

শ্রীগর্গ-সংহিতা

বলভদ্রখণ্ডম্
ত্রয়োদশোহধ্যায়

Śrī Balabhadra-sahasra-nāma
A Thousand Names of Lord Balarāma

Text 1

duryodhana uvāca
balabhadrasya devasya
prāḍvipāka mahā-mune
nāmnām sahasraṁ me brūhi
guhyaṁ deva-gaṇair api

Duryodhana said: O great sage Prāḍvipāka, please tell me the thousand names of Lord Balarāma, names kept secret from even the demigods.

Text 2

śrī-prāḍvipāka uvāca
sādhu sādhu mahā-rāja
sādhu te vimalaṁ yaśah
yat pṛcchase param idaṁ
gargoktaṁ deva-durlabham

Śrī Prāḍvipāka said: Well done! Well done! Well done! O king, your fame is spotless. Your question has been answered by Garga Muni in words rarely heard by even the demigods.

Text 3

nāmnām sahasraṁ divyānām
vakṣyāmi tava cāgrataḥ
gargācāryeṇa gopībhyo
dattaṁ kṛṣṇā-taṭe śubhe

I will tell you Lord Balarāma's thousand transcendental names, names that Garga Muni gave to the gopīs on the beautiful bank of the Yamunā.

Text 4

*om asya śrī-balabhadra-sahasra-nāma-stotra-mantrasya gargācārya ṛṣih anuṣṭup chandah saṅkaraṣaṇah paramātmā
devatā balabhadra iti bijaṁ revatīti śaktih ananta iti kilakaṁ balabhadra-prīty-arthe jape viniyogah.*

atha dhyānam

sphurad-amala-kirīṭaṁ kiṅkiṇī-kaṅkaṇārhaṁ
calad-alaka-kapolaṁ kuṇḍala-śrī-mukhābjam
tuhina-giri-manojñaṁ nila-meghāambarāḍhyaṁ
hala-musala-viśālaṁ kāma-pālaṁ samīḍe

Om. Of the mantra-prayer of the thousand names of Lord Balarāma the sage is Garga Muni, the meter is anuṣṭup, the Deity is Lord Balarāma, the Supreme Personality of Godhead, the bīja is Balabhadra, the śakti is Revatī, the kilaka is Ananta, and the purpose of chanting the names is the pleasure of Lord Balarāma.

Meditation

I glorify Lord Balarāma, decorated with a glittering crown, bracelets, tinkling ornaments, moving locks of hair on His cheeks, splendid earrings on His handsome lotus face, and garments dark like monsoon clouds, holding a great club and plow, fulfilling all desires, and handsome like a mountain of ice and snow.

Text 5

om̐ balabhadro rāmabhadro
rāmah saṅkarṣaṇo 'cyutah
revatī-ramaṇo devah
kāma-pālo halāyudhah

Om. Lord Balarāma is supremely powerful and happy (balabhadra), the supreme enjoyer (rāmabhadra and rāma), all-attractive (saṅkarṣaṇa), infallible (acyuta), the lover of Revatī (revatī-ramaṇa), the splendid Supreme Personality of Godhead (deva), the Lord who fulfills desires (kāma-pāla), and He who carries a plow-weapon (halāyudha).

Text 6

nīlāmbarah śveta-varṇo
baladevo 'cyutāgrajah
pralambaghno mahā-vīro
rauhīṇeyah pratāpavān

He is dressed in blue garments (nīlāmbara), fair-complexioned (śveta-varṇa), splendid and powerful (baladeva), the elder brother of the infallible Supreme Personality of Godhead (acyutāgraja), the killer of Pralamba (pralambaghna), a great hero (mahā-vīra), the son of Rohiṇī (rauhīṇeya), and very powerful (pratāpavān).

Text 7

tālāṅko musalī halī
harir yadu-varo balī
sīra-pāṇih padma-pāṇir
laguḍī venu-vādanah

He bears the insignia of a palm tree (tālāṅka), holds a club (musalī), holds a plow (halī), takes away all that is inauspicious (hari), is the best of the Yadus (yadu-vara), is powerful (balī), holds a plow in His hand (sīra-pāṇi), has lotus hands (padma-pāṇi), holds a club (laguḍī), and plays the flute (venu-vādana).

Text 8

kālindī-bhedano vīro
balah prabalah ūrdhvagah
vāsudeva-kalānantah
sahasra-vadanah svarāṭ

He divided the Yamunā (kālindī-bhedana). He is a heroic (vīra), powerful (bala, and prabala), exalted (ūrdhvaga), a plenary expansion of Lord Kṛṣṇa (vāsudeva-kalā), and limitless (ananta), has a thousand heads (sahasra-vadana), and is independent (svarāṭ).

Text 9

vasur vasumatī-bhartā
vāsudevo vasūttamah
yadūttamo yādavendro
mādhavo vṛṣṇi-vallabhah

He is opulent (vasu), the goddess of fortune's husband (vasumatī-bhartā), the son of Vasudeva (vāsudeva), the best of the Vasus (vasūttama), the best of the Yādavas (yadūttama), the king of the Yādavas (yādavendra), the goddess of fortune's husband (mādhava), and dear to the Vṛṣṇis (vṛṣṇi-vallabha).

Text 10

dvārakeśo māthureśo
dānī mānī mahā-manāh
pūrṇah purāṇah puruṣah
pareśah parameśvarah

He is the king of Dvārakā (dvārakeśa), the king of Mathurā (māthureśa), generous (dānī), noble (mānī), noble-hearted (mahā-manā), perfect (pūrṇa), the ancient Supreme Personality of Godhead (purāṇa), the Supreme Person (puruṣa), the Supreme Master (pareśa), and the Supreme Controller (parameśvara).

Text 11

paripūrṇatamah sākṣāt
paramah puruṣottamah
anantah śāśvatah śeṣo
bhagavān prakṛteḥ parah

He is the perfect Supreme Personality of Godhead (paripūrṇatama), the Supreme Personality of Godhead directly (sākṣāt-parama), the Supreme Person (puruṣottama), limitless (ananta), eternal (śāśvata), Lord Śeṣa (śeṣa), the supremely opulent Lord (bhagavān), and beyond the world of matter (prakṛteḥ para).

Text 12

jīvātmā paramātmā ca
hy antarātmā dhruvo 'vyayah
catur-vyūhaś catur-vedaś
catur-mūrtiś catuṣ-padah

He is the father of all living entities (jīvātmā), the Supersoul present in everyone's heart (paramātmā and antarātmā), eternal (dhruva), imperishable (avyaya), the origin of the catur-vyūha expansions (catur-vyūha), the author of the four Vedas (catur-veda), the origin of the catur-vyūha (catur-mūrti), and the master of the four worlds (catuṣ-pada).

Text 13

pradhānaṁ prakṛtiḥ sākṣī
saṅghātaḥ saṅghavān sakhī
mahā-manā buddhi-sakhaś
ceto 'haṅkāra āvṛtaḥ

He is pradhāna (pradhāna), prakṛti (prakṛti), the witness (sākṣī), accompanied by His associates (saṅghāta, saṅghavān, and sakhī), noble-hearted (mahā-manā), and the best counselor (buddhi-sakha). He is consciousness (ceta), and ego (ahaṅkāra). He is accompanied by His associates (āvṛta).

Text 14

indriyeśo devatātmā
jñānaṁ karma ca śarma ca
advitīyo dvitīyaś ca
nirākāro nirañjanah

He is the master of the senses (indriyeśa), the Supreme Personality of Godhead (devatā), the Supersoul (ātmā), knowledge (jñāna), action (karma), auspiciousness (śarma), one without a second (advitīya), different from the individual living entities (dvitīya), a person whose form is not material (nirākāra), and not touched by matter (nirañjana).

Text 15

virāṭ samrāṭ mahaughaś ca
dhārah sthāsnuś cariṣṇumān
phaṇīndrah phaṇi-rājaś ca
sahasra-phaṇa-maṇḍitah

He is the entire universe (virāṭ), the supreme monarch (samrāṭ), a great flood (mahaugha), the maintainer of all (dhāra), unmoving (sthāsnu), going everywhere (cariṣṇumān), the king of serpents (phaṇīndra, and phaṇi-rāja), and the serpent with a thousand hoods (sahasra-phaṇa-maṇḍita).

Text 16

phaṇīśvarah phaṇī sphūrtih
phutkārī citkarah prabhuh
maṇi-hāro maṇi-dharo
vitalī sutalī talī

He is the king of serpents (phaṇīśvara, and phaṇī), the Supreme Personality of Godhead who has appeared in the material world (sphūrti), a hissing serpent (phutkārī, and citkara), the supreme master (prabhu), and decorated with a jewel necklace (maṇi-hāra, and maṇi-dhara). He resides in Vitalaloka (vitalī), Sutraloka (sotalī), and Talaloka (talī).

Text 17

atalī sutaleśaś ca
pātālaś ca talātalah
rasātalo bhogitalah
sphurad-danto mahātalah

He resides in Atalaloka (atalī), and is the king of Sutraloka (sutaleśa). He resides in Pātālaloka (pātāla), Talātālaloka (talātala), and Rasātālaloka (rasātala). He has great hoods (bhogitala), and glittering fangs (sphurad-danta). He resides on Mahātālaloka (mahātala).

Text 18

vāsukih śaṅkhacūḍābho
devadatto dhanañjayah
kambalāśvo vegataro
dhṛtarāṣṭo mahā-bhujah

He is Vāsuki (vāsuki). He is splendid like a conch-jewel (śaṅkhacūḍābha), is the benefactor of the demigods (devadatta), and is the winner of wealth (dhanañjaya). He is Kambalāśva (kambalāśva). He is the fastest (vegataro), the king (dhṛtarāṣṭa), and the hero of mighty arms (mahā-bhuja).

Text 19

vāruṇī-mada-mattāṅgo
mada-ghūrṇita-locanah
padmākṣah padma-mālī ca
vanamālī madhuśravāh

He is intoxicated by drinking vāruṇī (vāruṇī-mada-mattāṅga), His eyes roll in intoxication (mada-ghūrṇita-locana), His eyes are lotus flowers (padmākṣa), He wears a lotus garland (padma-mālī), and a forest garland (vanamālī), and His fame is sweet (madhuśravā).

Text 20

koṭi-kandarpa-lāvaṇyo
nāga-kanyā-samārcitah
nūpurī kaṭisūtrī ca
kaṭakī kanakāṅgadī

He is more handsome than millions of Kāmadevas (koṭi-kandarpa-lāvaṇya), and He is worshiped by the nāga-kanyās (nāga-kanyā-samārcita). He wears tinkling anklets (nūpurī), a belt (kaṭisūtrī), golden bracelets (kaṭakī), and golden armllets (kanakāṅgadī).

Text 21

mukuṭī kuṇḍalī daṇḍī
śikhaṇḍī khaṇḍa-maṇḍalī
kalih kali-priyah kālo
nivāta-kavaceśvarah

He wears a crown (mukuṭī) and earrings (kuṇḍalī). He carries a staff (daṇḍī). He wears a peacock feather (śikhaṇḍī), and a khaṇḍa-maṇḍala (khaṇḍa-maṇḍalī). He likes to fight (kali and kali-priya), He is time (kāla), and He is fitted with armor (nivāta-kavaceśvara).

Text 22

samhāra-kṛd rudra-vapuh
kālāgnih pralayo layah
mahāhih pāṇinīh śāstra-
bhāṣyā-kārah patañjalih

He destroys the universe (samhāra-kṛt). He is the forms of the Rudras (rudra-vapu), the fire of time (kālāgni), the destruction of the universe (pralaya and laya), a great serpent (mahāhi), Pāṇini (pāṇini), the author of commentaries (śāstra-bhāṣyā-kāra), and Patañjali (patañjali).

Text 23

kātyāyanah pakvimābhah
sphoṭāyana uraṅgamah
vaikuṅṭho yājñiko yajño
vāmano hariṇo harih

He is Kātyāyana (kātyāyana), and He is glorious (pakvimābhah and sphoṭāyana). He is the serpent Ananta (uraṅgama). He is the master of the spiritual world (vaikuṅṭha), the performer of yajñas (yājñika) yajña itself (yajña), Vāmana (vāmana), fair-complexioned (hariṇa), and Lord Hari (hari).

Text 24

kṛṣṇo viṣṇur mahā-viṣṇuh
prabhaviṣṇur viśeṣa-vit
haṁso yogeśvaro kūrmo
varāho nārado munih

He is Kṛṣṇa (kṛṣṇa), Viṣṇu (viṣṇu), Mahā-viṣṇu (mahā-viṣṇu), all-powerful (prabhaviṣṇu), all-knowing (viśeṣa-vit), like a swan (haṁsa), the master of yoga (yogeśvara), Kūrma (kūrma), Varāha (varāha), Nārada (nārada), and a great sage (muni).

Text 25

sanakah kapilo matsyah
kamaṭho deva-maṅgalaḥ
dattātreyah pṛthur vṛddha
ṛṣabho bhārgavottamah

He is Sanaka (sanaka), Kapila (kapila), Matsya (matsya and kamaṭha), the auspiciousness of the demigods (deva-maṅgala), Dattātreya (dattātreyā), Pṛthu (pṛthu), Vṛddha (vṛddha), Ṛṣabha (ṛṣabha), and the best of the Bhṛgu dynasty (bhārgavottama).

Text 26

dhanvantarir nṛsimhaś ca
kalkir nārāyaṇo narah
rāmacandro rāghavendraḥ
kośalendro raghūdvaḥ

He is Dhanvantari (dhanvantari), Nṛsimha (nṛsimha), Kalki (kalki), Nārāyaṇa (nārāyaṇa), Nara (nara), and Rāmacandra (rāmacandra, rāghavendra, kośalendra, and raghūdvaḥ).

Text 27

kākutsthah karuṇā-sindhu
rājendraḥ sarva-lakṣaṇah
śūro dāśarathis trātā
kauśalyānanda-varḍhanah

He is the most exalted (kākutstha), and ocean of mercy (karuṇā-sindhu), the king of kings (rājendra), all glorious (sarva-lakṣaṇa), heroic (śūra), the son of Daśaratha (dāśarathi), the great protector (trātā), and the bliss of Kauśalyā (kauśalyānanda-varḍhana).

Text 28

saumitir bharato dhanvī
śatrughnah śatru-tāpanah
niṣāṅgī kavacī khaḍgī
śarī jyāhata-koṣṭhakah

He is the son of Sumitrā (saumitri), Bharata (bharata), a great bowman (dhanvī), Śatrughna (śatrughna and śatru-tāpana), a great bowman (niṣāṅgī), a warrior wearing armor (kavacī), a warrior carrying a sword (khaḍgī), and a great bowman (śarī and jyāhata-koṣṭhaka).

Text 29

baddha-godhāṅguli-trāṇah
śambhu-kodaṇḍa-bhañjanah
yajña-trātā yajña-bhartā
mārīca-vadha-kārah

He wears the shoulder and finger armor of a bowman (baddha-godhāṅguli-trāṇa). He broke Lord Śiva's bow (śambhu-kodaṇḍa-bhañjana). He protected the yajña (yajña-trātā and yajña-bhartā). He killed Marīca (mārīca-vadha-kāra).

Text 30

asurāris tāṭakārī
vibhīṣaṇa-sahāya-kṛt
pitṛ-vākya-karo harṣī
virādhārī vanecarah

He is the enemy of the demons (asurāri), the enemy of Tāṭaka (tāṭakārī), the ally of Vibhīṣaṇa (vibhīṣaṇa-sahāya-kṛt), a son who followed His father's order (pitṛ-vākya-kara), (harṣī), happy (virādhārī), and the Lord who wandered in the forest (vanecara).

Text 31

munir muni-priyaś citra-
kutarāṇya-nivāsa-kṛt
kabandhahā daṇḍakeśo
rāmo rājiva-locanah

He is a sage (muni), dear to the sages (muni-priya), a resident of Citrakūṭa forest (citrakūṭarāṇya-nivāsa-kṛt), the killer of Kabandha (kabandhahā), the master of Daṇḍaka forest (daṇḍakeśa), Lord Rāma (rāma), and lotus-eyed (rājiva-locana).

Text 32

mataṅga-vana-sañcārī
netā pañcavatī-patih
sugrīvah sugrīva-sakho
hanumat-prīta-mānasah

He wandered in Mataṅga forest (mataṅga-vana-sañcārī). He is supreme leader (netā). He is the master of Pañcavatī forest (pañcavatī-pati). He has a graceful neck (sugrīva), and is the friend of Sugrīva (sugrīva-sakha). In His heart He loves Hanumān (hanumat-prīta-mānasa).

Text 33

setubandho rāvaṇārīr
laṅkā-dahana-tat-parah
rāvaṇyāriḥ puṣpakastho
jānakī-virahāturah

He built the bridge at Setubandha (setubandha), is the enemy of Rāvaṇa (rāvaṇāri), burned Laṅkā to the ground (laṅkā-dahana-tat-para), is the enemy of Rāvaṇa (rāvaṇyāri), traveled in a flower-chariot (puṣpakastha), and was distressed in separation from Sītā (jānakī-virahātura).

Text 34

ayodhyādhipatih śrīmal
lavaṇāriḥ surārcitah
sūrya-vaṁśī candra-vaṁśī
vaṁśī-vādyā-viśāradah

He was the king of Ayodhyā (ayodhyādhipati), handsome and glorious (śrīmal), the enemy of Lavaṇāsura (lavaṇāri), worshiped by the devas (surārcita), born in the Sūrya dynasty (sūrya-vaṁśī), born in the Candra dynasty (candra-vaṁśī), and expert at playful the flute (vaṁśī-vādyā-viśārada).

Text 35

gopatir gopa-vṛndeśo
gopo gopīśatāvṛtaḥ
gokuleśo gopa-putro
gopālo go-gaṇāśrayaḥ

He is the master of the surabhi cows (gopati), the master of the gopas (gopa-vṛndeśa), a gopa (gopa), surrounded by hundred of gopīs (gopīśatāvṛta), the master of Gokula (gokuleśa), the son of a gopa (gopa-putra), the protector of the cows (gopāla), and the shelter of the cows (go-gaṇāśraya).

Text 36

pūtanārīr bakāriś ca
tṛṇāvarta-nipātakah
aghārīr dhenukāriś ca
pralambārīr vrajeśvarah

He is the enemy of Pūtanā (pūtanāri), the enemy of Baka (bakāri), the killer of Tṛṇāvarta (tṛṇāvarta-nipātaka), the enemy of Aghāsura (aghāri), the enemy of Dhenuka (dhenukāri), the enemy of Pralamba (pralambāri), and the king of Vraja (vrajeśvara).

Text 37

ariṣṭa-hā keśī-śatrur
vyomāsura-vināśa-kṛt
agni-pāno dugdha-pāno
vṛndāvana-latāśritah

He is the killer of Ariṣṭa (ariṣṭa-hā), the enemy of Keśī (keśī-śatru), the killer of Vyomāsura (vyomāsura-vināśa-kṛt), the swallower of a forest-fire (agni-pāna), a child who drinks milk (dugdha-pāna), and a boy who stays among the flowering vines of Vṛndāvana forest (vṛndāvana-latāśrita).

Text 38

yaśomati-suto bhavyo
rohinī-lalitah śiśuh
rāsa-maṇḍala-madhya-stho
rāsa-maṇḍala-maṇḍaṇah

He is the son of Yaśodā (yaśomati-suta), glorious, charming, handsome, and auspicious (bhavya), a child who plays with Rohiṇī (rohinī-lalita), a child (śiśu), the dancer in the middle of the rāsa-dance circle (rāsa-maṇḍala-madhya-stha), and the ornament of the rāsa-dance circle (rāsa-maṇḍala-maṇḍaṇa).

Text 39

gopikā-śata-yūthārthī
śaṅkhacūḍa-vadhodyatah
govardhana-samuddhartā
śakra-jid vraja-rakṣakah

He yearns to enjoy pastimes with hundreds of gopīs (gopikā-śata-yūthārthī). He is the killer of Śaṅkhacūḍa (śaṅkhacūḍa-vadhodyata), the lifter of Govardhana Hill (govardhana-samuddhartā), the warrior who defeated Indra (śakra-jid), and the protector of Vraja (vraja-rakṣaka).

Text 40

vṛṣabhānu-varo nanda
ānando nanda-varadhanah
nanda-rāja-sutah śrīśah
kaṁsārih kāliyāntakah

He is the groom King Vṛṣabhānu chose for his daughter (vṛṣabhānu-vara). He is bliss personified (nanda and ānanda), delightful (nanda-varadhana), the son of King Nanda (nanda-rāja-suta), the master of the goddess of fortune (śrīśa), the enemy of Kaṁsa (kaṁsāri), and the subduer of Kāliya (kāliyāntaka).

Text 41

rajakārir muṣṭikārih
kaṁsa-kodaṇḍa-bhañjanah
cānurārih kūṭa-hantā
śālāris tośalāntakah

He is the enemy of a washerman (rajakāri), the enemy of Muṣṭika (muṣṭikāri), the breaker of Kaṁsa's bow (kaṁsa-kodaṇḍa-bhañjana), the enemy of Cānūra (cānūrāri), the killer of Kūṭa (kūṭa-hantā), the enemy of Śāla (śālāri), and the killer of Tośala (tośalāntaka).

Text 42

kaṁsa-bhratṛ-nihantā ca
malla-yuddha-pravārtakah
gaja-hantā kaṁsa-hantā
kāla-hantā kalaṅka-hā

He is the killer of Kaṁsa's brothers (kaṁsa-bhratṛ-nihantā), an expert wrestler (malla-yuddha-pravārtaka), the killer of an elephant (gaja-hantā), the killer of Kaṁsa (kaṁsa-hantā), the killer of Kāla (kāla-hantā), and the killer of Kalaṅka (kalaṅka-hā).

Text 43

māgadhārīr yavana-hā
pāṇḍu-putra-sahāya-kṛt
catur-bhujah śyāmalāṅgah
saumyaś caupagavi-priyah

He is the enemy of Jarāsandha (māgadhāri), the killer of Kālayavana (yavana-hā), the ally of the Pāṇḍavas (pāṇḍu-putra-sahāya-kṛt), four-armed Lord Nārāyaṇa (catur-bhujā), dark-complexioned Lord Kṛṣṇa (śyāmalāṅga), gentle (saumya), and dear to Aupagavi (aupagavi-priya).

Text 44

yuddha-bhṛd uddhava-sakhā
mantrī mantra-viśāradah
vīra-hā vīra-mathanah
śaṅkha-cakra-gadā-dharah

He is a warrior (yuddha-bhṛd), the friend of Uddhava (uddhava-sakhā), a counselor (mantrī), expert at giving counsel (mantra-viśārada), a killer of great warriors (vīra-hā and vīra-mathana), and the holder of a conch, disc, and club (śaṅkha-cakra-gadā-dhara).

Text 45

revatī-citta-hartā ca
raivatī-harṣa-varadhanah
revatī-prāṇa-nāthaś ca
revatī-priya-kārah

He charmed Revatī's heart (revatī-citta-hartā), delighted Revatī (raivatī-harṣa-varadhana), is the Lord of Revatī's life (revatī-prāṇa-nātha), and is the delight of Revatī (revatī-priya-kāra).

Text 46

jyotir jyotiṣmatī-bhartā
revatādri-vihāra-kṛt
dhṛta-nātho dhanādhyakṣo
dānādhyakṣo dhaneśvarah

He is splendor (jyoti), the master of Jyotiṣmatī (jyotiṣmatī-bhartā), the enjoyer of pastimes on Mount Revata (revatādri-vihāra-kṛt), the master of patience and tolerance (dhṛta-nātha), the final judge (dhanādhyakṣa), (dānādhyakṣa), and the master of wealth (dhaneśvara).

Text 47

maithilārcita-pādabjo
mānado bhakta-vatsalah
duryodhana-gurur gurvī
gadā-śikṣā-karah kṣamī

His lotus feet were worshiped by the people of Mithilā (maithilārcita-pādabja), He gives honor to others (mānada), He loves His devotees (bhakta-vatsala), He is the guru of Duryodhana (duryodhana-guru), He is devoted to His guru (gurvī), He taught the art of fighting with a club (gadā-śikṣā-kara), and He is tolerant and forgiving (kṣamī).

Text 48

murārir madano mando
'niruddho dhanvinām varah
kalpa-vṛkṣah kalpa-vṛkṣī
kalpa-vṛkṣa-vana-prabhuh

He is the enemy of Mura (murāri), handsome like Kāmadeva (madana), gentle (manda), invincible (aniruddha), the best of bowmen (dhanvinām vara), a kalpa-vṛkṣa tree (kalpa-vṛkṣa and kalpa-vṛkṣī), and the master of a forest of (kalpa-vṛkṣa trees (kalpa-vṛkṣa-vana-prabhu).

Text 49

symantaka-maṇir mānyo
gāṇḍivī kairaveśvarah
kumbhāṇḍa-khaṇḍana-karah
kūpakarṇa-prahāra-kṛt

He is the owner of the Syamantaka jewel (symantaka-maṇi), glorious (mānya), the friend of Arjuna (gāṇḍivī), the king of the Kauravas (kauraveśvara), the killer of Kumbhāṇḍha (kumbhāṇḍa-khaṇḍana-kara), and the killer of Kūpakarṇa (kūpakarṇa-prahāra-kṛt).

Text 50

sevyo raivata-jāmātā
madhu-mādhava-sevitah
baliṣṭha-puṣṭa-sarvāṅgo
hṛṣṭah puṣṭah praharṣitah

He is the final object of devotional service (sevya), the son-in-law of King Revata (raivata-jāmātā), served by Lord Kṛṣṇa and the residents of Mathurā (madhu-mādhava-sevita), most powerful in every limb (baliṣṭha-puṣṭa-sarvāṅga), happy (hṛṣṭa and praharṣita), and stout and strong (puṣṭa).

Text 51

vārāṇasī-gatah kruddhah
sarvah pauṇḍraka-ghātakah
sunandī śikhari śilpī
dvividāṅga-niṣūdanah

He traveled to Vārāṇasī (vārāṇasī-gata). He may become angry (kruddha). He is everything (sarva). He killed Pauṇḍraka (pauṇḍraka-ghātaka). He carries the sword Sunanda (sunandī), wears a crown (śikhari), is artistic (śilpī), and killed Dviviḍa (dvividāṅga-niṣūdana).

Note: Sunanda is the name of Lord Kṛṣṇa's sword.

Text 52

hastināpura-saṅkarṣī
rathī kaurava-pūjitah
viśva-karmā viśva-dharmā
deva-śarmā dayā-nidhih

He dragged the city of Hastināpura (hastināpura-saṅkarṣī), is a great chariot-warrior (rathī), is worshiped

by the Kauravas (kaurava-pūjita), created the universes (viśva-karmā), is the giver of religion to the universes (viśva-dharmā), is the happiness of the demigods (deva-śarmā), and is an ocean of mercy (dayā-nidhi).

Text 53

mahā-rāja-cchatra-dharo
mahā-rājopalakṣaṇah
siddha-gītah siddha-kathah
śukla-cāmara-vījitah

He holds the royal parasol (mahā-rāja-cchatra-dhara), has all the qualities of a great king (mahā-rājopalakṣaṇa), is glorified by the siddhas (siddha-gīta and siddha-katha), and is fanned with white cāmaras (śukla-cāmara-vījita).

Text 54

tārākṣah kīranāsaś ca
bimboṣṭhah su-smita-cchavih
karīndra-kāra-kodaṇḍah
pracaṇḍo megha-maṇḍalah

His eyes are glittering stars (tārākṣa), His nose is graceful like a parrot's beak (kīranāsa), His lips are bimba fruits (bimboṣṭha), His gentle smile is splendid and glorious (su-smita-cchavi), His arms are elephants' trunks (karīndra-kāra-kodaṇḍa), He is ferocious (pracaṇḍa), and He is splendid like a host of monsoon clouds (megha-maṇḍala).

Text 55

kapāṭa-vakṣah pīnāmsah
padma-pāda-sphurad-dyutih
mahā-vibhūtir bhūteśo
bandha-mokṣī samīkṣaṇah

His chest is a great door (kapāṭa-vakṣa), His shoulders are broad (pīnāmsa), His feet are splendid lotus flowers (padma-pāda-sphurad-dyuti), He is very powerful and glorious (mahā-vibhūti), He is the master of all living entities (bhūteśa), He is the liberator from material bondage (bandha-mokṣī), and He is the most wise and intelligent (samīkṣaṇa).

Text 56

caidya-śatruh śatru-sandho
dantavakra-niṣūdakah
ajāta-śatruh pāpa-ghno
hari-dāsa-sahāya-kṛt

He is the enemy of Śiśupāla (caidya-śatru), the end of His enemies (śatru-sandha), the killer of Dantavakra (dantavakra-niṣūdaka), a person who has no enemy (ajāta-śatru), the destroyer of sins (pāpa-ghna), and the ally of Lord Kṛṣṇa's servants (hari-dāsa-sahāya-kṛt).

Text 57

śāla-bāhuh śālva-hantā
tīrtha-yāyī janeśvarah
naimiṣāraṇya-yātrārthī
gomatī-tīra-vāsa-kṛt

His arms are like palm trees (śāla-bāhu). He is the killer of Śālva (śālva-hantā), a pilgrim (tīrtha-yāyī), the master of all living entities (janeśvara), a pilgrim to Naimiṣāraṇya (naimiṣāraṇya-yātrārthī), and He who lived by the Gomatī river (gomatī-tīra-vāsa-kṛt).

Text 58

gaṇḍakī-snāna-vān sragvī
vaijayantī-virājitaḥ
amlāna-pañkaja-dhara
vipāśī soṇa-samplutaḥ

He bathed in the Gaṇḍakī river (gaṇḍakī-snāna-vān), wears a garland (sragvī), is splendid with a Vaijayantī garland (vaijayantī-virājita), holds an unfading lotus (amlāna-pañkaja-dhara), visited the Vipāśā river (vipāśī), and bathed in the Soṇa river (soṇa-sampluta).

Text 59

prayāga-tīrtha-rājaś ca
sarayūḥ setu-bandhanah
gayā-śiraś ca dhanadah
paulastyah pulahāśramah

He visited Prayāga, the king of holy places (prayāga-tīrtha-rāja), and He also visited the Sarāyu river (sarayū), and Setubandha (setu-bandhana). He touched His head to the holy city of Gayā (gayā-śira). He gives wealth in charity (dhanada). He visited the sage Pulastya (paulastya), and He visited the āśrama of the sage Pulaha (pulahāśrama).

Text 60

gaṅgā-sāgara-saṅgārthī
sapta-godāvarī-patih
veṇī bhimārthī godā
tāmraparṇī vaṭodakā

He visited Gaṅgā-sāgara (gaṅgā-sāgara-saṅgārthī). He is the master of the seven Godāvarīs (sapta-godāvarī-pati). He is the Veṇī (veṇī), Bhīmarathī (bhīmarathī), Godā (godā), Tāmraparṇī (tāmraparṇī), and Vaṭodakā rivers (vaṭodakā).

Text 61

kṛtamālā mahā-puṇyā
kaverī ca payasvinī
pratīcī suprabhā veṇī
triveṇī sarayūpamā

He is the Kṛtamālā (kṛtamālā), Mahā-puṇyā (mahā-puṇyā), Kaverī (kaverī), Payasvinī (payasvinī), Pratīcī (pratīcī), Suprabhā (suprabhā), Veṇī (veṇī), Triveṇī (triveṇī), and and Sarayūpamā rivers (sarayūpamā).

Text 62

kṛṣṇā pampā narmadā ca
gaṅgā bhāgīrathī nadī
siddhāśramah prabhāśaś ca
bindur bindu-sarovarah

He is the Kṛṣṇā (kṛṣṇā), Pampā (pampā), Narmadā (narmadā), Gaṅgā (gaṅgā), and Bhāgīrathī rivers (bhāgīrathī). He is all sacred rivers (nadi). He is Siddhāśrama (siddhāśrama), Prabhāsa (prabhāsa), Bindu (bindu), and Bindu-sarovara (bindu-sarovara).

Text 63

puṣkaraḥ saindhavo jambū
nara-nārāyaṇāśramah
kurukṣetra-patī rāmo
jāmadagnyo mahā-munih

He is Puṣkara (puṣkara), Saindhava (saindhava), Jambū (jambū), and Nara-nārāyaṇāśrama (nara-nārāyaṇāśrama). He is the master of Kurukṣetra (kurukṣetra-patī). He is Lord Rāma (rāma). He is Paraśurāma (jāmadagnya). He is a great sage (mahā-muni).

Text 64

ilvalātmaja-hantā ca
sudāma-saukhya-dāyakah
viśva-jid viśva-nāthaś ca
triloka-vijayī jayī

He killed Narakāśura (ilvalātmaja-hantā), delighted Sudhāmā (sudāma-saukhya-dāyaka), conquered the universe (viśva-jid), is the master of the universe (viśva-nātha), is the master of the three worlds (triloka-vijayī), and is victorious (jayī).

Text 65

vasanta-mālatī-karṣī
gado gadyo gadāgrajah
guṇārṇavo guṇa-nidhir
guṇa-pātro guṇākarah

He is glorious with vasanta and mālatī flowers (vasanta-mālatī-karṣī). He is strong like a great mace (gada). He is expert at fighting with a mace (gadya). He is the elder brother of Gada (gadāgraja). He is an ocean of virtues (guṇārṇava and guṇa-nidhi), and a reservoir of virtues (guṇa-pātra and guṇākara).

Text 66

raṅgavallī-jalākāro
nirguṇah saguṇo bṛhat
dṛṣṭah śruto bhavad bhūto
bhaviṣyac cālpa-vigrahaḥ

He is decorated with vine-flowers (raṅgavallī), enjoys water-pastimes (jalākāra), is beyond the modes of material nature (nirguṇa), is filled with transcendental qualities (saguṇa), is the greatest (bṛhat), is seen by the great devotees (dṛṣṭa), is heard by the great devotees (śruta), and is the present (bhavad), the past (bhūta), and the future (bhaviṣyat). He is the Supersoul, whose form is so small He stays in every atom (alpa-vigraha).

Text 67

anādir ādir ānandah
pratyag-dhāma nirantarāḥ

guṇātītaḥ samah sām̐yah
sama-dṛṅṅ nirvikalpakah

He is without beginning (anādi), is the beginning of everything (ādi), is bliss personified (ānanda), is the Supersoul who stays in everyone's heart (pratyag-dhāma), is eternal (nirantara), is beyond the modes of nature (guṇātīta), is equal to all (sama, sām̐ya and nirvikalpaka), and sees everyone with equal vision (sama-dṛk).

Text 68

gūḍha-vyūḍho guṇo gaṇo
guṇābhāso guṇāvṛtaḥ
nityo 'kṣaro nirvikāro
'kṣaro 'jasra-sukho 'mṛtaḥ

He is concealed (gūḍhā) and He is openly manifested (vyūḍha). He is filled with transcendental virtues (guṇa, gaṇa, guṇābhāsa, and guṇāvṛta). He eternal (nitya), imperishable (akṣara), unchanging (nirvikāra), undying (akṣara), always happy (ajasra-sukha), and like nectar (amṛta).

Text 69

sarvagah sarvavit sārthah
sama-buddhih sama-prabhah
akledyo 'cchedya āpūrṇo
'śoṣyo 'dāhyo nivartakah

He is all-pervading (sarvaga), all-knowing (sarvavit), the most valuable (sārtha), equal to all (sama-buddhi and sama-prabha), untouched by water (akledya), unbreakable (acchedya), perfect and complete (āpūrṇa), never dried or withered (aśoṣya), and never to be burned by fire (adāhya). He is the destroyer of the worlds (nivartaka).

Text 70

brahma brahma-dharo brahmā
jñāpako vyāpakah kavīh
adhyātmako 'dhibhūtaś cā-
dhidaivah svāśrayāśrayah

He is Brahman (brahma), the origin of Brahman (brahma-dhara), the origin of demigod Brahmā (brahmā), the supreme teacher (jñāpaka), all-pervading (vyāpaka), and the greatest philosopher (kavi). He is present in the hearts of all living entities (adhyātmaka). He is present in the material elements (adhibhūta). He is present among the demigods (adhidaiva). He is the shelter of all shelters (svāśrayāśraya).

Text 71

mahā-vāyur mahā-vīraś
ceṣṭā-rūpa-tanu-sthitah
prerako bodhako bodhī
trayo-vimśatiko gaṇah

He is the great wind (mahā-vāyu). He is a great hero (mahā-vīra). As the power of action He stays in every body (ceṣṭā-rūpa-tanu-sthita). He inspires the living entities (preraka), and enlightens them (bodhaka). He is the mist wise (bodhī). He is the master of the demigods (trayo-vimśatika-gaṇa).

Text 72

aṁśāṁśaś ca narāveśo
'vatāro bhūpari-sthitah
mahar janas tapah satyam
bhūr bhuvah svar iti tridhā

He expands in many incarnations (aṁśāṁśa). He appears as a śakty-āveśa incarnation (narāveśa). He descends to the material world (avatāra and bhūpari-sthita). He is Maharloka (mahah), Janaloka (jana), Tapoloka (tapah), and Satyaloka (satyam). He is the three planetary systems: Bhūloka (bhū), Bhuvanloka (bhuvah), Svarloka (svah).

Text 73

naimittikah prākṛtika
ātyantika-mayo layah
sargo visargah sargādir
nirodho rodha ūtimān

Although He appears in the material world (naimittika and prākṛtika), He is eternal (ātyantika-maya). He is cosmic devastation (laya), cosmic creation (sarga), the secondary stage of cosmic creation (visarga), and the beginning of creation (sargādi). He is the greatest obstacle (nirodha and rodha), and the greatest protector (ūtimān).

Text 74

manvantarāvatāraś ca
manur manu-suto 'naghah
svayambhūh śāmbhavah śaṅkuh
svāyambhuva-sahāya-kṛt

He appears as the Manvantarāvatāras (manvantarāvatāra). He is Manu (manu) and the sons of Manu (manu-suta). He is sinless (anagha), self-born (svayambhū), and a friend of Lord Śiva (śāmbhava). He is like a great lance (śaṅku). He is the ally of Svāyambhuva Manu (svāyambhuva-sahāya-kṛt).

Text 75

surālayo deva-girir
merur hemārcito girih
giriśo gaṇa-nāthaś ca
gairīśo giri-gahvarah

He is the home of the demigods (surālaya), the mountain of the demigods (deva-giri), Mount Meru (meru), splendid like gold (hemārcita), and a great mountain (giri). He stays on a mountain (giriśa). He is the master of the devotees (gaṇa-nātha) and a friend of Lord Śiva (gairīśa). He stays in a mountain cave (giri-gahvara).

Text 76

vindhyaś trikūṭo mainākah
subalah pāribhadrakah
pataṅgah śīśirah kaṅko
jārudhih śaila-sattamah

He is the Vindhya mountains (vindhya), Mount Trikūṭa (trikūṭa), and Mount Maināka (maināka). He is very powerful (subala). He is the pāribhadra tree (pāribhadra), the sun (pataṅga), the winter season (śísira), Yama (kaṅka), Jārudhi (jārudhi), and the best of mountains (śaila-sattama).

Text 77

kālañjaro brhat-sānur
darī-bhṛt nandikeśvarah
santānas taru-rājaś ca
mandārah pārijātakah

He is Kālañjara (kālañjara) and Brhat-sānu (brhat-sānu). He stays in a mountain cave (darī-bhṛt). He is Nandikeśvara (nandikeśvara), the santāna tree (santāna), the king of trees (taru-rāja), the mandāra tree (mandāra), and the pārijāta tree (pārijātaka).

Text 78

jayanta-kṛj jayantāṅgo
jayantī-dig jayākulah
vṛtra-hā devalokaś ca
śaśī kumuda-bāndhavah

He is victorious (jayanta-kṛt jayantāṅga, jayantī-dig, and jayākula). He is the killer of Vṛtra (vṛtra-hā). He is the planets of the demigods (devaloka), and the moon (śaśī and kumuda-bāndhava).

Text 79

nakṣatreśah sudhā-sindhur
mṛgah puṣyah punarvasuh
hasto 'bhijic ca śravaṇo
vaidhṛtir bhāskarodayah

He is the moon (nakṣatreśa), an ocean of nectar (sudhā-sindhu), the star Mṛgaśīrṣa (mṛga), the star Puṣya (puṣya), the star Punarvasu (punarvasu), the star Hasta (hasta), the star Abhijit (abhijit), and the star Śravaṇa (śravaṇa). He is the vaidhṛti formation of the stars (vaidhṛti), and He is the sunrise (bhāskarodaya).

Text 80

aindraḥ sādhyah śubhah śuklo
vyatīpāto dhruvah sitah
śīsumāro devamayo
brahmaloko vilakṣaṇah

He is the star Aindra (aindra). He is Sādhyaloka (sādhyā). He is the auspicious conjunction of stars (śubha). He is the bright fortnight (śukla). He is the astrological condition known as vyatīpāta (vyatīpāta). He is Dhruvaloka (dhruva). He is the bright fortnight (sita), the Śīsumāra-cakra (śīsumāra), the planets of the demigods (devamaya), and Brahmaloaka (brahmaloka). He is beyond the material world (vilakṣaṇa).

Text 81

rāmo vaikuṅṭha-nāthaś ca
vyāpī vaikuṅṭha-nāyakah

svetadvīpo jita-pado

lokālokācalāśritah

He is Lord Rāma (rāma). He is the master of Vaikuṅṭha (vaikuṅṭha-nātha and vaikuṅṭha-nāyaka). He is all-pervading (vyāpī), the master of Śvetadvīpa (svetadvīpa), the Lord who has conquered everything (jita-pada), and the Lord who stays on Mount Lokāloka (lokālokācalāśrita).

Text 82

bhūmi-vaikuṅṭha-devaś ca

koṭi-brahmāṇḍa-kārahah

asaṅkhya-brahmāṇḍa-patir

golokeśo gavām-patih

He is the master of Bhūmi-vaikuṅṭha (bhūmi-vaikuṅṭha-deva), the creator of millions of universes (koṭi-brahmāṇḍa-kāraha), the master of countless universes (asaṅkhya-brahmāṇḍa-pati), the master of Goloka (golokeśa), and the master of the cows (gavām-pati).

Text 83

goloka-dhāma-dhiṣaṇo

gopikā-kaṅṭha-bhūṣaṇah

śrīdharah śrīdharo līlā-

dharo giri-dharo dhurī

He resides in Goloka (goloka-dhāma-dhiṣaṇa). The gopīs' embraces have become His necklace (gopikā-kaṅṭha-bhūṣaṇa). He is the master of the goddess of fortune (śrīdhara). He is the master of all handsomeness, glory, and opulence (śrīdhara). He is playful (līlā-dhara). He lifted Govardhana Hill (giri-dhara). He is the maintainer of the world (dhurī).

Text 84

kunta-dhārī triśūlī ca

bībhatsī gharghara-svanah

śūla-sūcy-arpita-gajo

gaja-carma-dharo gajī

He is Lord Śiva who carries a trident (kunta-dhārī and triśūlī), who is terrifying (bībhatsī), who roars ferociously (gharghara-svana), who with His trident attacked an elephant (śūla-sūcy-arpita-gaja), who wears an elephant-skin garment (gaja-carma-dhara), and who rides on an elephant (gajī).

Text 85

antra-mālī muṇḍa-mālī

vyālī daṇḍaka-maṇḍaluh

vetāla-bhṛd bhūta-saṅghah

kūṣmāṇḍa-gaṇa-samvṛtah

He is Lord Nṛsimha who wears a garland of entrails (antra-mālī). He is Lord Śiva who wears a necklace of skulls (muṇḍa-mālī), who is ferocious (vyālī), who carries a club (daṇḍaka-maṇḍalu), who is accompanied by Vetālas (vetāla-bhṛd), who is accompanied by ghosts (bhūta-saṅgha), and who is accompanied by Kūṣmāṇḍas (kūṣmāṇḍa-gaṇa-samvṛta).

Text 86

pramatheśah paśu-patir
mṛḍānīśo mṛḍo vṛṣah
kṛtānta-kāla-saṅghārih
kūṭah kalpānta-bhairavah

He is Lord Śiva who is the master of the Pramathas (pramatheśa), the master of the Paśus (paśu-pati), the husband of Pārvatī (mṛḍānīśa), gentle (mṛḍa), powerful (vṛṣa), the killer of His enemies (kṛtānta-kāla-saṅghāri), most exalted (kūṭa), and who appears as Bhairava at the end of time (kalpānta-bhairava).

Text 87

ṣaḍ-ānana vīra-bhadro
dakṣa-yajña-ighātakah
kharparāsī viṣāśī ca
śakti-hastah śivārthadah

He is Kārttikeya, who has six heads (ṣaḍ-ānana). He is Vīrabhadra (vīra-bhadra). He destroyed the Dakṣa-yajña (dakṣa-yajña-ighāta). He eats from a bowl that is a skull (kharparāsī). He drinks poison (viṣāśī), holds a śakti weapon in His hand (śakti-hasta), and grants auspiciousness (śivārthada).

Text 88

pināka-ṭaṅkāra-karaś
cala-jhaṅkara-nūpurah
paṇḍitas tarka-vidvān vai
veda-pāṭhī śrutīśvarah

When He releases arrows from His bow it makes a great twanging sound (pināka-ṭaṅkāra-kara). He wears tinkling anklets (cala-jhaṅkara-nūpura). He is wise (paṇḍita), a master logician (tarka-vidvān), learned in the Vedas (veda-pāṭhī), and the master of the Vedas (śrutīśvara).

Text 89

vedānta-kṛt saṅkhya-śāstrī
mīmāṃsī kaṇa-nāma-bhāk
kāṇādir gautamo vādī
vādo naiyāyiko nayah

He is the author of Vedānta (vedānta-kṛt), learned in Saṅkhya (saṅkhya-śāstrī), learned in Mīmāṃsā (mīmāṃsī), known by the name Kaṇāda (kaṇa-nāma-bhāk and kāṇādi), known as Gautama (gautama), and expert in philosophical debate (vādī, vāda, naiyāyika, and naya).

Text 90

vaiśeṣiko dharmā-śāstrī
sarva-śāstrārtha-tattva-gah
vaiyākaraṇa-kṛc chando
vaiyyāsah prākṛtir vacah

He is learned in the Vaiśeṣa philosophy (vaiśeṣika), learned in the dharmā-śāstras (dharmā-śāstrī), learned in all the scriptures (sarva-śāstrārtha-tattva-ga), the author of grammar (vaiyākaraṇa-kṛt), learned in the meters of poetry (chanda), the Vyāsa's son (vaiyyāsa), nature (prākṛti), and speech (vacah).

Text 91

pārāśari-saṁhita-vit
kāvyā-kṛn nāṭaka-pradah
paurāṇikah smṛti-karo
vaidyo vidyā-viśāradah

He is learned in the Parāśara-śāstra (pārāśari-saṁhita-vit), the author of poetry (kāvyā-kṛt), the giver of dramas (nāṭaka-prada), learned in the Purāṇas (paurāṇika), the author of the Vedas (smṛti-kara), the first physician (vaidya), and very learned (vidyā-viśārada).

Text 92

alaṅkāro lakṣaṇārtho
vyaṅgya-viddhanavad-dhvanih
vākya-sphoṭah pada-sphoṭah
sphoṭa-vṛttiś ca sārtha-vit

He is the ornaments of poetry (alaṅkāra), the secondary meanings of words (lakṣaṇārtha), the hinted meanings of words (vyaṅgya-viddhanavad-dhvani), and the meaning that first comes to mind when one hears a statement (vākya-sphoṭa, pada-sphoṭa, and (sphoṭa-vṛtti). He knows the meanings of words (sārtha-vit).

Text 93

śṛṅgāra ujjvalah svaccho
'dbhuto hāsyo bhayānakah
aśvattho yava-bhojī ca
yava-kṛito yavāśanah

He is decoration (śṛṅgāra), splendor (ujjala and svaccha), wonder (adbhuta), joking (hāsya), fear (bhayānaka), the banyan tree (aśvattha), and the philosopher Kaṇāda (yava-bhojī, yava-kṛita, and yavāśana).

Text 94

prahlāda-rakṣakah snigdha
aila-vaṁśa-vivardhanah
gatādhir ambarīṣāngo
vigādhir gādhinām varah

He is the protector of Prahlāda (prahlāda-rakṣaka), affectionate (snigdha), the glory of the Aila dynasty (aila-vaṁśa-vivardhana), free of anxiety (gatādhi), Ambarīṣa (ambarīṣānga), Gādhi (vigādhi), the best of Gādhi's descendents (gādhinām vara).

Text 95

nānā-maṇi-samākīrṇo
nānā-ratna-vibhūṣaṇah
nānā-puṣpa-dharah puṣpī
puṣpa-dhanva su-puṣpitaḥ

He is decorated with many jewels (nānā-maṇi-samākīrṇa and nānā-ratna-vibhūṣaṇa) and decorated with many flowers (nānā-puṣpa-dhara, puṣpī, and su-puṣpita). He is Kāmadeva who holds a bow of flowers (puṣpa-dhanva).

Text 96

nānā-candana-gandhāḍhyo
nānā-puṣpa-rasārcitah
nānā-varṇa-mayo varṇo
nānā-vastra-dharah sadā

He is fragrant with sandal paste (nānā-candana-gandhāḍhya), anointed with the fragrant juices of many flowers (nānā-puṣpa-rasārcita), decorated with garments and ornaments of many colors (nānā-varṇa-maya), glorious (varṇa), always dressed in opulent and elaborate garments (nānā-vastra-dhara sadā).

Text 97

nānā-padma-karah kauśī
nānā-kaūśeya-veṣa-dhṛk
ratna-kambala-dhārī ca
dhauta-vastra-samāvṛtah

He holds many lotus flowers in His hand (nānā-padma-kara), is dressed in silk garments (kauśī nānā-kaūśeya-veṣa-dhṛk), wears a jewel cloak (ratna-kambala-dhārī), and is dressed in splendid clean garments (dhauta-vastra-samāvṛta).

Text 98

uttariya-dharah purṇo
ghana-kañcuka-saṅghavān
pītoṣṇīṣah sitoṣṇīṣo
raktoṣṇīṣo dig-ambarah

He wears an upper garment (uttariya-dhara). He is perfect (purṇa). He wears strong armor (ghana-kañcuka-saṅghavān), a yellow turban (pītoṣṇīṣa), a white turban (sitoṣṇīṣa), or a red turban (raktoṣṇīṣa). Sometimes He wears the four directions as His garment (dig-ambara).

Text 99

divyāṅgo divya-racano
divya-loka-vilokitah
sarvopamo nirupamo
golokāṅkī-kṛtāṅgaṇah

His limbs are splendid (divyāṅga), He is decorated with great splendor (divya-racana), the residents of Devaloka gaze on Him (divya-loka-vilokita), He is the best of all (sarvopama), He is without peer (nirupama), and He stays with His associates in the realm of Goloka (golokāṅkī-kṛtāṅgaṇa).

Text 100

kṛta-svotsāṅga-go lokah
kuṇḍalī-bhūta āsthitah
māthuro mathurā-darśī
calat-khañjana-locanah

He stays in Goloka (kṛta-svotsāṅga-goloka), He is Lord Ananta (kuṇḍalī-bhūta), He is all-pervading (āsthita), He stays in Mathurā (māthura), He gazes at the sights of Mathurā (mathurā-darśī), and His eyes are like restless khañjana birds (calat-khañjana-locana).

Text 101

dadhi-hartā dugdha-haro
navanīta-sitāśanaḥ
takra-bhuk takra-hārī ca
dadhi-caurya-kṛta-śramah

As a child He is a yogurt thief (dadhi-hartā), a milk thief (dugdha-hara), an eater of butter (navanīta-sitāśana), a drinker of buttermilk (takra-bhuk), a thief of buttermilk (takra-hārī), and exhausted by stealing yogurt (dadhi-caurya-kṛta-śrama).

Text 102

prabhāvatī-baddha-karo
dāmī dāmodaro damī
sikatā-bhūmi-cārī ca
bāla-kelir vrajārbhakah

As a child His hands were tied by His powerful mother (prabhāvatī-baddha-kara), He was tied up (dāmī), He was tied at the waist (dāmodara), He was tied up (damī), He crawled on the ground (sikatā-bhūmi-cārī), and He enjoyed the pastimes of a child (bāla-keli). He was a child in Vraja (vrajārbhaka).

Text 103

dhūli-dhūsara-sarvāṅgah
kāka-pakṣa-dharah sudhīh
mukta-keśo vatsa-vṛndāh
kālindī-kūla-vīkṣaṇah

As a child all His limbs were sometimes covered with dust (dhūli-dhūsara-sarvāṅga), He was decorated with crow's feathers (kāka-pakṣa-dhara), He was intelligent (sudhī), His hair was sometimes dishevelled (mukta-keśa), He stayed with the calves (vatsa-vṛndā), and He gazed at the Yamunā's shore (kālindī-kūla-vīkṣaṇa).

Text 104

jala-kolāhalī kūlī
pañka-prāṅgana-lepakah
śrī-vṛndāvana-sañcārī
vaṁśīvaṭa-taṭa-sthitah

He played in the Yamunā's waves (jala-kolāhalī), and on its shore (kūlī), As He crawled in the courtyard He became anointed with mud (pañka-prāṅgana-lepaka), He wandered in Vṛndāvana forest (śrī-vṛndāvana-sañcārī), and He rested at Vaṁśīvaṭa (vaṁśīvaṭa-taṭa-sthita).

Text 105

mahāvana-nivāsī ca
lohārgala-vanādhipah
sādhuh priyatamah sādhyah
sādhv-īśo gata-sādhvasah

He resided in Mahāvana (mahāvana-nivāsī), He was the king of Lohārgalavana (lohārgala-vanādhipa), He was a great saint (sādhu), the most dear (priyatama), attainable by the devotees (sādhya), the Lord of the devotees (sādhv-īśa), and fearless (gata-sādhvasa).

Text 106

raṅga-nātho viṭṭaleśo
mukti-nātho 'gha-nāśakah
su-kīrtih su-yaśāh sphīto
yaśasvī raṅga-rañjanah

He is the Lord of Raṅgakṣetra (raṅga-nātha), the Lord of Viṭṭala (viṭṭaleśa), the Lord of liberation (mukti-nātha), the destroyer of sins (agha-nāśaka), glorious (su-kīrti, su-yaśā, sphīta), and yaśasvī), and the delight of the devotees (raṅga-rañjana).

Text 107

rāga-ṣaṭko rāga-putro
rāgiṇī-ramaṇotsukah
dīpako megha-mallārah
śrī-rāgo māla-kośakah

He is the six kinds of rāgas (rāga-ṣaṭka). He is the rāgas Rāga-putra (rāga-putra), Rāgiṇī-ramaṇotsuka (rāgiṇī-ramaṇotsuka), Dīpaka (dīpaka), Megha-mallāra (megha-mallāra), Śrī-rāga (śrī-rāga), and Māla-kośaka (māla-kośaka).

Text 108

hindolo bhairavākhyas ca
svara-jāti-smaro mṛduh
tālo māna-pramāṇas ca
svara-gamyah kalākṣarah

He is the rāas Hindola (hindola) and Bhairava (bhairavākhyas). He is love born by hearing beautiful melodies (svara-jāti-smara). He is gentle (mṛdu). He is graceful musical rhythms (tāla and māna-pramāṇa). He is melody (svara-gamya), and He is graceful singing (kalākṣara).

Text 109

śamī śyāmī śatānandah
śata-yāmah śata-kratuh
jāgarah supta āsuptah
suṣuptah svapna urvarah

He self-controlled (śamī). He is dark-complexioned Lord Kṛṣṇa (śyāmī). He has a hundred blisses (śatānanda), He forgives a hundred offenses (śata-yāma), He performed a hundred yajñas (śata-kratu), He is awake and alert (jāgara), He sleeps (supta, āsupta, suṣupta, svapna). He is great (urvara).

Text 110

ūrjah sphūrjo nirjaraś ca
vijvaro jvara-varjitah
jvara-jij jvara-kartā ca
jvara-yuk tri-jvaro jvarah

He is power (ūrja), and glory (sphūrja). He is free from the fever of anxiety (nirjara, vijvara, jvara-varjita, and jvara-jit), He lights the fever of anxiety in the demons (jvara-kartā), He is passionate (jvara-yuk), He is the three passions (tri-jvara), and He is passion (jvara).

Text 111

jāmbavān jambukāsaṅkī
jambudvīpo dvipāri-hā
śālmaliḥ śālmali-dvīpah
plakṣah plakṣavaneśvarah

He is Jāmbavān (jāmbavān), He does not trust the demons (jambukāsaṅkī), He resides in Jambudvīpa (jambudvīpa), He killed an elephant that attacked Him (dvipāri-hā), He is Śālmali (śālmali), He resides in Śālmalidvīpa (śālmali-dvīpa), He is Plakṣa (plakṣa), and He is the master of Plakṣavana forest (plakṣavaneśvara).

Text 112

kuśa-dhārī kuśah kausī
kauśikah kuśa-vigrahah
kuśasthalī-patih kāśī-
nātho bhairava-śāsanah

He holds a blade of kuśa grass (kuśa-dhārī, kuśa, kauśī, kauśika, and kuśa-vigraha). He is the king of Dvārakā (kuśasthalī-pati), the king of Vārāṇasī (kāśī-nātha), and the master of Bhairava (bhairava-śāsana).

Text 113

dāśārṣṭhah sātvalo vṛṣṇir
bhojo 'ndhaka-nivāsa-kṛt
andhako dundubhir dyotah
pradyotah satvatām-patih

He is the great descendent of King Daśārṣṭha (dāśārṣṭha), and a great king of the Satvata dynasty (sātvalo), the Vṛṣṇi dynasty (vṛṣṇi), and the Bhoja dynasty (bhoja). He stays among the kings of the Andhaka dynasty (andhaka-nivāsa-kṛt and andhaka). He is glorified by the sounding of Dundubhi drums (dundubhi). He is glorious (dyota and pradyota). He is the master of the Satvatas (satvatām-pati).

Text 114

śūraseno 'nuviṣayo
bhoja-vṛṣṇy-andhakeśvarah
āhukah sarva-nīti-jña
ugraseno mahogra-vāk

He is Śūrasena (śūrasena), He is Anuviṣaya (anuviṣaya), He is the king of the Bhoja, Vṛṣṇi, and Andhaka dynasties (bhoja-vṛṣṇy-andhakeśvara), He is Ahūka (āhuka), He knows what is right (sarva-nīti-jña), He is Ugrasena (ugrasena), and He can speak very fiercely (mahogra-vāk).

Text 115

ugrasena-priyah prārthyah
pāryo yadu-sabhā-patih

sudharmādhipatih sattvaṁ
vṛṣṇi-cakrāvṛto bhiṣak

He is dear to King Ugrasena (ugrasena-priya), the devotees offer prayers to Him (prārthya), He is the Pāṇḍavas (pārtha), He is the leader of the assembled Yādavas (yadu-sabhā-pati), He is the leader of the Sudharma assembly (sudharmādhipati), He is existence (sattvaṁ), He is surrounded by the Vṛṣṇis (vṛṣṇi-cakrāvṛta), and He is the supreme physician (bhiṣak).

Text 116

sabhā-śīlah sabhā-dīpah
sabhāgniś ca sabhā-ravih
sabhā-candrah sabhā-bhāsah
sabhā-devah sabhā-patih

He is an exalted member of the assembly (sabhā-śīla), He is a lamp shining in the assembly (sabhā-dīpa), the fire of the assembly (sabhāgni), the sun of the assembly (sabhā-ravi), the moon of the assembly (sabhā-candra), the splendor of the assembly (sabhā-bhāsa), the Deity of the assembly (sabhā-deva), and the master of the assembly (sabhā-pati).

Text 117

prajārthadah prajā-bhartā
prajā-pālana-tat-parah
dvārakā-durga-sañcārī
dvārakā-graha-vigraha

He fulfills the desires of the citizens (prajārthada), maintains the citizens (prajā-bhartā), protects the citizens (prajā-pālana-tat-para), guards the Dvārakā fort (dvārakā-durga-sañcārī), and stays in Dvārakā (dvārakā-graha-vigraha).

Text 118

dvārakā-duhkha-sāmhartā
dvārakā-jana-maṅgala
jagan-mātā jagat-trātā
jagad-bhartā jagat-pitā

He removes all sufferings from Dvārakā (dvārakā-duhkha-sāmhartā). He is the auspiciousness of Dvārakā's citizens (dvārakā-jana-maṅgala), the mother of the universes (jagan-mātā), the protector of the universes (jagat-trātā), the maintainer of the universes (jagad-bhartā), and the father of the universes (jagat-pitā).

Text 119

jagad-bandhur jagad-bhrātā
jagan-mitro jagat-sakhah
brahmaṇya-devo brahmaṇyo
brahma-pāda-rajo-dadhat

He is the friend of the universes (jagad-bandhu, jagan-mitra, and jagat-sakha), the creator of the universes (jagad-dhātā), and the Deity worshiped by the brāhmaṇas (brahmaṇya-deva and brahmaṇya). He respectfully touches the dust of the brāhmaṇas' feet (brahma-pāda-rajo-dadhat).

Text 120

brahma-pāda-rajah-sparśī
brahma-pāda-niṣevakah
viprāṅghri-jala-pūtāṅgo
vipra-sevā-parāyaṇah

He respectfully touches the dust of the brāhmaṇas' feet (brahma-pāda-rajah-sparśī), He serves the brāhmaṇas' feet (brahma-pāda-niṣevaka), He purifies Himself by sprinkling on His head the water that has washed the brāhmaṇas' feet (viprāṅghri-jala-pūtāṅga), and He devotedly serves the brāhmaṇas (vipra-sevā-parāyaṇa).

Text 121

vipra-mukhyo vipra-hito
vipra-gīta-mahā-kathah
vipra-pāda-jalārdrāṅgo
vipra-pādodaka-priyah

He is the best of the brāhmaṇas (vipra-mukhya), the auspiciousness of the brāhmaṇas (vipra-hita), the supreme master whose glories are sung by the brāhmaṇas (vipra-gīta-mahā-katha), and the supreme master who sprinkles on Himself the water that has washed the brāhmaṇas' feet (vipra-pāda-jalārdrāṅga and vipra-pādodaka-priya).

Text 122

vipra-bhakto vipra-gurur
vipro vipra-padānugah
akṣauhiṇī-vṛto yoddhā
pratimā-pañca-samyutah

He is devoted to the brāhmaṇas (vipra-bhakta), the guru of the brāhmaṇas (vipra-guru), a brāhmaṇa (vipra), a follower of the brāhmaṇas (vipra-padānuga), accompanied by an akṣauhiṇī military division (akṣauhiṇī-vṛta), a great warrior (yoddhā), and manifested as five Deities (pratimā-pañca-samyuta).

Text 123

catur aṅgirāḥ padma-vartī
samāntoddhṛta-pādukah
gaja-koṭi-prayāyī ca
ratha-koṭi-jaya-dhvajah

He is Catu (catu), Aṅgirā (aṅgirā), and Padmavartī (padma-vartī). Samānta Muni worships His feet (samāntoddhṛta-pāduka). He is powerful like ten million elephants (gaja-koṭi-prayāyī). His flag of victory flies over the defeat of ten million chariot-warriors (ratha-koṭi-jaya-dhvaja).

Text 124

mahārathaś cātiratho
jaitraṁ syandanam āsthitah
nārāyaṇāstrī brahmāstrī
raṇa-ślāghī raṇodbhaṭah

He is a great chariot warrior (mahāratha and atiratha). He rides a victory-chariot jaitraṁ-syandanam-āsthita). He wields the nārāyaṇāstra weapon (nārāyaṇāstrī) and the brahmāstra weapon (brahmāstrī). He is a famous warrior (raṇa-ślāghī and raṇodbhaṭa).

Text 125

madotkaṭo yuddha-vīro
devāsura-bhayaṅkaraḥ
kari-karṇa-marut-prejat-
kuntala-vyāpta-kuṇḍalah

He is a ferocious warrior (madotkaṭa), a hero in battle (yuddha-vīra), and frightening even to the demigods and demons (devāsura-bhayaṅkara). Moving in the wind, His long hair and earrings are like a great elephant's ear (kari-karṇa-marut-prejat-kuntala-vyāpta-kuṇḍala).

Text 126

agrago vīra-sammārdo
mardalo raṇa-durmadaḥ
bhaṭaḥ pratibhaṭaḥ procyo
bāṇa-varṣīsutoyadaḥ

He is the first before all others (agrago). He crushes the enemy warriors in battle (vīra-sammārda, mardala, raṇa-durmada, bhaṭa, and pratibhaṭa). He is glorious (procyo). He rains a shower of arrows on the enemy (bāṇa-varṣī and iṣu-toyada).

Text 127

khaḍga-khaṇḍīta-sarvāṅgaḥ
ṣoḍaśābdah ṣaḍ-akṣarah
vīra-ghoṣaḥ kliṣṭa-vapur
vajrāṅgo vajra-bhedanaḥ

With His sword He cuts the enemy to pieces (khaḍga-khaṇḍīta-sarvāṅga). He is a sixteen-year-old youth eternally (ṣoḍaśābda). He does not suffer the six material distresses (ṣaḍ-akṣara). He makes a heroic roar (vīra-ghoṣa). He brings distress to His enemies (kliṣṭa-vapu). His limbs are powerful like a series of thunderbolts (vajrāṅga). He breaks apart the thunderbolt weapons of His enemies (vajra-bhedana).

Text 128

rugna-vajro bhagna-dantah
śatru-nirbhartsanodyataḥ
aṭṭa-hāsah paṭṭa-dhārah
paṭṭa-rājñī-patih paṭuh

He breaks apart the thunderbolt weapons of His enemies (rugna-vajra). He breaks His enemies' teeth (bhagna-danta). He rebukes His enemies (śatru-nirbhartsanodyata). He laughs loudly (aṭṭa-hāsa). He wears silk garments (paṭṭa-dhāra). He is the husband of a noble queen (paṭṭa-rājñī-pati). He is very intelligent (paṭu).

Text 129

kālah pataha-vāditro
huṅkāro garjita-svanah
sādhur bhakta-parādhīnah
svatantrah sādhu-bhūṣaṇah

He is time (kāla). Paṭaha drums are sounded to celebrate His victory (pataha-vāditra). He roars ferociously (huṅkāra and garjita-svana). He is saintly (sādhu), submissive to His devotees (bhakta-parādhīna), independent (svatantra), and decorated with the ornaments of saintly qualities (sādhu-bhūṣaṇa).

Text 130

asvatantrah sādhumayah
sādhu-grasta-manā manāk
sādhu-priyah sādhu-dhanah
sādhu-jñātiḥ sudhā-ghanah

He is not independent (asvatantra). He is dependent on His devotees (sādhumaya). His heart is rapt in thinking of His devotees (sādhu-grasta-manā). He loves His devotees and they love Him (sādhu-priya). He is charitable to His devotees (sādhu-dhana). He is His devotees' kinsman (sādhu-jñāti). He is a monsoon cloud of nectar (sudhā-ghana).

Text 131

sādhu-cārī sādhu-cittah
sādhu-vāsī śubhāspadah
iti nāmnām sahasraṁ tu
balabhadrasya kīrtitam

He stays among His devotees (sādhu-cārī and sādhu-vāsī). His devotees stay in His heart (sādhu-citta). He is the abode of auspiciousness.

These are the thousand names of Lord Balarāma.

Text 132

sarva-siddhi-pradam nṛṇām
catur-varga-phala-pradam
śata-varam paṭhed yas tu
sa vidyāvān bhaved iha

He becomes wise who a hundred times recites these names, which give the four goals of life and all perfection.

Text 133

indirām ca vimūrtiṁ cā-
bhijanaṁ rūpam eva ca
bala-bhojaś ca paṭhanāt
sarvaṁ prāpnoti mānavah

One who recites these names pleases Lord Balarāma and thus attains all wealth, glory, good descendants, and handsomeness.

Text 134

gaṅgā-kūle 'tha kālindī-
kūle devālaye tathā
sahasrāvārta-pāṭhena
balāt siddhih prājayate

By reciting these names a thousand times on the Gaṅgā's shore, on the Yamunā's shore, or in the Lord's temple, by Lord Balarāma's mercy one attains perfection.

Text 135

putrārthī labhate putraṁ
dhanārtho labhate dhanam
bandhāt pramucyate baddho
rogī rogān nivartate

One who desires a son attains a good son. One who desires wealth attains wealth. One who is imprisoned becomes free from prison. One who is diseased becomes cured of his disease.

Text 136-137

ayutāvārta-pāṭhe ca
purāścarya-vidhānatah
homa-tarpaṇa-godāna-
viprārcana-kṛtodyamāt

paṭalam paddhatīm stotraṁ
kavacaṁ tu vidhāya ca
mahā-maṇḍala-bhartā syān
maṇḍito maṇḍaleśvaraih

One who performs purāścarya, recites the paṭala, paddhatī, stotra, and kavaca, recites these names ten thousand times, offers homa and tarpaṇa, gives cows in charity, and worships the brāhmaṇas becomes a great king decorated with a great host of vassal-kings.

Text 138

mattebha-karṇa-prahitā
mada-gandhena vihvalā
alaṅkaroti tad-dvaram
bhramad-bhṛṅgāvalī bhṛśam

Pushed by an elephant's ear, and maddened by the sweet fragrance they find there, a host of bees decorates his door.

Text 139

niškāraṇah paṭhed yas tu
prīty-arthaṁ revatī-pateh
nāmnām sahasraṁ rājendra
sa jīvan-mukta ucyate

O great king, one who without any personal motive, only to please Lord Balarāma, recites these thousand names, is said to be liberated in this life.

Text 140

sadā vaset tasya gṛhe
balabhadro 'cyutāgrajah
mahā-patāky api janah
paṭhen nāma-sahasrakam

Lord Balarāma, the elder brother of Lord Kṛṣṇa, eternally resides in the home of even a great sinner who recites these thousand names.

Text 141

chittvā meru-samaṁ pāpaṁ
bhuktvā sarva-sukhaṁ tv iha
parāt paraṁ mahā-rāja
golokaṁ dhāma yāti hi

O great king, that person destroys a host of sins equal to Mount Meru. He enjoys great happiness, and then He goes to the realm of Goloka, which is above the highest place in the spiritual world.

Text 142

śrī-nārada uvāca iti śrutvacyutāgrajasya baladevasya pañcāṅgam dhṛtimān dhārtarāṣṭrah saparyayā sahitayā parayā bhaktyā prāḍvipākaṁ pūjayām āsa tam anujñāpyāśiṣaṁ dattvā prāḍvipāko munīndro gajāhvayāt svāśramaṁ jagāma.

Śrī Nārada said: After hearing these five procedures for worshiping Lord Balarāma, the saintly son of Dhṛtarāṣṭra worshiped Prāḍvipāka Muni with great devotion. After giving his blessings, Prāḍvipāka, the king of sages, left Hastināpura and returned to his own āśrama.

Text 143

bhagavato 'nantasya balabhadrasya para-brahmaṇah kathāṁ yah śṛṇute śrāvayate tayānanda-mayo bhavati.

One who hears or repeats these descriptions of limitless Lord Balarāma, the Supreme Personality of Godhead, becomes filled with bliss.

Text 144

idaṁ mayā te kathitaṁ nṛpendra
sarvārthadaṁ śrī-balabhadra-khaṇḍam
śṛṇoti yo dhāma hareh sa yāti
viśokam ānandam akhaṇḍa-rūpam

O great king, thus I have recited for you the Balarāma-khaṇḍa, which fulfills all desires. Anyone who hears it goes to Lord Kṛṣṇa transcendental abode, which is eternal, full of bliss, and free of any suffering.

The End

