

Śrī Balabhadra-sahasra-nāma

(*Thousand Names of Lord Balarāma*)

Garga-samhita 8.13.1-8.13.144

Garga-saṁhitā

(*Canto 8, Chapter 13, Text 1-144*)

दुर्योधन उवाच
बलभद्रस्य देवस्य
प्राड्विपाक महा-मुने
नाम्नां सहस्रं मे ब्रूहि
गुह्यं देव-गणैर् अपि

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

duryodhana uvāca—Duryodhana said; *balabhadrasya*—of Lord Balarāma; *devasya*—Lord; *prāḍvipāka*—O Pradvipaka; *mahā*—great; *mune*—sage; *nāmnām*—of the names; *sahasram*—thousand; *me*—to me; *brūhi*—please tell; *guhyam*—secret; *deva-gaṇaih*—by the demigods; *api*—even.

Duryodhana said: O great sage Prāḍvipāka, please tell me the thousand names of Lord Balarāma, names kept secret from even the demigods. (8.13.1)

श्री-प्राङ्विपाक उवाच
साधु साधु महा-राज
साधु ते विमलं यशह्
यत् पृच्छसे परम् इदं
गर्गोक्तं देव-दुर्लभम्

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

śrī-prāḍvipāka uvāca—Śrī Pradvipaka said; *sādhu*—good; *sādhu*—good; *mahā-rāja*—O king; *sādhu*—good; *te*—of you; *vimalam*—pure; *yaśah*—fame; *yat*—what; *pṛcchase*—you ask; *param*—great; *idam*—this; *gargoktam*—spoken by Garga Muni; *deva*—to the demigods; *durlabham*—rare.

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. (8.13.2)

नाम्नां सहर्सं दिव्यानां
वक्ष्यामि तव चाग्रतह्
गर्गाचार्येण गोपीभ्यो
दत्तं कृष्णा-तटे शुभे

nāmnāṁ saharsaṁ divyānāṁ
vakṣyāmi tava cāgratah
gargācāryeṇa gopībhyo
dattaṁ kṛṣṇā-taṭe śubhe

nāmnām—of names; *saharsam*—thousand; *divyānām*—divine; *vakṣyāmi*—I will tell; *tava*—to you; *ca*—and; *agratah*—in the presence; *gargācāryeṇa*—by Garga Muni; *gopībhyah*—to the gopīs; *dattam*—given; *kṛṣṇā-taṭe*—on the shore of the Yamunā; *śubhe*—beautiful.

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. (8.13.3)

ओं अस्य श्री-बलभद्र-सहस्र-नाम-स्तोत्र-मन्त्रस्य गर्गाचार्य ऋषिह् अनुष्टुप्
छन्दह् सङ्कर्षणह् परमात्मा देवता बलभद्र इति बीजं रेवतीति शक्तिह् अनन्त इति
कीलकं बलभद्र-प्रीत्य्-अर्थे जपे विनियोगह्.

oṁ asya śrī-balabhadra-sahasra-nāma-stotra-mantrasya gargācārya ṛṣih anuṣṭup
chandah saṅkarṣaṇah paramātmā devatā balabhadra iti bījaṁ revatīti śaktih ananta iti
kīlakaṁ balabhadra-prīty-arthe jape viniyogah.

om—Oṁ; *asya*—of Him; *śrī-balabhadra-sahasra-nāma-stotra-mantrasya*—of the mantra-prayer of thethousand names of Lord Balarāma; *gargācārya*—Garga Muni; *ṛṣih*—the sage; *anuṣṭup*—Anuṣṭup; *chandah*—the meter; *saṅkarṣaṇah*—Balarāma; *paramātmā*—the Supreme Personality of Godhead; *devatā*—the Deity; *balabhadra*—balabhadra; *iti*—thus; *bījam*—the bīja; *revatī*—Revatī; *iti*—thus; *śaktih*—the potency; *anantah*—Ananta; *iti*—thus; *kīlakam*—the kīlaka; *balabhadra-prīty-arthe*—for the satisfaction of Lord Balarāma; *jape*—in chanting; *viniyogah*—stablished.

Oṁ. 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 kīlaka is Ananta, and the purpose of chanting the names is the pleasure of Lord Balarāma. (8.13.4)

अथ ध्यानम्
स्फुरद्-अमल-किरीटं किङ्किणी-कङ्कणार्हं
चलद्-अलक-कपोलं कुण्डल-श्री-मुखाब्जम्
तुहिन-गिरि-मनोज्ञं नील-मेघाम्बराढ्यं
हल-मुसल-विशालं काम-पालं समीडे

atha dhyānam
sphurad-amala-kirīṭaṁ kiṅkiṇī-kaṅkaṇārhaṁ
calad-alaka-kapolaṁ kuṇḍala-śrī-mukhābjam
tuhina-giri-manojñaṁ nīla-meghāmbarāḍhyaṁ
hala-musala-viśālaṁ kāma-pālaṁ samīḍe

atha—now; *dhyānam*—the meditation; *sphurad-amala-kirīṭam*—a splendid crown; *kiṅkiṇī-kaṅkaṇārham*—with bracelets and tinkling ornaments; *calad-alaka-kapolam*—with locks of hair moving on His cheeks; *kuṇḍala-śrī-mukhābjam*—His lotus face decorated with earrings; *tuhina-giri-manojnam*—charming like a mountain of ice and snow; *nīla-meghāmbarāḍhyam*—dressed in garmants like dark clouds; *hala-musala-viśālam*—holding a great plow and club; *kāma-pālam*—fulfilling desires; *samīḍe*—I praise.

Meditation on the 1000 names

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. (8.13.4b)

ओं बलभद्रो रामभद्रो
रामह् सङ्कर्षणो ऽच्युतह्
रेवती-रमणो देवह्
काम-पालो हलायुधह्

oṁ balabhadro rāmabhadro
rāmah saṅkarṣaṇo 'cyutah

revatī-ramaṇo devah
kāma-pālo halāyudhah

Oṁ. 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).

नीलाम्बरह् श्वेत-वर्णो
बलदेवो ऽच्युताग्रजह्
प्रलम्बघ्नो महा-वीरो
रौहिणेयह् प्रतापवान्

nīlāmbarah śveta-varṇo
baladevo 'cyutāgrajah
pralambaghno mahā-vīro
rauhiṇeyah 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 (rauhiṇeya), and very powerful (pratāpavān).

तालाङ्को मुसली हली
हरिर् यदु-वरो बली
सीर-पाणिह् पद्म-पाणिर्
लगुडी वेनु-वादनह्

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).

कालिन्दी-भेदनो वीरो
बलह् प्रबलह् ऊर्ध्वगह्
वासुदेव-कलानन्तह्
सहस्र-वदनह् स्वराट्

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).

वसुर् वसुमती-भर्ता
वासुदेवो वसूत्तमह्
यदूत्तमो यादवेन्द्रो
माधवो वृष्णि-वल्लभह्

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).

द्वारकेशो माथुरेशो
दानी मानी महा-मनाह्
पूर्णह् पुराणह् पुरुषह्
परेशह् परमेश्वरह्

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).

परिपूर्णतमह् साक्षात्
परमह् पुरुषोत्तमह्
अनन्तह् शाश्वतह् शेषो
भगवान् प्रकृतेह् परह्

paripūrṇatamah sākṣāt
paramah puruṣottamah
anantah śāśvatah śeṣo
bhagavān prakṛteh 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 (prakṛteh para).

जीवात्मा परमात्मा च
ह्य् अन्तरात्मा ध्रुवो ऽव्ययह्
चतुर्-व्यूहश् चतुर्-वेदश्
चतुर्-मूर्तिश् चतुष्-पदह्

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).

प्रधानं प्रकृतिह् साक्षी
सङ्घातह् सङ्घवान् सखी
महा-मना बुद्धि-सखश्
चेतो ऽहङ्कार आवृतह्

pradhānaṁ prakṛtih sākṣī
saṅghātah saṅghavān sakhī
mahā-manā buddhi-sakhaś
ceto 'haṅkāra āvṛtah

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).

इन्द्रियेशो देवतात्मा
ज्ञानं कर्म च शर्म च
अद्वितीयो द्वितीयश् च
निराकारो निरञ्जनह्

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).

विराट् सम्राट् महौघश् च
धारह् स्थास्नुश् चरिष्णुमान्
फणीन्द्रह् फणि-राजश् च
सहस्र-फण-मण्डितह्

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).

फणीश्वरह् फणी स्फूर्तिह्
फुत्कारी चित्करह् प्रभुह्
मणि-हारो मणि-धरो
वितली सुतली तली

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), Sutalaloka (sutalī), and Talaloka (talī).

अतली सुतलेशश् च
पातालश् च तलातलह्
रसातलो भोगितलह्
स्फुरद्-दन्तो महातलह्

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

He resides in Atalaloka (atalī), and is the king of Sutalaloka (sutaleśa). He resides in Pātālaloka (pātāla), Talātalaloka (talātala), and Rasātalaloka (rasātala). He has great hoods (bhogitala), and glittering fangs (sphurad-danta). He resides on Mahātalaloka (mahātala).

वासुकिह् शङ्खचूडाभो
देवदत्तो धनञ्जयह्
कम्बलाश्वो वेगतरो
धृतराष्टो महा-भुजह्

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 (vegatara), the king (dhṛtarāṣṭa), and the hero of mighty arms (mahā-bhuja).

वारुणी-मद-मत्ताङ्गो
मद-घूर्णित-लोचनह्
पद्माक्षह् पद्म-माली च
वनमाली मधुश्रवाह्

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).

कोटि-कन्दर्प-लावण्यो
नाग-कन्या-समार्चितह्
नूपुरी कटिसूत्री च
कटकी कनकाङ्गदी

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 armlets (kanakāṅgadī).

मुकुटी कुण्डली दण्डी
शिखण्डी खण्ड-मण्डली
कलिह् कलि-प्रियह् कालो
निवात-कवचेश्वरह्

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).

संहार-कृद् रुद्र-वपुह्
कालाग्निह् प्रलयो लयह्
महाहिह् पाणिनिह् शास्त्र-
भाष्या-कारह् पतञ्जलिह्

saṁhāra-kṛd rudra-vapuh
kālāgnih pralayo layah
mahāhih pāṇinih śāstra-
bhāṣyā-kārah patañjalih

He destroys the universe (saṁhāra-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).

कात्यायनह् पक्विमाभह्
स्फोटायन उरङ्गमह्
वैकुण्ठो याज्ञिको यज्ञो
वामनो हरिणो हरिह्

kātyāyanah pakvimābhah
sphoṭāyana uraṅgamah
vaikuṇṭho 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 (vaikuṇṭha), the performer of yajñas (yājñika) yajña itself (yajña), Vāmana (vāmana), fair-compexioned (hariṇa), and Lord Hari (hari).

कृष्णो विष्णुर् महा-विष्णुह्
प्रभविष्णुर् विशेष-वित्
हंसो योगेश्वरो कूर्मो
वराहो नारदो मुनिह्

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).

सनकह् कपिलो मत्स्यह्
कमठो देव-मङ्गलः
दत्तात्रेयह् पृथुर् वृद्ध
ऋषभो भार्गवोत्तमह्

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 (dattātreya), Pṛthu (pṛthu), Vṛddha (vṛddha), Ṛṣabha (ṛṣabha), and the best of the Bhṛgu dynasty (bhārgavottama).

धन्वन्तरिर् नृसिंहश् च
कल्किर् नारायणो नरह्
रामचन्द्रो राघवेन्द्रह्
कोशलेन्द्रो रघूद्वहह्

dhanvantarir nṛsiṁhaś ca
kalkir nārāyaṇo narah
rāmacandro rāghavendrah
kośalendro raghūdvahah

He is Dhanvantari (dhanvantari), Nṛsiṁha (nṛsiṁha), Kalki (kalki), Nārāyaṇa (nārāyaṇa), Nara (nara), and Rāmacandra (rāmacandra, rāghavendra, kośalendra, and raghūdvaha).

काकुत्स्थह् करुणा-सिन्धु
राजेन्द्रह् सर्व-लक्षणह्

शूरो दाशरथिस् त्राता
कौशल्यानन्द-वर्धनह्

kākutsthah karuṇā-sindhu
rājendrah sarva-lakṣaṇah
śūro dāśarathis trātā
kauśalyānanda-vardhanah

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 od Daśaratha (dāśarathi), the great protector (trātā), and the bliss of Kauśalyā (kauśalyānanda-vardhana).

सौमित्रिर् भरतो धन्वी
शत्रुघ्नह् शत्रु-तापनह्
निषाङ्गी कवची खड्गी
शरी ज्याहत-कोष्ठकह्

saumitrir 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).

बद्ध-गोधाङ्गुलि-त्राणह्
शम्भु-कोदण्ड-भञ्जनह्
यज्ञ-त्राता यज्ञ-भर्ता
मारीच-वध-कारकह्

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

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

असुरारिस् ताटकारिर्
विभीषण-सहाय-कृत्
पितृ-वाक्य-करो हर्षी
विराधारिर् वनेचरह्

asurāris tāṭakārir
vibhīṣaṇa-sahāya-kṛt
piṭṛ-vākya-karo harṣī
virādhārir vanecarah

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

मुनिर् मुनि-प्रियश् चित्र-
कुतराण्य-निवास-कृत्
कबन्धहा दण्डकेशो
रामो राजिव-लोचनह्

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).

मतङ्ग-वन-सञ्चारी
नेता पञ्चवती-पतिह्
सुग्रीवह् सुग्रीव-सखो
हनुमत्-प्रीत-मानसह्

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).

सेतुबन्धो रावणारिर्
लङ्का-दहन-तत्-परह्
रावण्यारिह् पुष्पकस्थो
जानकी-विरहातुरह्

setubandho rāvaṇārir
laṅkā-dahana-tat-parah

rāvaṇyārih 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).

अयोध्याधिपतिह् श्रीमल्
लवणारिह् सुरार्चितह्
सूर्य-वंशी चन्द्र-वंशी
वंशी-वाद्य-विशारदह्

ayodhyādhipatih śrīmal
lavaṇārih surārcitah
sūrya-vaṁśī candra-vaṁśī
vaṁśī-vādya-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-vādya-viśārada).

गोपतिर् गोप-वृन्देशो
गोपो गोपीशतावृतः
गोकुलेशो गोप-पुत्रो
गोपालो गो-गणाश्रयः

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).

पूतनारिर् बकारिश् च
तृणावर्त-निपातकह्
अघारिर् धेनुकारिश् च
प्रलम्बारिर् व्रजेश्वरह्

pūtanārir bakāriś ca
tṛṇāvarta-nipātakah
aghārir dhenukāriś ca
pralambārir 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).

अरिष्ट-हा केशि-शत्रुर्
व्योमासुर-विनाश-कृत्
अग्नि-पानो दुग्ध-पानो
वृन्दावन-लताश्रितह्

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

He is the killer of Ariṣṭa (ariṣṭa-hā), the enemy of Keśī (keśi-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).

यशोमति-सुतो भव्यो
रोहिनी-ललितह् शिशुह्
रास-मण्डल-मध्य-स्थो

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).

गोपिका-शत-यूथार्थी
शङ्खचूड-वधोद्यतह्
गोवर्धन-समुद्धर्ता
शक्र-जिद् व्रज-रक्षकह्

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 Givardhana Hill

(govardhana-samuddhartā), the warrior who defeated Indra (śakra-jid), and the protector of Vraja (vraja-rakṣaka).

वृषभानु-वरो नन्द
आनन्दो नन्द-वर्धनह्
नन्द-राज-सुतह् श्रीशह्
कंसारिह् कालियान्तकह्

vṛṣabhānu-varo nanda
ānando nanda-vardhanah
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-vardhana), 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).

रजकारिर् मुष्टिकारिह्
कंस-कोदण्ड-भञ्जनह्
चानुरारिह् कूट-हन्ता
शलारिस् तोशलान्तकह्

rajakārir muṣṭikārih
kaṁsa-kodaṇḍa-bhañjanah
cānurārih kūṭa-hantā
śalāris 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 Cāṇūra (cāṇūrāri), the killer of Kūṭa (kūṭa-hantā), the enemy of Śāla (śalāri), and the killer of Tośala (tośalāntaka).

कंस-भ्रतृ-निहन्ता च
मल्ल-युद्ध-प्रवार्तकह्
गज-हन्ता कंस-हन्ता
काल-हन्ता कलङ्क-हा

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

He is the killer of Kaṁsa's brothers (kaṁsa-bhraṭṛ-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).

मागधारिर् यवन-हा
पाण्डु-पुत्र-सहाय-कृत्
चतुर्-भुजह् श्यामलाङ्गह्
सौम्यश् चौपगवि-प्रियह्

māgadhārir 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-bhuja), dark-complexioned Lord Kṛṣṇa (śyāmalāṅga), gentle (saumya), and dear to Aupagavi (aupagavi-priya).

युद्ध-भृद् उद्धव-सखा
मन्त्री मन्त्र-विशारदह्
वीर-हा वीर-मथनह्
शङ्ख-चक्र-गदा-धरह्

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).

रेवती-चित्त-हर्ता च
रैवती-हर्ष-वर्धनह्
रेवती-प्राण-नाथश् च
रेवती-प्रिय-कारकह्

revatī-citta-hartā ca
raivatī-harṣa-vardhanah
revatī-prāṇa-nāthaś ca
revatī-priya-kārakah

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

ज्योतिर् ज्योतिष्मती-भर्ता
रेवताद्रि-विहार-कृत्

धृत-नाथो धनाध्यक्षो
दानाध्यक्षो धनेश्वरह्

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).

मैथिलार्चित-पादब्जो
मानदो भक्त-वत्सलह्
दुर्योधन-गुरुर् गुर्वी
गदा-शिक्षा-करह् क्षमी

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).

मुरारिर् मदनो मन्दो
ऽनिरुद्धो धन्विनां वरह्
कल्प-वृक्षह् कल्प-वृक्षी
कल्प-वृक्ष-वन-प्रभुह्

murārir madano mando
'niruddho dhanvināṁ 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 (dhanvināṁ vara), a kalpa-vṛkṣa tree (kalpa-vṛkṣa and kalpa-vṛkṣī), and the master of a forest of (kalpa-vṛkṣa trees (kalpa-vṛkṣa-vana-prabhu).

स्यमन्तक-मणिर् मान्यो
गाण्डिवी कैरवेश्वरह्

कुम्भाण्ड-खण्डन-करह्
कूपकर्ण-प्रहार-कृत्

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 Kumbāṇḍha (kumbhāṇḍa-khaṇḍana-kara), and the killer of Kūpakarṇa (kūpakarṇa-prahāra-kṛt).

सेव्यो रैवत-जामाता
मधु-माधव-सेवितह्
बलिष्ठ-पुष्ट-सर्वाङ्गो
हृष्टह् पुष्टह् प्रहर्षितह्

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).

वाराणसी-गतह् क्रुद्धह्
सर्वह् पौण्ड्रक-घातकह्
सुनन्दी शिखरी शिल्पी
द्विविडाङ्ग-निषूदनह्

vārāṇasī-gatah kruddhah
sarvah pauṇḍraka-ghātakah
sunandī śikharī śilpī
dviviḍāṅga-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 (śikharī), is artistic (śilpī), and killed Dviviḍa (dviviḍāṅga-niṣūdana). *Note: Sunanda is the name of Lord Kṛṣṇa's sword.*

हस्तिनापुर-सङ्कर्षी
रथी कौरव-पूजितह्
विश्व-कर्मा विश्व-धर्मा
देव-शर्मा दया-निधिह्

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 religon to the universes (viśva-dharmā), is the happiness of the demigods (deva-śarmā), and is an ocean of mercy (dayā-nidhi).

महा-राज-च्छत्र-धरो
महा-राजोपलक्षणह्
सिद्ध-गीतह् सिद्ध-कथह्
शुक्ल-चामर-वीजितह्

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).

ताराक्षह् कीरनासश् च
बिम्बोष्ठह् सु-स्मित-च्छविह्
करीन्द्र-कार-कोदण्डह्
प्रचण्डो मेघ-मण्डलह्

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).

कपाट-वक्षह् पीनांसह्
पद्म-पाद-स्फुरद्-द्युतिह्
महा-विभूतिर् भूतेशो
बन्ध-मोक्षी समीक्षणह्

kapāṭa-vakṣah pīnāṁsah
padma-pāda-sphurad-dyutih

mahā-vibhūtir bhūteśo
bandha-mokṣī samīkṣaṇah

His chest is a great door (kapāṭa-vakṣa), His shoulders are broad (pīnāṁsa), 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).

चैद्य-शत्रुह् शत्रु-सन्धो
दन्तवक्र-निषूदकह्
अजात-शत्रुह् पाप-घ्नो
हरि-दास-सहाय-कृत्

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).

शाल-बाहुह् शाल्व-हन्ता
तीर्थ-यायी जनेश्वरह्
नैमिषारण्य-यात्रार्थी
गोमती-तीर-वास-कृत्

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).

गण्डकी-स्नान-वान् स्रग्वी
वैजयन्ती-विराजितह्
अम्लान-पङ्कज-धरो
विपाशी सोण-सम्स्तुतह्

gaṇḍakī-snāna-vān sragvī
vaijayantī-virājitah

amlāna-paṅkaja-dharo
vipāśī soṇa-samplutah

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-paṅkaja-dhara), visited the Vipāśā river (vipāśī), and bathed in the Soṇa river (soṇa-sampluta).

प्रयाग-तीर्थ-राजश् च
सरयूह् सेतु-बन्धनह्
गया-शिरश् च धनदह्
पौलस्त्यह् पुलहाश्रमह्

prayāga-tīrtha-rājaś ca
sarayūh 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 visted the āśrama of the sage Pulaha (pulahāśrama).

गङ्गा-सागर-सङ्गार्थी
सप्त-गोदावरी-पतिह्
वेणी भिमार्थी गोदा
ताम्रपर्णी वटोदका

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).

कृतमाला महा-पुण्या
कवेरी च पयस्विनी
प्रतीची सुप्रभा वेणी
त्रिवेणी सरयूपमा

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).

कृष्णा पम्पा नर्मदा च
गङ्गा भागीरथी नदी
सिद्धाश्रमह् प्रभासश् च
बिन्दुर् बिन्दु-सरोवरह्

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

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

पुष्करह् सैन्धवो जम्बू
नर-नारायणाश्रमह्
कुरुक्षेत्र-पती रामो
जामदग्न्यो महा-मुनिह्

puṣkarah 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).

इल्वलात्मज-हन्ता च
सुदाम-सौख्य-दायकह्
विश्व-जिद् विश्व-नाथश् च
त्रिलोक-विजयी जयी

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

He killed Narakāsura (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).

वसन्त-मालती-कर्षी
गदो गद्यो गदाग्रजह्
गुणार्णवो गुण-निधिर्
गुण-पात्रो गुणाकरह्

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).

रङ्गवल्ली-जलाकारो
निर्गुणह् सगुणो बृहत्
दृष्टह् श्रुतो भवद् भूतो
भविष्यच् चाल्प-विग्रहह्

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

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).

अनादिर् आदिर् आनन्दह्
प्रत्यग्-धाम निरन्तरह्
गुणातीतह् समह् साम्यह्
सम-दृङ् निर्विकल्पकह्

anādir ādir ānandah
pratyag-dhāma nirantarah
guṇātītah samah sāmyah
sama-dṛṅ 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, sāmya and nirvikalpaka), and sees everyone with equal vision (sama-dṛk).

गूढ-व्यूढो गुणो गौणो
गुणाभासो गुणावृतह्
नित्यो ऽक्षरो निर्विकारो
ऽक्षरो ऽजस्र-सुखो ऽमृतह्

gūḍha-vyūḍho guṇo gauṇo
guṇābhāso guṇāvṛtah
nityo 'kṣaro nirvikāro
'kṣaro 'jasra-sukho 'mṛtah

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

सर्वगह् सर्ववित् सार्थह्
सम-बुद्धिह् सम-प्रभह्
अक्लेद्यो ऽच्छेद्य आपूर्णो
ऽशोष्यो ऽदाह्यो निवर्तकह्

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).

ब्रह्म ब्रह्म-धरो ब्रह्मा
ज्ञापको व्यापकह् कविह्
अध्यात्मको ऽधिभूतश् चा-
धिदैवह् स्वाश्रयाश्रयह्

brahma brahma-dharo brahmā
jñāpako vyāpakah kavih
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).

महा-वायुर् महा-वीरश्
चेष्टा-रूप-तनु-स्थितह्
प्रेरको बोधको बोधी
त्रयो-विंशतिको गणह्

mahā-vāyur mahā-vīraś
ceṣṭā-rūpa-tanu-sthitah
prerako bodhako bodhī
trayo-viṁśatiko 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-viṁśatika-gaṇa).

अंशांशश् च नरावेशो
ऽवतारो भूपरि-स्थितह्
महर् जनस् तपह् सत्यं
भूर् भुवह् स्वर् इति त्रिधा

aṁśāṁśaś ca narāveśo
'vatāro bhūpari-sthitah
mahar janas tapah satyaṁ
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), Bhuvarloka (bhuvah), Svarloka (svah).

नैमित्तिकह् प्राकृतिक
आत्यन्तिक-मयो लयह्
सर्गो विसर्गह् सर्गादिर्
निरोधो रोध ऊतिमान्

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).

मन्वन्तरावतारश् च
मनुर् मनु-सुतो ऽनघह्
स्वयम्भूह् शाम्भवह् शङ्कुह्
स्वायम्भुव-सहाय-कृत्

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).

सुरालयो देव-गिरिर्
मेरुर् हेमार्चितो गिरिह्
गिरिशो गण-नाथश् च
गैरीशो गिरि-गह्वरह्

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 ountain (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).

विन्ध्यस् त्रिकूटो मैनाकह्
सुबलह् पारिभद्रकह्
पतङ्गह् शिशिरह् कङ्को
जारुधिह् शैल-सत्तमह्

vindhyas trikūṭo mainākah
subalah pāribhadrakah
pataṅgah śiśirah kaṅko
jārudhih śaila-sattamah

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

कालञ्जरो ब्रहत्-सानुर्
दरी-भृन् नन्दिकेश्वरह्

सन्तानस् तरु-राजश् च
मन्दारह् पारिजातकह्

kālañjaro brhat-sānur
darī-bhṛn 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).

जयन्त-कृज् जयन्ताङ्गो
जयन्ती-दिग् जयाकुलह्
वृत्र-हा देवलोकश् च
शशी कुमुद-बान्धवह्

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).

नक्षत्रेशह् सुधा-सिन्धुर्
मृगह् पुष्यह् पुनर्वसुह्
हस्तो ऽभिजिच् च श्रवणो
वैधृतिर् भास्करोदयह्

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).

ऐन्द्रह् साध्यह् शुभह् शुक्लो
व्यतीपातो ध्रुवह् सितह्
शिशुमारो देवमयो
ब्रह्मलोको विलक्षणह्

aindrah sādhyah śubhah śuklo
vyatīpāto dhruvah sitah
śiśumāro devamayo
brahmaloko vilakṣaṇah

He is the star Aindra (aindra). He is Sādhyaloka (sādhya). 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 Śiśumāra-cakra (śiśumāra), the planets of the demigods (devamaya), and Brahmaloka (brahmaloka). He is beyond the material world (vilakṣaṇa).

रामो वैकुण्ठ-नाथश् च
व्यापी वैकुण्ठ-नायकह्
स्वेतद्वीपो जित-पदो
लोकालोकाचलाश्रितह्

rāmo vaikuṇṭha-nāthaś ca
vyāpī vaikuṇṭha-nāyakah
svetadvīpo jita-pado
lokālokācalāśritah

He is Lord Rāma (rāma). He is the master of Vaikuṇṭha (vaikuṇṭha-nātha and vaikuṇṭha-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).

भूमि-वैकुण्ठ-देवश् च
कोटि-ब्रह्माण्ड-कारकह्
असङ्ख्य-ब्रह्माण्ड-पतिर्
गोलोकेशो गवाम्-पतिह्

bhūmi-vaikuṇṭha-devaś ca
koṭi-brahmāṇḍa-kārakah
asaṅkhya-brahmāṇḍa-patir
golokeśo gavām-patih

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

गोलोक-धाम-धिषणो
गोपिका-कण्ठ-भूषणह्
श्रीधरह् श्रीधरो लीला-
धरो गिरि-धरो धुरी

goloka-dhāma-dhiṣaṇo
gopikā-kaṇṭha-bhūṣaṇah
śrīdharah śrīdharo līlā-
dharo giri-dharo dhurī

He resides in Goloka (goloka-dhāma-dhiṣaṇa). The gopīs' embraces have become His necklace (gopikā-kaṇṭha-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).

कुन्त-धारी त्रिशूली च
बीभत्सी घर्घर-स्वनह्
शूल-सूच्य्-अर्पित-गजो
गज-चर्म-धरो गजी

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 garemnt (gaja-carma-dhara), and who rides on an elephant (gajī).

अन्त्र-माली मुण्ड-माली
व्याली दण्डक-मण्डलुह्
वेताल-भृद् भूत-सङ्घह्
कूष्माण्ड-गण-सम्वृतह्

antra-mālī muṇḍa-mālī
vyālī daṇḍaka-maṇḍaluh
vetāla-bhṛd bhūta-saṅghah
kūṣmāṇḍa-gaṇa-samvṛtah

He is Lord Nṛsiṁha 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).

प्रमथेशह् पशु-पतिर्
मृडानीशो मृडो वृषह्
कृतान्त-काल-सङ्घारिह्
कूटह् कल्पान्त-भैरवह्

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).

षड्-आननो वीर-भद्रो
दक्ष-यज्ञ-विघातकह्
खर्परासी विषाशी च
शक्ति-हस्तह् शिवार्थदह्

ṣaḍ-ānano vīra-bhadro
dakṣa-yajña-vighātakah
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-vighātaka). 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).

पिनाक-टङ्कार-करश्
चल-झङ्कर-नूपुरह्
पण्डितस् तर्क-विद्वान् वै
वेद-पाठी श्रुतीश्वरह्

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).

वेदान्त-कृत् सङ्ख्य-शास्त्री
मीमांसी कण-नाम-भाक्
काणादिर् गौतमो वादी
वादो नैयायिको नयह्

vedānta-kṛt saṅkhya-śāstrī
mīmāṁsī kaṇa-nāma-bhāk

kāṇādir gautamo vādī
vādo naiyāyiko nayah

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

वैशेषिको धर्म-शास्त्री
सर्व-शास्त्रार्थ-तत्त्व-गह्
वैयाकरण-कृच् छन्दो
वैय्यासह् प्राकृतिर् वचह्

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

He is learned in the Vaiśeṣa philosophy (vaiśeṣika), learned in the dharma-śāstras (dharma-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).

पाराशरी-संहित-वित्
काव्य-कृन् नाटक-प्रदह्
पौराणिकह् स्मृति-करो
वैद्यो विद्या-विशारदह्

pārāśarī-saṁhita-vit
kāvya-kṛn nāṭaka-pradah
paurāṇikah smṛti-karo
vaidyo vidyā-viśāradah

He is learned in the Parāśara-śāstra (pārāśarī-saṁhita-vit), the author of poetry (kāvya-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).

अलङ्कारो लक्षणार्थो
व्यङ्ग्य-विद्धनवद्-ध्वनिह्
वाक्य-स्फोटह् पद-स्फोटह्
स्फोट-वृत्तिश् च सार्थ-वित्

alaṁkāro lakṣaṇārtho
vyaṁgya-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).

शृङ्गार उज्ज्वलह् स्वच्छो
ऽद्भुतो हास्यो भयानकह्
अश्वत्थो यव-भोजी च
यव-क्रीतो यवाशनह्

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

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

प्रह्लाद-रक्षकह् स्निग्ध
ऐल-वंश-विवर्धनह्
गताधिर् अम्बरीषाङ्गो
विगाधिर् गाधिनां वरह्

prahlāda-rakṣakah snigdha
aila-vaṁśa-vivardhanah
gatādhir ambarīṣāṅgo
vigādhir gādhināṁ 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 (ambarīṣāṅga), Gādhi (vigādhi), the best of Gādhi's descendents (gādhināṁ vara).

नाना-मणि-समाकीर्णो
नाना-रत्न-विभूषणह्
नाना-पुष्प-धरह् पुष्पी
पुष्प-धन्व सु-पुष्पितह्

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

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).

नाना-चन्दन-गन्धाढ्यो
नाना-पुष्प-रसार्चितह्
नाना-वर्ण-मयो वर्णो
नाना-वस्त्र-धरह् सदा

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).

नाना-पद्म-करह् कौशी
नाना-कौशेय-वेष-धृक्
रत्न-कम्बल-धारी च
धौत-वस्त्र-समावृतह्

nānā-padma-karah kauśī
nānā-kauśeya-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-kauśeya-veṣa-dhṛk), wears a jewel cloak (ratna-kambala-dhārī), and is dressed in splendid clean garments (dhauta-vastra-samāvṛta).

उत्तरीय-धरह् पुर्णो
घन-कञ्चुक-सङ्घवान्
पीतोष्णीषह् सितोष्णीषो
रक्तोष्णीषो दिग्-अम्बरह्

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

He wears an upper garment (uttarīya-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).

दिव्याङ्गो दिव्य-रचनो
दिव्य-लोक-विलोकितह्

सर्वोपमो निरुपमो
गोलोकाङ्की-कृताङ्गणह्

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).

कृत-स्वोत्साङ्ग-गो लोकह्
कुण्डली-भूत आस्थितह्
माथुरो मथुरा-दर्शी
चलत्-खञ्जन-लोचनह्

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).

दधि-हर्ता दुग्ध-हरो
नवनीत-सिताशनह्
तक्र-भुक् तक्र-हारी च
दधि-चौर्य-कृत-श्रमह्

dadhi-hartā dugdha-haro
navanīta-sitāśanah
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).

प्रभावती-बद्ध-करो
दामी दामोदरो दमी
सिकता-भूमि-चारी च
बाल-केलिर् व्रजार्भकह्

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).

धूलि-धूसर-सर्वाङ्गह्
काक-पक्ष-धरह् सुधीह्
मुक्त-केशो वत्स-वृन्दाह्
कालिन्दी-कूल-वीक्षणह्

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).

जल-कोलाहली कूली
पङ्क-प्राङ्गन-लेपकह्
श्री-वृन्दावन-सञ्चारी
वंशीवट-तट-स्थितह्

jala-kolāhalī kūlī
paṅka-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 (paṅka-prāṅgana-lepaka), He wandered in Vṛndāvana forest (śrī-vṛndāvana-sañcārī), and He rested at Vaṁśīvaṭa (vaṁśīvaṭa-taṭa-sthita).

महावन-निवासी च
लोहार्गल-वनाधिपह्
साधुह् प्रियतमह् साध्यह्
साध्व्-ईशो गत-साध्वसह्

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).

रङ्ग-नाथो विट्ठलेशो
मुक्ति-नाथो ऽघ-नाशकह्
सु-कीर्तिह् सु-यशाह् स्फीतो
यशस्वी रङ्ग-रञ्जनह्

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).

राग-षट्को राग-पुत्रो
रागिणी-रमणोत्सुकह्
दीपको मेघ-मल्लारह्
श्री-रागो माल-कोशकह्

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).

हिन्दोलो भैरवाख्यश् च
स्वर-जाति-स्मरो मृदुह्
तालो मान-प्रमाणश् च
स्वर-गम्यह् कलाक्षरह्

hindolo bhairavākhyaś ca
svara-jāti-smaro mṛduh
tālo māna-pramāṇaś ca
svara-gamyah kalākṣarah

He is the rāas Hindola (hindola) and Bhairava (bhairavākhya). 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).

शमी श्यामी शतानन्दह्
शत-यामह् शत-क्रतुह्
जागरह् सुप्त आसुप्तह्
सुषुप्तह् स्वप्न उर्वरह्

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).

ऊर्जह् स्फूर्जो निर्जरश् च
विज्वरो ज्वर-वर्जितह्
ज्वर-जिज् ज्वर-कर्ता च
ज्वर-युक् त्रि-ज्वरो ज्वरह्

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).

जाम्बवान् जम्बुकासङ्की
जम्बुद्वीपो द्विपारि-हा
शाल्मलिह् शाल्मलि-द्वीपह्
प्लक्षह् प्लक्षवनेश्वरह्

jāmbavān jambukāsaṅkī
jambudvīpo dvipāri-hā
śālmalih 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).

कुश-धारी कुशह् कौसी
कौशिकह् कुश-विग्रहह्
कुशस्थली-पतिह् काशी-
नाथो भैरव-शासनह्

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).

दाशार्हह् सात्वतो वृष्णिर्
भोजो ऽन्धक-निवास-कृत्
अन्धको दुन्दुभिर् द्योतह्
प्रद्योतह् सत्वताम्-पतिह्

dāśārhah sātvato vṛṣṇir
bhojo 'ndhaka-nivāsa-kṛt
andhako dundubhir dyotah
pradyotah satvatām-patih

He is the great descendent of King Daśārha (dāśārha), and a great king of the Satvata dynasty (sātvata), 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).

शूरसेनो ऽनुविषयो
भोज-वृष्ण्य्-अन्धकेश्वरह्
आहुकह् सर्व-नीति-ज्ञ
उग्रसेनो महोग्र-वाक्

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).

उग्रसेन-प्रियह् प्रार्थ्यह्
पार्यो यदु-सभा-पतिह्
सुधर्माधिपतिह् सत्त्वं
वृष्णि-चक्रावृतो भिषक्

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).

सभा-शीलह् सभा-दीपह्
सभाग्निश् च सभा-रविह्
सभा-चन्द्रह् सभा-भासह्
सभा-देवह् सभा-पतिह्

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).

प्रजार्थदह् प्रजा-भर्ता
प्रजा-पालन-तत्-परह्
द्वारका-दुर्ग-सञ्चारी
द्वारका-ग्रह-विग्रहह्

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

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).

द्वारका-दुह्ख-संहर्ता
द्वारका-जन-मङ्गलह्
जगन्-माता जगत्-त्राता
जगद्-भर्ता जगत्-पिता

dvārakā-duhkha-saṁhartā
dvārakā-jana-maṅgalah
jagan-mātā jagat-trātā
jagad-bhartā jagat-pitā

He removes all sufferings from Dvārakā (dvārakā-duhkha-saṁhartā). 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).

जगद्-बन्धुर् जगद्-भ्राता
जगन्-मित्रो जगत्-सखह्
ब्रह्मण्य-देवो ब्रह्मण्यो
ब्रह्म-पाद्-रजो-दधत्

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).

ब्रह्म-पाद्-रजह्-स्पर्शी
ब्रह्म-पाद्-निषेवकह्
विप्राङ्घ्रि-जल-पूताङ्गो
विप्र-सेवा-परायणह्

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).

विप्र-मुख्यो विप्र-हितो
विप्र-गीत-महा-कथह्

विप्र-पाद्-जलार्द्राङ्गो
विप्र-पादोदक-प्रियह्

vipra-mukhyo vipra-hito
*vipra-gīta-mahā-katha*h
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).

विप्र-भक्तो विप्र-गुरुर्
विप्रो विप्र-पदानुगह्
अक्षौहिणी-वृतो योद्धा
प्रतिमा-पञ्च-सम्युतह्

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).

चतुर् अङ्गिराह् पद्म-वर्ती
समान्तोद्धृत-पादुकह्
गज-कोटि-प्रयायी च
रथ-कोटि-जय-ध्वजह्

catur aṅgirāh 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).

महारथश् चातिरथो
जैत्रं स्यन्दनम् आस्थितह्

नारायणास्त्री ब्रह्मास्त्री
रण-श्लाघी रणोद्भटह्

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).

मदोत्कटो युद्ध-वीरो
देवासुर-भयङ्करह्
करि-कर्ण-मरुत्-प्रेजत्-
कुन्तल-व्याप्त-कुण्डलह्

madotkaṭo yuddha-vīro
devāsura-bhayaṁkarah
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-bhayaṁkara). Moving in the wind, His long hair and earrings are like a great elephant's ear (kari-karṇa-marut-prejat-kuntala-vyāpta-kuṇḍala).

अग्रगो वीर-सम्मार्दो
मर्दलो रण-दुर्मदह्
भटह् प्रतिभटह् प्रोच्यो
बाण-वर्षीषुतोयदह्

agrago vīra-sammārdo
mardalo raṇa-durmadah
bhaṭah pratibhaṭah procyo
bāṇa-varṣīṣutoyadah

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

खड्ग-खण्डीत-सर्वाङ्गह्
षोडशाब्दह् षड्-अक्षरह्
वीर-घोषह् क्लिष्ट-वपुर्
वज्राङ्गो वज्र-भेदनह्

khaḍga-khaṇḍīta-sarvāṅgah
ṣoḍaśābdah ṣaḍ-akṣarah
vīra-ghoṣah kliṣṭa-vapur
vajrāṅgo vajra-bhedanah

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).

रुग्न-वज्रो भग्न-दन्तह्
शत्रु-निर्भर्त्सनोद्यतह्
अट्ट-हासह् पट्ट-धारह्
पट्ट-राज्ञी-पतिह् पटुह्

rugna-vajro bhagna-dantah
śatru-nirbhartsanodyatah
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).

कालह् पतह-वादित्रो
हुङ्कारो गर्जित-स्वनह्
साधुर् भक्त-पराधीनह्
स्वतन्त्रह् साधु-भूषणह्

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).

अस्वतन्त्रह् साधुमयह्
साधु-ग्रस्त-मना मनाक्

साधु-प्रियह् साधु-धनह्
साधु-ज्ञातिह् सुधा-घनह्

asvatantrah sādhumayah
sādhu-grasta-manā manāk
sādhu-priyah sādhu-dhanah
sādhu-jñātih 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).

साधु-चारी साधु-चित्तह्
साधु-वासी शुभास्पदह्
इति नाम्नां सहस्त्रं तु
बलभद्रस्य कीर्तितम्

sādhu-cārī sādhu-cittah
sādhu-vāsī śubhāspadah
iti nāmnāṁ 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**.

***

सर्व-सिद्धि-प्रदं नृणां
चतुर्-वर्ग-फल-प्रदम्
शत-वरं पठेद् यस् तु
स विद्यावान् भवेद् इह

sarva-siddhi-pradaṁ nṛṇāṁ
catur-varga-phala-pradam
śata-varaṁ paṭhed yas tu
sa vidyāvān bhaved iha

sarva-siddhi-pradam—giving all perfection; *nṛṇām*—to the living entities; *catur-varga-phala-pradam*—giving the four goals of life; *śata*—a hundred; *varam*—times; *paṭhet*—recites; *yah*—one who; *tu*—indeed; *sa*—he; *vidyavān*—wise; *bhavet*—becomes; *iha*—here.

He becomes wise who a hundred times recites these names, which give the four goals of life and all perfection. (8.13.132)

इन्दिरां च विमूर्तिं चा-
भिजनं रूपम् एव च
बल-भोजश् च पठनात्
सर्वं प्राप्नोति मानवह्

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

indirām—wealth; *ca*—and; *vimūrtim*—glory; *ca*—and; *abhijanam*—dynasty; *rūpam*—handsomeness; *eva*—indeed; *ca*—and; *bala*—strength; *bhojah*—enjoyment; *ca*—and; *paṭhanāt*—from reciting; *sarvam*—all; *prāpnoti*—attains; *mānavah*—a person.

One who recites these names pleases Lord Balarāma and thus attains all wealth, glory, good descendents, and handsomeness. (8.13.133)

गङ्गा-कूले ऽथ कालिन्दी-
कूले देवालये तथा
सहस्त्रावार्त-पाठेन
बलात् सिद्धिह् प्राजयते

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

gaṅgā-kūle—on the bank of the Gaṅgā; *atha*—then; *kālindī-kūle*—on the bank of the Yamunā; *devālaye*—in the temple of the Lord; *tathā*—so; *sahasrāvārta*—a thousand times; *pāṭhena*—by reciting; *balāt*—from Lord Balarāma; *siddhih*—perfection; *prājayate*—is born.

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. (8.13.134)

पुत्रार्थी लभते पुत्रं
धनार्थो लभते धनम्
बन्धात् प्रमुच्यते बद्धो
रोगी रोगान् निवर्तते

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

putrārthī—desiring a son; *labhate*—attains; *putram*—a son; *dhanārthah*—desiring wealth; *labhate*—attains; *dhanam*—wealth; *bandhāt*—from bondage; *pramucyate*—is freed; *baddhah*—bound; *rogī*—diseased; *rogān*—from disease; *nivartate*—is freed.

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. (8.13.135)

अयुतावार्त-पाठे च
पुराश्चर्य-विधानतह्
होम-तर्पण-गोदान-
विप्रार्चन-कृतोद्यमात्
पटलं पद्धतीं स्तोत्रं
कवचं तु विधाय च
महा-मण्डल-भर्ता स्यान्
मण्डितो मण्डलेश्वरैह्

ayutāvārta-pāṭhe ca
purāścarya-vidhānatah
homa-tarpaṇa-godāna-
viprārcana-kṛtodyamāt
paṭalaṁ paddhatīṁ stotraṁ
kavacaṁ tu vidhāya ca
mahā-maṇḍala-bhartā syān
maṇḍito maṇḍaleśvaraih

ayuta—ten thousand; *āvārta*—times; *pāṭhe*—in reciting; *ca*—and; *purāścarya-vidhānatah*—after performing puraścarya; *homa*—homa; *tarpaṇa*—tarpaṇa; *godāna*—giving cows in charity; *vipra*—brāhmaṇas; *arcana*—worshiping; *kṛta-udyamāt*—than pious deeds; *paṭalam*—paṭala; *paddhatīm*—paddhatī; *stotram*—stotra; *kavacam*—kavaca; *tu*—indeed; *vidhāya*—doing; *ca*—and; *mahā-maṇḍala-bhartā*—a great king; *syān*—becomes; *maṇḍitah*—decorated; *maṇḍaleśvaraih*—with many great kings.

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. (8.13.136)

मत्तेभ-कर्ण-प्रहिता
मद्-गन्धेन विह्वला
अलङ्करोति तद्-द्वरं
भ्रमद्-भृङ्गावली भृशम्

mattebha-karṇa-prahitā
mada-gandhena vihvalā

alaṅkaroti tad-dvaraṁ
bhramad-bhṛṅgāvalī bhṛśam

matta—maddened; *ibha*—elephant; *karṇa*—ears; *prahitā*—sent; *mada-gandhena*—with the sweet freagtance; *vihvalā*—agitated; *alaṅkaroti*—decorates; *tad-dvaram*—his door; *bhramad-bhṛṅgāvalī*—many flying bees; *bhṛśam*—greatly.

Pushed by an elephant's ear, and maddened by the sweet fragrance they find there, a host of bees decorates his door. (8.13.138)

निष्कारणह् पठेद् यस् तु
प्रीत्य्-अर्थं रेवती-पतेह्
नाम्नां सहस्रं राजेन्द्र
स जीवन्-मुक्त उच्यते

niṣkāraṇaḥ paṭhed yas tu
prīty-arthaṁ revatī-pateḥ
nāmnāṁ sahasraṁ rājendra
sa jīvan-mukta ucyate

niṣkāraṇaḥ—without any motive; *paṭhet*—recites; *yah*—who; *tu*—indeed; *prīty-artham*—for the pleasure; *revatī-pateh*—of Lord Balarāma; *nāmnām*—of names; *sahasram*—a thousand; *rājendra*—O great king; *sa*—he; *jīvan-mukta*—liberated in this life; *ucyate*—is said.

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. (8.13.139)

सदा वसेत् तस्य गृहे
बलभद्रो ऽच्युताग्रजह्
महा-पताक्य् अपि जनह्
पठेन् नाम-सहस्रकम्

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

sadā—eternally; *vaset*—resides; *tasya*—of him; *grhe*—in the home; *balabhadrah*—Lord Balarāma; *acyuta*—of Lord Kṛṣṇa; *agrajah*—the elder brother; *mahā-patāky*—a great sinner; *api*—even; *janah*—a person; *paṭhet*—recites; *nāma-sahasrakam*—thousand names.

Lord Balarāma, the elder brother of Lord Kṛṣṇa, eternally resides in the home of even a great sinner who recites these thousand names. (8.13.140)

छित्त्वा मेरु-समं पापं
भुक्त्वा सर्व-सुखं त्व् इह

परात् परं महा-राज
गोलोकं धाम याति हि

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

chittvā—breaking; *meru-samam*—like Mount Meru; *pāpam*—sin; *bhuktvā*—enjoying; *sarva-sukham*—all happiness; *tv*—indeed; *iha*—here; *parāt*—than the greatest; *param*—greater; *mahā-rāja*—O great king; *golokam*—to Goloka; *dhāma*—the realm; *yāti*—goes; *hi*—indeed.

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. (8.13.141)

श्री-नारद उवाच इति श्रुत्वच्युताग्रजस्य बलदेवस्य पञ्चाङ्गं धृतिमान्
धार्तराष्ट्रह् सपर्यया सहितया परया भक्त्या प्राड्विपाकं पूजयाम् आस तम्
अनुज्ञाप्याशिषं दत्त्वा प्राड्विपाको मुनीन्द्रो गजाह्वयात् स्वाश्रमं जगाम.

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

śrī-nārada uvāca—Śrī Nārada said; *iti*—thus; *śrutva acyutāgrajasya*—hearing of Kṛṣṇa's elder brother; *baladevasya*—of Lord Balarāma; *pañcāṅgam*—five limbs; *dhṛtimān*—self-controlled; *dhārtarāṣṭrah*—the son of Dhrtarastra; *saparyāya*—worshiping; *sahitāya*—with; *parāya*—great; *bhaktyā*—devotion; *prāḍvipākam*—Prāḍvipāka; *pūjayām āsa*—worshiped; *tam*—him; *anujñāpya*—taking permission;; *āśiṣam*—blessing; *dattvā*—giving; *prāḍvipākah*—Prāḍvipāka; *munīndrah*—the sage; *gajāhvayāt*—from Hastināpura; *svāśramam*—to his own āśrama; *jagāma*—went.

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. (8.13.142)

भगवतो ऽनन्तस्य बलभद्रस्य पर-ब्रह्मणह्
कथां यह् शृणुते श्रावयते तयानन्द-मयो भवति.

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

bhagavatah—of the Supreme Personality of Godhead; *anantasya*—Ananta; *balabhadrasya*—Lord Balarāma; *para-brahmaṇah*—the Supreme Brahman; *kathām*—topics; *yah*—one who; *śṛṇute*—hears; *śrāvayate*—causes others to hear; *tayā*—by that; *ānanda-mayah*—filled with bliss; *bhavati*—becomes.

One who hears or repeats these descriptions of limitless Lord Balarāma, the Supreme Personality of Godhead, becomes filled with bliss. (8.13.143)

इदं मया ते कथितं नृपेन्द्र
सर्वार्थदं श्री-बलभद्र-खण्डम्
शृणोति यो धाम हरेर्ह् स याति
विशोकम् आनन्दम् अखण्ड-रूपम्

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

idam—this; *mayā*—by me; *te*—to you; *kathitam*—spoken; *nṛpendra*—O great king; *sarvārthadam*—giving all desires; *śrī-balabhadra*—of Lord Balarāma; *khaṇḍam*—the canto; *śṛṇoti*—hears; *yah*—one who; *dhāma*—to the abode; *hareh*—of Lord Kṛṣṇa; *sa*—he; *yāti*—goes; *viśokam*—without sufferings; *ānandam*—bliss; *akhaṇḍa*—unbroken; *rūpam*—form.

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. (8.13.144)

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THE END



Lord Balarāma - Baladeva