

Visnu-sahasra-nama
Thousand Names of Lord Visnu
with the
“Nāmārtha Sudha Bhaṣya” of Baladeva Vidyābhūṣaṇa

Maṅglācaraṇam
(by Baladeva Vidyābhūṣaṇa)

Text 1

ananta kalyāṇa-guṇaika-vāridhir
vibhu-cid-ānanda-ghano bhajat-priyaḥ
kṛṣṇas tri-śaktir bahu-mūrtir īśvaro
viśvaika-hetuḥ sa karotu naḥ śubham

May Lord Kṛṣṇa, the all-powerful Supreme Personality of Godhead, who appears in many forms, is the original creator of the universe, the master of the three potencies, full of transcendental knowledge and bliss, very dear to the devotees, and an ocean of unlimited auspicious qualities, grant auspiciousness to us.

Text 2

vyāsaṁ satyavatī-sutaṁ muni-guruṁ nārāyaṇaṁ saṁstumo
vaiśampāyanam ucyatāhvaya-sudhāmodaṁ prapadyāmahe
gaṅgeyaṁ sura-mardana-priyatamaṁ sarvārtha-saṁvid-varam
sat-sabhyān api tat-kathā-rasa-jhuśo bhūyo nanaskurmahe

Let us glorify Śrīla Vyāsadeva, the spiritual master of the great sages, the literary incarnation of Lord Nārāyaṇa and the son of Satyavatī. Let us surrender to Vaiśampāyana Muni, the speaker of the Mahābhārata who became jubilant by drinking the nectar of Lord Viṣṇu's thousand names. Let us bow down before Kṛṣṇa's friend Bhīṣma, the best of the wise and the son of Gaṅgā-devī, and let us also bow down before the saintly devotees who relish the narrations of Lord Viṣṇu's glories.

Text 3

nityam nivasatu hṛdaye
caitanyātmā murārī naḥ
niravadyo nirvṛtīman
gajapatir anukampayā yasya

May Lord Murāri, who has personally appeared as Śrī Caitanya Mahāprabhu, eternally reside within our hearts. He has mercifully purified, englanded and liberated His devotees, such as Gajendra and Mahārāja Pratāparudra.

Text 4

yugapan navyānadān
prakīrtayan yāti vindate śeṣaḥ
karṣṇy abhīṣṭa-pūrter
jayanti nāmāni tāni kṛṣṇasya

All glories to the holy names of Lord Kṛṣṇa, the fulfiller of everyone's desire. Ananta Śeṣa finds ever-fresh bliss in glorifying Lord Kṛṣṇa's holy names.

Text 5

yenāmaika-pumartha-
hari-bhaktās tām namasyāmaḥ
bhāṣyam yeśām kṛpayā
nāmārtha-sudhā bhaved etat

We offer respectful obeisances to those great devotees who are completely devoted to chanting the holy names of Lord Hari. It is by their mercy that I am able to write this Nāmārtha-sudhā-bhāṣya (commentary on the Viṣṇu-sahasra-nāma, entitled "The Nectar of the Meaning of Lord Hari's Holy Names").
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Śrī Viṣṇu-sahasra-nāma-stotra

Prologue

Text 1

vaiśampāyana uvāca

śrutvā dharmān aśeṣeṇa
pāvanāni ca sarvaśaḥ
yudhiṣṭhiraḥ śāntanavaṁ
punar evābhyabhāṣata

After hearing the description of all the rules of religion and all the purifying places of pilgrimage, Yudhiṣṭhira gain enquired from Bhīṣma, the son of Mahārāja Śāntanu.

Text 2

kim ekaṁ daivataṁ loke
kiṁ vāpy ekaṁ parāyaṇam
stuvantaḥ kaṁ kam arcantaḥ
prāpnyuyr mānavāḥ śubham

Yudhiṣṭhira said: Please tell me who is the Supreme Personality of Godhead, the ultimate controller of the universe? Who is thye ultimate destination of all living beings? Whom should men glorify and worship in order to attain auspiciousness?

Text 3

ko dharmāḥ sarva-dharmānām
bhavataḥ paramo mataḥ
kiṁ japan mucyate jantur
janma-samsāra-bandhanāt

What do you consider the best of all religious processes? What mantra should one chant to become free from the bondage of repeated birth and death?

Text 4

śrī-bhīṣma uvāca

jagat-prabhuṁ deva-devam

anantaṁ puruṣottamaṁ
stuvan nāma-shasreṇa
puruṣaḥ satatotthitaḥ

Bhīṣma said: The Supreme Personality of Godhead is the controller of all moving and non-moving beings within the universe, and He is the worshipable master of all the demigods. His transcendental forms and qualities are all unlimited, and He is the best of persons. One should always enthusiastically glorify Him by chanting the Viṣṇu-sahasra-nāma (Thousand names of Lord Viṣṇu).

Text 5

tam eva cārcayan nityaṁ
bhaktyā prurṣam avyayam
dhyāyan stuvan namasyaṁś ca
yajamānas tam eva ca

With great faith, the devotee should worship the Supreme Personality of Godhead, Lord Kṛṣṇa, whose forms, qualities, opulences and pastimes are all eternal and transcendental. The devotee should glorify Him, continually meditate on His transcendental form, and offer obeisances by bowing down before Him.

Text 6

anādi-nidhanaṁ viṣṇuṁ
sarva-loka-maheśvaram
lokādhyākṣam stuvan nityaṁ
sarva-duḥkātigo bhavet

There was never a time when Lord Viṣṇu first came into existence, and there is no time in the future when He will cease to exist. He is the supreme master of all planets, all living entities, and all the demigods who control the universe. He is the all-pervading, all-knowing witness who sees everything. A person who regularly glorifies Him becomes free from all material miseries, and in that liberated condition becomes full of transcendental bliss.

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa quotes the following verses to describe the immense potency of the glorification of Lord Kṛṣṇa.

sakṛd uccāritaṁ yena

harir ity akṣaram dvayam
baddhaḥ parikaras tena
mokṣāya gamanam prati

"If one chants the two syllables Ha-ri, even once, he becomes free from all material bondage."

sakṛd eva parigītam
sṛaddhayā helayā vā
bhṛguvara nara-mātram
tārayet kṛṣṇa-nāma

"O best of the Bhṛgu dynasty, if one even once speaks the holy name of Lord Kṛṣṇa, either with faith, or even casually, or with contempt, the holy name will liberate that chanter from all material bondage."

Text 7

brahmaṇyam sarva-dharmajñam
lokānām kīrti-varadhanam
loka-nātham mahad-bhūtam
sarva-bhūta-bhavodbhavam

Lord Viṣṇu is the protector and well-wisher of the brāhmaṇas, aware of all principles of religion, the Lord who expands the glory of His devotees, the supreme monarch of all planetary systems, full of all opulences, and the original father of Brahmā, Śiva and all living entities.

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following verses from Mahābhārata, where Kṛṣṇa explains that He is the source of all living beings.

prajāpatim ca rudram cāpy
aham eva sṛjāmi vai
tau hi mām na vijānīto
mama māyā-vimohitau

"The patriarchs, Śiva and others are created by Me, though they do not know that are created by Me, because they are deluded by My illusory energy."*

Text 8

eśa me sarva-dharmānām
dharmo 'dhikatamo mataḥ
yad bhaktyā puṇḍarikākṣam
stavair arcan naraḥ sadā

I think that the best of all spiritual activities is to continuously and devotedly worship lotus-eyed Lord Kṛṣṇa by reciting prayers glorifying Him and describing His holy names.

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa quotes the following verses from the Vedic literatures to describe the glories of the chanting of Lord Kṛṣṇa's holy names.

The Śruti-mantra explains:

asya jānanto nāma cid-vivaktana-mahas te viṣṇo sumatim bhajāmahe om tat sat

"O Lord Viṣṇu, we worship You, and we are fully conscious of the spiritual nature of Your holy names."

The Padma Purāṇa explains:

nāma cintāmaḥiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvaṁ māma-māminoḥ

"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of it being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical."*

Text 9

paramaṁ yo mahat-tejaḥ
paramaṁ yo mahat-tapaḥ
paramaṁ yo mahad brahma

paramam yaḥ parāyaṇam

Lord Kṛṣṇa is the Supreme Personality of Godhead. He is supremely powerful and splendid, and it is from Him that the sun and other luminaries derive their splendor and heat. He is the ultimate shelter of all living entities. He is partially manifested as the Brahman effulgence.

Note: Śrīla Baladeva Vidyābhūṣaṇa comments that Kṛṣṇa is the Supreme Personality of Godhead, and the demigods are all His order-carriers. In this connection, He quotes the following verse from the smṛti-śāstra.

yad-bhīṣā vātaḥ pavate bhīṣodeti sūryaḥ
bhīṣāsmād agniś candraś ca mṛtyur dhāvati

"Out of fear of the Supreme Personality of Godhead the wind blows, and out of fear of Him the sun rises. Out of fear of Him fire, the moon, and death, all perform their respective duties."

Text 10

pavitrāṇām pavitraṁ yo
maṅgalānām ca maṅgalam
daivatam devatānām ca
bhūtānām yo 'vyayaḥ pitā

Lord Kṛṣṇa is the most purifying of all purifiers, and it is He who gives the power to remove sinful reactions to the Ganges and other places of pilgrimage. He is the most auspicious of all auspicious personalities, and it is He who gives to Gaṇeśa and others the power to remove obstacles. He is the most worshipable person, superior to Brahmā and all the demigods. He is the eternal, original father of all living entities.

Text 11

yataḥ sarvāṇi bhūtāni
bhavanty ādi-yugāgame
yasmimś ca pralayaṁ yānti
punar eva yuga-kṣaye

All living beings come from Lord Kṛṣṇa at the beginning of creation. They are maintained by Lord Kṛṣṇa while the creation is manifested, and they enter into

Him again when the creation is destroyed.

Note: Śrīla Baladeva Vidyābhūṣaṇa notes that the the Supreme Personality of Godhead is the source of the entire creation. He quotes the authoritative statement of Vedānta-sūtra (1.1.2) janmādy asya yataḥ (The Absolute Truth is He from whom everything emanates).

Text 12

tasya loka-pradhānasya
jagan-nāthasya bhū-pate
viṣṇor nāma-sahasraṁ me
śṛṇu pāpa-bhayāpaham

Please hear from me the one-thousand holy names of Lord Viṣṇu, the supreme master and controller of the universe. These holy names of the Lord destroy the fearful reactions of past sinful deeds.

Text 13

yāni nāmāni gauṇāni
vikhyātāni mahātmanaḥ
ṛṣibhiḥ parigītāni
tāni vakṣyāmi bhūtaye

In order to attain the supreme goal of life, I shall now chant the celebrated holy names of Lord Viṣṇu. Great sages glorify these holy names, which describe the Lord's transcendental qualities and pastimes.

Note: Śrīla Baladeva Vidyābhūṣaṇa notes that Lord Kṛṣṇa is the Supreme Personality of Godhead, although He appears in a multitude of forms, just as the vaidurya stone remains a single gem, although it appears to change colors. The Gopāla Tāpanī Upaniṣad explains:

eko vaśī sarvagaḥ kṛṣṇa īdya
eko 'pi san bahudhā yo 'vabhāti

Lord Kṛṣṇa is the omnipotent, all-pervading worshipable Personality of Godhead. Although He is one, He has manifested in many forms."

The Śrīmad-Bhāgavatam (1.3.28) also explains:

kṛṣṇas tu bhagavān svayam

"All of the above mentioned incarnations are either plenary portions, or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."*

Śrīla Baladeva Vidyābhūṣana says: Manifesting in innumerable forms, the Lord sometimes displays all His potencies, and sometimes He displays only a part of His potencies. Appearing as Lord Nārāyaṇa, He displays all His potencies. Appearing in His kalā (partial) expansions, He reveals only part of His potency. He appears as Lord Vāsudeva, who has no contact with the material world, and again He appears as Saṅkarṣaṇa, Pradyumna and Aniruddha. He appears as Kāraṇodakaśāyī Viṣṇu, Garbhodadaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, who are completely spiritual manifestations free from any trace of matter, and who are known as the puruṣa-avatāras. From Lord Garbhodakaśāyī Viṣṇu Lord Kūrma and the other līlā-avatāras (pastime incarnations), as well as the manvantara-avatāras (incarnations during the period of Manu) and Yuga-avatāra (incarnations for the millenium) appear. All these incarnations are glorified in the verses of the Purāṇas.

Conscious that Lord Kṛṣṇa is the original form from whom the other forms of the Personality of Godhead emanate, Bhīṣma now describes the holy names that describe Lord Kṛṣṇa's various forms and pastimes.

The Thousand Names of Lord Viṣṇu

Text 14

om viśvaṁ viṣṇur vaśatkāro
bhūta-bhavya-bhavat-prabhuḥ
bhūta-kṛd bhūta-bhṛd bhāvo
bhūtātmā bhūta-bhāvanaḥ

Let me offer my respectful obeisances to the Supreme Personality of Godhead, who pervades the entire universe (viṣṇu). He is worshiped in the Vedic sacrifices (vaśatkāra). He is eternally the Supreme Controller, in all phases of time, including past, present and future (bhūta-bhavya-bhavat-prabhu). He is the creator of the cosmic manifestation (bhūta-kṛt) and He maintains it as well (bhūta-bhṛt). He is the master of all spiritual and material potencies (bhāva). He is the creator of all living entities (bhūtātmā) and the well-wisher who promotes their welfare (bhūta-bhāvana).

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa quotes the description of creation found in the Upaniṣads:

so 'kāmayata bahu syām prajāyeya

" Supreme Personality desired: Let me become many. I will manifest the entire creation by My potencies."

Text 15

pūtāmā paramātmā ca
muktānām paramā gatiḥ
avyayaḥ puruṣaḥ sāksī
kṣetrajo 'kṣara eva ca

Lord Kṛṣṇa is supremely pure (pūtātmā) and He is the Supreme Soul (paratmātmā). He is the ultimate goal and destination of the liberated souls (muktānām paramā gatiḥ). and He is the eternal (avyaya) Supreme Person (puruṣa). He is the witness of everything (sāksī) and He knows what happens to all living entities (kṣetrajaṇa). He is infallible (akṣara).

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa notes that although Lord Kṛṣṇa is the creator of the cosmic manifestation, He remains aloof from it. For this reason He remains always free from material contamination, and He is the supreme pure.

Text 16

yogo yoga-vidām netā
pradhāna-puruṣeśvaraḥ
naraśimha-vapuḥ śrīmān
keśavaḥ puruṣottamaḥ

He is the auspicious reservoir of yogic perfection, and success in yoga practice depends upon Him (yoga). He is the leader of those advanced in yoga (yoga-vidām netā), and He is the supreme controller of the material universe and all living entities (pradhāna-puruṣeśvara). Even though He has appeared in a half-man, half-lion incarnation (naraśimha-vapuḥ), He is extremely handsome (śrīmān). He is the father of Brahmā and Śiva (Keśava), and He is the supreme Person (puruṣottama).

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Śiva's explanation of the name Keśava:

ka iti brahmāṇo nāma
īśo 'ham sarva-dehinām
āvāṁ tavāṅga-sambhūtau
tasmāt keśava-nāma-bhāk

"Ka is a name of Brahmā, and I (Śiva) am known as īśa, because I am the master of all living entities who reside in material bodies. O Lord Kṛṣṇa, because we are born from your body, you are therefore known as Keśava (the father of Brahmā and Śiva)."

Lord Kṛṣṇa is known as Puruṣottama because He is the best of all persons including both conditioned and liberated souls. The Lord Himself has explained the meaning of this name in the Bhagavad-gītā (15.18):

yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."*

Text 17

sarvaḥ śarvaḥ śivaḥ sthānur
bhūtādir nidhir avyayaḥ
sambhavo bhāvano bhartā
prabhavaḥ prabhur īśvaraḥ

Lord Kṛṣṇa is present everywhere, and therefore He is everything (sarva). He is supremely beneficial (śarva) and He is the most auspicious (śiva). He is always very merciful (sthānu) and He is the creator of all living entities (bhūtādi). He gives happiness to all (nidhi) and He is imperishable (avyaya). He always thinks how to protect the devotees (bhāvana) and He descends to the material world in order to protect them (sambhava). He is the maintainer of the devotees (bhartā) and He is the origin of everything (prabhava). He is the supreme master who can perform any feat impossible to be performed by Brahmā or anyone else (prabhu), and He is the supreme controller of all living entities (īśvara).

Note: In his commentary, Śrīla Baladeva Vidyābhūṣaṇa quotes Arjuna's explanation of how Kṛṣṇa is everything (Bhagavad-gītā 11.40):

sarvaṁ samāpnośi tato 'si sarvaṁ

"O Kṛṣṇa, You are all-pervading, and thus You are everything."*

Lord Kṛṣṇa's appearance within this material world to protect the devotees is explained by the Lord Himself in the Bhagavad-gītā (4.8):

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

"In order to deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."*

The Lord's killing of Hiranyakaśipu and protection of the Pāṇḍavas by different tactics may be cited as examples of these purposes of the Lord.

Text 18

svayambhūḥ śambhur ādityaḥ
puṣkarākṣo mahāsvanaḥ
anādi-nidhano dhātā
vidhātā dhatur uttamaḥ

Lord Kṛṣṇa is the self-sufficient Lord (svayambhū) whose auspicious transcendental qualities bring great happiness to the devotees (śambhu). Among the demigods He appears in a splendid golden form (āditya) and He is all-pervading (puṣkarākṣa). He is the supreme object of worship (mahāsvana) and He was never born and will never die (anādi-nidhana). He is the original creator, before Brahmā or anyone else (dhātā) and He is the original author of all Vedic injunctions (vidhātā). He is the Supreme Person (dhatur uttama).

Note: Kṛṣṇa's self-sufficiency is described in Iṣa Upaniṣad (mantra 8):

kavir manīṣi paribhuḥ svayambhūḥ

"The Supreme Person is the self-sufficient philosopher who is omniscient and the greatest of all."*

The all-pervasiveness of the Lord is explained in the śruti-śāstra: "akāśātmā (the Supreme Personality of Godhead is all-pervading)".

Śrīla Baladeva Vidyābhūṣaṇa presents the following quotes from the Śruti, where Kṛṣṇa's authorship of them is explained:

tasya vā etasya mahato bhūtasya niśvāsitam etad yad ṛg-vedo yajur-vedaḥ

"The Ṛg-veda and Yajur-veda are produced from the breathing of the Supreme Personality of Godhead."*

yo brahmāṇaṁ vidadhāti pūrvaṁ yo vidyās tasmai jñāpayati sa kṛṣṇaḥ

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past."*

In the Bhagavad-gītā (14.3), Kṛṣṇa Himself explains that He is the original creator of all living entities:

mama yonir mahad brahma
tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ
tato bhavati bhārata

"The total material substance, called brahman, is the source of birth, and it is that brahman that I impregnate, making possible the births of all living beings, O son of Bharata."*

Text 19

aprameyo hṛṣīkeśaḥ
padma-nābho 'mara-prabhuh
viśva-karmā manus tvaṣṭā
sthaviṣṭhaḥ sthaviro dhruvaḥ

Lord Kṛṣṇa is unlimited and cannot be measured by the finite senses of Brahmā

and the other demigods (aprameya), and He is the master of the senses (Hṛṣīkeśa). Lord Brahmā took birth from His lotus-navel (padma-nābha) and He is the master of the demigods (amara-prabhu) who gives them jurisdiction in the affairs of creation and maintenance of the material universe. Seated within the hearts of Brahmā and the other demigods, He gives them the ability to create and maintain the universe (viśva-karmā). He knows everything (manu) and His form is very handsome and splendid (tvaṣṭā). He creates innumerable universes by His inconceivable potency (sthaviṣṭha) and He is eternal (sthavira and dhruva).

Note: That Lord Kṛṣṇa is unlimited and immeasurable is explained in the following statement of Lord Brahmā:

na hy ādi-madhyāntam ajasya yasya
vidmo vyaṁ sarvamayasya dhātuḥ

"Neither I, nor any other demigod can understand the beginning middle or end of the unborn, all-pervading Supreme Personality of Godhead, the creator of everything."

The handsomeness of Lord Kṛṣṇa is described in the following quote from the Śruti-śāstra:

sarvāṇi rūpāṇi vicitya dhīro
nāmāni kṛtvābhivādan yad aste

"The saintly devotees meditate on the handsomeness of the forms of the Supreme Personality of Godhead, and chant His holy names."

That Lord Kṛṣṇa is the source from whom the universe has emanated is confirmed in the Smṛti-śāstra:

nistarāḥ sarva-bhūtasya
viṣṇor viśvam idaṁ jagat

"From Lord Viṣṇu the entire universe and all living entities have emanated."

The inconceivable potencies of the Lord are described in the Śvetāśvatara Upaniṣad (6.8):

parāsyā śaktir vividhaiva śrūyate
svabhāvīkī jñāna-bala-kriyā ca

"The Supreme Personality of Godhead has such potencies that anything He wants done will be done perfectly well through the control of material nature."*

It is further explained:

pradhāna-kṣetrajña-patir guṇeśaḥ

The Supreme Personality of Godhead is the controller of the material manifestation and the living entities. He is the master of the modes of nature."

Text 20

agrāhyaḥ śāśvataḥ kṛṣṇo
lohitākṣaḥ pratardanaḥ
prabhūtas trikakud dhāma
pavitraṁ maṅgalaṁ param

The Supreme Personality of Godhead is the non-material cause of the material manifestation (agrāhya), and He is eternal (śāśvata). He has an eternal, all-attractive form (kṛṣṇa), and His handsome eyes are reddish (lohitākṣa). He removes the distresses in the hearts of His devotees (pratardana), and He is the supreme monarch (prabhūta). He resides in the spiritual world, which is three fourths of the entire existence (trikakud-dhāma). He is the supreme pure, free from all material contamination, and He is the supreme purifier (pavitraṁ). He is the supreme auspiciousness (maṅgalaṁ param).

Note: Śrīla Baladeva Vidyābhūṣaṇa notes that the most important form of the Supreme is the form of Kṛṣṇa. This form is a completely spiritual and it is full of spiritual bliss. This form is extremely handsome, and is compared to the exquisite atasi flower. The etymological derivation of the name Kṛṣṇa is found in the Mahābhārata (Udyoga-parva 71.4):

kṛṣir bhū-vācakaḥ śabda
ṇaś ca nirvṛti-vacakaḥ
tayoṛ aikyaṁ param brahma
kṛṣṇa ity abhidhīyate

"The word "kṛṣ" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "kṛś" is added to affix "na", it becomes Kṛṣṇa, which indicates the Absolute Truth."*

Of all the names of the Supreme Personality of Godhead, Kṛṣṇa is the most important, as the Lord Himself has confirmed:

nāmnām mukhyatamam nāma
kṛṣṇākhyam me parantapa

"My dear Arjuna, 'Kṛṣṇa' is the most important of all My names."

The Lord's handsome eyes are reddish. This is described in the Śruti:

samāvṛṣo lohitākṣaḥ

"The Supreme Lord has a complexion like a dark monsoon cloud and His eyes are reddish."

The handsome eyes of the Lord are also described in the Smṛti:

mada-vighūrṇita-locana iṣan mānadaḥ sav-suhrdām vana-mālī

"The Supreme Personality of Godhead wears an exquisite garland of forest flowers, and His eyes move as if He were intoxicated. He is very kind and affectionate to His friends and He is fond of praising them."

Lord Kṛṣṇa is the supreme auspiciousness. This is confirmed in the Smṛti-śāstra:

aśubhāni niracaṣṭe
tanoti śubha-santatim
smṛti-matreṇa yat puṁsām
brahma tan maṅgalam viduḥ

"Simply by remembering the Supreme Personality of Godhead all inauspiciousness is driven away, and auspiciousness becomes very prominent. For this reason, the Personality of Godhead is known as the supreme auspiciousness."

The Smṛti-śāstra again confirms this point:

maṅgalāya paraśmai namaḥ

"I offer my respectful obeisances to the Personality of Godhead, who is the supreme auspiciousness"

Text 21

īśānaḥ prāṇadaḥ prāṇo
jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ
hiraṇyagarbho bhūgarbho
mādhavo madhusūdanaḥ

Lord Kṛṣṇa is the creator of everything (īśāna), and in His form as the first puruṣa-avatāra, Kāraṇodakaśāyī Viṣṇu, He gives life and the functions of the mind and senses to the living entities (prāṇada). As the second puruṣa-avatāra, He is the life-force, which maintains the living entities (prāṇa). He is the oldest person (jyeṣṭha), and He is the best person, full of excellent transcendental qualities (śreṣṭha). He is the master of Garuḍa and other eternally liberated souls (prajāpati), and His spiritual realm is as splendid as gold (hiraṇyagarbha). He is the maintainer of the earth planet (bhūgarbha) and the husband of the goddess of fortune, Lakṣmī-devī (mādhava). Rememberance of Him puts an end to the repetition of birth and death in this material world (madhusūdana).

Note: Śrīla Baladeva Vidyābhūṣaṇa gives the following explanation of the word prāṇada (giver of life, mind and senses to the living entities):

buddhīndriya-maṇaḥ-prāṇān
janānām asṛjat prabhuḥ

"The Supreme Personality of Godhead created the intelligence, mind, senses, and life-force of the many living entities."

Lord Kṛṣṇa is the master of all living entities. This is described in the Śruti:

tad akṣare parame prajāḥ

"The imperishable Personality of Godhead is the supreme master and father of all living entities."

The Lord's spiritual realm is as splendid as gold. This is confirmed in the Śruti-

śāstra:

hiraṇmaye pure kośe
virajāṁ brahma niṣkalam

"The supremely pure Personality of Godhead resides in the spiritual world, which has a golden effulgence."

Śrīla Baladeva Vidyābhūṣaṇa gives the following derivation of the name Mādhava: "mā" means Lakṣmī-devī, the goddess of fortune. "Dhava" means husband. Therefore "mādhava" means "the husband of the Goddess of fortune".

In this connection, the Puruṣa-sūkta prayer explains:

śrīś ca te lakṣmīs ca patnyau

"Śrī and Lakṣmī are the wives of the Supreme Personality of Godhead."

Śrīla Bhaktivinoda Ṭhākura notes in this regard that Śrīmatī Rādhārāṇī is the principal goddess of fortune, and therefore the name "Mādhava" also means "the husband of Śrīmatī Rādhārāṇī", or the husband of the gopīs in Vrajabhūmi".

Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Śiva's explanation of the name Madhusūdana:

madhuḥ saṁsāra-nāmeti
tato madhu-nisūdanaḥ

"'Madhu' means the material existence of repeated birth and death, and 'nisūdana' means killer. Therefore, the name Madhusūdana means 'He who stops the repetition of birth and death'".

Text 22

īśvaro vikramī dhanvī
medhāvī vikramaḥ kramaḥ
anuttamo durādharṣaḥ
kṛtajñaḥ krtir ātmavān

Lord Kṛṣṇa is the Supreme Controller (īśvara), and He is unlimitedly powerful (vikramī). He wields the transcendental śārṅga bow (dhanvī), and He is supremely

intelligent and expert (medhāvī). He can travel anywhere immediately, even without the help of Garuḍa (vikrama and krama), and there is no one who is superior or equal to Him (anuttama). The non-devotees cannot approach Him (durādharṣa), and He is very grateful to they who offer even a small tulasī leaf or forest flower with sincere devotion (kṛtajña). By His illusory potency, māyā, the conditioned souls engage in fruitive activities (kṛti). He keeps an eternal loving relationship with the liberated souls (ātmavān).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the word anuttama by citing the Vedic literatures:

na tat samaś cābhyadhikaś ca dṛśyate

"No one is superior or equal to the Supreme Personality of Godhead."
(Śvetāśvatara Upaniṣad 6.8)

mattaḥ parataram nānyat

"O Arjuna, there is no truth superior to Me." (Bhagavad-gītā 7.7)*

The Lord Himself has explained the word kṛtajña:

patraṁ puśpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers me with love and devotion a leaf, flower, fruit or water, I will accept it." (Bhagavad-gita 9.26)*

Text 23

sureśaḥ śaraṇam śarma
viśva-retāḥ prajā-bhavaḥ
ahaḥ samvatsaro vyālah
pratyaḥ śarva-dārśanaḥ

Lord Kṛṣṇa is the master of the demigods and the benefactor of the worthy devotees (sureśa). He is the shelter that removes the distresses of they who approach Him (śaraṇa), and He is full of transcendental bliss (śarma). He is full of

spiritual prowess (viśvaretāḥ) and He is the father of all living entities (prajābhava). He is like a daytime that causes the conditioned souls to awaken from the long night of material ignorance (ahar), and He rescues the devotees from the fearful ocean of repeated birth and death (samvatsara). Everything enters into Him at the time of devastation, and He is the dear friend of Śrīmatī Rādhārāṇī, Tārakā and Pālī (vyāla). He is the only person in whom one can completely place his trust (pratyaya). He reveals His form, qualities, and everything about Himself to the sincere devotees, who have full confidence in the instructions of the spiritual master and the words of the Vedic literatures (sarvadarśana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the word śaraṇa found in the Vedic literatures:

sarvasya śaraṇam suhṛt

The Supreme Personality of Godhead is the friend and shelter of all living entities."

The word śarma is described in the Śruti-mantra:

ānandaṁ brahma

" The Supreme Personality of Godhead is full of transcendental bliss."

The Lord Himself describes the word samvatsara:

teśāṁ ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāmi mā cirāt pārtha
mayy āveśita-cetasām

"O Son of Pṛthā, for the devotees who have fixed their minds upon Me, I am the swift deliverer from the ocean of birth and death." (Bhagavad-gītā 12.7)*

The Lord further states:

dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love I give the understanding by which they can come to Me."
(Bhagavad-gītā 10.10)*

Lord Kapiladeva gives the following description of the word sarva-darṣana:

paśyanti te me rucirāṅy amba santah
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ sprhanīyaṁ vadanti

"O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me." (Śrīmad-Bhāgavatam 3.25.35)*

Text 24

ajāḥ sarveśvaraḥ siddhaḥ
siddhiḥ sarvādir acyutaḥ
vṛṣakāpir ameyātmā
sarva-yoga-viniḥṣṛtaḥ

Although Lord Kṛṣṇa does not take birth in a material body forced by the laws of karma as an ordinary living entity, He nevertheless appears within this material world in the abode of Vṛndāvana, just to give transcendental bliss to His devotees (ajā). Lord Kṛṣṇa is the master of Brahmā, all the demigods, and all living entities (sarveśvara), and He knows everything in the past, present and future (siddha). He is full of unlimited powers (siddhi), and He is the origin of everything (sarvādi). He protects His devotees from falling down (acyuta). He fulfills the desires of the devotees and strikes fear into the hearts of the demons (vṛṣakāpi). His form and intelligence are unlimited and immeasurable, and he is supremely dear to the devotees (ameyātmā). He is always free from material contact (sarva-yoga-viniḥṣṛta).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the word sarvādi, which is found in the Śrīmad-Bhāgavatam (10.81.19)

svargāpavargayoḥ puṁsām
rasāyām bhuvī sampadām
sarvāsām api siddhānām

mūlam tac-caraṇārcaṇam

"By worshipping Lord Kṛṣṇa's lotus feet, one attains both liberation and heavenly happiness within this world. That worship is the cause of attaining all mystic powers, and all the opulences of the earthly and pātāla planets."*

The meaning of the name acyuta is explained by Lord Kṛṣṇa Himself in the Bhagavad-gītā (6.30):

tasyāham na praṇaśyāmi
sa ca me na praṇaśyati

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."*

Text 25

vasur vasumanāḥ satyaḥ
samātmā sammitaḥ samaḥ
amoghaḥ puṇḍarikākṣa
vṛṣakarmā vṛṣākṛtiḥ

Lord Kṛṣṇa always resides in the hearts of the devotees that relish hearing and chanting His glories (vasu). He meditates on how to increase the transcendental opulences of the devotees that consider Him their only wealth (vasu-manāḥ). He never speaks a lie, and He is very dear to the truthful devotees (satya). He accepts the role of being equal to the devotees who approach Him in sakhya-rasa, or friendship (samātmā). He magnanimously presents Himself as equal to His devotee (sammita). In order to glorify the devotees related to Him in friendship and the other rasas, He presents Himself as their equal (sama). He grants His own supremely valuable devotional service to they who become attached to Him (amogha), and He is always manifest in the lotus-like hearts of the pure devotees (puṇḍarikākṣa). He fulfills the desires of the pure devotees (vṛṣakarmā), and His transcendental form is supremely handsome (vṛṣākṛti).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the word vasu by quoting the following sataement of Lord Kṛṣṇa found in the smṛti-śāstra:

mad-bhaktā yatra gāyanti
tatra tiṣṭhāmi nārada

"O Nārada, I remain where My devotees engage in glorifying My activities."*

Queen Kuntīdevī explains the meaning of the word vasu-manāḥ in the following words:

namo 'kiñcana-vittāya

"O Lord Kṛṣṇa, my obeisances are unto You, who are the property of the materially impoverished."*

The name amogha is explained by Lord Kṛṣṇa in the smṛti-śāstra:

amoghā bhagavad-bhaktir
netareti matir mama

"I am not inclined to give my pure devotional service to anyone and everyone, but I give it to only a few rare souls."

The name vṛṣākṛti is explained in the smṛti-śāstra:

bibhrad vapuḥ sakala-sundara sanniveśam
karmācaran bhuvī sumaṅgalam āpta-kāmaḥ

"Lord Kṛṣṇa's transcendental form is supremely handsome and auspicious. All His desires are automatically fulfilled. He appeared on this earth planet and performed His transcendental pastimes."

Text 26

rudro bahu-śirā babhrur
viśva-yoniḥ śuci-śravāḥ
amṛtaḥ śāśvataḥ sthānur
varāroho mahā-tapāḥ

Lord Kṛṣṇa cures the disease of material existence afflicting the conditioned souls (rudra), and He appears as the thousand-headed Lord Anantadeva (bahu-śirāḥ). He is the maintainer (babhru) and creator (viśva-yoni) of millions of universes. He is supremely pure, and He cleanses whatever impurity may contaminate the hearts of His genuine devotees (śuci-śravāḥ). His handsomeness is as sweet as nectar, and He rescues the devotees from the cycle of repeated birth, old-age and death (amṛta). He is eternal (śāśvata), and He eternally appears before

the pure devotees and grants them transcendental bliss (sthānu). He always remains in His eternal abode, Goloka Vṛndāvana, and he rescues His devotees from the cycle of birth and death (varāroha). He is Himself the original cause of the multiple distresses of material existence (mahā-tapāḥ).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name rudra found in the smṛti-śāstra:

rujaṁ drāvayate yasmād rudras tasmāj janārdanaḥ

"Because Lord Janārdana cures the sickness that is material life, He is known as Rudra."

The name bahu-śirāḥ is described in the puruṣa-sūkta prayers:

sahasra-śirṣā puruṣaḥ

"The Supreme Person appears as the thousand-headed Lord Anantadeva."

Lord Kṛṣṇa explains the meaning of the name śuci-śravāḥ in the following verse from the smṛti-śāstra:

śucīni sravaṇīyāni
śṛṇomīha dhanañjaya

na ca pāpāni grhṇāmi
tato 'haṁ vai śuci-śravāḥ

"O Dhanañjaya, I am never contaminated by any sinful action, and therefore I am known as śuci-śravāḥ."

Text 27

sarvagaḥ sarva-vid bhānur
viśvakseno janārdanaḥ
vedo veda-vid avyaṅgo
vedāṅgo veda-vit kaviḥ

Lord Kṛṣṇa is present everywhere in the material manifestation composed of 24 elements, and He reciprocates the loving service rendered by His devotees

(sarvaga). He knows everything auspicious and inauspicious and He knows all the spiritual and material worlds (sarva-vit). He is like a brilliant sun shining in this world (bhānu). His associates are like a host of armies stationed in every corner of the universe for its protection (viṣvaksena). He crushes the demons that seek to destroy the world and He protects the saintly devotees, removing all their sufferings (janārdana). He is manifested as the Vedic hymns (veda), and He is the knower of the Vedas (veda-vit). He is not directly described in the six Vedāṅgas, which describe grammar, astronomy, and similar subjects (avyaṅga). The Vedic literatures comprise His instructions (vedāṅga). He is the most expert theologian, philosopher and poet (kavi).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the word veda, found in the smṛti-śāstra:

vedo nārāyaṇaḥ sāksāt

"The Vedas are a direct manifestation of Lord Nārāyaṇa."

The name veda-vit is described by Lord Kṛṣṇa Himself in the Bhagavad-gītā (15.15):

vedānta-kṛd veda-vid eva cāham

"I am the compiler of Vedānta, and I am the knower of the Vedas."*

Text 28

lokādhyakṣaḥ surādhyakṣo
dharmādhyakṣaḥ kṛtākṛtaḥ
catur-ātmā catur-vyūhaś
catur-damṣṭraś catur-bhujaḥ

Lord Kṛṣṇa is the master of the Vaiṣṇavas, who engage in His devotional service and He is also the master of the vaidika-brāhmaṇas, who worship Him by the performance of agnihotra-yajñas (lokādhyakṣa). He is the master of all the demigods (surādhyakṣa), the superintendent of religious principles, and the judge of all living entities (dharmādhyakṣa). He is completely free from material contact (kṛtākṛta) and He has expanded Himself as Lord Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha (catur-ātmā and catur-vyūha). He has all the 14 characteristics of an exalted personality (catur-damṣṭra), and He is manifested as four-armed Lord Viṣṇu, who holds a conch, disk, club, and lotus (catur-bhuja).

Text 29

bhrajīṣṇur bhojanam bhoktā(-)
sahiṣṇur jagad-ādijāḥ
anagho vijayo jetā
viśva-yoniḥ punar-vasuḥ

Lord Kṛṣṇa is effulgent (bhrajīṣṇu), and He supplies the necessities of life to all living entities (bhojana). He relishes foodstuffs and other things offered to Him with devotion, and He is the protector of the gentle devotees (bhoktā). He is intolerant of the demons (asahiṣṇu) and tolerant of the offenses accidentally committed by His devotees (sahiṣṇu). He is the father of Lord Brahmā, the first living being to appear in the universe (jagad-ādija). Even though He appears in this material world, He remains always pure and full of transcendental bliss, free from this world's contamination (anagha). He is always victorious (vijaya) and He is the Supreme Person because He can defeat any demigod or living entity (jetā). He is the original creator of all universes (viśva-yoni), and He appears within this material world again and again to protect the devotees (punar-vasu).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Brahmā's explanation of the word jagad-ādija found in the smṛti-śāstra:

yasya prasādād aham acyutasya
bhūtaḥ prajā-sṛṣṭi-karo 'ṅta-kārī
krodhāc ca rudraḥ sthiti-hetu-bhūto
yasmāc ca madhye puruṣaḥ purastāt

"Born from the mercy of infallible Lord Kṛṣṇa, I appear in this world to generate the living entities. Śiva is born from Lord Kṛṣṇa's anger in order to destroy the universes, and Lord Kṛṣṇa appears as Lord Viṣṇu, the primeval person, in order to maintain the universe."

Text 30

upendro vāmanaḥ prāṁśur
amoghaḥ śucir ūrjitaḥ
atīndraḥ saṅgrahaḥ sargo
dhṛtātmā niyamo yamaḥ

Lord Kṛṣṇa is Indra's younger brother (upendra), who appeared as a young brahmacārī to help Indra and cheat Bali Mahārāja (vāmana). In this incarnation the Lord became so tall He could immediately step over the entire universe (prāṁśu). His activities are always successful (amogha), and He is supremely pure (śuci). He is so powerful (ūrjita) that He easily defeated Bali's army, and He surpasses the strength of Indra (atīndra). He accepts they who become devoted to Him (saṅgraha). He created the demigods and everything else (sarga). He enchants and delights the hearts and minds of Indra and the other devotees (dhṛtātmā). He controls the devotees (niyama) and He resides in their hearts and minds (yama).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the names in this verse all describe the Lord's incarnation as Vāmanadeva. The smṛti-śāstra describes Lord Vāmana in the following way:

dvādaśaivāditeḥ putrāḥ
śakra-mukhyā narādhipa
teṣāṁ avarajo viṣṇur
yatra lokāḥ pratiṣṭhitāḥ

"O King, Aditi gave birth to twelve sons. The eldest son was Indra, and the youngest of Her sons was Vāmana, who was actually Lord Viṣṇu, in whom all planetary systems rest."

The name prāṁśu is described in the smṛti-śāstra:

toye tu patite haste
vāmano 'bhūd avāmanaḥ
sarva-devamayam rūpaṁ
darśayām āsa vai bhuvi

"Although Lord Vamana was a very short small boy, He quickly expanded His form to include all the demigods."

Text 31

vedyo vaidyaḥ sadā-yogī
viraho mādhave madhuḥ
atīndriyo mahā-māyo
mahotsāho mahā-balaḥ

Lord Kṛṣṇa appeared as Kūrma-avatāra to deliver nectar to the demigods and remove their poverty (vedya). He appeared as Lord Dhanvantari, the original physician, who cures the people's diseases simply by the expansion of His fame. As

Lord Dhanvantari, He gave nectar to the demigods (vaidya). He always acts for the welfare of the demigods (sadā-yogī). He kills the powerful demons such as Kamsa and the demons eager to fight the demigods to attain the nectar churned from the ocean of milk (viraha). He is the husband of Lakṣmī-devī, who appeared from the ocean of milk (mādhava). With His handsomeness and charm He enchanted Lakṣmī-devī and all the pious demigods (madhu). Removing the nectar from the possession of the demigods, He disappeared, because He always remains invisible to they who have no devotion to Him (atīndriya). He then appeared in the attractive female form of Mohinī-mūrti to bewilder the demons and also Lord Śiva (mahā-māya). In this way He earnestly endeavored to make the demigods' plans successful (mahotsāha), and He displayed His great prowess, which can thwart or bewilder anyone (mahā-bala).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the names in this verse describe the Lord's incarnations (Kūrma, Dhanvantari and Mohinī-mūrti) that appeared when the demigods and demons jointly churned the ocean of milk.

The smṛti-śāstra describes the name viraha:

suparṇa-pakṣābhihatā nipetur dānavarśabhāḥ

"When Lord Viṣṇu fought the demons, He rode on Garuḍa. Simply by the blows from Garuḍa's wings, the demons fell in the battle."

The name mādhava may also mean "the master of all transcendental knowledge". This is confirmed by the following statement of Lord Śiva:

māvidyā ca hareḥ proktā
 tasyām īśo yato bhavān
 tasmān mādhava-nāmāsi
 pūrvam asīti śabditaḥ

"O Lord Hari, knowledge of transcendence is known as mā, and because you are the master of all such transcendental knowledge, You are known as 'mādhava'".

Text 32

mahā-buddhir mahā-vīryo
 mahā-śaktir mahā-dyutiḥ
 anirdeśya-vapuḥ śrīmān
 ameyātmā mahādri-dhṛk

Lord Kṛṣṇa is supremely intelligent (mahā-buddhi), supremely powerful (mahā-vīrya), and the master of all transcendental potencies (mahā-śakti). He is supremely splendid (mahā-dyuti) and His transcendental form cannot be seen by material eyes (anirdeśya-vapuḥ). He is supremely handsome (śrīmān), and His unlimited nature cannot be measured by any living entity or demigod (ameyātmā). Appearing as Lord Kūrma, He held up the Mandara Mountain (mahādri-dhṛk).

Note: Śrīla Baladeva Vidyābhūṣaṇa comments that Lord Kṛṣṇa used His great prowess (mahā-vīrya) to take the nectar on behalf of the demigods, and He used His great potency (mahā-śakti) to bewilder the demons and bring them under His control.

A further explanation of the name mahā-dyuti is found in the following description by Śrīla Śukadeva Gosvāmī:

megha-śyāmaḥ kanaka-paridhiḥ karṇa-vidyoti-vidyun-
mūrdhi-bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ
jaitrair dorbhir jagad-ubhayadair daṇḍaśūkam grhītvā
mantha-manthan prati girir ivāśobhatātho dhṛtādriḥ

"The Lord appeared like a blackish cloud. He was dressed with yellow garments, earrings shone on His ears like lightning, and His hair was spread over His shoulders. He wore a garland of flowers and His eyes were pinkish. With His strong glorious arms, which award fearlessness throughout the universe, He took hold of Vasuki, and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a splendid sapphire mountain."

Text 33

maheśvāso mahī-bhartā
śrī-nivāsaḥ satām gatiḥ
aniruddhaḥ surānando
govindo govindām patiḥ

Lord Kṛṣṇa is the celebrated archer Lord Rāmacandra (maheśvāsa) and He is the husband of the goddess of fortune (śrīnivāsa). He is the maintainer of the earth (mahī-bhartā). He is the destination and master of the devotees (satām gatiḥ) and He cannot be controlled by anything except pure devotional service (aniruddha). He gives transcendental bliss to the devotees and demigods (surānanda) and He gives pleasure to the cows, land and senses (govinda). With His spiritual effulgence He removes all obstacles from the path of His devotees (govindām patiḥ).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the first four names in this verse describe the Lord's expansions that are worshiped in different parts of the universe. Lord Maheṣvāsa is worshiped in Kimpuruṣa-varṣa, Lord Śrīnivāsa is worshiped in Ketumāla-varṣa. Lord Satām Gatiḥ is worshipped by devotees throughout the entire universe.

The remaining names in this verse describe the Lord as He appears in the abode of Śvetadvīpa.

Text 34

marīcir damano haṁsaḥ
suparṇo bhujagottamaḥ
hiraṇya-nābhaḥ sutapāḥ
padma-nābhaḥ prajā-patiḥ

Lord Kṛṣṇa is effulgent (marīci) and He removes the distresses of His devotees (damana). He appeared as a swan to enlighten Lord Brahmā and the four Kumāras (haṁsa). In His form as Lord Viṣṇu He reclines on Ananta-śeṣa (bhujagottama) and is carried by Garuḍa (suparṇa). His beautiful navel is splendid as gold (hiraṇyanābha). He appeared before the great devotees worshiping Him with great austerities (sutapāḥ) and His navel is as beautiful as a lotus flower (or He appears before the pure devotees who worship His lotus feet) (padmanābha). He is the master and protector of Śiva, Brahmā, and all other living entities (prajāpati).

Note Śrīla Baladeva Vidyābhūṣaṇa comments that Lord Kṛṣṇa appeared in the form of a swan because a swan can discriminate between milk and water, accepting only the milk and rejecting the water when they are mixed together. Just as the swan discriminates in this way, the Lord distinguished the actual truth from that which is only illusion.

Text 35

amṛtyuḥ sarva-dṛk śimhaḥ
sandhātā sandhimān sthiraḥ
ajo durmarṣaṇaḥ śāstā
viśrutātmā surārihā

Lord Kṛṣṇa is immortal, and He also frees His devotees from death (amṛtyu). He sees everything, including the devotional activities of His servants (sarva-dṛk). He sprinkles the nectar of His merciful glance upon the pure devotees, and he becomes like a ferocious lion to attack the demons (simha). He is the creator of

innumerable universes, and He appeared as Lord Rāmacandra, the most expert archer (sandhātā). In His plan to kill Rāvaṇa and rescue Sītā, He became the ally of Sugrīva (sandhimān). He is the constant friend of Vibhīṣanā and all who approach to take shelter of Him (sthira). He never takes birth in a material body, and he never abandons His friend (aja). He is merciful (durmarṣaṇa) and also expert at punishing the demons (śāstā). He is famous (as Lord Rāma, who is very merciful to the devotees, and who is the killer of Rāvaṇa) (viśrutātmā). He is the killer of Rāvaṇa and other demons, who are always enigmatic to the demigods and devotees (surārihā).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the śruti-mantra to explain the name sarva-dṛk. The śruti explains "yaḥ sarvajñaḥ" (the Supreme Personality of Godhead is omniscient).

The commentator explains that, beginning with the name sandhātā, the names in this verse refer to the Lord's appearance as Lord Rāmacandra, the son of Mahārāja Daśaratha.

The name aja is explained by Lord Rāmacandra Himself in the following way:

mitra-bhāvena samprāptaṁ
na tyajeyam kathaṅcana
doṣo yadyapi tasmin syāt
satām etad vigarhitam

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

"If one becomes My friend, then I shall never leave Him, and even if His character is very faulty, I shall not take His faults very seriously. If one surrenders to Me even once, and even once says 'O Lord, from today I am Yours', I continually protect Him from all dangers and make Him fearless. This is My vow."

Text 36

gurur gurutamo dhāma
satyaḥ satya-parākramaḥ
nimiṣo 'nimiṣaḥ sragvī
vācaspatir udāra-dhīḥ

Lord Kṛṣṇa empowers the initiating and instructing spiritual masters to benefit the residents of the material world (guru). He is Himself the best of spiritual masters who taught Brahmā and other great devotees (gurutama). He is the shelter

and resting place of everything (dhāma). He is the benefactor of Viśvāmitra and the other saintly devotees, and He is always truthful (satya). His extraordinary prowess is supremely auspicious (satya-parākrama). He blinks, not recognizing the merit of sinful actions (nimiṣa) and he never blinks in His continual recognition of the auspicious actions of devotional service (animiṣa). He wears a vaijayantī garland (sragvī) and He is the protector of Sarasvatī (vācaspatī). He is generous (udāra-dhī).

Note Śrīla Baladeva Vidyābhūṣaṇa explains that the Lord's generosity may be seen by the fact that He liberally granted to Guha, Jaṭāyu, Sabarī, and many others the great treasure of His lotus feet, which is difficult to attain even by becoming the most learned Vedic scholar.

Text 37

agraṇīḥ grāmaṇīḥ śrīmān-
nyāyo netā samīraṇaḥ
sahasra-mūrdhā viśvātmā
sahasrākṣaḥ sahasra-pāt

Lord Kṛṣṇa appeared as Matsya-avatāra and rescued the Vedas, which were tied to His horn by the rope of Vasuki-nāga (agraṇīḥ). As He pulled Lord Manu and the other sages in a golden boat, Lord Matsya enjoyed pastimes on the waters of the ocean of devastation (grāmaṇīḥ). Lord Matsya spoke the message of the Vedas and protected the Vedas at the time of devastation (śrīmānnyā). He is the leader of all living entities (netā), and He moves about with consummate grace (samīraṇa). Appearing with uncountable thousands of heads (sahasra-mūrdhā), uncountable thousands of eyes (sahasrākṣa), and uncountable thousands of feet (sahasra-pāt), Lord Kṛṣṇa is the Supreme Soul who pervades the entire universe (viśvātmā).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the first two lines of this verse describe the Lord's universal form, which is also described in the Bhagavad-gītā (13.14):

sarvataḥ paṇi-pādam tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

"Everywhere are His hands and legs, His eyes and faces, and He hears everything."*

Text 38

āvarttano nivṛttātmā
samvṛtaḥ sampratardanaḥ
ahaḥ samvartako vahnir
anilo dharaṇī-dharaḥ

Lord Kṛṣṇa is the Supreme Personality of Godhead, who causes the conditioned souls to rotate in the cycle of birth and death (āvarttana), although He Himself is full of all apiritual opulences and He resides in the eternal spiritual world, free from any material contact (nivṛttātmā). He remains always invisible to the conditioned souls who are very eager to attain the tiny happinesses of material existance (samvṛta), and He causes distress to the demons who are opposed to Him, even if they assume the forms of so-called scholars, saintly persons or demigods (sampratardana). He is Himself the succession of days (or He speaks very eloquently and sweetly (aha). He is time itself (samvartaka), and with part of Himself He carries the weight of the entire universe (vahni). Supremely independent, at various times He voluntarily descends to this material world for the welfare of the conditioned souls (anila). He is the maintainer of the earth (dharaṇī-dhara).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name āvarttana from the śruti-mantra:

tenedaṁ bhramyate brahma-cakram

"The Supreme Personality of Godhead causes the living entities to rotate in the cycle of birth and death."

The śruti-mantra gives the following explanation of the name nivṛttātmā:

tri-pād urddhū udaita puruṣaḥ

"The Supreme Person resides in the eternal spiritual world, which is three-quarters of the entirety of existance."

The śruti-mantra also gives the following explanation of the name samvartaka:

samvartako yaḥ kālaḥ

"The Supreme Personality of Godhead is manifested as the time-factor."

The śruti-mantra explains the name dharaṇī-dhara:

sa dadhāra pṛthivīm

The Supreme Personality of Godhead maintains the earth."

Text 39

suprasādaḥ prasannātmā
viśva-dhṛk viśva-bhuk vibhuḥ
sat-kartā sat-kṛtaḥ sādhuḥ
jahnur nārāyaṇo naraḥ

Lord Kṛṣṇa is very merciful (suprasāda). His desires are always fulfilled, and His heart and mind are always clear and pure (prasannātmā). He maintains (viśva-dhṛk) and protects (viśva-bhuk) the multitude of material universes, and He is the all-pervading, all-powerful, unlimited, and fearless Supreme Controller (vibhu). He is the benefactor of the demigods, pitās, brāhmaṇas and devotees (sat-kartā) and He is worshiped by them (sat-kṛta). He is the benefactor of all living entities and His eternal spiritual form is free from any touch of matter (sādhu). He defeats the enemies of His devotees (jahnur), and He is the shelter within whom all living entities rest, as well as the destroyer of ignorance (nārāyaṇa). He is the Supersoul who resides in the hearts of all beings (nara).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the names in this verse indicate the Lord's form of a small child resting on a banyan leaf at the time of universal annihilation.

The Lord's feature as viśva-dhṛk (holder of the universes) is seen when He caused all the universes to exit from His body with His exhaling breath, thus astonishing Mārkaṇḍeya Ṛṣi.

The name jahnur (defeater of enemies) may also describe, when, appearing as Nara-Nārāyaṇa Ṛṣi, the Lord defeated many apsarās sent by Indra, and when the Lord also defeated Śiva, who was very eager to fight with Him.

The smṛti-śāstras explain the name Nārāyaṇa:

narāj jātāni tattvāni
narānīti vidur budhāḥ
tasya tāny ayanam pūrvam
tena nārāyaṇaḥ smṛtaḥ

"From Lord Viṣṇu (nara) all the living entities have emanated. For this reason, the living entities are known as nāra (born from nara). Because the Lord is the resting place (ayana) of the total group of living entities (nāra), the learned sages call Him Nārāyaṇa."

Text 40

asankhyeyo 'prameyātmā
viśiṣṭaḥ śiṣṭa-kṛc chuciḥ
siddhārthaḥ siddha-saṅkalpaḥ
siddhidaḥ siddhi-sādhanaḥ

Lord Kṛṣṇa's transcendental attributes cannot be counted (asankhyeya), His patience is unlimited (aprameyātmā), and His opulences are unlimited (viśiṣṭa). He gives His devotees great faith in the message of the Vedas, and thus transforms them into the most elevated of peaceful saintly persons (śiṣṭa-kṛt). Simply by hearing about Him or remembering Him, all living entities become purified and the entire world becomes an auspicious place (śuci). All His desires are automatically fulfilled (siddhārtha and siddha-saṅkalpa), and it is He who fulfills the desires of all living entities (siddhida). Simply by remembering Him, the devotees become successful in their devotional activities, and freed from all impediments (siddhi-sādhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name aprameyātmā (unlimitedly patient), by recounting the pastimes of Nara-Nārāyaṇa Ṛṣi. The Lord remained undisturbed when the damsels sent by Indra tried to distract Him from His vow of celibacy. At that time the Lord manifested by His own potency a host of transcendental beautiful girls much more beautiful than the young soldiers of Indra, and thus casually frustrated their attempt to break His vow, and caused them to become very astonished.

Text 41

vṛṣāhī vṛṣabho viṣṇur
vṛṣaparvā vṛṣodaraḥ
vardhano vardhamānaś ca
viviktaḥ śruti-sāgaraḥ

Lord Kṛṣṇa's transcendental qualities eclipse the glory of Indra (vṛṣāhī). Lord Kṛṣṇa illuminates and protects the entire world by teaching the principles of devotional service (vṛṣabha), and He is all-pervading, present in every atom of the cosmic manifestation (viṣṇu). He is a jubilant festival for Indra and the best of the

yogīs (vṛṣaparvā), and he protects Indra in the same way a mother protects her child (vṛṣodara). He causes the prajāpatis to prosper (vardhana) and He considers even the smallest gift given by His pure devotee to be very great (vardhamāna). Although He is present in every corner of the cosmic manifestation, He remains always free from material contact (vivikta). He is like an ocean in which all the rivers of Vedic knowledge converge (śruti-sāgara).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Śiva's explanation of the name Viṣṇu:

vyapya sarvān imān lokān
sthitaḥ sarvatra keśavaḥ
tataś ca viṣṇu-nāmāsi
viśer dhātoḥ pradarśanāt

"The verb viś means 'to enter'. Because Lord Keśava is all-pervading and present in every corner of every planet, as well as in the hearts of all living beings, He is therefore known as 'Viṣṇu'."

The name vardhana begins the list of the names of the Hayagrīva incarnation of the Lord.

Text 42

subhujo durdharo vāgmī
mahendro vasudo vasuḥ
naika-rūpo bṛhad-rūpaḥ
śīpi-viṣṭaḥ prakāśanaḥ

With His two strong arms, Lord Kṛṣṇa grants fearlessness to the devotees, and also protects the Vedas (subhuja). He cannot be defeated by Madhu, Kaiṭabha, or any other demon (durdhara). He is the proper object of eloquent prayers, and He is Himself supremely eloquent (vāgmī). He is the supreme monarch, who possess all opulences (mahendra). He defeats the demons, gives shelter to the living entities, and grants the nectarean mellows of love of God to the pure devotees (vasuda). He appears before they who understand His transcendental glories, and thus He becomes their only wealth (vasu). He appears in many different forms to satisfy the desires of His devotees (naika-rūpa). His transcendental form is larger than everything (bṛhad-rūpa). He enters the waters of devastation, and causes the inundation at the end of the universe (śīpi-viṣṭa). He is the original cause of the cosmic manifestation (or he rescued the Vedas from the demons Madhu and Kaiṭabha) (prakāśana.)

Text 43

ojas tejo dyuti-dharaḥ
prakāśātmā pratāpanaḥ
ṛddhaḥ spaṣṭākṣaro mantraś
candrāmśur bhāskara-dyutiḥ

Lord Kṛṣṇa is supremely powerful (ojaḥ and tejaḥ) and He is handsome and effulgent (dhyuti-dhara). He personally appears before His pure devotees (prakāśātmā), and He troubles the demons (pratāpana). He is full of all transcendental opulences (ṛdhha). He teaches the message of the Vedas (spaṣṭākṣara), and He reveals the truth of His confidential pastimes to the most exalted and intimate devotees (mantra). He is splendid as the moon (candrāmśu). He is effulgent and He defeated the demons Madhu and Kaiṭabha with His supreme power (bhāskara-dyuti).

Text 44

amṛtāmśūdbhavo bhānuḥ
śaśabinduḥ sureśvaraḥ
auśadham jagataḥ setuḥ
satya-dharma-parākramaḥ

Lord Kṛṣṇa is the father of the moon, (amṛtāmśūdbhava) and He is very powerful and splendid (bhānu). He defeats the atheists (śaśabindu) and He is the Supreme Personality of Godhead, understood by the theists (sureśvara). Devotional service to Him is the nectar-medicine that counteracts the poisonous snake-bite of material existence (auśadham). He is the enemy of the demons (jagataḥ setuḥ). He defeats the impersonalists and establishes the actual truth of spiritual variety (satya-dharma-parākrama).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name amṛtāmśūdbhava found in the śruti-śāstra:

candramā manaso jātaḥ

"The moon is born from the mind of the Supreme Personality of Godhead."

Baladeva Vidyābhūṣaṇa explains that the name śaśabindu begins the list of the names of the Lord's incarnation as Dattātreya.

Text 45

bhūta-bhavya-bhavan-nāthaḥ
pavanaḥ pāvano 'nalaḥ
kāmahā kāmakṛt kāntaḥ
kāmaḥ kāma-pradaḥ prabhuḥ

In all three phases time: past, present and future, Lord Kṛṣṇa is eternally the supreme master of all living entities (bhūta-bhavya-bhavan-nātha). He rescues the living entities from material existence with His merciful sidelong glance (pavana) and He purifies the devotees (pāvana). He appears in many forms to protect the devotees (anala). He tears into pieces the material desires of His devotees (kāmahā and kāmakṛt). He is the supreme handsomeness and the object of the aspirations of the saintly paramahamsas (kānta). He is the source of all that is desirable, even for the buddhists and other bewildered living beings, (kāma) and it is He who grants sense gratification, liberation or whatever is desired by the conditioned souls (kāma-prada). He is omnipotent (prabhu).

Text 46

yugādi-kṛd yugāvarto
naika-māyo mahāśanaḥ
adr̥śyo vyakta-rūpaś ca
sahasra-jit ananta-jit

Lord Kṛṣṇa begins the four yugas by His appearance as the yuga-avatāra (yugādi-kṛt). He causes the succession of four yugas (yugāvarta). He preaches the specific processes of spiritual realization intended for each yuga (naika-māya), and He is full of transcendental knowledge, opulences and renunciation (mahāśana). He is invisible to the uncivilized and demonic (adr̥śya) and His form is unlimited (vyakta-rūpa). He defeats thousands of uncivilized atheists (sahasra-jit). He defeats unlimited numbers of atheists (ananta-jit).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the first four names in this verse describe the Lord's yuga-avatāras. The names of Lord Kalki are given in the next series of four names, which begin with adr̥śya.

Text 47

iṣṭo viśiṣṭaḥ śiṣṭeṣṭaḥ
śikhaṇḍī nahuṣo vṛṣaḥ

krodhahā krodha-kṛt kartā
viśva-bāhur mahī-dharaḥ

Lord Kṛṣṇa is worshiped and glorified by Brahmā, Śiva, and all demigods and saintly persons (iṣṭa). Holding the sudarṣana-cakra, club, lotus and conch, and decorated with the kaustubha jewel and other ornaments, He is splendidly manifest in the city of Mathurā (viśiṣṭa). He is worshiped by they who know the purpose of the Vedas (śiṣṭeṣṭa). In His Vṛndāvana pastimes He is crowned with a peacock feather (śikhaṇḍī). His handsomeness enchanted the minds of the residents of Vrajabhūmi (nahuṣa) and He showered upon them a nectar rain of transcendental bliss and pure love of God (vṛṣa). When, hearing the description of His naughty childhood pranks, Mother Yaśodā became angry, He pacified Her with sweet words (krodhahā), but when she interrupted feeding Him to tend to the overflowing pot of boiling milk, He became angry and broke the butter-pot (krodha-kṛt). He killed the host of demons sent to Vṛndāvana by Kāmsa (kartā), and He protects the entire universe with His powerful arms (viśva-bāhu). He lifted Govardhana Hill to protect the residents of Vrajabhūmi (mahī-dhara).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name viśiṣṭa, found in the Śrīmad-Bhāgavatam (10.3.9):

tam adbhutaṁ bālakam ambujekṣaṇam
catur-bhujam śaṅkha-gadādy-udāyudham
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubham
pītāmbaram sāndra-payoda-saubhagam

"Lord Kṛṣṇa then appeared in Mathurā as the newborn child of Vasudeva and Devakī. Lord Kṛṣṇa had wonderful lotuslike eyes and He bore in His hands the four weapons, śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant kaustubha gem. He was dressed in yellow, and His body was blackish like a dense cloud."*

The following description of krodhahā is found in the Śrīmad-Bhāgavatam (10.8.31):

itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upalābdhum aicchat

"Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him, they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she

would not want to chastise her blessed transcendental son."*

The following description of the name krodha-kṛt is found in the Śrīmad-Bhāgavatam (10.9.6):

sañjāta-kopaḥ sphuritāruṇādharām
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāsrur drśad-aśmanā raho
jaghāsa haiyaṅgavam antaram gataḥ

"Being very angry, and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."*

Text 48

acyutaḥ prathitaḥ prāṇaḥ
prāṇado vāsavānujaḥ
apām-nidhir adhiṣṭhānam
apramattaḥ pratiṣṭhitaḥ

Lord Kṛṣṇa is eternal and unchanging, and He is the protector of the residents of Vraja (acyuta). He is famous in Vrajabhūmi and the entire universe (prathita). He is the object of the pure love of the residents of Vraja (prāṇa) and He is the source of their strength and their very life (prāṇada). Even though Indra offended Him by trying to flood Vṛndāvana with rain, Kṛṣṇa kindly appeared before him (vāsavānuja). After He had forgiven Indra's offenses, Kṛṣṇa was bathed with the milk of the surabhi cows, who thus proclaimed that Lord Kṛṣṇa was their Indra (apām-nidhi). Lord Kṛṣṇa is personally manifest as the transcendental abode of Māthura and the other places where He performed pastimes (adhiṣṭhānam). He protects the residents of Vrajabhūmi with great care and attention (apramatta), and he is respected by all the cowherd men because He is the son of Nanda Mahārāja, the king of Vraja (pratiṣṭhita).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes King Indra's explanation of the name apām-nidhi:

aham kilendro devāṇām
tvam gavām indratām gataḥ

"Although I am the indra who rules over the demigods you are the indra of these transcendental surabhi cows."*

Śukadeva Gosvāmī also confirms:

indro gavām

"Lord Kṛṣṇa is the indra of the transcendental surabhi cows."

The name adhiṣṭhānam is described in the śruti-mantra:

sākṣād brahma gopāla-purī

"The transcendental abode of Māthura is a direct incarnation of the Supreme Personality of Godhead Himself."

The smṛti-śāstra further explains:

pañca-yojanam evāsti
vanam me deha-rūpakam

The transcendental land of Vṛndāvana, which is five yojanas in area, is a direct manifestation of My own transcendental form."

In the Vedic literatures, Lord Kṛṣṇa Himself explains the name apramatta:

tasmān mac-charaṇam goṣṭham
man-nātham mat-parigraham
gopāya svātma-yogena
so 'yam me vrata āhitaḥ

"I vow that with My own internal potency I shall always protect the cows, cowherd men and gopīs who reside in Vṛndāvana and who have all taken shelter of Me and depend upon Me. I vow that I shall always protect my dear parents and my relatives and friends who reside here."

Text 49

skandaḥ skanda-dharo dhuryo
varado vāyu-vāhanaḥ
vāsudevo bṛhad-bhānur
ādi-devaḥ purandaraḥ

Lord Kṛṣṇa causes Kamsa's demon friends to wither away (skanda), and at the same time He grants strength to Kārttikeya, the general of the demigod armies (skanda-dhara). It is upon Him that the burden of all the universes rests (dhurya), and He grants the benedictions desired by the florist Sudāmā and all other devotees (varada). He is the source of life for all living entities, and His chariot moves more swiftly than the wind (vāyu-vāhana). He is the splendid and effulgent (bṛhad-bhānu) son of King Vasudeva (vāsudeva). He is the original source of all the demigods (ādi-deva) and he is the destroyer of the demons (purandara).

Lord Kṛṣṇa explains the meaning of the name devādi in the Bhagavad-gītā (10.2):

aham ādir hi devānām

"I am the source of the demigods."*

Text 50

aśokas tāraṇas tāraḥ
śuraḥ śaurir janeśvaraḥ
anukūlah śatāvartaḥ
padmī padma-nibhekṣaṇaḥ

Lord Kṛṣṇa removed the lamentation of the earth (aśoka) and also removed the fear inspired in the hearts of the devotees by demonic rulers who were actually only thieves disguised as kings (tāraṇa). He removes the devotee's fear of repeated birth, old-age, disease and death (tāra). He is very powerful and heroic (śura) and He appeared in the dynasty of the great devotee and powerful King Devamīḍa (śauri). He is the king that ruled over the citizens of Mathurā, delighting them with great transcendental bliss, and He is also the supreme ruler of all living entities in both the spiritual and material worlds (janeśvara). He is the kind well-wisher of the residents of Māthura, and all other living entities also (anukūla), and His transcendental opulence and prowess bewilder both the demons, headed by Kamsa, and also the devotees, headed by Nārada (śatāvarta). He playfully holds a lotus flower (padmī), His eyes are as beautiful as lotus flowers, and He resides in His eternal abode of Gokula, which appears like a great lotus flower (padma-nibhekṣaṇa).

Note Śrīla Baladeva Vidyābhūṣaṇa explains that the name padmī has another meaning which is very confidential. Padmī may mean: "Lord Kṛṣṇa who appears like a blue lotus flower and who is accompanied by Śrīmatī Rādhārāṇī, who appears like a golden lotus flower which grows in the waters of pure love of

Godhead. Those two lotus flowers are surrounded by innumerable other lotus flowers, which are the gopīs, who are all expansions of Śrīmatī Rādhārāṇī."

The transcendental abode of Gokula (padma-nibhekṣaṇa) is described in the following verse from the Brahma-saṁhitā (5.2):

sahasra-patram kamalam
gokulākhyam mahat padam
tat-karṇikāram tad dhāma
tad anantāmśa-sambhavam

"The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa."*

Text 51

padma-nābho 'ravindākṣaḥ
padma-garbhaḥ śarīra-bhṛt
maharddhir ṛddho vṛddhātmā
mahākṣo garuḍa-dhvajaḥ

Lord Kṛṣṇa's navel is like a lake from which has sprouted the lotus flower that is the place of Brahmā's birth (padma-nābha). Lord Kṛṣṇa's eyes are like fully-blossomed lotus flowers (aravindākṣa). He always stands in the lotus-like hearts of the gopīs and other intimate devotees (padma-garbha), and He always protects the devotees who meditate upon Him seated within their lotus-hearts (śarīra-bhṛt). He is full of all transcendental opulences (mahardhi), and He is endowed with omniscience and other similar transcendental powers and qualities (ṛddha). He pervades the universes and enjoys innumerable transcendental pastimes (vṛddhātmā). His handsome eyes are very large, and His transcendental form cannot be understood with the limited material senses (mahākṣa). He carries a flag marked with the emblem of Garuḍa (garuḍa-dhvaja).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Kṛṣṇa's own description of the name śarīra-bhṛt, found in the smṛti-sāstra:

darṣana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny apatyāni puṣṇānti
tathāham api padmaja

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja."*

Text 52

atulaḥ śarabho bhīmaḥ
samayajño havir-hariḥ
sarva-lakṣaṇa-lakṣaṇyo
lakṣmīvān samitiñjayaḥ

Lord Kṛṣṇa's transcendental form cannot be compared to anything else (atula). He is like a ferocious śarabha beast that destroys the demons (śarabha). Although His ferocity strikes fear into the demons' hearts, He nevertheless liberates those demons who have the good fortune to be killed by Him (bhīma). Understanding the devotion borne for Him by His servants, at the appropriate time He gives them the transcendental result earned by their efforts (samayajña). Situated as the Supersoul within the hearts of His representatives, the demigods, He personally accepts the clarified butter offered to them in the performance of Vedic sacrifices (havir-hari). He is endowed with the 32 auspicious signs of a great personality, and all other auspicious characteristics as well (sarva-lakṣaṇa-lakṣaṇya), and when he appears in His original form as Kṛṣṇa in Gokula, He is endowed with all transcendental handsomeness and opulence (lakṣmīvān). He is always victorious in battle (samitiñjaya).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the name atula found in the śruti-mantra:

na tasya pratimā

"Nothing can compare with the transcendental form of the Supreme Personality of Godhead."

Text 53

vikṣaro rohito mārgo
hetur dāmodaraḥ sahaḥ
mahī-dharo mahā-bhāgo
vegavān amitāśanaḥ

Lord Kṛṣṇa is always affectionate to those who take shelter of Him (vikṣara), and He becomes angry at those who try to harm those who take shelter of Him (rohita). Inspired by His ever fresh transcendental qualities, the devotees always search for Him, and He also reveals the path of spiritual enlightenment to His

devotees (mārga). He inspires great love in the hearts of His devotees, and He is also the origin of everything (hetu). He allowed His waist to be tied by Mother Yaśodā's rope (dāmodara), and He patiently tolerated Mother Yaśodā's chastisement of Him, which was inspired by pure parental love (saha). His birthday occasioned a great celebration in Gokula, where His transcendental names, pastimes, and qualities were all glorified (mahī-dhara). Devotional service to Him is the best of all spiritual activities (mahā-bhāga). He can run faster than anyone, and is thus always ahead of everyone else, and He also runs quickly as He enthusiastically plays with His friends, the sons of the cowherd men of Gokula (vegavān). He assumed a giant form and ate the innumerable cakes, condensed-milk products and other palatable foods offered to Govardhana Hill by the cowherd men (amitāśana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name dāmodara, found in the smṛti-śāstra:

..... te naiva nāmnātra
 kṛṣṇo vai dāma-bandhanāt
 goṣṭhe dāmodara iti
 gopībhiḥ parigīyate

"Instead of calling Yaśodā's son Kṛṣṇa, the gopīs in Vraja have taken to calling Him Dāmodara, because His mother bound Him about the waist with a rope."

Text 54

uddhavaḥ kṣobhaṇo devaḥ
 śrī-garbhaḥ parameśvaraḥ
 karaṇaṁ kārāṇaṁ kartā
 vikartā gahano guhaḥ

Dragging the mortar between the two yamala-arjuna trees, Lord Kṛṣṇa liberated the two sons of Kuvera (uddhava). Hearing about Lord Kṛṣṇa's transcendental qualities, pastimes, and forms, the devotees become agitated with transcendental bliss (kṣobhaṇa). Lord Kṛṣṇa enjoys transcendental pastimes (deva). He possesses all the opulences contained within the universe, and he revealed those opulences to mother Yaśodā when she looked in His mouth to see if He had eaten clay (śrī-garbha). He is the master of Śrīmatī Rādhārāṇī, the supreme goddess of fortune (parameśvara), and the benefactor of His devotees, helping them attain perfection in bhakti (karaṇaṁ). Using His three potencies He created the material world (kārāṇaṁ). He is the ultimate creator (kartā). Situated in the heart of the secondary creator, Brahmā, He is the actual creator of all planets and all living entities (vikartā). The activities of His intelligence are very subtle and can be

understood only by the wise (gahana). He desires to enjoy confidential pastimes with the residents of Vrajabhūmi (guha).

Text 55

vyavasāyo vyavasthānaḥ
sāṁsthānaḥ sthānado dhruvaḥ
pararddhiḥ parama-spaṣṭaḥ
tuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ

That Lord Kṛṣṇa is the Supreme Personality of Godhead is the final conclusion of all Vedic literatures (vyavasāya), Lord Kṛṣṇa is endowed with innumerable eternal transcendental attributes (vyavasthāna). He is eternally youthful, and the entire cosmic manifestation enters into Him at the time of annihilation (sāṁsthāna). He gives to His devotees the most desirable station of eternal residence in the spiritual world (sthānada), and He even becomes the submissive follower of His pure devotee (dhruva). He is endowed with all transcendental opulences (pararddhi), and for this reason He is glorified in all Vedic literatures (parama-spaṣṭa). He is full of transcendental bliss (tuṣṭa). The devotees always try to please Him by offering fragrant incense, palatable foodstuffs, and other pleasing substances (puṣṭa). His merciful glance is the beginning of all auspiciousness (śubhekṣaṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the name vyavasāya found in Śrīmad-Bhāgavatam (1.3.28):

kṛṣṇas tu bhagavān svayam

"Kṛṣṇa is the Supreme Personality of Godhead, the source of all incarnations."*

Lord Kṛṣṇa has personally explained the meaning of the name dhruva in the smṛti-śāstra in the following way:

nirapekṣam munim śāntam
nirvairam sama-darṣanam
anuvrajāmy aham nityam
puyetye aṅghri-reṇubhiḥ

"Because my devotees are indifferent to the temporary happiness and distress of this world, they are always peaceful, and because they do not consider that anyone is their enemy, they see everyone with an equal eye. I continually follow these saintly devotees, so that I may become purified by the dust of their lotus feet."

Text 56

rāmo virāmo virajo-
mārgo neyo nayo 'nayaḥ
vīraḥ śaktimatām śreṣṭho
dharmo dharmavid-uttamaḥ

Lord Kṛṣṇa delights the hearts of the yogīs and He enjoys transcendental pastimes with Śrīmatī Rādhārāṇī and the gopīs of Vṛndāvana (rāma). He is the ultimate boundary within which everything exists (virāma). He is attained by following the supreme path of pure devotional service (virajo-mārga), and He is submissive to the devotees who approach Him in friendship (neya). He carries out the orders of His pure devotees (naya), and they who ignore His orders cannot attain an auspicious destination (anaya). He is the unequalled hero who casually severed Śiśupāla's head and killed many other demons also (vīra). He is the best of all powerful demigods and yogīs (śaktimatām śreṣṭha), and He is the sustainer of all planets and all living entities (dharma). He is the maintainer of Manu and all others who know the truth of spiritual life (dharmavid-uttama).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name dharma found in the smṛti-śāstra:

ye ca veda-vido viprā
ye cādhyātma-vido janāḥ
te vadanti mahātmānaṁ
kṛṣṇaṁ dharmam sanātanam

"Learned scholars who know the meaning of the Vedas and saints who know the truth of spiritual life all say that Lord Kṛṣṇa is the Supreme Personality of Godhead, who eternally maintains all living entities and the entire world."

Text 57

vaikuṅṭhaḥ puruṣaḥ prāṇaḥ
prāṇadaḥ praṇavaḥ pṛthuḥ
hiraṇya-garbhaḥ śatrughno
vyāpto vāyur adhokṣajaḥ

Lord Kṛṣṇa appeared as the son of Vaikuṅṭhā-devī, the wife of Śubhra, (vaikuṅṭha). He is the supreme person (puruṣa). He is dear as life for the devotees (prāṇa), and He purifies the devotees' senses (prāṇada). He is eternally young, and

He is worthy of receiving the respectful obeisances of all living entities (praṇava). He generously considers His devotees equal to Himself (pṛthu). He is knowledge, He is the goal of knowledge, and He is approached by the cultivation of transcendental knowledge (hiraṇyagarbha). He kills lust, greed, and all other enemies of His devotees (śatrughna). Attracted by the love of His devotees, he always remains within their hearts (vyāpta). Many times He defeated Jarāsandha, the king of Magadha (vāyu). He is beyond the reach of the blunt material senses and, as He rested beneath a cart, He killed the demon Śakaṭāsura (adhokṣaja).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name praṇava, found in the smṛti-śāstra:

praṇamantīha yaṁ vedas
tasmāt praṇava ucyate

"Supreme Personality of Godhead is known as praṇava because all the personified Vedas offer respectful obeisances to Him."

The name hiraṇyagarbha is explained in the following way in the Bhagavad-gītā (13.18):

jñānaṁ jñeyam jñāna-gamyam

"The Supreme Personality of Godhead is knowledge, the object of knowledge, and the goal of knowledge."*

In the name adhokṣaja, adhaḥ means beneath, akṣa means the wheel of a cart, and ja means born. In this word, ja means "born for a second time: or "rescued". This use of the word ja is shown in the following quote from the smṛti-śāstra:

dadṛśur nihatām tatra
rakṣasīm vana-gocarāḥ
punar-jāto 'yam ity āhur
uktas tasmād adhokṣajaḥ

"When the inhabitants of Vṛndāvana saw the giant demoness Pūtanā had been killed by Kṛṣṇa, they cried out: "Kṛṣṇa is safe. It is as if He has taken birth for a second time before our eyes." Because the vrajavāsīs called out in this way, Lord Kṛṣṇa is known as Adhokṣaja."

Text 58

ṛtuḥ sudarśanaḥ kālah
parameṣṭhī parigrahaḥ
ugraḥ saṁvatsaro dakṣo
viśramo viśva-dakṣiṇaḥ

Lord Kṛṣṇa, who is endowed with all wonderful transcendental attributes, enters the hearts of His pure devotees, who are all full of love for Him (ṛtu). He is supremely handsome (sudarśana), and he is also the time-factor, which destroys all things (kāla). He removed the burden of the earth (parameṣṭhī). It should be understood that the demigods are not supreme, but Kṛṣṇa is the Supreme Personality of Godhead, (parigraha). He assumes a terrible feature to kill the demons (ugra), He always remains with His devotees (saṁvatsara), and His supreme handsomeness is revealed to the residents of Vṛndāvana (dakṣa). He removed the gopīs' fatigue during the rāsa dance, and He removes the fatigue of the devotees in general (viśrama). He will give the entire world, and even Himself, to His pure devotee (viśva-dakṣiṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name sudarśana, found in the Śrīmad-Bhāgavatam:

yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ
kartsnyena cādyeha gataṁ vidhātur
arvak-sṛtau kauśalam ity amanyata

"All the demigods from the upper, lower, and middle universal planetary systems assembled at the altar of the rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dextrous creation of Brahmā, the creator of human beings."*

The name viśva-dakṣiṇa is explained in the following quote from the smṛti-śāstra:

dadāty ātmānam apy ajaḥ

"The unborn Supreme Personality of Godhead is so kind that He gives Himself to His pure devotee."

Text 59

vistāraḥ sthāvaraḥ sthāṇuḥ
pramāṇam bījam avyayam
artho 'nartho mahā-kośo
mahā-bhāgo mahā-dhanaḥ

Lord Kṛṣṇa engages in many different loving relationships with His devotees (vistāra). Removing the burden of the unnecessary defense forces of many demonic kings, Lord Kṛṣṇa restored the earth to a peaceful condition (sthāvara). At the end of the Kali-yuga He will appear as Lord Kalki to re-establish the Vedic principles (sthāṇu). He always speaks the truth (pramāṇam), and He is the imperishable seed of all existence (bījam avyayam). The pure devotees free from material desires strive to attain Him (artha), and those filled with many desires cannot strive to attain Him, but prefer to worship the demigods to attain heavenly sense-gratifications in the svarga planets (anartha). He is the master of an unlimited treasury (mahā-kośa), and He is full of all transcendental opulences (mahā-bhāga). He is the master of all wealth (mahā-dhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes this description of the name sthāṇu, found in the smṛti-śāstra:

sthāpayitvā sva-maryādām
svayam bhuvi hitām hitām

"Descending to this world at the end of the kali-yuga, the Supreme Personality of Godhead will re-establish the principles of religion, and bring auspiciousness to the earth."

The name artha and anartha are explained in the following verses from the smṛti-śāstra:

catur-vidhā mama janā
bhaktā eva hi te smṛtāḥ
eṣām ekantinaḥ śreṣṭhas
te vai vānyad adevatāḥ

aham eva gatis teṣām
nirāśiḥ sarva-karmaṇām
ye tu śiṣṭās trayo bhaktāḥ
phala-kāmā hi te matāḥ

"Four kinds of persons become My devotees: the distressed, those in need of

money, the curious, and those seeking transcendental knowledge. Of these four kinds of men, those seeking transcendental knowledge, who have Me as the only goal in their life are the best, and the others are considered more or less materialistic. I am the only goal of the exalted souls who have no desire to attain material benefit by performing various fruitive activities. The other three kinds of devotees are inferior because they strive to attain some material results for their endeavors."

The name mahā-dhana is explained in the following statement from the smṛti-śāstra:

kim alabhyaṁ bhagavati
prasanne śrī-niketane

"Lord Kṛṣṇa is the Supreme Personality of Godhead, full of all opulence and all transcendental bliss, and He is the master of the goddess of fortune. No one can say that Kṛṣṇa requires to obtain something, because He is already the master of everything in both the spiritual and material worlds."*

Text 60

anirvinṇaḥ sthaviṣṭho bhūr
dharma-yūpo mahā-makhaḥ
nakṣatra-nemir nakṣatṛī
kṣamaḥ kṣāmaḥ samīhanaḥ

Lord Kṛṣṇa is not discouraged by the rebelliousness of the conditioned souls, and He always acts for their welfare and protection (anirvinṇa). His form is larger than the cluster of stars known as the śiśumāra-cakra (sthaviṣṭha) and He appears as the Dhruvaloka planet, about which the other planets revolve (bhū). He is the pillar upon which all religious principles rest (dharma-yūpa), and all the great Vedic sacrifices are meant for His satisfaction (mahā-makha). He causes the motion of all the planets (nakṣatra-nemi), and He is the monarch who rules all planets and stars (nakṣatṛī). He controls the movements of the planets (kṣama), and He is situated within all the planets (kṣāma). Pious persons aspire to attain Him (samīhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name nakṣatra-nemi found in the smṛti-śāstra:

alāta-cakravad yānti
vāta-cakreritāni tu
yasmāj jyotiḥsi vahati
pravahastena saṁsmṛtaḥ

"It is because of the order of the Supreme Personality of Godhead that the luminous planets and stars move about in their orbits, like sparks moving in the wind."

It may be noted here that the names in this verse describe Lord Kṛṣṇa's feature as the master of the planets and stars.

Text 61

yajña ijyo mahejyaś ca
kratuḥ satraṁ satām gatiḥ
sarva-darśī vimuktātmā
sarvajña jñānam uttamam

Lord Kṛṣṇa appeared as the avatāra Yajña, the son of Prajāpati Ruci and Akūti-devī (yajña), and He is the supreme object of worship (ijya). He should be worshiped with all grandeur and all royal paraphernalia (mahejya), and the ritualistic ceremonies prescribed in the Vedas are intended for His worship (kratu). He is the protector of the devotees, and He is valued by them as their only wealth (satraṁ). Only the pure devotees are able to attain His association (satām gatiḥ). He see everything, and He especially notices the activities of His devotees (sarva-darśī). He is free from any material contact (vimuktātmā), and because He is the Supersoul in the hearts of all creatures, He knows everything (sarvajña). He is the supreme object of knowledge (jñānam uttamam).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name sarva-darśī:

darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny apatyāni puṣṇanti
tathāham api padmaja

"By vision, by meditation, and by touch only do the fish, the tortoise and birds maintain their offspring. Similarly do I also, O Padmaja."*

The śruti-sāstra explains the meaning of the name jñānam uttamam:

satyam jñānam anantaṁ brahma

"The unlimited Personality of Godhead is the supreme truth and the supreme object of knowledge."

The name yajña is described in the Śrīmad-Bhāgavatam (2.7.2):

jāto rucer ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām

"The Supreme Personality of Godhead appeared as Lord Yajña, the son of Prajāpati Ruci and His wife Akūti."*

Text 62

suvrataḥ sumukhaḥ sūkṣmaḥ
sughoṣaḥ sukhadaḥ suhṛt
manoharo 'jita-krodho
vīra-bāhur vidāraṇaḥ

Lord Kṛṣṇa is pleased with the devotees who faithfully keep their vows to serve Him (suvrata). His smiling face reveals His bliss (sumukha). His spiritual form is eternal and full of knowledge and bliss (sūkṣma). By expertly playing the flute, He charms and pleases the minds of Brahmā and all other living entities (sughoṣa), and delights everyone (sukhada). He is the well-wishing friend of the devotees (suhṛt), and the handsomeness of His three-fold-bending form captures their minds (manohara). Even though ferociously attacked by the Kāliya serpent, Kṛṣṇa did not become angry, but was merciful to His adversary (ajita-krodha). With His powerful arms, He can crush the greatest of heroes (vīra-bāhu). Even though Bakāsura was big as a mountain, Lord Kṛṣṇa easily split his beak as if it were a blade of grass (vidāraṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa comments on the name ajita-krodha by quoting the prayers of the wives of the Kāliya serpent:

krodho 'pi te 'nugraha eva sammataḥ

"O Lord, even though this serpent is by nature very angry and envious to You, You are very kind, and You have forgiven him."*

Text 63

svāpanaḥ svavaśo vyāpī
naikātmā naika-karma-kṛt
vatsaro vatsalo vatsī
ratna-garbho dhaneśvaraḥ

Full of fraternal love, devoted Lord Kṛṣṇa massages the lotus feet of Lord Balarāma, fatigued with the day's playing, and makes Him fall asleep (svāpana). Kṛṣṇa is supremely independent, and according to His own wish He convinced the residents of Vraja to worship Govardhana Hill instead of Indra (svavaśa). At every moment He is present everywhere (vyāpī), and He also expands His original form into innumerable viṣṇu-tattva forms (naikātmā). He enjoys various wonderful transcendental pastimes to accommodate the varieties of spiritual love the different devotees bear for Him (naika-karma-kṛt). He personally calls each calf by its own name (vatsara), and He is also very affectionate to them (vatsala). He is the master of innumerable calves (vatsī). He is like a most precious jewel born from Yaśodā-devī (ratna-garbha). He is the master of numberless surabhi cows (dhaneśvara).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the name svāpana found in Śrīmad-Bhāgavatam:

svayām viśrāmayaty āryam
pāda-samvāhanādibhiḥ

"Lord Kṛṣṇa performed many services to please His elder brother, Balarāma. Sometimes, when Lord Balarāma felt fatigued, Kṛṣṇa would massage His legs, and thus cause Balarāma to fall into a pleasant sleep."*

The name naikātmā is described in the śruti-śāstra:

ekatvam ajahad eva bahu-rūpaḥ
eko 'pi san bahudhā yo 'vabhāti

"Although the Supreme Personality is one, He has expanded into innumerable viṣṇu-tattva forms."

Text 64

dharma-gup dharma-kṛd dharmī

sad asat kṣaram akṣaram
avijñātā sahasrāmśur
vidhātā kṛta-lakṣaṇaḥ

Lord Kṛṣṇa protects the religious principles taught in the Vedas (dharma-gup). He teaches the principles of religion for the welfare of all living entities (dharma-kṛt). Strictly following religious principles, He sets the perfect example for everyone (dharmī). He exists eternally in past, present, and future (sat). and He is always free from lamentation and death (asat). His lotus feet are the supreme object of worship for all living entities, and He protects the devotees from the demons (kṣaram). He is the sacred syllable om (akṣaram). He excuses the offenses of those who take shelter of Him (avijñātā). He is omniscient (sahasrāmśu). He forgives the offenses of the surrendered souls (vidhātā), and He reveals His original form to the most exalted devotees (kṛta-lakṣaṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following scriptural explanations of some of the names in this verse.

The name dharma-gup is explained by the Lord Himself in the Bhagavad-gītā (4.8):

dharma-samsthāpanārthāya
sambhavāmi yuge yuge

"In order to re-establish the principles of religion, I appear millenium after millenium."*

The name dharma-kṛt is also explained in the Bhagavad-gītā (3.22) in Lord Kṛṣṇa's own words:

na me parthāsti kartavyam
triṣu lokeṣu kiñcana
nānavāptam avāptavyam
varta eva ca karmaṇi

"O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything-and yet I am engaged in work."*

The from the smṛti-śāstra explains the name sat:

sad eva saumyaḥ

"The Supreme Personality of Godhead is eternal"

The name akṣaram is described in the śruti-śāstra:

om ity ātmānaṁ dhyāyatha

"Please meditate on the Supreme Personality of Godhead, who is manifested in the sacred syllable om."

The name avijñātā is explained by Lord Kṛṣṇa in the Bhagavad-gītā (9.30):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly, because he is properly situated."*

The name vidhātā is explained in the Śrīmad-Bhāgavatam:

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya-hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭāḥ

"Pure devotees give up everything to exclusively worship the lotus feet of the Lord, and thus they become very dear to Him. Lord Hari personally appears within the hearts of such devotees, and cleanses away all the reactions of fruitive activities for them."*

Text 65

gabhasti-nemiḥ sattva-sthaḥ
simho bhūta-maheśvaraḥ
ādi-devo mahā-devo
deveśo deva-bhr̥d guruḥ

Lord Kṛṣṇa holds the effulgent sudarṣana-cakra to protect the devotees from the messengers of Yamarāja (gabhasti-nemi), and He remains always situated in the hearts of the pure devotees (sattvastha). He appears like a ferocious lion to protect the devotees from any Yamadūta who attempts to take them into custody (simha), and He is the absolute monarch who completely controls Yamarāja and his followers (bhūta-maheśvara). He is the original spiritual master, the teacher of Yamarāja and His followers (ādi-deva). He relishes the pastimes He performs with His devotees, and He yearns to crush whoever would harm His devotees (mahādeva). He relishes the pastimes of childhood play performed with His cowherd-boy friends, and He forgives any offenses they may commit in the course of their playing (deveśa). He is the teacher and maintainer of Brahmā, Śiva and all the demigods (deva-bhṛd guru).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name mahādeva found in the smṛti-sāstra:

bālaḥ kṛḍanakair yāvat
kṛḍate 'smābhir acyutaḥ

"The infallible Personality of Godhead accepted the cowherd boys of Vraja as His playmates, and enjoyed His childhood pastimes in their company."

Text 66

uttaro gopatir goptā
jñāna-gamyāḥ purātanaḥ
śarīra-bhūta-bhṛt bhoktā
kapīndro bhūri-dakṣiṇaḥ

Because Lord Kṛṣṇa possesses unlimited wonderful potencies, He is the best of persons (uttara). The sun-god Sūrya considers Lord Kṛṣṇa His supreme master (gopati), Lord Kṛṣṇa is the protector of all living entities (goptā), and He is understood by spiritual enlightenment (jñānagamyā). He has expanded Himself as the Supersoul in the bodies of all conditioned souls, and He is the oldest persons (purātana). The transcendental abode of Vṛndāvana is a manifestation of His own transcendental form (śarīra-bhūta-bhṛt), and He eternally relishes transcendental pastimes in that land of Vṛndāvana (bhoktā). He is the master of the monkeys of Vṛndāvana, who participate in His boyhood pastimes (kapīndra). On the celebration of His birthday He gave abundant charity to the brāhmaṇas (bhūri-dakṣiṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Bhaktivinoda Ṭhākura explain that the name jñāna-gamyā implies that merely by performing the pious fruitive

activities enjoined in the Vedas for elevation to heavenly planets, one will never be able to understand the actual truth about Kṛṣṇa.

The name śarīra-bhūta-bhṛt is described by Lord Kṛṣṇa in the smṛti-śāstra in the following way:

pañca-yojanam evāsti
vanam me deha-rūpakam

"The land of Vṛndāvana, which extends for five yojanas, is a manifestation of My own transcendental form."

Text 67

somapo 'mṛtapaḥ somah
puruḥit puru-sattamaḥ
vinayo jayaḥ satya-sandho
dāśārhaḥ sāvātām patiḥ

Lord Kṛṣṇa protects the demigod Śiva (somapa), and He protects all the other demigods as well (amṛtapa). Lord Kṛṣṇa is very famous and handsome, and He is like a transcendental moon shining over Gokula (soma). He is very powerful and defeats all His enemies (puruḥit). He is the best of all living entities (puru-sattama). He is respectfully served by the Yadus, and He responds by humbly rendering similar service to them (vinaya). Defeated by the affection the Yadus bear for Him, He has become controlled by them (jaya). He promises to always protect His devotees (satya-sandha). He is descended from King Daśārha, and He is the most valuable thing in existence (dāśārha). He is the protector of the Yadus, and the lord and master of the great souls who preach the truth about Him for the benefit of the conditioned souls (sāvātām patiḥ).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name dāśārha found in the from the smṛti-śāstra:

ataḥ patratarah ko 'nyas
triṣu lokeṣu vidyate
kṛṣṇāt kamala-patrākṣād
devadevāj janārdanāt

"Within the entire expanse of the three planetary systems, what treasure is more valuable than lotus-petal-eyed Lord Kṛṣṇa, who is the master of the demigods and the protector of the devotees?"

Text 68

jīvo vinayitā sākṣī
mukundo 'mita-vikramaḥ
ambho-nidhir anantātmā
mahodadhi-śayo 'ntakaḥ

By giving them the nectar of His association, Lord Kṛṣṇa brings to life the devotees distressed by His absence (jīva). He protects His devotees as if they were His own children (vinayitā), and He is perfectly aware of How they are distressed by not being able to associate with Him directly (sākṣī). His smiling face is as beautiful as a kunda flower (mukunda), and He uses His unlimited prowess to protect His devotees (amita-vikrama). From Him the Garbhodaka ocean has emanated (ambhonidhi), and He takes rest, reclining on a couch that is the serpent Anantadeva (anantātmā). He peacefully reclines on Ananta-nāga even when there is a great inundation at the time of universal destruction (mahodadhi-śaya), and even at this time, He is splendidly handsome (antaka).

Text 69

ajo mahārhaḥ svabhāvyo
jitāmitraḥ pramodanaḥ
ānando nandano nandaḥ
satya-dharmā tri-vikramaḥ

Lord Kṛṣṇa appears to take birth within this material world, although He is unborn (aja). He is the supreme object of worship (mahārha), and the devotees meditate on Him as the Supreme Personality of Godhead (svabhāvya). He easily defeats lust, anger and all other enemies of His devotees (jitāmitra), and He makes His pure devotees jubilant, their eyes filled with tears of joy (pramodana, ānanda, nandana, and nanda). His transcendental form is eternal (satya-dharma), and He is the supreme goal described in the three Vedas (tri-vikrama).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the names in this verse refer to the Lord's incarnation as Kapila Muni, the son of Kardama and Devahūti.

Text 70

maharṣiḥ kapilācāryo
krtajño medinī-patiḥ

tri-pādas tri-daśādhyākṣo
mahā-śṛṅgaḥ kṛtānta-kṛt

Lord Kṛṣṇa is the greatest philosopher, and the greatest scholar of Vedic knowledge (maharṣi), and His complexion is sometimes manifest as reddish-brown (kapila). He is the original teacher of pure spiritual knowledge (ācārya), and He was fully aware of the pious deeds performed by Mahārāja Bhagīratha (kṛtajña). He is the Lord and maintainer of the earth-planet (medinī-pati), and He is manifest as the sacred syllable om, which consists of the three letters a,u, and m (tri-pada). He is the friend of the demigods, and He rescues them in times of calamity (tridaśādhyakṣa). As Lord Varāha, He carries the earth on His great tusks (mahā-śṛṅga), and when He killed the demon Hiraṇyākṣa He was formidable as eternal time (kṛtānta-kṛt).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the names of Lord Kapila end with kṛtajña, and the names of Lord Varāha begin with medinī-pati.

Text 71

mahā-varāho govindaḥ
suśeṇaḥ kanakāṅgadī
guhya gabhīro gahano
guptaś cakra-gadādharaḥ

Lord Varāha manifested the form of a gigantic boar, as large as a great mountain (mahā-varāha), and He found the Earth at the bottom of the rasātala ocean and rescued it (govinda). He is accompanied by a splendid and invincible army (suśeṇa), and He is decorated with golden armlets, crown, and ornaments (kanakāṅgadī). It is very difficult to know the truth of His eternal transcendental form (guhya), and He is very difficult to approach or understand (gabhīra and gahana). He protects the devotees with His transcendental potencies (gupta), and He carries the sudarṣana-cakra and kaumodakī club (cakra-gadādhara).

Note: The name Govinda may also be interpreted to mean "He who gives pleasure to the cows, land, and senses."

Text 72

vedhaḥ svaṅgo 'jitaḥ kṛṣṇo
dr̥ḍhaḥ saṅkaraṣaṇo 'cyutaḥ
varuṇo vāruṇo vṛkṣaḥ

puṣkarākṣo mahā-manāḥ

Lord Kṛṣṇa appointed the various demigods and gave them their respective duties (vedhaḥ), and He is the original teacher of Vedic knowledge (svaṅga). He is invincible (ajita), and His complexion is dark like a blue lotus flower (kṛṣṇa). He is extremely powerful (dr̥ḍha), and He defeated the demon Hiranyākṣa (saṅkarṣaṇa). He is infallible (acyuta), and He may be attained only by those whom He chooses (varuṇa). He always remains near His devotees (vāruṇa), He accepted the goddess Bhūmi as His wife (vṛkṣa), He entered the waters of the Garbhodaka Ocean to rescue the Earth, and He sees everything (puṣkarākṣa). He grants liberation to his devotees (mahā-manāḥ).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name varuṇa found in the Upaniṣads:

yam evaiṣa vṛṇute tena labhyaḥ

"Supreme Personality of Godhead may be attained only by those whom He chooses."

Text 73

bhagavān bhagahā nandī
vana-mālī halāyudhaḥ
ādityo jyotir-ādityaḥ
sahiṣṇur gati-sattamaḥ

Lord Kṛṣṇa possesses all wealth, strength, fame, knowledge, beauty and renunciation (bhagavān), and He kills the sinful (bhagahā). He is the dear son of Nanda Mahārāja (nandī), and He wears a garland of forest flowers given to Him by His friends (vana-mālī). His immediate expansion is Lord Balarāma, who holds a club (halāyudha), and He also appeared as Lord Vāmana, the son of Aditi (āditya). He is as splendid as the sun, they who remember Him become like demigods, and His splendor is brighter than thousands of demigods (jyotir-āditya). He is very tolerant, and forgives the offenses of they who take shelter of Him (sahiṣṇu). He gives the most valuable spiritual destination to they who take shelter of Him (gati-sattama).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name bhagavān, found in the Viṣṇu Purāṇa (6.5.72--75,79):

śuddhe mahā-vibhūty-ākhye
para-brahmaṇi śabdate
maitreya bhagavac-chabdaḥ
sarva-kāraṇa-kāraṇe

"O Maitreya, the word bhagavān may be defined as a name of the Supreme Brahman, who is pure, free from all material contamination, full of unlimited powers and opulences, and the original cause of all causes."

sambharteti tathā bhartā
bha-kārārtho dvayānvitaḥ
netā gamayitā sraṣṭā
ga-kārārthas tathā mune

"O sage, in the word bhagavān, the syllable bha stands for the word bhartā, which means the maintainer of everything, or the shelter upon whom everything rests, and the syllable ga stands for gamayitā, the leader of everyone, or the creator and annihilator of the entire cosmic manifestation."

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś cāpi
saṅṅām bhaga itīṅganā

"The name bhagavān stands for that Supreme Person who is full in the six opulences (bhaga) of all wealth, strength, fame, beauty, knowledge and renunciation."*

vasanti tatra bhūtāni
bhūtātmany akhilātmani
sa ca bhūteṣv aśeṣeṣu
va-kārārthas tato 'vyayaḥ

"In the word bhagavān, the syllable va stands for the verb vas (to reside), because He is the Supreme Personality of Godhead in whom the entire creation rests, and also because He is the Supersoul, who remains in the hearts of all conditioned souls. The syllable va also stands for the word avyaya (unchanging), which indicates that the Supreme Person is eternally the same."

jñāna-śakti-balaiśvarya-
vīrya-tejāmsy aśeṣataḥ
bhagavac-chabda-vācyāni
vinā heyair guṇādibhiḥ

"In this way the name bhagavān means that person who possesses all strength, knowledge, beauty, fame, wealth and renunciation, and all other auspicious qualities, and is also completely free from any fault or defect."

Text 74

sudhanvā khaṇḍa-paraśur
dāruṇo draviṇa-pradaḥ
diva-spr̥k sarva-dṛg vyāso
vācaspatir ayonijaḥ

Lord Paraśurāma carries a splendid bow (sudhanvā), and an axe that he used to kill the kṣatriyas (khaṇḍa-paraśu). He was merciless to the kṣatriyas (dāruṇa), and after killing all the kṣatriyas, he performed a sacrifice in which He gave the entire earth in charity to the brāhmaṇas (draviṇa-prada). Lord Kṛṣṇa also appeared as Vyāsadeva, the great philosopher who explained the truth of the spiritual world (diva-spr̥k), and divided the single Veda into four (sarva-ṛg-vyāsa). He is the eloquent author of the Purāṇas and Mahābhāata (vācaspati), and Sarasvatī, the goddess of learning, personally appeared in His words (ayonija).

Note: Śrīla Baladeva Vidyābhūṣaṇa observes that the names in the first part of this verse describe the Lord's incarnation as Paraśurāma and the names in the second half of the verse describe Lord Vyāsadeva.

Text 75

trisāmā sāmagaḥ sāma
nirvāṇam bheṣajam bhiṣak
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

Appearing as Lord Vyāsadeva, Lord Kṛṣṇa divided the Veda into three parts (trisāmā). Lord Vyāsa took pleasure in singing the Vedic hymns (sāmaga), and He taught those hymns to His disciples (sāma), freeing them from ignorance and liberating them from material bondage (nirvāṇam). In this way He became the physician (bhiṣak) that administered the medicine of Lord Kṛṣṇa's devotional service, which freed them from the disease of material ignorance (bheṣajam). In His

pastimes as Lord Caitanya, Lord Kṛṣṇa accepts the sannyāsa order (sannyāsa-kṛt), and He is equipoised (sama) and peaceful (śānta). He is the highest abode of peace and devotion, for He silences the impersonalist non-devotees (niṣṭhā-śānti-parāyaṇa).

Note: Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.*

Śrīla Baladeva Vidyābhūṣaṇa also quotes the prediction of Lord Caitanya's appearance which is found in the Śrīmad-Bhāgavatam (11.5.32):

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ sankīrtana-prāyair
yajanti hi su-medhasaḥ

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions."*

(The second part of this verse and the whole of the footnote, the part describing Lord Caitanya Mahāprabhu, is taken from His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda's translation of Śrī Caitanya-caritāmṛta, Adī-līlā, Chapter 3, verse 49.)

Text 76

śubhāṅgaḥ śāntidaḥ sraṣṭā
kumudaḥ kuvaleśayaḥ
gohito gopatir goptā
vṛśabhākṣo vṛśapriyaḥ

The handsome features of Lord Kṛṣṇa's transcendental body charm the minds of the residents of Vṛndāvana (śubhāṅga), and His gentle smile makes them very peaceful at heart and inspires in them great feelings of love for Him (śāntida). He

creates at every moment a treasure-house of transcendental bliss, which becomes the property of the residents of Vṛndāvana (sraṣṭā), and He also becomes happy enjoying pastimes with His brother, Balarāma, in the land of Vṛndāvana (kumuda). He enchanted the residents of Vṛndāvana by causing them to continually drink the nectar of the sound of His flute (kuvaleśaya). He is the well-wisher and benefactor of the cows (gohita), their master and controller (gopati), and their protector as well (goptā). He killed the Ariṣṭāsura demon, who appeared in the form of a bull to kill the residents of Vṛndāvana (vṛṣabhākṣa), and after the demon was killed, He carefully protected the bulls and cows of Vṛndāvana, who were all very dear to Him (vṛṣ apriya).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name kumuda found in the Śrīmad-Bhāgavatam (10.11.36):

vṛndāvanam govardhanam
 yamunā-pulināni ca
 vīkṣyāsīd uttamā prīti
 rāma-mādhavayor nṛpa

"O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana, and the banks of the river Yamunā, They both enjoyed great pleasure."*

Text 77

anivartī nivṛttātmā
 saṅkṣeptā kṣema-kṛc chivaḥ
 śrīvatsa-vakṣāḥ śrīvāsaḥj
 śrīpatiḥ śrīmatāmbaraḥ

Lord Kṛṣṇa bravely faced the demon Ariṣṭāsura and rebuked the fleeing cowherd men, calling them cowards (anivartī). Seeing that all the cowherd men had fled, He faced the demon alone (nivṛttātmā) and easily killed him, grasping the demon's horns with His hand (saṅkṣeptā). In this way He returned the land of Vṛndāvana to an auspicious condition (kṣema-kṛt). When the gopīs understood that Kṛṣṇa had killed a demon that had taken the shape of a bull, they rejected His association, saying that He had become sinful by killing a bull. Kṛṣṇa then called all sacred rivers to appear so He could bathe in them to become purified, and when they all appeared at once, He bathed in them, and the gopīs became satisfied that Kṛṣṇa had returned to a pure and auspicious condition (śiva). Lord Kṛṣṇa's chest is decorated with the mark of śrīvatsa (śrīvatsa-vakṣāḥ), and He is very attached to His residence in the beautiful land of Vraja, at the foot of Govardhana Hill (śrīvāsa). He protected the gopīs from the wrath of Indra (śrī-pati), and He is the best of all eloquent orators and the best of the cowherd boys of Vraja (śrīmatāmbara).

Text 78

śrīdaḥ śrīśaḥ śrīnivāsaḥ
śrīnidhiḥ śrīvibhāvanaḥ
śrīdharah śrīkaraḥ śreyah
śrīmān lokatrayāśrayaḥ

Lord Kṛṣṇa generously gives opulent gifts to His friends and relatives (śrīda), although He is also the controller of all opulence, who prevents His devotees from attaining those material opulences that might hinder their spiritual progress (śrīśa). He always resides in the land of Gokula, which is full of unparalleled spiritual opulences (śrīnivāsa). All transcendental beauty and opulences are stored up within Him, just as jewels are stored up in a sapphire-box (śrīnidhi). He manifests all beauty and opulence (śrīvibhāvana). He is supremely handsome and He maintains the gopīs of Vraja and the goddesses of fortune (śrīdhara). All spiritual opulences reside within His lotus-hand (śrīkara). He is very handsome and He always remains by the side of Śrīmatī Rādhārāṇī, His internal pleasure potency (śreyah). He is the master of the goddess of fortune (śrīmān) and the shelter of Gokula Vṛndāvana, and all the three planetary systems as well (lokatrayāśraya).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name śrīmān by quoting from the Puruṣa-bodhinī Upaniṣad:

dve pārśve candrāvalī rādhikety uktvā
yasyāṁśena lakṣmī-durgādikā-śaktiḥ

"Two gopīs, Candrāvalī and Rādhārāṇī, always stay by Lord Kṛṣṇa's side. Śrīmatī Rādhārāṇī is the original form of the goddess of fortune, and she has expanded Lakṣmī-devī, Durgā, and the other goddesses of fortune as her potencies."*

The Gautamīya Tantra also explains:

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of

Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."*

Text 79

svakṣaḥ svaṅgaḥ śatānando
nandir jyotir-gaṇeśvaraḥ
vijitātmā vidheyātmā
satakīrtiś chinna-saṁśayaḥ

Lord Kṛṣṇa is supremely charming, handsome, and gentle (svakṣa), and his transcendental form is full of all opulences (svaṅga). He delights the 108 gopīs (śatānanda), and He also relishes transcendental bliss by enjoying pastimes in their association (nandi). Although He is the master of innumerable transcendental devotees who try to please Him in various ways by holding an umbrella, fanning Him with a cāmara wisk, and performing many similar services (jyotir-gaṇeśvara), He remains humble and submissive to His devotees (vijitātmā and vidheyātmā), and for this reason His transcendental good-character is eternally famous (satakīrti). He removes His devotee's doubts (chinna-saṁśaya).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name śatānanda by quoting from the Brahma-saṁhitā:

ciṅtāmaṇi-prakara-sadmasu kalpavṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems, and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds of thousands of goddesses of fortune."**

The name chinna-saṁśaya is described by Arjuna in the Bhagavad-gītā (6.39):

tvad-anyaḥ saṁśayasyāsya
chettā na by upapadyate

"O Kṛṣṇa, but for Yourself, no one is to be found who can destroy my doubt."*

Text 80

udīrṇaḥ sarvataś-cakṣur
anīśaḥ śāśvataḥ sthiraḥ
bhūśayo bhūṣaṇo bhūtir
aśokaḥ śoka-nāśanaḥ

Lord Kṛṣṇa's transcendental glories are chanted in all the Vedic literatures (udīrṇa), and He always affectionately observes all His devotees (sarvataś-cakṣuḥ). He is completely submissive to His devotees (anīśa), and He always remains with the devotees, never leaving their association (śāśvata sthira). He takes a nap, resting in the transcendental forest of Vṛndāvana (bhūśaya), and He is nicely decorated with flowers and other ornaments (bhūṣaṇa). He fulfills the desires of His devotees (bhūti), and when Akrūra was about to take Him from Vṛndāvana to Mathurā, He tried to console the lamenting gopīs by vowing to quickly return to Vṛndāvana (aśoka). By sending His messenger Uddhava to Vṛndāvana, He relieved the sufferings of His father Nanda, His mother Yaśodā, and the other vrajavāis (śoka-nāśana).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name bhūśaya by quoting from the Śrīmad-Bhāgavatam (10.15,16):

kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ
vṛkṣa-mūlāśrayaḥ śete
gopotsaṅgopabarhaṇaḥ

"When Kṛṣṇa would feel tired and fatigued, He would sometimes take shelter of the root of a big tree, or the lap of a cowherd boy, and lie down, with the boy or root as His pillow."*

Text 81

arciṣmān arcitaḥ kumbho
viśuddhātmā viśodhanaḥ
aniruddho 'paratirathaḥ
pradyumno 'mita-vikramaḥ

Lord Kṛṣṇa glowed with anger when He heard His father Vasudeva insulted by Kamsa (arciṣmān). He was worshiped and honored by the florist Sudāmā and the girl Kubjā (arcita). Enchanted by Kṛṣṇa's handsomeness, Kubjā wanted to enjoy Him as her paramour, and she lustily clutched the edge of His garments (kumbha). When Kṛṣṇa promised to visit her home He was mnot trying to trick or fool her (viśuddhātmā). He killed the elephant Kuvalayāpīḍa, purifying it of all sins and

granting it liberation (viśodhana), and therefore the elephant was unable to check Kṛṣṇa from entering the arena of Kāmsa (aniruddha). Kṛṣṇa is always victorious in fighting (apratiratha). Because His strength is unlimited, he easily defeated Cāṇūra and the other wrestlers (pradyumna and amita-vikrama).

Text 82

kālanemi-nihā vīraḥ
śauriḥ sūrajaneśvaraḥ
trilokātmā trilokeśaḥ
keśavaḥ keśi-hā hariḥ

Lord Kṛṣṇa Killed the demon Kāmsa, who in his previous birth as the demon Kālanemi was also killed by Him (kālaneminihā). Displaying His prowess, Kṛṣṇa dragged the dead Kāmsa in the wrestling arena (vīra). By killing powerful Kāmsa in this way, the son of Vasudeva (śauri) proved Himself the best of heroes (sūrajaneśvara), and made the three planetary systems jubilant (trilokātmā). Lord Kṛṣṇa is the controller of all the three worlds (trilokeśa). He has handsome black hair, and He is the father of Brahmā, Śiva and all the demigods (keśava). He killed the Keśī demon (keśihā), and thus delighted the minds of the cowherd residents of Vṛndāvana, the demigods, and the other devotees (hari).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name vīra by quoting from the from the smṛti-śāstra:

harir yathebhaṁ vicakarṣa so 'vyayaḥ

"Lord Kṛṣṇa dragged Kāmsa just as a lion drags an elephant after killing it."

The name trilokātmā may also be explained by quoting from from the smṛti-śāstra:

hate kamse trayo lokāḥ prāpnur anirvṛttim parām

"The three planetary systems became delighted when the demon Kāmsa was killed."

Lord Kṛṣṇa personally explains the meaning of the name keśava in the following quote from the from the smṛti-śāstra:

sūryasya tapaso lokān
agneḥ somasya cāpy uta
amśavo ye prakāśante
mama te keśa-saṅgitāḥ
sarvāṅgāḥ keśavaṁ tasmān
mām āhur muni-sattamāḥ

"The sun-god, Sūrya, who shines on all the planets, the fire-god, Agni, and the moon-god, Soma, as well as all the other demigods, who are all followers of Brahmā and Śiva, are My parts and parcels and My children. For this reason the great sages call Me Keśava (the father of Brahmā and Śiva)."

Text 83

kāmadevah kāmapālaḥ
kāmikāntaḥ kṛtāgamaḥ
anirdeśya-vapur viṣṇur
vīro 'nanto dhanañjayaḥ

After killing the Keśī demon, Kṛṣṇa was very splendid and handsome (kāmadeva), and by killing the demon He satisfied all the desires of the residents of Vṛndāvana, and the demigods also (kāmapāla). By killing Keśī, He delighted the demigods, although at that time the desire to kill Kāmsa began to arise within His mind (kāmikānta). After killing the demon, He returned to the village of Vrajabhūmi along with His friends (kṛtāgama). It is not possible to describe His ultimate personal feature simply by dry philosophical speculation devoid of bhakti (anirdeśya-vapuḥ), although that speculative method will easily enable one to understand His feature as the impersonal effulgence that pervades the entire material cosmos (viṣṇu). He eloquently expounds the perfect philosophy of spiritual life (vīra), and He remains always far away from those who are impure at heart (ananta). After killing Kāmsa, He took Kāmsa's entire treasury and gave it to the pious king Ugrasena (dhanañjaya).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes an explanation of the name viṣṇu, given in the Śrīmad-Bhāgavatam by the Lord Himself:

vyāptā me rodasi pārtha
kāntiś cābhyādhikā mama
adhibhūtāni cānteṣu
tad icchamś cāsmi bhārata
kramaṅc cāpy ahaṁ pārtha
viṣṇur ity abhisamjñitāḥ

"O Arjuna, My impersonal effulgence pervades both heaven and earth, and therefore I am known as viṣṇu."

Text 84

brahmaṇyo brahma-kṛd brahmā
brahma brahma-vivardhanaḥ
brahma-vid brahmaṇo brāhmī
brahmajño brāhmaṇa-priyaḥ

Lord Kṛṣṇa is the benefactor and well-wisher of Gargamuni and the entire community of brāhmaṇas, and He devotedly engages in their service (brahmaṇya). He personally engages in the austerities and spiritual practices enjoined for the brāhmaṇas (brahma-kṛt), and He is also the origin of those spiritual duties (brahmā). Lord Kṛṣṇa is the unlimited Supreme Brahman, full of all transcendental qualities, the maintainer of all living entities, and the Absolute Truth knowable by the study of Vedānta philosophy and hidden from the view of the atheists (brahma). He encourages the brāhmaṇas in their practice of austerity for the attainment of spiritual perfection (brahma-vivardhana), and he Himself was initiated by Gargamuni, and thus set the example of how to understand the Supreme Brahman by chanting the Gāyatrī-mantra (brahma-vit). He appeared many times, as Lord Dattātreya, and in many other forms, to preach the spiritual philosophy of the Vedas (brāhmaṇa), and He is the supreme controller of the entire cosmic manifestation (brāhmī). He learned the nature of the Absolute Truth by studying under His spiritual master Sāṅdīpani Muni (brahmajña). He greatly pleased His guru and became very dear to him by returning his dead sons (brāhmaṇa-priya).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following definition of the name brahma, found in the Vedic dictionary, the Nirukti:

yato brahma samaṣṭi-vyaṣṭi-bhūtān puruṣān bṛmhayati svayaṁ ca
niḥśimātiśaya-svarūpa-guṇa-vibhūtibhir bṛmhati ca

"The word brahma means He who nourishes and maintains (bṛmhayati) the living entities, and who Himself possesses unlimited (bṛmhati) and ever-increasing transcendental forms, qualities, opulences and potencies."

The same explanation is given by Lord Śiva in the smṛti-śāstra:

bṛmhatvād bṛmhanatvāc ca
tasmād brahmeti-śabditaḥ

"Because the Supreme Personality of Godhead is unlimited (bṛmha), and because He maintains and nourishes all living entities (bṛmhana), therefore, He is known as `brahma".

The name brahma-vit is explained in the Śrīmad-Bhāgavatam: (10.45.29):

gargād yadu-kulācāryād
gāyatrīm vratam āsthitau

"Kṛṣṇa and Balarāma accepted Gargamuni, the ācārya of the Yadu dynasty, as their spiritual master, and He initiated them in the chanting of the Gāyatrī mantra."*

The name brahma-vivardhana describes The Lord as increasing the austerities of the brāhmaṇas. In this connection Śrīla Bhaktivinoda Ṭhākura quotes the Vedic explanation of the actual nature of austerity:

tapah śrī-hari-kīrtanam

"Austerity means to glorify Lord Hari."

Text 85

mahākramo mahākarmā
mahātejo mahoragaḥ
mahākratur mahāyajvā
mahāyajño mahāhaviḥ

By kicking the sleeping King Mucukunda, Lord Kṛṣṇa cleverly killed the demon Kālayavana (mahākrama). Kṛṣṇa's transcendental activities, such as the killing of Kālayavana, are glorious, praiseworthy, worshipable and wonderful (mahākarmā), and His transcendental strength remains always undefeated (mahātejaḥ). He remains always situated within the hearts of His pure devotees, such as King Mucukunda, although He sometimes also blesses those devotees by stepping out of the heart and appearing before them (mahoraga). If one offers a tulasī leaf with sincere devotion to Lord Kṛṣṇa's lotus feet, that activity is the greatest worship, far better than performing numberless Vedic rituals, for Kṛṣṇa becomes controlled by the devotees who worship Him in this way (mahākratu). Lord Kṛṣṇa's devotees are the best of all performers of sacrifice (mahāyajvā), He personally prefers the chanting of His holy names as the best of sacrifices (mahāyajña), and as far as oblations to be offered in sacrifice, He considers the offering of obeisances by bowing down with devotion to be the best of all oblations (mahāhavi).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes King Mucukunda's prayers to explain the name mahātejah (Bhāg. 10.51.28)

kiṁsvit tejasvinām tejo
bhagavān vā vibhāvasuḥ

"My dear Lord, are You not therefore, the Supreme Personality of Godhead, who is the most powerful amongst the powerful? Are You not the original source of all illumination and fire?"*

The name mahoraga describes the Lord's love for His devotees, and His personal association with them face-to-face. This is described in the following quote from the from the smṛti-śāstra:

yato rāmatvenāvatāre niṣāda-rājam guham āliṅgya jaṭāyuśa ūrdhva-daihikam karma cakāra. śabari-gr̥he tad-dattāni phalāny ati-prītyā bubhuje.

"When the Lord appeared as Rāmacandra there was a great exchange of love between the Lord and His devotees. The Lord personally embraced His devotee Guha, the king of the Niṣādas, and He personally performed the funeral ceremony of the great devotee Jaṭāyu. When He visited the house of Śabari He ate with great relish the simple offering of forest-fruits presented before Him. In these ways the Lord appeared before His devotees, and showed His love for them."

The name mahākratu is explained in the Viṣṇu-dharma:

tulasī-dala-mātreṇa
jalasya culukena ca
vikrīṇite svam ātmānam
bhaktebhyo bhakta-vatsalaḥ

"Śrī Kṛṣṇa, who is very affectionate to His devotees, sells Himself to a devotee who offers merely a tulasī leaf and a palmful of water."

The name mahāyajña is explained in the following way in the Mokṣa-dharma:

yāḥ kriyāḥ samprayuktāḥ syur
ekānta-gata-buddhibhiḥ
tāḥ sarvāḥ śirasā devaḥ

pratigrhṇāti vai svayam

"If, with undeviating concentration, one chants the holy names of the Lord and performs similar devotional activities, then Lord Kṛṣṇa becomes greatly pleased. He respectfully accepts such services and places them upon His head."

japyenaiva ca samśuddhyed
brāhmaṇo nātra samśayaḥ
kuryād anyān na vā kuryān
maitro brāhmaṇa ucyate

"A brāhmaṇa or Vaiṣṇava should chant the holy names of Lord Kṛṣṇa, and in this way become purified of all material contamination. One who enthusiastically accepts this process of chanting Lord Kṛṣṇa's names, and rejects the fruitive rituals enjoined in the Vedas, is the best of all brāhmaṇas."

This is also explained in the Śrīmad-Bhāgavatam (12.3.51):

kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet

"Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become so pure that one becomes free from all the contamination of the material world, and goes back home, back to Godhead."*

The name mahāhavi is explained in the Vedic literatures:

kṛṣṇa-praṇāmī na punar-bhavāya

"One who offers obeisances by bowing down before Lord Kṛṣṇa becomes free from the entanglement of repeated birth and death."

Text 86

stavyaḥ stava-priyaḥ stotraṁ
stutiḥ stotā raṇa-priyaḥ
pūrṇaḥ pūrayitā puṇyaḥ
puṇya-kīrtir anāmayaḥ

Because Lord Kṛṣṇa possesses unlimited auspicious transcendental qualities, He

should be continually glorified with eloquent prayers (stavya). He becomes greatly pleased when devotees sincerely describe His glories and chant His holy names (stava-priya). He personally empowers His devotees, such as Dhruva and others, to speak eloquent prayers (stotram), and they continually glorify His transcendental pastimes and qualities (stuti). He is inclined to praise the good qualities of His devotees (stotā). He relishes fighting that gives Him an opportunity to kill a demon (raṇa-priya), and because He possesses all strength He can kill an unlimited number of demons single-handedly (pūrṇa). His devotees also sometimes kill the demons in this world (purāyitā), and Lord Kṛṣṇa also purifies the universe by killing the atheists (puṇya). The chanting of His glories purifies all living entities (puṇya-kīrti), and that glorification of Him acts as a medicine to cure the disease of repeated birth and death (anāmayam).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the Vedic literature to explain the name stotā:

vandito hi sa vandeta
mānito mānayīta ca

"The devotees are eager to worship and glorify Lord Kṛṣṇa, and the Lord is inclined to worship and glorify them."

Text 87

manojavas tīrthakaro
vasuretā vasupradaḥ
vasuprado vāsudevo
vasur vasumanā haviḥ

Lord Kṛṣṇa quickly rescues the surrendered devotees from the distresses of repeated birth and death (manojava), and He speaks the Bhagavad-gītā and other Vedic literatures to teach the living entities how to attain Him (tīrthakara). He is the father of the cosmic manifestation (vasuretāḥ), He protects the eight vasus, and He gives all opulences to His devotees (vasuprada). He is personally present when there is discussion of the actual truth of spiritual life (vāsudeva), and He always remains in His eternal spiritual abode (vasu). Very satisfied with His devotee Bhīṣma, He always remembers him (vasumanā), and when Bhīṣma called out for Him, Lord Kṛṣṇa appeared (havi).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Śiva's explanation of the name vāsudeva:

vasanād eva vāde ca

vāsudeveti-śabditaḥ

"The name vāsudeva means: He who resides in the proper discussion of spiritual truth."

The name vasumanā is described in the following quote:

śara-talpo gato bhīṣmaḥ
śāmyan nibahutāsaṇaḥ
mām dhyāyati puruṣa-vyāghra
tato me tad-gataṁ manaḥ

"Greatly afflicted, and lying on the bed of arrows, Bhīṣmadeva remembered Me at the last stage of his life. Because of his remembrance of Me, O best of men, I now always remember him."

Text 88

sadgatiḥ satkṛtiḥ sattā
sadbūtiḥ sat-parāyaṇaḥ
śūraseno yadu-śreṣṭhaḥ
san-nivāsaḥ suyāmunah

Lord Kṛṣṇa is attained only by Bhīṣmadeva and other pure devotees (sadgati). Out of friendship for His devotees, He helps them at the time of death (satkṛti), and He is very eager to visit His devotees, such as the Pāṇḍavas and the residents of Vrajabhūmi (sattā). Full of love for his devotees (sat-parāyaṇa), He is willing to become their messenger or gate-keeper, as He did for Yudhiṣṭhira, Ugrasena and Mahārāja Bali (sadbhūti). He is the leader of the powerful Yādava army (śūrasena), and He is the most exalted person in the Yadu dynasty (yadu-śreṣṭha). He resides in the splendid city of Dvārakā and other spiritual abodes (san-nivāsa). He is splendidly handsome as He enjoys pastimes in the forest of Bṛhadvana near the bank of the Yamunā (suyāmuna).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the Varāha Purāṇa to explain the name satkṛti:

yadi vātādi-doṣeṇa
mad-bhakto mām na ca smaret

aham smarāmi mad-bhaktam
nayāmi paramām gatim

"If My devotee is not able to remember Me at the time of death because of the great disturbances felt within the body at that time, then I shall remember My devotee and take him back to the spiritual world."

The name sattā may be described by quoting the words of the residents of Dvārakā in Śrīmad-Bhāgavatam (1.11.9):

yarhy ambujakṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā

"O lotus-eyed Lord, You are very eager to go away to Mathurā, Vṛndāvana of Hastināpura to meet Your friends and relatives."

The name sat-parāyaṇa may be described by quoting the following verse from Śrīmad-Bhāgavatam (9.4.68), where the Lord says:

sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but me and I do not know anything else but them."*

Text 89

bhūtavāso vāsudevaḥ
sarvāsu-nilayo 'nalaḥ
darpahā darpado 'dṛpto
durdharo 'thāparājitaḥ

All material elements and the entire cosmic manifestation rest within Lord Kṛṣṇa, who appears before His devotees' eyes and upon their lotus-hearts (bhūtavāsa). Lord Kṛṣṇa enjoys pastimes with the members of the Yadu dynasty (vāsudeva), and He is their life-breath (sarvāsu-nilaya). Kṛṣṇa fulfills all the desires of the Pāṇḍavas and Yadus (anala). Kṛṣṇa crushes to powder the false pride of the conditioned souls, as He strikingly did to Duryodhana during the rājasūya-yajña (darpahā). Kṛṣṇa gives all honor to His devotees, as He strikingly did to Yudhiṣṭhira during the rājasūya-yajña (darpada). Although Kṛṣṇa's powers and

activities are extraordinary and unprecedented, He remains very humble and free from pride (adṛpta). He was unsuccessful when sent as the Pāṇḍavas' messenger to dissuade ill-advised Duryodhana, who was intent on depriving the Pāṇḍavas of their claim to the throne, (durdhara). No one can defeat Him, and the Kurus became crushed when they tried to defeat Him (aparājita).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Śiva's explanation of the name bhūtavāsa:

vasanti tvayi bhūtāni
bhūtavāsas tato bhavān

"O Lord, because all material elements and the entire cosmic manifestation reside within You, You are therefore known as 'bhūtavāsa'."

The name anala may also be interpreted in the following ways: 1. Kṛṣṇa is very willing to forgive the offenses committed by His devotees 2. Kṛṣṇa is like a fire that destroys those enigmatic to His devotees 3. Kṛṣṇa places His devotees in positions of authority 4. Kṛṣṇa gives the living entities the facility to become His devotees.

To explain the name durdhara, the following verse may be quoted

imam hi pundarikākṣam
jighṛkṣanty alpa-medhasaḥ
paṭhenāgni-prajvalantaṁ
yathā bālā yathā jaḍāḥ

"The members of the Kuru dynasty were defective in the matter of possessing intelligence, and when they read the letter Pāṇḍavas' letter, they burned with anger. In this condition they became so much like little children, and so much like fools, that they desired to seize the messenger Kṛṣṇa, and make Him their captive in retaliation."

Text 90

viśva-mūrtir mahā-mūrtir
dīpta-mūrtir amūrtimān
aneka-mūrtir avyaktaḥ
śata-mūrtiḥ śatānanaḥ

The entire universe, consisting of all the demigods, Gandharvas, human beings,

demons, and all living entities, is one of Lord Kṛṣṇa's forms (viśva-mūrti). Nothing can compare with Lord Kṛṣṇa's transcendental form (mahā-mūrti). His form is more splendid and effulgent than numberless blazing fires (dīpta-mūrti). Except for the universal form, all of Lord Kṛṣṇa's forms are spiritual and eternal, and not made of material elements (amūrtimān). He appears in many forms simultaneously, as He did by expanding into 16,108 forms to please the queens at Dvārakā (aneka-mūrti). When Nārada saw that Kṛṣṇa had expanded into 16,108 forms and was enjoying many different pastimes simultaneously, the sage became bewildered (avyakta). Kṛṣṇa appears in hundreds of forms, which are all like auspicious nectar (śata-mūrti). His handsome face is as sweet as nectar (śatānana).

Note: To explain the name avyakta, Śrīla Baladeva Vidyābhūṣaṇa quotes from the Śrīmad-Bhāgavatam (10.69.2):

citram bataitad ekena
 vapuṣā yugapat pṛthak
 gr̥heṣu dvy-aṣṭa-sāhasraṁ
 striya eka udāvahat

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 91

eko naikaḥ savaḥ kaḥ kim
 yat-tat-padam anuttamam
 loka-bandhur loka-nātho
 mādhave bhakta-vatsalaḥ

Although to enjoy His pastimes Lord Kṛṣṇa appears in many viṣṇu-tattva forms (naika), He remains one person (eka). He is always different from the individual living entities (sava), and He is splendid and effulgent (ka). He is the supreme goal of the quest for knowledge (kim) and the supreme shelter of all living entities (yat-tat-padam anuttamam). He strongly binds the devotees with the rope of pure love He bears for them (loka-bandhu), and He is the master of all living entities (loka-nātha). By speaking the Bhagavad-gītā He removed the conditioned souls' illusions (mādhava). He always desires His devotees' welfare (bhakta-vatsala).

Note: To explain the name kim, Śrīla Baladeva Vidyābhūṣaṇa quotes the śruti-mantra:

sa vijijñāsitavyaḥ

"The Supreme Personality of Godhead is the ultimate goal of the quest for knowledge."

To explain the name loka-nātha, the Svetāśvatara Upaniṣad (6.7) says:

tam īśvarāṇām paramām maheśvaram
tam devatānām paramam ca daivatam

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders."*

Text 92

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadi
vīrahā viṣamaḥ śūnyo
dhṛtaśīr acalaś calaḥ

Lord Kṛṣṇa appears as Śrī Caitanya Mahāprabhu, and in His early pastimes He appears as a householder with a golden complexion (suvarṇa-varṇa and hemāṅga). His limbs are beautiful (varāṅga), and His body, smeared with the pulp of sandalwood, seems like molten gold (candanāṅgadi). Lord Kṛṣṇa kills lust, greed, and all other enemies of His devotees (vīrahā). No one is equal to or greater than Lord Kṛṣṇa, who protects the devotees and kills the demons (viṣama). Lord Kṛṣṇa is free from all material defects, and He made the entire world inauspicious for the demons and atheists (śūnyo). He grants all auspiciousness to His devotees (dhṛtaśīḥ). He was unmoving in His determination to protect the Pāṇḍavas from all dangers (acala). In order to keep the promise of His devotee Bhiṣma, He broke His own promise not to take up any weapon in the Kurukṣetra war (cala).

Note: Śrīla Baladeva Vidyābhūṣaṇa asserts that Lord Caitanya is the Supreme Personality of Godhead, according to the evidence of the Upaniṣads. He explains that suvarṇa-varṇa means a golden complexion. He also quotes the Vedic injunction:

yadā paśya paśyate rukma-varṇam
kartāram īśam puruṣam brahma-yonim

"Rukma-varṇam kartāram īśam" refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This

evidence proves that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word varāṅga means "exquisitely beautiful".

Śrīla Baladeva Vidyābhūṣaṇa explains the name viṣama by quoting from the Svetāśvatara Upaniśad:

na tat samaś cābhyadhikaś ca dṛśyate

"No one is equal to or greater than the Supreme Personality of Godhead."

The name śūnya is defined in the following verse from the from the smṛti-śāstra:

śamūnām kurute viṣṇur
adrśyaḥ san paraḥ svayam
tasmāc chūnya iti proktas todanāt tuccha ucyate

"Remaining invisible, Lord Viṣṇu imperceptively removes all auspiciousness from the demons, and therefore He is known as śūnya."

(The first part of this verse and footnote, the part describing Lord Caitanya Mahāprabhu, is taken from His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda's translation of Śrī Caitanya-caritāmṛta, *Adi-līlā*, Chapter 3, verse 49.)

Text 93

amānī mānado mānyo
loka-svāmī triloka-dhṛk
sumedhā medhajo dhanyaḥ
satya-medhā dharādharah

Although He is the controller of everything, and although He makes His devotees successful, Lord Kṛṣṇa remains very humble at heart (amānī), and desires to give all credit and honor to His devotees (mānada). He crushes they who become His devotees' enemies (mānya). He is the controller of all the universes (loka-svāmī) and the maintainer and protector of the three planetary systems (triloka-dhṛk). Although He is the master of everything, and although He is the most intelligent of persons, He becomes controlled by His pure devotees, meditates on their good qualities, and aspires to attain their association (sumedhāḥ). In order to attain their association, He appears amongst the devotees (medhaja). He considers Himself wealthy when He has attained the association of pure devotees

who consider Him their only wealth (dhanya). Not destroyed when the universe is annihilated, Lord Kṛṣṇa exists externally, although the cowherd people of Vṛndāvana, unaware that He is the Supreme, think of Him as their son, friend, or relative, (satya-medhāḥ). He lifted Govardhana Hill (dharādhara).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name dhanya by quoting from the Śrīmad-Bhāgavatam (1.8.27):

namo 'kiñcana-vittāya

"O Lord Kṛṣṇa, my obeisances are unto You, who are the property of the materially impoverished."*

Seeing His extraordinary powers, the residents of Vṛndāvana thought Kṛṣṇa might be the Supreme Personality of Godhead. Kṛṣṇa then spoke to them the following words, which illustrate the name satya-medhah :

yadi vo 'sti mayi prītiḥ
ślāghyo 'haṁ bhavatām yadi
tad ātma-bandhu-sadrśī
buddhir vaḥ kriyatām mayi

nāham evo na gandharvo
na yakṣo na ca rākṣasaḥ
ahaṁ vo bāndhavo jāto
nātaś cintyam ato 'nyathā

"My dear friends, if you have any love for me, or if You think I am glorious or praiseworthy, then please know it that I am your friend and relative. I am not a demigod or Gandharva descended to this earth, and neither am I a Yakṣa or a demon with mystic powers. I am simply your relative, born in your family and community. Please do not think of Me in any other way."

Text 94

tejo-vṛśo dyuti-dharaḥ
sarva-śāstra-bhṛtāmbaraḥ
pragraho nigraho vyagro
naika-śrṅgo gadāgrajaḥ

He protected His friends, the cowherd people of Vraja, from Indra's devastating rainfall (tejo-vṛṣa), and as He protected them, He was handsome and splendid (dyuti-dhara). He killed Jarāsandha, Śalva, and many other demons wielding dangerous weapons (sarva-śastra-bhṛtāmbara). Out of friendship He accepted the role of Arjuna's chariot-driver (pragraha). By glancing on Arjuna's enemies He ordained their destruction (nigraha), which was quickly accomplished (vyagra). He used many strategies to defeat the Pāṇḍava's enemies (naika-śṛṅga). He is also the elder brother of Gada (gadāgraja).

Text 95

caturmūrtiś caturbāhuś
caturvyūhaś caturgatiḥ
caturātmā caturbhāvaś
caturveda-vid ekapāt

Lord Kṛṣṇa appeared as Nara, Nārāyaṇa, Hari, and Kṛṣṇa, who were the four sons of Dharma (caturmūrti). Bhīma, Arjuna, Satyaki, and Uddhava were like His four arms (caturbāhu). He is the Supreme Personality of Godhead described in the four Vedas (caturvyūha). Four kinds of faithful persons: the distressed, those in need of money, the curious, and those inquisitive to know the absolute truth, surrender unto Kṛṣṇa (caturgati). Lord Kṛṣṇa grants economic development, piety, sense-gratification and liberation to the living entities in general (caturātmā) and the devotees in particular (caturbhāva). He teaches the actual message of the Vedas to the devotees (caturveda-vid). The countless material universes are a tiny fragment of His actual opulence and power (eka-pāt).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the name caturgati may also be interpreted to mean: 1. Lord Kṛṣṇa enjoys pastimes in four transcendental abodes: Goloka Vṛndāvana, Gokula Vṛndāvana, Mathurā, and Navadvīpa, or 2. Lord Kṛṣṇa's walking may be compared to the strides of a lion, tiger, elephant, or bull.

The name eka-pāt is described in the puruṣa-sūkta prayers:

pado 'sya viśva bhūtāni

"The material world is only a small part of the Supreme Personality of Godhead's opulence."

Text 96

samāvartto nivṛttātmā

durjayo duratikramah
durlabho durgamo durgo
durāvāso durārihā

Lord Kṛṣṇa repeatedly creates (samāvartta) and destroys (nivṛttātmā) the material universes. He is invincible and is only defeated by pure devotional service (durjaya). No one can ignore His order (duratikrama). He is attained only by the most difficult to practice pure devotional service (durlabha). He is understood by the difficult path of studying the Upaniṣads and Vedānta (durgama), and He is glorified by the hymns of the Sāma Veda, which difficult to sing (durga). When one follows the difficult path of completely surrendering to Him, He becomes willing to reside in one's heart (durāvāsa). Although to serve Him is difficult, He helps the devotees by crushing their formidable enemies, who have lust as their general (durārihā).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name nivṛttātmā found in the smṛti-śāstra:

sva-sṛṣṭam idam āpīya
śayānam saha śaktibhiḥ

"When the Supreme Personality of Godhead manifests His potencies, the entire cosmic manifestation enters within His body and becomes unmanifest."

The following description of the name durlabha is found in the smṛti-śāstra:

janmāntara-sahasreṣu
tapo-dāna-samādibhiḥ
narāṇām kṣīna-pāpānām
kṛṣṇe bhaktiḥ prajāyate

"After performing severe austerities, giving abundant charity, and engaging in constant meditation for thousands of births, a living entity may become free from sinful reactions and eligible to attain pure devotional service to Lord Kṛṣṇa."

Text 97

śubhāngo loka-sāraṅgaḥ
sutantus tantu-varadhanah indrakarmā mahākarmā
kṛtakarmā kṛtāgamaḥ

Lord Kṛṣṇa grants auspiciousness to and fulfills the desires of the sincere devotees who have firm faith in the instructions of the spiritual master and the

scriptures (śubhāṅga). Lord Kṛṣṇa glorifies the good qualities of the devotees (loka-sāraṅga), Lord Kṛṣṇa's transcendental attributes and pastimes are like a great net that traps the minds of the devotees (sutantu). and grows larger and more entangling as the Lord appears in innumerable incarnations and displays His transcendental pastimes (tantu-varadhana). He acts for the protection and well-being of His devotee Indra (indrakarmā), and after killing the demon Narakāsura, He returned to their rightful owners the earrings of Aditi and other articles stolen by the demon (mahākarmā). He performed many wonderful pastimes and heroic deeds, such as wedding 16,108 princesses simultaneously, defeating all the demigods and forcibly taking the pārijāta tree from the heavenly planets, defeating Śiva in the battle with Bāṇāsura, cutting off Bāṇāsura's thousand arms, and rescuing Uṣā and Aniruddha (kṛtakarmā). After manifesting these astonishing pastimes, He returned again to His capitol city of Dvārakā (kṛtāgama).

Text 98

uddhavaḥ sundaraḥ sundo
 ratnanābhaḥ sulocanaḥ
 arko rājasanaḥ śṛṅgī
 jayantaḥ sarva-vijjayī

Lord Kṛṣṇa became famous for the previously described pastimes (uddhava). All the limbs of Lord Kṛṣṇa's transcendental form are exquisitely handsome (sundara). By showering His causeless mercy on them, He delights the devotees that have taken shelter of Him (sunda). His reddish, handsome navel is like a glittering ruby (ratnanābha), and His long eyes, reddish at the corners, are handsome (sulocana). All the pure devotees offer prayers glorifying Him (arka). He provides food for all living entities in the universe (rājasana). In His original form as a cowherd boy He carries a buffalo-horn bugle (śṛṅgī). He is victorious in the sports of arm wrestling and joking verbal-duels with His cowherd friends (jayanta). In debate He can defeat even the omniscient sages, such as Vasiṣṭha and Vāmadeva (sarvavijayī).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the name uddhava may also be interpreted to mean "Lord Kṛṣṇa, who married 16,108 princesses and forcibly captured the pārijāta tree from Indra.

The name rājasana is explained in the śruti-śāstra:

annado vasudānaḥ

"The Supreme Personality of Godhead provides food for all living entities, and he provides their various opulences and good-fortunes as well."

Lord Kṛṣṇa's buffalo-horn bugle is mentioned in the Śrīmad-Bhāgavatam:

prabodhayan śṛṅga-ravena

"Kṛṣṇa called His friends by sounding the buffalo-horn bugle."

Text 99

suvarṇa-bindur akṣobhyaḥ
sarva-vāg īśvareśvaraḥ
mahāhrado mahāgarto
mahābhūto mahānidhiḥ

Lord Kṛṣṇa's transcendental form is handsome and His forehead is decorated with a golden tilaka marking (suvarṇa-bindu). He remains unmoved by an artificial show of love by the cold-hearted (akṣobhya). He is the most expert knower of the Vedas (sarvavāk). He is the master and controller of Brahmā, Śiva, and all the demigods (īśvareśvara), and he is like a great lake that gives relief to they who yearn to be free from the burning sufferings of repeated birth and death (mahāhrada). Millions of universes rest in a tiny pore of His transcendental body (mahāgarta), material sound, touch, and the other features of the cosmic manifestation have emanated from Him (mahābhūta). The devotees consider Him their great and only wealth (mahānidhi).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes an explanation of the name akṣobhya found in the Śrīmad-Bhāgavatam:

yasyendriyaṁ vimathituṁ kuhair na śekuḥ

"The Supreme Personality of Godhead is not moved by a false show of devotion carefully staged by those who are actually materialists at heart."

The name īśvareśvara is described in the Śvetāśvatara Upaniṣad (6.6):

tam īśvarāṇāṁ paramaṁ maheśvaram

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders."*

A further description is found in the smṛti-śāstra:

svayaṁ tv asāmyātiśayas tryadhīśaḥ

"No one is equal to or greater than the Supreme Personality of Godhead, the controller of the three planetary systems."

The name mahāgarta is described by Lord Kṛṣṇa Himself in the Bhagavad-gītā (11.7):

ihaikasthaṁ jagat kṛtsnam
paśyādya sacarācaram
mama dehe guḍākeśa
yac cānyad draṣṭum icchasi

"O Arjuna, whatever you wish to see, behold at once in this body of Mine! This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything-moving and nonmoving is here completely, in one place."

The name mahānidhi is described in the following verse from the smṛti-śāstra:

visṛjati hṛdayaṁ na yasya sāksād
dharir avasābhihito 'py aghaughā-nāśāḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

"Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees, even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated."

Text 100

kumudaḥ kundaraḥ kundaḥ
parjanyaḥ pavano 'nilaḥ
amṛtāśo 'mṛtavapuḥ
sarvajñaḥ sarvatomukhaḥ

Lord Kṛṣṇa wears a lotus garland (kumuda). He gives the treasures of Kuvera to those who hanker after them (kundara). He is decorated with a jasmine garland. (kunda). In the hearts of His pure devotees He rains the nectar of direct perception of His transcendental form (parjanya). He purifies the devotees' hearts of the dirt of previous sinful deeds (pavana). He takes away all those sins (nila). After killing Kāṁsa, He gave the entire earth in charity to King Ugrasena (anila). He brings His devotees to the eternal spiritual world, where existence is like nectar (amṛtāśa). His transcendental form is eternal, and is not destroyed at the time of universal annihilation (amṛtavapuḥ). He is aware of everything experienced by His devotees and all other living entities (sarvaj{.sy 241}a). His devotees see His smiling face everywhere (sarvatomukha).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following verse from Śrīmad-Bhāgavatam to explain the name kunda:

kunda-dāma-kṛta-kaustubha-veśaḥ

"Lord Kṛṣṇa is decorated with the kaustubha jewel and a garland of kunda flowers."

The name kunda may also be interpreted "He places transcendental knowledge in the hearts of His pure devotees." This second interpretation is described by Lord Kṛṣṇa Himself in Bhagavad-gītā (10.10):

dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."*

The name pavana is described in the following verse from the Śrīmad-Bhāgavatam (11.5.42)

svapāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcit
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

"One who has given up everything, and taken full shelter at the lotus feet of

Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty."*

The name anila may also be interpreted to mean "Thinking of the good qualities of Princess Rukmiṇī, and planning how to kidnap her, Kṛṣṇa could not sleep at night."

This second interpretation of the name anila is mentioned by Lord Kṛṣṇa Himself in the Śrīmad-bhāgavatam:

tathāham api tac-citto
nidrām ca na labhe niśi

"Continually thinking of Princess Rukmiṇī, I am not able to sleep at night."*

The name sarvajña, which describes how Kṛṣṇa protects His devotees by being always aware of their condition of life, is described in the following verse:

darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny apatayāni puṣṇanti
tathāham api padmaja

"By vision, by meditation, and by touch only do the fish, the tortoise and the birds maintain their offspring. similarly do I also, O Padmaja."*

Text 101

sulabhaḥ suvrataḥ siddhaḥ
śatrujic chatrutāpahaḥ
nyagrodhoḍumbaro 'śvatthas
cāṇūrāndhra-nisūdanaḥ

Lord Kṛṣṇa personally visited the homes of both the brāhmaṇa Śrutadeva, and Bahulāśva, the king of Mithilā (sulabha). Controlled by the pure love of Śrutadeva and Bahulāśva, Kṛṣṇa was unable to return to Dvārakā, but stayed in Mithilā to satisfy His devotees (svrata). Kṛṣṇa did not return to Dvārakā immediately, but stayed and gave His audience to Śrutadeva and Bahulāśva (siddha). He vanquished lust and the other enemies in Śrutadeva's heart, (śatrujit), and He distressed the political enemies of His devotee King Bahulāśva (śatru-tāpana). He stops His devotees' enemies and forces them into a hellish condition of life (nyagrodha). His eternal spiritual abode is far beyond the limited sphere of material existence

(uḍumbara). He is the supreme controller of all universes (aśvattha). He killed the wrestler Cāṇūra (cāṇūrāndhra-nisūdana).

. Note: Śrīla Baladeva Vidyābhūṣaṇa explains that the name suvrata may also be interpreted to mean: "Lord Kṛṣṇa, who is glorified by the celebration of various festivals and the execution of various vows, such as the observance of Janmāṣṭamī and Kārttika-vrata."

Text 102

sahasrārciḥ sapta-jihvaḥ
saptaidhāḥ sapta-vāhanaḥ
amūrtir anagho 'cintyo
bhaya-kṛd bhaya-nāṣanaḥ

Lord Kṛṣṇa is the original source of the sun's effulgence (sahasrārci), and the seven kinds of fire are His tongue (saptajihva). In His form as Lord Saṅkarṣaṇa, He burns the seven planetary systems to ashes at the time of annihilation (saptaidhāḥ), and in His form as Lord Viṣṇu, He maintains and protects the seven planetary systems (saptavāhana). His eternal spiritual form is non-different from His self (amūrti), and He is the supreme purity (anagha). He can be understood only by studying the description of Him in the revealed scriptures, and He cannot be known at all by the process of philosophical speculation (acintya). He curses the atheist and impersonalist speculators to take the forms of jackals in their next births (bhayakṛt), and He removes the fearful condition created by such speculators (bhayanāśana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the name sahasrārci found in the śruti-śāstra:

yena sūryas tapati tejaseddaḥ

"Empowered by the Supreme Personality of Godhead, the sun distributes heat and light."

In Bhagavad-gītā (15.12), Lord Kṛṣṇa personally explains:

yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

"The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me."*

The name saptaidhāḥ is described in the smṛti-śāstra:

pātāla-talam ārabhya
saṅkarṣaṇa-mukhānalaḥ
dahann ūrdhva-śikho visvag
vardhate vāyuneritaḥ

"At the time of annihilation a great fire emanates from Lord Saṅkarṣaṇa's mouth and begins to burn the Pātāla and Tāla planetary systems. Carried by a great wind, that fire increases and spreads throughout the entire universe, reaching even the higher planets."

The name amūrti is described in the śruti-śāstra:

ātmetyevopasīta

"The the Supreme Personality of Godhead is not different from His eternal spiritual form ."

The smṛti-śāstra further explains:

satya-jñānāntaṇanda-
matraika-rasa-mūrtayaḥ

"The Supreme Personality of Godhead is not different from His eternal, omniscient, unlimited, and blissful forms. He does not possess an external body different from Himself."

The name anagha is described in the following way in the Vedic literatures:

pavitrāṇām pavitraṁ yaḥ

"The Supreme Personality of Godhead is the purest of the pure, and the most effective in purifying the impure."

The name acintya is described in the following way in the śruti-sāstra:

naiṣā tarkeṇa matir āpaneyā

"No one can understand the Supreme Personality of Godhead by the process of philosophical speculation and logic."

The Vedānta-sūtra further explains:

tarkāpratiṣṭhānāt

"One cannot understand the Supreme by logic and speculation."

Lord Kṛṣṇa personally explains the name bhayakṛt in the following verse from the Vedic literature:

anvikṣikīm tarka-vidyām
anurakto nirārthikām
tasyaiva phala-nirvṛttiḥ
śṛgālatvaṁ vane mama

"They who become enamoured of the useless game of mental speculation and logic earn, as the just fruit of their labors, a new birth as a jackal in the jungle."

Text 103

aṇur bṛhat kṛśaḥ sthūlo
guṇabhṛt nirguṇo mahān
adhṛtaḥ svadhṛtaḥ svāsyah
prāgvamśo vamśavardhanaḥ

Appearing as the Supersoul in the hearts of all living entities, Lord Kṛṣṇa is smaller than the smallest (aṇu). He also can become larger than the largest, so that even the universe appears small in comparison to Him (bṛhat). He can become so tiny that He can enter a stone (kṛśa), and He can become so large that millions of universes can fit within His body (sthūla). Although the three modes of goodness, passion and ignorance are maintained by Him (guṇabhṛt), He remains always aloof from them (nirguṇa). He is the Supreme Person, the proper object of everyone's worship (mahān), and He cannot be captured or grasped by anyone, except His devotees (adhṛta). He is always situated in His own transcendental glory (svadhṛta), and His face is more beautiful than the moon or the lotus flower

(śvāsya). The members of Lord Kṛṣṇa's family, such as Pradyumna and others, are eternally liberated souls, never conditioned by material illusion (prāgvaṁśa). Lord Kṛṣṇa greatly expanded the glory of the Yadu dynasty (vaṁśavardhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name brhat found in the Puruṣa-sūkta prayers:

sabhūmiṁ sarvato vṛtvā
atyatiṣṭhad daśāṅgulam

"Expanding to a gigantic form, the Supreme Personality of Godhead exceeded the dimensions of the Universe."

The following description of the name nirguṇa is found in the Śrīmad Bhāgavatam ()::

etad īśānam īśasya
prakṛtistho 'pi tad-guṇaiḥ
na yujyate sadātmasthair
yathā buddhis tad-āśrayāḥ

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."

The name adhr̥ta is explained by Lord Kṛṣṇa in the Bhagavad-gītā (9.4):

mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

"All beings are in Me, but I am not in them>"

The name svadhṛta is described in following quotations from the śruti-śāstra:

sabhagaḥ kasmin pratiṣṭhitaḥ

"The Supreme Personality of Godhead is eternal existing with innumerable transcendental opulences."

sve mahimni

"The Supreme Person is always situated in His own transcendental glory."

Text 104

bhārabhūt kathito yogī
yogīśaḥ sarvakāmadaḥ
āśramaḥ śramaṇaḥ kṣāmaḥ
suparṇo vāyuvāhanaḥ

Lord Kṛṣṇa maintains and protects His devotees (bhārabhūt), and those who are learned say that by His glance, touch, or remembrance, the entire world become auspicious (kathita). Simply by His wish, unlimited millions of devotees are maintained (yogī), He is the master of the four Kumaras, and all other yogīs, and He grants the spiritual attainments for which they aspire (yogīśa). To those who take up the path of yogī, but later fall down because of materialism, He grants residence in the upper planetary systems, where the fallen yogīs can enjoy the sense-gratification for which they aspired (sarkakāmada). After enjoying for some time on the heavenly planets, such fallen yogīs take birth in family of devotees who follow the varṇāśrama system and in this way, Lord Kṛṣṇa gives these yogīs a chance to make further advancement in spiritual life (āśrama), Lord Kṛṣṇa arranges that such fallen yogīs become again attracted to the principles of spiritual life (śramaṇa). Lord Kṛṣṇa thus helps such fallen yogīs to attain spiritual perfection (kṣāma). He prefers the decoration of a tulasīleaf to many valuable golden ornaments (suparṇa), and He is carried by Garuḍa at a speed faster than the wind (vāyuvāhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Kṛṣṇa's description of the fallen yogī's fate (Bhagavad-gītā 6.40-44):

prāpya puṇya-kṛtān lokān
uśitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate

athavā yogīnām eva
kule bhavati dhīmatam

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy. Or he takes his birth in a family of transcendentalists who are surely great in wisdom."

tatra tam buddhi-samyogaṁ
labhate paurva-dehikam

"On taking such a birth, he again revives the divine consciousness of his previous life."

na hi kalyāṇa-kṛt kaścīd
durgatīm tāta gacchati

"O Son of Pṛthvī, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or the spiritual world; one who does good, My friend, is never overcome by evil."

Text 105

dhanurdhara dhanurvedo
daṇḍo damayitādamah
aparājitaḥ sarvasaḥ
niyantaṇīyamā yamaḥ

Entering the svayamvara assembly of Lakṣmaṇa-devī, He carried a bow (dhanurdhara), He is the most expert archer (dhanurveda), With Arjuna's help He easily subdued all the princes who tried to prevent Him from taking the hand of Lakṣmaṇa (daṇḍa). In another svayamvara contest, Lord Kṛṣṇa subdued seven very fierce bulls (damayitā), In this way He tamed the bulls which no one had formerly been able to control (adama). When Rukmi and His army tried to defeat Kṛṣṇa, they became spectacularly unsuccessful (aparājita). Lord Kṛṣṇa tolerantly excused all the blasphemous insults spoken by His brother-in-Law Rukmī (sarvasaḥ), although He soon retaliated by binding Rukmī with ropes, and humiliating him by partly shaving his head, leaving some patches of hair here and there (niyantaṇīyamā). Lord Kṛṣṇa defeated Jambavan (niyama), and thus won both Jambavatī and the Syamantaka gem (yama).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following description of the name dhanurveda found in the Srimad-Bhagavatam (10. 10. 10):

pārtho yatto 'sṛjad bhāṇam
nacchinat paspr̥ṣe param bhagavan dhanura adāya
sajjī-kṛtya ca līlaya

tasmin sandhāya viśikhaṁ
matsyaṁ vikṣya sakṛj jale
chitveśunāpatayat taṁ
muhūrte 'bhijit sthite

"At Lakṣmaṇa's svayamvara, the contestants had to pierce with an arrow, a concealed fish, which was only visible in its reflection in a pot of water. With great caution, Arjuna traced out the location of the fish and shot an arrow, but he did not pierce the fish in the right spot. At last Lord Kṛṣṇa took up the bow, and was able to tie the bowstring very easily, just as a child plays with a toy. He placed the arrow, and looking only once at the reflection of the fish in the water, He shot the

arrow, and the pierced fish immediately fell down. This victory of Lord Kṛṣṇa was accomplished at noon, during the moment called aghijit, which is astronomically calculated as auspicious."

Text 106

sattvaṅ s'attvikaḥ satyaḥ
satyadharmā-parāyaṇaḥ
abhiprāyaḥ priyārha 'rhaḥ
priyakṛt prītivardhanaḥ

Lord Kṛṣṇa is submissive to His wife Satyabhāma (sattvaṅ), and His physical and intellectual strength is unsurpassed (s'attvika). He is the dear husband of satyabhāmā (satya), He is the shelter of the truthful devotees, and the devoted Husband of satyabhāmā (satyadharmā-parāyaṇa). The devotees attain Him by developing pure love for Him (abhiprāya), He is the benefactor of the pure devotees, who know His actual eternal personal nature, who are full of love for Him, and disregard the petty opulences of material existence (priyārha). He is worshipped by the pure devotees who have given up everything for His sake (arha), and he accepts such devotees as His personal associates (priyakṛt). He is most pleased by those devotees who approach Him out of love, and not to attain some petty material benediction (prītivardhana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Kṛṣṇa's own explanation (Bhagavad-gītā 7.16-17) of the name prītivardhana:

caturvidhā bhajante mām
janāḥ sukṛtino 'rjuna arto jijñāsur arthārthī
jñānī ca bhāratarśabha

teśāṃ jñānī nitya-yukta
ekabhaktir viśīsyate
priyo hi jñānino 'tyartham
ahaṃ sa ca mama priyaḥ

"O best among the Bhāratas (Arjuna), four kinds of pious men render devotional service unto Me---the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute. Of these, the wise one, who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me."

Text 107

vihāyasagatir jyotir
surucir hutabhug-vibhuḥ
ravir virocanaḥ sūryaḥ
savitā ravi-locanaḥ

Lord Kṛṣṇa enables His devotees to enter the eternal spiritual world (vihāyasagati), and those who leave the body in a condition of spiritual enlightenment attain his association in the spiritual realm (jyoti). by His mercy it is light in the daytime (suruci), and He is like a splendid full moon which dospelles all the darkness within the devotees' hearts (butabhug-vibhu). By His mercy the sun moves in the north (ravi) and by His mercy the sun travels in its orbit every year (virocana). By His mercy the sun travels in the wind (sūrya), and by His order the sun-god Aditya directs the sun-planet's movement (savitā) By His mercy, the sun and the moon travel in their orbits (ravi-locana).

Text 108

ananto hutabhug-bhoktā
sukhado naikado 'grajaḥ
anirviṇṇaḥ sadāmārśī
lokādhiṣṭhānam adbhutam

By Lord Kṛṣṇa's mercy, the devotees become free from the bondage of repeated material existence, and enter the eternal spiritual world (ananta). He protects the devotees (hutabhug-bhokta), and He delights them by freeing them from the subtle body of mind intelligence and false-ego, which is the cause of repeated acceptance of gross material bodies in the cycle of birth and death and granting them eternal spiritual forms of His associates in the spiritual world (sukhada). He does not give only one or two gifts to His devotee, but He showers them with innumerable benedictions, and He even gives Himself to His devotee to become the devotee's property (naikada). All beauty and opulence emanates from Him and cannot be separated from Him at any time (agraja). His devotees endeavor with great earnestness to attain His lotus feet, and they are never lazy in this regard (anirviṇṇa and sadāmārśī). He gives shelter to the devotees who approach Him (lokādhiṣṭhānam), and He astonishes the devotees by showing His wonderful, and ever-fresh beautiful form, qualities and pastimes (adbhutam).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes Lord Kṛṣṇa's description of the name huta bhug-bhokta (Bhagavad-gītā 12.7):

teśām ahaṁ samuddhārtā

mṛtyu-samsāra-sāgarāt

"I swiftly deliver the devotees from the ocean of birth and death."

The name sukhada is explained by the Lord Himself in the following quote from the Varaha Purāṇa:

nayāmi paramam sthānam
arcir ādigataṁ vinā
garuḍa-skandham āropya
yatheccham anivāritaḥ

"Riding on Garuḍa's shoulder, I carry my devotee back to the spiritual world, and nothing will hinder or stop Me from this, for I wish to rescue My devotees."

Text 109

sanāt sanātanatamaḥ
kapilaḥ kapir avyayaḥ
svastidaḥ svastikṛt svasti
svastibhuk svastidakṣiṇaḥ

Lord Kṛṣṇa relishes the foodstuffs, incense and other substances offered to Him by His devotees (sanāt). Manifesting His eternal ever-fresh transcendental form, He eternally attracts the eternally liberated souls (sanātanatama), and all their desires become fulfilled in Him (kapila). he supplies the water and other paraphernalia the devotees use to worship Him, and He also gives the transcendental happiness the devotees experience by engaging in His service (kapi). He eternally remains in the assembly of devotees, and never leaves them (avyaya). He grants all auspiciousness to the devotees (svastida), and he removes all auspiciousness from the atheists and non-devotees (svastikṛt). He is the supreme auspiciousness (svasti), He protects the auspicious condition of the devotees who continually remember Him, and He Himself enjoys the greatest auspiciousness as He performs transcendental pastimes in the spiritual world (svastibhuk). he gives entrance into His spiritual realm, and well as many other auspicious gifts to those who become the performers of the Vedic sacrifice which is His devotional service (svastidakṣiṇa).

Text 110

araudrah kuṇḍalī cakrī
vikramy ūrjita-śaśanaḥ
śabdātigaḥ śabdasaḥaḥ
śīśiraḥ śarvarīkaraḥ

Because Lord Kṛṣṇa is always full of transcendental bliss, He never becomes angry, but is always, gentle and beneficent (araudra). He is decorated with shark-shaped earrings, a crown, necklaces, and many other ornaments (kuṇḍalī). He is the general of a limitless army which can never be defeated (cakrī), and his immeasurable strength can destroy any number of the most powerful demons (vikramī). Brahmā, Śiva and all the demigods never transgress His orders (ūrjita-sāsana), and neither the thousand-headed Lord Anantadeva, nor Sarasvatī-devī, the goddess of learning, can fully describe His unlimited glories (śabdātiga). Lord Kṛṣṇa felt compassionate upon the Pāṇḍavas when He heard Draupadī's appeal for protection from the possible wrath of Durvāsā (sābdasaha). He protected the Pāṇḍavas from repeated calamity (śīśira), and by taking in His hand a little vegetable from Draupadī's pot, He mercifully protected the Pāṇḍavas (śarvarīkara).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name araudra found in the from the smṛti-śāstra:

aroṣaṇo hy asau devaḥ

"The Supreme Personality of Godhead is very gentle, and not inclined to become angry or violent."

Text 111

akrūraḥ peśalo dakṣo
 dakṣiṇaḥ kṣamiṇāmbaraḥ
 vidvattamo vītabhayaḥ
 puṇya-śravaṇa-kīrtanaḥ

Because Lord Kṛṣṇa is always very much inclined towards the brāhmaṇas, he did not violently stop Durvāsā from the possible harm He would have committed to the Pāṇḍavas, (akrūra). He expertly protected the Pāṇḍavas by allaying the hunger of Durvāsā and his disciples (peśala), and He immediately appeared before Draupadī as soon as He heard her appeal for protection (dakṣa). He expertly thwarted all the attempts of Duryodhana (dakṣiṇa), and He mercifully forgave Durvāsā from the offense he was about to commit towards the Pāṇḍavas (kṣamiṇāmbara). He expertly protected the surrendered devotee Gajendra from an impending catastrophe (vidvattama), and He removed all of Gajendra's fears (vītabhaya). Simply by hearing and chanting His glories, Gajendra and many others also, became free from all sins (puṇya-śravaṇa-kīrtana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the description of the name vītabhaya found in the from the smṛti-śāstra:

grāha-grastaṁ gajendraṁ ca
tam grāhaṁ ca jalāśayāt
ujjahārāprameyātmā
tarasā madhusūdanaḥ

"Lord Madhusudana, the unlimited Personality of Godhead, quickly rescued Gajendra who was attacked by a crocodile within the water."

The following explanation of the name puṇy-śravaṇa-kīrtana is found in the from the smṛti-śāstra:

śrutenāhi kuruśreṣṭha
smṛtena kathitena vā
gajendra-mokṣaṇānenaiva
sadyaḥ pāpāt pramucyate

"O best of the Kurus, simply by hearing, remembering, or describing the story of Gajendra's deliverance, one becomes immediately freed from all sins."

Text 112

uttāraṇo duṣkṛtīhā
puṇyo duḥsvapa-nāṣanaḥ
vīrahā rakṣaṇaḥ santo
jīvanaḥ paryavasthitaḥ

Lord Kṛṣṇa rescued Gajendra by lifting him out of the lake where he was trapped by the crocodile (uttāraṇa), and he killed the crocodile to protect His devotee (duṣkṛtīhā), He purifies all who hear the account of Gajendra's deliverance (puṇya), and He rescues from bad dreams those who remember the story of Gajendra (duḥsvapa-nāṣana). He killed the powerful crocodile (vīrahā), and by touching Gajendra delivered Him from the imprisonment in the body of an elephant (rakṣaṇa). In this way He granted auspiciousness to Gajendra (santa). and He also brought the Gandharva Hūhū back to life, freeing him from the body of a crocodile which had been imposed upon him by the curse of Devala Muni (jīvana). After hearing Gajendra's prayers, the Lord became greatly pleased and full of love for His devotee (paryavasthita).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name duṣkṛtīhā found in the from the smṛti-śāstra:

sthalasthaṁ dārayām āsa
grāhaṁ cakreṇa mādhaveḥ
mocayām āsa nāgendram

pāśebhaḥ śaraṇāgatam

"Using His sudarṣana-cakra, Lord Mādhava killed the crocodile and rescued Gajendra, who had fully taken shelter of the Lord.

The name duḥsvapa-nāṣana is described in the following verses from from the smṛti-śāstra:

tad ahaṁ śrotum icchāmi
nr̥ṇām duḥsvapa-nāṣanam

"I wish to hear how one may become free from bad dreams."

duḥsvapna-darśanam ghoram
āveksya bharatarśabha
prayātaḥ kiṁ japej jāpyam
vibudhaḥ kim anusmaret

"O best of the Bhāratas, what mantra should one chant, or whom should one meditate upon and remember to become free from bad dreams?"

Lord Nārāyaṇa answered this question in the following words:

ye mām tvām ca saraś caiva
grahasya ca vimokṣaṇam

ye smariśyanti manujāḥ
prayatāḥ sthira-buddhayaḥ
duḥsvapno naśyate teśām
susvapnaś ca bhaviśyati

"Those sincere devotees who attentively remember the history of how I delivered Gajendra from the crocodile, will become free from the influence of bad dreams. Their dreams at night will always be peaceful and auspicious."

The following verse from the from the smṛti-śāstra describes the name rakṣaṇa:

evam uktvā mahārāja
gajendram madhusūdanaḥ
sparśayām āsa hastena
gajam gandharvam eva ca

"O King, after speaking these words, Lord Madhusūdana touched both

Gajendra and the crocodile with his lotus-hand."

This verse from the from the smṛti-śāstra describes the jīvana:

sa hi devala-śāpena
hūhūr gandharva-sattamaḥ
grāhatvam agamat kṛṣṇād
vadham prāpya divam gataḥ

"Because the crocodile was killed by the Lord, he became free from Devala Muni's curse. He regained his original form as the Gandharva Hūhū, and returned to his home on the heavenly planets."

The from the smṛti-śāstra explains the name paryavasthita:

bhaktim tasya tu sañcintya
nāgasyāmogha-saṁstavāt
prītimān bhagavān rājan
śrutvā cakra-gadādharam

ārūhya garuḍam viṣṇur
ājagāma surottamaḥ
sannidhyam kalpayām āsa
tasmin sarasi loka-dhṛk

"O King, when Lord Nārāyaṇa heard the pure and perfect prayers of Gajendra, He could understand how advanced Gajendra was in the path of pure devotional service, and He became greatly pleased and full of love for His devotee. In this way Lord Viṣṇu the master of the demigods and maintainer of all the planets, travelled to this lake, carried by Garuḍa, and gave His audience to the elephant Gajendra."

Text 113

anantarūpo 'nantaśrīr
jitamanyur bhayāpahaḥ
caturasro gabhīrātmā-
vidiśo vyādiśo' diśaḥ

When Brahmā stole the calves and cowherd boys, Lord Kṛṣṇa expanded Himself into innumerable forms just like those of the stolen calves and boys. (anantarūpa), and thus manifested His unlimited power and opulence (anantaśrīḥ). Even though Brahma tried to create mischief by stealing Kṛṣṇa's associates, magnanimous Kṛṣṇa did not become angry with him (jitamanyu), and when frightened Brahmā begged for forgiveness, Lord Kṛṣṇa removed all his fears (bhayāpaha). When Lord Kṛṣṇa expanded into many forms to replace His stolen friends, He immediately accepted each of the elderly gopīs as His mother (caturasra), Lord Kṛṣṇa's thoughts and

intentions are so unlimitedly profound and inscrutable, that even Lord Brahmā, after offering prayers and apologies, could not understand whether Kṛṣṇa had accepted his apologies, or remained dissatisfied with him (gabhīrātmā). Because Brahma had interrupted Kṛṣṇa's pastimes with His friends, Kṛṣṇa became displeased with him and asked him to leave the area of Gokula, so the activities of Vrajabhūmi could continue undisturbed (avidiśa). On many different occasions Lord Kṛṣṇa entrusted Brahmā with various responsibilities in the management of the universe, and gave him specific instructions in this regard (vyādiśa). Because Lord Kṛṣṇa is the Supreme Personality of Godhead and ultimate controller of everything, He does not have to follow anyone's order (adiśa).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name anantarūpa found in the Srimad-Bhagavatam (10.13.19):

yāvad vatsaka-vatsapālaka-vapur yāvat karāṅghry-ādikaṁ
yāvad yaṣṭi-viśāṇa-veṇu-dala-śg yāvad vibhūśāmbaram
yāvaca chīla-guṇa-guṇābhidha-kṛti-vayo yāvad vihārādikaṁ
sarvaṁ viṣṇumayaṁ giroṅgavad ajaḥ sarva-svarūpo babau

"By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles, and flutes, their lunch bags, their particular types of dress and ornaments, placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagraṁ jagad viṣṇumayaṁ: Lord Viṣṇu is all-pervading."

The name adiśa is described in the Svetāśvatara Upaniśad (6.7):

tam īśvarāṅgāṁ paramaṁ maheśvaraṁ
tam devatānāṁ paramaṁ ca daivatam
patim patināṁ paramaṁ parastād
vidāma devaṁ bhuvaneśam īḍyam

"The Supreme Lord is the controller of all other controllers, and he is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord: they are not supreme themselves. He is also worshippable by all the demigods and is the supreme director of all directors. therefore, He is transcendental to all kinds of material leaders and controllers, and is worshipable by all. there is no one greater than Him, and He is the supreme cause of all causes."

The Srimad-Bhagavatam (3.2.21) further explains:

svayaṁ tv asāmyātiśayas tryadhīśaḥ

svarājya-lakṣmyāpta-samasta-kāmaḥ
balim haradbhiḥ cira-lokapālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

"Lord Śrī Kṛṣṇa is the Lord of all kinds of threes, and is independantly supreme by acheivement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."

Text 114

anādir bhūr bhuvo-lakṣnīḥ
suvīro rucirāṅgadaḥ
janano 'jana-janmādir
bhīmo bhīma-parākramaḥ

Lord Kṛṣṇa is independent, and He does not need to follow the instructions of Brahmā or anyone else (anādi). He was merciful to Brahmā and forgave his offenses (bhūḥ), and He was the transcendental ornament which decorated the land of Vrajabhūmi (bhuvo-lakṣmīḥ). He is a great hero, and fully competant to wrestle with Śrīdāma and the other cowherd boys as their equal (suvīra), and he also embraced His friends with His splendid transcendental arms (rucirāṅgada). In the company of Lord Balarāma and the gopīs, He performed the springtime rasa-dance near the slope of Govardhana Hill (janana). He is free from the material defects of birth, death, old-age and disease (ajana-janmādi). He appeared very ferocious and terrifying to Śaṅkhacūḍa who committed an offense to the gopīs (bhīma), and leaving Lord Balarāma to protect the gopīs powerful Kṛṣṇa chased Śaṅkhacūḍa, caught him, killed him and took away the syamantaka jewel he wore in his crown (bhīma-parākrama).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that although Kṛṣṇa is never actually born as a condition soul is, He appears within this world in His original transcendental form, and appears to be born as an ordinary human being, although He is always free from the cycle of repeated birth and death. This is confirmed in the Vedas:

eko devo nitya-lilānurakto
bhakta-vyāpī bhakta-hṛdy antarātmā

"The one Supreme Personality of Godhead is eternally engaged in many, many, transcendental forms in relationships with His unalloyed devotees."

Lord Kṛṣṇa also explains in the Bhagavad-gītā (4.):

janma karma ca me divyam

"My birth and activities are all transcendental."

Text 115

ādhāranilayo dhātā
puspahasah prajāgarah
ūrdhvagah satpathācārah
prāṇadah prāṇavaḥ prāṇah

Lord Kṛṣṇa is the shelter of the gopīs who are very beautiful, gentle, charming, expert in singing, dancing and speaking clever words, and full of all good qualities, and Lord Kṛṣṇa by playing His flute, attracted these gopīs to Vrndavana forest to perform the rāsa-dance on the full-moon night of the śara-season (ādhāranilaya). Alone with the gopīs in the forest, Lord Kṛṣṇa caused them to drink the nectar of His charming clever words, His sweet, gentle smiles, and His sidelong glances (dhātā). Joking with the gopīs, Lord Kṛṣṇa's smile appeared as charming as a flower (puspahasā). Lord Kṛṣṇa stayed awake for an entire night of Brahmā, performing His pastime of dancing with the gopīs (prajāgara). Performing the rāsa pastime with the beautiful and wonderfully qualified gopīs, Lord Kṛṣṇa was so splendidly handsome that He appeared to be chastising cupid as an incompetent buffoon (ūrdhvaga). The gopīs love Him with pure hearts, completely free from any material motive (satpathācāra). Lord Kṛṣṇa is the life of all living entities, and He tried to reward the gopīs (who had given up everything for His sake), by giving everything, even Himself, to them (prāṇada). In this way He demonstrated that pure unalloyed love for Him is the most valuable and praiseworthy quality that anyone can attain (prāṇava). In this way, Kṛṣṇa, who knows the actual value of everything, gave the greatest value to the gopīs' pure love for Him (prāṇa).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the name puspahasā found in the Srimad-Bhagavatam (10.29.43):

udāra-hāsa-dvija-kunda-dīdhiti
vyarocaināṅka ivoḍubhir vṛtaḥ

"Lord Kṛṣṇa smiled and His teeth appeared as beautiful as white kunda flowers. In the midst of the gopīs, He appeared just like the full moon surrounded by millions of shining stars."

The name prajāgara is also explained in the Srimad-Bhagavatam (10.):

brahma-rātra upāvṛttaḥ

"During the rāsa-dance, the night turned into the night of Brahmā, lasting for millions of years."

The Srimad-Bhagavatam (10.32.14) explains the name urdhvaga in the following way:

cakāsa gopī-parīśad-gato 'rcitas
trailokya-lakṣmyaika-padaṁ vapur dadhat

"When Lord Kṛṣṇa finally reappeared and assembled with the gopīs, He looked very beautiful, just befitting a person with all kinds of opulences. "

The names describing the gopīs pure love of Kṛṣṇa are described in the Lord's own words to the gopīs (Srimad Bhagavatam 10.32.22):

na pāraye 'haṁ niravadya-samyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuśāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
samvṛścyā tad vaḥ pratiyātu sādhunā

"O gopīs, your relationship with Me is completely transcendental, and it is not possible for Me to offer anything in exchange for your love, even after many births. You have been able to give up all attachment for material enjoyment, and you have searched after Me. Since I am unable to repay your love, you have to be pleased with your own activities."

Text 116

pramāṇaṁ prāṇanilayaḥ
prāṇabhṛt prāṇajīvanaḥ
tattvaṁ tattvavid ekātmā
janma-mṛtyu-jarātigaḥ

By speaking to the gopīs in this way, Lord Kṛṣṇa proved that pure unalloyed love for Him is the supreme goal of life (pramāṇam), Immersed in the nectar of pure love of Kṛṣṇa, the gopīs appeared to merge into Him, although they kept their separate identities, just as a bird enters its nest, and appears to disappear within it, although the bird actually keeps its individuality all along (prāṇa-nilaya). By giving the gopīs the nectar of blissful personal exchange with Him, Kṛṣṇa maintained their lives (prāṇabhṛt). The gopīs considered Kṛṣṇa more dear than life (prāṇa-jīvanam). Kṛṣṇa's dealings with the pastimes with the gopīs were not all material, but completely on the spiritual platform (tattvam). He continually relishes such spiritual exchanges (tattvavit), and He is the only Supreme Personality of Godhead (ekātmā), completely beyond the birth, death, old-age, disease, hunger, thirst, and

other defects of material existence (janma-mṛtyu-jarātiga).

Text 117

bhūr-bhuvah-svas-tarus tārah
sa pitā prapitāmahaḥ
uajño yajñapatir yajvā
yajñāngo yajñavāhanaḥ

Lord Kṛṣṇa is like a great tree which shades the upper, middle, and lower planetary systems, and provides all necessities to all living entities, who are compared to the birds who have taken shelter of that tree (bhūr-bhuvah-svas-taru). That metaphorical tree of Kṛṣṇa appears as splendid and beautiful as a pearl (tāra), and its fame is spread everywhere (sa). Lord Kṛṣṇa is the father (pitā) and maintainer (prapitāmaha) of the residents of the three planetary systems. He provides the ingredients which the devotees use for His worship (yajña), and He is the protector of the process of devotional service (yajñapati). He forbids the living entities to follow the so-called spiritual paths proposed by so many cheaters and speculators, and advises them to take up His pure devotional service, to the exclusion of everything else (yajvā), and He accepts as His devotees those who have faith in the principles of bhakti (yajña-vāhana).

Text 118

yajñabhṛd yajñakṛd yajñī
uajñabhug yajñasādhanah
yajñāntakṛd yajñaguhyam
annam annada eva ca

Lord Kṛṣṇa purifies any defects that may mar the devotees service to Him, and He makes their service successful (yajñabhṛt). To teach the conditioned souls the importance of bhakti, He personally engages in devotional service (yajñakṛt), and He also teaches how to engage in devotional service (yajñī). He is the enjoyer of the fruits of devotional service (yajñabhuk), and by giving them transcendental knowledge, He is the benefactor of those who engage in His devotional service (yajña-sādhana). He gives the transcendental result of engaging in devotional service (yajñāntakṛt), and all Vedic sacrifices have Him as their ultimate object (yajña-guhyam). In the spiritual world He may manifest Himself as the incense and other paraphernalia used in His worship (anna), and He also enjoys these different articles meant for His enjoyment (annanda).

Text 119

atmayoniḥ svayamjāto
vaikhānaḥ sāmagāyanaḥ
devakīnandanaḥ sraṣṭā
kṣitīśaḥ pāpa-nāśanaḥ

Lord Kṛṣṇa enjoys the company of His devotees (ātmayoni), and He is never forced to appear in this material world, but only comes here, full with all transcendental opulences, and accompanied by His expansions and associates, if He wishes, and not otherwise (svayamjāta). He kills the demons (vikhāna), and the hymns of the Sāma Veda chant His glories (sāma-gāyan). He appeared as the son of Devakī, and He also became the son of Yaśodā (devakīnandana). He protected Devakī and Yaśodā from all dangers (sraṣṭā), and He destroyed the demoniac kings, who had become a great burden for the earth (kṣitīśa). He removes the sins of those who take to hearing and chanting His pastimes and glories, and He also removes the sins of those demons who are fortunate enough to be killed by Him, and granted liberation (pāpa-nāśana).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the explanation of the names svayamjāta and vaikhāna, found in the Srimad-Bhagavatam (3.2.15):

sva-sānta-rūpeśv itaraiḥ sva-rūpair
abhyardyamāneśv anukampitātmā
parāvareśo mahad-amīśa-yukto
vy ajo 'pi jāto bhagavān yathāgniḥ

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between the peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."

That devakīnandana can also mean "the son of Yaśodā" is described in the following quote from the Purāṇas:

dev nāmnī nanda-bharyāyām yaśodā devakī

"Nanda Mahārāja's wife is known by two names: Yaśodā and Devakī."

Lord Kṛṣṇa's appearance as the son of Devakī is described in the Srimad-Bhagavatam (10.3.8):

niśithe tamau udbhūte
jāyamāne janardane
devakyām deva-rūpiṇyām
viṣṇuḥ sarva-guhā-śayaḥ

āvirāsīd yathā prācyām
dīśīndur iva puśkalah

"Then the Supreme Personality of Godhead, Viṣṇu, who is seated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."

Yaśodā was unable to understand the kṛṣṇa had been substituted for daughter, Yogamāyā. This is described in the Srimad-Bhagavatam (10.3.53):

yaśodā nanda-patnī ca
jātaṁ param abudhyata
na tal-liṅgaṁ pariśrāntā
nidrayāpagata-smṛtiḥ

"Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her."

Text 120

ṣaṅkhabhṛṇ nandakī cakrī
śārṅgadhanvā gadādharaḥ
ratnāṅgapāṇi akṣobhyaḥ
sarva-praharaṇāyudhaḥ

Lord Kṛṣṇa holds the pāñcajanya conch-shell (ṣaṅkhabhṛt), and the nandakī sword, which is a manifestation of transcendental knowledge (nandakī, the sudarṣana-cakra (cakrī), the śārṅga bow (śārṅgadhanvā, and the kaumodakī club (gadā dhara). In order to protect Bhīśma's promise, He took up the chariot-wheel as His weapon (ratnāṅgapāṇi). he remains always unagitated, even if rendered weaponless in the fight (akṣobhya). He is the Supreme Personality of Godhead, the Supersoul in the hearts of all living entities, and from Him all weapons derive their effectiveness (sarva-praharaṇāyudha).

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the Vedic explanation that Lord Kṛṣṇa resides in the hearts of all living entities:

sarvāntaryāmī

"The Supreme Personality of Godhead resides in everyone's heart."

Epilogue

Text 121

om̐ namaḥ
itīdam̐ kīrtanīyasya
keśavasya mahātmanaḥ
nāmnām̐ sahasraṁ divyānām̐
aśeṣeṇa prakīrtitam

Bhīṣma continued---O supreme Personality of Godhead, let me invoke auspiciousness by offering my respectful obeisances unto You. I have now completed the chanting of the thousand transcendental names of the glorious supreme Personality of Godhead, Viṣṇu, who is known as Keśava the killer of the Keśī demon.

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the following explanation of the name Keśava, found in the smṛti-śāstra:

yasmāt tvayaiva duṣṭātmā
hataḥ keśī janārdana
tasmāt keśava-nāmtvaṁ
aloke geyo bhaviśyasi

"O Lord Janārdana, because killed the Keśī demon, You will become glorified throughout the entire world by the name Keśava."

Text 122

ya idam̐ śrṇyuān nityaḥ
yaś cāpi parikīrtayet
nāsubham̐ prāpnuyāt kiñcit
so 'mutreha ca mānavaḥ

yah--who; idam--this; sr̥nyat--hears; nityah--regularly; yah--who; ca--and; api--also; parikirtayed--chants; na--not; asubham--inauspiciousness; prapnuyat--will attain; kincit--at all; sah--he; amutra--in the next life; iha--and in the present life; ca--and; manavaḥ--person.

One who hears and chants these thousand names of Lord Viṣṇu will not suffer in an inauspicious condition of life, either in this birth, or the next.

Text 123

vedāntago brāhmaṇaḥ syāt
kṣatriyo vijayī bhavet
vaiśyo dhana-samṛddhaḥ syāc
chūdraḥ sukham avāpnuyāt

By chanting these thousand names of Lord Viṣṇu, a brāhmaṇa will become learned in all the Vedic literatures, a kṣatriya will become victorious, a Vaiśya will become wealthy, and a sūdra will become happy.

Text 124

dharmārthī prāpnuyād dharmam
arthārthī cārtham āpnuyat
kāmān avapnuyāt kāmī
prajārthī prāpnuyāt prajāḥ

dharmartha--one who aspires to attain religious merit; prapnuyat--will attain; dharmam--religious merit; artha-artha--one who desires wealth; ca--also; artham--wealth; apnuyat--will attain; kaman--opulent arrangements for material happiness; avapnuyat--will attain; kami--one who desires to enjoy the senses; praja-artha--one who desires many descendants; prapnuyat--will attain; prajāḥ--a dynasty.

By chanting these thousand names of Lord Viṣṇu, one who desires to attain religious merit, will accrue great pious credit, and one who desires wealth will become wealthy. One who desires opulent arrangements for sense-gratification will attain them, and one who desires to father a great dynasty with many descendants, will also attain his end.

Text 125

bhaktimān yaḥ sadotthāya
śucis tad-gata-mānasah
sahasraṁ vāsudevasya
nāmnām etat prakīrtayet

bhaktiman--one who is devoted to his spiritual master; yah--who; sada--regularly; utthaya--rising early in the morning; sucih--pure; tat-gata-manasah--meditating on the Supreme Personality of Godhead; sahasram--thousand; vasudevasya--of Lord Kṛṣṇa, the son of Vasudeva; namnam--of names; etat--this; prakirtayet--should chant.

A person who is a faithful follower of a bona-fide Vaiṣṇava spiritual master,

should rise early every day, and after purifying Himself by taking a bath, should fix His mind on the Supreme Personality of Godhead, the son of Vāsudeva, and chant this series of His one thousand holy names.

Text 126

yaśaḥ prāpnoti vipulam
jñāti-prādhānyam eva ca
acalām śriyam āpnoti
śreyah prāpnoty anuttaman

yaśaḥ--fame; apnoti--attains; vipulam--unlimited; jnati--among his kinsmen; pradhanyam--prominence; eva--certainly; ca--also; acalam--everlasting; sriyam--opulence; apnoti--attains; śreyah--auspiciousness; prapnoti--attains; anuttamam--without peer.

A person who thus chants the thousand holy names of Lord viṣṇu, will attain unlimited fame, and will become the most prominent of all his kinsmen. he will attain everlasting opulence, and he will also attain the supreme auspiciousness.

Text 127

na bhayaṁ dvacid āpnoti
vīryaṁ tejaś ca vindati
bhavaty arogī dyutimān
bala-rūpa-guṇānvitaḥ

na--not; bhayam--fear; kvacit--of anything; apnoti--attains; viryam--courage; tejah--authority over others; ca--also; vindati--finds; bhavati--becomes; arogi--healthy; dyutiman--splendid and majestic; bala--with physical strength; rupa--beauty; guna--and all good qualities; anvitaḥ--endowed.

He will become courageous and free from fear, and he will become a leader, controlling others. He will become healthy, handsome and majestic in appearance, physically strong, and full of all good qualities.

Text 128

rogārto mucyate rogād
bandho mucyate bandhanāt

bhayān mucyate bhītis tu
mucyetāpanna āpadah

roga-by disease; artah--afflicted; mucyate--becomes free; rogat from disease;
bandhah--in bondage; mucyate--becomes free; bandhanat--from bondage; bhayat--
from fear; mucyat--becomes free; bhitiy--frightened; tu--also; mucyate--becomes
free; apannah--one suffering from a calamity; apadah--from calamity.

One who suffers from disease will become free from the disease, and one in
prison or some other bondage will become free. One who is frightened because of
a wicked enemy will become free from his fear, and one suffering from a calamity
will become free from calamity.

Text 129

durgāny atitaraty āśu
puruṣaḥ prurśottamam
stuvan nāma-sahasreṇa
nityaam bhakti-samānvitah

durgani--very horrible sins; atitarati--crosses over; asu--quickly; prursah--a
person; prursa-uttamam--the Supreme Personality of godhead, Lord Visnu; stuvan-
glorifying; nama-sahasrena--with these one thousand holy names; nityam--
regularly; bhakti-samanvitah--with devotion.

One who regularly, and with devotion, glorifies the Supreme Personality of
Godhead, Lord Viṣṇu, by chanting these on thousand holy naes, will quickly
become free from many horrible sins.

Text 130

vāsudevāśrayo martyo
vāsudeva-parāyaṇah
sarva-pāpa-viśuddhātma
yāti brahma sanātanam

vasudeva-asrayah--taking shelter of Lord vasudeva; martyah--conditioned soul
residing in the material world; vasudeva--parayinaḥ--attached to Lord Vasudeva;
sarva--all; papa--from sins; visuddha--pruified; atma--self; yati--attains; brahma--
the Supreme Personality of Godhead, Lord Kṛṣṇa; sanatanam--eternal

He takes shelter of Lord Vāsudeva, and becomes greatly attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the eternal Supreme Personality of Godhead.

Text 131

na vāsudeva-bhaktānām
aśubham vidyate kacit
janma-mṛtyu-jarā-vyādhi-
bhayaṁ naivopajāyate

na--not; vasudeva-bhaktanam--of the devotees of Lord vasudeva; asubham--inauspiciousness; vidyate--is; kacit--at all; janma--of birth; mṛtyu--death; jara--old-age; vyadhi--and disease; bhayaṁ--fear; na--not eva--certainly; upajayate--is produced.

No actually inauspicious condition is ever imposed on the devotees of Lord vāsudeva, and thus they do not rear having to take birth again within this world, and again suffer the miserable conditions of old-age, disease, and death.

Text 132

imam stavam adhīyānaḥ
śraddhā-bhakti-samānvitaḥ
yujyetaṭmā-sukha-kṣānti-
śrī-dhṛti-smṛti-kīrtibhiḥ

imam--this; stavam--prayer; adhiyanah--one who carefully studies; staddha--with firm faith; bhakti--and devotion to Lord Kṛṣṇa; samanvitah--endowed; yujyeta--becomes endowed; atma-sukha--with the happiness attained by a spiritual realization; ksanti--with tolerance of the temporary dualities of material existence; sri--with the opulence of renunciation; dhṛti--with patient control of the senses; smṛti--with continual meditation of Lord Kṛṣṇa; kirtibhih--with fame.

One who carefully studies these prayers with great faith and devotion to Lord Kṛṣṇa, becomes full of the happiness attained by spiritual realization. He becomes tolerant of the temporary happiness and distress of material existence, and endowed with the opulence of renunciation. He attains patient control over the senses, and continual meditation on Kṛṣṇa, and because of all these opulences, He attains great fame.

Text 133

na krodham na ca māsaryam
na lobho nāsubhā matiḥ
bhavanti kṛta-puṇyānām
bhaktānām puruṣottame

na--not; krodham--anger; na--not; ca--and; māsaryam--envy; na--not lobhah--greed; na--not; asubha matiḥ--wicked intelligence; bhavanti--exists; kṛta-puṇyanam--of those who have performed the pious activity of chanting these one thousand holy names of Lord Viṣṇu; bhaktanam--of the devotees; puruṣottame--of the Supreme Person.

The devotees of the Supreme Personality of Godhead, Lord Kṛṣṇa, who perform the pious activity of chanting these one thousand holy names of the Lord, become free from anger, envy, greed, and all wicked thoughts within the mind.

Text 134

dyauḥ sa-candrārka-nakṣatrāḥ
kham diśo bhūr mahodadhiḥ
vāsudevasya viṛeṇa
vidhṛtāni manātmanah

dyauh--outer space; sa--with; candra--the moon; arka--the sun; naksatrah--and all the stars and planets; kham--ether; disah--the directions; bhuh--the earth; maha-udadhiḥ--the great oceans; vasudevasya--of Lord vasudeva; viryena--by the prowess; vidhrtani--are maintained; maha-atmanah--of the Supreme Personality of Godhead.

The entire expanse of outer space, along with the sun, moon, stars and planets, the ether, the directions, the earth planet, and the great oceans, are all maintained by the power of the Supreme Personality of Godhead, Lord Vāsudeva.

Text 135

sa-surāsura-gandharvam
sa-yakṣoraga-rākṣasam
jagad vaśe vartatedam
kṛṣṇasya sa-carācaram

sa--with; sura--the demigods; asura-demons; gandharvam--and Gandharvas; sa--with; yaksa--the Yaksas; uraga--Uragas raksasam--and Raksasas; jagat--the entire univers; vase--under the control; vartate--is; idam--this; kṛṣṇasya--of Lord Kṛṣṇa;

sa--with; cara-acaram--the moving and non-moving creatures.

The demigods, demons, Gandharvas, Yakṣas, Uragas, Rākṣasas, and all moving and non-moving creatures within the universe, are under Lord Kṛṣṇa's control.

Text 136

indriyāṇi mano buddhiḥ
sattvaṁ tejo balaṁ dhṛtiḥ
vāsudevātmakāny āhuḥ
kṣetraṁ kṣetrajña eva ca

indriyani--the senses; manah--the mind; buddhih--the intelligence; sattvam--the life-force; tejah--influence; balaṁ--strength; dhṛtiḥ--patience; vasudeva-atmakani--produced from Vasudeva; ahuh--they say; ksetram--the field of activities; kṣetrajñah--the knower of the field; eva--certainly; ca--also.

The senses, mind, intelligence, life-force, influence, strength, patience, the material bodies of the conditioned souls which constitute their field of activities, and the individual living entities themselves, have all emanated from Lord Vāsudeva.

Text 137

sarvāgamānām ācāraḥ
prathamam parikalpate
ācāra-prabhavo dharmo
dharmasya prabhur acyutaḥ

sarva--of all; agamanam--of the Vedic literatures; acarah--the religious activities; prathamam--at first; parikalpate--authored; acara--of religious activities; prabhavah--the creator; dharmah--piety; dharmasya--of religion; prabhuh--the master and protector; acyutah--the infalliable Supreme Personality of Godhead.

The infalliable Supreme Personality of Godhead is the original author of all the codes of religion and religious duties found in all the Vedic literatures, and He is the protector of all religious activities as well.

Text 138

rṣayaḥ pitaro devā
mahābhūtāni dhātavaḥ

jaṅgamājaṅgamaṁ bhedaṁ
jagan nārāyaṇodbhavam

rsayah--the sages; pitarah--Pitas; devah--demigods; mahabutani--elements;
dhātavah--and minerals; jaṅgama-ajāṅgamam--moving and non-moving; bhedaṁ--
of many varieties; jagat--the universe; narayana--from Lord Narayana; udbhavam--
sprung.

The sages, Pitas, demigods, material elements and minerals and all moving and non-moving living entities within this universe are created by Lord Nārāyaṇa.

Text 139

yogo jñānaṁ tathā sāṅkhyam
vidyā śilpādi karma ca
vedāḥ śāstrāṇi vijñānam
etat sarvaṁ janārdanaṁ

yogah--the astanga yoga system; jnanam--knowledge; tatha--also; sankhyam--
the sankhya philosophy which distinguishes matter and spirit; vidya--the fourteen
branches of knowledge; silpa-adi karma--arts, crafts, architecture, etc.; vedah--the
four Vedas; sastrani--the supplementary scriptures, such as the Mimamsa-sutra;
vijanam--the practical application of transcendental knowledge; etat--this; sarvam--
everything; janardanaṁ--from Lord Janardana.

The aṣṭāṅga yoga system, the sāṅkya philosophy, which distinguishes spirit from matter, the fourteen kinds of knowledge; arts, crafts, architecture and similar arts, the four Vedas, the supplementary Vedic literatures, such as the Mimāṃsā-sūtra, transcendental knowledge and the application of that knowledge in everyday life, all these have emanated from Lord Janārdana.

Text 140

eko viṣṇur mahad bhūtaṁ
pṛthag bhūtāny anekāśaḥ
trīṅ lokān vyāpya bhūtātmā
bhukte viśva-bhug avyayaḥ

ekah--one; visnuh--Lord Visnu; mahat--the original cause of all causes;
bhutam--the chief living entity; pṛthag--distinct; bhutani--the individual living
entities; anekasah--many; trin--
three; lokan--planetary systems; vyapya--pervading; bhuta-atma--beginningless and
perfect; bhunkte--accepts what is offered with devotion; visva-bhuk--the protector
of the universe; avyayah--eternally the same.

Lord Viṣṇu is the original cause of all cause, and he is the chief living entity, eternally different from all other living entities. Lord Viṣṇu is present everywhere in all the three planetary systems, and he is beginningless and perfect. He accepts what is offered with love and devotion, and He is the protector of the universe. He is unchanging and eternally the same.

Note: Śrīla Baladeva Vidyābhūṣaṇa explains that Lord Kṛṣṇa's acceptance of the offerings made by His devotees is described by the Lord Himself in the Bhagavad-gīta ():

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."

verse 141

imam stavam bhagavato
viṣṇor vyāsena kīrtitam
paṭhed ya icchet puruṣāḥ
śreyah prāptum sukhāni ca

imam--this; stavam--prayer; bhagavataḥ--glorifying the Supreme Personality of Godhead; viṣṇor--Lord Viṣṇu; vyāsena--by Vyāsadeva; kīrtitam--sung; paṭhet--should read; yah--who; icchet--desires; puruṣaḥ--person; śreyah--auspiciousness; prāptum--to attain; sukhāni--actual happiness; ca--also.

One who desires to attain actual happiness and auspiciousness should read this prayer glorifying the Supreme Personality of Godhead, which is sung by the sage Vyāsadeva.

Text 142

viśveṣvaram ajam devam
jagataḥ prabhavāpyayam
bhajanti ye puṣkarākṣam
na te yānti parābhavam

viśva--of the universe; isvaram--the supreme controller; ajam--the unborn; devam--Personality of Godhead; jagataḥ--of the universe; prabhava--the source of creation; apyayam--and annihilation; bhajanti--worship; ye--those who; puṣkara--

aksam--lotus eyed; na--not; te--they; yanti--attain; parabhavam--defeat.

Those who worship the lotus-eyed Supreme Personality of Godhead, who is the unborn creator controller and anihilator of the material universe, do not suffer defeat at the hands of the cycle of repeated birth and death, but become liberated from material existence, and return back home, back to Godhead.

Note: Śrīla Baladeva Vidyābhūṣaṇa quotes the Prabhāsa-kṇaṇḍa's description of the transcendental potency of Lord Kṛṣṇa's holy name:

madhura-madhuram etan maṅgalaṁ mangālānām
sakala-nigama-valli-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma

"The holy name of Lord Kṛṣṇa is the most auspicious of all auspicious things, and the sweetest of all sweet things. It is completely spiritual, without any touch of matter, and it is the transcendental fruit of the creeper of all the Vedic literatures. If one chants the holy name of Lord Kṛṣṇa, even once, either with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of material existence."

The sincere chanter of the holy name may sometimes commit offenses in the course of his chanting. The remedial measure to become free from such offenses is described in the Padma Purana:

gīte nāmāparadheṣu
pramadena kathaṅcana
sadāsaṅkīrtayan nāma
tad-ekaśaraṇo bhavet

"If one may sometimes, because of foolishness or immaturity, commit offenses to the holy name, then the remedy for such offenses is to continue one's regular chanting of the holy name, and take shelter of Him with all earnestness."

nāmāparādha-yuktānām
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca

"If one becomes determined, and continues his chanting of the holy name, and does not give up the process of chanting, the holy name will remove all his sins, and grant to him, the most valuable spiritual benefit."