ratnamandirs (the jewel temples), provided with nice beddings perfectly white, like bubbles of water, decked with Manistambhas (pillars) looking like the bright yellow pigment (prepared from cow's urine or bile), beautified with garlands of gems, pearls, diamonds and with doors and entrance steps made of excellent jewels. (2-3)

He saw the courtyard decorated with pure crystal-like gems and as, well the nice temples, beaming with radiance on account of the jewelled pitchers present there. (4)

All the openings were covered with screens. built of jewel leaves ; the place was provided with hundreds of pitchers filled with nectar and honey beaming with radiance like fire. (5)

' The Aérama was full of servants and maid servants busy in their own respective duties ; they were ever desirous of the welfare of Parvati and decked with jewel ornaments. (6)

Thus seeing the Aérama, Narada then went more into the inside and saw Sankara sitting on the jewel throne. (7)

Wearing tiger skin, sweetly smiling, moon in His forehead, pleasant face, pure and spotless, calm, prosperous, the Lord of all. His whole body besmeared with ashes, having the Ganga and matted hairs on His head, the Chief, dear to the bhaktas, the Lord of the devotees, and beaming with the light of Brahman. (8-9)

Having three eyes, five faces, looking like one crore of moons clustered together, the Highest spirit, Brahma, full of Light, Eternal, and always reciting mantra. (10)

And meditating, Sri Krgna who is unattached, without any desire, giver of wealth and prosperity, doing as He wills, the seed of all, and beyond Prakrti. (11)

On the Highest Knowledge 57

Mahadeva was attended and served by Siddhendras, Munin- <dras Devendras, Parsadas (attendants) and the best of all persons 5 He was fanned with white chowries. (12)

His lotus feet were served by \$ri Durga Devi ; 'by Bhadra Kali; Ganega and Kartikeya were

' Him. (13)

Narada saw Mahadeva thus a fell prostrate with firm devotion be Guru. (14)

And the Devarsi began to chant hymns mo

Lord of the Universe, as stated in the Vedas. (45) d :—O Lord of the Universe ! Thou art my Lord,

He was praised sitting before

nd, with cloth round his neck fore the Lord Šambhu, his own

st fervently to the

Narada sai my Allin All ! Thou art the seed of this tree of world; Thou art the bestower of all fruits ; I salute Thee. (16) O Thou

without any seed! Thou art the Impellor, the tacle of all

Thou art sprung of Thyself, Unborn, the Husband (the seed giver), “Seed of all, Thou art the Highest Void and the Recep Bhavas (feelings), I salute Thee. (17)

The Lord of the world ! The Lord who of this world ! the helmsman in crossing the boat to the other side of this sea of transmigratory existence, the Support of all, requiring t, with all supports and the Upholder of this Barth ! (18) d world! Thou art art Jayesa,

caused the bondage

no suppor’

The Holders of the Vedas, Vidyas an of the Ganges). Thou

Gangidhara (the holder Vijayadhara, the Seed of victory, all composed of victory. I salute Thee. (19)

nanda and

! Thou art Jaya thus, Narada stood in front. Id spoke to him with a

O Thou, the Origin of this world Sarvananda ! I salute Thee. Saying And Sri Mahadeva, the Lord of the wor smiling face : —(20)

O highly fortunate One ! Ask boon like. Oson! Certainly I will give tha all the wealth. (21)

from me whatever you t to you; Ican give you

58 Narada Pajicaratram Be it happiness, freedom, permanent and undestructible, or service devotion to Hari, devotion to Hari, the region and position.

of Hari, or the four fold mukti, Salokya etc. (22)

Or Indrahhood, or Immortality, or Yamahood, or Anilesvarahood (Vayuhhood), or Prajapatihood, Brahmahood, or Siddha state. These all are the outcome of Sadhana (practice). (23)

Or, if you like, the seed of perfection (Siddhi) leading to the state of Siddhaisvarya ; the Lord of the Vedas and Vidyas, or the.

perfections Anima, etc, or going wherever one likes, with the speed. of mind. (24)

O Son! Or, if you like, going to the region of Hari in this-

body, and without any obstacles. What do you want from all these ? (25)

O best of the Munis! Give out your intention ; I can give all. Hearing this, Narada said : (26)

Let me have Haribhakti (devotion to Hari) and love to repeat His name, and give me a mind to praise His glory incessantly. (27)

Hearing the words of Narada, Mahadeva Himself, Parvati, Bhadrakali, Kartikeya, and Ganapati all began to smile. (28):

Mahadeva gave everything to the intelligent Narada. He is the highest of all, the Cause of all causes, and the Donor of all things. (29)

— He who recites this stotra framed by Narada with a holy mind, will acquire devotion to Sri Hari ; and he will obtain love to recite His glories, (30)

Success (Siddhi) and perfection in this stotra are attained by persons by repeating (making Japam) ten times the above ; and

to him every thing comes, when there occurs the siddhi of the above stotra (hymn). (31)

In this world he attains wealth and prosperity, firm and Steady, for one lakh generations and, in the next, he attains the world of Sri Hari, full of great Aisvaryas (divine glories and powers). (32):

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One devoted to Sri Hari begets good sons, having, restraint
over his senses. Chaste, observing vows, and humble daughters
are also born to him. (33)

Lands, fame, renown and name, learning and poetic powers all he gets and even a sterile woman, if she hears the stotra for one year delivers good sons. (34)

Even a leper and one suffering from a severe disease be freed of their diseases within a very short time and a poor man becomes rich and a miser speaks truth. And one who has fallen into a great difficulty and under a royal warrant to be imprisoned, becomes freed of danger certainly. (35)

Here ends the eighth Chapter in the first night in Sri Narada Paficaratra.

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Complete GGM text · Complete 1997 scan

First Night · Chapter 9

Chapter 9 of 60 · 40 detected verse markers · English printed pages 60–63

Sanskrit

नवमोऽध्यायः

श्री-व्यास उवाच—

वरं दत्त्वा महा-देवो भक्त्या तं ब्राह्मणातिथिम् ।
पूजां चकार वेदोक्तां स्वयं वेद-विदां वरः ॥१॥
भुक्त्वा पीत्वा मुनि-श्रेष्ठो महा-देवस्य मन्दिरे ।
तिष्ठन् उपासानां चक्रे पार्वती-परमेश्वरः ॥२॥
एकदा चिर-कालान्ते तम् उवाच महा-मुनिम् ।
महा-देवः सभा-मध्ये कृपया च कृपा-निधिः ॥३॥
श्री-महा-देव उवाच—
किं वा ते वाञ्छितं वत्स ब्रूहि मां यदि रोचते ।
वरो दत्तः किम् अपरं यत् ते मनसि वर्तते ॥४॥
महा-देव-वचः श्रुत्वा तम् उवाच महा-मुनिः ।
कैलासे च सभा-मध्ये यत् तन्-मनसि वाञ्छितम् ॥५॥
श्री-नारद उवाच—
ज्ञानम् आध्यात्मिकं नाम वेद-सारं मनोहरम् ।

हरि-भक्ति-प्रदं ज्ञानं मुक्तिदं ज्ञानम् ईप्सितम् ॥६॥
योग-युक्तं च यज् ज्ञानं ज्ञानं यत् सिद्धिदं तथा ।
संसार-विषय-ज्ञानम् एव पञ्च-विधं स्मृतम् ॥७॥
आश्रमाणां समाचारं तेषां धर्म-परिष्कृतम् ।
विधवानां च भिक्षूणां यतीनां ब्रह्म-चारिणां ॥८॥
पूजा-विधानं कृष्णस्य तत्-स्तोत्रं कवचं मनुम् ।
पुरश्चर्या-विधानं च सर्वाह्निकम् अभीप्सितम् ॥९॥
जीव-कर्म-विपाकं च कर्म-मूल-निकृन्तनम् ।
संसार-वासनां कां वा लक्षणं प्रकृतीश्वरयोः ॥१०॥
तयोः परं वा किं वस्तु तस्यावतार-वर्णनम् ।
को वा तद्-अंशः कः पूर्णः परिपूर्णतमश्च कः ॥११॥
नारायणर्षि-कवचं सुभद्र-प्रवराय च ।
यद् दत्तं किं तद् देवेश तद् आराध्यं प्रयत्नतः ॥१२॥
मया ज्ञानं अनापृष्टं यद् यद् अस्ति सुरोत्तम ।
तन् मे कथय तत्त्वेन माम् एवानुग्रहं कुरु ॥१३॥

गुरोश्च ज्ञानोद्धारिणाञ्च ज्ञानं स्यान् मन्त्र-तन्त्रयोः ।
तत् तन्त्रं स च मन्त्रः स्याद् यतो भक्तिर् अधोक्षजे ॥१४॥

ज्ञानं स्याद् विदुषां किंचिद् वेद-व्याख्यान-चिन्तया ।

स्वयं भवान् वेद-कर्ता ज्ञानाधिष्ठातृ-देवता ॥१५॥

नारदस्य वचः श्रुत्वा सस्मितः पार्वती-पतिः ।

निरीक्ष्य पार्वती-वक्त्रं गज-वक्त्रम् उवाच सः ॥१६॥

अथ नारदोपदेश-ग्रहणम्

श्री-महा-देव उवाच—

अहो अनन्त-दासानां माहात्म्यं परमाद्भुतम् ।

कुर्वन्त्य अहैतुकीं भक्तिं ये च शश्वद् धरेः पदे ॥१७॥

पद्म-नाभ-पाद-पद्मं पद्मा-पद्मेश्वरार्चितम् ।

दिवानिशं ये ध्यायन्ते शेषादि-सुर-वन्दितम् ॥१८॥

आलापं गात्र-संस्पर्शं पाद-रेणुम् अभीप्सितम् ।

वाञ्छन्त्य एव हि तीर्थानि वसुधा चात्म-शुद्धये ॥१९॥

कृष्ण-मन्त्रोपासकानां शुद्धं पादोदकं सुत ।

पुनाति सर्व-तीर्थानि वसुधाम् अपि पार्वति ॥२०॥

कृष्ण-मन्त्रो द्विज-मुखाद् यस्य कर्णं प्रयाति च ।

तं वैष्णवं जगत्-पूतं प्रवदन्ति पुरा-विदः ॥२१॥

मन्त्र-ग्रहण-मात्रेण नरो नारायणात्मकः ।

पुनाति लीला-मात्रेण पुरुषाणां शतं शतम् ॥२२॥

यज् जन्म-मात्रात् पूतं च तत् पितृणां शतं शतम् ।

प्रयाति सद्यो गोलोकं कर्म-भोगात् प्रमुच्यते ॥२३॥

माता-महादिकान् सप्त जन्म-मात्रात् समुद्धरेत् ।

यत् कन्या प्रतिगृह्णाति तस्य सप्तावलीलया ॥२४॥

मातरं तत्-प्रभूं भार्यां पुत्राय च सप्त-पूरुषम् ।

भ्रातरं भगिनीं कन्यां कृष्ण-भक्तः समुद्धरेत् ॥२५॥

स स्नातः सर्व-तीर्थेषु सर्व-यज्ञेषु दीक्षितः ।

फलं स लेभे पूजानां व्रती सर्व-व्रतेषु च ॥२६॥

विष्णु-मन्त्रं यो लभेत् वैष्णवाच्च द्विजोत्तमात् ।

कोटि-जन्मार्जितात् पापान् मुच्यते नात्र संशयः ॥२७॥

कृष्ण-मन्त्रोपासकानां सद्यो दर्शन-मात्रतः ।

शत-जन्मार्जितात् पापान् मुच्यते नात्र संशयः ॥२८॥

वैष्णवाद् दर्शनेनैव स्पर्शनेन च पार्वति ।

सद्यः पूतं जलं वह्निर् जगत् पूतः समीरणः ॥२९॥

दर्शनं वैष्णवानां च देवा वाञ्छन्ति नित्यशः ।

न वैष्णवात् परः पूतो विश्वेषु निखिलेषु च ॥३०॥

इत्युक्त्वा सङ्करः शीघ्रं नारदेन सहात्मजः ।

ययौ मन्दाकिनी-तीरं नीरं क्षीरोपमं परम् ॥३१॥

तत्र स्नातो महा-देवी नारदश्च महा-मुनिः ।

समाचान्तः शुचिस् तत्र धृत्वा धौते च वासवी ॥३२॥

कृष्ण-मन्त्रं ददौ तस्मै नारदाय महेश्वरः ।
 परं कल्प-तरु-वरं सर्व-सिद्धि-प्रदं शुक्र ॥३३॥
 लक्ष्मीर् माया-काम-बीजं डेन्तं कृष्ण-पदं ततः ।
 जगत्-पूत-प्रियान्तं च मन्त्र-राजं प्रकीर्तितम् ॥३४॥
 मन्त्रं गृहीत्वा स मुनिः शिवं कृत्वा प्रदक्षिणम् ।
 सप्त वारान् नमस् कृत्य स्वात्मानं दक्षिणां ददौ ॥३५॥
 तत्-पाद-पद्मे विक्रीतमाजन्म मस्तकं परम् ।
 मुनिना भक्ति-युक्तेन स्वर्ग-मन्दाकिनी-तटे ॥३६॥
 एतस्मिन् अन्तरे वत्स पुष्प-वृष्टिर् बभूव ह ।
 नारदोपरि तत्रैव सुश्राव दुन्दुभिर् मुनिः ॥३७॥
 ननर्त ब्रह्मणः पुत्रो ब्रह्म-लोके निरामये ।
 ब्रह्मा जगाम तत्रैव सुप्रसन्नश्च सस्मितः ॥३८॥
 पुत्रं शुभाशिषं कृत्वा तुष्टाव चन्द्र-शेखरम् ।
 शम्भुश्च पूजयाम् आस ब्राह्मणम् अतिथिं तथा ।
 शम्भुं शुभाशिषं कृत्वा ब्रह्म-लोकं ययौ विधिः ॥३९॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे नारदोपदेश-ग्रहणं नाम
 नवमोऽध्यायः
 ॥९॥
 □

Roman transliteration

navamo 'dhyāyāḥ
 śrī-vyāsa uvāca—
 varam datvā mahā-devo bhaktyā taṁ brāhmaṇātithim |
 pūjāṁ cakāra vedoktāṁ svayaṁ veda-vidāṁ varaḥ ||1||
 bhuktvā pītvā muni-śreṣṭho mahā-devasya mandire |
 tiṣṭhann upāsānāṁ cakre pārvati-paramēśayoh ||2||
 ekadā cira-kālānte tam uvāca mahā-munim |
 mahā-devaḥ sabhā-madhye kṛpayā ca kṛpā-nidhiḥ ||3||
 śrī-mahā-deva uvāca—
 kiṁ vā te vāñchitam vatsa brūhi mām yadi rocate |
 varo dattaḥ kim aparāṁ yat te manasi vartate ||4||
 mahā-deva-vacaḥ śrutvā tam uvāca mahā-muniḥ |
 kailāse ca sabhā-madhye yat tan-manasi vāñchitam ||5||
 śrī-nārada uvāca—
 jñānam ādhyātmikaṁ nāma veda-sāraṁ manoharam |

hari-bhakti-pradaṁ jñānam muktidaṁ jñānam īpsitam ||6||
 yoga-yuktaṁ ca yaj jñānaṁ jñānaṁ yat siddhidaṁ tathā |
 saṁsāra-viśaya-jñānam eva pañca-vidhaṁ smṛtam ||7||
 āśramāṇāṁ samācāraṁ teṣāṁ dharma-pariśṛtaṁ |
 vidhavānāṁ ca bhikṣūṇāṁ yatīnāṁ brahma-cāriṇāṁ ||8||

pūjā-vidhānaṁ kṛṣṇasya tat-stotraṁ kavacaṁ manum |
 puraścaryā-vidhānaṁ ca sarvāhnikam abhīpsitam ||9||
 jīva-karma-vipākāṁ ca karma-mūla-nikṛntanam |
 saṁsāra-vāsanāṁ kām vā lakṣaṇaṁ prakṛtīśayoḥ ||10||
 tayoḥ paraṁ vā kiṁ vastu tasyāvātāra-varṇamam |
 ko vā tad-aṁśaḥ kaḥ pūrṇaḥ paripūrṇatamaḥ ca kaḥ ||11||
 nārāyaṇarṣi-kavacaṁ subhadra-pravarāya ca |
 yad dattaṁ kiṁ tad deveṣa tad ārādhyāṁ prayatnataḥ ||12||
 mayā jñānaṁ anāpṛṣṭhaṁ yad yad asti surottama |
 tan me kathaya tattvena mām evānugrahaṁ kuru ||13||

guroḥ ca jñānodgiraṇāj jñānaṁ syān mantra-tantrayoḥ |
 tat tantraṁ sa ca mantraḥ syād yato bhaktir adhokṣaje ||14||
 jñānaṁ syād viduṣāṁ kiṁcid veda-vyākhyāna-cintayā |
 svayaṁ bhavān veda-kartā jñānādhiṣṭhātṛ-devatā ||15||
 nāradasya vacaḥ śrutvā sasmitaḥ pārvatī-patiḥ |
 nirīkṣya pārvatī-vaktraṁ gaja-vaktram uvāca saḥ ||16||
 atha nāradopadeśa-grahaṇam
 śrī-mahā-deva uvāca—
 aho ananta-dāsānāṁ māhātmyaṁ paramādbhutam |
 kurvanty ahaitukīṁ bhaktiṁ ye ca śaśvad dhareḥ pade ||17||
 padma-nābha-pāda-padmaṁ padmā-padmeśvarārcitam |
 divānīśaṁ ye dhyāyante śeṣādi-sura-vanditam ||18||
 ālāpaṁ gātra-saṁsparśaṁ pāda-reṇum abhīpsitam |
 vāñchanty eva hi tīrthāni vasudhā cātma-śuddhaye ||19||
 kṛṣṇa-mantropāsakānāṁ śuddhaṁ pādodakaṁ suta |

punāti sarva-tīrthāni vasudhāṁ api pārvatī ||20||
 kṛṣṇa-mantro dvīja-mukhād yasya karṇaṁ prayāti ca |
 taṁ vaiṣṇavaṁ jagat-pūtaṁ pravadanti purā-vidaḥ ||21||
 mantra-grahaṇa-mātreṇa naro nārāyaṇātmakeḥ |
 punāti līlā-mātreṇa puruṣāṇāṁ śataṁ śatam ||22||
 yaj janma-mātrāt pūtaṁ ca tat piṭṛṇāṁ śataṁ śatam |
 prayāti sadyo golokaṁ karma-bhogāt pramucyate ||23||
 mātā-mahādīkāṁ sapta janma-mātrāt samuddharet |
 yat kanyāṁ pratigrhṇāti tasya saptāvalīlayā ||24||
 mātaraṁ tat-praśūṁ bhāryāṁ putrāc ca sapta-pūruṣam |
 bhrātaraṁ bhaginīṁ kanyāṁ kṛṣṇa-bhaktāḥ samuddharet ||25||
 sa snātaḥ sarva-tīrtheṣu sarva-yajñeṣu dīkṣitaḥ |
 phalaṁ sa lebhe pūjānāṁ vratī sarva-vrateṣu ca ||26||
 viṣṇu-mantraṁ yo labhet vaiṣṇavāc ca dvijottamāt |
 koṭi-janmārjitāt pāpān mucyate nātra saṁśayaḥ ||27||

kṛṣṇa-mantropāsakānāṁ sadyo darśana-mātrataḥ |
 śata-janmārjitāt pāpān mucyate nātra saṁśayaḥ ||28||
 vaiṣṇavād darśanenaiva sparśanena ca pārvatī |
 sadyaḥ pūtaṁ jalāṁ vahnir jagat pūtaḥ samīraṇaḥ ||29||
 darśanaṁ vaiṣṇavānāṁ ca devā vāñchanti nityaśaḥ |
 na vaiṣṇavāt paraḥ pūto viśveṣu nikhileṣu ca ||30||
 ity uktvā saṅkaraḥ śighraṁ nāradena sahātmajaḥ |
 yayau mandākinī-tīraṁ nīraṁ kṣīropamaṁ param ||31||
 tatra snāto mahā-devī nāradaś ca mahā-muniḥ |

samācāntaḥ śucis tatra dhṛtvā dhaute ca vāsavī ||32||
kṛṣṇa-mantraṁ dadau tasmai nārādāya maheśvaraḥ |
paraṁ kapla-taru-varaṁ sarva-siddhi-pradaṁ śuka ||33||
lakṣmīr māyā-kāma-bijaṁ nentaṁ kṛṣṇa-padaṁ tataḥ |
jagat-pūta-priyāntaṁ ca mantra-rājaṁ prakīrtitam ||34||
mantraṁ grhītvā sa muniḥ śivaṁ kṛtvā pradakṣiṇam |

sapta vārān namas kṛtya svātmānaṁ dakṣiṇāṁ dadau ||35||
tat-pāda-padme vikṛitamājanma mastakaṁ param |
muninā bhakti-yuktena svarga-mandākinī-taṭe ||36||
etasmīn antare vatsa puṣpa-vṛṣṭir babhūva ha |
nāradopari tattraiva suśrāva dundubhir muniḥ ||37||
nanarta brahmaṇaḥ putro brahma-loke nīrāmaye |
brahmā jagāma tattraiva suprasannaś ca sasmitaḥ ||38||
putraṁ śubhāśiṣaṁ kṛtvā tuṣṭāva candra-śekharam |
śambhuś ca pūjayām āsa brāhmaṇam atithiṁ tathā |
śambhuṁ śubhāśiṣaṁ kṛtvā brahma-lokaṁ yayau vidhiḥ ||39||
iti śrī-nārada-pañca-rātre
jñānāmṛta-sāre prathamaika-rātre nāradopadeśa-grahaṇaṁ nāma
navamo 'dhyāyah
||9||
...

English translation

CHAPTER IX

Sri Vyasa said :—Thus granting boon to Narada, Mahadeva Himself, the Highest of the knowers of the Vedas, honoured Narada. according to the Vedic ceremonies and worshipped him, (i.e., made him eat, drink and sleep). (1)

Thus finishing his meals, at the temple of Mahadeva, Narada began to perform devotional services to Parvati and Paramesvara. (2)

Thus when some days passed, Sankara, the ocean of mercy, addressed to Narada before an assembly. (3)

Sri Mahadeva said :—O son ! speak out what you desire; I have already granted boon to you ; what more do you want. (4)

Hearing this from Mahadeva, in the midst of an assembly in Kailasa, expressed what he wanted to say. (5)

Sri Narada said :~The beautiful spiritual knowledge, the essence of the Vedas, the knowledge leading to the devotion to Sri Hari that gives liberation, the knowledge of yoga, the knowledge leading to the Siddhis (perfections) and worldly knowledge are the five sorts of Jñānas (knowledge). (6-7)

The manners and customs of the different āśramas (periods of life) and their holy duties, again the duties of widows, beggars, yatis and Brahmacharis are pure and holy. (8) ,

Then again the worship of Sri Kṛṣṇa, and the rules thereof,

the recitations of hymns daily to Him, the mantra (sacred formula) and the desired Purascarana (repeating of mantras). (9)

The karmas of Jivas and the fructification thereof; the cutting off of the Karmas by their roots, the desire for Samsara, the characteristics of Prakrti and Puruga. (10)

And then the Being beyond them and what are His Avataras, who is His Athga (part) and who is the Full ? Kindly speak out all these to me. (11)

On the Highest Knowledge 65 What Kavaca did Narayana Rsi give to Subhadra Brahmana ? And who is the Being worshipped there ? (12)

O Best of the Devas ! kindly speak all these to me what I have now questioned to you ; also of other knowledges to me. (13)

The knowledge of mantras and tantras arises out of the instructions imparted by Guru ; and Tantra becomes capable of being spoken and imparted by words and Mantra becomes applicable to what gives rise to the devotion towards Sri Hari. (14)

Some knowledge is derived when intelligent persons expound the meaning of the Vedas and when they meditate on the meaning of the Vedas ; Thou art thyself the author of the Vedas and the presiding Deity of the knowledge. (15)

Mahadeva wonderd and looking Hearing the words of Narada, (16)

towards Gauri, began to address Ganega :—

§ri Mahadeva said :—Ob ! What wondrous is the extraordinary greatness of these Vaisnavas, the eternal servanis of Hari, who always remain devoted to the feet of Hari having no ulterior selfish motive of their own, and restrain their passions ! (17)

Oh ! The glory of these Vaisnavas who meditate, day and night the lotus feet of Sri Krgna, worshipped by Laksmi, Brahma, and Mahadeva, and adored by Sega and other Devas. as)

All the Tirthas, and the whole earth, for their own purification, want to make friendship with the Vaisnavas, touch their bodies and have the dust of their holy feet. (19)

O Son Ganega !| O Parvati! The holy water with which the feet of the Vaignavas who worship the Krsna mantra have been washed sanctify al! the Tirthas and the Earth. (20)

Him the intelligent persons calls the world-sanctifying Vaisnavas, in whose ears the Krgna mantram has been uttered by a Brahmana. (21)

Just on taking the Krsna mantra, Narayana and delivers hundred families of his ow hitch. (22) aman becomes equal to n without any

a Narada Pajicaratram

Just when a Vaisnava is born, he sanctifics hundrecs of hig families on his father's side who being freed from their Karmic bonds, goes at once to the region of Vaikuntha. (23)

And he sanctifies seven generations on his mother's side, as well as the seven generations of the family of the girl whom he marries. (24)

A devotee of Sri Kṛṣṇa delivers his mother, grand mother, wife, seven succeeding generations (sons etc.), brothers, sisters, and daughters, (25)

He earns the merits of bathing in all the tīrthas, of being initiated in all the yajñas (sacrifices), of being ordained in all the 'Vratas and of the fruits of all sorts of worship. (26)

The devotee of Sri Viṣṇu who obtains Sri Viṣṇu mantra from a highly qualified Brahmana becomes freed of sins of koti births ; there is no doubt in this. (27)

The mere sight of a devotee of Sri Kṛṣṇa mantra frees at once - a man of sins of his hundred births; one need not indulge any 'trace of doubt in this. (28)

O Parvatī ! The sight and touch of a Vaiṣṇava purify immediately water, fire, world, and air. (29)

— The devas constantly desire to have an interview with the Vaiṣṇavas ; no other thing in the whole universe is purer than a Vaiṣṇava. (30)

Saying thus, Svayambhū Mahadeva went with Nārada to the

banks of the river Mandakīni whose waters were like those of the milky ocean. (31)

Both of them bathed there, and put on washed clothes and performed Acamana (sipping water before a worship) and became

pure. (32)

O Sukadeva ! Mahadeva then gave the mantra of Sri Kṛṣṇa to Nārada and then the Kavaca, yielding all success and which

was like the best Kalpa tree yielding the fruits of all desires. (33)

The above mantra, the King of all mantras, is Srim, Hrim, Klim Kṛṣṇaya Svaha. (34)

~~

'On the Highest Knowledge 6a

Kim _ Lakṣmīvijā is Srim. Mayāvijā is Hrim ; Kāmāvijā is . Svaha is the consort of Brahma.] (34) — Nārada Rṣi circumambulated Mahadeva seven times after his āśe initiated in the mantra, saluted Him and gave Him his soul 8 the Dakṣiṇ (fee). (35)

Nārada sold his head from his very birth most devotedly to

the lotus feet of Sri Mahadeva on the banks of the heavenly river andakīni. (36)

O Child! at this moment a shower of 4 Nārada's head and the celestial drum sounded in Brahmāloka ; and Nārada heard that. (37)

When Nārada, Brahmā's son, was dancing in his gladness, Brahmā saw and arrived there with a pleased mind and with a smiling countenance. (38)

Brahmā blessed his own son and became . plea

ahadeva. Sambhu entertained Brahma as His guest ; Brahma Lk Sambbhu His blessing and went back to Brahmaloaka (the gion of Brahma). (39) Here ends the ninth chapter in the first night of Sri Na Pajicadtra on Nirada's being initiated in the mantra.

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Complete GGM text · Complete 1997 scan

First Night · Chapter 10

Chapter 10 of 60 · 95 detected verse markers · English printed pages 64–71

Sanskrit

दशमोऽध्यायः

श्री-शुक उवाच—

नारदो हि महा-ज्ञानी देवर्षिर् ब्रह्मणः सुतः ।
सर्व-वेद-विदाः श्रेष्ठो गरिष्ठश् च वरिष्ठकः ॥१॥
कथं स नोपदिष्टश् च ज्ञान-हीनो महा-मुनिः ।
तन् मां बोधय विभो सन्देह-भञ्जनं कुरु ॥२॥
श्री-व्यास उवाच—
नारदो ब्रह्मणः पुत्रः पुरा-कल्पे बभूव सः ।
सर्व-ज्ञानं ददौ तस्मै विधाता जगताम् अपि ॥३॥
वेदांश् च पाठयाम् आस वेदाङ्गान् अपि सुव्रत ।
सिद्ध-विद्यां शिल्प-विद्यां योग-शास्त्रं पुराणकम् ॥४॥
भगवान् एकदा पुत्रं कथयाम् आस सः सदि ।
सृष्टिं कुरु महा-भाग कृत्वा दार-परिग्रहम् ॥५॥
ब्रह्मणश् च वयः श्रुत्वा कोप-रक्तास्य-लोचनः ।
उवाच पितरं कोपात् परं कृष्ण-परायनः ॥६॥

श्री-नारद उवाच—

सर्वेषाम् अपि वन्द्यानां पिता चैव महा-गुरुः ।
ज्ञान-दातुः परो वन्द्यो न भूतो न भविष्यति ॥७॥
स्तन-दात्री गर्भ-धात्री स्नेह-कर्त्री सदाम्बिका ।
जन्म-दातान्न-दाता स्यात् स्नेह-कर्ता पिता सदा ॥८॥
न क्षमौ तौ च पितरौ पुत्रस्य कर्म खण्डितुम् ।
करोति सद्-गुरुः शिष्य-कर्म-मूल-निकृन्तनम् ॥९॥
गुरुश् च ज्ञानोद्घरणो ज्ञानं स्यान् मन्त्र-तन्त्रयोः ।
तत् तन्त्रं स च मन्त्रश् च कृष्ण-भक्तिर् यतो भवेत् ॥१०॥
श्री-कृष्ण-विमुखो भूत्वा विषये यस्य मानसम् ।
विषम् अत्यमृतं त्यक्त्वा स च मूढो नराधमः ॥११॥
स गुरुः स पिता वन्द्यः सा माता स पतिः सुतः ।
यो ददाति हरौ भक्तिं कर्म-मूल-निकृन्तनी ॥१२॥
श्री-कृष्ण-भजनं तात सर्व-मङ्गल-मङ्गलम् ।
कर्मोपभोग-रोगआणाम् औषधं तन्-निकृन्तनम् ॥१३॥

अहो जगद्-विधातुश् च धर्म-शास्तुर् इयं मतिः ।

स्वयं माया-मोहितश् च परं भ्रष्टं करोति च ॥१४॥

विष्णुस् त्वा ॥ मोहिताम् कृत्वा युयोज सष्टुम् ईश्वरः ।
 न ददौ स्वात्म-भक्तिं ॥ तां स्व-दास्यं याति-दुर्लभम् ॥१५॥
 माता ददाति पुत्राय मोदकं ॥ क्षुन्-निवारकम् ।
 स च बालो न जानाति कथं भूतं ॥ च मोदकम् ॥१६॥
 बालकं वञ्चनं कृत्वा मिष्टं ॥ द्वयं प्रदाय सः ।
 पिता प्रयाति कार्यार्थं ॥ विष्णुना मोहितस् तथा ॥१७॥
 स ॥ सार-कूप-पतितो विष्णुना प्रेरितो भवान् ।
 न युक्तं पतनं ॥ तत्र तद् उद्धारम् अभीप्सितम् ॥१८॥
 ज्ञानी गुरुश् च बलवान् भवाब्धेः शिष्यम् उद्धरेत् ।
 गुरुः स्वयम् असिद्धश् च दुर्बलः कथम् उद्धरेत् ॥१९॥
 गुरोर् अत्य-अवलिप्तस्य कार्याकार्यम् अजानतः ।
 उत्पथ-प्रतिपन्नस्य परित्यागो विधीयते ॥२०॥
 स गुरुः परमो वैरी यो ददाति ह्य असन्-मतिम् ।

तं नमस्-कृत्य सत्-शिष्यः प्रयाति ज्ञानदं गुरुम् ॥२१॥
 स ॥ सार-विषयोन्मत्तो गुरु-रार्तः स्व-कर्मणि ।
 दुर्बलो दुर्वहः भारं ददाति जनकाय च ॥२२॥
 नारदस्य वचः श्रुत्वा क्रुद्धः पुत्रम् उवाच सः ।
 कम्पितस् तमसा धाता कोप-रक्तास्य-लोचनः ॥२३॥
 ब्रह्मोवाच—
 ज्ञानं ते भवतु भ्रष्टं ॥ स्त्री-जितो भव पामर ।
 सर्व-जातिषु गन्धर्वः कामी सोऽपि भवान् भव ॥२४॥
 पञ्चाशत्-कामिनीनां च स्वयं भर्ता भवाचिरात् ।
 तासां वशश् च सततं स्त्रीणां क्रीडा मृगो यथा ॥२५॥
 शृङ्गार-भूरो भव रे शश्वत्-सुस्थिर-यौवनः ।
 तासां नित्यं यौवनानां सुन्दरीणां प्रियो भव ॥२६॥
 काम-बाध्यो भव चिरं दिव्य-वर्ष-सहस्रकम् ।
 निर्जने निर्जने रम्ये वने क्रीडां करिष्यसि ॥२७॥
 ततो वर्ष-सहस्रान्ते मया शप्तः स्व-कर्मणा ।

विप्र-दास्यां तु शूद्रायां जनिष्यसि न सः शयः ॥२८॥
 ततो वैष्णव-सर्गात् विष्णोर् उच्छिष्ट-भोजनात् ।
 विष्णु-मन्त्र-प्रसादेन विष्णु-माया-विमोहितः ॥२९॥
 तातस्य वचनं श्रुत्वा युकोप नारदो मुनिः ।
 शशपापितरं शिघ्रं दारुणं च यथोचितम् ॥३०॥
 अपूज्यो भव दुष्टः त्वं त्वन्-मन्त्रोपासकः कुतः ।
 अगम्यागमनेच्छा ते भविष्यति न सः शयः ॥३१॥
 नारदस्य तु शापेन सोऽपूज्यो जगतां विधिः ।
 दृष्ट्वा स्व-कन्या-रूपं च पश्चाद् धावितवान् पुरा ॥३२॥
 पुनः स्व-देहं तत्याज भर्त्सितः सनकादिभिः ।

लज्जितः काम-युक्तश्च पुनर् ब्रह्मा बभूव सः ॥३३॥
 नारदस् तु नमस्-कृत्य पितरं कमलोद्भवम् ।
 विप्र-देहं परित्यज्य गन्धर्वश्च बभूव सः ॥३४॥
 नव-यौवन-कालेन बलवान् मदनोद्धतः ।
 जहार कन्याः पञ्चाशत् बलाच्च चित्र-रथस्य तु ॥३५॥

गान्धर्वेन विवाहेन ता उवाह च निर्जने ।
 मूर्च्छां प्रापुश्च ताः कन्या दृष्ट्वा सुन्दरम् ईश्वरम् ॥३६॥
 विसस्पुरुश्च पितरं मातरं भ्रातरं तथा ।
 रेमिरे तेन सार्धं च कामुक्यः कामुकेन च ॥३७॥
 कन्देर् कन्दरे रम्ये रम्ये सुन्दर-मन्दिरे ।
 शैले शैले सुरहसि कानने कानने तथा ॥३८॥
 पुष्पोद्यने तरु-द्याने नद्या नद्या नदे नदे ।
 सरःश्रेष्ठे सरःश्रेष्ठे वरे चन्द्र-सरोवरे ॥३९॥
 सुरेशस्यापि निकटे सुभद्रस्य तटे तटे ।
 अगम्ये च महा-घोरे गन्ध-मादन-गह्वरे ॥४०॥
 परिजात-तरुणा च पुष्पिताना मनोहरे ।
 तद्-अन्तरे सुन्दरे चामोदिते पुष्प-वायुना ॥४१॥
 मलये निलये रम्ये सुगन्धे चन्दनान्विते ।
 चन्दनोक्षित-सर्वाङ्गश्च चन्दनाक्तेन कामिना ॥४२॥
 रम्य-चम्पक-शय्यासु चन्दनाक्तासु सस्मिताः ।

दिवानिशं न जानन्ति कामिना सस्मितेन च ॥४३॥
 विष्यन्दके शूरसेने नन्दने पुष्प-भद्रके ।
 स्वाहा-वने काम्यके च रम्यके पारिभद्रके ॥४४॥
 सुरन्धके गन्धके च सुरङ्गह्ये पुण्ड्रके ऽपि च ।
 कालञ्जरे पञ्जरे च काञ्ची-काञ्चन-कानने ॥४५॥
 मधु-माधव-मासे च मधूरे मधु-कानने ।
 वने कल्प-तरूणा च विश्व-कारु-कृत-स्थले ॥४६॥
 रत्नाकराणां निकरे सुन्दरे सुन्दरान्तरे ।
 सुवेले च सुपाश्वे च प्रवालाङ्कुर-कानने ॥४७॥
 मन्दारे मन्दिरे पूरे गान्धारे च युगन्धरे ।
 वने केलि-कदम्बानां केतकीनां मनोहरे ॥४८॥
 माधवी-मालतीनां च यूथिकानां वने वने ।
 चम्पकानां पलाशानां कुन्दानां विपिने तथा ॥४९॥
 नागेश्वर-लवङ्गानां अन्तरे ललितालये ।
 कुमुदानां पङ्कजानां पङ्किकले कोमल-स्थले ॥५०॥

स्थल-पद्म-प्रकारो च भूमि-चम्पक-कानने ।
 लाङ्गलीनां रसालानां पनसानां सुख-प्रदे ॥५१॥
 कदली-बदरीणां च श्री-फलानां च श्री-युते ।

जम्बीराणां च जम्बूनां करञ्जानां तथैव च ॥५२॥
 कृत्वा बिहारं ताभिश्च गन्धर्वश्च चोपवर्हणः ।
 दिव्यं वर्ष-सहस्रं च स्वाश्रमं पुनर् आययौ ॥५३॥
 श्रुत्वा विधातुर् आह्वानं पुष्करं च ययौ पुनः ।
 ददर्श तत्र ब्रह्माणम् रत्न-सिंहासन-स्थितम् ॥५४॥
 देवेन्द्रैश्च चापि सिद्धेन्द्रैर् मुनीन्द्रैः सन्कादिभिः ।
 समावृतं सभायां च रक्षो-गन्धर्व-किन्नरैः ॥५५॥
 सुशोभितं यथा चन्द्रं गगने भगणैः सह ।
 प्रणनाम सभा-मध्ये ताभिः सार्धं जगद्-विधिम् ॥५६॥
 महेशं च गणेशं च धनेशं शेषम् ईश्वरम् ।
 धर्मं धन्वन्तरिं स्कन्दं सूर्य-सोम-हुताशनम् ॥५७॥
 उपेन्द्रेन्द्रं विश्व-कारुं वरुणं पवनं स्मरम् ।
 यमम् अष्टौ वसून् रुद्रान् जयन्तं नलकूवरम् ॥५८॥
 सर्वान् देवान् नमस्कृत्य ननाम मुनि-पुङ्गवम् ।
 अगस्त्यं च पुलस्त्यं च पुलहं च प्रचेतसम् ॥५९॥
 सर्व-श्रेष्ठं वसिष्ठं च दक्षं च कर्दमं तथा ।
 सनकं सनन्दं च तृतीयं च सनातनम् ॥६०॥
 सनत्-कुमारं योगीशं ज्ञानिनां च गुरोर् गुरुम् ।
 वोढुं पञ्च-शिखं सङ्खं भृगुम् अङ्गिरसं तथा ॥६१॥
 आसुरिं कपिलं कौत्सं क्रतुं नारायणं नरम् ।
 मरीचिं कश्यपं कण्वं व्यासं दुर्वाससं कविम् ॥६२॥
 बृहस्पतिं च च्यवनं मार्कण्डेयं च लोमशम् ।
 वाल्मीकिं परशु-रामं सवर्तं च विभाण्डकम् ॥६३॥
 देवलं च वाम-देवम् ऋशयश्च पराशारम् ।
 एतान् सर्वान् नमस्कृत्य तस्थौ स पुरतो विधेः ॥६४॥
 तुष्टाव सर्वान् देवान् च मुनीन्द्रांश्च तथैव च ।
 तम् उवाच सभा-मध्ये विधाता जगताम् अपि ।

सस्मितः सुप्रसन्नश्च गन्धर्वम् उपवर्हणम् ॥६५॥
 ब्रह्मोवाच—
 श्री-कृष्ण-रस-सङ्गीतं वीणा-ध्वनि-समन्वितम् ।
 कुरु वत्साधुनात्रैव शृण्वन्तु मुनयः सुराः ॥६६॥
 गोपीनां वस्त्र-हरणं हरं रास-महोत्सवम् ।
 ताभिः सार्धं जल-क्रीडां हरेर् उत्कीर्तनं कुरु ॥६७॥
 कृष्ण-सङ्कीर्तनं तूर्णं पुनाति श्रुति-मात्रतः ।
 श्रोतारं च प्रवक्तारं पुरुषैः सप्तभिः सह ॥६८॥
 यत्रैव प्रभवेद् वत्स तन्-नाम-गुणानुकीर्तनम् ।
 तत्र सर्वाणि तीर्थानि पुण्यानि मङ्गलानि च ॥६९॥
 तत्-कीर्तन-ध्वनिं श्रुत्वा सर्वाणि पातकानि च ।

द्वराद् एव पलायन्ते वैनतेयम् इवोरगाः ॥७०॥
तद् दिनं सफलं धन्यं यशस्यं सर्व-मङ्गलम् ।
श्री-कृष्ण-कीर्तनं यत्र तत्रैव नायुषो व्ययः ॥७१॥
संकीर्तन-ध्वनिं श्रुत्वा ये च नृत्यन्ति वैष्णवाः ।
तेषां पाद-रजः-स्पर्शात् सद्यः पूता वसुन्धरा ॥७२॥
तत्-कीर्तनं भवेत् यत्र कृष्णस्य परमात्मनः ।
स्थानं तच्च भवेत् तीर्थं मृतानां तत्र मुक्तिदम् ॥७३॥
नात्र पापानि तिष्ठन्ति पुण्यानि सुस्थिराणि च ।
तपस्विनां च व्रतिनां व्रतानां तपसां स्थलम् ॥७४॥
वर्तते पापिनां देहे पापानि त्रि-विधानि च ।
महा-पापोपपातिपापान्य् एव स्मृतानि च ॥७५॥
हन्ता यो विप्र-भिक्षूणां यतीनां ब्रह्म-चारिणां ।
स्त्रीणां च वैष्णवानां च स महा-पातकी स्मृतः ॥७६॥
भूषा-घ्नश्चापि गो-घ्नश्च शूद्र-घ्नश्च कृत-घ्नकः ।
विश्वास-घाती विड्-भोजी स एव ह्युपपातकी ॥७७॥
अगम्यागमिनो ये च सुर-विप्र-स्वहारिणः ।
अतिपातकिनश्च चैते वेद-विद्धिः प्रकीर्तिताः ॥७८॥
कृष्ण-संकीर्तन-ध्यानात् तन्-मन्त्र-ग्रहणाद् अहो ।
मुच्यन्ते पातकैस् तैस् तैः पापिनस् त्रि-विधाः स्मृताः ॥७९॥

तपो-यज्ञ-कृती पूतस् तीर्थ-स्नात-व्रती तथा ।
भिक्षुर् यतिर् ब्रह्म-चारी वान-प्रस्थश्च तापसः ॥८०॥
पवित्रः परमो वह्निः सुपवित्रं जलं यथा ।
एते सर्वे वैष्णवानां कलां नाहन्ति षोडशीम् ॥८१॥
विष्णु-पादोदकोच्छिष्टं भुञ्जते ये च नित्यशः ।
पश्यन्ति च शिला-चक्रं पूजां कुर्वन्ति नित्यशः ॥८२॥
जीवन्-मुक्तास् च ते धन्या हरि-दासाश्च भारते ।
पदे पदे ऽश्वमेधस्य प्राप्नुवन्ति फलं ध्रुवम् ॥८३॥
नहि तेषां पराभूताः पुण्यवन्तो जगत्-त्रये ।
तेषां च पाद-रजसा तीर्थं पूतं तथा धरा ॥८४॥
तेषां च दर्शनं स्पर्शं वाञ्छन्ति मुनयः सुराः ।
पुरुषाणां सहस्रं च पूतं तज्-जन्म-मात्रतः ॥८५॥
इत्युक्त्वा जगतां धाता तत्र तूष्णीं बभूव सः ।
आश्चर्यं मेनिरे श्रुत्वा देवाश्च मुनयस् तथा ॥८६॥
एतस्मिन् अन्तरे तत्र विद्या-धर्यः समागताः ।

गन्धर्वाश्चापि विविधा ननुतुः किन्नरा जगुः ॥८७॥
रम्भोर् वशी घृताघी च मेनका च तिलोत्तमा ।
सुधामुखी पूर्ण-चिती मोहिनी कलिका तथा ॥८८॥
चम्पावती चन्द्र-मुखी पद्मा पद्म-मुखीति च ।

एताश् चान्याश् च बह्व्यश् च श्वश्वत् सुस्थिर-यौवनाः ॥८९॥
 बृहन्-नितम्ब-श्रोणीकास्तनभारैः समानताः ।
 ईषद्धास्याः प्रसन्नास्याः कामार्ताश् च समाययुः ॥९०॥
 वेद-ज्ञा मूर्तिमन्तश् च वेदाश् चात्वार एव च ।
 ब्राह्मणा भिक्षवः सिद्धा यतयो ब्रह्म-चारिणः ॥९१॥
 समाययुस् तथा मन्दा दैव-ज्ञाः स्तुति-पाठकाः ।
 लक्ष्मी सरस्वती दुर्गा सावित्री रोहिणी रतिः ॥९२॥
 तुलसी पृथिवी गङ्गा स्वाहा च यमुना तथा ।
 वारुणी मनसेन्द्राणी ताः सर्वा देव-योषितः ॥९३॥
 मुनि-पत्न्यश् च गन्धर्व्यो हर्ष-युक्ताः समाययुः ।
 अहो महोत्सवः परमानन्द-मानसाः ।

विचित्रा च ब्रह्म-सभा पुष्कर तीर्थम् आययुः ॥९४॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे महोत्सवारम्भो नाम
 दशमोऽध्यायः
 ॥९०॥
 □

Roman transliteration

daśamo 'dhyāyaḥ
 śrī-śuka uvāca—
 nārado hi mahā-jñānī devaṣṣir brahmaṇaḥ sutaḥ |
 sarva-veda-vidān śreṣṭho gaṛiṣṭhaś ca varaṣṭhakaḥ ||1||
 katharī sa nopadiṣṭaś ca jñāna-hīno mahā-muniḥ |
 tan mān bodhaya vibho sandeha-bhañjanam kuru ||2||
 śrī-vyāsa uvāca—
 nārado brahmaṇaḥ putraḥ purā-kalpe babhūva saḥ |
 sarva-jñānaḥ dadau tasmai vidhātā jagatām api ||3||
 vedānś ca pāṭhayām āsa vedāṅgāny api suvrata |
 siddha-vidyān śilpa-vidyān yoga-śāstraṁ purāṇakam ||4||
 bhagavān ekadā putraṁ kathayām āsa saṁsadi |
 sṛṣṭiṁ kuru mahā-bhāga kṛtvā dāra-parigraham ||5||
 brahmaṇaś ca vacaḥ śrutvā kopa-raktāśya-locanaḥ |
 uvāca pitarāṁ kopāt paraṁ kṛṣṇa-parāyanaḥ ||6||

śrī-nārada uvāca—
 sarveṣāṁ api vandyānāṁ pitā caiva mahā-guruḥ |
 jñāna-dātuḥ paro vando na bhūto na bhaviṣyati ||7||
 stana-dātrī garbha-dhātrī sneha-kartṛī sadāmbikā |
 janma-dātānna-dātā syāt sneha-kartā pitā sadā ||8||
 na kṣamau tau ca pitarau putrasya karma khaṇḍitum |
 karoti sad-guruḥ śiṣya-karma-mūla-nikṛntanam ||9||
 guruś ca jñānodgiraṇāt jñānaḥ syān mantra-tantrayoḥ |
 tat tantraṁ sa ca mantraś ca kṛṣṇa-bhaktir yato bhavet ||10||

śrī-kṛṣṇa-vimukho bhūtvā viṣaye yasya mānasam |
viṣam atyamṛtaṁ tyaktvā sa ca mūḍho narādharmaḥ ||11||
sa guruḥ sa pitā vandyah sā mātā sa patiḥ sutaḥ |
yo dadāti harau bhaktiṁ karma-mūla-nikṛntaṁ ||12||
śrī-kṛṣṇa-bhajanāṁ tāta sarva-maṅgala-maṅgalam |
karmopabhoga-rogaṇām auśadhaṁ tan-nikṛntanam ||13||

aho jagad-vidhātuś ca dharma-śāstur iyaṁ matiḥ |
svayaṁ māyā-mohitaś ca paraṁ bhraṣṭaṁ karoti ca ||14||
viṣṇus tvāṁ mohitām kṛtvā yuyoja sraṣṭum īśvaraḥ |
na dadau svātma-bhaktiṁ tāṁ sva-dāsyāṁ cāti-durlabham ||15||
mātā dadāti putrāya modakaṁ kṣun-nivārakam |
sa ca bālo na jānāti kathāṁbhūtaṁ ca modakam ||16||
bālakaṁ vañcanaṁ kṛtvā miṣṭaṁ dravyaṁ pradāya saḥ |
pitā prayāti kāryārthaṁ viṣṇunā mohitaś tathā ||17||
saṁsāra-kūpa-patito viṣṇunā prerito bhavān |
na yuktaṁ patanaṁ tatra tad uddhāram abhīpsitam ||18||
jñānī guruś ca balavān bhavābdheḥ śiṣyam uddharet |
guruḥ svayam asiddhaś ca durbalaḥ katham uddharet ||19||
guror aty-avalīptasya kāryākāryam ajānataḥ |
utpatha-pratīpannasya parityāgo vidhīyate ||20||
sa guruḥ paramo vairī yo dadāti hy asan-matim |

tāṁ namas-kṛtya sat-śiṣyaḥ prayāti jñānadaṁ gurum ||21||
saṁsāra-viṣayonmatto guru-rātaḥ sva-karmaṇi |
durbalo durvahaṁ bhāraṁ dadāti janakāya ca ||22||
nāradasya vacaḥ śrutvā kruddhaḥ putram uvāca saḥ |
kampitaś tamaś dhātā kopa-raktāsyā-locanaḥ ||23||
brahmovāca—
jñānaṁ te bhavatu bhraṣṭaṁ strī-jīto bhava pāmara |
sarva-jātiṣu gandharvaḥ kāmī so 'pi bhavān bhava ||24||
pañcāśat-kāminīnāṁ ca svayaṁ bhartā bhavācīrāt |
tāsāṁ vaśaś ca satataṁ strīṇāṁ kṛdā mṛgo yathā ||25||
śṛṅgāra-śūro bhava re śaśvat-susthira-yauvanaḥ |
tāsāṁ nityaṁ yauvanānāṁ sundarīṇāṁ priyo bhava ||26||
kāma-bādhyo bhava ciraṁ divya-varṣa-sahasrakam |
nirjane nirjane ramye vane kṛdāṁ kariṣyasi ||27||
tato varṣa-sahasrānte mayā śaptaḥ sva-karmaṇā |

vipra-dāsyāṁ tu śūdrāyāṁ janiṣyasi na saṁśayaḥ ||28||
tato vaiṣṇava-saṁsargāt viṣṇor ucchiṣṭa-bhojanāt |
viṣṇu-mantra-prasādena viṣṇu-māyā-vimohitaḥ ||29||
tātasya vacanaṁ śrutvā cukopa nārado munih |
śaśūpa pitaraṁ śighraṁ dāruṇaṁ ca yathocitam ||30||
apūjyo bhava duṣṭaṁ tvaṁ tvan-mantropāsakaḥ kutaḥ |
agamyāgamaneccā te bhaviṣyati na saṁśayaḥ ||31||
nāradasya tu śāpena so 'pūjyo jagatāṁ vidhiḥ |
dṛṣṭvā sva-kanyā-rūpaṁ ca paścād dhāvitavān purā ||32||
punaḥ sva-dehaṁ tatpāya bhartsitaḥ sanakādibhiḥ |
lajjitaḥ kāma-yuktaś ca punar brahmā babhūva saḥ ||33||
nāradas tu namas-kṛtya pitaraṁ kamalodbhavam |
vipra-dehaṁ parityajya gandharvaś ca babhūva saḥ ||34||

nava-yauvana-kālena balavān madanoddhataḥ |
jahāra kanyāḥ pañcāsat balāc citra-rathasya tu ||35||

gāndharvena vivāhena tā uvāha ca nirjane |
mūrchān prāpuś ca tāḥ kanyā dr̥ṣtvā sundaram īśvaram ||36||
visaspuruś ca pitarān mātaraṁ bhrātaraṁ tathā |
remire tena sārdaṁ ca kāmukyaḥ kāmukena ca ||37||
kandarer kandare ramye ramye sundara-mandire |
śaile śaile surahasi kānane kānane tathā ||38||
puṣpodyane taru-dyāne nadyān nadyān nade nade |
saraḥśreṣṭhe saraḥśreṣṭhe vare candra-sarovare ||39||
sureśasyāpi nikaṭe subhadrasya taṭe taṭe |
agamye ca mahā-ghore gandha-mādana-gahvare ||40||
parijāta-taruṇān ca puṣpitanān manohare |
tad-antare sundare cāmodite puṣpa-vāyunā ||41||
malaye nilaye ramye sugandhe candanānvite |
candanokṣita-sarvāṅgaś candanāktena kāmīnā ||42||
ramya-campaka-śayyāsu candanāktāsu sasmitāḥ |

divānīśaṁ na jānanti kāmīnā sasmitena ca ||43||
viśyandake śūrasene nandane puṣpa-bhadrake |
svāhā-vane kāmīyake ca ramīyake pāribhadrake ||44||
surandhake gandhake ca surāṁhre puṇḍrake 'pi ca |
kālañjare pañjare ca kāñci-kāñcana-kānane ||45||
madhu-mādhava-māse ca madhūre madhu-kānane |
vane kalpa-taruṇān ca viśva-kāru-kṛta-sṭhale ||46||
ratnākaraṇān nikare sundare sundarāntare |
suvele ca supārśve ca pravālāmkura-kānane ||47||
mandāre mandire pūre gāndhāre ca yugandhare |
vane keli-kadambānān ketakinān manohare ||48||
mādhavī-mālatīnān ca yūthikānān vane vane |
campakānān palāśānān kundānān vipine tathā ||49||
nāgeśvara-lavaṅgānān antare lalitālaye |
kumudānān pañkajānān pañkile komala-sṭhale ||50||

sthala-padma-prakāro ca bhūmi-campaka-kānane |
lāṅgalīnān rasālānān panasānān sukha-prade ||51||
kadali-badariṇān ca śrī-phalānān ca śrī-yute |
jambīrāṇān ca jambūnān karañjānān tathaiva ca ||52||
kṛtvā bihāraṁ tābhiś ca gandharvaś copavarhaṇaḥ |
divyaṁ varṣa-sahasraṁ ca svāśramaṁ punar āyayau ||53||
śrutvā vidhātur āhvaṇaṁ puṣkaraṁ ca yayau punaḥ |
dadarśa tatra brahmāṇam ratna-simhāsana-sṭhitaṁ ||54||
devendraiś cāpi siddhendraiḥ munīndraiḥ sankādībhiḥ |
samāvṛtaṁ sabhāyān ca rakṣo-gandharva-kinnaraiḥ ||55||
suśobhitaṁ yathā candraṁ gagane bhagaṇaiḥ saha |
praṇāṇāma sabhā-madhye tābhiḥ sārdaṁ jagad-vidhim ||56||
maheśaṁ ca gaṇeśaṁ ca dhaneśaṁ śeṣaṁ īśvaram |
dharmaṁ dhanvantariṁ skandaṁ sūrya-soma-hutaśanaṁ ||57||
upendrendraṁ viśva-kāruṁ varuṇaṁ pavanaṁ smaram |

yamam aṣṭau vasūn rudrān jayantaṁ nalakūvaram ||58||
sarvān devān namaś-kṛtya nanāma muni-puṇigavam |

agastyam ca pulastyam ca pulaham ca pracetasam ||59||
 sarva-śreṣṭham vasiṣṭham ca dakṣam ca kardamaṁ tathā |
 sanakaṁ sanandaṁ ca tṛtīyaṁ ca sanātanam ||60||
 sanat-kumāraṁ yogīśaṁ jñānināṁ ca guror gurum |
 voḍhuṁ pañca-śikhaṁ saikhaṁ bhṛgum aṅgīrasaṁ tathā ||61||
 āsurīṁ kapilaṁ kautsaṁ kratuṁ nārāyaṇaṁ naram |
 marīciṁ kaśyapaṁ kaṇvaṁ vyāsaṁ durvāsasaṁ kavim ||62||
 brhaspatiṁ ca cyavanaṁ mārkaṇḍeyaṁ ca lomaśam |
 vālmīkiṁ paraśu-rāmaṁ saṁvartam ca vibhāṇḍakam ||63||
 devalaṁ ca vāma-devam ṛṣayaśṛṅgaṁ parāśaraṁ |
 etān sarvān namaḥ-kṛtya tasthau sa purato vidheḥ ||64||
 tuṣṭāva sarvān devāṁś ca munīndrāṁś ca tathaiva ca |
 tam uvāca sabhā-madhye vidhātā jagatām api |

sasmitaḥ suprasannaś ca gandharvam upavarhaṇam ||65||
 brahmovāca—
 śrī-kṛṣṇa-rasa-saṅgītaṁ vīṇā-dhvani-samanvitam |
 kuru vatsādhūnātraiva śṛṇvantu munayaḥ surāḥ ||66||
 gopīnāṁ vāstra-haraṇaṁ haraṁ rāsa-mahotsavam |
 tābhiḥ sārdaṁ jala-kriḍāṁ harer utkīrtanaṁ kuru ||67||
 kṛṣṇa-saṅkīrtanaṁ tūrṇaṁ punāti śruti-mātrataḥ |
 śrotāraṁ ca pravaktāraṁ puruṣaiḥ saptaabhiḥ saha ||68||
 yatraiva prabhaved vatsa tan-nāma-guṇānukīrtanam |
 tatra sarvāṇi tīrthāṇi puṇyāni maṅgalāṇi ca ||69||
 tat-kīrtana-dhvaṇiṁ śrutvā sarvāṇi pātakāṇi ca |
 dūrād eva palāyante vainateyam ivoragāḥ ||70||
 tad dinaṁ sapthalam dhanyaṁ yaśasyaṁ sarva-maṅgalam |
 śrī-kṛṣṇa-kīrtanaṁ yatra tatraiva nāyuso vyayaḥ ||71||
 saṅkīrtana-dhvaṇiṁ śrutvā ye ca nṛtyanti vaiṣṇavāḥ |

teṣāṁ pāda-rajāḥ-sparśāt sadyaḥ pūtā vasundharā ||72||
 tat-kīrtanaṁ bhaved yatra kṛṣṇasya paramātmanaḥ |
 sthānaṁ tac ca bhavet tīrthaṁ mṛtānāṁ tatra muktidaṁ ||73||
 nātra pāpāni tiṣṭhanti puṇyāni susthīrāṇi ca |
 tapasvināṁ ca vratīnāṁ vratānāṁ tapasāṁ sthalaṁ ||74||
 vartate pāpīnāṁ dehe pāpāni tri-vidhāni ca |
 mahā-pāpopapāpātīpāpāny eva smṛtāni ca ||75||
 hantā yo vipra-bhikṣūṇāṁ yatīnāṁ brahma-cāriṇāṁ |
 strīṇāṁ ca vaiṣṇavānāṁ ca sa mahā-pātakī smṛtaḥ ||76||
 bhrūṇā-ghnaś cāpi go-ghnaś ca śūdra-ghnaś ca kṛta-ghnaḥ |
 viśvāsa-ghātī viḍ-bhojī sa eva hy upapātakī ||77||
 agamyāgamīno ye ca sura-vipra-svabhāṇiṇaḥ |
 atīpātakīnaś caite veda-vidbhiḥ prakīrtitāḥ ||78||
 kṛṣṇa-saṅkīrtana-dhyānāt tan-mantra-grahaṇād aho |
 mucyante pātakais tais taiḥ pāpinas tri-vidhāḥ smṛtāḥ ||79||

tapo-yajña-kṛtī pūtas tīrtha-snāta-vratī tathā |
 bhikṣur yatir brahma-cārī vāna-prasthāś ca tāpasāḥ ||80||
 pavitraḥ paramo vahnīḥ supavitraḥ jalaṁ yathā |
 ete sarve vaiṣṇavānāṁ kalām nārhanti ṣoḍaśim ||81||
 viṣṇu-pādodakocchīstaṁ bhuñjate ye ca nityaśaḥ |
 paśyanti ca śilā-cakraṁ pūjāṁ kurvanti nityaśaḥ ||82||

jīvan-muktās ca te dhanyā hari-dāsās ca bhārate |
 pade pade 'śvamedhasya prāpnuvanti phalaṁ dhruvam ||83||
 nahi teṣāṁ parābhūtāḥ puṇyavanto jagat-traye |
 teṣāṁ ca pāda-rajāsā tīrthaṁ pūtaṁ tathā dharā ||84||
 teṣāṁ ca darśanaṁ sparśaṁ vāñchanti munayaḥ surāḥ |
 puruṣāṇāṁ sahasraṁ ca pūtaṁ taj-janma-mātrataḥ ||85||
 ity uktvā jagatām dhātā tatra tūṣṇīm babhūva saḥ |
 āścaryaṁ menire śrutvā devās ca munayas tathā ||86||
 etasmīn antare tatra vidyā-dharyaḥ samāgatāḥ |

gandharvās cāpi vividhā naṇṭuḥ kinnarā jaguḥ ||87||
 rambhor vaśī ghṛtācī ca menakā ca tilottamā |
 sudhāmukhī pūrṇa-cittī mohinī kalikā tathā ||88||
 campāvatī candra-mukhī padmā padma-mukhītī ca |
 etās cānyās ca bahvyaś ca śvaśvat suthira-yauvanāḥ ||89||
 brāhan-nitamba-śroṇikāstanabhāraiḥ samānatāḥ |
 īśaddhāsyāḥ prasannāsyāḥ kāmārtās ca samāyayauḥ ||90||
 veda-jñā mūrtimantaś ca vedās cātvāra eva ca |
 brāhmaṇā bhikṣavaḥ siddhā yatayo brahma-cāriṇaḥ ||91||
 samāyayus tathā mandā daiva-jñāḥ stuti-pāṭhakāḥ |
 lakṣmī sarasvatī durgā sāvitṛī rohiṇī ratīḥ ||92||
 tulasī pṛthivī gaṅgā svāhā ca yamunā tathā |
 vāruṇī manasendrāṇī tāḥ sarvā deva-yoṣitaḥ ||93||
 muni-patnyaś ca gandharvyo harṣa-yuktāḥ samāyayauḥ |
 aho mahotsavaṁ paramānanda-mānasāḥ |

vicitrāṁ ca brahma-sabhāṁ puṣkaraṁ tīrthaṁ āyayauḥ ||94||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre mahotsavārambho nāma
 daśamo 'dhyāyaḥ
 ||10||
 ...

English translation

CHAPTER X

Sri Suka said :—The Devarsi Narada, the son of Brahma became the chief of those versed in the Vedas, a man of authority, superiority, name and fame and a great Jaani. (1)

O Lord! How it was then that he was uneducated and, being a great Muni, was void of knowledge, Kindly solve this doubt of mine. (2)

Sri Vyasa said :—In the previous Kalpa Sri Narada had been the son of Brahma. And Prajapati Brahma, the Creator of the universe gave all knowledge to Sri Narada. (3)

Brahma taught Narada all the Vedas, Vedangas, Siddha Vidyas, arts, Yogasastras, and all the Puranas. (4)

Now, once on an occasion, in an assembly Brahma gladly asked his learned son, proficient in all branches :—‘O- highly fortunate one ! Now marry and procreate. (5)

Hearing the words of the father, Narada, the devotee of Sri Krsna shuddered with anger ; his eyes were reddened and he thus addressed his father :—(6)

Sri Narada said :—Of all the persons in this world it to be worshipped, the father is the greatest guru (spiritual teacher), is more to be respected than the one who imparts jñāna (knowledge) ; so there is none so adorable in this world as one's father nor will there be like such. (7)

Mother is the one who has got the greatest affection, who has borne the child in her womb and nursed with the milk of her breast; and the father gives birth to the child, gives food and loves the child. (8)

But the same father and mother cannot cut as under the root of Karma of their son ; it is only the Sat Guru that can completely sever the root of Karma. (9)

A Guru becomes so by advising on matters relating to Jñāna (knowledge) ; what knowledge arises from mantra and Tantra is

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jñāna ; and that is called Tantra and Mantra whence springs the devotion to Sri Krsna. (10)

One whose mind is turned away from Sri Krsna and becomes attached to desires for enjoying objects of senses, is certainly stupid, deluded and the vile wretch amongst men, as if a man who casts aside nectar and drinks venom. (11)

He is the Guru, he is the father, he ought to be chosen as the best, he is the mother, he is the husband, he is the son who can impart to another devotion to Hari (Hari) bhakti that cuts as under the root of Karma. (12)

O Father! It is the worship of Sri Krsna, the auspicious of all auspicious things that is the curative medicine of the disease of enjoying the effect of Karma and destroys it. (13)

Alas! such is the turn that the mind of the Creator of the world and the Author of the injunctions of Dharma (Dharma Sasanam) has been deluded and He is deluding others. (14)

Viṣṇu has deluded thee by His own Maya and has engaged you to this work of creation ; but He has not given to thee the service devotion to His of Self. (15) ;

A mother gives to her child balls of sweetmeats to appease his hunger ; but the child does not know of what nature that sweet ball is made up. (16)

The father gives the sweet-meat things to his child and deludes him, and makes him do his own work in his absence ; so Sri Viṣṇu deludes by His Maya. —(17)

So Thou art deluded by Sri Viṣṇu and thou hast fallen in this well of Samsara. It is not worthy of Thee. Thou ought to exert Thyself to be delivered from it. (18)

— A Guru who is Jñāni and strong, delivers a disciple fallen in this ocean of Saṁsāra. But a Guru who himself is imperfect, how can he raise up the disciple ? (19)

There is rule to quit a Guru who goes astray, who is proud, and who is ignorant of what should be done and what should not be done. (20)

knowledge ; so a good disciple should salute him and serve another Guru who can impart True Knowledge. (21)

A weak Guru, unable to do his own Karma, and mad after worldly enjoyments considers his own father to be too heavy a burden. (22)

Hearing the words of Narada, the Creator began to tremble with wrath ; his eyes became reddened and he said to his son. (23)

Brahma said :—"O villain! Let you be fallen from your knowledge ; Jet you be a victim of women ; Gandharvas become most licentious ; so let you"be one of them. (24)

Let you 'be the single husband of fifty women and always at their control, as a deer becomes a play-thing to others. (25)

'© Villain ! Let your youth. be'steady and you become a hero in amorous dalliances ; those women will remain steady in their youths too ; and let you be dear to those women. (26)

So let you be under 'the control of KAmā (passion) for one thousand Deva years and indulge in sexual pleasures in solitary Places and beautiful sites and forest grounds. (27)

And at the end of thosuang years let you be born, as the fruit

of your Karma, at the womb of a Sidra woman, a slave girl of a Brahmana ; there is no doubt in this. (28)

When, by your coming in contact with a Vaisnava and feeding

on the remains of Vignu's meal (pragidam) and by the grace of Visnu Maya. (29)

Narada became very angry at these words of his father and soon gave him in return a very severe curse. (30)

O wicked one! Let thou become unfit to be worshipped 5 no

one will be the worshipper of your mantra. Certainly _ you will desire to go after one who is unfit to be approached. {31}

And by the curse of Narada, Brahma has become an object of non-worship by the world and He in previous days went after His daughter, deluded by her beauty. (32)

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Brahma quitted that body, again when admonished by Sanaka -and other Rsis ; He became very much abashed and became a new Brahma, (33)

After duly saluting his father, Narada quitted his Brahmana body and took up the body of a Gandharva. (34) :

When he was full in his youth, he became infuriated by his violent passions and carried off stealing per force fifty daughters of a Gandharva named Citraratha. (35)

He married them according to the Gandharva rites in a solitary place ; and these females fainted on seeing the beauty of their husband. (36)

These passionate women indulged in sensual pleasures with that passionate man, and forgot their fathers, mothers and brothers. (37)

In every cave, in all the beautiful places, in every mountain, in very lovely places' and in all the groves and forests, in flower gardens, in tree gardens, on all the rivers, tanks and beautiful Chandra sarovaras, before Indra, on the banks of Subhadra and in

the caves of the mountain Gandhamadana, very terrible and inaccessible, under the flowery Parijata tree, within the cool breeze scented with the sweet fragrance of flowers. and within the scented regions, they went on holding their sexual intercourses. Again these ladies, anointed all over their bodies with sandalpaste, were so much merged in their amorous dalliances with that young Gandharva, also sandalpasted over his body, that they become unconscious of day and night. In the most beautiful Malaya mountains (the western ghats), scented with sandalwood trees, on the most beautiful building made of beautiful campaka flowers, in Visyandaka (a celestial garden of lotuses). in Suraena (a name of Mathura) in Nandana, in Puspabhadra, in Svahakanana, in Kanyaban, in the beautiful Paribhadra, in Sarandhaka, in Gandhaka, in Sirandhra, in Pundraka, in K4lanjara in Panjara, in the golden forest of Kaici, in the months of Caitra and VaiSakha, in the sweet forests

of Madhu and in the Kalpapadapa united regions designed by -

Visvakarma, in the beautiful mid-regions and in subela, suparsva "forests, Where young sprouts were coming out, in the temples at

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Mandara, in the city itself in Gandhara in Yugandhara, in the exceedingly romantic forests of Kelikadamba and Ketaki trees, in the groves of Madhavi, Malati, Yathika, Campaka Paladsa and Kunda, behind Nagesvara and Lavangalata, in the most beautiful rooms, in the soft places amid spring lotuses and the cooing of cuckoos, in the delighting forests of Stthalapadma, Bhimicampaka, cocoanur, Rasala and Panasa trees, in places decorated with plantain, plum and Bel trees, in the forests of Jambira, Jambu, and Karanja, the Gandharva named Upavarbana held his amorous dalliances with these women for full one thousand divine years and then returned to his own place. (38-53)

When he arrived there, he was invited by Brahma at Fugskara and he went there and saw Brahmi, seated in the jewel throne. (54)

In that assembly, Brahma was surrounded by Devendras,

Siddhendras. Sanaka and other Munindras, Rdaksasas and 'Kinnaras. -(55)

Brahma looked beautiful as if the Moon was surrounded by hosts of stars; and Narada made pranams to them all (raised hands towards the head and bowed down). (56)

He saluted MaheSa, Ganesa, Dhanega, Sega, ISvara, Dharma, Dhanvantari, Skanda, Surya, Candra, Fire, Upendra, Indra. Visvakarma. Varuna, Pavana, Smara, Yama, the eight Vasus, Rudras, Jayanta, Nala-Kuvara and other Devas ; the then bowed

down before the chief Munis Agastya, Pulastya, Pulaha Praceta, Vasistha (the chief of all), Daksa, Kardama, Sanaka, Sananda and the third Sanatana, Sanatkumara, the prince of the Yogis and the greatest Jiiani, Bodhu, Pancasikha, Sankba, Bhrgu, Angira, Asuri, Kapila, Kautsa, Kratu, Narayana, Nara, Marichi, KaSyapa, Kanva, Vyasa, Durvas4, Kavi, Brihaspati, Cyavana, Markandeya, Lomaēga, Valmiki Parasurama, Samvarta, Bibhandaka, Devala, Vamadeva, Rsyagrngre, Paragara and other Rsis. He then remained standing before Brahma. He began to chant hymns to all the Devas and Munindras. Brahma then became pleased and, smiling, addressed

the Gandharva, named Upavaithana (Narada) in the midst of the assembly. — (57-65)

Brahma said:—O Child ! Now sing songs about the highly

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interesting Ragas of Sri Kṛṣṇa, so full of flavour and sweetness, in unison with your Vina (the Indian lute) ; all the gods and Munis are going to listen. (66)

About the stealing away of the clothes of the Gopis (Vāstra harana), about the famous dance called Rasa and the great festivity in connection thereof, and playing with the Gopis in water (Jala kṛidā) and other Sankīrtanas of Sri Hari. (67)

The Kṛṣṇa Sankīrtan (praising God in songs), purifies then and there the singers and the hearers both, no sooner they are heard, along with seven generations. (68)

O Son! where Hari's name and glories are chanted, there all "the sanctifying and auspicious Tīrthas reside. (69)

All the sins fly to a great distance away from the place, where 'Hari's name is chanted, as the snakes run away at the sight of

Garuda. — (70) That day is significant and useful, blessed and famous, on which Hari Sankīrtanas are held ; the God of Death cannot enter

there. (71) The dust of the feet of those Vaiṣṇavas, who dance with joy

‘on hearing Hari Sankīrtana, sanctifies the earth at once. (72) Where the name of the Supreme Spirit, Śrī Kṛṣṇa, is sung,

that place becomes Tīrtha and gives mukti to those that die

there. (73)

There the sins cannot stay; there heaps of puṇyams (good merits) reign steadily and that place becomes the resort of ascetics and holders of vows to perform their asceticism and vows. (74)

Three-fold sins reside in the bodies of sinners iG) Mahāpapa (great sins) (2) upapapa (secondary sins) and (3) Atipapa (very great sins). (75)

Those are called Mahāpāpīs (great sinners) Who take away the

— lives of (kills) Brahmanas, Bhikṣus, Yatis, Brahmacāris, women, and Vaiṣṇavas. (76) The upapātakīs (second class sinners) are those who Kill . embryos (cause abortions), kills Sudras and cows, is treacherous and ungrateful and eats faeces. (77)

70 : Narada Pañcar Gṛantham The Atipātakīs (third class sinners) are those sinners who hold

illicit connections with those not fit to be approached, who steal away the wealth of the Devas and Brahmanas. (78)

But these three-fold sinners become free of all their sins. no sooner they hold Kṛṣṇa sankīrtans (chant the name and glories of Sri Kṛṣṇa), meditate on Kṛṣṇa and take Kṛṣṇa mantra. (79)

Ascetics, performers of yajñas (sacrifices). bathers in Tīrthas, keepers of vows, Bhikṣus, Yatis, Brahmacāris, Vanaprasthas, the highly sacred Fire, the pure drinking water etc., cannot compare

- to one sixteenth part of a Vaisnava. (80-81)

He who daily drinks the padodaka (water after washing the foot of Vignu) and eats Vignu naivedya (offerings of eatables to- Visnu) and sees and worships daily Salagram sila (Vignu stone),

reaps undoubtably the fruit of performing horse sacrifice (Asvamedha) ; (82-83)

There is no one in this world so meritorious who can defeat them. The dust of their feet purifies the Tirthas and Earth. (84)

The Devas and the Munis always cherish desires to see and touch a Vaisnava ; no sooner a Vaisnava is born, hundred generations of his become pure. (85)

Saying so, Brahma remained silent. Munis were astonished to hear this, (86)

Then the Vidyadharis and Gandharvas that were present there in numbers began to dance and sing songs and the Kinnaras. began to sing. (87) -

Vidyadharis—(Females of a semi divine class of beings)

Kinnaras—a mythical being with a human figure and the head of a horse.

The Devas and the

Then came there Urvashi, Menaka, Rambha, Ghrtaci, Tilottama, Sudhamukhi, Purnacitti, Mohini, Kalika Campavati,

Candramukhi. Padma, Padmamukhi, and other young ladies of steady beauties. (88-89)

There were also other passionate ladies of spacious hips, of wide and heavy breasts, smiling, and of pleased countenances, (90)

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There were persons versed in the Vedas, the four Vedas personified, the Brahmanas, Bhiksus, Siddhas, Yatis, Brahmacharis. Mandas, astrologers, and bards. There were Laksmi, Sarasvati, Durgā, Savitri, Rohini, Rati, Tulasi, Prithivi, Ganga Svaha, Jamunā, Varuni, Manasa, Indrani and the other ladies of the Devas. There were the wives of the Munis, Gandharvas. All came gladly to Puskara Tirtha to see the wonderful assembly of

Brahma and the great utsava. (91)

Here ends the tenth chapter of the first night in Narada Padcardtra on the Great Festival occasion.

Complete GGM text · Complete 1997 scan

First Night · Chapter 11

Chapter 11 of 60 · 40 detected verse markers · English printed pages 72–75

Sanskrit

एकादशोऽध्यायः

अथ महोत्सव-दर्शनम्

श्री-व्यास उवाच—

अथ गन्धर्व-राजस् तु भगवान् आज्ञया विधेः ।
 सङ्गीतं य जगौ तत्र कृष्ण-रास-महोत्सवम् ॥१॥
 सुसमं तालमानं य सुतानं मधुरं श्रुतम् ।
 वीणा-मृदङ्ग-मुरज-युक्तं ध्वनि-समन्वितम् ॥२॥
 रागिणी-युक्त-रागेण समयोक्तेन सुन्दरम् ।
 माधुर्यं मूच्छर्नयुक्तं मनसे हर्ष-कारणम् ॥३॥
 विचित्रं नृत्य-रुचिरं रूप-वेशम् उत्तमम् ।
 लोकानुराग-बीजं य नाट्योपयुक्त-हस्तकम् ॥४॥
 दृष्ट्वा श्रुत्वा सुराः सर्वे मुनयः सर्व-योषितः ।
 मूर्च्छां प्रायुश् च सहसा चेतनां य पुनः पुनः ॥५॥
 गोपीनां वस्त्र-हरणं गोपी-गण-विलापनं ।
 ताभ्यो वस्त्र-प्रदानं य सङ्मानं वरदानकम् ॥६॥

कात्यायनी-व्रतं चापि विप्र-दारान्न-भोजनम् ।
 महेन्द्र-दर्प-पूजादि भञ्जनं शैल-पूजनम् ॥७॥
 पुनश् च शुश्रुवुः सर्वे श्री-वृन्दावन-वर्णनम् ।
 संप्रापुश् च पुनर् मूर्च्छां पुनः प्रापुश् च चेतनाम् ॥८॥
 तस्मै ददौ पुरो ब्रह्मा वह्नि-शुद्धांशुकं परम् ।
 परं शुभाशीर्-वचनं यत् तन्-मानस-वाञ्छितम् ॥९॥
 अमूल्य-रत्न-निर्माणं चारु-कुण्डाल-युग्मकम् ।
 मणीन्द्र-सार-मुकुटं परं रत्नाङ्गुरीयकम् ॥१०॥
 सुगन्धि-चन्दनं पुष्पं स्व-पाद-रेणुम् ईप्सितम् ।
 अमूल्य-रत्न-तिलकं रत्न-भूषणम् उज्ज्वलम् ॥११॥
 प्रत्येकं वस्तु रुचिरं तद्-योषिद्भ्यश् च संपददौ ।
 विश्वकर्मा च निर्माण-मणिं भूषणम् उत्तमम् ॥१२॥
 प्रत्येकं शङ्ख-सिन्दूरं कस्तूरी-युक्त-चन्दनम् ।
 सकर्पूरं च ताम्बूलं रत्नेन्द्र-सार-दर्पणम् ॥१३॥
 मणि-निर्माणा-मञ्जोरं श्वेत-चामर-शोभनम् ।

मनोयायि रथं दिव्यं ईस्वरेच्छा-विनिर्मितम् ॥१४॥

मुक्ता-माणिक्य-हीरेन्द्रैर् मणीन्द्रैश् च परिष्कृतम् ।

सद्-रत्न-माला-जालैश् च श्वेत-चामर-दर्पणैः ॥१५॥
 सुशोभितं च परितो लक्षैः सुन्दर-मन्दिरैः ।
 मणि-मानिक्य-हीराढ्यं सद्-रत्न-कलशोज्ज्वलम् ॥१६॥
 सहस्र-चक्र-संस्कृतं योजनायत-सम्मितम् ।
 धनुर् लक्षोच्छ्रितं चैव सहस्राश्वेन योजितम् ॥१७॥
 एतद् एव ददौ ब्रह्मा प्रहृष्टस् तुष्ट एव च ।
 शम्भुस् तुष्टो ददौ हृष्टो हरि-भक्तिं च निश्चलाम् ॥१८॥
 ज्ञानम् अध्यात्मिकं चैव योग-ज्ञानं सुदुर्लभम् ।
 नाना-जन्म-स्मृति-ज्ञानं नैपुण्यं सर्व-सिद्धिषु ॥१९॥
 हरेश् चर्चाविधानं च स्तवनं पूजनं तथा ।
 माणिक्य-हीराहारं च रत्न-लक्षं सुदुर्लभम् ॥२०॥
 नाग-हारं ददौ शेषो नागेन्द्रमौलि-मण्डनम् ।
 नाग-कन्या-शतं चैव वर-भूषण-भूषितम् ॥२१॥

नागेभ्यश् चाभ्यं नित्यं हिंस्र-जन्तुभ्य एव च ।
 नृपालय-गति-ज्ञानं सर्व-लोक-विलोकनम् ॥२२॥
 निर्विघ्नत्वं ददौ तस्मै विघ्न-राजश् च संसदि ।
 सुदुर्लभं पाद-पद्म-युग्म-रेणुम् अभीप्सितम् ॥२३॥
 अमूल्यं च निरुपमं ग्रीष्म-सूर्य-प्रभोपमम् ।
 मणि-राजं सुदीप्तं च त्रिषु लोकेषु दुर्लभम् ॥२४॥
 सर्वत्र विजयं चैव वाञ्छितं निर्मलं यशः ।
 सङ्गीत-विद्या-विज्ञानं तन्-नैपुण्यं मनोहरम् ॥२५॥
 लक्ष-स्वर्णं धनेशश् च दासानां च शतं शतम् ।
 धर्मः कीर्तिमयी माला स्कन्दो धैर्यं ददौ तथा ॥२६॥
 विषय-जीर्णापहरणं ददौ धन्वन्तरि मनुम् ।
 सूर्यः स्यमन्तक-मणिं स्वर्णा-भाराष्टकप्रसुम् ॥२७॥
 चन्द्रः श्वेताश्व-रत्नं च ह्य अमूल्यम् उत्तमं ददौ ।
 वह्नि-शुद्धांशुक-युगं ददौ वह्निश् च संसदि ॥२८॥
 उपेन्द्रो रत्न-कोटिं च तद् एवेन्द्रो ददौ पुरा ।

वीणा-शिल्पं विश्वकर्मा वरुणश् च मणि-स्रजम् ॥२९॥
 स्मरः शृङ्गार-नैपुण्यं वीर्य-स्तम्भनम् एव च ।
 काम-सन्दीपनं ज्ञानं कामिनी-प्रेम-मूर्छनम् ॥३०॥
 कामिनी-वश-गं शिल्पं रति-तत्त्वं ददौ तथा ।
 पाप-दाहन-मन्त्रं च रत्न-छत्रं समीरणः ॥३१॥
 यमश् च धर्म-तत्त्वं च नरक-त्राण-कारणम् ।
 वसवश् च वसून् दिव्यान् रुद्रस् तेभ्यो ऽभयं ददौ ॥३२॥
 मधु-पात्रं सुधा-पात्रं जयन्तो नलकूवरः ।
 शुक्ल-पुष्पं शुक्ल-धान्यं पाद-रेणुम् अभीप्सितम् ॥३३॥
 मनोभिरा मनुयो ददौ तस्मै शुभाशेषम् ।

लक्ष्मीश् च परमैश्वर्यं भारती हारम् उत्तमम् ॥३४॥
 रत्न-मालां ददौ दुर्गा सर्वत्राभयम् ईप्सितम् ।
 तत्-पत्नीभ्यश् च रत्नानि सिन्दूराभरणानि च ॥३५॥
 क्रीडा-पद्मं रोहिणी च रतिः सद-रत्न-दर्पणम् ।
 तुलसी चातुलं माल्यं दिव्यं वसु वसुन्धरा ॥३६॥

गङ्गा च विपुलं पुण्यं स्वाहा सद-रत्न-पाशकम् ।
 यमुना जलजं पद्मम् अम्लानं सार्वकालिकम् ॥३७॥
 वारुणी वारुणी तुष्टा रत्न-पात्रं शयी ददौ ।
 मनसा प्रददौ तस्मै नागानां मौलि-मण्डनम् ॥३८॥
 गन्धर्वाश् चापि तत्-पत्न्यः स्व-शिल्पं प्रददुस् तथा ।
 परमानन्द-युक्ताश् च मुनि-पत्न्यः शुभाशेषम् ॥३९॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे महोत्सव-दर्शनं नाम
 एकादशोऽध्यायः

॥११॥

□

Roman transliteration

ekādaśo 'dhyāyāḥ
 atha mahotsava-darśanam
 śrī-vyāsa uvāca—
 atha gandharva-rājas tu bhagavān ājñayā vidheḥ |
 saṁgītaṁ ca jagau tatra kṛṣṇa-rāsa-mahotsavam ||1||
 susamaṁ tālamānaṁ ca sūtānaṁ madhuraṁ śrutam |
 vīṇā-mṛdaṅga-muraja-yuktaṁ dhvani-samanvitam ||2||
 rāgiṇi-yukta-rāgeṇa samayoktena sundaram |
 mādhyuraṁ mūrcehnāyuktaṁ manase harṣa-kāraṇam ||3||
 vicitraṁ nṛtya-ruciraṁ rūpa-veśam uttamam |
 lokānurāga-bījaṁ ca nāṭyopayukta-hastakam ||4||
 dṛṣṭvā śrutvā surāḥ sarve munayaḥ sarva-yoṣitaḥ |
 mūrcehāṁ prāyuṣ ca sahasā cetanāṁ ca punaḥ punaḥ ||5||
 gopīnāṁ vastra-haraṇaṁ gopī-gaṇa-vilāpanaṁ |
 tābhyo vastra-pradānaṁ ca saṁmānaṁ varadānakam ||6||

kātyāyāni-vrataṁ cāpi vipra-dārāṇna-bhojanam |
 mahendra-darpa-pūjādi bhañjanaṁ śaila-pūjanam ||7||
 punaś ca śuśruvuh sarve śrī-vṛndāvana-varṇanam |
 saṁprāpuś ca punar mūrcehāṁ punaḥ prāpuś ca cetanām ||8||
 tasmai dadau puro brahmā vahni-śuddhāṁśukaṁ param |
 paraṁ śubhāśīr-vacanaṁ yat tan-mānasa-vāñchitam ||9||
 amūlya-ratna-nirmāṇaṁ cāru-kuṇḍāla-yugmakam |
 mañindra-sāra-mukutaṁ paraṁ ratnāṅgurīyakam ||10||
 sugandhi candanaṁ puṣpaṁ sva-pāda-reṇuṁ īpsitam |
 amūlya-ratna-tilakaṁ ratna-bhūṣaṇam ujñvalam ||11||
 pratyekaṁ vastu ruciraṁ tad-yoṣidbhyaś ca saṁdadau |

viśvakarmā ca nirmāṇa-maṇiṇ bhūṣaṇam uttamam ||12||
 pratyekarṇ śaṅkha-sindūraṇ kastūri-yukta-candanam |
 sakarpūraṇ ca tāmbūlaṇ ratnendra-sāra-darpaṇam ||13||
 maṇi-nirmāṇa-mañjoraṇ śveta-cāmara-sobhanam |

manoyāyi rathaṇ divyaṇ īsvarecchā-vinirmitam ||14||
 muktā-māṇikyā-hirendair maṇindraiś ca pariśkr̥tam |
 sad-ratna-mālā-jālais ca śveta-cāmara-darpaṇaiḥ ||15||
 suśobhitaṇ ca parito lakṣaiḥ sundara-mandiraiḥ |
 maṇi-mānikyā-hīrāḍhyaṇ sad-ratna-kalaśojjvalam ||16||
 sahasra-cakra-saṁsaktāṇ yojanāyata-sammitam |
 dhanur lakṣocchritaṇ caiva sahasrāśvena yojitam ||17||
 etad eva dadau brahmā prahr̥ṣtas tuṣṭa eva ca |
 śambhus tuṣṭo dadau hr̥ṣṭo hari-bhaktiṇ ca niścalām ||18||
 jñānam adhyātmikaṇ caiva yoga-jñānaṇ sudurlabham |
 nānā-janma-smṛti-jñānaṇ naipuṇyaṇ sarva-siddhiṣu ||19||
 hareś carcāvidhānaṇ ca stavanaṇ pūjanaṇ tathā |
 māṇikyā-hīrāhāraṇ ca ratna-lakṣaṇ sudurlabham ||20||
 nāga-hāraṇ dadau śeṣo nāgendramauli-maṇḍanam |
 nāga-kanyā-śataṇ caiva vara-bhūṣaṇa-bhūṣitam ||21||

nāgebhyaś cābhyaṇ nityaṇ hisra-jantubhya eva ca |
 nṛpālaya-gati-jñānaṇ sarva-loka-vilokanam ||22||
 nirvighnatvaṇ dadau tasmai vighn-rājaś ca saṁsadi |
 sudurlabhaṇ pāda-padma-yugma-reṇum abhīpsitam ||23||
 amūlyaṇ ca nirupamaṇ grīṣma-sūrya-prabhopamam |
 maṇi-rājaṇ sudīptaṇ ca triṣu lokeṣu durlabham ||24||
 sarvatra vijayaṇ caiva vāñchitaṇ nirmalaṇ yaśaḥ |
 saṁgīta-vidyā-vijñānaṇ tan-naipuṇyaṇ manoharam ||25||
 lakṣa-svarṇaṇ dhaneśaś ca dāsānāṇ ca śataṇ śatam |
 dharmah kīrtimayīṇ mālāṇ skando dhairyaṇ dadau tathā ||26||
 viśaya-jīrṇāpaharaṇaṇ dadau dhanvantarī manum |
 sūryaḥ syamantaka-maṇiṇ svarṇā-bhārāṣṭakaprasum ||27||
 candraḥ śvetāśva-ratnaṇ ca hy amūlyam uttamaṇ dadau |
 vahni-śuddhāṁśuka-yugaṇ dadau vahniś ca saṁsadi ||28||
 upendro ratna-koṭiṇ ca tad evendro dadau purā |

vīṇā-śilpaṇ viśvakarmā varuṇaś ca maṇi-srajam ||29||
 smaraḥ śṛṅgāra-naipuṇyaṇ vīrya-stambhanam eva ca |
 kāma-sandīpanaṇ jñānaṇ kāmīni-prema-mūrchanam ||30||
 kāmīni-vaśa-gaṇ śilpaṇ rati-tattvaṇ dadau tathā |
 pāpa-dāhana-mantraṇ ca ratna-chatraṇ samīraṇaḥ ||31||
 yamaś ca dharma-tattvaṇ ca naraka-trāṇa-kāraṇam |
 vasavaś ca vasūṇ divyāṇ rudras tebhyo 'bhayaṇ dadau ||32||
 madhu-pātraṇ sudhā-pātraṇ jayanto nalakūvaraḥ |
 śukla-puṣpaṇ śukla-dhānyaṇ pāda-reṇum abhīpsitam ||33||
 manobhīraṇ manuyo dadau tasmai śubhāśiṣam |
 lakṣmīś ca paramaiśvaryaṇ bhārati hāram uttamam ||34||
 ratna-mālāṇ dadau durgā sarvatrābhayaṇ ipsitam |
 tat-patnībhyaś ca ratnāni sindūrābharaṇāni ca ||35||
 kṛiḍā-padmaṇ rohiṇi ca ratiḥ sad-ratna-darpaṇam |
 tulasī cātulaṇ mālyaṇ divyaṇ vasu vasundharā ||36||

gaṅgā ca vipulaṁ puṇyaṁ svāhā sad-ratna-pāśakam |
yamunā jalajaṁ padmaṁ amlānaṁ sārva-kālikam ||37||
vāruṇīṁ vāruṇī tuṣṭā ratna-pātraṁ śacī dadau |
manasā pradadau tasmai nāgānāṁ mauli-maṇḍanam ||38||
gandharvās cāpi tat-patnyaḥ sva-śilpaṁ pradaduḥ tathā |
paramānanda-yuktāś ca muni-patnyaḥ śubhāśiṣam ||39||
iti śrī-nārada-pañca-rātre
jñānāmṛta-sāre prathamaika-rātre mahotsava-darśanaṁ nāma
ekādaśo 'dhyāyaḥ
||11||
...

English translation

CHAPTER XI

Sri Vyasa said :—Then, by the command of Brahma. Upavarhana, the king of the Gandharvas, began to sing before the above assembly, the songs of Rasamahotsava (the great festivity of Rasa).

The sweet musical measures, the sweet rhythmical tunes and key notes, the music in concert, the harmonious sounds of sweet Indian lutes, mrdanga, Muraja, and their cadences. (2)

The timely six modes (or tunes) of Hindu music with different Raginis (female personifications thereof), conjoint with gladdening sweet Mirebhana, the nice peculiar and various dances, the beautiful appearance and nice dresses, the dramatic movement of hands, etc, causing the excitement of lovely feelings amongst the audiences were grandly performed there in the theatre ; the whole thing was marvellously grand ; and hearing these, the whole host

of the Devas, Munis, ladies frequently began to be unconscious and conscious alternately. (3-5)

The stealing away of the cloths of the Gopis, their wailings, handing them over again their garments, honouring them and granting boons to them, the performance of the vow of Katyayani, eating food from the wives of the Brahmanas, the crushing of Indra's vainity and performance of vrats by Indra, the worship of the mountain, the description of Sri Vrndavana, all those portions of Puranas done to music caused the unconsciousness

and reconsciousness, again and again, of all the audience present there. (6-9)

First of all, Brahma gave to the Gandharva Upavarhana,

garments pure like fire, good wishes what he desired most, the two beautiful ear-rings made of precious jewels, a diadem made of invaluable pearls and gems, a jewel finger-ring, scented sandalwood and flowers, the dust of His own feet that was very much desired ;

On the Highest Knowledge 73 he also gave to the ladies of Upavarhana, precious jewel Tilaks (sectarian marks on the forehead) and shining jewel

ornaments. (10-11)

Brahma gave to every one article that was very much liked by him, the gem built by Visvakarma, the best of all ornaments, couch, red powder Sindura (Vermillion, red lead), sandal wood mixed with saffron, betels with camphor, looking-glass made of the best gem, the beautiful white chowrie, anklets

made of the best gems, divine chariot going with the speed of min., built by the will of God ; jewel garlands interspersed with pearls, gems, diamonds ; white fans, and beautiful mirrors ; a lakh of beautiful temples ornamented with bright shining pitchers set with jewels, rubies, diamonds and other precious stones ; and a divine drawn by one thousand horses, one lakh Dhanus high, one yojana long and broad and fitted with one thousand wheels, Brahma was very well pleased with them, and, with great joy, distributed to them all the above things.

Mahadeva also became pleased and gladly gave to Upavarhana Gandharva, the firm unflinching Haribiakti 'devotion to

Hari). (12-18) Mahadeva gave also the excellent spiritual knowledge, the memories of various births and skill in Siddhis,

chanting hymns to Him and jewels, one lakh in

yogic knowledge, the modes of worshipping Hari, worshipping Him, a jewel necklace and rare number. (19-20)

Gandharva) a necklace of Nagas,

Sega gave him (Upavarhana hundred girls of Nagas, adorned

its crest made of Nagendra, one with excellents, constant fearlessness from Nagas (serpents) and other ferocious animals, how to go inside the palaces and royal

courts, and the vision of all the Lokas (several regions). (21-22) Ganega in the assembly gave him freedom from all sorts of

obstacles, and the dust of the two feet, that is so much desired and

'so very rare. He also gave him the great gem, that is the king of shining brilliantly like

all gems, so very rare in the three worlds. Further more he gave

the summer Sun, priceless and matchless.

74 Narada Pancaratraur him victory every where, pure unalloyed fame, knowledge in music and extraordinary skill therein. (23-25)

Kuvera gave him one lakh gold pieces and hundreds of

servants. Kartikaya gave him dharma, garland of fame and patience. (26)

Dhanvantari gave him mantra by which poisons can be cured.

The Sun gave him Syamantak gem yielding eight loads of gold. (eatrare wa) (27)

The moon gave him white horses, invaluable, excellent and best. Fire gave him a pair of cloths, pure like fire. (28)

Upendra gave him one crore of gems ; Indra gave him a like number of gems too. Visvakarma gave him cleverness in playing on Jute ; Varuna gave him a garland of gems. (29)

Kamadeva gave him power to retain semen virile, the knowledge of Kamasandipana and Kamini prema murchanam and how to bring women under control and knowledge of the science of sexual

intercourse. Wind gave him a jewel umbrella anda mantra by which sins can be destroyed. (30-31)

Yamaraja gave him the knowledge of that dharma by which one is saved from hell. The Vasus gave him divine wealth ; and the Rudras held him out the idea of fearlessness in every thing. (32)

Jayanta gave him the bottle containing honey (Madhu) and @ vessel to hold flowers. WNaalakavara gave him white flowers, white dhanya (corns), and desired dust of their feet. (33)

The Munis gave their sweet blessings. Lakgmi gave him highest. wealth, and Sarasvati gave him excellent necklace. (34)

Durga gave him the desired idea of fearlessness every where and a garland of gems and red-powder sinduras and ornaments tohis wives. (35)

Rohini gave him lotus to sport ; Tulasi gave him unrivalled divine garland and the earth gave him abundant wealth. (36)

The Ganges gave him unequalled punyams (religious merits) 3

Svaha gave him a noose of gems; the Yamuna gave him a lotus, not fading at any time. (37)

On the Highest Knowledge 15

Varuni became pleased and gave him Varuni (spirituous liquor) Sacidevi gave him a jewel vessel and Manasa gave him the headornament of the Nagas. (38)

The Gandharvas and their wives gave him very gladly their respective arts and the wives of the Munis gave him their auspicious blessings. (39)

Here ends the eleventh chapter of the First Night in the Narada Paficaratram on seeing the Grand Utsava.

Complete GGM text · Complete 1997 scan

First Night · Chapter 12

Chapter 12 of 60 · 79 detected verse markers · English printed pages 76–82

Sanskrit

द्वादशोऽध्यायः

शुक उवाच—

महोत्सवे सुनिष्पन्ने दानस्योत्तर-कालतः ।

किं बभूव रहस्यं च तन् मा व्यख्यातुम् अर्हसि ॥१॥

श्री-व्यास उवाच—

संप्राप्य दानं देवानां गन्धर्वश्चोपवर्हणः ।

तेषां च पुरतो भक्त्या विदयाम् आस वै सदा ॥२॥

श्रुत्वा तद् वचनं ब्रह्मा तम् उवाच च संपदि ।

शम्भुना च समालोच्य ब्रह्मोवाच विधाता जगताम् अपि ॥३॥

मथुरा-गमनं चैव कृष्णस्य परमात्मनः ।

विलापं गोप-गोपीनां श्रावयास्मांश्च साम्प्रतम् ॥४॥

महोत्सवं कुरु पुनः शृण्वन्तु मुनयः सुराः ।

गायन्तु तांश्च संपीतं नृत्यन्तु अप्सरा गणाः ॥५॥

ब्रह्मणश्च वचः श्रुत्वा ननृत्युश्चाप्सरोगणाः ।

वक्कुस् ताः सरसं गीतं विद्याधर्यश्च संपदि ॥६॥

मायिनां चैव प्रवरो गन्धर्वश्चोपवर्हणः ।

जगौ सन्धान-भावेन मथुरा-गमनं हरेः ॥७॥

विलापं गोकुल-स्थानां श्रुत्वा विप्राः सुरादयः ।

मूर्च्छां प्रापुश्च रुरुदुर्ददुर् दानं पुनः पुनः ॥८॥

गोपीनां विरहालापैर् मूर्च्छितश्चोपवर्हणः ।

विस्वरेण वितनात् तु ताल-भङ्गो बभूव ह ॥९॥

तत् ताल-भङ्गं विज्ञाय देवाश्च मुनयस् तथा ।

चुकुपुः सहसा सर्वे निर्गतास् तन् मुखाग्नयः ॥१०॥

तद् दृष्ट्वा सहसा भीतो गन्धर्वश्चोपवर्हणः ।

स्मरन् कृष्णं स्वभीष्टं परमात्मानम् ईश्वरम् ॥११॥

ददृशुः स्मृति-मात्रेण तत्-तेजो नभसि स्थितम् ।

स्तम्भिता देवताः सर्वाश्चि-चक्र-पुत्तलिका यथा ॥१२॥

स्तम्भिता वह्नयः सर्वे मुनयश्च विजृम्भिताः ।

हरि-स्मृतिश्चाभयदा शुभदा विघ्न-नाशिनी ॥१३॥

ददृशुर् देवताः सर्वाः मुनयश्चापि योषितः ।

गन्धर्वाश्च तथैवान्ये तेजो दृश्यं सुख-प्रदम् ॥१४॥

परं कुञ्जटिकाकारं कोटीन्दु-किरण-प्रभम् ।

योजनायत-विस्तीर्णं सुस्निग्धं सुमनोहरम् ॥१५॥
 तत् तेजो ऽभ्यन्तरे सर्वे ददृशू रथम् उत्तमम् ।
 गव्यूतिमानं विस्तीर्णं धनुष्-कोटि-समुच्छ्रितम् ॥१६॥
 श्वेताश्वानां च चक्राणां सहस्रेण समवृतम् ।
 अमूल्य-रत्न-रचितम् ईश्वरेच्छा-विनिर्मितम् ॥१७॥
 नाना-चित्र-विचित्राढ्यं मनोयायि मनोहरम् ।
 मुक्तामाणिक्य-परम-हीराहारैर् विराजितम् ॥१८॥
 रत्न-दर्पण-लक्षैश् च त्रि-लक्षैः श्वेत-चामरैः ।
 वह्नि-शुद्धांशुकानां च त्रि-लक्षैः परिशोभितम् ॥१९॥
 त्रि-कोटिभिश् च ज्वलितं क्रीडा-सुन्दर-मन्दिरैः ।
 पारिजात-प्रसूनानां मन्दराणां मनोहरैः ॥२०॥
 मालाजालैस् त्रि-लक्षैश् च मालतीनां च मण्डितम् ।
 एवभूतं रथं दृष्ट्वा ददृशुस् ते तद्-अनन्तरे ॥२१॥

मध्य-कोष्ठाभ्यन्तरे च किशोरं श्याम-सुन्दरम् ।
 वह्नि-शुद्धांशुकेनैव पीत-वर्णेन शोभितम् ॥२२॥
 रत्न-केयूर-वलय-रत्न-मञ्जीर-रञ्जितम् ।
 रत्न-कुण्डल-युग्मेन गण्ड-स्थल-समुज्ज्वलम् ॥२३॥
 ईषद्धास्य-प्रसन्नास्यं नित्योपास्यं सुरासुरैः ।
 चन्दनोक्षित-सर्वाङ्गं मालती-माल्य-मण्डितम् ॥२४॥
 मणिना कौस्तुभेन्द्रेण गण्ड-स्थल-विभूषितम् ।
 परं प्रधानं परमं परमात्मानम् ईश्वरम् ॥२५॥
 स्तुतं ब्रह्मेश-शेषैश् च राधा-वक्षः स्थल-स्थितम् ।
 वेदानिर्वचनीयं च स्वेच्छामयम् अनीश्वरम् ॥२६॥
 नित्यं नित्यं निर्गुणं च ज्योति-रूपं सनातनम् ।
 प्रकृतेः परम् ईशानं भक्तानुग्रहकातरम् ॥२७॥
 कोटि-कन्दर्प-लावण्य-लीला-धाम-मनोहरम् ।
 मयूर-पुच्छ-चूडं च वरं वंशी-धरं परं ॥२८॥
 दृष्ट्वा तम् अद्भुतं रूपं तुष्टाव कमलोद्भवः ।

गणेशः शेषः शम्भुश् च तद्-अन्ये मुनयः सुराः ॥२९॥
 ब्रह्मोवाच—

परं ब्रह्म परं धाम परमात्मानम् ईश्वरम् ।
 वन्दे वन्द्यं च सर्वेषां सर्व-कारण-कारणम् ॥३०॥
 सर्वेश्वरं सर्व-रूपं सर्वाद्यं सद्भिर् ईडितम् ।
 वेदावेद्यं च विद्वद्भिर् न दृष्टं स्वप्न-गोचरे ॥३१॥
 श्री-महादेव उवाच—
 सिद्ध-स्वरूपं सिद्धाद्यं सिद्ध-बीजं सनातनम् ।
 प्रसिद्धं सिद्धिदं शान्तं सिद्धानां च गुरोर् गुरुम् ॥३२॥
 वन्दे वन्द्यं च महतां परात् परतरं विभुम् ।

स्वात्मा-रामं पूर्ण-कामं भक्तानुग्रहकातरम् ॥३३॥

भक्ति-प्रियं च भक्तेश्च स्व-भक्ति-दास्यदं परम् ।

स्व-पद-प्रदम् एकं च दातारं सर्व-सम्पदाम् ॥३४॥

अनन्त उवाच—

वक्त्राणां च सहस्रेण किं वा स्तौमि श्रुति-श्रुतम् ।

कोटिभिः कोटिभिर् वक्त्रैः को वा स्तोतुं क्षमः प्रभो ॥३५॥

किम् उ स्तोष्यति शम्भुश्च पञ्च-वक्त्रेण वाञ्छितम् ।

कर्ता चतुर्णां वेदानां किं स्तोष्यति चतुर्-मुखः ॥३६॥

षड्-वक्त्रो गज-वक्त्रश्च देवाश्च मुनयोऽपि वा ।

वेदा वा किं वेद-विदः स्तुवन्ति प्रकृतेः परम् ॥३७॥

वेदानिर्वचनीयं च वेदा निर्वक्तुम् अक्षमाः ।

वेद-विज्ञात-वाक्येन विद्वांसः किं स्तुवन्ति तम् ॥३८॥

श्री-गणेश उवाच—

मूर्खो वदति विष्णाय बुधो वदति विष्णवे ।

नम इत्य् एवम् अर्थम् च द्वयोर् एव समं फलम् ॥३९॥

यस्मै दत्तं च यज् ज्ञानं ज्ञान-दाता हरिः स्वयम् ।

ज्ञानेन तेन स स्तौति भाव-ग्राही जनार्दनः ॥४०॥

एक-वक्त्रोऽनेक-वक्त्रो मूर्खो विद्वान् स्व-कर्मणा ।

अध्वनी च धनी वापि सपुत्रो वाप्य् अपुत्रकः ॥४१॥

कर्मणा परम् ईशं च स्तोतुं को वाप्य् अनुत्तमम् ।

यथा-शक्ति स्तुतिः पूजा वन्दनं स्मरणं हरेः ॥४२॥

संकीर्तनं च भजनं जपनं बुद्ध्वा-अनुक्रमम् ।

कुर्वन्ति सन्तोऽसन्तश्च सन्ततं परमात्मनः ॥४३॥

कार्तिकेय उवाच—

सर्वान्तरात्मा भगवान् ज्ञानं च सर्व-जीविनां ।

ज्ञानानुरूपं स्तवनं सन्तो नैव हसन्ति तम् ॥४४॥

भवेषु त्रि-विधो लोकोऽप्य् उत्तमो मध्यमोऽधमः ।

सर्वे स्व-कर्म-वश-गा निषेकः केन वार्यते ॥४५॥

सर्वेश्वरं च सर्ववीक्ष्य सर्वो वदति मत्-प्रभुम् ।

मद्-ईश्वरस्य समता सर्वेषु किंकरेषु च ॥४६॥

भजन्ति केचित् शुद्धान्तं परमात्मानम् ईश्वरम् ।

केचित् तद्-अशांश्च प्राप्नुवन्ति क्रमेण तम् ॥४७॥

धर्म उवाच—

अहं साक्षी च सर्वेषां विधिना निर्मितः पुरा ।

विधातुश्च विधाता त्वं सर्वेश्वरं नमोऽस्तु ते ॥४८॥

देवा ऊचुः—

यं स्तोतुम् असमर्थश्च सहस्रायुः स्वयं विधिः ।

ज्ञानाधिदेवः शम्भुश्च तं स्तोतुं किं वयं क्षमाः ॥४९॥

वेदा ऊचुः—

किं जानीमो वयं के वाप्य अनन्तेशस्य यो गुणः ।
वयं वेदाश्च त्वम् अस्माकं कारणस्यापि कारकः ॥५०॥

मुनयः ऊचुः—

यदि वेदा न जानन्ति माहात्म्यं परमात्मनः ।
न जानीमस् तव गुणं वेदानुसारिणो वयम् ॥५१॥

सरस्वत्य उवाच—

विद्याधिदेवताहं च वेदा विद्याधिदेवकाः ।
वेदाधिदेवो धाता च तद्-ईशं स्तौमि किं प्रभो ॥५२॥

पद्मोवाच—

यत् पाद-पद्मं पद्मेशः शेषाश्च चान्ये सुरास् तथा ।
ध्यायन्ते मुनयो देवा ध्याये तं प्रकृतेः परम् ॥५३॥

सावित्र्य उवाच—

सावित्री वेद-माताहं वेदानां जनको विधिः ।
त्वाम् एव धत्ते धातरं नमामि त्रि-गुणात् परम् ॥५४॥

श्री-पार्वत्य उवाच—

तव वक्षसि राधाहं रासे वृन्दावने वने ।
महा-लक्ष्मीश्च च वैकुण्ठे पाद-पद्मार्चने रता ॥५५॥
श्वेत-द्वीपे सिन्धु-कन्या विष्णोर् उरसि भू-तले ।
ब्रह्म-लोके च ब्रह्माणी वेद-माता च भारती ॥५६॥
तवाज्ञया च देवानाम् अविर्भूता च तेजसि ।
निहत्य दैत्यान् देवारीन् दत्त्वा राज्यं सुराय च ॥५७॥
तत्-पश्चाद् दक्ष-कन्याहम् अधुना पार्वती हरे ।
तवाज्ञया हर-क्रोडे त्वद्-भक्ता प्रति-जन्मनि ॥५८॥
नारायण-प्रिया शश्वत् तेन नारायणी श्रुतौ ।
विष्णोर् अहं परा-शक्तिर् विष्णु-माया च वैष्णवी ॥५९॥
अनन्त-कोटि ब्रह्माण्डं मया सम्मोहितं सदा ।

विदुषां रसनाग्रे च प्रत्यक्षं हि सरस्वती ॥६०॥

महा-विष्णोश्च च माताहं विश्वानि यस्य लोमसु ।
रामेश्वरी च सर्वाद्या सर्व-शक्ति-स्वरूपिणी ॥६१॥

तद्-रासे धारणाद् राधा विद्वद्धिः परिकीर्तिता ।
परमानन्द-पादाब्जं वन्दे सानन्द-पूर्वकम् ॥६२॥

यत्-पाद-पद्मं ध्यायन्ते परमानन्द-कारणम् ।
पाद-पद्मेश-शेषाद्या मुनयो मनवः सुराः ॥६३॥

योगिनः सन्ततं सन्तः सिद्धाश्च च वैष्णवास् तथा ।
अनुग्रहं कुरु विभो बुद्धि-शक्तिर् अहं तव ॥६४॥

इति संप्रवृत्तं स्तोत्रं यः पठेत् संप्रयतः शुचिः ।
ब्रह्मैव च सुखं भुङ्क्ते यात्य् अन्ते श्री-हरेः पदम् ॥६५॥

निवृत्तेषु च वेदेषु देवीषु मुनि-पुङ्गवे ।
 उपवर्हण-गन्धर्वः स्तुतिं कर्तुं समुद्यतः ॥६६॥
 अथ गन्धर्व-कृत-स्तोत्रम्
 गन्धर्व उवाच—

वन्दे नव-धन-क्ष्यामं पीत-कौशेय-वाससम् ।
 सानन्दं सुन्दरं शुद्धं श्री-कृष्णं प्रकृतेः परम् ॥६७॥
 राधेशं राधिका-प्राण-वल्लभं वल्लवी-सुतम् ।
 राधा-सेवित-पादाब्जं राधा-वक्षः-स्थल-स्थितम् ॥६८॥
 राधानुरागं राधिकेष्टं राधापहत-मानसम् ।
 राधाधरं भवाधारं सर्वाधारं नमामि तम् ॥६९॥
 राधा-हृत्-पद्म-मध्ये च वसन्तं सन्ततं शुभम् ।
 राधा-सह-चरं शश्वत् राधाज्ञा-परि-पालकम् ॥७०॥
 ध्यायन्ते योगिनो योगात् सिद्धाः सिद्धेश्वराश्च यम् ।
 तं ध्याये सततं शुद्धं भगवन्तं सनातनम् ॥७१॥
 सेवन्ते सन्ततं सन्तो ब्रह्मेश-शेष-सङ्गाः ।
 सेवन्ते निर्गुणं ब्रह्म भगवन्तं सनातनम् ॥७२॥
 निर्लिप्तं च निरीहं च परमात्मानम् ईश्वरम् ।
 नित्यं सत्यं च परं भगवन्तं सनातनम् ॥७३॥
 यं सृष्टेर् आदि-भूतं च सर्व-बीजं परात् परम् ।

योगिनस् तं प्रपद्यन्ते भगवन्तं सनातनम् ॥७४॥
 बीजं नानावताराणां सर्व-कारण-कारणम् ।
 वेदावेद्यं वेद-बीजं वेद-कारण-कारणम् ॥७५॥
 योगिनस् तं प्रपद्यन्ते भगवन्तं सनातनम् ।
 इत्य् एवम् उक्त्वा गन्धर्वः पपात धरणी-तले ॥७६॥
 ननाम दण्डवद् भूमौ देव-देव परात् परम् ।
 इति तेन कृतं स्तोत्रं यः पठेत् प्रयतः शुचिः ॥७७॥
 इहैव जीवन्-मुक्तश्च परं याति परां गतिम् ।
 हरि-भक्तिं हरेर् दास्यं गोलोके च निरामयः ।
 पार्षद-प्रवरत्वं च लभते नात्र सशयः ॥७८॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे प्रथमैक-रात्रे गन्धर्व-कृत-स्तोत्रं नाम
 द्वादशोऽध्यायः

॥१२॥

□

Roman transliteration

dvādaśo 'dhyāyāḥ
 śuka uvāca—

mahotsave suniṣpanne dānasyottara-kālataḥ |
 kiṁ babhūva rahasyaṁ ca tan mām vyākhyātum arhasi ||1||
 śrī-vyāsa uvāca—
 saṁprāpya dānaṁ devānāṁ gandharvaś copavarhaṇaḥ |
 teṣāṁ ca purato bhaktyā vidayām āsa vai sadā ||2||
 śrutvā tad vacanaṁ brahmā tam uvāca ca saṁsadi |
 śambhunā ca samālocya brahmovāca vidhātā jagatām api ||3||
 mathurā-gamanaṁ caiva kṛṣṇasya paramātmanaḥ |
 vilāpaṁ gopa-gopīnāṁ śrāvayāsmānś ca sāmpratam ||4||
 mahotsavaṁ kuru punaḥ śṛṇvantu munayaḥ surāḥ |
 gāyantu tās ca saṁgītaṁ nṛtyantu apsaraṁ gaṇāḥ ||5||
 brahmaṇas ca vacaḥ śrutvā nanṛtyuś cāpsarogaṇāḥ |
 cakrus tāḥ saraṁ gītaṁ vidyādharyaś ca saṁsadi ||6||

māyīnāṁ caiva pravaro gandharvaś copavarhaṇaḥ |
 jagau sandhāna-bhāvena mathurā-gamanaṁ hareḥ ||7||
 vilāpaṁ gokula-sthānāṁ śrutvā viprāḥ surādayaḥ |
 mūrccāṁ prāpuś ca rurudur dadur dānaṁ punaḥ punaḥ ||8||
 gopīnāṁ virahālāpair mūrccitaś copavarhaṇaḥ |
 visvareṇa vitanāt tu tāla-bhaṇḍo babhūva ha ||9||
 tat tāla-bhaṇḍaṁ vijñāya devāś ca munayaś tathā |
 cukupuḥ sahasā sarve nīratāś tan mukhāgnayaḥ ||10||
 tad dṛṣtvā sahasā bhūto gandharvaś copavarhaṇaḥ |
 sasmāra kṛṣṇaṁ svabhīṣtaṁ paramātmānam īśvaram ||11||
 dadṛṣuḥ smṛti-mātreṇa tat-tejo nabhasi sthītam |
 stambhitā devatāḥ sarvāśi-cakra-puttalikā yathā ||12||
 stambhitā vahnayaḥ sarve munayaś ca vīrmbhitāḥ |
 hari-smṛtiś cābhayaḍā śubhadā vighna-nāśinī ||13||
 dadṛṣur devatāḥ sarvāḥ munayaś cāpi yojitaḥ |

gandharvāś ca tathaivānye tejo dṛṣyaṁ sukha-pradam ||14||
 paraṁ kuñjīṇāṭikākāraṁ koṇḍu-kiraṇa-prabham |
 yojanāyata-vistīrṇaṁ susnigdhaṁ sumanoharam ||15||
 tat tejo 'bhyantare sarve dadṛṣū ratham uttamam |
 gavyūtimānaṁ vistīrṇaṁ dhanuṣ-koṭi-samucchritam ||16||
 śvetāśvānāṁ ca cakrāṇāṁ sahasreṇa samāvṛtam |
 amūlya-ratna-racitam īśvarecchā-vinirmītam ||17||
 nānā-citra-vicitrāḍhyaṁ manoyāyi mamoharam |
 muktāmāṇikya-parama-hīrāhārair virāḍitam ||18||
 ratna-darpaṇa-lakṣaiś ca tri-lakṣaiḥ śveta-cāmaraiḥ |
 vahni-śuddhāṁśukānāṁ ca tri-lakṣaiḥ parīśobhitam ||19||
 tri-koṭibhiś ca jvalitaṁ krīḍā-sundara-mandiraiḥ |
 pārijāta-prasūnāṇāṁ mandarāṇāṁ manoharaiḥ ||20||
 mālājālais tri-lakṣaiś ca mālātīnāṁ ca maṇḍitam |
 evaṁbhūtaṁ rathaṁ dṛṣtvā dadṛṣus te tad-anantare ||21||

madhya-koṣṭhābhyantare ca kiśoraṁ śyāma-sundaram |
 vahni-śuddhāṁśukenaiva pīta-varṇena śobhitam ||22||
 ratna-keyūra-valaya-ratna-maṇjira-rañjitam |
 ratna-kuṇḍala-yugmena gaṇḍa-sthala-samujjvalam ||23||
 īśaddhāsyā-prasannāsyāṁ nityopāsyāṁ surāsuraiḥ |
 candanokṣita-sarvāṅgaṁ mālātī-mūlya-maṇḍitam ||24||

maṇinā kaustubhendreṇa gaṇḍa-sthala-vibhūṣitam |
 paraṁ pradhānaṁ paramaṁ paramātmānam iśvaram ||25||
 stutaṁ brahmeṣa-śeṣaiś ca rādhā-vakṣaḥ sthala-sthitam |
 vedānirvacanīyaṁ ca svecchāmayam anīśvaram ||26||
 nityaṁ nityaṁ nirguṇaṁ ca jyoti-rūpaṁ sanātanam |
 prakṛteḥ param iśānaṁ bhaktānugraha-kātaram ||27||
 koṭi-kandarpa-lāvaṇya-līlā-dhāma-manoharam |
 mayūra-puccha-cūḍaṁ ca varaṁ vaṁśī-dharaṁ paraṁ ||28||
 dṛṣṭvā tam adbhutaṁ rūpaṁ tuṣṭāva kamalodbhavaḥ |

gaṇeśaḥ śeṣaḥ śambhuś ca tad-anye munayaḥ surāḥ ||29||
 brahmovāca—
 paraṁ brahma paraṁ dhāma paramātmānam iśvaram |
 vande vandyāṁ ca sarveśāṁ sarva-kāraṇa-kāraṇam ||30||
 sarveśvaraṁ sarva-rūpaṁ sarvādyāṁ sadbhīr īḍitam |
 vedāvedyaṁ ca vidvadbhīr na dṛṣṭaṁ svapna-gocare ||31||
 śrī-mahādeva uvāca—
 siddha-svarūpaṁ siddhādyāṁ siddha-bījaṁ sanātanam |
 prasiddhaṁ siddhidāṁ śāntaṁ siddhānāṁ ca guror gurum ||32||
 vande vandyāṁ ca mahatāṁ parāt parataraṁ vibhum |
 svātmā-rāmaṁ pūrṇa-kāmaṁ bhaktānugraha-kātaram ||33||
 bhakti-priyaṁ ca bhakteśāṁ sva-bhakti-dāsyadaṁ param |
 sva-pāda-pradam ekaṁ ca dātāraṁ sarva-sampadām ||34||
 ananta uvāca—
 vaktrāṇāṁ ca sahasreṇa kiṁ vā staumi śruti-śrutam |

koṭibhiḥ koṭibhīr vaktraīḥ ko vā stotuṁ kṣamaḥ prabho ||35||
 kim u stoṣyati śambhuś ca pañca-vaktreṇa vāñchitam |
 kartā caturṇāṁ vedānāṁ kiṁ stoṣyati catur-mukhaḥ ||36||
 ṣaḍ-vaktro gaja-vaktraś ca devāś ca munayo 'pi vā |
 vedā vā kiṁ veda-vidaḥ stuvanti prakṛteḥ param ||37||
 vedānirvacanīyaṁ ca vedā nirvaktum akṣamāḥ |
 veda-vijñāta-vākyaena vidvāṁsaḥ kiṁ stuvanti tam ||38||
 śrī-gaṇeśa uvāca—
 mūrkho vadati viṣṇāya budho vadati viṣṇave |
 nama ity evam artham ca dvayor eva samaṁ phalam ||39||
 yasmai dattaṁ ca yaj jñānaṁ jñāna-dātā hariḥ svayam |
 jñānena tena sa stauti bhāva-grāhī janārdanaḥ ||40||
 eka-vaktro 'neka-vaktro mūrkho vidvān sva-karmaṇā |
 adhanī ca dhanī vāpi saputro vāpy aputrakaḥ ||41||
 karmaṇā param iśaṁ ca stotuṁ ko vāpy anuttamam |

yathā-śakti stutiḥ pūjā vandanaṁ smaraṇaṁ hareḥ ||42||
 saṁkīrtanaṁ ca bhajanaṁ japaṇaṁ buddhy-anukramam |
 kurvanti santo 'santaś ca santataṁ paramātmānaḥ ||43||
 kārṭikeya uvāca—
 sarvāntarātmā bhagavān jñānaṁ ca sarva-jīvināṁ |
 jñānānurūpaṁ stavanaṁ santo naiva hasanti tam ||44||
 bhaveṣu tri-vidho loko 'py uttamo madhyamo 'dhamaḥ |
 sarve sva-karma-vaśa-gā niṣekaḥ kena vāryate ||45||
 sarveśvaraṁ ca saṁvikṣya sarvo vadati mat-prabhum |
 mad-iśvarasya samatā sarveṣu kiṁkareṣu ca ||46||

*bhajanti kecit śuddhāntaṁ paramātmānam īśvaram |
kecit tad-aṁśānīśaṁ prāpnuvanti krameṇa tam ||47||
dharma uvāca—
ahaṁ sākṣī ca sarveśāṁ vidhinā nirmitaḥ purā |
vidhātus ca vidhātā tvaṁ sarveśvaraṁ namo 'stu te ||48||*

*devā ūcuḥ—
yaṁ stotum asamarthaś ca sahasrāyuhḥ svayaṁ vidhiḥ |
jñānādhidevaḥ śambhuś ca taṁ stotuṁ kiṁ vayaṁ kṣamāḥ ||49||
vedā ūcuḥ—
kiṁ jānīmo vayaṁ ke vāpy ananteśasya yo guṇaḥ |
vayaṁ vedās tvam asmākaṁ kāraṇasyāpi kārakaḥ ||50||
munayaḥ ūcuḥ—
yadi vedā na jānanti mātmyaṁ paramātmanaḥ |
na jānīmas tava guṇaṁ vedānusāriṇo vayam ||51||
sarasvaty uvāca—
vidyādhidevatāhaṁ ca vedā vidyādhidevakāḥ |
vedādhidevo dhātā ca tad-īśaṁ staumi kiṁ prabho ||52||
padmovāca—
yat pāda-padmaṁ padmeśaḥ śeṣās cānye surās tathā |
dhyāyante munayo devā dhyāye taṁ prakṛteḥ param ||53||*

*sāvitry uvāca—
sāvitṛī veda-mātāhaṁ vedānāṁ janako vidhiḥ |
tvām eva dhatte dhātaraṁ namāmi tri-guṇāt param ||54||
śrī-pārvaty uvāca—
tava vakṣasi rādhāhaṁ rāse vṛndāvane vane |
mahā-lakṣmīś ca vaikuṇṭhe pāda-padmaṁ ratā ||55||
śveta-dvīpe sindhu-kanyā viṣṇor urasi bhū-tale |
brahma-loke ca brahmāṇī veda-mātā ca bhārati ||56||
tavājñayā ca devānāṁ avirbhūtā ca tejasi |
nihatya daityān devārīn datvā rājyaṁ surāya ca ||57||
tat-paścād dakṣa-kanyāhaṁ adhunā pārvatī hare |
tavājñayā hara-kroḍe tvad-bhaktā prati-janmani ||58||
nārāyaṇa-priyā śaśvat tena nārāyaṇī śrutau |
viṣṇor ahaṁ parā-śaktir viṣṇu-māyā ca vaiṣṇavī ||59||
ananta-koṭī brahmāṇḍaṁ mayā sammohitaṁ sadā |*

*viduṣāṁ rasanāgre ca pratyakṣaṁ hi sarasvatī ||60||
mahā-viṣṇoś ca mātāhaṁ viśvāni yasya lomasu |
rāmeśvari ca sarvādyā sarva-śakti-svarūpiṇī ||61||
tad-rāse dhāraṇād rādhā vidvadbhīḥ parikīrtitā |
paramānanda-pādābhyaṁ vande sānanda-pūrvakam ||62||
yat-pāda-padmaṁ dhyāyante paramānanda-kāraṇam |
pāda-padmeśa-śeṣādyā munayo manavaḥ surāḥ ||63||
yoginaḥ santataṁ santaḥ siddhāś ca vaiṣṇavās tathā |
anugrahaṁ kuru vibho buddhi-śaktir ahaṁ tava ||64||
iti saṁvṛtaṁ stotraṁ yaḥ paṭhet saṁyataḥ śuciḥ |
ihaiva ca sukhaṁ bhunkte yāty ante śrī-hareḥ padam ||65||
nivṛtteṣu ca vedeṣu deviṣu muni-puṅgave |
upavarhaṇa-gandharvaḥ stutiṁ kartuṁ samudyataḥ ||66||
atha gandharva-kṛta-stotraṁ*

gandharva uvāca—

vande nava-ghana-śyāmaṁ pīta-kausēya-vāsasam |
 sānandaṁ sundaraṁ śuddhaṁ śrī-kṛṣṇaṁ prakṛteḥ param ||67||
 rādheśaṁ rādhikā-prāṇa-vallabhaṁ vallavi-sutam |
 rādhā-sevita-pādābjaṁ rādhā-vakṣaḥ-sthala-sthitam ||68||
 rādhānurāgaṁ rādhikeṣṭaṁ rādhāpahṛta-mānasam |
 rādhādharaṁ bhavādhāraṁ sarvādhāraṁ namāmi tam ||69||
 rādhā-hṛt-padma-madhye ca vasaṁ santataṁ śubham |
 rādhā-saha-caraṁ śaśvat rādhājñā-pari-pālakam ||70||
 dhyāyante yogino yogāt siddhāḥ siddheśvarāś ca yam |
 taṁ dhyāye satataṁ śuddhaṁ bhagavantaṁ sanātanam ||71||
 sevante santataṁ santo brahmeśa-śeṣa-saṁjñakāḥ |
 sevante nirguṇaṁ brahma bhagavantaṁ sanātanam ||72||
 nirliptaṁ ca nirīhaṁ ca paramātmānam īśvaram |
 nityaṁ satyaṁ ca paraṁ bhagavantaṁ sanātanam ||73||
 yaṁ sṛṣṭe ādi-bhūtaṁ ca sarva-bījaṁ parāt param |

yoginas taṁ prapadyante bhagavantaṁ sanātanam ||74||
 bījaṁ nānāvatārāṇāṁ sarva-kāraṇa-kāraṇam |
 vedāvedyaṁ veda-bījaṁ veda-kāraṇa-kāraṇam ||75||
 yoginas taṁ prapadyante bhagavantaṁ sanātanam |
 ity evam uktvā gandharvaḥ papāta dharaṇī-tale ||76||
 nanāma daṇḍavad bhūmau deva-devaṁ parāt param |
 iti tena kṛtaṁ stotraṁ yaḥ paṭhet prayataḥ śuciḥ ||77||
 ihaiva jīvan-muktaś ca pare yāti parām gatim |
 hari-bhaktiṁ harer dāsyam goloke ca nirāmayaḥ |
 pārśada-pravaratvaṁ ca labhate nātra saṁśayaḥ ||78||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre gandharva-kṛta-stotraṁ nāma
 dvādaśo 'dhyāyaḥ
 ||12||

...

English translation

CHAPTER XII

Sti Suka said :—When the Mahotsava (grand festivity) ended and when presenting the gifts finished, what mysterious thing happened afterwards : kindly speak to me. __—(1)

Sri Vyasa said :—The Gandharva Upavarhana, when he got

all the gifts from the Devas, asked humbly their permission to good bye. (2)

Hearing his words in the assembly, Brahma_ began to consult with Mahadeva and said :—Now please sing the songs about

Krgna's coming to Mathura and the lamentations of Gopas and Gopis. (3-4)

Let the Devas and Munis listen these again, giving great satis~ faction to all ; and let all the Apsaras dance and sing also.

On Brahma saying so, the Apsaras began their dancing in the assembly and the Vidyadharis began to sing in sweet tunes. (6)

Upavarhana, the chief of the singers began to recite the play

of Hari's going to Mathura with airs and gestures and Sandhana, appealing direct to his heart. (7)

Hearing the wailings and lamentations of the inhabitants of Gokula, the Brahmanas and the Devas repeatedly became unconscious. Whenever they regained their consciousness,

they began to weep and repeatedly gave away presents of all things (8)

Becoming semiunconscious, while he was playing the separation of the Gopis from Kṛṣṇa, the voice of the Gandharva Upavarhana became somewhat choked and the tune also became somewhat different and the musical beating broke. (9)

Knowing the break in the musical beats, all the Devas and the

Munis became very angry and suddenly fire came out of the mouths of them all. (10)

On the Highest Knowledge 17

Seeing that mass of fire all on a sudden, the Gandharva Upavarhana became very much afraid and began to remember his own Deity, the God, the Supreme Spirit Sri Kṛṣṇa. (1)

No sooner he remembered, than he saw the shining substance in the air above. The Devas became astounded at the sight of that, and stood stand-still like pictures standing on a painting, (12)

All the fires became extinguished ; the Munis became excited Oh ! what a great wonder is this, that the mere remembrance of Hari is auspicious, a source of "no fear", and a remedy of all evils and obstacles. (13)

That luminous sight was pleasant, lovely, and blissful. All the Devas, Munis, women, Gandharvas and others beheld that. (14)

It appeared like a very dense fog or mist, at the same time radiant with crore beams of the moon, cooling, very beautiful and extending to one yojana. (15)

And within that celestial Light he saw one super-excellent chariot measuring four miles in length wide enough-land crore dhanus high. (16)

It was drawn by white horses; it had one thousand wheels ; it was built by the will of God and made up of precious gems: (17)

It was decorated with variously designed beautiful, paintings and adorned with excellent diamonds, gems and jewels. It could go with the speed of mind. (18)>

One lakh jewel mirrors, three lakhs of white camaras and. three lakhs of banners and flags, pure like fire, beautified the chariot- (19)

It looked very bright with three crores of beautiful temples intended for sport and amusement and it was adorned with Parijata and Mandira flowers, (20)

It was garlanded with three lakhs of garlands of Malati flowers. All saw that. excellent chariot ; and within the chariot in the inmost middle, saw Sri Kṛṣṇa, a Deva of wonderful form, young boy (below fifteen), beautifully blue, wearing yellow clothes, pure as fire, having jewel armlets, bracelets. and

anklets, his cheek

8 Narada-Pajicaratnam 'brightened with a pair of jewel ear-rings, of smiling peer pleasant face, always worshipped by the Suras and Asuras, anointed : all over his body with sandalpaste and decorated with garlands of

Malati flowers ; His breast was adorned with Kaustubha. He 'was highest, higher than the highest, Chief, Supreme Spirit, and He was praised by Brahma, Isha, Sesa and others ! He was situated within the breast of Radha ; He was inaccessible to the Vedas, 'doing as He wills and Himself the God of all; no other can become His God. He is eternal, true, beyond any qualities, of the form of light, everlasting, beyond Prakriti, Taina, and very eager to show His grace on His devotees. His charming loveliness is equal to one Koti Kandarpa (God of love) ; He is the ruler of Leela (Divine Pastimes), His crest was beautifully made of

excellent peacock feathers ; He was holding flute in His hand and He was superior and highest. Seeing the above wonderful form,

Brahma praised Him first ; next Ganesa, Sesa, Sambhu and other Munis and Devas Praised Him, - (21-29)

Brahma said :—Thou art Para-Brahma, the Highest body 'the Supreme Spirit, Isvara, praised by all and the Causes of all causes. Thou art Lord of all, the Form of all, the Origin of all, and to be worshipped by the saints, Unknowable by the Vedas, and beyond the dreams, even of the learned. I salute Thee. (30-31)

Sti Mahadeva said :—

"Thou art Siddhasvaripa (the perfection 'incarnate), Siddhadya (the

origin of perfection) ; Siddhaviya- Eternal, Prasiddha, the giver of Siddhis (perfections), Peaceful, and

the Teacher of the teachers of the Siddhis. I salute Thee, worshipped by the highestsouled once, higher than the highest, Omnipresent, dwelling in Thy own self, and always anxious to favour Thy devotees. I salute Thee. Thou art beloved by the devotees, the Lord of the devotees ; Thou givest devotion to Thee and service devotion

'to Thee. Thou givest Thy own feet (or region) ; Thou art secondless, the bestower of all wealth. I salute Thee. (32-34)

Ananta said :—The knowers of the Vedas cannot praise Thee, even if they had got crores of faces. What praise can I offer to Thee by my thousand mouths. What praise can Mahadeva make by His five mouths or Brahma, the author of the four Vedas, by His four

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'On the Highest Knowledge 79

mouths ? What praise can Kartikeya, Ganega, the Devas, Munis, the knowers of the Vedas, and the four Vedas, offer to Thee who art beyond Prakriti? When the Vedas are unable to ascertain Thy nature, unknowable to the Vedas, what, then, can the learned who derive their learning from the Vedas, utter in praise of Thee. (35-38)

Śrī Gaṇeśa said :—The illiterate speak “Visndya namah” the Panditas speak—Visnave namah. But the real meanings of both the sentences are one add the same. (39)

People praise God in words, literate or illiterate, according to the knowledge that Hari Himself, the bestower of all learning,

‘gives to every man. Hari accepts the intrinsic feelings of every

man. (40) It is only through one’s Karma that one gets one mouth or

Many mouths, one becomes learned or one becomes stupid and ‘illiterate ; some one becomes rich, or poor ; some one becomes sonless, whereas some others get many sons. (41)

So who can praise the excellent God who is beyond Karma ; it

is only according to one’s power and means, that the praise, ‘worship, chanting hymns, and remembrance of Hari are done. (42)

The saints and sinners all are chanting always the name of Sri Hari, the Supreme Spirit, worship Him, and repeat His names according to their learning. (43)

Kartikeya said :—“Thou art the Inner Self (Antaratma) of all and the Wisdom of all the beings ; all, therefore, praise Thee according to their respective knowledge ; the saints, therefore, do not Jaguh at them. In this world, people are of three kinds :—(1) Uttama (good) ; (2) Madhyama (middling) and (3) Adhama (bad); all are under the control of Karmas proper to their departments ; by whom can the Law be violated ? Thou art the Lord of all; witnessing Thee, every one calls ‘my Lord”. Thou lookest with equanimity on all Thy servants. Some worship God, the Supreme Spirit, pure and holy ; some worship the part thereof and some others worship part of that part. But all attain Thee, step by

step. (44-47)

So ‘Nārada Pañcardham

Dharma said ; -I am created by Brahma as the Witness of all, actions of all the beings , But Thou art the Creator of my Creator Brahma. Therefore, O Lord of all! I bow down to Thee. (48)

The Devas said :—What praise can we offer to Thee, when Brahma Himself who lives for one thousand years and Sambhu, the Deity of Knowledge are unable to praise Thee ! (49)

The Vedas said :—O Infinite One! Thou art the Lord of all! How many qualities Thou hast, and what are the nature of those qualities, how can we know ! For we are merely the Vedas ; though we are the Cause of all, yet Thou art the Great Cause of us. (50)

The Munis said :—When the Vedas are unable to know the glories of the Supreme Spirit, how can we, the followers of the Vedas, realise Their qualities ! (51)

Sarasvatī spoke :—O Lord ! I am the presiding Deity of Vidyā (learning) ; The Vedas are the Deity again of that Vidyā ; Brahma is the presiding Deity of those Vedas: and Thou art the God of Brahma ; so what praise can I offer to Thee ! (52)

Padma said :—Naṭarāyaṇa, Ananta etc., the Devas and Munis meditate Thy lotus feet, beyond Prakṛti: I meditate on Thee. (53)

Savitṛī said :—Vidhata, the author of the four Vedas and

TSavitri, the mother of the Vedas both take Thee as our Refuge. Thou art the Creator of us both 380
we bow down to Thee, who art beyond Prakriti, (54)

: Sri Parvati said :-In Vrndavana, the groves, thereof, and in the: Rasa festival I am Radhika, residing
in Thy breast; and in Vaikuntha, I am Maha Laksmi, ready in serving Thy lotus feet. (55)

{In Sveta dvipa, in this earth I am Laksmi, residing in the breast of Visnu. and I am born from the
ocean. In Brahmaloka, I am Brahmani ; and I am Bharati, the mother of the Vedas. (56) It is by Thy
command that I incarnate, Myself as the parts of the Devas and kill the Daityas, that rebel against the
Devas and. give their kingdom of Heavens back to them. (57)

And now I am born as the daughter of Daksa and am playing,

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by Thy command, on the lap of Sankara; but I am Thy devotee in every incarnation of mine. (58)

I am always the beloved of Narayana ; therefore I am named Narayani in the Vedas. I am the chief
Sakti of Visnu, I am Vignumaya and I am Vaisnavi. (59) ;

I am always causing illusion to the endless kotis of Brahmandas (universes). And I am Sarasvati,
manifest on the lips of the learned people. (60)

All the universes exist in the pores. of Mahavisnu ; I am His Mother ; the Origin of all ; and it is I that
am the Rasesvari (the Lady in the circle of dance of R4sa) embodying all the forces (Saktis). (61)

And I produce pleasure in Thee, in Rasamandal ; and, therefore, I am named by the Pandits as Radha.
I bow down with gladness that louts feet of Thine, which is of the nature of highest bliss. (62)

That lotus feet of Thine is meditated by Brahma, Visnu, Sesa, and other Devas, the Munis and the
Manus. The Yogis, the saints, the hosts of Siddhas, and the Vaisnavas always meditate on Thy lotus
feet. O Lord! I am Thy Buddhi Sakti (intellect). Pray, be gracious unto me. (63-64)

He who recites the above stotras composed by all, self controlled and pure, enjoys bliss here and
obtains hereafter the Lotus feet of Sri Hari. (65)

When the Devas, Devis, and Munindras finished their praisegivings, the Gandharva Upavarhana
began to chant hymns, thus:— (66)

[salute Sri Krsna, who is beyond Prakriti, holy, beautiful, full of abundant bliss, wearing the yellow
silken dress, beautifully blue like the fresh rain-cloud. (67)

I bow down to thee, who art the Lord of Radha, the Dearest to the life of Radhika ; the son of Vallavi,
whose lotus feet have been served by Radha, and residing in the heart of Radha ; who is

the follower of Radha; who is the desired Deity of Radha, whose

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mind has been stolen by Radha, who is the support of Radha and Bhava and the support of all. I salute
Thee. (68-69)

I always meditate on that Eterenal Bhagavan who is made of pure Sattva substance who resides
constantly in the lotus of the heart of Radha, who does auspicious things and is the constant
'companion of Radha and who carries out the injunctions of Radha and who is always meditated upon

in the Samadhi (intense concentration) of Siddhas, Siddhesvaras and the Yogis. I meditate on Him. (70-71)

I always serve that Eternal Bhagavan, who is Unattached, 'without any desires, the Supreme Spirit, Eternal, True, the Highest 'God, who is always served by Brahma, Iéa, Sesa and other Sadhus {virtuous persons}, and who is Nirguna Brahma. (72-73)

I salute the Eternal Bhagavan, who is realised by the Yogis as 'the First born in creation, the Seed of all, higher than the Highest, who is the Seed of various incarnations, the Cause of all causes, Unknowable by the Vedas, the Seed of the Vedas, the cause of the 'Vedas and who is obtained by the Yogis. Saying this, the 'Gandharva fell Prostrate on the ground. (74-76)

Thus, falling Prostrate on the ground, he made pranams to 'the Deva of the Devas. Whoever reads this praise of the God, composed by Upavarhana, becoming self controlled and pure, becomes liberated, while living in this life ; and goes in the next of Go-loka, free from all diseases, and

e : i © Hari), servitude to Hari ; and obtains his place in the list of the chief Parsadas (constant companions) of Hari. There is not a bit of doubt in this. (77-78)

Here ends the twelfth chapter of the first night of Narada Pa'ica Ratram on Wisdom and on the hymn in Praise chanted by the Gandharva.

Complete GGM text · Complete 1997 scan

First Night · Chapter 13

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Sanskrit

त्रयोदशोऽध्यायः

श्री-शुक उवाच—

स्तोत्रान्तरे च काले य किं रहस्यं बभूव ह ।

तन् मे कथय भद्रं ते भगवन् भगवद्-वचः ॥१॥

श्री-व्यास उवाच—

स्तोत्रान्तरे च काले य गन्धर्वश्च योपवर्हणः ।

उवाच ब्रह्म-संसदि भगवन्तं सनातनम् ॥२॥

सर्वैर् देवैर् अहं शप्तश्चाधुना देव-हेतुना ।

देवानाम् अग्नि-पुञ्जश्च प्रदीप्तश्च सुमेरुवत् ॥३॥

अधुना च त्वयि गते भस्मासान् माम् करिष्यति ।

अतो रक्ष जगन्नाथ माम् समुद्धर्तुम् अर्हसि ॥४॥

त्वद्-अश-शूकरेणैव धरोद्धारः कृतः पुरा ।

हिरण्याख्यं महा-दैत्यं निहत्य चावलीलया ॥५॥

पाद्म-पद्मार्चित-पदे पद्मे ते शरणागतम् ।

माम् अनाथं भयाक्रान्तं रक्ष रक्ष सुरानलात् ॥६॥

गन्धर्वस्य वचः श्रुत्वा प्रहस्य जगद्-ईश्वरः ।

उवाच श्लक्ष्णया वाचा ब्रह्मेशो ब्रह्म-संसदि ॥७॥

अथ गन्धर्व-मोक्षणम्

श्री-भगवान् उवाच—

गन्धर्व-राज-प्रवर स्थिरो भव भयं त्यज ।

शुभाश्रयस्य भक्तस्य भयं किं ते मयि स्थिते ॥८॥

सर्वेभ्योऽपि भयं नास्ति मद्-भक्तानाम् अकर्मणाम् ।

जन्म-मृत्यु-जरा-व्याधि-भयं तेषां न विद्यते ॥९॥

मन्-मन्त्रोपासकश्चैव स्वतन्त्रो नित्य-विग्रहः ।

पुनर् न विद्यते जन्म मन्त्र-ग्रहण-मात्रतः ॥१०॥

नास्ति कालाद् भयं तस्य न निषेकाद् विधेरपि ।

मन्त्र-ग्रहण-मात्रेण मुच्यते सर्व-कर्मणः ॥११॥

मन्-मन्त्रो हि देहात् पापं कोटि-जन्म-कृतं च यत् ।

सुदीप्तो ज्वलद्-अग्निश्च तृण-पुञ्जं देहाद् यथा ॥१२॥

मन्-मन्त्र-ग्रहणाद् योगान् मन्-नाम-ग्रहणस्य वा ।

तेषां पापानि वेपन्ते कोटि-जन्म-कृतानि च ॥१३॥

यमस् तन्-नाम-लिखनं दूरी-भूतं करोति च ।

अन्ते दास्य च लभते गत्वा गोलोकम् उत्तमम् ॥१४॥
 यावद् आयुर् भ्रमेत् तावत् स्वतन्त्रो मत्-कुञ्जरः ।
 ततः पापाः फलायन्ते वैनतेयाद् इवोरगाः ॥१५॥
 तेषां च पाद-रजसा सद्यः पूता वसुन्धरा ।
 पुनाति सर्व-तीर्थानि दूरतो दर्शनाद् अपि ॥१६॥
 पूतश्च पवनो वह्निर् जल च तुलसी-दलम् ।
 पूतान्य् एव हि तीर्थानि गङ्गादीनि च गायन ॥१७॥
 पूता सुशीला धर्मिष्ठा सुव्रता स्त्री पति-व्रता ।
 मन्-मन्त्रोपासकाश्चैव तेभ्यः पूतोत्तमाः सदा ॥१८॥
 मन्त्रोपासकानां च तीर्थ-स्थानं व्रतं सुत ।
 श्राद्धं दानं पूजनं च यथा चर्वित-चर्वणम् ॥१९॥
 भक्त्या तीर्थानि पूतानि स्वतः पूतो हि वैष्णवः ।
 तत् तन्त्रं च तथा दान-मलं श्राद्धं च निष्फलम् ॥२०॥

श्राद्धस्य सम्प्रदानं च कर्तुंश्च पुरुष-त्रयम् ।
 पुरुषाणां शतं मुक्तं को भुङ्क्ते श्राद्ध-वस्तु च ॥२१॥
 केचिद् एव वदन्तीति पितृ-लोकार्थम् एव च ।
 तद्-विरुद्धं च ते तुष्टा मन्त्र-ग्रहण-मात्रतः ॥२२॥
 तेषां शुभाशिषं कर्म नैव भोगाय कल्पते ।
 देवान् न प्रभवेद् वत्स सिद्ध-धान्ये यथाङ्कुरः ॥२३॥
 साक्षात् करोति तेषां च कर्म-मूल-निकृन्तनम् ।
 मन्त्रोपासकाद् अन्ये कर्म-भोगं च भुञ्जते ॥२४॥
 मया स्वयं प्रदत्तश्च स्व-मन्त्रः पुरुषाय च ।
 पर-द्वाराद् ग्राहयित्वा भक्तं मुक्तं करोम्य् अहम् ॥२५॥
 मया प्रदत्त-मन्त्रश्च पुरा मृत्युञ्जयस् तथा ।
 मृत्युञ्जयाय गोलोके शुद्ध-सत्त्व-गुणाय च ॥२६॥
 पुनः सनत्-कुमाराय धर्माय ब्रह्मणे तथा ।
 कपिलाय च शेषाय गणेशाय च महा-मते ॥२७॥
 नारायणर्षये चैव धर्म-पुत्राय धीमते ।

पुनर् महा-विष्णवे च विश्वानि यस्य लोमसु ॥२८॥
 कालाधिष्ठातृ-देवाय तस्मै सर्वान्तकाय च ।
 उपेन्द्राय च कामाय भृगवे ऽङ्गिरसे तथा ॥२९॥
 सरस्वत्यै च पद्मायै राधायै विरजा-तटे ।
 शक्तिवै विष्णु-मायायै पार्षदेभ्यश्च पुत्रक ॥३०॥
 तुभ्यं न दत्तो मन्त्रो ऽत्र श्रूयतां तन् निमित्तकम् ।
 जनिष्यसि शूद्र-योनौ ब्रह्मणो वाक्य-पालनात् ॥३१॥
 इत्य् एव कथितं सर्वं गच्छ वत्स यथा सुखम् ।
 द्वादशाब्दान्तरे शूद्र-योनौ देवाज् जनिष्यसि ॥३२॥
 पञ्च-वर्षाभ्यन्तरे च मन्-मन्त्रं प्राप्य विप्रतः ।

दशाब्दान्ते वपुस् त्यक्त्वा ब्रह्म-पुत्रो भविष्यसि ॥३३॥
मन्-मन्त्रं पुनर् एवेति शम्भु-वक्त्राल् लभिष्यसि ।
इत्य् एवम् उक्त्वा सर्वात्मा तत्रैवान्तरधीयत ॥३४॥
गन्धर्वः प्रययौ तस्माद् योषिद्धिः सह पुत्रक ।
इत्य् एव कथितं सर्वं पूर्व-वृत्तान्तम् एव च ॥३५॥

इति श्री-नारद-पञ्च-रात्रे
ज्ञानामृत-सारे प्रथमैक-रात्रे गन्धर्व-मोक्षणं नाम
त्रयोदशोऽध्यायः
॥१३॥
□

Roman transliteration

trayodaśo 'dhyāyaḥ
śrī-śuka uvāca—
stotrāntare ca kāle ca kiṁ rahasyaṁ babhūva ha |
tan me kathaya bhadrāṁ te bhagavan bhagavad-vacaḥ ||1||
śrī-vyāsa uvāca—
stotrāntare ca kāle ca gandharvaś copavarhaṇaḥ |
uvāca brahma-saṁsadi bhagavantāṁ sanātanam ||2||
sarvair devair ahaṁ śaptaś cādhunā deva-hetunā |
devānām agni-puñjaś ca pradīptaś ca sumeruvaḥ ||3||
adhunā ca tvayi gate bhaśmāsān mān kariṣyati |
ato rakṣa jagannātha mān samuddhartum arhasi ||4||
tvad-aṁśa-śūkareṇaiva dharoddhāraḥ kṛtaḥ purā |
hiraṇyākhyāṁ mahā-dāityaṁ nihatya cāvalīlayā ||5||
pādma-padmārcita-pade padme te śaraṇāgatam |
mām anāthaṁ bhayākṛtāṁ rakṣa rakṣa surānalāt ||6||

gandharvasya vacaḥ śrutvā prahasya jagad-īśvaraḥ |
uvāca ślakṣṇayā vācā brahmeśo brahma-saṁsadi ||7||
atha gandharva-mokṣaṇam
śrī-bhagavān uvāca—
gandharva-rāja-pravara sthīro bhava bhayaṁ tyaja |
śubhāśrayasya bhaktasya bhayaṁ kiṁ te mayi sthīte ||8||
sarvebhyo 'pi bhayaṁ nāsti mad-bhaktānām akarmaṇām |
janma-mṛtyu-jarā-vyādhī-bhayaṁ teṣāṁ na vidyate ||9||
man-mantrapāsakaś caiva svatanthro nitya-vigrahaḥ |
punar na vidyate janma mantra-grahaṇa-mātrataḥ ||10||
nāsti kālād bhayaṁ tasya na niṣekād vidher api |
mantra-grahaṇa-mātreṇa mucyate sarva-karmaṇaḥ ||11||
man-mantro hi dehāt pāpaṁ koṭi-janma-kṛtāṁ ca yat |
sudīpto jvalad-agniś ca tṛṇa-puñjaṁ dehād yathā ||12||
man-mantra-grahaṇād yogān man-nāma-grahaṇasya vā |

teṣāṁ pāpāni vepante koṭi-janma-kṛtāni ca ||13||
yamas tan-nāma-likhanāṁ dūrī-bhūtaṁ karoti ca |
ante dāsyāṁ ca labhate gatvā golokam uttamam ||14||

yāvad āyur bhramet tāvat svatanthro matta-kuñjarah |
 tataḥ pāpāḥ phalāyante vainateyād ivoragāḥ ||15||
 teṣāṃ ca pāda-rajasā sadyaḥ pūtā vasundharā |
 punāti sarva-tīrthāni dūrato darśanād api ||16||
 pūtaś ca pavano vahnir jalani ca tulasī-dalam |
 pūtāny eva hi tīrthāni gaṅgādīni ca gāyana ||17||
 pūtā suśilā dharmiṣṭhā suvratā strī pati-vratā |
 man-mantropāsakāś caiva tebhyaḥ pūtottamāḥ sadā ||18||
 mantropāsakānāṃ ca tīrtha-sthānāṃ vratāṃ suta |
 śrāddhaṃ dānaṃ pūjanam ca yathā carvita-carvaṇam ||19||
 bhaktyā tīrthāni pūtāni svataḥ pūto hi vaiṣṇavaḥ |
 tat tantram ca tathā dāna-malam śrāddhaṃ ca niṣphalam ||20||

śrāddhasya sampradānaṃ ca kartuś ca puruṣa-trayam |
 puruṣāṇāṃ śataṃ muktāṃ ko bhuṅkte śrāddha-vastu ca ||21||
 kecid evaṃ vadantīti pitṛ-lokārtham eva ca |
 tad-viruddhaṃ ca te tuṣṭā mantra-grahaṇa-mātrataḥ ||22||
 teṣāṃ śubhāśiṣaṃ karma naiva bhogāya kalpate |
 devān na prabhaved vatsa siddha-dhānye yathāṅkuraḥ ||23||
 sāksāt karoti teṣāṃ ca karma-mūla-nikṛntanam |
 mantropāsakād anye karma-bhogaṃ ca bhuñjate ||24||
 mayā svayaṃ pradattaś ca sva-mantraḥ puruṣāya ca |
 para-dvārād grāhayitvā bhaktaṃ muktāṃ karomy aham ||25||
 mayā pradatta-mantraś ca purā mṛtyuñjayas tathā |
 mṛtyuñjayāya goloke śuddha-sattva-guṇāya ca ||26||
 punaḥ sanat-kumārāya dharmāya brahmaṇe tathā |
 kapilāya ca śeṣāya gaṇeśāya ca mahā-mate ||27||
 nārāyaṇarṣaye caiva dharma-putrāya dhimate |

punar mahā-viṣṇave ca viśvāni yasya lomasu ||28||
 kālādhiṣṭhāṭṛ-devāya tasmai sarvāntakāya ca |
 upendrāya ca kāmāya bhr̥gave 'ṅgīrase tathā ||29||
 sarasvatyai ca padmāyai rādhāyai virajā-taṭe |
 śavitryai viṣṇu-māyāyai pārṣadebhyas ca putraka ||30||
 tubhyaṃ na datto mantra 'tra śrūyatāṃ tan nimitakam |
 janiṣyasi śūdra-yonau brahmaṇo vākya-pālanāt ||31||
 ity evaṃ kathitaṃ sarvaṃ gaccha vatsa yathā sukham |
 dvādaśābdāntare śūdra-yonau devāj janiṣyasi ||32||
 pañca-varṣābhyantare ca man-mantram prāpya viprataḥ |
 daśābdāntare vapuṣ tyaktvā brahma-putro bhaviṣyasi ||33||
 man-mantram punar eveti śambhu-vaktrāl labhiṣyasi |
 ity evaṃ uktvā sarvātmā tattraivāntaradhīyata ||34||
 gandharvaḥ prayayau tasmād yoṣidbhiḥ saha putraka |
 ity evaṃ kathitaṃ sarvaṃ pūrva-vṛttāntam eva ca ||35||

iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre prathamaika-rātre gandharva-mokṣaṇam nāma
 trayodaśo 'dhyāyaḥ
 ||13||

...

English translation

CHAPTER XIII

“ an śuka said :—What mysterious thing, then, happened there etime when the hymns were all uttered. Kindly speak this tome. Bhagavan will do good to you. (1)

śri Vyasa said :—Upavarhana Gandharva, then, in the midst of that Brahma’s assembly, spoke to the Eternal Bhagavan. (2)

O Deva! It is for my intent devotion to Thee, that my voice was choked ; hence all the Devas had cursed on me- See the mass of fire created by the Devas ; blazing in front like the Mount Sumeru. (3)

; Whenever thou wilt go away from this place, will instantly burn me to ashes. So save me from danger. (4)

In days of yore, Thy part incarnation the great demon Hiranyaksa and rescued aloft. (5)

Save me, save me from the fire of th helpless, without any other to protect him, who is overtaken by fear and who has come for refuge to Thy lotus feet which have been

worshipped so devoutly by Brahma and Padma. (6) s in that assembly, y, and in sweet words. 71)

Gandharvas ! Be clam ;

that mass of fire this impending

Variba killed with ease the earth and held her

e Devas, one who is

Hearing Gandharva’s word tbe Lord of

Brahma, Bhagavan spoke smiling! śri Bhagavan said :—O Chief of the cast aside your fear. What fear can there be to My devotees, Who

is the abode of all auspiciousness, when Iam here? (8) - y devotees, who has no duty

isease and old age. (9) the worshipper of My body that is indestru-

Nowhere is there any fear to M to do; they do not fear birth, death, d

No sooner My Mantra is taken than Mantra becomes independent and assumes a ctible ; he has no rebirth. (10)

He does not fear Time ; he becomes fearless also of the rules

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of the Creator Brahma ; he becomes freed at once form the fruits of karmas, on being initiated in My Mantra. (11)

My Mantra destroys sins of koti births, as a blazing fire burns hugs heaps of straws to ashes, (12)

On being initiated in My Mantra, and on uttering My Name all their sins, accumulated in crores of births, begin to tremble. (13)

In the end that man goes to the excellent region of Go-loka and acquires my service devotion. (14)

Than man roams abroad throughout his life, free and independent, like a mad elephant. Sins fly away from him, as snakes run away at the sight of Garuda bird. (15)

By the touch of the dust of their feet, the Earth becomes pure:

instantaneously 3 all the tirthas become sanctified by seeing them from a distance. (16)

_ OSinger ! wind, fire, water, Tulsi-leaves, these are by their

nature pure ; the Ganges and the other Tirthas are also very pure. (17)

Also the modest, religious, chaste women, observing vows are

very very holy ; but those who worship My Mantra are always the purest in comparison to them. (18)

O Child ! Bathing in tirthas, observing vows, performing

sraddhas (funeral obsequies), Presenting gifts and worshipping are simply tautologically useless, as vain tedious reiteration. (19)

By Bhakti. Yoga (religion of love) the tirthas all become pure ;

but the Vaisnavas are naturally pure ; so tantras, gifts and Sraddhas | are all fruitless to him. (20)

ddhas, he and his three Proceeding ; but the hundred generations of a

Vaisnava have already become pure ; who then will eat the food of

Sraddha? (21)

Sraddhas are necessary for the appeasement and Satisfaction of the Pitris > Some say this. But here that is contrary ; for, on taking the Mantra, they become satisfied. (22).

on the Highest Knowledge 85 OSon! Their blessings are not meant for enjoying the fruits of Karmas: Can sprouts occur from the wheats that have been

boiled ? (23)

I Myself sever the roots of the Karmaphal (the fruits of their

actions). It is only those who do not worship My Mantra that

suffer for their Karmas. (24) e Purusa and deliver the

I Myself have given My Mantra to th take My Mantra from

Bhaktas (devotees) by causing them others. (25)

'In days of yore, I gave My Mantra to Mrtyujaya ; those in the region of Go-loka who are made up of suddha sattvas accepted the Mrtyujaya mantra. (26)

Then Sanatkumara, Dharma, Brahma, Kapila, Segha, and the highly intelligent Ganesa took that Mantra. (27) d the intelligent son of s a universe, who th of

Then I gave the mantra to Narayana an Dharma, Maha Visnu, on whose each pore reside: is the presiding deity of Kala (Time) and he, who is the Dea

all, also accepted My Mantra. (28) Afterwards, on the banks of the Viraja, I g Upendra, Kama, Bhrgu, and Angira.

Padma, Radha, Savitri, (29-30)

ave my mantra to

O Child ! Sarasvatt, Vignumaya, and

the Parsadas, all accepted My Mantra. O Child! now hearthe reason why I had not sien ae

mantra ; you will have to take your birth in the wom or a

Sidrani, in accordance with Brahma's word. (31)

osay. O child ! now go

Ihave spoken to you all what I had t ou will be born in Deva's

to your desired place ; after twelve years y part (Deva arhga) in the womb of a Sadrani. (32) ill get froma Brahmin, My

Then, within five years, you W ars, and be born

Mantra ; and you will quit that body after ten ye -again, as the son of Brahma. (33)

86 Narada Pajicaratram. And you will get My Mantra again from Mahadeva. so, that All-soul spirit vanished then and there. (34) Upavarhana Gandharva, too, place. O son! all these previous you. (35) Here ends the thirteenth chapter in the First Night of Sri Narada Paficaratra on the freedom of Gandharva from his Gandharva body.

Saying

retired with his ladies from that accounts I have now spoken to

Complete GGM text · Complete 1997 scan

First Night · Chapter 14

Chapter 14 of 60 · 118 detected verse markers · English printed pages 87–97

Sanskrit

चतुर्दशो ऽध्यायः

श्री-शुक उवाच—

प्रयाते राधिका-नाथे गोलोकं च निरामयम् ।

बभूव किं रहस्यं च गते गन्धर्व-पुङ्गवे ॥१॥

श्री-व्यास उवाच—

सर्वे देवाश्च च मुनयः प्रयाते परमात्मनि ।

सर्वे बभूवुस् ते तूष्णीं वयांसीव दिनात्यये ॥२॥

उवाच शम्भुर् ब्रह्माणं नीति-सार-विशारदम् ।

ज्ञानाधिदेवो भगवान् परिणाम-सुखं वचः ॥३॥

श्री-महा-देव उवाच—

रक्षिता यस्य भगवान् कल्याणं तस्य सन्ततम् ।

स यस्य विघ्न-कर्ता च रक्षितुं तं च कः क्षमः ॥४॥

स्मृति-मात्रेण निर्विघ्ना ये च कृष्ण-परायणः ।

विघ्नं कर्तुं के समर्थास् तेषां च मुनयः सुराः ॥५॥

कोपाग्निना स्थलं कुत्र स्तम्भितानां च साम्प्रतम् ।

देवानां च मुनीनां च क्षणेनैवेश्वरेच्छया ॥६॥

यदि तिष्ठन्ति भूमौ च दग्ध-शस्या वसुन्धरा ।

जले यदि ततस् तप्तं नष्ठास्ते जल-जन्तवः ॥७॥

स्थाले दहन्ति लोकांश्च वृक्षांश्च प्रलयाग्नयः ।

विधानं कर्तुम् उचितम् एषां च जगतां विधे ॥८॥

त्वम् एव धाता जगतां पिता च विष्णुर् ईश्वरः ।

कालाग्नि-रुद्रः संहर्ता नेदानी प्रलय-क्षमः ॥९॥

एते विषयिणः सर्वे कृष्णस्य परमात्मनः ।

आज्ञावहाश्च सततं दिक्-पालाश्च दिग्-ईश्वराः ॥१०॥

तस्यैवाज्ञावहो धर्मः साक्षी च कर्मणां नृणाम् ।

भ्रमन्ति विषये शश्वन् मोहिता मायया हरेः ॥११॥

अहं न पाता न स्रष्टा न संहर्ता च जीवनाम् ।

निर्लिप्तो ऽहं तपस्वी च हरेर् आराधनोन्मुखः ॥१२॥

संहार-विषयं मह्यं श्री-कृष्णश्च पुरा ददौ ।

दत्त्वा रुद्राय तद् अहं तपस्यासु रतो हरेः ॥१३॥

तद्-अर्चनेन ध्यानेन तपसा पूजनेन च ।

स्तवेन कवचनेनैव नाम-मन्त्र-जपेन च ॥१४॥

मृत्युञ्जयो ऽ ह ॥ अधुना न च कालाद् भय ॥ मम ।
 कालः स ॥ हरते सर्व ॥ मा ॥ विना च तथेश्वरम् ॥ १५ ॥
 पुरा सर्वादि-सर्गे च कस्यचित् स्रष्टुर् एव च ।
 भालोद्भवाश् च ते रुद्रास् तेष्वा एको ऽ ह ॥ शङ्करः ॥ १६ ॥
 कल्पश् च ब्रह्मणः पाते लये प्राकृतिके तथा ।
 सर्वे नष्टा विषयिणो न भक्ताश् च यथेश्वरः ॥ १७ ॥
 अस ॥ ख्य-ब्रह्मणः पातः कल्पश् चास ॥ ख्य एव च ।
 समतीतः कति-विधो भविता या पुनः पुनः ॥ १८ ॥
 श्री-कृष्णस्य निमेषेण ब्रह्मणः पतन ॥ भवेत् ।
 तत्र प्राकृतिकाः सर्वे तिरो-भूताः पुनः पुनः ॥ १९ ॥
 न प्राकृतो न विषयी नित्य-देही च वैष्णवः ।
 हरेर् वरेणामरो ऽह ॥ शिवाधारस् ततस् ततः ॥ २० ॥
 जल-प्लुत ॥ च विश्वौघ ॥ लये प्राकृतिके ध्रुवम् ।

आब्रह्म-लोक-पर्यन्त ॥ पर ॥ कृष्णालय ॥ विना ॥ २१ ॥
 सर्वा देव्यो विलीनाश् च कृष्णः सत्य ॥ सुनिश्चितम् ।
 सर्वे पुमा ॥ सो लीनाश् च सत्ये नित्ये सनातने ॥ २२ ॥
 अह ॥ कृष्णश् च प्रकृतिः पार्षद-प्रवरो हरेः ।
 नित्य ॥ नित्या विद्यमाना गोलोके च निरामये ॥ २३ ॥
 एक ईशो न द्वितीय इति सर्वादि-सर्गतः ।
 नहि नश्यन्ति तद्-भक्ताः प्रकृति-प्राकृते लये ॥ २४ ॥
 तस्य भक्तोत्तमाना ॥ च सतत ॥ स्मरणेन च ।
 आयुर्-व्ययो नहि भवेत् कथ ॥ मृत्युर् भविष्यति ॥ २५ ॥
 न वासुदेव-भक्तानाम् अशुभ ॥ विद्यते क्वचित् ।
 तेषा ॥ भक्तोत्तमाना ॥ च सतत ॥ स्मरणेन च ॥ २६ ॥
 जन्म-मृत्यु-जरा-व्याधि-भय ॥ नाप्य् उपजायते ।
 अत्र कल्पे भवान् ब्रह्मा व्यवस्थाता च कर्मसु ॥ २७ ॥
 स्थल ॥ कोपानलाना ॥ च विधान ॥ यद् विधे कुरु ।
 शम्भोश् च वचन ॥ श्रुत्वा कम्पितः कमलासनः ।

स्थल ॥ चकार वल्लीनाम् आज्ञया शङ्करस्य च ॥ २८ ॥
 ब्रह्मोवच
 ज्वरस् त्रि-पादस् त्रि-शिराः षड्-भुजो नव-लोचनः ।
 भस्म-प्रहरणो रौद्रः कालान्तकयमोपमः ॥ २९ ॥
 भवे भवतु सर्वत्र भव-कोपानलो ऽधुना ।
 प्राकृतेषु च देहेषु व्यापारो ऽस्य मया कृतः ॥ ३० ॥
 मम कोपानलः शम्भो स ॥ स्कृताग्निर् द्विजस्य च ।
 भवे भवतु सर्वत्र व्यापारो ऽस्य मया कृतः ॥ ३१ ॥
 शेषस्य कोप-वह्निश् च शेषास्ये ऽस्त्व् अधुना शिव ।
 यतो विश्व ॥ च प्रलये दहेद् गोमय-पिण्डवत् ॥ ३२ ॥

वह्नेर् मुख्यानलो विश्वे व्यवहाराग्निर् ईश्वरः ।
 भवत्व एव हि सर्वत्र सर्वेषाम् उपकारकः ॥३३॥
 धर्मास्य-कोप-वह्निश् च कृष्णाग्निश् च भवत्व अयम् ।
 अधर्मं कुर्वता सर्वं दाहनं च करिष्यति ॥३४॥
 सूर्य-कोपानलश् चायं दावाग्निश् च वनेषु च ।
 स्थितिर् अस्य तरोः स्कन्धे तद्-भक्ष्याः पशु-पक्षिणः ॥३५॥
 चन्द्र-कोपानलो विश्वे कामिनां विरहानलः ।
 दम्पत्योर् विरहे शश्वद् भक्षयति स्म द्वयोस् तनुम् ॥३६॥
 इन्द्र-कोपानलः सद्यो वज्राग्निश् च बभूव ह ।
 उपेन्द्रस्यानलश् चैव विद्युद् एव भवत्व अयम् ॥३७॥
 रुद्राणाम् आस्य-वह्निश् च महोल्काग्निर् भवत्व अयम् ।
 गणेशाग्निः पृथिव्यां तु यथास्थाने तु तिष्ठति ॥३८॥
 यत्र तिष्ठेत् तद् उषरम् एवम् एव विदुर् बुधाः ।
 स्कन्द-कोपानलश् चैव रणास्त्राग्निर् बभूव ह ॥३९॥
 कामेतराणां देवानां मुनीनां च मुखानलः ।
 जग्राहौर्व-मुनिस् तत्र तेजसि ब्रह्मणः सुतः ॥४०॥
 स्व-दक्षिणोरौ स मुनिः सस्थाप्य वेद-मन्त्रतः ।
 ब्रह्मणं च नमस्कृत्य शङ्करं तपसे ययौ ॥४१॥
 कालेन तस्मान् निःसृत्य समुद्रे वाडवानलः ।
 स बभूव पुरा पुत्र परमौर्वानलः स्वयम् ॥४२॥
 कामाग्निम् उल्वणं दृष्ट्वा विचिन्त्य मनसा विधिः ।
 समालोच्य सुरैः सार्धं मुनीन्द्रैः सह ससदि ॥४३॥
 अजुहाव स्त्रियः सर्वाः सुव्रताश् च पति-व्रताः ।
 आयुयुर् योषितः सर्वास् ता ऊचुः कमलोद्भवम् ॥४४॥
 स्त्रिय ऊचुः—
 किम् अस्मान् ब्रूहि भगवन् शाधि नः करवाम किम् ।
 आलोच्य मनसा सर्वं देहि भारं वयं स्त्रियः ॥४५॥
 ब्रह्मोवाच—
 गृहीत्वा मदनाग्निं च मैथुने सुख-दायकम् ।
 विश्वे च योषितः सर्वाः शश्वत्-कामा भवन्तु च ॥४६॥
 ब्रह्मणश् च वयः श्रुत्वा कोप-रक्तास्य-लोचनः ।
 तम् ऊचुः योषितः सर्वा भयं त्यक्त्वा च ससदि ॥४७॥
 स्त्रिय ऊचुः—
 धिक् त्वां जगद्-विधिं व्यर्थं चकार परमेश्वरः ।
 अपूज्यो मोहिनी-शापात् पुत्र-शापेन साम्प्रतम् ॥४८॥
 गृहीत्वा मदनाग्निं च पुरुषाश् च तथा स्त्रियः ।
 नित्यं दहन्ति सततं वास्तवं दुःसहं परम् ॥४९॥
 तद्-एक-भागः पुरुषे त्रि-भागश् चापि योषिति ।

तेन दुग्धाः स्त्रियः सर्वाश् चास्माकम् अपरेण किम् ॥५०॥

समर्पणं चेत् पुरुषे यद् यस्मासु स्मरानलः ।

भस्मी-भूतं करिष्यामो रक्षिता को भवेत् तव ॥५१॥

पति-व्रता-वचः श्रुत्वा तम् उवाच शिवः स्वयम् ।

हितं सत्यं निति-सारं परिणाम-सुखावहम् ॥५२॥

अथ कुलटोत्पत्तिः

श्री-महा-देव उवाच—

त्यज द्वन्द्वं महा-भाग सुव्रताभिः सहाधुना ।

पति-व्रतानां तेजश् च सर्वेभ्यश् च परं भवेत् ॥५३॥

निर्माणं कुरु देवेन्द्र कृत्या स्त्री-जातिम् ईश्वर ।

तस्यै देहि दुःख-बीजं काम-कोपानलं परम् ॥५४॥

शङ्करस्य वचः श्रुत्वा सत्वरं जगतां विधिः ।

ससृजे तत्-क्षणं मूर्तिं स्त्री-रूपां सुमनोहरां ॥५५॥

अहो रूपम् अहो वेशम् अहो अस्या नव वयः ।

अहो चक्षुः कटाक्षं च मुनीनां मोहयन् मनः ॥५६॥

अहो कठिनं चारु स्तन-युग्मं सुवर्तुलम् ।

विचित्रं कठिनं स्थूलं श्रोणि-युग्मं च सुन्दरम् ॥५७॥

नितम्ब-युग्मं वलितं चक्राकारं सुकोमलम् ।

श्वेत-चम्पक-वर्णाभं सर्वावयम् ईप्सितम् ॥५८॥

शरत्-पार्वण-कोटीन्दु-विनिन्दास्यं सुशोभनम् ।

ईषद्धास्य-प्रसन्नास्यं वस्त्रेणाच्छादितं मुदा ॥५९॥

वपुः सुकोमलं चालं नाति-दीर्घं न वखरम् ।

वल्लि-शुद्धांशुकं रत्न-भूषणैर् भूषितं सदा ॥६०॥

दाडिम्ब-कुमुदाकारं सान्द्रं सिन्दूर-सुन्दरम् ।

कस्तूरी-विन्दुना सार्धं स्निग्ध-चन्दन-विन्दुभिः ॥६१॥

पक्व-बिम्ब-फलाकारं अध-रौष्ट-पुटं परम् ।

दन्त-पङ्क्ति-युगं चैव दाडिम्ब-बीज-सन्निभम् ॥६२॥

सुचारु कवरी-भारं मालती-माल्य-मण्डितम् ।

तस्यै ददौ च कामाग्निं दृष्ट्वा तां कमलोद्भवः ॥६३॥

दृष्ट्वा सा चन्द्र-रूपं च कामोन्मत्ता विव्रेतना ।

कृत्वा कटाक्षं स्मेराश्या मां भजस्वेत्युवाच सा ॥६४॥

सस्मितः प्रययौ चन्द्रो लज्जया च सभा-तलात् ।

कामं दृष्ट्वा च चकमे कामार्ता सा गत-त्रपा ॥६५॥

दुद्राव कामस् तस्माच्च तत्-पश्चात् सा दधाव च ।

जहसुर् देवताः सर्वा मुनयश् चापि ससदि ॥६६॥

लज्जिता योषितह सर्वास् तां वारयितुम् अक्षमाः ।

सर्वे यक्रुः परीहासं स्त्री-वर्गं शङ्करादयः ॥६७॥

कामं न लब्ध्वा सा च स्त्री निवृत्यागत्य ससदि ।

तम् अश्विनी-कुमारं चाप्य् उवाच सुर-सन्निधौ ॥६८॥

कृत्या-कामिन्य् उवाच—

मां भजस्व रवेः पुत्र प्रियां रसवतीं मुदा ।

शृङ्गारे सुखदां शान्तां परां कामातुरां वरां ॥६९॥

त्वया शार्धं भ्रमिष्यामि सुन्दरे गहने वने ।

रहसि रहसि क्रीडां करिष्यामि दिवानिशम् ॥७०॥

मधु-पानं च दास्यामि वासितं चामलं जलम् ।

सकपूरं च ताम्बूलं भोग-वस्तु मनोहरम् ॥७१॥

शय्यां मनोरमां कृत्वा सपुष्प-चन्दनार्चिताम् ।

भगवन्तं करिष्यामि पुष्प-चन्दन-वर्चितम् ॥७२॥

कुमार उवाच—

वचनं वद वामे माम् आत्मनो हृदयङ्गम ।

विहाय कपटं कान्ते कपटं धर्म-नाशनम् ॥७३॥

स्त्री-धर्मं स्त्री-मनस्-कामं स्त्री-स्वभावं च कीदृशम् ।

तद्-आचारं कति-विधं तन् मां व्याख्यातुम् अर्हसि ॥७४॥

अश्विनीज-वचः श्रुत्वा कामार्तां तम् उवाच सा ।

कामार्तानां क्व लज्जा च क्व भयं मानम् एव च ॥७५॥

अथ कुलटा-स्वभाव-कथनम्

कामिन्य् उवाच—

स्थानं नास्ति क्षणं नास्ति नास्ति दूती तद् उत्तमा ।

तेनैव युवतीनां च सतीत्वम् उपजायते ॥७६॥

सुवेशं कामुकं दृष्ट्वा कामिनी मदनातुरा ।

तद् रात्रिं च पुलकितं योनीं कण्डूयन् परं ॥७७॥

विवेचना भवेत् सा च काम-ज्वर-प्रपीडिता ।

सर्वं त्यजति तद्-धेतोः पुत्रं कान्तं गृहं धनम् ॥७८॥

लब्ध्वा युवानं पुरुषं देश-त्यागं करोति सा ।

तद्-उत्तमं पुनर् लब्ध्वा तं त्यजेत् सा क्षणेन च ॥७९॥

विषं दातुं समर्था सा स्वामिनं गुणिनां वरम् ।

म्लेच्छं युवानं सम्प्राप्य सर्वस्वं दातुम् उत्सुका ॥८०॥

त्यजेत् कुल-भयं लज्जां धर्मं बन्धुं यशः श्रियम् ।

सम्प्राप्य रति-भूरं च युवानं सुरतोन्मुखम् ॥८१॥

सुदृश्यं सुन्दर-मुखं शश्वन्-मधुरितं वचः ।

हृदयं क्षुर-धाराभं को वा जानाति तन्-मनः ॥८२॥

विद्युच्छटा जले रेखा चास्थिरा च यथाम्बरे ।

तथास्थिरा च कुलटा-प्रीतिः स्वप्नं च तद्-वचः ॥८३॥

कुलटानां न सत्यं च न च धर्मो भयं दया ।

न लौकिकं न लज्जा स्याज् जार-जिन्ता निरन्तरम् ॥८४॥

स्वप्ने जागरणे चैव भोजने शयने सदा ।

निरन्तरं काम-चिन्ता जारे स्नेहो न चान्यतः ॥८५॥
 कुलटा नर-धातिभ्यो निर्दया दुष्ट-मानसाः ।
 जारार्थं च सुतं हन्ति बान्धवस्य च का कथा ॥८६॥
 न हि वेदा विदन्त्य एव कुलता-हृदयङ्गमम् ।
 कथं देवास च मुनयः सन्तो जानन्ति निश्चयम् ॥८७॥
 रति-भूरं प्रियं दृष्ट्वा क्षीरं घृतम् इवाचरेत् ।
 गते वयसि जीर्णं तं विषं दृष्ट्वा त्यजेत् क्षणात् ॥८८॥
 न विश्वसेयुस् तां दुष्टो तस्मात् सन्तो हि सन्ततम् ।
 न रिपुः पुरुषाणां च दुष्ट-स्त्रीभ्यः परो भुवि ॥८९॥
 विषं मन्त्राद् उपशमं जलाद् वह्निश् च निश्चितम् ।
 अग्नेश् च कण्ठकोच्छन् दुर्जनः स्तवनाद् वशः ॥९०॥
 लुब्धो धनेन राजा च सेवया सततं वशः ।
 मिश्रं स्वच्छ-स्वभावेन भयेन च रिपुर् वशः ॥९१॥
 आदरेण वशो विप्रो यौवती प्रेम-भारतः ।
 बन्धुर् वशः समतया गुरुः प्रणतिभिः सदा ॥९२॥
 मूर्खो वशः कथायां च विद्वान् विद्या-विचारतः ।
 न हि दुष्टा च कुलटा पुंसश् च वशगा भवेत् ॥९३॥
 स्व-कार्ये तत्-परा शश्वत् प्रीतिः कार्यानुरोधतः ।
 न सर्वस्य वशी-भूता विना शृङ्गारम् उल्वणम् ॥९४॥
 न प्रीत्या न धनेनैव न स्तवान् न सेवया ।
 न प्राण-दानतो वेश्या वशी-भूता भवेत् क्षणम् ॥९५॥
 आहारो द्वि-गुणस् तासां बुद्धिस् तासां चतुर-गुणा ।
 षड्-गुणा मन्त्रणा तासां कामश् चाष्ट-गुनः स्मृतः ॥९६॥
 शश्वत्-कामा च कुलटा न च तृप्तिश् च क्रीडया ।
 हविषा कृष्ण-वर्त्मव भूय एवाभिवर्धते ॥९७॥
 दिवानिशं च शृङ्गारं कुरुते तत्-पुमान् यदि ।
 न तृप्तिः कुलटानां च पुमांसं ग्रस्तुम् इच्छति ॥९८॥
 नाग्निस् तृप्यति काष्ठानां नापगानां महोदधिः ।
 नान्तकः सर्व-भूतानां नासां तृप्यति सम्पदाम् ॥९९॥
 न श्रेयसां मनस् तृप्तं वाडवाग्निर् न पाथसाम् ।
 वसुन्धरा न रजसां न पुसां कुलटा तथा ॥१००॥
 इत्य एव कथितं किञ्चित् सर्वं वक्तुं च नोचितम् ।
 लज्जा बीजं योषितां च निबोध भास्करात्मज ॥१०१॥
 श्रुत्वा च कृत्या-स्त्री-वाक्यं जहसुर् मुनयः सुराः ।
 चुकुपुर् योषितः सर्वाः पद्माद्या लज्जिताः सुत ॥१०२॥
 लज्जा-नतानना लक्ष्मीर् निर्ययौ देव-मण्डलात् ।
 तत् पश्चात् पार्वती सार्धं सरस्वत्या नतानना ॥१०३॥
 सावित्री रोहिणी स्वाहा वारुणी च रतिः शची ।

सर्वा बभूवुर् एकत्र प्रचकुर मन्त्रणा च ताः ॥१०४॥
 कृत्या-स्त्रियः समाहुय ता ऊद्युश् च क्रमेण च ।
 रोधयाम् आसुर इष्टा ता सुगोप्या अपि योषितः ॥१०५॥

तस्या मुखे ददौ हस्त सुशीला कमलालया ।
 सलज्जिता भव सुते शान्ता चेति शुभाशिषम् ॥१०६॥
 सरस्वती ददौ तस्यै चाभिमानं च धैर्यताम् ।
 मौख्यं वावदूकत्व मन्त्रणाम् आत्म-रक्षणम् ॥१०७॥
 सावित्री च ददौ तस्यै सौशील्यं चातिदुर्लभम् ।
 आत्म-संगोपनं चैव गाम्भीर्यं कुलतो भयम् ॥१०८॥
 पार्वत्य उवाच—
 धिक् त्वा स्व-भाव-कुलटा लज्जिता भव सुन्दरि ।
 स्व-मानं गौरवं रक्ष ह्य अस्माकं च स्मरातुर ॥१०९॥
 जनि लभ पृथिव्या च काय-व्यूहं विधाय च ।
 पुंसाम् अष्ट-गुणं कामं लभस्व च पृथक् पृथक् ॥११०॥
 लज्जा चतुर-गुणा चापि द्विगुणा धैर्यता तथा ।
 अभोगेच्छधमे गच्छ दूरं गच्छ ममान्तिकात् ॥१११॥
 पुंसाम् च द्वि-गुणः कामो वास्तवीणा च योषिताम् ।
 लज्जा चाष्ट-गुणा चापि धैर्यता च चतुर-गुणा ॥११२॥

कुल-धर्मः कुल-भयं सौशील्यं मानम् ऊर्जितम् ।
 शश्वत् तिष्ठतु पुंस्य एव स्त्रीषु च ममाज्ञया ॥११३॥
 यस्मात् सदसि सर्वेभ्यो लज्जा-हीनः सुराधमः ।
 स्त्री-स्व-भावं च पप्रच्छ यज्ञ-भाक् न भवेत् ततः ॥११४॥
 अद्य-प्रभृति विश्वेषु नाग्राह्यं पाप-संयुतम् ।
 चिकित्सकानां विदुषां न भक्ष्य ममाज्ञया ॥११५॥
 इत्य एवम् उक्त्वा प्रययुर देव्यश् च सर्व-योषितः ।
 देवाश् च मुनयश् चापि ये चान्ये च समागतः ॥११६॥
 देवाश् च मुनयश् चापि ये चान्ये सर्वतः सुत ।
 पति-व्रताणां स्त्रीणां च लज्जा बीज-स्वरूपिणी ॥११७॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञाणामृत-सारे प्रथमैक-रात्रे कुलतोत्पत्तिर् नाम
 चतुर्दशोऽध्यायः
 ॥१४॥
 □

Roman transliteration

caturdaśo 'dhyāyāḥ

śrī-śuka uvāca—

prayāte rādhikā-nāthe golokaṁ ca nirāmayam |

babhūva kiṁ rahasyaṁ ca gate gandharva-puṅgave ||1||
śrī-vyāsa uvāca—
sarve devās ca munayaḥ prayāte paramātmāni |
sarve babhūvus te tūṣṇīm vayāṁśiva dīnātyaye ||2||
uvāca śambhur brahmāṇaṁ nīti-sāra-viśāradam |
jñānādhidevo bhagavān pariṇāma-sukhaṁ vacaḥ ||3||
śrī-mahā-deva uvāca—
rakṣitā yasya bhagavān kalyāṇaṁ tasya santatam |
sa yasya vighna-kartā ca rakṣitūṁ taṁ ca kaḥ kṣamaḥ ||4||
smṛti-mātreṇa nīrvighnā ye ca kṛṣṇa-parāyaṇaḥ |
vighnaṁ kartuṁ ke samarthās teṣāṁ ca munayaḥ surāḥ ||5||
kopāgnināṁ sthalaṁ kutra stambhitānāṁ ca sāmpratam |

devānāṁ ca munināṁ ca kṣaṇenaiveśvarecchayā ||6||
yadi tiṣṭhanti bhūmau ca dagdha-śasyā vasundharā |
jale yadi tatas taptam naṣṭhāste jala-jantavaḥ ||7||
sthāle dahanti lokāṁś ca vṛkṣāṁś ca pralayāgnayaḥ |
vidhānāṁ kartum ucitam eṣāṁ ca jagatāṁ vidhe ||8||
tvam eva dhātā jagatāṁ pitā ca viṣṇur īśvaraḥ |
kālāgni-rudraḥ saṁhartā nedāni pralaya-kṣamaḥ ||9||
ete viṣayīṇaḥ sarve kṛṣṇasya paramātmānaḥ |
ājñāvahāś ca satatam dik-pālās ca dig-īśvaraḥ ||10||
tasyaivājñāvaho dharmāḥ sākṣī ca karmaṇāṁ nṛṇāṁ |
bhramanti viṣaye śaśvan mohitā māyayā hareḥ ||11||
ahaṁ na pātā na sraṣṭā na saṁhartā ca jīvanām |
nirlipto 'haṁ tapasvī ca harer ārāadhanonmukhaḥ ||12||
saṁhāra-viṣayaṁ mahyaṁ śrī-kṛṣṇaś ca purā dadau |
datvā rudrāya tad ahaṁ tapasyāsu rato hareḥ ||13||

tad-arcanena dhyānena tapasā pūjanena ca |
stavena kavacanenaiva nāma-mantra-japena ca ||14||
mṛtyuṁjayo 'haṁ adhunā na ca kālād bhayaṁ mama |
kālāḥ saṁharate sarvaṁ māṁ vinā ca tatheśvaram ||15||
purā sarvādi-sarge ca kasyacit sraṣṭur eva ca |
bhālodbhāvāś ca te rudrās teṣu eko 'haṁ śaṅkaraḥ ||16||
kalpaś ca brahmaṇaḥ pāte laye prākṛtike tathā |
sarve naṣṭā viṣayīṇo na bhaktāś ca yatheśvaraḥ ||17||
asaṁkhyā-brahmaṇaḥ pātāḥ kalpaś cāsaṁkhyā eva ca |
samatītaḥ kati-vidho bhavitā yā punaḥ punaḥ ||18||
śrī-kṛṣṇasya nimeṣeṇa brahmaṇaḥ patanaṁ bhavet |
tatra prākṛtikāḥ sarve tiro-bhūtāḥ punaḥ punaḥ ||19||
na prākṛto na viṣayī nitya-dehī ca vaiṣṇavaḥ |
harer vareṇāmaro 'haṁ śivādhāras tatas tataḥ ||20||
jala-plutaṁ ca viśvaughaṁ laye prākṛtike dhruvam |

ābrahma-loka-paryantaṁ paraṁ kṛṣṇālayaṁ vinā ||21||
sarvā devyo vilīnāś ca kṛṣṇaḥ satyaṁ suniścitam |
sarve pumāṁso līnāś ca satye nitye sanātane ||22||
ahaṁ kṛṣṇaś ca prakṛtiḥ pārśada-pravaro hareḥ |
nityaṁ nityā vidyamānā goloke ca nirāmaye ||23||
eka īso na dvitīya iti sarvādi-sargataḥ |
nahi naśyanti tad-bhaktāḥ prakṛti-prākṛte laye ||24||

tasya bhaktottamānām ca satataṁ smaraṇena ca |
āyur-vyayo nahi bhavet katham mṛtyur bhaviṣyati ||25||
na vāsudeva-bhaktānām aśubhaṁ vidyate kvacit |
teṣāṁ bhaktottamānām ca satataṁ smaraṇena ca ||26||
janma-mṛtyu-jarā-vyādhi-bhayaṁ nāpy upajāyate |
atra kalpe bhavān brahmā vyavasthātā ca karmasu ||27||
sthalaṁ kopānalānām ca vidhānaṁ yad vidhe kuru |
śambhoś ca vacanaṁ śrutvā kampitaḥ kamalāsanaḥ |

sthalaṁ cakāra vahninām ājñayā śaṅkarasya ca ||28||
brahmovāca
jvaras tri-pādas tri-śīrāḥ ṣaḍ-bhujo nava-locanaḥ |
bhasma-praharaṇo raudraḥ kālāntakayamopamaḥ ||29||
bhave bhavatu sarvatra bhava-kopānalo 'dhumā |
prākṛteṣu ca deheṣu vyāpāro 'sya mayā kṛtaḥ ||30||
mama kopānalaḥ śambho saṁskṛtāgnir dvijasya ca |
bhave bhavatu sarvatra vyāpāro 'sya mayā kṛtaḥ ||31||
śeṣasya kopa-vahniś ca śeṣāsye 'stv adhunā śiva |
yato viśvaṁ ca pralaye dahed gomaya-piṇḍavat ||32||
vahner mukhyānalo viśve vyavahārāgnir īśvaraḥ |
bhvatv eva hi sarvatra sarveṣāṁ upakārakaḥ ||33||
dharmāsya-kopa-vahniś ca kṛṣṇāgniś ca bhavatv ayam |
adharmaṁ kurvatām sarvaṁ dāhanaṁ ca kariṣyati ||34||
sūrya-kopānalaś cāyaṁ dāvāgniś ca vaneṣu ca |

sthitir asya taroḥ skandhe tad-bhakṣyāḥ paśu-pakṣiṇaḥ ||35||
candra-kopānalo viśve kāmīnām vīrahānalaḥ |
dampatyor virāhe śaśvad bhakṣyati sma dvayos tanum ||36||
indra-kopānalaḥ sadyo vajrāgniś ca babhūva ha |
upendrasyañalaś caiva vidyud eva bhvatv ayam ||37||
rudrāṇām āsya-vahniś ca maholkāgnir bhavatv ayam |
gaṇeśāgniḥ prthivyāṁ tu yathāsthāne tu tiṣṭhati ||38||
yatra tiṣṭhet tad uṣaram evam evaṁ vidur budhāḥ |
skanda-kopānalaś caiva raṇāstrāgnir babhūva ha ||39||
kāmetarāṇām devānām munīnām ca mukhānalaḥ |
jagrāhaurva-muniś tatra tejasi brahmaṇaḥ sutaḥ ||40||
sva-dakṣiṇorau sa muniḥ saṁsthāpya veda-mantrataḥ |
brahmaṇaṁ ca namas-kṛtya śaṅkaraṁ tapase yayau ||41||
kālena tasmān niḥsṛtya samudre vāḍavānalaḥ |
sa babhūva purā putra paramaurvānalaḥ svayam ||42||

kāmāgnim ulvaṇaṁ dṛṣṭvā vicintya manasā vidhiḥ |
samālocya suraiḥ sārddhaṁ munīndraiḥ saha saṁsadi ||43||
ajuhāva striyaḥ sarvāḥ svratāś ca pati-vratāḥ |
āyuyur yoṣitaḥ sarvāś tā ūcuḥ kamalodbhavam ||44||
striya ūcuḥ—
kim asmān brūhi bhagavan śādhi naḥ karavāma kim |
ālocya manasā sarvaṁ dehi bhāraṁ vayaṁ striyaḥ ||45||
brahmovāca—
grhītvā madanāgnim ca maithune sukha-dāyakam |
viśve ca yoṣitaḥ sarvāḥ śaśvat-kāmā bhavantu ca ||46||
brahmaṇaś ca vacaḥ śrutvā kopa-raktāsya-locanaḥ |

tam ūcuḥ yoṣitaḥ sarvā bhayaṁ tyaktvā ca saṁsadi ||47||
 strīya ūcuḥ—
 dhik tvām jagad-vidhiṁ vyartham cakāra paramēśvaraḥ |
 apūjyo mohini-śāpāt putra-śāpena sāmpratam ||48||

grhītvā madanāgniṁ ca puruṣāś ca tathā strīyaḥ |
 nityaṁ dahanti satataṁ vāstavaṁ duḥsaham param ||49||
 tad-eka-bhāgaḥ puruṣe tri-bhāgaś cāpi yoṣiti |
 tena dugdhāḥ strīyaḥ sarvāś cāsmākam apareṇa kim ||50||
 samarpaṇaṁ cet puruṣe yad yasmāsu smarānalaḥ |
 bhasmī-bhūtaṁ kariṣyāmo rakṣitā ko bhavet tava ||51||
 pati-vratā-vacaḥ śrutvā tam uvāca śivaḥ svayam |
 hitaṁ satyaṁ niti-sāraṁ pariṇāma-sukhāvaham ||52||
 atha kulātoṭpattiḥ
 śrī-mahā-deva uvāca—
 tyaja dvandvaṁ mahā-bhāga suvratābhiḥ sahādhunā |
 pati-vratānāṁ tejaś ca sarvebhyāś ca paraṁ bhavet ||53||
 nirmāṇaṁ kuru devendra kṛtyāṁ strī-jātim īśvara |
 tasyai dehi duḥkha-bījaṁ kāma-kopānalaṁ param ||54||
 śaṅkarasya vacaḥ śrutvā satvaraṁ jagatāṁ vidhiḥ |

sasṛje tat-kṣaṇaṁ mūrtiṁ strī-rūpāṁ sumanoharāṁ ||55||
 aho rūpaṁ aho veśam aho asyā navam vayah |
 aho cakṣuḥ kaṭākṣaṁ ca munināṁ mohayan manaḥ ||56||
 aho kaṭhinaṁ cāru stana-yugmaṁ suvartulam |
 vicitraṁ kaṭhinaṁ sthūlaṁ śroṇi-yugmaṁ ca sundaram ||57||
 nitamba-yugmaṁ valitaṁ cakrākāraṁ sukomalam |
 śveta-campaka-varṇābhaṁ sarvāvayam īpsitam ||58||
 śarat-pārvaṇa-koṭīndu-vinindāsyāṁ suśobhanam |
 īṣaddhāsyā-prasannāsyāṁ vastreṇācchāditaṁ mudā ||59||
 vapuḥ sukomalam cālāṁ nāti-dīrghaṁ na vakharam |
 vahnī-śuddhāṁśukaṁ ratna-bhūṣaṇair bhūṣitaṁ sadā ||60||
 dāḍimba-kumudākāraṁ sāndraṁ sindūra-sundaram |
 kastūrī-vindunā sārḍhaṁ snigdha-candana-vindubhiḥ ||61||
 pakva-bimba-phalākāraṁ adha-rauṣṭha-putaṁ param |
 danta-paṅkti-yugaṁ caiva dāḍimba-bīja-sannibham ||62||

sucāru kavari-bhāraṁ mālāṁ mālāya-maṇḍitam |
 tasyai dadau ca kāmāgniṁ dr̥ṣṭvā tāṁ kamalodbhavaḥ ||63||
 dr̥ṣṭvā sā candra-rūpaṁ ca kāmomattā vicetanā |
 kṛtvā kaṭākṣaṁ smerāsyā māṁ bhajasvety uvāca sā ||64||
 sasṛjāḥ prayayau candro lajjayā ca sabhā-talāt |
 kāmāṁ dr̥ṣṭvā ca cakame kāmārtā sā gata-trapā ||65||
 dudrāva kāmāś tasmāc ca tat-paścāt sā dadhāva ca |
 jahasur devatāḥ sarvā munayaś cāpi saṁsadi ||66||
 lajjitā yoṣitaḥ sarvāś tāṁ vārayitum akṣamāḥ |
 sarve cakruḥ parihāsaṁ strī-vargaṁ śaṅkarādayaḥ ||67||
 kāmāṁ na labdhvā sā ca strī nivr̥tyāgatya saṁsadi |
 tam aśvini-kumārāṁ cāpy uvāca sura-sannidhau ||68||
 kṛtyā-kāminy uvāca—
 māṁ bhajasva raveḥ putra priyāṁ rasavatiṁ mudā |
 śṛṅgāre sukhadāṁ śāntāṁ parāṁ kāmāturāṁ varāṁ ||69||

tvayā śārdhaṁ bhramiṣyāmi sundare gahane vane |
 rahasi rahasi kṛiḍāṁ kariṣyāmi divāniśam ||70||
 madhu-pānaṁ ca dāsyāmi vāsitaṁ cāmalaṁ jalam |
 sakarpūraṁ ca tāmbūlaṁ bhoga-vastu manoharam ||71||
 śayyāṁ manoramāṁ kṛtvā sapuṣpa-candanārcitām |
 bhagavantaṁ kariṣyāmi puṣpa-candana-carcitam ||72||
 kumāra uvāca—
 vacanaṁ vada vāme mām ātmano hṛdayaṅgama |
 vihāya kapaṭaṁ kānte kapaṭaṁ dharma-nāśanam ||73||
 strī-dharmaṁ strī-manas-kāmaṁ strī-svabhāvaṁ ca kīḍṣam |
 tad-ācāraṁ kati-vidhaṁ tan mām vyākhyātum arhasi ||74||
 aśvinīja-vacaḥ śrutvā kāmārtā tam uvāca sā |
 kāmārtānāṁ kva lajjā ca kva bhayaṁ mānam eva ca ||75||
 atha kulaṭā-svabhāva-kathanam
 kāmīny uvāca—

sthānaṁ nāsti kṣaṇaṁ nāsti nāsti dūtī tad uttamā |
 tenaiva yuvatīnāṁ ca satitvam upajāyate ||76||
 suveśaṁ kāmukaṁ dr̥ṣṭvā kāmīni madanātura |
 tad rātraṁ ca pulakitaṁ yonau kaṇḍūyanaṁ paraṁ ||77||
 vicetaṇā bhavet sā ca kāma-jvara-prapiḍitā |
 sarvaṁ tyajati tad-dhetoḥ putraṁ kāntaṁ grhaṁ dhanam ||78||
 labdhvā yuvānaṁ puruṣaṁ deśa-tyāgaṁ karoti sā |
 tad-uttamaṁ punar labdhvā taṁ tyajet sā kṣaṇena ca ||79||
 viṣaṁ dātuṁ samarthā sā svāmināṁ guṇināṁ varam |
 mlecchaṁ yuvānaṁ samprāpya sarvasvaṁ dātum utsukā ||80||
 tyajet kula-bhayaṁ lajjāṁ dharmāṁ bandhuṁ yaśaḥ śriyam |
 samprāpya rati-śūraṁ ca yuvānaṁ suratonmukham ||81||
 sudṛśyaṁ sundara-mukhaṁ śaśvan-madhuritaṁ vacaḥ |
 hṛdayaṁ kṣura-dhārābhaṁ ko vā jānāti tan-manaḥ ||82||
 vidyucchaṭā jale rekhā cāsthirā ca yathāmbare |

tathāsthirā ca kulaṭā-prītiḥ svapnaṁ ca tad-vacaḥ ||83||
 kulaṭānāṁ na satyaṁ ca na ca dharmo bhayaṁ dayā |
 na laukikaṁ na lajjā syāj jāra-jintā nīrantaram ||84||
 svapne jāgaraṇe caiva bhojane śayane sadā |
 nīrantaraṁ kāma-cintā jāre sneho na cānyataḥ ||85||
 kulaṭā nara-ghātibhyo nīdayā duṣṭa-mānasāḥ |
 jārārthe ca sutarṁ hanti bāndhavyasya ca kā kathā ||86||
 na hi vedā vidanty evaṁ kulatā-hṛdayaṅgamam |
 kathaṁ devās ca munayaḥ santo jānanti niścayam ||87||
 rati-śūraṁ priyaṁ dr̥ṣṭvā kṣīraṁ ghṛtam ivācaret |
 gate vayasi jūrṇaṁ taṁ viṣaṁ dr̥ṣṭvā tyajet kṣaṇāt ||88||
 na viśvaseyus tāṁ duṣṭo tasmāt santo hi santataṁ |
 na ripuḥ puruṣāṇāṁ ca duṣṭa-strībhyāḥ paro bhuvi ||89||
 viṣaṁ mantrād upaśamaṁ jalād vahnīś ca niścitaṁ |
 agneś ca kaṇṭhakocchannaṁ durjanaḥ stavanaḍ vaśaḥ ||90||

lubdho dhanena rājā ca sevayā satataṁ vaśaḥ |
 miśraṁ svaccha-svabhāvena bhayena ca ripur vaśaḥ ||91||
 ādareṇa vaśo vipro yauvati prema-bhārataḥ |
 bandhur vaśaḥ samatayā guruḥ prapātibhiḥ sadā ||92||
 mūrkhō vaśaḥ kathāyāṁ ca vidvān vidyā-vicārataḥ |

na hi duṣṭā ca kulaṭā puṁśas ca vaśagā bhavet ||93||
 sva-kārye tat-parā śaśvat prītiḥ kāryānurodhataḥ |
 na sarvasya vaśi-bhūtā vinā śṛṅgāram ulvaṇam ||94||
 na prītyā na dhanenaiva na stavān na sevayā |
 na prāṇa-dānato veśyā vaśi-bhūtā bhavet kṣaṇam ||95||
 āhāro dvi-guṇas tāsāṁ buddhis tāsāṁ catur-guṇā |
 ṣaḍ-guṇā mantraṇā tāsāṁ kāmāś cāṣṭa-guṇaḥ smṛtaḥ ||96||
 śaśvat-kāmā ca kulaṭā na ca trptiś ca krīḍayā |
 haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate ||97||
 divāniśaṁ ca śṛṅgāraṁ kurute tat-pumān yadi |

na trptiḥ kulaṭānām ca pumāṁśaṁ grastum icchati ||98||
 nāgnis trpyati kāṣṭhānām nāpagānām mahodadhiḥ |
 nāntakaḥ sarva-bhūtānām nāsām trpyati sampadām ||99||
 na śreyasāṁ manas trptaṁ vāḍavāgnir na pāthasām |
 vasundharā na rajasām na puṁśaṁ kulaṭā tathā ||100||
 ity evaṁ kathitaṁ kiñcit sarvaṁ vaktum ca nocitam |
 lajjā bījaṁ yoṣitaṁ ca nibodha bhāskarātmaja ||101||
 śrutvā ca kṛtyā-strī-vākyam jahasur munayaḥ surāḥ |
 cukupur yoṣitaḥ sarvāḥ padmādyā lajjitāḥ suta ||102||
 lajjā-natānanā lakṣmīr niryayau deva-maṇḍalāt |
 tat paścāt pārvatī sārḍhaṁ sarasvatyā natānanā ||103||
 sāvitṛī rohinī svāhā vāruṇī ca ratiḥ śaci |
 sarvā babhūvur ekaṭra pracakrur mantraṇām ca tāḥ ||104||
 kṛtyā-strīyaḥ samābhūya tā ūcuś ca krameṇa ca |
 rodhayām āsur iṣṭāṁ tām sugopyāṁ api yoṣitaḥ ||105||

tasyā mukhe dadau hastaṁ suśilā kamalālayā |
 salajjitā bhava sute śāntā ceti śubhāśīṣam ||106||
 sarasvatī dadau tasyai cābhimānaṁ ca dhairyatām |
 maukhyam vāvadūkatvaṁ mantraṇām ātma-rakṣaṇam ||107||
 sāvitṛī ca dadau tasyai sauśīlyam cātīdurlabham |
 ātma-saṁgopanaṁ caiva gāmbhīryam kulato bhayam ||108||
 pārvaty uvāca—
 dhik tvām sva-bhāva-kulaṭām lajjitā bhava sundari |
 sva-mānaṁ gauravaṁ rakṣa hy asmākaṁ ca smarātura ||109||
 jani labha prthivyām ca kāya-vyūhaṁ vidhāya ca |
 puṁśaṁ aṣṭa-guṇaṁ kāmāṁ labhasva ca prthak prṛthak ||110||
 lajjāṁ catur-guṇāṁ cāpi dviguṇāṁ dhairyatām tathā |
 abhogeccadhame gaccha dūraṁ gaccha mamāntikāt ||111||
 puṁśaṁ ca dvi-guṇaḥ kāmō vāstaviṇām ca yoṣitām |
 lajjā cāṣṭa-guṇā cāpi dhairyatā ca catur-guṇā ||112||

kula-dharmaḥ kula-bhayaṁ sauśīlyam mānam ūrjitam |
 śaśvat tiṣṭhatu puṁsy eva strīṣu ca mamājñayā ||113||
 yasmāt sadasi sarvebhyo lajjā-hīnaḥ surādharmaḥ |
 strī-sva-bhāvaṁ ca papraccha yajña-bhāk na bhavet tataḥ ||114||
 adya-prabhṛti viśveṣu nāgrāhyaṁ pāpa-saṁyutam |
 cikitsakānāṁ viduṣāṁ na bhakṣya mamājñayā ||115||
 ity evam uktvā prayayur devyāś ca sarva-yoṣitaḥ |
 devāś ca munayaś cāpi ye cānye ca samāgataḥ ||116||
 devāś ca munayaś cāpi ye cānye sarvataḥ suta |

pati-vratāṇāṁ strīṇāṁ ca lajjā bīja-svarūpiṇī ||117||
iti śrī-nārada-pañca-rātre
jñānāmṛta-sāre prathamaika-rātre kulaṭottpatir nāma
caturdaśo 'dhyāyaḥ
 ||14||
 ...

English translation

CHAPTER XIV

Sri Suka said :—On the Lord of Radhika going back to the region of Go-loka, free from all disease and death, Upavarhana Gandharva went away from that place. What secrets happened afterwards, I desire to hear. (1)

Sri Vyasa said :—When the Supreme Spirit went away, the Devas and the Munis remained in silence, as the birds do at the close of the evening. (2)

Then Bhagavan Sambhu, the Deity of Knowledge, spoke beneficial words, whose consequences were happy, to Brahma, versed in Nitisastra (the science of morals). (3)

Mahadeva said:—All victory and good attend to him whose protector is Bhagavan ; and who can save him who is opposed by

Him. (4) Those who are devoted to Kṛṇa, become free from all dangers, no sooner they remember Him. There is none amongst the Devas and Munis who can do him any injury. (5) Now where will the fire, raised up by the wrath of the re be lodged which was, for a time, checked by the will of the Lord. (6) If that Fire resides on earth, it will burn all the crops and grains. If it resides in water, the water will get warm and all the aquatic animals will be destroyed. (7)

If the fire rests on earth, it will burn all the ani

so you ought to determine where it would rest properly. (8)

rid, Viṣṇu is the Preserver and

d it is not as yet the time for

imals and trees:

You are the Creator of this wo Kālagni Rudra is the Destroyer ; an

the Dissolution of the world. (9) The Regents of the several quarters and all the worldly beings.

are always ready to obey the orders of Sri Kṛṇa. (10) Dharma, too, the Witness of all actions of men is also

38 Narada Pejcaratram conveying His orders ;

deluded by the Maya of Hari engaged in the pursuit of

the objects of senses. (11)

I am neither the Creator, nor the Preserver nor the Destroyer of beings ; I am unattached, ascetic and ready to worship Hari. (12) » the post of Destroyer ; but I handed now engaged in the tapasya, in all are

worshipping Hari. (13)

I am now Mrtyuiijaya (the conqueror of death) by worshipping Him, meditating Him, Practising austerities for His sake, by adoring Him and reciting His praises and kavaca and muttering

His name-mantra. I have now no fear from Kala. Kala destroys . everything excepting Içvara and Myself. (14-15)

I was one of them ; and my name was San

When the Universal Dissolution Brahma dies ;

kara. (16)

takes place, one Creator and this period is called one Kalpa. At this time

all worldly things are destroyed. Isvara and His devotees only remain. (17)

Innumerable Brahmas come into existence ; ~ innumerable Kalpas ; Many innumerable | how many more will come ? (18g)

and there are alpas passed away and

often, (19)

The Vaisnavas are not Hari I am become immortal; of all auspiciousness. (20)

When Universal Dissolution takes place, Go-loka, the abode of Sri Krgna excepted, the whole Brahmanda, including the region of Brahmaloaka become floded with water 3 there is no doubt in this. (21)

Prakrts, nor worldly ; by the boon of

al and gradually wil] become the abode

Krgna is True, no doubt ; all the Devis and allt

he Purusas gct themselves merged in that Eternal Truth. (22)

— — —

“On the Highest Knowledge 89

In the region of Go-loka, free from all diseases and deaths, I and Bhagavan Sri Krsna and Prakrti and the Parsadas (attendants) of Hari exist. (23)

Early in the beginning of the Creation there was one God and the only God without a second; but in the Prakrta Pralaya (the cyclic dissolution of the Universe) His bbaktas and Prakrti remain ; they are not destroyed. (24)

The life-periods of the excellent (Uttama) Bhaktas do not get lessened, since they meditate on Hari always. How, then, can death occur to them. (25)

There is no chance of any evil overtaking the devotees of Vasudeva, and other excellent Bhaktas, since they incessantly remember Hari. (26) ;

They have no fear of birth, death, disease and old age. It is in this Kalpa that you have become Brahma and have been told to ordain all things. (27) A

O Vidhata ! Now find a place for rest, of this mass of fire arising from the wraths, of the Munis 'and the Devas. Hearing these words of Mahadeva, the lotus-seated Brahma trembled and, according to the order of Mahadeva, allotted proper positions for the above fire. (28)

Brahma said :—Fever is three footed, : nine eyed capable to burn to ashes, terrible, and looking the God of Death. (29)

Now let the fire springing from Mahadeva's wrath be turned by My Command, into fever everywhere in this world ; so I have ordained the place of this in human and other world. (30) ae

O Sambhu ! Let My wrath fire be turned into the consecrated fires of the Brahmanas ; thus I have ordained its place every where in this world. (31)

O Siva! Let the wrath-fire of Segarim will burn the universe, like balls of cow-dung, Pralaya, (32)
three headed, six armed, like Yama,
her bodies in this

ain in His mouth, that at the time of

50 Narada Pajicaratram-

O Iṣvara! Let the wrath fire of Fire be the ordinary beneficent fire for general usage in all countries. (33)

Let the wrath of Dharma be turned into black fire that will burn everything of the irreligious Kings. (34)

Let the wrath of the Sun be the conflagration fire in the
forests ; and let Him remain on the trunks of trees. And let Him eat the birds and beasts thereof. (35)

Let the wrath of the Moon be the fire arising amongst the
lovers from their Separation ; and let him burn the bodies of both the married bridegroom and bride,
due to separation. (36)

Let the wrath of Indra be turned at once into the thunder-
bolt fire ; and let the wrath of Upendra be converted into lightning. (37)

Let the wrath of Rudras be meteorite fires, Let the wrath of ॐ Ganesa rest on earth in its proper place where the Earth will be Converted into barren or unusable land. Let the wrath of Kartik be turned into the fires of weapons in battle fields. (38-39)

Let the wrath of the Devas excepting those of Kamadeva and

the Munis be accepted by the Muni Urva, the son of Brahma. Urva assimilated the fire into his own fire. (40)

That Muni Tetained the above fire in his right thigh by the

Power of the Vedic mantras, bowed down to Brahma and went away to practise tapasya. (41)

O Son ! In time, that fire came out of itself of the above Rgi Was turned into Badava fire, in the waters of the ocean. (42)

Then the Creator,

and

seeing the fire of Kama (sexual union) too Powerful, thought within Himself and, consulting with the Devas and Munis, called the chaste women, observing vows, before His

presence. All the ladies came and began speaking to Brahma, thus. (43-44)

The ladies said :—O Bhagavan! what are we to do, kindly order ; we are helpless ladies ; so think on this point ; and then throw on us any duty to perform. (45)

On the Highest Knowledge or Brahma said :—Let all the ladies in this world take the fire of Madana (Cupid), so pleasant in sexual intercourse and let them all become passionate. (46) Hearing Brahma speaking thus in the assembly, the ladies became very wrathful, their faces turned red with anger and, redevyed, they fearlessly spoke out to Brahma. (47)

The ladies said :—Fie on Thee; God has created Thee in vain: Thou hast become unfit to be worshipped by one and all, due to the curse, cast on The by the Mohinis (ladies) in days of old, and

now by the curse inflicted on Thee, by Thy son. (48) ing-burnt by hardly"

The men and women are incessantly be lways reign-

unbearable fire of Cupid (sexual intercourse), that is a ing in their breasts. (49)

One part of that fire of Cupid is in man and three parts are in the female sex; all the females are being burnt by that. So what

more can be inflicted on us. (50) If Thou laideest more fire of passion on the males and add 51

we would then burn Thee to ashes. See, who saves Thee ! Hearing these words of chaste women, Mahadeva aon spoke to Brahma, the following moral and beneficent words. Mahadeva spoke :—O highly intelligent one ! Foret ae these quarrels with these vow-observing ladies. The fire a pi chastity is more powerful than all other fires (or energies) P together. (53)

O Isvara ! O Chief of tbe Devas ! now crea Krtya, and locate the fire arising from the wrat the source of all miseries, in her. (54)

Hearing these words of Mahadeva, Br. female form, exquisitely beautiful to behold.

What in form, what in dress, how youthful she her age, beautiful eyes, what nice sidelong glances, the minds of the Yogis even. (56)

How nice are her breasts, hard, captivati

te a woman named h of Kama Deva,

abma created soon a

(55) is as regards she captivates

pg and circular ! Ob !

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how lovely are her hips, wonderful, hard,

capacious, and beautiful! (57)

The pair of their nitambas (buttocks) is nicely curved and curled off, circular and soft. Her colour is like that of white champakas; all her limbs are so proportionate and lovely. (58)

Her smiling lovely faces, lovely like crores of autumnal moons

Covered partially by their clothes, have assumed an unspeakable beauty. (59)

Her bodies are very tender, beautiful, neither very long nor very short covered by clean clothes pure like fire, and decorated with jewel ornaments, beautified with soft and pleasing sindura (red powders) looking like pomegranate flowers, and adorned with dots of saffron and cool sandalpaste. (60-61)

Her lips looked like ripe Bimba fruits; and her rows of tooth looked like the seeds of pomegranates. (62)

Her hairs on the head were adorned with garlands of Malati

flowers. The lotus-born Brahma saw the woman and located the fire of Kama in her. (63)

Seeing the form of Candra (moon), the created woman, dened with lust, became almost unconscious and casting side ces on Him spoke smilingly :—"come unto me", (64)

mad glan

Candra smiled and, out of shame, quitted that as Went away. Then Seeing Kamadeva, the Kṛtya woma and passionate, asked for Him. (65)

Kama Deva also Tan awa' woman followed h laughed. (66)

sembly and n, shameless

y quick from that place. The Kṛtya im. At this the Devas and the Munis

When the other ladies saw, that the Kṛtya woman could not be prevented, they became very much abashed. Sankara and other Devas began to cut Jokes with them. (67)

When the Kṛtya women could not to the assembly and s Kumiras. -(68)

get Kamadeva, she returned poke before all the Devas, to the twin Aégvini

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'The Kṛtya Kamini said :—O sons of Surya! Now come, enjoy and mingle with me gradly, who is full of Rasa (amorous juicy sentiments), and who can yield you-pleasures of intercourse abundantly peaceful, passionate, excellent, and lovely. I will go with you to dense forests and, day and night, will play with you in

lovely places. I will give you nice drinks of spirituous liquors, scented cool waters, betels mixed with camphors and other excellent things of enjoyments. I will make ready for you nice beddings, scented with flowers, sandalpastes, and will anoint you also with sandalpaste. (69—72)

Kumiras said :—O fair one ! Now quit your hypocrisy, that destroys Dharma; and speak out frankly what is in your mind. (73)

What is the dharma of women? What is the mental desire of women? What is their nature ? and what are their conducts. You ought to answer to my above queries. (74)

Hearing the words of Aévini, that passionate woman spoke :— Where is the shame, fear, and honour of those who are stricken with passion ? (75)

When proper place. proper moment and proper procuress cannot be obtained, then the chastity of youthful women is: preserved. (76)

On seeing a well-dressed passionate man, women become stricken with passion ; the hairs of her body stand erect with delight and her vaginal parts get itching sensations very much.. (77)

She suffers very much from fever, arising from her passionate feelings, and becomes almost unconscious. For her lover's sake, she quits her son, husband, houses, wealth and everything. (78)

Getting that young man, she quits her town. But if she gets a better man than the former one, instantly she Sage him even. (79)

Getting that young mleccha person, and can give poison even to her very well husband. (80)

If she finds a young man who is exceptionally strong in

she can quit everything qualified literate

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holding sexual intercourse, she quits family, fear, shame, dharma, friends, fame and wealth, etc. (81)

She looks very beautiful 3 her face is very lovely and captivating ; her words are always very sweet, as if mixed with honey ;

but her heart is like a very sharp edged knife ; and no one is able to fathom her mind. (82)

The love of a loose woman is very unsteady and her words are like lightning in the sky or like lines on water, (83)

An unchaste woman has no slightest trace even of truth, dharma, fear, Pity, popular customs, shame, etc ; she always think intently on her lover. (84)

She always indulges in waking states, eating, sleeping, concentrates on her lover and

Passionate through, in her dreams, and at all other times; her love on nothing else. (85)

An unchaste woman is murderers ; for her lover's sake, her other friends ! (86)

more harsh and wicked, than she kills her son ; what to speak of

The Vedas are unable to ascertain the minds of these unchaste Women ; then what to speak of the Devas and Munis and the Saints (they are quite unable to ascertain their minds). Seeing her beloved a hero in amorous dealings, she uses him like clarified butter obtained from milk; and when her

beloved gets old, she considers him like a poison and does not lose a moment to quit him. Man has no other enemy, more dreadful, than an unchaste

and vile wife; the Saints, therefore, ought never to trust on her. (87-89)

fire can be quenched by de passable by fire; a

greedy man can be made to turn round by Tiches, a king turns favourable by constant service ;

3 a friend can be wonned by pure and honest dealings; an enemy becomes submissive by fear. (90-91)

A Brahmana comes under if he gets honour and love, a lady turns round by affection and love; a friend yields, when equality in

'times ; their power of counselling is six times an

'flame increases by the pouring of ghee.

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-dealings is dealt with ; a spiritual teacher or an elderly man turns

round by bowins one's head down to him. (92)

By words and discourse, an illiterate becomes friendly, a Jearded man turns round by learning and argumentation, but a wicked unchaste woman never comes under a man by any means. (93)

She is always ready to do her own concerns ; shows herself satisfied on some particular business or other ; but she never comes under one's control except by a powerful sexual intercourse. (94)

A prostitute never yields, for a moment even, whether by love or affection, riches, prayers, service or even by sacrifice of one's

life. (95)

their intellect is four d their passion (for An unchaste woman is | any pleasure in

The food of women is twice that of men ;

intercourse) is eight times that of men. always stricken with passion ; she does not fee

amusements and amorous sports ; rather her passion increases, as Even ifa man co-habits,

day and night, with an unchaste woman she does not get satisfied ; she wants to devour that man. (96-95)

od, as an ocean js not satisfied not satisfied with all the ed with all wealth. As d, as Badava fire is earth is not satisfied tisfied even with all

As fire is not satisfied with wo with rivers, as Yama (the God of Death) is beings, as hopes and desires are not satisfi mind is not satisfied even with all that is goo not satisfied with all waters of the ocean, as with all dust, so an unchaste woman in not sa' persons. (99-100)

© Surya's son ! Thus I have spoken a little whole ought not to be said ; the shame and mo strong. (101)

O Son! Hearing the words of Kṛtya Kamini, the Devas and the Munis began to laugh ; Padma and other ladies became very angry and abashed. Lakṣmi Devī bent her head low, due to shame, and went away from that assembly. Parvatī and Sarasvatī, too, followed them. (102-103)

on this point; the destiny of women are -

96 Narada Pajicaratram: Savitrī Rohini, Svaha, Varuṇi. Rati. Sacī, and all other ladies then assembled and began to consult. (104)

Then they called Kṛtya-Kamini, one by one, and requested

her that women should keep their most dear and desired objects under concealment. (105)

The modest Lakṣmi Devī put her hands on her mouth and

blessed her saying “child !| be shameful and let you be calm and quiet,” (106)

The Devī Sarasvatī gave her patience, talkativeness ; power of eloquence, egoism and how to preserve her own self. (107)

The Devī Savitrī gave her the excellent quality of good conduct and manners, how to conceal her self, gravity and fear of her

family (not to bring blame on_ her family by her bad conduct). (108)

Parvatī Devī said :—O ! Fie to you, stricken with passion ! fie to you who, by your very nature, is unchaste; O fair one! have Some sense of shame and modesty. Keep your honour and _ pride as well as of us, too. Quit this body and take your birth on earth ; and let your lust be eight times that of a man. (109-110)

Let your shame be four times and patience twice that of a man, O vile! wretch !| go away from me to a very far off country, and let you cherish desires to enjoy what ought not to be enjoyed. (Q1)

And by My command, let ordinary women have Passion twice, sham eight times and patience four times that of a man. (112)

And let chaste women observe like men, the family dharma, the fear of one’s family, modesty and good conduct, strong prestige of their own selves. And as that vile wretch, the Deva (the Asvins) asked shamelessly in this assembly of the nature of women, he has

committed a ‘Serious ‘offence ; and let him, for their offence, be deprived of his share in the sacrifices, (113-114)

And from today by My command, let the food offered by

physicians be reckoned as-sinful, and not worthy to be accepted by the learned. (115)

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Thus saying, all the Devis, all the ladies, the Devas and the Munis and others that came there, all went away to their respective places. (116)

O Child ! Thus arose the class of prostitutes, unchaste women in all parts of the world ; and they are the objects of shame to the chaste ones. (117)

Here ends the fourteenth chapter in the first night of Sri Narada Pancaratra on the origin of the unchaste women and prostitutes.

Complete GGM text · Complete 1997 scan

First Night · Chapter 15

Chapter 15 of 60 · 32 detected verse markers · English printed pages 98–100

Sanskrit

पञ्चदशोऽध्यायः

गते नियमिते काले गन्धर्वश् चोपवर्हणः ।
 स्व-योगेन जहौ देहं भारते प्राक्तनाद् अहो ॥१॥
 स जज्ञे शुद्ध-योनौ च पितुः शापेन च देवतः ।
 विष्णु-प्रसादं भुक्त्वा च बभूव ब्रह्मणः सुतः ॥२॥
 विमुक्तस् तात-शापेन सम्प्राप्य ज्ञानम् उत्तमम् ।
 प्रति-जन्म-स्मृतिस् तस्य कृष्ण-मन्त्र-प्रसादतः ॥३॥
 पितुः सकाशाद् आगत्य सम्प्राप चन्द्र-शेखरात् ।
 श्री-कृष्ण-मन्त्रम् अतुलं स्वर्ग-मन्दाकिनी-तटे ॥४॥
 स्वर्ग-मन्दाकिनी-तीराद् गुरुणा शङ्करेण च ।
 सहितः प्रययौ तूर्णं पार्वती-सन्निधानतः ॥५॥
 उवास तत्र शम्भुश् च नारदश् च महा-मुनिः ।
 पार्वती भद्र-काली स्कन्दो गण-पतिः स्वयम् ॥६॥
 महा-कालश् च नन्दी च वीर-भद्रः प्रतापवान् ।
 सिद्धा महर्षयश् च मुनयः सन्कादयः ॥७॥

योगीन्द्रा ज्ञानिनः सर्वे समूयुः शम्भु-संसदि ।
 यत् स्तोत्रं कवचं ध्यानं सुभद्राय च कानने ॥८॥
 नारायणर्षि-भगवान् ब्राह्मणाय ददौ पुरा ।
 पूजा-विधानं यद् यच्च पुरश्चरण-पूर्वकम् ॥९॥
 तद् एव भगवान् शम्भुः प्रददौ नारदाय च ।
 उवाच शम्भुर् देवर्षिर् योगिनां च गुरोर् गुरुम् ।
 पार्वती-सन्निधौ तत्र नारदश् च महा-मुनिः ॥१०॥
 भगवन् सर्व-धर्म-ज्ञ सर्व-ज्ञ सर्व-कारण ।
 सद् यत् पृष्टं मया पूर्वं तन् मा व्याख्यातुम् अर्हसि ॥११॥
 यद् यत् पृष्टं त्वया ब्रह्मन् प्रत्येकं च क्रमेण च ।
 पुनः प्रश्नं कुरु मुने शृण्वन्तु मत्-सभासदः ॥१२॥
 आध्यात्मिकं च यज् ज्ञानं वेदानां सारम् उत्तमम् ।
 ज्ञानं ज्ञानिषु सारं यत् कृष्ण-भक्ति-प्रदं शुभम् ॥१३॥
 निर्वाण-मुक्तिदं ज्ञानं कर्म-मूल-निकृन्तनम् ।
 तत्-सिद्धि-योगान् मुक्तिश् च योगिनाम् अपि वाञ्छितम् ॥१४॥

ससार-विषयं ज्ञानं शश्वत् सम्मोह-वेष्टितम् ।
 आश्रमाणां समाचारं तेषां धर्म-परिष्कृतम् ॥१५॥

चतुर्णां वर्णना विधाना महेश्वर ।
 भिक्षूणां वैष्णवानां च यतीनां ब्रह्म-चारिणाम् ॥१६॥
 वान-प्रस्थाश्रमाणां च पण्डितानां तथैव च ।
 पति-व्रतानां यद् यच्च श्री-कृष्ण-पूजनं च यत् ॥१७॥
 यत् स्तोत्रं कवचं मन्त्रं पुरश्चरणम् ईप्सितम् ।
 सार्वहिकम् अभीष्टं च विपाकं कर्म-जीविनाम् ॥१८॥
 ससार-वासना-बद्धं लक्षणं प्रकृतीशयोः ।
 तयोः परं वा यद् ब्रह्म तस्यावतार-वर्णनम् ॥१९॥
 कस् तत् कलावतीर्णश्च कस् तद्-अशश्च तथैव च ।
 परिपूर्णतमः कश्च कः पूर्णः कः कलाशकः ॥२०॥
 कस्य वाराधने शम्भो किं फलं किं यशश्च तथा ।
 अङ्गाङ्गिनोर् भेद-फलं विस्तीर्णं निरपेक्षकम् ॥२१॥
 नारायणार्पि-कवचं सुभद्र-ब्राह्मणाय च ।

यद् दत्तं किं तद् देवेश तद्-आराध्यश्च कः सुरः ॥२२॥
 अति-संगोपनीयं च कवचं परमाद्भुतम् ।
 सुदुर्लभं च विश्वेषु नोक्तं मां ब्रह्मणा पुरा ॥२३॥
 सनत्कुमारो जानाति नोक्तं तेन पुरा च माम् ।
 मया ज्ञानम् अनापृष्टं यद् यज् जानासि मङ्गलम् ॥२४॥
 वेद-सारम् अनुपमं कर्म-मूल-निकृन्तनम् ।
 तन् मे कथय भद्रेषां माम् एवानुग्रहं कुरु ॥२५॥
 अपूर्वं राधिकाख्यानं वेदेषु च सुदुर्लभम् ।
 पुराणेष्व् इतिहासे च वेदाङ्गेषु सुदुर्लभम् ॥२६॥
 गुरोश्च ज्ञानोदिगणनात् ज्ञानं स्यान् मन्त्र-तन्त्रयोः ।
 तत् तन्त्रं स च मन्त्रः स्यात् कृष्ण-भक्तिर् यतो भवेत् ॥२७॥
 ज्ञानं स्याद् विदुषां किंचिद् वेद-व्याख्यानतः प्रभो ।
 वेद-कारण-पूज्यश्च त्वं ज्ञानाधिष्ठातृ-देवता ॥२८॥
 तस्माद् भवान् परं ज्ञानं वद वेद-विदां वर ।
 मां भक्तम् अनुरक्तं च शरणागतम् ईश्वर ॥२९॥

नारदस्य वचः श्रुत्वा योगिनां च गुरोर् गुरुः ।
 भगवत्या सहालोच्य ज्ञानं वक्तुं समुद्यतः ॥३०॥
 इत्य् एव कथितं सर्वं पूर्वाख्यानं मनोहरम् ।
 हरि-भक्ति-प्रदं सर्वं कर्म-मूल-निकृन्तनम् ॥३१॥
 इति श्री-नारद-पञ्च-रात्रे ज्ञानामृत-सारे
 प्रथमैक-रात्रे
 पञ्चदशोऽध्यायः
 ॥१५॥
 समाप्तश्चेद् नारद-पञ्च-रात्रैक-रात्रम्
 ।

द्वितीय-रात्रे

Roman transliteration

pañcadaśo 'dhyāyaḥ
 gate niyamite kāle gandharvaś copavarhaṇaḥ |
 sva-yogena jahau dehaṁ bhārate prāktanād aho ||1||
 sa jajñe śudra-yonau ca pituḥ śāpena ca daivataḥ |
 viṣṇu-prasādaṁ bhuktvā ca babhūva brahmaṇaḥ sutaḥ ||2||
 vimuktas tāta-śāpena samprāpya jñānam uttamam |
 prati-janma-smṛtis tasya kṛṣṇa-mantra-prasādataḥ ||3||
 pituḥ sakāśād āgatya samprāpa candra-śekharaṭ |
 śrī-kṛṣṇa-mantram atulaṁ svarga-mandākinī-taṭe ||4||
 svarga-mandākinī-tīrād guruṇā śaṅkareṇa ca |
 sahitaḥ prayayau tūrṇaṁ pārvatī-sannidhānataḥ ||5||
 uvāsa tatra śambhuś ca nāradaś ca mahā-muniḥ |
 pārvatī bhadra-kālī skando gaṇa-patiḥ svayam ||6||
 mahā-kālaś ca nandī ca vīra-bhadraḥ pratāpavān |
 siddhā maharṣayaś ca munayaḥ sankādayaḥ ||7||

yogīndrā jñāninaḥ sarve samūcuḥ śambhu-saṁsadi |
 yat tottraṁ kavacaṁ dhyānaṁ subhadrāya ca kānane ||8||
 nārāyaṇarṣi-bhagavān brāhmaṇāya dadau purā |
 pūjā-vidhānaṁ yad yac ca puraś-caraṇa-pūrvakam ||9||
 tad eva bhagavān śambhuḥ pradadau nārādāya ca |
 uvāca śambhuḥ devarṣir yoginān ca guror gurum |
 pārvatī-sannidhau tatra nāradaś ca mahā-muniḥ ||10||
 bhagavan sarva-dharma-jña sarva-jña sarva-kāraṇa |
 sad yat prṣṭaṁ mayā pūrvam tan mām vyākhyātum arhasi ||11||
 yad yat prṣṭaṁ tvayā brahman prayekaṁ ca krameṇa ca |
 punaḥ praśnaṁ kuru mune śṛṇvantu mat-sabhāsadaḥ ||12||
 ādhyātmikaṁ ca yaj jñānaṁ vedānāṁ sāram uttamam |
 jñānaṁ jñāniṣu sāraṁ yat kṛṣṇa-bhakti-pradaṁ śubhaṁ ||13||
 nīrvāṇa-muktidaṁ jñānaṁ karma-mūla-nikṛntanam |
 tat-siddhi-yogān muktiś ca yogināṁ api vāñchitam ||14||

saṁsāra-viśayaṁ jñānaṁ śaśvat sammoha-veṣṭitam |
 āśramāṇāṁ samācāraṁ teṣāṁ dharmā-parīkṣtam ||15||
 caturṇāṁ varṇanāṁ vidhānāṁ maheśvara |
 bhikṣūṇāṁ vaiṣṇavānāṁ ca yatīnāṁ brahma-cāriṇām ||16||
 vāna-prasthāśramāṇāṁ ca paṇḍitānāṁ tathaiva ca |
 pati-vratānāṁ yad yac ca śrī-kṛṣṇa-pūjanaṁ ca yat ||17||
 yat tottraṁ kavacaṁ mantraṁ puraś-caraṇam īpsitam |
 sārvaṇnikam abhiṣṭaṁ ca vipākaṁ karma-jīvinām ||18||
 saṁsāra-vāsanā-baddhaṁ lakṣaṇaṁ prakṛtiśayoḥ |
 tayoḥ paraṁ vā yad brahma tasyāvātāra-varṇanam ||19||
 kas tat kalāvatīrṇaś ca kas tad-aṁśaś tathaiva ca |
 paripūrṇatamaḥ kaś ca kaḥ pūrṇaḥ kaḥ kalāṁśakaḥ ||20||
 kasya vārādhane śambho kiṁ phalaṁ kiṁ yaśas tathā |
 aṅgāṅginor bheda-phalaṁ viśtīrṇaṁ nirapekṣakam ||21||
 nārāyaṇarṣi-kavacaṁ subhadra-brāhmaṇāya ca |

yad dattaṁ kiṁ tad deveśa tad-ārādhyāś ca kaḥ suraḥ ||22||
 ati-saṅgopanīyaṁ ca kavacaṁ paramādbhutam |
 sudurlabhaṁ ca viśveṣu noktaṁ mām brahmaṇā purā ||23||
 sanat-kumāro jānāti noktaṁ tena purā ca mām |
 mayā jñānam anāpṛṣṭaṁ yad yaj jñāsi maṅgalam ||24||
 veda-sāram anupamaṁ karma-mūla-nikṛntanam |
 taṁ me kathaya bhadreśa mām evānugrahaṁ kuru ||25||
 apūrvāṁ rādhikākhyānaṁ vedeṣu ca sudurlabham |
 purāṇeṣu itihāse ca vedāṅgeṣu sudurlabham ||26||
 guroś ca jñānodiḡgaraṇāt jñānaṁ syān mantra-tantrayoḥ |
 tat tantaṁ sa ca mantrāḥ syāt kṛṣṇa-bhaktir yato bhavet ||27||
 jñānaṁ syād viduṣāṁ kimcid veda-vyākhyānataḥ prabho |
 veda-kāraṇa-pūjyāś tvaṁ jñānādhiṣṭhātṛ-devatā ||28||
 tasmād bhavān paraṁ jñānaṁ vada veda-vidāṁ vara |
 mām bhaktam anuraktaṁ ca śaraṇāgatam īśvara ||29||

nāradasya vacaḥ śrutvā yogināṁ ca guror guruḥ |
 bhagavatyaḥ sahālocya jñānaṁ vaktuṁ samudyataḥ ||30||
 ity evaṁ kathitaṁ sarvaṁ pūrvākhyānaṁ manoharam |
 hari-bhakti-pradaṁ sarvaṁ karma-mūla-nikṛntanam ||31||
 iti śrī-nārada-pañca-rātre jñānāmṛta-sāre
 prathamaika-rātre
 pañcadaśo 'dhyāyāḥ
 ||15||
 samāptaś cedāṁ nārada-pañca-rātraika-rātram
 ...
 dvitīya-rātre

English translation

CHAPTER XV

Sri Vyasa said :—When the prescribed time passed away, Upavarbna Gandharva quitted his body in the land of Bharata by yogic power, as was ordained by his previous fate. (1)

Due to the curse inflicted on him by his father, he was born in parts of a Deva (Deva athéa) in the womb of a Sudrani ; and, eating the prasada of Viṣṇu, he became again the son of Brahma. (2)

Due to the power of the Kṛṣṇa mantra. he remembered each of his previous births. Now he became freed of his father's curse and obtained the excellent wisdom, (3)

He went to his father, and, on the Mandakini, he Mahadeva, (4)

banks of the heavenly river got the excellent Kṛṣṇa mantra from

Narada then went, ere long, from the Mandakini to Parvati, accompanied by his own Guru Mahadeva.

(5) There Mahadeva,

the great Muni Narada, Parvati, Bhadra Kali, Kartikeya and Ga.

napati, all sat down. (6)

Mahakala, Nandi, the powerful Virabhadra,

the Siddhas, aharsis, Sanaka and other Munis sat there. (7) Then, in the assembly of Mahadeva, the Jiindnins and the Yogindra

S, all spoke that the Stotra (praise), Kavaca, meditation mantra and the method of worship and Puraṣcarana (repetition of the name of the deity, attended with burnt offerings, oblations etc.,) that Narayana Rsi gave to the Brahmana Subhadra, Bhagavan Sambhu now gave that to Narada. Then the Devarsi

Narada asked Sambhu, the Guru of the Gurus Of the Yogis before Parvati. (8-10)

O The, the Knower of all religions! O Thou, the Omniscient One, O Thou, the Cause of all ! O Bhagavan ! Now be

Gracious enough to speak to me all that I asked you before (11)

On the Highest Knowledge 99

§ri Mahadeva said:—O Muni! O Brahman! Ask again, in due order what you asked before ; Jet my audience in the assembly hear them. (12)

§ri Narada said:—These were my questions in order :—the essence, the excellent spiritual knowledge of the Vedas; the wisdom leading to the devotion of Kṛṣṇa, the knowledge of Nirvina Mukti, severing the roots of the fruits of Karma, the knowledge which, being perfected leads to Mukti, and is desired by the Yogis; then the knowledge of worldly life and worldly things that constantly keep one under. delusion, the dharma of different Agramas (different stages of life) and about the four ‘varnas (castes), about the dharma of the widows, Bhiksus, Vāgnavas, Yatis and Brahmacaris. (13-16)

About the Acira (rites and ceremonies), of the followers of Vinaprastha Asrama, about the Pandits, and about chaste women ; about the worship of Sri Kṛṣṇa. (17)

About His stotra (praises), Kavaca, with regard to Him, the desired objects, Purascarana, fruits of Karmas and a finality of the Jivas. (18)

About the characteristics of Prakṛti and the they are under worldly desires, about Brahma who is of them, and about His Avatars or Incarnations.

Who is His Kala Avatara ; who is His part Ava His full Avatara and what are their names ? (20)

O Deva ! What are the specific results of worship them respectively ; what is the faive acquired thereby ? and what differences or relations there are as a matter of course, between the subordinates and the principal (or of those which are helped or feed to the helper or the feeder) ? (21)

What is the Kavaca that Narayana Rsi gave to Subhadra Brahmana ? and who is the Deva of the Kavaca, that ought to be worshipped. (22)

Brahma did not tell me before that ought to be kept very secret, universe. (23)

Mantra, the daily duties and the

Lord. when beyond both

(19)

tara and who is

ping each of

e about this wonderful Kavaca and that is very rare in this

100 Narada-Pancaratiim

Sanat Kumara knows it ; but he, too, did not tell it before to me. Now kindly tell me what I have asked you; and also what

I have not asked you ; and what amongst them is auspicious and good to me. (24)

O Abode of all auspiciousness! Be gracious unto me and instruct me on that knowledge which severs the bonds of Karma

and the fruits thereof; and what is the essence of all the Vedas. (25)

The history of Radhika is very wonderful; it is very

difficult to be attained in the Vedas, Puranas, Itihasas, and Vedangas. (26)

When the Guru imparts knowledge, then there arises the notion and knowledge of Mantra and Tantra. Again that is

Tantra and that is Mantra which gives rise to Haribhakti (devotion to Hari). (27)

O Lord ! when the learned expound the Vedas, some knowledge then arises. But Thou art worshipped by the cause that

gives birth to the Vedas and Thou art the presiding Deity of all knowledge. (28)

O Thou, the Best of the knowers of the Vedas! O Isvara! Dost thou give me the knowledge of Kṛgna, to one who is Thy devotee. under Thy refuge, (29)

Hearing the words of Narada, Maha Deva, the Guru of the. Gurus of the Yogis, consulted with Parvati and began to speak on knowledge, (39)

Thus I have now told you all about the beautiful knowledge,

leading to devotion to Hari, and severing the roots and fruits of Karma. (31)

Here ends the fifteenth chapter, in the first night, of Sri Narada Pajicaratram on the nectar of knowledge ENDS OF FIRST NIGHT.

Complete GGM text · Complete 1997 scan

Second Night · Chapter 1

Chapter 16 of 60 · 51 detected verse markers · English printed pages 101–105

Sanskrit

प्रथमोऽध्यायः

अथाध्यात्मिक-वर्णनम्

श्री-महादेव उवाच—

नारायणं नमस्कृत्य परमात्मानम् ईश्वरम् ।
शृणु नारद वक्ष्यामि परमं धर्मम् ईप्सितम् ॥१॥
प्रकृतेः परम् द्रष्टुं च सर्वेषाम् अभिवाञ्छितम् ।
स्वेच्छामयं परं ब्रह्म पञ्च-रात्राभिधं स्मृतम् ॥२॥
कारणं काराणानां च कर्म-मूल-निकृन्तनम् ।
अनन्त-बीज-रूपं च स्वाज्ञान-ध्वान्त-दीपकम् ॥३॥
सर्वेश्वरं सर्व-धाम परं वैराग्य-कारणम् ।
परमं परमानन्द-माया-बन्ध-निकृन्तनम् ॥४॥
निर्लिप्तं निर्गुणं सारं वेदानां गोपनीयकम् ।
कर्मिणां कर्मणां शश्वत् साक्षि-रूपं सुनिर्मलम् ॥५॥
ब्रह्मेश-शेष-प्रमुख-देव-वन्द्यं प्रशंसितम् ।
वेद-ज्ञानागोचरं तं योगिनां प्राणतः प्रियम् ॥६॥

सर्वाधारं च सर्वाद्यं सर्व-सन्देह-भञ्जनम् ।
सर्वाभीष्ट-प्रदातारं सर्वेषां च सुदुर्लभम् ॥७॥
दुराराध्यं च सर्वेषां भक्ति-साध्यं च मुक्तिदम् ।
मङ्गल्यं मङ्गलार्हं च सर्व-विघ्न-विनाशनम् ॥८॥
पवित्रं तीर्थ-पूतं च मङ्गलानां च मङ्गलम् ।
वरं स्व-पद-दातारं भक्ति-दास्य-प्रदं हरेः ॥९॥
पाप-घ्नं पुण्यदं शुद्धं पापेन्ध-दाहनानलम् ।
सर्वावतार-बीजं तं सर्वावतार-वर्णनं ॥१०॥
श्रुति-ज्ञं श्रुति-दुर्बोधं सर्वेषां श्रुति-सुन्दरम् ।
प्रसाददं चाशु-तोषं प्रसाद-गुण-संयुतम् ॥११॥
पञ्च-रात्रं इदं ब्रह्मन् पञ्च-संवादम् एव च ।
यत्र पञ्च-विधं ज्ञानं त्रिषु लोकेषु दुर्लभम् ॥१२॥
कृष्णेन ब्रह्मणे दत्तं गोलोके विरजा-तटे ।
निरामये ब्रह्म-लोके मह्यं दत्तं च ब्रह्मणा ॥१३॥
पुरा सर्वादि-सर्गं च सर्व-ज्ञान-प्रदं शुभम् ।

मया तुभ्यं प्रदत्तं च ज्ञानामृतम् अभीप्सितम् ॥१४॥
त्वम् एव वेद-व्यासाय पञ्चाद् दास्यसि निश्चितम् ।

व्यासो दास्यति पुत्राय निर्जने ऽपि शुकाय च ॥१५॥
 अतः परं न दातव्यं यस्यै कस्मै च नारद ।
 विना नारायणांशं तं व्यास-देवं सुपुण्यदम् ॥१६॥
 सत्यं सत्य-स्वरूपं च सती-सत्यवती-सुतम् ।
 क्रमेण वर्णनं सर्वम् एक-चित्तं निशामय ॥१७॥
 सर्वाद्याध्यात्मिकं ज्ञानं वेद-सारं मनोहरम् ।
 दुर्गं नाना-प्रकारं च नाना-तन्त्रेषु पुत्रक ॥१८॥
 सर्व-सारोद्धृतं तत्र श्री-कृष्ण-पाद-सेवनम् ।
 सर्वेषां सम्मतं ज्ञानं निर्लिप्तं भव-बन्धतः ॥१९॥
 लक्ष-श्लोकम् इदं शास्त्रं श्री-कृष्णेन कृतं पुरा ।
 कथयामि कथं ब्रह्मन् स्वल्पं संप्रक्षेपतः शृणु ॥२०॥
 आब्रह्म-स्तम्ब-पर्यन्तं सर्वं कृष्णं चराचरम् ।
 पुनस् तस्मिन् प्रलीनं च पुनर् एव च सम्भवम् ॥२१॥

एक एवेश्वरः शश्वद् विश्वेषु निखिलेषु च ।
 सर्वे तत्-कर्म-सिद्धाश्च मोहितास् तस्य मायया ॥२२॥
 अनन्तस्य च कृष्णस्याप्य् अनन्तं गुण-कीर्तनम् ।
 अनन्त-रूपा कीर्तिश्च चाप्य् अनन्तं ज्ञानम् एव च ॥२३॥
 नामान्य् अस्याप्य् अनन्तानि तीर्थ-पूतानि नारद ।
 अनन्तानि च विश्वानि विचित्र-कृत्रिमाणि च ॥२४॥
 नाना-विधानि सर्वाणि जीव-रूपाणि सर्वतः ।
 मध्यमानि च क्षुद्राणि महन्ति चापि सर्वतः ॥२५॥
 पृथक् पृथक् च प्रत्येकं प्रत्यक्षं सर्व-जीविषु ।
 सन्ततं सन्ति ये देवाः सन्तो जानन्ति निश्चितम् ॥२६॥
 परमात्म-स्वरूपश्च भगवान् राधिकेश्वरः ।
 निर्लिप्तः साक्षि-रूपश्च स च कर्मसु कर्मिणां ॥२७॥
 जीवस् तत्-प्रतिबिम्बश्च भोक्ता च सुख-दुःखयोः ।
 केचिद् वदन्ति तं नित्यं कारणस्य गुणेन च ॥२८॥
 विद्यमानात् तिरोधानं तिरोधानाच्च स भवः ।

देहाद् देहान्तरं यान्ति न मृत्युस् तस्य कुत्रचित् ॥२९॥
 ततः प्रलीनः प्रलयः परं सर्वालयालये ।
 अतो नित्य-स्वरूपश्च जीव एव यथात्मकः ॥३०॥
 केचिद् वदन्त्य् अनित्यश्च मिथ्यैव कृत्रिमः सदा ।
 प्रलीयते पुनस् तत्र प्रतिबिम्बो यथा रवेः ॥३१॥
 यथैव शात-कुम्भेषु निर्मलेषु जलेषु च ।
 प्रत्येकं प्रतिबिम्बश्च दृश्य एव हि जीविनाम् ॥३२॥
 पुनः प्रलीयते सूर्ये गतेषु च घटेषु च ।
 एव च चन्द्रस्य बोद्धव्यं दर्पणे जीवने यथा ॥३३॥
 तस्मिन् नित्यं परं ब्रह्म सजीवो नित्य एव सः ।

सर्वान्तरात्मा भगवान् प्रत्यक्षः प्रति-जीविषु ॥३४॥
 अहं ज्ञान-स्वरूपश्च ज्ञानाधिष्ठातृ-देवता ।
 बुद्धि-रूपा भगवती सर्व-शक्ति-स्वरूपिणी ॥३५॥
 इयं दुर्गा तव पुरो विष्णु-माया सनातनी ।
 अनया मोहिताः सर्वे कृष्ण-भक्तं विना मुने ॥३६॥

मनः-स्वरूपो ब्रह्मा च मनोऽधिष्ठातृ-देवता ।
 स्वयं स विषयी विष्णुः प्राणाः पञ्च-स्वरूपिणः ॥३७॥
 एते ह्युपभ्यन्तरे देवी चन्द्रः सूर्यश्च चक्षुषोः ।
 सर्वे चन्द्रादयो देवाश्चेन्द्रियेषु पृथक् पृथक् ॥३८॥
 धर्मः शीरश्च सर्वेषां जठरे च हुताशनः ।
 प्राणाद्भिन्नश्च पवनः स विश्वासः प्रकीर्तितः ॥३९॥
 गुणेशः कण्ठ-देशस्यो विघ्नदो विघ्न-नाश-कृत् ।
 स्कन्दः प्रताप-रूपश्च कामो मनसि कामदः ॥४०॥
 पापं पुण्यं हृदयजं लक्ष्मीः सत्त्वानुसारिणी ।
 आकण्ठ-देशात् सर्वेषां रसनासु सरस्वती ॥४१॥
 सैव मन्त्रणा-रूपा पृथङ्मुक्त्या च सर्वतः ।
 बुद्धिजाः शक्तयः सर्वा विद्यन्ते सर्व-जन्तुषु ॥४२॥
 निद्रा तन्द्रा दया श्रद्धा तुष्टिः पुष्टिः क्षमा च क्षुत् ।
 लज्जा तृष्णा यथेच्छा च शान्तिश्चिन्ता जरा जडा ॥४३॥
 याते स्वामिनि यान्त्ये एते नर-देवम् इवानुगाः ।

चिन्ता ज्वरा च सततं शोभां पुष्टिं च द्वेष्टि च ॥४४॥
 सर्वेषां जीविनाम् एव देहोऽयं पाञ्च-भौतिकः ।
 पृथिवी वायुर् आकाशस्तेजस् तोयम् इति स्मृतः ॥४५॥
 स्व-देहे च प्रपतिते स्व-भागं प्राप्नुवन्ति च ।
 पृथक् पृथक् च प्रत्येकम् एकम् एव क्रमेण च ॥४६॥
 सङ्केत-पूर्वकं नाम तत् स्मरन्ति च बान्धवाः ।
 रुदन्ति सततं भ्रान्त्या मायया मायिन्सु तथा ॥४७॥
 तस्मात् सन्तो हि सेवन्ते श्री-कृष्ण-घरणाम्बुजम् ।
 नित्यं सत्यम् अभयदं जन्म-मृत्यु-जरा-हरम् ॥४८॥
 प्रभात-स्वप्नवद् विश्वम् अनित्यं कृत्रिमं मुने ।
 पाद्म-पद्मार्चितं पाद-पद्मं भज हरेर्मुदा ॥४९॥
 मयोक्तं प्रथमं ज्ञानं ज्ञानं पञ्च-विधेषु च ।
 द्वितीयं श्रूयतां वत्स यत्-सारं कृष्ण-भक्तिदम् ॥५०॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे द्वितीय-रात्रे

प्रथम-ज्ञानाध्यात्मिक-वर्णनं नाम
 प्रथमोऽध्यायः
 ॥१॥



Roman transliteration

prathamō 'dhyāyaḥ
 athādhyātmika-varṇanam
 śrī-mahādeva uvāca—
 nārāyaṇaṁ namaḥ kṛtya paramātmānam īśvaram |
 śṛṇu nārada vakṣyāmi paramaṁ dharmam īpsitam ||1||
 prakṛteḥ param iṣṭaṁ ca sarveṣāṁ abhivāñchitam |
 svechchamāyaṁ paraṁ brahma pañca-rātrābhidhaṁ smṛtam ||2||
 kāraṇaṁ kāraṇānāṁ ca karma-mūla-nikṛntanam |
 ananta-bīja-rūpaṁ ca svājñāna-dhvānta-dīpakam ||3||
 sarveśvaraṁ sarva-dhāma paraṁ vairāgya-kāraṇam |
 paramaṁ paramānanda-māyā-bandha-nikṛntanam ||4||
 nirliptaṁ nirguṇaṁ sāraṁ vedānāṁ gopaṇīyakam |
 karmaṇāṁ karmaṇāṁ śaśvat sākṣi-rūpaṁ sunirmalam ||5||
 brahmeśa-śeṣa-pramukha-deva-vandyaṁ praśaṁsitam |
 veda-jñānāgocaraṁ taṁ yogināṁ prāṇataḥ priyam ||6||

sarvādhāraṁ ca sarvādyaṁ sarva-sandeha-bhañjanam |
 sarvābhiṣṭa-pradātāraṁ sarveṣāṁ ca sudurlabham ||7||
 durārādhyāṁ ca sarveṣāṁ bhakti-sādhyāṁ ca muktidaṁ |
 maṅgalyaṁ maṅgalārhaṁ ca sarva-vighna-vināśanam ||8||
 pavitraṁ tīrtha-pūtaṁ ca maṅgalānāṁ ca maṅgalam |
 varaṁ sva-pada-dātāraṁ bhakti-dāsyā-pradaṁ hareḥ ||9||
 pāpa-ghnaṁ puṇyadaṁ śuddhaṁ pāpendha-dāhanānalam |
 sarvāvatāra-bījaṁ taṁ sarvāvatāra-varṇanaṁ ||10||
 śruti-jñāṁ śruti-durbodhaṁ sarveṣāṁ śruti-sundaram |
 prasādadaṁ cāśu-toṣaṁ prasāda-guṇa-saṁnyutam ||11||
 pañca-rātraṁ idaṁ brahman pañca-saṁvādam eva ca |
 yatra pañca-vidhaṁ jñānaṁ triṣu lokeṣu durlabham ||12||
 kṛṣṇena brahmaṇe dattaṁ goloke virajā-taṇḍale |
 nirāmaye brahma-loke mahyaṁ dattaṁ ca brahmaṇā ||13||
 purā sarvādi-sarge ca sarva-jñāna-pradaṁ śubham |

mayā tubhyaṁ pradattaṁ ca jñānāmṛtam abhīpsitam ||14||
 tvam eva veda-vyāsāya paścād dāsyasi niścitam |
 vyāso dāsyati putrāya nīrjane 'pi śukāya ca ||15||
 ataḥ paraṁ na dātavyaṁ yasmai kasmai ca nārada |
 vinā nārāyaṇaṁśaṁ taṁ vyāsa-devaṁ supuṇyadam ||16||
 satyaṁ satya-svarūpaṁ ca satī-satyavatī-sutam |
 krameṇa varṇanaṁ sarvam eka-cittaṁ niśāmaya ||17||
 sarvādyādhyātmikaṁ jñānaṁ veda-sāraṁ manoharam |
 durgaṁ nānā-prakāraṁ ca nānā-tantreṣu putraka ||18||
 sarva-sārodhṛtaṁ tatra śrī-kṛṣṇa-pāda-sevanam |
 sarveṣāṁ sammatāṁ jñānaṁ nirliptaṁ bhava-bandhataḥ ||19||
 lakṣa-ślokaṁ idaṁ śāstraṁ śrī-kṛṣṇena kṛtaṁ purā |
 kathayāmi kathaṁ brahman svalpaṁ saṁkṣepataḥ śṛṇu ||20||
 ābrahma-stamba-paryantaṁ sarvaṁ kṛṣṇaṁ carācaram |
 punas tasmin pralīnaṁ ca punar eva ca sambhavam ||21||

eka eveśvaraḥ śaśvad viśveṣu nikhileṣu ca |
 sarve tat-karma-siddhāś ca mohitāś tasya māyayā ||22||
 anantasya ca kṛṣṇasyāpy anantaṁ guṇa-kīrtanam |
 ananta-rūpā kīrtiś cāpy anantaṁ jñānam eva ca ||23||
 nāmāny asyāpy anantāni tīrtha-pūtāni nārada |
 anantāni ca viśvāni vicitra-kṛtrimāṇi ca ||24||
 nānā-vidhāni sarvāṇi jīva-rūpāṇi sarvataḥ |
 madhyamāni ca kṣudrāṇi mahanti cāpi sarvataḥ ||25||
 prthak prthak ca pratyekaṁ pratyakṣaṁ sarva-jīviṣu |
 santataṁ santi ye devāḥ santo jñānanti niścitam ||26||
 paramātmā-svarūpaś ca bhagavān rādhikeśvaraḥ |
 nirliptaḥ sākṣi-rūpaś ca sa ca karmasu karmināṁ ||27||
 jīvas tat-pratibimbaś ca bhoktā ca sukha-duḥkhayoḥ |
 kecid vadanti taṁ nityaṁ kāraṇasya guṇena ca ||28||
 vidyamānāt tirodhānaṁ tirodhānāc ca saṁbhavaḥ |

dehād dehāntaraṁ yānti na mṛtyus tasya kutr cit ||29||
 tataḥ prañiḥ pralayaḥ paraṁ sarvālayālaye |
 ato nitya-svarūpaś ca jīva eva yathātmakaḥ ||30||
 kecid vadanty anityaś ca mithyaiva kṛtrimaḥ sadā |
 pralīyate punas tatra pratibimbo yathā raveḥ ||31||
 yathaiva śāta-kumbheṣu nirmaleṣu jaleṣu ca |
 pratyekaṁ pratibimbaś ca dṛśya eva hi jīvinām ||32||
 punaḥ pralīyate sūrye gateṣu ca ghaṭeṣu ca |
 evaṁ candrasya boddhavyaṁ darpaṇe jīvane yathā ||33||
 tasmin nityaṁ paraṁ brahma sajīvo nitya eva saḥ |
 sarvāntarātmā bhagavān pratyakṣaṁ prati-jīviṣu ||34||
 ahaṁ jñāna-svarūpaś ca jñānādhiṣṭhātṛ-devatā |
 buddhi-rūpā bhagavatī sarva-śakti-svarūpiṇī ||35||
 iyaṁ durgā tava puro viṣṇu-māyā sanātani |
 anayā mohitāḥ sarve kṛṣṇa-bhaktāṁ vinā mune ||36||

manaḥ-svarūpo brahmā ca mano 'dhiṣṭhātṛ-devatā |
 svayaṁ sa viśayī viṣṇuḥ prāṇāḥ pañca-svarūpiṇaḥ ||37||
 ete hy abhyantare devī candraḥ sūryaś ca cakṣuṣoḥ |
 sarve candrādayo devāś cendriyeṣu prthak prthak ||38||
 dharmāḥ śīraś ca sarveśāṁ jaṭhare ca hutāśanaḥ |
 prāṇād bhinnāś ca pavanaḥ sa viśvāsaḥ prakīrtitaḥ ||39||
 guṇeśaḥ kaṇṭha-deśasyo vighnado vighna-nāśa-kṛt |
 skandaḥ pratāpa-rūpaś ca kāmo manasi kāmadaḥ ||40||
 pāpaṁ puṇyaṁ hrdayajam lakṣmīḥ sattvānusaṁrīṇī |
 ākaṇṭha-deśāt sarveśāṁ rasanāsu sarasvatī ||41||
 saiva mantraṇā-rūpā prthaṇi muktyā ca sarvataḥ |
 buddhijāḥ śaktayaḥ sarvā vidyante sarva-jantuṣu ||42||
 nidrā tandrā dayā śraddhā tuṣṭiḥ puṣṭiḥ kṣamā ca kṣut |
 lajjā tṛṣṇā yathecchā ca śāntiś cintā jarā jaḍā ||43||
 yāte svāmini yānty ete nara-devaṁ ivānugāḥ |

cintā jvarā ca satataṁ śobhāṁ puṣṭiṁ ca dveṣṭiṁ ca ||44||
 sarveśāṁ jīvinām eva deho 'yaṁ pañca-bhautikaḥ |
 prthivī vāyur ākāśas tejas toyam iti smṛtaḥ ||45||
 sva-dehe ca prapatite sva-bhāgaṁ prāpnuvanti ca |
 prthak prthak ca pratyekam ekam eva krameṇa ca ||46||

saṅketa-pūrvakaṁ nāma tat smaranti ca bāndhavāḥ |
 rudanti satataṁ bhrāntyā māyayā māyinas tathā ||47||
 tasmāt santo hi sevante śrī-kṛṣṇa-caraṇāmbujam |
 nityaṁ satyam abhayadaṁ janma-mṛtyu-jarā-haram ||48||
 prabhāta-svapnavad viśvam anityaṁ kṛtrimaṁ mune |
 pādma-padmārcitaṁ pāda-padmaṁ bhaja harer mudā ||49||
 mayoktaṁ prathamam jñānam jñānam pañca-vidheṣu ca |
 dvitīyaṁ śrūyatāṁ vatsa yat-sāraṁ kṛṣṇa-bhaktidam ||50||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre dvitīya-rātre

prathama-jñānādhyaत्मika-varṇanam nāma
 prathamam 'dhyāyāḥ
 ||1||
 ...

English translation

'bestower of all merits. holy, the fire to the mass of sins,

The Second Night

CHAPTER I

śrī Mahadeva said :—After duly saluting the Supreme Spirit, {svara, and Narayana. I will now speak on the highest Dharma that is desired by all. (1)

O Brahman ! This Paficaratra, five-fold knowledge is very difficult to be attained in the three worlds. It is beyond Prakṛti, is the beloved of all, desired by all; it is Para Brahma, of the nature of Its Own will, known by the name of Paficaratra, the Cause of all causes, the destroyer of the roots and fruits of Karmas, is of the nature of the seed of endless things, the lamp to the darkness of the ignorance of Its own nature. It is the [évara of all, the Support a Refuge of all, the Originator of real vairagya (dispassion and renunciation), of the nature of highest bliss and severer of the bonds of Maya. It is unattached, beyond the Gunas, the essence of the Vedas, ought to be kept very secret, witness of all karmas and the doer of karmas, without any taint.

It is highly adored and praised by Brahma, Siva, Sesa and Other Devas, beyond the reach of the Vedas, dearer than one's life to the Yogis. It is the support and receptacle of all, the origin of all, the solver of the doubts of all, the giver of the desires of all, and very difficult to be obtained. It is difficult to be worshipped by all, easy of access by Bhakti (worship), the giver of Mukti, the most auspicious of all auspicious, and the destroyer of the obstacles of all. I

It is holy, sanctified by all the Tirthas the goodness of all good things, supreme, given of one's own region, and _bestower of

devotion and servitude of Hari. It is the destroyer of all sins, the the seed

of all Avatars. It is the dge of the Vedas, very sadam (tranquility of

of all the Avatdras and of the nature knower of the Vedas, beyond the knowle auspicious of hearing, the bestower, of pra

102 Narada-Pajicardtram heart and favour ; food offered to idols or the remnants of such food), very easy to satisfied, and the conquerer of death, having all the qualities of calmness, serenity etc. (2-12)

This knowledge was given by Sri Kṛṣṇa to Brahma in ancient days on the banks of the Virajī; then it was given to me by Brahma in Brahmaloka, that is free from disease etc. (13)

Before, in the beginning of the creation, I gave this Pāṇi-

ratra that is excellent, yielding all knowledges, the nectar of wisdom to you. (14)

_ In future you will give this certainly to Veda Vyasa. Vyasa will give this to his son Suka Deva in a solitary place. (15)

O Narada! It ought not to be given to any other body than the holy Veda Vyasa, who will be born of the Athéa (part) of Narayana and who will bestow much punya. It should not be given to any one who is not born of Nardya's Arms. (16)

And Vyāsa-deva, who will be truth incarnate and be born of the chaste Satyavati, ought to get it. Now hear with undivided attention all the things that will be described one by one. (17):

O son! The spiritual knowledge is the first and foremost of all knowledges, the essence of the Vedas, very beautiful, various and is difficult in many Tantras, (18)

In that knowledge to serve the feet of Sri Kṛṣṇa is the essence of all essences ; it is approved of by all; it is not concerned with anything and it is the means whereby one becomes freed from world. (19)

O Brahman !. In days of yore Sri Kṛṣṇa wrote one lakh

verses on this, how can I say this; I will tell you in brief ; listen, (20)

All this universe moveable and non-moveable, from Brahma down to the blade of grass, is all Sri Kṛṣṇa. Everything dissolves in Him and everything again comes out of Him. (21)

There is only one God always existing in this universe.

Everything else is brought out as His effect, and is under the illusion of Maya. (22)

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One Kṛṣṇa is of endless forms, of endless qualities, of endless fame and of endless knowledge. (23)

O Narada! His names are Infinite, as holy as a Tirtha, and it is He that becomes all these endless universes, variegated and

artificial. (24) He becomes everywhere all these various Jivas, small middling

and big. (25) ' He is every living being that is visible ; and it is He that is the permanent Deva ; the saints know this. (26)

the Lord of Rādhikā is the Supreme Spirit ; and

Bhagavan, He Himself is

He is the Witness of the actions of the workers ; Unattached. (27)

The Jivas enjoying pleasure and pain some admit them to be eternal, as following (guṇas) of causes. (28)

He is indestructible ; but sometimes H visible manifestation and, sometimes appears Himself) from His invisible state. He passes from one body into That is all. He never dies. (29)

nare but His reflections ; from the qualities

e disappears from His G. e. manifests

another. (Note :—as ice, water, vapour, and steam). n (Pralaya), everything

Therefore Jiva, who is hout any chage

At the time of universal dissolutio merges in Him, the abode of all abodes. of the nature of eternity, remains as it is, wit whatsoever. ‘ (30)

Some say, that Jiva is non-eternal ; artificial things merge in Him, as the S the Sun only, (31)

As the reflections of the Jivas (beings) become visible when reflected in gold, and in pure clean water. (32)

And disappear when the Sun sets, OF when the receptacles (vessels) are removed, or as the image of the Moon disappears en the mirror is removed, so Jivas dissolve in Brahma. (33)

and Jivas, too, are eternal. f all, becomes ,visible

that is wrong. All the un’s reflection dissolves in

whi So Para Brahma is eternal ; Bhagavan, the Inner Soul, within the hearts o

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to every Jiva. (34)

I am of the nature of Wisdom and the presiding Deity of knowledge ; Bhagavati is of the nature of Buddhi (intellect) and of the nature of the Force (Sakti) in all. (35)

Durga, in front of you, is Vignumay4 and eternal. oO Muni! all, save the devotees of Vignu, are deluded by Her Maya. — (36)

Brahma, is mind, the presiding deity of mind ; and Visnu Himself is of the nature of the five Pranas and their presiding Deity, and engaged in the affairs of objects. (37)

The Devi within, therefore, is of the nature of Pranas ; The Moon and the Sun are residing in the two eyes. The other Devas are presiding over other organs respectively. (38)

Dharma is the head of all ; Hutasan (Fire) is in the belly ; the wind, different from Pranas, is inhaling and exhaling breath. (39)

The obstacle obstacles.

instils pasgj

giving Ganesa, living in the throat, destroys ; all Kartikeya is of the natute of strength ; Kama Deva on of love in the mind. (40)

Laksmi Devi, of the nature of Sattva guna. is of the nature of merits (P Uunyam) and demerits (Papam) in the heart. Sarasvati Tesides in all the being from their throats to their lips. (41)

Every where this Sarasvati Devi, assuming other forms, comes of the nature of counsels i. e. advises counsels. Saktis, arising from Buddhi reside in all the beings and have different names and functions as Nidra (sleep), Tandra (semi sleep), Daya (Pity), Sraddha (faith), Tusti (contentment), Pusti (nourishment), Ksama (forgiveness), Kgudha (hunger), Lajja (modesty), Trgna

(thirst), Techa (will), Santi (peace), cinta (care), Jara (old age), Jada (inertia) etc. (42-43)

These follow the Jiva (soul), as the attendants follow a king.

Cinta (care) and Jvara (fever) always go against Scbha (beauty) and Pugti (nourishment). (44)

The physical bodies of all the beings are made _of Akaga (ether), Wind, fire, water, and-earth ; and are called Pafcabhautika ; for they are built of five elements. (45)

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When the body is destroyed, those five elements separate ; and go and mix with their own general elements respectively. (46)

Then the friends remember him by his previous (so-called) name, and deluded by Maya, fall into error and weep and cry for him. (47) .

For this reason the Sadhus always serve the lotus feet of Sri Krsna, that is eternal true, giving fearlessness and destroying birth, death, and old age. (48)

O Muni! Like the dreams seen in the early morning, this universe is transient and artificial : then get up ; and worship, with joy the lotus feet of \$ri Hari, served by Brahma and Padma. (49)

Out of the five-fold knowledge, I have now spoken about the first knowledge ; now hear about the second knowledge and the essence yielding devotion to Sri Krsna. (50) :

Here ends the First Chapter of the Second night of

Narada Paficaratra on the nectar of knowledge.

Complete GGM text · Complete 1997 scan

Second Night · Chapter 2

Chapter 17 of 60 · 101 detected verse markers · English printed pages 106–114

Sanskrit

द्वितीयो ऽध्यायः

अथ भक्ति-ज्ञान-निरूपणम्

श्री-महादेव उवाच—

हरि-भक्ति-प्रदं ज्ञानं ज्ञानं पञ्च-विधेषु च ।

विदुषां वाञ्छिता मुक्तिः सततं परमा सताम् ॥१॥

सा च श्री-कृष्ण-भक्तैश्च कलां नार्हति षोडशीम् ।

श्री-कृष्ण-भक्त-सङ्गेन भक्तिर्भवती नैष्टिकी ॥२॥

अनिमिता च सुखदा हरि-दास्य-प्रदा शुभा ।

यथा वृक्ष-लतानां च नवीनः कोमलाङ्कुरः ॥३॥

वर्धते मेघ-वर्षेण शुष्कः सूर्य-करेण च ।

तथैव भक्तालापेन भक्ति-वृक्ष-नवाङ्कुरः ॥४॥

वर्धते शुष्कतां याति वाभक्तालाप-मात्रतः ।

तस्माद् भक्तैः सहालापं कुरुते पण्डितः सदा ॥५॥

यात्य् एवाभक्त-संसर्गाद् दुष्टात् सर्पाद् यथा नरः ।

आलापाद् गात्र-संस्पर्शात् शयनात् सह-भोजनात् ॥६॥

सञ्चरन्ति च पापानि तैल-विन्दुम् इवाम्भसा ।

संसर्ग-जा गुणा दोषा भवन्त्येव हि जीविनाम् ॥७॥

तस्मात् सतां हि संसर्गं सन्तो वाञ्छन्ति सततम् ।

मुने संसर्ग-जो दोषो वस्तूनां प्रभवेद् इह ॥८॥

हीन-धातु-प्रसङ्गेन स्वर्ण-दोषः प्रजायते ।

तस्माच्च हीन-संसर्गं न वाञ्छन्ति मनीषिणः ॥९॥

तस्माद् वैष्णव-संसर्गं कुर्वन्ति वैष्णवाः सदा ।

कुर्वन्ति वैष्णवाः शश्वत् षड्-विधं भजनं हरेः ॥१०॥

स्मरनं कीर्तनं चैव वन्दनं पाद-सेवनम् ।

पूजनं सततं भक्त्या परं स्वात्म-निवेदनम् ॥११॥

गृह्णाति भक्तो भक्त्या च कृष्ण-मन्त्रं च वैष्णवात् ।

अवैष्णवाद् गृहीत्वा च हरि-भक्तिर्न वर्धते ॥१२॥

चाण्डलाद् अपि पापी स श्री-कृष्ण-विमुखो नरः ।

निष्फलं तद्-धर्म-कर्म नाधिकारी स कर्मणाम् ॥१३॥

शश्वद् अशुचिः पापिष्ठो निन्दां कृत्वा हसत्य् अपि ।

भगवन्तं भागवतम् आत्मानं नैव मन्यते ॥१४॥

गुरु-मुखात् कृष्ण-मन्त्रो यस्य कर्णे विशेद् अहो ।

तं वैष्णवम् महा-पूतं प्रवदन्ति पुरा-विदः ॥१५॥
 मन्त्र-ग्रहण-मात्रेण नरो नारायणानुजः ।
 पुरुषाणां शतं सार्धं स्वात्मानं च समुद्धरेत् ॥१६॥
 माता-महानां शतकं सोदरं मातरं सुतम् ।
 भृत्यं कलत्रं बन्धुश्च शिष्य-वर्गोऽस् तथैव च ॥१७॥
 यदा नारायण-क्षेत्रे मन्त्रं गृह्णाति वैष्णवात् ।
 विष्णुः पुंसां सहस्रं च लीलया च समुद्धरेत् ॥१८॥
 मया श्री-कृष्ण-मन्त्रश्च कृष्णालये मुने पुरा ।
 गोलोके विरजा-तीरे नीरे क्षीर-निभेऽमले ॥१९॥
 शत-लक्ष-जपं कृत्वा पुण्ये वृन्दावने वने ।
 श्री-कृष्णानुग्रहेणैव मन्त्रः सिद्धो बभूव मे ॥२०॥
 ब्रह्म-भालोद्भवोऽहं च सर्वादि-सर्गतो मुने ।
 प्राप्तं मृत्युञ्जयं ज्ञानं कृष्णाच्च परमात्मनः ॥२१॥

सिद्धो मृत्युञ्जयोऽहं नित्य-नूतन-विग्रहः ।
 ब्रह्मणः पतनेनैव निमेषो मे यथा हरेः ॥२२॥
 एवं तेषां पार्षदानां नास्ति मृत्युर् यथा हरेः ।
 यस्मिन् देहे लभेन् मन्त्रं वैष्णवो वैष्णवाद् अपि ॥२३॥
 पूर्व-कर्माश्रितं देहं त्यक्त्वा स पार्षदो भवेत् ।
 पञ्च-वक्त्रेण सततं तन्-नाम-गुण-कीर्तनम् ॥२४॥
 करोमि भार्यया सार्धं पुत्राभ्यां चापि नारद ।
 तद् दिनं दुर्दिनं मन्ये मेघाच्च छन्नं न दुर्दिनम् ॥२५॥
 यद् दिनं कृष्ण-संलाप-कथा-पीयूष-वर्जितम् ।
 तं क्षणं निष्फलं मन्ये श्री-कृष्ण-कीर्तनं विना ॥२६॥
 आयुर् हरति कालश्च पुंसां तत्-कीर्तनेन च ।
 तं क्षणं मङ्गलं मन्ये सर्व-हर्ष-करं परम् ॥२७॥
 तस्मात् पापाः पलायन्ते वैनतेयाद् इवोरगाः ।
 ब्रह्मणापि पुरा लब्धस् तस्मात् तन्-मन्त्र एव च ॥२८॥
 पद्म-नाभ-नाभि-पद्मे शत-लक्षं जजाप स ।

तदाललाप ज्ञानं च निर्मलं सृष्टि-कारणम् ॥२९॥
 अनिमादिक-सिद्धिं च चकार तत्-प्रभावतः ।
 सृष्टिं च विविधां कृत्वा विधाता च बभूव सः ॥३०॥
 बरं तस्मै ददौ कृष्णो मत्-समत्वं भवेति च ।
 शेषस् तत्-कलया पूर्वं बभूव कश्यपात्मजः ॥३१॥
 तस्मात् सम्प्राप तन्-मन्त्रं सिद्धः कोटि-जपेन च ।
 सहस्र-शिरसस् तस्य मस्तकस्यैक-देशतः ॥३२॥
 विश्वं सर्षपवत् सर्पस्यैकदेशे यथा मुने ।
 कूर्मस् तत्-कलया पूर्वं बभूवायोनिजः स्वयम् ॥३३॥
 अनन्तस् तत्-पृष्ठ-देशे गजेन्द्रे मशको यथा ।

वाय्व्-आधारश् च कूर्मश् च जलाधारः समीरणः ॥३४॥
 महज्-जलं महा-विष्णोः प्रत्येकं लोम-कूपतः ।
 महा-विष्णुर् जलाधारः सर्वाधारो महज्-जलम् ॥३५॥
 शून्याश्रयं निराधारं परम् एतन् महज्-जलम् ।
 तस्मिन् महज्-जले शेते बभूव कलया हरेः ॥३६॥

महज्-जलं महा-वायुर् बभूव कलया हरेः ।
 राधा-गर्भोद्भवो डिम्भः स च डिम्भोद्भवः पुरा ॥३७॥
 बभञ्ज डिम्भः सहसा गोलोकात् प्रेरितस् तथा ।
 भूत्वा द्वि-खण्डं पतितो डिम्भो मग्नो जलार्णवे ॥३८॥
 बालश् च शेते तोये पर्यङ्के च यथा नृपः ।
 महा-विष्णोश् च लोम्नां च विवरेषु पृथक् पृथक् ॥३९॥
 ब्रह्माण्डानि च प्रत्येकम् असंख्यानानि च नारद ।
 पृथक् पृथक् जलं व्याप्तं प्रतिलोम्नश् च कूपतः ॥४०॥
 वायुस् तद्-ऊर्ध्वं प्रत्येकं तद्-ऊर्ध्वं कमठस् तथा ।
 शेषः कमठ-पृष्ठे च सहस्र-मित-मस्तकः ॥४१॥
 मस्तकस्यैक-देशे च डिम्भः सर्षपवन् मुने ।
 डिम्भान्तरे च ब्रह्माण्डम् अनित्यं कृत्रिमं च तत् ॥४२॥
 डिम्भान्तरे च ब्रह्माण्ड-निर्माण-क्रमम् ईप्सितम् ।
 सद्भिर् ज्ञातं श्रुति-द्वारा साक्षाद् दृष्टं मया मुने ॥४३॥
 एव च सप्त-पातालं यथैवाट्टालिका-गृहम् ।

प्रययुः परिनिर्माणं क्रमेण च पृथक् पृथक् ॥४४॥
 अतलं वितलं चैव सुतलं च तलातलम् ।
 रसातलं महातलं पातालं परिकीर्तितम् ॥४५॥
 वितलं सुन्दरं शुद्धं निर्माणं स्वर्गवन् मुने ।
 सद्-रत्न-रचितं सर्वम् ईश्वरेच्छा-विनिर्मितम् ॥४६॥
 पातालाधस् तलं कृष्णं गभीरं च भयानकम् ।
 डिम्भाधरं तज्-जलं च डिम्भाढः शेष एव च ॥४७॥
 अतलोपरि तोयं च तोयोपरि वसुन्धरा ।
 काञ्चनी भूमि-संयुक्ता सप्त-द्वीप-मनोहरा ॥४८॥
 सप्त-सागर-संयुक्ता वन-शैल-सरिद्युता ।
 वर्तुला चन्द्र-विम्भाभा जल-मध्ये ऽब्ज-पत्रवत् ॥४९॥
 जम्बु-द्वीपश् च तन्-मध्ये लवणोदेन वेष्टितः ।
 लवणोद-समुद्रश् च लक्ष-योजन-प्रस्थकः ॥५०॥
 दैर्घ्यं तस्माद् दश-गुणो ग्रामस्य परिखा यथा ।
 उपद्वीपैर् बहुतरैः शोभायुक्तैः समन्वितः ॥५१॥

जम्बु-द्वीपे जम्बु-वृक्षो विस्तीर्णो ऽतिविचित्रकः ।
 श्याम-वर्णं पक्व-फलं गजेन्द्र-निभम् एव च ॥५२॥
 सुमेरु-शिखरो यत्र कैलासः शङ्करालयः ।

रत्नाकरो हिम-गिरिर् द्वीप-मध्ये मनोहरः ॥५३॥
 मेरोश् चाष्टसु शृङ्गेषु विचित्राविष्कृतेषु च ।
 यत्राष्ट-लोक-पालानाम् आश्रमाणि च नारद ॥५४॥
 इन्द्रो वह्निः पितृ-पतिनैर् ऋतो वरुणो मरुत् ।
 कुवेर ईशः पतयः पूर्वादीनां दिशा क्रमात् ॥५५॥
 एतेषाम् आलयं शुद्धं रमणीयं मनोहरम् ।
 पूर्वस्माद् एव प्रत्येकं क्रमेण च पृथक् पृथक् ॥५६॥
 ऊर्ध्वं शृङ्गोऽतिविस्तीर्णो ब्रह्म-लोकस् तद्-अग्रतः ।
 ब्रह्म-लोकोर्ध्व-डिम्बश् च विश्वं डिम्भान्तरं तथा ॥५७॥
 ऊर्ध्व-शृङ्गे षष्ट-लोके ब्रह्म-लोकस् तद्-ऊर्ध्वतः ।
 भूर्-लोकोऽपि भुवर्-लोकः स्वर्-लोकश् च तथैव च ॥५८॥
 जन-लोको महर्-लोकः सत्य-लोकश् च मध्यतः ।

चतुर्-युगे सत्य-लोके पूर्णो धर्मश् च सन्ततम् ॥५९॥
 ब्रह्म-लोकस्य वामे च ध्रुव-लोकस् तथैव च ।
 विश्वं च ब्रह्म-लोकान्तं स्रष्टा सृष्ट्यं कृत्रिमम् ॥६०॥
 जम्बु-द्वीपश् च कथितो यथा दृष्टो मया मुने ।
 सरित्-शैलैर् बहु-विधैः काननैः कन्दरैर् युतः ॥६१॥
 यत्र भारत-वर्षं च सर्वेषाम् ईप्सितं वरम् ।
 कर्म-क्षेत्रं सतां सङ्घिः प्रशस्य पुण्यदं परम् ॥६२॥
 आविर्भावोऽत्र कृष्णस्य यत्र वृन्दावनं वनम् ।
 अन्य-स्थाने सुखं जन्म निष्फलं च गतागतम् ॥६३॥
 भारते च क्षणं जन्म सार्थकं शुभ-कर्म-जम् ।
 अनेक-जन्म-पुण्येन साधूनां जन्म भारते ॥६४॥
 कृष्णानुग्रहतो विद्वान् लब्ध्वा च जन्म भारते ।
 न भजेत् कृष्ण-पादाब्जं तद् अत्यन्त-विडम्बनम् ॥६५॥
 असार्वथिकं तस्य जन्म वृथा तद्-गर्भ-यातना ।
 निष्फलं तच्-छरीरं च नश्वरं व्यर्थ-जीवनम् ॥६६॥

जीवन् मृतो हि पापी स चाण्डालाद् अधमोऽशुचिः ।
 भुङ्क्ते नित्यम् अभक्ष्यं चाप्य् अनिवेद्यं हरेर् अहो ॥६७॥
 विण्-मूत्र-कृत्-भक्ष्यं च नित्यं भुङ्क्ते च भूकरः ॥
 नहि कृत्तम् अभक्ष्यं च भुङ्क्ते स भूकराधमः ॥६८॥
 अभक्ष्यं ब्राह्मणानां तद् अनिवेद्यं हरेर् अहो ।
 अन्नं विष्टा जलं मूत्रं यद् विष्णोर् अनिवेदितम् ॥६९॥
 नित्यं पादोदकं भुङ्क्ते नैवेद्यं च हरेर् द्विज ।
 तन्-मन्त्र-ग्रहणं कृत्वा जीवन्-मुक्तो हि भारते ॥७०॥
 तस्यैव पाद-रजसा सद्यः पूता वसुन्धरा ।
 सर्वान्य् एव हि तीर्थानि पवित्राणि च नारद ॥७१॥
 स एव शुद्धः सर्वेषु सद्यो मुक्तो मही-तले ।

पदे पदे ऽश्व-मेधस्य लभते निश्चितं फलम् ॥७२॥
 एवमभृत्यस्य रक्षार्थं कृष्णो दत्त्वा सुदर्शनम् ।
 तथापि सुस्थो न प्रीतस् तं त्यक्तुम् अक्षमः क्षणम् ॥७३॥
 एवमभूतो दया-सिन्धुर् भक्तानुग्रह-कातरः ।

अतः सन्तो हि तं त्यक्त्वा न सेवन्ते सुरान्तरम् ॥७४॥
 जम्बु-द्वीपश्च कथितः स्वर्गान् मेरु-क्रमेण च ।
 अन्येषामपि द्वीपानां श्रूयताम् अनुवर्तनम् ॥७५॥
 जम्बु-द्वीपात् परः प्लक्षश्च ततो ऽपि द्वि-गुण-क्रमात् ।
 वृत्तश्च यक्षुरसादेन पूर्वस्माद् द्वि-गुणेन च ॥७६॥
 पूर्वस्माद् द्वि-गुणैर् युक्तः सरिच्च-छैल-वनादिकैः ।
 नाना-विध-भोगाद् युक्तः शुद्धो ऽतिसुन्दरः ॥७७॥
 तत्र क्रीडन्ति तत्र-स्था जरा-रोगादि-वर्जिताः ।
 न तत्र कर्मणो जन्म भुङ्क्ते कर्म पुरातनम् ॥७८॥
 भुक्त्वा शुभाशुभं कर्म स्वर्गं वा नरकं पुनः ।
 व्रजन्ति ते क्रमेणैव मूढाः प्राक्तनतो मुने ॥७९॥
 प्लक्ष-द्वीपात् परः शाक-द्वीपो हि सुन्दरो मुने ।
 पूर्वस्माद् द्वि-गुणो युक्तः सुरोद्वि-गुणेन च ॥८०॥
 शाक-द्वीपात् कुश-द्वीपो द्वि-गुणः सुमनोहरः ।
 पूर्वस्माद् द्वि-गुणेनैव घृतोदेन समावृतः ॥८१॥

कुश-द्वीपाच्च द्वि-गुणो वक-द्वीपो महा-मुने ।
 वृत्तो दधि-समुद्रेण क्रमात् तद्-द्विगुणेन च ॥८२॥
 वक-द्वीपाच्च द्वि-गुणः शाल्मलि-द्वीप एव च ।
 पूर्वस्माद् द्वि-गुणेनैव क्षीरोदेन समावृतः ॥८३॥
 श्वेत-द्वीपश्च क्षीरोदे चोपद्वीपो मनोहरः ।
 तत्रैव भगवान् विष्णुः सेवितः सिन्धु-कन्यया ॥८४॥
 नारायणांशो वैकुण्ठः शुद्धः सत्त्व-गुणाश्रयः ।
 श्यामश्चतुर्-भुजः शान्तो वन-माला-विभूषितः ॥८५॥
 चतुर्-भुजैः श्याम-वर्णैः पार्षदैः परिवारितः ।
 ब्रह्मादिभिस् तूयमानो मुनिभिः सनकादिभिः ॥८६॥
 सुखदो मोक्षदः श्रीमान् प्रदाता सर्व-सम्पदाम् ।
 द्वीपश्च च वर्तुलाकारो विशुद्धश्चन्द्र-विम्बवत् ॥८७॥
 योजनायुत-विस्तीर्णो दैर्घ्यं च तत्-समः सदा ।
 अमूल्य-रत्न-निर्माणो बभूव स्वेच्छया हरेः ॥८८॥
 आत्मानं मन्यते तुच्छं विश्व-कर्मा निरीक्ष्य यम् ।

समावृतं पार्षदानां शिविरैर् लक्ष-कोटिभिः ॥८९॥
 उद्यानैः कल्प-वृक्षाणां सप्तसक्तं शत-कोटिभिः ।
 शत-कोटिभिर् अष्टाभिः काम-धेनुभिर् आवृतम् ॥९०॥
 पुष्पोद्यानैर् आवृतैश्च सरोभिः शत-कोटिभिः ।

गन्धर्वैर् नर्तकैः सिद्धैर् योगेन्द्रैर् अप्सरो-गणैः ॥९१॥
तस्माद् द्वीपाच्च द्वि-गुणः क्रौञ्च-द्वीपो मनोहरः ।
पूर्वस्माद् द्वि-गुणेनैव जलोदेन समावृतः ॥९२॥
सप्त-द्वीपाश् च कथिताः सरित्-सागर-काननाः ।
शैलैर् बहु-विधैर् युक्ताः सुन्दरैः कन्दरोदरैः ॥९३॥
तत्-परा काञ्चनी भूमिः सर्व-सत्त्व-विवर्जिता ।
तेजः-स्वरूपा परमा प्रज्वलन्ती दिवानिशम् ॥९४॥
एवञ्च डिम्भोदर-स्थञ्च विश्व-सृजा कृतम् ।
डिम्भस् तत्-लोम-कूपे च महा-विष्णुश्च नारद ॥९५॥
यावन्ति लोम-कूपाण्य् अविष्टृतानि हरैर् अहो ।
तावन्त्य् एव हि विश्वानि चासञ्ख्यानि च नारद ॥९६॥

जले शेते महा-विष्णुर् जलञ्च तत्-प्रतिलोमसु ।
जलोपरि महा-वायुर् वायोर् उपरि कच्छपः ॥९७॥
कच्छपोपरि शेषश्च गजेन्द्र-मशको यथा ।
सहस्रम् ऊर्ध्वञ्च शेषस्य मस्तकस्यैक-देशतः ॥९८॥
विश्वाधारश्च डिम्भश्च शूर्पे च सर्षपो यथा ।
स एव च महा-विष्णुः कृष्णस्य परमात्मनः ॥९९॥
षोडशाञ्चो भगवतः परस्य प्रकृतेः परेः ।
ब्रह्मादि-स्तम्ब-पर्यन्तञ्च सर्वञ्च मिथैव नारद ।
भज सत्यञ्च परञ्च ब्रह्म राधेशञ्च त्रि-गुणात् परम् ॥१००॥
इति श्री-नारद-पञ्च-रात्रे
ज्ञानामृत-सारे द्वितीय-रात्रे भक्ति-ज्ञान-निरूपणञ्च नाम
द्वितीयोऽध्यायः

॥२॥

॥

Roman transliteration

dvitīyo 'dhyāyāḥ
atha bhakti-jñāna-nirūpaṇam
śrī-mahādeva uvāca—
hari-bhakti-pradaṁ jñānaṁ jñānaṁ pañca-vidheṣu ca |
viduṣāṁ vāñchitā muktiḥ satataṁ paramā satām ||1||
sā ca śrī-kṛṣṇa-bhakteṣu ca kalāṁ nārhati ṣoḍaśim |
śrī-kṛṣṇa-bhakta-saṁgena bhaktir bhavati naiṣṭhikī ||2||
animittā ca sukhadā hari-dāsyā-pradā śubhā |
yathā vṛkṣa-latānāṁ ca navīnaḥ komalāṅkurāḥ ||3||
vardhate megha-varṣeṇa śuṣkaḥ sūrya-kareṇa ca |
tathaiva bhaktālāpeṇa bhakti-vṛkṣa-navāṅkurāḥ ||4||
vardhate śuṣkatāṁ yāti cābhaktālāpa-mātrataḥ |
tasmād bhaktaiḥ sahālāpaṁ kurute paṇḍitaḥ sadā ||5||
yāty evābhakta-saṁsargād duṣṭāt sarpaḍ yathā naraḥ |

ālāpād gātra-saṁsparśāt śayanāt saha-bhojanāt ||6||

sañcaranti ca pāpāni taila-vindum ivāmbhasā |
 saṁsarga-jā guṇā doṣā bhavanty eva hi jīvinām ||7||
 tasmāt satām hi saṁsargaṁ santo vāñchanti saṁtatam |
 mune saṁsarga-jo doṣo vastūnāṁ prabhaved iha ||8||
 hīna-dhātu-prasaṅgena svarṇa-doṣaḥ prajāyate |
 tasmāc ca hīna-saṁsargaṁ na vāñchanti mañiṣiṇaḥ ||9||
 tasmād vaiṣṇava-saṁsargaṁ kurvanti vaiṣṇavāḥ sadā |
 kurvanti vaiṣṇavāḥ śāśvat śaḍ-vidhaṁ bhajanaṁ hareḥ ||10||
 smaranaṁ kīrtanaṁ caiva vandanaṁ pāda-sevanaṁ |
 pūjanaṁ satataṁ bhaktyā paraṁ svātma-nivedanam ||11||
 grhṇāti bhakto bhaktyā ca kṛṣṇa-mantraś ca vaiṣṇavāt |
 avaiṣṇavād grhitvā ca hari-bhaktir na vardhate ||12||
 cāṇḍalād api pāpī sa śrī-kṛṣṇa-vimukho naraḥ |
 niṣphalaṁ tad-dharma-karma nādhikāri sa karmaṇām ||13||
 śaśvad aśucih pāpiṣṭho nindāṁ kṛtvā hasaty api |

bhagavantaṁ bhāgavatam ātmānaṁ naiva manyate ||14||
 guru-mukhāt kṛṣṇa-mantro yasya karṇe viśed aho |
 taṁ vaiṣṇavaṁ mahā-pūtaṁ pravadanti purā-vidaḥ ||15||
 mantra-grahaṇa-mātreṇa naro nārāyaṇānujaḥ |
 puruṣāṇāṁ śataṁ sārdaṁ svātmānaṁ ca samuddharet ||16||
 mātā-mahānām śatakaṁ sodaraṁ mātaraṁ sutam |
 bhṛtyaṁ kalatraṁ bandhuś ca śiṣya-vargāṁs tathaiva ca ||17||
 yadā nārāyaṇa-kṣetre mantraṁ grhṇāti vaiṣṇavāt |
 viṣṇuḥ puṁsāṁ sahasraṁ ca līlayā ca samuddharet ||18||
 mayā śrī-kṛṣṇa-mantraś ca kṛṣṇālaye mune purā |
 goloke virajā-tīre nīre kṣīra-nibhe 'male ||19||
 śata-lakṣa-japaṁ kṛtvā puṇye vṛndāvane vane |
 śrī-kṛṣṇānugraheṇaiva mantraḥ siddho babhūva me ||20||
 brahma-bhālodbhavo 'haṁ ca sarvādi-sargato mune |
 prāptāṁ mṛtyuñjayaṁ jñānaṁ kṛṣṇac ca paramātmanaḥ ||21||

siddho mṛtyuñjayo 'haṁ nitya-nūtana-vigrahaḥ |
 brahmaṇaḥ patanenaiva nimeṣo me yathā hareḥ ||22||
 evaṁ teṣāṁ pārśadānāṁ nāsti mṛtyur yathā hareḥ |
 yasmin dehe labhen mantraṁ vaiṣṇavo vaiṣṇavād api ||23||
 pūrva-karmāśritaṁ dehaṁ tyaktvā sa pārśado bhavet |
 pañca-vaktreṇa satataṁ tan-nāma-guṇa-kīrtanam ||24||
 karomi bhāryayā sārdaṁ putrābhyaṁ cāpi nārada |
 tad dinaṁ kṛṣṇa-saṁlāpa-kathā-pīyūṣa-varjitam |
 taṁ kṣaṇaṁ niṣphalaṁ manye śrī-kṛṣṇa-kīrtanaṁ vinā ||26||
 āyur harati kālāś ca puṁsāṁ tat-kīrtanena ca |
 taṁ kṣaṇaṁ maṅgalaṁ manye sarva-harṣa-karaṁ param ||27||
 tasmāt pāpāḥ palāyante vainateyād ivoragāḥ |
 brahmaṇāpi purā labdhas tasmāt tan-mantra eva ca ||28||
 padma-nābha-nābhi-padme śata-lakṣaṁ jāyā sa |

tadālālāpa jñānaṁ ca nirmalaṁ sṛṣṭi-kāraṇam ||29||
 animādika-siddhiṁ ca cakāra tat-prabhāvataḥ |
 sṛṣṭiṁ ca vividhāṁ kṛtvā vidhātā ca babhūva saḥ ||30||

baram tasmai dadau kṛṣṇo mat-samatvaṁ bhaveti ca |
 śeṣas tat-kalayā pūrvam babbhūva kaṣyapātmajaḥ ||31||
 tasmāt samprāpa tan-mantram siddhaḥ koṭi-japena ca |
 sahasra-śīrasas tasya mastakasyaika-deśataḥ ||32||
 viśvaṁ sarṣapavat sarpasyaikaadeśe yathā mune |
 kūrmas tat-kalayā pūrvam babbhūvayonijaḥ svayam ||33||
 anantas tat-prṣṭha-deśe gajendre maśako yathā |
 vāyu-ādhāraś ca kūrmaś ca jalādhāraḥ samīraṇaḥ ||34||
 mahaj-jalaṁ mahā-viṣṇoḥ pratyekaṁ loma-kūpataḥ |
 mahā-viṣṇur jalādhāraḥ sarvādhāro mahaj-jalam ||35||
 śūnyāśrayaṁ nirādhāraṁ param etan mahaj-jalam |
 tasmin mahaj-jale śete babbhūva kalayā hareḥ ||36||

mahaj-jalaṁ mahā-vāyur babbhūva kalayā hareḥ |
 rādhā-garbhodbhavo ḍimbhaḥ sa ca ḍimbhodbhavaḥ purā ||37||
 babhañja ḍimbhaḥ sahasā golokāt preritas tathā |
 bhūtvā dvi-khaṇḍaṁ patito ḍimbho magno jalārṇave ||38||
 bālās ca śete toye paryanke ca yathā nrpaḥ |
 mahā-viṣṇoś ca lomnām ca vivareṣu prthak prthak ||39||
 brahmāṇḍāni ca pratyekam asaṁkhyāni ca nārada |
 prthak prthak jalaṁ vyāptam pratilomnaś ca kūpataḥ ||40||
 vāyus tad-ūrdhvaṁ pratyeकाṁ tad-ūrdhvaṁ kamaṭhas tathā |
 śeṣaḥ kamaṭha-prṣṭhe ca sahasra-mita-mastakaḥ ||41||
 mastakasyaika-deśe ca ḍimbhaḥ sarṣapavan mune |
 ḍimbhāntare ca brahmāṇḍam anityaṁ kṛtrimaṁ ca tat ||42||
 ḍimbhāntare ca brahmāṇḍa-nirmāṇa-kramam īpsitam |
 sadbhir jñātaṁ śruti-dvārā sāksād dṛṣṭaṁ mayā mune ||43||
 evaṁ ca sapta-pātālaṁ yathaivātthālīkā-grham |

prayayuh parinirmāṇaṁ krameṇa ca prthak prthak ||44||
 atalaṁ vitalaṁ caiva sutalaṁ ca talātalam |
 rasātalaṁ mahātalaṁ pātālaṁ parikirtitam ||45||
 vitalaṁ sundaraṁ śuddhaṁ nirmāṇaṁ svargavan mune |
 sad-ratna-racitaṁ sarvam īśvarecchā-vinirmitam ||46||
 pātālādhas talaṁ kṛṣṇaṁ gabhīraṁ ca bhayānakam |
 ḍimbhādharāṁ taj-jalaṁ ca ḍimbhādhaḥ śeṣa eva ca ||47||
 atalopari toyaṁ ca toyopari vasundharā |
 kāñcanī bhūmi-saṁyuktā sapta-dvīpa-manoharā ||48||
 sapta-sāgara-saṁyuktā vana-śaila-saridyutā |
 varttuḷā candra-vimbhābhā jala-madhye 'bja-patravat ||49||
 jambu-dvīpaś ca tan-madhye lavaṇodena veṣṭitaḥ |
 lavaṇoda-samudraś ca lakṣa-yojana-prasthakaḥ ||50||
 dairdhyāṁ tasmād daśa-guṇo grāmasya parikhā yathā |
 upadvīpair bahutaraiḥ śobhāyuktaiḥ samanvitaḥ ||51||

jambu-dvīpe jambu-vṛkṣo vistīrṇo 'tivicitrakaḥ |
 śyāma-varṇaṁ pakva-phalaṁ gajendra-nibham eva ca ||52||
 sumeru-śikharo yatra kailāsaḥ śaṅkarālayaḥ |
 ratnākaro hima-girir dvīpa-madhye manoharaḥ ||53||
 meroś cāṣṭasu śṛṅgeṣu vicitrāviṣkrteṣu ca |
 yatatrāṣṭa-loka-pālānām āśramāṇi ca nārada ||54||
 indro vahnīḥ piṭṛ-patinair ṛto varuṇo marut |

kuvera iṣaḥ patayaḥ pūrvādīnān diśān kramāt ||55||
eteṣān ālayaṁ śuddhaṁ ramaṇīyaṁ manoharam |
pūrvasmād eva pratyekaṁ krameṇa ca prthak prthak ||56||
ūrdhvaṁ śṛṅgo 'tivistīrṇo brahma-lokaś tad-agrataḥ |
brahma-lokordhva-ḍimbhaś ca viśvaṁ ḍimbhāntaraṁ tathā ||57||
ūrdhva-śṛṅge ṣaṣṭa-loke brahma-lokaś tad-ūrdhvataḥ |
bhūr-loko 'pi bhuvar-lokaḥ svar-lokaś ca tathaiva ca ||58||
jana-loko mahar-lokaḥ satya-lokaś ca madhyataḥ |

catur-yuge satya-loke pūrṇo dharmāś ca santatam ||59||
brahma-lokasya vāme ca dhruva-lokaś tathaiva ca |
viśvaṁ ca brahma-lokāntaṁ sraṣṭā sṛṣṭaṇa kṛtrimam ||60||
jambu-dvīpaś ca kathito yathā dṛṣṭo mayā mune |
sarit-sailair bahu-vidhaiḥ kānanaḥ kandarair yutaḥ ||61||
yatra bhārata-varṣaṁ ca sarveṣāṁ īpitaṁ varam |
karma-kṣetraṁ satāṁ sadbhīḥ praśasyaṁ puṇyadaṁ param ||62||
āvīrbhāvo 'tra kṛṣṇasya yatra vṛndāvanaṁ vanam |
anya-sthāne sukhāṁ janma niṣphalaṁ ca gatāgatam ||63||
bhārata ca kṣaṇaṁ janma sārthakaṁ śubha-karma-jam |
aneka-janma-puṇyena sādḥūnāṁ janma bhārata ||64||
kṛṣṇānugrahaṭo vidvān labdhvā ca janma bhārata |
na bhajet kṛṣṇa-pādābjaṁ tad atyanta-vidāmbanam ||65||
asārthakaṁ tasya janma vṛthā tad-garbha-yātanaḥ |
niṣphalaṁ tac-charīraṁ ca naśvaraṁ vyartha-jīvanam ||66||

jīvan mṛto hi pāpī sa cāṇḍālād adhamo 'suciḥ |
bhuṁkte nityam abhakṣyaṁ cāpy anivedyaṁ harer aho ||67||
viṇ-mūtra-klpta-bhakṣyaṁ ca nityaṁ bhuṁkte ca śūkaraḥ ||
nahi klptam abhakṣyaṁ ca bhuṁkte sa śūkarādhamah ||68||
abhakṣyaṁ brāhmaṇānāṁ tad anivedyaṁ harer aho |
annaṁ viṣṭhā jalaṁ mūtraṁ yad viṣṇor aniveditam ||69||
nityaṁ pādodakaṁ bhuṁkte naivedyaṁ ca harer dvija |
tan-mantra-grahaṇaṁ kṛtvā jīvan-mukto hi bhārata ||70||
tasyaiva pāda-rajasaḥ sadyaḥ pūtā vasundharā |
sarvāny eva hi tīrthāni pavitrāṇi ca nārada ||71||
sa eva śuddhaḥ sarveṣu sadyo mukto mahī-tale |
pade pade 'śva-medhasya labhate niścitaṁ phalam ||72||
evaṁ bhṛtyasya rakṣārthaṁ kṛṣṇo datvā sudarśanam |
tathāpi sustho na prītaṁ taṁ tyaktum akṣamaḥ kṣaṇam ||73||
evaṁ bhūto dayā-sindhur bhaktānugraha-kāraḥ |

ataḥ santo hi taṁ tyaktvā na sevante surāntaram ||74||
jambu-dvīpaś ca kathitaḥ svargān meru-krameṇa ca |
anyeṣāṁ api dvīpānāṁ śrūyatām anuvarttanam ||75||
jambu-dvīpāt paraḥ plakṣas tato 'pi dvi-guṇa-kramāt |
vṛtaś cekṣurasādena pūrvasmād dvi-guṇena ca ||76||
pūrvasmād dvi-guṇair yuktaḥ saric-chaila-vanādikaḥ |
nānā-vidha-bhogād yuktaḥ śuddho 'tisundaraḥ ||77||
tatra kriḍanti tatra-sthā jarā-rogādi-varjitāḥ |
na tatra karmaṇo janma bhuṁkte karma purātanam ||78||
bhuktvā śubhāśubhaṁ karma svargaṁ vā naraṁ punaḥ |
vrajanti te krameṇaiva mūḍhāḥ prāktanato mune ||79||

plakṣa-dvīpāt paraḥ śāka-dvīpo hi sundaro mune |
pūrvasmād dvi-guṇo yuktāḥ suroda-dvi-guṇena ca ||80||
śāka-dvīpat kuśa-dvīpo dvi-guṇaḥ sumanoharaḥ |
pūrvasmād dvi-guṇenaiva ghr̥todena samāvṛtaḥ ||81||

kuśa-dvīpāc ca dvi-guṇo vaka-dvīpo mahā-mune |
vr̥to dadhi-samudreṇa kramāt tad-dvi-guṇena ca ||82||
vaka-dvīpāc ca dvi-guṇaḥ śālmali-dvīpa eva ca |
pūrvasmād dvi-guṇenaiva kṣīrodena samāvṛtaḥ ||83||
śveta-dvīpāś ca kṣīrode copadvīpo manoharaḥ |
tattraiva bhagavān viṣṇuḥ sevitaḥ sindhu-kanyayā ||84||
nārāyaṇān̄śo vaikuṇṭhaḥ śuddhaḥ sattva-guṇāśrayaḥ |
śyāmaś catur-bhujāḥ śānto vana-mālā-vibhūṣitaḥ ||85||
catur-bhujaiḥ śyāma-varṇaiḥ pāṣadaiḥ parivāritaḥ |
brahmādibhis tūyamāno munibhiḥ sanakādibhiḥ ||86||
sukhado moksadaḥ śrīmān pradātā sarva-sampadām |
dvīpāś ca vartulākāro viśuddhaś candra-vimbavat ||87||
yojanāyuta-vistīrṇo dair̥hyaṁ ca tat-samaḥ sadā |
amūlya-ratna-nirmāṇo babhūva svecchayā hareḥ ||88||
ātmānaṁ manyate tucchaṁ viśva-karmā nirīkṣya yam |

samāvṛtaṁ pāṣadānāṁ śivirair lakṣa-koṭibhiḥ ||89||
udyānaiḥ kalpa-vṛkṣāṇāṁ saṁsaktāṁ śata-koṭibhiḥ |
śata-koṭibhir aṣṭābhiḥ kāmā-dhenubhir āvṛtam ||90||
puṣpodyānair āvṛtaiś ca sarobhiḥ śata-koṭibhiḥ |
gandharvair nartakaiḥ siddhair yogendrair apsaro-gaṇaiḥ ||91||
tasmād dvīpāc ca dvi-guṇaḥ krauñca-dvīpo manoharaḥ |
pūrvasmād dvi-guṇenaiva jalodena samāvṛtaḥ ||92||
sapta-dvīpāś ca kathitāḥ sarit-sāgara-kānanāḥ |
śailair bahu-vidhair yuktāḥ sundaraiḥ kandarodaraiḥ ||93||
tat-parā kāñcanī bhūmiḥ sarva-sattva-vivarjitā |
tejaḥ-svarūpā paramā prajvalantī divānīśam ||94||
evāṁ ḍimbhodara-sthaṁ ca viśvaṁ viśva-sṛjā kṛtam |
ḍimbhas tal-loma-kūpe ca mahā-viṣṇuś ca nārada ||95||
yāvanti loma-kūpāṇy aviṣkṛtāni harer aho |
tāvanty eva hi viśvāni cāsaṁkhyāni ca nārada ||96||

jale śete mahā-viṣṇur jalaṁ tat-pratilomasu |
jalopari mahā-vāyur vāyor upari kacchapaḥ ||97||
kacchapopari śeśaś ca gajendra-maśako yathā |
sahasram ūrdhvaṁ śeśasya mastakasyaika-deśataḥ ||98||
viśvādhāraś ca ḍimbhaś ca śūrpe ca sarṣapo yathā |
sa eva ca mahā-viṣṇuḥ kṛṣṇasya paramātmanaḥ ||99||
ṣoḍaśān̄śo bhagavataḥ parasya prakṛteḥ pareḥ |
brahmādi-stamba-paryantaṁ sarvaṁ mithyaiva nārada |
bhaja satyaṁ paraṁ brahma rādheśaṁ tri-guṇāt param ||100||
iti śrī-nārada-pañca-rātre
jñānāmṛta-sāre dvitīya-rātre bhakti-jñāna-nirūpaṇaṁ nāma
dvitīyo 'dhyāyaḥ
||2||

...

English translation

CHAPTER II

Sri Mahadeva said :—Out of the five-fold knowledge, the one giving devotion to Hari is termed the second knowledge. The learned and the Sadhus desire Mukti (final liberation, from the body) as the highest. (1)

But that Mukti is equal not to even one Kala (digit) out of the sixteen Kalas of devotion to Kṛṣṇa. That single-minded

extreme devotion arises from the company of the devotees of Sri Kṛṣṇa. (2)

It arises out of no sepecific cause, bestows bliss, pure, and

gives servitude of Hari, as the young soft sprouts arise of trees and plants. (3)

As the little sprouts of trees grow from rains and become dry by Contact with the intense heat of the Sun, so the new sprouts of Bhakti (devotion) appear by conversation with the devotees of Sri Hari. (4)

That sprout grows by conversing with the bhaktas and withers.

by talking with those that are no bhaktas. For this reason, the Pandits always talk with Bhaktas. (5)

The conversations with persons who are not devotees, touching their bodies and sleeping and eating with them bring on sins ; and one should fly away from them~as men run away, ing the contact with poisonous snakes. (6)

Thereby all the sins spread all over the body, as oil spreads by

contact with water; so due to the company of the Jivas, merits and demerits occur. (7)

leav-

It is, for this reason, that the Sadhus always long for the company of good persons. O Muni! In this world sins become Strong due to bad company. (8)

The defect arises even in gold by the contact of other base metals. So the intelligent do not like the low companies. (9)

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So the Vaisnavas always long for the company of the Vaisnavas. The Vaisnavas worship Hari in six ways. (10)

Always remembering, Hari with devotion, singing His names, adoring, Him, serving his lotus feet, worshipping Him and. surrendering one's self to Him. (11)

A Bhakta should take with devotion the Kṛṣṇa-mantra from a Vaisnava. If the mantra be taken from a non-Vaisnava, Hari bhakti (devotion to Hari) does not grow. (12)

One who is averse to Sri Kṛṣṇa is more sinful than a cindala ; all his dharmas and karmas (religion and actions) are fruitless ; he is not fit to do any karma (work) (13) rṣṇa and

The unholy sinful man who always blames Sri Kṛ: ata, (the

laughs, does not know any thing of Bhagavan, Bhagav: Bhagavat Purana) and his own self. (14)

The Pandits, knowing the Puranas, call him : whose ear, Krgna mantra enters as his Guru, from a sp! Preceptor. (15)

No sooner the mantra is taken, the human bein, . equal to the younger brother of Narayana ; and he delivers his own self as well as that of his hundred generations. (16) ;

He delivers hundred generations on his mother's father's pe he delivers as well his brothers, mother, sons, servants, wife, friends and disciples. (17)

a Vignava in ritual

g becomes

a Nardyana-kgetra from a_

If the mantra be taken in easily. his thousand

Vaisnava, Bhagavan Visnu delivers generations. (18)

O Muni! Formerly I performed japam of Sri Kpsna-mantra on the milk-white clear waters of the Viraja river in Goloka, the abode of Krgua. (19)

After muttering (repeating japam) one hundred (100,00000) I attained siddhi (perfection) in mantra by t SriKrgna. (20)

O Muni! In the beginning of creation, I was produced from the forehead of Brahma and have obtained the Mrtyuiijaya knowledge from Sri Krsna the Supreme Spirit. (21)

lakh times he grace of

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Now Iam perfect and have, conquered death; and always I possess new body. In the twinkling of My eye, Brahma dies ' (the longevity of Brahma is equal to the twinkling of My eye), Similarly in the twinkling of the eyes of Hari, Brahma dies. (22)

Again like Hari, His Parsadas (attendants) do not die. The bodies in which the Vaisnavas take the mantra from the Vaisnavas, are due to their previous karmas ; hence they quit their bodies and, then, attain the positions of Parsadas. With my five faces, I always recite the praises of the name of Sri Hari. (23-24)

O Narada! My wife and two sons always do the same thing that I do. A cloudy day I do not call a bad day ; but that day I certainly call a bad day, when I do not find any occasion to talk about the nectar like praises of Sri Krsna ; and I consider that moment also to be fruitless, when there is no samkirtau, reciting the praises and singing the glories, of Sri Krsna- (25-26)

The life and time of a man pass very happily in singing

the praises of Lord Hari. That happy time becomes very auspicious, (27) ; The sins fly off from him, as the snakes fly away at the Sight of Vainateya. Brahma took, before. His mantra from Him. (28)

Sitting on His navel lotus, Brahma repeated His mantra one

hundred lakhs of times ; thereby He got the clear knowledge, how to create the universe, (29)

By virtue of that mantra, He acquired siddhis, anima, etc. and

he created all sorts of creations and got the name of Vidhata. (30) |

Krgna granted him the boon saying “let you become like

Mahadeva”. Sega before was born as the son of Kasyapa in His amsa part. (31)

‘ Sesa obtained mantra from Sri Krgna and repeated it koti times and became perfect in mantra.

Thereby he had one thousand heads. O Muni! On one part of that head this whole universe is residing like a mustard seed. Kirma too, was born, before, of His Kala-part and came out of no womb. (32-33)

Ananta resides on his back, as a gnat rests on the back of an

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elephant. Kirma is supported on Vayu (air). And air rests on water. (34)

From every pore of the hairs on the body of Maha Visnu, the Great waters have come into existence, Maha Visnu, tests on waters. So this Great Water is the support of all. (35)

This water rest on space / .e., nothing, void, and on this water that has no support, rest Maha Visgu, who is born of Hari’s parts. (36)

The great Water and the great Vayu are created of Hari’s athga. In ancient days, a golden egg came out of the womb of Radhika, Maha Visnu was sprung out of that egg.

The egg, suddenly thrown from Goloka, broke in fell into the great ocean and submerged. (38)

As a king sleeps on a sofa, so that child Maha Visnu slept om the surface of the waters. And from each of the pores of that Maha Visnu, innumerable universes were created ; and separate

masses of water spread everywhere. (39-40)

there was a separate Vayu; and Karma and, on the back of Sesa consisting of thousand

(37) to two, and

On every sheet of waters, on every Vayu there was a separate every Kiirma there was a separate heads, (41)

O Muni; On one side of t like a mustard seed. Inside this egg, is the transien

universe. (42) O Muni! Inside the egg went on the formation, in due order,

of the universe. This the learned people know through the help

of the Vedas. But I have seen actually that creation. (43)

ilt, so the seven patalas are built separately,

he head of Sesa, an egg rests t artificial

As a palace is bu one by one. (44) Atala, Vitala, Sutala. Talatala,

are the seven Patalas. (45) O Muni! Vitala is very beautiful, sacred, fashioned like the

Heavens, intertwined with excellent jewels and created by the will of God. (46)

Rasiatala, Mahitala and Patala:

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The lower parts of Patala are very terrible and too deep. The egg rests on Waters and in the lower paris of the egg is Sega. (47) ;

On the top of Atala is waters ; on the top of the waters is this ‘golden world, beautified with seven islands. (48)

And surrounded by seven oceans. Forests, mountains, rivers exist everywhere. It is circular in size as if the Moon is reflected ; and it looks beautiful like the lotus leaves on waters. (49)

In its middle is situated Jambu dvipa surrounded by salt ocean, one lakh Yojanas wide. (50)

That ocean, like the moat (ditch) round a city, is ten lakhs of yojanas in length. Many beautiful peninsulas are there. (51)

Within the Jambudvipa, there is a very capacious and wonderful tree named Jambu tree, Its fruits are of a blue colour ; and, when ripe, each fruit looks like an elephant. (52)

There is the peak of the Sumeru Mount here and, in the central position, is the mountain Himdlaya, very beautiful and where many mines of precious stones and jewels occur, And there is also the Mount Kailiga, the abode of Mahadeva, here in this ‘Himalaya. (53)

O Narada! Ontheight summits of the Mount Sumeru, very beautiful and variegated, live the eight Lokapalas. (54)

Indra, Fire, the Lords of the Pitrs, Nairrta, Varuna, Marut (wind), Kuvera, and Is4 reign respectively from the East, S. E, S, S. W,W,N.W.,N,N,B.) (55)

The abodes of the above Dikpilas (Regents of the respective quarters) are very pure, beautiful and decorated. (56)

The topmost peak of Sumeru is very wide ; in the conspicuous Position here is the Brahmaloaka. Above Brahma loka is the Egg; and within the Egg is situated the entire universe. (57)

On the top peak of Sumeru are situated the six Lokas. The upper most Loka is Brahma-Loka ; within the middle. are situated

Bhurloka, Bhuvarloka, Svarloka Janarloka, Maharloka and Satyaloka. (58)

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Within the Satyaloka, Punyadharma always exists in the four “Yogas. : . On the left of Brahmaloaka is Dhruvaloka. Brahma has created artificially the universe upto Brahmaloaka. (59-60)

O Muni! I have told you about Jambu Dvipa as I saw. It is beautified with many rivers, mountains, forests. and caves. (61)

Here is situated Bharatavarga, coveted by all, excellent, the land of Karma, praised by all the saints, yielding punyam. (52)

In Vrindaban, that is within this Bharatavarsa, Krsna apeare. The birth in any other place, though a happy one, is considered to be full of troubles and of no use whatsoever ; it would be simply a case of coming and going, without any result whatsoever. (63)

The birth, for a moment even, in Bharatavarsa, due to good Karmas, is full of benefit ; for it is, after many births, that the births in Bhadratavarsa of saints take place. (64)

And if the learned man, getting his birth in Bharata, by the grace of Kṛṣṇa, do not worship His lotus feet, what else can there

be more ridiculous and distressful. (65)oubles in the womb are

His birth is of no avail to him ; his treasure and his life passes in

in vain; his destructible body is fruit vain. (66)

He is dead while living, sinner, more vile and unholy than a candala, who eats daily without offering his food to Hari. (67)

A swine eats daily urine, and faeces, things worth not to be eaten. The above man is more wretched than a boar and eats daily uneatables to some extent and that is all. (68)

The thing that is not offered to Hari is not worth to be eaten by a Brahmana ; food, when not offered to Viṣṇu, is like faeces ; and water is like urine. (69)

O Twice-born !_ He who daily eats the water used in washing the feet of Hari and his naivedyam and takes His mantra, he

becomes liberated while living. (70)

112 Narada Pañcārṇavam O Narada! The earth becomes instantaneously pure by the dust of his feet ; and the tīrthas become sanctified. (71)

He becomes holy and liberated at once while on this earth 3.

and at every step he derives the fruit of Asvamedha (horsesacrifice); there is no doubt in this. (72)

For guarding him, Kṛṣṇa becomes not satisfied while he places. + Sudarśana cakra at his disposal ; for He is unable to leave him - alone for a moment even. (73)

Such is He, the Ocean of mercy, and very eager always to show His favours to His devotee ?. Hence the saints do not worship any other Deva, quitting Him. (74)

Thus I have described to you from Heavens to Meru and Jambudvīpa, Now bear of the other Dvīpas. (75)

Next the Jambudvīpa is Plakṣa 'dvīpa. This is twice

Jambu dvīpa and surrounded by Ikga samudra (ocean of Sugarcane Juice). (76)

The rivers, mountains, forests of that Plakṣa dvīpa are twice

these of Jambu. Various pleasures and amusements are there, very holy and beautiful. (77)

The people there, free from disease and old age, sport with all mental happiness. there, on account of Karmas, no birth takes Place ; only Karmas are enjoyed. (78)

O Muni! The stupid persons after enjoying their Karmas,

auspicious or inauspicious, go to Heavens or Hell - "according to their fate (adrsta). (79).

O Muni! next to Plaksa dvipa is the beautiful Saka dvipa.

This is twice the Plaksa dvipa ; and the ocean of wine is twice the ocean of Sugarcane Juice. (80)

Next to Saka dvipa is Kusa dvipa, very beautiful. It is twice

the preceding Dvipa and is surrounded by the ocean of ghee, twice the ocean of wine. (81)

O great Muni! next to Kuga Dvipa, is Vaka Dvipa, twice is large as Kuga ; it is surrounded by the ocean of curd, twice again as the ocean of ghee. (82)

"Sveta dvipa and very beautiful ; it is surrounded by ocean of clean

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Salmali Dvipa again is twice as big as Vaka Dvipa ; it is surrounded by the ocean of milk, twice as big as the ocean of curd. (83)

Within this ocean of milk, there is an. Upadvipa (peninsula), very beautiful, named Sveta dvipa. Here Bhagavan Visnu resides, and is served by Laksmi, the daughter of ocean. (84)

Visnu is of Nardiyana's athéa (part) ; another name of His is Vaikuntha ; He is holy and the obode of Sattva gunas ; He is fourarmed and he is adorned with garland of forest flowers. (85)

He is surrounded by Parsadas (attendants) of blue colour, and of four arms ; adored by Sanaka etc., and other Munis and by Brahma and other Devas. (86)

He is the bestower of bliss and moksa ; he awards all wealth and Himself is endowed with beauty. And the island is like the disc of the Moon, pure and circular. (87)

Its length and breadth are one ayuta yojanas (10,000 yojanas). It is built by the will of Hari, of precious jewels and stones. (88)

And surrounded by one hundred Kotis of buildings of Pargadas. Seeing the workmanship of this dvipa, Visvakarma considers himself as very low and insignificant. (89)

Here is a garden containing one hundred Kotis of Kalpapadapas (trees yielding the fruits of all desires) and eight hundred Kotis of Kamadhenus. (cows yielding plenty). (90)

In the flower garden there are one hundred Kotis of tanks, rendered charming by Gondharvas, Nartakas (dancers), Siddhas, Yogindras, and Apsaras. (91)

Nant to Sveta dvipa is Kraufica dvipa. It is twice as big as

water ; twice as large as the ocean of milk. (92)

Thus I have spoken to you about the seven dvipas full of rivers, oceans, and forests and very beautiful caves. (93)

Beyond this, there extends earthy regions, golden in colour, devoid of any life, full of splendour, day and night shining. (94)

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" O Narada! That egg is Maha Vignu and within His pores, Brahma created the entire universe within the cavity of: the egg. (95)

As many pores are in Hari's body, so many innumerable universes are created. (96)

Maha Vignu rests on waters. On each of His pores, there is water. Over water there is great air; over the air there is tortoise . (97)

Over the tortoise there is Sega, looking like a gnat over an elephant. And on one side of the head of the thousand headed Sega, the egg, the support of the universe is resting like a mustard seed on a winnowing basket. (98-99)

And this Maha Visnu is one-sixteenth part of Krgna Bhagavan, the Supreme Spirit, who is beyond Prakrti. O Narada! all this universe, from Brahma down to a blade of grass, is false. Therefore worship that True One, the Highest Brahma, who is beyond the three gunas, the Lord of Radhika. (100)

Here ends the Second Chapter is the Second Night on _ Bhakti Jaana, on the nectar of Knowledge.

Complete GGM text · Complete 1997 scan

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Sanskrit

तृतीयो ऽध्यायः

अथ हरि-भक्ति-निरूपणं

श्री-नारद उवाच—

श्रुतं नाथ किम् अमृतम् अपूर्वम् परमाद्भुतम् ।
भक्ति-ज्ञानं परं शुद्धम् अमलं कोमलं विभो ॥१॥
अतः परं यम् अपरं तीर्थ-कीर्तं गुणान्तरम् ।
ज्ञानामृतं रसं शुद्धं कथ्यतां श्रवणामृतम् ॥२॥

श्री-महदेव उवाच—

गुणान्तरं तीर्थ-कीर्तः को वा वक्तुं क्षमो मुने ।
नाहं ब्रह्मा च शेषश्च धर्मः सूर्यस् तथैव च ॥३॥
नारायणर्षिर् भगवान् नरर्षिः कपिलस् तथा ।
सनत्-कुमारो वेदाश्च चाप्यन्यः को वा न भारती ॥४॥
परमात्मा यथा दृष्टः सिमा च नभसस् तथा ।
यथा दृष्टं मनश्चापि बुद्धिर्ज्ञानं विवेचनम् ॥५॥
तथा गुणश्च कृष्णस्य सर्वा ज्ञातश्च नारद ।

तथापि वक्ति तज्ज्ञानं पण्डितश्च यथागमम् ॥६॥
कलाः कलाशास् तस्यापि ये ये सन्तश्च योगिनः ।
ते महान्तश्च पूज्याश्चाप्यंशं वक्तुं च कः क्षमः ॥७॥
नैव कृष्णात् परो देवी नैव कृष्णात् परः पुमान् ।
नैव कृष्णात् परो ज्ञानी न योगी च ततः परः ॥८॥
नैव कृष्णात् परोः सिद्धस् तत्-परो ऽपि नहीश्वरः ।
न तत्-परश्च जनको विश्वेषां परिपालकः ॥९॥
न तत्-परश्च बलवान् बुद्धिमान् कीर्तिमांस् तथा ।
न तत्-परः सत्य-वादी दयावान् भक्त-वत्सलः ॥१०॥
न तत्-परश्च गुणवान् सुशीलश्च जितेन्द्रियः ।
शुद्धाश्रयश्च शुद्धश्च न तस्माद् भक्त-वत्सलः ॥११॥
न तस्मात् परो धर्मी प्रदाता सर्व-सम्पदाम् ।
नहि तस्माद् तत् परः शान्तो लक्ष्मी-कान्तात् परश्च कः ॥१२॥
अनन्त-कोटि-ब्राह्माण्डो मोहितो मायया यया ।
सा चातिभीता पुरतो यम् एव स्तोतुम् अक्षमा ॥१३॥

सरस्वती जडी-भूता यम् एव स्तोतुम् अक्षमा ।
महा-लक्ष्मीश्चातिभीता पाद-पद्मं निसेवते ॥१४॥

प्रत्येकं प्रतिविश्वेषु महा-विष्णुश्च लोमसु ।
 कोटिशः कोटिशः सन्ति देवा ब्रह्मादयो मुने ॥१५॥
 यथा रेणुर् असंख्यश्च तथा विश्वानि नारद ।
 एतेषाम् ईश्वरश्चैको राधेशः प्रकृतेः परः ॥१६॥
 इत्य एव कथितं किञ्चित् किं भूयः श्रोतुम् इच्छसि ।
 अनिरूप्यः कृष्ण-गुणो यथा विश्वं यथा रजः ॥१७॥
 नारद उवाच—

राधोद्भवो वद विभो श्रोतुं कौतूहलं मम ।
 का वा सा कुत उत्पन्ना तत्-प्रभावश्च कः शिव ॥१८॥
 श्री-महादेव उवाच—
 सर्वादि-सर्ग-पर्यन्तं शृणु नारद मन्-मुखात् ।
 एको ऽयं न द्वितीयश्च देहो मे तेजसो ऽन्तरे ॥१९॥
 गोलोको नित्य-वैकुण्ठो यथाकाशो यथादिशः ।

यथा स परमात्मा च सर्वेषां जगताम् अपि ॥२०॥
 द्वि-भुजः सो ऽपि गोलोके बभ्राम रास-मण्डले ।
 गोप-वेषश्च तरुणो जलद-श्याम-सुन्दरः ॥२१॥
 कोटीन् सदृशः श्रीमान्स् तेजसा प्रज्वलन् इव ।
 अतीव-सुख-दृश्यश्च कोटि-कन्दर्प-निन्दितः ॥२२॥
 दृष्ट्वा शून्यं सर्व-विश्वम् ऊर्ध्वं चाधोपि तुल्यकम् ।
 सृष्ट्य-उन्मौखश्च श्री-कृष्णः सृष्टिं कर्तुं समुद्यतः ॥२३॥
 एक ईशः प्रथमतो द्विधा-रूपो बभूव सः ।
 एका स्त्री विष्णु-माया या पुमान् एकः स्वयं विभुः ॥२४॥
 स च स्वेच्छामयः श्यामः सगुणो निर्गुणः स्वयम् ।
 तां दृष्ट्वा सुन्दरीं लीलां रतिं कर्तुं समुद्यतः ॥२५॥
 सा दधाव नचोवाच भीता मनसि कम्पिता ।
 तां धृत्वोरसि सस्थाप्य स उवाचातिलज्जिताम् ॥२६॥
 स्त्री-जात्य-अधिष्ठातृ-देवीं मूल-प्रकृतिम् ईश्वरीम् ।
 तत्-प्राणाधिष्ठातृ-देवीं तद्-वामाङ्ग-समुद्भवाम् ॥२७॥

श्री-भगवान् उवाच—
 मम प्राणाधिदेवी त्वं स्थिरा भव ममोरसि ।
 अत्र स्थानं मया दत्तं तुभ्यं प्राणेश्वरि प्रिये ॥२८॥
 प्राणेभ्यो ऽपि प्रियतमे परमाद्या सनातनि ।
 त्यज लज्जां क्षमाशीले नव-संगम-लज्जिते ॥२९॥
 इत्य एवम् उक्त्वा तां देवीं प्रियां कृत्वा स्व-वक्षसि ।
 चुचुम्ब गण्डं कठिनम् आशिश्लेष-स्तनं मुदा ॥३०॥
 शय्याह रति-कर्त्रीं कृत्वा पयः फेन-निभा शुभाम् ।
 सुगन्धि-वायु-संयुक्ता पुष्प-चन्दन-चार्यिताम् ॥३१॥
 स रेमे रामया सार्धं यावद् वै ब्रह्मणो वयः ।

विदग्धया विदग्धेन बभूव सङ्गमः शुभः ॥३२॥
 एतद्-अन्ते तद्-उदरे वीर्याधानं चकार सः ।
 गर्भं दधार सा देवी यावद् वै ब्रह्मणो वयः ॥३३॥
 भूरि-श्रमेण कृष्णस्य गात्रे धर्मो बभूव ह ।
 अधः पपात तद् बिन्दुकणम् एव च नारद ॥३४॥
 दधार तज्-जलं शून्ये नित्य-वायुश् च योगतः ।
 तद् एव प्लावयाम् आस विश्वे चोरसि सर्वतः ॥३५॥
 रासे स भूय तरुणीम् आदधार हरेः पुरः ।
 तेन राधा समाख्याता पुरा-विद्धिश् च नारद ॥३६॥
 कृष्ण-वामांश-संभूता बभूव सुन्दरी पुरा ।
 यस्याश् चांशांश-कलया बभूवुर् देव-योषितः ॥३७॥
 रा-शब्दोच्चारणाद् भक्तो भक्तिं मुक्तिं च रातिं सः ।
 धा-शब्दोश्च चारणेनैव धावत्य् एव हरेः पदम् ॥३८॥
 सुषाव डिम्भं सा देवी रासे वृन्दावने वने ।
 दृष्ट्वा डिम्भं कुधा राधा प्रेरयाम् आस पादतः ॥३९॥
 पपात डिम्भस्तोये च द्वि-खण्डश् च बभूव सः ।
 डिम्भान्तरे च यो वालो महा-विष्णुः स एव हि ॥४०॥
 तल्-लोम-विवरेष् एव ब्रह्माण्डानि पृथक् पृथक् ।
 प्रत्येकं माययासंख्य-डिम्भाश् चाप्य् अभवन् पुरा ॥४१॥
 विश्वान्य् एव हि भूरीणि तेषाम् अभ्यन्तरं मुने ।
 बभूवुर् एव क्रमतः प्रत्येकं च पृथक् पृथक् ॥४२॥
 इत्य् एव कथितं विप्र राधिकाख्यानम् एव च ।
 गोपनीयं पुराणेषु स्वादु स्वादु पदे पदे ॥४३॥
 जन्म-मृत्यु-जरा-व्याधि-हरं मोक्ष-करं परम् ।
 हरि-दास्य-प्रदं तस्य भक्तिदं शुभदं शुभम् ॥४४॥
 सर्वं ते कथितं वत्स यत् ते मनसि वाञ्छितम् ।
 यथा श्रुतं कृष्ण-मुखात् किं भूयः श्रोतुम् इच्छसि ॥४५॥
 श्री-नारद उवाच—
 किम् अपूर्वं श्रुतं शम्भो योगीन्द्राणां गुरोर् गुरो ।
 समासेन सर्वम् उक्तं व्यासेन वक्तुम् अर्हसि ॥४६॥
 पुरा त्वयोक्तं देवीनां देवानां चरितं शिव ।
 जगत्-प्रसूतं च पृच्छतीं पार्वतीं पुष्कराश्रमे ॥४७॥
 राधाख्यानं तत्र नोक्तं कथं वा विदुषां गुरो ।
 सर्व-बीजेश्वर सर्व-वेद-कारण-कारण ॥४८॥
 मां भक्तम् अनुरक्तं च वद वेद-विदां वर ।
 कृपां कुरु कृपा-सिन्धो दीन-बन्धो परात् पर ॥४९॥
 श्री-महा-देव उवाच—
 अपूर्वं राधिकाख्यानं गोपनीयं सुदुर्लभम् ।

सद्यो मुक्ति-प्रदं शुद्धं वेद-सारं सुपुण्यदम् ॥५०॥
 यथा ब्रह्म-स्वरूपश्च श्री-कृष्णः प्रकृतेः परः ।
 तथा ब्रह्म-स्वरूपा च निर्लिप्ता प्रकृतेः परा ॥५१॥
 यथा स एव सगुणः काले कर्मानुरोधतः ।
 तथैव कर्मणा काले प्रकृतिस्त्रि-गुणात्मिका ॥५२॥
 तस्यैव परमेशस्य प्राणेषु रसनासु च ।
 बुद्धौ मनसि योगेन प्रकृतेः स्थितिर् एव च ॥५३॥
 आविर्-भावस्तिरो-भावस्तस्याः कालेन नारद ।
 न कृत्रिमा च सा नित्या सत्य-रूपा यथा हरिः ॥५४॥
 प्राणाधिष्ठात्री या देवी राधा-रूपा च सा मुने ।
 रसनाधिष्ठात्री या देवी दुर्गा दुर्गति-नाशिनी ॥५५॥
 बुद्ध्या-अधिष्ठात्री या देवी दुर्गा दुर्गति-नाशिनी ।

अधुना या हिम-गिरेः कन्या नाम्ना च पार्वती ॥५६॥
 सर्वेषाम् अपि देवानां तेजःसु समाधिष्ठता ।
 संहन्त्री सर्व-दैत्यानां देव-वैरि-विमर्दनी ॥५७॥
 स्थान-दात्री च तेषां च धात्री त्रि-जगताम् अपि ।
 क्षुत्-पिपासा दया निद्रा तुष्टिः पुष्टिः क्षमा तथा ॥५८॥
 लज्जा भ्रान्तिश्च सर्वेषाम् अधिदेवी प्रकीर्तिता ।
 मनोऽधिष्ठात्री देवी सा सावित्री विप्र-जातिषु ॥५९॥
 राधा-वमांश-सम्भूता महा-लक्ष्मीः प्रकीर्तिता ।
 ऐश्वर्याधिष्ठात्री देवीश्वरस्य हि नारद ॥६०॥
 तद्-अंशा सिन्धु-कन्या च क्षीरोद-मथनोद्भवा ।
 मर्त्य-लक्ष्मीश्च सा देवी पत्नी क्षीरोद-शायिनः ॥६१॥
 तद्-अंशा स्वर्ग-लक्ष्मीश्च शक्रादीनां गृहे गृहे ।
 स्वयं देवी महा-लक्ष्मीः पत्नी वैकुण्ठ-शायिनः ॥६२॥
 सावित्री ब्रह्मणः पत्नी ब्रह्म-लोके निरामये ।
 सरस्वती द्विधा-भूता पुरैव साज्ञया हरेः ॥६३॥

सरस्वती भारती च योगेन सिद्ध-योगिनी ।
 भारती ब्रह्मणः पत्नी विष्णोः पत्नी सरस्वती ॥६४॥
 राधाधिष्ठात्री देवी च स्वयं रसेश्वरी परा ।
 वृन्दावने च सा देवी परि-पूर्णतमा सती ॥६५॥
 रास-मण्डल-मध्ये च रास-क्रीडां चकार सा ।
 कृष्ण-चर्वित-ताम्बूलं चखाद राधिका सती ॥६६॥
 राधा-चर्वित-ताम्बूलं चखाद मधु-सूदनः ।
 एकाङ्को हि तनोर्भेदो दुग्ध-धारण्ययोर् यथा ॥६७॥
 भेदका नरकं यान्ति यावच्च चन्द्र-दिवाकरौ ।
 तयोर्भेदं करिष्यन्ति ये च निन्दन्ति राधिकाम् ।
 कुम्भी-पाकेन पच्यन्ते यावद् वै ब्रह्मणो वयः ॥६८॥

श्री-नारद उवाच—

राधा-मन्त्रेषु यो मन्त्रः प्रधानः पूजतः सताम् ।
तन् मे ब्रूहि जगन्-नाथ यद् ध्यानं कवचं स्तवम् ॥६९॥
पूजा-विधानं तन्-मन्त्रं यद् यत् पूजा-फलं शिव ।

समासेन कृपा-सिन्धो मा भक्तम् अपि कथ्यताम् ॥७०॥

श्री-महादेव उवाच—

नारायणार्पिणा दत्तं सुभद्र-ब्राह्मणाय च ।
कवचं यन् मुनि-श्रेष्ठ तद् एव कवचं परं ॥७१॥
षड्-अस्खरी महा-विद्या श्री-कृष्णेनैव सेविता ।
सार-भूता च मन्त्रेषु दास्य-भक्ति-प्रदा हरेः ॥७२॥
ध्याणं स्तोत्रं सर्व-पूज्यं साम-वेदोक्तम् एव च ।
कार्तिकी-पूर्णिमा-प्राप्तं नराणां जन्म-खण्डनं ॥७३॥
परमानन्द-सन्दोह-कवचं तत् सुदुर्लभम् ।
यद् धृतं कण्ठ-देशे च कृष्णेन परमात्मना ॥७४॥

नारद उवाच—

षड्-अक्षरीं महा-विद्यां वद वेद-विदां वर ।
केन केनोपासिता सा किं वा तत्-फलम् ईश्वर ॥७५॥

श्री-महादेव उवाच—

षड्-अक्षरी महा-विद्या वेदेषु च सुदुर्लभा ।

निषिद्धा हरिणा पूर्वं वक्तुम् एव हि नारद ॥७६॥
पार्वत्या परि-पृष्टेन मया नोक्ता पुरा मुने ।
अस्माकं प्राण-तुल्या च कृष्णस्य परमात्मनः ॥७७॥
सर्व-सिद्धि-प्रदा विद्या भक्ति-मुक्ति-प्रदा हरेः ।
वल्लि-स्तम्भं जल-स्तम्भं मृदां च मनसस् तथा ॥७८॥
सर्वं जानाति भक्तश्च विद्या सिद्धिर् भवेद् यदि ।
यदा नारायण-क्षेत्रे दश-लक्षं जपेच्च छुचिः ॥७९॥
मन्त्र-सिद्धिर् भवेत् तस्य विष्णु-तुल्यो भवेन् नरः ।
इत्य् एव कथितं वत्स मन्त्र-तन्त्र-पराक्रमम् ॥८०॥
राज्यं देयं शिरो देयं प्राणा देयाश्च नारद ।
पुत्रो देयः प्रिया देया धर्मं देयं सुदुर्लभम् ॥८१॥
ज्ञानं मृत्युञ्जयं नाम यदि देयं महा-मुने ।
तथापि गोपनीया च न देया सा षड्-अक्षरी ॥८२॥
ब्रह्म-शाप-भयाद् विप्र तथापि कथयाम्य अहम् ।
स्नातः शुद्धाम्बर-धरो यती स यत्य् एव च ॥८३॥

गृहीयाच्च महा-विद्यां काम-धेनु-स्वरूपिणीम् ।
प्रदात्री कवितां विद्यां सर्व-सिद्धिं च सम्पदाम् ॥८४॥
बलं पुत्रं महा-लक्ष्मीं निश्चलां शत-पौरुषीम् ।
भक्तिं दास्य-प्रदाम् अन्ते गोलोके वासम् ईप्सितम् ॥८५॥

मन्त्र-ग्रहण-मात्रेण नरो नारायणो भवेत् ।
 कोटि-जन्मार्जितात् पापान् मुच्यते नात्र सक्षयः ॥८६॥
 पुरुषाणां शतं चैव लीलया च समुद्धरेत् ।
 मातरं भ्रातरं पुत्रं पत्नीं च बान्धवांस्तथा ॥८७॥
 मन्त्र-ग्रहण-मात्रेण सद्यः पूतो भवेन्नरः ।
 यथा सुवर्णं वह्नौ च गङ्ग-तोये यथा नरः ॥८८॥
 तस्यैव पाद-रजसो सद्यः पूता वसुन्धरा ।
 पवित्राणि च तीर्थानि तुलसी चापि जाह्नवी ॥८९॥
 पदे पदे ऽश्व-मेधस्य लभते निश्चितं फलम् ।
 षड्-अक्षरीं महा-विद्यां यो गृह्णीयाच्च पुण्यदः ॥९०॥
 भूत-वर्गात् पराद वर्णो द्वितीयो दीर्घवान् मुने ।

चतुर्-वर्ग-तुरीयश्च दीर्घवांश्च फल-प्रदः ॥९१॥
 भूत-वर्गात् परो वर्णो वाणीवान् सर्व-सिद्धि-दः ।
 सर्व-शुद्ध-प्रियान्ता च तस्या बीजादिका स्मृता ॥९२॥
 षड्-अक्षरी महा-विद्या कथिता सर्व-सिद्धिदा ।
 प्रणवाद्या महा-माया राधा लक्ष्मी सरस्वती ॥९३॥
 कृष्ण-प्राणाधिका ङेन्तानल-जायान्त एव च ।
 कल्प-वृक्ष-स्वरूपश्च मन्त्रो ऽयं भुवनाक्षरः ॥९४॥
 कुमार-पदवी-दाता सिद्धो यदि भवेन्नरः ।
 कुमारेणार्चितो मन्त्रः पाद्मे पाद्म-सुतेन च ॥९५॥
 पाद्मेन दत्तः पुत्राय पुष्करे सूर्य-पर्वणि ।
 सप्त-लक्ष-जपेनैव मन्त्र-सिद्धिर् भवेन्नृणाम् ॥९६॥
 सर्व-स्तम्भं सर्व-सिद्धिं लभते साधकः सदा ।
 कृष्णेन दत्तो गोलोके ब्रह्मणो विरजा-तटे ॥९७॥
 तेन दत्तश्च मह्यं च तुभ्यं दत्तो महा-मुने ।
 प्रणवाद्या च सर्वाद्या महा-माया सरस्वती ॥९८॥

कृष्ण-प्रिया चतुर्थ्य-अन्ता चित्र-भानु-प्रियान्तका ।
 एकादशाक्षरो मन्त्रो रङ्गयोपासितस्तथा ॥९९॥
 मुक्ति-प्रदश्च मन्त्रो ऽयं तीर्थ-पूतश्च सिद्धिदः ।
 मनोयायी भवेद् अत्र चान्तो याति परां गतिम् ॥१००॥
 दश-लक्ष-जपेनैव मन्त्र-सिद्धिर् भवेन्नृणाम् ।
 प्रणवाद्या च सर्वाद्या महा-लक्ष्मीः सरस्वती ॥१०१॥
 सर्वाद्या सा चतुर्थ्य-अन्ता वीत-होत्र-प्रियान्तका ।
 दशाक्षरो महा-मन्त्रो दास्य-भक्ति-प्रदो हरेः ॥१०२॥
 योगीन्द्रश्च भवेद् अत्र मन्त्र-सिद्धिर् भवेद् यदि ।
 नव-लक्ष-जपेनैव मन्त्र-सिद्धिर् भवेन्नृणाम् ॥१०३॥
 सर्व-मन्त्रेषु सारश्च मन्त्र-राजः प्रकीर्तितः ।
 तुलस्योपासितो मन्त्रश्च चतुर्-वर्ग-फल-प्रदः ॥१०४॥

व्यासेनोपासितो ऽयं च तथा नारायणार्षिणा ।
सार-भूतं मयोक्तं ते परं मन्त्र-चतुष्टयम् ।
सुखदं भक्तिदं शुद्धं किं भूयः श्रोतुम् इच्छसि ॥१०५॥

इति श्री-नारद-पञ्च-रात्रे
ज्ञानामृत-सारे तृतीय-रात्रे हरि-भक्ति-ज्ञान-निरूपणं नाम
तृतीयो ऽध्यायः
॥३॥
□

Roman transliteration

ṛṭīyo 'dhyāyaḥ
atha hari-bhakti-nirūpaṇaṁ
śrī-nārada uvāca—
śrutaṁ nātha kim amṛtaṁ apūrvam paramādbhutaṁ |
bhakti-jñānaṁ paraṁ śuddham amalaṁ komalaṁ vibho ||1||
ataḥ paraṁ yam aparaṁ tīrtha-kīrter guṇāntaram |
jñānāmṛtaṁ rasaṁ śuddhaṁ kathyatāṁ śravaṇāmṛtaṁ ||2||
śrī-mahadeva uvāca—
guṇāntaraṁ tīrtha-kīrteḥ ko vā vaktuṁ kṣamo mune |
nāhaṁ brahmā ca śeṣaś ca dharmāḥ sūryas tathaiva ca ||3||
nārāyaṇarṣir bhagavān naraṛṣiḥ kapilas tathā |
sanat-kumāro vedāś cāśyanyaḥ ko vā na bhāratī ||4||
paramātmā yathā dṛṣṭaḥ simā ca nabhasas tathā |
yathā dṛṣṭaṁ manaś cāpi buddhir jñānaṁ vivecanam ||5||
tathā guṇaś ca kṛṣṇasya sarvā jñātaś ca nārada |
tathāpi vakti taj jñānaṁ paṇḍitaś ca yathāgamam ||6||
kalāḥ kalāṁśās tasyāpi ye ye santaś ca yoginaḥ |
te mahāntaś ca pūjyāś cāpy aṁśaṁ vaktuṁ ca kaḥ kṣamaḥ ||7||
naiva kṛṣṇāt paro devī naiva kṛṣṇāt paraḥ pumān |
naiva kṛṣṇāt paro jñānī na yogī ca tataḥ paraḥ ||8||
naiva kṛṣṇāt paroḥ siddhas tat-paro 'pi nahiśvaraḥ |
na tat-paraś ca janako viśveṣāṁ paripālakaḥ ||9||
na tat-paraś balavān buddhimān kīrtimāns tathā |
na tat-paraḥ satya-vādī dayāvān bhakta-vatsalaḥ ||10||
na tat-paraś ca guṇavān suśīlaś ca jitendriyaḥ |
śuddhāśrayaś ca śuddhaś ca na tasmād bhakta-vatsalaḥ ||11||
na tasmāt paro dharmī pradātā sarva-sampadām |
nahi tasmādt paraḥ śānto lakṣmī-kāntāt paraś ca kaḥ ||12||
ananta-koṭi-brāhmāṇḍo mohito māyayā yayā |
sā cātibhūtā purato yam eva stotum akṣamā ||13||

sarasvatī jaḍī-bhūtā yam eva stotum akṣamā |
mahā-lakṣmīś cātibhūtā pādā-padmaṁ nisevate ||14||
pratyekaṁ prativīṣeṣu mahā-viṣṇuś ca lomasu |
koṭīśaḥ koṭīśaḥ santi devā brahmādayo mune ||15||
yathā reṇur asaṁkhyāś ca tathā viśvāni nārada |

eteṣāṃ īśvaraś caiko rādheśaḥ prakṛteḥ paraḥ ||16||
 ity evaṃ kathitaṃ kiñcit kiṃ bhūyaḥ śrotuṃ icchasi |
 anirūpyaḥ kṛṣṇa-guṇo yathā viśvaṃ yathā rajaḥ ||17||
 nārada uvāca—
 rādhodbhavaṃ vada vibho śrotuṃ kautūhalaṃ mama |
 kā vā sā kuta utpannā tat-prabhāvaś ca kaḥ śiva ||18||
 śrī-mahādeva uvāca—
 sarvādi-sarga-paryantaṃ śṛṇu nārada man-mukhāt |
 eko 'yaṃ na dvitīyaś ca deho me tejaso 'ntare ||19||
 goloko nitya-vaikuṇṭho yathākāśo yathādiśaḥ |

yathā sa paramātmā ca sarveṣāṃ jagatām api ||20||
 dvi-bhujaḥ so 'pi goloke babhṛāma rāsa-maṇḍale |
 gopa-veśaś ca taruṇo jalada-śyāma-sundaraḥ ||21||
 koṭin sadṛśaḥ śrīmāṃś tejasā prajvalann iva |
 atīva-sukha-dṛśyaś ca koṭi-kandarpa-ninditaḥ ||22||
 dṛṣtvā śūnyaṃ sarva-viśvaṃ ūrdhvaṃ cādhopi tulyakam |
 sṛṣṭy-unmaukhaś ca śrī-kṛṣṇaḥ sṛṣṭiṃ kartuṃ samudyataḥ ||23||
 eka īśaḥ prathamato dvidhā-rūpo babhūva saḥ |
 ekā strī viṣṇu-māyā yā pumān ekaḥ svayaṃ vibhuḥ ||24||
 sa ca svecchāmayāḥ śyāmaḥ saguṇo nirguṇaḥ svayam |
 tāṃ dṛṣtvā sundarīṃ līlāṃ ratīṃ kartuṃ samudyataḥ ||25||
 sā dadhāva nacovāca bhūtā manasi kampitā |
 tāṃ dhṛtvorasi saṃsthāpya sa uvācātīlajjitām ||26||
 strī-jāty-adhiṣṭhātr-devīṃ mūla-prakṛtiṃ īśvaṃ |
 tat-prāṇādhiṣṭhātr-devīṃ tad-vāmāṅga-samudbhavām ||27||

śrī-bhagavān uvāca—
 mama prāṇādhidevī tvaṃ sthīrā bhava mamorasi |
 atra sthānaṃ mayā dattaṃ tubhyaṃ prāṇeśvari priye ||28||
 prāṇebhyo 'pi priyatame paramādyā sanātani |
 tyaja lajjāṃ kṣamāśīle nava-saṅgama-lajjite ||29||
 ity evaṃ uktvā tāṃ devīṃ priyāṃ kṛtvā sva-vakṣasi |
 cucumba gaṇḍaṃ kaṭhinam āśīṣeṣa-stanaṃ mudā ||30||
 śayyāha rati-kartuṃ kṛtvā payaḥ phena-nibhā śubhām |
 sugandhi-vāyu-saṃyuktā puṣpa-candana-cārcitām ||31||
 sa reme rāmayā sārḍham yāvad vai brahmaṇo vayaḥ |
 vidagdhayā vidagdhenā babhūva saṅgamaḥ śubhaḥ ||32||
 etad-ante tad-udare vīryādhanāṃ cakāra saḥ |
 garbhaṃ dadhāra sā devī yāvad vai brahmaṇo vayaḥ ||33||
 bhūri-śrameṇa kṛṣṇasya gātre dharmo babhūva ha |
 adhaḥ papāta tad bindukaṇam eva ca nārada ||34||

dadhāra taj-jalaṃ śūnye nitya-vāyuś ca yogataḥ |
 tad eva plāvayām āsa viśve corasi sarvataḥ ||35||
 rāse saṃbhūya taruṇīm ādadhāra hareḥ puraḥ |
 tena rādhā samākhyatā purā-vidbhīś ca nārada ||36||
 kṛṣṇa-vāmāṃśa-saṃbhūtā babhūva sundarī purā |
 yasyāś cāmśāṃśa-kalayā babhūvur deva-yoṣitaḥ ||37||
 rā-śabdoc cāraṇād bhakto bhaktiṃ muktiṃ ca ratīṃ saḥ |
 dhā-śabdoś cāraṇenaiva dhāvaty eva hareḥ padam ||38||
 suśāva ḍimbhaṃ sā devī rāse vṛndāvane vane |

*dṛṣṭvā ḍimban̄am krudhā rādhā prerayām āsa pādataḥ ||39||
 papāta ḍimbhastoye ca dvi-khaṇḍaś ca babhūva saḥ |
 ḍimbhāntare ca yo vālo mahā-viṣṇuḥ sa eva hi ||40||
 tal-loma-vivareṣu eva brahmāṇḍāni prthak prthak |
 pratyekeṇ māyayāsaṁkhyā-ḍimbhāś cāpy abhavan purā ||41||
 viśVāny eva hi bhūrīṇi teṣāṁ abhyantaraṁ mune |*

*babhūvur evaṁ kramataḥ pratyekeṇ ca prthak prthak ||42||
 ity evaṁ kathitaṁ vipra rādhikākhyānam eva ca |
 gopaṇīyaṁ purāṇeṣu svādu svādu pade pade ||43||
 janma-mṛtyu-jarā-vyādhi-haraṁ mokṣa-karaṁ param |
 hari-dāsyā-pradaṁ tasya bhaktidaṁ śubhadaṁ śubham ||44||
 sarvaṁ te kathitaṁ vatsa yat te manasi vāñchitaṁ |
 yathā śrutaṁ kṛṣṇa-mukhāt kiṁ bhūyaḥ śrotum icchasi ||45||
 śrī-nārada uvāca—
 kim apūrvāṁ śrutaṁ śambho yogīndrāṇāṁ guror guro |
 samāsenā sarvaṁ uktaṁ vyāsenā vaktum arhasi ||46||
 purā tvayoktaṁ devīnāṁ devānāṁ caritaṁ śiva |
 jagat-prasūm ca prachatīm pārvatīm puṣkarāśrame ||47||
 rādhākhyānāṁ tatra noktaṁ kathaṁ vā viduṣāṁ guro |
 sarva-bhīṣeṣvara sarva-veda-kāraṇa-kāraṇa ||48||
 mām bhaktam anuraktaṁ ca vada veda-vidāṁ vara |*

*kṛpām kuru kṛpā-sindho dīna-bandho parāt para ||49||
 śrī-mahā-deva uvāca—
 apūrvāṁ rādhikākhyānāṁ gopaṇīyaṁ sudurlabham |
 sadyo mukti-pradaṁ śuddhaṁ veda-sāraṁ supuṇyadam ||50||
 yathā brahma-svarūpaś ca śrī-kṛṣṇaḥ prakṛteḥ paraḥ |
 tathā brahma-svarūpā ca nirliptā prakṛteḥ parā ||51||
 yathā sa eva saṁuḥsaḥ kāle karmānurodhataḥ |
 tathaiva karmaṇā kāle prakṛtiś tri-guṇātmikā ||52||
 tasyaiva paramaśasya prāṇeṣu rasanāsu ca |
 buddhau manasi yogena prakṛteḥ sthitir eva ca ||53||
 āvir-bhāvas tiro-bhāvas tasyāḥ kālena nārada |
 na kṛtrimā ca sā nityā satya-rūpā yathā hariḥ ||54||
 prāṇādhiṣṭhātrī yā devī rādhā-rūpā ca sā mune |
 rasanādhiṣṭhātrī yā devī durgā durgati-nāśinī ||55||
 buddhy-adhiṣṭhātrī yā devī durgā durgati-nāśinī |*

*adhunā yā hima-gireḥ kanyā nāmnā ca pārvatī ||56||
 sarveṣāṁ api devānāṁ tejaḥsu samādhiṣṭhatā |
 saṁhantrī sarva-daityānāṁ deva-vairi-vimardanī ||57||
 sthāna-dātrī ca teṣāṁ ca dhātrī tri-jagatām api |
 kṣut-pipāsā dayā nidrā tuṣṭiḥ puṣṭiḥ kṣamā tathā ||58||
 lajjā bhrāntiś ca sarveṣāṁ adhidevī prakīrtitā |
 mano 'dhiṣṭhātrī devī sā sāvitṛī vipra-jātiṣu ||59||
 rādhā-vamānśa-sambhūtā mahā-lakṣmīḥ prakīrtitā |
 aiśvaryādhiṣṭhātrī devīśvarasya hi nārada ||60||
 tad-aṁśa sindhu-kanyā ca kṣīroda-mathanodbhavā |
 martya-lakṣmīś ca sā devī patnī kṣīroda-śāyinaḥ ||61||
 tad-aṁśa svarga-lakṣmīś ca śakrādīnāṁ grhe grhe |
 svayaṁ devī mahā-lakṣmīḥ patnī vaikuṇṭha-śāyinaḥ ||62||*

sāvitrī brahmaṇaḥ patnī brahma-loke nīrāmaye |
sarasvatī dvīdhā-bhūtā puraiva sājñayā hareḥ ||63||

sarasvatī bhāratī ca yogena siddha-yoginī |
bhāratī brahmaṇaḥ patnī viṣṇoḥ patnī sarasvatī ||64||
rādhādhīṣṭhātrī devī ca svayaṁ raseśvarī parā |
vṛndāvane ca sā devī pari-pūrṇatamā satī ||65||
rāsa-maṇḍala-madhye ca rāsa-kṛīḍāṁ cakāra sā |
kṛṣṇa-carvita-tāmbūlaṁ cakḥāda rādhikā satī ||66||
rādhā-carvita-tāmbūlaṁ cakḥāda madhu-sūdanaḥ |
ekāṅko hi tanor bhedo dugdha-dhāraṇyayor yathā ||67||
bhedakā narakāṁ yānti yāvāc candra-dīvākaraḥ |
taylor bhedāṁ kariṣyanti ye ca nīdanti rādhikāṁ |
kumbhī-pākena pacyante yāvāc vai brahmaṇo vayah ||68||
śrī-nārada uvāca—
rādhā-mantreṣu yo mantraḥ pradhānaḥ pūjitaḥ satām |
tan me brūhi jagan-nātha yad dhyānaṁ kavacaṁ stavam ||69||
pūjā-vidhānaṁ tan-mantraṁ yad yat pūjā-phalaṁ śiva |

samāsena kṛpā-sindho mām bhaktam api kathyatām ||70||
śrī-mahādeva uvāca—
nārāyaṇarṣiṇā dattaṁ subhadra-brāhmaṇāya ca |
kavacaṁ yaṁ muni-śreṣṭha tad eva kavacaṁ paraṁ ||71||
ṣaḍ-akṣarī mahā-vidyā śrī-kṛṣṇaiva sevītā |
sāra-bhūtā ca mantreṣu dāsyā-bhakti-pradā hareḥ ||72||
dhyānaṁ stotraṁ sarva-pūjyaṁ sāma-vedoktam eva ca |
kārtiki-pūrṇimā-prāptaṁ narāṇāṁ janma-khaṇḍanaṁ ||73||
paramānanda-sandoha-kavacaṁ tat sudurlabham |
yad dhṛtaṁ kaṇṭha-deśe ca kṛṣṇena paramātmā ||74||
nārada uvāca—
ṣaḍ-akṣarīm mahā-vidyāṁ vada veda-vidāṁ vara |
kena kenopāsītā sā kiṁ vā tat-phalam īśvara ||75||
śrī-mahādeva uvāca—
ṣaḍ-akṣarī mahā-vidyā vedeṣu ca sudurlabhā |

niṣiddhā hariṇā pūrvaṁ vaktum eva hi nārada ||76||
pārvatyaḥ pari-prṣṭena mayā noktā purā mune |
asmākaṁ prāṇa-tulyā ca kṛṣṇasya paramātmanaḥ ||77||
sarva-siddhi-pradā vidyā bhakti-mukti-pradā hareḥ |
vahnī-stambhaṁ jala-stambhaṁ mṛdāṁ ca manasas tathā ||78||
sarvaṁ jānāti bhaktaś ca vidyā siddhir bhaved yadi |
yadā nārāyaṇa-kṣetre daśa-lakṣaṁ japec chuciḥ ||79||
mantra-siddhir bhavet tasya viṣṇu-tulyo bhaven naraḥ |
ity evaṁ kathitaṁ vatsa mantra-tantra-parākramam ||80||
rājyaṁ deyaṁ śiro deyaṁ prāṇā deyaś ca nārada |
putro deyaḥ priyā deyaḥ dharmāṁ deyaṁ sudurlabham ||81||
jñānaṁ mṛtyuṁ jayaṁ nāma yadi deyaṁ mahā-mune |
tathāpi gopaniyā ca na deyaḥ sā ṣaḍ-akṣarī ||82||
brahma-śāpa-bhayād vipra tathāpi kathayāmy aham |
snātaḥ śuddhāmbara-dhara yatī saṁyatya eva ca ||83||

grhṇīyāc ca mahā-vidyāṁ kāma-dhenu-svarūpiṇīm |
pradātrīm kavitaṁ vidyāṁ sarva-siddhiṁ ca sampadām ||84||

balan̄ putran̄ mahā-lakṣmīn̄ niṣcalān̄ śata-pauruṣīm |
 bhaktiṁ dāsya-pradām ante goloke vāsam ipsitam ||85||
 mantra-grahaṇa-mātreṇa naro nārāyaṇo bhavet |
 koṭi-janmārjitāt pāpān mucyate nātra saṁśayaḥ ||86||
 puruṣāṇān̄ śataṁ caiva līlayā ca samuddharet |
 mātaran̄ bhrūtaran̄ putran̄ patnīm ca bāndhavān̄s tathā ||87||
 mantra-grahaṇa-mātreṇa sadyaḥ pūto bhaven naraḥ |
 yathā suvarṇaṁ vahnau ca gaṅga-toye yathā naraḥ ||88||
 tasyaiva pāda-rajaso sadyaḥ pūtā vasundharā |
 pavitrāṇi ca tīrthāni tulasī cāpi jāhnavī ||89||
 pade pade 'śva-medhasya labhate niścitaṁ phalam |
 ṣaḍ-akṣarīm mahā-vidyām yo grhṇīyāc ca puṇyadaḥ ||90||
 bhūta-vargāt parād varṇo dvītiyo dīrghavān mune |

catur-varga-turīyaś ca dīrghavān̄ś ca phala-pradaḥ ||91||
 bhūta-vargāt paro varṇo vāṇivān sarva-siddhi-daḥ |
 sarva-śuddha-priyāntā ca tasyā bījādikā smṛtā ||92||
 ṣaḍ-akṣarī mahā-vidyā kathitā sarva-siddhidā |
 praṇavādyā mahā-māyā rādhā lakṣmī sarasvatī ||93||
 kṛṣṇa-prāṇādhikā nētanala-jāyānta eva ca |
 kalpa-vṛkṣa-svarūpaś ca mantrō 'yaṁ bhuvanākṣaraḥ ||94||
 kumāra-padavi-dātā siddho yadī bhaven naraḥ |
 kumāreṇārcito mantrāḥ pādme pādma-sutena ca ||95||
 pādmena dattaḥ putrāya puṣkare sūrya-parvati |
 sapta-lakṣa-japenaiva mantra-siddhir bhaven nṛṇām ||96||
 sarva-stambhan̄ sarva-siddhiṁ labhate sādhaḥ sadā |
 kṛṣṇena datto goloke brahmaṇo virajā-taḥ ||97||
 tena dattaś ca mahyaṁ ca tubhyaṁ datto mahā-mune |
 praṇavādyā ca sarvādyā mahā-māyā sarasvatī ||98||

kṛṣṇa-priyā caturthy-antā citra-bhānu-priyāntakā |
 ekādaśākṣaro mantrō raṅgayopāsitas tathā ||99||
 mukti-pradaś ca mantrō 'yaṁ tīrtha-pūtaś ca siddhidaḥ |
 manoyāyī bhaved atra cānto yāti parām gatim ||100||
 daśa-lakṣa-japenaiva mantra-siddhir bhaven nṛṇām |
 praṇavādyā ca sarvādyā mahā-lakṣmīḥ sarasvatī ||101||
 sarvādyā sā caturthy-antā vīta-hotra-priyāntakā |
 daśākṣaro mahā-mantrō dāsya-bhakti-prado hareḥ ||102||
 yogindras ca bhaved atra mantra-siddhir bhaved yadī |
 nava-lakṣa-japenaiva mantra-siddhir bhaven nṛṇām ||103||
 sarva-mantreṣu sāras ca mantra-rājaḥ prakīrtitaḥ |
 tulasyopāsito mantras catur-varga-phala-pradaḥ ||104||
 vyāsenopāsito 'yaṁ ca tathā nārāyaṇārṣiṇā |
 sāra-bhūtaṁ mayoktaṁ te param mantra-catuṣṭayam |
 sukhadaṁ bhaktidaṁ śuddhaṁ kiṁ bhūyaḥ śrotum icchasi ||105||

iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre tṛtīya-rātre hari-bhakti-jñāna-nirūpaṇaṁ nāma
 tṛtīyo 'dhyāyaḥ

||3||

...

English translation

CHAPTER UI

śri Narada said :—O Lord ! What wonderful, unprecedented and singularly holy Bhakti Jaana (devotion with knowledge), I have just now heard from Thee. It free from any stain ; and it is so very gentle and lovely and, full of nectar. (1)

Now kindly describe the other pure qualities of Bhagavan, comprising love sentiments, the nectar of knowledge ; Whose glorious holy deeds are known everywhere. (2)

ri Mahadeva said:—To describe the other qualities of Bhagavan of glorious deeds, I, Brahma, Sesa, Dharma, Surya, OF

any other body is quite incapable. (3)

Bhagavan Narayana Rsi, Kapila, Sanat Kumara, the four vedas,

even Bharati is quite incapable. (4) if the boundary of Akasa mind, intellect, knowledge Krsna are impossible Jain a very small bit ra (the Vedas

Even if the Supreme Spirit be seen, (celestial space) be determined, even if and through be visible, all the qualities of Sri to be known; the Pandits, nevertheless, CXP: of His qualities in accordance with the Agama Sast and the Tantras). (5-6) ‘

The saints and the yogis who are His parts and part of His parts become very great and are highly worshipped ; even they cannot describe a part of His qualities. (7) :

There is no other Deva or there is no oth greater than Krgna. There is no other Jaani than Him. (8)

There is no other Siddha (perfected being) oF God than Him ; there is no other Protector, Father than Him. (9)

There is no other who is more powerful, strons or glorious than Him; there is no other more truthful, kind, or gracious to . the devotees than Him. (10)

There is no other who is more qualifie

er Purusa (Person) (Gnostic) non-yogt

d, modest, gentle,

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controller of senses, pure, holy and loving to the devotees (loved)- than Him. (11)

There is no other than Him who is the bestower of all wealth, or who is a greater Dharmi (observer of Dharmas); there is no other who is more calm, quiet and peaceful, than Him. Who can be superior to the Consort of Laksmi. (12)

Even Maya, by whom those infinite Kotis of Universes are

deluded, become afraid before Him ; and is unable to sing songs of - praise to Him. (13)

The Goddess of Speech, the Devi Sarasvati becomes inert and is quite unable to chant hymns to Him ; Maha Laksmi, too, is very afraid and serves His lotus feet. (14)

In his every pore there is universe 3 and each Maha Visnu reigns in each of them. O Muni! there are Kotis and Koris of Brahmas and Devatis residing therein. (15)

O Narada ! As the dust molecules are infinite, so the universes. are infinite. And there is one God and the only God who is the

Lord of all these universes, who is the Lord of Radhika, and is beyond Prakrti. (16)

As the universes and the

} dust molecules of the earth are innumerable.

so the qualities of Krsna are innumerable. Thus I have told you, in brief, a few items about Krsna.

What more do you want to hear ? (17)

Narada said :—"O Lord ! Now describe the origin of Radha. Tam very eager to hear it. O Mahadeva! Who is She? and

whence has She spring? and where are Her Powers and glorious" ? (18)

: Sri Mahadeva said :—"O Narada ! Now hear from me all the details of the creation from its very beginning. There Was then only one body of Mine, without a second, in the middle of the Light. (19)

The region of Go-loka (the world of cows) is the Eternal

Vaikuntha, where the Bhagavan is ever residing, as the sky and the

Second Night, Ch. HI 117

-quarters are eternal ; and in the whole universe the Supreme Spirit

is eternal. (20) The Highest Spirit then assumed the form of a shepherd boy

with two arms, of beautiful blue colour, like fresh raincloud, and in the Rasa mandalam (the circle where the

famous dancing, Rasa, is held in Go-loka). (21)

He looked beautiful like crore moons, full of prosperity. 'shining with splendour. very lovely, and defying in beauty crore 'kamdarpas, (God of love) and He had a form. (22)

When he looked around, He saw void everywhere, above,

every where the universe was void, He therefore wanted to (23)

began to roam about

'below, create and became ready to do so.

That one God first divided Himself into two parts. One part 'became female. This is called Visnu Maya. And the other part He remained Himself as a male. (24)

He Himself was both with and without attributes, blue, and He willed. Seeing the beautiful

full of His own will, doing 28 i th women, He became eager to hold sexual communion wit!

Her. (25)

The women became very afraid, and shuddering, was gn the point of flying away, without speaking any word. Vignu Himself, jrowever, caught hold of that much abashed lady and placed Her

on His breast. (26)

That lady was the presiding Deity of the female sex: a cr

the, presiding Deity of Mula Prakrti, ISvari and the prana of (27)

Vignu ; and She is born from His left side. ; d and the Spirit of my life !

na (life) ; i have given you in my breast. (28)

\$11 Bhagavan said :—"O Belove "You are the presiding Deity of my Pra seat in My heart. You remain steady, thus,

O Dearer than my prana even! O most beloved! O Highest and First born ! O Eternal One ! O Forgiving One ! O baseful one, .during the new intercourse ! You are of the nature of the Supreme

Spirit ; so quit your modesty. (29)

118 Narada Pajjcaratram Thus speaking, He placed His beloved on His breast 3 and,. with great pleasure, kissed Her in Her cheeks and gave Her a very close embrace.

Then a bed was prepared, white as the froth of water, pure.

and clean, and scented with fragrant wind, flowers and sandal-- paste. (30-31)

He had then an intercourse with Her for full one life of

Brahma. Thus the union was a very happy and auspicious one. (32)

Then Krsna impregnated in the womb of the lady. She held: that in her womb for again one life period of Brahma. (33)

Due to the excessive strain, there came out sweat in the body of Krsna. O Narada ! Those sweat drops fell down. (34) The Eternal Vayu held sweat drops in the form of water

alort in special void. They fell down and deluged every thing of the universe,

O Narada! The Sages name Her Radha ; as She appeared' before Hari .in Rasa mandalam, quite young and full of youth. (35-36)

The beautiful lady was sprung from the left side of Krgna-

And it is from Her parts, that all the other Deva ladies were: born. (37)

On pronouncing merely the word "Ra", the devotees get bhakti (devotion) and mukti (liberation from bond-age). And on Pronouncing the word "dha" one gets the. region and place of Hari. (38)

While three was going on Rasa dancing in Vrindavan, that: Devi delivered an egg. At the sight .of the egg, Radha became very engry and kicked that. (39) ¶ a om "That egg fell down on the waters and broke into two. The: boy that was born of the egg, is known as Maha Visnu. (40)

From each of His pores, separate universes came out.

Innumerable eggs were already brought out into: existence by Maya. (41)

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OQ Muni! Thus, by degrees, innumerable universes came out,
one by one, and separate from one another from the inside of
those eggs. (42)

Thus I have described to you the history of

O Brahmana ! 'n the Puranas and that is

Radha, that ought to be kept secret i highly delicious at every step. (43)

It destroys birth, death and old age; it gives moksga, yields service devotion to Hari and is most
auspicious. (44)

O Child! Thus I have narrated to you as I have heard from the mouth of Krsna. What more do you
want to hear ? (45)

ci Narada said :--O Deva of the Devas ! O Highest Teacher of the Yogindras ! What wonderful
unprecedented things a have heard. But thou hast spoken all in brief. Kindly speak in detail." (46)

© Deva! The characters of the Devas and the ee ca described by Thee, in olden times, when Thou wert
a in Puskara 4srama by Parvati Devi, the progenetrix of the world. (47)

O Guru of the wise! O Lord of all the Jivas the cause of all the Vedas! Why didst Thou o anecdote of
Radha at thattime? (48)

1 O Cause of ot describe the

O Ocean of mercy ! O Friend of the distressed ! O Best ef tHe est | O Bhagavan t

knowers of the Vedas ! O Higher than the Hig I am Thy devoted and attached. Kindly order me. (49) ri
Mahadeva said:--The anecdote of Radhika is unprecedented, to be kept secret, very rare, yielding
mokga immediately, holy, the essence of the Vedas and bestowing punyam. (Sv) As Sri Krsna, who is
verify Brahma, is beyond Prakarti, so Radhika is also Brahma, unattached and beyond Prakriti. (51)
As Bhagavan becomes Saguna (endowed with attributes) due to karma and time, so Radhika becomes
Prakriti, of the nature of the three attributes due to Karma. (52) ri

That Parameégvara, the Highest 'Isvara, becomes joined with

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Prakrti, through prana (breath), tongue, buddhi (intellect), and mind. (53) .

O Narada | He appears and disappears at times. Like Hari, Radhika is not artificial ; She is eternal and
true. (54)

O Muni! Radha is the presiding Deity of Prana. The Presiding Deity of tongue is Sarasvati Herself.
(55)

Durga, the Destroyer of all evils, is the Presiding Deity of

buddhi ; at present Her name is Parvati, and She is the daughter of the Him4layas. (56)

She resides as the tejas (fiery spirit) in all the Devas ; She is the destroyer of all the Daityas and the enemies of the Devas. (57)

She gives refuge to all the Devas. She protects the three worlds, and she is hunger, thirst, kindness, sleep, nourishment, contentment and forgiveness. (58)

She is modesty and error and the Presiding Deity of all. She is the . Presiding Deity of mind, and the SAVitri of the Brahmanas, (59)

Maha Laksmi is born of the left side of Radha and is the Presiding Deity of wealth and prosperity. (60)

The part of Maha Laksmi is born of ocean when that was churned and got the name of Lakgmi and has become the consort Of Bhagavan, that sleeps in the milk ocean. (61)

It is her part that resides in ths houses of Indra etc., and has become Svarga Lakgmi. (Laksmi of the Heaven). Assuming the name of Maha Laksmi, She has becomes the wife of Bhagavan in Vaikuntha. (62)

She has assumed the name of Savitri and has become the wife of Brahma in Brahma loka, free from diseases, etc. (63)

She is the Siddha yogini, Sarasvati and Bharati. Bharati is the wife of Brahma and Sarasvati is the wife of Visnu. (64)

and by Yogic power has become

In ancient times, the Devi, the presiding Deity of Rasa and Herself the Iévati of Rasa, that chaste one became perfected at Her Lila in Vrindavan, (65)

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She performed the Rasa dance in Rasa mandala and,

assuming the name of Radhika, ate the betel chewed by Sri

Krsna. (66)

şri Krsna also ate the betel chewed by Radha. Both of them are really one ; only there is the difference in the bodies, like the breasts containing milk. (67)

Those who declare any difference between the two, go to hell and remain there, as long as the Sun and Moon last. Those who create difference and blame Radha, go to the hell named Kumbhipaka and remaia there for the life period of Brahma. (68)

Narada said:—O Lord of the Universe ! kindly tell that mantra of Radha which is the chief of all Her mantras and which is worshipped by the Sadhus; as well the dhyana (meditation). Kavaca (protective armour) and stava (praise) of that. (69)

O Ocean of mercy! O Siva! Kindly speak to me, Thy ‘devotee, the mode of worship and the fruits accruing therefrom, -all in brief. (70)

şrt Mahadeva said :—‘O C ‘that was given by Narayana ‘most highest and excellent. (71) ,

The six-lettered Mahavidya is served by Sri Krgna ; it is the essence of all the Tantras and gives service devotion towards Sri

‘Hari. (72)

The Dhyana (meditation mantra) and Stotram (praises) are ‘mentioned in the Sama Veda and is worshipped by all ; when obtained in the full moon night of the month of Kartik, it acts as the deliverer of one, from one’s rebirth. (73)

it is very rare. Sri

Krsna has Himself placed it on His neck. (74) Narada said :—O Lord, Chief of the Knowers of the Vedas!

Now kindly describe the six lettered Mahavidya. Who are the -worshippers of that? and what are the fruits acquired therefrom. (74) i

is very rare

§ri Mahadeva said : — The six lettered Mahavidya i sin the Vedas ; Hari had already forbidden it to be divulged (75)

The Kavaca

hief of the Munis ! is the

Rsgi to Subhadra Brahmana,

That Kavaca is a mass of highest biiss ;

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O Muni! Though asked before by Parvati, I did not speak about it, ; that is the prana of us and Sri Krsna. (76)

This Vidya (learning, knowledge) yields all the siddhis (perfections) and gives devotion towards Hari and yields mukti (liberation). The devotee who is siddha in the mantra, knows. Vabnistambha. Jalastambha, mnittikastambha, and maahstambha and all others. If one, becoming pure, repeats, ten lakhs of times, the above mantra in Narayana Kgetra, one becomes perfect (siddha) in the mantra. (77-78)

Jalastambha—Suppression of water becoming master of water 3. making it obey to will, making it motionless etc. etc.

He becomes like Vigsnu. O Child 11 have now informed to: you the power of all these mantras and tantras. (80)

O Narada ! Even if kingdoms are to be given away, even if one’s own head has to be given away, even if on’s prana, sons, wife, and one’s own dharma, so very rare, have to be given away, even if Mrityunjaya Knowledge is to be given away, yetO Muni!: this six lettered Mahavidya is never to be given ; it is to be kept Secret. - (81-82)

O Brahman ! Yet for fear of the curse of a Brahmana (Brahma. Sapa) I will tell you that. Listen. Bathe and put on holy clothes,. be self restrained, with your heart centered within yourself, and, then, you should be initiated in this Mahavidya mantra, which is. of the nature of Kamadhenu (milching

cow yielding the fruits of

all desires), yielding all siddhis, learning, power of composing. Poems and all wealth and Prosperity. (83-84)

This mantra - gives Strength. immoveable Laksmi (wealth): upto hundred generations, devotion and, ultimately, servitude in Go-loka. (85)

On being initiated in this mantra, man becomes instantaneo-- usly equal to Narayana and becomes freed from sins acquired in crore births. (86)

He delivers easily hundred generations, mother, brother, sons,. wife, and friends. (87)

As gold becomes purified by fire, and man becomes pure by:

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the Ganges water, so every man becomes pure, no sooner he is

jnitiated in this mantra. (88) By the touch of the dust of his feet, the earth becomes at once

sanctified and all the Tirthas, Tulasi and even the Ganges becomes purified. (89)

He who accepts this six-lettered Mahavidya4 mantra, yielding all merits, gets the fruits, at his every step, of performing Horse sacrifice (Agyamedha). There is no doubt in this. (90)

(1) Ram (2) Om (3) Am (4) Yam Svaha (5-6) is the above six-lettered Mahavidya Vija mantra. This yields the fruits of all

_ desires and bestows all siddhis. (91-92) Notes :—Vija mantra—mantra that is the source of everything. This Mantra indicates the full awakening of the Radha Sakti, the rising of the Serpent Force, from the sacral plexus to the thousand-petalled lotus in the brain. Bhitavargat—after the five

favarga, tavarga and pavarga. Paro varnah dvitiya—the second letter after th

vargas—kavarga, cavarga,-

e letter ‘ma’”

fe, “ra. © Dirghavan—ra with am attac

Caturvargaturiyah—means mokgadab. letter “Om” See Avalon’s Tantrabhidhanam.

Dirghavaen—indicates Am (see mantrabhidhanam). Bhitavargat parovarnah indicates the letter “Yai.

Vanivan—indicates yam also ; It is repeating the same. means “Yam.” or “Aim”.

Sarvasuddhapriyanta is Svaha.

So the six-lettered mantra turn out

(1) x (2) aif (3) at (4) ¥ 56) TE = 1 2 . . .

“This six-lettered Mabddvidya is said to give all siddhis. Now is spoken the fourteen jettered mantra. It is this: ~ . ie

tet tet ep oon fw tT es

oOo? 34 @O@oO mM &@® (10) (11) (12) (13) (14)

hed i.e., ram. This indicates the-

Or it

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Om Hrim Ram SrIm Aim Krgnapranadhikayai Svaha is the 'fourteen-lettered mantra. This is like the Kalpa tree yielding the fruits of all desires. (93-94)

Notes :—Pranava is Om Mahamaya mantra is Harim. Radha mantra is Ram. Laksmi mantra is SrIm. Sarasvati mantra is Aim. The rest stands as it is. Analajaya is svaha.

Note :—A mantra is a mere concatenation of sounds absolutely in-efficacions, till the chitta attains unity with the divinity behind the Mantra. Effort is the only means to bring about this union. The Mantras are the body of Sakti, the Matrika. She is latent in the ordinary man, like a sleeping serpent coiled round the spark of light concealed in the heart. The concentration of this 'spark on Her, rouses Her ; the coiled one becomes straight, and, when She is mastered, the man attains Mantra Virya. Long before he attains mantra Virya, he feels an increase of intellectual power and a limited bliss. This is mita-siddhi, ordinary acquisition ; but when the True Knowledge rises, 'he reaches the state called 'khechari; the state of the Highest Siva. But the Knowledge of Mantras, correspondences between letters and their Saktis which 'Constitute the Matrika cakra, has to be learned from a Guru.

If a man becomes perfect (siddha) in this mantra, he becomes

to confer the post of a Kumara to any man. The son of ma worshiped this mantra in the Brahma loka. (95)

able Brah

During the solar eclipse in Puskara ksetra, Brahma gave this Mantra to His own son. If any man repeats this mantra seven lakhs of times, he becomes siddha in this mantra. (96)

The devotee can acquire at all times siddhis (success! in every thing and sarvastambha (repressing every thing). In Go-loka, on the banks of the Viraja, Sri Krsna gave this mantra to Brahma. (97)

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O Great Muni ! Brahma gave it to me. I will give it to you. It is this :—Om Ram ArIm Aim Krsna PrIdyal Syaha, (98-99)

at at seus rt wo a

(1) (2) (3) (4) (5) © (7) (8) (9) (10) C11)

This is the eleven syllabled mantra. And it was worshipped' by Ganga.

This mantra yields mukti (liberation) ; it is sanctified by the Tirthas and gives siddhi. By virtue of this mantra, one can go everywhere like mind, and gets the exalted goal in the end. (100)

If a man repeats ten lakhs of times this mantra, he becomes siddha in this mantra. Now of another mantra ; it is this :—

(1) a (2) a (3) A (4) f (5-8) aatert (9-10) ete Om Ram _ SrIm Aim Sarvadyayai Svaha. This great mantra consists of the letters. It gives service

devotion towards Sri Hari. (101-102)

If one becomes perfect in this mantra, one becomes the Lord of the Yogis. Repeating this mantra nine lakhs of times brings mantra siddhi. (103)

This is the essence of all the mantras ; it is called mantraraj (King of the mantras). Tulasi Devi worshipped this mantra. It yields Dharma, Artha, Kama, Moksa, the fourfold aims of human existence. (104) F : Vyasa Deva and Narayana ‘Risi are the worshippers of this -

mantra. Thus I have spoken to you about the four mantras; all of which are chief mantras, yeilding liberation and happiness. They. are very pure. What more do you want to hear? (105)

Here ends the third chapter of the Second Night on Bari bhakti Jnan in Sri Narada Paficharatra. ON MYSTIC SYLLABLES (VIJAS.) Notes from Yoga-dipika.

Oh, the Shinning among the shining ones, Ruler of worlds, . Ancient and Best of Purusas, now in their true significance do I know the Gayatris laid down according to Suddha Dharma.

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Do mystic syallables pessess power? Why are they used in ‘meditation 2? What harm without them will accrue to the practice of Yoga ? (33) ‘

Who are the Gods they invoke? What are the worlds of ‘these Gods ? What is the life led by entities of mixed nature in those worlds ? (34)

What, indeed is the supreme need of those who, in the practice of Yoga, resort to the use of Mystic syllables or what the spiritual

conditions they will reach? Oh thou, that art blessed, explain, I pray thee, all this unto me. (35)

Commentary :—Bharadvaja, to whom all the above has been addressed, desirous of understanding the benefits likely to accrue to the mediator who use the Vijaksaras, questions the Lord as to the potency of the Vijas. ‘Mixed nature’ :—Souls with impure particles inhabit regions where such natures predominate ; pure, souls, likewise, dwell in their appropriate worlds 3 and souls of -mixed nature lead a divided existence in different worlds.

The Lord replied :—

I myself, Oh great among the self-controlled, have a mind to ‘speak of them. Listen, Bharadvaja, to what you will gladly hear. (36)

I shall now State, of mystic syllables,

developing powers, potencies. (37)

in proper order, the principles of the power capable of producing self knowledge, divine, Practisable by Dasas and having specific

A is the Eternal Purusa or Self. called jiva, the embodied en scripture. (374-333)

The disciple of the Dasa order superior devotion and praisewor Purusa of Self devotedly, ‘Am’ made up of A and M and sung of in the Atmagita and spending sometime absorbed in the contemp-

lation of the Absolute, persevere further on the path, (383-41)

» Subject to embodiment, tity, by the wise knowers of
» Purified in mind, should, by thy service, strive to know the
onward

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Commentary :—The Lord suggests that the knowledge descriptive of the powers and other properties of mystic syllables varies in accordance with the stages of the disciple of Dasa and other orders. 'Contemplation of the Absolute' :—is meditation as ordained in the codes of the Suddhadharma mandala.

Now he proceeds to deal with the first 'Om'. ising out of the divided

Know the three constituents and adore the first of their

aspect of the letter 'Om' and serve and

{the Self}. (42)

Dissociating himself from the three qualified element of matter

which is the Self's embodiment and bondage, the aspirant, ever equable in all conditions, rises to the Tirtha by the practice of Matrika and other high meditation the Matrka meditation being that by which telepathic powers are acquired. (43-44)

Commentary.—The three constituents are Self, matter or the not-self and the supreme Brahman. The matter element connoted by U is where the three qualities—sattva, rajas, and tamas have their play. *Dis-sociating from,—by the real understanding of that which is eternal and the cause of ajl—the Parabrahma. Next he describes the mystic Harim that proffers liberation from the above mentioned bondage by and in gunas.

The mystic Harim is the emancipator of the self, the first constituent ; it is spoken of as the Sakti-pranava or the Pranava of Sakti. (45) ; — — —

'Ha' is again the self, the eternal life principle ; 'Ra' a this mystic letter, O Great among sages, marks cyclic existence. (46)

And 'I' denotes the eternal tie by gunas between makes the Self pure. (47)

have

They who, having become cleansed by pure sacraments, at of the Self therein,

reached the Maharloka and the lofty seat ° : . possessed of the full power of intellection of Jaana Sakti, desire to strive for the world beyond it. For aspirants to the Maharloka,

Hrim is the chiefest weapon. (48-49) The hidden meaning here

the two. Ma

Commentary :—Maharloka.

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requires notice—With reference to the ‘passings’ described in the Taittirya Upanisad passage commencing with ‘asman lokat Pretya’ and ending with tadapyesa Ssloko ‘bhayati’ the passing, to Maharloka is no other than passing to the mental world ; according to our tennets, it is the passing to the world of pure mind only. . For progress though the world is analogous to the passage from body to body. Now, the ‘Om’ at the endings :—

The great syllable ‘om’ at the endings signifies synthesis i.e. Comprehension of all in space and time. (50)

The wise man, seeker of this synthesis, comprehends all in one. and learns that everything by very nature is Brahman, the om, (51)

Commentary :—It is to denote that everything is synthesised

in Brahman that the mystic om is used at the end of everything. Next the mystic aim :—

Oh Bharadvaja, aim is now discussed. “A” denotes the life principle and ‘E’ that wherein such principle manifests it self with its power. (52)

Their coalescence gives ai. A in the sense of the Supreme Self, combining with ‘EB’ gives Aim, the symbol of jianasakti which, meditated on, develops the Self’s power of cognition. (53-54) .

Commentary :—The first A imports the embodied life principle or the self in bondage ; E, that self’s potency. The combination of A and E makes ai and marks the self so endowed. Ai with the synthesising ma becomes aim, which means a Self possessed of the power of divine knowledge or the Supreme Self.

Next the mystic vam, the syllable of samsara, (cyclic existence) :—

U, the second letter in the Pranava connoting cyclic life, followed A, the first therein, changes into va ; this represents the. Self in manifestation of the Lord, the Divine. (55)

Commentary :—Changes into va—which augmented by the synthesising Brahmic ma, becomes vam. Next the mystic Klim:— ~

Second Night, Ch, III 129 I shall now describe the mystic Klim, the Causer of all and the Fulfiller of the Self’s wishes. Kama is the Self and its phases

are two fold. (56) :

The first phase is said to be activity and the other is said to be desire. Meditate on the Self Sakti, possessed of this double nature. (57)

Next the mystic sowh :

Best of sages, sa is the pure self ; O, the transcendent power of Brahma, reference being to Brahma’s immortal nature, sacred and supreme. This Brahman’s own immortal nature is what the letter sowh connotes. (58-59)

Commentary: Here is meant the immorta in union with Brahman, growing from constantl Vasudeva, the All’. It is thus settled that Sowh concer with the immortal nature of Brahman.

Now the mystic Srim :

\$a is the pure and eternal; Ra, Parabrahman, the union ; Ma, Its mighty Sakti. (60 61)

Summing up, the expounders of mystic syllables hold pay \$rim is expressive of the supreme Brahma-Sakti. This Sakti is no other than the Brahman, the Supreme Self. (62) is of Brahman, jana.

] nature of the Self ng 'I am

y meditati ps itself

Prakrti or the not-self; 1 the

Commentary: All the Sakt iccha, and kriya are expressed in Srim.

These great seed-words in the Gayatri deathless, Brahmic self ; in association with the respec and cognate powers. The self, thus aroused, becomes plisher of all ends. (63-64)

Commentary The idea here is this —Aspir , the Dasa and other orders, zealously practising yos@ according to the rules of Praniyama gita become proficient in the practice of the discipline, proper to their respective spheres, _as the result of realising, through their meditation on the Attributeless, of the Divine Self in each, with concomitant po vers. This result is ensured by the practice of repeated chanting (japam), constant reflection

5 arouse the unborn, tive elements the accom-

ants belonging to

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" (anusandhdna) and meditation (dhyana) on the yoga gayatris in the vijaksaras (seed-letters) letters that become purified, attuned, and resonant in the ecstatic flood, born of the meditation on the Absolute, consecrated by austerities, surging through the grace of the Lord Narayana, the Upholder of the suddha-dharma-mandala and intensified by Yoga Devi.

Next he describes the futility of all meditation without the use of mystic syllables.

Just as a person at a distance turns in response to a call, so, precisely, the Supreme Self, the life in embodiment, the Ruler and Actor in cyclic existence, while summoned up by mystic syllables, responds and is aroused to act. (65-66)

In all worship and meditation, in meditation on the Absolute

as well, all the endeavour is vain when mystic syllables are discarded. (67) :

If the Eternal God, the Self, is not responsive, all the divinities remain unattracted in the world of action. (68)

Commentary: 'With reference to the sacrifices and other rites, in meditation and yogic practices, the mystic syllables used in gayatris in vite the attention of the Self to the activities involved in all such endeavours. Finally, He states in brief the Gods which

the syllables refer to, the worlds they rule and the progress of entities through these worlds.

Gods, men, beasts and birds, the saktis, all alike, are subjugated by mystic syllables. (69)

O sage, Mahatmas traverse all earth and sky from the strength of their yogic achievement ; entities of mixed nature traverse the worlds of elementals. (70)

Persons successful in the practice of meditation with mystic syllables and possessors of the art of telepathy traverse their vestures (i.e.) unity their consciousness and thus become capable of knowing by functioning in all or any of them at will. (71)

They can perceive telepathic communications as these them-

selves pass. They acquire highest proficiency in all the sciences and in the ordinary arts too. (72)

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© sage, great yogins range at will over all the worlds in forms and vestures, created by themselves, of their own choice. (73)

Commentary :—There is a certain primeval and eternal sound which comprehends distinctively the spirit and matter of everything, animate and inanimate in all the world and which becomes the one seed. Selecting such shootlike sounds, the teachers and guides of the Suddha-dharma-mandala link them with the yoga-sakti. So linked, this seed sound made beneficent and capable of growth,

he power of appropriately energising spirit and matter in

begests & he means of communion

the object it comprehends and becomes t with such an object. Hence, great men, perfect in the wielding of e able to evoke Divine Presences at sacrifices. Before

this power, ar and birds and all the worlds too.

them bend Gods, men, beasts, Hence it was that Rima, the scion of the Raghus and a manifestation of the divine Narayana, could commission the old vulture, his

“go thou to world unsurpassed”, Hence the expression For this reasson, each aspirant 10 e one seed latter

th solely by the

f the vijas. It netrate the

server ‘subjugated by mystic syllables’. this mandala is given and taught his ekasara (th special to him’. The Erandas fly all over the ear’ mastery of the arts predominated by the knowledge o is the very same arts that enable Nadi yogins to pe bodies of all and see whatever they want. By virtue of the same arts do the Kosa yognis rest and rest, at will, as long as they choose, in their different, vestures, and enjoy the glorious Divine Presence peculiar to each vesture in the shape of the Self, which is therein the representation of Parabrahman, Likewise, Mahatmas, knowing their own Self through the sedulous practice of their special vitalised Vijiksara, descend into and unify their own Selves with the Self in all others ; experience whatever lies veiled in ail that is exiernal to oncentration discover and describe every thing Only adepts in vijiyoga knowing well e Vignupad % Akasa.

Having thus expounded what each vija refers to, the Lord makes the final statement about the powers and benefits accruing

to Vijayogins

themselves and by & that goes on in other bodies.

the aerial sound currents sojourn in th

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To the followers of Suddha-dharma will become possible in relation both to the self and the world (body) works and _ activities. that would make them men of power in society: (74)

Oh, worthy Bharadvaja, adepts in vija practice, devoted to me, having attained to the enjoyment of the fortunate position of the Dasas, passion to the higher state. (75)

Commentary: “To the followers, etc. :—Aspirants who have

gained admission into Suddha dharma mandala and have acquired proficiency in Vijayoga and who, according to the strength of their yogic capacities, engage in activities connected with their Self and their vehicles and are devoted to the Lord Narayana, obtain all the

powers open to the highest among the Dasas and enter upon the second stage—that of the Tirthas.

End of the third chapter of Yoga-Deepika.

The following is the translation from Siva siitra Vimarsini VIL Matrkacakra-sam bodhah, and may prove useful.

- Hence from the Guru, full of grace, the knowledge of the Matrkacakra is secured to the disciple.

A, is the first ray of aham-vimarja, consciousness of Ego: anuttara (supreme). She is Jnanaéakti (Kula-svartpa). (1)

A, Anandarapa, of the nature of bliss. (2)

i, i. She first illuminates the States of desire and lordship, iccha and isana. (3-4)

u, u. She then exhibits the rise, unmesa of knowledge, and its:

obscuration (Gnata) on account of the development of objective. cognition. (5-6)

ri, These letters indicate the two functions of ichha Sakti vizself-illumination and illuminating the world, Hence, by illuminating the world with her own light, she is immortal. But the other

seed-letters called sandhydkga (viz. e, ai, o) can not be produced by merely illuminating the world. (7-8)

e, The three angled seed letter is produced by the union of anuttara, 4nanda and iccha. (9)

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o. Produced by the union of anuttara, Gnanda and unmesa. It embraces the Kriyasakti. (10)

ai, au, The six angled seed-letter and the trident seed letter. By the union of two seed letters already described.

Thus all these are due to the union of the three Saktis, because in them Kriya Sakti is predominant, pervaded by Jnana Sakti and Iccha Sakti. (11-12)

m, Vindu, indicates the knowledg universe down to the physical world. (13)

h, Visarga, a double Vindu, indicates the simultaneous inner and outer manifestation of the universe.
(14)

e of the oneness of the
the (inner)

Thus the inner (subjective) states of consciousness, that of the
world comes out of anuttara. This inner universe is
vowels ; the outer, that of consonants.

ole universe ending e 25 letters from ka from that of i, es five fold

In the outer creation, She evolves the wh with Purusa (26 tattvas) corresponding to th to ma, 'Ka'
series from the sakti of a, cha series n from u, ri, li, each Sakti of the vowel becom

and produces the five lower saktis of the consonants. a, va, are called antastha in

the kaicuka, nisati, led dhadrana, standing on

and soo

The next four letters ya, ra, |

Siksi, because they stand on Purusa within vidya are ca

etc. These four (viz. niyati, kala, raga, e universe,

in the Vedas, because they support th

Purusa, the _Knower. e called usma because they use

and identity is felt gakti s of which the last ha is

The next four ga, sa, sa ha ar (unmisita) when difference is destroyed then manifests in the form of
these letter the lester of immortality.

Aiter this She manifests the letter that is the life-seed pranavija, ksa. It is filled with the éakti of
anuttara and with andhata. Anuttara is a, hence its derivative, ka, anahata is ha, which is sa, hence sa.
Thus ksa, is a, ha, j.e. aham which is the meaning and name of all this world, filled as it is in the light
of the

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six adhvas. These six adhvas are said by Krsnadasa to be maya, Kala, vidya, raga, Kala, niyati. Thus by
taking the first and last letters, a and ha together, we get aham, the world formed by the Saktis of Siva,
called anuttara and anahata, This is the secret of Ahamvimarsa, which is also mantravirya As said by
Paramesthi Sri Utpala Deva, the venerables: "When prakasa, (pure consciousness) is tranquilised in
the self, it is called ahambhava, consciousness of self ; it is called tranquility (visranti) ; because then
all desires are known. Its characteristics are independence, activity and lordship." The secret of the
matrika so far explained has been shown to be the kutavija, ksa, formed by the union of ka and sa,
which proceed

from the saktis derived from anuttara. Thus has been expounded a very sacred teaching,

The knowledge of the Matrika cakra causes one to enter one's own nature which is a mass of bliss of consciousness. Cakra is the totality of the Saktis above described, anuttara, Ananda, iccha etc. Matrika is that which is referred to in "Theie is no knowledge superior to that of the matrika." It is said in siddhamrta "The Kundalini who is of the nature of consciousness, is the life of all the seed letters. From her is born the three, called Dhruva (same as anuttara), Iccha, Unmega ; them the letters from a3, Uy ts 1; up to visarga. From visarga, ka to ma five fold, outer and inner, in the heart is sound, in the cosmos. The vindu works from the heart to the head, Mantras without the letters a to ma are useless as the autumn cloud. The characteristics of a to ma should be learnt from the Guru who is learned, who is Bhairava, who is God-like and is to be revered like Myself (Siva). Then' knowing it, one sees everything as mantra.' In the Spanda, this is in directly : sown in the Passage beginning with 'This Sakti of Siva is tinged by Kriya. It influences Pasus. the bondage of Samsara, Rightly understood it helps one to attain siddhi." To the man who has acquired a knowledge of matrikakakra, the body is the sacrificial food which the great Yogis throw in the fire of consciousness, for when this wrong motion of the body is gone, they are always absorbed in pure consciousness.

Left free, it creates

Second Night, Ch, III 135 It is said in Vijfiana Bhariava :—"When in the fire in the temple of the great Void, elements, organs, and objects with the manes are sacrificed, that is homa (sacrifice) ; cetana (consciousness) is the sacrificial ladle (sruk)."

In Timirodghata ; "O Devi ! one flies in the hall of the sky by eating the limbs of one who is dear, who is a friend, a relative, a giver, who is most dear." This means that the function of the body in subserving cognition should be put an end to. In Gita, too: "Others burn the functions of all sense organs, and the activities of prana in the fire of the yoga of self control illuminated by the light of knowledge," (IV.27). In Spanda, it is referred to in (Karika, 9) "when the agitation is quelled that is the final stage." Here agitation is the identification of "I" with the body, etc , as explained by Bhatfa Kallata in the vrtti. To him know-

ledge is food.

Krgnadasa, quoting from Paratr the matrikdcakra: The 15 vowels a th is the Sun and Moon. Ka to ma are the 26 tattvas from the ear

to Puruga. Ya, to va are Vayu, Agni, Varuna, and Indra \$a to ha author and makes

are the § Brahmas. He also quotes some other : ya to va to be the tattvas, Maya to niyati and the 5 ce ca to be the 5 faces of Siva, corresponding to the five hig

imsika, very clearly explains re the 15 tithis. The Visarga tattvas.

The main principles of. the Matrikakakra are these ? ; The vowels indicate the Saktis, a the jnana-Sakti. i, the iccha-Sakti, and u the Kriya-gakti. The consonants indicate the objective

universe. The 25 letters from ka to ma represent the lower et of the Siva school. The other letters represent the higher tattvas ;

and kga the last is the prana vija, the life seed.

A man who has acquired a knowledge of the Matrikacakra must try to transcend the limitations of his body ; if not, he will become a prey to illusions.

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ON DESCRIBING THE GLORIES OF RADHA [IN COURSE OF HARIBHAKTI
JNANA

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Sanskrit

चतुर्थोऽध्यायः

अथ राधा-प्रश्न-कथनम्

श्री-नारद उवाच—

मन्त्रोपयुक्तं ध्यानं च तथा पूजा-विधानकम् ।

स्तवनं कवचं चैव वद वेद-विदा वर ॥१॥

श्री-भगवान् उवाच—

ध्यानं च श्रूयतां वत्स साम-वेदोक्तम् एव च ।

श्री-कृष्ण कृतं पूर्वं सर्वेषाम् अभिवाञ्छितम् ॥२॥

श्वेत-चम्पक-वर्णाभां चन्द्र-कोटि-सम-प्रभाम् ।

बिभ्रती कवरी-भारं मालती-माल्य-भूषितम् ॥३॥

वल्लि-शुद्धां शुकाधानां रत्न-भूषण-भूषितम् ।

ईषद्धास्य-प्रसन्नास्यां भक्तानुग्रह-कारिकाम् ॥४॥

ब्रह्म-स्वरूपां परमां कृष्ण-रामां मनोहराम् ।

कृष्ण-प्राणाधिकां देवीं कृष्ण-वक्षः-स्थल-स्थिताम् ॥५॥

कृष्ण-स्तुतां कृष्ण-कान्तां शान्तां सर्व-प्रदां सतीम् ।

निर्लिप्तां निर्गुणां नित्यां सत्यां शुद्धां सनातनीम् ॥६॥

गोलोक-वासिनीं गोपत्रीं विधात्रीं धातुर् एव ताम् ।

वृन्दां वृन्दावन-घरीं वृन्दावन-विनोदिनीम् ॥७॥

तुलस्य-अधिष्ठातृ-देवीं गङ्गार्चित-पदाम्बुजाम् ।

सर्व-सिद्धि-प्रदां सिद्धां सिद्धेशीं सिद्ध-योगिनीं ॥८॥

सुयज्ञ-यज्ञाधिष्ठात्रीं सुयज्ञाय महात्मने ।

वर-दात्रीं च वरदां सर्व-सम्पत्-प्रदां सताम् ॥९॥

गोपीभिः सुप्रियाभिश्च च सेवितां श्वेत-चामरैः ।

रत्न-सिंहासन-स्थां च रत्न-दर्पण-धारिणीम् ॥१०॥

क्रीडा-पङ्कज-हस्ताभ्यां परां कृष्ण-प्रियां भजे ।

ध्यात्वा शिरसि पुष्पं च दात्वा प्रक्षाल्य हस्तकम् ॥११॥

पुनर् ध्यात्वा च भक्त्या च दद्यात् तस्यै प्रसूनकम् ।

तां षोडशोपचरेण संपूज्य परमेश्वरीम् ॥१२॥

पुष्पाञ्जलि-त्रयं दत्वा स्तुत्वा च कवचं पठेत् ।

पूजा-क्रमं परीहारं वत्स मतो निशामय ॥१३॥

मन्त्रं समुप-चाराणां शृण्व अनुक्रमणेन च ।
 पुनर् ध्यात्वा यथा देवी पुष्पाञ्जलि-युतो भवेत् ॥१४॥
 इमं मन्त्रं परीहारं कुरुते भक्ति-पूर्वकम् ।
 नारायणि महा-माये विष्णु-माये सनातनि ॥१५॥
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 सप्सार-सागरे घोरे भीतं मां शरणागतम् ॥१६॥
 प्रपन्नं पतितं मातर् मां उद्धार हरि-प्रिये ।
 असंख्या-योनि-भ्रमणाद् अज्ञानान्ध-तमोऽन्वितम् ॥१७॥
 ज्वलद्भिर् ज्ञान-दीपैश् च मां सुवर्त्म प्रदर्शय ।
 सर्वेभ्योऽपि विनिर्मुक्तं कुरु राधे सुरेश्वरि ॥१८॥
 मां भक्तानुरक्तं च कातरं यम-ताडनात् ।
 त्वत्-पाद-पद्म-युगले पाद-पद्मालयार्चितं ॥१९॥
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 स्निग्ध-दूर्वाङ्कुरैः शुक्ल-पुष्पैः कुसुम-चन्दनैः ॥२०॥
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आसनं भास्वद्-उत्तुङ्गम-मूल्यं रत्न-निर्मितम् ॥२१॥
 मया निवेदितं भक्त्या गृहाण परमेश्वरि ।
 नाना-तीर्थोद्भव-पुण्यं शीतलं च सुनिर्मलम् ॥२२॥
 मया निवेदितं भक्त्या पाद्यं च प्रतिगृह्यताम् ।
 स्निग्ध-दूर्वाक्षतं शुक्ल-पुष्प-कुसुम-चन्दनम् ॥२३॥
 तीर्थ-तोयान्वितं देवि गृहणार्घ्यं सुरेश्वरि ।
 वह्नि-शुद्धं वस्त्र-युग्मम् अमूल्यम् अतुलं परम् ॥२४॥
 मया निवेदितं भक्त्या गृहाण जगद्-अम्बिके ।
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 वनस्पति-रसो दिव्यो गन्ध-वस्तुभिर् अन्वितः ॥२८॥

मया निवेदितो भक्त्या धूतोपं प्रतिगृह्यताम् ।
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 पयः-फेन-निभा शय्या रत्नेन्द्र-सार-निर्मिता ॥३७॥
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 भूषणानि च रम्याणि सद्-रत्न-निर्मितानि च ॥३८॥
 मया निवेदितानि भक्त्या गृहाण परमेश्वर ।
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 सिन्दूरं शोभनं राधे योषितां सुप्रियं सदा ॥४०॥
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वृषभानु-सुता शान्ता कान्ता पूर्णतमा च सा ॥५२॥
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 सप्त-त्रिंशच्च नामानि वेदोक्तानि शुभानि च ॥५३॥
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 भक्तो लक्ष-जपेनैव स्तोत्र-सिद्धो भवेद् ध्रुवम् ।
 सिद्ध-स्तोत्रो यदि भवेत् सर्व-सिद्धेश्वरो भवेत् ॥५६॥
 वह्नि-स्तम्भ^७ जल-स्तम्भ^८ मन-स्तम्भ^९ ह्रदस् तथा ।
 मनोयायित्वम् इष्ट^{१०} च लभते नात्र स^{११}शयः ॥५७॥
 स्तोत्र-स्मरण-मात्रेण जीवन्-मुक्तो भवेन् नरः ।
 पदे पदे ऽश्व-मेधस्य लभते निश्चित^{१२} फलम् ॥५८॥

कोटि-जन्मार्जितात् पापात् ब्रह्म-हत्या-शताद् अपि ।
 स्तोत्र-स्मरण-मात्रेण मुच्यते नात्र स^१शयः ॥५९॥
 मृत-वत्सा काक-बन्ध्या महा-बन्ध्या प्रसूयते ।
 शृणोति वर्षम् एक^२ या शुद्धा स्विन्नन्न-भोजिनी ॥६०॥
 शृणोति मासम् एक^३ यः सर्वाभीष्ट^४ लभेन् नरः ।
 साम-वेद-कुमार^५ तम् इत्य् आह कमलोद्भवः ॥६१॥
 इति श्री-नारद-पञ्च-रात्रे ज्ञानामृत-सारे द्वितीय-रात्रे
 हरि-भक्ति-ज्ञान-कथने राधा-प्रश्न-कथन^६ नाम
 चतुर्थो ऽध्यायः
 ॥४॥
 □

Roman transliteration

caturtho 'dhyāyaḥ
 atha rādhā-praśna-kathanam
 śrī-nārada uvāca—
 mantropayuktaṁ dhyānaṁ ca tathā pūjā-vidhānakam |
 stavanam kavacaṁ caiva vada veda-vidāṁ vara ||1||
 śrī-bhagavān uvāca—
 dhyānaṁ ca śrūyatām vatsa sāma-vedoktam eva ca |
 śrī-kṛṣṇena kṛtaṁ pūrvam sarveṣāṁ abhivāñchitam ||2||
 śveta-campaka-varṇābhāṁ candra-koṭi-sama-prabhāṁ |
 bibhratiṁ kavari-bhāraṁ mālāṁ mālā-bhūṣitam ||3||
 vahni-śuddhāṁśukādhānāṁ ratna-bhūṣaṇa-bhūṣitam |
 īśaddhāsyā-prasannāsyāṁ bhaktānugraha-kārikāṁ ||4||
 brahma-svarūpāṁ paramāṁ kṛṣṇa-rāmāṁ manoharāṁ |
 kṛṣṇa-prāṇādhikāṁ devīṁ kṛṣṇa-vakṣaḥ-sthala-sthitāṁ ||5||
 kṛṣṇa-stutāṁ kṛṣṇa-kāntāṁ śāntāṁ sarva-pradāṁ satīm |

nirliptāṁ nirguṇāṁ nityāṁ satyāṁ śuddhāṁ sanātānīm ||6||
goloka-vāsinīm goptrīm vidhātṛīm dhātur eva tām |
vṛndāṁ vṛndāvana-carīm vṛndāvana-vinodinīm ||7||
tulasy-adhiṣṭhātṛ-devīm gaigārcita-padāmbujām |
sarva-siddhi-pradāṁ siddhāṁ siddheśīm siddha-yoginīm ||8||
suyajñā-yajñādhīṣṭhātṛīm suyajñāya mahātmane |
vara-dātṛīm ca varadāṁ sarva-sampat-pradāṁ satām ||9||
gopibhiḥ supriyābhiś ca sevītāṁ śveta-cāmaraiḥ |
ratna-siṁhāsana-sthāṁ ca ratna-darpaṇa-dhāriṇīm ||10||
krīḍā-paṅkaja-hastābhyām parāṁ kṛṣṇa-priyām bhaje |
dhyātvā śirasi puṣpaṁ ca dātvā prakṣālyā hastakam ||11||
punar dhyātvā ca bhaktyā ca dadyāt tasyai prasūnakam |
tām ṣoḍaśopacareṇa saṁpūjya paramēśvarīm ||12||
puṣpāñjali-trayaṁ datvā stutvā ca kavacaṁ paṭhet |
pūjā-kramaṁ parihāraṁ vatsa matto niśāmayā ||13||

mantraṁ samupa-cārāṇāṁ śṛṇu anukramaṇena ca |
punar dhyātvā yathā devī puṣpāñjali-yuto bhavet ||14||
imaṁ mantraṁ parihāraṁ kurute bhakti-pūrvakam |
nārāyaṇi mahā-māye viṣṇu-māye sanātani ||15||
prāṇādhidevi kṛṣṇasya mām uddhāra bhavārṇavāt |
saṁsāra-sāgare ghore bhītaṁ mām śaraṇāgatam ||16||
prapaṇnāṁ patitaṁ mātara mām uddhāra hari-priye |
asaṁkhyā-yoni-bhramaṇād ajñānāndha-tamo 'nvitam ||17||
jvaladbhir jñāna-dīpaiś ca mām suvartma pradarśaya |
sarvebhyo 'pi vinirmuktaṁ kuru rādhe sureśvari ||18||
mām bhaktānuraaktaṁ ca kātaraṁ yama-tāḍanāt |
tvat-pāda-padma-yugale pāda-padmālayārcite ||19||
dehi mahyaṁ parāṁ bhaktiṁ kṛṣṇena parisevite |
snigdha-dūrvāṅkuraiḥ śukla-puṣpaiḥ kusuma-candanaiḥ ||20||
kṛṣṇa-dattārghya-śobhāḍhye bhakti-mādhvika-saṁkule |

āsanāṁ bhāsvad-uttuṅgama-mūlyaṁ ratna-nirmitam ||21||
mayā niveditaṁ bhaktyā grhāṇa paramēśvari |
nānā-tīrthodbhavaṁ puṇyaṁ śīlāṁ ca sumirmalam ||22||
mayā niveditaṁ bhaktyā pādyaṁ ca pratigrhyatām |
snigdha-dūrvākṣataṁ śukla-puṣpa-kuṁkuma-candanam ||23||
tīrtha-toyānviताṁ devī grhaṇārghyaṁ sureśvari |
vahnī-śuddhaṁ vastra-yugmam amūlyam atulaṁ param ||24||
mayā niveditaṁ bhaktyā grhāṇa jagad-ambike |
grathitaṁ sūkṣma-sūtreṇa pārijāta-vinirmitam ||25||
janma-mṛtyu-jarā-vyādhī-hare mālyaṁ grhāṇa me |
kastūri-kuṁkumākṛtaṁ ca sugandhi snigdha-candanam ||26||
rādhe mātara nīrābodhe mad-grhāṇānulepanam |
śukla-puṣpa-samūhaṁ ca sugandhi candanānvitam ||27||
mayā niveditaṁ bhaktyā puṣpaṁ devī pratigrhyatām |
vanaspati-raso divyo gandha-vastubhir anvitaḥ ||28||

mayā nivedito bhaktyā dhūtopaṁ pratigrhyatām |
andha-kāra-bhaya-dhvaṁsī māṅgalyo viśva-pāvanaḥ ||29||
mayā nivedito bhaktyā dīpo 'yaṁ pratigrhyatām |
sudhā-pūrṇaṁ ratna-kumbhaṁ śatakaṁ ca sudurlabham ||30||
mādhvika-kumbha-lakṣaṁ ca naivedyaṁ devī grhyatām |

miṣṭānna-svastikānān ca lakṣa-puñjaṁ manoharam ||31||
 śarkarā-rāṣi-lakṣaṁ ca naivedyaṁ devī grhyatām |
 saṁskṛtaṁ pāyasaṁ piṣṭhaṁ śālyannaṁ vyañjanānvitam ||32||
 śarkarā-dadhi-dugdhāṁ naivedyaṁ devī grhyatām |
 phalānāṁ ca supakvānāṁ āmrāḍīnāṁ tri-lakṣam ||33||
 rāṣināṁ ca mayā dattaṁ bhaktyā ca devī grhyatām |
 dadhi-kulyā-śataṁ caiva madhu-kulyāśataṁ tathā ||34||
 ghṛta-kulyā-śataṁ caiva grhāṇa parameśvari |
 dugdha-kulyā-śataṁ ramyaṁ guḍa-kulyā-śataṁ tathā ||35||
 mayā niveditaṁ bhaktyā grhāṇa parameśvari |

nānā-tīrthodbhavaṁ ramyaṁ sugandhi-vastu-vāsitaṁ ||36||
 mayā niveditaṁ bhaktyā śīta-toyaṁ grhāṇa me |
 payaḥ-phena-nibhā śāyā ratendra-sāra-nirmitaṁ ||37||
 mayā niveditā bhaktyā tām grhāṇa sureśvari |
 bhūṣaṇāni ca ramyāṇi sad-ratna-nirmitaṁ ca ||38||
 mayā niveditāni bhaktyā grhāṇa parameśvari |
 tāmbūlaṁ ca paraṁ ramyaṁ karpūrādi-suvāsitaṁ ||39||
 mayā niveditaṁ bhaktyā grhāṇa parameśvari |
 sindūraṁ śobhanaṁ rādhe yoṣitaṁ supriyaṁ sadā ||40||
 mayā niveditaṁ bhaktyā sindūraṁ pratigrhyatām |
 paraṁ supakva-tailaṁ ca sugandhi-vastu-saṁskṛtaṁ ||41||
 mayā niveditaṁ bhaktyā tailaṁ ca pratigrhyatām |
 puṣpāñjali-trayaṁ datvā dāsi-vargaṁ prapūjayet ||42||
 pādyādikāṁ prthag datvā praṇamed daṇḍavad bhuvi |
 mālātīṁ mādhavīm raktāṁ ratna-mālāvatiṁ satīm ||43||

campāvatiṁ madhumatiṁ suśilāṁ vana-mālikām |
 candra-vālīṁ candra-mukhīṁ padmāṁ padma-mukhīṁ śubhāṁ ||44||
 kamalāṁ kalikāṁ kṛṣṇa-priyāṁ vidmādhavīṁ tathā |
 sampūjya bhaktyā sarvās tā baṭu-vargaṁ prapūjayet ||45||
 sānandaṁ paramānandaṁ sumitraṁ santanuṁ tathā |
 etāṁ saṁpūjya pratyekaṁ stotraṁ ca kavacaṁ paṭhet ||46||
 japet ṣaḍ-akṣarīm vidyāṁ śrī-kṛṣṇenaiva sevitaṁ |
 yathā-śakti bhakti-yukto daṇḍavat praṇamet sadā ||47||
 stotraṁ ca sāma-vedoktaṁ prapaṭhet bhakti-samyutaḥ |
 rādhā raseśvarī ramyā rāmā ca paramātmanaḥ ||48||
 rāsodbhavā kṛṣṇa-kāntā kṛṣṇa-vakṣaḥ-sthala-sthitā |
 kṛṣṇa-prāṇādhidevī ca mahā-viṣṇoḥ prasūra api ||49||
 sarvādyā viṣṇu-māyā ca satyā nityā sanātani |
 brahma-svarūpā paramā nirliptā nirguṇā parā ||50||
 vṛndā vṛndāvane sū ca virajā-taṭa-vāsinī |

goloka-vāsinī gopī gopīśā gopa-mātrkā ||51||
 sānandā paramānandā nanda-nandana-kāminī |
 vṛṣabhānu-sutā śāntā kāntā pūrṇatamā ca sū ||52||
 kāmāyā kalāvati kanyā tīrtha-pūtā satī śubhā |
 sapta-triśac ca nāmāni vedoktāni śubhāni ca ||53||
 sāra-bhutāni puṇyāni sarva-nāmasu nārada |
 yaḥ paṭhet saṁyutaḥ śuddho viṣṇu-bhakto jitendriyaḥ ||54||
 ihaiva niścalāṁ lakṣmīṁ labdhvā yāti hareḥ padam |
 hari-bhaktiṁ harer dāsyam labhate nātra saṁśayaḥ ||55||

*bhakto lakṣa-japenaiva stotra-siddho bhaved dhruvam |
siddha-stotro yadi bhavet sarva-siddheśvaro bhavet ||56||
vahnī-stambhaṁ jala-stambhaṁ mana-stambhaṁ hradas tathā |
manoyāyitvam iṣṭaṁ ca labhate nātra saṁśayaḥ ||57||
stotra-smaraṇa-mātreṇa jīvan-mukto bhaven naraḥ |
pade pade 'śva-medhasya labhate niścitaṁ phalam ||58||*

*koṭi-janmārjitāt pāpāt brahma-hatyā-śatād api |
stotra-smaraṇa-mātreṇa mucyate nātra saṁśayaḥ ||59||
mṛta-vatsā kāka-bandhyā mahā-bandhyā prasūyate |
śṛṇoti varṣam ekaṁ yā śuddhā svinnanna-bhojinī ||60||
śṛṇoti māsam ekaṁ yaḥ sarvābhīṣṭaṁ labhen naraḥ |
sāma-veda-kumāraṁ tam ity āha kamalodbhavaḥ ||61||
iti śrī-nārada-pañca-rātre jñānāmṛta-sāre dvitīya-rātre
hari-bhakti-jñāna-kathane rādhā-praśna-kathanam nāma
caturtho 'dhyāyaḥ
||4||
...*

English translation

CHAPTER IV

ON DESCRIBING THE GLORIES OF RADHA [IN COURSE OF HARIBHAKTI JNANA

Sri Narada said :—“O Chief of the knowers of the Vedas! Now describe the dhyān (meditation) requisite for the mantra, mode of worship, chanting hymns and Kavaca. (1)

Sri Mahadeva said :—First listen to the dhyān (meditation) as ordained before by Kṛṣṇa, stated in the Sīma Veda, and desired by all.

“I meditate on the most beloved of Kṛṣṇa, whose colour is like white champaka, illustrious like a crore of moons, having the braid of hair on the head decked with a garland of Malati flowers. She is wearing silken cloth, pure like fire, and ornaments composed of jewels. Her face is smiling and gracious as if ready to shew favour to Her devotees. Her nature is that of Brahma, the highest ; She is the consort of Kṛṣṇa, exceedingly beautiful, dearer than even the prāṇa of Kṛṣṇa, and residing in the heart of Kṛṣṇa. She is the beloved of Kṛṣṇa quiet, bestower of all, chaste, unattached, eternal, true, pure and holy, and eternal. She resides in the region of Go-loka, she is the Protectress, Creator of even the Vidhata—Brahma ; she is Vṛndā ; she roams in Vṛndāvana ; she delights everything in Vṛndāvana. She is the presiding Deity of Tulasi Devī ; Her lotus feet have been worshipped by Gāṅgā ; She is the bestower of all siddhis ; She is Siddha, the Lady of Siddhi, and She is Siddhayoginī. She is the Presiding Deity in the yajñā of Suyajñā ; She granted boons to the high souled Suyajñā ; She is the bestower of boons and giver of all wealth to the Sadhus. She is served with white chowries by the Gopīs (cowherdesses) who are very beloved to Her. She is Seating on the jewel throne ; She is holding jewel mirror. She holds by both hands lotuses for play. Thus I meditate and worship Radha. After meditating on Her thus, the devotee should put

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flower on his own head and wash his hands. The devotee is to meditate again and offer flowers to the Devi and worship Her, the Paramesvari with sixteen upaharas (kind of materials). (2-12)

After offering puspafijalis (holding flowers on one's hands and then offering that after reciting proper formulae) three times, the devotee is to read kavacam. Now listen the order of worship and the method of giving away the articles and atoning for any improper action. (13)

Lada hear the mantras, in order, with which articles are offered. Meditate again on the Devi and hold flowers in your palm. (14)

Now recite with devotion the following parihara (atonement) mantra. O Narayani O Mahamaye !o Visnumaye ! O Eternal one ! Oh! dearer than life even to Sri Krsna ! This terrible ocean like Samsara has made me very much afraid. | take refuge unto Thee. Deliver me from this ocean, (15-16)

O Mother, Beloved of Hari! I have travelled yonis (wombs) due to ignorance and blind delusion. SO thus fallen. Shew me the good path by holding out t torch of knowledge. O Suresvari Radhe! Free me troubles and dangers. (18)

innumerable deliver me,

e chastisements of Yama ch tired I turn unto

lotus feet that have that have been

Iam very feartul on account of th (the God of Death) and becoming ve Thee. Kindly give me the best devotion to Thy been served by Sri Krsna, Brahma and Laksmi and adorned by the offerings of cool Durva grass, white flowers, and sandalpaste and arghya (rice and flowers) offered by Krsua. Be gracious to grant me pure devotion towards Thy Jotus feet. (19-20)

O Paramesvari! I offer with dovotio Asana (seat) made of jewels, to Thee. Kindly accept this. (21)

L offer with devotion this pady4 (water for washing Thy feet) holy water, cool and clear, brought from various tirt has. Kindly accept it. (22)

O Sureégvari ! I offer this

n this precious brilliant

arghya, made up of table rice, clean

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Durva grass, white flowers, saffron and sandalpaste with waters. brought from the tirthas, Accept it. (23)

This pair of principal clothings pure like fire, precious unequalled, offered by me with devotion, O World mother, be pleased to accept. (24)

This garland of P&rījita flowers, strung with fine thread, O Destroyer of birth, death and old age!O World mother! be Pleased to accept. (25)

Kindly take this unguent of this sandalpaste, cooling, sweet scented, with musk and saffron, O Mother, having no obstructions. (26)

Kindly accept the flowers scented with sandalpaste offered by me with devotion. Also this wonderful resinous exudation from. trees mixed with scented articles, this dhup is being offered by me with

devotion ; Kindly accept. (27-28)

I am offering devotedly this dipa (light) which destroys dark-

ness and fear, is the Most auspicious, and sanctifier of the world. Be pleased to accept. (29)

Please accept these hundred Pitchers made of jewel and filled with sudha (nectar) and that are so
verey rare. (30)

O Devi! Kindly accept these one lakh jars filled with juices of flowers. I am Offereing also a lakh of nice
Sweetmeats and svastiks etc. Kindly accept. (31)

O Devi. This Naivedyam of one lakh sugar heaps is offered by me. Kindly accept. The refined Payasa
with Pistaka, boiled rice with curries, sweet curds, milk mixed with Sugar, be pleased to accept. Three
lakhs of Tipe mangoes and other fruits are being Offered. Kindly accept. One hu-dred measures of
curds, one hundred measures of honey, one hundred measures of ghee are being offered. O
Paramesvari ! Kindly accept. Accept also

hundred offering of nice milk and gur, that are being offered with greatest devotion. (32-36)

I am offering devotedly this cool and clean water, nicely scented and brought from various tirthas.
Kindly accept. I am offering.

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with devotion excellent bedding, decked with precious and rare gems. Kindly accept. (37)

I am offering these excellent ornaments made of pure gems and jewels. Kindly accept. Now I am
offering scented betels with camphor etc. Be pleased to accept. Now this sindira (red powder), most
beloved of the ladies, O Radhe ! is being offered by me with devotion. Be pleased to accept. (38-40)

1 am offering oil, refined and nicely boiled with sweet scents. Be pleased to accept. After offering all
these, offer puspaijalis (flowers with folded plams) thrice and worship the maids. (41-42)

Offering them separately padyas etc., bow to them, falling

prostrate on the ground. (43)

Worship devotedly Campavati, Madhumati, modest Vanamalika, Candravati, Candramukhi, Padma,
Kalyani, and Padmamukhi, Kamali, Kalika, Vidyadhari, beloved of Krsna

After worshipping these, worship the Vatus. (44-45) Worship each of these viz Sananda, Paonia
Sumitra., '4

and Sintanu. Recite the stotras and kavacamwith devotion the six syllabled-

Mutter, as far as possible, falling prostate on the

mantra vidya and bow down always, ground. (47)

Then recite the stotr devotion. (48)

O Narada ! one who is a devotee of Visnu, and who recites the following names with devotion and
self-control, will get steady wealth here, and in the next, the position of Hari, devotion and servitude
to Hari. There is no doubt in this.

these are the names: Radha, Rasesvari, Ramya, the consort of Paramatma, Rasodbhava, Krsnakanta, Krsna vakgasthalasthita, Krsna pranadhidevi, Mahavisnu-prasava-kartri, Sarvadya, Visnumaya, Satya Nitya, Sanatani, Brahmasvarupa, Parama, Nirlipta, Nirguna, Para, Vrnda in Vrndavana, Virajatata-Vasini, Golokavasini, Gopi, Gopisa, Gopamatrka, Sananda, Paramananda, Nanda-

as stated in the Sama Vedas with

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nandana-Kamini Vrka-bhinusuta, Atiramaniya, Purnatama, Kamyā, Kalavati, Kanya, Tirthapita, Sati, Subha, These are 37 very holy names and more meritorious than other names and the essence of names, (49-55)

A devotee becomes siddha if he mutters the above stotra one lakh times. And when he becomes siddha in this stotra, he becomes the Lord of all siddhis. (56)

He undoubtedly gets Vahnistambha, Jalastambha, Hrastambha, Manastambha, manoyayittva and all other desired things. (57)

Notes: He acquires power over fire, water, heart, mind etc.

Men become Jivanmuktas no sooner they remember the Stotras. At every step, he acquires the fruits of performing horse sacrifice. (58)

On remembering the above stotra,

freed of sins, acquired in crore births a hatyas, (59)

he undoubtedly becomes nd one-hundred Brahma-

A women who gives birth to dead children, a woman who bears only a single child, or who bears no child, if she bears the

above stotra for one year, without eating cooked things, delivers children. (60)

_ Any man hearing the above stotra for one month, gets a!! his desires fulfilled, Brahma calls him Sadmaveda Kumira. (6') Here ends the Fourth Chapter of the 2nd answering questions about Radha in cours Bhakti jana in the dialogue between Siva and Narada in Sri Narada Paticaratram.

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Sanskrit

पञ्चमो ऽध्यायः

अथ राधिका-कवचम्

श्री-नारद उवाच—

सर्वं श्रुतं जगन्-नाथ यद् यन् मनसि वाञ्छितम् ।

अधुना श्रोतुम् इच्छामि राधिका-कवचं परम् ॥१॥

श्री-महादेव उवाच—

क्षमस्व ब्रह्मन्ः पुत्र देवर्षे मुनि-पुङ्गव ।

यन् निषिद्धं भगवता कृष्णेन परमात्मना ॥२॥

कथं वक्ष्यामि हे वत्स सुगुप्तं कवचं मुने ।

कण्ठे दधार भगवान् भक्त्या रत्न-पुटेन यत् ॥३॥

परमानन्द-सन्दोह-कवचं च सुदुर्लभम् ।

षड्-अक्षरीं महा-विद्यां नित्य-भक्त्या जपेद् धरिः ॥४॥

नित्यं प्रपूजयेन् नित्यं नित्यः सत्यः परात् परः ।

सा पूजयेत् प्रभुं नित्यं जपेद् एकादशाक्षरम् ॥५॥

मह्यं च कवचं दत्त्वा निषिद्धं परमात्मना ।

इदम् एवेति कवचं दत्तं तेनैव ब्रह्मणे ॥६॥

धर्माय ब्रह्मणा दत्तं तेन नारायणाय च ।

नारायणेन कण्ठ-स्थं सुभद्राय ददे पुरा ॥७॥

क्षमस्व कथितुं नालं क्षमस्व भगवन् मुने ।

गुरुणा च निषिद्धं च न वक्तव्यं कदाचन ॥८॥

श्री-नारद उवाच—

मा भक्तम् अनुरक्तं च नाथ मा कुरु वञ्चनाम् ।

त्वम् एव कृष्णस् त्वं शम्भुर् ह्ययोर् भेदो न साम्नि च ॥९॥

परतन्त्रो निषिद्धं च वाक्यं कथितुम् अक्षमः ।

शृणोति कस्य वा वाक्यं यः स्व-तन्त्रः स्वयं प्रभुः ॥१०॥

यदि मां कवचं नाथ न वक्ष्यसि सुदुर्लभम् ।

देहं त्यक्त्वा ब्रह्म-हत्यां दास्यामि तुभ्यम् ईश्वर ॥११॥

सद्-वर्ण-श-जातः शिष्यश् च शुद्धः सुब्राह्मणः सुधीः ।

मन्यते कृष्ण-तुल्यं च गुरुं परम-धार्मिकः ॥१२॥

देव-मन्यं कृष्ण-तुल्यं यो ब्रवीति नराधमः ।

ब्रह्म-हत्यां च लभते महा-मूर्खो न स शयः ॥१३॥

परमात्मा स्वयं कृष्णो निर्गुणः प्रकृतेः परः ।

ततो देवास् तद्-अक्षाश् च सगुणाः प्राकृताः स्मृताः ॥१४॥
 सर्वे जन्त्याः कृत्रिमाश् च पुरा ब्रह्मादयः सुराः ।
 सर्वेषां जनकः कृष्णः परमाद्यः परात् परः ॥१५॥
 शृणु वक्ष्यामि विप्रेन्द्र राधिका-कवचं शुभम् ।
 परमानन्द-सन्दोहाभिधम् इष्टं सुदुर्लभम् ॥१६॥
 कृष्णेन दत्तं मह्यं च शत-शृङ्गे च पर्वते ।
 निरामये च गोलोके पुण्ये वृन्दावने वने ॥१७॥
 राधिका-सद्-विधाने च शोभने रास-मण्डले ।
 गोप-गोपी-कदम्बैश् च वेष्टिते समभोप्सिते ॥१८॥
 अहं तुभ्यं प्रदास्यामि प्रवक्तव्यं न कस्यचित् ।
 यद् धृत्वा पठनाद् भक्तो जीवन्-मुक्तो भवेद् ध्रुवम् ॥१९॥
 ब्रह्म-हत्या-लक्ष-पापान् मुच्यते नात्र सञ्शयः ।
 कोटि-जन्मात्त्रितात् पापाद् उपदेशात् प्रमुच्यते ॥२०॥

अश्व-मेध-सहस्रं च राज-सूय-शतं तथा ।
 विप्रेन्द्र कवचस्यास्य कलां नार्हति षोडशीम् ॥२१॥
 शिष्याय विष्णु-भक्ताय साधकाय प्रकाशयेत् ।
 शठाय परिशिष्याय दत्त्वा मृत्युं लभेन् नरः ॥२२॥
 विप्रेन्द्र कवचस्यास्य षिर् नारायणः स्वयम् ।
 कृष्णस्य भक्ति-दास्ये च विनियोगः प्रकीर्तितः ॥२३॥
 सर्वाद्या मे शिरः पातु केशं केशव-कामिनी ।
 भालं भगवती पातु लीला लोचन-युग्मकम् ॥२४॥
 नासां नारायणी पातु सानन्दा बाधरौष्ठकम् ।
 जिह्वां पातु जगन्-माता दन्तं दामोदर-प्रिया ॥२५॥
 कपोल-युग्मं कृष्णेशा कण्ठं कृष्ण-प्रियावतु ।
 कर्ण-युग्मं सदा पातु कालिन्दी-कूल-वासिनी ॥२६॥
 वसुन्धरेशा वक्षो मे परमा सा पयो-धरम् ।
 पद्म-नाभ-प्रिया नाभिं जठरं जह्नुवीश्वरी ॥२७॥
 नित्या नितम्ब-युग्मं मे कङ्कालं कृष्ण-सेविता ।

परात् परा पातु पृष्ठं सुश्रोणी श्रोणिकायुग्मम् ॥२८॥
 परमाद्या पान-युग्मं नखरांश् च नरोत्तमा ।
 सर्वाङ्गं मे सदा पातु सर्वेशा सर्व-मङ्गला ॥२९॥
 पातु रामेश्वरी राधा स्वप्ने जागरणे च माम् ।
 जले स्थले चान्तरीक्षे सेविता जल-शायिनी ॥३०॥
 प्राच्यां मे सततं पातु परिपूर्णतम-प्रिया ।
 वह्नीश्वरी वह्नि-कोणे दक्षिणे दुःख-नाशिनी ॥३१॥
 नैऋते सततं पातु नर-कार्णव-तारिणी ।
 वारुणे वन-मालीशा वायव्या वायु-पूजिता ॥३२॥
 कौबेरे मां सदा पातु कूर्मेण परिषेविता ।

ऐशान्याम् ईश्वरी पातु शत-शृङ्ग-निवासिनी ॥३३॥
 वने वन-घरी पातु वृन्दावन-विनोदिनी ।
 सर्वत्र सन्ततं पातु सर्वेशा विरजेश्वरी ॥३४॥
 प्रथमे पूजिता या च कृष्णेन परमात्मना ।
 षड्-अक्षर्या विद्यया च सा मां रक्षतु कातरम् ॥३५॥

द्वितीये पूजिता देवी शम्भुना रास-मण्डले ।
 नाना-संभृत-संभारैर् माया प्रकृतिर् ईश्वरी ॥३६॥
 सप्ताक्षर्या विद्यया च पूज्यया प्रनवाद्यया ।
 तृतीये पूजिता देवी ब्रह्मना परमादरम् ॥३७॥
 श्री-बीज-युक्तया भक्त्या चाष्टाक्षर्या च विद्यया ।
 चतुर्थे पूजिता देवी शिषेण विघ्न-नाशिनी ॥३८॥
 तेनैव सेविता विद्या माया-युक्ता नवाक्षरी ।
 विद्या सा चापि धर्मेण सेविता परमेश्वरी ॥३९॥
 धर्मेण दत्ता सा विद्या पुत्र नारायणर्षये ।
 नराय शुद्ध-भक्ताय सा च विद्या मनोहरा ॥४०॥
 नवाक्षरी महा-विद्या कामदेवेन सेविता ।
 तद्-अधीनं सर्व-विश्वं पूज्यया विद्यया यया ॥४१॥
 सम्प्राप दाहिकां शक्तिं वह्निश् च विद्यया यया ।
 नवाक्षरी महा-विद्या वायुना परिषेविता ॥४२॥
 विश्वेषां प्राण-रूपश् च पूज्यया विद्यया यया ।

सर्वाधारश् च पूज्यश् च बलवान् सर्वतो ऽभवत् ॥४३॥
 शेषाधारश् च कूर्मश् च पूज्यया विद्यया यया ।
 विश्वाधारश् च शेषश् च तया च विद्यया यया ॥४४॥
 धराधरा च सर्वेषां तया च विद्यया सदा ।
 तयैव विद्यया शुद्धा रङ्गा भुवन-पावनी ॥४५॥
 तयैव तुलसी शुद्धा तीर्थ-पूता बभूव सा ।
 तया स्वाहा वह्नि-जाया पितृणां कामिनी स्वधा ॥४६॥
 लक्ष्मीर् माया काम-वाणी सर्वाद्या प्रणवादिका ।
 रामेश्वरी राधिका सा डेन्ता वह्नि-प्रियान्तका ॥४७॥
 तत्-षोडशी महा-विद्या परिपूर्णतमा श्रुतौ ।
 काम-धेनु-स्वरूपा सा सर्व-सिद्धि-प्रदायिनी ॥४८॥
 पुरा सनत्-कुमारेण षोडशी परिसेविता ।
 सनकेन सनन्देन तथा सनातनेन च ॥४९॥
 शुक्रेण गुरुणा पूज्या सिद्धा व्यासेन सेविता ।
 पपौ समुद्रं सो ऽगस्त्यः पूज्यया विद्यया यया ॥५०॥

रमेश्वरी डेन्त-हीना षोडश्या मुनि-पङ्गव ।
 दधीचिना सेविता सा विद्या च द्वादशाक्षरी ॥५१॥
 तया तदस्थि चाव्यर्थ-मन्त्रम् एव बभूव ह ।

चतुर्-दशेन्द्रावच्छिन्नं मुनिर् आसीन् निरापदः ॥५२॥
 स्वेच्छामृत्युर् मुनिश् चैव जितः कालो ऽपि विद्यया ।
 देवानां प्राथनेनैव तत्याज स कलेवरम् ॥५३॥
 मतो मन्त्रं गृहीत्वा च जजाप पुष्करे मुनिः ।
 शत-वर्षं तपस् तप्ता ददर्श परमेश्वरीम् ॥५४॥
 दत्त्वा सा स्वपदं तस्मै गोलोकं च जगाम सा ।
 देहं त्यक्त्वा च स मुनिर् गोलोकं प्रययौ पुरा ॥५५॥
 इत्य् एव कथितं वत्स कवचं परमाद्भुतम् ।
 परमानन्द-सन्देहं वेदेषु च सुदुर्लभम् ॥५६॥
 श्री-कृष्णेनैव कथितं मह्यं भक्ताय भक्तिततः ।
 मया तुभ्यं प्रदत्तं च प्रवक्तव्यं न कस्यचित् ॥५७॥
 गुरुम् अभ्यर्च्य विधिना वस्त्रालंकार-चन्दनैः ।

नमस् कृत्य परं भक्त्या कवचं धारयेत् सुधीः ॥५८॥
 पठित्वा कवचं दिव्यं परमादर-पूर्वकम् ।
 गुरवे दक्षिणां दत्त्वा लभेत् तस्य शुभाशिषम् ॥५९॥
 महा-मूढो नोपदिष्टः कवचं धारयेत् पठेत् ।
 निष्फलं तद् भवेत् सर्वं शत-लक्षं जपेद् यदि ॥६०॥
 उपदिष्टो यदि पठेत् धारयेत् कण्ठ-देशतः ।
 जले वह्नौ च शस्त्रास्ते मरणं नो भवेद् ध्रुवम् ॥६१॥
 कवचस्य प्रसादेन जीवन्-मुक्तो भवेन् नरः ।
 अनेन कवचनेनैव शङ्ख-चूडः प्रतापवान् ॥६२॥
 युयुधे स मया सार्धं वर्षं च नर्मदा-तटे ।
 न विद्धो मम शूलेन दत्त्वा च कवचं मृतः ॥६३॥
 सर्वाण्य् एव हि दानानि व्रतानि नियमानि च ।
 तपांसि यज्ञाः पुण्यानि तीर्थान्य् अनशनानि च ॥६४॥
 सर्वाणि कवचस्यास्य कलां नार्हन्ति षोडशीम् ।
 इदं कवचम् अज्ञात्वा भजेद् यः परमेश्वरीम् ॥६५॥

शत-लक्ष-प्रजप्तो ऽपि न मन्त्रः सिद्धि-दायकः ।
 इत्य् एव कथितं सर्वं राधिका-कवचं मुने ॥६६॥
 इति श्री-नारद-पञ्च-रात्रे ज्ञानामृत-सारे द्वितीय-रात्रे
 हरि-भक्ति-ज्ञान-कथने कवच-प्रकाशनं नाम
 पञ्चमो ऽध्यायः

॥५॥

□

Roman transliteration

pañcama 'dhyāyāḥ
 atha rādhikā-kavacam

śrī-nārada uvāca—
 sarvaṁ śrutaṁ jagan-nātha yad yan manasi vāñchitam |
 adhunā śrotum icchāmi rādhikā-kavacaṁ param ||1||
 śrī-mahādeva uvāca—
 kṣamasva brahmanaḥ putra devarṣe muni-puṅgava |
 yan niṣiddhaṁ bhagavatā kṛṣṇena paramātmā ||2||
 kathaṁ vakṣyāmi he vatsa suguptaṁ kavacaṁ mune |
 kaṇṭhe dadhāra bhagavān bhaktyā ratna-putena yat ||3||
 paramānanda-sandoha-kavacaṁ ca sudurlabham |
 ṣaḍ-akṣarīm mahā-vidyām nitya-bhaktiyā japed dhariḥ ||4||
 nityaṁ prapūjayan nityaṁ nityaḥ satyaḥ parāt paraḥ |
 sā pūjayet prabhuṁ nityaṁ japed ekādaśākṣaram ||5||
 mahyaṁ ca kavacaṁ datvā niṣiddhaṁ paramātmā |

idam eveti kavacaṁ dattaṁ tenaiva brahmaṇe ||6||
 dharmāya brahmaṇā dattaṁ tena nārāyaṇāya ca |
 nārāyaṇena kaṇṭha-sthaṁ subhadrāya dade purā ||7||
 kṣamasva kathitum nālaṁ kṣamasva bhagavan mune |
 guruṇā ca niṣiddhaṁ ca na vaktavyaṁ kadācana ||8||
 śrī-nārada uvāca—
 mām bhaktaṁ anuraktaṁ ca nātha mā kuru vañcanām |
 tvam eva kṛṣṇas tvaṁ śambhur dvayor bhedo na sānni ca ||9||
 paratantro niṣiddhaṁ ca vākyaṁ kathitum akṣamaḥ |
 śṛṇoti kasya vā vākyaṁ yaḥ sva-tantraḥ svayaṁ prabhuḥ ||10||
 yadi mām kavacaṁ nātha na vakṣyasi sudurlabham |
 dehaṁ tyaktvā brahma-hatyām dāsyāmi tubhyam īśvara ||11||
 sad-vaṁśa-jātaḥ śiṣyaś ca śuddhaḥ subrahmaṇaḥ sudhīḥ |
 manyate kṛṣṇa-tulyaṁ ca gururṁ parama-dhārmikaḥ ||12||
 deva-manyāṁ kṛṣṇa-tulyaṁ yo bravīti narādhamāḥ |

brahma-hatyām ca labhate mahā-mūrkho na saṁśayaḥ ||13||
 paramātmā svayaṁ kṛṣṇo nirguṇaḥ prakṛteḥ paraḥ |
 tato devās tad-aṁśāś ca saguṇāḥ prākṛtāḥ smṛtāḥ ||14||
 sarve janyāḥ kṛtrimāś ca purā brahmādayaḥ surāḥ |
 sarveṣāṁ janakaḥ kṛṣṇaḥ paramādayaḥ parāt paraḥ ||15||
 śṛṇu vakṣyāmi vipreṇ dra rādhikā-kavacaṁ śubham |
 paramānanda-sandohābhidham iṣṭaṁ sudurlabham ||16||
 kṛṣṇena dattaṁ mahyaṁ ca śata-śṛṅge ca parvate |
 nīrāmaye ca goke puṇye vṛndāvane vane ||17||
 rādhikā-sad-vidhāne ca śobhane rāsa-maṇḍale |
 gopa-gopī-kadambaś ca veṣṭite samabhipsite ||18||
 ahaṁ tubhyaṁ pradāsyāmi pravaktavyaṁ na kasyacit |
 yad dhṛtvā paṭhanād bhakto jīvan-mukto bhaved dhruvam ||19||
 brahma-hatyā-lakṣa-pāpān mucyate nātra saṁśayaḥ |
 koṭi-janmātītāt pāpād upadeśāt pramucyate ||20||

aśva-medha-sahasraṁ ca rāja-sūya-śataṁ tathā |
 vipreṇ dra kavacasyāya kalām nārhati ṣoḍaśim ||21||
 śiṣyāya viṣṇu-bhaktāya sādhaḥ prakāśayet |
 śaṭhāya pariśiṣyāya datvā mṛtyuṁ labhen naraḥ ||22||
 vipreṇ dra kavacasyāya rṣir nārāyaṇaḥ svayam |
 kṛṣṇasya bhakti-dāsyē ca viniyogaḥ prakīrtitaḥ ||23||

sarvādyā me śiraḥ pātu keśaṁ keśava-kāminī |
bhālaṁ bhagavati pātu līlā locana-yugmakam ||24||
nāsāṁ nārāyaṇī pātu sānandā cādharauṣṭhakam |
jihvāṁ pātu jagan-mātā dantaṁ dāmodara-priyā ||25||
kapola-yugmaṁ kṛṣṇeśā kaṇṭhaṁ kṛṣṇa-priyāvatu |
karṇa-yugmaṁ sadā pātu kālindī-kūla-vāsini ||26||
vasundhareśā vakṣo me paramā sā payo-dharam |
padma-nābha-priyā nābhīṁ jaṭharaṁ jāhnavīśvarī ||27||
nityā nitamba-yugmaṁ me kaṅkālaṁ kṛṣṇa-sevitā |

parāt parā pātu prṣṭhaṁ suśroṇī śronikāyugam ||28||
paramādyā pāna-yugmaṁ nakharāṁś ca narottamā |
sarvāṅgaṁ me sadā pātu sarveśā sarva-maṅgalā ||29||
pātu rāmeśvarī rādhā svapne jāgarāṇe ca mām |
jale sthale cāntarikṣe sevītā jala-śāyini ||30||
prācyāṁ me satataṁ pātu paripūrnatama-priyā |
vahnīśvarī vahni-koṇe dakṣiṇe duḥkha-nāśini ||31||
nairṛte satataṁ pātu nara-kārṇava-tāriṇī |
vāruṇe vana-mālīśā vāyavyāṁ vāyu-pūjitā ||32||
kaubere mām sadā pātu kūrmeṇa pariśevitā |
aiśānyām īśvarī pātu śata-śṛṅga-nivāsini ||33||
vane vana-carī pātu vṛndāvana-vinodini |
sarvatra santataṁ pātu sarveśā virajeśvarī ||34||
prathame pūjitā yā ca kṛṣṇena paramātmanā |
ṣaḍ-akṣaryā vidyayā ca sā mām rakṣatu kātaram ||35||

dvitiye pūjitā devī śambhunā rāsa-maṇḍale |
nānā-sambhṛta-sambhārair māyā prakṛtir īśvarī ||36||
saptākṣaryā vidyayā ca pūjyayā pranavādyayā |
tṛtiye pūjitā devī brahmanā paramādaram ||37||
śrī-bīja-yuktayā bhaktyā cāṣṭākṣaryā ca vidyayā |
caturthe pūjitā devī śiṣeṇa vighna-nāśini ||38||
tenaiṣa sevītā vidyā māyā-yuktā navākṣarī |
vidyā sā cāpi dharmeṇa sevītā paramēśvarī ||39||
dharmeṇa dattā sā vidyā putra nārāyaṇarṣaye |
narāya śuddha-bhaktāya sā ca vidyā manoharā ||40||
navākṣarī mahā-vidyā kāmadevena sevītā |
tad-adhīnaṁ sarva-viśvaṁ pūjyayā vidyayā yayā ||41||
samprāpa dāhikāṁ śaktiṁ vahnīś ca vidyayā yayā |
navākṣarī mahā-vidyā vāyunā pariśevitā ||42||
viśveśāṁ prāṇa-rūpaś ca pūjyayā vidyayā yayā |

sarvādhāraś ca pūjyāś ca balavān sarvato 'bhavat ||43||
śeṣādhāraś ca kūrmaś ca pūjyayā vidyayā yayā |
viśvādhāraś ca śeṣaś ca tayā ca vidyayā yayā ||44||
dharādharaś ca sarveśāṁ tayā ca vidyayā sadā |
tayaiva vidyayā śuddhā raṅgā bhuvana-pāvanī ||45||
tayaiva tulasī śuddhā tīrtha-pūtā babhūva sā |
tayā svāhā vahni-jāyā pitṛnāṁ kāmīni svadhā ||46||
lakṣmīr māyā kāma-vāṇī sarvādyā praṇavādikā |
rāmeśvarī rādhikā sā nēntā vahni-priyāntakā ||47||
tat-śoḍaśī mahā-vidyā paripūrnatamā śrutau |

kāma-dhenu-svarūpā sā sarva-siddhi-pradāyini ||48||
 purā sanat-kumāreṇa ṣoḍaśī parisevitā |
 sanakena sanandena tathā sanātanaena ca ||49||
 śukreṇa guruṇā pūjyā siddhā vyāseṇa sevītā |
 papau samudraṁ so 'gastyaḥ pūjyayā vidyayā yayā ||50||

rameśvarī nenta-hinā ṣoḍaśyā muni-paṅgava |
 dadhicinā sevītā sā vidyā ca dvādaśākṣarī ||51||
 tayā tadasthi cāvyartha-mantram eva babhūva ha |
 catur-daśendravacchinnam munir āsīn nirāpadaḥ ||52||
 svecchāmṛtyur munis caiva jitaḥ kālo 'pi vidyayā |
 devānām prāthanenaiva tatyāja sa kalevaram ||53||
 matto mantram grhītvā ca jajāpa puṣkare munih |
 śata-varṣam tapas taptā dadarśa parameśvarim ||54||
 datvā sā svapadam tasmai golokam ca jagāma sā |
 deham tyaktvā ca sa munir golokam prayayau purā ||55||
 ity evam kathitam vatsa kavacam paramādbhutam |
 paramānanda-sandeham vedeṣu ca sudurlabham ||56||
 śrī-kṛṣṇenaiva kathitam mahyam bhaktāya bhaktitaḥ |
 mayā tubhyaṁ pradattam ca pravaktavyam na kasyacit ||57||
 gurum abhyarcya vidhinā vastrālaṅkāra-candanaiḥ |

namas kṛtya param bhaktyā kavacam dhārayet sudhīḥ ||58||
 paṭhitvā kavacam divyam paramādara-pūrvakam |
 gurave dakṣiṇām datvā labhet tasya śubhāśiṣam ||59||
 mahā-mūḍho nopadiṣṭaḥ kavacam dhārayet paṭhet |
 niṣphalam tad bhavet sarvaṁ śata-lakṣam japed yadi ||60||
 upadiṣṭo yadi paṭhet dhārayet kaṇṭha-deśataḥ |
 jale vahnau ca śastrāste maraṇam no bhaved dhruvam ||61||
 kavacasya prasādena jīvan-mukto bhaven naraḥ |
 anena kavacanenaiva śaṅkha-cūḍaḥ pratāpavān ||62||
 yuyudhe sa mayā sārḍham varṣam ca narmaḍā-taḥ |
 na viddho mama śūlena datvā ca kavacam mṛtaḥ ||63||
 sarvāṇy eva hi dānāni vratāni niyamāni ca |
 tapāṁsi yajñāḥ puṇyāni tīrthāṇy anaśanāni ca ||64||
 sarvāṇi kavacasyāśya kalām nārhanṭi ṣoḍaśim |
 idaṁ kavacam ajñātvā bhajet yaḥ parameśvarim ||65||

śata-lakṣa-prajapto 'pi na mantrāḥ siddhi-dāyakāḥ |
 ity evam kathitam sarvaṁ rādhikā-kavacam mune ||66||
 iti śrī-nārada-pañca-rātre jñānāmṛta-sāre dvitīya-rātre
 hari-bhakti-jñāna-kathane kavaca-prakāśanam nāma
 pañcamo 'dhyāyāḥ
 ||5||

...

English translation

CHAPTER V

On the description of Radha Kavacam.

§ri Narada said :—I have now heard all that I wanted to hear. Now I want to hear the excellent Radha-Kavacam. (1)

Sri Mahadeva said :—O Son of Brahma, O Devarsi, O Best of Munis, Please excuse me. How can I speak about that secret Kavacam which the Supreme Spirit Sri Krsna has forbidden me to divulge. The Bhagavan holds that Kavaca Himself on His own neck with great devotion, in a cover of jewels. (2-3)

That Kavaca is a mass of supreme bliss, no doubt it is very rare. Hari mutters daily the six lettered Mahavidya with great devotion. (4)

He who daily worships the eternal Lord, higher than the highest, mutters the eleven lettered mantra daily after finishing His worship. (5) .

Krsna has forbidden me to give that Kavacam to any body. He gave that to Brahma. (6)

Brahma gave it to Dharma. Dharma gave it to Narayana. Narayana gave the Kavaca from his neck to the Brahmana Subhadra. (7)

O Bhagavan Muni ! I won't be able to tell about that. Please excuse me. What the Guru has forbidden, one ought not to divulge that. (8)

§ri Narada said :—Do not deceive me who is Thy devotee. Thou art/Krsna, Thou art Vignu. There is no difference between you two in the Sima Veda. _ (9)

Only those who are dependent are unable to speak what has been forbidden to them. Whose words will He hear Who is independent and God Himself. (10)

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O Lord! O God ! If thou dost not describe to me about this rare Kavacam, I will quit my body and will charge you with the sin of Brahmahatya. (11)

A disciple who is highly religious, intelligent, a good Brahmana, pure and born, of a noble family considers his Guru equal to Sri Krsna. = (12)

And that vile wretch who considers any other Deity equal

to Krsna, is quite illiterate, and certainly commits the sin of Brahmahatya. (13)

Krsna is the Supreme Spirit, beyond the gunas, beyond Prakrti. From Him and from His parts all the Devas are born endowed with punas and under Prakrti. (14)

Brahma and the other Devas are janya (begotten) and kṛtrima

(made up). Krsna is the Father of all, the First entity and higher than the highest. (15)

O best of the Munis ! Now I am speaking to you about the auspicious Radhika-Kavacam, so very rare, desired by all and a mass of supreme bliss Listen. (16)

On the mountain Satagṇa, in the region of Go-loka, free from diseases, in the meritorious Vrndavana, Krsna gave that Kavacam first to me. (17)

He told before Radhika, surrounded by the Gopas and Gopis, in the beautiful Rasamandalam, I am giving this Kavacam to you. Do not divulge this to any body. The devotee who recites this, holding it on his neck, certainly becomes Jivanmukta.” (18-19)

Duly instructed, a devotee becomes freed from one lakh Brahmahatyas and sins accruing from Koti births. (20)

O Best of Munis! One thousand hundred Rajasiya sacrifices are not kala of this kavacam. (21)

Horse sacrifices and one equivalent to one sixteenth

A devotee of Visnu can divulge this to his disciple. If one

gives this to a cheat and other's disciples, one gets danger of one's life, (22)

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O Viprendra ! Narayana Himself is the Rsi of this Kavacam and its application is to the servitude devotion of Sri Krsna. (23)

Let Sarvadya protect my head; let KeSava Kamini protect my hairs ; let Bhagavati protect my forehead ; let Lola protect my eyes. (24)

Let Nardiyani protect my nose ; let Sinanda protect my lips ; let Jaganmata protect my tongue ; let Damodarapriya protect my teeth. (25)

Let KrgneS4 protect my cheeks ; let Krsnapriya protect my throat ; let Kalindikulasasini protect my ears. (26)

Let Vasundhahesa protect my breast ; let Parama protect my breast ; let Padmanabhapriya protect my navel ; let Jahnavisvari protect my belly. © (27) ®

Let Nitya protect my hips; let Krsnasevita protect my bones ; let Paratpara protect my back ; let Susroni protect my sronis. (28)

Let Pramadya protect my feet ; nails : let Sarvesa, Sarvamangala Sarvadya protect body. (29)

Let Rasesvari Radha pr states; let Jalasdyini protect me in water, earth. (30)

Let the consort of Paripurnatama p the Goddess of vahni protect my south eastern © Duhkanasini protect my southern side. (31) my south west quarter ; let Vayupujita protect

let Narottama protect my all over my

protect me in dreaming and waking h and atmos~

protect my eastern side ; let orner: let

Let Narakarnavatarini protect always let Vanamialiga protect my western quarter ; my north western quarter. (32)

Let Kiurmaparisevita protect my northern quarter ; let Satashriganivist Isvari protect my north-eastern quarter. (33)

Let Vrndavanavinodini vanacari protect me in forests ; let Sarves4 Virajesvari protect me laways and everywhere. (34)

144 Narada Pajcaradtram Let Her who was first worshipped by the Supreme Spirit Krsna by the six-lettered mantra, let Her always protect me who is very distressed. (35)

She was worshipped secondly by Sambhu with the adorable seven lettered mantra beginning with 'Om' in the Risamandalam

with various articles of worship. She is Maya, — Prakrti,. Isvari. (36)

Thirdly, She was worshipped lovingly by Brahma with the eight lettered mantra beginning with Srim ; fourthly, that Devi, the Destructrix of all obstacles, was worshipped by Sesa with the nine-lettered mantra with Hrim added. She the Parmesvari, the Vidya, was, then, worshipped by Dharma. (37-39)

O child! Dharma gave that vidya to Narayana Rsi. Then the pure devotee Nara get that from him.. (40)

That enchanting nine-lettered Mahavidya was worshipped by

Kama deva, by virtue of which the whole universe has come under his control.

By virtue of which Fire has got his burning power. This ninelettered great Vidya (art) has been worshipped by Vayu also. (42)

By virtue of which Vayu has become the prana of this Universe, the support of all, and fit for worship, more than any one else, and very powerful. (43)

O Muni! By virtue of which adorable Vidya, Kurma (tortoise) has become the support of Sega (thousand headed

serpent) and Sega, again, has become the support of the universe. (44)

By virtue of which vidya this earth has become the support of all beings and the holy Ganges has become the purifier of all. (45)

By virtue of which vidya Tulasi has become pure and sanctifying, like a Tirtha ; and Svaha has become the consort of Fire 3 and Svadha has become the consort of the Pitris. (49)

Om Srim Hrim Klim Aim Ram RAsesvari Radhikayai Svaha is the sixteen lettered Mabavidya and is termed Paripurnatama in

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the Vedas. She is of the nature of Kamadhenu, yielding the fruits of all desires and the bestower of all siddhis. (47-48)

This Sodasi (sixteen lettered mantra) was worshipped in yore by Sanat Kumara, Sanaka, Sananda and Sanatana. (49)

By virtue of this adorable vidya Sukracirya, the Guru of the Daityads, became Siddha ; it was worshipped by Vyasa; by virtue of which Agastya sucked up all the ocean. (50)

In the twelve-lettered mantra, Raseévāri is not added to the

caturthi vibhakti (dative—case), the mantra then, comes out, thus :—

om srim hrim, klim aim ram radhikayai svaha

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This was worshipped by Dadhici. (51)

By virtue of which vidya, his bones became infallible mantras;

and the Muni was safe, though fourteen Indras passed away. (52)

the Muni got the power to die and so defied Kala (the request of the

By virtue of which vidya, whenever he willed (sveccha mrtyu)' great time). He quitted his body only at the

Devas. (53) From Me the Muni got the mantra,

in Puskara tirtha, After performing tapasy years he saw the Devi Parammegvari. (54)

and made Jaram of that a for one hundred

on, and then went to

The Devi gave him first Her own regi loka after giving up

Go-loka; and so the Muni also went to Gohis body. (55)

O Child! Thus I have spoken to you Kavaca, rarely mentioned in the Vedas,

unbounded bliss. (56) e to me of this, who is so much devoted to It ought not to be divulged

about the wonderful and-which is a mass of

§r1 Krsna spok Him. Now I have spoken that to you. to any body else. (57)

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The intelligent man ought to give duly, clothings and ornaments to his Guru, and, then, bow down to him with great devotion, and then hold the kavaca on his body (58)

He ought to read the divine-Kavaca with great loving

devotion and be should give fees (daksina) to his Guru and get his auspicious blessings. (59)

And he must be the greatly deluded person, who recites and holds the Kavaca without being duly instructed by Guru ; and thus gets all his Japam muttered one hundred lakhs of times, and all his ceremonious observances, brought to no avail. (60)

But, if duly instructed, he recites the Kavacam or holds

it on his neck, then he never meets death in water,

five, weapons, etc. (61)

By the grace of this kavaca, a man becomes Jivanmukta

' (liberated while living). By virtue of this kavacam, Sankhacuda beocme very powerful. (62)

He fought with Me for one year on the banks of the Narmada

; and he could not be pierced by My trident ; then he gave away that kavacam, and he quitted his body.
(63)

river

Giving away everything, Vratas (observing vows), Niyamas (observing rules), tapasya (asceticism), sacrifices punyam, (merits),

Tirthas, and fastings. all these are not equivalent to one sixteenth part of this kavacam. (64)

And he who worships the Devi Paramesvari, this Kavacam, gets no success whatsoever making Japam one hundred lakhs of times. spoken to you about this Radhika Kavacam,

without knowing in his mantra even by O Muni ! Thus I have (65-65)

Here ends the Fifth Chapter on Radhika Kavacam

in Sri Narada Paficaratram.

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Sanskrit

षष्ठोऽध्यायः

अथ राधा-प्रशंसा

श्री-महादेव उवाच—

जगन्-मातुर् उपाख्यानं तुभ्यं च कथितं मया ।

सुदुर्लभं सुगुप्तं च वेदेषु च चतुर्षु च ॥१॥

पुराणेष्व् इतिहासेषु पञ्च-रात्रेषु पञ्चसु ।

अतीव पुण्यदं शुद्धं सर्व-पाप-प्रणाशनम् ॥२॥

संक्षेपेणैव कथितं राधाख्यानं मनोहरम् ।

कापिलेये पञ्च-रात्रे विस्तीर्णम् अतिसुन्दरम् ॥३॥

नारायणेन कथितं मुनये कपिलाय च ।

सिद्ध-क्षेत्रे पुण्यतमे प्रत्यक्षं मम सन्निधौ ॥४॥

तत्रोक्तं हरिणा सार्धं सुश्राव कमलोद्भवः ।

शुश्रुवुर् मुनयः सर्वे चेदम् एव परं वचः ॥५॥

आदौ समुच्चरेद् राधां पश्चात् कृष्णं च माधवम् ।

विपरीतं यदि पठेत् ब्रह्म-हत्यां लभेद् ध्रुवम् ॥६॥

श्री-कृष्णो जगतां तातो जगन्-माता च राधिका ।

पितुः सद्-गुणो माता वन्द्या पूज्या गरीयसी ॥७॥

दैव-दोषेण महता ये च निन्दन्ति राधिकाम् ।

वामाचाराश् च मूर्खाश् च पापिनश् च हरि-द्विषः ॥८॥

कुम्भी-पाके तप्त-तैले तिष्ठन्ति ब्रह्मणः शतम् ।

इहैव तद्-वश-हीनः सर्व-नाशाय कल्पते ॥९॥

भवेद् रोगी च पतितो विघ्नस् तस्य पदे पदे ।

हरिणोक्तं ब्रह्म-क्षेत्रे मया च ब्रह्मणा श्रुतम् ॥१०॥

त्रैलोक्य-पावनीं राधां सन्तोऽसेवन्त नित्यशः ।

यत् पाद-पद्मे भक्त्यार्थं नित्यं कृष्णो ददाति च ॥११॥

यत् पाद-पद्म-नखरे पुण्ये वृन्दावने वने ।

सुस्निग्धालक्तकरसं प्रेम्णा भक्त्या ददौ परा ॥१२॥

राधा-चर्वित-ताम्बूलं च खाद मधुसूदनः ।

द्वयोश् चैके न भेदश् च दुग्ध-घावल्ययोऽर्था ॥१३॥

श्री-कृष्णोरसि या राधा यद् वामांशेन सम्भवा ।

महा-लक्ष्मीश् च वैकुण्ठे सा च नारायणोरसि ॥१४॥

सरस्वती सा च देवी विदुषां जननी परा ।

क्षीरोद-सिन्धु-कन्या सा विष्णोर् उरसि मायया ॥१५॥
 सावित्री ब्रह्मणो लोके ब्रह्म-वक्ष-स्थल-स्थिता ।
 पुरा सुराणां तेजःसु साविर्भूत्वा दया हरेः ॥१६॥
 स्वयं मूर्तिमती भूत्वा जघान दैत्य-सङ्घकान् ।
 ददौ राज्यं महेन्द्राय कृत्वा निष्कण्टकं पदम् ॥१७॥
 कालेन सा भगवती विष्णु-माया सनातनी ।
 बभूव दक्ष-कन्या च परं कृष्णाज्ञया मुने ॥१८॥
 त्यक्त्वा देहं पितुर् यज्ञे ममैव निन्दया मुने ।
 पितृणां मानसी कन्या मेना कन्या बभूव सा ॥१९॥
 आविर्भूता पर्वते सा तेनेयं पार्वती सती ।
 सर्व-शक्ति-स्वरूपा सा दुर्गा दुर्गति-नाशिनी ॥२०॥
 बुद्धि-स्वरूपा परमा कृष्णस्य परमात्मनः ।
 सम्पद् रूपेन्द्र-गोहे सा स्वर्ग-लक्ष्मी-स्वरूपिणी ॥२१॥

मर्त्ये लक्ष्मी राज-गोहे गृह-लक्ष्मीर् गृहे गृहे ।
 पृथक् पृथक् च सर्वत्र ग्रामेषु ग्राम-देवता ॥२२॥
 जले सत्य-स्वरूपा सा गन्ध-रूपा च भूमिषु ।
 शब्द-रूपा च नभसि शोभा-रूपा निशाकरे ॥२३॥
 प्रभा-रूपा भास्करे सा नृपेन्द्रेषु स सर्वतः ।
 बह्वै सा दाहिका शक्तिः सर्व-शक्तिश्च य जन्तुषु ॥२४॥
 सृष्टि-काले च सा देवी मूल-प्रकृतिर् ईश्वरी ।
 माता भवेन् महा-विष्णोः स एव महान् विराट् ॥२५॥
 यस्य लोमसु विश्वानि तेन वासुः प्रकीर्तितः ।
 तस्य देवोऽपि श्री-कृष्णो वासुदेव इतीरितः ॥२६॥
 महतो वै सृष्टि-विधौ चाहङ्गकार्यं अभवन् मुने ।
 ततो हि रूप-तन्मात्रं शब्द-तन्मात्र इत्यतः ॥२७॥
 ततो हि स्पर्श-तन्मात्रम् एव सृष्टि-क्रमो मुने ।
 सृष्टि-बीज-स्वरूपा सा नहि सृष्टिस् तया विना ॥२८॥
 विना मृदं घटं कर्तुं कुलालश्च न च क्षमः ।

विना स्वर्णं स्वर्ण-कारः कुण्डलं कर्तुम् अक्षमः ॥२९॥
 एव ते कथितं सर्वम् आख्यानम् अतिदुर्लभम् ।
 जन्म-मृत्यु-जरा-व्याधि-शोक-दुःख-हरं परम् ॥३०॥
 आराध्य सुचिरं कृष्णं यद् यत् कार्यं भवेन् नृणाम् ।
 राधोपासनया तच्च भवेत् स्वल्पेन कालतः ॥३१॥
 तस्यापि मायया सार्धं सर्वं विश्वं महा-मुने ।
 विष्णु-माया भगवती कृपा यं यं करोति च ॥३२॥
 स च प्राप्नोति कृष्णं च तद्-भक्ति-दास्यम् ईषितम् ।
 इत्येव कथितं सर्वं परं च सुख-मोक्षदम् ।
 नातिसारं च सुभदं किं भूयः श्रोतुम् इच्छसि ॥३३॥

इति श्री-नारद-पञ्च-रात्रे
ज्ञानामृत-सारे द्वितीय-रात्रे
शिव-नारद-संवादे भक्ति-ज्ञान-कथने राधा-प्रशंसा नाम
षष्ठोऽध्यायः
॥६॥

□

Roman transliteration

ṣaṣṭo' dhyāyaḥ
atha rādhā-praśamsā
śrī-mahādeva uvāca—
jagan-mātur upākhyānaṁ tubhyaṁ ca kathitaṁ mayā |
sudurlabhaṁ suguptaṁ ca vedeṣu ca caturṣu ca ||1||
purāṇeṣu itihāseṣu pañca-rātreṣu pañcasu |
atīva puṇyadaṁ śuddhaṁ sarva-pāpa-praṇāśanam ||2||
saṁkṣepeṇaiva kathitaṁ rādhākhyānaṁ manoharam |
kāpileye pañca-rātre vistṛṇam atisundaram ||3||
nārāyaṇena kathitaṁ munaye kapilāya ca |
siddha-kṣetre puṇyatame pratyakṣaṁ mama sannidhau ||4||
tatroktaṁ hariṇā sārddhaṁ suśrāva kamalodbhavaḥ |
śuśruvur munayaḥ sarve cedam eva paraṁ vacaḥ ||5||
ādau samuccared rādhāṁ paścāt kṛṣṇaṁ ca mādhamam |
viparītaṁ yadī paṭhet brahma-hatyāṁ labhed dhruvam ||6||

śrī-kṛṣṇo jagatāṁ tāto jagan-mātā ca rādhikā |
pītuḥ sad-guṇo mātā vandyā pūjyā garīyasī ||7||
daiva-doṣeṇa mahatā ye ca nindanti rādhikāṁ |
vāmācārāś ca mūrkhāś ca pāpinaś ca hari-dviṣaḥ ||8||
kumbhī-pāke tapta-taile tiṣṭhanti brahmaṇaḥ śatam |
ihaiva tad-vamśa-hīnaḥ sarva-nāśāya kalpate ||9||
bhaved rogī ca patito vighnaś tasya pade pade |
hariṇoktaṁ brahma-kṣetre mayā ca brahmaṇā śrutam ||10||
trailokya-pāvanīṁ rādhāṁ santo 'sevanta nityaśaḥ |
yat pāda-padme bhaktyārghyaṁ nityaṁ kṛṣṇo dadāti ca ||11||
yat pāda-padma-nakhare puṇye vṛndāvane vane |
susnigdhlāktakarasaṁ premnā bhaktyā dadau parā ||12||
rādhā-carvita-tāmbūlaṁ cakḥāda madhusūdanaḥ |
dvayoś caike na bhedaś ca dugdha-ghāvalyayo 'rthā ||13||
śrī-kṛṣṇorasi yā rādhā yad vāmāṁśena sambhavā |

mahā-lakṣmīś ca vaikuṇṭhe sā ca nārāyaṇorasi ||14||
sarasvatī sā ca devī viduṣāṁ janani parā |
kṣīroda-sindhu-kanyā sā viṣṇor urasi māyayā ||15||
sāvitrī brahmaṇo loke brahma-vakṣa-sthala-sthitā |
purā surāṇāṁ tejaḥsu sāvīrbhūtvā dayā hareḥ ||16||
svayaṁ mūrtimatī bhūtvā jaghāna daitya-saṅghakān |
dadau rājyaṁ mahendrāya kṛtvā niṣkaṇṭhakaṁ padam ||17||
kālena sā bhagavatī viṣṇu-māyā sanātani |

babhūva dakṣa-kanyā ca paraṁ kṛṣṇājñāyā mune ||18||
 tyaktvā dehaṁ pitur yajñe mamaiva nindayā mune |
 pitṛñāṁ mānaśi kanyā menā kanyā babhūva sā ||19||
 āvirbhūtā parvate sā teneyāṁ pārvatī satī |
 sarva-śakti-svarūpā sā durgā durgati-nāśinī ||20||
 buddhi-svarūpā paramā kṛṣṇasya paramātmānaḥ |
 sampad rūpendra-gehe sā svarga-lakṣmī-svarūpiṇī ||21||

martye lakṣmī rāja-gehe gr̥ha-lakṣmīr gr̥he gr̥he |
 pr̥thak pr̥thak ca sarvatra gr̥ameṣu gr̥ama-devatā ||22||
 jale satya-svarūpā sā gandhā-rūpā ca bhūmiṣu |
 śabda-rūpā ca nabhasi śobhā-rūpā niśākare ||23||
 prabhā-rūpā bhāskare sā nṛpendreṣu sa sarvataḥ |
 bahlau sā dāhikā śaktiḥ sarva-śaktiś ca jantuṣu ||24||
 sṛṣṭi-kāle ca sā devī mūla-prakṛtir īśvarī |
 mātā bhaven mahā-viśṇoḥ sa eva mahān virāt ||25||
 yasya lomasu viśvāni tena vāsuḥ prakīrtitaḥ |
 tasya devo 'pi śrī-kṛṣṇo vāsudeva itīritaḥ ||26||
 mahato vai sṛṣṭi-vidhau cāhaṁkāryā abhavan mune |
 tato hi rūpa-tanmātraṁ śabda-tanmātra ityataḥ ||27||
 tato hi sparśa-tanmātram evaṁ sṛṣṭi-kramo mune |
 sṛṣṭi-bīja-svarūpā sā nahi sṛṣṭis tayā vinā ||28||
 vinā nṛdaṁ ghaṭaṁ kartuṁ kulālaś ca na ca kṣamaḥ |

vinā svarṇaṁ svarṇa-kāraḥ kuṇḍalaṁ kartum akṣamaḥ ||29||
 evaṁ te kathitaṁ sarvaṁ ākhyānam atidurlabham |
 janma-mṛtyu-jarā-vyādhī-śoka-duḥkha-haraṁ param ||30||
 ārādhya suciraṁ kṛṣṇaṁ yad yat kāryaṁ bhaven nṛṇāṁ |
 rādhopāsanaḥ tac ca bhavet svalpeṇa kālataḥ ||31||
 tasyāpi māyayā sārdaṁ sarvaṁ viśvaṁ mahā-mune |
 viṣṇu-māyā bhagavatī kṛpāṁ yaṁ yaṁ karoti ca ||32||
 sa ca prāpnoti kṛṣṇaṁ ca tad-bhakti-dāsyam īspitam |
 ity evaṁ kathitaṁ sarvaṁ paraṁ ca sukha-mokṣadam |
 nātisāraṁ ca subhadaṁ kiṁ bhūyaḥ śrotum icchasi ||33||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre dvitīya-rātre
 śiva-nārada-saṁvāde bhakti-jñāna-kathane rādhā-prasāmsā nāma
 ṣaṣṭho 'dhyāyaḥ
 ||6||

...

English translation

CHAPTER VI _ ON THE GLORIFICATION OF RADHA

Śrī Mahadeva said :—Thus I have spoken to you about the

narrative of the World-mother who is hidden and rarely spoken of in the four Vedas, Puranas, Itihasas and other five fold Pāficaratras. This anecdote is excellent yielding punyam, holy, and destructive of all sins. (1-2)

in brief, this excellent history. In

Thus I have spoken to you, but in detail and it is very

the Kapila Paficaratra, it is dwel beautiful. (3)

In the highly meritorious Siddha ksettr: Narayana spoke to the Muni Kapila. (4)

There Brahma and Hari heard this together ; Munis, too, heard this story. (5)

First one should utter the name Radha, next the name Krsna or Madhava. If one utters the reverse, involved in the sin of murdering a Brahmana. (6)

Sri Krsna is the Father of the world ; Radhika is the Mother of the world. Mother is hundred times more respected, worshipful

and higher in point of honour, than the Father. (1) previous Karma) he blames s, is jiliterate, a great

a, and before me, and all the

he should utter . he is

If due to some defect in his Daiva (p Radhika, he follows the path of Vamacari

sinner and hater of Hari. (8) turning oils, for one life,

He remains in Kumbhipika hell, in b sextinct in his life and

period of Brahma ; and his family become he meets with ruin and destruction. (9) and fallen and meets with obstacles setra; and I have

He becomes diseased everywhere. Hari has spoken this in Brahmak heard the above from Brahma. — (10)

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The saints always worship Radha, the Deliverer of the three

worlds. Krsna even offers arghyam with devotion daily to Her lotus feet. (11)

In days of yore, in the holy Vrindavan forest, Krsna, with great loving devotion applied the sweet juice of the wet red powder (alakta rasa) on the nails of the toes of Radha. (12)

Madhisiidana ate the betel that was chewed by Radha. 'ihe

two are one ; there is no difference between them, as the milk and its white colour are in separable. (13) ; .

Radha has sprung from Sri Krgna's left side and resides in His breast. It is She that has assumed the name of Mahz Laksmi and resides in Vaikuntha on the breast of Narayana. (14)

She is Sarasvati and the mother of the learned. It is She that

came out as the daughter of the milk ocean and sits on the bosom of Visnu. (15)

She is Savitri in the region of Brahma and resides on the bosom of Brahma. In ancient days She appeared as the outcome

of the fires (tejas) of the Devas and is the incarnate of Hari's compassion and mercy. (16)

Thus, taking Her incarnation, she destroyed the whole host of the Daityas ; and gave to Indra the kingdom free from foes. (17)

O Muni! Then by the command of Kṛṣṇa, Viṣṇumaya Bhagavati became, Prajapati. (18)

the eternal in time, the daughter of Dakṣa

O Muni! At the sacrificial place of her father, hearing Me blamed, She quitted Her body and became born as the daughter of Menaka, the mind-born daughter of the Pitṛis. (19)

Because she was born in the mountain Himalay named Parvati. She is of the nature of All-power ; name is Durgā, destructive of all evils. (20)

as, she was Her another

She is the chief buddhi (intellect) of the Supreme Spirit Kṛṣṇa; it is She that is Svargā Lakṣmī (the wealth and Prosperity of the Heavens) of Indra. (21)

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In this world she is the Lakṣmī in king's palaces ; and the 'Grhā Lakṣmī in every house ; besides, She is the village Deity in all villages. (22) i

She is of the nature of truth in water: in earth ; of the nature of sound in ākāśa, in the Moon. (23)

She is of the nature of Prabhā

the kings ; she is the burning power of power and strength of all the animals

and ; of the nature of scent of the nature of beauty

and (lustre and splendour) of all Fire and of the nature of all and living beings. (24)

(Rādhā) is called Mālā and this Mahā

(25)

In the time of creation, the Devī- Prakṛti and Tēvārī. She is the mother of Mahā Viṣṇu a Viṣṇu is known by the name of Mahān and Virāt.

and for, in His pores, all the

This Mahā Viṣṇu is also named V He is called

Universes exist. And as Śrī Kṛṣṇa is His Deity, Vasudeva. (26) ; there appeared Mahāt ;

hārbhaka came out and tanmātra

O Muni ! In the-beginning of creation, from Mahāt came out Ahambhaka, From a Rīpātānmatra (form), form Rīpātānmatra came sound (sound). From Sabda tanmātra came out Sparsa tanmātra (touch). Thus is the order of creation. That Devī is the source of all creation. Without Her, the creation becomes impossible

one. (27)

As a potter cannot but cannot make golden ornaments without impossible without Her. (29)

as a goldsmith

Id a jar without earth, smith so the creation is

gold,

Thus I have described to you so very rare, the narrative of Radha, destroying birth, death, old age, Sorrows, and misfortunes. (30)

The people derive the same fruits b for a very short time which they derive for a long time. (31)

O Great Muni! This whole universe is Her Maya and he, whom Visnumaya Bhagavati-favours, gets devotion to Krgna, and

y worshipping Sri Radhika by worshipping Sri Krsna

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be becomes engaged in the service of God and gets all his desires fulfilled, Thus I have described to you all the highest bliss and morals leading to Moksa and all the auspicious things. What more dc you want to hear ? (32)

Here ends the sixth chapter of the Second Night of Narada Paficaratra on the glorification of Radha,

Complete GGM text · Complete 1997 scan

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Sanskrit

सप्तमो ऽध्यायः

श्री-नारद उवाच—

भक्ति-ज्ञानं श्रुतं नाथ परमाद्भुतम् ईप्सितम् ।

मुक्ति-ज्ञान-विधानं च विस्तीर्णं वक्तुम् अर्हसि ॥१॥

श्री-महादेव उवाच—

लीनता हरि-पादाब्जे मुक्तिर् अत्यभिधीयते ।

इदम् एव हि निर्वाणं वैष्णवानाम् असम्मतम् ॥२॥

सालोक्य-साष्टि-सामीप्य-सारूप्यम् इत्य् अतः क्रमात् ।

भोगरीपं च सुखदम् इत् मुक्ति-चतुष्टयम् ॥३॥

श्री-हरेर् भक्ति-दास्यं च सर्व-मुक्तेः परं मुने ।

वैष्णवानाम् अभिमतं सारात् सारं परात् परम् ॥४॥

काश्यां च मरणं पुत्र परं निर्वाणा-कारणम् ।

दक्ष-कर्णे मृत्यु-काले मयोक्तं मन्त्रम् एव च ॥५॥

निर्वाण-मोक्षदं वत्स कर्म-मूल-निकृन्तनम् ।

निर्वाण-मोक्षम् एवेदं मोक्ष-विद्धिः प्रकीर्तितम् ॥६॥

गङ्गायां च जले मुक्तिः क्षेत्रे नारायणे मुने ।

ज्ञानतश् चेत् त्यजेत् प्राणान् कृष्ण-स्मरण-पूर्वकम् ।

जले स्थले चान्तरीक्षे गङ्गा-सागर-संगमे ॥७॥

श्री-नारद उवाच—

प्राणिनां येन मन्त्रेण मुक्तिर् भवति शाश्वती ।

वाराणस्यां त्वयोक्तं च तन् मां कथितुम् अर्हसि ॥८॥

अन्यथाहं कृपा-सिन्धो सद्यस् त्यक्ष्ये कलेवरम् ।

मां भक्तम् अनुरक्तं च नाथ मां कुरु वञ्चनाम् ॥९॥

श्री-महादेव उवाच—

गुप्तं वेद-पुराणेषु चेत् इतिहासेषु नारद ।

पञ्च-रात्रेषु सर्वेषु कथं वक्ष्यामि मां वद ॥१०॥

अहं हत्याभयेनैव वक्ष्यामि गोपनं परम् ।

श्रूयतां दक्ष-कर्णे च न वक्तव्यं कदाचन ॥११॥

मन्त्रो ऽयं मन्त्र-साराद् यः सर्वाद्य-बीज-मध्यमः ।

पञ्च-वर्गाद्वितीयश्च वर्णश्च गुरुमान् भवेत् ॥१२॥

पञ्चमे पन्ध्रमो वर्णो विष्णुमान् डेन्त एव सः ।

जगत्-पूति-प्रियान्तश्च य मन्त्रः सप्ताक्षरो मुने ॥१३॥

प्रयागे मुण्डनं चैव परं निर्वाण-कारणम् ।
दोलायमानं गोविन्दं पुण्ये वृन्दावने वने ॥१४॥
दृष्टि-मात्रेण विप्रेन्द्र परं निर्वाण-कारणम् ।
निर्वाणं दृष्टि-मात्रेण मञ्च-स्थं मधु-सूदनम् ॥१५॥
रथ-स्थं वामनं चैव निर्वाणं दृष्टि-मात्रतः ।
कार्तिकी-पूर्णमायां व राधार्चा-दृष्टि-पूजनम् ॥१६॥
यत्र तत्र न नियमो परं निर्वाण-कारणम् ।
परं शिव-चतुर्दश्यां शिवं स-स्थाप्य पूजनम् ॥१७॥
तद्-दिने ऽनशनं विप्रं परं निर्वाण-कारणम् ।
शुभाशुभं च यत् कर्म तत् तत् कर्म-निकृन्तनम् ॥१८॥
स्मरणं श्री-हरेः पाद-पद्मं निर्वाण-कारणम् ।
वैशाख्यां पुष्कर-स्नानं परं निर्वाण-कारणम् ॥१९॥
गङ्गा-सागर-तोये च मृत्युर् निर्वाण-कारणम् ।

कार्तिक्यां च शिला-दानं पृथिवी-विपुल-दानकम् ॥२०॥
कार्तिके तुलसी-दानं परं निर्वाण-कारणम् ।
ब्रह्म-स-स्थापनं चैव परं निर्वाण-कारणम् ॥२१॥
कन्या-दानं वैष्णवाय परं निर्वाण-कारणम् ।
परं निर्वाण-बीजं च वैष्णवोच्छिष्ट-भक्षणम् ॥२२॥
विष्णु-मन्त्रोपासकानां द्विजानां च द्विजर्षभ ।
तत्-पादोदक-भक्षणं च परं निर्वाण-कारणम् ॥२३॥
स्वर्ण-शृङ्ग-निबद्धानां गवां लक्ष-प्रदानकम् ।
पृथिवी-दानं च विप्रेन्द्र परं निर्वाण-कारणम् ॥२४॥
परे नारायण-क्षेत्रे लक्ष-नाम हरेर् जपेत् ।
नाशनं सर्व-पापानां परं निर्वाण-कारणम् ॥२५॥
शिव-लक्ष्यार्चनं भक्त्या क्षेत्रे नारायणे मुने ।
विधिवद्-दक्षिणा-दानं परं निर्वाण-कारणम् ॥२६॥
परं राधेशयोर् मन्त्र-ग्रहणं वैष्णवाद् द्विजात् ।
शुद्धे नारायण-क्षेत्रे परं निर्वाण-कारणम् ॥२७॥

ग्रन्थाष्टादश-साहस्रं द्वादश-स्कन्ध-सम्मितम् ।
शुक-प्रोक्तं भागवतं श्रुत्वा निर्वाणतां व्रजेत् ॥२८॥
पुरा भगवता प्रोक्तं कृष्णेन ब्रह्मणे मुने ।
पुराण-सारं शुद्धं तत् तेन भागवतं विदुः ॥२९॥
ब्रह्म-वैवर्तं श्रवणं परं निर्वाण-कारणम् ।
यत्रैव विवृतं ब्रह्म शुद्धं निर्गुणम् ईप्सितम् ॥३०॥
ब्रह्म-प्रकृति-गणेश-कृष्णाविर्भाव-वर्णनम् ।
चतुःखण्ड-परिमितं ब्रह्म-वैवर्तम् ईप्सितम् ॥३१॥
पराशर-कृतं पुण्यं धन्यं विष्णु-पुराणकम् ।
भक्त्या तद्य छवणं वत्स परं निर्वाण-कारणम् ॥३२॥

यत्र तत्र दिने वत्स हरेर् नामानुकीर्तनम् ।
 परं निर्वाण-बीजं च श्री-कृष्ण-व्रत-पूजनम् ॥३३॥
 यद् यत् कृतं सतां कर्म कृष्णे भक्त्या तद्-अर्पणम् ।
 कर्म-निर्मूलनं तच्च च स्मरणं मुक्ति-कारणम् ॥३४॥
 यद् एक-शब्द-श्रवणं पञ्च-रात्रेषु पञ्चसु ।

उपदिष्टं ब्राह्मणाच्च परं निर्वाण-कारणम् ॥३५॥
 पति-व्रतानां भक्त्या च भर्तुश्चरण-सेवनम् ।
 द्विजार्चनं च शूद्राणां परं निर्वाण-कारणम् ॥३६॥
 चतुर्-वर्णाम् अपि वर्णानां गुरु-कृष्णार्चनं परम् ।
 द्विजानां वैष्णवानां च सेवनं मुक्ति-कारणम् ॥३७॥
 आषाढी-कार्तिकी-माघी-वैशाखी-पूर्णिमासु च ।
 तीर्थ-स्नानं प्रदानं च परं निर्वाण-कारणम् ॥३८॥
 पितृ-मातृ-गुरूणां च सेवनं मुक्ति-कारणम् ।
 निग्रहश्च हृषीकाणां केवलं मुक्ति-कारणम् ॥३९॥
 स्वधर्माचरणं शुद्धं विधर्माच्च निवर्तनम् ।
 वेदोक्ताचरणं विप्रं परं निर्वाण-कारणम् ॥४०॥
 दानं हिंसाविहीनं च कृतं चानशनं मुने ।
 निर्लिप्तं शोभनं कर्म परं निर्वाण-कारणम् ॥४१॥
 देवानां सात्त्विकी पूजा शुभदा मुक्तिदा मुने ।
 अहिंसा परमो धर्मः परं निर्वाण-कारणम् ॥४२॥

सत्य-त्रेता-द्वापरेषु सन्त्यास-ग्रहणं सतां ।
 दण्ड-ग्रहण-मात्रेण परं निर्वाण-कारणम् ॥४३॥
 कलौ दण्ड-ग्रहणेनैव परं निर्वाण-कारणम् ।
 परं वेद-विरुद्धं च विपरीताय कल्पते ॥४४॥
 पुत्र-बन्धु-विहीनानां पालनं च स्वयोषितां ।
 पर-स्त्री-वर्जनं चैव परं निर्वाण-कारणम् ॥४५॥
 तत्-पालने लभेन् मोक्षं ब्रह्म-हत्यां च वर्जनम् ।
 अनाथ-भगिनी-कन्या-वधूनां परिपालनम् ॥४६॥
 केवलं मोक्ष-बीजं च तत् त्यागे नरकं ध्रुवम् ।
 शिशूनाम् अपि पुत्राणां भ्रातृणां च तथैव च ॥४७॥
 परित्यागे च नरकं पालनं मोक्ष-कारणम् ।
 मन्त्रं कन्या-प्रदानं च सुविप्रे मोक्ष-कारणम् ॥४८॥
 जीवाभय-प्रदानं च शरणागत-रक्षणम् ।
 आज्ञानाय ज्ञान-दानं परं निर्वाण-कारणम् ॥४९॥
 मुक्ति-ज्ञानं च कथितं सक्षेपेण यथागमम् ।

कापिले पञ्च-रात्रेषु कृष्णोक्तं सुविस्तरम् ॥५०॥
 अध्यात्मिकं च कथितं प्रथमं ज्ञानम् ईप्सितम् ।
 भक्ति-ज्ञानं द्वितीयं च कृष्णस्य परमात्मनः ॥५१॥

मुक्ति-ज्ञानं तृतीयं च कथितं तद् यथाक्रमम् ।
 ज्ञान-द्वयं चावशिष्टं यौगिकं मायिकं मुने ॥५२॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे द्वितीय-रात्रे
 शिव-नारद-संवादे मुक्ति-ज्ञान-कथने
 सप्तमोऽध्यायः
 ॥७॥
 ।

Roman transliteration

saptamo 'dhyāyaḥ
 śrī-nārada uvāca—
 bhakti-jñānaṁ śrutam nātha paramādbhutam īpsitam |
 mukti-jñāna-vidhānaṁ ca vistīrṇam vaktum arhasi ||1||
 śrī-mahādeva uvāca—
 līnatā hari-pādābje muktir atyabhidhīyate |
 idam eva hi nirvāṇaṁ vaiṣṇavānām asaṁmatam ||2||
 sālōkya-sārṣṭi-sāmīpya-sārūpyam ity ataḥ kramāt |
 bhogarīpaṁ ca sukhadam it mukti-catuṣṭayam ||3||
 śrī-harer bhakti-dāsyam ca sarva-mukteḥ param mune |
 vaiṣṇavānām abhīmatam sārāt sārāṁ parāt param ||4||
 kāśyām ca maraṇaṁ putra param nirvāṇa-kāraṇam |
 dakṣa-karṇe mṛtyu-kāle mayoktam mantram eva ca ||5||
 nirvāṇa-mokṣadam vatsa karma-mūla-nikṣntanam |
 nirvāṇa-mokṣam evedam mokṣa-vidbhīḥ prakīrtitam ||6||
 gaṅgāyām ca jale muktiḥ kṣetre nārāyaṇe mune |
 jñānataś cet tyajet prāṇān kṛṣṇa-smaraṇa-pūrvakam |
 jale sthale cāntarikṣe gaṅgā-sāgara-saṅgame ||7||
 śrī-nārada uvāca—
 prāṇinām yena mantreṇa muktir bhavati śāśvatī |
 vārāṇasyām tvayoktam ca tan mām kathitum arhasi ||8||
 anyathāhaṁ kṛpā-sindho sadyas tyakṣye kalevaram |
 mām bhaktam anuraktam ca nātha mā kuru vañcanām ||9||
 śrī-mahādeva uvāca—
 guptam veda-purāṇeṣu cet itihāseṣu nārada |
 pañca-rātreṣu sarveṣu kathāṁ vakṣyāmi mām vada ||10||
 ahaṁ hatyābhayenaiva vakṣyāmi gopanaṁ param |
 śrūyatām dakṣa-karṇe ca na vaktavyam kadācana ||11||
 mantro 'yam mantra-sārād yaḥ sarvādya-bīja-madhyamaḥ |
 pañca-vargādvitīyaś ca varṇaś ca gurumān bhavet ||12||
 pañcame panhcamo varṇo viṣṇumān nienta eva saḥ |
 jagat-pūti-priyāntaś ca mantrāḥ saptaṅkṣaro mune ||13||
 prayāge muṇḍanaṁ caiva param nirvāṇa-kāraṇam |
 dolāyamānaṁ govindaṁ puṇye vṛndāvane vane ||14||
 dṛṣṭi-mātreṇa vipreṇ draṇ param nirvāṇa-kāraṇam |
 nirvāṇaṁ dṛṣṭi-mātreṇa māñca-sthaṁ madhu-sūdanam ||15||

ratha-sthaṇi vāmanaṇi caiva nirvāṇaṇi dṛṣṭi-mātrataḥ |
 kārtiki-pūrṇimāyāṇi va rādhārcā-dṛṣṭi-pūjanam ||16||
 yatra tatra na niyamo paraṇi nirvāṇa-kāraṇam |
 paraṇi śiva-caturdaśyāṇi śivaṇi saṁsthāpya pūjanam ||17||
 tad-dīne 'naśanaṇi vipra paraṇi nirvāṇa-kāraṇam |
 śubhāśubhaṇi ca yat karma tat tat karma-nikṛntanam ||18||
 smaraṇaṇi śrī-hareḥ pāda-padmaṇi nirvāṇa-kāraṇam |
 vaiśākhyaṇi puṣkara-snānaṇi paraṇi nirvāṇa-kāraṇam ||19||
 gaṅgā-sāgara-toye ca mṛtyur nirvāṇa-kāraṇam |

kārtikyāṇi ca śilā-dānaṇi prthivī-vipula-dānakam ||20||
 kārtike tulasī-dānaṇi paraṇi nirvāṇa-kāraṇam |
 brahma-saṁsthāpanaṇi caiva paraṇi nirvāṇa-kāraṇam ||21||
 kanyā-dānaṇi vaiṣṇavāya paraṇi nirvāṇa-kāraṇam |
 paraṇi nirvāṇa-bijaṇi ca vaiṣṇavocchiṣṭa-bhakṣaṇam ||22||
 viṣṇu-mantropāsakānāṇi dvijānāṇi ca dvijarṣabha |
 tat-pādodaka-bhakṣaṇi ca paraṇi nirvāṇa-kāraṇam ||23||
 svarṇa-śṛṅga-nibaddhānāṇi gavāṇi lakṣa-pradānakam |
 prthivī-dānaṇi ca viprendra paraṇi nirvāṇa-kāraṇam ||24||
 pare nārāyaṇa-kṣetre lakṣa-nāma harer japet |
 nāśanaṇi sarva-pāpānāṇi paraṇi nirvāṇa-kāraṇam ||25||
 śiva-lakṣyārcanaṇi bhaktyā kṣetre nārāyaṇe mune |
 vidhivad-dakṣiṇā-dānaṇi paraṇi nirvāṇa-kāraṇam ||26||
 paraṇi rādheśayor mantra-grahaṇaṇi vaiṣṇavād dvijāt |
 śuddhe nārāyaṇa-kṣetre paraṇi nirvāṇa-kāraṇam ||27||

granthāṣṭādaśa-sāhasraṇi dvādaśa-skandha-sammitam |
 śuka-proktaṇi bhāgavataṇi śrutvā nirvāṇatāṇi vrajat ||28||
 purā bhagavatā proktaṇi kṛṣṇena brahmaṇe mune |
 purāṇa-sāraṇi śuddhaṇi tat tena bhāgavataṇi viduḥ ||29||
 brahma-vaivartaṇi śravaṇaṇi paraṇi nirvāṇa-kāraṇam |
 yatraiva vivṛtaṇi brahma śuddhaṇi nirguṇam īpitam ||30||
 brahma-prakṛti-gaṇeśa-kṛṣṇāvīrbhāva-varṇanam |
 catuḥkhaṇḍa-parimitaṇi brahma-vaivartam īpitam ||31||
 parāśara-kṛtaṇi puṇyaṇi dhanyaṇi viṣṇu-purāṇakam |
 bhaktyā tac chravaṇaṇi vatsa paraṇi nirvāṇa-kāraṇam ||32||
 yatra tatra dīne vatsa harer nāmānukīrtanam |
 paraṇi nirvāṇa-bijaṇi ca śrī-kṛṣṇa-vrata-pūjanam ||33||
 yad yat kṛtaṇi satāṇi karma kṛṣṇe bhaktyā tad-arpaṇam |
 karma-nirmūlanaṇi tac ca smaraṇaṇi mukti-kāraṇam ||34||
 yad eka-śabda-śravaṇaṇi pañca-rātreṣu pañcasu |

upadiṣṭaṇi brāhmaṇāc ca paraṇi nirvāṇa-kāraṇam ||35||
 pati-vratānāṇi bhaktyā ca bhartuṣ caraṇa-sevanam |
 dvijārcanaṇi ca śūdrāṇāṇi paraṇi nirvāṇa-kāraṇam ||36||
 catur-varṇāṇi api varṇānāṇi guru-kṛṣṇārcanaṇi param |
 dvijānāṇi vaiṣṇavānāṇi ca sevaṇaṇi mukti-kāraṇam ||37||
 āṣāḍhi-kārtiki-māghī-vaiśākhī-pūrṇimāsu ca |
 tīrtha-snānaṇi pradānaṇi ca paraṇi nirvāṇa-kāraṇam ||38||
 piṭṛ-mātṛ-gurūṇāṇi ca sevaṇaṇi mukti-kāraṇam |
 nīgrahaś ca hṛṣīkāṇāṇi kevalaṇi mukti-kāraṇam ||39||
 svadharmācaraṇaṇi śuddhaṇi vidharmāc ca nivartanam |

vedoktācaraṇaṁ vipra paraṁ nirvāṇa-kāraṇam ||40||
dānaṁ hiṁsāvihīnaṁ ca kṛtaṁ cānaśanaṁ mune |
nirliptaṁ śobhanaṁ karma paraṁ nirvāṇa-kāraṇam ||41||
devānāṁ sāttvikī piṇḍā śubhadā muktidā mune |
ahiṁsā paramo dharmah paraṁ nirvāṇa-kāraṇam ||42||

satya-tretā-dvāpareṣu saṁnyāsa-grahaṇaṁ satām |
daṇḍa-grahaṇa-mātṛeṇa paraṁ nirvāṇa-kāraṇam ||43||
kalau daṇḍa-grahaṇenaiva paraṁ nirvāṇa-kāraṇam |
paraṁ veda-viruddhaṁ ca viparītāya kalpate ||44||
putra-bandhu-vihīnānāṁ pālanaṁ ca svayoṣitām |
para-stri-varjanaṁ caiva paraṁ nirvāṇa-kāraṇam ||45||
tat-pālāne labheṇ mokṣaṁ brahma-hatyām ca varjanam |
anātha-bhagīnī-kanyā-vadhūnāṁ paripālanaṁ ||46||
kevalaṁ mokṣa-bijāṁ ca tat tyāge narakaṁ dhruvam |
śiśūnāṁ api putrāṇāṁ bhrātṛṇāṁ ca tathaiva ||47||
parityāge ca narakaṁ pālanaṁ mokṣa-kāraṇam |
mantraṁ kanyā-pradānaṁ ca suvipre mokṣa-kāraṇam ||48||
jīvābhaya-pradānaṁ ca śaraṇāgata-rakṣaṇam |
ājñānāya jñāna-dānaṁ paraṁ nirvāṇa-kāraṇam ||49||
mukti-jñānaṁ ca kathitaṁ saṁkṣepeṇa yathāgamam |

kāpile pañca-rātreṣu kṛṣṇenoktaṁ suvistaram ||50||
adhyātmikaṁ ca kathitaṁ prathamam jñānam īpsitam |
bhakti-jñānaṁ dvitīyaṁ ca kṛṣṇasya paramātmānaḥ ||51||
mukti-jñānaṁ tṛtīyaṁ ca kathitaṁ tad yathākramam |
jñāna-dvayaṁ cāvaśiṣṭaṁ yaugikaṁ māyikaṁ mune ||52||
iti śrī-nārada-pañca-rātre
jñānāmṛta-sāre dvitīya-rātre
śiva-nārada-saṁvāde mukti-jñāna-kathane
saptamo 'dhyāyāḥ
||7||

...

English translation

CHAPTER VII ON MUKTI (LIBERATION)

Sri Narada said :— O Lord! I have heard the wonderful bhakti

devotion that I wanted to hear. Now describe, in detail, about the

Mukti liberation. (1)

§ri Mahadeva said :—Mukti is being u in the lotus feet of Hari, (becoming one with Hari), finding rest and contentment in obtaining the lotus feet of Hari, as whatever is to be done, has been done. This sort of Mukti is not approved

of by the Vaignavas. (2)

nited with or absorbed

Mukti is divided, in due order, into four classes Salokya, Sarsti Samipya, and Sarupya. These are of the nature of enjoyments and bliss one above the other. (3)

O Muni ! Devotion to the Sri Hari and service to Him, these are superior to all other Muktas and are liked by the Vainavans. This is the essence of all that is higher than the

highest. (4) © Child ! Death in Benares City (Kasi) is the source of final

Nirvana. At the time of departure, I give mantra on the right ear, and that mantra given by me is the bestower of Nirvana Moksha call this Nirvana moksha. (5-6)

O Muni! If one quits one's body, knowingly remembering Kṛṣṇa then whether in the Ganges river, or in Narayana kṣetra, or in the confluence of the Ganges and Ocean, mukti results ; or wherever in water, earth or in sky the individual quits his body, mukti accrues. (7)

Śrī Narada said: Be pleased to tell Thou gives in the Benares City. (8)

O Thou Ocean of mercy ! If Thou dost not tell me, I will quit my body before Thee. © Lord! Do not deceive me, Thy

devotee. (9)

essence an

me the mantra, 'that

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Sri Mahadeva said:—O Narada! You ought to consider how can I speak to you the words that are kept secret in the Vedas, Itihasas, Piranas and even in all the Pajicaratras (10)

However, for fear of committing murder I am telling that secret. Hear it in your right ear. Never divulge this. (11) Mantroyam mantrasarddya sarvadya vija madhyamah |

Pancavargadvitiasca Varnasca guruman bhavet. (12)

Pancame pancamo varno visnumin emanta eva sah\ Jagatputapriyintischa mantrah saptaksaro mune. (13)

Notes :—"Om Ram Ramayai Svaha" is the seven-lettered mantra.

at Ut was carer

Mantra saradyah is "Om".

Sarvadya vija madhyamah in Ram.

Pancavarga dvitiasca, varnasca gurumin is "Ra ;" i. e. the second-letter after Pancama varga with 4 added.

Pancame—in the fifth series i. e. "pa" varga,

Pancamo varnah—the letter "ma."?

Vignuman is with "a" attached i.e. ma.

Emanta is in the dative case i.e, (caturthi) i.e. "RamAayai."

Jagatpitapriyantaḥ is svaha,

Saptaksara is seven syllabled.

‘Shaving off hairs of one’s head, etc. in Allahabad, at the confluence of the Ganges and the Jumna is the most excellent means of getting Nirvana, the highest goal.

And simply seeing the Deva Govinda swung to and fro (on the occasion of the swinging festival in the bright fortnight in the month of Phalguna) in the holy. Vrindavan forest, is the cause of Mukti (liberation). Similarly no sooner MadhusGdana is seen being swung to and fro on His bedstead or on the platform than one who sees it, is liberated from future births. (14-15)

Similarly no sooner Vamana is seen on the chariot (ratham) than the seer gets Moksa : in the full moon night of the month of

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Kartika, worshipping, seeing and chanting hymus of Radha (at whatever place it may be) is the cause of Nirvana. (16)

On the Siva-caturdasi tithi after installing Siva, if one worships Him, and fasts that day, one gets Nirvana. Thereby all the karmas, auspicious and inauspicious’ are all destroyed. (17-18)

Remembrance of Sri Hari leads to Nirvana; on the fullmoon night of the month of Vaisdkha, bathing in the Puskara tirtha leads to mokga. (19)

Death at the confluence of the Ganges and Ocean is the cause of Nirvana. Bestowing grains, stones and lost of ground in the month of Kartika, also giving Tulasi in the month of Kartika is the Cause of Moksa. Brahma-samsthapana, (establishing a Brahmana family) is also the cause of Nirvana. (20-21)

e a daughter to a Vaignava is the

Making over in marriag food eaten by 4 Vaignava

cause of Nirvana. To eat the remaining in the cause of Nirvana. (22)

O Twice born! To drink water after a Brahmana, who worship in Visnu mantra, mukti. (23)

O Best of the Brahmanas ! Making gift of o golden horns made for the purpose and making (See Matsyapurdnam) is the cause of Nirvana. (24) one lakh times in Narayana-

washing the feet of is also the cause of

ne lakh cows with gifttof the world

If the name of Hari be repeated & ksetra, it destroys all sins and gives moksa- (25)

O Muni, worshipping Mabadeva with devotion one lakh times in Narayana Ksetram, as dictated in the Sastras, and giving

sacrificial fees according to rules, lead to moksa. (26)

If one takes the mantras of Radha and Krsna from a Vaispava

Brahmana in the pure Narayanaksetram, one gets Mukti. (27)

Note :—Narayana Ksetram—a sacred place or Tirtha where “Narayana is worshipped or considered as the presiding Deity. It is -the bed of the flowing river Ganges.

154 Narada Pajicardtram: If one hears Bhagavata grantha, of 18,000 verses in twelve Skandhas and said by Suka, one gets moksa. (28)

O Muni ! In olden days Bhagavan Krsna told to Brahma the

essence of Puranas, the most holy thing; hence its name has become Bhagavata. (29)

Hearing Brahma-vaivarta Puranam is the cause of Moksa,

Here is describe the nature of pure Nirguna Brahma, desired by all. (30)

This Puranam is divided into four Khandas where the appearance of Brahma, Prakrti, Ganega and Krsna are described. Hence it is called Brahmavaivatta.

It is too much loved by all. = (31) °

Hearing with devotion Visnupurndam, holy, praiseworthy, written by ParaSara, gives mukti, (32)

O Child! Making kirtan (chanting) of the name of Hari, on any day and worshipping Sri Krsna and observing His vrata give moksa. (33)

By whatever deeds the Sadhus offer the fruits of their actions to Sri Krsna, and remember him, destroy all sins and give mukti. (34)

Hearing one word from the five fold Pajica-ratra and getting instructions from a Brahmana, brings moksa. (35)

Chaste women performing the services of their husbands and serving their feet, get mukti. The Sdras, if they worship the Brahmanas, get mukti. (36) I

If one worships Krsna, the Guru of the four Varnas, one gets

‘Mukti. To serve the Brahmanas and the Vaignavas also leads to mukti. (37)

To bathe in the sacred places of pilgrimages and to make gifts

in the full-moon tithi of the months of Asidha, Kartika, Magha, and Vaisakha lead to mukti. (38)

To serve father, mother and the Guru-like elders leads to Moksa. To control the sense also brings Nirvana Mukti. (39):

Secand Night, Ch, VIT 155

O Dvija! To practise one’s holy Svadharma (duties as enjoined by one’s Dharma), to turn one’s back from Vidharma (different religion) and to practise according to the Vedas lead to

Mokga, (40) O Muni ! Giving presents, becoming free from envy, fasting, doing pure works are the cause of Mokga. (41)

to the Devas is auspicious to keings) is the greatest

guiltiessness,

O Muni ! To-offer Sattvika worship and yields Mukti. Abirisa (non-ipjury virtue and the cause of Nirvana. (42)

In the Satya, Treté, Dvapara Yugas the saints resorting to Sannydsa, the greatest renunciation, took Dandas and got Moksa, (43)

But in this Kali Yuga men get Moksa nv Dandas ; but as this is prohibited by the Veda results. (44) ‘

To nourish and maintain of sons, and friends and to quit ot

o sooner they take s they get contrary

one’s own women (relatives) void

her’s wives lead to Moksa.

ahmanas and to avoid Brabminicide bring and wives without their helpless state leads

To maintain the Br: Moksa. To maintain sisters, daughters, husbands bring mokga, and.to quit them in an

certainly to bell. (46) To quit infants and infant brothers is the cause of hell. To

maintain them brings Moksa. (47) To give mantra to good Brahmanas and to make over

daughter in marriage to them leads to Moksa- (48) > to the beings, to protect those

To hold out words “No fear e illiterate become

_ who seek for refuge, to bestow knowledge to th the cause of Moksa. (49) ing to the Agamas about

Thus I have told you, in brief, accordi Krsna has dwelt on this

Mukti jiana. In Kapila’s Pajicaratra Sri fn detail. (50)

156 é * Narada Pajicaratram

First I told you about the spiritual knowledge, so desired by all 3 secondaly I told you about Bhakti jfiana (devotion) to Sri Krsna. (51)

And now thirdly I have spoken to you about Mukti jfiana, Now I will speak on Yogas and Mayik Jaana. (52)

Here ends the Seventh Chapter of the Second Night in Narada

s Paficaratram and Mukti Jaana.

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Complete GGM text · Complete 1997 scan

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Sanskrit

अष्टमो ऽध्यायः

अथ योग-ज्ञान-कथनम्

श्री-महादेव उवाच—

योग-ज्ञानं च दुर्बोधम् असतां विषमं परम् ।

श्रूयताम् इदम् एवेति वक्ष्यामि च यथागमम् ॥१॥

अणिमा लघिमा व्याप्तिः प्राकाम्यं महिमा तथा ।

ईशित्वं च वशित्वं च तथा कामावसायिता ॥२॥

दूर-श्रवणम् इष्टार्थ-साधनं सृष्टि-पत्तनम् ।

मनोयायित्वम् एवेदं पर-काय-प्रवेशनम् ॥३॥

प्राणिनां प्राण-दानं च तेषां प्राणापहारकम् ।

काय-व्यूहं च वाक्-सिद्धं सिद्धं सप्त-दश स्मृतम् ॥४॥

कृष्ण-भक्ति-व्यवहितं भक्तानां नाभिवाञ्छितम् ।

कृष्ण-वेतन-भुग् भोक्तुं करोति दासनां मुने ॥५॥

मूलाधारं स्वाधिष्ठानं मणि-पूरम् अनाहतम् ।

विशुद्धम् अपि चाज्ञाख्यं षट्-चक्रं परिकीर्तितम् ॥६॥

शक्ति-कुण्डलिनी-युक्तं स्वे स्वे स्थाने स्थितं मुने ।

योगोपयुक्तं नियतं योगविद्धिः प्रकीर्तितम् ॥७॥

मेध्या सा मनसा युक्ता सुनिद्रा-जननी नृणाम् ।

इडा सा मनसा युक्ता प्राणिनां क्षुद्-विवर्धिनी ॥८॥

पिङ्गला मनसा युक्ता तृष्णा माता च प्राणिनाम् ।

सुषुम्णा मनसा युक्ता निद्रा-भङ्गाय कल्पते ॥९॥

चञ्चला मनसा युक्ता सम्भोगेच्छा-विवर्धिनी ।

सुस्थिरा मनसा युक्ता नृणाम् एव विचेतनी ॥१०॥

मनश् च नाडी-षट्केषु क्रमेणैव भ्रमेद् अहो ।

अत्र नास्ति यथासंख्यं स्वेच्छाधीनं च चञ्चलम् ॥११॥

योनि-शिशनोपरिस्थानं मूलाधारस्य नारद ।

स्वाधिष्ठानं नाभि-देशे मणिपूरं च वक्षसि ॥१२॥

अनाहतं तद्-ऊर्ध्वं च विशुद्धं कण्ठ-देशतः ।

आज्ञाख्यं चक्षुषोर् मध्ये चक्र-स्थानं प्रकीर्तितम् ॥१३॥

मूलाधारौकसीडा सा स्वाधिष्ठाने च पिङ्गला ।

सुषुम्णा मणिपूरे सा सुस्थिरा साप्य अनाहते ॥१४॥

चञ्चला सा विशुद्धे च मेध्याख्या परिकीर्तिता ।

नाडी-स्थानं स कथितं योगविद्धिः प्रकीर्तितम् ॥१५॥
 नाडी-युक्तेषु चक्रेषु शश्वद् वायुश् चरेद् अहो ।
 बद्धो भवति स्वाज्ञाख्ये ततो मृत्युश् च प्राणिनाम् ॥१६॥
 योगी च बद्ध-निश्वासो वायु-धारणया मुने ।
 तस्य मृत्युश् च न भवेत् साध्य-वायुर् महान् वशी ॥१७॥
 वह्नि-स्तम्भं जल-स्तम्भं मृदां च मनसस् तथा ।
 वायु-स्तम्भं बहु-विधं योगी जानाति नारद ॥१८॥
 सहस्र-दल-पद्मं च सर्वेषां मस्तके मुने ।
 तत्रैव तिष्ठति गुरुः सूक्ष्म-रूपेण स ततम् ॥१९॥
 तद्-गुरोः प्रतिबिम्बश् च सर्वत्र नर-रूपकः ।
 गुरु-रूपो स्वयं कृष्णः शिष्याणां हित-काम्यया ॥२०॥
 गुरौ तुष्टे हरिस् तुष्टो हरौ तुष्टे जगत्-त्रयम् ।
 गुरुर् ब्रह्मा गुरुर् विष्णुर् गुरुर् देवो महेश्वरः ॥२१॥
 गुरुदेवः परं ब्रह्म गुरुः पूज्यः परात् परः ।
 हरौ रुष्टे गुरौ तुष्टे गुरु रक्षितुम् ईश्वरः ॥२२॥
 सर्वे तुष्टा गुरौ रुष्टे न कोऽपि रक्षितुम् क्षमः ।
 गुरुश् च ज्ञानाद्विरणाज् ज्ञानं तन्-मन्त्र-तन्त्रयोः ॥२३॥
 तत्-तन्त्रः स च मन्त्रः स्यात् कृष्ण-भक्तिर् यतो भवेत् ।
 स एव बन्धुः स पिता सा मैत्री जननी च सा ॥२४॥
 स च भ्राता पतिः पुत्रो यः कृष्ण-वर्त्म दर्शयेत् ।
 जल-बुद्बुदवत् सर्वं विश्वं च चराचरम् ॥२५॥
 भज राधेश्वरं विप्र श्री-कृष्णं प्रकृतेः परम् ।
 स गुरुः परमो वैरी भ्रष्टं वर्त्म प्रदर्शयेत् ॥२६॥
 तज्-जन्म-नाशं कुरुते शिष्य-हत्या भवेद् ध्रुवम् ।
 सहस्र-दल-पद्मे च हृदय-स्थो हरिः स्वयम् ॥२७॥
 सर्वेषां प्राणिनां विप्र परमात्मा निरञ्जनः ।
 इति ते कथितं सर्वं योग-ज्ञानं चतुर्थकम् ।
 यथागमं च सक्षेपं किं भूयः श्रोतुम् इच्छसि ॥२८॥

नारद उवाच—

भक्ति-ज्ञानं च भक्तानां योग-ज्ञानं च योगिनाम् ।
 केषां वर्त्म प्रशस्तं च तन् मां कथितुम् अर्हसि ॥२९॥
 श्री-महादेव उवाच—
 ध्यायन्ते योगिनः सर्वे ज्योति-रूपं सनातनम् ।
 निर्गुणस्य शरीरं च न मन्यन्ते च योगिनः ॥३०॥
 शरीरं प्रकृतं सर्वं निर्गुणः प्रकृतेः परः ।
 गुणेन सज्जते देहो निर्गुणस्य कुतो भवेत् ॥३१॥
 इति सर्वं योग-शास्त्रं योगविद्धिः प्रकीर्तितम् ।
 वैष्णवास् तं न मन्यन्ते कुमाराद्या वयं द्विज ॥३२॥

वदन्ति वैष्णवाः सर्वे तेजस् तेजस्विना वरम् ।
 क्व सम्भवेद् वा क्व भवेद् इति दुर्नयम् एव च ॥३३॥
 कृष्णो नित्यः शरीरी च तस्य तेजो हि वर्तते ।
 तेजो ऽभ्यन्तर एवाह कृष्ण-मूर्तिः सनातनः ॥३४॥
 ध्यायन्ते योगिनः सर्वे तत्-तेजो भक्ति-पूर्वकम् ।

सुपक्व-भक्त्या कालेन योगी च वैष्णवो भवेत् ॥३५॥
 तेजो ऽभ्यन्तर-रूपं च ध्यायन्ते वैष्णवाः सदा ।
 दासानां च कुतो दास्यं विना देहेन नारद ॥३६॥
 वैष्णवानां मतं शस्तं सर्वेभ्यो ऽपि च नारद ।
 न वैष्णवात् परो ज्ञानी ब्रह्माण्डेषु च ब्रह्मणः ॥३७॥
 इति ते कथितं वत्स सक्षेपेण यथागमम् ।
 को वा जानाति कात्स्न्येन कृष्ण-माहात्म्यम् ईप्सितम् ॥३८॥
 इति श्री-नारद-पञ्च-रात्रे ज्ञानामृत-सारे द्वितीय-रात्रे
 शिव-नारद-संवादे योग-ज्ञान-कथने
 अष्टमो ऽध्यायः
 ॥८॥
 इति द्वितीय-रात्रं सम्पूर्णम्
 तृतीय-रात्रम्

Roman transliteration

aṣṭamo 'dhyāyāḥ
 atha yoga-jñāna-kathanam
 śrī-mahādeva uvāca—
 yoga-jñānaṁ ca durbodham asatān viṣamaṁ param |
 śrūyatām idam eveti vakṣyāmi ca yathāgamam ||1||
 aṇimā laghimā vyāptiḥ prākāmyaṁ mahimā tathā |
 īśitvaṁ ca vaśitvaṁ ca tathā kāmāvasāyitā ||2||
 dūra-śravaṇam iṣṭārtha-sādhanaṁ sṛṣṭi-pattanam |
 manoyāyitvam evedaṁ para-kāya-praveśanam ||3||
 prāṇināṁ prāṇa-dānaṁ ca teṣāṁ prāṇāpahārakam |
 kāya-vyūhaṁ ca vāk-siddhaṁ siddhaṁ sapta-daśa smṛtam ||4||
 kṛṣṇa-bhakti-vyavahitaṁ bhaktānāṁ nābhivāñchitam |
 kṛṣṇa-vetana-bhug bhoktuṁ karoti dāsanāṁ mune ||5||
 mūlādhāraṇi svādhiṣṭhānaṁ maṇi-pūram anāhatam |
 viśuddham api cājñākhyam ṣaṭ-cakraṁ parikīrtitam ||6||

śakti-kuṇḍalinī-yuktaṁ sve sve sthāne sthitaṁ mune |
 yogopayuktaṁ niyataṁ yogavidbhiḥ prakīrtitam ||7||
 medhyā sā manasā yuktā sunidrā-janāni nṛṇām |
 idā sā manasā yuktā prāṇināṁ kṣud-vivardhinī ||8||
 piṅgalā manasā yuktā tṛṣṇā mātā ca prāṇinām |
 suṣumnā manasā yuktā nidrā-bhaṅgāya kalpate ||9||
 cañcalā manasā yuktā sambhogecchā-vivardhinī |

susthirā manasā yuktā nṛṇām eva vicetanī ||10||
 manas ca nāḍi-ṣaṭkeṣu krameṇaiva bhramed aho |
 atra nāsti yathāsamkhyarṇ svecchādhīnarṇ ca cañcalam ||11||
 yoni-śīśanopariśthānarṇ mūlādhārasya nārada |
 svādhīṣṭhānarṇ nābhi-deśe mañipūrarṇ ca vakṣasi ||12||
 anāhataṇ tad-ūrdhvarṇ ca viśuddharṇ kaṇṭha-deśataḥ |
 ājñākhyarṇ cakṣuṣor madhye cakra-sthānarṇ prakīrtitam ||13||
 mūlādhāraukasīḍā sā svādhīṣṭhāne ca piṅgalā |

suṣumnā mañipūre sā susthirā sāpy anāhate ||14||
 cañcalā sā viśuddhe ca medhyākhyā parikīrtitā |
 nāḍi-sthānarṇ sa kathitarṇ yogavidbhiḥ prakīrtitam ||15||
 nāḍi-yukteṣu cakreṣu śaśvad vāyuṣ cared aho |
 baddho bhavati svājñākhye tato mṛtyuṣ ca prāṇinām ||16||
 yogī ca baddha-nīśvāso vāyu-dhāraṇayā mune |
 tasya mṛtyuṣ ca na bhavet sādhyā-vāyur mahān vaśī ||17||
 vahnī-stambharṇ jala-stambharṇ mṛdāṇ ca manasas tathā |
 vāyu-tambharṇ bahu-vidharṇ yogi jānāti nārada ||18||
 sahasra-dala-padmarṇ ca sarveṣāṇ mastake mune |
 tattraiva tiṣṭhati guruḥ sūkṣma-rūpeṇa saṁtatam ||19||
 tad-guroḥ pratibimbāṣ ca sarvatra nara-rūpakāḥ |
 guru-rūpo svayarṇ kṛṣṇaḥ śiṣyāṇāṇ hita-kāmyayā ||20||
 gurau tuṣṭe haris tuṣṭo harau tuṣṭe jagat-trayam |
 gurur brahmā gurur viṣṇur gurur devo maheśvaraḥ ||21||

gurudevaḥ paramṇ brahma guruḥ pūjyaḥ parāt paraḥ |
 harau ruṣṭe gurau tuṣṭe guru rakṣitum īśvaraḥ ||22||
 sarve tuṣṭā gurau ruṣṭe na ko 'pi rakṣitum kṣamaḥ |
 guruṣ ca jñānādgiraṇāj jñānarṇ tan-mantra-tantrayoḥ ||23||
 tat-tantraḥ sa ca mantraḥ syāt kṛṣṇa-bhaktir yato bhavet |
 sa eva bandhuḥ sa pitā sā maitrī jananī ca sā ||24||
 sa ca bhrātā patīḥ putro yaḥ kṛṣṇa-vartma darśayet |
 jala-budbudavat sarvaṇ viśvaṇ ca carācaram ||25||
 bhāja rādheśvaraṇ vipra śrī-kṛṣṇaṇ prakṛteḥ param |
 sa guruḥ paramo vairī bhraṣṭarṇ vartma pradarśayet ||26||
 taj-janma-nāśaṇ kurute śiṣya-hatyāṇ bhaved dhruvam |
 sahasra-dala-padme ca hṛdaya-stho hariḥ svayam ||27||
 sarveṣāṇ prāṇināṇ vipra paramātmā nirañjanaḥ |
 iti te kathitarṇ sarvaṇ yoga-jñānarṇ caturthakam |
 yathāgamarṇ ca saṁkṣepaṇ kiṇ bhūyaḥ śrotum icchasi ||28||

nārada uvāca—
 bhakti-jñānarṇ ca bhaktānāṇ yoga-jñānarṇ ca yoginām |
 keṣāṇ vartma praśastaṇ ca tan māṇ kathitum arhasi ||29||
 śrī-mahādeva uvāca—
 dhyāyante yoginaḥ sarve jyoti-rūpaṇ sanātanam |
 nirguṇasya śarīraṇ ca na manyante ca yoginaḥ ||30||
 śarīraṇ prakṛtaṇ sarvaṇ nirguṇaḥ prakṛteḥ paraḥ |
 guṇena sajjate deho nirguṇasya kuto bhavet ||31||
 iti sarvaṇ yoga-śāstraṇ yogavidbhiḥ prakīrtitam |
 vaiṣṇavāṣ taṇ na manyante kumārādyā vayarṇ dvija ||32||
 vadanti vaiṣṇavāḥ sarve tejas tejasvināṇ varam |

*kva sambhaved vā kva bhaved iti durnayam eva ca ||33||
 kṛṣṇo nityaḥ śarīrī ca tasya tejo hi vartate |
 tejo 'bhyantara evāha kṛṣṇa-mūrtiḥ sanātanaḥ ||34||
 dhyāyante yoginaḥ sarve tat-tejo bhakti-pūrvakam |*

*supakva-bhaktiyā kālena yogī ca vaiṣṇavo bhavet ||35||
 tejo 'bhyantara-rūpaṁ ca dhyāyante vaiṣṇavāḥ sadā |
 dāsānārī ca kuto dāsyamī vinā dehena nārada ||36||
 vaiṣṇavānām matam śastam sarvebhyo 'pi ca nārada |
 na vaiṣṇavāt paro jñānī brahmāṇḍeṣu ca brahmaṇaḥ ||37||
 iti te kathitam vatsa saṁkṣepeṇa yathāgamam |
 ko vā jñānī kārtsnyena kṛṣṇa-māhātmyam īpsitam ||38||
 iti śrī-nārada-pañca-rātre jñānāmṛta-sāre dvitīya-rātre
 śiva-nārada-saṁvāde yoga-jñāna-kathane
 aṣṭamo 'dhyāyaḥ
 ||8||
 iti dvitīya-rātram sampūrṇam
 ...
 tṛtīya-rātram*

English translation

CHAPTER VIII ON YOGA

Sri Mahadeva said: Now hear about the Yoga Jaana as mentioned in the Agamas ; it is incomprehensible by those who are not Sadhus or saints. qd)

The following are the seventeen siddhis (powers).

Anima, 2. Laghima. 3. vyapti, 4. Prakamya, 5. Mahima, 6. isgitva, 7. Vastitva, 8. Kamavasayita, 9. Diarasravanam, 10. Istarthasadhanam, 11. Srstipattan, 12. Manoyamitva. 13, Paradehapravesa, 14. Giving life to beings, 15. Taking away the lives of beings, 16. Kayavyatha, 17. Vaksiddhi. ;

Notes :—

Anima—becoming as minute as an atom.

Laghima -- becoming as light as wool.

Vyapti—pervasion.

Prakamya — getting one's desired object.

Mahima—Glory.

Jsitva— Lordship.

Vastitva—Subduing others.

Kamavasayiti—Acting at one's will.

Dirasravanam — Clairaudience.

Igtartha Sadhanam —Doing for one's beloved Deity.

Srstipattanam—Creation. J

Manoyamittva—Going like one's mind.

Paradeha pravesa—Entering into other's bodies.

Kayavyatha—Keeping body as long as one likes. . Vaksiddhi—Words coming out to be true.

The bhaktas do not like any thing that keeps them ata

distance from Sri Krsna. They like very much to have Dasyabhava, service devotion, to Hari. (5) ge!
The following are the six cakras (plexuse) in the body:

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(1) Maladharam, (2)Svadhigthinam, (3)Manipiram, (4)Andhatam, (5) Viguddham, (6) Ajaa. (6)

These six cakras, presided by their respective Kundalini Saktis, are said, by the knowers of the Yoga, as the best centres wherein to practise Yoga. (7)

When united with mind, the Medhya nadi begets sound sleep to men; hence the nadi is named Medhyd. When united with mind, the ida nadi (tabular vessel) increases hunger in all the beings ; hence it is termed Ida. (8)

When united with mind, the Pingala nerve produces thirst; hence it is named Pingala ; when united with mind, the Susumna nerve awakens one from one's sleep ; hence it is named Susumna. (9)

It is mind that, becoming restless, increases the desire for enjoyment of all beings; it is mind that assuming the name of Susthira; makes men unconscious. (10)

Mind travels in order in these six cakras of the nadis ; but there is no order how many times tke mind rests there 3 it is independent and is restless. (11)

O Narada ! the plexus above the generative organs is termed the Muladhara cakra ; the Svadhisthana cakra is situated in the navel ; and Manipura is situated in the breast. (12)

(N. B—The Muladhara Cakra is the plexus or gancion in Siva Sathhitaé. The Svadhisthana is the prostatic plexus).

The Anahata is situated above that ; the Viguddha cakra is on the throat and the Ajfia-cakra is situated between the eyes. (13)

(Note.—Manipura cakra is the solar plexus in the navel, or

the epigastric plexus in Siva Sathhita ? The Andhata is the cardiax plexus).

The Ida nadi resides in the Muladhara ; the Pingala resides in

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Svadhisthan ; the Susumna resides in Manipura; the susthira resides in Anahata. (15)

(Note :—Visuddha cakra is either the laryngeal or pharyngeal plexus in Sivasarbhita. Ajfia is the cavernous plexus). 4

The Cancala and Medhya reside in Visuddha. Thus have been located the Nadis, as ascertained by the knowers of the yoga. (15) :

Oh! What wonderful Vayu is always circling round the nadicakras ; when the Vayu goes to the Ajfia cakra, it is shut up ; and instantaneously death overtakes the beings. (16)

O Muni! Holding this Vayu, the Yogis stop their breathing ; so death cannot overtake the great Yogi who has brought this

Vayu under control which ought to be controlled. (17) O Narada! The Yogi knows Vahni stambha, Jalastambha, Manahstambha, and various other Vayustambha. (38)

© Muni! The thousand petalled lotus (sahasradalapadma) exists on the head of all persons. There the Guru exists always in the subtle form. (19)

And the image of that human Guru is cast everywhere. Krsna Himself has assumed the form of Guru for the welfare of the disciples. (20)

When the Guru becomes pleased, Narayana becomes pleased. Narayana being pleased, the three worlds become pleased. The Guru is Brabma ; Guru is Vignu and Guru is Mahadeva. (21)

The Guru is of the nature of Brahma ; Guru is adorable and

higher than the highest. If Hari becomes displeased, Guru, if pleased, can save His disciple. (22)

But Who is there that can save him if the Guru becomes displeased and all others be pleased ? When the Guru instructs on knowledge, the disciple gets knowledge in Mantra and Tantra. (23)

That is called Mantra and Tantra, which begets devotion to

Hari. He who shews the way to Krsna is the friend; he is the father, he is the relative ; he is mother, he is brother, husband and son

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who does. show the path that leads to Krsna vision. All this

universe, moving and non-moving, is transcendent- like bubbles of water. (24-25)

Go, O Brahmana! Worship Sri Krsna, the Lord of Radha, who is beyond Prakrti. He who shews a wrong road is not a Guru ; rather he is an enemy. (26)

That destroys his man-birth ; and the Guru incurs the sin of

killing disciple. Within the thousand petalled lotus, Hari Himself is residing. (27)

Nirafjana Krsna is reigning as the Supreme Spirit in all beings. O Brahmana! Thus I have described to you in brief, the fourth Yoga jiadna, What more do you want to hear. (28)

Sri Narada said :—Kindly say which path is better, the bhakti of the Bhaktas, or the yoga of the Yogis ? (29)

Sri Mahadeva said :—All the yogis meditate on the Eternal

Light. They do not acknowledge the body of the Nirguna (one who is beyond the gunas). (30)

All the bodies are formed by Prakrti; Brahma is Nirguna. beyond Prakrti. The bodies are attached to the Gunas ; so how can body be possible to the Nirguna one ? (31)

The Yogis thus explain their Yogaéastras. But, O Dvija! Kumira and other Vaignavas and we do not admit that. (32)

All the Vaignavas acknowledge that the tejas (fire, persons possessing the tejas is the chief thing. difficult to. say where that teja will born? (33)

It is very appear or where will it be

Krsna is eternal and He has a body and He has tejas (light) Within that light the eternal form of Krsna is existing, This is the Opinion of the Vaisnavas. (34)

All the Yogis meditate with devotion on that Light only. If they persist with steadier devotion, they can become, in time, Vaignavas. (35)

The Vaignavas meditate the form within that Light.

energy) of

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O Narada! Ifthe body does not exist, how the service devotion of a servant becomes possible. (36)

O Narada ! The opinion of the Vaignavasis by far the best. In this universe of Brahma, there is no one more jnani than the Vaisnavas. (37)

O Child ! Thus I have described, in brief, the glories of Sri Krgna, so much desired by all, according to the Agamas. No one knows it in full. (38)

Here ends the eighth chapter of the Second Night on

Yoga, it course of dialogue between Siva and Narada in Sri Narada Pafica Ratram.

END OF THE SECOND NIGHT

Complete GGM text · Complete 1997 scan

Third Night · Chapter 1

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Sanskrit

प्रथमोऽध्यायः

श्री-शिव उवाच—

शृणु नारद वक्ष्यामि मन्त्र-यन्त्र-क्रियादिकान् ।

पुरा व्यासेन ये प्रोक्ताः शुक्लं प्रति महामते ॥१॥

प्रातः-कृत्य-विधिर् योत्र तथा स्नान-विधिर् मुने ।

तथा पूजादिकं सर्वं मन्त्राक्षर-समुद्भवम् ॥२॥

मन्त्रार्थश्च यथा येन ज्ञायते पुरुषेण हि ।

पुरा कैलास-शिखरे सुख-सेव्ये निरन्तरम् ॥३॥

पार्वती मां पुरा भक्त्या परिपप्रच्छ यत् शिवम् ।

तत् तत् शृणु महाबाहो ममैकाग्र-मना मुने ॥४॥

पार्वत्यु उवाच—

देव-देव महादेव सारार्णव-तारक ।

वक्तुम् अर्हसि देवेश मन्त्र-तन्त्र-विधिं गुरो ॥५॥

श्री-राधायाश्च कृष्णस्य तथा पूजा-विधिं मम ।

मन्त्रार्थं च तथा योगान् नाम्नाम् अष्टोत्तरं शतम् ॥६॥

सहस्रं च तथा नाम्नां प्रब्रूहि मम साम्प्रतम् ।

यद्य् अस्ति मयि कारुण्यं यद्य् अस्ति मयि दोहदम् ॥७॥

तदा प्रब्रूहि राधाया नाम्नाम् अष्टोत्तरं शतम् ।

सहस्रं च तथा देव मन्त्र-यन्त्र-विधिं मम ॥८॥

श्री-महादेव उवाच—

शृणु देवि प्रवक्ष्यामि मन्त्र-यन्त्र-विधिं प्रिये ।

शुक्लं प्रति पुरा प्रोक्तं वेदव्यासेन धीमता ॥९॥

तत् तेहं सम्प्रवक्ष्यामि शृणुष्वैक-मनाः प्रिये ।

यावतो मन्त्र-वर्णास् तु श्री-कृष्णस्य परात्मनः ॥१०॥

श्री-व्यास उवाच—

कलात्-माया-लवकात्-मूर्तिः

कल-क्वणद्-वेणु-निनाद-रम्यः ।

श्रितो हृदि व्याकुलयस् त्रिलोकी

श्रियोस्तु गोपी-जन-वल्लभो वः ॥११॥

गुरु-चरण-सरोरुह-द्वयोत्थान्

महित-रजः-कणकान् प्रणम्य मूर्ध्ना ।

गदितम् ब्रह्म विविच्य नारदाद्यैर्

यजन-विधिं कथयामि शार्ङ्ग-पाणेः ॥१२॥
 सर्वेषु वर्णेषु तथाश्रमेषु
 नारीषु नानाह्वय-जन्मभेषु
 दाता फलानाम् अभिवाञ्छितानां
 द्वाग् एव गोपालक-मन्त्र एषः ॥१३॥
 शृणु वत्स प्रवक्ष्यामि पूजनं शार्ङ्ग-धन्वनः ।
 यन् नारदाय कथितं ब्रह्मणा पद्म-योनिना ॥१४॥
 प्रातः-कृत्यादिकं वक्ष्ये तथा पूजा-विधिं सुत ।
 जगत्-कल्प-तरोर् वत्स शृणुष्व गदतो मम ॥१५॥
 नूनम् अच्युत-कटाक्ष-पातेन
 कारणं भवति भक्तिर् अञ्जसा ।
 तच्च-चतुष्टय-फलाप्तये ततो
 भक्तिमान् अधिकृतो हरौ गुरौ ॥१६॥

स्नातो निर्मल-शुद्ध-सूक्ष्म-वसनो धौताङ्घ्रि-पाणयाननः
 स्वाद्यान्तः सपवित्र-मुद्गित-करः श्वेतोर्ध्व-पुण्ड्रोज्ज्वलः ।
 प्राची-दिग्-वदनो निबद्ध-सुदृढं पद्मासनं स्वस्तिकं
 वासीनः स्व-गुरुन् गणाधिपम् अथो वन्देत बद्धाञ्जलिः ॥१७॥
 ततोऽस्त्र-मन्त्रेण विशोध्य पाणी
 त्रिताल-दिग्-बन्ध-हुताश-शालान् ।
 विधाय भूतात्मकम् एतद्-अङ्गं
 विशोधयेच्च छुद्ध-मतिः क्रमेण ॥१८॥
 इडा-वक्त्रे धूम्रं सतत-गति-बीजं सलवकं
 स्मरेत् पूर्वं मन्त्रो सकल-भुवनोच्छोषण-करम् ।
 स्वकं देहं तेन प्रतत-वपुषापूर्य-सकलं
 विशोष्य व्यामुञ्चेत् पवनम् अथ मार्गण-खमणेः ॥१९॥
 तेनैव मार्गेण विलीन-मारुतं
 बीजं विचिन्त्यारुणम् आशुशुक्षणे ।
 आपूर्यं देहं परिदह्य वामती

मुञ्चेत् समीरं सह भस्मना बहिः ॥२०॥
 ट-परम् अतीव शुद्धम् अमृतं शु-पथेन विधुं
 नयतु ललाट-चन्द्रम् अमुतः सकलार्णमयीम् ।
 ल-पर-जपान् निपात्य रचयेच्च य तया सकलं
 वपुर् अमृतौघ-वृष्टिम् अथ वक्त्र-कराङ्गम् इदम् ॥२१॥
 शिरो-वदन-वृत्त-दृक्-श्रवण-घोण-गण्डोष्ठदद-
 द्वये च स-शिरोमुखे च इति च क्रमाद् विन्यसेत् ।
 हलश् च कर-पाद-सन्धिषु तद्-अग्रकेष्व् आदरात्
 स-पार्श्व-युग-पृष्ठ-नाभ्य-उदरकेषु याद्यान् अथ ॥२२॥
 हृदय-कक्ष-ककुत्-कर-मूल-दोः-

पद-युगोदर-वक्त्र-गतान् बुधः ।
 हृदय-पूर्वम् अनेन पथान्वहं
 न्यसतु शुद्ध-कलेवर-सिद्धये ॥२३॥
 इत्य् आरघ्य्य वपुर् अर्ण-शतार्थकेन
 सार्ध-क्षपेश-स-विसर्गक-सोभयैस् तैः ।

विन्यस्य केशव-पुरःसर-मूर्ति-युक्तैः
 कीर्त्यादि-शक्ति-सहितैर् न्यसतु क्रमेण ॥२४॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे प्रातः-कृत्ये
 प्रथमोऽध्यायः
 ॥१॥
 □

Roman transliteration

prathamodhyāyaḥ
 śrī-śiva uvāca—
 śṛṇu nārada vakṣyāmi mantra-yantra-kriyādikān |
 purā vyāśena ye proktāḥ śukaṁ prati mahāmate ||1||
 prātaḥ-kṛtya-vidhir yo'tra tathā snāna-vidhir mune |
 tathā pūjādikāṁ sarvaṁ mantrākṣara-samudbhavam ||2||
 mantrārthaś ca yathā yena jñāyate puruṣeṇa hi |
 purā kailāsa-śikhare sukha-sevye nīrantaram ||3||
 pārvatī mān purā bhaktiā paripapraccha yat śivam |
 tat tat śṛṇu mahābāho mamaikāgra-manā mune ||4||
 pārvatya uvāca—
 deva-deva mahādeva saṁsārārṇava-tāraka |
 vaktum arhasi deveśa mantra-tantra-vidhiṁ guro ||5||
 śrī-rādhāyāś ca kṛṣṇasya tathā pūjā-vidhiṁ mama |
 mantrārthaṁ ca tathā yogān nāmnāṁ aṣṭottaraṁ śatam ||6||

sahasraṁ ca tathā nāmnāṁ prabrūhi mama sāmpratam |
 yady asti mayi kārūṇyaṁ yady asti mayi dohadam ||7||
 tadā prabrūhi rādhāyā nāmnāṁ aṣṭottaraṁ śatam |
 sahasraṁ ca tathā deva mantra-yantra-vidhiṁ mama ||8||
 śrī-mahādeva uvāca—
 śṛṇu devi pravakṣyāmi mantra-yantra-vidhiṁ priye |
 śukaṁ prati purā proktaṁ vedavyāśena dhīmatā ||9||
 tat te'haṁ sampravakṣyāmi śṛṇusvaika-manāḥ priye |
 yāvato mantra-varṇāś tu śrī-kṛṣṇasya parātmanaḥ ||10||
 śrī-vyāsa uvāca—
 kalāṭṭa-māyā-lavakāṭṭa-mūrtiḥ
 kala-kvaṇad-veṇu-nināda-ramyaḥ |
 śrīto hṛdī vyākulayaṁśaś trilokiṁ
 śrīye'stu gopī-jana-vallabho vaḥ ||11||
 guru-caraṇa-saroruha-dvayottṭhān

mahita-rajah-kaṇakān praṇamya mūrdhnā |
 gaditam iha vivicya nārādādyair
 yajana-vidhiṁ kathayāmi śārṅga-pāṇeh ||12||
 sarveṣu varṇeṣu tathāśrameṣu
 nāriṣu nānāhvaya-janmabheṣu
 dātā phalānām abhivāñchitānām
 drāg eva gopālaka-mantra eṣaḥ ||13||
 śṛṇu vatsa pravakṣyāmi pūjanam śārṅga-dhanvanaḥ |
 yan nārādāya kathitaṁ brahmaṇā padma-yoninā ||14||
 prātaḥ-kṛtyādikaṁ vakṣye tathā pūjā-vidhiṁ suta |
 jagat-kalpa-taror vatsa śṛṇuṣva gadato mama ||15||
 nūnam acyuta-kaṭākṣa-pātena
 kāraṇam bhavati bhaktir añjasā |
 tac-catuṣṭaya-phalāptaye tato
 bhaktimān adhikṛto harau gurau ||16||

snāto nirmala-śuddha-sūksma-vasano dhautānḡhri-pāṇyānanaḥ
 svācāntaḥ sapavitra-mudrita-karaḥ śvetordhva-puṇḍrojjvalaḥ |
 prāci-dig-vadano nibaddhya-sudṛḍhaṁ padmāsanaṁ svastikaṁ
 vāsinaḥ sva-gurūn gaṇādhīpam atho vandeta baddhāñjaliḥ ||17||
 tato'stra-mantreṇa viśodhya pāṇi
 tritāla-dig-bandha-hutāśa-śālān |
 vidhāya bhūtātmakam etad-aṅgaṁ
 viśodhayec chuddha-matiḥ krameṇa ||18||
 idā-vaktre dhūmraṁ satata-gati-bijaṁ salavakaṁ
 smaret pūrvam mantra sakala-bhuvanocchoṣaṇa-karam |
 svakaṁ dehaṁ tena pratata-vapuṣpūrya-sakalaṁ
 viśoṣya vyāmuñcet pavanam atha mārgeṇa-khamaṇeḥ ||19||
 tenaiva mārgeṇa vilīna-mārutaṁ
 bijaṁ vicintyāruṇam āśuśukṣaṇe |
 āpūryaṁ dehaṁ paridahya vāmātī

muñcet samīraṁ saha bhasmanā bahiḥ ||20||
 ṭa-param atīva śuddham amṛtāṁśu-pathena vidhūṁ
 nayatu lalāṭa-candram amutaḥ sakalārṇamayim |
 la-para-japān nīpātya racayec ca tayā sakalaṁ
 vapur amṛtaugha-vṛṣṭim atha vaktra-karāṅgam idam ||21||
 śīro-vadana-vṛtta-dṛk-śravāṇa-ghoṇa-gaṇḍoṣṭhadad-
 dvaye ca sa-śiromukhe'ca iti ca kramād vinyaset |
 halaś ca kara-pāda-sandhiṣu tad-agrakeṣu ādarāt
 sa-pārśva-yuga-prṣṭha-nābhy-udarakeṣu yādyān atha ||22||
 hṛdaya-kakṣa-kakut-kara-mūla-doh-
 pada-yugodara-vaktra-gatān budhaḥ |
 hṛdaya-pūrvam anena pathānvahaṁ
 nyasatu śuddha-kalevara-siddhaye ||23||
 ity āracayya vapur arṇa-śatārdhakena
 sārdha-kṣapeṣa-sa-visargaka-sobhayais taiḥ |

vinyasya keśava-puraḥsara-mūrti-yuktaiḥ
 kīrtiyādi-śakti-sahitair nyasatu krameṇa ||24||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtiya-rātre prātaḥ-kṛtye
 prathamodhyāyah

||x||

...

English translation

The Third Night

CHAPTER I

On morning duties and bath and Pija, Mantra Kriya, etc. connected with Yoga.

Sri Siva said :—O great minded Narada ! What Vyasa told before about maatra, yantra, etc. to Suka Deva, I will now speak to you- Listen. (1)

O Muni! On the top of the pleasant Mount Kailasa, Parvati before asked Me with devotion about the morning rites and ceremonies, how baths are to be performed, the modes of all sorts of worship and all the mantra syllables and how the meanings of mantras become known to men. Now listen to Me, for all these auspicious answers, (2-4)

Parvati said :—‘O Maha Deva, the Deva of the Devas ! eliverer from this ocean-like Samsara ! Thou art the only one capable to expound the meanings of the Mantras and the Tantras. Kindly explain to me, if Thou hast kindness towards Me, the modes of worship of Sri Radha and Sri Krsna and as well as of Mine; the meanings of the mantras, the yoga prakarana, one hundred and eight names, as well as one thousand names. (5-7)

BB

O Deva ! also tell me one hundred and eight names, as well as one thousand names of Sri Radhika and Her mantras and yantras (5)

Sri Mahadeva said :—A Dear one! I am telling about mantras and tantras, vidhis (rules) already told in ancient times by Vyasa Deva to his son Suka Deva. I will also describe all the mantra letters of Sri Krsna. Listen with attention. (9-10)

Sti Vyasa said i—May he blessing of Gopijanaballabha Sri Krsna, (seated within your hearts) come down on you and Promote your welfare, May4 is a mere Kala (part) of Him, Whose Form is such as puts an end to hell ; He is beautiful with His flute

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producing so very sweet sounds and He is the agitator of the three worlds. (11)

Bowing down with devotion before the holy dust arising out of the lotus feet of Sri Guru, I speak here about the rules of worship of Sri Krsna spoken already by Narada and other Rsis. (12)

To all the Varnas (castes) and to all the Agramas and in many : matters pertaining to women and in the sacrificial ceremonies on worshipping the Devas, the Gcpala-mantra (Glaum 7 or Klim ait) bestows very quickly the desired fruits. (13)

O Child! I will now speak on the mode of Krsna, holding Sarnga bow, as was narrated by Bra born, to Narada. (14)

O Suta ! now hear about the morning duties and the mode of worshipping Sri Krsna the Kalpa Tree of the Universe. 5)

Bhakti (devotion) is the only means to win the gracious side long look of Sri Krsna. The devotee, devoted to his guru for attaining the four fold ends of human existence, is entitled to serve Sri Hari, (16)

After finishing one's bath, one should put on pur and dried) silken cloth and wash one's hands, feet, mark on one's forehead and hands the bright Urdhwapundra of white colour. Then with folded palms he should sit on Padmasana or Svastikésana and salute his own Gurus and the Ganadhipatt Devas, (who are the lords of their Ganas.) (17)

Then with phat mantra he should purify his two hands, and clapping thrice and performing Dikbandhana (closing all the quarters against any evil) he should think of his body of the nature of elements as offered to the several centres of fire in the body ; then the pure minded devotee should purify the several limbs of his body in the due order. (18)

Then he should draw in air through his left nostril thinking of sa ias va kam, the Vayu vija, going upwards, that dries up all the worlds and is of dhimra (smoky) colour » he is to fill up all his

worship of Sri hmd, the louts

e, clean (washed and mouth, and

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body with this inhaled air and perform Kumbhak (holding the air in the body) and consider himself pure ; and then exhale slowly the air through his right nostril. (19)

He is to think along the path in that nostril of the red coloured vija of fire (<) and when the whole body is filled with air, to consider that his sinful personality (papa puruga) has been burnt

up; and is going away in ashes reduced, along with the exhaled air. (20)

Then the devotee is to carry the Kundalini, which is of the nature of all vijas (seed letters) to the moon on the head (forehead), very pure, full of nectar, that is situated above the left nostril ; afterwards, owing to the muttering of the mantra "la pa ra" when the Kundalini descends again, he is to breathe out and consider his body, face, hands, and other limbs as flooded with nectar. (21)

Note :—The Kundalini serves always Sri Krsna.

He is to perform nyasa i.e., to assign his forehead, cavity of the mouth, eyes, ears, nose, cheeks, lips, teeth, head and mouth, to the different deities, uttering the vowels (Svara varna); and to assign the fore ends of the joints of hands and feet, their sides, back and navel and belly to the different deities uttering letters from ka to ma; hexat uttering ya, ra, la, ya, etc., he is to make nyasa to his breast, armpits, wrists, arms, the two feet, and mouth uttering their names (as hrdaya, etc.) These he has to do for the perfection of the pure body (mentally) ; and the wise persons do this daily. (22-23)

Thus distributing the fifty seed letters called Matrikas to the different portions of the body, he is to perform nyasas to Keégava, Kirti, etc., with these vijas united with chandravindu and visarga ; (see the next chapter). This is called the Kesava kirti nyasa, (24)

Note :—The portion of the forehead above the eye-brows is called Sivasthana.

Here ends the first chapter of the Third Night in Narada Pajicaratram,

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Sanskrit

द्वितीयोऽध्यायः

अथ प्रातः-कृत्यम्

व्यास उवाच—

अथ कथयाम्य अर्णानां मूर्तीः

शक्तीः समस्त-भुवन-मयीः ।

केशव-कीर्ती नारायण-कान्ती

माधवस् तथा तुष्टिः ॥१॥

गोविन्दः पुष्टि-युतो विष्णु-धृती सूदनश् च मध्वाद्यः ।

शान्तिस् त्रिविक्रमश् च क्रिया-युतो वामनो दया-युक्तः ॥२॥

श्रीधर-युता च मेधा हृषीक-नाथश् च हर्षया युक्तः ।

अम्बुजनाभश्रद्धे दामोदर-संयुता तथा लज्जा ॥३॥

लक्ष्मीः स-वासुदेवा सङ्कर्षणकः सरस्वती-युक्तः ।

प्राद्यो द्युम्नः प्रीति-समेतोऽनिरुद्धको रतिर् इमाः स्वरोपेताः ॥४॥

चक्रिजये गदिदुर्गे शाङ्गीं प्रभयान्वितस् तथा खड्गी ।

सत्या शङ्खी-चण्डा हलिवाण्यौ मुसलियुग्-बलासिन्किआ ॥५॥

शूली विजया पाशौ विरजा विश्वान्वितोऽम्बुशीर् भूयः ।

विमदा मुकुन्द-युक्ता नन्दज-सुनन्दजे स्मृतिश् च नन्दि-युता ॥६॥

नर-ऋद्धी नरक-जिता समृद्धिर् अथ शुद्धि-युग् घरिः कृष्णः ।

बुद्धि-युतः सत्य-युत-भक्तिर् मति-युक्तः स्यात् ततः शौरिः ॥७॥

क्षमया शूरो रमया जनार्दनो मेघ-भू-धरः क्लेदी ।

विश्वाद्य-मूर्ति-युक्ता क्लिन्ना वैकुण्ठ-युक् तथैव वसुदा ॥८॥

पुरुषोत्तमश् च वसुधा बलिना च वरा बलानुजोपेता ।

भूयः परायणाख्या बालः सूक्ष्मा वृषघ्न-सन्ध्ये च ॥९॥

स-वृषा प्रज्ञा हंसः प्रभा वराहो निशा च विमलोऽमोघा ।

नरसिंह-विद्युते च प्रणिगदिता मूर्त्यो हला शक्ति-युताः ॥१०॥

वर्णान् उक्त्वा सार्ध-चन्द्रान् पुरस्तान्

मूर्तीः शक्तीर् डेवसाना नति च ।

उक्त्वा न्यस्येत् यादिभि सप्त-धातून्

प्राणं जीवं क्रोधम् अप्य् आत्मनेऽन्तान् ॥११॥

उद्यत्-प्रद्योतन-शत-रुचिं तप्त-हेमावदातं

पार्श्व-द्वन्द्वे जलधि-सुतया विश्व-धात्र्या च जुष्टम् ।

नाना-रत्नोल्लसित-विविधाकल्पम् आपीत-वस्त्रं

विष्णुं वन्दे दर-कमल-कौमोदकी-चक्र-पाणिम् ॥१२॥

ध्यात्वैव परम-पुमां सम् अक्षरैर् यो

विन्यस्योद्दिनम् अनु केशवादि-युक्तैः ।

मेधायुः-स्मृति-धृति-कीर्ति-कान्ति-लक्ष्मी

सौभाग्यैश् चिरम् उपबृंहितो भवेत् सः ॥१३॥

अमुम् एव रमा-पुरः-सरं

प्रभजेद् यो मनुजो विधिं बुधः ।

समुपेत्य रमां प्रथीयसी

पुनर् अन्ते हरितां व्रजत्य् असौ ॥१४॥

इत्य् अच्युती-कृत-तनुर् विदधीत तत्त्व-

न्यासं म-पूर्वक-पराक्षर-नत्य्-उपेतम् ।

भूयः पराय च तद्-आह्वयम् आत्मने च

नत्य्-अन्त्यम् उद्धरतु तत्त्व-मनून् क्रमेण ॥१५॥

सकल-वपुषि बीजं प्राणम् आयोज्य मध्ये

न्यसतु मतिम् अहङ्कारं मनश् चेति मन्त्री ।

क-मुख-हृदय-गुह्याङ्गिष्व् अथो शब्द-पूर्वं

गुण-गणम् अथ कर्तादि-स्थितं श्रोत्र-पूर्वम् ॥१६॥

वाग्-आदीन्द्रिय-वर्गम् आत्म-निलयेष्व् आकाश-पूर्वं गणं

मूर्ध्यास्ये हृदये शिरे चरणयोर् हृत्-पुण्डरीकं हृदि ।

बिम्बानि द्विषड्-अष्ट-युग्-दश-कला-व्याप्तानि सूर्योद्ग-राड्

वह्नीनां च यतस् तु भूत-वसुम् उष्यन्त्य् आक्षरैर् मन्त्रवित् ॥१७॥

अथ परमेष्ठि-पुमांसौ विश्व-निवृत्ती सर्व-हत्य्-उपनिषदं

न्यसेद् आकाशादि-स्थान-स्थानषोडश-बलवार्धिः सलावः ॥१८॥

वासुदेवः सङ्कर्षणः प्रद्युम्नाश् चानिरुद्धकः

नारायणश् च क्रमशह् परमेष्ठ्य्-आदिभिर् युतः ॥१९॥

ततः कोप-तत्त्वं क्षरौ विन्दु-युक्तं

नृसिंहं न्यसेत् सर्व-गात्रेषु तज्ज्ञः ।

क्रमेणेति तत्त्वात्मको न्यास उक्तः

स्वासान् निकृद्-विश्व-मूर्त्य्-आदिषु स्यात् ॥२०॥

इति कृतोऽधिकृतो भवति ध्रुवः

सकल-वैष्णव-मन्त्र-जपादिषु ।

पवन-संयवलतत्त्व-मनुना चरेत्

तत्त्वम् इह जप्तुम् असौ मनुच्छति ॥२१॥

अथवाखिलेषु हरि-मन्त्र-

जप-विधिषु मूल-मन्त्रतः ।

संयमनम् अमलधीर् मरुतो

विधिनाभ्यसंश् चरतु तत्त्व-सङ्ख्यया ॥२२॥

पुरतो जपस्य परतोपि

विहितम् अथ तत्-त्रयं बुधैः ।

षोडश य इह समाचरेद् दिनेशः

परिपूयते स खलु मासतो हंसः ॥२३॥

अयवाङ्ग-जन्म-ममुनानुसुप्तयम्

सकलेषु कृष्णमनुजापकर्मसु ।

सहितैक-सप्त-कृति-वारम् अभ्यसेत्

तनुयात् समस्त-दुरिताप-हारिणा ॥२४॥

अष्टाविंशति-सङ्ख्यम् इष्ट-फलदं मन्त्रं दशार्णं जपन्

नायच्छेत् पवनं सुप्तं यत-मतिस् त्वं अष्टौ दशार्णेन चेत् ।

अभ्यस्यन् अविवारम् अन्यम् अनुभिर् वर्णानुरूपं जपन्

कुर्याद् रेचक-पूर्वकम् अनिपुणः प्राण-प्रयोगं नरः ॥२४॥

रेचयेन् मारुतं दक्षया दक्षिणः

पूरयेद् वामया मध्य-नाड्या पुनः ।

धारयेद् ईरितं रेचकादि-त्रयं स्यात्

कलादन्त-विद्याख्य-मात्रात्मकम् ॥२५॥

प्राणायामं विधयेत् अथ निज-वपुषा कल्पयेद् योग-पीठम् ।

न्यस्येद् आधार-शक्ति-प्रकृति-कमठ-क्षमा-क्षीर-सिन्धून् ।

श्वेतद्वीपं च रत्नोज्ज्वल-महित-महा-मण्डपं कल्प-वृक्षम् ।

हृद्-देशे शिखर-द्वय-वदन-कटी-पार्श्व-युग्मेषु भूयः ॥२६॥

धर्माद्य-अधर्मादि च पाद-गात्र-

चतुष्टयं हृद्यं अथ शेष-मन्त्रम् ।

सूर्येन्दु-वह्नीन् प्रणवआश-युक्तान्

स्वाद्य-अक्षरैः सत्त्व-रजस्-तमांसि ॥२७॥

प्राणायामं विधयेत् अथ निज-वपुषा कल्पयेद् योग-पीठम् ।

न्यस्येद् आधार-शक्ति-प्रकृति-कमठ-क्षमा-क्षीर-सिन्धून् ।

श्वेतद्वीपं च रत्नोज्ज्वल-महित-महा-मण्डपं कल्प-वृक्षम् ।

हृद्-देशे शिखर-द्वय-वदन-कटी-पार्श्व-युग्मेषु भूयः ॥२८॥

धर्माद्य-अधर्मादि च पाद-गात्र-

चतुष्टयं हृद्यं अथ शेष-मन्त्रम् ।

सूर्येन्दु-वह्नीन् प्रणवआश-युक्तान्

स्वाद्य-अक्षरैः सत्त्व-रजस्-तमांसि ॥२९॥

आत्मादि-त्रयम् आत्म-बीज-सहितं व्योमाग्नि-माया-लवैर्

ज्ञानात्मानम् अथाष्ट-दिक्षु परितो मध्ये च शक्तीर् नव ।

न्यस्त्वा पीठम् अनु च तत्र विधिवत् तत्-कर्णिका-मध्यगं

नित्यानन्द-चिति-प्रकाशम् अमृतं संचिन्तयेन् नाम तत् ॥३०॥

विमलोत्कर्षणी ज्ञाना क्रिया योगेति शक्तयः ।

प्रह्नी सत्या तथेशाना'नुग्रा नवमी तथा ॥३१॥

तारं हृदयं भगवान् विष्णुः सर्वान्वितश्च भूतात्मा

डेन्ताः सवासुदेवाः सर्वं त्म-युतश्च स योगः ॥३२॥

योगावधौ च पद्मं पीठात्मा डे-युतो नतिश्च चान्ते ।

पीठ-महामनुरक्तः पर्याप्तोऽयं स पर्याप्तुः ॥३३॥

करयोर् युगलं विधाय मन्त्रात्मकम्

अभ्यान अभिराम्यमान-मार्गात् ।

सकलं विदधीत मन्त्र-वर्णैः

परमं ज्योतिर् अनुत्तमं हरेस् तत् ॥३४॥

इति श्री-नारद-पञ्चरात्रे

ज्ञानामृत-सारे तृतीय-रात्रे प्रातः-कृत्ये

द्वितीयोऽध्यायः

॥२॥

□

Roman transliteration

dvitīyo'dhyāyāḥ

atha prātaḥ-kṛtyam

vyāsa uvāca—

atha kathayāmy arṇānām mūrtiḥ

śaktiḥ samasta-bhuvana-mayīḥ |

keśava-kīrti nārāyaṇa-kānti

mādhavas tathā tuṣṭiḥ ||1||

govindaḥ puṣṭi-yuto viṣṇu-dhṛti sūdanaś ca madhvādyāḥ |

śāntiś trivikramaś ca kriyā-yuto vāmano dayā-yuktaḥ ||2||

śrīdhara-yutā ca medhā hr̥ṣīka-nāthaś ca harṣayā yuktaḥ |

ambujanābhaśradhe dāmodara-saṁyutā tathā lajjā ||3||

lakṣmīḥ sa-vāsudevaś saṅkarṣaṇakaḥ sarasvatī-yuktaḥ |

prādyo dyaumnaḥ prīti-sameto'niruddhako ratir imāḥ svaropetāḥ ||4||

cakriyaye gadidurge śārngī prabhayānvitas tathā khaḍgī |

satyaś śāṅkhī-caṇḍā halivāṅyau musaliyug-balāsinkiā ||5||

śūlī vijayā pāśī virajā viśvānvito'mbuśīr bhūyāḥ |

vimadā mukunda-yuktā nandaja-sunandaje smṛtiś ca nandi-yutā ||6||

nara-pḍdhī naraka-jitā samṛddhir atha śuddhi-yug gharīḥ kṛṣṇaḥ |

buddhi-yutaḥ satya-yuta-bhaktir mati-yuktaḥ syāt tataḥ śauriḥ ||7||

kṣamayā sūro ramayā janārdano meca-bhū-dharaḥ kleḍī |

viśvādyā-mūrti-yuktā klinnā vaikuṇṭha-yuk tathā vasudā ||8||

puruṣottamaś ca vasudhā balinā ca varā balānujopetā |

bhūyāḥ parāyaṇākhyā bālāḥ sūksmā vṛṣaghna-sandhye ca ||9||

sa-vṛṣā prajñā haṁsaḥ prabhā varāho niśā ca vimalo'moghā |

narasiṁha-vidyute ca praṇigaditā mūrtayo halāṁ śakti-yutāḥ ||10||

varṇān uktvā sārḍha-candrān purastān

mūrtiḥ śaktir ne'vasānā natim ca |

uktvā nyasyet yādibhi sapta-dhātūn

prāṇaṁ jīvaṁ krodham apy ātmane'ntān ||11||

udyat-pradyotana-śata-ruciṁ tapta-hemāvadātāṁ

pārśva-dvandve jaladhi-sutayā viśva-dhātryā ca juṣṭam |
 nānā-ratnollasita-vividhākālpam āpita-vastraṃ
 viṣṇuṃ vande dara-kamala-kaumodaki-cakra-pāṇim ||12||
 dhyātvaivaṃ parama-pumāṃsam akṣarair yo
 vinyasyoddinam anu keśavādi-yuktaiḥ |
 medhāyuh-smṛti-dhṛti-kīrti-kānti-lakṣmī
 saubhāgyaiś ciraṃ upaśrñhito bhavet saḥ ||13||
 amum eva ramā-puraḥ-saraṃ
 prabhajed yo manuḥ vidhiṃ budhaḥ |
 samupetya ramāṃ prathīyasīm
 punar ante haritāṃ vrajaty asau ||14||
 ity acyutī-kṛta-tanur vidadhīta tattva-
 nyāsaṃ ma-pūrvaka-parākṣara-naty-upetaṃ |
 bhūyaḥ parāya ca tad-āhvayam ātmane ca
 naty-antyaṃ uddharatu tattva-manūn krameṇa ||15||

sakala-vapuṣi bījaṃ prāṇam āyodhya madhye
 nyasatu matim ahaṅkāraṃ manaś ceti mantrī |
 ka-mukha-hṛdaya-guhyāṅghriṣv atho śabda-pūrvam
 guṇa-gaṇam atha kartādi-sthitam śrotra-pūrvam ||16||
 vāg-āṇḍriya-vargam ātma-nīlayeṣv ākāśa-pūrvam gaṇam
 mūrdhyāsye hṛdaye śire caraṇayor hṛt-puṇḍarikam hṛdi |
 bimbāni dvīṣaḍ-aṣṭa-yug-daśa-kalā-vyāptāni sūryoḍu-rāḍ
 vahninām ca yatas tu bhūta-vasum uṣyanty ākṣarair mantravit ||17||
 atha parameṣṭhi-pumāṃsau viśva-nivṛtti sarva-haty-upaniṣadaṃ
 nyased ākāśādi-sthāna-sthānaṣoya-balavārthiḥ salāvaḥ ||18||
 vāsudevaḥ saṅkarṣaṇaḥ pradyumnāś cāniruddhakaḥ
 nārāyaṇaś ca kramaśaḥ parameṣṭhy-ādibhir yutaḥ ||19||
 tataḥ kopa-tattvaṃ kṣarau vindu-yuktaṃ
 ṛsīmhaṃ nyaset sarva-gātṛeṣu taj-jñāḥ |
 krameṇeti tattvātmako nyāsa uktaḥ

svāsān nikṛd-viśva-mūrti-ādiṣu syāt ||20||
 iti kṛto'dhikṛto bhavati dhruvaṃ
 sakala-vaiṣṇava-mantra-japādiṣu |
 pavana-saṃyavalatattva-manunā caret
 tattvam iha japtum asau manucchati ||21||
 athavākhileṣu hari-mantra-
 japa-vidhiṣu mūla-mantrataḥ |
 saṃyamanam amaladhīr maruto
 vidhinābhyaśaṃś caratu tattva-saṅkhyayā ||22||
 purato japasya parato'pi
 vihitam atha tat-trayaṃ budhaiḥ |
 ṣoḍaśa ya iha samācared dīneśaḥ
 paripūyate sa khalu māsato'ṇ haṃsaḥ ||23||
 ayavāṅga-janma-mamunānususaṃyamam
 sakaleṣu kṛṣṇamanujāpakarmasu |

sahitaika-sapta-kṛti-vāram abhyaset
 tanuyāt samasta-duritāpa-hārīṇā ||24||
 aṣṭāvinṣati-saṅkhyam iṣṭa-phaladaṃ mantraṃ daśārṇam japan
 nāyacchet pavanaṃ susaṃyata-matis tv aṣṭau daśārṇena cet |
 abhyasyann avivāram anyam anubhir varṇānurūpaṃ japan

kuryād recaka-pūrvakam anipuṇaḥ prāṇa-prayogaṁ naraḥ ||24||
 recayen mārutaṁ dakṣayā dakṣiṇaḥ
 pūrayed vāmayā madhya-nāḍyā punaḥ |
 dhārayed iringaṁ recakādi-trayaṁ syāt
 kalādanta-vidyākhyā-mātrātmakam ||25||
 prāṇāyāmaṁ vidhāyetya atha nija-vapuṣā kalpayed yoga-pīṭham |
 nyasyed ādhāra-śakti-prakṛti-kamaṭha-kṣamā-kṣīra-sindhūn |
 śvetadvipaṁ ca ratnojīvala-mahita-mahā-maṇḍapaṁ kalpa-vrkṣam |
 hr̥d-deśe'ṁśa-dvayorū-dvaya-vadana-kaṭi-pārśva-yugmeṣu bhūyaḥ ||26||
 dharmādy-adharmādi ca pāda-gātra-

catuṣṭayaṁ hr̥dy atha śeṣa-mantram |
 sūryendu-vahnin prāṇavaṁśa-yuktān
 svādy-akṣaraiḥ sattva-rajasa-tamānsi ||27||
 prāṇāyāmaṁ vidhāyetya atha nija-vapuṣā kalpayed yoga-pīṭham |
 nyasyed ādhāra-śakti-prakṛti-kamaṭha-kṣamā-kṣīra-sindhūn |
 śvetadvipaṁ ca ratnojīvala-mahita-mahā-maṇḍapaṁ kalpa-vrkṣam |
 hr̥d-deśe'ṁśa-dvayorū-dvaya-vadana-kaṭi-pārśva-yugmeṣu bhūyaḥ ||28||
 dharmādy-adharmādi ca pāda-gātra-
 catuṣṭayaṁ hr̥dy atha śeṣa-mantram |
 sūryendu-vahnin prāṇavaṁśa-yuktān
 svādy-akṣaraiḥ sattva-rajasa-tamānsi ||29||
 ātmādi-trayaṁ ātma-bija-sahitaṁ vyomāgni-māyā-lavair
 jñānātmānam athāṣṭa-dikṣu parito madhye ca śaktir nava |
 nyastvā pīṭham anuṁ ca tatra vidhivat tat-karṇikā-madhyagaṁ
 nityānanda-citi-prakāśam amṛtaṁ saṁcintayen nāma tat ||30||

vimalotkarṣaṇi jñānā kriyā yogeti śaktayaḥ |
 prahvi satyā tattheśānā'nugrā navamī tathā ||31||
 tāraṁ hr̥dayaṁ bhagavān viṣṇuḥ sarvānvitaś ca bhūtātmā
 ne'ntāḥ savāsudevāḥ sarvā'tma-yutaś ca saṁnyogaḥ ||32||
 yogāvadhau ca padmaṁ pīṭhātmā ne-yuto natiś cānte |
 pīṭha-mahāmanuraktaḥ paryāpto'yaṁ saparyāsu ||33||
 karayor yugalaṁ vidhāya mantrātmakam
 abhyāna abhirāmyamāna-mārgāt |
 sakalaṁ vidadhīta mantra-varṇaiḥ
 paramaṁ jyotir anuttamaṁ hares tat ||34||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre prātaḥ-kṛtye
 dvitīyo'dhyāyaḥ
 ||2||
 ...

English translation

CHAPTER II

On the description of all World Powers (Bhuvanamaya

Saktis). Vyasa said : Now I will speak of the Martis and the Saktis (powers) comprising all the Bhuvanas (regions) as represented by the Matrika letters (as, am keSavaya kirtai namah etc). With (1)

Kegava murti is kirti Sakti ; (2) with Narayana is Kanti, with, (3) Madhava, Tusti, with (4) Govinda is Pusti (1) With (5) Visnu is Dhriti, with, (6) Madhusudana is (7) Trivikrama is Kriya, with (8) Vamana is Daya; (2)

With (9) Sridhara, Medha ; with (10) HrsikeSa, Harsa with (11) Padmanabha, Sraddha, with (12) Damodara is Lajja and Sakti. (3)

With (12) Vasudeva is Laksmi ; , Sarasvati, with (15) Pradyumna is Priti; With (16) Aniruddha's Rati united with svaravarna (vowels). (4)

With Cakriis Jaya ; with Gadadhara is Durga ; is Prabha ; with Khadgi is Sati, with Sankhi is Canda ; is Vani ; with Musali is Sakti delighting in war- (5)

With Sali is Vijaya ; with Varuna is Viraja ; with Anktst is Visva ; with Mukunda is Vinada ; with Nandaju is Sunanda. 6)

With Nandi is Smrti ; with Nara is vrddhi ; with Narakajita is Sampddhi ; with Hari is Suddhi, with Sri Krsna is Bhakti; with

Satya is Buddhi ; with Sitvata is Buddhi Sakti, Mati (7) with Sura is Rama, with Janardana is

Visvamirti is Klinna ; with Vasudha Parayana : (8)

Santi, with

with (14) Sarbkarsana is

with Sarngi with Halt

With Sauri is Ksama ; Uma ; with Bhiidhara is Kledini with Purusottma is Vaikuntha ; with Vali is ana ; with Vali is Sukma ; with 5 Prajfid with Hamsa is Prabha* (9)

With Vala is Mrjopeta paray Vrsa is Prabandhya ; with Savrsa i with Varaha is Nisa ; with Vimala is Amogha ;

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With Narasimha is Vidyut ; These all the Miartis and Saktis have been described. These are to be applied thus ; —am Kesgavaya kirtyai namah etc. Firstly the required letter with candrabindu is to be uttered ; then Murti in the ablative ; then Sakti in the ablative ; lastly namah word is to be added. (10)

One has to perform Nydsa to one's seven dhiatus (/ e., the seven parts of the body, forehead etc., respectively) repeating Marti and Sakti with vija from the first. Next are to be used the words "atmane" "Vasudha" "pranavija" and Krodhatmanes. (11)

Next comes the dhyana (meditation). I pay my obeisance to Visnu, shining like hundred rising suns, of colour fair as burnished gold, served on the two sides by Laksmi and Visvadhata, adorned with various precious gems and jewels, wearing yellow cloths and holding in His hands conch, disc, kaumodaki club, and Jotus.(12-13)

Thus meditating, lone who performs daily Kesavidi Nyasa united with the Parama letters, becomes more intelligent, longlived; memory increased, and one becomes stronger in fortitude; more renowned, handsome, wealthy, prosperous and fortunate. (14)

The wise man who using duly the Rama Vija (Strim =4t) first

worship that Deity, acquires vast wealth here, and, in the end, becomes like Hari. (15)

Thus considering one's body like the body of Acyuta, the devotee is to perform the Tattvanydsa according to rules. Here Namah is not to be used in the beginning and the first letter and last letter are not to be used. Paraya, name, Atmane, and namah

in the end are to be added ; thus the Tativa mantra is to be recovered. (16)

Note :—i.e., “Pam” Paraya manastatvatmane namah “Nam” Paraya Sabdatattvatmane namah, on the forehead—and so on.

Next the devotee (mantri is to perform nydsa all over his

body, of his mind, buddhi, ahatkara and citta, uttering vija and prana; on his mouth, breaste anus, feet, of the vija of sound (sabda vija) and of sattva, rajo and tamo gunas and on Srotra etc, of the vijas of those places. (17)

= a ee

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Note :—The devotee is to make nyasa of the three tattvas on his heart, thus, var, 4 vija mati tattva, anahamk4ra and pam vija manastattva; next he is makenyasa on his head of sabdatattva using am 4 vija. On his mouth, dham % vija and of sparsa tattva ; on brdaya, dam @ vija and of rupatattva. On guhye tham 4 vija

and rasatattva; on the two feet tam a vija and gandhatattva; on the n the skin dham @ vija and

two ears vam % vija and srotratattva ; o on rasana

tvaktattva ; on the two ears gam vija and netratattva ; (tongue) sham vija and rasanatattva ; on the nose, tam vija and ghrdnatattva ; on vak indriyam, vija and vakyatattva ; on the two hands Jham vija and panitattva ; on the two legs, jam a vija and padatattva ; on paya (anus), cham vija and payutattva ; on *§ is' na (generative organ) cham vija and lingatattva. See the next note. Also the knower of mantra and atman should perform nyasa in due order of Akasa etc. on his head, mouth, heart, top of the head, feet and heart lotus, and heart, of his speech etc., and other organs, and of Sun, Moon and Fire of twelve, sixteen and ten kalas, Of the Bhutas and of the eight Vasus by means of Antya Aksaras letters, ¥, 4, 1, 3, ¥, 4, % 7 & (18) Note:—Again on the head = n vijam on akas: gham % vijam on vayutattva; on hrdaye “gam” tva ; on § is ne (generative organs) kham @ vijam on ja the two legs kam % vija on prthvitattva ; on hrdaye Sa to heart lotus tattva; On hrdaye ‘ham’ vijam on surymanéala tattva (sun); on hrdaye sam # vija on candramandala-tattva (moon) ; on hrdaye vam 4 vija and to vahni-mandala-tattva (fire) ; on top of head yam @ vija to Paramesthi tattva and Vasudeva ; on mouth yam 4 vija, pumstattva and sankarsan ; on hrdaye lam 4 vija, to viévatattva and Pradyumna ; oo upastha (generative organ) vam @ vija, prakrti tattva and Aniruddha ; on feet lam 4 vija, sarvatattva and Narayana ; on all over the body “Ksraum” vija,

to kopatattva and Nrsimha.

a tattva; on mouth, a vija on tejastatlJatattva ; oD m w vijam

cording to the Upanisads, of d sarvahati (Prakrti) Devi a, va, la, va, sa, la, a,

Next he is to perform nyasa, ac Paramesthi and Purusa, Visvanivrtti.an at the places Akaga etc. symbolised by sa, y

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va, duly. He is to add Paramesthi to Vasudeva, Satmhkarsana, Pradyumna, Aniruddha and Narayana and perform nydsas on them in due order. Thus he obtains siddhis. (19)

Note :—See the previous note :—Ksraum_vija on all over the body to Kopatattva and Nrsthha. After tattvanyadsa, the devotee is to practise pranayama.

Then the devotee is to perform nydsa of Nrsithhadeva, using the words Ksraum kopatattvaya (the tattva of anger) on all over his body. Thus the Tattva nyasas are described. These nydsas and

the Kesava mirtyadi nydsas are to be performed duly one after another. (20)

When these nydsas are done duly, the devotee becomes really entitled to make Japam of all the Vaisnava mantras ; he should try to make Japam of the tattva mantra by controlling vayu with ya, va, la, tattva mantras (“ya” denoting vayu tatyva ; “va”— water tattva and “la”—Earth tattva). (21)

Note :—He is to perform pranayama :—(1) Mantra Pranayama and yogic Pranayama.

Or by repeating Mula mantra (the chief mantra) the devotee should practice the controlling of Vayu duly, according to the

Prescribed numbers of the tattvas, and mutter Japams of all, as duly sanctioned by Sastras. (22)

Note : --While practising pranayama with ten lettered mantra, one has to make recaka twenty eight times. Piraka is to be done with the left nostril ; then Kumbhaka is to be made duly. While practising pranayama with eighteen lettered mantra, one has to make recaka twelve times. By using Kama-vija, one after another, one recaka is to be done separately. Piraka is to be done by muttering seven times ; and kumbhaka is to be done by muttering twenty times. In all the Krsna mantras, operation is to be done by using Kama-vija Klim. Again in all the mantras after making Japam in due order of the letters, pranayama is to be practised. This is called mantra pranayama.

At the commencement and at the end of Japam, the made of

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operation is of three kinds ; the wise have thus declared. The devotee who daily practises this sixteen times, becomes, within one month, pure as Harhsa. (23)

Note :— Now the yogic pranayama is the left nostril for 32 matras. Retain for 64 ma

‘the right nostril for 16 matras. One breath (1”) is the measure of one mitra as long as it takes to turn the left hand round the left

knee, that period is called one matra. Prandyama again is sagarbha and nigarbha. Pranayama with muttering mantrams OF with m4atras is sagarbha ; without this, it is nigarbha.

Or the devotee, to prevent all sorts of evils, obstacles and difficulties, is to make Japam of well controlled Anga, Janma and name sixty four times by means of the above mantra. This is to be done in muttering all the Krsna mantras. (24)

Note :— By the help of pranayama, the highest tattva is seen. Pranayama is the highest tapas. The highest knowledge and the highest state are obtained by pranayama. pranayama is the highest yoga and it brings highest powers (aisvaryam). One year’s prac gives Brahmajfina. It removes all the dirt covering Jivatma. Without pranayama all other sadhanas are fruitless. At the eh, ing and at the end of

pranayama, vayu travels in the aan Drawing air by the left nostril, retaining it, and giving it out y 'f right nostril makes one pranayama. During which the aiantē® a to be muttered 32 times. Morning and evening daily practise pranayama 16 times.

being said :—Fill with tras and exhale by

able to hold in vayu for

twenty-eight times of the that eight times, then he is

In case the devotee becomes incap controlling citta and to make japam, tensyllabled mantra or even to mutter to exhale only (i.e., to make the use of recake vayu only}. (25)

He will have to exhale air by his right nostril ; then ibale again by his left nostril and to retain by the middle nadi, muttering the mantra sixteen, sixty four and thirty two times. Thus the rules of pranayama “of nature of puraka, kumbhaka, and

recaka_ will be complete. (26)

Thus completing pranayama, the devotee is to think of Yoga

pitha (the yoga seat in his own body. And having recourse to Adhara Sakti, the devotee is to think of tortoise and earth, milky ocean, within that, sveta dvipa, within that éveta dvipa full of jewels, the house and pitha mad of jewels, mahdmandapa (the great hall), Kalpavrksa (the heavenly tree yielding all desires) and make nydsa of these within his heart, shoulders, thingsh, mouth, hip avd two sides. (27)

Note .—Thus finishing pranayama, the devotee is to make Pithanyasa in his owa body. Adharaéakti, prakrti, karma (tortoise), boar, earth, milky ocean, and within that \$švetadvipa, within the sveta dvipa the Jewel room ratnaghepitha give all desired fruits. Within that house there is kalpavrksa_ shining greatly with all sorts of gems and jewels. Then dharma, Jnan, vairagyam, and aisvaryam are to be made nyasa of on the right shoulder, right hip, left shoulder and left hip. Those four again are to be made nyasa of on the two sides of the mouth and on the two sides of the navel, utteriag “nam” After this pitha nydsa, the devotee is to make “viSvamaya padma nydsa, in his own heart (the lotus of the universe). It has eight leaves comprising

prakrti. On this fifty letters representing fifty petals are to be made nyd4sa of.

Next the devotee is to perform nyasa on feet, body, and hridaya (heart) of the last named four mantras by using dharma, etc., (Ae., Jaana, Vairagyam and Aisvaryam, adharma etc.) After this he is to make nyasa of the Sun, Moon and Fire with sattva,

Tajas and tamo gunas with letters, beginning with ‘om’ letter. (28)

Note :—The nyasa is to be made of the three mandalas by: three pranavas, uttering dasakalatmane, Dvadasakalatmane, and sodasakalatmane namah. The three amsas (parts) of pranava are the letters a,u, and m. Taken collectively they represent saccidinanda Brahma. Taken Separately they represent Brahma, Visnu and MaheSa. In the aforesaid mandalas, sattva, raja, and tamo gunas are to be made nyasa of. Next the four Atmis are to be made nyasa of. Atma, Antaratm4, Paramatma, and Jianatma

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are the four atmis. Atma is Jagara, sthila visvatma and vigvaripaka. Its seed mantra is the letter “a” and it is situated within the heart. So the nydsa of this 4tma, the impeller of speech in the heart, ough

to be made within the heart. See the next note. Lastly, On eight quarters, four sides, and in the middle, the devotee is to make nyasa of akasa, fire, and nine Saktis (included jñāna). 'Thus he would Kṛṣṇa, manifesting aṁ com-

in māyā) and of pīṭha mantra with vija of meditate on the nectar like name of Śrī nityānandajñāna (knowledge and eternal bliss) and completely absorbed in meditation. (29)

s called antaratma. It

of the inner indriyas. his seed letter.

remains in

Note :—The Atma that is more inner is

is all mind, tājās and doing the works of Its seed letter is 'a' and nyāsa is to be made using t

It takes away the functions of the senses and mind and © a pure state.

Note :—The seed mantra of Paramatma is the letter "pa". He is Satokargaṇa, Prasyumna. and Aniruddha. Vasudeva, 1st Jñānatma. He is self born, prajā, and remains in- citsukham, on the disappearance of the three vṛttis. Para Prakṛti is the Kala © Citsvaripa. Om is the seed mantra. The eight prakṛtis are eight saktis. They are enumerated below.

Vimala, Utkargini, Jñāna, Kriyā, oṅ, prahvi, Anuṅga are said to be the nine Saktis. (30) gaktis, the great mantra and Vasudeva" is the Next "Sarvatma

Satya, Isana,

After making nyāsa of the nine "namo Bhagavate viṣṇave sarvabhūtātma uttered as the crowning nyāsa in the heart. Yogapadmapīṭhitmaṇa namaḥ" is to be uttered as forming the great mantra of pīṭha. Thus nyāsa is completed. (31-32)

The devotee is to realise with folded palms, and with great faith in his heart, the unequalled

devotion, yielding Eternal Bliss w! . Light of Śrī Hari by means of mantravarna (letters representing mantras. (33) Here ends the second chapter of the Third Night on morning duties in Narada Pajjaraṭra.

Complete GGM text · Complete 1997 scan

Third Night · Chapter 3

Chapter 26 of 60 · 30 detected verse markers · English printed pages 172–178

Sanskrit

तृतीयोऽध्यायः

व्यास उवाच—

अथ वक्ष्ये महामन्त्रं शृणुष्ववहितो मुने ।
यं लब्ध्वा न पुनर्गच्छेत् स सुति पामरोपि हि ॥१॥
वक्ष्ये मनुं त्रिभुवन-प्रथितात्म-भावम्
अक्षीण-पुण्य-निचयैर् मुनिभिर् विमृग्यम् ।
पक्षीन्द्र-केतु-विषयं वसु-धर्म-काम-
मोक्ष-प्रदं सकल-कर्मणि कर्म-दक्षम् ॥२॥
अतिगुह्यम् अबोध-तूल-राशि-
ज्वलनं वाग्-आधिपत्य-दं नराणाम् ।
दुरितापहरं विषापमृत्यु-
ग्रह-रोगादि-निवारणैक-हेतुम् ॥३॥
जयदं प्रधानेभ्यदं विपिने
सलिल-प्लवने सुख-तारणदम् ।
नर-सप्ति-रथ-द्विप-वृद्धि-करं

सुत-गो-धरणी-धन-धान्य-करम् ॥४॥
बल-वीर्य-शौर्य-निचय-प्रतिभा-
स्वर-वर्ण-कान्ति-सुभगत्व-करम् ।
ब्रह्माण्ड-कोटि-मणिम् आदि-गुणा-
ष्टकदं किम् अत्र बहुनाखिल-दम् ॥५॥
शार्ङ्गं सोऽतुर-दन्तः परो रामाक्षियुक् द्वितीयार्णम् ।
शूली सौरिर् बालो बलानुज-द्वयम् अथाक्षर-चतुष्टयम् ॥६॥
शूर-तुरीयः सानन आवृत्तः स्यात् सुशोभोऽप्यग्नि-सखः ।
तद्-दयिताक्षर-युग्मं तद्-उपरिगस् त्व एवम् उद्धरेन् मन्त्रम् ॥७॥
प्रकाशितो दशाक्षरो मनुस् त्व अयं मधु-द्विषः ।
विशेषतः पदारविन्द-युग्मं भक्ति-वर्धनः ॥८॥
नारदो मुनिर् अमुष्य कीर्तितश्च
छन्द उक्तम् ऋषिभिर् विराड् इति ।
देवता-सकल-लोक-मङ्गलो
नन्द-गोप-तनयः समीरितह ॥९॥

अङ्गानि पञ्च हुत-भुग् दयिता-समेतैश्च
चक्रैर् अमुष्य मुख-वृत्त-विषूपपन्नैः ।

त्रैलोक्य-रक्षण-युजाप्स् असुरान्तकाख्य-
पूर्वेण चेह कथितानि विभक्ति-युक्तैः ॥१०॥

हृदये नतिः शिरसि पावक-प्रिया

स-वषट्-शिखाहुम् इति वर्मणि स्थितम् ।

स-फङ्-अस्त्रम् इत्य् उदितम् अङ्ग-पञ्चक

स-चतुर्थि-वौषड्-उदितं दृशोर् यदि ॥११॥

मन्त्रार्णैर् दशभिर् उपेत-चन्द्र-खण्डैर्

अङ्गानां दशकम् उदीरितं नमोन्तम् ।

हृद्-छीर्षं तद्-अनु शिखातनुत्र-मन्त्रं

पार्श्व-द्वन्द्व-सकटि-पृष्ठम्-मूर्ध-युक्तम् ॥१२॥

रक्षे मन्त्रस्यास्य बीजं च शक्ति-

चक्री शक्री वाम-नेत्र-दीप्तः ।

स-प्रद्युम्नो बीजम् एतत्-प्रदीप्तं

मन्त्रः प्रद्युम्नो जगन्-मोहनोऽयम् ॥१३॥

हंसो मेदो वक्र-वृत्ताभ्युपेतः

पोत्री नेत्राद्य-अन्वितोऽसौ युगार्णा ।

प्रोक्ता शक्तिः सर्व-गीर्-वाण-वृन्दैर्

वन्दस्यागनेर् वल्लभा काम-देयम् ॥१४॥

विन्योगस्य मन्त्रस्य पुरुषार्थ-चतुष्टये ।

कृष्णं प्रकृतिर् इत्य् उक्तो दुर्गाधिष्ठातृ-देवता ॥१५॥

गोपायेति सकलम् इदं गोपायति परं पुमांसम् इति गोपी ।

प्रकृतेस् तस्या जातं जन इति नदादिकं पृथिव्य्-अन्तम् ॥१६॥

अनयोर् गोपी-जनयोः समीरणाद् आश्रितो व्याप्त्या ।

वल्लभ इत्य् उपदिष्टं सान्द्रानन्दं निरञ्जनं ज्योतिः ॥१७॥

स्वाहेत्य् आत्मानं गमयामीत्य् अतेजसे तस्मै ।

यः कार्य-कारणेशः परमात्मेत्य् अच्युतैकतास्य मनोः ॥१८॥

अथवा गोपीजन इति समस्त-जगद्-वन-शक्ति-समुदायः ।

तस्य स्वानन्यस्य स्वामी वल्लभ इति ह निर्दिष्टः ॥१९॥

अथवा व्रज-युवतीनां दयिताय जुहोमि मां मदीयम्

अपीत्य् अर्पयेत् समस्तं ब्रह्मणि सुगणे समस्त-सम्पत्तयै ॥२०॥

कृष्-शब्दः सत्तार्थो

णश् चानन्दात्मकस् ततः कृष्णः ।

भक्ताघ-कर्षणाद् अपि

तद्-वर्णत्वाच् च मन्त्र-मय-वपुषः ॥२१॥

गो-शब्द-वाचकत्वाज् ज्ञानं

तेनोपलभ्यते गोविन्दः ।

वेतीति शब्द-राशिं गोविन्दो

गो-विचारनाद् अपि च ॥२२॥

एते'भिख्ये'नुक्रमतस् तूर्य-विभक्त्या
मन्त्रात् पूर्व□ मन्मथ-बीजाद् अथ पश्चात् ।
स्याता□ चेद् अष्टादश-वर्णो मनु-वर्यो
गुह्याद् गुह्यो वाञ्छित-चिन्तामणिर् एषः ॥२३॥
पूर्व-प्रदिष्टे मुनि-देवते'स्य छन्दस् तु गायत्रम् उच्यन्ति सन्तः ।

अङ्गानि मन्त्रार्ण-चतुष्कैर् वर्मावसानानि युगार्णम् अस्त्रम् ॥२४॥
बीज□ शक्तिः प्रकृतिर् विनियोगश् चापि पूर्ववद् अमुष्य ।
पूर्वतरस्य मनोरथ□ कथयामि न्यासम् अखिल-सिद्धि-करम् ॥२५॥
व्यापय्यार्थो हस्तयोर् मन्त्रम्
अन्तरर् बाह्ये पाश्चै तार-रुद्ध□ बुधेन ।
न्यासो वर्णस् तार-युग्मान्तरस्थैर्
बिन्दूत्त□सैर् हार्द-हृदयैर् विधेयः ॥२६॥
शाखासु त्रीणि पर्वण्य् अधि दशग्-दक्षिणाङ्गुष्ठ-पूर्व□
वामाङ्गुष्ठावसान□ न्यसतु विमल-धीः सृष्टिर् उक्ता करस्था ।
अङ्गुष्ठ-द्वन्द्व-पूर्वा स्थितिर् उभय-करे स□हति-वाम-पूर्वा
दक्षाङ्गुष्ठान्तिकैतत् त्रयम् अपि सृजति स्थित्य-उपेत□ च कार्यम् ॥२७॥
ततः स्थिति-क्रमाद् बुधो दशाङ्गकानि विन्यसेत् ।
तद्-अङ्ग-पञ्चक□ तथा विधिः समीरितः करे ॥२८॥
पुटितैर् मनुनाथ मातृआर्णैर्
अभिविन्यस्य स-बिन्दुभिः पुरोवत् ।

अणु-स□हति-सृष्टि-मार्ग-भेदाद्
दश-तत्त्वानि च मन्त्र-वर्ण-भाञ्जि ॥२९॥
स□हतावन-गतो मनु-वर्यः
सृष्टि-वर्त्मनि भवेत् प्रतियातः ।
उद्धृतिः खलु पुरोक्तवद् एषा□
न्यास-कर्म कथयाम्य् अधुनाहम् ॥३०॥
इति श्री-नारद-पञ्चरात्रे
ज्ञानामृत-सारे तृतीय-रात्रे प्रातः-कृत्ये
तृतीयो'ध्यायः
॥३॥
□

Roman transliteration

tṛtīyo'dhyāyaḥ
vyāsa uvāca—
atha vakṣye mahāmantram śṛṇuṣvāvahito mune |
yaṁ labdhvā na punar gacchet saṁsṛtiṁ pāmaro'pi hi ||1||
vakṣye manuṁ tribhuvana-prathitātma-bhāvam
akṣiṇa-puṇya-nicayair munibhir vimṛgyam |

pakṣīndra-ketu-viṣayaṁ vasu-dharma-kāma-
 mokṣa-pradaṁ sakala-karmaṇi karma-dakṣam ||2||
 atiguhyam abodha-tūla-rāsi-
 jvalanaṁ vāg-ādhipatyā-daṁ narāṇām |
 duritāpaharaṁ viṣāpamṛtyu-
 graha-rogaḍi-nivāraṇaika-hetum ||3||
 jayadaṁ pradhane'bhayadaṁ vipine
 salīla-plavane sukha-tāraṇadam |
 nara-sapti-ratha-dvīpa-vṛddhi-karaṁ
 suta-go-dharaṇi-dhana-dhānya-karam ||4||
 bala-vīrya-śaurya-nicaya-pratibhā-
 svara-varṇa-kānti-subhagatva-karam |
 brahmāṇḍa-koṭi-maṇim ādi-guṇā-
 ṣṭakadaṁ kim atra bahunākhila-dam ||5||
 śāriṅgi so'tura-dantaḥ paro rāmākṣiyuk dviṭiyārṇam |
 śulī saurir bālo balānuja-dvayam athākṣara-catuṣṭayam ||6||
 śūra-turiyāḥ sānana āvṛttaḥ syāt suśobho'stamo'gni-sakhaḥ |
 tad-dayitākṣara-yugmaṁ tad-uparigas tv evam uddharen mantram ||7||
 prakāśito daśākṣaro manus tv ayaṁ madhu-dviṣaḥ |
 viśeṣataḥ padāravinda-yugmaṁ bhakti-varḍhanaḥ ||8||
 nārado munir amuṣya kīrtitaś
 chanda uktam ṛṣibhir virāḍ iti |
 devatā-sakala-loka-maṅgalo
 nanda-gopa-tanayaḥ samīritah ||9||
 aṅgāni pañca huta-bhug dayitā-sametaś
 cakrair amuṣya mukha-vṛtta-viṣūpappannaiḥ |
 trailokya-rakṣaṇa-yujyā asurāntakākhya-
 pūrveṇa ceha kathitāni vibhakti-yuktaiḥ ||10||
 hṛdaye natīḥ śīrasi pāvaka-priyā
 sa-vaṣaṭ-śikhāhum iti varmaṇi sthitam |
 sa-phad-astram ity uditam aṅga-pañcakaṁ
 sa-caturthi-vaṣaḍ-uditam dṛṣor yadi ||11||
 mantrārṇair daśabhir upeta-candra-khaṇḍair
 aṅgānāṁ daśakam udīritam namo'ntam |
 hṛd-chīrṣaṁ tad-anu śikhātanutra-mantram
 pārśva-dvandva-sakāṣi-prṣṭham-mūrdha-yuktaṁ ||12||
 rakṣe mantrasyaśya bījaṁ ca śakti-
 cakrī śakrī vāma-netra-dīptaḥ |
 sa-pradyumno bījam etat-pradīptaṁ
 mantraḥ pradyumno jagan-mohano'yam ||13||
 haṁso medo vakra-vṛttābhyupetaḥ
 potṛi netrādy-anvito'sau yugārṇā |
 proktā śaktiḥ sarva-gūr-vāṇa-vṛndair
 vandasyāgner vallabhā kāma-deyam ||14||
 vinyogasya mantrasya puruṣārtha-catuṣṭaye |
 kṛṣṇaṁ prakṛtir ity ukto durgādhiṣṭhātṛ-devatā ||15||
 gopāyeti sakalam idaṁ gopāyati paraṁ pumāṁsam iti gopī |
 prakṛtes tasyā jātāṁ jana iti nadādikaṁ prthivy-antam ||16||
 anayor gopī-janayoh samīraṇād āśrito vyāptyā |

vallabha ity upadiṣṭaṁ sāndrānandaṁ nirañjanaṁ jyotiḥ ||17||
 svāhety ātmānaṁ gamayāmīty atejase tasmai |
 yaḥ kārya-kāraṇeṣaḥ paramātmety acyutaikatāsyā manoḥ ||18||
 athavā gopījana iti samasta-jagad-vana-śakti-samudāyaḥ |
 tasya svānanyasya svāmī vallabha iti ha nirdiṣṭaḥ ||19||

athavā vraja-yuvatināṁ dayitāya juhomi mām madīyam
 apīty arpayet samastaṁ brahmaṇi sugaṇe samasta-sampattyai ||20||
 kṛṣ-śabdaḥ sattārtha
 ṇaś cānandātmakas tataḥ kṛṣṇaḥ |
 bhaktāgha-karṣaṇād api
 tad-varṇatvāc ca mantra-maya-vapuṣaḥ ||21||
 go-śabda-vācakatvāj jñānaṁ
 tenopalabhyate govindaḥ |
 vettīti śabda-rāśiṁ govindo
 go-vicāraṇād api ca ||22||
 ete'bhikhye'nukramatas tūrya-vibhaktyā
 mantrāt pūrvaṁ manmatha-bījād atha paścāt |
 syātāṁ ced aṣṭādaśa-varṇo manu-varyo
 guhyād guhyo vāñchita-cintāmaṇir eṣaḥ ||23||
 pūrva-pradiṣṭe muni-devate'sya chandas tu gāyatraṁ uśanti santaḥ |

aṅgāni mantrārṇa-catuṣkair varmāvasānāni yugārṇam agram ||24||
 bījaṁ śaktiḥ prakṛtir viniyogaś cāpi pūrvavad amuṣya |
 pūrvatarasya manorathaṁ kathayāmi nyāsam akhila-siddhi-karam ||25||
 vyāparyārtha hastayor mantram
 antar bāhye pārśve tāra-ruddhaṁ budhena |
 nyāso varṇais tāra-yugmāntarasthair
 bindūttamaisair hārda-hṛdyair vidheyāḥ ||26||
 śākhāsu trīṇi parvāṇy adhi daśasu prthag-dakṣiṇāṅguṣṭha-pūrvaṁ
 vāmāṅguṣṭhāvasānaṁ nyasatu vimala-dhīḥ sṛṣṭir uktā karasthā |
 aṅguṣṭha-dvandva-pūrvā sthitir ubhaya-kare saṁhṛti-vāma-pūrvā
 dakṣiṇāṅguṣṭhāntikaitat trayam api sṛjati sthity-upetaṁ ca kāryam ||27||
 tataḥ sthiti-kramād budho daśāṅgakāni vinyaset |
 tad-aṅga-pañcakam tathā vidhiḥ samīritaḥ kare ||28||
 puṭitair manunātha mātṛārṇair
 abhivinyasya sa-bindubhiḥ purovat |

aṇu-saṁhṛti-sṛṣṭi-mārga-bhedād
 daśa-tattvāni ca mantra-varṇa-bhāñji ||29||
 saṁhṛtāvana-gato manu-varyaḥ
 sṛṣṭi-vartmani bhavet pratiyātaḥ |
 uddhṛtiḥ khalu puroktavad eṣāṁ
 nyāsa-karma kathayāmy adhunāham ||30||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre prātaḥ-kṛtye
 tṛtīyo'dhyāyaḥ
 ||31||
 ...

English translation

CHAPTER III ON MAHA MANTRA

Vyasa Deva said :—O Muni ! Now I am describing to you about the Mahamantra ; listen. Getting which even a wretch has not to come again into this Samsara (cycle of birth and death). (1)

I will now speak the highest mantra, that spreads its own glories throughout the three worlds, that is desired by the Munis, whose punyams (merits) have not waned at all, that bestows dharma, artha, kama, and moksa and that is manifested by the devotion to God, who is perfect in all tha works, (2)

This mantra is very secret and serves to dispel the sins and the ignorance of men like masses of cottons and that is the great

cause of remedy in poisons, natural death, diseases and planetary affections, (3)

This mantra gives victory in battles, fearlessness in forests, Safety in deluge with water, increases horses, chariots, and

elephants and gives sons, cows, earth, wealth and grains to the devotees. (4)

It gives strength, vigor, heroic valour, beauty of the bodies like those of the Devas, Prosperity, eight psychic powers, anima, etc. innumerable Brahmfandas and what not ? (5)

The manira is this :—“Gopijanaballabhaya Svaha.” (5-7)

(1) at (2) # (3) & (4) a (S) + (6) wt (7) ar (8) a

(9) eater (10)

Notes.—Sarngi+Soturadantah=1-+21—=t—Go.

Paro Ramaksiyuk=9-+ €—1=pi.Sali— ja,

Saurirbalo=na va.

Balanujadvayam=two=I's—=lla.

SP me

ee

the Third Night, Ch, HI ' 173

Sara turiya=fourth from pa=bdha.

Sanana avrtta syat=a.

Sagumostamognisakhah=ya (the eighth letter),

Taddayitaksara Yugmam=Svaha.

Thus the ten-lettered mahamantra of Madhusidana is spoken. This increases the bhakti to the lotus feet of Sri Krsna. (8)

the Chanda is Virat and

Narada is the Rsi of the mantra ; d the benefactor

the Devata is Srikr̥gna, the son of Nandagopa ani of all the worlds. (9) Then the devotee is to perform. the Pajicangany: of five limbs). (1) acakraya svaha hrdayaya namah, with fingers but the thumb).

dasa (the nyasa (touching the heart

(2) vicakraya svaha Sirase svaha (touching the head with hands karasakha).

(3) sucakraya svaha Sikhayai vasat (touching the first wherein is enclosed the thumb).

a sviha kavacya hum (touching

gikha with

(4) trailokyarakganarthay with two hands from head to foot). raya phat (snapping the

(5) asurantakacakraya svaha ast thus closing the ten

fingers over head and below, quarters). Vasat is to be used for the eyes, into account). (10-11) Note

:—This is the ny'sa daily to be

by the Hrit mantra, places Paramatma w. : i it. By Sikha mantra he draws rupa etc. of his body into his heart.

By Vama mantra he draws the mind away from all other things and puts it to Paramatma of the nature of samvit. This is denominated netra sanjia (waa at) And by this the three fold

pains of the devotee are removed.

(here the eyes are not taken

performed. The devotee ithin his heart and sees

Karanga nyasas are also being noted here.

(1) acakraya svaha Angustabhyam namah.

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(2) vicakraya svaha tarjanibhyam namah.

(3) sucakraya syaha madhyamabhyém namah.

(4) trailokya-raksana-cakraya svaha andmikabhyam namah.

(5) asurantakacakraya kanisthabhyam namah.

Then with each letter of the ten lettered mantra, with candrabindu attached perform the anganyasa of the ten parts of the body (1) Heart, (2) Sirsa, (3) Sikha, (4) Kavaca, (5) Astra, (6-7) Both the sides, (8) Hip, (9) Back and (10) Head. The words namah etc., are to be used. (12)

Note :—(1) Gam Hrdayaya namah.

(2) Pim Sirase namah and so on.

Kavaca—all over body.

Astra—ten quarters.

Klim is another vija mantra, enchanting the whole world. It is used for safety and preservation. (13)

Note :—Cakri is the letter ka. Sakra (Sakri) is the letter La. Vamanetra is T.

Pradyumna is anusvara.

So it is klim,

Hrim Svaha, So the whole mantra is Klim Hrim Svaha—the,

four lettered mantra, (14)

Hamsa is the letter @ “ha”, Medah is the letter 7 ri,

Vakravrtta is the lower half of the circle. Potri netra is dot.

The application (viniyoga) of this mantra is for the four fold aims of human existence dharma, artha, kama and moksa. Sri Krsna is the prakrti here and Durga is said to be the Presiding Deity. (15)

The word Gopi is used because she protects the whole universe ; she protects the Supreme Purusa as well. The world

Pree ee Te ee

—

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‘Jana’ is used as it is born from the prakrti of Gopi. From the Heavens to the earth, clouds, rivers, oceans, all are born from the Gopis. (16)

In as much as the Supreme Person is the life of the Gopis and Janas and as He pervades them all, the word ‘pallabha’ is used indicating the dense mass of bliss, the spotless light. (17)

And lastly “Svaha” is used to indicate that Jivatma, the embodied differentiated spirit, is surrendered wholly to the light of the Paramatma, the supreme spirit, Sri Krsna, one who is s-condless and who is the Lord of all causes and effects. (18)

Or Gopi indicates the cosmic preserving force and Ballabha

is the Lord of that force. Or Gopis are the women of Braja and Sri Krsna is their Lord. And I am_ performing this Homa

ceremony of self-surrender to Sri Krsna, the Husband of the Gopis of Vrindavana, Saying this, one is to surrender one’s property to Saguna Brahma for the attainment of all properties. (19)

reality, being, entity, The name Krsna takes Krsna has colour, that fall mautram. (20)

The word kris denotes satta— existence, and the letter 1 after that indicates bliss. away all the sins of the bhaktas and specifies that He has got a body made up ©

The word “Go”? means Jnana—knowledge. One who is realised by knowledge is Gobinda. Or He who knows all the letters (uttered by Bhaktas for prayer and worship) and so the inner feelings of Bhaktas is Govinda or He who pastures and tends cows is Sri Krsna Govinda. Then the highest eighteen-lettered mantra is spoken Klim Krsna Govindaya Gopijanaballabhaya svaha. at ge ora mt fe aa aa a aa cr wa ea a 12345 6 7 #5201) 12 13 14.15 16 17 18

This is the secret of the secret mantra. It is the desired cintamani (the philosopher's stone). (21) is the Devata ; Gayatri is its

Narada is the Muni. Sri Kṛṣṇa are performed from cchanda. The four lettered anganyasas

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Hydaya the Kavaca. The Vija, Sakti, Prakṛti and Viriyoga are the same as before. So the sages say. (22)

Now I am describing the all-siddhi giving nyasa of the aforesaid mantra. On hand, head, outside and the two sides one is to make vyapaka nyasa and with bindu and Om twice one will have to make the nyasa of the mantra for internal friendship. (23)

The steady intelligent devotee should take the aforesaid sthiti mantra (i.e. eighteen lettered) on the ten Sakhis i.e. arm, fingers) up to the thumb of the right hand (i.e. perform karanyasa) ; hereby srstinyasa is performed, Moreover on the left hand _ he is to form sambhṛti nyasa (in the reverse order) by the three first words of the above mantra. (24)

Note :—By Repeating “om” in the beginning and in the end of the mantra and adding “namah” lastly one is to make the nyasa beginning from the right thumb and ending with the left thumb. This is called Srsti-nyasa. Similarly beginning from the left thumb and ending with the right thumb and making nyasa of the mantra is called the sathṛti or samhara-nyasa. Similarly beginning from the middle finger, the nyasa is called the sthityasa.

By sarbhara-nyasa, the defects and evils are removed ; by srsti-nyasa, learning is acquired by pure minded persons ; and by sthiti-nyasa, the house-holders get the fruits of their desires. These three nyasas ought to be done by all. When unable, one must do one nyasa at least. The householders do Spsti nyasa, the Vanaprasthas do sthiti-nyasa ; and the dispassionate munis do the samhara nyasa.

Next the wise devotee should perform only the sthiti-nyasa, the Dasanga-nyasa as well as afgapancaka-nyasa and karanyasa. (25)

The devotee is to make the nyasas on the armpit joint, on the elbow, on the wrist, on the bases of the fingers, and on the tips of the fingers. The nyasas beginning with the armpits are called srstinyasas ; those beginning with the wrist are called sthiti-nyasas; and

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those beginning with the tips of the fingers are called samhara nyasas. These three fold anga nyasas ought to be done. ;

Now karaniga nyasas are being spoken. Acakraya svahé angustha bhyam namah, vicakraya svaha tarjanibhyam namah, Sucakraya svaha madhyamabhyam namah, Trailokyaraksanacakraya svaha anamikabhyam namah, Asurantaka cakraya svaha Kanisthabhyam namah. Uttering these words respectively, these respective fingers are to be touched. The left side is of the nature of Lakṣmi and full of nectar; the right side is of the nature of Puruṣa and full of venom. By the union of these two hands, the highest tattva is revealed. By this nyasa, all the things are purified. After this pāṇicanga nyasas are to be performed. This has been explained before. (acakraya svaha hṛdaya, namah, etc.

Now about the eighteen lettered mantra :~ By the five padas i.e., (1) Klim, (2) Kṛṣṇaya, (3) Govindaya, (4) Gopijana vallabhaya and (5) svaha, the pāṇicanganyasas are to be done. See the end of this

chapter.

By using matrka letters in the beginning and in the end, one should perform each letter of the above mantra, with bindu attached ; then according to anu, (samhati) samkrti (sthiti) and _srsti nyasas, the letters of the mantra are to be divided. (26)

When the highest mantra after being sambrita (i erg attae be sambrti nydsa) is being again employed in srsti Byasa, c manner. |

mantras are to be construed in the aforesaid

Now I will describe the nydsa kriya (the method of doing

nydsa). (27)

Here ends the Third Chapter of the Third Night in §ri Narada Pafica Ratra. y in the skull), between

Also on Brahma-randhra (the cavit, on throat, on heart,

the eye brevs, on the hollow of the tongue, navel, miladhara (2 digits over the anus), on the two nostrils, on

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the two eyes, on the two ears, the nydsa of the eighteen lettered mantra is to be performed. Then uttering the whole mantra, the Vyapaka nydsa (all over the body) is to be made thrice. Then on the head, mouth, heart, navel and muladhara the nyasas of keSava etc., are to be done by the five padas in the ascending and descending order respectively. The nydsas of letters are to be made first ; then kesavadi nydsas are to be done.)

eo) --_ - ores

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Sanskrit

चतुर्थोऽध्यायः

अथ मुद्रा-कथनम्

व्यास उवाच—

मही-सलिल-पावकानिलवियन्ति गर्वो महान्

पुनः प्रकृति-पुरुषौ पर इमानि तत्त्वान्य् अथ ।

पदान्धु-हृदयास्यकान्य् अधि तु पञ्च मध्ये द्वयम्

त्रयम् सकल-गम् ततो न्यसतु तद्-विपर्यासतः ॥१॥

गुप्ततमोऽयम् न्यासः सम्प्रोक्तस् तत्त्व-दशक-परिकृप्तः ।

कार्योऽन्येष्वपि सद्भिर् गोपाल-मनुषु झटिति फल-सिद्धौ ॥२॥

आकेशाद् आपादम् दोर्भ्याम्

ध्रुव-पुटितम् अथ मनु-वरम् न्यसेद् वपुषि ।

त्रिशो मूर्धन्य् अक्षणोः श्रुत्योर् घ्राणे

मुख-हृदय-जठर-शिव-जानुपत्सु तथाक्षराणि ॥३॥

उक्ता सृष्टिः शिष्टैर् एषा स्थितिर् अपि

मुनिभिर् अभिहिता हृदादि-मुखान्तिका ।

संहारोऽङ्घ्र्य-आदि-मूर्धान्तस् त्रितयम् इति

विरचयेच्च सृष्टिम् अनु स्थितिम् ॥४॥

न्यासः संहारान्तो मस्करि-वैखानसेषु विहितोऽयम् ।

स्थित्य-अन्तो गृहमेधिषु सृष्ट्य-अन्तो वर्णिनाम् इति प्राहुः ॥५॥

वैराग्य-युजि गृहस्थे संहारम् केचिद् आहुर आचार्याः ।

सहजानौ वन-वासिनि स्थितिम् च विद्यार्थिनाम् सृष्टिम् ॥६॥

शिरसि विहिता मध्या सैवाक्षिणे तर्जनिकान्विता

श्रवसि रहिताङ्गुष्ठा ज्येष्ठान्वितोषकनिष्ठका ।

नसि च वदने सर्वाः सज्यायसी हृदि तर्जनी

प्रथमज-युता मध्या नाभौ श्रवो-विहिता शिवे ॥७॥

ता एवाङ्गुलयो जान्वोः साङ्गुष्ठास् तु पद-द्वये ।

स्थानार्णयोर् विनिमयो भवेन् नास्त्य-अङ्गुलि-स्थानयोः ॥८॥

वचस्य अपरम् न्यास-वरम् भूत्य-अभिधम् भूतिकरम् ।

मन्त्र-दशावृत्ति-मयम् गुप्ततमम् मन्त्रि-वरैः ॥९॥

आधार-ध्वज-नाभि-हृद्-गल-मुखाङ्गसोरु-द्वये कन्धरा-

नाभ्योः कुक्षि-हृदोरुज-युगले पार्श्वपर-श्रोणिषु ।

कास्याक्षि-श्रुतिनः कपोल-कर-पत्-सन्ध्य-अग्र-शाखासु के

तत्-प्राच्यादि-दिशासु मूर्ध्नि सकले दोष्णोश् च सक्थ्नोस् तथा ॥इइइ॥

शिरोक्ष्यास्य-कण्ठाख्य-हृत्-तुन्द-कन्दा-

न्धु-जानु-प्रपत्स्वित्थमर्णन्मनूतान् ।

न्यसेच् छ्रोत्र-गण्डास-वक्षोज-पार्श्व-

स्फिग्-ऊरु-स्थली-जानु-जङ्घाङ्घ्रि-युक्षु ॥इव॥

इति कथितं विभूति-पञ्जरं

सकल-सुखार्थ-धर्म-मोक्षदम् ।

नर-तरुणी-मनो'नुरञ्जनं

हरि-चरणाब्ज-भक्ति-वर्धनम् ॥व॥

स्फूर्तये'थास्य मन्त्रस्य कीर्त्यते मूर्ति-पञ्जरम् ।

आर्ति-ग्रह-विषारि-घ्नं कीर्ति-श्री-कान्ति-पुष्टिदम् ॥८॥

केशवादि-युग-षट्क-मूर्तिभिर्

धातृ-पूर्व-मिहिरान् नमो'न्तकान् ।

द्वादशाक्षर-भवाक्षरैः स्वरैः

क्लीब-वर्ण-रहितैः क्रमान् न्यसेत् ॥९॥

भालोदर-हृद्-गल-कूप-तले

वामेतर-पार्श्व-भुजान्त-गले ।

वाम-त्रय-पृष्ठ-ककुत्सु तथा

मूर्धन्य् अनु षड्-युग-वर्ण-मनुम् ॥१०॥

चैतन्यामृत-वपुर् अर्क-कोटि-तेजा

मूर्धस्थो वपुर् अखिलं स वासुदेवः ।

औधस्य सुविमल-पायसीव सिक्तं

व्याप्नोति प्रकटित-मन्त्र-वर्ण-कीर्णम् ॥११॥

सृष्टि-स्थिती दश-पञ्चाङ्ग-युग्मं

मुन्य्-आदिक-त्रितयं कास्य-हृत्सु ।

विन्यस्यतु ग्रथयित्वा च मुद्रा-

भूयो दिशा दशकं बन्धनीयम् ॥१२॥

तारं हार्दं विश्व-मूर्तिश् च शाङ्गी

मासान्तस् ते वाय-मध्ये सुदेवाः ।

षड्-द्वन्द्वाणो मन्त्र-वर्यः स उक्तः

साक्षाद् द्वारं मोक्ष-पुर्याः सुगम्यम् ॥१३॥

धात्र्-अर्यम-मित्राख्या वरुणाशुभगा विवस्वद्-इन्द्र-युताः ।

पूषाह्वय-पर्जन्यौ त्वष्टा विष्णुश् च भानवः प्रोक्ताः ॥१४॥

अथ तु युग-रन्ध्राणस्याहं मनोर् न्यसनं ब्रुवे

रचयतु कर-द्वन्द्वे पञ्चाङ्गम् अङ्गुलि-पञ्चके ।

तनुम् अनु मनुं व्यापय्याथ त्रिशः प्रणवं सकृन्

मनुजलिपयो न्यास्या भूयः पदानि च सादरम् ॥१५॥

कच-भुवि ललाटे भू-युग्मान्तरे श्रवणाक्षिणोर्

युगल-वदन-ग्रीवाहन्-नाभि-कट्य-उभयान्धुषु ।
 न्यसतु शितधीर्जान्वङ्घ्र्योर् अक्षरान् शिरसि ध्रुव
 नयन-मुख-हृद्-गुह्याङ्घ्रिष्व अर्पयेत् पद-पञ्चकम् ॥१६॥
 पञ्चाङ्गानि न्यसेद् भूयो मुन्य-आदीन् अप्य् अन्यत् सर्वम् ।
 तुल्यं पूर्वेणाथो वक्ष्ये मुद्रा बन्ध्या मन्वोर् याः स्युः ॥१७॥

अनङ्गुष्ठा ऋजवो हस्त-शाखा
 भवेन् मुद्रा हृदये शीर्षके च ।
 अधोङ्गुष्ठा खलु मुष्टिः शिखाया
 कर-द्वन्द्वाङ्गुलयो वर्मणि स्युः ॥१८॥
 नाराच-मुष्ट्य-उद्गत-बाहु-युग्म-
 काङ्गुष्ठ-तर्जन्य-उदितो ध्वनिस् तु ।
 विष्वग्-विषक्तः कथितास्त्र-मुद्रा
 यत्राक्षिणी तर्जनी-मध्यमे तु ॥
 ओष्ठे वाम-कराङ्गुष्ठो लग्नस् तस्य कनिष्ठिका ।
 दक्षिणाङ्गुष्ठ-संयुक्ता तत्-कनिष्ठा प्रसारिता ॥१९॥
 तर्जनी-मध्यमानामाः किञ्चित् संकुच्य चालिताः ।
 वेणु-मुद्ग्रेह कथिता सुगुप्ता प्रेयसी हरेः ॥२०॥
 नोच्यन्तेत्र प्रसिद्धत्वान् माला-श्री-वत्स-कौस्तुभाः ।
 उच्यते च्युत-मुद्राणां मुद्रा बिल्व-फलाकृतिः ॥२१॥
 अङ्गुष्ठं वामम् उद्गण्डितम् इतर-कराङ्गुष्ठकेनाथ वध्वा

तसाग्रं पीडयित्वाङ्गुलिभिर् अपि तथा वाम-हस्ताङ्गुलिभिः ।
 बद्ध्वा गाढं हृदि स्थापयतु विमल-धीर् व्याहरन् मार-बीजं
 बिल्वाख्या मुद्रिकैषा स्फुटम् इह कथिता गोपनीया विधिज्ञैः ॥२२॥
 मनो-वाणी-देहैर् यद् इह च पुरा वापि विहितं
 त्वमत्या मत्या वा तद् अखिलम् असौ दुष्कृति-चयम् ।
 इमां मुद्रां जानन् क्षपयति नरस् तं सुर-गणा
 नमन्त्य् अस्याधीना भवति सततं सर्व-जनता ॥२३॥
 प्रणव-ह्रदोर् अवसाने स-चतुर्थि-सुदर्शनं तथास्त्र-पदं च ।
 उक्त्या फङ्-अन्तम् अनुम्ना कलयेन् मनुनास्त्र-मुद्रया दश-हरितः ॥२४॥
 इति विधाय समस्त-विधिं जगज्-
 जनि-विनाश-विधान-विशारदम् ।
 श्रुति-विमृश्यम् अजं मनु-विग्रहं
 स्मरतु गोप-वधू-जन-वल्लभम् ॥२५॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे

चतुर्थोऽध्यायः

॥४॥

□

Roman transliteration

caturtho'dhyāyaḥ
 atha mudrā-kathanam
 vyāsa uvāca—
 mahī-salila-pāvakānilaviyanti garvo mahān
 punaḥ prakṛti-puruṣau para imāni tattvāny atha |
 padāndhu-hṛdayāsyakāny adhi tu pañca madhye dvayaṁ
 trayaṁ sakala-gaṁ tato nyasatu tad-viparyāsataḥ ||1||
 guptatamo'yaṁ nyāsaḥ samproktas tattva-daśaka-parikṛptaḥ |
 kāryo'nyṣv api sadbhir gopāla-manuṣu jhaṭiti phala-siddhyai ||2||
 ākeśād āpādaṁ dorbhyaṁ
 dhruva-putitam atha manu-varaṁ nyased vapuṣi |
 triśo mūrdhany akṣṇoḥ śrutyor ghrāṇe
 mukha-hṛdaya-jaṭhara-śiva-jānupatsu tathākṣarāṇi ||3||
 uktā sṛṣṭiḥ śiṣṭair eṣā sthitir api
 munibhir abhihitā hṛdādi-mukhāntikā |

saṁhāro'ṅghry-ādi-mūrdhāntas tritayam iti
 viracayec ca sṛṣṭim anu sthitim ||4||
 nyāsaḥ saṁhārānto maskari-vaikhānaseṣu vihito'yam |
 sthity-anto grhamedhiṣu sṛṣṭy-anto varṇinām iti prāhuḥ ||5||
 vairāgya-yuji grhasṭhe saṁhāraṁ kecid āhur ācāryāḥ |
 sahaajānau vana-vāsini sthitim ca vidyārthinām sṛṣṭim ||6||
 śirasi vihitā madhyā saivākṣṇi tarjanikānvitā
 śravasi rahitāṅguṣṭhā jyeṣṭhānvitoṣakaniṣṭhakā |
 nasi ca vadane sarvāḥ sajyāyāsī hṛdi tarjanī
 prathamaja-yutā madhyā nābhau śravo-vihitā śive ||7||
 tā evaṅgulayo jānvoḥ sāṅguṣṭhās tu pada-dvaye |
 sthānārṇayor vinimayo bhaven nāsty aṅguli-sthānayorḥ ||i||
 vacmy aparāṁ nyāsa-varaṁ bhūty-abhidhaṁ bhūtikaram |
 mantra-daśāvṛtti-mayaṁ guptatamaṁ mantri-varaiḥ ||ii||
 ādhāra-dhvaja-nābhi-hṛd-gala-mukhāṁsoru-dvaye kandharā-

nābhyorḥ kukṣi-hṛdoruroja-yugale pārśvāpara-śroṇiṣu |
 kāśyākṣi-śrutinaḥ kapola-kara-pat-sandhy-agra-śākhāsu ke
 tat-prācyādi-diśāsu mūrdhni sakale doṣṇoś ca sakthnos tathā ||iii||
 śiro'kṣyāsya-kaṇṭhākhyā-hṛt-tunda-kandā-
 ndhu-jānu-prapatsvitthamarṇānmanūthhān |
 nyasec chrotra-gaṇḍāṁsa-vakṣoja-pārśva-
 sphig-ūru-sthālī-jānu-jaṅghāṅghri-yukṣu ||iv||
 iti kathitaṁ vibhūti-pañjaram
 sakala-sukhārtha-dharma-mokṣadam |
 nara-taruṇi-mano'nurañjanam
 hari-caraṇābja-bhakti-varadhanam ||v||
 sphūrtaye'thāsya mantrasya kīrtiyate mūrti-pañjaram |
 ārti-graha-viśāri-ghnaṁ kīrti-śrī-kānti-puṣṭidam ||8||
 keśavādi-yuga-ṣaṭka-mūrtibhir
 dhātṛ-pūrva-mihirān namo'ntakān |

dvādaśākṣara-bhavākṣaraiḥ svaraiḥ
 klība-varṇa-rahitaiḥ kramān nyaset ||9||
 bhālodara-hṛd-gala-kūpa-tale

vāmetara-pārśva-bhujānta-gale |
 vāma-traya-prṣṭha-kakutsu tathā
 mūrdhany anu ṣaḍ-yuga-varṇa-manum ||10||
 caitanyāmṛta-vapur arka-koṭi-tejā
 mūrdhastho vapur akhilam sa vāsudevaḥ |
 audhasyaṁ suvimala-pāyasīva siktam
 vyāpnoti prakāṣita-mantra-varṇa-kīrṇam ||11||
 sṛṣṭi-sṭhiti daśa-pañcāṅga-yugmaṁ
 muny-ādika-tritayaṁ kāsya-hṛtsu |
 vinyasyatu grathayitvā ca mudrā-
 bhūyo diśāṁ daśakam bandhanīyam ||12||
 tāraṁ hārdaṁ viśva-mūrtiś ca śārṅgī
 māṁsāntas te vāya-madhye sudevāḥ |
 ṣaḍ-dvandvārṇo mantra-varyaḥ sa uktaḥ
 sāḁśād dvāraṁ mokṣa-puryāḥ sugamyam ||13||
 dhātṛ-aryama-mitrākhyā varuṇāṁśubhagā vivasvad-indra-yutāḥ |
 pūṣāhvaya-parjanyaṁ tvaṣṭā viṣṇuś ca bhānavah proktāḥ ||14||
 atha tu yuga-randhrārṇasyāhaṁ manor nyasanam bruve
 racayatu kara-dvandve pañcāṅgam aṅguli-pañcake |
 tanum anu manuṁ vyāpayyātha trīṣaḥ praṇavaṁ sakṛṇ
 manuḥjalipayo nyāsya bhūyaḥ padāni ca sādaram ||15||
 kaca-bhuvi lalāṭe bhrū-yugmāntare śravaṇākṣiṇor
 yugala-vadana-grīvāḥṛṇ-nābhi-kaṭy-ubhayāṇḍhuṣu |
 nyasatu śītadhūrjānvaṅghryor akṣarāṁ śīraś dhruvaṁ
 nayana-mukha-hṛd-guhyāṅghriṣv arpayet pada-pañcakam ||16||
 pañcāṅgāni nyased bhūyo muny-ādīn apy anyat sarvam |
 tulyaṁ pūrveṇātho vakṣye mudrā bandhyā manvor yāḥ syuḥ ||17||

anaṅguṣṭhā rjavo hasta-śākhā
 bhaven mudrā hṛdaye śīrṣake ca |
 adhoṅguṣṭhā khalu muṣṭiḥ śikhāyāṁ
 kara-dvandvāṅgulayo varmaṇi syuḥ ||18||
 nārāca-muṣṭy-udgata-bāhu-yugma-
 kāṅguṣṭha-tarjany-udito dhvanis tu |
 viṣvag-viṣaktaḥ kathitāstra-mudrā
 yatrākṣiṇi tarjani-madhyame tu ||
 oṣṭhe vāma-karāṅguṣṭho lagnas tasya kaṁṣṭhikā |
 dakṣiṇāṅguṣṭha-saṁyuktā tat-kaṁṣṭhā prasārītā ||19||
 tarjani-madhyamānāmāḥ kiñcit saṁkucya cālītāḥ |
 veṇu-mudreha kathitā suguptā preyasī hareḥ ||20||
 nocyante'tra prasiddhatvān mālā-śrī-vatsa-kaustubhāḥ |
 ucyante'cyuta-mudrāṇāṁ mudrā bilva-phalākṛtiḥ ||21||
 aṅguṣṭhaṁ vāmam uddanditam itara-karāṅguṣṭhakenātha vadhvā

tasāgraṁ piḍayitvāṅgulibhir api tathā vāma-hastāṅgulibhiḥ |
 baddhvā gāḍhaṁ hṛdi sthāpayatu vimala-dhīr vyāharan māra-bījam
 bilvākhyā mudrikaiṣā sphuṭam iha kathitā gopanīyā vidhijñaiḥ ||22||
 mano-vānī-dehair yad iha ca purā vāpi vihitaṁ
 tvamatyā matyā vā tad akhilam asau duṣkṛti-cayam |
 imāṁ mudrāṁ jānan kṣapayati naraś taṁ sura-gaṇā
 namanty asyādhīnā bhavati satatam sarva-janatā ||23||

*praṇava-hṛdor avasāne sa-caturthi-sudarśanaṁ tathāstra-padaṁ ca |
 uktyā phaḍ-antam anumnā kalayen manunāstra-mudrayā daśa-haritaḥ ||24||
 iti vidhāya samasta-vidhiṁ jagaj-
 janī-vināśa-vidhāna-viśāradam |
 śruti-vimṛgyam ajaṁ manu-vigrahaṁ
 smaratu gopa-vadhū-jana-vallabham ||25||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtiya-rātre*

caturtho'dhyāyaḥ

||4||

...

English translation

CHAPTER IV ON NYASES

Earth, water, fire, air, akaśa, are the five tattvas; aharkara, Atma are the other five tattvas.

Mahat, Prakṛti, Puruṣa. and Param

Nyāsas of the five tattvas are to be made on the two feet, hrdaya, mouth, and head. Perform nyāsas twice on hrdaya (heart) and perform Vyapaka nyāsas thrice all over the body from head to foot. “Then Nyāsas are to be done also in the reverse way- (1)

This nyāsa is very secret and bestows quickly all the siddhis. It is purified (vouchsafed) by the ten tattvas. The other nyāsas, of the Gopala mantra ought to be done also, for they also bring in siddhis very quickly. (2)

After repeating the Matrka letters in the beginning and in the end perform the nyāsa of this mantra from the hairs on the head to the feet by the two hands and the whole body. Specially the nyāsas are to be made on head, eyes, ears, DOS, mouth, heart, top of the head, knees, belly, and feet. (3)

a and ending with the mouth, the

id by the Munis. If from the aśas be performed, then according to the hermits

Commencing from the hrdaya devotee is to perform nyāsas as Sa feet to the mouth, Srsti and Sambara-nyāsa the sthiti-nyāsa of this mantra is done a

(Vanaprasthis). (4) nyāsa 3 the students

The householders are to perform sthiti-nyāsa. According to some Acaryas the dispassio-

nate householders do sathhara nyāsa. (5) For the Vidyarthi the (students) srsti_ and sthiti nyāsas are avasini” close to the knees,

to be done ; and uttering the word “van one is to touch one’s head with the four fingers the ring finger, the

middle finger, the fore and the little finger (4th) ‘the thumb excluded and to touch the paranistik place (the centre of the head) with

the thumb only. (6)

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Now I am describing the Marti pafijara-nydsa, pleasing to the mind, bestowing bhakti to the lotus feet of Hari and remedying diseases and affections called by the planets and removing

venomous poisons and other obstacles and granting fame, wealth, nourishment and beauty. (7)

Now perform the nydsas by the twelve murtis, keSava etc. With the letters, from ka to ma adding the vija of Sarya, close the letters of the twelve lettered mantras 'om namo Bhagavate Vasudevaya' without the word kliva (klim) and perform duly the nyasa of Sri Krgna Marti. (8)

On the (1) forehead, (2) belly, (3) hrdaya, (4) left throat, (5) right side, (6) arm end, (7) right throat, (8) left side, (9) left arm end, (10) left throat, (11) back, (12) hump, and lastly on the head also (the whole mantra) the twelve letters of the twelve lettered mantra 'om namo bhagavate vasudevaya' are to be made nyasas of; the letter gha and ga are to be used with the first six letters. The devotee is also to meditate on his head Vasudeva, the all pervading one, brilliant like crore suns and whose body is made up caitanyam and amrta. (9)

Thus meditating, he 'will have to think that the Kilaka (the Sun) in the shape of the manifested letters of the mantra is pervading all over his body, as if dreuched with the waters on the pure ocean. He is, then, to perform srsti nydsa twice on the ten and five limbs and thrice on the mouth and on the heart. (10)

After performing the nyasa and mudra bandhan, one should perform 'daga dig bandhan' (close the ten) quarters. The highest twelve lettered mantra is now being stated "om namo bhagavate vasudeviya" af (2) 4 (3) at (4) 4 (5) 7 (6) 4 (7) & (») a (9) ¥ (10) & (11) ar (12) a Verily, this mantra opens the door

_ of the unapproachable city of Mokga. (11)

Note :—ati—ail; até—aat; fa aalt—a mSt—a mard— 4; t—3, aI—Al JAat—azat to be added in the end with a. (11)

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Complete GGM text · Complete 1997 scan

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Sanskrit

पञ्चमोऽध्यायः

मन्त्र-पूजा-प्रकरणम्

श्री-व्यास उवाच—

अथ प्रकट-सौरभोद्गलित-माधवीकोत्फुल्लसत्-
प्रसून-नव-पल्लव-प्रकर-नम्र-शाखैर् द्रुमैः ।
प्रफुल्ल-नव-मञ्जरी-ललित-वल्लरी-वेष्टितैः
स्मरेच्चित्तिशिरित् शिवं सित-मतिस् तु वृन्दावनम् ॥१॥
विकाशि-सुमनो-रमास्वादन-मञ्जुलैः सञ्चरच्च-
छिलिमुखोद्गतैर् मुखरितान्तरं झङ्कृतैः ।
कपोत-शुक-शारिकापर-भृतादिभिः पत्रिभिर्
विराणितम् इतस् ततो भुजग-शत्रु-नृत्याकुलम् ॥२॥
कलिन्द-दुहितुश्चलल-लहरि-विप्रुषां वाहिभिर्
विनिद्र-सरसी-रुहोदर-रजश्च योद्धूसरैः ।
प्रदीपित-मनोभव-व्रज-विलासिनी-वाससां
विलोलन-परैर् निषेवितम् अनारतं मारुतैः ॥३॥

प्रवाल-नव-पल्लवं मरकत-च्छदं वज्र-मौ-
क्तिक-प्रकर-कोरकं कमल-राग-नाना-फलम् ।
स्थविष्ठम् अखिल-तुंभिः सतत-सेवितं कामदं
तद-अन्तरम् अपि कल्पकाङ्घ्रिपम् उदञ्चितं चिन्तयेत् ॥४॥
सुहेम-शिखरावलेर् उदित-भानुवद-भास्वराम्
अधोऽस्य कनक-स्थलीम् अमृत-शीकरासारिणः ।
प्रदीप्त-मणि-कुट्टिमां कुसुम-रेणु-पुञ्जोज्ज्वलां
स्मरेत् पुनर् अतन्द्रितो विगत-षट्पतनङ्गां बुधः ॥५॥
तद-रत्न-कुट्टिम-निविष्ट-महिष्ठ-योग-
पीठेऽष्ट-पत्रम् अरुणं कमलं विचिन्त्य ।
उद्यद्-विरोचन-सरोचिर् अमुष्य मध्ये
सञ्चिन्तयेत् सुख-निविष्टम् अथो मुकुन्दम् ॥६॥
सूत्राम-रत्न-दलिताञ्जन-मेघ-पुञ्ज-
प्रत्यग्र-नील-जलजन्म-समान-भासम् ।
सुस्निग्ध-नील-घन-कुञ्चित-केश-जालं

राजन्-मनोज्ञ-शिति-कण्ठ-शिखण्ड-चूडम् ॥७॥

रोलम्ब-लालित-सुर-द्रुम-सून-कृप्तोत्तंसं

समुत्कचनवोत्पल-कर्ण-पूरम् ।
 लोलालक-स्फुरित-भाल-तल-प्रदीप्त-
 गण्ड-स्थली-मुकुरम् उन्नत-चारु-नासम् ॥८॥
 आपूर्ण-शारद-गताङ्कुश-शाङ्क-बिम्ब-
 कान्ताननं कमल-पत्र-विशाल-नेत्रम् ।
 रत्न-स्फुरन्-मकर-कुण्डल-रश्मि-दीप्त-
 गण्ड-स्थली-मुकुरम् उन्नत-चारु-नासम् ॥९॥
 सिन्दूर-सुन्दरतराधरम् इन्दु-कुन्द-
 मन्दार-मन्द-हसित-द्युति-दीपिताङ्गम् ।
 वन्य-प्रवाल-कुसुम-प्रघयावकृप्त-
 ग्रैवेयकोज्ज्वल-मनोहर-कम्बु-कण्ठम् ॥१०॥
 मत्त-भ्रमर-जुष्ट-विलम्बमान-
 सन्तान-कप्र-सव-दाम-परिष्कृतासम् ।

हारावली-भगण-राजित-पीवरोरो-
 व्योम-स्थली-लसित-कौस्तुभ-भानुमन्तम् ॥११॥
 श्रीवत्स-लक्षण-सुलक्षितम् उन्नतासम्
 आजानु-पीन-परिवृत्त-सुजात-बाहुम् ।
 आबन्धुरोदरम् उदार-गम्भीर-नाभिं
 भृङ्गाङ्गना-निकर-मञ्जुल-रोम-राजिम् ॥१२॥
 नाना-मणि-प्रघटिताङ्गद-कङ्कणोर्मि-
 ग्रैवेय-सार-सन-नूपुर-तुन्द-बन्धम् ।
 द्रव्याङ्ग-राग-परिपञ्जरिताङ्ग-यष्टिम्
 आपीत-वस्त्र-परिवीत-नितम्ब-बिम्बम् ॥१३॥
 चारूरु-जानुम् अनुवृत्त-मनोज्ञ-जङ्घ-
 कान्तोन्नत-प्रपद-निन्दित-कूर्म-कान्तिम् ।
 माणिक्य-दर्पण-लसन्-नखराजि-राजद-
 रत्नाङ्गुलि-च्छदन्-सुन्दर-पाद-पद्मम् ॥१४॥
 मत्स्याङ्कुशारदर-केतु-यवाब्ज-वज्र-

सलक्षितारुण-कराङ्गि-तलाभिरामम् ।
 लावण्य-सार-समुदाय-विनिर्मिताङ्ग-
 सौन्दर्य-निर्जित-मनोभव-देह-कान्तिम् ॥१५॥
 आस्यारविन्द-परिपूरित-वेणु-रन्ध्र-
 लोलत्-कराङ्गुलि-समीरित-दिव्य-रागैः ।
 शश्वद-द्रवी-जुत-विकृष्ट-समस्त-जन्तु-
 सन्तान-सन्ततिम् अनन्त-सुखाम्बु-राशिम् ॥१६॥
 गोभिर्-मुखाम्बुज-विलीन-विलोचनाभि-
 रूधोभर-स्खलित-मन्थर-मन्दगाभिः ।
 दन्ताग्र-दष्ट-परिशिष्ट-तृणाङ्कुराभि-

रालम्बि-वालधि-लताभिर् अथभिवीतम् ॥१७॥
 स-प्रसव-स्तन-विद्यूषण-पूर्ण-निश्च-
 लास्यावटक्षरित-फेनिल-दुग्ध-मुग्धैः ।
 वेणु-प्रवर्तित-मनोहर-मन्दगीत-
 दत्तोच्च-कर्ण-युगलेर् अपि तर्कैश् च ॥१८॥

प्रत्यग-शृङ्ग-मृदु-मस्तक-सम्प्रहार-
 स्रग्भ-वल्गन-विलोल-खुराग-पातैः ।
 आमेदुरैर् बहुल-सास्न-गलैर् उदग-
 पुच्छैश् च वत्सतर-वत्सतरी-निकायैः ॥१९॥
 हम्बा-रव-क्षुभित-दिग्-वलयैर् महद्भि-
 रप्य उक्षाभिः पृथु-ककुद्धर-भार-खिन्नैः ।
 उत्तम्भित-श्रुति-पुटी-परिवीत-वृक्ष-
 ध्वानामृतोद्धत-विकाशि-विशाल-घोणैः ॥२०॥
 गोपैः समान-गुण-शील-वयो-विलास-
 वेशैश् च मूर्च्छित-कल-स्वन-वेणु-वीणैः ।
 मन्द्रोच्चतार-पट-गान-परैर् विलोल-
 दोर्-वल्लरी-ललित-लास्य-विधान-दक्षैः ॥२१॥
 जङ्घान्त-पीवर-कटीर-तटी-निबद्ध-
 व्यालोल-किङ्किणि-घटारटितैर् अटद्धिः ।
 मुग्धैस् तरक्षु-नख-कल्पित-कण्ठ-भूष-

रव्यक्त-मञ्जु-वचनैः पृथुकैः परीतम् ॥२२॥
 अथ सुललित-गोप-सुन्दरीणां
 पृथु-निविवीष-नितम्ब-मन्थराणाम् ।
 गुरु-कुच-भर-भङ्गुरावलग्न-
 त्रिवलि-विजृम्भित-रोम-राजि-भाजाम् ॥२३॥
 तद्-अतिमधुर-घारु-वेणु-वाद्या-
 मृत-रस-पल्लविताङ्गजाङ्घ्रि-पानाम् ।
 मुकुल-विसर-रम्य-रूढ-रोमोद्-
 गम-समलङ्कृत-गात्र-वल्लरीणाम् ॥२४॥
 तद्-अतिरुचिर-मन्द-हास-चन्द्रा-
 तप-परिजृम्भित-राग-वारिणाशैः ।
 तरलतर-तरङ्ग-भङ्ग-विपुट्-
 प्रकर-सम-श्रम-बिन्दु-सन्ततानाम् ॥२५॥
 तद्-अतिललित-मन्द-चिल्लि-द्याप
 च्युत-निशितेक्षण-मार-वाण-वृष्ट्या ।

दलित-सकल-मर्म-विह्वलाङ्ग-
 प्रविसृत-दुःसह-वेपथु-व्यथानाम् ॥२६॥
 तद्-अतिरुचिर-कम्र-रूप-शोभा-

मृत-रस-पान-विधान-लालसाभ्याम् ।
 प्रणय-सलिल-पूर-वाहिनीनाम्
 अलस-विलोल-विलोचनाम्बुजाभ्याम् ॥ २७ ॥
 विश्रंसत्-कवरी-कलाप-विगलत्-फुल्ल-प्रसून-श्रवन्-
 माध्वी-लम्पट-चञ्चरीक-घटया ससेवितानां मुहुः ।
 मारोन्माद-मद-स्खलन्-मृदु-गिराम् आलोल-काञ्च्य-उछवसन्-
 नीवी-विश्लथमान-द्यौन-सिंघयान्ताविर्नितम्ब-त्विषाम् ॥ २८ ॥
 स्खलित-ललित-पादाम्भोज-मन्दाभिघात-
 क्वणित-मणि-तुलाकोट्याकुलाशा-मुखानाम् ।
 चलद्-अधर-दलानां कुङ्मलत्-पक्षमलाक्षि-
 द्वय-सरसि-रुहणाम् उल्लसत्-कुण्डलानाम् ॥ २९ ॥
 द्वाघिष्ठ-श्वसन-समीरणाभि-ताप-

प्रम्लानी-भवद्-अरुणोष्ठ-पल्लवानाम् ।
 नानोपायन-विलसत्-कराम्बुजानाम्
 आलीभिः सतत-निषेवितं समन्तात् ॥ ३० ॥
 तासाम् आयत-लोल-नील-नयन-व्याकोश-नीलाम्बुज-
 स्रग्भिः सम्परिपूजिताखिल-तनुं नाना-विलासास्पदम् ।
 तन्-मुग्धानन-पङ्कज-प्रविगलन्-माध्वी-रसास्वादनीं
 बिभ्राणं प्रणयोन्मदाक्षि-मधुकृन्-मालां मनोहारिणीम् ॥ ३१ ॥
 गोपी-गोप-पशूनां बहिः
 स्मरेद् अग्रतोऽस्य गीर्वाण-घटा ।
 वितार्थिनीं विरिञ्चि-त्रिनयन-
 शतमन्यु-पूर्विकां स्तोत्र-पराम् ॥ ३२ ॥
 तद्-दक्षिणतो मुनि-निकरं
 दृढ-धर्म-वाञ्छम् आम्नाय-परम् ।
 योगीन्द्रान् अथ पृष्ठे मुमुक्षु-
 माणान् समाधिना सनकाद्यान् ॥ ३३ ॥

सव्ये सकान्तान् अथ यक्ष-सिद्ध-
 गन्धर्व-विद्याधर-चरणांश्च ।
 सकिन्नरान् अप्सरसश्च मुख्याः
 कामार्थिनो नर्तन-गीत-वाद्यैः ॥ ३४ ॥
 शङ्खेन्दु-कुन्द-धवलं सकलागमज्जं
 सौदामनी-तति-पिशङ्ग-जटा-कलापम् ।
 तत्-पाद-पङ्कज-गताम् अचलाञ्च भक्तिं
 वाञ्छन्तम् उज्जिततरान्य-समस्त-सङ्गम् ॥ ३५ ॥
 नाना-विध-श्रुति-गणान्वित-सप्त-राग-
 ग्राम-त्रयी-गत-मनोहर-मूर्च्छनाभिः ।
 संप्रीणयन्तम् उद्विताभिर् अमुं महत्या

सञ्चिन्तयेन् नभसि धातु-सुतं मुनीन्द्रम् ॥३६॥

इति श्री-नारद-पञ्चरात्रे

ज्ञानामृत-सारे तृतीय-रात्रे

पञ्चमोऽध्यायः

॥५॥

□

Roman transliteration

pañcamo'dhyāyaḥ
mantra-pūjā-prakaraṇam
śrī-vyāsa uvāca—
atha prakṛṣṭa-saurabhodgalita-mādhvikotphullasat-
prasūna-nava-pallava-prakara-namra-śākhair drumaiḥ |
praphulla-nava-mañjarī-lalita-vallarī-veṣṭitaiḥ
smarec chiśiritam śivam sita-matis tu vṛndāvanam ||1||
vikāśi-sumano-ramāsvādana-mañjulaiḥ sañcarac-
chilimukhodgatair mukharitāntaram jhaṅkṛtaiḥ |
kapota-śuka-śārikāpara-bhṛtādibhiḥ patribhir
virāṇitam itas tato bhujaga-śatru-nṛtyākulam ||2||
kalinda-duhituś calal-lahari-vipruṣāṁ vāhibhir
vinidra-sarasī-ruhodara-rajāś cayoddhūsaraiḥ |
praḍīpita-manobhava-vraja-vilāsini-vāsasām
vilolana-parair niṣevitam anāratam mārutaiḥ ||3||

pravāla-nava-pallavam marakata-cchadam vajra-mau-
ktika-prakara-korakam kamala-rāga-nānā-phalam |
sthaviṣṭham akhila-rtubhiḥ satata-sevitam kāmadam
tad-antaram api kalpakāñghripam udañcitam cintayet ||4||
suhema-śikharāvaler udita-bhānuvad-bhāsvarām
adho'sya kanaka-sthalim amṛta-śikarāsāriṇaḥ |
praḍīpta-maṇi-kuṭṭimām kusuma-reṇu-puñjajvalām
smaret punar atandrito vigata-ṣaṭtanañgām budhaḥ ||5||
tad-ratna-kuṭṭima-niviṣṭa-mahiṣṭha-yoga-
pīṭhe'ṣṭa-patram aruṇam kamalam vicintya |
udyad-virocana-sarocir amuṣya madhye
sañcintayet sukha-niviṣṭham atho mukundam ||6||
sūtrāma-ratna-dalitāñjana-megha-puñja-
pratyagra-ñila-jalajanma-samāna-bhāsam |
susnigdha-ñila-ghana-kuñcita-keśa-jalam

rājan-manojña-śiti-kaṇṭha-śikhaṇḍa-cūḍam ||7||
rolamba-lālita-sura-druma-sūna-klptottamam
samutkacānavotpala-karṇa-pūram |
lolālaka-sphurita-bhāla-tala-praḍīpta-
gaṇḍa-sthalī-mukuram unnata-cāru-nāsam ||8||
āpūrṇa-śārada-gatāñkuśa-śāṅka-bimba-
kāntānanam kamala-patra-viśāla-netram |
ratna-sphuran-makara-kuṇḍala-raśmi-dīpta-

gaṇḍa-sthalī-mukuram unnata-cāru-nāsam ||9||
 sindūra-sundaratarādharam indu-kunda-
 mandāra-manda-hasita-dyuti-dīpitāṅgam |
 vanya-pravāla-kusuma-pracayāvakṣipta-
 graiveyakojjvala-manohara-kambu-kaṇṭham ||10||
 matta-bhramara-juṣṭa-vilambamāna-
 santāna-kapra-sava-dāma-pariṣkṛtāṁsam |

hārāvalī-bhagaṇa-rājita-pīvaroro-
 vyoma-sthalī-lasita-kaustubha-bhānumantam ||11||
 śrīvatsa-lakṣaṇa-sulakṣitam unnatāṁsam
 ājānu-pīna-parivṛtta-sujāta-bāhum |
 ābandhurodaram udāra-gambhīra-nābhini
 bhṛṅgāṅganā-nikara-mañjula-roma-rājim ||12||
 nānā-maṇi-praghaṭitāṅgada-kaṅkaṇormi-
 graiveya-sāra-sana-nūpura-tunda-bandham |
 dvyaṅga-rāga-paripaṇjaritāṅga-yaṣṭim
 āpīta-vastra-parivīta-nitamba-bimbam ||13||
 cārūru-jānum anuvṛtta-manojña-jarigha-
 kāntonnata-prapada-nindīta-kūrma-kāntim |
 māṇikyā-darpaṇa-lasan-nakharāji-rājad-
 ratnāṅguli-cchadan-sundara-pāda-padmam ||14||
 matsyaṅkuśārādara-ketu-yavābja-vajra-

saṁlakṣitārūpa-karāṅghri-talābhirāmam |
 lāvanya-sāra-samudāya-vinirmītāṅga-
 saundarya-nirjita-manobhava-deha-kāntim ||15||
 āsyāravinda-paripūrīta-veṇu-randhra-
 lolat-karāṅguli-samīrita-divya-rāgaṁ |
 śaśvad-dravī-jṛta-vikṛṣṭa-samasta-jantu-
 santāna-santatim ananta-sukhāmbu-rāśim ||16||
 gobhīr mukhāmbuja-vilīna-vilocaṇābhi-
 rūdhobhara-skhalita-manthara-mandagābhīḥ |
 dantāgra-daṣṭa-pariśiṣṭa-tṛṇāṅkurābhi-
 rālambi-vāladhi-latābhir athabhiṣṭam ||17||
 sa-prasrava-stana-vicūṣaṇa-pūrṇa-nīśca-
 lāsyāvataḥsarita-phenīla-dugdha-mugdhaiḥ |
 veṇu-pravartita-manohara-mandragīta-
 dattocca-karṇa-yugalair api tarṇakaiś ca ||18||

pratyagra-śṛṅga-mṛdu-mastaka-samprahāra-
 saṁrambha-valgana-vilola-khurāgra-pātaiḥ |
 āmedurair bahula-sāsna-galair udagra-
 pucchaiś ca vatsatara-vatsatārī-nikāyaiḥ ||19||
 hambā-rava-kṣubhita-dig-valayair mahadbhi-
 rapy ukṣabhiḥ prthu-kakudbhara-bhāra-khinnaiḥ |
 uttambhita-śruti-puṭi-parivīta-vamśa-
 dhvānāmṛtoddhata-vikāśi-viśāla-ghoṇaiḥ ||20||
 gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-
 veśaiś ca mūrechita-kala-svana-veṇu-viṇaiḥ |
 mandroccatāra-ṭaṭa-gāna-parair vilola-
 dor-vallarī-lalita-lāsyā-vidhāna-dakṣaiḥ ||21||

jaṅghānta-pīvara-kaṭīra-taṭi-nibaddha-
vyālola-kiṅkiṇi-ghaṭāraṭaitair aṭadbhīḥ |
mugdhais tarakṣu-nakha-kalpita-kaṇṭha-bhūṣai-

ravyakta-maṇju-vacanaiḥ prṭhukaiḥ parītam ||22||
atha sulalita-gopa-sundarīṇāṁ
prṭhu-niviviṣa-nitamba-mantharāṇām |
guru-kuca-bhara-bhaṅgurāvalagna-
trivāli-vijṛmbhita-roma-rāji-bhājām ||23||
tad-atimadhura-cāru-veṇu-vādyā-
mr̥ta-rasa-pallavitāṅgaṅghri-pānām |
mukula-visara-ramya-rūḍha-romod-
gama-samalaṅkṛta-gātra-vallarīṇām ||24||
tad-atirucira-manda-hāsa-candrā-
tapa-parijṛmbhita-rāga-vārīṇāśeḥ |
taralatara-taraṅga-bhaṅga-vipruṭ-
prakara-sama-śrama-bindu-santātānām ||25||
tad-atilalita-manda-cilli-cāpa
cyuta-niṣitekṣaṇa-māra-vāṇa-vṛṣṭyā |

dalita-sakala-marma-vihvalāṅga-
pravīṣṭa-duḥsaha-vepathu-vyathānām ||26||
tad-atirucira-kamra-rūpa-śobhā-
mr̥ta-rasa-pāna-vidhāna-lālasābhyām |
praṇaya-salila-pūra-vāhininām
alasa-vilola-vilocanāmbujābhyām ||27||
viśraṇsat-kavarī-kalāpa-vigalat-phulla-prasūna-śravan-
mādhvi-lampaṭa-cañcarika-ghaṭayā saṁsevītānām muhuḥ |
māronmāda-mada-skhalan-mṛdu-girām ālola-kāñcy-uchvasan-
nīvi-viślathamāna-cīna-sicayāntāvīrmitamba-tviṣām ||28||
skhalita-lalita-pādāmbhoja-mandābhighāta-
kvaṇita-maṇi-tulākoṭyākulāśā-mukhānām |
calad-adhara-dalānām kuṇḍmalat-pakṣmalākṣi-
dvaya-sarasi-ruhaṇām ullasat-kuṇḍalānām ||29||
drāghīṣṭha-śvasana-samiraṇābhi-tāpa-

pramlāni-bhavad-aruṇoṣṭha-pallavānām |
nānopāyana-vilasat-karāmbujānām
ālībhīḥ satata-niṣevitam samantāt ||30||
tāsām āyata-lola-nīla-nayana-vyākoṣa-nīlāmbuja-
sragbhīḥ samparipūjītākḥila-tanun nānā-vilāsāspadam |
tan-mugdhānana-parikāja-pravīgalan-mādhvi-rasāsvādānīm
bibhrāṇām praṇayonmadākṣi-madhukṛn-mālām manohārīṇīm ||31||
gopī-gopa-pasūnām bahīḥ
smared agrato'sya gīrvāṇa-ghaṭāṇi |
vittārthinīm viriñci-trinayana-
śatamanyu-pūrvikām stotra-parām ||32||
tad-dakṣiṇato muni-nikaram
dṛḍha-dharma-vāñcham āmnāya-param |
yogīndrān atha prṣṭhe mumukṣa-
māṇān samādhinā sanakādyān ||33||

savye sakāntān atha yakṣa-siddha-
 gandharva-vidyādhara-cāraṇāṁś ca |
 sakinnarān apsarasas ca mukhyāḥ
 kāmārthino nartana-gīta-vādyaiḥ ||34||
 śaṅkhendu-kunda-dhavalāṁ sakalāgamajñāṁ
 saudāmanī-tatī-pīṣaṅga-jaṭā-kalāpam |
 tat-pāda-paṅkaja-gatām acalāṅca bhaktiṁ
 vāñchantam ujjhitatarānya-samasta-saṅgam ||35||
 nānā-vidha-śruti-gaṇānvita-sapta-rāga-
 grāma-trayī-gata-manohara-mūrchanābhīḥ |
 saṁprīṇayantam uditābhīr amuṁ mahatyā
 sañcintayen nabhasi dhātṛ-sutam munīndram ||36||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre
 pañcamo'dhyāyaḥ

||5||

...

English translation

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(1) Dhata, (2) A A 2 ees ryama, (3) Mi ; (6) Vivasvan, (7) Indra, (8 (site, (4) Varuna, (5) Atisuman (11) Tvasta , (8) Pusa, (9) Ahvaya, (10) Parj i vagta. and (12) Vi : 3,) Parjanya, Ret isnu are termed bhanu. (12) ow lam d ibi 4 Pigs nyada of ange the nydsas of the twelve lettered mantra Pees hem weer — on the two hands, five fingers, and five iosattering the nw ee of the letters of the mantra, ‘ ° a i i i ‘he nyse on the feat, os sly perform, with loving devotion, On the sk Pica a " (the seat for the hairs of the head), forehead, the fee, ars od an tee ears, eyes, mouth, neck, heart, navel, tite a oad ai two feet, the devotee should meditate ; and on fogs; the dncioe rs : on the feet, head, eyes, mouth, heart. anus, o make the nyasa of the letters of the mantra.

He is to mak ~ the five oat the paficdiga nyasa and offer the mantras to P words) and make the nyasa thereof. (14) e Rsi nyasas etc. Now

As before, the devotee is to perform th

I will speak on mudra-bandhan. (15) n the heart and head, On Sikha (a lock of hair r fist, excluding the Thus

Place your ri i excluding the i EG ae : left on the crown of the head) jabs thumb; on Kavaca join the fingers © mudra will be formed. (16)

p Closing the first, raise both you eer ae A fe thumb in fixed there, it is called “dhani” round above the e e forefinger and middle finger be made tO TTD the left thumb be yess it is called astra mudra. If on the two lips, the right thumb i nited with the little finger of the left hand, and ANG amas to Le with the little finget of the right hand ‘fingers be am outward ; and the fore, middle, and ring called the dh ed somewhat, and made ta move round, it 1 enu mudra, very secret and dear to Sri Krgna. (17-18).

a ee Srivatsa, and Kaustubha mudras are well known ; y are not described here ; but the Bhadra mudra looking

like yilva fruit is being mentioned later. (19)

you f the two palms.

r arms and point up your

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The thumb of the left hand is made to point upward ; join it with the right thumb ; press the two thumbs with the other four fingers of the other hand and put it on the breast. This is the Bhadra mudra or Vilvakhya-mudra. By the help of this mudra on the breast, the pure minded devotee should steadily think of Kamavija. (20)

With mind, word, and body, day and night the devotee must try to understand it and then free himself from all sins committed willingly or unwillingly. By this practise, all the Devas and men will always come to him humbled and quite under his control. (21)

Then the devotee is to utter the mantra *"Om hrdaye sudar- Sanaya astraya phat, shewing the astra-mudra to gain Hari bhakti (devotion to Hari). (22)

Thus he should think of the vigraha of Sri Krsna, the Nandanandana the beloved of the Gopis, and the Creator, Preserver and Destroyer of the Universe. This vigraha is approved of by the Srutis. (23)

Here ends the Fourth Chapter of the Third Night in -Sri

Narada Pajicaratra.

CHAPTER V

ON R} R EMEMBERING VRINDAVAN AND ON cies MANTRA WORSHIP N yasa said— Ow the : and meditate re re minded devotee is to call Vrindav: Sweet scents ere the full blown flowers on the weight of the ane the new twings that are being be! stalks and 5 owers and leaves ; the creepers bearing them and eunsige a twining round tne trees, thu maki ng t re J aking them eas. "a being collected on them

The wh 7 piack-bees on Bisse 1 rendered lovely by phthe flowers, sting round and round and tasting the sweet honey ging birds ee by the various sounds of the doves, arrots, arikas, cuckoos and various others and the

dancin gt here of the peacocks to and fro. (2)

an to bis mind trees emitting nt under the new flower s adorning and

the peautiful large

One is to i Jumuna flow i gomeps there the wind as causing the waters i2 and shifting th currents, increasing the eddies and whirlpools, peere ea ar ner the lotuses and as causing the clothes a feelings. (3) y hither and thither, exciting their passionate One is to thi the air, eid alt of the famous tree Kalpa urksa rising high in like calx of a, ' alr of desires, as'sprouting new shoots Jooking rals, with leaves like emeralds, with birds resemblbi + luscious taste,.

diamond

big and er adorned with various fruits of s© AN e abode of all the reasons. (4)

* Mee cate we ones are to meditate again wi

ieiden land eae controlled that region with

tio of lowers e bottom rescmbling the rising suo 4° Re ach i having many mines of gems etc.

e Poti sine the “ame has to contemplete the bright eight petalled ger Yogapiyha, (seat of Yoga), and consider

thout apy loth: golden top and d bright with

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himself, located for a while in the lake of the rising sun, meditating there Sri Krgna, the bestower of Mukti (liberation). (6)

The soft blue curling hairs on his head resemble the edges oh masses of blue clouds, studded with excellent gems, enhancing its

beauty. The beautiful peacock feathers shed their lustre, adding to the beauty. (7)

_ The ear ornaments made of fresh lotuses and flowers from Kalpa vrkga, waving gently to and fro add indescribable beauty ; whereas the bright tilak marks on His cheeks made of go-rocana (bright yellow pigment Prepared from the urine or bile of a cow) look grand and beautiful garlands made of beautiful forest flowers

_ are pending on His breast. (8) His face shines like the full autumnal moon : His wide eyes Tesemble the lotus leaves and His cheeks are bright with gems and golden earnings and his high nose looks elegant. (9)

His face is more beautiful than red vermillion (sindur) ; His smile is more pleasant than the unfolding of the Kund and Mandira flowers ; His neck ornaments, are adorned with forest Prabala flowers, and are exquisitely beautiful. (10)

The garland made of Kalpa vrksa flowers suspended from His shoulders and frequented by large black-bees humming to and fro and the necklaces and Kaustubha garland studded with Surya-

kanta gems falling over His breast are adding immensely to the general beauty. (11)

Both His arms are nicely marked with Srivatsva signs ; His shoulders are high ; His arms extend straight up to His knees ; His

belly is a little undulating ; His navel is quite deep and beautified with hairs resembling female black bees. (12)

His neck arms and wrists are adorned with bracelets and ornaments studded with various gems ; His bodies are besmeared with various celestial perfumeries and His loins are adorned with yellow coloured cloth. (13)

His breasts are lovely,

His thighs are circular and his knees are elevated and beautiful.

His red toes look exceedingly charming

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and t : The is pe Nails look like gems and reflect like mirrors. On the whole Neral beauty is beyond description. (14)

The sole of his crimson coloured foot was marked with the

flowing signs, —fish d, b d lotus. Thu it seemeq SHS BOB anner, thunderbolt 3n 5 Ss €ssential that in building His body, the Creator used up all the lustr. S of beauty that He could command, so much so that the

© of the body of Cupid fell to the back ground. (15) oe ae was playing (applying His lotus mouth) on a Pies (apertu us flute (Murali) ; His fingers were playing o7 t . o oi Mena, of the pipe, thus acting magically on all pects fo) a lon SES attracted to the sound and their hearts molten ap

Sed in the endless ocean of bliss. (16) wee cows were all turning to His lotus fac le ere — thus their bodies bent down. They rete aon alking slowly and chewing fresh blades of grass, ae they Head ned by the Baladhi creeper (like the cow's tail):

Ine objects of sight. —' (17) ae the milk was being milched fro of ng milk in streams, were attracted by the ene

the flute and were hearing the music with rapt a wondrous manner. (18) fin

: They were moving the edges of their horns & throwin' their round hoofs to and fro. They raised their ta! attempts to look after their calves and heifers 25 their throats and bodies. (19)

Being not at all disturbed by the loud cries of the cow-keepers (milkmen) rending all the quarters of the heavens those © d hearing attentively the sweet nectarlike sounds of the posse Zale their necks and imitating the milkmen in their qualities. pares, age, merriments, and dress joined with them and moved their faces and hands in tune with music and shewed great dexterity in their arts. (20-21)

» Small bells were tied round their legs, 40 ing tiger's claws were tied round their car nice jingling sounds. — (22)

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The heavy loins of the beautiful Gopikas (milk women) and their slow gaits and the weight of their heavy breasts, shewing the three folds or wrinkles near their navels become fit subjects in the

description of Vrindavan. (23)

The twigs of all the trees and the creepers being drenched with the nectar of the sweet sounds of the flute all expressed their joy in shooting up their ornamental thorns. (24)

The cloud on high looked like canopies over the highly brilliant waters of the Yamuna and their shadows fell on the river thus causing the particles of water assume an indescribable beauty. (25)

The lovely eye brows resembling like adorned bows WEL throwing orrows of Cupid and were as if exerting their influence 10 removing all sorts of mental afflictions of the observers. . (26)

The love of Gopikas flowed from their eyes in streams to drink the nectar of the beauty of the lovely and highly fortunate Sri Krsna. Their eyes looked as if lazy and brisk at the same time. (27)

Their hairs on the head were out of order and full-blown flowers dropped thence, causing their sweet fragrance spread all around. Thus they got excited in their feelings, and, becoming intoxicated, uttered gently words but disconnected ; their body jackets also being loosened from their ties, their breasts became visible. (28)

Their footsteps became irregular and thus their ornaments and jewels emitted a Jingling sound and strange feelings and emotions are thus brought into play. Their lips began to move and their

blue lotus eyes became brisk and the ear-rings seemed as it were-

delighted. (29) The hot breathings of the Gopis withered away the fresh leaves, that blow fully in the sun ; and their hands being beautified

with various articles of gift, looked like lotuses and were.

frequented always by black bees, their constant companions. (30)

When their bodies were all permeated with the sweet. fragrance of the blue lotuses in the shape of their wide brisk

eyes, t

enn Sweet words uttered by the milk women (their mouths € th i

them. a became very charming and agreeable to

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a et on the outer compartment of the aforesaid pedestal one aA a remember the hymns uttered by the Gopis and the cows Nimals of the Gopis as well as those uttered by Brahma, Siva

and Indra asking for wealth. (32)

On the south, one as to meditate the multitudes of the Munis,

ee eis Dharma, and the Lords of the Yogis ; on the back, one ae Meditate Snakas and other Rsi deeply immersed in adhi, desiring for emancipation. (33) _ On the left side one has to contemplate the Siddhas with their wives, Yaksas, Gandharvas, Vidyadharas, and the chief kinnaras, apsaras as singing and dancing. (34)

One has to contemplate in the sky that best of the Munis,

Narada, the son of Brahma, who is white like conchshell, the Moon, and the kuad flower, who knows all the Agamas and Tantaras, who wears clotted hairs (Jatas) on the head that resemble like lightning and who is desirous of pure unflinching devotee to His lotus feet, who has forsaken all other companions and who is singing hymns in high melodious tunes the praises of Sri Hari in various seven ragas and in charming Murchanas (a sort of musical intonations) within the three gramas (gamuts, scales in music) and

who is thus satisfying Him. (35-36) Thus ends the Third Night on mamtr fifth adhyaya in Sri Narada a and worship in the Pajicaratra.

Complete GGM text · Complete 1997 scan

Third Night · Chapter 6

Chapter 29 of 60 · 25 detected verse markers · English printed pages 188–190

Sanskrit

षष्ठोऽध्यायः

व्यास उवाच—

इति ध्यात्वात्मानं पटु-विशद-धीर् नन्द-तनयं
पुरो बुद्धिवाध्य-प्रभृतिभिर् अनिन्द्योपहृतिभिः ।
यजेद् भूयो भक्त्या स्व-वपुषि बहिष्ठां च विभवैर्
विधानं तद् ब्रूमो वयम् अतुल-सान्निध्य-कृद् अथ ॥१॥
आरचय्य भुवि गोमयाम्भसा
स्थण्डिलं निजम् अमुत्र विष्टरम् ।
न्यस्य तत्र विहितास्पदोऽम्भसा
शङ्खम् अस्त्र-मनुना विशोधयेत् ॥२॥
तत्र गन्ध-सुमनोक्षतान् अथो
निक्षिपेद् धृदय-मन्त्रम् उच्चरन् ।
पूरयेद् विमल-पाथसा सुधीर्
अक्षरैः प्रतिगतैः शिरोन्तकैः ॥३॥
पीठ-शङ्ख-सलिलेषु मन्त्र-विद्

वह्नि-वासर-निशा-कृता क्रमात् ।
मण्डलानि विषकश्रवोक्षरैर्
अर्चयेद् वदन-पूर्व-दीपितैः ॥४॥
तत्र तीर्थ-मनुनभिवाहयेत्
तीर्थम् उष्ण-रुचि-मण्डलात् ततः ।
स्वीय-हृत्-कमलतो हरिं तथा
गालिनीं च शिखया प्रदर्शयेत् ॥५॥
तज्-जलं नयन-मन्त्र-वीक्षितं
वर्मणा समवगुण्ठ्य दोर्-युजा ।
मूल-मन्त्र-सकलीकृतं न्यसेद्
अङ्गकैश् च कलयोद्दिशोऽस्त्रतः ॥६॥
अक्षतादि-युतम् अच्युतीकृतं
संस्पृशन् जपतु मन्त्रम् अष्टशः ।
किं च निक्षिपतु वर्धनी-जले
प्रोक्षयेन् निज-तनुं ततोऽम्बुना ॥७॥

त्रिः करेण मनुनाखिलं तथा
साधनं कुसुम-चन्दनादिकम् ।

शङ्ख-पूरण-विधिः समीरितो
 गुप्त एष यजनाग्रणीर् इह ॥८॥
 गङ्गे च यमुने चैव गोदावरि सरस्वति ।
 नर्मदे सिन्धु-कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥९॥
 एष तीर्थम् अनुप्रोक्तो दुरितौघ-निवारणः ।
 कनिष्ठाङ्गुष्ठकौ सक्तौ करयोर् इतरेतरम् ॥१०॥
 तर्जनी-मध्यमानामाः संहता भुग्न-संजिताः ।
 मुद्गेषु गालिनी प्रोक्ता शङ्खस्योपरि चालिता ॥११॥
 अथ मूर्धनि मूल-चक्र-मध्ये
 निज-नाथान् गण-नायकं समर्च्य ।
 न्यसन-क्रमतश्च पीठ-मन्त्रैर्
 जल-गन्धाक्षत-पुष्प-धूप-दीपैः ॥१२॥
 प्रयजेद् अथ मूल-मन्त्र-तेजो
 निज-मूले हृदये भ्रुवोश्च च मध्ये ।
 त्रितयं स्मरतः स्मरेत् तद्-एकी-
 कृतम् आनन्द-घनं तडिल्-लताभम् ॥१३॥
 तत्-तेजोऽङ्गैः सावयवी-कृत्य-विभूत्या-
 द्-अङ्गान्तं विन्यस्य यजेद् आसन-पूर्वैः ।
 भूषान्तैर् भूयो जल-गन्धादिभिर् अर्घ्यां
 कुर्याद् भूत्य्-आद्-अङ्ग-विधानावधि मन्त्री ॥१४॥
 भूयो वेणुं वदनस्थं वक्षो-देशे वन-मालाम् ।
 वक्षोजोर्ध्वं प्रयजेच्च श्रीवत्सं कौस्तुभ-रत्नम् ॥१५॥
 श्रीखण्ड-निःस्पन्द-विचर्चिताङ्गो
 मूलेन भालादिषु चित्रकाणि ।
 लिख्याद् अथो पञ्जर-मूर्ति-मन्त्र-
 रनामया दीप-शिखाकृतीनि ॥१६॥
 पुष्पाञ्जलिं वितनुयाद् अथ पञ्च-कृत्वो
 मूलेन पाद-युगले तुलसी-द्वयेन ।
 मध्ये हयारि-युगलेन च मूर्ध्नि पद्म-
 द्वन्द्वेन षड्भिर् अपि सर्व-तनौ च सर्वैः ॥१७॥
 श्वेतानि दक्ष-भागे सित-चन्दन-पङ्किलानि कुसुमानि ।
 रक्तानि वाम-भागेऽरुण-चन्दन-पङ्क-सिक्तानि ॥१८॥
 तद्वच्च धूप-दीपौ समर्प्य धिनुयात् सुधा-रसैः कृष्णम् ।
 मुख-वासाद्यं दत्त्वा समर्चयेत् साधु-गन्धाद्यैः ॥१९॥
 ताम्बूल-गीत-नर्तन-वाद्यैः
 सन्तोष्य चुलुक-सलिलेन ।
 ब्रह्मार्पणाख्य-मनुना
 कुर्यात् स्वात्मार्षणं मन्त्री ॥२०॥

अथवा सङ्कुचित-धियाम् अयं विधिर् मूर्ति-पञ्जरारब्धः ।
 यद्य् अष्टादश-लिपिना सार्ण-पदाङ्गैश् च वेणु-पूर्वैः प्रोक्तः ॥२१॥
 सुप्रसन्नम् अथ नन्द-तनूजं
 भावयन् जपतु मन्त्रम् अनन्यः ।
 सार्थ-संस्मृति-यथाविधि-सङ्ख्या-

पूरणे सुयमनं विधधीत ॥२२॥
 प्रणव-पुटितं बीजं जप्त्वा शतं सहिताष्टकं
 निज-गुरु-मुखाद् आतान् योगान् युनक्तु महामतिः ।
 सद्-अमृत-चिद्-आनन्दात्माथो जपं च समापयेद्
 इति जप-विधिः सम्यक् प्रोक्तो मनु-द्वितयाश्रितः ॥२३॥
 य इमं भजते विधिं नरो
 भवितासौ दयितः क्षरीरिणाम् ।
 अपि वाक्-कमलैक-मन्दिरं
 परमं ते समुपैति तन्-महः ॥२४॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे
 षष्ठौ ध्यायः
 ॥६॥
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Roman transliteration

ṣaṣṭho'dhyāyāḥ
 uvāca—
 iti dhyātvātmanāṇi paṭu-viśada-dhīr nanda-tanayaṁ
 puro buddhyaivārḍhya-prabhṛtibhir anindyopahṛtibhiḥ |
 yajed bhūyo bhaktyā sva-vapuṣi bahiṣṭhaiś ca vibhavair
 vidhānaṁ tad brūmo vāyam atula-sānnidhya-kṛd atha ||1||
 āracayya bhuvi gomayāmbhasā
 sthaṇḍīlāṇi nījam amutra viṣṭaram |
 nyasya tatra vihitāspado'mbhasā
 śaṅkham astra-manunā viśodhayet ||2||
 tatra gandha-śumanokṣatān atho
 nikṣīped dhṛdaya-mantram uccaran |
 pūrayed vimala-pāthasā sudhīr
 akṣaraiḥ pratigataiḥ śirontakaiḥ ||3||
 pīṭha-śaṅkha-salileṣu mantra-vid
 vahnī-vāsara-niśā-kṛtāṁ kramāt |
 maṇḍalāni viśakaśravokṣarair
 arcayed vadana-pūrva-dīpataiḥ ||4||
 tatra tīrtha-manunabhivāhayet
 tīrtham uṣṇa-ruci-maṇḍalāt tataḥ |
 svīya-hṛt-kamalato harin tathā
 gālīnīm ca śikhayā pradarśayet ||5||

taj-jalaṁ nayana-mantra-vikṣitaṁ
varmaṇā samavagunṭhya dor-yujā |
mūla-mantra-sakalikṛtaṁ nyased
aṅgakaiś ca kalayoddiśo'strataḥ ||6||
akṣatādi-yutam acyutikṛtaṁ
saṁspṛśan japatu mantraṁ aṣṭaśaḥ |
kiṁ ca nikṣipatu vardhanī-jale
prokṣayen nija-tanuṁ tato'mbunā ||7||

triḥ kareṇa manunākhilaṁ tathā
sādhanaṁ kusuma-candanādikam |
śaṅkha-pūraṇa-vidhiḥ samirito
gupta eṣa yajanāgraṇī iha ||8||
gaṅge ca yamune caiva godāvarī sarasvatī |
narmade sindhu-kāverī jale'smin sannidhiṁ kuru ||9||
eṣa tīrtham anuprokto duritaugha-nivāraṇaḥ |
kaniṣṭhāṅguṣṭhakau saktau karayor itaretaram ||10||
tarjaṇī-madhyamānāmāḥ saṁhatā bhugna-saṁjītāḥ |
mudraiṣā gālīnī proktā śaṅkhasyopari cālītā ||11||
atha mūrdhani mūla-cakra-madhye
nija-nāthān gaṇa-nāyakaṁ samarcya |
nyasana-kramataś ca pīṭha-mantrair
jala-gandhākṣata-puṣpa-dhūpa-dīpaiḥ ||12||
prayajed atha mūla-mantra-tejo

nija-mūle hṛdaye bhruvoś ca madhye |
tritayaṁ smarataḥ smaret tad-ekī-
kṛtam ānanda-ghanam taḍil-latābham ||13||
tat-tejo'ṅgaiḥ sāvayavī-kṛtya-vibhūtyā-
dy-aṅgāntaṁ vinyasya yajed āsana-pūrvaiḥ |
bhūṣāntair bhūyo jala-gandhādibhir arcāṁ
kuryād bhūty-ādy-aṅga-vidhānāvadhi mantrī ||14||
bhūyo veṇuṁ vadanasthaṁ vakṣo-deśe vana-mālām |
vakṣojo'rđhaṁ prayajec ca śrīvatsaṁ kaustubha-ratnam ||15||
śrīkhaṇḍa-niḥsyanda-vicarcitāṅgo
mūlena bhālādiṣu citrakāṇi |
likhyād atho pañjara-mūrti-mantra-
ranāmayā dīpa-śikhākṛtīni ||16||
puṣpāñjaliṁ vitanuyād atha pañca-kṛtvo
mūlena pāda-yugale tulasī-dvayena |

madhye hayāri-yugalena ca mūrdhni padma-
dvandvena ṣaḍbhir api sarva-tanau ca sarvaiḥ ||17||
śvetāni dakṣa-bhāge sita-candana-paṅkilāni kusumāni |
raktāni vāma-bhāge'ruṇa-candana-paṅka-siktāni ||18||
tadvac ca dhūpa-dīpau samarpya dhinuyāt sudhā-rasaiḥ kṛṣṇam |
mukha-vāsādyam dattvā samarcayet sādhu-gandhādyaiḥ ||19||
tāmbūla-gīta-nartana-vādyaiḥ
santoṣya culuka-salilena |
brahmārpaṇākhyā-manunā
kuryāt svātmārpaṇaṁ mantrī ||20||
athavā saṅkucita-dhiyam ayaṁ vidhir mūrti-pañjarārabdhaḥ |

*yady aṣṭādaśa-lipinā sārṇa-padāṅgaiś ca veṇu-pūrvaiḥ proktaḥ ||21||
 suprasannam atha nanda-tanūjan
 bhāvayan japatu mantram ananyaḥ |
 sārtha-saṁsmṛti-yathāvidhi-saṅkhyā-*

*pūraṇe'suyamanam vidhadhita ||22||
 praṇava-putitaṁ bijam japtvā śataṁ sahitāṣṭakam
 nija-guru-mukhād āttān yogān yunaktu mahāmatiḥ |
 sad-amṛta-cid-ānandātmātho japaṁ ca samāpayed
 iti japa-vidhiḥ samyak prokto manu-dvitayāśritaḥ ||23||
 ya imam bhajate vidhiṁ naro
 bhavitāsau dayitaḥ śarīriṇām |
 api vāk-kamalaika-mandiraṁ
 paramam te samupaiti tan-mahaḥ ||24||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtiya-rātre
 śaṣṭho'dhyāyaḥ
 ||6||
 ...*

English translation

CHAPTER VI

On the mode of worship leading to Samipya Mukti (remaining near the Deity, one of the four states of liberation or Mukti).

Now the worship leading to Smipya Mukti (remaining in the vicinity of God, one of the four states of liberation) is being described. The firmminded devotee is to meditate first of all Sri Kṛṣṇa, the Paramatma (the Highest Spirit) then to worship Him in his own body intelligently and devotedly with many articles, argbyas, (offering of worship, rice and Doob-grass) and other numerous ingredients. (1)

He will then prepare a level piece of ground (for sacrifice) and plaster it with cow dung wash and put sand on it. He will next place kusga (blades of special grass) uttering Sankha mantra and then purify it. (2)

Note:—Sankha mantra. These are to be learnt from a practical man.

Then taking sandalpaste and Atap rice, throw it with Hrday mantra (i.e. uttering Namah) and with every letter of that mantra the intelligent devotee is to sprinkle with clear water every part of his body up to his head. (3)

Thus the devotee, knowing the mantra is to worship in order Agni, Indra, and Moon with water from pitha éankha (conch shell) and then show lights to them in order. (4)

Then invoke by Tirtha mantra the tirthas from the solar

sphere and shew Galini mudra to Hari within one's heart and on the tuft of hair on the head. (5)

Then inspect that water with Nayana mantra and nullify with milamantra by Covering it with one's hand. Then perform Anganyasa and make Digbandhan (close all the quarters) with Astra mantra

(repeating the word Phat). (6)

Repeat slowly (in the way of making Japam) eight times this

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mantra of one's own will, that is purified by the materials Atap rice etc., (Aksata). Then throw the materials on this water and sprinkle one's own body by the particles of this water. (7)

Before the commencement of worship the devotee is to collect flowers, sandalpaste etc. How to fill the conchshell with water is now explained, though it is a secret. (8)

O Ganga ! Yamuna !| Godavari ! Sarasvati ! Narmada ! Sindhu ! Kaveri ! come and stay in this water. (9)

The joining the little fingers of both the hands and thumb of both the hands, learn the Tirtha mantra that destroys all miseries. (10)

Galini Mudra is shewn by collecting straight the 3 fingers. fore finger, middle finger, the ring finger (nameless finger) ; and move this over the conchshell. (11)

Then worship the Supreme Spirit and Ganapati on the top of the head and on the Méila-cakra, perform Nyasa according to Pitha mantra and then offer water, sandalpaste, rice, flowers, and scents, Dhiy and light. (12)

Then uttering the Mila mantra (the original mantra) worship the Luminous and meditate on Sri Krsna, the Supreme Spirit three times who is luminous like lightning, and Who is the only Joy and Bliss, at the three places muladhara (sara plexus), heart and within the eye brows. (13)

Then arranging duly Il Vibhuti, anka and all others by Tattva Yaga, several articles of worship viz water, sandalpaste, the bedding and other precious things. (14)

Worship again the flute of Sri Krsna's mouth ! and the garland of forest flowers on Sri Krgna's breast and above that the kaustubha gem marked with Sri Vatsa sign. (15)

Then making figures (diagrams) of the garlands, etc, (with seed mantra written inside) consisting of sandal paste and other articles for anointing bodies, write the Pajjara mirti mantra on

the limbs of worship from worship again the ornaments and

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the forehead; the learned devotee should then meditate on the seed mantra of Narayana like a Flame within his heart, curing one of ailments. (16)

Repeat the seed mantra five times and put two Tulasi leaves and flowers with folded hands on the lotus feet and two fragrant oleanders on the breast ; and put two lotuses on the head and then complete the worship by putting six flowers on the entire body. (17)

On the right side offer white flowers purified with sandalpaste and on the left side offer red flowers as above. (18)

So offer with devotion dhip (scents), and light to Sri Krgna as well the sweet syrup, as well the napkins with scents and flowers for wiping His mouth and then worship Him. (19)

Offering betel leaves, singing, dancing, offering, Naivedyas (food etc.,) should be done to please Him and then offer one's own self (Atma) repeating the mantra Brahmarpanam etc. (20)

Or if the devotee wants to finish his work briefly, he would then perform it according to the Mirti Panjara laya pooja, and then uttering the eighteen lettering mantra, he is to complete the yaugik worship. (21)

Then meditate Sri Krgna, the son of Nanda and repeat this mantra. Puraka is to be performed as many times corresponding duly to the number the mantra is muttered. (22)

Mattering the Vija mantra with m in the begiming and in the end one hundred eight times, the highly intelligent devotee

should perform yoga as verbally spoken to him by his Guru,

Then uttering the japam of Paramatma which consists of sat cit and Ananda, make japam of the above two mantras. (23)

He who worships this in the aforesaid form, is honoured amongst mankind ; he gets full favour of Sri Lakgsmi Devi (gets Jots of wealth) and in the end attains Mukti. (24)

This ends the Sixth Adhyaya in the Third Night in Sri Narada Paficaratra.

es...

Complete GGM text · Complete 1997 scan

Third Night · Chapter 7

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Sanskrit

सप्तमोऽध्यायः

व्यास उवाच—

कथ्यते सपदि मन्त्र-वर्ययोः

साधनं सकल-सिद्धि-साधनम् ।

यद् विधाय मुनयो महीयसा

सिद्धिम् ईयुर् इह नारदादयः ॥१॥

विप्रं प्रध्वस्त-काम-प्रभृति-रिपु-घटं निर्मलाङ्गं गरिष्ठा

भक्तिं कृष्णाङ्घ्रि-पङ्केरुह-युगल-रजोराशिणीम् उद्वहन्तम् ।

वेतारं वेद-शास्तागम-विमल-पथां सम्मतं सत्सु दान्तं

विद्यां यः स विवित्सुः प्रवण-तनु-मना देशिकं स श्रयेत् ॥२॥

सन्तोषयेद् अकुटिलाद्वेतरान्तरात्मा

तं स्वैर् धनैश्च वपुष्पाप्य् अनुकूलवाण्या ।

अब्द-त्रयङ्कमलन् भधियातिधीरस्

तुष्टे विवक्षतु गुराव् अथ मन्त्र-दीक्षाम् ॥३॥

प्रपञ्च-सार-प्रथिता तु दीक्षा

स स्मार्थते सम्प्रति-सर्व-सिद्धयै ।

ऋते यया सन्तत-जापिनोऽपि

सिद्धिं न वै दास्यति मन्त्र-पूगः ॥४॥

अथ पुरो विदधीत भुवः स्थलीम्

अधि यथाविधि वास्तु-बलिं बुधः ।

अचल-दोर्-मितम् अत्र तु मण्डपं

मसृण-वेदिकम् आरचयेत् ततः ॥५॥

त्रिगुण-तन्तु-युजा कुश-मालया

परिवृतं प्रकृति-ध्वज-भूषितम् ।

मुख-चतुष्क-पयस्-तरु-तोरणं

सित-वितान-विराजितम् उज्ज्वलम् ॥६॥

वसु-त्रिगुणिताङ्गुल-प्रमित-खात-तारायातं

वसोर् वसुपतेर् अथो ककुभि-धिष्यम् अस्मिन् बुधः ।

करोतु वसु-मेखलं वसु-गणार्ध-कोणं प्रतीच्य-

अवस्थित-गजा-धर-प्रतिम-योनि-संलक्षितम् ॥७॥

ततो मण्डपे गव्य-गन्धाम्बु-सिक्ते

लिखेन् मण्डलं सम्यग् अष्ट-च्छदाब्जम् ।

स-वृत्त-त्रयं राशि-पीठाङ्घ्रि-वीथि-
 चतुर्धर-शोभोपशोभास-युक्तम् ॥८॥
 ततो देशिकः स्नान-पूर्वं विधानं
 विधायान्म-पूजावसानं विधिज्ञः ।
 स्व-वामाग्रतः शङ्खम् अप्य् अर्घ्य-पाद्या-
 घमाद्यानि पात्राणि समूरितानि ॥९॥
 विधायान्यतः पुष्प-गन्धाक्षताद्यं
 कर-क्षालनं पृष्ठतश्च चापि पात्रम् ।
 प्रदीपावली-दीपिते सर्वम् अन्यत्
 स्व-दृग्-गोचरे साधनं चाददीत ॥१०॥
 वायव्याक्षादीश-पर्यन्तम् अर्घ्य-
 पीठस्योदग्-गौरवी पङ्क्तिर् आदौ ।
 पूज्योन्मत्ताप्य् आम्बिकेयः कराब्जैः

पाशं दन्तं शृण्य-भीती दधानः ॥११॥
 आराध्याधार-शक्त्य-आद्य-अमर-चरण-पावध्यथो मध्य-भागो
 धर्मादीन् वह्निर् अक्षः-पवन-शिव-गतान् दिक्ष्व् अधर्मादिकांश्च च ।
 मध्ये शेषाब्ज-बिम्ब-त्रितय-गुण-गणात्मादिकं केशराणां
 वह्नेर् मध्ये च शक्तीर् नव-समभियजेत् पीठ-मन्त्रेण भूयः ॥१२॥
 ततः शालीन् मध्येकमलम् अमलांस् तण्डुल-वरान्
 अपि न्यस्येद् दर्भांस् तद् उपरि च कूर्याक्षत-युतान् ।
 न्यसेत् प्रादक्षिण्यात् तद्-उपरि कृशानोर् दश कला-
 य-काराद्य-अर्णाद्या यजतु च सुगन्धादिभिर् इमाः ॥१३॥
 न्यसेत् कुम्भं तत्र त्रिगुणित-लसत्-तन्तु-कलितं
 जपंस् तारं धूपैः सुपरिमलितं जोङ्कटमयैः ।
 कभाद्यैः कुम्भेस्मिन् ठ-ड-वसितिभिर् वर्ण-युगलैः
 तथान्यस्याभ्यर्च्यस् तद्-अनु ख-मणोर् द्वादश कलाः ॥१४॥
 एव सङ्कल्प्याग्निम् आधार-रूपं
 भानुं तद्वत् कुम्भ-रूपं विधिज्ञैः ।

न्यस्येत् तस्मिन् अक्षताद्यैः समेतं
 कूर्चं स्वर्णं रत्न-वर्यैः प्रदीप्तम् ॥१५॥
 अथ क्वाथ-तोयैः क्षकारादि-वर्णैर्
 अकारावसानैः समापूरयेत् तम् ।
 स्वमन्त्र-त्रिजापावसानं पयोभिर्
 गवां पञ्च-गव्यैर् जलैः केवलैर् वा ॥१६॥
 कलश-जलेस्मिन् वसु-युग-सङ्ख्याः
 स्वर-गण-पूर्वा न्यसतु तथैव ।
 उडुप-कलास् ताः सलिल-सुगन्धा-
 क्षत-सुमनोभिस् तद्-अनु यजेत ॥१७॥

उदीच्य-कुष्ट-कुङ्कुमाम्बु-लोह-सज्जटामुरैः ।
 सशीतम् इत्य् उदीरितं हरेः प्रियाष्ट-गन्धकम् ॥१८॥
 क्वाथ-तोय-परिपूरितोदरे
 स विलोड्य विधिनाष्ट-गन्धकम् ।
 सोम-सूर्य-शिखिना पृथक्-कलाः
 सेच-कर्म विनियोजयेत् क्रमात् ॥१९॥
 तद्वद् आक्षर-भवास् तु कादिभिष्
 टादिभिः पुनर् उकारजाः कलाः ।
 पादिभिर् मलिपिजास् तु बिन्दुजाः
 षादिभिः स्वर-गणेन नाद-जाः ॥२०॥
 समावाहनान्ते सुसंस्थापनात् प्राक्
 ऋचस् तत्र तत्राभिजिप्या बुधेन ।
 समभ्यर्च्य तास् ताः पृथक् तच् च पाथो
 पयेन् मूल-मन्त्रेण कुम्भे यथावत् ॥२१॥
 सहकार-बोधि-पनस-स्तवकैः
 शतमन्यु-वल्लिक्-कलितैः कलशम् ।
 पिदधातु पुष्प-फल-तण्डुलकैर्
 अभिपूर्णायापि शुभ-चक्रिकया ॥२२॥
 अभिवेष्टयेत् तद्-अनु कुम्भ-मुखं
 नव-निर्मलां शुक्-युगेन बुधः ।
 समलङ्कृते त्र कुसुमादिभिर् अप्य्
 अभिवाहयेत् परतरं च महः ॥२३॥
 सकली-विधाय कलश-स्थम् अमुं
 हरिम् अर्ण-तत्त्व-मनु-विन्यसनैः ।
 परिपूजयेद् गुरुर् अथावहितः
 परिवार-युक्तम् उपचार-गणैः ॥२४॥
 दत्त्वासनं स्वागतम् इत्य् उदीयः
 तथाध्यपाद्याचमनीयकानि ।
 स्थानं च वासश् च विभूषणानि
 साङ्गाय तस्मै विनियोज्य मन्त्री ॥२५॥
 गात्रे पवित्रैर् अथ गन्ध-पुष्पैः
 पूर्वं यजेन् न्यास-विधानतोऽस्य ।
 सृष्टि-स्थिती स्वाङ्ग-युगं च वेणुं
 मालाम् अभिज्ञान-वराश्च-मुख्यौ ।
 मूलेन चार्ध्यार्चनवत् प्रपूज्य
 समर्चयेद् आवरणानि भूयः ॥२७॥
 दिक्ष्व् अथ दाम-सुदामौ वसुदामः किङ्किणी च सम्पूज्याः ।
 तेजो-रूपास् तद्-बहिरङ्गानि च केशरेषु समाभियजेत् ॥२८॥

हुतवह-निरृति-समीर-शिव-दिक्षु हृदादि-वर्म-पर्यन्तम् ।
पूर्वादि-दिक्ष्व् अथास्त्रं क्रमेण गन्धादिभिः सुशुद्ध-मनाः ॥२९॥

मुक्तेन्दु-कान्त-कुवलय-

हरि-नील-हुताश-सभाः प्रमदाः ।

अभय-वर-स्फुरित-कराः

प्रसन्न-मुख्योङ्ग-देवताः स्मर्याः ॥३०॥

रुक्मिण्य्-आद्या महिषीर्

अष्टौ सम्पूजयेद् दलेषु ततः ।

दक्षिण-कर-धृत-कमला

वसु-भरित-सुपात्र-मुद्रितान्य-कराः ॥३१॥

रुक्मिण्याख्या सत्या स-नाग्निजित्य्-आह्वया सुनन्दा च ।

भूयश् च मित्रविन्दा सुलक्ष्मणा ऋक्षजा सुशीला च ॥३२॥

तपनीय-मरकताभाः सुसित-

विचित्राम्बरा द्विशस् त्व एताः ।

पृथु-कुच-भरालसाङ्ग्या विविध-

मणि-प्रकर-विलसिताभरणाः ॥३३॥

ततो यजेद् दलाग्रेषु वसुदेवं च देवकीम् ।

नन्द-गोपं यशोदां च बलभद्रं सुभद्रिकाम् ।

गोपान् गोपींश् च गोविन्द-विलीन-मति-लोचनान् ॥३४॥

ज्ञान-मुद्राभय-करौ पितरौ पीत-पाण्डरौ ।

दिव्य-माल्याम्बरालेप-भूषणे मातरौ पुनः ॥३५॥

धारयन्त्यौ च वरदं पायसापूर्ण-पात्रकम् ।

अरुणाश्यामले हार-मणि-कुण्डल-मण्डिते ॥३६॥

बलः शङ्खेन्दु-धवलो मुसलं लाङ्गलं दधत् ।

हालालोलो नील-वासा हेलावान् एक-कुण्डलः ॥३७॥

कलाय-श्यामला भद्रा सुभद्रा भद्र-भूषणा ।

वराभय-युता पीत-वसना रूढ-यौवना ॥३८॥

वेणु-वीणा-वेत्र-यष्टि-शङ्ख-शृङ्गादि-पाणयः ।

गोपा गोप्यश् च विविध-प्रभृतात्-कराम्बुजाः ।

मन्दारादींश् च तद्-बाह्ये पूजयेत् कल्प-पादपान् ॥३९॥

मन्दार-सन्तानक-पारिजात-

कल्प-द्रुमाख्यानं करिचन्दनं च ।

मध्ये चतुर्दिक्ष्व् अपि वाञ्छितार्थ-

दानैक-दक्षान् फल-नम्र-शाखान् ॥४०॥

इति श्री-नारद-पञ्चरात्रे

ज्ञानामृत-सारे तृतीय-रात्रे

सप्तमोऽध्यायः

॥७॥



Roman transliteration

saptamo'dhyāyaḥ
 vyāsa uvāca—
 kathyate sapadi mantra-varyayoḥ
 sādhanam sakala-siddhi-sādhanaṁ |
 yad vidhāya munayo mahīyasān
 siddhim iṣur iha nāradādayaḥ ||1||
 vipraṁ pradhvasta-kāma-prabhṛti-ripu-ghaṭaṁ nirmalāṅgaṁ garīṣṭhān
 bhaktiṁ kṛṣṇāṅghri-paṅkeruha-yugala-rajorāgiṇim udvahantam |
 vettāraṁ veda-śāstāgama-vimala-pathān sammataṁ satsu dāntaṁ
 vidyān yaḥ saṁvivitsuh pravaṇa-tanu-manā deśikaṁ saṁśrayeta ||2||
 santoṣayed akuṭilādretrarāntarātmā
 taṁ svair dhanaś ca vapuṣāpy anukūlavāṇyā |
 abda-trayaṅkamalanābhadyā'tidhīras
 tuṣṭe vivakṣatu gurāv atha mantra-dīkṣām ||3||
 prapañca-sāra-prathitā tu dīkṣā

saṁsmāryate samprati-sarva-siddhyai |
 rte yayā santata-jāpino'pi
 siddhiṁ na vai dāsyati mantra-pūgaḥ ||4||
 atha puro vidadhīta bhuvaṁ sthalim
 adhi yathāvidhi vāstu-balim budhaḥ |
 acala-dor-mitam atra tu maṇḍapaṁ
 masṛṇa-vedikam āracayet tataḥ ||5||
 triguṇa-tantu-yujā kuśa-mālayā
 parivṛtaṁ prakṛti-dhvaja-bhūṣitam |
 mukha-catuṣka-payas-taru-toraṇaṁ
 sita-vitāna-virājitam ujjevalam ||6||
 vasu-triguṇitāṅgula-pramita-khāta-tārāyātān
 vator vasupater atho kakubhi-dhiṣṇyam asmin budhaḥ |
 karotu vasu-mekhalaṁ vasu-gaṇārdha-koṇaṁ praticy-
 avasthita-gajā-dhara-pratima-yoni-saṁlakṣitam ||7||

tato maṇḍape gavya-gandhāmbu-sikte
 likhen maṇḍalaṁ samyag aṣṭa-cchadābham |
 sa-vṛtta-trayaṁ rāśi-pīṭhāṅghri-vīthi-
 caturdhāra-śobhopaśobhāsa-yuktam ||8||
 tato deśikaḥ snāna-pūrvaṁ vidhānaṁ
 vidhāyātma-pūjāvasānaṁ vidhijñāḥ |
 sva-vāmāgrataḥ śaṅkham apy arghya-pāḍyā-
 camādyāni pātrāṇi samūritāni ||9||
 vidhāyānyataḥ puṣpa-gandhākṣatādyān
 kara-kṣālaṇaṁ prṣṭhataś cāpi pātram |
 pradīpāvali-dīpīte sarvaṁ anyat
 sva-dṛg-gocare sādhanam cādadīta ||10||
 vāyavyāśādīśa-paryantam arcya-
 pīṭhasyodag-gauravī paṅktir ādau |
 pūjyo nyatrāpy āmbikeyaḥ karābjaiḥ

pāśaṁ dantaṁ śṛṇya-bhīti dadhānaḥ ||11||
 ārādhyādhāra-śakty-ādy-amara-caraṇa-pāvadyatho madhya-bhāge
 dharmādān vahnir akṣaḥ-pavana-śiva-gatān dikṣv adharmādikānś ca |
 madhye śeṣābja-bimba-tritaya-guṇa-gaṇātmādikaṁ keśarāṇān
 vahnir madhye ca śaktir nava-samabhīyajet pīṭha-mantreṇa bhūyaḥ ||12||
 tataḥ śālīn madhyekamalam amalāṁś taṇḍula-varān
 api nyasyed darbhamś tad-upari ca kūrcaḥkṣata-yutān |
 nyaset prādaḥkṣiṇyāt tad-upari kṛśānor daśa kalā-
 ya-kārādy-arṇādyā yajatu ca sugandhādibhir imāḥ ||13||
 nyaset kumbhaṁ tatra triguṇita-lasat-tantu-kalitaṁ
 japaṁś tāraṁ dhūpaiḥ suparimalitaṁ joṅkaṭamayaiḥ |
 kabhādyaḥ kumbhe'smin ṭha-ḍa-vasitibhir varṇa-yugalaiḥ
 tathānyasyābhycaryās tad-anu kha-maṇer dvādaśa kalāḥ ||14||
 evaṁ saṅkalpyāgnim ādhāra-rūpaṁ
 bhānuṁ tadvat kumbha-rūpaṁ vidhijñaiḥ |

nyasyet tasmīn akṣatādyaiḥ sametaṁ
 kūrcaṁ svarṇai ratna-varyaiḥ pradīptam ||15||
 atha kvātha-toyaiḥ kṣakārādi-varṇair
 akārāvasānaiḥ samāpūrayet tam |
 svamantra-trijāpāvasānaṁ payobhir
 gavāṁ pañca-gavyair jalaiḥ kevalair vā ||16||
 kalaśa-jale'smin vasu-yuga-saṅkhyāḥ
 svara-gaṇa-pūrvā nyasatu tathaiva |
 uḍupa-kalās tāḥ salila-sugandhā-
 kṣata-sumanobhis tad-anu yajeta ||17||
 uḍīcyā-kuṣṭha-kuṅkumāmbu-loha-sajjaṭāmuraiḥ |
 saśitam ity uḍīritaṁ hareḥ priyāṣṭha-gandhakam ||18||
 kvātha-toya-paripūritodare
 saṁviloḍya vidhināṣṭha-gandhakam |
 soma-sūrya-śikhināṁ prthak-kalāḥ

seca-karma viniyojayet kramāt ||19||
 tadvad ākṣara-bhavās tu kādibhiḥ
 ṭādibhiḥ punar ukārājāḥ kalāḥ |
 pādibhir malipijās tu bindujāḥ
 ṣādibhiḥ svara-gaṇena nāda-jāḥ ||20||
 samāvāhanānte'susaṁsthāpanāt prāk
 ṛcas tatra tatrābhijapyā budhena |
 samabhyarcya tās tāḥ prthak tac ca pātho'
 payen mūla-mantreṇa kumbhe yathāvat ||21||
 sahakāra-bodhi-panasa-stavakaiḥ
 śatamanyu-vallik-kalitaiḥ kalaśam |
 pidadhātu puṣpa-phala-taṇḍulakair
 abhipūṇayāpi śubha-cakrikayā ||22||
 abhivēṣṭayet tad-anu kumbha-mukhaṁ
 nava-nirmalāṁśuka-yugena budhaḥ |

samalaṅkṛte'tra kusumādibhir apy
 abhivāhayet parataraṁ ca mahāḥ ||23||
 sakalī-vidhāya kalaśa-satham amuṁ
 harim arṇa-tattva-manu-viṇyasanaiḥ |
 paripūjayed gurur athāvahitaḥ

parivāra-yuktam upacāra-gaṇaiḥ ||24||
 dattvāsanaṁ svāgatam ity udyayaḥ
 tathādhyapādyācamanīyakāni |
 sthānaṁ ca vāsas ca vibhūṣaṇāni
 sāṅgāya tasmai viniyojya mantrī ||25||
 gātre pavitrair atha gandha-puṣpaiḥ
 pūrvam yajen nyāsa-vidhānato'sya |
 sṛṣṭi-sthiti svāṅga-yugam ca veṇuṁ
 mālām abhijñāna-varāśma-mukhyau |
 mūlena cārdhyārcanavat prapūjya

samarcayed āvaraṇāni bhūyayaḥ ||27||
 dikṣv atha dāma-sudāmau vasudāmaḥ kiṅkiṇī ca sampūjyāḥ |
 tejo-rūpās tad-bahiraṅgāni ca keśareṣu samabhiyajet ||28||
 hutavaha-nīrti-samīra-śiva-dikṣu hṛdādi-varma-paryantam |
 pūrvādi-dikṣv athāstraṁ krameṇa gandhādibhiḥ suśuddha-manāḥ ||29||
 muktendu-kānta-kuvalaya-
 hari-nīla-hutāśa-sabhāḥ pramadāḥ |
 abhaya-vara-sphurita-karāḥ
 prasanna-mukhyo'ṅga-devatāḥ smaryāḥ ||30||
 rukmiṇy-ādyā mahiṣī
 aṣṭau sampūjayed daleṣu tataḥ |
 dakṣiṇa-kara-dhṛta-kamalā
 vasu-bharita-supātra-mudritānya-karāḥ ||31||
 rukmiṇyākhyā satyā sa-nāgnijity-āhwayā sunandā ca |
 bhūyās ca mitravindā sulakṣmaṇā ṛkṣajā suśilā ca ||32||

tapanīya-marakatābhāḥ susita-
 vicitrāmbarā dviśas tv etāḥ |
 prthu-kuca-bharāśasāṅgyā vividha-
 maṇi-prakara-vilasitābharaṇāḥ ||33||
 tato yajed dalāgreṣu vasudevaṁ ca devakīm |
 nanda-gopaṁ yaśodām ca balabhadraṁ subhadrikām |
 gopān gopīś ca govinda-vilīna-matī-locanān ||34||
 jñāna-mudrābhaya-karau pitarau pīta-pāṇḍarau |
 divya-mālyāmbarālepa-bhūṣaṇe mātarau punaḥ ||35||
 dhārayantyau ca varadaṁ pāyasāpūrṇa-pātrakam |
 aruṇāśyāmale hāra-maṇi-kuṇḍala-maṇḍite ||36||
 balāḥ śaṅkhendu-dhavalō musalaṁ lāṅgalaṁ dadhat |
 hālālolo nīla-vāsā helāvān eka-kuṇḍalaḥ ||37||
 kalāya-śyāmalā bhadrā subhadrā bhadrā-bhūṣaṇā |
 varābhaya-yutā pīta-vasanā rūḍha-yauvanā ||38||

veṇu-viṇā-vetra-yaṣṭi-śaṅkha-śṛṅgādi-pāṇayaḥ |
 gopā gopyās ca vividha-prabhṛtātta-karāmbujāḥ |
 mandārādīnś ca tad-bāhye pūjayet kalpa-pādapān ||39||
 mandāra-santānaka-pārijāta-
 kalpa-drumākhyān karicandanān ca |
 madhye caturdikṣv api vāñchitārtha-
 dānaika-dakṣān phala-namra-śākhān ||40||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre

saptamo'dhyāyah

||7||

...

English translation

CHAPTER VII

On enunciating the method i i

Ecitess, lending te euneoss ods of dealing with the best two

Vyasa spoke :— i Pa, ae :—Now i will speak, how the two chief mantras cca we tht out to success, loading to the best of all results. Se is atta practise of these great mantras, Narada and the

R§ : ained siddhi (success) in this world. (1)

n orde Pat order °o become a devotee of Sri Krgna one is to resort, Ey at team tp the best Rsi, the Brahman, who has controlled lotus feet of Sri 'K Se MoE or gest ihe Oe ed & s rsna, who is thoroughly conversant with the recognised as 'alan and who knows the clear path and who is ecogt : arned by the wise and literate persons and who lives in seclusion. \2) a te neehioent devotee, practising his spiritu "i and simplicity, should consider his spiri CM ire Brahma. And then serve bim en aa his service, by favourable wo , then, should give him i i initi

array, 3) 2 im instruction and initia ial initiation into Mantra, the Mantr # 'ered. This is the essence of essences in this wo ee cera itt illusion (prapafica). Unless one

\$4, gets initiated, no mantra or host of mantras cap giv

ae even if he makes japam constantly. (4) n one' i ¢ e's front, the devotee is to prepare a piece of ground his altar of dimen-

(stavasthalt), level a portion of it, and prepare

sions of seven hands. (5)

ba is to plant then a bright flag symbolising Prakrti and a

a Paneyy on the outer gate of the altar enclosed by three-fold g, made of Kusa grass and 'having four exits (door

ways) (6)

al contemplation tual precepter aS for three years, rds and deeds. te him with

a Diksa is being rld consisting receives due e him

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Now make arrangements for worship. First mark out an altar of twenty four fingers dimensions with windows and ditches. Then fix in it, in the prominent position and in the proper direction, the seats of Vasu and Vasupati and make the corners and the Boundary lines (girdles) look like a yoni. (7)

Within the mandapa (the pavilion) sprinkled with five gavyas, (paficagavyas) equal quantities of cow-dung, cow urine, curd, honey and ghee, sandalpastes and honey, draw the complete diagram duly on the plate, the three circles, the Rasipitha (shewing the R4sis) and Samundras (the oceans) in the four directions. “ (8)

The devotee well conversant with the rules should then make arrangements for worshipping one's own self (Atmapija) and place on his left side all the articles viz ; conchshell, padya (water for washing foot), arghya (Durva grass and rice) and dcamaniya (water for sipping etc.) (9)

On high right side the devotee should keep flowers, sandalpaste, and atap rice etc. and on his back he should place the pot for washing his hands etc. He is then to light the flame and do personally and under his direct supervision all other attendant ceremonies, (10)

Commencing from the north-west up to the north-east corner, the devotee should finish his pooja of the great rows of devatas (the gods) on the northern side of the altar and then he is to worship Ganega on the other side holding in His four hands noose, goad, nourishment (pusti) and sign of no fear for the devotees. (11)

Worship Adhara-Sakti and others at the feet 3 then worshipping Agni in the middle, Vayu in the north and Dharma and others in the north-east, utter the Pitha mantra. Then worship

Trigunatmaja in the last lotus petal and worship within the filaments of the lotus. Akirnavasa and others. (12)

Then throw Durva grass with atap rice, other sorts of best Tice, kusagrass, lotus, paddy (dhaua) and lotus flowers within that (the

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altar) and circumambulating the place of worship, complete the worship of the ten Kalas of Pavitra Agni with scents and other articles, uttering the mantras commencing with Ya and ending ina. (13)

Then make ghata sthapana (fix the waterjar) encircling it with three fold thread; igniting perfumes such as aguru, dhip, etc; and uttering the two mantras “Kabhadyai Kuntismistha uvasitibbhi etc.” worship next the other Devatds and then worship the sun. (14)

Similar youth intelligent devotee is Kirca vija them and offering gold, jewel in the sape of 4dhara basin on receptacle, sape of water jar). (15)

Nixt fill it with decoction water uttering the mantras beginning with “Ksa” and ending with the leetter “ya”? and by the time one's own mantra is repeated these times, all cow milk or with only paficagavya till it is filed. (16)

to invoke, uttering the fiery sand aksata etc., Agni and Sarya (Sun in the

as on the sixteen parts

of a broader mind and t scented

Now all the Bhaktas are to make Nyas of the aforesaid Devas and this becoming making his self enlarged and parting himself with swee water should worship the Ansa and upanga Devas (secondary and tertiary Devas). (17)

The object of the Nyasa assignment of the se bodies, to the several Devas a religious ceremony which constants in touching certain parts of the body according to rules prescribed jn the \$Astras, is to

destroy all the Dogas (bad residues) and thus to bring about mantra siddhi (successful issue of the mantra) Thus all Bhitis (powers) are attained ; successes are wrought out earlier. There are many Nyasas e.g.

(1) Visvamatra nyasas, (2) Dasarna gola mantra ten times), (3) Vyapaka nyasas, (4) Vibhiti panjara nyasas on the two shoulders, mouth, throat, eyes, heart, navel, toes, ears, cheek, angas (shoulders), hips, thighs,

several parts of the

body nyasas (repeating

on the two thighs, head, feet, knees, the tips of the shanks, and the

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regas (by this all the Vibhritis are obtained 3; (5) Samhara Nyasa (repeating the mantra varnas) in an inverse order), (6) Srsti Nyasa, (7) Sthiti nyasas, (8) Daśa tattva nyasas to earth, water, fire, air, vyoma, ahamkara, mahat, prakṛti, Puruṣa, and Paramatma.

Rsi nyasa, Sadanga Nyasa (1) heart, (2) head, (3) tuft of hair on the head, (4) on all parts of the bodies (kavaca), (5) three eyes, (6) karatalaprasthabhyam (having performed Digbandhana, close up all the quarters against the entrance of bad influences).

Kara Nyasa, Anga nyasa.

Om gam angusrabhyam namah (Thumbs).

Om Gim tarjanibhyam svaha ; index finger.

Om Gum madhyamabhyam vasat ; middle finger.

. Om Gaim anamikabhyam Hum ; (ring finger). Om Gaum Kanistikabhyam vasat (little finger). Om Gah Karatalaprasthabhyam astraya phat (palm and back of hand), Anga nyasa or assignment of bodily members. Gam hrdaya namah. Gim Sirage svaha, Gum Sikhayai vasa. Gaim Kavacya Hum. Gaum netratrayaya vasat. Gah astraya phat.

The various Succeeding steps in every Pijad are (1) Nyasas, (2) Dhyana, (3) offering of upacaras, (4) Japa, (5) Prayer, (6) asking forgiveness, and (7) Prandma.

Dhyana (mental picture making).

Having thus pictured the Deity in his heart,

offer to this luminous image mental Puja. Then taking a flower in the hand Project this mental figure on the flower and place it on a flat copper plate used for worship. This flower now forms the external Representation of the Deity and

external Pujas are offered to it (8) Japa means that one should repeat the mantra one hundred eight times. (17)

The following are the eight scented things or perfumes dear to

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Sti Bhagavan Hari Narayana. (1) Udicya, (2) Kugtha, (3) Kunkuma; (4) Jala, (5) Lauha, (6) Sajjata. (7) Asura, and Sasita. (18)

The intelligent devotee should duly put the above perfumes in a vessel filled with decoction water while doing paja work. He should then offer separately the respective portions to the

Moon, Sun and Fire. (19) Similarly with letters beginning with “Ka” the devotee should worship the Kalas born of the letter As; similarly with letters

beginning with ta etc., the devotee should worship the Kalas born of “U” and with letters ‘pa, etc., he should worship alipija Kala and with letters. “ya” to worship Binduja Kala and the devotee is to worship with Suras (Devas) the Nadaja Kala. (20)

After invoking the Deity and before installing Him the devotee is to make japam according to the Vedas and to fill the jar

cher (kumbha) after duly and separately worshipping with

or pit e Deities thus

mila mantra (the chief first original mantra) th invoked within the jar. (21)

Cover the water jar with twigs of the mango, Yajia D (fig), jack trees, or a branch with seven leaves ; over them place flowers and fruits and rice etc., gold, or suspicious round things oF

discs, (22) Next he is to surround with new and clean jar and adorn it with flowers ; and then invoke umura

cloths the above the Best Essence of

the Supreme in it. (23) Next uttering the Tattva mantras (making nydsa) and Knowing

Bhagavan Hari Sri Krsna as Full in all the Kalas, the devotee is to worship carefully Him with his family, an act which is the Supreme of all acts. (24)

Next Seat (Asana) and welcome are to be offered ; padya, arghya, Acamaniya, Snaniya, clothes, and ornaments are to be offered and the devotee learned in the mantras is to offer worship to every part of His Body. (25)

Next according to the rules of Nyasa, the worshipper is to worship every part of the body with holy scents and flowers. Then

then

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he is to offer the more important worship of the flute resting in His two hands and to His creative and preservative aspect and offer garlands and ornaments repeating the mila mantra. After this act. the Avarana (attendant) Devotds are to be worshipped. (26)

On the other hand, Dama, Sudama, Vasudama, and Kinkini should be worshipped. After this the intelligent devotee should

worship the outward forces (tejaripa bahirangas) on the petals of the lotus. (27)

On the southeast, southwest, northwest and northeast corners, the women folk of blue fiery colour and looking like candrakanta gems are to be worshipped with mantras beginning with Hrday mantra (namah and ending in Kavaca (Hum)). (28)

Remembering chiefly those Devatas residing in the nine parts of the body whose hands are ever ready to hold out the idea of fearlessness and the granting of boons, worship Rukmini and the other eight queens (of Krgna) on the eight petals. (29)

In the same way worship Rukmini Sati in whose right hand there is lotus and in the other hand wealth-laden pot; and worship also Lagnajiti and Sunanda Devi. (30)

Similarly worship is to be given to Mitrabinda, the auspicious Susila Devi born of Rkga family shining like molten emeralds ornamented with beautiful white clothings variegated with jewellery, as if lazy owing to the weight of their heavy breasts and- decorated with various garlands and ornaments. (31)

Then worship on the extremities of the petals of the above

lotuses Vasudeva, Devaki, Nanda, Yasodd, Balabhadra and Subhadra. (32)

The Gopals (cowherdsmen) and Gopis (their wives) seem as if absorbed in His mouth, and, with eyes closed, and in the

postures of Jfidna mudra, are worshipped like the pale white yellow coloured Pitrs. (33)

Then the Matrkas are to be worshipped with divine garlands, satul—alpaste, ornaments, sweet cakes and milk boiled with sugar. (34)

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Then worship Baladeva, white like the Moon and conchshell, holder of plough and club, adorned with necklace and ear rings of bluish and reddish colours. (35)

Then Bhadra and Subhadra are to be worshipped ; a little brisk, wearing blue apparel, with many ear rings ; and of a bluish colour and decked with beautiful ornaments. (36)

Then offer various articles of gift to the lands of the Gopas

and Gopis holding in their hands, flute, lute, cane, stick, conchshell horns etc ; wearing yellow clothes and making signs to give boons and the idea of fearlessness. Next worship outside the Mandara etc, and Kalpa vrksas (trees yielding fruits of all desires). (37-38)

Mandara, Santana, Kalpa vrksas (trees

all desired wealth, (39)

they are

Worship then all round the outside, Parijita, Kalpa drum and Haricandan, all yielding all desires) unparallelled in their giving having soft bending twigs and all dedicated.

nt of Sri

Here ends the Seventh Chapter in the Third Nis! Narada Paficaratra.

Complete GGM text · Complete 1997 scan

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Sanskrit

अष्टमोऽध्यायः

व्यास उवाच—

हरि-हव्य-वाट्-तरणिज-क्षपाचराप्य्
अतिवायुसोम-शिव-शेष-पद्मजान् ।
प्रयजेत् स्वदिक्ष्व् अमल-धीः स्वजात्य् अधी-
श्वरहेति-पत्र-परिवार-संयुतान् ॥१॥
कपिश-कपिल-नील-श्यामल-श्वेत-धूम्रा-
मल-सित-शुचि-रक्ता वर्णतो वासवाद्याः ।
कर-कमल-विराजत्-स्वायुधा दिव्य-वेशा
विविध-मणि-गणोऽस्र-प्रस्फुरद्-भूषणाढ्याः ॥२॥
दम्भोलि-शक्त्य्-अभिध-दण्ड-कृपाण-पाश-
चण्डालकुशाह्वय-गदा-त्रिशिखारि-पद्माः ।
अर्च्या बहिर् निज-सुलक्षित-मौलि-युक्ताः
स्व-स्वायुध-भय-समुद्यत-पाणि-पद्मः ॥३॥
कनक-रजत-तोयदाभ्र-चम्पा-

रुणहिम-नील-जवा-प्रवाल-भासः क्रमतः ।
क्रमत इति रुचा तु वज्र-पूर्वा-
रुचिर-विलेपन-वस्त्र-माल्य-भूषाः ॥४॥
कथितम् आवृति-सप्तकम् अच्युता-
र्चन-विधाव् इति सर्व-सुखावहम् ।
प्रयताद् अथवाङ्ग-पुरन्दरा-
शनि-मुखैस् त्रितयावरणं त्व् इदम् ॥५॥
इत्य् अर्घयित्वा जल-गन्ध-पुष्पैः
कृष्णष्टकेनाप्य् अथ कृष्णपूजाम् ।
कुर्याद् बुधस् तानि समाह्वयानि
वक्ष्यामि तादादि-नमोऽन्तिकानि ॥६॥
श्री-कृष्णो वासुदेवश्च नारायण-समाह्वयः ।
देवकी-नन्दनो यदु-श्रेष्ठो वार्ष्णेय इत्य् अपि ॥७॥
असुरान्तक-शब्दान्ते भारहारीति सप्तमः ।
धर्म-संस्थापकश्चाष्टौ चतुर्थ्य्-अन्ताः क्रमाद् इमे ॥८॥

एभिर् एवाथवा पूजा कर्तव्या कस-वैरिणः ।
संसार-सागरोत्तीत्यै सर्व-कामाप्तये बुधैः ॥९॥

साराङ्गारे घृत-विलुलितैर् जर्जरै सविकीर्णैर्
 गुग्गुल्वाद्यैर् घन-परिमलैर् धूपम् आपाद्य मन्त्रौ ।
 दद्यान् नीचैर् दनुज-मथनायापरेणाथ दोष्णा
 घण्टा गन्धाक्षत-कुसुमकैर् अर्चिता वादयानः ॥१०॥
 तद्वद् दीपं सुरभि-घृत-संस्मित-कर्पूर-वर्त्या
 दीप्तं दृष्ट्याद्य-अतिविशदधीः पद्म-पर्यन्तम् उच्चैः ।
 दत्त्वा पुष्पाञ्जलिम् अप् च इ विधायार्पयित्वा च पाद्यं
 साधाम् कल्पयतु विपुल-स्वर्ण-पात्रे निवेद्य ॥११॥
 सुरभितरेण दुग्ध-हविषा सुशृतेन सिता-
 समुपदेशकै रुचिर-हृद्य-अविचित्र-रसैः ।
 दधि-नव-नीत-नूतन-सितोपल-पूप-पुलि-
 घृत-गुड-नारिकेल-कदली-फल-पुष्प-रसैः ॥१२॥
 अस्त्रोक्षितं तद्-अरि-मुद्रिकयाभिरक्ष्य

वायव्यतीयपरिशोषितमग्निदोष्णा ।
 सन्दह्य वाम-कर-सौधरसाभिपूर्णं
 मन्त्रामृतीकृतम् अथाभिमृषन् प्रजप्यात् ॥१३॥
 मनुम् अष्टशः सुरभि-मुद्रिकया
 परिपूर्णम् अर्चयतु गन्ध-मुखैः ।
 हरिम् अर्चयेद् अथ कृत-प्रसवाञ्जलिर्
 आस्यतोऽस्य प्रसरेच्च महः ॥१४॥
 वीतिहोत्रदयितान्तम् उच्चरन्
 मूल-मन्त्रम् अथ निक्षिपेज् जलम् ।
 अर्पयेत् तद् अमृतात्मकं हविर्
 दोर्-युजा सुकुसुमं समुद्धरन् ॥१५॥
 निवेदयामि भगवते जुषाणेदं हविर् हरे ।
 निवेद्यार्पणमन्त्रोऽयं सर्वावासु निजाख्यया ॥१६॥
 ग्रास-मुद्रां वाम-दोष्णा विकचोत्पल-सन्निभाम् ।
 प्रदर्शयेद् दक्षिणेन प्राणादीनां च दर्शयेत् ॥१७॥

स्पृशेत् कनिष्ठोपकनिष्ठे द्वे
 अङ्गुष्ठ-मूर्ध्ना प्रथमेह मुद्रा ।
 तथापरा तर्जनि-मध्यमे स्याद्
 अनामिक-मध्यमिके च मध्या ॥१८॥
 अनामिक-तर्जनि-मध्यमाः स्यात्
 तद्वच्चतुर्थी-स-कनिष्ठिकास्तः ।
 स्यात् पञ्चमी तद्वद् इति प्रदिष्टा
 प्राणादि-मुद्रा निज-मन्त्र-युक्ताः ॥१९॥
 प्राणापान-व्यानोदान-
 समानाः क्रमाच्चतुर्थ्य-अन्ताः ।

ताराधारा वध्वा चेद्धाः
 कृष्णध्वनस् त्व इमे मनवः ॥२०॥
 ततो निवेद्य मुद्रिका
 प्रधानया कर-द्वये ।
 स्पृशन् अनामिका निज
 मनु जपन प्रदर्शयेत् ॥२१॥
 नन्दजोम्बु-मनु-बिन्दु-युङ् नतिः
 पार्श्व-रा-मरुद-अवात्मने नि च ।
 रुद्ध-डे-युत-निवेद्यम् आत्म-भूर
 मास-पार्श्वम् अनिलस् तथा मि-युक् ॥२२॥
 मण्डलम् अभितो मन्त्री
 बीजाङ्कुर-भाजनानि विन्यस्य ।
 पिष्टमयान् अपि दीपान्
 घृत-पूर्णान् विन्यसेत् सुदीप्त-शिखान् ॥२३॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे
 अष्टमोऽध्यायः
 ॥८॥
 □

Roman transliteration

aṣṭamo'dhyāyāḥ
 vyāsa uvāca—
 hari-havya-vāṭ-taraṇija-kṣapācarāpy
 ativāyusoma-śiva-śeṣa-padmañān |
 prayajet svadikṣu amala-dhīḥ svajāty adhī-
 śvaraheti-patra-parivāra-saṁyutān ||1||
 kapiśa-kapila-ñila-śyāmala-śveta-dhūmrā-
 mala-sita-śuci-raktā varṇato vāsavādyāḥ |
 kara-kamala-virājat-svāyudhā divya-veśā
 vividha-maṇi-gaṇo'sra-prasphuraḍ-bhūṣaṇādhyāḥ ||2||
 dambholi-śakty-abhidha-daṇḍa-kṛpāṇa-pāśa-
 caṇḍāṅkuśāhvaya-gadā-triśikhāri-padmaḥ |
 arcyaḥ bahir nija-sulakṣita-mauli-yuktāḥ
 sva-svāyudha-bhaya-samudyata-pāṇi-padmaḥ ||3||
 kanaka-rajata-toyadābhra-campā-
 ruṇahima-ñila-javā-pravāla-bhāsaḥ kramataḥ |
 kramata iti rucā tu vajra-pūrvā-
 rucira-vilepana-vastra-mālya-bhūṣāḥ ||4||
 kathitam āvṛti-saptakam acyutā-
 rcana-vidhāv iti sarva-sukhāvaham |
 prayatād athavāṅga-purandarā-
 śani-mukhais tritayāvaraṇaṁ tv idam ||5||

ity arcayitvā jala-gandha-puṣpaiḥ
 kṛṣṇāṣṭakenāpy atha kṛṣṇa-pūjām |
 kuryād budhas tāni samāhvayāni
 vakṣyāmi tādādi-namo'ntikāni ||6||
 śrī-kṛṣṇo vāsudevaś ca nārāyaṇa-samāhvayaḥ |
 devakī-nandano yadu-śreṣṭho vārṣṇeya ity api ||7||
 asurāntaka-śabdānte bhārahārīti saptamaḥ |
 dharma-saṁsthāpakaś cāṣṭau caturthy-antāḥ kramād ime ||8||

ebhir evāthavā pūjā kartavyā kaṁsa-vairiṇaḥ |
 saṁsāra-sāgarottīrtiyai sarva-kāmāptaye budhaiḥ ||9||
 sārāṅgāre ghr̥ta-vilulitair jarjarai saṁvikīrṇair
 guggulvādyaḥ ghaṇa-parimalair dhūpam āpādya mantrī |
 dadyān nicair danuja-mathanāyāpareṇātha doṣṇā
 ghaṇṭān gandhākṣata-kusumakair arcitān vādayānaḥ ||10||
 tadvad dīpaṁ surabhi-ghṛta-saṁsikta-karpūra-vartyā
 dīptaṁ dṛṣṭyādya-ativiśadadhīḥ padma-paryantam uccaiḥ |
 dattvā puṣpāñjalim ap ca i vidhāyārpayitvā ca pādyaṁ
 sācāmaṁ kalpayatu vipula-svarṇa-pātre nivedya ||11||
 surabhītareṇa dugdha-haviṣā suśṛtena sitā-
 samupadeśakai rucira-hṛdy-avicitra-rasaiḥ |
 dadhī-nava-nīta-nūtana-sitopala-pūpa-puli-
 ghṛta-guḍa-nārikela-kadalī-phala-puṣpa-rasaiḥ ||12||
 astrokṣitam tad-ari-mudrikayābhiraṁśya

vāyavyatīyapariśoṣitamagnidoṣṇā |
 sandahya vāma-kara-saudharasābhipūṛṇaṁ
 mantrāmṛtikṛtam athābhīṁṣaṁ prajāpyāt ||13||
 manum aṣṭaśaḥ surabhi-mudrikayā
 paripūṛṇam arcayatu gandha-mukhaiḥ |
 harim arcayed atha kṛta-prasavāñjalir
 āsyato'sya prasaree ca mahaḥ ||14||
 vītihoṭradāyitāntam uccaran
 mūla-mantram atha nikṣipej jalam |
 arpayet tad amṛtātmakaṁ havir
 dor-yujā sukusumaṁ samuddharan ||15||
 nivedayāmi bhagavate juṣāṇedaṁ havir hare |
 nivedyārpaṇamantro'yaṁ sarvārcāsu nijākhyayā ||16||
 grāsa-mudrāṁ vāma-doṣṇā vikacopala-sannibhām |
 pradarśayed dakṣiṇena prāṇādīnān ca darśayet ||17||

spr̥śet kaṁṣṭhopakaṁṣṭhe dve
 aṅguṣṭha-mūrdhnā prathameha mudrā |
 tathāparā tarjani-madhyame syād
 anāmika-madhyamike ca madhyā ||18||
 anāmika-tarjani-madhyamāḥ syāt
 tadvac caturthī-sa-kaṁṣṭhikās taḥ |
 syāt pañcamī tadvad iti pradīṣṭā
 prāṇādī-mudrā nīja-mantra-yuktāḥ ||19||
 prāṇāpāna-vyānodāna-
 samānāḥ kramāc caturthy-antāḥ |
 tārādhrā vadhvā ceddhāḥ

kṛṣṇādhvanas tv ime manavaḥ ||20||
tato nivedya mudrikāṁ
pradhānayā kara-dvaye |
spṛśann anāmikāṁ nijam

manuṁ japana pradarśayet ||21||
nandajo'mbu-manu-bindu-yuṁ natiḥ
pārśva-rā-marud-avātmane ni ca |
ruddha-ñe-yuta-nivedyam ātma-bhūr
māsa-pārśvam anilas tathā'mi-yuk ||22||
maṇḍalam abhito mantrī
bijāṅkura-bhājanāni vinyasya |
piṣṭamayān api dīpān
ghṛta-pūrṇān vinyaset sudīpta-śikhān ||23||
iti śrī-nārada-pañcarātre
jñānāmṛta-sāre tṛtiya-rātre
aṣṭamo'dhyāyaḥ
||8||
 ...

English translation

CHAPTER VIII ON WORSHIP OR PUJA

Vyasa said :—The pure-minded devotee is to worship on his four sides Sti Hari, Fire (Agni), Taranjija (one born of the Sun; the Sun), Ksapata (night wanderer ? stars, goblins), ocean, Mi (air), the Moon, Siva, Sesa, (the thousand headed serpent) an Padmaja (Laksmi) as the lords of their respective circles and attendants, with their whole host of respective weapons (Hetipatra arrows and their feathers, or Knives) and vehicles. (1)

Note :—To wo

‘ship any Deva is to become that Deva. So worshipper is to use

justly the arms and weapons.

The above Devatas are of tawny, reddish, blue, dark blue (green), white, Smoky, whitish, pure and resplendent with red colours (2) holding weapons in their hands, dressed with divine cloths and decked with various luminous gems and ornaments and thus they are worshipped. (2)

The Devis are to be

meditated as holding in their hands weapons as

Vajra (thunderbolt), Sakti, danda (spears), scimitar, noose, furious goad, semi-club, trisikharipatha; their heads as marked outside with various good omens and their hands raised as if to impart the idea “do not fear” to the devotees. Thus they are two be Worshipped. Hence a devotee has got no fear. (3)

The several] gods and goddesses are of wonderful colours like gold, silver, clouds, champa flower, Tising sun, dew, blue, of java flower, and like Prabala (coral, fed lotus) 3 with sandalpastes ‘anointed over their bodies, wearing nice clothings and garlands of flowers, thus defying Cupid or the god of Love, (4)

On the Subject of worshipping Sri Kṛṣṇa the seven very Saintly verses singing His hymn are to be recited ; Avarana pūjā

rshipping the attendant deities) should be made in the three \ s %

(wo:

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fold (aki @anner by āṅga (body), Purandaraśāni thunderbolt of Indra ; Ind of Mudra) or by month. (5) i

pe Or one's own welfare, the devotee is to worship Sri Kṛṣṇa by > Scents, flowers, and by eight verses reciting His praises. Now

ru

ae are being stated, beginning with "Om" and ending with fi ah eg. Om Sri Kṛṇaya namaḥ etc. The names are the ONowing. (6)

Sri Kṛṣṇa, Vasudeva, Nārāyaṇa, Devakīnandana, Yādusreṣṭha,

Varsneya, etc. (7) . Asurakṛāṇṭha bhārāḥart, Dharmasamstīpaka, all these eight names are to be ended with dative case. (8)

ped with all

If Sri Kṛṣṇa, the enemy of Kāṁsa, be worship ration) and

these, the devotee crosses the sea of samsāra (transmig' attains success in getting seven sorts of desires. (9)

i The devotee learned in the mantras is to burn the fragrant incense dhiz and googool etc., and, with full devotion tO chant the bell and offer scents, rice., etc to Sri Kṛṣṇa and with his eyes directed to bottom and up is to offer the nforesaid dbup- (10)

Then he is to see similarly the deepa (light) mixed with ghee or Karpāra (camphor) ; the pure minded devotee is to shew lights from upward to downward up to feet and then offer palmfu flowers, pādya. Acamanīya, and food ina ānce in golden plates. (11)

Pure milk, ghee, sugar etc., variegated ornaments and fresh butter, cakes and gur, coconut, plantains and honey. &t> are to be offered to Him. (12)

Shew then Astra mudra and Samrakṣaṇa mudra (a certain posture of hands and fingers) over it. Have all adverse influences dried up by the warmth of the hand and the air- Fill it with the nectar juice and placing hands and fingers over the articles offered, repeat amṛtikarāṇa mantra and make japam. (13)

Make japam (muttering) of the above mantra shewing at the

h scents and flowers

same time Surabhi mudrā. Worship again wit : and offer prayers with folded hands before Sri Hari and let him

bund

<ontract (draw to himself) his air of haughtiness and splendour {tejah}. (14)

Repeating the mila mantra, throw water and offer after taking up the ghee that has been converted into amṛta by means of the flowers in the hand. (15)

Offer all the articles of worship to Sri Kṛṣṇa, taking His own

nature—that the devotee is to offer all these article with ghee to Srī Bhagavan. (16)

Shewing grāsa mudra (like a full blown Jotus) by means of the left hand, shew by means of the right hand Prāṇa mudra etc., (ie. Prāṇaya Svāha etc.) (17)

First shew this mudra to head by means of the little and ring

fingers with thumb united. Then 'shew madhya mudra by fore, middle, ring with middle finger united. (18)

Joining thumb with ting, fare, middle and little fingers, one

ought to perform Prāṇa mudra etc., togethether with one's own mantra, (19)

Utter Svāha (as if fastening Sri Rādhā) and the words | Prāṇa, Apāṇa, Vyāṇa, Sāmāna, Udana etc., in their dative cases and so form the mantras following; as it were, the path of Sri Kṛṣṇa. (20)

"Next shew the principal mudra. with one's hand and repeat TMmantram (i.e. make japam) touching the ring finger (nameless finger), (21)

The devotee knowing all the details of Pooja (worship), mandalam (mantra figure to be-drawn) and situated therein should arrange and draw the figure with leaves coming out of seed and then arrange for lamps (lights) burniog with full flame, having

sufficient ghee and with all ingredients for the wick and provided with cakes,

Offer water and bow and meditate that offerin

on one's left side, belly,

down before Sri Kṛṣṇa the son of Nanda 88 naivedyas etc., are being duly offered and to one's atman (self), (22-23)

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Sanskrit

नवमोऽध्यायः

श्री-व्यास उवाच—

अथ सꣳस्कृते हुतवहेऽमल-धीर्
अभिवाह्य सम्यग् अभिपूज्य हरिम् ।

जुहुयात् सिताघृत-युतेन पयः
परिसाधितेन सित-दीधितिना ॥१॥

अष्टोत्तरꣳ सहस्रꣳ समाप्य

होमꣳ पुनर् बलिꣳ दद्यात् ।

राशिष्व् अधिनाथेभ्यो

नक्षत्रेभ्यस् ततश् च करणेभ्यः ॥२॥

सम्पाद्य पानीय-सुधाꣳ समर्प्य

दत्त्वाम्भ उदास्य मुखार्चिर् आस्ये

नैवेद्यम् उद्धृत्य निवेद्य विष्वक्

सेनाय पृथ्वीम् उपलिप्य भूयः ॥३॥

गण्डूष-दन्त-धवनाचमनास्य-हस्त-

मृज्यानुलेपमुखवासकमाल्य-भूषाः ।

ताम्बूलम् अप्य् अभिसमर्प्य सुवाद्य-नृत्य-

गीतैः सुतप्तम् अभिपूजयतात् पुनर् एव ॥४॥

गन्धादिभिः सपरिवारम् अथार्घम् अस्मै

दत्त्वा विधाय कुसुमाञ्जलिम् आदरेण ।

स्तुत्वा प्रणम्य शिरसा चुलुकोदकेन

स्वात्मानम् अर्पयतु तच्च घरणाब्ज-मूले ॥५॥

इति पूर्वꣳ प्राण-बुद्धि-देह-धर्माधिकारतः ।

जाग्रत्-स्वप्न-सुषुप्त्य्-आख्यावस्थासु मनसा वाचा ॥६॥

कर्मणा हस्ताभ्याꣳ पद्भ्याम् उदरेण शिश्ना यत् स्मृतम् ।

यद् उक्तꣳ यत् कृतꣳ तत् सर्वꣳ ब्रह्मार्पणꣳ भवतु स्वाहा ॥७॥

माꣳ मदीयꣳ च सकलꣳ हरयेऽहꣳ समर्पये ।

ओꣳ तत् सदिति सम्प्रोक्तो मन्त्रः स्वात्मारपणे शुभः ॥८॥

अनुस्मरन् कलशगम् अच्युतꣳ जपेत्

सहस्रकꣳ मनुम् अथ साष्टकꣳ बुधः ।

वपुष्य् अथो दितिजाजितः समामृतीर्

विलाप्य तास् तद अपि नयेत् सुधात्मताम् ॥९॥

ध्वज-तोरण-दिक्-कलशादि-गताम्
 अपि मण्डप-मण्डल-कुण्ड-गताम् ।
 अभियोज्य चितिं कलशे कुसुमैः
 परिपूज्य जपेत् पुनर् अष्टशतम् ॥१०॥
 अथ शिष्य उपोषितः प्रभाते
 कृत-नैत्यः सुसिताम्बरः सुवेशः ।
 धरणी-धन-धान्य-गोकुलैर्
 धिनुयाद् विप्र-वरान् हरैः प्रसक्त्यैः ॥११॥
 भूयः प्रतर्प्य प्रणिपत्य देशिकं
 तस्मै परस्मै पुरुषाय देहिने ।
 तां वित्त-शाठ्यं परिहृत्य दक्षिणां
 दत्त्वा तनुं स्वां च समर्पयेत् सुधीः ॥१२॥
 अथाभिषेक-मण्डपे सुखोपविष्टम् आसने ।

गुरुं विशोधयेद् अमुं पुरेव शोषणादिभिः ॥१३॥
 पीठ-न्यासावसानं वपुषि विमल-धीर् न्यस्य तस्यासिकाया
 मन्त्रेणाभ्यर्च्य दूर्वाक्षत-कुसुम-युतां रोचनां के निधाय ।
 आशीर्वादैर् द्विजानां विशद-पटु-रवैर् गीत-वादित्र-घोषैर्
 माङ्गल्यैर् आनयत् कलशम् अभिवृतस् तत्-समीपं प्रतीतः ॥१४॥
 तेनाभिलीन-मणि-मन्त्र-महौषधेन
 धाम्ना पेरण परमामृत-रूप-भाजा ।
 सम्पूरयन् वपुर् अमुष्य ततो वितन्वन्
 तत्-सामरस्यमभिषेचयताद् यथावत् ॥१५॥
 क्षाद्यैर् आन्तैर् वर्णैर् अभिपूर्ण-तनुस् त्रिर् उक्त-मन्त्रान्तैः ।
 परिहित-सिततर-वमन-द्वितीयो वाचं यमः समायान्तः ॥१६॥
 बहुशः प्रणम्य देशक-नामान् हरिम् अथोपसङ्गम्य ।
 तद्-दक्षिणत उपास्ताम् अभिमुखम् एकाग्र-मानसः शिष्यः ॥१७॥
 न्यासैर् यथाविधि तम् अच्युत-साद्विधाय
 गद्गहाक्षतादिभिर् अलङ्कृत-वर्ष्मणोऽस्य ।

ऋष्य-आदि-युक्तम् अथ मन्त्र-वरं यथावद्
 ब्रूयात् त्रिशो गुरुं अनर्घ्यम् अवाम-करेण ॥१८॥
 गुरुणा विधिवत् प्रसादितं
 मनुम् अष्टोर्ध्व-शतं प्रजप्य भूयः ।
 अभिवाद्य ततः शृणोतु सम्यक्
 समयान् भक्ति-भरेण नम्र-मूर्तिः ॥१९॥
 दत्त्वा शिष्याय मनुं न्यस्याथ गुरुः कृतात्म-यजन-विधिः ।
 अष्टोत्तरं सहस्रं स्व-शक्तिहान्य-नवाप्तये जप्यात् ॥२०॥
 कुम्भादिकं च सकलं गुरवे समर्प्य
 सम्भोजयेद् द्विज-वरान् अपि भोज्य-जातैः ।

कुर्वन्त्यहं अनेन विधिना य इहाभिषेकः
 ते सम्पदाः निलयनः हि त एव धन्याः ॥२१॥
 सङ्क्षिप्य किञ्चिद् उदिता दीक्षा
 सः स्मरणाय हि विशद-धियाम् ।
 एताः प्रविश्य मन्त्री सर्वान्
 जपेज् जुहोतु यजेय च मनून् ॥२२॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे
 नवमोऽध्यायः
 ॥९॥
 □

Roman transliteration

navamo'dhyāyaḥ
 śrī-vyāsa uvāca—
 atha saṁskṛte hutavahe'mala-dhīr
 abhivādya samyag abhipūjya harim |
 juhuyāt sitāghṛta-yutena payaḥ
 parisādhitena sita-dīdhitinā ||1||
 aṣṭottaraṁ sahasraṁ samāpya
 homaṁ punar balin dadyāt |
 rāśiṣv adhināthebhyo
 nakṣatrebhyas tataś ca karaṇebhyaḥ ||2||
 sampādya pānīya-sudhān samarpya
 dattvāmbha udāsya mukhārcir āsye
 naivedyam uddhṛtya nivedya viśvak
 senāya prthvīm upalīpya bhūyaḥ ||3||
 gaṇḍūṣa-danta-dhavanācamanāsya-hasta-
 mṛjyānulepamukhavāsakamālya-bhūṣāḥ |
 tāmbūlam apy abhisamarpya suvādya-nṛtya-
 gītaiḥ sūtrptam abhipūjyatāt punar eva ||4||
 gandhādibhiḥ saparivāram athāgrham asmaī
 dattvā vidhāya kusumāñjalim ādareṇa |
 stutvā praṇamya śirasā culukodakena
 svātmānam arpayatu tac caraṇābja-mūle ||5||
 iti pūrvam prāṇa-buddhi-deha-dharmādhikārataḥ |
 jāgrat-svapna-suṣupty-ākhyāvasthāsu manasā vācā ||6||
 karmaṇā hastābhyāṁ padbhyāṁ udareṇa śiśnā yat smṛtam |
 yad uktam yat kṛtam tat sarvaṁ brahmārpaṇaṁ bhavatu svāhā ||7||
 mām madīyaṁ ca sakalāṁ haraye'haṁ samarpaye |
 om tat saditī samprokto mantrāḥ svātmārpaṇe śubhaḥ ||8||
 anusmaran kalaśagam acyutaṁ jāpet
 sahasrakam manum atha saṣṭakam budhaḥ |

vapuṣy atho ditijājitaḥ samāvṛtīr
 vilāpya tās tad api nayet sudhātmatām ||9||
 dhvaja-toraṇa-dik-kalaśādi-gatām
 api maṇḍapa-maṇḍala-kuṇḍa-gatām |
 abhiyojya citim kalaśe kusumaiḥ
 paripūjya japet punar aṣṭasatam ||10||
 atha śiṣya upoṣitaḥ prabhāte
 kṛta-naityaḥ susitāmbaraḥ suveśaḥ |
 dharaṇi-dhana-dhānya-gokulair
 dhinuyād vipra-varān hareḥ prasattyaiḥ ||11||
 bhūyaḥ pratarpya praṇipatya deśikaṁ
 tasmai parasmai puruṣāya dehine |
 tām vitta-śāṭhyaṁ parihṛtya dakṣiṇāṁ
 dattvā tanuṁ svām ca samarpayet sudhiḥ ||12||
 athābhiṣeka-maṇḍape sukhopaviṣṭam āsane |

gurun viśodhayed amuṁ pureva śoṣaṇādibhiḥ ||13||
 pīṭha-nyāsavasānaṁ vapuṣi vimala-dhīr nyasya tasyāsikāyā
 mantreṇābhyaṅgya dūrvākṣata-kusuma-yutām rocanāṁ ke nidhāya |
 āśīrvadair dvijānāṁ viśada-paṭu-ravair gīta-vāditra-ghoṣair
 māṅgalair ānayattāṁ kalaśam abhiṛtas tat-samīpaṁ pratītaḥ ||14||
 tenābhiḥṭina-maṇi-mantra-mahauśadhena
 dhāmnā peraṇa paramāmṛta-rūpa-bhājā |
 sampūrayan vapur amuṣya tato vitanvan
 tat-sāmarasyamabhiṣecayatād yathāvat ||15||
 kṣādyair āntair varṇair abhipūrṇa-tanus trir ukta-mantrāntaiḥ |
 parihita-sitatarā-vamana-dvītiyo vācānyamaḥ samācāntaḥ ||16||
 bahuśaḥ praṇamya deśaka-nāmanāṁ harim athopasaṅgama
 tad-dakṣiṇata upāstām abhimukham ekāgra-mānasaḥ śiṣyaḥ ||17||
 nyāsair yathāvidhi tam acyuta-sādvidhāya
 gadhākṣatādibhir alaṅkṛta-varṣmaṇo'sya |

ṛṣy-ādi-yuktam atha mantra-varaṁ yathāvad
 brūyāt trīṣo gurun anarghyam avāma-kareṇa ||18||
 gurunā vidhivat prasāditam
 manum aṣṭordhva-śataṁ prajapya bhūyaḥ |
 abhivādya tataḥ śṛṇotu samyak
 samayān bhakti-bhareṇa namra-mūrtiḥ ||19||
 dattvā śiṣyāya manuṁ nyasyātha guruḥ kṛtātma-yajana-vidhiḥ |
 aṣṭottaraṁ sahasraṁ sva-śaktihānya-navāptaye japyāt ||20||
 kumbhādikaṁ ca sakalaṁ gurave samarpya
 sambhojayed dvija-varān api bhojya-jātaiḥ |
 kurvanty anena vidhinā ya ihābhiṣekaṁ
 te sampadāṁ nilayanāṁ hi ta eva dhanyāḥ ||21||
 saṅkṣipya kiṁcid uditā dīkṣā
 saṁsmaraṇāya hi viśada-dhiyām |
 etāṁ praviśya mantrī sarvān

jape juhota yajec ca manūn ||22||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre
 navamo'dhyāyaḥ
 ||9||

...

English translation

CHAPTER IX ON THE METHOD OF OFFERING HOMAS

(The cating of clarified butter etc., into the sacred fire as an offering to the Gods).

Vyasa Deva said :—Then, on the consecrated Fire the clear minded devotee should perform with great eclat amidst the sounding of musical instruments and drums, the Homa ceremony (cast clarified butter etc., into the secred fire as ao offering to the Gods) with milk, sugar, and other materials. (1)

Thus he should finish one thousand and eight homas; next he should again offer articles of worship (at this point sacrifice (Bali) isto be offered (according to the text in the origin well offer articles to the asterism ruled by vasigtha and to “Karanas” (religious actions), or to eleventh as combinations, Babakarana, etc. (2)

Plaster the plot of ground, whitewash proper places, and pour water towards the sou offer articles (naivedyam) to Sri Krsna and again dung. (3)

Note :— Or Stretch the hands straigh _and then power water etc. as before.

The water in the palm of the hand, wash teeth and make jeaman and wash mouth, hands and utter the vedic mantras for the above purposed. Then offer sandalpaste, napkin, garlands, ornaments, betels etc., and perform singing dancing etc, and -again worship as before. (4)

Next offer arghyas (Dooob grass with ataP rice) with scents and flowers to Him and His family, give with great regards and love handrals of flowers to. Him, chant stotras and hymns and bow down with one’s head on the ground. Next offer one’s soul to His lotus feet in the shape of water in-one’s palm of hand. (5)

Thus offer one’s prana (life breath), mind, body and one’s teligious life and the three states Jagraf (awakened state), svapna

al treatise) aS (Pole star 2) trological it and put bricks, io th-east corner and plaster with cow-t, offer sudba (nectar);

(dream state) and susupti (dreamless state) and all that have been remembered, done or spoken by one in mind, word and deed and by hands, feet, belly and organ of generation all-he should offer up to Brahma, uttering, the word svaha. (6-7)

The Devotee is to think thus ;—I am offering my soul and all other things that are mine, all to Sri Hari, uttering the auspicious mantra “Om tat sat”, the famous one in surrendering one’s own self to the Lord. (8)

Remembering in the water jar the presence of Sri Krsna and muttering one’s mantra one thousand times, consider one’s soul in one’s body and thus make ones self as worthy of enjoying nectar (i.e. immortality). (9)

Fixing the flag, placing the waterpitcher outside and kundala and collecting other articles of the mandala in the worship hall, Tepeat again the seed mantra one hundred and eight times. (10)

Next the devotee disciple at the end of his fasting should do all the daily duties in the morning, put up nice white clothes and Ornaments, and then give land, wealth and paddy and cows in sufficient quantities and numbers to the Brahmanas devoted to Hari with humble words and please them. (11)

Circumambulating and bowing down to the spiritual teacher and thinking the divine Presence there in his body, of the Highest Deity, the intelligent devotee should avoid all shorts of hypocrisy and niggardliness and offer dakginas (gifts) and then offer his own Persons to the Guru. (12)

Sitting in the posture of sukhasana in a holy place in the Sacrificial hall where the holy water is kept for initiation, the guru. Or spiritual teacher should purify him (the disciple) by the process of Sosana (i.e. drying him or withering him up #e. by physical, meatal fastings from improper food). (13).

After assigning the respective places of the Deity in the body

(doing the pithanydsa) one should worship by offering durva grass, atap rice, flowers, rocana (a kind of yellow pigment) and receive

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The Third Night, Ch. [X 203

blessings of the Brahmanas and amidst music and singing and auspicious shewing of lights (arati) make Him come close to the already located ghata (i.e. water-jar). (14)

Chanting manimantras (incantations invoking the Deity in gems) and placing the chief plants (mahausadhis) and thus invoking the presence of the Highest Person from the Highest abode in that waterpitcher, the devotee should duly install Him there. (15)

When the water jar has been filled with water duly, reciting the letter ksa of the mantra down to the last word, the devotee wearing white garments should make acamana (sip water) second time, keeping silent. (16)

Bowing down to the spiritual priest, as if to Sri Hari and worshipping Him the disciple now aware of the mantra should be

present and sit on his right side before the Guru. (17) y the

Duly making nyasas and thinking him to be absorbed b Deity, he should adorn his body by scents and flowers etc. Then mentioning the names af Rsis etc., and uttering mantra he should offer arghya silently. (18)

Making japam of the mantra duly viv hundred and eight times and duly saluting b praises, the learned and humble disciple shoul

from the Guru. (19) ; n the modes of worship and

he should make quisition of his

ified by the Guru one im and chanting his id hear instructions

The Guru, then, will instruct o how to make nydsa of the Atmakrit mantra and japam one thousand eight times for the ac powers. (20) :

The disciple is to dedicate all the things €-8-» the water jar etc., to the Guru and then he should feed the best Bramanas with nice entertainments, food and drink. For whoever in this world performs the

abhiseka Kriya duly according to proper rites and ceremonies, becomes blessed and the repository of all

wealth. (21)

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For the caution and remembering of the devotees of odd intellect, these rules are expressed in brief. From this the devotees, knowing the mantras, will be entitled to surrender one's self (4tmasamarpana) be initiated in mantras and make japam, homa, puja of all the mantras. (22)

Here ends the Ninth Chapter of the Third Night in Sri Narada Pajicaratram.

Complete GGM text · Complete 1997 scan

Third Night · Chapter 10

OFFERING ONE'S SERVICE TO SRI KRSNA AS BEFORE, WHILE INITIATED

Chapter 33 of 60 · 22 detected verse markers · English printed pages 205–207

Sanskrit

दशमोऽध्यायः

श्री-व्यास उवाच—

चैत्रे कृत्वैतन् मासि कर्माच्छ-पक्षे
पुण्य-क्षे भूयो देशिकात् प्राप्य दीक्षाम् ।
तेनानुज्ञातः पूर्व-सेवां द्वितीये
मासि द्वादश्याम् आरभेतामलायाम् ॥१॥
कृत्वा स्नानाद्यं कर्म देहार्चनान्तं
वर्त्मश्रित्य प्राग् ईरितं मन्त्रि-मुख्यः ।
शुद्धो मौनी सन् ब्रह्मचारी निशाशौ
जप्याच्च छान्तात्मा शुद्ध-पद्माक्ष-दाम्ना ॥२॥
तन्वन् शुश्रूषां गोषु ताभ्यः प्रयच्छन्
ग्रासं भूतेषु प्रोद्धहश्च चानुकम्पाम् ।
मन्त्राधिष्ठात्रिं देवतां वन्दमानो
दुर्गां दुबोध-ध्वान्त-भानुं गुरुं च ॥३॥
कुर्वन् आत्मीयं कर्म वर्णाश्रम-स्थं

मन्त्रं जप्त्वा त्रिः स्नान-कालेऽभिषिञ्चेत् ।
आचामन् पाथस्-तत्त्व-सङ्ख्या-प्रजप्तं
भुञ्जानश्च यान् सप्त-जप्ताव्यनादि ॥४॥
अद्रेः शृङ्गे नद्यास् तटे बिल्व-मूले
तोये हृदघ्ने गोकुल-विष्णु-गेहे ।
अश्वत्थाधस्ताद् अम्बुधेश्चापि तीरे
स्थानेष्व एतेष्व आसीन एकैकशस् तु ॥५॥
प्रजपेद् युत-यतुष्कं दशाक्षरं मनु-वरं पृथक् क्रमशः ।
अष्टादशाक्षरं चेद् अयुत-द्वयम् इत्य् उदीरिता सङ्ख्या ॥६॥
शाकं मूलं फलं गो-स्तन-भव-दधिनी भैक्षम् अन्नं च सक्तुं
दुग्धान् वेत्य् अदानः क्षिति-धर-शिखरादौ क्रमात् स्थान-भेदे ।
एकं चैषाम् अशक्तौ गदितम् इह मया पूर्वासेवा-विधानं
निर्वृतेऽस्मिन् पुनश्च प्रजपतु विधिवत् सिद्धये साधकेशः ॥७॥
देहार्चनान्ते दिनशो दिनादौ
दीक्षोक्त-मार्गान्यतरं विधानम् ।

आश्रित्य कृष्णं प्रयजेद् विविक्ते
 गेहे निषण्णो हुत-शिष्ट-भोजी ॥८॥
 दश-लक्षम् अक्षय-फल-प्रदं मनुं
 प्रतिजप्य शिक्षित-मतिर् दशाक्षरम् ।
 जुहुयाद् गुडाज्य-मधु-सम्प्लुतैर् नवैर्
 अरुणाम्बुजैर् हुतवहे दशायुतम् ॥९॥
 शुषिर-युगल-वर्णं चेन् मनुं पञ्च-लक्षं
 प्रजपतु जुहुयाच् च प्रोक्त-कृप्यार्ध-लक्षम् ।
 अमल-मतिर् अलाभे पायसैर् अम्बुजानां
 सहित-घृत-सितैर् एवारभेद् धोम-कर्म ॥१०॥
 असक्तानां होमे निगम-रसनागेन्द्र-गुणितो
 जपः कार्यश् चेति दिव्य-नृप-विशाम् आहुर् अपरे ।
 सहोमश् चेद् एषां सम इह जपो होम-रहितो
 य उक्तो वर्णानां स खलु विहितस् तच्-चल-दृशाम् ॥११॥
 यं वर्णम् आश्रितो यः शूद्रः स च तन्-नत-भुवाम् ।

विदधीत जपं विधिवच् छृद्धवान् भक्ति-भरावनम्र-तनुः ॥१२॥
 पुनर् अभिषिक्तो गुरुणा विधिवद् विश्राण्य दक्षिणां तस्मै ।
 अभ्यवहार्यं च विप्रान् विभवैः सम्प्रीणयेच् च भक्ति-युतः ॥१३॥
 इति मन्त्र-वर-द्वितयान्यतरं
 परिसाध्य जपादिभिर् अच्युत-धीः ।
 प्रजपेत् सवन-त्रितये दिनशो
 विधिनाथ मुकुन्दम् अमन्द-मतिः ॥१४॥
 अथ श्रीमद्-उद्यान-संवीत-हैम-
 स्थलोद्भासि-रत्न-स्फुरन्-मण्डपान्तः ।
 लसत्-कल्प-वृक्षाध उद्दीप्त-रत्न-
 स्थली-धिष्ठिताम्भोज-पीठाधिरूढम् ॥१५॥
 महा-नील-नीलाभम् अत्यन्त-बालं
 गुड-स्निग्ध-वक्त्रान्त-विस्सस्त-केशम् ।
 अलि-व्रात-पर्याकुलोत्फुल्ल-पद्म-
 प्रमृगधानं श्रीमद् इन्दीवराक्षम् ॥१६॥

(षेण नारद-पुराण १.८०.७७ पृष्ठ)
 चलत्-कुण्डलोल्लासि-सम्फुल्ल-गण्डं
 सुघोणं सुशोणाधरं सुस्मितास्यम् ।
 अनेकाश्मरश्म्युल्लसत्-कण्ठ-भूषा-
 लसन्तं वहन्तं नखं पौण्डरीकम् ॥१७॥
 समुद्धूसरोरः-स्थलं धेनु-धूल्याः
 सुपुष्टाङ्गम् अष्टापदाकल्प-दीप्तम् ।
 कटीर-स्थले वारु-जङ्घान्त-युग्मे
 पिनद्धं क्वणत्-किङ्किणी-जाल-दाम्ना ॥१८॥

हसन्तं हसद्-बन्धु-जीव-प्रसून-
 प्रभां पाणि-पादाम्बुजोदार-कान्त्या ।
 करे दक्षिणे पायसं वाम-हस्ते
 दधानं नवं शुद्ध-हैयङ्गवीनम् ॥१९॥
 महीभार-भूताम् अराराति-यूथान्
 अनः-पूतनादीन् निहन्तुं प्रवृत्तम् ।

प्रभुं गोपिका-गोप-गो-वृन्द-वीतं
 सुरेन्द्रादिभिर् वन्दितं देव-वृन्दैः ॥२०॥
 प्रगे पूजयित्वेत्यनुस्मृत्य कृष्णं
 तद्-अङ्गेन्द्र-वज्रादिकैर् भक्ति-नम्रः ।
 सिता-मोच-हैयङ्गवीनैश् च दध्ना
 विमिश्रेण दौर्धेन सम्प्रीणयेत् तम् ॥२१॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे
 दशमोऽध्यायः
 ॥१०॥
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Roman transliteration

daśamo'dhyāyaḥ
 śrī-vyāsa uvāca—
 caitre kṛtvaitan māsi karmāccha-pakṣe
 puṇya-rkṣe bhūyo deśikāt prāpya dikṣām |
 tenānujñātaḥ pūrva-sevām dvitīye
 māsi dvādaśyām ārabhetāmalāyām ||1||
 kṛtvā snānādyaṁ karma dehārcanāntaṁ
 vartmāśritya prāg īritaṁ mantri-mukhyaḥ |
 śuddho maunī saṁ brahmacārī niśāśi
 japyāc chāntātmā śuddha-padmākṣa-dāmnā ||2||
 tanvan śuśrūṣām goṣu tābhyaḥ prayacchan
 grāsaṁ bhūteṣu prodvahaś cānukampām |
 mantrādhiṣṭhātrīṁ devatāṁ vandamāno
 durgām dubodha-dhvānta-bhānuṁ guruṁ ca ||3||
 kurvaṁ ātmiyaṁ karma varṇāśrama-sthaṁ

mantraṁ japtvā triḥ snāna-kāle'bhīṣīcet |
 ācāman pāthas-tattva-saṁkhyā-prajaptaṁ
 bhuñjānaś cānnaṁ sapta-japtāñcanādi ||4||
 adreḥ śrīge nadyās taṭe bilva-mūle
 toye hr̥daghne gokula-viṣṇu-gehe |
 aśvatthādhasād ambudheś cāpi tīre
 sthāneṣv eteṣv āsina ekaikaśas tu ||5||
 prajaped yuta-catuṣkaṁ daśākṣaraṁ manu-varaṁ pr̥thak kramaśaḥ |
 aṣṭadaśākṣaraṁ ced ayuta-dvayaṁ ity udiritā saṁkhyā ||6||

śakam mūlaṁ phalaṁ go-stana-bhava-dadhiniṁ bhaiḥṣam annaṁ ca saktuṁ
 dugdhānnaṁ cety adānaḥ kṣiti-dhara-śikharāḍau kramāt sthāna-bhede |
 ekaṁ caiṣāṁ aśaktau gaditam iha mayā pūrvāsevā-vidhānaṁ
 nirvṛtte'smin punaś ca prajāpatu vidhivat siddhaye sādhaśeṣaḥ ||7||
 dehārcanānte dinaśo dināḍau
 dīkṣokta-mārgānyataraṁ vidhānam |

āśritya kṣṇaṁ prayajed vivikte
 gehe niṣanno huta-śiṣṭa-bhojī ||8||
 daśa-lakṣam akṣaya-phala-pradaṁ manuṁ
 pratijapyā śikṣita-matir daśākṣaram |
 juhuyād guḍājya-madhu-samplutair navair
 aruṇāmbujair hutavahe daśāyutam ||9||
 śuśira-yugala-varṇaṁ cen manuṁ pañca-lakṣam
 prajāpatu juhuyāc ca prokta-kṛtyārdha-lakṣam |
 amala-matir alābhe pāyasair ambujānāṁ
 sahita-ghṛta-sitair evārabhed dhoma-karma ||10||
 asaktānāṁ home nīgama-rasanāgendra-guṇito
 japaḥ kāryaś ceti divja-nṛpa-viśāṁ āhur apare |
 sahomaś ced eṣāṁ sama iha japo homa-rahito
 ya ukto varṇānāṁ sa khalu vihitas tac-cala-dṛśāṁ ||11||
 yaṁ varṇam āśrito yaḥ śūdraḥ sa ca tan-nata-bhruvām |

vidadhīta japaṁ vidhivat chraddhāvān bhakti-bharāvanamra-tanuḥ ||12||
 punar abhiṣikto guruṇā vidhivad viśrāṇya dakṣiṇāṁ tasmai |
 abhyavahārya ca viprāṁ vibhavaṁ samprīṇayec ca bhakti-yutaḥ ||13||
 iti mantra-vara-dvitayānyataraṁ
 parisādhya japādibhir acyuta-dhīḥ |
 prajāpet savana-tritaye dinaśo
 vidhinātha mukundam amanda-matiḥ ||14||
 atha śrīmad-udyaṇa-saṁvīta-haima-
 sthalodbhāsi-ratna-sphuran-maṇḍapāntaḥ |
 lasat-kalpa-vṛkṣādha uddīpta-ratna-
 sthālī-dhīṣṭhitāmbhoja-pīṭhādhirūḍham ||15||
 mahā-nīla-nīlābham atyanta-bālaṁ
 guḍa-snigdha-vaktrānta-visrasta-keśam |
 ali-vrāta-paryākulotphulla-padma-
 pramugdhānanaṁ śrīmad-indīvarākṣam ||16||

(see nārada-purāṇa 1.80.77ff)
 calat-kuṇḍalollāsi-samphulla-gaṇḍam
 sughoṇaṁ suṣoṇādharaṁ susmitāsyam |
 anekāśmaraśmy-ullasat-kaṇṭha-bhūṣā-
 lasantaṁ vahantaṁ nakhaṁ paunḍarikam ||17||
 samuddhūsaroraḥ-sthalaṁ dhenu-dhūlyāḥ
 supuṣṭāṅgam aṣṭāpadākālpa-dīptam |
 kaṭira-sthale cāru-jaṅghānta-yugme
 pinaddhaṁ kvaṇat-kiṁkiṇī-jāla-dāmnā ||18||
 hasantaṁ hasad-bandhu-jīva-prasūna-
 prabhāṁ pāṇi-pādāmbujodāra-kāntyā |
 kare dakṣiṇe pāyasaṁ vāma-haste
 dadhānaṁ navāṁ śuddha-haiyaṅgavīnam ||19||

*mahībhāra-bhūtām arārāti-yūthān
anaḥ-pūtanādin nihantuṁ pravṛttam |*

*prabhuṁ gopikā-gopa-go-vṛnda-vītaṁ
surendrādibhir vanditaṁ deva-vṛndaiḥ ||20||
prage pūjayitvettyanusmṛtya kṛṣṇaṁ
tad-aṅgendra-vajrādikair bhakti-namrah |
sitā-moca-haiyaṅgavīnaiś ca dadhñā
vimiśreṇa daughena samprīṇayet tam ||21||
iti śrī-nārada-pañcarātre
jñānāmṛta-sāre tṛtīya-rātre
daśamo'dhyāyaḥ
||10||
...*

English translation

CHAPTER X

OFFERING ONE’S SERVICE TO SRI KRSNA AS BEFORE, WHILE INITIATED

Śrī Vyasa said :—Get initiated on the lunar month of caitra in the dark fortnight by one’s Guru in a sacred place. On the second month from this in the bright fortnight, commence doing service (preliminary) according to his directions. (1) ing in one’s body, the d, while adopting the

Brahmacari, taking japam of the bead

Taking one’s bath and finishing worshipping devotee conversant with the mantras should aforesaid method, remain pure, silent, as meals in the night, tranquil-minded and make composed of lotus seeds. (2)

Should serve the cows, give them their edibles, be kind to all creatures, and should bow down to the Goddess Darga and to the elders and Gurus who destroy the ignorance reigning in one’s mind as darkness supreme. (3)

Varnasrama and

Finishing one’s duties as ordained by one’s should perform

making japam of one’s mula mantra, one inaugurating oneself by the water for bathing purposes: He should make japam twentyfour times and secondly seven times for dcamanam (water shipping) purposes ; thus he would become wealthy and happy. (4)

Acamanam—taking a sip of water for rin worship. Purifying oneself by the above method.

Sit one: on the top of a mountain, on the bank of a river, on the stem of a Vilva tree, within water, on Hriddaghe ? in the heart, in a cowstall, in the pavilion in Visnu temple, at the root of an Aévatttha tree, in the city Ayodhya and repeat the ten lettered mantra forty thousand times and the eighteen lettered mantra twenty thousand times. (5—6)

Have with you on the top of the mountains, etc, vegetable

sing the mouth before

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saka, roots, fruits, milk, curd and eatable things and rice and Sakti (powdered and field flour) and milk boiféd with rice and sugar. As to drinking power I advised before once in the afore described service. When this is done, the best devotee should again duly mutter japam to attain success (siddhi), (7)

One should daily cleanse one's body in the morning ; accepting, then, the second method of initiation, one should worship Sri Krsna in a solitary room, full of devotion, and then eat the remainder of Havan ie., what is duly offered to Fire in Homa ceremony. (8)

The pure minded devotee should offer one lakh bomas, repeating every time the ten lettered mantra ; this is sure to yield imperishable results. (9)

Make japam five lakh times of the eighteen lettered mantra and then make homa 50 (fifty) thousand times. If the devotee be not able to procure payasa (materials rice milk sugar. etc., for payasa) he should perform with homa ghee (clarified butter). (10)

If one be unable to perform homa ceremony according to the above mentioned numbers, he can make japam twelve times. The japam and homa may be as many times as are found in the letters of the mantra. So it is stated. (11)

The Sidra who will make japam according to whichever ° letters of the mantra, suited to him, he will get success in that, if he performs his function, merely with faith and devotion. (12)

The devotee on being inaugurated again by his guru should

give daksina (fees) to him and distribute wealth to the Brahmanas with devotion. (13)

etc., the clear minded devotee of pure character should for three days consecutively worship duly \$ri Krsna, who is the giver of mukti (freedom from birth and death). (14)

Then the devotee is to think thus : —that Sri Krsna is situated in the garden, endowed with all beauties and wealth, and is seated

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on the padma-pitha (lotus pedestal), emitting lustre of gold and gems, and like the Kalpa vrksa and surrounded by dazzling Ratna sthala (place full of gems). He is of a blue colour, child like, having hairs a little curling on his head, his face like half blewn lotus and with enchanting lotus eyes. (15-16)

On His cheek locks of hair are waving and look beautiful. His nose is lovely ; His face is like lotus, and smiling. On His neck and breast matiy gems and pearls are shining and his nails look like lotuses. (17)

His breast is being illuminated by the musical sound of His flute; His body is decorated with various ornaments. On His waist and shanks the garland of little tinkling bells is hanging. (18)

His gentle and sweet smile is like Bandhali flowers. His hands and feet look very bzautiful ; with His right hand He is holding @ vessel of ny sa (milk boiled with rice and sugar) and His left hand is holding fresh butter. (19)

He is incarnated to take away the burden of the world and to destroy Putana etc., the enemies of the Gods. He is surrounded praised by

by Gopas (milkmen) and Gopis (milkwomen) and He is Indra and other Gods. (20)

The devotee is to worship Sri Krsna with great devotion by means of fresh butter and curds, and mil sugar and praise Him in Indravajra verses. | Thus remember Him and incur His pleasure. (21)

Here ends the Tenth Adhyaya in the Third Night in : Sri Narada Paicaratra.

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Complete GGM text · Complete 1997 scan

Third Night · Chapter 11

ON HOW TO PERFORM THE SEVA (SERVICE) OF SRI KRSNA, THE RULES, AND THE RESULTS OF HEARING THEREOF

Chapter 34 of 60 · 28 detected verse markers · English printed pages 208–211

Sanskrit

एकादशोऽध्यायः

इति प्रातर् एवार्चयेद् अच्युतं यो
नरः प्रत्यहं शश्वद् आस्तिक्य-युक्तः ।
लभेताचिरेणैव लक्ष्मीं समग्राम्
इह प्रेत्य शुद्धं परं धाम भूयात् ॥१॥
अहो मुखे नुदिनम् इत्य् अभिपूज्य शौरिं
दध्नाथ वा गुड-युतेन निवेद्य तोयैः ।
श्रीमन्-मुखे समनुतर्प्य च तद्-धिया तं
जप्यात् सहस्रम् अथ साष्टकम् आदरेण ॥२॥
मध्यन्दिने जप-विधान-विशिष्ट-रूपं
वन्द्यं सुरर्षि-यति-खेद्यर-मुख्य-वृन्दैः ।
गो-गोप-गोप-वनिता-निकरैः परीतं
सान्द्राम्बुद-च्छवि-सुजात-मनोहराङ्गम् ॥३॥
मयूर-पत्र-परिकृप्त-वतंस-रम्य-
धम्मिल्लम् उल्लसित-चिल्लिकम् अम्बुजाक्षम् ।

पूर्णन्दु-बिन्दु-वदनं मणि-कुण्डल-श्री-
गण्डं सुनासम् अतिसुन्दर-मन्द-हासम् ॥४॥
पीताम्बरं रुचिर-नूपुर-हार-काञ्ची-
केयूरकोमिकटकादिभिर् उज्ज्वलाङ्गम् ।
दिव्यानुलेपन-पिशङ्गितमसराजद्-
अम्लान-चित्र-वनमालम् अनङ्ग-दीप्तम् ॥५॥
वेणुं धमन्तम् अथवा स्व-करे दधानं
सव्येतरे पशुप-यष्टिम् उदार-वेषम् ।
दक्षे मणि-प्रवरम् ईप्सित-दान-दक्षं
ध्यात्वैवम् अर्चयतु नन्दजम् इन्दिराप्त्यै ॥६॥
दामादिकाङ्ग-दयितासुहृदङ्घ्रिपेन्द्र-
वज्रादिभिः समभिपूज्य यथा-विधानम् ।
दीक्षा-विधि-प्रकथितं च निवेद्य जातं
हैमे निवेदयतु पात्र-वरे यथावत् ॥७॥
अष्टोत्तरं शतम् अथो जुह्यात् पयोऽन्नैः

सर्पिः-प्लुतैः सुसित-शर्करया विमिश्रैः ।
दद्याद् बलिं च निज-दिक्षु सुरर्षि-योगि-
वर्गोपदैवत-गणेभ्य उदग्र-चेताः ॥८॥
नवनीत-मिलित-पायस-धियार्चनान्ते जलैर् मुखे तस्य ।
सन्तर्प्य जपतु मन्त्री सहस्रम् अष्टोत्तर-शतं वापि ॥९॥
अहो मध्ये वल्लवी-वल्लभं तं
नित्यं भक्त्याभ्यर्चयेत् यो नराग्र्यः ।
देवाः सर्वे तं नमस्यन्ति शश्वत्
वर्तेरन् वै तद्-वशे सर्व-लोकाः ॥१०॥
मेधायुः-श्री-कान्ति-सौभाग्य-युक्तः
पुत्रैर् मित्रैर् गोमही-रत्न-धान्यैः ।
भोगैश् चान्यैर् भूरिभिः सन्निहाढ्यो
भूयान् भूयो धाम तच्च चाच्युताख्यम् ॥११॥
तृतीय-काल-पूजायाम् अस्ति काल-विकल्पना ।
सायाह्ने निशि वेत्य् अत्र वदन्त्य् एके विपश्चितः ॥१२॥

दशाक्षरेण चेद् रात्रौ सायाह्नेष्टादशार्णतः ।
उभयीम् उभयेनैव कुर्याद् इत्य् अपरे जगुः ॥१३॥
सायाह्ने द्वारवत्य् अं तु चित्रोद्यानोपशोभिते ।
द्व्यष्ट-साहस्र-सङ्ख्यातैर् भवनैर् अभिसंवृते ॥१४॥
हंस-सारस-सङ्कीर्णैः कमलोत्पल-शालिभिः ।
सरोभिर् अमलाम्भोभिः परीते भवनोत्तमे ॥१५॥
उद्यत्-प्रद्योतन-द्यौत-सद्युतौ मणि-मण्डपे ।
मृद्धास्तरे सुखासीनं हेमाम्भोजासने हरिम् ॥१६॥
नारदाद्यैः परिवृतम् आत्म-तत्त्व-विनिर्णये ।
तेभ्यो मुनिभ्यः स्वं धाम दिशन्तं परम् अक्षरम् ॥१७॥
इन्दीवर-निभं सौम्यं पद्म-पत्रोरुणेक्षणम् ।
स्निग्ध-कुन्तल-सम्भिन्न-किरीट-मुकुटोज्ज्वलम् ॥१८॥
चारु-प्रसन्न-वदनं स्फुरन्-मकर-कुण्डलम् ।
श्रीवत्स-वक्षसं भ्राज-कौस्तुभं वनमालिनम् ॥१९॥
काश्मीर-कपिशोरस्कं पीत-कौशेय-वाससम् ।

हार-केयूर-कटक-रसनाद्यैः परिष्कृतम् ॥२०॥
हृत्-विश्वम्भराभूरि-भारं मुदित-मानसम् ।
शङ्ख-चक्र-गदा-पद्म-राजद्-भुज-चतुष्टयम् ॥२१॥
एवं ध्यात्वावर्चयेन् मन्त्री तद्-अङ्गैः प्रथमावृत्तिम् ।
द्वितीयां महिषीभिस् तु तृतीयायां समर्चयेत् ॥२२॥
नारदं पर्वतं जिष्णुं निशठोद्धव-दारुकान् ।
विश्वक्सेनं च सैनेयं दिक्ष्व् अग्रे विनता-सुतम् ॥२३॥
लोकेशैस् तत्-प्रहरणैः पुनर् आवरण-द्वयम् ।
इति सम्पूज्य विधिवत् पायसेन निवेदयेत् ॥२४॥

तर्पयित्वा खण्ड-मिश्रैर् दग्ध-बुद्ध्या जलैर् हरिम् ।
जपेद् अष्ट-शतं मन्त्री भावयन् पुरुषोत्तमम् ॥२५॥
पूजासु होमं सर्वासु कुर्यान् मध्यन्दिने'थवा ।
आसनाद् अर्घ्य-पर्यन्तं कृत्वा स्तुत्वा नमेत् सुधीः ॥२६॥
समर्प्यात्मानम् उद्वास्य तत् स्वे हृत्-सरसीरुहे ।
विन्यस्य तन्-मयो भूत्वा पुनर् आत्मानम् अर्चयेत् ॥२७॥

इति श्री-नारद-पञ्चरात्रे
ज्ञानामृत-सारे तृतीय-रात्रे
एकादशोऽध्यायः

॥११॥

□

Roman transliteration

ekādaśo'dhyāyāḥ
iti prātar evārcayed acyutaṁ yo
naraḥ pratyahaṁ śaśvad āstikya-yuktaḥ |
labhetācireṇaiva lakṣmīṁ samagrām
iha pretya śuddhaṁ paraṁ dhāma bhūyāt ||1||
ahno mukhe'nudinam ity abhipūjya śauriṁ
dadhnātha vā guḍa-yutena nivedya toyaiḥ |
śrīman-mukhe samanutarpya ca tad-dhiyā taṁ
japyāt sahasram atha sāṣṭakam ādareṇa ||2||
madhyandine japa-vidhāna-viśiṣṭa-rūpaṁ
vandyam surarṣi-yati-khecara-mukhya-vṛndaiḥ |
go-gopa-gopa-vanitā-nikaraiḥ paritaṁ
sāndrāmbuda-cchavi-sujāta-manoharāṅgam ||3||
mayūra-patra-parikṣpta-vataṁsa-ramya-
dhammillam ullasita-cillikam ambujākṣam |

pūrṇendu-bindu-vadanam maṇi-kuṇḍala-śrī-
gaṇḍam sunāsam atisundara-manda-hāsam ||4||
pītāmbaram rucira-nūpura-hāra-kāñci-
keyūrakomikaṭakādibhir ujjvalāṅgam |
divyānulepana-piśaṅgitamasarājad-
amlāna-citra-vanamālam anaṅga-dīptam ||5||
veṇuṁ dhamantam athavā sva-kare dadhānam
savayetare paśupa-yaṣṭim udāra-veṣam |
dakṣe maṇi-pravaram ipsita-dāna-dakṣam
dhyātvaivam arcayatu nandajam indirāptyai ||6||
dāmādikāṅga-dayitāsuhrdaṅghripendra-
vajrādibhiḥ samabhipūjya yathā-vidhānam |
dikṣā-vidhi-prakathitam ca nivedya jātam
haime nivedayatu pātra-vare yathāvat ||7||
aṣṭottaram śatam atho juhyāt payo'nmaiḥ

sarpiḥ-plutaiḥ susita-śarkarayā vimiśraiḥ |
 dadyād balim ca nija-dikṣu surarṣi-yogi-
 vargopadaivata-gaṇebhya udagra-cetāḥ ||8||
 navanīta-milita-pāyasa-dhīyārcanānte jalair mukhe tasya |
 santarpya japatu mantri sahasram aṣṭottara-śataṁ vāpi ||9||
 ahno madhye vallavi-vallabhaṁ taṁ
 nityaṁ bhaktyābhycarayet yo narāgryaḥ |
 devāḥ sarve taṁ namasyanti śaśvat
 varteran vai tad-vaśe sarva-lokāḥ ||10||
 medhāyuh-śrī-kānti-saubhāgya-yuktaḥ
 putrair mitrair gomahī-ratna-dhānyaiḥ |
 bhogaiś cānyair bhūribhiḥ sannihādhyo
 bhūyān bhūyo dhāma tac cācyutākhyam ||11||
 ṛṭṭiya-kāla-pūjāyām asti kāla-vikalpanā |
 sāyāhne niśi vety atra vadanty eke vipaścitāḥ ||12||

daśākṣareṇa ced rātrau sāyāhne'stādaśārṇataḥ |
 ubhayim ubhayenaiva kuryād ity apare jaguḥ ||13||
 sāyāhne dvāravaty, aṁ tu citrodyānopasobhite |
 dvyāṣṭa-sāhasra-saṅkhyātair bhavanair abhisamvṛte ||14||
 haṁsa-sārasa-saṅkirṇaiḥ kamaolpala-śālībhiḥ |
 sarobhir amalāmbhobhiḥ parite bhavanottame ||15||
 udyat-pradyotana-dyota-sadyutau maṇi-maṇḍape |
 mṛdvāstare sukhāsinaiḥ hemāmbhojāsane harim ||16||
 nārādādyaiḥ parivṛtam ātma-tattva-vinirṇaye |
 tebhyo munibhyaḥ svam dhāma diśantaṁ param akṣaram ||17||
 indīvara-nibhaṁ saumyaṁ padma-patroruṇekṣaṇam |
 snigdha-kuntala-sambhinna-kirīta-mukhojjvalam ||18||
 cāru-prasanna-vadanam sphuran-makara-kuṇḍalam |
 śrīvatsa-vakṣasaṁ bhrāja-kaustubhaṁ vanamālinam ||19||
 kāśmīra-kapiśoraskaṁ pita-kauśeya-vāsasam |

hāra-keyūra-kaṭaka-rasanādyaiḥ pariṣkṛtam ||20||
 hṛta-viśvambharābhūri-bhāraṁ mudita-mānasam |
 śaṅkha-cakra-gadā-padma-rājad-bhūja-catuṣṭayam ||21||
 evaṁ dhyātvārcayen mantri tad-aṅgaiḥ prathamāvṛtim |
 dvitīyaṁ mahiṣibhis tu ṛṭṭiyāyām samarcayet ||22||
 nāradaṁ parvataṁ jīṣṇuṁ niṣaṭhoddhava-dārukān |
 viśvakṣenaṁ ca saineyaṁ dikṣu agre vinatā-sutam ||23||
 lokeśais tat-praharaṇaiḥ punar āvaraṇa-dvayam |
 iti sampūjya vidhivat pāyasena nivedayet ||24||
 tarpayitvā khaṇḍa-misrair dagdha-buddhyā jalair harim |
 japed aṣṭa-śataṁ mantri bhāvayan puruṣottamam ||25||
 pūjāsu homaṁ sarvāsu kuryān madhyandine'thavā |
 āsanād arghya-paryantaṁ kṛtvā stutvā namet sudhīḥ ||26||
 samarpyātmānam udvāsyā tat sve hṛt-sarasīruhe |
 vinyasya tan-mayo bhūtvā punar ātmānam arcayet ||27||

iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre ṛṭṭiya-rātre
 ekādaśo'dhyāyaḥ
 ||11||

...

English translation

CHAPTER XI

ON HOW TO PERFORM THE SEVA (SERVICE) OF SRI KRSNA, THE RULES, AND THE RESULTS OF HEARING THEREOF

Sri Vyasa said :—Whoever worship thus Sri Krsna, with his firm belief in His Godhead every morning, acquires in this world within a comparatively short space of time, a good amount of wealth, and in the end, being pure goes to the highest abode. (1)

Do the pooja—work of śrī Kṛṣṇa every day and offer Naivedyam (articles of food, drink etc. with gur and water; and think them as offered in the mouth of Sri Krsna. Make japam of one's own mantra one thousand eight times with great attachment and love. (2) é

While doing the mid-day japam, think that Sri Krsna is adored by Narada, the Rgi of the Devas and by the ascetics and the Devas ; He is surrounded by the cows and Gopikas and the colour of His body is like the dense mass of clouds. (3)

Note :—The cows mean the several worlds,

The hairs on His head adorned with ornaments made of peacock feathers. His lotus like eyes, His face smiling like full Moon, His nice cheeks adorned with ornaments of gems, His beautiful nose and His charming smile are to be meditated over. (4)

His robes are of yellow colour, His beautiful rows of anklets, the girdle at his waist with tinkling bells, His armlet, His clothes variegated and His body looking charming, His body besmeared with sandalwood paste, beautiful, His never fading garlands made of forest flowers make Him appear like the God of Love (Cupid). (5)

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With His ;, ss orth left hand He is holding His flute emitting sweet cay 1 ick for driving cattle. With Hig right hand He filled with devote boons yielding all desires. Thus the devotee BP tiene poms oti should meditate Sri Krsna, decked en

° OS un af , worship Him for attaining prosperity. (6) a soo ; bolt, goad duly worshipping Him holding the signs fleg. thunder- RY vod cit,, 8 ording to the aforesaid rules of initiation, articles — dev to be offered to Him in golden dishes. (7) votee i eight times oh anitk to perform the Homa ceremony one hundred respective dues to eee prumedan pee and. give fe rs evarsi Narada, th i 4 secondary deities with liberal heart ; a <7 nie Pa ee that His mouth is satisfied w yess 88 then make japam of one's mantra one eight times or one thousand times (9)

ith fresh butter and hundred and

e Gopis, daily with

He who worships Sri Krsna, so dear to th d down incessantly

ae devotion, is worshipped and bowe y the Devas and all th e “ under his control. (10) — 5 ieee
Justre. and good

He enjoys intellect, longevity, prosperity,

fortune, happy, sons. friends, cattle and lands a ode of Sri Kygn4-

nd various other

11)

enjoyments and goes in the end to the ab

_ Some Pandits say, as regards worshipping Him, the third period, evening or night time may be
adopted fon! worship. (12)

: If the ten lettered mantra be counted (in the japam) im me night, then the eighteen lettered mantra
should be muttered in si evening. Thus some Sadhakas (practices) Say- (13)

5 puja in the

In the evening one ought to do Dvaraka (Dvardvati) beautified with beauti! thousand palaces. (14) eo
oe cranes and various birds are

various lotuses are existing ao excellent buildings are adorning the city. (15)

d sixteen

playing and pools d where many

210 Narada Pancarairam

There the devotee is to worship Sri Hari seated at His case as Kamalasana (is kind of easy posture) on
the golden lotus in

hall built with precious stones. and smiling lustre like the rising sun. (16.

Sri Krgna is surrounded by the Rsis Narada and others aod is teaching to them the doctrine of the soul
and is giving them lessons about His own highest Imperishable abodes. (17)

His eyes look soft like blue lotuses and expanded (like lotus leaves) and His hairs are very soft. His
coronet and cap are shining brightly. (18)

His face is smiling and is very beautiful. His ear rings are nice and shaped like shark ; His breast is
adorned with the marks Srivatsa, the Kaustubha gem and forest flowers. (19)

His breast is tawny like that of a flame, yellow ; His clothings are silken; His necklace, bracelet and
armlets are adorning His body. (20)

He is removing all the burdens of the earth and is holding in His four hands conch-shell, discus, club,
and lotus. (21)

Thus meditating, one, learned in the mantras, should first worship along with angapija (worshipping
the body) the avarana Puja (worshipping the attendant deities) and the second Avarana Puja along
with His queens (mahisis) and then worship Him in the third Avarana (third inner circle). (22)

Narada, Parvata, Jignu, the honest Uddhava, Daruka (the Kṛṣṇa's charioteer) Visvakṣena, Viṣṇu, Saineya (Kārtikeya) and Garuda in front of all the quarters, are to be worshipped. (23)

Worship duly Indra and the guardians of the several quarters

of the heavens and the series of their attendants, their weapops ; then offer payasanna to them. (24)

Then offering tarpanam (peace-offerings) with water thinking it to be milk with sugar, the worshipper is to meditate on Sri Kṛṣṇa — the Puruṣottama, and Tepeat the mantra one hundred and eight times knowing its meaning. (25)

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at the mid-day

In a all piijas (worships) one is to offer Homa the

time or ' good des tip Him offering asana (seat) arghya and stotra, Votee is to bow down to Him. — (26) then offer it hen one in full the Supreme

aa ae the soul and locate it in the heart and of His idea and when the soul is thus offered and Me Spirit, (7, should again worship paramatma, ae a :—The object of the Paja isto remove t anne Ye speech and mind and to be self-conscio ae immortal self or Atman and of the Supreme Self = ddéa. 'w. ma. Now as we are principally possessed of the Hee oa biMegam start from the body. The several parts of i a the parts of the fingers in the body to be touched bY otee in puja or in japam are wonderfully connected with the three centres of the Sugumn4 nerve. the lower (sacral), middle _ (heart) and the upper (brain) centres. Twelve such jepams ary, made on the four fingers (thumb excluded). Repeat three times 18 multiplied

'each centre. So we get the total number of japams, nine MU" So the japam

by twelve, that is, one hundred and eight times. and be conscious of one's

he impurities of us, conscious of

and puja is an attempt to become pure, 3 1 soul ; and one can, then whorship the Supreme Soul by one's \$oo and no need further remains of the External piaja.

ht of

Here ends the eleventh adhayaya in the Third Nig Sri Narada Paficha Ratram.

Complete GGM text · Complete 1997 scan

Third Night · Chapter 12

HOW TO PERFORM THE SEVA OF SRI KRSNA IN THE NIGHT AND IN THE EVENING.

Chapter 35 of 60 · 21 detected verse markers · English printed pages 212–214

Sanskrit

द्वादशोऽध्यायः

सायाह्ने वासुदेवꣳ यो नित्यम् एव यजेन् नरः ।
सर्वान् कामान् अवाप्नान्ते स याति परमाꣳ गतिम् ॥१॥

रात्रौ चेन् मन्मथाक्रान्त-मानसꣳ देवकी-सुतम् ।
यजेद् रास-परिश्रान्तꣳ गोपी-मण्डल-मध्यगम् ॥२॥

पृथुꣳ सुवृत्तꣳ मसृणꣳ वितस्ति-
मात्रोन्नतꣳ कौ विनिखन्य शङ्कुम् ।

आक्रम्य पद्भ्याम् इतरेतरात्-
हस्तैर् भ्रमोऽयꣳ खलु रास-गोष्ठी ॥३॥

स्थल-नीरज-सून-पराग-भृता
लहरी-कण-जाल-भरेण सता ।

मरुता परितापहताध्युषिते
विपुले यमुना-पुलिने विमले ॥४॥

अशरीर-निशान्त-शरोन्मथित-
प्रमदा-शत-कोटिभिर्ꣳ कुलिते ।

उडुनाथ-करिर् विशदीकृत-दिक्-
प्रसरे विघरद्-भ्रमरी-निकरे ॥५॥

विद्याधर-किन्नर-सिद्ध-सुरैः
गन्धर्व-भुजङ्गम-चारणकैः ।

दारोपहितैः सुविमान-गतैः
स्वस्थैर् अभिवृष्ट-सुपुष्प-चयैः ॥६॥

इतरेतर-बद्ध-कर-प्रमदा-
गण-कल्पित-रास-विहार-विधौ ।

मणि-शङ्कु-गम् अप्य् अमुनावपुषा
बहुधा विहित-स्वक-दिव्य-तनुम् ॥७॥

सुदृशाम् उभयोः पृथग्-अन्तरगꣳ
दयिता-गण-बद्ध-भुज-द्वितयम् ।

निज-सङ्ग-विजृम्भद्-अनङ्ग-शिखि-
ज्वलिताङ्ग-लसत्-पुलकालि-युजाम् ॥८॥

विविध-श्रुति-भिन्न-मनोज्ञतर-

स्वरसप्तक-मूर्च्छन-ताल-गणैः ।
 भ्रममाणम् अमूर्भिर् उदार-मणि-
 स्फुट-मण्डन-शिञ्जित-चारुतरम् ॥९॥
 इति भिन्न-तनुं मणिभिर् मिलितं
 तपनीय-मयिर् इव भारकतम् ।
 मणि-निर्मित-मध्यग-शङ्कु-लसद्-
 विपुलारुण-पङ्कज-मध्य-गतम् ॥१०॥
 अतसी-कुसुमाभ-तनुं तरुणं
 तरुणारुण-पद्म-पलाश-दृशम् ।
 नव-पल्लव-चित्र-सुगुच्छ-लसच्-
 छिखि-पिच्छ-पिनद्ध-कच-प्रचयम् ॥११॥
 चटुल-भुवम् इन्दु-समान-मुखं
 मणि-कुण्डल-मण्डित-गण्ड-युगम् ।
 शश-रक्त-सदृक्-दशन-च्छदनं
 मणि-राजद्-अनेक-विधाभरणम् ॥१२॥

असन-प्रसव-च्छदनोज्ज्वलसद्-
 वसनं सुविलास-निवास-भुवम् ।
 नव-विद्रुम-भद्र-कराङ्गि-तलं
 भ्रमराकुल-दाम-विराजि-तनुम् ॥१३॥
 तरुणी-कुच-युक्-परिरम्भ-मिलद्-
 घुसृणारुण-वक्षसम् उक्ष-गतिम् ।
 शिव-वेणु-समीरित-गान-परं
 स्मर-विह्वलितं भुवनैक-गुरुम् ॥१४॥
 प्रथमोदित-पीठ-वरे विधिवत्
 प्रयजेद् इति रूपम् अरूपम् अजम् ।
 प्रथमं परिपूज्य तद्-अङ्ग-वृत्तिं
 मिथुनानि यजेद् रसगानि ततः ॥१५॥
 दल-षोडशके स्वरम् ऊति-गणं
 सह-शक्तिकम् उत्तम-रास-गतम् ।
 सरमा-मदनम् स्व-कला-सहित-

मिथुनाह्वम् अथेन्द्रप-विप्र-मुखान् ॥१६॥
 इति सम्यग् अमुं परिपूज्य हरिं
 चतुरावृत्ति-संवृतम् आर्द्र-मतिः ।
 रजतारचिते चषके स-सितं
 सुशृतं सुपयोस्य निवेदयतु ॥१७॥
 विभवे सति क्वां स्यमयेषु पृथक्
 चषकेषु तु षोडशसु क्रमशः ।
 मिथुनेषु निवेद्य पयः स-सितं
 विदधीत पुरोवद् अथो सकलम् ॥१८॥

सकल-भुवन-मोहं विधिं यो
नियतम् अमुं निशि निश्च उदार-चेताः ।
भजति स खलु सर्व-लोक-पूज्यः
श्रियम् अतुलां समवाप्य यात्य अनन्तम् ॥१९॥
निशि वा दिनान्त-समये
प्रपूजयेन् नित्यशोच्युतं भक्त्या ।

समपहलम् उभयं हि ततः
संसारब्धिं समुत्तितीर्षति यः ॥२०॥
इति श्री-नारद-पञ्चरात्रे
ज्ञानामृत-सारे तृतीय-रात्रे
द्वादशोऽध्यायः
॥१२॥
□

Roman transliteration

dvādaśo'dhyāyaḥ
sāyāhne vāsudevaṁ yo nityam eva yajen naraḥ |
sarvān kāmān avāpyānte sa yāti paramāṁ gatim ||1||
rātrau cen manmathākṛānta-mānasam devakī-sutam |
yajed rāsa-parīśrāntam gopī-maṇḍala-madhyagam ||2||
prthuṁ svr̥ttam masṛnam vitasti-
mātronnataṁ kau vinikhanya śaṅkum |
ākramya padbhyām itaretarāṭta-
hastair bhramo'yaṁ khalu rāsa-goṣṭhī ||3||
sthala-nīraja-sīna-parāga-bhṛtā
laharī-kaṇa-jāla-bhareṇa satā |
marutā paritāpahṛtādhyuṣite
vipule yamunā-pulīne vimale ||4||
aśarīra-nīśānta-śaronmathita-
pramadā-śata-koṭibhir ākulite |

uḍunātha-karir viśadīkṛta-dik-
prasare vicarad-bhramarī-nikare ||5||
vidyādhara-kinnara-siddha-suraiḥ
gandharva-bhujāṅgama-cāraṇakaiḥ |
dāropahitaiḥ suvimāna-gataiḥ
svasthair abhivṛṣṭa-supuṣpa-cayaiḥ ||6||
itaretara-baddha-kara-pramadā-
gaṇa-kalpita-rāsa-vihāra-vidhau |
maṇi-śaṅku-gam apy amunāvapuṣā
bahudhā vihita-svaka-divya-tanum ||7||
sudṛśam ubhayoḥ prthag-antaragam
dayitā-gaṇa-baddha-bhujā-dvitayam |
nīja-saṅga-vijṛmbhad-anaṅga-śikhi-
jvalitāṅga-lasat-pulakālī-yujām ||8||

vividha-śruti-bhinna-manojñatara-

svarasaptaka-mūreccana-tāla-gaṇaiḥ |
bhramamāṇam amūbhir udāra-maṇi-
sphuṭa-maṇḍana-śīṅgita-cārutaram ||9||
iti bhinna-tanuṁ maṇibhir militaṁ
tapaniya-mayir iva bhārakatam |
maṇi-nirmita-madhyaga-śaṅku-lasad-
vipulāruṇa-paṅkaja-madhy-gatam ||10||
ataśī-kusumābha-tanuṁ taruṇaṁ
taruṇāruṇa-padma-palāśa-dṛśam |
nava-pallava-citra-suguccha-lasac-
chikhi-piccha-pinaddha-kaca-pracayam ||11||
caṭula-bhruvam indu-samāna-mukhaṁ
maṇi-kuṇḍala-maṇḍita-gaṇḍa-yugam |
śāśa-rakta-sadrk-daśana-cchadanam
maṇi-rājad-aneka-vidhābharaṇam ||12||

asana-prasava-cchadanojjvalasad-
vasanaṁ suvilāsa-nivāsa-bhuvam |
nava-vidruma-bhadra-karāṅghri-talaṁ
bhramarākula-dāma-virāji-tanuṁ ||13||
taruṇī-kuca-yuk-parirambha-milad-
ghuṣṇāruṇa-vakṣasam ukṣa-gatim |
śiva-veṇu-samūrta-gāna-param
smara-vihvalitaṁ bhuvanaika-gurum ||14||
prathamodita-pīṭha-vare vidhivat
prayajed iti rūpam arūpam ajam |
prathamam paripūjya tad-aṅga-vṛttiṁ
mithunāni yajed rasagāni tataḥ ||15||
dala-śoḍaśake svaram ūti-gaṇaṁ
saha-śaktikam uttama-rāsa-gatam |
saramā-madanam sva-kalā-sahita-

mithunāhvam athendrapa-vipra-mukhān ||16||
iti samyag amuṁ paripūjya harinḥ
caturāvṛti-saṁvṛtam ārdra-matiḥ |
rajaṭāracite caśake sa-sitaṁ
suśṛtaṁ supayo'sya nivedayatu ||17||
vibhave sati k, aṁśyamayeṣu prthak
caśakeṣu tu śoḍaśasu kramaśaḥ |
mithumeṣu nivedya payaḥ sa-sitaṁ
vidadhīta purovad atho sakalam ||18||
sakala-bhuvana-mohnaṁ vidhiṁ yo
niyatam amuṁ niśi niśy udāra-cetāḥ |
bhājati sa khalu sarva-loka-pūjyaḥ
śrīyam atulāṁ samavāpya yāty anantam ||19||
niśi vā dīnānta-samaye
prapūjyen nityaśo'cyutaṁ bhaktyā |

samapahalam ubhayaṁ hi tataḥ
saṁsārābdiṁ samuttitirṣati yaḥ ||20||
iti śrī-nārada-pañcarātre

*jñānāmṛta-sāre tṛtīya-rātre
dvādaśo'dhyāyaḥ*

||12||

...

English translation

CHAPTER XII

HOW TO PERFORM THE SEVA OF SRI KRSNA IN THE NIGHT AND IN THE EVENING.

Sri Vyasa said: Whoever performs in every evening thus the 'worship of Vasudeva he, attaining all his desires, gets in the end the highest goal. (1)

Tf, in the night the worship of Sri Krsna, the son of Devakt be performed within the circle of the Gopis, as if he is tried in the

divine Rasalila and His heart overpowered with the idea of His being the God of Love. (2)

Then draw His figure, pulpy, nicely 'circular, Shining and of length measured by the extended thumb and little finger and

worship Him as if He js falling on the assembly of His kindred families in the Rasa circle by His hands and feet, (3)

And think that the beauuful banks of the Yamuna where the gentle breeze is blowing over the lotus (Sthalapadma growing on the soil) and Carrying their shining pollens to and fro, (4)

He is playing various kinds His dear ones (ladies) drawn clo, in the Rasa mandala (circle of and joking and making others onthe Yamuna banks filled the arrows of Cupid, an

of sports by His Divine body with

se to one another by bonds of love dance) and where He is]

languish and joke in Spaciou with hundreds of ladies fascj d interspersed with nice fragran

aughing S places nated by

! ; t flowers, tadian with white Tays of the brilliant Moon, shining Overhead and thus making all the places round as if white coloured frequented with Piaying bees and much :

desired by Vidyadharas, Kinnaras, Siddhas and Devas, Gandharvas, Snakes and Other wandering spirits and desired also by female Soddesses (Deva kanyas) going over nice acroplanes, (5-7)

Being separate from each ether and at the same time existing within the hands of the faireyed dams

els, Claspng their beloved

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ones, the black bees are causing uneasiness to them on their being

as blue lotuses. At this time a wonderful sight is seen as if their own members are being cut off and separated (and thus pain is felt) (i.e.) they were feeling sorrow at the bereavements of their dear ones. (8)

Again when their hearts were delighted on hearing various yee sounds, seven musical notes, murchanas and tans, etc, then it seemed that a very sweet and charming deliberation is being excited in them (they were revelling in very sweet and pleasant thoughts). (9)

Thus the states of bodies of these ladies were their usual conditions. They looked as if shining gems and lotuses at the time of the rising Sun.

These ladies looked of a red colour like atasi

eyes looked like lotuses at the time of the rising Golanca creepers with

otherwise than like (marakata) (10)

flowers ; their un and like h new

Paliga leaves !: their hairs looked like leaves on them and like the tail end of peacocks their hands looked exceedingly beautiful. (11)

and with gem earrings

The ladies with brisk eye-brows, adorned coming down on their cheeks, were wearing various ornaments

made of gems ; and their faces were covered with veils. (12) exceedingly joyous owing, with their

black bees making

And with their seats on ground filled with and play full amorous articles, they were disall hands like young shoots with fresh leaves, the bl sweet and indistinct sounds. (13)

Embracing the breasts of these youthful ladies,, that Secondless Guru of the whole Universe, Sri Hari, the best of the Gopas is seen as if overwhelmed with emotion of love > am become red, like the rising Sun. — (14)

and His breast has

Thus locating the ladies within the pitha, worship them 5 where due to Sri Krsna's, that Immutable, pirthicss Spirit full of Rasas (Sentiments bleasing etc..) extension of body, they the Gopikas have become parts and parcels of His body. Thus thinking, worship Sri Krsna first. (15)

in the Next on the sixteen petals of the pedestal of worship (= excellent forms of Kesava and others and the anas (parts) of bk Saktis and all parts in couple are to be worshipped duly. and

Thus steeped in ideas of devotion, the devotee should nial the worship of Sri Hari : and then offer sugar, ghee, and milk and other articles to be offered, on silver plates having four parts: (A4varanas) separated from each other. (17)

And, if the devotee be rich, sixteen Kansya vessels are to be Provided separately, in due order, having naivedyas (offerings © : articles etc) with all the ingredients, ghee etc., for each separate couples (mithuras). (18) ; !

He who being liberal-hearted worships thus in every fortnight the world Enchanterer, becomes an object of worship of all persons and in the end attains limitless fruits. _ (19)

He who thus worships Sri Hari daily in every night or in every evening with devotion, gets equal fruits (results) in this life and

hereafter and is saved from this ocean of world. (20)

Here ends the Twelfth Chapter in the Third Night in Jnanamrtasara Sri Narada Paficardtram.

Complete GGM text · Complete 1997 scan

Third Night · Chapter 13

ON THE RESULT OF WORSHIPPING IN THE NIGHT SRI KRSNA'S BODY MADE UP MANTRAS.

Chapter 36 of 60 · 28 detected verse markers · English printed pages 215–218

Sanskrit

त्रयोदशोऽध्यायः

इत्य् एव ऽ मनु-विग्रह ऽ मधु-रिपु ऽ यो वा त्रिकाल ऽ यजेत्
तस्यैवाखिल-जन्तु-जात-दयितस्याम्भोधिजा-वैश्वमनः ।
हस्ते धर्म-सुखार्थ-मोक्ष-तरवः सद्-वर्ग-सम्प्रार्थिताः
सान्द्रानन्द-महा-रस-द्रव-मुचो येषां ऽ फल-श्रेणयः ॥१॥
तर्पयामि पद ऽ योज्य ऽ मन्त्रान्ते स्वेषु नामसु ।
द्वितीयान्तेषु तु ततः पूजा-शेष ऽ समापयेत् ॥२॥
अभ्युक्ष्य तत्-प्रसादाद्भिर् आत्मानं प्रपिबेद् अपः ।
तज् जप्त्वा तम् अथोद्वास्य तन्-मयः प्रजपेन् मनुम् ॥३॥
अथ द्रव्याणि काम्येषु वक्ष्यन्ते तर्पणेषु तु ।
तानि प्रक्त-विधानानाम् आश्रित्यान्यतरं भजेत् ॥४॥
विश्रुतिर् अष्टोपेता काल-त्रय-तर्पणेषु सङ्ख्योक्ता ।
भूयः स्वक् अल-विहितान् सकृद् तर्पयेद् च परिवारान् ॥५॥
प्रातर् दधि-गुड-मिश्रं मध्याह्ने पायसं स-नवनीतम् ।
क्षीरं तृतीय-काले ससितोपलम् इत्य् उदीरितं द्रव्यम् ॥६॥

तर्पयामि-पद ऽ योज्य ऽ मन्त्रान्ते स्वेषु नामसु ।
द्वितीयान्तेषु तु ततः पूजाशेषं समापयेत् ॥७॥
अभ्युक्ष्य तत्-प्रसादाद्भिर् आत्मानं प्रतिवेदपः ।
तज् जप्त्वा तम् अथोद्वास्य तन्-मयः प्रजपेन् मनुम् ॥८॥
अथ द्रव्याणि काम्येषु वक्ष्यन्ते तर्पणेषु तु ।
तानि प्रोक्त-विधानानाम् आश्रित्यान्यतरं भजेत् ॥९॥
द्रव्यैः षोडशभिर् अमुं प्रतर्पयेद् एकशश् चतुर्-वारम् ।
स चतुः-क्षीराद्य-अन्तैः सकृज्-जलाद्य-अन्तम् अच्युतं भक्त्या ॥१०॥
पायस-दाधिक-कृसरङ्गौडान्नपयोदधीनि नवनीतम् ।
आज्यं कदलीमोघारजस्वलाचोघमोदकापूपम् ॥११॥
पृथक् लाजोपेतं द्रव्याणां कथितम् इह षोडशकम् ।
लाजान्ते-न्त्य-क्षीरात् प्राक् समर्प्य सितोपला-पुञ्जैः ॥१२॥
प्रगे चतुः-सप्तति-वारम् इत्य् अमुं
प्रतर्पयेद् योऽनुदिनं नरो हरिम् ।
अनन्यधीस् तस्य समस्त-सम्पदः

करे स्थिता मण्डलतोभिवाञ्छिताः ॥१३॥
 धारोष्ण-पक्व-पयसी-दधि-नवनीते घृतं च दौग्धान्नम् ।
 मत्स्यण्डी-मध्व-अमृतं द्वादशशः तर्पयेन् नवभिर् एभिः ॥१४॥
 तर्पण-विधिर् अयम् अपरः पूर्वोदित-सम-फलोष्ठश-सङ्ख्यः ।
 कर्मणकर्मणि कीर्तो जन-संवनने विशेषतो विहितः ॥१५॥
 सखण्ड-धारोष्ण-धियामुकुन्दं
 ब्रजन् पुर-ग्रामम् अपि प्रतर्ष्य ।
 लभेत भोज्यं सरसं स-भृत्यैर्
 वासांसि धान्यानि धनानि मन्त्री ॥१६॥
 यावत् सन्तर्पयेन् मन्त्री तावत्-सङ्ख्यं जपेन् मनुम् ।
 तर्पणेनैव कार्याणि साधयेद् अखिलान् अपि ॥१७॥
 द्विजोभिक्षावृत्तिर् य इह दिनशो नन्द-तनयः
 स्वयं भूत्वा भिक्षाम् अटति विहरन् गोप-सुदृशाम् ।
 अमा चेतोभिः स्वैर् ललित-ललितैर् नर्म-विधिभिर्
 दधि-कसीराज्याढ्यां प्रचुरतर-भिक्षां स लभते ॥१८॥
 मध्ये कोणेषु षट्स्व अप्य् अनल-पुटस्यालिखेत् कर्णिकायां
 कन्दर्पं साध्य-युक्तं विवर-गत-षड्-अर्णं द्विशः केशरेषु
 शक्ति-श्री-पूर्वकानिद्विनवलिपिमनोरक्षराणि च्छदानां
 मध्ये वर्णान् दशानां दश-लिपि-मनु-वर्यस्य चैकैकशो ब्रजम् ॥१९॥
 भू-सन्नानाभिवृतम् अस्रगमन्मथेन
 गोरोगनाभिलिखितं तपनीय-सूच्या ।
 पट्टे हिरण्य-रचिते गुलिकी-कृतं तद्
 गोपाल-यन्त्रम् अखिलार्थदम् एतद् उक्तम् ॥२०॥
 सम्पात-सिक्तम् अभिजप्तम् इदं महाद्विर्
 धार्यं जगत्-त्रय-वशीकरणैक-दक्षम् ।
 रक्षा-यशः-सुत-मही-धन-धान्य-लक्ष्मी
 सौभाग्य-लिप्सुभिर् अजस्रम् अनर्घ्य-वीर्यम् ॥२१॥
 भूतोन्मादापस्मृति-विष-मूछर्षा-विभ्रम-ज्वरार्तानाम् ।
 ध्यायन् शिरसि प्रजपेन् मन्त्रम् इमं झटिति शमयितुं विकृतिम् ॥२२॥
 स्मर-त्रिविक्रमाक्रान्तं चक्रीष्णाय-हृद् इत्य् असौ ।
 षड्-अक्षरोऽयं सम्प्रोक्तः सर्व-सिद्धि-करो मनुः ॥२३॥
 क्रोडोऽग्नि-दीप्तो मायावी-लव-लाञ्छित-मस्तकः ।
 सैषा शक्तिः परा सूक्ष्मा नित्या सवित्-स्वरूपिणी ॥२४॥
 अस्थ्य-अग्नि-गोविन्द-लवैर् लक्ष्मी-बीजं समीरितम् ।
 आभ्याम् अष्टादश-लिपिः स्याद् विंशत्य् अक्षरो मनुः ॥२५॥
 शालग्रामे मणौ यन्त्रे मण्डले प्रतिमासु च ।
 नित्यं पूजा हरेः कार्या न तु केवल-भूतले ॥२६॥
 इति जप-हुत-पूजा-तर्पणाद्यैर् मुकुन्दं
 य इह भजति मवोर् एकम् आश्रित्य नित्यम् ।

स तु सुचिरम् अयत्नात् प्राप्य भोगान् विशेषान्
 पुनर अमलतरन्तद्धाम विष्णोः प्रयाति ॥२७॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे
 त्रयोदशोऽध्यायः
 ॥१३॥

□

Roman transliteration

trayodaśo'dhyāyaḥ
 ity evaṁ manu-vigrahaṁ madhu-ripuṁ yo vā trikālaṁ yajet
 tasyaivākhila-jantu-jāta-dayitasyāmbhodhijā-veśmanaḥ |
 haste dharma-sukhārtha-mokṣa-taravaḥ sad-varga-samprārthitāḥ
 sāndrānanda-mahā-rasa-drava-muco yeṣāṁ phala-śreṇayaḥ ||1||
 tarpayāmi padaṁ yojyaṁ mantrānte sveṣu nāmasu |
 dvitīyānteṣu tu tataḥ pūjā-śeṣaṁ samāpayet ||2||
 abhyukṣya tat-prasādādbhir ātmānaṁ prapibed apaḥ |
 taj japtvā tam athodvāsya tan-mayaḥ prajapen manum ||3||
 atha dravyāṇi kāmyeṣ vakṣyante tarpaṇeṣu tu |
 tāni prkta-vidhānānām āsṛityānyataraṁ bhajet ||4||
 viṁśatir aṣṭopetā kāla-traya-tarpaṇeṣu saṅkhyoktā |
 bhūyaḥ svak, ala-vihitān sakart tarpayec ca parivārān ||5||
 prātar dadhi-guḍa-miśraṁ madhyāhne pāyasaṁ sa-navanītam |
 kṣīraṁ tṛtīya-kāle sasitopalam ity udīritam dravyam ||6||

tarpayāmi-padaṁ yojyaṁ mantrānte sveṣu nāmasu |
 dvitīyānteṣu tu tataḥ pūjāśeṣaṁ samāpayet ||7||
 abhyukṣya tat-prasādādbhir ātmānaṁ prativedapaḥ |
 taj japtvā tam athodvāsya tan-mayaḥ prajapen manum ||8||
 atha dravyāṇi kāmyeṣu vakṣyante tarpaṇeṣu tu |
 tāni prokta-vidhānānām āsṛityānyataraṁ bhajet ||9||
 dravyaiḥ ṣoḍaśabhir amu pratarpayed ekaśaś catur-vāram |
 sa catuḥ-kṣīrādy-antaiḥ sakṛj-jalādy-antam acyutaṁ bhaktiyā ||10||
 pāyasa-dādhika-kṛsaraṁgauḍānnapayodadhīni navanītam |
 ājyaṁ kadalīmocārajasvalācocamodakāpūpam ||11||
 prthukaṁ lājopetam dravyāṇāṁ kathitam iha ṣoḍaśakam |
 lājānte'ntya-kṣīrāt prak samarpya sitopalā-puñjaiḥ ||12||
 prage catuḥ-saptati-vāram ity amuṁ
 pratarpayed yo'nudināṁ naro harim |
 ananyadhīs tasya samasta-sampadaḥ

kare sthitā maṇḍalato'bhivāñchitāḥ ||13||
 dhāroṣṇa-pakva-payasī-dadhi-navanīte ghrtaṁ ca daugdāhnam |
 matsyaṇḍī-madhv-amṛtaṁ dvādaśaśaḥ tarpayen navabhir ebhiḥ ||14||
 tarpaṇa-vidhir ayaṁ aparaḥ pūrvodita-sama-phalo'staśa-saṅkhyāḥ |
 kārmaṇakarmaṇi kīrtau jana-saṁvanane viśeṣato vihitaḥ ||15||
 sakhaṇḍa-dhāroṣṇa-dhīyāmukundaṁ
 vrajan pura-grāmam api pratarpya |

labheta bhojyaṁ sarasaṁ sa-bhṛtyair
 vāsāṁsi dhānyāni dhanāni mantrī ||16||
 yāvat santarpayen mantrī tāvat-saikhyaṁ japen manum |
 tarpaṇenaiva kāryāṇi sādhayed akhilāny api ||17||
 dvijobhikṣāvṛttir ya iha dinaśo nanda-tanayaḥ
 svayaṁ bhūtū bhikṣāṁ aṭati viharan gopa-sudṛśāṁ |
 amā cetobhikṣu svair lalita-lalitair narma-vidhibhir
 dadhi-kṣīrājyādhyāṁ pracurata-rahita-bhikṣāṁ sa labhate ||18||

madhye koṇeṣu ṣaṭsu apy anala-putasyālikhet karṇikāyāṁ
 kandarpaṁ sādhyā-yuktāṁ vivara-gata-ṣaḍ-arṇaṁ dviśaḥ keśareṣu
 śakti-śrī-pūrvakānidvinalipimanorakṣarāṇi cchadānāṁ
 madhye varṇān daśānāṁ daśa-lipi-manu-varyasya caikekaśo'ḥjam ||19||
 bhū-sadmanābhivṛtam asragamanmathena
 gorocanābhilikhitaṁ tapanīya-sūcyā |
 paṭte hiraṇya-racite gulikī-kṛtaṁ tad
 gopāla-yantram akhilārthadam etad uktam ||20||
 sampāta-siktam abhijāptam idaṁ mahadbhir
 dhāryaṁ jagat-traya-vaśikaraṇaika-dakṣam |
 rakṣā-yaśaḥ-suta-mahī-dhana-dhānya-lakṣmī
 saubhāgya-lipsubhir ajasram anarghya-vīryam ||21||
 bhūtonmādāpasmṛti-viśa-mūrcchā-vibhrama-jvarārtānām |
 dhyāyan śirasi prajāpen mantram imaṁ jhaṭiti śamayitum vikṛtim ||22||
 smara-trivikramākrāntaś cakṛiṇāya-hṛd ity asau |

ṣaḍ-akṣaro'yaṁ samproktaḥ sarva-siddhi-karo manuḥ ||23||
 kroḍo'gni-dīpto māyāvi-lava-lāñchita-mastakaḥ |
 satīśa śaktiḥ parā sūksmā nityā samvit-svarūpiṇī ||24||
 asthy-agni-govinda-lavair lakṣmī-bījāṁ samīritam |
 ābhyaṁ aṣṭādaśa-lipiḥ syād vimśaty akṣaro manuḥ ||25||
 śālagrāme maṇau yantre maṇḍale pratimāsu ca |
 nityaṁ pūjā hareḥ kāryā na tu kevala-bhūtaḥ ||26||
 iti japa-huta-pūjā-tarpaṇādyair mukundaṁ
 ya iha bhajati mavor ekam āśritya nityam |
 sa tu sucīram ayatnāt prāpya bhogān viśeṣān
 punar amalatarantaddhāma viṣṇoḥ prayāti ||27||
 itī śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtīya-rātre
 trayodaśo'dhyāyaḥ
 ||13||

...

English translation

CHAPTER XIII

ON THE RESULT OF WORSHIPPING IN THE NIGHT SRI KRSNA'S BODY MADE UP MANTRAS.

Lana Ne dsa said :—Whoever devotee worships in the night Sri Move. avi d ody, the slayer of Madhu made up of mantras, acquires of i emnc towards all beings ; Laksmi Devi, the Goddess desired b rennin fixed with him and all the excellent objects ein ac him (be gets Dharma, Artha, Kama and Mokga) come

im and yield happiness and pleasure and thus determine his Karmic effects. q)

Now is being described how the aforesaid procedure of tarpan@ etc. after the worship of the Supreme Purusa had been completed, bears fruit, even in the absense of the worship, by those persons who perform sakama actions, desiring the fruits thereof. ees, doing the tarpana of the pitha mantra, invok'

Se aktis in that pitha ; and worship Him with with other articles that are worth being desired. (3) e articles by please Him,

e once Sti water an

2 Next shew Dhenumudra and throw water on th which tarpana is to be done and with folded hands offering the articles that are placed on golden dishes. twenty-

On performing tarpana ceremony, three times 2 4ay> ae

eight times at a time ought to be done ; again during ©2¢ these times the attendant families of the Deva [o b ought to be pleased with tarpana or peace offering once. P

In the morning cured and gur ought to be used ; in the midday milk and other articles are assigned. (6) |

At the end of the mantra and name attach t and then utter the world tarpayami, until finished . qQ) :

Then, becoming pleased, throw a little water on one's: ownself and drink (sip) a little water, and on that water make japam of the mula mantra (seed mantra) and then with one pointed heart make japam of the mantra (on one's heart). (8)

he dvitiya vibhakti puja (worship) is

is he The articles for this ceremony are to be diflerent from es articles that. are fixed for Kamya tarpana (peace-offering W results asked). Thus they should be collected. (9)

Please Him with sixteen sorts of articles; on presenting ee the eleventh article, offer milk in the begining and in the end an

offer water once and worship Bhagavan Sri Krsna with devotion. (10)

Pa) asa (milk and sugar and rice boiled), Gauriya rice, mil curd, fresh butter, ghee, plantain, moca and cakes, etc, an various other articles are to be offered to Him. £11)

Thus with laja (fried Tice), these sixteen sorts of articles are to

be offered with Sweetmeats after offering milk (Ksira) in the aforesaid manner. (12)

Thus whoever offers these articles (4x7) twenty eight tinies daily with one minded devotion to Sri Hari, obtains within his clutch all the wealth and, like the articles that are within the Space in front of him in the paga ceremony, all are attained by him. (13)

Offer Him Payasa of fresh pure milk (boiled with sugar and

atap Tice), curd, fresh butter and rice boiled in ghee and milk,

Coarse sugar, honey etc., nine sorts of articles as a peace-offering (tarpanam) twelve times, 14,

This tarpanam is to be performed eight hundred times; but every time this can be moulded to sun the particular occasion, (15)

Consider the the bestower of li devotee

se all nectars ; and if one cap please Sri Krsna, beration ‘ mukti) glorying in His own abode, the gets within his clutches all the eatables, clothings, wealth, grains etc., with servants, (16)

As many times the devotee performs tarpanam, so many times he mutters japam of the Mantra ;forit is by tarpana only that all the objects that are to be achieved, ate fructified into action. (17)

Whichever Brahmana gets his food by begging, he should

The Ti hird Night, Ch, XIII 217

go out hj

“Sun, aa beg ging, becoming the devotee of Sri Krsna and the

of Nanda i 2 duly by curd and ghee etc., §r1 Krsna the son

easily plent ° gives pleasure to the Gopis; and then he gets

without any - of Biksa (food by begging) ; ie., though lie is

Whil esire, he will get plenty. a)

Phe: cGittitie ne the puja, the devotee

(pericarp of of the hexagonal (six angled) lo

mantra and ied lotus). Kamavija (Klim) and akti and §ri and raksana and frame

should write within tus and its karnika the six lettered the ten-lettered

“man ; i * im each case. (19) oOte— - Sane Khm Krgnaya namah is the six lettered mantra. akti—Hrim. Sri— Srim.

Raksana—Raksana. Hrim Sri Petra. rim Rakgana Krsnaya namah is the ten Jettered Hrim i Stim Klim Raks Krgndya narbah may be the ten

lettered mantra. Pericnaane ¢ gray the beautiful form with navel, like a Be with a (a kind of lotus on the tree growing oD the ground) 5 bright yellow golden pen, the Gopila mantra with gorrooana found in the heres prepared from the urine or bile of a cow OF

ad of the cow). (20)

pane = Atoresai mantra brings the three worlds to subjugation : le “ evotees should use this for Japam > self protection, infallible vi ‘ame, sons, lands, wealth, lustre an fortune, and ee igour (potency) are thereby acquired (21) ‘ed F nae meditated upon and muttered (repeated 9 Bisons : tosanity due to ghost etc, loss of memory, epilepsy, g, falling into swoon, vagrant wanderings Of the mind,

‘fever etc., are soon cured. (22)

Kili 4 im, Krsnaya namah form the six lettered mantra ought to

ibe suspended on the breast. (23)

Very active and brilliant in play, knowing all maya (fascinating, act), with head newly decorated i.e. such are the Saktispara (highest), subtle constant, and of the nature of Samvita: (intelligence). (24)

Srim is the seed mantra of Laksmi. From this firstly eighteen lettered and then twenty lettered mantras are framed. (25)

Asthi—the letter sa

Agni.—the letter ra

Govinda.—the letter i

The daily paja of Sri Hari is done in Salagrama stone, gems,. Precious stones, and in Yantras (diagrams) and in mandalas- (enclosed circular spaces) ; never on ground. (26)

Thus he who Performs, japam, homam, worship, tarpanam and sticks himself to any one mantra and worship Sri Krsna, the Bestower of liberation, he easily gets all the enjoyments and,. in the end, goes to the region of Visnu, free from all. im purities,

Hear ends the Thirteenth Chapter in the Third Night

of Sti Narada Paficaratra jfianamrta. (27)

Complete GGM text · Complete 1997 scan

Third Night · Chapter 14

ON THE RQUAL (SIMILAR) APPLICATION OF THE ABOVE TWO MANTRAS.

Chapter 37 of 60 · 79 detected verse markers · English printed pages 219–227

Sanskrit

चतुर्दशोऽध्यायः

विनियोगान् अथो वक्ष्ये मन्त्रयोर् उभयोः समान् ।
तद्-अर्थ-कारिणो नन्त-वीर्यान् मन्त्रांश्च काश्चन ॥१॥
वन्दे तं देवकी-पुत्रं सद्यो-जातं द्यु-सप्रभम् ।
पीताम्बरं कर-लसच्च-छङ्ख-चक्र-गदाम्बुजम् ॥२॥
एवमध्यात्वा जपेत् लक्षं मन्त्रं ब्राह्मे मुहुर्तके ।
स्वादु-प्लुतैश्च कुसुमैः पलाशैर् अयुतं हुनेत् ॥३॥
मन्वोर् अन्यतरेणैव कुर्याद् यः सुसमाहितः ।
स्मृतिं मेधां मति-बलं लब्ध्वा स कविराङ् भवेत् ॥४॥
स्यान् मनुस् तत् समजपध्यान-होम-फलोपरः ।
श्रीमन्-मुकुन्द-चरणौ सदेति शरणं ततः ॥५॥
अहं प्रपद्ये इत्युक्तो मौकुन्दोऽष्टादशाक्षरः ।
नारदोऽस्य तु गायत्री मुकुन्दश्च षषि-पूर्वकाः ॥६॥
प्रातः प्रातः पिबेत् तोयं जप्तं योऽष्टोत्तरं शतम् ।
अनेन षड्भिर् मासैः स भवेच्च छुतधरो नरः ॥७॥

उपसंहृत-दिव्याङ्गं पुरोवन् मातुर् अङ्कगम् ।
चलद्-दोश्च चरणं बालं नीलाभं सस्मरन् जपेत् ॥८॥
अयुतं तावद् एवाज्यैर् जुहुयाच्च हुताशने ।
स लभेद् अचलां भक्तिं श्रद्धां शान्तिं च शाश्वतीम् ॥९॥
मनुनैतत्-समस्तान्ते मरुन्-नमित-शब्दितः ।
बाल-लीलात्मने हुं फट् नम इत्यमुनाथवा ॥१०॥
नलकूवर-गायत्री-बाल-कृष्ण इतीरिताः ।
ऋस्य-आद्याः सिद्धयः सर्वाः स्युर् जपाच्चैर् इहामुना ॥११॥
लम्बितं बाल-शयने रुदन्तं वल्लवी-जनैः ।
प्रेक्ष्यमाणं दुग्ध-बुद्ध्या तर्पयेत् सोऽनुते शनम् ॥१२॥
अमुना वान्न-रूपान्ते रस-रूप-पदं वदेत् ।
तुष्ट-रूपं नमो ह्वन्मन् अन्नाधिपतये मम ॥१३॥
अन्नं प्रयच्छ स्वाहेति त्रिंशद्-अर्णोन्नदो मनुः ।
नारदानुष्टुब्-अन्नाधिपतयोऽस्यर्षि-पूर्वकाः ॥१४॥
भूत-बाल-ग्रहोन्माद-स्मृति-भ्रंशाद्युपद्रवैः ।

पूतना-स्तन-पातारं ग्रस्त-मूर्ध्नि स्मरन् जपेत् ॥१५॥
 सासु-चूषण-निर्भिन्न-सर्वाङ्गी रुदती च ताम् ।
 आविश्य सर्वे मुक्त्वा तं विद्ववन्ति द्रुतं ग्रहाः ॥१६॥
 जुहुयात् खर-मञ्जर्या मञ्जरीभिर् विभावसौ ।
 सुस्नातः पञ्च-गव्याङ्घ्रिः पूतनाहन्तुर् आनने ॥१७॥
 प्राशयेच्च छिष्ट-गव्यं तत्-कलशेनाभिषेचयेत् ।
 साध्यं सहस्र-जप्तेन सर्वोपद्रव-शान्तये ॥१८॥
 अमुनैतद् द्वादशार्णं हुं फट् स्वाहान्तकेन वा ।
 ऋष्य-आद्या ब्रह्म-गायत्री-ग्रह-घ्न-हरयोऽस्य तु ॥१९॥
 निज-पादाम्बुजाक्षिप्त-शकटं चिन्तयन् जपेत् ।
 अयुतं मन्त्रयोर् एकं सर्व-विघ्नोपशान्तये ॥२०॥
 अङ्गान्य् अमीषां मन्त्राणाम् आचक्रादिभिर् अर्चना ।
 अङ्गैर् इन्द्रादि-वज्राद्यैर् उदिता सम्पदे सदा ॥२१॥
 बालो नील-तनुर् दोभ्यां दध्य-उत्थं पायसं दधत् ।
 हरिर् वोव्याद् द्वीपि-नख-किङ्किणी-जाल-मण्डितः ॥२२॥

ध्यात्वैवाग्नौ जुहुयात् शतवीर्याङ्कुर-त्रिकैः ।
 पयः-सर्पिः-प्लुतैर् लक्षम् एकं तावज् जपेन् मनुम् ॥२३॥
 गुरवे दक्षिणां दत्त्वा भोजयेद् द्विज-पुङ्गवान् ।
 स ह्य् अब्दानां शतं जीवेन् न रोगो नात्र स शयः ॥२४॥
 अत्रापरो मनुर् द्वादशार्णान्ते पुरुषोत्तम ।
 आयुर् मे देहि सम्भाष्य विष्णवे प्रभविष्णवे ॥२५॥
 नमोऽन्तो द्यु-अधिक-त्रिंशद्-अर्णोऽस्यार्षिस् तु नारदः ।
 छन्दोऽनुष्टुप्-देवता य श्री-कृष्णोऽङ्गान्य् अतो ब्रुवे ॥२६॥
 रवि-भूतेन्द्रिय-वसु-नेत्रार्णोश् चात्मने युतैः ।
 महानन्द-पद-ज्योतिर् माया-विद्या-पदैः क्रमात् ॥२७॥
 जप्त्वा लक्षम् इमं मन्त्रम् अयुतं पायसैर् हुनेत् ।
 पूर्ववद् दूर्वया जुह्वद् आयुर् दीर्घतरं लभेत् ॥२८॥
 दारयन्तं बकं दोभ्यां कृष्णं स गृह्य तुण्डयोः ।
 स्मरन् शिशूनाम् आतङ्के स्पृष्ट्वाऽथतरम् अभ्यसेत् ॥२९॥
 तज्-जप्त-तिलजाभ्यङ्गाद् भवेयुः सुखिनश् च ते ।

अत्राप्य् अन्यो मनुर् बाल-वपुषे वह्नि-वल्लभा ॥३०॥
 गोरक्षायां क्वणद्-वेणुं चारयन्तं पशून् तथा ।
 उक्त्वा गोपालक-पदं पुनर् वेशधराय च ॥३१॥
 वासुदेवाय वर्मास्त्र-शिरास्य् अष्टादशाक्षर ।
 मनोर् नारद-गायत्री-कृष्ण-ध्यादिर् अनेन वा ॥३२॥
 कुर्याद् गोपाल-संरक्षाम् आचक्राद्-अङ्गिना बुधः ।
 कुम्भी-नसादिक्ष्वेडार्तो दष्ट-मूर्ध्नि स्मरन् हरिम् ॥३३॥
 नृत्यन्तं कालिय-फणारङ्गेऽन्यतरम् अभ्यसेत् ।
 दृशा पीयूष-वर्षिण्या सिञ्चन्तं तत् तनुं बुधः ॥३४॥

तर्जयन् वाम-तर्जन्या तं द्वाङ् मोचयते विषात् ।
 आपूर्व-कलशं तोयैः स्मृत्वा कालिय-मर्दनम् ॥३५॥
 जप्त्वाष्ट-शतम् आसिञ्चेद् विषिणं स सुखी भवेत् ।
 काव्य-मध्ये लियस्यान्ते फणामध्येदि-वर्णकान् ॥३६॥
 उक्त्वा पुनर् वदेन् नृत्यं करोति तम् अनन्तरम् ।
 नमामि देवकी-पुत्र इत्युक्त्वा नृत्य-शब्दतः ॥३७॥

राजानम् अच्युतं ब्रूयाद् इति दन्त-लिपिर् मनुः ।
 अस्याङ्गान्यङ्गिभिर् न्यस्तैः समस्तैर् नारदो मुनिः ॥३८॥
 छन्दो'नुष्टुब् देवता च कृष्णः कालिय-मर्दनः ।
 जप्यो लक्षं मनुर् अयं होतव्यं सर्पिषायुतम् ॥३९॥
 अङ्ग-दिक्पाल-वज्राद्यैर् अर्चनास्य समीरिता ।
 क्रिया सर्वा च कर्तव्या विसन्धी पूर्वम् ईरिता ॥४०॥
 सदृशो'नेन जगति नहि क्ष्वेअ-हरो मनुः ।
 अङ्गैः शुक्तरोः पिष्टैर् गुलिका धेनु-वारिणा ॥४१॥
 आननस्याञ्जनालेपैर् विषघ्नी साधितामुना ।
 उद्वण्ड-वाम-दोर्-दण्ड-धृत-गोवर्धनाचलम् ॥४२॥
 अन्य-हस्ताङ्गुली-व्यक्त-स्वर-वर्षापिताननम् ।
 ध्यायन् हरिं जपन् मन्वोर् एकं छत्रं विना व्रजेत् ॥४३॥
 वर्ष-वाताशनिभ्यः स्याद् भयं तस्य नहि क्वचित् ।
 मोघ-मेघोघ-यत्नापगतेन्द्रं तं स्मरन् हुनेत् ॥४४॥
 लोलैर् अयुत-सङ्ख्यातैर् अनावृष्टिर् न स शयः ।

क्रीडन्तं यमुना-तोये मज्जन-प्लवनादिभिः ॥४५॥
 तच्छीकर-जलासारैः सिच्यमानं प्रिया-जनैः ।
 ध्यात्वायुतं पयः-सिक्तैर् हुनेद् वानीर-तर्पणैः ॥४६॥
 वृष्टिर् भवत् काले'पि महती नात्र स शयः ।
 अमुम् एव स्मरन् मूर्ध्नि विष-स्फोट-ज्वरादिभिः ॥४७॥
 स-दाह-मोहैर् आर्तस्य जपेच्च छान्तिर् भवेत् क्षणात् ।
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 ध्यात्वा ज्वराभिभूत्यस्य मूर्ध्नि अन्यतरम् अभ्यसेत् ॥४९॥
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 ध्यात्वैवम् अनाव् अभ्यर्च्य पयोक्तैश् चतुरङ्गुलैः ॥५०॥
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 निशात-शर-निर्भिन्न-भीष्मताप-नुदं हरिम् ॥५१॥
 स्मृत्वा स्पृशन् जपेद् आर्तं पाणिभ्यां रोग-शान्तये ।
 अपमृत्यु-विनाशाय सान्दीपनि-सुत-प्रदम् ॥५२॥

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 मृत-पुत्राय ददतं सुतान् विप्राय सार्जुनम् ॥५३॥

ध्यात्वा लक्ष्मिं जपेद् एकं मन्त्रोः सुत-विवृद्धये ।
 पुत्र-जीवेन्धन-युते जुहुयाद् अनलेयुतम् ॥५४॥
 तत्-फलैर् मधुराक्तैः स्युः पुत्रा दीर्घायुषोऽस्य तु ।
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 जप्त्वायुतं प्रगे नारीम् अभिषिञ्चेद् द्विषट्-दिनम् ।
 सा बन्ध्यापि सुतान् दीर्घ-जीविनो गद-वर्जितान् ॥५७॥
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 प्रातर् वाचं यमा नारी बोधि-च्छद-पुटे जलम् ॥५८॥
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 प्रहितां काशि-राजेन कृत्यां छित्वा निजारिणा ॥५९॥
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 कृत्या कर्तारम् एवासौ कुपिता नाशयेद् ध्रुवम् ।
 आसीनम् आश्रमे दिव्ये बदरी-षण्ड-मण्डिते ॥६१॥
 स्पृशन्तं पाणि-पद्माभ्यां घण्टाकर्ण-कलेवरम् ।
 ध्यात्वाच्युतं तिलैर् लक्ष्मिं हुनेत् त्रि-मधुराप्लुतैः ॥६२॥
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 द्वेषयन्तं रुक्मि-बलौ द्यूतासक्तौ स्मरन् हरिम् ॥६३॥
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 ज्वलद्-वह्नि-मुखैर् बाणैर् वर्षन्तं गरुडध्वजम् ॥६४॥
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 उन्निक्षिप्त-वत्सकं ध्यायन् कपित्थ-फल-हारिणम् ॥६६॥
 अयुतं प्रजपेत् साध्यम् उच्चाटयति तत्-क्षणात् ।
 आत्मानं कंस-मथनं ध्यात्वा मञ्चान् निपातितम् ॥६७॥
 कंसात्मानम् अरिं कर्षन् गतासु प्रजपेन् मनुम् ।
 अयुतं जुहुयाद् वास्य जन्मोद्भूत-तरु-तपणैः ॥६८॥
 अपि सेवित-पीयूषो म्रियतेरिर् न संशयः ।
 अथवा निम्ब-तैलाक्तैर् हुनेद् एधोभिर् अक्षजैः ॥६९॥
 अयुतं प्रयतो रात्रौ मरणाय रिपोः क्षणात् ।
 दोषारिष्ट-दल-व्योषकार्पासास्थि-कणैर् निशि ॥७०॥
 हुनेद् एरण्ड-तैलाक्तैः स्मशानस्थोरि-शान्तये ।
 न शस्तं मारणं कर्म कुर्याच्च वेद् अयुतं जपेत् ॥७१॥
 हुनेद् वा पायसैस् तावत् शान्तये शान्तमासः ।
 जय-कामो जपेत् लक्षं पारिजात-हरं हरिम् ॥७२॥
 स्मरन् पराजयस् तस्य न कुतश्चिद् भविष्यति ।
 पार्थं दिशन्तं गीतार्थं व्याख्या-मुद्रा-करं हरिम् ॥७३॥

रथस्थं भावयन् जप्याद् धर्म-वृद्धै शमाय च ।
लक्षं पलाश-कुसुमैर् हुनेद् यो मधुराप्लुतैः ॥७४॥
व्याख्याता सर्व-शास्त्राणां स कविर् वादिराड् भवेत् ।
विश्व-रूप-धरं प्रोद्यद्-भानु-कोटि-समुद्युतिम् ॥७५॥
द्रुत-चामीकर-निभम् अग्नि-सोमात्मकं हरिम् ।

अर्काग्नि-द्योत-दास्याङ्घ्रि-पङ्कजं दिव्य-भूषणम् ॥७६॥
नानायुध-धरं व्याप्त-विश्वकाशावकाशकम् ।
राष्ट्र-पूर-ग्राम-वास्तूनां शरीरस्य च रक्षणे ॥७७॥
प्रजपेन् मन्त्रयोर् एकतरं ध्यात्वैवम् आदरात् ।
अथवा व्यस्त-सर्वाङ्घ्रि-रचिताङ्गजुनर्षिकम् ॥७८॥
त्रिष्टुप्-छन्दसिकं विश्व-रूप-विष्ण्व-अधिदैवतम् ।
जपेद् गीता-मनुं स्थाने हृषीकेशाद्यम् आज्यकैः ।
हुनेद् वा सर्व-रक्षायै सर्व-दुःखोपशान्तये ॥७९॥
इति श्री-नारद-पञ्चरात्रे
ज्ञानामृत-सारे तृतीय-रात्रे
चतुर्दशी-ध्यायः
॥१४॥
ॐ

Roman transliteration

caturdaśo'dhyāyāḥ
vinīyogān atho vakṣye mantrayor ubhayorḥ samān |
tad-artha-kāriṇo'nanta-vīryān mantrāṇś ca kāmścana ||1||
vande taṁ devakī-putraṁ sadyo-jātaṁ dyu-saprabham |
pītāmbaram kara-lasac-chaṅkha-cakra-gadāmbujam ||2||
evam dhyātvā japeḥ lakṣaṁ mantrāṁ brāhṁe muhūrtake |
svādu-plutaiś ca kusumaiḥ palāśair ayutaṁ hunet ||3||
manvor anyatareṇaivaṁ kuryād yaḥ susamāhitaḥ |
smṛtiṁ medhāṁ mati-balaṁ labdhvā sa kavirāḍ bhavet ||4||
syān manus tat samajapadhyāna-homa-phalo'paraḥ |
śrīman-mukunda-caraṇau sadeti śaraṇaṁ tataḥ ||5||
aham prapadya ity ukto maukundo'stādaśākṣaraḥ |
nārado'sya tu gāyatrī mukundaś caṣi-pūrvakāḥ ||6||
prātaḥ prātaḥ pibet toyam japtam yo'stottaram śatam |
anena śaḍbhir māsaḥ sa bhavet chrutadharo naraḥ ||7||

upasaṁhṛta-divyāṅgaṁ purovan mātur aṅkagam |
calad-doś caraṇaṁ bālaṁ nīlābhaṁ saṁsaran japeḥ ||8||
ayutaṁ tāvad evājyair juhuyāc ca hutāśane |
sa labhed acalāṁ bhaktiṁ śraddhāṁ śāntiṁ ca śāśvatim ||9||
manunaitat-samastānte maruṇ-namita-śabditaḥ |
bāla-līlātmane huṁ phaṭ nama ity amunāthavā ||10||
nalakūvara-gāyatrī-bāla-kṛṣṇā itiritaḥ |
rsy-ādyāḥ siddhayaḥ sarvāḥ syur japādyair ihāmunā ||11||

lambitaṁ bāla-śayane rudantaṁ vallavī-janaiḥ |
 prekṣyamānaṁ dugdha-buddhyā tarpayet so'snute śanam ||12||
 amunā vānna-rūpānte rasa-rūpa-padaṁ vadet |
 tuṣṭa-rūpa namo dvandvam annādhipataye mama ||13||
 annaṁ prayaccha svāheti triṇśad-arṇo'nnado manuḥ |
 nāradaṁ nuṣṭub-annādhipatayo'syarṣi-pūrvakāḥ ||14||
 bhūta-bāla-grahonmāda-smṛti-bhraiṁśādy-upadravaiḥ |

pūtanā-stana-pātāraṁ grasta-mūrdhni smaraṇ japet ||15||
 sāsu-cūṣaṇa-nirbhinna-sarvāṅgīṇ rudatiṁ ca tām |
 āviśya sarve muktṛvā taṁ vidravanti drutaṁ grahāḥ ||16||
 juhuyāt khara-mañjaryā mañjaribhir vibhāvasau |
 susnataḥ pañca-gavyādbhiḥ pūtanāhantur ānane ||17||
 prāśayec chiṣṭa-gavyaṁ tat-kalaśenābhiṣecayet |
 sādhyāṁ sahasra-japtena sarvopadrava-śāntaye ||18||
 amunaitad dvādaśārṇaṁ huṁ phaṭ svāhāntakena vā |
 ṛṣy-ādyā brahma-gāyatrī-graha-ghna-harayo'sya tu ||19||
 nija-pādāmbujākṣipta-śakataṁ cintayan japet |
 ayutaṁ mantrayor ekaṁ sarva-vighnopaśāntaye ||20||
 aṅgāny amiśāṁ mantrāṇāṁ ācakrādibhir arcanā |
 aṅgaṁ indrādi-vajrādyair uditā sampade sadā ||21||
 bālo nīla-tanur dorbhyāṁ dadhy-utthaṁ pāyasaṁ dadhat |
 harir vo'vyād dvīpi-nakha-kiṅkiṇī-jāla-maṇḍitaḥ ||22||

dhyātvaivāgnau juhuyāt śatavīryāṅkura-trikaiḥ |
 payaḥ-sarpīḥ-plutair lakṣmaṁ ekaṁ tāvaj japen manum ||23||
 gurave dakṣiṇāṁ dattvā bhojayed dvija-puṅgavān |
 sa hy abdānāṁ śataṁ jiven na rogo nātra saṁśayaḥ ||24||
 atrāparo manur dvādaśārṇānte puruṣottama |
 āyur me dehi sambhāṣya viṣṇave prabhaviṣṇave ||25||
 namo'nto dvya-adhika-triṇśad-arṇo'syārṣis tu nāradaḥ |
 chando'nuṣṭub-devatā ca śrī-kṛṣṇo'ṅgāny ato bruve ||26||
 ravi-bhūtendriya-vasu-netrārṇaiś cātmane yutaiḥ |
 mahānanda-pada-jyotir māyā-vidyā-padaiḥ kramāt ||27||
 japtvā lakṣmaṁ imaṁ mantram ayutaṁ pāyasaṁ hunet |
 pūrvavad dūrvayā juhvad āyur dīrghataraṁ labhet ||28||
 dārayantaṁ bakaṁ dorbhyāṁ kṛṣṇaṁ saṁgrhya tuṇḍayoḥ |
 smaraṇ śiśūnāṁ ātaṅke sprṣṭvā'yataram abhyaset ||29||
 taj-japta-tilajābhyāṅgād bhaveyuh sukhiṇaś ca te |

atrāpy anyo manur bāla-vapuṣe vahni-vallabhā ||30||
 gorakṣāyāṁ kvaṇad-veṇuḥ cārayantaṁ paśūṁs tathā |
 uktvā gopālaka-padaṁ punar veśadharāya ca ||31||
 vāsudevāya varmāstra-śīrāṁsy aṣṭādaśākṣara |
 manor nārada-gāyatrī-kṛṣṇa-ṛṣyādir anena vā ||32||
 kuryād gopāla-saṁrakṣāṁ ācakrādy-aṅginā budhaḥ |
 kumbhī-nasādīkṣveḍārtau daṣṭa-mūrdhni smaraṇ harim ||33||
 nṛtyantaṁ kālīya-phaṇāraṅge'nyataram abhyaset |
 drśā piyūṣa-varṣiṇyā siṅcantāṁ tat tanuṁ budhaḥ ||34||
 tarjayan vāma-tarjanyā taṁ drāṇ mocayate viśāt |
 āpūrvā-kalaśaṁ toyaiḥ smṛtvā kālīya-mardanam ||35||
 japtvāṣṭa-śatam āsiṅced viṣiṇaṁ sa sukhī bhavet |

kāvya-madhye liyasyānte phaṇāmadhyedi-varṇakān ||36||
 uktvā punar vaden nṛtyaṁ karoti tam anantaram |
 namāmi devakī-putra ity uktvā nṛtya-śabdataḥ ||37||

rājānam acyutaṁ brūyād iti danta-lipir manuḥ |
 asyāṅgānyaṅghribhir nyastaiḥ samastair nārado munīḥ ||38||
 chando'nuṣṭub devatā ca kṛṣṇaḥ kālīya-mardanaḥ |
 japyo lakṣaṁ manur ayaṁ hotavyaṁ sarpiṣāyutam ||39||
 aṅga-dīpāla-vajrādyaḥ arcanāśya samīritā |
 kriyā sarvā ca kartavyā visaghnī pūrvam īritā ||40||
 sadṛśo'neṇa jagati nahi kṣvea-haro manuḥ |
 aṅgaiḥ śukataroḥ piṣṭair gulikā dhenu-vāriṇā ||41||
 ānasyāñjanālepair viśaghnī sādhitāmunā |
 uddanḍa-vāma-dor-daṇḍa-dhṛta-govardhanācalam ||42||
 anya-hastāṅgulī-vyakta-svara-vaṁśārpitānanam |
 dhyāyan harim japan manvor ekaṁ chatraṁ vinā vrajet ||43||
 varṣa-vātāśanibhyaḥ syād bhayaṁ tasya nahi kvacit |
 mogha-meghaugha-yatnāpagatendraṁ taṁ smaran hunet ||44||
 lolair ayuta-saṅkhyātair anāvṛṣṭir na saṁśayaḥ |

krīḍantaṁ yamunā-toye majjana-plavanādibhiḥ ||45||
 tac-chīkara-jalāsaraiḥ sicyamānaṁ priyā-janaiḥ |
 dhyātvāyutaṁ payaḥ-siktair huned vānīra-tarpaṇaiḥ ||46||
 vṛṣṭir bhavat kālē'pi mahati nātra saṁśayaḥ |
 amum eva smaran mūrdhni viśa-sphoṭa-jvarādibhiḥ ||47||
 sa-dāha-mohair ārtasya japech chāntir bhavet kṣaṇāt |
 athavā garudārūḍhaṁ bala-pradyumna-saṁyutam ||48||
 nīja-jvara-viniṣpiṣṭa-jvarābhīṣṭutam acyutam |
 dhyātvā jvarābhībhṛtyasya mūrdhny anyataram abhyaset ||49||
 śāntirṇ vrajed asādhyo'pi jvaraḥ sopadravaḥ kṣaṇāt |
 dhyātvāivam agnāv abhyarcya payoktaiś caturaṅgulaiḥ ||50||
 juhuyād amṛtākhaṇḍair ayutaṁ jvara-śāntaye |
 nīśāta-śara-nirbhinna-bhīṣmatāpa-nudaṁ harim ||51||
 smṛtvā spṛśan japed ārtam pāṇibhyaṁ roga-śāntaye |
 apamṛtyu-vināśāya sāṇḍipani-suta-pradam ||52||

dhyātvāmṛta-latā-khaṇḍaiḥ kṣīrāktair ayutaṁ hunet |
 mṛta-putrāya dadataṁ sūtān viprāya sārjunam ||53||
 dhyātvā lakṣaṁ japed ekaṁ manvoḥ suta-vivṛddhaye |
 putra-jivendhana-yute juhuyād anale'yutam ||54||
 tat-phalair madhurāktaiḥ syuḥ putrā dīrghāyuso'sya tu |
 kṣīra-druk-kātha-sampūrṇam abhyarcya kalaśaṁ nīśi ||56||
 japtvāyutaṁ prage nārīm abhiśiñced dviṣaṭ-dinam |
 sā bandhyāpi sūtān dīrgha-jīvino gada-varjitān ||57||
 labhate nātra sandeḥas tajjaptajyāśinī satī |
 prātar vācaṁ-yamā nārī bodhi-cchada-pute jalam ||58||
 mantrayitvāṣṭottara-śataṁ pibet putriyati dhruvam |
 prahitāṁ kāśī-rājena kṛtyāṁ chitvā nijāriṇā ||59||
 tat-tejasā tan-nagarīm dahantaṁ bhāvayan harim |
 sva-snehāktair huned rātrau sarṣapaiḥ sapta-vāsaram ||60||
 kṛtyā kartāram evāsau kupitā nāśayed dhruvam |

āsīnam āsrame divye badarī-ṣaṇḍa-maṇḍite ||61||
 sprśantaṁ pāṇi-padmaḥbhyaṁ ghaṇṭākarma-kalevaram |
 dhyātvācyutaṁ tilair lakṣaṁ hunet tri-madhurāplutaiḥ ||62||
 muktaye sarva-pāpānāṁ śāntaye kāntaye tanoḥ |
 dveṣayantaṁ rukmi-balau dyūtāsaktau smaran harim ||63||
 juhuyād iṣṭayor dviṣṭyai gulikā gomayodbhavaḥ |
 jvalad-vahni-mukhair bāṇair varṣantaṁ garuḍadhvajam ||64||
 dhāvamānaṁ ripu-gaṇa-manu-dhāvantaṁ acyutaṁ |
 dhyātvāivam abhyasen manvor ekaṁ sapta-sahasrakam ||65||
 uccāṭanaṁ bhaved etad ripūṇāṁ saptabhir dinaiḥ |
 utkṣipta-vatsakaṁ dhyāyan kapittha-phala-hāriṇam ||66||
 ayutaṁ prajapet sādhyam uccāṭayati tat-kṣaṇāt |
 ātmānaṁ kaṁsa-mathanaṁ dhyātvā mañcān nīpātitaṁ ||67||
 kaṁsātmānam ariṁ karṣan gatāsuṁ prajapen manum |
 ayutaṁ juhuyād vāsya janmoḍu-taru-tapaṇaiḥ ||68||

api sevita-pīyūṣo mriyate'rir na samśayaḥ |
 athavā nimba-tailāktair huned edhobhir akṣajaiḥ ||69||
 ayutaṁ prayato rātrau maraṇāya ripoḥ kṣaṇāt |
 doṣāriṣṭa-dala-vyoṣakārpāsāsthi-kaṇair niśi ||70||
 huned eraṇḍa-tailāktaiḥ smaśānastho'ri-śāntaye |
 na śastaṁ mārāṇaṁ karma kuryāc ced ayutaṁ japet ||71||
 huned vā pāyasais tāvat śāntaye śāntamāsaḥ |
 jaya-kāmo japel lakṣaṁ pārijāta-haraṁ harim ||72||
 smaran parājayas tasya na kutaścid bhaviṣyati |
 pārthe diśantaṁ gītārthaṁ vyākhyā-mudrā-karaṁ harim ||73||
 rathasthaṁ bhāvayan japyād dharma-vṛddhyai śamāya ca |
 lakṣaṁ palāśa-kusumair huned yo madhurāplutaiḥ ||74||
 vyākhyātā sarva-śāstrāṇāṁ sa kavir vādirād bhavet |
 viśva-rūpa-dharaṁ prodyad-bhānu-koṭi-samudyutim ||75||
 druta-cāmikara-nibham agni-somātmakaṁ harim |

arkāgni-dyota-dāsyāṅghri-paṅkajaṁ divya-bhūṣaṇam ||76||
 nānāyudha-dharaṁ vyāpta-viśvākāśāvakaśakam |
 rāṣṭra-pūr-grāma-vāstūnāṁ śarīrasya ca rakṣaṇe ||77||
 prajapen mantrayor ekataraṁ dhyātvāivam ādarāt |
 athavā vyasta-sarvāṅghri-racitāṅgārjunarṣikam ||78||
 triṣṭup-chandasikaṁ viśva-rūpa-viṣṇu-adhidaivatam |
 japed gītā-manuṁ sthāne hr̥ṣikeśādyam ājyakaiḥ |
 huned vā sarva-rakṣāyai sarva-duḥkhopaśāntaye ||79||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtiya-rātre
 caturdaśo'dhyāyāḥ
 ||14||

...

English translation

CHAPTER XIV

ON THE RQUAL (SIMILAR) APPLICATION OF THE ABOVE TWO MANTRAS.

b Vyasa said :—Now I am stating how to apply equally the! aah two mantras; the endless efficacy of them; and Tam entioning about the other mantras also. (1)

I bow down to that son of Devaki, řri Krgna just born, of aie; colour of the rising sun, wearing yellow robe and holding conchshell, discus, club and lotus. (2)

Thus meditating one should make one 1al Brahma-mihurta, in the eatly morning, and perform *” thousand times with Palasa flower brought by °°

Whoever acts, with undivided attention, according i

above directions, with any one of the above two mantras, memory, intelligence and understanding and strength ao

a poet and orator. (4)

When the devotee, by repeating the mantra, ao! ets the japam, becomes one with the Deity of his mantra, bi result of meditatin and homa and then tales refuge feet of the mukti giver Sri Krsna. (-)

yy z, a” thus sayiDB one has t

“I am taking refuge unto Mukund avatri Gayatri remember the Rsi Narada of the ten lettered mantra, y Chanda and M a 6 ukunda Devata.- (6) ta eaieed

Rising early in the morning, if one makes japam Bhakel and eight times, within six months, the devotee, full of as retains whatever he hears and can reproduce that afterwards directly. (7) i

One is to remember that Sri Krgna has got the full Divinity summed up in brief in His divine Body, is tending cows, of a childlike nature, of blue colour and situated in the lap of His mother. Thus one has to think and make japam- (8)

Whoever performs homa ten thousand times by ghee, will acquire unflinching faith, devotion and peace. (9)

All the actions of the mantra are performed with Vayu vija (yam and then uttering Balalilatmane hum phat namah). (10)

One has to make japam, gayatri being Nalakivara Bila Krsna, the Rsis etc, are the Siddhas, (11)

Think Krgnza as lying on a child’s bed, crying, and being asked by the Gopis to drink milk ; thus thinking, whoever performs tarpanam. gets himself amply compensated. (12)

’ After the words amuna agur6p utter the word rasa ripa

“say that we are bowing down to řri Krsna. the Lord of our food. (13)

“Amuna anurdpa rasaripam namah mama annadhipataye namah annam Prayaccha svaha” is the 30 lettered mantra,

Take anna (food), svaha. Thus recite! the thirty lettered mantra by which food is given. Narada is the Rsi of this mantra and anustup is the chanda. (14)

In case of afflictions caused by Bhitās (ghosts), Balagraha (any demon or Starry influence teasing infant children), madness, loss of memory etc, the man who is thus afflicted should recollect within his head Sri Kṛṣṇa, sucking the breast of Putana ; and then, make japam of the mantra. (15) and fly away, (16)

Then offer homa on fire, thinking fire to be the face of Sri Hari, the destroyer of Putana, with Tulasi manijari flowers and five gavyas, cow urine, cow dung, curd, ghee and milk in certain proportions, (17)

With excellent products of milk, fill the jars and use them in inauguration ceremony (abhigeka kriya) and offer them for prāna Purpose. Then try your best to make Japam (mutter the mantra)

he Third Night, Ch. XIV 22t

one thousand times. Thus all the malign influences will be averted by the vibrations of the mantra sound). (18)

With the eighteen lettered mantra united with hum, phat, svahi and mentioning duly and Rsi, etc., the Brabmagayatri ought to be duly made use of in averting the bad influences of evil planets. (19)

Meditate also the cart upturned by Sri Kṛṣṇa's lotus feet and then make Japam ten thousand times of any one of the above mentioned two mantras for averting all evils. (20)

The child Sri Hari has got in His two hands curd and payasa and on His neck, a necklace of tinkling bells and vyagranakha (a kind of perfume or it may mean a tiger's claw) are adorning. (22)

Thus meditating one has to perform homa ceremony into fire with Sataviryankura and other articles and milk and ghee etc, and mutte ; the mantra one lakh times. (23)

Then pay the fees to the Guru and feast the Brahman the Bhaktas (devotees) live undoubtedly one hundred years, from all diseases. (24;

as. Thus free

ri Purusottama is

Here another ten-lettered mantra with ṣ d thus the Lord is

used. "O Viṣṇu ! O Lord ! Give me long life." to be addressed. (25)

Here another mantra with thirty two letters with the word namah exists. Narada is the Rsi of this mantra ; anuṣṭup 1S the Chanda and Sri Kṛṣṇa is the Devata. Now His angas (attendant deities) are being described. (26)

Sarya (Sun), Bhitendriya (the eleme senses), Vasus, Eyes, 4tma, the Great Light, worshipped in turn, (27)

Make japam of this mantra one lakh one thousand times with payasa (milk boiled with rice and sugar), offer durba grass. Thus longevity is attained. (28)

Try to practise with another maatra, remembering Sri Kṛṣṇa as rending asunder Bakasura with His two hat ḍṣ ; and repeating His names He had in His childhood. (29)

nts and the organs of (vidya etc., are duly

times and perform homa

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Thus finishing one's japam one is to take one's bath applying "till"* oil on one's body ; and here one ought to repeat the mantra "Balavapuse svaha". (30)

While protecting cow-herds and taking other cattle to grazing 'pasture, one is to meditate and worship Sri Kṛṣṇa wearing a cow herd's dress and playing with His flute. (31)

The eighteen-lettered mantra of Vasudeva, wearing a coat of armour has Narada for its Rsi, Gayatri for its chanda and Sri Kṛṣṇa for its Devata. (32)

' The experienced devotee is to remember Sri Kṛṣṇa, in case he 'be affected with disease called Kumbhinasa or be bitten by a snake on his head ; and he will be cured by Sri Kṛṣṇa, the protector of -allcalves. (33) '

On that think that Sri Kṛṣṇa is dancing on the centre of the raised hood of Kaliya serpent ; and think also that Sri Kṛṣṇa is showering nectar by His eyes ; and that He is thus an object of Sight of the ladies. (34)

Therefore to destroy the effect of any position, threaten by 'raising the forefinger of the left hand and remembering the crusher of the Kaliya serpent, fill one jar (ghata) with water and think that it is cleared away of the poison. (35)

Make japam twelve hundred times, sprinkle with water and inaugurate the Serpent become happy. On the middle of the hood and on the middle Karu (artistic work), recite the two lettered mantra. (36)

And speak "that the son of Devaki is dancing on it"? and bow -down to the sound that you seem to hear of His dancing, (37)

In case of tooth-ache, think yourself as falling on the lotusfeet of Sri Kṛṣṇa, and remember the Rsi Narada, and utter the mila mantra (seed mantra). (38)

The Chandas (metre) of the above mantra is anustup, Sri Kṛṣṇa, the Trampler of Kaliya snake, its Devata, one lakh japam,

and ten thousand times homa or casting ghee on fire ought to be performed, (39)

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The worship of Anga Dik-pala Devatias (deities of the several quarters of the sky and body) ought to be performed with 'clothings; and on them all the aforesaid acts tending to destroy the effects of poison are performed. (40)

There is no other mantra than this t effects. In this mantra-gutika, Dhenuvari an of the Kalpa vrksa come down as medicines. (41) edicine is taken aS a mixture by the help of this mantra ; t one would remember Sri n, the all power-

o destroy the poisonous d the several parts

The antipoisounous remedial m internally and applied as an ointment and at that moment it is incumbent tha Kṛṣṇa, the Upholder of the Gobardhana mountai ful and mighty. (42)

Taking hold of the bamboo by the meditate Sri Hari and repeat His nam without an umbrella. (43)

No fear will arise out of rains, strong wind and if one remembers one's ista mantra, all attempts, powerful, to do injury would turn out futile. (44)

If the above mantra be muttered ten thousand times, then certainly no rain falls. And here one ought to remember *Sti Kṛṣṇa*, playing merged in the *-Yamuné* river.

And perform *tarpanam* (10) ten lakh times, *Kṛṣṇa* drenched with sprays of water, thrown beloved ladies. (46)

By this, rain will come to pass; and if He be remembered, the boils on the he: will be cured, © (47)

If a body be burning and if there be making *japam* for a short while, bring *Pradyumna* riding on the bird *Garuda* comes *OU* him. (48)

If one wants one's fever to subside, one is to meditate the *Deva Acyuta* and perform *Hema* ; if it be a case of *bhautika* fever, then one should recite the mantra over one's head. (49)

right hand, one ought to e and then can g° out

id thunderbolt, however

on Him by His

even if it be out of season 3; ad and fever etc.,

unconsciousness (*moha*), s relief ; OF the powerful t to relieve

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At this, the fever, though incurable, will subside within a few seconds ; and, as aforesaid, one should make *puja* (worship) of Him in Fire with fuel of dimensions equivalent to four fingers. (one finger equal-to two inches and a half or three inches). (50).

For the allaying of fever, one ought to remember *Sri Hari*, the remover of sorrows of *Bhigma*, whose heart was Tent asunder by sbarpened arrows an perform *homa_* with *Sugarcandy* (sweetmeats). (51)

And to appease any disease, one Ought to remember *Sri Hari*, and touch the diseased person with one's hand. *Sri Hari* the deliverer of the son of *Sandipani Muni* will prevent him from meeting with unnatural death. (52)

Moreover one jis to perform *homa* ceremony ten thousand times with bits of creepers (*lata Khanda*) and meditate Him, and remember the deliverer of the dead child of the *Brahmana Sandipani*, (53)

And, for the increase of children, one is to make *japam* of any of the aforesaid mantras one lakh times and perform *homa* on a special fire ten thousand limes, (54)

And for the iongevity of the child, worship the above God in the night with fruits and honey and with jar filled with the juice of the *Ksiri* tree. (55)

Mutter *japam* ten thousand times and inaugurate the lady with water, twelve times in the morning, Thus, even if lady be barren, she will give birth to long-lived children, free from disease. (56)

Even in case when children, being born, die away such children continue to live, (57)

And this water of inauguration ceremony, rhe women, desirous of sons, should drink on breaking her fast, after muttering her mantra one hundred and eight {times (12x3x3 times) and thus making the

water for the Period of one month and should say :—"O Devaki's son !" (58)

OQ Govinda ! O Vasudeva ! O Lord of the Universe | (58)

The Third Night, Ch, XIV 225 oe — _ mn on ; I take refuge unto Thee: after this, think that ie "a at was trembling for Thy enemy Kasiraja has been iss away from him and he is being burnt up by Thy Biter a ; thus thinking Sri. Hari in one place. oma ceremony for seven nights with ' an wpécl ig i mustard } Think again thus that every thing is 4 a the Master of all actions, becomes angry ; and that Be ae nti in the beautiful hermitage, beautified with a "3 = um) trees etc., and is touching the body of Ghanyakarna = am sand feet. Thus meditating, perforra homa ceremony tila with (sesamum) and honey. (61-62)

d for the beauty of the body, remember Sri Hari,

bling (playing with

destroyed when this God

For the pacification of all sins an one should meditate the above mantra and the enemy of Rukmi and Vala, addicted to gam dice). (63)

Employ the seasonal gur obtained from rules of initiation in the homa ceremony an Bhagavan as having fire burning in His mi Garudu and throwing arrows, recite seven thousand time:

of the above mentioned mantras. (64-65) be disquieted and

molasses according to d meditating Acyuta outh and riding on s any one

Thus within seven days the enemy will become sad. And in this case meditate the Devata eating kapittha

fruit (the wood apple) and the uplifted young one. (66) mes, immediately the

antra and meditate ¢ Karhsa and

If this be made japam ten thousand ti enemy becomes disquieted. Mutter this m Sri Krsna, the Highest spirit, the Destroyer ° descending from the raised platform. (67) "Thus Sri Krsna got Kathsa down from the platform and took

y his life. Perform homa dedicated to Him ; and for tarpanam

awa. homa only ten thousand

(peace offering) perform the simple times. (68)

Thus even if the enemy had eaten amrta (i.e., become immortal) he will certainly be killed. If the above ceremony

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'be performed with "eem oil and rice, the above result is also obtained. _ (69)

To kill the enemy in a moment, become pure in the night and perform homa with herons, bones and K4rpi cotton and other articles, that is, an aggregate of three spices (black and long pepper and dry ginger. (70)

Rather to quell down an enemy, perform homa with castor oil and for killing, make japam ten thousand times. (71)

Or becoming calm and quiet and desirous of victory make homa as before ; for peace, with payasa (rice boiled with milk and

sugar) and mutter the name of Sri Hari, the stealer of Parijata one hundred thousand times, (7)

Remembering His name brings nowhere defeat to the devotee. "The above mentioned Hari is giving advice and explaining the meaning of Sri Bhagavadgita to Arjuna in Vyakhya Mudra. (73)

For the increase of Dharma (religion) and Equality, think

Sri Hari seated in the chariot ; and thus if any one performs homa

one lakh times with Palasa flower and honey, he becomes learned

in all the Sastras, and he becomes a poet and expounded of the

astras and sees things beyond, becomes expert and competent.

But one must think of His Form as encompassing all this universe and lustrous as that of tens of millions of Suns, (74-75)

Ornaments are adornin

g His lotus feet, looking like Fire and Moon. (76) }

Holding various weapons and extending. Himself throughout,

the universe, He has come down as an Avatara to protect continenis, countries and village. (77)

Meditate Him thus with great love ; and mutter any one of the above mentioned two mantras ; or recite the mantra named Arjuna Rsi and locate mentally in heart His lotus feet. (78)

The chanda of this is Tristup ;_ the Devata is Visnu, of the

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form of the universe ; and its application is for the purpose of japam, Then reciting Gita Mantra, make japam of Hrsikesa etc., perform homa for the appeasing of all sorts of obstacles and for the preservation of all things. (79)

Here ends the fourteenth adhyaya in the Third Night of Jndnamytasira of Sri Narada Paicaratra.

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Sanskrit

पञ्चदशोऽध्यायः

अथ पूजा-होम-विधिः

श्री-व्यास उवाच—

वक्ष्ये'क्षय-धनावाप्त्यै प्रतिपत्तिं श्रियः पतेः ।
 सुगुप्ता धन-नाथाद्यैर् धन्यैर् या क्रियते सदा ॥१॥
 द्वारवत्या सहस्रार्क-भास्वरैर् भवनोत्तमैः ।
 अनल्पैः कल्प-वृक्षैश् च परीते मण्डपोत्तमे ॥२॥
 ज्वलद्-रत्न-मय-स्तम्भ-द्वार-तोरण-कुड्यके ।
 फुल्ल-सङ्ग-उल्लसद्-चित्र-वितालाम्बि-मौक्तिके ॥३॥
 पद्म-राग-स्थली-राजद्-रत्न-नद्योश् च मध्यतः ।
 अनारत-गलद्-रत्न-सुधस्य स्वस्-तरोर् अधः ॥४॥
 रत्न-प्रदीपावलिभिः प्रदीपित-दिग्-अन्तरे ।
 उद्यद्-आदित्य-सङ्काशे मणि-सिंहासनाम्बुजे ॥५॥
 समासीनोऽध्युतो ध्येयो द्रुत-हाटक-सन्निभः ।
 समानोदित-चन्द्रार्क-तडित्-कोटि-सम-द्युतिः ॥६॥

सर्वाङ्ग-सुन्दरः सौम्यः सर्वाभरण-भूषितः ।
 पीत-वासोश् चक्र-शङ्ख-गदा-पद्मोज्ज्वलद्-भुजः ॥७॥
 अनारतोच्छलद्-रत्न-धारौध-कलशं स्पृशन् ।
 वाम-पादाम्बुजाग्रेण मुष्णता पल्लव-च्छविम् ॥८॥
 रुक्मिणी-सत्यभामे'स्य मूर्ध्नि-रत्नौघ-धारया ।
 सिञ्चन्त्यौ दक्ष-वाम-स्थे स्व-दोः-स्थ-कलशोत्थया ॥९॥
 नाग्नजिती सुनन्दा च दिशन्त्या कलशौ तयोः ।
 ताभ्यां च दक्ष-वाम-स्थे मित्रविन्दा-सुलक्ष्मणे ॥१०॥
 रत्न-द्यासमुद्धृत्य रत्न-पूर्णं घटौ तयोः ।
 जाम्बवती-सुशीला च दिशन्त्यौ दक्ष-वाम-गे ॥११॥
 बहिः षोडश-साहस्र-सङ्ख्याताः परितः स्त्रियः ।
 ध्येयाः सकल-रत्नाउघ-धारयुक् कलशोज्ज्वला ॥१२॥
 तद् बहिश् चाष्ट-निधयः पूरयन्तओ धनैर् धराम् ।
 तद्-बहिर् वृष्णयः सर्वे पुरोवच् च सुरादयः ॥१३॥
 ध्यात्वैव परमात्मानं विं सत्य-अर्णं मनु जपेत् ।

चतुर्-लक्षं हुनेद् आज्यैश् चत्वारिंशत्-सहस्रकम् ॥१४॥
 शक्ति-श्री-पूर्वकोष्टादशाणो विंशति-वर्णकः ।

मन्त्रेणानेन सदृशो मनुर नहि जगत् त्रये ॥१५॥
 ऋषिर् ब्रह्मा च गायत्री-च्छन्दः कृष्णस् तु देवता ।
 पूर्वोक्तवद् एवास्य बीज-शक्त्य-आदि-कल्पना ॥१६॥
 कल्पः सनत्-कुमारोक्तो मन्त्रस्यास्योच्यतेधुना ।
 पीठ-न्यासादिकं कृत्वा पूर्वोक्त-क्रमतः सुधीः ॥१७॥
 कर-द्वन्द्वाङ्गुलि-तलेष्व अङ्ग-षट्कं प्रविन्यसेत् ।
 मन्त्रेण व्यापकं कृत्वा मातृकां मनु-सम्पुटाम् ॥१८॥
 संहार-सृष्टि-मार्गेण दश-तत्त्वानि विन्यसेत् ।
 पुनश्च व्यापकं कृत्वा मन्त्र-वर्णास् तनौ न्यसेत् ॥१९॥
 मूर्ध्नि भाले भुवोर् मध्ये नेत्रयोः कर्णयोर् नसोः ।
 आनने चिबुके कण्ठे दोर्-मूले हृदि तन्दुके ॥२०॥
 नाभौ लिङ्गे तथाधारे कट्योर् जान्वोश् च जङ्घयोः ।
 गुल्फयोः पादयोर् न्यसेत् सृष्टिर् एषा समीरिता ॥२१॥
 स्थितिर् हृद्-आदिकं सान्ता संहतिश् चरणादिका ।
 विधायैव पञ्च-कृत्वः स्थित्य-अन्तं मूर्ति-पञ्जरम् ॥२२॥
 सृष्टि-स्थिती च विन्यस्य षड्-अङ्ग-न्यासम् आचरेत् ।
 गुणाग्नि-वेद-करण-करणाक्ष्य-अक्षरैर् मनोः ॥२३॥
 मुद्रां बह्वा किरीटाख्यां दिग्-बन्धं पूर्ववच् चरेत् ।
 ध्यात्वा जप्त्वाच्येद् देहे मूर्ति-पञ्जर-पूर्वकम् ॥२४॥
 अथवा ह्येच्येद् विष्णुं तद्-अर्थं यन्त्रम् उच्यते ।
 गोमयेनोपलिप्सोर्वीं तत्र पीठं निधापयेत् ॥२५॥
 विलिप्य गन्ध-पङ्केन लिखेद् अष्ट-दलाम्बुजम् ।
 कर्णिकायां तु षट्-कोणं स-साध्यं तत्र मन्मथम् ॥२६॥
 शिष्टेस् तं सप्तदशभिर् अक्षरैर् वेष्टयेत् स्मरम् ।
 प्राग्-रक्षो'निल-कोणेषु श्रियं शिष्टेषु सविदम् ॥२७॥
 षड्-अक्षरं सन्धिषु च केशरेषु त्रिशस् त्रिशः ।
 विलिखेत् स्मर-गायत्रीं माला-मन्त्रं दलाष्टके ॥२८॥
 षड्शः सलिख्य तद्-बाह्ये वेष्टयेन् मातृकाक्षरैः ।
 भू-बिम्बं च लिखेद् बाह्ये श्री-माये दिग्-विदिक्ष्वपि ॥२९॥
 एतद्-यन्त्रं हाटकादि-पट्टेष्व आलिख्य पूर्ववत् ।
 साधितं धारयेद् यो वै सो'र्च्येत त्रदशैर् अपि ॥३०॥
 स्याद् गायत्री काम-देव-पुष्प-बाणौ च ऐन्तकौ ।
 विद्महे-धीमहि-युतौ तन् नो'ङ्गः प्रचोदयात् ॥३१॥
 जप्याज् जपादौ गोपाल-मनूनां जन-रञ्जनीम् ।
 नत्य-अन्ते काम-देवाय ऐन्तं सर्व-जन-प्रियम् ॥३२॥
 उक्त्वा सर्व-जनान्ते तु स मोहन-पदं तथा ।
 ज्वल ज्वल प्रज्वलेति प्रोक्तो सर्व-जनस्य च ॥३३॥
 हृदयं च मम ब्रूयात् वशं कुरु-युगं शिरः ।

प्रोक्तो मदन-मन्त्रोऽस्त-चत्वारिंशद्विर् अक्षरैः ॥३४॥
 जपादौ मार-बीजाद्यौ जगत्-त्रय-वशीकरः ।
 भू-गृहं चतुरस्रं स्यात् कोण-वज्राद्य-अलङ्कृतम् ॥३५॥
 पीठं पूर्ववद् अभ्यर्च्य मूर्ति-सङ्कल्प्य पौरषीम् ।
 तत्रावाह्याच्युतं भक्त्या सकलीकृत्य पूजयेत् ॥३६॥
 आसनादि भूषणान्तं पुनर् न्यास-क्रमात् यजेत् ।
 सृष्टि-स्थितौ षड्-अङ्गं च किरीटं कुण्डल-द्वयम् ॥३७॥
 चक्र-शङ्ख-गदा-पद्म-माला-श्रीवत्स-कौस्तुभान् ।
 गन्धाक्षत-प्रसूनैश्च मूलेनाभ्यर्च्य पूर्ववत् ॥३८॥
 आदौ वह्नि-पुर-द्वन्द्व-कोणेष्व् अङ्गानि पूजयेत् ।
 सहस्र-छिरः शिखावर्मनेत्रमन्त्रम् इति क्रमात् ॥३९॥
 वासुदेवः सङ्कर्षणः प्रद्युम्नश्च चानिरुद्धकः ।
 अग्न्य-आदि-दल-मूलेषु शान्तिः श्रीश्च सरस्वती ॥४०॥
 रतिश्च दिग्-दलेष्व् अर्घ्यास् ततोऽप्यौ महिषीर् यजेत् ।
 रुक्मिण्य-आद्या दक्ष-सव्ये क्रमात् पत्राग्रेषु च ॥४१॥
 ततः षोडश-साहस्रं सकृद् एवार्चयेत् प्रियाः ।
 इन्द्रनील-मुकुन्दाद्यान् मकरानङ्ग-कच्छपान् ॥४२॥
 पद्म-शङ्खादिकांश्च चापि निधीन् अष्टौ क्रमाद् यजेत् ।
 तद् बहिर्ध्वं येन्द्र-वज्राद् ये आवृत्तिं सम्पूजयेत् ॥४३॥
 इति सप्तावृत्ति-वृत्तम् अभ्यर्च्याच्युतम् आदरात् ।
 प्रीणयेद् दधि-खण्डाज्य-मिश्रेण तु पयोन्धसा ॥४४॥
 राजोपचारं दत्वाथ स्तुत्वा नत्वा च केशवम् ।
 उद्धासयेत् स्व-हृदये परिवार-गणैः सह ॥४५॥
 न्यस्त्वात्मानं समभ्यर्च्य तन्-मयः प्रजपेन् मनुम् ।
 रत्नाभिषेक-ध्यानेज्या-विंशत्य-अर्णाश्रितेरिता ॥४६॥
 जप-होमार्चनैर् ध्यानैर् यो'मुं प्रभजते मनुम् ।
 तद् वेश्म पूर्यते रत्नैः स्वर्ण-धान्यैर् अनारतम् ॥४७॥
 पृथ्वी पृथ्वी करे तस्य सवसस्य अकुलाकुला ।
 पुनैर् मित्रैः सुसम्पन्नः प्रयात्य् अन्ते परां गतिम् ॥४८॥
 ब्रह्माभ्यर्च्य गोविन्दं शुक्ल-पुष्पैः स-तण्डुलैः ।
 आज्याक्तैर् अयुतं हुत्वा भस्म तन्-मूर्ध्नि धारयेत् ॥४९॥
 तस्यान्नादि-समृद्धिः स्यात् तद्-वशे सर्व-योषितः ।
 आज्यैर् लक्षं हुनेद् रक्त-पद्मैर् वा मधुराप्तुतैः ॥५०॥
 श्रिया तस्यैन्द्रम् ऐश्वर्यं तृणलेशायते ध्रुवम् ।
 शुक्लादि-वस्त्र-लाभाय शुक्लादि-कुसुमैर् हुनेत् ॥५१॥
 त्रिमध्वक्तैर् दश-शतम् आज्याक्तैर् वाष्ट-संयुतम् ।
 क्षौद्र-सिक्तैः सितैः पुष्पैर् अष्टोत्तर-सहस्रकम् ॥५२॥
 हुनेन् नित्यं स षड्-मासान् पुरोधानृपतेर् भवेत् ।

दशाष्टादश-वर्णोक्तं जप-ध्यान-हुतादिकम् ॥५३॥
 विदध्यात् कर्म दानेन ताभ्याम् अप्य् अत्र कीर्तितम् ।
 वाग्-भावः मार-बीजः च कृष्णाय भुवन्श्वरी ॥५४॥
 गोविन्दाय रमा गोपी-जन-वल्लभ डे शिरः ।
 चतिर्दश-स्वरोपेतः शुक्रः सन्दी तद् ऊर्ध्वतः ॥५५॥
 द्वाविंशत्य्-अक्षरो मन्त्रो वाग्-ईशत्व-प्रदायकः ।
 अष्टादशार्णवत् सर्वं षड्-ऊष्वादिकम् अस्य तु ॥५६॥
 पूजा च विंशत्य्-अर्णोक्ता प्रतिपत्तिस् तु कथ्यते ।
 वामोर्ध्व-हस्ते दधतः विद्या-सर्वस्व-पुस्तकम् ॥५७॥
 अक्ष-माला च दक्षोर्ध्वे स्फाटिकी मातृका-मयीम् ।
 शब्द-ब्रह्म-मयं वेत्थम् अधः पाणि-द्वयोरु इतम् ॥५८॥
 बर्हि-बर्ह-कृतोत्तंसं सर्वज्ञं सर्व-वेदिभिः ॥५९॥

उपासितं मुनि-गणैर् उपतिष्ठेद् धरिः सदा ।
 ध्यात्वैव प्रमदावेश-विलास-भवनेश्वरम् ॥६०॥
 चतुर्लक्षं जपेन् मन्त्रम् इमं मन्त्री सुसंयतः ।
 पालाश-पुष्पैः स्वाद्वक्तैश्च चत्वारिंशत् सहस्रकम् ॥६१॥
 जुहुयात् कर्मणानेन ततः सिद्धो भवेद् ध्रुवम् ।
 योऽस्मिन् निष्णात-धीर् मन्त्री वर्तते बभ्रुगृह्णात् ॥६२॥
 गद्य-पद्य-मयी वाणी तस्य गङ्गा-प्रवाहवत् ।
 सर्व-वेदेषु शास्त्रेषु पुराणेषु च पण्डितः ॥६३॥
 सम्पत्तिं परमां लब्ध्वा चान्ते याति परं पदम् ।
 श्री-शक्ति-स्मर-कृष्णाय गोविन्दाय शिरो मनुः ॥६४॥
 रव्य्-अर्णो ब्रह्म-गायत्री-कृष्ण-ध्व-आदिर् अथास्य तु ।
 बीजैस् त्रिवेद-युग्मार्णैर् अङ्ग-षट्कम् इहोदितम् ॥६५॥
 विंशत्य्-अर्णोदित-जप-ध्यान-होमार्चन-क्रियाः ।
 मन्त्रोच्यं सकलैश्वर्य-काङ्क्षिभिः सेव्यताम्बुधैः ॥६६॥
 श्री-शक्ति-काम-पूर्वोऽङ्गजन्म-शक्ति-रमान्तकः ।

दशाक्षरः सरावादौ स्याच् चेच् छक्ति-रमा-युतः ॥६७॥
 मन्त्रौ विकृतिर् अव्यर्णावाचक्राद्य्-अङ्गिनाव् इमौ ।
 विंशत्य्-अर्णोक्त-यजन-विधौ ध्यायेद् अथाच्युतम् ॥६८॥
 वरदाभय-हस्ताभ्यां श्लिष्यन्तः स्वाङ्कगे प्रिये ।
 पद्मोत्पल-करे ताभ्यां श्लिष्टः चक्र-दरोज्ज्वलम् ॥६९॥
 दश-लक्षं जपेद् आज्यैस् तावत्-सहस्र-होमतः ।
 सिद्धाव् इमौ मनू सर्व-सम्पत्-सौभाग्यदौ नृणाम् ॥७०॥
 मार-शक्ति-रमा-पूर्वः शक्ति-श्री-मार-पूर्वकः ।
 एतेषां मनु-वर्याणाम् अङ्ग-ध्यादि-दशार्णवत् ॥७१॥
 शङ्ख-चक्र-धनुर्-बाण-पाशाङ्कुश-धरोऽरुणः ।
 वेणुः धमन् धृतः दोभ्यां कृष्णो ध्येयो दिवाकरे ॥७२॥

आद्ये मनौ ध्यानम् एव द्वितीये वि० शब्द-अर्णवत् ।
 दशार्णवत् तृतीयेऽङ्ग-दिक्-पालाद्यैः समर्चना ॥७३॥
 पञ्च-लक्षं जपेत् तावद् अयुतं पायसैर् हुनेत् ।
 ततः सिध्यन्ति मनवो नृणां सम्पत्ति-कान्ति-दाः ॥७४॥

इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे तृतीय-रात्रे मन्त्र-पूजा-होम-विधि-विषयकः
 पञ्चदशोऽध्यायः

॥१५॥

समाप्तश्चेदं तृतीय-रात्रम्

॥

चतुर्थ-रात्रे

Roman transliteration

pañcadaśo'dhyāyaḥ
 atha pūjā-homa-vidhiḥ
 śrī-vyāsa uvāca—
 vakṣye'kṣaya-dhanāvāptyai pratipattiṁ śrīyaḥ pateḥ |
 suguptāṁ dhana-nāthādyair dhanyair yā kriyate sadā ||1||
 dvāravatyāṁ sahasrārka-bhāṣvarair bhavanottamair |
 analpaiḥ kalpa-vṛkṣaiś ca parīte maṇḍapottame ||2||
 jvalad-ratna-maya-stambha-dvāra-toraṇa-kuḍyake |
 phulla-srag-ullasac-citra-vitānāmbi-mauktike ||3||
 padma-rāga-sthālī-rājad-ratna-nadyoś ca madhyataḥ |
 anārata-galad-ratna-sudhaśya svas-taror adhaḥ ||4||
 ratna-pradīpāvalibhiḥ pradīpita-dig-antare |
 udyad-āditya-saṅkāśe maṇi-siṁhāsanāmbuje ||5||
 samāsīno'cyuto dhyeyo druta-hāṭaka-saṁnibhaḥ |
 samānodita-candrārka-taḍit-koṭi-sama-dyutiḥ ||6||

sarvāṅga-sundaraḥ saumyaḥ sarvābharaṇa-bhūṣitaḥ |
 pīta-vāsāś cakra-śaṅkha-gadā-padmojjvalad-bhujāḥ ||7||
 anāratocchlad-ratna-dhāraudha-kalāśaṁ sprśan |
 vāma-pādāmbujāgreṇa muṣṇatā pallava-cchavim ||8||
 rukmiṇī-satyabhāmāśya mūrdhni-ratnaugha-dhārayā |
 śiṅcantyau dakṣa-vāma-sthe sva-doḥ-stha-kalāśotthayā ||9||
 nāgnaṇṇitī sunandā ca diśantyā kalāśau tayoh |
 tābhyaṁ ca dakṣa-vāma-sthe mitravindā-sulakṣmaṇe ||10||
 ratna-dyāsamuddhṛtya ratna-pūrṇau ghaṭau tayoh |
 jāmbavati-suśīlā ca diśantyau dakṣa-vāma-ge ||11||
 bahiḥ ṣoḍaśa-sāhasra-saṅkhyātāḥ paritāḥ striyaḥ |
 dhyeyāḥ sakala-ratnāugha-dhārayuk kalāśojjvalā ||12||
 tad bahiḥ cāṣṭa-nidhayaḥ pūrayantao dhanair dharām |
 tad-bahir vṛṣṇayaḥ sarve purovac ca surādayaḥ ||13||
 dhyātvaivam paramātmānaṁ viṁśaty-arṇaṁ manuḥ japet |

catur-lakṣaṁ huned ājyaś catvāriṁśat-sahasrakam ||14||
 śakti-śrī-pūrvako'ṣṭādaśārṇo viṁśati-varṇakah |
 matreṇānena sadṛśo manur nahi jagat traye ||15||
 ṛṣir brahmā ca gāyatrī-ccchandaḥ kṛṣṇas tu devatā |
 pūrvoktavād evāśya bija-śakty-ādi-kalpanā ||16||
 kalpaḥ sanat-kumāroktomantrasyaśyocyate'dhunā |
 pīṭha-nyāśādikaṁ kṛtvā pūrvokta-kramataḥ sudhīḥ ||17||
 kara-dvandvāṅguli-taleṣu aṅga-ṣaṭkaṁ pravinyaset |
 mantreṇa vyāpakam kṛtvā mātṛkāṁ manu-samputām ||18||
 saṁhāra-sṛṣṭi-mārgeṇa daśa-tattvāni vinyaset |
 punaś ca vyāpakam kṛtvā mantra-varṇāś tanau nyaset ||19||
 mūrdhni bhāle bhruvor madhye netrayoḥ karṇayor nasoh |
 ānane cibuke kaṇṭhe dor-mūle hṛdi tanduke ||20||
 nābhau līṅge tathādhāre kaṭyora jānvoś ca jaṅghayoh |
 gulphayoh pādayora nyaset sṛṣṭir eṣā samīritā ||21||

sthitir hṛd-ādikaṁ sāntā saṁhṛtiś caraṇādikā |
 vidhāyaivaṁ pañca-kṛtvāḥ sthity-antaṁ mūrti-pañjaram ||22||
 sṛṣṭi-sthiti ca vinyasya ṣaḍ-aṅga-nyāsam ācaret |
 guṇāgni-veda-karaṇa-karaṇākṣya-akṣarair manoḥ ||23||
 mudrāṁ baddvā kirīṭākhyāṁ dig-bandhaṁ pūrvavac caret |
 dhyātvā japtvārcayed dehe mūrti-pañjara-pūrvakam ||24||
 athavā hye'rcayed viṣṇuṁ tad-arthaṁ yantram ucyate |
 gomayenopalipyorviṁ tatra pīṭhaṁ nidhāpayet ||25||
 vilīpya gandha-pañkena likhed aṣṭa-dalāmbujam |
 karṇikāyāṁ tu ṣaṭ-koṇaṁ sa-sādhyaṁ tatra manmatham ||26||
 śiṣṭaiś taṁ saptadaśabhir akṣarair veṣṭayet smaram |
 prāg-rakṣo'nila-koṇeṣu śrīyaṁ śiṣṭeṣu saṁvidam ||27||
 ṣaḍ-akṣaraṁ sandhiṣu ca keśareṣu trīśas trīśaḥ |
 vilikhet smara-gāyatrīṁ mālā-mantraṁ dalāṣṭake ||28||
 ṣaḍśaḥ saṁlikhya tad-bāhye veṣṭayen mātṛkāḥkaraiḥ |

bhū-bimbaṁ ca likhed bāhye śrī-māye dig-vidikṣv api ||29||
 etad-yantraṁ hāṭakādi-paṭṭeṣu ālikhya pūrvavat |
 sādhitaṁ dhārayed yo vai so'rcyeta tradaśair api ||30||
 syād gāyatrī kāma-deva-puṣpa-bāṇau ca ne'ntakau |
 vidmahe-dhīmahi-yutau tan no'ṅgaḥ pracodayāt ||31||
 japyāj japāḍau gopāla-manūnām jana-rañjanīm |
 naty-ante kāma-devāya ne'ntaṁ sarva-jana-priyam ||32||
 uktvā sarva-janānte tu saṁmohana-padaṁ tathā |
 jvala jvala prajvaleti prokto sarva-janasya ca ||33||
 hṛdayaṁ ca mama brūyāt vaśaṁ kuru-yugaṁ śīraḥ |
 prokto madana-mantro'ṣṭa-catvāriṁśadbhir akṣaraiḥ ||34||
 japāḍau māra-bījādya jagat-traya-vaśikaraḥ |
 bhū-grhaṁ caturasraṁ syāt koṇa-vajrādy-alaṅkṛtam ||35||
 pīṭhaṁ pūrvavad abhyarcya mūrti-saṅkalpya pauraṣīm |
 tatrāvāhyācyutaṁ bhaktyā sakalīkṛtya pūjayet ||36||

āsanādi bhūṣaṇāntaṁ punar nyāsa-kramāt yajet |
 sṛṣṭi-sthiti ṣaḍ-aṅgaṁ ca kirīṭaṁ kuṇḍala-dvayam ||37||
 cakra-śaṅkha-gaḍā-padma-mālā-śrīvatsa-kaustubhān |
 gandhākṣata-prasūnaiś ca mūlenābhyarcya pūrvavat ||38||
 āḍau vahni-pura-dvandva-koṇeṣu aṅgāni pūjayet |

sahre-chirah śikhāvarmanetramantram iti kramāt ||39||
 vāsudevaḥ saikarṣaṇaḥ pradymnaś cāniruddhakaḥ |
 agny-ādi-dala-mūleṣu śāntiḥ śrīś ca sarasvatī ||40||
 ratiś ca dīg-daleṣv arcyās tato 'ṣtau mahiṣir yajet |
 rukmiṇy-ādyā dakṣa-savye kramāt patrāgrakeṣu ca ||41||
 tataḥ ṣoḍaśa-sāhasraṁ sakṛd evārcayet priyāḥ |
 indranīla-mukundādyān makarāṇaṅga-kacchapān ||42||
 padma-śaṅkhādikāṁś cāpi nidhīn aṣṭau kramād yajet |
 tad baḥśi cendra-vajrād ye āvṛti samprapūjayet ||43||
 iti saptāvṛtti-vṛtam abhyarcyaḥcyutam ādarāt |

prāṇayed dadhi-khaṇḍājya-miśreṇa tu payo'ndhasā ||44||
 rājopacāraṁ dattvātha stutvā natvā ca keśavam |
 udvāsayet sva-hṛdaye parivāra-gaṇaiḥ saha ||45||
 nyastvātmānaṁ samabhyarcya tan-mayaḥ prajāpen manum |
 ratnābhīṣeka-dhyānejiyā-vimśaty-arṇāśriteritā ||46||
 japa-homārcanair dhyānair yo'muṁ prabhajate manum |
 tad veśma pūryate ratnaiḥ svarṇa-dhānyair anāratam ||47||
 pṛthvī pṛthvī kare tasya savasasy akulākulā |
 putrair mitraiḥ susampannaḥ prayāty ante parāṁ gatim ||48||
 vahnāv abhyarcya govindāṁ śukla-puṣpaiḥ sa-taṇḍulaiḥ |
 ājyāktair ayutaṁ hutvā bhasma tan-mūrdhni dhārayet ||49||
 tasyānnādi-samṛddhiḥ syāt tad-vaśe sarva-yoṣitāḥ |
 ājyair lakṣaṁ huned rakta-padmaṁ vā madhurāphutaiḥ ||50||
 śrīyā tasya indram aiśvaryaṁ tṛṇaleśyate dhruvam |
 śuklādi-vastra-lābhāya śuklādi-kusumair hunet ||51||

trimadhvaktair daśa-śatam ājyāktair vāṣṭa-saṁyutam |
 kṣaudra-siktaiḥ sitaiḥ puṣpair aṣṭottara-sahasrakam ||52||
 hunen nityaṁ sa ṣaḍ-māsān purodhā nṛpater bhavet |
 daśāṣṭādaśa-varṇoktaṁ japa-dhyāna-hutādikam ||53||
 vidadhyāt karma cānena tābhyaṁ apy atra kīrtitam |
 vāg-bhāvaṁ māra-bijāṁ ca kṛṣṇāya bhuvaśśvarī ||54||
 govindāya ramā gopī-jana-vallabha ne śiraḥ |
 catirdaśa-svaropetaḥ śukraḥ sandī tad ūrdhvataḥ ||55||
 dvāvīṁśaty-akṣaro mantra vāg-īśatva-pradāyakaḥ |
 aṣṭādaśārṇavat sarvaṁ ṣaḍ-ūṣyādikam asya tu ||56||
 pūjā ca vimśaty-arṇoktā pratipattis tu kathyate |
 vāmordhva-haste dadhataṁ vidyā-sarvasva-pustakam ||57||
 akṣa-mālāṁ ca dakṣordhve sphāṇikūṁ mātṛkā-mayīm |
 śabda-brahma-mayaṁ vettham adhaḥ pāṇi-dvayor itam ||58||
 barhi-barha-kṛtottamaṁ sarvajñaṁ sarva-vedibhiḥ ||59||

upāsitaṁ muni-gaṇair upatiṣṭhed dharim sadā |
 dhyātvaivaṁ pramadāveśa-vilāsa-bhavanēśvaram ||60||
 caturlakṣaṁ japeṁ mantram imāṁ mantrī susaṁyataḥ |
 pālāśa-puṣpaiḥ svādvaktaiś catvāriṁśat sahasrakam ||61||
 juhuyāt karmanānena tataḥ siddho bhaved dhruvam |
 yo'smīn niṣṇāta-dhīr mantrī vartate babhruḡadavāt ||62||
 gadya-padya-mayī vāṇī tasya gaṇigā-pravāhavat |
 sarva-vedeṣu śāstreṣu purāṇeṣu ca paṇḍitāḥ ||63||
 sampattiṁ paramāṁ labdhvā cānte yāti param padam |

śrī-śakti-smara-kṛṣṇāya govindāya śiro manuḥ ||64||
 ravy-arṇo brahma-gāyatrī-kṛṣṇa-rṣy-ādir athāsya tu |
 bijais triveda-yugmārṇair aṅga-ṣaṭkam ihoditam ||65||
 viṁśaty-arṇodita-japa-dhyāna-homārcana-kriyāḥ |
 mantro'yañ sakalaiśvarya-kāñkṣibhiḥ sevyatāmbudhaiḥ ||66||
 śrī-śakti-kāma-pūrvō'ṅgajanma-śakti-ramāntakaḥ |

daśākṣaraḥ sarāvādaḥ syāc cec chakti-ramā-yutaḥ ||67||
 mantrau vikṛtir avyarnāvācakraḍy-aṅgināv imau |
 viṁśaty-arṇokta-yajana-vidhau dhyāyeda athācyutam ||68||
 varadābhaya-hastābhyāñ śliṣyantāñ svāñkage priye |
 padmoṭpala-kare tābhyāñ śliṣtañ cakra-darojjvalam ||69||
 daśa-lakṣaṇ japed ājyais tāvat-sahasra-homataḥ |
 siddhāv imau manu sarva-sampat-saubhāgyadau nṛṇām ||70||
 māra-śakti-ramā-pūrvāḥ śakti-śrī-māra-pūrvakāḥ |
 eteṣāñ manu-varyāṇām aṅga-rṣyādi-daśārṇavat ||71||
 śaṅkha-cakra-dhanur-bāṇa-pāśāñkuṣa-dharo'ruṇaḥ |
 veṇuñ dhaman dhṛtañ dorbhyañ kṛṣṇo dhyeyo divākare ||72||
 ādye manau dhyānam evaṁ dvitiye viñśad-arṇavat |
 daśārṇavat tṛtiye'ṅga-dik-pālādyaiḥ samarcanā ||73||
 pañca-lakṣaṇ japed tāvad ayutañ pāyasair hunet |
 tataḥ sidhyanti manavo nṛṇāñ sampatti-kānti-dāḥ ||74||

iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre tṛtiya-rātre mantra-pūjā-homa-vidhi-viṣayakāḥ
 pañcadaśo'dhyāyāḥ
 ||15||
 samāptaś cedāñ tṛtiya-rātram
 ...
 caturtha-rātre

English translation

CHAPTER XV

Other secret matters regarding Sri Kṛṣṇa, the husband of Kamala for attaining undying wealth and on mantra, Puja and Homa.

Sri Vyasa said:—To attain undying wealth, I will now describe very secret matters and rules regarding Sri Kṛṣṇa, as showing His mercy. Here Kuvera and others are necessarily worshipped. (1)

There are in the city of Dvarakā, many houses shining like thousand suns and sufficient lots of Kalpavṛkṣa trees, interspersed in the hall built of precious gems and stones. (2)

The dazzling jewel pillar in that city and on the outside smiling sweet garlands of flowers and clothes adorned with various gems and jewels are looking exceedingly beautiful' (3)

Close by the Padmaraga country, a river all of gems is flowing and there the gems are constantly coming out. Consequently the ladies there for the bath are being troubled with the bindings of their clothing being constantly loosened. (4)

It was looking very grand when all sides were illuminated with rows of lamps, all made of gems and jewels ; and the rays of the

rising Sun and on the throne also, all built of jewels and gems. (5)

There on the throne, was sitting Sri Krsna of the golden

colour and shining like millions of rising moons, suns, and lightnings. (6)

All the parts of His body were all beautiful without any defect, He looked polite and modest and was adorned with all

ornaments. He was wearing yellow robe and there were conchshell, discus, club and lotus in His hands. (7)

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n His left foot, touching

Invoking Him ought to be done o g and built of gems and

with its fore part the jar always shinin jewels. (8)

re fetching water in that jar and

Rukmini and Satyabhama we: g water on His

were standing on His right and left side and pourin head and inaugurating Him. (9)

Nagnajiti and Sunanda, and Mitrabinda an behind them. (10)

From that. jewel river Jambuvati and S them, filling with water the jar already containing 8°

d Sulaksana were

sila were following ms and

jewels. (1)

On the outer court sixteen thousan meditation and desirous of inaugurating from the jars field with gems and jewels.

d women were merged in i Krsna with water

(12)

On the outside court, the Vrsni people got astanid sorts of gems) in full quantities with them and, coming forward, were distributing them to those who were begging wealth. (13) hest Spirit, the devotee, devotee bas to times with ghee

his (special

Thus meditating Sri Krsna, the Hig ghould commence making japams. Here the perform homa and japam forty thousand (clarified butter). (14)

The eighteen letered mantra with Srim an giddhis of the three worlds. (15)

The Rsi (Seer) of this mantra is B Gayatri, the Devata is Sri Krgna and Vv thought of as before. (16) ;

Now is being stated the mantra, decla the pitha nyasa etc., should be performed before. (17)

The Sadanga nyisa on the two ny'sa are to be first performed ; then ma performed with the above mantra. (18)

According to the rules of Samhara and Srsti_ nyasa,

d Hrim is for ail the

rahm4, the chanda is jja and Sakti should be

at Kumara ;

red by Sani er as stated

in due ord

hands ; and the Vyapaka trka samputa is to be

arrange

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ten tattvas in proper positions on the body and then Iccate the mantra varnas within the body. (19)

Perform ny4sa as in srsti nyasa, on head, forehead, between the eye brows, eyes, ears, nose, face, cheeks, arms, breast, lips (beak), navel, organ of gene:ation, waist. things, shanks, heels and feet. (20-21)

Make Sthiti nyasa five times in the heart etc., and Sambrti nyasa five times on feet etc. and meditate five times. Thus sthityanta-Murti-Panjara-nydsa (up to the end of sthiti) are per formed. (22)

After performing srsji and sthitynydsa, the Sadanga nydasa is to be performed. The mantras to be used here are the three lettered, four, five, seven, or eleven lettered mantras. @3)

Making Kirita mudra, make digbandhana as before and meditate as stated before. Then worship the Body in Murti Panjara. (24)

Or in case of worshipping Visnu. the mantra will be as follows. Plaster the earth with cow-dung and locate pitha (place of worship raised) in this. (25)

After applying sandalpaste and other necessary things, draw the eight petalled, lotus, and within the Karnika (pericarp) draw the hexagonal figure, and try your best to invoke therein the Deva Manmatha (Kama Deva). (26)

And encircle it well with seventeen letters and on the east, south-west (nairrit) and south-east (agni) corners write clearly the seed mantra of Sri (i.e. Srim). (27)

And within the sandhi (connecting link) and Kesgara (the filament of a flower) write three times each the six-lettered mantra and on the sight petals write the Kama gdyatri mala. (28)

On the outer door (court) write vija mantra six times eachy encircle it with matrka letters and on all sides of the petals on the outside, mark the image of the earth (bhaibimba). (29)

F Whoever writing this mantra on a gold plate practises Sadhana or holds it (on his body) and keeps it, he is worshipped. by the Gods even who are worshipped by all, (30)

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: Devaya Vidmahe, puspabauaya Dhimahi, O Kama calle ad direct our understandings to Him (goodness)—this is the Kama Gayatri. (3!)

pee Peat this Gayatri, and, before repeating the Gopala mantra, this “Janaranjanadyai Kama Devaya Sarvajana priyaya

namah.’? (32)

jvala jvala

‘Uttering the above say “Sarvajana Sammohana » Thus the

an prajvala hridayam mama Vasam Kuru Siva y eight lettered Kama mantra will be completed. (33-34)

Before the commencement of japam write down the seed of der control, on the

Kama mantra, that brings the three worl s un i ground and encircle it with square yantra and adorn it with eight vajras (asta vajra). (35)

Worship the pitha as before and make sankalpa with paurust mantra and invoke the Deva Acyuta with devotion. Thus the worship will now be duly effected in all actions (that follow) (36)

Make nydsa again from 4sana (seat) up O eae (ornaments) and worship as before with mula mantra the con shell, discus, club, lotus garlands, the sign §ri_ Vatsa,

etc. scents. flowers and rice. (37) e corners:

First worship properly the Anga Devas in all th commencing from the South-East, etc, then purify head, tuft of hair on the head, coat of armour, eye» order. (39)

In this mantra Vasudeva, Samkargana, Pradyumn’ Agni etc., are located in the centre of the petals, ao

And Santi, Laksmi and Sarasvati aad Rati are located at een several petals presided by the quarters of the sky. Next the eight queens are to be worshipped. Rukmini and others will be seated on the ends of the leaves on the right and on the left side only. (41)

Next sixteen thousand queens are to be worshipped 3 after-

wards Indra, etc., Mukunda etc., Makarananda and tortoise etc., are to be worshipped. (42)

Aniruddha,

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Afterwards Samkha, Padma and the eight Nidhis (treasures)

are worshipped in due order ; Indravajra and other attendants, is worshipped (next) on the outside. (43)

Thus when the Deva Acyuta with seven avaranas are worshipped with great love, perform tarpanam with water mixed with curd, milk, sugarcandy and ghee. (44)

Offer to Sri Kegava at royal offering ; sing hymns to Him and bow down to Him and then locate Sri Krsna with his relations etc. in your heart. (45)

After assigning the soul to its Proper place and worshipping it duly and making oneself one with it, repeat and make japam of the twenty-lettered mila-mantra after inst

alling with gems and meditating it. (46)

Whoever worships this mantra with japam, homa, puja

{worship}, and meditation, gets his house always filled with gems, gold, and corns duly. (47)

The world comes under him; all the corns are under his

control and he is surrounded with sons and friends 3; and in the End he attains the best goal. (48)

Worship Govinda in Fire with white flowers and perform Homa ten thous on the head. (49)

» Tice and ghee; and times, and hold the ashes thereof

; He will thus have his food increa his control, and, in this matte Jakh times with ghee (or red

sed and all the women under

T, he will have to perform homa one lotus) with honey. (50)

He is to perform homa daily with honey and ghee three times

and with sugar and honey one thousand and eight times. Thus he will become the priest of a King. He is to mutter the ten-lettered

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233 and eighteen lettered mantra, to meditate and perform homa, etc, accordingly. (52-53)

Next the following mantras are to be muttered Aim, Klim Krsnaya brim govindaya ram Gopijana ballabhaya om svaha, forms the twenty two lettered mantra. The Sadanga, Rsis etc., of this mantra are like those of the eighteen-lettered mantra. (54-56)

For name, fame and acquisition of things, the twenty-lettered mantra ought to be worshipped ; and think here that the left hand is raised to hold the books, the par excellence of all wealth. (57)

With his right hand he is to hold the rosary and crystal beads

symbolising the mitrkas and then worship. (58) is of a blue colour,

Always worship Sri Hari singing, who ts made

‘wearing yellow robes, soft and beautiful, wearing ornamen ! of peacock feathers, omniscient and worshipped by the Munis who know all. Thus meditating, the devotee becomes the lord of the Jadies with regard to dress and enjoyments, -and houses,

etc. (59-60)

Make japam of this mantra of \$ri Hari four lakh 7 The mantra knowing person should control himself we: ro perform homa forty thousand times with Palaga flowers

delicious fruits. (61-62)

s of times. and

e Aah nd By this act he will surely acquire siddhis (power 2 success).

a oh Hie

Concentrating has intellect cn whatever branch of eS and

begins to practise, his words flow, like the Ganges, in aiea ai poetry. He is known as a great Pandita 10 all the

Puranas. (63) ' He get excellent wealth and, in the end, ve to ane am

place. He should utter the following mantra Srim, Hrim, © Krsnaya Govindaya namah. — (64) 4 to be Brahma Gayatri. Its Rei is

The letter Hrim is sai ganyasa is stated. (65)

Krsna and with eighteen letters its. Sadan y letters, one ought to

In the act of worshipping with twent pee d worship. The

perform japam meditation (dhyanam) homam an

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devotees who want wealth and influence should adopt this mantra. (66)

Stim. Hrim, Klim angajanmasakti ramaya is said to be another ten-letters mantra. (67)

In worshipping, the said twenty-lettered mantra is to be meditated like the act of angapuja (worshipping the attendants). (68)

Now think the Deva Acyuta to be the Giver of boons and fearlessness and as embracing the ladies with hands, soft like lotuses, and holding the discus and thus meditate Him. (69)

Make japam ten lakhs of times and perform homa with the above mantra 'one hundred thousand times. Thus men acquire siddhis, powers, wealth, happiness and fortune. (70)

There are three other mantras with Klim, Hrim and Stim prefixed. The Anga of this mantravarna, Rsi, etc., are the same as those of the aforesaid ten-lettered mantra. (71)

Sri Krsna holding conchshell, discuss, bow and arrow, noose, goad, of the colour of the rising Sun, and holding with His hand the flute, and, playing sweet notes on it, is to be meditated. (72)

To meditate on the Adi Ganas (the first and innermost circle of Devas, the) twenty lettered mantra is to be accepted and to worship the attendant deites and the ten Dikpalas (regents of the

quarters) in the third circle, the ten lettered mantra is to be. accepted. (73)

And muttered five lakhs of times and homa is to be performed with payasa fifty thousand times. Then the mantras giving wealth

and beauty to men are fructified (that is, give wealth and beauty). (74)

Note:—Where do Sri Krsna and the other Devas reside ? Have they forms ?

The Devas all exist perfectly manifest in their causal bodies in mental and buddhic planes. They become partially hidden, when they come down and assume the subtle bodies; but, then, we

The Third Night, Ch. XV 235 A more powers manifested in them. The Devas are all real and rue.

The Devas have got forms which become visible to men in their hearts and in the Ajfia Cakra, if they believe and will to see. And these forms generally vanish, when the mind is translated to Sahasrara ; in the brain, the Great Holy Light then remaining alone, whence these Devas come out again. These Devas can assume any form at will and can become visible in the same way that we generally see things here outside Us. It is to be noted that they can assume any form, whether of men, beasts, plants or of inert substances, as stones etc. On many an occasion, the devotee feels the presence of the Divinity, he is invoking, in photos, images, stones, air, water, fire, etc., in the form of pure, otherreal light playing miraculously. Even he hears the Devas talk in a very soft whispering voice.

Sri Krsna lives in Vrindavan; in the heart. Aja and in Sahasrara, There is also the Vrindavanad in the celestial regions.

§ri Mahadeva lives in Kailasa where the three vital Ida, Pingala, and Susumna meet in Ajia and in Sahasrara.

Brahm lives in the navel in the Manipura (solar) plexus: he devotees live a

He lives also in hama, higher

currents

The several minor Devatis and t s attendants of these Devas.

Human beings go after death to the Pitṛ Lokas, where the Fathers live; and live cheerfully there with the Pitṛs; or they go after death to the Devas and live there as their attendants, according to their inclinations to the particular Devas and to their particular regions. Or they go to Heavens, svarloka and live as companions of Indra, Vayu-Agni, Varuna, etc. And if their Karmas be bad, they go to the lower regions, the Preta Loka, the lower astral or to hell, to expiate their Karmic effects.

The Devas possess organs, mental organs, Very powerful and far more generative than our physical organs. They can project their organs to an immense distance or contract them and reduce

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to potential zero point. They possess halos of various colours, extending to a long distance. They have eyes, ears, nose, mouth, belly, generative, organs, anus, and feet; but the actions of these are very fine, and manifest in causal or subtle planes and cannot be perceived by gross instruments of ours. But when our state here becomes finer, subtle, causal (as in sleep), we see them in a

fine, subtle, or causal state. The Devas can assume physical bodies too.

It is on great occasions of the birth-day anniversaries of Sri Krsna, Sri Ramacandra, Sri Rama Krgna, Sri Gauranga, Sri Siva Ratri day, we see the luminous personages of the great souls in our mental eye. These moments are all observed as very sacred; Why? Because the births in ourselves, then, of Higher Minds are, indeed, a matter of joy, festivity, when Knowledge expands, love increases, and lower passions dwindle. And such births do occur

on those great occasions, consciously or unconsciously, to those that attend such festivities.

May our minds become pure, enlarged ; our strength increased, our falsehood and cowardice vanish, our love for God and all that are good increase, and ourselves become free and independent of lower passions, selfishness, and of everything of the sort.

Here ends the fifteenth adhy aya on mantra puja and homa in the Third Night jianamrtasara of Sri Narada Paicaratram.

END OF THIRD NIGHT

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 1

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Sanskrit

प्रथमोऽध्यायः

श्री-कृष्णाष्टोत्तर-शत-नाम-स्तोत्रम्

श्री-महादेव उवाच—

शृणु देवि प्रवक्ष्यामि भक्ति-मुक्ति-प्रसाधनम् ।

नाम्नाम् अष्टोत्तर-शतम् श्री-कृष्णस्य परात्मनः ॥१॥

पूर्व-कल्पे धरोद्धरे पृथिव्या शेषकेण च ।

सम्वादम् परमाश्चर्यम् शृणुष्व कमलानने ॥२॥

नातः परतरम् स्तोत्रम् नातः परतरम् तपः ।

नातः परतरा विद्या तीर्थम् नातः परम् परम् ॥३॥

वेदानाम् च यथा साम तीर्थानाम् मथुरा परा ।

क्षेत्राणाम् काशिका देवि मन्त्राणाम् श्री-दशक्षरः ॥४॥

वैष्णवानाम् वैष्णवीनाम् यथाहम् त्वम् तथा परा ।

आश्रमाणाम् यथा न्यासः सिद्धानाम् कपिलो यथा ॥५॥

आयुधानाम् यथा वज्रम् धेनूनाम् कामधुग् यथा ।

मनोरथः प्रसवताम् यथा नाम्नाम् शटाष्टकम् ॥६॥

तत् तेऽयम् सम्प्रवक्ष्यामि सावधानावधारय ।

प्रणम्य वसुधा देवी शेषम् सङ्कर्षणात्मकम् ॥७॥

पप्रच्छ परया भक्त्या जनानाम् मुक्ति-हेतवे ।

नाम्नाम् अष्टोत्तर-शतम् श्री-कृष्णस्य रमा-पतेः ॥८॥

भूमिर् उवाच—

कृष्णावतारे रोहिण्या रामेणापि त्वया सह ।

अलङ्कृतम् जन्म पुंसाम् अपि वृन्दावनौकसाम् ॥९॥

तस्य देवस्य कृष्णस्य लीला-विग्रह-धारिणः ।

यस्योपाधि-नियुक्तानि सन्ति नामान्य् अनेकशः ॥१०॥

तेषु मुख्यानि नामानि श्रोतु-कामा चिराद् अहम् ।

सङ्कर्षणात्मनः स्तोत्रम् यतो जानासि वाङ्-मयम् ॥११॥

तत् तानि यानि नामानि वासुदेवस्य वासुके ।

नातः परतरम् स्तोत्रम् त्रिषु लोकेषु विद्यते ॥१२॥

शेष उवाच—

वसुन्धरे वरारोहे जनानाम् अस्ति मुक्तिदम् ।

सर्व-मङ्गल-मूर्धन्य-मणिम् आद्य-अष्ट-सिद्धिदम् ॥१३॥

महा-पातक-कोटि-घ्नम् सर्व-तीर्थ-फल-प्रदम् ।

समस्त-जप-यज्ञानां फलदं पाप-नाशनम् ॥१४॥
 शृणु देवि प्रवक्ष्यामि नाम्नाम् अष्टोत्तरं शतम् ।
 सहस्र-नाम्नां पुण्यानां त्रिं आवृत्य तु यत् फलम् ॥१५॥
 एकावृत्त्या तु कृष्णस्य नामैकं तत् प्रयच्छति ।
 तस्मात् पुण्यतमं चैतत् स्तोत्रं पाप-प्रणाशनम् ॥१६॥
 श्री-कृष्णः कमलानाथो वासुदेवः सनातनः ।
 वासुदेवात्मजः पुण्यो लीलामानुषविग्रहः ॥१७॥
 श्रीवत्स-कौस्तुभधरो यशोदा-वत्सलो हरिः ।
 घतुर्भुजात्-चक्रासि-गदा-शङ्खाम्बुजायुधः ॥१८॥
 देवकीनन्दनः श्रीशो नन्दगोप्रियात्मजः ।
 यमुनावेगसण्हारो बलभद्रप्रियानुजः ॥१९॥
 पूतनाजीवितहरः शकटासुरभञ्जनः ।
 नन्द-व्रज-जनान्दी सच्-चिद्-आनन्द-विग्रहः ॥२०॥

नवनीतनवाहारी मुचुकुन्द-प्रसादकः ।
 षोडशस्त्री-सहस्राणशुस्त्रिभङ्गी मधुराकृतिः ॥२१॥
 शुक्लवागमृताब्धीन्दुर्गोविन्दो गोविदा पतिः ।
 वत्स-पालन-सञ्चारी धैनुकासुर-भञ्जनः ॥२२॥
 तृणीकृत-तृणावर्तो यमलार्जुनभञ्जनः ।
 उत्तालतालभेत्ता च तमाल-श्यामलाकृतिः ॥२३॥
 गोपीगोपीश्वरो योगी सूर्यकोटिसमप्रभः ।
 इलापतिः परं ज्योतिर्यादवेन्द्रो यद्वृद्धहः ॥२४॥
 वनमाली पीतवासाः पारिजातापहारकः ।
 गोवर्धनाचलोद्धर्ता गोपालः सर्वपालकः ॥२५॥
 अजो निरञ्जनः कामजनकः कञ्जलोचनः ।
 मधुहा मथुरानाथो द्वारकानायको बली ॥२६॥
 वृन्दावनान्तसञ्चारी तुलसीदासभूषणः ।
 स्यमन्तकमणैर्हर्ता नरनारायणात्मकः ॥२७॥
 कुब्जाकृष्णाम्बरधरो मायी परमपूरुषः ।

मुष्टिकासुर-घाणूर-महायुद्ध-विशारदः ॥२८॥
 सारसारवैरी कसारिर्मुहारिर्नरकान्तकः ।
 अनादिर्ब्रह्मचारी च कृष्णव्यसनकर्षकः ॥२९॥
 शिशुपाल-शिरच्छेत्ता दुर्योधनकुलान्तकृत ।
 विदुराक्रूरवरदो विश्वरूपप्रदर्शकः ॥३०॥
 सत्यवाक् सत्यसङ्कल्पः सत्यभामारतो जयी ।
 सुभद्रा-पूर्वजो विष्णुर् भीष्म-मुक्ति-प्रदायकः ॥३१॥
 जगद्-गुरुर् जगन्नाथो वेणु-वाद्य-विशारदः ।
 वृषभासुर-विध्वंसी बाणासुर-बलान्तकृत् ॥३२॥
 युधिष्ठिर-प्रतिष्ठाता बर्हिर्बर्हावतसकः ।

पार्थसारथिरव्यक्तो गीतामृतमहोदधिः ॥३३॥
 कालीयफणिमाणिक्य-रञ्जित-श्रीपदाम्बुजः ।
 दामोदरो यज्जनभोक्ता दानवेन्द्र-विनाशनः ॥३४॥
 नारायणः परब्रह्म पन्नगाशनवाहनः ।
 जलक्रीडासमासक्त-गोपीवस्त्रापहारकः ॥३५॥

पुण्यश्लोकस्तीर्थकरो देववेद्यो दयानिधिः ।
 सर्व-तीर्थात्मकः सर्व-ग्रह-रूपो परात् परः ॥३६॥
 इत्येव कृष्ण-देवस्य नाम्नामष्टोत्तरं शतम् ।
 कृष्णेन कृष्ण-भक्तेन श्रुत्वा गीतामृतं पुरा ॥३७॥
 स्तोत्रं कृष्ण-प्रियकरं कृतं तस्मान्मया पुरा ।
 कृष्णनामामृतं नाम परमानन्ददायकम् ॥३८॥
 अनुपद्रव-दुःखघ्नं परमायुष्यवर्धनम्
 दानं श्रुतं तपस्तीर्थं यत्कृतं त्विह जन्मनि ॥३९॥
 पठतां शृण्वतां चैव कोटि-कोटिगुणं भवेत् ।
 पुत्रप्रदमपुत्राणामगतीनां गतिप्रदम् ॥४०॥
 धनावहं दरिद्राणां जयेच्छूनां जयावहम् ।
 शिशूनां गोकुलानां च पुष्टिदं पुष्टिवर्धनम् ॥४१॥
 वातग्रह-ज्वरादीनां शमनं शान्तिमुक्तिदम् ।
 समस्त-कामदं सद्यः कोटिजन्माघनाशनम् ॥४२॥
 अन्ते कृष्णस्मरणदं भवतापभयापहम् ।

कृष्णाय यादवेन्द्राय ज्ञानानुमुदाय योगिने ।
 नाथाय रूक्मिणीशाय नमो वेदान्तवेदिने ॥४३॥
 इमं मन्त्रं महादेवि जपन्नेव दिवानिशम् ।
 सर्वग्रहानुग्रहभाक् सर्वप्रियतमो भवेत् ॥४४॥
 पुत्र-पौत्रैः परिवृतः सर्वसिद्धि-समृद्धिमान् ।
 निर्विशय भोगानन्ते'अपि कृष्णसायुज्यमाप्नुयात् ॥४५॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे चतुर्थ-रात्रे
 उमा-महेश्वर-संवादे धरणी-शेष-संवादे
 श्री-कृष्णष्टोत्तर-शत-नाम-स्तोत्रं नाम
 प्रथमोऽध्यायः
 ॥१॥
 □

Roman transliteration

prathamō'dhyāyah
 śrī-kṛṣṇāṣṭottara-śata-nāma-stotraṁ
 śrī-mahādeva uvāca—

śṛṇu devi pravakṣyāmi bhakti-mukti-prasādhanam |
 nāmnām aṣṭottara-śataṁ śrī-kṛṣṇasya parātmanah ||1||
 pūrva-kalpe dharoddhāre pṛthivyā śeṣakeṇa ca |
 saṁvādaṁ paramāścaryaṁ śṛṇuṣva kamalānane ||2||
 nātaḥ paratarāṁ stotraṁ nātaḥ paratarāṁ tapaḥ |
 nātaḥ paratarā vidyā tīrthaṁ nātaḥ param param ||3||
 vedānāṁ ca yathā sāma tīrthānāṁ mathurā parā |
 kṣetrāṇāṁ kāśikā devi mantrāṇāṁ śrī-daśākṣaraḥ ||4||
 vaiṣṇavānāṁ vaiṣṇavīnāṁ yathāharaṁ tvaṁ tathā parā |
 āśramāṇāṁ yathā nyāsaḥ siddhānāṁ kapilo yathā ||5||
 āyudhānāṁ yathā vajraṁ dhenūnāṁ kāmadhug yathā |
 manorathaḥ prasravatāṁ yathā nāmnāṁ śaṭṣṭakam ||6||

tat te'yaṁ sampravakṣyāmi sāvadhānāvadhāraya |
 praṇāmya vasudhā devī śeṣaṁ saṅkarṣaṇātmacam ||7||
 papraccha parayā bhaktiā janānāṁ mukti-hetave |
 nāmnām aṣṭottara-śataṁ śrī-kṛṣṇasya ramā-pateḥ ||8||
 bhūmir uvāca—
 kṛṣṇāvatāre rohiṇyā rāmeṇāpi tvayā saha |
 alankṛtaṁ janma puruṣaṁ api vṛndāvanaukasam ||9||
 tasya devasya kṛṣṇasya līlā-vigraha-dhārīṇaḥ |
 yasyopādhi-niyuktāni santi nāmāny anekāśaḥ ||10||
 teṣu mukhyāni nāmāni śrotu-kāmā cirād aham |
 saṅkarṣaṇātmanah śtotraṁ yato jñāsi vān-mayam ||11||
 tat tāni yāni nāmāni vāsudevasya vāsuke |
 nātaḥ paratarāṁ stotraṁ triṣu lokeṣu vidyate ||12||
 śeṣa uvāca—
 vasundhare varārohe janānām asti muktidam |

sarva-maṅgala-mūrdhanya-maṇim ādy-aṣṭa-siddhidam ||13||
 mahā-pātaka-koṭi-ghnaṁ sarva-tīrtha-phala-pradam |
 samasta-japa-yajñānāṁ phaladaṁ pāpa-nāśanam ||14||
 śṛṇu devi pravakṣyāmi nāmnām aṣṭottaraṁ śatam |
 sahasra-nāmnāṁ puṇyānāṁ trir āvṛtṭya tu yat phalam ||15||
 ekāvṛtṭyā tu kṛṣṇasya nāmaikam tat prayacchati |
 tasmāt puṇyatamaṁ caitat stotraṁ pāpa-praṇāśanam ||16||
 śrī-kṛṣṇaḥ kamalānātho vāsudevaḥ sanātanaḥ |
 vāsudevātmajaḥ puṇyo līlāmānuṣavigrahaḥ ||17||
 śrīvatsa-kaustubhadhara yaśodā-vatsalo hariḥ |
 caturbhujāṭṭa-cakrāsi-gadā-śaṅkhāmbujāyudhaḥ ||18||
 devakīnandanaḥ śrīśo nandagopapriyātmajaḥ |
 yamunāvegasaṅhāro balabhadrapriyānujaḥ ||19||
 pūtanaḥ jīvita-haraḥ śakaṭāsurabhaṅjanaḥ |
 nanda-vraja-janāndī sac-cid-ānanda-vigrahaḥ ||20||

navanītanavāhārī mucukunda-prasādakaḥ |
 ṣoḍaśāstrī-sahasraṇṣṭustribhaṅgī madhurākṛtiḥ ||21||
 śukavāgamṛtādbhindurgovīndō govīdāṁ patiḥ |
 vatsa-pālana-saṅcārī dhenukāsura-bhaṅjanaḥ ||22||
 tṛṇīkṛta-tṛṇāvarto yamalāṛjunabhaṅjanaḥ |
 uttālatālabhettā ca tamāla-śyāmalākṛtiḥ ||23||
 gopīgopīśvaro yogī sūryakoṭīśamaprabhaḥ |

ilāpatih paraṁ jyotiryādavendro yadūdvaḥaḥ ||24||
 vanamālī pītavāsāḥ pārijātāpahārakaḥ |
 govardhanācaloddhartā gopālaḥ sarvapālakaḥ ||25||
 oḷo nīrañjanaḥ kāmajanaḥ kañjalocanaḥ |
 madhuhā mathurānātho dvārakānāyako balī ||26||
 vṛndāvanāntasañcārī tulasidāsabhūṣaṇaḥ |
 syamantakamaṇerhartā naranārāyaṇātmakaḥ ||27||
 kubjākṛṣṇāmbāradharo māyī paramapūrūṣaḥ |

muṣṭikāsura-cāñūra-mahāyuddha-viśāradaḥ ||28||
 saṁsāravairī kaṁsāirmurārīmarakāntakaḥ |
 anādirbrahmacārī ca kṛṣṇāvyaśanakaṣakaḥ ||29||
 śiśupāla-śīracchettā duryodhanakulāntakṛta |
 vidurākṛūravarado viśvarūpapradaṛśakaḥ ||30||
 satyavāk satyasaṁkalpaḥ satyabhāmārato jayī |
 subhadra-pūrvajo viṣṇur bhīṣma-mukti-pradāyakaḥ ||31||
 jagad-gurur jagannātho veṇu-vādyā-viśāradaḥ |
 vṛṣabhāsura-vidhvāṁsi bāṇāsura-balāntakṛt ||32||
 yudhiṣṭhira-pratiṣṭhātā barhibarhāvataṁsakaḥ |
 pārthasārathiravyakto gītāmṛtamahodadhīḥ ||33||
 kālīyaphaṇimāñikya-rañjita-śrīpadāmbujaḥ |
 dāmodaro yajñnabhoktā dānavendra-vināśanaḥ ||34||
 nārāyaṇaḥ paraṁ brahma paṇṇagāśanavāhanaḥ |
 jalakṛīḍāsamāsakta-gopīvastrāpahārakaḥ ||35||

puṇyaślokaśtīrthakaro devavedyo dayānidhiḥ |
 sarva-tīrthātmakaḥ sarva-graha-rūpo parāt paraḥ ||36||
 ity evaṁ kṛṣṇa-devasya nāmnāmaṣṭottaraṁ śataṁ |
 kṛṣṇena kṛṣṇa-bhaktena śrutvā gītāmṛtaṁ purā ||37||
 stotraṁ kṛṣṇa-priyakaraṁ kṛtaṁ tasmānmayā purā |
 kṛṣṇanāmāmṛtaṁ nāma paramānandadāyakaṁ ||38||
 anupadrava-duḥkhaghnaṁ paramāyuṣyavardhanaṁ
 dānaṁ śrutaṁ tapasṭīrthaṁ yatkr̥taṁ tviha janmani ||39||
 paṭhatāṁ śṛṇvatāṁ caiva koṭi-koṭiguṇaṁ bhavet |
 putrapradamaḥ putrāñāmagaṭināṁ gaṭipradam ||40||
 dhanāvahaṁ daridrāñāṁ jayeechūnāṁ jayāvaham |
 śiśūnāṁ gokulānāṁ ca puṣṭidāṁ puṣṭivardhanam ||41||
 vātagraha-jvarādīnāṁ śāmanāṁ śāntimuktidaṁ |
 samasta-kāmadāṁ sadyaḥ koṭijanmāghanaśanam ||42||
 ante kṛṣṇasmarāṇadāṁ bhavatāpabhayāpaham |

kṛṣṇāya yādavendrāya jñānamudrāya yogine |
 nāthāya rūkmiṇīśāya namo vedāntavedine ||43||
 imaṁ mantraṁ mahādevi japanneva divāṇiśam |
 sarvagrahānugrahabhāk sarvapriyatamo bhavet ||44||
 putra-pautraiḥ parivṛtaḥ sarvasiddhi-saṁrddhimān |
 nirviśya bhogānante’pi kṛṣṇasāyujyamāpnuyāt ||45||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre caturtha-rātre
 umā-maheśvara-saṁvāde dharaṇī-śeṣa-saṁvāde
 śrī-kṛṣṇaṣṭottara-śata-nāma-stotraṁ nāma
 prathamodhyāyaḥ

||I||

...

English translation

The Fourth Night

CHAPTER I

One hundred and eight names of Sri Kṛṣṇa as propounded by Sri Mahadeva to Narada for devotion and liberation (Bhakti and Mukti).

Śrī Mahadeva said :—O Devi! Listen to the one hundred and eight names of Sri Kṛṣṇa, the Supreme Spirit, that I will say to you presently for Bhakti and Mukti © (devotion and freedom). (1)

This wonderful piece of news was spoken by Ananta Deva to Earth, O Lotusfaced ! when in days of yore, the earth was delivered (from Patiala). (2):

There is no praise.(stotra), austerity, learning, place of pilgritimage or superior practice better than this. (3)

Know these, O Devi, to be the same that Samaveda occupies among the Vedas; as Mathura, amongst places of pilgrimage, 8 Kasi amongst the kṣetras and the ten-lettered śrī mantra amongst all the mantras. (4)

Know these one hundred and eight names as superior as I and Thou are reckoned-amongst the Vaisnavas and the Waisnavis, as sannyāsa is reckoned amongst the fourfold divisions of life (āgamas); as Kāpilā is amongst the siddhas. (5-6) as kamadhenu is

As thunderbolt is amongst the weapons, s of think-

amongst the cows, as mind is amongst all the other way ing and acting. (5-6)

Therefore I say this unto thee ; hear with attention. At this the earth bowed down to Ananta Deva, whose self is that of Samkarsana. (7)

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With supreme devotion he asked the one hundred and eight names of Sri Kṛṣṇa, the Lord of Rama for the mukti of all mankind. (8)

Bhīmī (Earth) said :—In the Kṛṣṇa incarnation Rohini and Balarāma and Thy self have rendered the births of men that inhabit Sri Vrindavan grand and honourable. (9)

There are various nāmas and surnames of Sri Kṛṣṇa who had taken up His body in course of Eeela (Divine sport]. (10)

Since a long time, I have been desirous of hearing the principal names out of them. Therefore if you know those names, rendered in verses, suited to purposes of hymns, of Sri Kṛṣṇa, the same self as Samkarsana, that are considered as par excellence in the three worlds, describe them to me. (11-12)

Sri Ananta Deva (Sesa) said : —O Thou Earth, excellent and handsome, I know His names that bestow mukti and eight siddhis (powers) anima, etc, and that are the most auspicious. (13)

They destroy millions of mahapitakas (great sins) and yield the fruits of all the Tirthas as well of all Japams and yajias (sacrifices) and destroy all hosts of sins. (14) ;

O Devi ! Hear from me the one hundred and eight names from my mouth. Thereby the fruit is obtained that is got by reciting 'them for long times (i.e., for ever). (15)

If one name of Sri Krsna be repeated only once, it yields the same fruits as above. So hear this stotra (names) leading to great merits and destructive of all sins. Of the one hundred and eight | names of Sri Krgna Sri Sega is the Rgi, the chanda is a Anustup, Sri Krgna is the Devata, and its application is in repeating one hundred and eight names of Sri Krsna. (16)

OM

Sri Krsna, Kamalanatha, Vasudeva, Sanatana, Vasudevatmaja, Punyalila, manusa vighraha. (17)

Srivatsakaustubhadhara, YaSodavatsala, Hari, Caturbhujatta 'Cakrasigada Samkhambujayudhah. (18)

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Devakinandana, Sripati, Nandagopa Priyatmaja, Yamunavega samhari, Balabhadra priyanujah. (19)
Putandjivitahara, Sakayasurabhafijana, Saccidaandavighraha. (20) Navanitanavahari,
Mucukundaprasadaka, SodaSastrihasresra, Tribanga, Madhurakrti. (21) \$ukavak, amrtabdhindu,
Govinda, Janasaficari, Ohenukasurabhajijana. (22)

Nandavrajajananandi,

Govidampati, Vatsapa-

Trnkrtatrnnavarta, Yamalarjunabhanjana, uttanatalabhetta,
tamala Syamalakrti. (23)

Gopagopisvara, Yogi, Saryakotisamaprabha, Ilapati,

Paramjyoti, Yadavendra, Yadidvaha. (24) Govardhanadhari,

Vanamali, Pitavasa, Parijatipaharaka, 'Gopila, Sarvapalaka.: (25)

Aja, Nirafijana, Kamajanaka, Mathuranatha, Dvarakanathaka, Bali. (26)

Kanjalcana, Madhiha,

Vrndavanantasameari, Tulasiddmabhisana, Syamantaka-

manerharta, Nara narayanatmaka. (27) Kubja, K rsnambaradharaka, Mayi, ParamapU sura
Canuramahdyuddhavisarada. (28)

rusab, Mustika-

Samsiravairi, Kamsari, Murari, Narakantaka, Anadi, Brahma-

cari, Krgnavyasana kargaka. (29) \$igupalasiraschetta, Duryodhanakulantakrt. pechea Ets

varada, Vigvarapapradarsaka. (30) Satyavak, Satyasamkalpa, Satyabhamarata, Jayi, Subhadrapirvaja,
Visnu, and Bhigsmamuktupradayaka. (31) Jagaiiguru, Jagannatha, Venuvadyavisarada, vidhvarhgi,

Banasurabalantakrt. (32) Yudhisthirapratisthata, Varhivarhavatamsaka, (wearing peacock tail ornament), Parthasarathi, Avyaktagitamrtamaho. dadhi, K4liyaphani, Manimanikyaranjita, Sripadambuja, Damodara, Yajiabhokta, Danavendravināsana. (34)

Vrsabhasura-

Narayana, Parabrahma, Garudavahanayukta, Jalakriddsamasakta, Gopivastrapaharaka. (35)

Punyasloka, Tirthakara, Vedavidya, Dayanidhi, Sarvatirthatmaka, Sarvagraharipi, Paratpara. (36)

Thus when Sri Krsna's one hundred and eight names are heard by the devotee of Sri Krgna, these come to the light of his understanding, like the nectar of Gita, (37)

Therefore, I have framed this hymn relating to the nectar of the name of Krsna. that are delightful and bestower of highest happiness. (38)

These names destroy all malignant influences, destroy all miseries, and increase the longevity of life. One acquires in this very birth the affects of performing charity, penance and travelling in holy places of pilgrimage. (39)

Reciting and hearing them bring those effects Koti times. The

sonless get sons ; the goalless get proper goals. (40) The poor become rich ; those, who want victory, get victory and the boys and cows become well fed and fat. (41)

Fever and Vatagrahas subside, peace and liberation are obtained. Sins of millions of births are destroyed, Sri Krgna's remembrance brings liberation and mukti, (42)

I bow down to Sri Krsna Yadavendra, Jnanamudra, Yoginatha, Rukminiga, the knower of the Vedanta and Igvara. (43)

O Devi! One who mutters this mantra, day and night, gets favour from all and becomes dear to all. (44)

He gets sons and grandsons, acquires all siddhis and all wealth. Enjoying in this world, in the end he attains Sayujya (union) with Sri Krsna. (45)

Here ends the First Chapter in the Fourth Night of

Sri Narada Pafcaratra Jnanamrtasdra on the discourse of Uma and MaheSvara and Earth and Sega serpent on the one hundred and eight names of Sri Krsna.

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 2

ON THE GLORIFICATION OF VISNU IN COURSE OF CONVERSATION
BETWEEN PARVATI AND SIVA

Chapter 40 of 60 · 31 detected verse markers · English printed pages 241–244

Sanskrit

द्वितीयोऽध्यायः

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥१॥

ब्रह्मलोकादिह प्राप्तं नारदं भगवत्प्रियम् ।

दृष्ट्वा नत्वा सभायां तु प्रप्रच्छुर्मुनयो मुदा ॥२॥

ऋषय ऊचुः—

ब्रह्मन् केन प्रकारेण सर्वपापक्षयो भवेत् ।

विना दानेन तपसा विना तीर्थैर्विना मखैः ॥३॥

विना वेदैर्विना ध्यानैर्विना चेन्द्रियनिग्रहैः ।

विना शास्त्रसमूहैश्च कथं मुक्तिरवाप्यते ॥४॥

दानेन तपसा तीर्थैर्मखैश्चापि विना मुने ।

देवाधिदेवो देवेशः स्थितस्तपसि शङ्करः ।

कं समाराधयेद्देवं जपध्यानपरायणः ॥५॥

इदमेव पुरा पृष्टः पार्वत्या परमेश्वरः ।

यदुवाच शृणुध्वं हि कथयामि सुविस्तरात् ॥६॥

कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।

प्राणिपत्य महादेवं पर्यपृच्छदुमापतिम् ॥७॥

श्रीपार्वत्युवाच—

भगवंस्त्वं परो देवः सर्वज्ञः सर्वपूजितः ।

त्वल्लिङ्गमर्च्यते देवैर्ब्रह्मसूर्यादिकैरपि ॥८॥

त्वत्तो लभन्तेऽभिमतां सिद्धिं सर्ववरप्रद ।

त्वं जन्ममृत्युरहितः स्वयम्भूः सर्वशक्तिमान् ॥९॥

सदा ध्यायसि किं स्वामिन् दिग्वासा मदनान्तकः ।

तपश्चरसि कस्मात्त्वं जटिलो भस्मधूसरः ॥१०॥

किं वा जपसि देवेश परं कौतूहलं हि मे ।

अनुग्राह्या प्रिया चाहं तन्मे कथय सुव्रत ॥११॥

श्री महादेव उवाच—

नेदं कस्यापि कथितं गोपनीयमिदं मम ।

किं तु वक्ष्यामि भद्रं ते त्वं भक्तासि प्रियासि मे ॥१२॥

पुरा सत्ययुगे देवि विशुद्धमतयोऽखिलाः ।

यजन्ति विष्णु मेवैकं ज्ञात्वा सर्वेश्वरेश्वरम् ॥१३॥
 प्रयान्ति परमामृद्धिमैहिकामुष्मिकीं पराम् ।
 या न प्राप्ताऽमरैः सर्वैरक्षया क्लेशवर्जिता ॥१४॥
 न तां सन्तः प्रपद्यन्ते विनाचाररतान्नरान् ।
 सन्मुखादपि सञ्श्रुत्य देवा विष्णुबहिर्मुखाः ॥१५॥
 वेदैः पुराणैः सिद्धान्तैर्भिन्नैर्विश्रान्तचेतसः ।
 निश्चयं नाधिगच्छन्ति किं तत्त्वं किं परं पदम् ॥१६॥
 तुलापुरुषदानाद्यैरश्वमेधादिभिर्मखैः ।
 वाराणसीप्रयागादितीर्थस्नानादिभिः प्रिये ॥१७॥
 गयाभद्राह्वादिभिः पित्र्यैर्वेदपाठादिभिर्जपैः । तपोभिरुग्रैर्नियमैर्धर्मैर्भूतदयादिभिः ॥१८॥
 गुरुशुश्रूषणैः सत्यैर्धर्मैर्वर्णाश्रमोदितैः ।
 ज्ञानध्यानादिभिः सम्यक् चरितैर्जन्मजन्मभिः ॥१९॥
 न याति तत्परं श्रेयो विष्णुं सर्वेश्वरेश्वरम् ।
 सर्वभावैरनाश्रित्य पुराणं पुरुषोत्तमम् ॥२०॥
 अनन्यगतयो मर्त्यो भोगिनोऽपि परं तपाः ।
 ज्ञानवैराग्यरहिता ब्रह्मचर्यादिवर्जिताः ॥२१॥
 सर्वधर्मजितो विष्णोर्नाममात्रैकजल्पकाः
 सुखेन यां गतिं यान्ति न तां सर्वेऽपि धार्मिकाः ॥२२॥
 स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न कर्हिचित् ।
 सर्वे विधिनिषिद्धाः स्युरेतस्यैव हि किङ्कराः ॥२३॥
 किं तु ब्रह्मादिभिर्देवैः पुरा दृष्ट्वा निरहसः ।
 निर्भयं विष्णु नाम्नैव यथेष्टं पदमागतान् ॥२४॥
 अलक्ष्य चात्मनः पूजां सम्यगाराधितो हरिः ।
 मया चास्मादपि त्रैष्ठ्यं वाञ्छितोऽयं यतात्मना ॥२५॥
 ततः साक्षाज्जगन्नाथः प्रसन्नो भक्तवत्सलः ।
 अशाश्वेनात्मनो वैतान् पूजयामास केशवः ॥२६॥
 देवान् पितॄन् द्विजान् हव्यकव्याशान् करुणामयः ।
 ततः प्रभृतिं पूज्यन्ते त्रैलोक्ये सचराचरे ॥२७॥
 ब्रह्मादयः सुराः सर्वे प्रसादात् शार्ङ्गधन्वनः ।
 माञ्जोवाच तदा मतः पूज्यश्रेष्ठो भविष्यसि ॥२८॥
 त्वामाराध्य यदा शम्भो ग्रहिष्यामि वरं तव ।
 ह्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥२९॥
 आगमैः कल्पितैस्त्वं हि जनान् मद्धिमुखान् कुरु ।
 मां च गोपयमे न स्यात् सृष्टिरेवोत्तरोत्तरा ।
 ततस्तं प्रणिपत्याहमुवाच परमेश्वरम् ॥३०॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे चतुर्थरात्रे
 द्वितीयोऽध्यायः
 ॥२॥



Roman transliteration

dviṭīyo'dhyāyaḥ

*śuklāmbaradharaṁ viṣṇuṁ śaśivaraṇaṁ caturbhujam |
prasannavadanāṁ dhyāyet sarvavighnopāśāntaye ||1||
brahmalokādīha prāptaṁ nāradaṁ bhagavatpriyam |
dṛṣṭvā natvā sabhāyāṁ tu prapracchurmunayo mudā ||2||*

rṣaya ūcuḥ—

*brahman kena prakāreṇa sarvapāpakṣayo bhavet |
vinā dānena tapasā vinā tīrthairvinā makhaiḥ ||3||
vinā vedairvinā dhyānairvinā cendriyanigrahaiḥ |
vinā śāstrasamūhaiśca kathaiṁ muktiravāpyate ||4||
dānena tapasā tīrthairmakhaiścāpi vinā mune |
devādhidevo deveśaḥ sthitastapasi śaṅkaraḥ |
kaṁ samārādhayeddevaṁ japaḥ dhyānaparāyaṇaḥ ||5||
idameva purā prṣṭaḥ pārvatīyā paramēśvaraḥ |
yaduṁbāca śṛṇudhvaṁ hi kathayāmi svistarāt ||6||*

*kailāsaśikharāsīnaṁ devadevaṁ jagadgurum |
prāṇipatya mahādevaṁ paryapṛcchadumāpatim ||7||
śrīpārvatīyuvāca—
bhagavaṁstvaṁ paro devaḥ sarvajñaḥ sarvapūjitaḥ |
tvallīṅgamarcyate devairbrahmasūryādikairapi ||8||
tvatto labhante bhīmatāṁ siddhiṁ sarvavaraprada |
tvaṁ janmamṛtyurahitaḥ svayambhūḥ sarvaśaktimān ||9||
sadā dhyāyasi ki svāmin digvāsā madanāntakaḥ |
tapaścāraṣi kasmāttvaṁ jaṭilo bhasmadhūśaraḥ ||10||
kiṁ vā japasi deveśa paraṁ kautūhalaṁ hi me |
anugrāhyā priyā cāhaṁ tanme kathaya suvrata ||11||
śrī mahādeva uvāca—
nedaṁ kasyāpi kathitaṁ gopanīyabhidāṁ mama |
kiṁ tu vakṣyāmi bhadaṁ te tvaṁ bhaktāsi priyāsi me ||12||
purā satyayuge devī viśuddhamatayo'khilāḥ |*

*yajanti viṣṇu mevaikaṁ jñātvā sarveśvareśvaram ||13||
prayānti paramāmr̥ddhimaiḥ kāmūsmikīṁ parāṁ |
yā na prāptā'maraiḥ sarvairakṣayaḥ kleśavarjitā ||14||
na tāṁ santaḥ prapadyante vinācāraratānnaṁ |
sanmukhādapi samśrutyā devā viṣṇubahir mukhāḥ ||15||
vedaiḥ purāṇaiḥ siddhāntairbhinnaiḥ śāntacetasaḥ |
niścayaṁ nādhigacchanti kiṁ tatvaṁ kiṁ paraṁ padam ||16||
tulāpuruṣadānādyairāśvamedhādibhirmakhaiḥ |
vārāṇasiprayāgādītīrthasannātibhiḥ priye ||17||
gayāśrāddhādibhiḥ pīṭyairvedapāṭhādibhirjapaiḥ | tapobhirugrairniyamairdharmairbhūṭadayādibhiḥ ||18||
guruśūśrūṣaṇaiḥ satyairdhamairvarṇāśramoditaiḥ |
jñānadyānādibhiḥ samyak caritairjanmajanmabhiḥ ||19||
na yāti tatparaṁ śreyo viṣṇuṁ sarveśvareśvaram |
sarvabhāvairanāśrītya purāṇaṁ puruṣottamam ||20||*

ananyagatayo martyo bhogino'pi paraṁtapāḥ |
jñānavairāgyarahitā brahmacaryādivarjitāḥ ||21||
sarvadharmajito viṣṇornāmamātraikajalpakāḥ
sukhena yān gatiṁ yānti na tān sarve'pi dhārmikāḥ ||22||
smartavyaḥ satataṁ viṣṇurvismartavyo na karhicit |
sarve vidhiniśiddhāḥ syuretasyaiva hi kiṅkarāḥ ||23||
kiṁ tu bahmādibhirdevaiḥ purā dṛṣtvā niramḥasaḥ |
nirbhayaṁ viṣṇu nāmmaiva yatheṣṭaṁ padamāgatān ||24||
alakṣya cātmanaḥ pūjāṁ samyagārādrito hariḥ |
mayā cāsmādapi traiṣṭhyaṁ vāñchito'yaṁ yatātmanā ||25||
tataḥ sākṣājagannāthaḥ prasanno bhaktavatsalaḥ |
aṁśānśenātmano vaitān pūjayāmāsa keśavaḥ ||26||
devān pīṭṇ dvijān havyakavyāśān karuṇāmayaḥ |
tataḥ prabhṛti pūjyante trailokye sacarācare ||27||
bahmādayaḥ surāḥ sarve prasādāt śāriṅgadhanvanaḥ |
māñcovāca tadā mattaḥ pūjyaśreṣṭho bhaviṣyasi ||28||

tvāmārādhyā yadā śambho grahiṣyāmi varaṁtava |
dvāparāḍau yuge bhūtvā kalayā mānuṣādīṣu ||29||
āgamaḥ kalpitaistvaṁ hi janān madvimukhān kuru |
mān ca gopayame na syāt sṛṣṭirevottarottarā |
tatastaṁ praṇipatyāhamuvāca parameśvaram ||30||
iti śrīnāradapañcarātre
jñānāmṛtasāre caturtharātre
dvitīyo'dhyāyaḥ
||2||
 ...

English translation

CHAPTER II

ON THE GLORIFICATION OF VISNU IN COURSE OF CONVERSATION BETWEEN PARVATI AND SIVA

Visnu is to be meditated upon for the pacification of all obstacles, Vignu who wears white raiment, who is of white colour, four-armed, and of gracious countenance. (1)

“Qm! I bow down to Sri Kṛṣṇa, Partha, Lakṣmī, Sri Narayana ; and to the Devī Sarasvatī and to Nara,” This mantra the Rsi Narada, who is dear to Bhagavan, got from the Brahma Loka. Seeing the Rsi in the midst of the assembly and coming there from the Brahma Loka, all the other Rsis present there, bowed-down and asked in the following way. (2)

The Regis said :—How can all the sins be all expiated without having resource to charity and gifts, sacrifice, penance, and going to the sacred places of pilgrimages. (3)

How can Mukti (freedom) be attained w the Vedas, meditation, control of the senses ab

the Sastras. (4) O Muni! To which God does Samkara, the First of all the make Japam of Him and

of charity, penance, ting the sacred places

ithout the study of d the knowledge of

Devas, and Superior to them, worship, meditate Him without performing any act sacrifice, or even going to the Tirthas for wvisi' of pilgrimage. (5)

§ri Narada said :—Parvati asked this very the Highest Deity. He replied He would descri

Hear. (6) Bowing down to the Devadeva Mahadeva, the Guru of the he peaks of Kailasa, Srt

Universe, the Lord of Uma, seated ont Parvati questioned :— (7)

O Bhagavan! Thou art omnicient, Supreme Deity Brahma, Surya and all the Lingam. (8)

question to Siva, be this in detail.

adored by all, the Devas worship Thy

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They get all their desired Siddhis fulfilled by Thy favour. Thou grantest all the boons. Thou art free from birth and death. Thou art Svayambhu (born of Thyself) and Thou art endowed with all the Saktis (powers). (9)

Lord! Why then art Thou naked, wear clots of hair and bear ashes as the ornament of Thy body. To whom dost Thou refer, while performing tapasaya. (10)

O best of the Devas! What japam dost Thou reckon ? iam very anxious to know all these. I am favoured of Thee ; 8o, O Suvrata ! dost Thou kindly speak to me on all these. (il)

Sri Mahadeva said :—I never spoke this to any body. I consider this as very secret. But I will speak to Thee, for Thou ari dear to me and devoted to me. (12)

O Devi! In days of yore in Satya Yuga all the devotees (sadhakas) whose intelligences were purified, came to realise VignU as the one only God, Lord of all the Devas and thus worshipped Him. (13)

Thereby they have got all what are excellent in this and in the next world. All the Gods even did not obtain them as imperishable and without any difficulty. (14)

The persons who observe dcdras (rules of conduct in outer forms and inner forms of worship, behaviour, society etc.,) got them. When the Devas hear from my mouth, they became devoted to Visnu. (15)

From the study of the Vedas, Puranas, and Siddhintas etc., and the other Sastras, the Sadhakas get confounded and are not perfectly convinced. So how can they realise the Highest from them. (16)

O Beloved! That cannot be obtained by the ceremonies Tula purusa Dana (a sort of gift) or Horse sacrifice etc., or bathing in Prayaga (Allahabad), Varanasi, and other sacred places of pilgrimage. (17)

Performing Sraddha (funeral obsequies) at Gaya, the study of

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the Vedas and muttering japams, fierce tapasyas, observing rules of conduct and dharma, shewing kindness to living creatures. (18)

Serving the Guru, observing the true religion, performing Varnagrama dharma and meditating and acquiring knowledge Should be duly performed in every birth. (19)

But all these do not lead to the acquirement of that allauspicious Vignu, the God, the Lord of all the Devas. How can all these ceremonies lead to the acquisition of that ancient one, the excellent Purusa, who is beyond what contains all these bhavas (mental states). (20)

Even if one torments the enemies, if one be without any goal, subject to death and be in the midst of enjoyments and if one's knowledge and Vairdgyam (dispassion) be thwarted and if one be Void of Brahmacarya. (21)

If one mutters the name of Sri Visnu repeatedly, by virtue of the potency of that name that conquers all the dharmas, one attains easily that goal which all the religious persons do not get. (22)

Visnu is always to be remembered ; never ought He to be forgotten. For all these rules and restrictions are His servants. (23)

Rather Brahma and the other Devas became, 2 fearless and free from anxiety by virtue of this name of Sri Visnu and they obtained sufficient powers and status. (24)

ped, I see specially how Sri im and

in days of yore,

Without caring how [am worship Hari is worshipped. I also controlled myself before H asked greatness from Him. (25)

Then that Sri Kegava, the Lord of the Universe incarnate, kind to the Bhaktas and of exceedingly gracious look, has rendered all these gods, by His parts, worthy of being worshipped. (26)

The compassionate Lord since then has made the Devas, Pitrs, and the Devas of the Yajfas (sacrifices) fit for receiving worship in the three worlds. (27)

Brahma and all the other Devas thus pleased Sri Krsna, the

Holder of the Sarnga bow and said to Him and Me that henceforth Sri Krsna will be superior to Me and receive worship first. (28)

© Sambhu! When I will get boons from you by worshipping you ; and I will be incarnate in human form in the Dvapara Yuga (age). (29)

You would then misdirect the minds of the people away from Me by the Agama Sastras and keep Me private. Thus creation will go on and on. Hearing this I bowed down to Him and said. (30)

Here ends the Second Chapter of the Fourth Night in

Sri Narada Paficaratram Jndnamytasara.

Narada Paficaratram ©

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Fourth Night · Chapter 3

THOUSAND NAMES OF LORD VISNU

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Sanskrit

तृतीयोऽध्यायः

श्रीविष्णोर्नाम सहस्रम्

श्रीमहादेव उवाच—

ब्रह्मत्यासहस्राणां पापं शाम्येत् कथं चन ।

न पुनस्त्वय्यविज्ञाते कल्पकोटिशतैरपि ॥१॥

यस्मान्मया कृता स्पर्धा पवित्रं स्यात्कथं हरे ।

नश्यन्ति सर्वपापानि तन्मा वद सुरेश्वर ।

तदाह देवो गोविन्दो मम प्रीत्या यथायथम् ॥२॥

श्रीभगवानुवाच—

सदा नामसहस्रं मे पावनं मत्पदावहम् ।

तत्परोऽनुदिनं शम्भो सर्वैश्वर्यं यदीच्छसि ॥३॥

श्रीमहादेव उवाच—

तमेव तपसा नित्यं भजामि स्तौमि चिन्तये ।

तेनाद्वितीयमहिमो जगत्पूज्योऽस्मि पार्वति ॥४॥

श्रीपार्वत्युवाच—

तन्मे कथय देवेश यथाहमपि शङ्कर ।

शर्वेश्वरी निरुपमा तव स्यात् सद्गुणी प्रभो ॥५॥

श्रीमहादेव उवाच—

साधु साधु त्वया पृष्टो विष्णोर्भगवतः शिवे ।

नाम्ना सहस्रं वक्ष्यामि मुख्यं त्रैलोक्यमङ्गलम् ॥६॥

नमोनारायणाय पुरुषोत्तमाय च महात्मने ।

विशुद्धसद्भाधिष्ठाय महाहंसाय धीमहि ॥७॥

विनियोगः—ओं अस्य श्रीविष्णोः सहस्रनाममन्त्रस्य महादेव ऋषिः । अनुष्टुप् छन्दः । परमात्मा देवता ।

सूर्यकोटिप्रतीकाश इति बीजम् । गङ्गा तीर्थोत्तमा शक्तिः । प्रपन्नाशनिपञ्जर इति कीलम् । दिव्यास्त्र इत्यस्त्रम् ।

शर्वपापक्षयार्थं सर्वाभीष्टसिद्ध्यर्थं श्रीविष्णोर्नाम सहस्रं जपे विनियोगः ।

ऋष्यादिन्यासः—

ओं महादेवाय ऋषये नमः शिरसि ॥इ॥

अनुष्टुप् छन्दसे नमः मुखे ॥इइ॥

परमात्मदेवतायै नमः हृदि ॥इइइ॥

सूर्यकोटिप्रतीकाशबीजाय नमः गुह्ये ॥इव॥ गङ्गातीर्थोत्तमशक्तयेनमपादयोः ॥व॥

प्रपन्नाशनिपञ्जरकीलकाय नमः नाभौ ॥वि॥

विनियोगाय नमः सर्वाङ्गे ॥विद्व॥

करन्यासः—

ओ३ वासुदेव३ पर३ ब्रह्मा इत्यङ्गुष्ठाभ्या३ नमः ॥इ॥

ओ३ मूलप्रकृतिरिति तर्जनीभ्या३ नमः ॥इइ॥

ओ३ भूमहावराह इति मध्यमाभ्या३ नमः ॥इइइ॥

ओम्३ सूर्यव३शध्वजो राम अनामिकाभ्या३ नमः ॥इव्॥

ओ३ ब्रह्मादिकमलादिगदासूर्यकेशवमिति कनिष्ठिकाभ्या३ नमः ॥व्॥

शेष इति करतलपृष्ठाभ्या३ नमः ॥वि॥

इति करन्यासः ।

हृदयादिषडङ्गन्यासः—

ओ३ वासुदेव३ पर३ ब्रह्म इति हृदयाय नमः ॥इ॥

ओ३ मूलप्रकृति शिरसे स्वाहा ॥इइ॥

ओ३ भूमहावराह इति शिखायै वषट् ॥इइइ॥

ओ३ सूर्यव३शध्वजो रामः कवचाय हु३ ॥इव्॥

ओ३ ब्रह्मादिकमलादिगदासूर्य केशवः नेत्रत्रयाय वौषट् ॥व्॥

ओ३ दिव्यास्त्र इत्यस्त्राय फट् ॥वि॥

इति हृदयादिषडङ्गन्यासः ॥८॥

विष्णु३ भाववत्किरीटाङ्गदवलयगणाकल्पहारोदराङ्घ्रि श्रोणीभूष३सुवक्षोमणिमकरमहाकुण्डल३ मण्डिता३स३ ।

हस्तोद्यच्चक्रशङ्खबाम्बुजगदममल३ पीतकौशेयवासो

विद्युद्भास३ समुद्यद्दिनकरसदृश३ पद्महस्त३ नमामि ॥९॥

ओ३ वासुदेवः पर३ ब्रह्म परमात्मा परात्परम् ।

पर३ धाम पर३ ज्योतिः पर३ तत्त्व३ पर३ पदम् ॥१०॥

पर३ शिव३ परो ध्येयः पर३ ज्ञान३ परा गतिः ।

परमार्थः पर३ श्रेयः परानन्दः परोदयः ॥११॥

परो व्यक्तः पर३ व्योम परार्थः परमेश्वरः ।

निरामयो निर्विकारो निर्विकल्पो निराश्रयः ॥१२॥

निरञ्जनो निरालम्बो निर्लेपो निरवग्रहः ।

निर्गुणो निष्कलोऽनन्तोऽचिन्त्योऽसावचलोऽध्युतः ॥१३॥

अतीन्द्रियोऽमितोऽरोध्योऽनीहोऽनीशोऽव्ययोऽक्षयः ।

सर्वज्ञः सर्वगः सर्वः सर्वदः सर्वभावनः ॥१४॥

सर्वः शम्भुः सर्वसाक्षी पूज्यः सर्वस्य सर्वदृक् ।

सर्वशक्तिः सर्वसारः सर्वात्मा सर्वतोमुखः ॥१५॥

सर्वावासः सर्वरूपः सर्वादिः सर्वदुःखहा ।

सर्वार्थः सर्वतोभद्रः सर्वकारणकारणम् ॥१६॥

सर्वातिशायकः सर्वाध्यक्षः सर्वेश्वरेश्वरः ।

षड्वि३शको महाविष्णुर्महागुह्यो महाहरिः ॥१७॥

नित्योदितो नित्ययुक्तो नित्यानन्दः सनातनः ।

मायापतिर्योगपतिः कैवल्यपतिरात्मभूः ॥१८॥

जन्ममृत्युजरातीतः कालातीतो भवातिगः ।
पूर्णः सत्यः शुद्धबुद्धस्वरूपो नित्यचिन्मयः ॥१९॥
योगिप्रियो योगमयो भवबन्धैकमोचकः ।
पुराणः पुरुषः प्रत्यक् चैतन्यः पुरुषोत्तमः ॥२०॥
वेदान्तवेद्योदुर्ज्ञेयस्तापत्रयविवर्जितः ।
ब्रह्मविद्याश्रयोऽलङ्घ्यः स्वप्रकाशः स्वयःप्रभः ॥२१॥
सर्वोपय उदासीनः प्रणवः सर्वतः समः ।
सर्वानवद्यो दुष्पापस्तुरीयस्तमसः परः ॥२२॥
कूटस्थः सर्वसः प्लिष्टो वाङ्मनोगोचरातिगः ।
सः कर्षणः सर्वहरः कालः सर्वभयङ्करः ॥२३॥
अनुल्लङ्घ्यः सर्वगतिर्महारुद्रो दूरासदः ।
मूलप्रकृतिरानन्दः प्रज्ञाता विश्वमोहनः ॥२४॥
महामायो विश्वबीजः परशक्तिः सुखैकभुक् ।
सर्वकाम्योऽनन्तशीलः सर्वभूतवशङ्करः ॥२५॥
अनिरुद्धः सर्वजीवो हषीकेशो मनःपतिः ।
निरुपाधिः प्रियो हः सोऽक्षरः सर्वनियोजकः ॥२६॥
ब्रह्मा प्राणेश्वरः सर्वभूतभृद्देहनायकः ।
क्षेत्रज्ञः प्रकृतिस्वामी पुरुषो विश्वसूत्रधृक् ॥२७॥
अन्तर्यामी विधामान्तः साक्षी त्रिगुण ईश्वरः ।
योगी मृग्यः पद्मनाभः शेषशायी श्रियः पतिः ॥२८॥
श्रीसत्योपास्यपादाब्जोऽनन्तः श्रीः श्रीनिकेतनः ।
नित्यवक्षः स्थलस्थश्रीः श्रीनिधिः श्रीधरो हरिः ॥२९॥
रम्यश्रीर्निश्चयश्रीदो विष्णुः क्षीराब्धिमन्दिरः ।
कौस्तुभोद्भासितोरस्को माधवो जगदातिहा ॥३०॥
श्रीवत्सवक्षो निःसीमः कल्याणगुणभाजनम् ।
पीताम्बरो जगन्नाथो जगद्धाता जगत्पिता ॥३१॥
जगद्धन्धुर्जगत्स्रष्टा जगत्कर्ता जगन्निधिः ।
जगदेकस्फुरद्दीर्घो नाहः वादी जगन्मयः ॥३२॥
सर्वाश्चर्यमयः सर्वसिद्धार्थः सर्ववीरजित् ।
सर्वामोघोद्यमो ब्रह्मरुद्राद्युत्कृष्टचेतनः ॥३३॥
शम्भो पितामहो ब्रह्मपिता शक्राद्यधीश्वरः ।
सर्वदेवप्रियः सर्वदेववृत्तिरनुत्तमः ॥३४॥
सर्वदेवैकशरणः सर्वदेवैकदैवतम् ।
यज्ञभृग् यज्ञफलदो यज्ञेशो यज्ञभावनः ॥३५॥
यज्ञत्राता यज्ञपमान् वनमाली द्विजप्रियः ।
द्विजैकमानदोऽहिंसः कुलदेवोऽसुरान्तकः ॥३६॥
सर्वदुष्टान्तकृत् सर्वसज्जनानन्दपालकः ।
सर्वलोकैकजठरः सर्वलोकैकमण्डलः ॥३७॥

सृष्टिस्थित्यन्तकृच्यक्री शार्ङ्गधन्वा गदाधरः । शङ्खभृन्नन्दकीपद्मपाणिर्गुरुडवाहनः ॥३८॥

अनिर्देश्यवपुः सर्वः सर्वलोकैकपावनः ।

अनन्तकीर्तिर्निःश्रीशः पौरुषः सर्वमङ्गलः ॥३९॥

सूर्यकोटिप्रतीकाशो यमकोटिविनाशनः ।

ब्रह्मकोटिजगत्स्रष्टा वायुकोटिमहाबलः ॥४०॥

कोटीन्दुजगदानन्दी शम्भुकोटिमहेश्वरः ।

कुबेरकोटिलक्ष्मीवान् शत्रुकोटिविनाशनः ॥४१॥

कन्दर्पकोटिलावण्यो दुर्गकोटिविमर्द्धनः । समुद्रकोटिगम्भीरस्तीर्थकोटिसमाह्वयः ॥४२॥

हिमवत्कोटिनिष्कम्पः कोटिब्रह्माण्डविग्रहः ।

कोट्यश्वमेधपापघ्नो यज्ञकोटिसमार्चनः ॥४३॥

सुधाकोटिस्वास्थ्यहेतुः कामधुक्कोटिकामदः ।

ब्रह्मविद्याकोटिरूपः शिपिविष्टः शुचिश्रवाः ॥४४॥

विश्वम्भरस्तीर्थपादः पुण्यश्रवणकीर्तनः ।

आदिदेवो जगज्जैत्रो मुकुन्दः कालनेमिहा ॥४५॥

वैकुण्ठोऽनन्तमाहात्म्यो महायोगीश्वरेश्वरः ।

नित्यतृप्तो न सद्भावो निःशङ्को नरकान्तकः ॥४६॥

दीनानाथैकशरणं विश्वैकव्यसनापहा ।

जगत्क्षमाकृतो नित्यो कृपालुः सज्जनाश्रयः ॥४७॥

योगेश्वरः सदोदीणो वृद्धिक्षयविवर्जितः ।

अधोक्षजो विश्वरेता प्रजापतिसभाधिपः ॥४८॥

शक्रब्रह्मार्चितपदः शम्भुब्रह्मार्ध्वधामगः ।

सूर्यसोमेक्षणो विश्वभोक्ता सर्वस्य पारगः ॥४९॥

जगत्सेतुर्धर्मसेतुर्धारीऽरिष्टधुरन्धरः ।

निर्ममोऽखिललोकेशो निःसङ्गोऽद्भुतभोगवान् ॥५०॥

रम्यमायो विश्वविश्वो विश्वक्सेनो नगोत्तमः ।

सर्वाश्रेयः पतिर्देव्या सर्वभूषणभूषितः ॥५१॥

सर्वलक्षणलक्षण्यः सर्वदैत्येन्द्रदर्पहा ।

समस्तदेवसर्वज्ञः सर्वदैवतनायकः ॥५२॥

समस्तदेवतादुर्गः प्रपन्नाशनिपञ्जरः ।

समस्तदेवकवचं सर्वदेवशिरोमणिः ॥५३॥

समस्तभयनिर्भिन्नो भगवान् विष्टरश्रवाः

विभुः सर्वहितोदको हतारिः सुगतिप्रदः ॥५४॥

सर्वदैवतजीवेशो बाह्यणादिनियोजकः ।

ब्रह्मशम्भुपरार्धाढ्यी ब्रह्मजेष्ठ्यः शिशुः स्वराट् ॥५५॥

विराट् भक्तपराधीनः स्तुत्यः सर्वार्थसाधकः ।

सर्वार्थकर्ता कृत्यज्ञः स्वार्थकृत्यसदोज्जितः ॥५६॥

सदा नवः सदा भद्रः सदा शान्तः सदा शिवः ।

सदा प्रियः सदा तुष्टः सदा पुष्टः सदावर्तितः ॥५७॥

सदा पूतः पावनाग्नौ वेदगुह्यो वृषाकपिः ।
 सहस्रनामा त्रियुगश्चतुर्मूर्तिश्चतुर्भुजः ॥५८॥
 भूतभव्यभवन्नाथो महापुरुषपूर्वजः ।
 नारायणो मञ्जुकेशः सर्वयोगविनिस्मृतः ॥५९॥
 वेदसारो यज्ञसारः सामसारस्तपोनिधिः ।
 साध्यश्रेष्ठः पुराणर्षिनिष्ठाशान्तिपरायणः ॥६०॥
 शिवस्त्रिशूलविध्वंसी श्रीकण्ठैकवरप्रदः ।
 नरकृष्णो हरिर्धर्मनन्दनो धर्मजीवनः ॥६१॥

आदिकर्ता सर्वसत्यः सर्वस्त्रीरत्नदर्पहा ।
 त्रिकालो जितकन्दर्प उर्वशीदृष्टुनीश्वरः ॥६२॥
 आद्यः कविर्हयग्रीवः सर्ववागीश्वरेश्वरः ।
 सर्वदेवमयो ब्रह्म गुरुर्वाग्मीश्वरीपतिः ॥६३॥
 अनन्तविद्याप्रभवो मूलाविद्याविनाशकः ।
 सर्वार्हणो जगज्जाढ्यनाशको मधुसूदनः ॥६४॥
 अनन्तमन्त्रकोटीशः शब्दब्रह्मैकपावकः ।
 आदिविद्वान् वेदकर्तावेदात्मा श्रुतिसागरः ॥६५॥
 ब्रह्मार्थवेदाभरणः सर्वविज्ञानजन्मभूः ।
 विद्याराजो ज्ञानराजो ज्ञानसिन्धुरखण्डधीः ॥६६॥
 मत्स्यदेवो महाशुद्धो जगद्धीजवह्निर्धृक् । लीलाव्याप्तानिलाम्भोधिश्चतुर्वेदप्रवर्तकः ॥६७॥
 आदिकूर्मोऽखिलाधारस्तृणीकृतजगद्भवः ।
 अमरीकृतदेवौघः पीयूषोत्पत्तिकारणम् ॥६८॥
 आत्माधारो धराधारो यज्ञाङ्गो धरणीधरः ।
 हिरण्यक्षहरः पृथ्वीपतिः श्राद्धादिकल्पकः ॥६९॥

समस्तपितृभूतिघ्नः समस्तपितृजीवनम् ।
 हव्यकव्यैकभुग्भव्यो गुणभव्यैकदायकः ॥७०॥
 लोमान्तलीनजलधिः क्षोभिताशेषसागरः ।
 महावराहो यज्ञघ्नध्वंसनो याज्ञिकाश्रयः ॥७१॥
 नरसिंहो दिव्यसिंहः सर्वारिष्टार्तिदुःखहा ।
 एकवीरोद्धतबलो यन्त्रमन्त्रैकभञ्जनम् ॥७२॥
 ब्रह्मादिदुःसहज्योतिर्युगान्ताग्न्यतिभीषणः ।
 कोटिवज्राधिकनखो गजदुष्टेक्षमूर्तिधृक् ॥७३॥
 मातृचक्रप्रमथनो महामातृगणेश्वरः ।
 अचिन्त्यो मोघवीर्याढ्यः समस्तासुरघस्मरः ॥७४॥
 हिरण्यकशिपुच्छेदी कालः सङ्कर्षणः पतिः ।
 कृतान्तवाहनः सद्यः समस्तभयनाशनः ॥७५॥
 सर्वविघ्नान्तकः सर्वसिद्धिदः सर्वपूरकः ।
 समस्तपातकध्वंसी सिद्धमन्त्राधिकाह्वयः ॥७६॥
 भैरवेशो हरार्तिघ्नः कालकल्पो दुरासदः ।

दैत्यगर्भसाविनामा स्फुटद्ब्रह्माण्डवर्जितः ॥७७॥

स्मृतिमात्राखिलत्राता भूतरूपो महाहरिः ।

ब्रह्मचर्मशिरःपट्टा दिक्पालोऽर्धाङ्गभूषणः ॥७८॥

द्वादशार्कशिरोदामा रुद्रशीर्षकनूपुरः ।

योगिनीग्रस्तगिरिजारतो भैरवतर्जकः ॥७९॥

वीरचक्रेश्वरोऽत्युग्रो यमारिः कालसंवरः ।

क्रोधेश्वरो रुद्रचण्डीपरिवादी सुदुष्टभाक् ॥८०॥

सर्वाक्षः सर्वमृत्युश्च मृत्युर्मृत्युनिवर्तकः ।

असाध्यः सर्वरोगघ्नः सर्वदुर्ग्रहसौम्यकृत् ॥८१॥

गणेशकोटिदर्पघ्नो दुःसहोऽशेषगोत्रहा ।

देवदानवदुर्धर्षो जगद्भक्ष्यप्रदः पिता ॥८२॥

समस्तदुर्गातित्राता जगद्भक्षकभक्षकः ।

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गूढमुद्राकृतिगस्तभीष्माद्यखिलगौरवः । पार्थार्थखण्डिताशेषदिव्यास्त्रः पार्थमोहभृत् ॥१६०॥

ब्रह्मशापच्छलध्वस्तयादवो विभवावहः ।

अनङ्गो जितगौरीशो रतिकान्तः सदैप्सितः ॥१६१॥

पुष्पेषुर्विश्वविजयी स्मरः कामेश्वरीपतिः । उषापतिर्विश्वहेतुर्विश्वतृप्तोऽधिपूरुषः ॥१६२॥

चतुरात्मा चतुर्वर्णश्चतुर्वेदविधायकः

चतुर्विंशैकविश्वात्मा सर्वोत्कृष्टासु कोटिषु ॥१६३॥
 आश्रयात्मा पुराणर्षिव्यासः शास्त्रसहस्रकृत् ।
 महाभारतनिर्माता कवीन्द्रो वादरायणः ॥१६४॥
 कृष्णद्वैपायनः सर्वपुरुषार्थकबोधकः ।
 वेदान्तकर्ता ब्रह्मैकव्यञ्जकः पुरुषोक्तकृत् ॥१६५॥
 बुद्धो ध्यानजिताशेषदेवदेवो जगत्प्रियः ।
 निरायुधो जगज्जैत्रः श्रीघनो दुष्टमोहनः ॥१६६॥
 दैत्यवेदवहिष्कर्तृविदार्थश्रुतिगोपकः ।
 शुद्धोदनिर्नष्टदिष्टः सुखदः सदसत्पतिः ॥१६७॥
 यथायोग्याखिलकृपः सर्वभूत्योऽखिलेष्टदः ।
 चतुष्कोटिपृथक्त्वत्त्वो प्रज्ञापारमितेश्वरः ॥१६८॥
 पाषण्डश्रुतिमार्गेण पाषण्डश्रुतिगोपकः ।
 कल्की विष्णुयशःपूतः कलिकालविलोपकः ॥१६९॥
 समस्तम्लेच्छहस्तघ्नः सर्वश्रेष्ठद्विजातिकृत् ।
 सत्यप्रवर्तको देवद्विजदीर्घक्षुधापहः ॥१७०॥
 अश्वगवादिवेदेन पृथ्वीदुर्गतिनाशनः ।
 सद्यःक्षमानन्तलक्ष्मीकृत् नष्टनिःशेषधर्मकृत् ॥१७१॥
 अनन्तस्वर्गयागैकहेमपूर्णाखिलद्विजः ।
 असाध्यैकजगच्छास्ता विश्ववन्द्यो जयध्वजः ॥१७२॥
 आत्मातत्त्वाधिपः कर्तृश्रेष्ठो विधिरुमापतिः ।
 भर्तुः श्रेष्ठः प्रजेशाग्न्यो मरीचिजनकाग्रणीः ॥१७३॥
 कश्यपो देवराडिन्द्रः प्रह्लादो दैत्यराट् शशौ ।
 नक्षत्रेशो रविस्तेजः श्रेष्ठः शुक्रः कवीश्वरः ॥१७४॥
 महर्षिराट् भृगुर्विष्णुरादित्येशो बलिः स्वराट् ।
 वायुर्वह्निः शुचिश्रेष्ठः शङ्करो रुद्रराट् गुरुः ॥१७५॥
 विद्वत्तमश्चित्ररथो गन्धर्वाग्र्यो वसूतमः ।
 वर्णादिरग्या स्त्री गौरी शक्त्याग्र्या श्रीश्व नारदः ॥१७६॥
 देवर्षिराट् पाण्डवाग्र्योऽर्जुनो नारदवादराट् ।
 पवनः पवनेशानो वरुणो यादसाम्पतिः ॥१७७॥
 गङ्गातीर्थात्तमोद्धृतो छत्रकाग्र्यो बरोषधम् ।
 अन्नो सुदर्शनास्त्राग्र्यो वज्रप्रहरणोत्तमम् ॥१८०॥
 उच्चैःश्रवा वाजिराज ऐरावत इभेश्वरः ।
 अरुन्धत्येकपत्नीशो ह्यश्वत्थोऽशेषवृक्षराट् ॥१७९॥
 अध्यात्मविद्याविद्यात्मा प्रणवश्छन्दसा वरः ।
 मेरुगिरिपतिमार्गे मासाग्र्यः कालसत्तमः ॥१८०॥
 दिनाद्यात्मा पर्वसिद्धिः कपिलः सामवेदराट् ।
 तार्क्ष्यः खगेन्द्रः ऋत्वग्र्यो वसन्तः कल्पपादपः ॥१८१॥
 दातृश्रेष्ठः कामधेनुरार्तिघ्नाग्र्यः सुरोत्तमः ।

चिन्तामणिर्गुरुश्रेष्ठो माता हिततमः पिता ॥१८२॥
 सिंहो मृगेन्द्रो नागेन्द्रो वासुकिर्भूधरो नृपः ।
 वणशो ब्राह्मणश्चान्तःकरणाग्र्यं नमो नमः ॥१८३॥
 इत्येतद्वासुदेवस्य विष्णोर्नामसहस्रकम् ।

सर्वापराधशमनं परं भक्तिविवर्द्धनम् ॥१८४॥
 अक्षयब्रह्मालोकादिसर्वार्थाप्त्येकसाधनम् ।
 विष्णुलोकैकसोपानं सर्वदुःखविनाशनम् ॥१८५॥
 समस्तसुखदं सत्यं परं निर्वाणदायकम् । कामक्रोधादिनिःशेषमनोमलविशोधनम् ॥१८६॥
 शान्तिदं पावनं नृणां महापातकिनामपि ।
 सर्वेषां प्राणिनामाशु सर्वाभीष्टफलप्रदम् ॥१८७॥
 सर्वविघ्नप्रशमनं सर्वारिष्टविनाशनम् ।
 घोरदुःस्वप्नशमनं तीव्रदारिद्र्यनाशनम् ॥१८८॥
 तापत्रयापहं गुह्यं धनधान्ययशस्करम् ।
 सर्वैश्वर्यप्रदं सर्वसिद्धिदं सर्वकामदम् ॥१८९॥
 तीर्थयज्ञतपोदानव्रतकोटिफलप्रदम् ।
 अप्रज्ञजाड्यशमनं सर्वविद्याप्रवर्तकम् ॥१९०॥
 राज्यदं राज्यकामानां रोगिणां सर्वरोगनुत् ।
 बन्ध्यानां सुतदं याशु सर्वश्रेष्ठफलप्रदम् ॥१९१॥
 अस्त्रग्रामविषध्वंसि ग्रहपीडाविनाशनम् ।

मङ्गल्यं पुण्यमायुष्यं श्रवणात् पठनाज्जपात् ॥१९२॥
 सकृदस्याखिला वेदाः साङ्गा मन्त्राश्च कोटिशः ।
 पुराणशास्त्रं स्मृतयः पठिताः पाठितास्तथा ॥१९३॥
 जप्तवास्यं श्लोकं श्लोकार्धं पादं वा पठतः प्रिये ।
 नित्यं सिध्यति सर्वेषामचिरात्किमुतोऽखिलम् ॥१९४॥
 प्राणेन सदृशं सद्यः प्रत्यहं सर्वकर्मसु ।
 इदं भद्रे त्वया गोप्यं पाठ्यं स्वार्थैकसिद्धये ॥१९५॥
 नावैष्णवाय दातव्यं विकल्पोपहतात्मने ।
 भक्तिश्रद्धाविहीनाय विष्णुसामान्यदर्शिने ॥१९६॥
 देयं पुत्राय शिष्याय शुद्धाय हितकाम्यया ।
 मत्प्रसादादृते नेदं ग्रहिष्यन्त्यत्यमेधसः ॥१९७॥
 कलौ सद्यः फलं कल्पग्राममेष्यति नारदः ।
 लोकानां भाग्यहीनानां येन दुःखं विनश्यति ॥१९८॥
 क्षेत्रेषु वैष्णवेष्वेतदार्यावते भविष्यति ।
 नास्ति विष्णोः परं सत्यं नास्तिविष्णोः परं पदम् ॥१९९॥

नास्ति विष्णोः परं ज्ञानं नास्ति मोक्षो ह्यवैष्णवः ।
 नास्तिविष्णोः परोमन्त्रो नास्तिविष्णोः परं तपः ॥२००॥
 नास्ति विष्णोः परं ध्यानं नास्ति मन्त्रो ह्यवैष्णवः ।
 किन्तस्य बहुभिर्मन्त्रैः किं जपैर्बहुविस्तरैः ॥२०१॥

वाजपेयसहस्रैः किं भक्तिर्यस्य जनार्दने ।

सर्वतीर्थमयो विष्णुः सर्वशास्त्रमयः प्रभुः ॥२०२॥

सर्वक्रतुमयो विष्णुः सत्यं सत्यं वदाम्यहम् ।

आब्रह्मसारसर्वस्वं सर्वमेतन्मयोदितम् ॥२०३॥

श्री पार्वत्युवाच—

धन्यास्म्यनुगृहीतास्मि कृतार्थास्मि जगद्गुरो ।

यन्मेदं श्रुतं स्तोत्रं त्वद्रहस्यं सदुर्लभम् ॥२०४॥

अहो वत महत्कष्टं समस्तं सुखदे हरो ।

विद्यमानेऽपि सर्वेशे मूढाः क्लेश्यन्ति ससृतौ ॥२०५॥

यमुद्दिश्यसदा नाथो महेशोऽपि दिगम्बरः ।

जटिलो भस्मलिप्ताङ्गस्तपस्वी वीक्षितो जनैः ॥२०६॥

अतोऽधिको न देवोऽस्ति लक्ष्मीकान्तान्मधुद्विषः ।

यत्तत्त्वं चिन्तयते नित्यं त्वया योगीश्वरेण हि ॥२०७॥

अतःपरं किमधिकं पदं श्रीपुरुषोत्तमात् ।

तमविज्ञाय तान् मूढा यजन्ते ज्ञानमानिनः ॥२०८॥

मुषितास्मि त्वया नाथ चिरं यदयमीश्वरः ।

प्रकाशितो न मे यस्य दत्ताद्या दिव्यशक्तयः ॥२०९॥

अहो सर्वेश्वरो विष्णुः सर्वदेवोत्तमोत्तमः ।

भवदादिगुरुमूढैः सामान्यं द्वयं लक्ष्यते ॥२१०॥

महीयसा हि माहात्म्यं भजमानान् भजन्ति चेत् ।

द्विषतोऽपि तथा पापानुपेक्ष्यन्ते क्षमालयाः ॥२११॥

मयापि बाल्ये स्वपितुः प्रज्ञा दृष्टा बुभुक्षिताः ।

दुःखादशक्ताः स्वपोषु श्रिया नाध्यासिताः पुरा ॥२१२॥

त्वया सवर्धिताभिश्च प्रजाभिर्विबुधादयः ।

विससङ्गिः स्वशक्त्याद्याः समुहन्मित्रबान्धवाः ॥२१३॥

त्वया विना क्व देवत्वं क्व धैर्यं क्व परिग्रहः ।

सर्वं भवन्ति जीवन्तो यातनाः शिरसि स्थिताः ॥२१४॥

नामृते नैव धर्मार्थौ कामो मोक्षोऽपि दुर्लभः ।

क्षुधितानां दुर्गतानां कुतो योगसमाधयः ॥२१५॥

मा च ससारसारैका सर्वलोकैकपालिका ।

वक्ष्या सा कमला यस्य त्यक्त्वा त्वामपि शङ्करः ॥२१६॥

श्रिया धर्मेण शौर्येण रूपेणार्जवसम्पदा ।

सर्वातिशयवीर्येण सम्पूर्णस्य महात्मनः ॥२१७॥

कस्तेन तुल्यतामेति देवदेवेन विष्णुना ।

यग्याशाशकभागेन विना सर्वं विलीयते ॥२१८॥

जगदेतत्तथा प्राहुर्दोषायैतद्विमोहिताः ।

नास्य जन्म जरा मृत्युर्नाप्राप्यं वार्थमेव वा ॥२१९॥

तथापि कुरुते धर्मान् पालनाय सतां कृते ।

विज्ञापय महादेव प्रणम्यैकं महेश्वरम् ॥२२०॥
 अवधार्य तथा साहं कान्त कामद शाश्वत ।
 कामाद्यासक्तचित्तत्वात् किं तु सर्वेश्वर प्रभो ॥२२१॥

त्वन्मयत्वात्प्रसादाद्वा शक्नोमि पठितुं न चेत् ।
 विष्णोः सहस्रनामैतत्प्रत्यहं वृषभध्वज ।
 नाम्नैकेन तु येन स्यात्तत्फलं ब्रूहि मे प्रभो ॥२२२॥
 श्री महादेव उवाच—

राम रामेति रामेति रामरामो मनोरमे ।
 सहस्रनामभिस्तुल्यं रामनाम वरानने ॥२२३॥
 अथ सर्वाणि तीर्थानि जलञ्चैव प्रयागजम् ।
 विष्णोर्नामसहस्रस्य कलां नार्हन्ति षोडशीम् ॥२२४॥

इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे चतुर्थरात्रे पार्वतीशिवसंवादे श्रीविष्णोनामसहस्रं
 तृतीयोऽध्यायः
 ॥३॥
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Roman transliteration

ṭṛtīyo'dhyāyaḥ
 śrīviṣṇornāma sahasram
 śrīmahādeva uvāca—
 bahmatyāśahasrāṇāṁ pāpaṁ śāmyet kathāṁcana |
 na punastvayyavijñāte kalpakotiśatairapi ||1||
 yasmānmayā kṛtā spardhā pavitraṁ syātkathāṁ hare |
 naśyanti sarvapāpāni tanmāṁ vada sureśvara |
 tadāha devo govindo mama prītyā yathāyatham ||2||
 śrībhagavānuvāca—
 sadā nāmasahasraṁ me pāvanaṁ matpadāvaham |
 tatparo'nudinaṁ śambho sarvaiśvaryam yadicchasi ||3||
 śrīmahādeva uvāca—
 tameva tapasā nityam bhajāmi staumi cintaye |
 tenādvitīyamahimo jagatpūjyo'smi pārvati ||4||
 śrīpārvatīuvāca—

tanme kathaya deveśa yathāhamapi śaṅkara |
 śarveśvarī nirupamā tava syāṁ sadṛśī prabho ||5||
 śrīmahādeva uvāca—
 sādhu sādhu tvayā prṣṭo viṣṇorbhagavataḥ śive |
 nāmnāṁ sahasraṁ vakṣyāmi mukhyaṁ trailokyamaṅgalam ||6||
 namonārāyaṇāya puruṣottamāya ca mahātmane |
 viśuddhasadmādhīṣṭhāya mahāhaṁsāya dhīmahi ||7||
 viniyogaḥ—om aśya śrīviṣṇoḥ sahasranāmamantrasya mahādeva ṛṣiḥ | anuṣṭup chandaḥ | paramātmā
 devatā | sūryakoṭipratikāśa iti bijam | gaṅgā tīrthottamā śaktiḥ | prapannāśanīpāñjara iti kilam |
 divyāstra ityastram | śarvapāpakṣayārthaṁ sarvābhīṣṭasiddhyarthaṁ śrīviṣṇornāma sahasraṁ jape
 viniyogaḥ |

vedāntavedyodurjñeyastāpatrayavivarjitaḥ |
 brahmavidyāśraṇo'lañghyaḥ svaprakāśaḥ svayaṁprabhaḥ ||21||
 sarvopaya udāsīnaḥ praṇavaḥ sarvataḥ samaḥ |
 sarvānavadyo duṣpāpasturiyastamasah paraḥ ||22||
 kūṭasthaḥ sarvasaṁśliṣṭo vāṇmamanogocarātigaḥ |

saṁkarṣaṇaḥ sarvaharaḥ kālāḥ sarvabhayaṅkaraḥ ||23||
 anullañghyaḥ sarvagatirmahārudro dūrāsadaḥ |
 mūlaprakṛtirānandaḥ prajñātā viśvamohanaḥ ||24||
 mahāmāyo viśvabījaṁ paraśaktisukhaikabhuk |
 sarvakāmyo'nantaśīlaḥ sarvabhūtavaśaṅkaraḥ ||25||
 aniruddhaḥ sarvajīvo haṣīkeśo manaḥpatiḥ |
 nirupādhiḥ priyo haṁso'kṣaraḥ sarvaniyojakaḥ ||26||
 brahmā prāṇeśvaraḥ sarvabhūtabhṛddehanāyakaḥ |
 kṣetrājñaḥ prakṛtisvāmī puruṣo viśvasūtradhṛk ||27||
 antaryāmī vidhāmā'ntaḥsākṣī triguṇa īśvaraḥ |
 yogī mṛgyaḥ padmanābhaḥ śeṣaśyāi śriyaḥ patiḥ ||28||
 śrīsatyopāśyapādābho'nantaḥ śrīśrīniketanaḥ |
 nityavakṣaḥsthalasthaśrīḥ śrīnidhiḥ śrīdharo hariḥ ||29||
 ramaśrīrniscayaśrīdo viṣṇuḥ kṣīrābhdhimandiraḥ |
 kaustubhodhbhāṣitorasko mādhaso jagadārtihā ||30||

śrīvatsavakṣo niḥśīmaḥ kalyāṇaguṇabhājanam |
 pītāmbaro jagannātho jagaddhātā jagatpitā ||31||
 jagadbhandhurjagatsraṣṭā jagatkartā jagannidhiḥ |
 jagadekasphuradvīryo nāhaṁvādī jaganmayāḥ ||32||
 sarvāścaryamayāḥ sarvasiddhārthaḥ sarvavīrajit |
 sarvāmoghodyamo brahmarudrādyaṭkṣacetanaḥ ||33||
 śambho pītāmaho brahmapitā śakrādyaḥśīvaraḥ |
 sarvadevapriyaḥ sarvadevavṛttiranuttamaḥ ||34||
 sarvadevaikaśaraṇaṁ sarvadevaikadaivatam |
 yajñabhug yajñaphalado yajñeśo yajñabhāvanaḥ ||35||
 yajñatrātā yajñapamān vanamālī dvijapriyaḥ |
 dvijaikamānado'hisraḥ kuladevo'surāntakaḥ ||36||
 sarvaduṣṭāntakṛt sarvasajjanānandapālakaḥ |
 sarvalokaikajātharaḥ sarvalokaikamaṇḍalāḥ ||37||
 sṛṣṭisthityantakṛccakrī śāṅgadhanvā gadādharaḥ | śaṅkhabhṛnnandakīpadmapāṇigaruḍavāhanaḥ ||38||

anirdeśyavapuḥ sarvaḥ sarvalokaikapāvanaḥ |
 anantakīrtinīḥśrīśaḥ pauraḥ sarvamaṇigalaḥ ||39||
 saryakoṭīpratīkāśo yamakoṭīvināśanaḥ |
 brahmakoṭījagatsraṣṭā vāyukoṭīmahābalaḥ ||40||
 koṭīndujagadānandī śambhukoṭīmaheśvaraḥ |
 kuberaṭkoṭīlakṣmīvān śatrukoṭīvināśana ||41||
 kandarpaṭkoṭīlāvaṇyo durgakoṭīvimarḍhanaḥ | samudraṭkoṭīgambhīrastīrthakoṭīsamāhvayaḥ ||42||
 himavataṭkoṭīniṣkampaḥ koṭībrahmāṇḍavīgrahaḥ |
 koṭyaśvamedhapāpaghno yajñakoṭīsamārcanaḥ ||43||
 sudhākoṭīsvāsthyahetuḥ kāmadhukkoṭīkāmadaḥ |
 brahmavidyākoṭīrūpaḥ śīpīviṣṭaḥ śucīśravāḥ ||44||
 viśvambharastīrthapādāḥ puṇyaśravaṇakīrtanaḥ |
 ādidevo jagajjaitro mukundaḥ kālānemihā ||45||

vaikuṇṭho'nantamāhātmyo mahāyogīśvareśvaraḥ |
nityatṛpto na sadbhāvo niḥsaṅko narakāntakaḥ ||46||

dīnānāthaikaśaraṇaṁ viśvaikavyasanāpahā |
jagatkṣamākṛto nityo kṛpāluḥ sajjanāśrayaḥ ||47||
yogeśvaraḥ sadodīṇo vṛddhikṣayaavivarjitāḥ |
adhokṣajo viśvaretā prajāpatisabhādhīpaḥ ||48||
śakrabrahmārcitapadaḥ śambhubrahmordhvadhāmagāḥ |
sūryasomekṣaṇo viśvabhoktā sarvasya pāragāḥ ||49||
jagatseturdharmaseturdhīro'riṣṭadhurandharaḥ |
nirmamo'khilalokeśo niḥsaṅgo'dbhutabhogavān ||50||
raṁyamāyo viśvaviśvo viśvakseno nagottamaḥ |
sarvāśreyaḥ patirdevyā sarvabhūṣaṇabhūṣitāḥ ||51||
sarvalakṣaṇalakṣaṇyaḥ sarvadaityendradarpahā |
samastadevasarvajñaḥ sarvadaivatanāyakaḥ ||52||
samastadevatādurgaḥ prapañnāśanipañjaraḥ |
samastadevakavacaṁ sarvadevaśiromaṇiḥ ||53||
samastabhayanirbhinno bhagavān viṣṭaraśravāḥ

vibhuḥ sarvāhitodarko hatārīḥ sugatipradaḥ ||54||
sarvadaivatajīveśo bāhmaṇādīnīyokaḥ |
brahmaśambhuparārdhāḍhyī brahmajyeṣṭhyaḥ śiśuḥsvarāt ||55||
virāt bhaktaparādhīnaḥ stutyaḥ sarvārthasādhakaḥ |
sarvārthakartā kṛtyajñaḥ svārthakṛtyasadojjitāḥ ||56||
sadā navāḥ sadā bhadraḥ sadā śāntaḥ sadā śivaḥ |
sadā priyaḥ sadā tuṣṭaḥ sadā puṣṭaḥ sadārcitāḥ ||57||
sadā pūtaḥ pāvanāgro vedaguhyo vṛṣākapiḥ |
sahasraṇāmā triyugaścatumūrtiścaturbhujāḥ ||58||
bhūtabhavyabhavannātho mahāpuruṣapūrvajaḥ |
nārāyaṇo mañjakeśaḥ sarvayogavinismṛtaḥ ||59||
vedasāro yajñasāraḥ sāmāsārastaponidhiḥ |
sādhyāśreṣṭhaḥ purāṇarṣiṇiṣṭhāśāntiparāyaṇaḥ ||60||
śivastrīṣūlavidhvāṁsī śṛikaṇṭhaikavarapadaḥ |
narakṣṇo harirdharmanandano dharmajīvanaḥ ||61||

ādikartā sarvasatyaḥ sarvastrīratnadarpahā |
trikālo jītakandarpa urvaśidṛṇmunīśvaraḥ ||62||
ādyāḥ kavirhayagrīvaḥ sarvavāgīśvareśvaraḥ |
sarvadevamayo brahma gururvāgmīśvarīpatīḥ ||63||
anantavidyāprabhavo mūlāvidyāvināśakaḥ |
sarvārhaṇo jagajjāḍhyanaśako madhusūdana ||64||
anantamantrakofīśaḥ śabdabrahmaikapāvakaḥ |
ādividvān vedakartāvedātmā śrutiśāgaraḥ ||65||
brahmārthavedābharaṇaḥ sarvavijñāṇajanmabhūḥ |
vidyārājō jñānarājō jñānasindhurakhaṇḍadhīḥ ||66||
matsyadevo mahāśṛṅgo jagadbījavadhitradhṛk |
ādikūrmō'khilādhārastrīṇīkṛtajagadbhavaḥ |
amarīkṛtadevaughaḥ pīyūṣoṭpattikāraṇam ||68||
ātmādhāro dharādhāro yajñāṅgo dharañidharaḥ |
hiraṇyākṣaharaḥ pṛthvipatīḥ śrāddhādīkalpakāḥ ||69||

samastapitrbhītighnaḥ samastapitrjīvanam |
havyakavyaikabhugbhavyo guṇabhavyaikadāyakaḥ ||70||

lomāntalīnājaladhīḥ kṣobhitāśeṣasāgarah |
mahāvarāho yajñaghna dhvaṁsano yājñikāśrayah ||71||
narasimho divyasimhaḥ sarvāriṣṭārtiduhkhahā |
ekavīrodbhuta balo yantramāntrika bhāṇjanam ||72||
brahmādiduḥsahajyotiryugāntāgnyatibhīṣaṇah |
koṭivajrādhikanakho gajāduṣprekṣamūrtidhṛk ||73||
mātrcakrapramathano mahāmātrgaṇeśvarah |
acintyo moghavīryādhyaḥ samastāsura ghasmarah ||74||
hiraṇyakaśipucchedī kālah saṁkarṣaṇah patih |
kṛtāntavāhanah sadyah samastabhayanāśanaḥ ||75||
sarvavighnāntakah sarvasiddhidah sarvapūrakah |
samastapātakadhvaṁsī siddhamantrādhikāhvayah ||76||
bhairaveśo harārtighnaḥ kālakalpo durāsadaḥ |

daityagarbhasrāvināmā sphuṭadbrahmāṇḍavarjitah ||77||
smṛtimātrākhilatrātā bhūtarūpo mahāhariḥ |
brahmacarmaśirahpaṭṭā dīpālō'rādhāṇḍabhūṣaṇah ||78||
dvādaśārkaśīrodāmā rudraśirṣekanūpurah |
yoginīgrastagiri jārato bhairavatarjakah ||79||
vīracakeśvaro'tyugro yamāriḥ kālasarīvarah |
krodheśvaro rudraçaṇḍiparivādī suduṣṭabhāk ||80||
sarvākṣah sarvamṛtyuśca mṛtyurmṛtyunivartakah |
asādhyaḥ sarvarogaghnaḥ sarvadurgrahasaumyakṛt ||81||
gaṇeśakoṭidarpa ghoṇo dūṣaho'seṣagotrāḥ |
devadānavadurdharṣo jagadbhakṣayapradah pitā ||82||
samastadurgatirātā jagadbhakṣakabhakṣakah |
ugreṣo'suramānjārah kālāmūṣakabhakṣakah ||83||
anantāyudhadorḍaṇḍo nṛsimho vīrabhadrajit |
yoginīcakraguhyeśah śakrāriḥ paśumāṁsabhuk ||84||

rudro nārāyaṇo meṣarūpaśaṅkaravāhanah |
meṣarūpī śivatatrātā duṣṭaśaktisahasrabhuk ||85||
tulasīballabho vīro'cintyamāyo'khileṣṭadaḥ |
mahāśivah śivārudro bhairavaikakapālabhṛt ||86||
bhillocakreśvarah śakro divyamohanarūpadhṛk |
gaurisaubhāgyado māyānidhirmāyābhayāpahah ||87||
brahmatejomayo brahma śrīmayāśca trayīmayah |
subrahmaṇyo balidhvaṁsī vāmano'ditiduhkhahā ||88||
upendro nṛpartirviṣṇuḥ kaśyapānvayamaṇḍanaḥ |
balisvārājyadaḥ sarvadevaviprātmano'cyutah ||89||
urukramastīrthapādastrīdaśaśca trivikramah |
vyomapādaḥ svapādāntah pavitritajagattrayah ||90||
brahmeśādyabhiwandyaṇḍāṅghrīrutakarmādrīdhāraṇah |
acintyādbhutavistāro viśvavṛkṣo mahābalaḥ ||91||
bahumūrdhā parāṅgachidbhṛgupatnīśiroharah |

pāpasteya sadāpuṇyo daityeśo nityakhaṇḍakah ||92||
pūrītākhiladeveśo viśvārthaikāvatārakṛt |
amaro nityaguptātmā bhaktacintāmaṇiḥ sadā ||93||
varadaḥ kārta vīryādirājarājyaprado'naghaḥ |
viśvaślāghyo'mitācāro dattātreyo muniśvarah ||94||
paraśaktisamāyukto yogānandamadonmadaḥ |

samastendrāritejohṛt paramānandapādapaḥ ||95||
 anasūyāgarbharatno bhogamokṣasukhapradaḥ |
 jamadagnikulādītyo reṇukādbhutaśaktihṛt ||96||
 mātṛhatyādhanirlepaḥ skandajīdviprarājyadaḥ |
 sarvakṣātrāntakṛddhīradarpahā kārtavīryajit ||97||
 yogi yogāvatāraśca yogiśo yogatatparaḥ |
 paramānandadātā ca śivācāryayaśaḥpradaḥ ||98||
 bhīmaḥ paraśurāmaśca śivācāryaikaviśvabhūḥ |
 śivākhilajñānakoṣo bhīṣmācāryo'gnidaivataḥ ||99||

droṇācāryagururviśvajaitradhanvā kṛtāntakṛt |
 advitīyatamomūrtibrahmacaryaikadakṣiṇaḥ ||100||
 manuśreṣṭhaḥ satām seturmahīyān vṛṣabho virāṭ |
 ādirājaḥ kṣītipitā sarvaratnaikadadhakṛt ||101||
 pṛthujanmādyekadakṣo hrīḥ śrīḥ kīrti svayaṁ dhṛtiḥ | jagadvattipradañcakavartīśreṣṭho durastradhṛk
 ||102||

sanakādīmuniprāpad bhagavadbhaktivardhanaḥ |
 varṇāśramādidharmāṇāṁ kartā vaktā pravartakaḥ ||103||
 sūryavamaśadhvaḥ rāmo rāghavaḥ sadgūṇārṇavaḥ |
 kākusthaviratādharmaṛājadharmadhurandharaḥ ||104||
 nityasusthāśayaḥ sarvabhadragrāhī śubhaikadrk |
 navaratnaṁ ratnanidhiḥ sarvādhyakṣo mahānidhiḥ ||105||
 sarvaśreṣṭhāśrayaḥ sarvaśāstrāstragrāmavīryavān |
 jagadvaśī dāśarathīḥ sarvaratnāśrayo nṛpaḥ ||106||
 dharmāḥ samastadharmastho dharmadṛṣṭākṣīlārtihṛt |
 atīndro jñānavijñānapāradrśvā kṣamāmbudhiḥ ||107||

sarvaprakṛṣṭaḥ śiṣṭeṣṭo harṣaśokādyanākulaḥ |
 pitṛjñātyaktasāmrājyaḥ sapatnodayanīrbhayaḥ ||108||
 guhādeśārṇāścaryaḥ śivasparddhājāṭadharaḥ |
 citrakūṭāptaratnādrījagadīśo raṇecaraḥ ||109||
 yatheṣṭāmoghaśāstrāstro devendratanaśyākṣihā |
 brahmendrādīnataiśiko mārīcaghno virādhahā ||110||
 brahmaśāpahatāśeṣadaṇḍakāraṇyapāvanaḥ | caturdaśasahasrāgryarakṣodhnaikaśaraikabhṛt ||111||
 kharāristriśirohantā dūṣaṇaghno janārdanaḥ |
 jāṭāyuso'gnigatido kabandhasvargadāyakaḥ ||112||
 līlādhanaḥ koṭyāpāstadundubhyasthimahācayaḥ | saptatālavyathākṛṣṭadhvajapātālādānavaḥ ||113||
 sugrīve rājyado dhīmān manasaivābhayapradaḥ |
 hanūmadrudramukhyeśaḥ samastakapidehabhṛt ||114||
 agnidaivatyaḥbāṇaikavyākulikṛtasāgaraḥ | samlicchakoṭībāṇaikaśuṣkanirdagdhasāgaraḥ ||115||
 sanāgadaitiyadhāmaikavyākulikṛtasāgaraḥ |
 samudrādbhutapūrvaikabaddhaseturyaśonidhiḥ ||116||

asādhyasādhaḥko laṅkāsamūlotkarṣadakṣiṇaḥ | varadr̥ptajanasthānapaulastyakulakṛntanaḥ ||117||
 rāvaṇaghnaḥ prahastacchit kumbhakaraṇabhidugrahā |
 rāvaṇaikamukhacchetā niḥśaṅkakendraikaṛājyadaḥ ||118||
 svargāsvargatvavicchedī devendrādīndratāharaḥ |
 rakṣodevatvaḥṛddharmā dharmaharmyaḥ puruṣtutaḥ ||119||
 nātīmātradaśāsyārīrdattarājyavibhiṣaṇaḥ | sudhāśṛṣṭimṛtāśeṣasvasainyajīvanaikakṛt ||120||
 devabrāhmayamaṇaṇāmaikadhātā sarvāmārārcitaḥ | brahmasūryendrārudrādivandyo'rcitasatām
 priyaḥ ||121||
 ayodhyākhilarājāgryaḥ sarvabhūtamanoḥaraḥ |

svāmyatulyakṛpādatto hīnotkr̥ṣṭaikasatpriyaḥ ||122||
 svapakṣādīnyāyadarśi hīnārthodhikasādhakaḥ | bādhavyājānucitakṛttāvako 'khilatuṣṭikṛt ||123||
 pārvatyadhikayuktātmā priyātyavaktaḥ surārjīṭ |
 sāksātkuśalavatsadmendragñināto 'parājītaḥ ||124||
 kośalendro vīrabāhuḥ satyārthatyaktasodaraḥ |
 yaśodānandano nandī dharaṇīmāṇḍalodayaḥ ||125||
 brahmādikāmyasānnidhyasanāthikṛtadaivataḥ | brahmalokāptacāṇḍālādyaśeṣaprāṇisārthapaḥ ||126||

svaṛṇītagaradabhaśvādicirāyodyābalaikakṛt |
 rāmādvitīyaḥ saumitrilakṣmaṇaprahatendrajīṭ ||127||
 viṣṇubhaktāśivāmhaḥ kṣīpādukārājyanirvṛtaḥ |
 bharato 'sahyagandharvakoṭidhno lavaṇāntakaḥ ||128||
 śatrughno vaidyārādāyurvedagarbhaiśadhīpatiḥ |
 nityānītyakaro dhanvantarīryajño jagaddharaḥ ||129||
 sūryavighnaḥ surājīvo dakṣiṇeśo dvījapriyaḥ |
 chinnamūrdhopadeśārkatanūjākṛtamaitrikaḥ ||130||
 śeṣāṅgasthāpitanaraḥ kapilāḥ kardamātmajaḥ |
 yogātmakadhyānabhaṅgasagarātmajabhāsmakṛt ||131||
 dharmo viśvendrasurabhīpatiḥ śuddhātmabhāvitaḥ | śambhutripuradāhaikasthairyaśiśvarathoddhataḥ
 ||132||
 viśvātmāśeṣarudrārthaśiraśchedākṣatākṛtiḥ | vājapeyādināmāgnīrvedadharmaparāyaṇaḥ ||133||
 śvetadvīpapatīḥ sāṅkhyapraṇetā sarvasiddhirāt |
 viśvaprakāśīṭadhyānayogo mohatamisrahā ||134||
 bhaktaśambhujīto daityāmṛtavāpīsamastapaḥ |

mahāpralayaśivaiśvāko 'dvitīyo 'khiladaityarāt ||135||
 śeṣadevaḥ sahasrākṣaḥ sahasrāṅghriśirobhujāḥ |
 phaṇī phaṇīphaṇākārayojitābhyambudakṣītiḥ ||136||
 kālāgnīrudrajanako musalāstro halāyudhaḥ |
 nīlāmbaro vāruṇīśo manovākkāyadosahā ||137||
 svasantoṣatṛptimātraḥ pātitaikadaśānanaḥ |
 balīsaṁyamano ghorō rauhiṇyaḥ pralambahā ||138||
 muṣṭīkadhno dvīvidahā kālīndībhedano balaḥ |
 revatīramaṇaḥ pūrvabhaktīrevācyutāgrajaḥ ||139||
 devakīvasudevottho 'dītikaśyapanandanaḥ |
 vārṣṇeyaḥ sātvatām śreṣṭhaḥ śaurīyadukulodbahā ||140||
 narākṛtiḥ pūrṇabrahma savyasācī parantapaḥ | brahmādikāmanānītyajagatparvetaśaiśavaḥ ||141||
 pūtanāghnaḥ śakatabhīdyamalāṇjunabhaṇjānaḥ |
 vatsāsūrārīḥ keśīghno dhenukāṛīrgaviśvaraḥ ||142||
 dāmodaro gopadevo yaśodānandakārakaḥ |

kālīyamanardanaḥ sarvagopagopījanapriyaḥ ||143||
 līlāgovardhanadharo govindo gokulotsavaḥ |
 ariṣṭamathanaḥ kāmōnmattagopivīmuktīdaḥ ||144||
 sadyaḥ kuvalayāpīdaghātī cāṇīramardanaḥ | kāmśārīrugrasenādirājyasthāyarihā 'maraḥ ||145||
 sudharmāṅkītabhūloko jarāśandhabalāntakaḥ |
 tyaktabhaktajarāśandhabhīmasenayaśaḥpradaḥ ||146||
 sāndīpanīmṛtāpatyadātā kālāntakādījīṭ |
 rukmīṇīramaṇo rukmīśāsano narakāntakṛt ||147||
 samastanarakatrātā sarvabhūpatikoṭijīṭ |
 samastasundarīkānto 'surārīrgaruḍadhvaḥ ||148||
 ekākī jitarudrārkamarudāpo 'khileśvaraḥ |

devendradarpahā kalpadrumālāṅkṛtabhūtalāḥ ||149||
 bāṇabāhusahasracchitskandhādigaṇakoṭijit |
 līlājītamahādevo mahādevaikapūjitaḥ ||150||
 indrārthārjunanirmatsurjayadaḥ paṇḍavaikadhṛk |

kāśīrājaśiraśchettā rudraśaktiekamardanaḥ ||151||
 viśveśvaraprasādādhyāḥ kāśīrājasutārdanaḥ |
 sambhupratijñāpātā ca svayambhugaṇapūjakaḥ ||152||
 kāśīśaṇakoṭighno lokaśikṣādvijārcakaḥ |
 śivativratapovaśyaḥ purā śivavarapradaḥ ||153||
 gayāsurapratijñādṛk svāmśaśaṅkarapūjakaḥ |
 śivakanyāvratapatiḥ kṛṣṇarūpaśivārihā ||154||
 mahālakṣmīvapurṅgauritrāṇo devalavātahā | vinidramucakundaikabrahmāstrayuvanāśvahr̥t ||155||
 akrūro'krūmukhyaikabhaktasvacchandamuktidaḥ | sabālastrījalakriḍāmtavāpikṛtārṇavaḥ ||156||
 yamunāpatirāṇitapariṇītadvijātmakaḥ | śrīdāmaśaṅkubhaktārthabhūmyānītendrabhairavaḥ ||157||
 dūrvttaśiśupālāikamuktikoddhārakeśvaraḥ |
 ācāṇḍālādīkaṁ prāpya dvārakānīdhikoṭikṛt ||158||
 brahmāstradagdhagarbhasthapaṛikṣijīvanāikahr̥t | pariṇītadvijasutānetārjunamadāpahaḥ ||159||
 guḍhamudrākṛtigṛastabhīśmādyakhilagauravaḥ | pārthārthakhaṇḍitāśeṣadivyaśtraḥ pārthamohabhṛt
 ||160||
 brahmaśāpachchaladhvastayādavo vibhāvāvahaḥ |

anaṅgo jītagaurīṣo ratikāntaḥ sadespitaḥ ||161||
 puṣpeśurviśvavijayī smarāḥ kāmēśvarīpatiḥ | uṣāpatirviśvaheturviśvatṛpto'dhipūruṣaḥ ||162||
 caturātmā caturvarṇaścaturvedavidhāyakaḥ
 caturviśvāikaviśvātmā sarvotkṛṣṭāsu koṭīṣu ||163||
 āśrayātmā purāṇarṣirvyāsaḥ śāstrasahasrakṛt |
 mahābhāratānirmātā kavīndro vādārāyaṇaḥ ||164||
 kṛṣṇadvaipāyanaḥ sarvapuruṣārthakabodhakaḥ |
 vedāntakartā brahmaikavyaṇījakaḥ puruṣaśakṛt ||165||
 buddho dhyānājītāśeṣadevadevo jagatpriyāḥ |
 nirāyudho jagajjaitraḥ śrīghano duṣṭamohanaḥ ||166||
 daityavedavahiṣkartavidārthaśrutigopakaḥ |
 śuddhodanirnaṣṭadiṣṭaḥ sukhadaḥ sadasatpatiḥ ||167||
 yathāyogyākhillakṛpaḥ sarvaśūṇyo'khileṣṭadaḥ |
 catuṣkoṭipṛthaktattvaṁ prajñāpāramiteśvaraḥ ||168||
 pāṣaṇḍāśrutimārgeṇa pāṣaṇḍāśrutigopakaḥ |

kalkī viṣṇuśaḥpūtaḥ kalikālavilopakaḥ ||169||
 samastamlecchahastaghnaḥ sarvaśiṣṭadvijātikṛt |
 satyapravartako devadvijadīrghakṣudhāpahaḥ ||170||
 aśvagavādīvedena prthvidurgatināśanaḥ |
 śadyaḥkṣmānantalakṣmīkṛt naṣṭaṇiṣeṣadharmakṛt ||171||
 anantasvargayāgaikahemapūrṇākhiladvijāḥ |
 asādhyāikajagacchāstā viśvavandyo jayadhvajāḥ ||172||
 ātmātattvādhipaḥ kartṛśreṣṭho vidhirumāpatiḥ |
 bhartuḥ śreṣṭhaḥ prajeśāgryo marīcijanakāgraṇīḥ ||173||
 kaśyapo devarāḍīndraḥ prahlādo daityarāt śaśī |
 nakṣatreṣo ravistejaḥ śreṣṭhaḥ śukraḥ kavīśvaraḥ ||174||
 maharṣirāt bhṛgurviṣṇurādītyeṣo balīḥ svarāt |
 vāyurvahni śūcīśreṣṭhaḥ śaṅkaro rudrarāt guruḥ ||175||
 vidvattamaścitraratho gandharvāgryo vasūttamaḥ |

varṇādiragryā strī gaurī śaktyāgryā śrīśca nāradaḥ ||176||

devarṣirāt pāṇḍavāgryo'rjuno nāradaḥvādarāt |
 pavanaḥ pavaneśāno varuṇo yādasāmpatīḥ ||177||
 gaṅgātīrthottamoddhṛtaṁ chatrakāgryaṁ barauṣadham |
 annaṁ sudarśanāstrāgryaḥ vajrapraharaṇottamam ||187||
 uccaiḥśravā vājirāja airāvata ibheśvaraḥ |
 arundhatyekapatnīśo hyaśvattho'śeṣavṛkṣarāt ||179||
 adhyātmavidyāvidyātmā praṇavaśchandasāṁ varaḥ |
 merurgiripatirmārgo māsāgryaḥ kālasattamaḥ ||180||
 dīnādyātmā parvasiddhiḥ kapilāḥ sāmavedarāt |
 tārkaṣaḥ khagendraṛtvagryaḥ vasantaḥ kalpapāḍapaḥ ||181||
 dātṛśreṣṭhaḥ kāmaddenurātighnāgryaḥ surotamaḥ |
 cintāmaṇirgururśreṣṭho mātā hitatamaḥ pitā ||182||
 sinḥho mṛgendro nāgendro vāsukirbhūdharo nṛpaḥ |
 vaṇaśo brāhmaṇaścāntaḥkaraṇāgryaṁ namo namaḥ ||183||
 ityetadvāsudevasya viṣṇornāmasahasrakam |

sarvāparādhaśamanāṁ paraṁ bhaktivivarddhanam ||184||
 akṣayaabrahmālokaḍisavārthāptyekasādhnam |
 viṣṇulokaikasopānāṁ sarvaduḥkhavināśanam ||185||
 samastasukhadaṁ satyaṁ paraṁ nirvāṇadāyakaḥ | kāmakrodhādīniḥśeṣamanomalaviśodhanam ||186||
 śāntidaṁ pāvanaṁ nṛṇāṁ mahāpātakināmapi |
 sarveśāṁ prāṇināmāśu sarvābhīṣṭaphalapradam ||187||
 sarvaviḡhnapraśamanāṁ sarvāriṣṭavināśanam |
 ghoraduḥsvapnaśamanāṁ tīvrādāridṛyaṇāśanam ||188||
 tāpatrayāpaharṇi guhyaṁ dhanadhānyayaśaskaram |
 sarvaiśvaryapradam sarvasiddhidam sarvakāmadam ||189||
 tīrthayaḡjñatapodānavratakotiḡphalapradam |
 aprajñajāḡḍyaśamanāṁ sarvavidyāpravartakam ||190||
 rājyaḡdaṁ rājyakāmānāṁ roḡṇāṁ sarvaroganut |
 bandhyānāṁ sutadaṁ cāśu sarvaśreṣṭhaphalapradam ||191||
 astragrāmaviśadhvaṁsi grahapīḡḍvināśanam |

maṇigalyaṁ punyamāyuṣyaṁ śravaṇāt paṭhanāḡjapāt ||192||
 sakṛdasyākhilā vedāḥ sāṅgā mantrāśca koṭīśaḥ |
 purāṇaśāstraṁ smṛtayaḥ paṭhitāḥ pāṭhitāstathā ||193||
 japtvāśya ślokaṁ ślokārdham pādaṁ vā paṭhataḥ priye |
 nityaṁ sidhyati sarveśāmacirātkisuto'khilam ||194||
 prāṇena sadṛśaṁ sadyaḥ pratyahaṁ sarvakarmasu |
 idaḥ bhadre tvayā gopyaṁ pāṭhyaṁ svārthaikasiddhaye ||195||
 nāvaiṣṇavāya dātyavyaṁ vikalpopahatātmane |
 bhaktiśraddhāvihīnāya viṣṇusāmānyadarśine ||196||
 deyaṁ putrāya śiṣyāya śuddhāya hitakāmyayā |
 matprasāḡḍḍṛte nedaṁ grahiṣyantyapamedhasaḥ ||197||
 kalau sadyaḥ phalaṁ kalpagrāmameṣyati nāradaḥ |
 lokānāṁ bhāḡgyahīnānāṁ yena duḥkhaṁ vinaśyati ||198||
 kṣetreṣu vaiṣṇaveṣvetadāryāvatte bhaviṣyati |
 nāsti viṣṇoḡparaṁ satyaṁ nāstiviṣṇoḡparaṁ padam ||199||

nāsti viṣṇoḡparaṁ jñānaṁ nāsti mokṣo hyavaiṣṇavaḥ |
 nāstiviṣṇoḡparamantro nāstiviṣṇoḡparaṁ tapaḥ ||200||
 nāsti viṣṇo paraṁ dhyānaṁ nāsti manthro hyavaiṣṇavaḥ |

kintasya bahubhīrmantraiḥ kiṁ japairbahuvistaraiḥ ||201||
 vāḷapeyasahasraiḥ kiṁ bhaktīryasya janārdane |
 sarvatīrthamayo viṣṇuḥ sarvaśāstramayāḥ prabhuḥ ||202||
 sarvakratumayo viṣṇuḥ satyaṁ satyaṁ vadāmyaham |
 ābrahmasārasarvasvaṁ sarvametanmayoditam ||203||
 śrī pārvatīuvāca—
 dhanyāsmyanugrhitāsmi kṛtārthāsmi jagadguro |
 yanmedaṁ śrutaṁ stotraṁ tvadrahasyaṁ sadurlabham ||204||
 aho vata mahatkaṣṭaṁ samasta sukhade harau |
 vidyamāne'pi sarveṣe mūḍhāḥ klīyanti saṁsṛtau ||205||
 yamuddiśyasadā nātho maheśo'pi digambaraḥ |
 jaṭīlo bhasmaliptāṅgastapasvī vikṣīto janaiḥ ||206||

ato'dhiko na devo'sti lakṣmīkāntānmadhudviṣaḥ |
 yattattvaṁ cintayate nityaṁ tvayā yogiśvareṇa hi ||207||
 atahparaṁ kimadhikaṁ padaṁ śrīpuruṣottamāt |
 tamavijñāya tān mūḍhā yajante jñānamāninaḥ ||208||
 muṣitāsmi tvayā nātha ciraṁ yadayamiśvaraḥ |
 prakāśīto na me yasya dattādya divyaśaktayaḥ ||209||
 aho sarveśvaro viṣṇuḥ sarvadevottamottamaḥ |
 bhavadādīgurumūḍhaiḥ sāmānya iva lakṣyate ||210||
 mahīyasaṁ hi mātṛmyaṁ bhajamānān bhajanti cet |
 dviṣato'pi tathā pāpānupekṣyante kṣamālayāḥ ||211||
 mayāpi bālye svapituḥ prajñā dṛṣṭā bubhukṣitāḥ |
 duḥkḥkādaśaktāḥ svaṁ poṣṭuṁ śrīyā nādhyāsitāḥ purā ||212||
 tvayā saṁvardhitābhīśca prajābhīrvibudhādayaḥ |
 visasadbhīḥ svaśaktiādyaḥ samuḥṣṇmitrabāndhavaḥ ||213||
 tvayā vinā kva devatvaṁ kva dhairyāṁ kva parigrahaḥ |

sarvaṁ bhavanti jīvanto yātanāḥ śirasi sthitāḥ ||214||
 nāmṛte naiva dharmārthau kāmo mokṣo'pi durlabhaḥ |
 kṣudhitānāṁ durgatānāṁ kuto yogasamādhayaḥ ||215||
 mā ca saṁsārasāraikā sarvalokaikapālikā |
 vaśyā sā kamalā yasya tyaktvā tvāmapī śaikaraḥ ||216||
 śrīyā dharmeṇa śauryeṇa rūpeṇārjavasampadā |
 sarvātīśayavīryeṇa sampūrṇasya mahātmanaḥ ||217||
 kastena tulyatāmeti devadevena viṣṇuṇā |
 yagyāmśāṁśakabhāgena vinā sarvaṁ vilīyate ||218||
 jagadetattathā prāhurdoṣāyaitadvimohitāḥ |
 nāsyā janma jarā mṛtyurnāprāpyaṁ vārthameva vā ||219||
 tathāpi kurute dharmān pālānya satāṁ kṛte |
 vijñāpaya mahādevaṁ praṇamyaikaṁ maheśvaram ||220||
 avadhārya tathā sāhaṁ kanta kāmada śāśvata |
 kāmādyāsaktacittatvāt kiṁ tu sarveśvara prabho ||221||

tvanmayatvātprasādādvā śaknōmi paṭhituṁ na cet |
 viṣṇoḥ sahasranāmatatpratyaḥam vṛṣabhadhvaja |
 nāmaikaena tu yena syāttatphalaṁ brūhi me prabho ||222||
 śrī mahādeva uvāca—
 rāma rāmeti rāmeti rāmarāmo manorame |
 sahasranāmabhīstulyaṁ rāmanāma varānane ||223||
 atha sarvāṇi tīrthāni jalañcaiva prayāgajam |

*viṣṇornāmasahasrasya kalāṁ nārhanti śoḍaśīm ||224||
 iti śrīnāradaṣaṅkarātre
 jñānāmṛtasāre caturtharātre pārvatīśivasamvāde śrīviṣṇonāmasahasraṁ
 ṛtīyo'dhyāyaḥ
 ||3||
 ...*

English translation

CHAPTER III

THOUSAND NAMES OF LORD VISNU

Ēsi Mahadeva said :—Even if sins incurred by thousand Brahmahatyas (killing Brahmanas) be expiated somehow or other, the sin committed in not knowing. Thee cannot be expiated in one hundred Koti Kalpas (i.e., ever). (1)

Let the pride shown by me in my acts be somehow sanctified, O ri Hari! Thereby all sins will be nullified. © Suresvara ! Say that to me. At this Govinda told Me truly, out of His genuine and real affection towards Me. (2)

ṣri Bhagaviin said :—My thousand names are always sacred and lead to My feet. O Sambhu! If Thou desirest all lordships and powers, then be up and doing day by day. - (3)

& 7 Mahadeva said :—Daily I meditate Him and worship Him and praise Him. O Parvati! Thereby I am adored by the whole universe and have thus become glorified. (4)

ṣri Parvati said :—O Lord of the Devas, O ṣamkara, O Lord ! Say that unto Me also, so that I may also become the Goddess of all, unequalled and like Thee. (5)

ṣ:1 Mahadeva said :—Certainly Thou art t art best, for Thou hast asked about the thousand 1 ; ṣri Visnu Bhagavan, which are pre-eminently supreme and auspicious to the three worlds. (6)

We meditate the Lord Narayana, the excell in Visuddhasthana (pure and holy sphere) and w (Parama Hamsa). We bow down to Him. (7)

Om. The Rsi of this mantra of the Thousand names of Gri Visnu is Mahadeva. Paramatma (the Highest Self) is the Devati ; ithe tens of millions of the rising Suns is the Vija of this mantra (the seed from which the whole manifestation is developed), the Ganges, the best. Tirtha (sacred place of pilgrimage), is the Sakti ; Prapannagani Pafijara is the Vija mantra ; Gangatirthottama Sakti prapannagani pafijara is the Kilakam (the pin of an axle)

obe praised, Thou ames of

lent Purusa, dwelling ho is Maha Hamsa

246 Narada Pajcardtram Vasudeva param Brahma, salutation to Angustha (the thumb). Mila Prakrti, salutation to the forefinger ; Bhimahavaraha, salutation to the middle finger; Siryavansadhwaia Rama, Salutation to the ting finger ; Brahmadi Kamaladi Gadasirya KeSavam this is the salutation to little finger ; Sesa is salutation to the back of the palm, the hands. (8)

N. B.—Prapannagani is with thunderbolt held raised ; Pafijara is the cage ; here it is the body made up of ribs etc,

Divyastra (the divine weapon) Itiastram (thus this weapon) is Sarvapapa Kgayartham Sarvabhastisiddhartham Srivisinorndmasahasram Japeviniyogah (the application of the divine weapon is to

destroy all the sins and thusto yield or reap. the fruits Of all desires), (9) :

Now maditate :—I bow down to Sri Visnu, who is shining, whose hands are like lotuses, who is wearing crown studded with disdems, bracelets and armlets on the arms, wearing a necklace of pearls resembling a Kalpa, whose belly, feet and waist are all decorated with (proper) ornaments, whose breast is beautiful and whose shoulders are beautified with rings of gems, and whose earrings are of the shape of shark (a crocodile) and who is holding in His hands conch-shell, discus, club, and lotus, shining like pure rays, and who is wearing yellow, silken robe, aprearing like lightning and looking like the rising sun. So I meditate Visnu.

(See Sunskrit text),

These one thousand names of Vasudeva pacify all ills and increase the highest devotion. (184)

This devotion leads to the acquisition of Brama !oka ard all objects of desires and is a second step Jeadng to Visnu loka; and it puts an end to all troubles and difficultties. (185)

It bestows all happiness and leads to Nirvana Mukti in Satyaloka. It destroys lust, anger and all other passions and removes totally the ignorance of mind. (186)

It bestows peace and quietude of mind ; it saves those who have committed Mahapatakas (greatest sins) and purifies them. It bestows quickly to all persons their objects of desires. (187)

2 a ee

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All obstacles are pacified ; all inauspiciousness are thwarted. All the most dreadful calamities are averted and the deepest depths

of poverty are destroyed. (188)

It removes the three-fold miseries of the universe. It is to be kept very secret. It yields wealth, grains, fame and all prosperities and all siddhis (successes and supernatural powers). It bestows all objects of desi:es. (189)

All the fruits of visitings the secred places of pilgrimage, performing yajfias (sacrifices), austerities, giving alms, and practising tens of millions of vratas (vows). It removes ignorance and inertia and is an incitement to acquire all knowledges. (190)

It gives kingdoms to those who want such ; it cures all diseases + fructifies the barrenness of women and yields the most excellent results. (191)

It removes entirely pains, arising from injuries, and poisons ; removes the diseases caused ty bad pla studying and repeating bring in all merits and auspiciousness promotes the longevity. (192) ;

If this be recited once, know as if all the Vedas are studied ; and millions of mantras with their branches are studied. It brings in results equivalent to reading Puranas, and Smrti Sistras. (193)

O Beloved! If one studies o quarter verse, after mattering them, soon one ac the siddhis and gets success everywhere. (194)

O Auspicious one ! Thou shouldst keep it secret in J] acts as if it is Thy prana and recite only for Thy own benefit. (195)

This ought not to be given to one who considers Vignu an ordinary being or who is devoid of faith and devotion or whose mind is doubtful or who is not devoted to Visnu. (196)

This ought to- be given to the pure minded disciple for his, welfare or to one's son. But the small minded people won't accept this, until { be pleased. (197)

The Rsi Narada would expect in the Kali age, much good results from this. Thereby the miseries of the unfortunate people would be removed. (198)

due to weapons nets. Hearing, and

ne verse, or one half verse or one quires always all

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This would produce the best results in Vaisnava Ksetras (places of Vignu) in Arydvarta. There is no truth higher than Vignu, nor any station loftier than that of Visnu. (199)

There is no highest wisdom higher than Visnu; none who is not a Waisnava acquires mukti ; there is no mantra higher than that of Visnu ; there is no tapasya higher than Visnu. (200)

There is no higher meditation than that of Visnu ; there is no other non Visnu mantra greater than this. What need is there to dwell on the greatness and reciting of other mantras. (201)

What need is there to perform thousand Vajapeya sacrifices for him whose devotion is fixed towards Visnu ; for Visnu embraces all Tirthas and embodies all the Sastras. (202)

Verily I say this upto These, that Visnu embraces all the Yajiiis (sacrifices). Thus I have expanded, in full, this quintessence of all this Brahma. (203)

Sri Paivati said :-I am highly favoured, blessed and think myself as having my objects all attained ; and Thou hast related to

me this stotra (praise) which is so very rare and at the same time SO secret. (204)

And the more wonder is this that though in Hari we find present all these qualities, the stupid men do not think Him, the Lord of all ; and thus suffer in this world. (205)

It is aiming Him that MaheSa, though the Lord of all, is seen by all people maked, wearing matted hairs, with ashes all over His body and practising asceticism. (206)

No other Devata is superior to Him; He is the Lord of the goddess Laksmi and He is the slayer of Madhu ; Thou, though the Lord of the Yogis art always meditating on His Essence. (207)

Thus what other post is superior to that of Sri Purusottama, Those stupid perscens, who are self conceited, are ignorant of Him and worship others. (208)

O Lord ! Thou hast for ever imparted to me the real knowledge and thus captivated me ; for he, who has not Adya Sakti revealed in him, cannot realise that Sri Krsna is the great Lord, (202)

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Visou is Igvara of all; He is superior to all the Devas and He is Thy First Guru; the stupid persons only consider Thee as ordinary. (210) a:

If people worship Him who worships the Great for His Glory, those, who are evilminded and vicious, tend to despise those great ones who are the receptacles, as it were of forgiveness. (71 1)

1, too, in my young age while in my father's house shewed mercy to the hungry and poor people who were incapable to support their own hungry kinsmen. (212)

— Thou hast showed great kindness towards Indra and other kindred subjects ; they are new wandering freely in this world with their friends relations, and acquaintances as their qualifications and strength permit. (213)

Devahood (the state of becoming @ Deva), patience and acquirements cannot exist without Thee ; therefore all the jivas do live in this world with extreme pain (because they forget Thee). (214)

Without Theu no one can aspire after D Moksa become hard to attain. How can Yoga, those who are hungry and unfortunate. (215)

O Sankara! That man has been forsaken by the Goddess Kamala, Who alone is the essence of this world and Who alone protects all these people (Lokas). (216) :

She has consigned all the wealth of this world to the Mahatmas (the high should persons) by virtue of Her Dharma, heroism and by Her form and beauty. (217)

So who can, in this world, be equal to Sri Krsna, the Deva of the Devas? For all merge in him, save those who are His parts. (218)

This world is fascinated by all sorts of evils. beyond birth, old age and death; and he has get nothing to get. (219)

Yct be works for the preservation of Religion (Dharma) and for the maintenance of the Sadhus. He puts that in manifestation

harma ; Kama and Samadhi come to

§ri Krsna is

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(i.e. incarnates Himself) by bowing down only to Mahadeva. (220)

O Lord and Giver of all desires !I have heard with attention this stotra ; but O Lord! O Isvara of all if Owing to attachment to objects of desires, I be unable to receite the above with one mind and with one heart, all absorbed. (221)

I pray to three, to kindly mention o stotras, O Lord, O Vrsabhadhvaj to me the same effect that the w to me. (222)

Sri Mahadeva said:—o Beautiful One! * Rameti Rama names. (223)

ne verse of the above a! reciting which daily will yield hole thousand names would give

Rama _ Rameti Rama” this is equivalent to the thousand

Therefore all the tirthas and the water of the Pray is not equivalent to one sixteenth of this names.
(224)

aga tirtha Visnu's thousand

Here ends the Third Chapter of the Fourth Night on the thousand names of Visnu in Sri Narada
Paficaratra Jnanaimrtasara (3).

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 4

Chapter 42 of 60 · 21 detected verse markers · English printed pages 251–253

Sanskrit

चतुर्थोऽध्यायः

श्रीकृष्णस्तोत्रम्

श्री महादेव उवाच—

शृणु देवि प्रवक्ष्यामि स्तोत्रं परमदुर्लभम् ।

यज्ज्ञात्वा न पुनर्गच्छेन्नरो निरययातनाम् ॥१॥

कवचं य महेशानि त्रैलोक्यमङ्गलादिकम् ।

नारदाय च यत्प्रोक्तं ब्रह्मपुत्रेण धीमता ।

सनत्कुमारेण पुरा योगीन्द्रगुरुवर्त्मना ॥२॥

श्रीनारद उवाच—

प्रसीद भगवन् मह्यमज्ञानात्कुण्ठितात्मने ।

तवाङ्घ्रिपङ्कजजराजोरागिणी भक्तिमुत्तमाम् ॥३॥

अज प्रसीद भगवन्नमितद्युतिपञ्जर ।

अप्रमेय प्रसीदास्मद्दुःखहन् पुरुषोत्तम ॥४॥

स्वसंवेद्य प्रसीदास्मदानन्दात्मन्ननामय ।

अचिन्त्यसार विश्वात्मन् प्रसीद परमेश्वर ॥५॥

प्रसीद तुङ्ग तुङ्गानां प्रसीद शिव शोभन ।

प्रसीद गुणगम्भीर गम्भीराणां महाद्युते ॥६॥

प्रसीद व्यक्त विस्तीर्ण विस्तीर्णनामगोचर ।

प्रसीदार्द्रार्द्रजातीनां प्रसीदान्तान्तदायिनाम् ॥७॥

गुरोर्गरीयः सर्वेश प्रसीदानन्त देहिनाम् ।

जय माधव मायात्मन् जय शाश्वत शङ्खभृत् ॥८॥

जय शङ्खधर श्रीमन् जय नन्दकनन्दन ।

जय चक्रगदापाणे जय देव जनार्दन ॥९॥

जय रत्नवराबद्धकिरीटाक्रान्तमस्तक ।

जय पक्षिपतिच्छायानिरुद्धार्ककरारुण ॥१०॥

नमस्ते नरकाराते नमस्ते मधुसूदन ।

नमस्ते ललितापाङ्ग नमस्ते नरकान्तक ॥११॥

नमः पापहरेऽज्ञान नमः सर्वभयापह ।

नमः सम्भूतसर्वात्मन् नमः सम्भूतकौस्तुभ ॥१२॥

नमस्ते नयनातीत नमस्ते भयहारक ।

नमो विभिन्नवेषाय नमः श्रुतिपथातिग ॥१३॥

नमस्त्रिमूर्तिभेदेन स्वर्गस्थित्यन्तहेतवे ।

विष्णवे त्रिदशारातिजिष्णवे परमात्मने ॥१४॥
 चक्रभिन्नारिचक्राय चक्रिणे चक्रवल्लभ ।
 विश्वाय विश्ववन्द्याय विश्वभूतानुवर्तिने ॥१५॥
 नमोऽस्तु योगिध्येयात्मन्नमोऽस्त्वध्यात्मरूपिणे ।
 भक्तिप्रदाय भक्तानां नमस्ते भक्तिदायिने ॥१६॥
 पूजनं हवनं येज्या ध्यानं पश्चान्नमस्क्रिया ।
 देवेश कर्म सर्वं मे भवेदाराधनं तव ॥१७॥
 इति हवनजपार्चाभेदतो विष्णुपूजा
 नियतहृदयकर्मा यस्तु मन्त्री चिराय ।
 स खलु सकलकामान् प्राप्य कृष्णान्तरात्मा
 अननमृतिविमुक्तामुत्तमां भक्तिमेति ॥१८॥
 गोगोपगोपिकावीतं गोपालं गोषु गोप्रदम् ।
 गोपैरीड्यं गोसहस्रैर्नोमि गोकुलनायकम् ॥१९॥
 प्रीणयेदनया स्तुत्या जगन्नाथं जगन्मयम् । धर्मार्थकाममोक्षाणामाप्यते पुरुषोत्तमम् ॥२०॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतारे चतुर्थरात्रे श्रीकृष्णस्तोत्रं
 चतुर्थोऽध्यायः
 ॥४॥
 ।

Roman transliteration

caturtho'dhyāyāḥ
 śrīkṛṣṇastotram
 śrī mahādeva uvāca—
 śṛṇu devī pravakṣyāmi stotraṁ paramadurlabham |
 yajñātva na punargacchennaro nirayayātanām ||1||
 kavacaṁ ca maheśāni trailokyamaṅgalādikam |
 nārādāya ca yatproktaṁ brahmaputrena dhīmatā |
 sanatkumāreṇa purā yogīndraguruvartmanā ||2||
 śrīnārada uvāca—
 prasīda bhagavan mahyamajñānātkuṇṭhitātmane |
 tavāṅghripañjaraṇāṇāṁ bhaktimuttamāṁ ||3||
 aja prasīda bhagavannamitadyutipañjara |
 aprameya prasīdāsmadduḥkhaṇaṁ puruṣottama ||4||
 svasaṁvedya prasīdāsmadānandātmannanāmaya |
 acintyasāra viśvātman prasīda parameśvara ||5||
 prasīda tuṅga tuṅgānāṁ prasīda śiva śobhana |
 prasīda guṇagambhīra gambhīrāṇāṁ mahādīyute ||6||
 prasīda vyakta vistirṇa vistirṇanāmagocara |
 prasīdārdrādrājātīnāṁ prasīdāntāntadāyīnām ||7||
 gurorgariyāḥ sarveśa prasīdānanta dehinām |
 jaya mādharma māyātman jaya śāśvata śaṅkhabhṛt ||8||
 jaya śaṅkhaadhara śrīman jaya nandakanandana |

jaya cakragadāpāṇe jaya deva janārdana ||9||
 jaya ratnavarābaddhakirīṭākṛāntamastaka |
 jaya pakṣipaticchāyāniruddhārkakarāruṇa ||10||
 namaste narakārāte namaste madhusūdana |
 namaste lalitāpāṇga namaste narakāntaka ||11||
 namaḥ pāpahareśāna namaḥ sarvabhayaṇpaha |
 namaḥ sambhūtasarvātman namaḥ sambhṛtakaustubha ||12||
 namaste nayanātīta namaste bhayaḥāraka |

namo vibhinnaveśāya namaḥ śrutipathātiga ||13||
 namastrimūrtibhēṣa svargasthityantahetave |
 viṣṇave tridaśārātijiṣṇave paramātmāne ||14||
 cakrabhinnāricakrāya cakriṇe cakravallabha |
 viśvāya viśvavandyaṇya viśvabhūtanuvartine ||15||
 namo'stu yogidhyeyātmannamo'stvadhyātmārūpiṇe |
 bhaktipradāya bhaktānāṁ namaste bhaktidāyine ||16||
 pūjanāṁ havanāṁ cejyā dhyānāṁ paścānnamaskriyā |
 deveśa karma sarvaṁ me bhavedārādhanāṁ tava ||17||
 iti havanajapārcābheda viṣṇupūjā
 nityatahṛdayakarmā yastu mantri ciraṇya |
 sa khalu sakalakāmāṁ prāpya kṛṣṇāntarātmā
 ananamṛtvimuktāmuttamāṁ bhaktimeti ||18||
 gogopagopikāvītaṁ gopālāṁ goṣu gopradam |
 gopairīdyaṁ gosahasrairnaumi gokulanāyakam ||19||

prāṇayedanayā stutyā jagannāthaṁ jagannamayam | dharmārthakāmamokṣāṇāmāptaye puruṣottamam
 ||20||
 iti śrīnārada pañcarātre
 jñānāmṛtāre caturtharātre śrīkṛṣṇastotraṁ
 caturtho'dhyāyaḥ
 ||4||
 ...

English translation

CHAPTER IV ON THE CONVERSATION BETWEEN PARVATI AND SIVA AND ON VISNU STOTRA (HYMN) AND ON KAVACA.

Sri Mahadeva said :- O Devi! I am telling you the highest gstotra, very valuable, and at the same time rare, knowing which

one has not to undergo again the suffering of hell. (1)

O Maharani! Now [I will tell you the Trailokya mangala Kovacam (the protective mantra that does good to the three worlds) that was spoken to Narada by the intelligent Brahmaputtra, which Sanat Kumara heard in ancient days from his owD Guru, the best of the yogis. (2)

s in doubt due to

Śrī Narada said ;—O Bhagavan ! my heart i he highest

ignorance ; Therefore be pleased and let me have t bhakti, always thinking of Thy lotus feet. (3) O Bhagavan ! O Birthless One! Thy Form is of unequalled

splendour. Beest thou propitions : Thou art immeasurable ; Thou art Purusottama (the Supreme Person) and the Remover of our

afflictions. (4)

O Blissful Self! Thou art free from disease ; o i conceive of Thy essence : Thou art the Soul of the Universe ; Thou art the Great God. Beest Taou propitions. (5)

no one can

Thou art all

O Best of those who are_ highly honored ! s, the

auspicious, teautiful, fraught deeply with all qualification great ornament of those who are grave. Be Thou propitious. (6)

O Thou manifested! Thou art all this exP' beyond this expanse the gentle of the most Destroyer of That which destroys. Be gracious. (7)

Thou art the best of the Gurus, the God of all ; and Thou art the Infinite, residing in this body. Be pleased. O Madhava, whose manifestation is Maya. Eternal Glory upto Thee ! (8)

anse and invisible gentle, the great

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O Holder of the concell! O Thou, full of prosperity ; Victory to These, O son of Nanda! G Holder of discuss! O Janardana ! let Thee be victorious! (2)

O Holder of crown decked with diadems !_ Let Thou look bright and red and victory attend Thee ! (10)

O Destroyer of Naraka! O Slayer of Madhu! O Thou, of gentle body and the Remover of hells! I bow down to Thee. (11)

O Thou, the Remover of Sins! The Lord, the Preventer of all fears, the Originator of all souls, the Holder of the gem Kaustubha ! obeisance to Thee. (12)

O Thou, beyond this eyesight! Dispeller of fears, beyond what can be heard ; having different garbs ; I bow down, referring to Thee. (13)

Thou art .the Creator, Preserver and Destroyer —the Trinity. Thou conquerets the enemies of the Gods; Thou art Visnu, the Supreme Spirit, | bow down to Thee. (14)

Before Thy cakra (discus), the plans (cakra) of the enemies get trustrated. Thou are cakri and found of cakra (secret Policies) ; Thou art this universe and honoured by the universe ; and Thou followest all these worldly creatures and objects. (15)

Thou art of the form of the Spirit, mediated as the Self by the

Yogis ! 'hou art the bestower of Bhakti to the devotees, Obeisance to Thee. (16)

O Lord of the Devas! but my worship, homa (offerings to the sacrificial Fire), meditation and bowing down, may all my actions be at Thy feet for Thy service. (17)

Whoever devotee in the sadhana of his mantra, worships Visnu in his heart, while performing homa, Japam and piji, be, keeping Sri Krgna within his heart acquires the fruits of all his desires ; and, becoming free from birth and death, attains the supreme goal and bhakti. (18)

I bow down to said sing hymns in honour of Gopiila who is surrounded by go's (cows or several worlds), Gopas (herdsmen or

The Fourth Night, Ch, IV 253 leaders of the several worlds), Gopikas (the powers of the several leaders), that Supreme Person for the attainment of Dharma, Kama, and Moksa (final emancipation) and who gives pleasures to the cows i.e. who imparts dharma to the three words and who is adored by the thousand cows and Gopas. (19)

After reading this stotra, one must pray for Dharma, Artha, Kama. and Moksa, the fourfold objects of existence in the world and thus please Sri Krgna, the Lord of the Universe, who pervades

this Universe. (20)

Here ends the fourth chapter on the stotra of Sri Krsna Paficaratra Jiadnamrtasara. The Fourth Night.

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 5

ON THE TRILAKYA MANGALA KAVACAM OF SRI KRSNA (ARMOUR),
PROTECTING THE THREE WORLDS) AND WARDING OFF ALL EVILS.

Chapter 43 of 60 · 42 detected verse markers · English printed pages 254–257

Sanskrit

पञ्चमोऽध्यायः

त्रैलोक्यमङ्गल कवचम्

श्रीनारद उवाच—

भगवन् सर्वधर्मज्ञ कवचं यत्प्रकाशितम् ।

त्रैलोक्यमङ्गलं नाम कृपया कथय प्रभो ॥१॥

श्रीसनत्कुमार उवाच—

शृणु वक्ष्यामि विप्रेन्द्र कवचं परमाद्भुतम् ।

नारायणेन कथितं कृपया ब्रह्मणे पुरा ॥२॥

ब्रह्मणा कथितं मह्यं परं स्नेहाद्ब्रह्मणे ते ।

अतिगुह्यतरं तत्त्वं ब्रह्ममन्त्रौघविग्रहम् ॥३॥

यद्धृत्वा पठनाद्ब्रह्मा सृष्टिं वितनुते ध्रुवम् ।

यद्धृत्वा पठनात्पाति महालक्ष्मीर्जगत्त्रयम् ॥४॥

पठनाद्धारणात् शम्भुः संहर्ता सर्वमन्त्रवित् ।

त्रैलोक्यजननी दुर्गा महिषादिमहासुरान् ॥५॥

वरदृप्तान् जघानैव पठनाद्धारणाद्यतः ।

एवमिन्द्रादय सर्वे सर्वेश्वर्यमवाप्नुयुः ॥६॥

इदं कवचमत्यन्तगुप्तं कुत्रापि नो वदेत् ।

शिष्याय भक्तियुक्ताय साधकाय प्रकाशयेत् ॥७॥

शठाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात् ।

विनियोगः—

त्रैलोक्यमङ्गलस्यास्य कवचस्य प्रजापतिः ॥८॥

ऋषिश्छन्दश्च गायत्री देवो नारायणः स्वयम् ।

धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः ॥९॥

प्रणवो मे शिरः पातु नमो नारायणाय च ।

भालं मे नेत्रयुगलमष्टार्णो भक्तिमुक्तिदः ॥१०॥

क्लीं पायाच्छ्रोत्रयुग्मं चैकाक्षरः सर्वमोहन ।

क्लीं कृष्णाय सदा प्राणं गोविन्दायेनि जिह्विकाम् ॥११॥

गोपीजनपदं वल्लभाय स्वाहाननं मम ।

अष्टादशाक्षरो मन्त्रः कण्ठं पातु दशाक्षरः ॥१२॥

गोपीजनपदं वल्लभाय स्वाहा भुजद्वयम् ।

क्लीं ग्लौं क्लीं श्यामलाङ्गाय नमःस्कन्धौदशाक्षरः ॥१३॥

क्लीं कृष्णक्लीं करौ पायात् क्लीं कृष्णायाङ्गतोऽवतु ।

हृदयं भुवनेशानी क्लीं कृष्णाय क्लीं स्तनौ मम ॥१४॥

गोपालायाग्निजायान्तं कुक्षियुग्मं सदावतु ।

क्लीं कृष्णाय सदा पातु पार्श्वयुग्ममन्यतमः ॥१५॥

कृष्णगोविन्दकौ पातु स्मराद्यौ डैयुतौ मनुः ।

अष्टाक्षरः पातु नाभि कृष्णेति द्रव्यक्षरोऽवतु ॥१६॥

पृष्ठं क्लीं कृष्णकङ्कालं क्लीं कृष्णाय द्विठान्तकः ।

शक्तिनी सततं पातु श्रीं ह्रीं क्लीं कृष्णठङ्गयम् ॥१७॥

ऊरू सप्ताक्षरः पायात् त्रयोदशाक्षरोऽवतु ।

श्रीं ह्रीं क्लीं पदतो गोपीजनवल्लभदन्ततः ॥१८॥

भया स्वाहेति पायूं वै क्लीं ह्रीं श्रीं सदशार्णकः ।

जानुनी च सदा पातु ह्रीं श्रीं क्लीं च दशाक्षरः ॥१९॥

त्रयोदशाक्षरः पातु जङ्घे चक्राद्युदायुधः ।

अष्टादशाक्षरो ह्रीं श्रीं पूर्वको विंशदर्णकः ॥२०॥

सर्वाङ्गं मे सदा पातु द्वारकानायको बली ।

नमो भगवते पश्चाद्वासुदेवाय तत्परम् ॥२१॥

ताराद्यो द्वादशाणोऽयं प्राच्यां मां सर्वदावतु ।

श्रीं ह्रीं क्लीं च दशार्णस्तु क्लीं ह्रीं श्रीं षोडशार्णकः ॥२२॥

गदाद्युदायुधो विष्णुर्माग्नेर्दिशि रक्षतु ।

ह्रीं श्रीं दशाक्षरो मन्त्रो दक्षिणे मां सदावतु ॥२३॥

तारो नमो भगवते रुक्मिणीवल्लभाय च ।

स्वाहेति षोडशाणोऽयं नैऋत्यां दिशि रक्षतु ॥२४॥

क्लीं हृषीकेशं शाय नमो मां वारुणेवतु ।

अष्टादशार्णः कामान्तो वायव्ये मां सदावतु ॥२५॥

श्री माया काम कृष्णाय गोविन्दाय द्विठो मनुः ।

द्वादशात्मको विष्णुरुत्तरे मां सदावतु ॥२६॥

वाग्भव काम कृष्णाय ह्रीं गोविन्दाय तत्परम् ।

श्री गोपीजनवल्लभान्ते भाय स्वाहा हसौस्ततः ॥२७॥

द्वाविंशत्यक्षरो मन्त्री मां शान्ये सदावतु ।

कालियस्य फणामध्ये दिव्यं नृत्यं करोति तम् ॥२८॥

नमामि देवकीपुत्रं नृत्यराजानमच्युतम् ।

द्वात्रिंशदक्षरो मन्त्रोऽप्यधो मां सर्वदावतु ॥२९॥

कामदेवाय विद्महे पुष्पबाणाय धीमहि ।

तन्नोऽनङ्गः प्रचोदयादेषा मां पातु चोर्ध्वतः ॥३०॥

इति ते कथितं विप्र ब्रह्ममन्त्रौघविग्रहम् ।

त्रैलोक्यमङ्गलं नाम कवचं ब्रह्मरूपकम् ॥३१॥

ब्रह्मणा कथितं पूर्वं नारायणमुखाच्छ्रुतम् ।

तव स्नेहान्मयाख्यातं प्रवक्तव्यं न कस्यचित् ॥३२॥

गुरुं प्रणम्य विधिवत् कवचं प्रपठेत्ततः ।
 सकृद्विस्त्रियथाज्ञानं सोऽपि सर्वतपोमयः ॥३३॥
 मन्त्रेषु सकलेष्वेव देशिको नात्र सः शयः ।
 शतमष्टोत्तरं चास्य पुरश्चर्याविधिः स्मृतः ॥३४॥
 हवनादीन्दशांशेन कृत्वा तत्साधयेत् ध्रुवम् ।
 यदि स्यात् सिद्धिकवचो विष्णुरेव भवेत् स्वयम् ॥३५॥

मन्त्रसिद्धिर्भवेत् तस्य पुरश्चर्याविधानतः ।
 स्पर्धामुद्धूय सततं लक्ष्मीर्वाणी वसेत्ततः ॥३६॥
 पुष्पाञ्जल्यष्टकं दत्त्वा मूलनैव पठेत्सकृत् ।
 दशावर्षसहस्राणां पूजायाः फलमाप्नुयात् ॥३७॥
 भूर्जे विलिख्य गुलिकां स्वर्णस्थां धारयेद्यदि ।
 कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न सः शयः ॥३८॥
 अश्वमेधसहस्राणि वाजपेयशतानि च ।
 महादानादि यान्यव प्रादक्षिण्यं भुवस्तथा ॥३९॥
 कलां नार्हन्ति तान्येव सकृदुच्चारणात्ततः ।
 कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः ॥४०॥
 त्रैलोक्य क्षोभयत्येव त्रैलोक्यविजयी भवेत् ।
 इदं कवचमज्ञात्वा यजेद्यः पुरुषोत्तमम् ।
 शतलक्षप्रजप्तोऽपि नस्य मन्त्रस्त सिध्यति ॥४१॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे चतुर्थरात्रे त्रैलोक्यमङ्गलं कवचं नाम

पञ्चमोऽध्यायः समाप्तः

॥५॥

□

Roman transliteration

pañcamo'dhyāyaḥ
 trailokyamaṅgala kavacam
 śrīnārada uvāca—
 bhagavan sarvadharmajña kavacaṁ yatprakāśitam |
 trailokyamaṅgalānā nāma kṛpayā kathaya prabho ||1||
 śrīsanatkumāra uvāca—
 śṛṇu vakṣyāmi vipreṇ dra kavacaṁ paramādbhutam |
 nārāyaṇena kathitaṁ kṛpayā brahmaṇe purā ||2||
 bahmaṇā kathitaṁ mahyaṁ paraṁ snehādvadāmi te |
 atiguhyātaraṁ tattvaṁ brahmamantraughavigrahaṁ ||3||
 yaddhṛtvā paṭhanādbrāhmā sṛṣṭiṁ vitanute dhruvam |
 yaddhṛtvā paṭhanātpāti mahālakṣmīrjagattrayaṁ ||4||
 paṭhanāddhāraṇāt śambhuḥ saṁhartā sarvamantravit |
 trailokyajanāni durgā mahiṣādimaḥsūrān ||5||
 varadr̥ptān jaghānaiva paṭhanāddhāraṇādyataḥ |

evamindrādaya sarve sarveśvāyamavāpnuyuḥ ||6||
 idaṁ kavacamatyantaguptaṁ kutrāpi no vadet |
 śiṣyāya bhaktiyuktāya sādhakāya prakāśayet ||7||
 śaṭhāya paraśiṣyāya dattvā mṛtyumavāpnuyāt |
 viniyogaḥ—
 trailokyamaṇḍgalasyāśya kavacasya prajāpatiḥ ||8||
 ṛṣiśchandaśca gāyatri devo nārāyaṇaḥ svayam |
 dharmārthakāmamokṣeṣu viniyogaḥ prakīrtitaḥ ||9||
 praṇavo me śiraḥ pātu namo nārāyaṇāya ca |
 bhālaṁ me netrayugalamaṣṭārṇo bhaktimuktidaḥ ||10||
 klīṁ pāyācchrotrayugmaṁ caikāḥśaraḥ sarvamohana |
 klīṁkṛṣṇāya sadā ghrāṇaṁ govindāyeni jīhnikām ||11||
 gopījanapadaṁ vallabhāya svāhānananāṁ mama |
 aṣṭādaśākṣaro mantraḥ kaṇṭhaṁ pātu daśākṣaraḥ ||12||
 gopījanapadaṁ vallabhāya svāhā bhujadvayam |
 klīṁ glauṁ klīṁ śyāmalāṅgāya namaḥskandhaudaśākṣaraḥ ||13||
 klīṁ kṛṣṇa klīṁ karau pāyāt klīṁ kṛṣṇāyāṅgato'vatu |
 hṛdayaṁ bhuvaneśānī klīṁ kṛṣṇāya klīṁ stanau mama ||14||
 gopālāyāgnijāyāntaṁ kukṣiyugmaṁ sadāvatu |
 klīṁ kṛṣṇāya sadā pātu pārśvayugmamanyattamaḥ ||15||
 kṛṣṇagovindakau pātu smarādyau ḍeyutau manuḥ |
 aṣṭākṣaraḥ pātu nābhi kṛṣṇeti dvyaḥśaro'vatu ||16||
 prṣṭhaṁ klīṁ kṛṣṇa kaḍkālāṁ klīṁ kṛṣṇāya dviḥhāntakaḥ |
 śakthiniṁ satataṁ pātu śrīṁ hrīṁ klīṁ kṛṣṇaḥadvayam ||17||
 ūrū saptaśākṣaraḥ pāyāt trayodaśākṣaro'vatu |
 śrīṁ hrīṁ klīṁ padato gopījanavallabhadantataḥ ||18||
 bhayā svāheti pāyūṁ vai klīṁ hrīṁ śrīṁ sadaśārṇakaḥ |
 jānūnī ca sadā pātu hrīṁ śrīṁ klīṁ ca daśākṣaraḥ ||19||
 trayodaśākṣaraḥ pātu jaṅghe cakrādyūdāyudhaḥ |
 aṣṭādaśākṣaro hrīṁ śrīṁ pūrvako viṁśadārṇakaḥ ||20||
 sarvāṅgaṁ me sadā pātu dvārakānāyako balī |
 namo bhagvate paścādvāsudevāya tatparam ||21||
 tārādyo dvādaśārṇo'yaṁ prācyāṁ mām sarvadāvatu |
 śrīṁ hrīṁ klīṁ ca daśārṇastu klīṁ hrīṁ śrīṁ ṣoḍaśārṇakaḥ ||22||
 gadādyudāyudho viṣṇurmāmagnerdiśi rakṣatu |
 hrīṁ śrīṁ daśākṣaro mantra dakṣiṇe mām sadāvatu ||23||
 tāro namo bhagvate rukmiṇīvallabhāya ca |
 svāheti ṣoḍaśārṇo'yaṁ nairṭyāṁ diśi rakṣatu ||24||
 klīṁ hrīṣikepadaṁ śāya namo mām vāruṇevatu |
 aṣṭādaśārṇaḥ kāmānto vāyavye mām sadāvatu ||25||
 śrī māyā kāma kṛṣṇāya govindāya dviḥho manuḥ |
 dvādaśātmaḥ viṣṇuruttare mām sadāvatu ||26||
 vāgbhavaṁ kāmāṁ kṛṣṇāya hrīṁ govindāya tatparam |
 śrī gopījanavallabhānte bhāya svāhā hasaustataḥ ||27||
 dvāvīṁśatyakṣaro mantri māmāiśānye sadāvatu |
 kālīyasya phaṇāmādhye divyaṁ nṛtyaṁ karoti tam ||28||
 namāmi devakīputraṁ nṛtyarājānamacyutam |
 dvātriṁśadakṣaro mantraḥ pyadho mām sarvadāvatu ||29||
 kāmadevāya vidmahe puṣpabāṇāya dhīmahi |
 tanno'naṅgaḥ pracodayādeṣā mām pātu cordhvataḥ ||30||

iti te kathitaṁ vipra brahmamantraughavigrahaṁ |
 trailokyamaṅgalaṁ nāma kavacaṁ brahmarūpakam ||31||
 brahmaṇā kathitaṁ pūrvan nārāyaṇamukhācchutam |
 tava snehānmayākhyātāṁ pravaktavyaṁ na kasyacit ||32||
 guruṁ praṇamya vidhivat kavacaṁ prapaṭhettataḥ |
 sakṛdvistrīryathājñānaṁ so'pi sarvatapomayaḥ ||33||
 mantreṣu sakaleṣveva deśiko nātra saṁśayaḥ |
 śatamaṣṭottaraṁ cāsyā puraścaryāvidhiḥ smṛtaḥ ||34||
 havanādīndaśāmsēna kṛtvā tatsādhayet dhruvam |
 yadi syāt siddhikavaco viṣṇureva bhavet svayam ||35||

mantrasiddhīrbhavet tasya puraścaryāvidhānataḥ |
 spardhāmudbhūya satataṁ lakṣmīrvāṇī vasettataḥ ||36||
 puṣpāñjalyaṣṭakaṁ dattvā mūlenaiva paṭheta sakṛt |
 daśāvarṣasahasrāṇāṁ pūjāyāḥ phalamāpnuyāt ||37||
 bhūrje vilikhya gulikāṁ svarnasthāṁ dhārayedyadi |
 kaṇṭhe vā dakṣiṇe bāhu so'pi viṣṇurna saṁśayaḥ ||38||
 aśvamedhasahasrāṇi vājapeyaśatāni ca |
 mahādānādi yānyava prādakṣiṇyaṁ bhuvastathā ||39||
 kalāṁ nārhaṁti tānyeva sakṛduccāraṇāttataḥ |
 kavacasya prasādena jīvanmukto bhavennaraḥ ||40||
 trailokyā kṣobhayatyeva trailokyavijayī bhavet |
 idaṁ kavacamajñātvā yajedyāḥ puruṣottamam |
 śatalakṣaprajapto'pi nasya mantrasta siddhyati ||41||
 iti śrīnāradaṇḍīcarātre
 jñānāmṛtasāre caturtharātre trailokyamaṅgalaṁ kavacaṁ nāma

pañcamo'dhyāyaḥ samāptaḥ

||5||

...

English translation

CHAPTER V

ON THE TRAILAKYA MANGALA KAVACAM OF SRI KRSNA (ARMOUR), PROTECTING THE THREE WORLDS) AND WARDING OFF ALL EVILS.

Sri Narada said: O Bhagavan! Thou knowest all the Dharmas! so kindly tell me the Trailokya Mangala Kavaca (armour that wards off all evil and protects the three words). (1)

Sri Sanatkumara said :—O Best of the Brahmanas ! Now hear, I will speak to you the Kavacam, spoken so kindly by Narayana to Brahma in days of yore. (2)

Brahma spoke that to me 3 now I love you ; hence I speak that to you, though it is very secret like Brahma-mantra. (3)

Holding which or Reciting which Brahma creates and Mahalaksmi Protects the three worlds, (4)

And the oomniscient Mahadeva also on account of holding that and reciting that, becomes the Destroyer of the three worlds ; and Durga, the Mother of the three worlds destroyed the great Asuras, Mahisa, Durga, etc. when they became arrogant on receiving the boons (from Deities Brahmi, etc.) by virtue of holding and reciting the Kavacam, Due to that also, Indra and otheis got the vast lordships. (5-6)

This Kayacam is very secret. Never say this out to any body, save the disciples on the way to practise, full of devotion, (©)

You will die, if you give this to any cheatvor another's disciple. (8)

The Rsi of this Trailokya Mangala Kavacam is Prajapati, the Chanda is Gayatri, the Devata is Narayana Himself ; and its application is in Dharma, Artha, Kama, and Moksa. (9)

Let Pranava Protect my head ; Namō Narayana protect my forehead and the eight lettered mantra “Om namo Narayanaya, the bestower af Bhakti and Mukti, protect my eyes. (10)

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Let the all enchanting one word mantra “klim” protect my ears ; “Klim Krsnaya” protect my nose ; “Govindaya” protect my tongue. (1!)

“The eighteen lettered mantra “Gopijanavallabhaya svaha” protect my face. (12)

Let “Gopijanavallabhaya svaha” protect my arms; Klim Glaum Kim. Syémalangaya namah—the ten lettered mantra, protect my shoulders. (13)

Let “Klim Krsna Klim” protect my hands ; “klim krsnaya” protect all over my body; Let Bhuvanesani protect my heart ; and Jet ktim krsndya protect my breasts. (14)

“Gopalaya svahs” protect always my armpits ; “klim krsnaya” protect my better sides. ds)

“Klim Krsnaya Govindiya” the eight lettered mantra protect my navel ; and let Krsna, the two lettered mantra protect my back. (16)

Let “Klim Krsna” protect my bones ; let Klim Krgsnaya thah thah protect my Sakti angas (portions possessing energy) and let &:im Hrim Klim Krgna thah thah—the seven lettered man's? protect my thighs and the thirteen lettered mantra Srim Hrim Klim Gopijanavallabhiya svaha protect my anus; let Klim Hrim Sim, the ten lettered mantra protect my knees (Janus). (17-19)

And let the thirteen lettered mantra protect my thighs (or shenks) and let discus and the other weapons be protected by Hrim rim, etc ; the eighteen-lettered mantra, (20)

And let the twenty lettered mantra protect all over my body ; let the strong Dvarakanatha (Lord of Dvarikié) Om namo Bhagavate Vasudevaya—the twelve iettered mantra always protect my East side ; Srim Hrim Klim etc. the ten lettered mantra and Klim Hrim Srimetc. the sixteen lettered mantra—Sri Visnu furnished with club, disc, and other weapons protect my South East and let “rim šrim etc.” the ten lettered mantra protect my South side. (21-23)

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Om namo bhagavate Rukminivallabhaya svaha—the sixteen lettered mantra protect my south west side. Let Klim Hrsikesgaya namah protect my western side. Let the eighteen lettered mantra, ending with “Kama” always protect my north west side. (Klim). (24-25)

Srim Hrim Klim Krgndya Govindaya tha tha this twelve lettered mantra with Sri Visnu always protect my _ north side. (26) :

“Aim Klim Krsnaya Hrim Govindaya Gopijanavallabhaya. svahai. Ha sau” this twenty two syllabled mantra protect my north east side, (27-28)

Le,

I bow down to Him who dances on the hood of Kaliya serpent—that great Dancer, Acyuta (the infallible One), that Sri Krsna, the son of Devaki. This thirty two syllabled mantra “Kaliyasya phandmadhye divyam nrtyam karoti tam namami Devakiputram nrtyardjanam Acyutam protect the lower Parts of my body. (29) —

“Kamadevaya vidmahe puspabanaya dhimahi tannonangah pracodayat” this mantra gayatri protect my upper part. (30) O Brahmin sage ! This trailokya mangala kavacam is of the.

nature of Brahma and the essence of Brahma mantra.

Hence I have spoken this to you. (31)

Brahma heard this first from Narayana and spoke out first. Out of affection towards thee. I have spoken this to you. You should not divulge this to any other. (32)

Bowing down duly to the Guru, recite this kavacam once, twice, or thrice as the case may be. Thus all asceticism will be performed. (33)

All these mantras are the desik mantras also; there is no doubt in this. Make purascarana of it one hundred and eight times, (i.e., repeat it 108 times), (34)

And perform Homa ceremony one-tenth of the above mentioned. Thus practising, when one becomes perfect in Kavaoa-

mantra, he becomes like Visnu ie. he attains Mukti (i.e, freedom), (35)

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If one gets mantra siddhi according to the rules of purascaranam, Lakgmi and Sarasvati both shew their mercy towards him. (36)

If one offers flowers (puspajjali) eight times uttering the mila mantra one attains results lasting ten thousand years. (37)

If one writes the above mantra on bhirjapatra (leaf of a certain tree) and encloses it in a golden maduli (cover) and then puts it on one's neck or one's right arm, one attains the favour and blessings of Sri Vignu. (38)

And if one circumambulate i.e. goes round Sri Visnu, holding that as mentioned above, one gets the fruits of performing one thousand horse sacrifices and one hundred Vajapeya sacrifices and giving mahadanas (great gifts) etc. (32)

If one utters this most excellent Kavacam once only, by His favour, the devotee acquires Mukti, while living. (40)

Every one on the three worlds fears him ; glory and attend him, but if, without knowing this Kavacam, one would that Purusottama, one does not attain success in mantra (ie? siddhi), even if

one makes Japam one hundred lakhs times. (41)

Here ends the fifth chapter on Kavacam in the Fourth Night of Sri Paiicaratra Jiandmrtasira. (5)

Trailokya-mangala Narada

Complete GGM text · Complete 1997 scan

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Sanskrit

षष्ठोऽध्यायः

गोपाल-स्तोत्रम्

श्री-नारद उवाच—

नवीन-नीरद-श्यामं नीलेन्दीवर-लोचनम् ।
 बल्लवी-नन्दनं वन्दे कृष्णं गोपाल-रूपिणम् ॥१॥
 स्फुरद्-बर्हि-दलोद्बुद्ध-नील-कुञ्चित-मूर्धजम् ।
 कदम्ब-कुसुमोद्बुद्ध-वनमाला-विभूषितम् ॥२॥
 गण्ड-मण्डलसंसर्गि-चलत्-कुञ्चित-कुन्तलम् ।
 स्थूलं मुक्ताफलोदार-हारोद्योतित-वक्षसम् ॥३॥
 हेमाङ्ग-तुलाकोटि-किरीटोज्ज्वल-विग्रहम् ।
 मन्द-मारुत-सङ्क्षोभ-चलिताम्बर-सञ्छयम् ॥४॥
 रूचिरौष्ठ-पुट-न्यस्त-वक्षी-मधुर-निःस्वनैः ।
 लसद्-गोपालिका-चेतो मोहयन्तं पुनः पुनः ॥५॥
 बल्लवी-वदनाम्भोज — मधु-पान-मधु-व्रतम् ।
 क्षोभयन्तं मनस् तासां सस्मेरापाङ्ग-वीक्षणैः ॥६॥

यौवनोद्भिदेहाभिः संसक्ताभिः परस्परम् ।
 विचित्राम्बर-भूषाभिरु गोप-नारीभिरु आवृतम् ॥७॥
 प्रभिन्नाञ्जन-कालिन्दी-जल-केलि-कलोत्सुकम् ।
 योधयन्तं क्वचिद् गोपान् व्याहरन्तं गवां गणम् ॥८॥
 कालिन्दी-जल-संसर्गि-शीतलानिल-सेविते ।
 कदम्ब-पादप-च्छाये स्थितं वृन्दावने क्वचित् ॥९॥
 रत्न-भूधर-संलग्न-रत्नासन-परिग्रहम् ।
 कल्प-पादप-मध्यस्थ-हेम-मण्डपिका-गतम् ॥१०॥
 वसन्त-कुसुमामोद-सुरभी-कृत-दिङ्मुखे ।
 गोवर्धन-गिरौ रम्ये स्थितं रास-रसोत्सुकम् ॥११॥
 सव्य-हस्त-तल-न्यस्त-गिरि-वर्यातपत्रकम् ।
 खण्डिताखण्डलोन्मुक्त-मुक्तासार-धनाधनम् ॥१२॥
 वेणु-वाद्य-महोल्लास-कृत-हुङ्कार-निःस्वनैः ।
 स-वत्सैर् उन्मुखैः शश्वद् गोकुलैर् अभिवीक्षितम् ॥१३॥
 कृष्णम् एव तु गायञ्जिस् तच्-चेष्टा-वश-वर्तिभिः ।
 दण्ड-पाशोद्यत-करैर् गोपालै रूप-शोभितम् ॥१४॥
 नारदाद्यैर् मुनि-श्रेष्ठैर् वेद-वेदाङ्ग-पारगैः ।

प्रीति-सुस्निग्धया वाचा स्तूयमानं परात् परम् ॥१५॥
य एव चिन्तयेद् देव भक्त्या स स्तौति मानवः ।
त्रिसन्ध्यं तस्य तुष्टोसौ ददाति वरम् ईप्सितम् ॥१६॥
राज-वल्लभताम् एति भवेत् सर्व-जन-प्रियः ।
अचला श्रियम् आप्नोति स वाग्मी जायते ध्रुवम् ॥१७॥
इति श्री-नारद-पञ्चरात्रे
ज्ञानामृत-सारे चतुर्थ-रात्रे गोपाल-स्तोत्रं नाम
षष्ठोऽध्यायः
॥६॥
॥

Roman transliteration

ṣaṣṭho'dhyāyāḥ
gopāla-stotram
śrī-nārada uvāca—
navina-nirāda-śyāmaṇṇ nīlendīvara-locanam |
ballavī-nandanam vande kṛṣṇam gopāla-rūpiṇam ||1||
sphurad-barhi-dalodbaddha-nīla-kuñcita-mūrdhajāṃ |
kadamba-kusumodbaddha-vanamālā-vibhūṣitam ||2||
gaṇḍa-maṇḍalasāṃsargi-calat-kuñcita-kuntalam |
sthūlaṃ muktāphaloḍāra-hārodyotita-vakṣasam ||3||
hemāṅga-tulākoṭi-kirīṭojjvala-vigrahaṃ |
manda-mārūta-saṅkṣobha-calitāmbara-sañchayam ||4||
rūcirausṭha-ṣaṭa-nyasta-vamśi-madhura-niḥsvanaiḥ |
lasad-gopālikā-ceto mohayantaṃ punaḥ punaḥ ||5||
ballavī-vadanāmbhoja – madhu-pāna-madhu-vratam |
kṣobhayantaṃ manas tāsāṃ sasmerāpāṅga-vikṣaṇaiḥ ||6||

yauvanodbhīdehābhīḥ saṃsaktābhīḥ parasparam |
vicitrāmbara-bhūṣābhīḥ gopa-nārībhīḥ āvṛtam ||7||
prabhinnāñjana-kālindī-jala-keli-kalotsukam |
yodhayantaṃ kvacid gopān vyāharantaṃ gavāṃ gaṇam ||8||
kālindī-jala-saṃsargi-śītalānīla-sevite |
kadamba-pādapa-cchāye sthitaṃ vṛndāvane kvacit ||9||
ratna-bhūdharma-saṃlagna-ratnāsana-parigrahaṃ |
kalpa-pādapa-madhyastha-hema-maṇḍapikā-gatam ||10||
vasanta-kusumāmōda-surabhī-kṛta-dīp-mukhe |
govardhana-girau ramye sthitaṃ rāsa-rasotsukam ||11||
savya-hasta-tala-nyasta-giri-varyātapatrakam |
khaṇḍitākhaṇḍalonmukta-muktāsāra-ghanāghanam ||12||
veṇu-vāḍya-mahollāsa-kṛta-huṅkāra-niḥsvanaiḥ |
sa-vatsair unmukhaiḥ śaśvad gokulair abhivikṣitam ||13||
kṛṣṇam eva tu gāyadbhis tac-çeṣṭā-vaśa-vartibhiḥ |

daṇḍa-pāśodyata-karair gopālai rūpa-śobhitam ||14||
nārādādyair muni-śreṣṭhaiḥ veda-vedāṅga-pāragaiḥ |
prīti-susnigdhayā vācā stūyamānaṃ parāt param ||15||

ya evaṁ cintayed devaṁ bhaktyā saṁstauti mānavaḥ |
 trisandhyaṁ tasya tuṣṭo'sau dadāti varam īpsitam ||16||
 rāja-vallabhatām eti bhavet sarva-jana-priyaḥ |
 acalāṁ śrīyam āpnoti sa vāgmī jāyate dhruvam ||17||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre caturtha-rātre gopāla-stotraṁ nāma
 ṣaṣṭho'dhyāyaḥ
 ||6||
 ...

English translation

CHAPTER VI ON HYMNS TO GOPALA

Sri Narada said :—I bow down to Sri Kṛṣṇa, the son of Vallabhi, in the form of Gopala, the Delighter of the Gopis (shepherdesses), of deep yellow colour, like lately formed rainclouds and of blue lotus eyes. (1)

His dark curling hairs fastened with peacock feathers are shining ; He is ornamented with gatlands, made up of wild flowers, interlaced with Kadamba flowers. (2)

His curling hairs are waving round his cheeks; excellent necklaces of big brilliant pearls are shining on His breast. (3)

Golden ornaments, the corenet on His head, etc. enhanced beauty of His body. His raiments wave to and fro on gentle breeze. (4)

Markedly His flute on His beautiful lips was sending forth

rapturing notes. The Gonis were frequently falling into states of self-lessness. (5)

He was smiling and thus captivating the Gopis. Their hearts were being disturbed. He seemed like a black bee (Cower) drinking the honey nectars of their lotus faces. (6) ‘

He was surrounded by the Gopikas (cowherdesses) blooming with their youths, united to one another and wearing nice varieagated clothings and ornaments. (7)

In the Yamuna water, dark as collyrium, being eager to have water sport at some places, He, while fighting with the Gopas (cowherds), was carrying them away to the cowsheds (the places where the cows are protected). (8)

At some places, in Sri Brndavana under the shades of the Kadamba trees, He was seating Himself and enjoying the cool air blowing over the Yamuna water, (9)

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At some other places in Ratnaparvata (hillock named Ratna), seated on a jewelled throne, He was shining in the golden hall within the Kalpavṛkṣa. (10)

Whereas when it was emitting the sweet odour of the vernal flowers and enchanting all around, He was sitting on the beautiful Gobardhan Hill and was desiring to have Rasa pleasures. (11)

He was holding the Govardhana Hill with his left hand as an umbrella and thus thwarting the bad effects of the clouds (and the rains thereof), sent by Indra. (12)

While He was in great excitement and joy, note with flute in His mouth. cows and calves use! Him with their eyes up and looked at Him wi

rous perfumes of

sending the bugle d to come up to th great loving

affection. (13) He was adorned. by His followers, singing, and the herdsmen

imitating Him and His movements with their sticks an aloft. (14) :

He was being praised with sweet eulogies best of the Munis and other munis, versed in t

d ropes held

Sastras. (15) ti

z F) Any man, meditating thus, reciting three times this om §ri Krsna gets His pleasure and attains desired boon!

Him. (16) :

. He Moreover he will be liked by the king, and loved Be st : will get undecaying wealth ; and certainly he wil

poet. (17)

Here ends the stotra (hymn) to Gopila. Here ends the sixth chapter in Sri Narada Paficaratra

Jnanamrtasara, on Gopala Stotram.

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Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 7

Chapter 45 of 60 · 17 detected verse markers · English printed pages 260–261

Sanskrit

सप्तमोऽध्यायः

श्रीमहादेव उवाच—

अथ वक्ष्यामि कवचं गोपालस्य जगद्गुरोः ।
 यस्य स्मरणमात्रेण जीवनन्मुक्तो भवेन्नरः ॥१॥
 शृणु देवि प्रवक्ष्यामि सावधानावधारय ।
 नारदोऽस्य ऋषिर्देवि छन्दोऽनुष्टुबुदाहतम् ॥२॥
 देवता बालकृष्णश्च चतुर्वर्गप्रदायकः ।
 शिरो मे बालकृष्णश्च पातु नित्यं मम श्रुती ॥३॥
 नारायणः पातु कण्ठं गोपीवन्द्यः कपोलकम् ।
 नासिके मधुहा पातु घक्षुषी नन्दनन्दनः ॥४॥
 जनार्दनः पातु दन्तानधरे माधवस्तथा ।
 ऊर्ध्वेष्टं पातु वाराहश्चैवुकं केशिसूदनः ॥५॥
 हृदयं गोपिकानाथो नाभिं सेतुप्रदः सदा ।
 हस्तौ गोवर्धनधरः पादौ पीताम्बरोऽवतु ॥६॥
 कराङ्गुली श्रीधरो मे पादाङ्गुल्यः कृपामयः ।

लिङ्गं पातु गदापाणिर्बालक्रीडामनोरमः ॥७॥
 जगन्नाथः पातु पूर्वं श्रीरामोऽवतु पश्चिमम् ।
 उत्तरं कैटभारिश्च दक्षिणं हनुमत्प्रभुः ॥८॥
 आग्नेयां पातु गोविन्दो नैरुति पातु केशवः ।
 वायव्यां पातु दैत्यारिश्चान्यां गोपनन्दनः ॥९॥
 ऊर्ध्वं पातु प्रलम्बारिरधः कैटभमर्दनः ।
 शयानं पातु पूतात्मा गतौ पातु श्रियः पतिः ॥१०॥
 शेषः पातु निरालम्बे जाग्रद्भावे ह्यपां पतिः ।
 भोजने केशिहा पातु कृष्णः सर्वाङ्गसन्धिषु ॥११॥
 गणनासु निशानाथो दिवानाथो दिनक्षये ।
 इति ते कथितं दिव्यं कवचं परमाद्भुतम् ॥१२॥
 यः पठेन्नित्यमेवेदं कवचं प्रयतो नरः ।
 तस्याशु विपदो देवि नश्यन्ति रिपुसङ्घतम् ॥१३॥
 अन्ते गोपालघरणं प्राप्नोति परमेश्वरि ।
 त्रिसन्ध्यमेकसन्ध्यं वा यः पठेत् शृणुयादपि ॥१४॥

तत्सर्वदो रमानाथः परिपाति चतुर्भुजः ।
 अज्ञात्वा कवचं देवि गोपालं पूजयेद्यदि ॥१५॥

सर्वं तस्य वृथा देवि जपहोमार्चनादिकम् ।
 स शस्त्रघातं संप्राप्य मृत्युमेति न स शयः ॥१६॥
 इति गोपालकवचं समाप्तम्
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे चतुर्थरात्रे
 सप्तमोऽध्यायः
 ॥७॥
 □

Roman transliteration

saptamo'dhyāyaḥ
 śrīmahādeva uvāca—
 atha vakṣyāmi kavacaṁ gopālasya jagadguroḥ |
 yasya smaraṇamātreṇa jīvananmukto bhavennaraḥ ||1||
 śṛṇu devi pravakṣyāmi sāvadhānāvadhāraya |
 nārado'sya ṛṣirdevi chando'nuṣṭubudāhṛtam ||2||
 devatā bālakṣṇaśca caturvargapradāyakaḥ |
 śīro me bālakṣṇaśca pātu nityaṁ mama śrutiḥ ||3||
 nārāyaṇaḥ pātu kaṇṭhaṁ gopīvandyaḥ kapalakam |
 nāsike madhuhā pātu cakṣuṣi nandanandanaḥ ||4||
 janārdanaḥ pātu dantānadhare mādhavastathā |
 ūrdhvaīṣṭhaṁ pātu vārāhaścivukaṁ keśīsūdanaḥ ||5||
 hṛdayaṁ gopikānātho nābhiniḥ setupradaḥ sadā |
 hastau govardhanadharāḥ pādau pītāmbaro'vatu ||6||
 karāṅgulī śrīdharo me pādāṅgulyaḥ kṛpāmayāḥ |
 liṅgaṁ pātu gadāpāṇirbālakṛīḍāmanoramaḥ ||7||
 jagannāthaḥ pātu pūrvam śrīrāmo'vatu paścimam |
 uttaraṁ kaiṭabdhārīśca dakṣiṇaṁ hanumatprabhuḥ ||8||
 āgneyaṁ pātu govindo nairṛti pāt keśavaḥ |
 vāyavyāṁ pātu daityāriraiśānyāṁ gopānandanaḥ ||9||
 ūrdhvaṁ pātu pralambārīradhaḥ kaiṭabhamardanaḥ |
 śayānaṁ pātu pūtātmā gatau pātu śriyaḥ patiḥ ||10||
 śeṣaḥ pātu nirālambe jāgradbhāve hyapāṁ patiḥ |
 bhojane keśihā pātu kṣṇaḥ sarvāṅgasandhiṣu ||11||
 gaṇanāsu niśānātho divānātho dīnakṣaye |
 iti te kathitaṁ divyaṁ kavacaṁ paramādbhutam ||12||
 yaḥ paṭhennityamevedaṁ kavacaṁ prayato naraḥ |
 tasyāśu vipado devi naśyanti ripusaṅghataḥ ||13||
 ante gopālacaraṇaṁ prāpnoti parameśvari |
 trisandhyamekasandhyaṁ vā yaḥ paṭhet śṛṇuyādapi ||14||
 tatsarvado ramānāthaḥ paripāti caturbhujāḥ |
 ajñātvā kavacaṁ devi gopālaṁ pūjayedyaḥ ||15||
 sarvaṁ tasya vṛthā devi japahomārcanādikam |
 sa śastraghātaṁ saṁprāpya mṛtyumeti na saṁśayaḥ ||16||
 iti gopālakavacaṁ samāptam
 iti śrīnāradapañcarātre

*jñānāmṛtasāre caturtharātre
saptamo'dhyāyaḥ*

||7||

...

English translation

CHAPTER VII GOPALA KAVACA STATED

Sti MahaDeva said :—Now I am speaking on the Kavacam

of Gopala, on the recollection of which the Sddhakas become Jivantmukta (liberated while living). (i)

O Devi! Listen. The Rsi of the Gopala Kavacam is Narada, the metre is anustup, the Devata is Bala Krsna, and its application is for the fourfold objects of human existence. Let Bala Krsna protect always my head and ears. (2-3)

Let Narayana protect my throat and let Gopivandya protect

my cheeks ; let Madhuha Protect my nose and Nandanandana protect my breast. (4)

Let Janardana protect my teeth and Madhava protect my lower lip Varaha protect my upper lip ; and let Kegisidana protect my cheeks, (5)

Let Gopikanatha protect my heart, let Suataprada protect my

navel ; let Govardhanadhari protect my hands and Pitambara protect my feet. (6)

Let Sridhara protect my fingers ; let Kṛpamaya protect my

toes and let Gadapani protect my genital organ, in my childhood sports. (7)

Let Jagannatha protect my east : Sri Rama protect my west ; Kaitabhars, north and Hanaman protect my south. (8)

Let Govinda protect my south east 3 KeSava protect my south west ; Daityari, :orih west and let Gopialanandana, protect my northeast. (9)

Let Pralambari protect my upward (zenith) direction Kaitabbamardana, my downward (nadir). Let Putatma protect mie in my sleep ; and let Sripati protect me while going. (10)

Let Anantadeva protect me while I am homeless: let Varuna

The Fourth Night, Ch, VII 261 protect me while awaking; let Kesiha protect me while taking food ; and let Sri Krsna protect all joints of my body. (11)

Let the Moon protect me in the night ; Sun in the evening. ThusI have spoken to you this wonderfully great divine Kavacam. (12)

The man who, keeping himself controlled, recites Kavacam, O Devi ! he is extricated from all difficulties enemies. (13)

And, in the end, he gets the lotus feet of Sr Parameévāri! he who hears this three times (san the Lord of Rama gives to him everything aa)

four armed) protect him, (14)

daily this from his

i Gopala, and O dhyas) in a day, d Caturbhuja (the

am worships

And if any body not knowing this Kavac go in vain ;

Gopila. O Devi! his japam, homa, pujih etc. all hand he surely dies of injury from weapons, (15) Here ends the Gopala Kavacam. Here ends the Seventh Chapter in the Fourth

Sri Narada Paficaratram Jaanamrtasara. sa is to make the body of the

Night in

Nyasa: The object of the Nya devotee, safe and tight ; every part and parcel of it, every centre, every pore even, fit for ringing the idea of Divinity, so 4S to make the cosmos, the counterpart, as it were, of his body (the microcosm) fit in his idea, so that the devotee losses himself in the ocean of Divine consciousness and superabundance of bliss and immortality within, without, right, left, and on all sides, every where 5 just as a sounding board is made by touching, tamping and tighting, fit to

emit sonorous sounds.

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 8

Chapter 46 of 60 · 176 detected verse markers · English printed pages 262–264

Sanskrit

अष्टमोऽध्यायः

गोपालसहस्रनामस्तोत्रम्

श्रीपार्वत्युवाच—

भगवन् सर्वदेवेश देवदेव जगद्गुरो ।

कथितं कवचं दिव्यं बालगोपालरूपिणम् ॥१॥

श्रुतं मया तव मुखात् परं कौतूहलं मम ।

इदानीं श्रोतुमिच्छामि गोपालस्य परात्मनः ॥२॥

सहस्रं नाम्नां दिव्यानामशेषेणानुकीर्तय ।

तमेव शरणं नाथ त्राहि मां भक्तवत्सल ॥३॥

यदि स्नेहोऽस्ति देवेश मां प्रति प्राणबल्लभ ।

केन प्रकाशितं पूर्वं कुत्र किं वा कदा क्व नु ।

पिबतोऽव्युतपीयूषं न मेऽत्रास्ति बिरामता ॥४॥

श्री महादेव उवाच—

श्रीबालकृष्णस्य सहस्रनाम्नः

स्तोत्रस्य कल्पाख्यसुरदुमस्य ।

व्यासो वदत्यखिलशास्त्रनिदेशकर्ता

शृण्वन् शुकं मुनिगणेषु सुरर्षिवर्यः ॥५॥

पुरा महर्षयः सर्वे नारदं दण्डके वने ।

जिज्ञासन्ति स्म भक्त्या च गोपालस्य परात्मनः ॥६॥

नाम्नाः सहस्रं परमं शृणु देवि समासतः ।

श्रुत्वा श्रीबालकृष्णस्य नाम्नः साहस्रकं प्रिये ॥७॥

व्यपैति सर्वपापानि ब्रह्महत्यादिकानि च ।

कलौ बालेश्वरो देवः कलौ वृन्दावनं वनम् ॥८॥

कलौ गङ्गा मुक्तिदात्री कलौ गीता परागतिः ।

नास्ति यज्ञादिकार्याणि हर्षनामैव केवलम् ।

कलौ विमुक्तये नृणां नास्त्येव गतिरन्यथा ॥९॥

बालकृष्णः सुराधीशो भूतावासो ब्रजेश्वरः ।

ब्रजेन्द्रनन्दनो नन्दी ब्रजाङ्गनविहारणः ॥१०॥

गोगोपगोपिकानन्दकारको भक्तिवर्धनः । गोवत्सपुच्छसं कर्षजातानन्दभरोऽजयः ॥११॥

रिङ्गमाणगतिः श्रीमानतिभक्तिप्रकाशनः ।

धूलिधूसरसर्वाङ्गो धटीपीतपरिच्छदः ॥१२॥

पुरटाभरणः श्रीशो गतिर्गतिमता सदा ।

योगीशो योगवन्द्याश्च योगाधीशो यशःप्रदः ॥१३॥
यशोदानन्दनः कृष्णो गोवत्सपरिचारकः ।
गवेन्द्रश्च गवाक्षश्च गवाध्यक्षो गवा पतिः ॥१४॥
गवेशश्च गवीशश्च गोचारणपरायणः ।
गोधूलिधामप्रियको गोधूलिकृतभूषणः ॥१५॥
गोरास्यो गोरसाशोगो गोरसाञ्चितधामकः ।
गोरसास्वादको वैद्यो वेदातीतो वसुप्रदः ॥१६॥
विपुलाशो रिपुहरो विश्वरो जयदो जयः ।
जगद्धन्धो जगन्नाथो जगदाराध्यपादकः ॥१७॥
जगदीशो जगत्कर्ता जगत्पूज्यो जयारिहा ।
जयता जयशीलश्च जयातीतो जगद्धलः ॥१८॥
जगद्धर्ता पालयिता पाता धाता महेश्वरः ।
राधिकानन्दनो राधाप्राणनाथो रसप्रदः ॥१९॥

राधाभक्तिकरः शुद्धो राधाराध्यो रमाप्रियः ।
गोकुलानन्ददाता च गोकुलानन्दरूपधृक् ॥२०॥
गोकुलेश्वरकल्याणो गोकुलेश्वरनन्दनः ।
गोलोकाभिरितिः सखी गोलोकेश्वरनायकः ॥२१॥
नित्यं गोलोकवसतिर्नित्यं गोगोपनन्दनः ।
गणेश्वरो गणाध्यक्षो गणाना परिपूरकः ॥२२॥
गुणी गुणोत्करो गण्यो गुणातीतो गुणाकरः ।
गुणप्रियो गुणाधारो गुणाराध्यो गणाग्रणीः ॥२३॥
गणनायको विघ्नहरो हेरम्बः पार्वतीसुतः ।
पर्वताधिनिवासी च गोवर्धनधरो गुरुः ॥२४॥
गोवर्धनपतिः शान्तो गोवर्धनविहारकः ।
गोवर्धनो गीतगतिर्गवाक्षो गोवृषेक्षणः ॥२५॥
गभस्तिनेमिर्गीतात्मा गीतगम्यो गतिप्रदः ।
गवामयो यज्ञनेमिर्यज्ञाङ्गो यज्ञरूपधृक् ॥२६॥
यज्ञप्रियो यज्ञहर्ता यज्ञगम्यो यजुर्गतिः ।

यज्ञाङ्गो यज्ञगम्यश्च यज्ञप्राप्त्यो विमत्सरः ॥२७॥
यज्ञान्तकृत् यज्ञगुह्यो यज्ञातीतो यजुःप्रियः ।
मनुर्मन्वादिरूपी च मन्वन्तरविहारकः ॥२८॥
मनुप्रियो मनोर्विशधारी माधवमापतिः ।
मायाप्रियो महामायो मायातीतो मयान्तकः ॥२९॥
मायाभिगामी मायाख्यो महामायावरप्रदः ।
महामायाप्रदो मायानन्दो मायेश्वरः कविः ॥३०॥
करणं कारणं कर्ता कार्यं कर्म क्रिया मतिः ।
कार्यातीतो गवा नाथो जगन्नाथो गुणाकरः ॥३१॥
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शृङ्गवेत्रकरो नित्यं शृङ्गवाद्यप्रियः सदा ।

बलरामानुजः श्रीमान् गजेन्द्रस्तुतपादकः ॥११३॥

हलायुधः पीतवासा नीलाम्बरपरिच्छदः ।

गजेन्द्रवक्त्रो हेरम्बो ललनाकुलपालकः ॥११४॥

रासक्रीडाविनोदश्च गोपीनयनहारकः ।

बलप्रदो वीतभयो भक्तार्तिपरिनाशनः ॥११५॥

भक्तिप्रियो भक्तिदाता दामोदर इभस्पतिः ।

इन्द्रदर्पहरोऽनन्तो नित्यानन्दश्चिदात्मकः ॥११६॥

चैतन्यरूपश्चैतन्यश्चेतनागुणवर्जितः ।

अद्वैताचारनिपुणोऽद्वैतः परमनायकः ॥११७॥

शिवभक्तिप्रदो भक्तो भक्तानामन्तराशयः ।

विद्वत्तमो दुर्गतिहा पुण्यात्मा पुण्यपालकः ॥११८॥

ज्येष्ठः श्रेष्ठः कनिष्ठश्च निष्ठहोऽतिष्ठ उमापतिः ।

सुरेन्द्रवन्द्यचरणो गोत्रहा गोत्रवर्जितः ॥११९॥

नारायणप्रियो नारशायी नारदसेवितः ।

गोपालबालसंसेव्यः सदानिर्मलमानसः ॥१२०॥

मनुमन्त्री मन्त्रपतिर्धाता धामविवर्जितः ।

धराप्रदो धृतिगुणो योगीन्द्रः कल्पपादपः ॥१२१॥

अचिन्त्यातिशयानन्दरूपी पाण्डवपूजितः ।

शिशुपालप्राणहारी दन्तवक्रनिसूदनः ॥१२२॥

अनादिरादिपुरुषो गोत्री गात्रविवर्जितः ।

सर्वापत्तारकोदुर्गो दुष्टदैत्यकुलान्तकः ॥१२३॥

निरन्तरः शुचिमुखो निकुम्भकुलदीपनः ।

भानुर्हनुर्बुधः स्थाणुः कृशानुः कृतनुर्धनुः ॥१२४॥

अनुर्जन्मादिरहितो जातिगोत्रविवर्जितः ।

दावानलनिहन्ता च दनुजारिर्बकापहा ॥१२५॥

प्रह्लादभक्तो भक्तेष्टदाता दानवगोत्रहा ।

सुरभिर्दुग्धपो दुग्धहारी शौरिः शुचा हरिः ॥१२६॥

यथेष्टदोऽतिसुलभः सर्वज्ञः सर्वतोमुखः ।

दैत्यारिः कैटभारिश्च कसारिः सर्वतापनः ॥१२७॥

द्विभुजः षड्भुजो ह्यन्तर्भुजो मातलिसारथिः ।

शेषः शेषाधिनायश्च शेषी शेषान्तविग्रहः ॥१२८॥

केतुर्धरित्रीचारित्रश्चतुर्मूर्तिश्चतुर्गतिः ।
चतुर्धा चतुरात्मा च चतुर्वर्गप्रदायकः ॥१२९॥
कन्दर्पदर्पहारी च नित्यः सर्वार्ङ्गसुन्दरः ।
शचीपतिपतिर्नेता दाता मोक्षगुरुद्विजः ॥१३०॥
हृतस्वनाथोऽनाथस्य नाथः श्रीगरुडासनः ।
श्रीधरः श्रीकरः श्रेयःपतिर्गतिरपाः पतिः ॥१३१॥
अशेषवन्द्यो गीतात्मा गीतागानपरायणः ।
गायत्रीधामशुभदो वेला मोदपरायणः ॥१३२॥
धनाधिपः कुलपतिर्वसुदेवात्मजोऽरिहा ।
अजैकपात् सहस्राक्षो नित्यात्मा नित्यविग्रहः ॥१३३॥

नित्यः सर्वगतः स्थाणुरजोऽग्निर्गिरिनायकः ।
गोनायकः शोकहन्ता कामारिः कामदीपनः ॥१३४॥
विजितात्मा विधेयात्मा सोमात्मा सोमविग्रहः ।
ग्रहरूपी ग्रहाध्यक्षो ग्रहमर्दनकारकः ॥१३५॥
वेखानसः पुण्यजनो जगदादिर्जगत्पतिः ।
नीलेन्दीवरभो नीलवपुः कामाङ्गनाशनः ॥१३६॥
कामवीजान्वितः स्थूलः कृशः कृशतनुर्निजः ।
नैगमेयोऽग्निपुत्रश्च षाण्मातुर उमापतिः ॥१३७॥
मण्डूकवेशाध्यक्षश्च तथा नकुलनाशनः ।
सिंहो हरीन्द्रः केशीन्द्रहन्ता तापनिवारणः ॥१३८॥
गिरीन्द्रजापादसेव्यः सदा निर्मलमानसः ।
सदाशिवप्रियो देवः शिवः सर्व उमापतिः ॥१३९॥
शिवभक्तो गिरामादिः शिवाराध्यो जगद्गुरुः ।
शिवप्रियो लीलकण्ठः शितिकण्ठः ऊषापतिः ॥१४०॥
प्रद्युम्नपुत्रो निशठः शठः शठधनापहा ।

धूपाप्रियो धूपदाता गम्गुल्वगुरुधूपितः ॥१४१॥
नीलाम्बरः पीतवासा रक्तश्वेतपरिच्छदः ।
निशापतिर्दिवानाथो देवब्राह्मणपालकः ॥१४२॥
उमाप्रियो योगिमनोहारी हारविभूषितः ।
खगेन्द्रवन्द्यपादाब्जः सेवातपपराङ्मुखः ॥१४३॥
परार्थदोऽपरपतिः परात्परतरो गुरुः ।
सेवाप्रियो निर्गुणश्च सगुणः श्रुतिसुन्दरः ॥१४४॥
देवाधिदेवो देवेशा देवपूज्यो दिवापतिः ।
दिवः पतिर्बृहद्भानुः सेवितेप्सितदायकः ॥१४५॥
गोतमाश्रमवासी च गोतमश्रीनिषेवितः ।
रक्ताम्बरधरो दिव्यो देवीपादाब्जपूजितः ॥१४६॥
सेवितार्थप्रदाता च सेवासेव्यगिरीन्द्रजः ।
धातुर्मनोविहारी च विधाता धातुरुत्तमः ॥१४७॥

अज्ञानहन्ता ज्ञानेन्द्रवन्द्यो वन्द्यधनाधिपः ।
अपां पतिर्जलनिधिर्धरापतिरशेषकः ॥१४८॥

देवेन्द्रवन्द्यो लोकात्मा त्रिलोकात्मा त्रिलोकपात् ।
गोपालदायको गन्धद्रदो गुह्यकसेवितः ॥१४९॥
निर्गुणः पुरुषातीतः प्रकृतेः पर उज्ज्वलः ।
कार्तिकेयोऽमृताहर्ता नागारिर्नागहारकः ॥१५०॥
नागेन्द्रशायी धरणीपतिरादित्यरूपकः ।
यशस्वी विगताशी च कुरुक्षेत्राधिपः शशौ ॥१५१॥
शशङ्कारिः शुभचारो गीर्वाणगणसेवितः ।
गतिप्रदो नरसखः शीतलात्मा यशःपतिः ॥१५२॥
विजितारिर्गणाध्यक्षो योगात्मा योगपालकः ।
देवेन्द्रसेव्यो देवेन्द्रपापहारी यशोधनः ॥१५३॥
अकिञ्चनधनः श्रीमानमेयात्मा महाद्रिधृक् ।
महाप्रलयकारी च शचीसुतजयप्रदः ॥१५४॥
जनेश्वरः सर्वविधिरूपी ब्राह्मणपालकः ।
सिंहासननिवासी च चेतनारहितः शिवः ॥१५५॥
शिवप्रदो दक्षयज्ञहन्ता भृगुनिवारकः ।

वीरभद्रभयावर्तः कालः परमनिर्वणः ॥१५६॥
उदूखलनिबद्धश्च शोकात्मा शोकनाशनः ।
आत्मयोनिः स्वयं जातो वैखानः पापहारकः ॥१५७॥
कीर्तिप्रदः कीर्तिदाता गजेन्द्रभुजपूजितः ।
सर्वान्तरात्मा सर्वात्मा मोक्षरूपी निरायुधः ॥१५८॥
उद्धवज्ञानदाता च यमलार्जुनभञ्जनः ।
इत्येतत्कथितं देवि सहस्रं नाम चोत्तमम् ॥१५९॥
आदिदेवस्य वै विष्णोर्बालकत्वमुपेयुषः ।
यः पठेत् पाठयेद्वापि शृणुयात् श्रावयीत वा ॥१६०॥
किं फलं लभते देवि वक्तुं नास्ति मम प्रिये ।
शक्तिगोपालनाम्नश्च सहस्रस्य महेश्वरि ॥१६१॥
ब्रह्महत्यादिकानीह पापानि च महान्ति च ।
विलयं यान्ति देवेशि गोपालस्य प्रसादतः ॥१६२॥
द्वादश्यां पौर्णमास्यां वा सप्तम्यां रविवासरे ।
पक्षद्वये च सम्प्राप्य हरिवासरमेव च ॥१६३॥

यः पठेच्छृणुयाद्वापि न जनुस्तस्य विद्यते ।
सत्यं सत्यं महेशानि सत्यं सत्यं न स शयः ॥१६४॥
एकादश्यां शुचिर्भूत्वा सेव्या भक्तिहरिः शुभाः ।
श्रुत्वा नाम सहस्राणि नरो मुच्येत पातकात् ॥१६५॥
न शठाय प्रदातव्यं न धर्मध्वजिने पुनः ।
निन्दकाय च विप्राणां देवानां वैष्णवस्य च ॥१६६॥

गुरुभक्तिविहीनाय शिवद्वेषरताय च ।
 राधादुर्गाभेदमतौ सत्यं सत्यं न सः शयः ॥१६७॥
 यदि निन्देन्महेशानि गुरुहा स भवेद्ध्रुवम् ।
 वैष्णवेषु च शान्तेषु नित्यं वैराग्यरागिषु ॥१६८॥
 ब्राह्मणाय विशुद्धाय सन्ध्यार्चनरताय च ।
 अद्वैताचारनिरते शिवभक्तिरताय च ॥१६९॥
 गरुवाक्यरतायैव नित्यं देयं महेश्वरि ।
 गोपितं सर्वतन्त्रेषु तव स्नेहात्प्रकीर्तितम् ॥१७०॥
 नातः परतरं स्तोत्रं नातः परतरो मनुः ।

नातः परतरो देवो यगेष्वपि घतुर्ष्वपि ॥१७१॥
 हरिभक्तेः परा नास्ति मोक्षश्रेणी नगेन्द्रजे ।
 वैष्णवेभ्यः परं नास्ति प्राणैभ्योऽपि प्रिया मम ॥१७२॥
 वैष्णवेषु च सङ्गो मे सदा भवतु सुन्दरि ।
 यस्य वंशे क्वचिद्वैवात्त्वैष्णवो रागवर्जितः ॥१७३॥
 भवेत्तद्वंशके ये ये पूर्वैः स्यः पितरस्तथा ।
 भवन्ति निर्मलास्ते ह यान्ति निर्वाणतां हरेः ॥१७४॥
 बहुना किमिहोक्तेन वैष्णवानान्तु दर्शनात् ।
 निर्मलाः पापरहिताः पापिनः स्युर्न सः शयः ॥१७५॥
 कलौ बालेश्वरो देवः कलौ गङ्गैव केवला ।
 कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥१७६॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे चतुर्थरात्रे
 गोपाल सहस्रनामस्तोत्रमष्टमोऽध्यायः
 ॥८॥

□

Roman transliteration

aṣṭamo'dhyāyaḥ
 gopālasahasranāmastotram
 śrīpārvaṭyuvāca—
 bhagavan sarvadeveśa devadeva jagadguro |
 kathitaṁ kavacaṁ divyaṁ bālagopālarūpiṇam ||1||
 śrutaṁ mayā tava mukhāt paraṁ kautūhalaṁ mama |
 idānīṁ śrotumicchāmi gopālasya parātmanaḥ ||2||
 sahasraṁ nāmnāṁ divyānāmaśeṣeṇānukīrtaya |
 tameva śaraṇaṁ nātha trāhi mān bhaktavatsala ||3||
 yadi sneho'sti deveśa mān prati prāṇaballabha |
 kena prakāśitaṁ pūrvaṁ kutra kiṁ vā kadā kva nu |
 pibato'cyutapīyūṣaṁ na me'trāsti birāmatā ||4||
 śrī mahādeva uvāca—
 śrībālakṛṣṇasya sahasranāmnaḥ

stotrasya kalpākhyasuradrumasya |

vyāso vadatyakhilaśāstranideśakartā
 śṛṇvan śukam munigaṇeṣu surarṣivaryah ||5||
 purā maharṣayaḥ sarve nāradaṁ daṇḍake vane |
 jijñāsanti sma bhaktyā ca gopālasya parātmanaḥ ||6||
 nāmnāḥ sahasraṁ paramaṁ śṛṇu devī samāsataḥ |
 śrutvā śrībālakṛṣṇasya nāmnāḥ sāhasrakam priye ||7||
 vyapaiti sarvapāpāni brahmahatyādikāni ca |
 kalau bāleśvaro devaḥ kalau vṛndāvanaṁ vanam ||8||
 kalau gaṅgā muktidātrī kalau gītā parāgatiḥ |
 nāsti yajñādikāryāṇi harnāmaiva kevalam |
 kalau vimuktaye nṛṇāṁ nāstyeva gatiṛanyathā ||9||
 bālakṛṣṇaḥ surādhiḥ bhūtāvāso vrajeśvaraḥ |
 vrajendranandano nandī vrajāṅganavihāraṇaḥ ||10||
 gogopagopikānandakārako bhaktivardhanaḥ | govatsapucchasaṁkarṣajātānandabharo'jayaḥ ||11||
 riṅgamāṇagatiḥ śrīmānatibhaktiprakāśanaḥ |

dhūlidhūsarasarvāṅgo dhaṭṭipātaparicchadaḥ ||12||
 puraṭābharaṇaḥ śrīso gatiṛgatiṁatā sadā |
 yogiḥ yogavandyāśca yogādhiḥ yaśaḥpradaḥ ||13||
 yaśodānandanaḥ kṛṣṇo govatsaparicārakaḥ |
 gavendraśca gavākṣaśca gavādhyakṣo gavāṁ patiḥ ||14||
 gaveśaśca gaviśaśca gocāraṇaparāyaṇaḥ |
 godhūlidhāmapriyako godhūlikṛtabhūṣaṇaḥ ||15||
 gorāsyō gorasāṁśogo gorasāncitadhāmakaḥ |
 gorasāsvādako vaidyo vedātīto vasupradaḥ ||16||
 vipulāṁśo ripunīharo vikṣaro jayado jayaḥ |
 jagadvandyo jagannātho jagadārādhyapādakaḥ ||17||
 jagadiśo jagatkartā jagatpiṇyo jayārihā |
 jayatām jayaśīlaśca jayātīto jagadbalaḥ ||18||
 jagarddhartā pālayitā pātā dhātā maheśvaraḥ |
 rādhikānandano rādhāprāṇanātho rasapradaḥ ||19||

rādhābhaktikaraḥ śuddho rādhārādhyo ramāpriyaḥ |
 gokulānandadātā ca gokulānandarūpadhṛk ||20||
 gokuleśvarakalyāṇo gokuleśvaranandanaḥ |
 golokābhiritiḥ sragvī golokeśvaranāyakaḥ ||21||
 nityaṁ golokavasatirnityaṁ gogopanandanaḥ |
 gaṇeśvaro gaṇādhyakṣo gaṇānāṁ paripūrakaḥ ||22||
 guṇī guṇotkaro gaṇyo guṇātīto guṇākaraḥ |
 guṇapriyo guṇādharo guṇārādhyo gaṇāgrāṇiḥ ||23||
 gaṇanāyako vighnaharo herambaḥ pārvatīsutaḥ |
 parvatādhinivāsī ca govardhanadharo guruḥ ||24||
 govardhanapatiḥ śānto govardhanavihārakaḥ |
 govardhano gītāgatiṛgavākṣo govṛṣekṣaṇaḥ ||25||
 gabhastinemiṛgītātmā gītāgamyō gatiṛpradaḥ |
 gavāmāyo yajñanemiryajñāṅgo yajñarūpadhṛk ||26||
 yajñapriyo yajñahartā yajñāgamyō yajyurgatiḥ |

yajñāṅgo yajñāgamyāśca yajñaprāpyo vimatsaraḥ ||27||
 yajñāntakṛt yajñāguhyo yajñātīto yajuhpriyaḥ |
 manurmanvādīrūpī ca manvantaravihārakaḥ ||28||

manupriyo manorvaṁśadhārī mādhamamāpatih |
 māyāpriyo mahāmāyo māyātito mayāntakaḥ ||29||
 māyābhigāmī māyākhyo mahāmāyāvarapadaḥ |
 mahāmāyāprado māyānando māyeśvaraḥ kaviḥ ||30||
 karaṇaṁ kārāṇaṁ kartā kāryaṁ karma kriyā matiḥ |
 kāryātito gavaṇaṁ nātho jagannātho guṇākaraḥ ||31||
 viśvarūpo virūpākhyo vidyānando vasupradaḥ |
 vāsudevo viśiṣṭheśo vāṇīśo vākpātimahaḥ ||32||
 vāsudevo vasuśreṣṭho devakīnandano'rihā |
 vasupātā vasupatirvasudhāparipālakaḥ ||33||
 kaṁśārīḥ kaṁśahantā ca kaṁśārādhyo gatirgavām |
 govīndo gomatāṁ pālo gopānārījanādhipaḥ ||34||
 gopīrato rurunakhadhārī hārī jagadguruḥ |
 jñāyāṅghāntarālaśca pītāmbaradharo hariḥ ||35||
 haṁyāṅgavīnasambhoktā pāyasāśo gavaṇaṁ guruḥ |
 brahmaṇyo brahmaṇārādhyo nityaṁ goviprapālakaḥ ||36||
 bhaktapriyo bhaktalabhyo bhaktyātito bhuvāṁ gatiḥ |
 bhūlokapātā hartā ca bhūgolaparicintakaḥ ||37||
 nityaṁ bhūlokaṁvāsī ca janalokanivāsakaḥ |
 tapolokanivāsī ca vaikuṇṭho viṣṭarasravāḥ ||38||
 vikuṇṭhavāsī vaikuṇṭhavāsī hāśī rasapradaḥ |
 rasikāgopikānandadāyako bāladhṛgvapuḥ ||39||
 yaśasvī yamunātīrapulīno'tivamohanaḥ |
 vastrahartā gopikānāṁ manohārī varapradaḥ ||40||
 dadhibhakṣo dayādharo dātā pātā hṛtāhṛtaḥ |
 maṇḍapo maṇḍalādhiśo rājarājeśvari vibhuḥ ||41||
 viśvadhṛk viśvabhuk viśvapālako viśvamohanaḥ |
 vidvatpriyo vītaḥavyo havyagavyakṛtāśanaḥ ||42||
 kavyabhuk pīṭvartī ca kāvyātmā kavyabhōjanaḥ |
 rāmo virāmo ratido ratibhartā ratipriyaḥ ||43||
 pradyumno'krūrādamaśca krūrātmā krūramardanaḥ |
 kṛpāluśca dayāluśca śayāluḥ saritāṁ patiḥ ||44||
 nadīnadavidhātā ca nadīnadabihārakaḥ |
 sindhuḥ sindhupriyodāntaḥ śāntaḥ kāntaḥ kalānidhiḥ ||45||
 saṁnyāsakṛtsatāṁ bhartā sādhuḥcīṣṭakṛtāśanaḥ |
 sādhuḥpriyaḥ sādhuḥgamyo sādhuḥvācārāṇiṣevakaḥ ||46||
 janmakarmaphalatyaḥyāgi yogī bhogī mṛgipatiḥ |
 mārḡātito yogamārḡo mārḡamāṇo mahoraviḥ ||47||
 ravilocano raverāṁśabhāgi dvādaśarūpadhṛk |
 gopālo bālagopālo bālakānandadāyakaḥ ||48||
 bālakānāṁ patiḥ śrīśo viratiḥ sarvapāpīnām |
 śrīlaḥ śrīmān śrīyutaśca śrīnivāsaḥ śrīyaḥ patiḥ ||49||
 śrīdaḥ śrīśaḥ śrīyaḥkānto ramākānto rameśvaraḥ |
 śrīkānto dharaṇīkānta umākāntapriyaḥ prabhuḥ ||50||
 iṣṭābhilāṣī varado vedagamyo durāśayaḥ |
 duḥkhahartā duḥkhanāśo bhavaduḥkhanivārakaḥ ||51||
 yathecchācārānirato yathecchācārasurapriyaḥ |
 yathecchālābhasantuṣṭo yathecchasya mano'ntaraḥ ||52||
 navīnanīradābhāso nilāṇjanacayaprabhaḥ |

navadurđinameghābho navameghacchaviḥ kvacit ||53||
 svarṇavarṇo nyāsadhāro dvibhujō bahubāhukah |
 kirīṭadhārī mukuṭī mūrtipañjarasundarah ||54||
 manorathapathāṭitakārako bhaktavatsalah |
 kaṇvānnabhoktā kapilo kapiśo garuḍātmakah ||55||
 suvarṇaparṇo hemābhah pūtanāntaka ityapi |
 pūtanāstanapātā ca prāṇāntakaraṇo ripoh ||56||
 vatsanāśo vatsapālo vatsēśvaravasūttamah |

hemābho hemakaṇṭhaśca śrīvatsah śrīmatām patiḥ ||57||
 sanandanapathārādhyo pāturdhātumatām patiḥ |
 sanatkumārayogātmā sanakeśvararūpadhṛk ||58||
 sanātanapado dātā nityam caiva sanātanah |
 bhāṇḍiravanavāsī ca śrīvṇḍāvananāyakah ||59||
 vṇḍāvaneśvaripūjyo vṇḍāraṇyavihārakah |
 yamunātiragodhenupālako meghamanmathah ||60||
 kandarpadarpaharaṇo manonayanandananaḥ |
 bālakelīpriyah kānto bālakṛīḍāparicchadaḥ ||61||
 bālānām rakṣako bālāḥ kṛīḍākaitukākārakah |
 bālyarūpadharo dhanvī dhānuṣkī śūladhṛk vibhuḥ ||62||
 amṛtāmśo'mṛtavapuḥ pīyūṣaparipālakah |
 pīyūṣapāyī pauravyānandano nandibardhanaḥ ||63||
 śrīdāmāmśukapātā ca śrīdāmaparibhūṣaṇah |
 vṇḍāraṇyapriyah kṛṣṇah kiśorah kāntarūpadhṛk ||64||

kāmarājaḥ kalāṭīto yoginām paricintakah |
 vṛṣeśvaraḥ kṛpāpālo gāyatrīgativallabhaḥ ||65||
 nīrvāṇadāyako mokṣadāyī vedavibhāgakah |
 vedavyāsapriyo vaidyo vaidyānandapriyah śubhaḥ ||66||
 śukadevo gayānātho gayāsuragatipradaḥ |
 viṣṇurjīṣṇurgariṣṭhaśca sthaviṣṭhaśca sthaviyasām ||67||
 varīṣṭhaśca yaviṣṭhaśca bhūyīṣṭhaśca bhuvaḥ patiḥ |
 durgaternāśako durgapālako duṣṭanāśakah ||68||
 kālīyasarpadamano yamunānīrmaḷodakah |
 yamunāpuline ramye nirmale pāvanodake ||69||
 vasantubālagopālarūpadhārī girām patiḥ |
 vāgdātā vākprado bāṇinātho brāhmaṇarakṣakah ||70||
 brahmaṇyo brahmakṛdbrahma brahmakarmapradāyaka |
 bahmaṇyadevo brahmaṇyadāyako bāhmaṇapriyah ||71||
 svastipriyo'svasthadharo'svasrthanāśo dhiyām patiḥ | kvaṇannūpuradhṛgviśvarūpī viśveśvaraḥ śivah ||72||

śivātmako bālyavapuḥ śivātmā śivarūpadhṛk |
 sadāśivapriyo devaḥ śivavandyo jagatśivah ||73||
 gomadhyavāsī govāsī gopagopimano'ntarah |
 dharmo dharmadhurīṣaśca dharmarūpo dharādharah ||74||
 svopārjīṭayaśāḥ kīrtivardhano nandirūpakah |
 devahūtiṇṇānadātā yogasāṅkhyanivartakah ||75||
 tṛṇāvartapṛaṇahārī śakaṭasurabhāñjanah |
 pralambahārī ripuhā tathā dhenukamardanaḥ ||76||
 ariṣṭānāśano'cintyah keśihā keśināśanaḥ |
 karīkah kāmīśah kāmīśanāśano ripunāśanaḥ ||77||

yamunājalakalloladarśi harṣi priyaṁvadaḥ |
 svacchandahārī yamunājalahārī surapriyaḥ ||78||
 līlādhyatavapuḥ kelikārako dharaṇīdharah |
 goptā gaṛiṣṭho gadido gatikārī gayeśvaraḥ ||79||
 śobhāpriyaḥ śubhakaro vipulaśrīpratāpanaḥ |

keśīdaityahāro dānī dātā dharmārthasādhanaḥ ||80||
 trisāmā trikṛtsāmāḥ sarvātmā sarvaḍīpanaḥ |
 sarvajñaḥ sugato buddho bauddharūpī janārdanaḥ ||81||
 detyāriḥ puṇḍarikākṣaḥ padmanābho'cyato'sitaḥ |
 paḍyākṣaḥ padmajākānto gaṛuḍāsanavigrahaḥ ||82||
 gārutmatadharo dhenupālakaḥ suptavigrahaḥ |
 ārtihā pāpahānēhā bhūtiḥā bhūtivardhanaḥ ||83||
 vāñchākālpadrumaḥ sāksānmedhāvī gaṛuḍadhvaḥ |
 nīlaśvetaḥ sitaḥ kṛṣṇo gauraḥ pītāmbaṛacchadaḥ ||84||
 bhaktārtināśano gīṛṇaḥ śīṛṇo jīṛṇatanucchadaḥ |
 balīpriyo baliḥaro balibandhanatatparaḥ ||85||
 vāmāno vāmadevaśca daityāriḥ kañjalocanaḥ |
 uḍīṛṇaḥ sarvato goptā yogagamyāḥ purātanaḥ ||86||
 nārāyaṇo naravapuḥ kṛṣṇārjunavapurdharaḥ |
 trinābhistrivṛtāṁ sevyo yugātīto yugātmakaḥ ||87||

haṁso haṁsī haṁsavapurhaṁsarūpī kṛpāmayah |
 harātmako haravapurharabhāvanatatparaḥ ||88||
 dharmarāgo yamavapustripurāntakavigrahaḥ |
 yudhiṣṭhirapriyo rājyadātā rājendravigrahaḥ ||89||
 indrayajñaharo govardhanadhārī girāṁ patiḥ |
 yajñabhugyajñakārī ca hitakārī hitāntakaḥ ||90||
 akrūravandyo viśvadhruḡaśvahārī hayāśyakaḥ |
 hayagrīvaḥ smitamukho gopikānto'ruḡadhvadaḥ ||91||
 nīṛastasāmyātīśayaḥ sarvātmā sarvamaṇḍanaḥ |
 gopīprītīkaro gopīmanohārī harīrharīḥ ||92||
 lakṣmaṇo bharato rāmaḥ śatruḡhno nīlaṛūpakaḥ |
 hanūmajjñānadātā ca jānakīvallabho girīḥ ||93||
 girīrūpī girīmakho girīyajñāpravartakaḥ ||94||
 bhavābḍhipotaḥ śubhakṛcchubhabhuk śubhavarḍhanaḥ |
 vārāroḥī harīmukho maṇḍūkagatīlāsaḥ ||95||

netravaddhakriyo gopabālako bālako guṇaḥ |
 guṇārṇavapriyo bhūtanātho bhūtātmakaśca saḥ ||96||
 indrajīḍbhayaḍātā ca yajuśāṁ patirappatiḥ |
 gīṛvānavandyo gīṛvānagatīṛṣṭogururgatiḥ ||97||
 caturmukhastutimukho brahmanāradaśevitaḥ |
 umākāntadhyīrāḍhyo gaṇanāḡguṇasīmakaḥ ||98||
 sīmāntamāṛgo gaṇikāgaṇamaṇḍalasevitaḥ |
 gopīḍṛkpadmamadhupo gopīḍṛnmaṇḍaleśvaraḥ ||99||
 gopyāliṅganakṛḡgopīḍṛdayānandakārakaḥ |
 mayūṛapicchaśīkharaḥ kaṇkañāṅgaḍabhūṣaṇaḥ ||100||
 svarṇacampakasandolaḥ svarṇanūpurabhūṣaṇaḥ |
 svarṇatāṭaṇikakarṇaśca svarṇacampakabhūṣitaḥ ||101||
 cūḡḡagrāṇṇipitaratnendrasāraḥ svarṇāmbaṛacchadaḥ |
 ājanabāhu sumukho jagajjananatatparaḥ ||102||

bālakriḍāticapalo bhāṇḍīravananandanaḥ |

*mahāśālaḥ śrutimukho gaṇḍācarāṇasevanaḥ ||103||
gaṇḍāmbupādaḥ karajākaratoyājaleśvaraḥ |
gaṇḍakotīrasambhūto gaṇḍakījalāmardanaḥ ||104||
śālagrāmaḥ śālarūpī śaśibhūṣaṇabhūṣaṇaḥ |
śaśipādaḥ śaśinakho varārho yuvatipriyaḥ ||105||
premapradaḥ premalabhyo bhaktyātīto bhavapradaḥ |
anantaśāyī śavakṛcchayano yoginīśvaraḥ ||106||
pūtanāśakuniprāṇahārako bhavapālakaḥ |
sarvalakṣaṇalakṣaṇyo lakṣmīmān lakṣmaṇāgrajaḥ ||107||
sarvāntakṛtsarvaguhyaḥ sarvātītośurāntakaḥ |
prātarāśanasampūrṇo dharaṇīreṇugunṭhitaḥ ||108||
ījyo mahojyaḥ sarvejya ījyarūpījabhojanaḥ |
brahmārpaṇaparo nityaṁ brahmāgniprītīlāsaḥ ||109||
madano madanārādhyo manomathanarūpakaḥ |
nīlāñcitākuñcitako bālavṛndavibhūṣitaḥ ||110||*

*stokakriḍāparo nityaṁ stokabhojanatatparaḥ | lalitāviśakhāśyāmalatāvandipādakaḥ ||111||
śrīmatipriyakārī ca śrīmatyā pādapūjitaḥ |
śrīsaṁsevitapādābhjo veṇuvādyaviśāradaḥ ||112||
śrīṅgavetrakaro nityaṁ śrīṅgavādyapriyaḥ sadā |
balarāmānujaḥ śrīmān gajendrastutapādakaḥ ||113||
halāyudhaḥ pītavāsā nīlāmbaraaparicchadaḥ |
gajendravaktro herambo lalanākulapālakaḥ ||114||
rāsakriḍāvinodaśca gopinayanaḥārakaḥ |
balaprado vītabhayo bhaktārtiparināśanaḥ ||115||
bhaktipriyo bhaktidātā dāmodara ibhaspatiḥ |
indradarpaharo'nanto nityānandaścīdātmaḥ ||116||
caitanya rūpaścaitanyaścetanāṅguṇavarjitaḥ |
advaitācāranipuṇo'dvaitaḥ paramanāyakaḥ ||117||
śivabhaktiprado bhakto bhaktānāmantarāśayaḥ |
vidvattamo durgatiḥ punyātmā puṇyapālakaḥ ||118||*

*jyeṣṭhaḥ śreṣṭhaḥ kaṇiṣṭhaśca niṣṭhaho'tiṣṭha umāpatiḥ |
surendravandyacaraṇo gotraḥ gotravarjitaḥ ||119||
nārāyaṇapriyo nāraśāyī nāradasevitaḥ |
gopālabālasaṁsevyāḥ sadānirmalamānasaḥ ||120||
manumantrī mantrapatirdhātā dhāmavivarjitaḥ |
dharāprado dhṛtiguṇo yogindrah kalpapādapaḥ ||121||
acintyātīśayānandarūpī pāṇḍavapūjitaḥ |
śīsupālāprāṇahārī dantavakranīśudanaḥ ||122||
anādirādīpuruṣo gotrī gātravivarjitaḥ |
sarvāpattārakodurgo duṣṭadaityakulāntakaḥ ||123||
nirantaraḥśucimukho nikumbhakulādīpanaḥ |
bhānurhanūrddhanuḥsthānuḥ kṛṣṇanuḥ kṛtanurdhanuḥ ||124||
anurjanmādirahito jātigotravivarjitaḥ |
dāvānalanihantā ca danujārīrbakāpahā ||125||
prahlādabhakto bhakteṣṭadātā dānavagotraḥ |*

*surabhīrdugdhapo dugdhahārī śauriḥ śucānī hariḥ ||126||
yatheṣṭado'tisulabhaḥ sarvajñaḥ sarvatomukhaḥ |
daityārīḥ kaiṭabhārīśca kaṁsārīḥ sarvatāpanaḥ ||127||*

dvibhujah ṣaḍbhujō hyantarbhujō mātalisārathih |
 śeṣaḥ śeṣādhināyāśca śeṣi śeṣāntavigrahaḥ ||128||
 keturdharitricāritraścaturmūrtiścaturgatiḥ |
 caturdhā caturātmā ca caturvargapradāyakaḥ ||129||
 kandarpadarpahārī ca nityaṁ sarvāṅgasundaraḥ |
 śacipatipatirnetā dātā mokṣagururdivjaḥ ||130||
 hṛtasvanātho'nāthasya nāthaḥ śrīgaruḍāsanaḥ |
 śrīdharaḥ śrīkaraḥ śreyahpatirgatirapām patih ||131||
 aśeṣavandyo gītātmā gītāgānaparāyanaḥ |
 gāyatrīdhāmasubhaddo velāmodaparāyanaḥ ||132||
 dhanādhipaḥ kulapatirvasudevātmajo'rihā |
 ajaikapāt sahasrākṣo nityātmā nityavigrahaḥ ||133||

nityaḥ sarvagataḥ sthāṇurajo'gnirgirināyakaḥ |
 gonāyakaḥ śokahantā kāmārīḥ kāmādīpanaḥ ||134||
 vijitātmā vidheyātmā somātmā somavigrahaḥ |
 graharūpī grahādhyakṣo grahamardanakārakaḥ ||135||
 vekhānasaḥ puṇyājano jagadādirjagatpatiḥ |
 nīlendīvarabho nīlavapuḥ kāmāṅganāśanaḥ ||136||
 kāmavijānitaḥ sthūlaḥ kṛśaḥ kṛśatanurnijjaḥ |
 naigameyogniputraśca śāṇmātura umāpatiḥ ||137||
 maṇḍūkaveśādhyakṣaśca tathā nakulanāśanaḥ |
 sīmho harīndraḥ keśīndrahanṭā tāpanivāraṇaḥ ||138||
 girīndrajāpādasevyaḥ sadā nirmalamānasaḥ |
 sadāśivapriyo devaḥ śivaḥ sarva umāpatiḥ ||139||
 śivabhakto girāmādīḥ śivārādhyo jagadguruḥ |
 śivapriyo līlakaṇṭhaḥ śitikaṇṭhaḥ uśāpatiḥ ||140||
 pradyumnaputro nīṣaṭhaḥ ṣaṭhaḥ ṣaṭhadhanāpahā |

dhūpāpriyo dhūpadātā gaggulvagurudhūpitaḥ ||141||
 nīlāmbaraḥ pītavāsā raktaśvetaparicchadaḥ |
 nīśāpatirdivānātho devabrāhmaṇapālakaḥ ||142||
 umāpriyo yogīmanohārī hāravibhūṣitaḥ |
 khagendravandypādābjaḥ sevātapaaparāṇmukhaḥ ||143||
 parārthado'parapatiḥ parātparatara guruḥ |
 sevāpriyo nirguṇaśca saḡuṇaḥ śrutisundaraḥ ||144||
 devādhidevo deveśā devapūjyo divāpatiḥ |
 divaḥ patirbṛhadbhānuḥ sevitepsitadāyakaḥ ||145||
 gotamāśramavāsī ca gotamaśrīṇīṣevitaḥ |
 raktāmbaradharo divyo devipādābjapūjitaḥ ||146||
 sevītārthapradātā ca sevāsevyaḡirīndrajajaḥ |
 dhāturmanovihārī ca vidhātā dhāturuttamaḥ ||147||
 ajñānahantā jñānendravandyo vandyadhanādhipaḥ |
 apām patirjalanihirdharāpatiraśeṣakaḥ ||148||

devendravandyo lokātmā trilokātmā trilokapāt |
 gopālādāyako gandhadrado guhyakasevitaḥ ||149||
 nirguṇaḥ puruṣātītaḥ prakṛteḥ para ujjīvalaḥ |
 kārtikeyo'mṛtāhartā nāḡarīmāḡahārakaḥ ||150||
 nāḡendraśāyī dharaṇīpatirādītyarūpakāḥ |
 yāśasvī vigatāśī ca kurukṣetrādhipaḥ śaśī ||151||
 śāśaṇkārīḥśubhacāro gīrvāṇaḡaḡasevitaḥ |

gatiprado narasakhaḥ śītalātmā yaśaḥpatiḥ ||152||
 vījitāringaṇādhyakṣo yogātmā yogapālakaḥ |
 devendrasevya devendrapāpahārī yaśodhanaḥ ||153||
 akiñcanadhanaḥ śrīmānameyātmā mahādrīdhṛk |
 mahāpralayakārī ca śaciṣutajayapradah ||154||
 janeśvaraḥ sarvavidhīrūpī brāhmaṇapālakaḥ |
 śimhāsananivāsī ca cetanārahitaḥ śivaḥ ||155||
 śivaprado dakṣayajñahantā bhṛgunivārakaḥ |

vīrabhadrabhayaāvartaḥ kālāḥ paramanirvaṇaḥ ||156||
 udūkhalanibaddhaśca śokātmā śokañśanaḥ |
 ātmayoniḥ svayamjāto vaikhānaḥ pāpahāraḥ ||157||
 kīrtipradah kīrtidātā gaṇendrabhujapūjitaḥ |
 sarvāntarātmā sarvātmā mokṣarūpī nirāyudhaḥ ||158||
 uddhavajñānadātā ca yamalārjunabhañjanaḥ |
 ityatat kathitaṁ devī sahasraṁ nāma cottamam ||159||
 ādidevasya vai viṣṇorbhālakatvamupeyusaḥ |
 yaḥ paṭhet pāṭhayedvāpi śṛṇuyāt śrāvayita vā ||160||
 kiṁ phalaṁ labhate devī vaktuṁ nāsti mama priye |
 śaktigopālanāmnāśca sahasrasya maheśvari ||161||
 brahmahatyādikāñiḥ pāpāni ca mahānti ca |
 vilayaṁ yānti deveśi gopālasya prasādataḥ ||162||
 dvādaśyām paurṇamāsyām vā saptamyām ravivāsare |
 pakṣadvaye ca samprāpya harivāsameva ca ||163||

yaḥ paṭhecchṛṇuyādvāpi na janustasya vidyate |
 satyaṁ satyaṁ maheśāni satyaṁ satyaṁ na saṁśayaḥ ||164||
 ekādaśyām śucirbhūtā sevya bhaktihariḥ śubhāḥ |
 śrutvā nāma sahasrāṇi naro mucyeta pātakāt ||165||
 na śaṭhāya pradātavyaṁ na dharmadvajine punaḥ |
 nindakāya ca viprāñām devāñām vaiṣṇavasya ca ||166||
 gurubhaktivihināya śivadveṣaratāya ca |
 rādhādurgābhedamatau satyaṁ satyaṁ na saṁśayaḥ ||167||
 yadi nindenmaheśāni guruḥ sa bhaveddhruvam |
 vaiṣṇaveṣu ca śānteṣu nityaṁ vairāgyarāgiṣu ||168||
 brāhmaṇāya viśuddhāya sandhyārcanaratāya ca |
 advaitācāranirate śivabhaktiratāya ca ||169||
 garuvākya ratāyaiva nityaṁ deyaṁ maheśvari |
 gopitaṁ sarvatantreṣu tava snehātprakīrtitaṁ ||170||
 nātaḥ paratarāṁ stotraṁ nātaḥ parataro manuḥ |

nātaḥ parataro devo yageṣvapi caturṣvapi ||171||
 hariḥbhakteḥparā nāsti mokṣaśreṇī nagendraje |
 vaiṣṇavebhyah paraṁ nāsti prāṇebhyo'pi priyā mama ||172||
 vaiṣṇaveṣu ca saṅgo me sadā bhavatu sundarī |
 yasya vañše kvacidāivātvaiṣṇavo rāgavarjitaḥ ||173||
 bhavettadvanīśake ye ye pūrve syaḥ pitarastathā |
 bhavanti nirmalāste ha yānti nirvāṇatāṁ hareḥ ||174||
 bahunā kimihoktena vaiṣṇavānāntu darśanāt |
 nirmalāḥ pāparahitaḥ pāpinaḥ syurna saṁśayaḥ ||175||
 kalau bhāleśvaro devaḥ kalau gaṇgaiva kevalā |
 kalau nāstyeva nāstyeva nāstyeva gatinanyathā ||176||

*iti śrīnārada pañcarātre
jñānāmṛtasāre caturtharātre
gopāla sahasranāmastotramaṣṭamo'dhyāyaḥ
||8||*

...

English translation

CHAPTER VIII ON THE THOUSAND NAMES OF GOPALA

Sri Parvati said: O Bhagavan ! G World-teacher ! The Deva of the Devas ! Superior to all the Devas ! Thou hast revealed this divine Kavacam of Valagopala qd)

What I have heard from Thy face has increased my curiosity to hear further from Thee. Now kindly recite to me the thousand names of Gopala, the Supreme Spirit. (2)

Kindly describe it in full. O Lord! Thou art kind to Thy devotees. I am under Thy refuge. Protect me. (3)

O Lord of the Devas ! Dear as my heart! If thou lovest me, Kindly tell how, in what place and by whom was that namamṛta

(nectar of names) of Acyuta Gopala, revealed. I am unable to wait. (4)

Sri Mahadeva said : The thousand names stotra of Sri Bala Kṛṣṇa are like the Kalpa-vṛkṣa tree. While Vedavyasa, the author of all the Sastras, was speaking to Sukadeva, the Sage Narada, superior amongst the Devarsis, heard their talk. (5)

In days of yore, in the midst of the Dandakaraṇa, the Maharsis : ' asked devotedly to Narada Muni about the thousand names of Gopala, the Highest Spirit. (6)

O Devi ! O Beloved ! Hear the excellent Sahasranama of Śrī Balakṛṣṇa. — (7) All sins Brahmahatya and others, are eliminated by this. And

in this Kali age, this Balesvara is the Devata and Vrṇḍavana is the * forest. (8) ;

In the Kali age the Ganga is the giver of mukti (liberation) ; Gita is the Paragati (excellent course) and Yajñas, etc., not being

extant in this Kali age, only the name of Hari exists for the mukti of all, No other goal is there. (9)

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Of this Sahasranama of Śrī Balakṛṣṇa, Narada is the Rṣi, the Devata is Śrī Baiakṛṣṇa, and its application for the Siddhi (success) of puruṣārtha (fourfold aims of human existence). Now the names ;— (See Sanskrit Text)

O Devi, Thus have spoken to you this excellent thousand

names of Gopala, (159) e thousand names of the Adideva Śrī

Whoever recites these others recite or

Visnu who assumed the form of Gcrala, or make hears or makes others hear. (160)

O Dear Mahesvari ! The fruits that they derive, I am unable

to declare. (161) O Devegí! Under the favour of Go other hosts of great sins are completely destroyed.

pala, Brabmahatya and (162)

or Ek4daéí tithis

devotee reads Or

y doubt that his

On the Dvadaégi, Prinima, Saptami, Sunday, in both the dark and bright fortnights whichever hears this, O Mahesani, I dare say without aD: future birth is thereby prevented. (163-164)

One ought to shew one's devotion tow pure on the ekadaéí tithi, and on this tithi, peo sand names, be entirely freed from the sins.

ards Sri Hari, being ple if they hear the (165)

r hypocrite, or the or the

thou This ought not to be given to the cheat, ©:

cunning or to those who abuse the Devatas, Brahmanas

Vaisnavas. (166)

nto those who are

Note this especially it would never be give! ainst Siva and who

without devotion to one's Guru, who are ag makes distinction between Radha and Durga. (167)

O Maheégani! This is to be carefully borne in mind that whoever blames any Vaisnava who js controlled and peaceful and always practises dispassion, is certainly the slayer of his Guru. (168)

Rather this is certainly to be given to th §andhya-Vandanas, who are pure Brahmanas an

ose who do their d who is advaitist,

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who is devoted to Siva, who is ever ready to act acording to the words of Sri Guru. O Maheégvari! This is secret in all the Tantras ; but I reveal this to Thee. (169-170)

There is no stotra, mantra and Devata equal to this in the four Yugas. (171)

O Nagendraja ! There is nothing superior to Hari-bhakti that leads to Moksa (liberation final). That isdearer to me than my life. There is none superior to Vaisnava. (172)

O beautiful! The Vaisnava are alawys to be sought for company. For if perchance any Vaisnava, free from passions, be born, in his family, all the forefathers of the family become sinless and acquire Mukti. (173-174)

What more to say, the sinful become pure and free from sins

no sooner they see the Vaisnavas. (175) The Devata in this Kaliyuga is, Balakrsna Gopala (Bale- švara) and the Ganges. There is no other way in this Kali age. (176)

Here ends the Eighth Chapter on the thousand names of Gopala in Sri Narada Paitcaratram, Fourth Night.

Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 9

Chapter 47 of 60 · 15 detected verse markers · English printed pages 265–266

Sanskrit

नवमोऽध्यायः

पूजाद्रव्यविधानम्

श्री महादेव उवाच—

परिभाषामथो वक्ष्ये उपचारविधौ हरेः ।

द्रव्याणां यावती सङ्ख्या पात्राणां द्रव्यसङ्गतिः ॥१॥

हाटकं राजतं ताम्रमारकूटमृगादिना ।

उपचारविधावेतत् द्रव्यमाहुर्मनीषिणः ॥२॥

आसने पञ्च पुष्पाणि स्वागते षट् चतुष्पलम् ।

जलं श्यामाकदूर्वाब्जविष्णुक्लान्ताभिरीरितम् ॥३॥

पाद्ये चार्घ्ये जलं तावद्बन्धपुष्पाक्षतान्वितम् ।

दूर्वास्तिलाक्षतं चैव कुशाग्रश्वेतसर्षपाः ॥४॥

जातीफलं लवङ्गं च कक्कोलं तोयषट्पलम् ।

प्रोक्तमाद्यमनं कास्ये मधुपर्कं घृतं मधु ॥५॥

दध्ना सह पलैकं तु शुद्धं वारि तथाद्यमे ।

परिमाणन्तु पञ्चाशत् पलं वा शुद्धमम्भसः ॥६॥

निर्मलेनोदकेनाथ सर्वत्र परिपूर्णता ।

सलिलं गर्हितं सर्वं त्यजेत्सूजाविधौ हरेः ॥७॥

वितस्तिमात्रादधिकं मूलमूर्धन्यपत्रकम् ।

स्वर्णाद्याभरणान्येव मुक्तारत्नयुतानि च ॥८॥

चन्दनागुरुकर्पूरपद्मगन्धपलावधि ।

नानाविधानि पुष्पाणि पञ्चाशदधिकानि च ॥९॥

कास्यादिनिर्मिते पात्रे धूपगुग्गुलुकर्मभाक् ।

यावद्भक्ष्यं भवेत् पुस्ततावद्दद्याज्जनार्दने ॥१०॥

नैवेद्यं यत्तु भक्ष्यं च तदादिकचतुर्विधम् ।

कर्पूरादिधृतावृत्तिः सा च कार्पासनिर्मिता ॥११॥

सप्तावृत्या सुसंजप्तो दीपः स्याच्चतुरङ्गुलः ।

शिलापिष्टं वन्दनायां सप्तधावर्णयेन्नरः ॥१२॥

कार्या ताम्रादिपात्रे तत् प्रीतये हरिमेधसः ।

दूर्वाक्षितप्रमाणं तु विज्ञेयं तु शताधिकम् ॥१३॥

तत्त्वतोऽयं विधिः प्रोक्तो विभवे सति सर्वदा ।

एषामभावे सर्वेषां यथा शक्त्यभिपूजयेत् ।

सर्वभोगान्वितो भूत्वा व्रजेदन्ते हरेः पुरम् ॥१४॥

इति श्रीनारदपञ्चरात्रे
चतुर्थरात्रे पूजाद्वयविधानं
नवमोऽध्यायः

॥९॥

ॐ

Roman transliteration

navamo'dhyāyāḥ
pūjādravyavidhānam
śrī mahādeva uvāca—
paribhāṣāmātho vakṣye upacāraavidhau hareḥ |
dravyāṇāṁ yāvatī saṅkhyā pātrāṇāṁ dravyasaṁgatiḥ ||1||
hāṭakaṁ rājataṁ tāmramārakūṭaṁṛgādīnā |
upacāraavidhāvetat dravyamāhurmanīṣiṇaḥ ||2||
āsane pañca puṣpāṇi svāgate ṣaṭ catuṣpalam |
jalaṁ śyāmākadūrvābhaviṣṇukrāntābhīrīritam ||3||
pādye cārḍhye jalaṁ tāvadgandhapuṣpākṣatānvitam |
dūrvāstilākṣataṁ caiva kuṣāgraśvetasarṣapāḥ ||4||
jātīphalaṁ lavaṅgaṁ ca kakkolaṁ toyaṣaṭpalam |
proktamācamanaṁ kāṁsye madhuparkaṁ gṛhtaṁ madhu ||5||
padhnaḥ saha palaikaṁ tu śuddhaṁ vāri tathācame |
parimāṇantu pañcāṣat palaṁ vā śuddhamambhasaḥ ||6||

nīrmaṇodakenātha sarvatra paripūrṇatā |
salīlaṁ garhitaṁ sarvaṁ tyajetpūjāvidhau hareḥ ||7||
vitastimātrādhikaṁ mūlamūrdhanyapatrakam |
svaraṇādyābharaṇāṇyeva muktāratnayutāni ca ||8||
candanāgurukarpūrapadmagandhapalāvadhī |
nānāvīdhāni puṣpāṇi pañcāśadadhikāni ca ||9||
kāṁsyaḍīnirmite pātre dhūpaguggulukarmabhāk |
yāvadbhakṣyaṁ bhavet puṁsastāvaddadyājjanārdane ||10||
naivedyaṁ yattu bhakṣyaṁ ca tadādikacaturvidham |
karpūrādighṛtāvṛttiḥ sā ca kārpaṇanirmitā ||11||
saptaāvṛttayā susaṁjapto dīpaḥ syāccaturāṅgulaḥ |
śīlāpiṣṭhaṁ vandanāyāṁ saptaadhāvarṇayennaraḥ ||12||
kāryā tāmraḍīpātre tat prītaye harimedhasaḥ |
dūrvakṣitapramāṇaṁ tu vijñeyaṁ tu śatādhikam ||13||
tattvato'yaṁ vidhiḥ prokto vibhave sati sarvadā |

eṣāmbhāve sarveṣāṁ yathā śaktyabhipūjayet |
sarvabhogānvito bhūtvā vrajedante hareḥ puram ||14||
iti śrīnāradapañcarātre
caturtharātre pūjādravyavidhānam
navamo'dhyāyāḥ
||9||

...

English translation

-perfumes prepared from the berries) and water measuring six

CHAPTER IX ON ARTICLES OF WORSHIP

‘om Mahadeva said :—Now I will describe about the materials wherewith to worship. First as many thalis or vessels are required as are the different objects or materials offered in worship. q)

The vessels may be of gold, silver, copper, marakat (emerald),

mrnga, etc. whereon articles of worship may be placed. (2)

On the seat (asana) five flowers are required (or five flowers may serve as asana). On Svagata (i.e. invoking the Deity) the water is necessary which is termed—Sat catuspalam jalam, Visnukranta, etc., signify Syamaka (small shrubs named gyamaka, kodra, etc.), grains, grass, etc. (3)

Padya and Arghya signify respectively the water whereid

flowers and scents are placed, and Atapa rice, Durva grass, til (sesamum), the blades of Kusa grass and white mustard. (4)

— When the word Acamanam is mentioned, know then Jatiphal (nutmegs), Lavangas (cloves), kakkolas (berries

are meant. Madhuparka means Kansa vessel for ghee. rd and ghee

On Kansa vessel one pal (measure water with cu pure - water

4s called Madhuparka. For Punaracamanam,

measuring 50 palas is meant ; and this is offered. (6) be given, it isto be

Wherever vessels are used and water is to No foul water is to

noted that the water is to be pure and clean. be used in worshipping Sri Hari. (7)

The ornaments of gold and those st jewels ought not to measure more than one cubit 9 to 10 inches). (8)

In worshipping no less than sandalpaste, agaru (scent) campher. Padmagandha and various flowers (numbering not less than fifty) are to be offered. (9)

udded with jems and bighat (half a span ; 4

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Offer incense Dhipa, Guggul, etc.in Kansa vessels 3 and whatever food is considered best by one for one's ownself ought to be offered to Janardana. (10)

What food is to be offered is to be of various tastes composed of four fold articles. (i.e. to be drunk, to be lehya, etc.) ; ghee and camphor ought to be offered also (along with them). (11)

Offer seven sorts of clothes; they ought to measure four fingers, and make Arati (waive lights} before them with lamps ; utter sevenfold mantras and bow down. (12)

Now offer, for the gratification of Sri Hari more than one hundred Durva grass and rice. (12)

If the worshipper be wealthy, then it is highly essential to worship according to the aforesaid rules. Otherwise make arrangements for materials as far as one can, to the best of one's ability and power, and then worship. Thus all the enjoyments in this life

are enjoyed and in the end, Vaikunthadhama (the region of Vaikuntha) is obtained. (14)

Here ends the ninth chapter on articles of worship in the Fourth Night of Sri Narada Paficaratram.

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Complete GGM text · Complete 1997 scan

Fourth Night · Chapter 10

Chapter 48 of 60 · 26 detected verse markers · English printed pages 267–270

Sanskrit

दशमोऽध्यायः

पञ्चप्रकारार्चाविधिः

श्री महादेव उवाच—

यस्य दर्शनमिच्छन्ति देवा ब्रह्महरादयः ।

कृपया देवदेवेश मदग्रे सन्निधोभव ॥१॥

तस्य ते परमेशान स्वागतं स्वागतं प्रभो ।

कृतार्थानुगृहीतोऽस्मि सफलं जीवितं मम ॥२॥

यदागतोऽसि देवेश चिदानन्दमयाव्यय ।

अज्ञानाद्वा प्रमादाद्वा वैकल्यात् साधनस्य च ।

यद्यपूर्णं भवेत्कृत्यं तथाप्यभिमुखो भव ॥३॥

यद्भक्तिलेशसम्पर्कात् परमानन्दसम्भवः ।

तस्मै ते परमेशाय पाद्यं शुद्धाय कल्पये ॥४॥

देवानामपि देवाय देवानां देवतात्मने ।

आचामं कल्पयामीश चात्मनां शुद्धिहेतवे ॥५॥

तापत्रयहरं दिव्यं परमानन्दसम्भवम् ।

तापत्रयविमोक्षाय तवार्घ्यं कल्पयाम्यहम् ॥६॥

सर्वकल्मषहीनाय परिपूर्णमखात्मने ।

मधुपर्कमिदं देव कल्पयामि प्रसीद मे ॥७॥

उच्छिष्टोष्यशुचिर्वापि यस्य स्मरणमात्रतः ।

शुद्धिमाप्नोति तस्मै ते पनराचमनीयकम् ॥८॥

परमानन्दबोधाय निमग्नानिजमूर्तये ।

साङ्गोपाङ्गमिदं स्नानं कल्पयाम्यहमीश ते ॥९॥

मायाचित्रपटाच्छन्ननिजगुह्योरुतेजसे ।

निरावरणविज्ञाय वासस्ते कल्पयाम्यहम् ॥१०॥

यमाश्रित्य महामाया जगत्सम्मोहिनी सदा ।

तस्मै ते परमेशाय कल्पयाम्युत्तरीयकम् ॥११॥

यस्य शक्तित्रयेणेदं सम्प्रोतमखिलं जगत् ।

यज्ञसूत्राय तस्मै ते यज्ञसूत्रं प्रकल्पये ॥१२॥

स्वभावसुन्दराङ्गाय नानाशक्त्याश्रयाय ते ।

भूषणानि विचित्राणि कल्पयामि सुरार्चितं ॥१३॥

समस्तदेवदेवेश सर्वतृप्तिकरं परम् ।

अखण्डानन्दसम्पूर्णं गृहाण जलमुत्तमम् ॥१४॥

परमानन्दसौरभ्यपरिपूर्णदिगन्तरम् ।
 गृहाण परमं गन्धं कृपया परमेश्वर ॥१५॥
 तुरीयवनसम्भूतं नानागुणमनोहरम् ।
 सुमन्दसौरभं पुष्पं गृह्यतामिदमुत्तमम् ॥१६॥
 वनस्पतिरसो दिव्यो गन्धाढ्यः सुमनोहरः ।
 आग्नेयः सर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ॥१७॥
 सुप्रकाशो महादीपः सर्वतस्तिमिरापहः ।
 सबाह्याभ्यन्तरं ज्योतिर्दीपोऽयं प्रतिगृह्यताम् ॥१८॥
 सत्पात्रसिद्धं सुभगं विविधानेकभक्षणम् ।
 निवेदयामि देवेश सानुगाय गृहाण तत् ॥१९॥
 पूजा च पञ्चधा प्रोक्ता तासां भेदान् शृणुष्व मे ।
 अभिगमनमुपादानं योगः स्वाध्याय एव च ।
 इज्या पञ्चप्रकारार्चा क्रमेण कथयामि ते ॥२०॥

ततोऽभिगमनं नाम देवतास्थानमार्जनम् । उपलेपननिर्मात्यदूरीकरणमेव च ॥२१॥
 उपादानं नाम गन्धपुष्पादिचयनं तथा ।
 योगो नाम स्वदेहस्य स्वात्मत्वेनैव भावना ॥२२॥
 स्वाध्यायो नाम मन्त्रार्थसन्धानपूर्वको जपः ।
 सूक्तस्तोत्रादिपाठस्तु हरिसंकीर्तनं तथा ॥२३॥
 तत्त्वादिशास्त्राद्यभ्यासः स्वाध्यायः परिकीर्तितः ।
 इज्या नाम स्वदेवस्य पूजनं तु यथार्थतः ॥२४॥
 इति पञ्चप्रकारार्चा कथिता तव सुव्रते ॥२५॥
 सार्धिसामीप्यसालोक्यसायुज्यसारूप्यदा क्रमात् ॥
 इति श्रीनारदपञ्चराने
 चतुर्थरात्रे पञ्चप्रकारार्चाविधि
 दशमोऽध्यायः
 ॥१०॥
 □

Roman transliteration

daśamo'dhyāyāḥ
 pañcaprakāraścāvidhiḥ
 śrī mahādeva uvāca—
 yasya darśanamicchanti devā brahmaharādayaḥ |
 kṛpayā devadeveśa madagre sannidhobhava ||1||
 tasya te parameśāna svāgataṁ svāgataṁ prabho |
 kṛtārthonugrṛhīto'smi saphalāṁ jīvitaṁ mama ||2||
 yadāgato'si deveśa cidānandamayāvyaya |
 ajñānādvā pramāḍādvā vaikalyāt sādhanasya ca |
 yadyapūṛṇaṁ bhavetkṛtyaṁ tathāpyabhimukho bhava ||3||
 yadbhaktileśasamparkāt paramānandasambhavaḥ |
 tasmai te parameśāya pādyaṁ śuddhāya kalpaye ||4||

devānāmapī devāya devānāṁ devatātmāne |
 ācāmaṁ kalpayāmiśa cātmanāṁ śuddhihetave ||5||
 tāpatrayaharaṁ divyaṁ paramānandasambhavam |

tāpatrayavimokṣāya tavārdhyaṁ kalpayāmyaham ||6||
 sarvakalmaṣahināya paripūrṇamakhātmane |
 madhuparkamidaṁ deva kalpayāmi prasīda me ||7||
 ucchiṣṭopyaśucirvāpī yasya smaraṇamātrataḥ |
 śuddhimāpnoti tasmai te panarācamanīyakam ||8||
 paramānandabodhāya nimagnāñijamūrtaye |
 sāṅgopāṅgamidaṁ snānaṁ kalpayāmyahamīśa te ||9||
 māyācitrapaṭācchannanijaguhyorutejase |
 nirāvaraṇavijñāya vāsaste kalpayāmyaham ||10||
 yamāśrītya mahāmāyā jagatsammohinī sadā |
 tasmai te parameśāya kalpayāmyuttariyakam ||11||
 yasya śaktitrayeṇedaṁ samprotamakhilaṁ jagat |
 yajñasūtrāya tasmai te yajñasūtraṁ prakalpaya ||12||
 svabhāvasundarāṅgāya nānāśaktyāśrayāya te |
 bhūṣaṇāni vicitrāṇi kalpayāmi surārcita ||13||

samastadevadeveśa sarvatṛptikaraṁ param |
 akhaṇḍānandasampūrṇaṁ grhāṇa jalamuttamam ||14||
 paramānandasaurabhyaparipūrṇadigantaram |
 grhāṇa paramaṁ gandhaṁ kṛpayā parameśvara ||15||
 turīyavanasambhūtaṁ nānāguṇamanoharam |
 sumandasaurabhaṁ puṣpaṁ grhyatāmidamuttamam ||16||
 vanaspatiraso divyo gandhāḍhyaḥ sumanoharaḥ |
 āghreyaḥ sarvadevānāṁ dhūpo'yaṁ pratigrhyatām ||17||
 suprakāśo mahādīpaḥ sarvastatimirāpahaḥ |
 sabāhyābhyantaraṁ jyotirdīpo'yaṁ pratigrhyatām ||18||
 satpātrasiddhaṁ subhagaṁ vividhānekabhakṣaṇam |
 nivedayāmi deveśa sāmugāya grhāṇa tat ||19||
 pūjā ca pañcadhā proktā tāsāṁ bhedaṁ śṛṇusva me |
 abhigamanamupādānaṁ yogaḥ svādhyāya eva ca |
 ījyā pañcaprakārārcā krameṇa kathayāmi te ||20||

tato'bhigamanāṁ nāma devatāsthānamārjanam | upalepananirmālyadūrikaraṇameva ca ||21||
 upādānaṁ nāma gandhapuṣpādicayanāṁ tathā |
 yogo nāma svadehasya svātmatvenaiva bhāvanā ||22||
 svādhyāyo nāma mantrārthasandhānapūrvako japaḥ |
 sūktastotrādīpāṭhastu harisaṁkirtanaṁ tathā ||23||
 tattvādīśāstrādyabhyāsaḥ svādhyāyaḥ parikirtitaḥ |
 ījyā nāma svadevasya pūjanaṁ tu yathārthataḥ ||24||
 iti pañcaprakārārcā kathitā tava suvrate ||25||
 sārṣṇisāmīpyasālokyasāyujyasārūpyadā kramāt ||
 iti śrīnāradapañcarāṇe
 caturtharātre pañcaprakārārcāvidhi
 daśamo'dhyāyaḥ
 ||10||

...

English translation

CHAPTER X ON FIVE FOLD WORSHIP

Śrī Mahadeva said :—May Narayana, the best and superior to the Devas come kindly before me whom Brabma and Mahadeva and other Devas desire to see. (1)

O Lord Paramesvara! Kindly dost Thou come here and make me blessed and shew Thy mercy and make my life a great success. (2)

O Devega! Thou art of the nature of knowledge and bliss ; Thou art undecaying and ever constant! Kindly dost Thou come here ; if, through my ignorance, carelessness or deficiency in my practice of Sadhanam, my worship be not entire, yet I pray Thee to come before me. This is called avahanam or Invoking the Deity. (3)

Now about Padyam or offering water for washing the feet of the Deity. Now the water in the form of the trace of Bhakti, born of the experience of the Highest Bliss, is being offered to Thee as Padyam. Let this be pure and offered to Thee. (4)

Now about Acamaniyam :—Thou art the Deva of the Devas Therefore, for the

and the Deva of the Atma (the self or soul). purification of the Self, this Acamaniyam (far rinsing the mouth) is offered to Thee. This is Acamaniyam. (5)

Now about Arghyam (Durva grass with rice that is offered to the Deity)—O Thou of the nature of the Highest Bliss! Thou, the Destroyer of the three ailments, that people are suffering ! [am offering this Arghyam to Thee to free me, from the three tapas (ailments). This is offering Arghyam. (6)

Now about Madhuparkam :—I am offering this Madhuparkam (honey, ghee and rice in small cups) to Thee, who art free from all sins and full of the Blissful Self as Thy nature. (7)

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Now Punaracamaniyam (offering water a second time) I am offering the Punaracamaniyam to Him, the mere remembrance of whose name makes pure those which are uchista (already taken by one and therefore unfit to be offered to the Deity). (8)

Now about snaniyam (water for bath) :—O Thou, who art of the nature of the Highest Knowledge and Highest Bliss. Let

Thou remain merged in Thy nature and, remaining so, take these materials for taking bath. (9)

Thou hast kept concealed by the picture canvas of Thy Maya, Thine real illumining nature ; and though Thou dost

Prevent, I assign this clothing for Thee, This is about the Vastram (cloth). (10)

Now about the upper garment :—Taking Whose refuge, this Mahamiya, the great Cause of Delusion of this Universe, rests, I assign the upper garment for Her. This is the Uttariyam. (11)

T assign the Yajñāsitra, the Sacred thread to the Devata, of the nature of Yajñāsitra by whose three fold Sakti (Creation,

Preservation and destruction) this whole universe is interwoven, (12)

T present these various ornaments which represent the various

Saktis (powers) which Tesort to the Deva who is naturally the King Of Beauty. This is the ornaments. (13)

O Lord of all the Devas! Thou art the Cause of Satisfaction

-and peace to all, and Thou are full of Thy Nature of Undivided Bliss. So take this excellent water. This is the water. (14)

O Paramesgvara ! Thou art filled with the fragrance of the Highest Bliss. So take this excellent scent whose fragrance goes to -all the quarters. This is the scent, (15)

Sprnng from the Tiriya forest (fourth state), beautified with 'various qualities and scented with sweet soft _fragrance, the nice flower is offered to Thee. Please accept. This is the flower. (16)

Now about the Dhipa :--Kindly accept this Dhipas, the 'Essence (rasa) of trees (vanaspati) having nice charming scents and 'worthy of all the Devatas, (17)

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Now about waiving lights (Dipa), Let them Dipas (town of light) be acceptable to Thee that destroy the darkness of ignorance, and serve as a light outside and inside the heart. Thus about the

Dipas. (18)

Now about Naivedyam (or presenting various dishes of fruits, of rice, cooked or uncooked, sweetmeats etc). These various eatables, with all necessary requisites are placed on nice plates or dishes Iam offering these to Thee for Thy food. Kindly accept these. (12)

Then offer water with the mantra Sarvadevadevesa. The Puja (worship) has been spoken to be five-fold. Now hear about the varietis, (1) Abhigamana, (2) Upadana, (3) Yoga, (4) Svadhyaya, (5) Ijya. These are the five-fold worship. (20)

To sweep the place of the Deva, to plaster it with cow-dung and to take away the garlands of flowers of (Nirmalya) is called "Abhigamana". (21)

To collect the scented flowers is called upadana ; one's soul within as the essential of essentials (dody) Yoga. (22)

to think of is termed

To repeat the mantra, knowing fully its meaning is termed

"japam" and to recite the suktas, hymns of the . Vedas, and "Stotras" hymns and to chant the golries of \$r7 Hari (Samkirtan) is called Svadhyaya. To practise the study of the Sastras and to meditate on the Tattvas (the real Entities of the Universe), is called also Svadhyaya. To worship one's own Deity is called Tjya. (23-24)

© Suvrata! Thus I have spoken to you the five-fold puja (worship). This leads to Sarsni,. Samipya, Salokya, and Sayujya respectively, in due order. (25)

Sarsnt— (Equality in rank, condition or power). Equality with

the Supreme Being in power and all the divine attributes, the last of the four states of Mukti.

270 : NGrada-Pajicaratram Samipya—vicinity, nearness proximity. Salokya—Residence in the same heaven with any Deity. Sayujya—Absorption into a deity. Intimate union, identificas

tion with a Deity.

Here ends the Tenth Chapter on the fivefold worship in Sri Narada Paficaratram, Fourth Night.

—

Complete GGM text · Complete 1997 scan

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Sanskrit

एकादशोऽध्यायः

द्वादशः शुद्धिः

श्रीशिव उवाच—

अथा द्वादशसं शुद्धिर्वैष्णवानामिहोच्यते ।
 गृहोपसर्पणं चैव तथानुगमनं हरेः ॥१॥
 भक्तिप्रदक्षिणं चैव पादयोः शोधनं पुनः ।
 पूजार्थं पत्रपुष्पाणां भक्त्यैवोत्तोलनं हरेः ॥२॥
 करयोः सर्वशुद्धिनामियं शुद्धिर्विशिष्यते ।
 तन्नामकीर्तनं चैव गुणानामपि कीर्तनम् ॥३॥
 भक्त्या श्रीकृष्णदेवस्य वचसः शुद्धिरिष्यते ।
 तत्कथाश्रवणं चैव तस्योत्सवनिरीक्षणम् ॥४॥
 श्रोत्रयोर्नेत्रयोश्चैव शुद्धिः सम्यगिहोच्यते ।
 पादोदकस्य निर्माल्यमालानामपि धारणम् ॥५॥
 उच्यते शिरसः शुद्धिः प्रणतस्य हरेः पुनः ।
 आघ्राणं गन्धपुष्पादेर्निर्माल्यस्य तपोधन ॥६॥

विशुद्धिः स्यादनन्तस्य घ्राणस्यापि विधीयते ।
 पत्रं पुष्पादिकं यच्च कृष्णपादयुगार्पितम् ॥७॥
 तदेकं पावनं लोके तद्धि सर्वं विशोधयेत् ।
 ललाटे च गदा कार्या मूर्ध्नि चापं शरास्तथा ॥८॥
 नन्दकं चैव हन्मध्ये शङ्खं चक्रं भुजद्वये ।
 शङ्खचक्रान्वितो विप्रः श्मशाने म्रियते यदि ॥९॥
 प्रयागे या गतिः प्रोक्ता सा गतिस्तस्य गोतम ।
 यानैर्वा पादुकाभिर्वा यानं भगवती गृहे ॥१०॥
 देवोत्पवेष्वासवी च अप्रमाणो मदग्रतः ।
 उच्छिष्टे चैव वाशौचेभगवद्वन्दनादिकम् ॥११॥
 एकहस्तप्रणामश्च तत्पुरस्तात् प्रदक्षिणम् ।
 पादप्रसारणं चैव तथा पर्यङ्कबन्धनम् ॥१२॥
 शयनं भक्षणं चापि मिथ्याभाषणमेव च ।
 उच्चैर्भाषो मिथो वैरं रोदनानि च विग्रहः ॥१३॥
 निग्रहानुग्रहश्चैव स्त्रीषु च क्रूरभाषणम् ।

कम्बलावरणं चैव परनिन्दा परस्तुतिः ॥१४॥
 अश्लीलभाषणं चैव अधोवायुविमोक्षणम् ।

शक्तौ गौणोपचारश्च अनिवेदितभक्षणम् ॥१५॥
तत्कालभवानां च फलादीनामनर्पणम् ।
विनियुक्तावशिष्टस्य प्रदानं व्यञ्जकस्य च ॥१६॥
स्पष्टीकृत्वासनं चैव परनिन्दा परस्तुतिः ।
गरौ मौनं निजस्तोत्रं देवतानिन्दनं तथा ।
अपराधस्तथा विष्णोर्द्वात्रिंशत् परिकीर्तिताः ॥१७॥
शालग्रामशिलातोयं न पीत्वा यस्तु मस्तके ।
प्रक्षेपणं प्रकुर्वीत ब्रह्महा स निगद्यते ॥१८॥
विष्णोः पादोदकं पीतं कोटिजन्माघनाशनम् ।
तदेवाष्टगुणं पापं भूमौ बिन्दुनिपातनात् ॥१९॥
अकालमृत्युहरणं सर्वव्याधिविनाशनम् ।
विष्णोः पादोदकं पुण्यं शिरसा धारयाम्यहम् ॥२०॥
हत्यां हन्ति तदङ्घ्रिजापि तुलसी स्तेयं च तोयं पदे

नैवेद्यं बहु अन्नपानजनितं गुर्वङ्गनासङ्गजम् । श्रीशाधीनमतिःस्थितिर्हरिजनैस्तत्सङ्गजं किल्बिषं
शालग्रामशिलार्चनस्य महिमा कोऽप्येषलोकोत्तरः ॥२१॥
केशवाग्रे नृत्यगीतं यः करोति कलौ नरः ।
पदे पदेऽश्वमेधस्य फलमाप्नोति नित्यशः ॥२२॥
केशवाग्रे नृत्यगीतं न करोति हरेर्दिने ।
वह्निना किं न दग्धोऽसौ गतः किं न रसातलम् ॥२३॥
स्मरणं कीर्तनं विष्णोः कलौ मन्त्रजपादिषु ।
दानं तु प्रीतये तस्य नान्यथा गतिरिष्यते ॥२४॥
इति श्रीनारदपञ्चरात्रे
ज्ञानामृतसारे चतुर्थरात्रे
द्वादशशुद्धिकेकादशोऽध्यायः
॥११॥
॥
पञ्चम-रात्रे

Roman transliteration

ekādaśodhyāyaḥ
dvādaśaḥ śuddhiḥ
śrīśiva uvāca—
athā dvādaśasaṁśuddhirvaiṣṇavānāmihocyate |
gr̥hopasarpaṇaṁ caiva tathānugamaṇaṁ hareḥ ||1||
bhaktipradakṣiṇaṁ caiva pādayo śodhanaṁ punaḥ |
pūjārthaṁ patrapuṣpāṇāṁ bhaktyaivottolanaṁ hareḥ ||2||
karayoḥsarvaśuddhināmiyaṁ śuddhirviśiṣyate |
tannāmakīrtanaṁ caiva guṇānāmapī kīrtanam ||3||
bhaktiā śrīkṛṣṇadevasya vacasaḥ śuddhirīṣyateḥ |
tatkathāśravaṇaṁ caiva tasyotsavanirikṣaṇam ||4||
śrotrayonetrayoścaiva śuddhiḥ samyagīhocyate |

pādodakasya nirmālyamālānāmapī dhāraṇam ||5||
 ucyate śīrasaḥ śuddhiḥ prānatasya hareḥ punaḥ |
 āghrāṇaṁ gandhapuṣpādermīrṁmālyasya tapodhana ||6||

viśuddhiḥ syādanantasya ghrāṇasyāpī vidhiyate |
 patraṁ puṣpādikaṁ yacca kṛṣṇapādayugārpitam ||7||
 tadekaṁ pāvanaṁ loke taddhi sarvaṁ viśodhayet |
 lalāṭe ca gadā kāryā mūrdhniṁ cāpaṁ śārāṁstathā ||8||
 nandakaṁ caiva hṛṁmadhye śaṅkhaṁ cakraṁ bhujadvaye |
 śaṅkhacakrāvito vipraḥ śmaśāne mriyate yadi ||9||
 prayāge yā gatiḥ proktā sā gatistasya gotama |
 yānairvā pādukābhīrvā yānaṁ bhagavati grhe ||10||
 devotpaveṣvāsavi ca apramāṇo madagrataḥ |
 ucchiṣṭe caiva vāśaucebhagavadvandanādikam ||11||
 ekahastapraṇāmaśca tatpurastāt pradakṣiṇam |
 pādaprasāraṇaṁ caiva tathā paryaṅkabandhanam ||12||
 śayanaṁ bhakṣaṇaṁ cāpi mithyābhāṣaṇameva ca |
 uccaīrbhāṣo mitho vairaṁ rodanāni ca vighrahaḥ ||13||
 nigrāhānugrahaścaiva strīṣu ca krūrabhāṣaṇam |

kambalāvaraṇaṁ caiva paranindā parastutiḥ ||14||
 aślīlabhāṣaṇaṁ caiva adhovāyuvimokṣaṇam |
 śaktau gaṇopacāraśca anivedītabhakṣaṇam ||15||
 tattatkālabhāvānāṁ ca phalādīnāmanarpaṇam |
 viniyuktāvaśiṣṭasya pradānaṁ vyaṅjakasya ca ||16||
 spaṣṭīkṛtvāśanaṁ caiva paranindā parastutiḥ |
 garau maunaṁ nijastotraṁ devatānindanaṁ tathā |
 aparādhastathā viṣṇordvātriṁśat parikīrtitāḥ ||17||
 śālagrāmaśilātoyaṁ na pītva yastu mastake |
 prakṣepaṇaṁ prakurvīta brahmahā sa nigadyate ||18||
 viṣṇoḥ pādodakaṁ pītaṁ koṭṭjanmāghanāśanam |
 tadevāṣṭagaṇaṁ pāpaṁ bhūmau bindunipātanaṁ ||19||
 akālamṛtyuharaṇaṁ sarvavyādhivināśanam |
 viṣṇoḥ pādodakaṁ puṇyaṁ śīrasā dhārayāmyaham ||20||
 hatyāṁ hanti tadaṅghrījāpi tulasī steyaṁ ca toyaṁ pade

naivedyaṁ bahu annapānajanitaṁ gurvaṅganāsaṅgajam | śrīśādhīnamatiḥsthitirharijanaistatsaṅgajam
 kilviṣaṁ

śālagrāmaśilārcanasya mahimā ko'pyeśalokottaraḥ ||21||
 keśavāgre nṛtyagītaṁ yaḥkaroti kalau naraḥ |
 pade pade'śvamedhasya phalamāpnoti nityaśaḥ ||22||
 keśavāgre natyagītaṁ na karoti hareḍine |
 vahninā kiṁ na dagdho'sau gataḥ kiṁ na rasātalam ||23||
 smaraṇaṁ kīrtanaṁ viṣṇoḥ kalau mantrajapādiṣu |
 dānaṁ tu prīṭaye tasya nānyathā gatirīṣyate ||24||
 iti śrīnāradaapañcarātre
 jñānāmṛtasāre caturtharātre
 dvādaśasūddhirekādaśo'dhyāyaḥ
 ||11||

...

pañcama-rātre

English translation

CHAPTER XI ON TWELVE SORTS OF SUDDHIS (PURIFICATIONS)

Sri Siva said :—Now I am speaking on the twelve sorts of purifications of the Vaisnavas (devotees of Visnu going to the temple of Visnu, following SriHari. (1)

Circumambulating Him with devotion, purifying one's feet again, plucking flowers and leaves with devotion for the worship of Sri Hari. (2)

Purification” particularly of the two hands, singing His name and reciting His qualities. (3)

Purifying one's words to Sri Hari with devotion, hearing His kathas (i.e. saying of His deeds. etc.), attending on His Utsava ceremonies, these ought to be the desires of the devotees. (4)

Purification of ears and eyes, taking the water and nirmalya with which His feet are washed, wearing the garlands already used by Him. (5)

Nirmalya—the remains of an offering (such as flowers) m to a deity.

Purify your head by making pranams (b the ground) ; purify your nose by taking the scents and nirmalyas. (6)

Perceive the smell of leaves and flowers © feet of SriKrsna, the Highest Spirit. @”)

That is the most purifying in this world ; suddhis (purifications) are brought about. Therefore, purpose, make the mark of gada (club) on the four-head ; and on the head make the marks of bows and arrows also. {8)

On the chest (heart-lotus) wear the mark of Nandaka (the sword of Krsna) ; bear, on the two arms, the signs of conchshell and discus (Sankha and Cakra). For if any Brahmana dies in the burning ground with conchshell and discus marks, he attains the same goal that is obtained by dying at the holy place Prayaga

ade

owing your head on scents of flowers and

fferedto the lotus

thereby all the for the above

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(Allahabad). Do'nt goto the Temple of the Bhagavan (Lord) with carriages or shoes a slippers on. (9-10)

Do not drink wine in the festivities of the Deva, do not stand erect without making pranams ; do not sing praises of Sri Hari (i.e. do not make stuti vandanam) with impure clothings, (i.e. wear fresh dried and purified cloths). (11)

Do not make pranams of one hand (cubit) measure, (i.e. by raising your hands to the head and bending the head a little) or turn round in front of Him or show or extend your legs before Him. Do

not have a cloth girt round the back, loins and knees, while standing before Him. (12)

Do not lie down or sleep before Him, do not eat, or speak falsehood or speak loudly, or make enmity with each other ; do not weep or fight. (13)

Do not chastise or show favour, do not speak rudely to women, do not screen with a blanket : do not abuse or calumniate others ; or do not flatter others before the Deity. (14)

Do not use bad offensive language ; do not Pass winds ; do not offer little things, when you can offer much: do not eat articles that are not offered to Him. (15)

Do not cease offering Him fruits of the season, do not offer Him cooked vegetables that are remaining after having been used for other purposes. (16)

Do not mark out prominently your own Place (asana) or position ; do not abuse others, do not praise others 3 do not remain silent concerning your Guru or spiritual teacher; do not praise yourself ; do not vilify the Devatis 3 these are the thirty-two (32)

points on which one is liable to be considered at fault before the Deva. (17)

If, before sipping the caranarart (water after washing the

feet of the Deity), one applies it to one's head, one become guilty of Brahmahatya murder of a Brahmana), (18)

If one drinks Visnu's padodaka (water obtained after washing

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Visnu'sfeet), the sins of Koti births are destroyed, and if the padodoka be dropped on the ground, eight times sins will be accrued. (19)

Now about the Dharana mantra (for putting the padodaka on the head). I hereby put the holy padodaka of Sri Visnu on my head as preventing untimely death and destroying all

diseases. (20)

The Tulasi leaves offerd at His feet and partaking of the naivedyam destroy the sins caused by murder, stealing away caranamrta and drinking much and violating the bad of tke preceptor's wife.

To be meek and lowly before §ri Krsna, to keep company

of the Visnavas absolve one from sins of bad companies. Also in the future life one gets one's desires fulfilled by worshipping

Saligrama. (21)

This is the Vasisthas' saying :—any man, who, in this Kali age, dances and sings before Kesava, gets, at every step, the fruits of performing Horse Sacrifice (for ever). (22)

Whoever does not dance or sing in the festivity night (H Vasara) of Sri Hari, he gets the result— being burned in fire or going down to the deep hell. (23)

While making japam of Sri Visnu's™ one ought to make gifts as consecratin singing his glories and for his grace and favour.

ari

s Kali age,

antra in thi and

g His remembrance, For there is no

other way. (25) Here ends the Eleventh Chapter on the twelve purifications in the Fourth Night of §ri Narada Paicaratra.

Here ends the Fourth Night also.

Complete GGM text · Complete 1997 scan

Fifth Night · Chapter 1

ON SRI KRSNA MANTRA AND THE RULES THEREOF IN THIS KALI AGE (DARK IRON AGE)

Chapter 50 of 60 · 93 detected verse markers · English printed pages 274–284

Sanskrit

प्रथमोऽध्यायः

श्री-महादेव उवाच—

अथोच्यन्ते पुनर् मन्त्राः शृणुष्व ऐकमनाः प्रिये ।
 येषां विज्ञान-मात्रेण नरो भक्तत्वम् आब्रजेत् ॥१॥
 येषां तन्त्रादि-शास्त्राणां विचारो नैव हि क्वचित् ।
 करोम्य् अशेषतो देवि भक्ति-मुक्ति-प्रदो नृणाम् ॥२॥
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 स्नात्वा तु निर्मले तोये पुर्वास्यः सुस्थ-मानसः ॥४॥
 शिष्यं चोदङ्-मुख्य-स्थं च हरेर् नाम्नस्तु षोडशा ।
 स प्राव्यैव ततो दद्यान् मन्त्रं त्रैलोक्य-मङ्गलम् ॥५॥
 ततो गुरुः स्वयं देवः सम्पूज्य विधिवद् धुनेत् ।
 वैष्णवोक्त-विधानेन स्थण्डिले संस्कृतेऽपि च ॥६॥
 ततस्तु दक्षिणां देया शिष्येन गुरवे यथा ।

सामर्थेन स्वशक्त्या तु वित-शाठ्य-विवर्जितः ॥७॥
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 ऋषयाष्टादशार्णवोक्तं काम-रूढ-स्वरैः क्रमात् ।
 अङ्गन्यस्य मनोर् अङ्ग-दिक्-पालकास्त्रैः समर्चना ॥९॥
 पाणौ पायस-पङ्कजम् आहित-रसं विभ्रन् मुदा दक्षिणे ।
 सव्ये शारद-चन्द्र-मण्डल-निभं हैङ्गवीनं दधत् ।
 कण्ठे कल्पित-पुण्डरीक-नखवद्-दाम-प्रदीप्तं वहन् ।
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 इन्द्राद्याः देवताः सर्वा विश्वक्सेनं तथोत्तरे ।
 कुमुदः कुमुदाक्षश् च पुण्डरीको ऽथ वामनः ॥५४॥
 शङ्कु-कर्णः सर्व-नेत्रः सुमुखः सुप्रतिष्ठितः ।
 एक-कालं द्वि-कालं वा त्रि-कालं वेति गोष्ठिकाम् ॥५५॥
 श्री-गोविन्दं यजेन् नित्यं गोभ्यश् च यवस-प्रदः ।
 दीर्घ-जीवी निरातङ्को धेनु-धान्य-धनादिभिः ॥५६॥
 पुत्रैर् मित्रैर् धनाढ्यो ऽन्ते प्रयाति परमां गतिम् ।
 ऊर्ध्व-दन्त-युतः शार्ङ्गं चक्री दीक्षण-कर्ण-युक् ॥५७॥
 मां सनाथाय नत्यन्तो मूल-मन्त्रो ऽष्टर्णकः ।
 ऋषिर् ब्रह्मास्य गायत्री छन्दः कृष्णस् तु देवता ॥
 वर्ण-युग्मैः समस्तेन प्रोक्तं स्याद् अङ्ग-पञ्चकम् ॥५८॥
 पञ्च-वर्षम् अति-दृप्तम् अङ्गने धावमानम् अति-घञ्चलेक्षणम् ।
 किङ्किणी-वलय-हार-नूपुरैर् अञ्जितं नमत गोप-बालकम् ॥५९॥
 ध्यात्वैव प्रजपेद् अष्ट-लक्षं तावत् सहस्रकम् ।
 जुहुयाद् ब्रह्म-वृक्षोत्थ-समिद्धिः पायसेन वा ॥६०॥
 प्रासादास्थापितं कृष्णम् अमुना नित्यम् अर्चयेत् ।
 द्वार-पूजादि-पीठान्तं कुर्यात् पुर्वोक्त-मार्गतः ॥६१॥
 मध्ये ऽर्चयेद् धरिं दिक्षु विदिक्ष्व् अङ्गानि च क्रमात् ।
 वासुदेवः सङ्कर्षणः प्रद्युम्नश् चानिरुद्धकः ॥६२॥
 रुक्मिणी सत्यभामा च लक्ष्मणा जाम्बवत्य् अपि ।
 दिग्-विदिक्ष्व् अर्चयेद् एता इन्द्र-वज्रादिकान् वहिः ॥६३॥
 यो ऽमुं मनुं जपेन् नित्यं विधिनाभ्यर्चयन् हरिम् ।
 सर्व-सम्पत्सु सम्पूर्णां नित्यं शुद्धं पदं व्रजेत् ॥६४॥
 तार-श्री-शक्ति-मारान्ते श्री-कृष्णस्य पदं वदेत् ।
 श्री-गोविन्दाय तस्योर्ध्वं श्री-गोपीजन इत्य् अपि ॥६५॥
 वल्लभाय ततस् त्रिः श्रीः सिद्ध-गोपालको मनुः ।

माधवी-मण्डल-पासीनो गरुडेनाति-पालितो ॥६६॥
 दिव्य-क्रीडासु नितरौ राम-कृष्णौ स्मरन् जपेत् ।
 चक्री वस्व्-अक्षर-युतः स ह्येकार्णो मनुर् मतः ॥६७॥
 कृष्णेति दिव्य्-अक्षरः काम-पूर्वस् त्र्य-अर्णा स एव तु ।
 स एव चतुर्-अर्णः स्यात् डे ऽन्तो ऽन्यश् चतुर्-अक्षरः ॥६८॥

रक्ष्यते पञ्च-वर्णः स्यात् कृष्णाय नम इत्य् अपि ।
 कृष्णायेति स्मर-द्वन्द्व-मध्ये पञ्चाक्षरो ऽपरः ॥६९॥
 गोपालायग्नि-जायान्तः षड्-अक्षरः उदाहृतः ।
 कृष्णाय वायु-बीजाद्यो वह्नि-जायान्तको ऽपरः ॥७०॥
 कृष्णाय स्मर-बीजाद्यो वह्नि-जायान्तको ऽपरः ।
 षड्-अक्षरः प्राग् उदितः कृष्ण-गोविन्दकौ पुनः ॥७१॥
 श्री-शक्ति-मार-कृष्णाय मारः सप्ताक्षरो ऽपरः ।
 कृष्ण-गोविन्दकौ डे ऽन्तौ स्मराद्यौ वसु-वर्णकः ॥७२॥
 दधि-भक्षण-डेवह्निर् जयाभिर् अपरो ऽष्टकः ।
 सुप्रसन्नात्मने प्रोच्य नम इत्य् अपरो ऽष्टकः ॥७३॥
 क्लीं ग्लौं क्लीं श्यामलाङ्गाय नमस् तु स्याद् दशार्णकः ।
 शिरो ऽन्तो बाल-वपुषे कृष्णायान्यो मनुर् मतः ॥७४॥
 शिरो ऽन्तो बाल-वपुषे क्लीं कृष्णाय स्मृतो बुधैः ।
 एकादशाक्षरो मन्त्र एतेषां नारदो मुनिः ॥७५॥
 उक्तं छन्दस् तु गायत्री देवस् तु कृष्ण ईरितः ।

कल-षड्-दीर्घकैरङ्गम् अथामु चिन्तयेद् धरिम् ॥७६॥
 अव्यादव्याकोष-नीलाम्बुज-रुरि-रुणाम्भोज-नेत्रो ऽम्बुज-स्थो
 बालोज्झाकटीर-स्थल-कलित-रणत् किल्ङ्किणीको मुकुन्दः ।
 दोभ्यां हैयङ्गवीनं दधति-विमलं पायसं विश्व-वन्द्यो
 गो-गोपी-गोप-वीतो रुरुनखविलसत् कण्ठ-भूषश् चिरं वः ॥७७॥
 ध्यात्वैवम् एकम् एतेषां लक्षं जप्यान् मनुः ततः ।
 सर्पिः सितोपलोपेतैः पायसैर् अयुतं हुनेत् ॥७८॥
 तर्पयेत् तावद् एतेषां मनूनां हुत-संख्यया ।
 तर्पणं विहितं नित्यम् अर्चयेत् सुसमाहितः ॥७९॥
 वह्न्य्-आदीशान्तम् अङ्गानि हृद्-आदि-कवचान्तिकाम् ।
 अर्चयेत् पुरतो नेत्रम् अस्त्रं दिक्षु बहिः क्रमात् ॥८०॥
 इन्द्र-वज्रादिकाः पूज्याः सपर्येषा समीरिता ।
 इत्य् एकम् एषां मन्त्राणां यजेद् यो मनुजोत्तमः ॥८१॥
 कर-प्रचेयाः सर्वार्थास् तस्यासौ पूज्यते ऽमरैः ।
 सद्यः फल-प्रदं मन्त्रं वक्ष्ये ऽन्यं चतुर्-अक्षरम् ॥८२॥

सम्प्रोक्तो मार-युगमान्तर-स्थ-कृष्ण-पदेन तु ।
 ऋष्याद्यम् अङ्गषतकं च प्राग् उक्तं प्रोक्तम् अस्य तु ॥८३॥
 श्रीमत्-कल्पद्रुम-मूलोद्यत-कमल-लसत् कर्णिका-संस्थितो ऽयं

तच्-छाखा-लम्बि-पद्मोदर-विषवद् असंख्यात-रत्नाभिषिक्तः ।
 हेमाभः स्व-प्रभाभिस् त्रि-भुवनम् अखिलं भासयन् वासुदेवः
 पायाद् वः पायसादो ऽनव-तनु-वनितामृग-शिरसि सः ॥८४॥
 ध्यात्वैव प्रजपेत् लक्ष-चतुष्कं जुहुयात् ततः ।
 त्रि-मध्व-अक्तैर् बिल्व-फलैश् चत्वारिंशत्-सहस्रकम् ॥८५॥
 अङ्गैर् ऋषिभिर् इन्द्राद्यैर् ब्रजाद्यैर् अर्चनोदिता ।
 तर्पयेद् दिनशः कृष्णं स्वादु-त्रय-धिया जनैः ॥८६॥
 मारयोर् अस्य मां साधो रक्तं चेद् अपरो मनुः ।
 षड्-अङ्गस्य कलव-दीर्घैर् मन्त्र-शिखा मनोः ॥८७॥
 आरक्तोद्यान-कल्प-द्रुम-शिखर-लसत् स्वर्ण-दोलाधि-रूढं
 गोपीभ्यां प्रेङ्ख्यमानं विकसित-नव-बन्धूक-सिन्दूर-भासम् ।
 बालं नीलाकान्तं कटि-तट-विलसत् क्षूद्र-घण्टाढ्यं
 वन्दे शार्दूल-कामां कुशल-सित-गलाकल्प-दीप्तं मुकुन्दम् ॥८८॥
 ध्यात्वैव पूर्वं कृप्तेन जप्त्वा रक्तोत्पलैर् नवैः ।
 मधु-त्रय-युतैर् हुत्वाभ्यर्चयेत् पूर्ववद् धरिम् ॥८९॥
 मधु-त्रय-संयुक्ताम् आरक्तां शालि-मञ्जरीम् ।
 जुहुयान् नित्यशो ऽष्टोर्ध्व-शतम् एकेन मन्त्रयोः ॥९०॥
 तस्य मङ्गलतः पृथ्वी पृथ्वी शस्य-कुलाकुला ।
 स्याच् छालि-पुत्र-पूर्णं च तद् वैश्माशु प्रजायते ॥९१॥
 यश् चैतयोर् नियतम् अन्यतरं भजेत्
 मन्वोर् जपार्चन-हुतादिभिर् आत्म-भक्तिः ।
 श्रीमान् स मन्मथ इव प्रमदासु राज्ञी
 भूयात् तनोर् विपदि तच् च महाघ्युताख्यम् ॥९२॥
 इति श्री-नारद-पञ्च-रात्रे
 ज्ञानामृत-सारे पञ्चम-रात्रे प्रथमो ऽध्यायः ।
 ॥१॥
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Roman transliteration

prathamō 'dhyāyāḥ
 śrī-mahādeva uvāca—
 athocyante punar mantrāḥ śrīṇuṣv aikamanāḥ priye |
 yeṣāṃ vijñāna-mātreṇa naro bhaktatvam āvrajet ||1||
 yeṣāṃ tantrādi-śāstrāṇāṃ vicāro naiva hi kvacit |
 karomy aśeṣato devi bhakti-mukti-prado nṛṇām ||2||
 upadeśa-vidhiṃ vakṣye śrī-kṛṣṇasya kalau yathā |
 dadyān mantram guruh svacchaḥ śiṣyaṃ bhakti-samanvitam ||3||
 upoṣyāikadīnaṃ pūrvaṃ yad vā bhuktvā haviṣyakam |
 snātvā tu nirmale toye purvāsyāḥ sustha-mānasaḥ ||4||
 śiṣyaṃ codan-mukhya-sthaṃ ca harer nāmnas tu ṣoḍaśā |
 sa śrāvyaiva tato dadyān mantram trailokya-maṇigalam ||5||

tato guruḥ svayaṁ devaṁ sampūjya vidhivad dhunet |
vaiṣṇavokta-vidhānena sthaṇḍile saṁskṛte 'pi ca ||6||
tatas tu dakṣiṇāṁ deyā śiṣyena gurave yathā |

sāmarthena svaśaktyā tu vitta-śāṭhya-vivarjitaḥ ||7||
athocyante mahā-mantrāḥ kṛṣṇasya bāla-rūpiṇaḥ |
nāmnāḥ sahasraṁ śatakaṁ kavacaṁ ca sureṣvari ||8||
aṣṭādaśārṇo mārānto manuḥ suta-dhana-pradaḥ |
ṛṣayādyaṣṭhādaśārṇavoktaṁ kāma-rūḍha-svaraiḥ kramāt |
aṅganyasya manor aṅga-dik-pālakāstraiḥ samarcanā ||9||
pāṇau pāyasa-paṅkam āhita-rasaṁ vibhram mudā dakṣiṇe |
savye śārada-candra-maṇḍala-nibhaṁ haiyṅgavīnaṁ dadhat |
kaṇṭhe kalpita-puṇḍarīka-nakhavad-dāma-pradīptaṁ vahan |
devo divya-digambaro diśatu naḥ saukhyaṁ yaśodāsutaḥ ||10||
dīnaśo 'bhyarcya govindaṁ dvātriṁśal-lakṣamānataḥ |
japtvā daśāṁśe juhuyāt sitānnena payondhasā ||11||
padama-sthaṁ devam abhyarcya tarpayet tan-mukhaāmbuje |
kṣīreṇa kadali-paṅkair daghnā haiyṅgavena ca ||12||
sutārthī tarpayed devaṁ vatsarāl labhate sutam |

yad yad icchati tat sarvaṁ tarpaṇād eva siddhyati ||13||
tāraṁ hṛd-bhagavān ŋe 'nto nanda-putradaṁ tathā |
nandānte vapuṣe hastāgnimayo 'nte daśārṇakaḥ ||14||
aṣṭhā-viṁśaty-akṣaro 'yaṁ bruve dvātriṁśad-akṣaram |
nanda-putradaṁ ŋe 'ntaḥ śyāmalāṅgapadaṁ tathā ||15||
tathā bāla-vapuḥ kṛṣṇo govindo daśa-varṇakaḥ |
anayor nārada ṛṣiś chandas tūṣṇig-anuṣṭhubhau ||16||
ācakrād yair aṅga-saṁsthair dik-pālāstraiḥ prapūjanam |
dakṣiṇe ratna-caṣakaṁ vāme sauvarṇa-vetrakam ||17||
kare dadhānaṁ devibhyāṁ āśliṣṭaṁ cintayed dharim |
japel lakṣaṁ manuvaram pāyasair ayutaṁ hunet ||18||
evaṁ siddha-manur mantri trailokyaiśvarya-bhāg bhavet |
tārādīr bhagavān ŋe 'anto rukmiṇī-vallabhas tathā ||19||
śīro 'ntaḥ ṣoḍaśārṇo 'yaṁ rukmiṇī-vallabhāhvayaḥ |
sarva-sākṣāt-prado manro nārado 'sya muniḥ smṛtaḥ ||20||

chando 'nuṣṭhub devatā ca rukmiṇī-vallabho hariḥ |
eka-dṛg veda-muni-dṛg varṇair asyāṅga-kalpanā ||21||
tāpicecha-ecchaviraṅkagāṁ priyatamāṁ svarṇa-prabhāṁ ambuja-
prodyadvāmbahujāṁ sva-bāhulatayāśliṣyan sacintāśmayā |
śliṣyantūṁ smayamāna-hasta-vilasat sauvarṇa-vetraṣ ciraṁ
pāyād vaḥ śaṇa-sūna-pīta-vasano nānā-vibhūṣo hariḥ ||22||
dhyātāvāvarīṁ rukmiṇī-nāthaṁ japyāl lakṣam imāṁ manum |
ayutaṁ juhuyāt padmair aruṇair madhurāplutaiḥ ||23||
arcayen nityam aṅgais taṁ nāradaḍyair diṣo 'dhipaiḥ |
vajrād yair api dharmārtha-kāma-mokṣāptaye naraḥ ||24||
līlā-daṇḍa-dharo gopī-jana-saṁsaktadoḥ padaṁ |
daṇḍānte bāla-rūpeti megha-śyāma-padaṁ tataḥ ||25||
bhagavan viṣṇur ity ukto vahni-jāyāntako manuḥ |
ekona-triṁśad-anto 'sya munir nārada īritaḥ |
chando 'nuṣṭhub devatā līlā-daṇḍa-harir mataḥ |

muny-abdhi-karaṇāṅgābdhi-varṇair aṅga-kriyā matā ||26||
 sammohayan nījaka-rāma-kara-stha-lilā
 daṇḍena gopa-yuvatiḥ sura-sundariḥ ca |
 diśyan nija-priyatamāsugadakṣahasto devaḥ
 śriyaṁ nihata-kaṁsa urukramo vaḥ ||27||
 dhyātvāivam prajapel lakṣam ayutaṁ sita-taṇḍulaiḥ |
 tri-madhvaktair huned aṅga-dik-pālāstraiḥ samarcayet ||28||
 lilā-daṇḍa-hariṁ yo vai bhajate nityam ādarāt |
 sa pūjyate sarva-lokais taṁ bhajed indirā sadā ||29||
 trayodaśa-svara-yutaḥ śārigī modah sa keśavaḥ |
 tathā mān sayugastāraḥ śivaḥ saptākṣaro 'paraḥ ||30||
 ācakrād yair aṅga-klptir nārado 'sya muniḥ smṛtaḥ |
 chanda uṣṇig devatā ca govallabha udāhṛtaḥ ||31||
 dhyeyo 'cyutaḥ sa kapilāgaṇa-madhya-saṁstho
 ya āhvaṇyān dadhi dakṣiṇa-doṣṇi veṇuṁ ||32||

pāsaṁ sayṣṭi sapatra-payoda-nīlaḥ pītā-
 mbaro 'hi-ripu-piccha-kṛtāvataṁsaḥ ||33||
 manuṁ lakṣaṁ japed etaṁ hunet sapta-sahasrakam |
 go-kṣirair aṅga-dik-pāla-madhye 'rcyaṁ go-gaṇāntakam ||34||
 aṣṭottara-sahasraṁ yaḥ payobhir dinaṣo hunet |
 pataṅga-go-gaṇair ādhyo daśārṇenaiva vā vidhiḥ ||35||
 sa naro vāsudevo hṛn ne 'ntaṁ ca bhagavat-padam |
 śrī-govinda-padaṁ tadvad dvādaśārṇavo 'yam īritah ||36||
 manur nārada-gāyatrī-kṣṇāpyādīr athāṅgakam |
 ekākṣi-veda-bhṛtārṇavaiḥ samastair api kalpayet ||37||
 vande kalpa-druma-mūlāsṛita-maṇi-maya-siṁhāsane sanniviṣṭam
 nīlābhraṁ pita-vastraṁ karaka-mala-lasaccaṅkha-veṇuṁ murārim |
 gābhīḥ saprasravābhīr vṛtam amara-pati-prauḍha-hasta-stha-kumbha-
 prayatat-saudha-dhārāśnapitam abhinavāmbhoja-patrābha-netram ||38||
 dhātvaivam acyutaṁ japtvā ravi-lakṣaṁ hunet tataḥ |

dugdhair dvādaśa-sahasraṁ dinaṣo 'muṁ samarcayet ||39||
 goṣṭhe pratiṣṭhitaṁ vāpi gehe vā pratimādiṣu |
 samasta-parivārācārās tāḥ ounar viṣṇu-pārśadāḥ ||40||
 dvārāgre 'vanipīṭhe 'caryāḥ pakṣindraś ca tad-agrataḥ |
 caṇḍa-pracaṇḍau prāg-doha-vidhātārau ca dakṣiṇe ||41||
 jayaḥ sa-vijayaḥ paścād bala-prabala uttare |
 ūrdhve dvāri śriyaṁ śreṣṭhān dvāryetān yugmaśo 'rcayet ||42||
 pūjyo vāstu-pumāns tatra tava dvāḥ pīṭha-madhyaṭaḥ |
 dvārānta-pārśvayor arcyaḥ gaṅgā ca yamunā nadī ||43||
 koṇeṣu vigṇaṁ durgā ca vāṇī kṣetreṣam arcayet |
 arcayed vāstu-puruṣaṁ veśma-madhye samāhitaḥ ||44||
 tāraṁ śārṅga-padaṁ ne 'ntaṁ saparvaṁ ca śarāsanam |
 hūṁ phaṭ nama uktvāstra-mudrayāgre sthito hareḥ ||45||
 puṣpākṣataṁ kṣīped dikṣu samāsitāsane tataḥ |
 vidheyam etat sarvatra sthāpīte tu viśeṣataḥ ||46||

ātmārcaṇāntaṁ kṛtvāya guru-paṅktiṁ puroktavat |
 śrī-guruṁ paramādyāmś ca mahāsmat-sarva-pūrvakān ||47||
 tad-pādukān nārādādīn pūrva-siddhān anantaram |
 tato bhagavataś ceṣṭvā vigṇa-ghnān dakṣiṇo 'rcayet ||48||
 pūrvavat pīṭham abhyarcya śrī-govindam athārcayet |

rukmiṇīm satyabhāmān ca pārśvayor indram agrataḥ ||49||
 prsthataḥ surabhiṁ ceṣṭvā keśeṣu aṅga-devatāḥ |
 arcyā hṛd-ādi-varmāntaṁ dikṣu astrāṁ koṇakeṣu ca ||50||
 kālindī rohiṇī nāgañjityādyāḥ śaṭka-śaktayaḥ |
 daleṣu pīṭha-koṇeṣu vahvyādyarcyātha kiṅkaṇī ||51||
 dāmāni yaṣṭhayo veśmaḥ puraḥ śrīvatsa-kaustubhau |
 agrato vana-mālān ca dikṣu aṣṭāsu tato 'rcayet ||52||
 pāñja-janyaṁ gadāṁ cakrāṁ vasudevaṁ ca devakim |
 nanda-gopaṁ yaśodāṁ ca sa-go-gopāla-gopikāḥ ||53||
 indrādyāḥ devatāḥ sarvā viśvakṣenaṁ tathottare |

kumudaḥ kumudākṣaś ca puṇḍarikō 'tha vāmanaḥ ||54||
 śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supratīṣṭhitaḥ |
 eka-kālān dvī-kālān vā tri-kālān veti goṣṭhikām ||55||
 śrī-govindaṁ yajen nityaṁ gobhyaś ca yavasa-pradaḥ |
 dīrgha-jīvī nīrātāṅko dhenu-dhānya-dhanādibhiḥ ||56||
 putrair mitrair dhanādhyo 'nte prayāti paramāṁ gatim |
 ūrdhva-danta-yutaḥ śārngī cakrī dīkṣaṇa-karṇa-yuk ||57||
 mām sanāthāya natyanto mūla-mantra 'ṣṭharṇakaḥ |
 ṛṣir brahmāsya gāyātrī chandaḥ kṛṣṇas tu devatā ||
 varṇa-yugmaiḥ samastena proktaṁ syād aṅga-pañcakam ||58||
 pañca-varṣam ati-dr̥ptam aṅgane dhāvamānam ati-cañcalekṣaṇam |
 kiṅkiṇī-valaya-hāra-nūpurair aṅgitaṁ namata gopa-bālakam ||59||
 dhyātvaivaṁ praṇipad aṣṭa-lakṣaṁ tāvat sahasrakam |
 juhuyād brahma-vṛkṣottha-samidbhiḥ pāyasena vā ||60||
 prāsādāsthāpitaṁ kṛṣṇam amunā nityam arcayet |

dvāra-pūjādi-pīṭhāntaṁ kuryāt purvokta-mārgataḥ ||61||
 madhye 'rcayed dharinī dikṣu vidikṣu aṅgāni ca kramāt |
 vāsudevaḥ śaṅkaraṇaḥ pradyumnas cāniruddhakaḥ ||62||
 rukmiṇī satyabhāmā ca lakṣmaṇā jāmbavatya api |
 dig-vidikṣu arcayed etā indra-vajrādīkān vahiḥ ||63||
 yo 'muṁ manuṁ japeṇ nityaṁ vidhinābhyarcayan harim |
 sarva-sampatsu sampūrṇo nityaṁ śuddhaṁ padaṁ vrajet ||64||
 tāra-śrī-śakti-mārānte śrī-kṛṣṇasya padaṁ vadet |
 śrī-govindāya tasyordhvaṁ śrī-gopījana ity api ||65||
 vallabhāya tatas triḥ śrīḥ siddha-gopālako manuḥ |
 mādhavī-maṇḍala-pāśīno garuḍenāti-pālito ||66||
 divya-kṛidāsu nitarau rāma-kṛṣṇau smarān japeṇ |
 cakrī vasu-akṣara-yutaḥ sa hyekārṇo manur mataḥ ||67||
 kṛṣṇeti dvya-akṣaraḥ kāma-pūrvas try-arnā sa eva tu |
 sa eva catur-arnāḥ syāt ne 'nto 'nyaś catur-akṣaraḥ ||68||

rakṣyate pañca-varṇaḥ syāt kṛṣṇāya nama ity api |
 kṛṣṇāyeti smara-dvandva-madhye pañcākṣaro 'paraḥ ||69||
 gopālāyagni-jāyāntaḥ ṣaḍ-akṣaraḥ udāhṛtaḥ |
 kṛṣṇāya vāyu-bijādyo vahni-jāyāntako 'paraḥ ||70||
 kṛṣṇāya smara-bijādyo vahni-jāyāntako 'paraḥ |
 ṣaḍ-akṣaraḥ prāg uditaḥ kṛṣṇa-govindakau punaḥ ||71||
 śrī-śakti-māra-kṛṣṇāya mārāḥ saptākṣaro 'paraḥ |
 kṛṣṇa-govindakau ne 'ntau smarādyaḥ vasu-varṇakaḥ ||72||
 dadhi-bhākṣaṇa nēvahnir jayābhir aparo 'ṣṭakaḥ |

suprasannātmane procya nama ity aparo 'ṣṭakaḥ ||73||
 klīṇ glauṇ klīṇ śyāmalāṅgāya namas tu syād daśārṇakaḥ |
 śīro 'nto bāla-vapuṣe kṛṣṇāyānyo manur mataḥ ||74||
 śīro 'nto bāla-vapuṣe klīṇ kṛṣṇāya smṛto budhaiḥ |
 ekādasākṣaro mantra eteṣāṁ nārado munīḥ ||75||
 uktaṁ chandas tu gāyātrī devas tu kṛṣṇa īritaḥ |

kala-ṣaḍ-dīrghakairāṅgam athāmuṁ cintayed dharim ||76||
 auyādvyākoṣa-nīlāmbuja-rucira-ruṇāmbhoja-netro 'mbuja-stho
 bālojaṅghākāṭira-sthala-kalita-raṇat kilīkiṇiko mukundaḥ |
 dorbhyaṁ haiyaṅgavīnaṁ dadhati-vimalaṁ pāyasaṁ viśva-vandyo
 go-gopi-gopa-vito rurunakhavilasat kaṇṭha-bhūṣaś ciraṁ vaḥ ||77||
 dhyātvaivam ekam eteṣāṁ lakṣaṁ japyān manuṁ tataḥ |
 sarpiḥ sitopalopetaiḥ pāyasair ayutaṁ hunet ||78||
 tarpayet tāvad eteṣāṁ manūnāṁ huta-saṁkhyayā |
 tarpaṇaṁ vihitāṁ nityam arcayet susamāhitaḥ ||79||
 vahny-ādīśāntam aṅgāni hṛd-ādi-kavacāntikāṁ |
 arcayet purato netram astraṁ dikṣu bahiḥ kramāt ||80||
 indra-vajrādikāḥ pūjyāḥ saparyaiṣā samīritā |
 ity ekam eṣāṁ mantrāṇāṁ yajed yo manuḥjottamaḥ ||81||
 kara-praceyāḥ sarvārthās tasyāsau pūjyate 'maraiḥ |
 sadyaḥ phala-pradaṁ mantraṁ vakṣye 'nyaṁ catur-akṣaram ||82||

samprokto māra-yugmāntara-stha-kṛṣṇa-padena tu |
 ṛṣyādyam aṅgaṣatakaṁ ca prāg uktaṁ proktaṁ asya tu ||83||
 śrīmat-kalpadruma-mūlodyata-kamala-lasat kaṇṭikā-saṁsthito 'yaṁ
 tac-chākhā-lambi-padmodara-viṣavad asaṁkhyāta-ratnābhīṣiktaḥ |
 hemābhāṣva-prabhābhis tri-bhuvanam akhilaṁ bhāṣayan vāsudevaḥ
 pāyād vaḥ pāyasādo 'nava-tanu-vanitāmṛga-śirasi saḥ ||84||
 dhyātvaivaṁ prajapel lakṣa-catuṣkaṁ juhuyāt tataḥ |
 tri-madhv-aktair bilva-phalaiś catvāriṁśat-sahasrakam ||85||
 aṅgair ṛṣibhir indrādyair vrajādyair arcanoditā |
 tarpayed dīnaśaḥ kṛṣṇaṁ svādu-traya-dhiyā janaiḥ ||86||
 mārāyor asya mām sādho raktaṁ ced aparo manuḥ |
 ṣaḍ-aṅgasya kalava-dīrghair mantra-śikhā manoḥ ||87||
 āraktodyāna-kalpa-druma-śikhara-lasat svarṇa-dolādhi-rūḍhaṁ
 gopībhyāṁ preikhyamānaṁ vikasita-nava-bandhūka-sindūra-bhāsam |
 bālāṁ nilākāntaṁ kaṭi-taṭa-vilasat kṣūdra-ghaṇṭāḍhyaṁ

vande śārdūla-kāmāṁ kuśāla-sita-galākālpa-dīptaṁ mukundam ||88||
 dhyātvaivaṁ pūrva-klptena japtvā raktotpalair navaiḥ |
 madhu-traya-yutair hutvābhyarcayet pūrvavad dharim ||89||
 madhu-traya-saṁyuktām āraktāṁ śālī-mañjarīm |
 juhuyān nityaśo 'ṣṭordhva-śatam ekena mantrayoj ||90||
 tasya maṅgalataḥ prthvī prthvī śasya-kulākulā |
 syāc chālī-putra-pūrṇaṁ ca tad veśmāsu prajāyate ||91||
 yaś caitāyor nīyatam anyataraṁ bhajeta
 manvor japārcana-hutādibhir ātma-bhaktiḥ |
 śrīmān sa manmatha iva pramadāsu rājñī
 bhūyāt tanor vipadī tac ca mahācyutākhyam ||92||
 iti śrī-nārada-pañca-rātre
 jñānāmṛta-sāre pañcama-rātre prathamō 'dhyāyāḥ |

||x||

...

English translation

The Fifth Night

CHAPTER I

ON SRI KRSNA MANTRA AND THE RULES THEREOF IN THIS KALI AGE (DARK IRON AGE)

Sri Mahadeva said :—O Beloved ! I will now tell again these mantras which when, brought home to the mind, at once make the people devoted ; hear them attentively. (1)

O Devi ! I will now discuss fully those Tantra-sastras leading to Bhakti and Mukti and which were not ere this fully discussed. (2)

In this kali age how instructions shall be imparted on Sri Krgna's concern, I will say. The mantra is to be imparted to the disciple who is endowed with devotion to one's Guru, and who is simple and sincere. (3)

On the day previous to initiate one in mantra, one will have to remain fasting or eat havisyanna (rice boiled with some vegetables in it and ghee afterwards mixed). Then he will have to bathe in pure water and sit calm and quiet with one's face towards the East. (4)

And when the disciple facing north has heard the name of Hari sixteen times, the Trailokya mangala mantra is then to be imparted to him. (5)

Even Sukadeva (i.e. if the disciple be even like Sukadeva) himself should perform the paja (i.e. should worship) of Ista devata and perform homa ceremony duly according to the rules of the Vaisnava Sastras, on the sthandila (a level piece of ground

covered with sand for a sacrifice) with fire, sanctified according to the Vaisnava doctrine. (6)

The disciple should pay to his Guru-daksina (sacrificial fee) to the best of his ability, without any tendency to curtail regarding money. (7)

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Now, O Suresvari ; will be stated the Mahamantras (great mantras) regarding Sri Krsna in the form of Bala Krsna and Sahasra and Satanama Kavacam. (8)

§ri Krsnaya namah (salutation to §ri Krsna) The eighteen lettered mantra ending with Kama bija (i.e. Klim) gives sons and wealth. The aforesaid Kamabija and its vowels should be worshipped in due order with Adi, Dikpalas and astras (weapons). (9)

“Om namo Bhagavate Gopijanavallabhay the eighteen lettered mantra.

With His right hand, He is holding gladly payasann (rice boiled with milk and sugar); with His left hand, He is holding © fresh butter resembling the autumnal Moon.

a Svaha Klim” is

On the throat let the divine child of Yasoda, quite naked, whose nails look like lotuses, and who is carrying an effulgent cord (round His waist) make us happy and comfortable. (10)

Thus worship Sri Govinda daily and count japam thirty two laks of times and perform homa one-tenth of that (i.e. 32 lakhs)

with sweet meals and milk and water mixed. q) us offer in His

After worshipping the Deva situated in the lot (kadali panka),

mouth ksira (thick milk), plantain preparation curd and fresh butter, etc. and please Him. (12)

One who is desirous to have a son should please and make

tarpanam to the above Deva ; and then, within one year, he will get a son born to him; also by that tarpanam he will get all

desired objects. 3) Om namo Nandaputraya svaha mantra. (14)

is the ten lettered

» is the ten lettered mantra. antra. The thirty two ds Nanda puttra and

“(Om namo Nandaputraya Svaha The following is the twenty eight lettered m lettered mantra can be obtained with the wor

éyamalanga in the dative singular. (15)

Om namo Balavapuse Sri Krsnaya Govindaya Nandaputraya

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Syamalangaya Svaha is the twenty eight (28) lettered mantra. Adding the word “Bhagavate”, we get the 32 lettered mantra.

In the ten-lettered mantra Bala-vapuh, Krsna and Govindapadas remain present. The Rsi of this mantra is Narada; the chanda is Anustap. (16)

After worshipping the discus, the attendant deities (angas) dikpalas and weapons, place on the right side vessels made of jewels ; and on the left side, golden vessels. (17)

Next meditate Sri Hari as embraced by the Devi; then make dhyana, make japam one lakh times and perform homa with payasanna ten thousand times (i.e.) one tenth of the above. (18)

Thus when one gets mantrasiddhi (success in mantra), the devotee acquires the prosperity of the three worlds. (19)

Om namo Bhagavate Rukmini valiabhaya svaha. aamw arae se fer ot a om a a et at lpee 23 #454657 8
9 1011 12 13 14 15 16

This is the sixteen lettered mantra. If the word Rukmini-

vallabha be added again, then it becomes directly the mantra of Sri Visnu. — (20)

The Rsi of this is Narada; the chanda is Anustup ; the Devata is Rukminivallabha Hari, and with one, three, four, seven and again three letters, its anga is to be imagined. (21)

Let Sri Hari protect you for ever—He who used to embrace the Gopis closely by His arms resembling creepers and when they were wondering and feeling abashed. He himself used to laugh and smile—This Sri Hari was adorned with various ornaments and wearing yellow robes. (22)

Thus meditating Rukminivallabha, count the above mantra one lakh times, and do homa ten thousand times (one tenth of that). (23)

'In order to get dharma (religion), artha, (wealth), kama (desires), and meksa (tinal beautitude), worship Sri Krsna along

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with the worship of thunderbolt and the other angas and Narada. and other Rsis. Angas are the thunderbolt and the other weapons, (24)

Now about the twentynine lettered mantra ---

AaecwrAaMATTTeTTAMaEES AAS 123 456 7 8 9 101112131415 16 17 18 19 20

a a wr a fa or a ea at 21 22 23 2425 26 27 28 29

'Liladanda dharo gopijana samsakta dor megha-Syama visnave svaha' is the mantra ;

danda Balarapa Narada is the

Rsi. (25-26)

The chanda is Anustup, the Devata is the Lila-dandadhara Hari and with the muni, sagara, Karana, and aga letters, the angapuja is advised. (27)

the

hree steps) Hari, ho enchanted the der the veil of

Let Trivikrama (pervading the worlds in t slayer of Karnsa, augment your prosperity—W: Gopikas and the Deva ladies by embracing them un Lila (Divine sport) with His arms. (28) pam one lakh times,

oney ten thousand ti e sever

and perform mes. Afteral quarters)

Thus meditating, perform ja froma with til (sessamun) and h wards worship the Dikpalas (protectors of th and the weapons. (29)

Whoever worships daily, with loving devotion, Liladandadbari Wari is worshipped by all and becomes wealthy. (30)

Sarngi with 13th vowel, modah, Keégavah, Tara Siva form the seven lettered mantra. (31) Sarngi=7 or a, 13th vowel=a

Modakah=a ; #a4=3; Tara=al M

Siva=zi or namah ; See whether it is Govallabhaya namah.

The above may be the=7 (seven) lettered mantra.

The afigas (bodies) of this mantra are discus etc. Narada is the Rsi; Usnik is the chandas, and Govallabha is the

devata. (32)

twice 'la" with

amsayuga is | be

278 Narada-Pajicaratram _ Let Sri Hari wearing yellow robes protect you, Who used to sound His flute with His right hand-amidst the Kapila cows and Who used to have on His head, peacock feathers and thus. increased the beauty of the hairs on His head. (33)

Make japam of the aforesaid Mantra one lakh times and perform homa seven hundred times with milk. Thus Sri Krsna,

amidst the cows and the Dikpalas and the Angas, will be worshipped. (34)

Whoever performs homa one thousand and eight times with milk, gets abundance of cattle and cows.

Similar results are obtained with the ten lettered mantra. (35)

Now the twelve lettered mantra !—It is this; (36) Om namo Bhagavate Sri Govindaya. aor Wt a a a fF ft WT fH vr a 12°34 5678 9 o nn 2B Narada is the Rsi of this mantra 3gayatri is the chandas;

Sri Krsna is the Devata. Thinking thus, the anga puja (worship of the attending things) is to be performed. (37)

I bow down to Sri Krsna Murari who is sitting on the jewel throne at the root of the

Kalpavrksha tree, who is wearing yellow robes, who is of a bluish colour and who is holding in his Hands Conchshell and flute. Let Him surrounded by calves and cows be auspicious to all. (38)

Thus meditating Acyuta Deva, make japam twelve lakhs of times and perform homa with milk, twelve thousand times and thus worship Him daily. (39)

Worship His attendants (parssadas) and all his families (pariva Tavatgas) in any miurti or image that has been duly installed or in

any pratima (picture, photo or image) that has been duly kept in any house. (40)

Within the pitha, on the earth, worship Garuda in front of the

door way ; worship Canda and Pracanda eastward ; worship the Doha and Vidhata towards the south. (41)

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Worship west ward Jaya and Vijaya ; on the north Bala and Prabala are to be worshipped ; on the top, the yugala-marti of Sripati as in Dvarika is to be worshipped. (42)

Worship the Vastu Deva (deity of the house or spot) within the pitha ; on both the sides the Ganga and the yamuna are

worshipped. (43)

On the corners of the place where worship is being conducted, Durga and Sarasvati and Ksetrapalas (the guardian deities of the ksetras) are worshipped. Within the house, Vastupurusa is to be worshipped with intent heart. (44) uttering the

Now perform the avahan (invocation) mudra, h (astra or

astramantra Om Sarngaya Dhanuse Hum Phar nama

weapon), so that no evil influence penetrates). (45) and flowers of all four

Then sitting on the asana scatter rice hipped, this rule is to be

sides Wherever any installed mirti is wors applied. (46)

The more particularly the above procedure will be followed when the Deity isthe Supreme Self. After worshipping the Paramatma, the greatness (mahatmya \$ri Guru) and Sri Krsna, the Supreme Spirit are to be remembered. (47) da and the other Rsis

Worship the padukas (slippers) of Nara j, the Destroyer of all

and Gurus. Next, on the south, Ganapat

obstacles is to be worshipped. (48) \$11 Govinda, Rukmini and

(49)

Towards the back the Surabhi (ata) cow is to be worshipped

and within the petals (kegara) the Adi Devata—His heart to coat of armour is to be worshipped and on the corners of all the quarters, the astras (weapons) are to be worshipped. (50) Worship K4lindi, Rohini, Nagnajiti and the other Saktis in the pithadala (the petals of the flowershaped place for worshipping) ; worship Vayavyadis in the six corners. Next the girdle of small' bells (kinkini), rope, club, house, city, srivatsa sign (a curl

Here, too, worship the pitha, Satyabhama on both His sides without fail.

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of hair on the breast of Visnu), Kaustubha gem, garland of forest flowers are to the worshipped on the eight sides. (51-52)

When the worship of Paricajanya (conchshell), club, discus, Vasudeva, Devaki, Nanda the cowherd, Yasoda, cows, cowherdsmen, Gopikas, Indra and the other Devas and Visvaksema is finished, then Kumuda, Kumudaksa, Pundarika, Vamana, Sankukarna, Sarvanetra, Sumukha, Supratisthita. are to be worshipped once, twice and thrice (in one, two or three sandhya times). This worship is called Gosthipiija. (53-55)

Worship daily Gopala and Govinda ; thereby the worshipper becomes long-lived and fearless ; he gets cows, corns, and cattle and wealth. (56) |

After enjoying with sons and friends, gets, in the end, the highest goal. (57)

Now the eight lettered mula mantra is expounded. The mantra runs thus :—irdhavadanta yutah Satngi cakri daksinakarnayuk mam sanathaya natyanto namah.” It is “Gokulanathaya namah”,

Brahma is the Rsi of the mantra ; Gayatri is the chanda; Sri Krsna is the Devata: the Pancanga worship isto be performed with the two letters Krsna (#1) (58)

I bow down to the Gopa boy who for the first five years of His childhood used to go to and fro in the inner courtyard, whose eyes were always moving, who looked beautiful with little bells, armlet, necklace and anklets. (59)

Meditating thus, one should make japam eight lakhs of times and perform homa ceremony eight thousand times with asvattha tree wood or with payasanna. (qr7@) (60)

Thus worshipping daily Sri Krsna, who is of agreeable countenance, one should perform worship of the door (ar quit)

upto Pitha Puja (worship of the seat where the Deity is placed)— and all the actions concerned with that. (61)

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On the four sides Vasudeva, Sankarsana, Pradyumna and Aniruddha and, in the centre, Sri Hari and all the Angas are to be then worshipped in due order. (62)

Worship Rukmini, Satyabhama, Laksmana, Jambavati, etc. on the four sides. On the outside, worship Indra, Vajra and the others. (63)

Whoever thus worships Sri Hari duly according to rules and then makes japam daily of this mantra, acquires all the riches and, in the end, attains the highest position. (64)

Now about the siddha Gopala mantra pra \$ri Gopala seated in madhavi mandapa (ball o the mantra runs as follows : — (65-66)

ised by Garuda, of f madhavi plant) ;

Om SrIm Hrim Klim \$ri Krsnaya Sri Govindaya Sri Gopi-

jana-vallabhaya SrIm SrIm SrIm. ‘ at off Gi act ait Hour aft Mfarara AY ariaaacara tt AT at

One ought to think of Rama Krsna as engaged in the Diyite ‘G e. lettered

‘sport and then to mutter the eight lettered or o” mantra. (67) The four lettered mantra :— Klim Krenaya- Whenever a discussion arises, the five letter which is “geura aa:— Krgnaya namah”. » (69)

The six lettered mantra :—“aoqTalt eater” “Gopalays a or a Heo caret Yam Krsnaya Svaba. (70)

Another six lettered mantra is this: — “Klim Kysnaya Svaha” “ait Sort eatel mentioned before. (71)

Now the seven lettered mantra — SrIm Hrim Klim Krsnaya Klim af @t aeft gona ait And the eight lettered mantra :— “Kim Krenaya Govindaya” “aft et afar”

An other eight lettered mantra is:—

(68)

ed mantra is used

” This has been

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“Dadhi bhaksanaya svaha” “eftraaora zatat” “Suprasannatmane namah” is another eight lettered mantra. (72-73)

The ten lettered mantra is :—

Klim Klim Klim Syamalangaya namah adi wil aat NaH Sa AA”

Another ten lettered mantra :—

Bala-vapuse Krsnaya Svaha TATATT FOOT eaTAT” (74)

The eleven lettered maatra :—

Bala vapuse Klim Kysnaya Svaha qraagé act Hora eater”

Narada is the Rsi; the chanda is Gayatri; the Devata is. Sri Krsna. Thus the angas, etc. of Sri Hari are worshipped by the. above mantras, (75-76)

Let Sri Kysna protect you all— Sri Krsna who is beautiful like blue lotus, who is shining like the rising sun, who is named Bila. Mukunda who is beautiful with various ornaments, tinkling bells on His thighs and waists etc. He is taking as His food clarified. butter (prepared a day before its use) and payasanna. He is surrounded by the Gopikas, who are adored by all the universe. Let Sri Krsna thus protect you all. (77)

Thus meditating, mutter any one of the mantras above mentioned one lakh times and perform homa with payasanna ten. hundred times (ayuta). (78)

Then make tarpanam of those mantras according to the number of homas performed. After this do the daily worship with one mind. It is highly necessary. (79)

Worship next all the quarters and the corners from Agni to Isana (South east, South west, north west, north east). (80)

Thus the worshipper or any devotee should worship Indra, vajra, etc. with any one of the mantras above-mentioned. (81)

Thus the devotee gets all his desires fulfilled ; all the siddhis (powers) come to him and he is worshipped even by the Gods,

Now I will describe the four lettered mantra that gives results. immediately. (82)

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Klim Klim Krsna ‘aest asit ao” The worship of Rsis and 1:2. 3,4 the six angas would be the same as before. (83)

Let the golden coloured Sri Krsna Vasudeva adorable in the three worlds and of inconceivable powers protect you all— Vasudeva who is seated on the lotus springing from the root of the Kalpavrksha tree,. Who is surrounded with innumerable gems and Who is illumining the three worlds by His power, and is fulfilling all desires and Who is bestowing wealth and pleasures to the bhaktas (Devotees) —May Vasudeva protect you all. (84)

Thus meditating make Japam four lakhs of times and perform homa forty thousand times with Bel fruit and honey. (85)

After worshipping its angas, Rsis, Indravajra, etc. the devotee should make tarpanam to Śrī Kṛṣṇa daily with three sweets. (86)

There is another mantra with Klim, af (the ait aaizad that is Klim, Ram, Ram.

Kamabija) ft

of aareaa ifit be aatart

(N.B. [t may be qat & <; instead cording to

which is ait) The Sadanga pija is to be performed ac'

rules as in the previous mantras. (87)

Bala Kṛṣṇa Gopala is seated on a golden swinging seat

(Dold) hanging from the Kalpavrksa in the garden, which is slightly red-coloured. He is seen by two Gopis, one on each side. From his body, a light is coming out like fresh Bandhuka flower and vermilion (Sindura). Little tinkling bells are hanging from His waist. He is the Supreme in putting an end to all last. Such Bala Kṛṣṇa has become the bestower of your mukti (final libera-

tion). I therefore salute him. (88) with red lotus

Thus meditating perform homa as before times as you are

and three sweets and make japam as many capable. (89)

If this be done, the earth will be filled with corns a men, will get sons and wealth. (90-91)

nd grains ;

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Whoever worships thus daily, should make japam, etc. with devotion, of any one of the mantras above mentioned.

He becomes beautiful like Kandarpa (the god of love) and becomes queen amongst the ladies. He never gets difficulties. (92)

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Here ends the First Chapter in the Fifth Night of Sri Narada Paticaratram Jnanamrtasara.

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Sanskrit

द्वितीयो ऽध्यायः

मुद्रा-निरूपणम्

श्री-महादेव उवाच—

अथोच्यते वक्ष्य-विधिः पुरोक्त-दशार्णतो ऽष्ट-दश-वर्णतश् च ।
 स्मृत्यैतयोः सर्व-जगत्-प्रियत्वम् मनुर् मनु-ज्ञस्य सदा विधत्ते ॥१॥
 फुल्लैर् वन्य-प्रसूनैर् अमुम् अरुणतरैर् अर्चयित्वा दिनादौ
 नित्यम् नित्य-क्रियायां रतम् अथ दिन-मध्योक्त-कृप्त्या मुकुन्दम् ।
 अष्टोपेतम् सहस्रम् दश-लिपि-मनु-वर्यम् जपेद् यः स मन्त्री
 कुर्याद् वक्ष्यान्य-वक्ष्यम् स्व-सुख-मुख-भुवां मन्त्रवन् मण्डलानि ॥२॥
 जाति-प्रसूनैर् वर-गोप-वेषम् क्रीडा-रतम् रक्त-हयारि-पुष्पैः ।
 नीलोत्पलैर् गीत-रतम् पुरो ऽवदृष्ट्वा नृपादीन् वक्षयेत् क्रमेण ॥३॥
 सित-कुसुम-समेतैस् तण्डुलैर् आज्य-सिक्तैर्
 दश-शतम् अथ हुत्वा नित्यशः सप्त-वारम् ।
 कच-भुवि च ललाटे भस्म तद् धारयन्ना-
 वक्षयति युवती स्त्री तत्-प्रति सा तदैव ॥४॥

ताम्बूल-वस्त्र-कुसुमाञ्जन-चन्दनाढ्यम्
 जप्त्वा सहस्रमयमन्यतरेण मन्वोः ।
 यस्मै ददाति मुनिवित् स जनो ऽस्य साक्षात्
 स्यात् किङ्करो न खलु तत्र विचारणियम् ॥५॥
 राज-द्वारे व्यवहारे सभायां द्यूते वादे चाष्ट-युक्तम् शतम् च ।
 जप्त्वा वाचं प्रथमाम् ईरयेद् यो वर्तेतासौ तत्र तरोपरिष्ठात् ॥६॥
 आसीनम् सुर-मथनम् कदम्ब-मूले
 गायन्तम् मधुरतरं व्रजाङ्गानिभिः ।
 स्मृत्वाग्नौ मधु-मिलितैर् मयूर-केधमैर्
 हुत्वासौ वक्षयति मन्त्रवित् त्रि-लोकीम् ॥७॥
 रासम् अध्यगतम् अच्युतम् स्मरन् यो जपेत् दश-शतम् दशाक्षरम् ।
 नितयशो झटिति मासतो नरो वाञ्छिताम् अतिवहेत् स कन्यकाम् ॥८॥
 तङ्ग-कुब्जम् अधिरूढम् अच्युतम् या विचिन्त्य दिनशः सहस्रकम् ।
 साष्टकं जपति सा हि मण्डलात् वाञ्छितं वतम् उपैति कन्यका ॥९॥
 नृत्यन्तं व्रज-सुन्दरी-जन-कराम्भोजालि-संग्राहितम्

ध्यात्वाष्टादश-वर्णकम् मनु-वरं लक्षं जपेन् मन्त्रवित् ।
 लाजानाम् अथवा मधु-द्रुततरैर् हुत्वायुतं चुर्णिकैर्

उद्धोदु प्रजपेच् च तावद् अचिराद् आकाक्षिता कन्यकाम् ॥१०॥
 अष्टादशलक्षणेन द्विज-तरुजैस् त्रिमध्वक्तैर् अयुतम् ।
 कुशैस् तिलैर् वा सिततण्डुलैर् अशयितुं द्विजान् जुहुयात् ॥
 जुहुयात् कृतमानभरैर् वशयेन् नृपतोन्कुसुमैः कुरुण्टकजैः ।
 विषैश्चुरसैर् अपि पाटलजैर् इतरान् अपि तद्वद् अथोवशयेत् ॥११॥
 अभिनवैः कमलैर् अरुणोत्तलपैः समधुरैर् अपि चम्पक-पाटलैः ।
 प्रतिहुनेद् अयुतं क्रमशो ऽअचिराद् वशयितुं सुखजादिवरङ्गनाः ॥१२॥
 हयारिकुसुमैर् नवैस् त्रिमधुराप्लुतैर् नित्यशः
 सहस्रमुषिरासवः प्रतिहुनेन् निशीथे बुधः ।
 सुगर्वितधियः हठात् झटिति वारयोषाम् असौ ।
 करोति निजीकङ्करी स्मरशिलीमुखैर् अद्विताम् ॥१३॥
 पटस् युतैस् त्रिमधुराद्रभवैर् अपि सर्षपैर् दजशतत्रितयम् ।
 निशि जुह्वतो ऽस्य शची-दयितो ऽप्य् अवशो वशीभवति किन्त्व् अपरे ॥१४॥

अखण्ड-बिल्वजैः फलसमित् प्रसवच् छदनैर् मधुद्रुततरैर् हवनात् ।
 कमलैः सिताक्षतयुतैश् च पृथक् कमलता चिराय वशयेद् अचिरात् ॥१५॥
 अपहृत्य गोपवनिताम्बरजातं हृदयैः कदम्बम् अधिरूढम् अच्युतम् ।
 प्रजपन् महानिशि सहस्रम् आनयेत् द्रुतम् उर्वशीम् अपि हठात् दशाहुतः ॥१६॥
 बहुना किम् अत्र कथितेन मन्त्रयोर् अनयोः दृङ् न हि परो वशीकृतौ ।
 अपि तृप्तिकर्मणि विदग्धयोषितां कुसुमायुधास्त्रमयवर्षिणोर् इह ॥१७॥
 वन्दे कुन्देनुगीर् तरुणम् अरुणपाथोजपत्राभनेत्रं
 शङ्खं चक्रं गदाब्जं निजभजपरिधैरायतैर् आदधानम् ।
 दिव्यैर् भूषाङ्गरागैर् नवनलिनलसन् मालया च प्रदीप्तं
 द्योतत्पीतांबरद्वयमुनिभिर् अभिवृत् पङ्कजस्थं मुकुन्दम् ॥१८॥
 एव ध्यात्वा पुमांसं स्फुटहृदयसरोजासनासीनम् आद्य
 सान्द्राम्भोजच्छविं वा द्रुतकनकनिभं यो जपेद् अर्कलक्षं ।
 मन्वोर् एकं हि सम्यग्वशम् अपि च हुनेद् अर्कसाहस्रम् इध्मैः
 क्षीरिद्रुतैः पयोभिः समधुघृतसितेनाथवा पायसेन ॥१९॥
 ततो लोकाध्यक्षं ध्रुवचितिसदानन्दवपुषम्

हृदा पाथोजाविर्भवति मिरसं हारमिहिरम् ।
 निजैक्येन ध्यायन् मनुम् अमलचेताः प्रतिदिनं
 त्रिसाहस्रं जप्येत् प्रयजतु य साहाह्वविधिना ॥२०॥
 विधिं यो ऽमुं भक्त्या भजति नियतं सुस्थिरमतिर्
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 तरङ्गैर् उत्तुङ्गैर् जनिमृतिसमाख्यैः प्रविततं
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 स्मरस् तत्पदाम्भोरुहं भक्तिनम्रः

स पूज्यो बुधैर् नित्ययुक्तः स एव ॥२२॥
 वक्ष्ये मनुद्वयम् अथातिरहस्यम् अन्यत्
 सक्षेपतो भुवनमोहननामधेयम् ।
 ब्रह्मेन्द्रवामनयनेन्दुभिरादमोऽन्यस्
 तत्पूर्वको विषहृषीकयुतश् च छेऽन्तः ॥२३॥

नमोऽस्तु सम्मोहननारदो मुनिश्
 छन्दस् तु गायत्रम् उदीरितः बुधैः ।
 त्रैलोक्य-सम्मोहन-विष्णोर् एतयोः
 स्याद् देवता वच्यम् अधुना षड्-अङ्गम् ॥२४॥
 अक्लीबकलादीर्घः सकलैस् तद् अपि च कलामसारूढैः ।
 उक्तः पूर्ववद् आसनविन्यासान्तः समाचरेद् अथ तु ॥२५॥
 करयो शाखासु तले विन्यस्य षडङ्गानि चाङ्गुलीषु शरान् ।
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 सम्मोहनम् अथ जगताः ध्यायेत् पुरुषोत्तमः समाहितधीः ॥२८॥
 दिव्यतरु द्यानीद्यद् रुचिरमहाकल्पपादपाथस्तात् ।
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 विश्वप्राणिप्रोद्यत् प्रद्योतनसद्युतः सुपर्णस्य ।

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 चक्रगदाकुशपाशान् सुमनोबाणेषुचापकमलगदाः ।
 दधत् स्वदोभिर् अरुणायतविशालघूर्णिता क्षियुगललोलम् ॥३१॥
 मनिमयकुण्डलकिरीटहाराङ्गदकङ्कणोर्मिररानाद्यैः ।
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 सुरदितिभुजगगुह्यकगन्धर्वाद्यङ्गनाजनसहस्रैः ।
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 पीतवासनं नितम्बो वामांशो श्रियम् अपि स्वबीजेन ॥४१॥
 षष्ठ्याथकर्णिकायाम् अङ्गानि विदिशासु दिक्षु शरान् ।
 कोनेषु पञ्चमं वै पुनर् अग्न्यादिदलेषु शक्तयः पूज्याः ॥४२॥
 लक्ष्मीः सरस्वती च स्वर्णावदातनिभे अतिप्रीत्यौ ।
 कीर्तिः कान्तिश्च च सिते तुष्टिः पुष्टिर् मरकतप्रितमे ॥४३॥
 दिव्याङ्गरागभूषणमाल्यदुकूलैर् अलंकृताङ्गताः ।
 स्मरनानाः स्मरार्ता घृतचामरचारुकरतला एताः ॥४४॥
 लोकेशा बहिरर्च्याः कथितार्चा मनुद्वयोद्धृताः ।

प्रायः पुरुषोत्तमविधिरयसैरसनोच्यते बहुमत्त्वात् ॥४५॥
 त्रैलोक्यमोहनायेत्य् उक्त्वा विद्मह इति स्मरायेति ततः ।
 धीमहि तन् नो द्यान्ते विष्णुस् तद् अनु प्रचोदयाद् गायत्री ॥४६॥
 जप्यैषा तु जपादौ हरितहली श्रीकरी च जपहरणैः ।
 प्रोक्षयितृशुद्धिवधये ऽर्च्यान्यात्मयागभूद्व्याणि ॥४७॥
 मन्वोर् एकेन शतं प्रतर्पयेन् मोहनौप्रसूनद्युतेर् यः ।
 तोयैर् दिनशः प्रातः स तु लभते वाञ्छितान् पक्षात् कामान् ॥४८॥
 हुत्वायुतं हुतशेषं पाताज्येन तावद् अतिजप्तेन ।
 भोजयेत् स्वसभिकं रमणीं मनो ऽर्पितां स्ववशतां नेतुम् ॥४९॥
 अष्टादशाण्विहिता विधयः कार्ये वक्ष्यकृतास् ताभ्याम् ।
 मन्वोर् अनयोः सदृशोः नहि जातस्त्रिलोकवक्ष्यकर्मणि कश्चित् ॥५०॥
 अत्रैकस् तु जपादव् अथवा कृष्णः सवेणुगीतिध्येयः ।
 अरुणनूपुराङ्गवेशः कन्दर्पो वा प्रसूनचापेषु धारी च ॥५१॥
 यस् त्व् एकतरं मनुम् एतयोर् विमलधीः सदा भजति मन्त्री ।
 स द्वाभ्यान्विचततया तथा सिद्धिं विप्राणाम् अतितराम् एति ॥५२॥

इति श्री-नारद-पञ्चरात्रे
 ज्ञानमृतसारे पञ्चमरात्रे मुद्गानिरूपणे
 द्वितीयो ऽध्यायः
 ॥२॥
 □

Roman transliteration

dvitīyo 'dhyāyāḥ
 mudrā-nirūpaṇam
 śrī-mahādeva uvāca—
 athocyate vaśya-vidhiḥ purokta-daśārṇato 'ṣṭa-daśa-varṇataś ca |
 smṛtyaitayoḥ sarva-jagat-priyatvaṁ manur manu-jñāsyā sadā vidhatte ||2||

phullair vanya-prasūnair amum aruṇatarair arcayitvā dīnādu
 nityaṇ nitya-kriyāyāṇ ratam atha dīna-madhyokta-kṛptyā mukundam |
 aṣṭopetaṇ sahasraṇ daśa-lipi-manu-varyaṇ japed yaḥ sa mantrī
 kuryād vaśyānya-vaśyaṇ sva-sukha-mukha-bhuvāṇ mantravan maṇḍalāni ||2||
 jāti-prasūnair vara-gopa-veṣaṇ kṛiḍā-rataṇ rakta-hayāri-puṣpaiḥ |
 nīlotpalair gīta-rataṇ puro 'vadṛṣṭvā nṛpādīn vaśayet krameṇa ||3||
 sita-kusuma-sametais taṇḍulair ājya-siktair
 daśa-śataṇ atha hutvā nityaśaḥ sapta-vāram |
 kaca-bhuvi ca lālāṣe bhasma tad dhārayannā-
 vaśayati yuvatiṇ strī tat-pratiṇ sā tadaiva ||4||

tāmbula-vastra-kusumāñjana-candanādhyāṇ
 japtvā sahasramayamanyatareṇa manvoḥ |
 yasmai dadāti muniv it sa jano 'sya sāksāt
 syāt kiṅkaro na khalu tatra vicāraṇiyāṇ ||5||
 rāja-dvāre vyavahāre sabhāyāṇ dyūte vāde cāṣṭa-yuktaṇ śataṇ ca |
 japtvā vācāṇ prathamāṇ īrayed yo vartetāsau tatra taropariṣṭāt ||6||
 āśinaṇ sura-mathanaṇ kadamba-mūle
 gāyantaṇ madhurataṇ vrajāṅgānibhiḥ |
 smṛtvāgnau madhu-militair mayūra-kedhmay
 hutvāsau vaśayati mantravit tri-lokīm ||7||
 rāsam adhyagatam acyutaṇ smaraṇ yo japed daśa-śataṇ daśākṣaram |
 nityaśo jhaṭiti māśato naro vāñchitāṇ ativahet sa kanyakām ||8||
 taṇga-kubjam adhirūḍham acyutaṇ yā vicintya dīnaśaḥ sahasrakam |
 sāṣṭakaṇ japati sā hi maṇḍalāt vāñchitaṇ vatam upaiti kanyakā ||9||
 nṛtyantaṇ vraja-sundarī-jana-karāmbhojālī-saṅgrāhitaṇ

dhyaṭvāṣṭadaśa-varṇakaṇ manu-varaṇ lakṣaṇ japeṇ mantravit |
 lājānām athavā madhu-drutatarair hutvāyutaṇ curṇikair
 udvodhu prajapec ca tāvad acirād ākāṇkṣitāṇ kanyakām ||10||
 aṣṭādaśālakṣaṇena dvija-tarujaṇ trimadhvaktair ayutam |
 kuśais tilair vā sitataṇḍulair aśayituṇ dvijāṇ juhuyāt ||
 juhuyāt kṛtamanabharair vaśayen nṛpatonkusumaiḥ kuruṇṭakajaiḥ |
 viṣaṅkṣurasair api pāṭalajair itarāṇ api tadvad athovaśayet ||11||
 abhinavaiḥ kamalair aruṇotlapaiḥ samadhurair api campaka-pāṭalaiḥ |
 pratihuned ayutaṇ kramaśo 'acirād vaśayituṇ sukhajādivaraṇganāḥ ||12||
 hayārikusumair navais trimadhurāplutair nityaśaḥ
 sahasramuṣīrāsavaṇ pratihunen niṣṭhe budhaḥ |
 sugarvitadhiyaṇ haṭhāt jhaṭiti vārayoṣām asau |
 karoti nījikaṇkarī smaraṣilīmukhair additām ||13||
 paṭasaṇiyutais trimadhurādrabhavair api sarṣapair daśaśatatrityam |
 niśi juhvato 'sya śaci-dayito 'py avaśo vaśībhavati kintu apare ||14||

akhaṇḍa-bilvajaiḥ phalasamit prasavaḥ chadanair madhudrutatarair havanāt |
 kamalaiḥ sitākṣatayutaiś ca prṭhak kamalatāṇ cirāya vaśayed acirāt ||15||
 apahrtya gopavanitāmbaraajātaṇ hṛdayaiḥ kadambam adhirūḍham acyutam |
 prajāpāṇ mahāniśi sahasram ānayet drutam urvaṣīm api haṭhāt daśāhutaḥ ||16||
 bahunā kim atra kathitena mantrayor anayoḥ dṛṇ na hi paro vaśikṛtau |
 api tṛptikarmaṇi vidagdhayoṣitāṇ kusumāyudhāstramayavaraṇiṇor iha ||17||
 vande kundenugaurāṇ taruṇam aruṇapāthojapatrābhanetraṇ
 śaṅkhaṇ cakraṇ gadābje nījabhajāparidhairāyatair ādadhānam |
 divyair bhūṣāṇgarāgair navanalīnāṣaṇ mālāyā ca pradīptaṇ

dyotatpītānbarādhymunibhir abhivṛtaṁ paikajasthaṁ mukundam ||18||
 evaṁ dhyātvā pumāṁsaṁ sphuṭaḥṛdayasarōjanāsinaṁ ādya
 sāndrāmbhojacchaviṁ vā drutakanakanibhaṁ yo japed arkalakṣaṁ |
 manvora ekaṁ hi samyagvaśam api ca hunaḍ arkaśāhasraṁ idhmaiḥ
 kṣīridrutthaiḥ payobhikṣasamadhugḥṛtasitenāthavā pāyasena ||19||
 tato lokādhyakṣaṁ dhruvacitisadānandavapuṣam

hṛdā pāthojāvirbhavati mirasaṁhāramihiraṁ |
 nijaikyena dhyāyan manum amalacetāḥ pratidināṁ
 trisāhasraṁ japyet prayajatu ca sāhānavidhinā ||20||
 vidhiṁ yo 'muṁ bhaktyā bhajati nityataṁ susthīramatir
 bhavāmbodhiṁ bhīmaṁ viśam aṁṣayagrāhanikaraiḥ |
 taraṇigair uttūṇigair janimṛtisamākhyaiḥ pravīrataṁ
 samattoryānalpaṁ vrajati paramaṁ dhāma sa hareḥ ||21||
 gṛṇaṁs tasya nāmāni śṛṇvas tadīyāḥ
 kathā saṁsmaraṁs tasya rūpāni nityam |
 smarāṁs tatpadāmbhōruhaṁ bhaktinamraḥ
 sa pūjyo budhair nityayuktaḥ sa eva ||22||
 vakṣye manudvayam athātīrahasyam anyat
 saṁkṣepato bhuvaṁmohanānamādheyam |
 brahmendravāmanayanendubhīrādāmo 'ṇyas
 tatpūrvako viśaḥṛṣṭikayutaś ca nī 'ntaḥ ||23||

namo 'stu sammohanānārādo munīś
 chandaś tu gāyatraṁ udīṛitaṁ budhaiḥ |
 trailokyā-sammohana-viśṇor etayoḥ
 syād devatā vacmy adhunā ṣaḍ-aṅgam ||24||
 aklībakalādirghaḥ sakalāś tad api ca kalāmasārūḍhaiḥ |
 uktaṁ pūrvavad āsanavīṇyāsāntaṁ samācared atha tu ||25||
 karayo śākhāsu tale vīṇasya ṣaḍaṅgāni cāmguḷīsu śārān |
 manupaṭitamāṛkāvataṇair vīṇasyāṅgāni vīṇaseca ca śārān ||26||
 viśaḥṛṣṭikayuteśān nīhṛṭkaraśākhābhinnamāntikān |
 śoṣeṇa mohanasaṁdīpanatāpanamādanakādīkān kramaśaḥ ||27||
 pañcaite sampṛktā hrāmhrīṁklīmchutsaādīkaraṇāḥ |
 sammohanam atha jagatāṁ dhyāyet puruṣottamaṁ samāhitadhīḥ ||28||
 divyataru dyānodyad rucīramahākālpapādapādastāt |
 maṇimayabhūtalavilasad bhādrapāyo janmapīṭhanīṣṭhasya ||29||
 vīśvaprāṇiprodyat pradīyotanasadyuteḥ suparṇasya |

āśīnam unnatāṁśo vidrumabhaṇāṅgaṁ aṅgaṁjonmathitam ||30||
 cakragadāṁkuṣapāśān sumanobāṇekṣucāpakamalagadāḥ |
 dadhataṁ svaḍorbhīr aruṇyatataviśālaghūrṇitā kṣīyugalaḷalam ||31||
 maṇimayakuṇḍalakirīṭahārāṅgadakaṇkaṇormīraṇādyaiḥ |
 aruṇair mālyavilepaiś codḍīptaṁ pīṭavastraparīdhānaṁ ||32||
 nījavāmoraṁṣaṇāṁ ślīṣayantiṁ vāmahastagḥṛtanalīṇam |
 klīdyad yonīṁ kamalāmodanadanavyākulāṅgalatām ||33||
 surucīrabhūṣaṇamālyānulepanāṁ suśīṭavasaṇaparīvītām |
 nījasukhakamalavyāpṛtacaṭulāyītanayanamādhukarāṁ taruṇīm ||34||
 ślīṣyantaṁ vāmabhūjādāṇḍena dṛḍhaṁ dḥṛṭekṣucāpeṇa |
 tajjanitaparamanīrvutīṇīrbharaḍdayaṁ carācaraikagurum ||35||
 suradīṭibhujagaguḥmakagandharvādyāṅgaṇāṅjanāśahasraiḥ |
 madamammathālasāṅgair abhivīṛtaṁ divyabhūṣaṇollasitaiḥ ||36||

ātmaḥhedatayetthaṁ dhyātvaikākṣaram athāṣṭādaśārṇam |
prajaped dinakarakakṣaṁ trimadhurasiktaṁ ca kiṁśukaprasavaṁ ||37||

juhuyād arkasahasraṁ vimalaiḥ salilaiś ca tarpayet tāvat |
viṁśātyarṇaṁ proktaṁ mantraṁ dinaśo 'mum arcayed bhaktyā ||38||
pīṭhāvandovakṣyāntarājayasirosunābhīḥ pūjāvapum |
harim āvāhya skandhe tasyārghādyaṁ samabhyarcya bhūṣāntaiḥ ||39||
aṅgāni prāṇānīs ca nyaset kramataḥ kirīṭam api śirasi śravasos ca |
kuṇḍale hariḥpramuṇāmi praharāṇi pāṇiṣu ca ||40||
śrīvatsakuastubhau ca stanayor mūrdhni gale ca vanamālām |
pītavāsanaṁ nitambo vāmānśo śrīyam api svabījēna ||41||
iṣṭvāthakarṇikāyām aṅgāni vidīśāsu dikṣu śarāṇ |
koneṣu pañcamāṇ vai punar agnyādidadeṣu śaktayaḥ pūjyāḥ ||42||
lakṣmīḥ sarasvatī ca svarṇāvadātānibhe atiprītyau |
kīrtiḥ kāntiś ca site tuṣṭiḥ puṣṭir marakatapritame ||43||
divyāṅgarāgabhūṣaṇamālyadukūlair alamkṛtāṅgatāḥ |
smaranānāḥ smarārtā ghṛtācamaracārurakatalā etāḥ ||44||
lokeśā bahirarcyāḥ kathitārcā manudvayodbhūtāḥ |

prāyaḥ puruṣottamavidhirayasairasanocyate bahumattvāt ||45||
trailokyamohanāyety uktvā vidmaha iti smarāyeta tataḥ |
dhīmahi tan no cānte viṣṇus tad anu pracodayād gāyatrī ||46||
japyaiśā tu japāḍau haritahālī śrīkarī ca japaharaṇaiḥ |
prokṣayitṛśuddhivadhye 'rcyānyātmayāgabdhūdravyāṇi ||47||
manvor ekena śataṁ pratardpayen mohanīprasūnadyuter yaḥ |
toyair dinaśaḥ prātaḥ sa tu labhate vāñchitāṁ pakṣāt kāmān ||48||
hutvāyutaṁ hutaśeṣaṁ pātājyena tāvad atijaptena |
bhojayet svasabhikaṁ ramaṇiṁ mano 'rpitāṁ svavaśatāṁ netum ||49||
aṣṭādaśārṇavihitā vidhayaḥ kārye vaśyakṛtās tābhyām |
manvor anayoḥ sadṛśoḥ nahi jātastrilokavaśyakarmaṇi kaścit ||50||
atraikaḥ tu japāḍav athavā kṛṣṇaḥ savenūgītidhyeyaḥ |
aruṇaṇīpurāṅgaveśaḥ kandarpa vā prasūnacāpeṣu dhārī ca ||51||
yas tv ekataṁ manum etayor vimaladhīḥ sadā bhajati mantrī |
sa drāmnudrānvitatayā tathā siddhiṁ viprāṇām atitarāṁ eti ||52||

iti śrī-nārada-pañcarātre
jñānamṛtasāre pañcamarātre mudrānirūpaṇe
dvitīyo 'dhyāyaḥ
||2||
...

English translation

CHAPTER II ON MUDRAS -

i" Sri Mahadeva said :—Now I will speak on the method of Vasikarana (the act of subduing or overcoming a person; one of the various Tantric processes by which an enemy or recalcitrant party may be brought under one's power) of the aforesaid ten lettered mantra and the eighteen lettered mantra. If one remembers this

according to rulings, the siddhakas (practitioners) are loved by all people. qa) :

Note :—The ten lettered mantra : Klim, Glaum, Klim, Syamalabgaya namah or Balavapuse Krsnaya Svaha.

75 Sloka, 1st chapter, 5th night.

The Eighteen-lettered mantra:—Om Srim Klim, Govindaya Gopijanavallabhaya Srim, Srim, Srim.

ai fi ata fe ara aa aaae ae ata

123 4 5 67 8 9 10111213 1415 16 17 18

66 Sloka, Ist Chapter, 5th night.

After worshipping Sri Krsna in the morning with full nee forest flowers and after doing the daily mid-day duties to Sr" Visnu. if any body repeats the above ten-lettered mantra ay thousand and eight times he can bring all the people of the wor under his control for his own happiness. (2)

If one worships with Jati flowers or Raktahayari flowers of blue lotuses Sri Krsna in the garb of a Gopa, and playing (and, as it were, afraid) and sees Him in meditation and utters the mantra kings, etc. come under his control. (3) a

One should undertake to perform the Vasi karana Kriya (process of bringing under one's control) of the females and their husbands after making Homa one thousand times with white flowers. rice and ghee, and from the next day, daily perform homa seven times, and then hold the ashes of the homa on his forehead. (4)

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After making japam duly of the aforesaid two mantras one thousand times with betels, cloths, flowers, black eye paint and sandal paste, if one throws the above materials on any body's limbs, he immediately becomes the slave of the above mentioned man. There is no doubt in this. (5)

If the sidhakas or devotees make Japam one hundred and eight times the above mantra in the royal court, in business places, in assemblies, in gambling and in argumentation and then speak out. they come out superior to all. (6)

Remembering Sri Krsna as seated under the Kadamba tree near its stem and singing melodiously with the ladies of Braja and enchanting to the minds of the Devas, if any devotee performs homa with the plumes of peacocks immersed in ghee and throws them in the Homa Fire, he can bring the three worlds under his control. (7)

Rembering Sri Krsna in the centre of the Rasa Lila, if any body makes japam daily one thousand times of the above mentioned ten-lettered mantra, he can marry within one month a lady whom he chooses. (8)

Again if any woman meditates Acyuta Deva in His Full State and glory (i.e., stationed on high haunch backs) one thousand and eight times, she would be married to a husband whom she chooses. (9)

If one, knowing the mantra, meditates Sri Krsna as embraced by the arms of Braja ladies and mutters the ten-lettered mantra one lakh times and performs homa with 1aja (fried rice) or with ghee and honey mixed, ten-thousands of times. he is soon married with the lady whom he likes. (10)

If one performs homa, repeating the eighteen (18) lettered mantra with Kuṣa grass. tila, or white rice. kings come under his control; and if one performs homa with sugar cane juice, his countries come under his control. (11)

If one performs homa, ten thousand times with fresh lotus and red lotus and sweet fruits or with champaka flowers, one gets

The Fourth Night, Ch, II 287

‘within a very short time powers to bring the fairest ladies, able to give, pleasures, under his control. (12)

If one performs home ceremony with honey from latest fresh flowers and the roots of Usira plant mixed together one thousand times during the midnight, then if the lady be entirely devoted to her husband, she can be brought to behave like a public lady (prostitute) and a slave and thus brought under one’s control in amorous affairs. (13)

If Homa be performed three thousand times with mustard and honey in the night time. even the wife Saci of Indra comes under his control unconsciously as his wife. Nothing more need be said of other women. (14)

If homa be performed ten thousand times with Samidha fuel and flowers and leaves and honey with lotuses and atap rice, the goddess Laksmi Devi comes under_ his control within a very short time. (15)

h entire Bel fruit

If one meditates Sri Krsna within one’s heart as having stolen

the clothings of the Gopikas and ascended on the Kadamba tree and if one makes Japam of the aforesaid mantra one thousand times in the midnight the public, ladies like Urvashi come under control suddenly within ten days. (16)

What more need be said than this—there is no other mantra superior to this as far as subjugating (vasikarana) others is concerned. The love lorn ladies being struck with the arrows of cupid come to satisfy the devotees using these two mantras. (17)

_I bow down to Sri Krsna the Bestower of Mukti (freedom) seated in the lotus seat, wearing yellow clothes, surrounded by the Munis, fair as Kund flower and the moon, young and emitting rays, is lotus like eyes holding conchshell; discus, club, and lotus, wearing beautiful ornaments and having powders and scents on his body, and beautiful with garlands of flesh flowers. (18) he lotus of your heart, of the n colour., Thus thinking, ve mentioned two mantras

Meditate Him thus as sitting in nature of Purusa, and with a golde whoever makes japam of any of the abo

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twelve lakhs of times and performs homa twelve thousand beat with samidha fuel and with honey, ghee, and sugar or united with payasa, then everything comes under his control. (19)

Then think that Sri Krsna has risen within your heart, the Ruler of all the Lokas and of a blissful body. Then make japam three thousand times according to rules every evening with your heart pure. (20)

He who constantly worships with devotion and according to rules becomes of a healthy mind and gets himself freed from this terrible ocean of world infested with terrible crocodiles in the shape of wordly things women, lands and money and various other dangers and goes to the highest region of Sri Hari. (21)

Whoever takes His name, hears His Lila, remember His various. incarnations and becomes humble and lowly in spirit with devotion, gets worship from the sages. Now I will disclose another secret of the above two mantras in the matter of subjugating others, (22)

“Klim Hrsikesaya namah” “att gitar aq” is the mantra that enchants and captivates others. The Rsi of this mantra is Narada ; Gayatri is the Chandas ; Visnu is the Devata ; its application is to enchant the three worlds. Now the Sadanga puja of the above is being mentioned. (23-24)

Klim Trailokya mohanaya vidmahe ; Kamadevaya dhimahi, Tanno, Visnuh pracodayat.

Now act according to the rules above mentioned after arranging your seat with the seed words sa, Ja, va uttered long (@a&) with their parts but without their neuter gender (artafas). (25)

After arranging for Sadanga pija (six limbed worship) in the

two hands and on the fingers. cover the mantras with matrka letters. Thus the Sara (arrow) of the limb worship (angapija is

drawn. (26) If hands and fingers be touched with “Hrsikesaya namah”

|; ji |

Mt The Fifth Night, Ch, II 289

uttered, the Kriyds (acts) Sosana, mohana, sandipana, tapana, madana come respectively within the circle of worship. (27)

The five mantras (1) Hram, (2) Hrim, (3) Klim, (4) Chur, (5) Sam are said to enchant the world (Jagat Mohan mantras). Then meditate with heart absorbed, the Purusottamam. Bs

Who sitting in the garden of Kalpavrkas at the root of va Maha Kalpa tree, is looking beautiful with ornaments of gems an Jewels in His body. (29)

Who is manifesting His Lila (sport), seated in His full state on the highest pinnacle of glory in the hearts of all beings. (30)

Who is holding in His hands discus, club, goad, bow and arrow, and lotus, and Who with wide eyes awake is looking at ees beauty of His own Body. (31)

Who looks brilliant with coronet, earrings, all full of ee necklaces, armlets, garlands and tinkling bells in His Hfcel en paste in His body ; and who is looking wonderful in His yellow robes. (32) E

Who is holding Laksmi Devi by His left arm, and, ene Her, has made Her sit on His left thigh, and for whom almo this whole universe seems mad. (33)

pastes and

Whose excellent ornaments and garlands and (looking

upper garment are enchanting the eyes of the on-lookers, like bees). (34) a

Holding rod in His left hand and holding bow and arr! a He has become the one and only Guru of the universe, move aa and immoveable, and He is tracing the people to save themse. from the Great Delusion and to attain Peace. (35) Tek

Who is intoxicating the Devas, Daityas, Serpents, ae Gandharvas and other people giving them their desired Boars and imparting them various mental passions and feelings and t adorning them. (26)

Who is Himself separate from all these and yet pect nnins

290 Narada Paficaratram this Divine Lila in the form of One Universal Soul. Meditate Him as before and then repeat the eighteen lettered mantra twelve lakhs

of times and perform homa with palasa flowers and honey twelve thousands of times. (37)

Then give peace offerings (tarpanam) in the clear water as Many times as last mentioned. Next worship Him daily with

twenty lettered mantra being filled with devotion

towards Him. (38)

Invoke Sri Hari in the pisha puja and offer Him arghya and various articles and ornaments and worship duly all his body, (giving him Victory and offering all the results to Him uttering Svaba). (39)

Infuse Prana Caitanya on all the limbs in due order, and

Provide ears, head and two hands with ornaments and thus increase the beauty of His Sri marti (Auspicious Form). (40)

Put-ornaments on His head and chest ; remember Srivatsa and Kaustubha, put garlands of forest flowers round his neck, yellow clothes round His waist and locate Laksmi Devi, His own Vija on His left. (41)

On all four sides and Perform the worshi Of the seat Io

four corners and within the Karnika ; p of angapaja and on the corners S,E.S.W. etc. tus (Pitha padma) worship the Saktis. (42)

Laksmi, Sarasvati of golden colours, very pleasing, Kirti

Kanti, of white colours, Tusti, Pusti, of emerald colours, etc. are the Saktis. (43)

Offer beautiful Pastes of the body (angaraga), ornaments, garlands, upper and lower garments, ornaments chamaras to them and make them be pleased, and then locate them. (44) _ On the outside of the lotus, several quarters (Lokapalas),.- Purusottama and therefore not unnecessarily. (45)

worship the Guardians of the Their worship resembles that of mentioned here as it will lengthen

Repeat this gayatri “Trailokya mahaniya Vidmahe Smaraya

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‘Dhimahi tanno Visnuh pracodayat. We know the Enchanter of the three worlds; we mediiate on Smara, may Visnu send us to the meditation thereof. (46) . Make japam of this ; first offer Him duly all the material’s and worship the Saktis Haritahali and Srikari. These are

necessary. (47)

Whoever makes tarpanam to Sri Krsna, who looks like Mohiai flower, with water every day morning, repeating one hundred times the above mantra, he gets the desires of all his objects within one fortnight. (48)

Perform homa ceremony with ghee, etc, ten thousands of times and make japam the same number of times and eat the

remnant of havanam. Then ladies with become subservient. (49) are to be done as in the

In Vasikaran Kriya, similar things s equal

case of the eighteen lettered mantra. No other mantra i

to these two mantras in the act of Vasikaranam. (50)

In this, meditate in one case Sri Krsna, playing and sounding ith flowery

His pipe, and in the other case Meditate Kandarpa wii i bow in His hands of the colour of the rising Sun, and havioog nipura, tinkling bells in His feet. (51)

Any clear minded devotee if he meditates any one of t mantras, acquires siddhi (success) like the Brahmanas- (52) Narada

hese

Here ends the Second Chapter on mudra in Sri Pajicaratra jitdnimrtasara in the Fifth Night.

CHAPTER III

ON THE MUDRAS AND ON THE SEVENFOLD OF SRI KRSNA AND THE ARRANGEMENTS THEREOF

Sri Mahadeva said :—Form the mantra :— add gikhi vama-

netra and Sagikhnada to Jayakrsna and yuga niranataratma bhimi and their Saktis? (1)

The second mantra is formed thus :—To the letters of the tenlettered mantra and the caturthi's ekavacana (singular) of mudita cetana and uparakta guru, maruta add Drsna. (2)

Sa, la, va, brim Srim are to be collected in due order and thus form the mantra. Muttering this mantra twelve and sixteen times, purify the body, (or thirty two, twelve and eight)? (3)

Is the mantra— @ a 4 @t aft ? The above verses are obscure.

The Rsi of this mantra is Nanda Narada, the chandas is Virat and the Devata is Sri Hari and its application is to enchant

the three world. Before the word Narada add “manda” with mukhavrta. (4)

Add matnka letters before and after the eight, twelve, seven

and ten lettered mantras, Thus mantras will be formed for Popular from people. (5)

Next the blamaless devotee should purify his body by arranging within his body, the piace of worship and worshipping duly

with both his hands the sadaiga pija and angapaficaka puja of the ten-lettered mantra. (6)

Note of Sadaaga pija and ananga pancaka puja (See pages 41, 42 etc. the tenth chapter of the Gautamiya Tantra and other pages). ;

Add matrka letters before and after Klim af and touch the several parts of the body, Tepeating the above as in the ten tattvas and mirti pafijara mantras,

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Sanskrit

तृतीयो ऽध्यायः

श्रीमहादेव उवाच—

अथ सत्यसौ द्वितृतीयतूर्यकाः शिखिवामनेत्रशशिखण्डमण्डिताः ।
जय कृष्ण युगानिरन्तरात्मभूमि शिखिशक्तितास्यवृत्तिशक्तिवर्णकाः ॥१॥
प्राणि मध्यतो मुदितचेतसे ततो ऽन्त्यानुपरक्तद्व्युत्तगुरुमारुताक्षराः ।
स चतुर्थकृष्णपादमिक्षुकामुको दशवर्णकश्च मनवर्यकस् त्व असौ ॥२॥
सलवाधराघलसुतारमाक्षरैः पुटितः क्रमात् क्रमागतैः समुद्धरेत् ।
इति दन्तसूर्यवसुवर्ण उद्धृतः कवितानुतञ्जनरमाकरोद्यकृत् ॥३॥
मुखवृत्तनन्दयुतनारदो मुनिस् त्व इह छन्द उक्तम् अमृतो विराड् अपि ।
त्रिजगद्धिमोहनसमाह्वयो हरिः खलु देवतास्य मुनिभिः समीरिता ॥४॥
वसुमित्रभूधरगजात्मदिङ्मायैर् मनुर् अर्णकैस् त्रिपुटीकृतः पृथक् ।
निजजातिमुद्गनिगदितः षडङ्कः क्रिययैव तत् खलु जनानुरञ्जनः ॥५॥
अथ सः विशोध्य तनयुक्तमनिन्दितः प्रचय्य पीठम् अपि चारुचर्मणा ।
करयोर् दशाक्षरविधिः क्रमात् न्यसेत् षडङ्गसायकम् अन्तर्गपञ्चकः च ॥६॥
मनुम् ईदृशः न्यसतु सर्वतस् तनौ स्मरसः पुटैस् तद् अनु मातृकाक्षरैः ।

दशतत्त्वादि दशार्णकीर्तितः त्व अथ मूर्तिपञ्चरविधानम् आचरेत् ॥७॥
सृजतिस्थितिदशषडङ्गषायकान् न्यसतात् ततो ऽन्यद् अखिलः पुरोक्तवत् ।
प्रविधायसकलभुवनैकसाक्षिणः स्मरतान् मुकुन्दम् अनवद्यधीरधीः ॥८॥
अथ भूधरोदधिपरिष्कृतो महोन्नतशालगोपुरविशालवीथिके ।
मूलछद्मग्रसितसौधसः कुले मणिहर्म्यविस्तृतकवाटवेदिके ॥९॥
द्विजभूपविट्टचरणजन्माना गृहैर् विधैश्च शिल्पिजनवेश्मभिस् तथा ।
इभावाज्युरभ्रखरधेनुसौर्भच्छगलालयैश्च लसिते सहस्रशः ॥१०॥
विविधापाणाश्रितमहाजनाकुले क्रयविक्रयद्वविणसः घयाण्जिघते ।
जनमानसाकृतिविदग्धसुन्दरीजनमन्दुरैः सुराधिरैश्च मण्डिते ॥११॥
पृथुदीर्घिकाविमलपाथसि स्फुरद्विकचारविन्दमकरन्दलम्पटैः ।
कलहः ससारसरथाङ्गनामभिर् विहगैर् विधुष्टककुभैः स्वके पुरे ॥१२॥
स्मरपादपैः सुरभिपुष्पलोलपुष्पमराकुलैर् विविधकामदैर् नृणाम् ।
शिवमन्दमारुतच्लच्छिखैर् वृते मणिमण्डपे रविसहस्रप्रभे ॥१३॥
मणिदीपितान्तरे तनुचित्रविस्तृतवितान-
शालिनि विलसिते विकस्वरविचित्रदामभिः ।

सुगन्धिगन्धसलिलोक्षितस्थले प्रमदाशतैर्
मदनालसैः कविरभारलोलचारुचामरैः ॥१४॥

अभिसेविते स्खलितमञ्जुभाषिभिः स्तनभारभङ्गुरकृशावलग्नकैः ।
 अधिवासधारमनिवार्यवर्षिणः सुमहानदामृतरससुतेरधः ॥१५॥
 सुरपादपस्य मणिभूतलोलसत् पृथुसिंहवक्त्रचरणाम्भजासने ।
 अभिचिन्तयेत् सुखनिविष्टम् अच्युतं नवनीलनीरुहकोमलच्छविम् ॥१६॥
 कुटिलाग्रकुन्तललसत्करीटकं स्मितरत्नपुष्परचितावतंसकम् ।
 सुललातमुदञ्चितभुवः मनोज्ञं विपुलायतविलोलघारुलोचनम् ॥१७॥
 मणिमण्डलोत्परीदीप्तगण्डकं नवबन्धुजीवकुसुमारुणाधरम् ।
 स्मितचन्द्रिकोज्ज्वलितदिङ्मुखं स्फुरत् पुलकश्रमाम्बुकणमण्डिताननम् ॥१८॥
 स्फुरदं श्रुतगणदीप्तभूषणोत्तमहारदामभिर् उरस्थलीयकम् ।
 घनसारकुङ्कुमविलिप्तविग्रहं पृथुदीप्तषड्द्वयभुजाविराजितम् ॥
 अरुणाब्जनेत्रम् अङ्गजोन्मथिताङ्गम् अङ्कगसुशोभनकराम्बुजद्वयम् ॥१९॥
 स्वाङ्कस्थभीष्मकसुतोरुयुगान्तरस्थं
 तत् तप्तहेमरुचिमात्मकराम्बुजाभ्याम् ।

श्लिष्ट्यन्तमार्द्रजघनामुपगूहमानाम्
 आत्मानमायलसत्करपल्लवाभ्याम् ॥ २० ॥
 आनन्दोद्वेकनिष्ठां मुकुलितनयनेन्दीवरां चारुहासां
 प्रोद्यद्गोमाञ्जलग्नश्रमजलकणिकाभौक्तिकालकृतङ्गीम् ।
 आत्मन्यालीनबाह्यान्तरकरणगणामङ्गकैर्निस्तरङ्गै
 मज्जन्तं लोलनानामतिमत्तुलमहानन्दसन्दिहसिन्धौ ॥ २१ ॥
 स द्वाभ्यां युवतीभ्यां दिव्यदुकूलानुलेपनिर्मलाभ्याम् ।
 मन्मथशरणयुताभ्यां श्यामारुणललितकोमलाङ्गलताभ्याम् ॥ २२ ॥
 भुजयुगलाश्लिष्टाभ्यां श्यामारुणललितलोचनभ्रमराभ्याम् ।
 आश्लिष्टमात्मदक्षिणवामगताभ्यां करोल्लसत्कमलाभ्याम् ॥ २३ ॥
 पृष्ठगतया कलिन्दसुतया करकमलयुजा
 सम्परिरब्धमञ्जनरुचा य मदनमथिता ।
 पद्मगदारथाङ्गजलजमृद्धजयुगयुगलं
 दोर्हयसं सक्तवशविलसन्मुखसरसीरुहम् ॥ २४ ॥
 दिक्षु बहिःसुरर्षियतिभिः भक्तिभारावनम्रतनुभिः ।

स्तुतिमुखमुखैः सन्ततं सेव्यमानं कमललोचनम् ।
 ज्ञानविषयमर्थचतुष्टयप्रदं त्रिभुवनजनकम् ॥ २५ ॥
 सान्दानन्दसुधाब्धिमग्नममले धाम्नि स्वकेऽवस्थितम् ।
 ध्यात्वैव परमं पुमांसमनघात् सम्प्रेक्ष्य दीक्षागुरोः ।
 लब्ध्वामु मनुमादरेण शितधीर्लक्षं जपेद्योषिताम् ।
 वार्ताकर्णनदर्शनादिरहितो मन्त्री गुरूणामपि ॥ २६ ॥
 जुहुयात्तद्दशांशां सशर्करातिलक्षौद्रघृतेन पायसेन ।
 प्रथमोक्तपीठवर्यकेऽमुं प्रयजेदनित्यताविमुक्तैः ॥ २७ ॥
 आरभ्य विभूतिमथ न्यसेत् क्रमतः शरान्तमभ्यर्च्य ।
 अद्येन्तरात्मानं विशत्यर्णोदिते यन्त्रवरे ॥ २८ ॥

मध्ये बीजं परितो वरुणेशयमेन्द्रदिक्षु सल्लिख्य ।
पूर्वबीजचतुष्कं तदपि च चत्वारिंशद्भरक्षरैर्द्व्यधिकैः ॥२९॥
श्लिष्टैश्च प्रवेशे शिवहरिवह्न्याशासयुवताश्च विलिखेत् ।
वाङ्मयाश्रीभन्दास्तद्वह्न्योनुपालितलिखिताः ॥३०॥
शेषं पर्वोदितवत् विधाय पीठमधस्तादभ्यर्च्य ।

सकल्प्य मूर्तिमात्रमावाह्याभ्यर्च्य मध्यबीजे तत् ॥३१॥
मुखदक्षसव्यपृष्ठगबीजेष्वर्च्यास् तु शक्तयः क्रमशः ।
रुक्मिण्याद्याश्च षट्सुकोणेष्वङ्गनिकेसरेषु शरान् ॥३२॥
लक्ष्म्याद्यादलमध्येष्वग्न्यादिषु तद्वहिर्ध्वजप्रमुखान्
अग्रकेतुं श्यामं पृष्ठे विप्रमरुणममलरक्तरुचम् ॥३३॥
पार्श्वद्वये निधीशानन्तौ तद्वदभिपूजयेत् क्रमशः ।
हेरम्बशास्तृद्वन्द्वविश्वक्सेनानधिदक्षिवहनाद्यम् ॥३४॥
विद्रुममरकतदूर्वास्वर्णाभान् बहिरथेन्द्रवज्राद्यान् ।
यजनविधानमितीरितमावृतसप्तकयुतं मुकुन्दस्य ॥३५॥

इति श्री-नारद-पञ्चरात्रे
ज्ञानमृतसारे पञ्चमरात्रे

तृतीयोऽध्यायः

॥३॥

□

Roman transliteration

ṭṛtīyo 'dhyāyāḥ
śrīmahādeva uvāca—
atha satyasau dvitṛtīyatūryakāḥ śikhivāmanetraśaśikhhaṇḍamaṇḍitāḥ |
jaya kṛṣṇa yuganīrantarātmabhūmi śikhiśaktitāsyavṛtiśaktivarṇakāḥ ||1||
prāṇi madhyato muditacetase tato 'ntyānuparakatadṛimattagurumārutākṣarāḥ |
sa caturthakṛṣṇapādamiṣukāmuko daśavarṇakaś ca manavaryakas tv asau ||2||
salavādharācalasutāramākṣaraiḥ puṭitāḥ kramāt kramāgatāiḥ samuddharet |
iti dantasūryavasuvārṇa uddhṛtaḥ kavītānutañjanaramākarodyakṛt ||3||
mukhavarṇatanandayutanārado munis tv iha chanda uktam amṛto virāḍ api |
trijagadvimohanamasamābhavayo hariḥ khalu devatāsyā munibhiḥ samirītā ||4||
vasumitrabhūdharagajātmadīrimayair manur arṇakais tripuṭīkṛtaḥ prthak |
nījajātimuḍnigaditāḥ ṣaḍaṇakam kriyayaiva tat khalu janānurañjananā ||5||
atha sarviśoḍhya tanuyuktamaninditāḥ pracayya piṭham api cārucarmanā |
karayor daśākṣaravidhiṁ kramāt nyaset ṣaḍaṇgasāyākam anigapañcakam ca ||6||
manum idṛśaṁ nyasatu sarvatas tanau smarasaṁpuṭais tad anu mātṛkāṣaraiḥ |

daśatatvādi daśārṇakirtitaṁ tv aha mūrtipañcaravidhānam ācaret ||7||
sṛjatiśthitidaśaṣaḍaṇgasāyākāṁ nyasatāt tato 'nyad akhilāṁ puroktavat |
pravidhāyasakalabhuvanaikasākṣiṇaṁ smarātān mukundam anavadyadhīradhīḥ ||8||
atha bhūdharodadhīparīkṛto mahonnataśālagopuraviśālavithike |
mūlachadmagrasitasaudhasaṁkule mañiharmyavistṛtakavāṭavedike ||9||
dviḥabhūpaviṭcarāṇajanmānāṁ grhair vidhais ca śilpijanaveśmabhis tathā |
ibhāvāyūrabhrakharadhenusaurbhacchagalālayais ca lasite sahasraśāḥ ||10||

vividhāpañāśritamahājanākule krayavikrayadraviṇasañcayāñjite |
 janamānasākṛtividagdhasundarījanamandurāiḥ suruciraiś ca mañḍite ||11||
 prthudīrghikāvimalapāthasi sphuradvikacāravindamakarandalampaṭaiḥ |
 kalahāntasāsārasathāṅganāmabhir vihaḡair vighuṣṭakakubhaiḥ svake pure ||12||
 smarapādapaiḥ surabhīpuṣpalolupabhramarākulair vividhakāmāḍair nṛṇām |
 śivamandamārutacacchikhair rṛte maṇimaṇḍape ravisahasraprabhe ||13||
 maṇīdīpitāntare tanucitravistrīṭavītāna-
 śālīni vilasite vikasvaravicitradāmabhiḥ |

sugandhigandhasalilokṣitasthale pramadāśatair
 madanālasaiḥ kavirabhārālolacārūcāmaraḥ ||14||
 abhisevite skhalitamañjubhāṣibhiḥ stanabhārābhāḡurakṛśāvalagnakaiḥ |
 adhivāsadhāramanivāryavarṣiṇaḥ sumahānadāmṛtarasasruteradhaḥ ||15||
 surapādapasya mañbhūtallolasat prṛthusiṇḥhavakṛacarāṇāmabhīḡsane |
 abhicintayet sukhāniviṣṭam acyutaṇi navanīlanīraruhaḡakomalacchavim ||16||
 kuṭīlāgrakuntalalasatkarīṭakaṇi smitaratnapuṣparacitāvataṇisakam |
 sulalātamudañvitabhuvanī manoṇṇaṇi vipulāyatavilolacārūlocanam ||17||
 maṇimaṇḍalosraparīḍīptagaṇḍakaṇi navabandhujīvakusumāruṇādharam |
 smitacandrikōjīvalatīḡnimukhaṇi sphurat pulakaśramāmbukaṇamaṇḍītānam ||18||
 sphuradanīśratnagaṇḍīptabhūṣaṇottamahāradāmabhir urasthāṭīyakam |
 ghaṇasārakuṇikumavilīptavīghraṇi prṛthudīptaśāḍdvayabhujāvīrīḡitam ||
 aruṇāḡjanetram aṇḡjaṇomathītāṇḡam aṇḡagasuśobhanakarāmbujādvayam ||19||
 svāṇikastabhīḡmakasutoruyugāntarasthaṇi
 tāṇi taptahemarucimātṛmakarāmbujābhyām |

śīṣṭyantaṇādrajāghaṇāṇmupagūhamānām
 ātmānamāyalasatkarapallavābhyām ||20||
 āṇanodrekanīḡhnāṇi mukulītanāyanendīvarāṇi cāruḡhāsāṇi
 prodyadromāñcalagnaśramajalakaṇikāmauktikāṇiḡkṛtaṇḡḡṇi |
 ātmānyāṇīṇabhyāntarakaraṇagaṇāmaṇḡakairnistaraṇḡe
 maḡjantaṇi lolaṇāṇmatimatulamaḡhānandasandīhasindhau ||21||
 sa dvābhyāṇi yuvatībhyāṇi divyadukūḡlānulepananīrmalābhyām |
 maṇmathasāraṇayutābhyāṇi śyāmāruṇalalīṭakomalāṇḡgalatābhyām ||22||
 bhujayugālāṣṭīṣṭābhyāṇi śyāmāruṇalalīṭalocanabhramarābhyām |
 āṣṭīṣṭamātṛmadakṣiṇavāmagaṭābhyāṇi karollasatkamalābhyām ||23||
 prṣṭhaḡatayā kalīṇdasutayā karakamalayujā
 samparīrabdhamañjanarucī ca madanmathītā |
 padmagadārathāṇḡajalajamṛdbhujayugayugalaṇi
 dordvayaśaṇisaktavaṇiśāvilasanmukhasarasīruham ||24||
 dīkṣu baḡiḡsurasīḡyatībhiḥ bhaktībḡhārāvanamṛtanubhiḥ |

stutimukhamukhaiḥ santataṇi sevyamāṇaṇi kamalalocanam |
 jñānavīṣayamarthacatuṣṭayapradāṇi tribhuvanaḡanakam ||25||
 sāṇḡrāṇandasudhābḡdhimagnamamale dhāmni svake 'vasthītam |
 dhyāṭvaivaṇi paraṇaṇi pumāṇisamanagḡhāt samprekṣya dīkṣāḡuroḡ |
 labḡdhvāmūṇi maṇumāḍareṇa śītadhīrlakṣaṇi japedyoṣītām |
 vāṛtākaraṇanadarśanāḡdirahīto manṭrī gurūṇāmapi ||26||
 juḡyūyāṭṭaddaśāṇiśāṇi saśarkaṛāṭīlakṣaudragḡṛtena pāyasena |
 prathamokṭapīṭhavyāke 'muṇi prayajedanīṭyatāvīmukṭaiḥ ||27||
 ārabhya vibhūṭimatha nyaset kramataḥ śarāṇtamabhyarcya |
 ādyentarātmāṇaṇi vīṇśatyaṇḡodite yantravare ||28||
 madhye bījaṇi parīto varuṇeśayamendradīkṣu saṇīḡkhyā |

*pūrvabījacatuṣkaṁ tadapi ca catvāriṁśadbharaḥṣarairdvyadhikaiḥ ||29||
 śliṣṭaiśca praveṣe śivaharivahnyāśāsrayavatāṁśca vilikhet |
 vāṇmayāśribhandrāstadvahvyonupālitalikhitāḥ ||30||
 śeṣaṁ parvoditavat vidhāya pīṭhamadhastādabhyarcya |*

*saṁkalpya mūrtimātramāvāhyābhyarcya madhyabīje tat ||31||
 mukhadakṣasavyapṛṣṭhagabījēṣvarcyās tu śaktayaḥ kramaśaḥ |
 rukmiṇyādyāśca ṣaṭsukoṇeṣvaṅganikesareṣu śarān ||32||
 lakṣmyādyādalamadhyeṣvagnyādiṣu tadvahirdhvajapramukhān
 agraketuṁ śyāmaṁ prṣṭhe vipramaruṇamamalaraktarucam ||33||
 pārśvadvaye nidhīśānantau tadvadabhipūjayet kramaśaḥ |
 herambaśāṣṭṛdvandvaviśvakṣeṇānadhidiḥṣavahanādyama ||34||
 vidrumamarakatadūrvāsvarṇābhān bahirathendravajrādyān |
 yajanaavidhānamitūritamāvṛtasaptakayutaṁ mukundasya ||35||
 iti śrī-nārada-pañcarātre
 jñānamṛtasāre pañcamarātre
 tṛtīyo 'dhyāyaḥ
 ||3||
 ...*

English translation

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Note :—The ten tattvas and mirti panjara mantras, etc. already explained.

Perform Nyasas—Srst, Sthiti, Śadanga, Sayaka Nyasas etc., then remember and meditate Sri Kṛṣṇa, the one and only Witness of all the worlds, pervading the mountains and oceans and earth and all other places and Who is also shining in His own Heaven of wide expanse, filled with palacial buildings built of gold and gems, with wide Gopuras (entrance gates), high and spacious public places of resort of the people, and the strangers. etc.. and having very broad path-ways. (8-9)

In the houses of Brahmanas, Kṣatriyas, decked with various gems, jewels and articles of a fashioned, the worship of Sri Kṛṣṇa should be per to the aforesaid rules. (10)

In public places, bazars, of the merchants, where big sales are effected and money is collected, the worship of Śrī Kṛṣṇa should be specially performed with great eclat where various men and women frequent the temples, adorned with various images and artistic designs (to see the great God of Love whereby their

Vaigyas, and Sadras, rt, and artistically formed according

passions will be quenched). (11) , Though Sri Kṛṣṇa is pervading every-where, He resides specially in the charming places adjoining the banks of big jheels

a swans,

and lakes and reservoirs of water frequented by Kalahams cakravakas and various other birds. (2) ;

Wherever black bees are humming sweetly and gathering sweet honey from fragrant flowers and tend to exult love and amorous feelings, where gentle pleasant breeze is constantly blowing, there His invocation seen becomes fructified with pleasure and

happiness. (13) Where the rows of lights are shining beautifully, where hundreds of youthful women, with nice black eyes like deer, all nice and beautiful, having their bodies nicely scented with various fragrance, with nice garlands made of full blown flowers, play, under broad canopies, full of love feelings, there He soon becomes

manifest. (14)

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He is not so much pleased with the praises offered by the: Devas as He becomes pleased with the sweet and soft words uttered by the ladies full of youth and beauty. (15)

Rather He likes to quit His jewelled place in Vaikuntha region under the Kalpavrksha, than He takes incarnation in (human) forms gentle and soft, to fulfil the desires of his Bbhaktas (devotees). (16)

One is to meditate Sri Krsna's shining coronet on His head and His black earling hairs coming down to His cheeks, the ornament on His forehead, His nice eye brows, His enchanting beautiful wide expanded eyes, His earrings made up of beautiful jewelled flowers, smiling as it were. (17)

His cheeks are shining with gems and jewels, His lips look red like Bandhujiva flowers, His bright moon-like face smiling and shedding lights of joy and pleasure all around, His face perspiring with the labours caused by the intensification of joy in Him. (18):

Whose body is painted with Kunkuma, camphor and other nice scents ; Whose breast is adorned with necklaces of gems and. jJwels and vanamalas (garlands made of forest flowers) whose arms are beautified with various highly shining ornaments, whose eyes look like lotuses of the colour of the rising Sun, whose robes are yellow coloured, whose two palms (or hands) look like beautiful lotuses and which are Placed on His lap and whose frame looks beautiful as if He is the God of Cupid. Let such Krsna Prevent the people from being put to shame and protect us all. (19)

Remaining under whose lap Bhisma and other great heroes are preserved till the end of yuga, Whose glory all the Sastras are describing and who is embracing by his golden coloured arms

- looking like molten gold the Gopikas, let such Krsna protect us by his arms (looking like creepers). (20)

Let the Delightener of the Gopis remove the doubts of all— the Gopa ladies who by the mere preliminary rising of bliss in their hearts were laughing and whose hairs on the pores of their

Sodies stood on their ends and the sweets coming out looked like:

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Pearls—and whose outside and inside were merged deep in the ocean of loye—let such a One illumine us all. (21)

3 He Who was seen standing between every pair of Gopikas with feelings of passion and love, may He be pleased and bless you all with peaceful words from His own sweet mouth. (22)

He is being embraced by their both the arms as well by their soft bodies (looking like creepers) of Syama and red colour, they being on His right and left side respectively. (23)

On the banks of the blue-colored Yamuna with lotusses

blooming on Her water, Sri Kṛṣṇa is shewing to His bhaktas His form having conchshell, discus, club, and lotus as well with . bamboo flute in His mouth, hold by His hands. (24)

On His four sides the Devarsis, and the Yatis (anchorites bow tus eyed, the

down with devotion and chant hymns to the Lo) Creator of the three worlds, and render their service o Him and get four-fold fruits. (25)

Now meditate, as aforesaid, Sri Kṛṣṇa, the Highest P es who is merged in His own blissful nectar of Immortality and yt is residing in His own pure region ; get initiated 'gladly from a Diksaguru in His mantra ; and then the pure minded devotee ; not to see and hear about women, and make japam of Hig, MABE one Jakh times. (26)

He is to perform homa ceremony one tenth of the number of japam with sugar, tila, ghee, and rice boiled with milk and oo, 'Next he should worship so that he might be free from this nonpermanent state of things (anityata). (27)

He is to draw a yantra (diagram) of the twenty lettered — and perform nyasa of Vibhati and Atma in the bersinning and in the end, after duly worshipping upto Saranta. (28) :

Write the mulabija (seed) mantra in the centre and write four other seed mantras on the north, Iéana (north-east) Nairrt (South west) and East and then complete it (the aforesaid mantra) with forty (or forty six) lettered mantra. (29)

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On the outer side (court) write the bija mantras of Siva, Agni, Vagbhava, Maya, Sri Bhadra etc. (30)

Next worship the pitha (pithapuja) after making Sankalpa (predetermination) ; invoke and worship within the milabija (seed mantra) the miurtis. (31)

Worship Rukmini and other Saktis in the Bija on the right and left sides, front and back. Next perform the angapujas in the

six corners and worship then the Saras (arrows) within the Kegaras (the filaments of the lotus). (32)

Worship Laksmi Devi within the petals of the lotus ; and then make puja on the outside and back of the Ista Deva who is of a bluish and red colour of the rising Sun. (33)

Worship on the two sides Kuvera and and then on the four sides Janirdana and H are to be worshipped. (34)

Ganesga respectively ; is vahanas (carriers)

After this the worships of Indravajra and others are to be performed on the outermost side. When all this have been finished, the seven-fold worship of Sri Kṛṣṇa, the Bestower of Mukti, is to be completed with the rules of worship. (35)

Here ends the Third Chapter of the Fifth Night of Sṣrj Narada Paficaratra Jnandmrtsasara.

Complete GGM text · Complete 1997 scan

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Sanskrit

चतुर्थोऽध्यायः

श्री महादेव उवाच—

इत्यर्थयन्नच्युतमादरेण योऽमुं जपेन्मन्त्रवरं यतात्मा ।

सोऽभ्यर्च्यते दिव्यजनैर्जनानां हन्नेत्रपङ्केरुहतिग्मभानुः ॥१॥

सितशर्करोत्तरपयःप्रतिपत्या

तर्पयेद्दिनमुखेदिनशस्तम् ।

सलिलैःशतं शतमखश्रियमेष

स्वविभूत्युदन्वति करोत्युदविन्दुम् ॥२॥

विदलद्दलैःसुमनसः

सुमनोभिर्धनद्रवमग्नैः ।

ममुनामुना हवनतोऽयुतसङ्ख्यं

त्रिजगत्श्रेयः स मन्त्रवित् कविराट् स्यात् ॥३॥

ध्यानादेवास्यसद्यस्त्रिदशमृगदृशोवश्यतां यान्त्यवश्यं कन्दोर्पाताजपाद्यैः किमथ न सुलभं मन्त्रतोऽस्यान्तरस्थं ।

स्पर्धामुद्भूय वित् महदिदमपि नैसर्गिकीं शश्वदेनं

सेवेतेमुं त्रिलक्षं सरसिजनिलयाधीश्वरीवापि वाचा ॥४॥

आधिव्याधिजरापमृत्युदुरितैर्भूतैः समस्तैर्विधि

ज्ञोभाग्येन दरिद्रतादिभिरसौ दूरं विमुक्तैरियम् ।

सत्पुत्रैः सहितैश्च मित्रनिवहैर्जुष्टोऽखिलाभिः सदा

सम्पन्द्भिः परिपुष्टभूरियशसा जीवेदनेकाः समाः ॥५॥

अखिलमनुषु मन्त्रा वैष्णवा वीर्यवन्तो

महिततरफलाढ्यास्तेषु गोपालमन्त्राः ।

प्रबलतर इहैषोऽशिष्टसंमोहनाख्यो

मनुरनुपमसंपत्कल्पनाकल्पशाखी ॥६॥

मनुमिममतिहृद्यं यो भजेऽङ्गक्तिनम्रो

जपहुतयजनाद्यैर्ध्यानवन्मन्त्रिमुख्यः । त्रुटितसकलकर्मग्रन्थिरुद्ध्वेता

व्रजति स तु पदं तन्मित्यशुद्धं मुरारेः ॥७॥

अङ्गीकृत्यैकमेषां मनुमथ जपहोमार्यनाद्यैर्मनूना

मष्टाङ्गोत्सारितारिः प्रमुदितपरिशुद्धोपसन्नान्तरात्मा ।

योगी युञ्जीत योगान् समुदितविकृतिः स पुरोधाकृतिः सन् ।

आत्मन्याधाय चित्तं विषयसमसुखोन्मीलिताक्षो निविष्टः ॥८॥

विश्वं भूतेन्द्रियान्तःकरणयमिवेन्दुस्वरूपं समस्तं वर्णात्मैतत्प्रधाने कलनलयभये बीजरूपे ध्रुवेण ।

नीत्वा तत् पुंसि विश्वात्मनि तमपि परालम्बने कालतत्त्वे
त वै शक्तीं चिदामून्यपि नयत् चन्द्रांशके वा निशान्ते ॥९॥
निर्वृद्धे निर्विशेषे निरतिशयमहानन्दसान्देवसानो
नापार्थे कृष्णपूर्वामलसहितपरे शाश्वतेऽभ्यासनीय ।
सूक्ष्मं स कृष्य बीजोत्तममथ शनकैर्नीतनिश्वासयेताः
प्रक्षीणापुण्यपुण्योनिरुपमसुखसंविस्वरूपः सभूयात् ॥१०॥
मूलाधारे त्रिकोणे तरुणतरणिभे भास्वरेविभ्रमन्तं
बालार्कालोकलोलं जरठतरकुरङ्गाङ्ककोटिप्रभाभिः । विद्युन्मालासहस्रद्युतिरुचिरहसद्वन्धुजीवाभिरामं
त्रैगुण्याक्रान्तबिन्दुं जगदुदयलयावेकहेतुं विचिन्त्य ॥११॥
तस्योर्ध्वे विस्फुरन्तीं स्फुटरुचिरतडित्पुञ्जभां भास्वदन्तम्
उद्गच्छन्तीं सुषुम्णासरणिमनुशिखामाललाटेन्दुबिम्बम् ।
चिन्मात्रां सूक्ष्मरूपां कलितसकलविश्वाकलानादगम्यां
मूलं या सर्वधाम्नां स्मरतु निरूपमां हुंकृतोदाञ्जिरन्वः ॥१२॥
नीत्वा तां शनकैरधोमुखसहस्रार्कारुणाम्भोदधैर्
द्योतत्पूर्णशशाङ्कबिम्बमनुतः पीयूषधारासुतिम् ।

वक्तामन्त्रमयीं निपीय च सुधानिःस्यन्दरूपां विशेद्
भयोप्यात्मनिकेतनं पुनरपि व्युत्थाय पीत्वा विशेत् ॥१३॥
योऽभ्यस्यत्यनुदिनमेवमात्मनामु
बीजोत्थान्दुरितजरापमृत्युरोगान् ।
जित्वासौ स्वयमिव मूर्तिमाननङ्गः
स जीवेच्चिरमलिनीलकेशजालः ॥१४॥
स्फुटमधुरपदार्णश्रेणिरत्यद्भुतार्था
झटिति वदनपद्मान्निःसरत्यस्य वाणी ।
अपिच सकलमन्त्रास्तस्य सिद्ध्यन्तिसंक्षुद्ध
धपरमघनसौख्यैकास्पदं वर्तते सः ॥१५॥
भ्राम्यन्मूर्तिं मूलचक्रादनङ्गं
श्रीभिर्माभीरक्तपीयूषयुग्भिः ।
विश्वाकाशं पूरयन्तं विचिन्त्य
प्रत्यावेश्यास्तत्र वक्ष्यायसाध्याः ॥१६॥
नार्यो नरा वा नगरी सभा वा

प्रवेशितास्तत्र निषक्तयेतसः ।
स्युः किङ्करास्तस्य झटित्यनारतं
चिराय तन्निधनधियो न स शयः ॥१७॥
तरणिदलसनाथे शक्रगोपारुणे यो
रविशशिशिखिबिम्बप्रस्फुरद्धारुमध्ये ।
हृदयसरसिजेऽमुं श्यामलाङ्गं सुवेशं
ससुखमुपनिषणं स स्मरेद्वासुदेवम् ॥१८॥
पादाम्भोजद्वयेक्ष्ण्यमलकिशलयैस्वावनौसन्नखानां सद्धर्मोदारकान्तौ प्रपदयुजिलसज्जङ्घिकादण्डयोश्च ।
जान्वोरूर्वाः प्रसङ्गे नववसनवरे मेखलादाम्निनाभौ रोमावल्यामुदारोदरभुवि विपुले वक्षसि प्रौढहारे ॥१९॥

श्रीवत्सकौस्तुभावस्फुटकमललसङ्घसङ्घाम्निबाह्वोर्
 मूले केयूरदीप्ते जगदवनपटोर्दोर्ह्ये कङ्कणाढ्ये ।
 पाणिङ्घ्वाङ्गुलिषु मधुरालीनविश्वे च वेणौ
 कण्ठे सत्कुण्डलाग्रेस्फुटरुचिरमणौ दीप्तगण्डस्थले च ॥२०॥
 किस्तुङ्घ्ने च शोणेनयननलिनयोभ्रूविलासे ललाटे केशेष्वालोलबर्हेष्वतिसुरभिमनोज्ञप्रसूनोत्पलेषु ।
 शोणे विन्यस्तवेणावधरकिञ्चलये दन्तपङ्क्त्या स्मितास्य ज्योत्स्नायामादिपुंसः क्रमत इति शनैः स्वमनः
 सन्निधत्ताम् ॥२१॥

यावन्मनो विलयमेति हरेरुदारे
 मन्दस्मिते जपतु तावदनङ्गबीजम् ।
 अष्टादशार्णमथवापि दशार्णकं वा
 मन्त्रं शनैरथ जपेत्समये स्वनिष्ठः ॥२२॥
 आरोप्यारोप्य मनः पदारविन्दादि मन्दहसितान्तम् ।
 तत्र विलाप्य क्षीणे चेत् सुखचित्सदात्मको भवति ॥२३॥
 न्यासजपहोमपूजा तर्पणमन्त्राभिषेकविनियोगानाम् । दीपिकाकारमयोद्भावित क्रमः कृष्णमन्त्रगणकथितानाम् ॥२४॥
 सशयतिमिरच्छिदुराशेषाक्रमदीपिका करेण महद्भिः ।
 करदीपिकेव धार्या सस्नेहमहर्निशं समस्तसुखाप्त्यै ॥२५॥
 यश्चक्रं निजकेलिसाधनमधिष्ठानस्थितोऽपि प्रभुर्
 दत्तं मन्मथशत्रुणावनकृते व्याकृतलोकोत्तरम् ।
 धत्ते दीप्तनवेन्दुभानुनयनोपेताद्भ्रमाय ध्रुवम्
 वन्दे कायविमर्दनं वधकृतां भक्तिप्रदं यादवम् ॥२६॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे पञ्चमरात्रे

चतुर्थोऽध्यायः
 ॥४॥
 □

Roman transliteration

caturchoth'dhyāyaḥ
 śrī mahādeva uvāca—
 ityarcayannacyutamādareṇa yo'muñ japeṇmantravarāṇaṁ yatātmā |
 so'bhyarcyate divyajanaīrjanānāṁ hr̥ṇnetrapaṇkeruhatigṁabāhūḥ ||1||
 sītāśarkarottarapayaḥpratipatyā
 tarpayeddinamukhedinaśastam |
 salīlaiḥśataṁ śatamakhaśrīyameṣa
 svavibhūtyudanvati karotyudavindum ||2||
 vidaladdalaiḥsumanasāḥ
 sumanobhīrghanadravamagnaiḥ |
 mamunāmunā havanato'yutasaṅkhyāṁ
 trijagatśreyāḥ sa mantravīt kavirīt syāt ||3||
 dhyānādevāsyasadyastarīdaśaṁṛgaḍṛśavaśyatām yāntyaavaśyaṁ kandorpārtājapādyaīḥ kimatha na
 sulabhāṁ mantrato'syāntarasthāṁ | spardhāmudbhūya cittāṁ mahadidamapi naisargikīṁ śaśvadenāṁ

sevetemuṇ trilakṣaṇ sarasijaṇilayādhiśvarīvāpi vācām ||4||
ādhivyādhijarāpamṛtyuduritairbhūtaiḥ samastairvidhi

jñobhāgyena daridrātādibhirasau dūraṇ vimuktairiyam |
satputraiḥ sahitaśca mitranivahairjuṣṭo'kṣilābhīḥ sadā
sampandbhīḥ paripuṣṭabhūriyaśasā jīvedanekāḥ samāḥ ||5||
akhilamanuṣu mantrā vaiṣṇavā vīryavanto
mahitataraphalādhyāsteṣu gopālaṇmantrāḥ |
prabalatara ihaśo'śiṣṭasāṇmohanākhyo
manuranupamasanīpatkalpanākālpasākḥi ||6||
manumimamatihṛdayaṇ yo bhajedbhaktinamro
japahutayajanādyairdhyāṇavanamantrimukhyaḥ | truṭitasakalakarmagranthirudvṛddhacetā
vrajati sa tu padaṇ tannityasuḍdhaṇ murāreḥ ||7||
aṇḡikṛtyaikameṣāṇ manumatha japahomārcanādyairmanūnā
maṣṭāṇḡotsāritārīḥpramuditapariśuddhopasannāntarātmā |
yogī yuñjīta yogāṇ samuditavikṛtiḥ sa purodhākṛtiḥ san |
ātmanyādhyā cittaṇ viśayasamasukhomlīlākṣo nivīṣṭaḥ ||8||
viśvaṇ bhūtendriyāntaḥkaraṇayamīvendusvarūpaṇ samastaṇ varṇātmaitatpradhāne kalanalayabhaye
bijarūpe dhruveṇa |

nītvā tat puṇsi viśvātmāni tamapi parālabhane kālatattve
taṇ vai śaktau cidāmūnyapi nayat candrāṇśake vā nīśānte ||9||
nīrdvandve nīrviṣeṇ nīratīśayamahānandasāndrevasāno
nāpārthe kṛṣṇapūrvāmalaśahitapare śāsvate'bhyāsanīyaṇ |
sūksmaṇ saṇkṛṣya bijottamamatha śanakairnītanīśvāsacetāḥ
prakṣiṇḡapūṇyapūṇyonirupamasukhasaṇvitsvarūpaḥ sabhūyāt ||10||
mūlādhyāre trikoṇe taruṇataraṇibhe bhāsvarevibhramantaṇ
bālārkālokalaṇjaraṭhatarakuraṇḡāṇkakoṭiprabhābhīḥ |
vidyunnālāsahasadyutirucirahasadbhūjīvābhīrāmāṇ
traigūṇyākrāntabindum jagadudayalayāvekahetuṇ vicintya ||11||
tasjyordhve viśphurantīṇ sphuṭarucirataḡitpuṇjabhāṇbhāsvadantam
udgacchantīṇ suṣuṇḡāsaraṇimanuśikhāmālāḡendubimbam |
cinmātrāṇ sūksmarūpāṇ kalitasakalaviśvāṇkalāṇādagamyāṇ
mūlaṇ yā sarvadhāmnāṇ smaratu nīrūpamāṇ huṇkṛtidāñcīranvaḥ ||12||
nītvā tāṇ śanakairadhomukhasahasārākāruṇāmbhodadher
dyotatpūrṇaśaśāṇkabimbamanutaḥ pīyūṣadhārāsrutim |

vaktāmantramayīṇ nīpīya ca sudhāñiṣyandarūpāṇ viśed
bhayopyātmaniketanaṇ punarapi vyutthāya pītvā viśet ||13||
yo'bhyasyatyānudinamevamātmanāmum
bijotthānduritarajāpamṛtyurogāṇ |
jītvāsau svayamīva mūrtimānanaṇgaḥ
saṇjīvecciramalinīlakeśajālaḥ ||14||
sphuṭamadhurapadārṇaśreṇīratyadbhūtārthā
jhaṭīti vadanapadmāñiṣaratyasya vāṇī |
apīca sakalamantrāstasya siddhayantisāṇkṣud
dhaparamaghanaśaukyaikāspadaṇ vartate saḥ ||15||
bhṛāmyanmūrtīṇ mūlacakṛādanāṇgaṇ
śrībhīrmābhīraktapiyūṣayugbhīḥ |
viśvākāśaṇ pūrayantaṇ vicintya
pratyāveśyāstatra vaśyāyasādhyāḥ ||16||
nāryo narā vā nagarī sabhā vā

praveśitāstatra niṣaktacetasaḥ |
 syuḥ kiṅkarāstasya jhaṭityanārataṁ
 cīrāya tannidhnadhiyo na saṁśayaḥ ||17||
 taraṇidalasanāthe śakragopārūṇe yo
 raviśaśiśikhimbaprasphuraddārūmadhye |
 hṛdayasarasije'muṁ śyāmālāṅgaṁ suveśaṁ
 sasukhamupaniṣaṇaṁ saṁsmaredvāsudevam ||18||
 pādāmbhojadvayeṅgulyamalakiśalayeśvāvanausannakhānāṁ saddharmodārakāntau
 prapadayujilasajjaṅghikādaṇḍayośca |
 jānvorūrvoḥ prasaṅge navavasanavare mekhalādāmninābhau romāvalyāmuḍārodarabhuvī vipule
 vakṣasi prauḍhahāre ||19||
 śrīvatsakaustubhāvāspṛṣṭakamalalasadvandvasaddhāmnibāhvora
 mūle keyūradīpte jagadavanapaṭordordvaye kaṅkaṇāḍhye |
 pāṇidvandvāṅgulīṣu madhurālinaviśve ca veṇau
 kaṇṭhe satkuṇḍalāgresphuṭaruciramaṇau dīptagaṇḍasthale ca ||20||
 kistudvandve ca śoṇenayanānalīnāyorbhrūvilāse lalāṭe
 keśeṣvālolabarheṣvatisurabhimanōjñaprasūnotpaleṣu |
 śoṇe vinyastabheṇāvadhara kiśalaye dantapaṅktyāṁ smitāsya jyotsnāyāmāḍipūṣaḥ kramata iti śanaīḥ
 svanī manāḥ saṁnidhattām ||21||

yāvanmano vilayameti harerudāre
 mandasmita japatu tāvadanāṅgabijam |
 aṣṭādaśārṇamathavāpi daśārṇakaṁ vā
 mantraṁ śanairatha japetsamaye svaṇiṣṭhaḥ ||22||
 āropyāropya manāḥ padāravindādi mandahasitāntam |
 tatra vilāpyaṁ kṣiṇe cet sukhacitsadātmako bhavati ||23||
 nyāśajapahomapūjā tarpaṇamantrābhīṣekavinīyogānām | dīpikākāramayodbhāvita kramaḥ
 kṛṣṇamantragaṇakathitānām ||24||
 saṁśayatimiracchidurāśeṣākramadīpikā kareṇa mahadbhīḥ |
 karaḍīpikēva dhāryā sasnehamaharṇiṣaṁ samastasukhāptyai ||25||
 yaścakraṁ nījakeliśāḍhanamadhiṣṭhānasthito'pi prabhura
 dattaṁ manmathaśatruṇāvānakṛte vyākṛttalokottaram |
 dhatte dīptanavendubhānūnayanopetādbhamāyaṁ dhruvaṁ
 vande kāyavimardanaṁ vadhakṛtāṁ bhaktipradaṁ yādavam ||26||
 iti śrīnārada pañcarātre
 jñānāmṛtasāre pañcamarātre

caturtho'dhyāyaḥ

||4||

...

English translation

CHAPTER IV ON THE RESULTS OF HEARING THE PUJA

Sri Mahadeva said :— Whoever worships thus with devotion Śrī Kṛṣṇa and then makes japam intently of this mantra becomes fiery like the Sun and object of worship even by the Gods.. (1) am to Sri Hari, with

Daily in the morning offering tarpan ndra and leads one

coarse sugar and water, make one enjoy like I in the end to the highest goal. (2)

Whichever devotee makes japam of the aforesaid excellent mantra with a calm mind and then perform homa ceremony ten thousand times, brings peace and happiness to the three world and obtains kingdoms. (3)

If the aforesaid Devata be meditated up come at his will sticken by the arrows of Cupid and become subservient to him. It is needless to say of the efficacy of making japam and if He be daily worshipped as per routine and japam be performed three lakhs of times, Lakshmi and Sarasvati stand in favour of them. (4)

The devotees are also to learn that their anxiety, disease, old age, unnatural deaths, mis are averted ; good sons, friends, wealth and long life is attained. (5)

on, the Devakanyas

ely mental pain and fortunes and poverty fame are acquired ;

Of all the mantras, the Visnu mantras are very powerful ; of the Visnu mantras the Gopala mantra leads to very highly beneficial results ; more powerful again is the Sammohanakhyā mantra which enchants the three worlds and which yields all the desired fruits like the kalpavṛkṣa tree. (6)

Whoever worships this extremely pleasant mantra does japam homa, puja and dhyānam (meditation) becomes freed Of all the ties of Karma and goes to the Nitya-Suddha (always pure) region of Sri

Hari. (1).

|

298 Narada Pañcarātram: Again taking up any one of the above mentioned mantras if one makes japam, homa, worship and becomes purified and of 2 pleasant mind, he becomes a Yogi, controls his mind and brings his citta to the contemplation of his Self and acquires Brāhmasayujya mukti (absorption in Brahma). (8)

In the night or the end of Nigā (night) one should meditate Sri Kṛṣṇa. the Highest Spirit along with the consideration of the potency of the time element or time factor (Samayātattva), when Sri Kṛṣṇa reveals as Light and Light. only in the indriyas and antahkārṇas (organs of senses and heart) of all beings. (9)

Meditating Sri Kṛṣṇa with oneness of heart, Him Who is free from qualities and Who is always immersed in the Highest Bliss and Who attracts the hearts of extremely subtle jīvas and hence has got the name of Sri Kṛṣṇa, leads the holy and merited devotees to the acquisition of Ātma-jīāna (self knowledge). (10)

One is to meditate on the Bindubīja in the triangular Mūlādhāra Cakram (the sacral plexus) radiant like the Rising Sun and emitting thousands of rays like lightning, looking like Bandhujīva flower, having the Properties of the three guṇas, and the cause of the rise and dissolution of the universe. (eu)

Above this if Nirāpāma Devī be remembered and thought Over, all the evils are averted. Nirāpāma Devī is of the nature "Hum", radiant like thousands of lightnings, is very fine, of the nature of consciousness and is Humkāra Kārini, within the Sūsumnā Nādi, of the nature of the three matras, Hum and is the one and only receptacle (supporter or substratum) of the world, realisable by Kālā and Nāda, and the root of all this universe, all the regions or abodes. (12)

One will have to lead this Kūṇḍalinī Devī from the bottom to the Highest Person situated in the thousand petalled lotus (Sahasrārā) in the brain, radiant like thousands of suns and then to make Her

drink the immortal nectar Amṛt. Moreover when She takes back Her downward course after drinking the nectar, She Ought to be again raised up by degrees and duly according to rules, (13) :

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Who i — ever devotees daily practices this and thus worships, he misfortunes, all age, and unnatural death, looks like

Kandar

i Pa (t - z his head, ie of Love) and lives long with black hairs on words, all the

He j utters sweet, intelligent, and very wonderful d riches and

' man cine bring their siddhis to him and he acquires oo i S worthy friends to all. (15) - is Higving roa will have to meditate the Anaiga Deva, that He Aincta or sweet and filling all the places of this world with red servient to Him amor a, lustre, and beauty ; and all are sub- Him. _ (16) and are making Sadhanas (practices of devotion) to oe ai, = a devotee goes, to women, men, city or any remain tibia wel coaimcaat their slavery to him and will always: no doubt i ca to him and work under him for ever. There isin this. (17)

ane aa knows that Sri Kṛṣṇa Vasudeva, hes pe a whose body is of blue (Syamala) co! co ale - ae are very nice, is sitting at ease in happiness in- ; ° is heart i : "4 ein, ae art and thus he remembers Him again ani eT your mind to His two feet, a4 ae with various ornaments, to His two 8 he "a navel, to His belly with curving lines, to tl 1 road breast that is adorned with' Sri Vatsa and Kau signs. (19) 2 To Bis soft wrists resembling the stalks lways active in the preservation of the world and decor bracelets. (20) Ai To His two hands decked wit! gers soun ing His lute, to His throat and to His ¢ ornamented with kundalas. (20) 5 bre His Bocrive eyes with excellent eye brows, _ Teathers variegated with various colours, to His ha

who is radiant like Moon: Jour and whose

to His fingers 204 rails nanks and things, -

he necklace on stubha

to His arms

of lotuses, ated with

h kankana ornaments, to His xcellent cheek

to the peacock irs beautified

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with beautiful flowers, to His lips with flute on them, to His teeth when he is smiling, and thus to His body. (21)

Until the devotee's mind gets dissolved in Sri Hari's sweet charming smiles, they should repeat Kama bija. Next, in due course of time, he should make Japam of eighteen lettered or ten lettered mantra with pure devotion. (22)

Next when the mind is firmly established and the devotee realises his attachment to real self and feels pleasure, then he should

think from His lotus feet to His sweet smile and should become calm and quiet. (23)

Om namo bhagavate Vasudevaya, Nyasa, Japam, Homam, Worship, tarpanam, initiation in mantra and the application thereof are duly enumerated by the commentator. (24)

Observing this Krama or order, men should meditate Him like a Flame in their hearts “and thus be saved from the dark abyss of of the world and thereby gain day and night intense bliss. (25)

I bow down to Sri Krsna, the Lord of Yaduvan  a, the Bestower of bhakti who thought stationed in His own Self, is holding Sudargana cakra for His own sport and who has bestowed Lordship of the Beings to Mahadeva, the great enemy of Kandarpa (God of Love). I bow down again and again so Him. (26)

Here ends the Fourth Chapter in the Fifth Night of Sri Narada Paficaratram Jnanamrtasara.

HH

Complete GGM text · Complete 1997 scan

Fifth Night · Chapter 5

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Sanskrit

पञ्चमो ऽध्यायः

मन्त्र-नाम-रहस्यम्

श्री-पार्वत्य् उवाच—

देव देव जगन्नाथ भक्तानुग्रहकारक ।

यद् अस्ति मयि कारुण्यं मयि यद् अस्ति ते दया ॥१॥

यद् यत् त्वया प्रगदितं तत् सर्वं मे श्रुतं प्रभो ।

गुह्याद् गुह्यतरं यत् तु यत् ते मनसि काशते ॥२॥

त्वया न गदितं यत् तु यस्मै कस्मै कदाघन ।

तन् मां कथय देवेश सहस्रं नाम चोत्तमम् ॥३॥

श्रीराधाया महादेव्या गोप्या भक्तिप्रसाधनम् ।

ब्रह्माण्डकर्त्री हर्त्री सा कथं गोपीत्वम् आगता ॥४॥

श्रीमहादेव उवाच—

शृणु देवि विचित्रार्थां कथां पापहरां शुभाम् ।

नास्ति जन्मनि कर्माणि तस्या नूनं महेश्वरि ॥५॥

यदा हरिश् चरित्राणि कुरुते कार्यगौरवात् ।

तदा विधातृरूपाणि हरिसान्निध्यसाधिनी ॥६॥

तस्या गोपीत्वभावस्य कारणं गदितं पुरा ।

इदानीं शृणु देवेशि नाम्नां चैव सहस्रकम् ॥७॥

यन् मया कथितं नैव तन्त्रेष्वपि कदापि न ।

तव स्नेहात् प्रवक्ष्यामि भक्त्या धार्यं मुमुक्षुभिः ॥८॥

मम प्राणसमा विद्या भाव्यते मे त्व अहर्निशम् ।

शृणुष्व गिरिजे नित्यं पठस्व च यथामति ॥९॥

यस्याः प्रसादात् कृष्णस् तु गोलोकेशः परः प्रभुः ।

अस्या नामसहस्रकस्य ऋषिर् नारद एव च ॥१०॥

देवी राधा परा प्रोक्ता चतुर्वर्गप्रसाधिनी ।

श्रीराधा राधिका कृष्णवल्लभा कृष्णसंयुता ॥११॥

वृन्दावनेश्वरी कृष्णप्रिया मदनमोहिनी ।

श्रीमती कृष्णकान्ता च कृष्णानन्दप्रदायिनी ॥१२॥

यशस्विनी यशोगम्या यशोदानन्दवल्लभा ।

दामोदरप्रिया गोपी गोपानन्दकारी ॥१३॥

कृष्णङ्गवासिनी हृद्या हरिकान्ता हरिप्रिया ।

प्रधानगोपिका गोपकन्या त्रैलोक्यसुन्दरी ॥१४॥

वृन्दावनविहारी च विकाशितमुखाम्बुजा ।
 गोकुलानन्दकर्त्री गोकुलानन्ददायिनी ॥१५॥
 गतिप्रदा गीतगम्या गमनागमनप्रिया ।
 विष्णुप्रिया विष्णुकान्ता विष्णोर् अङ्गनिवासिनी ॥१६॥
 यशोदानन्दपत्नी चा यशोदानन्दगोहिनी ।
 कामारिकान्ता कामेशौ कामलालसविग्रहा ॥१७॥
 जयप्रदा जया जीवा जीवानन्दप्रदायिनी ।
 नन्दनन्दनपत्नी च वृषाभानुसुता शिवा ॥१८॥
 गनाध्यक्षा गवाध्यक्षा गवा ॥ गतिर् उत्तमा ।
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 कृष्णार्थ-वासना कृष्ण-रागिनी भव-भाविनी ॥१७८॥
 कृष्णार्थ-रहिता भक्ता भक्त-भुक्ति-शुभ-प्रदा ।
 श्री-कृष्ण-रहिता दीना तथा विरहिणी हरेः ॥१७९॥
 मथुरा मथुरा-राज-गेह-भावन-भावना ।
 श्री-कृष्ण-भावनामोदा तथोऽऽन्माद-विधायिनी ॥१८०॥
 कृष्णार्थ-व्याकुला कृष्ण-सार-चर्म-धरा शुभा ।
 अलकेश्वर-पूज्या च कुवरेश्वर-वल्लभा ॥१८१॥
 धन-धान्य-विधात्री च जाया काया हया हयी ।
 प्रणवा प्रणवेशी च प्रणवार्थ-स्वरूपिणी ॥१८२॥
 ब्रह्म-विष्णु-शिवाधार्म-हारिणी शैव-शिखि-सपा ।
 राक्षसी-नाशिनी भूत-प्रेत-प्राण-विनाशिनी ॥१८३॥
 सकलेप्सित-दात्री च शची साध्वी अरुन्धती ।
 पति-व्रता पति-प्राणा पति-वाक्य-विनोदिनी ।
 अशेष-साधनी कल्प-वासिनी कल्प-रूपिणी ॥१८४॥
 इति श्री-नारद-पञ्चरात्रे

ज्ञानामृत-सारे पञ्चम-रात्रे

पञ्चमोऽध्यायः

॥५॥

□

Roman transliteration

pañcamo 'dhyāyaḥ
mantra-nāma-rahasyam
śrī-pārvatya uvāca—
deva deva jagannātha bhaktānugrahakāraka |
yady asti mayi kārṇyaṁ mayi yady asti te dayā ||1||
yad yat tvayā pragaditaṁ tat sarvaṁ me śrutaṁ prabho |
guhyād guhyataraṁ yat tu yat te manasi kāsate ||2||
tvayā na gaditaṁ yat tu yasmai kasmai kadācana |
tan mām kathaya deveśa sahasraṁ nāma cottamam ||3||
śrīrādhāyā mahādevyā gopyā bhaktiprasādhanam |
brahmāṇḍakartṛi hartrī sā kathāṁ gopitvam āgatā ||4||
śrīmahādeva uvāca—
śṛṇu devi vicitrārthāṁ kathāṁ pāpaharāṁ śubhāṁ |
nāsti janmani karmāṇi tasyā nūnaṁ mahēśvari ||5||
yadā hariś caritrāṇi kurute kāryagauravāt |

tadā vidhātṛrūpāṇi harisānnidhyasādhinī ||6||
tasyā gopitvabhāvasya kāraṇaṁ gaditaṁ purā |
idānīṁ śṛṇu deveśi nāmnāṁ caiva sahasrakam ||7||
yan mayā kathitaṁ naiva tantreṣv api kadāpi na |
tava snehāt pravakṣyāmi bhaktyā dhāryaṁ mumukṣubhiḥ ||8||
mama prāṇasamā vidyā bhāvayate me tv aharṇiśam |
śṛṇuṣva girije nityaṁ paṭhasva ca yathāmati ||9||
yasyāḥ prasādāt kṛṣṇās tu golokeśaḥ paraḥ prabhuḥ |
asyā nāmasahasrakasya ṛṣir nārada eva ca ||10||
devi rādhā parā proktā caturvargaprasādhinī |
śrīrādhā rādhikā kṛṣṇavallabhā kṛṣṇasamīyutā ||11||
vṛndāvaneśvarī kṛṣṇapriyā madanamohinī |
śrīmatī kṛṣṇakāntā ca kṛṣṇānandapradāyini ||12||
yaśasvinī yaśogamyā yaśodānandavallabhā |
dāmodarapriyā gopī gopānandakārī ||13||

kṛṣṇāṅgavāsiniḥ hr̥dyā harikāntā haripriyā |
pradhānagopikā gopakanyā trailokyasundarī ||14||
vṛndāvanavīhārī ca vikāśitamukhāmbujā |
gokulānandakartṛī gokulānadadāyini ||15||
gatipradā gītagamyā gamanāgamanapriyā |
viṣṇupriyā viṣṇukāntā viṣṇor aṅganīvāsini ||16||
yaśodānandapatnī cā yaśodānandagohinī |
kāmarīkāntā kāmēśī kāmālālasavigrahā ||17||
jayapradā jayā jīvā jīvānandapradāyini |
nandanandanapatnī ca vṛṣābhānusutā śivā ||18||
ganādhyakṣā gavādhyakṣā gavāṁ gatir uttamā |

kāñcanābhā hemagātrā kāñcanāṅgadadhāriṇī ||19||
 aśokā śokarahitā vośokā śokanāśinī |
 gāyatrī vedamātā ca vedātītā viduttamā ||20||
 nitiśāstrapriyā nitigatir natir abhiṣṭadā |

vedapriyā vedagarbhā vedamārgapravardhinī ||21||
 vedagamyā vedaparā vicitrakanakojjvalā |
 tathojjvalapradā nityā tathaivojjvalagātrikā ||22||
 nandapriyā nandasutārādhyānandapradā śubhā |
 śubhāggī vimalāṅgī ca vilāsinyaparājītā ||23||
 janani janmaśūnyā ca janmamṛtyujarāpahā |
 gatir gatimatāṁ dhātrī dhātrānandapradāyini ||24||
 jagannāthapriyā śailavāsini hemasundarī |
 kiśorī kamalā padmā padmahastā payodadā ||25||
 payasvini payodātrī pavitrā sarvamaṅgalā |
 mahājīvapradā kṛṣṇakāntā kamalasundarī ||26||
 vicitravāsini citravāsini citrarūpiṇī |
 nirguṇā sukulinā ca niṣkulinā nirākulā ||27||
 gokulāntaragehā ca yoganandakarī tathā |
 veṇuvādyā veṇuratir veṇuvādyapraāyaṇā ||28||

gopālasya priyā saumyarūpā somyakulodvahā |
 mohāmohā vimohā ca gatiniṣṭhā gatipradā ||29||
 gīrvāṇavandya gīrvāṇā gīrvāṇaganasevitā |
 lalitā ca viśokā ca viśākhācitramālinī ||30||
 jītenḍriyā śuddhasattvā kulīnā kuladīpikā |
 dīpapriyā dīpadātrī vimalā vimalodakā ||31||
 kāntāravāsini kṛṣṇā kṛṣṇacandrapriyā matiḥ |
 anuttarā duḥkhanātrī duḥkhaakartrī kulodvahā ||32||
 matir lakṣmīr dhṛtir lajjā kāntiḥ puṣṭiḥ smṛtiḥ kṣamā |
 kṣīrodaśāyini devī devārikulamardanī ||33||
 vaiṣṇavī ca mahālakṣmīḥ kulapūjyā kulapriyā |
 saṁhartrī sarvadaityānāṁ sāvitrī vedagāmini ||34||
 vedātītā niralambā nirālabhaganapriyā |
 nirālabhaganaiḥ pūjyā nirālokā nirāśrayā ||35||
 ekāṅgā sarvagā sevya brahmapatni sarasvatī |

rāsapriyā rāsagamyā rāsādhiṣṭhātrdevatā ||36||
 rasikā rasikānandā svayaṁ rāseśvarī parā |
 rāsamaṇḍalamadhyasthā rāsamaṇḍalaśobhitā ||37||
 rāsamaṇḍalasevyā ca rāsakriḍāmanoharā |
 pundarikākṣamilayā pundarikākṣagehinī ||38||
 pundarikākṣasevyā ca pundarikākṣaballabhā |
 sarvajīveśvarī sarvajīvavandya parāt parā ||39||
 prakṛtiḥ śambhukāntā ca sadāśivamanoharā |
 kṣutpipāsā dayā nidrā bhrāntiḥ śrāntiḥ kṣamākulā ||40||
 vadhūrūpā gopapatni bhārati siddhayogini |
 satyarūpā nityarūpā nityāṅgī nityagehinī ||41||
 sthānadātrī tathā dhātrī mahālakṣmīḥ svayaṁ prabhā |
 sindhukanyā sthānadātrī dvārakāvāsini tathā ||42||
 buddhiḥ sthitiḥ sthānarūpā sarvakāraṇakāraṇā |
 bhaktipriyā bhaktagamyā bhātānandapradāyini ||43||

bhakta-kalpa-drumātītā tathātīta-guṇā tathā |
 mano-'dhiṣṭhātr-devī ca kṛṣṇa-prema-parāyaṇā ||44||
 nīrāmayā saumya-dātrī tathā madana-mohinī |
 ekānamśā śivā kṣemā durgā durgati-nāśinī ||45||
 īśvarī sarva-vandyā ca gopaniyā śubhaṅkarī |
 pālīnī sarva-bhūtānāṁ tathā kāmāṅga-hārīṇī ||46||
 sadyo-mukti-pradā devī veda-sārā parāt parā |
 himālaya-sutā sarvā pārvatī girijā satī ||47||
 dakṣa-kanyā deva-mātā manda-lajjā hares tanuḥ |
 vṛndāraṇya-priyā vṛndā vṛndāvana-vilāsinī ||48||
 vilāsinī vaiṣṇavī ca brahmaloka-pratiṣṭhītā |
 rukmiṇī revatī satyabhāmā jāmbavatī tathā ||49||
 sulakṣmaṇā mitravindā kālīndī jahnu-kanyā |
 paripūrṇā pūrṇatarā tathā haimavatī gatīḥ ||50||
 apūrvā brahma-rūpā ca brahmāṇḍa-paripālīnī |

brahmāṇḍa-bhāṇḍa-madbyasthā brahmāṇḍa-bhāṇḍa-rūpiṇī ||51||
 aṇḍa-rūpāṇḍa-madhyasthā tathāṇḍa-paripālīnī |
 aṇḍa-bāhyāṇḍa-samhartrī śiva-brahma-hari-priyā ||52||
 mahā-viṣṇu-priyā kalpa-vṛkṣa-rūpā nīrantarā |
 sārā-bhūtā sthīrā gaurī gaurāṅgī śaśī-śekharā ||53||
 śveta-campaka-varṇābhā śaśī-koṭī-sama-prabhā |
 mālātī-mālyā-bhūṣāḍhyā mālātī-mālyā-dhārīṇī ||54||
 kṛṣṇa-stutā kṛṣṇa-kāntā vṛndāvana-vilāsinī |
 tulasī-adhiṣṭhātr-devī saṁsārārṇava-pāra-dā ||55||
 sārādāhārādāmbhodā yasodā gopa-nandīnī |
 atīta-gamanā gaurī parānugraha-kārīṇī ||56||
 karuṇārṇava-sampūrṇā karuṇārṇava-dhārīṇī |
 mādhavī mādhaba-mano-hārīṇī śyāma-vallabhā ||57||
 andhakāra-bhaya-dhvastā maṅgalyā maṅgala-pradā |
 śrī-garbhā śrī-pradā śrīśā śrī-nivāsācyutapriyā ||58||

śrī-rūpā śrī-harā śrīdā śrī-kāmā śrī-svarūpiṇī |
 śrīdāmānanda-dātrī ca śrīdāmeśvara-vallabhā ||59||
 śrī-nitambā śrī-gaṇeśā śrī-svarūpāśritā śrutiḥ |
 śrī-kriyā-rūpiṇī śrīlā śrī-kṛṣṇa-bhajanānvitā ||60||
 śrī-rādhā śrīmatī śreṣṭhā śreṣṭha-rūpā śruti-priyā |
 yogeśā yoga-mātā ca yogātītā yuga-priyā ||61||
 yoga-priyā yoga-gamyā yoginī-gaṇa-vanditā |
 javā-kusuma-saṅkāsā dāḍīmī-kusumopamā ||62||
 nīlāmbaradharā dhīrā dhairya-rūpa-dharā dhṛitiḥ |
 ratna-sīnhāsana-sthā ca ratna-kuṇḍala-bhūsitā ||63||
 ratnālaṅkāra-samyuktā ratna-mālyā-dharā parā |
 ratnendra-sāra-hārāḍhyā ratna-mālā-vibhūsitā ||64||
 indranīla-maṇi-nyasta-pāda-padma-śubhā śuciḥ |
 kārttikī pauraṁāsī ca amāvasyā bhayāpahā ||65||
 govinda-rāja-grhīnī govinda-gaṇa-pūjitā |

vaikunṭha-nātha-grhīnī vaikunṭha-paramālayā ||66||
 vaikunṭhadeva-devāḍhyā tathā vaikunṭha-sundarī |
 mahālasā vedavatī sītā sādhuḥ pati-vratā ||67||
 anna-pūrṇā sadānanda-rūpā kaivalya-sundarī |
 kaivalya-dāyini śreṣṭhā gopīnātha-manoharā ||68||

gopīnātheśvarī caṇḍī nāyikā-nayanānvitā |
 nāyikā nāyaka-prītā nāyakānanda-rūpiṇī ||69||
 śeṣa śeṣavatī śeṣa-rūpiṇī jagad-ambikā |
 gopāla-pālikā māyā jāyānandapradā tathā ||70||
 kumārī yauvanānandā yuvatī gopa-sundarī |
 gopa-mātā jānaki ca janakānanda-kāriṇī ||71||
 kailāsa-vāsini rambhā vairāgyākula-dīpikā |
 kamalā-kānta-grhīṇī kamalā kamalālayā ||72||
 trailokya-mātā jagatām adhiṣṭhātrī priyāmbikā |
 hara-kāntā hara-ratā harānanda-pradāyini ||73||

hara-patnī hara-prīta hara-toṣaṇa-tatparā |
 hareśvarī rāma-ratā rāmā rāmeśvarī ramā ||74||
 śyāmalā citra-lekhā ca tathā bhuvana-mohini |
 su-gopī gopa-vanitā gopa-rājya-pradā śubhā ||75||
 aṅgāvapūrnā māheṃ matsya-rāja-sutā satī |
 kaumārī nārasimhī ca vārāhī nava-durgikā ||76||
 cañcalā cañcalāmodā nārī bhuvana-sundarī |
 dakṣa-yajña-harā dākṣī dakṣa-kanyā su-locanā ||77||
 ratī-rūpā ratī-prītā ratī-śreṣṭhā ratī-pradā |
 ratir lakṣmaṇa-geha-sthā virajā bhuvaṇeśvarī ||78||
 śaṅkhāspadā harer jāyā jāmātrī-kula-vanditā |
 bakulā bakulāmoda- dhārīṇī yamunā jāyā ||79||
 vijayā jaya-patnī ca yamalārjuna-bhañjini |
 vakreśvarī vakra-rūpā vakra-vikṣaṇa-vikṣitā ||80||
 Śaparājitā jagannāthā jagannātheśvarī yatitḥ |

khecari khecara-sutā khecara-tva-pradāyini ||81||
 viṣṇu-vakṣaḥ-sthala-sthā ca viṣṇu-bhāvana-tatparā |
 candra-koṭi-sugātrī ca candrānana-manoharī ||82||
 sevā-sevyā śivā kṣemā tathā kṣema-kārī vadhūḥ |
 yādavendra-vadhūḥ sevyā śiva-bhaktā śivānvitā ||83||
 kevalā niṣphalā sūkṣmā mahā-bhīmābhaya-pradā |
 jīmūta-rūpā jaimūti jītāmitra-pramodini ||84||
 gopāla-vanitā nandā kulajendra-nivāsini |
 jayantī yamunāṅgī ca yamunā-toṣa-kāriṇī ||85||
 kalī-kalmaṣa-bhañgā ca kalī-kalmaṣa-nāśini |
 kalī-kalmaṣa-rūpā ca nityānanda-karī kṛpā ||86||
 kṛpāvatī kulavatī kailāścala-vāsini |
 vāma-devī vāma-bhāgā govinda-priya-kāriṇī ||87||
 nagendra-kanyā yogeśī yogini yoga-rūpiṇī |
 yoga-siddhā siddha-rūpā siddha-kṣetra-nivāsini ||88||

kṣetrādhiṣṭhātrī-rūpā ca kṣetrātītā kula-pradā |
 keśavānanda-dātrī ca keśavānanda-dāyini ||89||
 keśavā keśava-prītā keśavī keśava-priyā |
 rāsa-kṛīḍā-karī rāsa- vāsini rāsa-sundarī ||90||
 gokulānvitā-dehā ca gokulātva-pradāyini |
 lavaṅga-nāmnī nārāṅgī nārāṅga-kula-maṇḍanā ||91||
 elā-lavaṅga-karpūra-mukha-vāsa-mukhānvitā |
 mukhyā mukhya-pradā mukhya- rūpā mukhya-nivāsini ||92||
 nārāyaṇī kripātītā karuṇāmaya-kāriṇī |

kāruṇyā karuṇā karṇā gokarṇā nāga-karṇikā ||93||
sarpiṇi kaulinī kṣetra-vāsini jagad-anvayā |
jaṭilā kuṭilā nilā nilāmbaradharā śubhā ||94||
nilāmbara-vidhātṛī ca nilakaṇṭha-priyā tathā |
bhagini bhāgini bhogyā kṛṣṇa-bhogyā bhageśvarī ||95||
baleśvarī balārādhyā kāntā kānta-nitambinī |

nitambinī rūpavatī yuvatī kṛṣṇa-pīvarī ||96||
vibhāvarī vetravatī saṅkaṭā kuṭilalakā |
nārāyaṇa-priyā śalilā śṛkkaṇī-parimohitā ||97||
dyk-pāta-mohitā prātar-āśinī navanītikā |
navinā nava-nārī ca nāraṅga-phala-śobhitā ||98||
haimī hema-mukhī candra-mukhī śaśi-su-śobhanā |
ardha-candra-dharā candra-vallabhā rohiṇī tamilḥ ||99||
timirṅga-kulāmoda-matsya-rūpāṅga-hāriṇī |
kāraṇī sarva-bhūtānām kāryātītā kiśoriṇī ||100||
kiśora-vallabhā keśa-kārikā kāma-kārikā |
kāmeśvarī kāma-kalā kālindī-kūla-dīpikā ||101||
kalindatanayā-tīra-vāsini tīra-gehinī |
kādambarī-pāna-parā kusumāmoda-dhāriṇī ||102||
kumudā kumudānandā kṛṣṇeśī kāma-vallabhā |
tarkālī vajrayantī ca nimba-dāḍima-rūpiṇī ||103||

bilva-vṛkṣa-priyā kṛṣṇāmbarā bilvopama-stanī |
bilvātmikā bilva-vapur bilva-vṛkṣa-nivāsini ||104||
tulasī-toṣikā taiti-lānanda-paritoṣikā |
gaja-muktā mahā-muktā mahā-mukti-phala-pradā ||105||
anaṅga-mohinī śakti-rūpā śakti-svarūpiṇī |
pañca-śakti-svarūpā ca śaiśavānanda-kāriṇī ||106||
gajendra-gāminī śyāma-latānaṅga-latā tathā |
yoṣit-śakti-svarūpā ca yoṣid-ānanda-kāriṇī ||107||
prema-priyā prema-rūpā premānanda-taraṅgiṇī |
prema-hārā prema-dātrī prema-śaktimayī tathā ||108||
kṛṣṇa-premavatī dhanyā kṛṣṇa-prema-taraṅgiṇī |
prema-bhakti-pradā premā premānanda-taraṅgiṇī ||109||
prema-kṛdā-paritāṅgī prema-bhakti-taraṅgiṇī |
premārtha-dāyini sarva-śvetā nitya-taraṅgiṇī ||110||
hāva-bhāvānvitā raudrā rudrānanda-prakāśinī |

kapilā śṛṅkhalā keśa-pāśa-sambandhinī ghaṭī ||111||
kuṭīra-vāsini dhūmrā dhūmra-keśā jalodarī |
brahmāṇḍa-gocarā brahma-rūpiṇī bhāva-bhāvinī ||112||
saṁsāra-nāśinī śaivā śaivalānanda-dāyini |
śiśirā hema-rāgāḍbyā megha-rūpāti-sundarī ||113||
manoramā vegavatī vegāḍhyā veda-vādinī |
dayānvitā dayādhārā dayā-rūpā susevinī ||114||
kiśora-saṅga-samsargā gaura-candrānana kalā |
kalādhinātha-vadanā kalānāthādhirohiṇī ||115||
virāga-kuśalā hema-piṅgalā hema-maṇḍanā |
bhāṇḍira-tālavana-gā kaivartī pīvarī śukī ||116||
śukadeva-guṇātītā śukadeva-priyā sakhi |
vikalotkarṣiṇī koṣā kauṣeyāmbara-dhāriṇī ||117||

koṣāvarī koṣa-rūpā jagad-utpatti-kārikā |
sṛṣṭi-sthiti-karī saṁhāriṇī saṁhāra-kāriṇī ||118||

keśa-śaivala-dhātṛī ca candra-gātrī su-komalā |
padmāgarāga-samrāgā vindhyādri-parivāsiṇī ||119||
Śvindhyālayā śyāma-sakhī sakhī saṁsāra-rāgiṇī |
bhūtā bhaviṣyā bhavyā ca bhavya-gātrā bhavātigā ||120||
bhava-nāśānta-kāriṇy ākāśa-rūpā su-veśinī |
rati-raṅga-parityāgā rati-vegā rati-pradā ||121||
tejasvinī tejo-rūpa kaivalya-patha-dā śubhā |
mukti-hetur mukti-hetu- laṅghinī laṅghana-kṣamā ||122||
viśāla-netrā vaisālī viśāla-kula-sambhavā |
viśāla-grha-vāsā ca viśāla-vadarī ratih ||123||
bhakty-atītā bhakta-gatir bhaktikā śiva-bhakti-dā |
śiva-śakti-svarūpā ca śivārdhāṅga-vihāriṇī ||124||
śriṣa-kusumāmodā śriṣa-kusumojjvalā |
śriṣa-mṛdhvī śairiṣī śriṣa-kusumākṛtiḥ ||125||
vāmāṅga-hāriṇī viṣṇoḥ śiva-bhakti-sukhānvitā |

vijitā vijitāmodā gaganā gaṇa-toṣitā ||126||
hayāśyā herambā-sutā gaṇa-mātā sukeśvarī |
duḥkha-hantrī duḥkha-harā sevitepsita-sarvadā ||127||
sarvajñatva-vidhātṛī ca kula-kṣetra-nivāsinī |
lavaṅgā pāṇḍava-sakhī sakhī-madhya-nivāsinī ||128||
grāmyā gītā gayā gamyā gamanātīta-nirbharā |
sarvāṅga-sundarī gaṅgā gaṅgā-jalamayī tathā ||129||
gaṅgeritā pūta-gātrā pavitra-kula-dīpikā |
pavitra-guṇa-śilāḍhyā pavitrānanda-dāyini ||130||
pavitra-guṇa-simāḍhyā pavitra-kula-dīpanī |
kampamānā kaṁsa-harā vindhyācala-nivāsinī ||131||
govardhaneśvarī govardhana-hāsyā hayākṛtiḥ |
mīnāvātārā mineśī gaganēśī hayā gajā ||132||
hariṇī hariṇī hāra-dhāriṇī kanakākṛtiḥ |
vidyut-prabhā vipra-mātā gopa-mātā gayeśvarī ||133||

gaveśvarī gaveśī ca gavīśī gavi-vāsinī |
gati-jñā gīta-kuśalā danujendra-nivāriṇī ||134||
nirvāṇa-dātrī nairvāṇī hetu-yuktā gayottarā |
parvatādhinivāsā ca nivāsa-kuśalā tathā ||135||
sannyāsa-dharma-kuśalā sannyāseśī śaran-mukhī |
śarac-candra-mukhī śyāma- hārā kṣetra-nivāsinī ||136||
vasanta-rāga-samrāgā vasanta-vasanākṛtiḥ |
catur-bhujā śaḍ-bhujā dvi-bhujā gaura-vigrahā ||137||
sahasrāsyā viḥāsyā ca mudrāsyā mada-dāyini |
prāṇa-priyā prāṇa-rūpa prāṇa-rūpiṇy apāvṛtā ||138||
kṛṣṇa-prītā kṛṣṇa-ratā kṛṣṇa-toṣaṇa-tat-parā |
kṛṣṇa-prema-ratā kṛṣṇa-bhaktā bhakta-phala-pradā ||139||
kṛṣṇa-premā prema-bhaktā hari-bhakti-pradāyini |
caitanya-rūpā caitanya-priyā caitanya-rūpiṇī ||140||
ugra-rūpā śiva-kroḍā kṛṣṇa-kroḍā jalodarī |

mahodarī mahā-durga-kāntāra-sustha-vāsiṇī ||141||
candrāvalī candra-keśī candra-prema-taraṅgiṇī |

samudra-mathanodbhūtā samudra-jala-vāsini ||142||
samudrāmṛta-rupā ca samudra-jala-vāsikā |
keśa-pāśa-ratā nidrā kṣudhā prema-taraṅgikā ||143||
dūrvā-dala-śyāma-tanur dūrvā-dala-tanu-ccbaviḥ |
nāgarā nāgari-rāgā nāgarānanda-kāriṇī ||144||
nāgarāliṅgana-parā nāgarāṅgana-maṅgalā |
ucca-nicā haimavatī priyā kṛṣṇa-taraṅga-dā ||145||
premāliṅgana-siddhāṅgī siddhā sādhyā-vilāsikā |
maṅgalāmoda-jananī mekhalāmoda-dhāriṇī ||146||
ratna-mañjira-bhūṣaṅgī ratna-bhūṣaṇa-bhūṣaṇā |
jambāla-mālikā kṛṣṇa- prāṇā prāṇa-vimocanā ||147||
satya-pradā satyavatī sevakānanda-dāyikā |
jagad-yonir jagad-bijā vicitra-maṇi-bhūṣaṇā ||148||

rādhā-ramaṇa-kāntā ca rādhya rādhana-rūpiṇī |
kailāsa-vāsini kṛṣṇa- prāṇa-sarvasva-dāyini ||149||
kṛṣṇāvatāra-niratā kṛṣṇa-bhakta-phalārthini |
yācakāyācakānanda-kāriṇī yācakojjvalā ||150||
hari-bhūṣaṇa-bhuṣādhyā-nanda-yuktārdra-pada-gā |
hai-hai-tāla-dharā thai-thai-śabda-śakti-prakāśini ||151||
he-he-śabda-svarupā ca hi-hi-vākya-viśārādā |
jagad-ānanda-kartrī ca sāndrānanda-viśārādā ||152||
pañḍitā pañḍita-guṇā pañḍitānanda-kāriṇī |
paripālana-kartrī ca tathā sthiti-vinodini ||153||
tathā samhāra-śabdādhyā vidvāj-jana-manoharā |
viduṣāṁ prīti-jananī vidvat-prema-vivardhini ||154||
nādeśi nāda-rūpā ca nāda-bindu-vidhāriṇī |
śūnya-sthāna-sthitā śūnya- rūpa-pādapa-vāsini ||155||
kārttika-vrata-kartrī ca vasanā-hāriṇī tathā |

jala-śāyā jala-talā śilā-tala-nivāsini ||156||
kṣudra-kīṭāṅga-samsargā saṅga-doṣa-vināśini |
koṭi-kandarpa-lāvaṇyā kandarpa-koṭi-sundarī ||157||
kandarpa-koṭi-jananī kāmā-bīja-pradāyini |
kāmā-śāstra-vinodā ca kāmā-śāstra-prakāśini ||158||
kāmā-prakāśikā kāmīny aṇimādy-aṣṭa-siddhi-dā |
yāmini yāmini-nātha- vadanā yāminiśvarī ||159||
yāga-yoga-harā bhukti-mukti-dātrī hiraṇya-dā |
kapāla-mālinī devī dhāma-rūpiṇy apūrva-dā ||160||
kṛpānvitā guṇā gauṇyā guṇātīta-phala-pradā |
kuṣmāṇḍa-bhūta-vetāla-nāśini śaradānvitā ||161||
sītālā śavalā helā līlā lāvaṇya-maṅgalā |
vidyārthini vidyamānā vidyā vidyā-svarūpiṇī ||162||
ānvikṣikī śāstra-rūpā śāstra-siddhāṅga-kāriṇī |
nāgendrā nāga-mātā ca krīḍā-kautuka-rūpiṇī ||163||

hari-bhāvana-śilā ca hari-toṣaṇa-tat-parā |
hari-prāṇā hara-prāṇā śiva-prāṇā śivānvitā ||164||
narakārṇava-saṁhantrī narakārṇava-nāśini |
nareśvarī narātītā nara-sevyā narāṅganā ||165||
yāśodānandana-prāṇa-vallabhā hari-vallabhā |
yāśodānandanāramyā yāśodānandaneśvarī ||166||

yaśodānandanākriḍā yaśodā-kroḍa-vāsini |
yaśodānandana-prāṇā yaśodānandanārthadā ||167||
vatsalā kauśalā kālā karuṇārṇava-rūpiṇī |
svarga-lakṣmī bhūmi-lakṣmī draupadī pāṇḍava-priyā ||168||
tathārjuna-sakhī bhaumī bhaimī bhīma-kulodvahā |
bhuvanā mohanā kṣiṇā pānāsakta-tarā tathā ||169||
pānārthini pāna-pātrā pāna-pānanda-dāyini |
dugdha-manthana-karmāḍhyā dugdha-manthana-tat-parā ||170||
dadhi-bhāṇḍārthini kṣṇa-krodhini nandanāṅganā |

ghṛta-liptā takra-yuktā yamunā-pāra-kautukā ||171||
vicitra-kathakā kṣṇa-hāsyā-bhāṣaṇa-tat-parā |
gopāṅganāveṣṭitā ca kṣṇa-saṅgārthini tathā ||172||
rāsāsaktā rāsa-ratir āsavāsakta-vāsanā |
haridrā haritā hāriṇy ānandārpita-cetanā ||173||
niścaitanyā ca niścetā tathā dāru-haridrikā |
subalasya svasā kṣṇa-bhāryā bhāṣāti-veginī ||174||
śrīdāmasya śakhī dāma-dāmini dāma-dhāriṇī |
kailāsinī keśinī ca harid-ambara-dhāriṇī ||175||
hari-sānnidhya-dātrī ca hari-kautuka-maṅgalā |
hari-pradā hari-dvārā yamunā-jala-vāsini ||176||
jaitra-pradā jītarthī ca caturā caturī tamī |
tamisrā"tāpa-rūpā ca raudra-rūpā yaśo-'rthini ||177||
kṣṇārthini kṣṇa-kalā kṣṇānanda-vidhāyini |
kṣṇārtha-vāsanā kṣṇa-rāgini bhava-bhāvinī ||178||

kṣṇārtha-rahitā bhaktā bhakta-bhukti-śubha-pradā |
śrī-kṣṇa-rahitā dīnā tathā virahiṇī hareḥ ||179||
mathurā mathurā-rāja-geha-bhāvana-bhāvanā |
śrī-kṣṇa-bhāvanāmodā tatho"nmāda-vidhāyini ||180||
kṣṇārtha-vyākulā kṣṇa-sāra-carma-dharā śubhā |
alakeśvara-pūjyā ca kuvereśvara-vallabhā ||181||
dhana-dhānya-vidhātrī ca jāyā kāyā hayā hayī |
praṇavā praṇaveśī ca praṇavārtha-svarūpiṇī ||182||
brahma-viṣṇu-sivārdhāṅga- hāriṇī śaiva-śimsapā |
rākṣasī-nāśinī bhūta- preta-prāṇa-vināśinī ||183||
sakalepsita-dātrī ca śacī sādhvī arundhatī |
pati-vratā pati-prāṇā pati-vākya-vinodini |
aśeṣa-sādhanī kalpa-vāsini kalpa-rūpiṇī ||184||
iti śrī-nārada-pañcarātre
jñānāmṛta-sāre pañcama-rātre

pañcamo'dhyāyaḥ

||5||

...

English translation

CHAPTER V ON THE THOUSAND NAMES OF SRI RADHIKA

Sri Parvati said :—O peva of the Devas! O Lord of the ! world! Thou shewest Thy favour to Thy devotees. If Thou hast } sympathy and mercy on me, then O Lord! kindly tell me the excellent thousands names of \$ri Radhika ; I have heard all what Thou hast said. Now i want to hear about the greatest secret of all secrets which is shining in Thy mind and which Thou didst | never reveal before. How the thousand names of Sri Radhika | Gopi have come to be the source of begetting bhakti and how that Creatrix and Destructrix of this whole universe has come to turn out a Gopi, kindly tell all these to me. (1-4)

Sri Mahadeva said :—O Devi! O Paremegvari ! now hear that wonderful, auspicious and sin destroying tact. Certainly She has no birth and no actions. (5)

When Sri Hari incarnated Himself to establish His glory and prowess, She also used to follow Him close and assume the forms how to preserve the world. (6)

O Devesi ! I already told you the reason of Her assuming the form of a Gopi. Now hear Her thousand names. (7)

Now I will speak to Thee out of affection that which should be chorished with loving affection by those who are desirous for emancipation and which was never spoken before in any Tantras. (8) |

1 daily meditate day and night Her, of the nature of Vidya, } which is dear to me as my Jife. O Girije | Now hear about Her as Thou wishes and daily recite this thousand times. (9)

By Her grace Sri Krsna, the lord of Goloka, has become the Highest Lord Narada ithe Ksi of the thousand names, Radha the award of the fourfold aims of existence is the Highest Deity. The thousand names are :--Sri_ Radha. Radhika. Krsna Ballabha, Krsna Samyuta. (10-11): See Sanskrit Text)

Here ends the Fifth Adhyaya on the Thousand Names of Sri Radhika, in the Fifth Night of \$rj Narada Pafcaratram Jnanamrtasara.

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Complete GGM text · Complete 1997 scan

Fifth Night · Chapter 6

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Sanskrit

षष्ठोऽध्यायः

श्रुति-फलम्

श्री-महादेव उवाच—

इत्थ एतत् कथितं देवि राधा-नाम-सहस्रकम् ।

यः पठेत् पाठयद् वपि तस्य तुष्यति माधवः ॥१॥

किं तस्य यमुनाभिर् वा नदीभिः सर्वतः प्रिये ।

कुरुक्षेत्रादि-तीर्थैश् च यस्य तुष्टो जनार्दनः ॥२॥

स्तोत्रस्यास्य प्रसादेन किं न सिध्यति भू-तले ।

ब्राह्मणो ब्रह्म-वर्चस्वी क्षत्रियो जगति-पतिः ॥३॥

वैश्यो निधि-पतिर् भूयात् शूद्रो मुच्येत जन्मतः ।

ब्रह्म-हत्या-सुरा-पान- स्तेयादेर् अति-पातकात् ॥४॥

सद्यो मुच्येत देवेशि सत्यं सत्यं न स शयः ।

राधा-नाम-सहस्रस्य समानं नास्ति भू-तले ॥५॥

स्वर्गे वप्य् अथ पाताले गिरौ व जलतोऽपि वा ।

नातः परं शुभं स्तोत्रम् तीर्थं नातः परं परम् ॥६॥

एकादश्यां शुचिर् भूत्वा यः पठेत् सुसमाहितः ।

तस्य सर्वार्थ-सिद्धिः स्याद् छण्डयाद् व सु-शोभने ॥७॥

द्वादश्यां पौर्णमास्यां वा तुलसी-सन्निधौ शिवे ।

यः पठेत् शृणुयाद् वापि तस्य तत् तत् फलं शृणु ॥८॥

अश्वमेधं राजसूयं बार्हस्पत्यं तथा त्रिकम् ।

अति-रात्रं वाजपेयम् अग्निष्टोमं तथा शुभम् ॥९॥

कृत्वा यत् फलम् आप्नोति श्रुत्वा तत् फलम् आप्नुयात् ।

कार्तिके चाष्टमीं प्राप्य पठेद् व शृणुयाद् अपि ॥१०॥

सहस्र-युग-कल्पान्तं वैकुण्ठ-वसतिं लभेत् ।

ततश् च ब्रह्म-भवने शिवस्य भवने पुनः ॥११॥

सुराधिनाथ-भवने पुनर् याति स-लोकताम् ।

गङ्गा-तीरं समासाद्य यः पठेत् शृणुयाद् अपि ॥१२॥

विष्णोः सारूप्यम् आयाति सत्यं सत्यं सुरेश्वरि ।

मम वक्त्र-गिरेर् जाता पार्वती-वदनाश्रिता ॥१३॥

राधा-नाम-सहस्राख्या नदी त्रैलोक्य-पावनी ।

पठ्यते हि मया नित्यं भक्त्या शक्त्या यथोचितम् ॥१४॥

मम प्राण-समं ह्य् एतत् तव प्रीत्या प्रकाशितम् ।

नाभक्ताय प्रदातव्यं पाषण्डाय कदाचन ।
 नास्तिकायाविरागाय राग-युक्ताय सुन्दरि ॥१५॥
 तथा देयं महा-स्तोत्रं हरि-भक्ताय शङ्करि ।
 वैष्णवेषु यथा-शक्तिं दात्रे पुण्यार्थ-शालिने ॥१६॥
 राधा-नाम-सुधा-वारि मम वक्त्र-सुधाम्बुधेः
 उद्धृतासौ त्वया यत्नात् यतस् त्वं वैष्णवाग्रणीः ॥१७॥
 विशुद्ध-सत्त्वाय यथार्थ-वादिने
 द्विजस्य सेवा-निरताय मन्त्रिणे ।
 दात्रे यथा-शक्तिं सुभक्त-मानसे
 राधा-पद-ध्यान-पराय शोभने ॥१८॥
 हरि-पादाब्ज-मधुप-मनो-भूताय मानसे ।
 राधा-पाद-सुधास्वाद-शालिने वैष्णवाय च ॥१९॥
 दद्यात् स्तोत्रं महा-पुण्यं हरि-भक्ति-प्रसाधनम् ।

जन्मान्तरं न तस्यास्ति राधा-कृष्ण-पदार्थिनः ॥२०॥
 मम प्राणा वैष्णवा हि तेषां रक्षार्थम् एव हि ।
 शूलं मया धर्यते हि नान्यथा मैत्र-कारणम् ॥२१॥
 हरि-भक्ति-द्विषाम् अर्थे शूलं सन्धर्यते मया ।
 शृणु देवि यथार्थं मे गदितं त्वयि सु-व्रते ॥२२॥
 भक्तासि मे प्रियासि त्वम् अदः स्नेहात् प्रकाशितम् ।
 कदापि नोच्यते देवि मया नाम-सहस्रकम् ॥२३॥
 किं परं त्वां प्रवक्ष्यामि प्राण-तुल्यं मम प्रिये ।
 स्तोत्रं मन्त्रं राधिकाया यन्त्रं कवचम् एव हि ॥२४॥
 इति श्री-नारद-पञ्चरात्रे
 ज्ञानामृत-सारे पञ्चम-रात्रे
 षष्ठोऽध्यायः
 ॥६॥
 □

Roman transliteration

ṣaṣṭho'dhyāyāḥ
 śruti-phalam
 śrī-mahādeva uvāca—
 ity etat kathitaṁ devī rādhā-nāma-sahasrakam |
 yaḥ paṭhet pāṭhayad vApi tasya tuṣyati mādhaveḥ ||१||
 kiṁ tasya yamunābhir vā nadībhiḥ sarvataḥ priye |
 kurukṣetrādi-tīrthaiś ca yasya tuṣṭo janārdanaḥ ||२||
 stotrasyaśya prasādena kiṁ na sidhyati bhū-tale |
 brāhmaṇo brahma-varcasvī kṣatriyo jagati-patiḥ ||३||
 vaiśyo nidhi-patir bhūyāt śūdro mucyeta janmataḥ |
 brahma-hatyā-surā-pāna- steyāder ati-pātakāt ||४||
 sadyo mucyeta deveśi satyaṁ satyaṁ na saṁśayaḥ |

rādhā-nāma-sahasrasya samānān nāsti bhū-tale ||5||
 svarge vapy atha pātāle girau va jalato 'pi vā |
 nātaḥ paraṁ śubhaṁ stotram tīrthaṁ nātaḥ paraṁ param ||6||

ekādaśyān śucir bhūtvā yaḥ paṭhet susamāhitaḥ |
 tasya sarvārtha-siddhiḥ syāc chr̥ṇuyād va su-śobhane ||7||
 dvādaśyān paurṇamāsyān vā tulasī-sannidhau śive |
 yaḥ paṭhet śr̥ṇuyād vāpi tasya tat tat phalaṁ śr̥ṇu ||8||
 aśvamedhaṁ rājasiūyaṁ bārhaspatyaṁ tathā trikam |
 ati-rātraṁ vājapeyam agniṣṭomaṁ tathā śubham ||9||
 kṛtvā yat phalam āpnoti śrutvā tat phalam āpnuyāt |
 kārttike cāṣṭamīṁ prāpya paṭhet va śr̥ṇuyād api ||10||
 sahasra-yuga-kalpāntaṁ vaikuṇṭha-vasatiṁ labhet |
 tataś ca brahma-bhavane śivasya bhavane punaḥ ||11||
 surādhinātha-bhavane punar yāti sa-lokatām |
 gaṅgā-tīraṁ samāsādy yaḥ paṭhet śr̥ṇuyād api ||12||
 viṣṇoḥ sārūpyam āyāti satyaṁ satyaṁ sureśvare |
 mama vaktra-gīrer jātā pārvatī-vadanāśritā ||13||
 rādhā-nāma-sahasrākhyā nadī trailokya-pāvanī |

paṭhyate hi mayā nityaṁ bhaktyā śaktyā yathocitam ||14||
 mama prāṇa-samaṁ hy etat tava prītyā prakāśitam |
 nābhaktāya pradātavyaṁ pāṣaṇḍāya kadācana |
 nāstikāyāvīrāgāya rāga-yuktāya sundari ||15||
 tathā deyaṁ mahā-stotraṁ hari-bhaktāya śaṅkari |
 vaiṣṇaveṣu yathā-śakti dātre puṇyārtha-śāline ||16||
 rādhā-nāma-sudhā-vāri mama vaktra-sudhāmbudheḥ
 uddhṛtāsau tvayā yatnāt yatas tvaṁ vaiṣṇavāgraṇīḥ ||17||
 viśuddha-sattvāya yathārtha-vādine
 dvijasya sevā-nīratāya mantriṇe |
 dātre yathā-śakti subhaktā-mānase
 rādhā-pada-dhyāna-parāya śobhane ||18||
 hari-pādābja-madhupa-mano-bhūtāya mānase |
 rādhā-pāda-sudhāsvāda-śāline vaiṣṇavāya ca ||19||
 dadyāt stotraṁ mahā-puṇyaṁ hari-bhakti-prasādhanam |

janmāntaraṁ na tasyāsti rādhā-kṛṣṇa-padārthinaḥ ||20||
 mama prāṇa vaiṣṇavā hi teṣāṁ rakṣārtham eva hi |
 śūlaṁ mayā dharyate hi nānyathā maitra-kāraṇam ||21||
 hari-bhakti-dviṣāṁ arthe śūlaṁ sandharyate mayā |
 śr̥ṇu devi yathārthaṁ me gaditaṁ tvayi su-vrate ||22||
 bhaktāsi me priyāsi tvam adaḥ snehāt prakāśitam |
 kadāpi nocyate devi mayā nāma-sahasrakam ||23||
 kiṁ paraṁ tvāṁ pravakṣyāmi prāṇa-tulyaṁ mama priye |
 stotraṁ mantraṁ rādhikāyā yantraṁ kavacam eva hi ||24||
 iti śrī-nārada-pañcarātre
 jñānāmṛta-sāre pañcama-rātre
 ṣaṣtho'dhyāyaḥ
 ||6||
 ...

English translation

CHAPTER VI

ON THE GLORY OF THE THOUSAND NAMES OF SRĪ RADHIKA

Sri Mahadeva said :—O Devi! I have disclosed the thousand names of Sri Radha. Whoever reads this, or gets it read by others, gets the satisfaction of Madhava. (1)

O Beloved ! What will the river Yamuna, etc., and the Tirthas Kuruksetra, etc., avail to him, who has obtained the satisfaction of Janardana. (2)

What cannot be brought to success in this world by the favour of this stotra. The Brahmanas become energetic like Brahma and the Ksatriyas become kings of this world. (3)

The Vaisyas become rich; the Sudras get mukti from their births ; and the great sins, murdering Brahmanas, drinking wines and stealing, etc., fly away. (4)

O DeveSi! From the above thousand names really one becomes entirely free ; there is no doubt in this. For nothing is equal in this world to the thousand names of Radha, (5)

No tirthas (place of pilgrimage) is equal to it in auspiciousness, whether in the heavens, in the neither worlds, or in the mountain, or in water. (6)

Whoever becoming pure and collected reads or hears the

above in the Ekadaśī tithi, O Beautiful One, all his desires are fulfilled. (7) :

O Girije ! Whoever reads or hears this on the Dvadasi (12th lunar day) tithi or on the Purnima tithi (full Moon night) before the Tulasi plant, gets fruits equivalent to performing the Asvamedha, Rajasiya, Varhaspatya, Atiratra or Agnistoma and other sacrifices ; and if he reads or hears on the eighth lunar day of the month of Kartika (astami tithi) ; then he resides in Vailuntha for one thousand yuga Kalpas. (8-11)

‘three worlds. I recite them daily with devotion. (14)

they really are, to t

Whe Fifth Night, Ch. VI 303

And it also imparts Salokya Mukti in Brabma’s, Siva’s or in “Visnu’s abode, and if one reads or hears this on the banks of the

_ Ganges, then O Suresvari! he acquires verily, yea, vemily the

‘Sarupya (the same form) of śrī Visnu. These words I speak out and Parvati hears them. (12-13)

The river of the thousand names of Sri Radha purifies the all my might and

[love Thee ; therefore, I disdevoted and atheist. those who have

This is equivalent to my life. close it. It ought never to be given to the un ‘O Fair One ! So it is never advisable to give it to who are atheists and who are passionate.

o be given to the (16)

mo Vairagyam, But, O Sankari! This stotra (hymn) ought t ‘Vaisnavas, devoted to Hari, and to the virtuous donor.

made Me utter this nectar like names

As Thou hast carefully the foremost of the

of Śrī Rādhikā, Thou hast become Vaiṣṇavas. (17) This ought to be given to the Viśudd

persons of the. nature of sattvaguna), to those who speak things as he knower of mantras and to those who are, tied to the service of the and to those who

hasattva (supremely good

as best as they can, charitable, devo Dvijas. to the Bhaktas and good socled persons meditate the feet of Śrī Rādhikā. (18)

To those who serve the lotus feet of Śrī Hari, servants of Hari and to the Vaiṣṇavas, who drink the nectar of the feet of Śrī Rādhā, = (19)

Thereby those who want the feet of Śrī Rādhā not to be born again. (20)

who are the

a Kṛṣṇa have

As the Vaiṣṇavas are equivalent to My life, I hold my frident for their protection. There is no other reason in this. (21) I hold the Danda, the rod of punishment always for protecting

those that abuse the Hari Bhaktas. O Suvratā Devī! This I speak truly out of My affection to Thee. (22)

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Thou art My devoted and also likest to act to My will; hence I disclose this to Thee, O Devī, Otherwise I would not have disclosed this thousand names to Thee. (23)

O Beloved ; equal to My Self! Now I will speak any of Śrī

Rādhikā's stotra, mantra, yantra, or Kavacam. Which dost Thou like to hear. (24)

Here ends the Sixth Chapter in the Fifth Night in Śrī Nārada Pañcarātra Jīnamṛtasara,

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Complete GGM text · Complete 1997 scan

Fifth Night · Chapter 7

Chapter 56 of 60 · 30 detected verse markers · English printed pages 305–307

Sanskrit

सप्तमोऽध्यायः

श्रीपार्वत्युवाच—

कैलासवासिन् भगवन् भक्तानुग्रहकारक ।
 राधिकाकवचं पुण्यं कथयस्व मम प्रभो ॥१॥
 यद्यस्ति करुणा नाथ त्राहि मां दुःखतो भयात्
 त्वमेव शरणं नाथ शूलपाणे पिनाकधृक् ॥२॥
 श्री महादेव उवाच—
 शृणुष्व गिरिजे तुभ्यं कवचं पूर्वसूचितम् ।
 सर्वरक्षाकरं पुण्यं सर्वहत्याहरं परम् ॥३॥
 हरिभक्तिप्रदं साक्षात् भक्तिमुक्तिप्रसाधनम् ।
 त्रैलोक्याकर्षणं देवि हरिसान्निध्यकारकम् ॥४॥
 सर्वत्र जयदं देवि सर्वशत्रुभयावहम् ।
 सर्वेषां वैव भूतानां मनोवृत्तिकरं परम् ॥५॥
 वतुर्धासुक्तिजनकं सदानन्दकरं परम् ।
 राजसूयाश्वमेधानां यज्ञानां फलदायकम् ॥६॥

इदं कवचमज्ञात्वा राधामन्त्रं च यो जपेत् ।
 स नाप्नोति फलं तस्य विघ्नस्तस्य पदे पदे ॥७॥
 ऋषिरस्य महादेवोऽनुष्टुप्छन्दश्च कीर्तितः ।
 राधास्य देवता प्रोक्ता रां-बीजं कीलकं स्मृतम् ॥८॥
 धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः ।
 श्रीगन्धा से शिरः पातु ललाटं राधिका तथा ॥९॥
 श्रीमती नेत्रयुगलं कर्णौ गोपेन्द्रनन्दिनी ।
 हरिप्रिया नासिका च भ्रूयुगं शशिशोभना ॥१०॥
 ओष्ठं पातु कृपा देवी अधरं गोपिका तथा ।
 नभभानुसुता दन्तान् चिबुकं गोपनन्दिनी ॥११॥
 चन्द्रावली पातु गण्डं जिह्वां कृष्णप्रिया तथा ।
 कण्ठं पातु हरिप्राणा हृदयं विजया तथा ॥१२॥
 बाहु द्वौ चन्द्रवदना उदरं सुबलस्वसा ।
 काओटियोगान्विता पातु पादौ सौभद्रिका तथा ॥१३॥
 नखान् चन्द्रमुखी पातु गुल्फौ गोपालबल्लभा ।

नखान् विधुमुखी देवी गोपी पादतलं तथा ॥१४॥

शुभप्रदा पातु पृष्ठं कक्षा श्रीकान्तबल्लभा ।

जानुदेश्च जया पातु हरिणी पातु सर्वतः ॥१५॥
 वाक्यं वाणी सदा पातु धनागारं धनेश्वरी ।
 पूर्वादिशं कृष्णरता कृष्णप्राणा च पश्चिमाम् ॥१६॥
 उत्तरां हरिता पातु दक्षिणां वृषभानुजा ।
 चन्द्रावली नैशमेव दिवा श्वेदितमेखला ॥१७॥
 सौभाग्यदा मध्यदिने सायाहे कामरूपिणी ।
 रौद्री प्रातः पातु मां हि गोपिनो रजनीक्षये ॥१८॥
 हेतुदा सङ्गये पातु केतुमाला दिवार्धके ।
 शेषापराह्णसमये क्षमिता सर्वसंधिषु ॥१९॥
 योगिनी भोगसमये रतौ रतिप्रदा सदा ।
 कामेशौ कौतुके नित्यं योगे रत्नावली मम ॥२०॥
 सर्वदा सर्वकार्येषु राधिका कृष्णमानसा ।
 इत्येतत् कथितं देवि कवचं परमाद्भुतम् ॥२१॥

सर्वरक्षाकरं नाम महारक्षाकरं परम् ।
 प्रातर्मध्याह्नसमये सायाह्ने प्रपठेद्यदि ॥२२॥
 सर्वार्थसिद्धिस्तस्य स्यात् यद्यन्मनसि वर्तते ।
 राजद्वारे सभायां च सङ्ग्रामे शत्रुसंकटे ॥२३॥
 प्राणार्यनाशसमये यः पठेत् प्रयतो नरः ।
 तस्य सिद्धिर्भवेद्देवि न भयं विद्यते क्वचित् ॥२४॥
 आराधिता राधिका यत्नेन सत्यं न सङ्शयः ।
 गङ्गास्नानात् हरेर्नामग्रहणाद्यत् फलं लभेत् ॥२५॥
 तत् फलं तस्य भवति यः पठेत् प्रयतः शुचिः । हरिद्रोचनायन्द्रमण्डितं हरिचन्दनम् ॥२६॥
 कृत्वा लिखित्वा भूर्जे च धारयेत् मस्तके भुजे ।
 कण्ठे वा देवदेवेशि स हरिर्नात्र सङ्शयः ॥२७॥
 कवचस्य प्रसादेन ब्रह्मा सृष्टिं स्थितिं हरिः ।
 संहारं याहं नियतं करोमि कुरुते तथा ॥२८॥
 वैष्णवाय विशुद्धाय विरागगुणशालिने ।
 दद्यात् कवचमव्यग्रमन्यथा नाशमाप्नुयात् ॥२९॥

इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे पञ्चमरात्रे सर्वरक्षाकरं राधाकवचं समाप्तं
 सप्तमोऽध्यायः
 ॥७॥
 □

Roman transliteration

saptamo'dhyāyāḥ
 śrīpārvatyaṇvāca—
 kailāśavāsīn bhagavan bhaktānugrahaḥkāraka |

rādhikākavacaṇṇ puṇyaṇṇ kathayasva mama prabho ||1||
 yadyasti karuṇā nātha trāhi mām duḥkhato bhayāt
 tvameva śaraṇaṇṇ nātha śūlapāṇe pinākadhṛk ||2||
 śrī mahādeva uvāca—
 śṛṇuṣva girije tubhyaṇṇ kavacaṇṇ pūrvasūcitam |
 sarvarakṣākaraṇṇ puṇyaṇṇ sarvahatyāharaṇṇ param ||3||
 haribhaktipradaṇṇ sākṣāt bhaktimuktiprasādhanaṇṇ |
 trailokyākaraṇṇaṇṇ devi harisānnidhyakāraṇṇam ||4||
 sarvatra jayadaṇṇaṇṇ devi sarvasatrubhayāvaham |
 sarveṣāṇṇ caiva bhūtāṇāṇṇ manovṛttikaraṇṇ param ||5||
 caturdhāsuktijanakaṇṇ sadānandakaraṇṇ param |
 rājasūyāśvamedhānāṇṇ yajñānāṇṇ phaladāyakaṇṇ ||6||

idaṇṇ kavacamaññātvā rādhāmantraṇṇ ca yo japet |
 sa nāpnoti phalaṇṇ tasya vighnastasya pade pade ||7||
 ṛṣirasya mahādevo nuṣṭapchandaśca kīrtitaḥ |
 rādhāśya devatā proktā rāṇṇ-bijaṇṇ kilakaṇṇ smṛtam ||8||
 dharmārthakāmamokṣeṣu vinīyogaḥ prakīrtitaḥ |
 śrīgadhā se śīraḥ pātu lalāṭaṇṇ rādhikā tathā ||9||
 śrīmatī netrayugalaṇṇ karṇau gopendranandinī |
 haripriyā nāsikāṇṇ ca bhrūyugaṇṇ śaśīśobhanā ||10||
 oṣṭhaṇṇ pātu kṛpā devī adharaṇṇ gopikā tathā |
 naśabhāṇusutā dantāṇṇ cibukaṇṇ gopanandinī ||11||
 candrāvalī pātu gaṇḍaṇṇ jihvāṇṇ kṛṣṇapriyā tathā |
 kaṇṭhaṇṇ pātu hariprāṇā hṛdayaṇṇ vijayā tathā ||12||
 bhāhū dvau candravadaṇṇaṇṇ udaraṇṇ subalasvasā |
 kāoṭīyogāṇvitā pātu pādaṇṇ saubhadrikā tathā ||13||
 nakhāṇṇ candramukhī pātu gulphau gopālaballabhā |

nakhāṇṇ vidhumukhī devī gopī pādatalaṇṇ tathā ||14||
 śubhapradā pātu ṛṣṭhaṇṇ kakṣā śrīkāntaballabhā |
 jānudeśaṇṇ jayā pātu hariṇī pātu sarvataḥ ||15||
 vākyaṇṇ vāṇī sadā pātu dhanāgāraṇṇ dhaneśvarī |
 pūrvādiśaṇṇ kṛṣṇaratā kṛṣṇapṛāṇā ca paścimām ||16||
 uttarāṇṇ haritā pātu dakṣiṇāṇṇ vṛṣabhānujā |
 candrāvalī naiśameva divā śvedītamekhalā ||17||
 saubhāgyadā madhyadine sāyāhe kāmarūpiṇī |
 raudrī prātaḥ pātu māṇṇ hi gopīno rajanīkṣaye ||18||
 hetudā saṅgave pātu ketumālā divārdhake |
 śeṣāparāhṇasamaye śamitā sarvasaṇḍhiṣu ||19||
 yoginī bhogasamaye ratau ratipradā sadā |
 kāmēśī kautuke nityaṇṇ yoge ratnāvalī mama ||20||
 sarvadā sarvakāryeṣu rādhikā kṛṣṇamānasā |
 ityetaṇṇ kathitaṇṇ devi kavacaṇṇ paramādbhutam ||21||

sarvarakṣākaraṇṇ nāma mahārakṣākaraṇṇ param |
 prātmadhyāhṇasamaye sāyāhne prapāṭhedyadi ||22||
 sarvārthasiddhistasya syāt yadyanmanasi vartate |
 rājadvāre sabhāyāṇṇ ca saṅgrāme śatrusaṇḍikaḥ ||23||
 prāñāryanaśasamaye yaḥ paṭhet prayato naraḥ |
 tasya siddhirbhaveddevī na bhayaṇṇ vidyate kvacit ||24||
 ārādhitā rādhikā ca tena satyaṇṇ na saṇṇśayaḥ |

gaṅgāsnānāt harernāmagrahaṇādyat phalaṁ labhet ||25||
tat phalaṁ tasya bhavati yaḥ paṭhet prayataḥ śuciḥ | haridrārocanācandraṇḍitaṁ haricandanam
||26||
kṛtvā likhitvā bhūrje ca dhārayet mastake bhuje |
kaṇṭhe vā devadeveṣi sa harinātra saṁśayaḥ ||27||
kavacasya prasādena brahmā sṛṣṭiṁ sthitiṁ hariḥ |
saṁhāra cāhaṁ niyataṁ karomi kurute tathā ||28||
vaiṣṇavāya viśuddhāya virāgaḡaṣāline |
dadyāt kavacamavyagramanyathā nāsamāpnuyāt ||29||

iti śrīnāradaapañcarātre
jñānāmṛtasāre pañcamarātre sarvarakṣākaram rādhākavacaṁ samāptam
saptamo'dhyāyaḥ
||7||
...

English translation

CHAPTER VII ON RADHA KAVACAM

py) Parvati said :~O Thou Dweller in Kailasa !O Lord! O Thou who dost favour the Bhaktas ! Kindly mention to the Sri Radhika's auspicious Kavacam. ()

O Lord ! Thou holdest trident and Pinaka (bow) in Thy hands. If Thou dost shew Thy mercy on me, then dost Thou save me from misery and fear, For Thou alone art my saviour. (2)

Sri Mahadeva said :—O Girije! Hear the kavaca referred to already by Me. It protects all, it is holy and destroys best th © sins caused by killing all. (3) ‘

(devotion) toward akti and yukti (union, d leads one close to

O Devi! This Kavacam yields bhakti śri Hari as well it is a means of obtaining bh reasoning); it attracts the three worlds an Sri Hari. (4)

It brings on victory everywhere, and is the creator of mental feelings of all (i,ewill. etc. (5)

It yields the four fold mukti, brin produces fruits equivalent to performing

Agvamedha and other Sacrifices. (6) acam and yet makes japam ~ eof and gets

terrific to all the enemies, causes all to feel;

gs on happiness always, the Rajasiya and

Whoever is ignorant of this Kav. ofthe Radha mantra, does not get the fruits ther obstruction at every step. (7)

The Rsi of this mantra is Mahadeva ; chandas, Sri Radhika is the Devata, Ram is the mantra) and it is as well the Kilaka. (8)

Its application is for the dharma, artha, kama, and moksa. Let Sri Radha protect my head and Radhika protect my fore-

head. (9) Srimati protect my eyes ; Gopendra-Nan

anustup is the bija (seed

din] protect my ears,

Hari priya protect my nose and let Sagi sobhana protect my eye brows. (10)

Let Krpa devi protect my cheeks, let Gopika protect my

lower lips ; let the daughter of Vrsabhanu protect my teeth and let Gopanandini protect my chin. (11)

Let Candravali protect my cheeks, Krsnapriya protect my

lips ; let Hariprana protect my throat; let Vijanya protect my heart. (12)

Let Candravada protect my arms ; let Subalasvasa protect

my belly ; Yoganvita protect my waist, Saubhadrika protect my feet. (13)

Let Candramukhi protect my nails ; let Gopalaballabha protect my ankles ; let Vidhumukhi Devi protect my nails (of the toes) ; let Gopi protect my soles of feet. (14)

Let Subhaprada protect my back: let Sri Kantaballabha

Protect my lower belly ; let Jaya protect my thighs and let Harini Protect all my parts. (15)

Let Vani always protect my speech ; let Dhaneēvari protect my treasury ; let Krsnarata protect my east; let Krsnaprana Protect my west. (16)

_ Let Harita protect my north; let Vrsabhanuja protect my south ; let Candravali Protect me in the night; let Ksveditamekhala protect me in the day. (17)

Let Saubhagyaprada protect me in the mid-day ; Kamaripini

in the evening ; Raudri in the morning and Gopini in the night fall. (18)

Let Hetuda protect me in any meeting ; Let Ketum me in seme-day time ; let Sega Ss

ala protect protect me in the after-noon; let amita provect me in all the sandhis or junction times. (19)

Let Yonini protect m

e while I enjoy ; let Ratiprada protect me in love affairs ;

let Kamesi protect me in my amusements and let Ratnavali protect me in Yoga matters. (20)

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Let Krsnamanasa Radhika protect me always in all my affairs. O Devi! Thus I have told to Thee the most wonderful

Kavacam. (21)

It is named all protecting and greatly protecting (Sarvaraksikara and maharaksakara). If any one reads this in the morning, mid-day and evening. (22)

He obtains complete success in all his undertakings and in

whatever he intends, and in the courts of kings, assemblies, war

and in all difficulties with the enemies. (23)

Or in times of danger of his life or wealth, if any body

becoming pure, reads this, success follows him and there is no fear

for him any where. (24)

Radhika in thereby worshipped no doubt in this; nor is there any lie in this and he same fruits in taking a bath in the Ganges and taking t Hari that he gets in reading this Kavacam after havin pure and self-controlled. ~ (25-26) ‘

If one mines turmeric powder and yellow sort of Sandalwood powder (afearat araufoga) and writes letters on the Bhirjja leaves and then keep that on one's head, arms, OF throat, then O Deves! ! he acquires the same form of Sri Hari. (27)

By the help of this Kavacam Brahma creates,

and I destroy. (28) ; Give this to a pure Vaisnava who has got the qualities of vairagyam (dispassionateness and calmness)- If it be given to one who is not calm, ruin attends him. Here ends the Seventh Chapter o” Kavacam in Sri Narada Jianamrtasaraa

and pleased by him ; there is acquires the

he name of g, become

Hari preserves

(29) all-protecting Radha Paficaratram

Complete GGM text · Complete 1997 scan

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Sanskrit

अष्टमोऽध्यायः

श्रीनारद उवाच—

महादेव महादेव देवदेव जगत्पते ।

मन्त्रार्थं कृष्णमन्त्रानां गूढं राधामनु प्रभो ।

वक्तुमर्हसि देवेश भक्तं मां शशिशेण्डधृक् ॥१॥

श्री महादेव उवाच—

कृष्णमन्त्रार्थमेवाशु वक्ष्यामि शृणु नारद ।

ककारात्सृष्टिरूपोऽसौ लकारात्स्थितिरेव च ॥२॥

संहारात् ई भवेन्नित्यं निर्वाणाद्विन्दुरेव च ।

ककाराद्भूतिमापन्ना यमद्वृता भवन्ति हि ॥३॥

ऋकारात् पातकानि स्युः पलायनपराणि च ।

षकारोच्चारणात् सर्वे भूता राक्षसपन्नगाः ॥४॥

विद्वद्वन्ति भयार्ता वै णकाराद्गोराशयः ।

अकारात् सर्वतः शान्तिरेष कल्पद्रुमो मनुः ॥५॥

ककारो मुखचन्द्रास्य ऋकारो नेत्रमण्डलम् ।

षकारो बाहुयुगलं णकारः पादमेव च ॥६॥

अकारः सर्वगात्राणि शृणुष्व द्विजसत्तम ।

पुनरन्यत् प्रवक्ष्यामि शृणुष्व द्विजसत्तम ॥७॥

ककाराद्ब्रह्मरूपात्वात् सृष्टिकर्ता जनार्दनः ।

ऋकारात् सृष्टिकर्तासौ वेदवेद्यो हरिः स्वयम् ॥८॥

षकारात् शिवरूपत्वात् सृष्टिस्थित्यन्तकारकः ।

णकारात् श्वेतरूपत्वात् निर्वाणफलदायकः ॥९॥

जगद्भूजसर्वमायाविसर्गः परिकीर्तितः ।

कृष्णनामार्थ एवोक्तः परं शृणु महामते ॥१०॥

मा लक्ष्मीः प्रोच्यते वेदे धवस्तस्याः पतिर्हरिः ।

अतो माधवनामासौ प्रोच्यते पुरुषोत्तमः ॥११॥

मा शोभा तेजसो मूर्तिनिराकारस्य तेजसः ।

धवस्तस्य हरिः साक्षान्माधवोऽसौ प्रकीर्तितः ॥१२॥

विष्णुर्विभवनत्वाच्च व्यापकत्वाच्च नारद ।

भावनत्वाच्च वर्णानां विष्णुरेव ततः स्मृतः ॥१३॥

काशो दीप्तिमतो यस्मात् प्रकाशः सर्वजन्मनाम् ।

प्रभुः प्रभवनत्वाच्च ततः काशः प्रभुः स्मृतः ॥१४॥

चैतन्यभूतो जीवानां यतश्चैतन्यवर्जिताः ।
जडीभूता भवन्तीह चैतन्यस्तु ततः स्मृतः ॥१५॥
सेवते एष वा भूत्वा यस्मिन् कृष्णशरीरतः ।
अतः केशवनामासौ सेव्यते पुरुषः परः ॥१६॥
हृषीकाणामिन्द्रियाणामीशः सम्प्रोच्यते यतः ।
अतो नारद लोकेऽस्मिन् हृषीकेश इति स्मृतः ॥१७॥
जनानर्दयते यस्मात् प्रलये महति द्विज ।
अतः स प्रोच्यते वेदे जनार्दन इति प्रभुः ॥१८॥
नाराजलमिति प्रोक्ता अयनं तस्य ता यतः ।
अतो नारायणो नाम गीयते पुरुषोत्तमः ॥१९॥
नारं नरसमूहे च अयनं ते यतः प्रभो ।
अयनं स साक्षिभूतो यतो नारायणः परः ॥२०॥
गां पृथ्वीं स्वर्गमेवाथ वाचं वा पशवोऽपि वा ।

तेजसो वा पालकोऽसौ गोपालस्तु ततः स्मृतः ॥२१॥
बालकत्वाच्च बालोऽसौ कृष्णवर्णगतो यतः ।
बालकृष्ण इति प्रोक्ता यतोऽसौ पुरुषोत्तमः ॥२२॥
वाशब्दबोधे वायुश्च लादान-ग्रहणेन च ।
ककारो ब्रह्मणो रूपमतो बालक उच्यते ॥२३॥
कर्ता हर्ता पालयिता दाता भोक्ता कृपामयः ।
नाथोऽयं जगतां यस्मात् जगन्नाथस्ततः स्मृतः ॥२४॥
हरिहरणशीलत्वात् पापानां दुःखयोनिनाम् ।
नरसिंहवपुर्यस्मादतो ब्रह्मन् हरिः स्मृतः ॥२५॥
न च्यवन्ति यतो भक्ता महति प्रलये सति ।
अतोऽच्युतः स विश्वात्मा गीयते पुरुषोत्तमः ॥२६॥
च्युतिहीनोऽव्ययो यस्मादथवाच्युत इष्यते ।
जगतामादिभूतश्च मध्यश्चान्तश्च यः स्मृतः ॥२७॥
अतो वेदे पुराणे च अनादिः परिकीर्तितः ।
गवामिन्द्रः स्मृतो यस्माद्वाचमिन्द्रस्ततः परम् ॥२८॥

अतो गोविन्द इति च कीर्त्यते वेदवादिभिः ।
इति नामरहस्यं ते गदितं परमाद्भुतम् ॥२९॥
नास्त्यन्तं नामतस्तस्य याथार्थ्यं मुनिपुङ्गव ।
यदि पृथिव्या धूत्यादेर्गणनाकरणक्षमः ॥३०॥
भविष्यति तथापीशो नाम्ना नैव तु शक्यते ।
जन्मान्तरसहस्रेषु नैव नैव द्विजोत्तम ॥३१॥
इति श्रीनारदपञ्चरात्रे
ज्ञानामृतसारे पञ्चमरात्रे मन्त्रनामरहस्यं
अष्टमोऽध्यायः
॥८॥



Roman transliteration

aṣṭamo'dhyāyaḥ
 śrīnārada uvāca—
 mahādeva mahādeva devadeva jagatpate |
 mantrārthan kṛṣṇamantrānāṁ gūḍhaṁ rādhāmanuṁ prabho |
 vaktumarhasi deveśa bhaktaṁ mām śaśiśaṇḍadhṛk ||1||
 śrī mahādeva uvāca—
 kṛṣṇamantrārthamevāśu vakṣyāmi śṛṇu nārada |
 kakārātsṛṣṭirūpo'sau lakārātsthitireva ca ||2||
 saṁhārāt ī bhavennityaṁ nīrvāṇādvindureva ca |
 kakārādbhītimāpannā yamadūtā bhavanti hi ||3||
 ṛkārāt pātakāni syuḥ palāyanaparāṇi ca |
 śakāroccāraṇāt sarve bhūtā rākṣasapannagāḥ ||4||
 vidravanti bhayārtā vai ṛakārādrogarāśayaḥ |
 akārāt sarvataḥ śāntireṣa kalpadrumo manuḥ ||5||
 kakāro mukhacandrāśya ṛkāro netramaṇḍalam |

śakāro bāhuyugalaṁ ṛakāraḥ pādameva ca ||6||
 akāraḥ sarvagātrāṇi śṛṇuṣva dvījasattama |
 punaranyat pravakṣyāmi śṛṇuṣva dvījasattama ||7||
 kakārādbrahmarūpāt vāt sṛṣṭikartā janārdanaḥ |
 ṛkārāt sṛṣṭikartāsau vedavedyo hariḥ svayam ||8||
 śakārāt śivarūpatvāt sṛṣṭisthityantakārakaḥ |
 ṛakārāt śvetarūpatvāt nīrvāṇaphaladāyakaḥ ||9||
 jagadbījaśarvamāyāvisargaḥ parikīrtitaḥ |
 kṛṣṇanāmārtha evoktaḥ paraṁ śṛṇu mahāmate ||10||
 mā lakṣmīḥ procyate vede dhavastasyāḥ patirhariḥ |
 ato mādhanāmāsau procyate puruṣottamaḥ ||11||
 mā śobhā tejaso mūrtinīrākāśasya tejasaḥ |
 dhavastasya hariḥ sākṣānmādhavo'sau prakīrtitaḥ ||12||
 viṣṇurvibhavanatvācca vyāpakatvācca nārada |
 bhāvanatvācca varṇānāṁ viṣṇureva tataḥ smṛtaḥ ||13||

kāśo dīptimato yasmāt prakāśaḥ sarvajanmanām |
 prabhuḥ prabhavanatvācca tataḥ kāśaḥ prabhuḥ smṛtaḥ ||14||
 caityanyabhūto jīvānāṁ yataścaityanavarjitāḥ |
 jaḍībhūtā bhavantiha caityanyastu tataḥ smṛtaḥ ||15||
 sevate eṣa vā bhūtvā yasmin kṛṣṇaśarīrataḥ |
 ataḥ keśavanāmāsau sevayate puruṣaḥ paraḥ ||16||
 hṛṣīkāṇāmindriyāṇāmīśaḥ samprocyate yataḥ |
 ato nārada loke'smin hṛṣīkeśa iti smṛtaḥ ||17||
 janānārdayate yasmāt pralaye mahati dvija |
 ataḥ sa procyate vede janārdana iti prabhuḥ ||18||
 nārājalamiti proktā ayanāṁ tasya tā yataḥ |
 ato nārāyaṇo nāma gīyate puruṣottamaḥ ||19||
 nārāṇaṁ narasamūhe ca ayanāṁ te yataḥ prabho |
 ayanāṁ sa sākṣībhūto yato nārāyaṇaḥ paraḥ ||20||
 gāṁ prthivīm svargamevātha vācāṁ vā paśavo'pi vā |

tejaso vā pālaka'sau gopālantu tataḥ smṛtaḥ ||21||
 bālakatvācca bālo'sau. kṛṣṇavarṇagato yataḥ |
 bālākṛṣṇa iti proktaḥ yato'sau puruṣottamaḥ ||22||
 vāśādbadodhe vāyusca lādāna-grahaṇena ca |
 kakāro brahmaṇo rūpamato bālaka ucyate ||23||
 kartā hartā pālayitā dātā bhoktā kṛpāmayaḥ |
 nātho'nyo jagatāṇi yasmāt jagannāthastataḥ smṛtaḥ ||24||
 harir-haraṇāśilātvaḥ pāpānāṁ duḥkḥhayoninām |
 narasiṁhavadupurīyasmādāto brahmaṇ hariḥ smṛtaḥ ||25||
 na cyavanti yato bhaktā mahati pralaye sati |
 ato'vyatāḥ sa viśvātāḥ gīyate puruṣottamaḥ ||26||
 cyutihiṇo'vyayo yasmādmādhavācyuta iṣyate |
 jagatāmādhibhūtaśca madhyasāntaśca yaḥ smṛtaḥ ||27||
 ato vede purāṇe ca anādiḥ parikīrtitaḥ |
 gavāmīndraḥ smṛto yasmādvācāmīndrastataḥ param ||28||

ato govinda iti ca kīrtyate vedavādibhiḥ |
 iti nāmaraḥasyaṁ te gaditaṁ paramādbhutam ||29||
 nāstyantaṁ nāmatastasya yāthārthyaṁ munipuṅgava |
 yadi prthivyaḥ dhūlyādergaṇanākaraṇakṣamaḥ ||30||
 bhaviṣyati tathāpiśo nāmnāṁ naiva tu śakyate |
 janmāntarasahasreṣu naiva naiva dvijottama ||31||
 iti śrīnāradapañcarātre
 jñānāmṛtasāre pañcamarātre mantranāmaraḥasyaṁ
 aṣṭamo'dhyāyaḥ
 ||8||

English translation

CHAPTER VIII ON THE MYSTERIES OF MANTRA NAMES

Sri Narada said :—O Lord of the world ! O Best of the Devas ! O Devadeva !O Mahadeva! O Lord! Kindly tell the meanings of tho mantras of Sri Krsna and the esoteric mantras of Sri. Radhika

and show Thy mercy to Thy Bhakta. © Holder of the diseases of the Moon ! I am desirous to hear these. (1)

Sri Mahadeva said :—O Narada! Hear the meaning of the mantra Sri Kṛṣṇa that I will now speak out to Thee. . “Ka” means creation, “La” (r) means preservation. (2)

(3) "Iṣ means destruction and anusvat (*) means Nirvana. The messengers of Yama fear the letter "“Ka".

“R” makes all the sins fy away. “Sa”, when uttered, causes all bhiitas, Raksasas, and Pannagas. (4)

Afraid and make them Tun away. “Na” destroys all the diseases. -‘A” brings peace. Thus the mantra is like the Kalpavrksa. (5)

“Ka” is the moon-like face ;

“R” is its eyes and “Sa” is its ‘arms and “Na” is it feet, (6) ;

O best of the Dvijas ! “A” represents its whole body ; I will tell you it’s another meaning. (7) “Ka” being Brahma is Janardana ;

“R” means Vedavidya Sti Hari Himself as the Creator. (8)

“Na” being Siva means the Creator, Preserver, and Destroyer. “Na” having the form of whiteness awards Nirvana. (9)

Visarga (:) is the seed of the world and means Sarvamaya i.e. universal illusion. O Enlightened one! Thus you have heard

the meaning of Sri Krsna. Now hear the meanings of other names. (10)

“Ma” means Laksmi in the Vedas ; Dhava means Her husband Sri Hari. Hence Madhava means Purusottama. (11)

Hence He is named Visnu. (13)

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“Ma” means beauty and the form of the formless tejas (fire) and Dhava means her Hari. Hence Madhava means Sri ‘Visnu. {12}

O Narada ! Visnu also indicates conceiving the ideation of varnas (letters or 4 stages o and extending and f life i.e. 4 castes).

Il the beings are and He is called

(14)

“Kaga” implies illumined; by which a manifested. Hence He is called “Prakasah” “Prabhu” as all beings are generated by Him.

He is named ““Chaitanya” because through Him the Jivas, jnanimate and devoid of consciousness, become conscious. (15)

He is termed “KeSava” for He is served by all beings while He incarnated in the “Krsna” body, Hence He is called “Kesava

Purzusa””. (16) He is named Hrsikega for He is the Dev:

senses. (17) O Dvija! In as much as in the time of Maba Pralaya, the Dissolution, He torments the people, He 3s named

a, the Lord of the

great Janardana. (18)

Nara means water ; Ayana means the sameness. Hence Purusottama is named Narayana (19)

Nara means all the men ; and Ayana means whence they have been born. Or in as much as He is the Witness, He is named Narayana. (20)

“Go”? means Earth, Heaven, being their tejas, animating life, or their “Gopala.” (21)

In as much as that Purusottama and of black (or rather blue “Balakrgna.” (22)

animals. He

sound, word or He is named

protector

is of the nature of a child colour). He is named

eling, consciousness or air, wind. “La”

“Ba”? means bodha, fe re of Brahma. Hence He

implies taking. “Ka” means the natu ds named “Balaka.” (23)

al Narada Pajicaratram

As He is the Creator, Destroyer, Preserver, of the world, a He is the Donor, Enjoyer, and Merciful, He is named “Jagannatha.” (24)

As He steals away all the sins that beget miseries only and as

He assumed the body of “Narasimha” (man lion), His name has become Hari. (25)

As His bhaktas do not get themselves displaced from their supreme positions, even in times of Mahapralaya (Universal Dissolution), hence that Universal Soul Purusottama is named Acyuta,” (26)

Or as He is never bafiled from His position, never displaced, that Undecaying Person is termed Acyuta. (27)

He is the origin, the middle and the end of this world, He is called ““Anadi.”” —_ (28) F

He is termed Govinda as He is the Indra(Ruler) of ““Go’ and “Vakya”, He is named “Govinda” by the Devas. So the Vedavadins say. Thus I have spoken the greatly wonderful mysteries of the names. (29)

O best of the Munis ! Really there is no limit to His names,. even if any body can calculate the molecules of the dust of this world. (30)

Yet, O Dvijasattama ! he cannot go to the end of His names, even in thousand births. Only through Bhakti (devotion) this can: be done. (31)

Here ends the Eighth Chapter of the Fifth Night of Sri

Narada Paicaratra Jianamrtasdra on the Esoteric meanings of the names of \$ri Krsna.

Complete GGM text · Complete 1997 scan

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ON THE RADHA MANTRA

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Sanskrit

नवमोऽध्यायः

योगकथनम्

श्रीनारद उवाच—

अधुना श्रोतुमिच्छामि रहस्यं परामद्भुतम् ।

ये ये मन्त्राश्च श्रीमत्या राधिकायाः सुगोपिताः ।

तन्मे ब्रूहि महादेव यद्यनग्राह्यता मयि ॥१॥

श्रीमहादेव उवाच—

शृणु नारद वक्ष्यामि पार्वत्यै यत् प्रकाशितम् ।

नैव तत्त्वां प्रवक्ष्यामि शृणुष्व गदतो मम ॥२॥

बह्निबीजं क्रोशयुक्तं तथा बिन्दुविभूषितम् ।

एतद्बीजं मुनिश्रेष्ठ बीजं त्रैलोक्यपूजितम् ॥३॥

णकाक्षरोऽयं विप्रेन्द्र मनुः सर्वफलप्रदः ।

पुरश्चरणकृन्मत्री जपेल्लक्षद्वयं सुधीः ॥४॥

अथान्यं मन्त्रराजं तु शृणु कल्पद्रुमं महत् ।

निजबीजं ततो माया कामबीजमतः परम् ॥५॥

राधायै बह्निजायान्तो मन्त्रोऽयं कल्पपादपः ।

प्रातःकृत्यादिकं सर्वं पूर्ववत् परिकल्पयेत् ॥६॥

यागस्थानं ततो गत्वा स्थानासनपरिग्रहम् ।

भूतशुद्धादिकं कृत्वा प्राणायामन्तु मूलतः ॥७॥

ऋषिरस्य महादेवो गायत्री छन्द एव च ।

देवता राधिका प्रोक्ता सर्वशास्त्रेषु गोपिता ॥८॥

एवं ऋष्यादिकं कृत्वा रा-बीजेनाङ्गकल्पना ।

ततो ध्यायेत् परां देवीं काञ्चनाभां वरप्रदाम् ॥९॥

किशोरीं कृष्णसंहिता नीलाम्बरधरां शुभाम् ।

दक्षिणे धृतताम्बूलां पाणौ वामे समुद्रकम् ॥१०॥

धारयन्तीं स्वर्णभूषां सदा कृष्णानुरागिणीम् ।

कृष्णास्यनयनासक्तां हारनूपुरभूषिताम् ॥११॥

एवं ध्यात्वा मानसैस्तामुपचारैः समर्चयेत् ।

ततो ध्यात्वा पुनर्देवीं सस्थाप्य स्वपुरःस्थले ॥१२॥

प्राणप्रतिष्ठामन्त्रेण प्राणान् प्राणेषु योजयेत् ।

ततः पाद्यादिकं दत्त्वा मूलमन्त्रेण मन्त्रवित् ॥१३॥
 यथाविधि धूपदीपनैवेद्यैः परिपूजयेत् ।
 पुष्पाञ्जलि पञ्चधा च दत्त्वा मन्त्रेण वैष्णवः ॥१४॥
 शुक्लपुष्पैः सदा पूज्या तुलसीपत्रसंयुता ।
 करवीरं तथा पद्मं वक्त्रं काञ्चनमेव च ॥१५॥
 शुक्लैरक्तैस्तथा पूज्या अन्यथा न समाचरेत् ।
 वैष्णवे संगतिः कार्या वैष्णवे च सदा रतिः ॥१६॥
 जन्माष्टमी समासाद्य रोहिणीसंयुता यदि ।
 लभ्यते घोषवासो हि कर्तव्यः सर्वथा सदा ॥१७॥
 नालाभे रोहिणीभे च सप्तमीं परिवर्जयेत् ।
 एवंप्रकारतो ब्रह्मान् तथा गोष्ठाष्टमी तिथिम् ॥१८॥
 उपवासः सदा कार्यो नान्यथा सिद्धिहानिकृत् ।
 वैष्णवो यदि भुञ्जीत एकादश्यां प्रमादतः ॥१९॥
 विष्णवर्चनं वृथा तस्य नरकं घोरमाप्नुयात् ।
 वरं पितृबधं ब्रह्मन् मातृणां गमनं वरम् ॥२०॥
 एकादश्यां वैष्णवस्तु न भुञ्जीत कदाचन ।
 इत्येतत् कथितं सर्वं यत्पृष्ठोऽहमिह द्विज ।
 हरेराश्चर्यभूतस्य किमन्यत् श्रोतुमिच्छसिः ॥२१॥
 इति श्रीनारदपञ्चरात्रे
 ज्ञानामृतसारे पञ्चमरात्रे राधामन्त्रकथनं
 नवमोऽध्यायः
 ॥९॥
 ।

Roman transliteration

navamo'dhyāyāḥ
 yogakathanam
 śrīnārada uvāca—
 adhunā śrotumicchāmi rahasyaṁ parāmadbhutam |
 ye ye mantrāśca śrīmatyā rādhikāyāḥ sugopitāḥ |
 tanme brūhi mahādeva yadyanagrāhyatā mayi ||1||
 śrīmahādeva uvāca—
 śrīṇu nārada vakṣyāmi pārvatyai yat prakāśitam |
 naiva tattvāṁ pravakṣyāmi śrīṇuṣva gadato mama ||2||
 bahubijāṁ krośayuktāṁ tathā binduvibhūṣitam |
 etadbijāṁ munīśreṣṭha bijāṁ trailokyapūjitam ||3||
 ṇakākṣaro'yaṁ viprendra manuḥ sarvaphalapradah |
 puraścaraṇakṛṇmatri japellakṣadvayaṁ sudhiḥ ||4||
 athānyaṁ mantrarājaṁ tu śrīṇu kalpadrumaṁ mahat |
 nijabijāṁ tato māyā kāmabijamataḥ param ||5||
 rādhāyai bahvijāyānto mantro'yaṁ kalpapādapaḥ |
 prātaḥkṛtyādikaṁ sarvaṁ pūrvavat parikalpayet ||6||
 yāgasthānaṁ tato gatvā sthānāsanaparigrahaṁ |

bhūtaśuddhyādikam kṛtvā prāṇāyāmantu mūlataḥ ||7||
 ṛṣirasya mahādeva gāyatrī chanda eva ca |
 devatā rādhikā proktā sarvaśāstreṣu gopitā ||8||
 evaṁ ṛṣyādikam kṛtvān rām-bījenāṅgakalpanā |
 tato dhyāyet parām devī kāñcanābhām varapradām ||9||
 kiśorīm kṛṣṇasaṁhitā nīlāmbaradharām śubhām |
 dakṣiṇe dhṛtatāmbūlām pāṇau vāme samudgagam ||10||
 dhārayantīm svarṇabhūṣān sadā kṛṣṇānurāgiṇīm |
 kṛṣṇāyanayanāsaktām hāranūpurabhūṣitām ||11||
 evaṁ dhyātvā mānasaistāmupacārāḥ samarcayet |
 tato dhyātvā punardeviṁ saṁsthāpya svapurāṣṭhale ||12||
 prāṇapratīṣṭhāmantreṇa prāṇān prāṇeṣu yojayet |
 tataḥ pādyaādikam dattvā mūlamantreṇa mantravīt ||13||
 yathāvidhi dhūpadīpanaivedyāḥ paripūjayet |
 puṣpāñjali pañcadhā ca dattvā mantreṇa vaiṣṇavaḥ ||14||
 śuklapuṣpaiḥ sadā pūjyā tulasīpatrasaṁyutā |
 karavīraṁ tathā padmaṁ vakam kāñcanaṁeva ca ||15||
 śuklairaṅgaistathā pūjyā anyathā na samācāret |
 vaiṣṇave saṁgatīḥ kār्या vaiṣṇave ca sadā ratiḥ ||16||
 janmāṣṭamī samāśādyā rohiṇīsaṁyutā yadi |
 labhyate copavāso hi kartavyaḥ sarvathā sadā ||17||
 nālābhe rohiṇībhe ca saptamīm parivarjayet |
 evaṁprakārato brahmān tathā goṣṭhāṣṭamī tithim ||18||
 upavāsaḥ sadā kār्या nānyathā siddhihānikṛt |
 vaiṣṇavo yadi bhuñjīta ekādaśyām pramādataḥ ||19||
 viṣṇavaracanāṁ vrthā tasya narakam ghoramāpnuyāt |
 varam pitr̥badhaṁ brahman mātṛṇām gamanaṁ varam ||20||
 ekādaśyām vaiṣṇavastu na bhuñjīta kadācana |
 ityetat kathitaṁ sarvaṁ yatpṛṣṭho'hamiha divja |
 harerāścāryabhūtasya kimanyat śrotumicchaṣiḥ ||21||
 iti śrīnāradaḥ pañcarātre
 jñānāmṛtasāre pañcamarātre rādhāmantrakathanam
 navamo'dhyāyaḥ
 ||9||
 ...

English translation

CHAPTER IX

ON THE RADHA MANTRA

Narada said :—Now I am desirous to hear the great and aca mystery. © Mahadeva ! Kindly tell me all the mantras of Srimati Radhika, that are carefully hidden. (1)

ti Mahadeva said :—O Narada ! Now I will tell you that

which I told to Parvati and not to any other body as yet. (2)

O best of the Munis ! “Ram” is the vija mantra of Radha, It
is worshipped in the three words. (3)

O Viprendra! The single lettered mantra yields all the results ; hence the intelligent devotee Sidhaka),
who knows es mantras should make purascarana and make japam two jakhi er times. (4)

Now hear another mantra which is like the great Kalpavrksa (tree that yields all objects of desires).
Ram Hrim Klim Radhayal Svaha is the mantra v @ aa ward carer” — (5)

fore ; one must £° to the one must

(seed

Now do the morning duties as be sacrificial place, find out the seat and take his seat ; perform
“bhitasuddhi” and make pranyama in malamantra maotra). (6-7)

The Rsi of the mantra, is Mahadeva ; Gayatri is the Chanda ; and the Devata is Srimati Radbika. This
is stated, though in a hidden way, in all the Sastras. (8) ;

Thus stating the Rgis, etc., perform the Angapaja with “Ram” bija. Then mediate the Devi Radhika as
of a golden colour and ready to yield bons. (9)

g blue apparel, auspicious,

She is young, with Krsna, wearin pecies of

holding in Her right and left hands betels aga anda § kindey been (samudgakam) respectively. (10)

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Wearing golden ornaments, looking at Krsna always, Her eyes directed to the Krgna’s face ;
ornamented with necklaces and ankles. (11)

Meditating thus, worship Her mentally with mental articles of worship. After the meditation, place
Her in the pedestal i.e, puja ground. (12)

And infusing prana (vital breath) or breathing life with appropriate mantras, the devotee, knowing
the mantras, is to offer padyam etc., uttering the mila mantra. (13)

He should offer dhip, light, and Naivedyam and then worship, uttering the mantras. (14)

The white flowers, with Tulasi and Karavira’lotus, Vaka, and Kancana flowers are highly praised. (15)

Worship can be offered with white as well as with red flowers.

Rules are not to be violated. Keep company and find pleasure with the Vaisnavas. (16)

If you get Janmistami tithi with the Rohini Star, then observe fasting that day. (17)

And if the Rohini Star be not seen, then avoid Saptamitithi. O Brahman ! Thus observe Gosthastami.
(18) f

If one does not observe fasting, then hindrance occurs in the realisation of success (Siddhi), and if any
Vaisnava eats out of carelessness in the Ekadaei tithi. (19)

His Visnu Puja becomes useless and he goes to the terrible hell and inheurs sins greater than those of killing one's father and violating mother, (20)

But the Vaisnavas would never eat in the Ekddagi tithi. O Vipra! Now what you asked me, I have answered. What more do you want to hear. (21) :

Here ends the nineth Chapter, of the Fifth Night, on the

Radha mantra in \$1 Narada Paficaratra Jianamrtasara,

Complete GGM text · Complete 1997 scan

Fifth Night · Chapter 10

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Sanskrit

दशमोऽध्यायः

नारद उवाच—

अधुना श्रोतुमिच्छामि शरीरस्य यथाक्रमम् ।
का नाड्यः कतिधास्तत्र गतयो वायुसम्भ्रमा ॥१॥
विशेषेण महादेव वक्तुमर्हसि मां प्रति ।
त्वदन्यः स शयस्यास्योच्छेत्ता नैवोपलभ्यते ॥२॥
शृणु नारद वक्ष्यामि योगधारणमुत्तमम् ।
तिस्रकोट्यस्तदर्थेन शरीरे नाड्यो मताः ॥३॥
तासु मुख्या दश प्रोक्तास्तासु तिस्त्रोऽभ्यवस्थिताः ।
प्रधानो मेरुदण्डोऽत्र चन्द्रसूर्याग्निरूपिणी ॥४॥
शक्तिरूपा च सा नाडी साक्षादमृतविग्रहा ।
दक्षिणे पिङ्गलाख्या तु पुष्करूपा सूर्यविग्रहा ॥५॥
दाडिमीकुसुमप्रख्या विषाख्या मुनिभिः स्मृता ।
मेरुमध्ये स्थिता या तु मूलदा ब्रह्मविग्रहा ॥६॥
सर्वतेजोमयी सा तु सुषुम्णा बहुरूपिणी ।

तस्या मध्ये विचित्राख्या अमृतप्लाविनी शुभा ॥७॥
सर्वदेवमयी सा तु योगिना हृदयङ्गमा ।
विसर्गाद् बिन्दुपर्यन्तं व्याप्य तिष्ठति तत्त्वतः ॥८॥
मूलाधारे त्रिकोणाख्ये इच्छाजालक्रियात्मके ।
मध्ये स्वयम्भुलिङ्गं तु कोटिसूर्यसमप्रभम् ॥९॥
तदूर्ध्वे कामबीजं तु फलशान्तीन्दुनादकम् ।
तदूर्ध्वे तु शिखाकारा कुण्डली ब्रह्मविग्रहा ॥१०॥
यद्बाह्य हेमवर्णाभं रसवर्णं चतुर्दलम् ।
द्रुतहेमसमप्रख्यं पद्मं तत्र विभावयेत् ॥११॥
तदूर्ध्वेऽग्निसमप्रख्यं षड्दलं हीरकप्रभम् ।
कादियान्तषड्वर्णेन युक्ताधिष्ठानसंज्ञकम् ॥१२॥
मूलमाधाय षट्कोणं मूलाधारं ततो विदुः ।
स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः ॥१३॥
तदूर्ध्वं नाभिदेशे तु मणिपूरं महत्प्रभम् ।
मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥१४॥

मणिवर्द्धिन्नतत्पद्मं मणिपूरं तथोच्यते ।
दशभिश्च दनैर्युक्तं डादिफान्ताक्षरान्वितम् ॥१५॥

शिखेनाधिष्ठितं पद्मं विश्वलोकैककारणम् ।
 तदूर्ध्वेन हितं पद्ममुद्यदादित्यसान्नभम् ॥१६॥
 कादिठान्ताक्षरैरर्कपत्रेश्चाज्यमधिष्ठितम् ।
 तन्मध्ये बाणलिङ्गं तु सूर्यायुतसमप्रभम् ॥१७॥
 शब्दब्रह्ममयं शब्देनाहतं तत्र दृश्यते ।
 तेनाहताख्यं पद्मं तु मुनिभिः परिकीर्यते ॥१८॥
 आनन्दसदनं तत्तु पुरुषावेष्टितं परम् ।
 तदूर्ध्वं तु विशुद्धाख्यं दलषोडशपङ्कजम् ॥१९॥
 रवेः षोडशैर्युक्तं धूम्रवर्णं महत्प्रभम् ।
 विशुद्धं तनुते तस्माज्जीवस्याहं सलोकनात् ॥२०॥
 विशुद्धं पद्ममाख्यातम् आकाशाख्यं महत् परम् ।
 आज्ञाचक्रं तदूर्ध्वं तु आत्मनाधिष्ठितं परम् ॥२१॥
 आज्ञासंक्रमणं तत्र गुरोराज्ञेति कीर्तितम् ।

कैलासाख्ये तदूर्ध्वं तु बोधनी तु तदूर्ध्वतः ॥२२॥
 एवं च सर्वचक्राणि प्रोक्तानि तव सुव्रत ।
 सहस्राराम्बुजं विन्दुस्थानं तदूर्ध्वमीरितम् ॥२३॥
 इत्येतत् कथितं सर्वं योगमार्गमनुत्तमम् ।
 आदौ पूरकयोगेन आधारे योजयेन्मनः ॥२४॥
 गुदमेढ्रान्तरे शक्तिं तामूर्ध्वं च प्रबोधयेत् ।
 लिङ्गभेदक्रमेणैव बिन्दुचक्रं तु प्रापयेत् ॥२५॥
 शम्भुना तां परां शक्तिमेकोभावं विचिन्तयेत् ।
 तत्रोत्थितामृतरसं द्रुतलाक्षारसोपमम् ॥२६॥
 पाययित्वा च तां शक्तिं कृष्णाख्यां योगसिद्धिदाम् ।
 षट्चक्रदेवतास्तत्र सन्तर्प्यामृतधारया ॥२७॥
 अनेन ज्ञानमार्गेण मूलाधारं ततः सुधीः ।
 एवमभ्यस्य चायम्य अहन्यहनि मारुतम् ॥२८॥
 जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।
 पूर्वोक्तद्रूषिता मन्त्राः सर्वे सिद्धान्ति नान्यथा ॥२९॥

ये गुणाः सन्ति देवस्य पञ्चकृत्यविधायिनः ।
 ते गुणाः साधकवरे भवन्त्येव न चान्यथा ॥३०॥
 इत्येतत् कथितं सर्वं योगमार्गमनुत्तमम् ।
 इदं तु धारणाध्यानं शृणुष्यावहितो मम ॥३१॥
 दिक्कालाद्यनवच्छिन्ने कृष्णे यतो विधाय च ।
 तन्मयो भवति क्षिप्रं जीवो ब्रह्मणि योजनात् ॥३२॥
 अथवा समलं चित्तं यदा क्षिप्रं न सिद्ध्यति ।
 तदावयवसंयोगाद्योगी योगान् समभ्यसेत् ॥३३॥
 पादाम्भोजे मनो दद्यात् नखकिञ्जल्कचित्रिते ।
 जङ्घायुग्मे तथा रामकदलीकाण्डशोभिते ॥३४॥

ऊरुद्वये मतहस्तिकरदण्डसमप्रभे ।

गङ्गावर्तगभीरे तु नाभौ सिद्धबिले ततः ॥३५॥

उदरे वक्षसि तथा हरेः श्रीवत्सकौस्तुभे ।

पूर्णचन्द्रायुतप्रख्ये ललाटे चारुमण्डले ॥३६॥

शङ्खचक्रगदाम्भोजदोर्दण्डपरिमण्डिते ।

सहस्रादित्यसकाशे किरीटकुण्डलद्वये ॥३७॥

स्थाने स्थाने यजेन्मन्त्री विशुद्धशुद्धयेतसा ।

मनो निवेश्य कृष्णे वै तन्मयो भवति ध्रुवम् ।

यावन्मनो लयं याति कृष्णे स्वात्मनि चिन्तयेत् ॥३८॥

तारादिष्टमनु मन्त्री जपहोमं समभ्यसेत् ।

अतः परं न किञ्चिच्च कृत्यमास्ते मनोहरे ॥३९॥

विदिते परतत्त्वे तु समस्तैर्नियमैरलम् ।

तालवृन्तेन किं कार्यं लब्धे मलयमारुते ॥४०॥

मन्त्राभ्यासेन योगेन ज्ञानं ज्ञानाय कल्पते ।

न योगेन विना मन्त्रो न मन्त्रेण विना हरिः ॥४१॥

द्वयोरभ्यासयोगो हि ब्रह्मसंनिधिकारणम् ।

तमःपरिवृते गेहे घटो दीपेन दृश्यते ॥४२॥

एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।

एवं ते कथितं ब्रह्मन् मन्त्रयोगमनुत्तमम् ।

दुर्लभं विषायासक्तैः सुलभं तादृशमपि ॥४३॥

इति श्रीनारदपञ्चरात्रे

ज्ञानामृतसारे पञ्चमरात्रे योगकथने

दशमोऽध्यायः

॥१०॥

□

Roman transliteration

daśamo'dhyāyaḥ

nārada uvāca—

adhunā śrotumicchāmi śarīrasya yathākramam |
kā nāḍyaḥ katidhāstatra gatayo vāyusambhramā ||1||
viśeṣeṇa mahādeva vaktumarhasi mām prati |
tvadanyaḥ saṁśayasyāsyocchettā naivopalabhyate ||2||
śṛṇu nārada vakṣyāmi yogadhāraṇamuttamam |
tisraakoṭyastadardhena śarīre nāḍayo matāḥ ||3||
tāsu mukhyā daśa proktāstāsu tistro'bhyavasthitāḥ |
pradhāno merudaṇḍo'tra candrasūryāgnirūpiṇi ||4||
śaktirūpā ca sā nāḍi sākṣādāmṛtavigrahā |
dakṣiṇe piṇḍalākhyā tu punirūpā sūryavigrahā ||5||
dāḍimikusumapraḥyā viśākhyā munibhiḥ smṛtā |
merumadhye sthitā yā tu mūlādā brahmavigrahā ||6||

sarvatejomayī sā tu suṣumṇā bahurūpiṇī |

tasyā madhye vicitrākhyā amṛtaplāvinī śubhā ||7||
 sarvadevamayī sā tu yogināṁ hṛdayaṅgamā |
 viśargād binduparyantaṁ vyāpya tiṣṭhati tattvataḥ ||8||
 mūlādhāre trikoṇākhye icchājālakriyātmake |
 madhye svayambhulīṅgaṁ tu koṭisūryasamaprabham ||9||
 tadūrdhve kāmabijaṁ tu phalaśāntindunāḍakam |
 tadūrdhve tu śikhākārā kuṇḍalī brahmavigrahā ||10||
 yadbāhya hemavarṇābhaṁ rasavarṇaṁ caturdalam |
 drutahemasamaprakhyaṁ padmaṁ tatra vibhāvayet ||11||
 tadūrdhve'gnisamaprakhyaṁ śaḍḍalam hīrakaprabham |
 kādicāntaśaḍvarṇaṁ yuktādhiṣṭhānasaṁjñakam ||12||
 mūlāmādhāya ṣaṭkoṇaṁ mūlādhāraṁ tato viduḥ |
 svasābdena paraṁ liṅgaṁ svādhiṣṭhānaṁ tato viduḥ ||13||
 tadūrdhvaṁ nābhideśe tu maṇipūraṁ mahatprabham |
 meghābhaṁ vidyudābhaṁ ca bahutejomayaṁ tataḥ ||14||

maṇivadbhinnatatpadyaṁ maṇipuraṁ tathocyate |
 daśabhiśca danairyuktaṁ dāḍiphāntākṣarāṇvitam ||15||
 śikhenādhiṣṭhitaṁ padmaṁ viśvalokaikakāraṇam |
 tadūrdhvena hitaṁ padmamudyadādityasānnabham ||16||
 kāḍiphāntākṣarairarkapatreścājyamadhiṣṭhitam |
 tanmadhye bāṇaliṅgaṁ tu sūryāyutasamaprabham ||17||
 śabdabrahmamayaṁ śabdenāhataṁ tatra dṛśyate |
 tenāhataḍkhyāṁ padmaṁ tu munibhiḥ parikīryate ||18||
 ānandasadanāṁ tattu puruṣāveṣṭitaṁ param |
 tadūrdhvaṁ tu viśuddhākhyāṁ dalaśoḍaśapaṅkajam ||19||
 raveḥ ṣoḍaśakairyuktaṁ dhūmravarṇaṁ mahatprabham |
 viśuddhaṁ tanute tasmājjīvasyāhaṁ salokaṇāt ||20||
 viśuddhaṁ padmamākhyātām ākāśākhyāṁ mahat param |
 ājñācakraṁ tadūrdhve tu ātmanādhiṣṭhitaṁ param ||21||
 ājñāsaṅkramaṇaṁ tatra gurorājñeti kīrtitam |

kailāsākhye tadūrdhve tu bodhaṁ tu tadūrdhvataḥ ||22||
 evaṁ ca sarvacakrāṇi proktāni tava suvrata |
 sahasrārāmbujaṁ vindusthānaṁ tadūrdhvamīritam ||23||
 ityetaḥ kathitaṁ sarvaṁ yogamārgamanuttamam |
 ādau pūrakayogena ādhāre yojayenmanaḥ ||24||
 gudameḍrāntare śaktiṁ tāmūrdhvaṁ ca prabodhayet |
 liṅgabhedakrameṇaiva binducakraṁ tu prāpayet ||25||
 śambhunā tāṁ paraṁ śaktimekobhāvaṁ vicintayet |
 tatrotthitāmṛtarasaṁ drutalākṣārasopamam ||26||
 pāyayitvā ca tāṁ śaktiṁ kṛṣṇākhyāṁ yogasiddhidām |
 ṣaṭcakradevatāstatra santarpyāmṛtadhārāyā ||27||
 anena jñānamārgeṇa mūlādhāraṁ tataḥ sudhīḥ |
 evamabhyasya cāyamyā ahanyahani mārutam ||28||
 jarāmaraṇaduḥkhādyairmucyate bhavabandhanāt |
 pūrvoktaduṣiṭā mantrāḥ sarve siddhyanti nānyathā ||29||

ye guṇāḥ santi devasya pañcakṛtyavidhāyinaḥ |
 te guṇāḥ sādhakavare bhavantyeva na cānyathā ||30||
 ityetaḥ kathitaṁ sarvaṁ yogamārgamanuttamam |

idaṁ tu dhāraṇādhyānaṁ śṛṇuṣvāvahito mama ||31||
dikkālādyanavacchinne kṛṣṇe cato vidhāya ca |
tanmayo bhavati kṣipraṁ jīvo brahmaṇi yojanāt ||32||
athavā samalaṁ cittaṁ yadā kṣipraṁ na siddhyati |
tadāvayavaśaṁyogādhyogī yogān samabhyaset ||33||
pādāmbhoje mano dadyāt nakhakiṇṇjalkacitrīte |
jaṅghāyugme tathā rāmakadalīkāṇḍaśobhite ||34||
ūrudvaye mattahastikaradaṇḍasamaprabhe |
gaṅgāvartagabhīre tu nābhau siddhābhe tataḥ ||35||
udare vakṣasi tathā hareḥ śrīvatsakaustubhe |
pūrṇacandrāyutaprakhye lalāṭe cārumaṇḍale ||36||
śaṅkhacakraḡadāmbhojadordaṇḍaparimaṇḍite |

sahasrādityasakāṣe kirīṭakuṇḍaladvaye ||37||
sthāne sthāne yajenmantrī viśuddhaśuddhacetasā |
mano niveśya kṛṣṇe vai tanmayo bhavati dhruvam |
yāvanmano layaṁ yāti kṛṣṇe svātmani cintayet ||38||
tārādiṣṭamanuṁ mantraṁ japhomaṁ samabhyaset |
ataḥ paraṁ na kiñcicca kṛtyamāste manohare ||39||
vidīte paratattve tu samastairnīyamairalam |
tālāmṛntena kiṁ kāryaṁ labdhe malayamārute ||40||
mantrābhyāseṇa yogena jñānaṁ jñānāya kalpate |
na yogena vinā mantro na mantreṇa vinā hariḥ ||41||
dvayorabhyāsayogo hi brahmasaṁsiddhikāraṇam |
tamaḥparivṛte gehe ghaṭo dīpeṇa dṛśyate ||42||
evaṁ māyāvṛto hyātmā manunā gocarikṛtaḥ |
evaṁ te kathitaṁ brahmaṇ mantrayogamanuttamam |
durlabhaṁ viśyāśaktaiḥ sulabhaṁ tādṛśāmapi ||43||

iti śrīnāradaapañcarātre
jñānāmṛtasāre pañcamarātre yogakathane
daśamo'dhyāyaḥ
||10||

...

English translation

nadis in this body.

mature of Iccha, Jīana, and Kriya

CHAPTER X ON YOGA DHARANAM

Śrī Narada said :—Now I desire to hear in due order about the psychical centres in the body ; how many nadis are there, and how wind or breath is carried through them ? (1)

O Mahadeva! Thou art the fittest to communicate above points to Me. I do not find any one else save Thee, who can solve these doubts of mine. (2)

Sti Mahadeva said :—O Narada! Now hear the excellent method by which Yoga or concentration of mind on the several centres can be carried into practice. There are three Kotis and a

te on the

N.B,—35,000,000 nerves (thirtyfive-millions nerves). (3)

Ten of them are chief ; and amongst them the three again are the foremost. These are in the spinal cord. They are of the nature of Moon, Sun and Fire. (4)

The left hand nadi which is of the feminine nature of Sakti called [da nadi is of the nature of nectar ; and the right hand nadi

(nerve) is of the masculine nature, named the sun nad. 5) And within the spinal cord in the middle there is the Susumna

nidi which is of the nature of the body of Brahma and highly spoken of by the Munis. It is named also Visatantu, of the nature of the flower of Dadima (pomegranate flower). It extends to Mila fe. the Muladhara cakra or Sacral plexus. (6)

Again in this Susumna nadi which is of the nature of all light and of all forms, there is another auspicious nadi, yielding amrt (nectar) which is named Citra or Vicitra. (7)

She is of the nature of all the Devas and is-conceived in the hearts of the Yogis as extending from Visarga upto Bindu. (8)

In the triangular sacral plexus /e. Maladhara which is of the (volition, knowledge and

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action) there is the Svayambhi Lingam which is respendent like Koti Suns (tens of million Suns). (9)

Above this there is the Kamabija with Candrabindu (Klim) ; above this is reigning the Kundalini Sakti (Serpent Fire), of the nature of Brahma, of the nature of flame. (10)

Outside this, there is the four petalled lotus, of the colour of molten gold. It is called Drutahema same prakhya (molten gold). (11)

Above this there is the six petalled lotus named Svadhisthana (Epigas tric-plexus) including the letters from “Ka to Ca” This is of the nature of diamond (shining like diamond). (12)

Know thus the Svadhisthana plexus, of the form of hexagon and its own Lingam (i.e, Svddhisthana Lingam, sva meaning parakhya). (13)

Above the Svadhisrhana plexus there is, in the navel, the Manipura Cakram or the Solar plexus, very beautiful and of the nature of cloud and lightning. (14)

As the above plexus is divided like gems, it is called M anipura. Know this as smeared with sandalpaste and extending from the letter “da” to “pha” (ten letters) There is the Flame here which is the origin of this universe (Visvasamsara). (16)

Above this there is the Anahata lotus (cardiac plexus) looking like the Rising Sun, of the nature of the Arka lenves ; there is the Vanalingam here, resplendent like ten thousands of Suns, presiding over the letters from ka to tha. (16-17)

There is the sound of the nature of Brahma coming out of this. Hence the sages call this the Anahata lotus (emitting sound without being struck). This place is of a blissful nature and reigned by the Parama Parusa (the Highest Person). (18)

Above this is the sixteen petalled lotus named the Visuddha plexus (Larangeal plexus) highly lustrous and of a smoky colour. (19)

Here Mahadeva sees the Highest Person and does His office.

The Fifth Nighe, Ch. X

as the Regent of the several words (Lokas). He is attended by the

sixteen Suns. (20) This is stated the best and greatest Akasik - On the top of this, there is the Ajna Cakra. Atma (Self). (21)

In as much as order is delivered here, whence the Guru orders. Above this there is the place named Kailasa. (22)

O Suvrata ! Above all these Cakras (aforementioned) t

the thousand petalled lotus called Bindusthana. * (23) e Yogas that have no ntrate your

a Visuddha lotus. This is the seat of

it is called the place

here fs

Now I have told you all about th comparison. First perform the Paraka yoga and conce mind in the Mialadhara plexus. (24)

Next arouse the Sakti that exists between anus and the origin of the lingam (organ of generation). Carry it through the several plexuses to the Bindu-cakra (i.e. the thousand petalled lotus). (25)

Consider there Siva and Siva, the highest Sakti as as same. Here originates a nectar like juice of the nature of the juice of Lac (ateit lakga). (26)

Then make that Krsna Sakti, capable to grant s drink that immortal nectar. Then satisfy the Deva Cakras also with that nectar. (27)

one and the

uccess in Yoga, tas of the Six

is to practise this path of

Thus the intelligent devotee breath) in the Mula-

Knowledge and control every day his vayu (dhara lotus (Sacral plexus.) (28) death and this bondage

Thus he will be free from old age and t turned out before as

of Samsara. Moreover all the mantras tha defiled, yield now the Siddhis. (29)

The qualification of those who perform the five-fold duties come all to the above mentioned devotee. I cannot be

otherwise. (30)

315.

)

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Thus I have told this par excellent yoga rules, Now hear attentively about Dhyana and Dhiarana. (31)

Going beyond the limits of time and space, concentrate in meditation your heart on Sri Kysna and thinking Him as one with Brahma soon become as one with Him. (32)

And if the heart be not purified soon and success be not quick, then meditate on His form and limbs. (33)

First and His lotus foot adorned with blossom-like nails, concentrate your mind ; then on His two knees looking like the stem of the banian tree. (34)

Then on His things like the trunk of an elephant ; then on His navel, deep as the eddies in the Ganges river which is known as the Siddhavila / .e. the perfect depression. (35)

Then on His belly ; then on Sri Hari's breast adorned with Sri Vatsa sign and Kaustubha gem. Next on his beautiful like ten thousand Full Moons. (36)

Then on the conchshell, disc, club, and lotus on His hands and on His coronet on the head blazing like the thousand Adityas. Then on His two earrings. (37)

At some places, becoming pure minded, the devotee who knows the mantras should concentrate his mind on Sri Krsna and

surely become filled with his idea. And until his mind dissolves in Sri Krsna, the Highest Spirit, till then meditate Him. (38)

However, the devotee is to make japam of Tara and other Ista mantras and perform Homas. There is no other special work for him. (39)

When one has realised the Highest Truth, one need not observe

any rules. When wind from the Malaya mountain blows, what will a fan avail ? (40)

Repeating the mantras or practising the Yoga will ultimately lead to the one and same knowledge. There is no mantra without yoga : without mantra Sri Hari cannot be obtained. (41)

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One must practise both mantra and yoga ; then Brahma siddhi (realisation of Brahma) occurs ; for the pots, etc, in a dark room are visible when there is a lamp in the room. (42)

Thus by the help of the mantra, the Atma covered by maya becomes realised. O Brahman ! Thus I have told this unexampled mantra yoga to you. The above Yoga, though different to persons attached to objects, is now very easy within one's each. (43)

Here ends the Tenth Chapter in the Fifth Night on Yoga in Sri Narada Paicaratra Jianamrtasara.

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Sanskrit

एकादशोऽध्यायः

योगप्रकरणम्

श्री महादेव उवाच—

अथ प्रकारान्तरं, तत्र शारदायाम् ।

षणवत्यङ्गुलायाम् शरीरमुभयात्मकम् ।

गजध्वजान्तरे कन्दमुत्सेधाद्व्यङ्गुलं विदुः ॥१॥

तस्य द्विगुणविस्तारं वृत्तरूपेण शोभितम् ।

नाड्यस्तत्र समुद्धूताः मुख्यास्तिस्रः प्रकीर्तिताः ॥२॥

इडा वामे स्थिता नाडी पिङ्गला दक्षिणे मता ।

तयोर्मध्यगता नाडी सुषुम्णा तत्समाश्रिता ॥३॥

पादाङ्गुष्ठद्वयं याता शिवाख्या शिरसा पुनः ।

ब्रह्मस्थानं समापन्ना सोमसूर्याग्निरूपिणी ॥४॥

तस्य मध्यगता नाडी विचित्रा योगिदुर्लभा ।

ब्रह्मरन्ध्रं विदुस्तस्याः पद्मसूत्रनिभं परम् ॥५॥

आधारस्तु गतास्तत्र मतभेदादनेकधा ।

दिव्यमार्गमिमं प्राहुरमृतानन्दकारकम् ॥६॥

इडायां संचलेष्वेन्द्रः पिङ्गलायां दिवाकरः ।

जातौ तु योगनिद्रायां सुषुम्णायां च तावुभौ ॥७॥

आधारकन्दमध्यस्थं त्रिकोणमतिसुन्दरम् ।

ज्योतिषां निलयं दिव्यं प्राहुरागमवेदिनः ॥८॥

तत्र विद्युल्लताकारा कुण्डली परदेवता ।

परिस्फुरति सर्वात्मा सुप्ताहिसदृशकृतिः ॥९॥

विभर्ति कुण्डली शक्तिरात्मानं हंसमाश्रिता ।

हंसः प्राणाश्रयो नित्यं प्राणा नाडीपथाश्रयाः ॥१०॥

आधारदूर्ध्वतो वायुर्यथावत्सर्वदेहिनाम् ।

देहं प्राप्य स्वनाडीभिः प्रयाणं कुरुतै बहिः ॥११॥

द्वादशाङ्गुलमानेन तस्मात् प्राण इति स्मृतः ।

गम्ये मृद्धासने शुद्धे पटाजिनकुशोत्तरे ॥१२॥

यद्वैकमासनं योगी योगमार्गपरो भवेत् ।

ज्ञात्वा भूतो यत्र देहे यथावत् प्राणवायुना ।

तत्र भूतो यजेद्देहे दृढत्वावाप्तये सुधीः ॥१३॥

अङ्गुलीभिर्दृढं बद्ध्वा करणानि समाहितः ।

अङ्गुष्ठाभ्यामुभे श्रोत्रे तर्जनीभ्यां विलोचने ॥१४॥

नासारन्ध्रे च मध्याभ्यामन्याभिर्वदनं दृढम् । बद्ध्वात्मप्राणमनसामेकत्वं समनुस्मरन् ॥१५॥

धारयेन्मारुतं सम्यग्योऽयं योगिदुर्लभः ।

नादः स जायते तस्य क्रमादभ्यस्यतः शनैः ॥१६॥

स तु भृङ्गाङ्गनागीतसदृशः प्रथमो ध्वनिः ।

वशिकां स्यान्निलापूर्णं वशभावानिलोपमम् ॥१७॥

घण्टारवसमं पश्चात् धनमेघस्वनोऽपरः ।

एवमभ्यस्यतः पुंसः सारध्वान्तनाशनः ॥१८॥

ज्ञानमुत्पद्यते सर्वं हं सक्षेपणमव्ययम् ।

पुं प्रकृत्यात्मको प्रोक्तौ बिन्दुसर्गौ मनीषिभिः ॥१९॥

ताभ्यां क्रमात् समुद्धृतौ बिन्दुसर्गावसानकौ ।

हंसौ हं सप्रकृत्याख्यौ हंसवान् प्रकृतिस्तु सः ॥२०॥

अजपा कथिता ताभ्यां जीवो यामुपतिष्ठते ।

पुरुषत्वाश्रयं मत्वा प्रकृतिर्नित्यमात्मनः ।

यदा तद्भावमाप्नोति सदा सोऽहमिदं भवेत् ॥२१॥

साकारार्णं लोपयित्वा प्रयत्नश्च ततः परम् ।

सन्ध्यां कुर्यात् पूर्वरूपां तदासौ प्रणवो भवेत् ॥२२॥

परानन्दमयं नित्यं चैतन्यैकगुणात्मकम् ।

आत्माभेदस्थितं योगी प्रणवं भावयेत् सदा ॥२३॥

आस्थाय वायामतिदूरमाद्यं वेद्यं सदसंवेद्यगुणेन सन्तः । आत्मानमानन्दरसैकसिन्धुं पश्यन्ति ते तारकमात्मनिष्ठाः

॥२४॥

सत्यं हेतुविवर्जितं श्रुतिगिरामाद्यं जगत्कारणं

व्याप्तं स्थावरजङ्गमं निरूपमं चैतन्यमन्तर्गतम् ।

आत्मानं रविचन्द्रबह्विवपुषं तारात्मकं सन्ततं

नित्यानन्दगुणालयं सुकृतिनः पश्यन्ति रुद्धेन्द्रिया ॥२५॥

अङ्गुष्ठमात्रं पुरुषं भजन्ते

चैतन्यमात्रं रविमण्डलस्थम् ।

ध्यायन्ति दुग्धाब्धिभुजङ्गभोगे

शयानमाद्यं कमलासहायम् ।

प्रफुल्लनेत्रोत्पलमञ्जनाभं

चतुर्मुखेनाश्रितपादपद्मम् ॥२६॥

आम्नायगन्तृघरणं धननीलमुद्यत्

श्रीवत्सकौस्तुभगदाम्बुजशङ्खचक्रम् ।

हत्पुण्डरीकनिलयं जगदेकमूलं

मालोकयन्ति कृतिनं पुरुषं पुराणम् ॥२७॥

इति मे योगशास्त्रस्य ज्ञातं माहात्म्यमुत्तमम् ।

प्रकाशितं च यत्नेन ज्ञानामृतमिदं भुवि ॥२८॥

बुधाः पिवत यत्नेन परं ब्रह्मरसायनम् ।

पीत्वेदममृतं भूयो मृतं जन्म न विद्यते ॥२९॥
येऽभ्यस्यन्ति त्विदं शास्त्रं पठन्ति पाठयन्ति वा ।
सिद्धयोऽष्टौ करे तेषां धनधान्यादिसम्पदः ॥३०॥
आदृताः सर्वशास्त्रेषु भोगिनः क्षोभकारकाः ।
आप्नुवन्ति परं ब्रह्म सर्वशास्त्रविशारदाः ॥३१॥
इति श्रीनारदपञ्चरात्रे

ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणं नाम
एकादशोऽध्यायः
॥११॥
समाप्तश्चेदं पञ्चमरात्रम् ।
समाप्तोऽयं ग्रन्थः
॥

Roman transliteration

ekādaśo'dhyāyāḥ
yogapraṅkaraṇam
śrī mahādeva uvāca—
atha prakāraṇtaraṇaṁ, tatra śāradāyām |
ṣaṇavatyāṅgulāyāmaṇaṁ śarīramubhayātmakam |
gajadhvaṇjantare kandamutsedhādvyaṅgulaṇaṁ viduḥ ||1||
tasya dviguṇavistāraṇaṁ vṛttarūpeṇa śobhitam |
nāḍyastatra samudbhūtāḥ mukhyāstisraḥ prakārtitāḥ ||2||
iḍā vāme sthitā nāḍī piṅgalā dakṣiṇe matā |
tayormadhyagatā nāḍī suṣumṇā tatsamāśritā ||3||
pādāṅguṣṭhadvayaṇaṁ yūtā śivākhyā śirasā punaḥ |
brahmasthānaṇaṁ samāpannā somasūryāgnirūpīṇī ||4||
tasya madhyagatā nāḍī vicitrā yogidurlabhā |
brahmarandharaṇaṁ vidustasyāḥ padmasūtranibhaṇaṁ param ||5||
ādharastu gatāstatra matabhedādanekadhā |

divyamārgamimaṇaṁ prāhuramṛtānandakāraṇam ||6||
iḍāyām saṁcaleccendraḥ piṅgalāyām divākaraḥ |
jātau tu yoganidrāyām supuṇḍāyām ca tāvubhau ||7||
ādharakandamadhyasthāṇaṁ trikoṇamatisundaram |
jyotiṣāṇaṁ nilayaṇaṁ divyaṇaṁ prāhurāgamavedīnaḥ ||8||
tatra vidyullatākārā kuṇḍalī paradevatā |
parisphurati sarvātmā suptāhisadṛśākṛtiḥ ||9||
vibharti kuṇḍalī śaktirātmānaṇaṁ haṁsamāśritā |
haṁsaḥprāṇāśrayo nityaṇaṁ prāṇā nāḍīpathāśrayāḥ ||10||
ādharadūrdhvato vāyuryathāvatsarvadehinām |
dehaṇaṁ prāpya svanāḍībhiḥ prayāṇaṇaṁ kurutai bahiḥ ||11||
dvādaśāṅgulamānena tasmāt prāṇa itī smṛtaḥ |
gamye mṛdvāsane śuddhe paṭājīnakusōttare ||12||
yadvaikaṁmāsaṇaṇaṁ yogī yogamārgaparo bhavet |
jñātvā bhūto yatra dehe yathāvat prāṇavāyunaḥ |

tatra bhūto yajjeddehe dṛḍhatvāvāptaye sudhīḥ ||13||
 aṅguḷibhiddṛḍhaṁ baddhvā karaṇāni samāhitaḥ |
 aṅguṣṭhābhyaṁubhe śrotre tarjanibhyaṁ vilocane ||14||
 nāsārandhre ca madhyābhyaṁanyābhirvadanāṁ dṛḍham | baddhvāmaprāṇamanasāmekatvaṁ
 samanusrājan ||15||
 dhārayenmāruṭaṁ samyagyo'yaṁ yogidurlabhaḥ |
 nādaḥ sariṇyate tasya kramādabhyasyataḥ śanaiḥ ||16||
 sa tu bhṛṅgāṅganāgītasadṛśaḥ prathamō dhvaniḥ |
 vaṁśikāṁsyānilāpūrṇa vaṁśabhāvānilopamam ||17||
 ghaṇṭārasavamaṁ paścāt ghanameghasvano'paraḥ |
 evamabhyasyataḥ puṁsaḥ saṁśāradhvāntanāśanaḥ ||18||
 jñānamutpadyate sarva haṁsakṣepaṇamavyayam |
 puṁprakṛtyātmako proktau bindusargau maṇisibhiḥ ||19||
 tābhyāṁ kramāt samudbhūtau bindusargāvasānakau |
 haṁsau haṁsaprakṛtyākhyau haṁsavān prakṛtistu saḥ ||20||
 ajapā kathitā tābhyāṁ jīvo yāmapatiṣṭhate |

puruṣatvāśrayaṁ mattvā prakṛtirnityamātmanaḥ |
 yadā tadbhāvamāpnoti sadā so'hamidaṁ bhavet ||21||
 sākārāṇaṁ lopayitvā prayatnaśca tataḥ param |
 sandhyāṁ kuryāt pūrvarūpāṁ tadāsau praṇavo bhavet ||22||
 parāṇandamayāṁ nityāṁ caitanyaikaaguṇātmakam |
 ātmābhedaśtitaṁ yogi praṇavaṁ bhāvayet sadā ||23||
 āsthāya vācāmatidūramādyaṁ vedyāṁ sadasaṁvedyaguṇena santaḥ | ātmānamānandarasaikasindhun
 paśyanti te tārakamātmamiṣṭhāḥ ||24||
 satyaṁ hetuvivarjitaṁ śrutigirāmādyāṁ jagatkāraṇaṁ
 vyūpta sthāvarajaṅgamaṁ nirūpamaṁ caitanyamantargatam |
 ātmānaṁ ravicandravahnivapuṣaṁ tārātmakam santataṁ
 nityānandaguṇālayaṁ sukrītaṁ paśyanti ruddhendriyā ||25||
 aṅguṣṭhamātraṁ puruṣaṁ bhajante
 caitanyamātraṁ ravimaṇḍalastham |
 dhyāyanti dugdhābḍibhujarigabhoge
 śayānamādyāṁ kamalāsahāyam |

praphullanetrotpalamañjanābhaṁ
 caturmukheṇāśṛitapādapadmam ||26||
 āmnāyagantṛcaraṇaṁ dhananīlamudyat
 śrīvatsakaustubhagadāmbujaśaṅkhacakram |
 hatpuṇḍarīkanīlayaṁ jagadekamūla
 mālokaṇyanti kṛtinaṁ puruṣaṁ purāṇam ||27||
 iti me yogaśāstrasya jñātaṁ mātmyamuttamam |
 prakāśitaṁ ca yatnena jñānāmṛtamidaṁ bhuvi ||28||
 budhāḥ pivata yatnena paraṁ brahmarasāyanam |
 pītvedamamṛtaṁ bhūyo mṛtaṁ janma na vidyate ||29||
 ye'bhyasyanti tvidaṁ śāstraṁ pāṭhanti pāṭhayanti vā |
 siddhayo'ṣṭau kare teṣāṁ dhanadhānyādīsampadaḥ ||30||
 ādṛtāḥ sarvaśāstreṣu bhoginaḥ kṣobhakārakāḥ |
 āpnuvanti paraṁ brahma sarvaśāstraviśāradāḥ ||31||
 iti śrīnāradaṇḍacarātre

jñānāmṛtasāre pañcamarātre yogaprakaraṇaṁnāma
 ekādaśo'dhyāyaḥ
 ||11||

samāptaścedaṁ pañcamarātram |
samāpto'yaṁ granthaḥ

...

English translation

CHAPTER XI AGAIN ON YOGA (FROM SARADA)

Sti Mahadeva said :—This body is of the nature of the pair, 'male and female. It is ninety-six fingers (serrate stays) long. "There is a space between the anus and the organ of generation and the muladhara plexus is there, two angulas from the anus or from -the organ of generation. (1)

Within this space all the nadis take their origin. Of these, three are important. They are all twice as long and circular. (2)

On the left is the Ida nadi (nerve) ; on the right, there is the 'Pifigala nadi and between these two there is the Susumna

nadi. (3)

The Siva nadi runs from the two toes of the feet and extends 'upto the head and unite there with Soma, Sirya and Agni nadis (ida Pingala and Susumna). (4)

Within this susumna nadi, and rarely seen by the Yogis, there 'is the Vicitra nadi like the thread of the lotus that goes upto Brahmarandhra aperture supposed to be at the crown of the head, 'through which the good soul takes its flight at death. (5)

Different schools give different opinions and say difficult nerves and centres. However this path of yoga yielding nectar

and bliss is spoken. (6)

The Moon travels in the Ida nadi; the Sun runs in the Pifigala. But these are visible when the Susumna is in Yoga nidra (i.e. inactive). (7)

Within the Muladhara plexus there is a very beautiful triangular divine abode of light, told by the Knowers of Agama. (8)

The Highest Devata Kundali, of the form of lightning, is sleeping in the form of a serpent coiled, there ; and She is the 'Sarvatma (universal Soul) (i.e. fiery like lightning). (9)

» heard. (16)

one should. come to know Anusvara

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The Kundali śakti finds the Hamsa as Her refuge and thus maintains (nourishes) Atma. Hamsa takes the refuge of prana ; and Prana and other vayus take the refuge of the nadis for 'their passages. (10)

Above the Muladhara plexus and coming within this body is effected the nadis. (11)

Twelve fingers measures the distant prana Vayu travels. Taking one's seat pure dśana consisting respectively of patta, carma (Skin) and Kuśā, or sitting on any other convenient āsana, the yogi should be careful and alert about his yoga. To acquire firmness in his position the intelligent Sadhaka should take due care by means of his Prana Vayu of the Bhiita and know their stations. (12-13)

s and concentrating the internal d two fore-fingers on the

of all the embodied, going through the passages of

ce outside upto which the on the beautiful, soft, and

Firmly closing by the finger: organs, put thumbs on the two ears and

two eyes. (14)

Put the middle finger on the nostril other fingers and mentally think of the oneness and Manas (self, breath and mind). (15)

se places. If the yoga, so agrees, Nada (Sound) will be

s and firmly close the of Atma, Prana

Thus Vayu will be help up in the! very rare, be practised, then, by d

s will be heard, then

First the humming sounds of bees: like the sound of a

sound by the help of Taya will appear flute. (17)

Next the sounds of bells, next the drum heard. By this practice, the troubles removed. (18)

When one comes to learn how to cast "Hamsa" (ga & I71) and Visarga ; as Puruga ()

bling of clouds will be of Samsara are

and Prakrti (:). (19)

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From this infer Hamsa as Prakrti and Hansavan 48 Purusa. (20)

Thus is described the Ajapa. Knowing this Ajapa as under the command of Purvsa, the Jivas should go on practising. When

the inner meaning is realised, he realises then "Soham". (21) Now when the Sakara letters are dropped and the Sandhya be practised, that will turn out "Om" Pranava. (22)

The yogis should always meditate on this Pranava, that this is the highest bliss, eternal, and the only one of the nature of Chaitanyam (consciousness) and is the Atman. No distinction remains between "Om" and Atma. (23) :

The saints by their own merit should utter the above mila bija "Om" and know it as the ocean of the Highest Bliss, the Paramatman. They should be attached to Atma (self) and keep their eyes on the Taraka bija. (24)

The self-conquered, and highly meritorious persons should realise this Atman, of a truthful nature, without any cause, the origin of the Sruti, the Cause of the universe, pervading everywhere-moveable and unmoveable, intelligent, without any example and situated within one's heart, as partaking of the nature of the Sun, Moon and Fire and of the nature of Taraka (Saviour) and the abode of the Everlasting Bliss. Thus the sages see. (25)

N.B.—Taraka (1) Taraka Brahma Gopala nama, (2) Taraka Brahma Govinda Nama, (3) Taraka Brahma Rima Nama, (4) Taraka Brahma Siva Nama. .

Thus knowing the Adi Puruga as lying down in the ocean of milk on the thousand hoods of the Ananta Serpent, and as the husband of Kamala, measured by His own body, situated in the Solar. Orb and of the nature of Consciousness, with joyous Eyes and of a blue colour. Brahma realises Him in meditation. Thus the devotees worship Him. (26)

Those who are clever in action and devoted and full of Bhakti see Him blue like clouds and ornamented with Kaustubha, Srivatsa, club, lotus, anu conchshell and disc, His feet being praised by the

—

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Sruti

ao Thus they see that Ancient Person the one cause of the TSC, within their heart lotus. (27) Sri Narada said :—Thus knowing the excellent glory of the

Yi Sa A oga SAstra, I carefully expounded that nectar knowledge in this world. (28)

Pi Let the sages drink this Elixir of Life. For when one drinks is and dies, one will not have to come any more in this world. (29)

others, to

Whoever reads or practises this Sastra or teaches (30)

him come wealth, corns, lands and the eight Siddhis.

This is highly respected in all the Sastras ; this creates passion a those who want enjoyments; and they know fully all the astras and attain the Highest Brahma. (31)

Here ends the Eleventh Chapter of the Fifth Night, o8 Yogain Sri Narada Paicaratra Jnanimrtasara, the Essence of the Knowledge nectar. ____ The following note is added for the information about the four kinds of worship : Sattyata Samhita 2.

“Samkarsana said :: Tell me concisely, O Eternal one, in what manner worship is enjoined on the worshippers devoted (to the Lord).

The holy Lord said : Listen !I will duly ex which thou hast asked me having known which one may from re-birth.

That pure Brahmana (sad brahma) abidi was the goal (ideal) of those [Siddhas] who held their [respective] offices at the beginning of creation, worshipping the [great light, called] Vasudeva ; from it has sprung a supreme shastra expressive of Its nature, bestowing discrimination, a great theosophy- (brahmopanis adam mahat) containing the divine path (divya marga) and aiming at Liberation as the

one (desirable: fruit to be attained. 1 will impart to thee, for the salvation of the world, that original (Sastra) existing in many varieties bestowing perfection

plain to these that be freed

ing in the heart which

322 Nārada Pajcaratram (or magical powers) and Liberation, the pure one, mysterious one, leading to great success.

The Yogins familiar with the eight fold Yoga, satisfied with

the worship of the. heart, they (alone) are authorised for (the worship of) the One dwelling in the heart. (1)

On the other hand, the Brahmanas fond of mixed worship and extolling the Vedas are authorised for the worship, with Mantras,

of the four Vyāhas. They should not worship the Lord in any other way. (2)

Again, those of the three other castes namely the Katriyas, etc., who have sincerely taken refuge with the Lord, should also,

but not with Mantras Perform the several rites connected with the worship of the four Vyāhas. ° (3)

But for the worship of the Mantra diagram relating to the thirtynine Vibhavas and for the ceremonies connected therewith none are authorised but the truly seeing ones, who have completely

cast off the idea of the mine, are satisfied with doing their duty

and wholly devoted in deed, speech, and mind, to the Highest Lord.

Thus much about the authorisation of those of the four castes who have embraced the (Sattvata) religion, supposing they have been duly initiated with the Mantras prescribed.

Description of the Four Vyāhas, for the purpose of meditation “Now the first form of the Lord is as beautiful (as to complexion) as are the snow, the jasmine, and the moon (united). It has four arms, a gentle face, and lotus-like eyes It has a garment of yellow silk and is glorified by a golden ensign (garuda-dhvaja). With its chief (frontal) right hand it announces peace to the timid while with the corresponding left hand it is holding a wonderful conch. With the other right hand ‘it is holding the Sudargana and with the other

left heavy club resting on the ground. Let him imagine a thus formed Vasudeva dwelling in the eastern direction.

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Having the beautiful red appearance of the Sindura tree and the Sikhara (a kind of ruby and a species of the hemp-plant) onefaced and four-armed, with a garment resembling the blue flower of the Atasi (flex plant) distinguished by a palmyra-tree (as his ensign) ; equal to the first Lord as regards his frontal pair of hands but holding a plough-share in the hand in which the other has the discus, and a pestle where the other has a club: on a thus-like Samkarsana (dwelling) in the southern direction let the devotee

meditate.

Let him further meditate on the third Highest Lord, of the

splendour of a multitude of fire-flies assembled in a night of the rainy season, one faced and four-armed, wearing 4 garment of red silk, adorned with his ensign (banner) showing the Makara (sea-elephant). His frontal pair of hands should be imagined as before in the remaining left hand there is a bow, while in the right there are five arrows. In this manner let him imagine as dwelling in the western direction him who is known as Pradyumna:

Let him, finally meditate on him who resembles (as to com-

plexion) the deep blackness of the Aijana mountain, wears a fine white garment, is four-armed, large-eyed, and glorified by the deer

as his ensign. His first pair of hands is described like that of the first Lord : with two others he is carrying in the right hand a In this way let the

sword and in the left one a shield (or club). : devotee meditate on Aniruddha, dwelling in the northern direction.

wood-flowers, are dis hair on the breast), the Kaustubha, on

All of these four wear the garland of tinguished with the Srivatsa (Visnu's curl o and are embellished with the king of jewels, their breast, further with lovely diadems and crowns, necklaces, arm-lets, and anklets, bright marks (made with sandal-wood, etc.) on the forehead, glittering ear-rings in the shape of a Makara (sea-elephant', excellent chapters of manifold flowers, and with camphor and other delicious perfumes. As adorned with all of these : thus should they always be meditated upon." (Dr. Schrader's Introduction to the Pāricaratra and the Ahirbudhnya Samhita).

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Complete GGM text · Complete 1997 scan