

## Kārttika mähātmya

from 16th chapter of Hari Bhakti Vilasā

Text 1

atha kārttika-kṛtyam  
dāmodaram prapadye 'ham  
śrī-rādhā-ramaṇam prabhūm  
prabhāvād yasya tat-preṣṭhaḥ  
kārttikaḥ sevito bhavet

atha-now; kārttika-kṛtyam-the duties of Kārttika; dāmodaram-to Lord Kṛṣṇa; prapadye-surrender; aham-I; śrī-rādhā-of Śrī Rādhā; ramaṇam-the lover; prabhūm-the Supreme Personality of Godhead; prabhavāt-by the power; yasya-of whom; tat-preṣṭhaḥ-dear to Him; kārttikaḥ-Kārttika; sevitaḥ-served; bhavet-is.

Duties in the Month of Kārttika

I surrender to the Supreme Personality of Godhead, who was tied about the waist with a rope, and who is the lover of Śrī Rādhā. By His power one is able to serve His favored month, the month of Kārttika.

Text 2

bhāti kārttika-kṛtyādi  
skānda-pādmādiṣu sphuṭam  
tathāpy ekatra saṅgrhya  
sārato 'tra vilikhyate

bhāti-manifested; kārttika-kṛtyādi-the duties of Kārttika; skānda-pādmādiṣu-in the Skanda, Padma and other Purāṇas; sphuṭam-clearly; tathāpi-still; ekatra-in one place; saṅgrhya-collecting; sārataḥ-the essence; atra-here; vilikhyate-is written.

The duties of the month of Kārttika are clearly described in the Skanda Purāṇa, Padma Purāṇa and other scriptures. The essence of what they say is collected here in one place.

Text 3

kārttike 'smin viśeṣeṇa  
nityam kurvīta vaiṣṇavaḥ  
dāmodarārcanam prātaḥ-  
snāna-dāna-vratādikam

kārttike-in Kārttika; asmin-in this; viśeṣeṇa-specifically; nityam-always; kurvīta-should do; vaiṣṇavaḥ-a devotee of Lord Viṣṇu; dāmodara-of Lord Dāmodara; arcanam-the worship; prātaḥ-in the morning; snāna-bathing; dāna-gifts; vrata-vows; ādikam-beginning with. Especially in the month of Kārttika a Vaiṣṇava should regularly bathe in the morning, worship Lord Dāmodara, give charity, follow vows, and perform other spiritual activities.

Text 4

tathā dina-viśeṣe yad  
bhagavat-pūjanādikam  
kuryād vidhi-viśeṣeṇa  
lekhyam agre vivicya tat

tathā-so; dina-viśeṣe-on a specific day; yat-what; bhagavat-pūjanādikam-beginning with

worship of the Supreme Personality of Godhead; kuryāt-should do; vidhi-viśeṣeṇa-with specific rules; lekhyam-will be written; agre-in the beginning; vivicya-considering; tat-thus. Here I will write when the month of Kṛṣṇa begins and how one should worship the Lord during this month.

Text 5

atha kārttika-vrata-nityatā  
skānde brahma-nārada-samvāde  
duṣprāpyam-prāpya mānuṣyaṁ  
kārttikoktaṁ caren na hi  
dharmam dharma-bhṛtaṁ śreṣṭha  
sa māṭṛ-pitr-ghātaḥ

atha-now; kārttika-vrata-nityatā-one should always follow the vow of worshiping the Lord in the month of Kārttika; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; duṣprāpyam-difficult to attain; prāpya-attaining; mānuṣyaṁ-human birth; kārttika-of the month of Kārttika; uktam-said; caren-follows; na-not; hi-indeed; dharmam-religion; dharma-bhṛtām-of the followers of religion; śreṣṭha-the best; sa-he; māṭṛ-pitr-ghātaḥ-the killer of his father and mother.

One Should Always Follow the Vow of Kārttika-vrata

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"O best of the followers of religion, a person who does not follow the vow of Kārttika-vrata is a sinner. He is like a person who murders his father and mother.

Text 6

avratena kṣiped yas tu  
māsam dāmodara-priyam  
tiryag-yoṇim avāpnoti  
sarva-dharma-bahis-kṛtaḥ

avratena-without following the vow; kṣipet-spends; yaḥ-who; tu-indeed; māsam-the month; dāmodara-to Lord Dāmodara; priyam-dear; tiryag-yoṇim-birth as an animal; avāpnoti-attains; sarva-dharma-bahis-kṛtaḥ-outside all religious principles.

"A person who does not follow the vow in this month that is dear to Lord Dāmodara finds himself outside all religious principles. He takes birth in an animal's womb.

Text 7

sa brahma-hā sa go-ghnaś ca  
svarṇa-steyī sadānṛti  
na karoti muni-śreṣṭha  
yo naraḥ kārttike vratam

sa-he; brahma-hā-murderer of a brāhmaṇa; sa-he; go-ghnaḥ-killer of a cow; ca-and; svarṇa-steyī-thief of gold; sadā-always; anṛti-lying; na-not; karoti-does; muni-śreṣṭha-O best of sages; yaḥ-who; naraḥ-person; kārttike-in Kārttika; vratam-vow.

"O best of sages, a person who does not follow this vow in the month of Kārttika is a brāhmaṇa-killer, a cow-killer, a thief of gold, and a perpetual liar.

Text 8

vidhavā vā viśeṣeṇa  
vratam yadi na kārttike  
karoti muni-śārdūla

narakam yāti sa dhruvam

vidhavā-a widow; vā-or; viśeṣena-specifically; vratam-vow; yadi-if; na-not; kārttike-in Kārttika; karoti-does; muni-śārdūla-O tiger of sages; narakam-to hell; yāti-goes; sa-she; dhruvam-indeed.

"O tiger of sages, a widow especially who does not follow the vow of Kārttika certainly goes to hell.

Text 9

vratam tu kārttike māse

yadā na kurute gṛhī

iṣṭāpūrtam vṛthā tasya

yāvad āhūta-nārakī

vratam-vow; tu-indeed; kārttike-in Kārttika; māse-month; yadā-when; na-not; kurute-does; gṛhī-a householder; iṣṭāpūrtam-pious deeds; vṛthā-useless; tasya-of him; yāvat-as; āhūta-screaming; nārakī-a person in hell.

"If a householder does not follow the vow of Kārttika, his pious and charitable deeds do him no good. They become like the screams of a person in hell.

Text 10

samprāpte kārttike māse

dvijo vrata-parān-mukhaḥ

bhavanti vimukhāḥ sarve

tasya devāḥ sa-vāvarāḥ

samprāpte-attained; kārttike-Kārttika; māse-month; dvijaḥ-a brāhmaṇa; vrata-parān-mukhaḥ-averse to the vow; bhavanti-become; vimukhāḥ-averse; sarve-all; tasya-of him; devāḥ-the demigods; sa-vāvarāḥ-with Indra's followers.

"If a brāhmaṇa spurns the Kārttika vow, then Indra and all the demigods spurn him.

Text 11

iṣṭvā ca bahubhir yajñaiḥ

kṛtvā śrāddha-satāni ca

svargam nāpnoti viprendra

akṛtvā kārttike vratam

iṣṭvā-worshipping; ca-and; bahubhiḥ-with many; yajñaiḥ-yajñas; kṛtvā-doing; śrāddha-satāni-a hundred śrāddhas; ca-and; svargam-Svarga; na-not; āpnoti-attains; viprendra-O king of the brāhmaṇas; akṛtvā-not doing; kārttike-in Kārttika; vratam-the vow.

"O king of brāhmaṇas, a person who performs a hundred śrāddhas and a host of yajñas, but does not follow the Kārttika vow, cannot enter Svargaloka.

Text 12

yatiś ca vidhavā caiva

viśeṣenā vanāśrāmī

kārttikam narakam yānti

akṛtvā vaiṣṇavam vratam

yatiḥ-sannyāsī; ca-and; vidhavā-widow; ca-and; eva-indeed; viśeṣenā-specifically; vanāśrāmī-vanaprastha; kārttikam-Kārttika; narakam-to hell; yānti-go; akṛtvā-not doing; vaiṣṇavam-of Lord Viṣṇu; vratam-the vow.

"Especially a sannyāsī, vānaprastha, or widow who do not follow the Vaiṣṇava Kārttika vow go to hell.

Text 13

vedair adhītaiḥ kim tasya  
purāṇa-paṭhanaiś ca kim  
kṛtaṁ yadi na viprendra  
kārttike vaiṣṇavaṁ vratam

vedaiḥ-Vedas; adhītaiḥ-studied; kim-what is the use?; tasya-of him; purāṇa-paṭhanaiḥ-  
studying the Purāṇas; ca-and; kim-what?; kṛtam-done; yadi-of; na-not; viprendra-O king of  
the brāhmaṇas; kārttike-Kārttika; vaiṣṇavam-Vaiṣṇava; vratam-vow.

"O king of brāhmaṇas, what good will study of the Vedas and Purāṇas do for a person who  
does not follow the Vaiṣṇava Kārttika vow?"

Text 14

janma-prabhṛti yat puṇyam  
vidhivat samupārjitam  
bhasmī-bhavati tat sarvam  
akṛtvā kārttika-vratam

janma-prabhṛti-beginning with birth; yat-what; puṇyam-piety; vidhivat-properly;  
samupārjitam-earned; bhasmī-ashes; bhavati-becomes; tat-that; sarvam-all; akṛtvā-not doing;  
kārttika-vratam-the Kārttika vow.

"A person who does not follow the Kārttika vow finds his life's pious deeds burned to ashes.

Text 15

yad dattaṁ ca paraṁ japtaṁ  
kṛtaṁ ca su-mahat-tapaḥ  
sarvaṁ viphalatām eti  
akṛtvā kārttike vratam

yat-what; dattam-given; ca-and; param-more; japtam-chanted; kṛtam-done; ca-and; su-mahat-  
tapaḥ-great austerities; sarvam-all; viphalatām-uselessness; eti-attain; akṛtvā-not performing;  
kārttike-in Kārttika; vratam-the vow.

"A person who does not follow the Kārttika vow finds that all his charity, great austerities, and  
mantra-chanting is useless.

Text 16

sapta-janmārjitaṁ puṇyam  
vṛthā bhavati nārada  
akṛtvā kārttike māsi  
vaiṣṇavaṁ vratam uttamam

sapta-janmārjitaṁ-earned in seven births; puṇyam-piety; vṛthā-useless; bhavati-is; nārada-O  
Nārada; akṛtvā-not doing; kārttike māsi-in Kārttika month; vaiṣṇavam-Vaiṣṇava; vratam-vow;  
uttamam-transcendental.

"O Nārada, if one does not follow the Vaiṣṇava Kārttika vow, seven births of his pious deeds  
become useless.

Text 17

pāpa-bhūtaś ca te jñeyā  
loke martyā mahā-mune  
vaiṣṇavākhyam vratam yais tu  
na kṛtaṁ kārttike śubham

pāpa-bhūtaḥ-sinners; ca-and; te-they; jñeyā-known; loke-in the world; martyā-people; mahā-

mune-O great sage; vaiṣṇavākhyam-vratam-the Vaiṣṇava vow; yaiḥ-by whom; tu-indeed; na-not; kṛtam-done; kārttike-in Kārttika; śubham-auspicious.

"O great sage, they who do not follow the auspicious Vaiṣṇava Kārttika vow are known as sinners in this world."

Text 18

kiṁ ca

akṛtvā niyamam viṣṇoḥ

kārttikam yaḥ kṣipen naraḥ

janmārjitasya puṇyasya

phalam nāpnoti nārada

kim ca-furthermore; akṛtvā-not doing; niyamam-vow; viṣṇoḥ-of Lord Viṣṇu; kārttikam-Kārttika; yaḥ-one who; kṣipen-spends; naraḥ-a person; janmārjitasya-earned in an entire lifetime; puṇyasya-of piety; phalam-the result; na-not; āpnoti-obtains; nārada-O Nārada.

It is further said:

"O Nārada, a person who does not follow the Vaiṣṇava Kārttika vow loses the pious deeds of an entire life."

Text 19

kiṁ ca

niyamena vinā caiva

yo nayet kārttikam mune

cāturmāsyam tathā caiva

brahma-hā sa kulādhamah

kim ca-furthermore; niyamena-vow; vinā-without; ca-and; eva-indeed; yaḥ-who; nayet-leads; kārttikam-Kārttika; mune-O sage; cāturmāsyam-Cāturmāsyā; tathā-so; ca-and; eva-indeed; brahma-hā-a brāhmaṇa-killer; sa-he; kulādhamah-the lowest of his family.

It is also said:

"O sage, a person who does not follow the Kārttika and Cāturmāsyā vows is sinful like a brāhmaṇa-killer. He is the most degraded person in his family."

Texts 20-22

kiṁ ca

piṇḍā-dānam pitṛṇām ca

pitṛ-pakṣe na vai kṛtam

vratam na kārttike māsi

śrāvāṇyām ṛṣi-tarpaṇam

caitre nāndolito viṣṇur

māgha-snānam na saj-jale

na kṛtāmardakī puṣye

śrāvāṇe rauhiṇāṣṭamī

saṅgame na kṛtā yena

dvādaśī śravaṇānvitā

kutra yāsyanti te mūdhā

nāham vedmi kali-priya

kim ca-furthermore; piṇḍā-dānam-offering pinda; pitṛṇām-to the pitas; ca-and; pitṛ-pakṣe-on Pitṛ-pakṣa; na-not; vai-indeed; kṛtam-done; vratam-vow; na-not; kārttike-in Kārttika; māsi-month; śrāvāṇyām-in the month of Śrāvāṇa; ṛṣi-tarpaṇam-offering tarpaṇa to the sages; caitre-

in the month of Śrāvaṇa; na-not; āndolitaḥ-moved on a swing; viṣṇuḥ-Lord Viṣṇu; māgha-in the month of Māgha; snānam-bath; na-not; saj-jale-in clear water; na-not; kṛta-done; āmardakī-the āmardakī vow; puṣye-in Puṣya; śravaṇe-in Śrāvaṇa; rauhiṇāṣṭamī-Rauhiṇāṣṭamī; saṅgame-in the meeting; na-not; kṛtā-done; yena-by which; dvādaśī-dvādaśī; śravaṇānvitā-with Śrāvaṇa; kutra-where?; yāsyanti-will go; te-they; mūḍhā-foolish; na-not; aham-I; vedmi-know; kali-priya-O Nārada.

What is the fate of the fools who do not offer piṇḍa to the ancestors on Pitṛ-pakṣa, who do not observe the vow of Kārttika, who do not offer tarpaṇa to the sages in the month of Śrāvaṇa (July-August), who do not observe Lord Viṣṇu's swing-festival in the month of Caitra (March-April), who do not bathe in clear water in the month of Māgha (January-February), who do not follow the āmardakī vow during the time of the star Puṣya, and who do not observe the Rohiṇāṣṭamī day when in the month of Śrāvaṇa the star Śrāvaṇa is present on the dvādaśī day? O Nārada, I do not know.

Text 23

pādme ca śrī-nārada-śaunakādi-muni-gaṇa-samvāde  
mānuṣaḥ karma-bhūmau yaḥ  
kārttikam nayate mudhā  
cintāmaṇim kare prāpya  
kṣipyate kardamāmbuni

pādme-in the Padma Purāṇa; ca-and; śrī-nārada-śaunakādi-muni-gaṇa-samvāde-in a conversation of Śrī Nārada and the sages headed by Śrī Saunaka; mānuṣaḥ-a human being; karma-of karma; bhūmau-in the world; yaḥ-who; kārttikam-Kārttika; nayate-passes; mudhā-uselessly; cintāmaṇim-a cintāmaṇi jewel; kare-in the hand; prāpya-attaining; kṣipyate-throws; kardamāmbuni-in muddy water.

In the Padma Purāṇa, in a conversation of Śrī Nārada and the sages headed by Śrī Śaunaka it is said:

"A human being in this world of karma who does not follow the vow of Kārttika takes the cintāmaṇi jewel placed in his hand and throws it into muddy water.

Text 24

niyamena vinā viprāḥ  
kārttikam-yaḥ kṣipen naraḥ  
kṛṣṇaḥ parān-mukhas tasya  
yasmād ūrjo 'sya vallabhaḥ

niyamena-vow; vinā-without; viprāḥ-O brāhmaṇas; kārttikam-Kārttika; yaḥ-who; kṣipen-spends; naraḥ-a person; kṛṣṇaḥ-Lord Kṛṣṇa; parān-mukhaḥ-averse; tasya-of him; yasmāt-because; ūrjaḥ-Kārttika; asya-to Him; vallabhaḥ-dear.

"O brāhmaṇas, the month of Kārttika is very dear to Lord Kṛṣṇa. That is why Lord Kṛṣṇa turns His face from anyone who does not follow the Kārttika vow.

Text 25

atha tatra viśeṣena snāna-dānādi-tat-karma-nityatā  
skānde tatraiva  
yair na dattaṁ hutam japtam  
na snanam na harer vratam  
na kṛtam kārttike putra  
dvijās te vai narādhamāḥ

atha-now; tatra-there; viśeṣena-specifically; snāna-bathing; dāna-giving charity; ādi-beginning with; tat-karma-those activities; nityatā-should be done regularly; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; yaiḥ-by whom; na-not; dattam-given; hutam-yajña; japtam-chanted japa; na-not; snānam-bathed; na-not; hareḥ-of Lord Kṛṣṇa; vratam-the vow; na-not; kṛtam-done; kārttike-in Kārttika; putra-O son; dvijāḥ-brāhmaṇas; te-they; vai-indeed; narādhamāḥ-the lowest of men.

One Should Always Follow the Kārttika Vow by Bathing, Giving Charity, and Performing Other Pious Deeds

In the Skanda Purāṇa it is said:

"O son, brāhmaṇas who in the month of Kārttika do not give charity, perform yajñas, chant japa, bathe, or follow the vow to please Lord Kṛṣṇa are the lowest of men."

Text 26

kiṁ ca

yaiḥ na dattam hutam japtam

kārttike na vratam kṛtam

tenātmā hārito nūnam

na prāptam prārthitam phalam

kim ca-furthermore; yaiḥ-by whom; na-not; dattam-given charity; hutam-offered yajñas; japtam-chanted japa; kārttike-in Kārttika; na-not; vratam-vow; kṛtam-done; tena-by that; ātmā-self; hāritaḥ-robbed; nūnam-indeed; na-not; prāptam-attained; prārthitam-requested; phalam-result.

It is further said:

"They who in the month of Kārttika do not give charity, perform yajñas, chant japa, or follow vows are thieves who rob themselves of their own valuables. They do not attain what they wish."

Text 27

kiṁ ca

samprāpte kārttike māsi

ye ratā na janārdane

teṣāṁ sauri-pure vāsaḥ

pitṛbhiḥ saha nārada

kim ca-furthermore; samprāpte-attained; kārttike-Kārttika; māsi-month; ye-who; ratā-engaged; na-not; janārdane-in Lord Kṛṣṇa; teṣāṁ-of them; sauri-pure-in the city of Yamarāja; vāsaḥ-residence; pitṛbhiḥ-ancestors; saha-with; nārada-O Nārada.

It is further said:

"O Nārada, they who do not worship Lord Kṛṣṇa during the month of Kārttika reside, along with their ancestors, in hell."

Text 28

kiṁ ca

kārttike nārcito yais tu

bhakti-bhāvena keśavaḥ

narakam te gamiṣyanti

yamadūtais tu yantritāḥ

kim ca-furthermore; kārttike-in Kārttika; na-not; ārcitaḥ-worshiped; yaiḥ-by whom; tu-

indeed; bhakti-bhāvena-with love and devotion; keśavaḥ-Lord Kṛṣṇa; narakam-to hell; te-  
they; gamiṣyanti-will go; yamadūtaiḥ-by the Yamadūtas; tu-indeed; yantritāḥ-chained.

It is further said:

"They who in the month of Kārttika do not worship Lord Kṛṣṇa with love and devotion are  
chained and dragged to hell by the messengers of Yamarāja.

Text 29

janma-koṭi-sahasrais tu  
mānuṣyaṁ prāpya durlabham  
kārttike nārcito viṣṇur  
hāritam tena janma vai

janma-koṭi-sahasraiḥ-by thousands and millions of births; tu-indeed; mānuṣyam-human;  
prāpya-attaining; durlabham-rare; kārttike-in Kārttika; na-not; arcitaiḥ-worshiped; viṣṇuḥ-  
Lord Viṣṇu; hāritam-removed; tena-by him; janma-birth; vai-indeed.

"He loses the rare human life he attained after many thousands and millions of births who  
does not worship Lord Viṣṇu in the month of Kārttika.

Text 30

viṣṇoḥ pūjā kathā viṣṇor  
vaiṣṇavānām ca darśanam  
na bhavet kārttike yasya  
hanti puṇyam daśābdikam

viṣṇoḥ-of Lord Viṣṇu; pūjā-worship; kathā-topics; viṣṇoḥ-of Lord Viṣṇu; vaiṣṇavānām-of the  
Vaiṣṇavas; ca-and; darśanam-sight; na-not; bhavet-is; kārttike-in Kārttika; yasya-of whom;  
hanti-kills; puṇyam-piety; daśa-ten; abdikam-years.

"A person who in the month of Kārttika does not worship Lord Viṣṇu, chant Lord Viṣṇu's  
glories, or associate with the Vaiṣṇavas, kills ten years of pious deeds."

Text 31

atha kārttika-māhātmyam  
kārttikasya tu māhātmyam  
prāk sāmānyena likhyate  
tato viśeṣataḥ tatra  
karma-deśādi-bhedataḥ

atha-now; kārttika-māhātmyam-the glories of Kārttika; kārttikasya-of Kārttika; tu-indeed;  
māhātmyam-the glory; prāk-first; sāmānyena-in a general way; likhyate-is written; tataḥ-then;  
viśeṣataḥ-specifically; tatra-there; karma-deśādi-bhedataḥ-differences beginning with work  
and place.

The Glories of Kārttika

First I will write of the glories of Kārttika in a general way and then I will write of the  
different situations beginning with the differences of work and place.

Text 32

atha sāmānya-kārttika-māhātmyam  
skānde tatraiva  
kārttikasya tu māsasya  
koṭy-amśenāpi nārhati  
sarva-tūrtheṣu yat snānam  
sarva-dāneṣu yat phalam



atha-now; sāmānya-in a general way; kārttika-of Kārttika; mähātmyam-the glory; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; kārttikasya-of Kārttika; tu-indeed; māsasya-glory; koṭy-amśena-with a ten-millionth part; api-even; na-not; arhati-is worthy; sarva-in all; tīrtheṣu-holy places; yat-what; snānam-bathing; sarva-dāneṣu-in all charities; yat-what; phalam-result.

A General Description of Kārttika's Glories

In the Skanda Purāṇa it is said:

"The pious result obtained by bathing in all holy places and giving all charities is not equal to one ten-millionth part of the result obtained by following the vow of Kārttika.

Texts 33 and 34

ekataḥ sarva-tīrthāni  
sarve yajñāḥ sa-dakṣiṇāḥ  
ekataḥ puṣkare vāsaḥ  
kurukṣetre himācale  
meru-tulya-suvarṇāni  
sarva-dānāni caikataḥ  
ekataḥ kārttikō vatsa  
sarvadā keśava-priyaḥ

ekataḥ-as one; sarva-tīrthāni-all holy places; sarve-all; yajñāḥ-yajñas; sa-dakṣiṇāḥ-with daksina; ekataḥ-as one; puṣkare-in Puṣkara; vāsaḥ-residence; kurukṣetre-in Kurukṣetra; himācale-in the Himalayas; meru-tulya-suvarṇāni-gold equal to Mount Meru; sarva-dānāni-all charity; ca-ad; ekataḥ-as one; ekataḥ-as one; kārttikaḥ-Kārttika; vatsa-child; sarvadā-in all ways; keśava-to Lord Kṛṣṇa; priyaḥ-dear.

"All holy places, yajñas, dakṣiṇās, residence in Puṣkara, Kurukṣetra, and the Himalayas, and all giving in charity a pile of gold like Mount Meru, reside in Kārttika, Lord Kṛṣṇa's favorite month.

Text 35

yat kiñcit kriyate puṇyam  
viṣṇum uddiśya kārttike  
tad akṣayam bhavet sarvam  
satyoktam tava nārada

yat-what; kiñcit-something; kriyate-is done; puṇyam-piety; viṣṇum-to Lord Viṣṇu; uddiśya-in relation to; kārttike-in Kārttika; tat-that; akṣayam-eternal; bhavet-is; sarvam-all; satya-truth; uktam-said; tava-of you; nārada-O Nārada.

"The service one does to Lord Viṣṇu in the month of Kṛṣṇa is all eternal. O Nārada, I tell you the truth.

Text 36

kārttikam khalu vai māsam  
sarva-māseṣu cottamam  
puṇyānām paramam puṇyam  
pāvanānām ca pāvanam

kārttikam-Kārttika; khalu-indeed; vai-indeed; māsam-month; sarva-māseṣu-in all months; ca-and; cottamam-the best; puṇyānām-of pious deeds; paramam-the best; puṇyam-pious deed; pāvanānām-of purifiers; ca-and; pāvanam-the purifier.

"Kārttika is the best of months, the most pious of pious deeds, the most purifying of all that purify."

Text 37

kiṁ ca

yathā nadīnām vipreṇdra

śailānām caiva nārada

udadhīnām ca viprarṣe

kṣayo naivopapadyate

kiṁ ca-furthermore; yathā-as; nadīnām-of rivers; vipreṇdra-O king of brāhmaṇas; śailānām-of mountains; ca-and; eva-indeed; nārada-O Nārada; udadhīnām-of oceans; ca-and; viprarṣe-O brāhmaṇa sage; kṣayaḥ-destruction; na-not; eva-indeed; upapadyate-is.

It is further said:

"O Nārada, O king of brāhmaṇas, O great sage, rivers, mountains, and oceans will all be destroyed, but the month of Kārttika will never be destroyed.

Text 38

puṇyam kārttika-māse tu

yat kiñcit kriyate mune

na tasyāsti kṣayo brahman

pāpasyāpy evam eva ca

puṇyam-piety; kārttika-māse-in the month of Kārttika; tu-indeed; yat-what; kiñcit-something; kriyate-does; mune-O sage; na-not; tasya-of that; asti-is; kṣayaḥ-destruction; brahman-O brāhmaṇa; pāpasya-of sin; api-also; evam-thus; eva-indeed; ca-and.

"O sage, in the month of Kārttika neither pious deeds nor sins are ever destroyed."

Text 39

na kārttika-samo māso

na kṛtena samam yugam

na veda-sādṛśam śāstram

na tīrtham gaṅgayā samam

na-not; kārttika-samaḥ-equal to Kārttika; māsaḥ-month; na-not; kṛtena-Satya; samam-equal; yugam-yuga; na-not; veda-sādṛśam-like the Vedas; śāstram-scripture; na-not; tīrtham-holy place; gaṅgayā-the Gaṅgā; samam-like.

"No month is like Kārttika. No yuga is like Satya-yuga. No scripture is like the Vedas. No holy place is like the Gaṅgā.

Text 40

kārttikaḥ pravaro māso

vaiṣṇavānām priyaḥ sadā

kārttikam sakalam yas tu

bhaktyā seveta vaiṣṇavaḥ

pitṛn uddharate sarvān

naraka-sthān mahā-mune

kārttikaḥ-Kārttika; pravaraḥ-best; māsaḥ-month; vaiṣṇavānām-of the Vaiṣṇavas; priyaḥ-dear; sadā-always; kārttikam-Kārttika; sakalam-all; yaḥ-who; tu-indeed; bhaktyā-with devotion; seveta-serve; vaiṣṇavaḥ-Vaiṣṇava; pitṛn-the pitas; uddharate-delivers; sarvān-all; naraka-sthān-staying in hell; mahā-mune-O great sage.

"Kārttika is the best of months. Kārttika is always dear to the Vaiṣṇavas. O great sage, a Vaiṣṇava who with devotion serves Kārttika delivers his ancestors from hell.

Text 41

pādme ca

tatraiva dvadaśeṣv api māseṣu

kārttikaḥ kṛṣṇa-vallabhaḥ

tasmin sampūjito viṣṇur

alpakair apy upāyanaiḥ

dadāti vaiṣṇavam lokam

ity evaṁ niścitaṁ mayā

pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; dvadaśeṣv-in the twelve; api-

even; māseṣu-months; kārttikaḥ-Kārttika; kṛṣṇa-to Lord Kṛṣṇa; vallabhaḥ-dear; tasmin-in that;

sampūjitaḥ-worshipped; viṣṇuḥ-Lord Viṣṇu; alpakaiḥ-with slight; api-even; upāyanaiḥ-vow;

dadāti-gives; vaiṣṇavam-of Lord Viṣṇu; lokam-the world; iti-thus; evam-thus; niścitam-

concluded; mayā-by me.

In the Padma Purāṇa it is said:

"Of the twelve months, Kārttika is the most dear to Lord Kṛṣṇa. To anyone who even slightly worships Lord Viṣṇu during its time, the month of Kārttika gives residence in Lord Viṣṇu's transcendental abode.

Text 42

yathā dāmodaro bhakta-

vatsalo vidito janaiḥ

tasyāyaṁ tādr̥śo māsaḥ

sv-alpam apy uru-kāraḥ

yathā-as; dāmodaraḥ-Lord Damodara; bhakta-the devotees; vatsalaḥ-loves; viditaḥ-known;

janaiḥ-by the people; tasya-of Him; ayam-this; tādr̥śaḥ-like this; māsaḥ-month; sv-alpam-very

slight; api-even; uru-kāraḥ-making big.

"As everyone knows, Lord Dāmodara loves His devotees. Lord Dāmodara's month, the month of Kārttika, also loves the devotees. The month of Kārttika thinks even the slightest devotional service is very big and important.

Text 43

durlabho mānuṣo deho

dehinām kṣaṇa-bhaṅguraḥ

tatrāpi durlabhaḥ kālaḥ

kārttikaḥ hari-vallabhaḥ

durlabhaḥ-rare; mānuṣaḥ-human; dehaḥ-body; dehinām-of they who possess bodies; kṣaṇa-

bhaṅguraḥ-breaking in a moment; tatrāpi-still; durlabhaḥ-rare; kālaḥ-time; kārttikaḥ-Kārttika;

hari-vallabhaḥ-dear to Lord Kṛṣṇa.

"Even though its lasts for only a brief moment, the human form of life is very rare and valuable. In the same way the brief month of Kārttika is also very rare and valuable.

Text 44

dīpenāpi hi yatrāsau

prīyate harir īśvaraḥ

su-gītaṁ ca dadāty eva

para-dīpa-prabodhanāt

dīpena-with a lamp; api-even; hi-indeed; yatra-where; asau-He; priyate-is pleased; hariḥ-Lord Hari; īśvaraḥ-the Supreme Personality of Godhead; su-gītam-glorified; ca-and; dadāti-gives; eva-indeed; para-dīpa-prabodhanāt-from lighting another's lamp.

"Lord Kṛṣṇa is pleased by the offering of a single lamp during the month of Kārttika. Lord Kṛṣṇa glorifies anyone who lights a lamp for someone else to offer."

Text 45

atha tatra vrata-māhātmyam

skānde tatraiva

vratanām iha sarveṣām

eka-janmānugam phalam

kārttike tu vratasyoktam

phalam janma-śatānugam

atha-now; tatra-there; vrata-māhātmyam-glory of the vow; skānde-in the Skanda Purāṇa;

tatra-there; eva-indeed; vratanām-of vows; iha-here; sarveṣām-all; eka-one; janma-birth;

anugam-following; phalam-result; kārttike-in Kārttika; tu-indeed; vratasya-of the vow; uktam-spoken; phalam-result; janma-births; śata-a hundred; anumam-following.

In the Skanda Purāṇa it is said:

"Other vows bring the results of a lifetime of pious deeds. The vow of Kārttika brings the result of a hundred lifetimes of pious deeds.

Text 46

akrūra-tīrthe viprendra

kārttikyam samupoṣya ca

snātvā yat phalam āpnoti

tac chrutvā vaiṣṇavam vratam

akrūra-tīrthe-at Akrūra-tīrtha; viprendra-O king of brāhmaṇas; kārttikyam-in Kārttika;

samupoṣya-fasting; ca-and; snātvā-bathing; yat-what; phalam-result; āpnoti-attains; tat-that;

śrutvā-hearing; vaiṣṇavam-Vaiṣṇava; vratam-vow.

"O king of brāhmaṇas, a person who simply hears the glories of the Kārttika vow attains the result of fasting and bathing at sacred Akrūra-tīrtha.

Text 47

vārāṇasyām kurukṣetre

naimiṣe puṣkare 'rbude

gatvā yat phalam āpnoti

vratam kṛtvā tu kārttike

vārāṇasyām-in Vārāṇasī; kurukṣetre-at Kurukṣetra; naimiṣe-in Naimiṣāraṇya; puṣkare-in

Puṣkara; arbude-in Arbuda-tīrtha; gatvā-going; yat-what; phalam-result; āpnoti-attains;

vratam-vow; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

"By following the Kārttika vow one attains the result of going on pilgrimage to Vārāṇasī, Kurukṣetra, Naimiṣāraṇya, Puṣkara, and Arbuda-tīrtha.

Text 48

aniṣtvā ca sadā yajñair

na kṛtvā piṭṛbhiḥ svadhām

vratena kārttike māsi

vaiṣṇavam tu padam vrajet

aniṣtvā-not worshipping; ca-and; sadā-always; yajñaiḥ-with yajñas; na-not; kṛtvā-doing;

pitṛbhiḥ-with the pitas; svadhām-śrāddha; vratena-with a vow; kārttike-in Kārttika; māsi-month; vaiṣṇavam-of Lord Viṣṇu; tu-indeed; padam-to the abode; vrajet-goes.

"A person who never performs yajñas or offers śrāddha to the ancestors, but who does follow the vow of Kārttika, will go to the abode of Lord Viṣṇu.

Text 49

pravṛttānām ca bhakṣyānām

kārttike niyame kṛte

avaśyam kṛṣṇa-rūpatvam

prāpyate muktidaṁ śubham

pravṛttānām-done; ca-and; bhakṣyānām-of food; kārttike-in Kārttika; niyame-in restriction;

kṛte-done; avaśyam-inevitably; kṛṣṇa-rūpatvam-a form, like that of Lord Kṛṣṇa; prāpyate-

attains; muktidaṁ-giving liberation; śubham-auspicious.

"One who sometimes fasts during Kārttika attains liberation. He attains a glorious spiritual form like Lord Kṛṣṇa's.

Text 50

kim ca

brāhmaṇaḥ kṣatriyo vaiśyaḥ

śūdro vā muni-sattama

viyoṇim na vrajaty eva

vratam kṛtvā tu kārttike

kim ca-furthermore; brāhmaṇaḥ-a brāhmaṇa; kṣatriyaḥ-a ksatriya; vaiśyaḥ-a vaisya; śūdraḥ-a

śūdra; vā-or; muni-sattama-O best of sages; viyoṇim-a bad womb; na-not; vrajati-attains; eva-

indeed; vratam-vow; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

It is further said:

"O best of sages, a brāhmaṇa, kṣatriya, vaiśya, or śūdra who follows the Kārttika vow will not take birth in a sinful family.

Text 51

kim ca

kārttike muni-śārdūla

sva-saktyā vaiṣṇavam vratam

yaḥ karoti yathoktam tu

muktis tasya kare sthitā

kim ca-furthermore; kārttike-in Kārttika; muni-śārdūla-O tiger of sages; sva-saktyā-own

power; vaiṣṇavam-of Lord Viṣṇu; vratam-the vow; yaḥ-one who; karoti-does; yathā-as; uktam-

described; tu-indeed; muktiḥ-liberation; tasya-of him; kare-in the hand; sthitā-staying.

It is further said:

"O tiger of sages, liberation stands in the hand of anyone who follows the Kārttika vow as I have described it to you.

Text 52

su-puṇye kārttike māsi

devarṣi-pitṛ-sevite

kriyamāṇe vrata nṛnām

sv-alpe 'pi syān mahā-phalam

su-puṇye-very sacred; kārttike-in Kārttika; māsi-month; devarṣi-pitṛ-sevite-served by the

demigods, sages, and pitas; kriyamāṇe-being done; vrata-in the vow; nṛṇām-of the people; sv-alpe-very slight; api-even; syān-is; mahā-phalam-great result.

"He attains a great result who even very slightly follows the very sacred Kārttika vow, which is served by the demigods, sages, and pitās.

Text 53

atha tatra karma-viśeṣa-māhātmyam  
skānde tatraiva  
dānam dattam hutam japtam  
tapaś caiva tathā kṛtam  
tad akṣaya-phalam proktam  
kārttike ca dvijottama

atha-now; tatra-there; karma-viśeṣa-māhātmyam-the glory of specific activities; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; dānam-charity; dattam-given; hutam-yajña; japtam-japa; tapaḥ-austerity; ca-and; eva-indeed; tathā-so; kṛtam-done; tat-that; akṣaya-phalam-eternal result; proktam-said; kārttike-in Kārttika; ca-and; dvijottama-O best of brāhmaṇas.

The Glories of Specific Pious Activities Performed During Kārttika

In the Skanda Purāṇa it is said:

"Charity, yajña, japa, and austerity performed in the month of Kārttika bring a result, O best of brāhmaṇas, that will never be destroyed."

Text 54

kim ca  
yat kiñcit kārttike dattam  
viṣṇum uddīśya mānavaiḥ  
tad akṣayam labhyate vai  
anna-dānam viśeṣataḥ

kim ca-furthermore; yat-what; kiñcit-something; kārttike-in Kārttika; dattam-given; viṣṇum-to Lord Viṣṇu; uddīśya-in relation to; mānavaiḥ-by human beings; tat-that; akṣayam-imperishable; labhyate-is attained; vai-indeed; anna-dānam-gift of food; viśeṣataḥ-specifically.

It is further said:

"One who during the month of Kārttika gives a small gift to Lord Viṣṇu attains a result that will never be destroyed. This is especially true when the gift is food.

Text 55

kim ca  
yas tu samvatsaram pūrṇam  
agnihotram upāsate  
kārttike svastike kṛtvā  
samam etan na saṁśayaḥ

kim ca-furthermore; yaḥ-one who; tu-indeed; samvatsaram-for a year; pūrṇam-full; agnihotram-agnihotra-yajña; upāsate-worships; kārttike-in Kārttika; svastike-auspicious; kṛtvā-doing; samam-equal; etan-this; na-no; saṁśayaḥ-doubt.

"One who follows the auspicious Kārttika vow attains the result of an entire year of performing agnihotra-yajñas. Of this there is no doubt.

Text 56

kārttike yā karoty evam  
keśavasyaiva maṇḍalam

svarga-sthā śobhate sā su

kapotī pakṣiṇī yathā

kārttike-in Kārttika; yā-who; karoti-does; evam-thus; keśavya-of Lord Kṛṣṇa; eva-indeed; maṇḍalam-the circle; svarga-sthā-staying in Svargaloka; śobhate-is splendid; sā-she; su-indeed; kapotī-a dove; pakṣiṇī-bird; yathā-as.

"A woman who spends the month of Kārttika in the circle where Lord Keśava stays becomes splendid like a dove in Svargaloka.

Text 57

yaḥ karoti naro nityam

kārttike patra-bhojanam

na sa durgatim āpnoti

yāvad indrās caturdaśa

yaḥ-who; karoti-does; naraḥ-a person; nityam-always; kārttike-in Kārttika; patra-bhojanam-offering food; na-not; sa-he attains; durgatim-misfortune; āpnoti-attains; yāvat-as; indraḥ-Indras; caturdaśa-fourteen.

"One who regularly offers food to Lord Kṛṣṇa during the month of Kārttika does not suffer troubles. For as long as the fourteen Indras rule, he is free of troubles.

Text 58

janma-prabhṛti yat pāpam

mānavaiś ca kṛtam bhavet

tat sarvam nāśam āpnoti

brahma-patreṣu bhojanāt

janma-with birth; prabhṛti-beginning; yat-what; pāpam-sin; mānavaiḥ-by human beings; ca-and; kṛtam-done; bhavet-may be; tat-indeed; sarvam-all; nāśam-destruction; āpnoti-attains; brahma-of a palāśa tree; patreṣu-in the leaves; bhojanāt-from eating.

"One who during the month of Kārttika eats prasādam from a palāśa-leaf plate destroys all sins committed since the time of his birth.

Text 59

sarva-kāma-phalam tasya

sarva-tīrtha-phalam labhet

na vāpi narakam paśyed

brahma-patreṣu bhojanāt

sarva-all; kāma-desires; phalam-result; tasya-of him; sarva-tīrtha-phalam-the result of all pilgrimages; labhet-attains; na-not; vā-or; api-even; narakam-hell; paśyet-sees; brahma-patreṣu-in a palāśa-leaf plate; bhojanāt-from eating.

"One who during the month of Kārttika eats prasādam from a palāśa-leaf plate attains all his desires. He attains the result of all pilgrimages. He never sees hell.

Text 60

brahma caīṣa smṛtiḥ sakṣāt

palāśaḥ sarva-kāma-daḥ

madhyamaṁ varjitam patram

śūdrasya muni-sattama

bhuñjan narakam āpnoti

yāvad indrās caturdaśa

brahma-Brahma; ca-and; eṣa-this; smṛtiḥ-remembered; sakṣāt-directly; palāśaḥ-palāśa; sarva-

kāma-daḥ-fulfilling all desires; madhyamam-middle; varjitam-without; patram-leaf; śūdrasya-of a śūdra; muni-sattama-O best of sages; bhuñjan-eating; narakam-hell; āpnoti-attains; yāvat-as; indrāḥ-Indras; caturdaśa-fourteen.

"The palāśa tree, which is called by the name Brahma, fulfills all desires. O best of sages, a śūdra should avoid the middle leaf of the palāśa tree. A śūdra who eats from such a middle-leaf plate goes to hell for as long as the fourteen Indras live.

Text 61

tila-dānam nadī-snānam  
sat-kathā sādhu-sevanam  
bhojanam brahma-patreṣu  
kārttike mukti-dāyakam

tila-of sesame; dānam-charity; nadī-in a river; snānam-bathing; sat-of the Supreme Personality of Godhead; kathā-topics; sādhu-sevanam-service to the devotees; bhojanam-eating; brahma-patreṣu-from a palāśa-leaf plate; kārttike-in Kārttika; mukti-dāyakam-giving liberation.

"During the month of Kārttika giving sesame seeds in charity, bathing in a sacred river, talking about the Supreme Personality of Godhead, serving the devotees, and eating prasādam from a palāśa-leaf plate, all grant liberation.

Text 62

jāgarām kārttike māsi  
yaḥ karoty aruṇodaye  
dāmodarāgre viprendra  
go-sahasra-phalam labhet

jāgarām-staying awake; kārttike-in Kārttika; māsi-month; yaḥ-who; karoti-does; aruṇodaye-to sunrise; dāmodarāgre-before Lord Dāmodara; viprendra-O king of brāhmaṇas; go-sahasra-phalam-the result of a thousand cows; labhet-attains.

"O king of brāhmaṇas, a person who during the month of Kārttika keeps an all-night vigil, in the presence of Lord Dāmodara staying awake until sunrise, attains the pious result of giving a thousand cows in charity.

Text 63

jāgarām paścime yāme  
yaḥ karoti mahā-mune  
kārttike sannidhau viṣṇos  
tat-padam kara-saṁsthitam

jāgarām-a vigil; paścime-the last; yāme-yama; yaḥ-who; karoti-does; mahā-mune-O great sage; kārttike-in Kārttika; sannidhau-in the presence; viṣṇoḥ-of Lord Viṣṇu; tat-padam-His abode; kara-saṁsthitam-staying in the hand.

"O king of brāhmaṇas, a person who during the month of Kārttika keeps an all-night vigil, in the presence of Lord Viṣṇu staying awake until the last portion of the night, finds Lord Viṣṇu's spiritual abode in the palm of his hand.

Text 64

sādhu-sevā gavām grāsaḥ  
kathā viṣṇos tathārcanam  
jāgare paścime yāme  
durlabhaḥ kārttike kalau

sādhu-to the devotees; sevā-service; gavām-of the cows; grāsaḥ-feeding; kathā-talking; viṣṇoḥ-



of Lord Viṣṇu; tathā-so; arcanam-worship; jāgare-vigil; paścime-to the last; yāme-yama; durlabhaḥ-rare; kārttike-in Kārttika; kalau-in Kali-yuga.

"During the month of Kārttika serving the devotees, feeding the cows, talking about and worshiping Lord Viṣṇu, and keeping a vigil until the last part of the night bring in the Kali-yuga a very rare result."

Text 65

kim ca

jala-dhenu-sahasraṁ ca

vṛṣa-saṁsthe divākare

toyam dattvā yad āpnoti

snānam kṛtvā tu kārttike

kim ca-furthermore; jala-dhenu-sahasraṁ-a thousand jaladhenu; ca-and; vṛṣa-saṁsthe-situated in Taurus; divākare-in the sun; toyam-water; dattvā-giving; yat-which; āpnoti-attains; snānam-bath; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

It is further said:

"One who bathes during the month of Kārttika attains the pious result of giving water and a thousand jaladhenu in charity when the sun is in Taurus.

Text 66

sannihatyām kurukṣetre

rāhu-graste divākare

sūrya-vāreṇa yat snānam

tad ekāhena kārttike

sannihatyām-Sannihatya; kurukṣetre-at Kuruksetra; rāhu-graste-swallowed by Rahu; divākare-when the sun; sūrya-vāreṇa-on Sunday; yat-what; snānam-bath; tat-that; ekāhena-by one day; kārttike-in Kārttika.

"By once bathing during the month of Kārttika one attains the pious result of bathing in Lake Sannihatya at Kurukṣetra during a solar eclipse on a Sunday.

Text 67

pitṛṇ uddiśya yad dattam

kārttike kṛṣṇa-vallabhe

annodakam muni-śreṣṭha

akṣayam jāyate nṛṇām

pitṛṇ uddiśya-to the pitās; yat-what; dattam-given; kārttike-in Kārttika; kṛṣṇa-vallabhe-dear to Lord Viṣṇu; anna-food; udakam-water; muni-śreṣṭha-O best of sages; akṣayam-immortal; jāyate-is born; nṛṇām-of men.

"O best of sages, they become free from death who offer food and water to the pitās during the month of Kārttika, which is dear to Lord Kṛṣṇa."

Text 68

kim ca

gīta-śāstra-vinodena

kārttikam yo nayan naraḥ

na tasya punar āvṛttir

mayā drṣṭā kali-priya

kim ca-furthermore; gīta-śāstra-vinodena-by happily reading Bhagavad-gītā; kārttikam-in

Kārttika; yaḥ-who; nayan-pass; naraḥ-a person; na-not; tasya-of him; punaḥ-again; āvṛttiḥ-return; mayā-by me; dṛṣṭā-seen; kali-priya-O Nārada.

It is further said:

"O Nārada, I have personally seen that a person who happily reads Bhagavad-gītā during the month of Kārttika does not return to the world of birth and death."

Text 69

kiṁ ca

pradakṣiṇam ca yaḥ kuryāt

kārttike viṣṇu-sadmani

pade pade 'śvamedhasya

phala-bhāgī bhaven naraḥ

kim ca-furthermore; pradakṣiṇam-circumambulation; ca-and; yaḥ-who; kuryāt-does; kārttike-in Kārttika; viṣṇu-sadmani-in the abode of Lord Viṣṇu; pade pade-at every step; aśvamedhasya-of an aśvamedha-yajña; phala-bhāgī-attaining the result; bhaven-is; naraḥ-a person.

It is further said:

"By circumambulating a temple of Lord Viṣṇu during the month of Kārttika one attains at every step the pious result of performing an aśvamedha-yajña.

Text 70

gītaṁ vādyam ca nṛtyam ca

kārttike purato hareḥ

yaḥ karoti nara bhaktyā

labhate cākṣayam padam

gītam-singing; vādyam-playing musical instruments; ca-and; nṛtyam-dancing; ca-and; kārttike-in Kārttika; purataḥ-before; hareḥ-Lord Hari; yaḥ-one who; karoti-does; naraḥ-a person; bhaktyā-with devotion; labhate-attains; ca-and; akṣayam-imperishable; padam-result.

"During the month of Kārttika a person who with devotion sings, plays a musical instrument, and dances before the Deity of Lord Hari attains a pious result that will never be lost.

Text 71

harer nāma-sahasrākhyam

gajendrasya ca mokṣaṇam

kārttike paṭhate yas tu

punar janma na vindate

harer nāma-sahasrākhyam-the thousand names of Lord Hari; gajendrasya-of Gajendra; ca-and; mokṣaṇam-liberation; kārttike-in Kārttika; paṭhate-reads; yaḥ-one who; tu-indeed; punaḥ-again; janma-birth; na-not; vindate-is.

"A person who during the month of Kārttika reads the thousand holy names of Lord Hari and the story of Gajendra's liberation does not take birth again.

Text 72

kārttike paścime yāme

stavam gānam karoti yaḥ

vasate śvetadvīpe tu

pitṛbhiḥ saha nārada

kārttike-in Kārttika; paścime-in the last; yāme-period; stavam-prayers; gānam-songs; karoti-

does; yaḥ-who; vasate-stays; śvetadvīpe-in Śvetadvīpa; tu-indeed; pitṛbhiḥ-ancestors; saha-with; nārada-O Nārada.

"O Nārada, a person who during the month of Kārttika at the end of the night recites prayers and sings songs glorifying Lord Hari lives in Śvetadvīpa with all his ancestors.

Text 73

naivedya-dānena tu hareḥ  
kārttike yava-saṅkhyayā  
yugāni vasate svarge  
tāvanti muni-sattama

naivedya-food; dānena-by offering; tu-indeed; hareḥ-to Lord Hari; kārttike-in Kārttika; yava-of every tiny portion; saṅkhyayā-with the measurement; yugāni-yugas; vasate-lives; svarge-in Svarga; tāvanti-that long; muni-sattama-O best of sages.

"O best of sages, one who offers food to Lord Hari during the month of Kārttika lives in Svargaloka for as many yugas as there were grains or crumbs in his offering.

Text 74

agurum tu sa-karpūram  
yo dahet keśavāgrataḥ  
kārttike tu muni-śreṣṭha  
yugānte na punar bhavaḥ

agurum-aguru; tu-indeed; sa-karpūram-with camphor; yaḥ-who; dahet-burns; keśavāgrataḥ-in the presence of Lord Kṛṣṇa; kārttike-in Kārttika; tu-indeed; muni-śreṣṭha-O best of sages; yugānte-at the end of the yuga; na-not; punar-again; bhavaḥ-birth.

"O best of sages, a person who burns incense of aguru and camphor before the Deity of Lord Keśava does not take birth again at the yuga's end.

Text 75

kim ca  
niyamena kathām viṣṇor  
ye śṛṅvanti ca bhāvitāḥ  
ślokārdham śloka-pādam vā  
kārttike go-śatam phalam

kim ca-furthermore; niyamena-with a vow; kathām-talking; viṣṇoḥ-of Lord Viṣṇu; ye-who; śṛṅvanti-hear; ca-and; bhāvitāḥ-with love; ślokārdham-half a verse; śloka-pādam-one fourth of a verse; vā-or; kārttike-in Kārttika; go-śatam-a hundred cows; phalam-result.

"During the month of Kṛṣṇa, they who with love hear the topics of Lord Viṣṇu, even if they hear only half a verse or a fourth of a verse, attain the pious result of giving a hundred cows in charity.

Text 76

sarva-dharmān parityajya  
kārttike keśavāgrataḥ  
śāstrāvatarāṇaṁ puṇyaṁ  
śrotavyaṁ ca mahā-mune

sarva-dharmān-all other religious principles; parityajya-abandoning; kārttike-in Kārttika; keśavāgrataḥ-in the presence of Lord Keśava; śāstra-of the scriptures; avatarāṇam-descended; puṇyam-sacred; śrotavyam-should be heard; ca-and; mahā-mune-O great sage.

"O great sage, please give up all other religious practice and simply hear the sacred scriptures in the presence of the Deity of Lord Keśava during the month of Kārttika.

Text 77

śreyasā lobha-buddhyā vā  
yaḥ karoti hareḥ kathām  
kārttike muni-śārdūla  
kulānām tārayec chatam

śreyasā-by the best; lobha-eager; buddhyā-with intelligence; vā-or; yaḥ-who; karoti-does; hareḥ-of Lord Kṛṣṇa; kathām-the topics; kārttike-in Kārttika; muni-śārdūla-O tiger of sages; kulānām-of the family; tārayet-may deliver; śatam-a hundred.

"O tiger of sages, a person who during the month of Kārttika eagerly hears the topics of Lord Kṛṣṇa delivers a hundred generations of his family.

Text 78

nityam śāstra-vinodena  
kārttikam yaḥ kṣipen naraḥ  
nirdahet sarva-pāpāni  
yajñāyuta-phalam labhet

nityam-always; śāstra-vinodena-by pastimes of the scriptures; kārttikam-Kārttika; yaḥ-who; kṣipen-spends; naraḥ-a person; nirdahet-burns; sarva-pāpāni-all sins; yajña-of yajñas; ayuta-ten thousand; phalam-the result; labhet-attains.

"A person who in the month of Kārttika passes the time in pastimes of studying the holy scriptures burns away all his sins and attains the pious result of performing ten thousand yajñas.

Text 79

na tathā tuṣyate dānair  
na yajñair go-gajādikaiḥ  
yathā śāstra-kathāpaiḥ  
kārttike madhusūdanaḥ

na-not; tathā-so; tuṣyate-is satisfied; dānaiḥ-with charities; na-not; yajñaiḥ-with yajñas; go-gajādikaiḥ-beginning with cows and elephants; yathā-as; śāstra-kathāpaiḥ-with discussing the scriptures; kārttike-in Kārttika; madhusūdanaḥ-Lord Kṛṣṇa.

"Lord Kṛṣṇa is not as pleased with many yajñas and with charities of many cows, elephants, or other expensive gifts, as He is with discussion of scripture during the month of Kārttika.

Text 80

kārttike muni-śārdūla  
yaḥ śṛṇoti hareḥ kathām  
sa nistarati durgāṇi  
janma-koṭi-śatāni ca

kārttike-in Kārttika; muni-śārdūla-O tiger of sages; yaḥ-one who; śṛṇoti-hears; hareḥ-of Lord Kṛṣṇa; kathām-the topics; sa-he; nistarati-crosses; durgāṇi-troubles; janma-births; koṭi-śatāni-hundreds and millions; ca-and.

"O tiger of sages, a person who during the month of Kārttika hears the topics of Lord Hari becomes free from the sufferings of hundreds and millions of births.

Text 81

yaḥ paṭhet prāyato nityam  
ślokaṁ bhāgavataṁ mune  
aṣṭādaśa-purāṇānām  
kārttike phalam āpnuyāt

yaḥ-who; paṭhet-recites; prāyataḥ-mostly; nityam-always; ślokaṁ-verse; bhāgavatam-of  
Śrīmad-Bhāgavatam; mune-O sage; aṣṭādaśa-purāṇānām-of the eighteen Purāṇas; kārttike-in  
Kārttika; phalam-result; āpnuyāt-attains.

"O sage, a person who in the month of Kārttika regularly recites the verses of Śrīmad-  
Bhāgavatam attains the pious result of reciting all eighteen Purāṇas.

Text 82

kiṁ ca

sarvān dharmān parityajya  
iṣṭāpūrtādikān naraḥ  
kārttike parayā bhaktyā  
vaiṣṇavaiḥ sahā samvaset

kim ca-furthermore; sarvān-all; dharmān-dharmas; parityajya-abandoning; iṣṭāpūrtādikān-  
beginning with pious deeds; naraḥ-a person; kārttike-in Kārttika; parayā-with great; bhaktyā-  
devotion; vaiṣṇavaiḥ-the Vaiṣṇavas; sahā-with; samvaset-should reside.

"O great sage, please give up charities and all other pious deeds. Instead engage in devotional  
service during the month of Kārttika and stay in the company of the Vaiṣṇavas.

Texts 83 and 84

pādme ca tatraiva  
kārttike bhūmi-śāyī yo  
brahmacārī haviṣya-bhuk  
palāśa-patram bhuñjāno  
dāmodaram athārcayet  
sa sarva-pātakam hitvā  
vaikuṇṭhe hari-sannidhau  
modate viṣṇu-sadr̥śo  
bhajanānanda-nirvṛtaḥ

pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; bhūmi-śāyī-  
resting on the ground; yaḥ-who; brahmacārī-celibate; haviṣya-bhuk-eating haviṣya; palāśa-  
patram-from a palāśa leaf; bhuñjānaḥ-eating; dāmodaram-Lord Dāmodara; atha-then; arcayet-  
should worship; sa-he; sarva-pātakam-all sins; hitvā-leaving; vaikuṇṭhe-in the spiritual world;  
hari-sannidhau-in the company of Lord Hari; modate-enjoys; viṣṇu-sadr̥śaḥ-like Lord Viṣṇu;  
bhajanānanda-nirvṛtaḥ-enjoying the bliss of devotional service.

In the Padma Purāṇa it is said:

"During the month of Kārttika one should sleep on the floor, remain celibate, eat haviṣya from  
a palāśa-leaf plate, and worship Lord Dāmodara. In this way one becomes free of all sins, goes  
to the spiritual world, attains a spiritual body like the Lord's, and enjoys the bliss of directly  
serving Lord Hari."

Text 85

kiṁ ca

kārttikaṁ sakalam māsam  
prātaḥ snāyī jitendriyaḥ

japan haviṣya-bhug dāntaḥ

sarva-pāpaiḥ pramucyate

kim ca-furthermore; kārttikam-Kārttika; sakalam-all; māsam-month; prātaḥ-in the morning; snāyī-bathing; jitendriyaḥ-controlling the senses; japan-chanting japa; haviṣya-bhug-eating haviṣya; dāntaḥ-peaceful; sarva-pāpaiḥ-from all sins; pramucyate-is free.

It is further said:

"A person who, for the entire month of Kārttika rises early, bathes, controls his senses, remains peaceful, chants japa, and eats only haviṣya, becomes free from all sins.

Text 86

kārttikam tu naro māsam

yaḥ kuryād eka-bhojanam

śūraś ca bahu-vīryaś ca

kīrtimānś ca sa jāyate

kārttikam-Kārttika; tu-indeed; naraḥ-person; māsam-month; yaḥ-who; kuryāt-does; eka-bhojanam-eating once; śūraḥ-a hero; ca-and; bahu-vīryaḥ-very powerful; ca-and; kīrtimān-glorious; ca-and; sa-he; jāyate-is born.

"A person who, for the entire month of Kārttika, eats only once a day becomes very famous, powerful, and heroic."

Text 87

kim ca

palāśa-patra-bhojo ca

kārttike puruṣo naraḥ

niṣpāpaḥ syāt tu naivedyam

harer bhuktvā vimucyate

madhya-stham aiśvaram patram

varjayet brāhmaṇetaraḥ

kim ca-furthermore; palāśa-patra-bhojaḥ-eating from a palāśa-leaf plate; ca-and; kārttike-in Kārttika; puruṣaḥ-person; naraḥ-human; niṣpāpaḥ-sinless; syāt-is; tu-indeed; naivedyam-offering of food; hareḥ-to Lord Hari; bhuktvā-eating; vimucyate-is liberated; madhya-stham-staying in the middle; aiśvaram-palāśa; patram-leaf; varjayet-should reject; brāhmaṇetaraḥ-a person who is not a brāhmaṇa.

It is further said:

"A person who during the month of Kārttika eats from a palāśa-leaf plate becomes free from all sins. A person who eats the remnants of food offered to Lord Hari attains liberation. A person who is not a qualified brāhmaṇa should not eat from the middle leaf of the palāśa tree."

Text 88

kim ca

aparādha-sahasrāṇi

pātakāni mahanty api

kṣamate 'sya harir devaḥ

pūjite kārttike prabhuḥ

kim ca-furthermore; aparādha-sahasrāṇi-a thousand offenses; pātakāni-sins; mahanti-great; api-even; kṣamate-forgives; asya-of him; hariḥ-Lord Hari; devaḥ-the Supreme Personality of Godhead; pūjite-worshiped; kārttike-in Kārttika; prabhuḥ-all-powerful.

It is further said:

"Lord Hari, the all-powerful Supreme Personality of Godhead forgives thousands of offenses and a host of terrible sins committed by one who worships Him during the month of Kārttika.

Text 89

naivedyaṁ pāyasaṁ viṣṇoḥ  
priyaṁ khaṇḍaṁ ghr̥tānvitam  
vibhajya tā ca bhuñjāno  
yajña-sāmyaṁ dine dine

naivedyam-offering of food; pāyasaṁ-pāyasa; viṣṇoḥ-to Lord Viṣṇu; priyam-dear; khaṇḍam-sugar; ghr̥tānvitam-with ghee; vibhajya-offering; tat-that; ca-and; bhuñjānaḥ-eating; yajña-sāmyam-equal to a yajña; dine-day; dine-after.

"A person who offers delicious pāyasa made with sugar and ghee to Lord Viṣṇu, and then eats the remnants left by the Lord, attains the result of performing every day a great yajña.

Text 90

tatraiva śrī-kṛṣṇa-satyā-samvāde  
snānaṁ jāgaraṇaṁ dīpaṁ  
tulasī-vana-pālanam  
kārttike ye prakurvanti  
te narā viṣṇu-mūrtayaḥ

tatra-there; eva-indeed; śrī-kṛṣṇa-satyā-samvāde-in a conversation of Lord Kṛṣṇa and Satyabhāmā; snānam-bathing; jāgaraṇam-vigil; dīpaṁ-lamp; tulasī-vana-pālanam-protecting a tulasī forest; kārttike-in Kārttika; ye-who; prakurvanti-do; te-they; narāḥ-people; viṣṇu-of Lord Viṣṇu; mūrtayaḥ-forms.

Lord Kṛṣṇa explains to Satyabhāmā:

"They who during the month of Kārttika bathe, keep an all-night vigil, offer lamps, and protect a tulasī forest, attain spiritual forms like Lord Viṣṇu's.

Text 91

itthaṁ dina-trayaṁ api  
kārttike ye prakurvate  
devānāṁ api te vandyāḥ  
kiṁ yair ājanma tat kṛtam

ittham-thus; dina-days; trayam-three; api-even; kārttike-in Kārttika; ye-who; prakurvate-do; devānām-of the demigods; api-even; te-they; vandyāḥ-bowed down; kim-what?; yaiḥ-by whom; ājanma-from birth; tat-that; kṛtam-done.

"They who for three days do these pious deeds are offered all respects by the demigods. What, then, can be said of they who have performed these pious deeds for their entire lives?

Text 92

tatraiva kārttika-vratāṅgāni  
hari-jāgaraṇaṁ prātaḥ  
snānaṁ tulasī-sevanam  
udyāpanaṁ dīpa-dānam  
vratāny etāni kārttike

tatra-there; eva-indeed; kārttika-Kārttika; vrata-of the vow; āṅgāni-the parts; hari-jāgaraṇam-keeping an all-night vigil for the sake of Lord Hari; prātaḥ-in the morning; snānam-bathing;

tulasī-tulasī; sevanam-serving; udyāpanam-conclusion; dīpa-dānam-offering a lamp; vratāni-vows; etāni-these; kārttike-in Kārttika.

The Various Parts of the Kārttika Vow

The parts of the Kārttika vow are: 1. Keeping an all-night vigil for the sake of Lord Hari, 2. bathing early in the morning, 3. serving Tulasī, 4. properly concluding the vow, and 5. offering a lamp.

Text 93

pañcabhir vratakair ebhiḥ

sampūrṇam kārttike vratī

phalam āpnoti tat proktam

bhukti-mukti-phala-pradam

pañcabhiḥ-with five; vratakaiḥ-vows; ebhiḥ-these; sampūrṇam-full; kārttike-in Kārttika; vratī-the person following the vow; phalam-result; āpnoti-attains; tat-that; proktam-said; bhukti-mukti-phala-pradam-giving the results of happiness and liberation.

A person who follows these five vows during the month of Kārttika attains the full result of happiness and liberation, which has already been described in this book.

Text 94

viṣṇoḥ śivasya vā kuryād

alaye hari-jāgaram

kuryād aśvattha-mūle vā

tulasīnām vaneṣu ca

viṣṇoḥ-of Lord Viṣṇu; śivasya-of Lord Śiva; vā-or; kuryāt-should do; alaye-in the temple; hari-jāgaram-vigil; kuryāt-should do; aśvattha-of a banyan tree; mūle-at the root; vā-or; tulasīnām-of Tulasī; vaneṣu-in forests; ca-and.

"In a Viṣṇu temple, a Śiva temple, at the root of a banyan tree, or in a Tulasī forest, one should keep an all-night vigil for Lord Hari's sake.

Text 95

āpad-gato yadāpy ambho

na labhet savanāya saḥ

vyādhito vā punaḥ kuryād

viṣṇor nāmāpamārjanam

āpat-calamity; gataḥ-attained; yadā-when; api-even; ambhaḥ-water; na-not; labhet-attains;

savanāya-for bathing; saḥ-he; vyādhitaḥ-diseased; vā-or; punaḥ-again; kuryāt-should do;

viṣṇoḥ-of Lord Viṣṇu; nāma-with the names; apamārjanam-cleansing.

"If, because of disease or misfortune, one is not able to bathe with water, he should bathe by chanting the holy names of Lord Viṣṇu.

Text 96

udyāpanam vidhim kartum

aśakto vā vrate sthitaḥ

brāhmaṇān bhojayec chaktyā

vrata-sampūrṇa-hetave

udyāpanam-conclusion; vidhim-rules; kartum-to do; aśaktaḥ-unable; vā-or; vrate-in the vow;

sthitaḥ-situated; brāhmaṇān-the brāhmaṇas; bhojayet-should feed; śaktyā-with potency; vrata-sampūrṇa-hetave-to make the vow complete.



"If one is not able to bring the vow to its conclusion with an elaborate ritual, he should conclude the vow by feeding the brāhmaṇas.

Text 97

aśakto dīpa-dānasya

para-dīpān prabodhayet

teṣāṃ vā rakṣaṇaṃ kuryād

vatādibhyaḥ prayatnataḥ

aśaktaḥ-unable; dīpa-dānasya-to offer a lamp; para-dīpān-the lamps of others; prabodhayet-should light; teṣāṃ-of them; vā-or; rakṣaṇam-protection; kuryāt-should do; vata-winds; ādibhyaḥ-beginning; prayatnataḥ-carefully.

"If one is unable to offer a lamp, he should light the lamps that others offer, he should carefully protect others' lamps from winds or other disturbances.

Text 98

abhāve tulasīnām ca

pūjayet vaiṣṇavaṃ dvijam

sarvābhāve vrata kuryād

brāhmaṇānām gavāṃ api

sevām vā bodhi-vaṭayor

vrata-sampūrṇa-hetave

abhāve-in the absence; tulasīnām-of Tulasī; ca-and; pūjayet-should worship; vaiṣṇavam-Vaiṣṇava; dvijam-brāhmaṇa; sarvābhāve-if all are absent; vrata-in the vow; kuryāt-should do; brāhmaṇānām-of the brāhmaṇas; gavāṃ-of the cows; api-also; sevām-service; vā-or; bodhi-vaṭayoḥ-of a bodhi or vaṭa tree; vrata-sampūrṇa-hetave-to complete the vow.

"If there is no Tulasī plant, one should worship a brāhmaṇa-Vaiṣṇava. If no brāhmaṇa-Vaiṣṇava is present, one should serve the brāhmaṇas, cows, bodhi tree, and vaṭa tree to conclude the vow.

Text 99

atha tatra dīpa-dāna-māhātmyam-

skānde tatraiva

kalpa-koṭi-sahasrāṇi

pātakāni bahūny api

nimeṣārdhena dīpasya

vilayaṃ yānti kārttike

atha-now; tatra-there; dīpa-dāna-māhātmyam-the glories of offering a lamp; skānde-in the Skanda Purāṇa; tatra-there; eva-certainly; kalpa-kalpas; koṭi-ten million; sahasrāṇi-thousand; pātakāni-sins; bahūni-many; api-even; nimeṣārdhena-in half an eyeblink; dīpasya-of a lamp; vilayaṃ-to destruction; yānti-go; kārttike-in Kārttika.

The Glories of Offering a Lamp during Kārttika

In the Skanda Purāṇa it is said:

"When one offers a lamp during the month of Kārttika, his sins in many thousands and millions of births perish in half an eyeblink."

Text 100

kiṃ ca

śṛṇu dīpasya māhātmyam

kārttike keśava-priyam

dīpa-dānena viprendra

na punar jāyate bhuvī

kim ca-furthermore; śṛṇu-please hear; dīpasya-of a lamp; mähātmyam-the glory; kārṭtike-in Kārṭtika; keśava-priyam-dear to Lord Keśava; dīpa-lamp; dānena-by offering; viprendra-O king of brāhmaṇas; na-not; punaḥ-again; jāyate-is born; bhuvī-on the earth.

It is further said:

"Please hear the glories of offering a lamp during the month of Kārṭtika, an offering that is very pleasing to Lord Keśava. O king of brāhmaṇas, a person who offers a lamp in this way will not take birth again in this world.

Text 101

ravi-grahe kurukṣetre

narmadāyām śaśi-grahe

tat phalaṁ koṭi-guṇitaṁ

dīpa-dānena kārṭtike

ravi-grahe-during a solar eclipse; kurukṣetre-in Kuruksetra; narmadāyām-in the Narmada; śaśi-grahe-during a lunar eclipse; tat-that; phalaṁ-result; koṭi-guṇitaṁ-multiplied ten million times; dīpa-dānena-by offering a lamp; kārṭtike-in Kārṭtika.

"By offering a lamp during the month of Kārṭtika one attains a pious result ten million times greater than the result obtained by bathing at Kurukṣetra during a solar eclipse or by bathing in the river Narmadā during a lunar eclipse.

Text 102

ghṛtena dīpako yasya

tila-tailena vā punaḥ

jvalate muni-śārdūla

aśvamedhena tasya kim

ghṛtena-with ghee; dīpakaḥ-a lamp; yasya-of whom; tila-tailena-with sesame oil; vā-or; punaḥ-again; jvalate-burns; muni-of sages; śārdūla-O tiger; aśvamedhena-with an aśvamedha-yajña; tasya-of him; kim-what is the need?

"O tiger of sages, for a person who thus offers a lamp burning with ghee or sesame oil, what is the use of performing an aśvasmedha-yajña?

Text 103

mantra-hīnaṁ kriyā-hīnaṁ

śauca-hīnaṁ janārdane

sarvaṁ sampūrṇatām yāti

kārṭtike dīpa-dānataḥ

mantra-mantras; hīnaṁ-without; kriyā-pious deeds; hīnaṁ-without; śauca-purity; hīnaṁ-without; janārdane-of Lord Kṛṣṇa; sarvaṁ-all; sampūrṇatām-perfection; yāti-attains; kārṭtike-in Kārṭtika; dīpa-dānataḥ-by offering a lamp.

"Even if there are no mantras, no pious deeds, and no purity, everything becomes perfect when a person offers a lamp during the month of Kārṭtika.

Text 104

teneṣṭaṁ kratubhiḥ sarvaiḥ

kṛtaṁ tīrthāvagāhanam

dīpa-dānaṁ kṛtaṁ yena

kārṭtike keśavāgrataḥ

tena-by him; iṣṭam-worshiped; kratubhiḥ-with yajñas; sarvaiḥ-all; kṛtam-done;  
tīrthāvagāhanam-bathing in holy places; dīpa-lamp; dānam-offering; kṛtam-done; yena-by  
whom; kārttike-in Kārttika; keśavāgrataḥ-in the presence of Lord Kṛṣṇa.

"A person who during the month of Kārttika offers a lamp to Lord Keśava has already  
performed all yajñas and bathing in all holy rivers.

Text 105

tāvad garjanti puṇyāni  
svarge martye rasātale  
yāvān na jvalate jyotiḥ  
kārttike keśavāgrataḥ

tāvāt-then; garjanti-scream; puṇyāni-pious deeds; svarge-in Svarga; martye-in martyaloka;  
rasātale-in Rasātala; yāvān-when; na-not; jvalate-burns; jyotiḥ-lamp; kārttike-in Kārttika;  
keśavāgrataḥ-before Lord Kṛṣṇa.

"When in the month of Kārttika there is no lamp burning before Lord Keśava, then the pious  
deeds in Svargaloka, Martyaloka, and Rasātala scream with dissatisfaction.

Text 106

śrūyate cāpi pitṛbhir  
gāthā gītā purā dvija  
bhaviṣyati kule 'smākam  
pitṛ-bhaktaḥ suto bhuvi

śrūyate-is heard; ca-and; api-also; pitṛbhiḥ-by the pitās; gāthā-verses; gītā-songs; purā-before;  
dvija-O brāhmaṇa; bhaviṣyati-will be; kule-in the family; asmākam-of us; pitṛ-bhaktaḥ-  
devoted to his father; sutaḥ-a son; bhuvi-on the earth.

"O brāhmaṇa, when the pitās hear devotional verses and songs in the month of Kārttika, in  
that family will be born a son devoted to his father.

Text 107

kārttike dīpa-dānena  
yas toṣayati keśavam  
muktim prāpsyāmahe nūnam  
prasādāt cakra-pāṇinaḥ

kārttike-in Kārttika; dīpa-dānena-by offering a lamp; yaḥ-one who; toṣayati-satisfies; keśavam-  
Lord Kṛṣṇa; muktim-liberation; prāpsyāmahe-we will attain; nūnam-indeed; prasādāt-by the  
mercy; cakra-pāṇinaḥ-of Lord Viṣṇu, who holds the cakra in His hand.

"The ancestors say: When someone in our family pleases Lord Keśava by offering to Him a  
lamp during the month of Kārttika, then, by the mercy of the Lord who holds the Sudarśana-  
cakra in His hand, we will all attain liberation."

Text 108

kim ca  
meru-mandara-mātrāṇi  
kṛtvā pāpāny aśeṣataḥ  
dahate nātra sandeho  
dīpa-dānāt tu kārttike

kim ca-furthermore; meru-mandara-mātrāṇi-like Mount Meru or Mount Mandara; kṛtvā-  
doing; pāpāni-sins; aśeṣataḥ-completely; dahate-burns; na-not; atra-here; sandehaḥ-doubt;  
dīpa-a lamp; dānāt-by offering; tu-indeed; kārttike-in Kārttika.

It is further said:

"By offering a lamp during the month of Kārttika one burns away a collection of sins as big as Mount Meru or Mount Mandara. Of this there is no doubt.

Text 109

gr̥he vāyatane vāpi

dīpān dadyāc ca kārttike

purato vāsudevasya

mahā-phala-vidhāyinaḥ

gr̥he-at home; vā-or; āyatane-in a temple; vā-or; api-also; dīpān-lamps; dadyāt-should offer; ca-and; kārttike-in Kārttika; purataḥ-before; vāsudevasya-Lord Vāsudeva; mahā-phala-vidhāyinaḥ-who gives a great result.

"To one who either at home or in a temple offers Him a lamp during the month of Kārttika, Lord Vāsudeva gives a great result.

Text 110

sa jāto mānuṣe loke

sa dhanyaḥ sa ca kīrtimān

pradattaḥ kārttike māsi

dīpo vai madhuhāgrataḥ

sa-he; jātaḥ-born; mānuṣe-human; loke-in the world; sa-he; dhanyaḥ-fortunate; sa-he; ca-and; kīrtimān-glorious; pradattaḥ-offered; kārttike māsi-in the month of Kārttika; dīpaḥ-a lamp; vai-indeed; madhuhāgrataḥ-in the presence of Lord Kṛṣṇa.

"A person who, after taking birth in the world of human beings, offers a lamp to Lord Kṛṣṇa during the month of Kārttika becomes very glorious and fortunate.

Text 111

nimiṣārdhārdha-mātreṇa

dīpa-dānena kārttike

na tat kratu-śataiḥ prāpyam

phalam tīrtha-śatair api

nimiṣārdhārdha-mātreṇa-in half an eyeblink; dīpa-dānena-the offering of a lamp; kārttike-in Kārttika; na-not; tat-that; kratu-śataiḥ-with a hundred yajñas; prāpyam-to be attained; phalam-result; tīrtha-śataiḥ-with a hundred pilgrimages; api-even.

"A person who offers a lamp during the month of Kārttika attains a result that cannot be obtained with even a hundred yajñas or a hundred pilgrimages.

Text 112

sarvānuṣṭhāna-hīno 'pi

sarva-pāpa-rato 'pi san

pūyate nātra sandeho

dīpam dattvā tu kārttike

sarva-all; anuṣṭhāna-pious deeds; hīnaḥ-without; api-even; sarva-pāpa-rataḥ-addicted to all sins; api-even; san-being so; pūyate-is purified; na-not; atra-here; sandehaḥ-doubt; dīpam-lamp; dattvā-offering; tu-indeed; kārttike-during Kārttika.

"Even a person addicted to all sins and averse to all pious deeds who somehow offers a lamp during Kārttika becomes purified. Of this there is no doubt.

Text 113

tan nāsti pātakam kiñcit  
triṣu lokeṣu nārada  
yan na śodhayate dīpaḥ  
kārttike keśavāgrataḥ

tat-that; na-not; asti-is; pātakam-sin; kiñcit-anything; triṣu-in the three; lokeṣu-worlds;  
nārada-O Nārada; yan-what; na-not; śodhayate-purifies; dīpaḥ-a lamp; kārttike-in Kārttika;  
keśavāgrataḥ-before Lord Kṛṣṇa.

"O Nārada, no sin exists anywhere in the three worlds that will not be purified by offering a lamp to Lord Keśava during Kārttika.

Text 114

purato vāsudevasya  
dīpam dattvā tu kārttike  
prāpnoti śāśvatam sthānam  
sarva-bādhā-vivarjitam

purataḥ-in the presence; vāsudevasya-of Lord Kṛṣṇa; dīpam-a lamp; dattvā-offering; tu-indeed;  
kārttike-in Kārttika; prāpnoti-attains; śāśvatam-eternal; sthānam-abode; sarva-bādhā-  
vivarjitam-free of all troubles.

"A person who offers a lamp to Lord Kṛṣṇa during Kārttika attains the eternal spiritual world where there is no suffering.

Text 115

yaḥ kuryāt kārttike māsi  
karpūreṇa tu dīpakam  
dvādaśyām ca viśeṣena  
tasya puṇyam vadāmi te

yaḥ-one who; kuryāt-does; kārttike-in Kārttika; māsi-month; karpūreṇa-with camphor; tu-  
indeed; dīpakam-lamp; dvādaśyām-on the dvādaśī day; ca-and; viśeṣena-specifically; tasya-of  
him; puṇyam-piety; vadāmi-I say; te-to you.

"Now I will describe to you the pious result attained by a person who offers a lamp during the dvādaśī day of Kārttika month.

Texts 116 and 117

kule tasya prasūtā ye  
ye bhaviṣyanti nārada  
samatītās ca ye kecid  
yeṣām saṅkhyā na vindate  
krīḍitvā su-ciram kālam  
devaloke yadṛcchayā  
te sarve muktim āyānti  
prasādāt cakra-pāṇinaḥ

kule-in the family; tasya-of him; prasūtā-born; ye-who; ye-whoever; bhaviṣyanti-will be;  
nārada-O Nārada; samatītāḥ-passed; ca-and; ye-who; kecid-some; yeṣām-of whom; saṅkhyā-  
measurement; na-not; vindate-is; krīḍitvā-playing; su-ciram-for a long; kālam-time; devaloke-  
in the worlds of the demigods; yadṛcchayā-spontaneously; te-they; sarve-all; muktim-  
liberation; āyānti-will attain; prasādāt-by the mercy; cakra-pāṇinaḥ-of Lord Kṛṣṇa.

"His ancestors and descendants, so many they cannot be counted, will enjoy for a long time in the worlds of the demigods, and then they will all easily attain liberation by the mercy of Lord Kṛṣṇa, who holds the Sudarśana-cakra in His hand."

Text 118

kiṁ ca

dyūta-vyājena viprendra

kārttike keśavālayam

dyotayed yo mahā-bhāga

punāty āsaptataṁ kulam

kim ca-furthermore; dyūta-of playing dice; vyājena-on the pretext; viprendra-O king of brāhmaṇas; kārttike-in Kārttika; keśava-of Lord Keśava; alayam-the temple; dyotayet-illuminates; yaḥ-who; mahā-bhāga-O very fortunate one; punāti-purifies; āsaptatam-kulam-seven generations of his family.

It is further said:

"O very fortunate one, a person who in order to play dice lights a lamp in Lord Keśava's temple purifies seven generations of his family."

Text 119

kārttike dīpa-dānaṁ tu

kuryād yo vaiṣṇavālaye

dhanam putro yaśaḥ kīrtir

bhavit tasya ca sarvadā

kārttike-in Kārttika; dīpa-dānam-offering a lamp; tu-indeed; kuryāt-may do; yaḥ-who; vaiṣṇavālaye-in a temple of Lord Viṣṇu; dhanam-wealth; putraḥ-children; yaśaḥ-fame; kīrtiḥ-glory; bhavit-is; tasya-of him; ca-and; sarvadā-always.

"A person who offers a lamp in a temple of Lord Viṣṇu during the month of Kārttika attains eternal wealth, good children, fame, and glory."

Text 120

yathā ca mathanād vahniḥ

sarva-kāṣṭheṣu dṛśyate

tathā ca dṛśyate dharmo

dīpa-dāne na saṁśayaḥ

yathā-as; ca-and; mathanāt-by friction; vahniḥ-fire; sarva-kāṣṭheṣu-in all wood; dṛśyate-is seen; tathā-so; ca-and; dṛśyate-is seen; dharmah-piety; dīpa-dāne-in offering of a lamp; na-not; saṁśayaḥ-doubt.

"As fire is present in all wood and may be extracted by friction, so piety is always present in the offering of a lamp during the month of Kārttika. Of this there is no doubt."

Text 121

kiṁ ca

nirdhanenāpi viprendra

kṛtvā caivātma-vikrayam

kartavyam dīpa-dānam tu

yāvat kārttika-pūrṇimā

kim ca-furthermore; nirdhanena-penniless; api-even; viprendra-O king of brāhmaṇas; kṛtvā-doing; ca-and; eva-indeed; ātma-Himself; vikrayam-selling; kartavyam-to be done; dīpa-

dānam-offering a lamp; tu-indeed; yāvat-when; kārttika-pūrṇimā-on the full-moon of Kārttika.

It is further said:

"O king of brāhmaṇas, when someone offers Him a lamp on the full-moon day of the month of Kārttika, Lord Kṛṣṇa, finding that He does not have sufficient money to repay that gift, gives Himself in exchange for that lamp.

Text 122

vaiṣṇavo na sa mantavyaḥ  
samprāpte kārttike mune  
yo na yacchati mūḍhātmā  
dīpaṁ keśava-sadmani

vaiṣṇavaḥ-a devotee; na-not; sa-he; mantavyaḥ-is considered; samprāpte-attained; kārttike-when Kārttika; mune-O sage; yaḥ-who; na-not; yacchati-gives; mūḍhātmā-fool; dīpaṁ-a lamp; keśava-sadmani-in the temple of Lord Kṛṣṇa.

"O sage, a fool who does not offer a lamp in Lord Keśava's temple during Kārttika is not considered a Vaiṣṇava."

Text 123

nāradye śrī-rukmaṅgada-mohinī-samvāde  
ekataḥ sarva-dānāni  
dīpa-dānāni caikataḥ  
kārttike na samam proktaṁ  
dīpa-do hy adhikaḥ smṛtaḥ

nāradye śrī-rukmaṅgada-mohinī-samvāde-in the Nārada Purāṇa, in a conversation of Śrī Mohinī-devī and Śrī Rukmaṅgada; ekataḥ-by one; sarva-dānāni-all gifts; dīpa-dānāni-the gift of a lamp; ca-and; ekataḥ-by one; kārttike-in Kārttika; na-not; samam-equal; proktaṁ-said; dīpa-daḥ-giving a lamp; hi-indeed; adhikaḥ-better; smṛtaḥ-is considered.

In the Nārada Purāṇa, in a conversation of Śrī Mohinī-devī and Śrī Rukmaṅgada, it is said: "Of all gifts the gift of a lamp during the month of Kārttika is the best. No gift is its equal."

Text 124

pādme ca tatraiva  
kārttike 'khaṇḍa-dīpaṁ yo  
dadāti hari-sannidhau  
divya-kānti-vimānāgre  
ramate sa hareḥ pure

pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; akhaṇḍa-unbroken; dīpaṁ-lamp; yaḥ-who; dadāti-gives; hari-of Lord Kṛṣṇa; sannidhau-in the presence; divya-kānti-vimānāgre-splendid; ramate-enjoys; sa-he; hareḥ-of Lord Kṛṣṇa; pure-in the world.

In the Padma Purāṇa it is said:

"One who offers a steady lamp to Lord Hari during the month of Kārttika enjoys pastimes in Lord Hari's splendid spiritual world.

Text 125

atha yatra pradīpa-prabodhana-māhātmyam  
skānde tatraiva  
pitṛ-pakṣe 'nna-dānena

jyaiṣṭhāśādhe ca vāriṇā  
kārttike tat phalam pumsām  
para-dīpa-prabodhanāt

atha-now; yatra-where; pradīpa-prabodhana-māhātmyam-the glories of lighting a lamp;  
skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; piṭṛ-pakṣe-on Piṭṛ-pakṣa; anna-of food;  
dānena-by the gift; jyaiṣṭhāśādhe-on Jyaiṣṭha aśādha; ca-and; vāriṇā-with water; kārttike-in  
Kārttika; tat-that; phalam-result; pumsām-of the people; para-dīpa-prabodhanāt-by lighting  
another's lamp.

The Glories of Lighting Another's Lamp During the Month of Kārttika

In the Skanda Purāṇa it is said:

"By lighting another's lamp during the month of Kārttika one attains the same result as if he  
had offered food on Piṭṛ-pakṣa or water on Jyaiṣṭha aśādha.

Text 126

bodhanāt para-dīpasya  
vaiṣṇavānām ca sevanāt  
kārttike phalam āpnoti  
rājasūyāśvamedhayoḥ

bodhanāt-by lighting; para-dīpasya-another's lamp; vaiṣṇavānām-of the Vaiṣṇavas; ca-and;  
sevanāt-by serving; kārttike-in Kārttika; phalam-the result; āpnoti-attains;  
rājasūyāśvamedhayoḥ-of rājasūya and aśvamedha yajñas.

"By serving the Vaiṣṇavas and lighting the lamps they offer during the month of Kārttika one  
attains the result of performing many rājasūya and aśvamedha yajñas.

Text 127

dīpamānaṁ tu ye dīpaṁ  
bodhayanti harer grhe  
pareṇa nṛpa-śārdūla  
nistīrṇā yama-yātanā

dīpamānam-glowing; tu-indeed; ye-which; dīpaṁ-lamp; bodhayanti-light; hareḥ-of Lord  
Kṛṣṇa; grhe-in the house; pareṇa-by another; nṛpa-śārdūla-O tiger of kings; nistīrṇā-crossed;  
yama-yātanā-the torments of Yama.

"O tiger of kings, a person who in Lord Kṛṣṇa's temple lights the lamps that others will offer  
during the month of Kārttika becomes free from the tortures of Yamarāja.

Text 128

na tad bhavati viprendra  
iṣṭair api mahā-makhaiḥ  
kārttike yat phalam proktam  
para-dīpa-prabodhanāt

na-not; tat-that; bhavati-is; viprendra-O king of brāhmaṇas; iṣṭaiḥ-worshiped; api-even; mahā-  
makhaiḥ-with great yajñas; kārttike-in Kārttika; yat-what; phalam-result; proktam-said; para-  
dīpa-prabodhanāt-by lighting the lamps of others.

"O king of brāhmaṇas, by lighting the lamps that others will offer during the month of  
Kārttika one attains the result of having performed many great yajñas.

Text 129

ekādaśyām parair dattam  
dīpaṁ prajvalya mūṣikā



mānuṣyaṁ durlabhaṁ prāpya

parāṁ gatim avāpa sā

ekādaśyām-on ekādaśī; paraiḥ-by others; dattam-offered; dīpam-lamp; prajvalya-lighting; mūṣikā-a mouse; mānuṣyam-a human birth; durlabham-rare; prāpya-attaining; parāṁ-the supreme; gatim-destination; avāpa-attained; sā-she.

"Somehow or other a mouse once lit a lamp that someone offered on ekādaśī during the month of Kārttika. That mouse attained a rare human birth and then went to the supreme spiritual world.

Text 130

atha śikhara-dīpa-māhātmyam

skānde tatraiva

yadā yadā bhāsayate

dīpakaḥ kalasopari

tadā tadā muni-śreṣṭha

dravate pāpa-sañcayaḥ

atha-then; śikhara-dīpa-māhātmyam-the glory of lighting a lamp on a temple's roof; skānde-in the Skanda Purāṇa; tatra-where; eva-indeed; yadā yadā-whensoever; bhāsayate-shines; dīpakaḥ-a lamp; kalasopari-on top of the dome; tadā tadā-then; muni-śreṣṭha-O best of sages; dravate-flee; pāpa-sañcayaḥ-sins.

The Glories of Lighting a Lamp on a Temple Roof

In the Skanda Purāṇa it is said:

"O best of sages, when a lamp placed atop a temple's dome shines in all directions, then a great host of sins quickly flees to escape its light.

Text 131

yo dadāti dvijātibhyo

mahīm udadhi-mekhalām

hareḥ śikhara-dīpasya

kalām nārhati ṣoḍaśīm

yaḥ-who; dadāti-gives; dvijātibhyaḥ-to the brāhmaṇas; mahīm-the earth; udadhi-mekhalām-which wears the oceans like a belt; hareḥ-of Lord Kṛṣṇa; śikhara-on the roof; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"A person who gives the entire earth, which wears the oceans like a belt, in charity to the brāhmaṇas does not earn even one sixteenth of the pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 132

yo dadāti gavām koṭim

sa-vatsam kṣīra-samyutam

hareḥ śikhara-dīpasya

kalām nārhati ṣoḍaśīm

yaḥ-who; dadāti-gives; gavām-of cows; koṭim-ten million; sa-vatsam-with calves; kṣīra-samyutam-full of milk; hareḥ-of Lord Kṛṣṇa; śikhara-on the roof; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"A person who gives ten million cows, all filled with milk and all the mothers of young calves, in charity to the brāhmaṇas does not earn even one sixteenth of the pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 133

sarvasva-dānam kurute  
vaiṣṇavānām mahā-mune  
keśavopari dīpasya  
kalām nārhati ṣoḍaśīm

sarvasva-dānam-giving great treasure; kurute-does; vaiṣṇavānām-of the Vaiṣṇavas; mahā-mune-O great sage; keśava-of Lord Kṛṣṇa; upari-above; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"O great sage, a person who gives great wealth in charity to the Vaiṣṇavas does not earn even one sixteenth of the pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 134

kim ca  
yaḥ karoti param dīpam  
mūlyenāpi mahā-mune  
śikharopari madhye ca  
kulānām tārayec chatam

kim ca-furthermore; yaḥ-one who; karoti-does; param-a great; dīpam-lamp; mūlyena-with a price; api-even; mahā-mune-O great sage; śikharopari-on a temple's roof; madhye-in the middle; ca-and; kulānām-of family; tārayet-delivers; śatam-a hundred.

"O great sage, a person who places a great and costly lamp on a temple roof delivers a hundred generations of his family.

Text 135

vimānam jyotiṣā dīptam  
ye nirīkṣyanti kārttike  
keśavasya mahā-bhaktyā  
kule teṣām na nārakī

vimānam-a palatial temple; jyotiṣā-with a lamp; dīptam-shining; ye-who; nirīkṣyanti-gaze; kārttike-in Kārttika; keśavasya-of Lord Keśava; mahā-with great; bhaktyā-devotion; kule-in the family; teṣām-of them; na-not; nārakī-a resident of hell.

"They who with great devotion gaze at a palatial temple lit with a splendid lamp have not a single relative that lives in hell.

Text 136

divi devā nirīkṣyante  
viṣṇu-dīpa-pradam naram  
kadā bhaviṣyaty asmākam  
saṅgamaḥ puṇya-karmaṇā

divi-in the higher planets; devā-the demigods; nirīkṣyante-are seen; viṣṇu-dīpa-pradam-offering lamps to Lord Viṣṇu; naram-a human; kadā-when?; bhaviṣyati-will be; asmākam-of all; saṅgamaḥ-the company; puṇya-karmaṇā-by pious deeds.

"When they see a human being offering a lamp to Lord Viṣṇu, the demigods in Devaloka think: When, by performing that single pious deed, will this person join us here?

Text 137

kārttike kārttikīm yāvat  
prāsādupari dīpakam

yo dadāti muni-śreṣṭha  
tasyendratvam na durlabham  
kārttike-in Kārttika; kārttikīm-in Kārttika; yāvat-when; prāsāda-a temple; upari-above;  
dīpakam-a lamp; yaḥ-who; dadāti-places; muni-śreṣṭha-O best of sages; tasya-of him;  
indratvam-the post of Indra; na-not; durlabham-difficult to attain.  
"O best of sages, a person who places a lamp on a temple roof during the month of Kārttika  
does not find it difficult to attain the post of Indra.

Text 138

atha tatra dīpa-mālā-māhātmyam-  
skānde tatraiva  
dīpa-paṅkteś ca racanām  
sa-bāhyābhyantare hareḥ  
viṣṇor vimāne kurute  
sa naraḥ śaṅkha-cakra-dhṛk  
atha-now; tatra-there; dīpa-mālā-māhātmyam-the glory of a row of lamps; skānde-in the  
Skanda Purāṇa; tatra-there; eva-indeed; dīpa-paṅkteḥ-of a row of lamps; ca-and; racanām-  
creation; sa-bāhya-outside; abhyantare-and inside; hareḥ-of Lord Hari; viṣṇoḥ-of Lord Viṣṇu;  
vimāne-on a palatial temple; kurute-does; saḥ-He; naraḥ-a person; śaṅkha-cakra-dhṛk-holding  
a conch and cakra.

The Glories of Offering Many Lamps during the Month of Kārttika

In the Skanda Purāṇa it is said:

"A person who lights many lamps inside and outside Lord Viṣṇu's temple becomes a liberated  
soul. Holding a disc and conch, he attains a spiritual form like Lord Viṣṇu's.

Text 139

dīpa-paṅkteś ca racanām  
kurute keśavālaye  
tasyānvaye prasūtānām  
lakṣāṅām narakam na hi  
dīpa-paṅkteḥ-of many lamps; ca-and; racanām-creation; kurute-does; keśavālaye-in Lord  
Kṛṣṇa's temple; tasya-of him; anvaye-in the family; prasūtānām-born; lakṣāṅām-of hundred  
thousand; narakam-hell; na-not; hi-indeed.

"When a person lights many lamps in Lord Keśava's temple, not a single of his hundred  
thousand closest relatives lives in hell.

Text 140

viṣṇor vimānam dīpādhyam  
sa-bāhyābhyantare mune  
dīpodyata-kare mārge  
tena prāptam param padam  
viṣṇoḥ-of Lord Viṣṇu; vimānam-the temple; dīpādhyam-opulent with lamps; sa-  
bāhyābhyantare-within and without; mune-O sage; dīpodyata-kare-with shining lamps;  
mārge-on the path; tena-by him; prāptam-attained; param-the supreme; padam-abode.  
"O sage, a person who makes Lord Viṣṇu's temple splendid with many lights inside and  
outside, travels to the supreme abode on the path shining with light."

Texts 141 and 142

bhaviṣye ca

yaḥ kuryāt kārṭṭike māsi  
śobhanam dīpa-mālikām  
prabodhe caiva dvādaśyām  
ekādaśyām viśeṣataḥ  
sūryāyuta-prakāśas tu  
tejasā bhāsayan diśaḥ  
tejo-rāsi-vimāna-stho  
jagad uddyotayamṣ tviṣā

bhaviṣye-in the Bhaviṣya Purāṇa; ca-and; yaḥ-who; kuryāt-does; kārṭṭike-in Kārṭtika; māsi-month; śobhanam-beauty; dīpa-mālikām-a garland of lamps; prabodhe-lighting; ca-and; eva-indeed; dvādaśyām-on dvādaśī; ekādaśyām-on ekādaśī; viśeṣataḥ-specifically; sūrya-suns; ayuta-tne thousand; prakāśaḥ-shining; tu-indeed; tejasā-with light; bhāsayan-illuminating; diśaḥ-the directions; tejo-rāsi-vimāna-sthaḥ-on an airplane filled with light; jagat-the universe; uddyotayamṣ-illuminates; tviṣā-with light.

In the Bhaviṣya Purāṇa it is said:

"A person who makes the Lord's temple splendid with many lamps during the month of Kārṭtika, and especially during the ekādaśī or the dvādaśī of that month, becomes glorious like ten thousand suns. Traveling in a splendid airplane that fills the universe with light, he leaves this world of birth and death.

Text 143

yāvat pradīpa-saṅkhyā tu  
ghṛtenāpūrya bodhitā  
tāvad varṣa-sahasrāṇi  
viṣṇuloke mahīyate

yāvat-as; pradīpa-saṅkhyā-with a number of lamps; tu-indeed; ghṛtenāpūrya-filled with ghee; bodhitā-lighted; tāvat-so; varṣa-sahasrāṇi-for a thousand years; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

"For each lamp that he lit on the earth he is glorified on Viṣṇuloka for a thousand years.

Text 144

pādme tatraiva  
uccaiḥ pradīpam ākāśe  
yo dadyāt kārṭṭike naraḥ  
sarvaṁ kulam samuddhṛtya  
viṣṇulokam avāpnuyāt

pādme-in the Padma Purāṇa; tatra-there; eva-indeed; uccaiḥ-greatly; pradīpam-lamp; ākāśe-in the sky; yaḥ-who; dadyāt-places; kārṭṭike-in Kārṭtika; naraḥ-a person; sarvaṁ-all; kulam-family; samuddhṛtya-delivering; viṣṇulokam-to Viṣṇuloka; avāpnuyāt-attains.

In the Padma Purāṇa it is said:

"A person who places a great lamp high in the sky during the month of Kārṭtika takes all his relatives with him to Viṣṇuloka.

Text 145

viṣṇu-keśavam uddiśya  
dīpam dadyāt tu kārṭṭike  
ākāśa-stham jala-stham ca  
śṛṇutāsyāpi yat phalam

viṣṇu-keśavam-Lord Kṛṣṇa; uddīśya-in relation to; dīpam-lamp; dadyāt-gives; tu-indeed; kārttike-in Kārttika; ākāśa-satham-in the sky; jala-satham-in the water; ca-and; śṛṇuta-please hear; asya-of that; api-also; yat-what; phalam-result.

"Please hear the result obtained by a person who offers a lamp to Lord Kṛṣṇa in the sky or over the water during the month of Kārttika.

Text 146

dhanam dhanyam samṛddhiś ca  
putravān īśvaro gṛhe  
locane ca śubhe tasya  
vidvān api ca jāyate

dhanam-wealth; dhanyam-good fortune; samṛddhiḥ-prosperity; ca-and; putravān-good children; īśvaraḥ-controller; gṛhe-in the home; locane-in the eye; ca-and; śubhe-beautiful; tasya-of him; vidvān-learned; api-also; ca-and; jāyate-is born.

"He becomes wealthy, fortunate, and prosperous. He becomes a controller of others. He has good children. Everything before his eyes and in his home is beautiful. He becomes wise and learned."

Text 147

kim ca  
vipra-veśmani yo dadyāt  
kārttike māsi dīpakam  
agniṣṭoma-phalam tasya  
pravadanti manīṣiṇaḥ

kim ca-furthermore; vipra-veśmani-in a brāhmaṇa's home; yaḥ-who; dadyāt-offers; kārttike-in Kārttika; māsi-month; dīpakam-lamp; agniṣṭoma-phalam-the result of an agniṣṭoma-yajña; tasya-of him; pravadanti-say; manīṣiṇaḥ-the wise.

It is further said:

"The wise say that a person who offers a lamp in a brāhmaṇa's home during the month of Kārttika attains the result of offering an agniṣṭoma-yajña.

Text 148

catuṣpaṭheṣu rathyāsu  
brāhmaṇāvasatheṣu ca  
vṛkṣa-mūleṣu goṣṭheṣu  
kāntare gahaneṣu ca  
dīpa-dānād dhi sarvatra  
mahā-phalam avāpnuyāt

catuṣpaṭheṣu-at a crossway; rathyāsu-on royal roads; brāhmaṇāvasatheṣu-in brāhmaṇas' homes; ca-and; vṛkṣa-mūleṣu-at the roots of trees; goṣṭheṣu-in cow barns; kāntare-in a great forest; gahaneṣu-in hidden places; ca-and; dīpa-dānāt-by offering lamps; hi-indeed; sarvatra-everywhere; mahā-phalam-a great result; avāpnuyāt-attains.

"A person who places lamps on the royal roads, on crossroads, in brāhmaṇas' homes, at tree roots, in cow barns, in forests, in hidden places, and everywhere, attains a great result.

Text 149

ākāśa-dīpa-dāna-mantraḥ  
tatraiva  
dāmodarāya nabhasi

tulāyām lolayā saha

pradīpam te prayacchāmi

namo 'nantāya vedhase. iti.

ākāśa-in the sky; dīpa-light; dāna-placing; mantraḥ-mantra; tatra-there; eva-indeed;  
dāmodarāya-to Lord Dāmodara; nabhasi-in the sky; tulāyām-during Kārttika; lolayā-the  
goddess of fortune; saha-with; pradīpam-lamp; te-they; prayacchāmi-offer; namaḥ-obeisances;  
anantāya-to the unlimited; vedhase-to the creator; iti-thus.

A Mantra For Offering a Lamp in the Sky

In the scriptures it is said:

"Reciting the mantra 'namo 'nantāya vedhase' (Obeisances to the unlimited, to the Supreme Creator), the devotees offer a lamp to Lord Dāmodara and the goddess of fortune in the sky.

Text 150

atha deśa-viśeṣe kārttika-māhātmya-viśeṣah

pādme tatraiva

yatra kutrāpi deśe yaḥ

kārttika-snāna-dānataḥ

agnihotra-sama-phalaḥ

pūjāyām ca viśeṣataḥ

atha-now; deśa-places; viśeṣe-in specific; kārttika-māhātmya-viśeṣah-the glories of Kārttika;  
pādme-in the Padma Purāṇa; tatra-there; eva-indeed; yatra kutra-whenever; api-even; deśe-in  
the country; yaḥ-one who; kārttika-in Kārttika; snāna-bathing; dānataḥ-and giving charity;  
agnihotra-sama-equal to an agnihotra-yajña; phalaḥ-the result; pūjāyām-in worship; ca-and;  
viśeṣataḥ-specifically.

The Glories of Observing the Kārttika Vow in Certain Specific Places

In the Padma Purāṇa it is said:

"Wherever one may be, by bathing, giving charity, or especially by worshipping the Lord during the month of Kārttika one attains the result of performing an agnihotra-yajña.

Text 151

kurukṣetre koṭi-guṇo

gaṅgāyām cāpi tat-samaḥ

tato 'dhikaḥ puṣkare syād

dvārakāyām ca bhārgava

kṛṣṇa-sālokya-do māsaḥ

pūjā-snānaiḥ ca kārttikaḥ

kurukṣetre-in Kuruksetra; koṭi-guṇaḥ-the million times; gaṅgāyām-by the Gaṅgā; ca-and; api-  
also; tat-samaḥ-equal to that; tataḥ-than that; adhikaḥ-more; puṣkare-at Puskara; syāt-is;  
dvārakāyām-in Dvārakā; ca-and; bhārgava-O descendent of Bhṛgu; kṛṣṇa-sālokya-daḥ-giving  
residence on Lord Kṛṣṇa's planet; māsaḥ-month; pūjā-worship; snānaiḥ-bathing; ca-and;  
kārttikaḥ-in Kārttika.

"Observing the vow of Kārttika brings a result ten million times greater when performed at Kurukṣetra or by the Gaṅgā's shore. The result is even greater at Puṣkara-tīrtha. Bathing and worship at Dvārakā during the month of Kārttika carries one to the abode of Lord Kṛṣṇa.

Text 152

anyāḥ puryas tat-samānā

munayo mathurām-vinā

dāmodaratvam hi hares

tatraivāsīd yataḥ kila

anyāḥ-other; puryaḥ-cities; tat-samānā-equal to them; munayaḥ-sages; mathurām-Mathurā; vinā-except for; dāmodaratvam-the nature of Dāmodara; hi-indeed; hareḥ-of Lord Hari; tatra-there; eva-indeed; āsīt-was; yataḥ-because; kila-indeed.

"O sages, other holy cities bring similar results. The district of Mathurā, however, is different, because Lord Kṛṣṇa revealed His Dāmodara pastimes in the district of Mathurā.

Text 153

mathurāyām tataś corje

vaikuṅṭha-prīti-varadhanah

kārttike mathurāyām vai

paramāvadhīr iṣyate

mathurāyām-in Mathurā; tataḥ-therefore; ca-and; ūrje-in Kārttika; vaikuṅṭha-prīti-varadhanah-increased love for Lord Kṛṣṇa; kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; parama-greatly; avadhīḥ-the greatest; iṣyate-is attained.

"Observing the vow of Kārttika in Mathurā brings love for Lord Kṛṣṇa. In this way the best result is obtained in Mathurā.

Text 154

yathā māghe prayāgaḥ syād

vaiśākhe jāhnavī yathā

kārttike mathurā sevyā

tatotkarṣaḥ paro na hi

yathā-as; māghe-in the month of Magha; prayāgaḥ-Prayaga; syāt-is; vaiśākhe-in Vaiśākha; jāhnavī-the Gaṅgā; yathā-as; kārttike-in Kārttika; mathurā-Mathurā; sevyā-to be served; tatotkarṣaḥ-superiority; paraḥ-great; na-not; hi-indeed.

"As Prayāga should be served in the month of Māgha (January-February), and as the Gaṅgā should be served in the month of Vaiśākha (April-May), so Mathurā should be served in the month of Kārttika. Nothing is better than service to Mathurā in Kārttika.

Text 155

mathurāyām narair ūrje

snātvā dāmodaro 'rcitaḥ

kṛṣṇa-rūpā hi te jñeyā

nātra kāryā vicāraṇā

mathurāyām-in Mathurā; naraiḥ-by people; ūrje-in Kārttika; snātvā-bathing; dāmodaraḥ-Dāmodara; arcitaḥ-worshiped; kṛṣṇa-rūpā-the form of Lord Kṛṣṇa; hi-indeed; te-they; jñeyā-should be known; na-not; atra-here; kāryā-to be done; vicāraṇā-doubt.

"They who bathe and then worship Lord Dāmodara in Mathurā during the month of Kārttika attain spiritual forms like Lord Kṛṣṇa's. Of this there is no doubt.

Text 156

durlabhaḥ kārttikō vipra

mathurāyām nṛṇām iha

yatrārcitaḥ svakaṁ rūpaṁ

bhaktebhyaḥ samprayacchati

durlabhaḥ-rare; kārttikaḥ-Kārttika; vipra-O brāhmaṇa; mathurāyām-in Mathurā; nṛṇām-of the

people; iha-here; yatra-where; arcitaḥ-worshiped; svakam-own; rūpam-form; bhaktebhyaḥ-to the devotees; samprayacchati-gives.

"O brāhmaṇa, it is rare that one is allowed to spend the month of Kārttika in Mathurā. To they who worship Him in Mathurā during Kārttika, Lord Kṛṣṇa reveals His own transcendental form.

Text 157

bhuktim muktim harir dadyād  
arcito 'nyatra sevinām  
bhaktim ca na dadāty eṣa  
yato vaśya-karī hariḥ

bhuktim-happiness; muktim-liberation; hariḥ-Lord Kṛṣṇa; dadyāt-gives; arcitaḥ-worshiped; anyatra-another place; sevinām-of the servants; bhaktim-devotional service; ca-and; na-not; dadāti-gives; eṣa-He; yataḥ-because; vaśya-karī-brought under control; hariḥ-Lord Kṛṣṇa.

"To the devotees who worship Him in other places, Lord Kṛṣṇa gives happiness and liberation, but He does not give devotional service, for devotional service turns Him into His devotee's servant.

Text 158

sa tv añjasā harer bhaktir  
labhyate kārttike naraiḥ  
mathurāyām sakṛd api  
śrī-dāmodara-pūjanāt

saḥ-He; tv-indeed; añjasā-easily; hareḥ-of Lord Kṛṣṇa; bhaktiḥ-devotional service; labhyate-is obtained; kārttike-in Kārttika; naraiḥ-by people; mathurāyām-in Mathurā; sakṛt-once; api-even; śrī-dāmodara-pūjanāt-by worshipping Lord Dāmodara.

"Still, one can very easily attain devotional service by once worshipping Lord Dāmodara in Mathurā during Kārttika.

Text 159

mantra-dravya-vihīnam ca  
vidhi-hīnam ca pūjanam  
manyate kārttike devo  
mathurāyām yad-arcanam

mantra-matras; dravya-things; vihīnam-without; ca-and; vidhi-hīnam-without rules; ca-and; pūjanam-worship; manyate-considers; kārttike-in Kārttika; devaḥ-the Lord; mathurāyām-in Mathurā; yad-arcanam-whose worship.

"Even if it is performed without the proper mantras and offerings and without following the rules and regulations, Lord Kṛṣṇa considers worship of Him in Mathurā during Kārttika to be the most perfect kind of worship.

Text 160

yasya pāpasya yujyeta  
maraṇāntā viniṣkṛtiḥ  
tac-chuddhy-artham idam proktam  
prāyaścittam su-niścitam  
kārttike mathurāyām vai  
śrī-dāmodara-pūjanam

yasya-of which; pāpasya-sin; yujyeta-engaged; maraṇāntā-until death; viniṣkṛtiḥ-atoned; tac-



chuddhy-artham-for purification; idam-this; proktam-said; prāyaścittam-atonement; suniścitam-concluded; kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; śrī-dāmodara-pūjanam-worship of Lord Dāmodara.

"Worship of Lord Dāmodara in Mathurā during the month of Kārttika is the proper atonement for a lifetime of sins.

Text 161

kārttike mathurāyām vai  
pūjanād darśanam dhruvaḥ  
śīghram samprāptavān bālo  
durlabham yoga-tat-paraiḥ

kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; pūjanāt-from the worship; darśanam-seeing; dhruvaḥ-Dhruva; śīghram-quickly; samprāptavān-attained; bālaḥ-a child; durlabham-rare; yoga-tat-paraiḥ-by the great yogis.

"By worshipping the Lord in Mathurā during the month of Kārttika, the child Dhruva was quickly able to see Lord Kṛṣṇa directly, an attainment rare even for the great yogīs.

Text 162

sulabhā mathurā bhūmau  
praty-abdam kārttikas tathā  
tathāpi saṁsarantīha  
narā mūḍhā bhavāmbudhau

sulabhā-easily attained; mathurā-Mathurā; bhūmau-on the earth; praty-abdam-every year; kārttikaḥ-Kārttika; tathā-so; tathāpi-still; saṁsaranti-take birth again and again; iha-here; narā-the people; mūḍhā-bewildered; bhavāmbudhau-in the ocean of birth and death.

"Even though every year there is a Kārttika, and even though it is easy to go to Mathurā, still the bewildered people miss the opportunity placed before them. That is why they take birth again and again in the ocean of material life.

Text 163

kim yajñaiḥ kim tapobhiś ca  
tīrthair anyaiś ca sevitaḥ  
kārttike mathurāyām ced  
arcyate rādhikā-priyaḥ

kim-what is the use?; yajñaiḥ-of yajñas; kim-what is the use?; tapobhiḥ-of austerities; ca-and; tīrthaiḥ-pilgrimages; anyaiḥ-other; ca-and; sevitaḥ-served; kārttike-in Kārttika; mathurāyām-in Mathurā; cet-if; arcyate-worshipped; rādhikā-priyaḥ-the beloved of Rādhā.

"What is the use of yajñas, austerities, and pilgrimages to a person who has the opportunity to worship Lord Kṛṣṇa, the beloved of Rādhā, in Mathurā during the month of Kārttika?

Text 164

yāni sarvāṇi tīrthāni  
nadā nadyaḥ sarāṁsi ca  
kārttike nivasanty atra  
māthure sarva-maṇḍale

yāni-which; sarvāṇi-all; tīrthāni-holy places; nadā-streams; nadyaḥ-rivers; sarāṁsi-lakes; ca-and; kārttike-in Kārttika; nivasanti-stay; atra-there; māthure-in Mathurā; sarva-maṇḍale-in the circle.

"During the month of Kārttika all holy streams, rivers, and lakes reside in the circle of Mathurā.

Text 165

kārttike janma-sadane  
keśavasya ca ye narāḥ  
sakṛt praviṣṭāḥ śrī-kṛṣṇam  
te yānti param avyayam  
kārttike-in Kārttika; janma-sadane-in the birthplace; keśavasya-of Lord Kṛṣṇa; ca-and; ye-which; narāḥ-people; sakṛt-once; praviṣṭāḥ-entered; śrī-kṛṣṇam-Śrī Kṛṣṇa; te-they; yānti-attain; param-supreme; avyayam-eternal.

"They who once enter Lord Kṛṣṇa's birthplace in Mathurā will enter the spiritual world and meet Lord Kṛṣṇa, the eternal Supreme Personality of Godhead.

Text 166

paropahāsam uddiśya  
kārttike hari-pūjāyā  
mathurāyām labhed bhaktyā  
kim punaḥ śraddhayā naraḥ. iti.

paropahāsam-joking; uddiśya-in relation to; kārttike-in Kārttika; hari-pūjāyā-worship of Lord Kṛṣṇa; mathurāyām-in Mathurā; labhet-attain; bhaktyā-with devotion; kim-what?; punaḥ-again; śraddhayā-with faith; naraḥ-a person; iti-thus.

"A person who as a joke worships Lord Kṛṣṇa in Mathurā during Kārttika attains the Lord's supreme abode. What, then, can be said of they who worship the Lord with faith and devotion?"

Text 167

ittham kārttika-kṛtyāni  
vyaktāny eva svato 'bhavan  
tatra kiñcid viśeṣena  
tad-vidhiḥ likhyate 'dhunā

ittham-thus; kārttika-kṛtyāni-the duties of Kārttika; vyaktāni-manifested; eva-indeed; svataḥ-spontaneously; abhavan-became; tatra-there; kiñcid-something; viśeṣena-specifically; tad-vidhiḥ-the way of that; likhyate-is written; adhunā-now.

Thus, in a general way I have written about the duties of Kārttika. Now I will write specifically how these duties should be performed.

Text 168

atha kārttika-kṛtya-vidhiḥ  
tatropakrama-kālah  
śrī-kṛṣṇa-satyā-samvādiya-kārttika-māhātmye  
aśvinasya tu māsasya  
yā śuklaikādaśī bhavet  
kārttikasya vratāniha  
tasyām kuryād atandritaḥ

atha-now; kārttika-kṛtya-vidhiḥ-the way the duties of Kārttika should be performed; tatra-there; upakrama-beginning; kālah-time; śrī-kṛṣṇa-of Lord Kṛṣṇa; satyā-and Satyabhāmā; samvādiya-in a conversation; kārttika-māhātmye-in the glories of Kārttika; aśvinasya-of asvina; tu-indeed; māsasya-the month; yā-which; śuklaikādaśī-śukla ekādaśī; bhavet-is;

kārttikasya-of Kārttika; vratāni-vows; iha-here; tasyām-in that; kuryāt-should do; atandritaḥ-diligently.

How the Duties of Kārttika Should Be Performed

When Kārttika Begins

In the Kārttika-māhātmya, Lord Kṛṣṇa tells Satyabhāmā:

"One should diligently follow the vow of Kārttika, which begins on the śukla ekādaśī of the month of Āsvina.

Text 169

nityam jāgaraṇāyāntye  
yāme rātreḥ samutthitaḥ  
śucir bhūtvā prabodhyātha  
stotrain nīrājayet prabhum

nityam-regularly; jāgaraṇāya-for waking; āntye-in the last; yāme-portion; rātreḥ-of the night; samutthitaḥ-risen; śuciḥ-pure; bhūtvā-becoming; prabodhya-waking; atha-then; stotrain-with prayers; nīrājayet-should offer āraṭi; prabhum-to the Supreme Personality of Godhead.

"In this vow one should rise at the end of night, waken the Deity with prayers, and then offer āraṭi.

Text 170

niśamya vaiṣṇavān dharmān  
vaiṣṇavaiḥ saha harṣitaḥ  
kṛtvā gītādikam prātar  
devam nīrājayet prabhum

niśamya-hearing; vaiṣṇavān-of Lord Viṣṇu; dharmān-the religion; vaiṣṇavaiḥ-the Vaiṣṇavas; saha-with; harṣitaḥ-happy; kṛtvā-doing; gītādikam-beginning with songs; prātaḥ-early in the morning; devam-the Supreme Personality of Godhead; nīrājayet-should offer āraṭi; prabhum-to the Supreme Personality of Godhead.

"In the company of the Vaiṣṇavas in the morning one should happily hear about the religion of devotional service to Lord Viṣṇu, sing songs glorifying Lord Viṣṇu, and offer āraṭi to Lord Viṣṇu.

Text 171

nady-ādau ca tato gatvā  
'camya saṅkalpam ācaret  
prabhum prārthyātha tasmai ca  
dadyād arghyam yathā-vidhi

nady-ādau-beginning with rivers; ca-and; tataḥ-then; gatvā-going; ācamya-sipping; saṅkalpam-desire; ācaret-should do; prabhum-to the Lord; prārthya-praying; atha-then; tasmai-to Him; ca-and; dadyāt-should offer; arghyam-arghya; yathā-vidhi-according to the rules.

"Then one should go to a river or other source of water, perform ācamana, recite the saṅkalpa mantra, recite the prārthanā mantra, and then properly offer arghya to the Lord.

Text 172

tatra saṅkalpa-mantraḥ  
kārttike 'ham kariṣyāmi  
prātaḥ snānam janārdana  
prīty-artham tava deveśa

dāmodara mayā saha  
tatra-there; saṅkalpa-mantraḥ-the saṅkalpa-mantra; kārttike-in Kārttika; aham-I; kariṣyāmi-  
will do; prātaḥ-in the morning; snānam-bath; janārdana-O Lord Kṛṣṇa; prīty-artham-for the  
satisfaction; tava-of You; deveśa-O master of the demigods; dāmodara-O Dāmodara; mayā-the  
goddess of fortune; saha-with.

The Saṅkalpa mantra

"O Lord Dāmodara, O Lord who rescues the devotees from sufferings, O master of the  
demigods, to please You and Goddess Rādhā, I shall bathe every morning during the month of  
Kārttika."

Text 173

atha prārthanā-mantraḥ

tava dhyānena deveśa

jale 'smin snātum udyataḥ

tvat-prasādāc ce me pāpaṁ

dāmodara vinaśyatu

atha-then; prārthanā-mantraḥ-the prārthanā mantra; tava-of You; dhyānena-by meditation;  
deveśa-O master of the demigods; jale-in water; asmin-in this; snātum-to bathe; udyataḥ-  
about; tvat-prasādāt-by Your mercy; ca-and; me-of me; pāpam-the sin; dāmodara-O Lord  
Dāmodara; vinaśyatu-will be destroyed.

The Prārthanā mantra

"O master of the demigods, rapt in meditation on You, I am about to take my bath. O Lord  
Dāmodara, by Your grace may all my sins be destroyed."

Text 174

atha arghya-mantraḥ

vratinaḥ kārttike māsi

snātasya vidhivan mama

dāmodara ḡhāṅārghyaṁ

danujendra-nisūdana

atha-now; arghya-mantraḥ-arghya mantra; vratinaḥ-following the vow; kārttike-in Kārttika;  
māsi-month; snātasya-bathing; vidhivat-properly; mama-of me; dāmodara-O Lord Dāmodara;  
ḡhāṅa-please accept; ārghyam-arghya; danujendra-nisūdana-O killer of the great demons.

The Arghya mantra

"O Lord Dāmodara, O killer of the kings of the demons, please accept this arghya that I, who  
have bathed and who follow this vow, properly offer to You.

Text 175

nitye naimittike kṛtsne

kārttike pāpa-śoṣaṇe

ḡhāṅārghyaṁ mayā dattam

rādhayā sahito hare

nitye-regular; naimittike-occasional; kṛtsne-all; kārttike-in Kārttika; pāpa-śoṣaṇe-drying up  
sins; ḡhāṅa-please accept; arghyam-arghya; mayā-by me; dattam-offered; rādhayā-Rādhā;  
sahitaḥ-with; hare-O Kṛṣṇa.

"O Lord Kṛṣṇa accompanied by Goddess Rādhā, please accept this arghya I offer to You. May  
the regular and occasional duties I perform during this month of Kārttika dry up all my sins."

Text 176

tilair ālipya deham svam  
nāmoccāraṇa-pūrvakam  
snātvā sa-vidhinā sandhyām

upāsya gṛham āvrajet

tilaiḥ-with oil; ālipya-anointing; deham-body; svam-own; nāmoccāraṇa-pūrvakam-calling out the holy name; snātvā-bathing; sa-vidhinā-properly; sandhyām-chanting of gāyatrī mantra; upāsya-worshiping; gṛham-home; āvrajet-should go.

Then one should anoint his body with oil, chant the Lord's holy names, bathe, properly chant the gāyatrī mantra, and then return home.

Text 177

upalipyātha devāgre

nirmāya svastikaṁ prabhūm

tulasī-mālatī-padma-

gastya-puṣpādinārcayet

upalipya-anointing; atha-then; deva-of the Lord; agre-in the presence; nirmāya-doing; svastikaṁ-svastika; prabhūm-the Lord; tulasī-with Tulasī; mālatī-padma-gastya-puṣpādinā-with mālatī, lotus, agastya, and others; puṣpa-flowers; ādinā-beginning; arcayet-should worship.

Then, after anointing and making a svastika, one should worship the Deity with Tulasī and with mālatī, lotus, agastya, and other flowers.

Text 178

nityam vaiṣṇava-saṅgatyā

seveta bhagavat-kathām

sarpiṣāhar-niśam dīpam

tila-tailena cārcayet

nityam-regularly; vaiṣṇava-saṅgatyā-in the company of the Vaiṣṇavas; seveta-one should serve; bhagavat-kathām-the message of the Supreme Personality of Godhead; sarpiṣā-with ghee; ahar-niśam-day and night; dīpam-lamp; tila-tailena-with sesame oil; ca-and; arcayet-should worship.

In the company of the Vaiṣṇavas one should regularly serve the words glorifying the Supreme Personality of Godhead. Day and night a lamp of ghee or sesame oil should be used to worship the Lord.

Text 179

viśeṣataś ca naivedyāny

arpayet arcayet tathā

praṇamanś ca yathā-śaktyā

eka-bhaktādika-vratam

viśeṣataḥ-specifically; ca-and; naivedyāni-offerings of food; arpayet-should place; arcayet-should worship; tathā-then; praṇaman-bowing down; ca-and; yathā-śaktyā-as far as one is able; eka-bhaktādika-vratam-with a vow of being devoted to the Supreme Personality of Godhead alone.

One should place offerings of food before the Lord, worship the Lord, and bow down before Him. In this way as far as one is able one should follow this vow of being devoted to the Lord alone.

Text 180

tathā ca pādme tatraiva  
prātar utthāya śaucādi  
kṛtvā gatvā jalāśaye  
kṛtvā ca vidhivat snānam  
tato dāmodarārcanam

tathā-so; ca-and; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; prātaḥ-in the morning;  
utthāya-rising; śauca-cleanliness; ādi-beginning with; kṛtvā-doing; gatvā-going; jalāśaye-in a  
body of water; kṛtvā-doing; ca-and; vidhivat-according to the rules; snānam-bath; tataḥ-then;  
dāmodarārcanam-the worship of Lord Dāmodara.

In the Padma Purāṇa it is said:

"Early in the morning one should rise, go to a body of water, properly bathe, and then  
worship Lord Dāmodara.

Text 181

kim ca  
maunena bhojanam kāryam  
kārttike vrata-dhāriṇā  
ghṛtena dīpa-dānam syāt  
tila-tailena vā punaḥ

kim ca-furthermore; maunena-in silence; bhojanam-eating; kāryam-should be done; kārttike-  
in Kārttika; vrata-dhāriṇā-following the vow; ghṛtena-with ghee; dīpa-dānam-offering a lamp;  
syāt-should be; tila-sesame; tailena-with oil; vā-or; punaḥ-again.

It is further said:

"One who follows the Kārttika vow should take his meals in silence. He should offer a lamp of  
ghee or sesame oil.

Text 182

dinam ca kṛṣṇa-kathayā  
vaiṣṇavānām ca saṅgamaḥ  
nīyatām kārttike māsi  
saṅkalpa-vrata-pālanam

dinam-the day; ca-and; kṛṣṇa-kathayā-with talks of Lord Kṛṣṇa; vaiṣṇavānām-of the Vaiṣṇavas;  
ca-and; saṅgamaḥ-with association; nīyatām-should be passed; kārttike māsi-in Kārttika  
month; saṅkalpa-vrata-pālanam-to keep the vow he made with the saṅkalpa mantra.

"To keep the vow he made with the saṅkalpa mantra he should pass his days talking of Lord  
Kṛṣṇa in the company of the devotees.

Texts 183 and 184

āśvine śukla-pakṣasya  
prārambhe hari-vāsare  
athavā paurṇamāsitaḥ  
saṅkrantau vā tulāgame  
dīpa-dānam akhaṇḍam ca  
dadyād vai viṣṇu-sannidhau  
devālaye tulasyām vā  
ākāśe vā tad uttamam

āśvine-of Aśvina; śukla-pakṣasya-on the bright fortnight; prārambhe-beginning; hari-vāsare-  
on ekādaśī; athavā-or; paurṇamāsitaḥ-from the full moon; saṅkrantau-on saṅkranti; vā-or;

tulāgame-on Tulāgama; dīpa-lamp; dānam-offering; akhaṇḍam-unbroken; ca-and; dadyāt-should offer; vai-indeed; viṣṇu-sannidhau-to Lord Viṣṇu; devālaye-in the temple; tulasyām-to Tulasī; vā-or; ākāśe-to the sky; vā-or; tat-that; uttamam-then.

"Beginning in the month of Aśvina, either on the śukla ekādaśī, or on the full moon day, or on the tula saṅkranti day, he should offer a lamp to Lord Viṣṇu in the temple, or he should offer the lamp to Tulasī devī, or to the sky."

Text 185

kiṃ ca

rajataṃ kanakaṃ dīpān  
maṇi-muktāphalādikam  
dāmodarasya prīty-arthaṃ  
pradadyāt kārṭtike naraḥ

kim ca-furthermore; rajatam-silver; kanakam-gold; dīpān-lamps; maṇi-jewels; muktāphala-pearls; ādikam-beginning; dāmodarasya-of Lord Dāmodara; prīty-arthaṃ-for the pleasure; pradadyāt-should give; kārṭtike-in Kārṭtika; naraḥ-a person.

It is further said:

"During the month of Kārṭtika a person should offer silver, gold, lamps, jewels, pearls, and other valuables to please Lord Dāmodara."

Text 186

skānde ca śrī-rukmaṅgada-mohinī-samvāde  
na gṛhe kārṭtike kuryād  
viśeṣena tu kārṭtikam  
tīrthe tu kārṭtikīm kuryāt  
sarva-yatnena bhāvinī. iti.

skānde ca śrī-rukmaṅgada-mohinī-samvāde-in the Skanda Purāṇa, in a conversation of Śrī Mohinī and Śrī Rukmaṅgada; na-not; gṛhe-in the home; kārṭtike-during Kārṭtika; kuryāt-should do; viśeṣena-specifically; tu-indeed; kārṭtikam-Kārṭtika; tīrthe-in a holy place; tu-indeed; kārṭtikīm-the vow of Kārṭtika; kuryāt-should do; sarva-all; yatnena-with endeavor; bhāvinī-O goddess; iti-thus.

In the Skanda Purāṇa, Śrī Rukmaṅgada tells Śrī Mohinī:

"O goddess, one should not follow the Kārṭtika vow at home. One should go to a holy place and follow it there very carefully."

Text 187

atha kārṭtike varjyāni  
tatraiva brahma-nārada-samvāde  
kārṭtike tu viśeṣena  
rāja-māṣāṃś ca bhakṣayan  
niṣpāvān muni-śārdūla  
yāvad āhūta-nārakī

atha-now; kārṭtike-in Kārṭtika; varjyāni-what should be avoided; tatra-there; eva-indeed; brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; kārṭtike-in Kārṭtika; tu-indeed; viśeṣena-specifically; rāja-māṣāṃś-rājamāṣa beans; ca-and; bhakṣayan-should eat; niṣpāvān-kidney beans; muni-of sages; śārdūla-O tiger; yāvad-as; āhūta-called; nārakī-a resident of hell.

## What Should Be Avoided During the Month of Kārttika

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"O tiger of sages, a person who during the month of Kārttika eats rājamāṣa beans or kidney beans becomes a resident of hell.

Text 188

kaliṅgāni paṭolāni

vṛntakam sandhitāni ca

na tyajet kārttike māsi

yāvad āhūta-nārakī

kaliṅgāni-kaliṅga; paṭolāni-paṭola; vṛntakam-eggplant; sandhitāni-pickles; ca-and; na-not;

tyajet-abandons; kārttike māsi-in Kārttika month; yāvat-as; āhūta-nārakī-is called a resident of hell.

"A person who during the month of Kārttika does not avoid eating kaliṅga, paṭola, eggplant, and pickles becomes a resident of hell.

Text 189

kārttike māsi dharmātmā

matsyam māmsam na bhakṣayet

tatraiva yatnatas tyājyaṁ

śāśakam śaukaram tathā

kārttike-in Kārttika; māsi-month; dharmātmā-a religious person; matsyam-fish; māmsam-

meat; na-not; bhakṣayet-eats; tatra-there; eva-indeed; yatnataḥ-carefully; tyājyaṁ-ot be avoided; śāśakam-rabbit; śaukaram-pork; tathā-so.

"During the month of Kārttika a religious person will carefully avoid eating fish, rabbit, pork, or any kind of flesh."

Text 190

kim ca

parānnaṁ para-śayyāṁ ca

para-dāraṁ parāṅganām

sarvadā varjayet prājño

viśeṣena tu kārttike

kim ca-furthermore; parānnaṁ-sumptuous food; para-śayyāṁ-comfortable bed; ca-and; para-dāraṁ-another's wife; parāṅganām-prostitute; sarvadā-always; varjayet-should avoid; prājñaḥ-intelligent; viśeṣena-specifically; tu-indeed; kārttike-in Kārttika.

It is further said:

"During the month of Kārttika an intelligent person should stay away from sumptuous food, comfortable bed, prostitutes, and other's wives.

Text 191

tailābhyaṅgaṁ tathā śayyāṁ

parānnaṁ kaṁsya-bhojanam

kārttike varjayet yas tu

paripūrṇa-vratī bhavet

taila-oil; abhyaṅgaṁ-anointing; tathā-so; śayyāṁ-bed; parānnaṁ-sumptuous food; kaṁsya-

bhojanam-eating from a bell-metal plate; kārttike-in Kārttika; varjayet-should avoid; yaḥ-who; tu-indeed; paripūrṇa-vratī-completely following the vow; bhavet-should be.



"A person who properly follows the Kārttika vow should avoid being anointed with oil, eating sumptuous food, sleeping in a comfortable bed, and eating from a bell-metal plate.

Text 192

samprāpte kārttike dr̥ṣṭvā

parānnaṁ yas tu varjayet

dine dine tu kṛcchrasya

phalaṁ prāpnoti mānavaḥ

samprāpte-attained; kārttike-Kārttika; dr̥ṣṭvā-seeing; parānnaṁ-sumptuous food; yaḥ-who; tu-indeed; varjayet-avoids; dine-day; dine-after day; tu-indeed; kṛcchrasya-of severe austerities; phalaṁ-the result; prāpnoti-attains; mānavaḥ-a person.

"A person who avoids sumptuous food during the month of Kārttika attains every day the benefit of having performed severe austerities."

Text 193

tatraiva śrī-rukmaṅgada-mohinī-samvāde

kārttike varjayet tailaṁ

kārttike varjayen madhu

kārttike varjayet kaṁsyam

kārttike śukla-sandhitam

tatra-there; eva-indeed; śrī-rukmaṅgada-mohinī-samvāde-in a conversation of Śrī Rukmaṅgada and Śrī Mohinī; kārttike-in Kārttika; varjayet-should avoid; tailaṁ-oil; kārttike-in Kārttika; varjayen-should avoid; madhu-wine; kārttike-in Kārttika; varjayet-should avoid; kaṁsyam-bell-metal; kārttike-in Kārttika; śukla-sandhitam-stale and sour.

Śrī Rukmaṅgada tells Śrī Mohinī:

"During Kārttika one should avoid oil. During Kārttika one should avoid wine. During Kārttika one should avoid bell-metal. During Kārttika one should avoid food that is not fresh.

Text 194

na matsyam bhakṣayen māmsam

na kaurmaṁ nānyad eva hi

cāṇḍālaḥ sa bhavet su-bhru

kārttike māmsa-bhakṣaṇāt

na-not; matsyam-fish; bhakṣayen-should eat; māmsam-meat; na-not; kaurmaṁ-turtle; na-not; anyat-another; eva-indeed; hi-indeed; cāṇḍālaḥ-an outcaste; sa-he; bhavet-becomes; su-bhru-O girl with the beautiful eyebrows; kārttike-in Kārttika; māmsa-bhakṣaṇāt-by eating flesh.

"O girl with the beautiful eyebrows, one should not eat fish, turtle, or any other kind of flesh. By eating meat during the month of Kārttika one becomes an outcaste.

Text 195

atha śrī-rādhā-dāmodara-pūjā-vidhiḥ

pādme tatraiva

tataḥ priyatamā viṣṇo

rādhikā gopikāsu ca

kārttike pūjanīyā ca

śrī-dāmodara-sannidhau

atha-now; śrī-rādhā-dāmodara-pūjā-vidhiḥ-the way to worship Śrī Śrī Rādhā-Dāmodara; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; tataḥ-from that; priyatamā-most dear;

viṣṇuḥ-of Lord Viṣṇu; rādhikā-Rādhā; gopikāsu-among the gopīs; ca-and; kārttike-in Kārttika; pūjanīyā-to be worshiped; ca-and; śrī-dāmodara-sannidhau-near Lord Dāmodara.

The Way to Worship Śrī Śrī Rādhā-Dāmodara

In the Padma Purāṇa it is said:

"Because She is the gopī most dear to Lord Viṣṇu, Śrī Rādhā should be worshiped along with Lord Dāmodara during the month of Kārttika.

Text 196

dvijam dāmodaram kṛtvā  
tat-patnīm rādhikām tathā  
kārttike pūjanīyau tau  
vaso-'laṅkāra-bhojanaiḥ

dvijam-a brāhmaṇa; dāmodaram-Lord Dāmodara; kṛtvā-making; tat-patnīm-His wife; rādhikām-Rādhā; tathā-so; kārttike-in Kārttika; pūjanīyau-to be worshiped; tau-Them both; vasaḥ-with garments; alaṅkāra-ornaments; bhojanaiḥ-and food.

"Dressing Lord Dāmodara as a brāhmaṇa and Śrī Rādhā as His wife, one should worship them with nice garments, ornaments, and foods during the month of Kārttika.

Text 197

rādhikā-pratimām vipraḥ  
pūjayet kārttike tu yaḥ  
tasya tuṣyati tat-prītyai  
śrīmān dāmodaro hariḥ. iti.

rādhikā-of Śrī Rādhā; pratimām-the Deity; vipraḥ-a brāhmaṇa; pūjayet-should worship; kārttike-in Kārttika; tu-indeed; yaḥ-who; tasya-of him; tuṣyati-is pleased; tat-prītyai-for His satisfaction; śrīmān-glorious; dāmodaraḥ-Lord Dāmodara; hariḥ-the Supreme Personality of Godhead; iti-thus.

"O brāhmaṇas, during the month of Kārttika one should worship the Deity of Śrī Rādhā. To please Śrī Rādhā, Lord Dāmodara, the Supreme Personality of Godhead, will be pleased with that worshiper."

Text 198

dāmodarāṣṭakam nāma  
stotram dāmodarārcanam  
nityam dāmodarākarsī  
paṭhet satyavratoditam

dāmodarāṣṭakam-Dāmodarāṣṭaka; nāma-named; stotram-prayer; dāmodarārcanam-worship of Lord Dāmodara; nityam-always; dāmodarākarsī-attractive to Lord Dāmodara; paṭhet-should recite; satyavrata-by King Satyavrata; uditam-spoken.

One should regularly recite the prayer called Dāmodarāṣṭaka spoken by Satyavrata, which attracts Lord Dāmodara, and which describes the worship of Lord Dāmodara.

Text 199

atha śrī-dāmodarāṣṭakam  
namāmīśvaram sac-cid-ānanda-rūpaṁ  
lasat-kunḍalam gokule bhrājamānam  
yaśodā-bhiyolūkhalād dhāvamānam  
parāmṛṣṭam atyantato drutya gopyā

atha-now; śrī-dāmodarāṣṭakam-śrī-dāmodarāṣṭaka; namāmi-I offer my respectful obeisances;

īśvaram-to the Supreme Personality of Godhead; sā-cid-ānanda-rūpam-whose form is eternal and full of knowledge and bliss; lasat-kuṇḍalam-with glistening earrings; gokule-in Gokula; bhrājamānam-splendidly manifested; yaśodā-by Yaśodā; bhiyā-with fear; ulūkhalāt-from the wooden mortar; dhāvamānam-fleeing; para-greatly; āmr̥ṣtam-caught; atyantataḥ-greatly; drutya-quickly; gopyā-by the gopī.

Śrī Dāmodarāṣṭaka

"I offer my humble obeisances to the Supreme Controller, who possesses an eternal form of blissful knowledge, whose earrings glisten, who manifested Himself in Gokula, who ran from the wooden mortar in fear of Mother Yaśodā but was ultimately caught, . . .

Commentary by Śrīla Sanātana Gosvāmī

Offering my respectful obeisances to Śrī Śrī Rādhā-Dāmodara, I will now comment on the Dāmodarāṣṭaka. In the beginning of this prayer the author offers his respectful obeisances as with devotion he describes the great treasure that is the form of the Supreme Personality of Godhead, which was manifested in Gokula, and which is glorious with the most excellent handsomeness, pastimes, virtues, and other qualities.

What is the Supreme Personality of Godhead like? He is "īśvara", which means "all-powerful", "the master of the universes", or "my master". His form is eternal and full of knowledge and bliss. He is handsome and attractive.

The gopīs describe His handsomeness in these words (Śrīmad-Bhāgavatam 10.29.40):

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ  
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

"O Kṛṣṇa, even the cows, birds, trees, and deer become stunned in ecstasy when they gaze at Your form, the most handsome in all the three worlds."

Śrīmad-Bhāgavatam (3.2.12) again explains:

vismāpanaṁ svasya ca saubhagarddheḥ  
paraṁ padaṁ bhūṣaṇa-bhūṣānāṅgam

"The Lord appeared in this mortal world by His internal potency, yogamāyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments." Lord Kṛṣṇa's all-attractive form was splendidly manifest in Gokula, where many cows, gopas, and gopīs lived. Śrīmad-Bhāgavatam 10.32.14 explains:

cakāsa gopī-parīṣad-gato 'rcitas  
trailokya-lakṣmy-eka-padaṁ vapur dadhat

"Worshiped by the gopīs, Lord Kṛṣṇa's transcendental form, the only home of all glory and handsomeness in the three worlds, was splendidly manifest."

The specific pastime described in this verse of Dāmodarāṣṭaka, where Lord Kṛṣṇa broke the yogurt pot and fled in fear of Mother Yaśodā, is described these words of Śrīmad-Bhāgavatam (10.9.8-9):

ulūkhalāṅghrer upari vyavasthitaṁ  
markāya kāmāṁ dadataṁ śici sthitaṁ  
haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ  
nirīkṣya paścāt sutam āgamac chanaiḥ

"Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations, such as yogurt and butter, to the monkeys as he liked.

Because of having stolen He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

tām ātta-yaṣṭim prasamīksya sa-tvaras  
tato 'varuhyāpasāra bhītavat  
gopy anvadhāvan na yam āpa yoginām  
kṣamaṁ praveṣṭum tapaseritam manah

"When Lord Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But Mother Yaśodā, thinking that same Supreme Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him." Then Mother Yaśodā chased Lord Kṛṣṇa and caught Him from behind. Śrīmad-Bhāgavatam (10.9.10) explains:

avañcamānā janani bṛhac-calac-  
chronī-bharākrānta-gatiḥ su-madhyamā  
javena visramsita-keśa-bandhana-  
cyuta-prasūnānugatiḥ parāmṛśat

"While following Kṛṣṇa, Mother Yaśodā, her thin waist overburdened by her heavy hips, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa."

Text 200

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ  
karāmbhoja-yugmena sātānka-netram  
muhuḥ śvāsa-kampa-trirekhānka-kaṅṭha-  
sthita-graiva-dāmodaraṁ bhakti-baddham

rudantaṁ-crying; muhuḥ-again and again; netra-yugmam-two eyes; mṛjantaṁ-rubbing;  
karāmbhoja-yugmena-with two lotus hands; sa-with; ātānka-fear; netram-eyes; muhuḥ-again  
and again; śvāsa-breathing; kampa-trembling; tri-three; rekhā-lines; ānka-marked; kaṅṭha-  
neck; sthita-situated; graiva-necklaces; dāmodaram-Lord Kṛṣṇa; bhakti-with devotion;  
baddham-bound.

. . . who cried and rubbed His frightened eyes again and again with His two lotus hands, whose necklace on His three-lined neck trembled as He breathed again and again, whose waist was surrounded by a rope, and who was finally bound by love.

Commentary by Śrīla Sanātana Gosvāmī

This pastime is described in the following words (Śrīmad-Bhāgavatam 10.9.11):

kṛtāgasāṁ taṁ prarudantaṁ akṣiṇī  
kaṣantaṁ añjan-maṣiṇī sva-pāṇinā  
udvikṣamāṇaṁ bhaya-vihvalekṣaṇaṁ  
haste grhītvā bhiṣayanty avāgurat

"When caught by Mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly

began to chastise Him."

Mother Yaśodā then bound Him with a rope. Śrīmad-Bhāgavatam (10.9.14) explains:

gopikolūkhale dāmnā  
babandha prākṛtaṁ yathā

"Mother Yaśodā, considering Kṛṣṇa her own ordinary child, bound Him to the wooden mortar with a rope."

Śrīmad-Bhāgavatam (10.9.18-21) continues:

sva-mātuḥ svinna-gāṭṛāyā  
visrasta-kabara-srajaḥ  
dṛṣṭvā pariśramaṁ kṛṣṇaḥ  
kṛpayāsīt sva-bandhane

"Because of Mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

evam sandarśitā hy aṅga  
hariṇā bhr̥tya-vaśyatā  
sva-vaśenāpi kṛṣṇena  
yasyedaṁ seśvaram vaśe

"O Mahārāja Parikṣit, this entire universe, with its great exalted demigods like Lord Śiva, Lord Brahmā, and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

nemaṁ viriṅco na bhavo  
na śrīr apy aṅga-saṁśrayā  
prasādaṁ lebhire gopī  
yat tat prāpa vimuktidāt

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yaśodā.

nāyaṁ sukhāpo bhagavān  
dehinām gopikā-sutaḥ  
jñāninām cātma-bhūtānām  
yathā bhaktimatām iha

"The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."

Text 201

itīdṛk-sva-līlābhir ānanda-kuṇḍe  
sva-ghoṣaṁ nimajjantam ākhyāpayantam  
tadiyeśita-jñeṣu bhaktair jitatvaṁ  
punaḥ prematas taṁ śatāvṛtti vande

itīdṛk-like this; sva-own; līlābhiḥ-with pastimes; ānanda-of bliss; kuṇḍe-in a lake; sva-own; ghoṣam-cowherd village; nimajjantam-plunging; ākhyāpayantam-declaring; tadiya-own; īśita-supremacy; jñeṣu-among they who know; bhaktaiḥ-by the devotees; jitatvam-the state of

being defeated; punaḥ-again and again; premataḥ-out of love; tam-to Him; śata-a hundred; āvṛtti-repetitions; vande-I offer my respectful obeisances.

"A hundred times I bow down before Lord Kṛṣṇa, who with pastimes like these plunges His own cowherd village of Vraja in pools of ecstasy, and who declares to they who know Him only as the supreme master and controller: I am conquered by My loving devotees.

Commentary by Śrīla Sanātana Gosvāmī

That Lord Kṛṣṇa is controlled by the love of His devotees is described in the following words of Śrīmad-Bhāgavatam (10.11.7-8):

gopībhiḥ stobhito 'nṛtyad  
bhagavān bālavat kvacit  
udgāyati kvacin mugdhas  
tad-vaśo dāru-yantravat

"The gopīs would say: 'If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat.' By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, he would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way Kṛṣṇa came completely under the control of the gopīs.

bibharti kvacid ājñaptaḥ  
pīṭhakonmāna-pādukam  
bāhu-kṣepaṁ ca kurute  
svānām ca prītim āvahan

"Sometimes Mother Yaśodā and her gopī friends would tell Kṛṣṇa, 'Bring this article' or 'Bring that article.' Sometimes they would order Him to bring a wooden plank, wooden shoes, or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength."

Śrīmad-Bhāgavatam (10.11.9) again says:

darśayaṁs tad-vidāṁ loka  
ātmano bhṛtya-vaśyatām

"To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants."

Text 202

varam deva mokṣam na mokṣāvadhim vā  
na cānyam vṛṇe 'ham vareśād apiha  
idam te vapur nātha gopāla-bālam  
sadā me manasy āvirāstām kim anyaiḥ

varam-benediction; deva-O Lord; mokṣam-liberation; na-not; mokṣa-liberation; āvadhim-highest limit; vā-or; na-not; ca-and; anyam-another thing; vṛṇe-choose; aham-I; vara-of benedictions; īśāt-from the master; api-even; iha-here; idam-this; te-of You; vapuḥ-the form; nātha-O master; gopāla-bālam-a cowherd boy; sadā-always; me-of me; manasi-in the mind; āvirāstām-may be manifested; kim-what is the use?; anyaiḥ-of other things.

"O Lord, I do not ask for liberation, something better than liberation, or any other thing. O Lord, all I ask from You, the master of all blessings, is that Your form as a cowherd boy always be manifest in my heart. What need have I for any other blessing?

Commentary by Śrīla Sanātana Gosvāmī

The thing better than liberation here is residence in Vaikuṅṭhaloka. Better than impersonal liberation is residence in Vaikuṅṭhaloka, and better than residence in Vaikuṅṭhaloka is pure devotional service, which begins with hearing the glories of Lord Kṛṣṇa. That pure devotional service is better than residence in Vaikuṅṭhaloka is described in the following words (Śrīmad-Bhāgavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful by speaking of Your activities just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."

Text 203

idaṁ te mukhāmbhojam atyanta-nīlair  
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā  
muhuś cumbitaṁ bimba-raktādharaṁ me  
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ

idaṁ-this; te-of You; mukha-face; ambhojam-lotus; atyanta-nīlaiḥ-very dark; vṛtam-covered; kuntalaiḥ-with hairs; snigdha-glistening; raktaiḥ-red; ca-and; gopyā-by the gopī; muhuḥ-again and again; cumbitaṁ-kissed; bimba-bimba fruit; rakta-red; adharam-lips; me-of me; manasi-in the heart; āvirāstāṁ-may be manifested; alaṁ-what is the need; lakṣa-of a hundred thousand; lābhaiḥ-attainments.

"May Your lotus face, decorated with glistening locks of hair and with bimba-fruit lips again and again kissed by the gopī Yaśodā, always be manifest in my heart. What need have I for a hundred thousand other blessings?

Commentary by Śrīla Sanātana Gosvāmī

Lord Kṛṣṇa's face is like a blossoming lotus flower. It is blissful and the sight of it removes all sufferings.

Text 204

namo deva dāmodarānanta viṣṇo  
prasīda prabho duḥkha-jalābdhi-magnam  
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu-  
gṛhāṇeśa mām ajñam edhy akṣi-dṛśyaḥ

namaḥ-obeisances; deva-O Lord; dāmodara-O Dāmodara; ananta-unlimited; viṣṇaḥ-O Viṣṇu; prasīda-please be merciful; prabhuḥ-O master; duḥkha-of torments; jalābdhi-in an ocean; magnam-drowning; kṛpā-of mercy; dṛṣṭi-glance; vṛṣṭyā-with a shower; ati-very; dīnaṁ-poor; bata-indeed; anugṛhāṇa-please be kind; īśa-O Lord; mām-to me; ajñam-foolish; edhi-please come; akṣi-by the eyes; dṛśyaḥ-visible.

"O unlimited, all-pervading Lord whose belly was bound by a rope, I bow down before You. O master, please be kind to me, who am now drowning in an ocean of sufferings. Please shower Your glance of mercy on me, who am very poor, wretched, and foolish. O master, please come before my eyes.

Commentary by Śrīla Sanātana Gosvāmī

Here the author says that he is so distressed that he is on the verge of death. He is like a living corpse. He says: "Please be kind to me! Please rescue me! Please restore my life!"

Here the word "prabho" (O master) means "O master of great, inconceivable, limitless, wonderful potencies!" This shows that the Lord's potencies cannot be understood by the material senses. The word "īśa" (O master) means "O supremely independent one!" This shows that the Lord can do as He likes, and therefore He can bestow His mercy even on a person who is not really worthy to receive it. The word "viṣṇo" means "O all-pervading one!" or it also means "O Lord who stays in Vṛndāvana!"

Text 205

kuverātmajau baddha-mūrtyaiva yadvat  
tvayā mocitau bhakti-bhājau kṛtau ca  
tathā prema-bhaktim svakām me prayaccha  
na mokṣe graho me 'sti dāmodareha

kuverātmajau-the two sons of Kuvera; baddha-bound; mūrtyā-by the form; eva-indeed; yadvat-as; tvayā-by You; mocitau-freed; bhakti-bhājau-devotees; kṛtau-made; ca-and; tathā-so; prema-bhaktim-love and devotion; svakām-own; me-to me; prayaccha-please give; na-not; mokṣe-in liberation; grahaḥ-acceptance; me-of me; asti-is; dāmodara-O Lord Dāmodara; iha-here.

"Even though You were tied up, You still freed Kuvera's two sons and made them devoted to You. Please give to me love and devotion as You gave it to them. O Lord Dāmodara, I will not accept impersonal liberation.

Commentary by Śrīla Sanātana Gosvāmī

Here, rejecting impersonal liberation, the author prays for pure devotional service. Even though, as part of His beautiful pastimes, the Lord Himself was tied up by the gopī Yaśodā, He was able to free the sons of Kuvera. Giving them the gift of pure devotional service, He said to them (Śrīmad-Bhāgavatam 10.10.42):

"O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform."

Text 206

namas te 'stu dhāmne sphurad-dīpti-dhāmne  
tvadīyodarāyātha viśvasya dhāmne  
namo rādhikāyai tvadīya-priyāyai  
namo 'nanta-līlāya devāya tubhyam

namaḥ-obeisances; te-of You; astu-may be; dhāmne-to the rope; sphurad-dīpti-dhāmne-splendid; tvadīya-to You; udarāya-abdomen; atha-then; viśvasya-of the universe; dhāmne-the resting place; namaḥ-obeisances; rādhikāyai-to Śrī Rādhā; tvadīya-priyāyai-dear to You; namaḥ-obeisances; ananta-unlimited; līlāya-whose pastimes; devāya-to the Lord; tubhyam-to You.

"Obeisances to Your rope, the abode of great splendor! Obeisances to Your belly, the resting-place of the universe! Obeisances to Your beloved, Śrī Rādhā! Obeisances to You, the Supreme Personality of Godhead, whose pastimes have no end!"

Commentary by Śrīla Sanātana Gosvāmī

Here the word "dhāmne" means "the great rope that was tied around Your belly". What was that rope like? It is described here as "the abode of splendor". That means the rope was



spiritual in nature.

Next the author says, "Obeisances to Your belly!" What is the Lord's belly like? It is the resting place of the universe, where the moving and unmoving beings live. This is so because from it sprouted the lotus flower that is the home of the fourteen worlds. By tying a rope around this belly, Mother Yaśodā showed that she had the entire universe under her control. Actually no one has the power to tie up the Lord in that way, but out of love for His mother, Lord Kṛṣṇa allowed her to tie Him up.

Śrī Rādhā is the most important of all the gopīs. She is most dear to Lord Kṛṣṇa. Lord Kṛṣṇa's transcendental pastimes with Śrī Rādhā have no end. Therefore the Lord is described here as having pastimes that have no end.

Text 207

pādmē tatraiva  
govardhana-girau ramye  
rādhā-kuṇḍam priyam hareḥ  
kārttike bahulāṣṭamyām  
tatra snātvā hareḥ priyaḥ  
naro bhakto bhaved viprās  
tad dhi tasya pratoṣaṇam

pādmē-in the Padma Purāṇa; tatra-there; eva-indeed; govardhana-girau-on Govardhana Hill; ramye-beautiful; rādhā-kuṇḍam-Rādhā-kuṇḍa; priyam-dear; hareḥ-to Lord Kṛṣṇa; kārttike-in Kārttika; bahulāṣṭamyām-on Bahulāṣṭamī; tatra-there; snātvā-bathing; hareḥ-to Lord Kṛṣṇa; priyaḥ-dear; naraḥ-a person; bhaktaḥ-devotee; bhavet-may be; viprāḥ-O brāhmaṇas; tat-that; hi-indeed; tasya-of Him; pratoṣaṇam-pleasing.

In the Padma Purāṇa it is said:

"O brāhmaṇas, a person who during the month of Kārttika, on the Bahulāṣṭamī day bathes in Rādhā-kuṇḍa, which is by beautiful Govardhana Hill and which is very dear to Lord Kṛṣṇa, becomes a great devotee. He is very pleasing to Lord Kṛṣṇa.

Text 208

yathā rādhā priyā viṣṇoḥ  
tasyāḥ kuṇḍam priyam tathā  
sarva-gopīṣu saivaikā  
viṣṇor atyanta-vallabhā

yathā-just as; rādhā-Śrīmatī Rādhārāṇī; priyā-very dear; viṣṇoḥ-to Lord Kṛṣṇa; tasyāḥ-Her; kuṇḍam-bathing place; priyam-very dear; tathā-so also; sarva-gopīṣu-among all the gopīs; sāv-She; eva-certainly; ekā-alone; viṣṇoḥ-of Lord Kṛṣṇa; atyanta-vallabhā-most dear.

"Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place, Rādhā-kuṇḍa, is dear to Him. She alone is His most beloved of all the gopīs."

Text 209

kim ca tatraiva śrī-rādhikopākhyānānte  
vṛndāvanādhipatyam ca  
dattam tasyāḥ pratoṣyatā  
kṛṣṇenānyatra devī tu  
rādhā vṛndāvane vane

kim ca-furthermore; tatra-there; eva-indeed; śrī-rādhikā-of Śrī Rādhā; upākhyāna-of the story; ante-at the end; vṛndāvana-of Vṛndāvana; ādhipatyam-rule; ca-and; dattam-given; tasyāḥ-of

Her; pratuṣyatā-is pleased; kṛṣṇena-by Lord Kṛṣṇa; anyatra-in another place; devī-goddess; tu-indeed; rādhā-Rādhā; vṛndāvane-in Vṛndāvana; vane-forest.

In the Padma Purāṇa, at the end of the story of Śrī Rādhā, it is said:

"Pleased with Her, Lord Kṛṣṇa made Rādhā the queen of Vṛndāvana. In other places She is Goddess Lakṣmī, but in Vṛndāvana forest She is Śrī Rādhā.

Text 210

tat-kuṇḍe kārṭtikāṣṭamyām  
snātvā pūjyo janārdanaḥ  
subodhanyām yathā prītiḥ  
tathā prītiḥ tato bhavet

tat-kuṇḍe-in her lake; kārṭtikāṣṭamyām-on the Bahulāṣṭamī day of Kārṭtika; snātvā-bathing; pūjyaḥ-worshiped; janārdanaḥ-Lord Kṛṣṇa; subodhanyām-on Utthana ekādaśī; yathā-as; prītiḥ-pleased; tathā-so; prītiḥ-pleased; tataḥ-then; bhavet-may be.

"When, on Bahulāṣṭamī in Kārṭtika or Utthāna ekādaśī, a person bathes in Rādhā-kuṇḍa and then worships Lord Kṛṣṇa, Lord Kṛṣṇa becomes very pleased with him.

Text 211

atha kṛṣṇa-trayodaśī-kṛtyam  
pādme ca tatraiva  
kārṭtike kṛṣṇa-pakṣe tu  
trayodaśyām niśā-mukhe  
yama-dīpaṁ bahir dadyād  
apamṛtyur vinaśyati

atha-now; kṛṣṇa-trayodaśī-kṛtyam-duties of Kṛṣṇa-trayodaśī; pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; kārṭtike-in Kārṭtika; kṛṣṇa-pakṣe-on the dark fortnight; tu-indeed; trayodaśyām-on trayodaśī; niśā-mukhe-in the beginning of the night; yama-dīpaṁ-a lamp for Yamarāja; bahiḥ-outside; dadyāt-should place; apamṛtyuḥ-untimely death; vinaśyati-is destroyed.

Duties of Kṛṣṇa-trayodaśī

In the Padma Purāṇa it is said:

"When on the Kṛṣṇa-trayodaśī of the month of Kārṭtika a person places a lamp for Yamarāja outside, then the danger of his untimely death is at once destroyed.

Text 212

atha tatra mantraḥ  
mṛtyunā pāśa-daṇḍābhyām  
kālaḥ śyāmalayā saha  
trayodaśyām dīpa-dānāt  
sūryajaḥ priyatām

atha-now; tatra-there; mantraḥ-mantra; mṛtyunā-by death; pāśa-daṇḍābhyām-with noose and rod; kālaḥ-time; śyāmalayā-black; saha-with; trayodaśyām-on trayodaśī; dīpa-dānāt-by offering a lamp; sūryajaḥ-the son of the sun; priyatām-is pleased.

The Mantra For That

"With this offering of a lamp on the Kṛṣṇa-trayodaśī day, may Lord Yamarāja, who is the son of the sun-god, who is time personified, who is accompanied by Goddess Durgā, and who carries with him a noose, a rod, and death itself, be pleased with me.

Text 213

atha kṛṣṇa-caturdaśī-kṛtyam  
tatraiva

caturdaśyām dharma-rāja-  
pūjā kāryā prayatnataḥ  
snānam avaśyakam kāryam  
narair naraka-bhīrubhiḥ

atha-now; kṛṣṇa-caturdaśī-kṛtyam-the duties of Kṛṣṇa-caturdaśī; tatra-there; eva-indeed;  
caturdaśyām-on caturdaśī; dharma-rāja-Yamarāja; pūjā-worship; kāryā-should be done;  
prayatnataḥ-carefully; snānam-bath; avaśyakam-should be done; kāryam-done; naraiḥ-by  
people; naraka-bhīrubhiḥ-who fear hell.

The Duties of Kṛṣṇa-caturdaśī

They are described in the following words:

"They who fear going to hell must bathe and then carefully worship Yamarāja on the Kṛṣṇa-  
caturdaśī day.

Text 214

aruṇodayato 'nyatra  
riktāyām snāti yo naraḥ  
tasyābdhika-bhavo dharmo  
naśyaty eva na saṁśayaḥ

aruṇodayataḥ-from sunrise; anyatra-in another place; riktāyām-empty; snāti-bathes; yaḥ-who;  
naraḥ-a person; tasya-of him; abdhika-a year; bhavaḥ-being; dharmataḥ-religion; naśyati-  
perishes; eva-indeed; na-no; saṁśayaḥ-doubt.

"A person who on the caturthī, navamī and caturdaśī waits until after sunrise to bathe loses a  
year of pious deeds.

Text 215

skānde ca tatraiva  
kārttike kṛṣṇa-pakṣe tu  
caturdaśyām vidhūdyate  
avaśyam eva kartavyam  
snānam naraka-bhīrubhiḥ

skānde-in the Skanda Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; kṛṣṇa-  
pakṣe-on the dark fortnight; tu-indeed; caturdaśyām-on caturdaśī; vidhu-moon; udaye-in the  
rising; avaśyam-inevitably; eva-indeed; kartavyam-should be done; snānam-bathing; naraka-  
bhīrubhiḥ-by they who fear hell.

In the Skanda Purāṇa it is said:

"They who fear hell should bathe during the moonrise of the Kṛṣṇa-caturdaśī in the month of  
Kārttika.

Text 216

kim ca pādme tatraiva  
tataś ca tarpaṇam kāryam  
dharmarājasya nāma-bhiḥ  
jīvat-pitā tu kurvīta  
tarpaṇam yama-bhīṣmayoḥ

kim ca-furthermore; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; tataś-from that; ca-  
and; tarpaṇam-tarpaṇa; kāryam-should be done; dharmarājasya-to Yamarāja; nāma-bhiḥ-with

names; jīvat-pitā-whose father is alive; tu-indeed; kurvīta-should do; tarpaṇam-tarpaṇa; yama-bhīṣmayoḥ-to Yama and Bhīṣma.

In the Padma Purāṇa it is said:

"On the Kṛṣṇa-caturdaśī one should offer tarpaṇa and chant the names of Yamarāja. If one's father is still living, one should offer tarpaṇa to Yamarāja and Bhīṣma.

Text 217

yajñopavītinā kāryam

prācināvītinā tathā

devatvam ca pitṛtvam ca

yamasyāsti dvi-rūpatā

yajñopavītinā-with a sacred thread; kāryam-should be done; prācina-avītinā-with the sacred thread worn over the right shoulder; tathā-so; devatvam-the status of demigod; ca-and; pitṛtvam-the status of a pitā; ca-and; yamasya-Yamarāja; asti-is; dvi-rūpatā-two forms.

"Wearing the sacred thread over the right shoulder, one should offer tarpaṇa to Yamarāja, who has two forms: one as a demigod and the other as a pitā.

Text 218

naktam yama-caturdaśyām

yaḥ kuryāc chiva-sannidhau

na tat kratu-śatenāpi

prāpyate puṇyam idṛśam

naktam-night; yama-caturdaśyām-of Yama-caturdaśī; yaḥ-who; kuryāt-should do; śiva-Śiva; sannidhau-in the presence; na-indeed; tat-that; kratu-śatena-with a hundred yajñas; api-also; prāpyate-is attained; puṇyam-piety; idṛśam-like that.

"A person who spends the night of this Yama-caturdaśī near the Deity of Lord Śiva attains great piety. Even with a hundred yajñas one cannot attain piety like it.

Text 219

kumārī baṭukān pūjya

tathā śaiva-tapo-dhanān

rājasūya-phalam tena

prāpyate nātra saṁśayaḥ

kumārī-a young girl; baṭukān-brāhmaṇa boys; pūjya-worshiping; tathā-so; śaiva-tapo-dhanān-of austerities for Lord Śiva; rājasūya-phalam-the result of a rājasūya-yajña; tena-by that; prāpyate-is attained; na-not; atra-here; saṁśayaḥ-doubt.

"A young girl who at that time worships brāhmaṇa boys who perform austerities to please Lord Śiva attains the result of performing a rājasūya-yajña. Of this there is no doubt.

Text 220

kārttike bhauma-vāreṇa

citrā kṛṣṇā caturdaśī

tasyām bhūteṣām abhyarcya

gacche chiva-puram naraḥ

kārttike-during the month of Kārttika; bhauma-vāreṇa-on Tuesday; citrā-wonderful; kṛṣṇa-Kṛṣṇa; caturdaśī-caturdaśī; tasyām-on that; bhūteṣām-Lord Śiva; abhyarcya-worshiping; gacchet-may go; śiva-puram-to the abode of Lord Śiva; naraḥ-a person.

"When it falls on a Tuesday the Kṛṣṇa-ekādaśī of the month of Kārttika is especially wonderful. A person who worships Lord Śiva on that day goes to the abode of Lord Śiva.

Text 221

kim ca

amāvasyā-caturdaśyoh

pradoṣe dīpa-dānataḥ

yama-mārgāndhakārebhyo

mucyate kārttike naraḥ

kim ca-furthermore; amāvasyā-caturdaśyoh-of amāvasyā and caturdaśī; pradoṣe-in the evening; dīpa-dānataḥ-by offering a lamp; yama-mārga-on the path of Yamarāja; andhakārebhyaḥ-from the blindness; mucyate-is liberated; kārttike-in Kārttika; naraḥ-a person.

It is further said:

"A person who offers a lamp on the evening of the amāvasyā and the caturdaśī becomes free from the darkness of the path to Yamarāja."