

Kartika mahatmya from 16th chapter Hari Bhakti Vilasa

Text 1

atha kârttika-kṛtyam
dâmodaram prapadye 'ham
śrī-râdhâ-ramaṇam prabhūm
prabhāvād yasya tat-preṣṭhaḥ
kârttikaḥ sevito bhavet

atha-now; kârttika-kṛtyam-the duties of Kârttika; dâmodaram-to Lord Kṛṣṇa;
prapadye-surrender; aham-I; śrī-râdhâ-of Śrī Râdhâ; ramaṇam-the lover; prabhūm-
the Supreme Personality of Godhead; prabhavât-by the power; yasya-of whom; tat-
preṣṭhaḥ-dear to Him; kârttikaḥ-Kârttika; sevitaḥ-served; bhavet-is.

Duties in the Month of Kârttika

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

Text 2

bhâti kârttika-kṛtyâdi
skânda-pâdmâdiṣu sphuṭam
tathâpy ekatra saṅgrhya
sârato 'tra vilikhyate

bhâti-manifested; kârttika-kṛtyâdi-the duties of Kârttika; skânda-pâdmâdiṣu-in the Skanda, Padma, and other Purâṇas; sphuṭam'clearly; tathâpi-still; ekatra-in one place; saṅgrhya-collecting; sârataḥ-the essence; atra-here; vilikhyate-is written.

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

Text 3

kârttike 'smin viśeṣeṇa
nityam kurvīta vaiṣṇavaḥ
dâmodarârcanam prâtaḥ-
snâna-dâna-vratâdikam

kârttike-in Kârttika; asmin-in this; viśeṣeṇa-specifically; nityam-always; kurvīta-should do; vaiṣṇavaḥ-a devotee of Lord Viṣṇu; dâmodara-of Lord Dâmodara; arcanam-the worship; prâtaḥ-in the morning; snâna-bathing; dâna-gifts; vrata-vows; âdikam-beginning with.

Especially in the month of Kârttika a Vaiṣṇava should regularly bathe in the morning, worship Lord Dâmodara, 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 mānuṣyam
kārttikoktaṁ caren na hi
dharmam dharma-bhṛtaṁ śreṣṭha
sa mātr-pitr-ghātaḥ

atha-now; kārttika-vrata-nityatā-one should always follow the vow of worshipping the Lord in the month of Kārttika; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahma' and Nārada; duṣprāpyam-difficult to attain; prāpya-attaining; mānuṣyam-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; mātr.,-pitṛ.,-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 Brahma' 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 kṣipet 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
svaraṇa-steyī sadānr̥ti
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;
svaraṇa-steyī-thief of gold; sadā-always; anr̥ti-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 viśeṣena
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 gr̥hī
iṣṭāpūrtam vṛthā tasya
yāvad āhūta-nāraḥ

vratam-vow; tu-indeed; kārttike-in Kārttika; māse-month; yadā-when; na-not;
kurute-does; gr̥hī-a householder; iṣṭāpūrtam-pious deeds; vṛthā-useless; tasya-of
him; yāvat-as; āhūta-screaming; nāraḥ-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-parāṇ-mukhaḥ
bhavanti vimukhāḥ sarve
tasya devāḥ sa-vāvarāḥ

samprāpte-attained; kārttike-Kārttika; māse-month; dvijaḥ-a brāhmaṇa; vrata-
parāṇ-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-worshiping; ca-and; bahubhiḥ-with many; yajñaiḥ-yajnas; kṛtvā-doing;
śrāddha-satāni-a hundred sraddhas; 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 vanāsrāmī
kārttikam narakam yānti
akṛtvā vaiṣṇavam vratam

yatiḥ-sannyasi; ca-and; vidhavā-widow; ca-and; eva-indeed; viśeṣenā-specifically;
vanāsrāmī-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
kṛtam yadi na viprendra
kārttike vaiṣṇavam 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-doen; 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 puṇyaṁ
vṛthā bhavati nārada
akṛtvā kārttike māsi
vaiṣṇavaṁ vratam uttamam
sapta-janmārjitam-earned in seven births; puṇyam-piety; vṛthā-useless; bhavati-is;
nārada-O Narada; akṛtvā-not doing; kārttike māsi-in Kārttika month; vaiṣṇavam-
Vaiṣṇava; vratam-vow; uttamam-transcendental.

"O Nāarada, 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 kṛtam 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

kim ca
akṛtvā niyamaṁ 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 Narada.

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

kim ca

niyamena vinā caiva

yo nayet kārttikam mune

cāturmāsyaṁ 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; cāturmāsyaṁ-Caturmasya; tathā-so; ca-and; eva-indeed; brahma-hā-a ārahmaṇa-killer; sa-he; kulādhamah-the lowest of his family.

It is also said:

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

Texts 20-22

kim ca

piṇḍā-dānam pitṛṇām ca

pitṛ-pakṣe na vai kṛtam

vratam na kārttike māsi

śrāvanyām ṛṣi-tarpaṇam

caitre nāndolito viṣṇur

māgha-snānam na saḥ-jale

na kṛtāmardakī puṣye

śrāvane rauhiṇāṣṭamī

saṅgame na kṛtā yena

dvādaśī śravaṇānvitā

kutra yāsyanti te mūḍhā

nāham vedmi kali-priya

kim- ca-furthermore; piṇḍā-dānam-offering pinda; pitṛṇām-to the pitas; ca-and; pitṛ,-pakṣe-on pitṛ-paksa; na-not; vai-indeed; kṛtam-done; vratam-vow; na-not; kārttike-in Kārttika; māsi-month; śrāvanyām-in the month of Sravana; ṛṣi-tarpaṇam-offering tarpaṇa to the sages; caitre-in the month of Sravana; na-not; āndolitaḥ-moved on a swing; viṣṇuḥ-Lord Viṣṇu; māgha-in the month of Magha; snānam-bath; na-not; saḥ-jale-in clear water; na-not; kṛta-done; āmardakī-the āmardakī vow; puṣye-in Puṣya; śrāvane-in Śravaṇa; rauhiṇāṣṭamī-Rauhiṇāṣṭamī; saṅgame-in the meeting; na-not; kṛtā-done; yena-by which; dvādaśī-dvādaśī; śravaṇānvitā-with sravana; 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 śravaṇa 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 anmd 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 ciontamani 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 dattam hutam japtam
na snānam 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 thekanda Purāṇa; tatra-there; eva-indeed; yaiḥ-by whom; na-not; dattam-given; hutam-yajna; 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 Bow 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

yair na dattaṁ hutam̐ japtaṁ

kārttike na vrataṁ kṛtam̐

tenātmā hārito nūnam̐

na prāptaṁ prārthitaṁ phalam̐

kim- ca-furthermore; yaiḥ-by whom; na-not; dattam-given charity; hutam-offered yajnas; japtam-chanted japa; kārttike-in Kārttika; na-not; vratam-vow; kṛtam-done; tena-by that; ātmā-slef; 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 roā 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 Narada.

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

narakaṁ te gamiṣyanti

yamadūtaḥ 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; arcitāḥ-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-tīrtheṣu yat snānam
sarva-dāneṣu yat phalam

atha-now; sāmānya-in a general way; kārttika-of Kārttika; māhātmyam-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 kārttiko vatsa
sarvadā keśava-priyaḥ

ekataḥ-as one; sarva-tīrthāni-all holy places; sarve-all; yajñāḥ-yajnas; sa-dakṣiṇāḥ-
with dakṣiṇa; 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-waht; 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 Narada.

"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

kim ca
yathā nadīnām viprendra
śailānām caiva nārada
udadhīnām ca viprarṣe
kṣayo naivopapadyate

kim- ca-furthermore; yathā-as; nadīnām-of rivers; viprendra-O king of brāhmaṇas; śailānām-of mountains; ca-and; eva-indeed; nārada-O Narada; udadhīnām-of oceans; ca-and; viprarṣe-O sage of brāhmaṇas; 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-sādrśam 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
alpakaḥ apy upāyanaiḥ
dadāti vaiṣṇavam lokam-
ity evam niścitam 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-worshiped; viṣṇuḥ-Lord Viṣṇu;
alpakaḥ-with slight; apy-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
tasyāyam tādrśo māsaḥ

sv-ālpam apy uru-kāraḥ
yathā-as; dāmodaraḥ-Lord Damodara; bhakta-the devotees; vatsalaḥ-loves; viditaḥ-
known; janaiḥ-by the people; tasya-of Him; ayam-this; tādrśaḥ-like this; māsaḥ-
month; sṭ-ālpam-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
kārttikō 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 it 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; prīyate-is pleased;
hariḥ-Lord Hari; īśvaraḥ-the Supreme Personality of Godhead; su-gītaṁ-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
vratānām iha sarveṣāṁ
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; vratānām-of vows; iha-here; sarveṣāṁ-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;
anugam-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
kārttikyaṁ samupoṣya ca
snātvā yat phalam āpnoti
tā chrutvā vaiṣṇavaṁ 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

vārāṇasyāṁ kurukṣetre
naimiṣe puṣkare 'rbude
gatvā yat phalam āpnoti
vratam kṛtvā tu kārttike

vārāṇasyāṁ-in Varanasi; kurukṣetre-at Kuruksetra; naimiṣe-in Naimisaranya; puṣkare-in Puskara; 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, Naimiṣāranya, Puṣkara, and Arbuda-tīrtha.

Text 48

aniṣṭvā ca sadā yajñair
na kṛtvā piṭṛbhiḥ svadhām
vratena kārttike māsi
vaiṣṇavaṁ tu padaṁ vrajet

aniṣṭvā-not worshipping; ca-and; sadā-always; yajñaiḥ-with yajnas; na-not; kṛtvā-doing; piṭṛbhiḥ-with the pitas; svadhām-sraddha; 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

pravṛttānāṁ ca bhakṣyānāṁ
kārttike niyame kṛte
avaśyaṁ kṛṣṇa-rūpatvaṁ
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; muktidam-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
vijoṇim na vrajaty eva
vratam kṛtvā tu kārttike
kim- ca-furthermore; brāhmaṇaḥ-a brāhmaṇa; kṣatriyaḥ-a ksatriya; vaiśyaḥ-a vaisya; śūdraḥ-a sudra; vā-or; muni-sattama-O best of sages; vijoṇim-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-pitr-sevite
kriyamāṇe vrata nṛnām
sv-alpe 'pi syān mahā-phalam
su-puṇye-very sacred; kārttike-in Kārttika; māsi-month; devarṣi-pitr,-sevite-served by the demigods, sages, and pitas; kriyamāṇe'being done; vrata-in the vow; nṛnām-of the people; sṭ-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-yajna; 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-yajna; 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
keśavyaiva 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 indrāś 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 palasa-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 caiṣa smṛtiḥ sakṣāt
palāśaḥ sarva-kāma-daḥ
madhyamaṁ varjitaṁ patraṁ
śūdrasya muni-sattama
bhuñjan narakam āpnoti
yāvad indrāś caturdaśa

brahma-Brahma; ca-and; eṣa-this; smṛtiḥ-remembered; sakṣāt-directly; palāśaḥ-palasa; sarva-kāma-daḥ-fulfilling all desires; madhyamaṁ-middle; varjitaṁ-without; patraṁ-leaf; śūdrasya-of a sudra; muni-sattama-O best of sages; bhuñjan-eating; narakam-hell; āpnoti-attains; yāvad-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
bhojanaṁ 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; bhojanaṁ-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

jāgaraṁ kārttike māsi
yaḥ karoty aruṇodaye
dāmodarāgre viprendra
go-sahasra-phalaṁ labhet

jāgaraṁ-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

jāgaraṁ paścime yāme
yaḥ karoti mahā-mune
kārttike sannidhau viṣṇos

tat-padam kara-samsthitam
jāgaram-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-samsthitam-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-samsthe divākare
toyam dattvā yad āpnoti
snānam kṛtvā tu kārttike
kim- ca-furthermore; jala-dhenu-sahasraṁ-a thousand jaladhenu; ca-and; vṛṣa-
samsthe-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

pitṛn uddīśya yad dattam
kārttike kṛṣṇa-vallabhe
annodakam muni-śreṣṭha
akṣayam jāyate nṛṇām

pitṛn uddīśya-to the pitas; 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; drṣṭā-seen; kali-priya-O Narada.

It is further said:

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

Text 69

kim ca
pradakṣiṇam ca yaḥ kuryāt
kārttike viṣṇu-sadmani
pade pede '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; pede pede-at every step; aśvamedhasya-of an asvamedha-yajna; 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

gītam vādyam ca nṛtyam ca
kārttike purato hareḥ
yaḥ karoti naro bhaktyā
labhate cākṣayam padam

gītam-singing; vādyam-playing musical instruments; ca-and; nṛtyam-dancing; ca-

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

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

Text 72

kārṭṭike paścime yāme
stavam gānam karoti yaḥ
vasate śvetadvīpe tu
pitṛbhiḥ saha nārada
kārṭṭike-in Kārṭtika; 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 Narada.

"O Nārada, a person who during the month of Kārṭtika 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
kārṭṭike yava-saṅkhyayā
yugāni vasate svarge
tāvanti muni-sattama
naivedya-food; dānena-by offering; tu-indeed; hareḥ-to Lord Hari; kārṭṭike-in
Kārṭtika; 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 Kārṭtika
lives in Svargaloka for as many yugas as their 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; punaḥ-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
śāstrāvatarāṇām puṇyam
śrotavyam 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;
avatarāṇām-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 yajnas; 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-kathālapaiḥ
kārttike madhusūdanaḥ
na-not; tathā-so; tuṣyate-is satisfied; dānaiḥ-with charities; na-not; yajñaiḥ-with
yajnas; go-gajādikaiḥ-beginning with cows and elephants; yathā-as; śāstra-
kathālapaiḥ-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 bhāgavatam 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

kim ca
sarvān dharmān parityajya
iṣṭāpūrtādikān naraḥ
kārttike parayā bhaktyā
vaiṣṇavaiḥ sahā samvaset
kim- ca-furthermore; sarvān-all; dharmān-religion; 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
vaikuṅṭhe hari-sannidhau
modate viṣṇu-sadṛśo
bhajanānanda-nirvṛtaḥ
pādme-in the Padma Purāṇa; ca-nad; 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 palasa leaf; bhuñjānaḥ-eating; dāmodaram-
Lord Dāmodara; atha-then; arcayet-should worship; sa-he; sarva-pātakam-all sins;
hitvā-leaving; vaikuṅṭhe-in the spiritual world; hari-sannidhau-in the company of
Lord Hari; modate-enjoys; viṣṇu-sadṛśaḥ-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
kārttikam sakalam māsam
prātaḥ snāyī jitendriyaḥ
japaḥ 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; japaḥ-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 nara 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

kiṁ 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 palasa-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-palasa; 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-worshipped; 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

naivedyam pāyasam viṣṇoḥ
priyam khaṇḍam ghṛtānvitam
vibhajya tā ca bhuñjāno
yajña-sāmyam dine dine

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

"A person who to Lord Viṣṇu offers delicious pāyasa made with sugar and ghee,
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
snānam jāgaraṇam dīpam
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; dīpam-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

ittham dina-trayam api
kārttike ye prakurvate

devānām 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-jāgaraṇam prātaḥ
snānam tulasī-sevanam
udyāpanam dīpa-dānam
vratāny etāni kārttike
tatra-there; eva-indeed; kārttika-Kārttika; vrata-of the vow; aṅgāni-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 vratākair ebhiḥ
sampūrṇam kārttike vratī
phalam āpnoti tat proktam
bhukti-mukti-phala-pradam
pañcabhiḥ-with five; vratākaiḥ-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
teṣām vā rakṣaṇam kuryād
vatādibhyaḥ prayatnataḥ
aśaktaḥ-unable; dīpa-dānasya-to offer a lamp; para-dīpān-the lamps of others; prabodhayet-should light; teṣām-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
pūjayed vaiṣṇavam dvijam
sarvābhāve vrate kuryād
brāhmaṇānām gavām 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; vratae-in the
vow; kuryāt-should do; brāhmaṇānām-of the brāhmaṇas; gavām-of the cows; api-
also; sevām-service; vā-or; bodhi-vaṭayoh-of a bodhi of 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
vilayam 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; vilayam-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

kim ca
śṛṇu dīpasya māhātmyam
kārttike keśava-priyam
dīpa-dānena viprendra
na punar jāyate bhuvī

kim- ca-furthermore; śṛṇu-please hear; dīpasya-of a lamp; māhātmyam-the glory;
kārttike-in Kārttika; 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 Kārttika, 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 phalam koṭi-guṇitam

dīpa-dānena kārṭtike
ravi-grahe-during a solar eclipse; kurukṣetre-in Kuruksetra; narmadāyām-in the
Narmada; śaśi-grahe-during a lunar eclipse; tat-that; phalam-result; koṭi-guṇitam-
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 a eclipse or by bathing in the river Narmada' 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 asvamedha-yajna; 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-hīnam kriyā-hīnam
śauca-hīnam janārdane
sarvaṁ sampūrṇatām yāti
kārṭtike dīpa-dānataḥ
mantra-mantras; hīnam-without; kriyā-pious deeds; hīnam-without; śauca-purity;
hīnam-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

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

"A person who during the month of Kārṭtika 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
tāvat-then; garjanti-scream; puṇyāni-pious deeds; svarge-in Svarga; martye-in
martyaloka; rasātale-in Rasātalaloka; 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 Rasātalaloka 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

gṛhe vāyatane vāpi
dīpān dadyāc ca kārttike
purato vāsudevasya
mahā-phala-vidhāyinaḥ
gṛhe-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 yajnas; 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 Narada; 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
dīpaṁ dattvā tu kārttike
prāpnoti śāśvatam sthānam
sarva-bādhā-vivarjitam

purataḥ-in the presence; vāsudevasya-of Lord Kṛṣṇa; dīpaṁ-a lamp; dattvā-offering; tu-undeed; 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 dvadasi 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
yeṣāṁ saṅkhyā na vindate
krīḍitvā su-ciraṁ kālam
devaloke yadṛcchayā
te sarve muktim āyānti

prasādāc cakra-pāṇinaḥ
kule-in the family; tasya-of him; prasūtā-born; ye-who; ye-whomever; bhaviṣyanti-
will be; nārada-O Narada; samatītāḥ-passed; ca-and; ye-who; kecit-some; yeṣām-of
whom; saṅkhyā-measurment; na-not; vindate-is; krīditvā-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-dānam tu
kuryād yo vaiṣṇavālaye
dhanam putro yaśaḥ kīrtir
bhavet 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; bhavet-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; dharmāḥ-piety; dīpa-dāne-in
offring 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

nāradiye śrī-rukṁāṅgada-mohinī-samvāde
ekataḥ sarva-dānāni
dīpa-dānāni caikataḥ
kārttike na samam proktaṁ
dīpa-do hy adhikaḥ smṛtaḥ
nāradiye śrī-rukṁāṅgada-mohinī-samvāde-in the Nārada Purāṇa, in a conversation
of Śrī Mohinī-devī and Śrī Rukṁāṅgada; 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 Rukṁāṅgada, 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 phalaṁ 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; pitṛ,-pakṣe-on pitṛ,-
pakṣe; anna-of food; dānena-by the gift; jyaiṣṭhāśādhe-on Jyaiṣṭha aśādha; ca-and;
vāriṇā-with water; kārttike-in Kārttika; tat-that; phalaṁ-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 pitṛ,-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 yajnas.

"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 gr̥he
pareṇa nṛpa-śārdūla
nistīrṇā yama-yātanā

dīpamānam-glowing; tu-indeed; ye-which; dīpam-lamp; bodhayanti-light; hareḥ-of
Lord Kṛṣṇa; gr̥he-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 phalaṁ proktaṁ
para-dīpa-prabodhanāt

na-not; tat-that; bhavati-is; viprendra-O king of brāhmaṇas; iṣṭaiḥ-worshiped; api-
even; mahā-makhaiḥ-with great yajnas; kārttike-in Kārttika; yat-what; phalam-
result; proktaṁ-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

ekādaśyāṁ parair dattam
dīpaṁ prajvalya mūṣikā
mānuṣyaṁ durlabham prāpya
parāṁ gatim avāpa sā

ekādaśyāṁ-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-sañcayāḥ

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-whenever;
bhāsayate-shines; dīpakaḥ-a lamp; kalasopari-on top of the dome; tadā tadā-then;
muni-śreṣṭha-O best of sages; dravate-flee; pāpa-sañcayāḥ-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

kiṁ ca
yaḥ karoti param dīpaṁ

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-ihn 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 nirikṣyanti kārttike
keśavasya mahā-bhaktyā
kule teṣām na nārakī
vimānam-a palatial temple; jyotiṣā-with a lamp; dīptam-shining; ye-who;
nirikṣyanti-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 nirikṣyante
viṣṇu-dīpa-pradam naram
kadā bhaviṣyaty asmākam
saṅgamaḥ puṇya-karmaṇā
divi-in the higher planets; devā-the demigods; nirikṣyante-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
prāsātopari 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-panktes" 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-pankteḥ-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 diṣ and conch, he attains a spiritual form like Lord
Viṣṇu's.

Text 139

dīpa-pankteś ca racanām
kurute keśavālaye
tasyānvaye prasūtānām
lakṣāṅām narakam na hi

dīpa-pankteḥ-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 kārttike māsi

śobhanam dīpa-mālikām
prabodhe caiva dvādaśyām
ekādaśyām viśeṣataḥ
sūryāyuta-prakāśas tu
tejasā bhāsayan diśaḥ
tejo-rāśi-vimāna-stho
jagad uddyotayams tviṣā

bhaviṣye-in the Bhaviṣya Purāṇa; ca-and; yaḥ-who; kuryāt-does; kārttike-in Kārttika; māsi-month; śobhanam-beauty; dīpa-mālikām-a garland of lamps; prabodhe-lighting; ca-and; eva-indeed; dvādaśyām-on dvadasi; ekādaśyām-on ekādaśī; viśeṣataḥ-specifically; sūrya-suns; ayuta-tne thousand; prakāśaḥ-shining; tu-indeed; tejasā-with light; bhāsayan-illuminating; diśaḥ-the directions; tejo-rāśi-vimāna-sthaḥ-on an airplane filled with light; jagat-the universe; uddyotayamḥ-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 Kārttika, 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 kārttike naraḥ
sarvam 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; kārttike'in Kārttika; naraḥ-a person; sarvam-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 Kārttika takes all his relatives with him to Viṣṇuloka.

Text 145

viṣṇu-keśavam uddiśya
dīpaṁ dadyāt tu kārttike
ākāśa-sthaṁ jala-sthaṁ ca
śṛṇutāsyāpi yat phalam

viṣṇu-keśavam-Lord Kṛṣṇa; uddiśya-in relation to; dīpaṁ-lamp; dadyāt-gives; tu-indeed; kārttike-in Kārttika; ākāśa-sthaṁ-in the sky; jala-sthaṁ-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-yajna; 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

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

catuspaṭheṣu-at a crossway; rathyāsu-on royal roads; brāhmaṇāvasatheṣu-in

brāhmaṇas' homes; ca-and; vṛkṣa-mūleṣu-at the roots of trees; goṣṭheṣu-in cow barns; kāntāre-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

pradīpaṁ 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-viśeṣaḥ

pādme tatraiva

yatra kutrāpi deśe yaḥ

kārttika-snāna-dānataḥ

agnihotra-sama-phalaḥ

pūjāyām ca viśeṣataḥ

atha-now; deśa-places; viśeṣe-in specific; kārttika-māhātmya-viśeṣaḥ-the glories of Kārttika; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; yatra kutra-wherever; api-even; deśe-in the country; yaḥ-one who; kārttika-in Kārttika; snāna-bathing; dānataḥ-and giving charity; agnihotra-sama-equal to an agnihotra-yajna; 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 worshiping 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-snānaiś ca kārttikaḥ
kurukṣetre-in Kuruksetra; koṭi-guṇaḥ-tne million times; gaṅgāyām-by the gaṅgā;
ca-and; api-also; tat-samaḥ-equal to that; tataḥ-than that; adhikaḥ-more; puṣkare-
at Puskhara; syāt-is; dvārakāyām-in Dvārakā;
ca-and; bhārgava-O descendent of Bhr̥gu; 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 Dvāraka' during the month of Kārttika carries one to the abode of Lord Kṛṣṇa.

Text 152

anyāḥ puryaś tat-samānā
munayo mathurām- vinā
dāmodaratvam- hi hares
tatraivāsīd yataḥ kila
anyāḥ-other; puryaś-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-varhdhanaḥ
kārttike mathurāyām vai
paramāvadhīr iṣyate
mathurāyām-in Mathurā; tataḥ-therefore; ca-and; ūrje-in Kārttika; vaikuṅṭha-prīti-
vardhanaḥ-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 Mathura' 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 Vaishkha; jāhnāvī-the Gaṅgā; yathā-as; kārttike-in Kārttika; mathurā-Mathurā; sevya-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 Mathura' should be served in the month of Kārttika. Nothing is better than service to Mathura' 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 Mathura' during the month of Kārttika attain spiritual forms like Lord Kṛṣṇa's. Of this there is no doubt.

Text 156

durlabhaḥ kārttiko vipra
mathurāyām nṛṇām iha
yatrārcitaḥ svakam rūpam
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 Mathura' 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 tṭ añjasā harer bhaktir
labhyate kārttike naraiḥ
mathurāyām sakṛd api
śrī-dāmodara-pūjanāt

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

"Still, one can very easily attain devotional service by once worshiping Lord
Dāmodara in Mathura' 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
Mathura' during Kārttika to be the most perfect kind of worship.

Text 160

yasya pāpasya yujyeta
maraṇāntā viniṣkṛtiḥ
tā-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; tā-chuddhy-artham-for purification; idam-this; proktam-said;
prāyaścittam-atonement; su-niścitam-concluded; kārttike-in Kārttika;
mathurāyām-in Mathurā; vai-indeed; śrī-dāmodara-pūjanam-worship of Lord
Dāmodara.

"Worship of Lord Dāmodara in Mathura' 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 Mathura' during the month of Kārttika, the child Dhruva was quickly able to see Lord Kṛṣṇa directly, an attainment rare even for the great yogis.

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 cet
arcyate rādhikā-priyaḥ
kim-what is the use?; yajñaiḥ-of yajnas; kim-what is the use?; tapobhiḥ-of uasterities; ca-and; tīrthaiḥ-pilgrimages; anyaiḥ-other; ca-and; sevitaḥ-served; kārttike-in Kārttika; mathurāyām-in mathurā; cet-if; arcyate'worshiped; 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 Mathura' 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 pravīṣṭāḥ 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; pravīṣṭāḥ-entered; śrī-kṛṣṇam-Śrī Kṛṣṇa; te-they; yānti-attain; param'supreme; avyayam-eternal.

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

Text 166

paropahāsam uddīśya
kārttike hari-pūjayā
mathurāyām labhed bhaktyā
kim punaḥ śraddhayā naraḥ. iti.

paropahāsam-joking; uddīśya-in relation to; kārttike-in Kārttika; hari-pūjayā-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 Mathura' 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-vidhir likhyate 'dhunā

ittham-thus; kārttika-kṛtyāni-the duties of Kārttika; vyaktāni-manifested; eva-indeed; svataḥ-spontaneously; abhavan-became; tatra-there; kiñcit-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-kālaḥ
śrī-kṛṣṇa-satyā-samvādiya-kārttika-māhātmye
aśvinasya tu māsasya
yā śuklaikādaśī bhavet
kārttikasya vratānīha
tasyām kuryād atandritaḥ

atha-now; kārttika-kṛtya-vidhiḥ-the way the duties of Kārttika should be performed; tatra-there; upakrama-beginning; kālaḥ-time; śrī-kṛṣṇa-of Lord Kṛṣṇa;

satyā-and Satyabhāmā; samvādīya-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 Aśvina.

Text 169

nityam jāgaraṇāyāntye

yāme rātreḥ samutthitaḥ

śucir bhūtvā prabodhyātha

stotrair 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; stotrair-with prayers; nīrājayet-should offer arati; 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 ārati.

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; prātar-early in the morning; devam-the Supreme Personality of Godhead; nīrājayet-should offer arati; 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 ārati 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 prārthana' mantra, and then properly offer arghya to the Lord.

Text 172

tatra saṅkalpa-mantraḥ
kārttike 'haṁ kariṣyāmi
prātaḥ snānam janārdana
prīty-arthaṁ 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 prarthana 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; pāpaṁ-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 ḡṛhāṇārghyaṁ
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; ḡṛhāṇa-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
grhānārghyaṁ mayā dattaṁ
rādhayā sahito hare

nitye-regular; naimittike-occasional; kṛtsne-all; kārttike-in Kārttika; pāpa-śoṣaṇe-drying up sins; grhāṇa-please accept; arghyaṁ-arghya; mayā-by me; dattaṁ-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 dehaṁ svam
nāmoccāraṇa-pūrvakam
snātvā sa-vidhinā sandhyām
upāsya gṛham āvrajet

tilaiḥ-with oil; ālipya-anointing; dehaṁ-body; svam-own; nāmoccāraṇa-pūrvakam'calling out the holy name; snātvā-bathing; sa-vidhinā-properly; sandhyām-gayatri; upāsya-worshipping; 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-niśām 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-niśām-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
arpayed arcayet tathā
praṇamanāś 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-sesamum; 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

dinaṁ ca kṛṣṇa-kathayā
vaiṣṇavānāṁ ca saṅgamaiḥ
nīyatāṁ kārttike māsi
saṅkalpa-vrata-pālanam
dinaṁ-the day; ca-and; kṛṣṇa-kathayā-with talks of Lord Kṛṣṇa; vaiṣṇavānāṁ-of
the Vaiṣṇavas; ca-and; saṅgamaiḥ-with association; nīyatāṁ-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 paurṇamāsītaḥ
saṅkrantau vā tulāgame
dīpa-dānam akhaṇḍaṁ ca
dadyād vai viṣṇu-sannidhau
devālaye tulasyām vā
ākāśe vā tad uttamam
āśvine-of Asvina; śukla-pakṣasya-on the bright fortnight; prārambhe-beginning;
hari-vāsare-on ekādaśī; athavā-or; paurṇamāsītaḥ-from the full moon; saṅkrantau-
on sankranti; vā-or; tulāgame-on Tulagama; 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

kiṁ ca
rajatam kanakam dīpān
mani-muktāphalādīkam
dāmodarasya prīty-artham
pradadyāt kārttike naraḥ
kim- ca-furthermore; rajatam-silver; kanakam-gold; dīpān-lamps; maṇi-jewels;
muktāphala-pearls; ādikam-beginning; dāmodarasya-of Lord Dāmodara; prīty-
artham-for the pleasure; pradadyāt-should give; kārttike-in Kārttika; naraḥ-a
person.

It is further said:

"During the month of Kārttika 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 gr̥he kārṭṭike kuryād
viśeṣena tu kārṭṭikam
tīrthe tu kārṭṭikīm kuryāt
sarva-yatnena bhāvini. iti.

skānde ca śrī-rukmaṅgada-mohinī-samvāde-in the Skanda Purāṇa, in a conversation of Śrī Mohinī and Śrī Rukmaṅgada; na-not; gr̥he-in the home; kārṭṭike-during Kārttika; kuryāt-should do; viśeṣena-specifically; tu-indeed; kārṭṭikam-Kārttika; tīrthe-in a holy place; tu-indeed; kārṭṭikīm-the vow of Kārttika; kuryāt-should do; sarva-all; yatnena-with endeavor; bhāvini-O goddess; iti-thus.

In the Skanda Purāṇa, Śrī Rukmaṅgada tells Śrī Mohinī:

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

Text 187

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

atha-now; kārṭṭike-in Kārttika; varjyāni-waht should be avoided; tatra-there; eva-indeed; brahma-nārada-samvāde-in a conversation of Brahma' and Nārada; kārṭṭike-in Kārttika; tu-indeed; viśeṣena-specifically; rāja-māśān-rajamasā beans; ca-and; bhakṣayan-should eat; niṣpāvān-kidney beans; muni-of sages; śārdūla-O tiger; yāvat-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 Brahma' and Nārada, it is said:

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

Text 188

kaliṅgāni paṭolāni
vṛntakam sandhitāni ca
na tyajet kārṭṭike māsi
yāvad āhūta-nārakī

kaliṅgāni-kaliṅga; paṭolāni-paṭola; vṛntakam-eggplant; sandhitāni-pickles; ca-and; na-not; tyajet-abandons; kārṭṭike 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
matsyaṃ māmsaṃ na bhakṣayet
tatraiva yatnatas tyājyaṃ
śāśakaṃ śaukaraṃ tathā

kārttike-in Kārttika; māsi-month; dharmātmā-a religious person; matsyam-fish;
māmsam-meat; na-not; bhakṣayet-eats; tatra-there; eva-indeed; yatnataḥ-carefully;
tyājyam-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
parānnaṃ para-śayyāṃ ca
para-dāraṃ parāṅganām
sarvadā varjayet prājño
viśeṣena tu kārttike

kim- ca-furthermore; parānnaṃ-sumptuous food; para-śayyāṃ-comfortable bed;
ca-and; para-dāraṃ-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

tailābhyaṅgaṃ tathā śayyāṃ
parānnaṃ kaṃsya-bhojanam
kārttike varjayet yas tu
paripūrṇa-vratī bhavet

taila-oil; abhyaṅgaṃ-anointing; tathā-so; śayyāṃ-bed; parānnaṃ-sumptuous food;
kaṃsya-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
parānnaṃ yas tu varjayet
dine dine tu kṛcchrasya
phalaṃ prāpnoti mānavaḥ

samprāpte-attained; kārttike-Kārttika; dr̥ṣṭvā-seeing; parānnaṃ-sumptuous food;

yaḥ-who; tu-indeed; varjayet-avoids; dine-day; dine-after day; tu-indeed;
kṛcchrasya-of severe austerities; phalam-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 tailam
kārttike varjayen madhu
kārttike varjayet kamsyam
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; tailam-
oil; kārttike-in Kārttika; varjayen-should avoid; madhu-wine; kārttike'in Kārttika;
varjayet-should avoid; kamsyam-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 kaurmam nānyad eva hi
cāṇḍālaḥ sa bhavet su-bhru
kārttike maṁsa-bhakṣaṇāt
na-not; matsyam-fish; bhakṣayen-should eat; māmsam-meat; na-not; kaurmam-
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;
maṁsa-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; viṣṇaḥ-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-They both; vasaḥ-with garments; alaṅkāra-ornaments; bhojanaiḥ-hand 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 dāmodarākarṣi
paṭhet satyavratoditam

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

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

Text 199

atha śrī-dāmodarāṣṭakam

namāmiśvaram sac-cid-ānanda-rūpam

lasat-kuṇḍalam gokule bhrājamānam

yaśodā-bhiyolūkhalād dhāvamānam

parāmrṣṭam 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; āmrṣṭam-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 Yaśoda' 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 rūpam

yad go-dvija-druma-mrgāḥ 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:

vismāpanam svasya ca saubhagarddheḥ

param padaṁ bhūṣaṇa-bhūṣānāgam

"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."^a

Lord Kṛṣṇa's alkl-attractive form was splendidly manifest in Gokyla, where many

cows, gopas, and gopīs lived. Śrīmad-Bhāgavatam (10.32.14, explains:

cakāsa gopī-parīṣad-gato 'rcitas
trailokya-lakṣmy-eka-padam 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):

ulūkhalaṅghrer upari vyavasthitam
markāya kāmam dadatam śici sthitam
haiyaṅgavam caurya-viśaṅkitekṣaṇam
nirīkṣya paścāt sutam āgamā 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 prasamīkṣya sa-tvaras
tato 'varuhyāpasāra bhītavat
gopy anvadhāvan na yam āpa yoginām
kṣamam 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-
chroṇi-bharākrānta-gatiḥ su-madhyamā
javena visramṣita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

"While following Kṛṣṇa, Mother Yaśodā, her thin waist overburdened by her heavy breasts, 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

rudantam muhur netra-yugmam mṛjantam
karāmbhoja-yugmena sātāṅka-netram

muhuḥ śvāsa-kampa-trirekhāṅka-kaṅṭha-
sthita-graiva-dāmodaram bhakti-baddham
rudantamcrying; muhuḥ-again and again; netra-yugmam-two eyes; mṛjantam-
rubbing; karāmbhoja-yugmena-with two lotus hands; sa-with; ātāṅka-fear; netram-
eyes; muhuḥ-again and again; śvāsa-breathing; kampa-trembling; tri-three; rekhā-
lines; aṅka-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):

kṛtāgasam taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣini sva-pāṇinā
udvikṣamānam bhaya-vihvalekṣaṇam
haste grhītva 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 Yaśoda' then bound Him with a rope. Śrīmad-Bhāgavatam (10.9.14,
explains:

gopikolūlukhe dāmnā
babandha prakṛtam 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-gāṭṛaya
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramam kṛṣṇaḥ
kṛpayāsīt sva-bandhane

"Because of Mother Yaśodā's hard labor, her whole body became covered with
perspiration, and the flowers and comā 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 Parīkṣit, 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; tadya-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; taṁ-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 ajñāptaḥ
pīṭhakonmāna-pādukam
bahu-kṣepaṁ ca kurute
svānām ca prītim āvahan

"Sometimes Mother Yaśoda' 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
vṛtam kuntalaiḥ śnigdha-raktaiś ca gopyā
muhuś cumbitam bimba-raktādharam me
manasy āvirāstām alam 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; muhuś-again and again; cumbitam-kissed; bimba-bimba fruit;
rakta-red; adharam-lips; me-of me; manasi-in the heart; āvirāstām-may be
manifested; alam-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-magnum
kṛpā-drṣṭi-vṛṣṭyāti-dīnam batānu-
gṛhāṇeśa mām ajñam edhy akṣi-drṣyaḥ

namaḥ-obeisances; deva-O Lord; dāmodara-O Dāmodara; ananta-unlimited;
viṣṇaḥ-O Viṣṇu; prasīda-please be merciful; prabhaḥ-O master; duḥkha-of
torments; jalābdhi-in an ocean; magnum-drowning; kṛpā-of mercy; drṣṭi-glance;
vṛṣṭyā-with a shower; ati-very; dīnam-poor; bata-indeed; anugṛhāṇa-please be kind;
īśa-O Lord; mām-to me; ajñam-foolish; edhi-please come; akṣi-by the eyes; drṣyaḥ-
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
tvadiyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadiya-priyāyai
namo 'nanta-līlāya devāya tubhyam
namaḥ-obeisances; te-of You; astu-may be; dhāmne-to the rope; sphurad-dīpti-
dhāmne-splendid; tvadiya-to You; udarāya-abdomen; atha-then; viśvasya-of the
universe; dhāmne-the resting place; namaḥ-obeisances; rādhikāyai-to Śrī Rādhā;
tvadiya-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 Yaśoda' 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

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

pādme-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 Bahulastami; 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 viṣṇos
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; sā-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 pratusyatā
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 V.ṛndāvana; ādhipatyam-rule; ca-and; dattam-given; tasyāḥ-of Her; pratusyatā-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 prītis
tathā prītis tato bhavet

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

"When, on Janmāṣṭamī 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-dīpam bahir dadyād
apamṛtyur vinaśyati

atha-npw; 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 trayopdasi; niśā-mukhe-in the beginning of the night; yama-dīpam-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; śyāmalayāblack; saha-with; trayodaśyām-on trayodasi; 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 caturdasi; 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; dharmāḥ-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 caturdasi; 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 nāmabhiḥ
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; nāmabhiḥ-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
prācīnāvītinā tathā
devatvam ca pitṛtvam ca
yamasyāsti dvi-rūpatā
yajñopavītinā-with a sacred thread; kāryam-should be done; prācīna-avītinā-with
the sacred thread worn over the right shoulder; tathā-so; devatvam-the status of a
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 yajnas; 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-worshipping; tathā'so; śaiva-tapo-dhanān-of austerities for Lord Śiva; rājasūya-phalam-the result of a rajasuya-yajna; 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-puraṁ naraḥ
kārttike-during the month of Kārttika; bhauma-vāreṇa-on Tuesday; citrā-wonderful; kṛṣṇa-Kṛṣṇa; caturdaśī-caturdaśī;; tasyām-on that; bhūteṣām-Lord Śiva; abhyarcya-worshipping; gacchet-may go; śiva-puraṁ-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-caturdaśyoḥ
pradoṣe dīpa-dānataḥ
yama-mārgāndhakārebhyo
mucyate kārttike naraḥ
kim- ca-furthermore; amāvasyā-caturdaśyoḥ-of amavasya and caturdasi; 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 amāvasya' and the caturdaśī becomes free from the darkness of the path to Yamarāja."