THE VISHNU SAHASRANAMA
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WITH

THE BHASHYA OF SRI SANKARACHARYA

TO WHICH IS ADDED

A LATEST VYAKHYA OF A SANYASIN

AND

A MKRKA OF AN UNKNOWN AUTHOR

TRANSLATED INTO ENGLISH

BY

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The translator of Lalita Sahasranama, Sivasahasranama and Anandalahari, etc.

(Second Edition—Revised and Enlarged)

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TRANSLATOR'S PREFACE

The warm reception accorded last year by the devotees of Lalitā to the revised and enlarged second edition of my English translation of Lalitā Sahasranāma, with the commentary of Bhāskararāya, has induced me to respond to the call of the devotees of our Lord Vishnu, by publishing in a revised and enlarged form my English translation of Vishnu Sahasranāma with Śrī Śankara’s commentary and those of others. The first edition of this translation was brought out by me, a quarter of a century ago, under the auspices of that true patriotic Aryan, the late lamented and venerable Dr. Subramania Iyer.

In preparing this second edition, I have carefully consulted all the available commentaries now extant. But while I was touring in Malabar last summer, I came across an old MSS. of a Vyākhya by some Sanyāsins and a glossary on it by one Nīlakantha which I secured with the help of the then President of the Malabar District Board, Mr. Madhava Raja. I found the author of the Vyākhya had consulted all the then available commentaries by our great Āchāryas, and had composed one verse for each name, called Nāmakārika. Being a follower of Śrī Śankara, he gives first Śrī Śankara’s explanation and then those of others, wherever there is a difference, which I found to be verbatim quotations mostly from Śrī Parāśara Bhatta’s Vyākhya. Śrī Parāśara Bhatta belongs to the school of Visishtadvaitins and hence he bases his explanations on the
Rāmāyana, - Mahābhārata, Purāṇas and the Vaishnava Ṭīrtha Śāstras. Again while touring in the North, last winter, I found another MSS. in the Kailāsa Mutt near Hrīshīkēsa in the Himalayas. The author of this Vyākhyā is one Mahādeva and he clearly follows Śrī Sankara's Bhāṣya. In this edition I have added only the former, the verse Vyākhyā, i.e., the Nāmākārikā, since it includes all the different explanations of the names given by the various commentators.

_The Bhashyas._ Parāśara Bhatta’s Bhāṣya is spread among the followers of Visishtādvaite, chiefly in the South. A Telugu edition of it was edited, I believe, by the late Yogi Parthasarathy Avyāngar of Triplicane, a real devotee of our Lord Vishnu, a quarter of a century ago, and contains all that a critical student wants to know. It completely traces out all the grammatical forms of the names with their respective references. It is a very useful book and an English translation of it may be made with advantage.

According to the “Catalogus Catalogorum,” the last of which appeared in 1903, the following commentaries on these hymns were known:

1. Brihat Bhāṣya.
2. Vishnu Vallabha.
3. By Anandatirtha.
4. By Krishnananda.
5. By Gangadhara Yogindra.
6. By Parasara Bhatta or Sriranga Bhatta.
7. By Mahadevavedantin.
11. By Vidyaranyatirtha.
12. By Brahmananda Bharati (like No. 9).
15. By Govinda Bhatta.

Since then some more have been discovered.

The MSS. of Sri Sankarāchārya’s Bhāshya are spread throughout the length and breadth of India—an indication of its great popularity—and many old copies of the same, belonging to the 14th and 15th centuries, have been secured by me and deposited in many of the libraries in which I have worked during the last 40 years. Many doubted the authenticity of the work, and I was myself one of them until I commenced to prepare the first edition. I carefully went through the work and was strongly impressed with the remarkable coincidences between it and the other writings of Sri Sankara. The peculiarities of style, diction and expression, characterising it throughout, are peculiarly those of Sri Sankara; the treatment of the whole is very systematic and authoritative, explaining every name mostly in the light of the Vedas, the Mahābhārata, Manusmṛiti, Vishnu Purāṇa and the Bhagavad-Gītā, which are the standard classics of Hindu religious literature.

That Sri Sankara has chosen to comment upon these hymns may be due to the fact that he thought it would be more conducive to the spiritual progress of all classes of people in the Kaliyuga. It requires, unlike any other system of religious devotion, no ceremonies, no stated times or places, no preparations and no unattainable qualifications in the devotee, as a means to reach the feet of the Lord. A close study of his discussion on this point in the introductory chapter, where he supports his arguments with references to authoritative texts, will convince any reader.

The Text. The Sahasrānāma Stotras. These are prayers addressed to some particular Deity of the Hindu pantheon and invoke Him by the thousand names. They are found
The most important of these stotras are the Sahasranāmas of Devi, Vishnu and Śiva.

When we speak generally of the Sahasranāmas, they refer only to the Sahasranāmas of the above mentioned Deities which are found in the Mahābhārata and in the eighteen principal Purāṇas of Vyāsa. There are also hymns of this sort found in some of the Āgamas; but these are not recognised as authoritative by sects other than those to whom the particular Āgama especially belongs.

The Vishnu Sahasranāma, containing 142 verses, is extracted from the Ānusāsanika Parva in the 149th Chapter of the Mahābhārata, in the dialogue between Bhishma and Yudhishtira.

It is held in great veneration all over India, from Cape Comorin to the Himalayas and is recited by persons of all stations in life, by the prince and the peasant, by the ignorant devotee and the fortunate Yogi, on every occasion of joy or sorrow, fear or hope. Miraculous virtues are attributed to it and are assured by the author Vyāsa himself.

**THE METHOD OF REPEATING THIS HYMN**

The ancient custom, still observed in the village parts, especially of the South, is to repeat each name of the Sahasranāma, offering Tulasi petals or any available flowers of the season before the idol of Vishnu in his various incarnations of Rāma, Krishna, etc. This is done for the fulfilment of one's desires, or to ward off the evil influence of planets. Many merely repeat the whole book sitting before the idol with Bhasma (sacred ashes) in a plate by

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² The number of the Chapter is differently given in some commentaries and in some manuscripts, e.g., Parāśara Bhattā.
their side, which is afterwards distributed among the village people. Sometimes some wealthy householder, in celebrating the thread or initiation ceremony of his son, feeds one thousand virtuous Brahmins repeating each nama before a Brahmin. According to Nilakantha, the author of the glossary, if one wants to perform Purascharana in order to attain perfection, one should repeat it a lakh of times within a fixed period during his lifetime and perform Homa in fire with ghee or pāyasa (milk-rice).

PRĀNĀYĀMA

The utility and importance of this fundamental Yoga practice have not been fully realised by us. Vyāsa says in a hymn "The Lord Vishnu himself is Yoga and the leader of all the Yogins (Slo. 16), the Yogi and the Lord of the Yogins (Slo. 104)". The ancients have perfected it to a science, but it is lost to us to a considerable extent through our own folly. It is the sacred duty of every true Aryan to revive it. The desire for material advancement has supplanted the yearning for spiritual progress. At present, the yearning for Swaraj has well nigh become universal; but the people have not yet realised that unless and until they are healthy—physically, mentally and morally—they can never hope to become a Nation and attain Swaraj. In ancient times the Aryans were a very strong and powerful race, imbued with the highest of virtues, so that the word Arya came to connote strength, and Anarya, weakness. (Vide Bhagavad-Gita, II, 2.) The Aryans attained and retained unto death their bodily and mental perfection by the simple but effective method of Prānāyāma. To them death had no horrors. Just as one throws off one's worn out garments, even so they cast off their body by their own free will by the power of Yoga. I have written about the
Pranayama in my Lalita Sahasranama (see page 8 in the Preface). I repeat it here, in some detail, for the benefit of the readers. The Sāstric method is to get up at the Brāhma Muhūrta, i.e., before the breaking of the dawn, and finish the morning ablutions. After Āchamana—sipping water—perform the breathing exercises, the Pranayama, in a well ventilated place. Sit cross-legged facing east or north, with the back straight, chest well expanded and thrust forward and the head erect. First exhale (Rechaka) all the air slowly through one or both the nostrils, and then inhale (Pūraka) slowly and deeply, and exhale as before. While exhaling and inhaling produce a low humming sound in the throat. Repeat the Rechaka and Pūraka alternately for about ten minutes. Next, restraint of breath or Kumbhaka must be practised. Inhale slowly, with the production of a humming sound in the throat as before, but retain the breath as long as possible without straining yourself and exhale completely all the air out. Again inhale slowly and deeply, restrain and exhale as before. Repeat this process for about five to ten minutes and gradually increase the duration of Kumbhaka.

While performing Rechaka, Pūraka and Kumbhaka, it will be easy for beginners if they use one or more fingers to close up one or both the nostrils. When one has made some progress in Pranayama, then by merely willing, the air can be made to flow in or out through any nostril or it may be kept in Kumbhaka.

The third practice is Bhasra (bellow) and it is done for the next five or six minutes. Sitting erect as before and with the lips closed, blow out the air, with the hissing sound of a starting locomotive engine, rapidly. While blowing in this way the trunk of the body is steady, but the abdomen becomes concave and flat in
quick succession, due to the alternate contraction and relaxation of the abdominal muscles. The naval region swings inward and out with the maximum amplitude. The Bhasra can be practised also in the evening provided the stomach is empty. By this practice, the intestines get exercised, the digestive powers are greatly improved, the free circulation of blood is facilitated and the lungs are strengthened. The bowels also are kept in order by removing constipation. (See Tai. Aranyaka, I, 7-21.)

Success in Pranayama can be attained only if the diet is a well regulated one (Bh.-Gita, 17. 8 to 10). Any non-stimulating, simple and nutritious diet will do. It is well to remember and practise the Vedic ordinance "Ekavāram Dvivāram Va," which enjoins only one meal a day or at the most two. Seven hours at least must elapse between any two meals.

It is very depressing to note that generally Indians, and especially South Indians, have become physically degenerated; the more educated they are the more physically depressed they have become. The golden precept enjoining Brahmacharya (restraint) on a Grihasta, by our Sāstras, has been totally ignored. Excessive indulgence in stimulants, coffee, tea, etc., and in matters pertaining to sex, irregular and hurried meals—meals noted for their flavour alone but not for their sustaining qualities—and want of regular exercise for the body, have brought about this present condition. Systematic practice of Pranayama by our young men, with a well regulated diet and observance of the principles laid down for the conduct of the Brahmachārins and of the Grihastas will in a generation or two regenerate them into a virile people.

These practices do not require any special instructions from a teacher, and are quite harmless. They are taught
to us in our Upanayana ceremony, and ought to be continued systematically every day in one’s life. This may be practised by all persons irrespective of age or sex, excepting women in the family way, who should not attempt the Bhasra. But chronic patients afflicted with bowel or lung diseases should be carefully guided by a scientifically trained instructor. For this purpose, some two years back an Áśrama was started at Lonavla, a beautiful sanatorium in the Poona District. It is conducted by His Holiness Kuivalayananda at Kaivalya Áśrama. Its experiments are radiographed and recorded in its quarterly journal called “Yogamimamsā”. The instruction is free to all who seek to recoup their lost health by nature’s processes. By the grace of the Divine Physician, “Daivyah Bhishak,” the Lord, all the incurable diseases are cured. May our degenerate young men take up these practices and become healthier, is the pious wish of the author!

After the Prānāyāma, one should meditate on the great Lord Vishnu, repeating the thousand names, loudly or mentally (the latter is preferable). The meaning of each name is to be realised. This will exercise the mind well and improve its power of concentration. I pray with Śrī Vyāsa, the author of this hymn (Ślo. 121-132), to the Lord, the presiding Deity of this Sahasranāma, to bestow on the repeater of this hymn physical health and mental peace.

After the completion of this work, a MSS. copy of another Karikā (commentary) was placed in my hands by a Sāstri, an old classmate of mine, who was a copyist under me during my activities of earlier days in connection with libraries. In this work there are 600 verses for all the 1,000 names, generally at the rate of half a verse for each name. There are also 37 verses at the end for rules, thus
making 637 Kārikās altogether. The unknown author of this commentary only recapitulates the explanation given by our great Āchārya Śrī Śankara. Here and there he helps with some fine ideas for certain names and I have added these explanations in their respective places and marked as Ka. This commentary may be one of the four referred to by the author of the Nāmakārikā commentaries. Every tenth name of the 1,000 names has been given in his 37 verses for rules so that the repeater should not make mistakes in uttering this hymn. There are 1,031 single names in the Sahasranāma. The extra 31 names are to be used as Vīshēna, i.e., qualifying the names which are next to them. When one makes Archana to the Deity the correct dative case is also referred to in this Kārika. There are 5 double names in the first hundred (names 12, 16, 30, 46 and 55), 2 in the second (120 and 124), 4 in the third (217, 232, 275, . . . ), 4 in the fourth (333, 359, 390 and 399) and (400), 5 in the fifth (404, 427, 429, 454 and 493), 6 in the sixth (514, 531, 552, 564, 572 and 573), 1 in the seventh (627) and 4 in the eighth (. . . , 732, 794, 799). The 896th name is an indeclinable one (avyaya). It should be used in the Archana as Sanāt Namah; the 929th name, being plural, as Sadbhīyo Namah. The author ends with a verse, “Thus the learned should perform Archana, consulting this commentary for correctly uttering the names in dative case and suffixing ‘Namah’ to each name”.

The MS. contains also at the end, the 25th Chapter, extracts from the Bhrigu Samhitā and called “Sahasra-nāmārchna vidhi”. This Samhitā is one of the four belonging to the Vaikhāna sect.1 This 25th Chapter

1 Marīchi Samhitā containing 96 Patakas, with about 5,000 grandhas. (2) Bhrigu, the largest, containing about 15,000 grandhas dividing into 18 Adhikāras, as Yējnādhi-kāra, Kriyādhi-kāra, etc., (3) Atri Samhitā with 32 Chapters, (4) Kāsyapa, 2,000 Grandhas. The MSS. were secured long ago and deposited in the libraries assisted by me, at Adyar, Mysore and Baroda.
deals elaborately with the rules for performing the worship of Vishnu by these 1,000 names, offering flowers, such as Thulasī, Bilva, Nandyavarta, Padma, Mallikā, Jāti, Punnaga and Satapatra, for each name. The worship should be performed, if not daily, at least on one’s own birthdays, eclipse days, birth constellations, the entering of the sun from one Zodiac to another, and to ward off troubles, due to planets, the anger of kings, great diseases and the troubles of enemies. This Archana may be performed also when one requires Dharma, sons, wealth and other desired objects.¹

Om! Santih, Santih, Santih

October, 1926

R. A. Sastry

¹ 90 names are repeated in this hymn; of them, 74 are repeated twice, 14 thrice and 2 four times. I have marked them in their proper places. In Lalitā Sahasranāma alone we do not find such repetition; this hymn is treated as “mantras” whereas all the others are “stotras”.
COMMENTATOR'S BENEDICTORY VERSES

Om Adoration to Krishna whose nature is Sat, Chit and Ānanda, who performs his functions without effort, who is cognised by the Vedānta, who is the Guru, and who is the witness of Buddhi.

2. I adore the sage Krishnadvaipayana Vyāsa devoted to the welfare of all beings, who is to the Vedas as the sun is to the lotus and who is the fountain of self-control, etc.

3. The admirable hymn containing the thousand names of the Supreme Person, who has thousands of forms, thousands of eyes, faces, feet and arms, is now being commented upon for the sake of overcoming birth, decay, etc.

Śrī Vaisampāyana said:

1. Hearing all the Dharmas in their entirety and those sacred acts that destroy sins, in various ways, Yudhishtira again addressed the son of Santanu (Bhishma).

Vaisampāyana said to Janamejaya.

Dharmas are those that lead to prosperity and Moksha as defined by the Vedas. Addressed: as he was of opinion that he had not been taught the means of attaining all the desired ends of man, that are easy to follow and mighty in their results.

Yudhishtira said:

2. Who is the One Deity in the world? What is the sole and Supreme Goal? Whom should men praise and worship to attain good?
In the world: who is declared in the Vidyās that form the source of our knowledge? This is the first question.

Supreme Goal: He whose orders all obey, realising whom the fetters of the heart break off, as said in the Sruti (Mu. Up., 4-8). "The fetters of the heart are broken, all doubts are solved, all his actions perish when he is seen, who is the cause and effect," by merely knowing whom one attains Moksha, which is of the nature of bliss; knowing which one fears nothing, entering whom there is no rebirth, knowing whom only, one becomes himself as said in the Sruti (Mu. Up., 6-9). "He who knows Brahman becomes even Brahman," and leaving whom there is no other path, as said in the Sruti (S'Ve. Up., 3-8). "There is no other path to go," That is called the sole Supreme goal. This is the second question. Praise: reciting his attributes. This is the third question. Worship: external and internal, in various ways. Men: children of Manu. Good: Svarga (heaven), Moksha, etc. This is the fourth question.

3. What is that Dharma which is regarded by you as the supreme one among all Dharmas? By reciting what (hymn) is mankind freed from the bonds of birth and Samsāra?

What is that Dharma, etc., is the fifth question.

Reciting: Japa is of threefold nature, viz., loud, audible and mental (see Manu Smr., 2-85). By using the word mankind (Jantu) it is hinted that all human beings are, according to their capabilities, entitled to perform Japa and worship, and to hymn His praises. Birth: is the indication of all the effects of Avidya evolved out of ignorance. Samsāra: Avidya, freed: from all other effects, also, in order to show the Supreme importance of moksha. This is the sixth question.
Bhishma said:

_Bhishma:_ one who is the cause of terror to all foes, external and internal, the promulgator of Moksha-dharma and other Dharmas, and who is omniscient.

Six questions are asked. The sixth and the last referring to Japa is answered by the following verse:

4. The man who is ever-engaged in praising, with the thousand names, the Lord of the Universe, the God of Gods, the Infinite, and Supreme Purusha (gets beyond all grief).

_The Universe:_ the movable and the immovable. _God of Gods:_ God even of Brahma and other Gods. _Infinite:_ unlimited by space, time and substance. _Supreme Purusha:_ superior to the perishable and the imperishable. (See Bh. G., 15-18.) _Praising:_ his attributes. _Purusha:_ because of his dwelling, (sayana) in the heart (puri), or because of his fullness. The phrase _gets beyond all grief_ has to be supplied in the fourth and fifth verses also.

The fourth question is answered by the following:

5. By always worshipping with devotion that imperishable Purusha, by meditating on Him, by praising Him and by bowing down before Him, the worshipper (gets beyond all grief).

_Worshipping:_ by performing external worship. _Always:_ at all times. _With devotion:_ entirely given up to Him. _By meditating:_ worshipping Him internally. Hymning His praise and prostrating before Him are acts that form the last part of the worship. _The worshipper:_ the enjoyer of the fruit of the worship.

Or by _worshipping_ is meant both external and internal worship. _By meditating, by praising and bowing down_ are meant, the mental, the verbal, and the physical worship.
The third question is answered by the (first) three parts of the following verse:

6. By always praising Vishnu, who is without beginning and end who is the Supreme Lord of all the worlds and who is the observer of the Universe, one gets beyond all grief.

*Without beginning and end*: devoid of modifications such as birth, etc. *Vishnu*: all pervading. *Worlds*: (Loka) that which is visible, the objective side. *The Supreme Lord*: even of Brahmā and others who are the masters of the visible Universe. *Observer*: observes the visible universe directly by His self-knowledge (Bodha). *Gets beyond all grief*: transcends the (three) kinds of sorrows, Adhyātma, etc.

He is again praised:

7. And who is friendly to Brahman, who knows all the Dharmas, who is the enhancer of the fame of the worlds, who is the Lord of the Universe, who is the great Truth and who is the source of the evolution of all beings.

*Who is friendly to Brahman*: Brahmā may mean here the Creator or the Brāhmanas, austerities and Vedas; *enhancer, etc.*: He who enhances the fame of all creatures by the entering of His Sakti (energy). *Who is the Lord of the Universe*: (Lokanātha): He who is desired (nātha) by the worlds or He who sheds his light (nātha) on the world, or blesses it or He who is beloved of the world. *Great Truth*: Great; being superior to the Universe. *Truth*: He is the true existence: *Who is the source, etc.*: He from whom originates the Samsāra of all beings.

The fifth question is answered:

8. The constant worship with hymns of the lotus-eyed (Vishnu) with devotion is regarded by me as the greatest of all Dharmas.

**Query.** What is the reason for giving pre-eminence to the hymning of this praise?

**Answer.** The reason for such pre-eminence consists in its having no necessity to do harm, etc. (to other creatures), in its not requiring the help of other persons or money, and in its not having strict rules as to place, time, etc. The Vishnu Purāṇa (6-2-17) says: "That which one obtains in Kṛtayuga by meditation, by performing sacrifice in the Tretā, by worship in Dvāpāra, he receives in the Kaliyuga, by reciting (the names) of Kesava." The Manu Smriti (2-87) says: "But, undoubtedly, a Brāhmaṇa reaches the highest goal by Japa only; never mind if he performs other rites or neglects them; he who befriends (all creatures) is declared to be a (true) Brāhmaṇa." The Mahābhārata says: "The Japa is said to be the best of all Dharmas, and also Japa begins with non-injury to beings." The Bh. Gītā (10-25) says: "Of sacrifices, I am the Japa sacrifice." Hence it is said to be the greatest Dhārma.

The second question is answered:

9. (He who is) the Supreme and great Light, who is the Supreme and great Ruler, who is the Supreme and great Brahman, is the Supreme and highest Goal.

*Light*: bare consciousness, illuminating everything. The Śrutis (Tai. Brā., 3-12-9) says: "That light by which the Sun illuminated, shines" (Br. Up., 6-4-16). "The Gods worship him the Light of Lights" (Mu. Up., 4-10): "The sun does not shine there, nor the moon and stars." The Bh. G. also (15-12) says: "That Light which is in the Sun."

*Tapas* means the Ruler, because He rules by the heat of his command. The Antaryāmi Brāhmaṇa speaks thus of
his being the Universal Ruler (Br. Up., 5-7-1). "He who rules by dwelling in this world as also in other worlds and all beings." The Tai. Up. (2-8-1) says: "From dread of Him the wind blows." Or Tapas means wish. The word Great indicates the unlimited power. The Sruti (Br., 6-4-22) says; "He is the ruler of all."

*Supreme Brahman* is characterised by Truth, etc.

**Goal**: from which there is no fear of return. The expression *Supreme* precludes any other state, like that of the splendour in the Sun, etc. The drift is: That Deity, who is the Supreme Light, the Supreme Ruler, the Supreme Brahman, and the Supreme Goal, is the one Supreme abode of all beings.

The first question is answered:

10. The Purest of the pure, the Most Beneficent of the beneficent, the God of Gods, the Imperishable Father of beings.

*Pure*: holier than the holy waters, etc. The Supreme Person destroys all sins, when meditated upon, seen, sung, praised, worshipped, remembered or prostrated. Hence He is Supreme purity. Or through the real knowledge of His Self He destroys the Karma, good or bad, that leads to the bondage of Samsāra, and its source (Avidyā). (The Scriptures say): "Hari who grants emancipation also bestows on those that meditate upon him, beauty, health, wealth and continuous worldly happiness." "When Hari destroys all grief by simple meditation upon him, why should not one leave aside all other objects of thought and constantly meditate upon Him?" The Sruti says: "One should meditate upon the Divine Nārāyana during baths and other acts; for it is a purificatory penance for all bad actions." "One is emancipated by listening to the name 'Krishna,' the mantra of Vishnu, the only antidote in the case of a person rendered senseless by the bite of the serpent of Samsāra." "Even if one is guilty of
heinous crimes, if he but concentrates his mind upon Achyuta, he becomes a holy man, purifying (even) the assembly of pure men." "Having thoroughly ransacked all the Sāstras and having inquired into the matter over and over again, the final conclusion arrived at is that Nārāyana should be the only object of constant meditation." (Hari. Va. 280th chap. says): "You should, centred in your Sātvika aspect, meditate upon Hari alone for ever; always recite, O Brāhmanas, the sacred mono-syllable OM and meditate upon Kes'ava." (Mu. Up., 4-8, says): "The fetters of the heart are broken, all doubts vanish, and (all) actions are destroyed, when He is seen who is the cause and effect." (The Vish. Pr., 6-8, says): "The repetition of his name with devotion is the best purifier of all sins, as the fire purifies, O, Maitreya!, the metals. By the repetition even unconsciously of His name, man is undoubtedly liberated from all sins which fly like wolves frightened by lion." (Vish. Pr., 6, 2): "Whatever is obtained by meditation in Kritayuga, by performing sacrifices in Tretā, by worshipping in Dvāpara, is obtained by repeating the names of Kesava in Kali." "Hari destroys the sins when meditated upon even by the evil-minded; fire, touched even unawares, surely burns." "Recitation of the name of Vāsudeva, knowingly or unknowingly, destroys all sins, as water dissolves salt." (The Vish. Pr., 6-8, says): "The man who fixes his mind on Vishnu goes not to hell; he who meditates upon Him regards (even) heavenly enjoyments only as an impediment; and he whose mind and soul are penetrated by Him, thinks little even of the world of Brahma; for, when present in the minds of those with unsullied intellects, he confers upon them eternal freedom. What marvel, therefore, is it that the sins of one who repeats the name of Achyuta should be wiped away!" (The Vishnu Dha. Utt., 66-74, says): "Water is enough to extinguish fire; sunshine is enough to dispel darkness; during Kaliyuga, recitation of the names of Hari is enough
to remove the accumulated sins of men.” “Hari’s name, the name, and name only is my life; in Kaliyuga, there is no other means, no, certainly, no.” “A person becomes free from sins by praising (the names) of Vasudeva, the Omnipresent; by daily worshipping Him, all sins are destroyed.” “They in whose hearts resides Hari, the fountain of all good, never meet with evil at any time, in any of their undertakings.” “Centred in yoga, one should daily meditate upon the Divine Janardana; this I consider to be the most powerful talisman; for, who would dare to harm the followers of Achyuta?” “Directing one’s thoughts to Hari, removes as much sin as is washed by thousands of baths in the Ganga and millions of baths in Pushkara.” “If one attains the accomplishment of his wishes by concentrating his thoughts for one Muhūrta (3½ Indian hours) on the undecaying Narayana, what to say of one who is ever devoted to Him!” (Vish. Pr., 2-6, says): “The remembrance of Krishna is far better than any such expiatory acts as religious austerities or the like.” (6-8.) “The stain of Kali age, which insures to men sharp punishment in hell, is at once effaced by a single invocation of Hari.” “Govinda, if remembered once, quickly destroys the sins of men, accumulated in hundreds of births, as fire burns up cotton.” (Ibid., Pr., 6-7, says): “Just as the blazing fire, with the wind, burns dry grass, so Vishnu seated in the heart consumes the sins of the sages.” If one Muhūrta is allowed to pass by without meditation (upon Hari), one must weep loud as if he was robbed by thieves.” “O great sage, man, by always remembering Janardana, the Lord of beings, the World-teacher, destroys all his sins, and accomplishes whatever he wants.” “Thus meditating with concentrated mind upon Madhusudana, one crosses the ocean of Samsāra, teeming with such alligators as birth, death and old age.” “Even in this sinful Kaliyuga, a worldly man, though guilty of all sins, becomes pure by meditating upon
Govinda.” (Vish. Pr., 2-6, says): “To him whose mind is devoted to Vasudeva in his Japa, oblations to fire, worship and the like, O Maitreya, even the glory of the King of Gods is an impediment.” “One’s sins are speedily destroyed, even though they might have been accumulating through many past lives, Pralayas, and Kalpas, if he but bow down his head, even slightly before the Ruler of the three worlds, unequalled in prowess, the Director of all.” “A single prostration to Krishna, well-made, is equal in merit to ten horse-sacrifices duly completed; the sacrificer returns to birth, but he who prostrates before Krishna does not.” “There is no fear to them, who bow down to Govinda, resembling in hue the atasi flower, dressed in white and of unswerving greatness.” “Prostration to (Vishnu) the bearer of Chakra (discus) in hand even though offered with motives other than good, lays the axe at the root of the tree of Samsara.” The above quotations from the Srutis, Smritis, Itihāsas and Purānas, go to support the point.

Beneficence includes here happiness, its means and sources. He is the most Beneficent characterised by Supreme Bliss.

God of Gods: because He stands foremost by shedding His light on all others and the like. The S’vé. Up. (6-11), says: “He is the one God, hidden in all beings, omnipresent, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one free from attributes.” (6-18) “Let me, desirous of liberation, approach the protection of God the Manifester of the knowledge of Himself, who, at first, creates Brahmā and gives him the Vedas.” The Chchā. Up. (6-3-2) says: “That Deity thought.” (6-2-1) “There is only one without duality.”

But how is it that He is the one Deity, as there is a distinction between Jivatman and Paramātman? The Sruti (Tāi. Up., 2-6) says: “Having created
along with "it." (Br. Up. 3-4-7) : "He entered thither to the very tips of the finger nails."

Both Jivatman and Paramatman are identical because Srutis like those now quoted teach that the Supreme One who undergoes no modifications entered the body as the witness of Buddhi and its modifications.

But there is a difference between that which entered and the one that followed as witness. If so whence the sameness? No. The Srutis (Tai. ar., 3-14) say: "The one Deva became many." (3-11) "One only is considered as many." (3-14) "Thou art one who followed many that entered," and the Srutis also teach that as one only entered as many, there is no difference between the many that entered and the one that followed.

The Taittiriyaka (Samhita, 4-1-8) has eight mantras from Hiranya garbha to Kasmai Devaya which also support the above point. Kath. Up. (5-9 to 13) says: "As the one fire, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all things assumes different forms according to whatever it enters, and exists also without. As the one air, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all assumes different forms according to whatever it enters and exists also without. As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, so the one Self within all creatures is never contaminated by the misery of the world, being himself without." "There is one Ruler, the Self within all creatures, who makes one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others. There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self to them belongs eternal peace, not to others." Br. Up. (3-4-11) says: "Verily, in the beginning this was
Brahman only. That being one, was not strong enough (5-7-23). There is no other seer but He.” The Isa. Up. (4) says: “That One, though never stirring, is swifter than mind.” (7) “What sorrow, what trouble can there be to him who once beholds that Unity?” (Ai. ar., 3-2-4) says: “That Purusha who is within all beings, should be understood, as my Self.” (2-4-1) “Verily, in the beginning all this was Self, one only; there was nothing else whatsoever astir.” The Rigveda (I, 164-46; X, 114-5) says: “The learned priests call one by many names; (1-154-3). The one measured (the Universe) by his three steps; (1-154-4). The only one upholds the whole Universe.” Chchā. Up. (6-2-1) says: “In the beginning, my dear, there was only that which is one only, without a second.” Bh. Gītā (6-31) says: “He who established in Unity, worships me, abiding in all beings; (5-18) The sage looks equally on a perfectly learned and humble Brāhmaṇa, a cow, an elephant; (10-20). I, O, Gudakesa! am the Self, seated in the hearts of all beings; (13-30.) When he perceives that the varied natures of beings are rooted in One, and proceedeth from it, then he reaches Brāhmaṇa; (13-33). As this one sun illuminates the whole earth, so the Lord of the Kṣetra (body) illuminates every Kṣetra, O Bhārata; (18-66) Renouncing all Dharmas, come unto me alone for shelter; grieve not, I will liberate thee from all sins.” The Harivamsa says: “You should constantly meditate upon Hari, centred in your Sātvika nature, O, Brāhmaṇas! constantly recite the monosyllable Om and contemplate upon Kesava. O, Supreme Purusha! thou art one among the Devas, O, long-armed one! thou art blessed; there is no other in the world.” There is the Vedic text singing the greatness of Manu (Tai. Sam., 2-2-10) thus: “Whatever Manu said is to be taken as antidote to Samsāra disease.” Manu also (12-91) says: “He who sacrifices to the Self alone equally recognising the Self in all beings and all beings in the Self, becomes self-luminous.”
The Vish. Purâna (1-2) says: “Thus the only God, Janârdana, takes the designation of Brahma, Vishnu or Siva, according as he creates, preserves, or destroys. Hence O, Brâhmana! except discriminative knowledge (Vijnâna) there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although appearing as many, diversified by the manifold consequences of our own acts. Knowledge, perfect, pure, free from pain and detaching the mind from all that causes affliction; knowledge, single and eternal—is the Supreme Vasudeva; besides whom there is nothing. When (one recognises that) the one Purusha is dwelling in all the bodies, then the words ‘who art thou’ ‘that I am’ are useless. Just as the same sky appears as white, blue, etc., so, the same Âtman is seen as many by the deluded. Everything that we see is Achyuta, there is nothing besides Him. He is I, He is You. He, the Âtman, is all this; so, free yourself from the delusion of differences. The king, being thus instructed, opened his eyes to truth and abandoned the notion of distinct existence.” (Yama says to his servants): “All this, and myself are Vasudeva. He is the only One the Supreme Purusha and the Supreme Ruler. Leave those whose minds are firm in Ananta enshrined in their hearts, and keep at a distance from them.” “O, God! all that the Goddess of Earth has been saying is true, I, Siva, You and all this are Narâyana; but the impersonations of His power are for ever mutually fluctuating; and excess or diminution is indicated by the predominance of the strong and the depression of the weak.” (Brahma says to Siva): “O Soul of the Universe, You and I are, as the cause of this world, one and the same; during evolution, We are separate in respect of Our functions. He who has obtained Your protection, has also obtained Mine; you will, O, Sankara! see yourself as in no way different from me. Men whose minds are deluded by Avidyā, see the distinctions such as “I, he, thou, and this world with gods, titans and
men“. Mahes‘vara says in the Bhavishyottāra Purāṇa:

"Those who regard me or Brahmā as different from Vishnu, are of crooked minds, fools, and are tortured in the hells below. Those foolish and wicked men that regard Me, Hari, and Brahmā as different, are guilty of a sin equal to Brahmanicide.” Again in the Chapter on Kailāsa Yātra of the Harivamsa, Mahes‘vara says: “You are the beginning, the middle and the end of all beings; the Universe sprang from You and is absorbed in You; I am You, the all-pervading. You are Myself, O, Janārdana! O, Lord of the world! there is no difference between Us, either in words or their import. Those glorious names of Govinda that are popular in the world, are My names too; there is no doubt on this point. O, Lord of the world! worshipping You is the same as worshipping Me; he who hates You, hates Me; there is not a shadow of doubt (about this). I am the Lord of beings only as an emanation of You; there is nothing devoid of You, O, Lord! Whatever is, was, or will be, is Yourself, O, Lord of the Universe! There is nothing without You, O, Lord of Lords!"

Moreover (Vedānta Sūtras, 4-1-3, say): “But as Ātman (scriptural texts) acknowledge and make us comprehend (the Lord);” here, Ātman, means Paramātman as defined by the Sāstras. The Jābālas, in speaking of Paramātman, denote it by the appellation of Ātman “Thou art, indeed, I. O, Sir! I am indeed, thou.” Other Texts also say (Kath. Up., 4-10): “What is here (visible in the world), the same is there (invisible in Brahman); and what is there the same is here (Tai. Up., 2-8-5): Both He who (is) here in the man and He who (is) in the Sun there, one verily is He”; “That Brahman knew the Self by saying I am Brahman”; (4-5-19) “This is Brahman, without cause and without effect, without anything inside or outside. (6-4-25) This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman.” There
are other Upanishads acknowledging Ātman (as Paramātman); again the Vedantic axioms make us comprehend Ātman as the Īsvara (Paramātman). (Br. Up., 5-7): “This is thyself, the indweller, the immortal.” (Kena Up., 1-6): “That which does not think by mind, and by which, they say, mind is enabled to think, that alone know as Brahman, not that which people here adore.” (Chchā. Up., 6-8-7) “It is the Truth. It is the Self, and thou art It.”

This is like worshipping the image, on the score that it represents Vishnu.

That is unreasonable being unimportant and opposed to authorities on the point. For, where a symbol is meant, mention is made of it only once. (Chchā. Up., 3-18 and 19) “Mind is Brahman, and the Sun is Brahman.” But here it is said “Thou art myself and I, indeed, am Thyself,” so, because there is an inconsistency with the Vedic sayings on symbol, the absence of difference is established. Again we find (in different places) the idea of difference is refuted. (Br. Up., 3-4-10) says: “Now if a man worship another deity, thinking the deity is one and he another, he does not know. He is like a beast.” (Kath. Up., 4-10 and 14 says): “He who sees any difference here (between Brahman and the world) goes from death to death.” “As the water rained down on elevated ground, runs down scattered off in the valleys, even so runs after difference a person who beholds attributes different from the Soul.” (Br. Up., 3-4-2) says: “Verily fear arises from a second only.” (Tai. Up., 2-7) says: “If he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise.” (Br. Up., 4-4-6) says: “Whosoever looks for anything elsewhere than in the Self, is abandoned by everything.”

These and many other passages in the Sruti refute the idea of difference. Again the Sruti (Br. Up., 4-4 and 5-5) says: “All this is Self only; when Self is known,
everything becomes known; all this is indeed the Self: all this is Brahman only."

The Smriti also (Bh. G., 4-35) says: "And having known this, thou shalt not again fall into this confusion, O Pāndava; for, by this thou wilt see all beings without exception in the Self and all in Me." The meaning is that you will perceive the unity of the individual soul and Īśvara, that is taught in all the Upanishads. (Again in another place the Bh. G., 18-20) says: "That by which one indestructible cause is seen in all beings inseparate in the separated, know thou that knowledge as Sattvika."

Here too the Lord (Śrī Krishna) has taught that the knowledge of the non-duality of the Ātman is the right view. Hence you are asked to fix your mind upon Īśvara as the Ātman. Again it is said: "Ātman and Paramātman are yourself differentiated as five." (Bh. G., 10-42) says: "But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole Universe with a portion of Myself, I exist.

To show that Avidyā or ignorance is an Upādhi, there is authority. (The Smriti says): "The great Ātman, one only is named Ahankāra; the seekers after Truth speak of it as 'Jīva,' as 'Antaratman' ('inner soul'). Vishnu Purāṇa says: When ignorance which creates difference, is entirely destroyed, who would postulate a non-existing distinction between the Ātman and Brahman? O king, the idea of differentiation in the Paramātman is due to ignorance; when it is destroyed, the distinction between the Ātman and the Supreme is no distinction at all." Vish. Dharma says: "Just as when the Ether in a pot, soiled with dust and smoke, is dirtied, the other ones that are at a distance are not likewise soiled, even so when one Jīva is soiled by various pairs of opposites, the other ones are not likewise soiled." We read in the Brahmayajnavalkya: "Just as one Ākāsa becomes many in different pots, etc., so the Ātman, though one, shines as many, like the sun reflected in
different basins of water." The S'vē. Up., (1-10) says: "The One God rules the perishable (Pradhāna) and the Self." Chchā. Up. (7-26-2) "He becomes one." Another Śruti says: "He pervades through that," "That He only, by this divine eye, the mind, perceiving all the objects, enjoys." "The Supreme and unchangeable Self only is the Jīva." Br. Up. (III-4-7) says: "He entered thither," "One should worship Him as the Self," (IV-5-19) "That this Brahman is without cause. . . ." (V-7-23) "There is no other seer but He, . . . there is no other knower but He," (VI-4-22) "And He is that great unborn Self, who consists of Knowledge," (III-4-10) "He who worships other deities . . . ." (Chchā. Up. (VI-8-7) "All this is Ātman." (Bh. Gītā, XIII-L) says: "Understand Me as the knower of the field (Kṣhetra)." Yoga Yajnavalkya says: "Just as the sparks fly out from the heated iron-ball, so the worlds proceed from the Ātman." Brähma Purāṇa says: "The unborn is said to be born when he takes a form." Again, "as a piece of rope lying on the floor on a dark night appears as a serpent to the eye affected by the darkness, and as the one moon seems as two, so Paramātman, the Supreme Purusha, ever-existing, self-radiant, and all-pervading, seems as many in the various vehicles; and one imagines himself as the actor through ignorance due to egotism." The Śrutis again (Br. Up., 6-3-21) say: "Thus this person, when embraced by the Intelligent Self. . . ." (Chchā. Up. VI-8-1) "He becomes united with the True." Another saying is: "Deluding Himself by His own Māyā of duality, Hari subjects Himself to the influence of attributes." (Bh. Gītā, 15-10) says: "The deluded do not perceive Him when He departeth or stayeth," (5-15) "The knowledge is veiled by ignorance." In another place it is said: "Avidyā consists of (all objects ranging) from Avyakta (unmanifested Prakṛti) down to Vīsesha (to particular species); "This was darkness before." (Chchā. Up., VI-1-4) "The difference being only a name." Again
the Sruti (Br. Up., IV-4-13) says: "For, when there is as it were duality, then one sees the other... but when the Self only is all this, how should he see another, how should he smell another?" (Isa. Up., 7) says: "When a man knows that all beings are even the Soul, when he beholds the unity (of the Soul), then there is no delusion, no grief." (Chchā. Up., 24-1) says: "Where one sees nothing else, hears nothing else." Another text says: "This difference is due to the influence of ignorance." (Br. Up., 6-4-19) says: "There is in it no diversity. He who perceives therein any diversity, goes from death to death." (Śve. Up. 3-3) says: "He having eyes on all sides..." "The only one who presides over all such sources as the prakṛiti, the ether, and all other forms," (4-5) "The one unborn nature red, white and black, ... The one unborn being, who loves her and lies by her," (1-3) "The sages... beheld the Energy of the divine Soul." (Br. Up., 6-3-23) says: "But there is then no second, nothing else different from him that he could see." (Śve. Up., 3-2) "For there is one Rudra only, they do not allow a second." Gaudapādakārikā (3-31) says: "All here, moving and otherwise, is only a phenomenon of the mind: (3-32) when it ceases from imagining and remains at rest for want of things to cognise, it becomes naught." "Whatever duality is seen in the Universe, can be removed by the mind. Duality is due to the phenomenon of the mind and unity is the Reality." (3-29) "As during dreams, one's mind appears as two through Māyā, so, also during waking consciousness, mind appears as two." Even by argument (the duality) of the Universe can be accounted for by the phenomenon of the mind; for all things are only objects of perception as objects seen in dreams." (Br. Up., 3-4-2) says: "Fear arises only from duality." "When the Self is known, we do not perceive any cause or effect in connection with the Ātman." (Śve. Up., 6-11) says: "There is God hidden in all beings." (Br. Up.,
6-3-15) say: "For that person is not attached to any-
things." (Again Purānas) say: "This Universe is looked
upon as an expansion of Vishnu, who is all beings; the
knowing ones should view this as the Self, without any
sense of difference. O Daityas, observe equality in all
beings. The worship of Achyuta is equality. O friend,
how could we attribute to Govinda, friendship or enmity,
who is all beings, the Lord of the Universe, who is the
Universe itself, the Paramātman?" (Chchā. Up., 6-8-7).
"That art thou," (Br. Up., 3-4-10) "I am Brahman,
"All this is Self," (Mān. Up. 2) "This Self is Brahman,
"(Chchā. Up., 7-1-3) "The knower of the Self overcomes
pain," (Is'-Up., 7) "What delusion, what sorrow is there
when one has perceived the Unity?" To this effect are the
sayings of Śruti, Smriti, Itihāsa, Purāṇa and Laukika
(worldly wisdom).

It should be admitted that the Veda imparts knowledge
even as to a thing that already exists. It has been said by
the learned: "If in establishing their own theory it is
tacitly admitted (by the Mīmāṃsakas) that words can
impart knowledge concerning things other than action, and
that (from those words) another can also understand the
same, cannot the Śruti bear witness to the Supreme Self?" Words which denote things denote them as related to some-
thing else, not as related to an act. In the latter case, the
Arthavādas (passages that occur in connection with in-
junctions of acts) would have no meaning at all, since the
only meaning they can convey is in the form of a praise.
Certainly, no meaning, then, could be conveyed by the
passages, (Tai. Sam., 2-1-1) "Let the man who desires
prosperity sacrifice a white animal to Vāyu. Vāyu indeed,
is the swiftest God." It is the desire attached to a thing
that impels one to action, not the mere word of command.
According to the Śruti (Br. Up., 6-4-5) "Here they say that
a person is made up of desires. As is his desire, so is his
will; and as is his will, so is his deed; and whatever deed
he does, that he will reap.” The Smriti (Maru, 2-4) also
says: “Not a single act here below appears even to have
been done by a man free from desire; for whatever man
does, it is (the result of) the impulse of desire.” (Bh. G.,
3-37) says: “It is desire, it is wrath.”

The authoritative character of Arthavāda or explanatory
passages pertaining to Mantras should be accepted, in as
much as they convey a different idea (and as they go to sup-
port the Mantra passages of the Vedas). By declaring them
(Arthavāda passages) unauthoritative, the king Nahusha
became a serpent. How it was, is explained in the Mahā-
bhārata: (Udyoga, 17 Ch.) “The Rishis, when they were
ordered to be his Palanquin-bearers by the evil-minded one
(Nahusha), they, the divine Rishis and also the pure
Brahma Rishis questioned Nahusha, whose mind was bent
upon evil, concerning a doubtful point thus: ‘O Vasava
(officiating Indra)! are the Brāhmaṇa portions (of the
Vedas) that refer to the purification of the sacrificial cows,
authoritative or not?’ Nahusha, confused in mind, replied,
that they, undoubtedly are not (authoritative). Then the
Rishis said: ‘thou art inclined to evil and abandoneth
the Dharma; they (the Brahmana portions) having been
promulgated by the ancient Maharishis are authoritative to
us. Agastya said: ‘Thereupon the king (Nahusha), falling
out with the Rishis and being propelled by vice, placed his
foot on my head. Then, O Lord of Sāchī, he became
deprived of sense and devoid of glory. Thereupon I
addressed him (Nahusha), who was then trembling with
fear, thus: ‘Thou hast gone out of the sacred path chalked
out by the ancients and followed by the Rishis; thou hast
placed thy foot on my head; and thou hast also, 0 fool,
made palanquin-bearers of the Rishis, who are like unto
Brahman and who are unapproachable; therefore, fall
down from the heaven, bereft of all glory, degraded by
thine own sin and deprived of virtues, 0 king of Earth;
remain ten thousand years on the Earth assuming the form
of a serpent. Then, by virtue of meeting king Yudhishthira of thine own race, thou shalt, leaving the form of the serpent, again reach heaven.” Therefore the knowledge of Self should be accepted with faith. The Lord (Bh. G., 9-3) says: “Men without faith, not receiving this Dharma, O Parantapa, reach me not; they return to the paths of this mortal world.” In the Aitareyaka (2-1-1) also we find: “This is the path, this is action, this is Brahman, this is Truth. Let no man swerve from it, let no man transgress it. For the ancients did not transgress it, and those who transgressed it became lost.” This has been declared by a Rishi (Rigveda, 8-101-14) “Three classes of people transgressed, others settled down round about the venerable Agni, the great sun stood in the midst of the worlds, the blowing Vāyu entered the Harits (the dawns or the ends of the earth.) When he says: “three classes of people transgressed,” the three classes of people who transgressed are what we see here (on earth, born again) as birds, trees, herbs and serpents.” (The third) Mantra of the Is. Up. (3) censures the ignorant thus: “There are the worlds of Asuras covered with blind darkness. Those who have destroyed their Self, go after death to those worlds.” The Tai. Up. (2-6) says: “He who knows Brahman as non-existing, becomes himself non-existing.” In the Sakuntalopākhyāna (Adi parva 74) also we find: “What sin is not committed by that thief who deprives himself of his Self, by thinking that the self that is one is diversified? ” Now, we have said enough.

For reciting the thousand names there is laid down a suitable mental bath. The Mahābhārata says: “That is Manasa Tīrtha; or mental bath by bathing wherein the Dēvas and the Vedas attain purity, perfection and oneness; and having bathed therein one attains immortality. He who bathes in the mental river, in the depth of knowledge and in the waters of meditation that remove the dirt of desire and hatred, attains the Supreme State. The Ātman
is the river filled with the water of self-control; truth is the depth; right conduct is the bank; compassion is the wave; bathe in it, O son of Pāndu, the inner Soul is never purified by (ordinary) water." Vishnu Smr. says: "Mental bath is meditation upon Vishnu." Manu says (2-87): "But, undoubtedly, a Brāhmaṇa reaches the highest goal by reciting prayers only; whether he performs other rites or neglects them, he who befriends all creatures is declared to be a true Brāhmaṇa." Japa is the best Dharma of all Dharmas; and non-injury to beings precedes the Japa sacrifice. Bh. G. (10-15) says: "Of sacrifices, I am Japa sacrifice." "Pure or otherwise, in whatever condition he may be, he who remembers the lotus-eyed one (Vishnu) is purified internally and externally."

The attributes of the one Deity mentioned before will now be described.

11. That from which all beings came out in the beginning of the Yuga, and into which they are indeed dissolved again when the Yuga comes to an end.

Indeed denotes emphasis. When the Yuga comes to an end, that is when Mahāpralaya sets in. The intermediate stage of existence is also meant here. The Śruti (Tai. Up., 3-10) says: "From which these beings are born."

12. O King, hear from me the thousand names of Vishnu, the Lord of the Universe, the highest in the worlds; these remove all sins and fear.

Of Vishnu: of the one Deity who has been described by the aforesaid characteristics. The Highest: he is described by the various Vidyās which lead one to perceive (Him). Vishnu: the all pervading. Hear with concentrated attention and assimilate. Vishnu Dharma says: "Hear, O first among the twice-born, the various names of the one only and all pervading Brahman serve to help men. Their effects vary according to the objects in view
of the reciter. By repeating the names, the corresponding results accrue. Whatever power belongs to a name, is effective whether for good or for evil in that sphere alone." Though there is no room in the unconditioned for any of those potential energies, that give rise to expressions denoting relation, qualities, actions, class and conventional terms, yet in the conditioned (Saguna) Brahman which is subject to modifications these expressions are possible, as it is the All-Soul. Hence all speech rest in the Supreme Purusha.

Of such:

13. I shall for the good (of all) recite those names of the great Soul that are expressive of His attributes and that are famous and much praised by the Rishis.

_Rishis_: Mantras and their seers. Praised: in the episodes about the Supreme Lord. _Soul_: "Since he realises, receives and enjoys the objects here, and since he is eternally existing, He is named Ātman." He (Vishnu) only is the great Ātman who possesses unimaginable powers. _For the Good_: of those who desire the four kinds of human aspirations in order to enable them to attain the same.

Amongst these thousand names, the words _Sun_, _etc._, having individual connotations as "the (visible) Sun," _etc._, really mean Himself and are His praises, since they are only His manifestations and are not distinct from Him. Vis. Pr. (2-12) says: "Thou art the elemental self (Bhūtātman), the sensuous Self (Indriyātman), the primordial Self (Pradhanātman) the Self and the Supreme Self. Thus thou, the only one, art in five forms. The stars are Vishnu, the worlds are Vishnu, the forests are Vishnu, the mountains and regions are Vishnu, also the rivers and oceans; he is all that is, all that is not, O best of Brahmans." Bh. G. from verses (10-21) "Of Ādityas I am Vishnu" to the end (10-41). "Having pervaded this whole universe with a
portion of Myself, I exist.” The Sruti (Mun. Up., 3-10) says: “The Purusha is all this, sacrifice, penance, Brahman, the highest, the immortal.”

Such words as ‘Vishnu’ and the like, though repeated (in this hymn) are not tautologous, since the meaning differs with the function. The words ‘Śrīpati,’ ‘Madhava,’ etc., though one and the same in meaning differ in expression. Although one and the same in meaning, yet it is no defect, since the questioner wanted to know the one Deity whose names were a thousand and because these denote a single Dēvata.

The thousand Names consist of words in the masculine, feminine and neuter genders. Those in the masculine gender qualify Vishnu, those in the feminine qualify Dēvata and those in the neuter qualify Brahman.

THE THOUSAND NAMES

1 The universe. (Visvam.)

Beginning from the stanza “from whom all beings, etc.” (verse 11) up to the last Verse, Brahman, the cause of origin, preservation, and destruction of the Universe, has been spoken of as a Single Deity. The twofold Brahman (conditioned and unconditioned) is termed in the beginning as ‘Universe’ (Visva). Brahman is spoken of as Visva being the cause of the entire manifested Universe. The word, Universe, as being the effect of a cause is used in the beginning to show that Vishnu could be praised by the names of Brāhma, etc., who are also effects.

Or this Universe is in reality not different from the Supreme Purusha. Hence, Brahman is spoken of as ‘Visva’. The Srutis say: (Mun. Up., 3-10 and 4-11):

1 Before repeating the names, Anganyāsa, Karanyāsa, and Dhyāna Slokas should be gone through, and they do not belong to the Text. I have not translated them into English. They are added in the Text.
"This Universe is indeed Brahman, this Universe is indeed Purusha"; "All this is . . ." There is in reality nothing different from Him.

Or he, who enters (Vis' to enter), is called Vis'va, i.e., Brahman. The Sruti (Tai. Up., 2-6) says: "Having created that, he entered into that." Moreover, that into which all beings enter (Vis'va) during involution is Brahman. The Sruti (Tai. Up., 3-1) says: "That into which they enter at their death." So, He permeates all the Universe, which is His effect and all the Universe enters into Him, hence either way Brahman is 'Vis'va'.

Or Vis'va means the monosyllable Om. The Sruti (Kath. Up., 2-14 to 16) says: "That which thou seest other than Dharma and Adharma. The Word of which all the Vedas speak, which all Penances proclaim, and desirous of which, men lead the life of a Brahmacharin, that Word I tell you briefly—is this Om. This word is indeed Brahman, this word is indeed the highest; whosoever knows this word obtains indeed whatever he desires." (Pr. Up. 5-2 to 5) begins by saying: that "This syllable Om is verily, O ! Satyakama, the higher and lower Brahman . . . and concludes thus—"If he meditates on the Supreme Purusha by the same syllable Om of three Mātras (notes) etc." (Tai. Up., 1-8): "Om is Brahman, Om is all this." (Chchā. Up., 2-23-4): "As all leaves are attached to a stalk, so is all speech (all words) attached to Om. Om is all this." (Gau. Kā., 1-26 to 29): Om is the lower as well as the higher Brahman; it is transcendent, unequalled, having nothing without itself, unrelated to any effect and changeless. The Om is the beginning, middle and end of all; having known it in this manner, one enjoys (the peace of eternal Unity). Om is the Īstvara present in the heart of all; the wise man knowing Omkāra to be all-pervading, never finds cause for misery. He who has known the Omkāra which is the Amātra (without note), the Ananta Mātra (endless notes), the substratum in which all illusion
dissolves itself, and the all-bliss, is alone the sage and no other.” (Nara. Up., 4-68): “Om is that Brahman, Om is that Vayu, Om is that Self, Om is that Truth.” (Bh. G., 8-13, 7-8, and 10-25) says: “Om: the one indestructible Brahman, reciting which and exclusively remembering me, etc.; I am the Sapidity in the waters, O Son of Kunti; I am the radiance in the moon and sun; Pranava (Om) in all the Vedas; of speech I am the one syllable.” “That which is first and three-syllabled Brahman and that in which the three Vedas are established, is the monosyllabled (Om), the supreme Brahman, and Pranayama (restraining the breath), the supreme purifier.” (Āpa. Dh., 1-4-13-6 and 7): “Om is the door of heaven; therefore he who is about to study the Vedas, shall begin (his lesson) by pronouncing it. If he has spoken anything else, (than what refers to the lesson,) he shall resume his reading by repeating the word Om. Thus is the Veda separated from the profane speech.” The Smriti says: “The Vedas begin with Pranava, they are established in Pranava, all speech is Pranava, hence one should repeat always Pranava.” From the above, Visva also means Pranava or Om. As there is not (much difference between that which is expressed and the expression itself), ‘Visva’ is Pranava and hence Brahman. The Šruti (Chchā. Up., 3-14-1) says: “All this is Brahman. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).” The meaning is: ‘Brahman is that from which all this differentiation proceeds. Brahman is so called because of its Tajjatva, Tallatva, and Tadanatva (or capacity for production, destruction and preservation, respectively) and when every thing is in One, desires, etc., are not likely to arise, hence it is to be worshipped in peace.

“Listen to the essence of the Law, and having heard it, lay it to your heart, never do anything that is injurious either to yourself or to others.” (Bh. G., 6-32): “He who
through the likeness of the Self, O Arjuna! seeth identity, whether pleasant or painful, is regarded as a perfected Yogin.” “The unconditioned Supreme Self is remaining in this body permeating it; Him who is to be perceived by knowledge, I will not despise, or transgress. If I do not perceive Him, the creator of beings, by the (help) of the Scriptures, I will jump over this mountain (barrier) and reach Thee, as Hanuman did in the case of the Ocean.” (Vish. Pr., I, 17): If beings be hostile to each other and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons, Oh Daityas! (for repressing that hatred, they being adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear briefly, what influences those who have approached the truth. The whole world is but a manifestation of Vishnu, who is identical with all things; and it is, therefore, to be regarded, by the wise, as not differing from, but as the same with, themselves. Let us therefore, lay aside the angry passions of our race, and so strive that we obtain that perfect happiness. Also become, O Daityas! equal in all. The worship of Achyuta is equality.” (Ibid., 1-19): “Whatever power I possess, O. Father! is neither the result of magic rites, nor is it inborn with me. It is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not wrong to others, but considers them as himself, is free from the effects of sin; in-as-much as the cause does not exist. But he who inflicts pain upon others in thought, word or deed, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, nor will offend any by word or deed; for I behold Kesava in all beings as well as in my own Self. How could pain inflicted by mind, speech or body or that inflicted by elements, or Gods, affect me, who am equal-minded to all? Love, for all creatures, will then be assiduously cherished by all those who are wise in the
knowledge that Hari is all things ... It is said that conciliation, gifts, punishment and sowing seeds of dissensions are the means of securing friends (or overcoming foes). But O, father! be not angry—I know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme Soul, who is the Universe itself, as well as its Lord, and who is identical with all beings ... Kingdoms are bestowed by luck upon the stupid, the ignorant, the cowardly, and those to whom the Science of Government is unknown. Let him, therefore, who aspires for the highest fortune be assiduous in the practice of virtue. Let him, who hopes for final liberation, learn to look upon all things as equal; and Gods, men, animals, birds, and reptiles are but forms of the same eternal Vishnu, though they appear different. By him who knows this, the whole Universe, fixed or movable, is to be regarded as identical with Him, who has assumed this universal form. When this is known, the glorious God of all, who is without beginning or end, is pleased; and, when he is pleased, there is an end of affliction.” (Bh. G. 7-19): “At the close of many births the man full of wisdom cometh unto me thinking that ’Vasudeva is all,’ he is a Mahatma, very hard to find.” The above quotations show that praises, prostrations, etc., to the Lord should be accompanied with perfect harmlessness to others as the term Visva also denotes the all-pervading Brahman. (Bh. G., 11-55): “He who doth actions for me, who looks on me as the Supreme good, who is devoted to me, who is freed from attachment, who has no hatred towards any being, he cometh unto me, O Pandava.” (The Vish. Pur., 3-7). “You are to consider as the worshipper of Vishnu him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that
person of unblemished mind to be a worshipper of Vishnu. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. As the young Sala-tree, by its beauty, declares the excellence of the juice which it has imbibed from the earth, so when the Eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. (Yama says to his servants): Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the Supreme Person, Vasudeva, the highest Lord, as one (with his votary) and with all this world. Depart, my servants, quickly from those men whose sins have been dispersed by moral and religious merits, whose minds are daily dedicated to the imperceptible Deity and who are exempted from pride, uncharitableness and malice.”

From the above quotations and from the fact that the qualifications of a devotee of Vishnu are as stated therein, it is further plain that praises, prostrations, etc., to Vishnu must be accompanied with perfect harmlessness to others.

The Sruti (Tai., 1-11-3) says: “Whatever is given should be given with faith, not without faith;” (Tai. Br., 2-8-8): “By faith the (sacrificial) fire is kindled.” “O best of Daityas! You appropriate as your portion the following six; the Sraddha rite performed without a Srottriya (follower of Sruti), the study of the Vedas without vows, sacrifice in which no gift of money is made, oblations given without a priest, charity given without earnestness, and an impure offering. O King of the Daityas, through my favour you take the merit of those that hate me, and of those that hate my devotees, the merit of Agnihotrins that are engaged in buying and selling, (trade) and the merit of those that perform sacrifices or acts of charity without earnestness.” (Bh. G., 17-28):
“Whatever oblation, gift, austerity, deed, is wrought without faith, is called Asad, O Partha; it is naught, here or hereafter.” From the above quotations of Smritis, we see that prayers, worship, etc., ought to be performed with earnestness and without indifference.

According to Lord (Bh. G., 17-23) “‘Om, Tat, Sat,’ this has been declared to be the threefold designation of Brahman.” Though the prayer, Namaskāra, etc., are not effective and Sātvic, yet if performed with earnestness, and preceded by the three names of Brahman, become effective and Sātvic. Imagining himself as Vishnu, he should pray and worship. The Karma Kanda portions of the Mahābhārata say: “He who imagines himself as Avishnu (not Vishnu) should not praise. He who imagines himself as Avishnu should not worship Him, he who imagines himself as Avishnu should not meditate upon Him and he who imagines himself as Avishnu will not reach Him.” We read in the Vishnu Dharma: “All these are the names of the Supreme Brahman; so one should recite the names of the God of gods. Whatever one desires, that, he surely obtains. The worship of the Teacher of the Universe enables one to realise all his desires. O Dalbhya, one should imagine himself as being identical with Govinda and never otherwise; having identified himself accordingly, he has all his prayers answered and he reaches the (Supreme) Abode.”

The Bh. G. (6-31) says: “The Yogin who, established in unity, worshippeth me, abiding in all beings, dwelleth in me, whatever may be his mode of existence.” The Vish. Pr. says: “I am Hari, all this is Janārdana; except Him there is nothing else, be it cause or effect; he that has such a mind suffers not from pains caused by the pairs of opposites, and those produced by transmigratory life.”

(Manu Smr., 2-200) says: “Where there is detraction or even blame of his Guru, he must stop both ears, or go from thence elsewhere.” Vyāsa Smriti says: “Brahman
itself manifests as the teacher.” Katyāyana says: “Rather remain in the centre of a glowing fire, than among men who are indifferent to meditation upon Sauri (Vishnu).” Hence, one should avoid places where people speak insultingly of Vasudeva. The S'Ve. Up. (6-23) says: “If these truths be told to a high-minded man who feels the highest devotion for God, and for his Guru as of God, then they will shine forth.” So the conclusion is that we must cultivate supreme devotion to Hari and the Guru. (Vish. Pr., 6-8) says: “By repeating His name even unconsciously, a person is instantly freed from all sins (which run away from him) just as wolves do from fear of lion.” Whether knowingly or unknowingly the repetition of the names of Vasudeva is made, it dissolves all sins as water, the salt. If He is remembered even once, the terrible sins of Kali that inflict pains on men in hell, vanish then and there. Govinda, once remembered, burns quickly the accumulated sins of men committed during hundred births, just as the fire, bales of cotton. That tongue which does not speak out Govinda! Govinda! Govinda!, is a serpent in the cavity of the mouth. That tongue which does not recite day and night the glorious attributes of Govinda, is a creeper of sin planted in his mouth in the form of tongue. He who pronounces the two letters forming the word Hari, once, has prepared himself to proceed on his tour to Moksha. One salutation to Krishna well made is equal to ten horse sacrifices duly completed; even the sacrificer is reborn, while the worshipper of Krishna is not.” From the above we see that even in the absence of devotion and earnestness, the recitation of the names (of Vishnu) destroys all sin; more so if the recitation is accompanied by devotion and earnestness.

The Sruti says: “First one thinks out by the mind and next he argues by the tongue; (Tai. Sam., 6-1-7): “Whatever one thinks out by the mind, that he gives out by the tongue.” From the above Srutis we find, that
recitation of names includes also thought and meditation. In the Vish. Purāna, Parāśara concludes thus, "The man who fixes his mind on Vishnu goes not to hell. He who meditates upon Him regards even heavenly enjoyments as an impediment; and he whose mind and soul have entered unto Him thinks little of the world of Brahmā even; for, when present in the minds of those whose intellects are free from soil, He confers upon them eternal freedom. What marvel, therefore, is it that the sins of one, who repeats the name of Achyuta, are wiped away!" The Revered Vedavyāsa concludes in the Mahābhārata thus: "After a thorough and exhaustive examination of all Śāstras and after repeated thought on the subject, I have come to the sole conclusion—that one should ever meditate upon Narāyana." Mahesvara also says in his Kailāsayātṛā in Harivamsa thus: "You, preserving always your Satva aspect, meditate upon Hari alone, O Vipras, always recite the Om, and meditate upon Kesava." Having all these in his mind Vyāsa said (supra verse 8) "This Dharma, seems to me, superior to all others."

Vyākhyā. By drinking the water (washed) of the feet of whose, the pure-minded men, giving up all the actions, deciding that 'I am the supreme Brahman,' which is in the form of truth, wisdom, and bliss, and except which there is none, cross the great ocean of Endless Samsāra; Him, the great preceptor, the Lord of all, I ever worship, in order to obtain immortality.

II. The meaning which was given to each of the thousand names of Vishnu, in the Bhāshya (of Śrī Śankara and others) is collected in entirety and given now by a verse (for each name).

1. Viśva (Universe) or the cause of the Universe, Brahman, Omkāra, world, or the creator of it, or indweller or involver of all in him.¹

¹ The commentator on the above says that he consulted the Bhāshya of Śrī Śankara, four commentaries in verse form, and two
2. The all-pervading (Vishnuh). (258 and 657.)

Six questions beginning with "which is the only Deity" and ending with "by reciting which one is freed" were asked (in Verses 2 and 3 above) and the word Brahman involved in the answers to those questions as contained in the verses beginning with "that from whom" (Verse 11) has been commented upon by us as representing the word Visva. Anticipating a question as to what is Visva, the word Vishnu is introduced. The Rigveda (1-156-3) says: "Cognizant of his greatness, celebrate his name; may we, O Vishnu, enjoy thy favour." This and many similar passages show that the recitation of the names of Vishnu confers right knowledge. The derivative meaning is, He that pervades as from the root Vish to pervade. Hence it means that He is unlimited by Space, Time, and Substance. The Shruti (Nar. Up., 1-13) says: "Narayana pervades the whole (Universe) externally and internally."

Or the word 'Vishnu,' takes its derivation from the root Vis to enter or permeate. The Vish. Pr. (3-1) says: "Because this whole world has been pervaded by the energy of the great Soul, he is named Vishnu, from the root Vis to 'enter' or 'pervade.'" "As I have pervaded the horizons, my glory stands foremost, and as I have measured by steps (the three worlds), O Pārtha, I am named 'Vishnu.'" So says the Mahābhārata (Śānti Parva 342).

2. Vyā. Vishnu: his nature is omnipresence, or his rays are spread everywhere, or he stepped the earth and heaven (in his dwarf incarnation), or he, after creating, entered into them.¹

small Vyākhyās, and made his glossary especially with the view of explaining the grammatical forms of the names, which were not dealt with by his predecessors.

¹ Now the reader of this will clearly understand that this commentator only gives the meaning which our great Āchārya has spoken out. Hence to avoid repetition I will give out only where,
3. Vashatkāra (a technical word through which oblations are offered in fire to Gods).

He on whose account Vashatkāra is offered; or that sacrifice in which Vashatkāra is offered. The Sruti (Tai. Sam., 1-7-4) says: "Sacrifice indeed is Vishnu."

"Or because He pleases the gods by himself being the Soul of Vashatkāra and other Mantras; or Vashatkāra is the name of a deity." The Sruti says: "The Lord Prajāpati and Vashatkāra." The Smriti also (Vishnu Smriti, verse 35 and Yajurveda Sam., I, 5, 10): "He who is invoked in sacrifices by such Mantras as the four syllabled A-Sṛā-va-ya, the four syllabled A-Stu-stau-shat, the two syllabled Yaja, the five syllabled Ye-ya-ja-ma-he, and the two syllabled Vau-shat, let that Vishnu be pleased with me."

4. The Lord of the past, present and future. (Bhūta bhavya bhavat prabhuh.)

Lord: Because His greatness consists in His having an absolute existence unassociated with any idea of time.

5. The evolver of Beings (Bhūtakrit).

He creates all beings, assuming the quality of Rajas in the form of Virinchi (Brahmā); 'Bhūtakrit' also means that he destroys (Krit to destroy) the beings (Bhūtas) in his Tāmasa aspect as Rudra.

6. The sustainer of Beings (Bhūtabhrit).

He supports (bhrit) or protects all beings in his Sātvika aspect.

7. The absolute existence (Bhāvah).

He expands himself as the Universe; or remains as pure existence alone.

the commentator adds other Āchāryas' explanations. By other Āchāryas, he means Śrī Parāśara, Bhatta, whom I have identified in the exact quotations from his Bhaṣhya, and many others, which I was not able to find in Śrī Parāśara owing to want of materials.
8. The Self of Beings (Bhūtātmā).

*Self*: the inner ruler of beings. The *Sruti* (Br. Up., 5-7-4) says: “This is thy Self, the inner Ruler and immortal Being.”

9. The generator of Beings (Bhūtabhāvanah).

He generates or nourishes beings.


The reader might infer from the names Bhūtakrit, etc. (Nos. 6 to 9) that He is attached to gunas (Satva, etc.). To remove this misconception this name is here introduced.

The *Śrīv. Up.* (6-11) says: “He is pure and devoid of qualities.” His attachment to these gunas is brought about by his own wish.

11. The Supreme Self (Paramātmā).

Paramātman is he who is beyond cause and effect, eternal, pure, absolute consciousness, and free.

12. The Supreme Goal of the emancipated. (Muktānām paramā gatiḥ).

Because those that attain Him never return (to birth). Lord (Bh. G., 8-16) says: “He who cometh unto Me, O son of Kunti, verily knoweth birth no more.”

13. The unchanging. (Avyayah). (31-429 and 900)

*Avyaya* means indestructible. The *Br. Up.* (6-4-25) says: “He is undecaying and immortal.”

14. Purushah (Person).

He that reclines (*Sete*) in the body (*Pūr*). Mahābhārata says: “Since the Great Soul pervades through and resides in this holy city (the body) with nine gates possessed of these organs (senses, etc.), he is called Purusha.” By a permutation of the letter ‘a’ into ‘ā,’ it would give this meaning, *viz.*, He who existed (asīt, *as* to exist) before
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(pūr) everything. The Sruti (Tai. Ar., 1-22) says: "I indeed existed here before. As he existed before, he is called Purusha." Or because he resides (shad) in the excellent ones (Pūru), or because he bestows (San to give) rewards (Pūru, reward), or because destroys (Sya to cut) the forms or worlds (Pūru) during Pralaya, or he pervades (Pūr) and resides (Sad) in everything. The fifth Veda (Mahābhārata Udyo., 70-11) says: "He is named the Supreme Person since he pervades and resides (in everything)."

15. The witness (Sākshi).

Because he cognises by his own wisdom (Bodha) everything directly with no veil between. According to the Panini Sūtras the word 'Sākshi' is derived from sa+abshi meaning the direct cogniser.

16. The knower of the field (Kṣetrajnā), 16 and 17 are one in Ku.

Because he cognises (Jna) the vehicle (Kṣetra). Lord (Bh. Gītā, 13-2) says: "Understand Me as the knower of the field."

17. The undecaying (Aksharah).

The same (Kṣetrajna) is the undecaying Supreme Self. Or 'Akshara' from the root as to enjoy. The word 'only' (Eva) in the text denotes that there is no real distinction between the Kṣetrajna (the knower of the field) and Akshara (the undecaying), as the Sruti (Chchā. Up., 6-8-7) "That art thou"; and the word 'and' (cha in the text) indicates that the only difference between the two lies in the former being phenomenal; its permanence as understood by the world at large is not supported by authorities.

18. The union (Yogah).

"The realisation of oneness of the Individual and the Supreme Spirit, by keeping under control the senses of
knowledge together with the mind, is called Yoga.’ He (Vishnu) is the Yoga because he is to be reached by means of it.

19. The leader of those that know Yoga. (Yogavidāmnetā.)

Those that enquire into, realise, or acquire Yoga, are called the knowers of Yoga; He is their leader because He takes care of the concerns of the wise ones. Lord (Bh. Gītā, 9-22) says: ‘To those that are always devout, I secure gain and safety.’

20. The Lord of Pradhāna and Purusha (Pradhānapurusheshvarah).

Pradhāna is Prakriti, or Maya, Purusha is Jiva, He is the Lord of both.

21. He that has the form of a man-lion (Nāra-simhavapuh).

Whose limbs are as those of man and lion.

22. United to Lakshmi (Śrīmān). (178-220 and 613)

Śrī (Lakshmi) eternally abides on his chest.

Vya. Though the Lord has the body of the man-lion, there is no diminution of his beauty (Śrī).

23. Kesavah. (648)

Whose hairs (Kesa) are beautiful (va), the termination ‘va’ being used in the sense of ‘praise’; or Ka means (Brahmā) A (Vishnu), and Isā (Rudra), hence Kesa denotes the Trimūrtis (the three manifestations) who are under His control (vasa); or because He slew the Asura named Kesin. In the Vishnu Pr. (5-16-23) Narada says to Krishna: ‘Because thou hast slain the impious Kesin, thou shalt be known, in the world, by the name of Kesava.’ (Vide name 648.)

According to Bh. Gītā (15-18) : "Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed ‘Purushottama’." (Slo. 16)

25. The all (Sarvah).

The revered Vyāsa (Mahā. Ud., 70-12) says : "As He is the origin and end of all whether existent or otherwise, and as He, at all times, cognises all, He is called ‘Sarva’.”

26. The destroyer (Sarvah).

As He involves all beings at the time of involution of the Universe, or causes (all beings) to involve (in Himself).

27. The Pure (Sīvah).

He is Pure, being free from the three qualities. Hari alone is praised by ‘Śiva’ and other names, there being no difference between him and them. So says the Śruti (Nārā. Up., 13) : "He is Brahma, He is Śiva."

28. The constant (Sthanuh).

29. The source of beings (Bhūtādih).

As he is the first cause of all beings.

Vyā. He is loved or accepted (adāna) of all beings.

30. The resting place (Nidhih). Some achāryas make 30 and 31 one name.

Of all beings during Pralaya.

31. The Unchangeable (Avyayah).

The aforesaid name ‘Nidhi’ (No. 30) is qualified by the name ‘Avyaya,’ i.e., He is the Unchangeable Resting Place.

32. The manifestation (Sambhavah).

He manifests Himself in a suitable form by means of will. Lord (Bh. Gītā, 4-8) says : "For the sake of firmly establishing Dharma, I am born from age to age.” Again : "Free from the misery of passing through the womb, I
manifest myself, through my own desire for destroying the wicked and protecting the good.”

33. The distributor (Bāvanah).

He distributes the fruits of action to all Jivas. It is described (in Br. Sa., 3-2-38): “From Him the fruit (of actions comes) as it is possible”; as the distributor of all results.

34. The sustainer (Bhartā).

Of the Universe as its Lord.

35. The birth place (Prabhavah).

Or he is of superior origin.

36. The most powerful (Prabhuh).

Showing it forth in all his actions.

37. The great (Īsvarah).

His greatness is unlimited. The Sruti (Br. Up., 6-4-22) says: “He is the Lord of all.”

38. The self-born (Svayambhuh).

Manu (1-7) says: “He manifested himself”; because he is foremost of all; or self-born: He is both the person who is above others as well as others. The Sruti (Īsā. Up., 8) says: “He is Omnipresent, Self-existent.” Or the word ‘Svayambhū’ means the Supreme Lord, as he is independent and not subject to any other. The Sruti (Kath. Up., 4-1) says: “The Self-existent pierced the openings of the senses.”

39. The bestower of good (Sambhuh).

On his devotees.

40. The Sun (Ādityah).

Sun here means the Golden Person in the disc of the Sun (see Chchā. Up., 1-6-6); or Sun: Vishnu who is one among the twelve Ādityas; (Bh. Gītā, 10-21) says: “I am the Vishnu among Ādityas”; or because he is the consort
of Aditi the undifferentiated Mother Earth. The Śruti (Tai. Sam., 5-1-7) says: "She is Aditi." (Tai. Br., 3-1-2): "The Divine Earth the wife of Vishnu"; or as the one Sun reflects himself as many in several vessels of water, so the one Atman shows as many in the various bodies, hence this resemblance to the Sun.

41. Lotus-eyed (Pushkarākshah).
42. Of mighty sound (Mahāsvanah).

Or the holy sound, or being the Śruti, the word of God. The Śruti (Br. Up., 4-4-10): "Thus, O Maitreyi! has been breathed forth from this great Being what we have as Rigveda, Yajurveda."

43. Devoid of birth and death (Anādinidhanah).
44. The supporter (Dhātā).

He supports the worlds in the form of Ananta (Ādisesha) and others.

Vya. Dhātā is in the form of Brahmā as he conceives (Dhātri) all.

45. The dispenser (Vidhātā).

He is the dispenser of the fruit of action and inducer of actions; or Vidhātā means the supporter (Dhātā) of even (vi) Ananta and others.

46. The best of all substances (Dhāturuttamah).

The meaning is that he is the principle called chīt (consciousness) which is superior to all others, earth, etc.; or he is superior to Dhātā (Brahmā); or this may be taken as two different names, viz., ‘Dhātuh’ and ‘Uttamah’. Dhātu’ means the chīt which sustains the Universe of cause and effect. ‘Uttama’ means the highest of all on account of His having gone above all the best things. (Ślo. 18)
47. The indefinable (Aprümejah).

Because He cannot be reached by the senses as He is devoid of sense-object such as sound, etc.; nor through inference can He be known because He is devoid of the characteristic marks relating to inference; nor through analogy; for, He is without parts and hence no comparison can be made; nor through inference from circumstances, because it is impossible to attain anything without Him; nor through negative proof, because He is the very existence Himself as well as the witness of negation; nor through the testimony of Sàstras, because He is devoid of any of the peculiarities that may be deduced from them. If so, how is it said that He can be known by the Sàstras? It is thus explained: even though the Supreme Light who is the witness of proofs, etc., is beyond the reach of Sàstras, yet as they serve to remove the superimpositions and whatever that is not of His nature, they are said to reveal Him who cannot be defined, being the witness.

48. The lord of the senses (Hrishiķesah).

‘Hrishiķa’: senses, and ‘Īsa,’ Lord, i.e., he assumes the form of Kshetrajna; or he who controls the senses, the Supreme Ātman; or He who in the form of sun and moon (Hrishi) delights the world by his (Kesa) rays. The Moksha-dharma (Mahā. Sānti., 343, 62 and 63) says: “The sun and moon through their rays known as Kesa always uphold the Universe as it is by awaking it and causing it to sleep. By such awaking and causing to sleep, the Universe is delighted. It is in consequence of these acts of Agni and Soma who uphold the Universe, that I have come to be called by the name of Hrishiķesá, O son of Pandu! Indeed, I am the boon-giver Īśāna, the creator of the Universe.”

49. Lotus-navelled (Padmanabhah). (196 and 346)

Lotus (symbolises) the source of all the Universe, which (source) is in his navel. The S'ṛuti (Tai. Sam., 4-6-2) says: “In the navel of Aja (Brahmā) all this is established.”
50. The lord of the immortals (Amaraprabhuh).
51. The creator of the Universe (Visvakarma).

Or whose act is the Universe; or He is called Visvakarma being possessed of wonderful powers of creation; or from His resembling Tvashta (the celestial architect).

52. The thinker (Manuh).

The Sruti (Br. Up., 5-7-23) says: 'There is no thinker except Him.' Or 'Manu' means a Mantra or a Prajapati (Progenitor).

53. The reducer (Tvashta).

Of all Beings during involution of the Universe.

54. The biggest (Sthavishthah).

Vya. He is the cause of the expansion of the grossest matter.

55. Old and firm (Sthaviro dhruvah).

Old: The Rigveda (7-100-3) says: 'For illustrious is the name of the old one.' Or 'Sthavira' means age. (A man aged 70 is called Sthavira); and 'Dhruva' means stable. (Slo. 19)

56. He who cannot be grasped (Agrahyah).

By the organs of action. The Sruti (Tai. Up., 2-4) says: 'From whence all speech, with mind, turns away unable to reach it.'

Vya. He is not to be grasped like clay by the potters, as the Sruti declares: 'There is none over Him.'

57. Ever-existing (Sasvatah).

Because He exists at all times. The Sruti (Nara. Up., 13) says: 'He is ever-existing, Siva, and Achyuta.'

58. Krishnah.

'Krishna' means existence, intelligence, and bliss. Vyasa (Mah. Udyoga., 70-5) says: 'The word Krish means existence, and 'na' means bliss. The Union of these two
is called the eternal 'Brahman, Krishna.' Or because of his dark-blue complexion he is known as Krishna. The Mahābhārata (Śanti., 343) says: "As my colour is dark-blue, I am called Krishna, O Arjuna."

59. Red-eyed (Lohitākshah).

The Sruti (Tai. Ar., 4-42) says: "Let that supreme Lohitāksha protect me."

60. The destroyer (Pratardanah).

Of Beings during Pralaya.

Vṣya. The Sruti says (Kath. Up., 2-24): "To him the Brāhmaṇa and Kshattriya classes are food"; and the Vedānta Sūtras also say (1-2-9): "He is the eater of the movable and immovable ones."

61. Well-endowed (Prabhūtah).

With wisdom, greatness and other qualities.

Vṣya. He is full even after the destruction of all (in the great Involution).

62. The base of the three regions (Trikakubdhamā).

Viz., the Upper, the Lower and the Middle.

63. The Holy (Pavitram).

'Pavitra': the Rishi (Seer) or Deity that purifies, or He who is the means of purification.

64. The beneficient and the best (Mangalam param).

The Vishnu Pr. says: "That Brahman is known as beneficence which wards off all evils and brings on series of benefits to men on being merely remembered by them."

The best of beings, i.e., Brahman which is supreme beneficence.

65. The Ruler (Īśānah).

Of all Beings.

66. The Mover of Prānas (Prānadah).
The Sruti (Tai., 2-7) says: "Who then could live, who could breathe"; or because he takes away (Dya to kill) the life (Prāṇa) in the form of Death, or purifies or destroys the Prāṇas (breaths).

67. Prāṇah. (67, 320 and 407)

The individual Self or the Supreme Self. The Sruti (Kena. Up., 1-2) says: "He is the life of lives," or the Principal Life (Mukhya Prāṇa).

68. The eldest and the excellent (Jyeshtah sreshtah).

As the Sruti (B. Up., 8-1-1) says: "The Prāṇa is the eldest and the excellent," and also (Br. Sū. 2-4-8) says: "He is the excellent," it may mean the chief Prāṇa; or Jyeshtha, being the universal cause, and Sreshtha being above all others.

69. The Lord of Beings (Prajāpatīh).

Vya. He is the over-lord of Prajās, the Nitya sūris.

70. Hiranyagarbhah. (411)

Brahmā (the creator) is called Hiranyagarbha as being the dweller in the golden egg, and (Vishnu) is his Self. The Sruti (Tai. Sam., 4-1-8) says: "At the beginning Hiranyagarbha came into existence."

71. Having the Universe in His womb (Bhūgarbhah).

Vya. Bhu=the Earth, the divine consort of Hari garbha=the protector.

Ka. The Śāmi (Arani) wood has in its womb the fire, that has in its womb its enemy (the water); it has in its womb (the earth); may Vishnu (the Creator of fire, water and earth) be pleased to me! (might be in Bhishmastava in the Mahābhārata).

72. The husband of Lakshmi (Mādhavah).

(167 and 735)

Or, he who is cognised through Madhuvidyā (Br. Up., 4-5).
Or, Vyaśa (Maha. Udyo., 70-4) says: "O Bhārata! know, Mādhava by silence (Mauna), by meditation (Dhyāna); and by Yoga."

73. The Slayer of Madhu (Madhusūdanah).

The Mahābhārata says: "The Supreme Purusha (Vishnu) slew also the great Asura Madhu born to Karna-mistra, in compliance with the request of Brahmā, hence the Sages, the Devas, the Asuras and men call Janārdana by the appellation of 'Madhusūdana'." (Slo. 21)

74. The all-potent (Īsvarah.)

Vya. The possessor of Eight Siddhis, animā, etc.

75. The valiant (Vikramah).

76. The Bowman (Dhanvi).

Lord (Bh. G., 10-31) says: "I am Śrī Rāma among the wielders of the bow."

77. Of powerful memory (Medhāvi).

Able to grasp several ideas of different subjects, at a time.

Kā. Sarasvatī is the tongue of the Lord.

78. Of great strides (Vikramah).

As he traversed the Universe, or because he rides (krama) the bird (vi) Garuda.

79. The walker (Kramah).

The Manu Smr. (12-121) says: "Vishnu with regard to motion..."

Vya. He steps into the world with his eternal prosperities.

80. The unexcelled (Anuttamah).

The Śruti (Nārā. Up., 12) says: "There is nothing, above or below, equal to Him." (Bh. G., 11-43) also says: "'Mā' Here ma stands for Mauna, dha for meditation and va for Yoga."
"For Thy equal exists not, whence another superior to Thee?"

81. The unassailable (Durādharśah).
   By the Daityas.
82. Knower of actions done (Krita-jnāh). (532)
   Good or bad of men; or grateful as he confers emancipation on those that offer him (in worship) even such insignificant objects as a leaf or a flower.
83. The effort (Kritiḥ).
   The human effort or the act itself. As the universal Soul, he is considered as being at the bottom of every act.
84. Centred in his own glory (Ātmavān).
   The Śruti (Chchā. Up., 7-24-1) says: "Where doth that immensity abide, my Lord! It abideth in its own glory." (Ślo. 22)
   Vyā. Ātmaś are Dāsas-servants, vāt=the possessor.
   Ka. He possesses those Souls (Ātmans) who give up the idea that their bodies are (Ātman).
85. The Lord of Devas (Sures'ah).
   He is the Lord of those that confer good.
86. The refuge (Saranam).
   As he destroys the misery of the miserable.
87. Bliss (Sarma).
   Being Supreme Bliss.
88. The Universal Cause (Viśvaretāh).
89. The source of all beings (Prajaḥbhavah).
90. The day (Ahāh).
   Because He is the Light.
   He does not (a) destroy (ḥa) the people who are His.
91. **The year (Samavatsarah)** (422)

Vishnu in his aspect of time.

Vya. To protect the good men he lives (*Vas to live*).  

92. **The serpent (Vyālah).**

Difficult to be caught hold of—as is a serpent.

Vya. Difficult to control as a rogue Elephant *Vi-a-la.*

He identifies himself specially (*Vi*) (*La*) with his devotees.

Kā. He is the chief destroyer of the Universe.

93. **Consciousness (Pratyayah).**

The Śruti (Ait. Up., 3-3) says: Consciousness (*Prajñāna*) is Brahman.

94. **Omnispective (Sarvadarsanah).**

Because he is omnipresent. The Śruti (Nara. Up., 1 and 13) says: “Having eyes on all sides; He that has a universal eye.”  

(Slo. 23)

95. **Unborn (Ajah).** (204 and 521)

The Śruti (Rig., 1-81-5) says: “He was neither born nor is he going to be born.” The Mahābhārata (San., 343) says: “I was not born, nor am I to be born, nor have I any possibility of future birth; I am the Kshetrajna of all beings; hence I am called unborn.”

Vya. He destroys all the hindrances of the devotees who want to reach him.

96. **The Lord of all (Sarvesvvarah)**

The Lord of all Lords. The Śruti (Br. Up., 6-4-2) says: He is the Lord of all.”

97. **The perfect (Siddhih).** (819)

Being eternally perfect.

Vya. He is in favour of Nitya sūris (Eternal devotees).

98. **Attainment (Siddhih).**

The Svarga, etc., are useless as they are perishable, and the only imperishable thing is He who is the wisdom in all substances and who has a transcendental form.
99. The beginning of everything (Sarvādīh).
Because he is the origin of all beings.

Vyā. He is the cause of all human aspirations.

100. Achyutah. (100, 319 and 552)
He was not shaken and is not and will not be shaken from his own glory; hence the name Achyuta. The Śruti (Nārā. Up., 13) says: “He is eternal, calm and unswerving (Achyuta).” Lord also (Māhā. Sān., 343) says: “I did not swerve from my path at any time before; hence I am called Achyuta by that act.”

Thus ends the first hundred.

SECOND HUNDRED

101. Dharma and boar (Vrishākapīh).

Dharma is known as (vrīsha) by its act of pouring out all desired objects; the ‘boar’ (kapi): as he protected (pā to protect) the Earth from the (great) waters (īka, water). The Mahābhārata (Sān. 343) says: “Kapi means the great boar and vrīsha means Dharma. Hence, the Progenitor Kāsyapa calls me by the appellation Vrishākapī.”

Kā. The destroyer of the misery of Indra. (Vrīsha) = Indra; Aku= sins and Pi= absorb and remove.

102. Of undefinable nature (Ameyātma).

103. Devoid of all contacts (Sarvayogāvinīsrītah).

The Śruti (Br. Up., 6-3-15) says: “This Person, indeed, is unattached.” Or he is beyond the reach of the various systems of Yogas taught in the Śāstras. (24)

104. The dweller (Vasuḥ). (270 and 696)
Or ‘Vasu’ means one of the (eight) Vasus as described (in Bh. G. 10-23) “I am Pavaka among the Vasus.”

Vyā. He dwells in the heart of the sages (Sadhus), the righteous (Nyayins) and the purified ones (Sāntas).
105. Of great mind (Vasumanah).

Vasu (great), here meaning wealth, signifies excellence or superiority; his mind is not polluted with the afflictions of desire, aversion, and with the pairs of pride, etc., hence 'of great mind'.

Ka. Whose mind is auspiciousness itself.

106. The true (Satyah).

Being Paramātman, the reverse of the unreal. The Sruti (Tai. Up., 2-1), says: “Brahman is existence, knowledge, and infinite”; or who is with and without form. The Sruti (Tai. Up., 2-6) says: “He is endowed with form and devoid of form.” Or Satyam: ‘sat,’ Prāna, ‘ti,’ food or matter and ‘yam,’ the sun; he is ‘satya’ because his form is made up of Prāna, matter and the sun. The Sruti says: “‘Sat’ means Prāna, ‘ti’ food, and ‘yam,’ the sun”; or because he is virtue in the holy men (sat).

107. Of equal-mindedness (Samātmā).

Whose mind is undisturbed by love or hatred; or He is same (Sama) in all beings (Ātmas). The Sruti (Kau. Up., 3-9) says: “One should understand that the Self is the same (in all).”

108. Unlimited (Asammitah) (measured Sammitah).

By every other thing.

Vya. Sammita=measured, i.e., one who is below sixteen years (referring to Raman’s story, 1-20-2).

109. Equal (Samah).

At all times, as he is free from all changes. Or United to Lakshmi. (‘Sa’ with, and ‘mā’ Lākshmi, i.e., he is ever with Lakshmi.)

Vya. Though there was not previous experience, yet (a devotee) calls him ‘He’.

110. Of fruitful worship (Amoghah).
He fulfils every desire, when worshipped, praised, or remembered, and never leaves aspirations unfulfilled; or because His will is always unobstructed. The Sruti (Chhā. Up., 8-1-5) says: "Truthful is his wish and Truth is his resolve."

111. Pervading the lotus in the heart (Pundarikākshah).

Pundarīka' means the lotus in the heart, and 'akshā': to pervade through it, or seen in it. The Sruti (Nārā. Up., 10) says: "There is a lotus in the centre of the city (body)," or with lotus-like eyes.

112. Of righteous action (Vrishakarmā).

'Vrisha' means Dharma and 'Karma' action.

Vyā. One, seeing the Setu (bridge) of the sea constructed by Śrī Rāma, becomes free from the sin of Brahmanicide. So says the Smriti.

113. Incarnated for the sake of righteousness (Vrishākriticā).

Lord (Bh. Gītā. 4-8) says: "For the sake of establishing Dharma, I am born in every age." (Slo. 25)

Vyā. We see from the Smritis that Rāma was in the form of Dharma personified.

114. Rudrah.

As he causes beings to cry (‘Rud to cry’) when he destroys them at the time of involution. Rudra may mean he confers (‘Rā’ to give) good (‘Rud’), or he destroys (Dra) the misery and its cause (Ru).

115. Myriad-headed (Bahusūrabhūt).

The Sruti (Tai. Ar., 3-12) says: "He is thousand-headed."

116. The supporter (Babhruhu).

Of the worlds.

*Babhruhu=Earth or Ādīsēsha who supports the Earth.*
117. The universal cause (Vis'vayonih).

118. Of holy names (Suchisravāh).

Whose names are worthy of being heard.

Vya. He hears only the pure hearings.

119. Immortal (Amritah).

Because he has no decay or death. The Sruti (Kau. Up., 3-8) says: "He is undecaying and immortal."

Vya. He gives complete satisfaction of his sweetness to the devotees.

120. Eternal and firm (Sāsvatasstānunah).

Vya. He is eternal, impossible to be approached and is to be enjoyed.

121. Of excellent symbol (Varāroha).

'Vara' excellent and 'āroha' symbol; or 'Varāroha' means the Supreme Goal; because those that ascend (āroha) to it never return. The Sruti (Choha. Up., 8-15-1) says: "He does not return." The Smriti also (Bh. G., 8-21) says: "By reaching whom men do not return . . ."

122. Of great knowledge (Mahātapah).

Because (the capacity of) his knowledge (Tapas) to evolve is very great (Mahat). The Sruti (Mun. Up., 1-1-9) says: "Whose Tapas is of the nature of knowledge"; or whose glory and greatness are supreme. (Slo. 26)

123. All-pervading (Sarvagah).

As the (universal) cause.

124. Omniscient and effulgent (Sarvavidbhānunah). (284)

Effulgent: The Sruti (Mun. Up., 4-10) says: "When He shines, all shine after Him." The Smriti (Bh. G., 15-12) also says: "That splendour which is in the Sun . . ."

1 124 makes two names.
125. Routing the armies (of the Daityas) on all sides (Vishvakṣenaḥ).

By merely getting himself ready for the fight.

Vya. Vishvah—on all sides, Sena : Ina—Lord, i.e., he is always with his devotees who are to be protected.

126. The oppressor of men (Janārdanaḥ).

Men : “wicked men. Or he who sends to hell; or he whom men (Jana) pray (ardana) for all kinds of prosperity and eternal happiness.”

Vya. He is the promulgator of the Vedas.

127. Scriptures (Vedah).

Lord (Bh. G., 10-11) says : “Out of mere compassion for them, I, abiding in their Self, destroy the darkness born of ignorance, by the luminous lamp of wisdom.”

128. The knower of Vedas (Vedavid).

As they are. Lord (Bh. G., 15-15) says : “I am the author of the Vedānta, as well as the knower of the Vedas.” The Mahābhārata says : “All the Vedas, all the Vidyās, all the Śāstras, all the Yajnas, and all offerings, are Krishna; those Brāhmaṇas that know Krishna in reality, have performed all the sacrifices.”

129. The perfect (Avyangaḥ).

In his wisdom, etc.; or it means the unmanifested. Lord (Bh. G., 2-15) says : “He is unmanifested.”

130. With the Vedas as his parts (Vedāngah).

Vya. The Śruti (Tai. Br., 3-55) says : “The one who does not know the Vedas knows not the omnipresent one.”

131. Spreading the knowledge of the Vedas (Vedavid).

Vya. He understands by the Vedas hundreds of Dharmas, which are to be learned.
132. All-seer (Kavih).

The Sruti (Br. Up., 5-7-23) says: “There is no seer except Him.” (Isa. Up., 8): “The Seer, Intelligent . . .” (Slo. 27)

133. The Lord of the worlds (Lokadhvakshah).

He is mainly the witness of all worlds.

Vya. He is the Superintendent of the administration of justice.

134. The Lord of the Devas (Suradhjakshah).

The Devas are the protectors of the world.

Vya. He is the presiding deity of the Devas who are to be worshipped by ceremonies.

135. The cogniser of Dharma (Dharmadhjakshah).

As He directly perceives virtue and vice with the view of bestowing appropriate fruits.

136. Cause and effect (Kritakritah).

Vya. He investigates, whether one deserves or not, to be bestowed with the corresponding results.

137. Fourfold in his nature (Chaturatma).

He has four manifestations during evolution. The Vishnu Pr. (1-22) says: “Brahma, Daksha, and others, time, and all creatures are the (four) energies of Hari which are the causes of creation. Vishnu, Manu and others, time, and all creatures are the (four) energies of Vishnu for protection. Rudra, the destroying fire, death, and all creatures are the four energies of Janardana for universal dissolution.”

138. Of four manifestations (Chaturvyuhah).

Vyasa says: “Janardana, of excellent fame, manifests himself in four forms, Vasudeva, etc. (Vasudeva, Sankarshana, Pradyumna and Aniruddha) and carries on creation, etc.”
139. Having four teeth (horns) (Chaturdamshtah).

In his incarnation as Narasimha; or of four horns from the similarity of the horns to fangs. The Sruti (Rigveda, 4-58-3) says: “Possessed of four horns (heads).”

140. The four-armed (Chaturbhujah). (Slo. 28)

Vya. We see he is described in the Vedas as four-armed and ‘beautifully limbed

141. The radiant (Bhrājishnuh).

As he is the very essence of light.

142. The food (Bhojanam).

‘Food’: Prakriti or Mayā, as the object of enjoyment.

Vya. He is enjoyed by the worshippers as the Sruti says (Tai. Up., 2-7): “He is indeed the Rasa (the essence).”

143. The enjoyer (Bhokta). (500 and 888)

As Purusha he enjoys.

Vya. Krishna was the eater of the leaves, etc., offered by the devotees. (Bh. Gita, 9-26.)

144. The subduer (Sahishnuh). (565)

Of Daityas such as Hiranyaksha and others.

Vya. He endures all disregards shown by the devotees (of course unconsciously).

145. The first-born in the Universe (Jagadādijah).

As He manifests himself as Hiranyagarbha in the beginning of the Universe.

146. The sinless (Anaghah). (831)

The Sruti (Chchā. Up., 8-1-5) says: “He is free from sin.”

Vya. He is untainted by sin though he resides in the centre of the Samsāra (in his incarnations).

147. Excelling everything (Vijayah).

In wisdom, dispassion, greatness, etc.

Vya. No victory anywhere except him.
148. Transcending all (Jetā).
Beings, by his very nature.

149. Having the Universe as His womb (Visvayonih).
Or he who is the all-cause.
Vya. He is the only cause of the universe.

150. The repeated dweller (Punarvasub).
As He again and again dwells in the bodies as Kshetrajna. 
(Slo. 29)

151. Upendrah.

Above Indra. The Harivamsa (76-47) says: "You are placed by the Vedas as lord and Indra over me. So the gods praise you on earth, O Krishna, as Upendra."

152. The dwarf (Vāmanah).

Because he begged of Bali in the form of a dwarf. But according to the gloss, he checked (Vamayati) the pride of Bali, hence he is called ('Vamana'). Vāmana is to be worshipped in that form. The Śruti (Kath. Up., 5-3) says: "Him, the dwarf, sitting in the middle (of the heart) all gods adore."

153. The tall (Pramśuh).

As the very same (dwarf) instantly became taller than the three worlds. The Harivamsa (262-263) says: "When the water (accompanying the gift) was poured into his hands, the dwarf was no longer a dwarf. The Lord manifested His Universal form; the earth was his feet, the sky, his head and the sun and moon his eyes." Having thus manifested His Cosmic form, He traversed the earth. Then (when he rose up high) the sun and moon came up to his chest. When he walked up the middle region, they (the sun and moon) reached his navel; and when he was in the world of gods they were below his knees."

154. Fruitful (Amoghah).
In his actions.

**Vya.** His glory is unlimited.

155. Pure (Suchih).

As He purifies those that remember, praise, and worship him. The Sruti says: "He is untouched, great and pure."

**Vya.** He purifies his devotees disregarding their offering or otherwise.

156. Firm (Urjitah).

Being of immense strength.

157. He who transcends Indra (Atindrah).

In wisdom, greatness, etc., that are natural to him.

158. All-destroyer (Sangrahah).

159. The evolution (Sargah).

Being the matter evolved or the cause of evolution.

160. Of controlled self (Dhritatma).

As his nature is changeless, ever the same, free from birth, etc.

**Vya.** By him all the devotees are supported by the gift of his Atman.

161. The Director (Niyamah).

Of Beings in their respective functions.

**Vya.** He controls Bali and others.

162. The controller (Yamah).

**Vya.** He directs the Earth as its indweller.

163. The Knowable (Vedyah).

By those that desire supreme good.

164. The Knower of Vidyas (Vaidyah)

165. The eternal yogin (Sadayogin).

As He is ever in a manifested form.

**Vya.** He is awake in all beings.
166. The slayer of the valiant (Virāha). (741 and 927)

Asuras, in order to protect righteousness.

Vyā. He slays those who proclaim false doctrines.

167. The Lord of knowledge (Madhavah).

The Harivamsa says: "O Hari! thou art the Lord (Dhava) of Ma or Knowledge; hence thou art named 'Madhava' the Master of 'Ma'."

Vyā. There is a saying (Bh. G., 7-17) "I am beloved indeed of the wise."

Ka: Madhava; Ma, meditation; dha, introspection; and va, uniting.

168. The honey (Madhuh).

Causing great happiness like honey.

169. Transcending all senses (Atindriyah).

As he is not sound, etc., that are the objects of senses.

The Śruti (Kath. Up., 3-15) says: "He is soundless, untouched."

170. The great illusionist (Mahamayah).

As he subjects even the greatest illusionist to illusion.

Lord (Bh. Gītā, 7-14) says: "My Maya is very difficult to be crossed."

Vyā. "I am veiled by the Yoga Maya."

(Bh. G., 7-25.)

171. Of great diligence (Mahotsahah).

Because creation, preservation and destruction of the Universe are carried on by his being ever ready for the same.

172. Of great strength (Mahabalalah).

Being stronger than the strongest. (Slo. 31)

Vyā. He never feels tired "as he is self-established in his own glory". (Chchā. Up., 7-24.)
173. Of mighty intellect (Mahābuddhih).
   Being wiser than the wise.

174. Of great energy (Mahāvīryah).
   Possessed of energy of the nature of Avidyā which
generates 'Mahat'.
   Vyā. His strength is never changed.

175. Of immense power (Mahāsaktih).
   Vyā. He possesses the energy of material and instrumen-
tal causes.

176. Of great splendour (Mahādyutih).
   Internally and externally. The Srutis (Br. Up., 6-3-9)
say: "He is self-radiant." (Mun., 4-9): "He is the
light of lights."
   Vyā. His light never depends on the assistance of the
senses.

177. Of indefinable form (Anirdes'yavapuh). (656)
   As it is impossible to define it to others 'as this or
that'.

178. The Lord of all good (Śrīmān).
   Vyā. He possesses the six kinds of prosperities.

179. Of remarkable intelligence that cannot be
measured (Ameytma).
   By beings.
   Vyā. Vālmīki says: "He is unfathomable as the
ocean."

180. Supporter of the great mountain (Mahādridhrik).¹
   He supported the Mandara and Govardhana Mountains
respectively when the ocean was churned and when the
cows were protected. (Ślo. 32)

¹ Another reading is Dhrid.
181. Of mighty bow (Maheshvāsah).

Vya. (Śrī Rāma says to his brother) “bring my bow and arrows, O son of Sumitra.”

182. The supporter of the Earth (Mahībharta).

When it was merged in the great waters.

183. The dwelling place of Śrī (Śrīnivāsah).

For Lakshmi ever resides on his chest.

Vya. It is said by the Muni (Vālmīki) “He is like the shade of a tree to wise men.”

184. The Refuge of the good (Satāmgatīh).

Good: the followers of the Vedas. To them, He is the means of attaining all the human aspirations.

Vya. His actions are beyond those of jīvas.

185. The Unobstructed (Aniruddhah).

In His manifestations by any one else.

186. He who gladdens the gods (Surānandah).


The Mahābhārata, Mokshadharma (San., 343-41) says: “I first knew (vinda) the Earth (go) which was carried away and hidden in a cave (by an Asura), hence I am praised by the appellation ‘Govinda’ by Gods, and Scriptures.” The Harivamsa (76-45 and 279-49) says: “I am Indra (Lord) over the Devas, thou art lord over the cows, hence the world will ever praise Thee as ‘Govinda’; speech is named ‘Go,’ and since thou conferest speech, O Lord, the Sages call you ‘Govinda’.”

Ka Go-Vid. has the following ten meanings: Go
1. Svarga (Heaven). He transcends the Heaven. 2. Arrows (He knows all the weapons). 3. Cattle. He is the leader of the ignorant ones. 4. Speech. He is to be known by the Vedas. 5. Thunderbolt; He has the Vajra marks on his feet. 6. Quarters; He is known in all quarters. 7. eyes; He is in
the person residing in the eyes. 8. The sun; He is in the form of the Sun. 9. Earth; He recovered the Earth from the Titans. 10. Waters; His seat is in the waters.
And Vid, to know.

188. The Lord of the wise (Govindāmpatiḥ).

He is the Lord of those that know speech. (Ślo. 33) Vya. He is the Lord of the knowers of the Vedas in the form of "Hamsa" (the swan).

189. The refulgent (Marīchīḥ).

As He outshines the most brilliant. Lord (Bh. Gītā 10-36) says: "I am the splendour of the splendid."
Vya. He reveals his form to others by incarnations.

190. The repressor (Damanah).

Of those that swerve from their assigned duties.

191. Hamsah.

As He removes the fear of Samsāra of those that meditate upon Him as 'I am He'. Or the root 'Han' means to go (to move). Hence, he that moves in all bodies. The Sruti (Kath. Up., 5-2) says: "He is Hamsa dwelling in Heaven."

192. Of beautiful wings (Suparnah).

The Sruti (Śve. Up., 4-6) says: "There are two birds, etc."
Vya. He leads (the devotees) to the other shore of the ocean of Samsāra.

193. The best of serpents (Bhujagottamah).

Vya. Ādīsesha.

194. Of auspicious navel (Hiranyanābhah).

Of golden-hue; or having an agreeable and beautiful navel.
195. Of excellent austerities (Sutapah).

As He is (still) performing excellent Tapas in Badarikāśrama in the form of Nara and Narayana. The Smriti says: “The concentration of mind and senses is called supreme Tapas.”

196. Having the navel like the lotus (Padmanābhah).

Or because he shines in the centre of the lotus of the heart.

197. The father of beings (Prajāpatih). (Slo. 34)

Vya. The Lord of Brahma born from his navel and others.

198. Free from death (Amrityuh).

Or its cause.

Vya. “I prostrate before the death of death,” so says the Śruti.

199. All-seeing (Sarvadrik).

As he cognises through his innate light the actions of all beings, good or bad.

200. The lion (Simhah). (488)

The etymology of ‘Simha’ is from the root ‘han’ to kill.

Vya. The man-lion incarnation.

Thus ends the second hundred.

THIRD HUNDRED

201. The regulator (Sandhata).

Because he joins men to the (respective) results of their acts.

Vya. He bestows eternal prosperities on Prahlada and others.
202. The enjoyer (Sandhimān).
   Being the enjoyer of the results too.
   Vya. Prahlāda and others attribute to the Lord the form of Siddhi, prosperity.

203. He who is constant (Sthirah).
   Being always the same.
   Vya. He is constant in his distribution of (good results) even to the irreligious.

204. The mover (Ajah).
   Or He who moves.
   Vya. He appeared from the post and was not born from the womb (as was the case of Narasimha incarnation).

205. The unbearable (Durmarshanah).
   To his enemies, the Asuras.
   Vya. There are sayings (in the Puranas) "I can slay these, if I wish, by the tip of my fingers."

206. The ordainer (Sāsthā).
   He ordains all by (means of) Šrutī and Smritī.

207. Of renowned Self (Visrūtatmā).
   'Self' characterised by truth, wisdom, etc., and He who is specially declared (in the Šrutis).
   Vya. His form is known to all.

208. Destroyer of the foes of Suras (Surārīha).
   (Slo. 35)
   Vya. He destroyed Hiranyakāśipu by his two hands joined, shining with the group of finger-nails.

1 209. The Teacher (Guruh).
   As He is the promulgator of all Vidyās, or as He is the generator of all beings.
   Vya. He is the supreme Guru to Brahmā and others.

1 209 and 210 make one name.
210. The supreme Teacher (Gurutamah)

As He is the imparter of Brahmavidya even to Brahma and others. The Sruti (Sve. Up., 6-13) says: "He who first created Brahma, and imparted to him the Vedas."

211. The effulgence (Dhama).

The Sruti (Nara. Up., 13) says: "Narayana is the Supreme Light"; or 'Dhama': abode, as he is the abode of all desires. The Sruti (Mun. Up., 6-1) says: "The Brahman is the Supreme Abode."

212. Truth. (Satyah).

As He is the essence of Truth. The Sruti (Nara. Up., 79) says: "Therefore, they say, Truth is Supreme." Or He is the truth of truth. The Sruti (Br. Up., 4-1-20) says: "The Pranas are the truth and He is the Truth of them."

Ka. He is the support of the Satyaloka.

213. Of real valour (Satyaparakramah).

214. He whose eyes are closed (Nimishah).

His eyes are closed during his Yoganidra (Samādhī). Vya. He never opens his eyes towards the enemies (of mankind).

215. He who is ever awake (Animishah).

Being ever wise; or 'animisha' may mean the incarnation of Matsya (fish).

216. The garlanded (Srigvi).

He always wears the Vaijayanthi garland, the symbol of the Tanmātrās, rudimental of the Elements.

217. The Lord of Vidyās and of grand intellect. (Vāchaspatih udāradhīh).

'Grand': perceiving the meaning of words. (Ślo. 36)

¹ 217 makes two names.
218. Leader to the front (Agraniḥ).

Leading those that are desirous of liberation to the Supreme Seat.

 Vyā. He leads his devotees near himself.

219. The director of the group (Grāmanīḥ).

 Of Beings.

 Vyā. He directs his devotees to the assembly of Nityasiddhas, ever-liberated ones.

220. He who is radiant (Śrīmān).

The light which excels all.

 Vyā. Though he was incarnated as fish, his splendour was supreme in that form.

221. Logic (Nyāyah).

That enunciates differences and proceeds upon proofs.

 Vyā. He is the unshakable reason to those who want to deviate from the Śāstras.

222. The regulator (Netā).

Of the machine of the Cosmos.

 Vyā. He dives and brings up the sinking great souls.

223. The breath. (Samīranah).

That causes motion in beings.

 Vyā. His actions in his fish incarnation were excellent.

224. The thousand-headed (Sahasramūrdhā).

225. The Universal Soul (Visvātmā).

 Vyā. He spreads by his knowledge and energy the Universe, as the Śruti (Puru. Śūk., 1) says: "He covers the Earth, etc."

226. The Thousand-eyed (Sahasrākshah).

227. The Thousand-footed (Sahasrapād).

 The Śruti (Puru. Śū.) says: "The Purusha is thousand-headed, thousand-eyed, and thousand-footed." (Ślo. 37)
228. The turner. (Avartanah).
   Of the wheel of Samsāra.
229. Of liberated mind (Nivrittatma).
   From the bonds of Samsāra.
230. He who is veiled (Samvritah).
   By the Avidyā that covers nature.
   Vya. He is of the splendour of the sun and beyond the darkness, so the Sruti says.
231. The crusher (Sampramardanah).
   By manifesting as Rudra, Death and the rest.
   Vya. He destroys the darkness of the devotees by his knowledge.
232. The regulator of day (Ahassamvartakah).
   As the Sun.
   Vya. He regulates the day, time, etc.
233. The fire (Vahnih).
   As He carries (Vah—to carry) the oblations to the gods.
   Vya. He is the space as the Sruti (Puru. Sūk., 4) says: "One portion of his has become the whole Universe."
234. The air (Anilah).
   As He is beginningless (anādi), he is called 'anila'.
   Vya. He is supreme. He is the life itself, as the Sruti (Tai. Up., 1-7), "who will live and who will be sentient without him?"
235. The bearer of the Earth (Dharanīdharah).
   As Ādiśesha and also Boar. (Slo. 38)
236. The gracious (Suprasādah).
   As He gives Salvation even to such wrong-doers as Sīsupāla and others.
237. Of delightful nature (Prasannatmā).

His Antahkarana (inner organ) is untainted by the qualities of Rajas and Tamas; or He is ever-merciful; or on account of his having no desire to be satisfied.

238. The support of the Cosmos (Visvadhrik) (Srit).

Vya. Visvasrik: The creator of the Universe.

239. The enjoyer of the Cosmos (Visvabhuk).

Or ruler of it.

240. He who is multiform (Vibhuh).

As Hiranyagarbha and others. The S'ruti (Mun. Up., 1-6) says: "He is eternal and multiform."

241. The worshipper (Satkarta).

Vya. The worshipper of good people, as the saying is, "He, the radiant, served his Gurus, etc."

242. He who is worshipped (Satkritah).

Of the worshipped.

Vya. He becomes pleased even with a little offering of the wise. (Rāmā., I, 1-58).

243. The righteous one (Sādhuh).

Or he accomplishes (everything), or he who fulfils a thing without the help of the necessary requisites.

Vya. He helps the good, becoming a messenger, etc., as the case may demand.

244. The disintegrator (Jahnuh).

Of men during involution, or because he leads those devoid of devotion away from the Supreme.

245. Nārāyanah.

'Nara': Ātman; 'Nāra': the ether and other effects that are produced from it; He, as their cause, pervades

1 239 and 240 make one.
them and they are thus his abode (ayana). Hence he is named ‘Narāyana’. The Sruti (Nāra. Up., 13) says: “The in and out of this whole Universe, whatever we see or hear, all these are pervaded by Narāyana.” The Mahābharata (Udy. Par. 1-1-3) says: “The categories (Tattvas) are called Nāra, as they are sprung from ‘Nara’ (Ātman); He is called Narāyana as they are his abode.” Or because he is the abode of the ‘Nāras’ during involution. The Sruti (Tai. Up., 3-1) says: “Whom they approach, and enter.” Br. Vaivarta Pr.: “As he is the seat of Nāras, he is called Narāyana.” According to Manu Smriti (1-10): “The waters are called Nāras which come out of Nāra (God). As they are originally his abode, he is called Narāyana.” The Narasimha Purāṇa says: “This is the real Mantra that destroys the deadly poison of Samsāra, ‘Narāyanāya Namah’ (salutation to Narāyana). This I proclaim very loudly with uplifted hands; let the ascetics with passions curbed and intellects clear listen to me.”

246. Narah.

“‘The eternal Paramātman is named Nara as he leads (nay to lead) (every thing),’” so says Vyāsa. (Slo. 39)

Vya. nara means jīvas, as they are his parts. (vibhutis).

247. The unaccountable (Asankhyeyah).

To Him no number, name, form, etc., are applicable.

Vya. The jīvas are his parts.

248. Immeasurable Self (Aprameyātma).

Vya. His Jīvas are innumerable.

249. Transcendental (Visishtah).

As he transcends all.

Vya. He is distinguished, as not depending on others.

250. Framer of the Law (Sishtakrit).
Or the protector of virtuous ones. The root *krit* is used here in the sense of 'protection'. Roots having a common meaning are used in a special sense in certain cases. For instance, the word *kuru* in *Kuru Kashthâni* (make fuel) means 'fetch'.

251. Stainless (*Suchih*).

(250 and 251) *Vya*. As one; making the devotees, shining according to their devotion, which they are not deprived of at any time.

252. He whose objects are fulfilled (*Siddhärthah*).

He obtains whatever he desires. The *Sruti* (*Chchâ. Up.*, 8-1-5) says: "Truthful is His wish."

*Vya*. *Smriti* says: "There is nothing either to fulfil or to be fulfilled."

253. Of accomplished resolutions (*Siddhasankalpah*).

The *Sruti* (*Chchâ. Up.*, 8-1-5) says: "Truth is His resolve."

254. The bestower of Siddhis (*Siddhidah*).

On the performers according to their desert.

255. He is the means of Siddhis (*Siddhisadanah*). (40)

*Vya*. Even at the time of performance of action, the devotees feel happiness.

256. The performer of Dharma-sacrifice (*Vrishâh*).

'Vrisha': Dharma; 'Aha': a sacrifice occupying twelve days, etc.

257. The showerer (*Vrishabhah*).

Of desired objects to His devotees.

*Vya*. He gives life to his devotees scorched by the fire of Samsâra.

258. Vishnuh.

According to *Yâsha* or *Vyâsa* (*Mahâ. Udyo.*, 70-13) Vishnu' is he who traverses this Universe by three steps.
Vya. Vishnu is Sūrya. (Bh. G., 10-21) says: “I am the Vishnu among the twelve Ādityas.” He identifies himself with these suns.

259. Having Dharma as steps (Vrishaparvā).

They say that those who desire to reach the supreme abode have to go up through the steps of Dharma (composing its ladder).

260. Having the womb wherein all beings are contained (Vrishodarah).

i.e., His womb pours down Beings.

Vya. The offerings of the virtuous are in his stomach.

261. The nourisher (Vardhanah).

Vya. The Smriti says: “We should be protected by thee, O king, as we are in thy womb.”

262. He who expands (Vardhamānāh).

Or the Universe itself.

Vya. He increases his people in everything.

263. The solitary (Viviktah).

Though He thus pervades the Cosmos yet He is exclusive.

Vya. He distinguishes himself by his supreme qualities.

264. The ocean of Śrutis (Śrutisāgarah).

That is, the Śrutis rest in him. (Slo. 41)

Vya. The Śrutis reveal him. (Bh. G., 15-15.)

265. Of goodly arms (Subhujah).

‘Goodly’ in protecting the world.

266. Difficult to be borne (Durdharah). (715)

None can support and bear him who supports even the earth, etc., that support all; or he whom the Yogins (desirous of liberation) find it difficult to locate in their hearts during meditation.
267. He from whom proceeds the speech (Vāgmi).

Which pertains to Brahman.

Vya. The saying is: “He replies intelligently like Brihaspati.”

268. The great Indra (Mahendrah).

He is the Lord of Lords.

Vya. He is the Lord of splendour, strength, and prosperity.

269. The giver of wealth (Vasudah).

The Śruti (Br. Up., 6-4-24) says: “He is the consumer of food and giver of wealth.”

Vya. He is equal to Kubera in charity.

270. Wealth (Vasuh).

The wealth which he gives to others is himself. Or he who veils (vas to cover) himself in Māyā. Or as he lives (vas) in the Ākāśa (ether) alone and nowhere else, he is named Vasu or Vāyu from the peculiarity of his abode. The Śruti (Kath. Up., 5-2) says: “He is Vasu (Vāyu) dwelling in the atmosphere.”

271. Of many forms (Naikarūpah).

The Śruti (Br., 4-5-19) says: “The Lord appears manifold by his Māyā.” The Smriti also (Vis. Pr., 2-12) says: “He is the luminaries, etc.”

272. Having huge form (Brihadrūpah).

As in his incarnation of Boar, etc.

Vya. Thou hast pervaded the earth and heaven, etc. (Bh. G., 11-20.)

273. He who is the soul of sacrificial animals (Śipivishtah).

Śipi: the sacrificial animals, he dwells in them in the form of sacrifice (Yajna). The Śruti (Tai. Sam., 2-5-5) says: “Sacrifice, indeed, is Vishnu.” The sacrificial animals are called Śipis, and Vishnu, indeed, resides in them. Or
\textit{S'ipi}: rays, which he permeates. Or "\textit{S'i} is water, it being cool (\textit{S'aitya}) and fit to rest on (\textit{S'ete}); \textit{S'ipi} means the rays as they draw and protect the water; and \textit{Vishta} is the Lord of the Cosmos, who resides in these rays."

274. The illuminator (\textit{Prak\=asanah}).

Of all. \hfill (Slo. 42)
\textit{Vya}. He reveals his form to his devotees.

275.\textsuperscript{1} Possessed of life-energy (\textit{Ojah}).

\textit{Ojas}: the vital energy;
\textit{Valour (Tejah)}.

\textit{Tejas}: valour and other qualities.
And effulgence (\textit{Dyutidhara}). \hfill (758)

Lord (Bh. G., 7-11 and 10) says: "Of the energetic, am I the energy; I am the light of those that possess light."

\textit{Effulgence}: of wisdom.

276. The radiant Self (\textit{Prak\=asat\=ma}).

\textit{Vya}. Even by ignorant ones his supreme nature can easily be known.

277. The burner (\textit{Prat\=apanah}).

Of the cosmos by his manifestations as the Sun, etc.

278. Wealthy (\textit{Riddhah}). \hfill (351)

Being endowed with Dharma, knowledge, dispassion and the like.

279. Of clear pronunciation (\textit{Spasht\=aksharah}).

As he is the syllable \textit{Om} whose svara or rhythm is 'Udatta' or high.

\textit{Vya}. He is the syllable of the Vedas.

280. The Mantrah.

The Rig, Yajus, and S\=aman (the three Vedas); or as he is taught by the Mantras.

\textit{Vya}. He protects those who think (on Him).

\textsuperscript{1} Some make this into three names.
281. He who is the ray of the moon (Chandrāṃguh).

As he, like the rays of the Moon, brings delight to those minds that are afflicted by the scorching rays of the Sun of Samsāra.

282. Bright as the Sun (Bhāskaradyutih). (Slo. 43) Vya. The similarity is on account of overpowering.

283. The source of the moon (Amritāṃśūdbhavah).

When the milky ocean was churned, the Moon rose therefrom.

Vya. The Śruti (Purusha Sūkta) says: "The moon came from (his) mind and the sun from his eye."

284. The radiant (Bhānuh).

The Śruti (Kath. Up., 4-15) says: "When he shines."

Vya. The sun depends on him.

285. The moon (Śaśabinduh).

Nourishing all beings like the Moon. Lord (Bh. G., 15-13) says: "Having become the watery moon I nourish all the herbs."

286. Lord of the Suras (Suresvārah).

Suras: Gods and those that confer good.

287. The medicine (Aushadham.)

For the disease of Samsāra.

Vya. The Devas and Devarshis know him as the medicine for their miseries.

288. The limit of the world (Jagatassetuh.)

As he is the means of emancipation (of beings) of the world; or as he preserves the castes and the orders of life from going into confusion. The Śruti (Br. Up., 6-4-22) says: "He is the limit, the upholder of the worlds, so that they may not fall into ruin."
289. Of true Dharma and prowess (Satyadharmaparakramah).

True : unfailing ; Dharma : knowledge and other qualities.

290. The Lord of beings past, present, and future. (Bhūtabhavyabhavannahah).

The Lord (nātha) ; He is sought (nāth) by all beings, or he burns them, or he is wished by them, or he rules them.

291. The purifier (Pavanah).

Lord (Bh. G., 10-31) says : “Of purifiers I am the wind.”

Vya. The mover.

292. He who causes motion (in wind, etc.) (Pavanah).

The Sruti (Tai. Up., 2-7) says : “From fear of Him the wind blows.”

293. The fire (Analah).

An : Prānas ; La : receives, i.e., Jīva who receives the Prānas as his Self. The Sruti (Br. Up., 5-8-8) says : “He is neither smell, nor taste,” or he who never (na) knows enough (aīa).

294. The destroyer of desire (Kāmāh).

In those that are desirous of salvation, or he who destroys the projects of enemies of his devotees.

295. The fulfiller of desires (Kāmakrit).

Of those of Sāttvika nature, or He who is the father of Kāma, Pradyumna.

296. The Beautiful (Kāntah).

To the superlative degree.

297. He who is desired (Kāmah).

By those that seek after human aspiration.

Vya. As he possesses good qualities, all desire him.
298. He who grants (all) desires (Kāmapradah).

To his devotees.

299. The really existent (Prabhuḥ).

Vyāṣ. He specially drags the eyes and mind of all by the beauty of his form.

300. The institutor of Yuga, etc. (Yugādikrit).

Or he who has started the Yugas.

Thus ends the Third Hundred.

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THE FOURTH HUNDRED

301. He who brings about the cycle of Yugas (Yugāvartah).

Such as Krita and the rest, himself being time.

302. Of many illusions (Naikamāyāḥ).

Vyāṣ. The Śruti says: The Indra (Brahman) is praised with his māyas (energies).

303. The great eater (Mahāsaṇah).

As he consumes everything during Pralaya.

Vyāṣ. The Śruti (Kath. Up., 2-24) "To him the Brāhmaṇ and Kshatra classes become food."

304. The invisible (Adrisyāḥ).

To the intellect and all other senses.

Vyāṣ. His history is not to be doubted even in Pralaya.

305. Having a manifested form (Vyaktarūpāḥ).

In physical embodiment, or being self-radiant, he becomes cognisable to Yogins.
306. The conqueror of thousands (Sahasrajit).

Of Asuras in battle.

_Vya_. Reclining on water (alone) for the period of one thousand Yugas, He causes to vanish (the enemies).

307. The conqueror of innumerable beings (Anantajit).

Since he, through his unlimited powers, excelled every being in war, sports, etc. (Sl. 46)

_Vya_. None understands His ends.

308. The pleasant (Ishtah).

Being the highest Bliss. Or He who is worshipped in the Yajnas (sacrifices).

309. The permeated (Avisishtah).

As Antaryāmin (indweller) in all.

_Vya_. Even the ignorant ones equally wish (to see Him)

310. Loved by the learned (Sishteshtah).

Or He loves the learned. Lord (Bh. G.,7-17) says: "For, excessively dear am I to the Jñāni, and he is dear to me"; or beloved of the wise.

311. The peacock-feathered (Sikhandi).

As Krishna in his aspect of a cowherd boy.

_Vya_. _Sikhanda_ means the splendour of the supreme Lord.

312. The deceiver (Nahushah).

Of beings through His Māya.

313. Dharma (Vrishah).

As he showers all "desires he is called Vrisha. The _Mahābhārata_ (San., 343-58) says: "Vrisha is explained by the lexico-graphers and likewise known in the world, O Bhārata, as holy Dharma; hence know me as Vrisha."

_Vya_. He consoles and cools down His tired devotees with His sweet words.
314. Destroyer of anger (Krodhahā).

In good men.

Vya. He pacified the anger of Parasurāma in connection with kings at the request of Kāśyapa.

315. The creator or agent of anger (Krodhakrit kartā).

In wicked men. Agent: of the Universe which is his creation. The Sruti (Kau. Up., 4-18) says: “He who is the maker of these persons, whose work is all this, he verily is the Being to be known.” Or the slayer of the angry ones (Krodhakritkartā) such as the Asuras.

Vya. This refers also to the above incident.

316. With arms on all sides (Viśvabāhu).

The Sruti (Rig., 10-81-3) says: “Having arms on all sides.” Or as all (viśva) depend on him, he is called Viśvabāhu.

317. The bearer of the Earth (Mahīdharah).

Or he accepts the worship (mahi).

318. Achyutah.

Unswerving (from his nature) being free from the six kinds of changes (viz., birth, death, etc.).

319. He who is famous (Prathitah).

On account of the creation and the rest of the Universe.

320. Prānāh.

Being Śūtrātman and as such the life-energy of all beings. The Sruti (Ai. Ār., 2-2-3) says: “I am, indeed, Prāna.”

321. The life-giver (Prānadah).

Of the Devas; or he destroys (Da to kill) the life of Asuras.
322. The younger brother of Indra (Vásavānujah).
   As he was born to Kasyapa by Aditi.
   Vya. In the Kurma incarnation concerning the churning of the ocean.

323. The ocean (Apām nidhih).
   Lord (Bh. G., 10-24) says: “Of lakes I am the ocean.”
   Vya. This refers also to the previous Kurma incarnation.

324. The mainstay (Adhishthānam).
   Of Beings as the material cause of the Universe. Lord (Bh. Gitā, 9-4) says: “All beings are in me.”

325. Never-careless (Apramattah).
   In apportioning the fruits of Karma to the recipients.

326. Well-centred (Pratishtitah).
   In his own glory. The Sruti (Chchā. Up., 7-24-1) says: “Where doth that immensity abide, my Lord? It abideth in His glory.” (Slo. 48)

327. He who flows (Skandah).
   As nectar, or because he dries up (skand to dry up) everything as Vāyu (wind).
   Vya. He dries up the misery of His devotees.

328. The supporter of the path of virtue (Skandadharah).

329. The bearer of the yoke (Dhuryah).
   Of creation, etc., of all beings.

330. The granter of boons (Varadah).
   Or the objects desired; or he who distributes money in sacrifices, being himself the sacrificer. The Sruti (Āpa. Srau. Sū., 5-11-4) says: “The cow, indeed, is sacrificial money to give.”

331. The director of the Vāyus (Vāyuvañhanah). (856)
   The Vāyus are seven in number, viz., Āvaha, etc.
332. Vāsudevah.  

He is called Vāsu as he veils (vas or vās to cover) (in his Māyā). *Deva*: is he who sports, wishes to conquer, conducts, shines, creates, and moves (*vide* No. 375 infra.). In the Udyoga Parva of Mahābhārata it is said: "Like the sun with his rays, I am covering (vāsu) the whole Universe, and also I am residing (Deva) in all beings; hence I am called Vāsudeva." *(Ibid., 70-3)*. "As I permeate all beings, as I exist (in all things) and as I am the origin of gods, I am known as Vāsudeva." The Vishnu Purāṇa (1-2) says: "As he resides everywhere, and in all things, he is termed Vāsudeva. All beings remain in Paramātman, and he, in all beings, hence the Omnipresent is called Vāsudeva."

333. Possessed of great rays (Brihadbhānuh).

*Maha.* *(Udy., 70-4)* says: "He whose great rays are in the sun, moon and others, and he who illuminates the Universe through them, is called the possessor of great rays."

334. The first deity (Ādidevah).  

*Or Deva*: possessor of brilliance and other qualities.

335. The destroyer of the cities (Purandarah).

Of the enemies of the Devas.  

*(Slo. 49)*

336. The unafflicted (Asokah).

He is free from the six afflictions, sorrow, etc.  

*Vya.* He is the enemy of the pains of the body, etc. *(Adhyātma).*

337. He who enables one to cross (Tāranah).

The ocean of Samsāra.

*Vya.* He removes the pains concerning the elements *(Adhibhūta).*

338. The reliever (Tārah).  

*Of fears attending conception, birth, old age and death.*

*Vya.* He does remove the pains caused by divine things. *(Adhidaivika).*
339. The valiant (Sūrah).
340. The son of Sūra (Saurīh). (644)

Born of Vasudeva.
341. Lord of men (Janesvarah).

The Lord of Beings.
342. The friend (Anukūlah).

Because of his being the Self of all and as none does anything which is unfavorable to himself.
343. He who incarnates hundreds of times (Sātāvartah).

To protect Dharma; or he who, as Prāṇa, wends through the hundred Nadis (nerves).
344. With the lotus in his hands (Pādmi).
345. With eyes like lotus (Padmanibhekshanah). (Slo.50)
346. Seated in the pericarp of the lotus (Padmanābhah).

Vya. His navel is like the shape of a lotus.
347. Lotus-eyed (Aravindakshah).
348. Contained in the lotus (Padmagarbha).

As he is meditated upon in the centre of the lotus of the heart.
349. Nourisher of bodies (Śarīrabhrīt).

Through food and life-energy (Prāṇa). Or he who supports all forms through His Māyā.
350. The great manifestation (Maharddhih).

Vya. The Gītā (10-40) says: "There is no end to my divine manifestations, O conqueror of enemies."
351. The expanse (Riddhah).

Of the Universe.
Vya. He is full of his own power.
352. The ancient Self (Vriddhātmā).
353. The great-eyed (Mahākshah).

Vya. The great Garuda is his vehicle.
354. Having Garuda on his banner (Gaṇudadhvajah) (Slo. 51)

Vya. The name, if repeated, destroys the sins acquired in crores of births.

355. Incomparable (Atulah).

The S'ruti (S'Ve. Up., 4-19) says: "For him whose name is the glory of the Universe, there is no likeness."
The Smrti also (Bh. G., 11-43): "For Thy equal exists not, whence another superior to Thee in the three worlds?"

356. The Pratyagātman (Sarabhah).

Sara: bodies so called from their perishable nature (S'īrya); bha: to shine. Hence he who shines in them as individual soul.

357. The awe-inspiring (Bhīmah). (948)

He whom all fear; or if the prefix 'a' is added, the name becomes 'Abhīma' causing no fear to those who follow the righteous path.

358. The knower of the (six) systems of philosophy (Samayajnah).

Or he who is well-versed in the methods of creation, preservation, and destruction; or whose worship (Yajna) consists in the worshipper being equal in all beings.
Prahlāda (Vish. Pr., 1-17-90) says: "To be equal in all is the worship of Achyuta."

359. The receiver of oblations (Havirharih). 1

Lord (Bh. G., 9-24) says: "I am indeed the enjoyer and also the Lord of all sacrifices," or He is named Havis, as he is worshipped through oblations. The S'ruti (Purusha Sūkta) says: "They bound the Purusha as the sacrificial animal." Hari is he who destroys the sins of men on their merely thinking of him, or he is so called on account of his yellow complexion. Vyāsa (Maha. S'an., 343-39) says: "I

1 359 makes 2 names.
destroy (Hari) the sins of those who remember me, and also receive the oblations in sacrifices; my complexion also is yellowish; hence I am named Hari.”

360. Known through all the methods of researches. (Sarvalakshanalakshanyah).

All methods of proof yield the same result, i.e., Himself, as the one reality.

361. The consort of Lakshmi (Lakshmīn). As Lakshmi ever resides on his chest.

362. Victorious in battle (Samitinjayah). (Slo. 52) Vya. He is the destroyer of all pains of the chetanas (Jīvas).

363. Undecaying (Viksharah).

Vya. His love for Lakshmana (his brother) did not diminish.

364. The red-hued (Rohitah).

It may refer to some of his red-hued forms which he has assumed at his own will, or to his incarnation as ‘fish’.

365. The Path (Mārgah). (397)

He who is sought after by those that desire liberation; or He through whom the Supreme Bliss is obtained.

366. The cause (Hetuh).

Material and instrumental.

Vya. He is the means of the desired things.

367. Dāmodarah.

He who is known through the mind which is purified (Udara) by means of ‘Dama’ or self-control and other qualities. The Mahābhārata says: “They call him ‘Dāmodara,’ as he is known by means of Dama (control of the senses)” ; or because he (in his Krishna incarnation) was tied up by Yasodā by means of a cord round his waist to two trees. Brahma Purāṇa (184-42) says: “She
(Yasoda) tied him up fast to the two (trees) with a cord (Dāma) round his waist (Udara); hence he was named Dāmodara.” According to Vyāsa (Maha. Udyo.) “Dāma means the worlds; and as they are in his womb, the Lord is named Dāmodara.”

Ka. He wears the blissful devotees of his as one does the flower garlands (Dāma).

368. All-enduring (Sahāh).
Or as he supersedes all.

369. The bearer of the Earth (Mahidharah).
In the shape of mountains. Parāśara (Vis. Pr., 2-12-38) says: “The forests are Vishnu, also the mountains and the quarters.”

370. The ever-fortunate (Mahābhāgah).
Or taking any form he likes, he eats the excellent food that falls to his share, or fortunate in his incarnations.

Vyā. He possesses beauty in all his limbs.

371. He who is swift (Vegavān).
The Śruti (Isa. Up., 4) says: “The unmoving, the one, he who is swifter than the mind.”

372. Of unmeasured appetite (Amitāsaṇah).
As he consumes the Universe during involution. (Ślo. 53)

Vyā. He consumed the unlimited quantity of food offered to Indra by Gopas. (See Bhāgavata, 10th Book.)

373. The origin (Udbhavah).
Of the Universe as its material cause, or he who is free from Samsāra.

Vyā. Samsāra came to exist from him.

374. The agitator (Kshobhanah).
Of Prakriti (primordial matter) and Purusha (Jīvas) at the time of creation. The Vishnu Purāṇa (1-2-29) says:
"The Lord Hari mooted by his will the perishable Prakriti and the imperishable Purusha, agitates them at the time of creation."

375. Devah.

Since he sports with creation and the rest, wishes to conquer the Devas, etc., functions in all Beings, shines as the Universal Soul, is praised by holy men, and pervades all, he is named Deva. The Śruti (Śve. Up., 6-11) says: "There is only one Deva."

376. Containing Śrī in himself (Śrīgarbhah).

As Śrī or glory is within him in the shape of the Universe.

Vya. He is the seat of protection to Śrī.

377. The Supreme Lord (Parameśvarah).

Lord (Bh. G., 13-17) says: "The Supreme Lord remaining the same in all Beings . . ."

Vya. Rāma did shine more by receiving Sitā in marriage. (Rām., I-77-33).

378. The instrument (Karanam).

In the world-evolution.

Vya. He identified himself with the karanas, senses, mind, etc., in creation.

379. The material cause (Kāranam).

Vya. He does all through the instrumentality of the senses.

380. The doer (Karta).

He is the instrumental cause and also independent.

381. The creator of the varied (universes) (Vikartā).

Vya. He identifies himself with the happiness and misery of others.

382. The unknowable (Gahanah).

With regard to his nature, capability or acts.
383. The concealed (Guhaah).

He whose nature, etc., are concealed in Maya.

Vyā. He is reclining in the heart (Guha).

384. Resolute (Vyavasāyah).

Being of pure wisdom.

Vyā. He is the creator of the Buddhi of resolution.

385. The basis (Vyavasthānah).

Of everything; or the regulator of the Guardians of the Universe and their respective functions; of the womb-born, egg-born and earth-born life; of the Brähmana, Kṣhatriya, Vaisya and Sūdra castes, and the intermediate ones; of the four stages of life, as pupil, householder, hermit and Sanyāsīn, and their duties.

386. The ultimate stage (Samsthanānah).

Of the elements during Pralaya; or he who is the supreme goal.

387. The conferrer of abode (Sthānadah).

In Dhruva and others according to their Karma.

388. The firm (Dhruvah).

Being imperishable.

Vyā. Dhruva attained the state which it is very difficult for others to reach.

389. The Supreme Manifestation (Parardhīh).

Vyā. From this name forward Rāma’s actions are referred to.

390. Completely plain (Paramaspashtah).

Being dependent on none for perfection and being pure wisdom.

Vyā. He is plain on account of his showing his grace to all.
391. The contented (Tushtah).

Being Supreme Bliss.

Vya. He is contented with his protection given to the world.

392. The full (Pushtah).

Being omnipresent.

Vya. He is full on account of his qualities.

393. Of auspicious look (Subheksahanah).

In as much as he thereby gives salvation to the spiritually minded, worldly enjoyments to those that desire them, removes all doubts, breaks all the knots of the heart, burns up all karma, and roots out Avidyā. The Sruti (Mun. Up., 2-8) says: "The knots of the heart are shattered . . ." (Slo. 55)

394. Rāmah.

Because in him who is ever blissful the Yogins delight. The Padma Purāna says: "The name 'Rāma' stands for the supreme Brahman being the eternal Bliss and absolute consciousness in which Yogins revel." Or Rāma: Srīrāma, the Son of Daśaratha, because he assumed that handsome form (of Rāma) by his wish.

395. The abode of rest (Virāmah).

Of all beings.

Vya. Brahma and others take rest in him.

396. Passionless (Virajah or Viratah).¹

Detached in his enjoyments of objects.

Vya. Even the loss of kingdom did not drag his supreme wealth (knowledge) (Ram., III, 16, 37).

397. The way (Mārgah).

Knowing which the aspirants attain to immortality. The Sruti (Tai. Ai., 3-13) says: "There is no other way to the abode."

¹ Some make 396 and 397 one.
Ka. The Gîtâ (X, 35) says: I am the Margasîrsha, the month of months.

398. The conductor (Neyah.)

Or because the Jîva is conducted towards Paramâtma-hood through right knowledge.

Vya. He fulfils the request of the Tapasvins.

399. The leader (Nayah).

400. Not conducted by any (Anayah).

There is no other leader to Him.

Thus ends the Fourth Hundred.

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FIFTH HUNDRED

401. Valiant (Virah).

Vya. He creates fear in the minds of Râkshasas.

(Râm., III, 39, 14)

402. The chief of those that are endowed with energy (Saktimatamsreshtah).

Of Brahmâ and others.

403. Dharmah.

As he supports all beings. The Sruti (Kath. Up., 1-21) says: "This Dharma is subtle"; or because he is adored by Dharma.

404. The best of the knowers of Dharma (Dharma-vaviduttamah).

(Mentioned in) the Srutis and Smritis (which) are His expressed commands.

Vya. He is the best of all the knowers of Dharma, Manu, etc.
405. Vaikunthah.

He who prevents (men) from going into various paths (Vikutntha). At the beginning of evolution, he unites together the elements (Bhūtas) that are distinct from one another and thus prevents their independent course. Maha. Sānti, 343-51, says: “I united the earth with water, ether with air, and air with fire; hence the name Vaikuntha to me.”

406. The Person (Purushah).

The etymology of the word Purusha is given thus in (Br. Up., 3-4-1): “Because he as the first (Purva) of all of them consumed (aushad) by fire all sins, therefore he is called Purusha”; or because he lives (Sayana) in the city (Puri). The Sruti (Br. Up., 4-5-18) says: “He is indeed called Purusha who lives in all the cities.”

407. Pranah.

Refers to Kshetrajna, or to Him who functions (in the body) as Prāna. The Vishnu Purāna says: “As breath He causes motion.”

408. The destroyer of Prāna (Pranadah).

Of Beings during Pralaya, etc.

Vya. Without him even the trees, etc., become dried.

409. Pranavah (or Pranavah—Bending). (957)

That which is praised. The Sruti says: “Therefore (the worshipper) praises (Him) by ‘Om’; or He who is saluted. Sanatkumāra says: “As the Vedas salute Him, He is named Pranava.”

Vya. He causes every one to praise him.

410. He that expanded (Prithuh).

As the Universe.

Vya. He is expanded by his fame.
411. Hiranyakarbhah.

Because from his vitality sprang the golden egg, the birth-place of Hiranyakarbhah.

412. The destroyer of enemies (Satrughnah).

Of the enemies of the gods.

413. The Pervāder (Vyāptah).

Of all the effects as the cause.

Vya. He shows his love to all equally whether friend or enemy.

414. Vāyuh.

As it brings the smell. Lord (Bh. G., 7-9) says: "I am the agreeable odour in the Earth."

Vya. He himself approaches all the places irrespectively.

415. Adhokshajah.

The Udyoga Parva (Mahā., 71-10) says: "At no time my vitality flows downward, hence I am named Adhokshaja." Or Adhāh: the Earth; akśha: heaven; ja: born, as he was born as Vairāja in the middle region between the earth and heaven.

(Slo. 57)

416. Seasons (Rituh).

In his aspect as Time.

Vya. He removes the difficulties of the people by timely seasons.

417. Of good eyes (Sudarsanah).

Or whose knowledge leads to Nirvāṇa (salvation); or whose eyes resemble the petals of lotus; or who is easily seen by His devotees.

418. The Time (Kālah).

As He counts everything. (Bh. G., 7-9 & 10-30) says: I am the time of counting."

Vya. He is death personified to his enemies.
419. Centred in His glory (Parameshtih).

As He is accustomed to reside in the supreme ether of the heart. The Mantravarna (Āpa. Dh., 1-23-2) says: "The Parameshtih supremely shines."

420. The receiver (Parigrahah).

He is approached on all sides by his devotees, being Himself omnipresent; or known in many ways, or he receives from devotees such offerings as leaf, flower, etc. (Bh. G., 9-26.)

421. Terrible (Ugrah).

As he causes fear even to the sun, etc. The Sruti (Tai. Up., 2-7) says: "By fear of Him the sun rises."

422. The abode (Samvatsarah).

Of all beings.

423. The clever (Dakshah).

As He manifests himself as the Universe, or as he performs all actions dexterously.

Vyā. He is to be approached.

424. The quiet (Visrāmah).

He brings quietude to the mind of those who have fallen in the toils of great miseries arising from Avidyā, etc., and small miseries as pride, etc., and have plunged in the ocean of Samsāra, stormy with the waves of the six changes, such as hunger and thirst.

425. The most skilful (Visvadakshinah).

Excelling all others, or in all His actions. (Ślo. 58)

Vyā. He is the protector of all.

426. The manifestation (Vistārah).

As He manifests in himself all the Universe.

Vyā. He enlarges the results of his Bhaktas.
427. The firm and motionless (Sthāvarassthānuh).

The firm and motionless objects such as the earth, etc., rest in Him.

428. The proof (Pramānam).

As he is the underlying principle of consciousness.
Vya. He is the authority in all Dharmas or otherwise.

429. Undecaying root (Bijamavyayam).

As He is the immutable cause.
Vya. He is Dharma itself.

430. Desired by all (Arthah).

Being Bliss.
Vya. He is reached by all who are freed from sense attractions.

431. Having no desires (Anarthah).

As He has fulfilled all His desires.
Vya. He is not desired by the conceited Yogins.

432. Possessed of great sheaths (Mahākosah).

As Annamaya and the rest.
Vya. His treasures are immeasurable as he possesses Sankha, Padma, etc.

433. The great Bliss (Mahābhogah).

Vya. The enjoyments of his devotees are very great.

434. Of great wealth (Mahādhanaḥ).

He is the means of attaining great Bliss. (Ślo. 59)
Vya. From him all secure great wealth.


As He has no desires to fulfil.
Vya. In fulfilling the desires of his devotees, he never tires.
436. The oldest (Sthavishtah).

As Vairāja. The Śrutī (Mun. Up., 1-4) says: “The fire forms his head, the sun and moon are his eyes.”

Vyā. He is in the form of Simsumāra of stars.


Or the name may be bhūḥ the earth, if the prefix a is eliminated.

438. The binding post for Dharma (Dharmayūpah).

As the sacrificial animals are bound to the Yūpa, He is the resting place of all the Dharmas which are the means of worshipping him.

439. The great sacrificer (Mahāmakhah).

Because the sacrifices dedicated to him confer Nirvāṇa or salvation.

Vyā. He is to be worshipped by yajna as it is his.

440. Nave of the stars (Nakshatranemih).

According to the stanza, “The planets, sun, moon, etc., the stars moving and fixed, are bound to Dhruva by the bonds of Vāyu.” Dhruva regulates the motions of the systems and resides at the tail of the starry Simsumāra-wheel. At the heart of the wheel of the luminaries is Vishnu like a nave, regulating the whole. The Śvādhyaṭya Brahmaṇa (Tai. Ar., 2-19) in describing the Simsumāra says: “Vishnu is the heart.”

441. The Moon (Nakshatṛi).

The Bh. G. (10-21) says: “Of the stars I am the moon.”

Vyā. He is the leader of the sun, moon, etc., who are the leaders of the universe.

442. Patience (Kshamah).

Or clever in all his actions. Vālmīki (Bāla. Kā., 1-18) says: “Sri Rama is equal to the earth in patience.”
443. Residing in all Beings (Kṣāmānāh). (854)
As the Self.

444. Well-desiring (Samīthanah).
In such actions as evolution, etc. (Ślo. 60)
Vṛya. He wishes all beings well.

445. Sacrifice (Yajñah). (971)
All sacrifices being his form, or because He exists as sacrifice in order to please all other gods. The Śruti (Tai.
Sam., 2-5-5) says: “Sacrifice indeed is Vishnu.”
Vṛya. All the Vedic sacrifices are his powers.

446. The object of sacrifice (Ijyāh).
The Harivamsa says: “They who worship through holy sacrifices, the Devas and Pitris, they worship indeed the Vishnu, the Self, through the Self.”

447. The object of great sacrifice (Mahejyāh).
Being the highest of the deities, who confer emancipation, he is to be worshipped through sacrifice with great care and devotion.

448. Kratuh.
The sacrifice with the Yūpa or the sacrificial post.
Vṛya. Kratu means Ahīna, Ekāha and other sacrifices.

449. Satram.
The Satra is that sacrifice in which the order for the assembling and congregating of learned men is given; or he who is the protector (Tra) of the good (Sat).

450. The refuge of the good (Satāmgatih).
There is no other refuge to those that seek liberation except Him.

451. All-seer (Sarvadarśa).
He perceives directly through his natural wisdom the actions, good and bad, of all.
452. The emancipated Self (Vimuktatmā).

Or he is ever emancipated as well as the Ātman.
The Śruti (Kath. Up., 5-1) says: “He is liberated, ...”

453. All-knowing (Sarvajnah). (815)
The Śruti (Br. Up., 6-5-7) says: “All this is the Self.

Vya. He recognises all as his manifestation.

454. Supreme wisdom (Jnānamuttamam). (732)

Wisdom is uncreated and unlimited, and accomplishes everything. The Śruti (Tai. Up., 2-1) says: “Brahman is existence, wisdom and infinite.” (Ślo. 61)

455. The pure vow (Suvratah). (818)

Sṛi Rāma says in the Rāmāyana (6-18-33): “He who takes refuge in me once at least, and he who begs saying: ‘Thine am I,’ to him I grant protection from all beings; this is my vow.”

456. The beautiful-faced (Sumukhah).

The Vishnu Purāṇa (6-7-80) says: “His face is pleasing, beautiful, possessed of large eyes resembling the lotus leaf.” Or this may apply to Sṛi Rāma, the son of Dasa-ratha, because he was well pleased with the forest life. Thus the Rāmāyana (2-19-33) and Mahābhārata say: “Auspicious Rāma at once received the order of his father with a cheerful mind and spoke: ‘Spending fifteen years from this day in great forests, I shall adhere to your words.’

There was no manifestation of disturbance of mind in him, although he was about to fly as an exile to the forest, leaving the kingdom like unto one emancipated while yet alive.” Or because he was well pleased, having imparted all the Vidyās (to Brahmā). The Śruti (Śve. Up., 6-18) says: “He who created Brahmā at the beginning and imparted the Vedas to him.”
457. The subtle (Sūkshmāh).

As he is free from physical causes such as sound, etc. The sound, etc., are the cause of gross Ākāsa and the rest. The Sruti (Mun. Up., 1-6) says: “He is omnipresent, and very subtle.”

458. Of auspicious sound (Sughoshah).

The sound was in the form of Vedas; or with voice grand as that of the cloud.

459. The conferrer of happiness (Sukhadah). (889)

On righteous ones; he deprives (Da to destroy) the wicked of their happiness.

460. Friend (Suhrīt).

As He confers benefits without desiring anything in return. Vya. His heart is auspicious even to the villain.

461. The charming (Manoharah).

Being the unlimited Bliss.

462. The conqueror of anger (Jitakrodhah).

He destroys the foes of the Devas, not out of anger, but in order to protect Righteousness.

463. With valiant arm (Virabāhuh).

He slew the foes and established the method of the Scriptures. Vya. His arms were very dexterous in churning the ocean.

464. The destroyer (Vidāranah).

Of unrighteous persons. (Slo. 62)

465. Stupefying (Svāpanah).

He renders, through his Māyā, his Egos oblivious of their nature. Vya. Svāpanah: causing confusion to those who lose their virtues.
466. The independent (Svavasah).

Being the cause of evolution, preservation and involution of the Universe.

Vyasa. He is completely dependent on his own devotees.

467. All-pervading (Vyasp).

As the ether. The Sruti says: “He is omnipresent like the ether, and eternal”; or pervading as cause all effects.

Vyasa. He nourishes well all by his energy.

468. Many-souled (Naikatma).

During evolution and the rest he manifests through His instrumental energies in various forms (in all things).

Vyasa. His forms are many like fish, tortoise, etc.

469. Having many actions (Naikakarmakrit).

As He is the Lord of the evolution, preservation and involution, etc., of the Universe.

Vyasa. In his action of constructing bridge, etc. (Setubandha).

470. The abode of all (Vatsarah).

Vyasa. He dwells inside of all in order to establish Dharma, etc.

471. The affectionate (Vatsalah).

Towards His devotees.

472. The father (Vatsi).

All beings are his children in his aspect as the Father of the Universe.

473. The jewel-wombed (Ratnagarbhah).

This means the ocean being the store of all jewels.

Vyasa. He is quick in bestowing the desired objects.

474. The Lord of wealth (Dhanesvarah) (Slo. 63)

Vyasa. To distribute wealth to Kuchela and others.
475. The protector of Dharma (Dharmagup).

Lord (Bh. G., 4-8) says: "I am born in every age for firm establishment of Dharma."

476. The doer of Dharma (Dharmakrit).

Though he transcends righteousness and the reverse, yet to protect righteousness he acts only righteously.

477. The supporter of Dharma (Dharmā).

Vyā. He possesses the peculiar nature of protecting those who take refuge in him by extraordinary methods.

478. The existence (Sat).

The Reality, the Supreme Brahman. The Śruti (Chchā. Up., 6-2) says: "This indeed, O child, was Sat."

Vyā. All tremble at him during Pralaya.

479. The conditioned (Asat).

Brahman is called Asat. The Śruti (Chchā. Up., 6-6-14) says: "It is nothing but a word; it is an effect and a name only.

Vyā. He himself never trembles.

480. The perishable (Ksharam).

As He is all beings.

Vyā. All proceed from him.

481. The imperishable (Aksharam).

Lord (Bh. G., 15-16) says: "There are two persons in the world, the perishable and imperishable; the perishable is made of all creatures and Kūtastha is called imperishable."

482. The non-knower (Avijnātā).

The knower is the Jīva, limited by the false conception that authorship and the rest pertain to Ātman; being free from it, Vishnu is called Avijnātā.

Vyā. He is indifferent to the faults of his devotees.
483. The thousand-rayed (Sahastāmsuh).

The rays which are in the sun and others are His, hence he is the real Sun. The Sruti (Tai. Br., 3-12-9) says: "Kindled by that Light the sun shines." The Smrti also (Bh. G., 15-12) says: "The light which is in the sun . . ."

484. The all-supporter (Vidhātā).

As He is the Ādīsesha, (the eight) cardinal elephants, and (the chief) mountains, which support all other beings.

485. The ever-existing consciousness (Kritalakshanah).

He is the author (Krita) of the Sāstras (Lakshana). The author (Vyāsa) (vide impra, verse 139) says: "The Vedas, the Sāstras, the knowledge, and all these are derived from Janārdana." Or he who made in all beings the distinction of separation in their species as well as in others; or he who has the mark called Srivatsa in his breast. (Slo. 64)

486. The centre of the planetary systems (Gabhas-tinemih):

He remains as the sun in the centre of the wheel of planets.

Vya. His chakra (disc) is very radiant.

487. Abiding in the Satva (Satvasthah).

As he chiefly presides over the Satva quality which is radiant; or he who resides (stha) in all beings (satva).

488. The lion (Simhah).

From his valour; or like the word 'Satyabhāmā, contracted into 'Bhāmā,' it may be 'Narasimha' (denoting the man-lion incarnation).

489. The great Lord of Beings (Bhūtamahesvarah).

Or in truth (Satya) he is the great Lord,
490. The first Deity (Adidevah).

He is the ‘first’ through whom all the beings came to exist.

491. The great Deity (Mahādevah).

Because abandoning all other concepts, he centre himself in the great wealth of self-concentration.

492. The Lord of the Devas (Devesah).

Prominently.

493. The Instructor of the Lord of the Devas (Devabhridguruh).¹

The Lord of the Devas’ : Indra, or he who is the nourisher of the Devas and the instructor of them.

(Slo. 65)

494. He who enables one to cross (the ocean of Samsāra) (Uttarah).

Or the Most Excellent. The Sūrti (Rigveda, 10-86-1) says: “He is the Most Excellent of all.”

Vya. He uplifts his devotees from the Samsāra.

495. The shepherd (Gopatih).

(592)

Or He who is the Lord of the Earth.

496. The protector (Gopta).

(593)

Of all beings.

Vya. He is the protector of all Vidyās.

497. To be attained by Jnāna (Jnanagamyaḥ).

He is attained neither by karma (actions), nor by the combination of karma and jnāna, but by jnāna only.

498. The ancient (Purātanah).

As He transcends Time.

¹ This makes two names.
499. The nourisher of the elements of the body. (Sarirabhūtabrit).

Being himself Prāna.

Vya. He assumes the form of Visvarūpa (Universal).

500. The enjoyer (Bhoktā).

As He protects, or as He enjoys the Supreme Bliss.

Thus ends the Fifth Hundred.

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THE SIXTH HUNDRED

501. The Lord of monkeys (Kapindrah).

‘Kapi’ : may mean the boar incarnation, or the Lord of monkeys : Śrī Rāghava.

502. He who gives large gifts (in sacrifices) (Bhūridakshinah).

To define and illustrate Dharma, he performs many sacrifices and gives away large sums. (Slo. 66)

503. The quaffer of soma (Somapah).

As He drinks the soma juice in all sacrifices, as the Deity sacrificed to, or as the sacrificer, to illustrate Dharma.

504. The quaffer of nectar (Amritapah).

Of His Self; or as He recovered the ambrosia from the Asuras, and drank it along with the Devas.

505. The moon (Somah).

Nourishing the plants in the form of the moon; or Soma means Śiva who is (ever) with Umā or Pārvatī.
506. The conqueror of many (Purujit).
507. The omnipresent and best (Purushottamah).
508. The Law (Vinayah).

That punishes the evil-doer.

Vya. He shows the supreme humility.

509. The victorious (Jayah).

Over all Beings.

Vya. He is conquered by his devotees.

510. Of right resolutions (Satyasandhah).

The Śruti (Uchchā, 8-1-5) says: “Truth is his resolve.”

Ka. The heavens might fall down, the earth might crumble down, the mountain Himavān might be crushed, the oceans might become dry, but my word uttered to Krishna never becomes vain.

511. The deserver of gifts (Dāsārhah).

Or Krishna being born in the Dāsārha race.

512. The Lord of the Satvat (Satvatampatih).

The conferrer of good and protector of those that follow the Tantra named ‘Satvata’ (i.e., the scriptures Sātvic in their nature). (Slo. 67)

Ka. Satva means meditation on Vishnu with everlasting devotion.

513. Jīvah.

As He supports the Prānas or senses, etc., in the form of Kshetrajna.

Vya. He enlivens the devotees.

514. The witness of modesty (Vinayitasākshī).¹

Of the creatures; or as he perceives nothing outside Himself.

¹ This makes two names.
515. The conferrer of Salvation (Mukundah).
516. Of unmeasured prowess (Amitavikramah). (641)

Or whose steps were immeasurable (during the Trivikrama incarnation).

517. The resting place of Devas and others (Ambhonidhih).

The Sruti (Tai. Br., 2-3-8) says: "These are the four ambhas, namely, the Devas, men, Pitris and Asuras"; or the ocean. Lord (Bh. G., 10-24) says: "Of lakes I am the ocean."

518. Of infinite Self (Anantatmā).

Being unlimited by Space, Time and Substance.

Vya. He is in the form of Ananta (Ādisesha).

519. The recliner on the great ocean (Mahodadhisayah).

When having disintegrated everything he reduces them into homogeneity and reclines on the primeval waters.

520. The Death (Antakah).

As He brings about the end of all. (Slo. 68)

Vya. He is Antaka in the form of Rudra and Sankarshana.

521. Unborn (Ajah).

Or as he was born (ja) to Vishnu (a).

522. Deserving worship (Mahārhah).

523. Centred in his own Self (Svabhāvyah).

As He is infinite in His perfection.

Vya. He is to be claimed as theirs by his own devotees.

524. With conquered foes (Jitāmitrah).

Internal as desire, hatred, etc., and external as Rāvana, Kumbhakarna, Sīsupāla and others.
525. Ever joyful (Pramodanah).
   Inbibing the nectar of His own Self; or because he causes bliss to those that meditate upon Him by the very act.

526. The bliss (Ānandah).
   Is His own nature. The Sruti (Br. Up., 6-3-32) says: "Of this happiness, all other beings enjoy only a part."

527. The source of happiness (Nandanah).

528. Freed from the worldly pleasures (Anandah) (Nandah). The Sruti (Chchā. Up., 7-23) says: "That which is immensity is felicity, there is no felicity in littleness."

529. Of true Dharma (Satyadharma).

Darma: Wisdom, etc.
Vya. His dharmas are true and not false.

530. The three-stepped (Trivikramah).

The three steps were in the three worlds. The Sruti (Tai. Br., 2-4-6) says: "He stepped (the three worlds) by his three steps"; or He has walked over the three worlds. The Harivamsa (279-80) says: "The Sages have named the three worlds as 'Tri'; and as you walked them all thrice you are named Tri (vi) krama."

531. Kapilāchārya, the great Sage. (Maharshih Kapilāchāryah).1

He was 'the great Rishi' as he saw the entire Veda, whereas others saw only a part of it, and were named 'Rishis'. Kapila taught the knowledge of pure Tatva called 'Sankhya'. The Vyāsa Smriti says: "Sankhya is that which inculcates the knowledge of the pure Ātman." The (Śve. Up., 5-2) says: "He who endowed his son Rishi Kapila. . . ." The Smriti (Bh. G., 10-26) also says: "Of perfected ones I am the Sage Kapila."

1 531 makes two names
532. The Universe and its Soul (Kritajnah).

*Krita* the created Universe, and *Jna* the knower, *i.e.*, Ātman.

*Vya.* He recognises the adorations, etc., of even defaulters.

533. The Lord of the Earth (Medinipatih).

534. The three-stepped (Tripadah).

The Śruti (Tai. Br., 2-4-6) says: "He who stepped (the three worlds) by his strides."

*Vya.* He is expressed by the three *Padas*, "Om, Tat, Sat."

535. The Lord of three states (Tridasādhyakshah).

Assuming the (three) qualities.

536. The great-horned (Mahāsringah).

In His fish incarnation, He tied the ship to His great horn and sported in the Pralaya waters.

537. The destroyer of the created things (Kritāntakrit).

(Slo. 70)

Or of Death himself

538. The great boar (Mahāvarāhah).

539. Govindah.

*Go* : speech, or the maxims of Vedānta, and as he is known (*vid*) by them, he is called 'Govinda'. The Vishnutilaka says: "You are named Govinda as you are to be known through Vedas (go)."

*Vya.* He held up the earth merged in the ocean.

540. With good armies (Susenah).

*Vya.* He possesses the army of the eternal Śūris (Sages.
541. Having golden armlets (Kanakāngadā).

542. The mysterious (Guhyāh).

As He is to be known through the secret sciences, or Upanishads; or as He is located in the Guhā, the ether of the heart.

543. The unfathomable (Gabhīrah).

In His wisdom, dominion, strength and valour, etc.

Vya. He is unknown, as the Śruti says.

544. Impenetrable (Gahanah.)

As He is free from, or witness to, the appearance and disappearance of the three states of consciousness.

Vya. His independence cannot be gauged.

545. The concealed (Guptah.)

As He is beyond the grasp of mind and speech. The Śruti (Kath. Up., 3-12) says: “Being the hidden nature of all beings he is not manifested.”

Vya. Agupta: His glory is not concealed.

546. The bearer of discus and Gādā (Sakragadādharah).

“He is named ‘Gadādhara,’ as he bears the discus, symbolising the mind Tatva, and the mace, symbolising the Buddhi Tatva, to protect the world.” (Slō. 71)

547. Brahmā (Vedhāh).

548. Self-instrumental (Śvāngah).

As He is the auxiliary cause of the creation.

Vya. His limbs are golden ones.

549 Unconquered (Ajītah.)

By any, in his incarnations.


Krishna means Krishnadvaipāyana Vyāsa. The (Vishnu Pr., 3-4-5) says: “You should know the Krishnadvaipāyana Vyāsa as the Lord Nārāyana himself. Who
can be the compiler of the Mahābhārata except the lotus-eyed Vishnu?"

551. The firm (Dridhah).

In his nature, capacity, etc.

Vya. Adhridhu: He is uneasy when one prostrates before him after sinning.

552. The involver and unswerving (Samkarshano-chyutah).

As He draws in at Pralaya all the world, he is called Sankarshana, and being unswerving in his own nature he is ‘Achyuta’.

553. Varunah.

The setting Sun is called Varuna as He withdraws in himself his rays. The Sruti (Tai. Sam., 2-10-11) says: “O Varuna, listen to our hymn.”

554. The Son of Varuna (Varunah).

Means either Vasishtha or Agastya.

Vya. Avaruna: His nature is never subject to veiling.

555. The tree (Vrikshah).

On account of his stability. The Sruti (Sve. Up., 3-9) says: “He alone stands in the heavens like an unshaken tree.”

Vya. He is the sheltering tree of the wise.

556. The lotus-eyed (Pushkarākshah).

Or He appears in the lotus of the heart when meditated upon.

557. Of great mind (Mahāmanāh).

He performs only by mind creation, preservation and destruction. The Vishnu Purāna says: “He who evolves and involves the Universe by his mind alone . . .”

(Slo. 72)

1 This makes 2 names
558. Bhagavan.

The Vishnu Pr. (6-5-74) says: "The word (Bhaga) means full dominion, Dharma, fame, wealth, dispassion and salvation." He who possesses the six attributes is called Bhagavan. Again (Vish. Pr., 6-5-78) says: "He is named Bhagavan who knows the origin and end, the coming and going, of beings, and also Vidyā and Avidyā."

559. The destroyer of wealth, etc. (Bhagahā).

During Pralaya.
Vyā. He is the goal to wisdom, wealth, etc.

560. The delighter (Ānandī) (Nandi.)

Being Himself bliss, or as he is rich in everything.
Vyā. Nandī: He is the sun of Nanda (Gopa).

561. Wearing the Vanamālā garland (Vanamālī).

As He wears the garland named Vaijayantī symbolising the subtle elements (Bhūtatanmātras).

562. Armed with a plough (Halāyudhah).

In His form as Balabhadra.
Vyā. The saying is that one should repeat the name of Balarāma in ploughing, if one is desirous of wealth.

563. Ādityah.

This refers to Vāmana-incarnation, the son of Aditi to Kasyapa.
Vyā. Aditi means Devaki, and her son Krishna is meant here.

564. The Deity residing in the disc of the Sun (Jyotirādityah). (619 and 877)

Vyā. ad from Vishnu itya to be obtained, i.e., from Vishnu salvation is to be obtained.

565. The endurer (Sahishnuh).

Of the pairs of opposites such as heat and cold.
566. The refuge and the best (Gatisattamah) (Slo. 73)

567. With a good bow (Sudhanvā).

The bow named Sārnga which He wields symbolises the senses and the rest.

568. With a punishing axe (Khandaparasaḥ or Akhandaparasaḥ).

Punishing the foes with his axe during the incarnation of Parasurāma, the son of Jamadagni; or the name may be taken as ‘Akhandaparasaḥ,’ meaning wielding . . .

569. Merciless (Dārunah).

Towards the evil-doers.

570. The giver of wealth (Dravinapradah).

As He gives the desired objects to His devotees.

Vyā. He gives the wealth of Śāstras (as Vyāsa).

571. The sky-reaching (Divassprik).

Vyā. One reaches heaven by the supreme knowledge.

572. Omniscient-Vyāsa (Sarvadrikvyāsah).

Or Sarvadrik: he who is the eye of all; Vyāsa: he who divided the Vedas into four, Rig, etc. The Rigveda again was divided into twenty-one branches, the Yajus into one hundred and one, the Sāmaveda into a thousand and the Atharvaveda into nine branches or Sākhas; he also divided all the Purāṇas; hence Vyāsa means Brahma, the creator.

573. The Lord of Vidyās and unborn (Vāchaspatih-ayonijah).

‘Unborn’ not born of any woman. (Slo. 74)

574. Having the three Sāmans (Trisāmā).

He is praised by the singers of three Sāmans, viz., Deva, Vrata, and Sāman.

1 This makes 2 names.

2 Ibid.
575. The Singer of Sāman (Sāmagan).

Lord (Bh. G., 10-22) says: "Of Vedas I am Sāmaveda."

576. The Sāma Veda (Sāma).

577. Nirvānam.

The Supreme Bliss characterised by the absence of all sorrow.

578. The medicine (Bheshajam).

Of the disease of Samsāra.

579. The physician (Bhishak).

As He taught in the Gītā the supreme Vidyā that roots out the disease of Samsāra. The Śruti (Rig., 2-33-4) says: "I see Thou art the best physician of all."

580. The institutor of Sanyāsa stage (Sanyāsakrit).

He instituted the fourth Āśrama or stage as a step to Moksha.

Vya. He destroys the Samsāra.

581. The calm (Samah).

As he taught the principle of 'calmness' to the Sanyāsins as the necessary means to the attainment of wisdom. The Smriti says: "The Dharma or duty of Sanyāsins is calmness; of forest-dwellers restraint; of householders charity; of Brahmachārins or students service." Or he who pacifies all beings.

582. Tranquil (Sāntah).

As He is not involved in material pleasures. The Śruti (Śve. Up., 6-19) says: "He who is without parts, without action, who is tranquil."

583. The abode (Nishtha).

Of all beings during Pralaya.

Vya. They reside in Him, who have abandoned the desires.
584. The peace (Sāntih).

He who is freed from every form of Avidyā, the Brahman.

Vṛya. They rest in Him, who have abandoned all the attachments.

585. The supreme goal (Parāyanam).

From which there is no return. This name may be taken as masculine gender as Parāyanah. (Ślo. 75)

586. The handsome (Subhāngah).

Vṛya. By Him the parts of yoga become good.

587. The conferrer of peace (Sāntidah).

Characterised by the absence of love, hatred and the rest.

Vṛya. He is the bestower of Moksha.

588. The creator (Srashta).

Of all beings in the beginning.

589. He who delights in the Earth (Kumudah). (807)

590. The recliner upon the waters (Kuvales'ayah).

This name may mean Takshaka, the serpent that lived within a Badari fruit (when, according to the curse of the son of a Rishi, it bit the king, Parikshit); he is also a manifestation of Hari. Or he who reclines upon the serpent Sesha.

591. The friend of the cows (Gohitah).

Because He protected them by holding the hill Govardhana over them; or as He incarnated to lighten the burden of the Earth.

592. The Lord of the Earth (Gopatih).

Vṛya. The lord of the senses.

593. The protector (Gōptā).

Of the Universe; or as He veils his nature (with Maya).
594. Dharma-eyed (Vrishabhākshah).

He whose eye rains down all wishes.

_Vya._ The Dharma shines by the shining of his eye.

595. Delighting in Dharma (Vrishapriyah).

Or Dharma itself; _Priya_ : beloved of all. (Slo. 76)

_Vya._ He is beloved of the virtuous.

596. Never retreating (Anivartī).

In the war between the Devas and Asuras; or He that never turns back from Dharma, being its friend.

597. Of restrained self (Nivrittātma).

From material pleasures naturally.

_Vya._ The Jivas become retired from the Gunas, as they have nothing to think.

598. Involver (Samkshepta).

Of the expanded Universe during Pralaya into disintegration.

_Vya._ _Asamkshepta_ : not abandoning his devotees.

599. The doer of good (Kshemakrit).

As He protects what has been acquired (by his devotees).

_Vya._ _Akshemakrit_ : destroying the evils of his devotees.

600. The purifier (Śivah).

Of those that even call upon him by name.

_Vya._ The Lord Sīva.

Thus ends the Sixth Hundred.
THE SEVENTH HUNDRED

601. Having the mark Srivatsa in his breast (Srivasakaśāh).

602. The abode of Sri (Srivasah).

As Lakshmi dwells on his chest always.

603. The Lord of Sri (Srīpatih).

Lakshmi has chosen Him as her husband rejecting all the Devas, Asuras and others during the churning of the ocean for nectar; or He is the Lord of Sri, the Para Sakti. The Sruti (Sve. Up., 6-8) says: “The Supreme Sakti of Him is declared to be various.”

604. The chief of those that possess Sri (Srimatām-varah).

Sri: The Vedas, Rig, Yajus and Sāman; he is the chief of Brahmā and others whose possession is the Vedas. The Sruti (Tai. Br., 1-2-1) says: “The Rig, Yajus, and Sāman are the imperishable wealth of the wise.” (77)

605. The bestower of wealth (Srīdah).

Upon His devotees.

606. The Lord of wealth (Srīsah).

607. Abiding always with the wealthy (Srīivasah).

Vya. He is the abode of ‘Sri,’ Lakshmi.

608. The treasure-house of Sri (Srīnidhih).

In Him, who is all-powerful, all the energies abide.

Vya. Sri is protected like a treasure.

609. The distributor of wealth (Srīvibhāvanah).

To all beings variously according to their Karma.

610. The bearer of Sri (Srīdharah).

He keeps on his chest Lakshmi, the mother of all.

Vya. He supports the prosperities.
611. The conferrer of Śrī (Śrīkarah).
On those devotees that remember, praise, and worship Him.
612. Salvation (Śreyah).¹
Which gives the eternal bliss, being the nature of the Supreme.
613. The possessor of Śrī (Śrīmān).
614. The refuge of the three worlds (Lokatrayāsrayah).
(Slo. 78)
615. Beautiful-eyed (Śvakshah).
Like the lotus.
616. Beautiful-limbed (Śvaṅgah).
617. Of infinite bliss (Śatānandah).

The One Supreme Bliss becomes many through variety of vehicles. The Śruti (Br. Up., 6-3-32) says: “Of this bliss, all other beings enjoy only a part.”
618. The Supreme Bliss (Nandih).

Vya. He is worshipped by the independent Lakṣmī.
619. The Lord of the hosts of luminaries (Jyotir-ganesvārah).

The Śruti (Kath., 5-15) says: “When He shines all others shine after Him.” The Smriti also (Bh. G., 15-12) says: “That light which is in the Sun . . .”
620. Of conquered mind (Vijitātma).

Vya. His mind was inclined towards Sītā.
621. Of unfathomed nature (Avidheyaṭtāma.) (Vidheyatma.)

By any one.
622. Of pure fame (Satkīrtih).

Vya. His fame is supreme, He being the husband of Lakṣmī.

¹ 612 and 613 make one.
623. Of solved doubts (Chchinnasamsayah). (917)

As he realises everything directly like a fruit in the palm, he has no doubts about anything. (S’lo. 79)

624. Transcendent. (Udîrnah).

As He is above everything.

Vya. He is not to be perceived by the eyes.

625. Having eyes everywhere. (Sarvataschakshuh).

Perceiving everything through His consciousness. The Sruti (Nârâ. Up., 1) says: “He who has eyes on all sides.”

626. No Lord over Him (Anis’ah).

The Sruti (Maha. Nâ. Up., 1) says: “None rules over Him.”

627. Eternal and stable (Sâsvatassthirah).

628. Resting on the ground (Bhûsayah).

On the shores of the ocean when on his way to Lanka (referring to Sri Râma).

629. Adorning the world (Bhûshanah).

By his various incarnations at his wish.

Vya. He is to be adorned with all jewels.

630. Be-ness (Bhûtih).

Or glorious, or He is the source of all glories.

Vya. Abhâtâ: no desire of wealth is to be found in his devotees.

631. The griefless (Visokah).

Being absolute Bliss.

Vya. His Devotees are freed from sorrows.

632. The destroyer of grief (Sokanâs’anah).

Of the devotees by their very remembrance of Him. (S’lo. 80)
633. The brilliant (Archīśhmān).
   He by whose radiance the Sun and others shine.
634. The worshipped (Archītah).
   Even by Brahmā and the rest whom all the world adore.
   Vya. This refers to his Archāvatāra (Idol incarnation).
635. The pot (Kumbhah).
   As everything is contained in Him as in the pot.
   Vya. Ku: Pushkara and other places of pilgrimage and Bha: He shines.
636. Of pure Ātman (Visuddhatma).
   Being free from the three qualities.
   Vya. In the pure heart his nature shines.
637. The purifier (Visodhanah).
   Of sins by mere remembrance of Him.
   Vya. Avisodhana: not purifying the sins of the evil-doers.
638. Aniruddhah.
   The fourth of the four Vyūhas (manifestations).
   Vya. His influence is unabated in Pushkara and other places of pilgrimage.
639. Without enemy (Apratirathah).
640. Very wealthy (Pradyumnah).
   Or one of the four Vyūhas.
   Vya. He illuminates the Ātmans.
641. Of unmeasured powers (Amitavikramah).
   Or of unaffected power. (Ślo. 81)
642. The slayer of the Asura Kālanemi (Kālanemi-niha).
   Vya. He is the destroyer of the wheel of time.
643. The valiant (Virah).

644. * Born in the Sūra clan (Saurīh).

Vyū. He is known as Saurī in Utkala country (Jagannath).

645. The Lord of the valiant (Sūrajanesvarah).

He is the friend of Indra and other warriors owing to their superior martial powers.

646. The Soul of the three worlds (Trilokātma).

As He is the indweller (Antaryāmin) of the three worlds; or as the three worlds do not, in reality, exist apart from Him.

647. The ruler of the three worlds (Trilokesah).

The three worlds, ordained by him, attend to their respective functions.


Kesas are the rays which are in the Sun and the rest; as he is the possessor of them he is named Kesava.

Mahābhārata (Sān. Par., 342-49) says: "The rays of mine which illuminate (the sun, etc.), are called Kesas. The wise Brāhmanas call me therefore by the name Kesava"; or, the Saktis or energies called Brahmā, Vishnu and Rudra are named Kesas; as he rules over them he is Kesava. The Sūrti (Rig, 1-164-44) says: "There are three Kesinas . . ." The Vish. Pr. (5-1-61) says: "... are in the Earth." The word 'Kesā' in above quotation is explained to mean Sakti. In Harivamsa (279-47) Siva says to Vishnu: "Ka means Brahmā, and I am Ṣa or Lord of all embodied beings; and we (Brahmā and myself) sprang from your parts or manifestations; hence you are named Kesava."

649. The slayer of Kesin, an Asura (Kesīhā).

650. Harih.

As He destroys Samsāra with its cause. (Slo. 82)
651. The Beloved Lord (Kāmadevah).
    As He is desired by those that seek the four kinds of human aspirations.

652. The fullfiller of desires (Kāmapālah).
    Of those that seek happiness.
    Vya. Kāma, the desired ones, i.e., devotees, Pāla protector.

653. Of fulfilled desires (Kāmī).
    Vya. He has desire always concerning his devotees.

654. Handsome (Kāntah).
    As He assumes (in his incarnations) most handsome forms; or he who is the cause of the end (anta) of Brahmā at the close of the second half of his age.

655. The author of the Āgamas (Kritāgamah). (789)
    Āgamas: Śruti and Smriti. Lord Himself says: “The Śruti and Smriti are indeed My commands.” Again Vyāsa is going to say: (infra Slo. 139): “The Vedas, Śāstras, wisdom, and all this, came out from Janārdana.”

656. Of indescribable form (Anirdesyavapuh).
    As He transcends all attributes, His form cannot be defined one way or other.

657. Vishnuh.
    As His radiance pervades the firmament and transcends it. The Mahābhārata (Sān., 342-43) says: “As my radiance, O Pārtha, has pervaded and transcended the firmament, and as I have traversed (the whole Universe), I am named Vishnu.”

658. The valiant (Vīrah).
    The root ‘Vi’ according to Dhatupātha means motion, creation, radiance, existence and involution. As he has the above qualities he is called Vīra.
659. Infinite (Anantah)

Being all-pervading, eternal, the soul of all, he is unlimited by Space, Time or Substance. The Sruti (Tai. Up., 2-1) says: "Brahman is existence, wisdom, and infinite." According to the Vishnu Purāna (2-5-24): "The Gandharvas, Apsaras, the Siddhas, the Kinnaras, the Uragas, and the Chāranas, do not find the end of His attributes, hence the imperishable Lord is called Ananta."

660. The conqueror of wealth (Dhananjayah).

This refers to Arjuna who brought immense wealth from his campaigns. Lord (Bh. G., 10-37) says: "Among the sons of Pāṇḍu I am Dhananjaya (Arjuna)." (Slo. 83)

661. The friend of Brahman (Brahmanyah).

Brahman means authorities, Vedas, caste and wisdom, and he is beneficial to them all.

Vya. Brahman means Jīvas.

662. The author of Brahman (Brahmakrit). 1

Brahman: the austerities, etc. (See the above name.)


663. Creator (Brahmā).

He creates all as Brahmā.

Vya. Brahmā creates the universe having his mind in Brahman.

664. Brahma.

He is Brahman, characterised by Be-ness, etc., as He is great and all-pervading. The Sruti (Tai. Up., 2-1) says: "Brahman is be-ness, knowledge and infinite." The Vis. Pr., 6-7-53 says: "That knowledge which quiets down all differences, pure in its aspects, beyond the grasp of the senses, and experienced in his Self only, is called Brahman."

1 662 and 663 make one.
665. The increaser of Brahman (Brahmāvivar-dhanah).

Brahman: austerities and the rest.

Vya. Brahma means Brahmā, the creator, and the jīvas.

666. The knower of Brahman (Brahmavit).

Brahman: the Vedas and their meaning.

667. Brāhmanah.

As He instructs the whole world in the Vedas, through the Brāhmanas.

668. The manifestation of Brahman (Brahmī).

669. The realiser of Brahman (Brahmajnāh).

He knows the Vedas which are in Himself.

670. Beloved of Brāhmanas (Brāhmanapriyah).

Or he is the friend of Brāhmanas. Lord says: "He who does not duly salute a Brāhmana, even though he may kill, curse or rebuke him, he is a sinner, burnt up by the forest fire of the Brahman; he may be put to death, or otherwise punished; he does not belong to us." And the Mahābhārata says: "That God whom the holy Devakī begot of Vasudeva like the radiant fire from Arani wood for the protection of the Earthly Brahman (the Brāhmanas). . . ."

(Slo. 84)

671. Of great steps (Mahākramah).

The Śrutī (Tai. Up., 1-1) says: "The far-stepping Vishnu grant us welfare."

Vya. He takes good steps to spread the devotion.

672. Of great deeds (Mahākarmā).

As the evolution, etc., of the Universe.

Vya. His actions are to bestow knowledge on others.
673. Of great radiance (Mahātejāh).

He, by whose light the sun and other luminaries have become possessed of light, is of great radiance. Lord (Bh. G., 15-12) says: "The light which is in the sun. . . ."

Vya. He possesses the qualities of valour, etc.

674. The great serpent (Mahoragah).

Lord (Bh. G., 10-21) says: "Of serpents I am Vasuki."

Vya. The great Sesha and other serpents are his vibhūtis (manifestations).

675. The great sacrifice (Mahākratuh).

Manu (11-260) says: "Just as the Asvamedha sacrifice is the chief of all sacrifices. . . ." Such sacrifices also are Himself.

676. The great sacrificer (Mahāyajva).

As He performs many sacrifices for the well-being of the Universe.

Vya. The great sacrifices belong to him.

677. The great Yajna (Mahāyajnah).

Lord (Bh. G., 10-28) says: "Of sacrifices I am Japa sacrifice."

678. The great offering (Mahāhavih).

As the whole Universe is offered as an offering in the Brahman. (Slo. 85)

679. The object of praise (Stavyah).

As He is praised by all and He praises none.

Vya. The accepted ones of him are to be praised.

680. Delighting in praise (Stavapriyah).

Vya. He is the cause of praising.

681. The hymn (Stotram).

The hymn which describes His attributes is Hari himself.
682. The act of praise (Stutih).
683. Adorer (Stotā).
684. Delighting in battle (Ranapriyah).

As He bears the five great weapons (Chakra, etc.) to protect the Universe.

685. The full (Pūrnah).

As He possesses all the objects of desire and all Saktis or energies.

Vyā. He possesses all the knowledge, the Dharma Šastra, etc.

686. He that fills (Pūrayita).

As He bestows prosperity upon all.

687. The holy (Punyah).

As he removes sins by very remembrance of him.

688. Of holy fame (Punyakirtih).

As His fame confers holiness on men.

689. Of uncorrupted Essence (Anāmayah).

As He is above all ills produced by Karma, internal or external.

Vyā. His devotees do not get sorrow.

690. Fleet as the mind (Manojavah).

Being everywhere.

Vyā. The result of devotion is as quick as mind.

691. The Teacher of the Vidyās (Tirthakarah).

He is the Teacher as well as the author of the fourteen Vidyās and the auxiliary Sciences. The Paurānikas say that at the beginning of evolution He, in the form of Hayagrīva, slew Madhu and Kaitabha, the two Asuras, instructed Brahmā in all the Vedas and other Vidyās, and taught the Asuras the sciences contradictory to the Vedic teachings.
692. He whose essence is gold (Vasunetah).

Vyasa says: "The Lord created the waters, and dropped into them his vitality. It became the golden egg, the supreme source of Brahma."

693. The giver of wealth (Vasupradah).

Kubera became the Lord of treasures only through his grace, and he being the direct Lord of them bestows wealth (on his devotees).

694. The conferrer of Salvation (Vasupradah).

On his devotees. The Sûra (Br. Up., 5-9-28) says: "It is Brahman, who is wisdom and bliss, the highest aim of the giver of wealth (as He is) of that one who abideth (in Him) and knoweth Him." Or He who deprives the Asuras of their wealth.

695. The son of Vasudeva (Vasudevah).

696. The refuge of all (Vasuh).

As all Beings dwell in Him, and He in them; or He who conceals his nature by Maya.

Vyâ. He dwells in the milky ocean.

697. Omnipresent (Vasumanâh).

As He remains in all objects without distinction.

698. The oblation (Havih).

Lord (Bh. G., 4-24) says: "Brahman is the offering and Brahman is the oblation." (Slo. 87)

Vyâ. This refers to the offering of Nandagopa (concerning the safety of Krishna).

699. The refuge of the good (Satgatih).

Good: are those who say that Brahman exists; as the Sûra (Tai. Up., 2-6) says: "If a person knows 'Brahman exists' then the wise call him 'good'"; or of superior intellect.
700. Of good acts (Satkritih).

As the protector of the Universe.
Vya. The mere remembrance of Him destroys the sins.

Thus ends the Seventh Hundred.

THE EIGHTH HUNDRED

701. The state of be-ness (Sattā).

The state which is devoid of difference in its own species, in other species as well as in itself. The Sruti (Chchā. Up., 6-2-1) says: "This was one only without a second."

702. Of Supreme Intelligence (Satbhūtih).

As the Supreme Self is ever-existing and shining, He is 'Intelligence'. The objective world is not to be called 'Intelligence' because of its limitation, hence it is neither Sat (existing) nor Asat (non-existing). The limitation of objects has been demonstrated by the Srutis and reasoning.
Vya. The goal of the good.

703. The supreme goal of the good (Satparāyanah).

Of the good: Of the knowers of Reality.

704. Of valiant armies (Sūrasenah).

In whose army are such valiant men as Hanuman, etc.

705. The chief of the Yadus (Yadusresththah).

706. The abode of the good (Sannivāsah).

707. Attended by good Yaśmunas (Suyāmunah).

Whose attendants are Devaki, Vasudeva, Nanda, Yaśodā, Balabhadra, Subhadrā and others, who are connected with Yaśmunā; or whose attendant shepherds are Brāhma and other Devas in human form. (Slo. 88)
708. The dwelling place of beings (Bhūtāvasah).

The Harivamsa (279-52) says: "As the Beings live in you, thou art named Bhūtāvasa."

709. Vasudevah.

As he envelopes the Universe with Maya. Lord (Maha. San., 342-41) says: "I pervade the whole Universe by my glory like the Sun with his rays."

710. The abode of all life-energies (Sarvāsunilayah).

Being Jiva himself; or he is the abode of all the Jivas.

711. The unlimited (Analah).

His energies and powers are never limited.

Vya. He never forgives sinning against his devotees.

712. The repressor of pride (Darpah).

Of those that stray from the path of righteousness.

Vya. He curbs the pride of Indra and others by lifting the mountain, etc.

713. The giver of pride (Darpadah).

Of those that follow righteousness; or represses their pride.

Vya. adarpadah: He does not allow his devotees to become proud.

714. The proud (Driptah). (Adriptah.)

From ever delighting in the bliss of Self.

Vya. They (devotees) never become proud though they perform many (good) acts.

715. The object of very difficult contemplation (Durdharah).

During contemplation, it is very difficult to realise His nature, as He is beyond all forms or vehicles; however some favoured few see Him with great effort (in the lotus) of the heart, after arduous meditation for many incarnations.
rd (Bh. Gîta, 12-5) says: "Greater is their trouble whose
oughts are set on the Unmanifested; for, the path of the
manifested is very hard for the embodied to reach."

716. The unconquered (Aparâjitah).  (862)

By the desires and the rest internally, and by the
suras and others externally.  (Slo. 89)

717. The world-formed (Visvamûrtih).

Being the universal Soul.

718. The great-formed (Mahamûrtih).

When he is reclining on the Sesha couch.
Vya. The whole universe is a part of him.

719. Wisdom-formed (Diptamûrtih).

Or the Taijesa form, assumed by him at his own will, radiant.
Vya. He possesses the brightness of a thousand suns.

720. Having no form (Amûrtiman).

Brought on by Karma.
Vya. His forms are Avyakta, Purusha, etc.

721. Many-formed (Anekamûrtih).

He takes various forms at his own wish during incarnations in order to help the world.

722. Unmanifested (Avyaktah).

Though he has various forms, still he cannot be defined precisely.

723. The myriad-formed (Satamûrtih).

He, whose form is pure consciousness, has many forms created by his own thought.
Vya. Brahma and other forms were from him.

724. Myriad-faced (Satânananah).

As he is the universal form.  (Slo. 90)
725. The one (Ekah).

Being devoid of any distinction such as Sajātiya, pertaining to the same species, Vijātiya, pertaining to different species and Svagata, pertaining to the different parts of the same thing. The Sruti (Chchā. Up., 6-2-1) says: "There is only one without a second."

Vya. He has none equal or superior to him.

726. The many (Naikah).

By His Maya. The Sruti (Br. Up., 4-5-19) says: "The Lord sports with many forms by his Maya."

Vya. There is no limit to his vibhūtis (manifestations).

727. The Soma sacrifice (Savah) (Sa+vah).

Where the soma plant is distilled.

Vya. Divided into two names as sa destroyer, and va indweller.

728. The Happiness (Kah).

As he is spoken of as such. The Sruti (Chchā. Up. 4-10-5) says: "Happiness is Brahman."

Vya. Ka brightness.

729. What (Kim).

As Brahman is the supreme end of all Purusharthas, he is to be enquired after.

730. Which (Yat).

The pronoun yat' denotes an already existing object. The Sruti (Tai. Up., 3-1) says: "From which all these beings come out . . . ."

731. That (Tat).

That which pervades. Lord (Bh. G., 17-23) says: "'Om, Tat, Sat': this has been taught to be the triple designation of Brahman."
732. The unequalled seat (Padamanuttamam).

Seat: He is sought after by those yearning after emancipation; Unequalled: He than whom there is no higher.

733. The friend of the Universe (Lokabandhuh).

Since all the worlds are tied up in him who is the support of all; or because he is the father of the worlds, and there is no friend equal to a father; or because he instructs the world as a friend in right and wrong through Sruti and Smriti.

734. The Lord of the Universe (Lokanāthah).

As he is begged (nāth) by the world or solicited by the world, or as he shines in, or is praised by, or loved by the world.

735. Madhavah.

As he was born in the family of Madhu.

736. Merciful to his devotees (Bhaktavatsalah).

Vya. He destroys the sins of his devotees or keeps them under his control.

737. Golden-hued (Suvarnavarnah).

The Sruti (Mun. Up., 5-3) says: "When the beholder beholds the golden-coloured. . . ."

738. With limbs like gold (Hemāngah).

The Sruti (Chchā. Up., 1-6-6) says: "That this golden person seen in the disc of the sun. . . ."

739. With beautiful limbs (Varāngah).

740. With attractive armlets (Chandanāngadī).

Vya. He is besmeared with sandal.

741. The slayer of the valiant (Vīrāhā).

As he slays the Asura-chiefs to protect righteousness.
742. Unequalled (Vishamah).

As he transcends everything. Lord (Bh. G., 11-43) says: “There is none equal or superior to thee.”

Vya. He protects the good and destroys the bad.

743. The void (Sūnyah).

As he is without any attributes, he is like a void.

Vya. He is free from faults.

744. He who is free from all wishes (Ghitāśīth).

Vya. He ate the ghee stolen from the cowherds’ houses.

745. The immovable (Achalā).

As he has no deterioration in his nature, power, wisdom or other attributes.

746. The moving (Chalah).

As Vayu.

Vya. He ran away from his place (Vaikuntha) to protect his devotee, the elephant (referring to Gajendramoksha).

747. He who has no egotism (Amām).

Being pure intelligence, he has no mistaken notion of Ātman in things that are not such.

Vya. He shows no pride to his devotees.

748. He who generates the egotistic consciousness (Mānādah).

Through his Māyā he makes others see Ātman as the reverse; or because he confers rewards upon his devotees; or because he destroys the notion of Ātman in the things which are not Ātman, of those that know the Truth.

749. To be adored (Mānyah).

By all, He being the ruler of all.
750. The Lord of the Universe (Lokasvāma).
    As he is the Lord of the fourteen worlds.
751. The supporter of the three worlds (Trilokadhrīk). (Dhrit.)
752. Of bright intelligence (Sumedhāh).
    Vyā. He told the Gopas that he was born as their relation and thus deceived them (not allowing them to see his real nature).
753. Born in the sacrifice (Medhajah).
    Vyā. He took his birth in Yajna as the son of Devaki.
    (Vishnu Pur., 5-3-14)
754. Fortunate (Dhanyah).
    Because his objects are fulfilled.
    Vyā. Kubera and others become wealthy by him.
755. Of unfailing intelligence (Satyamedhāh).
756. The support of the Earth (Dharādharah).
    Through his Amsas or manifestations as Sesha and others.
    (Slo. 93)
    Vyā. He lifted up the Govardhana mountain.
757. He that showers radiance (Tejovrishah).
    As he showers rain through the sun.
    Vyā. He showered his effulgence (in universal form) to create faith in Arjuna.
758. The bearer of radiance (Dyutidharah).
    Of his form.
    Vyā. He bears the radiance fit to be at the head of all Devas.
759. The best of those that wield weapons (Sarvāsstra bhritāmvarah).
760. The receiver (Pragrahah).
    Of the offerings such as leaf, fruit, etc., of his devotees; or, the uncontrolled horse-like senses roaming over the
forest of sense-objects are bound by His grace, as with reins.

761. The controller (Nigrāhah).

Of all independently.
Vya. He controlled Arjuna in the battle.

762. Indestructible (Vyāgrah).

Or as he is ever intent on fulfilling the desires of his followers.
Vya. Concerning the devotees in battle.

763. The many-horned (Naikāśringah).

As he has four horns or parts. The Śruti (Mahā-Up., . . . 12) says: “He, having four parts.
Vya. Actions are not important to please him.

764. The elder brother of Gada (Gadāgrajah).

Gada is the name of the younger brother of Krishna; or as he appeared in the beginning from the mantras.

(Sło. 94)

765. Four-formed (Chaturmūrtih).

The four forms are Virat, Sutrātma, Avyākrita, and Turīya; or he who has white, red, yellow and dark-blue coloured bodies.

766. Four-armed (Chaturbāhuh).

This name has become a conventional one to Vasudeva.

767. Having four Vyūhas (Chaturvyūhah).

The four Vyūhas or persons as mentioned in the (Aitareya Up. 3-2-3) are: “The person in the body, the person in the Chhandas, the person in the Vedas, and the Great Person.”

768. The goal of the four (Chaturgatih).

States of Life (Āstaramas) and castes, who observe their respective rules.
769. The clear-minded (Chaturātma).

Having the mind free from desire, hatred, etc.; or having fourfold Antahkarana or inner organ, viz., Manas, Buddhi, Ahankāra and Chitta.

770. The source of the four (Chaturbhāvah).

Namely, righteousness, wealth, pleasure and emancipation.

771. The knower of the four Vedas (Chaturvedavit).

As he knows the meaning of the four Vedas as they are.

772. The one-footed (Ekapād).

The Sūtrī (Tai. Ar., 3-12) says: "All beings are his foot." The Smṛtī (Bh. G., 10-42) says: "I stand supporting the whole world by one part of myself." (Slo. 95)

Vya. He is known as the supreme.

773. The skilful turner (Samāvartah).

Of the wheel of Samsāra.

Vya. He is turning rightly the Avataras.

774. He who never turns away from. . . . (Anivar-
tātma).

Being omnipresent, his nature never turns away from the objects of senses.

775. The invincible (Durjayah).

776. Readily obeyed (Duratikramah).

As everything fears Him none dare disobey His orders. The Sūtrī (Kath. Up., 6-3 and 2) says: "Through fear of Him burns the fire, through fear of Him burns the sun, through fear of Him runs Indra, the Wind, and the Death as the fifth. It is a great fear like an uplifted thunder-bolt."

Vya. There is no other resting place except at His feet.
130

177. Obtained with effort (Durlabhah).

Through devotion. Vyāsa says: "Devotion towards Krishna comes to those men whose sins are burnt up by austerities, wisdom, and meditation, practised in thousands of incarnations." Lord (Bh. G., 8-12) says: "I am obtained by unflinching devotion."

Vyāsa. When there is no single-mindedness, one is unable to perceive him.

178. Known with difficulty (Durgamah).

Vyāsa. Adurgama: when single-mindedness is obtained one can easily reach him.

179. Not easily realised (Durgah).

Through obstacles and difficulties.

Vyāsa. He is to be approached like a fort by the enemies.

180. Not easily lodged (Durāvāsah).

In the heart by the yogins during meditation.

181. The slayer of the Asuras (Durārihā). (Slo. 96)

Vyāsa. He destroys even the sins acquired by the unrighteous.

182. Of beautiful limbs (Subhāṅgah).

He is to be meditated upon as having beautiful limbs.

Vyāsa. The beautiful form which showered happiness on the eyes of the Gopīs.

183. The drainer of the essence of the Universe (Lokasārāngah).

Like a bee; or the essence of the Universe is the Pranava or Omkāra as the Sruti (Choha. Up., 2-23-3) says: "Prajāpati reflected on mankind. . ." and he is to be reached by it.

184. Beautifully expanded (Sutantuh).'

The followers of Mahatma Gandhi quote this and the next to support their charita work. "He is a very fine thread himself," and "He is the increaser of the thread."
As the Universe.

ヴィャ. 他是甘露的子孙，与看著他的人。

785. The progressor of the expanded (Universe) (Tantuvardhanah).

Or destroyer.

ヴィャ. 他增加了普到哪和他的人。 786. Resembling Indra in his actions (Indrakarma).

And glory, etc.

787. Of great deeds (Mahākarma).

Whose great effects are the ether and other elements.

788. Of fulfilled achievements (Kritakarma).

As he has nothing to achieve; or as he has performed virtuous deeds.

ヴィャ. 加入到这个名字，它传播的范围，Dāityas.

789. The author of the Vedas (Kṛtāgamah).

The Sruti (Br. Up., 4-4-10) says: “The Rigveda... are the breath of this Great Being.” (Slo. 97)

ヴィャ. 这是指到佛的阿伽玛斯文籍。

790. Of superior birth (Udbhavah).

Being born of his free will, where he likes; or being the root of all, his birth is unknown.

791. Of unequalled beauty (Sundarah).

As he possesses glory, transcending all.

ヴィャ. 他的美丽是超越到这个Manmatha。

792. Of great mercy (Sundah).

ヴィャ. 他摧毁了良好的行动也于他的信徒（在救赎）。

793. Of beautiful navel (Ratnanābhah).

ヴィャ. 他的肚脐要被看像一个珠宝。
794. With charming eyes (Sulochanah).
Or with superior wisdom.
Vya. His wisdom is to deceive the Daityas.

795. The worshipped (Arkah).
By Brahmā and others who are the most worshipped.

796. The giver of food (Vajasanah).
To the needy.

797. The horned (Sringī).
During Pralaya when he assumes the form of a fish (to guide the world).
Vya. This refers to Varāha incarnation.

798. The conqueror (Jayantah).
Of enemies; or he who is the cause of the conquest (of the Devas).

799. The omniscient and victorious (Sarvavitjayī).
Over the internal foes as desire, etc., and the external foes as Hiranyaksha and others. (Ślo. 98)

800. With limbs radiant like gold (Suvarnabinduh).
The Śruti (Chchā. Up., 1-6-6) says: "He having a golden body even unto the nails"; or in whose Mantra are the auspicious letter and Bindu (Anusvāra).

Thus ends the Eighth Hundred.

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THE NINTH HUNDRED

801. The unruffled (Akshobhyah)  

By desire, hatred, etc., by the objects of the senses such as sound, etc., and by the foes of Devas, etc.
Vya. By the bad sastras.
802. The Lord of the Lords of speech (Sarvavâgis-varesvarah).

‘The Lords of the speech’: Brahmâ and others.

803. The great pond (Mahâradah).

The yogins remain peacefully in the bliss of Him by plunging in it; hence the simile of the great pond.

Vya. He is very difficult to be entered by others.

804. The great chasm (Mahâgartah).

Like a great chasm, His Mâyâ is very difficult to cross. Lord (Bh. G., 7-14) says: “My Mâyâ is very difficult to cross”; or garta is explained by the lexico-graphers to mean ‘chariot,’ ‘Mahâgarta’; He who possesses great chariots as described in the Mahâbhârata and other works.

805. The great Being (Mahâbhûtah).

As his nature is unlimited by the three tenses, past, present and future.

Vya. The great persons are his manifestations.

806. The great abode (Mahânidihib).

Of all beings. (Slo. 99)

807. He that gladdens the Earth (Kumudah).

By relieving it of its burden.

808. The bestower of reward as agreeable as the Kunda flower (Kundarah).

He that bestows or receives fruits that are as pure as the Kunda flower; or it is said: “That he, taking the form of a boar with the view of slaying Hiranyaksha, tore (dara) the Earth (kum); (hence he is named Kundara).”

809. The Kunda flower (Kundah).

He who is of transparent limbs like the Kunda flower; or He who made a gift (da) of this Earth (kum) unto Kasyapa. The Harivamsa (42-121) says: “The son of
Bhrigu, in order to purify all his sins, performed the horse sacrifice. In that sacrifice which required great gifts to be given away, He, in his incarnation as the son of Bhrigu, made a gift of the Earth to Marichi with great pleasure”; or he who brings the earth under subjection; or ‘Ku’ stands for the rulers of the earth, and Da for slaying. The Vishnu Dharma (43-37) says: “Let Hari, the best of the Bhârgava family, who made the earth free from the Kshatriyas, and who cut off many a time the thousand arms of Kartavirya, be with me for the increase of prosperity.”

810. He that is the rain-charged cloud (Parjanyah).

He extinguishes the three kinds of miseries concerning the body and the rest, even as the rain-charged cloud (that cools the earth by its downpour); or He who showers down all the desired objects like rain.

811. The purifier (Pavanah or Pavanah).

Solely by his remembrance.

Vya. His story, if repeated, purifies the teller and the hearer like his foot-water (Gangâ, which has her sources at Vishnu’s feet).

812. Un-induceable (Anilah).

Or Ila: to sleep, which indicates one who is ignorant; and A indicates negation; so he is named ‘Anila’ as he is ever omniscient; or ‘Nila’ means inaccessible, and ‘Anila’: easily accessible to his devotees.

813. The drinker of nectar (Amritâsah).

Being himself the source of nectar; or he who gave the nectar to Devas and himself participated in it; i.e., the nectar obtained by the churning (of the ocean of milk); or whose desire is for Amrita, i.e., immortality.

814. He who has the immortal form (Amritavapuh).

Vya. His form is not of ordinary nature.
815. The Omniscient (Sarvajnah.)

The Sruti (Mun. Up., 1-9) says: "He who is omniscient and all-knower."

Vya. He knows how to bestow everything on his devotees.

816. Having faces on all sides (Sarvatomukhah).

Lord (Bh. Gītā, 13-13) says: "He, having eyes, heads and faces on all sides." (Slo. 100)

817. Easily attainable (Sulabhah).

Even by the offer of leaves, flowers, fruits, etc., with full devotion. The Mahābhārata says: "How can one fail to attempt at emancipation when the ancient Purusha is capable of being attained by devotion alone, coupled with the offerings of leaves, flowers, fruits, and water, which are always obtainable without any cost?"

818. He who is of excellent vows (Suvratah).

Or he who abstains from food or worldly enjoyments.

819. The perfection (Siddhah).

As his perfection does not depend upon others.

Vya. The good ones attain perfection of their tapas, salvation, etc., by serving him.

820. The conqueror of foes (Satrujit).¹

821. The scorcher of the foes (of Devas) (Satrutapānah).

Vya. He causes pain to the enemies through Kakutsa and other kings who are the punishers of the enemies.

822. He who is above all (Nyagrodhah).

Or he, who controlling all beings, veils himself by Māya.

¹ 820 and 821 make one name.
823. Transcending the ether (Udumbarah).

As its cause; or he that nourishes the Universe in the shape of food, etc. The Śruti says: “Udumbara means the food, etc.”

824. The Asvattha.

That which is uncertain of to-morrow is called Asvattha, i.e., the Samsāra tree. The Śruti (Kath. Up., 6-1) says: “This eternal tree having its root above, and branches below. . .” The Smriti (Bh. G., 15-1) also says: “They speak of an eternal Asvattha tree root above and branch below.”

825. The slayer of Āndhra by name Chānūra (Chānūrāndhranishūdanah).

(Slo. 101)

826. He who has innumerable rays (Śahasrārāchih).

The Bh. G. (11-12) says: “If the splendour of a thousand suns were to rise up in the sky. . . .”

Vyā. The rays of the sun, etc., belong to him.

827. He that has seven tongues (Saptajihvah).

The Śruti (Mun. Up., 2-4) says: “The seven flickering tongues of the fire are Kālī (the black one), Karāli (the terrific one), Manojāvā (swift as the mind), Sulohitā (the very red one), Sudhūmravarna (of purple colour), Sphulingini (emitting sparks), and Viśvarūpī (all shaped) goddess.”

828. He that has seven flames (Saptaidhāh).

The Śruti (Tait. Sam., 1-5-2) says: “O Fire, thou hast seven flames, seven tongues.”

829. He that has seven horses (Saptavāhanah).

Or whose vehicle is the steed named ‘Sapta’. The Śruti (Tai. Ar., 3-11) says: “The horse named Sapta is carrying Him.”
830. The formless (Amūrtih).

Mūrti or form, consisting of the movable and immovable things, is capable of being borne, i.e., the Universe. The Śruti (Ai. Up., 3-2) says: “From that agitation the form came to exist.” As he is formless he is called Amūrti; or he who is devoid of the bodily organs and limbs that are keen to perceptions and feelings.

831. The sinless (Anaghah).

And painless.

832. The inconceivable (Achintyah).

By any proof, being the witness of the knower, etc.; or He that cannot be thought of in any particular form as separate from this expanded Universe.

833. He that causes fear (Bhayakrit).

To those that follow the path of wickedness; or dispeller of the fear of his devotees.

834. The destroyer of fear (Bhayānas'ānah).

Of those who adhere to the rules of caste and states of life (Āśrama). Parāśara (Vis. Pr., 3-8-9) says: “The supreme Person Vishnu is worshipped by men who adhere to the rules of caste and Āśrama. There is no other path to please Him.” (Slo. 102)

835. The subtle (Anuh).

As he is the minutest of all. The Śruti (Mun. Up., 5-9) says: “This subtle Ātman is to be known by mind.”

Vya. He is able to permeate through the Jivas.

836. The great (Brihat).

He being the greatest and the biggest. The Śruti (Mahā. Up., 12) says: “He is greater than the greatest.”

Vya. His vastness makes the ether and the other elements like unto a small vessel.

837. The thin (Krisah).

As he is devoid of ingredients of matter, as the Śruti (Br. Up., 5-8-8) says; “He is not of a gross body.”
838. The stout (Sthūlah).
   
   The word ‘stout’ is here used in a figurative sense.

839. He that is possessed of attributes (Gunabhrit).

   Because of His being the Universal Soul and the Lord of creation, preservation, and destruction, by means of Satva, Rajas and Tamas qualities.

840. He that transcends all attributes (Nirgunah).

   As being, in truth, devoid of attributes. The Śruti (Sve. Up., 6-15) says: “He is pure and devoid of qualities.”

841. The greatest (Mahān).

   It is impossible to speak of him even for the sake of argument, as possessing any attributes because, he is devoid of such attributes as sound, etc. He is the minutest of the minute, eternally pure and all-pervading. The Āpastamba (Dh. Śū., 1-12-7) says: “He is devoid of limbs, sound, body, and touch, and eternally pure.”

842. Unsustained (Adhritah).

   He is not sustained by any, who sustains the Earth, etc., that sustain all.

843. Self-sustained (Svadhritah).

   Here, by way of answering a possible doubt, this name is introduced. The Śruti (Chchā. Up., 7-24-1) says: “Where doth that immensity abide, my Lord? It abideth in its own glory.”

844. Having a beautiful complexion (Svāsyah).

   He that has a face of such fascinating beauty that it can be compared to the inside of a lotus, the colour of which is red; or He from whose face emanated the great mass of Vedic texts for teaching the Purushārthas (human aspirations). The Śruti (Br. Up., 4-4-10) says: “From this great Being emanated Rigveda . . . .”
845. He that has created the Universe first (Pragvamsah).

Those who are descendants of another are called 'Pāschātyas' or after-comers; that which has come out of Him, i.e., the Universe is the first (in order) not subsequent.

846. The expander of the Universe (Vamsavardhanah).

Or dissolver of it.

Vya. He increases the progeny according to His own liking. (Slo. 103)

847. The bearer of weight (Bhārabhrit).

He that bears the weight of the Earth in the form of Ananta or Ādiśesha, etc.

Vya. He bears the weight of bondage and freedom of the Muktas, the liberated ones.

848. He that is described (Kathitah).

He alone is declared as Supreme by Veda, etc.; or He that is described by all the Vedas. The Śruti (Kath. Up., 2-15) says: "All the Vedas describe of whom..." The Smriti (Bh. G., 15-15) says: "I am that which is to be known by all the Vedas." (Harivamsa, 323-93) says: "Vishnu is sung everywhere at the beginning, middle, and at the end of the Vedas, Rāmāyana, holy Bhārata, O best of Bhārata race." The Śruti (Kath. Up., 3-9) says: "He obtains the goal of the road, the highest place of Vishnu." In answer to the doubt as to what is the nature of the highest goal, the highest place of the all-pervading Vishnu, it is described as being above all senses and the rest. He is called 'Kathita' (declared) who has been described in the passages beginning with (Kath. Up., 3-10) "Higher indeed than the senses are their objects," and ending with (3-11) "Higher than the Purusha is nought; this is the last limit and the highest goal".
849. Yogi.

Yoga means Jnana; as he can be reached by it, he is called Yogi; or Yoga is Samadhi and he who controls his Self within his Self is Yogi.

850. The Lord of Yogins (Yogisah).

Other Yogins are obstructed (in their progress) by Yogic impediments and (consequently) fall off from their progress (or from their own position); but he is free from such (impediments); hence he is the Lord of Yogins.

851. The bestower of all wishes (Sarvakamadah).

Vyasa (Br. Su., 3-2-38) says: “From Him (i.e., the Lord, there comes) the fruit (of works); for (that only) is possible.”

852. The resting place (Āramah).

He who is like a resting place to all those that wander in the forest of Samsāra.

853. The scorcher (Srmanah).

Of the ignorant ones.

Vyā. He allows those who have fallen from Yoga practice to continue the practice.

854. The reducer (Kshāmah).

Of all beings (during involution) to nothing.

Vyā. One becomes fit to cross all difficult paths by Him.

855. Having good leaves (Suparnah).

The leaves are the Vedas of that Samsāra tree which has its root in Him. Lord (Bh. G., 15-1) says: “The leaves of it are the Vedas.”

856. (Through whose fear) Vāyu sustains (the beings) (Vāyuvañhanah).

The Šruti (Tai. Up., 2-8) says: “The wind blows through fear of Him.”
Vya. The Vayu, i.e., Vayu’s son Hanuman became the vehicle (of Sri Rama). (Slo. 104)

857. The wielder of the bow (Dhanurdharah).

He who in his incarnation of Sri Rama wielded the great bow.

358. The knower of the science of archery (Dhanurvedah).

In his incarnation as the son of Dasaratha (Sri Rama).

Vya. Adhanurveda: In Bharata yuddha Veda was the bow.

859. He that is the sceptre (Dandah).

Lord (Bh. G., 10-38) says: “Of punishers I am the sceptre.”

860. The punisher (Damayitā).

Of Beings through Vaivasvata (Yama), kings and others.

861. The punishment (Damah).

He is the punishment itself inflicted on those who deserve it.

862. Unconquerable (Aparājitah).

By his foes.

863. He that tolerates all (Sarvasahah).

His enemies; or he who is clever in all his actions.

Vya. He tolerates the worship of other gods.

864. The ordainer (Niyantā).

Of all in their respective functions.

Vya. According to one’s devotion He causes the worship.

865. The unrestrained (Aniyamah) (Niyamah).

He knows no restraint, being himself the all-ordainer.
866. He who knows no death (Ayamah). (Yamah).

Or Niyama and Yama are the two means of (acquiring) Yoga; as he is to be reached by these two, he is called Niyama and Yama. (Slo. 105)

867. Possessed of Satva (Satvavan).

Satva: courage, strength, etc.
Vya. He possesses the Satva body.

868. Chiefly based in Satva quality (Sātvikah).
Vya. He causes one to become Sātvic by His side-glance.

869. He that is true to the wise (Satyah).
Vya. The possessor of truth.

870. Ever devoted to truthfulness and Dharma (Satyadharmaparāyanah).

Dharma: duty characterised by ordinance and prohibition.

871. The desired (Abhiprāyah).

Of those that seek the Purushārthas, or he to whom all beings directly (abhi) go (praiti) during Pralaya.

872. Worthy of being loved (Priyarhah).

The Smriti (Vishnu Dha., 55-3) says: "By those that desire for the imperishable (Brahman), the most beloved things in the world and the choicest in the house should be given to Him who is endowed with all good qualities."

873. The worshipped (Arhah).

He that should be worshipped by such things as welcome address, offering of seat, praise, arghya or offering of water, milk, etc., pādyā or water for washing the feet, hymns, prostrations, etc.

Vya. He is worshipped by devotees.
374. The fullfiller of desires (Priyakrit).

He is not only the beloved, but he fulfils the desires of those that worship him by means of hymns, etc.

375. The increaser of pleasure (Pritivardhanah).

Of those that worship him. (Slo. 106)

376. He who has his abode in the firmament. (Vihāyasagatih).

It may mean the abode of Vishnu, or the Sun.

377. The Light (Jyotih).

He that shines of his own accord. The Sruti (Maha. Up., 13) says: "Nārāyana is the supreme Light.

Vya. The Archirādi (northern) path, etc., are reminded (to the devotees) by Him.

378. Of good effulgence (Suruchih).

Or desire.

Vya. His wish is to uplift His devotees.

379. The consumer of oblations (Hutabhuk). (887)¹

Though offered to different gods in sacrifices.

380. The all-pervader (Vibhuh).

Or the Lord of the three worlds.

381. The Sun (Ravih).

Because he takes away the juices (Rasa).

382. Of various tastes (Virochanah).

Vya. This means the year.

383. Sūryah.

From the root sū to bring forth.

¹ 879 and 880 make one name.
884 He that brings forth all the Universe (Savitā).

The Vishnu Dharmottara says: "He is called Ravi because he takes away the juices; and he is named Savitā as he produces all beings."

Vya. He produces the rain through Sūrya, the sun.

885. He that has the Sun as his eye (Ravilochanah).

The S'ruti (Mun. Up., 3-4) says: "Whose head is the fire, whose eyes are the sun and the moon." (Ślo. 107)

886. The endless (Anantah).

Because of his being eternal, all-pervading, and unlimited by space and time; or He who is in the form of the serpent Ādisesha.

887. The consumer of oblations (Hutabhuk).

888. The enjoyer (Bhoktā).

Of the insentient Prakriti or matter.

889. The conferrer of bliss (Sukhadah).

On devotees in the shape of emancipation; or if the letter A is prefixed to this name then 'the destroyer of misery'

890. Having numerous births (Naikajah).

For the sake of preserving virtue.

Vya. Naikada; He bestows salvation on many a devotee.

891. The first-born (Agrajah).

i.e., Hiranyagarbha. The S'ruti (Tai. Sam., 4-1-8) says: "First Hiranyagarbha came to exist."

Vya. He is enjoyed supremely (by His devotees).

892. He that knows no dejection (Anirvinnah).

Because he has all his desires fulfilled and because he has nothing more to be attained.

1 886, 887 and 888 make one.
893. He that always forgives (Sadāmarshi).

Especially good men.

Vyā. Seeing the Mukta-jivas, liberated souls, He feels that His work is over with them.

894. The stay of the worlds (Lokādhishthānam).

Because the three worlds rest on Him, who wants no support, being Brahmā.

895. The wonderful (Adbhutah).

The Śrutī (Kath. Up., 2-7) says: "Who cannot be attained by many even by hearing; whom, many though hearing, do not know; the expounder of him is a wonder; and able is he who obtains him; wonderful is the knower instructed by the able." The Lord (Bh. G., 2-29) says: "One sees him like a wonder." Or wonderful: because of his form, power, transaction, etc. (Ślo. 108)

896. Of long duration (Sanāt).

Time is the manifestation of the supreme One. The Vishnu Purāṇa (1-2-15) says: "The first emanation, O Dvija, of Parabrahman is Purusha. The next is the Vyakta and Avyakta. The last is Time."

Vyā. Sanāt means worship.

897. The most ancient (Sanātanatamah).

Because He is the cause of all, and older than Brahmā and others who are the oldest.

898. Dark-blue hued (Kapilah).

Like the colour of Badabā, the fire of final destruction.

899. The Sun (Kapih). ¹

He who dries up (pi) the water (ka) by his rays; or Kapi means Varāha or boar-incarnation.

¹ 899 and 900 make one.
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900. The indestructible resting place (Avyayah).
Of the Universe during Pralaya.
Thus ends the Ninth Hundred.

TENTH HUNDRED

901. The conferrer of all blessings (Svastidah).
On his devotees.

902. The doer of good (Svastikrit).
Vya. He causes one to do good deeds.

903. Whose nature is auspiciousness (Svasti).
Or the supreme bliss.
Vya. He is the basis of all mangulas, auspiciousness.

904. The enjoyer of blessings (Svastibhuk).
Or he who enables his devotees to enjoy blessings.

905. He who grows in auspiciousness (Svastidakshinah).
Or He who is capable of conferring auspiciousness; or because He alone is capable of readily conferring blessings; or because all attainments (Siddhis) are gained by merely remembering Him. It is said: "I always take refuge in Hari, the unborn, who, when remembered, becomes the source from which all auspiciousness proceeds. By the mere remembrance of Krishna, the body of accumulated sins breaks into many pieces just as the mountain is broken to pieces by thunder-bolt." (Slo. 109)

906. He that is not wrathful (Araudrah).

Raudra: Karma is violent, desire too is violent, so also anger is violent. He is free from these three kinds of violences because of his having achieved all his desires; he has no desire, hatred, etc. Hence he is called 'Araudra'.
907. Being in the form of the serpent Sesha (Kundali).

Or because he wears pendants as bright as a thousand suns; or because he has whale-shaped pendants representing Sānkhya and Yoga Sāstras.

908. The bearer of discus (Chakrī).

He holds in his hand the chakra called Sudarsanā which represents the principle of Manas or mind, for the purpose of protecting all the worlds. The Vishnu Purāṇa (1-22-71) says: "Vishnu holds in his hand the chakra which represents the mind, which is unsteady, and which is swifter than the wind."

909. Endowed with prowess (Vikramī).

Or the movement of his feet; these two being so peculiar to him as distinguished from all other persons, he is called Vikramī.

910. Of powerful commands (Uṛjitasāsanah).

In the shape of Śruti and Smriti. The Lord says: "The Śruti and Smriti are my commands and he who overrides them is a violator of law and my hater. Such a man though he may be my devotee is not a Vaishnava."

911. Transcending speech (Sabdatigah).

He is incapable of being described by the aid of speech, because he has no species, etc., which could be denoted by words. The Śruti (Tai. Up., 2-4) says: "From whom the speech with the mind returns without reaching it." Vish. Pr. (1-17-22) says: "The supreme abode is that which transcends speech and is meditated upon by Yogins."

912. He whom alone all the Vedas with one intent proclaim (Sabdasahah).

The Śruti (Kath. Up., 2-15) says: "All the Vedas extol that abode." The Lord (Bh. G., 15-65) says: "I am alone to be known by all the Vedas."
913. The dewy season (Sisorah).

Because He is the dew which cools those who are afflicted by the three kinds of pain (physical, mental and supernatural).

914. The maker of night (Svarakarah).

To those bound in Samsara, Atman is (dark as) night; to the wise ones Samsara is (as) night. As he is the cause of these two, he is called (maker of the night). The Lord (Bh. G., 2-69) says: "When it is night to all beings, then is the sage awake. When all beings are awake, then is the night of the knowing sage."

(Slo. 110)

915. He who is divested of cruelty (Akrurah).

Cruelty: it is a mental modification born of excessive wrath, or the internal affliction caused by it. Because He has obtained all desired objects and is free from every (kind) of desire, he has no anger and no cruelty.

916. Beautiful (Pesalah).

Because His deeds, mind, words and body are all beautiful.

917. The clever (Dakshah).

Because the three qualities, immensity, strength, and quick execution are natural in the supreme One.

918. The skilful (Dakshinah).

This also has the same meaning as Daksha. There is no fault in the repetition because the words are different though the same in meaning; or Dakshina may also mean to go or to slay.

919. The chief among those that forbear (Kshamini nam varah).

He is the chief among the yogins who have forbearance; or He is the chief among the elements such as the earth, etc., that bear all burdens. Valmiki (Rama, 1-1-18) says: "He (Sri Rama) is equal to earth in point
of forbearance." Although he upholds the whole Universe he is not afflicted like the earth by that burden. ’Hence he is superior to the earth: or, ’Kshaminah,’ means strong. The Lord being endowed with all powers, He is capable of doing all actions. Hence He is the chief among the strongest.

920. The foremost among the learned (Vidvattamah).

He alone and no other possesses always the most wonderful knowledge by which he knows everything.

921. He that transcends all fears (Vitabhayah).

He that has no fear pertaining to or accompanying the transmigratory life, as He is the Lord of all and ever free.

922. Whose names and acts heard and recited, lead to righteousness (Punya sravana kirtanah).

The Phala chapter (Infra 122) says: "He who hears this hymn and always recites it, he will surely never get any inauspiciousness either in this world or in the world to come." (Slo. 111)

923. The redeemer (Uttaranah).

From the ocean of Samsāra.

924. The destroyer of evil doings (Dushkritihā).

Called sins.

925. The holy (Punyah).

He makes those holy who remember Him; or He enables all to be righteous by His commands in the shape of Śruti and Smriti.

926. The dispeller of evil dreams (Dussvapnapanāsanah).

That forbode the coming evils.

927. The destroyer (hā) of various (vi) evil paths. (ira) (Virahā).

Of worldly men by conferring on them salvation.
928. The protector (Rakshanah).

Of the worlds by assuming the Satva quality.

929. The holy ones (Santah).

Those who walk along the good path are holy men.
The Lord himself has taken the shape of holy men for the
increase of knowledge and modesty.

930. The sustainer of life (Jivanah).

Of all beings in the shape of Prāna.
Vya. He gave life to the crocodile in the form of a
Gandharva.

931. He that exists overspreading the Universe.
(Paryavasthitah).
(Slo 112)

932. Of infinite forms (Anantarūpah).

Many are the forms of Him who shines as the whole
Universe.

933. Of infinite power (Anantas'rbh).

Because he possesses countless superior Saktis.
The Śruti (Śve. Up., 6-8) says: "The supreme Sakti
of Him is declared to be various."

934. Of subdued wrath (Jitamanyuh).

Vya. Even to the crocodile, the enemy of the
elephant, He gave the Gandharva state.

935. The destroyer of fear (Bhayāpahah).

Of Samsāra.

936. The just (Chaturasrah).

Because He distributes rewards to men according to
the nature of their actions.

Ka. Chaturasrah (Four-divisioned) (1) Dharma,
etc., i.e., (Artha, Kāma and Moksha). He bestows on
the deserving the four desired objects according to their
deserts. (2) The sacrificial fire is of four kinds: as
Ahavanīya, etc. (3) He bestows more results on them who worship him in Chaturasraḥ, i.e., a Yandra, square in shape.
(4) He nourishes with food the four kinds of creatures, born of womb, born of egg, born of sweat, and those that come out of earth. (5) He protects the four kinds of people, the distressed, those desirous of knowing the Lord, the desirers of wealth and the wise ones. (6) He has four heads in the form of fire. (7) He is known by the head (Upanishads) of the four Vedas. (8) His command is obeyed in the four (quarters) of the world. (9) He destroys in his fire of death, at the end, the four kinds of creations. (10) He declared the four Vedas by his four faces (in the form of Brahma). (11) His form shines beautifully like a four-square object.

937. Of immeasurable Self (Gabhīrātma).

Self: mind.

938. The bestower of diverse fruits (Vidyāsah).

On deserving persons for their diverse acts.

939. He that sets diverse commands (Vyādisah).

On Indra and others.

940. The giver (Disah).

Of all the results of actions in the character of the Vedas.

Vyā. He created wonder in Brahmā and others, by freeing the elephant king from bondage. (Slo. 113)

941. The beginningless (Anādīh).

Vyā. Just as the devotees of Him, though they are limited in good qualities, treat others well, His opinion is not accepted by the devotees of other gods and by the evil-doers.

942. The support of the Earth (Bhūrbhuvah).

As the cause of all, the Earth is the support; He is the support of the Earth too, which is well-known as the support of everything.
943. The resplendent (Lakshmī).

He is not merely support of the earth, but He is also the splendour of the earth. Or Bhūḥ (942) would mean this world, Bhuvah: the firmament, and Lakshmī: the science of Ātman. The Śrīstuti (Vis. Pr., 1-9-120) says: "Thou art, O Devī, the science of Ātman." Or he who is the beauty (Lakshmī) of the earth and the sky.

944. Of various auspicious movements (Suvirah).

945. Adorned with two beautiful bracelets (Ruchi-rāṅgadah).

Vya. He confers auspicious bodies on His devotees.

946. The creator (Jananah).

Of Beings.

947. The primeval cause of beings (Janajanmādih).

948. The terror (Bhīmah).

The Śruti (Kath. Up., 6-2) says: "It is a great fear like an uplifted thunder-bolt."

949. Of fearful powers (Bhīmaparākrama.)

Because (in His incarnations) He is the cause of fear to Asuras and others. (Slo. 114)

950. The resting place of that which supports (Ādhāranilayah).

He is the final abode or support of the Earth and other elements which support all.

951. He that is without support (Adhātā).

He, who is supported by his Self alone, has no other support; or the name can be taken as 'Dhātā' to mean to consume. He consumes all beings during involution.

952. The blossom of the Universe-flower (Pushpahasah).

As the buds of flowers blossom forth, He has blossomed forth as the Universe.
953. The ever-awake (Prajāgarah).
Being ever wise.

Vyā. He is ever awake in the affairs of His devotees.

954. The uppermost (Ūrdhvagah).
As he stays ahead of all creatures.

Vyā. He leads up His men.

955. Walking in the path of righteousness (Sat-pathāchārahah).

956. The life-giver (Prānadah).
As He revived the life of Parikshit and others that were dead.

957. Pranavah.
Is the monosyllable ‘Om’ denoting Paramātman. He is called Pranava itself as both are identical.

958. He who has dealings (Panah).

The Śruti (Tai. Ār., 3-12) says: “He, the wise, remains creating various forms and giving names to each.” Or the word ‘Pana’ indirectly gives the following meaning: he who awards, to those that are entitled, the collective virtues of their good Karmas. (Ślo. 115)

959. Wisdom (Pramānam).

Which is self-shining in him. The Śruti (Ai. Up., 3-3) says: “The wisdom is Brahman.” The Vishnu Pr. (1-2-6) says: “The nature of knowledge is in reality extremely pure. Through illusionary understanding of it, it appears as objects.”

960. The resting place of Prāna (Prānanilayah).

It may mean the Jīva into which the senses or the Prāna, Apāna, etc., merge, as they are depending on him (Jīva); or it may mean the supreme Person in whom the Prāna or Jīva merges; or, ‘Prānanilaya’ means the involver of the Jīvas (during involution.)
961. The sustainer of Prána (Pránabhrit).

By means of food.

Vyú. He maintains His devotees as He does His life.

962. The life of Beings (Pránajívanah).

Because He makes the beings to live by means of Prána or vital airs. The Sruti (Kath. Up., 5-5) says: "No mortal whatsoever lives by Prána, nor by Apána; they live by another on which both are founded."

963. The reality (Tattvam).

"The words 'Tattva,' 'Amrita,' 'Satya,' and 'Paramáarthasatatva' are synonyms and mean the same Brahman, which is the real Truth.

964. The knower of the Truth (Tattvavit).

As it is.

Vyá. He is the remaining principle of all tatvas.

965. The one Átman (Ekátmá).

The Sruti (Chchá. Up., 1-1) says: "This indeed was one Átman.” The Smriti says: "That which pervades, that which receives, that which enjoys the objects, and that which exists always, is called Atman.”

Vyá. His mind is exclusively in the knowers of reality.

966. He that transcends birth, death, and decrepitude (Janma mrityu járātigah).

He who goes transcending the six kinds of changes such as conception, birth, growth, maturity, decay and death. The Sruti (Kath. Up., 2-18) says: "He, the intelligent, is not born nor does he die.”

967. He that causes to cross (the three worlds) by means of the three Výśhritis, Bhuh, Bhuvah, and Svah (Bhúrbhuvavassvastaruh).
The Rigvedins speak of the three Vyalfritis, named Bhū, Bhuva and Sva, which are, as it were, the essence of the three Vedas; by means of these, and through oblations (into fire) one crosses the three worlds. Manu (3-76) says: "Sacrifices when carefully offered in the fire reach the Sun; from the Sun comes rain, from rain food and from food all beings." Or it means the tree of Samsāra of the worlds Bhū, Bhuva and Sva; or he, like a tree, extends to the three worlds.

968. The rescuer (Tārah).

From the ocean of Samsāra. Or Tāra means Pranava.

969. The father (Savitā).

Of all.

970. The great grandsire (Prapitamahah).

Even of Brahma, the grandsire.

971. He who is the form of the sacrifice (Yajnah).

972. The Lord of sacrifice (Yajnapatih).

Or the protector of it. The Lord (Bh. G., 9-24) says: "I am the enjoyer of all the sacrifices and also the Lord of them."

973. The sacrificer (Yajvā).

As he is also the performer of the sacrifice.

974. Having the sacrifices for his limbs (Yajnāngah).

In his incarnation as Varāha or boar. The Harivamsa (42nd chap.) says: "The Vedas are his feet, the sacrificial post is his jaws, the sacrifices are his hands, the chitt (knowledge?) is his face, the fire is his tongue, the munja grass is his hair, and the Brahma is the head of the great Lord. The day and night are his eyes, the Vedas are his limbs and the Sūrutis are his ornaments, the ghee is his nose, the sacrificial ladle is his neck, the great songs of Samaveda his talk; his body is made of virtue and truth, and all good actions are the movement of his feet. The expiation ceremony is his
finger nails. The sacrificial animals are his knee; the Udgātā is his bowels. Homa is his generative organ, the fruits, the seeds and herbs are his outward body. The mantras are his buttocks. The Vikrita Soma is his blood; the sacrificial altar is his upper arm (skandha). The oblation is his sense of smell. The Havya and Kavya are his quickest movements. Prāgvamśa his body. Thus the Divine One is worshipped by many vows. The gift is the heart of the Yogin, and all the Yāgas are made for him. The Upākarma ceremony is his lips; the Pravargya is his navel. His path is made of various Chchandhas; the secret Upanishads are his seat. He is the consort of Chchāyā Devī and he is uplifted like the peak of Mount Meru.”

975. The carrier of sacrifice (Yajnavāhanah).

Or as he fulfils all the sacrifices that produce results.

Vya. The Vedas are carrying Him. (Ślo. 117)

976. The upholder of the sacrifices (Yajnabhūrt).

Or protector of them.

Vya. He increases the yajna when one performs it, with His remembrance and Pūrnāhuti, the last Homa.

977. The creator of sacrifices (Yajnakrit).

Or destroyer of them at the beginning and at the end of the Universe.

Vya. He destroyed the yajna of Bali.

978. The ultimatum in sacrifice (Yajn).

He is the whole of which the sacrificers are only parts.

Vya. His form is created by the knowledge of His devotees.

979. The enjoyer of sacrifice (Yajnabhuk).

980. Having the sacrifice as means (Yajnasādhanah).

To reach Him.
981. The giver of the result of sacrifice (Yajnāntakrit).

Or He fulfils the desire of sacrificers by the repetition of the Vaishnavī Rik in oblations.

982. He that is the secret of sacrifice (Yajnaguhyam).

The secret of sacrifices is Jnānayajna. Yajna may also mean any deed performed without any desire for result; Brahman, as it is identified with such deeds, is called ‘Yajnaguhyā’.

983. The food (Annam).

He causes all beings to eat and enjoy and himself eats or consumes all beings.

984. The eater of food (Annādah).

The word Eva (alone in the text) is used to show that the whole Universe in the shape of food includes the eater as well as what is eaten. The word cha (and) is used to show that all the words can be applied to the one Paramātman.

985. The self-cause (Ātmayonih).

Because Ātman alone is the material cause (of the Universe) and no other.

986. The self-born (Śvayamjātah).

This shows that he alone is the instrumental cause. That Hari is both the instrumental and material cause, is established by the Vedānta Sūtra (1-4-23), “He also is the material cause, on account of the promise (of instruction) and of the illustration.”

987. The digger (Vaikhanāh).

It is well-known in the Purāṇas that He in the form of boar, dug up the Earth, and killed Hiranyāksha, an Asura, who lived in the nether world.
988. Praised by Śāmans (Śāmagāyanah).
989. The son of Devaki (Devakīnandanaḥ).

The Mahābhārata says: "All the luminaries in the world, the three worlds, the protectors of the worlds, the three Vedas, the three sacred fires, the five oblations (see Infra Slo. 138) and all the Devas are the Son of Devaki (Krishna)."

990. The creator (Srashta).

Of all worlds.

991. The Lord of the Earth (Kshitiṣṭaḥ).
992. The destroyer of sins (Pāpanāsanaḥ).

When the son of Dasaratha (Śrī Rāma) is praised, worshipped, meditated upon, remembered, he destroys all classes of sins. The Vṛddhāṣaṭātataḥ says: "Whatever sins are destroyed by the virtue of observing the vow of fasting for a fortnight, the same is destroyed by the practice of a hundred Prāṇāyāmas. Whatever sins are removed by a thousand Prāṇāyāmas, are destroyed in a minute by meditation upon Hari."

993. The bearer of conch shell (Sankhaḥbrit).

Called Pānchajanya representing (the five) elements, Ahankāra (egotism) and the rest.

994. The wielder of the sword called Nandaka (Nandakī).

Representing knowledge.

995. He that has discus (Chakra).

Called Sudarṣana representing the mind principle; or he whose order sets the wheel of Samsāra in motion.

996. Wielder of the bow called Sārnga (Sārnga-dhanvā).

Representing the senses and Ahankāra.
997. The bearer of club (Gadādharah).

Called Kaumodaki representing the principle of Buddhi.

998. With car-wheel in His hand (Rathāngapānih).

999. He that is incapable of being agitated (Akṣobhyah).

Hence he is said to be unassailable.

Vya. He is bound by His vow, that He must protect those who take refuge in Him.

1000. He who is armed with all kinds of destructive weapons (Sarvapraharanāyudhah).

There is no rule to the effect that He wields only these (the above mentioned) weapons, but it is said that He has all kinds of destructive weapons. Although finger-nails, etc., are not usually recognised as weapons, they serve Him as weapons. The use of the phrase 'armed with all kinds of destructive weapons' at the end serves to show that He is the Lord of all, having genuine intentions (Satya-sankalpa); says the Sruti (Br. Up., 6-4-22): "He is the Lord of all."

Om! prostration to Him that is armed with all destructive weapons (Sarvapraharanāyudhohomnamah).

The repetition 'armed... weapons' marks the end of the book. The monosyllable Om is used for auspiciousness. It is said "As the words Om and Atha proceeded from the throat of Brahman at the beginning they are auspicious." By the word 'Namah' (prostration) he is worshipped. Says the Sruti (Isa. Up., 18): "To thee we offer our words of adoration." Says an adage: "Where Hari is first saluted that alone is auspicious Lagna and Nakshatra, that alone is auspicious day, that alone is successful Karana."

The wise ones salute the god at the beginning and at the end of an action also. The result of the salutation has already been described (vide supra, Slo. 4 to 13, 15 to 25).
"Even one salutation heartily rendered to Krishna is equal to ten horse-sacrifices duly performed. He who has performed ten Asvamedha sacrifices is again born, but he who salutes Krishna is not. There is no fear to those who bow down before Govinda whose colour resembles that of Atasi flower, who is undecaying and clad in white garment. The sins committed by man in his past births, in thousands of Kalpas and Pralayas, are immediately destroyed by slightly bowing down his head before the master of three worlds, the Supreme Lord, Vishnu of incomparable excellence. (Slo. 120)

Vya. Concluding verse.

Adoration to the Munis, the authors of the Mahabharata,
Adoration to the Bhashyakara, Sri Sankara,
Adoration to the Gurus Sarvesvaratirtha,
Adoration to the creatures of the Lord.¹

Ka. At the end of the last name, the author says:
"I am Thy servant in the sense of my body. I am Thy part in the sense of my Jiva. I am Thyself in the sense of Atman. This is my settled mind."

Thus ends the Tenth Hundred.

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PHALA SRUTI or RESULT-REPORT

121. Thus have I recited to thee, without leaving out any, the thousand divine names of the high-souled Kesava whose glory should always be sung.

By the word thus is meant that the thousand names have been recited exactly without any addition or diminution. Divine: the names include different words

¹ There is a verse at the end of the MSS. which runs as follows: Subramanya (the copyist) has copied the Namakarika composed by a yati and brought by (one) Subramanya from Kerala country.
denoting the same meaning. In the beginning of the work the opening question was: “By repeating what, will the creatures be freed?” Here the word repeating is introduced as it includes the three kinds of repetitions, viz., loud, low, and audible.

122. That man who hears this hymn every day or who recites this, never meets with any evil here or hereafter.

_Hereafter_: because like Yayati, Nahusha and others, some even though they went to heaven, have met with evil. But not so with His devotees.

123. By doing this a Brāhmaṇa knows the end of the Vedas; a Kṣatriya comes out victorious in battle; a Vaisya becomes possessed of great riches and a Sudra enjoys great happiness.

‘The end of the Vedas’ is Brahman.

The opening question was thus put: “By repeating what, will the creatures be freed from the bonds of births and Samsāra?” And the answer follows. From this one should not think that by merely reciting (this hymn) salvation is ensured; because it is by knowledge alone that one can attain to Moksha. It is to point out this that the phrase “by doing this a Brāhmaṇa attains Brahman (by knowing the meanings of the Vedas or by mastering (Vedānta),” is introduced. By performing Karma the internal organs are purified and then gradually Moksha is attained. It is said: “The actions remove the impurities (of the senses) and the knowledge (leads) to the supreme goal. When by actions the impurities are cleansed, then the knowledge arises. Man by obtaining the eternal knowledge is freed from bondage. By virtuous act only, happiness and knowledge arise. By knowledge Moksha is obtained. The Yogins do perform action giving up attachment for the sake of purifying the senses (Bh. G., 5-11). By actions man is
bound and by knowledge he is freed. Therefore the Sages do not perform Karma having realised the other side (Para, i.e., the goal, Brahman). The best of the twice-born ones should give up even the prescribed actions and make effort towards the knowledge of the Self, control (of the senses) and the study of the Vedas. By austerities one destroys his sins and by knowledge he attains immortality. Knowledge arises in him who is free from wicked actions; and he perceives the Self in the self which resembles a clear mirror.” The Sruti also says (Br. Up., 6-4-22): “In accordance with the word of the Vedas the Brâhmanas desire to comprehend him by sacrifice, gift, austerity and subjection of senses.” With whatever materials one may perform sacrifices with ladle or homa, his mind becomes clear and illuminated.”

By knowledge alone one gets salvation. “The knower of Brahman reaches the Supreme” (Tai. Up., 2-1.) “The knower of Atman crosses the sorrow.” (Chchâ., 7-1-3.) “The knower of Brahman becomes Brahman itself. Becoming Brahman itself one attains Brahman.” (Tai. Âr., 2-2.) “By knowing him one transcends Death. There is no other path (than this) to the goal.” (Sve. Up., 3-8.) “The wise man does not fear anything.” (Tai. Up., 2-9.) “If, in this world, a person knows the Self then the true end is gained; if a person in this world does not know the Self, there will be great calamity.” (Kena. Up., 2-13.) “When a man is able to roll up Äkâsa like a strip of skin then he will see the end of sorrow without knowing God. Neither by action, nor by offspring, nor by wealth, one can attain immortality, but by renunciation.” (Maha-Up., 12): “Those who have ascertained the meaning of the knowledge derived from the Vedânta, who, by the Yoga which renounces all worldly concerns, are striving for emancipation, and whose intellects are purified, all those, at the time of their final death, enjoying the highest immortality in the worlds of Brahmâ, become finally liberated.”
Sūdra attains to happiness by hearing alone and not by reciting. The Sruti (Tai. Sam., 7-1-1) says: "Therefore the Sūdra is not entitled to perform Yāga." The Mahābhārata says: "One should teach the Scriptures to all the four castes, keeping a Brāhmaṇa at the head." The Harivamsa also says: "One born in the Sūdra caste attains good state by hearing." From this it is plain that the Sūdra can only hear and thereby he attains happiness, whereas the twice-born only can recite.

124. He who aspires to the merit of righteousness succeeds (by reciting this) in getting it; he who desires wealth likewise gets it; the man of pleasure has his desires satisfied; and he who desires offspring acquires offspring.

Desires: are objects desired by the senses such as eyes, etc., induced, as they are, by the mind backed by the Self.

The following results are promised to one who is devout, pure, persevering, ever meditative and full of faith:

125. That man who with devotion and perseverance, and heart wholly turned towards Him, recites these thousand names of Vāsudeva every day, after having purified himself,

126. succeeds in acquiring great fame, a position of eminence (among his kinsmen), enduring prosperity, (and lastly) that which is of the highest benefit to him (i.e., Moksha).

127. Such a man never meets with fear at any time and acquires great prowess and energy. Disease never afflicts him; fair complexion, strength, beauty and accomplishments become his.

128. The sick become hale; the afflicted become freed from their afflictions; the affrighted become freed
from fear; and he that is plunged in calamity becomes freed from calamity.

129. The man who hymns the praises of that foremost of Beings, by reciting His thousand names with devotion, succeeds in quickly surmounting all difficulties.

130. That mortal who takes refuge in Vāsudeva and who becomes devoted to Him, becomes freed from all sins and attains eternal Brahman.

131. They who are devoted to Vāsudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude and disease.

132. That man, who with devotion and faith recites this hymn (of thousand names), succeeds in acquiring felicity of soul, disposition of forgiveness, prosperity, intelligence, memory and fame.

Faith: the theistic idea.

133. Neither wrath nor jealousy, nor cupidity, nor evil thoughts, ever appear in those men of righteousness who are devoted to that foremost of Beings.

134. The firmament with the sun, moon, and stars, the welkin, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the high-souled Vāsudeva.

This verse is here introduced to show that the effects of the reciting of this hymn are literally true and not mere praise.

135. The whole Universe, movable and immovable, with the Gods, Asuras, and Gandharvas, Yakshas, Uragas, and Rākshasas, is under the sway of Krishna.

136. The senses, the mind, understanding, life, energy, strength, and memory, it has been said, have Vāsudeva
for their soul; also the Kshetra (the body) and the Kshetrajna (the knower of the body).

137. Conduct is said to be the foremost of all topics treated of in the Scriptures. Righteousness has conduct for its basis. The Eternal Vāsudeva is said to be the Lord of Righteousness.

This verse indicates that he only can aspire to practise all the Dharmas, who has got character in him.

138. The Rishis, the Pitris, the Devas, the great (primeval) elements, the Souls, indeed, the entire movable and immovable Universe, have sprung from Narāyana.

139. The Yoga, the Sānkhya, knowledge, the sciences, all mechanical arts, the Vedas, the diverse Scriptures, and all learning, have sprung from Janārdana.

140. Vishnu, the one great Being, pervades the innumerable individual beings and the three worlds; and being the enjoyer of all, and the undecaying, experiences (everything).

141. This hymn in praise of the illustrious Vishnu, composed by Vyāsa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (i.e., moksha).

This hymn is composed by the revered Krishna Dvaipāyana, the omniscient, the knower of thousand branches (of the Vedas), who is Narāyana himself. Hence this hymn is to be recited by all with faith to achieve all the ends.

142. Those persons that worship and adore the Lord of the Universe, that Deity who is unborn, and possessed of blazing effulgence, who is the origin or cause of the Universe, who knows no deterioration, and who is endowed
with eyes that are like the lotus, have never to meet with any discomfiture.

Thus ends the 149th chapter consisting of the Divine Hymn, Sahasranāma of Vishnu, in the dialogue between Bhīṣma and Yudhishthira in the Ānusāsanika Parva in the Mahābhārata.¹

‘Lord of the Universe’ and other epithets indicate that the reciters of this hymn become virtuous, and have their objects and actions fulfilled, as they worship the Lord of the Universe. Vyāsa says: “The Śrutis say that any act carelessly performed, any irregular procedure in sacrifices, is rendered perfect by meditating upon Vishnu.”

“If one praises the Creator of the Universe with the same ardour with which he would praise a rich man to get wealth from him, would he not be delivered from the bonds (of Samsāra) seventh-ends the Bhashya of Śrī Śankarāchārya, the Teacher of the Parama Hamsa Sanyāsins, the student of Govinda Bhagavatpāda.

OM TAT SAT

¹ According to Parāśara Bhatta, 235th Adhyāya.
श्रीगणेशाय नमः ॥
श्रीगोपालकृष्णाय नमः ॥
॥ अथ श्रीविष्णुसहस्रनामस्तोत्रप्रारंभः ॥

(यस्य स्मरणार्थे जन्मसंसारबंधनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे) ॥

श्रीवैशंपायन उवाच—
श्रुता धर्मादेशेण पावनानि च सर्वं ।
युधिष्ठिरः शांतनवं पुनरेवाम्यभाषत ॥ १ ॥

युधिष्ठिर उवाच—
किमेकं देवतं लोके किं वायुंकं परायणम् ।
स्तुवंतः कं कमर्चतः प्रामुख्यमिवः शुभम् ॥ २ ॥
को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जंतुर्जन्मसंसारबंधनात् ॥ ३ ॥

श्रीभीष्म उवाच—
जगत्मयं देवदेवमनं युषुकं भयतमम् ।
स्तुवनामसहस्रं पुरुषः सततोत्थितः ॥ ४ ॥
श्रीविष्णुसहस्रनामस्तोत्रम्

श्येव चार्चैनिन्तियं मक्ष्या पुरुषमन्वयम्।
ध्यायं स्तुवचमस्येष यज्ञानस्तमेव च ॥ ९ ॥
अनादिनिधनं विष्णुं सर्वतोकमहे स्वरम्।
लोकाभ्यक्षं स्तुवनित्यं सर्वदुःखाति भवेत् ॥ ६ ॥
क्रमं सर्वधर्मं लोकानां कीर्तिवर्धनम्।
लोकनाथं महदूर्तं सर्वभूतभवोधवम् ॥ ७ ॥
एष ए सर्वधर्मार्णम धमोदिविकतलो मतः।
वद्रक्या पुंडरीकक्ष्ण स्तैररूचनेर: सदा ॥ ८ ॥
परमं यो महाचेत: परमं यो महंतपः।
परमं यो महाधरमं परमं यः परायणम॥ ९ ॥
पवित्रानां पवित्रं यो मंगलानां च मंगलम्।
देवतं देवतां च भूतानां योवैियः: पिता ॥ १० ॥
यतः सर्वाणि भूतानि सर्वादिगुरागामे।
यद्यमिध्व प्रलयं याति पुनरेव युगक्ष्ये॥ ११ ॥
तस्य लोकप्रार्थनेष्य जगताधिस्य भूपते।
विष्णोऽभाससहस्रं मे श्रुणु पापमयापहम॥ १२ ॥
यानि नामानि गौरानि विश्वातानि महात्मनः।
श्रीशिभि: परिकरानि तानि वक्ष्यायि भूते॥ १३ ॥

अस्य श्रीविष्णुदिव्यसहस्रनामस्तोत्रमालांमंत्रस्य
भगवानु बेदव्यासः ऋषि:।
अनुदुपूः छदः।
श्रीविष्णु: परमात्मा देवता।
वमृतांशज्ञवो भानुरिति बीजम्।
देवकीनंदनं: हेर्षेति शक्ति:।
त्रिसामा सामग: सामेति हृदयम्।
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शंक्हूर्णंकी चक्षुकीति कीषकम्।
शास्त्रज्ञव्या गदाधर इत्यवचः।
रथगणपाणिरक्षीभ्य इति कवचम्।
उद्वव: क्षेमणो देव इति परमो मंत्रः।
श्रीमहाविष्णुप्रीय्येऽपि विनियोगः।

अथ ध्यानम्।

शास्तकारं भुजगशिवं पद्मानं चुरेशां
विष्णुपांकरं गणनसंक्रणं मेघवर्णं चुराङम।
कठोरोंकां नकलबनं योगिहृदयानगम्यं
वंदे विष्णुं भवमयहरं सर्वलोक्विनाथम।
श्रीरोदन्त्यप्रदेशं ज्ञातिमण्िविवलसस्त्रैक्तेश्वर्मिकां
मालाक्षताससत्यस्त्यविनिर्मितिसत्यप्रमितिसंकेतमं:।
श्रेर्मणसष्टाद्रूपरीविरित्विजुक्तपीयूषवर्षं
रानंदी न: पुनरियारिनोगदाखांखपाणिसुकुंद ि:।
भू: पादीयस्य नामिन्यदसुरननिर्भंदसुन्यं च मेते
करण्वाशारशिरो चौमुखिमपि दहनो यस्य वास्तेयमविधि:।

(वाप्रायमत्वे:)

अंतस्यं यस्य विभं जुरनर्कांगोगोगिगंवंवंद्वित्वे
क्षियं रंमष्टे तं(उ)नुमनवपुष्ठ विष्णुणिां नमाम।

ओ नमो भगवते वारुदेवाय।

विभं विष्णु वाण्डकारो भूतभव्यवभावत्सु:।
भूतकृ ज्ञाष्ट्रो ज्ञावो भूतात्मा भूतभवन:।
भूतात्मा परमात्मा च मुक्तानां परमागति:।
अन्यथ: पुरुष: साक्षी क्षेत्रः उद्धर पुष्ट (17)।। १५।।

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गोमी योगविदाने तता प्राधान पुरुषेश्वरः।
नारसिंहपु: श्रीमानु केशव: पुष्पोत्तम: (24) || १६
सवः: शरी: शिव: स्वामु शृङ्गादि निर्दि रघ्वियः।
संभवो भावनो मर्त्य प्रसवः प्रसु रीधरः (३७) || १७
स्वयंभू: शंख: रादियः पुष्कराक्षो महास्वनः।
अनादिनिधनो यहा विख्या त्वात् तातुरः (४६) || १८
अप्रमेयो हर्षकेशः पञ्चनामो भमप्रभुः।
विश्वकर्मां मनु स्वभा विढिष्ठ: स्थविरो ध्रुवः (५५)।
अग्राह्यः: शाश्वत: कृष्णो तोहितक्षः प्रतिद्देन:।
प्रभूत खिककुलावम पवित्रं मंगलं परस्म (६४) || २०
ईश्वर: प्राण: प्राणो ज्ञेष्ट: क्रे: प्रजापति:।
हिरण्यगभी: भूर्गभी: माधवो मधुसूदन: (७३) || २१।
ईश्वरो विक्रमी धनवी मेधवी विक्रम: कम:।
अनुत्तमो दुरार्ध्यः: कुलः: कृति रात्रवानु (८४) || २
सूरेशः: शारण शारी विक्षेरेतः प्रजाभवः।
अहः: संवतसरो व्याहः प्रर्यं: सर्वदर्शः (९४) || २
अजः: सर्वेश्वरः: सिद्धः: सिद्धः: सर्वोदि रघुतः।
वृषाकपि रामयात्मा सर्वयोगविनी: सूतः (१०३) || २५
वसु वंसुमनः: सत्य: समात्मा संविद: सम:।
अमोः: पुंडरिककाष्ठो द्रष्कमर्या वृषाकृति: (११३) || २
ख्वे बहुशिरा बभु विश्वयोनि: शुचिश्रवः।
अमृतः: शाश्वतः: स्वामु वेयारोहो महातपः (१२२) ||
सर्वगः: सर्वविद्वानु विश्वक्सेनो जनार्दनः।
बेदो वेदवि द्रव्यं बेदांगो बेदवित् कवि: (१३२) ||
लोकाय्यकशः सुराय्यकशो धर्माय्यकश: कृताकृत:।
चतुरात्मा चतुर्य्यूह श्रद्धेश्व श्रद्धेश्व: (१४०) || २८
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श्रीकृष्ण भोजनं भोता सहिष्णु जंगदादिजः।
अनंतो विजयो जेताव विद्वयोनिः पुनस्वसु: (150) || २६ ||
उपेन्द्रो वामन: प्रांशु रमोऽि: श्रुचि रहजितः।
अर्थर्दः संप्रहः सगों धृतात्मा नियमो यमः (162) || २० ||
वेशो वैधः सदायोगी वीर्हा माधवो मधुः।
अर्तिबियो महामयो महोत्साहो महाबलः (172) || २१ ||
महाबुद्धि मेहवियो महाशक्ति मेहाशुतः।
अनवेदनयवः श्रीमा नमेयात्मा महाद्रिपः (180) || २२ ||
महेश्वासो महोपर्वर्ते श्रीनिवासः सतां गतिः।
अनितस्थः सुरानंदे गोविन्दो गोविदं पति: (188) || २३ ||
मरीचि देमनो हंसः सुपणो सुजगोङमः।
हिरण्यनामः सुतपा: पवनामः प्रजापति: (197) || २४ ||
अघुलः सर्वंटक सिंहः संघाता संधिमानः स्थिरः।
अने दुर्मितिः शास्त्रा विष्णुतात्मा सुरारिघा (208) || २५ ||
गुरुं गुर्षत्मो धाम सयः सत्यपराक्षः।
निमिषो निमिषः संगवि वाचस्पतिसिद्धार्थिः: (217) || २६ ||
अष्ट्राणि प्राणणी: श्रीमान् न्यायो नेता समीरणः।
सहस्रमूर्च्छ विष्णुतात्मा सहस्रः सहस्रपात् (227) || २७ ||
आवत्तनो निम्रुतात्मा संगृहः संग्रमदनः।
अहस्संवेदतो वदी रनिलो धरणीघः: (235) || २८ ||
सुप्रसादः प्रस्त्रात्मा विश्वप्रविश्वन्छविः।
सत्कपति सत्कुटि: साधु जस्म नारायणो नरः: (246) || २९ ||
असंख्येऽयो उपमेयात्मा विशिष्टः मिठकृच्छलः।
सिद्धार्थः सिद्धसंकल्पः सिद्धिः सिद्धसाधनः (255) || २० ||
ब्रह्मानी ब्रह्मो विष्णु व्रुपपवर्त ब्रजपदः।
वर्धनो वर्धमानश विविक्तः श्रुतिसागरः (264) || ४१ ||
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सुसुद्दो कुःखो वामी महंद्रो वसुद्वो वसुः।
नाकश्च ब्रह्मत पिनविन्ध: प्रकाशा: (२७४) ॥ ४२ ॥
ओजस्तेजोबुधितार: प्रकाशालमा प्रतापन:।
क्रजह: स्पर्शाक्षरो संग्रबंधु भस्मकरुयिति: (२८२) ॥ ४३ ॥
अम्लवाद्विवतो भानु: शाशविन्दु: सुरेर्जर:।
आरम्भं जगत्सेतु: मल्लघरम्यराक्ष: (२८९) ॥ ४४ ॥
भूतभव्यभवनाय: पवन: पावनो उनिकः।
कामंहा कामकृत्य कान्तं: कामं: कामप्रद: प्रस्तु: (२९९) ॥ ४५ ॥
युगदिक्कुआयातो नेकमायो महादान:।
अद्यस्तो उपनकऽप्रस शहस्ति दृश्यतित (३०७) ॥ ४६ ॥
इद्य विविषाः: विशिष्टः: जिक्षंडी नाम्बो बृषः।
आद्यहा कोदकुक्ताति विख्वाहु महीयरः (३१७) ॥ ४७ ॥
अच्छुतं: प्राचिन: प्राण: प्राणदो वासवात्सः।
अपानिधिः राधिण्यम मप्रमत्त: प्रतिक्रिद्धत: (३२६) ॥ ४८ ॥
स्वंद: स्वंदारो युयो वरदो यासवाहान:।
वासुदेवो बुध्दगातु यादिदेव: पुरंदर: (३३५) ॥ ४९ ॥
अशोक स्वारण स्वार: आरु: शारीर जीनेथरः।
अनुकृःतं: शालवतं: पर्वतं पर्वतकस्यक्षणं (३४५) ॥ ५० ॥
पञ्चनामो उपविन्दाक्ष: पञ्चगम्भ: शारीरभुतः।
महीषि कृष्णो बुध्दगात्म महाशो गाँधर्वः (३५४) ॥ ५१ ॥
अनुकृःतं: जरसो भीम: सम्पत्तो हाविहिरः।
स्वालक्षणक्षणीयो भस्मीवानु सम्मितिजयः (३६२) ॥ ५२ ॥
विक्षरो रोहितो मार्गो हेतु दीमोदर: सहः।
महीथरो महाभागो वेगमा नमिताशः (३७२) ॥ ५३ ॥
उद्गव: श्रोमाणो देव: श्रीगम्भ: परमेश्वरः।
करणं कारणं करतं विकर्तत्र गहनो युहः (३८३) ॥ ५४ ॥
श्रीविष्णुसहस्त्रायामस्तोत्रम्

व्यवसायो व्यवस्थानः संस्थानः स्थानदेह धृतः ||
पर्यति: परमस्पष्ट स्तुष्टः पुष्टः श्रुमेक्षणः (393) || ९५ ||
रामो विरामो विरजो मार्गेः नेतो नयो सनयः ||
वीरः शतिकत्ता श्रेष्ट्य धर्मो धर्मविवद्वत्तमः (404) || ९६ ||
वैविनंतः पुरुषः प्राणः प्राणदः प्रणवः प्रभुः ||
हिरण्यगम्भीरः शान्तः व्यासो वायु रघोक्षकः (415) || ९७ ||
कलः सुदर्शनः कालः परमेश्वर परिश्रः ||
उरः संवत्सरो दक्षो विभ्रामो विश्वदक्षिणः (425) || ९८ ||
वित्तारः स्थावरस्थापणः प्रमाण वीजालयम् ||
अर्यो उन्नयो महाकोशो ज्ञानो महाध्यकः (434) || ९९ ||
अन्तभुद्धि: स्थविष्णु भू धर्मस्वप्नो महामः ||
नक्षत्रनेमि नैक्षत्री क्षमः क्षमः समहः (444) || ६० ||
यज्ञ इज्यो महेज्यवध कलः सत्र सताः गति: ||
सवंदर्शी विमुक्ताल्मा सर्वाहो ज्ञानमुत्तमम् (454) || ६१ ||
सुचतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहितः ||
मनोहरो जितकोधः वीरवाहः विद्यारणः (464) || ६२ ||
ख्यातः स्वाजः व्यापी नैकाल्मा नैकमक्रमः ||
बल्सरो वस्त्रलो वस्त्री रक्षामो धनेशारः (474) || ६३ ||
धर्मिगुध्य धर्मस्वप्न द्रमी स दसतु धर मकरमः ||
अविद्वाता सहजांशु विवाहाता कृतरक्षणः (485) || ६४ ||
गमम्यत्वनेमि: सत्स्वस्थः सिंहो भूतमहेश्वरः ||
आदिदेवो महादेवो देवेशो देवभूतः (493) || ६५ ||
उत्तरो गोपति गोंशता ज्ञानगम्यः पुरातनः ||
शरीरभूतभूतका कर्पिनेस्व भूतविद्वक्षणः (502) || ६६ ||
सोमपो उन्मुखः सोमः पुरुजितः पुरुस्तत्तमः ||
विनयो जयः सल्वसंघो दाशाहः सातवत्तां पति: (512) || ६७ ||
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जीवो विनयिता साक्षी मुकुंदे उमितविक्रमः ।
अंमोनिधि रत्नात्मा महोदविशयो उत्तकः (520) ॥ ६८ ॥
अजो महाहोः स्वामियो जितामित्रः प्रमोदमः ।
आनंदे नंदों नंदः स्वयर्म त्रिविक्रमः (530) ॥ ६९ ॥
महार्षिः कपिलाचार्यः कुष्ठो मेधिनीपतिः ।
त्रिपद प्रिद्वाभ्यक्षो महाश्रुंगः कुटांकृितः (537) ॥ ७० ॥
महावराहो गोविन्दः सुप्रेणः कनकांगदी ।
गुहो गभीरो गहनो गुल श्रकुलादाधरः (546) ॥ ७१ ॥
बेला: स्वांगो जितलः कुष्णो वृटः संकर्ष्णो वन्युःः ।
वर्षो वार्षो वृकः पुष्कराक्षो महामनः (557) ॥ ७२ ॥
भगवानु महादा जनंदी वनमाली वृकयुःः ।
आदित्यो ज्योतिरादियः सहिष्णु गंतिसतमः (566) ॥ ७३ ॥
सुधान्वा खंडपर्णक दर्शनो ब्रजः प्रविणस्वः ।
दिवस्पृस्त सर्वस्थायासो वाचरूपातिरोचनिजः (573) ॥ ७४ ॥
विसामा सामग: साम निर्वाणं भेषरं भिषकः ।
संन्यासकृष्णम: शालो निश्चा शांति: परायणः (585) ॥ ७५ ॥
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॥ श्रीरस्तु ॥

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