

Shri Vishnu Sahasranama Sthotram

(to be read daily)

ATHA DHYANAM

Shuklam-baradharam Vishnum shashivarnam chaturbhujam |
Prasanna vadanam dhyayet sarva vighnopa-shantaye ||

Vyasam vasistha-naptaram shakteh poutrama-kalmasham |
Parasha-raatmajam vande shukatatam taponidhim ||

Vyasaya vishnuroopaya vyasaroopaya vishnave |
Namo vai brahmanidhaye vasisthaya namo namah ||

Avikaraya shudhaya nithya paramathmane |
Sadaika roopa roopaya vishnave sarva gishnave ||

Yasya smarana-matrena janma-samsara bhandanat |
Vimuchyate namasta-smai vishnave pradha-vishnave ||

Om namo vishnave prabhavishnave

VAISHAMPAYANA UVACHA

Shrutva dharma nasheshana pavanani cha sarvashah |
Yudhishtirah shantanavam punareva abhya-bhashata ||

YUDHISHTHIRA UVACHA

Kimekam daivatam loke kim vapyekam parayanam |
Stuvantah kam ka marchantah prapnuyuh manavah-shubham ||

Ko dharmah sarva-dharmanam bhavatah paramo matah |
Kim japanmuchyate janthuh janma samsara-bandhanat ||

BHISHMA UVACHA

Jagat-prabhum deva-devam anantam purusho-tamam |
Sthuva nnama-sahasrena purushah satatottitah ||

Tameva charcha-yannityam bhaktya purusha mavyayam |
Dhyayan stuvan nama-syamschha yajamanah thameva cha ||

Anadi-nidhanam vishnum sarvaloka mahe-shvaram |
Lokadhyaksham sthuva nnityam sarva-duhkhatigo bhavet ||

Brahmanyam sarva-dharmagnam lokanam keerthi-wardhanam |
Lokanatham maha.-dbhootam sarvabhuta-bhavod-bhavam ||

Esha me sarva-dharmanam dharmo-dhikatamo matah |
Yadbhaktya pundaree-kaksham stavairarche nara sada ||

Paramam yo maha-tejaha paramam yo maha-tapaha |
Paramam yo mahad-bramha paramam yah parayanam ||

Pavitranam pavitram yo mangalanam cha mangalam |
Daivatam devatanam cha bhootanam yovyayah pita ||

Yatah sarani bhutani bhavantyadi yugagame |
Yasminscha pralayam yanti punareva yugakshaye ||

Tasya loka pradhanasya jaganna-thasya bhupate |
Vishnor nama-sahasram me shrunu papa-bhayapaham ||

Yani namani gounani vikhyatani mahatmanah |
Rishibhih parigeetani tani vakshyami bhootaye ||

Vishno-ranam sahasrasya vedavyaso maha munih |
Chandho nusthup tatha devah bhagavan devakee-sutah ||

Amrutham-shubdavo beejam shaktir-devaki nandanah |
Trisama hrudayam tasya shantya-rdhe viniyu-jyate ||

Vishnum jishnum maha-vishnum prabha-vishnum mahe-svaram |
Anekarupam daithyantham namami purushottamam ||

Asya shree vishno divya sahasranama sthotra maha-mantrasya,
shree vedavyaso bhagavan rishih,
ansthup-chandah shree maha vishnuh paramatma shree mannarayanoo devata,
amritam-shoodbhavo bhanuriti beejam,
devakee nandana srasthetih shakthi udbavah kshobha-noo-deva iti paramo mantrah,
shankha-bhru-nnadakee chakreeti keelakam,
sharnga-dhanva gadadhara itiastram rathanga-pani rakshobhya iti netram,
trisama samaga ssamete kavacham,
Annandham para-bramheti yonih rutu-shudarshanah kala iti digbandanah,

sree vishvaroopaa iti dhyanam,
shree maha vishnu-preet-yarthe vishnordivya sahasra-nama jape viniyogah.

Dhyanam

Kshiro-dhanvat-pradesha suchimani vilasat saikyate mauktikanam
Maalaak-la-pta-sanasthah spatika-mani nibhahih mauktikaih mandi-takngah |

Shrub-brai-rabrai-radabraih upari verachitaih muktah-peeusha-varsh
Aanande nah puniyat arenalina gadha shankha-panhi mukundaha ||

Bhuh padao yasyanabih viyada-suranelah chandra-soorya-cha-netra |
Karna-vasa-serodyah mooka-mapi dahano yesya-vaste-yamabdhih |

Antastham-yasya-vishwam-suranara khagago bhogi gandharva dhaityeh |
Chitram ram-ramyate tham tribhuvana-vapusham vishnu-meesham namami ||

Om Namu Bhagavate Vasudevaya

Shantha-karam bhujaga-shayanam padma-naabham suresham |
Vishva-khaaram gagana sadrusham megevarnam shubhangam ||

Lakshmi-kantham kamala-nayanam yogi-hrudhyana-gamyam |
Vande vishnum bava-bhaya-haram sarva-lokaika-natham ||

Megha-shyamam peetha-kauseya-vasam sree vatsajkam kaustu-bhod-bhace-thangam |
Punyo-petam pundari-kaya thaksham vishnum vande sarva-lokaika natham ||

Namah samasta bhutanam-adi-bhutaya bhubrite
Aneka-ruparupaya vishnave prabha-vishnave

Sashamkha-chakram-sakrireeta-kundalam sapeetha-vastram-saraseeru-he kshanam |
Sahara-vaksha sthala-shobi-kaustubham namami-vishnum-seerasaa chatur bhujam ||

Om vishvam vishnu rvashatkaro bhoota-bhavya bhavat-prabhuh |
Bhoota-krut bhoota-bhrud-bhavo bhootatma bhoota-bhavanah.|| [1]

Pootatma paramatma cha muktanam parama-gatih |
Avyayah purusha sakshee kshetragno-kshara eva cha.|| [2]

Yogo yoga-vidam neta pradhana puru-sheshvarah |
Narasimhavapu shreeman keshavah puru-shottamah.|| [3]

Sarvah sharvah shivah sthanuh bhootadi-rnidhi ravyayah |
Sambhavo bhavano bharta pradhavah prabhu reeshvarah || [4]

Swayambhoo shambhu radityah pushka raksho maha-svanah |
Anadi nidhano dhata vidhata dhatu ruttamah || [5]

Aprameyo hrushee-keshah padma-nabho-mara-prabhuh |
Vishva-karma manu-stvastha sthavishtah sthaviro dhruvah || [6]

Agrahyah shashvatah krishno lohi-takshah pratrdanah |
Prabhoota strikakubdhama pavitram mangalam param || [7]

Ishanah pranadah prano jyeshthah shreshtah prajpatih |
Hiranya-garbho bhoo-garbho madhavo madhu-soodanah || [8]

Ishvaro vikramee dhanve medhavee vikramah kramah |
Anuttamo dura-dharshah krutagnah kruti-ratmavan || [9]

Suresha sharanam sharma vishva-retah praja-bhavah |
Ahah samvatsaro vyalah pratyaya sarva-darshanah || [10]

Aja sarve-shvara siddhah siddhi sarvadi rachyutah |
Vrishakapi rame-yatma sarva-yoga vinih-srutah || [11]

Vasu rvasumana satyah samatma sammita samah |
Amoghah pundaree-kaksho vrusha-karama vrusha-krutih || [12]

Rudro bahushira babhruh vishva-yoni shuchi-shravah |
Amrita shashvatah stanuh vararoho maha-tapah || [13]

Sarvaga sarva-vidbhanuh vishva-kseno janardanah |
Vedo veda-vidha-vyango vedango veda-vit-kavah || [14]

Loka-dhyaksha sura-dhyaksho dharmadhyakshah kruta-krutah |
Chatu-ratma chatu-rvyoocha chatur-damshtrah chatur-bhujah || [15]

Bhrajishnu rbhojanam bhokta sahisnu rajaga-dadajah |
Anagho vijayo jeta vishva-yonih punar-vasuh || [16]

Upendro vamanah pramshuh amogha shuchi roorjitah |
Ateendra sangrahaah sargo dhruvatma niyamo yamah || [17]

Vedyo vaidya sada yogee veeraha madhavo madhuh |
Ateendriyo maha-mayo mahotsaho maha-balah || [18]

Maha-buddhir-maha-veeryo maha-shaktir-maha-dyutih |
Anirdeshyavapu-shreeman ameyatma maha dridhrut || [19]

Mahe-shvaso mahee-bharta shreeniva satamgatih |
Aniruddha sura-nando govindo govindam patih || [20]

Mareechi rdamano hamsah suparno bhuja-gottamah |
Hiranya-nabhah sutapah padma-nabhah praja-patih || [21]

Amrityu sarva-druk-simhah sandhata sandhi-man sthirah |
Ajo durma-rshana shastha vishru-tatma sura-riha || [22]

Guru rguru-tamo dhama satya satya para-kramah |
Nimisho-nimiisha srugvee vacha-spati ruda-radheeh || [23]

Agranee-rgramanee shreeman nyayo neta samee-ranah |
Sahasra-moordha vishvatma saha-srakshah saha-srapat || [24]

Avartano nivru-ttatma sam-vruta sampra-mardanah |
Aha-ssama-vartako vahnih anilo dharanee-dharah || [25]

Supra-sadah prasa-nnatma vishva srudvishva-bhugvibhuh |
Satkarta satkruta-sadhuh jahnur-narayano narah || [26]

Asan-khyeyo prame-yatma vishi-shta shishta-kruchu-chih |
Siddhar-thah siddha-sankalpah siddhida siddhi-sadhanah || [27]

Vrishahee vrishabho vishnuh vrusha-parva vrusho-darah |
Vardhano vardha-manascha vivikta shruti-sagarah || [28]

Subhujo durdharo vagmee mahendro-vasudho vasuh |
Naika-roopo bruha-droopah shipi-vishtah praka-shanah || [29]

Oja-hstejo dyuti-dharah praka-shatma prata-panah |
Bhuddhah-spashta-khsharo mantrah chandramshu-rbhaskara-dyutih || [30]

Amritam-shoodbhavo bhanuh shasha-bindhu-sureshvarah |
Ausha-dham jagata setuh satya-dharma para-kramah || [31]

Bhoota-bhavya bhava-nnathah pavanah pavano-nalah |
Kamaha-kama-krutkantah kamah kama-pradah prabhuh || [32]

Yugadi-krudyu-gavarto naika-mayo maha-shanah |
Adrushyo vyakta-roopaschha sahasra-jidanantajit || [33]

Ishto-vishishta shishte-shtah shikhandee nahusho vrushah |
Krodhaha krodha-krutkarta vishva-bahurma-heedharah || [34]

Achyutah-prathithah pranah pranado vasa-vanujah |
Apamnidhi radishta-nam apra-mattah prati-shtitah || [35]

Skandah sanda-dharo dhuryo varado vayu-vahanah |
Vasudevo bruha-dbhanuh adidevah pura-ndarah || [36]

Ashoka starana starah shoora-showri rjane-shvarah |
Anu-koola shata-vartah padmee padma-nibhe-kshanah || [37]

Padma-nabho ravinda-kshah padma-garbha-shareera-bhrut |
Mahardhi bhoddho vruddha-tma maha-ksho garuda-dhvajah || [38]

Atula-sharabho bheemah sama-yagno havir-harih |
Sarva lakshana lakshanyo lakshmeevan samiti-njayah || [39]

Veksharo rohito margo hethur-damodara sahad |
Mahee-dharo maha-bhago vegavana-mitashanah || [40]

Udbhavah ksho-bhano devah shree-garbhah parame-shvarah |
Karanam karanam karta vikarta gahano guhah || [41]

Vyava-sayo vyava-sthanah sams-thanah sthanado dhruvah |
Para-rdhih parama-spashta stushtah pushtah-shubhe-kshanah || [42]

Ramo viramo virajo margo neyo nayo-nayah |
Veera-shakti-matam shreshto dharmo dharmo-vidu-ttamah || [43]

Vaikunthah purushah pranah pranadah pranavah pruthuh |
Hiranya-garbha shatru-ghno vyapto vayu-radho-kshajah || [44]

Rutu-sudar-shanah-kalah para-meshthi pari-grahah |
Ugra-samva-tsaro daksho vishramo vishva-dakshinah || [45]

Vistarah sthavara ssthanuh pramanam beeja-mavyayam |
Artho-nartho maha-kosho maha-bhogo maha-dhanah || [46]

Anir-vinnah sthavishto bhoo dharmo-yoopo maha-makhah |
Nakshatra-nemir-nakshatree kshamah shamah-samee-hanah || [47]

Yagna ijyo mahe-jyashcha kratuh-satram satam-gatih |
Sarva-darshee nivru-tatma sarva-gno gnana muttamam || [48]

Suvrata-sumukha-sookshmah sughosha-sukhada-suhrut |
Mano-haro jita-krodho veerba-burvi-daranah || [49]

Swapanah svavasho vyapee naika-tma naika-karmakrut |
Vatsaro vatsalo vatsee ratnagarbho dhaneshvarah || [50]

Dharmagubdharmakrutdharmee sadasatksharamaksharam |
Avignata saha-sramshuh vidhata kruta-lakshanah || [51]

Gabhasti-nemi-satvasthah simho bhoota-mahe-shvarah |
Adidevo mahadevo devesho deva-bhrudguruh || [52]

Uttaro gopatir-gohta gnana-gamyah pura-tanah |
Shareera-bhoota-bhrud-bhokta kapee-ndro bhoori-dakshinah || [53]

Somapo mrutapa-somah purujit-puru-sattamah |
Vinayo-jaya-satya-sandho dasa-rhah satva-tampatih || [54]

Jeevo vina-yita sakshee mukundo mita vikramah |
Ambho-nidhi rana-ntatma maho-dadhi-shayo-ntakah || [55]

Ajo maharhah svadhavyo jita-mitrah pramo-danah |
Anando nandano nandah satya-dharma trivi-kramah || [56]

Maharshih kapila-charyah krutagno medi-needatih |
Tripada-strida-shadh-yakshah maha-shringah krutan-takrut || [57]

Maha-varaho govindah sushenah kana-kangadee |
Guhyo gabheero gahano gupta-shchakra gadadharah || [58]

Vedhah-svango jitah-krishno dridha-sankarshano chyutah |
Varuno varuno vrukshah pushka-raksho maha-manah || [59]

Bhaga-van bhagaha-nandee vana-malee hala-yudhah |
Adityo jyoti-radityah shishnur-gati-sattamah || [60]

Sudhanva khana-parashuh daruno dravinah pradah |
Divi-spru-ksarva drugvyaso vacha-spati rayonijah || [61]

Trisama samaga-samah nirvanam bsheshajam bhishak |
Sanya-sakrutchha-mashanto nishtha-shantih para-yanam || [62]

Shubhanga-shanti-dasrushta kumudah kuva-leshayah |
Gohito gopati-rgohta vrusha-bhaksho vrusha-priyah || [63]

Anivarthee nivru-ttatma samkshepta kshema-krutchhivah |
Shree-vatsa-vakshah shree-vasah shree-pathih shree-matam varaah || [64]

Shreedha-shreeshaah shree-nivasah shree-nidil-shree-vibhavanah |
Shree-dhara-shree-kara-shreyah shreem-man-lokatra-yashrayah || [65]

Svaksha svangah shata-nando nandi-rjyoti rgane-shvarah |
Viji-tatma vidhe-yatma satkeerti-shchhinna samshayah || [66]

Udeerna-sarva-tashchakshuh aneesha shashvatah sthirah |
Bhooshayo bhooshano bhooti vishoka shoka-nashanah || [67]

Archishma narchitah kumbho vishu-ddhatma visho-dhanah |
Aniriddho pratirathah pradyumno mita-vikramah || [68]

Kala-neminiha shourih shoora shoora-jane-shvarah |
Tilo-katma trilo-keshah keshavah keshiha harih || [69]

Kama-devah kama-palah kamee kantah kruta-gamah |
Anirde-shyavapuh vishnuh veero nantho dhananjayah || [70]

Bramhanyo bramha-krut bramha barmha bramha vivar-dhanah |
Bramha-vitbramahno bramhee bramhagno bramhana-ptiyah || [71]

Maha-kramo maha-karma maha-teja mahoragah |
Maha-kritu rmahayajva maha-yagno maha-havih || [72]

Stavya-stava-priya stotram stuta stotaa rana priyah |
Poornah poorayita punyah punya-keerti rana-mayah || [73]

Mano-java steertha-karo vasu-reta vasu-pradah |
Vasu-prado vasu-devo vasur-vasu-mana havih || [74]

Sadgati satkruti-satta sadbhooti satpa-ryanah |
Shoora-seno yadu-shreshthah sannivasa suya-munah || [75]

Bhoota-vaso vasu-devah sarva-sunilayo nalah |
Darpaha darpado drupto durdharo thapa-rajitah || [76]

Vishva-moortir-maha-moortih deepta-moorti ramoortiman |
Aneka-moorti-ravyaktah shata-moorti shata-nanah || [77]

Eko-naika savah kah kim yatta-tpada manu-ttamam |
Loka-bandhu rlokanatho madhavo bhakta-vatsalah || [78]

Suvarna varno hemango varanga shchhanda-nangadee |
Veeraha vishama shoonyo khritashee rachala shchalah || [79]

Amanee manado manyo loka-swamee trilo-kadhrut |
Sumedha medhajo dhanyah satya-medha dhara-dharah || [80]

Tejo vrusho dyuti-dharah sarva-shastra-bhrutam varah |
Pragraho nigrabo vyagro naika-shrungo gada-grajah || [81]

Chatur-moorti chatur-bhahu chatur-vyooah chatur-gatih |
Chatu-ratma chatur-bhavah chatur-veda-vidikapat || [82]

Sama-varto nivru-ttatma durjayo durati-kramah |
Durlabho durgamo durgo dura-vaso dura-riha || [83]

Shubhango loka-sarangah sutantu stantu-wardhanah |
Indra-karma maha-karma kruta-karma kruta-gamah || [84]

Udbhava sundara sundo ratana-nabha sulo-chanah |
Arko vaja-sani shrungi jayantah sarva-vijjay || [85]

Suvarna bindu-rakshobhyah sarva-vagee-shvare-shvarah |
Maha-hrado maha-garto maha-bhooto maha-nidhih || [86]

Kumudah kundarah kundah parjnyah pavano nilah |
Amrutamsho mruta-vapuh sarvagnah sarva-tomukhah || [87]

Sulabha suvratah siddhah shatruji chhatru-tapanah |
Nyagro-dhodumbaro shvatthah chanoo-randhru nishoo-danah || [88]

Saha-srarchi sapta-jihvah saptai-dha sapta-vahanah |
Amoorti ranagho chintyo bhaya-krudbhaya-nashanah || [89]

Anu rbruha tkrushah sthoolo guna-bhrunnir-guno-mahan |
Adhruta svadhruta svastyah pragvamsho vamsha vardhanah || [90]

Bhara-bhrut kathito yogee yogeeshah sarva kamdah |
Ashrama shramanah kshamah suparno vayu-vahanah || [91]

Dhanur-dharo dhanur-vedo dando damayita damah |
Apara-jita sarva-saho niyanta niyamo yamah || [92]

Satvavan satvika satyah satya-dharma para-yanah |
Abhi-prayah priyarhorhah priyakrut preeti-wardhanah || [93]

Vihaya-sagati rjyotih suru-chirhu-tabhugvibhuh |
Ravi vriochana sooryah savita ravi lochanah || [94]

Ananta huta-bhugbhokta sukhado naikado grajah |
Anirvinna sada-marshee lokadhi-shthana madbhutah || [95]

Sanaa tsana-tana-tamah kapilah kapi-ravyayah |
Svastida svasti-krut svasti svastibhuk svasti-dakshinah || [96]

Aroudrah kundalee chakree vikra-myoorjita shasanah |
Shabdatiga shabda-sahah shishira sharva-reekarah || [97]

Akroorah peshalo daksho dakshinah kshaminam varah |
Vidvattamo veeta-bhayah punya-shravana keertanah || [98]

Uttarano dushkrutiha punyo dussvapna nashanah |
Veeraha rakshana santo jeevanah parya-vasthitah || [99]

Anantha roopo nantha shreeh jitamanyur-bhayapahah |
Chatu-rasro gabhee-ratma vidisho vyadisho dishah || [100]

Anadi rbhoorbhuvo lakshmeeh suveero ruchi-rangadah |
Janano jana janmadih bheemo bheema-para-kramah || [101]

Adhara nilayo dhata pushpa-hasah praja-garah |
Urdhvaga satpa-thacharah pranadah pranavah panah || [102]

Pramanam prana nilayah prana-bhrut prana jeevanah |
Tattvam tattva videkatma janma mrutyu jaratigah || [103]

Bhoorbhuva svasta-rustarah savita prapi-tamahah |
Yagno yagna-patir-yajva yagnango yagna-vahanah || [104]

Yagna-bhrut yagnakru t yagee yagnabhuk yagna-sadhanah |
Yajna-ntakrut yagna guhyam anna mannada eva-cha || [105]

Atma-yoni svayam jaato vaikhana sama-gayanah |
Devakee nandana srashta kshiteeshah papa-nashanah || [106]

Shankha-bhrut nandakee chakree sharngadhanva gada-dharah |
Rathanga-pani rakshobhyah sarva praha-rana-yudhah || [107]

Sree sarva-praha-rana-yudha om naman ithi

Vanmalee gadee sharngi shankhee chakree cha nandakee |
Shree-maannaraayano vinshuh vaasu-devo dhira-kshatu || [108]
(repeat the above two lines)
Iteedam keerta-neeeyasya kesha-vasya maha-tmanah |

Namnam sahasram divya-nam ashe-shena prakeer-titam || [1]

Ya edam shrunuyat nityam yaschhapi parikeertayet |
Nashubham-prapnuyat-kinchit so mutreha-cha-manavah || [2]

Vedan-tago bramhana-syat kshatriyo vijayee bavet |
Vaisyo dhana-samru-ddhasyat shhoodra sukha mavap-nuyat || [3]

Dharmarthee prapnu-yatdharmam artharthee chartha mapnuyat |
Kamana-vapnuyat-kamee prajarthee chapnu-yat-prajam || [4]

Bhakt-imanya sadotthaya shuchi-stadgata manasah |
Sahasram vasu-devasya namna metat prakee-rtayet || [5]

Yashah prapnoti vipulam ynati praadhanya meva-cha |
Achalam shriya mapnothi shreyah prapnotya-nuttamam || [6]

Na bhayam kvachi dapnoti veeryam tejachha vindati |
Bhava tyarogo dhyu-timan bala-roopa gunan-vitah || [7]

Rogarto muchyate rogat baddho muchyeta bandhanat |
Bhaya nmuchyeta bheetastu muchye tapanna apadha || [8]

Durganya-titara tyashu purushah purusho-ttamam |
Stuva nnama-saha-srena nityam bhakti saman-vitah || [9]

Vasu-deva-shrayo marthyo vasu-deva para-yanah |
Sarva-papa vishu-ddhatma yati bramha sana-tanam || [10]

Na vasu-deva bhakta-nam ashubham vidyate kvachit |
Janma mrithyu jara vyadhi bhayam naivapa jayate || [11]

Emam stava madhee-yanah shraddha-bhakti sama-nvitah |
Yujye tatam sukha-kshantih shree-dhrati smruti keertibhih || [12]

Na krodho na matsaryam na lobho na shubha-matih |
Bhavanti kruta punyanam bhakta-nam puru-shottame || [13]

Dhyou sachan-drarka nakshatra kham disho bhoorma-hodadhih |
Vasu-devasya veeryena vidhrutani mahat-manah || [14]

Sa-sura-sura gandharvam sa-yaksho-raga raksha-sam |
Jaga-dvashe varta-tedam krishnasya sachara-charam || [15]

Indri-yani mano-buddhii satvam tejo-balam dhritih |
Vasu-devatma kanyahuh kshetram-kshetragyna eva cha || [16]

Sarva-gamana macharah prathamam pari-kalpate |
Aachara prabhavo dharmo dharmasya pradhu-rachyutah || [17]

Rushayah pitaro devah maha-bhootani dhatavah |
Jangama-jangamam chedam jagannaraya-nodbhavam || [18]

Yogo gyanam tatha sankhyam vidya shilpadi karma-cha |
Vedah shasthrani vigynana etat-sarvam janar-danat || [19]

Eko-vishnu rmaha-dbhootam prutha-gbhoota nyanekasah |
Trilon-lokan-vyapya-bhootatma bhujkte vishva-bhugavyayah || [20]

Emam stavam bhagavato vishnor-vyasena keertitam |
Pathedya echhet purushah shreyah praptum sukhani-cha || [21]

Vishve-shvara majam devam jagatah prabhu mavyam |
Bhajanti ye pushka-raksham nate yanti para-bhavam || [22]

Na te yanti para-bhavam om nama iti

ARJUNA UVACHA

Padma-patra visha-laksha padma-nabha suro-ttama |
Bhaktana manu-raktanam trata bhava janar-dana || [23]

SHREE BHAGAVAN UVACHA

Yo-mam nama saha-srena stotu michhati pandava |
Sho ha mekena shlokena stuta eva na samshayah || [24]

Stita eva na samshaya om nama iti

VYASA UVACHA

Vasa-naad vasu devasya vasitham te jaga-thrayam |
Sarva-butha nivaso si vaasu-deva namo stute || [25]

Vasu-deva namostute om nama iti

PARVATI UYVACHV

Keno-paayena laghunaa vishnur-nama saha-skrakam |
Patyate pamditeh nityam shortu michha myaham prabho || [26]

ESHWARA UVACHA

Shree-rama ram rameti rame raame mano-rame |
Saha-sranaama tattulyam raama-naama varaa-nane || [27]
Raama-naama varaa-nana om nama iti
(The above 2 lines read 2 times)

BRAMHO UVACHA

Namo stvana-ntaya saha-sramurtaye
Saha-srapaa-dakshi shiroru-bahave |
Saha-sranaamne puru-shaya shashvate
Saha-srakoti-yuga-dharine namah || [28]
Saha-srakoti yuga-dharina om nama iti

SANJAYA UVACHA

Yatra yoge-shvarah krushno yatra paardho dhanur-dharah |
Tatra-shreeh vijayo bhutih dhruva neetih mati rmama || [29]

SHREE BHAGA-VAANU-VACHA

Ananya-schanta-yanto mam ye janaah paryu-panate |
Tesham nitya-bhiyuktanaam yoga-kshemam vaha-myaham || [30]

Pari-tranaya sabhunaam vinaa-shaya cha dushkrutam |
Dharam samstha-panardhaya sambha-vami yuge yuge || [31]

Aartha-vishanna-shithila-schabhitah ghoreshucha-vyadhi-varthamanah |
Samkeertya-narayana-shabda-matram vimukta-duhghah-sukhino-bhavanti || [32]

Kayena vaachha mana-sendhriyerva
Buddhyatma-naavaa prakrute-svabha-vaat |
Karomi yadyat sakalam parasmai
Naaraa-yanayeti samarpa-yame ||

Sarvam shree-krishnar-panamastu

Vishnusahasranama Stotram

This Vishnusahasranama stotra, which is the most widely known, is a garland of the thousand names of Lord Vishnu, strung in to a beautiful stotra by the legendary Rishi Veda Vyasa, acknowledged as one of the greatest exponents of the Vedic

wisdom. Apart from the great epic Mahabharata, he also wrote the Brahma Sutras (he is also called Badarayana), a treatise expounding the essence of Hindu philosophy. His father is Rishi Parashara, the redoubtable astrologer-saint who laid the foundation stone for to-days Vedic astrology by systematizing our great predictive science in his famous treatise the Brihat Parashara Hora Shastra. The depth of his astrological knowledge was so great that, one day while crossing a river in a boat, he casually looked at his favorite stars in heaven, and suddenly realized that it was an exceptionally auspicious moment and if a child is conceived at that moment, he will be an expert in the shastras. So he told this to the lady rowing the boat and requested her to marry him. She agreed and the son born was Veda Vyasa!

It is in this Veda Vyasa's Mahabharata, in the shanti parva, that we will find the Vishnu Sahasranama Stotra, which Bheeshma prescribes to King Yudhisthira. The backdrop to the prescription is as follows:

Soon after the death of Duryodhana, Yudhisthira was coronated as the king. Though the war was over, Bheeshma was still lying on the bed of arrows as he vowed to leave this world only when the kingdom of Hastinapur is safe. Knowing this, immediately after the coronation, Yudhisthira, accompanied by Lord Krishna and his brothers, went to Bheeshma. Before leaving his mortal body, Bheeshma gives a long discourse to Yudhisthira on various aspects of life and Dharma. After listening to everything, Yudhisthira wants to know if there is any one thing through which one can achieve all; and Bheeshma prescribes the Viashnusahasranama stotra. The first 13 stanzas are the dialog between Yudhisthira and Bheeshma. The next three stanzas are the customary Dhyana verses.

The Greatest Hindu philosopher of India, Adi Shankaracharya, wrote the Bhashya (word-to-word meaning) of the 1000 names of Vishnu that are there in this sahasranama stotra, in the 6th century ad. The story of writing this is also an interesting one. Actually, being a great Devi devotee he wanted to write the commentary on the Lalita sahasranama stotra and asked a disciple to bring the text. The disciple brought the Vishnu sahasranama text. Twice this mistake was repeated

and then Shree Shankaracharya heard a Divine voice asking him to write the commentary on the Vishnu sahasranama.

There is one more Vishnu sahasranama stotras in the puranas, given to Narada by Lord. Shiva (Also known as Sri Narada pancharatragamoktam) but somehow it is not popular.

There is also a Vishnu sahasranama in the famous Sikh scripture Sundar Gutka, written

by Guru Arjun Singh, one of the main Sikh Gurus. It is known as “Sahasranama”.

I have put an authentic photocopy of this in this site as [Vishnu shasranama in Sikhism](#)

pages 465 to 471 of Sundar Gutka put together.

VISHNU SAHASRANAMA STOTRAM

Om vishvam vishnur-vashatkaro bhuta-bhavya-bhavat-prabhuh

Bhutakrud bhutabhrud bhavo bhutatma bhuta-bhavanah ..1

Vishvam: The all or the Universe.

Vishnur: He who pervades every thing.

Vashatkara: For whom the sacrificial versus are uttered in the yagyas.

Bhuta-bhavya-bhavat-prabhuh: The one who is the master and beyond the past, present and the future.

Bhutakrud: The creator and destroyer of all existences in the universe.

Bhutabhrud: One who supports or sustains or governs the universe.

Bhava: Pure existence.

Bhutatma: The essence of all beings.

Bhuta-bhavanah: He who originates and develops all Elements.

Putatma paramatma cha muktanam parama gatih

Avyayah purusha sakshi kshetrajno~kshara eva cha ..2

Putatma: One whose nature is purity/who is purity
Paramatma cha: He who is the supreme one and the Atman.
Muktanam parama gatih: The highest goal of the liberated ones.
Avyayah: One for whom there is no decay.
Purusha: One who abides in the body or pura.
Sakshi: One who witnesses everything
Kshetraino: The knower of the field or body.
Akshara eva cha: He who is without destruction

Yogo yogavidam neta pradhana-purushesvarah

Narasimha-vapu shriman kesavah purushottamah ..3

Yogo: One attainable through Yoga.
Yogavidam neta: The master of those who are established in the above-mentioned Yoga.
Pradhana-purushesvarah: The master of pradhana or Prakruti and Purusha or Jiva.
Narasimha-vapu: One in whom the bodies of a man and a lion are combined.
Shirman: One on whose chest the goddess Shri always dwells.
Kesavah: One whose Kesa or locks are beautiful
Purushottamah: The greatest among all Purushas

Sarvah sarvah sivah sthanur-bhutadir-nidhir-avyayah

Sambhavo bhavano bharta prabhavah prabhur-isvarah ..4

Sarvah: The omniscient source of all existence.
Sarvah: Destroyer.
Sivah: One pure.
Sthanur: One who is steady, immovable and changeless.
Bhutadir: Source of all elements or existing things.
Avyayah nidhir: The changeless and indestructible Being in whom the whole universe becomes merged and remains in seminal condition at the time of Pralaya or cosmic dissolution.
Sambhavo: One born out of His own will as incarnation.

Bhavano: One who generates the fruits or Karmas of all Jivas for them to enjoy.

Bharta: One who supports the universe as its substratum.

Prabhavah: One from whom all the great elements have their birth. Or one who has exalted births as incarnations.

Prabhur: One who is an adept in all rites.

Ishvarah: One who has unlimited lordliness or power over all things.

Svayambhuh sambhur-adityah pushkaraksho mahasvanah

Anandi-nidhano dhata vidhata dhaturuttamah ..5

Svayambhuh: One who exists by Himself, uncaused by any other.

Sambhur: One who bestows happiness on devotees.

Adityah: The golden-hued person in the sun's orb. Pushkaraksho: One who has eyes resembling the petals of Pushkara or lotus.

Mahasvanah: One from whom comes the great sound – the Veda. Anandi-nidhano:

The one existence that has neither birth nor death.

Dhata: One who is the support of the universe.

Vidhata: He who generates Karmas and their fruits.

Dhaturuttamah: The ultimate support of every thing.

Aprameyo hrishikesah padma-nabho~mara-prabhuh

Visvakarma manustvashta sthavishtah sthaviro-dhruvah ..6

Aprameyo: One who is not measurable or understandable by any of the accepted means of knowledge like sense, perception, inference etc.

Hrishikesah: The master of the senses or He under whose control the senses subsist.

Padma-nabho: He in whose navel (nabhi) the lotus (padma), the source of the universe, stands.

Amara-prabhuh: The master of Amaras or the deathless ones, i.e. the Devas.

Visvakarma: He whose Karma (work) has resulted in all that exists (Vishvam) or He whose power of creation is unique and wonderful.

Manu: He who thinks.

Stvashta: He who makes all beings shrunken (Tanukarana) at the time of cosmic dissolution.

Sthavishtah: He who excels in everything in bulk or substantiality.

Sthaviro-dhruvah: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

Agrahyah sasvatah krishno lohitaakshah pratardana

Prabhutas-triakubdhama pavitram mangalam param ..7

Agrahyah: One who cannot be grasped by the organs or knowledge or conceived by the mind.

Sasvatah: One who exists at all times.

Krishno: The existence-Knowledge-Bliss.

Lihitakshah: One whose eyes are tinged red.

Pratardana: Destroyer of all at the time of cosmic dissolution.

Prabhutas: Great because of unique qualities like omnipotence, omniscience etc.

Triakubdhama: He who is the support (dharma) of the three regions above, below and in the middle.

Pavitram: That which purifies everything.

Mangalam param: Supremely auspicious.

Isanah pranadah prano jyeshthah sreshthah prajapatih

Hiranyagarbho bhugarbho madhavo madhusudana .. 8

Isanah: He who controls and regulates everything.

Pranadah: One who bestows or activates the Prana, the vital energy.

Prano: The Supreme Being.

Jyeshthah: The eldest of all; for there is nothing before Him.

Sreshthah: One deserving the highest praise.

Prajapatih: The master of all living beings, because He is Ishvara.

Hiranyagarbho: One who is Atman of even Brahma the creator.

Bhugarbho: One who has got the world within Himself.

Madhavo: The Consort of Ma or Mahalakshmi or one who is fit to be known

through Madhu-Vidya.

Madhusudanah: The destroyer of the demon Madhu.

Ishvaro vikrami dhanvi medhavi vikramah kramah

Anuttamo duradharsah krutajnah krutiratmavan ..9

Ishvara: The Omnipotent Being.

Vikrami: The courageous One.

Dhanvi: One armed with bow.

Medhavi: He who has great intelligence capable of grasping all texts.

Vikramah: He who crosses (Karmana) i.e. transcends samsara. Or one who has Vih, bird i.e. Garuda as His mount.

Kramah: Vishnu is called Kramah, because He is the cause of Kramana or crossing of the ocean of samsara by devotees, or because from Him all Krama or manifestation of the universe, has taken place.

Anuttamo: He than whom there is none greater.

Duradharsah: One whom none (Asuras) can overcome.

Krutajnah: One who knows everything about what has been done (Kruta) by Jivas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water.

Krutir: The word means what is achieved through all human efforts or works.

Atmavan: One established in his own greatness i.e. requiring no other support than Himself.

Suresah sharanam sharma vishvaretah prajabhavah

Ahah samvasaro vyalah pratyayah sarvadarshanah ...10

Suresah: The lord of the Suras or Devas. It can also mean the greatest of those who bestow good.

Saranam: One who removes the sorrows of those in distress.

Sharma: One who is of the nature of supreme bliss.

Vishvaretah: The seed of the universe.

Prajabhavah: He from whom all beings have originated.

Ahah: Luminous one.

Samvasaro: As Time is a form of Vishnu, He is called Samvasara or a year.

Vyalah: Being ungraspable like a serpent, He is called Vyalah.

Pratyayah: One who is of the nature of Pratiti or Prajna (consciousness)

Sarvadarshanah: One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His.

Ajah sarveshvarah siddhah siddhih sarvadir acyutah

Vrushakapir ameyatma sarva-yoga-vinihshrutah ...11

Ajah: One who has no birth.

Sarveshvarah: The Lord of all Lords or the supreme Lord.

Siddhah: One ever established in one's own nature. Siddhih: One who is of the nature of Consciousness in all.

Sarvadih: One who is the first cause of all elements.

Achyutah: One who never lost and will never lose his inherent nature and powers.

Vrushakapir: One who showers all objects of desire.

Ameyatma: One whose form or nature cannot be measured and determined.

Sarva-yoga-vinihshrutah: One who stands aside completely from all bondage.

Vasur vasumanah satyah samatma sammitah samah

Amoghah pundarikaksho vrusha-karma vrushakrutih ...12

Vasur: One in whom all beings dwell and one who dwells in all beings.

Vasumanah: The term Vasu means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e. a mind free from attachments, anger and other evil qualities.

Satyah: One whose nature is Truth.

Samatma: One whose mind is Sama, without partiality or anger and thus the same towards all beings.

Sammitah: This name and the previous (samatma) occurring together, can be split in two ways – as samatma + sammitah and as samatma + asammitah. Samah: One

unperturbed at all times.

Amoghah: One whose worship will never go in vain, but will bear ample fruits.

Pundarikaksho: One who has pervaded, i.e. is realized in, the lotus of the heart. Or
One whose eyes resemble the petals of a lotus.

Vrushakarma: One whose actions are according to vrushas i.e. Dharma.

Vrushakrutih: One who takes form for the sake of Vrushas or Dharma.

Rudro bahushira babhrur vishva-yonih shuchi sravah

Amrutah shashvata-sthanur vararoho maha-tapah ...13

Rudro: One who makes all beings cry at the time of cosmic dissolution.

Bahushira: One with innumerable heads.

Babhrur: One who governs the world.

Vishvayonih: One who is the cause of the world.

Shuchi sravah:: One whose names and glories are very holy and purifying to be heard.

Amrutah: One who is deathless.

Shashvata-sthanur: One who is both eternal and firmly established, unchanging.

Vararoho: He whose lap gives the highest blessings.

Mahatapah: The austerity connected with creation, which is of the nature of knowledge is of great potency.

Sarvagah sarva-vid-bhanur vishvaksheno janardana

Vedo vedavid avyango vedango vedavit kavih..14

Sarvagah: One who pervades everything, being of the nature of their material cause.

Sarva-vid-bhanur: One who is omniscient and illumines everything.

Vishvaksheno: He before whom all Asura armies get scattered.

Janardana: One who inflicts suffering on evil men.

Vedah: He who is of the form of the Veda.

Vedavid: One who knows the Veda and its meaning.

Avyango: One who is self-fulfilled by knowledge and other great attributes and is

free from every defect.

Vedango: He to whom the Vedas stand as organs.

Vedavit: One who knows all the Vedas.

Kaviih: One who sees everything.

Lokadhyakshah suradhyaksho dharmadhyakshah krutakrutah

Chaturatma chaturvyuhas chaturdamstras chatur-bhujah ..15

Lokadhyakshah: He who witnesses the whole universe.

Suradhyaksho: One who is the overlord of the protecting Divinities of all regions.

Dharmadhyakshah: One who directly sees the merits (Dharma) and demerits (Adharma) of beings by bestowing their due rewards on all beings.

Krutakrutah: One who is an effect in the form of the worlds and also a non-effect as their cause.

Chaturatma: One who for the sake of creation, sustentation and dissolution assumes forms.

Chaturvyuhas: One who adopts a fourfold manifestation.

Chaturdamstras: One with four fangs in His Incarnation as Nisimha.

Chaturbhujah: One with four arms.

Bhrajishnur-bhojanam bhokta sahisnur jagad-adhijah

Anagho vijayo jeta vishva-yonih punar-vasuh ..16

Bhrajishnur: One who is pure luminosity.

Bhojanam: Prakruti or Maya is called Bhojanam or what is enjoyed by the Lord.

Bhokta: As he, purusha, enjoys the prakruti, He is called the enjoyer or Bhokta.

Sahishnur: As He suppresses Asuras like Kiranyaksha, He is Sahishnu.

Jagad-adhijah: One who manifested as Hiranyagarbha by Himself at the beginning of creation.

Anagho: The sinless one.

Vijayo: One who has mastery over the whole universe by virtue of his six special excellences like omnipotence, omniscience etc. known as Bhagas.

Jeta: One who is naturally victorious over beings, i.e. superior to all beings.

Vishva-yonih: The source of the universe.

Punar-vasuh: One who dwells again and again in the bodies as the Jivas.

Upendro vamanah pramshur amoghah suchir urjitah

Atindrah samgrahah sargo dhrutatma niyamo yamah ..17

Upendro: One born as the younger brother of Indra.

Vamanah: One who, in the form of Vamana (dwarf), went begging to Bali.

Pramshur: One of great height.

Amoghah: One whose acts do not go in vain.

Suchir: One who purifies those who adore and praise Him.

Urjitah: One of infinite strength.

Atindrah: One who is superior to Indra by His inherent attributes like omnipotence, omniscience etc.

Samgrahah: One who is of the subtle form of the universe to be created.

Dhrutatma: One who is ever in His inherent form or nature, without the transformation involved in birth and death.

Niyamo: One who appoints His creatures in particular stations.

Yamah: One who regulates all, remaining within them.

Vedyo vaidyah sada-yogi viraha madhavo madhuh

Atindriyo mahamayo mahotsaho mahabalah ..18

Vedyo: One who has to be known by those who aspire for Mokshas.

Vaidhyah: One who knows all Vidyas or branches of knowledge.

Sada-yogi: One who is ever experienceble, being ever existent.

Viraha: One who destroys heroic Asuras for the protection of Dharma.

Madhavo: One who is the Lord or Master of Ma or knowledge.

Madhuh: Honey, because the Lord gives joy, just like honey.

Atindriyo: One who is not knowable by the senses.

Mahamayo: One who can cause illusion even over other great illusionists.

Mahotsaho: One who is ever busy in the work of creation, sustentation and

dissolution.

Mahabalah: The strongest among all who have strength.

Mahabuddir mahaviryō mahasaktir mahadyutih

Anirdesyavapuh shrīman ameyatma mahadridhruk ..19

Mahabuddir: The wisest among the wise.

Mahaviryō: The most powerful one, because Ignorance which is the cause of Samsara is His great power.

Mahasaktir: One with great resources of strength and skill.

Mahadyutih: One who is intensely brilliant both within and without.

Anirdesyavapuh: One who cannot be indicated to another as: 'He is this', because He cannot be objectively known. Shrīman: One endowed with greatness of every kind.

Ameyatma: The Spirit with intelligence that cannot be measured by any one.

Mahadridhruk: One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in his Krishna incarnation.

Maheshvaso mahibharta shrīnivasah satam gatih

Aniruddhah suranando govindo govindam patih ..20

Maheshvaso: One equipped with the great bow.

Mahibharta: One who held up the earth submerged in Pralaya waters.

Shrīnivasah: One on whose chest the Goddess Shri, eternal in nature, dwells.

Satam gatih: One who bestows the highest destiny attainable, to all holy men.

Aniruddhah: One who has never been obstructed by any one or anything from manifesting in various forms.

Suranando: One who bestows joy on all divinities.

Govindo: Gau means words. Thou pervadest all words, giving them power.

Therefore sages call the Govinda.

Govindam patih: Gau means words. One who knows them is Govind. He who is the master of words is indicated by this name.

Marichir-damano hamsah suparno bhujagottamah

Hiranya-nabha sutapah padmanabhah prajapatih ..21

Marchir: The supreme power and impressiveness seen in persons endowed with such qualities.

Damano: One who in the form of Yama inflicts punishments on those who tread the path of unrighteousness.

Hamsah: One who removes the fear of Samsara from those who practise the sense of identity with Him.

Suparnah: One who has two wings in the shape of Dharma and Adharma.

Bhujagottamah: One who is the greatest among those who move on Bhujas or arms, that is, serpents. The great serpents like Ananta and Vasuki are the powers of Vishnu, so he has come to have this name.

Sutapah: One who performs rigorous austerities at Badarikashrama as Nara and Narayana.

Padmanabhah: One whose navel is beautifully shaped like lotus.

Prajapatih: The father of all beings, who are His children.

Amrutyuh sarva-druk simhah sandhata sandhiman sthirah

Ajo durmarshanah shasta vishrutatma surariha ..22

Amrutyuh: One who is without death or its cause.

Sarva-druk: One who sees the Karmas of all Jivas through His inherent wisdom.

Simhah: One who does Himsa or destruction.

Sandhata: One who unites the Jivas with the fruits of their actions.

Sandhiman: One who is Himself the enjoyer of the fruits of actions.

Sthirah: One who is always of the same nature.

Ajo: The root 'Aj' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, i.e. destroys them.

Durmarshanah: One whose might the Asuras cannot bear.

Shasta: One who instructs and directs all through the scriptures.

Vishrutatma: One who is specially known through signifying terms like Truth, Knowledge etc.

Surariha: One who destroys the enemies of Suras or Devas.

Gurur gurutamo dhama satyah satya-parakramah

Nimisho animishah sragvi vachaspatir udaradhih ..23

Gurur: One who is the teacher of all forms of knowledge.

Gurutamo: One who gives the knowledge of Brahman even to divinities like Brahma.

Dhama: It means brilliance.

Satyah: One who is embodied as virtue of truth specially.

Satya-parakamah: One of unfailing valour.

Nimisho: One whose eye-lids are closed in Yoga-nidra.

Animishah: One who is ever awake.

Sragvi: One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects of the five elements.

Vachaspatir-udaradhih: Being the master of Vak or word i.e. knowledge, He is called so. As his intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

Agranir gramanih shriman nyayo neta samiranah

Sahsra-murdha vishvatma sahasraksha sahasrapat ..24

Agranir: One who leads all liberation-seekers to the highest status.

Gramanih: One who has the command over Bhutagrama or the collectivity of all beings.

Shriman: One more resplendent than everything.

Nyayo: The consistency which runs through all ways of knowing and which leads one to the truth of Non-duality.

Neta: One who moves this world of becoming.

Samiranah: One who in the form of breath keeps all living beings functioning.

Sahasramurdha: One with a thousand, i.e. innumerable, heads.

Vishvatma: The soul of the universe.

Sahasraksha: One with a thousand or innumerable eyes.

Sahasrapat: One with a thousand, i.e. innumerable legs.

Avrtano nivrutatma samvrutah sampramardanah

Ahah samvartako vahnir anilo dharani-dharah ..25

Avartano: One who whirls round and round the Samsara-chakra, the wheel of Samsara or worldly existence.

Nivrutatma: One whose being is free or untouched by the bondage of Samsara.

Samvrutah: One who is covered by all-covering Avidya or ignorance.

Sampramardanah: One who delivers destructive blows on all beings through His Vibhuti (power manifestation like Rudra, Yama etc.).

Ahah samvartako: The Lord who, as the sun, regulates the succession of day and night.

Vahnir: One who as fire carries the offerings made to the Devas in sacrifices.

Anilo: One who has no fixed residence.

Dhanani dharah: One who supports the worlds, Adishesha, elephants of the quarters etc.

Suprasadah prasannatma vishva-dhrug vishva-bhug vibhuh

Sat-karta sat-krutah sadhur jahnur narayano narah ..26

Suprasadah: One whose Prasada or mercy is uniquely wonderful, because He gives salvation to Sisupala and others who try to harm Him.

Prasannatma: One whose mind is never contaminated by Rajas or Tamas.

Vishva-dhrug: One who holds the universe by his power.

Vishva-bhug: One who eats up or enjoys or protects the worlds.

Vibhuh: One who becomes many from Hiranyagarbha downwards.

Satkarta: One who offers benefits.

Sat-krutah: One who is adored even by those who deserve adoration.

Sadhur: One who acts according to justice.

Jahnur: One who dissolves all beings in oneself at the time of dissolution.

Narayanah: Nara means Atman. Narayana, that is, one having His residence in all

beings.

Narah: He directs everything, the eternal Paramatma is called Nara”.

Asankhyeyo prameyatma visistah shishtakruch chucih

Siddharthah siddha-sankalpah siddhidah siddhisadhanah ..27

Asankhyeyo: One who has no Sankhya or differences of name and form.

Aprameyatma: One whose nature cannot be grasped by any of the means of knowledge.

Visistah: One who excels everything.

Shishtakrch: Shihstam means commandment. So, one who commands everything. Or one who protects shishtas or good men.

Siddharthah: One whose object is always fulfilled.

Siddha-sankalpah: One whose resolutions are always fulfilled.

Siddhidah: One who bestows Siddhi or fulfillment on all who practise disciplines, in accordance with their eligibility.

Siddhisadhanah: One who brings fulfillment to works that deserve the same.

Vrushahi vrushabho vishnur vrushaparva vrushodarah

Vardhano vardhamanascha viviktah shruti-sagarah ..28

Vrushahi: Vrusha means dharma or merit.

Vrushabho: One who showers on the devotees all that they pray for.

Vishnur: One who pervades everything.

Vrushaparva: One who has given as steps (Parvas), observances of the nature of Dharma, to those who want to attain the supreme state.

Vrushodarah: One whose abdomen showers offspring.

Vardhamanascha: One who multiplies in the form of the universe.

Viviktah: One who is untouched and unaffected.

Shruti-sagarah: One to whom all the shruti or Vedic words and sentences flow.

Subhujo durdharo vagmi mahendro vasodo vasuh

Naikarupo bruhad-rupah shipivishtah prakashana ..29

Subhujo: One possessing excellent arms that protect the worlds.

Durdharo: One who holds up the universe – a work which none else can do.

Vagmi: One from whom the words constituting the Veda come out.

Mahendro: The great Lord, that is, the Supreme Being, who is the God of all gods.

Vasudo: One who bestows riches.

Vasuh: One who is himself the Vasu.

Naikarupo: One who is without an exclusive form.

Bruhad-rupah: One who has adopted mysterious forms like that of a Boar.

Shipivishtah: Shipi means cow. One who resides in cows as Yagya.

Prakashana: One who illumines everthing.

Ojas tejo dyuti-dharah prakashatma pratapanah

Vruddhah spahstaksharo mantras chandramshur bhaskaradyutih ..30

Ojas tejo duti-dharah: Ojas means inherent vitality. Tejas means puissance and such qualities. Dyuti means radiance. So the word means one who possesses all these qualities.

Prakashatma: One whose form is radiant.

Pratapanah: One who warms the world through the power manifestations like the Sun.

Vruddhah: One who is rich in excellences like Dharma, Gyana (knowledge), Vairagya (renunciation) etc.

Spashstaksharo: He is so called because Omkara, the manifesting sound of the Lord, is Spashta or high pitched.

Mantras: One who manifests as the Mantras of the Rk, Sama, Yajus etc., or one who is known through Mantras.

Chandramshur: He is called 'Chandramshu' or moonlight because just as the moonlight gives relief to men burnt in the heat of the sun, He gives relief and shelter to those who are subjected to the heat of Samsara.

Amrtamshu dbhavo bhanuh shashabinduh sureshvarah

Aushadham jagatah setuh satya-dharma-prarakramah ..31

Amrtamshu dbhavo: The Paramatman from whom Amrutamshu or the Moon originated at the time of the churning of the Milk-ocean.

Bhanuh: One who shines.

Shashabinduh: The word means one who has the mark of the hare, that is the Moon.

Sureshvarah: One who is the Lord of all Devas and those who do good.

Aushadham: One who is the Aushadha or medicine for the great disease of Samsara.

Jagatah setuh: One who is the aid to go across the ocean of Samsara.

Satya-dharma-parakramah: One whose excellences like righteousness, omniscience, puissance, etc. are all true.

Bhuta-bhavya-bhavan-nathah pavanah pavano analah

Kamaha kamakrut kantah kamah kamapradah prabhuh ..32

Bhuta-bhavya-bhavan-nathah: One who is the master for all the beings of the past, future and present.

Pavanah: One who is the purifier.

Pavano: One who causes movement.

Analah: The Jivatma is called Anala because it recognizes Ana or Prana as Himself.

Kamaha: One who destroys the desire-nature in seekers after liberation.

Kamakrut: One who fulfils the wants of pure minded devotees.

Kantah: One who is extremely beautiful.

Kamah: One who is sought after by those who desire to attain the four supreme values of life.

Kamapradah: One who liberally fulfils the desires of devotees.

Prabhuh: One who surpasses all.

Yugadikrud yugavarto naikamayo mahashanah

Adrushyo vyakta-rupascha sahasrajid anantajit ..33

Yugadikrud: One who is the cause of periods of time like Yuga.

Yugavarto: One who as time causes the repetition of the four Yugas beginning with Satya Yuga.

Naikamayo: One who can assume numerous forms of Maya, not one only.

Mahashanah: One who consumes everything at the end of a Kalpa.

Adrushyo: One who cannot be grasped by any of the five organs of knowledge.

Vyakta-rupascha: He is so called because His gross form as universe can be clearly perceived.

Sahasrajid: One who is victorious over innumerable enemies of the Devas in battle.

Anantajit: One who, being endowed with all powers, is victorious at all times over everything.

Ishtovishistah shishtestah sikhandi nahusho vrushah

Krodhaha krodhakrut karta vishva-bahur mahidharah ..34

Ishto: One who is dear to all because He is of the nature of supreme Bliss.

Avishistah: One who resides within all.

Shishtestah: One who is dear to shishta or Knowing Ones.

Sikhandi: Sikhanda means feather of a peacock. One who used it as a decoration for His crown when he adopted the form of a cowherd (Gopa).

Nahusho: One who binds all beings by Maya the root `nah` means bondage.

Vrushah: One who is of the form of Dharma.

Krodhaha: One who eradicates anger in virtuous people.

Krodhakrut karta: One who generates Krodha or anger in evil people.

Vishva-bahur: One who is the support of all or one who has got all beings as His arms.

Mahidharah: Mahi means both earth and worship. So the name means one who supports the earth or receives all forms of worship.

Achyutah prathitah pranah pranado vasavanujah

Apam-nidhir adhishtanam apramattah pratishtitah ..35

Achyutah: One who is without the six transformations beginning with birth.

Prathitah: One who is famous because of His works like creation of the worlds etc.

Pranah: One who as Hiranyagarbha endows all beings with Prana.

Pranado: One who bestows Prana, that is, strength, on Devas and Asuras and also destroys them by withdrawing it.

Vasavanujah: One who was born as younger brother of Indra (Vasava) in His incarnation as Vamana.

Apam-nidhir: The word means collectivity of water or the ocean.

Adhishtanam: The seat or support for everything.

Apramattah: One who is always vigilant in awarding the fruits of actions to those

who are entitled to them.

Pratishtitah: One who is supported and established in His own greatness.

Skandah skanda-dharo dhuryo varado vayuvahanah

Vashudevo bruhad-bhanur adidevah purandarah ..36

Skandah: One who drives everything as air.

Skanda-dharo: One who supports Skanda or the righteous path.

Dhuryo: One who bears the weight of the burden of all beings in the form of birth etc.

Varado: One who gives boons.

Vayuvahanah: One who vibrates the seven Vayus or atmospheres beginning with Avaha.

Vashudevo: One who is both Vasu and Deva.

Bruhad-bhanur: The great brilliance.

Adidevah: The Divinity who is the source of all Devas.

Purandarah: One who destroys the cities of the enemies of Devas.

Ashokas-taranas-tarah surah saurir janeshvarah

Anukulah shatavartah padmi padma-nibhekshanah ..37

Ashokas: One without the six defects – sorrow, infatuation, hunger, thirst, birth and death.

Taranas: One who uplifts beings from the ocean of samsara.

Tarah: One who liberates beings from the fear of residence in the womb, birth, old age, death etc.

Surah: One of great prowess, that is, who fulfils the four supreme satisfactions of life – Dharma, Artha, Kama and Moksha.

Saurih: One who as Krishna as the son of Sura, that is Vasudeva.

Janeshvarah: The Lord of all beings.

Anukulah: One who, being the Atman of all beings, is favorable to all, for no one will act against oneself.

Shatavartah: One who has had several Avataras or incarnations.

Padmi: One having Padma or lotus in his hands.

Padma-nibhekshanah: One with eyes resembling lotus.

Padmanabho aravindakshah padmagarbhah sarirabhrot

Mahardhir ruddho vrudhatma mahaksho garuda-dhvajah ..38

Padmanabho: One who resides in the Nabhi or the central part of the heart-lotus.

Aravindakshah: One whose eyes resemble Aravinda or the Lotus.

Padmagarbhah: One who is fit to be worshipped in the middle of the heart-lotus.

Sarirabhrot: One who supports the bodies of beings, strengthening them in the form of Anna (Food) and Prana.

Mahardhir: One who has enormous Ruddhi or prosperity.

Ruddho: One who is seen as standing in the form of the world.

Vrudhatma: One whose Atma or body is Vrudha or ancient.

Mahaksho: One who has got two or many glorious eyes.

Garuda-dhvajah: One who has got Garuda as his flag.

Atulah sarabho bhimah samayagno havirharish

Sarvalakshana lakshanyo lakshmivan samitinjayah ..39

Atulah: One who cannot be compared to anything else.

Sarabho: The body is called 'Sara' as it is perishable.

Bhimah: One of whom everyone is afraid.

Samayagno: One who knows the time for creation, sustenance and dissolution.

Havir-harish: One who takes the portion of offerings (Havis) in Yajnas.

Sarvalakshana-lakshanyo: The supreme knowledge obtained through all criteria of knowledge i.e. Paramatma.

Lakshmivan: One on whose chest the Goddess Lakshmi is always residing.

Samitinjayah: One who is victorious in Samiti or war.

Viksharo rohito margo hetur-damodarah sahan

Mahidharo mahabhago vegavan amitashanah ..40

Viksharo: One who is without Kshara or destruction.

Rohito: One who assumed the form of a kind of fish called Rohita.

Margah: One who is sought after by persons seeking Moksha or Liberation.

Hetur: One who is both the instrumental and the material cause of the universe.

Damodarah: One who has very benevolent mind because of disciplines like self-control.

Sahah: One who subordinates everything.

Mahidharo: One who props up the earth in the form of mountain.

Mahabhago: He who, taking a body by His own will, enjoys supreme felicities.

Vegavan: One of tremendous speed.

Amitashanah: He who consumes all the worlds at the time of Dissolution.

Udbhavah kshobhano devan shrigarbhadh parameshvarah

Karanam kaaranam karta vikarta gahanah ..41

Udbhavah: One who is the material cause of creation.

Kshobhano: One who at the time of creation entered into the Purusha and Prakruti and caused agitation.

Devan: 'Divyati' means sports oneself through creation and other cosmic activities.

Shrigarbhadh: One in whose abdomen (Garbha) Shri or His unique manifestation as Samsara has its existence.

Parameshvarah: 'Parama' means the supreme. 'Ishvarah' means one who hold sway over all beings.

Karanam: He who is the most important factor in the generation of this universe.

Kaaranam: He who is the most important factor in the generation of this universe.

Karta: One who is free and is therefore one's own master.

Vikarta: One who makes this unique universe.

Gahanah: One whose nature, greatness and actions cannot be known by anybody.

Guhah: One who hides one's own nature with the help of His power of Maya.

Vyavasayo vyavasthanah samsthanah sthanado dhruvah

Parardhih parama-spashtas tushtah pushtah subhekshanah ..42

Vyavasayo: One who is wholly of the nature of knowledge.

Vyavasthanah: He in whom the orderly regulation of the universe rests.

Samsthanah: One in whom all beings dwell in the states of dissolution.

Sthanado: One who gives their particular status to persons like Dhruva according to their Karma.

Dhruva: One who is indestructible.

Parardhih: One who possesses lordliness of this most exalted type.

Parama-spashtas: One in whom 'Para' or supremely glorious 'Ma' or Lakshmi

dwells. Or one who is the greatest of all beings without any other's help.

Tushtah: One who is of the nature of supreme.

Pushtah: One who in fills everything.

Subhekshanah: One whose Ikshanam or vision bestows good on all beings that is, gives liberation to those who want Moksha and enjoyments to those who are after it, and also cuts asunder the knots of the heart by eliminating all doubts.

Ramo viramo virato margo neyo nayonayah

Virah shaktimatam shreshtho dharmo dharmaviduttamah ..43

Ramo: The eternally blissful one in whom the Yogis find delight.

Viramo: One in whom the Virama or end of all beings takes place.

Virato: One in whom the desire for enjoyments has ceased.

Margo: That path by knowing which the liberation-seeking ascetics attain to immortality.

Neyo: One who directs or leads the Jiva to the Supreme Being through spiritual realization.

Nayo: One who leads, that is, who is the leader in the form of spiritual illumination.

Anayah: One for whom there is no leader.

Virah: One who is valorous.

Shaktimatam-shreshtho: One who is the most powerful among all powerful beings like Brahma.

Dharmah: One who supports all beings.

Dharma-viduttamah: The greatest of knower of Dharma. He is called so because all the scriptures consisting of Shrutis and Smrutis form His commandments.

Vaikunthah purushah pranah pranadah pranavah pruthuh

Hiranya-garbhah shatrughno vyapto vayur adhokshajah ..44

Vaikunthah: The bringing together of the diversified categories is Vikuntha. He who is the agent of it is Vaikunthah.

Purushah: One who existed before everything.

Pranah: One who lives as Kshetrajana (knower in the body) or one who functions in the form of vital force called Prana.

Pranadah: One who destroys the Prana of beings at the time of Pralaya.

Pranavah: One who is praised or to whom prostration is made with Om.

Pruthuh: One who has expanded himself as the world.

Hiranya-garbhah: He who was the cause of the golden-coloured egg out of which Brahma was born.

Shatrugno: One who destroys the enemies of the Devas.

Vyaptah: One who as the cause pervades all effects.

Vayur: One who is the cause of smell.

Adhokshajah: He is Adhokshaja because he undergoes no degeneration from His original nature.

Rituh sudarshanah kalah parameshti parigraha

Ugrah samvatsaro daksho vishramo vishva-dakshinah ..45

Rituh: One who is of the nature of Kala (time) which is indicated by the word Ritu or season.

Sudarshanah: One whose Darshana or vision that is knowledge, bestows the most auspicious fruit Moksha.

Kalah: One who measures and sets a limit to everything.

Parameshti: One who dwells in his supreme greatness in the sky of the heart.

Parigraha: One who, being everywhere, is grasped on all sides by those who seek refuge in Him. Or one who grasps or receives the offerings made by devotees.

Ugrah: One who is the cause of fear even to beings like Sun.

Samvatsaro: One in whom all beings reside.

Daksho: One who augments in the form of the world.

Vishramah: One who bestows Vishrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the form of Hunger, Thirst etc., and difficulties like Avidya, pride, infatuation etc.,

Vishvadakshinah: One who is more skilled (Daksha) than every one. Or One who is proficient in everything.

Vistarah sthavara-sthanuh pramanam bijam avyayam

Arthonartha mahakosho mahabhogo mahadhanah ..46

Vistarah: One in whom all the worlds have attained manifestation.

Sthavara-sthanuh: One who is firmly established is Sthavara, and in whom long lasting entities like earth are established in Sthanu. The Lord is both these.

Pramanam: One who is of the nature of pure consciousness.

Bijamavyayam: One who is the seed or cause of Samsara without Himself undergoing any change.

Arthah: One who is sought (Arthita) by all, as He is of the nature of bliss.

Anarthah: One who, being self-fulfilled, has no other Artha or end to seek.

Mahakosho: One who has got as His covering the great Koshas like Annamaya, Pranamaya etc.

Mahabhogo: One who has Bliss as the great source of enjoyment.

Mahadhanah: One who has got the whole universe as the wealth (Dhana) for His enjoyment.

Anirvinnah sthavishtobhur dharma-yupo maha-makhah

Nakshatra-nemir nakshatri kshamah kshamah samihanah ..47

Anirvinnah: One who is never heedless, because He is ever self-fulfilled.

Sthavishtah: One of huge proportions, because He is in the form of cosmic person.

Abhuh: One without birth. Or one has no existence.

Dharma Yupah: The sacrificial post for Dharmas, that is, one to whom all the forms of Dharma, which are His own form of worship, are attached, just as a sacrificial animal is attached to a Yupa or a sacrificial post.

Maha-makhah: One by offering sacrifices to whom, those sacrifices deserve to be called great, because they well give the fruit of Nirvana.

Nakshatra nemir: The heart of all nakshatras.

Nakshatri: He is in the form of the nakshatra, Moon.

Kshamah: One who is clever in everything.

Kshamah: One who remains in the state of pure self after all the modifications of the mind have dwindled.

Samihanah: One who exerts well for creation etc.

Yajna ijyo mahejyas cha kratuh satram satamgatih

Sarvadarshi vimuktatma sarvagyo gyanam-uttamam ..48

Yajnah: One who is all-knowing.

Ijyah: One who is fit to be worshipped in sacrifices.

Mahejyascha: He who, of all deities worshipped, is alone capable of giving the blessing of liberation.

Kratuh: A Yajna in which there is a sacrificial post is Kratu.

Satram: One who is of the nature of ordained Dharma.

Satamgatih: One who is the sole support for holy men who are seekers of Moksha.

Sarvadarshi: One who by His inborn insight is able to see all good and evil actions of living beings.

Vimuktatma: One who is naturally free.

Sarvagyo: One who is all and also the knower of all.

Gynanam uttamam: That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

Suvratah sumukhah sukshmah sughoshah sukhadah suhrut

Manoharo jita-krodho virabahur vidaranah ..49

Suvratah: One who has taken the magnanimous vow to save all refuge-seekers.

Sumukhah: One with a pleasant face.

Sukshmah: One who is subtle because He is without any gross causes like sound etc.

Sughoshah: One whose auspicious sound is the Veda. Or one who has got a deep and sonorous sound like the clouds.

Sukhadah: One who gives happiness to good people.

Suhrut: One who helps without looking for any return.

Manoharo: One who attracts the mind by His incomparable blissful nature.

Jitakrodho: One who has overcome anger.

Virabahur: One whose arms are capable of heroic deeds as demonstrated in his destruction of Asuras for establishing Vedic Dharma.

Vidaranah: One who destroys those who live contrary to Dharma.

Svapanah svavasho vyapi naikatma naika-karma-krut

Vatsaro vatsalo vatsi ratna-garbho dhaneshvarah ..50

Svapanah: One who enfolds the Jivas in the sleep of Ajnana.

Svavasho: One who is dominated by oneself and not anything else, as He is the

cause of the whole cosmic process.

Vyapi: One who interpenetrates everything like Akasha.

Naikatma: One who manifests in different forms as the subsidiary agencies causing the various cosmic processes.

Naika-karma-krut: One who engages in innumerable activities in the process of creation, sustentation etc.

Vatsaro: One in whom everything dwells.

Vatsalo: One who has love for His devotees.

Vatsi: One who protects those who are dear to Him.

Ratna-garbho: The Ocean is so called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.

Dhaneshvarah: One who is the Lord of all wealth.

Dharmagub dharmakrud dharmi sad-asatksharam aksharam

Avigyata sahashramsur vidhata kruta-lakshanah ..51

Dharmagub: One who protects Dharma.

Dharmakrud: Though above. Dharma and Adharma, He performs Dharma in order to keep up the traditions in respect of it.

Dharmi: One who upholds Dharma.

Sad: The Parabrahman who is of the nature of truth.

Asat: As the Aparabrahma has manifested as the world He is called Asat (not having reality).

Ksharam: All beings subjected to change.

Aksharam: The changeless one.

Avigyata: One who is without the attributes of a Jiva or vigyata like sense of agency etc.

Sahashramshur: One with numerous rays, that is the Sun.

Vidhata: One who is the unique support of all agencies like Ananta who bear the whole universe.

Krutilakshanah: One who is of the nature of consciousness.

Gabhasti-nemih sattvasthah simho bhuta-maheshvarah

Adidevo mahadevo devesho devabhrud-guruh ..52

Gabhasti-nemih: He who dwells in the middle of Gabhasti or rays as the Sun.
Sattvasthah: One who dwells specially in sattvaguna, which is luminous by nature.
Simho: One who has irresistible power like a lion.
Bhuta-maheshvarah: The supreme Lord of all beings.
Adidevo: He who is the first of all beings.
Mahadevo: One whose greatness consists in His supreme self-knowledge.
Devesah: One who is the lord of all Devas, being the most important among them.
Devabhru-guruh: Indra who governs the Devas is Devabhru. The Lord is even that Indra's controller (Guru).

Uttaro gopatir gopta gyanagamyah puratanah

Sharira-bhuta-bhrud bhokta kapindro bhuridakshinah ..53

Uttaro: One who is Uttirna or liberated from Samsara.
Gopatir: Krishna who tends the cattle in the form of a Gopa. One who is the master of the earth.
Gopta: One who is the protector of all beings.
Gyanagamyah: The Lord cannot be known through Karma or a combination of Karma and Gyana.
Puratanah: One who is not limited by time and who existed before anything else.
Sharira-bhuta-bhrud: One who is the master of the five Bhutas (elements) of which the body is made.
Bhokta: One who protects. Or one who is the enjoyer of infinite bliss.
Kapindro: Kapi means Varah (boar). The word means, the Lord who is Indra and also one who manifested as Varaha or the Boar in one of the incarnations. Or it signifies His Rama incarnation in which He played the role of the master of the monkeys.
Bhuridakshinah: One to whom numerous Dakshinas or votive offerings are made in Yagyas.

Somapo amrutapah somah purujit purushottamah

Vinayo jayah satyasandho dasharhah satvatampatih ..54

Somapo: One who drinks the Soma in all Yagyas in the form of the Devata (Deit).
Amrutapah: One who drinks the drink of immortal Bliss which is of one's own

nature.

Somah: One who as the moon invigorates the plants.

Purujit: One who gains victory over numerous people.

Purushottamah: As His form is of cosmic dimension He is Puru or great, and as He is the most important of all, He is Sattama.

Vinayo: One who inflicts Vinaya or punishment on evil ones.

Jayah: One who is victorious over all beings.

Satyasandho: One whose `Sandha` or resolve becomes always true.

Dasharhah: Dasha means charitable offering. Therefore, He to whom charitable offerings deserve to be made.

Satvatampatih: `Satvatam` is the name of a Tantra. So the one who gave it out or commented upon it.

Jivo vinayita-sakshi mukundo amita vikramah

Ambhonidhir anantatma mahodadhishayonatakah ..55

Jivo: One who as the Kshetragna or knower of the field or the body, is associated with the Pranas.

Vinayita-sakshi: One who witnesses the Vinayita or worshipful attitude of all devotees.

Mukundo: One who bestows Mukti or Liberation.

Amita vikramah: One whose three strides were limitless.

Ambhonidhir: One in whom the Ambhas or all beings from Devas down dwell.

Anantatma: One who cannot be determined by space, time and causation.

Mahodadhi-sayah: One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.

Antakah: One who brings about the end of all beings.

Ajo maharhah svabhavyo jitamitrah pramodanah

Anando nandano nandah satya-dharma trivikramah ..56

Ajo: `A` means Mahavishnu. So the word means one who is born of Vishnu i.e.

Kama Deva.

Maharhah: One who is fit for worship.

Svabhavyah: Being eternally perfect He is naturally without a beginning.

Jitamitrah: One who has conquered the inner enemies like attachment, anger etc. as also external enemies like Ravana, Kumbhakarna etc.

Pramodanah: One who is always joyous as He is absorbed in immortal Bliss.

Anando: One whose form is Ananda or Bliss.

Nandano: One who gives delight.

Nandah: One endowed with all perfections.

Satya-dharma: One whose knowledge and other attributes are true.

Trivikramah: One whose three strides covered the whole world.

Maharshih kapilacharyah krutagyo medini-patih

Tripadas tridashadyaksho mahashrungah krutantakrut ..57

Maharshih Kapilacharyah: Kapila is called Maharshi because he was master of all the Vedas.

Krutagyo: Kruta means the world because it is of the nature of an effect.

Medinipatih: One who is the Lord of the earth.

Tripadas: One having three strides.

Tridashadyaksho: One who is the witness of the three states of waking, dream and sleep, which spring from the influence of the Gunas.

Mahashrungah: One with a great antenna.

Krutantakrut: One who brings about the destruction of the Kruta or the manifested condition of the universe.

Mahavaraho govindah sushenah kanakangadi

Guhyo gabhiro gahano guptas chakra-gadadharah ..58

Mahavaraho: The great Cosmic Boar.

Govindah: 'Go' means Words, that is the Vedic sentences. He who is known by them is Govindah.

Sushenah: One who has got about Him an armed guard in the shape of His eternal associates.

Kanakangadi: One who has Angadas (armlets) made of gold.

Guhyo: One who is to be known by the Guhya or the esoteric knowledge conveyed by the Upanishads. Or one who is hidden in the Guha or heart.

Gabhiro: One who is of profound majesty because of attributes like omniscience,

lordliness, strength, prowess etc.

Gahano: One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dreams and sleep as also their absence.

Guptas: One who is not an object of words, thought etc.

Chakra-gada-dharah: One who has discus and Gada in hand.

Vedhah svango ajitah krishno drudhah sankarshano acyutah

Varuno vaaruno vrukshah pushkaraksho mahamanah ..59

Vedhah: One who does Vidhana or regulation.

Svango: One who is oneself the participant in accomplishing works.

Ajitah: One who has not been conquered by anyone in His various incarnations.

Krishno: One who is known as Krishna-dvaipayana.

Drudhah: One whose nature and capacity know no decay.

Sankarshano Acyutah: Sankarshana is one who attracts to oneself all beings at the time of cosmic Dissolution and Acyuta is one who knows no fall from His real nature. They form one word with the first as the qualification – Acyuta who is sankarshana.

Varuno: The evening sun is called Varuna, because he withdraws his rays into himself.

Vaaruno: Vasishta or Agastya, the sons of Varuna.

Vrukshah: One who is unshakable like a tree.

Pushkaraksho: One who shines as the light of consciousness when meditated upon in the lotus of the heart. Or one who has eyes resembling the lotus.

Mahamanah: One who fulfils the three functions of creation, sustentation and dissolution of the universe by the mind alone.

Bhagavan bhagahanandi vanamali halayudhah

Adityo jyotir-adityah sahishnur gatisattamah ..60

Bhagavan: The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance – one who knows all these is Bhagavan.

Bhagaha: One who withdraws the Bhagas, beginning with lordliness, into Himself at the time of dissolution.

Anandi: One whose nature is Ananda (bliss).

Vanamali: One who wears the floral wreath (Vanamala) called Vaijayanti, which consists of the categories of five Elements.

Halayudhah: One who in His incarnation as Balabhadra had Hala or ploughshare as His weapon.

Adityo: One who was born of Aditi in His incarnation as Vamana.

Jyotir-adityah: One who dwells in the brilliance of the sun's orb.

Sahishnur: One who puts up with the contraries like heat and cold.

Gatisattamah: One who is the ultimate resort and support of all, and the greatest of all beings.

Sudhanva-khandaparashur-daruno dravinapradah

Divah-spruk sarva-drug vyaso vachaspatir ayonijah ..61

Sudhanva: One who has got as His weapon the bow named Saranga of great excellence.

Khanda-parashur: The battle-axe that destroys enemies.

Daruno: One who is harsh and merciless to those who are on the evil path.

Dravinapradah: One who bestows the desired wealth on devotees.

Divah-spruk: One who touches the heavens.

Sarva-drug vyaso: One whose comprehension includes everything in its ambit.

Vachaspatir ayonijah: The Lord is Vachaspati because He is the master of all learning. He is Ayonija because He was not born of a mother. This forms a noun in combination with the attribute.

Trisama samagah sama nirvanam bshajam bhishak

Sanyasakrut chamah santo nishtha shantih parayanam ..62

Trisama: One who is praised by the chanters of Sama-gana through the three Samas known as Devavratam.

Samagah: One who chants the Sama-gana.

Sama: Among the Vedas, I am Sama Veda.

Nirvanam: That in which all miseries cease and which is of the nature of supreme bliss.

Bshajam: The medicine for the disease of Samsara.

Bhishak: The Lord is called Bhishak or physician.

Sanyasakrut: One who instituted the fourth Ashrama of Sanyasa for the attainment of Moksha.

Chamah: One who has ordained the pacification of the mind as the most important discipline for Sannyasins (ascetics).

Santo: The peaceful, being without interest in pleasures of the world.

Nishtha: One in whom all beings remain in abeyance at the time of Pralaya.

Santih: One in whom there is complete erasing of Avidya or ignorance. That is Brahman.

Parayanam: The state, which is the highest and from which there is no return to lower states.

Shubhangah shantidah srashta kumudah kuvalesayah

Gohito gopatir gopta vrushabhaksho vrushapriyah ..63

Shubhangah: One with a handsome form.

Shantidah: One who bestows shanti, that is, a state of freedom from attachment, antagonism, etc.

Srashta: One who brought forth everything at the start of the creative cycle.

Kumudah: 'Ku' means the earth. One who delights in it.

Kuvalasayah: 'Ku' means earth. That which surrounds it is water, so 'Kuvala' means water. One who lies in water is Kuvalasaya. 'Kuvala' also means the underside of serpents. One who lies on a serpent, known as Adishesha, is Kuvalasaya.

Gohito: One who protected the cows by uplifting the mount Govardhana in His incarnation as Krishna.

Gopatir: The Lord of the earth is Vishnu.

Gopta: One who is the protector of the earth. Or one who hides Himself by His Maya.

Vrushabhaksho: One whose eyes can rain all desirable objects on devotees.

Vrushabha means Dharma and so one whose look is Dharma.

Vrushapriyah: One to whom Vrusha or Dharma is dear.

Anivarti nivrutatma samkshepta kshema-kruchivah

Shrivasta-vakshah shrivasah shripatih shrimatam-varah ..64

Anivarti: One who never retreats in the battle with Asuras. Or one who, being devoted to Dharma, never abandons it.

Nivrutatma: One whose mind is naturally withdrawn from the objects of senses.

Samkshepta: One who at the time of cosmic dissolution contracts the expansive universe into a subtle state.

Kshema-krut: One who gives Kshema or protection to those that go to him.

Chivah: One who purifies everyone by the very utterance of His name.

Shrivasta vakshah: One on whose chest there is a mark called Shrivasta.

Shrivasah: One on whose chest Shridevi always dwells.

Shripatih: One whom at the time of the churning of the Milk ocean Shridevi chose as her consort, rejecting all other Devas and Asuras. Or Shri mean supreme Cosmic Power. The Lord is the master of that Power.

Shrimatam-varah: One who is supreme over all deities like Brahma who are endowed with power and wealth of the Vedas.

Shridah shrishah shrinivasah shrinidhih shri-vibhavanah

Shridharah shrikarah shreyah shriman loka-trayashrayah ..65

Shridah: One who bestows prosperity on devotees.

Shrishah: One who is Lord of the Goddess Shri.

Shrinivasah: Shri here denotes men with Shri, that is, virtue and power. He who dwells in such men is Shrinivasa.

Shrinidhih: One who is the seat of all Shri, that is, virtues and powers.

Shri-vibhavanah: One who grants every form of prosperity and virtue according to their Karma.

Shridharah: One who bears on His chest Shri who is the mother of all.

Shrikarah: One who makes devotees – those who praise, think about Him and worship Him- into virtuous and powerful beings.

Shreyah: ‘Shreyas’ means the attainment of what is un-decaying good and

happiness. Such a state is the nature of the Lord.

Shriman: One in whom there are all forms of Shri that is power, virtue, beauty etc.

Loka-trayashrayah: One who is the support of all the three worlds.

Svakshah svangah shatanando nandir jyotir-ganeshvarah

Vijitatma vidheyatma satkirtischinna-samsayah ..66

Svakshah: One who's Akshas (eyes) are handsome like lotus flowers.

Svangah: One whose limbs are beautiful.

Shatanando: One who is non-dual and is of the nature of supreme bliss.

Nandir: One who is of the nature of supreme Bliss.

Jyotir-ganeshvarah: One who is the Lord of the stars, that is, Jyotirgana.

Vijitatma: One who has conquered the Atma that is the mind.

Vidheyatma: One whose form or nature cannot be determined as 'only this'.

Satkriti: One whose fame is of the nature of truth.

Schinna-samsayah: One who has no doubts, as everything is clear to him like a fruit in the palm.

Udirnah sarvata-chakshur-anisah sasvata-sthirah

Bhushayo bhushano bhutir vishokah shoka-nashanah ..67

Udirnah: He who is superior to all beings.

Sarvata-chakshur: One who, being of the nature of pure consciousness, can see everything in all directions.

Anisah: One who cannot have anyone to lord over him.

Sasvata –sthirah: One, who though eternal is also unchanging.

Bhushayo: One who, while seeking the means to cross over to Lanka, had to sleep on the ground of the sea-beach.

Bhushano: One who adorned the earth by manifesting as various incarnations.

Bhutir: One who is the abode or the essence of everything, or is the source of all glorious manifestations.

Vishokah: One who, being of the nature of bliss, is free from all sorrow.

Shokanashanah: One who effaces the sorrows of devotees even by mere remembrance.

Archishman architah kumbho vishuddhatma vishodhanah

Aniruddho pratirathah pradyumno amita-vikramah ..68

Archishman: He by whose rays of light (Archish), the sun, the moon and other bodies are endowed with rays of light.

Architah: One who is worshipped by Brahma and other Devas who are themselves the objects of worship in all the worlds.

Kumbho: He who contains in Himself every thing as in a pot.

Vishuddhatma: Being above the three Gunas, Satva, Rajas and Tamas, the Lord is pure spirit and is also free from all impurities.

Vishodhanah: One who destroys all sins by mere remembrance.

Aniruddho: The last one of the four Vyuhas – Vasudeva, Samkarshana, Pradyumna and Aniruddha. Or one who, cannot be obstructed by enemies.

Pratirathah: One who has no Pratiratha or an equal antagonist to confront.

Pradyumno: One whose Dyumna or wealth is of a superior and sacred order. Or one of the four Vyuhas.

Amita-vikramah: One of unlimited prowess. Or one whose prowess cannot be obstructed by any one.

Kalaneminiha virah saurih sura-janeshvarah

Trilokatma trilokeshah keshavah keshiha harih ..69

Kalanemi-niha: One who destroyed the Asura named Kalanemi.

Virah: One who is courageous.

Saurih: One who was born in the clan of Sura as Krishna.

Sura-janeshvarah: One who by his overwhelming prowess controls even great powers like Indra and others.

Trilokatma: One who in his capacity as the inner pervade is the soul for the three worlds.

Trilokeshah: One under whose guidance and command everything in the three

words is functioning.

Keshavah: By Kesha is meant the rays of light spreading within the orbit of the sun.

Keshiha: One who destroyed the Asura named Keshi.

Harih: One who destroys Samsara, that is, entanglement in the cycle of birth and death along with ignorance, its cause.

Kamadevah kamapalah kami kantah krutagamah

Anirdeshya-vapur vishnur viro ananto dhananjayah ..70

Kamadevah: One who is desired by persons in quest of the four values of life- Dharma, Artha, Kama and Moksha.

Kamapalah: One who protects or assures the desired ends of people endowed with desires.

Kami: One who by nature has all his desires satisfied.

Kantah: One whose form is endowed with great beauty. Or one who effects the 'Anta' or dissolution of 'Ka' or Brahma at the end of a Dviparardha. (the period of Brahma's lifetime extending over a hundred divine years).

Krutagamah: He who produced scriptures like Shruti, Smruti and Agama.

Anirdeshya-vapur: He is called so, because, being above the Gunas, His form cannot be determined.

Vishnur: One whose brilliance has spread over the sky and over the earth.

Viro: One who has the power of Gati or movement.

Ananto: One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location etc.

Dhananjayah: Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhuti, a glorious manifestation of the Lord.

Brahmanyo brahmakrud-brahma brahma brahma-vivardhanah

Brahmaavid brahmano brahmi brahmagno brahmana-priyah ..71

Brahmanyo: The Vedas, Brahmanas and knowledge are indicated by the word

Brahma. As the Lord promotes these, He is called Brahmanya.

Brahmakrud: One who performs Brahma or Tapas (austerity).

Brahma: One who creates everything as the creator Brahma.

Brahma: Being big expanding, the Lord who is known from indications like Satya (Truth), is called Brahma. Or Brahma is Truth, Knowledge and Infinity!

Brahma-vivardhanah: One who promotes Tapas (austerity) etc.

Brahmavid : One who knows the Vedas and their real meaning.

Brahmano:: One who, in the form of Brahmana, instructs the whole world, saying, 'It is commanded so and so in the Veda'.

Brahmi: One in whom is established such entities as Tapas, Veda, mind, Prana etc. which are parts of Brahma and which are also called Brahma.

Brahmanapriyah: One to whom holy men are devoted.

Mahakramo mahakarma mahateja mahoragah

Mahakratur mahayajva mahayagyo mahahavih ..72

Mahakramo: One with enormous strides. May Vishnu with enormous strides bestow on us happiness.

Mahakarma: One who is performing great works like the creation of the world.

Mahateja: He from whose brilliance, sun and other luminaries derive their brilliance. Or one who is endowed with the brilliance of various excellences.

Mahoragah: He is also the great serpent.

Mahakratur: He is the great Kratu or sacrifice.

Mahayajva: One who is great and performs sacrifices for the good of the world.

Mahayayagyo: He who is the great sacrifice.

Mahahavih: The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self, which is Brahman.

Stavyah Stavapriyah stotram stutih stota ranapriyah

Purnah purayita punyah punyakirtir anamayah ..73

Stavyah: One who is the object of laudations of everyone but who never praises any other being.

Stavapriyah: One who is pleased with hymns.

Stotram: A Stotra means a hymn proclaiming the glory, attributes and names of the Lord.

Stutih: A praise.

Stoat: One who, being all –formed, is also the person who sings a hymn of praise.

Ranapriyah: One who is fond of fight for the protection of the world, and for the prupose always sports in His hands the five weapons, the discus Sudarshana, the mace Kaumodaki, the bow Saranga, and the sword Nandaka besides the conch Panchajanya.

Purnah: One who is self-fulfilled, being the source of all powers and excellences.

Purayita: One who is not only self-fulfilled but gives all fulfillments to others.

Punyah: One by only hearing about whom all sins are erased.

Punyakirtir: One of holy fame. His excellences are capable of conferring great merit on others.

Anamayah: One who is not afflicted by any disease that is born of cause, internal or external.

Manojavas tirthakaro vasureta vasupradah

Vasuprado vasudevo vasur vasumana havih ..74

Manojavas: One who, being all pervading, is said to be endowed with speed likes that of the mind.

Thirthakaro: Tirtha means Vidya, a particular branch of knowledge or skill.

Vasureta: He whose Retas (Semen) is gold (Vasu).

Vasupradah: One who gladly bestows wealth in abundance. He is really the master of all wealth, and others who seem to be so are in those positions only because of His grace.

Vasuprado: One who bestows on devotees the highest of all wealth, namely Moksha.

Vasudevo: The son of Vasudeva.

Vasur: He in whom all creation dwells.

Vasumana: One whose mind dwells equally in all things.

Havih: Havis or sacrificial offerings

Sadgatih sat-krutih satta sad-bhutih sat-parayanah

Suraseno yadushreshthah sannivasah suyamunah ..75

Sadgatih: One who is attained by such persons. Or who is endowed with intelligence of great excellence.

Sat-krutih: One whose achievements are for the protection of the world.

Satta: Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences is called Satta.

Sad-bhutih: The Paramatman who is pure existence and consciousness, who is unsublatable and who manifests Himself in many ways.

Sat-parayanah: He who is the highest Status attainable by holy men who have realized the Truth.

Suraseno: One having an army of heroic warriors like Hanuman.

Yadushreshthah: One who is the greatest among the Yadus.

Sannivasah: One who is the resort of holy knowing ones.

Suyamunah: One who is surrounded by many illustrious persons associated with the river Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra etc.

Bhutavaso vasudevah sarvasu-nilayo analah

Darpaha darpado drupto durdharo-atha-parajitah ..76

Bhutavaso: He in whom all the beings dwell.

Vasudevah: The Divinity who covers the whole universe by Maya.

Sarvasu-nilayo: He in whose form as the Jiva all the vital energy or Prana of all living beings dissolves.

Analah: One whose wealth or power has no limits.

Darpaha: One who puts down the pride of persons who walk along the unrighteous path.

Darpado: One who endows those who walk the path of righteousness with a sense

of self-respect regarding their way of life.

Drupto: One who is ever satisfied by the enjoyment of His own inherent bliss.

Durdharo-atha: One who is very difficult to be borne or contained in the heart in meditation.

Aparajita: One who is never conquered by internal enemies like attachment and by external enemies like Asuras.

Vishvamurtir mahamurtir diptamurtir amurtiman

Anekamurtir avyaktah shatamurtih shatananah ..77

Vishvamurtir: One who, being the soul of all, has the whole universe as His body.

Mahamurtir: One with an enormous form stretched on a bedstead constituted of the serpent Adishesha.

Diptamurtir: One with a luminous form of knowledge.

Amurtiman: He who is without a body born of Karma.

Anekamurtir: One who assumes several bodies in His incarnations as it pleases Him in order to help the world.

Avyaktah: One who cannot be clearly described as 'This' even though He has many forms.

Shatamurtih: One who, though He is of the nature of Pure Consciousness, assumes different forms for temporary purposes.

Shatananah: He is called one with a hundred faces to indicate that He has several forms.

Eko naikah savah kah kim yat tat padam-anuttamam

Lokabandhur lokanatho madhavo bhakta-vastalah ..78

Eko: One without any kind of differences that are internal or that relate to similar objects external or to dissimilar objects.

Naikah: One who has numerous bodies born of Maya.

Savah: That Yagya in which Soma is made.

Kah: The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy.

Kim: One who is fit to be contemplated upon, because He is the summation of all

values.

Yat: One who is by nature existent. The word 'Yat' indicates a self-subsisting entity.

Tat: Brahma is so called because He 'expands'.

Padam-anuttamam: Brahma is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.

Lokanathah: One to whom all the worlds pray.

Madhavo: One who was born in the clan of Madhu.

Bhaktavatsalah: One who has got love for devotees.

Suvarna varno hemango varangas chandanangadi

Viraha vishamah sunyo ghrutasir achalashchalah ..79

Suvarna varno: One who has got the colour of gold.

Hemango: One whose form is like that of gold.

Varangas: He the parts of whose form are brilliant.

Chandanangadi: One who is adorned with armlets that generate joy.

Viraha: One who destroyed heroes (Viras) like Kiranyakashipu for protecting Dharma.

Vishamah: One to whom there is no equal because nothing is comparable to Him by any characteristic.

Sunyah: One who, being without any attributes, appears as Sunya (emptiness).

Ghrutasir: One whose blessings are unfailing.

Achalah: One who cannot be deprived of His real nature as Truth, Intelligence and Infinity.

Chalah: One who moves in the form of air.

Amani manado manyo lokasvami triloka-dhruk

Sumedha medhajo dhanyah satyamedha dharadharah ..80

Amani: He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Atman.

Manado: One who by His power of Maya induces the sense of self in non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the non-self.

Manyo: One who is to be adored by all, because He is the God of all.

Lokasvami: One who is the Lord of all the fourteen spheres.

Triloka-dhruk: One who supports all the three worlds.

Sumedha: One with great and beneficent intelligence.

Medhajo: One who arose from Yaga (a kind of sacrifice).

Dhanyah: One who has attained all His ends and therefore is self-satisfied.

Satyamedhah: One whose intelligence is fruitful.

Dharadharah: One who supports the worlds by His fractions like Adishesha.

Tejovrusho dyuti-dharah sarva-shastra-bhrutam-varah

Pragrahonigraho vyagro naikashruno gadagrajah ..81

Tejovrusho: One who in the form of the sun causes rainfall at all times.

Dyuti-dharah: One whose form is always brilliant.

Sarva-shastra-bhrutam-varah: One who is superior to all bearing arms.

Pragraho: One who accepts the offerings of devotees with great delight.

Nigraho: One who controls and destroys everything.

Vyagro: One who has no Agra or end. Or one who is very attentive (Vyagra) in granting the prayers of devotees.

Naikashruno: One with four horns.

Gadagrajah: One who is revealed first by Mantra (Nigada). Or one who is the elder brother of Gada.

Chaturmurtis chaturbahus chaturvyuhas chaturgatih

Chaturatma chaturbhavas chaturvedavid ekapat ..82

Chaturmurtis: One with four aspects as Virat, Sutratma, Avyakruta, and Turiya. Or one with four horns with colours white, red, yellow and black.

Chaturbahus: One with four arms, as Vasudeva is always described.

Chaturvyuhas: One having four manifestations.

Chatur-gatih: One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.

Chaturatma: One whose self is specially endowed with puissance, because it is without any attachment, antagonism etc.

Chaturbhavas: One from whom has originated the four human values – Dharma, Artha, Kama, and Moksha.

Chaturvedavid: One who understands the true meaning of the four Vedas.

Ekatpat: One with a single Pada, part or leg. Or one with a single foot or manifestation.

Samavarto anivrutatma durjayo duratikramah

Durlabho durgamo durgo duravaso durariha ..83

Samavarto: One who effectively whirls the wheel of Samsara.

Anivrutatma: One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading.

Durjayo: One who cannot be conquered.

Duratikramah: One out of fear of whom, even heavenly objects like sun do not dare to oppose His command.

Durlabho: One who can be attained by Bhakti, which is difficult for a person to be endowed with.

Durgamo: One whom it is difficult to attain.

Durgo: One the attainment of whom is rendered difficult by various obstructions.

Duravaso: He whom the Yogis with very great difficulty bring to reside in their hearts in Samadhi.

Durariha: One who destroys beings like Asuras.

Shubhango lokasarangah sutantus tantu-varadhanah

Indrakarma mahakarma krutakarma krutagamah ..84

Shubhango: One whose form is very auspicious to meditate upon.

Lokasarangah: One who like the Saranga (honey-beetle) grasps the essence of the world.

Sutantus: As this universe of infinite extension belongs to Him, the Lord is called Sutantu.

Tantu-varadhanah: One who can augment or contract the web of this world.

Indrakarma: One whose actions are like that of Indra, that is, are of a highly commendable nature.

Mahakarma: One of whom the great elements like Akasha are effects.

Krutakarma: One who has fulfilled everything and has nothing more to accomplish.

Krutagamah: One who has given out the Agama in the shape of the Veda.

Udbhavah sundarah sundo ratnanabhah sulochanah

Arko vajasanah shrungi jayantah sarva-vij-jayi ..85

Udbhavah: One who assumes great and noble embodiments out of His own will.

Sundarah: One who has a graceful attractiveness that surprises everyone.

Sundo: One who is noted for extreme tenderness (Undanam).

Ratnanabhah: Ratna indicates beauty; so one whose navel is very beautiful.

Sulochanah: One who has brilliant eyes, that is, knowledge of everything.

Arko: One who is being worshipped even by beings like Brahma who are themselves objects of worship.

Vajasanah: One who gives Vajam (food) to those who entreat Him.

Shrungi: One who at the time of Pralaya (cosmic dissolution) assumed the form of a fish having prominent antenna.

Jayantah: One who conquers enemies easily.

Sarva-vij-jayi: The Lord is 'Saravit' as He has knowledge of everything. He is 'Jayi' because He is the conqueror of all the inner forces like attachment, anger etc., as also of external foes like Hiranyaksha.

Suvarna-bindur-akshobhyah sarva-vagishvareshvarah

Mahahrado maha-garto maha-bhuto maha-nidhih ..86

Suvarna-bindur: One whose 'Bindus' that is, limbs, are equal to gold in brilliance.

Akshobhyah: One who is never perturbed by passions like attachment and aversion, by objects of the senses like sound, taste, etc., and by Asuras the

antagonists of the Devas.

Sarva-vagishvareshvarah: One who is the master of all masters of learning, including Brahma.

Mahahrado: He is called a great Hrada (lake), because being the paramatman who is of the nature of Bliss, the Yogis who contemplate upon Him dip themselves in that lake of Bliss and attain to great joy.

Maha-garto: One whose Maya is difficult to cross like a deep pit.

Maha-bhuto: One who is not divided by the three periods of time – past, present and future.

Mahanidhih: One in whom all the great elements have their support. He is Mahan or a great one and ‘Nidhi’, the most precious one.

Kumudah kundarah kundah parjanya pavano anilah

Amrutasho amrutavapuh sarvagyah sarvato-mukha ..87

Kumudah: ‘Ku’ means earth; one who gives joy (muda) to the earth by freeing it of its burdens is Kumuda.

Kundarah: One who offers blessings as pure as Kunda or jasmine.

Kundah: One who has limbs as beautiful as Kunda or Jasmine.

Parjanya: The word means cloud. One who resembles the cloud in extinguishing the three Tapas (heats, that is, miseries) arising from psychological, material and spiritual causes. Or one who rains all desires like a cloud.

Pavano: One by merely remembering whom a devotee attains purity.

Anilah: ‘Ilanam’ means inducement. One who is without any inducement is Anila.

Ilanam also means sleep. So one who sleeps not or is ever awake is Anila.

Amrutasho: One who consumes Amruta or immortal bliss, which is His own nature.

Amrutavapuh: One whose form is deathless, that is, undecaying.

Sarvagyah: One who is all-knowing.

Sarvatomukhah: One who has faces everywhere.

Sulabhah suvratah siddhah shatru-jit shatru-tapanah

Nyagrodho adumbaro-svatthas chanurandhra-nishudhanah ..88

Sulabhah: One who is attained easily by offering trifles like leaf, flower, and fruits etc. with devotion.

Suvratah: 'Vratati' means enjoys. So, one who enjoys pure offerings. It can also mean one who is a non-enjoyer, that is, a mere witness.

Siddhah: One whose objects are always attained, that is, omnipotent and unobstructed by any other will.

Shatru-jit: Conqueror of all forces of evil.

Shatru-tapanah: One who destroys the enemies of the Devas.

Nyagrodho: That which remains above all and grows downward. That is, He is the source of everything that is manifest.

Adumbaro: One who as the Supreme cause is 'above the sky', that is, superior to all.

Asvatthas: That which does not last even for the next day.

Chanurandhra nishudhanah: One who destroyed a valiant fighter Chanura belonging to the race of Andhra.

Sahasrarchi sapta-jihvah saptaidhah sapta-vahanah

Amurtir anagho achintyo bhayakrud bhaya-nashanah ..89

Sahasrarchi: One with innumerable Archis or rays.

Sapta-jihvah: The Lord in his manifestation as Fire is conceived as having seven tongues of flame.

Saptaidhah: The Lord who is of the nature of fire has seven Edhas or forms of brilliance.

Sapta-vahanah: The Lord in the form of Surya or sun has seven horses as his vehicles or mounts.

Amurtir: One who is without sins or without sorrow.

Achintyo: One who is not determinable by any criteria of knowledge, being Himself the witnessing Self- certifying all knowledge.

Bhayakrud: One who generates fear in those who go along the evil path. Or one

who cuts at the root of all fear.

Bhaya-nashanah: One who destroys the fears of the virtuous.

Anur bruhat krusah sthulo gunabrun nirguno mahan

Adhrutah svadhrutah svasyah pragvamsho vamshavardhanah ..90

Anur: One who is extremely subtle.

Bruhat: The huge and mighty.

Krusah: One who is non-material.

Sthulo: Being the inner pervader of all, He is figuratively described as Stula or huge.

Gunabrun: The support of the Gunas. He is so called because in the creative cycle of creation, sustentation, and dissolution, He is the support of the Gunas – Satva, Rajas and Tamas – with which these functions are performed.

Nirguno: One who is without the Gunas of Prakruti.

Mahan: The great.

Adhrutah: One who, being the support of all supporting agencies, like Pruthvi (Earth), is not supported by anything external to Him.

Svadhrutah: One supported by oneself.

Svasyah: One whose face is beautiful and slightly red like the inside of a lotus flower.

Pragvamsho: The family lines of others are preceded by the lines of still others, but the Lord's descendent, namely, the world system, is not preceded by anything else.

Vamshavardhanah: One who augments or destroys the world-system, which is His off-spring.

Bhara-bhrut kathito yogi yogishah sarva-kamadah

Ashramah shramanah kshamah suparno vayu-vahanah ..91

Bhara-bhrut: One who bears the weight of the earth assuming the form of Ananta.

Kathito: One who is spoken of as the highest by the Veda or one of whom all Vedas speak.

Yogi: Yoga here means knowledge. So He who is attained by that is Yogi. Or Yoga

means Samadhi. He who is ever established in His own Self, that is, the Paramatma. He is therefore Yogi.

Yogishah: He who is never shaken from Yoga or knowledge and establishment in His own Self, unlike ordinary Yogis who slip away from Yoga on account of obstacles.

Sarva-kamadah: One who bestows all desired fruits.

Ashramah: One who is the bestower of rest on all who are wandering in the forest of Samsara.

Shramanah: One who brings tribulations to those who live without using their discriminative power.

Kshamah: He who brings about the decline of all beings.

Suparnah: The lord who has manifested Himself as the tree of Samsara has excellent leaves (Parna) in the form of Vedic passages (Chandas).

Vayu-vahanah: He for fear of whom Vayu (Air) carries all beings.

Dhanurdharo dhanurvedo dando damayita damah

Aparajitah sarvasaho niyanta niyamo yamah ..92

Dhanurdharo: He who as Rama wielded the great bow.

Dhanurvedo: He who as the same Rama, the son of Dasharatha, was the master of the science of archery.

Dando: He who is discipline among the disciplinarians.

Damayita: He who inflicts punishments on people as Yama and as king.

Damah: He who is in the form of self-discipline in men as a result of enforcement.

Aparajitah: One who is never defeated by enemies.

Sarvasaho: One who is expert in all Karmas (works).

Niyanta: One who appoints every person to his respective duties.

Aniyamo: One on whom there is no enforcement of any law, or above whom there can be no overlord to enforce anything, as He is the controller of everything.

Ayamah: One on whom Yama has no control, that is one who has no death.

Satvavan satvikah satyah satya-dharma-parayanah

Abhiprayah priyarho-rhah priyakrut pritivardhanah ..93

Satvavan: One who has got the strengthening qualities like heroism, prowess etc.

Satvikah: One who is established essentially in the Satva Guna.

Satyah: One who is truly established in good people.

Satya-dharma-parayanah: One who is present in truthfulness and righteousness in its many aspects.

Abhiprayah: The One who is sought after by those who seek the ultimate values of life (Purushartha).

Priyarhah: The being to whom the objects that are dear to oneself, are fit to be offered.

Arhah: One who deserves to be worshipped with all the ingredients and rites of worship like offerings, praise, prostration etc.

Priyakrut: One who is not only to be loved but who does what is good and dear to those who worship Him.

Pritivardhanah: One who enhances the joys of devotees.

Vihayasagatir jyotih suruchir huta-bhug vibhuh

Ravir virochanah suryah savita ravilochanah ..94

Vihayasagatir: One who is the support of Vishupada.

Jyotih: One who is the light of self-luminous consciousness that reveals oneself as well as other things.

Suruchir: The Lord whose Ruchi i.e. brilliance or will, is of an attractive nature.

Huta-bhug: One who eats, that is, receives, whatever is offered to whatever deities (Devas) in all sacrifices.

Vibhuh: One who dwells everywhere. Or one who is the master of all the three worlds.

Ravir: One who absorbs all Rasas (fluids) in the form of the Sun.

Virochanah: One who shines in many ways.

Suryah: One who generates Shri or brilliance in Surya. Or Agni (Fire) is what is called Surya.

Savita: One who brings forth (Prasava) all the worlds.

Ravi-lochanah: One having the sun as the eye.

Ananto huta-bhug bhokta sukhado naikajo-grajah

Anirvinnah sadamarshi lokadhishthana-madbhutih ..95

Ananto: One who is eternal, all-pervading and indeterminable by space and time.

Hutabhuk: One who consumes what is offered in firesacrifices.

Bhokta: One to whom the unconscious Prakruti is the object for enjoyment.

Sukhado: One who bestows liberation (Miksha) on devotees.

Naikajo: One who takes on birth again and again for the preservation of Dharma.

Agrajah: One who was born before everything else, that is, Hiranya-garbha.

Anirvinnah: One who is free from all sorrow, because he has secured all his desires and has no obstruction in the way of such achievement.

Sadamarshi: One who is always patient towards good men.

Lokadhishthanam: Brahman who, though without any other support for Himself, supports all the three worlds.

Adbhutih: The wonderful being.

Sanat sanatana-tamah kapilah kapir avyayah

Svastidah svastikrut svasti svastibhuk svasti-dakshinah ..96

Sanat: The word Sanat indicates a great length of time. Time also is the manifestation of the Supreme Being.

Sanatana-tamah: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.

Kapilah: A subterranean fire in the ocean is Kapila, light red in colour.

Kapir: 'Ka' means water. One who drinks or absorbs all water by his Kapi, that is, the sun.

Avyayah: One in whom all the worlds get dissolved in Pralaya.

Svastidah: One who gives what is auspicious to devotees.

Svastikrut: One who works bestowing what is good.

Svasti: One whose auspicious form is characterized by supreme Bliss.

Svastibhuk: One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.

Svasti-dakshinah: One who augments as Svasti (auspiciousness).

Araudrah kundali chakri vikramyurjita-shasanah

Shabdatigah shabdasahah sisirah sarvari-karah ..97

Araudrah: Action, attachment and anger these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.

Kundali: One who has taken the form of Adishesha.

Chakri: One who sports in his hand the discus named Sudarshana, which is the category known as Manas, for the protection of all the worlds.

Vikrami: Vikrama means taking a stride, as also courage.

Urjita-shasanah: One whose dictates in the form of shrutis and smrutis are of an extremely sublime nature.

Shabdatigah: One who cannot be denoted by any sound because He has none of the characteristics, which could be grasped by sound.

Sabdasahah: One who is the purport of all Vedas.

Sisirah: One who is the shelter to those who are burning in the three types of worldly fires – sufferings arising from material causes, psychological causes and spiritual causes.

Sarvari-karah: For those in bondage, the Atman is like Sarvari (night) and for an enlightened one the state of samsara is like night (Sarvari). So the Lord is called the one who generates Sarvari or night for both the enlightened and the bound ones.

Akrurah peshalo daksho dakshinah kshiminam varah

Vidvattamo vitabhayah punya-shravana-kirtanah ..98

Akrurah: One who is without cruelty.

Peshalo: One who is handsome in regard to His actions, mind, word and body.

Daksho: One who is fullgrown, strong and does every thing quickly, such a person is Daksha.

Dakshinah: This word is also means the same as the above Nama.

Kshiminam varah: The greatest among the patient ones, because He is more patient than all Yogis noted for patience.

Vidvattamo: He who has got the unsurpassable and all-inclusive knowledge of everything.

Vitabhayah: One who, being eternally free and the Lord of all, is free from the fear of transmigratory life.

Punya-shravana-kirtanah: One to hear about whom and to sing of whom is meritorious.

Uttarano dushkrutiha punyo duh-svapna-nasanah

Viraha rakshanah santo jivanah paryavasthitah ..99

Uttarano: One who takes beings over to the other shore of the ocean of Samsara.

Dushkrutiha: One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.

Punyo: One who bestows holiness on those who remember and adore Him.

Duh-svapna-nasanah: When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.

Viraha: One who frees Jivas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.

Rakshanah: One who, assuming the Satvaguna, protects all the three worlds.

Santo: Those who adopt the virtuous path are called good men (Santah).

Jivanah: One who supports the lives of all beings as Prana.

Paryavasthitah: One who remains pervading everywhere in this universe.

Ananta-rupo ananta-shri jitamanyur bhayapahah

Chaturashro gabhiratma vidisho vyadisho dishah ..100

Ananta-rupo: One who has innumerable forms, as He dwells in this all-comprehending universe.

Ananta-shri: One whose Shri (glory) is infinite.

Jitamanyur: One who has overcome anger.

Bhayapahah: One who destroys the fears of beings from Samsara.

Chaturashro: One who is just, because He bestows on Jivas the fruits of their Karma.

Gabhiratma: One whose nature is unfathomable.

Vidisho: One who distributes various fruits of actions to persons differing in their forms according to competency.

Vyadisho: One who gives to Indra and other deities directions according to their varied functions.

Dishah: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

Anadi bhurbhuvo lakshmih suviro ruchirangadah

Janano janajnamdir bhimo bhima-parakramah ..101

Anandi: One who has no beginning because He is the ultimate cause of all.

Bhurbhuvo: 'Bhu' means support. One who is the support (Bhu) of even the earth, which is known to support all things.

Lakshmih: He who is the bestower of all that is auspicious to the earth besides being its supporter.

Suviro: One who has many brilliant ways of manifestation.

Ruchirangadah: One who has very attractive armlets.

Janano: One who gives birth to living beings.

Jana-janmadir: One who is the root cause of the origin of Jivas that come to have embodiment.

Bhimo: One who is the cause of fear.

Bhima-parakramah: One whose power and courage in His incarnations were a cause of fear for the Asuras.

Adharanilayo dhata pushpahasah prajagarah

Urdhvagah sat-pathacharah pranadah pranavah panah ..102

Adharanilayo: One who is the support of even all the basic supporting factors like the five elements – Ether, Air, Fire, Water and Earth.

Adhata: One who is one's own support and therefore does not require another support.

Pushpahasah: One whose manifestation as the universe resembles the Hasa or blooming of buds into flowers.

Prajagarah: One who is particularly awake, because He is eternal Awareness.

Urdhvagah: One who is above everything.

Sat-pathacharah: One who follows the conduct of the good.

Pranadah: One who gives back life to dead ones as in the case of Parikshit.

Pranavah: Pranava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.

Panah: It comes from the root 'Prana' meaning transaction. So one who bestows the fruits of Karma on all according to their Karma.

Prmanam pranailayah pranabhrut pranajivanah

Tatvam tatvavidekatma janma-mrutyu-jaratigah ..103

Prmanam: One who is self-certifying, as He is Pure Consciousness.

Pranailayah: The home or dissolving ground of the Pranas.

Pranabhrut: One who strengthens the Pranas as food (Anna).

Pranajivanah: He who keeps alive human beings with Vayus (airs) known as Prana, Apana etc.,

Tatvam: Means Brahman, just as words like Amruta, Satya, Paramartha etc.

Tatvavid: One who knows His own true nature.

Ekatma: One who is the sole being and the spirit (Atma) in all.

Janma-mrutyu-jaratigah: One who subsists without being subject to the six kinds of transformations – being born, existing, temporarily, growing, transforming, decaying and dying.

Bhurbhuvah svastarus-tarah savita prapitamahah

Yagyo yagya-patir-yajva yagyango yagya-vahanah ..104

Bhur-bhuvah-svastarus: The three Vyahrutis Bhuh, Bhuvah, Svah are said to be the essence of the Veda.

Tarah: One who helps Jivas to go across the ocean of Samsara.

Savita: He who generates all the worlds.

Prapitamahah: One who is the father of Brahma and therefore the grandfather of all.

Yagy: One who is of the form of Yagya.

Yagya-patir: One who is the protector and the master of the Yagyas.

Yajva: One who manifests as the performer of a Yagya.

Yagyango: All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yagya.

Yagya-vahanah: One who supports the Yagya which yield various fruits.

Yagyabhrud yagyakrud yagyi yagyabhrug yagyasadhanah

Yagyanantakrud yagyaguhyam annam annada eva cha ..105

Yagyabhrud: He is so called, because He is the protector and supporter of all yagyas.

Yagyakrud: One who performs Yagya at the beginning and end of the world.

Yagyi: One who is the Principal.

Yagyabhrug: One who is the enjoyer of Yagya or Protector of Yagya.

Yagyasadhanah: One to whom the Yagya is the approach.

Yagyanantakrud: One who is the end or the fruits of yagya.

Yagyaguhyam: The gyana yagya or the sacrifice of knowledge, which is the esoteric (Guhyam) of all the yagyams.

Annam: That which is eaten by living beings. Or He who eats all beings.

Annada eva cha: One who is the eater of the whole world as food. The word Eva is added to show that He is also Anna, the food eaten.

Atmayonih svayamjato vaikhanah samagayanah

Devaki-nandanah srashtha kshitishah papanashanah ..106

Atmayonih: One who is the source of all; that is, there is no material cause other than Himself for the universe.

Svayam-jato: He is also the instrumental cause.

Vaikhanah: One who excavated the earth, taking a unique form.

Samagayanah: One who recites the Sama chants.

Devakidddd-nandanah: The Son of Devaki in the incarnation as Krishna.

Srashtha: The creator of all the worlds.

Kshitishah: A master of the world. Here it denotes Rama.

Papanashanah: He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him.

Shankhabrun -nandaki chakri sharangadhva gadadharah

Rathanga panirakshobhyah sarva-praharanayudhah ..107

Shankhabrun: One who sports the conch known as Panchajanya, which stands for Tamasahamkara, of which the five elements are born.

Nandaki: One who has in His hand the sword known as Nandaka, which stands for Vidya (spiritual illumination).

Chakri: One who sports the discus known as Sudarshana, which stands for the Rajasahamkara, out of which the Indriyas have come.

Gadadharah: One who has the mace known as the Kaumodaki, which stands for the category of Buddhi.

Rathangapani: One in whose hand is a wheel (Chakra).

Rakshobhyah: One who cannot be upset by anything, because He controls all the above-mentioned weapons.

Sarva-praharana-yudhah: There is no rule that the Lord has got only the above-mentioned weapons. All things, which can be used for contacting or striking, are His weapons.

Vanamali gadi sharangi shankhi chakri cha nandaki

Shriman narayano vishnur-vasudevo-abhirakshatu ..108

Om Tat Sat