Visnu-sahasra-nama
Thousand Names of Lord Visnu
with the
“Nāmārtha Sudha Bhaśya” of Baladeva Vidyābhūṣana

Managlācaranam
(by Baladeva Vidyābhūṣana)

Text 1
ananta kalyāna-gunaika-vāridhir
    vibhū-cid-ānanda-ghano bhajat-priyāḥ
kṛṣṇas tri-saktir bahu-mūrtir īśvaro
    viśvaika-hetuḥ sa karotu nāḥ 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
vyāsam satyavati-sutam muni-gurum nārāyanam samstumo
    vaiśampāyanam ucyatāhvaya-sudhāmodam prapadyaṁmahe
gangeyam sura-mardana-priyatamaṁ sarvārtha-saṁvid-vaṁ
    sat-sabhyāṁ api tat-kathā-ṛasa-jhuṣo 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-devi, and let us
also bow down before the saintly devotees who relish the narrations of Lord
Viṣṇu's glories.
May Lord Murāri, who has personally appeared as Śrī Caitanya Mahāprabhu, eternally reside within our hearts. He has mercifully purified, engladden and liberated His devotees, such as Gajendra and Mahārāja Pratāparudra.

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.

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").

Śrī Viṣṇu-sahasra-nāma-stotra

Prologue
Text 1

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

Text 2

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

Text 3

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
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).

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.

There was never a time when Lord Viṣṇu first came into existance, 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 Vidyābhūṣāṇa quotes the following verses to describe the immense potency of the glorification of Lord Kṛṣṇa.

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

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

Lord Viṣṇu is the protector and well-wisher of the brahmanas, 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 Vidyābhūṣana quotes the following verses from Mahābhārata, where Kṛṣṇa explains that He is the source of all living beings.

"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."*
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:

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

The Padma Purāṇa explains:

"The holy name of Kṛṣṇa is transcendentially 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 mellowas. 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."

The 9th versification:

paramam yo mahat-tejah
paramam yo mahat-tapah
paramam yo mahad brahma
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 Vidyābhūṣana 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.

"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."

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 Ganesa and others the power to remove obstacles. He is the most worshipable person, superior to Brahma and all the demigods. He is the eternal, original father of all living entities.

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 Vidyābhūṣāṇa notes that the the Supreme Personality of Godhead is the source of the entire creation. He quotes the authoritative statement of Vedaṁa-tūtra (1.1.2) janmādy asiṣya yataḥ (The Absolute Truth is He from whom everything emanates).

Text 12

tasya loka-pradhānasya
   jagan-nāthasya bhū-pate
viṣṇor nāma-sahasrāṁ 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

yāṇi nāmāni gaunāṇī
   vikhyātāṇi mahātmānaḥ
ṛṣibhib parigṛtāṇi
   tāṇi 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 Vidyābhūṣāṇa 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 jem, although it appears to change colors. The Gopāla Tāpāni Upaniṣad explains:

eko vaśi sarvagāh kṛṣṇa īḍya
   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:

krṣnas 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 Sankarṣaṇa, Pradyumna and Aniruddha. He appears as Kāraṇodakāsāyī Viṣṇu, Garbhodakāsāyī Viṣṇu and Kṣīrodakāsāyī Viṣṇu, who are completely spiritual manifestations free from any trace of matter, and who are known as the puruṣa-avatāras. From Lord Garbhodakāsāyī 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, Bhiṣma now describes the holy names that describe Lord Kṛṣṇa's various forms and pastimes.

The Thousand Names of Lord Viṣṇu

Text 14

om viśvam viṣnur vaśatkārō
bhūta-bhavya-bhavat-prabhuḥ
bhūta-kr̥d bhūta-bhrd bhāvo
bhūtātmā bhūta-bhāvanah

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-kr̥d) and He maintains it as well (bhūta-bhr̥d). 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, Śīla Baladeva Vidyābhūṣaṇa quotes the description of creation found in the Upaniṣads:

so 'kāmayata bahu syāṁ prajāyeya

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

Text 15

pūtāmā paramātmā ca
   muktānāṃ paramā gatiḥ
avayayā puruṣāḥ sākṣī
   kṣetrajñā 'ksara eva ca

Lord Kṛṣṇa is supremely pure (pūtāmā) and He is the Supreme Soul (paramātmā). He is the ultimate goal and destination of the liberated souls (muktānām paramā gatiḥ). and He is the eternal (avaya) Supreme Person (puruṣa). He is the witness of everything (sākṣī) and He knows what happens to all living entities (kṣetrajña). He is infallible (aṃksara).

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-vidāṁ netā
   pradhāna-puruṣeśvaraḥ
narasimha-vapuh śrīmān
   Kesavah 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-vidāṁ netā), and He is the supreme controller of the material universe and all living entities (pradhāna-puruṣeśvaraḥ). Even though He has appeared in a half-man, half-lion incarnation (narasimha-vapuh), 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:

\[
ka \ iti \ brahmāṇo \ nāma \\
iśo 'ham sarva-dehinām \\
āvāṃ tāvāṅga-sambhūtau \\
tasmāt keśava-nāma-bhāk
\]

"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):

\[
yasmāt kṣaram atīto 'ham \\
aksiṛād api cottamaḥ \\
ato 'smi loke vede ca \\
prathitah puruṣottamaḥ
\]

"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

\[
sarvah sarvah śivah sthānur \\
bhūtādir nidhir avyayaḥ \\
sambhavo bhāvano bhartā \\
prabhavah prabhur īśvaraḥ
\]

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):

sarvam samāpnośi tato 'si sarvam

"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 sādhunāṁ
vināśāya ca dūskṛtām
dharma-saṁsthāpanārthāya
sambhāvāmi 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 millenium."*

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

Text 18

svayambhūḥ sambhur ādityaḥ
puṣkarākṣo mahāsvanah
anādi-nidhano dhātā
vidhātā dhatur uttamah

Lord Kṛṣṇa is the self-sufficient Lord (svayambhū) whose auspicious transcendental qualities bring great happiness to the devotees (sambhu). 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 Isa Upanisad (mantra 8):

kavir manīśi paribhuh 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 Vidyābhūṣāna presents the following quotes from the Śruti, where Kṛṣṇa’s authorship of them is explained:

tasya vā etasya mahato bhūtasya niśvāsitam etad yad r̥g-vedo yajur-vedah

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

yo brahmāṇam vidadhāti pūrvam 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 garbham dadhāmy aham
sambhavah sarva-bhūtānām
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 hrṣīkeśah
padma-nābho 'mara-prabhuḥ
viśva-karma manus tvāṣṭā
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 (Hṛṣikeśa). 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 (sthavīra and dhruva).

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

na hy ādi-madhyaṃtam ajasya yasya
vidmo vayaṁ 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-sastra:

sarvāṇi rūpāṇi vicitya dhīro
nāmāṇi krtvābhivādan 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 Śmrīti-sastra:

nistaraḥ 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 Śvetāsvatara Upaniṣad (6.8):
parāśya śaktir vividhaiva śrūyate
svabhāviki 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 guṇeṣaḥ

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

agrāhyah sāśvataḥ kṛṣṇo
lohitākṣaḥ pratardanah
prabhūtas trikakud dhāma
pavitram mangalam param

The Supreme Personality of Godhead is the non-material cause of the material manifestation (agrāhya), and He is eternal (sāśvata). 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 existance (trikakud-dhāma). He is the supreme pure, free from all material contamination, and He is the supreme purifier (pavitram). He is the supreme auspiciousness (mangalam param).

Note: Śrīla Baladeva Vidyābhūṣāna 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-vacakah śabdo
naś ca nirvṛti-vacakah
tayor aikyam param brahma
kṛṣṇa ity abhidhiyate
"The word "kṛṣ" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "kṛṣ" 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:

nāmnāṁ mukhyatamahaṁ nāma
kṛṣṇākhyāṁ 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:

samāvrṣo lohitāksaḥ

"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 Śrīmāţī:

mada-vighūrṇita-locana iśan mānadaḥ sav-suhṛdāṁ 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 Śrīmāţī-sāstra:

aśubhāni niracaste
tanoti śubha-santatim
śrīmāţī-matraṇa yat puṁsāṁ
brahma tān mangalam 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 Śrīmāţī-sāstra again confirms this point:
"I offer my respectful obeisances to the Personality of Godhead, who is the supreme auspiciousness"

**Text 21**

īśānah prānaṁah prāno
   jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ
hiranyagarbho bhūgarbho
   mādhavo madhusūdanaḥ

Lord Kṛṣṇa is the creator of everything (īśāna), and in His form as the first puruṣa-avatāra, Kāranodakasāyī 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 (hiranyagarbha). 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 Vidyābhūṣāna gives the following explanation of the word prāṇada (giver of life, mind and senses to the living entities):

buddhindriya-manah-prāṇāṁ
   janānāṁ asrjat 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 aksare 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—
"The supremely pure Personality of Godhead resides in the spiritual world, which has a golden effulgence."

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

madhuḥ samsāra-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 vikrami dhanvī
medhāvī vikramaḥ kramaḥ
anuttamo durādharsaḥ
kṛta-jñāḥ kṛtr ātmavān

Lord Kṛṣṇa is the Supreme Controller (īśvara), and He is unlimitedly powerful (vikrami). He wields the transcendental śārṅga bow (dhanvī), and He is supremely
intelligent and expert (medhāvi). He can travel anywhere immediately, even without the help of Garuda (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 (krtajña). 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 Vidyābhūṣana explains the word anuttama by citing the Vedic literatures:

na tat samās cābhayadhikāsa ca drṣyate

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

mattah parataram nānyat

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

The Lord Himself has explained the word kṛtajña:

patraṁ puśpaṁ phalam toyam
yo me bhaktyā prayacchati
tad aham bhakty-upaḥrtam
āṣnāmi prayatātmanah

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

Text 23

suresaḥ śaranaṁ śarma
viśva-retāḥ prajā-bhavah
ahaṁ samvatsaro vyālaḥ
pratyayah sarva-dārsanah

Lord Kṛṣṇa is the master of the demigods and the benefactor of the worthy devotees (suresa). He is the shelter that removes the distresses of they who approach Him (śarana), 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 Pāli (vyāla). He is the only person in whom one can completely place his trust (prataya). 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 (sarvadārśana).

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

sarvasya śaraṇam suhrt

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

The word śarma is described in the Śruti-mantra:

ānandam brahma

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

The Lord Himself describes the word samvatsara:

teśāṁ aham samuddharta mṛtyu-saṁsāra-sāgarāt bhavāmi mā cirāt pārtha mayy āvesita-cetasāṁ

"O Son of Prthū, 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 māṁ 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-darśana:

paśyanti te me rucirāmy amba santah
prasanna-vaktrāruṇa-lokanāṁ
rūpāṁ divyāṁ vara-pradāṁ
sākāṁ vācāṁ spṛhaṇīyaṁ 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

ajāh sarveśvarah siddhaḥ
siddhiḥ sarvādir acyutaḥ
vrṣakāpir 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 (aja). 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 (vrṣakāpi). 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)

svargāpavargayoh pumsāṁ
rasāyāṁ bhuvi sampadāṁ
sarvāṇi api siddhanāṁ
"By worshiping 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 praṇaśyatī
tasyāham na praṇaśyāmi
sa ca me na praṇaśyatī

"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 samah
amoghaḥ pūndarīkākṣo
vṛṣakarmā vṛṣākṛtīḥ

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 (pūndarīkākṣa). He fulfills the desires of the pure devotees (vṛṣākarmā), and His transcendental form is supremely handsome (vṛṣākṛtī).

Note: Śrīla Baladeva Vidyābhūṣana explains the word vasu by quoting the following statement of Lord Kṛṣṇa found in the smṛti-sāstra:

mad-bhaktā yatra gāyanti
tatra tiṣṭhāmi nārada
"O Nārada, I remain where My devotees engage in glorifying My activities."*

Queen Kuntidevi 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 vapuh sakala-sundara sanniveśam
karmacaran bhuvi sumangalam 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-yonih śuci-śravāḥ
amṛtah śāsvatah 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-śirā). He is the maintainer (babhrur) 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 (śāsvata), and He eternally appears before
the pure devotees and grants them transcendental bliss (sthanu). He always remains in His eternal abode, Goloka Vrndavana, 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 Vidyābhūṣāna quotes the following description of the name rudra found in the smṛti-sāstra:

rujāṃ drāvayate yasmād rudras tasmāj janārdanaḥ

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

The name bahu-śirāh 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-śravāh in the following verse from the smṛti-sāstra:

śucini sravanīyāni
śrōnīmiha dhanañjaya
na ca pāpāni grāhnāmi
 tato 'ham vai śuci-śravāḥ

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

Text 27

sarvagah sarva-vid bhānur
visvakṣeno janārdanaḥ
vedo veda-vid avyāngo
vedāngo 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 it’s protection (viśvaksena). He crushes the demons that seek to destroy the world and He protects the saintly devotees, removing all their sufferings (janārđana). 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 (avyāṅga). The Vedic literatures comprise His instructions (vedāṅga). He is the most expert theologian, philosopher and poet (kavi).

Note: Śrīla Baladeva Vidyābhūṣāna 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 krtākṛtaḥ
catur-ātmā catur-vyūhaḥ
catur-daṁstraḥ catur-bhujāḥ

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, Saṅkaraṇa, Pradyumna and Aniruddha (catur-ātmā and catur-vyūha). He has all the 14 characteristics of an exalted personality (catur-daṁstra), and He is manifested as four-armed Lord Viṣṇu, who holds a conch, disk, club, and lotus (catur-bhujā).
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 (bhokta). He is intolerant of the demons (asahīṣṇu) and tolerant of the offenses accidentally committed by His devotees (sahīṣṇu). He is the father of Lord Brahmā, the first living being to appear in the universe (jagad-ādīja). 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 (vījaya) 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-yonī), and He appears within this material world again and again to protect the devotees (punar-vasu).

Note: Śrīla Baladeva Vidyābhūṣāna quotes Lord Brahmā's explanation of the word jagad-ādīja found in the smṛti-sastra:

"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."
Lord Kṛṣṇa is Indra's younger brother (upendra), who appeared as a young brahmācārī to help Indra and cheat Bali Maharāja (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 (suci). He is so powerful (urjita) that He easily defeated Bali's army, and He surpasses the strength of Indra (atindra). 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 Vidyābhūṣana observes that the names in this verse all describe the Lord's incarnation as Vāmanadeva. The smṛti-sāstra describes Lord Vāmana in the following way:

dvādaśaivaḍiteh putrāḥ  
śakra-mukhya narādhipa  
teṣām avaraṇo 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-sāstra:

toye tu patite haste  
vāmano 'bhūḍ avāmanaḥ  
sarva-devamayaṁ rūpaṁ  
darśayāṁ 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 vaidyāḥ sadā-yogi  
viraho mādhavo madhuh  
atindriyo 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-yogi). He kills the powerful demons such as Kaṁsa 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-devi, who appeared from the ocean of milk (mādhava). With His handsomeness and charm He enchanted Lakṣmī-devi 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 Mohini-mūrti to bewilder the demons and also Lord Śiva (mahā-māya). In this way He earnestly endeavored to make the demigods’ plans successful (mahotsaha), and He displayed His great prowess, which can thwart or bewilder anyone (mahā-bala).

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

The smṛti-sāstra describes the name viraha:

\[
\text{suparna-pakṣabhīhatā nipetur dānavarṣabhāḥ}
\]

"When Lord Viṣṇu fought the demons, He rode on Garuda. Simply by the blows from Garuda'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:

\[
\text{māvidyā ca hareḥ proktā}
\text{tas्यām īśo yato bhavān}
\text{tas्मān mādhava-nāmāsi}
\text{pūrvam asīti sabdītaḥ}
\]

"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

\[
\text{mahā-buddhir mahā-viryo}
\text{mahā-saktir mahā-dyutih}
\text{anirdeśya-vapuḥ śrīmān}
\text{ameyātmā mahādri-dhrk}
\]
Lord Kṛṣṇa is supremely intelligent (mahā-buddhi), supremely powerful (mahā-virya), and the master of all transcendental potencies (mahā-sakti). He is supremely splendid (mahā-dyuti) and His transcendental form cannot be seen by material eyes (anirdeśya-vapuḥ). He is supremely handsome (sṛīmān), and His unlimited nature cannot be measured by any living entity or demigod (ameyātmā). Appearing as Lord Kurma, He held up the Mandara Mountain (mahādri-dhṛk).

Note: Śrīla Baladeva Vidyābhūṣana comments that Lord Kṛṣṇa used His great prowess (mahā-virya) to take the nectar on behalf of the demigods, and He used His great potency (mahā-sakti) 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 Sukadeva Gosvāmi:

megha-syāmah kanaka-paridhiḥ karna-vidyoti-vidyun-
mūrdhi-bhrājadh-vilulita-kacāḥ srag-dharo rakta-netraḥ
jaitrair dorbhir jagad-ubhayadair dandaśúkaṁ ghrītvā
mantha-manthan prati girir ivāśobhātātho 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

mahēśvāsa mahi-bharta
śrī-nivāsah satām gatiḥ
aniruddhaḥ surāṇando
govindo govindāṁ patiḥ

Lord Kṛṣṇa is the celebrated archer Lord Rāmacandra (mahēśvāsa) and He is the husband of the goddess of fortune (śrīnivāsa). He is the maintainer of the earth (mahī-bharta). 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 (surāṇanda) 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 (govindāṁ 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 Mahēśvāsa is worshiped in Kimpuruṣa-varṣa, Lord Śrīnivāsa is worshiped in Ketumāla-varṣa. Lord Saṭāṁ 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

maricir damano hamsah
    suparno bhujagottamaḥ
hiranya-nābhah sutapāḥ
    padma-nābhah prajā-patīḥ

Lord Kṛṣṇa is effulgent (marici) and He removes the distresses of His devotees (damana). He appeared as a swan to enlighten Lord Brahmā and the four Kumāras (hamsa). In His form as Lord Viṣṇu He reclines on Ananta-sēsa (bhujagottama) and is carried by Garūḍa (suparna). His beautiful navel is splendid as gold (hiranyanābhaha). 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) (padmanābhaha). He is the master and protector of Śiva, Brahmā, and all other living entities (prajāpatī).

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

amṛtyuh sarva-drk simhah
    sandhātā sandhimān sthirah
ajo durmaṛṣaṇāḥ sāstā
    viṣrutātmā surāriḥā

Lord Kṛṣṇa is immortal, and He also frees His devotees from death (amṛtyu). He sees everything, including the devotional activities of His servants (sarva-drk). 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 Rāvana and rescue Sītā, He became the ally of Sugrīva (sandhimān). He is the constant friend of Vibhiṣanā 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 (durmaṣaṇa) and also expert at punishing the demons (sāstā). He is famous (as Lord Rāma, who is very merciful to the devotees, and who is the killer of Rāvana) (viśrutātmā). He is the killer of Rāvana and other demons, who are always enimical to the demigods and devotees (surārihā).

Note: Śrīla Baladeva Vidyābhūṣāna quotes the śruti-mantra to explain the name sarva-drk. The śruti explains "yah sarvajñāḥ" (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 Maharājā Daśarathā.

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

\[
\begin{align*}
\text{mitra-bhāvena samprāptam} \\
\text{na tyajeyam kathaṇcana} \\
\text{dośo yadyapi tasmin syāt} \\
\text{satām etad vigarhitam}
\end{align*}
\]

\[
\begin{align*}
\text{sakṛd eva prapanno yas} \\
\text{tavāsmiṣṭi ca yācate} \\
\text{abhayam sarvadā tasmai} \\
\text{dadāmy etad vrataṁ mama}
\end{align*}
\]

"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

\[
\begin{align*}
gurur gurutamo dhāma \\
satyah satya-parākramah \\
nimiso 'nimisoḥ sragvī \\
vācaspatir udāra-dhīḥ
\end{align*}
\]

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 (nimīṣa) and he never blinks in His continual recognition of the auspicious actions of devotional service (anīmiṣa). He wears a vaijayantī garland (sragvī) and He is the protector of Sarasvati (vācaspati). He is generous (udāra-dhī).

Note Śrīla Baladeva Vidyābhūṣana explains that the Lord’s generosity may be seen by the fact that He liberally granted to Guha, Jātāyu, Sabari, 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

agranīr grāmanīh śrīmān-
nyāyo netā samīraṇaḥ
sahasra-mūrḍhā 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 (agranīh). 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 (gramānīh). Lord Matsya spoke the message of the Vedas and protected the Vedas at the time of devastation (śrīmānnyāa). He is the leader of all living entities (netā), and He moves about with consummate grace (samīraṇa). Appearing with uncountable thousands of heads (sahasra-mūrḍhā), 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 Vidyābhūṣana 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 pāṇi-pādam tat
sarvato ‘ksi-śiro-mukham
sarvataḥ srutimāl loke
sarvam āvṛtya tiṣṭhați

"Everywhere are His hands and legs, His eyes and faces, and He hears everything."
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 spiritual 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 existence (saṃvṛta), 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 (saṃpratardana). He is Himself the succession of days (or He speaks very eloquently and sweetly (aha). He is time itself (saṃvartaka), and with part of Himself He carries the weight of the entire universe (vaṁi). 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 (dharani-dhara).

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

tenadāṁ bhramyate brahma-caṅkram

"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 existence."

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

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

The śrutī-mantra explains the name dharanī-dhara:

sa dadhāra prthivim

The Supreme Personality of Godhead maintains the earth."

Text 39

suprasādaḥ prasannātmā
viśva-dhṛg viśva-bhug vibhuḥ
sat-kartā sat-kṛtaḥ sādhur
jahnu 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-dhṛg) and protects (viśva-bhug) 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, pītās, 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 (jahnu), 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 Vidyābhūṣāna 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-dhṛg (holder of the universes) is seen when He caused all the universes to exit from His body with His exhaling breath, thus astonishing Mārkaṇḍeya Rṣi.

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

The smṛti-sāstras explain the name Nārāyaṇa:

nārāj jātāni tattvāni
nārāṇīti vidur budhāḥ
tasya tāny ayaṇam pūrvaṁ
tenā nārāyāṇaḥ 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

\[
\begin{align*}
\text{asāṅkhyyeyo 'prameyātmā} \\
\text{viśīṣṭaḥ śīṣṭa-kṛc chucih} \\
\text{siddhārthaḥ siddha-sāṅkalpaḥ} \\
\text{siddhidah siddhi-sādhanah}
\end{align*}
\]

Lord Kṛṣṇa's transcendental attributes cannot be counted (asaṅkhhyeya), His patience is unlimited (aprameyātmā). and His opulences are unlimited (viśīṣṭa). He gives His devotees great faith in the message of the Vedas, and thus transforms them into the most elevated of peaceful saintly persons (śīṣṭa-kṛc). 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-sāṅkalpa), and it is He who fulfills the desires of all living entities (siddhidaha). Simply by remembering Him, the devotees become successful in their devotional activities, and freed from all impediments (siddhi-sādhanah).

Note: Śrīla Baladeva Vidyābhūṣaṇa explains the name aprameyātmā (unlimitedly patient), by recounting the pastimes of Nara-Nārāyaṇa Rṣi. 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

\[
\begin{align*}
vṛṣāhī vṛṣabhavo viṣṇur \\
vṛṣaparvā vṛṣodaraḥ \\
vardhano vardhamānas ca \\
viviktah śrutisāgarah
\end{align*}
\]

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 jubliant festival for Indra and the best of the
yogis (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 (vardhamāṇa). 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 Vidyābhūṣāna quotes Lord Śiva's explanation of the name Viṣṇu:

vyapya sarvān imān lokān
ṣṭhitāḥ sarvatra keśavaḥ
tataś ca viṣṇu-nāmāsi
viṣer dhātoḥ pradaṃśanāt

"The verb viṣ 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 vasuh
naika-rūpo bṛhad-rūpaḥ
śipī-viṣṭāḥ 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, Kaitabha, 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 (vasu). 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 from is larger than everything (bṛhad-rūpa). He enters the waters of devastation, and causes the inundation at the end of the universe (śipī-viṣṭa). He is the original cause of the cosmic manifestation (or he rescued the Vedas from the demons Madhu and Kaitabha) (prakāśana.)
Lord Kṛṣṇa is supremely powerful (ojah and tejah) 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 (spaśṭākṣara), and He reveals the truth of His confidential pastimes to the most exalted and intimate devotees (mantra). He is splendid as the moon (candramsu). He is effulgent and He defeated the demons Madhu and Kaiṭābha with His supreme power (bhāskara-dyuti).

Lord Kṛṣṇa is the father of the moon, (amrtamsudbhava) and He is very powerful and splendid (bhānu). He defeats the atheists (sasabindu) and He is the Supreme Personality of Godhead, understood by the theists (suresvara). Devotional service to Him is the nectar-medicine that counteracts the poisnous snake-bite of material existance (ausadham). He is the enemy of the demons (jagataḥ setuh). He defeats the impersonalists and establishes the actual truth of spiritual variety (satya-dharma-parākrama).

Note: Śrīla Baladeva Vidyābhūṣana quotes the following description of the name amrtamsudbhava found in the śruti-sāstra:

candramā manaso jātaḥ

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

Baladeva Vidyābhūṣana explains that the name sasabindu begins the list of the names of the Lord's incarnation as Dattātreya.
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 existance with His merciful sidelong glance (pāvana) 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 (kāmāhā and kāma-kṛt). 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).

Lord Kṛṣṇa begins the four yugas by His appearance as the yuga-avatāra (yugadi-hṛt). He causes the succession of four yugas (yugavarta). 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 (adṛśya) 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 adṛśya.
krodhahā krodha-krīt kartā
visva-bāhur mahī-dharah

Lord Kṛṣṇa is worshiped and glorified by Brahmā, Śiva, and all demigods and saintly persons (iṣṭa). Holding the sudarśana-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 (ṣiṣṭeṣṭa). In His Vṛndāvana pastimes He is crowned with a peacock feather (sīkhaṇḍī). 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-krīt). He killed the host of demons sent to Vṛndāvana by Kamsa (kartā), and He protects the entire universe with His powerful arms (visva-bāhu). He lifted Govardhana Hill to protect the residents of Vrajabhūmi (mahī-dharah).

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

tam adbhutam bālakam ambujeksanam
catur-bhujam śaṅkha-gadāy-udāyudham
śrīvatsa-lakṣmam gala-sobhi-kaustubham
pitāmbaram śaṃdra-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):

\[
\text{ittam stribhiḥ sa-bhaya-nayana-śrī-mukhālokinibhir}
\text{vyākhyātārthā prahasita-mukhī na hy upalābdhum aicchat}
\]

"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-kopah sphurītāruṇādharam
sandasya dadbhir dadhi-mantha-bhājanam
bhittvā mrśāsru rṣad-asmanā raho
jaghāsa haiyangavam antaraṁ gatah

"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

acyutah prathitah prānah
prānado vāsavānujaḥ
apāṁ-nidhir adhiṣṭhānam
apramattaḥ pratiṣṭhitah

Lord Kṛṣṇa is eternal and unchanging, and He is the protector of the residents of Vraja (acyuta). He is famous in Vrajabhumi and the entire universe (prathita). He is the object of the pure love of the residents of Vraja (prāna) and He is the source of their strength and their very life (prānada). 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 (apāṁ-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 Vrajabhumi 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 Vidyābhūṣana quotes King Indra's explanation of the name apāṁ-nidhi:

aham kilendro devaṁ
tvam gavāṁ indratāṁ gatah

"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 adhisthānām is described in the śruti-mantra:

sāksād brahma gopāla-purī

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

The śṛṭi-śāstra further explains:

paṇca-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-charaṁ gaṁṭhaṁ
  man-nāthāṁ mat-parigrahaṁ
gopāya svātma-yogena
  so 'yaṁ me vrata āhitaḥ

"I vow that with My own internal potency I shall always protect the cows, cowherd men and gopis 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 brhad-bhānur
  ādi-devaḥ purandarāḥ
Lord Kṛṣṇa causes Kaṁsa's demon friends to whither away (skanda), and at the same time He grants strength to Kṛṣṇa's demon friends to whither away (skanda), and at the same time He grants strength to Kṛṣṇa's 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 Sudāma 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 (brhad-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 devātī in the Bhagavad-gītā (10.2):

aham ādir hi devānām

"I am the source of the demigods."

Text 50

aśokas tāraṇas tārah
   śurah saurir jānēsvarah
anukūlah śatāvartah
   padmī padma-nibheksānāh

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 (sauri). 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 (jānēsvāra). He is the kind well-wisher of the residents of Mathurā, and all other living entities also (anukūla), and His transcendental opulence and prowess bewilder both the demons, headed by Kaṁsa, 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-nibheksāṇa).

Note Śrīla Baladeva Vidyābhūṣāṇa 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 Śrīmati 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 Śrīmati Rādhārāṇī.

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

sahasra-patram kamalam
gokulākhyaṁ mahat padam
tat-karnikāram tad dhāma
tad anantāṁśa-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 'raṇindākṣaḥ
    padma-garbhaḥ śārīra-bhṛt
mahārdhir rddho vrddhātmā
    mahākṣo garuda-dhvaṁa

    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 (mahārdhi), and He is endowed with omniscience and other similar transcendental powers and qualities (rddha). He pervades the universes and enjoys innumerable transcendental pastimes (vrddhātmā). 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 Garuda (garuda-dhvaṁa).

Note: Śrīla Baladeva Vidyābhūṣana quotes Lord Kṛṣṇa's own description of the name śārīra-bhṛt, found in the smṛti-śāstra:

darsana-dhyāna-saṁsparśair
    matsya-kūrma-vihangamāh
svāny apatyāni puṣnānti
    tathāham api padmāja

    "By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmāja."**
Lord Kṛṣṇa's transcendental form cannot be compared to anything else (atula). He is like a ferocious sarabha beast that destroys the demons (sarabha). Although His ferocity strikes fear into the demons' hearts, He nevertheless liberates those demons who have the good fortune to be killed by Him (bhima). 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-lakṣāṇya), 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 (samitiṃjayā).

Note: Śrīla Baladeva Vidyābhūṣana 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."

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 Yasodā's rope (dāmodara), and He patiently tolerated Mother Yasodā'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 (mahā-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 (amītāsana).

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

..... te naiva nāmmātra
    krṣno vai dāma-bandhanāt
gośthe dāmodara iti
    gopiḥbhiḥ parigiyate

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

Text 54

uddhavah ksobhano devah
    śrī-garbhah parameśvarah
karaṇam kārānaṁ kartā
    vikartā gahano guhah

Dragging the mortar between the two yamala-arjuna trees, Lord Krṣṇa liberated the two sons of Kuvera (uddhava). Hearing about Lord Krṣṇa's transcendental qualities, pastimes, and forms, the devotees become agitated with transcendental bliss (ksobhana). Lord Krṣṇa enjoys transcendental pastimes (deva). He possesses all the opulences contained within the universe, and he revealed those opulences to mother Yasodā when she looked in His mouth to see if He had eaten clay (sṛī-garbha). He is the master of Śrīmati Rādhārāṇī, the supreme goddess of fortune (parameśvara), and the benefactor of His devotees, helping them attain perfection in bhakti (karaṇam). Using His three potencies He created the material world (kāraṇam). 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 vyavasthānah
   samsthānah sthānado dhruvaḥ
parārdhīḥ parama-spaṭāh
   tuṣṭāḥ puṣṭāḥ śubheksanāh

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 (samsthiṇa). He gives to His devotees the most desirable station of eternal residence in the spiritual world (sthanada), and He even becomes the submissive follower of His pure devotee (dhruva). He is endowed with all transcendental opulences (parārdhī), and for this reason He is glorified in all Vedic literatures (parama-spaṭā). 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 (śubheksana).

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

krṣṇas tu bhagavān svayam

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

Lord Kṛṣna has personally explained the meaning of the name dhruva in the smṛti-sāstra in the following way:

nirapeksāṁ munim sāntam
   nirvairam sama-darṣanam
anuvrajāmy aham nityam
   puyeyety anghri-renubhiḥ

"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."
Lord Kṛṣṇa delights the hearts of the yogīs and He enjoys transcendental pasitmes with Śrīmati Rādharāṇī 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 (saktimatāṁ 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 (dharmanvid-uttama).

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

"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

vaikuṇṭhah puruṣah prānaḥ
prāṇadāh prāṇavaḥ prthuḥ
hiranya-garbhaḥ śatrughno
vyāpto vāyur adhokṣajaḥ

Lord Kṛṣṇa appeared as the son of Vaikuṇṭhā-devi, the wife of Śubhra, (vaikuṇṭha). He is the supreme person (puruṣa). He is dear as life for the devotees (prāna), and He purifies the devotees' senses (prāṇada). He is eternally young, and
He is worthy of receiving the respectful obeisances of all living entities (pranava). He generously considers His devotees equal to Himself (prthu). He is knowledge, He is the goal of knowledge, and He is approached by the cultivation of transcendental knowledge (hiranyagarbha). He kills lust, greed, and all other enemies of His devotees (satrughna). Attracted by the love of His devotees, he always remains within their hearts (vyâpta). Many times He defeated Jarâsandha, the king of Magadha (vâyu). He is beyond the reach of the blunt material senses and, as He rested beneath a cart, He killed the demon Śakaṭâsura (adhokṣaja).

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

pranamantīthā yaṁ vedas
tasmāt praṇava ucyate

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

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

jñānam 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, aksa 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-sāstra:

dardhur niḥatāṁ tatra
rakṣasīṁ vana-gocarāḥ
punar-jāto 'yam ity āhur
uktas tasmād adhokṣajāḥ

"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 vṛṣaṭvāsis called out in this way, Lord Kṛṣṇa is known as Adhokṣaja."
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 (sudarṣana), and he is also the time-factor, which destroys all things (kāla). He removed the burden of the earth (parameśṭhi). 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 (samvatsara), and His supreme handsomeness is revealed to the residents of Vṛndāvana (dakṣa). He removed the gopis' 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: Śrila Baladeva Vidyābhūṣana quotes the following description of the name sudarṣana, found in the Śrīmad-Bhāgavatam:

\[
yad dharma-sūnora bata rājasūye
   nirikṣya drk-svastyayanam tri-lokaḥ
   kartsnyena cādyeha gataṁ vidhātur
   arvak-srtau kausalāṁ ity amanyata
\]

"All the demigods from the upper, lower, and middle universal planetary systems assembled at the altar of the rājasūya sacrifice performed by Mahārāja Yudhīśṭhira. 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 śrīti-sāstra:

\[
dadāty ātmānam apy ajaḥ
\]

"The unborn Supreme Personality of Godhead is so kind that He gives Himself to His pure devotee."
vistārah sthāvarah sthāṇuh
pramāṇam bijam avyayam
artho 'nartho mahā-kośo'
mahā-bhāgo mahā-dhanah

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 (bijam 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 Vidyābhūṣanā quotes this description of the name sthāṇu, found in the smṛti-sāstra:

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-sāstra:

catur-vidhā mama janā
bhaktā eva hi te smṛtāḥ
esām ekantināh śreṣṭhas
te vai vānyad adevatāḥ

aham eva gatis teṣām
nirāśiḥ sarva-karmanām
ye tu Śiṣṭās trayo bhaktāḥ
phāla-kāma 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

anirvinṇah sthaviṣṭho bhūr
dharma-yūpo mahā-makhaḥ
nakṣatra-nemir nakṣatri
ksamah kṣamaḥ samihanaḥ

Lord Kṛṣṇa is not discouraged by the rebelliousness of the conditioned souls, and He always acts for their welfare and protection (anirviṇṇa). 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 (nakṣatri). He controls the movements of the planets (kṣama), and He is situated within all the planets (kṣama). Pious persons aspire to attain Him (samihana).

Note: Śrīla Baladeva Vidyābhūṣana quotes the following description of the name nakṣatra-nemi found in the smṛti-śāstra:
alātaka-cakraṇad eṣānti
vāta-cakreraśa tu
yasmāt jyotiṣe saha
pravahastena saṁśrtaḥ

"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 iṣya mahejyaḥ ca
kratuḥ satraṁ satam gatiḥ
sarva-darśi vimuktātmā
sarvajño 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 (iṣya). 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 (satam gatiḥ). He see everything, and He especially notices the activities of His devotees (sarva-darśi). He is free from any material contact (vimuktātmā), and because He is the Supersoul in the hearts of all creatures, He knows everything (sarvajño). He is the supreme object of knowledge (jñānam uttamam).

Note: Śrīla Baladeva Vidyābhūṣāna quotes the following explanation of the name sarva-darśi:

darśana-dhyāna-saṁsparśair
matsya-kūrma-vihangamāḥ
svāny apatyaṁ 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 uttamaṁ:

satyaṁ jñānam anantat 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 amaran atha daksināyām

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

Text 62

suvrataḥ sumukhaḥ sūkṣmaḥ
sughosah sukhadah 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 (sughosa), 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 Vidyābhūṣana 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."*
svāpanah svavaśo vyāpi
naikātmā naika-karma-krt
vatsaro vatsalo vatsi
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 (vyāpi), and He also expands His original form into innumerable viṣṇu-tattva forms (naikātmā). He enjoys various wonderful transcendental pastimes to accomodate the varieties of spiritual love the different devotees bear for Him (naika-karma-krt). 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 (vatsi). 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 Vidyāḥūṣaṇa quotes the description of the name svāpana found in Śrīmad-Bhāgavatam:

svayām viṣrāmayatī āryam
pādā-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-sastra:

ekatvam ajahad eva bahu-rūpah
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 aksaram
avijnātā sahasrāṇśu
vidhātā kṛtā-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 (aksaram). He excuses the offenses of those who take shelter of Him (avijnātā). He is omniscient (sahasrāṇśu). He forgives the offenses of the surrendered souls (vidhātā), and He reveals His original form to the most exalted devotees (kṛtā-lakṣaṇa).

Note: Śrīla Baladeva Vidyābhūṣāna 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 kiṃcana
nānavāptam avāptavyam
varta eva ca karmanī
da

"O son of Prthā, 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 aksaram is described in the śruti-ṣastra:

om ity ātmānam dhyāyatha

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

The name avijnātā 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-mūlam bhajatāḥ priyasya
tyaktān-yāhasti-hariḥ pareśaḥ
vikarma yac cōyatītaṁ kathaṅcid
dhunoti sarvam hrḍi 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-nemih sattva-sthāḥ
simho bhūta-mahiśvaraḥ
ādi-devo maha-devo
deveśo deva-bhṛḍ 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 (sattvāstha). 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-mahēsvara). 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 (devēṣa). He is the teacher and maintainer of Brahmā, Śiva and all the demigods (deva-bhrd guru).

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

bālaḥ kṛiḍanakair yāvat
kṛiḍate 'śmābhīr 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
dhūna-gamyah purātanah
sārīra-bhūta-bhrd bhoktā
dhūri-dakṣiṇāḥ

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 (dhūna-gamyā). 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 (sārīra-bhūta-bhrd), 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-dakṣiṇā).

Note: Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Bhaktivinoda Thākura explain that the name dhūna-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 sarīra-bhūta-bhṛt is described by Lord Kṛṣṇa in the smṛti-śāstra in the following way:

pañca-yojanam evāsti
vamanm me deha-rūpakam

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

Text 67

somapo 'mṛtapah somaḥ
purujit puru-sattamaḥ
vinayo jayah satya-sandho
dāśarhaḥ sāvatām patiḥ

Lord Kṛṣṇa protects the demigod Śiva (somapa), and He protects all the other demigods as well (amṛtapā). 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 (purujit). 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 (dāśarha). 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 (sāvatām patiḥ).

Note: Śrīla Baladeva Vidyābhūṣāna quotes the explanation of the name dāśarha found in the from the smṛti-śāstra:

ataḥ patratarah ko 'nyas
triṣu lokeṣu vidyate
kṛṣṇāt kamala-patrāksād
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

jīva vinayītā sākṣī
mukundo 'mita-vikramaḥ
ambho-nidhir anantātmā
mahodadhi-sayo 'ntakah

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 (vinayītā), 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 (mukundo), and He uses His unlimited prowess to protect His devotees (amitavitramaḥ). 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-saya), and even at this time, He is splendidly handsome (antaka).

Text 69

ajo mahārhaḥ svabhāvyo
jitāmitraḥ pramodananā
anando nandano nandanaḥ
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 (svabhāvyo). 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 transcendent form is eternal (satya-dharmā), and He is the supreme goal described in the three Vedas (tri-vikramaḥ).

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

Text 70

mahārśī kapilācāryo
kṛtajñō medini-patih
Lord Kṛṣṇa is the greatest philosopher, and the greatest scholar of Vedic knowledge (mahārṣi), 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 Bhagiratha (krtaṇa). He is the Lord and maintainer of the earth-planet (medini-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 (tridasādhyaṅkaṣa). As Lord Varāha, He carries the earth on His great tusks (mahā-sṛnga), and when He killed the demon Hiranyākṣa He was formidable as eternal time (krtaṇa-kṛt).

Note: Śrīla Baladeva Vidyābhūṣana explains that the names of Lord Kapila end with krtaṇa, and the names of Lord Varāha begin with medini-pati.

Text 71

mahā-varāho govindah
suṣenah kanakāṅgadi
guhyo gabhīro gahano
guptas cakra-gadāharah

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 rasāṭala ocean and rescued it (govinda). He is accompanied by a splendid and invincible army (suṣena), and He is decorated with golden armlets, crown, and ornaments (kanakāṅgadi). 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

vedhah svango 'jitah kṛṣno
dṛḍhaḥ sankarsanō 'cyutah
varuṇo vārūṇo vrksah
Lord Kṛṣṇa appointed the various demigods and gave them their respective duties (vedха), and He is the original teacher of Vedic knowledge (svаnga). He is invincible (ajita), and His complexion is dark like a blue lotus flower (kṛṣṇa). He is extremely powerful (drdha), and He defeated the demon Hiranyākṣa (sankarṣaṇa). He is infallible (acyuta), and He may be attained only by those whom He chooses (varuṇa). He always remains near His devotees (varuṇa), He accepted the goddess Bhūmi as His wife (vrksа), He entered the waters of the Garbhodaka Ocean to rescue the Earth, and He sees everything (puṣkarakṣa). 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 vrṣute tena labhyāḥ

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

Text 73

bhagavān bhagahā nandī
dataityo jyotir-āditya
vana-māli halāyudhaḥ
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-māli). 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):
suddhe maha-vibhûty-ākhye
para-brahmani sābdate
maitreya bhagavac-chabdaḥ
sarva-kārana-kārane

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

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

aiśvaryasya samagrasya
vīryasya yaśasah śriyah
jñāna-vairāgyayoś cāpi
sannām 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 bhūteśv aśeṣesu
va-kārārthas tato 'vyayah

"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."
"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."

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

Note: Śrīla Baladeva Vidyābhūṣana 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.

 Appearing as Lord Vyāsadeva, Lord Kṛṣṇa divided the Veda into three parts (trīsāmā). 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-parāyana).

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


"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. Bhaktivedanta Swami Prabhupāda's translation of Śrī Caitanya-caritāmṛta, Adi-līlā, Chapter 3, verse 49.)

Text 76


The handsome features of Lord Kṛṣṇa's transcendental body charm the minds of the residents of Vṛndāvana (subhāṅga), 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 Vrndavana (sraṣṭā), and He also becomes happy enjoying pastimes with His brother, Balarama, in the land of Vrndavana (kumuda). He enchanted the residents of Vrndavana by causing them to continually drink the nectar of the sound of His flute (kuvalesaya). He is the well-wisher and benefactor of the cows (gohita), their master and controller (gopati), and their protector as well (gopta). He killed the Aristasura demon, who appeared in the form of a bull to kill the residents of Vrnavana (vrṣabhākṣa), and after the demon was killed, He carefully protected the bulls and cows of Vrndavana, who were all very dear to Him (vrṣ apriya).

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

vrndāvanam govardhanam
yamunā-pulināni ca
vikṣyāsid uttamā pritī
rāma-māḍhavayor nrpa

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

Text 77

anivartī nivṛttātmā
sankṣeptā kṣema-kṛc chivaḥ
śrīvatsa-vaksāḥ śrīvāsahj
śrīpatīḥ śrīmatāṁbarah

Lord Kṛṣṇa bravely faced the demon Arīstāsura and rebuked the fleeing cowherd men, calling them cowards (anivarti). 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 (sankṣeptā). In this way He returned the land of Vrndavana to an auspicious condition (kṣema-kṛt). When the gopis 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 gopis 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-vaksāḥ), and He is very attached to His residence in the beautiful land of Vraja, at the foot of Govardhana Hill (śrīvāsa). He protected the gopis from the wrath of Indra (śrī-patī), and He is the best of all eloquent orators and the best of the cowherd boys of Vraja (śrīmatāṁbarah).
Lord Kṛṣṇa generously gives opulent gifts to His friends and relatives (śrida), although He is also the controller of all opulence, who prevents His devotees from attaining those material opulences that might hinder their spiritual progress (śrisa). He always resides in the land of Gokula, which is full of unparalleled spiritual opulences (śrīnīvāsa). All transcendental beauty and opulences are stored up within Him, just as jewels are stored up in a sapphire-box (śrīnīdi). He manifests all beauty and opulence (śrīvībhava). 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 Vrṇḍāvana, and all the three planetary systems as well (lokatrayaśraya).

Note: Śrīla Baladeva Vidyābhūṣana explains the name śrīmān by quoting from the Puruṣa-bodhini Upaniṣad:

dve pārśve candrāvali rādhikety uktvā
yasyāṃśena lakṣmī-durgādikā-śaktih

"Two gopīs, Candrāvali 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-devi, Durgā, and the other goddesses of fortune as her potencies."

The Gautamiya Tantra also explains:

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmimayī sarva-kāntiḥ sammohini 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 svangaḥ satānando
    nandīr jyotīr-gaṇeśvaraḥ
vijītātmā vidheyaḥ
    satakīrtiḥ chinna-saṃśayaḥ

Lord Kṛṣṇa is supremely charming, handsome, and gentle (svakṣa), and his transcendental form is full of all opulences (svanga). He delights the 108 gopīs (satānanda), 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 (vijītātmā and vidheyaḥ), and for this reason His transcendental good-character is eternally famous (satakīrti). He removes His devotee’s doubts (chinna-saṃśaya).

Note: Śrīla Baladeva Vidyābhūṣāṇa explains the name satānanda by quoting from the Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpavrśa-
    lakṣaṇa-śravaḥ surabhīr abhipālayantam
lakṣa-sahasra-sata-sambhrama-sevyamānaṁ
    govindam ādi-puruṣaṁ tam āhaṁ 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-saṃśaya is described by Arjuna in the Bhagavad-gītā (6.39):

tvad-anayaḥ saṃśayasyāsya
    chettā na by upapadyate

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

Text 80
Lord Kṛṣṇa's transcendental glories are chanted in all the Vedic literatures (udirna), and He always affectionately observes all His devotees (sarvataś-cakṣuḥ). He is completely submissive to His devotees (aniśa), and He always remains with the devotees, never leaving their association (śāsvata sthira). He takes a nap, resting in the transcendental forest of Vṛndāvana (bhūṣaya), and He is nicely decorated with flowers and other ornaments (bhūṣana). 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 gopis by vowing to quickly return to Vṛndāvana (asoka). By sending His messenger Uddhava to Vṛndāvana, He relieved the sufferings of His father Nanda, His mother Yaśodā, and the other vrajavāsīs (śoka-nāśana).

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

kvacit pallava-talpesu niyuddha-śrama-karsitaḥ
vṛkṣa-mulāsrayaḥ sete
gopotsangopabaranah

"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

arcisman arcitah kumbho viṣuddhatma viśodhanaḥ
aniruddho 'paratirathah pradyumno 'mita-vikramah

Lord Kṛṣṇa glowed with anger when He heard His father Vasudeva insulted by Kaṁsa (arcisman). 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 not trying to trick or fool her (viṣuddhātmā). He killed the elephant Kuvalayāpīda, purifying it of all sins and
granting it liberation (viśodhana), and therefore the elephant was unable to check
Kṛṣṇa from entering the arena of Kamsa (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 vīrah
śaurīḥ śūrajanesvarāḥ
trilokātmā trilokeśaḥ
keśavaḥ keśi-hā hariḥ

Lord Kṛṣṇa Killed the demon Kamsa, who in his previous birth as the demon
Kālanemi was also killed by Him (kālaneminihā). Displaying His prowess, Kṛṣṇa
dragged the dead Kamsa in the wrestling arena (vīra). By killing powerful Kamsa
in this way, the son of Vasudeva (śaurī) proved Himself the best of heroes
(śūrajanesvarā), 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 Vidyābhūṣāna explains the name vīra by quoting from the
from the smṛti-sāstra:

harir yathebhāṁ vicakarṣa so 'vyayah

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

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

hate kamse trayo lokāḥ prāṇaṁ anirvṛttim parāṁ

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

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

Note: Srila Baladeva Vidyabhusana explains the name vira by quoting from th e
from the smrti-sastra:
"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)."

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 Kamsa 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 Kamsa, He took Kamsa's entire treasury and gave it to the pious king Ugrasena (dhanaṇḍayaḥ).

Note: Śrīla Baladeva Vidyābhūṣana quotes an explanation of the name viṣṇu, given in the Śrīmad-Bhāgavatam by the Lord Himself:
"O Arjuna, My impersonal effulgence pervades both heaven and earth, and therefore I am known as viṣṇu."

Lord Kṛṣṇa is the benefactor and well-wisher of Gargamuni and the entire community of brahmanas, and He devotedly engages in their service (brahmanya). He personally engages in the austerities and spiritual practices enjoined for the brahmanas (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 brahmanas 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 (brahmana), and He is the supreme controller of the entire cosmic manifestation (brahmi). He learned the nature of the Absolute Truth by studying under His spiritual master Sāndipani Muni (brahmajña). He greatly pleased His guru and became very dear to him by returning his dead sons (brahmana-priya).

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

yato brahma samaṣṭi-vyaṣṭi-bhūtān brāhmayati svayam ca
nihśimātiṣaya-svarūpa-guṇa-vibhūtibhir brhmhati ca

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

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

brhmhatvād brhmhanatvāc ca
tasmād brahmeti-sābditah
"Because the Supreme Personality of Godhead is unlimited (brmha), and because He maintains and nourishes all living entities (brmhana), therefore, He is known as `brahma".

The name brahma-vit is explained in the Śrīmad-Bhāgavatam: (10.45.2cj):

gargād yadu-kulācārvād  
gāyatrīṁ vratam āśhitau

"Kṛṣṇa and Balarama 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 brāhmaṇa. In this connection Śrīla Bhaktivinoda Ṭhākura quotes the Vedic explanation of the actual nature of austerity:

tapaḥ 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 tulasi 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 Vidyābhūṣana quotes King Mucukunda's prayers to explain the name mahātejah (Bhāg. 10.51.28)

kimśvīt tejasvināṁ 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 smṛti-sāstra:

yato rāmatvenāvatāre niśāda-rājam guham āliṅga jātāyuṣa ūrdhva-daihikaṁ karma cakāra. śabari-grhe 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 Niśādas, and He personally performed the funeral ceremony of the great devotee Jātāyu. 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:

tulasi-dala-mātreṇa
jalasya culukena ca
vikriñite svam ātmānam
bhaktebhyo bhakta-vatsalah

"Śrī Kṛṣṇa, who is very affectionate to His devotees, sells Himself to a devotee who offers merely a tulasi 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
pratigrhnāti 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 sāṁśuddhyed
brāhmano nātra samsayaḥ
kuryād anyān na vā kuryān
maitro brāhmaṇa ucyate

"A brahmana 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 brahmanas."

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

kīrtanād eva krṣṇasya
mukta-saṅgah 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 mahāhari is explained in the Vedic literatures:

krṣṇa-pranāmī 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
stuṭīḥ stotā rāṇa-priyāḥ
pūrṇaḥ pūrayitā punyaḥ
punya-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 (pūrna). His devotees also sometimes kill the demons in this world (purāyita), and Lord Kṛṣṇa also purifies the universe by killing the atheists (punya). The chanting of His glories purifies all living entities (punya-kirti), 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 vasupradah
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 (vasuprado). 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 nibahutāsanah
māṁ dhyāyati puruṣa-vyāghra
tato me tad-gatam manah

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

Text 88

sadgatih satkrtih sattā
sadbūtih sat-parāyanah
śūraseno yadu-śreṣṭhah
san-nivāsah suyāmunaḥ

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 Pāndavas and the residents of Vrajabhūmi (sattā). Full of love for his devotees (sat-parāyana), He is willing to become their messenger or gate-keeper, as He did for Yudhīsthira, 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 Bṛhadvāna near the bank of the Yamunā (suyāmuna).

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

yadi vātādi-doṣena
mad-bhakto māṁ na ca smaret
aham smarami mad-bhaktam
nayami paramam 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 ambujaksāpasāra bho bhavān
kurūn madhūn vātha suhrd-didṛksayā

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

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

sādhavo hrdayam mahyam
sādhūnām hrdayam 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
sarvāsa-nilayo 'nalah
darpahā darpado 'drpto
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 (sarvāsa-nilaya). Kṛṣṇa fulfills all the desires
of the Pāṇḍavas and Yadus (anāla). 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 (adrpta). He was unsuccessful when sent as the Pândavas' messenger to dissuade ill-advised Duryodhana, who was intent on depriving the Pândavas 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 enmical 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
jighrksanty alpa-medhasaḥ
paṭhenāgni-prajvalantam
yathā bālā yathā jadaḥ

"The members of the Kuru dynasty were defective in the matter of possessing intelligence, and when they read the letter Pândavas' 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."
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 (dipta-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 (śatā-mūrti). His handsome face is as sweet as nectar (satānana).

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

\[
citram bataitad ekena \\
vapusā yugapat prthak \\
grhesu dvya-astā-sāhasraṁ \\
striya eka udāvahat
\]

"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 naikāḥ savah kaḥ kim \\
yat-tat-padam anuttamam \\
loka-bandhur loka-nātho \\
mādhavo bhakta-vatśalāḥ

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-nāṭha). By speaking the Bhagavad-gītā He removed the conditioned souls' illusions (mādhava). He always desires His devotees' welfare (bhakta-vatśala).

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

\[
sa víjjñāsitavyaḥ
\]
"The Supreme Personality of Godhead is the ultimate goal of the quest for knowledge."

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

tam īśvarāṇāṁ paramāṁ mahēśvaraṁ
tam devatānāṁ paramāṁ ca daivatām

"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 candanāṅgadī
virahā 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 (candanāṅgadī). Lord Kṛṣṇa kills lust, greed, and all other enemies of His devotees (virahā). 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 (śūnya). He grants all auspiciousness to His devotees (dhṛtaśīr). He was unmoving in His determination to protect the Pāṇḍavas from all dangers (acala). In order to keep the promise of His devotee Bhīṣma, 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-varṇaṁ
kartāram īśam puruṣaṁ brahma-yonim

"Rukma-varṇaṁ kartāram īśam" refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣaṁ 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 Svetāsvatara Upaniṣad:

\[\text{na tat samaś cābhyaadhikaś ca drśyate}\]

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

The name sūnya is defined in the following verse from the smṛti-sāstra:

\[\text{śamūnāṁ kurute viṣṇur} \]
\[\text{adrśyaḥ san paraḥ svayam} \]
\[\text{tasmāc chūnya iti proktas tad na tuccha ucye} \]

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

(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

\[\text{amāṇī mānado mānyo} \]
\[\text{lōkāsvāṁi trilōka-dhrk} \]
\[\text{sumēd̄hā medhajo dhanyāḥ} \]
\[\text{satya-medhā dharādharāḥ} \]

Although He is the controller of everything, and although He makes His devotees successful, Lord Kṛṣṇa remains very humble at heart (amāṇī), and desires to give all credit and honor to His devotees (mānado). He crushes they who become His devotees’ enemies (mānyo). He is the controller of all the universes (lōkāsvāṁi) and the maintainer and protector of the three planetary systems (trilōka-dhrk). 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 (sumēd̄hāḥ). In order to attain their association, He appears amongst the devotees (medhajo). 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-medhāḥ:

yadi vo 'sti mayi pritiḥ
    ślāghyo 'haṁ bhavatāṁ yadi
tad ātma-bandhu-sadrśī
nen ṛṣṭiṁ hṛṣṭaṁ mayi

nāham evo na gandharvo
    na yakṣo na ca rākṣasah
aham vo bāndhavo jāto
nen 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-vṛṣo dyuti-dharah
    sarva-śastra-bhṛtāṁbarah
pragrāha nigrāho vyagro
    naika-śṛṅgo gadāgraṇah
He protected His friends, the cowherd people of Vraja, from Indra's devestating 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-sastra-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

caturmūrtiḥ caturbāhuṣ
  caturvyūhaḥ caturgatiḥ
  caturātmā caturbhāvaḥ
  caturveda-vit ekapāt

Lord Kṛṣṇa appeared as Nara, Nārāyaṇa, Hari, and Kṛṣṇa, who were the four sons of Dharma (caturmūrti). Bhima, Arjuna, Satyaki, and Uddhava were like His four arms (caturbāhuṣ). 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-vit). The countless material universes are a tiny fragment of His actual opulence and power (ekapāt).

Note: Śrīla Baladeva Vidyābhūṣāna 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 'syā viśva bhūtāni

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

Text 96

samāvartto nivṛttātmā
Lord Kṛṣṇa repeatedly creates (samavartta) 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 Śāma 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 (duravasa). Although to serve Him is difficult, He helps the devotees by crushing their formidable enemies, who have lust as their general (durārhī).
scriptures (śubhāṅga). Lord Kṛṣṇa glorifies the good qualities of the devotees (loka-sārāṅga). Lord Kṛṣṇa's transcendental attributes and pastimes are like a great net that traps the minds of the devotees (sūtantu). and grows larger and more entangling as the Lord appears in innumerable incarnations and displays His transcendental pastimes (tāntu-vardhana). 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 pārījāta tree from the heavenly planets, defeating Śiva in the battle with Bānāsura, cutting off Bānāsura's thousand arms, and rescuing Uṣā and Aniruddha (kṛtakarmā). After manifesting these astonishing pastimes, He returned again to His capitol city of Dwārakā (kṛtāgama).

Text 98

uddhavaḥ sundarah sundo
ratnanabhah sulocanah
arko rājasanah śṛṅgi
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 (śṛṅgi). 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 Vidyābhūṣana explains that the name uddhava may also be interpreted to mean "Lord Kṛṣṇa, who married 16,108 princesses and forcibly captured the pārījāta 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."

suvarṇa-bindur aksobhyaḥ
sarva-vāg iśvareśvaraḥ
mahāhrado mahāgarto
mahābhūto mahānīdhīḥ

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 (aḳṣobhya). He is the most expert knower of the Vedas (sarvavāk). He is the master and controller of Brahmā, Śiva, and all the demigods (iśvareśvara), 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 (mahānīdhī).

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

yasyendriyam vimathitum kuḥair 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 iśvareśvara is described in the Śvetāśvatara Upaniṣad (6.6):

tam iśvarāṇāṁ 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-sāstra:

(svayam tv asāmyātiśayas tryadhīṣah)

"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):

(ihaikastham jagat kṛtsnam
paśyādyā sacarācaram
mama dehe gudākeśa
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-sāstra:

(visrjati hṛdayaṁ na yasya sāksād
dhārir avaśābhihito 'py aghaughā-nāsāḥ
praṇaya-rasanayā dhṛtāṅghri-padmah
sa bhavati bhāgavata-pradhāna uktah)

"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

(kumudah kundarah kundah
parjanyah pavano 'nilah
amṛtāsō 'mṛtavapuh
sarvajñah 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 Kamsa, 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 (amṛtaśa). His transcendental form is eternal, and is not destroyed at the time of universal anihilation (amṛtavapūḥ). He is aware of everything experienced by His devotees and all other living entities (sarvajaya). His devotees see His smiling face everywhere (sarvatomuka).

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

\[ kunda-dāma-kṛṣṇa-kaustubha-veśaḥ \]

"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):

\[ dadāmi buddhi-yogam tam yena mām upayānti te \]

"To whose 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)

\[ svapāda-mūlaṁ bhajataḥ priyasya tyaktāṁ-bhāvasya hariḥ pareśaḥ vikarma yac cotpatitam kathācīt dhunoti sarvam hṛdi sanniviṣṭaḥ \]

"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 Rukmini, 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 Śrimad-bhāgavatam:

tathāham api tac-citto
  nidrām ca na labhe nisi

"Continually thinking of Princess Rukmini, 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:

darsana-dhyāna-saṁsparśair
  matsya-kūrma-vihaṁgamāḥ
  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

sulabhah suvratah siddhah
  satrujīc chatrutāpahah
  nyagrodhodumbaro 'svatthas
  cânūrāndhra-niṣūdanaḥ

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, (satrujit), 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 (nyagrothda). His eternal spiritual abode is far beyond the limited sphere of material existence.
(udumbara). He is the supreme controller of all universes (aśvattha). He killed the wrestler Cāṇūra (cāṇūrāṇḍhra-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 Janaṁaṣṭaṁī and Kārttika-vrata."

Text 102

sahasrārcih sapta-jihvaḥ
   saptaidhah sapta-vāhanaḥ
amūrtir anagho 'cintyo
   bhaya-kṛd bhaya-nāśanaḥ

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 Sankarsana, He burns the seven planetary systems to ashes at the time of annihilation (saptaidhah), 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-sāstra:

yena sūryas tapati tejaseddhaḥ

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

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

yad āditya-gatam tejo
   jagad bhāsaye 'khilam
yac candraṁsi yac cāṅgau
   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:

pāṭāla-talam ārabhya
   sankarsaṇa-mukhānalah
dahānān īrdhva-sīkho visvag
   vardhatē vāyuneritāḥ

"At the time of annihilation a great fire emanates from Lord Sankarsaṇa's mouth and begins to burn the Pāṭāla 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 amūrти is described in the śruti-śāstra:

ātmetyevopasita

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

The smṛti-śāstra further explains:

satya-jñānānāntanaṇanda-
   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:

pavitrāṇāṃ pavitraṃ yāḥ

"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:

naisā 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:

tarkāpratiśthānāt

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

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

anvikṣikīṁ tarka-vidyāṁ
anuraktō nirārthikāṁ
 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

anur brhat kṛṣaḥ sthūlo
 gunabhṛṁ nirguno mahāṅ
 adhṛtaḥ svadhṛtaḥ svāsyah
 prāgyaṁśo vamśavardhanaḥ

Appearing as the Supersoul in the hearts of all living entities, Lord Kṛṣṇa is smaller than the smallest (anu). He also can become larger than the largest, so that even the universe appears small in comparison to Him (brhat). He can become so tiny that He can enter a stone (kṛṣa), 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 (mahāṅ), 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
(svasya). 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 (vaṁśa-vardhana).

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

sabhūmim 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 fund in the Śrīmad Bhāgavatam ():

etad iśānam iśasya
prakṛtiṣtho '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 adhṛta is explained by Lord Kṛṣṇa in the Bhagavad-gītā (9.4):

mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitāḥ

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

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

sabhagah 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."
bhārabhūt kathito yogī
   yogiśah sarvakāmadaḥ
āśramah sramanah ksāmah
   suparno vāyuḥāhanah

Lord Kṛṣṇa maintains and protects His devotees (bhārabhūt), and those who are learned say that by His glance, touch, or rememberance, 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 (sarvakāmada). 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 (ksāma). He prefers the decoration of a tulasileaf to many valuable golden ornaments (suparna), and He is carried by Garuḍa at a speed faster than the wind (vāyuḥāhana).

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

prāpya punya-kṛtān lokān
uśītvā sāsvatīṁ samaḥ
sucināṁ śrīmatāṁ gehe
   yogo-bhṛṣṭo 'bhijāyate

athavā yogināṁ eva
   kule bhavati dhīmatāṁ

"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-saṁyogam
   labhate paurva-dehikām

"On taking such a birth, he again revives the divine consciousness of his previous life."
"O Son of Prthvı, 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 dhanurveda
dando damayitadamah
aparajitah sarvasaho
niyantaaniyamo yamaḥ

Entering the svayamvara assembly of Lakšmaṇa-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 Lakšmaṇa (danda). In another svayamvara contest, Lord Kṛṣṇa subdued seven very fierce bulls (damayita), 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 (aparajita). Lord Kṛṣṇa tolerantly excused all the blasphemous insults spoken by His brother-in-Law Rukmi (sarvasaha), although He soon retaliated by binding Rukmi with ropes, and humiliating him by partly shaving his head, leaving some patches of hair here and there (niyanta). Lord Kṛṣṇa defeated Jambavān (niyama), and thus won both Jambavati and the Syamantaka gem (yama).

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

pārtho yatto 'srjad b̄ānaṁ
nacchinat pasprśe param bhagavān dhanura ādya
sajjī-kṛtya ca īlayā

tasmin sandhāya viśikham
matsyaṁ viśya sakṛj jale
chiveśunāpatayat tam
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 Krsna was accomplished at noon, during the moment called aghijit, which is astronomically calculated as auspicious."

**Text 106**

sattvavan śattvikaḥ satyah
   satyadharma-parāyanah
abhiprāyah priyaḥro 'rhaḥ
   priyakṛt pritivardhanaḥ

Lord Kṛṣṇa is submissive to His wife Satyabhāma (sattvavan), and His physical and intellectual strength is unsurpassed (śattvika). He is the dear husband of satyabhāma (satya), He is the shelter of the truthful devotees, and the devoted Husband of satyabhāma (satyadharma-parāyaṇa). The devotees attain Him by developing pure love for Him (abhipraya), 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 (priyāraha). 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 (pritivardhana).

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

caturvīdhā bhajante mām
   janāḥ sukṛtinō 'ṛjuna arto jījāsur arthārthī
tēsāṁ jñānī nitya-yukta
   ekabhākṣitī viśiśyate
   priyo hi jñānīno 'tyartham
   aham sa ca mama priyāḥ

"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."
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 dospells all the darkness within the devotees' hearts (butabhug-vibhuh). 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 (savītā). By His mercy, the sun and the moon travel in their orbits (ravi-locana).

Text 108

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 (anirvinnaṣ and sadāmārṣi). He gives shelter to the devotees who approach Him (lokādhīṣṭhānam), and He astonishes the devotees by showing His wonderful, and ever-fresh beautiful form, qualities and pastimes (adbhutam).

Note: Śrīla Baladeva Vidyābhūṣana quotes Lord Kṛṣṇa's description of the name huta bhug-bhokta (Bhagavad-gitā 12.7):
"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 Purana:

nayāmi paramam sthānam
arcir ādigatam vīnā
garuda-skandham āropya
yathecchham anivāritaḥ

"Riding on Garuda'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
kapilāḥ kapir avyayaḥ
svastidah svastikrt 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 (svastikrt). 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 worlds (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 kundāli cakrī
vikramy urjita-śaṇanaḥ
śabdātigaḥ sabdasahaḥ
śiśiraḥ śarvarikaraḥ
Because Lord Kṛṣṇa is always full of transcendental bliss, He never becomes angry, but is always, gentle and beneficent (araurd). He is decorated with shark-shaped earrings, a crown, necklaces, and many other ornaments (kundal). He is the general of a limitless army which can never be defeated (cakri), and his immeasurable strength can destroy any number of the most powerful demons (vikram). Brahmā, Śiva and all the demigods never transgress His orders (urjita-sāsana), and neither the thousand-headed Lord Anantadeva, nor Sarasvatī-devi, the goddess of learning, can fully describe His unlimited glories (śabdātīga). Lord Kṛṣṇa felt compassionate upon the Pāṇḍavas when He heard Draupadi'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 Draupadi's pot, He mercifully protected the Pāṇḍavas (śarvarikara).

Note: Śrila Baladeva Vidyābhūṣāna quotes the explanation of the name araurd found in the from the smṛti-sāstra:

arośano hy asau devāḥ

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

Text 111

akrurah pesalo dakṣo
   dakṣinah kṣamināmbarah
vidvattamo vitabhayah
   puṇya-śravaṇa-kīrtanah

Because Lord Kṛṣṇa is always very much inclined towards the brahmanas, 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 Draupadi as soon as He heard her appeal for protection (dakṣa). He expertly thwarted all the attempts of Duryodhana (daksina), and He mercifully forgave Durvāsā from the offense he was about to commit towards the Pāṇḍavas (kṣamināmbara). He expertly protected the surrendered devotee Gajendra from an impending catastrophe (vidvattama), and He removed all of Gajendra's fears (vitabhaya). Simply by hearing and chanting His glories, Gajendra and many others also, became free from all sins (puṇya-śravaṇa-kīrtana).

Note: Śrila Baladeva Vidyābhūṣāna quotes the description of the name vitabhaya found in the from the smṛti-sāstra:
grāha-grastam gajendraṁ ca
tam grāham ca jalāsyaṁ
ujjhārāprameyātmā
tarasā madhusūdanah

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

The following explanation of the name puny-śravana-kīrtana is found in the from the smṛti-sāstra:

śrutenāḥi kuruśreṣṭha
   smṛtena kathitena vā
gajendra-mokṣaṇānenaiva
   sadyah pāpāḥ 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 duṣkṛtiḥ	punyo duḥśvapa-nāśanah
vīrāḥ rākṣanaḥ santo
 jīvanaḥ paryavasthitah

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 (duṣkṛtiḥ), He purifies all who hear the account of Gajendra's deliverance (punya), and He rescues from bad dreams those who remember the story of Gajendra (duḥśvapa-nāṣana). He killed the powerful crocodile (vīrāḥ), and by touching Gajendra delivered Him from the imprisonment in the body of an elephant (rākṣaṇa). In this way He granted auspiciousness to Gajendra (santa). and He also brought the Gandharva Hūhu 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 Vidyābhūṣana quotes the explanation of the name duṣkṛtiḥ found in the from the smṛti-sāstra:

sthalastham dārayām āsa
   grāham cakraṇa mādhavaḥ
mocayām āsa nāgendram
"Using His sudarśana-cakra, Lord Madhava killed the crocodile and rescued Gajendra, who had fully taken shelter of the Lord.

The name duḥsvapa-nāśana is described in the following verses from the smṛti-sāstra:

tad aham śrotum icchāmi
nrnām duḥsvapa-nāśanam

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

duḥsvapna-darśanaṁ ghoram
āveksya bharatarśabha
prayātaṁ kim japej jāpyam
vibudhaṁ 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 māṁ tvāṁ ca saraś caiva
grahasya ca vimokṣaṇam

ye smarishyanti manujāḥ
prayatāṁ sthira-buddhayaḥ
duḥsvapno naśyate teṣāṁ
susvapnaṁ ca bhaviṣyati

"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 smṛti-sāstra describes the name rakṣaṇa:

evam uktvā mahārāja
gajendram madhusūdanaḥ
sparśayāṁ 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 smṛti-sāstra describes the jīvana:

sa hi devala-sāpena
ḥūḥūḥ gandharva-sattamaḥ
grāhatvam agamat krṣṇād
vadhāṁ prāpya divaṁ 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 Hūḥū, and returned to his home on the heavenly planets."

The from the smṛti-sāstra explains the name paryavasthīta:

bhaktim tasya tu sañcinta
nāgasyāmogha-saṁstavāt
prītimān bhagavān rājan
śrutvā cakra-gadādham

ārūhya garuḍam viṣṇur
ājagāma surottamah
sannidhyam kalpayām āsa
tasmin sarasi loka-dhrk

"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 'nantasrīr
jitamanyur bhayāpahaḥ
caturasro gabhīrātmā-
vidiśo vyādīṣo' disaḥ

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 (anantasrīh). 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 gopis 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 (gabhirātmā). 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 (avidīṣa). On many different occasions Lord Kṛṣṇa entrusted Brahma with various responsibilities in the management of the universe, and gave him specific instructions in this regard (vyādīṣa). Because Lord Kṛṣṇa is the Supreme Personality of Godhead and ultimate controller if everything, He does not have to follow anyone's order (adiṣa).

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

yāvad vatsaka-vatsapālaka-vapur yāvat karāṅghry-ādikām
yāvad yaṣṭi-viśāṇa-venu-dala-śg yāvad vibhūṣāmbaram
yāvac chila-guna-guṇabhidha-kṛti-vayo yāvad vihārādikām
sarvāṁ viṣṇumayam girongavad ajāḥ 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 samagram jagad viṣṇumayam: Lord Viṣṇu is all-pervading."

The name adīṣa is described in the Svetāsvatara Upaniṣad (6.7):

tam iśvarānāṁ paramam mahēśvarāṁ
tam devatānāṁ paramam ca daivatām
patim patināṁ paramam parastād
vidāma devaṁ bhuvaneśam īdyam

"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 worshipsable 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 tryadhīṣaḥ
Lord Śrī 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 (bhuh), and He was the transcendental ornament which decorated the land of Vrajabhumi (bhuvo-lakṣmī). He is a great hero, and fully competent to wrestle with Śrīdāma and the other cowherd boys as their equal (suvira), and he also embraced His friends with His splendid transcendental arms (rucirāṅgā). In the company of Lord Balarama and the gopis, 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 Sankhacūḍa who committed an offense to the gopis (bhima), and leaving Lord Balarama to protect the gopis powerful Kṛṣṇa chased Sankhacūḍa, caught him, killed him and took away the syamantaka jewel he wore in his crown (bhīma-parākrama).

Note: Śrīla Baladeva Vidyābhūṣana 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:

ekō devo nitya-lilānurakto
bhakta-vyāpi 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."

Lord Kṛṣṇa is the shelter of the gopis 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 gopis to Vṛndavana forest to perform the rāsa-dance on the full-moon night of the śara-season (ādārānīlaya). 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 (dḥātā). Joking with the gopīs, Lord Kṛṣṇa’s smile appeared as charming as a flower (puṣpahāsa). Lord Kṛṣṇa stayed awake for an entire night of Brahmā, performing His pastime of dancing with the gopīs (prajāgarā). 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 puṣpahāsa found in the Srimad-Bhagavatam (10.29.43):

udāra-hāsa-dvija-kunda-dīdhiti
vyarocatānānka iṣvūḍbhīr vṛttaḥ

"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 prajāgarā is also explained in the Srimad-Bhagavatam (10.):

brahma-rātra upāvṛttah
"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 gopi-pariśad-gato 'rcitas
trailokya-laksmyaika-padam 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 'ham niravadya-samyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuśāpi vaḥ
yā mābhajan durjara-geha-śrīnkalāḥ
samvṛscya 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."

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 existance (janma- mṛtyu- jarātīga).

Text 117

bhūr-bhuvah-svas-tarūs tāraḥ
    sa pitā prapitāmahah
uajñō yajñapātir yajvā
    yajñāṅgo yajñavāhānah

    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-tarū). 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 (prapitāmahā) 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 (yajnāpatī). 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
da uajñabhūg yajñāsādhanāḥ
yajñāṅtakṛd yajñāguhyām
    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 (hajñabhuk), and by giving them transcendental knowledge, He is the benefactor of those who engage in His devotional service (yajñāsādhanā). He gives the transcendental result of engaging in devotional service (yajñāṅtakṛt), and all Vedic sacrifices have Him as their ultimate object (yajñā-guhyām). 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
Lord Kṛṣṇa enjoys the company of His devotees (atmayoni), 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 (svayamjata). He kills the demons (vikhana), and the hymns of the Sama Veda chant His glories (sama-gayan). He appeared as the son of Devaki, and He also became the son of Yaśodā (devakinandana). He protected Devaki and Yaśodā from all dangers (sraṣṭā), and He destroyed the demoniac kings, who had become a great burden for the earth (kṣitiṣa). 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 svayamjata and vaikhana, found in the Srimad-Bhagavatam (3.2.15):

sva-sānta-rūpesv itaraih sva-rūpair
abhyardyamāneśv anukampitātmā
parāvareśo mahad-amśa-yukto
vy ajo 'pi jāto bhagavān yathāgnih

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

dev nāmni nanda-bharyāyām yaśodā devakī

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

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

nisīthe tamau udbhūte
jāyamāne janardane
devakyāṁ deva-rūpinyāṁ
viṣṇuḥ sarva-guhā-śayāḥ
"Then the Supreme Personality of Godhead, Viṣṇu, who is seated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki 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):

"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

Lord Kṛṣṇa holds the pāṇcajanya conch-shell (saṅkhabhṛt), and the nandakī sword, which is a manifestation of transcendental knowledge (nandakī, the sudarṣaṇa-cakra (cakrī), the sārṅgadhanva (sarngadhanva), and the kaumodakī club (gadā dhara). In order to protect Bhīṣma's promise, He took up the chariot-wheel as His weapon (ratnāṅgapānī). He remains always unagitated, even if rendered weaponless in the fight (aṅsoḥbhya). 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 Vidyābhūṣana quotes the Vedic explanation that Lord Kṛṣṇa resides in the hearts of all living entities:

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

Text 121

om namah
itidam kirtarniyasya
keśavasya mahātmanah
nāmnāṁ sahasraṁ divyānāṁ
āseṣeṇa 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 Keśi demon.

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

yasmāt tvayaiva duṣṭātmā
hataḥ keśi janārdana
tasmāt keśava-nāṁtvam
aloke geyo bhaviṣyasi

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

Text 122

ya idam śrnyuān nityaḥ
yaś cāpi parikīrtayet
nāsubham prāpnuyat kiṅcit
so 'mutreha ca mānavah

yah--who; idam--this; srnuyat--hears; nityah--regularly; yah--who; ca--and; api-
also; parikīrtayed-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; manavah--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
ksatriyo vijāyī bhavet
vaśyo dhana-samṛddhaḥ syāc
chūḍrah sukham avāpnyat

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

Text 124

dharmārthi prāṇyād dharmam
arthārthi cārtham āpnyat
kāmān avaprāṇyāt kāmi
prajārthi prāṇyāt prajāh

dharma-arthi—one who aspires to attain religious merit; prapnyat--will attain; dharmam--religious merit; artha-arthi—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-arthi--one who desires many descendants; prapnuyat--will attain; prajāh--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 yah sadotthāya
suciś tad-gata-mānasah
sahasrām vāsudevasya
nāmnām etat prakīrtayet

bhaktiman--one who is devoted to his spiritual master; yah--who; sada--regularly; utthaya--rising early in the morning; suciḥ--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; prakīrtayet--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

yasah prāpnoti vipulam
   jnāti-pradhānyam eva ca
acalām śriyam āpnoti
   śreyah prāpnoty anuttaman

   yasah—fame; āpnoti—attains; vipulam—unlimited; jnāti—among his kinsmen;
   pradhānyam—prominence; eva—certainly; ca—also; acalām—everlasting; śriyam—
   opulence; āpnoti—attains; śreyah—auspiciousness; prāpnoti—attains; anuttamanam—
   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 bhayam dvacid āpnoti
   viryam tejaḥ ca vindati
bhavaty arogi dyutimān
   bala-rūpa-guṇānvitah

   na—not; bhayam—fear; kvacit—of anything; āpnoti—attains; viryam—courage;
   tejaḥ—authority over others; ca—also; vindati—finds; bhavati—becomes; arogi—
   healthy; dyutimān—splendid and majestic; bala—with physical strength; rūpa—
   beauty; guṇa—and all good qualities; anvitah—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
bhayaṁ mucyate bhītis tu
mucyetaṁpana āpadaḥ

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
puruṣah pruṣottamam
stuvan nāma-sahasrena
nityaṁ bhakti-samanvitah

durgani--very horrible sins; atitarati--crosses over; asu--quickly; prurṣah--a
person; prurṣa-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

vāsudevāṣrayo martyo
vāṣudeva-parāyaṇaḥ
sarva-pāpa-viśuddhaṁ ā
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; pāpa--from sins; viśuddha--pruﬁed; atma--self; yati--attains; brahma--
the Supreme Personality of Godhead, Lord Kṛṣṇa; sanatanam--eternal
He takes shelter of Lord Vasudeva, 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-bhaktānāṁ
aśubham vidyate kacit
janma-mṛtyu-jarā-vyādhi-
 bhayam 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; vyādhi—disease; bhayam—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 have to take birth again within this world, and again suffer the miserable conditions of old-age, disease, and death.

Text 132

imam stavam adhiyānaḥ
śraddhā-bhakti-samānvitāḥ
yujyetaṁ—sukha-kṣānti-
srī-dhṛti-smṛti-kīrtibhiḥ

imam—this; stavam—prayer; adhiyanah—one who carefully studies; staddha— with firm faith; bhakti—and devotion to Lord Kṛṣṇa; samanvitha—endowed; yujyeta—becomes endowed; atma-sukha—with the happiness attained by 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; kīrtibhiḥ—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.
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.

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.

The devotees of the Supreme Personality of Godhead, Lord Kṛṣṇa, who have performed the pious activity of chanting these one thousand holy names of Lord Viṣṇu, become free from anger, envy, greed, and all wicked thoughts within the mind.

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.
sa—with; cara-acaram—the moving and non-moving creatures.

The demigods, demons, Gandharvas, Yaksas, Uragas, Rāksasas, and all moving and non-moving creatures within the universe, are under Lord Kṛṣṇa's control.

Text 136

indriyāni mano buddhih
sattvam tejo balam dhṛtiḥ
vāsudevātmakāṇy āhūḥ
kṣetram kṣetrajñā eva ca

indriyāni—the senses; manah—the mind; buddhiḥ—the intelligence; sattvaḥ—the life-force; tejo—the influence; balam—the strength; dhṛtiḥ—the patience; vāsudeva-ātmakāṇy—produced from Vasudeva; āhūḥ—they say; kṣetram—the field of activities; kṣetrajñā—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

sarvāgamānāṁ ācāraḥ
prathamāṁ parikalpate
ācāra-prabhavo dharmo
dharmasya prabhur acyutah

sarva—of all; agamanam—of the Vedic literatures; acaraha—the religious activities; prathamam—at first; parikalpate—authored; acara—of religious activities; prabhavaha—the creator; dharmaha—priety; dharmasya—of religion; prabhuh—the master and protector; acyutaha—the infallible Supreme Personality of Godhead.

The infallible 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

rśayah pitaro devā
mahābhūtāni dhātavaḥ
The sages, Pitas, demigods, material elements and minerals and all moving and non-moving living entities within this universe are created by Lord Nārāyaṇa.

The astāṅga 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 Mīmāṁsā-sūtra, transcendental knowledge and the application of that knowledge in everyday life, all these have emanated from Lord Janardana.
Lord Visnu is the original cause of all cause, and he is the chief living entity, eternally different from all other living entities. Lord Visnu 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: Srila Baladeva Vidyabhushana explains that Lord Krsna's acceptance of the offerings made by His devotees is described by the Lord Himself in the Bhagavad-gita (Verse 141):

patram puṣpaṁ phalam toyaṁ
yo me bhaktyā prayacchati
tad aham bhaty-upahṛtam
aṣnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."

verse 141

imāṁ stavaṁ bhagavato
viṣṇor vyāsena kirtitam
pathed ya icchet puruṣāḥ
śreyah prāptum sukhāni ca

imāṁ—this; stavaṁ—prayer; bhagavato—glorifying the Supreme Personality of Godhead; visnoh—Lord Visnu; vyasena—by Vyasadeva; kirtitam—sung; pathet—should read; yah—who; icchet—desires; puruṣah—person; sreyah—auspiciousness; praptum—to attain; sukhani—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

viśveśvaram ajam devam
jagataḥ prabhavāpyayam
bhajanti ye puṣkarākṣaṁ
na te yānti parābhavam

visva—of the universe; isvaram—the supreme controller; ajam—the unborn; devam—Personality of Godhead; jagatah—of the universe; prabhava—the source of creation; apyayam—and anihilation; bhajanti—worship; ye—those who; puskara—
Those who worship the lotus-eyed Supreme Personality of Godhead, who is the unborn creator controller and annihilator 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-kaṇḍa's description of the transcendental potency of Lord Kṛṣṇa's holy name:

madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
sakala-nigama-valli-sat-phalaṁ cit-svarūpam
sakṛd api parigṛtam śraddhāyā 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 Purāṇa:

gite nāmāparadheśu
pramadena kathāṇcana
sadāsankirtayan nāma
tad-ekaśarano 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-yuktānāṁ
nāmāṁ eva haranty agham
aviśrānti-pravuktāni
tāṇy 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."