To the Reader:

Thank you for purchasing this fine edition from Harinam Arts. Please treat sacred books and paraphernalia with care and respect. For example, do not place this book on the floor. Thank you very much.
Who brought the divine Holy Names of the Lord to the West at great personal inconvenience and sacrifice. His only possessions were about $7 in Indian rupees and a box of Vedic scriptures. His only motivation was the benefit of all suffering living beings trapped in the dark well of material existence. His only students were the most fallen, materially exhausted rejects of society. Yet he changed the course of history by introducing the highest process of self-realization in a broken-down storefront in New York’s Lower East Side. Who can understand such a fountainhead mercy and ocean of compassion? We cannot imitate you, but we can dedicate our lives to following your divine instructions, which are identical to the association of the Supreme Lord Śrī Kṛṣṇa.

“Who says that Vaiṣṇavas die, when thou art living yet in sound? Vaiṣṇavas die to live, and living, spread the Holy Name around.” — Bhaktivinoda Ṭhākura
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This book is intended to supplement, explain and support the recorded material on the CD. The best way to start is to put the CD in your player, sit back and relax, and let the transcendental sound of the mantra penetrate your consciousness.

It is best to hear the mantras with concentration, but it is also all right to play them in the background while doing other things. When you start to become familiar with the sound, try reading along with the recorded mantras, starting on page 27 (or page 31 for the traditional version).

There is a foldout Sanskrit Pronunciation Guide at the end of the book. After some time reading, you might want to attempt chanting along with the recording.

Those who are already students of Sanskrit may be tempted to immediately chant the mantras. Be patient. It is better to hear before chanting to assimilate the complex and subtle rhythms of the slokas. Listen first, and then chant along with the recording for a while before you go solo.

When you are comfortable with hearing and chanting the mantras and start wondering about all the wonderful changes in your life and consciousness, read the rest of the book to find out what’s going on.

Hare Kṛṣṇa,
Bhaktisiddhārtha Dāsānudās
(David Bruce Hughes)
www.consciousart.org
In order to awaken a sleeping person, sound vibration is very effective. In order to express our feelings to another person, sound vibration is very helpful. In order to get help in any difficulty, calling out for it is the most natural remedy. In order to call for the Supreme Lord, lovingly chanting His Names is recognized as the most effective method.

Divine sound, the secret music of the soul, can penetrate the coverings of thick ego layers invested with countless material desires and prejudices. Thus reaching the sweet core of our true nature, it can help us to arise from the world of mundane slumber.

The language of the heart will bring about the only real communication with the infinite Lord of Love. Dancing and chanting will become our natural propensity and hurting others will appear to us as the greatest foolishness.

Coming from the original flute song of Lord Kṛṣṇa, Veda-māta Gāyatrī emanates the countless glories of the Holy Names of the One whose wishes are the true common benefit of all living beings.

Divine sound is the Harmony of all conscious well-wishers of humanity. Their words are solace to the hungry ears of the
desolate souls who have mistaken lust for love. Now a new spirit arises. The symphony of truthful lovers of this one and only sound all join into the saṅkīrtana (congregational chanting) of the Holy Names. No hard and fast rules are to be applied, since only faith and eagerness will be requested from you before you are granted entrance into the inner chamber of loving understanding.

And no sadhu may be neglected by those who wish to enter here. The sadhu is the living Bhāgavata. The speaker of Truth and kind-hearted friend of all living entities is so dear to Kṛṣṇa that even the Holy Name will withdraw His mercy from those who are careless and proud of their prowess before the pure devotee.

This presentation from the heart of the Devotee is once again coming to release us from the boundaries of our own limitations. He has given the music its true purpose; to serve the divine sound of the Divine Names.

It is my happiness to ask all the readers to give their blessings to the Author, myself and all others by sharing these Holy Names with whomever they meet, and thus make their lives perfect.

May Śrīla Prabhupāda, Gourāṅga-Nityānanda and the Divine Couple of Vṛṇḍāvana bless you all with His merciful Names.

B.A. Paramādvaitī Svāmī
Founder-Ācārya, VRINDA
(Vṛṇḍāvana Institute for Vaiṣṇava Culture and Studies)
www.vrindavan.org
Preface

This temporary material existence is full of suffering. Everyone in this world is suffering from the problems of material life. There is no exception. The root cause of the suffering of material existence is constant transmigration of the soul from one body to another.

Even if one does not accept the truth of reincarnation, still it is a fact that we take birth in an infant body, then transmigrate from a baby body to the body of a child, to an adolescent body, then to an adult body, to a middle-aged body, and at last to the body of an old man or woman. Finally the present body is subjected to death. Yet through all these transformations or transmigrations, the identity of the living entity remains the same. So transmigration of the soul to different bodies happens even within this life. Everyone experiences that these changes of body are causes of suffering to the embodied living entity.

We do not want to suffer, nor do we want to transmigrate to different material bodies. We do not want our consciousness or activities to change, our relationships to end or our bodies to die. By nature we are free, eternal, blissful spiritual beings. We naturally desire to have an eternal existence in a perfect body full of knowledge and pleasure. We want to expand our activities and enjoyment unlimitedly in an atmosphere of freedom, understanding and love. This is our real spiritual nature.
But at present our eternal spiritual nature is covered by a temporary material body. By the laws of nature we are not free, for the type of body we inhabit and its stage of bodily existence condition our experience in every way. In material existence, our bodily condition totally determines our range of action, thought and consciousness.

Like every material phenomenon, the body goes through the stages of creation, gestation, birth, growth, production of byproducts, deterioration and death. One may have performed good works and consequently find oneself in a relatively comfortable material condition, or one may be in an unfortunate condition due to impious activities. But no matter what kind of *karma* one may have created for oneself, the universal sufferings of birth, old age, disease and death are as inevitable as they are abominable.

This conditional life of suffering in material existence—the involuntary repetition of birth, old age, disease and death—is called *saṁsāra*. *Saṁsāra* is uncontrollable, like a blazing forest fire. A forest fire ignites automatically by lightning, and to extinguish it is beyond human power. The raging forest fire can be extinguished only by another natural force, when there is an ample downpour of rainwater. We are helpless before the powerful manifestations of material nature like forest fires and rainstorms. No one can stop them.

Similarly we are helpless to stop the suffering of *saṁsāra*, unless we are fortunate enough to receive the mercy of God in the form of His Holy Names. *Saṁsāra-dāvānala-liṅgha-loka-trāṇāya kāruṇya-ghanāghanatvam*. Like the cooling downpour of rain from a storm cloud, hearing the Holy Names of the Lord from the self-realized spiritual master and chanting them offenselessly extinguishes the blazing fire of *saṁsāra* by eliminating the root cause of material suffering.

This book and companion CD of Śrī Viṣṇusahasranāma contain these Holy Names, which are the remedy for the suffering of materially conditioned existence. Śrī means beautiful on account of being full of spiritual qualities; Viṣṇu is the Sanskrit Name of God, the omnipotent, omnipresent Creator and Master of the universe; and *sahasra-nāma* means a
thousand Names. So Śrī Viṣṇusahasranāma means “A thousand spiritually beautiful Names of God.” Actually God is unlimited, and therefore He has an infinite number of Holy Names. These thousand Names are just the most prominent and beneficial of His Holy Names. They are so powerful that anyone who simply hears or chants them regularly, with faith, becomes relieved of all material suffering.

How is this possible? By the power of transcendental sound. Any terminology indicating God or the Supreme is not an ordinary sound vibration of this material world. Viṣṇu or God is the Supreme Absolute Truth. The unique quality of the Absolute is that everything connected to Him, such as His Names, forms, abode, pastimes, associates, and the narration of His glories, is also on the same absolute platform.

오ऽ पुर्णम अदः पुर्णम इदाः पुर्णत पुर्णम उदायचे पुर्णस्या पुर्णम अदाया पुर्णम एवावाशिषयते

“May we invoke auspiciousness by offering our respectful obeisances unto the Supreme Lord. The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.” [Śrī Īṣopaniṣad, Invocation]

Since He is absolute, His Holy Names are also absolute. Therefore the Holy Names of Viṣṇu or Kṛṣṇa are identical in spiritual quality and potency with Kṛṣṇa (God) Himself. Like Him, they are complete and perfect. Since Kṛṣṇa and His Holy Names are identical in properties and power, His Holy Names are eternally pure and immune to all material contamination. More than that, they embody the purifying and enlightening power of Godhead in the form of transcendental sound. The Lord is personally present in the transcendental sound of His Holy Names. The association of the Supreme Lord is indescribably blissful; it bestows spiritual opulence and causeless knowledge of the Absolute Truth. Therefore we can
be relieved of all material difficulties simply by chanting these beautiful Holy Names of the Lord.

Unfortunately, otherwise intelligent people who are bewildered by the complex combination of anxieties and suffering in material existence often find it difficult to appreciate the simple process of chanting the Holy Names, which is free from all anxiety. They cannot comprehend that there can be a class of absolute nomenclature beyond limited, relative knowledge and temporary conditional existence.

Any name that represents a temporary object of this material world may be subjected to critical arguments, inductive speculation and experimental verification. Thus all relative conclusions created by material mental speculation are subject to uncertainty. But in the absolute world a person and his name, the fame and the famous, the actor and the act are identical. Similarly the qualities, pastimes, abode, associates, Names and everything else pertaining to the Absolute Supreme Personality of Godhead are also spiritual and absolute in quality. This is transcendental knowledge beyond all uncertain processes of inductive speculation. And since this absolute knowledge is received through the descending process of paramparā, or disciplic succession from the Lord Himself, there is no uncertainty or speculation. This is the eternal, unchanging Absolute Truth.

Actually, the Holy Name is the Supreme Personality of Godhead Himself, manifesting as a transcendental vibration. The Holy Name is completely different from material sound: *golokera prema-dhana, hari-nāma-saṅkirtana*. “The transcendental vibration of chanting the Holy Names descends from the spiritual abode of Kṛṣṇa.” Materialists who are addicted to experimental knowledge and so-called ‘scientific method’ have difficulty placing their faith in the chanting of the Holy Names. Nevertheless it is a fact that one can be freed from all material suffering simply by chanting the Holy Names without offense. Let anyone who doubts this assertion subject it to their experimental verification by chanting regularly according to the prescribed process and carefully observing the result.
The spiritual world is called Vaikuṇṭha, which means “without anxiety.” In material consciousness everything is uncertain and temporary, and therefore everyone is full of anxiety (sa-kuṇṭha). In the spiritual world Vaikuṇṭha, everything is known and certain by the causeless mercy of the Lord. Birth, old age, disease and death are nonexistent there, and therefore everyone there is free from all anxiety. Chanting the Holy Names gives us the opportunity to transfer our existence to the Vaikuṇṭha world, where we can exist eternally without any suffering. This occurs as soon as we change from the material conditioned platform of consciousness to blissful Vaikuṇṭha consciousness through chanting the Holy Names.

Unfortunate people in material consciousness are not very enthusiastic to chant the Holy Names of the Lord, just as a patient suffering from jaundice does not relish the taste of sugar candy, even though sugar candy is the specific medicine for jaundice. Nevertheless, chanting the Holy Name of the Lord is the only effective remedy for ending the material suffering of the conditioned soul. Although chanting the Holy Name of the Lord may not be very palatable for people suffering from the disease of material existence, anyone who wants to be cured of the material disease must do it with great care and attention.

Even among people who accept the spiritual path, there are many who are frustrated by pursuing processes of self-realization that are impractical in this fallen, contaminated age. In the present age the vibration of the Holy Names of the Lord is the only yoga process that can actually help one attain a transcendental position, beyond all material contamination.

harer nāma harer nāma harer nāmaiva kevalam
kalau nāstyeva nāstyeva nāstyeva gatir anyathā

“Chant the Holy Name [in the neophyte stage], chant the Holy Name [in the clearing stage], certainly you must chant the Holy Name [in the liberated stage of life] constantly. In the Age of Kali there is no other way [by the austere yoga practices recommended for the Satya-yuga], no other way [by the elaborate Vedic sacrifices recommended for the Treta-yuga], no other way [by the opulent Deity worship recommended for
the Dvārapa-yuga] to attain the ultimate destination [of the personal association of the Lord].”  

[Bṛhan-nārādiya Purāṇa]

For progress in spiritual life, the Vedic scriptures recommend austerity and meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the Holy Name of the Lord. This is confirmed in many scriptures. For example, in Śrimad-Bhāgavatam (12.3.51) it is said,

\[
\text{kaler doṣa-nidhe rājann asti hy eko māhān guṇaḥ}
\]
\[
kirtanād eva kṛṣṇasya muktā-saṅgaḥ paraṁ vrajet
\]

“In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction: simply by chanting the Hare Kṛṣṇa mahā-mantra one can be freed from all material contamination and thus be elevated to the spiritual world.”

The Nārada-pañcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

\[
\text{trayo vedaḥ śaḍ-aṅgāni chandāṁsi vividhāḥ surāḥ}
\]
\[
sarvāṁ aśṭākṣarāntaḥsthāṁ yaḥ cānayad api vān-mayam
\]
\[
sarva-vedānta-sārārthah saṁsārārṇava-tāraṇaḥ
\]

“The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upaśāna-kāṇḍa], the chandas, or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the Holy Name is the only means to cross the ocean of nescience.”

Similarly, the Kali-santarāṇa Upaniṣad states,

\[
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
\]
\[
hare rāma hare rāma rāma rāma hare hare
\]
\[
iti śoḍaśaṅkaṁ nāmnāṁ kali-kalmaṁ-nāśanam
\]
\[
nātaḥ parataropāyaḥ sarva-vedeṣu dṛṣyate
“Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the Holy Name.”

Śrī Mādhyācārya, in his commentary upon the Mundaka Upaniṣad, quotes the following sloka from the Nārāyaṇa Saṁhitā:

\[
dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ
\]

“In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the pañcarātrikī [Deity worship] system, but in the Age of Kali one can worship and satisfy the Supreme Personality of Godhead Hari only by chanting His Holy Name.”

Since the Holy Name can deliver the conditioned soul from all material suffering, it is called sarva-mantra-sāra, the essence of all Vedic hymns. However, one should receive the Holy Name from the pure devotee who is fully engaged in the loving devotional service of the Lord. One who has a merely academic interest in religion, or who poses as a great spiritual teacher merely for the sake of transient name, fame, profit and cheap adoration from the innocent public, cannot impart the real thing.

The Holy Name is most effective when heard from a self-realized teacher situated in the paramparā (disciplic succession) from Kṛṣṇa Himself:

\[
evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ
\]

“This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way.” [Bhagavad-gītā 4.2]

A self-realized spiritual master is not an ordinary human being, but is fully qualified to act as the representative of the Supreme Personality of Godhead. How to approach such a spiritual master is also described:
“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” [Bhagavad-gītā 4.34]

One should fully accept all these merciful scriptural instructions of the Lord as one’s purpose in life to quickly perfect one’s self-realization and put an end to all misery.

Hearing and chanting the Holy Names of the Lord is the only effective medicine for the disease of material suffering. Anyone in material conditioned existence can cleanse their consciousness from all material contamination and find relief from all misconceptions by this simple process (ceto-darpaṇa-mārjanam). Avidyā or ignorance is simply a misconception about one’s actual spiritual identity. This misconception provides the foundation for ahaṅkāra, or false ego within the heart.

The real cause of all our suffering is the contamination of material identification within the heart. If we cleanse our heart, if we cleanse our consciousness of this false identification with temporary material designations, the material disease can no longer affect us. This is actual self-realization. The chanting of the Holy Names of the Lord quickly cleanses the consciousness and heart from all misconceptions, and the ever-fresh taste of transcendental nectar arises spontaneously within the mind. It is both easy and beneficial. By chanting the nectarean Holy Names, one is immediately freed from the blazing fire of material existence by the blissful personal association of the Lord.

For those who are already Vaiṣṇavas

This edition and companion CD are designed both for new practitioners, and for those who are already devotees of Kṛṣṇa and want to add chanting Śrī Viṣṇusahasranāma to their personal spiritual practice. Why would anyone who is an initiated disciple of a Vaiṣṇava spiritual master and already chanting the hare kṛṣṇa mahā-mantra also want to chant Śrī
Viṣṇusahasranāma? The answer is that although Śrī Viṣṇusahasranāma is also composed entirely of the Holy Names of the Lord, the result of chanting it is different from the result of chanting the *hare kṛṣṇa mahā-mantra*.

It is well known among Vaishnavas that chanting the *hare kṛṣṇa mahā-mantra* provides no material result whatsoever, but leads to the awakening of pure love of Godhead. This is wonderful and provides the highest benediction to the entire world. However, while developing spiritual qualifications during the neophyte stage of devotional service, devotees often experience material difficulty. Śrī Viṣṇusahasranāma provides an authorized Vedic spiritual method for relieving such impediments.

Anyone who is chanting the Holy Name with offenses will certainly encounter obstacles in their devotional service. These compose one class of hindrances on the path of spiritual enlightenment. The scriptures say that the cure for this class of obstacles is simply to continue the chanting process according to the instructions of one’s spiritual master and rely on the purifying power of the Holy Name.

But we often find that *kṛṣṇa-bhakta* have material difficulties in their lives from unfinished material *karma*, unrelated to offenses in their spiritual practices. These problems are difficult to address without descending to the material platform, which is distasteful to devotees whose self-realization practice has given them a taste for the purity of spiritual energy. Śrī Viṣṇusahasranāma provides a unique spiritual remedy for this class of material obstacles. Consider this passage from the *phala śruti*, the section of Śrī Viṣṇusahasranāma that narrates the results of chanting it:

Anyone who hears and chants these thousand Holy Names of Lord Viṣṇu will not suffer in an inauspicious condition of life, either in this life or in the next. By chanting these thousand Holy Names of Lord Viṣṇu a *brāhmaṇa* will become learned in all Vedic scriptures, a *kṣatriya* will become victorious over all his enemies, a *vaisya* will become wealthy, and a *śūdra* will become happy. By chanting these thousand Holy Names of Lord Viṣṇu, one who desires religious merit will attain great pious credit,
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 will also attain his aim.

... One who chants the thousand Holy Names of Lord Viṣṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness. 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. One who is sick will become free from his disease, and one who is 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 who is suffering from a calamity will become free from calamity.

Anyone who regularly glorifies the Supreme Personality of Godhead, Lord Viṣṇu with devotion by chanting these thousand Holy Names will quickly become free from the horrible karmic effects of many sins. He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead. No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world to again suffer the miserable conditions of old age, disease and death.

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. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of this spiritual opulence he attains great fame. The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, envy, greed, and all wicked thoughts... One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the
Supreme Personality of Godhead, composed by the sage Vyāsa.

It is my personal observation that chanting Śrī Viṣṇusahasranāma actually does provide the benefits indicated above. In my practice and experience of over twenty years, this potent mantra has helped me overcome debilitating physical illness, mental agitation, political problems, betrayal, poverty and many other material difficulties. Reciting and studying this divine narration, composed entirely of the Holy Names of the Lord, also contributes to knowledge of Lord Śrī Kṛṣṇa’s opulence and transcendental qualities, guards against spiritual falldown due to material difficulty, and provides a subtle kind of mental satisfaction and confidence.

This does not indicate any incompleteness or insufficiency in the hare kṛṣṇa mahā-mantra, but it does underscore the scientific truth, verifiable by experience, that each Vedic mantra has a specific purpose and is best employed for that result alone. For one who is completely self-realized and has transcended all connection to material consciousness, the elevated love of Godhead provided by chanting the hare kṛṣṇa mahā-mantra will certainly supply all his needs. But for those of us still in the neophyte stage of karma-miṣra bhakti who maintain some dependence upon the material energy, the benedictions obtained by chanting Śrī Viṣṇusahasranāma are a necessary and desirable help in building a strong foundation to prepare for the higher stages of realization.

There is a precedent for chanting viṣṇu-mantras that supplement the hare kṛṣṇa mahā-mantra in the pastimes of Lord Caitanya. When Lord Śrī Caitanya Mahāprabhu returned from Gayā after Śrī Īśvara Puri initiated him, He was completely transformed into a God-intoxicated personality. His students of grammar were very confused. Instead of teaching grammar in the ordinary way, Lord Caitanya explained that every Sanskrit word and letter indicates Kṛṣṇa, the Supreme Personality of Godhead. Caitanya Mahāprabhu’s direct disciple Śrīla Jīva Gosvāmī later developed this form of grammar in a book called Hari-nāmāmṛta-vyākaraṇa, “The Grammar of the Nectar and Name of Śrī Hari.” This book is
still used in Vaiṣṇava schools and temples to teach Sanskrit grammar.

But Lord Caitanya’s students thought that their teacher had become mad, so they rubbed His head with Viṣṇu oil to cool His brain. This did not affect Lord Caitanya’s ecstasy. Finally they asked Him, “You say that everything means Kṛṣṇa and we should ultimately always be chanting the Names of Kṛṣṇa. Just how should we do this?” Then Lord Caitanya began to sing the Names of Kṛṣṇa and clap His hands, and in this way He commenced His harināma-saṅkirtana movement. The Holy Names He sang were:

\[ hari haraye namah kṛṣṇa yādavāya namaḥ yādavāya mādhavāya keśavāya namaḥ \]

Śrīla Baladeva Vidyābhūṣaṇa’s version of Śrī Viṣṇusahasranāma follows in the same spirit, for every Name of Viṣṇu is interpreted to indicate Kṛṣṇa. The point is that ultimately there is no difference in quality between Śrī Viṣṇusahasranāma and the hare kṛṣṇa mahā-mantra. They are both on the transcendental platform because they address Kṛṣṇa, the Supreme Personality of Godhead.

I therefore encourage all devotees of God everywhere to take advantage of the benedictions available by chanting Śrī Viṣṇusahasranāma to end all material difficulties and make their lives perfect. It is a fact that the spiritual power of the Holy Name of the Lord resolves all problems. Please use this mahā-mantra to immerse yourself in nāma-bhājan (worship of the Holy Name of the Lord) and experience this powerful benediction for yourself.

\[ om tat sat \]

Bhaktisiddhārtha Dāsānudās
Roswell, Georgia
March 14, 2000
Minā Saṅkrānti
Introduction

ŚRĪ Viṣṇusahasranāma, or the Beautiful Thousand Holy Names of Lord Viṣṇu, is a vital part of the theistic Vedic tradition. Its recitation is also one of the pillars of daily spiritual practice of the Vaiṣṇavas, especially in the Śrī sampradāya of South India. However, Śrī Viṣṇusahasranāma is revered by all bona fide Vaiṣṇava disciplic successions as a mahā-mantra, a great Vedic hymn capable of bestowing the highest benedictions upon the living entities.

We find the origin of Śrī Viṣṇusahasranāma in the Vedic literature as a section of Mahābhārata, the epic history of the incarnation of Lord Śrī Kṛṣṇa and His pastimes with His intimate associates, the Pāṇḍava kings of the Yadu dynasty. The divine sage Vyāsa, who the Vedic literature states is also an incarnation of Viṣṇu or God, composed Mahābhārata. Śrī Viṣṇusahasranāma is only one of many sections of deep spiritual import in Mahābhārata, which also includes the famous and beloved Bhagavad-gitā. Mahābhārata is therefore sometimes called “The Fifth Veda” because its narrative presents spiritual truths of fundamental importance to all followers of sanatana-dharma, the spiritual path of Vedic civilization.

The Gauḍīya disciplic succession

This edition of Śrī Viṣṇusahasranāma is based on the Sanskrit manuscript and exegetical translation of Śrīla Baladeva Vidyābhūṣaṇa, a great spiritual master of the Gauḍīya lineage.
Lord Śrī Caitanya Mahāprabhu, the originator of this lineage, is none other than Kṛṣṇa Himself incarnating in the mood of His greatest devotee Śrīmatī Rādhārāṇī: śrī kṛṣṇa caitanya rādhā-kṛṣṇa nāhi anya. Śrīla Svarūpa Dāmodara Gosvāmi, the most confidential servant of Śrī Caitanya Mahāprabhu, was the spiritual master of Śrīla Rupa Gosvāmi. Śrīla Raghunātha dāsa Gosvāmī is the direct disciple of Śrīla Rupa Gosvāmī, and his disciple is Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Śrīla Narottama dāsa Ṭhākura as his personal disciple. Narottama dāsa Ṭhākura was the spiritual master of Śrīla Viśvanātha Cakravarti Ṭhākura, who accepted Śrīla Baladeva Vidyābhūṣāṇa, the original author of this version of Śrī Viṣṇusahasranāma, as his disciple. Viśvanātha Cakravarti Ṭhākura also accepted Śrīla Jagannātha dāsa Bābāji, the spiritual master of Śrīla Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura’s disciple was Śrīla Gaurakīśora dāsa Bābāji, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī accepted as his direct disciple His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda, the spiritual master of the compiler of this edition. This edition of Śrī Viṣṇusahasranāma is therefore presented strictly in accordance with the siddhānta or spiritual conclusion of the Gauḍīya Vaiṣṇava sampradāya.

Śrīla Baladeva Vidyābhūṣāṇa

Śrīla Baladeva Vidyābhūṣāṇa appeared in a village near the city of Remunā, Orissa, in the late 1600s. Even though he was born the son a vaiśya (farmer), in his youth he still received a very thorough education in Sanskrit, rhetoric, logic and scripture. In his youth he accepted sannyāsa in the Madhva sampradāya, and staying in Jagannātha Puri, he quickly became prominent in intellectual circles. His study of Śrīla Jīva Gosvāmī's Sandarbhas made him a follower of Śrī Caitanya Mahāprabhu. He made a pilgrimage to the sacred sites of Navadvipa, and spent the remainder of his life in Vṛndāvana, studying Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures.
under the guidance of his spiritual master, Śrila Viśvanātha Cakravartī Ṭhākura.

In 1706 Śrila Viśvanātha Cakravartī Ṭhākura sent him to Galta (near Jaipur, India) to prove the authenticity of Śrī Caitanya Mahāprabhu's movement. The Rāmānandis (a local branch of the Śrī Vaiṣṇava sampradāya) argued that the Gauḍiya Vaiṣṇavas, having no commentary on Vedānta-sūtra, were not a bona-fide disiplic lineage and therefore had no right to worship Govindajī or any of the other Deities of Vrṇḍāvana. By the grace of the Govindajī Deity, Śrila Baladeva Vidyābhūṣāṇa swiftly compiled a wonderful commentary on Vedānta, Govinda-bhāṣya.

Śrila Baladeva Vidyābhūṣāṇa was a prolific and influential author of works in the Vedic tradition. His most important works are: Govinda-bhāṣya, Siddhānta-ratna, Vedāntasyamantaka, Prameya-ratnavālī, Siddhānta-darpaṇa, Aisvarya-kadāmbini, Sahitya-kaumudi, Chandaḥ-kaustubha, Kavya-kaustubha, Bhagavad-gitā-bhāṣya, Vaiṣṇav-ānāndini tīka (a commentary on Śrimad-Bhāgavatam), as well as commentaries on Tattva-sandarbha, Stāva-mālā, Gopala-tapani Upaniṣad, Viṣṇusahasranāma, Laghu-bhagavatamṛta, Naṭaka-candrika, and Śyāmānanda-śāṭaka.

Why Śrī Viṣṇusahasranāma was Narrated

Many Vaiṣṇava devotees and other people throughout the world accept Bhagavad-gitā as the finest example of spiritual instruction. Bhagavad-gitā is, of course, a section of Mahābhārata. Śrī Viṣṇusahasranāma is part of the same work—Mahābhārata—written by the same author: Śrīla Vyāsadeva. To really understand the exalted purpose and deep meaning of Śrī Viṣṇusahasranāma, it is instructive to consider the context in which it is narrated in Mahābhārata.

After the great Battle of Kurukṣetra, King Yudhiṣṭhīra, the eldest of the five Paṇḍava brothers, was in great anxiety. As a sensitive and compassionate devotee, he was distraught at the tremendous death and suffering caused by the war, which was fought in part to protect his claim to the throne of the Kuru dynasty. Śrī Bhiṣma was lying on his deathbed of arrows.
Yudhiṣṭhīra’s dear grandfather was dying. With Bhiṣma’s passing, his spiritual wisdom, distilled from the experiences of his long life of virtue, righteousness and devotion, would soon be lost. Yudhiṣṭhīra, now emperor of a vast empire, would be bereft of his guidance.

Vyāsadeva the incarnation of God as a great sage, and Śrī Kṛṣṇa the Supreme Personality of Godhead both advised Yudhiṣṭhīra, himself an epitome of righteousness and virtue, to approach Bhiṣma and seek his advice on all subjects on which he had any doubts. Yudhiṣṭhīra, with characteristic humility, did as Kṛṣṇa advised, and a series of intense and poignant dialogs between him and Bhiṣma ensued, witnessed by Lord Śrī Kṛṣṇa and by many other great personalities including Vyāsadeva and Lord Śiva.

In one of these conversations, Yudhiṣṭhīra asked Bhiṣma for the easiest and best means by which mankind can attain lasting happiness, peace of mind, and relief from all bondage and sorrow. Driven by his conscientious, responsible approach to his duty of ruling over his kingdom, Yudhiṣṭhīra was, in effect, asking Bhiṣma to help him establish a state policy for management of religious affairs that would maximize the spiritual benefit for the citizens. In response Bhiṣma imparted Śrī Viṣṇusahasranāma with the eternal spiritual welfare of the general population in mind.

The commentaries of the great ācāryas on Śrī Viṣṇusahasranāma (over forty of them are extant) generally identify six reasons for its greatness:

1. Śrī Viṣṇusahasranāma is the essence of Mahābhārata.
2. Great sages such as Nārada, the Alwars, and composers such as Tyāgarāja have made repeated references to Śrī Viṣṇusahasranāma in their devotional works.
3. Śrīla Vedavyāsa—who composed Śrī Viṣṇusahasranāma, included it in Mahābhārata and thus preserved it for the benefit of the whole world—was celebrated as the foremost knower of the Vedas, and respected as an incarnation of Viṣṇu (vyāsāya viṣṇu rupāya vyāsa rupāya viṣṇave namo).
4. The conclusive opinion of Bhīṣma was that chanting the Holy Name of the Lord is the best and easiest of all dharmas or spiritual practices, and the most reliable means to attain relief from all material bondage. Śrī Viṣṇusahasranāma is composed entirely of these Holy Names.

5. It is widely accepted in Vedic society that chanting Śrī Viṣṇusahasranāma indeed gives relief from all sorrows and bestows happiness and peace of mind.

6. Śrī Viṣṇusahasranāma is in perfect conformity with the teachings of Bhagavad-gītā, Śrimad Bhāgavatam, Caitanya-caritāmṛta and all other Vedic literature.

These reasons for the prominence of Śrī Viṣṇusahasranāma become all the more understandable when we consider the great personalities involved in its revelation. An extraordinary person's advice was being sought. An extraordinary person was seeking the advice, and he was doing so at the request of most extraordinary persons.

Bhīṣma was the son of the Mother Gaṅgā, who purifies even the great souls. He was a great king sanctified by his unswerving devotion to Lord Kṛṣṇa, who had controlled and conquered all his senses. Yudhiṣṭhīra was the son of dharma personified, and himself a great practitioner of justice, righteousness, truthfulness, honesty and integrity.Vyāsa is the knower of all Vedas and the wisdom incarnation of the Lord. Lord Kṛṣṇa is the Supreme Personality of Godhead Himself.

The result was no less than the revelation of the easiest and best means to achieve happiness and peace of mind to Yudhiṣṭhīra by Bhīṣma. Certainly, no other justification is needed to recognize the greatness of the benediction imparted to the human race through the revelation of Śrī Viṣṇusahasranāma.

But there is more. In kali-yuga the present historical age, the traditional Vedic self-realization processes of meditation, yoga practice, agnihotra-yajña and Deity worship are difficult or impossible to perform properly. This leaves the vast majority
of people without any access to a bona fide process of spiritual advancement for ultimate liberation from material suffering.

That the average person would be disqualified from self-realization because of the inebrieties of kali-yuga was as intolerable to the compassionate Yudhiṣṭhira as it was to Bhīṣma, Vyāsa and Lord Kṛṣṇa. Yudhiṣṭhira wanted a definite solution to this serious problem that he could pass down to the successors of his dynasty to benefit future generations of the citizens. Bhīṣma understood this, and gave Yudhiṣṭhira the process that was to become the yuga-dharma in kali-yuga: nāma-saṅkīrtana or the congregational chanting of the Holy Names of the Lord. In the Padma Purāṇa Lord Śiva is quoted as saying to Pārvatī,

\[
\text{ārādhanānāṁ sarveśāṁ viṣṇor ārādhanaṁ param}
\]

“Worshiping Lord Viṣṇu is the supreme process of worship.” And the authorized process for worshiping Lord Viṣṇu in kali-yuga is chanting His Holy Names:

\[
yajñaiḥ saṅkīrtana-prayair yajanti hi sumedhaḥ
\]

“In kali-yuga, those who are intelligent perform the saṅkīrtana-yajña, the sacrifice of congregational chanting of the Holy Names of the Lord.” [Śrimad-Bhāgavatam 11.5.32]

And in the Caitanya-caritāmṛta, in the section describing the reasons for the incarnation of Kṛṣṇa as Lord Śri Caitanya Mahāprabhu, we find the following statement by Lord Kṛṣṇa Himself:

\[
yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana
\]

Lord Kṛṣṇa declared: “I shall personally inaugurate the religion of the age: nāma-saṅkīrtana, the congregational chanting of the Holy Name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.” [Adi-līla 3.19]
Kṛṣṇa is the Supreme Personality of Godhead

Śrīla Baladeva Vidyābhūṣaṇa’s object in compiling an expanded translation of Śrī Viṣṇusahasranāma was to show that one can understand every Name of Viṣṇu also to be a Name of Śrī Kṛṣṇa. According to some Vaiṣṇavas who are devotees of Viṣṇu or Nārāyaṇa, Kṛṣṇa is an incarnation of Viṣṇu. Indeed this is true, since Kṛṣṇa, in His later pastimes in Mathurā and Dvārakā acting as the yuga-avatāra for the dvāpara-yuga, a function of Viṣṇu. However, in His youthful pastimes in Vṛndāvana, Kṛṣṇa also revealed the most confidential transcendental form, character and pastimes of the original Supreme Personality of Godhead, the source of even Lord Viṣṇu. This is confirmed in Śrīmad Bhāgavatam:

ete cáṁśa-kalāḥ purīṣaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛtaṁ mṛdayanti yuge yuge

“All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” [Śrīmad Bhāgavatam 1.3.28]

In the Brahmā-saṁhitā it is stated:

īśvarah paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ
anādir ādir govindah sarva-kāraṇa-kāraṇam

“There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the Supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes.” [Brahmā-saṁhitā 5.1]

And Kṛṣṇa Himself declares in Bhagavad-gitā:

mattaḥ parataram nānyat kiñcid asti dhanañjaya
mayi sarvam idam ātrakā sūtre maṇi-gañā īva

“Oh conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.” [Bhagavad-gitā 7.7]
Śrīla Prabhupāda explains this point elaborately in his summary study of the Tenth Canto of Śrimad Bhāgavatam: “In order to convince Brahmā that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Kṛṣṇa transformed into Viṣṇu forms. Actually, the original ones were sleeping under the spell of Brahmā’s mystic power, but the present ones, seen by Brahmā, were all immediate expansions of Kṛṣṇa, or Viṣṇu. Viṣṇu is the expansion of Kṛṣṇa, so the Viṣṇu forms appeared before Brahmā. All the Viṣṇu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell. On Their heads were glittering golden-jeweled helmets; They were bedecked with pearls and earrings and garlanded with beautiful flowers. On Their chests was the mark of Śrīvatsa; Their arms were decorated with armlets and other jewelry. Their necks were smooth just like a conchshell, Their legs were decorated with bells, Their waists decorated with golden bells, and Their fingers decorated with jeweled rings. Brahmā also saw that upon the whole body of Lord Viṣṇu, fresh tulāsī buds were thrown, beginning from His lotus feet up to the top of the head. Another significant feature of the Viṣṇu forms was that all of Them were looking transcendentially beautiful. Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun.”

[Kṛṣṇa, The Supreme Personality of Godhead, Chapter 13]

That so many Viṣṇu forms expanded from Lord Kṛṣṇa is a clear proof that Kṛṣṇa is the ultimate Supreme personality of Godhead and the source even of Lord Viṣṇu. Śrīla Baladeva Vidyābhūṣāṇa wrote his translation of Śrī Viṣṇusahasranāma from the understanding that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as accepted by both the author Śrīla Vyāsadeva and the narrator Śrī Bhīṣma. Thus he has expanded upon the literal Sanskrit meanings of the Names to indicate their relation to Kṛṣṇa’s incarnations, qualities and pastimes. He also compiled commentaries drawn from the Vedic literature to support these expansions, which we have not included herein. The philosophically inclined reader interested in an English translation of Baladeva’s complete commentary
may consult my Godbrother Kuśakratha dāsa’s excellent work on the subject published by The Krishna Institute.*

Avoiding Offenses to the Holy Name

The bliss of the Holy Name is the highest benediction. The limited happiness of wealth, sense enjoyment, piety or even liberation cannot compare with it. Anything one may desire is obtainable from the Holy Name, for there is no difference between the Holy Name and Kṛṣṇa Himself. All the Vedic scriptures confirm this. Real happiness, peace, and relief from all difficulties are easily obtainable by nāma-bhajan, and this result is eternal.

If this is so, then why do we need to chant again and again? There is no imperfection or fault in the Holy Name, and His purifying effect is certain and immediate. But like intoxicated elephants, after we bathe our minds and hearts by chanting, we again smear them with the mud of our attachments and desires. As conditioned souls we have a tendency to fall down into material consciousness. We must not only learn the art of chanting nicely, but also of clearing the mentality that habitually contaminates the eternal bliss that is its natural result.

Avoiding nāma-aparāha or offenses to the Holy Name is the only way to retain the eternal benedictions of chanting. Śrīla Jiva Gosvāmī, one of the founders of our disciplic lineage, instructs that we should chant the Holy Name of the Lord continuously and loudly, and it should be performed offenselessly, as recommended in the Padma Purāṇa.

One can be delivered from the effects of all sins by surrendering himself unto the Lord. One can be delivered from all offenses at the feet of the Lord by taking shelter of His Holy Name. But one cannot be delivered if one commits an offense at the feet of the Holy Name of the Lord, for chanting the Holy

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Name is itself the process of deliverance. Ten such offenses are mentioned in the *Padma Purāṇa*.

The first offense is to vilify the great devotees who have preached about the glories of the Lord. Blasphemy of the pure devotees is the most serious of the offenses that deprive us of the benefit of chanting. The self-realized pure devotee is not an ordinary human being, but is an authorized representative of the Supreme Lord Śrī Kṛṣṇa. As such, he has the power to award pure devotional service to Kṛṣṇa, which is the key to spiritual liberation and eternal happiness. One should not regard the pure devotee with a critical or envious attitude, since this can place formidable obstacles in one’s path of spiritual advancement. It is better not to become too familiar with the pure devotee, but to maintain some formality of respect with him. This will help prevent us from committing offenses by cultivating a service attitude.

The second offense is to see the Holy Names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different Names, but that does not in any way qualify the fullness of the Lord. Any nomenclature that is meant for the Supreme Lord is as holy as the others because it is meant for the Lord. All the transcendental Holy Names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular Holy Names of the Lord as they are locally understood. All of His Holy Names are absolute and all-auspicious, and one should not distinguish among different Holy Names of the Lord as one does with material objects and their names.

The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. There are many authorized spiritual masters in the disciplic lineage or paramparā, and all of them have given wonderful instructions capable of saving the entire world. If we follow these instructions we will be benefited, even if we do not understand them. For example, the Vaiṣṇava spiritual masters are unanimous in their glorification of worship of the holy *tulāsi* plant as a means to achieve pure devotional service. It does not matter if one
cannot understand how offering prayers and water to a plant can bestow spiritual advancement. If we follow the instruction without argument, we will gain the benefit. When we become spiritually qualified, Kṛṣṇa will reveal the purpose of all devotional instructions and practices from within our hearts. Our duty is to follow in the footsteps of the great souls in Kṛṣṇa consciousness.

The fourth offense is to vilify the scriptures or Vedic knowledge. Although there are many statements in the scriptures that are difficult for us to comprehend, we should not adopt a critical attitude because these are not ordinary books. The Śrīmad-Bhāgavatam tells us that the Vedas are originally manifested from the breathing of the Supreme Lord Nārāyaṇa. And in Bhagavad-gītā, Kṛṣṇa declares that He alone is the true knower of the deep import of the Vedas. The Vedic literature is extremely elevated and pure. Its purpose is the salvation of all living entities from the suffering of material existence. Thus it is meant for our eternal benefit, and we should be careful not to underestimate its value.

The fifth offense is to define the Holy Name of the Lord in terms of one’s mundane calculation. The Holy Name of the Lord is identical with the Lord Himself, therefore one should understand the Holy Name to be nondifferent from Him. We have discussed this point elaborately with evidence from the Vedic scriptures in the Preface of this work. Nevertheless, in the beginning stage of devotion, it is often difficult to see how this is so. The best policy is to accept provisionally that the Holy Name of the Lord is identical with Him, on the strength of the word of the great souls who have passed this truth down to us, and trust that when we are sufficiently purified we will be able to realize it for ourselves.

The sixth offense is to interpret the Holy Name. The Lord is not imaginary, nor is His Holy Name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His Holy Name to be imaginary. Such a chanter of the Name of the Lord cannot achieve the desired success in the matter of chanting the Holy Name. There is no material significance or hidden meaning to the Holy Names of the Lord. To speculate
otherwise is offensive. The real truth about the Holy Name of the Lord is extensively discussed in the authorized Vedic scriptures. No other interpretation is needed.

The seventh offense is to commit sins intentionally on the strength of the Holy Name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the Holy Name of the Lord. One who takes advantage of this transcendental purification, yet continues to commit sins on the expectation of neutralizing their effects by chanting the Holy Name of the Lord, is the greatest offender at the feet of the Holy Name. Such an offender cannot purify himself by any other method of purification. In other words, one may be sinful before chanting the Holy Name of the Lord, but after taking shelter in the Holy Name of the Lord and becoming immune, one should strictly restrain from committing further sinful acts with a hope that chanting the Holy Name will give him protection.

The eighth offense is to consider the Holy Name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits recommended in the scriptures, but the Holy Name and His chanting are not merely auspicious holy services. Undoubtedly the Holy Name is holy service, but He should never be utilized for such selfish purposes. Since the Holy Name and the Lord are one and the same, one should not try to bring the Holy Name into the service of mankind. The point here is that the Supreme Lord is the Supreme Enjoyer. He is no one's servant or order supplier. Since the Holy Name of the Lord is identical with the Lord, one should not try to utilize the Holy Name for one's material benefit. The real purpose of chanting the Holy Name is to attain pure devotional service to the Lord.

The ninth offense is to instruct those who are not interested in chanting the Holy Name of the Lord about the transcendental nature of the Holy Name. If such instruction is imparted to an unwilling audience, this act is considered to be an offense at the feet of the Holy Name. The reason for this is that by forcing the issue, one has created a bad impression in the minds of the audience about the Holy Name. This impediment
Introduction

will delay their acceptance of the chanting process and can lead to offenses against devotees. Since the Holy Name is meant for the spiritual benefit of the living entities, preaching the glories of the Holy Name to an unwilling audience goes against the Lord’s actual purpose for manifesting the Holy Name in human society.

The tenth offense is to become uninterested in or inattentive to the Holy Name of the Lord, neglecting one’s chanting even after understanding the wonderful transcendental nature of the Holy Name. The effect of chanting the Holy Name of the Lord is liberation from the conception of false egoism. False egoism is thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for one's enjoyment. The whole materialistic world is moving under the false egoism of “I” and “mine,” but the factual effect of chanting the Holy Name is to become free from such misconceptions. If one begins the chanting process but then stops due to a mundane conception of life, this is an offense. One should maintain chanting and hearing the Holy Name of the Lord continuously, until the process of purification is complete.

The best protection against committing offenses to the Holy Name of the Lord is to have firm faith in the instructions of the scriptures and of one’s personal spiritual master. One should continue the regular daily chanting of the Holy Names of the Lord with patience, diligence and enthusiasm. It is wonderful if one can accept initiation from a bona fide spiritual master in the disciplic succession from Kṛṣṇa Himself. If possible one should give up all material activities and join the mission of Lord Caitanya. Lord Caitanya’s process, *harināma-saṅkītana*, is to chant and hear the Holy Name, topics related to the glories of the Lord and His Holy Name, literature such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, and nice songs glorifying pure devotional service continuously in the association of like-minded devotees, until the self-effulgent glory of the Holy Name becomes self-manifest in one’s consciousness.

At that point, all the elaborate philosophical instructions of the scriptures that we have summarized herein are reduced to a simple matter of experience, and the glories of the Holy Name
of the Lord become self-evident. One who has tasted the full nectar of the Holy Name automatically avoids the ten offenses to the Holy Name, and his path to complete spiritual enlightenment becomes straight and clear.

It is our fond hope that the readers of this volume will apply these truths and instructions to make their own lives perfect in spiritual realization. Certainly, anyone who chants the Holy Name of the Lord even once is a great soul worthy of all respect and praise.

\[
\begin{align*}
\text{yan-nāmadheya-śravaṇānukīrtanād} & \\
\text{yat-prahvaṇād yat-smaraṇād api kvacit} & \\
\text{śvādo 'pi sadyaḥ savanāya kalpate} & \\
\text{kutaḥ punas te bhagavan nu darṣanāt}
\end{align*}
\]

“To say nothing of the spiritual advancement of persons who see the Supreme Person face-to-face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.” [Śrīmad-Bhāgavatam 3.33.6]

Once begun, the process of hearing and chanting inevitably continues, clearing the mirror of the mind of all misconceptions until the chanter attains the perfection of spiritual realization. Long before achieving that exalted destination, all material pangs will have been erased by the potent purifying action of the Holy Name. We wish the reader all good fortune on this most auspicious progressive journey to the most wonderful state of Kṛṣṇa consciousness.
Maṅgalācaraṇam
Auspicious Invocation

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet. Respectful obeisances unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are full of impersonalism and voidism.

Lord Śrī Kṛṣṇa, the all-powerful Supreme Person who appears in many forms, is the original master of the universe. He is the master of the three potencies (internal, external and marginal), whose eternal form of great strength is full of transcendental knowledge and bliss. O Lord, You are very dear to the devotees, and an ocean of auspicious qualities. Please grant auspiciousness to us.
Let us glorify Śrīla Vyāsadeva, the spiritual master of the great sages, the literary incarnation of Lord Nārāyaṇa and the son of Mother Satyavaté. Let us surrender unto Vaiśampāyana Muni, the speaker of Mahābhārata who became jubilant by drinking the nectar of the Lord’s thousand Holy Names. Let us bow down before Lord Kṛṣṇa’s friend Bhīma, the best of the wise and the son of Gaṅgā-devī, and let us also bow down before the saintly devotees who relish the narrations of Lord Viṣṇu’s glories.

May Lord Murāri, who has personally appeared as Lord Śrī Caitanya Mahāprabhu, eternally reside within our hearts. He has mercifully purified, gladdened 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 our 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 bhāṣya (exegesis) on the nectar of the meaning of the Thousand Holy Names of Lord Viṣṇu.
Shri Vishnu Sahasranama
The Thousand Holy Names of Lord Vishnu
— Prologue —

Śrī Vaiśampāyana Vyāsa said: “After hearing the description of all the purifying places of pilgrimage, King Yudhiṣṭhira again inquired from Bhīṣma, the son of Mahārāja Śantanu.”

King Yudhiṣṭhira 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 to attain auspiciousness?”
3. \[ ko dharmah sarva-dharmanam bhavatah paramo matah kiṃ japan mucyate jantur janma-samsara-bandhanat \]

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

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

5. \[ tam eva cārcayan nityam bhaktyā puruṣam avyayam dhyāyan stuvan namasyaṁś ca yajamānas tam eva ca \]

With great faith, the devotee should worship the Supreme Personality of Godhead, Lord Kṛṣṇa, whose forms, qualities, opulence 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.
6. *anädi-nidhanam viñëuñ
sarva-loka-maheśvaram
lokādhyākṣam stuvan nityam
sarva-duḥkhātigo bhavet*

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

7. *brahmaṇyañ sarva-dharmajñañ
lokanāṁ kirti-vardhanam
loka-nāthaṁ mahad-bhūtam
sarva-bhūta-bhavodbhavam*

Lord Viñëu is the protector and well-wisher of the *brahmaṇas*, aware of all principles of religion, the Lord who expands the glory of His devotees, the supreme monarch of all planetary systems, the embodiment of all opulence and the original Father of Brahmā, Śiva and all living entities.

8. *eṣa me sarva-dharmāṇāṁ
dharmo ’dhikatamo mataḥ
yad bhaktyā puṇḍarikākṣam
stavair arcen naraḥ sadā*

In my opinion, 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.
9. \textit{paramaṁ yo mahat-tejāḥ
dharmakñāṇāṁ ca maṅgalam
dhūtānāṁ yo 'vyāyāḥ pitā}

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

10. \textit{pavītraṇāṁ pavitraṁ yo
dhūtānāṁ ca maṅgalam
dhūtānāṁ yo 'vyāyāḥ pitā}

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

11. \textit{yataḥ sarvāṇi bhūtānī
dhūtānī ca pralayaṁ yānti
punar eva yuga-kṣaye}

All living beings in the material world come from Lord Kṛṣṇa at the beginning of the creation. Lord Kṛṣṇa maintains them while the creation is manifest, and they enter into Him again when the creation is destroyed.
12. *tasya loka-pradhānasya
    jagan-nāthasya bhū-pate
    viṣṇor nāma-sahasraṁ me
    śrūṇu pāpa-bhayāpaham*

Please hear from me the Thousand Holy Names of Lord Viṣṇu, the supreme master and controller of the universe. These Holy Names of the Lord destroy the fearsome reactions of past sinful deeds.

13. *yāṇi nāmāni gauṇāni
    vikhyātāni mahātmanah
    śrībhiḥ parigūtāni
    tāni vakṣyāmi bhūtaye
    om namo bhagavate vāsudevāya*

In order to attain the supreme goal of life, I shall now chant the celebrated Thousand Holy Names of Lord Viṣṇu. Great sages glorify these Holy Names, because they describe the Lord’s transcendental qualities and pastimes. *Om namo bhagavate vāsudevāya – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.*
— The Thousand Holy Names of Lord Viṣṇu —

14. oṁ viṣvaṁ viṣṇur vaṣatkāro
   bhūta-bhavya-bhavat-prabhuḥ
   bhūta-kṛd bhūta-bhrd bhāvo
   bhūtātmā bhūta-bhāvanaḥ

*om* – I offer my respectful obeisances; *viṣvaṁ viṣṇur* – unto the Supreme Personality of Godhead who pervades the entire universe; *vaṣatkāra* – He is worshiped in the Vedic sacrifices; *bhūta-bhavya-bhavat-prabhuḥ* – He is the supreme controller in all phases of time: past, present and future; *bhūta-kṛd* – He is the creator of the cosmic manifestation; *bhūta-bhrd* – He maintains the cosmic manifestation; *bhāvo* – He is the master of all spiritual and material potencies; *bhūtātmā* – He is the creator of all living entities; *bhūta-bhāvanaḥ* – He is the supreme well-wisher who promotes everyone’s ultimate welfare.

15. pūtātmā paramātmā ca
    muktānāṁ paramā gatiḥ
    avvyayāḥ puruṣāḥ sākṣi
    kṣetrajnoop kṣara eva ca

*pūtātmā* – Lord Kṛṣṇa is supremely pure; *paramātmā* – He is the Supreme Soul; *ca* – and; *muktānāṁ paramā gatiḥ* – He is the ultimate goal and the destination of the liberated souls; *avvyayāḥ* – He is eternal; *puruṣāḥ* – He is the Supreme Person; *sākṣi* – He is the witness of everything; *kṣetrajno* – He knows everything that happens to all living entities; *akṣara* – He is infallible; *eva ca* – even so.
16. **yogo yoga-vidām netā**
   **pradhāna-puruṣeśvaraḥ**
   **narasimha-vapuḥ śrīmān**
   **keśavaḥ puruṣottamaḥ**

*Yogo* – Lord Kṛṣṇa is the auspicious reservoir of yogic perfection, and success in *yoga* practice depends on Him; *yoga-vidām netā* – He is the leader of those advanced in *yoga; pradhāna-puruṣeśvara* – He is the supreme controller of the material universe and all living entities; *narasimha-vapu* – He appeared in a half-man, half-lion incarnation; *śrīmān* – He is extremely handsome; *keśava* – He is the Father of Brahmā and Śiva; *puruṣottama* – He is the Supreme Person.

17. **sarvaḥ śarvaḥ sivaḥ sthānur**
   **bhūtādir nidhir avyayaḥ**
   **saṁbhavo bhāvano bhartā**
   **prabhavaḥ prabhour īśvaraḥ**

*Sarva* – Lord Kṛṣṇa is present everywhere and therefore He is, in one sense, everything; *śarva* – His association is supremely beneficial; *siva* – He is the most auspicious personality; *sthānu* – He is always very merciful; *bhūtādi* – He is the creator of all living entities; *nidhi* – He gives happiness to all; *avyaya* – He is imperishable; *saṁbhava* – He descends to this material world to protect His devotees; *bhāvano* – He always considers how to protect His devotees; *bhartā* – He is the maintainer of the devotees; *prabhava* – He is the origin of everything; *prabhu* – He is the supreme spiritual master who can perform feats impossible even for Brahmā or Śiva; *īśvara* – He is the supreme controller of all living entities.

18. **svayambhūḥ śambhur ādityaḥ**
   **puṣkarākṣo mahāsvanaḥ**
   **anādi-nidhano dhātā**
   **vidhātā dhatur uttamaḥ**
svayambhū – Lord Kṛṣṇa is the self-effulgent Lord; sambhu – His auspicious transcendental qualities bring great happiness to the devotees; āditya – He appears in a splendid golden form among the demigods; puṣkarākṣa – He is all-pervading; mahāsvana – He is the supreme object of worship; anādi-nidhana – He was never born and will never die; dhātā – He is the original creator, before Brahmā or anyone else; vidhātā – He is the original author of all Vedic injunctions; dhatur uttama – He is the Supreme Person.

19. aprameyo hṛṣikeśaḥ
    padma-nābho ‘mara-prabhuḥ
    viśva-karmā manus tvaṣṭā
    sthaviṣṭhaḥ sthaviro dhruvaḥ

aprameya – Lord Kṛṣṇa is unlimited and cannot be measured by the finite senses of Brahmā and the other demigods; hṛṣikeśa – He is the master of the senses; padma-nābha – Lord Brahmā took birth from His lotus navel; amara-prabhu – He is the master of the demigods who gives them jurisdiction over the affairs of creation and maintenance of the material universe; viśva-karmā – seated within the hearts of Brahmā and the other demigods, He gives them the ability to create and maintain the universe; manus – He knows everything; tvaṣṭā – His form is very handsome and splendid; sthaviṣṭha – He creates innumerable universes by His inconceivable potency; sthaviro – He is ever-existing; dhruva – He is eternal.

20. agrāhyah sāśvataḥ kṛṣṇo
    lohitākṣaḥ pratardanaḥ
    prabhūtas trikakud-dhāma
    pavitraṁ maṅgalaṁ param

agrāhya – Lord Kṛṣṇa is the non-material cause of the material manifestation; sāśvata – He is ever-existing; kṛṣṇo – He has an eternal, all-attractive form; lohitākṣa – His handsome eyes are reddish; pratardana – He removes the distresses in the hearts of His devotees; prabhūta – He is the supreme monarch; trikakud-dhāma – He resides in the spiritual world, which is three-fourths of the entire
existence; *pavitram* – He is the supreme pure, free from all material contamination, and He is the supreme purifier; *maṅgalam param* – He is the supreme auspiciousness.

21. *iśānaḥ prānadaḥ prāno*  
    *jyeṣṭhaḥ sreṣṭhaḥ prajāpatiḥ*  
    *hiraṇyagarbho bhūgarbho*  
    *mādhavo madhusūdanaḥ*

*iśāna* – Lord Kṛṣṇa is the creator of everything; *prānada* – in His form as the first *puruṣa-avatāra* Kāraṇodakaśāyī Viṣṇu, He gives life and functions of the mind and senses to the living entities; *prāna* – as the second *puruṣa-avatāra* Kṣirodakaśāyī Viṣṇu, He is the life force that maintains the living entities; *jyeṣṭha* – He is the oldest person; *sreṣṭha* – He is the best person, full of excellent transcendental qualities; *prajāpati* – He is the master of Garuḍa and other eternally liberated souls; *hiraṇyagarbha* – His spiritual realm is as splendid as gold; *bhūgarbha* – He is the maintainer of the Earth planet; *mādhava* – He is the husband of the Goddess of Fortune, Lākṣmi-devī; *madhusūdana* – remembering Him ends the repetition of birth and death in the material world.

22. *iśvara vikramī dhanvī*  
    *medhāvī vikramaḥ kramaḥ*  
    *anuttamo durādharaḥ*  
    *kṛṭajñāḥ kṛṭir ātmavān*

*iśvara* – Lord Kṛṣṇa is the Supreme Controller; *vikramī* – He is unlimitedly powerful; *dhanvī* – He wields the transcendental Śāṅga bow; *medhāvī* – He is supremely intelligent and expert; *vikrama krama* – He can travel anywhere immediately, even without the help of Garuḍa; *anuttama* – no one is superior or equal to Him; *durādhara* – the non-devotees cannot approach Him; *kṛṭajñā* – He is grateful to anyone who offers even a small *tulasi* leaf or forest flower with sincere devotion; *kṛti* – the conditioned souls engage in fruitive activities under the influence of His illusory potency māya; ātmavān – He maintains an eternal loving relationship with the liberated souls.
23.  

sūreṣaḥ sāraṇaṁ śarma  
 viśva-retāḥ prajā-bhavaḥ  
 ahaḥ samvatsaro vyālaḥ  
 pratyayaḥ sarva-dārśanaḥ

sūreṣa – Lord Kṛṣṇa is the master of the demigods and the benefactor of the worthy devotees; sāraṇa – He is the shelter that removes the distresses of those who approach Him; śarma – He is full of transcendental bliss; viśva-retā – He is complete in spiritual prowess; prajā-bhava – He is the Father of all living entities; aha – He is the daylight that causes the conditioned souls to awaken from the long night of material ignorance; samvatsara – He rescues the devotees from the fearsome ocean of birth and death; vyāla – everything enters into Him at the time of universal devastation, and He is the dear friend of Śrīmati Rādhārāṇī, Tārakā and Pāli; pratyaya – He is the only person in whom one can completely place one’s trust; sarva-dārśana – He reveals His form, qualities, and everything about Himself to pure devotees who have full confidence in the instructions of the spiritual master and the statements of the Vedic literature.

24.  

ajaḥ sarveśvaraḥ siddhaḥ  
 siddhiḥ sarvādir acyutaḥ  
 vrṣākapir ameyātmā  
 sarva-yoga-viniḥṣṛtaḥ

aja – Lord Kṛṣṇa does not take birth in a material body forced by the law of karma like an ordinary living entity, nevertheless He appears in this material world in the abode of Vṛndāvana, just to give transcendental bliss to His devotees; sarveśvara – He is the master of Brahmā, all the demigods and all living entities; siddha – He knows everything in the past, present and future; siddhi – He is full of unlimited powers; sarvādi – He is the origin of everything; acyuta – He protects His devotees from falling down; vrṣākapir – He fulfills the desire of the devotees and strikes fear into the hearts of the demons; ameyātmā – His form and intelligence are unlimited and immeasurable, and He is supremely dear to the devotees; sarva-yoga-viniḥṣṛta – He is always free from material contact.
The Thousand Holy Names of Lord Viṣṇu

25. vasu vasumanāḥ satyaḥ
    samātmā sammitaḥ samaḥ
    amoghaḥ puṇḍarikākṣaḥ
    vrṣakarmā vrṣākṛtiḥ

vasu – Lord Kṛṣṇa always resides in the hearts of the devotees who relish hearing and chanting His glories; vasumanā – He meditates on how to increase the transcendental opulences of the pure devotees who consider Him their only wealth; satya – He never speaks a lie, and is very dear to the truthful devotees; samātmā – He accepts the role of being equal to devotees who approach Him in friendship; sammita – He magnanimously presents Himself as equal to His devotee; sama – He presents Himself as equal to the devotees related to Him in friendship, parenthood and conjugal love to glorify them; amogha – He grants His own supremely valuable devotional service to those who become attached to Him; puṇḍarikākṣa – He is always manifest in the lotus-like hearts of the pure devotees; vrṣakarmā – He fulfills the desires of His pure devotees; vrṣākṛti – His transcendental form is supremely handsome.

26. rudro bahu-śirā babhrur
    viśva-yonīḥ śuci-śravāḥ
    amṛtaḥ sāśvataḥ sthānur
    varāroho mahā-tapāḥ

rudra – Lord Kṛṣṇa cures the disease of material existence afflicting the conditioned souls; bahu-śirā – He appears as the thousand-headed Lord Anantadeva; babhrur – He is the maintainer of the universe; viśva-yonī – He is the creator of millions of universes; śuci-śravā – He is supremely pure, and He cleanses whatever impurity may contaminate the hearts of His genuine devotees; amṛta – His handsomeness is as sweet as nectar, and He rescues the devotees from the cycle of repeated birth, old age and death; sāśvata – He is deathless; sthānur – He eternally appears before the pure devotees and grants them transcendental bliss; varāroha – He always remains in His eternal abode, Goloka Vṛndāvana, and He rescues His
devotees from the cycle of birth and death; mahā-tapā – He is Himself the cause of the multiple distresses of material existence.

27. sarvagaḥ sarva-vid bhānur
   visvakseno janārdanaḥ
   vedo veda-vid avyaṅgo
   vedāṅgo veda-vit kaviḥ

*sarvaga* – Lord Kṛṣṇa is present everywhere in the material manifestation, and He personally reciprocates the loving service rendered by His devotees; *sarva-vit* – He knows everything auspicious and inauspicious, and He knows all the spiritual and material worlds; *bhānu* – He is like a brilliant sun shining in this world; *visvaksena* – His associates are like a host of armies stationed in every part of the universe for its protection; *janārdana* – He crushes the demons who seek to destroy the world, and He protects the saintly devotees by removing all their sufferings; *veda* – He is manifest as the Vedic hymns; *veda-vit* – He alone is the true knower of the Vedas; *avyaṅga* – the Vedic literature is comprised of His instructions; *vedāṅga* – He is indirectly described by the six *Vedāṅgas*, which explain grammar, astronomy and similar subjects; *veda-vit kavi* – He is the most expert Vedic theologian, philosopher and poet.

28. lokādhyakṣaḥ surādhyakṣo
   dharmādhyakṣaḥ kṛtākṛtah
   catur-ātmā catur-vyūhaḥ
   catur-daṁṣṭraḥ catur-bhujah

*lokādhyakṣa* – 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 performance of *agnihotra-yajña*; *surādhyakṣa* – He is the master of all the demigods; *dharmādhyakṣa* – He is the superintendent of religious principles and the final judge of all living entities; *kṛtākṛta* – He is completely free from all material contact; *catur-ātmā* – He manifests innumerable four-fold plenary expansions; *catur-vyūha* – He expands Himself as Lord Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *catur-daṁṣṭra* – He has all
the characteristics of an exalted personality; catur-bhuja – He manifests as Lord Viṣṇu, who holds a conch, disk, club and lotus in His four hands.

bhrajiṣṇu – Lord Kṛṣṇa is effulgent; bhojana – He supplies the necessities of life to all living entities; bhokta – He relishes the food and other articles offered to Him with devotion, and He is the protector of the gentle devotees; asahiṣṇu – He is intolerant of the demons; sahiṣṇu – He tolerates the offenses accidentally committed by His devotees; jagad-ādi Jah – He is the Father of Lord Brahmā, the first created entity in the universe; anagha – Although He appears in the material world, He remains always pure, full of transcendental bliss, and free from material contamination; vijaya – He is all-victorious; jetā – He can defeat any demon, demigod or living entity, therefore He is the Supreme Person; viśva-yoni – He is the original creator of all universes; punar-vasu – He appears again and again within the creation to protect His devotees.

upendra – Lord Kṛṣṇa appeared as Indra’s younger brother; vāmana – He appeared as a brahma ca ri brahmaṇa to help Indra defeat Bali Mahārāja; prāṃsu – In the Vāmana incarnation the Lord became so tall He could step over the entire universe; amogha – His activities are always successful; suci – He is supremely pure; ājrīta – He is so powerful that He easily defeated Bali’s whole army; atindra – His strength in battle surpasses that of Indra; saṅgraha – He accepts all those who become devoted to Him; sarga – He created the demigods and everything else; dhṛtātmā – He enchants and delights the hearts
and minds of Indra and all the other devotees; niyama – He controls the devotees; yama – He resides always in the devotees’ hearts and minds.

vedya – Lord Kṛṣṇa appeared as Kūrma-avatāra to deliver nectar to the demigods and remove their poverty; vaidya – He also appeared as Lord Dhanvantari, the original physician, who cures people’s diseases simply by the expansion of His fame, and gave nectar to the demigods; sadā-yogi – He always acts for the welfare of the demigods; viraha – He killed the powerful demons eager to fight for the nectar churned from the celestial Ocean of Milk; mādhava – He is the husband of Lākṣmi-devé, who appeared from the Ocean of Milk; madhu – He enchanted Lākṣmi-devé and all the pious demigods with His handsomeness and charm; aūndriya – He disappeared from the demigods along with the nectar, because He always remains invisible to those without pure devotion to Him; mahā-māya – He then appeared in the attractive female form of Mohihi-mūrti, bewildering the demons and also Lord Śiva; mahotsāha – He acts to make the demigods successful; mahā-bala – His great prowess can thwart or bewilder anyone.

mahā-buddhir mahā-viryo
mahā-saktir mahā-dyutiḥ
anirdeṣya-vapuḥ śrīmān
ameyātmā mahādri-dhṛk

mahā-buddhi – Lord Kṛṣṇa is supremely intelligent; mahā-vīrya – He is supremely powerful; mahā-sakti – He is the master of all transcendental potencies; mahā-dyuti – He is supremely splendid; anirdeṣya-vapu – His transcendental form cannot be seen with material eyesight; śrīmān – He is supremely handsome; ameyātmā – no living entity or demigod can measure His unlimited nature;
mahādri-dhāk – as Lord Kūrma, He held up the Mandara Mountain while He and the demigods churned the Ocean of Milk.

33. mahēṣvāsa ma[ihi-bhartā
    sṛi-nivāsaḥ satāṁ gatiḥ
    aniruddhaḥ surānando
    govindo govindaṁ patiḥ

mahēṣvāsa – Lord Kṛṣṇa appeared as the celebrated archer Lord Rāmacandra; mahī-bhartā – He is the maintainer of the Earth; sṛi-nivāsa – He is the husband of Sītā the Goddess of Fortune; satāṁ gati – He is the master and destination of the devotees; aniruddha – He cannot be controlled by anything except pure devotional service; surānanda – He gives transcendental bliss to the devotees and demigods; govinda – He gives pleasure to the cows, land and senses; govindaṁ pati – He removes all obstacles from the path of His devotees with His spiritual effulgence.

34. maricir damano haṁsāḥ
    suparno bhujagottamaḥ
    hiraṇya-nābhaḥ sutapāḥ
    padma-nābhaḥ prajā-patiḥ

maricir – Lord Kṛṣṇa is effulgent; damano – He removes the distress of His devotees; haṁsā – He appeared as a transcendental swan to enlighten Brahmā and the four Kumāras; suparno – He is carried by Garuḍa; bhujagottama – His Viṣṇu form reclines on Ananta-śeṣa; hiraṇya-nābha – His beautiful navel is as splendid as gold; sutapā – He appears before the pure devotees who worship Him with great austerities; padma-nābha – His navel is as beautiful as a lotus flower, and He appears before the pure devotees who worship His lotus feet; prajā-pati – He is the protector and master of Brahmā, Śiva and all other living entities.
35. *amṛtyuḥ sarva-drk siṁhaḥ sandhātā sandhīmanāḥ sīṁhaḥ ajo durmaṁsaṇāḥ sāstā viśrutātmā surāriḥā*

*aṁṛtyu* – Lord Kṛṣṇa is deathless, and also frees His devotees from death; *sarva-drk* – He sees everything, including the devotional activities of His servants; *siṁha* – He sprinkles the nectar of His merciful glance upon His pure devotees, and He becomes like a ferocious lion to attack the demons; *sandhātā* – He is the creator of innumerable universes, and He appeared as Lord Rāmacandra, the most expert archer; *sandhīmanā* – in His plan to kill Rāvaṇa and rescue Sītā, He became the ally of Sugriva; *sīṁhaḥ* – He is the constant friend of Vibhiṣanā and all who approach to take shelter of Him; *aja* – He never takes birth in a material body, and He never abandons His friend; *durmaṁsaṇā* – He is merciful; *sāstā* – He is expert at punishing the demons; *viśrutātmā* – He is famous as Lord Rāma, the killer of Rāvaṇa, who is very merciful to His devotees; *surāriḥā* – He kills the demons who are always inimical to the demigods and devotees.

36. *gurur gurutamo dhāma satyaḥ satya-parākramaḥ nimiśo ’nimiṣaḥ sragvi vācaspatir udāra-diḥ*

*guru* – Lord Kṛṣṇa empowers the instructing and initiating spiritual masters to benefit the residents of the material world with His devotional service; *gurutama* – He is Himself the best of spiritual masters, who taught Brahmā and other great devotees; *dhāma* – He is the shelter and resting place of everything; *satya* – He is the benefactor of Viśvāmitra and other saintly devotees, and He is always truthful; *satya-parākrama* – His extraordinary prowess is supremely auspicious; *nimiśa* – He blinks, not recognizing the sinful actions of His devotees; *animiśa* – He never blinks in His continual recognition of the auspicious activities of devotional service; *sragvi* – He wears a vaijagantī garland; *vācaspati* – He is the protector of Sarasvati, the goddess of learning; *udāra-diḥ* – He is very generous.
37. **agranir gramanih sriman-nyayo neta samiranaḥ sahasra-murdhā viśvātmā sahasrākṣaḥ sahasra-pāt**

*agraṇī* – Lord Kṛṣṇa appeared as Matsya-avatāra and rescued the *Vedas*, which were tied to His horn by the rope of Vasuki-nāga; *grāmani* – Lord Matsya enjoyed pastimes on the waters of devastation as He pulled Lord Manu and other sages in a golden boat; *srimān-nyāya* – Lord Matsya spoke the message of the *Vedas* and protected them at the time of devastation; *neta* – He is the leader of all living entities; *samirāṇa* – He moves with consummate grace; *sahasra-mūrdhā* – He has uncountable thousands of heads; *viśvātmā* – He is the Supreme Soul who pervades the entire universe; *sahasrākṣa* – He has uncountable thousands of eyes; *sahasra-pāt* – He has uncountable thousands of feet.

38. **āvarttano nivruttātmā samīvyṛtaḥ sampratardanaḥ ahaḥ samvartako vahnir anilo dharanī-dharaḥ**

*āvartana* – Lord Kṛṣṇa causes the conditioned souls to experience the cycle of birth and death; *nivruttātmā* – He is full of spiritual opulences and resides in the eternal spiritual world, free from material contact; *samīvyṛta* – He always remains invisible to the conditioned souls who are very eager to experience the tiny happiness of material existence; *sampratardana* – He causes distress to the demons who are opposed to Him, even if they pose as scholars, saintly persons or demigods; *aha* – He is the succession of days, and He speaks very eloquently and sweetly; *samvartaka* – He is time itself; *vahnir* – with a part of Himself He carries the weight of the entire universe; *anila* – He is supremely independent, nevertheless at intervals He descends to this material world for the welfare of the conditioned souls; *dharanī-dhara* – He is the maintainer of the Earth.
39. **suprasādaḥ prasannātmā**

- **viṣva-dhṛg** viṣva-bhug vibhuḥ
- **sat-kartā** sat-kṛtaḥ sādhur
- **jahnur nārāyaṇo naraḥ**

suprasāda – Lord Kṛṣṇa is very merciful; prasannātmā – His desires are always fulfilled, and His heart and mind are always clear and pure; viṣva-dhṛk – He maintains innumerable material universes; viṣva-bhuk – He protects the material universes; vibhu – He is the all-pervading, all-powerful, unlimited and fearless Supreme Controller; sat-kartā – He is the benefactor of the demigods, pitās, brāhmaṇas and devotees; sat-kṛta – the demigods, pitās, brāhmaṇas and devotees worship Him; sādhur – He is the benefactor of all living entities and His transcendental form is free from any touch of matter; jahnu – He defeats the enemies of His devotees; nārāyaṇa – He is the shelter within whom all living entities rest, and He is the destroyer of ignorance; nara – He is the Supersoul who resides in the hearts of all beings.

40. **asaṅkhyaeyo ’prameyātmā**

- **viśiṣṭaḥ** śiṣṭa-kṛc chucih
- **siddhārthaḥ** siddha-saṅkalpaḥ
- **siddhidāḥ** siddhi-sādhanaḥ

asaṅkhyaeyya – Lord Kṛṣṇa’s transcendental attributes are uncountable; aprameyātmā – His patience is unlimited; viśiṣṭa – His opulences are unlimited; śiṣṭa-kṛt – He gives His devotees great faith in the message of the Vedas, transforming them into the most elevated of peaceful saintly persons; suci – simply by hearing about Him or remembering Him, all living entities become purified and the entire world becomes auspicious; siddhārtha siddha-saṅkalpa – all His desires are automatically fulfilled by His internal potency; siddhida – He alone fulfills the desires of all living entities; siddhi-sādhana – The saintly devotees become free from all impediments and attain success in their devotional activities simply by remembering Him.
41. vṛṣāhī vṛṣabhō viṣṇur
evṛṣaparvā vṛṣodaraḥ
vardhano vardhamānaś ca
viviktaḥ śruti-sāgaraḥ
vṛṣāhī – Lord Kṛṣṇa’s transcendental qualities eclipse the glory of Indra; vṛṣabhā – Lord Kṛṣṇa illuminates and protects the entire world by teaching the principles of devotional service; viṣṇu – He is all-pervading, present in every atom of the cosmic manifestation; vṛṣaparvā – He is a jubilant festival for Indra and the best of the yogis; vṛṣodara – He protects Indra like a mother protects her child; vardhana – He causes the prajāpatis to prosper; vardhamāna – He considers even the smallest gift given by His pure devotee to be very great; ca – and; vivikta – He remains always free from contact with the modes of material nature although He is present everywhere throughout the cosmic manifestation; śruti-sāgara – He is the great ocean into which all the rivers of Vedic knowledge converge.

42. subhujo durdharo vāgmī
mahendro vasudo vasuḥ
naika-rūpo brhād-rūpāḥ
sipi-viṣṭaḥ prakāśanaḥ
subhuja – Lord Kṛṣṇa grants fearlessness to the devotees and protects the Vedas with His strong arms; durdharā – He cannot be defeated by Madhu, Kaitabha or any other demon; vāgmī – He is supremely eloquent and is the proper object of eloquent prayers; mahendra – He is the supreme monarch who possesses all opulence; vasuda – He defeats the demons, gives shelter to the living entities, and grants nectarean ecstatic devotional emotions to the pure devotees; vasu – He appears before those who understand His transcendental glories, becoming their only wealth; naika-rūpa – He appears in many different forms to satisfy the desires of His devotees; brhād-rūpa – His transcendental form is greater than everything; sipi-viṣṭa – He enters the waters of devastation and causes the inundation at the end of the universe; prakāśana – He is the original cause of the cosmic
manifestation, and He rescued the \textit{Vedas} from the demons Madhu and Kaitabha.

\begin{quote}
ojas tejo dyuti-dharah
prakāśātmā-pratāpanah
rddhaḥ spaśţākṣaro mantraḥ
candrāṁśur bhāskarā-dyuṭiḥ
\end{quote}

\textit{oja} – Lord Kṛṣṇa is supremely powerful; \textit{teja} – He is the source of all power; \textit{dyuti-dhara} – He is handsomely effulgent; \textit{prakāśātmā} – He personally appears before His pure devotees; \textit{pratāpana} – He gives trouble to the demons; \textit{rddha} – He is full of all transcendental opulence; \textit{spaśţākṣara} – He teaches the message of the \textit{Vedas}; \textit{mantra} – He reveals the truth of His confidential pastimes to His most exalted and intimate devotees; \textit{candrāṁśu} – He is as splendid as the moon; \textit{bhāskarā-dyuṭi} – He defeated the demons Madhu and Kaitabha with the supreme power of His effulgence.

\begin{quote}
amṛtāṁśūdbhavo bhānuḥ
śaśabinduḥ sureśvaraḥ
auṣadham jagataḥ setuḥ
satya-dharma-parākramaḥ
\end{quote}

\textit{amṛtāṁśūdbhava} – Lord Kṛṣṇa is the Father of the moon; \textit{bhānu} – He is very powerful and splendid; \textit{śaśabindu} – He defeats the atheists; \textit{sureśvara} – He is the Supreme Personality of Godhead understood by the theists; \textit{auṣadham} – pure devotional service to Him is the nectar-medicine that counteracts the poisonous snakebite of material existence; \textit{jagata setu} – He is the eternal enemy of all demons; \textit{satya-dharma-parākramaḥ} – He defeats the speculative impersonalist philosophers and establishes the actual truth of spiritual variety within oneness.

\begin{quote}
भूतभव्यभवकाय पवनः पक्षोऽनन्तः
कामहा कामकृत्यकान्तः कामः कामप्रदः प्रभुः
\end{quote}

\textit{भूतभव्यभवकाय पवनः} – He is the sustainer of the material existence; \textit{पक्षोऽनन्तः} – He is without any kind of partiality; \textit{कामहा कामकृत्यकान्तः} – He is equally attracted by all His dear ladies; \textit{कामः कामप्रदः प्रभुः} – He is the most powerful and the most transcendental.
bhūta-bhavya-bhavan-nātha – Lord Kṛṣṇa always has been, is, and always will be the supreme master of all living entities; pavana – He rescues the living entities from material existence with His merciful sidelong glance; pāvana – He purifies the devotees; anala – He appears in many forms to protect the devotees; kāmahā kāmakṛt – He kills the material desires of His devotees, tearing them into pieces; kānta – He is the supreme handsomeness, the object of the aspirations of the saintly paramahāmas; kāma – He is the source of all that is desirable, even for the bewildered living beings; kāma-prada – He grants sense gratification, liberation or whatever is desired by the conditioned souls; prabhu – He is omnipotent.

yugādi-kṛt yugāvarto
naika-māya mahāsanaḥ
adrśya vyakta-rūpaḥ ca
sahasra-jīda ananta-jīt

yugādi-kṛt – Lord Kṛṣṇa inaugurates the four yugas by appearing as the yuga-avatāras; yugāvarta – He causes the succession of the four yugas; naika-māya – He teaches the specific process of spiritual realization intended for each yuga; mahāsana – He is full of transcendental knowledge, opulence and renunciation; adṛśya – He is invisible to the uncivilized and demonic; vyakta-rūpa – His form is unlimited; ca – and; sahasra-jīta – He defeats thousands of uncivilized atheists; ananta-jīta – He defeats unlimited numbers of atheists.
iṣṭa – Lord Kṛṣṇa is worshiped and glorified by Brahmā, Śiva and all demigods and saintly persons; viśiṣṭa – He is splendidly manifest in the abode of Mathurā, holding the sudarṣana-cakra, club, lotus and conch, and decorated with the Kaustubha jewel and other ornaments; sīṣṭeṣṭa – He is worshiped by those who know the purpose of the Vedas; sikhaṇḍi – in His Vṛndāvana pastimes He is crowned with a peacock feather; nahuṣa – His handsomeness enchanted the minds of the residents of Vrajabhūmi; vṛṣa – He showered a rain of transcendental nectar of bliss and pure love of Godhead upon the residents of Vraja; krodhaḥ – When His mother Yaśodā became angry upon hearing the description of His naughty childhood pranks, He pacified her with sweet words; krodha-kṛt – when Yaśodā interrupted feeding Him to tend to the overflowing pot of boiling milk, He became angry and broke the butter-pot; kartā – He killed the host of demons Kaṁsa sent to Vṛndāvana; viśva-bāhu – He protects the entire universe with His powerful arms; mahi-dhara – He lifted Govardhana Hill to protect the residents of Vrajabhūmi.

acyuta – Lord Kṛṣṇa is eternal and unchanging, and He is the protector of the residents of Vraja; prathita – He is famous throughout the entire universe, but especially in Vrajabhūmi; prāṇa – He is the object of the pure love of the residents of Vraja; prāṇada – He is the source of the strength and very life of the residents of Vraja; vāsavaṇuja – even though Indra offended Him by trying to flood Vṛndāvana with rain, Kṛṣṇa kindly appeared before him; apām-nidhi – after He forgave Indra’s offense, He was bathed by the milk of the surabhi cows, who proclaimed that Kṛṣṇa was their Indra; adhiśṭānam – Lord Kṛṣṇa is personally manifest as the transcendental abode of Mathurā and other places where He performed pastimes; apramatta – He protects the residents of Vrajabhūmi with great care and attention; pratiṣṭhita – all the cowherd men respect Him because He is the son of Nanda Mahārāja, the king of Vraja.
49.  skandaḥ skanda-dhara dhuryo
      varado vāyu-vāhanaḥ
      vāsudevo bṛhad-bhānu
      ādi-devaḥ purandaraḥ

skanda – Lord Kṛṣṇa causes demons like Kaṁsa to wither away;
skanda-dhara – He grants strength to Kārttikeya, the general of the
demigod armies; dhurya – the burden of the entire universe rests on
Him varada – He grants the benedictions desired by Sudāmā and all
other devotees; vāyu-vāhana – He is the source of life for all living
entities, and His chariot moves faster than the wind; vāsudeva – He is
the son of King Vasudeva; bṛhad-bhānu – He is greatly effulgent; ādi-
deva – He is the original Supreme Godhead; purandara – He is the
destroyer of the demons.

50.  aśokas tāraṇas tāraḥ
    śurah saurir janesvaraḥ
    anukūlaḥ satāvartah
    padmī padma-nibhekaṇaḥ

aśoka – Lord Kṛṣṇa removed the lamentation of the Earth planet;
tāraṇa – He also removed the devotees’ fear of the demonic rulers
who were actually thieves disguised as kings; tāra – He removes the
devotees’ fear of repeated birth, old age, disease and death; śura – He
is very powerful and heroic; saurī – He appeared in the dynasty of the
great devotee and powerful King Devamēōa; jānestvara – He ruled
over Mathurā as king, delighting the citizens with transcendental
bliss, and He is also the supreme ruler of all living entities in the
material and spiritual worlds; anukūla – He is the dearmost well-
wisher of the residents of Mathurā, and everyone else as well;
satāvarta – His transcendental opulence and prowess bewilder both
the demons headed by Kaṁsa and the devotees headed by Nārada;
padmī – He playfully holds a lotus flower; padma-nibhekaṇa – His
eyes are as beautiful as lotus flowers, and His eternal abode Gokula
appears like a great lotus flower.
51. padma-nābho 'ravindākṣaḥ
    padma-garbhaḥ śarīra-bhṛt
    maharddhir rddho vṛddhātmā
    mahākṣo gauḍa-dhvajāḥ

padma-nābha – Lord Kṛṣṇa’s navel is like a lake from which has sprouted the lotus flower where Lord Brahmā takes birth;
aravindākṣa – His eyes are like fully blossomed lotus flowers; padma-garbha – He always resides in the lotus-like hearts of the gopīs and other intimate devotees; śarīra-bhṛt – He always protects the devotees who meditate on Him seated on the lotus of their hearts;
maharddhī – He is full of all transcendental opulences; rddha – He is endowed with omniscience and other inconceivable transcendental powers and qualities; vṛddhātmā – He pervades all the universes and enjoys innumerable transcendental pastimes; mahākṣa – His handsome eyes are very large, and His transcendental form cannot be understood with the limited material senses; gauḍa-dhvaja – His chariot carries a battle-flag marked with the emblem of Gauḍa.

52. atulaḥ sarabho bhīmaḥ
    samayajñō havir-hariḥ
    sarva-lakṣaṇa-lakṣaṇyo
    lakṣmīvān samitiṅjayaḥ

atula – Lord Kṛṣṇa’s transcendental form is incomparable; sarabha – He is like a ferocious sarabha beast that destroys the demons; bhīma – He liberates the fortunate demons He kills; samayajña – understanding His servants’ devotion, He gives them the result earned by their efforts at the appropriate time; havir-hari – as the Supersoul within the hearts of His representatives the demigods, He personally accepts the ghī offered to them in the agnihotra-yajña;
sarva-lakṣaṇa-lakṣaṇyo – He is endowed with all the auspicious signs and characteristics that identify a great personality; lakṣmīvān – His original form in Gokula is endowed with all transcendental handsomeness and opulence; samitiṅjaya – He is always victorious in battle.
53. **vikśaro rohito mārgo**  
*hetur dāmodarāḥ sahaḥ*  
*mahī-dharo mahā-bhāgo*  
*vegavān amītāśanaḥ*

**vikśara** – Lord Kṛṣṇa is always affectionate to those who take shelter of Him; **rohita** – He becomes angry at those who try to harm those who take shelter of Him; **mārga** – inspired by His ever-fresh transcendental qualities, His devotees always search for Him, and He reveals the path of enlightenment to them; **hetu** – He inspires great love in the hearts of His devotees, and He is the source of everything; **dāmodara** – He allowed Mother Yaśodā to tie His waist with a rope; **saha** – He patiently tolerated Mother Yaśodā’s chastisement, which was inspired by pure parental love; **mahī-dhara** – His birthday is a great celebration in Gokula, where His transcendental names, pastimes, qualities and forms are glorified; **mahā-bhāga** – devotional service to Him is the best of all spiritual activities; **vegavān** – He can run faster than anyone, and is thus always ahead of everyone else, and He runs quickly in His pastimes of transcendental friendship with the cowherd boys of Vrṇḍāvana; **amītāśana** – He assumed a gigantic form and ate all the cakes, condensed-milk products and other offerings the cowherd men made to Govardhana Hill.

54. **uddhavaḥ kṣobhaṇo devaḥ**  
*sūri-garbhaḥ paramēśvaraḥ*  
*karaṇāṁ kāraṇāṁ kartā*  
*vikartā gahano guhāḥ*

**uddhava** – Lord Kṛṣṇa liberated the sons of Kuvera by dragging a heavy mortar between the two *yamala-arjuna* trees; **kṣobhaṇa** – the devotees become agitated with transcendental bliss by hearing His qualities, pastimes, names and forms; **deva** – He enjoys transcendental pastimes; **sūri-garbha** – He is the proprietor of all the opulence in the universe, and He revealed that opulence to Mother Yaśodā when she looked in His mouth to see if He had eaten clay; **paramēśvara** – He is the master of Śrimati Rādhārāṇī, the supreme Goddess of Fortune; **karaṇam** – He is the master of the devotees, helping them attain perfection in bhakti-yoga; **kāraṇam** – He created the material world using His three internal potencies, *hlādinī, sandinī,* and *saṁvit; kartā* – He is the ultimate creator; **vikartā** – He is the
actual creator, situated in the heart of the secondary creator Brahmā; *gahana* – His intelligence is very subtle and only the most wise can understand His thoughts and intentions; *guha* – He desires to perform confidential pastimes with the residents of Vrajabhūmi.

vyavasāya – the final conclusion of all Vedic literature is that Lord Kṛṣṇa is the Supreme Personality of Godhead; *vyavasthāna* – He is endowed with innumerable eternal transcendental qualities; *saṁsthāna* – He is eternally youthful, and the entire cosmic manifestation enters into Him at the time of annihilation; *sthānada* – He gives His devotees the most desirable destination of eternal residence in the spiritual world; *dhruva* – He even becomes the submissive follower of His pure devotee; *parardhīh* – He is endowed with all transcendental opulence; *parama-spāṣṭāh* – all Vedic literature glorifies Him; *tuṣṭā* – He is always full of transcendental bliss; *puṣṭa* – the devotees always try to please Him by offering fragrant incense, palatable food and other pleasing substances; *subheksaṇaḥ* – His merciful glance is the beginning of all auspiciousness.

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

vaikuṇṭhaḥ puruṣah prāṇaḥ
prāṇadaḥ pranavyah prthuh
hiranya-garbhaḥ satrughno
vyāpto vāyur adhokṣajaḥ

vaikuṇṭha – Lord Kṛṣṇa appeared as the son of Vaikuṇṭha-devī, the wife of Śubhrajñ; puruṣa – He is the Supreme Person; prāṇa – He is as dear as life to the devotees; prāṇada – He purifies the devotees’ senses; pranavya – He is eternally young, and He is worthy of the respectful obeisances of all living entities; prthu – He generously considers His devotees equal to Himself; hiranya-garbha – He is knowledge, He is the goal of knowledge, and He is approached by cultivation of transcendental knowledge; satrughna – He kills lust, greed and all other enemies of His devotees; vyāpta – attracted by the love of His devotees, He remains forever within their hearts; vāyu – He defeated Jarāsandha, the King of Magadha, many times; adhokṣaja – He is beyond the reach of blunt material senses, and He killed the demon Śakaṭāsura while resting beneath a cart.

ṛtuḥ sudarṣanaḥ kālāḥ
parameśṭhi parigrahaḥ
ugraḥ saṁvatsaro dākṣo
viśrāmo viśva-dakṣinaḥ

ṛtu – Lord Kṛṣṇa, who is endowed with all wonderful transcendental qualities, enters the hearts of His pure devotees, who are full of love for Him; sudarṣana – He is supremely handsome; kālā – He is the time factor that destroys all material things; parameśṭhi – He removed the burden of the Earth; parigraha – the demigods are not
supreme, but Kṛṣṇa is the Supreme Personality of Godhead; ugra – He assumes a terrible feature to kill the demons; sanivatsara – He always remains with His devotees; dakṣa – His supreme handsomeness is revealed to the residents of Vṛndāvana; viśrāma – He removes the devotees’ fatigue, as He removed the gopis’ fatigue during the rāsa dance; viśva-dakṣina – He gives the entire world, and even Himself, to His pure devotee.

59. vistāraḥ sthāvaraḥ sthāṇuḥ
pramāṇanī bījam avyayam
artho ‘nartho mahā-kośo
mahā-bhāgo mahā-dhanaḥ

vistāra – Lord Kṛṣṇa engages in many different loving relationships with His devotees; sthāvara – He restored the Earth to a peaceful condition by removing the unnecessary armies of the demonic kings; sthāṇu – He appears at the end of Kali-yuga as Lord Kalki to re-establish the Vedic principles; pramāṇa – He always speaks the truth; bījam avyayam – He is the imperishable seed of all existence; artha – pure devotees who are free from material desires strive to attain Him; anartha – those who are filled with material desires cannot strive to attain Him, but prefer to worship the demigods to attain heavenly sense gratification in the svarga planets; mahā-kośa – He is the master of an unlimited treasury; mahā-bhāga – He is full of all transcendental opulence; mahā-dhana – He is the master of all wealth and the greatest giver.

60. anirvīṇṇaḥ sthaviṣṭho bhūr
dharma-yūpo mahā-makhaḥ
nakṣatra-nemir nakṣatri
kṣamaḥ kṣāmaḥ samihanaḥ

anirvīṇṇa – Lord Kṛṣṇa is not discouraged by the rebelliousness of the conditioned souls, but always acts for their welfare and protection; sthaviṣṭha – His form is larger than the sıṣumāra-cakra star cluster; bhū – He appears as the Dhruvaloka planet, about which the other planets revolve; dharma-yūpa – He is the pillar upon which
all religious principles rest; mahā-makha – all the great Vedic sacrifices are meant for His satisfaction; naksatra-nemi – He causes the motions of all the planets; nakṣatri – He is the ruler of all stars and planets; kṣama – He controls the movement of the planets; kṣāma – He is situated within all planets; samihana – pious and intelligent persons aspire to attain Him.

yat ījyo mahējya kṛtām satāṁ gatiṁ ।
sarvadarsī vimuktātmā sarvajño jñānam uttamam ॥६१॥

61. yajña ijyo mahejyaś ca
kratuḥ satram satāṁ gatiḥ
sarva-darsī vimuktātmā
sarvajño jñānam uttamam

yajña – Lord Kṛṣṇa appeared as the Yajña-avatar, the son of Prajāpati Ruci and Akūti-devī; ijya – He is the supreme object of worship; mahejya – He should be worshiped with all grandeur and all royal paraphernalia; ca – and; kratu – the ritualistic ceremonies prescribed in the Vedas are intended for glorifying Him; satram – He is the protector of the devotees, and they value Him as their only wealth; satāṁ gati – only the pure devotees are able to attain His association; sarva-darsī – He sees everything, and He pays special attention to the activities of His devotees; vimuktātmā – He is free from any material contact; sarvajña – He knows everything; jñānam uttamam – He is the supreme object of knowledge.

suvrataḥ sumukhaḥ sūkṣmaḥ
sughoṣaḥ sukhadaḥ suhṛt
manoharo ’jita-krodha
vīra-bāhur vidāraṇaḥ

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

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

svāpana – Lord Kṛṣṇa devotedly massages the lotus feet of Lord Balarāma, fatigued with the day’s playing in the groves of Vyṇḍāvana, and makes Him fall asleep; svavaśa – He is supremely independent, and by His own wish He convinced the residents of Vṛṣaṇa to worship Govardhana Hill instead of Indra; vyāpī – He is present everywhere at every moment; naikātmā – He expands His original form into innumerable viñēu-tattva forms; naika-karma-kṛt – He enjoys various wonderful transcendental pastimes to accommodate the varieties of spiritual love of different devotees; vatsaro – He personally calls each calf by its own name; vatsalo – He is very affectionate to His calves; vatsī – He is the master of innumerable calves; ratna-garbha – He is the most precious jewel born of Yaśodā-devī; dhaneśvara – He is the master of numberless surabhi cows.

dharma-gup dharma-kṛd dharmī
sad asat kṣaram akṣaram
avijñātā sahasrāṁśur
vidhātā kṛta-lakṣaṇaḥ

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

65. gabhasti-nemīḥ sattva-sthāḥ
    sinīḥo bhūta-maheśvaraḥ
    ādi-deva mahā-devo
deveśo deva-bhṛd guruḥ
gabhasti-nemi – Lord Kṛṣṇa holds the effulgent sudarṣana-cakra to protect the devotees from the messengers of Yamarāja; satvastha – He remains always situated in the hearts of the pure devotees; sinīha – He appears like a ferocious lion to protect the devotees from any Yamadūta who attempts to take them into custody; bhūta-maheśvara – He is the absolute monarch who controls Yamarāja and his followers; ādi-deva – He is the original spiritual master, the teacher of Yamarāja and his followers; mahādeva – He relishes the pastimes performed with His devotees, and He yearns to crush whoever would harm His devotees; deveśa – He relishes His pastimes of childhood play with His cowherd-boy friends, and He forgives any offenses they may commit in the course of playing; deva-bhṛt guru – He is the teacher and maintainer of Brahmā, Śiva and all the demigods.

66. uttaro gopatir goptā
    jñāna-gamyah purātanaḥ
    śarīra-bhūta-bhṛd bhoktā
    kapindro bhūri-dakṣiṇaḥ
uttara – Lord Kṛṣṇa is the best person because He possesses unlimited wonderful potencies; gopatī – Sūrya the sun-god considers Him to be his supreme master; goptā – He is the protector of all living entities; jñāna-gamyā – He is understood by spiritual enlightenment; purātana – He expands Himself as paramātma, the Supersoul in the bodies of all conditioned souls, and He is the oldest person; śarīra-bhūta-bhṛt – the transcendental abode of Vṛndāvana is a manifestation of His personal form; bhoktā – He eternally relishes
pastimes in that spiritual land of Vṛndāvana; kapindra – He is the
master of the monkeys of Vṛndāvana who participate in His
childhood pastimes; bhūri-dakṣīna – on His birthday celebration He
gives abundant charity to the brāhmaṇas.

67. somapo 'mrtapah somah
   purujit puru-sattamaḥ
   vinayo jayaḥ satya-sandho
dāsārhaḥ sātvatāṁ patiḥ

somapa – Lord Kṛṣṇa protects the demigod Śiva; amṛtapā – He
protects all the demigods; soma – He is very famous and handsome,
like a transcendental moon shining over Gokula; purujit – He is very
powerful and defeats all His enemies; puru-sattama – He is the best of
all living entities; vinaya – the members of the Yadu dynasty humbly
serve Him, and He reciprocates by humbly rendering similar service
to them; jaya – the affection the Yadus bear for Him has defeated
and controlled Him; satya-sandha – He promises to always protect
His devotees; dāsārha – He appeared in the dynasty of King Daśārha,
and He is the most valuable thing in existence; sātvatāṁ pati – 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.

68. jīvo vinayitā sākṣī
    mukundo 'mita-vikramaḥ
    ambho-nidhir ananātmā
    mahodadhi-sayo 'ntakah

jīva – Lord Kṛṣṇa gives life to the devotees distressed by His absence
by giving them His nectarean spiritual association; vinayitā – He
protects His devotees as if they were His own children; sākṣī – He is
perfectly aware of how distressed they are by not being able to
associate with Him directly; mukunda – His smiling face is as
beautiful as a kunda flower; amita-vikrama – He uses His unlimited
prowess to protect His devotees; ambhonidhi – the Garbhodaka
ocean emanated from Him; ananātmā – He takes rest by reclining on
Lord Anantadeva as if on a couch; mahodadhi-saya – He peacefully reclines on Ananta-naga even when there is a great inundation at the time of universal devastation; antaka – even during the destruction of the universe, He is splendidly handsome.

अजो महार्ह: स्वभाव्यो जितामित्र: प्रमोदन: ।
आनन्दो नन्दनो नन्द: सत्यथमा चिनक्रम: ॥६९॥

69. ajo mahārhaḥ svabhāvyo
   jītāmitraḥ pramodanaḥ
   anando nandano nandanaḥ
   satya-dharmā tri-vikramaḥ

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

महर्षि: कपिलाचार्यो कृतजो मेदिनीपति:
त्रिपदसिद्धांतको महाश: कृतान्तकृत ॥७०॥

70. maharṣiḥ kapilācāryo
    kṛtañño medini-patih
    tri-padas tri-daśādhyākṣo
    mahā-śrṅgaḥ kṛtañta-kṛt

maharṣi – Lord Kṛṣṇa is the greatest philosopher and scholar of Vedic knowledge; kapila – He sometimes appears in a form with reddish-brown complexion; acarya – He is the original teacher of pure spiritual knowledge; kṛtañna – He was fully aware of the pious deeds performed by Mahārāja Bhagiratha; medini-pati – He is the Lord and maintainer of the Earth planet; tri-pada – He is manifest as the sacred syllable om, consisting of the three letters a-u-ṁ; tri-daśādhyākṣa – He is the friend of the demigods and He rescues them in times of calamity; mahā-śrṅga – He carries the Earth on His great tusks in His incarnation as Lord Varāha; kṛtañta-kṛt – He was as formidable as eternal time when He killed the demon Hiranyākṣa.
71. mahā-varāho govindaḥ  
suṣenāḥ kanakāṅgadī  
guhyo gabhīro gahano  
gupta cakra-gadādharaḥ

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

72. vedhaḥ svāṅgo 'jitāḥ kṛṣṇo  
dṛḍhāḥ saṅkarṣano 'cyutaḥ  
varuṇo vāruṇo vrksaḥ  
puṣkarākṣo mahā-manāḥ

vedha – Lord Kṛṣṇa appointed the various demigods and gave them their respective duties; svāṅga – He is the original teacher of Vedic knowledge; ajita – He is invincible; kṛṣṇa – His complexion is dark like a blue lotus flower; dṛḍha – He is extremely powerful; saṅkarṣana – He defeated the demon Hiranya-kṣaṇa; acyuta – He is infallible; varuṇa – only those He chooses can attain Him; vāruṇa – He remains always near His devotees; vrksa – He accepted the goddess Bhūmi as His wife; puṣkarākṣa – He entered the waters of the Garbhodaka Ocean to rescue the Earth, and He sees everything; mahā-manā – He grants liberation to His devotees.
73.  

bhagavān bhagahā nandī  
vana-māli halāyudhaḥ  
ādityo jyotir-ādityaḥ  
sahiṣṭur gati-sattamaḥ

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

74.  

sudhanvā khaṇḍa-paraśur  
dāruṇo dravina-pradaḥ  
dīva-spr̥k sarva-dṛg vyāso  
vācaspati ayonijāḥ

sudhanvā – Lord Kṛṣṇa appeared as Paraśurāma, carrying a splendid bow; khaṇḍa-paraśu – Lord Paraśurāma also carried a sharp axe that He used to kill the impious kṣatriyas; dāruṇa – Paraśurāma was merciless to the kṣatriyas; dravina-prada – after killing all the kṣatriyas, Paraśurāma performed a sacrifice in which He gave the entire world in charity to the brāhmaṇas; dīva-spr̥k – He also appeared as Śrīla Vyāsadeva, the divine Vedic author who explained the truth of the spiritual world; sarva-dṛg vyāsa – Vyāsadeva divided the one original Veda; vācaspati – He is the eloquent author of the Purāṇas and Mahābhārata; ayonijā – Sarasvatī, the goddess of learning, personally appeared in His words.
trisāmā – Lord Kṛṣṇa, in His appearance as Śrila Vyāsadeva, divided the original Veda into three parts; sāmaga – Śrila Vyāsadeva took pleasure in singing the Vedic hymns; sāma – He taught those hymns to His disciples; nirvāṇam – He freed them from ignorance and liberated them from material bondage; bheṣajam – He administered the medicine of pure devotional service to Kṛṣṇa, which freed the devotees from the disease of material existence; bhiṣak – He is the greatest physician; sannyāsa-kṛt – in His appearance as Lord Caitanya, He accepts the renounced order of life, sannyāsa; sama – Lord Caitanya is equiposed; śānta – He is peaceful; niṣṭhā-śānti-parāyaṇa – He is the abode of the highest peace and devotion, for He silences the impersonalist non-devotee philosophers.

śubhāṅga – the handsome features of Lord Kṛṣṇa’s transcendental body charm the minds and hearts of the residents of Vṛndāvana; śāntida – His gentle smile pacifies their hearts and inspires great feelings of love for Him; sraṣṭā – He creates at every moment a treasure-house of transcendental bliss, which becomes the property of the residents of Vṛndāvana; kumuda – He becomes happy enjoying pastimes with His brother Balarāma in the forests of Vṛndāvana; kuvalēsāya – He enchanted the residents of Vṛndāvana by causing them to continually drink the nectar of the sound of His flute; gohita – He is the well-wisher and benefactor of the cows; gopati – He is the master and controller of the cows; goptā – He is the protector of the cows; vṛśabhākṣa – He killed the Ariśṭāsura demon, who assumed the form of a bull to attack the residents of Vṛndāvana; vṛśāpriya – after Ariśṭāsura was killed, He carefully protected the cows and bulls of Vṛndāvana, which are very dear to Him.
77. **anivarti nivṛttatmā**

anivarti – Lord Kṛṣṇa bravely faced the Ariṣṭāsura demon and rebuked the fleeing cowherd men, calling them cowards; nivṛttatmā – seeing that all the cowherd men had fled, He faced the demon alone;

**saṅkṣeptā kṣema-kṛc chivāḥ**

saṅkṣeptā – He easily killed Ariṣṭāsura, grasping the demon’s horns with His hand; kṣema-kṛt – by killing Ariṣṭāsura He returned the land of Vṛndāvana to an auspicious condition; siva – when the gopīs heard that Kṛṣṇa had killed a demon in the form of a bull, they rejected His association because He had become sinful. To satisfy the gopīs, Kṛṣṇa then called all sacred rivers and bathed in them all at once to return Himself to a pure and auspicious condition; śrīvatsa-vakṣā – His chest is decorated with the mark of śṛīvatsa, the resting place of the Goddess of Fortune;

**śrīpatiḥ śrīmatāmbaraḥ**

śrīpati – He protected the gopīs from the wrath of Indra; śrīmatāmbara – He is the best of all eloquent orators and the best of the cowherd boys of Vraja.

78. **śrīdāḥ śrīśaḥ śrīnīvāsaḥ**

śrīdā – Lord Kṛṣṇa generously gives opulent gifts to His friends and relatives; śrīśa – He is the controller of all opulence, nevertheless He prevents His devotees from attaining material opulence that might hinder their spiritual progress; śrīnīvāsa – He always resides in the land of Gokula, which is full of unparalleled spiritual opulence; śrīnīdhi – all transcendental beauty and opulence are stored up in Him, as jewels in a jewel-box; śrīvibhāvana – He manifests all beauty and opulence; śrīdharā – He is supremely handsome, and He maintains the gopīs of Vṛndāvana and the Goddesses of Fortune; śrīkara – all spiritual opulence resides within His lotus hand; śrīya –
He is very handsome and He always remains by the side of Śrimati Rādhārāṇī, His internal pleasure potency; śrīmān – He is the master of the Goddess of Fortune; lokatrayāśraya – He is the shelter of Gokula Vṛndāvana and all the three worlds.

79. svakṣaḥ svaṅgah satānando
    nandir jyotir-gaṇeśvaraḥ
    vijītātmā vidheyātmā
    satkirtiś chinna-saṁśayaḥ

svakṣa – Lord Kṛṣṇa is supremely charming, handsome and gentle; svaṅga – His transcendental form is full of all opulence; satānanda – He delights the 108 gopīs; nandi – He relishes transcendental bliss by enjoying pastimes in association with the gopīs; jyoti-gaṇeśvara – He is the master of innumerable pure devotees who try to please Him by performing various services; vijītātmā vidheyātmā – He remains humble and submissive to His devotees; satkirti – His transcendental good character is very famous; chinna-saṁśaya – He removes His devotees’ doubts.

80. udīrṇaḥ sarvata ś-caksur
    anīsah sāśvataḥ thirah
    bhūṣayo bhūṣaṇo bhūtir
    asokaḥ soka-nāsanaḥ

udīrṇa – Lord Kṛṣṇa’s transcendental glories are chanted throughout the Vedic literature; sarvata ś-caksus – He always affectionately observes all His devotees; anīsa – He is completely submissive to His devotees; sāśvata thīra – He always remains with His devotees, never leaving their association; bhūṣaya – He takes a nap, resting in the transcendental forest of Vṛndāvana; bhūṣaṇa – He is nicely decorated with flowers and other ornaments; bhūti – He fulfills the desires of His devotees; asoka – when Akrūra was about to take Him to Mathurā, He tried to console the lamenting gopīs by assuring them He would quickly return to Vṛndāvana; asoka-nāsana – He sent Uddhava to Vṛndāvana as His messenger, relieving the suffering of Nanda, Yaśodā and the other vrajvāsis.
81. **arciṣmān arcitaḥ kumbho**
    **viṣuddhātmā viṣodhanaḥ**
    **aniruddho ’pratirathaḥ**
    **pradyumno ’mita-vikramaḥ**

*arciṣmān* – Lord Kṛṣṇa glowed with anger when He heard Kaṁśa insult His father Vasudeva; *arcita* – the florist Sudāmā and the girl Kuñjā honored and worshiped Him; *kumbha* – enchanted by Kṛṣṇa’s handsomeness, Kuñjā wanted to enjoy Him as her paramour, and she lustily clutched the edge of His garments; *viṣuddhātmā* – when Kṛṣṇa promised to visit her home He was not trying to deceive her; *viṣodhana* – He killed the elephant Kuvalayāpīḍā, purifying its sins and granting it liberation; *aniruddha* – Kuvalayāpīḍā was unable to stop Kṛṣṇa from entering Kaṁśa’s wrestling arena; *apratiratha* – Kṛṣṇa is always victorious in fighting; *pradyumna amita-vikrama* – because His strength is unlimited, He easily defeated Caṇḍu and the other wrestlers.

82. **kālanemi-nihā virah**
    **saurih sūrajanēsvaraḥ**
    **trilokātmā trilokeśaḥ**
    **kesavaḥ kesī-hā hariḥ**

*kālanemi-nihā* – Lord Kṛṣṇa killed the demon Kaṁśa, who He also killed in his previous birth as the demon Kālanemi; *vira* – He dragged the dead Kaṁśa around the wrestling arena to display His prowess; *sauri* – He is the son of Vasudeva; *sūrajanēsvara* – He proved Himself the best of heroes by killing Kaṁśa; *trilokātmā* – He made the three planetary systems jubilant; *trilokeśa* – He is the controller of the three worlds; *kesava* – He has handsome black hair, and He is the Father of Brahmā, Śiva and all the demigods; *kesīḥā* – He killed the Keśi demon; *hari* – He delights the minds of the cowherd residents of Vṛndāvana, the demigods and all other devotees.
83. kāmadeva kāmapālaḥ
    kāmikāntaḥ kṛtāgamaḥ
    anirdeṣya-vapur viṣṇur
    viro ’nanto dhanañjayaḥ

kāmadeva – Lord Kṛṣṇa looked very splendid and handsome after killing the Keśi demon; kāmapāla – by killing the demon He satisfied the residents of Vṛndāvana and the demigods; kāmikānta – at the time of killing Keśi, the thought of killing Kaṁsa began to arise in His mind; kṛtāgama – after killing Keśi, He returned to the village of Vṛndāvana accompanied by His friends; anirdeṣya-vapur – it is impossible to describe His ultimate personal feature simply by dry philosophical speculation devoid of bhakti; viṣṇu – however, the philosophical method will enable one to understand His impersonal feature as the all-pervading Brahman effulgence; viro – He eloquently expounds the perfect philosophy of spiritual life; ananta – He remains far away from those who are impure at heart; dhanañjaya – after killing Kaṁsa, He gave Kaṁsa’s entire treasury to the pious King Ugrasena.

84. brahmaṁya brahma-κṛḍ brahmā
    brahma brahma-vivardhanaḥ
    brahma-vid brāhmaṇo brāhmi
    brahmajño brāhmaṇa-priyaḥ

brahmaṁya – Lord Kṛṣṇa is the well-wisher and benefactor of Gargamuni and the entire brahmaṇa community; brahma-κṛḍ – He personally performs the austerities and spiritual practices enjoined for the brahmaṇas; brahmā – He is also the origin of those spiritual duties; brahma – He is the unlimited Supreme Brahman, full of all transcendental qualities, the maintainer of all living entities, and the Supreme Absolute Truth knowable by the study of theistic commentaries on Vedānta and hidden from the view of the atheists; brahma-vivardhana – He encourages the brāhmaṇas in performance of austerities for attaining spiritual realization; brahma-vid – He was initiated by Gargamuni, setting the example of how to understand the Supreme Brahman by chanting the Gāyatri mantra; brāhmaṇa – He appeared as Lord Dattātreya and in many other forms to teach the spiritual philosophy of the Vedas; brāhmi – He is the supreme controller of the entire cosmic manifestation; brahmajña – He
learned the nature of the Absolute Truth by studying under His spiritual master Sāndipani Muni; brähmaṇa-priya – He greatly pleased His guru and became very dear to him by returning his dead sons as His guru-dakṣinā.

85. mahākramo mahākarmā
    mahātejo mahoragāḥ
    mahākratur mahāyajvā
    mahāyajño mahāhaviḥ

mahākrama – Lord Kṛṣṇa cleverly killed the demon Kālayavana by kicking the sleeping King Mucukunda; mahākarmā – His transcendental activities, such as killing Kālayavana, are glorious, praiseworthy, worshipable and wonderful; mahāteja – His transcendental strength remains undefeated; mahoraga – He remains eternally situated within the hearts of His pure devotees, although He occasionally blesses them by appearing before them; mahākratu – if one offers even a tulasi leaf at Lord Kṛṣṇa’s lotus feet with sincere devotion, that religious activity is greater than performing innumerable Vedic rituals, for Kṛṣṇa becomes controlled by devotees who worship Him in this way; mahāyajvā – His devotees are by far the best performers of sacrifice; mahāyajña – He personally prefers the chanting of His holy names as the best of sacrifices; mahāhavi – He considers the offering of obeisances by bowing down with devotion to be the best kind of offering oblations.

86. stavyaḥ stava-priyāḥ stotram
    stutih stotā raṇa-priyāḥ
    pūrṇah pūrayitā puṇyaḥ
    puṇya-kīrtir anāmayaḥ

stavya – Lord Kṛṣṇa possesses unlimited auspicious transcendental qualities, therefore we should continually glorify Him with eloquent prayers and mantras; stava-priya – He becomes greatly pleased when devotees sincerely describe His glories and chant His holy names; stotram – He personally empowers His devotees, such as Dhruva and others, to speak eloquent prayers; stuti – His devotees continually
glorify His transcendental pastimes and qualities; stotā – He is inclined to praise the good qualities of His devotees; raṇa-priya – He relishes fighting when He has an opportunity to kill a demon; pūrṇa – He can kill an unlimited number of demons single-handedly because He possesses unlimited strength; pūrṇātā – His devotees sometimes kill demons in this world; puṇya – He purifies the universe by killing the atheists; puṇya-kīrti – chanting His glories purifies all living entities; anāmaya – glorifying Him is the medicine that cures the disease of repeated birth and death.

मनोजातिरत्नकरो वसुरेता वसुप्रद: ।
वसुप्रदो वासुदेवो वसुवासन: हविः ॥८७॥

87. manojavas tīrthakaro  
vasuretā vaspuradah  
vasuprado vāsudevo  
vasur vasantamā haviḥ

*manojava* – Lord Kṛṣṇa quickly rescues the surrendered devotees from the distresses of repeated birth and death; *tīrthakara* – He speaks Bhagavad-gītā and other Vedic literatures to teach the living entities how to attain Him; *vasuretā* – He is the Father of the cosmic manifestation; *vasuprada* – He protects the eight Vasus, and He gives all opulence to His devotees; *vāsudeva* – He is personally present whenever and wherever there is discussion of the actual truth of spiritual life; *vasu* – He always remains in His eternal spiritual abode; *vasumanā* – He always remembers His devotee Bhīṣma with great satisfaction; *havi* – He appeared when Bhīṣma called out for Him.

सहोतिः सतक्रिः सत्तं सद्भूतिः सत-परायण: ।
शूरसेनो यदुकृपेष्ट: सर्ववास: सुयामुन: ॥८८॥

88. sadgatiḥ satkṛtih sattā  
sadbhūtih sat-parāyaṇaḥ  
śūraseno yadu-śreṣṭiḥ  
san-nivāsah svayāmunah

*sadgati* – Lord Kṛṣṇa is attained only by pure devotees like Bhīṣmadeva; *satkṛti* – at the time of His devotees’ death He helps them out of friendship; *sattā* – He is very eager to visit His devotees, like the Pāṇḍavas and the residents of Vrajabhūmi; *sadbhūtī* – He is willing to become the servant of His devotee, as He did for the Pāṇḍavas and Bali Māhārāja; *sat-parāyaṇa* – He is full of love for His
devotees; śūrasena – He is the leader of the invincible Yādava Army; yadu-śreṣṭa – He is the most exalted personality in the Yadu dynasty; san-nīvāsa – He resides in the splendid city of Dwārakā and other spiritual abodes; suyāmuna – He is wonderfully handsome as He enjoys ecstatic pastimes in the forest of Bṛhadadvana near the bank of the Yamunā.

bhūtāvāsa – all material elements and the entire cosmic manifestation rest upon Lord Kṛṣṇa, who appears before His devotees’ eyes and upon their lotus hearts; vāsudeva – He enjoys pastimes with the members of the Yadu dynasty; sarvāsū-nilaya – He is the life-breath of the Yadus; anala – He fulfills all the desires of the Pāṇḍavas and Yadus; darpahā – He crushes the pride of the conditioned souls, as He did to Duryodhana during King Yudhiṣṭhira’s rājasūya-yajña; darpada – He gives all honor to His devotees, as He did to King Yudhiṣṭhira in the rājasūya-yajña; adṛpta – His powers and activities are extraordinary and unprecedented, yet He remains very humble and free from pride; durdharo – He was unsuccessful when the Pāṇḍavas sent Him as a messenger to dissuade ill-advised Duryodhana from depriving them of their claim to the throne; athā – therefore; aparājīta – no one can defeat Him, and the Kurus were crushed when they tried to defeat Him.

viṣva-mūrti – the entire universe is one of Lord Kṛṣṇa’s forms; mahā-mūrti – nothing can compare with His transcendental form; dipta-mūrti – His blazingly effulgent form is brighter than innumerable stars; amūrtimāṇ – except for the universal form, all of His forms are
spiritual and eternal, without a trace of the material elements; \textit{aneka-mûrti} – He appears in many forms simultaneously, as He did by expanding into 16,108 forms to please the queens of Dvârakâ; \textit{avyakta} – when Nârada saw that Kṛṣṇa had expanded into 16,108 forms and was enjoying many different pastimes simultaneously, he was bewildered; \textit{śata-mûrti} – He appears in innumerable forms, which are all nectarean and auspicious; \textit{satânana} – His handsome face is as sweet as nectar.

\begin{center}
\begin{tabular}{l}
\textbf{एको नैक: सव: क: किं यज्ञयदमनुत्तमम्} \\
\textbf{लेेकबन्धुरोकनाथो माधयो भक्तवसऺल्: \|९१\|} \\
\textbf{91. eko naikah savah kah kim} \\
\textbf{yat-tat-padam anuttamam} \\
\textbf{loka-bandhur loka-nâtho} \\
\textbf{mâdhavo bhakta-vatsalâ} \\
\end{tabular}
\end{center}

\textit{eka} – Lord Kṛṣṇa is one individual person eternally; \textit{naika} – although to enjoy His pastimes, He appears in many \textit{viṣṇu-tattva} forms; \textit{sava} – He is always different from the individual living entities; \textit{ka} – He is splendid and effulgent; \textit{kim} – He is the supreme goal in the quest for knowledge; \textit{yat-tat-padam anuttamam} – He is the supreme shelter of the living entities; \textit{loka-bandhu} – He strongly binds the devotees with the rope of pure love He bears for them; \textit{loka-nâtha} – He is the master of all living entities; \textit{mâdhava} – He removed the illusions of the conditioned souls by speaking \textit{Bhagavad-gitâ}; \textit{bhakta-vatsala} – He always desires His devotees’ welfare.

\begin{center}
\begin{tabular}{l}
\textbf{सुवर्णवर्णो हेमाङ्गो कराक्ष्णनाधरं} \\
\textbf{वीरहा विश्वमः नून्यो गृहशीरचक्ष्णहः: \|९२\|} \\
\textbf{92. suvarṇa-varṇo hemâṅga} \\
\textbf{varâṅgaś candanâṅgadi} \\
\textbf{virahâ viṣamaḥ śûnya} \\
\textbf{dhṛtasir acalas calaḥ} \\
\end{tabular}
\end{center}

\textit{suvarṇa-varṇa hemâṅga} – Lord Kṛṣṇa appears in Kali-yuga as Śrī Caitanya Mahâprabhu, and in His early years plays the role of a \textit{brâhmaṇa} householder with a golden complexion; \textit{varâṅga} – His limbs are beautiful; \textit{candanâṅgadi} – His body, smeared with sandlewood pulp, seems like molten gold; \textit{virahâ} – He kills lust, greed and all other enemies of His devotees; \textit{viṣama} – no one is equal to or greater than Him, who protects the devotees and kills the demons;
śunya – He is free from all material defects, and He made the entire world unsafe for the demons and atheists; dhṛtaśi – He grants all auspiciousness to His devotees; acala – He was unmovin in His determination to protect the Pāṇḍavas from all danger; cala – He broke His own promise not to take up any weapon in the Kurukṣetra war to keep the promise of His devotee Bhīṣma.

93. amāṇī mānado mānyo
loka-svāmi triloka-dhṛk
sumedhā medhajo dhanyaḥ
satya-medhā dharādharaḥ

amāni – Lord Kṛṣṇa is the controller of everything, and He makes His devotees successful, yet He remains very humble at heart; mānada – He desires to give all credit and honor to His devotees; mānya – He crushes those who become His devotees’ enemy; loka-svāmi – He is the controller of all the universes; triloka-dhṛk – He is the maintainer and protector of the three planetary systems; sumedhā – although He is the master of everything and the most intelligent person, He becomes controlled by His pure devotees, meditates on their good qualities, and aspires to attain their association; medhaja – He appears among His devotees to obtain their association; dhanya – He considers Himself wealthy when He obtains the association of the pure devotees who consider Him their only wealth; satya-medhā – He exists eternally, although the cowherd people of Vṛndāvana, unaware that He is the Supreme, think of Him as their lover, son, friend or relative; dharādhara – He lifted Govardhana Hill.

94. tejo-vṛṣa dyuti-dharaḥ
sarva-śastra-bhṛtāmbaraḥ
pragraho nigrāho vyagro
naika-śrṅgo gadāgrajaḥ

tęjo-vṛṣa – Lord Kṛṣṇa protected the residents of Vṛndāvana from Indra’s devastating rainfall; dyuti-dhara – as He protected them, He looked handsome and splendid; sarva-śastra-bhṛtāmbara – He killed Jarāsandha, Śalva and many other demons wielding dangerous
weapons; **pragraha** – He accepted the role of Arjuna’s chariot driver out of friendship; **nigraha** – He ordained the destruction of Arjuna’s enemies merely by glancing at them; **vygra** – He quickly accomplished the destruction of Arjuna’s enemies; **naika-śṛṅga** – He defeated the Pāṇḍavas’ enemies with many strategies; **gadāgraṇa** – He appeared as the elder brother of Gada.

चतुर्मूर्तिः ।
चतुरगतिः ।
चतुर्बाहु ।
चतुर्भावः ।

95. *caturmūrtiḥ caturbāhuḥ caturvyūhaḥ caturgatīḥ caturātmā caturbhāvaḥ caturveda-vid ekapāt*

caturmūrti – Lord Kṛṣṇa appeared as the four sons of Dharma: Nara, Nārāyaṇa, Hari and Kṛṣṇa; *caturbāhu* – Bhima, Arjuna, Satyaki and Uddhava were like His four strong arms; *caturvyūha* – He is the Supreme Personality of Godhead described in the four Vedas; *caturgatī* – unto Him surrender the four kinds of faithful persons: the distressed, those in need of money, the curious and those who want to know the Absolute Truth; *caturātmā* – He grants the four blessings of economic development, piety, sense gratification and liberation to the people in general; *caturbhāva* – He also grants these four blessings to the devotees in particular; *caturveda-vid* – He teaches the actual message of the Vedas to the devotees; *ekapāt* – the countless material universes are but a tiny fragment of His actual opulence and power.

समावर्त्तो निवर्त्तत्मा दुर्जयो दुरतिक्रमः ।
दुर्भावो दुर्भावो दुराराजो दुरारिहा ॥९६॥

96. *samāvarttā nivṛttātmā
durjayo duratikramaḥ
durlabho durgamo durgo
durāvāso durārihā*

samāvartta – Lord Kṛṣṇa repeatedly creates the material universes; *nivṛttātmā* – He also repeatedly annihilates them; *durjaya* – He is invincible and can be defeated only by pure devotional service; *duratikrama* – no one can ignore His order; *durlabha* – He is attained only by the most difficult-to-practice path of pure devotional service; *durgama* – He is understood by the difficult study of the Upaniṣads and Vedānta-sutra; *durga* – He is glorified by the hymns of the Sāma-
veda, which are difficult to sing; *durāvāsa* – when one follows the
difficult path of surrendering to Him, He becomes willing to reside in
one’s heart; *durārihä* – although serving Him is difficult, He helps the
devotees by crushing their difficult-to-conquer enemies, with lust as
their general.

\[\text{शुभाङ्गो लोकसारङ्गः सुन्तनसुतन्तुर्वर्णः} \]
\[\text{इन्द्रकर्मः महाकर्मः कृतकर्मः कृतागमः} \]

97. *subhāṅga loka-sārāṅgaḥ*
*sutantu tantu-vardhanaḥ*
*indrakarma mahākarma*
*kṛtakarma kṛtāgamaḥ*

*subhāṅga* – Lord Kṛṣṇa grants auspiciousness to, and fulfills the
desires of the sincere devotees who have firm faith in the instructions
of the spiritual master and the scriptures; *loka-sārāṅga* – He glorifies
the good qualities of the devotees; *sutantu* – His transcendental
attributes and pastimes are like a great net that traps the minds of the
devotees; *tantu-vardhana* – the net of His qualities grows ever larger
and more entangling as He appears in innumerable attractive forms
and transcendental pastimes; *indrakarma* – He acts for the protection
and well-being of His servant Indra; *mahākarma* – after He killed the
demon Narakāsura, He returned the earrings of Aditi and other
articles the demon stole; *kṛtakarma* – He performs many wonderful
pastimes and heroic deeds, like wedding 16,000 princesses
simultaneously, defeating all the demigods and taking the *pārijāta*
tree from the heavenly planets by force, defeating Lord Śiva in the
battle with Bāṇāsura, cutting off Bāṇāsura’s thousand arms, rescuing
Uṣa and Aniruddha, and many more; *kṛtāgama* – after performing
these astonishing pastimes, He returned to His capital city of
Dvārakā.

\[\text{उद्धवः सुन्दरः सुन्द्रो रत्नाभः सुलोचनः} \]
\[\text{अर्को राजसानः शुभी जयनः सर्वविजयः} \]

98. *uddhavaḥ sundaraḥ sundo*
*ratnanābhaḥ sulocanaḥ*
*arko rājasanaḥ śṛṅgi*
*jayantaḥ sarva-vijjayi*

*uddhava* – Lord Kṛṣṇa became famous for His wonderful pastimes;
sundara – all the limbs of His transcendental form are exquisitely
beautiful; *sunda* – He delights the devotees who have taken shelter of Him by showering His causeless mercy upon them; *ratananābha* – His handsome reddish navel is like a glowing ruby; *sulocana* – His handsome lotus eyes are reddish at the corners; *arka* – all the pure devotees offer prayers glorifying Him; *rājasana* – He provides food for all the living entities in the universe; *śṛṅgi* – in His original form as a cowherd boy He carries a buffalo-horn bugle in His belt; *jayanta* – He is victorious in the sports of arm-wrestling and verbal duels with His cowherd friends; *sarva-vijayi* – He can defeat even omniscient sages like Vasiṣṭha and Vāmadeva in debate.

suvarṇa-bindur akṣobhyaù sarva-vāk īśvareśvaraù mahāhrado mahāgarto mahābhūto mahānidhiù

suvarṇa-bindu – Lord Kṛṣṇa’s transcendental form is handsome, and His forehead is decorated with golden tilaka; *akṣobhya* – He remains unmoved by the artificial show of love of the cold-hearted; *sarva-vāk* – He is the most expert knower of the Vedas; *īśvareśvara* – He is the master and controller of Brahmā, Śiva and all the demigods; *mahāhrada* – He is like a great cooling lake that gives relief to all those who yearn to be free of the burning suffering of repeated birth and death; *mahāgarto* – millions of universes rest in a timy pore of His transcendental body; *mahābhūta* – He emanated material sound, touch, the other sense objects and features of the material universes; *mahānidhi* – the devotees consider Him their great and only wealth.

kumudaù kundaraù kundaù parjanyāḥ pavano ’nilaḥ amṛtāśo ’mṛtavapuḥ sarvajñāḥ sarvatomukhaḥ

kumuda – Lord Kṛṣṇa wears a lotus garland; *kundara* – He gives the treasures of Kuvera to those who hanker after them; *kunda* – He is decorated with a jasmine garland; *parjanya* – He rains the nectar of direct perception of His transcendental form in the hearts of His pure
devotees; 

- **pavana** – He purifies the devotees’ hearts of the dirt of previous sinful deeds; 
- **anila** – after killing Kañsa, He gave the entire Earth in charity to King Ugrasena; 
- **amṛtāsa** – He brings His devotees to the eternal spiritual world, where life is like nectar; 
- **amṛtavapu** – His transcendental form is eternal, and is not destroyed at the time of universal annihilation; 
- **sarvajña** – He is aware of everything experienced by His devotees and all other living entities; 
- **sarvatomukha** – His devotees see His smiling face everywhere.

**101. sulabhaḥ suvrataḥ siddhaḥ satrujac chatrutāpahaḥ nyagrodhoḍumbaro ’śvatthas cāṇūrāndhra-nisūdanaḥ**

- **sulabha** – Lord Kṛṣṇa personally visited the homes of the brāhmaṇa Śrutadeva and Bahulāśva, the King of Mithilā; 
- **svrata** – controlled by the love of Śrutadeva and Bahulāśva, Kṛṣṇa was unable to return to Dvārakā, but stayed in Mithilā to satisfy His devotees; 
- **siddha** – He did not return to Dvārakā immediately, but stayed and gave audience to Śrutadeva and Bahulāśva; 
- **satrujīt** – He vanquished lust and other enemies in Śrutadeva’s heart; 
- **satruṭāpaha** – He distressed the political enemies of King Bahulāśva; 
- **nyagrodha** – He stops His devotees’ enemies and forces them into a hellish condition of life; 
- **uddumbara** – His eternal spiritual abode is far beyond the limited sphere of material existence; 
- **āsvattha** – He is the supreme controller of all universes; 
- **cāṇūrāndhra-nisūdana** – He killed the wrestler Cāṇūra.

**102. sahasrārciḥ sapta-jihvaḥ saptaidhāḥ sapta-vāhanaḥ amūrtir anagho ’cintyo bhaya-kṛd bhaya-nāśanaḥ**

- **sahasrārci** – Lord Kṛṣṇa is the original source of the sun’s effulgence; 
- **sapta-jihva** – the seven kinds of fire are His tongue; 
- **saptaidhā** – in His form as Lord Saṅkarṣaṇa He burns the seven planetary systems to ashes at the time of annihilation; 
- **sapta-vāhana** – in His form as Lord Viṣṇu He maintains and protects the seven planetary systems; 
- **amūrti**
– His eternal spiritual form is non-different from His Self; anagha – He is the supreme purity; acintya – He can be understood only by studying His descriptions in the revealed scriptures, and He cannot be known at all by the process of philosophical speculation; bhaya-kṛt – He curses the atheist and impersonalist speculators to take their next birth in the bodies of jackals; bhaya-nāśana – He removes the fearful condition created by such speculators.

103. aṇu brhat kṛṣaḥ sthūlo
gunabhṛṇ nirguṇo mahān
adhrtaḥ svadhrtaḥ svāsyāḥ
prāgayamśo vāṁśavadhānāḥ

aṇu – Lord Kṛṣṇa, appearing as the Supersoul in the hearts of the living entities, is smaller than the smallest; brhat – He is also larger than the largest, so this material universe appears insignificant in comparison; kṛṣaḥ – He can become so tiny He can enter into a stone; sthūla – He can become so large that millions of universes can fit in the pores of His body; gunabhṛṇ – He maintains the three material modes of goodness, passion and ignorance; nirguṇa – nevertheless He always remains aloof from the material modes; mahān – He is the Supreme Person, the proper object of everyone’s worship; adhrta – He cannot be grasped or captured by anyone except His devotees; svadhrta – He is always situated in His own transcendental glory; svāsyāḥ – His face is more handsome than the moon or a lotus flower; prāgayamśa – the members of His family, such as Pradyumna, are eternally liberated souls free from material illusion; vāṁśavadhānāḥ – He greatly expanded the glory of the Yadu dynasty.

104. bhārabhūt kathito yogī
yogīśaḥ sarvakāmadaḥ
āsramaḥ sramaṇaḥ kṣamaḥ
suparṇo vāyuvāhāḥ

bhārabhūt – Lord Kṛṣṇa maintains and protects His devotees; kathita – the learned say that simply by His glance, touch or remembrance, the whole world becomes auspicious; yogī – He maintains unlimited
millions of devotees simply by His wish; yogiśa – He is the master of
the four Kumāras and all other yogīs, and He grants the spiritual
attainments they aspire for; sarvakāmada – He grants residence in the
heavenly planets to those who begin the path of yoga, but fall down
because of materialism, so they can enjoy the sense gratification they
gain; āśrama – after enjoying in the heavenly planets, He allows the
fallen yogīs to take birth in a family of devotees who follow the
varnāśrama system, to give them a chance for further spiritual
advancement; śramaṇa – He arranges that such fallen yogīs again
become attracted to the principles of spiritual life; kṣāma – He thus
helps the fallen yogīs gradually attain spiritual perfection; suparna – He
arranges that such fallen yogīs again become attracted to the
principles of spiritual life; tulasī – He grants residence in the
heavenly planets to those who begin the path of yoga, but fall down
because of materialism, so they can enjoy the sense gratification they
gain; adama – He tamed the bulls no one else could tame; aparājita –
when Rukmī and his army tried to defeat Him, they failed dramatically;
sarvasāha – He tolerated all the blasphemous insults spoken by His
brother-in-law Rukmī; nīyantā – He soon retaliated by binding Rukmī with
ropes, and partly shaving his head, leaving patches of hair here and
there; nīyama – He defeated Jambavān; yama – He won both
Jambavatī and the Syamantaka jewel.

dhanurdhara – Lord Kṛṣṇa entered the svayamvara assembly of
Lakṣmaṇā-devī carrying a bow; dhanurveda – He is the most
erarcher; daṇḍa – with Arjuna’s help He easily subdued all the princes
who tried to prevent Him from taking Lakṣmaṇa’s hand; damayitā –
in another svayamvara He subdued seven very fierce bulls; adama –
He tamed the bulls no one else could tame; aparājita – when Rukmī
and his army tried to defeat Him, they failed dramatically; sarvasahā
– He tolerated all the blasphemous insults spoken by His brother-in-
law Rukmī; nīyantā – He soon retaliated by binding Rukmī with
ropes, and partly shaving his head, leaving patches of hair here and
there; nīyama – He defeated Jambavān; yama – He won both
Jambavatī and the Syamantaka jewel.
sattvavān – Lord Kṛṣṇa is submissive to His wife Satyabhāmā; sāttvika – His physical and intellectual strength is unsurpassed; satya – He is the dear husband of Satyabhāmā; satyadharma-parāyaṇa – He is the shelter of the truthful devotees, and the devoted husband of Satyabhāmā; abhiprāya – the devotees attain Him by developing pure love for Him; priyārha – He is the benefactor of the pure devotees, who know His actual nature as an eternal person, who are full of love for Him, and who disregard the petty opulence of material existence; arha – He is worshiped by pure devotees who have given up everything for His sake; priyakrt – He accepts those pure devotees as His personal associates; prītiwardhana – He is most pleased by the devotees who approach Him out of love, and not to obtain some petty material benediction.

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

vihāyasagati – Lord Kṛṣṇa enables His devotees to enter the eternal spiritual world; jyoti – the devotees who leave their bodies in a state of spiritual consciousness attain His association in the spiritual realm; suruci – by His mercy it is light in the daytime; hutabhug-vibhu – He is like a splendid full moon that dissipates all the darkness in the devotees’ hearts; ravi – by His mercy the sun moves in the north its orbit; virocanā – by His mercy the sun moves in its annual orbit; sūrya – by His mercy the sun travels in the wind; savitā – by His order the sun-god Aditya directs the movement of the sun; ravi-locana – by His mercy, the sun and moon travel in their orbits.

108. ananto hutabhug-bhoktā
    sukhado naikado ’grajaḥ
    anirvinṇaḥ sadāmārṣi
    lokādhiṣṭhānam abhutam

ananta – Lord Kṛṣṇa’s mercy frees the devotees from the bondage of repeated birth and death and allows them to enter the spiritual world;
hutabhug-bhoktā – He protects the devotees; sukhada – He gladdens the devotees by freeing them from the subtle body of mind, intelligence and false ego, which is the cause of repeated birth and death, and granting them eternal spiritual forms to associate with Him in the spiritual world; naikada – He showers His devotees with innumerable benedictions, and even gives Himself to His devotees; agraja – all beauty and opulence emanate from Him and cannot be separated from Him at any time; anirvīṇaḥ sadāmāriṣi – His devotees endeavor with great earnestness to attain His lotus feet, and they are never lazy in this regard; lokādhiṣṭhanam – He gives shelter to the devotees who approach Him; abhutam – He fills His devotees with wonder by showing them His ever-fresh transcendental form, qualities and pastimes.

Sanatana-tanatamah: Kapilah: Kapiravayaḥ
Swastidā: Svastikat Svastibhuk Svastidakṣiṇah

109. sanāt sanātanatamaḥ
kapilah kapir avyayah
svastidaḥ svastikṛt svasti
svastibhuk svastidakṣiṇah

sanāt – Lord Kṛṣṇa relishes the food, incense and other palatable items His devotees offer to Him; sanātanatama – He eternally attracts the eternally liberated souls by eternally manifesting His eternally ever-fresh transcendental form; kapila – all the devotees’ desires become satisfied in Him; kapi – He supplies the water and other paraphernalia the devotees use to worship Him, and He gives the transcendental happiness the devotees experience by serving Him; avyaya – He eternally remains in the assembly of devotees and never leaves them; svastida – He grants all auspiciousness to the devotees; svastikṛt – He removes all auspiciousness from the atheists and non-devotees; svasti – He is the supreme auspiciousness; svastibhuk – He protects the auspiciousness of the devotees who continually remember Him, and He enjoys the greatest auspiciousness as He enjoys pastimes in the spiritual world; svastidakṣiṇa – He gives entrance into His spiritual realm and many other auspicious gifts to the devotees who perform the auspicious Vedic sacrifice of devotional service to Him.
110. *araudraḥ kunḍali cakrī vibhramy uṛjita-śasanaḥ sabdātiṣṭaḥ sabdasahāḥ sisirāḥ sarvarikaraḥ*

araudra – Lord Kṛṣṇa is full of transcendental bliss, therefore He never becomes angry, but is always gentle and kind; kunḍali – He is decorated with shark-shaped earrings, a crown, necklaces and many other ornaments; cakrī – He is the general of a limitless army that can never be defeated; vibhram – His measureless strength can destroy any number of the most powerful demons; uṛjita-śasana – neither Brahmā, Śiva or any other demigod will transgress His orders; sabdātiṣṭa – neither the thousand-headed Lord Anantadeva, nor Sarasvatī-devī, the goddess of learning can fully describe His unlimited glories; sabdasahā – He felt compassionate toward the Pāṇḍavas when He hard Draupādi’s appeal for protection from Durvāsā’s wrath; sisirā – He protected the Pāṇḍavas from repeated calamity; sarvarikara – He mercifully protected the Pāṇḍavas by taking a little vegetable from Draupādi’s pot in His hand.

111. *akrūraḥ pesalo dakṣo dakṣinaḥ kṣamināmbaraḥ vidvattamo viṭabhayaḥ puṇya-śravaṇaḥ-kirtanaḥ*

akrūra – Lord Kṛṣṇa did not use violence to stop Durvāsā from harming the Pāṇḍavas because He always favors the brahmāṇas; pesalo – He expertly protected the Pāṇḍavas by stopping Durvāsā’s and his disciples’ hunger; dakṣa – He immediately appeared before Draupādi as soon as He heard her appeal for protection; dakṣina – He expertly thwarted all the attempts of Duryodhana to harm the Pāṇḍavas; kṣamināmbara – He mercifully forgave Durvāsā from the offense he was about to commit to the Pāṇḍavas; vidvattama – He expertly protected His surrendered devotee Gajendra from an impending catastrophe; viṭabhaya – He removed all of Gajendra’s fears; puṇya-śravaṇa-kirtana – Gajendra and many others became free from all sins simply by hearing and chanting His glories.
112. uttārāṇo duṣkrītihā
  punyo duḥsvapna-nāśanaḥ
  virahā rakṣaṇaḥ santo
  jīvanaḥ paryavasthitah

uttāraṇa – Lord Kṛṣṇa rescued Gajendra by lifting him from the lake where he was trapped by the crocodile; duṣkrītiḥā – He killed the crocodile to protect His devotee; punya – He purifies everyone who hears the story of Gajendra’s deliverance; duḥsvapna-nāśana – He rescues everyone who remembers the story of Gajendra from bad dreams; virahā – He killed the strong crocodile; rakṣaṇa – He delivered Gajendra from the prison of an elephant’s body by touching him; santo – in this way He granted auspiciousness to Gajendra; jīvana – He freed the Gandharva Hūhū from the crocodile body that had been imposed on him by Devala Muni’s curse; paryavasthita – after hearing Gajendra’s prayers, He became very pleased and full of love for His devotee.

113. anantarūpo ’nantaśrīr
  jitamanyur bhayāpahaḥ
  caturasro gabhirātmā-
  vidiśo vyādiśo ’diśah

anantarūpa – when Brahmā stole Lord Kṛṣṇa’s cowherd boy friends and calves, He expanded Himself into innumerable forms just like the stolen calves and boys; anantasrī – thus He manifested His unlimited power and opulence; jitamanyu – even though Brahmā created a disturbance by stealing Kṛṣṇa’s devotees, Kṛṣṇa magnanimously did not become angry with him; bhayāpaha – when Brahmā begged for forgiveness, Kṛṣṇa removed all his fears; caturasra – when Kṛṣṇa expanded Himself into many forms to replace His stolen friends, He immediately accepted each of the older gopis as His mother; gabhirātmā – Kṛṣṇa’s mind is so profound and inscrutable that even after Lord Brahmā offered prayers and apologies, he could not understand whether Kṛṣṇa had accepted his apology or not; avidiśa – because Brahmā had interrupted Kṛṣṇa’s pastimes with His friends, He became displeased with Brahmā and
asked him to leave Gokula so the pastimes of Vṛndāvana could continue undisturbed; vyādiṣa – on many different occasions Kṛṣṇa delegated various responsibilities for the management of the universe to Brahmā and gave him specific instructions; adiṣa – because He is the Supreme Personality of Godhead and the ultimate controller of everything, He does not have to follow anyone’s instructions.

114. anādiṁ bhūr bhuvo-lakṣmīṁ
suviro rucirāṅgadaṁ
janano ’janma-janmādir
bhīmo bhīma-parākramaḥ

anādi – Lord Kṛṣṇa is independent, and He does not need to follow the instructions of Brahmā or anyone else; bhūḥ – He was merciful to Brahmā and forgave his offenses; bhuvo-lakṣmī – He is the transcendental ornament of the land of Varjabhūmi; suvīra – He is a great hero, and fully competent to wrestle with Śrīdāma and the other cowherd boys as their equal; rucirāṅgada – He embraces His friends with His splendid transcendental arms; janana – in the springtime He enjoys the rāsa dance near the base of Govardhana Hill in the company of Balarāma and the gopīs; ajana-janmādi – He is free from the material defects of old age, disease, death and rebirth; bhīma – He was ferocious and terrifying to Śaṅkhacūḍa, who committed an offense to the gopīs; bhīma-parākrama – leaving Lord Balarāma to protect the gopīs, powerful Kṛṣṇa chased and caught Śaṅkhacūḍa, killed him and took the syamantaka jewel he wore in his crown.

115. ādhāranilayo dhātā
puṣpahāsah praṇāgarah
ūrdhvagah satpathacārah
praṇadaṁ praṇavaḥ paṇah

ādhāranilaya – Lord Kṛṣṇa is the shelter of the gopīs, who are beautiful, gentle, charming, expert in singing and dancing, witty and virtuous. He attracted them to the forest of Vṛndāvana to enjoy the rāsa dance on the full-moon night of the sarat season by playing His transcendental flute; dhātā – alone with the gopīs in the forest of
Vṛndāvana, Kṛṣṇa made them drink the nectar of His charming, clever words, His sweet, gentle smiles and His merciful sidelong glances; puṣpahāsa – as He joked with the gopīs, His smile was as charming as a flower; praśāgara – He stayed awake for an entire night of Brahmā enjoying the pastimes of the rāsa dance; urdhvaga – during the rāsa dance with the beautiful and wonderfully qualified gopīs, Kṛṣṇa was so splendidly handsome He made Kāmadeva seem like a fool; satpathācāra – the gopīs love Him with pure hearts, completely free from any material motive; prāṇada – Kṛṣṇa, the life of all that lives, gave everything, even Himself, to try to reward the gopīs, who had given up everything for His sake; praṇava – in this way He demonstrated that pure love for Him is the most praiseworthy and valuable quality that anyone can attain; pana – Kṛṣṇa, who knows the actual value of everything, gave the greatest value to the gopīs’ pure love for Him.

116. pramāṇam prāṇānilayaḥ
prāṇabhṛt prāṇājivanaḥ
tattvaṁ tattvavid ekātmā
janma-mṛtyu-jārātiḥ

pramāṇam – by His regard for the gopīs, Lord Kṛṣṇa demonstrates that pure love for Him is the supreme goal of life; prāṇānilayaḥ – plunged into the nectar of pure love for Kṛṣṇa, the gopīs appeared to merge into Him, just as a when a bird enters its nest it appears to merge into it, even though the bird actually keeps its individuality; prāṇabhṛt – Kṛṣṇa maintained the lives of the gopīs by giving them the nectar of blissful personal exchanges with Him; prāṇājivanaḥ – He is more dear than life to the gopīs; tattva – His dealings with the gopīs were not at all material, but on the highest spiritual platform; tattvavit – He eternally relishes these spiritual exchanges; ekātmā – He is the only Supreme Personality of Godhead; janma-mṛtyu-jārātiḥ – He is completely beyond the old age, disease, death, rebirth, hunger, thirst and the other defects of material existence.
117. bhūr-bhuvaḥ-svas-tarus tāraḥ
sa pitā prapitāmahaḥ
yajño yajñapatir yajvā
yajñāṅgo yajñavāhanaḥ

*bhūr-bhuvaḥ-svas-taru* – Lord Kṛṣṇa is like a great tree that shades and protects the upper, middle and lower planetary systems and provides all necessities to all living entities, who are like birds that have taken shelter of that tree; *tāra* – that metaphorical tree of Kṛṣṇa is as splendidly beautiful as a pearl; *sa* – the fame of the metaphorical tree of Kṛṣṇa is spread everywhere; *pitā* – He is the Father of the residents of the three planetary systems; *prapitāmaha* – He is the maintainer of the residents of the three planetary systems; *yajña* – He provides the ingredients the devotees use in His devotional service; *yajñapati* – He is the protector of the process of devotional service; *yajvā* – He forbids the living entities to follow the bogus so-called spiritual paths concocted by the cheaters and speculators, and advises them to take up His pure devotional service to the exclusion of everything else; *yajñāṅga* – He teaches the path of pure devotional service; *yajñavāhana* – He accepts as His devotees those who have faith in the principles of bhakti-yoga.

118. yajñabhṛt yajñakṛt yajñī
yajñabhūg yajñāsādhanāḥ
yajñāntakṛt yajñāgūhyam
annam annāda eva ca

*yajñabhṛt* – Lord Kṛṣṇa purifies any defects that may mar the devotees’ service to Him, and He makes their service successful; *yajñakṛt* – He personally performs devotional service to teach its importance to the conditioned souls; *yajñī* – He teaches how to engage in devotional service; *yajñabhūg* – He is the enjoyer of the fruits of devotional service; *yajñāsādhanā* – He benefits those who engage in devotional service by giving them transcendental knowledge; *yajñāntakṛt* – He gives the transcendental result of engaging in devotional service; *yajñāgūhyam* – He is the ultimate object of all Vedic sacrifices; *annā* – He manifests Himself as the incense and other paraphernalia used in His worship; *annāda* – He enjoys the articles offered to Him in devotional service; *eva ca* – indeed, especially.
119. ātmayoniḥ svayaṁjāto
     vaikhānah sāmagāyanaḥ
     devakīnandanaḥ sraṣṭā
     kṣītiṣaḥ pāpa-nāṣanaḥ

ātmayoni – Lord Kṛṣṇa enjoys the company of His devotees; 
svayaṁjāta – He is never forced to appear in the material world, but 
incarnates accompanied by His expansions and associates, only by 
His own sweet will; vaikhāna – He kills the demons; sāmagāyana – 
the hymns of the Sāma-veda chant His glories; devakīnandana – He 
appeared as the son of Devaki and then became the son of Yaśodā; 
sraṣṭā – He protected His mothers Devaki and Yaśodā from all 
dangers; kṣītiṣa – He destroyed the demonic kings who were a great 
burden for the Earth; pāpa-nāṣana – He removes the sins of those 
fortunate souls who take to hearing and chanting His glories, and He 
also removes the sins of the demons fortunate enough to be killed by 
Him.

120. śaṅkabhrñ nandaki cakri
     sārīgadhanvā gadaḍharaḥ
     rathāṅgapānir akṣobhyaḥ
     sarva-praharāṇayudhah
     oṁ namo bhagavate vāsudevāya

śaṅkabhrñ – Lord Kṛṣṇa holds the Pañcajanya conchshell; nandaki – 
He holds the Nandaki sword, which is a manifestation of 
transcendental knowledge; cakri – He holds the sudarśana-cakra, a 
manifestation of the time potency; sārīgadhanvā – He holds the 
Śārṅga bow; gadaḍhara – He holds the Kaumodaki club; 
rathāṅgapānī – He took up the chariot wheel as His weapon to 
protect Bhīma’s promise; akṣobhya – He remains undisturbed, even 
if rendered weaponless in a fight; sarva-praharāṇayudha – He is the 
Supreme Personality of Godhead, the Supersoul in the hearts of all 
living entities, and all weapons derive their effectiveness from Him; 
oṁ namo bhagavate vāsudevāya – let me invoke auspiciousness by
offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.
The Thousand Holy Names of Lord Viṣṇu

– Phala Śruti –
The Results of Chanting Śrī Viṣṇusahasranāma

121. itīdaṁ kīrtaniyasya
  keśavasya mahātmanah
  nāmnāṁ sahasram divyānāṁ
  aṣeṣeṇā prakīrtitam

[Bhīṣma continued:] “I have completed chanting the thousand transcendental Holy Names of the glorious Supreme Personality of Godhead, Viṣṇu, who is known as Keśava, the killer of the Keśi demon.

122. ya idaṁ śṛṇuyāṁ nityāḥ
  yaś cāpi parikīrtayet
  nāśubhaṁ prāpnyāt kiñcīt
  so ’mutreha ca mānavaḥ

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

123. vedāntagō brahmatāṁ syāt
  kṣatriyo vijayī bhavet
  vaiśyo dhana-saṃrddhaḥ syāc
  chūdraḥ sukham avāpnyāt

By chanting these thousand Holy Names of Lord Viṣṇu a brāhmaṇa will become learned in all Vedic scriptures, a kṣatriya will become victorious over all his enemies, a vaiśya will become wealthy, and a sūdra will become happy.
By chanting these thousand Holy Names of Lord Viśṇu, one who desires religious merit will attain great pious credit, 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 will also attain his aim.

A person who is a faithful follower of a bona-fide Vaiṣṇava spiritual master should rise early in the morning every day, purify himself by taking bath, fix his mind on the Supreme Personality of Godhead Kṛṣṇa, the son of Vasudeva [by applying tilaka with viṣṇu-mantra, performing nyāśā, acamaṇa etc.], and chant this series of His one thousand Holy Names with great care and attention.

One who chants the thousand Holy Names of Lord Viśṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness.
127. na bhayaṁ kvacid āpnoti
   viryaṁ tejaṁ ca vindati
   bhavaty arogi dyutimān
   bala-rupa-guṇānvitaḥ

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.

128. rogārto mucyate rogād
   bandho mucyate bandhanāt
   bhayān mucyate bhitās tu
   mucyetāpanna āpadaḥ

One who is sick will become free from his disease, and one who is 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 who is suffering from a calamity will become free from
calamity.

129. durgāṇy atitaraty āśu
   puruṣāḥ puruṣottamatam
   stuvan nāma-sahasreṇa
   nityaṁ bhakti-samānvitaḥ

Anyone who regularly glorifies the Supreme Personality of Godhead,
Lord Viṣṇu with devotion by chanting these one thousand Holy
Names, will quickly become free from the effects of many horrible
sins.
He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead.

No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world again to suffer the miserable conditions of old age, disease and death.

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. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of all this opulence he attains great fame.
The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, anvy, greed, and all wicked thoughts.

The entire expanse of outer space, the sun, moon, stars, planets, ether, directions, the Earth, air and great oceans are all maintained by the power of the Supreme Personality of Godhead, Lord Vāsudeva.

The demigods, demons, Gandharvas, Yakṣas, Uragas, Rākṣasas and all moving and nonmoving living entities within the universe are under Lord Kṛṣṇa’s control.
136. indriyāṇi mano buddhiḥ
satyaṁ tejo balaṁ dhṛtiḥ
vāsudevātmakāny āhuḥ
kṣetraṁ kṣetrajña eva ca

The wise say that the senses, mind, intelligence, life energy, influence, strength, patience and material bodies of the conditioned souls, which constitute their field of activities, and the living souls themselves are all the property of Lord Vāsudeva.

137. sarvāgamānāṁ ācāraḥ
prathamaṁ parikalpate
ācāra-prabhavo dharmo
dharmasya prabhur acyutaḥ

The infallible Supreme Personality of Godhead is the original author of all codes of religion and religious duties found in all sacred literature. He is the protector of all religious activities.

138. ṛṣayaḥ pitaro devā
mahābhūtāni dhātavaḥ
jaṅgamājayamam bhedam
jagan nārāyaṇodbhavam

The sages, Pītas, demigods, material elements and minerals, and all moving and nonmoving living entities within the universe are created by Lord Nārāyaṇa.

139. yogo jñānaṁ tathā sāṅkhyaṁ
vidyā śilpādi karma ca
vedāḥ śāstrāṇi vijñānam
etat sarvam janārdanāt
The *aṣṭāṅga-yoga* system, *sāṅkya* philosophy, which distinguishes spirit from matter, the fourteen kinds of knowledge, arts, crafts, architecture and similar arts, the four *Vedas*, supplementary Vedic literature such as *Mimāṃsā-sūtra* and *Yoga-sūtra*, transcendental knowledge and the application of that knowledge in everyday life, have all emanated from Lord Janārdana.

140. **eko viṣṇur mahad bhūtaṁ**  
**prthag bhūtāny anekaśah**  
**trīl lokān vyāpya bhūtātmā**  
**bhuṅkte viṣva-bhug avyayaḥ**

Lord Viṣṇu is the original cause of all causes. He is the chief living entity, eternally an individual different from all other living entities. He is present everywhere in all three planetary systems, and He is beginningless and perfect. He accepts offerings made with love and devotion, and He is the protector of the universe. He is unchanging and eternally the same.

141. **imāṁ stavaṁ bhagavato**  
**viṣṇor vyāsena kirtitam**  
**paṭhed ya iccet puruṣaḥ**  
**śreyah prāptum sukham ca**

One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the Supreme Personality of Godhead, composed by the sage Vyāsa.
142. viśveśvaram ajarīn devāṁ
   jagataḥ prabhavāpyayam
   bhajanti ye puśkarākṣaṁ
   na te yānti parābhavam
   oṁ namo bhagavate vāsudevāya

Those who worship the lotus-eyed Supreme Personality of Godhead, the unborn creator, controller and annihilator of the material universe, do not suffer defeat by the cycle of repeated birth and death. They become liberated from material existence and return home, back to Godhead. Oṁ namo bhagavate vāsudevāya – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.”