

SRI VISHNU SAHASARANAMA STOTRAM

Sanskrit, Transliteration and English Translation



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MEDITATION ON VISHNU

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १ ॥

śuklāmbaradharaṁ viṣṇuṁ śaśivarnaṁ caturbhujam,
prasannavadanaṁ dhyāyet sarvaviḡṇhōpaśāmtaye. (1)

One should meditate on Vishnu, dressed in white robes, moon-coloured, four-armed, with a cheerful face, for the removal of all obstacles.

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।

पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥३॥

vyāsaṁ vasiṣṭhanaptāraṁ śakteḥ pautramakalmaṣam,
parāśarātmajaṁ vande śukatātaṁ tapōnidhim. (3)

I salute Vyasa, the son of Vasishta, the grandson of Shakti, the immaculate son of Parasara, the father of Shuka, the treasure of austerities.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥४॥

vyāsāya viṣṇurūpāya vyāsarūpāya viṣṇave,
namō vai brahmanidhaye vāsiṣṭhāya namō namaḥ. (4)

O Vyasa in the form of Vishnu, O Vishnu in the form of Vyasa, O Vasishta, the treasure of the Brahman, I offer my obeisances unto Thee again and again.

अविकाराय शुद्धाय नित्याय परमात्मने ।

सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५॥

avikārāya śuddhāya nityāya paramātmane,
sadaikarūparūpāya viṣṇave sarvajiṣṇave. (5)

Bow I before Vishnu, Who is pure, Who is not affected, Who is permanent, Who is the ultimate truth, and He who wins over all the mortals in this world.

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥६॥

yasya smaraṇamātreṇa janmasaṁsārabandhanāt,
vimucyate namastasmāi viṣṇave prabhaviṣṇave. (6)

Obeisance to that Vishnu, the all-powerful Vishnu, whose remembrance alone frees one from the bondage of birth and death.

ॐ नमो विष्णवे प्रभविष्णवे ।

श्रीवैशम्पायन उवाच —

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।

युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ ७॥

omṃ namo viṣṇave prabhaviṣṇave.

śrī vaiśampāyana uvāca:

śrutvā dharmānaśeṣeṇa pāvanāni ca sarvaśaḥ,
yudhiṣṭhiraḥ śāntanavaṁ punarevābhyabhyāṣata. (7)

Sri Vaisampayana said:

Having heard the Dharma in its entirety and the holy ones in all respects, Yudhisthira again addressed Shantanu.

युधिष्ठिर उवाच —

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ ८ ॥

yudhiṣṭhira uvāca:

kimekaṁ daivatam lōke kiṁ vāpyekaṁ parāyaṇam,
stuvantaḥ kaṁ kamarcantaḥ prāpnuyurmānavāḥ śubham. (8)

Yudhishtira asked:

Is there one god in this world, or is there one devotee? Whom do men attain to good by praising and worshipping?

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ९ ॥

kō dharmah sarvadharmāṇām bhavataḥ paramō mataḥ,
kiṁ japanmucyate janturjanmasamsārabandhanāt. (9)

Which Dharma do you consider to be the supreme of all Dharma? By chanting what is a creature freed from the bondage of birth and death?

भीष्म उवाच —

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ १० ॥

bhīṣma uvāca:

jagatprabhuṁ devadevamanantaṁ puruṣōttamam,
stuvannāmasahasreṇa puruṣaḥ satatōtthitaḥ. (10)

Bhishma replied:

Praising the Lord of the universe, the God of gods, the infinite Supreme Personality of Godhead, with a thousand names, the man ever rises.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥ ११ ॥

tameva cārcayannityaṃ bhaktyā puruṣamavyayam,
dhyāyan stuvannamasyaṃśca yajamānastameva ca. (11)

And worshipping Him alone with devotion, meditating on the inexhaustible Purusha, praising and bowing down to Him alone, and offering sacrifices to Him alone, the worshipper, the aspirant (is freed).

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ १२ ॥

anādinidhanaṃ viṣṇuṃ sarvalokamaheśvaram,
lokādhyakṣaṃ stuvannityaṃ sarvaduḥkhātigo bhavet. (12)

By praising Vishnu, the eternally immortal, the great Lord of all the worlds, the presiding deity of the worlds, one can pass beyond all sorrows.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ १३ ॥

brahmaṇyaṃ sarvadharmajñaṃ lōkānāṃ kīrtivardhanam,
lōkanāthaṃ mahadbhūtaṃ sarvabhūtabhavōdbhavam. (13)

He is the Brahman, the knower of all religions, the enhancer of the fame of the worlds, the Lord of the worlds, the great being, the origin of all beings.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।

यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ १४ ॥

eṣa me sarvadharmāṇāṃ dharmōdhikatamō mataḥ,
yadbhaktiā puṇḍarīkākṣaṃ stavairarcennaraḥ sadā. (14)

This is the Dharma which I consider to be the highest of all Dharma, that one should always worship the lotus-eyed Lord with devotion and hymns.

परमं यो महत्तेजः परमं यो महत्तपः ।

परमं यो महद्ब्रह्म परमं यः परायणम् ॥ १५ ॥

paramaṃ yō mahattejaḥ paramaṃ yō mahattapaḥ,
paramaṃ yō mahadbrahma paramaṃ yaḥ parāyaṇam. (15)

He is the supreme great light, He is the supreme great ruler.
He is the supreme great Brahman (Absolute), He is the supreme highest goal.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।

दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १६ ॥

pavitrāṇāṃ pavitraṃ yō maṅgalānāṃ ca maṅgalam,
daivataṃ devatānāṃ ca bhūtānāṃ yo'vyayaḥ pita. (16)

He who is holy among the holy and auspicious among the auspicious, who is God among the gods and who is the inexhaustible Father of all beings.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ १७ ॥

yataḥ sarvāṇi bhūtāni bhavaṁtyādiyugāgame,
yasmim̐śca pralayaṁ yānti punareva yugakṣaye. (17)

From Him all creatures proceed in the beginning of an age,
And in Him they are absorbed again at the end of the age.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे श्रुणु पापभयापहम् ॥ १८ ॥

tasya lōkapradhānasya jagannāthasya bhūpate,
viṣṇōrnāmasahasraṁ me śruṇu pāpabhayāpaham. (18)

Of that Chief of the world, of the Lord of the universe, O King
(Yudhishtira), Of Vishnu, hear from me the thousand
names, which remove all sin and fear.

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १९ ॥

yāni nāmāni gauṇāni vikhyātāni mahātmanah,
ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtaye. (19)

Those famous names of the Great Soul which bring out His manifold
qualities celebrated by rishis (seers I shall declare for the good (of all.

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः ॥
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥ २० ॥

ṛṣirnāmnām sahasrasya vedavyāsō mahāmuniḥ,
chamḍōnuṣṭup tathā devō bhagavān devakīsutaḥ. (20)

The rishi of the thousand names is Vedavyasa, the great contemplative sage; The metre is Anushtup, and the deity is the blessed son of Devaki.

अमृतांशूद्रवो बीजं शक्तिर्देवकिनन्दनः ।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ २१ ॥

amṛtāmśūdravō bījaṁ śaktirdevakinandanah,
trisāmā hṛdayaṁ tasya śāntyarthē viniyujyate. (21)

The seed is He-who-was-born-in-the-lunar-race;
Its power is The Name, The-son-of-Devakī.
The heart is the One-who-is-lauded-by-the-three-Sama-
hymns, The purpose of its use is the attainment of peace.

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ॥
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमं ॥ २२ ॥

viṣṇuṁ jiṣṇuṁ mahāviṣṇuṁ prabhaviṣṇuṁ maheśvaram,
anekarūpadaityāntaṁ namāmi puruṣōttamam. (22)

Om; Vishnu, Conqueror, Great Vishnu, Creator, the Great Lord,
To Him of many forms, the Destroyer of demons, to the Supreme
Person, I bow.

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रमहामन्त्रस्य ।
श्री वेदव्यासो भगवान् ऋषिः । अनुष्टुप्छन्दः ।
श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता ।
अमृतांशूद्रवो भानुरिति बीजम् ।

देवकीनन्दनः स्रष्टेति शक्तिः ।
उद्भवः क्षोभणो देव इति परमो मन्त्रः ।
शङ्खभृन्नन्दकी चक्रीति कीलकम् ।
शाङ्गधन्वा गदाधर इत्यस्त्रम् ।
रथाङ्गपाणिरक्षोभ्य इति नेत्रम् ।
त्रिसामा सामगः सामेति कवचम् ।
आनन्दं परब्रह्मेति योनिः ।
ऋतुः सुदर्शनः काल इति दिग्बन्धः ॥
श्री विश्वरूप इति ध्यानम् ।
श्री महाविष्णु प्रीत्यर्थे सहस्रनाम जपे विनियोगः ॥

asya śrī viṣṇōrdivyasahasranāmastōtramahāmaṁtrasya,
śrī vēdavyāsō bhagavān ṛṣiḥ, anuṣṭup chandaḥ,
śrīmahāviṣṇuḥ paramātmā śrīmannārāyaṇō dēvatā,
amṛtāmśūdbhavō bhānuriti bījam,
dēvakīnaṁdanaḥ sraṣṭēti śaktiḥ,
udhbhavaḥ, kṣōbhāṇō dēva iti paramō maṁtraḥ,
śaṁkhabhṛṇnaṁdakī cakrīti kīlakam,
śārṅgadhanvā gadādhara ityastram,
rathāṅgapāṇirakṣōbhya iti nētram,
trisāmā sāmagaḥ sāmēti kavacam,
ānaṁdaṁ parabrahmēti yōniḥ,
ṛtuḥ sudarśanaḥ kāla iti digbhaṁdhaḥ,
śrī viśvarūpa iti dhyānam,
śrīmahāviṣṇuprītyarthē sahasranāma japē viniyōgaḥ.

Vedavyasa said:

Of this garland of mantras (constituting) the praise-song of the divine thousand names of Vishnu,

The blessed Vedavyasa is the seer,

Krishna, the Supreme Self, is the deity,

The metre is Anushtup,

"Having His source in the Self, Self-begotten" is the seed,

"The son of Devaka, the Creator and Sustainer," is the Power,

"He whose glory is sung in the three types of Sama songs; the theme of such songs

He who manifests Himself as the Sama Veda" is the heart,

"The Bearer of the conch, He of the word, He of the discus" is the nail,

"He of the Sharnga bow, the Wielder of the mace" is the weapon,

"The One holding the reins of a chariot in His hands (Krishna), who is imperturbable" is the armour,

"The source, the vibration, God" is the supreme mantra

Let us engage ourselves in the japa of the divine thousand names of Vishnu for the purpose of pleasing Great Vishnu.

ध्यानम्

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेमौक्तिकानां
मालाकूप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

atha dhyānam

ks̥īrōdanvatpradēśē śucimaṇivilasatsaikatēmauktikānām
mālākūptāsanasthaḥ sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ
śubhrairabhrairadabhrairupariviracitairmuktapīyūṣa varṣaiḥ
ānamdīnaḥ punīyādarinaḥnalinagadāśaṅkhaṇīrṁmukundaḥ. (1)

In the region of the ocean of milk, seated on a garland of pure gems and pearls, adorned with pearls resembling crystal gems, with white clouds, with rains of free nectar, delighting us, may the lotus and mace of the holy mountains, holding a conch, be our joy.

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandrasūryau ca nētrē
karṇāvāśāḥ śīrō dyaurmukhamapi dahanō yasya vāsteyamabdhīḥ,
antaḥsthaṁ yasya viśvaṁ suranarakhagagōbhōgigandharvadaityaiḥ,
citraṁ raṁramyatē taṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi. (2)

I bow before that God, Vishnu, Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras.

ॐ नमोभगवते वासुदेवाय
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्देविष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavatē vāsudevāya
śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ surēśaṃ
viśvādhāraṃ gaganasadṛśaṃ mēghavarṇaṃ śubhāṅgam,
lakṣmīkāntaṃ kamalanayanaṃ yōghirddhyānagamyāṃ
vandē viṣṇuṃ bhavabhayaharaṃ sarvalōkaikanātham (3)

I bow before the God Vishnu, Who is personification of peace, Who sleeps on his folded arms, Who has a lotus on his belly, Who is the God of gods, Who is the basis of earth, Who is like the sky, Who is of the colour of the cloud, Who has beautiful limbs, Who is the consort of Lakshmi, Who has lotus like eyes, Who is seen by saints through thought, Who kills all worries and fears, And who is the lord of all the worlds.

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्गकौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

mēghaśyāmaṁ pītakauśēyavāsaṁ
śrīvatsāṅgakaṁ kaustubhōdbhāsitāṅgam,
puṇyōpētaṁ puṁḍarīkāyatākṣaṁ
viṣṇuṁ vaṁdē sarvalōkaikanātham. (4)

I bow before that God Vishnu, Who is the lord of all the universe,
Who is black like a cloud, Who wears yellow silks, Who has the
sreevatsa on him, Whose limbs shine because of Kousthubha, Who
has eyes like an open lotus, And who is surrounded by the blessed
always.

नमः समस्तभूतानामादिभूताय भूभृते ।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥ ५ ॥

namaḥ samastabhūtānāmādibhūtāya bhūbhṛte,
anekarūparūpāya viṣṇave prabhaviṣṇave. (5)

Obeisance to Vishnu, the origin of all beings, the sustainer of the
earth, the form of many forms, the originator.

सशङ्खचक्रं सकिरीटकुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थलशोभिकौस्तुभम्
नमामि विष्णुं शिरसा चतुर्भुजम् ॥ ६ ॥

saśaṅkhacakraṁ sakirīṭakumḍalaṁ
sapītavastraṁ sarasīruhēkṣaṇam,
sahāravakṣaḥsthalaśōbhikaustubham
namāmi viṣṇuṁ śirasā caturbhujam. (6)

I bow before the God Vishnu, Who has four arms, Who has a conch and wheel in his hands, Who wears a crown and ear globes, Who wears yellow silks, Who has lotus like eyes, Who shines because of Kousthbha gem worn on his garlanded chest.

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलंकृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ ७ ॥

chāyāyāṁ pārijātasya hēmasimhāsanōpari
āsīnamambudaśyāmamāyatākṣamalamṅkṛtam,
caṁdrānanam caturbāhuṁ śrīvatsāṅkitavakṣasam
rukmiṇīsatyabhāmābhyāṁ sahitam kṛṣṇamāśrayē. (7)

I seek refuge in Lord Krishna, Who is with Rukhmani and Satyabhama, Who sits on a golden throne in the shade of Parijata tree, Who is of the colour of the black cloud, Who has long broad eyes, Who has a face like moon, Who has four hands, and who has a chest adorned by Sreevatsa.

STOTRAM — 1000 NAMES

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावी भूतात्मा भूतभावनः ॥ १ ॥

viśvaṁ viṣṇurvaṣaṭkārō bhūtabhavyabhavatprabhuḥ,
bhūtakṛdbhūtabhṛdbhāvō bhūtātmā bhūtabhāvanaḥ. (1)

1. Viśvaṁ: The all or the Universe.
2. Viṣṇuḥ: He who pervades everything.
3. Vaṣaṭkāraḥ: For whom the sacrificial versus are uttered in the yajnas.
4. Bhūta-bhavya-bhavat-prabhuḥ: The one who is the master and beyond the past, present and the future.
5. Bhūtakṛd: The creator and destroyer of all existences in the universe.
6. Būtabhṛd: One who supports or sustains or governs the universe.
7. Bhāvaḥ: Pure existence.
8. Bhūtātmā: The essence of all beings.
9. Bhūta-bhāvanaḥ: He who originates and develops all Elements.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।

अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥

pūtātmā paramātmā ca muktānāṁ paramā gatiḥ,
avyayaḥ puruṣaḥ sākṣī kṣetrañjñōkṣara eva ca. (2)

10. Pūtātmā: One whose nature is purity/who is purity.
11. Paramātmā: He who is the supreme one and the Atman.

12. Mukṭānām paramā gatiḥ: The highest goal of the liberated ones.
13. Avyayaḥ: One for whom there is no decay.
14. Puruṣaḥ: One who abides in the body or pura.
15. Sākṣī: One who witnesses everything.
16. Kṣetrajñāḥ: The knower of the field or body.
17. Akṣara: He who is without destruction.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।

नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

yōgō yōgavidām netā pradhānapuruṣeśvaraḥ,
nārasimhavaṇḥ śrīmān keśavaḥ puruṣōttamaḥ. (3)

18. Yogaḥ: One attainable through Yoga.
19. Yogavidām netā: The master of those who are established in the above-mentioned Yoga.
20. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva.
21. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined.
22. Śrīmān: One on whose chest the goddess Shri always dwells.
23. Keśavaḥ: One whose Kesa or locks are beautiful.
24. Puruṣōttamaḥ: The greatest among all Purushas.

सर्वः शर्वः शिवः स्थाणुभूतादिर्निधिरव्ययः ।

संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥

sarvaḥ śarvaḥ śivaḥ sthāṇurbhūtādirnidhiravyayaḥ,
sambhavō bhāvanō bhartā prabhavaḥ prabhurīśvaraḥ. (4)

25. Sarvaḥ: The omniscient source of all existence.
26. Śarvaḥ: Destroyer.
27. Śivaḥ: One pure.
28. Sthāṇur: One who is steady, immovable and changeless.

29. Bhūtādiḥ: Source of all elements or existing things.
30. Nidhir-avyayaḥ: The changeless and indestructible Being in whom the whole universe becomes merged and remains in seminal condition at the time of Pralaya or cosmic dissolution.
31. Sambhavaḥ: One born out of His own will as incarnation.
32. Bhāvanaḥ: One who generates the fruits or Karmas of all Jivas for them to enjoy.
33. Bhartā: One who supports the universe as its substratum.
34. Prabhavaḥ: One from whom all the great elements have their birth. Or one who has exalted births as incarnations.
35. Prabhuḥ: One who is an adept in all rites.
36. Ívaraḥ: One who has unlimited lordliness or power over all things.

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

*svayambhūḥ śambhurādityaḥ puṣkarākṣō mahāsvanaḥ,
 anādinidhanō dhātā vidhātā dhāturuttamaḥ. (5)*

37. Svayambhūḥ: One who exists by Himself, uncaused by any other.
38. Śambhuḥ: One who bestows happiness on devotees.
39. Ādityaḥ: The golden-hued person in the sun's orb.
40. Puṣkarākṣaḥ: One who has eyes resembling the petals of Pushkara or lotus.
41. Mahāsvanaḥ: One from whom comes the great sound – the Veda.
42. Anāndi-nidhanaḥ: The one existence that has neither birth nor death.
43. Dhātā: One who is the support of the universe.
44. Vidhātā: He who generates Karmas and their fruits.
45. Dhāturuttamaḥ: The ultimate support of every thing.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
 विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥

aprameyō hṛṣīkeśaḥ padmanābho'maraprabhuḥ,
viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthavirō dhruvaḥ. (6)

46. Aprameyaḥ: One who is not measurable or understandable by any of the accepted means of knowledge like sense, perception, inference etc.
47. Hṛṣīkeśaḥ: The master of the senses or He under whose control the senses subsist.
48. Padmanābhaḥ: He in whose navel (nabhi) the lotus (padma), the source of the universe, stands.
49. Amara-prabhuḥ: The master of Amaras or the deathless ones, i.e. the Devas.
50. Viśvakarmā: He whose Karma (work) has resulted in all that exists (Vishvam) or He whose power of creation is unique and wonderful.
51. Manuḥ: He who thinks.
52. Tvaṣṭā: He who makes all beings shrunken (Tanukarana) at the time of cosmic dissolution.
53. Sthaviṣṭhaḥ: He who excels in everything in bulk or substantiality.
54. Sthaviraḥ-dhruvaḥ: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

अग्रहः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।

प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ ७ ॥

agrāhyaḥ śāśvataḥ kṛṣṇō lōhitākṣaḥ pratardanaḥ,
prabhūtastrikakubdhāma pavitraṁ maṅgalaṁ param. (7)

55. Agrāhyaḥ: One who cannot be grasped by the organs or knowledge or conceived by the mind.
56. Śāśvataḥ: One who exists at all times.
57. Kṛṣṇaḥ: The existence-Knowledge-Bliss.
58. Lohitākṣaḥ: One whose eyes are tinged red.
59. Pratardanaḥ: Destroyer of all at the time of cosmic dissolution.
60. Prabhūtaḥ: Great because of unique qualities like omnipotence, omniscience etc.

61. Tri-kakub-dhāma: He who is the support (dharma) of the three regions above, below and in the middle.
 62. Pavitraṁ: That which purifies everything.
 63. Maṅgalaṁ param: Supremely auspicious.

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

īśānaḥ prāṇadaḥ prāṇō jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ,
 hiraṇyagarbhō bhūgarbhō mādhavō madhusūdanaḥ. (8)

64. Īśānaḥ: He who controls and regulates everything.
 65. Prāṇadaḥ: One who bestows or activates the Prana, the vital energy.
 66. Prāṇaḥ: The Supreme Being.
 67. Jyeṣṭhaḥ: The eldest of all; for there is nothing before Him.
 68. Śreṣṭhaḥ: One deserving the highest praise.
 69. Prajāpatiḥ: The master of all living beings, because He is Ishvara.
 70. Hiraṇyagarbhaḥ: One who is Atman of even Brahma the creator.
 71. Bhūgarbhaḥ: One who has got the world within Himself.
 72. Mādhaḥ: The Consort of Ma or Mahalakshmi or one who is fit to be known through Madhu-Vidya.
 73. Madhusūdanaḥ: The destroyer of the demon Madhu.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
 अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥

īśvaraḥ vikramī dhanvī medhāvī vikramaḥ kramaḥ,
 anuttamō durādharṣaḥ kṛtajñaḥ kṛtirātmavān. (9)

74. Īśvaraḥ: The Omnipotent Being.
 75. Vikramī: The courageous One.
 76. Dhanvī: One armed with bow.

77. Medhāvī: He who has great intelligence capable of grasping all texts.
78. Vikramaḥ: He who crosses (Karmana) i.e. transcends samsara. Or one who has Vih, bird i.e. Garuda as His mount.
79. Kramaḥ: Vishnu is called Kramah, because He is the cause of Kramana or crossing of the ocean of samsara by devotees, or because from Him all Krama or manifestation of the universe, has taken place.
80. Anuttamaḥ: He than whom there is none greater.
81. Durādharṣaḥ: One whom none (Asuras) can overcome.
82. Kṛtajñaḥ: One who knows everything about what has been done (Kruta) by Jivas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water.
83. Kṛtiḥ: The word means what is achieved through all human efforts or works.
84. Ātmavān: One established in his own greatness i.e. requiring no other support than Himself.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥

sureśaḥ śaraṇam śarma viśvaretāḥ prajābhavaḥ,
ahaḥ samvatsarō vyālaḥ pratyayaḥ sarvadarśanaḥ. (10)

85. Sureśaḥ: The lord of the Suras or Devas. It can also mean the greatest of those who bestow good.
86. Śaraṇam: One who removes the sorrows of those in distress.
87. Śarma: One who is of the nature of supreme bliss.
88. Viśvaretāḥ: The seed of the universe.
89. Prajābhavaḥ: He from whom all beings have originated.
90. Ahaḥ: Luminous one.
91. Samvasaraḥ: As Time is a from of Vishnu, He is called Samvasara or a year.
92. Vyālaḥ: Being ungraspable like a serpent, He is called Vyalah.

93. Pratyayaḥ: One who is of the nature of Pratiti or Prajna (consciousness).
 94. Sarva-darśanaḥ: One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

ajah sarveśvaraḥ siddhaḥ siddhiḥ sarvādiracyutaḥ,
 vṛṣākapirameyātmā sarvayōgaviniḥsrtaḥ. (11)

95. Ajah: One who has no birth.
 96. Sarveśvaraḥ: The Lord of all Lords or the supreme Lord.
 97. Siddhaḥ: One ever established in one's own nature.
 98. Siddhiḥ: One who is of the nature of Consciousness in all.
 99. Sarvādiḥ: One who is the first cause of all elements.
 100. Achyutaḥ: One who never lost and will never lose his inherent nature and powers.
 101. Vṛṣākapiḥ: One who showers all objects of desire.
 102. Ameyātmā: One whose form or nature cannot be measured and determined.
 103. Sarvayoga-viniḥsrtaḥ: One who stands aside completely from all bondage.

वसुर्वसुमनाः सत्यः समात्माऽसम्मितः समः ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

vasurvasumanāḥ satyaḥ samātmā sammitaḥ samaḥ,
 amōghaḥ puṇḍarīkākṣō vṛṣakarmā vṛṣākṛtiḥ. (12)

104. Vasuḥ: One in whom all beings dwell and one who dwells in all beings.
 105. Vasumanāḥ: The term Vasu means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e. a mind free from attachments, anger and other evil qualities.

106. Satyaḥ: One whose nature is Truth.
107. Samātmā: One whose mind is Sama, without partiality or anger and thus the same towards all beings.
108. Sammitaḥ: This name and the previous (samatma) occurring together, can be split in two ways – as samātmā + sammitaḥ and as samātmā + asammitaḥ.
109. Samaḥ: One unperturbed at all times.
110. Amoghaḥ: One whose worship will never go in vain, but will bear ample fruits.
111. Puṇḍarīkākṣaḥ: One who has pervaded, i.e. is realized in, the lotus of the heart. Or One whose eyes resemble the petals of a lotus.
112. Vṛṣakarmā: One whose actions are according to Vrushas i.e. Dharma.
113. Vṛṣākṛtiḥ: One who takes form for the sake of Vrushas or Dharma.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।

अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ १३ ॥

*rudrō bahuśirā babhrurviśvayōniḥ śuciśravāḥ,
amṛtaḥ śāśvatassthāṇurvarārōhō mahātapāḥ. (13)*

114. Rudraḥ: One who makes all beings cry at the time of cosmic dissolution.
115. Bahuśirāḥ: One with innumerable heads.
116. Babhruḥ: One who governs the world.
117. Viśvayoniḥ: One who is the cause of the world.
118. Śuciśravāḥ: One whose names and glories are very holy and purifying to be heard.
119. Amṛtaḥ: One who is deathless.
120. Śāśvata-sthāṇuḥ: One who is both eternal and firmly established, unchanging.
121. Varārohaḥ: He whose lap gives the highest blessings.

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

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

sarvagaḥ sarvavidbhānurviṣvaksenō janārdanaḥ,
vedō vedavidavyaṅgō vedāṅgō vedavit kaviḥ. (14)

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

124. Sarvavid-bhānuḥ: One who is omniscient and illumines everything.

125. Viṣvakṣenaḥ: He before whom all Asura armies get scattered.

126. Janārdanaḥ: One who inflicts suffering on evil men.

127. Vedaḥ: He who is of the form of the Veda.

128. Vedavid: One who knows the Veda and its meaning.

129. Avyaṅgaḥ: One who is self-fulfilled by knowledge and other great attributes and is free from every defect.

130. Vedāṅgaḥ: He to whom the Vedas stand as organs.

131. Vedavit: One who knows all the Vedas.

132. Kaviḥ: One who sees everything.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।

चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५ ॥

lōkādhyaḥṣaḥ surādhyaḥṣō dharmādhyaḥṣaḥ kṛtākṛtaḥ,
caturātmā caturvyūhaścaturdaṁṣṭraścaturbhujāḥ. (15)

133. Lokādhyaḥṣaḥ: He who witnesses the whole universe.

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

135. Dharmādhyakṣaḥ: One who directly sees the merits (Dharma) and demerits (Adharma) of beings by bestowing their due rewards on all beings.
136. Kṛtākṛtaḥ: One who is an effect in the form of the worlds and also a non-effect as their cause.
137. Caturātmā: One who for the sake of creation, sustentation and dissolution assumes forms.
138. Chaturvyūhaḥ: One who adopts a fourfold manifestation.
139. Chatur-danṣṭraḥ: One with four fangs in His Incarnation as Nisimha.
140. Chatur-bhujaḥ: One with four arms.

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

bhrājiṣṇurbhōjanam bhōktā sahiṣṇurjagadādijāḥ,
 anaghō vijayō jetā viśvayōniḥ punarvasuḥ. (16)

141. Bhrājiṣṇuḥ: One who is pure luminosity.
142. Bhojanam: Prakṛti or Maya is called Bhojanam or what is enjoyed by the Lord.
143. Bhōktā: As he, puruṣa, enjoys the prakṛti, He is called the enjoyer or Bhokta.
144. Sahiṣṇuḥ: As He suppresses Asuras like Kiranyaksha, He is Sahishnu.
145. Jagadādijāḥ: One who manifested as Hiranyagarbha by Himself at the beginning of creation.
146. Anaghāḥ: The sinless one.
147. Vijayaḥ: One who has mastery over the whole universe by virtue of his six special excellences like omnipotence, omniscience etc. known as Bhagas.
148. Jetā: One who is naturally victorious over beings, i.e. superior to all beings.
149. Viśvayoniḥ: The source of the universe.

150. Punarvasuḥ: One who dwells again and again in the bodies as the Jivas.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।

अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥ १७ ॥

upendrō vāmanaḥ prāṁśuramōghaḥ śucirūrjitaḥ,
atīndraḥ saṅgrahaḥ sargō dhṛtātmā niyamō yamaḥ. (17)

151. Upendraḥ: One born as the younger brother of Indra.

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

153. Prāṁśuḥ: One of great height.

154. Amoghaḥ: One whose acts do not go in vain.

155. Śuchiḥ: One who purifies those who adore and praise Him.

156. Ūrjitaḥ: One of infinite strength.

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

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

159. Sargaḥ: The creator of Himself

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

161. Niyamaḥ: One who appoints His creatures in particular stations.

162. Yamaḥ: One who regulates all, remaining within them.

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।

अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ १८ ॥

vedyō vaidyaḥ sadāyōgī vīrahā mādhavō madhuḥ,
atīndriyō mahāmāyō mahōtsāhō mahābalaḥ. (18)

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

164. Vaidhyaḥ: One who knows all Vidyas or branches of knowledge.
 165. Sadāyogī: One who is ever experienceble, being ever existent.
 166. Vīrahā: One who destroys heroic Asuras for the protection of Dharma.
 167. Mādhaveḥ: One who is the Lord or Master of Ma or knowledge.
 168. Madhuḥ: Honey, because the Lord gives joy, just like honey.
 169. Atīndriyaḥ: One who is not knowable by the senses.
 170. Mahāmāyaḥ: One who can cause illusion even over other great illusionists.
 171. Mahotsāhaḥ: One who is ever busy in the work of creation, sustentation and dissolution.
 172. Mahābalaḥ: The strongest among all who have strength.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।

अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥ १९ ॥

*mahābuddhirmahāvīryō mahāśaktirmahādyutiḥ,
 anirdeśyavapuḥ śrīmānameyātmā mahādridhṛk. (19)*

173. Mahābuddiḥ: The wisest among the wise.
 174. Mahāvīryaḥ: The most powerful one, because Ignorance which is the cause of Samsara is His great power.
 175. Mahāśaktiḥ: One with great resources of strength and skill.
 176. Mahādyutiḥ: One who is intensely brilliant both within and without.
 177. Anirdeśya-vapuḥ: One who cannot be indicated to another as: 'He is this', because He cannot be objectively known.
 178. Śrīmān: One endowed with greatness of every kind.
 179. Ameyātmā: The Spirit with intelligence that cannot be measured by any one.
 180. Mahādridhṛk: One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in his Krishna incarnation.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ २० ॥

maheṣvāsō mahībhartā śrīnivāsaḥ satām gatiḥ,
aniruddhaḥ surānandō gōvindō gōvidām patiḥ. (20)

181. Maheṣvāsaḥ: One equipped with the great bow.
182. Mahībhartā: One who held up the earth submerged in Pralaya waters.
183. Śrīnivāsaḥ: One on whose chest the Goddess Shri, eternal in nature, dwells.
184. Satāmgaṭiḥ: One who bestows the highest destiny attainable, to all holy men.
185. Aniruddhaḥ: One who has never been obstructed by any one or anything from manifesting in various forms.
186. Surānandaḥ: One who bestows joy on all divinities.
187. Govindaḥ: Gau means words. Thou pervadest all words, giving them power. Therefore sages call the Govinda.
188. Govidām patiḥ: Gau means words. One who knows them is Govid. He who is the master of words is indicated by this name.

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

marīcirdamanō haṁsaḥ suparṇō bhujagōttamaḥ,
hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ. (21)

189. Marīciḥ: The supreme power and impressiveness seen in persons endowed with such qualities.
190. Damaṇaḥ: One who in the form of Yama inflicts punishments on those who tread the path of unrighteousness.
191. Haṁsaḥ: One who removes the fear of Samsara from those who practise the sense of identity with Him.

192. Suparṇaḥ: One who has two wings in the shape of Dharma and Adharma.
193. Bhujagottamaḥ: One who is the greatest among those who move on Bhujas or arms, that is, serpents. The great serpents like Ananta and Vasuki are the powers of Vishnu, so he has come to have this name.
194. Hirāṇyanābhaḥ: From whose golden navel arose the lord of creation Brahmā.
195. Sutapāḥ: One who performs rigorous austerities at Badarikashrama as Nara and Narayana.
196. Padmanābhaḥ: One whose navel is beautifully shaped like lotus.
197. Prajāpatiḥ: The father of all beings, who are His children.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

amṛtyuḥ sarvadṛk simhaḥ sandhātā sandhimān sthiraḥ,
ajō durmarṣaṇaḥ śāstā viśrutātmā surārihā. (22)

198. Amṛtyuḥ: One who is without death or its cause.
199. Sarvadṛk: One who sees the Karmas of all Jivas through His inherent wisdom.
200. Simhaḥ: One who does Himsa or destruction.
201. Sandhātā: One who unites the Jivas with the fruits of their actions.
202. Sandhimān: One who is Himself the enjoyer of the fruits of actions.
203. Sthiraḥ: One who is always of the same nature.
204. Ajaḥ: The root 'Aj' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, i.e. destroys them.
205. Durmarṣaṇaḥ: One whose might the Asuras cannot bear.
206. Śasta: One who instructs and directs all through the scriptures.

207. Vishrutatma: One who is specially known through signifying terms like Truth, Knowledge, etc.
 208. Surārihā: One who destroys the enemies of Suras or Devas.

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
 निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

*gururgurutamō dhāma satyaḥ satyaparākramaḥ,
 nimiṣō nimiṣaḥ sragvī vācaspatirudāradhīḥ. (23)*

209. Guruḥ: The greatest teacher.
 210. Gurutamaḥ: One who is the teacher of all forms of knowledge.
 211. Dhāma: The Supreme Light.
 212. Satyaḥ: One who is embodied as virtue of truth specially.
 213. Satyaparākamaḥ: One of unfailing valour.
 214. Nimiṣaḥ: One whose eye-lids are closed in Yoga-nidra.
 215. Animiṣaḥ: One who is ever awake.
 216. Sragvī: One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects of the five elements.
 217. Vācaspatir-udāradhīḥ: Being the master of Vak or word i.e. knowledge, He is called so. As his intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

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

*agraṇīrgrāmaṇīḥ śrīmān nyāyō netā samīraṇaḥ,
 sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt. (24)*

218. Agraṇīḥ: One who leads all liberation-seekers to the highest status.
 219. Grāmaṇīḥ: One who has the command over Bhutagrama or the collectivity of all beings.

220. Śrīmān: One more resplendent than everything.
221. Nyāyaḥ: The consistency which runs through all ways of knowing and which leads one to the truth of Non-duality.
222. Netā: One who moves this world of becoming.
223. Sahasramūrdhā: One with a thousand, i.e. innumerable, heads.
224. Samīraṇaḥ: One who in the form of breath keeps all living beings functioning.
225. Viśvātmā: The soul of the universe.
226. Sahasrākṣaḥ: One with a thousand or innumerable eyes.
227. Sahasrapāt: One with a thousand, i.e. innumerable legs.

आवर्तनो निवृत्तात्मा संवृतः सम्प्रमर्दनः ।

अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥

āvartanō nivṛttātmā saṁvṛtaḥ saṁpramardanaḥ,
ahaḥ saṁvartakō vahniranilō dharaṇīdharaḥ. (25)

228. Āvrtanaḥ: One who whirls round and round the Samsara-chakra, the wheel of Samsara or worldly existence.
229. Nivṛttātmā: One whose being is free or untouched by the bondage of Samsara.
230. Saṁvṛtaḥ: One who is covered by all-covering Avidya or ignorance.
231. Saṁpramardanaḥ: One who delivers destructive blows on all beings through His Vibhūtis (power manifestation like Rudra, Yama etc.).
232. Ahaḥ-saṁvartakaḥ: The Lord who, as the sun, regulates the succession of day and night.
233. Vahniḥ: One who as fire carries the offerings made to the Devas in sacrifices.
234. Anilaḥ: One who has no fixed residence.
235. Dharaṇī-dharaḥ: One who supports the worlds, Adishesha, elephants of the quarters, etc.

सुप्रसादः प्रसन्नत्मा विश्वधृग्विश्वभुग्विभुः ।

सत्कर्ता सत्कृतः साधुर्जहनुर्नारायणो नरः ॥ २६ ॥

suprasādaḥ prasannātmā viśvadhṛgviśvabhugvibhuḥ,
satkartā satkṛtaḥ sādhurjahnurnārāyaṇō naraḥ. (26)

236. Suprasādaḥ: One whose Prasada or mercy is uniquely wonderful, because He gives salvation to Sisupala and others who try to harm Him.
237. Prasannātmā: One whose mind is never contaminated by Rajas or Tamas.
238. Viśvadhṛg: One who holds the universe by his power.
239. Viśvabhug: One who eats up or enjoys or protects the worlds.
240. Vibhuḥ: One who takes various forms
241. Satkartā: One who offers benefits.
242. Satkṛtaḥ: One who is adored even by those who deserve adoration.
243. Sādhuḥ: One who acts according to justice.
244. Jahnuḥ: One who dissolves all beings in oneself at the time of dissolution.
245. Nārāyaṇaḥ: Nara means Atman. Narayana, that is, one having His residence in all beings.
246. Naraḥ: He directs everything, the eternal Paramatma is called Nara.

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।

सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

asaṅkhyeyō'prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ,
siddhārthaḥ siddhasaṅkalpaḥ siddhidaḥ siddhisādhanaḥ. (27)

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

248. Aprameyātmā: One whose nature cannot be grasped by any of the means of knowledge.
249. Viśiṣṭaḥ: One who excels everything.
250. Śiṣṭakṛt: One who commands everything. Or one who protects shishtas or good men.
251. Suciḥ: Pure
252. Siddhārthaḥ: One whose object is always fulfilled.
253. Siddhasaṅkalpaḥ: One whose resolutions are always fulfilled.
254. Siddhidaḥ: One who bestows Siddhi or fulfillment on all who practise disciplines, in accordance with their eligibility.
255. Siddhisādhanaḥ: One who brings fulfillment to works that deserve the same.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।

वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

vṛṣāhī vṛṣabhō viṣṇurvṛṣaparvā vṛṣōdaraḥ,
vardhanō vardhamānaśca viviktaḥ śrutisāgaraḥ. (28)

256. Vṛṣāhī: Vrusha means dharma or merit.
257. Vṛṣābhaḥ: One who showers on the devotees all that they pray for.
258. Viṣṇuḥ: One who pervades everything.
259. Vṛṣaparva: One who has given as steps (Parvas), observances of the nature of Dharma, to those who want to attain the supreme state.
260. Vṛṣodaraḥ: One whose abdomen showers offspring.
261. Vardhanaḥ: One who increases the ecstasy of His devotees
262. Vardhamānaḥ: One who multiplies in the form of the universe.
263. Viviktaḥ: One who is untouched and unaffected.
264. Śrutisāgaraḥ: One to whom all the shruti or Vedic words and sentences flow.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।

नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥

subhujō durdharō vāgmī mahendrō vasudō vasuḥ,
naikarūpō bṛhadrūpaḥ śipiviṣṭaḥ prakāśanaḥ. (29)

265. Subhujah: One possessing excellent arms that protect the worlds.
266. Durdharaḥ: One who holds up the universe – a work which none else can do.
267. Vāgmi: One from whom the words constituting the Veda come out.
268. Mahendraḥ: The great Lord, that is, the Supreme Being, who is the God of all gods.
269. Vasudaḥ: One who bestows riches.
270. Vasuḥ: One who is himself the Vasu.
271. Naikarūpaḥ: One who is without an exclusive form.
272. Bṛhadrūpaḥ: One who has adopted mysterious forms like that of a Boar.
273. Śipiviṣṭaḥ: Shipi means cow. One who resides in cows as Yajna.
274. Prakāśanaḥ: One who illumines everthing.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥

ōjastejōdyutidharaḥ prakāśātmā pratāpanaḥ,
ṛddhaḥ spaṣṭākṣarō mantraścandrāṁśurbhāskaradyutiḥ. (30)

275. Ōjas-tejō-dyuti-dharaḥ: One who is endowed with strength, vigour and brilliance.
276. Prakāśātmā: One whose form is radiant.
277. Pratāpanaḥ: One who warms the world through the power manifestations like the Sun.
278. Ṛddhaḥ: One who is rich in excellences like Dharma, Gyana (knowledge), Vairagya (renunciation) etc.

279. Spaṣṭākṣaraḥ: He is so called because Omkara, the manifesting sound of the Lord, is Spashta or high pitched.
280. Mantraḥ: One who manifests as the Mantras of the Rk, Sama, Yajus etc., or one who is known through Mantras.
281. Candrāmśuḥ: He is called 'Chandramshu' or moonlight because just as the moon-light gives relief to men burnt in the heat of the sun, He gives relief and shelter to those who are subjected to the heat of Samsara.
282. Bhāskara-dyutiḥ: He who has the effulgence of the sun.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।

औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ३१ ॥

amṛtāmśūdbhavō bhānuḥ śaśabinduḥ sureśvaraḥ,
auśadham jagataḥ setuḥ satyadharmaparākramaḥ. (31)

283. Amṛtāmśūdbhavaḥ: The Paramatman from whom Amrutamshu or the Moon originated at the time of the churning of the Milk-ocean.
284. Bhānuḥ: One who shines.
285. Śaśabinduḥ: The word means one who has the mark of the hare, that is the Moon.
286. Sureśvaraḥ: One who is the Lord of all Devas and those who do good.
287. Auśadham: One who is the Aushadha or medicine for the great disease of Samsara.
288. Jagataḥ setuḥ: One who is the aid to go across the ocean of Samsara.
289. Satya-dharma-parākramaḥ: One whose excellences like righteousness, omniscience, puissance, etc. are all true.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।

कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥

bhūtabhavyabhavannāthaḥ pavanaḥ pāvano'nalaḥ,
kāmahā kāmakṛtkāntaḥ kāmaḥ kāmapradaḥ prabhuḥ. (32)

290. Bhūta-bhavya-bhavan-nāthaḥ: One who is the master for all the beings of the past, future and present.
291. Pavanaḥ: One who is the purifier.
292. Pāvanaḥ: One who causes movement.
293. Analaḥ: The Jivatma is called Anala because it recognizes Ana or Prana as Himself.
294. Kāmahā: One who destroys the desire-nature in seekers after liberation.
295. Kāmakṛt: One who fulfils the wants of pure minded devotees.
296. Kantaḥ: One who is extremely beautiful.
297. Kāmaḥ: One who is sought after by those who desire to attain the four supreme values of life.
298. Kāmapradaḥ: One who liberally fulfils the desires of devotees.
299. Prabhuḥ: One who surpasses all.

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥

yugādikṛdyugāvartō naikamāyō mahāśanaḥ,
adṛśyō vyaktarūpaśca sahasrajidanantajit. (33)

300. Yugādikṛd: One who is the cause of periods of time like Yuga.
301. Yugāvartaḥ: One who as time causes the repetition of the four Yugas beginning with Satya Yuga.
302. Naikamāyaḥ: One who can assume numerous forms of Maya, not one only.
303. Mahāśanaḥ: One who consumes everything at the end of a Kalpa.
304. Adṛśyaḥ: One who cannot be grasped by any of the five organs of knowledge.
305. Vyaktarūpaḥ: He is so called because His gross form as universe can be clearly perceived.

306. Sahasrajit: One who is victorious over innumerable enemies of the Devas in battle.
307. Anantajit: One who, being endowed with all powers, is victorious at all times over everything.

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
 क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥

iṣṭō'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhaṇḍī nahuṣō vṛṣaḥ,
 krōdhahā krōdhakṛtkartā viśvabāhurmahīdharah. (34)

308. Iṣṭaḥ: One who is dear to all because He is of the nature of supreme Bliss.
309. Aviśiṣṭaḥ: One who resides within all.
310. Śiṣṭeṣṭaḥ: One who is dear to shishta or Knowing Ones.
311. Śikhaṇḍī: Sikhanda means feather of a peacock. One who used it as a decoration for His crown when he adopted the form of a cowherd (Gopa).
312. Nahuṣaḥ: One who binds all beings by Maya the root 'nah' means bondage.
313. Vṛṣaḥ: One who is of the form of Dharma.
314. Krōdhahā: One who eradicates anger in virtuous people.
315. Krōdhakṛt-kartā: One who generates Krodha or anger in evil people.
316. Viśvabāhuḥ: One who is the support of all or one who has got all beings as His arms.
317. Mahīdharah: Mahi means both earth and worship. So the name means one who supports the earth or receives all forms of worship.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
 अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥

acyutaḥ prathitaḥ prāṇaḥ prāṇadō vāsavānujaḥ,
apāṁnidhiradhiṣṭhānamapramattaḥ pratiṣṭhitaḥ. (35)

318. Acyutaḥ: One who is without the six transformations beginning with birth.
319. Prathitaḥ: One who is famous because of His works like creation of the worlds etc.
320. Prāṇaḥ: One who as Hiranyagarbha endows all beings with Prana.
321. Prāṇadaḥ: One who bestows Prana, that is, strength, on Devas and Asuras and also destroys them by withdrawing it.
322. Vāsavānujaḥ: One who was born as younger brother of Indra (Vasava) in His incarnation as Vamana.
323. Apāṁ nidhiḥ: The word means collectivity of water or the ocean.
324. Adhiṣṭhānam: The seat or support for everything.
325. Apramattaḥ: One who is always vigilant in awarding the fruits of actions to those who are entitled to them.
326. Pratiṣṭhitaḥ: One who is supported and established in His own greatness.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।

वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

skandaḥ skandadharō dhuryō varadō vāyuvāhanaḥ,
vāsudevō bṛhadbhānurādidevaḥ purandaraḥ. (36)

327. Skandaḥ: One who drives everything as air.
328. Skanda-dharaḥ: One who supports Skanda or the righteous path.
329. Dhuryaḥ: One who bears the weight of the burden of all beings in the form of birth etc.
330. Varadaḥ: One who gives boons.
331. Vāyuvāhanaḥ: One who vibrates the seven Vayus or atmospheres beginning with Avaha.
332. Vāsudevaḥ: One who is both Vasu and Deva.
333. Bṛhadbhānuḥ: The great brilliance.
334. Ādidevaḥ: The Divinity who is the source of all Devas.

335. Purandaraḥ: One who destroys the cities of the enemies of Devas.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।

अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

aśōkastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ,
anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ. (37)

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

337. Tāraṇaḥ: One who uplifts beings from the ocean of samsara.

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

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

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

341. Janeśvaraḥ: The Lord of all beings.

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

343. Śatāvartaḥ: One who has had several Avataras or incarnations.

344. Padmī: One having Padma or lotus in his hands.

345. Padma-nibhekṣaṇaḥ: One with eyes resembling lotus.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।

महर्द्धिः ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

padmanābhōravindākṣaḥ padmagarbhaḥ śarīrabhṛt,
maharddhirḥ ṛddhō vṛddhātmā mahākṣō garuḍadhvaḥ. (38)

346. Padma-nābhaḥ: One who resides in the Nabhi or the central part of the heart-lotus.

347. Aravindākṣaḥ: One whose eyes resemble Aravinda or the Lotus.

348. Padma-garbhaḥ: One who is fit to be worshipped in the middle of the heart-lotus.
349. Śarīra-bhṛt: One who supports the bodies of beings, strengthening them in the form of Anna (Food) and Prana.
350. Mahardhi: One who has enormous Ruddhi or prosperity.
351. Ṛddhaḥ: One who is seen as standing in the form of the world.
352. Vṛddhātṁā: One whose Atma or body is Vruddha or ancient.
353. Mahākṣaḥ: One who has got two or many glorious eyes.
354. Garuḍa-dhvajaḥ: One who has got Garuda as his flag.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।

सर्वलक्षणलक्षण्यो लक्ष्मीवान्समितिञ्जयः ॥ ३९ ॥

atulaḥ śarabhō bhīmaḥ samayajñō havirhariḥ,
sarvalakṣaṇalakṣaṇyō lakṣmīvānsamitiñjayaḥ. (39)

355. Atulaḥ: One who cannot be compared to anything else.
356. Śarabhaḥ: The body is called 'Sara' as it is perishable.
357. Bhīmaḥ: One of whom everyone is afraid.
358. Samayajñaḥ: One who knows the time for creation, sustentation and dissolution.
359. Havir-hariḥ: One who takes the portion of offerings (Havis) in Yajnas.
360. Sarva-lakṣaṇa-lakṣaṇyaḥ: The supreme knowledge obtained through all criteria of knowledge i.e. Paramatma.
361. Lakṣmīvān: One on whose chest the Goddess Lakshmi is always residing.
362. Samitiñjayaḥ: One who is victorious in Samiti or war.

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।

महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥

vikṣarō rōhitō mārgō heturdamodaraḥ sahaḥ,
mahīdharō mahābhāgō vegavānamitāśanaḥ. (40)

363. Vikṣaraḥ: One who is without Kshara or destruction.
364. Rōhitaḥ: One who assumed the form of a kind of fish called Rohita.
365. Mārgaḥ: One who is sought after by persons seeking Moksha or Liberation.
366. Hetuḥ: One who is both the instrumental and the material cause of the universe.
367. Damodaraḥ: One who has very benevolent mind because of disciplines like self-control.
368. Sahaḥ: One who subordinates everything.
369. Mahīdharaḥ: One who props up the earth in the form of mountain.
370. Mahābhāgaḥ: He who, taking a body by His own will, enjoys supreme felicities.
371. Vegavān: One of tremendous speed.
372. Amitāśanaḥ: He who consumes all the worlds at the time of Dissolution.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।

करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥

udbhavaḥ, kṣōbhaṇō devaḥ śrīgarbhaḥ parameśvaraḥ,
karaṇaṁ kāraṇaṁ kartā vikartā gahanō guhaḥ. (41)

373. Udbhavaḥ: One who is the material cause of creation.
374. Kṣōbhaṇaḥ: One who at the time of creation entered into the Purusha and Prakriti and caused agitation.
375. Devaḥ: 'Divyati' means sports oneself through creation and other cosmic activities.
376. Śrīgarbhaḥ: One in whose abdomen (Garbha) Shri or His unique manifestation as Samsara has its existence.
377. Parameśvaraḥ: 'Parama' means the supreme. 'Ishvarah' means one who hold sway over all beings.

378. Karaṇam: He who is the most important factor in the generation of this universe.
379. Kāraṇam: The Cause – He who causes others to act.
380. Kartā: One who is free and is therefore one's own master.
381. Vikartā: One who makes this unique universe.
382. Gahanah: One whose nature, greatness and actions cannot be known by anybody.
383. Guhah: One who hides one's own nature with the help of His power of Maya.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।

परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ४२ ॥

vyavasāyō vyavasthānaḥ saṁsthānaḥ sthānadō dhruvaḥ,
pararddhiḥ paramaspaṣṭastuṣṭaḥ puṣṭaḥ śubhekaṇaḥ. (42)

384. Vyavasāyaḥ: One who is wholly of the nature of knowledge.
385. Vyavasthānaḥ: He in whom the orderly regulation of the universe rests.
386. Sāṁsthānaḥ: One in whom all beings dwell in the states of dissolution.
387. Sthānadaḥ: One who gives their particular status to persons like Dhruva according to their Karma.
388. Dhruvaḥ: One who is indestructible.
389. Pararddhiḥ: One who possesses lordliness of this most exalted type.
390. Paramaspaṣṭaḥ: One in whom 'Para' or supremely glorious 'Ma' or Lakshmi dwells. Or one who is the greatest of all beings without any other's help.
391. Tuṣṭaḥ: One who is of the nature of supreme.
392. Puṣṭaḥ: One who in fills everything.
393. Śubhekaṇaḥ: One whose Ikshanam or vision bestows good on all beings that is, gives liberation to those who want Moksha and

enjoyments to those who are after it, and also cuts asunder the knots of the heart by eliminating all doubts.

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

rāmō virāmō virajā mārḡō neyō nayōnayaḥ,
vīraḥ śaktimatām śreṣṭhō dharmō dharmaviduttamaḥ. (43)

394. Ramaḥ: The eternally blissful on in whom the Yogis find delight.

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

396. Virajaḥ: One in whom the desire for enjoyments has ceased

397. Mārḡaḥ: The path.

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

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

400. Anayaḥ: One for whom there is no leader.

401. Vīraḥ: One who is valorous.

402. Śaktimatām śreṣṭhaḥ: One who is the most powerful among all powerful beings like Brahma.

403. Dhamaḥ: One who supports all beings.

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

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

vaikuṅṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuḥ,
hiraṇyagarbhaḥ śatrughnō vyāptō vāyuradhōkṣajaḥ. (44)

405. Vaikuṅṭhah: The bringing together of the diversified categories is Vikuntha. He who is the agent of it is Vaikunthah.
406. Puruṣaḥ: One who existed before everything.
407. Prāṇaḥ: One who lives as Kshetrajana (knower in the body) or one who functions in the form of vital force called Prana.
408. Prāṇadaḥ: One who is the giver of life.
409. Praṇavaḥ: One who is praised or to whom prostration is made with Om.
410. Pṛthuḥ: One who has expanded himself as the world.
411. Hiraṇyagarbhaḥ: He who was the cause of the golden-coloured egg out of which Brahma was born.
412. Śatruḡnaḥ: One who destroys the enemies of the Devas.
413. Vyāptaḥ: One who as the cause pervades all effects.
414. Vāyuḥ: One who moves towards His devotees.
415. Adhokṣajaḥ: He is Adhokshaja because he undergoes no degeneration from His original nature.

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।

उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

*ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhī parigrahaḥ,
ugraḥ saṁvatsarō dakṣō viśrāmō viśvadakṣiṇaḥ. (45)*

416. Ṛtuḥ: One who is of the nature of Kala (time) which is indicated by the word Ritu or season.
417. Sudarśanaḥ: One whose Darshana or vision that is knowledge, bestows the most auspicious fruit Moksha.
418. Kālaḥ: One who measures and sets a limit to everything.
419. Parameṣṭhī: One who dwells in his supreme greatness in the sky of the heart.
420. Parigrahaḥ: One who, being everywhere, is grasped on all sides by those who seek refuge in Him. Or one who grasps or receives the offerings made by devotees.
421. Ugraḥ: One who is the cause of fear even to beings like Sun.

422. Saṁvatsaraḥ: One in whom all beings reside.
423. Dakṣaḥ: One who augments in the form of the world.
424. Viśrāmaḥ: One who bestows Vishrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the form of Hunger, Thirst etc., and difficulties like Avidya, pride, infatuation etc.
425. Viśvadaḥ: One who is more skilled (Daksha) than every one. Or One who is proficient in everything.

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।

अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

vistāraḥ sthāvaraḥsthāṇuḥ pramāṇam bījamavyayam,
arthōnarthō mahākōśō mahābhōgō mahādhanaḥ. (46)

426. Vistāraḥ: One in whom all the worlds have attained manifestation.
427. Sthāvaraḥ-sthāṇuḥ: One who is firmly established is Sthavara, and in whom long lasting entities like earth are established in Sthanu. The Lord is both these.
428. Pramāṇam: One who is of the nature of pure consciousness.
429. Bījamavyayam: One who is the seed or cause of Samsara without Himself undergoing any change.
430. Arthaḥ: One who is sought (Arthita) by all, as He is of the nature of bliss.
431. Anarthaḥ: One who, being self-fulfilled, has no other Artha or end to seek.
432. Mahākōśaḥ: One who has got as His covering the great Koshas like Annamaya, Pranamaya etc.
433. Mahābhōgaḥ: One who has Bliss as the great source of enjoyment.
434. Mahādhanaḥ: One who has got the whole universe as the wealth (Dhana) for His enjoyment.

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।

नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ४७ ॥

anirviṇṇaḥ sthaviṣṭhōbhūrdharmayūpō mahāmakhaḥ.

nakṣatranemirnakṣatrī kṣamaḥ kṣāmaḥ samīhanaḥ. (47)

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

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

437. Abhūḥ: One without birth. Or one has no existence.

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

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

440. Nakṣatra-nemiḥ: The heart of all nakshatras.

441. Nakṣatrī: He is in the form of the nakshatra, Moon.

442. Kṣamaḥ: One who is clever in everything.

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

444. Samīhanaḥ: One who exerts well for creation, etc.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।

सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥

yajña ijyō mahejyaśca kratuḥ satraṃ satāṃ gatiḥ,

sarvadarśī vimuktātmā sarvajñō jñānamuttamam. (48)

445. Yajñaḥ: One who is all-knowing.

446. Ijayaḥ: One who is fit to be worshipped in sacrifices.

447. Mahejyaḥ: He who, of all deities worshipped, is alone capable of giving the blessing of liberation.
448. Kratuḥ: A Yajna in which there is a sacrificial post is Kratu.
449. Satraṁ: One who is of the nature of ordained Dharma.
450. Satām-gatiḥ: One who is the sole support for holy men who are seekers of Moksha.
451. Sarva-darśī: One who by His inborn insight is able to see all good and evil actions of living beings.
452. Vimuktātmā: One who is naturally free.
453. Sarvagñāḥ: One who is all and also the knower of all.
454. Jñānam-uttamam: That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।

मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४९ ॥

suvrataḥ sumukhaḥ sūkṣmaḥ sughōṣaḥ sukhadaḥ suhṛt,
manōharō jitakrōdhō vīrabāhurvidāraṇaḥ. (49)

455. Suvrataḥ: One who has take the magnanimous vow to save all refuge-seekers.
456. Sumukhaḥ: One with a pleasant face.
457. Sūkṣmaḥ: One who is subtle because He is without any gross causes like sound etc.
458. Sughōṣaḥ: One whose auspicious sound is the Veda. Or one who has got a deep and sonorous sound like the clouds.
459. Sukhadaḥ: One who gives happiness to good people.
460. Suhṛt: One who helps without looking for any return.
461. Manōharaḥ: One who attracts the mind by His incomparable blissful nature.
462. Jitakrōdhaḥ: One who has overcome anger.

463. Vīrabāhuḥ: One whose arms are capable of heroic deeds as demonstrated in his destruction of Asuras for establishing Vedic Dharma.
464. Vidāraṇaḥ: One who destroys those who live contrary to Dharma.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ५० ॥

svāpanaḥ svavaśo vyāpī naikātmā naikakarmakṛt,
vatsaro vatsalo vatsī ratnagarbho dhaneśvaraḥ. (50)

465. Svāpanaḥ: One who enfolds the Jivas in the sleep of Ajnana.
466. Svavaśaḥ: One who is dominated by oneself and not anything else, as He is the cause of the whole cosmic process.
467. Vyāpī: One who interpenetrates everything like Akasha.
468. Naikātmā: One who manifests in different forms as the subsidiary agencies causing the various cosmic processes.
469. Naikakarmakṛt: One who engages in innumerable activities in the process of creation, sustentation, etc.
470. Vatsaraḥ: One in whom everything dwells.
471. Vatsalaḥ: One who has love for His devotees.
472. Vatsī: One who protects those who are dear to Him.
473. Ratnagarbhaḥ: The Ocean is so called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.
474. Dhaneśvaraḥ: One who is the Lord of all wealth.

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।

अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५१ ॥

dharmagubdharmakṛddharmī sadasatkṣaramakṣaram,
avijñātā sahasrāṁśurvidhātā kṛtalakṣaṇaḥ. (51)

475. Dharmagub: One who protects Dharma.

476. Dharmakṛd: Though above. Dharma and Adharma, He performs Dharma in order to keep up the traditions in respect of it.
477. Dharmī: One who upholds Dharma.
478. Sat: The Parabrahman who is of the nature of truth.
479. Asat: As the Aparabrahma has manifested as the world He is called Asat (not having reality).
480. Kṣaram: All beings subjected to change.
481. Akṣaram: The changeless one.
482. Avīñātā: One who is without the attributes of a Jiva or vigyata like sense of agency, etc.
483. Sahasrāmśuḥ: One with numerous rays, that is the Sun.
484. Vidhātā: One who is the unique support of all agencies like Ananta who bear the whole universe.
485. Kṛtalakṣaṇaḥ: One who is of the nature of consciousness.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।

आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥

*gabhastinemiḥ sattvasthaḥ simhō bhūtamahēśvaraḥ,
ādivēvō mahādevō deveśō devabhṛdguruḥ. (52)*

486. Gabhastinemiḥ: He who dwells in the middle of Gabhasti or rays as the Sun.
487. Sattvasthaḥ: One who dwells specially in sattvaguna, which is luminous by nature.
488. Simhaḥ: One who has irresistible power like a lion.
489. Bhūtamahēśvaraḥ: The supreme Lord of all beings.
490. Ādivēvaḥ: He who is the first of all beings.
491. Mahādevaḥ: One whose greatness consists in His supreme self-knowledge.
492. Deveśaḥ: One who is the lord of all Devas, being the most important among them.
493. Devabhṛd-guruḥ: Indra who governs the Devas is Devabhṛt. The Lord is even that Indra's controller (Guru).

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।

शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

uttarō gōpatirgōptā jñānagamyah purātanah,
śarīrabhūtabhṛdbhōktā kapīndrō bhūridakṣiṇah. (53)

494. Uttarah: One who is Uttirna or liberated from Samsara.
495. Gōpatiḥ: Krishna who tends the cattle in the form of a Gopa. One who is the master of the earth.
496. Gōptā: One who is the protector of all beings.
497. Jñānagamyah: The Lord cannot be known through Karma or a combination of Karma and Jyana.
498. Purātanah: One who is not limited by time and who existed before anything else.
499. Śarīrabhūtabhṛd: One who is the master of the five Bhutas (elements) of which the body is made.
500. Bhōktā: One who protects. Or one who is the enjoyer of infinite bliss.
501. Kapīndrah: Kapi means Varah (boar). The word means, the Lord who is Indra and also one who manifested as Varaha or the Boar in one of the incarnations. Or it signifies His Rama incarnation in which He played the role of the master of the monkeys.
502. Bhūridakṣiṇah: One to whom numerous Dakshinas or votive offerings are made in Yajnas.

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।

विनयो जयः सत्यसन्धो दाशार्हः सात्वताम्पतिः ॥ ५४ ॥

somapo'mṛtapaḥ sōmah purujit purusattamah,
vinayō jayaḥ satyasandhō dāśārhaḥ sātvatāmpatiḥ. (54)

503. Sōmapah: One who drinks the Soma in all Yajnas in the form of the Devata.

504. Amṛtapaḥ: One who drinks the drink of immortal Bliss which is of one's own nature.
505. Sōmaḥ: One who as the moon invigorates the plants.
506. Purujit: One who gains victory over numerous people.
507. Purushottamaḥ: As His form is of cosmic dimension He is Puru or great, and as He is the most important of all, He is Sattama.
508. Vinayaḥ: One who inflicts Vinaya or punishment on evil ones.
509. Jayaḥ: One who is victorious over all beings.
510. Satyasandhaḥ: One whose 'Sandha' or resolve becomes always true.
511. Dāśārhaḥ: Dasha means charitable offering. Therefore, He to whom charitable offerings deserve to be made.
512. Sātvatām-patiḥ: 'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it.

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।

अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

jīvo vinayitā sākṣī mukundo'mitavikramah,
ambhonidhiranantātmā mahodadhiśayo'ntakaḥ. (55)

513. Jīvaḥ: One who as the Kshetragya or knower of the field or the body, is associated with the Pranas.
514. Vinayitā-sākṣī: One who witnesses the Vinayita or worshipful attitude of all devotees.
515. Mukundaḥ: One who bestows Mukti or Liberation.
516. Amitavikramaḥ: One whose three strides were limitless.
517. Ambhōnidhiḥ: One in whom the Amba or all beings from Devas down dwell.
518. Anantātmā: One who cannot be determined by space, time and causation.
519. Mahōdadhi-śayaḥ: One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.

520. Antakaḥ: One who brings about the end of all beings.

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।

आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥

ajō mahārhaḥ svābhāvyaḥ jītāmitraḥ pramōdanaḥ,
ānandō nandanō nandaḥ satyadharmā trivikramaḥ. (56)

521. Ajaḥ: 'A' means Mahavishnu. So the word means one who is born of Vishnu i.e. Kama Deva.

522. Mahārhaḥ: One who is fit for worship.

523. Svābhāvyaḥ: Being eternally perfect He is naturally without a beginning.

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

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

526. Ānandaḥ: One whose form is Ananda or Bliss.

527. Nandaḥ: One who gives delight.

528. Nandaḥ: One endowed with all perfections.

529. Satyadharmā: One whose knowledge and other attributes are true.

530. Trivikramaḥ: One whose three strides covered the whole world.

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।

त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ५७ ॥

maharṣiḥ kapilācāryaḥ kṛtajñō medinīpatiḥ,
tripadastridaśādhyaḥ mahāśṛṅgaḥ kṛtāntakṛt. (57)

531. Maharṣiḥ Kapilācāryaḥ: Kapila is called Maharshi because he was master of all the Vedas.

532. Kṛtajñāḥ: Kruta means the world because it is of the nature of an effect.
533. Medinīpatiḥ: One who is the Lord of the earth.
534. Tripadaḥ: One having three strides.
535. Tridaśādhyakṣaḥ: One who is the witness of the three states of waking, dream and sleep, which spring from the influence of the Gunas.
536. Mahāśṛṅgaḥ: One with a great antenna.
537. Kṛtānta-kṛt: One who brings about the destruction of the Kruta or the manifested condition of the universe.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।

गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥

mahāvarāhō gōvindaḥ suṣeṇaḥ kanakāṅgadī,
guhyō gabhīrō gahanō guptaścakragadādharāḥ. (58)

538. Mahā-varāhaḥ: The great Cosmic Boar.
539. Gōvindaḥ: 'Go' means Words, that is the Vedic sentences. He who is known by them is Gōvindaḥ.
540. Suṣeṇaḥ: One who has got about Him an armed guard in the shape of His eternal associates.
541. Kanakāṅgadī: One who has Angadas (armlets) made of gold.
542. Guhyaḥ: One who is to be known by the Guhya or the esoteric knowledge conveyed by the Upanishads. Or one who is hidden in the Guha or heart.
543. Gabhīraḥ: One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess, etc.
544. Gahanaḥ: One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dreams and sleep as also their absence.
545. Guptaḥ: One who is not an object of words, thought, etc.
546. Chakra-gadā-dharaḥ: One who has discus and Gada in hand.

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।

वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५९ ॥

vedhāḥ svāṅgo'jitah kṛṣṇo dr̥ḍhaḥ saṅkarṣaṇo'cyutaḥ,
varuṇo vāruṇo vṛukṣaḥ puṣkarākṣo mahāmanāḥ. (59)

547. Vedhāḥ: One who does Vidhana or regulation.

548. Svāṅgaḥ: One who is oneself the participant in accomplishing works.

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

550. Kṛṣṇaḥ: One who is known as Krishna-dvaipayana.

551. Dṛḍhaḥ: One whose nature and capacity know no decay.

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

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

554. Vāruṇaḥ: Vasishta or Agastya, the sons of Varuna.

555. Vṛukṣaḥ: One who is unshakable like a tree.

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

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

भगवान् भगहाऽनन्दी वनमाली हलायुधः ।

आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥

bhagavān bhagahānandī vanamālī halāyudhaḥ,
ādityō jyōtirādityaḥ sahiṣṇuṛgatisattamaḥ. (60)

558. Bhagavān: The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance – one who knows all these is Bhagavan.
559. Bhagahā: One who withdraws the Bhagas, beginning with lordliness, into Himself at the time of dissolution.
560. Ānandī: One whose nature is Ananda (bliss).
561. Vanamālī: One who wears the floral wreath (Vanamala) called Vaijayanti, which consists of the categories of five elements.
562. Halāyudhaḥ: One who in His incarnation as Balabhadra had Hala or ploughshare as His weapon.
563. Ādityaḥ: One who was born of Aditi in His incarnation as Vamana.
564. Jyōtir-ādityaḥ: One who dwells in the brilliance of the sun's orb.
565. Sahiṣṇuḥ: One who puts up with the contraries like heat and cold.
566. Gatisattamaḥ: One who is the ultimate resort and support of all, and the greatest of all beings.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।

दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

sudhanvā khaṇḍaparaśurdāruṇō draviṇapradah,
divaspṛk sarvadr̥gvyāsō vācaspatirayōnijaḥ. (61)

567. Sudhanvā: One who has got as His weapon the bow named Saranga of great excellence.
568. Khaṇḍa-paraśuḥ: The battle-axe that destroys enemies.
569. Dāruṇaḥ: One who is harsh and merciless to those who are on the evil path.
570. Draviṇapradah: One who bestows the desired wealth on devotees.
571. Divah-spṛk: One who touches the heavens.
572. Sarvadr̥g-vyāsah: One whose comprehension includes everything in its ambit.

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

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।

संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

trisāmā sāmagaḥ sāma nirvāṇam bheṣajam bhiṣak,
saṁnyāsakṛcchamaḥ śyāntō niṣṭhā śāntiḥ parāyaṇam. (62)

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

575. Sāmagaḥ: One who chants the Sama-gana.

576. Sāma: Among the Vedas, I am Sama Veda.

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

578. Bheṣajam: The medicine for the disease of Samsara.

579. Bhiṣak: The Lord is called Bhisak or physician.

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

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

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

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

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

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

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।

गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥

śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ,
gōhitō gōpatirgōptā vṛṣabhākṣō vṛṣapriyaḥ. (63)

586. Śubhāṅgaḥ: One with a handsome form.
587. Śāntidaḥ: One who bestows shanti, that is, a state of freedom from attachment, antagonism, etc.
588. Sraṣṭā: One who brought forth everything at the start of the creative cycle.
589. Kumudaḥ: 'Ku' means the earth. One who delights in it.
590. Kuvaleśayaḥ: 'Ku' means earth. That which surrounds it is water, so 'Kuvala' means water. One who lies in water is Kuvalesaya. 'Kuvala' also means the underside of serpents. One who lies on a serpent, known as Adisesha, is Kuvalesaya.
591. Gōhitaḥ: One who protected the cows by uplifting the mount Govardhana in His incarnation as Krishna.
592. Gōpatiḥ: The Lord of the earth is Vishnu.
593. Gōptā: One who is the protector of the earth. Or one who hides Himself by His Maya.
594. Vṛṣapriyaḥ: One whose eyes can rain all desirable objects on devotees. Vrushabha means Dharma and so one whose look is Dharma.
595. Vrushapriyaḥ: One to whom Vrusha or Dharma is dear.

अनिवर्ती निवृत्तात्मा सङ्क्षेप्ता क्षेमकृच्छिवः ।

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतांवरः ॥ ६४ ॥

anivartī nivṛttātmā saṅkṣeptā kṣemakṛcchivaḥ,
śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatām varaḥ. (64)

596. Anivartī: One who never retreats in the battle with Asuras. Or one who, being devoted to Dharma, never abandons it.
597. Nivṛttātmā: One whose mind is naturally withdrawn from the objects of senses.

598. Saṁkṣeptā: One who at the time of cosmic dissolution contracts the expansive universe into a subtle state.
599. Kṣemaḥ: One who gives Kshema or protection to those that go to him.
600. Śivaḥ: One who purifies everyone by the very utterance of His name.
601. Śrīvatsavakṣāḥ: One on whose chest there is a mark called Shrivasta.
602. Śrīvāsaḥ: One on whose chest Shridevi always dwells.
603. Śrīpatiḥ: One whom at the time of the churning of the Milk ocean Shridevi chose as her consort, rejecting all other Devas and Asuras. Or Shri mean supreme Cosmic Power. The Lord is the master of that Power.
604. Śrīmatām-varaḥ: One who is supreme over all deities like Brahma who are endowed with power and wealth of the Vedas.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमँल्लोकत्रयाश्रयः ॥ ६५ ॥

śrīdaḥ śrīśaḥ śrīnivāsaḥ śrīnidhiḥ śrīvibhāvanaḥ,
śrīdharaḥ śrīkaraḥ śreyāḥ śrīmāṁllōkatrayāśrayaḥ. (65)

605. Śrīdaḥ: One who bestows prosperity on devotees.
606. Śrīśaḥ: One who is Lord of the Goddess Shri.
607. Śrīnivāsaḥ: Shri here denotes men with Shri, that is, virtue and power. He who dwells in such men is Shrinivasa.
608. Śrīnidhiḥ: One who is the seat of all Shri, that is, virtues and powers.
609. Śrīvibhāvanaḥ: One who grants every form of prosperity and virtue according to their Karma.
610. Śrīdharaḥ: One who bears on His chest Shri who is the mother of all.
611. Śrīkaraḥ: One who makes devotees – those who praise, think about Him and worship Him – into virtuous and powerful beings.

612. Śreyah: 'Shreyas' means the attainment of what is un-decaying good and happiness. Such a state is the nature of the Lord.
613. Śrīmān: One in whom there are all forms of Shri that is power, virtue, beauty etc.
614. Lōkatrayāśrayah: One who is the support of all the three worlds.

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्माऽविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥

svakṣaḥ svaṅgaḥ śatānaṅdō naṅdirjyōtirgaṇeśvaraḥ,
vijitātmā vidheyātmā satkīrtiśchinnasaṅśayaḥ. (66)

615. Svakṣaḥ: One who's Akshas (eyes) are handsome like lotus flowers.
616. Svaṅgaḥ: One whose limbs are beautiful.
617. Śatānandaḥ: One who is non-dual and is of the nature of supreme bliss.
618. Nandiḥ: One who is of the nature of supreme Bliss.
619. Jyōtir-gaṇeśvaraḥ: One who is the Lord of the stars, that is, Jyotirgana.
620. Vijitātmā: One who has conquered the Atma that is the mind.
621. Vidheyātmā: One whose form or nature cannot be determined as 'only this'.
622. Satkīrtiḥ: One whose fame is of the nature of truth.
623. Chinna-saṅśayaḥ: One who has no doubts, as everything is clear to him like a fruit in the palm.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।

भूषयो भूषणो भूतिर्विशोकः शोकनाशनः ॥ ६७ ॥

udīrṇaḥ sarvataścakṣuranīśaḥ śāśvatasthiraḥ,
bhūṣayō bhūṣaṇō bhūtirviśōkaḥ śōkanāśanaḥ. (67)

624. Udīrṇaḥ: He who is superior to all beings.

625. Sarvataḥ-cakṣuḥ: One who, being of the nature of pure consciousness, can see everthing in all directions.
626. Anīśaḥ: One who cannot have anyone to lord over him.
627. Śāśvata-sthiraḥ: One, who though eternal is also unchanging.
628. Bhūsayāḥ: One who, while seeking the means to cross over to Lanka, had to sleep on the ground of the sea-beach.
629. Bhūṣaṇaḥ: One who adorned the earth by manifesting as various incarnations.
630. Bhūtiḥ: One who is the abode or the essence of everthing, or is the source of all glorious manifestations.
631. Viśōkaḥ: One who, being of the nature of bliss, is free from all sorrow.
632. Śōkanāśanaḥ: One who effaces the sorrows of devotees even by mere remembrance.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।

अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥

arciṣmānarcitaḥ kumbhō viśuddhātmā viśōdhanāḥ,
aniruddhōpratirathaḥ pradyumnōmitavikramaḥ. (68)

633. Arciṣmān: He by whose rays of light (Archish), the sun, the moon and other bodies are endowed with rays of light.
634. Arcitaḥ: One who is worshipped by Brahma and other Devas who are themselves the objects of worship in all the worlds.
635. Kumbhaḥ: He who contains in Himself every thing as in a pot.
636. Viśuddhātmā: Being above the three Gunas, Satva, Rajas and Tamas, the Lord is pure spirit and is also free from all impurities.
637. Viśōdhanāḥ: One who destroys all sins by mere remembrance.
638. Aniruddhaḥ: The last one of the four Vyuhās – Vasudeva, Samkarshana, Pradyumna and Aniruddhaḥ. Or one who, cannot be obstructed by enemies.
639. Aprati-rathaḥ: One who has no Pratiratha or an equal antagonist to confront.

640. Pradyumnaḥ: One whose Dyumna or wealth is of a superior and sacred order. Or one of the four Vyuhās.
641. Amitavikramaḥ: One of unlimited prowess. Or one whose prowess cannot be obstructed by any one.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥

kālaneminihā vīraḥ śauriḥ śūrajaneśvaraḥ,
trilōkātmā trilōkeśaḥ keśavaḥ keśihā hariḥ. (69)

642. Kālanemi-nihā: One who destroyed the Asura named Kalanemi.
643. Virah: One who is courageous.
644. Śauriḥ: One who was born in the clan of Sura as Krishna.
645. Śūrajaneśvaraḥ: One who by his overwhelming prowess controls even great powers like Indra and others.
646. Trilōkātmā: One who in his capacity as the inner pervade is the soul for the three worlds.
647. Trilōkeśaḥ: One under whose guidance and command everything in the three worlds is functioning.
648. Keśavaḥ: By Keshava is meant the rays of light spreading within the orbit of the sun.
649. Keśihā: One who destroyed the Asura named Keshi.
650. Hariḥ: One who destroys Samsara, that is, entanglement in the cycle of birth and death along with ignorance, its cause.

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥ ७० ॥

kāmadevaḥ kāmapālaḥ kāmī kāntaḥ kṛtāgamaḥ,
anirdeśyavapurviṣṇurvīrōnāntō dhanañjayaḥ. (70)

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

652. Kāmapālaḥ: One who protects or assures the desired ends of people endowed with desires.
653. Kāmī: One who by nature has all his desires satisfied.
654. Kāntaḥ: One whose form is endowed with great beauty. Or one who effects the 'Anta' or dissolution of 'Ka' or Brahma at the end of a Dviparardha (the period of Brahma's lifetime extending over a hundred divine years).
655. Kṛtāgamaḥ: He who produced scriptures like Shruti, Smruti and Agama.
656. Anirdeśya-vapuḥ: He is called so, because, being above the Gunas, His form cannot be determined.
657. Viṣṇuḥ: One whose brilliance has spread over the sky and over the earth.
658. Vīraḥ: One who has the power of Gati or movement.
659. Anantaḥ: One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location, etc.
660. Dhananjayaḥ: Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhuti, a glorious manifestation of the Lord.

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥

brahmaṇyō brahmakṛdbrahmā brahma brahmavivardhanaḥ,
brahmavidbrāhmaṇō brahmī brahmajñō brāhmaṇapriyaḥ. (71)

661. Brahmaṇyaḥ: The Vedas, Brahmanas and knowledge are indicated by the word Brahma. As the Lord promotes these, He is called Brahmanya.
662. Brahmakṛt: One who performs Brahma or Tapas (austerity).
663. Brahmā: One who creates everything as the creator Brahma.
664. Brahma: Being big expanding, the Lord who is known from indications like Satya (Truth), is called Brahma. Or Brahma is Truth, Knowledge and Infinity!

665. Brahma-vivardhanaḥ: One who promotes Tapas (austerity), etc.
 666. Brahmaavid: One who knows the Vedas and their real meaning.
 667. Brāhmaṇaḥ: One who, in the form of Brahmana, instructs the whole world, saying, 'It is commanded so and so in the Veda'.
 668. Brahmī: One in whom is established such entities as Tapas, Veda, mind, Prana etc. which are parts of Brahma and which are also called Brahma.
 669. Brahmajñāḥ: One who knows the nature of Brahman.
 670. Brāhmaṇapriyaḥ: One to whom holy men are devoted.

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥

*mahākramō mahākarmā mahātejā mahōragaḥ,
 mahākaturmahāyajvā mahāyajñō mahāhaviḥ. (72)*

671. Mahākramaḥ: One with enormous strides. May Vishnu with enormous strides bestow on us happiness.
 672. Mahākarmā: One who is performing great works like the creation of the world.
 673. Mahātejāḥ: He from whose brilliance, sun and other luminaries derive their brilliance. Or one who is endowed with the brilliance of various excellences.
 674. Mahoragaḥ: He is also the great serpent.
 675. Mahākratuḥ: He is the great Kratu or sacrifice.
 676. Mahāyajvā: One who is great and performs sacrifices for the good of the world.
 677. Mahāyajñāḥ: He who is the great sacrifice.
 678. Mahāhaviḥ: The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self, which is Brahman.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।

पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥

stavyaḥ stavapriyaḥ stōtram stutiḥ stōtā raṇapriyaḥ,
pūrṇaḥ pūrayitā puṇyaḥ puṇyakīrtiranāmayāḥ. (73)

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

680. Stava-priyaḥ: One who is pleased with hymns.

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

682. Stutiḥ: A praise.

683. Stōtā: One who, being all -formed, is also the person who sings a hymn of praise.

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

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

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

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

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

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

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।

वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ७४ ॥

manōjavastīrthakarō vasuretā vasupradaḥ,
vasupradō vāsudevō vasurvasumanā haviḥ. (74)

690. Manōjvaḥ: One who, being all pervading, is said to be endowed with speed likes that of the mind.
691. Tīrthakaraḥ: Tirtha means Vidya, a particular branch of knowledge or skill.
692. Vasu-retāḥ: He whose Retas (Semen) is gold (Vasu).
693. Vasupradaḥ: One who gladly bestows wealth in abundance. He is really the master of all wealth, and others who seem to be so are in those positions only because of His grace.
694. Vasupradaḥ: One who bestows on devotees the highest of all wealth, namely Moksha.
695. Vāsudevaḥ: The son of Vasudeva.
696. Vasuḥ: He in whom all creation dwells.
697. Vasumanaḥ: One whose mind dwells equally in all things.
698. Haviḥ: Havis or sacrificial offerings.

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।

शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ७५ ॥

sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ,
śūrasenō yaduśreṣṭhaḥ sannivāsaḥ suyāmunāḥ. (75)

699. Sadgatiḥ: One who is attained by such persons. Or who is endowed with intelligence of great excellence.
700. Satkṛtiḥ: One whose achievements are for the protection of the world.
701. Sattā: Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences is called Satta.
702. Sad-bhūtiḥ: The Paramatman who is pure existence and consciousness, who is unshakable and who manifests Himself in many ways.
703. Satparāyaṇaḥ: He who is the highest Status attainable by holy men who have realized the Truth.
704. Śūrasenaḥ: One having an army of heroic warriors like Hanuman.

705. Yaduśreṣṭhaḥ: One who is the greatest among the Yadus.
 706. Sannivāsaḥ: One who is the resort of holy knowing ones.
 707. Suyāmuṇaḥ: One who is surrounded by many illustrious persons associated with the river Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra, etc.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।

दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥

bhūtāvāsō vāsudevaḥ sarvāsunilayōnalaḥ,
 darpahā darpadō dṛptō durdharōthāparājitaḥ. (76)

708. Bhūtāvāsaḥ: He in whom all the beings dwell.
 709. Vāsudevaḥ: The Divinity who covers the whole universe by Maya.
 710. Sarvāsunilayaḥ: He in whose form as the Jiva all the vital energy or Prana of all living beings dissolves.
 711. Analaḥ: One whose wealth or power has no limits.
 712. Darpahā: One who puts down the pride of persons who walk along the unrighteous path.
 713. Darpadaḥ: One who endows those who walk the path of righteousness with a sense of self-respect regarding their way of life.
 714. Dṛptaḥ: One who is ever satisfied by the enjoyment of His own inherent bliss.
 715. Durdharaḥ: One who is very difficult to be borne or contained in the heart in meditation.
 716. Aparājitaḥ: One who is never conquered by internal enemies like attachment and by external enemies like Asuras.

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।

अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥

viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān,
 anekamūrtiravyaktaḥ śatamūrtiḥ śatānanaḥ. (77)

717. Viśvamūrṭiḥ: One who, being the soul of all, has the whole universe as His body.
718. Mahāmūrṭiḥ: One with an enormous form stretched on a bedstead constituted of the serpent Adishesha.
719. Dīptamūrṭiḥ: One with a luminous form of knowledge.
720. Amūrṭimān: He who is without a body born of Karma.
721. Anekamūrṭiḥ: One who assumes several bodies in His incarnations as it pleases Him in or to help the world.
722. Avyaktaḥ: One who cannot be clearly described as 'This' even though He has many forms.
723. Śatāmūrṭiḥ: One who, though He is of the nature of Pure Consciousness, assumes different forms for temporary purposes.
724. Śatānaḥ: He is called one with a hundred faces to indicate that He has several forms.

एको नैकः सवः कः किं यत् तत्पदमनुत्तमम् ।

लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

ekō naikaḥ savaḥ kaḥ kiṁ yattatpadamanuttamam,
lōkabandhurlōkanāthō mādhavō bhaktavatsalaḥ. (78)

725. Ekaḥ: One without any kind of differences that are internal or that relate to similar objects external or to dissimilar objects.
726. Naikaḥ: One who has numerous bodies born of Maya.
727. Savaḥ: That Yajna in which Soma is made.
728. Kaḥ: The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy.
729. Kim: One who is fit to be contemplated upon, because He is the summation of all values.
730. Yat: One who is by nature existent. The word 'Yat' indicates a self-subsisting entity.
731. Tat: Brahma is so called because He 'expands'.

732. Padamanuttamam: Braman is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.
733. Lokabandhuḥ: One who is friend of the world.
734. Lokanāthah: One to whom all the worlds pray.
735. Mādhavaḥ: One who was born in the clan of Madhu.
736. Bhaktavatsalah: One who has got love for devotees.

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।

वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७९ ॥

*suvarṇavarṇō hemāṅgō varāṅgaścandanāṅgadī,
vīrahā viṣamaḥ śūnyō ghṛtāśīracalaścalaḥ. (79)*

737. Suvarṇavarṇaḥ: One who has got the colour of gold.
738. Hemāṅgaḥ: One whose form is like that of gold.
739. Varāṅgaḥ: He the parts of whose form are brilliant.
740. Candanāṅgadī: One who is adorned with armlets that generate joy.
741. Vīrahā: One who destroyed heroes (Viras) like Kiranyakashipu for protecting Dharma.
742. Viṣamaḥ: One to whom there is no euql because nothing is comparable to Him by any characteristic.
743. Śūnyaḥ: One who, being without any attributes, appears as Sunya (emptiness).
744. Ghṛtāśīḥ: One whose blessings are unfailling.
745. Acalah: One who cannot be deprived of His real nature as Truth, Intelligence and Infinity.
746. Calah: One who moves in the form of air.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।

सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ८० ॥

amānī mānadō mānyō lōkasvāmī trilōkadhṛk,
sumedhā medhajō dhanyaḥ satyamedhā dharādharah. (80)

747. Amānī: He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Atman.
748. Mānadaḥ: One who by His power of Maya induces the sense of self in non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the non-self.
749. Mānyaḥ: One who is to be adored by all, because He is the God of all.
750. Lokasvāmī: One who is the Lord of all the fourteen spheres.
751. Trilokadhṛt: One who supports all the three worlds.
752. Sumedhāḥ: One with great and beneficent intelligence.
753. Medhajah: One who arose from Yaga (a kind of sacrifice).
754. Dhanyaḥ: One who has attained all His ends and therefore is self-satisfied.
755. Satyamedhāḥ: One whose intelligence is fruitful.
756. Dharādharah: One who supports the worlds by His fractiosn like Adishesha.

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।

प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

tejōvṛṣō dyutidharah sarvaśastrabhṛtām varah,
pragrahō nigrāhō vyagrō naikaśṛṅgō gadāgrajah. (81)

757. Tejōvṛṣah: One who in the form of the sun causes rainfall at all times.
758. Dyutidharah: One whose form is always brilliant.
759. Sarva-śastra-bhṛtām varah: One who is superior to all bearing arms.
760. Pragrahah: One who accepts the offerings of devotees with great delight.
761. Nigrāhah: One who controls and destroys everything.

762. Vyagraḥ: One who has no Agra or end. Or one who is very attentive (Vyagra) in granting the prayers of devotees.
763. Naikaśṛṅgaḥ: One with four horns.
764. Gadāgrajah: One who is revealed first by Mantra (Nigada). Or one who is the elder brother of Gada.

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ८२ ॥

caturmūrtiścaturbāhuścaturvyūhaścaturgatiḥ,
caturātmā caturbhāvaścaturvedavidikapāt. (82)

765. Caturmūrṭiḥ: One with four aspects as Virat, Sutratma, Avyakruta, and Turiya. Or one with four horns with colours white, red, yellow and black.
766. Caturbāhuḥ: One with four arms, as Vasudeva is always described.
767. Caturvyūhaḥ: One having four manifestations.
768. Caturgatiḥ: One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.
769. Caturātmā: One whose self is specially endowed with puissance, because it is without any attachment, antagonism, etc.
770. Caturbhāvaḥ: One from whom has originated the four human values – Dharma, Artha, Kama, and Moksha.
771. Catur-vedavid: One who understands the true meaning of the four Vedas.
772. Ekapāt: One with a single Pada, part or leg. Or one with a single foot or manifestation.

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।

दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ८३ ॥

samāvartō nivṛttātmā durjayō duratikramah,
durlabhō durgamō durgō durāvāsō durārihā. (83)

773. Samāvartaḥ: One who effectively whirls the wheel of Samsara.
774. Anivrutātmā: One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading.
775. Durjayaḥ: One who cannot be conquered.
776. Duratikramaḥ: One out of fear of whom, even heavenly objects like sun do not dare to oppose His command.
777. Durlabhaḥ: One who can be attained by Bhakti, which is difficult for a person to be endowed with.
778. Durgamaḥ: One whom it is difficult to attain.
779. Durgaḥ: One the attainment of whom is rendered difficult by various obstructions.
780. Durāvāsaḥ: He whom the Yogis with very great difficulty bring to reside in their hearts in Samadhi.
781. Durārihā: One who destroys beings like Asuras.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।

इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

śubhāṅgō lōkasāraṅgaḥ sutantustantuvardhanaḥ,
indrakarmā mahākarmā kṛtakarmā kṛtāgamaḥ. (84)

782. Śubhāṅgaḥ: One whose form is very auspicious to meditate upon.
783. Lōkasāraṅgaḥ: One who like the Saranga (honey-beetle) grasps the essence of the world.
784. Sutantuḥ: As this universe of infinite extension belongs to Him, the Lord is called Sutantu.
785. Tantu-varidhanaḥ: One who can augment or contract the web of this world.
786. Indra-karmā: One whose actions are like that of Indra, that is, are of a highly commendable nature.
787. Mahākarmā: One of whom the great elements like Akasha are effects.
788. Kṛtakarmā: One who has fulfilled everything and has nothing more to accomplish.

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

उद्भवः सुन्दरः सुन्दो रत्नाभः सुलोचनः ।

अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥ ८५॥

udbhavaḥ sunderaḥ sundō ratnanābhaḥ sulōcanaḥ,
arkō vājasanaḥ śṛṅgī jayantaḥ sarvavijjāyī . (85)

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

791. Sundaraḥ: One who has a graceful attractiveness that surprises everyone.

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

793. Ratna-nābhaḥ: Ratna indicates beauty; so one whose navel is very beautiful.

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

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

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

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

798. Jayantaḥ: One who conquers enemies easily.

799. Sarvavijjāyī: The Lord is 'Sarvavit' as He has knowledge of everything. He is 'Jayi' because He is the conqueror of all the inner forces like attachment, anger etc., as also of external foes like Hiranyaksha.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।

महाहृदो महागर्तो महाभूतो महानिधिः ॥ ८६॥

suvarṇabindurakṣōbhyaḥ sarvavāgīśvareśvaraḥ,
mahāhradō mahāgartō mahābhūtō mahānidhiḥ. (86)

800. Suvarṇabinduḥ: One whose 'Bindus' that is, limbs, are equal to gold in brilliance.
801. Akṣobhyaḥ: One who is never perturbed by passions like attachment and aversion, by objects of the senses like sound, taste, etc., and by Asuras the antagonists of the Devas.
802. Sarva-vāgīśvareśvaraḥ: One who is the master of all masters of learning, including Brahma.
803. Mahāhradaḥ: He is called a great Hrada (lake), because being the paramatman who is of the nature of Bliss, the Yogis who contemplate upon Him dip themselves in that lake of Bliss and attain to great joy.
804. Mahāgartāḥ: One whose Maya is difficult to cross like a big pit.
805. Mahābhūtaḥ: One who is not divided by the three periods of time – past, present and future.
806. Mahānidhiḥ: One in whom all the great elements have their support. He is Mahan or a great one and 'Nidhi', the most precious one.

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।

अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥ ८७ ॥

kumudaḥ kundaraḥ kundaḥ parjanyaḥ pāvano'nilaḥ,
amṛtāśōmṛtavapuḥ sarvajñaḥ sarvatōmukhaḥ. (87)

807. Kumudaḥ: 'Ku' means earth; one who gives joy (muda) to the earth by freeing it of its burdens is Kumuda.
808. Kundaraḥ: One who offers blessings as pure as Kunda or jasmine.
809. Kundaḥ: One who has limbs as beautiful as Kunda or Jasmine.
8010. Parjanyaḥ: The word means cloud. One who resembles the cloud in extinguishing the three Tapas (heats, that is, miseries) arising from psychological, material and spiritual causes. Or one who rains all desires like a cloud.

811. Pāvanaḥ: One by merely remembering whom a devotee attains purity.
812. Anilaḥ: 'līanam' means inducement. One who is without any inducement is Anila. līana also means sleep. So one who sleeps not or is ever awake is Anila.
813. Amṛtāśaḥ: One who consumes Amruta or immortal bliss, which is His own nature.
814. Amṛtavapuḥ: One whose form is deathless, that is, undecaying.
815. Sarvajñaḥ: One who is all-knowing.
816. Sarvatōmukhaḥ: One who has faces everywhere.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।

न्यग्रोधोऽदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ ८८ ॥

sulabhaḥ suvrataḥ siddhaḥ śatrujicchatrutāpanaḥ,
nyagrodho'dumbaro'śvatthaścāṇūrāndhraniṣūdanaḥ. (88)

817. Sulabhaḥ: One who is attained easily by offering trifles like leaf, flower, and fruits etc., with devotion.
818. Suvrataḥ: 'Vratati' means enjoys. So, one who enjoys pure offerings. It can also mean one who is a non-enjoyer, that is, a mere witness.
819. Siddhaḥ: One whose objects are always attained, that is, omnipotent and unobstructed by any other will.
820. Śatrujit: Conqueror of all forces of evil.
821. Śatrutāpanaḥ: One who destroys the enemies of the Devas.
822. Nyagrodhaḥ: That which remains above all and grows downward. That is, He is the source of everything that is manifest.
823. Udumbaraḥ: One who as the Supreme cause is 'above the sky', that is, superior to all.
824. Aśvatthaḥ: That which does not last even for the next day.
825. Cāṇūrāndhra-niṣūdanaḥ: One who destroyed a valiant fighter Chanura belonging to the race of Andhra.

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥ ८९ ॥

sahasrārciḥ saptajihvaḥ saptaidhāḥ saptavāhanaḥ,
amūrtiranaghōcintyō bhayakṛdbhayanāśanaḥ. (89)

826. Sahasrārciḥ: One with innumerable Archis or rays.
827. Sapta-jihvaḥ: The Lord in his manifestation as Fire is conceived as having seven tongues of flame.
828. Saptaidhāḥ: The Lord who is of the nature of fire has seven Edhas or forms of brilliance.
829. Saptavāhanaḥ: The Lord in the form of Surya or sun has seven horses as his vehicles or mounts.
830. Amūrtiḥ: One who is without sins or without sorrow.
831. Achintyo: One who is not determinable by any criteria of knowledge, being Himself the witnessing Self- certifying all knowledge.
832. Anaghaḥ: One who is without sins or without sorrow.
833. Bhayakṛud: One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear.
834. Bhaya-nāśanaḥ: One who destroys the fears of the virtuous.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥

aṇurbṛhatkṛśaḥ sthūlō guṇabhṛnnirguṇō mahān, |
adhṛtaḥ svadhṛtaḥ svāsyāḥ prāgvaṁśō vaṁśavardhanaḥ. (90)

835. Aṇuḥ: One who is extremely subtle.
836. Bṛhat: The huge and mighty.
837. Kṛśaḥ: One who is non-material.
838. Sthūlaḥ: Being the inner pervader of all, He is figuratively described as Stula or huge.
839. Guṇa-bhṛt: The support of the Gunas. He is so called because in the creative cycle of creation, sustentation, and dissolution, He is

the support of the Gunas – Satva, Rajas and Tamas – with which these functions are performed.

840. Nirguṇaḥ: One who is without the Gunas of Prakruti.
841. Mahān: The great.
842. Adhṛtaḥ: One who, being the support of all supporting agencies, like Pruthvi (Earth), is not supported by anything external to Him.
843. Svadhṛtaḥ: One supported by oneself.
844. Svāsyāḥ: One whose face is beautiful and slightly red like the inside of a lotus flower.
845. Prāgvaṁśaḥ: The family lines of others are preceded by the lines of still others, but the Lord's descendent, namely, the world system, is not preceded by anything else.
846. Vaṁśavardhanaḥ: One who augments or destroys the world-system, which is His off-spring.

भारभृत् कथितो योगी योगीशः सर्वकामदः ।

आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥

bhārabhṛt kathitō yōgī yōgīśaḥ sarvakāmadaḥ,
āśramaḥ śramaṇaḥ, kṣāmaḥ suparṇō vāyuvāhanaḥ. (91)

847. Bhārabhṛt: One who bears the weight of the earth assuming the form of Ananta.
848. Kathitaḥ: One who is spoken of as the highest by the Veda or one of whom all Vedas speak.
849. Yogī: Yoga here means knowledge. So He who is attained by that is Yogi. Or Yoga means Samadhi. He who is ever established in His own Self, that is, the Paramatma. He is therefore Yogi.
850. Yōgīśaḥ: He who is never shaken from Yoga or knowledge and establishment in His own Self, unlike ordinary Yogis who slip away from Yoga on account of obstacles.
851. Sarva-kāmadaḥ: One who bestows all desired fruits.
852. Āśramaḥ: One who is the bestower of rest on all who are wandering in the forest of Samsara.

853. Śramaṇaḥ: One who brings tribulations to those who live without using their discriminative power.
854. Kṣāmaḥ: He who brings about the decline of all beings.
855. Suparṇaḥ: The lord who has manifested Himself as the tree of Samsara has excellent leaves (Parna) in the form of Vedic passages (Chandas).
856. Vāyuvāhanaḥ: He for fear of whom Vayu (Air) carries all beings.

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।

अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः ॥ ९२ ॥

dhanurdharō dhanurvedō daṇḍō damayitā damaḥ,
aparājitaḥ sarvasahō niyantā niyamō yamaḥ. (92)

857. Dhanurdharaḥ: He who as Rama wielded the great bow.
858. Dhanurvedaḥ: He who as the same Rama, the son of Dasharatha, was the master of the science of archery.
859. Daṇḍaḥ: He who is discipline among the disciplinarians.
860. Damayitā: He who inflicts punishments on people as Yama and as king.
861. Damaḥ: He who is in the form of self-discipline in men as a result of enforcement.
862. Aparājitaḥ: One who is never defeated by enemies.
863. Sarvasahaḥ: One who is expert in all Karmas (works).
864. Niyantā: One who appoints every person to his respective duties.
865. Aniyamaḥ: One on whom there is no enforcement of any law, or above whom there can be no overlord to enforce anything, as He is the controller of everything.
866. Ayamaḥ: One on whom Yama has no control, that is one who has no death.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ९३ ॥

sattvavān sātṭvikaḥ satyaḥ satyadharmaparāyaṇaḥ,
abhiprāyaḥ priyārho'rhaḥ priyakṛt pritivardhanaḥ. (93)

867. Satvavān: One who has got the strengthening qualities like heroism, prowess, etc.
868. Sātṭvikaḥ: One who is established essentially in the Satva Guna.
869. Satyaḥ: One who is truly established in good people.
870. Satya-dharma-parāyaṇaḥ: One who is present in truthfulness and righteousness in its many aspects.
871. Abhiprāyaḥ: The One who is sought after by those who seek the ultimate values of life (Purushartha).
872. Priyārhaḥ: The being to whom the objects that are dear to oneself, are fit to be offered.
873. Arhaḥ: One who deserves to be worshipped with all the ingredients and rites of worship like offerings, praise, prostration, etc.
874. Priyakṛt: One who is not only to be loved but who does what is good and dear to those who worship Him.
875. Pritivardhanaḥ: One who enhances the joys of devotees.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।

रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥

vihāyasagatirjyōtiḥ surucirhutabhugvibhuḥ,
ravirvirōcanaḥ sūryaḥ savitā ravilōcanaḥ. (94)

876. Vihāyasa-gatiḥ: One who is the support of Vishupada.
877. Jyotiḥ: One who is the light of self-luminous consciousness that reveals oneself as well as other things.
878. Suruciḥ: The Lord whose Ruchi i.e. brilliance or will, is of an attractive nature.
879. Hutabhuk: One who eats, that is, receives, whatever is offered to whatever deities (Devas) in all sacrifices.
880. Vibhuḥ: One who dwells everywhere. Or one who is the master of all the three worlds.

881. Raviḥ: One who absorbs all Rasas (fluids) in the form of the Sun.
 882. Virōcanaḥ: One who shines in many ways.
 883. Sūryaḥ: One who generates Shri or brilliance in Surya. Or Agni (Fire) is what is called Surya.
 884. Savitā: One who brings forth (Prasava) all the worlds.
 885. Ravi-lōcanaḥ: One having the sun as the eye.

अनन्तो हुतभुग्भोक्ता सुखदो नैकजोऽग्रजः ।

अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ९५॥

anantō hutabhugbhōktā sukhadō naikajōgrajah,
 anirviṇṇaḥ sadāmarṣī lōkāधिष्ठānamadbhutaḥ. (95)

886. Anantaḥ: One who is eternal, all-pervading and indeterminable by space and time.
 887. Hutabhuk: One who consumes what is offered in fire sacrifices.
 888. Bhoktā: One to whom the unconscious Prakruti is the object for enjoyment.
 889. Sukhadaḥ: One who bestows liberation (Miksha) on devotees.
 890. Naikajaḥ: One who takes on birth again and again for the preservation of Dharma.
 891. Agrajaḥ: One who was born before everything else, that is, Hiranyagarbha.
 892. Anirviṇṇaḥ: One who is free from all sorrow, because he has secured all his desires and has no obstruction in the way of such achievement.
 893. Sadāmarṣī: One who is always patient towards good men.
 894. Lōkāधिष्ठānam: Brahman who, though without any other support for Himself, supports all the three worlds.
 895. Adbhutaḥ: The wonderful being.

सनात्सनातनतमः किपलः कपिरप्ययः ।

स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः ॥ ९६॥

sanātsanātanatamaḥ kapilaḥ kapirapyayaḥ,
svastidaḥ svastikṛtsvasti svastibhuksvastidakṣiṇaḥ. (96)

896. Sanāt: The word Sanat indicates a great length of time. Time also is the manifestation of the Supreme Being.
897. Sanātanatamaḥ: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.
898. Kapilaḥ: A subterranean fire in the ocean is Kapila, light red in colour.
899. Kapiḥ: 'Ka' means water. One who drinks or absorbs all water by his Kapi, that is, the sun.
900. Apyayaḥ: One in whom all the worlds get dissolved in Pralaya.
901. Svastidaḥ: One who gives what is auspicious to devotees.
902. Svastikṛt: One who works bestowing what is good.
903. Svasti: One whose auspicious form is characterized by supreme Bliss.
904. Svastibhuk: One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.
905. Svastidakṣiṇaḥ: One who augments as Svasti (auspiciousness).

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।

शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ९७ ॥

araudraḥ kuṇḍalī cakrī vikramyūrjitaśāsanāḥ,
śabdātigaḥ śabdasaḥaḥ śiśiraḥ śarvarīkaraḥ. (97)

906. Araudraḥ: Action, attachment and anger these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.
907. Kuṇḍalī: One who has taken the form of Adishesha.
908. Cakrī: One who sports in his hand the discus named Sudarshana, which is the category known as Manas, for the protection of all the worlds.
909. Vikramī: Vikrama means taking a stride, as also courage.

910. Ūrjita-śāsanah: One whose dictates in the form of shrutis and smrutis are of an extremely sublime nature.
911. Śabdātigaḥ: One who cannot be denoted by any sound because He has none of the characteristics, which could be grasped by sound.
912. Śabdasahaḥ: One who is the purport of all Vedas.
913. Śīśiraḥ: One who is the shelter to those who are burning in the three types of wordly fires – sufferings arising from material causes, psychological causes and spiritual causes.
914. Śarvarīkaraḥ: For those in bondage, the Atman is like Sarvari (night) and for an enlightened one the state of samsara is like night (Sarvari). So the Lord is called the one who generates Sarvari or night for both the enlightened and the bound ones.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणांवरः ।

विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ९८ ॥

akrūrah peśalō dakṣō dakṣiṇah, kṣamiṇām varah,
vidvattamō vītabhayaḥ puṇyaśravaṇakīrtanaḥ. (98)

915. Akrūrah: One who is without cruelty.
916. Peśalah: One who is handsome in regard to His actions, mind, word and body.
917. Dakṣah: One who is fullgrown, strong and does every thing quickly, such a person is Daksha.
918. Dakṣiṇah: This word is also means the same as the above Nama.
919. Kṣamiṇām varah: The greatest among the patient ones, because He is more patient than all Yogis noted for patience.
920. Vidvattamah: He who has got the unsurpassable and all-inclusive knowledge of everything.
921. Vītabhayaḥ: One who, being eternally free and the Lord of all, is free from the fear of transmigratory life.
922. Puṇya-śravaṇa-kīrtanaḥ: One to hear about whom and to sing of whom is meritorious.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।

वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ९९ ॥

uttāraṇō duṣkṛtihā puṇyō duḥsvapnanāśanaḥ,
vīrahā rakṣaṇaḥ santō jīvanaḥ paryavasthitaḥ. (99)

923. Uttāraṇaḥ: One who takes beings over to the other shore of the ocean of Samsara.
924. Duṣkṛtihā: One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.
925. Puṇyaḥ: One who bestows holiness on those who remember and adore Him.
926. Duḥsvapna-nāśanaḥ: When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.
927. Vīrahā: One who frees Jivas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.
928. Rakṣaṇaḥ: One who, assuming the Satvaguna, protects all the three worlds.
929. Santaḥ: Those who adopt the virtuous path are called good men (Santah).
930. Jīvanaḥ: One who supports the lives of all beings as Prana.
931. Paryavasthitaḥ: One who remains pervading everywhere in this universe.

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।

चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ १०० ॥

anantarūpōnantaśrīrjitamanyurbhayāpahaḥ,
caturaśrō gabhīrātmā vidiśō vyādiśō diśaḥ. (100)

932. Ananta-rūpaḥ: One who has innumerable forms, as He dwells in this all-comprehending universe.

933. Anantaśrīḥ: One whose Shri (glory) is infinite.
934. Jita-manyuḥ: One who has overcome anger.
935. Bhayāpahaḥ: One who destroys the fears of beings from Samsara.
936. Caturaśraḥ: One who is just, because He bestows on Jivas the fruits of their Karma.
937. Gabhirātmā: One whose nature is unfathomable.
938. Vidiśaḥ: One who distributes various fruits of actions to persons differing in their forms according to competency.
939. Vyādiśaḥ: One who gives to Indra and other deities directions according to their varied functions.
940. Diśaḥ: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

अनादिर्भूर्भवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।

जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ १०१ ॥

anādirbhūrbhuvō lakṣmīḥ suvīrō rucirāṅgadah,
jananō janajanmādirbhīmō bhīmaparākramaḥ. (101)

941. Anādiḥ: One who has no beginning because He is the ultimate cause of all.
942. Bhūrbhuvah: 'Bhu' means support. One who is the support (Bhu) of even the earth, which is known to support all things.
943. Lakṣmiḥ: He who is the bestower of all that is auspicious to the earth besides being its supporter.
944. Suvīraḥ: One who has many brilliant ways of manifestation.
945. Ruchirāṅgadah: One who has very attractive armlets.
946. Jananaḥ: One who gives birth to living beings.
947. Jana-janmādiḥ: One who is the root cause of the origin of Jivas that come to have embodiment.
948. Bhimaḥ: One who is the cause of fear.
949. Bhima-parākramaḥ: One whose power and courage in His incarnations were a cause of fear for the Asuras.

आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ १०२ ॥

ādhāranilayōdhātā puṣpahāsaḥ prajāgaraḥ,
ūrdhvagaḥ satpathācāraḥ prāṇadaḥ praṇavaḥ paṇaḥ. (102)

950. Ādhāra-nilayaḥ: One who is the support of even all the basic supporting factors like the five elements – Ether, Air, Fire, Water and Earth.
951. Adhātā: One who is one's own support and therefore does not require another support.
952. Puṣpahāsaḥ: One whose manifestation as the universe resembles the Hasa or blooming of buds into flowers.
953. Prajāgaraḥ: One who is particularly awake, because He is eternal Awareness.
954. Ūrdhvagaḥ: One who is above everything.
955. Satpathācāraḥ: One who follows the conduct of the good.
956. Prāṇadaḥ: One who givesback life to dead ones as in the case of Parikshit.
957. Praṇavaḥ: Pranava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.
958. Paṇaḥ: It comes from the root 'Prana' meaning transaction. So one who bestows the fruits of Karma on all according to their Karma.

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।

तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

pramāṇaṁ prāṇanilayaḥ prāṇabhṛt prāṇajīvanaḥ,
tattvaṁ tattvavidekātmā janmamṛtyujarātigaḥ. (103)

959. Pramāṇam: One who is self-certifying, as He is Pure Consciousness.
960. Prāṇanilayaḥ: The home or dissolving ground of the Pranas.
961. Prāṇa-bhṛt: One who strengthens the Pranas as food (Anna).
962. Prāṇa-jīvanaḥ: He who keeps alive human beings with Vayus (airs) known as Prana, Apana etc.
963. Tattvaṁ: Means Brahman, just as words like Amruta, Satya, Paramartha, etc.
964. Tatvavid: One who knows His own true nature.
965. Ekātmā: One who is the sole being and the spirit (Atma) in all.
966. Janma-mṛtyu-jarātigaḥ: One who subsists without being subject to the six kinds of transformations – being born, existing, temporarily, growing, transforming, decaying and dying.

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

**bhūrbhuvahsvastarustārah savitā prapitāmahah,
yajñō yajñapatiryajvā yajñāṅgō yajñavāhanaḥ. (104)**

967. Bhūr-bhuvah-svastaruḥ: The three Vyahrutis Bhuh, Bhuvah, Svah are said to be the essence of the Veda.
968. Tārah: One who helps Jivas to go across the ocean of Samsara.
969. Savitā: He who generates all the worlds.
970. Prapitāmahah: One who is the father of Brahma and therefore the grandfather of all.
971. Yajñah: One who is of the form of Yajna.
972. Yajñapatiḥ: One who is the protector and the master of the Yajnas.
973. Yajvā: One who manifests as the performer of a Yajna.
974. Yajñāngaḥ: All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yajna.
975. Yajña-vāhanaḥ: One who supports the Yajna which yield various fruits.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५॥

yajñabhṛdyajñakṛdyajñī yajñabhugyajñāsādhanah,
yajñāntakṛdyajñaguhyamannamannāda eva ca. (105)

976. Yajñabhṛd: He is so called, because He is the protector and supporter of all Yajna.
977. Yajñakṛd: One who performs Yajna at the beginning and end of the world.
978. Yajñī: One who is the Principal.
979. Yajñabhug: One who is the enjoyer of Yajna or Protector of Yajna.
980. Yajña-sādhanah: One to whom the Yajna is the approach.
981. Yajñāntakṛd: One who is the end or the fruits of Yajna.
982. Yajñaguhyam: The Gyana Yajna or the sacrifice of knowledge, which is the esoteric (Guhyam) of all the Yajnas.
983. Annam: That which is eaten by living beings. Or He who eats all beings.
984. Annādah: One who is the eater of the whole world as food. The word Eva is added to show that He is also Anna, the food eaten.

आत्मयोनिः स्वयञ्जातो वैखानः सामगायनः ।

देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६॥

ātmayōniḥ svayamjātō vaikhānaḥ sāmagāyanaḥ,
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ. (106)

985. Ātmayōniḥ: One who is the source of all; that is, there is no material cause other than Himself for the universe.
986. Svayam-jātaḥ: He is also the instrumental cause.
987. Vaikhānaḥ: One who excavated the earth, taking a unique form.
988. Sāmagāyanaḥ: One who recites the Sama chants.

989. Devakī-nandanah: The Son of Devaki in the incarnation as Krishna.
990. Sraṣṭā: The creator of all the worlds.
991. Kṣitīśah: A master of the world. Here it denotes Rama.
992. Pāpanāśanaḥ: He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

śaṅkhabhṛnnandakī cakrī śārṅgadhanvā gadādharah,
rathāṅgapāṇirakṣōbhyaḥ sarvapraharaṇāyudhaḥ. (107)

993. Śaṅkhabhṛt: One who sports the conch known as Panchajanya, which stands for Tamasahamkara, of which the five elements are born.
994. Nandakī: One who has in His hand the sword known as Nandaka, which stands for Vidya (spiritual illumination).
995. Cakri: One who sports the discus known as Sudarshana, which stands for the Rajasahamkara, out of which the Indriyas have come.
996. Śārṅga-dhanvā: One who aims His Sarṅga bow.
997. Gadādharah: One who has the mace known as the Kaumodaki, which stands for the category of Buddhi.
998. Rathāṅga-pāṇiḥ: One in whose hand is a wheel (Chakra).
999. Akṣobhyaḥ: One who cannot be upset by anything, because He controls all the above-mentioned weapons.
1000. Sarva-praharaṇā-yudhaḥ: There is no rule that the Lord has got only the above- mentioned weapons. All things, which can be used for contacting or striking, are His weapons.

सर्वप्रहरणायुध ॐ नम इति ।
वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥ १०८ ॥

sarvapraharaṇāyudha om nama iti

vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī,
śrīmān nārāyaṇō viṣṇurvāsudevōbhirakṣatu. (108)
(Chant this shloka 3 times)

Protect us Oh Lord Narayana
Who wears the forest garland,
Who has the mace, conch, sword and the wheel. And
who is called Vishnu and the Vasudeva.

PHALASHRUTHI

भीष्म उवाच —

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १ ॥

bhīṣma uvāca —
itīdaṁ kīrtanīyasya keśavasya mahātmanaḥ,
nāmnām sahasraṁ divyānāmaśeṣeṇa prakīrtitam (1)

Bhishma said:
Thus was told, all the holy thousand names of Kesava, who
is great.

य इदं श्रुणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥ २ ॥

ya idaṃ śṛṇuyānnyam yaścāpi parikīrtayet,
nāsubhaṃ prāpnuyātkiñcit sōmutreha ca mānavaḥ. (2)

He who hears this daily and whoever recites it shall not attain to any evil, he shall be protected in this world and in the next.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥ ३ ॥

vedāntagō brāhmaṇaḥ syāt kṣatriyō vijayī bhavet,
vaiśyo dhanasamṛddhaḥ syācchūdraḥ sukhamavāpnuyāt. (3)

The Brahmin will get knowledge, the Kshatriya will get victory, the Vaisya will get wealth, the Shudra will get pleasures by reading these.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।

कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥ ४ ॥

dharmārthī prāpnuyāddharmamarthārthī cārthamāpnuyāt.
kāmanavāpnuyātkāmī prajārthī prāpnuyātprajām. (4)

He who seeks righteousness obtains righteousness, and he who seeks wealth obtains wealth; he who seeks progeny obtains his desires.

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।

सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥ ५ ॥

bhaktimān yaḥ sadōtthāya śucistadgatamānaḥ,
sahasraṃ vāsudevasya nāmnāmetat prakīrtayet. (5)

Whichever devoted man, getting up early in the morning and purifying himself, repeats this hymn devoted to Vasudeva, with a mind that is concentrated on Him...

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ ६ ॥

yaśaḥ prāpnōti vipulaṁ yāti prādhānyameva ca,
acalām śriyamāpnōti śreyaḥ prāpnōtyanuttamam. (6)

That man attains to great fame, leadership among his peers, wealth that is secure and the supreme good unsurpassed by anything...

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥ ७ ॥

na bhayaṁ kvacidāpnōti vīryaṁ tejaśca vindati,
bhavatyarōgō dyutimān balarūpaguṇānvitaḥ. (7)

He will be free from all fears and be endowed with great courage and energy and he will be free from diseases.

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ ८ ॥

rōgārtō mucyate rōgādbaddhō mucyeta bandhanāt,
bhayānmucyeta bhītastu mucyetaṭpanna āpadaḥ. (8)

He who is ill will get cured; He who is bound will be free; He who is afraid, will get rid of fear; he who is in danger, will be safe.

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ ९ ॥

durgāṇyatitaratyāśu puruṣaḥ puruṣōttamam,
stuvannāmasahasreṇa nityaṁ bhaktisamanvitaḥ. (9)

A man quickly crosses over difficulties by praising the Supreme Person with a thousand names, ever accompanied by devotion.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १० ॥

vāsudevāśrayō martyō vāsudevaparāyaṇaḥ,
sarvapāpaviśuddhātmā yāti brahma sanātanam. (10)

A mortal who takes refuge in Vāsudeva and is devoted to Vāsudeva, purified of all sins, attains to the eternal Brahman.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ ११ ॥

na vāsudevabhaktānāmaśubhaṁ vidyate kvacit,
janmamṛtyujarāvyaḍhibhayaṁ naivōpajāyate. (11)

There is nothing inauspicious for the devotees of Vāsudeva. They are not afraid of birth, death, old age or disease.

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥ १२ ॥

imaṁ stavamadhīyānaḥ śraddhābhaktisamanvitaḥ,
yujyetaātmasukhākṣāntiśrīdhṛtismṛtikīrtibhiḥ. (12)

One who studies this hymn with faith and devotion will be endowed with happiness, forbearance, prosperity, patience, memory and fame.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृत पुण्यानां भक्तानां पुरुषोत्तमे ॥ १३ ॥

na krōdhō na ca mātsaryam na lōbhō nāsubhā matiḥ,
bhavanti kṛtapuṇyānām bhaktānām puruṣōttame. (13)

The devotee of the Lord Purushottama, has neither anger nor fear,
nor avarice and nor bad thoughts.

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १४ ॥

dyauḥ sacandrārkanakṣatrā kham diśō bhūrmahōdadhiḥ,
vāsudevasya vīryeṇa vidhṛtāni mahātmanah. (14)

The heavens, the moon, the sun, the stars, the sky, the directions, the
earth and the ocean are sustained by the might of the great soul
Vasudeva.

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १५ ॥

sasurāsuragandharvaṁ sayakṣōragarākṣasam,
jagadvaśe vartatedaṁ kṛṣṇasya sacarācaram. (15)

All this world, that which moves and moves not, and which has Devas,
Rakshasas and Gandharwas, and also Asuras and Nagas, are under the
control of Lord Krishna.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १६ ॥

indriyāṇi manō buddhiḥ sattvaṁ tejō balaṁ dhṛtiḥ,
vāsudevātmaḥkānyāhuḥ, kṣetraṁ kṣetrajña eva ca. (16)

The senses, mind, intellect, Sattva, splendour, strength and patience
are said to be composed of Vasudeva, the field and the knower of the
field.

सर्वगिमानामाचारः प्रथमं परिकल्पते ।

आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ १७ ॥

sarvāgamānāmācārah̄ prathamam̄ parikalpate,
ācāraprabhavō dharmō dharmasya prabhuracyutaḥ. (17)

The conduct of all the Vedas is first conceived as the origin of conduct, the Dharma, the Lord of Dharma, the infallible.

ऋषयः पितरो देवा महाभूतानि धातवः ।

जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥ १८ ॥

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ,
jaṅgamājaṅgamam̄ cedaṁ jagannārāyaṇōdbhavam. (18)

The sages, the forefathers, the gods, the great beings, the metals, the movable and the immovable, this universe is born of Narayana.

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादिकर्म च ।

वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १९ ॥

yōgō jñānam̄ tathā sāṅkhyam̄ vidyāḥ śilpādikarma ca,
vedāḥ śāstrāṇi vijñānametatsarvam̄ janārdanāt. (19)

Yoga, knowledge and also Sāṅkhya, the sciences, crafts and other actions, the Vedas, the scriptures and knowledge, all this comes from Janardana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ २० ॥

ekō viṣṇurmahadbhūtam̄ pṛthagbhūtānyanekaśaḥ,
trīṅ-lōkānvyaṅgyāpya bhūtātmā bhun̄kte viśvabhugavyayaḥ. (20)

Vishnu alone, the Great Being, pervading the three worlds with many separate beings, the Soul of beings, enjoys the expanse of the Enjoyer of the universe.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ २१ ॥

imaṁ stavam bhagavatō viṣṇōrvyāseṇa kīrtitam,
paṭhedya icchetpuruṣaḥ śreyaḥ prāptuṁ sukhāni ca. (21)

Any man who desires to attain prosperity and happiness should recite this hymn of Lord Vishnu recited by Vyasa.

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम्
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ २२ ॥
न ते यान्ति पराभवम् ॐ नम इति

viśveśvaramajaṁ devaṁ jagataḥ prabhavāpyayam,
bhajanti ye puṣkarākṣaṁ na te yānti parābhavam. (22)
na te yānti parābhavam oṃ nama iti.

Those who worship the lotus-eyed Lord of the universe, the unborn God, the Lord of the universe, the inexhaustible, do not get defeated.

अर्जुन उवाच —

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।

भक्तानामनुरक्तानां त्राता भव जनार्दन ॥ २३ ॥

arjuna uvāca:

padmapatraviśālākṣa padmanābha surottama,
bhaktānāmanuraktānāṃ trātā bhava janārdana. (23)

Om Namah Arjuna said — O lotus-petalled, large-eyed, lotus-naveled, best of the gods, be the savior of the devotees who are devoted to you, O Janardana.

श्रीभगवानुवाच —

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।

सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ॥ २४ ॥

स्तुत एव न संशय ॐ नम इति ।

śrī bhagavānuvāca:

yō māṃ nāmasahasrēṇa stōtumicchati pāṇḍava,
sōhamēkēna ślōkēna stuta ēva na saṁśayaḥ. (24)

stuta eva na saṁśaya om nama iti

The Lord said:

He who likes, Oh Arjuna, to sing my praise, using these thousand names, should know Arjuna, that I would be satisfied By his singing of even one stanza, without any doubt. Om Nama, without any doubt.

व्यास उवाच —

वासनाद्वासुदेवस्य वासितं ते जगतरयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ २५ ॥

श्री वासुदेव नमोऽस्तुत ॐ नम इति ।

vyāsa uvāca:

vāsanādvāsudēvasya vāsitaṃ tē jagatrayam,
sarvabhūtanivāsōsi vāsudēva namōstu tē. (25)

śrīvāsudēva namōstuta om nama iti.

Vyasa said:

My salutations to you Vasudeva, because you who live in all the worlds make these worlds as places where beings live, and also Vasudeva, You live in all beings as their soul.

Om Nama salutations to Vasudeva.

पार्वत्युवाच —

केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।

पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥ २६ ॥

pārvatyuvāca:

kēnōpāyēna laghunā viṣṇōrnāmasahasrakam,

paṭhyatē paṇḍitairnityaṁ śrōtomicchāmyahaṁ prabhō. (26)

Parvathi said:

I am desirous to know, Oh Lord, how the scholars of this world will chant without fail these thousand names, by a method that is easy and quick.

ईश्वर उवाच —

श्रीराम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं राम नाम वरानने ॥ २७ ॥

श्रीरामनाम वरानन ॐ नम इति ।

īśvara uvāca:

śrīrāma rāma rāmēti ramē rāmē manōramē,

sahasranāmatattulyaṁ rāmanāma varānanē. (27)

(Chant this shloka 3 times)

śrī rāmanāma varānana oṃ nama iti.

Lord Shiva said:

Hey beautiful one, I play with Rama always, by chanting Rama Rama

and Rama. Hey lady with a beautiful face, chanting of the name Rama, is same as the thousand names. Om Nama Rama Nama Rama.

ब्रह्मोवाच —

नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटियुगधारिणे नमः ॥ २८ ॥
सहस्रकोटियुगधारिणे ॐ नम इति ।

brahmōvāca:

namōstvanāntāya sahasramūrtayē
sahasrapādākṣīśirōrubāhavē,
sahasranāmnē puruṣāya śāśvatē
sahasrakōṭiyugadhāriṇē namaḥ. (28)
sahasrakōṭiyugadhāriṇē om nama iti.

Brahma said:

Salutations to Thee, Oh lord, Who runs the immeasurable time of thousands of crore yugas, Who has no end, Who has a thousand names, Who has a thousand forms, Who has a thousand feet, Who has a thousand eyes, Who has a thousand heads, Who has a thousand arms, and Who is always there. Om Nama He who runs thousands of crore yugas.

सञ्जय उवाच —

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ २९ ॥

sanjaya uvāca:

yatra yōgēśvaraḥ kṛṣṇō yatra pārthō dhanurdharaḥ,
tatra śrīrvijayo bhūtirdhruvā nītirmatirmama. (29)

Sanjaya said:

Where Krishna, the king of Yogas, and where the wielder of bow, Arjuna, is there, there will exist all the good, all the the victory, all the fame, and all the justice in this world.

श्रीभगवानुवाच —

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३० ॥

śrībhagavānuvāca:

ananyāścīntayāntō māṃ yē janāḥ paryupāsātē,
tēṣāṃ nityābhiyuktānāṃ yōgakṣēmaṃ vahāmyaham. (30)

Sri Bhagavan said:

I would take care of worries and cares of him who thinks and serves Me without any other thoughts.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ३१ ॥

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām,

dharmaśamsthāpanārthāya sambhavāmi yugē yugē. (31)

I save the righteous and destroy the wicked, and establish righteousness in every age.

आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।

सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥ ३२ ॥

ārtā viṣaṇṇāḥ śithilāśca bhītāḥ ghōreṣu ca vyādhiṣu vartamānāḥ,

saṅkīrtya nārāyaṇaśabdamaātraṃ vimuktaduḥkhāḥ sukhinō bhavānti. (32)

If he who is worried, sad, broken, afraid, severely ill, if he who has heard tidings bad, sings Narayana and Narayana, all his cares would be taken care of.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥ ३३ ॥

kāyena vācā manaseṁdriyaiṛvā budhyātmanā vā prakṛteḥ svabhāvāt,
karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi. (33)

Whatever I do either by body, speech, mind or sensory organs, either with my personal knowledge or natural trait, I surrender and submit all to that to supreme divine Narayana.

Kshamarpana Stotra

ॐ यदक्षरपदभ्रष्टं मात्राहीनं तु यद् भवेत् ।
तत् सर्वं क्षम्यतां देव नारायण नमोस्तुते ॥ १ ॥

ōm yadakhara-pada-bhraṣṭaṁ mātrāhēnaṁ tu yad bhavet |
tat sarvam kṣamyatām dēva nārāyana namōstutē || 1 ||

Forgive me for all the errors or mistakes in letter, word or any phonetic aberration that may have occurred in my chanting, O, Lord Narayana, I bow to you

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।
नयूनानि चातिरिक्तानि क्षमस्व पुरुषोत्तम ॥ २ ॥

visarga bindumātrāṇi padapādākṣharāṇi ca |
nyūnāni cātiriktāni kshamasva puruṣōttama || 2 ||

visarga (“.”, bindu (. or intonation of alphabet, word or phrase and any other mistakes or omission, Forgive me, O, Lord.