

Shree Swaminarayo Vijaytetaram

Vishnusahasranâm

(With English Interpretation)

श्रीविष्णुसहस्रनाम

With the Blessings & Consent of
H.H.1008 Acharya Shree Kaushalendraprasadji Maharaj

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Blessings of Mahant Swami

Bhagavan Shree Swaminarayan has narrated great importance of **Vishnusahasranam Stotra**. Even in the pious ‘**Shikshapatri**’, **Shreeji Maharaj** has stated eight scriptures, one of them being **Vishnusahasranam** of **Mahabharat**.

वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् ।
पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ॥ (शि. ९३)
तथा श्रीभगद्गीता नीतिश्च विदुरोदिता ।
श्रीवासुदेवमाहृत्यम्यं स्कान्दवैष्णवखण्डगम् ॥ (शि. ९४)
धर्मशास्त्रान्तर्गता च याज्ञवल्क्यक्यऋषेः स्मृतिः ।
एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ॥ (शि.९५)

I hold the following eight scriptures as superior and true authority on our philosophy and religion - The **Vedas**, the **Brahmasutra** of Vyas, **Shreemad Bhagavat Puran**, the **Vishnusahasranam**, **Shreemad Bhagavat Gita**, the **Neeti** narrated by Vidur (all the three from ‘Mahabharat’), **Shree Vasudeva Mahatmya** from Vaishnava canto of Skanda Purana and **Yagnyavalkya Smriti** among Dharma Shastras (93,94,95).

Among these eight scriptures, Shreeji Maharaj has included the **Vishnusahasranam**, considered to a means of salvation in this age of Kali. It is so because it is a collection of the divine names of the Almighty Lord Supreme Bhagavan, and in Kaliyug chanting the name of Bhagavan is considered to be the best means to achieve salvation.

हरेर्नामैव नामैव नामैव भवभेषजम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥
सहस्रमूर्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः ।
सहस्रनाम्नां स्तवनं प्रशस्तं सङ्कीर्तितं जन्मजरादिशान्त्यै ॥

Namkirtan, i.e. chanting the name of Shree Hari is the major source of pleasure and happiness for a man in this world and it

is also the best means for emancipation after death, as is unani-
mously proclaimed by the all great Rishis and Maharishis.

The result which was obtained by performing Dhyān (medi-
tation) in Satyayug, by performing Yagna in Tretayug and by per-
forming poojan-archan in Dwaparyug is obtained by performing
only Naam-Kirtan of Keshav in Kaliyug. It is said that one ob-
tains all desired results and becomes free of all evils by uttering
the name of Shree Hari only once. Then what can be said of the
greatness of chanting one thousand names of Bhagavan Shree Hari!

Shree Vishnusahasranam Stotra of the great epic
'Mahabharat' is originally in Sanskrit language. It contains one
thousand names of Bhagavan. In this publication, the explanation
of each of these names is given in English. We hope that this
would particularly benefit English-speaking devotees, who find
Gujarati or Sanskrit difficult to understand.

Such a great and noble service has been rendered by
Shastri Swami Satyaprasad Dasji of Bhuj temple.

Mahant Sadguru Purani
Swami Shree Dharmanandan Dasji
Shree Swaminarayan Temple, Bhuj

PREFACE

Bhagavan Shree Swaminarayan has mentioned the Vishnusahasranam Stotra in the 'Shikshapatri'. The name of Bhagavan has great importance in Kaliyug. We find narrations in Puranas like Bhagavat that, once a man chants the name of Bhagavan, he is sure to get salvation. Rishis have described the greatness and importance of names such as Shree Vishnu, Shree Narayan, Shree Swaminarayan, Shree Hari etc.

“विष्णोरेकैकनामापि सर्ववेदाधिकं मतम् ।” (पद्मपुराण)

“नारायणेति म्रियमाण इयाय मुक्तिम्” (भागवत पुराण)

“नमो नारायणायेति मन्त्रः सर्वार्थसाधकः” (अनुस्मृति)

“सङ्कित्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति” (व्यास)

Great **Brahmarshis**, **Devarshis** and **Maharshis** like **Sanak**, **Sanatkumar** and **Narad** have sung the importance of divine qualities of **Bhagavan**, one by one. Similarly, **Vedvyasji** has given one thousand names of **Bhagavan Shree Vishnu Narayan** in the form of **Shree Vishnusahasranam Stotra** in the great epic 'Mahabharat'. The five great and popular Stotras found in 'Mahabharat' are –

- (1) **Shreemad Bhagavat Gita**
- (2) **Vishnusahasranam**
- (3) **Bhishmastava**
- (4) **Anusmrti**
- (5) **Gajendramoksha**

Among these five stotras, **Vishnusahasranam** is the chief Stotra, as it is written in '**Bhagavadgundarpan**' **Bhashya** written upon this Stotra by **Parashar Bhatt**:

महाभारतसारत्वात् ऋषिभिः परिगानतः ।

वेदाचार्यसमाहारात् भीष्मोत्कृष्टमतत्वतः ॥

परिग्रहातिशयतो गीताद्यैकार्थ्यतश्च नः ।

सहस्रनाम्नमध्याय उपादेयतमो मतः ॥

The meaning of this verse is as follows:

“In this world, only a human being may desire to enquire about his own **Jiva** (atma- soul) and **Ishwar** (God), and accept them. Just as a man accepts a garland, sandal, gold, etc., if he tries to understand God in the same way then he would try to know Him. But he would do so only when he understands the qualities of God, and so in order to understand the qualities of God, it is essential to know the meaning of the divine names of Bhagavan. Therefore the meaning of the thousand divine names of Bhagavan is given in this book, which I hope would be very useful.

In the **Uddhav** tradition, Lord Shree Swaminarayan considered the Vishnusahasranam as one of the greatest holy and pious scriptures, as it contains all the thousand names of Lord Vishnu. People can attain ‘**Moksha**’ by chanting the names of the Lord. When a person chants these holy stotras, aware of its meaning, he experiences much greater satisfaction than he would chanting the stotras not knowing the meaning. With this view in mind, the late **Sadguru Shastri Swami Harijivandasji** of **Vadtal**, translated the Vishnusahasranam into Gujarati, which is a praiseworthy work. The late **Mahant Sadguru Shastri Swami Dharmajivandasji** of **Bhuj** temple, regularly chanted these stotras to imbibe its meaning to the devotees. Likewise it is necessary that we too understand the sanctity of this **Stotra** with its real perspective. Chanting it regularly, one is able to attain unfathomable tranquility, peace and enlightenment.

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(Vidya Varidhi - Vedantacharya)
Shree Swaminarayan Temple, Bhuj

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥



॥ ॐ महाविष्णुर्जयति ॥

॥ विष्णुसहस्रनामस्तोत्रम् ॥

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १ ॥

One should meditate upon **Vishnu** who is clad in white robes, who has a moon like lustre, who has four arms and who has a beneficent face. (1)

यस्य द्विरदवक्त्राद्याः पारिषद्याः परःशतम् ।

विघ्नं निघ्नन्ति सततं विष्वक्सेन तमाश्रये ॥ २ ॥

Gajaanana (the double-tusked elephant faced **Nityasoori**) and hundreds of such **sooris**, who always remove all obstacles, form the members of the corps of **vishvaksena**. I take resort to him. 2)

व्यासं वसिष्ठनग्नारं शक्तेः पौत्रमकल्पषम् ।

पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ३ ॥

Vyaasa is the great-grandson of **Vasishta** and the grandson of **Sakti**. He is the son of **Paraasara** and the father of **Suka**. I offer my obeisance to **Vyaasa**, who is free from all defects and is a mine of austerities. (3)

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मानिधये विसिष्ठाय नमो नमः ॥ ४ ॥

My repeated salutations to **Vyaaa** who is a form of **Vishnu** and to **Vishnnu** who is a form of **Vyaasa-sage Vyaasa**, who is a descendant of **Vasishta** and who is a treasure of **Brahman**, (i.e. **Vedas**). (4)

अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५ ॥

My salutations to Vishnu, Who is devoid of all mutations, Who is by nature pure and eternal, Who is endowed with a form which is uniform at all times, and Who is the victor over all. (5)

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ६ ॥

My salutations to that Superior Deity Vishnu, by a more thought of whose name all persons are freed from the bonds of Samsara (birth and death).(6)

ॐ नमो नमो विष्णवे प्रभविष्णवे ।

Salutations to that All-powerful **Vishnu**, Who is signified by **Pranava** (i.e. **Omkara**).

विष्णोर्नार्मसहस्रस्य वेदव्यासो महामुनिः ।

छन्दो..नुष्टुप् तथा देवो भगवान् देवकीसुतः ॥ ७ ॥

The great **Vedvyasa** is the **Rishi** of these Thousand Names of Vishnu; ‘**Anushtup**’ is its metre. The presiding Deity is Lord Krishna, **Devaki**’s son. (7)

अमृतांशूद्भवो बीजं शक्तिः देवकिनन्दनः ।

त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ ८ ॥

The seed is He who is born in the lunar race; its power is the Name “The son of **Devaki**”. The heart is the name “One who is sung by three important Sama hymns”. The purpose is the attainment of peace. (8)

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।

अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम् ॥ ९ ॥

I bow to Vishnu, the Victorious, the All-pervading, the Mighty, the Lord of All, the Enemy of Daityas (demons) of many forms and the Best of persons.(9)

अथ ध्यानम् । DHYANAM

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैमौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरश्रैरुपरि विरचितैर्मुक्तपीयूषवर्षं
रानन्दी नः पुनीयादरिनङ्गिनगदशङ्खपाणिमुकुन्दः ॥ १ ॥

May **Mukunda**, with the discus, mace, conch and lotus in His hands, purify us-**Mukunda** who is seat of garlands of pearls, in the region of the milky ocean with the sand shining by the light from pure gems; who is adorned by pearls transparent like crystals; and who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar.(1)

भूः पादौ यस्य नाभिवियदसुरनिलश्चन्द्रसूर्यो च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहतो यस्य वास्तेयमब्धिः ।
अन्तस्स्थं यस्य विश्वं सुरनरख्रगगोभोगिगन्धर्वदैत्यै
श्चित्रं रंम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमानि ॥ २ ॥

I bow to Lord **Vishnu** who has the three worlds as His body. The Earth is His feet, and the sky His navel, Wind is his breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head, Fire is His face and the Oceans are His abdomen. In Him is situated the universe with the diverse kinds of gods, men, birds, cattle, serpents, Gandharvas and Daityas (Asuras)-all sporting in a charming way. (2)

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

My salutations to **Vishnu**, who is the embodiment of peace

and resting on the serpent (Adisesha). From his naval sprouts a lotus. He is the Lord of the celestial gods. His form is the universe. He is like the sky and of the colour of the clouds and the auspicious limbs. He is the Lord of Sri. He has lotus-like eyes. He is attainable by yogins in their hearts through contemplation. He is the destroyer of all the fears of samsaram. He is the one Lord of all the worlds.

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौन्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

I prostrate before Vishnu, the one Lord of the worlds. Blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as Srivatsa. His body is resplendent with the **Kaustubha gem**. He is surrounded by holy persons. And He has wide eyes like lotus. (4)

श्रीवैषम्पायन उवाच

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

Shree Vaisham pāyana uvacha:

**Shruthvā dharmāna sēshēna pāvananicha sarvashaha
Yudhishtara shanthanavam punarēvābya bashatha**

Vaisampayana, the narrator to Dhritrastra says: Yudhishtira, as a righteous man (“**dharamana**”) of spiritual inclination, with the mortal integrity (“**paavanaani**”) of a careful mortal, asks (“**bhaashatha**”) Bhishma (“**shaantanavam**”) quite an interesting set of questions which are typical queries which the heart of seekers will always ask. (1)

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥२॥

Yudhishtira uvacha

Kimékam daivatham loke kim vápyekam parāyanam

Sthuvantha kam kamarchanda prapnuyur mānavã shubam

Who (“**kim**”) is the greatest (“**ekam**”) Lord (“**daivatam**”) in the world (“**loke**”)?

Who is the one (“**ekam**”) refuge (“**paraayanam**”) for all? By glorifying (“**sthivantah**”) whom (“**kam**”) can man (“**manavah**”) reach the Auspiciousness (“**shubam**”) (peace and prosperity)? By worshipping (“**archantah**”) whom can reach—auspiciousness (peace and prosperity)? (2)

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥३॥

Ko dharma sarva dharmānam bhavatha paramo mathaha

Kim japan muchyathé janthur janma samsāra bandhanāth

What (“**ko**”) is, in thy opinion, the Greatest Dharma? By (“**kim**”) doing *japa* of what can “creatures” (**jantu**) go beyond (“**mutchyate**”) the bonds (“**bandhanaath**”) of samsara? (3)

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥४॥

Shree Bheeshmā Uvacha

Jagath prabhum deva devam antham purushothamam

Sthuvan nāma sahasréna purusha saththo thithaha

The supreme (“**uttamam**”) Purusha, who is ever up and working for the welfare of all, the Lord (“**prabhum**”) of the world (“**jagat**”) the endless (“**anantam**”) – Sri Maha Vishnu. (4)

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन्नमस्यश्च यजमानस्तमेव च ॥५॥

**Thameva chãr chayanth nithyam bhakthya purusha mavayayam
Dhayãyan sthuvan namasyamsha yajamãnas thamevacha 10**

By meditating upon (“**sthuvan naama**”), by (“**cha**”) worshipping (“**archayan**”) and by prostrating at the same **Purusha**, man can reach true Auspiciousness. (5)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥६॥

**Anãdhinidhanam vishnum sarva lokamahesvaram
Lokãdhyaksham sthuvan nithyam sarva dhukkã thigo bhavéth**

The greatest Dharma is the one Vishnu, who has neither a beginning (**Aadi**) nor an end (**Nidhanam**), the supreme Lord (“**maheshwaram**”) of the world. All creatures can go beyond the bonds of **samsar**, “and he goes beyond all sorrows” who daily (“**nityam**”) chants (“**stuvan**”) the sahasranaamas and within glorifies “the knower of the world” (**Lokaadhyaksha**). (6)

ब्रह्माण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥७॥

**Brahmanyam sarva dharmangyam lokãnãm keerthivardhanam
Lokanãtham mahath bhootham sarva bhootha bhavothbhavam**

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चन्नरः सदा ॥८॥

**Esha mé sarvadharmãnãm dharmodhi kathamo mathaha
Yath bhakthyã pundari kãksham sthavai rar-chén nara ssatha**

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्मा परमं यः परायणम् ॥९॥

**Paramam yo mahath teja paramam yo mahath thapaha
Paramam yo mahath brahma paramam ya parāyanam**

He who is the great (“mahat”) effulgence (“tejah”); He who is the Great controller (“tapah”); He who is the Supreme All-Pervading Truth; (“brahma”) he who is the Highest (Param) Goal (Ayanam)-the Lord Vishnu.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥१०॥

**Pavithrām pavithram yo mangalānāncha mangalam
Daivatham dévathānāncha bhoothānām yovyaya pithā**

He who is (“yo”) the very sanctity (“pavithram”) that sanctifies all sacred things (“pavithraanaam”); he who is most auspicious (“mangalam”); he who is the god (“devataa”) of gods (“daivatam”); he who is the eternal (“avyayah”) father (“pitha”) of all creatures (“bhootaanaam”) is the one god – VISHNU.(10)

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥११॥

**Yatha sarvāni bhoothāni bhavanthyādhi yugāgamé
Yasmimscha pralayam yānthy punaréva yugakshayé**

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते! ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥१२॥

**Thasya loka pradhānasya jagan-nādhasya bhoopathé
Vishnor nama sahasrm mé srunu pāpa bhayāpaham**

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥१३॥

**Yāni nāmāni gounāni vikyāthāni mahāthmanaha
Rushibhi parigeerthāni thāni vakshāyāmi bhoothayē**

विष्णोर्नामसहस्रस्य वेदव्यासो महानृषिः ।

छन्दोऽनुष्टुप् तथा देवो भगवान् वेदकीसुतः ॥१४॥

**Vishnonāmnām sahasrasya védhavyāso mahāmunihi
Chchando-nushtup thadha dhévo bhaghavān dhévagee-suthaha**

अमृतांशूद्भवो बीजं शक्तिर्देवकीनन्दनः ।

त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ १५ ॥

**Amruthām soothbhavo bheejam shakthir dhévaki nandhanah
Thrisāmā hrudhayam thasya shāntharthé viniyujyathe**

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमन्त्रस्य भगवान् वेदव्यास ऋषिः । श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता । अनुष्टुप् छन्दः । अमृतांशूद्भवो भानुरिति बीजम् । देवकीनन्दनः स्रष्टेति शक्तिः । उद्भवः क्षोभणो देव इति परमो मन्त्रः । त्रिसामा सामगः सामेति हृदयम् । शूद्भभृन्नन्दकी चक्रीति कीलकम् । शार्ङ्गधन्वा गदाधर इत्यस्त्रम् । रथाङ्गपाणिरक्षोभ्य इति नेत्रम् । आनन्दं परं ब्रह्मेति योनिः । उद्भवः क्षोभणो देव इति परमो मन्त्रः । श्रीविष्णुरूप इति ध्यानम् । श्रीमहाविष्णुप्रीत्यर्थे जपे विनियोगः

अथ न्यासः

विश्वं विष्णुर्वष्टकार इत्यंगुष्ठाभ्यां नमः । अमृतांशूद्भवो भानुरिति तर्जनीभ्यां नमः । ब्रह्माण्यो ब्रह्माकृद्ब्रह्मेति मध्यमाभ्यां नमः । सुवर्णबिन्दुरक्षोभ्य इत्यनामिकाभ्यां नमः । निमिषोऽनिमिषः स्रग्वीति कनिष्ठिकाभ्यां नमः । रथाङ्गपाणिरक्षोभ्य इति करतलकरपृष्ठाभ्यां नमः । एवं हृद्यादिन्यासः ।

अथ ध्यानम्

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
 विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
 लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ १६ ॥

**saantaakaaram bhujaga-sayanam padmanaabham suresam
 visvaadhaaram gagana-sadrisam megha-varnam subha-angam
 Laksmikantam Kamalanayanam Yogibhir-dhyaana-gamyam
 vande vishnum bhava-bhaya-haram sarva-lokaika-naatham.**

“We meditate (“vande”) upon the master (“naatham”) of the universe (“sarva-lokaika”), lord Vishnu, who is **ever peaceful** (“shaanta-aakaaram”), who lies on the great serpent-bed (“bhujaga-shayanam”), from whose navel (“nabhi”) springs the lotus (“padma”) of the creative power, who is the controller (“eesham”) of the gods (“sura”).

whose form (“aakaaram”) is the entire universe (“vishwa”), and who is the foundation (“aadhaaram”) for the universe. who is all pervading (“sadrusham”) as the sky (“gagana”), of the hue (“varnam”) of the cloud (“megha”), of fascinating beauty (“shuba-angam”),

the lord (“kaantam”) of **Laksmi**, the lotus (“kamala”) eyed (“nayanam”), he who dwells in the hearts (“bhir”) of the yogis and who can be approached (“gamyam”) and perceived through meditation (“dhyaana”),

We pray to (“vande”) to Lord Vishnu, he who is the destroyer (“haram”) of the fear (“bhaya”) of samsara (“bhava”) and the Lord of all (“sarva”) the worlds (“loka”).

This is the meditation upon the form of the lord, visualizing Him thus in His, all-Comprehensive nature, and meditating upon Him, the seeker starts the **Vishnu-Sahasranaama** chanting. (16)

Yudhistirau Uvaacha:

(Question 1.)

Kim ekam daivatam loke?

Who (“**kim**”) is the greatest (“**ekam**”) Lord (“**daivatam**”) in the world (“**loke**”)?

(Answer 1.)

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥

**Pavitraanaam pavitram yo Mangalaanaam cha mangalam
Daivatam devataanam cha Bhootaanam yo avyayah pitaa.**

He who is (“**yo**”) the very sanctity (“**pavitram**”) that sanctifies all sacred things (“**pavitraanaam**”); he who is most auspicious (“**mangalam**”); he who is the god (“**devataa**”) of gods (“**daivatam**”); he who is the eternal (“**avyayah**”) father (“**pitaa**”) of all creatures (“**bhootaanaam**”) is the one god – VISHNU.

(Question 2.)

Kim vaapyekam paraayanam?

Who is the one (“**ekam**”) refuge (“**paraayanam**”) for all ?

(Answer 2.)

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्मा परमं यः परायणम् ॥

**Paramam yo mahat-tejah Paramam yo mahat-tapah
Paramam yo mahat-brahma Paramam yah paraayanam.**

He who is the great (“**mahat**”) effulgence (“**tejah**”); He who is the Great controller (“**tapah**”); He who is the Supreme All-Pervading Truth; (“**brahma**”) he who is the Highest (**Param**) Goal (**Ayanam**)-the Lord Vishnu.

(Question 3.) Stuvantam kam praapnuyuh (Maanavah subham)?

By glorifying (“**sthuvantah**”) whom (“**kam**”) can man (“**manavah**”) reach the Auspiciousness (“**shubam**”) (peace and prosperity)?

Answer 3.

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥

**Jagat-prabhun deva-devam Anantam purushottamam
Stuvan naama-sahasrena Purushah satatthitah.**

The supreme (“**uttamam**”) Purusha, who is ever up and
dong for the welfare of all, the Lord (“**prabhun**”) of the world
 (“**jagat**”) the endless (“**anantam**”) – Sri Maha Vishnu.

Question 4. (Kam archantah) praapnuyuh Maanavaah subham?

By worshipping (“**archantah**”) whom can reach–auspicious-
ness (peace and prosperity)?

Answer 4.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन्नमस्यश्च यजमानस्तमेव च ॥

**Tameva cha archayan nityam Bhaktyaa purusham avyayam
Stuvan naama-sahasrena Purushah satatthitah.**

By meditating upon (“**sthuvan naama**”), by (“**cha**”) worship-
ping (“**archayan**”) and by prostrating at the same Purusha, man can
reach true Auspiciousness.

Question 5.

Ko dharmah sarva-dharmaanaam Bhavatah paramo matah?

What (“**ko**”) is, in thy opinion, the Greatest Dharma?

Question 6.

Kim japan muchyate jantuh Janma-samsaara-bandhaat?

By (“**kim**”) doing japa of what can “creatures” (**jantu**)
go beyond (“**muchyate**”) the bonds (“**bandhanaath**”) of samsara?

Answers 5&6.

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥६॥

**Anaadi-nidhanam vishnum Sarvaloka-maheshvaram
Lokaadhyaksham stuvan nityam Sarva-duhkha-atigo
bhavet.**

Both questions are answered here: - the greatest Dharma is the one Vishnu, who has neither a beginning (**Aadi**) nor an end (**Nidhanam**), the supreme Lord (“**maheshwaram**”) of the world. All creatures can go beyond the bonds of samsar, “and he goes beyond all sorrows” who daily (“**nityam**”) chants (“**stuvan**”) the sahasranaamas and within glorifies “the knower of the world” (**Lokaadhyaksha**).

The supreme is described as that from which the whole world of names and forms had risen in the beginning of the creation, that in which the world continues to exit, that into which alone the world can merge back during the ‘Dissolution’ (Pralaya); this supreme is VISHNU.

After thus answering all questions, “His thousand Names”, said **Bheeshma**, “I shall now advise you. Please listen to them with all attention”. This is how the Sacred Hymn, called as “The thousand names of Lord Vishnu”, and is introduced in the **Mahaabhaarata**.

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।

श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

**Vanamali Gadi Sharangi Shankhi Chakri Cha Nandaki
Shriman Narayano Vishnur-Vasudevo-Abhirakshatu**

Shriman Narayana is adorned by Vanamala (the garland) and is armed with Mace Saarnga (the bow), the conch(panchajanya), the discus and Nandaka (the sword). He is Vishnu (all pervasive) and Vasudeva (Who resides in all things and in whom all things reside). May that Vasudeva save us all.)



Shree Swaminarayano vijaytetaram

ॐ भगवते श्रीस्वामिनारायणाय नमः

विष्णुसहस्रनाम

Vishnusahasranâm

(Thousand names of Lord Vishnu)

Commentary on the thousand names of Lord Vishnu

The following is an attempt to explain the names of **Mahâvishnu** in accordance with rules of grammar, etymology, and the interpretation by the sages. It is also pointed out how the names refer to the five manifestations of **Bhagavân** as revealed by the doctrines propounded by texts known as **Pancha-Siddhânta** (i.e. Pancharâtra Âgamas). The names are interpreted with special reference to their significance, context, propriety and their being free from the fault of redundancy.

The five manifestations of Bhagavân are: **Para** (the “Transcendental” in **Shree Vaikunta**), **Vyuha** (in **Ksheerabdhi** and other place), **Vibhava** (incarnations like Râma and Krishna), **Archa** (icons in temples and homes), and **Antaryâmi** (the subtle form that resides in the heart).

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥१॥

Stanza 1

Om vishvam vishnur-vashatkâro bhoota-bhavya-bhavat-prabhuh
bhoota-krit bhoota-bhith bhâvo bhootâtâmâ bhoota-bhâvanah

FIRST CENTUM

1. ॐ विश्वय नमः - **Vishvam** - Full in all respects.
Here, at the outset, the all-round fullness and perfection of **Bhagavân** is delineated by the word “**Vishvam**”.
2. ॐ विष्णवे नमः - **Vishnu** - One who pervades.
The name connotes that Bhagavân pervades all that He possesses. He enters into all the sentient and non-sentient things that are His wealth.
3. ॐ वषट्काराय नमः - **Vashatkârah** - One who controls and directs (not merely pervades.)
The object of the pervasion of the universe by Bhagavân as distinguished from that by **Âkâda** (ether) is stated here by this name. He makes all acts according to His will, hence the name “**Vashat-kâra**”.
4. ॐ भूतभव्यभवत्प्रभवे नमः - **Bhoota-bhavya-bhavat-prabuh** - The Master of all things in the past, future and present.
He is therefore the master of all things that exists in all the three periods of time. **Prabhu** - Swami and **Seshi** - Lord and Master.
The next five names (5-9) explain His quality of ownership or Lordship.
The names 2, 3 and 4 elaborate the first name “**Vishvam**”- (Full in all respects). By the word “Vishnu” it was pointed out that the Lord pervades all things in the world. This quality of pervasion of Bhagavân is not like that of the ether or space but something more. Not only does He pervade, but also controls and directs, which idea “**Bhuta-bhavat – prabhu**” declares that He is the master and owner of all things in the past, present and future.

5. ॐ भूतकृते नमः - **Bhutakrit** - The creator of all beings. He creates all things without depending on anything else. The **Srutis** declare; “All these have been verily created by Brahman (Bhagavân)” (the creator)
6. ॐ भूतभृते नमः - **Bhutabhrit** - The supporter of all things. He bears all things.
“He supports the universe and He is the navel of the Earth.”
7. ॐ भावाय नमः - **Bhagavân** - He who exists.
Like a peacock with its expanded feathers, He exists possessed of all the riches mentioned already and to be mentioned hereafter.
8. ॐ भूतात्माने नमः - **Bhootâtmâ** - The soul of all beings.
This state of all things being the possessor is particularized by saying that they are His body and their soul. He is the soul of all beings.
9. ॐ भूतभावाय नमः - **Bhoota-bhâvanah** - He who nourishes all beings.
He is **Bhoota-bhâvanah** because He makes all beings grow by bestowing on them, things that sustain them, nourish them and contributes to their enjoyment.
10. ॐ पूतात्मने नमः - **Pootâtmâ** - The Pure Self.
Though Bhagavân is not only affected by the defects of the sentient but also non-sentient objects which are His body. That is, He is pure by nature.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥२॥

Stanza 2

pootâtmâ paramâtmâ cha muktânâm paramâ gatih
avyayah purushah sâkshee kshetrajnô akshara eva cha.

11. ॐ परमात्मने नमः - **Paramâtmâ** - The Supreme Soul.

Unlike all beings which have Him as their Inner Soul, **Paramâtmâ** does not have any one as His Inner Soul (Âtmâ). Therefore, Bhagavân is called **Paramâtmâ**. The word “**Parama**” is derived thus: “**parah mâ asya**” meaning, “No one is superior to Him”, the form “**Parama**” is grammatically correct on the analogy of the word “**prishodara**” (which is derived from “prishadudara”). Bhagavân is “**paramah**” (Supreme) and “**Âtmâ**” (Inner soul). That is to say there is no ruler above Him who controls Him. “Nothing is higher than the **Parama-Purusha**, who is without end, beginning or middle.” “He is greater than the great. He is superior; and He is the Supreme Soul”

12. ॐ मुक्तानां परमा गतये नमः - **Muktânâm paramâ gatih** - He, who is the Supreme **Seshi** (Master) of all, is the highest goal. He is the Supreme goal for all the Released Souls (Muktas). They are called the Released Souls who once for all and completely free from the enshrouding coverings which are the result of the bondage of the Primordial Matter, nescience latent impressions of actions and their fruitions.

Names from 13-17 reveals that Bhagavân is the Supreme Goal of attainment for the Muktas

13. ॐ अव्ययाय नमः - **Avyayah** - He by whom **Mukta** is not sent away. The word is derived from the verb “**na veeyate**”. His name is **Avyaya**, because no one is sent away by Him. The suffix added “**erach**”. The names “**Pratyâa**’a(94), “**Vinayah**”(510) “**Jayah**” (511) and the like belong to this group (which has this particular suffix). It is not a well-known fact that Bhagavân never sends back that **Âtmâ** who has, by some means and with great effort, crossed the vast ocean of

Samsara (world) and has reached His lotus-feet.

14. ॐ पुरुषाय नमः - **Purusha** - The generous giver.
He bestows gifts in plenty. “**Puru**” means plenty, and “**sanoti**” the verb signifies the act of giving. The suffix “**da**” is added when the root “**san**” is preceded “**puru**”. The rule says that it is added even in the case of other particles. Bhagavân indeed bestows even on the **Muktas**, the enjoyment of the Bliss of Himself. The qualities and glory of Lord is beyond the range of words and mind of normal understanding.
15. ॐ साक्षिणे नमः - **Sâkshee** - He who sees them all directly. Bhagavân is known as “**Sâkshee**” (witness) because He directly sees the **Muktas** and enjoy the Bliss which He has bestowed and He is also happy seeing them full of joy.
16. ॐ क्षेत्रज्ञाय नमः - **Kshetrajnah** - The knower of the field for action. Bhagavân is called **Kshetrajnah** because He knows the extremely suitable place for conferring on released Souls in this way the joy of enjoying Him. The suffix “**Ka**” is added to the root “**Jnâ**” (to know) in the word **Kshetrejnah** according to the grammatical rule which says, the **paramavyoma**, i.e. **Vaikunta** is referred to here as **Kshetra** (field) because it is the place which yields the crop of Bliss in plenty. Or “**Kshetra**” may mean the body of Bhagavân itself possessed of a similar quality. The **Vedic Mantra** proclaims- “**Brahman** has **Akasa** (i.e. Vaikunta) as its body”
The goal of attainment by the **Mukta**, i.e. **Paramâtmâ**, is specified in **Nârâyan** (Mahâbhârata)
17. ॐ अक्षराय नमः - **Aksharah** - He who never wanes.
He is called **Akshara**, because less; but as the object of enjoyment He ever grows more and more like a stream of honey

in spite of His being enjoyed by the **Muktas** at all times there, such is the manifestation of His unlimited qualities.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥३॥

Stanza 3

yogoh yoga-vidâm netâ pradhâna-purushesvarah
nârasimha- vapuh sreemân kesavah purushottamah.

18. ॐ योगाय नमः - Yoga - He who is the “Means”.

It is stated that this Bhagavân alone is the natural and independent means for salvation. The word Yoga is derived from the verb “Yujyate” which means “With whose help the goal is attained.” or one attainable through yoga. And yoga is defined as follows: - “ज्ञान इन्द्रियाणि सर्वाणि निरूह्य मनसा सह । एकत्व भावना योगःक्षेमः परमात्मानः ॥”

That is: The contemplation of the unity of the ‘**Jivatma**’ and the ‘**Paramâtmâ**’ with the organs of knowledge and the mind withheld is “**YOGA**”

19. ॐ योगविदां नेते नमः - Yoga-vidâm Netâ - He who leads those who practice **YOGA**

Bhagavân leads to salvation even those adopt the means that are not direct. Bhagavân carries on the task undertaken till the fruit is attained.

“तेषांनित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।”

The master of those who are established in the above mentioned yoga is the Lord. Lord says in **Bhagavat Gita 9.22** “Of those who are ever united with Me in communion, I bear their **yoga-ksema**-preservation of their worldly and spiritual interests”.

This is established by arguments:-

20. ॐ प्रधानपुरुषेश्वराय नमः - **Pradhâna Purusha Isvarah** - The Lord of Primordial Matter and **Purushas** (i.e. Jivas).
Bhagavân is the Master in every way of the Primordial Matter and **Jivas** (Âtmâ) – **Pradhana**, which is the cause of bondage and **Jivas**, who are the soul bound by it.
21. ॐ नारसिंहवपुषे नमः - **Narasimha-Vapuh** – He who is possessed of a body of man and lion combined.
Bhagavân shows the removal of impediments to devotion to Him. He has s form of man and lion combined which He takes at His will, which is celestial, which removes the fears of His devotees, and which is assumed the moment the request is made.
22. ॐ श्रीमाले नमः **Shreemân** - He of a lovely form.
When Bhagavân is in this form which is unique, with head and body without proper matching. He is **Shreemân**; i.e. His form is celestial and very charming with beauty, loveliness and other qualities. The combination of the forms of man and lion in Him is so perfect and appropriate that those who have seen it would almost feel an aversion when they see a simple lion or a man of such combination. The world was indeed protected only by assuming such a unique form.
23. ॐ केशवाय नमः - **Keshavah** - He who has lovely locks of hair.
The name '**Keshavah**' suggests by implication that the lord is possessed of qualities like supremacy delineated above and loveliness which are all His own by nature. The meaning of the word is – the Lord who is possessed of curly locks of hair which are sublime, soft and blue. The suffix '**va**' is added to the word '**kesa**' by a grammatical rule, to denote the supreme loveliness of the locks of hair.

24. ॐ पुरुषोत्तमाय नमः - **Purushottamah** - The Supreme amongst the Purushas (i.e. individual souls).

The sublime quality that distinguished **Paramâtmâ** from other souls is shown by this name lest some should think that there are other equal to Him. The word '**Purusha**' which signifies a sentient being distinguished '**Paramâtmâ** from **pâkriti** or primordial matter which is devoid of knowledge and which' is in two forms- subtle and gross (i.e. invisible and visible.)

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥४॥

Stanza 4

**sarvas-sharvas-shivah sthânur bhootâdir nidhir-avyayah
sambhavo bhâvano bhartâ prbhavah prabhur-eesvarah.**

25. ॐ सर्वाय नमः - **Sarvah** - He who is all or the omniscient source of all existence.

Bhagavân is superior to all, and does not depend on anybody for anything. Still He does not neglect any one since He sustains the forms, the existence and activities of all of them. He considers them as His body even as soul does its own body. So He is **Sarvah**. They call Bhagavân '**Sarvah**' as He is the cause of creation and destruction of all things that are known as '**Asat**' (i.e. Achetana) and '**Sat**' (i.e. chetana), and as He has the knowledge of all things at all times.

26. ॐ शर्वाय नमः - **Sarvah** - The Remover or destroyer. He destroyed the whole universe at the time of **pralaya** (deluge) or cosmic dissolution.

Bhagavân is known as '**Sarvah**' because He removes the evils of all objects that are His body.

27. ॐ शिवाय नमः - **Shivah** - He who confers auspiciousness.

He is Shiva as He confers auspiciousness on all. The word “Shiva” is derived from the root ‘**Seeng**’ which signifies auspiciousness. ‘The Eternal - the Auspicious and Never-deserting.’

28. ॐ स्थाणवे नमः - **Sthânuh** - He who is firm (in blessing others) or the one who is steady, immovable and changeless. In bestowing lusciousness He is firm. The affix ‘nu’ is added to “**sthâ**’ (**tishtati**) signifying steadiness in blessing others. The result of the contact with Bhagavân does not stop with the destruction of some particular sins as ordinary acts of expiation do, nor does it get exhausted by the granting of only a particular fruit (desired) like **Kâreeri**, **Chitra**, **Darsapoornamasa** and other sacrifices or like the worship of other minor deities, nor obstructed by powerful impediments, nor reduced in degree, nor is it destroyed the inauspiciousness in a devotee, but also fulfils all His desires in many ways. Even then it does not stop with it (but is ready to grant more).
29. ॐ भूतादये नमः - **Bhootâdih** - He who is eagerly resorted to all. Moreover He is eagerly sought after by all because He is the most desirable. So He is called ‘**Bhootâdih**’.
30. ॐ निधये अव्याय नमः - **Nidhih Avyayah** – The inexhaustible treasure. He has got to be kept secure with great cupidity like wealth which is safely kept to be used in times of distress. Vide – “He is like a treasure of gold kept concealed under ground.”
31. ॐ सम्भवाय नमः - **Sambhavah** - He who manifests Himself. Even though He is like a treasure hidden. He shows Himself

to those who long for Him with a great desire to embrace Him. **Samantât bhavah asya** – In all places and at all times, then and there, He manifests Himself in innumerable forms as **Matsya, Varâha, Narasimha, Vamana**, Rama, Krishna and others. Sometimes these are also repeated. The **Srutis (Gita** and other texts). Say

“He takes birth in many forms”

“Many are the birth I have taken.”

“Whenever there is a decline of Dharma, (I create myself)

32. ॐ भावनाय नमः - Bhâvanah - Saviour.

Having taken births like this, He regenerates all by dispelling their evils. As declared in Gita and other texts- “For the protection of the good I do take birth.”

33. ॐ भर्त्रे नमः - Bhartâ - Supporter.

Moreover, He nourishes and protects His devotees by giving Himself.

34. ॐ प्रभवाय नमः - Prabhavah - One who has exalted birth as incarnation.

He is **Prabhava**, because His birth consists in its being unsullied even by the shadow of a blemish, and it is capable of uprooting the fetters of ell birth of those who realize it; thus it is an entire different from the birth of other gods.

35. ॐ प्रभवे नमः - Prabhu - He who is powerful than all.

Though He comes down as a man who is or some other being which is absolutely dependent on other. He is still **Prabhu** (most powerful).

36. ॐ इश्वराय नमः - Isvarah - The Supreme Ruler.

He is known as **Isvarah** because of His supreme power of control which is more useful in His incarnation than even in

Paramapada Vide Gita.

“They are ignorant of my supreme power which persists even when I have taken a human body”.

“Even when I take birth I am born keeping the power of ruling over all beings.

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥५॥

Stanza 5

**svayambhooh sambhur âdityah pushkarâksho mahâsvanah
anâdi-nidhano dhâtâ vidhâtâ dhâturuttamah.**

37. ॐ स्वयम्भुवे नमः - Svayam – bhooh. He who manifests Himself.

Whence is all this greatness! Because He is **svayambhooh**-manifesting Himself. The affix ‘kvip’ comes after ‘bhoo’ when the word so formed denotes a names or surely. For the purpose of his sport (**leelâ**) He out of His own free will, with His **Prakriti** (or essential nature) Which is exclusively His and which is of the quality of pure **sattva.**, assumes and permeates the forms similar to those of gods and men.

38. ॐ शम्भवे नमः - Sambhuh - The source of happiness. One who bestows happiness on devotees. He is ‘**Sambhu**’ because He causes ‘Sam’ (Happiness) to all by manifesting thus His beauty, availability and other qualities.

In the section dealing with ‘du’ suffix, that suffix is added to words like ‘**mitadru**’ according to a grammatical rule.

39. ॐ आदित्याय नमः - Âdityah - The person in the Sun or the golden hued person in the sun. Among the **Aditya** I am Vishnu. There are twelve ‘**Adityas**’ and Vishnu is one of them.

Next the **Purusha** in the sun is given as an example for the

manifestation or incarnation. **Âditya** (Sun) is the Brahma Sutra:

40. ॐ पुष्कराक्षाय नमः - **Pushkarâkshah** - One who has eyes resembling the petals of **puskara** or lotus.

The name **Pushkarâkshah** associated Bhagavân with **the possession** of lotus eyes which is a specific indication that He is the sole ruler of the entire universe.

41. ॐ महास्वनाय नमः - **Mahâ-svanah** - He of venerable sound.

This name indicate another distinctive mark of His. **Mahân** means venerable and **Svanah** means, sound, i.e. possessed of venerable sound. The final vowel 'a' of the word '**mahat**' is replaced by long '**â**' in a compound where both the words are in the same case (i.e. in apposition)

42. ॐ अनादिनिधनाय नमः - **Anâdi-nidhanah** - One who is without beginning or end. i.e. Neither birth nor death.

With such a celestial name and form He is without beginning or end. Since His youthfulness is eternal. He is possessed of a body which is eternal, and the like. This should not be interpreted as signifying the eternity of His essential nature, because that is the same in the case of the four-faced Brahma and others also.

43. ॐ धात्रे नमः - **Dhatâ** - The creator.

The name signifies the glory of Bhagavân which is superior to that of Brahma and others, because of His being the cause of all things. The word ends with the affix '**trn**'. '**bhartâ**'(33) and other words also are like this. The name **Dhatâ** signifies that Bhagavân, in the form of **Aniruddha**, places Brahma the foetus who is the aggregate of sentient beings in **prakriti** which is the cause of all and which is the aggregate of non-sentient objects.

44. ॐ विधात्रे नमः - **Vidhâtâ** - The Producer or who generates karmas and their fruits.

Bhagavân is called **Vidhâtâ**, because He develops the foetus and makes it appear.

45. ॐ धातुरुत्तमाय नमः - **Dhâtuh uttamah** - Far Superior to Brahma. Therefore Bhagavân is far superior to the creator. From this it goes without saying that He is superior to (**Daksha** and other) **Prajapatis** who are created by that Brahma, on the analogy of the maxim and **Apoopa**.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।

विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥६॥

Stanza 6

**aprameyo hrisheekesah padmanâbho-a- maraprabhuh
visvakarmâ manustvashtâ sthavishtah sthaviro dhruvah.**

46. ॐ अप्रमेयाय नमः - **Aprameyah** - The Immeasurable.

Bhagavân is immeasurable by the sense-organ of those Brahma and other gods.

47. ॐ हृषीकेशाय नमः - **Hrisheekesah** - The controller of the sense-organs.

Bhagavân is called **Hrisheekesa** because He controls the sense-organs of those gods also.

48. ॐ पद्मनाभाय नमः - **Padmanâbhah** - He who has a lotus in the navel.

The name **padmanabha** substantiates all that has been stated above about Bhagavân. He is the cause of Brahma (the lotus-born). He has a lotus in the navel.

49. ॐ अमरप्रभवे नमः - **Amara-prabhuh** - The powerful Lord of the immortal gods.

Bhagavân is **Amara-prabhu**, because He bestows on those

gods the duty of creation etc., and also directs them.

50. ॐ विश्वकर्मणे नमः - **Visva-karmâ** - He who the agent of all actions (in regard to the **universe**).

All the entire work (**visvam** karma) with regard to the affairs of the universe both before and the creation of Brahma is His alone.

This universe became dissolve in Bhagavân who is the creator of all.

51. ॐ मनवे नमः - **Manuh** - He who wills or He who thinks.

The Bra. Up. says “नान्योस्ति मन्ता” There is no thinker other than He. The creation of the cosmos was only out of a minute part of His will that is reputed. He is ‘Manu’ because He thinks or wills.

52. ॐ त्वष्ट्रे नमः - **Tvashtâ** - The chiseller.

The world that has been creator by Him is invested with name and the distinction as god, man, etc. is brought about in diverse forms and so He is called ‘**Tvashtâ**’ (The chiseller)

53. ॐ स्थविष्ठाय नमः - **Sthavushtah** - He who is exceedingly huge in size.

I shall became many is the infallible will of Bhagavân. In consonance with this. He expanded Himself from the aggregate state which is undeveloped and subtle. He took the expanded form as bodies and senses of the experiencing god, man, animal and plant-life, as the sound touch and other qualities that are the objects of their sense –organs, as the **Brahmânda** (the egg-like universe) pregnant with the fourteen worlds which are the place of residence for all those beings, as well as its sheath, and again as the individual effects which are in a gross and developed state. Thus He manifests Himself. Here are the texts in support of this theory.

54. ॐ स्थविराय नमः - **Sthavuirah** - He who is existent at all times.

This name proceeds to signify that despite His being the original cause of all, still Bhagavân is different from the mud and other such causes in the world.

Though for His sport (namely the creation etc., of the world) He accepts the help of time. He is not bound by it. By this it is indicated that His nature is entirely different from that of milk etc. which with time turns into curd, etc. That is became time is entirely under His control, Vide- “Bhagavân alone controls time, Death, and moving and non-moving things (in the world)” this is the truth, I tell you.

“**Kesava** by His **Sankalpa**(will) is always turning the wheel of time, the wheel of the universe and the wheel of the ages.”
 “There (in Shree **Vaikunta**) Bhagavân manipulates the time as He likes. Verily times is powerless there” And other such texts also.

55. ॐ ध्रुवाय नमः - **Dhruvah** - He who is firm and unchanging. He is **Dhruvah**, because His essential nature does not undergo any change. Though there are endless transformations. He is always immutable.

अग्राहः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
 प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥७॥

Stanza 7

**agrâhyah sâsvatah krishno lohitâkshah pratardanah
 prabhootah trikakub-dhâma pavitram mangalam param.**

56. ॐ अग्राहाय नमः - **Agrâhyah** - One who is beyond the grasp (of others).

Unlike the mud, thread and other things which are controlled

and acted upon by any a potter, a weaver and others. Bhagavân is not controlled by any one - **Agrâhya**.

57. ॐ शाश्वताय नमः - **Sâsvatah** - The Eternal or One who exists at all times says the **sruti** “शिवम् अच्युतम्”

He is **Sâsvata** (Eternal) because of the continues flow of action pertaining to the world (i.e. its creation etc.)

58. ॐ कृष्णाय नमः - **Krishnah** - He who is exceedingly delighted. He is called ‘**Krishna**’ since He is exceedingly happy with the joy of this kind of sport (line). Here is an archaic etymological interpretation of the word Krishna.

“The word ‘**Krishi**’ signifies the ground or receptacle and the letters ‘nah’ signify joy. He is **Krishna** since He is the receptacle of all joy.”

59. ॐ लोहिताक्षाय नमः - **Lohitâkshah** - The Red-eyed.

He has eyes, red like the beautiful lotus, indicative of the excessive joy that is His.

60. ॐ प्रतर्दनाय नमः - **Pratardanah** - The Destroyer.

The name signifies that He is the Destroyer of all. The root ‘**Tardih**’ means to cause destruction, vide- “He who has for His food the Brahmins and the **Kshatriyas** (i.e. all the beings of the universe.)”

“The Supreme Brahman is the great consumer, since He draws within Himself the entire universe consisting of substances moving and non-moving.”

61. ॐ प्रभूताय नमः - **Prabhootah** - He who is affluent.

He is **prabhootah** (rich) though He brings about the destruction of all; because He has the eternal and immeasurable **parama-pada** (the **Transcendental** world) which is the means of bliss to Him.

62. ॐ त्रिकुब्धाम्ने नमः - **Trikakud dhâmâ** - He who has the three-fold world as abode.

The name makes it clear that this world which I subject to creation and destruction is but a small atom when compared with that **paramapada**. According to some **Tri-kakub-dhâmâ** is the reading. In both cause the word **kakut** or **kakub** signifies parts. He is called **Trikakut-dhâmâ**, because He has the Transcendental world as His supreme abode which is thrice the size (of this world). Vide the **Surti**- “All the things in this world are but an one-fourth part; the entire **paramapada** is three times as big as this”. The word ‘**Tripâd**’ is interpreted as being extremely large in size and ‘**Pâda**’ as small as atome.

63. ॐ पवित्राय नमः - **Pavitram** - Purity Incarnate.

In this way the qualities, possessions, and body of Bhagavân have been portrayed step by step and now we pass on to His essential Nature which is to be cognized by means of these.

64. ॐ मङ्गलाय नमः - **Mangalam Param** - The Embodiment of supreme auspiciousness, which is opposed to all that is the nature of a blemish or Supremely auspicious.

Vishnu **purana** says:

“अशुभानि निराकस्ते तनोति शुभसंततिम् ।
स्मृति मात्रेण यत् पुम्सम् ब्रह्म तं मंगलं विदुः ॥”

“That whose very remembrance removes the inauspicious and bestows the auspicious in abundance- that Brahman is called ‘**Mangalam**’ by the wise”. The qualification ‘**Param**’, supremely, ‘**Mangalam**’ forms one single name.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥८॥

Stanza 8

eesânah prânadah prâno jyeshtah sreshthah prajâpatih
hiranya-garbho bhoo-garbho maodharo madhu-soodanah.

65. ॐ ईशानाय नमः - **Isanah** - The controller or He who controls and regulates everything.

By this name, Bhagavân is distinguished clearly from the bound souls, released souls ever-free souls whose qualities are shrouded or manifested. “The affix ‘**chânas**’ is added to a verb in expressing habit (standard of age ability)”. The word signifies that His innate nature is to keep under control and direct all things under all circumstances.

“He is the Lord of all the controller of all, the rule of all. He does not become greater by means of a good act, nor smaller by a bad one. He is the Lord of all, the king of all beings, the protector of all beings. He is the bridge and support of all the worlds so that they may not get into confusion.”

“This the supreme soul Is the ruler of all beings in the universe: He is the king of all beings.”

66. ॐ प्राणदाय नमः - **Prânadah** - The life-giver.

The foremost action resulting from the quality of lordship is denoted by the name **Prânada**. He gives life. The affix ‘ka’ is added to the word. Angels the strength which will be conducive to visualise Him always, enjoy Him and do service to Him.

67. ॐ प्राणाय नमः - **Prânah** – Life.

He who is also the cause of the redemption of gods.

“Thereafter He remained as the unique life of the gods.”

68. ॐ ज्येष्ठाय नमः - **Jyeshtah** – Highly praise –worthy or the eldest of all; for there is nothing before Him.

He is highly praise- worthy because of this sublime glory

which can never be fully visualized in spite of its being times and in all ways. Vide- “**Vasudeva** is the Bhagavân; more praise-worthy is His glory”.

“Brahman alone is the most praise-worthy.”

69. ॐ श्रेष्ठाय नमः - **Sreshtah** - The Pre-eminent.

He is always served by the ever-free angels by singing His praise as a result of the joy in experiencing Him.

70. ॐ प्रजापतये नमः - **Prajâpatih** - Lord of the ever free angels or the master of all living beings because He is **Ishvara**.

Who are they and what is His relationship with them?

The answer I given by the word ‘**Prajâpati**’. The surfs (or the ever-free angels) are the **Prajas** (here) who are infinitely superior to the bound souls and freed souls.

71. ॐ हिरण्यगर्भाय नमः - **Hiranya – garbhah** - He who I sin a lovely abode.

This name describes Bhagavân as being associated with a fitting place. **Hiranya** (golden) is the Supreme Abode. The material that goes in the make-up of that place is faultless, eternal and of highly good quality (i.e. **Suddha-sattva**) and is therefore similar to **hiranya** or gold, or ‘**Hita** and **ramaneeya**’, i.e. agreeable and lovely. It is said to be pregnant with Him since He is there always.

72. ॐ भूगर्भाय नमः - **Bhoo-garbhas** - He for whom Earth is the object of protection.

Next the name **Bhoorarbha** denotes that He has **Bhoomi** (Earth) as His Consort. Hri, Kshamâ and the like are the other names of the Gogges Bhoor or **Bhoomi**. She is being rejuvenated by Him by constant enjoyment and herein she is like the **garbha** (womb or child). The Vedas declare that “Godness **Bhoomi** is the Spouse of Vishnu and ever young.”

73. ॐ माधवाय नमः - **Mâdhavah** - The consort of **Mâ** (i.e. Lakshmi). **Mâyâh** – of **Shree** ; **Dhavah** – The Husband ; i.e. The consort of **Lakshmi**.

74. ॐ मधुसूदनाय नमः - **Madhusudanah** - The slayer of **Madhu** or The destroyers of the demon **madhu**.

He is called **Madhusudana** because He is the controller of all beings and because He bestows undisputed prosperity of slaying the **Asuras**.

ईश्वरो विक्रमो धन्वी मेधावी विक्रमः क्रमः ।

अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥९॥

Stanza 9

**eesvaro vikramee dhanvee medhâvee vikramah kramah
anuttamo durâdharshah kritajnah kritir-âtmavân.**

75. ॐ ईश्वराय नमः - **Isvarah** - The Ruler.

He is **Isvara** because His desire is un-impeded in that boundless world of Supreme Bliss.

76. ॐ विक्रमिणे नमः - **Vikramee** - The most powerful.

The name **Vikrama** signifies that His nature is such that it dispels all possibility of anything going against His desire or will. The suffix ‘ini’ added to the word **Vikrama** shows that the quality is great, praise-worthy and eternal.

77. ॐ धन्विने नमः - **Dhanvee** - The wielder of the bow or one armed with bow. The Gita says - “रामः सस्त्रभृताम् अहम्” ‘I am Rama among those who bear weapons.’

He is **Dhanvee**, because He always has the celestial bow, Sarnga by name, quite suited to His unexcelled valour.

78. ॐ मेधाविने नमः - **Medhâvee** – The Omniscient.

He is endowed with the quality of innate omniscience which is boundless, eternal, natural and appropriate to His greatness.

79. ॐ विक्रमाय नमः - **Vikramah** He who moves about on the bird (Garuda).

This name signifies that He goes about here and there as He likes in a playful mood riding on Garuda, who is the king of birds and the embodiment of the three Vedas.

80. ॐ क्रमाय नमः - **Kramah** – He who is prosperous.

He is highly prosperous by virtue of His being the master of the eternal and transcendental glory.

81. ॐ अनुत्तमाय नमः - **Anuttamah** – The unsurpassed or He is greater than whom there is none greater.

“There is no one else superior to Him.”

“There is no one else who is greater than me, O **Dhananjaya!**”

“No other being is greater than Bhagavân who exists in all forms (i.e. omnipresent).”

82. ॐ दुराधर्षाय नमः - **Duradharshah** – Who is unassailable or one whom none (Asuras) can overcome.

On account of the profundity of His character Bhagavân, like the ocean, cannot be overcome by any one. Vide –

“He is mind-made (i.e. He is realized only by the mind), has **prana** for His body, light for His form; He wills the truth, is like the **Akasa**, is all-action, is all desires, all sweet odours, all tastes, has appropriated all this (set of qualities) and does not speak since there is no one whom He has to respect or please.”

83. ॐ कृतज्ञाय नमः - **Kritajnah** - He who is grateful or one who knows everything about what has been done (krta) by **Jivas**.

This name signifies that the lord remembers the little good will shown to Him by the human beings in the world, despite the fact that they have forgotten the natural relationship between them (viz. that He is their master and they are His

servants); and they think, that all things belong to them and are acting as though they are independent due to their ignorance from beginning less time.

84. ॐ कृतये नमः - **Kritih** - He is Himself that act.

That virtuous act of the **Jivas** owes its origin to the lord who is pleased.

85. ॐ आत्मवते नमः - **Âtmavân** - The possessor of the souls.

The souls, who are the doers of such (virtuous) acts, are His own property since their essential nature and actions are dependent on Him.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥१०॥

Stanza 10

**suresah saranam sarma visva-retâh prajâ-bhavah
ahah samvatsaro vyâlah pratyayah sarvadarsanah.**

86. ॐ सुरेशाय नमः - **Suresah** - The Lord of the gods.

He is **Suresa**, because it is He who confers even of Brahma and others the small posts desired by them.

87. ॐ शरणाय नमः - **Saranam** - One who removes the sorrows of those in distress (Arthah).

He is the refuge for all without a difference.

88. ॐ शर्मणे नमः - **Sarma** – One who is of the nature of Supreme Bliss.

Sarma is His name. He is **Sarma**. i.e, Bliss which is the highest goal to be attained. The suffix 'Manin' has been added to denote the sense of happiness.

89. ॐ विश्वरेतसे नमः - **Visvaretâh** - He whose creation the universe is.

This name explains how He is the refuge and also the source of bliss. The universe is His creation; He creates all the organs of action for the sole purpose of investing the beings with knowledge, place and residence and service to Him.

90. ॐ प्रजाभवाय नमः - **Prajâ-bhavah** – The abode of the **Prajas** (i.e, living beings)

Along with the limbs etc. granted by Bhagavân all beings rest in Him; in other words they become fit for being drawn towards Him.

91. ॐ अहे नमः - **Ahah** - He who never forsakes (anyone).

This name signifies there is no one who is abandoned by Him. The ancient etymological work says

92. ॐ संवत्सराय नमः - **Samvatsarah** - He who lives or as time is a form of Vishnu, He is called **Samvatsava** or Year.

When the beings are awake like this, He lives for their uplift. Therefore He is **Samvatsarah**.

93. ॐ व्यालाय नमः - **Vyâlah** - He who accepts the devotees

“O the king of Monkeys! (Sugriva)! Bring Him (Vibhishana), for I have offered Him protection.” On this principle Bhagavân makes them His own, so He is **Vyâla**.

94. ॐ प्रत्ययाय नमः - **Pratyayah** – One who can be relied upon.

He is **Pratyayah** since one places confidence in Him. For He makes all have confidence in Him.

95. ॐ सर्वदर्शनाय नमः - **Sarva – darsanah** - He who displays all (His glory)

Bhagavân shows all His greatness to them (who have faith in Him).

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥११॥

Stanza 11

ajah sarvesvarah siddhah siddhih sarvâdir achyutah
vrishâkpir ameyâtmâ sarva-yoga- vinissritah.

96. ॐ अजय नमः - **Ajah** - Remover of all obstacles.
He Himself removes all obstacles which prevent the **Jivas** from attaining Him.
97. ॐ सर्वेश्वराय नमः - **Sarvesvarah** – He who reaches all.
He is called **Sarvesvarah** because He quickly reaches all those who have taken refuge in Him, whether they are qualified or not in order to avoid delay in dispelling their uneasiness.
98. ॐ सिद्धाय नमः - **Siddhah** – He who is ever-existing.
With reference to the devotees, He is in their hands. **Prathitah** (321), **Hita** (?) and other names come under the same rule of derivation. They are past participle forms. He is not something that has to be prepared by some means or other.
99. ॐ सिद्धये नमः - **Siddhih** – Goal or one who is the fruit of all endeavours.
He is **Siddhi**, because He is the goal to be reached by adopting the means.
100. ॐ सर्वादये नमः - **Sarvâdih** – The source of all.
Bhagavân is the cause or source of all the goals, high or low, of His devotees.

SECOND CENTUM

101. ॐ अच्युताय नमः - **Achyutah** - He who is never separated.
He is never away from those who have sought refuge in Him. “I have never abandoned (my Bhaktas). Because of this act of mine I am known as **Achyuta**.”

102. ॐ वृषाकपये नमः - **Vrishâ-kapih - Varaha**, the Dharma incarnate.

It is being declared that **Achyuta** in no other than the Dharma-**Varaha**. Such is the etymology given by the ancient seers.

103. ॐ अमेयात्माने नमः - **Ameyâtmâ** - He who is of an incomprehensible nature.

This Bhagavân is the spring from which flow the blessings to His devotees. About Him the **Sastras** say: - “Therefore the **Purusha** is greater (than all).”

As revealed by these texts He is **ameyâtmâ**; i.e. His essential nature cannot be comprehended by anyone that it is this much.

104. ॐ सर्वयोगविनिःसृताय नमः - **Sarva-yoga-vinissritah** – He who can be attained by all means.

To the question “How is He great?” the answer is **Sarva-Yoga-Vinissritah**. Through the practice of all the **Yogas** (i.e. means) laid down in the **Sastras** as well as those determined by one’s own intelligence, which are very much like the great secrets propounded by the Vedas, it is possible to attain Him. Or it may be said He is easily attainable.

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥१२॥

Stanza 12

vasur-vasumanâh satyah samâtmâ sammitah samah
amoghah pundareekâksho vrishakarmâ vrishâkritih.

105. ॐ वसुवे नमः - **Vasuh** - He who dwells.

Bhagavân is called **Vasu** since He is pleased with even this small amount of devotion and lives in them.

106. ॐ वसुमनसे नमः - **Vasu-manâh** – He who has a heart which thinks of His devotees as a treasure.
Vasu - Treasure; He is called ‘**Vasumanâh**’ since His mind thinks of them as treasure.
107. ॐ सत्याय नमः - **Satyah** – He who is well-disposed.
 Bhagavân is called ‘**Satyah**’ since He is well-disposed towards pious souls.
108. ॐ समात्मने नमः - **Samâtmâ** – He whose mind is uniformly disposed.
 His mind is equally disposed towards all even though they may be high or low by virtue of their qualities and it does not proceed to think of their merits or demerits.
109. ॐ सम्मिताय नमः - **Sammitah** – He who has been rightly understood or one whose mind is **Sama** without partiality or anger and thus the same towards all beings.
110. ॐ समाय नमः - **Samah** - He who is of a uniform disposition.
 Bhagavân’s attitude is the same towards all His devotees. He does not bestow any thought on the fact whether the person is known to Him or not known to Him and whether His devotion is intense, or mild.
111. ॐ अमोघाय नमः - **Amoghah** - He who is never futile.
 The true contact of the devotees with Bhagavân is never fruitless.
112. ॐ पुण्डरीकाक्षाय नमः - **Pundraekâkshah** – The eye of **Pundarika**, i.e., The Transcendental world or one whose eyes resemble the petals of lotus.
 “**Pundrika** is the transcendental world which is eternal, indestructible and immutable. “Thou art like the eye to that world and so thou art known as **Pundareekâksha**.” That is

to say, that He is like the eye to the residents of the eternal **Vaikunta**.

113. ॐ वृषकर्मणे नमः - **Vrisha – karma** - He of righteous actions.

Even though He is far above us, He always brings welfare on people like us in the manner mentioned earlier. Therefore all His acts are **Vrisha** (Dharma i.e. virtuous.) so He is known as **Vrisha-karmâ**.

114. ॐ वृषाकृतये नमः - **Vrishâkritih** – One whose actions are according to Vrsa. i.e. **Dharma**.

He is **Vrishâkriti** since His forma also of the nature of **Vrisha** (i.e. Dharma). Or He is **Vrishakarma** and **Vrishkriti** because He possesses a beautiful form and also does acts which are cool and refreshing like the shower of Nectar which puts out the threefold heat.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थाणुर्वरारोहो महातपाः ॥१३॥

Stanza 13

**Rudro bahu-sirâ babhrur visvayonis-suchi-sravâh-
amritah sâsvatah-sthânur- varâroho mahâtapâh.**

115. ॐ रुद्राय नमः - **Rudrah** - He who makes (devotees) shed tears (of joy).

He is called **Rudra** because He makes His devotees shed tears of joy with their hearts moved by His fascinating form and diverse virtuous act. The word **Rudra** means one who makes other cry.

116. ॐ बहुशिरसे नमः - **Bahu-sirah** – Multi-headed.

(as ananta) He has many heads and more than a thousand hoods.

117. ॐ बभ्रुवे नमः - **Babhruh** - The supporter or one who governs the world.
In this form (as ananta) He bears (the worlds).
118. ॐ विश्वयोनये नमः - **Visva-yonih** - He who associates Himself with all.
“He has dedicated His form as **Ananta** for embracing His devotees which is common to all and relished by them. He makes all those who desire to attain Him join Him.”
119. ॐ शुचिश्रवसे नमः - **Suchisravâh** – He who listens to the pure worlds.
He is **Suchi-sravâh** since He surely listens to the words of His devotees.
120. ॐ अमृताय नमः - **Amritah** – The Ambrosia.
He is known as Amrita, because He is sweet to the devotees to an unlimited extent, of because He ward off old age and death to them, or because they never get satiated in spite of their constantly doing service to them.
121. ॐ शाश्वतस्थाणवे नमः - **Sâsvatah Sthânuh** – He who is eternal and steady.
The nectar, which is the essence of the Ocean, is known as such because of its having just a little of the above mentioned power. But Bhagavân is different from it, because He is **Sasvata** and **Sthanu** (Eternal and steady).
122. ॐ वरारोहाय नमः - **Varârohah** – He who is the Supreme object of attainment.
For this reason, **Varam** – Supreme, **Ârohanam** - is the attainment of Bhagavân. That of all else is inferior. Vide – “Compared with that world of the Supreme being, these lower words (of Brahma and **Indra**) are like hell.”

123. ॐ महातपसे नमः - **Mahâ-tapâh** - He who is endowed with great knowledge.

He has knowledge which is to be highly revered.

सर्वगः सर्वविद्वानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविद्व्यङ्गो वेदाङ्गो वेदवित् कविः ॥१४॥

Stanza 14

sarvagah sarvavid-bhânuh- vishvak-sena janârdanah
veda vedavid-avyango vedânga vedavit kavih.

124. ॐ सर्वगाय नमः - **Sarvagah** - He who reaches all.

By His strength which He displays His capacity to support, Bhagavân supports, like the Atman, all those whom He has taken in and thus He reaches all. So He is called **Sarvagah**.

125. ॐ सर्वविदे नमः - **Sarva-vit** – He who obtains all.

Then with a desire to create all that had been drawn to Him, (Bhagavân as) **Pradyumna** obtains all through creation. Herein lays His greatness in the delightful display of His power to create the universe.

126. ॐ भानवे नमः - **Bhânuh** – He who shines.

Though Bhagavân creates all things, He remains uncharged and shines.

127. ॐ विष्वक्सेनाय नमः - **Vishvaksenah** - He who is equipped with an army in all directions for the protection of all.

128. ॐ जनार्दनाय नमः - **Janârdanah** – The destroyer of persons (who are antagonistic). He is known as **Janârdana** since He destroys without expecting any outside help those persons who are antagonistic to the protection of people.

129. ॐ वेदाय नमः - **Vedah** – The propounder of the Vedas.

Again by the name ‘vedah’ it is stated that **Samkarshana** is the propounder of all the **Shastras**.

130. ॐ वेदविदेय नमः - **Vedavit** – The knower of the Vedas.
He is ‘**Vedavit**’ since He knows the meaning of the Vedas without doubt or mistake.
131. ॐ अव्यङ्गाय नमः - **Avyangah** – He who is not bereft of the limbs (of the Vedas).
Bhagavân is known as ‘**Avyangah**’ since He is not bereft (of the knowledge) of the **Chandas, Kalpa** and other accessories of the Vedas which He Himself has created.
132. ॐ वेदाङ्गाय नमः - **Vedângah** -He who has the Vedas as His body.
The Vedas with their innumerable branches are said to be His body since they reveal the inner-most secrets of Bhagavân.
133. ॐ वेदविदे नमः - **Vedavit** - He who makes people practice what is laid down in the Vedas or One who knows all the Vedas.
What is known by the Vedas is here said to be Vedas (i.e.) its means **dharma**.
134. ॐ कवये नमः - **Kavih** - He who sees beyond.
He is ‘**Kavih**’ since He cognises all that is beyond ordinary perception.
The text three names establish the omniscient of Bhagavân.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।

चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥१५॥

Stanza 15

lokâdhyakshah surâdhyaksho dharmâdhyakshah krita-akritah
chaturâtmâ chaturvyooahas-chatur-damshttras-chatur-bhujah.

135. ॐ लोकाध्यक्षाय नमः - **Lokâdhyakshah** – He who controls the world.
136. ॐ सुराध्यक्षा नमः - **Surâdhyakshah** -He who controls the gods.

137. ॐ धर्मध्यक्षाय नमः - **Dharmâdhyakshah** – He who controls Dharma.

The word ‘**Loka**’ signifies those who are eligible for the practice of dharma. ‘**Sura**’ signifies the gods who are worshipped with the Dharma. ‘Dharma’ signifies the means of worship prescribed (by the Sastras). The **Adhyaksha** or the presiding Deity over all there is Bhagavân as **Aniruddha** who closely observes so that He can grant the fruits of the **Dharmik** acts.

138. ॐ कृताकृताय नमः - **Krita – akritah** - The grantor of the fruits in this world and in the other.

Dharma is of two kinds: (1) **Pravarataka** dharma (which prolongs the **Samsara**) and (2) **Nivartaka** dharma (which puts an end to it). Bhagavân is called ‘**Krita**’ by secondary sense since He grants transitory fruits to the **Pravartaka** dharma (which is this-worldly); and He, is called **Akrita** since He confers eternal fruit on those who practice **Nivartaka** – dharma. Therefore Bhagavân is called ‘**Kritâkritah**’.

139. ॐ चतुरात्मने नमः - **Chaturâtma** – He of four forms.

Since Bhagavân is in your forms (Vasudeva, Samkarshana, Pradyumna and Aniruddha). He is known as **Chatur-atma**.

140. ॐ चतुर्व्यूहाय नमः - **Chatur – vyooahah** - He who is with four forms.

How can one have four forms? The answer is ‘**chatur-vyooahah**’. For the purposes mentioned above and for showing the forms that have to be meditated upon and worshipped. Bhagavân manifests Himself in four forms one of which is endowed with all the six qualities and the other three with two in each, which have their own limbs, colour, ornaments,

weapons, vehicles, banners, etc, which are also in the four – fold divine states of **Jâgrat** etc.

141. ॐ चतुर्दशाय नमः - **Chatur – damshtrah** – He of four teeth. He is possessed of four teeth in His transcendental form which is the source from which all the four **Vyuhās** or Emanations emerge. Hence Bhagavân is known as **Chatur-damshtra**. The possession of four large teeth is considered to be the special mark of a great person. Vide: -

“**Chatur-dasa – sama – dvandvah**
Chatur – damshtrah Chatur-gatih.”

(The eyelashes, nostrils, eyes, ears, lips, chest, elbows, wrist, knees, testicles, hips, hands, legs and heels) – These fourteen, parts which are in pairs are mutually alike; Rama has four broad teeth. His gait is of four kinds like those of the lion, tiger, elephant and bull).

142. ॐ चतुर्भुजाय नमः - **Chatur-bhujah** – He of four arms. He is four-armed. They say that such is the **Para-rupa** or the Transcendental form
“He is possessed of four arms, is of a highly generous nature and has discus and other weapons and ornaments.”
“He who is in a place beyond darkness (the material world) and who wields the conch, discuss and mace.”
“He who is endowed with four arms.” and so on.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥१६॥

Stanza 16

bhrâjishnur-bhojanam bhoktâ sahisnurah-jagadâdijah
anagho vijayo jetâ visvayonih punarvasuh.

143. ॐ भ्राजिष्णवे नमः - **Bhrâjishnuh** – The effulgent.

This transcendental form is manifested as emanations (**vyuhas**) described above which are effulgent.

144. ॐ भोजनाय नमः - **Bhojanam** – Food (i.e. the object of enjoyment).

Bhagavân is **Bhojaram** since He is enjoyed (**bhujyate**) with pleasure by His worshippers.

145. ॐ भोक्ते नमः - **Bhoktâ** – The Enjoyer.

He is **bhoktâ** since He Himself enjoys, like nectar, the things offered by His worshippers.

146. ॐ सहिष्णवे नमः - **Sahishnuh** – The forgiver.

He is called '**Sahishnu**' since it is His nature to forgive the innumerable sins of people when they become well-disposed towards Him, -accumulated sins which have been committed before or are about to be committed later, sins committed consciously or unconsciously by all the organs of sense at all times and in all ways, sins committed by not observing the injunctions or by doing the acts forbidden by the **Sastras**, sins that are common and uncommon, sins committed by insulting Him and abusing Him, as well as the sins towards His own devotees which He who puts up with everything, can never endure. All these He forgives.

147. ॐ जगदादिज नमः - **Jagadâdijah** – He who was born at the beginning of the universe.

Next the **Vibhavas** are being dealt with. **Vibhavas**, the incarnation as (Vishnu) the second of the Trinity is signified by the name **Jagadâdijah**. He is born as one of the Trinity- the three deities that are at the beginning of the world.

148. ॐ अनघाय नमः - **Anaghah** – Sinless.

Though born in the midst of **Samsara** (the material world),

He is faultless, and so **Anaghah**, He is opposed to all sins.

149. ॐ विजयाय नमः - **Vijayah** – Victory incarnate.

He is **Vijaya**, the creation and destruction of the world is successfully done by the other two gods (Brahma and Rudra) because of His help. The conquest of the world depends on Him.

150. ॐ जेत्रे नमः - **Jeeta** - The Conqueror.

He conquers even those who (Brahma and Rudra) i.e. He makes them act according to His wishes.

151. ॐ विश्वयोनये नमः - **Visva-yonih** – The cause of the Universe which is **Karya** (an effect).

152. ॐ पुनर्वसवे नमः - **Punar – vasuh** – He who lives in them again.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।

अतीन्द्रः संग्रहः सर्गा धृतात्मा नियमो यमः ॥१७॥

Stanza 17

upendro vâmanah prâmsur-amoghah suchir-oorjitah
ateendrah samgrahah sargo dhritâtâmâ niyamo yamah.

153. ॐ उपेन्द्राय नमः - **Upendrah** – The brother of **Indra**.

Next comes **Upendra**, the last of the sons of **Aditi**, and thus the younger brother of **Indra**.

154. ॐ वामनाय नमः - **Vâmanah** - The Dwarf.

He is **Vâmana** who came to the sacrifice of Bali for saving **Indra**.

155. ॐ प्रांशवे नमः - **Prâmsuh** – The Tall.

In the same place He became very tall. “The words ‘**Kharu**’ ‘**Sanku**’ etc. are irregularly formed by the ‘**ku**’ affix. The root ‘**as**’ (Asnoti) gets the ‘affix’ ‘**u**’ and a new letter ‘**num**’ (A+M+S+U = **amsuh**). He is mentioned as “all pervading” in the Mantra in praise of Him. Vide –

“When the water fell on His hand, **Vamana** became ex **Vamana** (i.e. He became tall) and He measured the earth, the moon and the sun were on His chest. When He measured the ether with His foot, they were at His navel.”

“May that **Vamana** protect you always who in a trice became **Trivikrama** and measured all the three worlds by His foot and shone with sparkling weapons.”

156. ॐ अमोघाय नमः - **Amoghah** - He who is never purposeless. He is known as **Amoghah** since no act of His is purposeless.
157. ॐ शुचये नमः - **Suchih** - Pure or one who purifies those who adore and praise Him. He is **Suchih** (pure) since He does not expect anything in return for all the help He gives.
158. ॐ उर्जीताय नमः - **Oorjithah** - He who is endowed with strength. He is **Oorjithah** since He is possessed of strength (Oorjâ) as seen in the binding and killing of enemies like **Namuchi**. The affix ‘itah’ has been added to ‘**Oorja**’.
159. ॐ अतीन्द्राय नमः - **Ateendrah** - He who excels **Indra**. He is **Ateendrah** since He, though younger than **Indra**, surpasses **Indra** by His lordship and glorious acts.
160. ॐ संग्रहाय नमः - **Sangrahaah** - He who is easily reached. Bhagavân can be reached without much effort by the devotees.
161. ॐ सर्गाय नमः - **Sargah** – He who creates Himself. He is **Sargah** since He creates Himself so that His lotus feet which measured the three worlds may be easy to grasp.
162. ॐ धृतात्मने नमः - **Dharitâtmâ** - The saviour of the Souls. By thus giving Himself up, all the souls have been preserved by Him and so He is **Dhritâtmâ**.

163. ॐ नियमाय नमः - **Niyamah** – The Controller.

He is **Niyamah** since even powerful persons like Bali were controlled by Him.

164. ॐ यमाय नमः - **Yamah** - The Ruler.

His name is **Yamah** since He rules all so that all of them are without trouble and happy.

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥१८॥

Stanza 18

vedyo vaidyah sadâ-yogee veerahâ mâdhavo madhuh
ati-indriyo mahâmâyo mahotsâho mahâbalaḥ.

165. ॐ वेद्याय नमः - **Vedyah** – He who can be realized.

Thus He takes birth and reveals His greatness which otherwise cannot be cognized by the sense. Therefore He is **Vedyah** – He can be realized by all.

166. ॐ वैद्याय नमः - **Vaidyah** – The knower of **Vidya** of Knowledge.

He is called **Vaidyah**, because He learns or knows the **Vidya** (knowledge) which removes the contact with the **Samsara** of those who worship Him.

167. ॐ सदायोगिने नमः - **Sadâ-yogee** - He who is ever wide awake.

Thus Bhagavân is ever awake with reference to the devotees, vide –

“He who is awake when all are in slumber.”

168. ॐ वीरघ्ने नमः - **Veerahâ** – The slayer of strong men (of wicked nature).

He is known as **Veerahâ** – He is the slayer of the disputatious men who put up fallacious arguments and who try to prevent men from meditating on Him.

169. ॐ माधवाय नमः - **Mâdhavah** – The propounder of the knowledge of the Supreme Being.

He is **Mâdhava** since He propounds the true knowledge about Himself as the Supreme Being, The knowledge of Hari is called ‘**Mâ**’. Thou art the master of that knowledge. Therefore thou art known as **Mâdhava**. It has been stated that ‘**Dhavah**’ means ‘Lord’.

170. ॐ मधवे नमः - **Madhuh** – Sweet like honey.

He is called **Madhu** since He is sweet to those who have attained true knowledge.

THE SIX CELESTIAL QUALITIES OF BHAGAVÂN

171. ॐ अतीन्द्रियाय नमः - **Ateendriyah** – He who is beyond the range of the sense organs.

Next the Sage of proceeds to examine the essential nature of **Bhagavân** who is sweet as the ocean of honey and endowed with qualities with the object of delineating the six important qualities which are the essence of the forms Para, **Vyuha** and **Vibhava**.

172. ॐ महामायाय नमः - **Mahâ-mâyah** – He who is possessed of **Mâyâ** or wonderful power of enchantment.

How is He (said to be Ateendriya)? He has a great **Mâyâ** which like a curtain conceals Him and which charms the minds of all those in the world who are not devoted to Him.

173. ॐ महोत्साहाय नमः - **Mahotsâhah** – He of Great enthusiasm.

This name postulates the quality of lordship in **Bhagavân** as distinguished from the **Ishwara** of the **Sankhya** – system, who though endowed with knowledge, is yet a non-doer of acts, who is lethargic and indifferent. **Bhagavân** has a great zeal for doing acts which signify His lordship. Because of

this ardour for work Bhagavân does all acts by a mere fraction of His independent will. There is no one above to direct Him. He is also skilful in creating newer and newer objects of enjoyment in countless numbers and sizes, the means and methods of experiencing them for the sake of persons in accordance with the nature of their Karmas, big or small, experienced or yet to be experienced. Though He is omnipotent and independent He creates things endowed with qualities that are natural to them and possessed by them before. It is only a tiny part of an atom of a drop of His infinite ability that is seen in the capacity of Brahma and others to assume bodies of the size of an atom and so on.

174. ॐ महाबलाय नमः - **Mahâ-balah** – He of immense strength. **He is Mahâbalah** – (possessed of great strength) which distinguishes Him from others agents who are always in need of external assistance. Because of this strength, He is never fatigued though engaged in unlimited activities.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाघृतिः ।
 अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥१९॥

Stanza 19

mahâbuddhir-mahâ- veeryo mahâ-saktir mahâ-dyutih
anirdesya-vapuh sreemân ameyâtmâ mahâdri-dhrik.

175. ॐ महाबुद्धये नमः - **Mahâ-buddhih** – He of infinite knowledge.

He is **Maha-Buddhih** (possessed of great knowledge) to refute the school of thought which holds the view that the cause of the world is not omniscient.

176. ॐ महावीर्याय नमः - **Mahâ-Virhah** – He of great virility. Bhagavân has the quality of great virility by virtue of which He remains unchanged through there may be a cause for

change. This quality distinguishes Him from milk and other things which become transformed into curd etc.

177. ॐ महाशक्तये नमः - **Mahâ-saktih** - He is with Immense Power. The name **Mahâ-sakti** signifies that He has immense power to be the material and sentient cause as distinguished from the doctrine of the school of **Pasupatas** that **Ishwara** is only the sentient cause and not the material cause as well.
178. ॐ महाद्युतये नमः - **Mahâ-dyutih** – He of great splendour. The name **Mahâ-dyutih** indicates that He has a great splendour which distinguishes Him from the other causes in the world which stand in need of assistance and that He does not require such a help.
179. ॐ अनिर्देश्यवपुषे नमः - **Anidesya-vapuh** – He who is possessed of an indescribable body. He has a body endowed with these six qualities and so He is **Anidesya-vapuh**.
180. ॐ श्रीमते नमः - **Sreemân** – Possessed of beauty. He is ever beautified by the rich and celestial ornaments suited to His body.
181. ॐ अमेयात्मने नमः - **Ameyâtmâ** - He of an incomprehensible nature. Quite consistent with the diverse qualities and form described thus He has supreme majesty like the deep ocean.
182. ॐ महाद्रिधृगे नमः - **Mahâdri – dhrit** – The bearer of the great mountain (Mandara). Next it is described by the name **Mahâdri-dhrit** that He acts as He like in a playful mood quite suitably to His inscrutable nature. At the time of the churning (of the Milky Ocean) He bore (on His back) the great **Mandara** Mountain.

महेष्वासो महीभर्ता श्रीनिवासः सतांगतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदांपतिः ॥२०॥

Stanza 20

maheshvâso maheebhartâ sreenivâsah satâm gatih
aniruddhah surânando govindo govindâm-patih.

183. ॐ महेष्वासाय नमः - **Maheshvâsah** – The discharge of great arrows (literally it means the wielder of the mighty bow). ‘**Mahân** means enchanting; and ‘**Ishvâsah**’ means discharging (the arrows). The way in which He discharged arrows at the time of building a bridge across the ocean (binding Him) and at the time of the destruction of the ten-headed **Ravana** was really charming.
184. ॐ महीभर्त्रे नमः - **Mahee-bhartâ** – The bearer of the earth. He is **Mahee-bhartâ**, because He always supports the lovely earth (as Kurma).
185. ॐ श्रीनिवासाय नमः - **Sreenivasah** – In whom **Lakshmi** resides.
This name refers to divine sports like the sweet words He spoke to **Lakshmi** and the place He gave her on His chest when she emerged from the ocean when it was churned.
186. ॐ सतां गतेय नमः - **Satâm gatih** - The refuge of the pious. He who always does what is pleasing to those who bow before Him by means of acts which He does as He likes.
187. ॐ अनिरुद्धाय नमः - **Aniruddhah** – The Irresistible.
“He is called **Aniruddha**, because He does unlimited charming acts which are life giving to being sin the world and which repel all opposition.”
188. ॐ सुरानन्दाय नमः - **Surânandah** – Source of delight to the gods.
This name refers to the **Hamsa** Incarnation (Swan) of

Aniruddha who is the source of all **Avataras**. Since Bhagavân is their saviour in times of distress, the god take delight in Him.

189. ॐ गोविन्दाय नमः - **Govindah** – The recipient of words (of praise).

He is called **Govinda** since He received words of praise from the Gods, ‘Go’ means words (of praise) and ‘vind’ the receiver.

190. ॐ गोविदांपतये नमः - **Govidâm Patih** - The protector of those who know the worlds.

‘Go’ here means the worlds of the Vedas. Since He is the protector of those who know the words of the Vedas and who worship Him by the **Gnanayagna** (i.e. sacrifice in the form of knowledge), He is **Govidâm Patih**.

मरीचिर्दमनो हंसः सुपर्णा भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥२१॥

Stanza 21

**mareechir-damano hamsah suparno bhujagottamah
hiranyanâbhah sutapâh padmanâbhah prajâpatih.**

191. ॐ मरीचये नमः - **Mareechih** – Ray (of light).

He is called **Mareechi** because He shows His faultless form even to those who are blind even from their birth.

192. ॐ दमनाय नमः - **Damanah** - Dispeller.

By the **Ganga**-like streams of His lustre He dispels the heat (sufferings) of the **Samsara** (material world).

193. ॐ हंसाय नमः - **Hamsah** – Swan.

Who is like this? (Bhagavân as) **Hamsa**. The world is also derived from the root ‘han’ (to move) as “He moves in an enchanting manner” or He smiles beautifully. The loose formation of the world (with the addition of the letter as

(hansa) is by the grammatical rule 'Prishodara etc.

194. ॐ सुपर्णाय नमः - **Suparnah** – Possessed of lovely feathers. According to the etymologists, “**Suparna**” is interpreted as ‘one possessed of charming feathers’ or one who leads men to the other shore across the ocean of **Samsara.**”

195. ॐ भुजगोत्तमाय नमः - **Bhujagottamah** – The Master of the Serpent.

In the names **Padmanabhah** and **Amaraprabhuh** (48 and 49) mention was made of **Padmanabha** who is **Aniruddha**, the last of the **Vyuhas** (or Emanations). Here by the name **Bhuja-gottamah** that Padmanabha is being referred to who is the first among the manifestations of Bhagavân. He is **Uttama** (the master) of **Bhujaga** (the serpent Adishesha); i.e. He who sleeps on the couch which is the body of **Ananta** (the Serpent). The rule is laid down for His meditation as “The great Lord possessed of a body of celestial consciousness lying on the **Ananta**-Coach in mind.”

196. ॐ हिरण्यनाभाय नमः - **Hiranya-nâbhah** – He who is possessed of a lovely navel.

He is **Padmanabha**.

197. ॐ सुतपसे नमः - **Sutapâh** – He who is possessed of Supreme knowledge.

‘**Tapah**’ signifies knowledge which is an eye-witness of all that has been absorbed in Him.

In mantra for His meditation it is said –

“The Great Lord possessed of divine consciousness”

198. ॐ पद्मनाभाय नमः - **Padmanâbhah** – Lotus like navel.

Padmanâbha is as before (48). His state **Hiranyanâbha** and **Padmanâbha** (196,198) is described in **Brahma** (Purâna).

199. ॐ प्रजापतये नमः - **Prajâ-patih** - The Lord of beings.

He is the lord of all beings including Brahma born of that lotus. This should be taken as pertaining to the creation and destruction that take place periodically.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुररिहा ॥२२॥

Stanza 22

amrityus-sarva-drik simhah san-dhâtâ sandhimân sthirah

ajo durmarshanah sâstâ visrutâtâmâ surârihâ.

200. ॐ अमृत्यवे नमः - **Amrityuh** – The foe of **Mrityu** (Death).

Here begins **Nrisimha** – Incarnation. He is the foe of death since He is death for the god of death.

THIRDCENTUM

201. ॐ सर्वदशे नमः - **Sarva-drik** – He who sees all.

Bhagavân alone sees all – whether they are well-disposed or hostile or indifferent towards Him – in order to rule over them and reward them according to their deserts. So He is **Sarva-drik**. He can also see on all sides.

202. ॐ सिंहाय नमः - **Simnah** - The Lion.

Who is like this? **SIMHAH**. Bhagavân has assumed the great body of a man and lion.

203. ॐ सन्धात्रे नमः - **Sandhâtâ** – He who makes His devotees join Him.

Though He is frightful when He, as a lion, crushes the elephant-like enemies, He makes **Prahlada** and others join Him who is devoted to Him.

204. ॐ सन्धिमाते नमः - **Sandhimân** – He who has the company.

His association with the devotees is permanent and so He is called **Sandhimann**.

205. ॐ स्थिराय नमः - **Sthirah** – He who is firm.
He is **Sthirah** (i.e.) firmly attached to His devotees and is not affected by their wrongs. The mantra in His praise refers to Him as “**Bhadram**” i.e. gracious.
206. ॐ अजाय नमः - **Ajah** – The Birthless.
He is **Aja** (birthless) since He emerged out of a pillar and was not born like others.
207. ॐ दुर्मर्षणाय नमः - **Durmarshanah** – The Unassailable.
He is unassailable since it is impossible for His enemies to overcome Him.
208. ॐ शास्त्रे नमः - **Sâstâ** – The Chastiser.
Bhagavân is **Sâstâ**, because He righteously punishes those who are like thorns (to good men).
209. ॐ विश्रुतात्मने नमः - **Visrutâtmâ** – He whose exploits are heard (with wonder).
He is that Bhagavân, whose exploits are heard with wonder all, at all times and at all places.”
210. ॐ सुरारिघ्ने नमः - **Surâriha** – The Slayer of the enemy of gods.
He is **Surârihâ** since it was He who slew **Hiranya-kasipu**, the enemy of gods by rending asunder His chest.

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।

निमिषोऽनिमिषः रुग्वी वाचस्पतिरुदारधीः ॥२३॥

Stanza 23

**gurur-gurutamo dhâma satyas-satya-parâkramah
nimisho-a-nimishah sragvee vâchaspatir-udâra-dheeh.**

211. ॐ गुरुर्गुरुतमाय नमः - **Guruh Guru-Tamah** – The foremost among the Preceptors.
Next begins the **Matsya Avtara** (Fish Incarnation). He is the great preceptor who confers knowledge of all things.

He is the preceptor of even the ancient.” Is what the **Hairanya – garbhas** say about Him. “Thou art worthy of respect and art a teacher greater (than all).”

212. ॐ धाम्ने नमः - **Dhâma** – The place of Residence.

Bhagavân is called **Dhama** (the resting place) since He is the saviour like a helmsman who steers at the time of Deluge the boat carrying the seeds of all the transitory moving and non-moving objects.

213. ॐ सत्याय नमः - **Satyah** – The Good.

He is **Satya** (the good) to good people like Manu and others who sought refuge in Him at that time.

214. ॐ सत्यपराक्रमाय नमः - **Satya-parâkramah** – He of truthful acts.

Bhagavân’s action towards **Manu** and others were always true and not deceptive.

215. ॐ निमिषाय नमः - **Nimishah** – He with His eyes closed.

Towards those who are the enemies of His devotees, He closes His eyes (i.e. He does not cast His benignant glances on them). So He is **Nimishah**.

216. ॐ अनिमिषाय नमः - **Animishah** – He with His eyes closed.

Who is like this? **Animishah** – He does not close His eyes and is ever awake towards the good. He is **animisha** in the celestial Fish-incarnation.

217. ॐ स्रग्विणे नमः - **Sragvee** – Adorned with a garland.

Bhagavân is **Sragvee** (possessed of a garland). Though He is in the form of an animal moving horizontally (here, fish in the **Matsya – avatara**), He has the **Vaijayanti** Garland which is always associated with Him and which is indicative of supremacy.

218. ॐ वाचस्पतये नमः - **Vâchaspatih** - The lord of speech.

Bhagavân is called **Vachaspati** since it was He who propounded the meaning of the Vedas through **Shreemad Matsya Purana**.

219. ॐ उदारधिये नमः - **Udâra-Dheeh** – He of vast knowledge. By virtue of His omniscience Bhagavân can be relied upon for help by all. So He is **Udâra – dheeh**.

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥२४॥

Stanza 24

**agraneer-grâmaneeh sreemân nyâyo netâ sameerannah
sahasra-moordhâ visvâtmâ sahasrâkshas-sahasrapât.**

220. ॐ अग्रण्ये नमः - **Agraneeh** – The guide to a high place. Because of the quality mentioned above, Bhagavân conducts all to the highest place viz. **Parama-pada**.
221. ॐ ग्रामणे नमः - **Grâmaneeh** – He who is the leader of the hosts (of angels). There Bhagavân leads the hosts of ever-free Angels. So He is **Grâmaneeh**.
222. ॐ श्रीमते नमः - **Sreemân** - He who is endowed with wealth. This name clearly indicates that He is in possession of the transcendental glory and overlordship. Vide – “Matsya, the lotus-eyed (in Matsya-avatara).”
223. ॐ न्यायाय नमः - **Nyâyah** – The Just. He does what is just and proper and sees that nothing happens to the devotees who will be unwelcome or faulty. So He is **Nyâya**.
224. ॐ नेत्रे नमः - **Netâ** – He who carries out the commands (of the devotees). He is **Netâ** since He is always in the habit of managing the affairs of His devotees. It is indeed quite proper that He

dives deep into the sea and brings about the redemption of great souls.

225. ॐ समीरणाय नमः - **Sameerana** – He whose actions are delectable.

In this way His activities are to His own liking and so that of His devotees; hence is called **Sameerana**.

NAMES REMINISCENT OF THE PURUSHA SUKTA AND UPNISHADIC VIDYAS.

Next '**Sahasra-moordha**' (The Thousand-headed) and other names of Bhagavân which are quit in consonance with the forms mentioned in the Para-vidyas and described in the **Purusha-sukta** and other Vedic texts-all of which (texts) have been resuscitated by the incarnation, viz, **Matsya-avtara**, which is an embodiment of knowledge.

226. ॐ सहस्रमूर्धने नमः - **Sahasra – moordhâ** – The heads, eyes and feet mentioned in these names are to be interpreted as including all organs of knowledge and action as being implicit. The world 'Thousand' Signifies that they are innumerable (and not only one thousand). That this is the meaning can be understood from the **vedic** texts:

227. ॐ विश्वात्मने नमः - **Visvâtmâ** – He is **Visvâtmâ**, because He pervades the entire Universe by His knowledge and strength.

228. ॐ सहस्राक्षाय नमः - **Sahasrâkshah** – The Thousand – eyed.

229. ॐ सहस्रपदे नमः - **Sahasra-pât** – The Thousand - footed.

आवर्तनो निवृत्तात्मा संवृतः सम्प्रमर्दनः ।
अहः संवर्तको वह्निरनिलो धरणीधरः ॥२५॥

Stanza 25

âvartano nivrittâtmâ samvritah sam-pramardanah
ahassamvartako vahnir anilo dharaneedharah.

230. ॐ आवर्तनाय नमः - **Āvartanaḥ** – He who turns (the wheel of Samsara). Since He whirls the wheel of **Samsara** (material world) which is also like also a see-saw for raising water from a well, He is called **Āvartana**.
231. ॐ निवृत्तात्मने नमः - **Nivrittâtṁâ** - He whose nature rises above (other things).
He has a personality which is superior, because He is the master of the transcendental glory which is thrice the glory of the material world.
232. ॐ संवृताय नमः - **Samvritah** – He who remains hidden.
In that state He is invisible to the unenlightened in which the **Tamo-guna** predominates. So He is **Samvritah**. Vide – “Beyond darkness does He remain?”
233. ॐ सम्प्रमर्दनाय नमः - **Sampramardanaḥ** – The Dispeller.
“He is **Sampramardana**, because He dispels the enveloping darkness by (the light of) His knowledge.”
234. ॐ अहः संवर्तकाय नमः - **Ahas-Samvartakah** – He who turns the day.
He is the cause for the revolution of the day (and other divisions of time).
235. ॐ वह्निये नमः - **Vahnih** – The Bearer.
Since Bhagavân bears the Universe in the form of space. He is called **Vahnih**.
236. ॐ अनिलाय नमः - **Anilah** – The Giver of life breath.
Bhagavân is called **Anila** since He alone bestows the life breath on all. The well known wind is only a tiny fraction of this **Anila**. Viz. Bhagavân.
237. ॐ धरणीधराय नमः - **Dharanee** – **Dharah** – The bearer of the Earth.
He bears all (like **Adishesha**, **Bhoomi** etc.) that bear others.

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभृग्विभिः ।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥२६॥

Stanza 26

suprasâdah prasannâtmâ visva-dhrik- visvablluk- vibhuh
satkartâ satkritah sâdhur jahnur-nârâyano narah.

238. ॐ सुप्रसादाय नमः - **Suprasâdah** - The Conferrer of favours. He is called **Suprasâdah** since He does all good as stated above to His devotees who are well-disposed towards Him.
239. ॐ प्रसन्नात्माने नमः - **Prasannâtmâ** – The clear-minded. The reason for being **Suprasâda** is shown by this name – **Prasannâtuâ**. Bhagavân has not got all things desirable by Himself, and therefore His mind is not affected by desire and other things.
240. ॐ विश्वधके नमः - **Visvasrit** – The creator of the Universe. Bhagavân creates the Universe out of kindness unmindful of its merits or defects.
241. ॐ विश्वभृग्विभवे नमः - **Visvabhug** – **Vibhuh** – He who pervades all things and protects them. Thus Bhagavân pervades the Universe and protects it. (Bhunakti-Pâlayati (Protects). This is one name (and not two)
242. ॐ सत्कर्त्रे नमः - **Satkartâ** – He who honours the good. He honours those who are good as a matter of course since it is His habit to do good to even ordinary people who pay no attention to Him. This is in accordance with the maxim known as “**Danda-apoopika**”.
243. ॐ सत्कृताय नमः - **Satkritah** – He who is worshipped. Bhagavân is worshipped by the good. He is immensely pleased with even the little that is offered to Him by them with devotion as though it is something great and suited to

His greatness, and feels that there is nothing that He can do for them in return.

244. ॐ साधवे नमः - **Sâdhuh** – He who carries out (what they say).

Bhagavân is **Sâdhu** since He carries out whatever they want Him to do, for example going as a messenger, acting as a charioteer etc.

245. ॐ जह्वे नमः - **Jahnuh** – The Concealer.

The word ‘**Jahnu**’ has been derived from the root ‘**hâ**’ (to forsake). He is ‘**Jahnu**’ because He conceals His greatness from the non-devotees. This is the interpretation given by the etymologists.

THE SIGNIFICANCE OF THE NAME NÂRÂYANA

246. ॐ नारायणाय नमः - **Nârâyana**h - The support of the hosts of souls.

Sage **Vyasa** next gives the special name of the **Paramatma**, **Nârâyana**, who has been spoken of by the various names mentioned hitherto and also particularly by the Upanishads in every one of the various branches of the Vedas. This name signifies the **Paramatma** (the Supreme Being) as distinguished from His own other forms (i.e. Incarnations). Here are some vedic texts:

“We meditate on **Narayana**.”

“**Nârâyana** is the Supreme **Brahmn**.”

“Verily only one viz. **Nârâyana** was there.”

“Then again there was the same **Nârâyana**.”

“**Nârâyana** is the eye and the object Seen.”

“Then there was the celestial deity, **Nârâyana**.”

The Veda itself gives the derivation of the name **Nârâyana** thus: “Whatever object there is in the Universe which is seen

or heard.” Nârâyana remains pervading all that, both inside and outside.”

More than this we do not say since it is something that should not be seen by six eyes i.e. a secret that can be known only by four eyes. (two eyes of the teacher on the one hand and two of the pupil on the other)

247. ॐ नराय नमः - **Narah** – He who is imperishable.

The same (i.e. the word Nârâyana) is explained in a mystic way by this name “**Narah**” which means He has imperishable possessions, the sentient and the non-sentient (both of which are eternal by nature).

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः।२७।।

Stanza 27

asankhyeyo-aprameyâtmâ visishtah sishta-krit-suchih
siddhârthah siddhasankalpah siddhidah siddhisâdhanah.

248. ॐ असङ्ख्येयाय नमः - **Asankhyeyah** – He is **nara** (the innumerable), since the hosts of things mentioned above are also numberless.

249. ॐ अप्रमेयात्मने नमः - **Aprameyâtmâ** - He of immeasurable nature.

Bhagavân is **Aprameyâtmâ**, because He pervades inside and outside the numberless things which are limitless and are too numerous to be grasped one by one.

250. ॐ विशिष्टाय नमः - **Visishtah** – He who is Superior.

He is of an exalted nature by Himself and has not to depend on anyone else.

251. ॐ शिष्टकृते नमः - **Sishta-krit** - He who makes all persons eminent.

252. ॐ शुचये नमः - **Suchih** – He who is pure.

By His contact with others, Bhagavân makes them become endowed with auspicious qualities and fit to be with Him. He has effulgence which is natural to Him and not bestowed on Him by others.

(Bhattar comments on these two names together and not one another as in the case of other names).

253. ॐ सिद्धार्थाय नमः - **Siddârthah** – He who is in possession of all desirable things.

This name “**Siddhârtha**” substantiates all that has been said about Him before and says that all things desirable are already with Him.

254. ॐ सिद्धसङ्कल्पाय नमः - **Siddha-Sankalpah** – He of infallible will and determination.

Over and above what has been stated about Him, His wills are always true

255. ॐ सिद्धिदाय नमः - **Siddha-Sankalpah** — He of infallible will and determination.

Over and above what has been stated about Him, His wills are always true and unailing since He is independent (and not under the control of another), when He wishes to get anything, He attains it without fail at once.

256. ॐ सिद्धिसाधनाय नमः - **Sidhi-Sâdhanah** — He who makes the means also (as pleasant as) the goal.

Bhagavân is **Siddhi-sâdhana**, because He makes the means (meditation on Him) also pleasant in its process like the fruit itself. This is the statement in the **Gita**: “Those who adopt this (discipline of devotion) which is in accordance with virtuous conduct and which is sweet like nectar are exceedingly dear to me.”

वृषाही वृषभो विष्णुवृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥२८॥

Stanza 28

**vrishâhee vrishabho vishnur-vrishaparvâ vrishodarah
vardhano vardhamânascha viviktah sruti-sâgarah.**

257. ॐ वृषाहिणे नमः - **Vrishâhee** - He who has the day on which is Dharma (auspicious).

He is called **vrishâhee**, became the day on which a devotee first approaches the lord, is itself a day of virtue (vrisha-means dharma) since it is the day on which the inauguration is made for the flow of all auspiciousness.

258. ॐ वृषभाय नमः - **Vrishabhah** - He who showers (His grace). He pours forth His grace on those who approach Him and who are scorched by the fire of **samsara**.

259. ॐ विष्णवे नमः - **Vishnuh** - The **Pervader**.

He is Vishnu since He pervades (all things) showing (His grace). The word 'Vishnu' is derived from the root '**vishal**' (to pervade). It takes the suffix 'nu' as well as 'kith'.

260. ॐ वृषपर्वणे नमः - **Vrisha-parvâ** — He who has Dharma as steps (for His attainment).

Vrishas are the various **dharmas** that pertain to the different **varnas** and Ashrams (castes and stages of life). They are like the steps of a ladder to reach Him. So He is **vrisha-parvâ**.

261. ॐ वृषोदराय नमः - **Vrishodarah** - He who has a righteous belly.

Bhagavân has dharma itself for His belly which can be easily filled by the oblations acquired and offered by His worshippers; or He is **vrishodara** since He keeps those in distress in His belly protects them, when they resort to Him.

262. ॐ वर्धनाय नमः - **Vardhanah** - He who nourishes.

He is called **vardhana**, because like a mother, He keeps them in His womb and nourishes them.

263. ॐ वर्धमानाय नमः - **Vardhamânah** - He who grows.
He is **Vardhamâna**: He grows as He makes others grow.
Or His growth does not stop with such help only. He makes
all more and more prosperous.
264. ॐ विविक्ताय नमः - **Viviktah** - He who is unique.
All His activities are extra- ordinary and are superior to those
of other in the world. So He is called **vivikta**.
265. ॐ श्रुतिसागराय नमः - **Sruti-sâgarah** — He who is the sea for
the Vedas.
He is the final receptacle for all the Vedas which are replete
with His qualities, delineated above and which end in Him
even as the ocean is the last resort of the waters of the flow-
ing rivers.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥२९॥

Stanza 29

subhujō durdharo vâgmeē mahendro vasudo vasuh
naika-roopo brihad-roopah sipivishtah prakâsanah.

266. ॐ सुभुजाय नमः - **Subhujah** – He of lofty arms.
Bhagavân has auspicious arms which are ever bent upon shoul-
dering the burden of those that seek refuge in Him.
267. ॐ दुर्धराय नमः - **Durdharah** – The irresistible.
By virtue of the strength of such arms, Bhagavân is endowed
with such an irresistible power like the force of the gushing
waters of the great sea at the time of Deluge which cannot
be resisted by the bridge of sand built by children for sport.
268. ॐ वग्मिने नमः - **Vâgmeē** – He who is the worthy of object of
words of praise.
He is **Vâgmeē** since He has words (the Vedas) which are
highly worthy of praise. The affix ‘**gmini**’ comes after the

word ‘**vâch**’ in the sense of ‘**matup**’ (i.e. possession). The praise-worthiness here is due to the fact that He is proficient in words and is the embodiment of the Vedas which bring Him success (in argument) and which are sweet, majestic, kind and beneficent.

269. ॐ महेन्द्राय नमः - **Mahendrah** – He of great wealth.

Since Bhagavân pervades thus on all sides, He has supreme overlordship which is worthy of respect and He is called **Mahendra**.

270. ॐ वसुदाय नमः - **Vasudah** – The Wealth – giver.

Even though Bhagavân has supreme overlordship, which is unassailable by virtue of His being the **Mahendra** (the great lord of wealth). He bestows the wealth on the needy even though they are insignificant people.

271. ॐ वसवे नमः - **Vasuh** – Wealth.

He is **Vasu** since He is Himself the wealth for great men as stated in the Gita: ‘Vaudeva is everything’

272. ॐ नैकरूपाय नमः - **Naika-Roopah** – He of multifarious forms.

Next the cosmic nature of Bhagavân is dealt with which is in consonance with the greatness delineated above:

Bhagavân is in diverse forms as a result of which it is quite appropriate to His being cognized as all those things themselves.

273. ॐ बृहद्रूपाय नमः - **Brihad – Roopah** – He of an immense form.

Every one of these forms of His is so big as to pervade the space in all the quarters and the sky. So He is **Brihad-roopa**. Vide:

“By thee alone is pervaded the interspace between the earth and the heaven as well as in all the directions.”

274. ॐ शिपिविष्टाय नमः - **Shipi-Vishtah** – He who pervades the rays.

‘**Sipi**’ means rays and ‘**vishtah**’ means has entered. He has pervaded all the rays.

Yaksha in His **Nirukta** says: “**Sipayah** are said to signify the ‘rays’ and they have entered into Him.

275. ॐ प्रकाशनाय नमः - **Prakâsanah** – He who shows.

Bhagavân shows this celestial form to **Arjuna** and others who long to see it. So He is called **Prakâsana**.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥३०॥

Stanza 30

ojas-tejo-dyutidharah prakâsa-âtmâ pratâpanah

riddhah spashtâksharo mantras-chandrâmsur-bhâskara- dyutih.

276. ॐ ओजस्तेजोद्युतिधराय नमः - **Ojas-tejo-dyuti-dharah** – He who is endowed with strength, vigour and brilliance.

‘**Ojas**’ signifies; ‘**Tejas**’ means reputation or power to overcome enemies; and ‘**Dyuti**’ is effulgence. Since **Bhagavân** alone has all these, He is ‘**Ojas-tejo-dyuti-dharah.**’ This is one name.

277. ॐ प्रकाशात्मने नमः - **Prakâsâtmâ** – He of a nature that is well-known to all.

His supreme power is admitted even by fools. So He is **Prakâsâtmâ**.

278. ॐ प्रतापनाय नमः - **Pratâpanah** – He who scorches.

279. ॐ ऋद्धाय नमः - **Riddhah** – He who is plentiful and magnificent.

Bhagavân is **Riddha** (plentiful) like the ocean on a full moon day which submerges even the shore (with its rising waves).

280. ॐ स्पष्टाक्षराय नमः - **Spashta-Aksharah** – He of clear words.

The letters of the words (and words) of the Vedas have been made clear by virtue of this magnificence which is the topic of those Vedas.

281. ॐ मन्त्राय नमः - **The Mantrah** – The mystic word.
The etymologists interpret the word thus: “**Tan-mantâram trâyate iti Mantrah.**” Mantra is that which protects Him who meditates on it.”
282. ॐ चन्द्रांशवे नमः - **Chandra-Amsuh** – He who is possessed of effulgent rays like those of the moon.
Bhagavân possesses effulgence which dispels the distress of the mediators and fills them joy. So He is called ‘**Chandrâmsu.**’
283. ॐ भास्करद्युतये नमः - **Bhâskara – Dyutih** – He who has the refulgence of the sun.
Bhagavân is endowed with a brilliance which easily throws others in the shade. So He is **Bhâskara-dyuti.**

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥३१॥

Stanza 31

**amritâmsoodbhavo bhânuh sasabinduh suresvarah
aushadham jagatas-setuh satya-dharma-parâkramah.**

284. ॐ अमृतांशूद्वाय नमः - **Amrita-Amsu-Udbhavah** – The source of the nectar-rayed moon.
The moon has got rays of nectar which dispel all heat which nourish the plants and which bring back to life even the dead. The moon has acquired this quality because of her close contact with the mind of Bhagavân which has coolness and other lovable qualities.
285. ॐ भानवे नमः - **Bhânuh** – The lustrous sun.
Bhagavân is **Bhânuh**, because He has effulgence by acquir-

ing which even the thousand – rayed bright sun shines.

286. ॐ शशबिन्दवे नमः - **Sasa-Binduh** – He who disowns the evil-minded.

Similarly He is **Sasa-binduh**. He disowns those who go in the wrong path.

287. ॐ सुरेश्वराय नमः - **Sureshvarah** – The lord of the gods.

Similarly Bhagavân is the lord of those who go in the right path.

288. ॐ औषधाय नमः - **Aushadham** - The medicine.

By virtue of His power to remove the great poison viz, **Samsara**, Bhagavân is called ‘**Aushadham**.’

289. ॐ जगतः सेतवे नमः - **Jagatah Setuh** – The barrier of the universe.

Bhagavân is called ‘**Jagat Setuh**’ because He is the barrier which keeps apart the mixing up of all the good and the bad.

290. ॐ सत्यधर्मपराक्रमाय नमः - **Satya-Dharma-Parâkramah** – He whose qualities and valour are true.

Here ‘**Dharma**’ signifies the auspicious qualities of Bhagavân, and ‘**Parâkrama**’ His exploits. All of them are always true and never go in vain. So He is **Satya-dharma-parâkramah**.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।

कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥३२॥

Stanza 32

bhoota-bhavya-bhavan-nâthah pavanah pâvano-analah

kâmahâ kâmakrit-kântah kâmah kâmapradah prabhuh.

291. ॐ भूतभव्यभवन्नाथाय नमः - **Bhoota-bhavya-bhavat-prabhuh** – The lord of all in the past, future and present.

He is the master and overlord of all things not only in the past, present and future.

292. ॐ पवनाय नमः - **Pavanah** – He who moves about (wind).
 Bhagavân is called **Pavana** since by nature He moves about in all places and at all times. The wind (the bearer of fragrance) is called ‘**satata-gati.**’ (constant wanderer) because it has just a fraction of this quality of Bhagavân.
293. ॐ पावनाय नमः - **Pâvanah** - The purifier.
 He is **Pâvana** since He makes the **Ganga** and the like that are connected with Him purify the world.
294. ॐ अनलाय नमः - **Analah** – He who is insatiate.
 Even though Bhagavân has thus done well in several ways, still He is insatiate. (**Analah**). Such is the greatness of His benevolence. He is the god who is never tired of doing good. The fire in the world is called ‘**anala**’ (insatiate) only because of the possession of a particle of this great quality of being insatiable (by fuel).
295. ॐ कामघ्ने नमः - **Kâmahâ** – The destroyer of desires.
 Bhagavân’s name is **Kâmahâ**, because He destroys the desires for worldly pleasures of those who have realized the nature of His qualities as described above.
 “My mind is free from the stain of desires. So it has secured a place at thy feet.” These are the words of those that have realized Him.”
296. ॐ कामकृते नमः - **Kâma-krit** – The creator of desirable things.
 Moreover He creates objects fit to be enjoyed here, salvation etc. so He is **Kâmakrit**.
297. ॐ कान्ताय नमः - **Kântah** – He who is charming.
 He is **Kânta** (fascinating by the qualities of His body like loveliness and delicacy.)
298. ॐ कामाय नमः - **Kâmah** – The lovable (or Manmatha)
 Bhagavân is also extremely lovable by virtue of His innate

qualities like amiability, generosity and compassion. By and iota of this quality, **manmatha**, the god of love, madens the whole world.

- 299. ॐ कामप्रदाय नमः - Kâma-Pradah** – The grantor of wishes. He grants, according to their desert, the desires of those who wish to have Him and also of those who are after trifles.
- 300. ॐ प्रभवे नमः Prabhuh** - He who is powerful. By His extreme loveliness He has the supreme power to attract the minds of all towards Himself.

युगादिकृद्युगावर्ता नैकमायो महाशनः ।
अदृश्योऽव्यक्तरूपश्च सहस्रजिदनन्तजित् ॥३३॥

Stanza 33

yugâdi-krit yugâvarto naikamâyo mahâsanah
adrisyo vyaktaroopascha sahasrajit anantajit.

FOURTH CENTUM

- 301. ॐ युगादिकृते नमः - Yugâdi-Krit** — The Creator at the beginning of a Yuga (aeon).
Next the limitless nature of Bhagavân is dealt with. Amongst His incarnations that in which He reclines on the leaf of a banyan tree (vata-patra-sâyee avatara) is given as an example. Even at the end of a **yuga**, He makes the beginning of another – **Yugâdi-krit**. Even at the periodical dissolution of the universe, He saved it from the distress of deluge and began the universe again.
- 302. ॐ युगावर्ताय नमः - Yugâvartah** - He who revolves the aeons. He makes the krita and other yugas go round again and associated with their respective **dharmas**. He is **yugâvarta**.
- 303. ॐ नैकमायाय नमः Naika-Mâyah** — He of multifarious wonders.

Bhagavân is **Naikamayah** by virtue of the innumerable, inscrutable and wonderful exploits of His like being an artless and charming infant, swallowing unlimited number of worlds and lying on the leaf of a banyan tree unsupported in the waters of the Ocean. The word ‘**mâya**’ here is not used in the sense of illusion; because its usage in the sense of ‘truth’ also is found in many places.

304. ॐ महाशनाय नमः - Mahâsanah - He who is a voracious eater.

He is **Mahâsana**, because He swallows the entire universe.

305. ॐ अदृश्याय नमः - Adrisyah - He who cannot be seen or one who cannot be grasped by any of the five organs of knowledge.

The actions of Bhagavân are really inscrutable.

306. ॐ अव्यक्तरूपाय नमः - Vyakta-Roopah — He of a manifest form.

His celestial form is easily visualized by the sages, “like **Markandeya**, who reverently approach Him.

307. ॐ सहस्रजिते नमः - Sahasra-jit - The Conqueror of thousands (of aeons).

He is **Sahasra-jit** since He conquers Time lying till the end of a **kalpa** which comprises thousands of aeons.

308. ॐ अनन्तजिते नमः - Ananta-jit — He who shines with a boundless form.

Even though He may be in the form of an infant of limited size, there is no end to the extent of His greatness at any time in any manner.

इष्टो विशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।

क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥३४॥

Stanza 34

**ishto visishtah sishteshtah sikhandee nahusho vrishah
krodhahâ krodhakrit kartâ visvabâhur maheedharah.**

309. ॐ इष्टाय नमः - Ishtah - He who is liked.

Bhagavân is **Ishtah** since He is uniformly liked even by great persons borne by Him in His belly like a mother (who is liked by the infant).

310. ॐ विशिष्टाय नमः - Avisishtah - He in whose attitude towards others there is no difference.

311. ॐ शिष्टेष्टाय नमः - Sishteshtah - He who is dear even to eminent persons.

He is dear even to **Markandeya** and other persons of great wisdom as the supreme Goal- **Sishteshtah**.

312. ॐ शिखण्डि नमः - Sikhandee - He who has plume (of lordship).

Bhagavân is endowed with effulgence signifying His limitless and unassailable lordship. So He is called **Sikhandee**. "I see that Lion amongst men seated who has unlimited brilliance".

313. ॐ नहुषाय नमः - Nahushah - He who binds.

Bhagavân binds the jives by His Maya. The etymologists interpret the word thus: 'nahyati (binds) iti **Nahushah**.

314. ॐ वृषभाय नमः Vrishah - He who drenches.

The selfsame Lord, by His nectar-like effulgence and words, drenches Him who is fatigued by wandering in the midst of the sea (of Samsara) and consoles Him. So He is called **Vrishah**.

PARASURMA INCARNATION

Next **Bhargava Rama** (i.e. Parasurama) is suggested (by

the following eight names).

315. ॐ क्रोधने नमः - **Krodhahâ** - He who gave up His anger.
At the mere request of kasyapa, He gave up His anger which brought about the destruction of the kshatriyas twenty-one times. So He is called 'Krodhâhâ'
316. ॐ क्रोधकृते नमः - **Krodha-krit** — He who showed His anger.
Before that He showed His wrath against-**krodha-krit**.
317. ॐ क्रोधकृत्कर्त्रे नमः - **Kartâ** - He who cuts (slays)
He was the slayer of kârta-virya who was the cause of such anger.
318. ॐ विश्वबाहवे नमः - **Visva-bâhuh** — He who has arms for (the good of the world.)
Bhagavân has arms with which He removes the thorns (evildoers) for the good of the world. Hence He is **Visva-bâhu**.
319. ॐ महिधराय नमः - **Mahee-dharah** — The Supporter of the world.
By removing the burden of the world, He supports it. So He is **Mahee-dhara**.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥३५॥

Stanza 35

achyutuh prathitah prânah prânado vâsavânujah
apâm nidhiradhishtânânam apramattah pratishthitah

320. ॐ अच्युताय नमः - **Achyutah** - He who does not fall (from His status).
“Even when Thou art born as one among Brahma, **Indra**, **varuna** and others who are subject to birth and loss of position, thou does not fall they status. Therefore thou art **Achyuta**.”

Though Thou takest birth possessed of qualities similar to those of Brahma and Thou art distinguished by the quality of not losing thy overlordship. So Thou art **Achyute**.

321. ॐ प्रथिताय नमः - **Prathitah** — He of great reputation.

“He has indeed great reputation.”

“He is the sole receptacle for all fame.”

322. ॐ प्राणाय नमः - **Prânah** - The Life-breath.

Bhagavân is the very life-breath (prâna) of those who resort to Him.

323. ॐ प्राणदाय नमः - **Prânadah** - The Life-giver.

Next the Incarnation of Bhagavân as (**prânadah**) to the gods to enable them to churn the Milky Ocean.

324. ॐ वासवानुजाय नमः - **Vasava-anujah** – The younger brother of **Vasava** (i.e. Indra).

Bhagavân was born as the younger brother of **Indra** (Vasava-anujah) in order to get the nectar which He wished to have.

325. ॐ अपानिधये नमः - **Apâm nidhih** — The sustainer of the waters of the Ocean.

Bhagavân is **Apâm nidhi**, because He sustained the great Ocean when it was being churned.

326. ॐ अधिष्ठानाय नमः - **Adhishtânam** - The Support.

“O Great Sage! He was support for the Mandara Mountain when it was revolving (at the time of churning)”

So He is called **Adhishtana**.

327. ॐ अप्रमत्ताय नमः - **Apramattah** - The Vigilant.

He is extremely careful and attentive (Apramatâ) in the protection of those who are in distress.

328. ॐ प्रतिष्ठिताय नमः - **Pratishtitah** – He who is self-dependent.

He depends upon His own greatness without looking for help from others. So He is **Pratishhtitah**.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।

वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥३६॥

Stanza 36

skandah skanda-dharo dhuryo varado vâyuvâhanah
vasudevo brihat bhânur âdidevah purandarah.

329. ॐ स्कन्दाय नमः - **Skandah** – He who dries up (i.e. destroys) He Himself destroys the **Asuras** and other evil-doers. So He is **Skanda**.
330. ॐ स्कन्दधराय नमः - **Skanda-dharah** – The supporter of **Skanda**.
Bhagavân is the supporter of **Skanda**, the commander in – chief of the army of gods. **Skanda** also is a part of His **Vibhuti** (or glory).
331. ॐ धुर्याय नमः - **Dhuryah** – The chief or prop.
Bhagavân is the support, as the Mantra says: “Unto Him who bears the world.” So He is **Dhurya**.
332. ॐ वरदाय नमः - **Varadah** – The Grantor of boons.
He is **Varada**, because He bestows the required boons on the gods and others who have got to carry on the affairs of the world.
333. ॐ वायुवाहनाय नमः - **Vâyuvâhanah** – He who has Vayu as His vehicle.
334. ॐ वासुदेवाय नमः **Vasudevah** – He who pervades and sports. Bhagavân is ‘**Vâsuh**’ and ‘**Devah**’. He is **Vâsu** since He lives in the world making it live within Him like a mother and also protects it by covering it like a bird that protects its young ones with its out-spread wings. (The words “**Vâsuh**’ is derived from the root “**vas**” (To reside and to envelop). He is ‘**Devah**’, because He plays, wishes to conquer, and again shines; He is eulogised and goes (to His devotees).

(The root ;div' from which the word 'deva' is derived has got several meanings- to sport, wish to conquer, to shine, to praise, to feel happy, to dream, to glitter and to go.)

335. ॐ बृहद्भानवे नमः - **Brihad-Bhânuh** – He of profuse lustre. With a desire to explain further the sage proceeds to say: The name **Brihad-bhânuh** signifies that He shine by virtue of His world of enjoyment. He has eternal and radiant rays.
336. ॐ आदिदेवाय नमः - **Âdi-Devah** – The first Deity. That He sports with the worlds that are inferior to Him is described by the name **Âdi-devah**.
337. ॐ पुरन्दराय नमः - **Purandarah** – The destroyer of cities. By the four names beginning with this, the warding off of troubles caused by wicked persons by Bhagavân is described. He is **Purandara**, because He destroyed the cities of the **Asuras**. This indicates the removal of the fear from the **Asuras**, **Pisachas** (i.e.ghosts), the thunder and lightning, planets and other troubles which go by the name of “**âdhi-daivika**’ (Those that proceed from the gods).

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥३७॥

Stanza 37

asokastâranastârah soorah saurih-janesvarah
anukoolah satâvarttah padmee padmanibhekshanah.

338. ॐ अशोकाय नमः - **Asokah** – The dispeller of sorrows. He is the remover of sorrow, delusion, hunger and other bodily troubles of all beings-the troubles which go by the name of “**Âshyâtmika**”. So He is Asoka.
339. ॐ तारणाय नमः - **Târanah** – He who takes (others) to the other shore (a boat)

He rescues (Târana) all from the fears of enemies, thieves, diseases and other such things which are known as ‘**Âdhibhautika**’.

340. ॐ ताराय नमः - **Târah** – The Saviour.

Bhagavân is called **Târah**, because by His very presence He saves all from the fears of Samsara.

341. ॐ : शूरय नमः - **Soorah** – The Valiant.

By the name ‘**Soorah**’ the quality of having a desire for victory is signified. He is ‘**Soora**’ because He is capable of attaining victory.

342. ॐ शौरये नमः - **Shaurih** – The son of **Shoora** (Vasudeva).

Shaurih indicates that special quality because of which He goes towards His devotees. He is the son of the valiant **Vasudeva**.

343. ॐ जनेश्वराय नमः - **Janeshvarah** – The lord of the people.

He has a great flood of over-flowing lordship which submerges all and shines brilliantly. So He is **Janeshwara**.

344. ॐ अनुकूलाय नमः - **Anukoolah** – He who is within bounds.

By virtue of His greatness He is devoid of wonder, conceit and haughtiness and does not transgress the limits of lordship. **Anukoolah** means He remains within bounds.

345. ॐ शतावर्ताय नमः - **Satâvartah** – He of a hundred whirlpools.

By the word ‘**âvarta**’ (whirlpool) the over-flowing riches of the lord are signified. The riches- though unlimited, are kept within bounds without over-flowing by His easy accessibility and appear like whirlpools of a stream when it flows through a narrow gorge and comes out.

The celestial body of Para- Vasudeva

The aspect of Para-**Vasudeva** with reference to His qualities has been described so far (from the 334th name

Vasudeva). Now begins the description of the **Roopa** or form of Para-**Vasudeva**.

346. ॐ पद्मिने नमः - **Padme** – He who has a lotus.

He is invariably having a lotus with Him for sport. So He is called **padmee**.

347. ॐ पद्मनिभेक्षणाय नमः - **Padma-Nibhekshanah** - He of lotus-like glances.

He has glances which dispel the afflictions (of His devotees) and which are like the pure and gently moving lotuses.

पद्मनाभोऽरविन्द्राक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥३८॥

Stanza 38

**padmanâbho-arvindâkshah padmagarbhah sareerabhrit
maharddhi-riddhah uriddhâtmâ mahâkshah gantdadhvajah.**

348. ॐ पद्मनाभाय नमः - **Padma-nâbhah** – He who has a lotus-like navel.

He is **Padma-nâbha**. He has a lotus-like navel also.

349. ॐ अरविन्द्राक्षाय नमः - **Aravinda – akshah** – The lotus-eyed. He has two eyes lovely like the lotus.

350. ॐ पद्मगर्भाय नमः - **Padma garbhah** – He who is installed in a lotus.

He is meditated upon as being seated on a lotus replete with fragrance and delicacy suited to Him or who has been installed inside the heart lotus of His worshippers. So He is called **padma garbha**.

351. ॐ शरीरभृते नमः - **Sareera – Bhrit** – The protector of His body (i.e. Devotees)

With such an auspicious and enchanting body, Bhagavân nourishes the mediator whom He considers as His own body. The nourishment and protection of such mediators is

achieved only by means of His qualities which are being meditated upon by them with love and devotion.

352. ॐ महर्द्धये नमः - **Maharddhih** – He of immense riches.

The same Bhagavân is next described as being endowed with riches. He has boundless riches (**maharddhih**) which are sufficient to bring about the well-being and protection of His devotees.

353. ॐ ऋद्धाय नमः - **Riddhah** – The prosperous.

Bhagavân thinks that He is prosperous (Riddhah) only when His devotees are prosperous.

354. ॐ वृद्धात्मने नमः - **Vriddhâtâmâ** – He of full-grown nature.

355. ॐ महाक्षाय नमः - **Mahâkshah** – He with a vehicle of powerful axle.

(Aksha literally means the axle- a part of a chariot. Here it is used to denote the chariot itself by a figure of speech known as synecdoche (part put for the whole). So the word **aksha** in this name signifies a vehicle.

Muhâkshah means Bhagavân who has a vehicle which is ‘mahân’ worthy of reverence. Bhagavân has for His vehicle Garuda who is said to be the very embodiment of Vedas. Garuda serves as a vehicle for Bhagavân who is therefore called Garuda-**Vahana**.

356. ॐ गरुडध्वजाय नमः - **Garuda-dhvajah** – Garuda bannered.

Bhagavân is called Garuda –**dhvaja** since Garuda Himself is the banner for Bhagavân. That again is the unique symbol of Bhagavân.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।

सर्वलक्षणलक्षणयो लक्ष्मीवान् समितिञ्जयः ॥३९॥

Stanza 39

atulah sarabhah bheemah samayajno havirharih
sarvalakshanalakshanyah lakshmeevân samitinjayah.

357. ॐ अतुलाय नमः - **Atulah** – The incomparable. Vide :
“He has no equal”
358. ॐ शरभाय नमः - **Sarabhah** – The destroyer.
Bhagavân destroys those who transgress the bounds (of ethics).
359. ॐ भीमाय नमः - **Bheemah** – The Formidable.
He is **bheema**; therefore they are afraid of Him.
“The affix ‘mak’ comes after the root ‘bhee’ (to fear) with the optional augment ‘shuk’.(hence the words ‘**Bheema**’, ‘**Bheesha**’, ‘**Bheeshma**’.)
360. ॐ समयज्ञाय नमः - **Samayahnah** – The knower of the conventions.
He is **Samayajna** , therefore He knows how the fire and other things should act; for example, the flame of the fire should go upwards.
361. ॐ हविर्हरये नमः - **Havir-Harih** — One who takes the portion of offering (**haris**) in **Yagnas**.
“For the mediator there is delay only till He is not freed (from the body); then He attains (Me).”
Bhagavân knows the time lay down by the Veda thus and bestows Himself on them and is also taken by them. So He is ‘**Havih**’.
The Name ‘**Hari**’ means who He removes the obstacles of the mediators.
“**Hari** destroys all sins when He is remembered even by men with evil hearts. Even if fire is touched unawares, it certainly burns.”
Havir – **Harih** is one name.
362. ॐ सर्वलक्षणलक्षणाय नमः - **Sarva-Lakshana-Lakshanyah** -
He who is appropriated distinguished by all the symbols which define Him. (as the Supreme Deity).

Bhagavân Vishnu as the Consort of **Lakshmi** is next dealt with.

He is appropriately cognized by the knowledge which is characterized by the defining marks that proclaim His good fortune in having the constant embrace of the Goddess **Lakshmi** (and being her consort).

363. ॐ लक्ष्मीवाते नमः - **Lakshmeevân** - He who is always with **Lakshmi**.

Therefore **Lakshmeevân**- He has the eternal companionship of **Lakshmi**.

364. ॐ समितिञ्जयाय नमः - **Samitinjayah** - The Victor in battles. Bhagavân is the Father of the Universe since **Lakshmi** is its Mother and so He always does things to bring about the joy to Mother and so He wins over the **jivas** and dispels the distress caused by the conflict in their minds about their being the servants of the Lord.

This is revealed by His **mantra**: “The conqueror of all distress.”

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥४०॥

Stanza 40

viksharo rohito mârgo hetur dâmodarah sahad
maheedharo mahâbhâgo vegavân-amitâsanah.

365. ॐ विक्षराय नमः - **Viksharah** - He who never wanes.

His love for the devotees, as described above never becomes less. So He is **Vikshara**.

366. ॐ रोहिताय नमः - **Rohitah** - He who is of red complexion.

He is **Rohita**, because He has the red colour of the inside of a lotus.

367. ॐ मार्गाय नमः - **Mârgah** - He is sought after.

He is **Mârğa**, because He is always sought after by His worshippers.

368. ॐ हेतवे नमः - **Hetuh** – The Cause.

He is the cause for the realization of their desires so He is **Hetu**.

369. ॐ दामोदराय नमः - **Dâmodarah** - He who has the worlds in His belly.

He is **Dâmodara**, because the worlds are in His belly.

“Since He has the strings in the form of worlds

370. ॐ सहाय नमः - **Sahah** - He who has patience. He is **Sahah**, because He puts up with their binding Him with a string, threatening Him and chiding Him.

371. ॐ महीधराय नमः - **Mahee-Dharah** – The supporter of the Earth. He protects and supports the earth by removing its burden.

372. ॐ महाभागाय नमः - **Mahâ-Bhâgah** – The extremely fortunate.

He (Krishna) has the good fortune of being voluntarily chosen as consort by the cowherds Neela, sixteen thousand celestial damsels, **Rukmini**, **Satya-bhama**, **Jambavati** and others. So He is **Maha-Bhâgah**.

373. ॐ वेगवत्ते नमः - **Vegavân** – He who is quick.

Though He is in the stage of childhood exhibiting human qualities, still He is quick in manifesting His irresistible Supreme Sovereignty. He is **Vagavân**.

374. ॐ अमिताशनाय नमः - **Amita-Asanah** – The voracious Eater. How (does) He manifest His greatness)? **Amita-asnah**. He swallowed all the unlimited quantity of food hoarded by the cowherds for the worship of **Indra**. The cowherds who saw it were struck with wonder and began to entertain doubts (if He was an ordinary human being) and asked Him: “who are you, a **Deva** or an **Asura** (a god or a devil) ?

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥४१॥

Stanza 41

udbhavah kshubhano devah sreegarbhah paramesvarah
karanam kâranam kartâ vikartâ gahano guhah.

375. ॐ उद्भाय नमः - **Udbhavah** – The Remover (of the bondage).

‘**Damodara** (who was bound by a string around His stomach) cuts the bondage of others.’

As stated in this **sloka**, He removes the bondage of **Samsara** of those who meditate upon Him as being bound by **Yasoda**. The bonds of the material world are cut by Him. So He is **Udbhavah**.

376. ॐ क्षोभणाय नमः - **Kshobhanah** – The creator of a commotion.

He creates tumult in the minds of those others who are fit to be bound and in the **Prakriti** (the primordial matter) which binds them (at the time of creation).

377. ॐ देवाय नमः - **Devah** – He who diverts Himself.

He is **Devah**, because He binds the **jivas** with the strings of **Maya** (**Prakriti**) and plays with them even as the hunters do with the tigers and boars in the forest.

378. ॐ श्रीगर्भाय नमः - **Sree-Garbhah** – He who has **Lakshmi** always with Him.

Lakshmi is His companion whom He entertains by always associating with her in this kind of sport (in this world).

379. ॐ : परमेश्वराय नमः **Parameshvarah** – The Supreme Ruler.

His supreme rulership is made fruitful (by the protection of the world) as He gets the voluntary embrace of **Lakshmi**.

380. ॐ करणाय नमः - **Karanam** – The means.

Bhagavân is called **Karanam** because He is the greatest means for attaining Him. Ear, eye and other organs which means of knowledge, hands, feet and others which are the instruments of action are called ‘**Karna**’ (i.e. means of instrument) because of their having a tiny particle of this power of Bhagavân.

381. ॐ कारणाय नमः - Kâranam – He who causes others to act. It is Bhagavân who makes all endowed with those organs of sense and action do their respective acts.

382. ॐ कर्त्रे नमः - Kartâ – The Agent. He is the independent agent in all those acts. A **Jiva** or the individual soul, who has the right to do an act and reap its fruit, considers that the resulting pleasure or pain is His own in the same manner of probably in a greater degree. Bhagavân regards the pleasure of the pain of the **Jiva** as His own.

383. ॐ विकर्त्रे नमः - Vikartâ – He who is affected and undergoes modifications.

Since Bhagavân identifies Himself with all beings, their joys, sorrows etc., which are the fruit of their acts good and bad, are experienced by Him also as though they were His own and He undergoes mutations. So He is called **Vikartâ**. He has no joy or sorrow which results from His own act; and the experience of joy and sorrow is only for the sake of others. So it does not bring any discredit to Bhagavân. Otherwise how can such noble qualities are predicted of Him, qualities like feeling sorrowful at the sorrows of others?

384. ॐ गहनाय नमः - Gahanah – He who is deep and inscrutable. He is **Gahana** (beyond the understanding of all) because of this magnificent quality of identifying Himself with the in-

dividual souls and considering their knowledge, abode enjoyment and instruments of enjoyment as His own and protecting them.

385. ॐ गुहाय नमः - **Guhah** – The Saviour.

In this way He protects all (goohati) and hence **Guhah**.

Bhagavân as **Dhruva**

Hereafter the names refer to the aspect of Bhagavân as **Dhruva**.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परद्धिः परमः स्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥४२॥

Stanza 42.

vyavasâyo vyavasthânah samsthânah sthânado-dhruvah
pararddhih paramaspashtah-tushtah pushtah subhekshanah.

386. ॐ व्यवसायाय नमः - **Vyavasâyah** – The |Pivot (of the planets).

The circle of planets is closely fastened to Bhagavân, who is therefore called **Vyavasâyah**. (Seeyate – tightly bound).

387. ॐ व्यवस्थानाय नमः - **Vyavasthânah** – The Basis (for the divisions of time)

Time, which is the root of all the mutations in the world and which divided into ‘Kala’ ‘**Muhurta**’ etc. has its base only in Bhagavân. So He is **Vyavasthâna**.

388. ॐ संस्थानाय नमः - **Samsthânah** – The final end.

All things have their ultimate end in Bhagavân, whose name therefore is **Samsthânah**.

389. ॐ स्थानदाय नमः - **Sthânadah** – The giver of the (Supreme) abode.

He alone is **Sthânadah**, (the giver of the abode) as the Mantra describes Him: “Unto Him, the cause for the attainment of **paramapada** (the Transcendental abode by the **Jivas**)”

390. ॐ ध्रुवाय नमः - **Dhruvah** – The Stationary.

He conferred a high place on **Dhruva**, who belonged to a later age and made Him stationary. Hence He is Himself **Dhruva**. The truth about **Dhruva** is that He is all-pervasive.

391. ॐ परर्द्धये नमः - **Parardhih** – He of noble and auspicious qualities.

The abundance of the auspicious qualities in Bhagavân in His incarnation as Rama is superior even to the Supreme overlordship of **Sarvesvara**. Hence He is **Parardhih**. It is because of this that, even though Rama's status is very high, He is often compared with Soma and other gods who are of a lower rank.

392. ॐ परमस्पष्टाय नमः - **Parama-Spashtah** – He whose greatness is explicit.

He is **Parama-Spashta**. His greatness can be clearly cognized by means of direct perception.

393. ॐ तुष्टाय नमः - **Tushtah** – He who was pleased.

He was much more pleased with the attainment of the state of being the son of **Dasaratha** and being the protector of the world when the entire humanity would have the right to approach Him for help than with the state of Supreme Lordship which can be resorted to only by those who have the necessary qualifications.

394. ॐ पुष्टाय नमः - **Pushtah** – He who is replete.

He is **Pushtah** – replete with noble qualities like these.

395. ॐ शुभेक्षणाय नमः - **Subhekshanah** – The Auspicious-eyed. He has charming lotus-like eyes which are cool, large, and magnanimous and long which reveal His lordship and also His amiable nature.

“He has beautiful eyebrows and long red eyes. He is indeed Bhagavân Vishnu Himself.”

Or the word ‘**Subhekshana**’ can be taken to signify: to be the object that is seen or to be the agent who sees; both were to His liking.

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥४३॥

Stanza 43

râmo virâmo virajo mârgo neyo nayo-anayah
veerah saktimatâm-sreshthah dharmo dharmaviduttamah.

396. ॐ रामाय नमः - **Râmah** – He who delights.
He is Rama, “Because all are always delighted by Him being charmed by His form and qualities.”
397. ॐ विरामाय नमः - **Virâmah** – He before whom all become powerless.
He is **Virâma**, because before Him all become powerless. All gods like Brahma who grant the boons, **Ravana** and others who have acquired the boons (by their austerities) and the boons themselves of being indestructible even by death.
398. ॐ विरजायमार्गाय नमः - **Viratah** – The Unattached.
Bhagavân is **Virata**, because of the spirit of detachment which is natural to Him. He has no love for kingship and other trifles.
399. ॐ नेयाय नमः - **Neyah** – He who is governed (by His devotees).
He willingly heeds the commands of His friends; hence He is **Neya**.
400. ॐ नयाय नमः - **Nayah** – He who draws towards Himself all.
He is **Naya**, because all the beings are drawn towards Him by His benevolent nature.
The sages themselves said to Rama.

FIFTH CENTUM

401. ॐ अनयाय नमः - **Ansysh** - He who cannot be spirited away. Bhagavân is Anaya since He cannot be led away by those who are not well-dispose towards Him.
402. ॐ वीराय नमः - **Veerah** - He who is the cause of terror. **Bhagvan** is the source of fear and terror for the **Rakshasas**. So He is called **Veerah**.
403. ॐ शक्तिमतां श्रेष्ठाय नमः - **Saktimatâm Sreshtah** - The greatest among the powerful. He who is the most praiseworthy amongst the powerful gods and others. As Rama, adorned by the axe (i.e.Parasurama) said to Shree Rama: "I know that you are indestructible; You are the slayer of **Madhu** (the Asura); and You are the Lord of gods."
404. ॐ धर्माय नमः - **Dharma** - Virtue (Incarnate) or one who is absorbed by means of all **Dharmas**. Bhagavân is Dharma since He sustains all beings by conferring prosperity and salvation on them.
405. ॐ धर्मविदुत्तमाय नमः - **Dharmavid – uttamah** - The foremost among the Dharma-conscious. He is the best of those who have knowledge of **Dharma**. Though Shree Rama was their disciple, **Vasishta**, **Vamadeva**, **Markadeya** and other sages resorted to Him for knowledge of Dharma.

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥४४॥

Stanza 44

vasikunthah purushah prânah prânadah pranavah prithuh
hiranyagarbhah satrughno vyâpto vâyuradhokshajah.

406. ॐ वैकुण्ठाय नमः - **Vaikuntah** - Remover of obstacles (of union).

He brings about the union of all. The word **Vaikunta** is derived from the root 'Kuti' which means obstructing the path. Here it signifies the obstacles to the union. **Vikuntas** are those whose obstacles have been removed. Bhagavân belongs to them and so He is called **Vaikunta**.

407. ॐ पुरुषाय नमः - **Purushah** - The Purifier.

He is **Purusha**, because He purifies all by nature and is devoid of sins. Vide- "O the scion of the Raghus !Thou alone art the purifier of all worlds."

408. ॐ प्राणाय नमः - **Prânah** - The vital air (Life-breath).

Bhagavân is **prâna** since He is the life-breath of all.

409. ॐ प्राणदाय नमः - **Prânadah** - The Life-giver.

Bhagavân is **Prânadah** since He bestows the well known life itself to all.

410. ॐ प्रणवाय नमः - **Pranamah** - He who makes others bow before Him.

By virtue of His qualities He makes the sentient and the non-sentient bow before Him. So He is **Pranamah**. The Vedic etymology reads 'He makes other bow'

411. ॐ पृथवे नमः - **Prithuh** - Well-known.

Bhagavân is great (Prithu) by His extensive reputation.

412. ॐ हिरण्यगर्भाय नमः - **Hiranya-garbhah** - He, who was in the delightful hearts.

By beings the object of meditation even to those who were not contemporaneous with the period of His incarnation, He was of great help to them. So He is called **Hiranyagarbha**. It also signifies, He remains concealed in the loving and delightful hearts of those who contemplate on Him.

413. ॐ शत्रुघ्नाय नमः - **Setrughnah** - The Enemy –slayer.

He is called **Satrughna**, because Bhagavân subdues by His arrows of wisdom the group of senses which are enemies like **Ravana** and which lead away people to the enjoyment of the earthly pleasures.

About meditation on Him it stated.

He subdues the mind and the ten sense-organs of the **Yogins** with the power of discrimination even as Shree Rama vanquished the frightful ten-headed **Ravana**, the **Rakshasa** chief with hosts of arrows.

414. ॐ व्याप्ताय नमः - **Vyâpth** - He who is full (of love and affection).

His affection towards innocent children and aged persons, master and servant, friends and foes- toward all it is uniform and there is no difference. So He is “**Vyâptah**”

415. ॐ वायवे नमः - **Vâyah** - He who moves (toward His devotees).

He is called ‘**Vâyuh**’ because He Himself goes seeking His devotees wherever they may be.

416. ॐ अधोक्षजाय नमः - **Adhokshajah** - He who does not get diminished.

Bhagavân is like a sea of nectar and even though He is enjoyed by all and at all times. He is **Adhokshaja** (i.e. never gets diminished).

“Since He never gets lessened, He is called **Adhokshaja**.

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।

उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥४५॥

Stanza 45

rituh sudarsanah kâlah parameshthee parigrahaah

ugrah samvatsaro daksho visrâmo visva-dakshinah.

417. ॐ ऋतवे नमः - **Rituh** - He who moves towards.

He gets into the hearts of all virtue of the successive waves of His qualities which are unique and highly delightful. He gets into (the heart of) all- **Rituh**. It is because of such a quality the seasons like **vasanta** and **sisira** get the name of 'ritu' (vasanta = spring look to a **sisira** = cool season.)

418. ॐ सुदर्शनाय नमः - **Sudarsanah** - He of a delightful appearance.

The very sight of Him is a source of delight and auspiciousness even to those who may be ignorant of His qualities and greatness.

419. ॐ कालाय नमः - **Kâlah** - He who draws (all towards Himself).

He is **kâla**, because He gathers all toward Himself- all the things, moving and non- moving by such delightful qualities.

420. ॐ परमेश्ठिने नमः - **Parameshtee** - He who is the supreme abode.

After sporting in this world by hunting the **Rakshasas** and protecting the people, He goes and stays in the supreme abode. So He is **parameshtee**.

421. ॐ परिग्रहाय नमः - **Parigrahaah** - He who takes all (with Him).

Here, there and everywhere. He accepts all- **Parigrahaah**. He brought about the attainment of the Transcendent world (parama-pada0 not only to the citizen (of Ayodhya) and the subject (of His kingdom) who had direct contact with Him and those related to them , but also the goes they worshipped and their garden along with their trees, grass etc.

422. ॐ उग्राय नमः - **Ugrah** - The Formidable.

At the end of the (kali) **yuga** when all are more inclined to

commit sins and there is great confusion in the divisions of caste and the several stages of life (varna and asrama), Bhagavân becomes **Ugra** – furious and wrathful.

His Mantra portrays Him thus: Unto Him who is the very embodiment of destruction and is like the death-giving **vaisvanara** fire.

423. ॐ संवत्सराय नमः - **Samvatsarah** – He who resides.

He is called **Samvatsarah** as He resides in the **patalaloka** reclining on **Ananta** (the Adishesha) fully armed with all the weapons ready for action waiting the time (for manifestation).

424. ॐ दक्षाय नमः - **Dakshah** – He who is quick in action.

Kalki will be ever roaming about the world engaged in the destruction of the dasyus (miscreants). He will annihilate the **dasyus** who are crying hoarse intensity.”

As stated above Bhagavân is quick in the act of exterminating the Dasyus. So He is **Daksha**.

425. ॐ विश्रामाय नमः - **Visrâmah** - The place of rest.

Bhagavân is the place of rest for those beings who are extremely tired by the heavy burden of their sins and by the experience of their fruits.

426. ॐ विश्वदक्षिणाय नमः - **Visva-dakshinah** - He who is well-disposed towards all.

How can it be said that He is benevolent to those who are evil-doers? The answer is **Visva-dakshinah**. He shows His favour uniformly towards all, whether their actions are right or wrong. Benevolence is that quality which shows forbearance even towards the wrong-doers.

विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम् ।

अर्थोऽनर्था महाकोशो महाभोगो महाधनः ॥४६॥

Stanza 46

vistârah sthâvarah sthânuh pramânam beejamavyayam
artho anartho mahâkoso mahâbhogo mahâdhanah.

427. ॐ विस्ताराय नमः - **Vistârah** - He who spreads.
He is **Vistâra**. From Him who destroys the **kali yuga** by great force and established the **krits yuga**, the moral laws of the Vedas spread out.
428. ॐ स्थावरस्थाणवे नमः - **Sthâvara-sthânuh** - He who is tranquil after the establishment (of the dharma).
When the **Dharma** has been firmly established, He would be tranquil.
429. ॐ प्रमाणाय नमः - **Pramânam** – The Authority.
Thus He is the Authority (**premanam**) for determining what is good and what is bad for the people who live in the **krita yuga**, perception and other means of knowledge are considered authoritative by being activated by this power of His.
Vide:
'Human beings who live in this world follow only this mode of His action.'
430. ॐ बीजमव्ययाय नमः - **Beejam avyayam** - the seed imperishable.
Hi is **beejam avyayam** .from Him at the end of the droughts like **kali-yuga** etc, dharma grows again and again.
431. ॐ अथार्य नमः - **Arthah** - The goal.
Bhagavân is the only for that qualified person with superior attainment who is exclusively devoted to Him and who has correct and perfect knowledge.
432. ॐ अनर्थाय नमः - **Anarthah** - He who is not the goal.
He is not sought after disinterestedly (Anartha) by a person who has only a little merit and who is after the acquisition

of wealth. If that person comes to Him, it is only with a desire for acquiring wealth.

433. ॐ महाकोशाय नमः - **Mahâ-kosah** - He who has a great Treasure.

Bhagavân has vast treasure (Mahâ-kosa) in His possession which never become less even though they may be given as gifts to all at all times and in all ways- treasures like **Sankha**, **Padma** etc. and the **Rohana** mountain.

The inexhaustible nine **Nidhis** or treasures are:

1. **Sankha** 2. **Padma** 3. **Maha-padma** 4. **Makara** 5. **Kacchapa** 6. **Mukunda** 7. **Kunda** 8. **Neela** and 9. **Kharva** or **Vara**.

434. ॐ महाभोगाय नमः - **Mahâ-bhogah** — He who has object of great enjoyment.

Great sensual gratifications which have got to be acquired by means of wealth, they too can be had from Him. So He is **Mahâ-bhoga**.

435. ॐ महाधनाय नमः - **Mahâ-dhanah** — He of great wealth.

He is endowed with immeasurable and unlimited wealth to be given to those who need it. He is **Mahâ-dhanah**.

All this has been stated by Prahlada Himself.

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥४७॥

Stanza 47

anirvinnah sthavishtho-abhoordharma-yoopo mahâ-makhah
nakshatranemir nakshatree kshamah kshâmahsameehanah.

436. ॐ अनिर्विण्णाय नमः - **Anirvinnah** - He who is never despondent.

Thus Bhagavân creates this world and grants the respective desires of the people (thinking that they would resort to

Him for their redemption). But the worldly-minded are infatuated by the pleasure of the world and are not inclined to turn to Him. Thus His expectations are not successful. In spite of this Bhagavân does not become dispirited or despondent and again with the fond hope that He will succeed in His next effort, (i.e. diligence) continues His acts. So He is **Anirvinnah**. It is because of this that there is neither beginning nor end for the creation of the world by Bhagavân.

437. ॐ स्थविष्याय नमः - **Sthavishtah** - He who is of an extremely prodigious size.

The famous cluster of Stars known as **Simsu-mâra**-chakra in heavens described in the **uttama-anuvâka** of **Svâdhyâya-Brahmana** and **Vishnu Purana** is an example for the absence of despondency and for the ceaseless effort for redeeming the world seen in Bhagavân. He is **Sthavishtah** because of His prodigious size in the form of a cluster of stars.

438. ॐ अभूवे नमः - **Bhooh** - The All-supporter.

Because of His connection with the constellation **dhruva**, He is the support of all. So His name is **Bhooh**.

439. ॐ धर्मयूपाय नमः - **Dharma-yoopah** - He who is united with Dharma.

He has united the principle of Dharma with a part of His body, viz, the head.

440. ॐ महामखाय नमः - **Mahâ-Makhah** - He who is the great sacrifice.

He has Dharma as His body, and the sacred 'yajna' (sacrifice) also is an organ of His. So He is **Mahâ-makhah**.

441. ॐ नक्षत्रनेमये नमः - **Nakshatra-nemih** - He who makes the stars move.

He makes the wheel of stars go round. Therefore He is **Nakshatra-nemih**.

The word ‘**nemi**’ is derived from the root ‘**nee**’ (to carry or lead)

442. ॐ नक्षत्रिणे नमः - **Nakshatree** - He who has the stars.

“There is a cluster of luminaries in the sky in the form of **Simsumâra** (porpoise). **Narayan** makes them move. With His place in the heart of those luminaries, He is their support.”

Thus Bhagavân is the support of all these luminaries and so He is called **Nakshatree**.

443. ॐ क्षमाय नमः - **Kshamah** - He who is competent.

Thus Bhagavân bears with ease the burden of the entire universe-Kshmah.

“He is known as Pravaha since He bears all the luminaries.”

444. ॐ क्षामाय नमः - **Kshâmah** - He who is in a diminished form.

At the time of the entire deluge when the other stars have disappeared, He alone remains in an emaciated form—**Kshâma**.

445. ॐ समीहनाय नमः - **Sameehanah** - He who makes others work in their respective posts.

After the deluge at the time of creation He always makes all do their work in their respective posts.

यज्ञ ईज्यो महेज्यश्च क्रतुः सत्रं सतांगतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥४८॥

Stanza 48

yajnah ijyo mahejyashcha kratuh satram satâm gatih
sarvadarshê vimuktâtmâ sarvajno jnânamuttamam.

446. ॐ यज्ञाय नमः - **Yajnah** - The Sacrifice.

Bhagavân has been delineated in the Vishnu **Purana** as the

sacrifice, its means and the ultimate goal (its fruit). The section there begins thus:

“In that place where **Dhruva** has been stationed in the firmament, that place –which is known is the **Vishnu-pada** in the third region, which is celestial and resplendent.”

Then it proceeds to describe in order the several regions of **Dhruva**, the luminaries, clouds and rains.

“This Earth is the fruit of ‘**ijya**’ (sacrifice) and ‘**ijya**’ has this world as its foundation.”

“Then the fires are nourished through the offerings of ghee in sacrifice.”

Therefore, Bhagavân Himself is called **Yajna**.

447. ॐ ईज्याय नमः - **Ijyah** - He who is the object of worship.

He alone is the worship that is done indirectly through Indra and other gods by people whose aim is to acquire ‘**kâma**’ or fruits of a lower order.

448. ॐ महेज्याय नमः - **Mahejya** – He who is the object of superior worship.

He is **Mahejya** (the object of supreme worship) which is not sullied by desire for other fruits.

449. ॐ क्रतवे नमः - **Kratuh** - Object of sacrificial acts.

The five **Mahâ-yajnas**, The seven **pâka-yajnas** like **Aupâsana** etc. the seven **Havir-yajnas** like Agni-hotra etc, all these have been laid down in the Vedas and they have been referred to by the name ‘**Yajna**’(446) mentioned above. The **Kratu**s are the seven **soma-samsthas** comprising **Agni-hotra** and the like. Bhagavân is worshipped by all these **kratu**s.

Note : The **pancha maha-yajnas** are;

1. **Brahma-yajna** - Teaching and reciting the Vedas.
2. **Pitri-yagna** - Offering of libations of water every day to

the deceased ancestors (i.e. Tarpana).

3. **Deva-yagna** - A sacrifice made to the superior gods made by oblations to the fire or through fire to gods.
4. **Bhoota-yagna** - Bali (i.e. the offering of a portion of the daily meal of rice, grain, ghee etc.) to all creatures. It is usually performed by throwing up into the air, near the house door portions of the daily meal before partaking of it.
5. **Manushya-yajnas** are: The sacrifice to be offered to men, (i.e. hospitable reception of guests).
The seven pâka-yajnas are : 1. **Aupâsana-homa** 2. **Vaisa-deva** 3. **Pârvana** (i.e. Sthâlee-pâka) 4. **Ashtkâsradha** 5. **Massa-srâdha** 6. **Sarpa-bali** (oblation to the serpents) 7. **Eesâna - bali** (oblation to gods).
450. ॐ सत्राय नमः - **Sattram** - He who is the sacrifice.
Sattra is a sacrifice session, especially one lasting from 13 to 100 days conducted by many Yajamanas (masters). Bhagavân is called **Sattra**, because He is there always in the sattra as the objects of worship.
451. ॐ सतांगतये नमः - **Satâm gatih** - The Goal of the pious.
So far Bhagavân has been described as the goal of those who follow the pravritti-dharma, having an attachment to the business and pleasure of the world. Next it is stated that He is also the goal for those who are wedded to Nivritti-dharma (i.e., discontinuance of worldly acts or emotions, (quietism).
452. ॐ सर्वदर्शिने नमः - **Sarva-darse** - The All-seer.
It is His nature to preside over and witness the practice of the two kinds of Dharma (namely pravritti-dharma and Nivritti-dharma).
453. ॐ विमुक्तात्मने नमः - **Nivrittâmâ** - He whose mind is turned away (from worldly desires).

The forms of Bhagavân as Nara, **Narayana** etc. are for instructing the world in the **Nivritti-dharma**, one of the two **dharmas**. To indicate His profound non-attachment to material objects of pleasure, He has His mind withdrawn from them.

454. ॐ सर्वज्ञाय नमः - **Sarvajnah** - The Omniscient.

Bhagavân is **sarvajna**, since He knows His self in all its aspects.

455. ॐ ज्ञानमुत्तमाय नमः - **Jnânânam uttamam** - the greatest knowledge.

The great **vaishnava** dharma in all its entirety can be learnt from Him.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥४९॥

Stanza 49

**suvratah sumukhah sookshmah sughoshah sukhadah suhrit
manoharo jita-krodho veerabâhurvidâranah.**

456. ॐ सुव्रताय नमः - **suvratah** - He of good vows.

“**O Ajuna**, (son of **Partha**) there is nothing that I have to do for self-advancement.”

On this principle all the acts of Bhagavân are for the good of others and therefore all his observances are always auspicious-**suvrata**.

457. ॐ सुमुखाय नमः - **sumukhah** - He with a charming face.

He has a face which is unchanging, pleasing and delightful even while reciting the mantra and other things. So He is **sumukha**.

458. ॐ सूक्ष्माय नमः - **Sookshmah** - The subtle.

He is **sookshma** because of His essential nature which is extremely subtle and can be realized by deep and unsullied

meditation.

459. ॐ सुघोषाय नमः - **Sughoshah** – He who has the delightful voice (of the Vedas in praise of Him).

He is proclaimed by the Vedic voice of the Upanishads.

460. ॐ सुखदाय नमः - **Sukhadah** – the bliss-giver.

He bestows the fruit in the form of supreme bliss (**sukhada**) on those who practise good conduct and deep meditation by Himself observing them.

461. ॐ सुहृदे नमः - **Suhrit** – The good- hearted.

He has the diligence to help others because He is **suhrit** – a kind-hearted friend. Friendliness is that quality of a benevolent person who wishes the good even for those who have not helped Him in any way, and who being apprehensive of any evil that may befall them, always thinks ‘How shall I help them?’

462. ॐ मनोहराय नमः - **Monoharah** – He who captivates the heart. He captivates their heart by His innate benevolence.

463. ॐ जतक्रोधाय नमः - **Jita-krodhah** - He who has overcome anger.

Anger and other such (bad) qualities have been conquered by Bhagavân. So He is **jita-krodha**.

Note: the seven names from 457 to 463 have been interpreted as relating to the **Nara-narayana** incarnation of Bhagavân. **Parasara Bhattar**, the commentator, gives another interpretation to the above names from 457 to 463 as referring to Bhagavân, who helped the gods in the churning of the milk-ocean, which topic is continued by the next seven names (464 to 470) also.

Or in the context of the churning of the milk-ocean for obtaining the nectar-

464. ॐ वीरबाहवे नमः - **Veera- bâhuh** - He of mighty arms.
He has a thousand arms which vie with one another in the wonderful act of churning- arms which are shining with effulgent bracelets, armlets and garlands.
465. ॐ विदारणाय नमः - **Vidâranah** - He who cuts.
With His celestial weapons He cut off **rahu** and others.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥५०॥

Stanza 50

svâpanah svavaso vyâpee naikâtmâ naikakarmakrit
vatsaro vatsalo vatsee ratnagarbho dhanesvarah.

466. ॐ स्वापनाय नमः - **Svâpanah** - He who lulls them to sleep.
With His elegant and lovely smiles, sweet glances and the play of His eyebrows, Bhagavân fascinates and brings under His control those that stay behind when others have gone.
He is **Svâpana**.
467. ॐ स्ववशाय नमः - **Sva-vasah** - He who is under His own control.
When others are asleep, He plays as likes with those who are His own. (i.e. gods).
468. ॐ व्यापीने नमः - **Vyâpee** - The Pervader.
In order to rejuvenate the gods, the **Asuras**, the **Mandara** mountain, **Vasuki** and others at the time of churning He pervades them with His own power. So He is **Vyâpee**.
469. ॐ नैकात्मने नमः - **Naikâtmâ** - He with diverse forms.
He is **naikâtmâ**, because He had assumed many forms at the time of churning, one as Vishnu (to help the gods to churn), and another as the tortoise (to support the **Mandara Mountain**) and yet another as **mohini** (to distribute the nectar).

470. ॐ नैककर्मकृते नमः - **Naika-karma-krit** - He of diverse acts. He did many acts like churning the ocean, supporting the mountain, overcoming enemies, distributing the nectar and other. Thus He is **Naika-karma-krit**.
471. ॐ वत्सराय नमः - **Vatsarah** - He who lives within (all beings).
Next Bhagavân is described as **dharmatma**- the embodiment of dharma. For bestowing fruit in a just way for the acts of all, He resides in all beings.
472. ॐ वत्सलाय नमः - **Vatsalah** - The Affectionate.
The cause for that quality is described by the name **Vatsala**. He is affectionate towards His children who are attached to Him. He has great love and affection for those who have sought refuge in Him. Even though they have been with Him for a long time, He is eager to do something for their good for some inexplicable reason. This can be compared to the young mother cows' love for their new-born calves which (cows) not knowing what to do simply bellow and suffer from the burden of the udder full of milk which is trickling down. That Bhagavân has a quality is well-known from the attitude of Shree Rama toward **Ravana**. This is known from the words of **Sita**.
473. ॐ वत्सिने नमः - **Vatsee** - He who is possessed of such loving children.
There are innumerable hosts of souls who are to be ever tended by Him.
474. ॐ रत्नगर्भाय नमः - **Ratna-garbhah** - He who is in possession of abundant wealth.
Amongst His devotees there are some after wealth, and Bhagavân has immense wealth to be given to them.

475. ॐ धनेश्वराय नमः - **Dhanesvarah** - The quick giver of wealth. He is quick in bestowing on His devotees whatever wealth they desire.

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥५१॥

Stanza 51

**dharmagub dharmakrit dharmee sadasatksharamaksharam
avijnâtâ sahasrâmsur vidhâtâ kritalakshanah.**

476. ॐ धर्मगुपे नमः - **Dharma-gup** - The Protector of dharma (virtue).
He confers **artha** and **kama**; but He sees they are not mis-used and He protects Dharma though them.
477. ॐ धर्मकृते नमः - **Dharma-krit** - He who practises dharma (virtue).
He makes all became addicted to dharma and without any ulterior motive practises dharma which is for their good.
478. ॐ धर्मिणे नमः - **Dharmee** - He who has **dharma** (as an instrument).
He is **Dharmee**, because He has the well-know dharma as a common means for all His acts.
479. ॐ सते नमः - **Sat** - He who is commendable.
Bhagavân is **Sat**, because the dharma mentioned above is itself commendable.
“Likewise the word ‘sat’, O **Arjuna!** is employed with reference to a commendable action.”
480. ॐ क्षराय नमः - **Sad-aksharam** - He who is ever existent without decrease or destruction.
He is **Sad-akshara** because His existence and goodness are eternal and unconditional. Here the word ‘**Akshara**’ is an adjective that qualifies the noun ‘**Sat**’ ‘**Ksharam**’ is that which

comes to Bhagavân as **sad-akshara**.

481. ॐ असते नमः - **482** ॐ अमक्षराय नमः - **Asat ksharam** - The giver of the worldly misery.

In regard to those who are not commendable and are addicted to sins, Bhagavân gives them the great misery of endless **samsara** (Birth and death).

483. ॐ अविज्ञात्रे नमः - **Avijnâtâ** - The Non-cognizant.

Even though He sees the innumerable sins committed by the pious devotees, He not only does punish them, but also forgives them. Not only this much, He is even oblivious of their sins. So is it stated about Shree **Rama**.

484. ॐ सहस्रांशवे नमः - **Sahasra-amsuh** - He who has a thousand rays (of knowledge).

On the other hand He is omniscient. **Sahasra-amsuh**—‘**Sahasram**’ means countless and ‘**Amsu**’ means varieties of knowledge; so Bhagavân has infinite knowledge.

An objection may be raised: Is it not a contradiction to say that He is all-knowing and that He does not know the faults of His devotees? ‘No’ we say. Ignorance of the faults of His devotees means only that He ignores them as being insignificant. He pays no attention to their faults.

485. ॐ विधात्रे नमः - **Vidhâtâ** - The Controller.

It cannot be said that even though Bhagavân forgives the sinning devotee, the later will have to experience the punishment and tortures meted out Him by **Yama** whose duty to punish the sinners. **Yama** also is under the controller of Bhagavân (and He cannot do anything against His will). The name **Vidhâtâ** (the supreme controller) signifies this.

486. ॐ कृतलक्षणा नमः - **Krita-lakshanah** - He who has prescribed the distinguishing characteristics (for the pious).

If Bhagavân Himself overlooks the fault of men, what is there that will distinguish the good from the bad by which He will accept the former and discard the latter. The reply is **Krita-lakshanah**.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृदुरुः ॥५२॥

Stanza 52

gabhastinemih sattvasthah simho bhootamahesvarah
âdidevo mahâdevo deveso devabhrit guruh.

487. ॐ गभस्तिनेमये नमः - **Gabhasti-nemih** - He with an effulgent Discus.

Those who bear these marks are unassailable to **Yama** and His servants. For their saviour is Bhagavân who is armed with the effulgent chakra having a thousand spokes.

“You should not even go near that place which is within the range of the glances of that devotee in whose heart the supreme and imperishable Lord **Narayana** resides. In fact I too cannot go there because my valour and strength cannot stand before the discus. The devotee belongs to an entirely different world.

488. ॐ सत्त्वस्थाय नमः - **Sattva-sthah** - He is in their hearts.

Again they are impregnable to **Yama** and His followers since there is no karma in them which alone is the cause of their sway over them, how is it they alone are devoid of karma? The answer is because Bhagavân resides in their hearts- (sattvasthah).

489. ॐ सिंहाय नमः - **Simhah** - He who punishes.

Not realizing the greatness of devotees, if **Yama** and others assail them thinking that is ordinary human beings, Bhagavân punishes those assailants. So He called ‘**Simhah**’

490. ॐ भूतमहेश्वराय नमः - **Bhoota-mahesvarah** - The Supreme Lord of all beings.
Since Bhagavân is capable of accomplishing all therefore, He is **Bhoota-mahesvara**. It is who He controls **Brahma**, **Yama** and others who are themselves Lords of beings.
491. ॐ आदिदेवाय नमः - **Âdi-devah** - He who is the first cause and is endowed with effulgence.
Bhagavân is the cause of all those gods also and is possessed of great splendour which subjugates them. So He is **Asdi-devah**. He is **Adi-** the cause and **deva-** ever shining.
492. ॐ महादेवाय नमः - **Mahâ-devah** - The great player.
He is **Mahadeve** since He plays with those gods as play things like balls etc.
493. ॐ देवेशाय नमः - **Devesah** - The Ruler of gods.
He is also the master of those gods.
494. ॐ देवभूते नमः - **Deva-bhrit** — The Supporter of the gods.
Bhagavân is capable is assigning duties to the various gods according to their ability and thus protects them.
495. ॐ गुरुवे नमः - **Guruh** - The Preceptor.
He is Guru, because He gives instruction to the gods in their respective spheres of duty through the Vedas.

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातन ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥५३॥

Stanza 53

uttaro gopatirgoptâ jnânagamyah purâtanah
sareera bhootabhritbhoktâ kapeendro bhooridakshinah.

496. ॐ उत्तराय नमः - **Uttarah** - The Rescuer.
He is **Uttara**, because He rescued **Brahma** and others from the trouble of the **Asuras**.
497. ॐ गोपतये नमः - **Gopatih** - The Master of all words.

He is the Master of all speech, both in the form of the Vedas and spoken languages.

498. ॐ गोपत्रे नमः - **Goptâ** - The Saviour.

Thus He protects all kinds of learning as ‘**Goptâ**’.

His mantra reads: To Him who is the Lord of all learning.

499. ॐ ज्ञानगम्याय नमः - **Jnâna-gamyah** - He who is to be realized by knowledge.

“Meditation should be done on the supreme horse-faced Lord who is the Master of all speech.”

500. ॐ पुरातनाय नमः - **Purâtanah** - The Ancient.

This revelation of learning is done not only now, but in every **kalpa** (aeon).

SIXTH CENTUM

501. ॐ शरीरभूतभृते नमः - **Sarera-bhota-bhrit** – The Bearer of the **Tattvas** (i.e. Reals) as His body or one who is the master of the five **Bhatsa**(elements) of which the body is made. Bhagavân is **Sareera-bhoota-bhrit**. Because He supports all the **Tattvas**(or Reals) which are (Twenty Four in number). All of which are His bodies.

502. ॐ भोक्त्रे नमः - **Bhokta** – The Enjoyer.

“The great face of the house that was described by you before pertains to Vishnu who consumes the **Havya** and **Kavya** and who is in the North-East Ocean.”

He is bhokta.

(**Havya** – An oblation or offering to the gods, **Kavya** – An oblation of food to deceased ancestors)

RAMAVATARA

503. ॐ कपीन्द्राय नमः - **Kapeendrah** - The Lord of the Monkeys
Then the times of yore Bhagavân came as **Rama** to promote

the performance of sacrificial acts laid down in the Vedas which were rescued and taught by Him before (as **Hayagriva**) when He incarnated Himself as Rama playfully assuming a human body which was entirely different from His own essential nature, He was **Indra** for the gods who were His servitors and who had assumed the forms of monkeys which were different in a greater-degree to their nature. So Bhagavân is called **Kapindra**.

504. ॐ भूरिदक्षिणाय नमः - **Bhoori – Dakshinah** - The giver of liberal remunerations.

In order to instruct the world by example He Himself as the master conducted many sacrifices such as **Ashvamedha** and others in which gifts were liberally given. So He is **Bhoori-Dakshinah**.

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनयोजयः सत्यसन्धो दाशार्हः सात्वतां पतिः ५४

Stanza 54

somapo-amritapah somah purujit purusattamah
vinayo jayah satyasandho dâsârhhah sâtvatâm patih.

505. ॐ सोमपाय नमः - **Somapah** - The drinker of soma (juice).
In those sacrifices, **Shree Rama** drank the juice of the Soma plant.

(Soma-Name of a plant, the most important ingredient in ancient sacrificial offerings)

506. ॐ अमृतपाय नमः - **Amritapah** - The drinker of Ambrosia (**Amrit**).

“Indeed I am the enjoyer in all sacrifices and also the master (who bestows the fruits thereof).”

Bhagavân is **Amrita-pah** since He drinks the Nectar into which shape the sacrificial offering has been transformed.

507. ॐ सोमाय नमः - **Somah** - The Nectar.

‘He is Soma, because He is sweet like nectar not only to Himself, but also to those who enjoy Him. The word ‘soma’ signifies nectar.

508. ॐ पुरुजितेय नमः - **Puru-jit** – The conqueror of many.

He is **Purujit** since He conquers all as stated by **Valmiki** “Rama conquers people by truthfulness, the poor by gifts the elders by service, and being a warrior. He conquers His enemies with bow.”

509. ॐ पुरुसत्तमाय नमः - **Puru-sattamah** – He who remains with the great.

“O king (Rama)! My love for Thee is very great and it is firmly planted in Thee. O warrior! My devotion to Thee is even steadier. I can not think of going anywhere else (leaving this world where thou hast enslaved me).” (Hanuman)

510. ॐ विनयाय नमः - **Vinayah** - One who inflicts **Vinaya** or Punishment on evil ones.

Even **Maricha** and others are being subdued by Rama by His qualities such as valour etc. So He is **vinaya**.

511. ॐ जयाय नमः - **Jayah** – He who is conquered.

He is conquered (i.e. made submissive) by those who have resorted to Him. Therefore, He is **jayah**.

512. ॐ सत्यसन्धाय नमः **Satya – sandhah** - He whose promises are true.

His promises to them are always true (i.e. carried out). So He is **Satya-sandhah**. (**Satya** = true, **Sandhâ** = promise).

513. ॐ दार्शहाय नमः - **Dâsârha** - He who deserves the gifts.

‘**Dâsa**’ is gift. He is **Dassârha**, because He is fit to receive the gifts by the devotees of their own sieves or fit for surrendering His own self to them.

514. ॐ सात्वतां पतये नमः - **Sâtvatâm Patih** - The Lord of the **Sâtvatatas**.

‘Sat’ is the Supreme Brahman of the Quality of **Sattva**.

‘**Sattvân**’ is one who knows Brahman of one who is possessed of the quality of **Sattva**. ‘**Sâtvata**’ signifies the act of the person or the Scripture that is followed by Him. **Sâtvatatas** are the **Bhagavatas**. Their Lord is **Sâtvatâm Patih**. By this derivation the meaning of the following **sloka** is suggested:(sloka should be added)

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥५५॥

Stanza 55

jeeva vinayitâ-sâkshee mukundo-amitavikramah
ambhanidhiranantâtmâ mahadadhisayo-antakah.

515. ॐ जीवाय नमः - **Jeevah** – He who makes (them) live.

He gives life to the **Bhagvatas** by preventing them from committing acts that will bring about their ruin and makes them lead a life of Bliss by doing service to Him.

516. ॐ विनयित्रे नमः - **Vinayitâ** – The Saviour.

He is **Vinayitâ** because He protects them by treating them with love and affection as princes.

517. ॐ साक्षिणे नमः - **Sâkshee** - The Observer.

In order to protect them He is always closely observing them. So He is called **Sâkshee**.

518. ॐ मुकुन्दाय नमः - **Mukundah** - The Salvation – giver.

He bestows the World of Release on them when they pray to Him for it with supreme and single – minded devotion.

519. ॐ अमितविक्रमाय नमः - **Amita-Vikramah** - He of boundless valour.

He is endowed with supreme power to be the supporter of

all realities such as **Prakriti** and Others, which (power) is the object of meditation, worship and contemplation of His devotees. So He is **Amita-Vikrama**.

520. ॐ अम्भोनिधये नमः - **Ambho – nidhih** - He who has placed Himself under waters.

He has kept His form as a tortoise in the waters of the **Patalaloka** as the base plank to support the entire universe.

521. ॐ अनन्तात्मने नमः - **Anantâtâmâ** - The inner soul of **Ananta**. On that **Kurma** He stands as the inner Soul of **Ananta**, the serpent-king, who is the pillar that bears the Universe.

522. ॐ महादधिशयाय नमः - **Mahodadhi – sayah** - He who is reclining in the vast ocean.

The same Lord, at the time of the final deluge, lies on the couchlike serpent-body of **Ananta** in that ocean.

523. ॐ अन्तकाय नमः - **Antakah** - He who brings about the end(of all).

He is called **Antaka** because He causes the end of all things.

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥५६॥

Stanza 56

ajo mahârhhah svâbhâvyo jitâmitrah pramodanah
ânando nandano nandah satyadharmâ trivikramah.

524. ॐ अजाय नमः - **Ajah** - He who is signified by the letter ‘A’ Bhagavân is to be meditated upon as being signified by the letter ‘A’ which is the origin of the **Pranava** and as being at the head of all Realities. He is **Aja**, Because He appears in our knowledge as being indicated by the letter ‘A’

525. ॐ महार्हाय नमः - **Mahârhhah** - He who is worthy of worship. Amongst there **Tattvas**, bhagvan is the Superior **Tattva** who is to be worshipped by means of the **Pranava** and by offer-

ing one's soul to Him. (**Maham** means worship).

526. ॐ स्वाभाव्याय नमः - **Svâbhâvyah** - He who is to be meditated upon by those who belong to Him.

Thus, by this mantra (viz. **Pranava**), all the souls which are His property should inevitably meditate upon Him with love, He being the master of all of them.

“If you desire the highest goal of life and the means of attaining it, you should understand clearly that you are the servant and that **Isvara** is the master and that this relationship is eternal and a natural one.”

“There is no other reason for the Supreme Being to be the ruler of the Universe.

527. ॐ जितामित्राय नमः - **Jitâmitrah** - The conqueror of the foes. Egotism, the feeling that all things are mine (and not God's) and the desires in the devotees are enemies (**amitra**) for the understanding of the secret delineated above. Bhagavân vanquishes all of them for the benefit of His devotees. So He is **Jitâmitra** – the conqueror of the foes. He is a well-known fact that desires and the like are the enemies.

528. ॐ प्रमोदनाय नमः - **Pramodanah** - He who delights. Those who are connected with Him experience a joy when they think of this fact that their enemies (desire and anger) have been vanquished by Bhagavân. So He is **Pramodana** (the Joy-giver)

529. ॐ आनन्दाय नमः - **Ânandah** - He who is bliss. Next the incarnation of **Bhagvan** as **Kapila** is dealt with. Bhagavân is called **Ananda** because He is endowed with a bliss which is beyond the region of thought and word and about the greatness of which a detailed investigation has been made in the **Ananda-vali** (a section of the **Talttiriya** Upanishad) and conclusion arrived at.

530. ॐ नन्दनाय नमः - **Nandanah** - The bliss – giver.

Bhagavân confers that bliss on the released souls in the state of release described above and makes them happy. So He is **Nandanah**.

531. ॐ नन्दाय नमः - **Nandah** - He who is replete (with things blissful).

In this way innumerable objects of enjoyment are in great abundance in Him, So He is **Nandah**.

532. ॐ सत्यधर्मणे नमः - **Satya-dharmâ** - He is true is His acts.

Bhagavân is noted His uprightness towards His devotees from the time they begin to approach Him up to the time of their attainment of Him. So He is **Satya-dharmâ**.

533. ॐ त्रिविक्रमाय नमः - **Trivikramah** – He who traverses or pervades the three **Vedas**.

By this superior greatness of His, Bhagavân pervades through the three Vedas as their main topic. So He is called **Trivikrama**.

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।

त्रिपदस्त्रिदशाध्यक्षो महाश्रृङ्गः कृतान्तकृत् ॥५७॥

Stanza 57

maharshih kapilâchâryah kritajno medineepatih
tripadastridasâdhyaksho mahâsringah kritântakrit.

534. ॐ महर्षिये नमः - **Maharshih** - The great seer.

Bhagvan is **Maharshih** since (in His incarnation as **Kapila**) He realized the three Vedas by intuitive perception as detailed above.

“One should think of Him as speaking through His mouths the **Rig** and other Vedas.” This is the way in which He is to be meditated upon.

“**Kapila**, who was a seer from His very birth and was the

propounder of the **Sankhya** System and is spoken of as the Great Seer

535. ॐ कपिलाचार्याय नमः - Kapilâcharya - He who is '**Kapila**' (of brown complexion) and also an **acharya** (Teacher).

He is brown (**Kapila**) complexion and a Teacher (**Acharya**).

Here is the form in which He has to be mentioned upon:

"He, who is possessed of a lustre like the burning and smokeless ember, and has **Sankha** and **padma** beads in His hand,"

He is **acharya**, because He has collected together all the knowledge with regard to the **Tattvas**(Realities) pertaining to His system of Philosophy. The mantra describing Him says:

"To Him who spread the knowledge of His system,"

536. ॐ कृतज्ञाय नमः - Kritajnah - He, who remembers the good deed done.

The sons of King **Sagara** had offended the sage **Kapila** by whom they were reduced to ashes. But later when **Amsuman**, the grandson of **Sagara** came before **Kapila** and bowed before Him with respect, **Kapila** remembered only that good act. So He is called **Kritajna**.

537. ॐ मेदिनीपतये नमः - Medinee-patih - The lord of the Earth.

"All the earth belongs to the omniscient lord **Vasudeva**.

Taking the form of **Kapila**, He always bears the Earth."

(These are the words of Brahma to the gods in the Ramayana.)

538. ॐ त्रिपदाय नमः - Tri-padah – The propounder of the three (Tattvas).

He is known as **Tri-pada** since He has the three Tattvas which are to be revealed to the world. The three Tattvas are-**Bhokta** (the enjoyer, the individual soul) **Bhogy**a (the object of enjoyment, the non-sentient matter), and the Ruler (**Isvara**).

539. ॐ त्रिदशाय नमः - **Tridasa-adhyakshah** – The Saviour of the Gods.
Bhagavân is the friend of Brahma and other gods in distress at the time of deluge.
(Tri-dasa-Three times ten, i.e. thirty. The world ‘**Tridasa**’ signifying thirty gods in round number actually refers to the thirty-three gods, (not including **Brahma, Vishnu and Siva**), the twelve **Adityas**, the eight **Vasus**, the eleven **Rudras** and the two **asvins**.)
540. ॐ महाशृङ्गाय नमः - **Mahâ-sringah** – The Big-tusked (Varaha).
He has a large tusk to the tip of which the earth is sticking.
541. ॐ कृतान्तकृते नमः - **Kritânta-krit** - He who slew (Him who was like) **Yama**.
Bhagavân is **Kritânta-krit**, since He killed **Hiranyâksha** who was like **Yama**.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥५८॥

Stanza 58

mahâvarâho govindah sushenah kanakângade
guhyo gabheero gahano guptaschakragadâdharah.

542. ॐ महावराहाय नमः - **Mahâ-Varâhah** - The Great Boar.
“The great **Varâha**,-Bhagavân, who has eyes like full-blown lotuses and the complexion like that of blue-lotus petal, lifted the earth from the **Rasâtala** (Nether-world) by His tusk and emerged as a great blue mountain.”
543. ॐ गोविन्दाय नमः - **Govindah** – He who rescued the Earth.
“The earth had disappeared in time of yore and was secreted in a cave. I rescued her. So I am known as ‘**Govinda**’ – (Go=Earth, **Vinda**=rescuer).”
544. ॐ सुषेणाय नमः - **Sushenah** - He who is equipped with an

efficient army-like body.

Another secret is revealed here with reference to Bhagavân in His transcendent form. He has a charming body which is composed of **Suddha Sattva** and which is delineated by the **Panchopanishad** Mantras. This body is like a powerful army to Him since it helps Him to conquer the souls in bondage, the souls released and the Eternal Angels. As His body serves Him as a **Su-Sena** (Good Army), He is called **Sushena**.

545. ॐ कनकाङ्गदिने नमः - **Kanakângadee** - He who is adorned by armlets of gold.

Bhagavân is ever adorned by celestial ornaments of which the armlets mentioned here are but an example. There ornaments also are composed of that celestial matter (**Suddha Sattva**) which set off the beauty of the body described earlier. The word '**Kanaka**' in **Kanakângadi** is only suggestive of the unique and fine substances which are of a transcendental nature and are different from the material of this world which is composed of the three **Gunas-Sattva**, **Rajas** and **Tamas**.

546. ॐ गुहाय नमः - **Guhyah** - He who is concealed.

He is called **Guhya** since He is concealed by virtue of the possession of a body composed of the celestial materials which fact is revealed by the great Upanishads referred to as **Panchopanishad** earlier.

547. ॐ गभीराय नमः - **Gabheerah** - He who is deep or mysterious.

He is deep because of His inscrutable and superior nature which is revealed by the **Panchopanishads** (mentioned earlier).

548. ॐ गहनाय नमः - **Gahanah** - The Unfathomable.

The ocean cannot be said to be knee-deep even though one is able to see things on its bed because of the clear water which is translucent. (in the same way **Paramatma** cannot be fully understood even though His qualities are understood to a certain extent by the Upanishads).

549. ॐ गुप्ताय नमः - Guptah – He who is hidden.

He is kept concealed by the earlier **Acharyas** who were aware of His greatness by His Grace.

550. ॐ चक्रगदाधराय नमः - Chakra-gadâ-dharah - The bearer of the discus and the mace or one who has discus and **Gada** in hand.

Where and in what manner has He been concealed?

Ramayana says only this much about the Superior nature of **Paramatma**: “The Creator is far beyond the region of **Tamas** (i.e. Prakriti-mandala) and He bears the Conch, the discus and the mace.”

वेधाः स्वाङ्गोऽजितः कृष्णो द्रढः सङ्कर्षणोऽच्युतः ।

वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥५९॥

Stanza 59

**vedhâh svângojitah krishno dridhah sankarshanochyutah
varuno vâruno vrikshah pushkarâksho mahâmanâh.**

551. ॐ वेधसे नमः - Vedhâh - The Providence

In this way Bhagavân always provides (His devotees) with great, unlimited and varied objects of splendour. So His name is Providence (Vedhâh).

“The Supreme Being is in the region beyond the Universe of matter (Tamas).”

552. ॐ स्वाङ्गाय नमः - Svângah - He who has the marks of sovereignty which are His own.

In that place He eternally has all the paraphernalia (marks of

Sovereignty) like the umbrella, the **châmara** and other things indicate His sovereignty which are His own and unique.

553. ॐ अजिताय नमः - **Ajitah** - He who has the city **Ajitâ**(unconquered) by name or one who has not been conquered by any one in His various incarnations.

He has a city which is composed of that celestial matter (Suddha-Sattva) and which is not under the sway of birth and death that pertain to the material world of **Prakriti**, and which goes by the name of ‘**Ajitâ**’. So He is called ‘**Ajitah.**’

554. ॐ कृष्णाय नमः - **Krishnah** – The dark hued

He is Krishna as He has a body composed of the **Suddhasattva** which has a fascinating complexion of dark like that of a blue cloud.

One who is known as **Krishna-dvaipayan.**

Says **Visnu Purana** – (sloka should be added)

“**Vyasa** known as **Krishna Dvaipayana**, who was the Lord **Narayan** Himself and only who can produce a work like the Mahabharata.”

555. ॐ दृढाय नमः - **Dridhah** – He who is in a gross form.

From out of this eternal form of His, Bhagavân assumes by means of this **Shakti** the **Vyudha** (Emanation) for blessing His devotees.

556. ॐ सङ्कर्षणाय नमः - **Sankarshanah** – He who draws others near Him.

Who (assumes this gross form)? **Sankarshana.**

The Maulas say about Him thus: “In this world, He draws within Himself both the **Chit** and the **Achit** in the same way so He is **Sankarshana**. His power of attraction is uniform.”

557. ॐ अच्युताय नमः - **Achyutah** - He who does not slip down.

“When **Brahma, Varuna** and others are subjected to birth and death, and fall down from their position, thou do not fall down like that, so thou art called **Achyuta**.”

558. ॐ वरुणाय नमः - **Varunah** – He who envelops.

“By whom the ether(the under world), the **Swarga** (heaven)and the Earth are covered”

“By Him all this is enveloped.”So He is called **Varuna** (who covers everything).

559. ॐ वारुणाय नमः - **Vârunah** – He who is with His seekers.

Varuna is one who seeks Him as His master. Bhagavân is called **Vâruna** since He is always with Him.

560. ॐ वृक्षाय नमः - **Vrikshah** - He who is the Resort.

Like a shady tree, He is possessed of all things that are required by those who resort to Him and He also puts up with hundreds of injuries done by them. So He is **Vriksha** (their resort).

561. ॐ पुष्कराक्षाय नमः - **Pushkarâkshah** - He who has nourishing eyes.

Bhagavân has two eyes which nourish the devotees by showering favours on them. So He is **Pushkarâksha**.

562. ॐ महामनसे नमः - **Mahâ – mannah** - The Broad-minded.

His mind is always deep, generous and broad towards them. Therefore He is **Mahâ-manâh**.

भगवान् भगहा नन्दी वनमाली हलायुधः ।

आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥६०॥

Stanza 60

Bhagavân bhagahânandee vanamâlee halâyudhah

âdityo jyotirâdityah sahisnurgatisattamah.

563. ॐ भगवाते नमः - Bhagavân – He who is worthy of worship.

Lordliness, Prowess, Fame, Beauty, Knowledge, Non-attach-

ment the combination of all these six attributes is **Bhaga**. One who possesses these six attributes is Bhagavân. **Or** The Origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance- one who knows all these is Bhagavân.

He is called Bhagavân, because He is extremely worthy of worship by virtue of His essential nature which is antagonistic to all defects and which is endowed with all suspicious qualities.

564. ॐ भगघ्ने नमः - Bhagahâ – He who is possessed of auspicious qualities.

By virtue of His attributes also He is worthy to respect - **Bhagahha**.

565. ॐ आनंदिने नमः - Nandee – He who has **Nanda** as His father. The **Bhagvana** who was **Sankarshana** in the **Vyuha** (Emanation) became in the **Vibhava** incarnation **Balarama** and has **Nandagopa** as His father. Or He has the joy (Ananda) of being addicted to ‘**Madhu**’ (Sweet drink) and also of being the beloved of **Vallavis** (Gopadamsels). In this sense the world is to be taken as ‘**Ânandee**’.

566. ॐ वनमालने नमः - Vana-mâiee - He who has the **Vana** – **Mâlâ** (garland)

He is always adorned by the **Vaijayantee** Garland which is the presiding Deity over the **Pancha-bhutas** and **Pahcna Tanmâtrâs** (the five elements in their gross and subtle form). All of which are His creations and also over the quality of fragrance. So He is **Vana-mâlee**.

567. ॐ हलायुधाय नमः - Halâyudhah – The plough-armed.

He is **Halâyudhah** – since He is like an agriculturist and has the plough as the instrument and works for the prosperous growth of the **Pancha-bhutas** referred to.

568. ॐ अदित्याय नमः - **Âdityah** - The son of **Aditi**, (Devaki) or He who has to be realized by means of ‘**Â**’.
 Bhagavân has the name of **Âditya**, because He is to be realized by the mystic letter ‘**Â**’ which signifies Him. The letter ‘**Â**’ is said to be the ‘**Bija-Mantra**’ of God **Sankarshana**. The word ‘**Aditya**’ is split into two words ‘**Ât**’ and ‘**Ityah**’; (From the letter ‘**Â**’ + to be attained). “The affix ‘**Kyap**’ comes after the roots ‘**I**’ ‘**stu**’ etc”.
 Or He is **Âditya**, because He is the son of **Devaki** who was **Aditi** in her pervious birth.

NARAYANA

The following section pertains to the incarnation of Bhagavân as **Narayana**.

569. ॐ ज्योतिरादित्याय नमः - **Jyorir – Âdityah** - The Resplendent **Aditya** (sun.)
 Bhagavân has effulgence which is celestial, unique and wonderful. So He is **Jyotir-Aditya**. The luminary, popularly known as the sun, will fade into darkness before His resplendence.
Narayan says:
 “When they both (Nara and Nârâyana) began to fight with **Bhava** (i.e. Rudra)” “All the luminaries became devoid of their luminosity and Brahma too slipped from His seat.”
570. ॐ सहिष्णवे नमः - **Sahishnuh** – He who has patience.
 In that fight the Lord put up with the wrong committed by Siva and therefore He is **Sahishnu**.
571. ॐ गतिसत्तमाय नमः - **GTati-Sattamah** - The Best instructor in the path of Dharma.
 He is the best guide in the path of supreme dharma and therefore He is most trust-worthy. He is **Gati-sattamah**.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥६१॥

Stanza 61

sudhanvâ khandaparasurdâruno dravinnapradhah
divah-sprik sarvadrik vyâso vâchaspatirayonijah.

572. ॐ सुधन्वने नमः - **Su-dhanvâ** - He who has a splendid bow. He has a bow that brought about the end of the fight between the gods and **Asuras** which began with the distribution of the Nectar.
573. ॐ खण्डपरशवे नमः - **Khanda-parasuh** - He with the broken axe. Bhagavân got the name of **Khanda-parasu** since the fight with **Rudra** came to an end with the discharge of the axe by Bhagavân.
574. ॐ दारुणाय नमः - **Dârunah** – The Splitter. In this way Bhagavân splits into pieces all the enemies both internal and external (i.e. those that work against a person both within His body and outside). So He is called **Daruna-Splitter**.
Incarnation as Vyasa
575. ॐ द्रविणप्रदाय नमः - **Dravina-paradah** - The wealth giver. As Vyasa describes, He bestows the entire wealth viz. the substance of all the **Sastras** and their meaning. The following **sloka** describes the form in which He is meditated upon;
576. ॐ दिवस्पृसे नमः - **Divi Sprik** - He who teaches the Lord in the **Parama-pada**. By His **Para-vidya** (Brahmic or supreme knowledge), He touches the mystic nature of His reality as it is in the **Parama Pada** (Transcendental world).
“He who knows the supreme reality” is the mantra for His meditation.

577. ॐ सर्वदृशे नमः - **Sarva-drik** - The one who sees everything in everybody
He is **Sarva-drik** since He sees the great glory of all others also.
The mantra about Him is “To the Omniscient”.
578. ॐ व्यासाय नमः - **Vyâsah** - The Arranger
“Knowing (as He does the nature of the knowledge of the people in all) the three divisions of Time (the past, present and the future). He arranges the Veda that is in a single form into four divisions (as **Rig, Yajur, Sama,** and **Atharva**) so that there may not be any difficulty in its study for the people whose knowledge diminishes in accordance with the changes of the four **Yugas.**”
579. ॐ वाचस्पतये नमः - **Vâchas – patih** - The master of words.
He is the master of words which are in the form of the fifth Veda (i.e. Mahabharata)
580. ॐ अयोनिजाय नमः - **Ayonijah** – He who was not born out of the womb (of a woman)
In His incarnation as **Sârasvata** (the lord of Speech) says that He was born out of the word (Bhagavân and not from the womb of a woman) so He is called **Ayonijah.**

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।

सत्र्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणः ॥६२ ॥

Stanza 62

trisâmâ sâmagah .Sâma nirvânânam bsheshajam bhishak
samnyâsakrit-sanâh sânto nishthâ sântih parâyanam.

581. ॐ त्रिसामने नमः - **Trisâmâ** - He who is propounded by the three fold **Sâma** Veda.
He is **Trisâmâ** since He has the ‘**Brihat**’, ‘**Rathantara**’, and ‘**Vâma-devya**’ the three important kinds of **Sâma** Veda

which sing is praise.

582. ॐ सामगाय नमः - **Sâmagah** – The **Sâma**-singer.

He Himself sings such valuable **Sama** Hymns with great joy resulting from the full enjoyment of Himself. In fact the delight which is produced by enjoying the **Paramatma** and His qualities makes others also sing about it. It is said: “(The Mukta) remains there singing this **Sâma**.”

583. ॐ सामाय नमः - **Sâma** – The Dispeller.

He is **Sâma** since He dispels the sins of those who sing about Him.

584. ॐ निर्वाणाय नमः - **Nirvânam** - The Bliss.

Being the cause for the attainment of the Supreme God (bliss) by those whose sins have been annihilated, He is **Nirvânam**.

585. ॐ भेषजय नमः - **Bheshajam** - The Remedy.

He is the effective remedy (**Bheshajam**) for the incurable diseases of **Samasara**.

586. ॐ भिषजे नमः - **Bhishak** - The Physician.

He is **Bhishak** since He is an expert in the diagnosis of the disease as well as its treatment.

587. ॐ सन्न्यासकृते नमः - **Sannyâsa-krit** – He who cuts asunder (the bonds) when desires are renounced.

How does He give the treatment? He cuts asunder the bonds in the form of **Rajoguna** and **Tamoguna** when acts are performed in a disinterested manner with a spirit of renunciation of desire for the fruit. Here the word ‘**Sannyâsa**’ signifies the surrender of the burden to the master. That surrender alone is the remedy for the **Samsara**. This is in accordance with the **Sruti** also:

“Those who have acquired the true knowledge (of Tattva, Hita and Purushartha) by the study of the Upanishads, do

yoga, by doing acts renouncing the desire for the fruits and giving up the idea that they are the chief agent of the acts. By this process their minds become pure and they practice **Bhakti** Yoga. At the end of their last body they attain the Brahman and become free from all Karma.”

588. ॐ शमाय नमः - **Samah** - He who instructs.

For that purpose He gives instruction about the means for the control of desire, fear and anger as stated in the **Gita**, “Having learnt that I am the enjoyer of the fruits of all sacrifices and austerities”.

589. ॐ शान्ताय नमः - **Sântah** - He whose mind is always tranquil.

Even though there is every reason for the rise of the ocean of abundant greatness, He is tranquil like a calm and waveless ocean. **Patanjali** sings about the greatness of those who have a slight of Him thus:

“There is the abandonment of enmity in His presence.”

590. ॐ निष्ठाय नमः - **Nishtâ** - The object of concentration.

Those who have achieved a level of deep concentration have Him and His body as the object of their meditation-body, which is pure and fascinating.

591. ॐ शान्तिये नमः - **Sântih** - Peace

In the final stage of perfect meditation they forget all other activities and are tranquil.

592. ॐ परायणाय नमः - **Parâyanam** - The Ultimate Means.

From Him is acquired the highest **Bhakti** (the Supreme Means, for attaining Him.) which leads those directly who meditates on Him vide:

Beginning with the **Sloka**, “giving up egoism etc, He who is free from the sense of possessiveness and is tranquil is fit for the state of Brahman.” And ending with, “(He who has realized the stage of Brahman and who is tranquil, in spirit,

neither grieves nor desires. He is the same to all beings and attains eminent devotion for me.”

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥६३॥

Stanza 63

subhângah sântidah srashtâ kumudah kuvalesayah
gohito gopatir goptâ vrishabhâksho vrishapriyah.

593. ॐ शुभाङ्गाय नमः - **Subhhângah** – He who with the eight accessories (of Yoga)

The eight **Angas** (accessories) of Yoga beginning with ‘**Yama**’ and ending with ‘Concentration’ which are auspicious on account of the devotion to Him are obtained by His favour, it is He who helps people to begin and complete the meditation on Him.

(The eight angas of Yoga are; **Yama, Niyama, Âsana, Prânâyâma, Pratyâhâra, Dhâranâ, Dhyâna and Samâdhi.**)

594. ॐ शान्तिदाय नमः - **Sânti – dah** – The one who bestows eternal peace.

He confers peace which is in the form of His own realization on those who have obtained perfect devotion, and for them there is no longer any fear from rebirth in this world.

595. ॐ स्रष्ट्रे नमः - **Srashtâ** - The Creator.

Thus He brings about the release of those who long for release (from Samsara) grants the desires of those whose wish to continue in **Samsara** and Possess the various things of the world quite in accordance with the Karma that they have accumulated from time to time immemorial. He is **Srashtâ** (the creator) in this way.

596. ॐ कुमुदाय नमः - **Kumudah** – He who is happy.

‘**Ku**’ is the word which consists of objects, high and low. Like sound touch, etc. which are the sources of pleasure for all created beings from Brahma to a tiny blade of grass, in this material world He makes all those beings enjoy those things and Himself feels delighted by that so He is **Kumuda**.

597. ॐ कुवलेशयाय नमः - **Kuvalaesayah** - The controller of the **Jivas** who wander in this world as masters of their bodies. (This name is interpreted by dividing it into several parts as: Ku+Vala+Isa++Yâ. ‘**Ku**’ means the world or in an evil way; ‘**Vala**’ is derived from the verb ‘**valanti**’ which means wander. The world ‘**kuvalas**’ signifies the jives who are wandering in this world or who are going about in an evil way. ‘**isa**’ means ruler. This refers to the **Jivas** who think they are the masters of their bodies and **indriyas**. ‘**yâ**’ comes from the verb ‘**yâti**’(goes). This refers to **Paramatma** who goes about controlling the **Jivas** who are wandering in this world in an evil way till the end of their worldly existence thinking that they are the masters of their own bodies and sense organs.

598. ॐ गोहिताय नमः - **Go-hitah** - He who manipulates the world. ‘**Go**’ means **Prakriti** (the primordial matter) which is like the field where the seeds for the growth of **Samsara** (for the **Jivas** (are sown). ‘**Hita**’ means the manipulator of controller, **Paramatma**, as the Supreme Ruler, controls the **Prakriti**, the field in which the seeds for the growth of the worldly existence for the **Jivas** are sown.

599. ॐ गोपतये नमः - **Go-patih** - The Lord of the celestial world. **Bhagvan** is the Lord of the **Swarga** also which is the place of enjoyment (for the jives).

600. ॐ गोप्त्रे नमः - **Goptâ**- The protector. The Bhagavân is the **Goptâ** (Protector) since He is the Pro-

tector of the world and the dispenser of the fruits of karma (good or bad) which are revolving like a wheel.

SEVENTH CENTUM

601. ॐ वृषभाक्षाय नमः - **Vrishabhâkshah** – One who eyes can rain all desirable objects on devotees or ‘**Vrâbha**’ means Dharma and so one whose look is Dharma.
The protector of the world is done by Him through Dharma. ‘Vrishabha’ signifies Dharma which showers the fruits of actions. He is the axle that supports the wheel of Dharma in Samsara and showers the fruits in accordance with Dharma.
602. ॐ वृषप्रियाय नमः - **Vrishapriyah** – Dharma-lover or one to whom **Vrusha** or dharma is dear or one who is both, ‘**Vrusha**’ that is, Dharma and ‘**priyah**’ that is, dear to all.
Dharma is of two kinds-**pravritti** and **Nivritti**. **Pravitti** Dharma helps the **jives** to continue in this world whereas the **Nivrittidharma** brings about their redemption. Since both of them are dear to Bhagavân, He is **Vrishapriya**.

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेपकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतांवरः ॥६४॥

Stanza 64

anivartee nivrittâtâmâ samksheptâ kshemakrit-sivah
sreevatsavakshâh sreevâsah sreepatih sreematâm varah.

603. ॐ अनिर्तिने नमः - **Anivaertee** – He who does not turn away (those who are inclined to back to this world.)
If some are attached to **Pravitti** dharma, Bhagavân does not stop them from coming into this world through the path of the **Pitrs** beginning with smoke. That is the cause for the continuance of this **Samsara**.
604. ॐ निवृत्तात्मने नमः - **Nivrittâtâmâ** – He who is the **Atma** of

those who practice **Nivratti** Dharma.

Nivrittas are those who follow the path of **Nivritti** dharma which take them to **Moksha**. Bhagavân is the **Atma** of those people also. So He is **Nivrittâtâmâ**.

605. ॐ संक्षेत्रे नमः - **Sanksheptâ** – He who limits.

It is the nature of Bhagavân to limit the field of the light of knowledge of those who practice the **Pravritti**-dharma.

606. ॐ क्षेमकृते नमः - **Kshenakrit** – One who gives **Kshema** or protection to those that go to Him.

He does what is good for those who follow the **Nivritti** dharma by removing the obstructions to their knowledge.

607. ॐ शिवाय नमः - **Sivah** - The auspicious.

He does what is auspicious for all whether they desire the enjoyment of worldly pleasure or whether they seek release. He is Siva.

608. ॐ श्रीवत्सवक्षसे नमः - **Sreevatsa** – **Vakshâh** – He with the **Srivatsa** on His chest.

One His chest He has the **Srivatsa** (mole) which is the symbol of His good fortune in being the beloved consort of **Lakshmi**, which fact distinguishes Him from all other things that are ruled by Him, He is **Sreevatsa-vakshâh**.

609. ॐ श्रीवासाय नमः - **Sreevâsah** – The abode of **Lakshmi**.

“He is ever with Shree”-What is suggested by this statement (in the Ramayana) is declared by this name **Sreevâsah** He is the **Kalpaka**-tree-garden for **Lakshmi** where she is ever sporting according to her Pleasure.

610. ॐ श्रीपतये नमः - **Sree-patih** – The consort of **Lakshmi**.

Bhagavâna is the eternally self-chosen and substitute Consort of **Lakshmi** as was **Sita** in the case of Rama.

611. ॐ श्रीमतांवराय नमः - **Sreematâm varah** – The foremost amongst the Opulent.

Bhagavân is ever the object of the ardent full and loving glances of **Lakshmi** whereas Brahma and others are but the object of a casual glance of hers for a moment.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयःश्रीमौल्लोकत्रयाश्रयः ॥६५॥

Stanza 65

sreedah sreesah sreenivâsah sreenidhiih sreevibhâvanah
sreedharah sreekarah sreyah sreemân-lokatrayâsrayah.

612. ॐ श्रीदाय नमः - **Sreedah** – The glory-giver.

Bhagavân gives **Lakshmi** the glory of the supreme love which is eternal, fresh and spontaneous-**Sreedah**, That is to say He is her life itself.

613. ॐ श्रीशाय नमः - **Sreesah** – The Lord of Shree.

Bhagavân is called **Sreesah** because He is the cause of the glory of **Lakshmi** also. Vide:

“He is the supreme glory of ‘Shree’ herself”

Or He is **Sreesah** because He has Shree as His ruler; it is she that guides Him in the various acts of His in different conditions.

614. ॐ श्रीनिवासाय नमः - **Sreenivâsah** – The contiguous of **Lakshmi**.

He is ever her support like the **kalpana** tree for a celestial creeper.

615. ॐ श्रीनिधये नमः - **Sree nidhih** – The abode of Shree.

Lakshmi has been placed on Bhagavân like a gem-studded jewel in a casket, Hence He is **Sreenidhih**.

616. ॐ श्रीविभावनाय नमः - **Sree-vibhâvanah** – He who owes His greatness to **Lakshmi**.

Lakshmi is the main cause for the well known greatness of the Lord. He is Shree-**vibhâvana** since His greatness is

manifested by her. So it is described by **Valmiki**:

“That splendour which is Shree Ram is beyond all measure of the daughter of Janaka, Sita is His

617. ॐ श्रीधराय नमः - Srea-dharah – The Bearer of Shree.

Just as the gem bears its lustre, the flower its fragrance, the moon her light, and the nectar its sweetness, Vishnu bears **Lakshmi** by an innate relationship. So He is **Shreedharah**.

618. ॐ श्रीकराय नमः - Sree-karah - He who makes **Lakshmi** (follow Him).

Lakshmi remains as a suitable Consort to Him in His Para or transcendental aspect. He makes her incarnate her-self in a suitable form when He comes down into this world in His Incarnations as **Vyuha**.

619. ॐ श्रेयःश्रीमते नमः - Sreyas-Sreemân – He that **Lakshmi** who is resorted to for reaping the good.

Lakshmi is called **Sreyas-Shree** since she has to be resorted to for the attainment of all goals of human endeavour. (Sreyah=the goal of human endeavour: ‘**Shree**’ = she who is to be resorted to.

620. ॐ लोकत्रयाश्रयाय नमः - Loka-trayâsrayah – He who is the resort for all the three worlds.

He like a father is the one resort of all beings along with **Lakshmi** who is the mother of the world. Vide:

“Thou art the mother of all the worlds, and **Hari**, the god of all gods, is the father.”

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥६६॥

Stanza 66

svakshah svangah satânando nandirjyotirganesvarah
vijitâtmâ vidheyâtmâ salkeertischhinnasamsayah.

621. ॐ स्वक्षाय नमः - **Svakshah** – The beautiful-eyed.
He is possessed of celestial organs like eyes which are thoroughly proficient in the art of the enjoyment of the nectarine ocean of her beauty.
622. ॐ स्वङ्गाय नमः - **Svangah** – The lovely-bodied.
He has a celestial body which is fascinating even to **Lakshmi**.
623. ॐ शतानन्दाय नमः - **Satânandah** – He with a Bliss that is hundred fold.
He has boundless bliss which is ever flowing on account of their mutual love.
624. ॐ नन्दिने नमः - **Nandih** – He who is delight.
He is **Nandi** since He is delighted by being ever prosperous by virtue of His being with her at all times, at all places and in all ways.
625. ॐ ज्योतिर्गणेश्वराय नमः - **Jyotir-ganesvarah** – The lord of the hosts of Lustrous deities.
He is **Jyotir-ganesvara** because He is being served always by hosts of eternal servitors like **sesha** and **Seshâsana** who are agreeable to both of them and who are themselves lustrous. Here the word ‘**Jyotih**’ signifies the retinue of **Nitya-suris** who are ever-effulgent by nature.
626. ॐ विजितात्मने नमः - **Vijitâtmâ** – He whose mind has been conquered.
Bhagavân has a mind which is self-willed and delectable this is fascinating even to **Lakshmi**. But He is easily won over and becomes favourably disposed towards those who bow before Him. So He is **Vijitâtmâ**-possessed of a mind that has been conquered by His devotees.
627. ॐ विधेयात्मने नमः - **Vidhayâtmâ** – He who is of submissive nature.

It is His essential nature to be at the disposal of His devotees to such extent that He can easily be commanded by them to do whatever they want ‘Come hither; stand here; sit here; eat this.’ Therefore He is **Vidheyâtmâ**.

628. ॐ सत्कीर्तिये नमः - **Sat-keertih** – He of true renown or one whose fame is of the nature of truth.

He is **sat-keerti**, because He has a great and pure reputation for being so amiable and affable by nature. It would be quite correct to make a statement as follows with reference to His nature. ‘Whatever is said of Bhagavân in His praise does exist in Him. But it does not mean that all that exists in Him is only that much and not more; or more has been said that what actually exists in Him.’

629. ॐ छिन्नसंशयाय नमः - **Chhinna-sansayah** – The dispeller of all doubts

As He has the great reputation of being endowed with qualities like amiability and affability, all doubts about Him stand dispelled – doubts. If He can be easily pleased or is difficult to be pleased, and of He is easily accessible or difficult to approach thus He is **china-samsaya**.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतः स्थिरः ।

भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥६७॥

Stanza 67

udeernah sarvataschakshuraneesah sâsvatasthirah

bhoosayo bhooshano bhootirvisokah sokanâsanah.

630. ॐ उदीर्णाय नमः - **Udeernah** – He who is clearly manifest. How does He clear the doubts? He has a pleasing and splendid form which is the object of direct perception to the eyes of persons so He is **Udeernâ**.

631. ॐ सर्वतश्चक्षुषे नमः - **Sarvatas-Chakshuh** – He who is visible

to the eyes of all.

He is **sarvatas-chakshuh**, because the eyes of ever ordinary people like ourselves can perceive Him (when He incarnates Himself as Rama and **Krishan** or as idols in temples or in our houses.) Therefore, it is certain that all doubts about Him are dispelled. Surely there cannot be any doubts about an object that is directly and clearly seen.

632. ॐ अनीशाय नमः - **Aneesah** – He who is not the Master.

With reference to those who are exclusively devoted to Him, He does not assert His rulership. He is completely in the hands of His devotees in regard to all things that pertain to Him like bathing, decoration, association with other etc. So He is **Aneesah**.

633. ॐ शाश्वतस्थिराय नमः - **Sâavat-sthirah** – He who is eternally existent and steady.

He assumes the various forms of the images which continue to exist for ever and which are directly perceptible to the eyes at all times.

634. ॐ भूशयाय नमः - **Bhoo-sayah** – He who lies in the ground.

When His devotees pray to Him and invoke only His presence in this world. He comes and continues to remain in places chosen and indicated by them which go by the names of **Svayam-vyakta**, **siddha**, **Mânusha** etc. He takes a pleasure even in lying down in those places in order to bless them, so has **Bhoo-sayah**.

635. ॐ भूषणाय नमः - **Bhooshanah** – He who becomes adorned.

636. ॐ भूतये नमः - **Bhootih** - He who is wealth to all.

He is **bhooti**, really the all-round wealth for those who are devoid of all other means, eternal and internal. That is to say, He is their wealth in every way-like loving sins, milk-yielding cows and kind hearted friends.

637. ॐ विशोकाय नमः - **Asskah** – He who is without sorrow.

There is no reason for Him to feel sorrowful since He never abandons any one who is a destitute.

‘**Visokah**’ is another reading and the meaning is the same.

638. ॐ शोकनाशनाय नमः **Saka-nâsanah** – The sorrow-destroyer. He destroys the sorrow of the people resulting from the loss of contract with Him.

“I have heard from great men like you that He who has released that Atman crosses the ocean of sorrow. O! Lord, I am sorrowful and I request you to be pleased to help me cross this ocean of sorrow.”

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥६८॥

Stanza 68

archishmânarchitah kumbho visuddhâtmâ visodhanah
aniruddhoapratirathah pradyumnoamitavikramah.

639. ॐ अर्चिष्मते नमः - **Archishmân** – He who has great lustre. Though His greatness is a secret (to others), He has a celestial splendour that opens the eyes, both external and internal, of His devotees.

640. ॐ अर्चिताय नमः - **Architah** – He who is worshipped.

Vyâsa next proceeds to state that all that has been stated above with reference to superior qualities of Bhagavân is quite possible and stands to reason. He is **Architah**.

Archa is the incarnation of Bhagavân in images and **Archita** signifies He has that form. This incarnation of Bhagavân in images or icons is not in a far off place like the **Para-roopa** (the transcendental form of Bhagavân). Nor is it limited to particular places or time like His incarnations as of god (**Upendra** for example) or a human being (as Rama) a;; of

which are known as **Vibhava-avatara**. But it is perceptible in holy places, temples and houses at all time.

641. ॐ कुम्भाय नमः - **Kumbhah** – He who is an object of desire. He is desired by all (**Kumbhah**) because of His beauty which is similar to the beauty with which they are familiar in this world.

642. ॐ विशुद्धात्मने नमः - **Visuddhâtâmâ** – He of a pure nature. In this way Bhagavân scarifies all that He has on the devotees who have resorted to Him. He is called **Visuddhâtâmâ**.

643. ॐ विशोधनाय नमः - **Visodhanah** – The purifier. He purifies those who give up their body in a holy shrine and who are fit to attain Him.

Next the special manifestation of the Lord in His forms as **Vyuha** (Emanations) and **Vibhava** (Incarnation) in the holy shrines is described.

644. ॐ अनिरुद्धाय नमः - **Aniruddhah** – **Aniruddhah**.
“**Aniruddha** the Lord of the world is ever present with the name of **Janardana** in that part of the earth called **Vaubhands**.”

645. ॐ अप्रतिस्थाय नमः - **Aprati-rathah** – He who is matchless. His name is **Janardana**, which the Tormentor of the people. In accordance with that name, when He begins to torment those who are wicked by nature, no one can prevent Him. So He is **Apratiratha**.

646. ॐ : प्रद्युम्नाय नमः - **Pradyumanah** – The **Illuminator**. He is **Pradynmana** since He makes the individual souls effulgent.

647. ॐ अमितविक्रमाय नमः - **Amita-vikramah** – He of immeasurable steps. In His Incarnations as **Trivikrama**, all the three worlds were no match for His three steps. So He is **Trivikrama**.

कालनेमिनिहा वीरः शूरः शौरिर्जनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥६९॥

Stanza 69

kâlaneminihâ veerah saurih soorajanesvarah
trilokâtmâ trilokesah kesavah kesihâ harih.

648. ॐ कालनेमिघमने नमः - **Kâla-nemi-nihâ** – The destroyer of the wheel of ignorance of time.
Paramatma lives in these places and removes the blemishes of **Kali-yuga**. So He is **kâla-nihâ**.
649. ॐ वीराय नमः - **Saurih** – The son of **Soora** (i.e. Vasudeva)
“With the name of **sauri** the Lord lives in the country **Utpalâvartika** by name,” Therefore His name is **Sauri**.
He is called **Sauri**, because He is the son of **Soora** (which is another name of Vasudeva).
650. ॐ शूरये नमः - **Soorah** – The Valiant.
Soora is Rama as state in the following text:
“The great Rama, who has broad lotus-like eyes and who bought about the destruction of the **Rakshasas**, lives in the **Chitrakuta** Mountain.”
651. ॐ शौरिर्जनेश्वराय नमः **Soora – janesvarah** – The ruler of all valiant man.
He is again specified by another name **Soora-janesvara** (the Commander of the brave).
652. ॐ त्रिलोकात्मने नमः - **Trilokâtmâ** – He who ever moves about in the three worlds.
“**O Brahmin! Janardana**, the god of all gods, has resorted to the mountain **Mahabodha** in the **Magadha** Kingdom and remain there with the name of **Lokanatha**.”
He is **Trilokâtmâ** since He is always going about the three worlds in order to bless His devotees.

653. ॐ त्रिलोकेशाय नमः - **Trilokesah** – The ruler of the three worlds.
 “The Lord come from His own abode to a holy place in the city of **Prâg-jyotisha** and remained there with the name of **Visvesvara**.” So He is **Trilokesa**.
654. ॐ केशवाय नमः - **Kesavah** – The Distress-dispeller.
 “O Brahmin **Kesava**, who is the destroyer of all distress in the world, remains in two forms in two places-in the holy place named Mathura and in Varanasi.”
655. ॐ केशिञ्चे नमः - **Kesihâ**- The slayer of **Kesi** (the Asura).
 Saga **Vyasa** has Himself given another interpretation to this name elsewhere “**Kesava**, the slayer of **Kesi**.”
656. ॐ हरये नमः - **Harih**- The green-hued.
 “The great Lord of the Universe lives in a place of worship in the **Govardhana** Hill with the name **Hari**.”

कामदेवः कामपालः कामी कान्तः कृतागमः ।
 अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥७०॥

Stanza 70

kâmadevah kâmapâlah kâmee kântah kritâgamah
anirdesyavapurvishnurveeroananto dhananjayah.

657. ॐ कामदेवाय नमः - **Kâma-devah** – The Desire-grantor.
 “The Lord has the name **Kama-deva** as He grants all the desires of all beings. He is on the Himalaya in the place of **Sankara** where He is worshipped by the **Apsarasas** (divine damsels.)
658. ॐ कामपालाय नमः - **Kâma-pâlah** – The protector of the gifts.
 (He not only gives) but also protects what has been given so He is **Kâma-pâla**.
659. ॐ कमिने नमः - **Kâmee** – He who has all desirable things.

He is **Kâmee**, because He has in His possession all things in abundance to be given to others.

660. ॐ कान्ताय नमः - **Kântah** – He who is charming.

By Himself He is fascinating-**Kântah** so He is worshipped by the **Apsarasas**.

In this way the connection of the lord with the various holy shrines may be inferred from the suggestions explicit or implicit in the names.

661. ॐ कृतागमाय नमः - **Kritâgamah** – the propounder of the **Agâmas**.

He reveals to the pure-minded the scriptural texts containing different kinds of Mantras.

662. ॐ अनिर्देश्यवपुषे नमः - **Anirdesya-vapuh** – He of indefinable bodies.

He is **Anirdesya – vapuh** since He assumes different kinds of bodies for the purpose of blessing the beings according to the nature of the qualities of the particular **Yuga** in which they are.

663. ॐ विष्णुवे नमः - **Vishnuh** – The Pervader or One whose brilliance has spread over they sky and over the earth.

He is Vishnu since He enters into the universe by virtue of His power of pervasion rulership etc.

664. ॐ वीराय नमः - **Veerah** – The Valiant.

“The destroyers at once those who are source of suffering to the pious by discharging the two weapons **Gada** and **chakera** which are even ready to carry out His commands.”

665. ॐ अनन्ताय नमः - **Anantah** – The Limitless.

He is **Anantah** since is not limited by space, time or object.

666. ॐ धनञ्जयाय नमः - **Dhananjayah** – He who surpasses wealth.

That He is boundless is established with reference to His

qualities and possessions. **Dhananjaya**-He excels all wealth like gold diamonds etc. because of His great superiority.

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥७१॥

Stanza 71

brahmanyo brahmakrit brahmâ brahma brahmavivardhanah

brahmavid brâhmano brahmee brahmajno brâhmanapriyah.

667. ॐ ब्रह्मण्याय नमः - **Brahmanyah** – He who is beneficial to Brahman (i.e. the sentient beings and the non-sentient objects)

Here the word ‘Brahman’ is used to signify things that are big. In several places **Jivâtma** also is referred to as Brahman, because His acts are great and His knowledge is profound. His enjoyment of all objects in this world and in the other is also great.

668. ॐ ब्रह्मकृते नमः - **Brahma-krit-brahma**- He controls Brahma the creator of big things.

Mahat, Ahankara and others things which are the effects of **Prakriti**, are also big, because they expand themselves as big things in the world. So they also are called Brahman (big). Vide:

“From Him (the supreme **Brhman**) proceeds this undifferentiated creation (Brahman) as also the world of matter and soul (**anna**) characterized by the distinguishing marks of name and form.”

This world is Brahma (big) ; the four faced Brahma is the creator of this world (**Brahma-kit**) ; this Brahma is always controlled by **Paramatma**, whose name therefore, is **Brahmakrit-Brahma**.

669. ॐ ब्रह्मिणे नमः - **Brahma**- The supreme Brahman, **Paramatma**.

Thus, **Paramatma** expands the non-sentient matter as gross and subtle, and expands the souls as aggregate and separate. He also is big with the hosts of unsurpassed and auspicious qualities and big by His essential nature and by the glory of His possessions. Therefore, He is **Brahman**, He does not look for any external help to do anything and is to be learnt only from a study of the **Upanishads**.

670. ॐ ब्रह्मविवर्धनाय नमः - **Brahma-vivardhanah** – He who makes Dharma to grow.

The word '**Brahma**'; here signifies '**Tapas**' which includes in itself and also Dharma. Dharma is the cause of all this, and that Dharma also is Brahma, He makes that Dharma also grow so He is **Bramha-vivardhanah**.

671. ॐ ब्रह्मविदे नमः - **Brahma-vit** – The one who has profound knowledge in Vedas

The Vedas that reveal Him as Brahma. A **Vedic** text reads: “we (the students) are going to study Brahma, (i.e. the Vedas).”

Vedas are indeed endless and only Bhagavân knows the ultimate limit of those Vedas so He is Brahma-vit.

672. ॐ ब्राह्मणाय नमः - **Brâhmanah** – The instructor of the Vedas.

Paramatma is called **Brahmana**, because He takes birth in the **Atrigotra** and others as **Brahmin** in the form of **Dattatreya** and they are in order to establish the teachings of the Vedas in this world.

673. ॐ ब्रह्मिणे नमः - **Brahmee** – He who has Brahma as His possession

All these things in the form of **Premeya** and **Pramana** known as **Brahma**, as His possession. (**Pramana** is the **veda** the means of knowledge and **Prameya** is the objects of knowledge viz. **Prakriti, Purusha, Isvara** (etc.)

‘**Hari** is the embodiment of all these things which go by the name of **Brahma**.’

674. ॐ ब्रह्मज्ञाय नमः - **Brahma-Jnah** – The one who has an abyss of knowledge in **Vedas**.

He cognizes directly the **Vedas** and their meanings as well so He is **Brahma-jnah**.

“I am alone the knower of the Vedas.”

675. ॐ ब्राह्मणप्रियाय नमः - **Brâhmana-pruyah** – He who has the Brahmins as His favourites.

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥७२॥

Stanza 72

mahâkramo mahâkarmâ mahâtejâh mahoragah
mahâkraturmahâyajvâ mahâyajno mahâhavih.

676. ॐ महाक्रमाय नमः - **Mahâ-kramah** – He who provides steps for the elevation of others.

Paramatma is very high and the **Jivas** are far below in the Nether-world of **Samsara**. In order of raise them up He provides a gradually ascending series of great steps. So He is called **Mahâ-kramah**.

677. ॐ महाकर्मणे नमः - **Mahâ-karmâ** – He of great actions.

His acts are extremely great and surprising. He makes a creature which, in its birth as a worm or germ, is so small like a drop of the leavings left by a person, become endowed with the enjoyment of His great glory.

678. ॐ महातेसे नमः - **Mahâ-tejâh** – He of great Resplendence.

He has effulgence which destroys the darkness of the beginning less ignorance of those who are **Tâmasic** by nature.

679. ॐ महोरगाय नमः - **Mahoragah** – He who is great and enters into the heart of anyone.

How can He who is so very great come near these beings which are small like particles of dust? Like the material objects of pleasure, He also gets into them through their external sense organs and then enters into their heart. Here the word ‘**uras**’ which means **chest** signifies the heart. Thus He reaches them through their hearts.

“The affix ‘**da**’ comes after the verb ‘**gam**’ (to go) when in composition with the ‘**uras**’. There is elision of the final letter ‘s’ in ‘**uras**’ (Uras + gam + da + URa + ga = Uragah).

680. ॐ महाक्रतवे नमः - **Mahâ-krutuh** – The great God who has the easiest means of worship.

As stated in the text there is a grand, but easy way of worshipping Him. So He is **Mahâ-kratuh**. He is to be worshipped by all acts which have been prescribed by the Agama **Sastra** (i.e. **Pancharatra Sastras**). All things become sanctified and sweet by being offered to **Bhagawan**.

“Whatever you do, whatever you eat, whatever is offered in fire, whatever you give by way of charity, and whatever penance you do, O **Arjuna**, make all that as an offering to Me.”

681. ॐ महायज्वने नमः - **Mahâ-yajvâ** – He with worshippers of a superior nature.

He is **Mahâ-yajvâ**, because He has worshippers who are far superior to these who are worshipping others.

682. ॐ महायज्ञाय नमः - **Mahâ-yajnah** - He whose worship is the greatest.

The sacrifice with its eight accessories like respectful approach, offering of sweet things, mixture of honey etc., is superior to all other kinds of sacrifices. So He is **Mahâ-yajna**.

683. ॐ महाहविषे नमः - **Mahâ-havih** – He who is worshipped with supreme obligations.

“There was no killing of any animal.”

“There were only recitations of the Hymns sung in the **Aranyaka** portion of the Vedas.”

(**Aranyaka** is a class of religious and philosophical writings (connected with the **Brahmanas**) which are either composed in a forest or must be studied there.)

In this way the offerings to Him involve no cruelty to animals. They are **Sâtvik** and are based on the Upanishads.

Thus, the worship of Bhagavân through the functions of the mind and body has been described.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।

पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥७३॥

Stanza 73

stavayah stavapriyah stotram stutih stotâ ranapriyah
poornah poorayitâ punyah punyakeertiranâmayah.

Next describes the worship of the Lord through word.

684. ॐ स्तव्याय नमः - **Stavyah** – The who is worthily of praise. The affix ‘yat’ is added to the root ‘stu’ (to praise) in the sense of ‘He deserves praise.’ Bhagavân alone deserves praise since He is endowed with highly auspicious qualities which are eternal, boundless and flawless. He alone is renowned as the Lord of the thousands names and His praise alone is not vain flattery. Other gods etc. are fit to be praised as their qualities are quite contrary to the above.
685. ॐ स्तवप्रियाय नमः - **Stava-priyah** - He who relishes the praise. He is **Stava-priya** since He is pleased with anything that is said with the idea of extolling His qualities. It may be done by any person in whatever way and whatever language. It

may glorify Him or even denigrate Him. The story of **Ghantākarna** is a striking example for this quality of the Lord.

686. ॐ स्तोत्राय नमः - Stotram - The Eulogy incarnate.

This praise of Him is accomplished by Himself as an instrument when He is pleased with the singer. This is seen in the praise of Bhagavân by **Dhruva**.

687. ॐ स्तुतये नमः - Stutah – He who is praised.

He is **Stuta**, being praised for the attainment of their respective desires by the innumerable Free Angles (Nityasuris) like the thousand-hooded **Adishesha**. **Garuda**, who is the embodiment of the three-fold **Vedas**, by Brahma and other gods in this world and also by human beings like ourselves-by one and all without any distinction.

688. ॐ स्तोत्रे नमः - Stotâ - He who praises those who extol Him.

He is nature of **Paramatma** to praise those that praise Him.

689. ॐ रणप्रियाय नमः - Rana-priyah – The lover of the Fight.

His celestial and lovable exploits are eulogised in the scriptures like **Shreemad Ramayana**, **Mahabharata** etc. Fighting and other such acts are done for pleasing His friends so He is **Ranapriyah**.

690. ॐ पूर्णाय नमः - Poorah – He who is full.

It is easy to please Him by words of praise alone even without any expense, great physical strain, or elaborate worship. Why? Because He is **Poorah**, i.e. complete by Him. He has all His desires realized (and nothing to be longed for).

691. ॐ पूरयित्रे नमः - Poorayitâ – The one who fulfils the desires of others.

He is only to satisfy the desire of others to praise Him that He allows them to do it. So He is **poorayitâ**, the fulfiller of their desires.

692. ॐ पुण्याय नमः - **Punyah** – The purifier.

He purifies even the worst sinners and thus makes them fit for extolling Him. He is **Punyah**.

693. ॐ पुण्यकीर्तये नमः - **Punya-keertih** – He who sings of whose glory is also purifying.

“**Maitreya!** Just as fire purifies the metals, the unequalled recitation of the names of Bhagavân which have unsurpassed greatness destroys all the sins of men.”

694. ॐ अनामयाय नमः - **Anâmayah** – The bestower of Health.

A mere touch of His like celestial medicines (**Anâmaya**). He is an adversary to the great disease viz, **samsara**. Since **Samsara** is an obstacle to the power of enjoying the glory of Bhagavân, it is called a disease. Those who have realized its true nature have said, “I am full of disease.”

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥७४॥

Stanza 74

manojavasteerthakaro vasurtâh vasurpradah
vasuprado vâsudevo vasurvasumanâh havih.

695. ॐ मनोजवाय नमः - **Mano-javah** – He who is swift as thought.

He is so quick in doing things stated above that He has got the name **Mano-javah**.

696. ॐ तीर्थकराय नमः - **Theertha-karah** – The sources for holiness.

He is the source for the sacredness of the **Ganga, Pushkara** (lake) and others which like Himself, purify all those that meditate on them and recite their names.

Or He is **Theertha, kara**-because He is the founder of the good doctrines of the **Srutis** and **Smritis**.

Here begins the Incarnations as Krishna

697. ॐ वसुरेतसे नमः - **Vasu-retâh** – The Source of Lustre.
He is **Vasu-retâh** the cause of the divine lustre. ‘**Vasu**’ means lustre.
698. ॐ वसुप्रदाय नमः - **Vasu-pradah** – The treasure-giver.
He gives His own self, which is like a supreme treasure to **Devaki** and **Vasudeva** as their son.
699. ॐ सुवर्णवर्णाय नमः - **Vasu – Pradah** – The Dignity – giver.
He is the father of the Universe; still He bestows on **Devaki** and **Vasudeva** the supreme glory of being the parents of Himself who is the Universal father. So again He is **Vasu-prâh**.
700. ॐ वासुदेवाय नमः - **Vâsudeva** – The son of **vasudeva**.
He is **Vâsudeva**, also because of His being the son of **vasudeva**.
701. ॐ वसुवे नमः - **Vasuh** – He in whom all creation dwells. The Lord who has His abode in the Milk-oceans and from whom all the Incarnations precede is mentioned by the name **Vasuh**.
702. ॐ वसुमनसे नमः - **Vasu-manâh** – He whose mind is with **Vasudeva**.
Even though He is residing in the Milk-ocean, the birth place of **Lakshmi**, His mind is always with **vasu** (viz. **vasudeva**).
703. ॐ हविषे नमः - **Havih** – He who was handed over or Havisor sacrificial offering as said in **Bhagavat Gita** ‘ब्रह्मर्पणम् ब्रह्म हविः’
Even though Krishna had a desire to be with **Devaki** and **Vasudeva**, they entrusted Him to **Nandagopal** and **Yasoda** for protection from **Kamsa**. Their affection to Him was so great that even without any reason they were apprehensive that **Kamsa** might do Him harm.

सदतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शुरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥७५॥

Stanza 75

sadgatih satkritih sattâ sadbhootih satparâyanah
sooraseno yadusreshthah sannivâsah suyâmunah.

704. ॐ सद्गतये नमः - **Sad-gatih** – The protector of the good.
Immediately after His birth He was the Protector of the good be removing the distress caused by the **Asuras**.
705. ॐ सत्कृतये नमः - **Sat-kritah** – He of lovable acts.
Even the innocent acts of His infancy and childhood were lovable since they cut the fetters of the material world-acts like steering the curd and butter, being tied to the mortar crawling on the knees, **rasa-krida** (dance with the **Gopis**) etc.
706. ॐ सत्तायै नमः - **Sattâ** – Existence Incarnate.
He is Himself Satta, the very existence etc. of the good and the pious and all other things also. There is indeed nothing that can exist without Him.
707. ॐ सद्भूतये नमः - **Sad-bhootih** – The wealth for the good.
For the good people He is everything-the son, friend, kinsman, messenger, charioteer and all other things also. So He is **Sa-bhootih**.
708. ॐ सत्परायणाय नमः - **Sat-parâyanam** – He who is the highest status attainable by holy man who has realized the truth.
“**Pandavas** have Krishna as their resort, Krishna as their strength and Krishna as their saviour. In short Krishna is their great support.
709. ॐ शूरसेनाय नमः - One having as army of heroic warriors like **Pandavas**.
The **Yadavas** and the **Pandavas** were of great help to Krishna when He relived the Earth of her burden.
710. ॐ यदुश्रेष्ठाय नमः - **Yadu-sreshtah** – The pre-eminent amongst the **Yadavas**.

“By wise men who are well-versed in the meaning of the **Puranas**. It is said that **Gopala** will raise the **Yadavas** clan which has sunk to a low level”.

711. ॐ सन्निवासाय नमः - **San-nivâsah** – The Abode of the saintly. Though He has assumed the human nature and the actions of ordinary human beings, He is the abode of rest for great saints like **Sanaka**.

712. ॐ सुयामुनाय नमः - **Suyâmunah** – He with the delightful sport in the Yamuna River.

He is **Suyâmuna** because all His activities are connected with Yamuna, activities which are pure, auspicious and fascinating like water-sport (in the water), culling of flowers (on its banks), and dance with the **Gopis** (on its sands).

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापरजितः ॥७६॥

Stanza 76

bhootâvâso vâsudevah sarvâsunilayo-analah
darpahâ darpado dripto durdharo-athâparâjîtah.

713. ॐ भूतावासाय नमः - **Bhootâvash** – He who is the abode of all creatures.

Though He is in the form of Krishna, His superhuman nature of being the abode of all creatures has not been concealed so He is **Bhootâvash**.

“All the beings live in Thee and therefore Thou are their abode, **O Hari**”.

714. ॐ वासुदेवाय नमः - **Vâsudevah** - The Deity that presides over the twelve – lettered (Vasudeva) Mantra.

When He is the son of **vasudeva**, He keeps within Himself His nature as the supreme Deity that presides over the double-six-lettered Mantra, So He is **Vasudeva**.

715. ॐ सर्वासुनिलयाय नमः - **Sarvâsu – nilayah** – He in whose form as the **Jiva** all the vital energy or **Prana** of all living beings dissolves.

He is **Sarvâsu – nilaya**, the one Support of the lives of all.

716. ॐ अनलाय नमः - **Analah** - The Insatiate or one whose wealth or power has no limits.

Even though He does all things for His devotees, still He is insatiate. (**Analah**). He is not satisfied and feels that He has not done anything for them.

717. ॐ दर्पघ्ने नमः - **Darpahâ** – One who puts down the pride of persons who walk along the unrighteous **path**.

He is **Darpahâ** – removes only the pride of the gods (and does not harm them) as is seen in His various acts like the lifting up of the **Govardhana** mountain (against the lashing rains of **Indra**), the carrying away of the **Parijata** tree from the garden of India, and in the chopping off of the grove-like arms of **Bana** (assure).

718. ॐ दर्पदाय नमः - **Darpadah** - One who endows those who walk the path of righteousness with a sense of self respect regarding their way of life?

He give pride (**Darpada**) to the **Yadavas** and allowed them to indulge in drinking by destroying their foes, constructing the impregnable city of **Dvaraka**, carrying away the treasures named **Sankha** and **Padma**, as well as the **Parijata** tree and the **Sudharma** (the Assembly Hall of the gods).

719. ॐ दृप्ताय नमः - **Adritah** – He who is not proud.

He is not self-conceited. In **Sabha-Parvan**...

“Even though He did so many great things but He never becomes proud on account of His majestic nature.”

Or the reading may be ‘**Dripta**’ which means proud; He took pride in being fondled with love by **Yasoda** and **Nandagopa**.

720. ॐ दुर्धराय नमः - **Durdharah** – The Uncontrollable or one who is very difficult to be borne or contained in the heart in meditation.

Even in the sportive activities in His childhood, He, like an elephant on ruts, could not be controlled by them both, (Durdhara). His actions were naughty and uncontrollable.

721. ॐ अपराजिताय नमः **Aparâjitah** – The Invincible.

Again in the **Bharata-Ysddha**, all the five **Pandavas** were without any supporters. They were not defeated by the hundred sons of **Dhrita-rashtra** who were very strong with great armies, because they were supports by Shree Krishna, the Invisible (Aparâjita).

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।

अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥७७॥

Stanza 77

visvamoortirmahâmoortirdeptamoortiramoorimân
anekamoortiravyaktah satamoortih satânanah.

722. ॐ विश्वमूर्तये नमः - **Visva-moortih** – He who has the Universe as His body.

How is it that the strong cannot conquer the weak? This is because the whole world is His body. It is well-known that no one will do anything which is harmful to Himself. With this Idea in mind, the poet says; **Visva-Moorhih**.

723. ॐ महामूर्तये नमः - **Mahâ-moortih** – He of immense form.

He is **Mahâ-moortih** since His body is the resort for the entire Universe.

724. ॐ दीप्तमूर्तये नमः - **Deepta-moortih** – He with a shining form. Any object shining with its qualities owes this characteristic to Him because of its being His body. So He is **Deepta-moorti**.

725. ॐ अमूर्तिमते नमः - **Moortiman** - He who is the Master of even subtle things.

All things subtle and formless like **Avyakta** (Prakriti). Individual souls etc., they also are His possessions, so He is **Amoortimân**.

726. ॐ अनेकमूर्तये नमः - **Aneka-Mooritah** – He of many forms. He is **Aneka-Moortih** since He has many forms which are particular to Him. Even when He is as Krishna, He has not given up His four (**Vyooha**) forms **Vasudeva** etc. Again it is said:

“In order to be always in the company of His 16100 Queens, Lord Shree Krishna, the Son Krishna, the son of **Devaki**, took as many forms.

727. ॐ अव्यक्ताय नमः - **Avyaktah** – He who is not manifest.

Having assumed the form of an ordinary human being, He conceals His true nature.

728. ॐ शतमूर्तये नमः - **Sata-moortih** – He with a hundred forms. Shree Krishna assumed a cosmic form for the sake of **Arjuna** who wanted to see Him in full.

“**O Arjuna** ! Look at my bodies which are in hundreds and thousands.”

729. ॐ शताननाय नमः - **Satânanah** – The hundred – faced.

In the same context **Arjuna** Himself says:

“Having many mouths and eyes, (many wonderful aspects, many divine ornaments any many divine weapons held erect).

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥७८॥

Stanza 78

eko naikah savah kah kim yattatpadamanuttamam
lokabandhurlokanâtho mâdhavo bhaktavatsalah.

730. ॐ एकाय नमः - **Ekah** – The unique.

One without any kind of differences an internal or that relate to similar objects external or to dissimilar objects. 'एकः एव अद्वितीयम्' 'There is only one' 'There is no second' He is **Ekah**, unique and matchless since reference to His supreme greatness, there is no one who can be equated with Him.

731. ॐ नैकाय नमः - **Naikah** – He who is not one only.

This Oneness is not based upon the negation of all things, or on illusion, or by intermixture or modification etc., He has all things which are His glorious possession and which are of a nature different from His. Therefore He is not one.

732. ॐ सवाय नमः - **Sah** – The Generator.

Beginning from His childhood, He spreads knowledge about Him which is well known to all. So He is 'Sah'

733. ॐ वाय नमः - **Vah** – The Dweller

In accordance with His reputation, He dwells in all. So He is 'Vah'.

734. ॐ काय नमः - **Kah** – He who shines.

Though He dwells in things that are dirty, still He is resplendent.

735. ॐ कस्मै नमः - **Kim**-What?

He is to be enquired into by all without any motive who are desirous of knowing the objects of their desire.

736. ॐ यस्मै नमः - **Yat** – He who takes efforts.

He is **Yat** since He takes all efforts for their protection.

737. ॐ तस्मै नमः - **Tat** – He who increase.

The nasal of '**gam**' and others is always elided before '**kvi**' and here '**kvip**'. By this rule the nasal is lost and there is the augment '**tuk**'.

738. ॐ पदमनुत्तमाय नमः - **PadamAnuttaman – Braman is Pada'** or Status, because He is the goal of all **Moksa**-seekers it is **Anuttama**, because it is that beyond which there is nothing else to be attained.
He is the Unsurpassed Goal since it is the great desire of all to attain Him. The word '**Padma**' is derived from the verb '**padyate**' which means 'that which is attained'.
739. ॐ लोकबन्धवे नमः - **Loka-bandhuh** – The relative of the World.
He blesses all without expectation. The relationship which is the cause of this quality is spoken of as '**Loka-bandhuh**'.
740. ॐ लोकनाथाय नमः - **Loka-nâthah** – The protector of the world.
The unique relationship which is the cause of that attachment and which is nature to Him is next delineated – **Loka-nâthah**.
741. ॐ माधवाय नमः - **Mâdhavah** – The consort of **Lakshmi**.
The special relationship of **parmatma** with all beings is described. The name **Madhava** indicates that His relationship of the world along with Shree (Lakshmi) is that of a father and mother.
742. ॐ भक्तवत्सलाय नमः - **Bhakta-vatsalah** – Affectionate towards the devotees or one who has got Love for devotees.
His special attitude towards devotees, who, as described above, are eager to cultivate the relationship with Him as Master and kinsman, is described by the name **Bhakta-vatsala**.

सुवर्णवर्णा हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो धृताशीरचलश्चलः ॥७९॥

Stanza 79

suvarnavarno hemângo varângaschandanângadee
veerahâ vishamah soonyo ghrîtâseerachalashalah.

743. ॐ सुवर्णवर्णाय नमः - **Suvarna-varnah** – The golden-hued.
Like the quality of affection mentioned above, He has a celestial hue which is flawless and effulgent like polished gold.
744. ॐ हेमाङ्गाय नमः - **Hemângah** – He of golden limbs.
The limbs of His which are eternal, celestial and composed of **Sattva Guna** are endowed with a golden hue.
“The supreme Person of golden hue is seen”
745. ॐ वराङ्गाय नमः - **Varângah** - He of a magnificent body.
This form, which is spoken of in the Upanishads and the celestial marks of which are concealed (from mortal eyes), was manifested prayed for by **Devaki**.
746. ॐ चन्दनाङ्गदिने नमः **Chandana-angadee** – He who is adorned with delightful armlets.
Though the body is not bedecked with jewels (as it is a jewel by itself), pleasing things get themselves attached to it and produce the effect of its being adorned. Or He is **Chandana-angadee** since He has ornaments celestial like bracelets and others of which the armlet is but an example here.
747. ॐ वीरधने नमः - **Veerahâ** – The slayer of the strong (demons).
Even though He was an innocent infant but He slew the deceitful Asuras like **Putana**, **Sataka**, the **twin Arjuna trees** and others without leaving any trace behind since they were the enemies of gods.
748. ॐ विषमाय नमः - **Vishamah** – He of conflicting acts.
He is **Vishama**, not uniform since He acts in different ways with different persons. Towards the devotees He was be-

nevolent, whereas towards the ill-disposed He was terrific.

749. ॐ शून्याय नमः - **Soonyah** – He who was devoid of defects. Though He was in the form of a human being, He was absolutely bereft of all defects.

750. ॐ धृताशिषे नमः - **Ghritâseeh** - He who is desirous of making the world prosperous.

Ghritam means sprinkling and the word is derived from the root ‘ghr’ (to sparkle). He makes the world prosperous by means of His benevolent qualities; or He has a desire for the butter and ghee in the houses of the cow herds in **Gokula**.

751. ॐ अचलाय नमः - **Achalah** – The Unshakable or one who cannot be derived or His real nature as truth, Intelligence, and Infinity.

752. ॐ चलाय नमः - **Chalah** – He who swerves.

He is called **Chalah**, because for the sake of helping the **Pandvavas** who were His devotees, He even swerved from the righteous path of keeping His word.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥८० ॥

Stanza 80

amânee mânado mânयो lokasvâmee trilokadhrik
sumedhâ medhajo dhanyah satyamedhah dharâdharah.

753. ॐ अमानिने नमः - **Amânee** – He who is not proud.

He is **Amânee** since He is not self-conceited were His devotees are concerned. That is why He did not find shy of going as a messenger; but He undertook the errand.

754. ॐ मानदाय नमः - **Mânadah** – He who honours (others).

He gave **Arjuna** the honour of being the master of the chariot and was ready to be His driver; He made **Ugrasena** the sovereign and was His vessel; made **Yudhishtira** the king and

respected Him.

755. ॐ मान्याय नमः - **Mânyah** – The object of honour or one who is to be adorned by all, because He is the god of all. He is to be honoured as being affectionate towards His devotees. Indeed He felt Himself honoured only in that way.
756. ॐ लोकस्वामीने नमः - **Loka-svâmee** – The master of the Universe
Who was He acted like this? **Loka-svâmee**- The Supreme Lord of the Universe.
757. ॐ त्रिलोकधृते नमः - **Tri-loka-dhrit** – He who supports the three worlds.
When He is really so excited how does He come down? Because He is **Tri-Loka-dhrit**. He shoulders the burden of supporting and nourishing the entire Universe.
758. ॐ सुमेधासे नमः - **Su-medhâh** – The well-intentioned.
He is always bent upon thinking about the welfare of His devotees and doing good to them.
759. ॐ मेधजाय नमः - **Medhajah** – He who was born as a result of a sacrifice.
He was born as a result of the ‘**Madhâ**’ (i.e. sacrifice) in the form of the austerities practiced by **Devaki** to get Him as son. So He is **Madhajah**.
760. ॐ धन्याय नमः - **Dhanyah** – The Blessed.
Shree Krishna considered that to be born as the son of **Devaki** was a great fortune, Now that He had acquired it, He become **Dhanya** (Blessed).
761. ॐ सत्यमेधसे नमः - **Satya-medhâh** – He of true thoughts.
“I have taken birth out of your womb.”
“I am born as a relative of yours.”
When Shree Krishna spoke to **Devaki** and the cowherd boys respectively, His idea that He really belonged to the same

Yadava clan to which **Vasudeva** and the **Gopa**-boys belonged was real and not that He outwardly acted like that (without that though in His mind).

762. ॐ धराधराय नमः - **Dharâ-dharah** – He who borne the Mountain (Govardhana) or one who supports the worlds by His fractions like **Adisesa**.

When the angry **Indra** was giving trouble to all the cows and the cowherds, Shree **Krishna** thought:

“The cowpen with all the cows and the cowherds should be protected by me now. I shall be force uproot this mountain with big boulders at once and hold it over their hands as a big umbrella and save them all (from this Distress)

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥८१॥

Stanza 81

tejovrisho dyutidharah sarvasastrabhrîtâm varah
pragraho nigraho vyagro naikasringo gadâgrajah.

763. ॐ तेजोवृषाय नमः - **Tejo – Vrishah** – He who showers splendour.

Thus He showers splendour in the form of the protection of the good-hearted beings (cows and cowherds). So He is **Tejo-vrishah**.

764. ॐ द्युतिधराय नमः - **Dyuti-dharah** – He who possessed majesty.

Even in His young age Krishna had a superhuman majesty which cowed down **Indra** hence He is **Dyuti-dharah**.

765. ॐ सर्वशस्त्रभृतां वराय नमः **Sarva-sastra-bhrîtâm-varah** – The best amongst those warriors who are armed with all weapons.

He was the foremost amongst those wielders of weapons in

His fights against **Narakasura**, **Jarâsandha** and others.

766. ॐ प्रग्रहाय नमः - **Pragrahah** – The controller (like the reins). Arjuna was controlled as though by reins by Shree Krishna who was His charioteer. Hence Bhagavân is called **Pragraha** (the reins)

767. ॐ निग्रहाय नमः - **Nigrahah** – The subduer or one who controls and destroys everything.

All the enemies were subdued by Shree Krishna by His won superior skill as a charioteer, without expecting the support of the valour of **Arjuna**. So He is called **Nigraha**.

768. ॐ व्यग्राय नमः - **Vyagrah** – He who was very zealous.

In putting down the enemies of **Arjuna**, Krishna could not bear the delay in the normal process of the war; and so He Himself began to act as He did when He rushed against **Bhishma** to attack Him.

769. ॐ नैकशृङ्गाय नमः - **Naika-sringah** – He who adopted diverse tactics.

He is Naika-sringa since He adopted several devices for bringing about the fall of the enemies like giving sound advice, skilfully driving the chariot, pretending that He would not use a weapon, but actually making use of His weapon at the opportune moment.

770. ॐ गदाग्रजाय नमः - **Gadâgrajah** – The elder brother of **Gada**. He was born before the boy **Gada** by name. **Gada** is the son of **Surnâmâ**, one of the wives of **Vasudeva**, and was younger than Krishna.

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥८२॥

Stanza 82

chaturmoortischaturbâhuschaturvyoohaschaturgatih
chaturâtmâ chaturbhâvaschaturvedavidekapât.

771. ॐ चतुर्भूतये नमः - **Chatur-moortih** – He of four forms.
The name of **Chatur-moorti** reminds us of the four **Vyoohas** of Emanations which are the source for the **Vibhava** (Incar-nations like Rama and Krishna). Even when He has taken birth in the **Yadu-kula**, He has four forms viz. **Balabhadra**, **Vasudeva**, **Pradyuma** and **Aniruddha**.
(**Bala-bhadara** is the elder brother of Krishna; **Pradumana** is His son and **Aniruddha** His grandson.)
772. ॐ चतुर्बाहुवे नमः - **Chatur-bâhuh** – The four-armed.
The source of the **Vyoohas** or Emanations is the **Para-rupa**, (the transcendental form) and it was in this form which is natural to Him that He took birth from **Devaki**. Both in the Para and **Vyooha rupas** Bhagavân has four arms and it was in this four-armed that He was born of **Devaki**.
773. ॐ चतुर्व्यूहाय नमः - **Chatur – vyoohah** – He in the form Emanations (Vyooha).
As in the case of the four **Vyoohas** in which in one **Vasudeva vyooha** He has all the six qualities and in the other three **Vyoohas** in each He has two qualities. Similarly in the **Vibhava-avatara** as **Krishan**, He as **vasudeva**, has all the six qualities and in the other three-**Balarama**, **Aniruddha** and **Prayumna**-He has two qualities in each.
774. ॐ चतुर्गतये नमः - **Chatur – gatih** – He who is in the form of the four goals of **Purushasthas**.
He is Himself the four kinds of the **Purushasrthas** – Dharma **Artha**, **Kama** and **Moksha** – according to the dif-ference in the desires of the persons, who seek refuge in Him, (or He bestows the posts of **Indra**, **Brahma**, **Kaivalya** or **Moksha** according of their desires).
775. ॐ चतुरात्मने नमः - **Chatur-âtmâ** – The four-bodied.
According to the capacity of the devotee to meditate in Him,

Bhagavân manifests Himself in the ascending order in four forms as **jâgrat** (wakeful state) **svapna** (dream-state) **sushupti** (deep sleep) and **Tureeya** (the fourth). And in each of these four states He is in two forms, **Sookshma** and **Sthoola** (Subtle and gross).

776. ॐ चतुर्भावाय नमः - **Chatur-bhâvah** – He who displays four kinds of actions.

The four **Vyoohas** are **vasudeva**, **Samkarshana**, **Pradhyumna** and **Aniruddha** and every one of them has the four stages of **jâgrat**, **Svapna**, **Sushupti** and **Turiya**. Therefore in the four **Vyoohas** there are sixteen forms. Creations, sustenance protection and propagation of the **Sastras** are four duties, each one of which is subdivided into two parts as subtle and gross.

777. ॐ चतुर्वेदविदे नमः - **Chatur-veda-vit** – He who is known by those that are learned in the four Vedas.

The superior magnificence displayed in the **Vyooha** and **vibhava** is vast like the ocean and who have a knowledge of the **Para** and **Apara** (high and low) are able to release is like a drop in that big ocean of greatness.

778. ॐ एकपादे नमः - **Eka-pât** – One with a single **pada**, part of leg or one with a single foot or manifestation **puru sukta** says ‘पोदोस्य विश्वभूतानि’ “All beings constitute one of His manifestations”. The **Gita** says ‘इदं कृत्स्नं एकांशेन स्थितो जगत्’ ‘by one fraction or mine, I pervade this whole Universe’.

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥८३॥

Stanza 83

samâvarto-anivrittâtâmâ durjayo duratikramah
durlabho durgamo durgô durâvâso durârihâ.

779. ॐ समावर्ताय नमः - **Samâvartah** – He who comes again and again. This incarnation of the Lord is **Vibhava** and **Vyooha** take place always at all places, in all ways and all round. So He is called **Samâvartah**.
780. ॐ निवृत्तात्मने नमः - **Nivrittâtmâ** – He whose mind is turned back from all sense objects.
This Incarnation which is associated with the world, which is done by Him due to His mercy. But His mind by itself is not affected by the worldly things.
781. ॐ दुर्जयाय नमः - **Durjayah** – One who cannot be conquered? It is impossible to bring Him under control by the ordinary power of the human or divine beings.
“Who can seek and find Him out if He does not show Himself ?” So He is **Durjayah**.
782. ॐ दुरतिक्रमाय नमः - **Dur-atikramah** – He who cannot be dispensed with.
He is **Dur-atikrama**, because there is no other refuge expecting His own feet ;) against them no one should act).
783. ॐ दुर्लभाय नमः - **Durlabhah** – He who is difficult to be attained.
If the mind of a man goes after other things, Lord **Janardana** is beyond attainment.”
“O king! **Kesava** cannot be attained by men if their senses are not conquered by them.” So He is **Durlabah**,
784. ॐ दुर्गमाय नमः - **Durgamah** – He whom it is impossible to attain.
Just as the midday sun cannot be seen by men with weak eyes, Bhagavân who is endowed with much more brilliance and splendour cannot be realized by weak-minded people.
785. ॐ दुर्गाय नमः - **Durgah** – He who cannot be entered into.
He is impenetrable to those who are covered by curtains

like Nescience and others.

786. ॐ दुरावासाय नमः - **Dur-âvâsah** – He whose place of residence is not easy to attain.

Consequently the attainment of life in the Transcendent world of His is difficult to attain.

787. ॐ दुरारिघ्ने नमः - **Durârihâ-** The dispeller of the evil-minded enemies.

The difficulty in the attainment of Bhagavân mentioned above is only with reference to those who are great sinners and who are eager to attain Him.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥८४॥

Stanza 84

**subhângo lokasârangah sutantustantuvardhanah
indrakarmâ mahâkarmâ kritakarmâ kritâgamah.**

788. ॐ शुभाङ्गाय नमः - **Subhângah** – He with a bewitching form. How did He get into their fold? It was by virtue of His body by which He beguiled and deluded the **Asuras**. It made them think that He was an extremely a trustworthy man.

789. ॐ लोकसारङ्गाय नमः **Loka-sârangah** – He who preached essential things in the world.

How did He deceive them? **Loka-sâranga-**He explained to them that there are only two essential things in the world, enjoyment of the worldly pleasures and the attainment of salvation. He taught them this with appropriate reasons.

790. ॐ सुतन्तवे नमः - **Sutantuh** – He who had a powerful net of threads.

To capture the **Asuras** He had an attractive and inescapable snare of threads. He put on the appearance of tranquillity and meditation. That snare of threads was good and when a

person who caught in it, He could never get out of it.

791. ॐ तन्तुवर्धनाय नमः - **Tantu-varadhanah** – He who increases the meshes.

Thus by aggravating the taste for sin in the minds of people He strengthens the snare of **samsara** as it strong fibres.

792. ॐ इन्द्रकर्मणे नमः - **Indra-karmâ** – He who did all this for the sake if **Indra**;

“All the gods prostrated before Him and said: O Lord! Be merciful towards us. Please save us from the **Asuras**. We seek refuge in thee.”

For the sake of **Indra** and other gods who sought His protections, He acted in this way. So He is **Indra-karmâ**.

793. ॐ महाकर्मणे नमः - **Mahâ-karmâ** – He of magnanimous actions.

Even though He is of merciful nature, deceitful acts were perpetrated by Him only for the sake of those who had taken refuge in Him and for punishing those who were wedded to unholy practices. Since all His acts were thus justifiable so He is **Mahâ-karmâ**.

794. ॐ कृतकर्मणे नमः - **Krita-karmâ** – He who practiced acts (similar to theirs.)

With the object of deceiving those of a demoniac nature, He also followed their acts. Hence He is **Krita-karmâ**.

795. ॐ कृतागमाय नमः - **Kritâ-gamah** – The propounder of Agamas (spiritual texts).

In order to establish the validity of His acts, He produced spiritual texts dealing with the doctrines of Buddhism, Jainism etc.

उद्वः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।

अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥८५॥

Stanza 85

udbhavah sundarah sundo ratnanâbhah sulochanah
arko vâjasanah sringee jayantah sarvavij-jayee.

796. ॐ उद्भवाय नमः - **Udbhavah** – He who has risen above.
He pretended to preach the way to salvation and so put on the appearance of one who has risen above the **Samsara**.
797. ॐ सुन्दराय नमः - **Sundarah** – He who is so handsome.
He was **sundara** since He was attractive to the eyes of the **Asuras** even.
798. ॐ सुन्दाय नमः - **Sundah** – He who softens.
He is called **Sunda** since He almost melted the hearts of the **Asuras** by His fascinating form and drew them towards Him.
799. ॐ रत्ननाभाय नमः - **Ratna – nâbhah** – He with a gemlike naval.
To show off His learning He gently passed the hand over His belly. He is **Ratna-nâbhah**.

NINETH CENTUM

800. ॐ सुलोचनाय नमः - **Sulochanah** - He of bewitching eyes.
He had charming eyes which enticed the tender-hearted. He was **Sulochanah**. Vide:
“Then the mendicant who was naked and who had a shaven head” “Again He was clad in crimson robes and had eyes which were unconquered; and He deluded the minds of all by His **Mâyâ**.”
801. ॐ अर्काय नमः - **Arkah**-One who is being worshipped even by beings like Brahma who are themselves the objects of worship.
He is **Arkah** since He is praised by as a great soul and highly virtuous

802. **Vâjasanih** – One who gives **Vajam** (food) to those who en-
treat Him
By His atheistic teachings He created a taste in them for the
enjoyment of pleasures in this world itself so He is
Vâjasanih.
803. ॐ शृङ्गीणे नमः - **Sringee** – He who has a horn.
He has in His hand a bunch of peacock-feathers as an em-
blem of His doctrine of Ahimsa. It was almost like a horn.
Hence He is ‘**Sringee**’.
804. ॐ जयन्ताय नमः - **Jayantah**-The conqueror, one who con-
quers enemies easily
He is **Jayantah**, because He conquered the advocates of
Theism by means of His false doctrines that the world is an
illusion and that the soul is nothing but knowledge. The
word ‘**Jayanta**’ is derived from the root ‘**ji**’ (to conquer’).
805. ॐ सर्वविज्जयिने नमः - **Sarva-vijjayee**-The Lord is ‘**sarvavit**’,
as He has knowledge of every thing. He is ‘**jayi**’ because
He is the conqueror of all the inner forces like attachment,
anger etc., and also of external foes like **Hiranyakasva**.
Who did He make them believe His doctrines which were
opposed to authoritative texts? **Sarva-vijjayee**-By His sweet
words and convincing arguments He defeated even men of
great learning (and they accepted what He said)

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।

महाह्रदो महागर्तो महाभूतो महानिधिः ॥८६॥

Stanza 86

suvarnabindurakshobh yah sarvavâgeesvaresvarah

mahâhrado mahâgarto mahâbhooto mahânidhih.

806. ॐ सुवर्णबिन्दुवे नमः - **Suvarna-Bindah** - One who ‘**Bindus**’,
that is, **limbs**, are equal to gold in brilliance.

By His all-round power, He defeated Theism by His very clever and sweet words. The word 'bindu' so delivered from the root 'bidi' (to conceal).

807. ॐ रक्षोभ्याय नमः - **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**.

Being possessed of impenetrable thoughts as He was, He could not be influenced or confounded (by others).

808. ॐ सर्ववागीश्वरेश्वराय नमः **Sarva-vâgeesvaresvarah** – The Lord of all who have a mastery over all words.

Therefore, He was very proficient in disputations and eloquent in speaking. Vide:

Just like Brahaspati, He (Shree Rama) was very proficient in advancing one after another.

809. ॐ महाहृदाय नमः - **Mahâ-hradah** – The vast 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 great Joy.

He was a wide lake in which the evil-doers sink once for all never to rise up.

Again He was a lake in which virtuous men bathe again and again, but never satisfied. So He was **Mahâ-hardah**.

810. ॐ महागर्ताय नमः - **Mahâ-garah** – In this way He sends into the great pits to hell like **Raurava** all those who have lost their souls by the knowledge they have which is contrary to the teachings, of the Vedas completely or partially. So He is called **Mahâ gartah**.

811. ॐ महाभूताय नमः - **Mahâ-bhootah** – He who considers great men as His own.

The great and pious men are treated by Bhagavân as His own.
Vide :

“But the great souls do attain me. “**O Arjuna**”

812. ॐ महानिधये नमः - **Mahâ-nidhih** – He who has great wealth.
The high-souled persons are very much liked by Him like a
treasure. So He is known as **Mahâ-nidhi**. Vide :

“But those devotee who adopt this nectar of virtuous conduct as taught above, who are full of faith and who hold Me as the highest-they are exceedingly dear to Me.”

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥८७॥

Stanza 87

kumudah kundarah kundah parjanyaâh pâvano-anilah
amritâso-amritavapuh sarvajnah sarvatomukhah.

813. ॐ कुमुदाय नमः - **Kumudah** – He who is with delight on the
Earth.

‘kau’ - Even in this world of **prakriti** He is happy in the
company of the devotees. So He is **Kumudah**.

814. ॐ कुन्दराय नमः - **Kundarah**- The bestower of the knowledge
of the Supreme Reality.

He is **Kunddara**, because He gives the world or He is flawless like the ‘**kunda**’ flower; or ‘**kundam**’ is the knowledge of the Supreme Reality; that He bestows. The word ‘**kundara**’ is irregularly formed like ‘**Prshodarâdi**’.

‘I bestow on them that knowledge (by which they attain me).’

815. ॐ कुन्दाय नमः - **Kundah** – He who grants the successive
stages of higher knowledge.

To those who have raised themselves by going up the steps of knowledge, non-attachment and so on, He allots the top

higher and higher storey of superior devotion and superior knowledge. So He is **Kunda**.

Para-Bhakti – A more intense devotion by which one entertains a great desire to release the Brahma. **Parajnân** is the perfect vision of God, which one gets just for a moment and which is the cause for the still greater devotion To Him.

816. ॐ पर्जन्याय नमः - **Parjanya**-The rain – cloud.

He is **Parjanya** (the rain-cloud) since He removes the three kinds of heat (namely pain or suffering). The three kinds of pain are pain caused by mind (**âdhyâtmika**), that caused by fate or gods (**âdhi-daivika**) and that caused by animal (**âdhi-bhautika**).

817. ॐ पावनाय नमः - **Pavanah** – One who merely remembering those devotees who attain purity.

Bhagavân Himself goes to His devotees in order to remove their distress. So He is **Pavana**.

818. ॐ अनिलाय नमः - **Anilah** – He who is not goaded (by any one) or The Lord is not ‘nila’ difficult to understand, He is easily accessible to devotees.

He needs no one to goad Him into the act of blessing His devotees thus. Vide :

“When meditated upon Bhagavân **Madhusudhana** grants His blessings even when one does not pray for them.

819. ॐ अमृतांशाय नमः - **Amritâsah** – He who feeds with Nectar. One who consumes Amrit or immortal bliss which is His own nature or one who consumes Amrit produced by the churning of Milk Ocean, after making the Devas also consumed it. As the Lord’s will bring undecaying fruits, He is called **Aritasa**.

820. ॐ अमृतवपुषे नमः - **Amrita-vapuh** – One whose form is

deathless, that an undecaying.

Bhagavân has a body, which also is sweet like Nectar.

821. ॐ सर्वज्ञाय नमः - **Sarva-jnah** – One who is all knowing ‘यः सर्वज्ञः सर्ववित्’ ‘One who is omniscient and knows all.

He knows what lies and what does not lay in the power of Hes devotees as well as what they can accomplish and what they cannot.

822. ॐ सर्वतोमुखाय नमः - **Sarvato-mukhah** – He is for whom there are ways of approach for all sides. ‘Gita ‘सर्वतो अक्षिः शिरो मुखः’ one who has eyes, heads and faces everywhere.’

He has not laid down any rule that He can be easily attained only by a particular means and not by any other. On the other hand, He is so accessible that He can be easily attained by some means however trifling to may be.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।

न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥८८॥

Stanza 88

**sulabhah suvratah siddhah satrujit satrutâpanah
nyagrodhodumbaro-asvatthaschânôorândhra-nishoo-danah.**

823. ॐ सुलभाय नमः - **Sulabhah** – He who can be easily attained by offering trifles like leaf, flower, fruits etc., with devotees.

Even though He is priceless, it is possible to buy Him with the semblance of prices. By way of illustration there is a story of women of multi-defaced body who offered sandal paste to Shree Krishna and got Him.

“She seized **Govinda** by His dress and said ‘Come to my House.’”

824. ॐ सुव्रताय नमः - **Suvratah** – He of good vow.

He is **Suvaratah**, because He takes a stornq vow to protect

those who come to Him by some means or other.

“To Him who has sought my protection only once (and begged of me saying ‘I am Thine’, to Him I gave protection from all beings. This is my vow.)”

825. ॐ सिद्धाय नमः - **Siddhah** – One whose objects are always attained that is, omnipotent and knobs trusted by any other will.

He is attained by those without any effort who have the correct knowledge of His true nature. This quality of protecting His devotees is not conditioned by anything, but it is always natural to Him and it is even existent in Him.

826. ॐ शत्रुजिच्छत्रुतापनाय नमः - **Satrujit-Satru-tâpanah** – He who gives distress to His enemies by means of those who were conquered by them.

He chastises the enemies of the world through **katutstha**, **ourukutsa** and others by infusing His own divine prowess into them. Vide the fourth **Amsa** of **Vaishnava**.

827. ॐ न्यग्रोधोदुम्बराय नमः - **Nyagrodhodumbarah** – He who is controlled by those who stand below to Him and who is the master of the superior Transcendental World.

Bhagavân is **Nyagrodha** and also **Udumbara**. Therefore He is **Nyagrodhodumbara**. He is **Nyagrodha**, because He is prevented from going elsewhere by those who stand below praying for a favourable glance of His.

828. ॐ अश्वत्थाय नमः - **Asvatthah** – He who stands as the controller of the world through (**Indra** and other) gods who are transitory.

The name **Asvatthah** is delivered as follows: He stands as the ruler of **Indra** and others who occupy posts that are temporary. They are not permanent because they are in existence on one day and the next day they perish.) **a** - **sva**-not in the

morrow). The formation of this word also comes under the **Prshodarâdi** rule.

829. ॐ चाणूरान्ध्रनिषूदनाय नमः - **Chânoorândhra-nishoodanah** – He who slew the wrestler **Chanoora** by name. The killed the **Asura-andhra** wrestler **Chanoora** by name who was the enemy of Indra and others.

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥८९॥

Stanza 89

sahasrârchih saptajihvah saptaidhâh saptavâhanah
amoortiranagho-achintyo bhayakrit bhayanâsanah.

830. ॐ सहस्रार्चिषे नमः - **Sahasra – archih** – The thousand – rayed. Bhagavân is **Sahasra – archih** since He is the presiding Lord who bestowed thousands of beneficent rays on the sun-god which (rays) have qualities of ripening, drying, and illuminating.
831. ॐ सप्तजिह्वाय नमः - **Sapta-jihvah** – The seven – tongued. The seven tongues of the fire, **kâlee**, **Karâkee** etc. are His and they have been allotted the duties of nourishing the gods, receiving the oblations and carrying them (to the respective gods).
832. ॐ सप्तैधसै नमः - **Saptaidhâh**- The Lord who is of the nature of fire has seven **Edhas** or forms of brilliance. The **vedas** say ‘सप्तते अग्नि समीध सप्तजिह्वाः’ “O fire, you have seven forms of brilliance and seven tongues. Bhagavân is the object of worship of all pious deeds for which the **pakka-yajna**, **Havir-yajna** and **Soma-samatha**, each one of which is seven in number, act as fuel for fire. Doing sacrifices and digging wells are also for His worship. He is again worshipped by the sacrifices in which the

sticks of seven kinds of trees are used for kindling the fire.

833. ॐ सप्तवाहनाय नमः - **Sapta-vâhananh** – The Lord in the form of **Surya** or *sun*, has seven horses as His vehicles or mounts.

Bhagavân has seven vehicles in the form of the horses or the son's chariot which are the presiding deities of the Vedic Mantras that reveal Him and that are couched in the seven Meters **Gauatri** etc.

834. ॐ अमूर्तिये नमः - **Amiirtih** – He who has not the form (of others).

The name **Amoortih** signifies that His form is quite different from the gross bodies of others which are composed of the five elements.

835. ॐ अनघाय नमः - **Anaghah** - The Sinless. One who is without sins or without sorrow?

He is not subjected to *karma* and so He is entirely different from the **jives** that are under its control.

836. ॐ अचिन्त्याय नमः - **Acintyah** – He who surpasses all thought. He cannot be described by comparing Him even with the **Muktas**.

837. ॐ भयकृते नमः - **Bhaya - Krit** – One who generates fear in those who go along the evil path.

838. ॐ द्वयनाशनाय नमः **Bhagya - Nâsanah** - One who destroys the fears of the virtuous. Bhagavân is the source of fear (Bhaya-krit) in the case of those who transgress His commands, and destroys the fear (Bhagya-nâsna) of those who obey them.

‘Krishna is the cause of fear as well as its remover.’

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥१०॥

Stanza 90

anurbrihat krisah sthoolo gunabhrinnirguno mahân
adhritah svadhritah svâsyah prâgvamso vamsavardhanah.

839. ॐ अणवे नमः - **Anuh** – The Atom.

He is an Atom (Anu) since He has the capacity to enter into the infinitesimally small void space known as ‘**Dahara-Akasa**’ in the heart of beings, into **Avyakta** (i.e. Prakriti), and also into the subtle **Jiva**. **Anu** here means that He is extremely subtle.

“He is even smaller than the atom itself”.

840. ॐ बृहते नमः - **Brihat** – The Great or the huge and mighty. The extent of His pervasion is such that even the vast Transcendental World (Parama-pada) appears to be just in a corner of His palm. He is **Brihat** because of this all – surpassing greatness.

“He is greater than the great.”

841. ॐ कृशाय नमः **Krishah** – He who is thin.

Because of the lightness of His body which surpasses that of cotton, wind etc., and His movement is unimpeded on all sides so He is **Krisa**. From the context it must be taken that the thickness here signifies lightness.

842. ॐ स्थूलाय नमः - **Sthoolah**-Being the innerpervader of all, He is figuratively described as **Sthoolah**.

He has the ability the touch all things directly Himself remaining in one place. Standing on the earth, He can also touch the moon. He is endowed with such superior power. So He is **Sthoolah**.

843. ॐ गुणभूते नमः - **Guna-bhrit** – The supporter of all that are subject to Him.

He makes all things in all their states subject to Him by His mere, will and supports them. So He is **Guna-bhrit**. This

is His supreme power of ruling over all.

844. ॐ त्रिगुणाय नमः - **Nirgunah** – He who is bereft of the qualities (of others).

Even though He is in contact with all, He is tainted by their defects since He is not subject to any one and is above all of them. He is extremely independent. This is His supreme power of holding others in magical submission to His will.

845. ॐ महाते नमः - **Mahân** – The great.

He is **Mahân** great. He has the superior power of achieving whatever He desires to have. (This is the power known as 'prâ kâmya'); there is nothing that can obstruct what He desires to do. Even into the earth He can plunge and emerge out if it as one does in water. This power He has to the highest extended and so He is **Mahân**.

846. ॐ अधृताय नमः - **Adhritah** – The uncontrolled.

It is that the fulfillment of one's desires is achieved in four ways: (1) Controlling the mind of another by entering the shadow of another. (2) Controlling the mind of another by constant meditation. (3) Entering into the body of another when is alive or even after His death and (4) directing the conduct of sacrifices and digging of wells and tanks. Bhagavân is called **Adhrita**, because He has such omnipotence and omnipresence that He is not "dhrita" or impeded in His actions.

847. ॐ स्वधृताय नमः - **Sva-dhritah** – He whose sovereignty is innate.

The name **Sva-dhrita** distinguishes the sublime nature of **Paramatma** from the greatness of the bound souls which is acquired by them by means of incantations, herbs, austerities and meditation. This sublimity of the **Paramatma** is not dependent on meditation etc., but it is natural to Him so

He is **Sva-dhritah**.

848. ॐ स्वास्याय नमः - **Svâyah** - He who has a glorious status. The status and glory of Bhagavân is distinguished here from that of the **Muktas** (or released souls). “**Âsya**” means status. Bhagavân’s status is always magnificent. In the case of the **Mukta**, His stately nature, though innate to Him, was clouded once by Nescience and it has become manifest only after release from **Samsara**. It is not so with Bhagavân since it is always manifest.

849. ॐ प्राग्वंशाय नमः - **Prâg-vamah** – He who is the cause of the eternally free souls.

The name **Prâg-vansa** distinguishes Him from the eternally free souls (the **Nityas**) by virtues of His glory.

“**Parama-pada** is the place of Vishnu where from time Im-mortal the **sâdhya-devas** (i.e.) eternally free **Angles**) live.”

850. ॐ वंशवर्धनाय नमः - **Vamsa-varadhanah** – He who keeps His progeny growing.

He is **Vamsa-varadhana** since He is the cause for keeping in tact the respective essential nature of all beings that are different from Him. Here the ‘**Vamsa**’ or the race signifies the hosts of eternally free **Angles** and the **siddhas** who are like His pedigree and who have been mentioned just previously. He goes on increasing them. **Vide** :

“I prostrate before the Lord who keeps His followers ever around Him.”

भारभृत् कथितो योगी योगीशः सर्वकामदः ।

आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥९१॥

Stanza 91

bhârabhritkathito yogee yogeesh sarvakâmadah
âsramah sramanah kshâmah suparno vâyuvâhanah.

851. ॐ भारभृते नमः - **Bhâra-bhrit** – One who bears the weight of the earth assuming the form of **Ananta**.

In the case of the **Muktas** (or released souls) also, He bears the burden of bringing about their release from the bondage of the world, the manifestation of their essential nature and the attainment of Himself.

852. ॐ कथिताय नमः - **Kathitah** - He who has been revealed as such.

The authority for this quality of His is shown by the name **Kathitah**. It is stated in all Satras that He is possessed by all the qualities described above and also about to be described hereafter.

853. ॐ योगिने नमः - **Yogee** – He who is endowed with super-human powers.

The name **Yogee** signifies that all that has been stated about Him is quite possible in Him. There is a unique greatness in Him of bringing about a harmonious combination of things that generally do not go together. Such greatness is in an extreme measure and is quite natural to Him.

854. ॐ योगीशाय नमः - **Yogeesah** – He who is the foremost Lord of all **yogins**.

He bears the burdon of bringing about the perfection of the yoga even in the case of sanaka and other **Yogins** who are possessed of powers of meditation natural of them even though they are in the midst of souls in bondage.

855. ॐ सर्वकामदाय नमः - **Darva** – **Kâmadah** – The bestower of all desires.

Even to those practice of **Yoge** has been adversely affected. He grants their desires and bestows the power of **Animâ** etc., through it is an impediment in the path of Salvation.

856. ॐ आश्रमाय नमः - **Āsramah** – He who provides an abode or rest for them.

When they return from the meritorious world, He makes them take to birth in the houses of **Shreevaishnavas** where real knowledge of the Lord can be had in profusion and they can become refreshed.

857. ॐ श्रमणाय नमः - **Sramanah** – He who makes them continue their Yoga.

In the case of those whose latent impressions of the Yoga they had begun had not been exhausted either by the enjoyment of the fruits of their Karma or by their births. Bhagavân helps them to resume their Yogic practice without much effort.

858. ॐ क्षामाय नमः - **Kshâmah** - He who helps the Yogi to become well-equipped.

Even those, who have fallen from the practice of Yoga, are blessed with strength to cross the unaffordable ocean of **Samsara** if they show but an inclination to resume the Yoga that they have discontinued.

859. ॐ सुपर्णाय नमः - **Suparnah** – He who helps (the Yogins) to cross (the ocean of Samsara).

When once they begin to resume the Yoga (left incomplete in their previous birth), He helps them to complete the Yoga and reach the shore beyond the region of darkness.

860. ॐ वायुवाहनाय नमः **Vâya – vâhanah** – He, who lifts up by swift wind like **Gauda**,

Vâya here is used to signify **Garuda**, *the lord of birds* who is noted for His swiftness of movement. With the help of **Garuda**, Bhagavân lifts up those who have fallen down because of very powerful causes, and makes them reach the other shore. So He is called **Vâyuvâhanah**.

धनुर्धरो धनुर्वदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥९२॥

Stanza 92

**dhanurdharo dhanurvedo dando damayitâ damah
aparâjitah sarvasaho niyantâ niyamo yamah.**

861. ॐ धनुर्धराय नमः - **Dhanur-dharah** – The wielder of the bow. In order to remove the thorns in the path of His devotees performing Yoga in this manner, Bhagavân is Himself wielding His bow, **Sarnga**.
862. ॐ धनुर्वेदाय नमः - **Dhanur-vedah** – The propounded of the science of Archer. Even those like the rule of the gods and those of men acquire knowledge of archery and other things from Him who is the propounded of all such **Sastras**.
863. ॐ दण्डाय नमः - **Dandah** – The source of punishment (for the wicked) He puts down the wicked through kings who punish the wicked as per the rules of laws and bring happiness to the Vedas.
864. ॐ दमयित्रे नमः - **Damayitâ** – The **Subdur**. He as Rama directly was in the habit of putting down wicked persons like Ravana and others.
865. ॐ दमाय नमः - **Adamah** - He who is not subdued (by any one). There is no one who can subdue Him like this – **Adamah**.
866. ॐ अपराजिताय नमः **Aparâjitah** – The invisible. While the power of Bhagavân to rule over others is all comprehensive, His actions cannot be obstructed by any one at any time any one at any time, anywhere or by any means.
867. ॐ सर्वसहाय नमः - **Sarva – sahad** - He who supports all. He bears all other gods who are, by His command, the ob-

jects of worship for those who are not fully equipped. So He is **Sarva – saha**.

868. ॐ नियन्त्रे नमः - **Niyantâ** – He who directs.

He directs and controls the testes of others in the worship of their respective deities.

869. ॐ नियमाय नमः - **Niyamah** – He who ordains.

He ordains with reference to each individual the fruits of worship like noble heritage, long life, enjoyment of pleasure etc., in accordance with the nature of His worship.

870. ॐ यमाय नमः - **Yamah** – The controller.

It is He who controls others also like **Yama** who are the bestowers of the respective fruits.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥९३॥

Stanza 93

**sattvavân sâttvikah satyah satyadharmaparâyanah
abhiprâyah priyârho-arhah priyakrit-preetivardhanah.**

871. ॐ सत्त्ववाते नमः - **Sattva-vann** – He who has the quality of **Sattva** (under the control).

He presides directly over the **Sattva-guna** which has the qualities of luster, lightness and bliss and which therefore is the cause of Salvation.

872. ॐ सात्त्विकाय नमः - **Sâttvikah** – He that has **sattva-gune**.

It is quite to associate the **sattva-gune** with **Bhagvan** because it is He who dispenses the fruits of dharma, knowledge, non attachment and riches.

873. ॐ सत्याय नमः - **Satyah** – The truth.

Since He is delineated by the **Sâttivka Sastras**, all the greatness attributed to Him is true and so He is **Satya**.

874. ॐ सत्यधर्मपरायणाय नमः - **Satyah-dharma-parâyanah** – He

who is pleased with the true Dharma.

The noble Dharma (viz. Nivritti-dharma) which is practiced by pious men with no ulterior motive is said to please Him most. They follow that dharma because it has been laid down in the **Sâtvika Sastras**.

875. ॐ अभिप्रायाय नमः - Abhiprâyah – He who is the object of choice.

He is the highest goal sought after by His devotees who are pure by nature, practice the **Sâtvika** Dharma, and are not hankering after other low pleasures.

876. ॐ प्रियाहाय नमः - Priyârhah – He who is the right object of love.

He is rightly qualified to bless the devotee who meditates on Him and for whom He is the highest goal. Bhagavân is naturally attached to those who are exclusively devoted to Him; He is generous towards those who resort to Him for getting back the lost wealth or for the realization of their own **Atma**, it is only because of His magnanimity and generously.

877. ॐ अर्हाय नमः - Arhah – The fitting person.

He is the Deity to be sought after by His devotees who have no desire for anything other (them Him).

878. ॐ प्रियकृते नमः - Priya-krit – One who is not only to be loved but who does what is good and dear to those who worship Him.

Even though some people are attached to other things if they worship Him, He grants their desire and makes them His devotees.

879. ॐ प्रीतिवर्धनाय नमः - Preeti-vardhanah – One who enhances joys of devotees.

Again by manifesting His qualities more and more, He in-

creases the joy of His devotees.

880. ॐ विहायसगतये नमः - **Vihâyssa-gatih** – He who is the means for the attainment of the **Paramapada** (the supreme world). It is because of Him that those who have reached the highest stage of **Bhakti**, attain the supreme abode (paramapada)

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥९४॥

Stanza 94

vihâyasagatirjyotih suruchirhutabhug vibhuh
ravirvirochanah sooryah savitâ ravilochanah.

881. ॐ ज्योतिषे नमः - **Jyotih** – One who is the light of self luminous consciousness that reveals one self as well as other things 'नारायण परो ज्योति आत्मा' 'Narayana is the supreme light. He is the Atman.'
882. ॐ सुरुचये नमः - **Suruchih** - He of lovely effulgence. The day is effulgent because of the sun-rise. Bhagavân is **Suruchi** since He is endowed with that lovely effulgence.
883. ॐ हुतभुग्विभवे नमः - **Hute-bhug-vibhuh** – He that is the light fortnight (the period in which the moon waxes). (This is one name. Here **Huta-bhuk** signifies the Moon who consumes (bhuk) what is offered in the fire (huta) after turning it into nectar. Bhagavân is that half of the month in which the moon waxes into full moon i.e. the light fortnight consuming the sacrificial offerings which turn into nectar.
884. ॐ रवये नमः - **Ravih** – He who is praised by virtue of His being the summer solstice. **Uttarayana** is the period in which the sun begins His movement towards the north. Bhagavân is called **Ravi** by virtue of His being praised.

885. ॐ विरोचनाय नमः - **Virochana** – The Illuminant.

Bhagavân is the year which illuminates the Sun when He rides His chariot through the two **Ayanas** (periods of six months i.e. **Uttarayana** and **Dakshinayana** (the Summer solstices and the winter solstice.)

886. ॐ सूर्याय नमः - **Sooryah** – The source of movement (for the wind).

He is called **soorya** since the wind always moves out of Him.

887. ॐ सवित्रे नमः - **Savitâ** – He who produces. (i.e. the Sun)

Bhagavân produces through the Sun as the medium rain corps etc., Therefore He is called **Savita** (Aditya).

888. ॐ रविलोचनाय नमः - **Rav-lochanah** – He who Illuminates through (the rays of) the Sun.

Bhagavân is **Ravi-lochana** since He makes the Moon to lighten the **Varuna** shine by means of the sun's rays reflecting on them. These are the eight, ninth and tenth steps in the **Archiradi path.**)

अनन्तो हुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।

अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥९५॥

Stanza 95

ananto hutbhugbhoktâ sukhado naikajoagrajah

anirvinnah sadâmarshee lokâdhishtânamadbhutah.

889. ॐ अनन्तहुतभुग्भोक्ते नमः - **Ananta-hutabhuk-bhoktâ** – He who is **Indra** and **Brahma** of immeasurable greatness.

Indra is called '**Huta-bhuk**' because He consumes what is offered as an oblation in sacrifices in the fire. **Brahma** is called **Bhaktâ** because He is the protector of the beings in the Universe. Both of them possessed of immense greatness are under His control. So Bhagavân is **Ananta-**

hutabhuk-bhoktâ. Indra and Brahma work for the Lord in escorting the **Jiva** in the Archiradi-path.

890. ॐ सुखदाय नमः - **Sukhadah** –Bliss Giver

By the touch of **Amanava** (a celestial diety) the Lord dispels the contact with the world along with the talent impressions and confers Bliss on the **Jiva** when the latter reaches Him. He is **Sukhadah**.

891. ॐ नैकजाय नमः - **Naikadah** – He who is the Lord of those who give many things liberally

They who give only one thing are ‘**Ekadas**’ unlike these ‘**Naikadas**’ are those who give not one, but many things. Here Bhagavân is called ‘**Naikadas**’ because He has many celestials as His attendants who are well-versed in the art of giving reception to the **Muktas** and who bestows countless garlands, pigment, clothes, etc., on them.

892. ॐ अग्रजाय नमः - **Agrajah** – He who manifests Himself before (the **Muktas**).

When the **Muktas** reach Him, Bhagavân, along with **Lakshmi**, the Ruler of the Universe, manifests Himself to them and both of them become the objects of enjoyment of them. This is delineated in the **Paryanka-vidya** (of kaushitaki Upanishad).

893. ॐ अनिर्विण्णाय नमः - **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.

Bhagavân with great solicitude and mercy lifts up His devotees from the girth of **Samsara** and makes Him attain Him. Seeing that the **Mukta** is no longer an object of compassion, the Lord is free from despondency and sorrow, like Rama.

894. ॐ सदामर्षिणे नमः - **Sadâmarshee** – He who is ever patient. Thenceforward it is the habit of Bhagavân to help the **Mukta** in the fulfilment of His desire to do service to Him by way to return for what **Paramatma** has done Him. He also accepts with forbearance all the services that the **Mukta** does. Bhagavân is **Sadâmarshee**.
895. ॐ लोकाधिष्ठानाय नमः - **Loka-adhishtânam** – The Support of the worlds.
“In the best of worlds of unsurprised excellence- As stated in this **sruti** there are worlds which are enjoyed by the **Mukta**. **Paramatma** is the eternal supporter of all those worlds.
896. ॐ अद्भुताय नमः - **Adbhutah** – He who externally wonderful. And there He is wonderful. Even though He is enjoyed by all ways, still He is a source of wonder as if unseen before.

सनात्सनातनतमः कपिलः कपिरव्ययः ।

स्वस्तिदः स्वस्तिकृत्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः ॥ ९६ ॥

Stanza 96

sanât sanâtanatamah kapilah kapirapyayah

svastidah svastikrit svasti svastibhuk svastidakshinah.

897. ॐ सनाते नमः - **Sanât** – The object of enjoyment. Bhagavân confers enjoyment of Bliss equally on all the **Muktas**.
898. ॐ सनातनतमाय नमः - **Sanâtana-tamah**- The most ancient. In this He is eternally so. His form is most ancient, (i.e. eternal). Even in the past He was new. (purâna) Despite the fact that existence is eternal, He is always more enjoyable and fresh, as though He is new and not seen before.
899. ॐ कपिलाय नमः - **Kapilah** – He who is effulgent. Of what is He? His radiant form in the self – luminous

Vaikunta is very much like a blue cloud in the midst to sparkling streaks of tightening.

900. ॐ कपिरव्याय नमः - **Kapir-avyayah** – He who enjoys the never decreasing Bliss.

He also experiences the pleasure of the enjoyment of His Bliss or HE keeps it safe (without destruction).

TENTH CENTUM

901. ॐ स्वस्तिदाय नमः - **Svasti-dah**- The Giver of Auspiciousness.

In this way does He give supreme auspiciousness to all

902. ॐ स्वस्तिकृते नमः - **Swasti-Krit**-The maker of Auspiciousness.

He blesses the **Muktas** by making them enjoy Him and His qualities.

903. ॐ स्वस्तिने नमः - **Svasti**- He who is Auspicious.

He who is Himself Auspiciousness incarnate, **Swasti**' signifies auspiciousness and benediction.

904. ॐ स्वस्तिभुजे नमः - **Svasti-Bhuk**- The Protector of Auspiciousness.

Bhagavân protects all this auspiciousness and preserves them.

905. ॐ स्वस्तिदक्षिणाय नमः - **Svasti-dakshinah**-He who's Auspiciousness to be given as **Dakshinâ** (or fee) in the sacrifice.

Bhagvan is performing, as if it were, a long sacrifice in which He offers His own self to His devotees. In that sacrifice He gives other auspicious things like celestial body and power to the **Muktas** which will be conducive to the service they are doing to **Bhagvan**. This is like the master of a sacrifice who gives **Dakshina** or fee to the priests who are officiating in it. Hence this name **Svast-dakshinam**.

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वशीकरः ॥९७॥

Stanza 97

araudrah kundalee chakree vikramyoorjitasâsanah
sabdâtigah sabdasahah sisirah sarvareekarah.

906. ॐ अरौद्राय नमः - **Arudrah**- He who is not irascible by nature.
Though He is the supreme Ruler of the Universe. He is gentle by the agreeable coolness of His qualities and so not irate-
Araudrah.
907. ॐ कुण्डलिने नमः - **Kundalee**-He who is bedecked with earrings.
He is always adorned by celestial ornaments befitting His body and status.
908. ॐ चक्रिणे नमः - **Chakree**-The Discus-armed.
He has divine weapons also of like nature.
One who sports in His hand the discuss named **Sudarsana**, which is the category known as **Manas**, for the protection of all the Worlds.
909. ॐ विक्रमिणे नमः - **Vikramee**- He who has prowess.
His actions are fascinating and befitting His majestic and heroic nature.
910. ॐ उर्जितशासनाय नमः - **Oorjita-sâsanah**- He inviolable commands.
His commands connect be disobeyed even by Brahma **Indra** and others.
911. ॐ शब्दातिगाय नमः - **Sabda-atigah**- He who is beyond words.
The greatness of the Lord cannot be described in words by the multi-tongued **Adishesha** (Ananta) by the Vedas with all their countless branches, and by the goddess **Sarasvati** herself.

912. ॐ शब्दसहाय नमः - **Sabdah-sahah**-He who shoulders the burden of the words (of cry of distress).

With this name begins the episode of the relief given to **Gajendra**.

Bhagvana hears and bears as a great Burdon the cry of animals for help even though the noise is indistinct.

913. ॐ शिशिराय नमः - **Sisirah**-He who rushed (to render help) As soon as He heard the cry of distress of the elephant, He flew with great haste to the place where the elephant was. Because of this speedy movement He is called “**sisira**”.

914. ॐ शर्वशीकराय नमः - **Sarvaree-Karah**-He who the destructive weapons In His hands.

The five weapons of the Lord are: **Sankha, Chakra, Gadâ, Sârnge** (the bow) and **Nandaka** (the Sword).

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणांवरः ।

विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥९८॥

Stanza 98

**akroorah pesalo daksho dakshinah kshaminâm varah
vidvattamo veetabhayah punyasravanakeertanah.**

915. ॐ अक्रूराय नमः - **Akroorah**-He who was not cruel. (He who did not cut the crocodile).

Because of His desire to rescue the elephant, though **Bhagvân** has all the weapons in His hands but He did not immediately cut the crocodile so He is **Akroorah**.

916. ॐ पेशलाय नमः - **Pesalah**-He who is charming.

Because of the flurry to rescue the elephant, His garlands, ornaments and raiment's were all in disorder. In spite of it He was very charming to look at.

917. ॐ दक्षाय नमः - **Dashah**-He who moves quickly.

At once He comes.

918. ॐ दक्षिणाय नमः - **Dakahinah**-He who is pleasing and amiable.
Though He comes there immediately, He expressed regret that He was not near at the time of danger and consoled **Gajendra** with words. “Fie upon me that I was far away from you.”
919. ॐ क्षमिणां वराय नमः - **Kshaminâm varah**-The foremost amongst those who have endurance.
It was only after seeing **Gajendra** that He felt relieved and heaved a sign of relief.
“There the Lord of Gods stood as though revived.”
920. ॐ विद्वत्तमाय नमः - **Vidvat-tamah**-The best of those who know what to do.
He knew very well how to treat the wounded elephant.
“O the foremost amongst the **Kurus**. “Listen, **Madhusoodana** spoke thus to the elephant and gently touched it with His hand.”
921. ॐ वीतभयाय नमः - **Veeta-bhayah**-Because of whom the fear (of **Gajendra**) was dispelled.
Seeing the ardent Zeal of the Lord in coming to Him, the fear of **Gajendra** vanished.
922. ॐ पुण्यश्रवणकीर्तनाय नमः - **Punya-sravana –keertanah**-He who has made even the hearing and narrating (of the **Gajendra** episode _ meritorious.
“O the best of **Kurus** | A person is immediately rid of His sins if He hears, thinks or talks about the story of the rescue of **Gajendra** by the Lord”.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥९९॥

Stanza 99

uttârano dushkritihâ punyo duhsvapnanâsanah
veerahâ rakshanah santo jeevanah paryavasthitah.

923. ॐ उत्तरणाय नमः - **Uttâranah**-One who takes beings over to the other shore of the ocean of **Samsara**.
Bhagavân brought out of the lake both the elephant and the crocodile.
924. ॐ दुष्कृतिघ्ने नमः - **Dushkriti-hâ**- One who effaces the evil effects of evil actions or one who destroys those who perform evil.
“**Madhava** slew the crocodile with His discus when the crocodile was on the land.
925. ॐ पुण्याय नमः **Punyah**-The purifier, one who bestows holiness on those who remember and adore Him.
By this reputation in connection with the protection of **Gajendra**, He makes people like us also pure.
926. ॐ दुःस्वप्ननाशनाय नमः - **Dus-svapna-nâsanah**-The remover of evil dreams who is like this? Bhagavân Who is **Dus svapna-nassanah**.
“If a man thinks of me, of you and of this lake.”
Thus begins a passage and says: “The bad dreams of all people and destroyed.” This story is powerful enough to allay (the effects of) bad dreams.”
927. ॐ वीरघ्ने नमः - **Veerahâ**-He who removed the powerful bonds.
Bhagavân killed the strong crocodile which gave trouble to **Gajendra**.
One who frees Jives from bondage and thus saves them from the various Tran migratory paths by best rowing liberation on them.

928. ॐ रक्षणाय नमः - **Rakshanah**-The saviour.

One who assuming the **sattavaguna** protects all the three worlds.

Bhagavân saved the elephant by touching it, embracing it, and speaking words of consolidation.

“He placed His hand gently on the elephants.”

929. ॐ सन्ताय नमः - **Satah**-He who makes others prospers.

Those who adopt the virtuous path are called good men (**santah**). It is the Lord who manifests Himself as such persons for the spread of spiritual excellence and good conduct.

930. ॐ जीवनाय नमः - **Jeevanah**-The Life – giver.

One who supports the lives of all beings as **Prana**.

By killings the crocodile with His hand, He brought it back to life as a **Gandharva**,

931. ॐ पर्यवस्थिताय नमः - **Paryavasthitah**-He who stands besides.

On account of His affection of **Gajendra** He stood closely around Him.

“The lotus-eyed Lord is affectionate towards those who seek refuge in Him and He has great love for them.”

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।

चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥१००

Stanza 100

anantaroo-po-anantasreer jitamanyur bhayâpahah

chaturasro gabheerâtmâ vidiso vyâdiso disah.

932. ॐ अनन्तरूपाय नमः - **Ananta-roopah**-He of infinite Forms.

He has innumerable forms as He dwells in this all comprehending universe.

933. ॐ अनन्तश्रीये नमः - **Ananth-sreah**- He of endless wealth.

He has immense and endless wealth including the enjoyment of His own self, all of which is to be given to His devotee.

“Then **Gajendra** attained a divine body and departed to the Supreme Abode.”

934. ॐ जितमन्यवे नमः - Jita-manyuh- He who conquered His anger.

Now He conquered the anger and kept it under control against those water creatures (crocodile) which was the enemy of the elephant, **Gajendra**, who had taken refuge in Him.

935. ॐ भयावहाय नमः - Bhayâpahah- He who may be prayed to for dispelling the fear.

By virtue of His love for His devotee He can be relied upon to dispel our fear that we have no protector and we can pray to Him for removing our fear.

“Janardana always protects those who are drowned in the great fear (of **Samsara**).

936. ॐ चतुरस्राय नमः - Chatur – asrah- One who is just, because He bestows on Jivas the fruits of their karma.

937. ॐ गभीरात्मने नमः - Gabheerâtmâ- He of deep and profound nature.

His profound nature was beyond the understanding of even Brahma and others.

938. ॐ विदिशाय नमः - Vidisah- He who is far above all.

Nature, forms, qualities—all that pertain to the Lord are beyond the reach of the humble and faltering words of praise of Brahma and others.

939. ॐ व्यादिशाय नमः - Vyâdisah- One who gives to Indra and other deities’ direction according to their varied functions. It is He that confers the various posts of duty in the divine hierarchy as desired by them.

940. ॐ दिशाय नमः - **Disah**-He who commands and in the form of the Vedas bestows the fruits of their ritualistic actions on different being.
He does not treat Brahma and others as intimate friends like **Gajendra** but issues commands to them.

अनादिर्भूर्भुवोलक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥१०१॥

Stanza 101

anâdirbhoorbhuvo lakahmeeh suveero ruchirângadah
Janano janajanmâdir bheemo bheemaparâkramah.

941. ॐ अनादये नमः - **Anâdih**-He who is not accepted (as master by some.). One who not is beginning because He is the ultimate cause of all.
It is the nature of the Lord of reign Himself into the hands of His devotee even though they may belong to the animal species like **Gajendra**. But He gives only fruits of lower order to Brahma and others, because He is not accepted and worshipped by them as the master; and they are longing for other things.
942. ॐ भुवे नमः - **Bhoor-bhuvah**- He who is the abode of those that really live.
If person has the correct knowledge that He is the servant of the Lord who is the master, then He is said to be a **bhoor**-One who really lives. For that person (**bhuvah**) **Bhagvan** becomes an abode (**Bhoor**). That is why He said to **Gajendra** : “Hereafter you will live in me alone. There is no doubt about it.
943. ॐ भवोलक्ष्म्यै नमः - **Lakshmeeh**-The wealth.
He alone is all the riches for His devotees.
He who is bestowed of all that is auspicious to the earth besides being its supporter. Or ‘**Bhu**’ may be taken to mean

earth, **Bhuvah, Bhuvan Loka,** and **Lakshmi**, the science of the spirit. So one who gives the **Atmavidya** to all beings. **Sristuti** says : ‘**Atmavidya ca devi tuam**-oh Devi, Thou art the science of the spirit.’

944. ॐ सुवीराय नमः - Suveerah-He who possesses great valour. He has great valour by virtue of which He is able to retrieve His devotees from their downfall.

945. ॐ रुचिराङ्गाय नमः - Ruchirângadah-He who bestows His lovely form.

Bhagavân bestows on His devotees His lovely body which is fit to be enjoyed very much.

“Thy form is not for Thee; (nor is Thy body, Thy weapons and Thy abode for Thee. Still Thou showiest thyself in the form of a **Purusha** for the delectation of Thy devotees).”

946. ॐ जननाय नमः - Jananah-The creator or one who gives birth to living beings.

He creates other beings also with organs suitable for enjoying Him.

947. ॐ जनजन्मादये नमः - Jana-Janmâdih-He who is the fruit of the birth of beings,

He is the cause and also the fruit of the birth of all of them-**Jana-janmâdih.**

948. ॐ भीमाय नमः - Bheemah-He who is frightful or cause of fear.

He is the cause of further births, hell etc. to those who are averse to the great that He shows. He treats as enemies those who do not favour Him; but that is done only with the object of doing well to them by correcting them.

“I threw continuously those who hate me into the **Samsara** and into none other than demoniac wombs, for they are cruel, unholy and the worst of men.”

949. ॐ भीमपराक्रमाय नमः - **Bheema-Parâkramah**- He who has terrific powers.

In the case of others like **Hiranya** etc. who are bent upon doing harm to the world. He shows His terrific velour. That too is a blessing for them, just as in the case of mad men who are bound with chains so that it is beneficial to the and to those who are troubled by them.

आधारनिलयो धाता पुष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥१०२॥

Stanza 102

âdhâranilayo-adhâta pushpahâsah prajâgarah
oordhvagah satpathâchârah prânadah prranavah panah.

950. ॐ आधारनिलयाय नमः - **Âdhâra-nilayah**- One who is the support of even all the basic supporting factors like the five, water and earth.

951. ॐ धात्रे नमः - **Dhâtâ**-The Preceptor of Dharma.

He is Himself the Preceptor of Dharma of practicing it Himself.

(Shree Krshan says)= ‘There is nothing that I ought to do (Still I am observing all the duties.)’

952. ॐ पुष्पहासाय नमः - **Pushpa-hâsha**- He who is like the bloom of a flower,

In the case of those who have been invested with the capacity to enjoy Him, He manifests gently His enjoyable nature like a flower that blossoms in the evening. So He is **Pushpa-hâsa**.

953. ॐ प्रजागराय नमः - **Prajâgarah**-One who is particularly awake, because He is eternal awareness.

He is wide awake night and day to protect His devotees like the farmer who keeps awake protecting the crops.

954. ॐ ऊर्ध्वगाय नमः - **Oordhvagah**-He who rises high.
For that purpose of creating things, why should He be sleepless, because He is **Oordhva-gah** i.e. because of His nature which is high.
“If person has taken resort to the noble-minded, He does not lose His spirit even in times of trouble.”
955. ॐ सत्पथाचाराय नमः - **Satpathâchârah**-He who makes (others) goes in the right path.
He is noble by nature as a result of which He always induces the to go in the right path of servitude which id theirs by nature.
956. ॐ प्राणदाय नमः - **Prânadah**-The Life-giver. One who gives back life to deed ones as in the case of **Pariksit**.
He confers redemption on the souls of those who have become unconscious, as it were, by consuming the poison viz, material objects so He is **Prâna-dah**.
957. ॐ प्रणवाय नमः - **Pranavah-Pranava** (Om) The manifesting sound symbol of Brahman. As He is inseparably related with **Pranava**, He is called **Pranava**.
By means of the Mantra, Pranava (Omkâra), He reveals to His devotees the true relationship between Himself and themselves and makes them pay obeisance to Him. He says to them “Bow before Me.” In the **Atharva-siras** it is stated: “This Mantra is called ‘**Pranava**’, because it makes all beings bow before Him.”
958. ॐ पणाय नमः - **Panah**-It comes from the root ‘**Pana**’ meaning translation-so one who bestows the fruits of Karma on all according to their merits. At times He so behaves as though there is an exchange of qualities between Himself and His devotees as master and servant. He acts as if they are the masters and He us their servant.

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिदगः ॥१०३॥

Stanza 103

pramânam prananiayah prânabhrit prânajeevanah
tattvam tattvavidekâtmâ janmamrityujarâtigah.

959. ॐ प्रमाणाय नमः - **Pramânam**-The valid Authority.
He reveals the secrets and mystic truths of the Vedas without doubt or error. So He is **Pramâna**.
960. ॐ प्राणनिलयाय नमः - **Prâna-niayah**-He who is the abode for all beings.
Prânâh means those that live. i.e. all those **Jivas** also. Just the birds resort to their nests all beings resort to Him for living there.
961. ॐ प्राणभृते नमः - **Prâna-dhrt**-He who is the **Sustainers** of living beings. He sustains all living beings like a mother,
962. ॐ प्राणजीवनाय नमः - **Prâna-jeevanah**-He who keeps alive human beings with **vayus** (airs) known as **Prana**,
“No one lives by **Prana** or **Apana**. He lives by that which is support of these”.
963. ॐ तत्त्वाय नमः - **Tettvam**-He who is the Essence. Means **Brahmana**.
He by pervasion and usefulness is the essence of all things, sentient and non-sentient, like the butter which is the essence of milk and curd.
“**Govinda** is the true entity and He is the cause of creation destruction as well as protection. If a person seeks refuge in Him, He will never be in grief.”
“Place the entire Universe on one pan and **Bhagavân Janardana** on the other. **Janardana** is superior to the whole Universe because of His intrinsic greatness.”

964. ॐ तत्त्वविदे नमः **Tattva-vit**-The Known of truth. One who knows His own true nature.
Similarly He knows the truth about His own self. The texts say:
“Thou alone art aware of thy self.”
“**O Purustottama** | Thou knowest Thy self by Thy own self.”
965. ॐ एकात्मने नमः - **Ekâtmâ**-The one unique and superior Soul. He alone is the master (**Seshee**), enjoyer and well-wisher of all sentient and non-sentient objects.
‘This **atman** alone existed in the beginning.’
966. ॐ जन्ममृत्युजरातिदगाय नमः - **Janman_mrtyu-jarâtigah**- He who beyond birth death and old age.
Though He is the inner soul of both the sentient and the non-sentient, He is possessed of a nature which is absolutely free from that of both of them.

भूर्भुवःस्वस्तरु स्तारः सपिता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥१०४॥

Stanza 104

bhoorbhuvah svastarustârah savitâa prapitâmahah
yajno yajnapatiryajvâ yajnângo yajnavâhmah.

967. ॐ भूर्भुवःस्वस्तरुवे नमः - **Bhoor-bhuvah-svas-taruh**-He who is the tree for the beings of the tree worlds-earth, sky and heaven.
“If a person resorts to the eternal Tree of Brahman, there is no doubt the fall do its ripe fruits in His hands.” (He may be sure about the release from **Samsara** and the attainment of **Moksha**.)
968. ॐ ताराय नमः - **Târah**-He who is a ferry.
He is called **Târa**, because He helps the beings to cross the sea of **Samsara**.

969. ॐ सपित्रे नमः - **Savitâ**- He who produces.
He is **Savitâ** since He generates all things.
970. ॐ प्रपितामहाय नमः - **Prapitâmahah**-One who is the father of Brahma, and therefore the great grandfather.
He is the father (generator) of **Pitâmaha** (i.e. Brahma).
(Brahma is called a grand-father because He is the first father of all those who created other beings.)
971. ॐ यज्ञाय नमः - **Yagnah**- He who is the sacrifice.
He who Himself is the sacrifice (japa-yagna) for those who wish to attain Him, but who do not have the wherewithal to acquire the dharma to worship Him.
972. ॐ यज्ञपतये नमः - **Yagnah-Patih**-The Lord of **Yagna** (sacrifice).
He gives the fruits of the sacrifice done to please Him.
973. ॐ यज्वने नमः - **Yajvâ**-He who perform the sacrifice.
He is Himself the sacrifices in the case of those who are unable to do a sacrifice. In the **Vaishnava**-dharma in the **Asvamedhika – Parva** (of Mahabharata) Bhagavân **Krishana** Himself says:
974. ॐ यज्ञाङ्गाय नमः - **Yagnângah**-All the parts of His body as the incarnate cosmic boar are identified with the parts of a **yajna**.
All the sacrifice done by others who have the ability to do them serve as an auxiliary for the **Yagna** He does and serve only this purpose.
975. ॐ यज्ञवाहनाय नमः - **Yagna-vâhanah**-He who helps others to complete their sacrifices.
He helps those who perform the sacrifices by investing them with the necessary power, faith and equipment to perform them.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥१०५॥

Stanza 105

yajnabhridyajnakridyajnee yajnabhugyajnasâdhah
yajnântakridyajnaguhyamannamannâda eva cha.

976. ॐ यज्ञभते नमः - **Yagna-bhrt**-He who brings about the completion of the sacrifice.
977. ॐ यद्यज्ञकृते नमः - **Yagna-Krit** – He who created the sacrifice.
He first created the sacrifice for the well-beings of the Universe.
978. ॐ यज्ञिने नमः - **Yagnee**-He for whose sake the sacrifices are done.
He is the master for whose propitiation all sacrifices are performed.
979. ॐ यज्ञभुजे नमः - **Yagna-bhuk**-The enjoyer or the Protector of the sacrifice.
It is Bhagvan that enjoys the offering in all sacrifices or it is He that protects them.
980. ॐ यज्ञसाधनाय नमः - **Yagna-sâdhanah**-He who is an accessory for the sacrifice.
The sacrifice becomes the means for attainment of the respective fruits only becomes of the knowledge about Him.
981. ॐ यज्ञान्तकृते नमः - **Yagnânta-krt**-He who produces the fruit of the sacrifices.
“All karmas have their end in the knowledge of the Lord”.
As stated in the **Gita**, He makes the attainment of the true knowledge (of Bhagavân) as the end and goal of all sacrifices.
982. ॐ यज्ञगुहाय नमः - **Yagna-guhyam**-He who is the secret of the sacrifice.
Though Bhagavân is not in wants, He accepts the offerings

made in a sacrifice as though ha has been long expecting them and enjoys them. Thus He feels statistic and also satisfies those who do sacrifices. This is understood only by the wise who know the injunctions, the means and the fruit of sacrifices, but not by those who have only a superficial knowledge, hence the name '**the secret**' of the sacrifice'.

983. ॐ अन्नय नमः - **Annam**-The object of enjoyment. That which id eaten by living beings or who eats all beings
He is experienced by those who have been blessed by Him with the power of enjoy Him.

984. ॐ अन्नादाय नमः - **Annâdah**-The enjoyer of those who enjoy Him. One who is the eater of the whole world as food.
He is **Annâdah** since He also enjoys them in the same way as they enjoy Him. The word 'Eva' suggests the questions: who else is there like Him? The word 'Cha' donates that all that has been said so far are perfectly in this one Deity, Bhagavân.

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥१०६॥

Stanza 106

âtnayonih svayamjâto vaikhânah sâmagâyanah
devakeenandanah srashtâ kshiteesah pâpanâsanah.

985. ॐ आत्मयोनये नमः - **Âtma-yonih**-One who is the source of all. That is, there is no material cause other than Him for the universe.

Like mixing the sugar with milk, He mixes with Himself those who enjoy Him.

986. ॐ स्वयंजाताय नमः - **Svayam-jâtah**-He who is self-born.
Without expecting the prayers of others He takes birth in the world by Himself.

987. ॐ वैखानाय नमः - **Vaikhânah**-He who uproots.
He is called **Vaikhâna**, because having taken birth in this world He uproots the sorrows of the world, The word ‘**Vaikhâns**’ is derived from the root ‘khan’ (to dig out) with the preposition.
988. ॐ सामगायनाय नमः - **Sâma-gâyanah**-He before whom the **Sama** hymns are sung.
HE has the released soul beside Him who praises Him by singing Sama ‘**Hâv Hâv Hâv**’ in a state of intoxication produced by the drink of honey viz. the attainment of Bhagavân. ‘The **Mukta** remains there singing this **Sama**-hymn.’
989. ॐ देवकीनन्दनाय नमः - **Devakee-nandanah**-The son of **Devaki** in the incarnation as Krishna.
What has been said so far is not with reference to **paramatma**, the Transcendent and supreme Lord, but only about the son of **Devaki**.
990. ॐ स्रष्ट्रे नमः - **Srashtâ**-The creator of the entire world.
It is He (Krishna) who is in the Transcendent form (of Para-Vasudeva) also.
991. ॐ क्षितीशाय नमः - **Kshiteesah**-The Lord of the earth or the master of the world.
“He has infinite forms and is in the form of the entire Universe. He bears by His body all the worlds in His womb.”
992. ॐ पापनाशनाय नमः - **Pâpa – nâsanah**- He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥१०७॥

Stanza 107

Samkhabhirnnandakee chakree sârngadhanvâ gadâdharah
Rathângapânirakshobhyah sarvapraharanâyudhah.

993. ॐ शङ्खभुते नमः - **Sankha-bhrt**-The bearer of **Sankha**.
He not only bears the **Sankha**, but He also nourishes it with the nectar of His coral-like lips
994. ॐ नन्दकीने नमः - **Nandakee**- He who has **Nandake**, the sword. The name **Nandake** signifies that even by the great Lord prayer is made to it that it should give Him joy in victory. HE is called **Nandakee** because it is for ever inseparably associated with Him.
995. ॐ चक्रिणे नमः - **Chakee**- One who sports the discuss known as **Sudarsana**, which stands for the principle of the mind or one who turns the wheel of Samsara.
Bhagvan is always armed with the Discus, **Sudarsana**, by name. He is also good-looking because of that. The **charka** is smeared with the blood of the **Asuras**, who are the sworn enemies of the Gods who are even His devout servants, and it is adorned by the flames of fire shooting out of it. He is **Chakree**, because He has it as His weapon.
996. ॐ शाङ्गधन्वने नमः - **Sârnga-dhanvâ**-He has the bow, named **Sarngs** which is quite befitting Him and which, by its twang and the shower of arrows issuing out of it, puts an end to the every names of His enemies.
997. ॐ गदाधराय नमः - **Gadâ-dharah**-One who has the mace known as the **Kaumodaki** which stands for the category of **Buddhi**.
He holds the Mace, **Kaumodaki** by name which is the queen among all maces, which gives Him pleasure and which emits

lames all around like the fire at the final dissolution of all the worlds.

998. ॐ रथाङ्गणये नमः - **Rathânga-Pânih**- He who armed with the wheel in His hand.

999. ॐ रक्षोभ्याय नमः - **Akshodhyah**-One who cannot be upset by anything, because He control's a;; the above mentioned weapons.

Bhagavân's vow to give protection to those who seek refuge in Him is so firm that it cannot be shaken even by His own great self, much less by others so He is **Akshobhyah**.

1000. ॐ सर्वप्रहरणायुधाय नमः - **Sarva-praharanâyudhah**-He who has all weapons that act (against evil).

He has also numberless other divine weapons befitting Him which are powerful enough to uproot completely the distress of His devotees who are rooted in Him; - weapons which have taken a vow as it were in a long sacrifice to protect at all times at all places by all means, and in all ways those who have resorted to Him; which have unlimited power, which are like ornaments to Him and which help Him to discharge His duties as the Supreme Lord of the Universe so He is **Sarvapraharanâyudha**.

सर्वप्रहरणायुध ॐ नमः इति

Sree Sarva-praharanâyudhah Om Namah iti

Thus Ends

Shree Vishnusahasranâm

अथ अस्य नामसहस्रस्य गौरवं ग्राहयन् शान्तनवः
कौन्तेयमाह इतीदम् इति ।

Then **Bheeshma** (the son of King **Santanu**) said to
Yudhishtira (son of **Kunti**):

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥१॥

**Iteedam Keerta-Neeyasya Kesha-Vasya Maha-Tmanah
Namna m sahasram divya-nam ashe-shena prakeer-titam**

Thus the thousand divine names of Bhagavan **Kesava**, the Supreme Being, Who is worthy of being praised have been sung in all their entirety. (1)

य इदं शृणुयान्नित्यं यद्रापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात् किञ्चित्सोऽमुत्रेह च मानवः ॥२॥

**Ya Edam Shrunuyat Nityam Yaschhapi Parikeertayet
Nashubham-Prapnuyat-Kinchit So Mutreha-Cha-Manavah**

Nothing inauspicious or unwelcome will accrue to that man who hears this daily and who also recites it, either in this world or in the world beyond.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥३॥

**Vedan-Tago Bramhana-Syat Kshatriyo Vijayee Bavet
Vaisyo Dhana-Samru-Ddhasyat Shhoodra Sukha Mavap-Nuyat**

If the person who recites it is a Brahmin, he will attain the knowledge of the **Vedanta** (the Upanishads). If he is a **Kshatriya**, he will become a great victor; if a **Vaisya**, he will acquire immense wealth; and if a **Sudra**, he will enjoy great happiness. (3)

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥४॥

**Dharmarthee Prapnu-Yatdharmam Artharthee Chartha Mapnuyat
Kamana-Vapnuyat-Kamee Prajarthee Chapnu-Yat-Prajam**

If a person recites the names with a desire for dharma (merit), he will get the dharma. If he is desirous of wealth he will get the riches. If he is after the pleasures of life, he will get all of them. If he wants to have progeny he will get children. (4)

भक्तिमान्यः सदोत्थाय शुचिस्तद्गतमानसः ।

सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥५॥

**Bhakt-Imanya Sadotthaya Shuchi-Stadgata Manasah
Sahasram Vasu-Devasya Namna Metat Prakee-Rtayat**

Let us take up the case of a person who is very much devoted to the Lord. He gets up in the morning and purifies himself (with bath and the observance of rites and rituals). Then with his mind firmly fixed on Lord Vasudeva, he recites the thousand names of Vasudeva. (5)

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।

अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥६॥

**Yashah Prapnoti Vipulam Ynati Praadhanya Meva-Cha
Achalam shriya mapnothi shreyah prapnotya-nuttamam**

He becomes endowed with great reputation and becomes the foremost amongst his kith and kin. He acquires undiminishing wealth (in his world) and unexcelled prosperity (in the other, i.e. salvation.) (6)

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।

भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥७॥

**Na Bhayam Kvachi Dapnoti Veeryam Tejachha Vindati
Bhava Tyarogo Dhyu-Timan Bala-Roopa Gunan-Vitah**

There is no fear for him from any quarter. He acquires valour and power. He is never unwell and always shines very much. He becomes endowed with strength, a healthy body and noble qualities. (7)

रोगातो मुच्यते रोगाद्धो मुच्येत बन्धनात् ।

भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥८॥

**Rogarto Muchyate Rogat Baddho Muchyeta Bandhanat
Bhaya Nmuchyeta Bheetastu Muchye Tapanna Apadha**

He who is suffering from any disease will get ride of it; he who is in bondage will be relieved of it. He who is affected by fear will become free from it and he who is in difficulties will get rid of them.(8)

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहरुण नित्यं भक्तिसमन्वितः ॥९॥

**Durganya-Titara Tyashu Purushah Purusho-Ttamam
Stuva Nnama-Saha-Srena Nityam Bhakti Saman-Vitah**

That person who with devotion praises the Supreme Being (**Purushottama**) reciting his thousand names daily, surmounts all inseperable difficulties very quickly. (9)

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्मा सनातनम् ॥१०॥

**Vasu-Deva-Shrayo Marthyo Vasu-Deva Para-Yanah
Sarva-Papa Vishu-Ddhatma Yati Bramha Sana-Tanam**

That man, who has taken resort to **Vasudeva** and who thinks that **Vasudeva** is the highest goal to be reached, becomes cleaned of all sins and his mind becomes pure. He finally attains the eternal Brahman. (10)

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥११॥

**Na Vasu-Deva Bhakta-Nam Ashubham Vidyate Kvachit
Janma Mrithyu Jara Vyadhi Bhayam Naivapa Jayate**

Nothing inauspicious ever occurs to the devotees of **Vasudeva**. Nor do they have any fear from birth and death or old age and disease. (11)

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मा सुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥१२॥

**Emam Stava Madhee-Yanah Shraddha-Bhakti Sama-Nvitah
Yujye Tatam Sukha-Kshantih Shree-Dhrati Smruti Keertibhih**

That person, who chants this Hymn with zeal and devotion, becomes blessed with happiness of the self, forbearance, riches, firmness of mind, good memory and great fame. (12)

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।

भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥१३॥

**Na Krodho Na Matsaryam Na Lobho Na Shubha-Matih
Bhavanti Kruta Punyanam Bhakta-Nam Puru-Shottame**

The notions such as anger, jealousy, greed and evil thoughts never haunt the minds of those people who are true devotees of **Purushottama** (the Supreme Being) and who have acquired merit by virtuous deeds. (13)

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।

वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥१४॥

**Dhyou Sachan-Drarka Nakshatra Kham Disho Bhoorma-
Hodadhih
Vasu-Devasya Veeryena Vidhrutani Mahat-Manah**

The firmament, along with the moon, the sun and the stars, the sky, the directions, earth and the great sea-all, all are supported by the valour of **Vasudeva**, the Supreme Lord. (14)

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।

जगद्वशोऽवर्ततेदं कृष्णस्य सचराचरम् ॥१५॥

**Sa-Sura-Sura Gandharvam Sa-Yaksho-Raga Raksha-Sam
Jaga-Dvashe Varta-Tedam Krishnasya Sachara-Charam**

This world along with all the sentient and non sentient objects with Gods, Asuras and Gandharvas as well as Yakshas, Serpents and Rakshas are under the control of Krishna. (15)

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।

वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१६॥

**Indri-Yani Mano-Buddhih Satvam Tejo-Balam Dhritih|
Vasu-Devatma Kanyahuh Kshetram-Kshetragnya Eva Cha**

Vaasudeva-aatmakaani - It means that all of them are His bodies. The world Sastras is to be supplied as the subject of the predicate 'aahuh' say, The sense organs mind, intellect (the quality) of **Satva**, power, strength, Firmness, as well as the body and the individual soul- all of them have **Vasudeva** as their **Atma** or the inner soul. (16)

सर्वागमानामाचारः प्रथमं परिकल्पते ।

आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥१७॥

**Sarva-Gamana Macharah Prathamam Pari-Kalpite
Aachara Prabhavo Dharmo Dharmasya Pradhu-Rachyutah**

Sarva –aagamaanaam- Of all the Sastras which are the authority of all Dharmas. **Prathamam pari-kalpita** – the first Dharma, that is taught. **Aacharah**- purity of body and so on and **The Dharmas** taught by the Vedas are only subsidiary to this. Bhagavan **Achyuta** is the deity who is be propitiated by that Dharma. Who is the Giver of the fruits, and who is also the helper in the successful observance of that conduct. (17)

ऋषयः पितरो देवा महाभूतानि धातवः ।

जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥१८॥

**Rushayah Pitara Devah Maha-Bhootani Dhatavah |
Jangama-Jangamam Chedam Jagannaraya-Nodbhavam**

Rishi –Manu and others are the writers of the **Smritis** and also those who practise them. **pitarah**, **devaah**-the Manes and Gods are the subsidiary divinities to be worshipped. **Mahaa-bhootaani** -Ether and other (four elements.) **Dhaatavah**- skin, hide etc. are the products of enjoyment of the fruit of **Dharma**. **Jangama-ajangamam jagat**- the moving and non-moving world of beings who enjoy the fruit. (18)

योगज्ञानं तथा साङ्ख्यं विद्याः शिल्पादिकर्म च ।

वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥१९॥

**Yogo Gynanam Tatha Sankhyam Vidya Shilpadi Karma-Cha
Vedah Shasthrani Vigynana Etat-Sarvam Jancar-Danat**

Jnaanam is **Sastram**. **Yoga-jnaana** is the knowledge of the **Sastras**. This **Yoga** is of two kinds-**Samaadhi Yoga** and **Karma-yoga** (i.e. the course of **Bhakti** and that of **Karma** (action)). **Saankhyam** is that science by which the (i.e. intellect), **Vidyaah-** the subsidiary branches of knowledge like grammar etc, **Archery**, medicine, **Gaandharva** (i.e. music, dancing etc.) are the practical science which come under the class of Auxiliary sciences. **Silpas-**(sculpture, Architecture **Vedas** - etc.). **Karma** is observance of duties in all places. **Vedas-**the foremost amongst all the sciences. **Sastra-Smriti,Itihasa** and **Purana**, **Sarvam etat vijnaanam** – is **Sastra**. All these sciences are born of **Bhagavan Janardana**. The predicate ‘are born’ is to be supplied. (19)

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रीन् लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥२०॥

**Eko-Vishnu Rmaha-Dbhootam Prutha-Gbhoota Nyanekasah
Trilon-Lokan-Vyapya-Bhootatma Bhujkte Vishva-Bhugavyayah**

Ekah-Vishnu is unique. **Anekasah-** the great elements which are of countless forms, manners, mutations and utility and which are distinct and different from each other (**pruthak**). He pervades all of them and also the three worlds. Souls in bondage, Released Souls and Eternal Angels are the three worlds here. He is their **Atma**, because He controls them and is their Master. He is their sole protector. But He is **Avyaya-**untouched by their defects. By His supreme glory He is **Mahat-bhootam**; He is beyond the region of thought and word, and **Bhunkte-**enjoys **Leelaa-rasa** and **Bhoga-rasa** (the pleasure of sports and divine bliss). (20)

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।

पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥२१॥

**Emam Stavam Bhagavato Vishnor-Vyasena Keertitam
Pathedya Echhet Purushah Shreyah Praptum Sukhani-Cha**

That person, who desires to obtain *supreme bliss* and the pleasures of the world, should read this **Stotra** of **Bhagavan Vishnu** sung by the great sage **Vyaas**. (21)

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।

भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥२२॥

**Vishve-Shvara Majam Devam Jagatah Prabhu Mavyam
Bhajanti Ye Pushka-Raksham Nate Yanti Para-Bhavam**

Bhagavan Narayan, who is the consort of **Lakshmi** and the Lotus-eyed Lord is by nature opposed to all kinds of unwelcome things (like happiness and sorrow, good and evil) and is the mine of all auspicious qualities. He is like the celestial **Parijata** Tree for those who have resorted to Him. They consider that He alone is their wealth. Therefore, the riches and well-being of those people are beyond words. This being the case, where is for them any occasion for dishonour or disgrace? With these words **Sage Vyasa** concludes the **Hymes** as follows: (22)

न ते यान्ति पराभवम् ॐ नमः इति

Na Te Yanti Para-Bhavam Om Nama Iti

अर्जुन उवाच

Arjuna Uvacha

पद्मपत्रविशालाक्ष ! पद्मनाम ! सुरोत्तम ! ।

भक्तानामनुस्कानां त्राता भव जनार्दन ! ॥२३॥

**Padma-Patra Visha-Laksha Padma-Nabha Suro-Ttama
Bhaktana Manu-Raktanam Trata Bhava Janar-Dana**

Arjuna said-

Janardana, the greatest of gods with broad eyes like lotus-petals, and with a lotus in thy Navel! Be thou the Protector of Thy loving devotees. (23)

श्रीभगवानुवाच

Shree Bhagavan Uvacha

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।

सोहमेकेन श्लोकेन स्तुत एव न संशयः ॥२४॥

Yo-Mam Nama Saha-Srena Stotu Michhati Pandava

Sho Ha Mekena Shlokena Stuta Eva Na Samshayah

Sri Bhagavan said-

Arjuna! A person may desire to praise Me with the thousand names but I become praised even by one **sloka**. There is no doubt about it. (24)

स्तुत एव न संशयः ॐ नमः इति

Stita Eva Na Samshaya Om Nama Iti

Salutations to the Auspicious Lord

व्यास उवाच

Vyasa Uvacha

वासनाद्वासुदेवस्य वासितं ते जगत्रयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥२५॥

Vasa-Naad Vasu Devsaya Vasitham Te Jaga-Thrayam

Sarva-Butha Nivaso Si Vaasu-Deva Namostute

Vyasa said-

Vasudeva! All three worlds have been given their existence by being pervaded by Thee as **Vasudeva**. Thou art the Resting place for all

beings. Salutations to Thee! (25)

वासुदेव नमोऽस्तु ते ॐ नमः इति

Vasu-Deva Namostute Om Nama Iti

Salutation to Thee, O Vasudeva!

पार्वती उवाच

Parvati Uyvachv

केनोपायेन लघुना विष्णोः नामसहस्रकम् ।

पठ्यते पण्डितैः नित्यं श्रोतुम् इच्छामि अहं प्रभो! ॥२६॥

Keno-Paayena Laghunaa Vishnur-Nama Saha-Skrakam

Patyate Pamditih Nityam Shortu Michha Myaham Prabho

Parvati said-

What is that easy method by which the thousand names of Vishnu are daily recited by learned men? I wish to hear it from thee, O Lord (Siva)! (26)

इश्वरः उवाच -

Eshwara Uvacha

श्रीराम राम रामेति रमे रामे मनोहरे ।

सहस्रनामसस्तुल्यं रामनाम वरानने ॥२७॥

Shree-Rama Ram Rameti Rame Raame Mano-Rame

Saha-Sranaama Tattulyam Raama-Naama Varaa-Nane

Siva said-

Sri Rama, the source of delectation to the heart, I feel delighted by repeating the name Rama, Rama, Rama's name is indeed on a par with the thousand names of Vishnu, O Lovely-faced (Parvati)! (27)

राम नाम वरानने ॐ इति ।

Raama-Naama Varaa-Nana Om Nama Iti

ब्रह्मवाच

Bramho Uvacha

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षि शिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्र-कोटियुगधारिणे नमः ॥ २८॥

Namo Stvana-Ntaya Saha-Sramurtaye
 Saha-Srapaa-Dakshi Shiroru-Bahave
 Saha-Sranaamne Puru-Shaya Shashvate
 Saha-Srakoti-Yuga-Dharine Namah
 Saha-Srakoti Yuga-Dharina Om Nama Iti

Brahma said -

Salutations ; O the Endless **Bhagavan**, Who has thousand forms, Who has thousand feet eyes, heads, thighs and arms, and Who is the Eternal **Purusha** having a thousand names. Salutations to Him Who are the prop thousand crores of aeons.(28)

सञ्जय उवाच

Sanjaya Uvacha

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥२९॥

Yatra Yoge-Shvarah Krushno Yatra Paardho Dhanur-Dharah
 Tatra-Shreeh Vijayo Bhutih Dhruva Neethi Mati Rmama

Sanjaya said-

Where Sri Krishna, the Lord of all **Yogas** is, and where **Arjuna**, the wielder of bows is! There do exit firmly lustre and victory prosperity and ethics. This is my considered view. (29)

श्री भगवान् उवाच

Shree Bhagawan Uvacha

अनन्याः चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं महाम्यहम् ॥३०॥

Ananya-Schanta-Yanto Mam Ye Janaah Paryu-Panate
 Tesham Nitya-Bhiyuktanaam Yoga-Kshemam Vaha-Myaham

Bhagavan Sri Krishna said-

With reference to those who find it impossible to live without thinking of Me , I undertake the responsibility of bringing about their union with Me and of keeping up that union for ever. (30)

पस्त्रिाणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ३१ ॥

**Parithrayana Sadhunam Vinasaya Cha Dushkritham,
Dharma Samsthapanarthaya Sambhavami Yuge Yugeü**

For the protection of the good, for the destruction of the evil doers, and for the establishment of Dharma, I come into this world again and again from age to age. (31)

आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥ ३२ ॥

**Aartha-Vishanna-Shithila-Schabhitah Ghoshuchha-Vyadhi-Varthamanah
Samkeertya-Narayana-Shabda-Matram Vimukta-Duhghah-Sukhino-Bhavanti**

People may be in distress or in grief in confusion or in fright, or affected by terrific diseases; if they only sing the names of Narayana, they become rid of all troubles and attain happiness. (32)

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात्
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥ ३३ ॥

**Kayena-Vaacha Mana-Sendhriyerva
Buddhyatma-Naavaa Prakrute-Swabhawat
Karomi Yadyat Sakalam Parasmai
Naaraa-Yanayeti Samarpayami**

Whatever I do under the influence of the Primordial Matter with my body or word, by mind or sense-organs, or intellect or self, I offer all that at the feet of the Supreme Lord Narayana. (33)

**Thus ends the Eulogy on the Thousand
Names of Vishnu.**