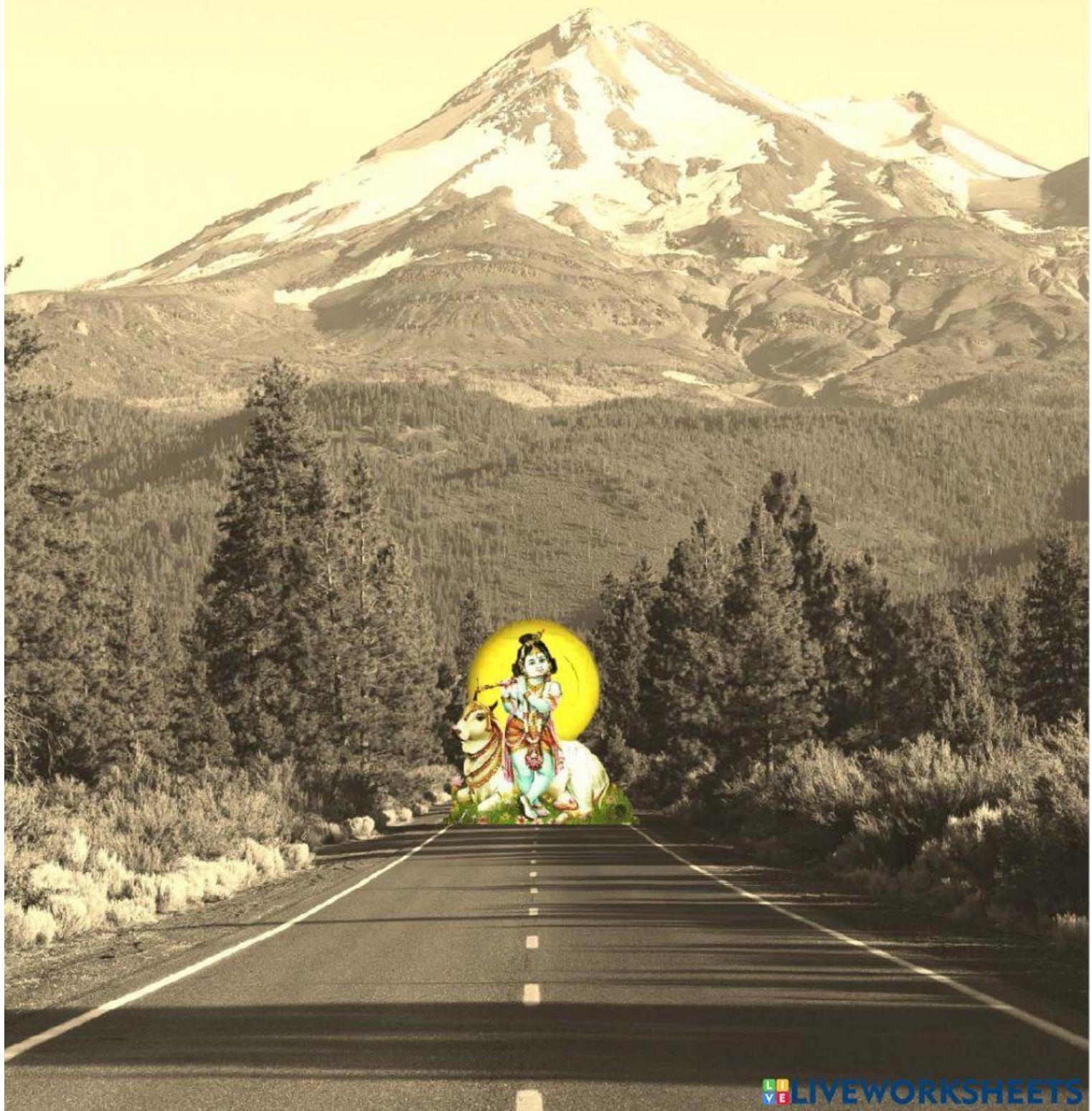


Conversation Between Nārada and Vyāsadeva



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Text 1: Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's _____ and _____, Vyāsadeva, the incarnation of God and son of _____, inquired as follows.

Text 2: Śrī Vyāsadeva said: What did you [Nārada] do after the _____ of the great sages who had instructed you in scientific transcendental knowledge _____ the beginning of your present birth?

Text 3: O son of _____, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

Text 4: O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, _____ by time?

Text 5: Śrī Nārada said: The great sages, who had _____ scientific knowledge of transcendence to me, _____ for other places, and I had to pass my life in this way.

Text 6: I was the _____ son of my mother, who was not only a _____ woman but a _____ as well. Since I was her only _____, she had no other alternative for _____: she bound me with the tie of _____.

Text 7: She wanted to look after my maintenance properly, but because she was not _____, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a _____ in the hands of a puppet master.

Text 8: When I was a mere child of five years, I lived in a _____ school. I was dependent on my mother's affection and had no experience of different lands.

Text 9: Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

Text 10: I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

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Text 11: After my departure, I _____ many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

Text 12: I passed through hills and mountains full of reservoirs of _____ like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

Text 13: I then passed _____ through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of _____.

Text 14: Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By _____ water, I got relief from my _____.

Text 15: After that, under the shadow of a banyan tree in an _____ forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.

Text 16: As soon as I began to meditate upon _____ of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead, Śrī Kṛṣṇa, appeared on the _____.

Text 17: O Vyāsadeva, at that time, being _____ overpowered by feelings of happiness, every part of my body became separately _____. Being absorbed in an ocean of ecstasy, I _____ both myself and the Lord.

Text 18: The transcendental form of the Lord, as it is, _____ the mind's desire and at once erases all mental _____. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

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Text 19: I desired to _____ that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus _____, I was very much aggrieved.

Text 20: Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, _____ with gravity and pleasing words, just to mitigate my grief.

Text 21: O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are _____ in service and who are not completely free from all material taints can hardly see Me.

Text 22: O virtuous one, you have only once seen My person, and this is just to _____ your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

Text 23: By _____ of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

Text 24: Intelligence engaged in My devotion cannot be _____ at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

Text 25: Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of _____, I offered my obeisances unto Him, bowing my head.

Text 26: Thus I began _____ and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I _____ all over the earth, fully satisfied, humble and _____.

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Text 27: And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully _____ in thinking of Kṛṣṇa and who therefore had no _____, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

Text 28: Having been _____ a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

Text 29: At the end of the _____, when the Personality of Godhead, Lord Nārāyaṇa, lay down within the water of _____, Brahmā began to enter into Him along with all creative elements, and I also entered through His _____.

Text 30: After 4,300,000,000 solar years, when Brahmā awoke to create again by the will of the Lord, all the ṛsis like Marīci, Angirā, Atri and so on were created from the transcendental body of the Lord, and I also _____ along with them.

Text 31: Since then, by the grace of the almighty Viṣṇu, I travel everywhere without _____ both in the transcendental world and in the three divisions of the material world. This is because I am _____ in unbroken devotional service of the Lord.

Text 32: And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is _____ with transcendental sound and which was given to me by Lord Kṛṣṇa.

Text 33: The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are _____ to hear, at once appears on the _____ of my heart, as if called for, as soon as I begin to chant His holy activities.

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Text 34: It is personally _____ by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat — the _____ of the transcendental activities of the Personality of Godhead.

Text 35: It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give _____ to the soul, for this [satisfaction] is derived from _____ to the Personality of Godhead.

Text 36: O Vyāsadeva, you are _____ from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be _____ for your personal satisfaction also.

Text 37: Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took _____ of him, and vibrating on his vīṇā instrument, he left to wander at his free will.

Text 38: All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also _____ all the distressed souls of the universe.