

श्रीविष्णुसहस्रनामस्तोत्रम्

Sri Vishnu Sahasranamam — Comprehensive Line-by-Line Sanskrit Text, English Translation & Meaning

Source Video: [VISHNU SAHASRANAMAM | Madhubanti Bagchi & Siddharth Bhavsar | Stotra For Peace & Divine Blessings \(Tilak\)](#)

Structure: Complete verbatim coverage of Invocation, Purva Peethika, Sankalpa & Nyasa, Dhyanam, All 108 Stotram Shlokas (1000 Names), Uttara Peethika (Phalasruti), and Concluding Shlokas / Samarpanam.

Format: Sanskrit/Hindi Line → English Translation → Detailed Philosophical & Devotional Meaning.

Part I: Invocatory Mantras, Guruvandana & Vyasa Vandana

Introductory Channel Opening

Sanskrit / Hindi Line:

हमारी संस्कृति हमारे संस्कार सदा रहे हमारे साथ। सब्सक्राइब करें तिलक।

Hamārī saṁskṛti hamāre saṁskāra sadā rahe hamāre sātha. Sabaskrāiba kareṁ Tilaka.

English Translation:

May our culture and our values always remain with us. Subscribe to Tilak.

Meaning:

Opening statement and traditional cultural invocation by the channel 'Tilak', inviting viewers to stay rooted in eternal cultural values and spiritual heritage.

Mangalacharanam / Invocation to Lord Ganesha / All-Pervading Divine

Sanskrit / Hindi Line:

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāambaradharaṁ viṣṇuṁ śaśivarṇaṁ caturbhujam | prasannavadanaṁ dhyāyet sarvaviḡhnopaśāntaye ||

English Translation:

One should meditate upon Lord Vishnu (or Lord Ganesha/the All-Pervading Lord), who wears pure white garments, who is lustrous like the full moon, who has four arms, and who possesses a tranquil, radiant, and serene countenance, for the pacification and total removal of all obstacles.

Meaning:

This opening mangala-shloka invokes the supreme protective presence before undertaking any sacred recitation. White robes symbolize immaculate purity (shuddha-sattva); the radiant moon-like hue represents soothing inner peace; the four arms symbolize omnipotent sovereignty over the four cardinal directions and mastery over dharma, artha, kama, and moksha; the smiling, gracious face (prasanna-vadana) bestows supreme grace to dispel all material, mental, and spiritual impediments.

Vyasa Vandana (Salutation to Sage Veda Vyasa)

Sanskrit / Hindi Line:

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

vyāsaṁ vasiṣṭhanaptāraṁ śakteḥ putramakalmaṣam | parāśarātmajaṁ vande śukatātaṁ taponidhim ||

English Translation:

I bow down to Sage Vyasa—the great-grandson of Sage Vashistha, the grandson of Shakti, the taintless son of Sage Parashara, the father

of Sri Shuka, and the supreme treasure-house of spiritual austerities (tapas).

Meaning:

This verse pays reverence to the illustrious lineage of Sage Krishna Dvaipayana Veda Vyasa, the compiler of the Vedas, the author of the Mahabharata, the Puranas, and the Brahma Sutras. Honoring the guru-parampara (spiritual lineage) before chanting ensures receptivity to divine wisdom.

Vyasa-Vishnu Abhedha (Non-difference of Vyasa and Vishnu)

Sanskrit / Hindi Line:

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे । नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

vyāsāya viṣṇurūpāya vyāsarūpāya viṣṇave | namo vai brahmanidhaye vāsiṣṭhāya namo namaḥ ||

English Translation:

Salutations to Vyasa, who is an embodiment of Lord Vishnu; salutations to Vishnu, who manifests in the form of Vyasa! Salutations again and again to that scion of Vashistha, who is a veritable repository of Supreme Brahman.

Meaning:

According to the tradition, Sage Vyasa is a direct jnana-shaktyavesha avatara (empowered incarnation) of Lord Vishnu Himself, who appeared to classify and preserve the sacred knowledge for humanity. Chanting this verse acknowledges that the divine truth flowing through Vyasa originates from the Supreme Lord Vishnu.

Salutation to the Changeless Supreme Reality

Sanskrit / Hindi Line:

अविकाराय शुद्धाय नित्याय परमात्मने । सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥

avikārāya śuddhāya nityāya paramātmāne / sadaikarūparūpāya viṣṇave sarvajīṣṇave //

English Translation:

Salutations to Lord Vishnu, who is beyond all modifications (changeless), inherently pure, eternal, the Supreme Self of all beings, ever established in His singular transcendent nature, all-pervading, and victorious over all limitations.

Meaning:

Here, Lord Vishnu is described in His ultimate Nirguna and Saguna aspects: He undergoes none of the six natural modifications (shat-bhava-vikara: birth, existence, growth, alteration, decay, death); He is free from ignorance and impurities (shuddha); He exists eternally across all time (nitya); He is the innermost indweller (Paramatman); and He is 'Sarvajishnu'—ever triumphant over cosmic cycles and ignorance.

Deliverance through Divine Remembrance

Sanskrit / Hindi Line:

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् । विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ॐ नमो विष्णवे प्रभविष्णवे ॥

yasya smaraṇamātreṇa janmasamsārabandhanāt / vimucyate namastasmai viṣṇave prabhaviṣṇave // *om namo viṣṇave prabhaviṣṇave //*

English Translation:

Salutations to that all-pervading Lord Vishnu, the supreme sovereign ruler, by the mere remembrance of Whom a mortal is liberated from the bondage of continuous cycles of birth and mundane transmigration. Om, salutations to Vishnu, the Supreme Almighty Lord.

Meaning:

This verse proclaims the profound potency of Divine Remembrance (Smarana). Even a single sincere moment of meditating upon the Supreme Lord Vishnu cuts through the accumulated karmic fetters of samsara (worldly bondage) and grants spiritual emancipation (moksha).

Part II: Purva Peethika (The Prelude & Dialogue of Yudhishtira and Bhishma)

Purva Peethika - Vaishampayana's Narration (Shloka 1)

Sanskrit / Hindi Line:

श्रीवैशम्पायन उवाच - श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः । युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥

śrīvaiśampāyana uvāca - śrutvā dharmānaśeṣeṇa pāvanāni ca sarvaśaḥ | yudhiṣṭhiraḥ śāntanavaṁ punarevābhyabhāṣata ||

English Translation:

Sri Vaishampayana said: Having heard in exhaustive detail all the sacred, purifying dharmas (duties of life, society, and kingship) from Bhishma, King Yudhishtira once again addressed the revered son of Shantanu (Bhishma Pitamaha).

Meaning:

In the Anushasana Parva of the Mahabharata, lying on his bed of arrows awaiting the auspicious Uttarayana, Bhishma Pitamaha discourses on all dimensions of ethics and righteous living. Having absorbed this comprehensive discourse, King Yudhishtira seeks the highest, simplest, and most supreme path to ultimate spiritual liberation.

Purva Peethika - Yudhishtira's Six Fundamental Questions (Shlokas 2-3)

Sanskrit / Hindi Line:

युधिष्ठिर उवाच - किमेकं दैवतं लोके किं वाप्येकं परायणम् । स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ को धर्मः सर्वधर्माणां भवतः परमो मतः । किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥

yudhiṣṭhira uvāca - kimekaṁ daivataṁ loke kiṁ vāpyekaṁ parāyaṇam | stuvantaḥ kaṁ kamarcantaḥ prāpnuyurmānavāḥ śubham || ko dharmāḥ sarvadharmāṇāṁ bhavataḥ paramo mataḥ | kiṁ japaṁmucyate janturjanmasaṁsārabandhanāt ||

English Translation:

King Yudhishtira asked: 1. Who is the one Supreme Divinity in this world? 2. What is the one ultimate refuge and supreme goal of life? 3.

By praising whom do human beings attain all auspiciousness? 4. By worshipping whom do mortals achieve ultimate good? 5. Which among all dharmas (spiritual practices and duties) is, in your considered opinion, the supreme and highest? 6. By chanting (japam) what name or mantra is an embodied living being liberated from the bondage of birth and rebirth?

Meaning:

These six timeless, profound questions framed by Yudhishtira establish the entire foundational context for the revelation of Sri Vishnu Sahasranamam. Yudhishtira seeks a universal, accessible, all-encompassing path that requires no complicated sacrificial rituals, but solely pure devotion and recitation.

Purva Peethika - Bhishma's Answer: The Supreme Deity and Praise (Shloka 4)

Sanskrit / Hindi Line:

श्रीभीष्म उवाच - जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् । स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥

śrībhīṣma uvāca - jagatprabhuṁ devadevamanantaṁ puruṣottamam / stuvannāmasahasreṇa puruṣaḥ satatotthitaḥ ॥

English Translation:

Sri Bhishma said: A person becomes free from all sorrows and transcends worldly bondage by constantly and zealously praising with His Thousand Names the Lord of the Universe (Jagatprabhu), the God of all gods (Devadeva), the Infinite (Ananta), the Supreme Being (Purushottama).

Meaning:

Bhishma begins his answer to Yudhishtira's questions by identifying the single Supreme Divinity: Lord Narayana / Vishnu. He states that constant, dedicated chanting of the Thousand Names with an alert and devout mind (satatotthitah) brings complete spiritual fulfillment.

Purva Peethika - Daily Worship and Devotion (Shloka 5)

Sanskrit / Hindi Line:

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् । ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥

tameva cārcayannityaṁ bhaktyā puruṣamavyayam / dhyāyan stuvannamasyaṁśca yajamānastameva ca //

English Translation:

And by ever worshipping with unwavering devotion that Imperishable Being (Avyaya Purusha)—meditating upon Him, praising Him, prostrating before Him, and offering oneself entirely in loving adoration unto Him alone.

Meaning:

Bhishma explains the holistic spiritual discipline of Navadha Bhakti: integrating internal contemplation (Dhyana), verbal praise (Stuti), physical prostration and humility (Namaskara), and loving sacrificial worship (Archana/Yajna) directed entirely toward the eternal Lord.

Purva Peethika - The Master of All Worlds (Shloka 6)

Sanskrit / Hindi Line:

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् । लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

anādinidhanam viṣṇuṁ sarvalokamaheśvaram / lokādhyakṣaṁ stuvannityaṁ sarvaduḥkhātigo bhavet //

English Translation:

By constantly praising Lord Vishnu—who has neither beginning nor end (Anadi-nidhanam), who is the Supreme Sovereign of all cosmic realms (Sarvaloka-maheshvaram), and the eternal Presiding Witness of all worlds (Lokadhyaksham)—one transcends all sorrow and grief.

Meaning:

The Lord is beyond time, uncreated and imperishable. Being the master and witness of every realm and living entity, praising Him dissolves all existential suffering (Adhyatmika, Adhibhautika, Adhidaivika) and lifts the soul above all temporal distress.

Purva Peethika - The Well-Wisher and Source of All Beings (Shloka 7)

Sanskrit / Hindi Line:

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् । लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥

brahmaṇyaṁ sarvadharmajñaṁ lokānāṁ kīrtivardhanam / lokanāthaṁ mahadbhūtaṁ sarvabhūtabhavodbhavam //

English Translation:

He who is the protector and benefactor of spiritual wisdom and seekers (Brahmanya), the knower of all righteous dharmas (Sarvadharmajnam), the enhancer of fame and glory of all the worlds, the Master and Protector of the universe (Lokanatham), the Great Being (Mahadbhutam), and the source of the origin and evolution of all existing beings.

Meaning:

Vishnu is the ultimate fountainhead from whom all creation springs and expands. Praising Him connects the individual soul directly with the cosmic protector who nurtures righteousness and upholds the moral architecture of the cosmos.

Purva Peethika - The Supreme Dharma (Shloka 8)

Sanskrit / Hindi Line:

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः । यद् भक्त्या पुण्डरीकाक्षं स्तवैरर्चन्नरः सदा ॥

eṣa me sarvadharmāṇāṁ dharmo'dhikatamo mataḥ / yad bhaktyā puṇḍarīkākṣaṁ stavairarcennaraḥ sadā //

English Translation:

This, in my considered judgment, is the supreme-most dharma above all other dharmas: that a human being should with intense devotion ever worship the Lotus-Eyed Lord (Pundarikaksha) through hymns of praise (Stavas).

Meaning:

Answering Yudhishtira's question about the highest dharma ('Ko dharmah sarvadharmānām...'), Bhishma unequivocally declares that pure, loving praise of the Lotus-Eyed Lord (Bhakti-yoga expressed through Stotra) is superior to all ritualistic sacrifices, penances, and scriptural rites, because it is open to all, harmless, universally purifying, and instantly brings divine grace.

Purva Peethika - The Supreme Radiance, Penance and Reality (Shlokas 9-10)

Sanskrit / Hindi Line:

परमं यो महत्तेजः परमं यो महत्तपः । परमं यो महद्ब्रह्म परमं यः परायणम् ॥ पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।

दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥

paramam yo mahattejah paramam yo mahattapah | paramam yo mahadbrahma paramam yah parāyaṇam || pavitrāṇām pavitram yo maṅgalānām ca maṅgalam | daivatam devatānām ca bhūtānām yo'vyayah pitā ||

English Translation:

He who is the Supreme Light of all lights (Paramam Tejah), the Supreme Austerity (Paramam Tapah), the Supreme Great Absolute Reality (Mahad-Brahma), and the Ultimate Supreme Haven/Goal (Parayanam); He who is the Sanctifier of all sanctifying entities (Pavitranam Pavitram), the Supreme Auspiciousness among all auspicious things (Mangalanam Mangalam), the God of all deities (Daivatam Devatanam), and the Imperishable Father/Originator of all living beings (Avyayah Pita).

Meaning:

Lord Vishnu is not merely one among many gods; He is the ultimate reality described in the Upanishads: the Light illuminating the Sun and intellect, the purifying power purifying Ganga and holy waters, the auspiciousness bestowing goodness, and the eternal cosmic parent caring for every soul.

Purva Peethika - Source and Dissolution of Creation (Shloka 11)

Sanskrit / Hindi Line:

यततः सर्वाणि भूतानि भवन्त्यादियुगागमे । यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥

yataṭṭaḥ sarvāṇi bhūtāni bhavantyādiyugāgame | yasmiṁśca pralayaṁ yānti punareva yugakṣaye ||

English Translation:

From Whom alone all living beings and cosmic elements manifest at the beginning of a cosmic cycle (Yugagama), and into Whom alone they dissolve and merge again when the cycle draws to a close (Yugakshaya).

Meaning:

Echoing the famous Taittiriya Upanishad mahavakya ('Yato va imani bhutani jayante...'), Bhishma highlights that Lord Vishnu is both the efficient and material cause (Nimitta and Upadana Karana) of the entire cosmos, who creates, sustains, and dissolves all realms within His infinite body.

Purva Peethika - The Thousand Names Destroying Fear and Sin (Shlokas 12-13)

Sanskrit / Hindi Line:

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते । विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ यानि नामानि गौणानि विख्यातानि
महात्मनः । ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥

*tasya lokapradhānasya jagannāthasya bhūpate | viṣṇornāmasahasraṁ me śṛṇu pāpabhayāpaham || yāni nāmāni gauṇāni vikhyātāni
mahātmanaḥ | ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtaye ||*

English Translation:

Therefore, O King (Bhupate), listen from me to the Thousand Names of that Lord of the Universe, the Supreme Master of all worlds—names that eradicate all sins, anxieties, and fears! Those names which are based on His divine attributes and glorious cosmic deeds (Gunani/Gaunani), celebrated far and wide, and sung by great seers (Rishis), I shall now declare unto you for the supreme well-being, spiritual prosperity, and elevation of all beings.

Meaning:

Bhishma formally introduces the Sahasranama (1000 names). These names are not arbitrary labels but 'Gauna-Namani'—meaningful descriptors of the Lord's infinite divine virtues, transcendental qualities, protective deeds, and metaphysical realities, revealed by ancient realized sages for humanity's eternal welfare.

Part III: Sankalpam, Maha-Viniyoga & Shadanga Nyasa

Rishi, Chhandas & Devata of the Stotra (Sankalpam 1)

Sanskrit / Hindi Line:

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः । छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥

ṛṣirnāmnāṁ sahasrasya vedavyāso mahāmuniḥ | chando'nuṣṭup tathā devo bhagavān devakīsutaḥ ||

English Translation:

The seer (Rishi) of this Thousand Names hymn is the great sage Veda Vyasa; the poetic meter (Chhandas) is Anushtup (eight syllables per quarter); and the presiding Supreme Deity (Devata) is Bhagavan Himself, the divine son of Devaki (Sri Krishna / Lord Vishnu).

Meaning:

Before reciting a Vedic or Tantric mantra/stotra, acknowledging the Rishi (seer who perceived it), the Chhandas (sacred metrical vibration), and the Devata (the divine archetype/aspect of God being invoked) establishes mental attunement with the cosmic source of the hymn.

Bija, Shakti & Viniyoga (Sankalpam 2 & 3)

Sanskrit / Hindi Line:

अमृतांशूद्भवो बीजं शक्तिर्देवकीनन्दनः । त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् । अनेकरूपं दैत्यान्तं नमामि पुरुषोत्तमम् ॥

amṛtāṁśūdbhavo bījaṁ śaktirdevakīnandanaḥ | trisāmā hṛdayaṁ tasya śāntyarthē viniyuḥyate || viṣṇuṁ jiṣṇuṁ mahāviṣṇuṁ prabhaviṣṇuṁ maheśvaram | anekarūpaṁ daityāntaṁ namāmi puruṣottamam ||

English Translation:

The seed (Bija) is 'Amritamshudbhava' (He who is the origin of the nectar-rayed Moon); the power (Shakti) is 'Devakinandana' (the joy of Devaki); the heart (Hridaya) is 'Trisama' (the singer of the threefold Sama Veda). It is dedicated (viniyoga) for attaining supreme inner peace. I bow down to Vishnu, the Ever-Victorious (Jishnu), the Great All-Pervading Lord (Mahavishnu), the Supreme Sovereign (Prabhavishnu), the Great Master (Maheshvara), He who assumes myriad forms (Anekarupa), the Destroyer of demonic ego and negativity (Daityanta), and the Supreme Divine Being (Purushottama).

Meaning:

These verses summarize the mystical energetic structure of the stotra. Chanting it activates spiritual nectar (Amrita), divine loving protection (Shakti), sublime Vedic harmony (Trisama), and complete triumph over lower negative tendencies (Daityanta) to realize the Supreme Purusha.

Maha-Viniyoga & Shadanga Nyasa (Comprehensive Invocatory Formula)

Sanskrit / Hindi Line:

अस्य श्रीविष्णुदिव्यसहस्रनामस्तोत्रमहामन्त्रस्य, श्री वेदव्यासो भगवान् ऋषिः, अनुष्टुप् छन्दः, श्रीमहाविष्णुः परमात्मा श्रीमन्नारायणो देवता, अमृतांशूद्भवो भानुरिति बीजम्, देवकीनन्दनः स्रष्टेति शक्तिः, उद्भवः क्षोभणो देव इति परमो मन्त्रः, शङ्खभृन्नन्दकी चक्रीति कीलकम्, शार्ङ्गधन्वा गदाधर इत्यस्त्रम्, रथाङ्गपाणिरक्षोभ्य इति नेत्रम्, त्रिसामा सामगः सामेति कवचं, आनन्दं परब्रह्मेति योनिः, ऋतुः सुदर्शनः काल इति दिग्बन्धः, श्रीविश्वरूप इति ध्यानम्, श्रीमहाविष्णुप्रीत्यर्थं श्रीसहस्रनामजपे विनियोगः ॥

asya śrīviṣṇudivyasahasranāmastotramahāmantrasya, śrī vedavyāso bhagavān ṛṣiḥ, anuṣṭup chandaḥ, śrīmahāviṣṇuḥ paramātmā śrīmannārāyaṇo devatā, amṛtāṁśūdbhavo bhānuriti bījam, devakīnandanaḥ sraṣṭeti śaktiḥ, udbhavaḥ kṣobhaṇo deva iti paramo mantraḥ, śaṅkhabhṛnnandakī cakrīti kīlakam, śārṅgadhanvā gadādhara ityāstram, rathāṅgapāṇirakṣobhya iti netram, trisāmā sāmagāḥ sāmeti kavacam, ānandaṁ parabrahmeti yoniḥ, ṛtuḥ sudarśanaḥ kāla iti digbandhaḥ, śrīviśvarūpa iti dhyānam, śrīmahāviṣṇuprītyarthe śrīsahasranāmajape viniyogaḥ ||

English Translation:

For this Great Mantra of the Divine Thousand Names of Lord Sri Vishnu: Sri Bhagavan Veda Vyasa is the Rishi (Seer); Anushtup is the Chhandas (Metre); Sri Mahavishnu, the Supreme Soul Sri Sriman Narayana, is the Devata (Presiding Deity); 'Amritamshudbhavo Bhanu' is the Bija (Seed); 'Devakinandanah Srashta' is the Shakti (Dynamic Energy); 'Udbhavah Kshobhano Deva' is the Supreme Mantra; 'Shankhabhrin Nandaki Chakri' is the Kilaka (Pin/Key); 'Sharngadhanva Gadadhara' is the Astra (Weapon of spiritual defense); 'Rathangapanir Akshobhya' is the Netra (Eye of spiritual vision); 'Trisama Samagah Sama' is the Kavacha (Protective Shield); 'Anandam Parabrahma' is the Yoni (Source/Womb of creation); 'Rituh Sudarshanah Kala' is the Digbandha (Locking and sanctifying of all ten directions); 'Sri Vishvarupa' is the object of Dhyana (Contemplation); This Japa is performed as a Viniyoga (consecrated offering) solely for the pleasure and grace of Sri Mahavishnu.

Meaning:

This elaborate Maha-Nyasa ritualizes and sanctifies the practitioner's entire subtle anatomy, sealing psychic and physical energy channels with divine attributes, weapons, and aspects of Lord Narayana before entering into the deep meditative chanting of the Thousand Names.

Part IV: Dhyana Shlokas (Meditative Visualizations of Lord Vishnu)

Dhyanam 1 - The Lord of the Ocean of Milk (Kshirodhanvat Pradeshe)

Sanskrit / Hindi Line:

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत् सैकते मौक्तिकानां मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।

शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षै- रानन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥

kṣīrodanvatpradeśe śucimaṇivilasat saikate mauktikānām mālākṣiptāsanasthaḥ sphatikamaṇinibhairmauftikairmaṇḍitāṅgaḥ |

śubhraiṛabhraiṛadabhraiṛupariviracitairmuktapīyūṣavarṣair- ānandī naḥ punīyādarinalinagadāśaṅkhaṇīrmukundaḥ ||

English Translation:

May Lord Mukunda (the Bestower of Liberation) purify us—He who is seated upon a throne fashioned from garlands of pearls on the

radiant jewel-strewn sands of the Ocean of Milk; whose divine limbs are adorned with lustrous pearls and crystal gems; over whom pure white clouds shower gentle drizzles of immortality-bestowing divine nectar; who is overflowing with bliss; and who holds in His four hands the Discus (Ari/Chakra), Lotus (Nalina), Mace (Gada), and Conch (Shankha).

Meaning:

This visualization brings the mind into profound serenity (Shanti) by picturing Sri Vaikuntha / Kshirodakasayi Vishnu resting in the Milk Ocean, showering the soul with celestial peace, purity, and immortal bliss (Amrita).

Dhyanam 2 - The Cosmic Form of Lord Vishnu (Bhuh Padau Yasya)

Sanskrit / Hindi Line:

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः । अन्तःस्थं
यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै- श्चित्रं रम्यं रमेतं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ ॐ नमो भगवते वासुदेवाय
॥

*bhūḥ pādaḥ yasya nābhirviyadasuranilāścandrasūryau ca netre karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ |
antaḥstham yasya viśvaṁ suranarakhagagobhogigandharvadaityai- ścitram ramyaṁ rametaṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi ||
om namo bhagavate vāsudevāya ||*

English Translation:

I bow down to Lord Vishnu, the Supreme Lord of the cosmos, whose divine physical embodiment is the three worlds (Tribhuvana-vapusha): the Earth forms His feet; the sky is His navel; the cosmic breath of life is His breath; the Moon and the Sun are His two eyes; the cardinal directions are His ears; the highest heavens form His crown/head; the sacred fire (Agni) is His mouth; the vast oceans are His abdomen; and within whose cosmic body the entire wondrous universe—abounding with gods, humans, birds, cattle, serpents, celestial Gandharvas, and Asuras—rejoices in blissful harmony. Om, salutations unto Bhagavan Vasudeva!

Meaning:

This is the iconic Vishvarupa Dhyanam described in the Purusha Sukta and Shrimad Bhagavatam. It elevates consciousness beyond personal boundaries, guiding the meditator to realize that every particle, star, galaxy, and living creature is directly situated within the

vast, loving body of Lord Narayana.

Dhyanam 3 - The Serene Lord Resting on the Serpent (Shantakaram)

Sanskrit / Hindi Line:

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

*śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ viśvādhāraṁ gaganasadṛśaṁ meghavarṇaṁ śubhāṅgaṁ | lakṣmīkāntaṁ
kamalanayanaṁ yogibhirdhyānagamyam vande viṣṇuṁ bhavabhayaharaṁ sarvalokekanātham ||*

English Translation:

I bow before Lord Vishnu, the embodiment of profound peace (Shantakaram); who reposes serenely upon the serpent Shesha (Bhujagashayanam); from whose navel sprouts the creative cosmic lotus (Padmanabham); who is the Lord of all celestials (Suresham); who is the foundation and support of the entire universe (Vishvadharam); whose form is all-encompassing like the sky (Gagana-sadrisham); whose complexioned hue is dark and refreshing like a rain cloud (Meghavarnam); who possesses all-auspicious limbs (Shubhangam); who is the beloved Lord of Goddess Lakshmi (Lakshmikantam); whose eyes are like tender lotus petals (Kamalanayanam); who is attained by yogis through deep meditation (Yogibhir-dhyanaagamyam); who completely dispels the fear of worldly existence (Bhavabhayaharam); and who is the sole sovereign Master of all cosmic realms (Sarvalokaikanatham).

Meaning:

One of the most revered and chanted dhyana-mantras in Sanatana Dharma, capturing the transcendent majesty, supreme beauty, and comforting compassion of Lord Vishnu who removes all anxiety and grants spiritual liberation.

Dhyanam 4 - The Cloud-Complexioned Lord with Shrivatsa (Meghashyamam)

Sanskrit / Hindi Line:

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् । पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥
नमः समस्तभूतानामादिभूताय भूभृते । अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥

meghaśyāmaṁ pītakaśeyavāsaṁ śrīvatsāṅkaṁ kaustubhobhāsitāṅgam | puṇyopetaṁ puṇḍarikāyatākṣaṁ viṣṇuṁ vande sarvalokekanātham
// namaḥ samastabhūtānāmādhībūtāya bhūbhṛte | anekarūparūpāya viṣṇave prabhaviṣṇave //

English Translation:

I praise Lord Vishnu, dark like a monsoon cloud, draped in shimmering yellow silk garments (Pitambara), bearing the sacred Shrivatsa mark upon His chest, His divine body illuminated by the radiant Kaustubha gem, endowed with all supreme virtues, possessing expansive eyes like blossoming lotus petals, the sole Lord of all the worlds. Salutations to the primordial cause of all beings (Adibhuta), the supporter of the earth and cosmos (Bhubhrit), who assumes infinite diverse forms (Anekarupa), the all-pervading and omnipotent Vishnu.

Meaning:

This verse meditates upon the divine ornamentation of Bhagavan—the Pitambara symbolizing light and knowledge, the Shrivatsa symbolizing His eternal consort Lakshmi, and the Kaustubha jewel representing the purified souls of all living beings held close to His heart.

Dhyanam 5 - Salutation to the Four-Armed Lord with Divine Ornaments

Sanskrit / Hindi Line:

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् । सहारवक्षःस्थलशोभिकौस्तुभं नमामि विष्णुं शिरसा चतुर्भुजम् ॥

saśaṅkhacakraṁ sakirīṭakuṇḍalaṁ sapītavastraṁ sarasīruhekṣaṇam | sahāravakṣaḥsthalaśobhikaustubhaṁ namāmi viṣṇuṁ śirasā
caturbhujam //

English Translation:

I bow my head in reverent prostration to the four-armed Lord Vishnu, who holds the holy Conch and Discus; who wears a majestic royal crown and shimmering earrings; who is adorned in golden-yellow robes; whose eyes resemble blooming lotuses; and whose chest shines

brilliantly with pearl necklaces and the resplendent Kaustubha gem.

Meaning:

The devotee prostrates with complete surrender (Sharanagati) before the personal, four-armed deity form (Chaturbhuja Murti), offering physical, intellectual, and emotional surrender to the Divine.

Dhyanam 6 - Sri Krishna with Rukmini and Satyabhama (Chhayayam Parijatasya)

Sanskrit / Hindi Line:

छायायां पारिजातस्य हेमसिंहासनोपरि । आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ॥ चन्द्राननं चतुर्बाहुं
श्रीवत्साङ्कितवक्षसम् । रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

*chāyāyām pārijātasya hemasiṁhāsanopari | āsīnamambudaśyāmamāyatākṣamalaṅkṛtam || candrānanam caturbāhum
śrīvatsāṅkitavakṣasam | rukmiṇīsatyabhāmābhyām sahitaṁ kṛṣṇamāśraye ||*

English Translation:

Seated beneath the cooling shade of the celestial Parijata tree upon an exquisite golden throne, dark-hued like a rain-laden cloud, with expansive lotus eyes, richly adorned with divine gems, possessing a countenance graceful like the full moon, four-armed, His chest bearing the sacred Shrivatsa emblem—I take eternal refuge in Sri Krishna, who is graciously flanked by His divine consorts, Sri Rukmini Devi and Satyabhama Devi.

Meaning:

This dhyana connects the transcendent Narayana directly with His beloved Avatara Sri Krishna in Dvaraka. Rukmini represents Sri (prosperity and devotion) while Satyabhama represents Bhu-devi (earthly grounding and strength). Taking refuge in Him resolves all dualities and brings unalloyed joy.

Part V: Sri Vishnu Sahasranama Stotram — The 1000 Divine Names (Shlokas 1 to 108)

Shloka 1 (Names 1 - 9)

Sanskrit / Hindi Line:

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः । भूतकृद् भूतभृद् भावो भूतात्मा भूतभावनः ॥ १ ॥

viśvaṁ viṣṇurvaṣaṭkāro bhūtabhavyabhavatprabhuḥ | bhūtakṛd bhūtabhṛd bhāvo bhūtātmā bhūtabhāvanaḥ || 1 ||

English Translation:

He who is the Universe (Vishvam), the All-Pervading One (Vishnuh), the Invocation at Vedic Sacrifices (Vashatkara), the Lord of the Past, Present, and Future (Bhuta-bhavya-bhavat-prabhuḥ), the Creator of all elements and beings (Bhutakrit), the Sustainer of all existence (Bhutabhrit), Pure Absolute Being (Bhavah), the Inmost Soul of all entities (Bhutatma), and the Nourisher and Evolver of all life (Bhutabhavanah).

Meaning:

This opening verse reveals the Lord as both the material and efficient cause of reality: • Viśvam (1): The entire cosmos is non-different from Him; the visible universe is His manifestation. • Viṣṇuḥ (2): The All-Pervading reality that permeates every particle of space, time, and matter (from root 'viś' meaning to enter/pervade). • Vaṣaṭkāraḥ (3): The sacred Vedic oblatory exclamation 'Vaṣaṭ'; He is both the sacrificial mantra and the deity receiving all offerings. • Bhūta-bhavya-bhavat-prabhuḥ (4): The unconditioned Lord who rules eternally over time—past, present, and future. • Bhūtakṛt (5): The Creator who brings forth all beings, cosmic elements, and cosmic order (Brahma aspect). • Bhūtabhṛt (6): The Sustainer and Preserver who maintains and supports all cosmic realms (Vishnu aspect). • Bhāvaḥ (7): Pure, unconditioned Existence (Sat); Reality Itself. • Bhūtātmā (8): The Indwelling Supreme Soul (Antaryamin) residing in the hearts of all living entities. • Bhūtabhāvanaḥ (9): The benevolent Cause of the growth, spiritual evolution, and welfare of all created beings.

Shloka 2 (Names 10 - 17)

Sanskrit / Hindi Line:

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

pūtātmā paramātmā ca muktānām paramā gatiḥ | avyayaḥ puruṣaḥ sākṣī kṣetrajña'kṣara eva ca || 2 ||

English Translation:

He whose Self is eternally pure (Putatma), the Supreme Self (Paramatma), the Ultimate Refuge of the Liberated (Muktanam Parama Gatiḥ), the Imperishable (Avyayah), the Divine Person (Purushah), the Eternal Witness (Sakshi), the Knower of the Field (Kshetrajnah), and the Indestructible (Aksharah).

Meaning:

• Pūtātmā (10): The Pure Essence, untouched by the taints of prakriti, karma, or ignorance. • Paramātmā (11): The Supreme Over-Soul, beyond cause and effect, the transcendental Reality. • Muktānām Paramā Gatiḥ (12): The highest destination attained by enlightened, liberated souls (muktas). • Avyayaḥ (13): Changeless and imperishable; possessing inexhaustible divine fullness without decay. • Puruṣaḥ (14): He who dwells in the city of the body (puri shayanat) and bestows all abundance. • Sākṣī (15): The silent, non-attached, all-seeing Witness of all actions and thoughts. • Kṣetrajñaḥ (16): The conscious knower of the field of matter, mind, and physical embodiment (as taught in Bhagavad Gita Ch. 13). • Akṣarah (17): The Undecaying, Changeless, and Indestructible One.

Shloka 3 (Names 18 - 25)

Sanskrit / Hindi Line:

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

yogo yogavidām netā pradhānapuruṣeśvaraḥ | nārasimhavapuḥ śrīmān keśavaḥ puruṣottamaḥ || 3 ||

English Translation:

He who is Yoga Itself (Yogah), the Guide and Master of all who know Yoga (Yogavidam Neta), the Sovereign Lord of Nature and Spirit (Pradhana-purushesvarah), He who assumed the Man-Lion incarnation (Narasimha-vapuh), the All-Glorious Possessor of Divine Splendor (Shriman), the Slayer of Keshi / Master of Brahma and Shiva (Keshavah), and the Supreme Divine Person (Purushottamah).

Meaning:

• Yogaḥ (18): The union of the individual self with the Supreme; the spiritual path and its ultimate culmination. • Yogavidām Netā (19): The divine guide who leads all spiritual practitioners to final self-realization. • Pradhāna-puruṣeśvaraḥ (20): The supreme controller of both Pradhana (Prakriti / Primordial Matter) and Purusha (Individual Souls). • Nārasimha-vapuḥ (21): He who took the awe-inspiring Man-Lion avatara to protect His devotee Prahlada and destroy tyranny. • Śrīmān (22): Ever united with Sri (Goddess Lakshmi), radiating infinite divine beauty, wealth, and grace. • Keśavaḥ (23): The master with beautiful dark locks; the slayer of the demon Keshi; or 'Ka' (Brahma) + 'Isha' (Shiva) + 'Va' (His sovereign body). • Puruṣottamaḥ (24-25): The Supreme Being who transcends both the perishable matter (Kshara) and the imperishable soul (Akshara).

Shloka 4 (Names 26 - 34)

Sanskrit / Hindi Line:

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

sarvaḥ śarvaḥ śivaḥ sthāṇurbhūtādirnidhiravyayaḥ / sambhavo bhāvano bhartā prabhavaḥ prabhurīśvaraḥ || 4 ||

English Translation:

The All (Sarvah), the Auspicious Dissolver (Sharvah), the Pure and Auspicious One (Shivah), the Unshakable Pillar (Sthanuh), the Primordial Origin of all elements (Bhutadih), the Inexhaustible Treasure (Nidhiravyayah), the Self-Manifesting (Sambhavah), the Generous Dispenser of Fruits of Karma (Bhavanah), the Sustainer (Bharta), the Source of all power (Prabhavah), the Mighty Lord (Prabhuh), and the Omnipotent Sovereign Ruler (Ishvarah).

Meaning:

• Sarvaḥ (26): He who is everything; the all-inclusive totality of existence. • Śarvaḥ (27): The remover of sins and dissolver of the universe during cosmic pralaya. • Śivaḥ (28): Pure, auspicious, and untainted by the three gunas (revealing the non-duality of Hari and Hara). • Sthāṇuḥ (29): Firm, stationary, and immovable truth. • Bhūtādiḥ (30): The primordial origin and cause from whom the five great elements emerge. • Nidhir-avyayaḥ (31): The imperishable cosmic treasure-house in which all creation rests. • Sambhavaḥ (32): He who manifests freely through divine incarnations by His own sovereign will (maya). • Bhāvanaḥ (33): He who dispenses the fruits of actions and enriches the minds of His devotees. • Bhartā (34): The sustainer, protector, and nourisher of the cosmos. • Prabhavaḥ (35): The womb and birthplace of all cosmic entities. • Prabhuḥ (36): The Almighty Sovereign. • Īśvaraḥ (37): The boundless ruler endowed with absolute

divine lordship.

Shloka 5 (Names 35 - 43)

Sanskrit / Hindi Line:

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

svayambhūḥ śambhurādityaḥ puṣkarākṣo mahāsvanaḥ | anādinidhano dhātā vidhātā dhāturuttamaḥ || 5 ||

English Translation:

The Self-Existent (Svayambhuh), the Giver of Auspicious Joy (Shambhuh), the Sun among the Adityas (Adityah), the Lotus-Eyed (Pushkarakshah), the Thunderous Voice of the Vedas (Mahasvanah), He who has neither birth nor death (Anadinidhanah), the Supporter (Dhata), the Dispenser of Destiny (Vidhata), and the Supreme Sustainer above all creators (Dhaturuttamah).

Meaning:

• Svayambhūḥ (38): Self-born; uncaused cause of all. • Śambhuḥ (39): The source of supreme happiness, peace, and spiritual bliss. • Ādityaḥ (40): The radiant Sun-god or Vamana, the illustrious son of Aditi. • Puṣkarākṣaḥ (41): Possessor of lotus-like, compassionate eyes that shower nectar on devotees. • Mahāsvanaḥ (42): The Great Voice; the resonating sound of the cosmic pranava (Om) and Vedas. • Anādinidhanaḥ (43): Having neither beginning (birth) nor end (destruction). • Dhātā (44): The universal supporter who carries the weight of the worlds (like Ananta Shesha). • Vidhātā (45): The grand dispenser who apportions karmic destinies. • Dhāturuttamaḥ (46): The highest of all elements, sustainers, and foundational principles.

Shloka 6 (Names 44 - 58)

Sanskrit / Hindi Line:

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

aprameyo hṛṣīkeśaḥ padmanābho'maraprabhuḥ | viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ || 6 ||

English Translation:

The Immeasurable (Aprameyah), the Lord of the Senses (Hrishiksha), the Lotus-Navelled Origin of the Cosmos (Padmanabhah), the Master of Immortals (Amaraprabhuh), the Architect of the Universe (Vishvakarma), the Cosmic Mind / Thinker (Manuh), the Sculptor of Forms (Tvashta), the Most Vast (Sthavishthah), the Ancient / Ever-Existing (Sthavirah), and the Constant / Changeless (Dhruvah).

Meaning:

• Aprameyah (47): Beyond sensory perception, logic, and intellectual measurement. • Hṛṣīkeśah (48): The master and controller of all inner and outer senses (hrishika + isha). • Padmanābhah (49): From whose navel bloomed the cosmic lotus that birthed Brahma and all creation. • Amaraprabhuh (50): The supreme guardian and master of the immortal Devas. • Viśvakarmā (51): The great cosmic architect who designs the marvels of the universe. • Manuh (52): The omniscient thinker whose cosmic contemplation governs all law. • Tvaṣṭā (53): The divine artificer who sculpts diverse forms, bodies, and names. • Sthaviṣṭhah (54): The supremely massive and all-encompassing cosmic form. • Sthaviro Dhruvah (55-56): The most ancient primordial reality who remains eternally firm and steadfast.

Shloka 7 (Names 59 - 68)

Sanskrit / Hindi Line:

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

agrāhyaḥ śāśvataḥ kṛṣṇo lohītākṣaḥ pratardanaḥ | prabhūtastrīkakubdhāma pavitraṁ maṅgalaṁ param || 7 ||

English Translation:

The Ungraspable (Agrahyah), the Eternal (Shashvatah), the Dark/All-Attractive One (Krishnah), the Red-Eyed (Lohitakshah), the Dissolver of Negative Forces (Pratardanah), the Abundant in Majesty (Prabhutah), the Abode of the Three Quarters / Worlds (Triakubdhama), the Supreme Sanctifier (Pavitram), and the Supreme Auspiciousness (Mangalam Param).

Meaning:

• Agrāhyaḥ (57): Cannot be seized by sensory organs or grasped by mortal intellect alone. • Śāśvataḥ (58): Enduring continuously across past, present, and future. • Kṛṣṇah (59): The dark-complexioned, infinitely attractive Supreme Lord; or He who ploughs and purifies the soil of the heart (Krishi). • Lohītākṣah (60): Possessing eyes reddish like the dawn or pink lotus, radiating fierce protection and boundless

love. • Pratardanaḥ (61): The destroyer of ignorance and dissolver of creation during pralaya. • Prabhūtaḥ (62): Endowed with abundant, limitless knowledge, power, and sovereignty. • Triakubdhāma (63): The foundation and support of the three regions (upper, middle, lower realms). • Pavitram (64): The purifier whose name cleanses all karmic impurities. • Maṅgalaṁ Param (65): The highest auspiciousness that confers ultimate beatitude.

Shloka 8 (Names 69 - 77)

Sanskrit / Hindi Line:

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

īśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ | hiraṇyagarbho bhūgarbho mādhave madhusūdanaḥ || 8 ||

English Translation:

The Ruler of All (Ishana), the Bestower of Vital Life-Force (Pranadah), the Vital Breath Itself (Pranah), the Eldest (Jyeshthah), the Most Glorious (Shreshthah), the Lord of All Creatures (Prajapatiḥ), the Golden Womb of the Universe (Hiranyagarbhah), the Protector of the Earth (Bhugarbhah), the Lord of Lakshmi / Knower of Divine Wisdom (Madhavah), and the Slayer of Demon Madhu (Madhusudanah).

Meaning:

• Īśānaḥ (66): The controller and regulator of all cosmic phenomena. • Prāṇadaḥ (67): The giver of life, energy, vitality, and spiritual consciousness. • Prāṇaḥ (68): The very life-principle animating all living beings. • Jyeṣṭhaḥ (69): The primeval, eldest being preceding all cosmic manifestations. • Śreṣṭhaḥ (70): The highest, most venerable and praise-worthy. • Prajāpatiḥ (71): The cosmic protector and caring master of all subjects/beings. • Hiranyagarbhaḥ (72): The golden cosmic source who contains the luminous universe within. • Bhūgarbhaḥ (73): He who holds and protects Mother Earth within Himself as a child in the womb. • Mādhavaḥ (74): The Lord of Ma (Lakshmi); the master of divine spiritual knowledge (Madhu-vidya). • Madhusūdanaḥ (75): The destroyer of the demon Madhu, symbolically eradicating deep-seated mental delusion and tamas.

Shloka 9 (Names 78 - 86)

Sanskrit / Hindi Line:

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

īśvaro vikramī dhanvī medhāvī vikramah kramah | anuttamo durādharṣaḥ kṛtajñah kṛtirātmavān || 9 ||

English Translation:

The Sovereign Almighty (Ishvarah), the Valiant (Vikrami), the Wielder of the Divine Bow (Dhanvi), the Supremely Intelligent (Medhavi), He who strides across the worlds (Vikramah), the Orderly Progression / Cosmic Stride (Kramah), the Incomparable / None Superior (Anuttamah), the Unassailable (Duradharshah), the Knower of Devotional Offerings (Kritajnah), the Source of all Deeds (Kritih), and the Master of His Own Self (Atmavan).

Meaning:

• Īśvaraḥ (76): Unlimited power and effortless authority. • Vikramī (77): Endowed with immense valor and transformative courage. • Dhanvī (78): Wielder of the celestial bow Sharnga, destroying adharmic forces. • Medhāvī (79): Capable of comprehending and remembering all cosmic sciences simultaneously. • Vikramaḥ (80): He who strode across the three worlds in the Vamana incarnation. • Kramaḥ (81): The systematic order, rhythm, and progression of the cosmos. • Anuttamaḥ (82): Peerless; none is greater or equal to Him. • Durādharṣaḥ (83): Invincible, never defeated by demonic armies or adversities. • Kṛtajñah (84): Extremely appreciative; He remembers even a simple leaf, flower, or tear offered with pure devotion. • Kṛtiḥ (85): The underlying dynamic action and virtue in all good deeds. • Ātmavān (86): Established in His own supreme, unconditioned glory.

Shloka 10 (Names 87 - 97)

Sanskrit / Hindi Line:

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः । अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥

sureśaḥ śaraṇam śarma viśvaretāḥ prajābhavaḥ | ahaḥ samvatsaro vyālah pratyayaḥ sarvadarśanaḥ || 10 ||

English Translation:

The Lord of the Devas (Sureshah), the Ultimate Refuge (Sharanam), the Embodiment of Supreme Bliss (Sharma), the Cosmic Seed (Vishvaretah), the Origin of All Beings (Prajabhavah), the Day/Light (Ahah), the Year/Time (Samvatsarah), the Serpent /

Incomprehensible (Vyalah), the Embodiment of Direct Realization (Pratyayah), and the All-Seeing Eye (Sarvadarshanah).

Meaning:

• Sureśaḥ (87): The supreme lord of all celestial deities. • Śaraṇam (88): The secure refuge and shelter who removes all distress. • Śarma (89): Absolute transcendental bliss and inner contentment. • Viśvaretāḥ (90): The primordial causal seed from which the entire universe sprouts. • Prajābhavaḥ (91): The source from whom all living creatures emerge into manifestation. • Ahah (92): The day-time of illumination; He who does not sleep in ignorance. • Saṁvatsaraḥ (93): The cosmic year; the embodiment of the wheel of cyclic time. • Vyālaḥ (94): Unfathomable and mysterious like a great serpent, or manifesting as Shesha-naga. • Pratyayah (95): The personification of direct spiritual certitude and consciousness. • Sarvadarśanaḥ (96-97): The omniscient witness whose gaze perceives all things at all times.

Shloka 11 (Names 98 - 108)

Sanskrit / Hindi Line:

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः । वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

ajah sarveśvaraḥ siddhaḥ siddhiḥ sarvādiracyutaḥ | vṛṣākāpirameyātmā sarvayogaviniḥṣṛtaḥ || 11 ||

English Translation:

The Unborn (Ajah), the Supreme Lord of All (Sarveshvarah), the Eternally Perfect (Siddhah), the Goal of Perfection / Success (Siddhih), the Beginning of Everything (Sarvadih), the Infallible / Changeless (Acyutah), the Boar who lifted the Earth / Showerer of Dharma (Vrishakapih), the Immeasurable Soul (Ameyatma), and the Free from all Bondage through Yoga (Sarvayoga-vinihsritah).

Meaning:

• Ajah (98): Unborn, devoid of physical birth and death. • Sarveśvaraḥ (99): The supreme master over all masters and universal forces. • Siddhaḥ (100): Eternally established in all perfections and divine glories without striving. • Siddhiḥ (101): The supreme fruition, attainment, and enlightenment. • Sarvādiḥ (102): The primordial root cause of all causes. • Acyutaḥ (103): Infallible; He never falls from His divine status or abandons His devotees. • Vṛṣākapiḥ (104): He who showers (Vrishā) grace and protects from the waters of pralaya (Varaha avatara). • Ameyātmā (105): He whose magnitude and consciousness are beyond human estimation. • Sarvayoga-viniḥṣṛtaḥ (106-108): He who is free from all material attachments and accessible through total yoga.

Shloka 12 (Names 109 - 118)

Sanskrit / Hindi Line:

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

vasurvasumanāḥ satyaḥ samātmā sammitaḥ samaḥ | amoghaḥ puṇḍarīkākṣo vṛṣakarmā vṛṣākṛtiḥ || 12 ||

English Translation:

The Indwelling Life (Vasuh), the Pure-Minded (Vasumanah), the Ultimate Truth (Satyah), the Impartial Soul (Samatma), the Realized through Scriptures (Sammitah), the Equal and Harmonious (Samah), the Infallible in Purpose (Amoghah), the Lotus-Eyed (Pundarikakshah), the Performer of Righteous Deeds (Vrishakarma), and the Embodiment of Dharma (Vrishakritih).

Meaning:

• Vasuh (109): He who dwells in all beings, and in whom all beings dwell. • Vasumanāḥ (110): Possessing a mind of absolute purity, goodwill, and magnanimity. • Satyaḥ (111): Truth Itself; the eternal reality unaffected by time. • Samātmā (112): Free from partiality, treating all souls with equal love and justice. • Sammitaḥ (113): Measured and experienced by spiritual seers through the authority of the Upanishads. • Samah (114): Ever balanced, harmonious, and devoid of hatred or prejudice. • Amoghaḥ (115): His will, worship, and grace are never in vain. • Puṇḍarīkākṣaḥ (116): Possessing radiant eyes like blooming white lotuses; dwelling in the lotus of the heart. • Vṛṣakarmā (117): Whose actions are exclusively righteous and shower virtue upon the world. • Vṛṣākṛtiḥ (118): Whose very form is an embodiment of Dharma.

Shloka 13 (Names 119 - 127)

Sanskrit / Hindi Line:

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः । अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ १३ ॥

rudro bahuśirā babhrurviśvayoniḥ śuciśravāḥ | amṛtaḥ śāśvatasthāṇurvarāroho mahātapāḥ || 13 ||

English Translation:

The Destroyer of Sorrows / Fierce (Rudrah), the Multi-Headed (Bahushirah), the Supporter of the Cosmos (Babhruh), the Cosmic Source (Vishvayoniḥ), the Listener to Pure Prayers (Shucishravah), the Immortal (Amritah), the Eternally Firm (Shashvata-sthanuh), the Supreme Ascent / Goal (Vararohah), and the Master of Great Austerity (Mahatapah).

Meaning:

• Rudraḥ (119): He who dissolves worldly miseries, or causes the wicked to weep. • Bahuśirāḥ (120): Having infinite heads (as described in the Purusha Sukta: Sahasra-shirsha Purusha). • Babhruḥ (121): The majestic ruler who sustains the planetary systems. • Viśvayoniḥ (122): The womb and originating cause of the entire universe. • Śuciśravāḥ (123): Whose sacred names and praises are of immaculate purity, and who hears pure prayers. • Amṛtaḥ (124): The deathless, immortal reality. • Śāśvatasthāṇuḥ (125): Changeless, immovable, and eternally stable. • Varārohaḥ (126): The supreme sanctuary; resting upon His lap is the highest spiritual attainment. • Mahātapāḥ (127): Possessing supreme knowledge and boundless cosmic power through divine contemplation.

Shloka 14 (Names 128 - 136)

Sanskrit / Hindi Line:

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः । वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

sarvagaḥ sarvavidbhānurviṣvakṣeno janārdanaḥ / vedo vedavidavyaṅgo vedāṅgo vedavit kaviḥ || 14 ||

English Translation:

The All-Pervading (Sarvagah), the All-Knowing and Radiant (Sarvavidbhanuh), the Lord whose armies disperse all foes (Vishvakṣenah), the Protector of Devotees / Destroyer of Demons (Janardanaḥ), the Veda Itself (Vedah), the Knower of the Vedas (Vedavit), the Complete / Flawless (Avyangah), the Embodiment of the Vedic Limbs (Vedangah), the Realizer of Vedic Wisdom (Vedavit), and the Omniscient Seer / Poet (Kaviḥ).

Meaning:

• Sarvagaḥ (128): Present everywhere like space. • Sarvavid-bhānuḥ (129): All-knowing and illuminating all intellects with divine radiance. • Viṣvakṣenah (130): Before whose divine presence all obstacles and hostile forces flee in all directions. • Janārdanaḥ (131): He

who delivers beings from suffering when prayed to, and subdues evil forces. • Vedaḥ (132): The supreme repository of transcendental knowledge. • Vedavit (133): The true comprehender of the inner essence of the Vedas. • Avyaṅgaḥ (134): Fully complete and devoid of any imperfection. • Vedāṅgaḥ (135): He whose divine limbs are the auxiliary sciences of the Vedas (Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha). • Vedavit (136): The teacher and dispenser of Vedic revelation. • Kaviḥ (137): The cosmic visionary seer who perceives the past, present, and future.

Shloka 15 (Names 138 - 146)

Sanskrit / Hindi Line:

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः । चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५ ॥

lokādhyaṁṣaḥ surādhyaṁṣo dharmādhyaṁṣaḥ kṛtākṛtaḥ | caturātmā caturvyūhaścaturdaṁṣṭraścaturbhujah || 15 ||

English Translation:

The Presiding Witness of the Worlds (Lokadhyakshah), the Presiding Lord of Celestials (Suradhyakshah), the Overseer of Dharma (Dharmadhyakshah), the Manifest and Unmanifest (Kritakritah), the Fourfold Self (Chaturatma), the Manifest in Four Emanations (Chaturvyuhah), the Possessor of Four Tusks (Chatur-damshtarah), and the Four-Armed One (Chaturbhujah).

Meaning:

• Lokādhyaṁṣaḥ (138): The supreme governor and supervisor of all planetary systems. • Surādhyaṁṣaḥ (139): The sovereign ruler over all the Devas. • Dharmādhyaṁṣaḥ (140): The direct judge and inspector of righteousness (dharma) and unrighteousness (adharma). • Kṛtākṛtaḥ (141): Existing as the effect / manifest creation (Krita) and the transcendent unmanifest cause (Akrita). • Caturātmā (142): Manifesting in the four states of consciousness (Jagrat, Svapna, Sushupti, Turiya) and four inner faculties. • Caturvyūhaḥ (143): Expanding as the four sacred cosmic emanations: Vasudeva, Sankarshana, Pradyumna, and Aniruddha. • Caturdaṁṣṭraḥ (144): Manifesting with four powerful teeth/tusks in the divine Narasimha or Varaha incarnation. • Caturbhujah (145-146): Endowed with four glorious arms holding the Conch, Discus, Mace, and Lotus.

Shloka 16 (Names 147 - 156)

Sanskrit / Hindi Line:

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

bhrājiṣṇurbhojanam bhoktā sahiṣṇurjagadādijah | anagho vijayo jetā viśvayoniḥ punarvasuḥ || 16 ||

English Translation:

The Self-Effulgent (Bhrajishnuh), the Object of Nourishment / Experience (Bhojanam), the Cosmic Enjoyer (Bhokta), the Forbearing (Sahishnuh), the First-Born before the Cosmos (Jagadadijah), the Sinless and Pure (Anaghah), the Ever-Victorious (Vijayah), the Supreme Conqueror (Jeta), the Universal Matrix (Vishvayonih), and the Inhabitant of Every Body (Punarvasuh).

Meaning:

• Bhrājiṣṇuḥ (147): Radiating self-luminous divine splendor. • Bhojanam (148): The objects of experience and nourishment sustaining life (Prakriti). • Bhoktā (149): The supreme experiencer and enjoyer of all offerings. • Sahiṣṇuḥ (150): Supremely patient, forgiving, and forbearing towards the flaws of His devotees. • Jagadādijah (151): Manifesting as the primordial being prior to all cosmic evolution. • Anaghah (152): Completely untouched by sin, sorrow, or blemish. • Vijayah (153): The embodiment of ultimate victory and triumph. • Jetā (154): The unconquered master who subdues all forces of adharmā. • Viśvayoniḥ (155): The cosmic origin of all life. • Punarvasuḥ (156): He who repeatedly enters and indwells physical bodies as the inner soul.

Shloka 17 (Names 157 - 167)

Sanskrit / Hindi Line:

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः । अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥ १७ ॥

upendro vāmanah prāṁśuramoghaḥ śucirūrjitaḥ | atīndrah saṅgrahaḥ sargo dhṛtātmā niyamo yamaḥ || 17 ||

English Translation:

The Younger Brother of Indra (Upendrah), the Dwarf Incarnation (Vamanah), the Cosmic Giant (Pramshuh), the Infallible (Amoghah), the Pure (Shucih), the Supremely Mighty (Urjitah), the Transcender of Senses (Atindrah), the Universal Collector / Shelter (Sangrahah), the

Creator (Sargah), the Self-Established Soul (Dhritatma), the Ordainer of Law (Niyamah), and the Inner Ruler / Death (Yamah).

Meaning:

• Upendraḥ (157): Born as Indra's younger brother to restore cosmic balance. • Vāmanaḥ (158): The gentle, divine dwarf brahmachari who subdued King Bali's pride. • Prāṁśuḥ (159): The immense Trivikrama who expanded across the earth, sky, and heavens in three strides. • Amoghaḥ (160): Whose grace and divine arrows never miss their mark. • Śuciḥ (161): Immaculate, stainless, and purifying. • Ūrjitaḥ (162): Possessor of boundless, infinite strength and vitality. • Atīndraḥ (163): Transcending the power of Indra and the reach of physical senses. • Saṅgrahaḥ (164): He who gathers all beings into Himself at the time of dissolution. • Sargaḥ (165): The active creative principle that brings forth existence. • Dhṛtātmā (166): Ever established in His own unshakeable true nature. • Niyamaḥ (167): The divine ruler who establishes universal moral and natural laws. • Yamaḥ (168): The ultimate regulator who controls all beings from within.

Shloka 18 (Names 168 - 177)

Sanskrit / Hindi Line:

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

vedyo vaidyaḥ sadāyogī vīrahā mādhave madhuḥ | atīndriyo mahāmāyo mahotsāho mahābalaḥ || 18 ||

English Translation:

The Supreme to be Known (Vedyah), the Divine Healer (Vaidyah), the Eternal Yogi (Sadayogi), the Destroyer of Demonic Warriors (Viraha), the Master of Spiritual Wisdom (Madhavah), the Sweet Nectar (Madhuh), Beyond Sensory Perception (Atindriyah), the Master of Cosmic Illusion (Mahamayah), Possessor of Infinite Enthusiasm (Mahotsahah), and the Greatly Powerful (Mahabalah).

Meaning:

• Vedyah (169): The ultimate object of knowledge taught in all scriptures. • Vaidyah (170): The supreme physician who cures the chronic disease of worldly birth and rebirth (Bhava-roga). • Sadāyogī (171): Ever united in supreme self-awareness; the fountainhead of yoga. • Vīrahā (172): The slayer of evil forces that threaten the righteous. • Mādhavaḥ (173): Lord of divine knowledge and consort of Mother Lakshmi. • Madhuḥ (174): Exuding delightful, intoxicating spiritual sweetness (Ananda). • Atīndriyaḥ (175): Subtle and imperceptible to external eyes, ears, and mind. • Mahāmāyaḥ (176): The architect of the grand cosmic illusion that enchants the world. • Mahotsāhaḥ (177): Endlessly enthusiastic in creating, preserving, and uplifting the worlds. • Mahābalaḥ (178): Possessing all-surpassing cosmic

power.

Shloka 19 (Names 178 - 186)

Sanskrit / Hindi Line:

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः । अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥ १९ ॥

mahābuddhirmahāvīryo mahāśaktirmahādyutiḥ | anirdeśyavapuḥ śrīmānameyātmā mahādridhṛk || 19 ||

English Translation:

Endowed with Supreme Intellect (Mahabuddhiḥ), Supreme Valor (Mahavīryaḥ), Supreme Potency (Mahashaktiḥ), and Supreme Splendor (Mahadyutiḥ); Possessor of an Indescribable Form (Anirdeshya-vapuḥ), the All-Glorious (Shrīman), of Incomprehensible Essence (Ameyatma), and the Lifter of the Great Mountain (Mahādrīdhṛk).

Meaning:

• Mahābuddhiḥ (179): Infinite omniscience and supreme intellectual clarity. • Mahāvīryaḥ (180): Possessing inexhaustible spiritual potency and vigor. • Mahāśaktiḥ (181): The holder of all creative and transformative energies. • Mahādyutiḥ (182): Radiant with boundless spiritual illumination that outshines millions of suns. • Anirdeśyavapuḥ (183): Possessing a transcendental form that cannot be defined or limited by mortal words. • Śrīmān (184): Endowed with divine beauty and eternal union with Lakshmi. • Ameyātmā (185): Infinite in consciousness and ungraspable in expanse. • Mahādrīdhṛk (186): The lifter of the great mountains (Mount Mandara as Kurma, and Mount Govardhana as Krishna).

Shloka 20 (Names 187 - 196)

Sanskrit / Hindi Line:

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

maheṣvāso mahībhartā śrīnivāsaḥ satāṃ gatiḥ | aniruddhaḥ surānando govindo govidāṃ patiḥ || 20 ||

English Translation:

The Wielder of the Great Bow (Maheshvasah), the Supporter of the Earth (Mahibhartā), the Abode of Lakshmi (Shrinivasah), the Supreme Destination of the Virtuous (Satam Gatiḥ), the Unobstructed / Irresistible (Aniruddhah), the Delight of Celestials (Suranandah), the Protector of Cows and Vedas (Govindah), and the Lord of the Wise / Masters of Speech (Govidam Patih).

Meaning:

• Maheṣvāsaḥ (187): The archer who wields the great Sharnga bow (as Sri Rama). • Mahībhartā (188): The divine husband and upholder of Mother Earth (Bhu-devi). • Śrīnivāsaḥ (189): On whose chest Goddess Sri (Lakshmi) eternally resides. • Satām Gatiḥ (190): The supreme haven, protector, and goal of all saintly seekers. • Aniruddhaḥ (191): Whom none can obstruct or conquer; the fourth cosmic emanation. • Surānandaḥ (192): The source of joy and ecstasy for the gods. • Govindaḥ (193): The finder of the Earth; the beloved cowherd of Vrindavan; the knower of all speech. • Govidām Patih (194-196): The master, guide, and protector of enlightened seers who know Vedic truths.

Shloka 21 (Names 197 - 206)

Sanskrit / Hindi Line:

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

marīcirdamano haṁsaḥ suparṇo bhujagottamaḥ | hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ || 21 ||

English Translation:

The Ray of Light (Maricīḥ), the Subduer of Enemies (Damanah), the Swan of Discrimination / Free Soul (Hamsah), the Beautiful-Winged Garuda (Suparnah), the Supreme Serpent Shesha (Bhujagottamah), the Golden-Navelled (Hiranyanabhah), the Master of Glorious Austerities (Sutapah), the Lotus-Navelled (Padmanabhah), and the Lord of Creation (Prajapatih).

Meaning:

• Marīciḥ (197): The effulgent ray of divine light illuminating the cosmos. • Damanah (198): He who subdues evil and disciplines wandering senses. • Hamsaḥ (199): The pure divine swan who separates truth from falsehood; the Hamsa incarnation. • Suparṇaḥ (200): Possessing glorious wings; non-different from Garuda or the Vedic meters. • Bhujagottamaḥ (201): The king of serpents, Ananta Shesha,

upon whom the Lord rests. • Hiranyanābhah (202): Having a radiant golden navel representing universal beauty. • Sutapāh (203): Engaged in glorious, holy austerities (such as Nara-Narayana in Badarikashrama). • Padmanābhah (204): From whose navel the cosmic lotus emerged. • Prajāpatiḥ (205-206): The primordial progenitor and father of all living beings.

Shloka 22 (Names 207 - 216)

Sanskrit / Hindi Line:

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः । अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

amṛtyuḥ sarvadr̥k siṃhaḥ sandhātā sandhimān sthiraḥ | ajo durmarṣaṇaḥ śāstā viśrutātmā surārihā || 22 ||

English Translation:

Free from Death (Amrityuh), the All-Seeing (Sarvadrik), the Lion / Supreme Destroyer of Fear (Simhah), the Unifier / Bestower of Fruits (Sandhata), the United with Devotees (Sandhiman), the Steadfast (Sthirah), the Unborn (Ajah), the Irresistible (Durmarshanah), the Cosmic Teacher and Governor (Shasta), the Renowned Self (Vishrutatma), and the Slayer of the Enemies of Gods (Surariha).

Meaning:

• Amṛtyuḥ (207): Deathless and beyond the reach of mortality. • Sarvadr̥k (208): The all-perceiving eye observing all deeds and motivations. • Siṃhaḥ (209): The fierce lion who destroys the elephant of ignorance; Lord Narasimha. • Sandhātā (210): He who unites beings with the fruits of their karmas. • Sandhimān (211): Ever connected with His sincere devotees through loving grace. • Sthiraḥ (212): Unwavering, rock-solid, and eternally constant in His love and justice. • Ajah (213): Unborn, eternal, and birthless. • Durmarṣaṇaḥ (214): Whose righteous fury cannot be endured by demons and wicked forces. • Śāstā (215): The universal lawgiver who instructs through scriptures and conscience. • Viśrutātmā (216): Celebrated across all worlds through countless sacred names. • Surārihā (217): The destroyer of demonic forces (suraris) that torment righteousness.

Shloka 23 (Names 217 - 225)

Sanskrit / Hindi Line:

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः । निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

gurugurutamo dhāma satyaḥ satyaparākramaḥ | nimiṣo'nimiṣaḥ sragvī vācaspatirudāradhīḥ || 23 ||

English Translation:

The Spiritual Teacher (Guruh), the Foremost of all Gurus (Gurutamah), the Supreme Abode (Dhama), Truth (Satyah), of Unfailing Truthful Prowess (Satya-parakramah), the Closed-Eyed / Latent (Nimishah), the Ever-Awake / Open-Eyed (Animishah), Adorned with the Garland of Wildflowers (Sragvi), the Lord of Divine Speech (Vacaspatih), and the Broad-Minded / Magnanimous Intellect (Udaradhih).

Meaning:

• Guruh (218): The primordial teacher who dispels spiritual darkness. • Gurutamah (219): The supreme master of all teachers (like Dakshinamurti / Vyasa). • Dhāma (220): The supreme luminous dwelling-place and final sanctuary of the universe. • Satyah (221): Truth beyond contradiction; goodness in essence. • Satyaparākramah (222): Whose immense valor is always truthful and dedicated to righteousness. • Nimiṣah (223): Who closes His eyes in contemplative yogic slumber (Yoga-nidra). • Animiṣah (224): The ever-watchful fish (Matsya avatara) or vigilant guardian who never blinks. • Sragvī (225): Adorned with the fragrant Vaijayanti garland representing the five elements. • Vācaspatih (226): The supreme fountainhead and master of all language and scriptures. • Udāradhīḥ (227): Endowed with expansive, generous, all-embracing wisdom.

Shloka 24 (Names 226 - 235)

Sanskrit / Hindi Line:

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

agraṇīrgrāmaṇīḥ śrīmān nyāyo netā samīraṇaḥ | sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt || 24 ||

English Translation:

The Foremost Guide (Agraniḥ), the Village Head / Leader of Beings (Gramaniḥ), the All-Glorious (Shriman), Justice Itself (Nyayah), the Conductor of the Universe (Neta), the Cosmic Breath / Wind (Samiranah), the Thousand-Headed (Sahasra-murdha), the Universal Soul (Vishvatma), the Thousand-Eyed (Sahasrakshah), and the Thousand-Footed (Sahasrapat).

Meaning:

• Agraṇīḥ (228): The leader who guides spiritual seekers to liberation. • Grāmaṇīḥ (229): The protector who manages and nurtures the community of all created entities. • Śrīmān (230): Filled with spiritual radiance and majesty. • Nyāyaḥ (231): The living principle of logical truth, equity, and righteousness. • Netā (232): The divine driver who steers the chariot of the cosmos. • Samīraṇaḥ (233): The life-giving cosmic air that sets all things in motion. • Sahasramūrdhā (234): Having thousands (infinite) heads. • Viśvātmā (235): The indwelling soul of the entire universe. • Sahasrākṣaḥ (236): Having thousands (infinite) eyes perceiving all simultaneously. • Sahasrapāt (237): Having thousands (infinite) feet walking through all forms.

Shloka 25 (Names 236 - 245)

Sanskrit / Hindi Line:

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

āvartano nivṛttātmā saṁvṛtaḥ sampramardanaḥ | ahaḥ saṁvartako vahniranilo dharaṇīdharah || 25 ||

English Translation:

The Turner of the Wheel of Samsara (Avartanah), the Self Detached from Worldly Entanglement (Nivrittatma), the Concealed / Veiled by Maya (Samvritah), the Crusher of Evil (Sampramardanah), the Controller of Time / Day (Ahah Samvartakah), the Fire of Purity (Vahnih), the Breath of Life (Anilah), and the Supporter of Earth (Dharanidharah).

Meaning:

• Āvartanaḥ (238): He who revolves the dynamic cycle of life, death, and cosmic manifestations. • Nivṛttātmā (239): Ever detached, free from desire, and transcendent in self-awareness. • Saṁvṛtaḥ (240): Hidden from worldly senses by the veil of cosmic illusion (Yogamaya). • Sampramardanaḥ (241): The fierce subduer and destroyer of demonic ignorance and wickedness. • Ahaḥ-saṁvartakaḥ (242): He who regulates the cosmic cycle of day and night, creation and dissolution. • Vahniḥ (243): The sacred fire that consumes all impurities and carries oblations to deities. • Anilaḥ (244): The air that needs no external support; the vital breath. • Dharaṇīdharah (245): He who holds and stabilizes Mother Earth (as Kurma, Varaha, and Shesha).

Shloka 26 (Names 246 - 256)

Sanskrit / Hindi Line:

सुप्रसादः प्रसन्नात्मा विश्वधृग्वि० विश्वभृग्विभुः । सत्कर्ता सत्कृतः साधुर्जहनुर्नारायणो नरः ॥ २६ ॥

suprasādaḥ prasannātmā viśvadhṛgviśvabhūgviḥ | satkartā satkṛtaḥ sādhurjahnurnārāyaṇo naraḥ || 26 ||

English Translation:

The Bestower of Supreme Grace (Suprasadah), the Serene Soul (Prasannatma), the Supporter of the Universe (Vishvadhrik), the Consumer of the Universe (Vishvabhuk), the All-Pervading Lord (Vibhuh), the Honorer of the Good (Satkarta), the Honored by the Good (Satkritah), the Righteous Leader (Sadhuh), the Leader who conceals His glory / Sage Jahnu (Jahnuh), the Abode and Goal of All Souls (Narayanah), and the Guide / Eternal Person (Narah).

Meaning:

• Suprasādaḥ (246): Exceedingly gracious and easily pleased by sincere devotion. • Prasannātmā (247): Ever joyful, serene, untainted by anger or grief. • Viśvadhṛk (248): Upholding the cosmos with effortless strength. • Viśvabhuk (249): Enjoying and absorbing all cosmic realms during pralaya. • Vibhuh (250): Omnipresent, all-pervading, and assuming multiple divine forms. • Satkartā (251): He who lovingly honors and rewards virtuous seekers. • Satkṛtaḥ (252): He who is adored and worshipped by saintly sages. • Sādhuḥ (253): The righteous fulfiller of all pure aspirations. • Jahnuḥ (254): He who hides non-devotees from His vision, or dissolves the universe. • Nārāyaṇaḥ (255): The cosmic resting-place of all souls (Naras) and waters of consciousness (Naras). • Naraḥ (256): The eternal divine guide who directs souls on the upward spiritual journey.

Shloka 27 (Names 257 - 266)

Sanskrit / Hindi Line:

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः । सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

asaṅkhyeyo'prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ / siddhārthaḥ siddhasaṅkalpaḥ siddhidaḥ siddhisādhanaḥ || 27 ||

English Translation:

The Innumerable (Asankhyeyah), the Incomprehensible Soul (Ameyatma), the Supremely Eminent (Vishishtah), the Protector of Law and Order (Shishtakrit), the Pure (Shucih), He whose Every Objective is Accomplished (Siddharthah), whose Every Will is Instantly Fulfilled (Siddhasankalpah), the Giver of Success / Liberation (Siddhidah), and the Way to Spiritual Fulfillment (Siddhi-sadhanah).

Meaning:

• Asankhyeyah (257): Countless in names, forms, virtues, and cosmic expansions. • Aprameyātmā (258): Boundless in consciousness, incapable of being delimited. • Viśiṣṭaḥ (259): Pre-eminent, transcendent, and supreme above all. • Śiṣṭakṛt (260): The protector of righteous culture and discipliner of the unruly. • Śucih (261): Untainted by any trace of material contamination. • Siddhārthaḥ (262): Having already attained all desires, eternally satisfied (Apta-kama). • Siddhasaṅkalpaḥ (263): Whose resolve (sankalpa) materializes instantaneously without delay. • Siddhidaḥ (264): The gracious bestower of spiritual perfections (siddhis) and ultimate liberation. • Siddhisādhanaḥ (265-266): The divine means, spiritual practice, and catalyst for all spiritual fulfillment.

Shloka 28 (Names 267 - 276)

Sanskrit / Hindi Line:

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

vṛṣāhī vṛṣabho viṣṇurvṛṣaparvā vṛṣodaraḥ / vardhano vardhamānaśca viviktaḥ śrutisāgaraḥ || 28 ||

English Translation:

The Lord of Righteous Days (Vrishahi), the Showerer of Blessings (Vrishabhah), the All-Pervader (Vishnuh), the Steps of Dharma (Vrishaparva), the Womb of Dharma / Sustainer (Vrishodarah), the Nourisher (Vardhanah), the Expanding One (Vardhamanashca), the Solitary / Pure (Viviktah), and the Ocean of Vedic Wisdom (Shrutisagarah).

Meaning:

• Vṛṣāhī (267): The lord of auspicious, righteous days and sacred rituals. • Vṛṣabhaḥ (268): The showerer of all desirable blessings upon devotees. • Viṣṇuḥ (269): The all-pervading divine presence in every atom. • Vṛṣaparvā (270): The ladder or flight of steps of Dharma

leading to the highest abode. • Vṛṣodaraḥ (271): In whose divine belly all righteous beings and worlds are sheltered. • Vardhanaḥ (272): The promoter of spiritual growth and cosmic prosperity. • Vardhamānaḥ (273): Ever-expanding in glory, wealth, and cosmic dimensions. • Viviktaḥ (274): Solitary, untainted, distinct from matter and illusion. • Śrutisāgaraḥ (275-276): The infinite ocean into which all rivers of Vedic knowledge merge.

Shloka 29 (Names 277 - 286)

Sanskrit / Hindi Line:

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

subhujo durdharo vāgmī mahendro vasudo vasuḥ | naikarūpo bṛhadrūpaḥ śipiviṣṭaḥ prakāśanaḥ || 29 ||

English Translation:

Possessor of Mighty Protecting Arms (Subhujah), Difficult to Restrain / Irresistible (Durdharah), Eloquent Master of Speech (Vagmi), the Great Sovereign (Mahendrah), the Giver of Wealth (Vasudah), Wealth / Indweller Itself (Vasuh), Multiform (Naikarupah), Vast of Form (Brihadrupah), Pervader of Rays / Waters (Shipivishtah), and the Illuminator (Prakashanah).

Meaning:

• Subhujah (277): Endowed with glorious arms that protect devotees from all directions. • Durdharah (278): Impossible for the unrighteous to withstand or hold back. • Vāgmī (279): The supreme master of eloquence whose words are always uplifting and true. • Mahendraḥ (280): The supreme lord of all cosmic rulers and divinities. • Vasudah (281): The generous bestower of both material wealth and spiritual treasures. • Vasuḥ (282): The inner indweller and the supreme treasure of the heart. • Naikarūpaḥ (283): Manifesting in infinite diverse forms across creation. • Bṛhadrūpaḥ (284): Assuming the vast cosmic form (Vishvarupa) that encompasses all dimensions. • Śipiviṣṭaḥ (285): Dwelling in sacrificial waters, rays of light, or the subtle essence of all. • Prakāśanaḥ (286): The illuminator who brings the entire universe to light.

Shloka 30 (Names 287 - 296)

Sanskrit / Hindi Line:

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः । ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥

ojastejodyutidharaḥ prakāśātmā pratāpanaḥ | ṛddhaḥ spaṣṭākṣaro mantraścandrāmśurbhāskaradyutiḥ || 30 ||

English Translation:

Bearer of Vital Strength, Radiance, and Splendor (Ojas-tejo-dyuti-dharah), the Radiant Self (Prakashatma), the Scorcher of Foes / Warming Sun (Pratapanah), Full of Prosperity (Riddhah), Revealed in the Sacred Syllable Om (Spashtaksharah), the Sacred Mantra (Mantrah), the Cooling Moonbeam (Chandramshuh), and Resplendent like the Sun (Bhaskaradyutih).

Meaning:

• Ojas-tejo-dyuti-dharah (287): Endowed with vitality (Ojas), courage/valor (Tejas), and divine effulgence (Dyuti). • Prakāśātmā (288): The self-luminous Spirit illuminating mind and intellect. • Pratāpanah (289): Scorching evil forces and warming creation with the vitality of the Sun. • Ṛddhah (290): Overflowing with infinite spiritual virtues and divine abundance. • Spaṣṭākṣarah (291): Clearly articulated through the sacred syllable Om (Pranava). • Mantrah (292): The sacred sound vibration that liberates the mind that meditates upon it. • Candrāmśuḥ (293): Cooling and soothing the afflicted hearts of devotees like moonbeams. • Bhāskaradyutiḥ (294-296): Shining with the blinding majesty of the supreme cosmic Sun.

Shloka 31 (Names 297 - 306)

Sanskrit / Hindi Line:

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

amṛtāmśūdbhavo bhānuḥ śaśabinduḥ sureśvaraḥ | auśadham jagataḥ setuḥ satyadharmaparākramaḥ || 31 ||

English Translation:

The Source of the Nectar-Rayed Moon (Amritamshudbhavah), the Effulgent Sun (Bhanuh), the Moon / Subduer of Evildoers (Shashabinduh), the Lord of Gods (Sureshvarah), the Medicine for Transmigration (Aushadham), the Bridge across Samsara (Jagatah Setuh), and He whose Valor is rooted in Truth and Dharma (Satya-dharma-parakramah).

Meaning:

• Amṛtāṁśūdbhavaḥ (297): The divine cause from whom the nectarous moon originated during the churning of the ocean. • Bhānuḥ (298): The shining sun illuminating all three worlds. • Śaśabinduḥ (299): The rabbit-marked moon who nourishes herbs, or He who marks out and subdues evil. • Sureśvaraḥ (300): The supreme sovereign worshipped by Brahma, Indra, and all celestials. • Auśadham (301): The ultimate divine panacea curing the illness of worldly sorrow and attachment. • Jagataḥ Setuḥ (302): The steadfast bridge enabling souls to cross the turbulent ocean of samsara safely. • Satya-dharma-parākramaḥ (303-306): Possessing boundless prowess always championing eternal truth and cosmic order.

Shloka 32 (Names 307 - 316)

Sanskrit / Hindi Line:

भूतभव्यभवन्नाथः पवनः पावनोऽनलः । कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥

bhūtabhavyabhavannāthaḥ pavanaḥ pāvano'nalaḥ | kāmahā kāmakṛt kāntaḥ kāmah kāmapradaḥ prabhuḥ || 32 ||

English Translation:

Lord of Past, Present, and Future (Bhuta-bhavya-bhavan-nathah), the Purifying Wind (Pavanah), the Purifier of All (Pavanah), Fire / Insatiable (Analah), the Destroyer of Desires (Kamaha), the Fulfiller of Pure Desires (Kamakrit), Supremely Charming (Kantah), the Object of Love (Kamah), the Bestower of Desired Boons (Kamapradah), and the Lord Almighty (Prabhuh).

Meaning:

• Bhūta-bhavya-bhavan-nāthaḥ (307): The eternal master over all temporal dimensions. • Pavanaḥ (308): The cosmic wind moving everywhere, sustaining breath. • Pāvanaḥ (309): The sanctifier whose remembrance washes away all mental impurities. • Analah (310): Fire; also He who cannot be fully satiated by anything less than pure devotion. • Kāmahā (311): The destroyer of lust, greed, and egoistic cravings. • Kāmakṛt (312): The generator of righteous desires and fulfiller of noble aspirations. • Kāntaḥ (313): Supremely handsome, charming, and captivating to the heart. • Kāmah (314): The ultimate object of love sought by spiritual seekers (Purushartha). • Kāmapradah (315): The generous granter of whatever devotees ask for. • Prabhuḥ (316): The all-capable Master.

Shloka 33 (Names 317 - 325)

Sanskrit / Hindi Line:

युगादिकृद्युगावर्तो नैकमायो महाशनः । अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥

yugādikṛdyugāvarto naikamāyo mahāśanaḥ | adṛśyo vyaktarūpaśca sahasrajidanantajit || 33 ||

English Translation:

The Beginner of Cosmic Epochs (Yugadikrit), the Turner of Epochal Cycles (Yugavartah), Master of Multifold Illusions (Naikamayah), the Great Consumer (Mahashanah), the Invisible / Transcendent (Adrishyah), the Manifest in Forms (Vyaktarupah), the Conqueror of Thousands (Sahasrajit), and the Infinite Victor (Anantajit).

Meaning:

• Yugādikṛt (317): The initiator who commences each cosmic era (Krita, Treta, Dvapara, Kali). • Yugāvartah (318): He who rotates the cycle of ages. • Naikamāyah (319): Wielder of countless marvelous powers and divine illusions. • Mahāśanaḥ (320): The great consumer who swallows the entire universe into Himself at cosmic dissolution. • Adṛśyah (321): Invisible to physical eyes; subtle and transcendental. • Vyaktarūpaḥ (322): Manifesting in tangible divine avataras and sacred deity forms. • Sahasrajit (323): Defeater of thousands of demonic adversaries. • Anantajit (324-325): The conqueror of infinite realms whose victory knows no boundary.

Shloka 34 (Names 326 - 335)

Sanskrit / Hindi Line:

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

iṣṭo 'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhāṇḍī nahuṣo vṛṣaḥ | krodhahā krodhakṛtkartā viśvabāhurmahīdharaḥ || 34 ||

English Translation:

The Dearly Beloved / Adored in Sacrifices (Ishtah), the Impartial / Non-different (Avishishtah), the Beloved of the Wise (Shishteshtah),

He who wears the Peacock Feather (Shikhandi), the Binder of Beings (Nahushah), the Embodiment of Dharma (Vrishah), the Destroyer of Anger (Krodhaha), the Destroyer of Wrathful Demons (Krodhakritkarta), Having Arms in All Directions (Vishvabahuh), and the Supporter of the Earth (Mahidharah).

Meaning:

• Iṣṭaḥ (326): Beloved of all hearts and worshipped through sacred yajnas. • Aviśiṣṭaḥ (327): Present equally in all; without favoritism. • Śiṣṭeṣṭaḥ (328): Deeply cherished by virtuous and wise devotees. • Śikhaṇḍī (329): Adorned with the peacock feather crown (Sri Krishna as cowherd). • Nahuṣaḥ (330): Binding all creatures through the bonds of worldly maya. • Vṛṣaḥ (331): Dharma personified, showering blessings. • Krodhahā (332): He who removes anger and hatred from the hearts of seekers. • Krodhakṛtkartā (333): The destroyer of wicked beings who act out of demonic rage. • Viśvabāhuḥ (334): Extending helping hands across the entire universe. • Mahīdharah (335): The upholder and stabilizer of Mother Earth.

Shloka 35 (Names 336 - 345)

Sanskrit / Hindi Line:

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः । अपांनिधिरधिष्ठानमप्रमत्तं प्रतिष्ठितः ॥ ३५ ॥

acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsavānujaḥ | apāṇnidhiradhiṣṭhānamapramattaḥ pratiṣṭhitaḥ || 35 ||

English Translation:

The Infallible (Acyutah), the Celebrated / Renowned (Prathitah), the Vital Breath (Pranah), the Giver of Life / Strength (Pranadah), the Younger Brother of Indra (Vasavanujah), the Ocean of Waters (Apamnidhih), the Substratum of the Universe (Adhishtanam), the Ever-Vigilant (Apramattah), and the Self-Established (Pratishthitah).

Meaning:

• Acyutaḥ (336): Changeless and never slipping from His transcendental glory. • Prathitaḥ (337): Celebrated in all the Vedas and Puranas for His heroic deeds. • Prāṇaḥ (338): The life-force energizing every living cell. • Prāṇadaḥ (339): The giver of spiritual vitality, prana, and divine enthusiasm. • Vāsavānujaḥ (340): Born as Upendra/Vamana, younger brother of Vasava (Indra). • Apāṇnidhiḥ (341): The ocean in which the waters of creation rest (Kshirodakasayi). • Adhiṣṭhānam (342): The underlying foundation upon which the entire cosmos appears. • Apramattaḥ (343): Ever alert and watchful in protecting His devotees and awarding karmic justice. • Pratiṣṭhitaḥ (344-345):

Established in His own self-luminous majesty.

Shloka 36 (Names 346 - 355)

Sanskrit / Hindi Line:

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः । वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

skandah skandadharo dhuryo varado vāyuvāhanaḥ | vāsudevo bṛhadbhānurādidevaḥ purandaraḥ || 36 ||

English Translation:

The Nectar of Immortality / Commander (Skandah), the Upholder of Righteous Paths (Skandadharah), the Bearer of Cosmic Responsibility (Dhuryah), the Giver of Boons (Varadah), He who Rides on the Wind (Vayuvahanah), the Indwelling God (Vasudevah), the Vast Radiance (Brihadbhanuh), the Primordial Deity (Adidevah), and the Destroyer of Strongholds (Purandarah).

Meaning:

• Skandah (346): He who dries up ignorance; or Lord Kartikeya, the commander of divine forces. • Skandadharah (347): The supporter and sustainer of righteousness and ethical conduct. • Dhuryah (348): The cosmic bearer who carries the burden of the entire universal order. • Varadah (349): The gracious granter of all noble boons and blessings. • Vāyuvāhanaḥ (350): He who directs and moves the winds of the cosmos. • Vāsudevaḥ (351): The indwelling Lord who lives in all beings and shines through all forms; son of Vasudeva. • Bṛhadbhānuḥ (352): Radiating immense light illuminating all cosmoses. • Ādidevaḥ (353): The primeval first deity prior to creation. • Purandarah (354-355): The shatterer of demonic fortresses and illusion.

Shloka 37 (Names 356 - 365)

Sanskrit / Hindi Line:

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः । अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

aśokastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ | anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ || 37 ||

English Translation:

Free from Sorrow (Ashokah), the Ferryman across Samsara (Taranah), the Savior Mantra (Tarah), the Heroic (Shurah), the Scion of Shurasena (Shaurih), the Lord of Humanity (Janeshvarah), the Benign / Favorable (Anukulah), He who manifests Hundreds of Times / Whirlpools (Shatavartah), Wielder of the Lotus (Padmi), and Having Eyes Resembling Lotuses (Padmanibhekshanah).

Meaning:

• Aśokaḥ (356): Devoid of grief, depression, and suffering. • Tāraṇaḥ (357): The divine ferryman who safely transports souls across the ocean of worldly delusion. • Tāraḥ (358): The sacred Taraka mantra (Om / Rama) that delivers from death. • Śūraḥ (359): Valiant, courageous, and heroic. • Śauriḥ (360): Born in the lineage of the valiant King Shurasena (Sri Krishna). • Janeśvaraḥ (361): The loving sovereign ruler of all human beings. • Anukūlaḥ (362): Harmonious, pleasant, and ever-helpful to sincere seekers. • Śatāvartaḥ (363): Manifesting countless divine avataras and revolving countless cosmic systems. • Padmī (364): Holding the lotus symbolizing purity, beauty, and cosmic evolution. • Padmanibhekaṣaṇaḥ (365): Possessing eyes of peerless lotus-like tenderness.

Shloka 38 (Names 366 - 375)

Sanskrit / Hindi Line:

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् । महर्द्धिरृद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

padmanābho'ravindākṣaḥ padmagarbhaḥ śarīrabhṛt | maharddhirṛddho vṛddhātmā mahākṣo garuḍadhvajah || 38 ||

English Translation:

The Lotus-Navelled (Padmanabhah), Lotus-Eyed (Aravindakshah), Dwelling in the Lotus of the Heart (Padmagarbhhah), the Sustainer of Bodies (Sharirabhrit), of Immense Prosperity (Maharddhih), the Expanded (Riddhah), the Ancient Soul (Vriddhatma), Having Great All-Seeing Eyes (Mahakshah), and He whose Emblem is Garuda (Garudadhva jah).

Meaning:

• Padmanābhaḥ (366): From whose navel the cosmic lotus blossoms. • Aravindākṣaḥ (367): With eyes blooming like radiant lotuses. • Padmagarbhaḥ (368): Enshrined in the lotus cavern of the human heart (Dahara-akasha). • Śarīrabhṛt (369): The sustainer who provides nourishment to all physical bodies. • Maharddhiḥ (370): Endowed with supreme cosmic wealth and spiritual opulence. • Ṛddhaḥ (371):

Manifesting as the grand, expanding universe. • Vṛddhātmā (372): The primeval, ancient oversoul. • Mahākṣaḥ (373): Possessing great, all-seeing eyes of cosmic vision. • Garuḍadhvajāḥ (374-375): Whose flag bears the emblem of the golden eagle Garuda (symbolizing the Vedas).

Shloka 39 (Names 376 - 386)

Sanskrit / Hindi Line:

अतुलः शरभो भीमः समयज्ञो हविर्हरिः । सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ३९ ॥

atulaḥ śarabho bhīmaḥ samayaज्ञो havirhariḥ | sarvalakṣaṇalakṣaṇyo lakṣmīvān samitiñjayah || 39 ||

English Translation:

The Incomparable (Atulah), the Destroyer of Obstacles / Sharabha (Sharabhabhah), the Awe-Inspiring / Terrible to Evil (Bhimah), Knower of the Right Time / Equality (Samayaज्ञah), the Receiver of Sacrificial Offerings (Havirhariḥ), Bearing All Auspicious Marks (Sarva-lakshana-lakshanyah), United with Lakshmi (Lakshmivan), and Victorious in Assembly and Battle (Samitinjayah).

Meaning:

• Atulaḥ (376): Incomparable; none can be compared to Him. • Śarabhaḥ (377): Shining like the divine Sharabha who subdues great pride. • Bhīmaḥ (378): Formidable and awe-inspiring to the wicked, inspiring righteous reverence. • Samayaज्ञाḥ (379): Knower of the proper time for creation, preservation, destruction, and spiritual practices; knower of the equality of all souls. • Havirhariḥ (380): The consumer of sacrificial oblations (Havis) and remover of all sins (Hari). • Sarvalakṣaṇalakṣaṇyah (381): Adorned with all 32 auspicious divine signs of supreme divinity. • Lakṣmīvān (382): Radiating the eternal wealth, splendor, and grace of Goddess Lakshmi. • Samitiñjayah (383-386): Triumphant in all cosmic battles and divine councils.

Shloka 40 (Names 387 - 396)

Sanskrit / Hindi Line:

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

vikṣaro rohito mārgo heturdāmodaraḥ sahaḥ | mahīdharo mahābhāgo vegavānamitāśanaḥ || 40 ||

English Translation:

The Inexhaustible / Decaying-Not (Viksharah), the Crimson Form / Fish Incarnation (Rohitah), the Path to Moksha (Margah), the Prime Cause (Hetuh), Bound by Love's Rope / Containing Worlds in His Belly (Damodarah), the Forbearing / Patient (Sahah), the Supporter of the Earth (Mahidharah), Highly Fortunate (Mahabhagah), Swift as Thought (Vegavan), and of Limitless Appetite / Consuming Universe (Amitashanah).

Meaning:

• Vikṣaraḥ (387): Free from all decay and depletion. • Rohitaḥ (388): The red-hued Rohita fish avatara, or possessing radiant red splendor. • Mārgaḥ (389): The sole righteous path leading to liberation. • Hetuḥ (390): The ultimate primary cause of all existence. • Dāmodaraḥ (391): Tied with a cord of love around His waist by Mother Yashoda; and He in whose belly (udara) all worlds (dama) abide. • Sahāḥ (392): Patiently enduring and forgiving the shortcomings of all devotees. • Mahīdharāḥ (393): Carrying the earth on His shoulders as Adi Varaha. • Mahābhāgaḥ (394): Possessing the six supreme divine fortunes (Bhagas) in full measure. • Vegavān (395): Swifter than wind, mind, and light. • Amitāśanaḥ (396): Consuming the entire universe during cosmic dissolution (pralaya).

Shloka 41 (Names 397 - 406)

Sanskrit / Hindi Line:

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

udbhavaḥ kṣobhaṇo devaḥ śrīgarbhaḥ parameśvaraḥ | karaṇam kāraṇam kartā vikartā gahano guhaḥ || 41 ||

English Translation:

The Source of Evolution (Udbhavah), the Cosmic Agitator of Prakriti (Kshobhanah), the Resplendent Deity (Devah), Containing Lakshmi / Prosperity in His Heart (Shrigarbhaḥ), the Supreme Ruler (Parameshvarah), the Means / Instrument (Karanam), the Causal Principle (Karanam), the Doer (Karta), the Creator of Diversity (Vikarta), Inscrutable and Deep (Gahanah), and the Concealed in the Heart's Cave (Guhah).

Meaning:

• Udbhavaḥ (397): The ultimate source from whom creation emerges. • Kṣobhaṇaḥ (398): Who enters Purusha and Prakriti at the dawn of creation to initiate cosmic activity. • Devaḥ (399): The playful, shining, self-luminous Lord. • Śrīgarbhaḥ (400): In whose heart Sri (Lakshmi) and all prosperity reside. • Parameśvaraḥ (401): The supreme sovereign without any overlord. • Karaṇam (402): The instrument through which creation acts. • Kāraṇam (403): The original cause behind all causal chains. • Kartā (404): The sovereign, free doer of all cosmic acts. • Vikartā (405): The generator of the infinite varieties of species and forms. • Gahanaḥ (406): Deep, unfathomable, and impenetrable by superficial thought. • Guhaḥ (407): Residing secretly in the cave of the spiritual heart (Hridaya-guha).

Shloka 42 (Names 407 - 416)

Sanskrit / Hindi Line:

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः । परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ४२ ॥

vyavasāyo vyavasthānaḥ samsthānaḥ sthānado dhruvaḥ | pararddhiḥ paramaspaṣṭastuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ || 42 ||

English Translation:

Resolute Determination / Pure Knowledge (Vyavasayah), the Establiher of Cosmic Order (Vyavasthanah), the Final Abode (Samsthanah), the Giver of Rightful Stations (Sthanadah), Changeless (Dhruvah), Possessing Supreme Wealth (Pararddhih), Supremely Clear / Evident (Paramaspashtah), Eternally Content (Tushtah), Complete in All Qualities (Pushtah), and of Auspicious Vision (Shubhekshanah).

Meaning:

• Vyavasāyaḥ (408): The resolute conviction of spiritual wisdom; pure unswerving awareness. • Vyavasthānaḥ (409): The ordainer of the cosmic roles of planetary bodies, varnas, and ashramas. • Samsthānaḥ (410): The final dissolution sanctuary where all merged beings rest. • Sthānadaḥ (411): The dispenser of proper positions to souls (such as Dhruva Loka to Dhruva). • Dhruvaḥ (412): Eternal, unmovable, and firm. • Pararddhiḥ (413): Possessor of supreme, matchless spiritual glory and opulence. • Paramaspaṣṭaḥ (414): Supremely obvious, direct, and self-evident to realized jnanis. • Tuṣṭaḥ (415): Ever satisfied in Himself (Atmarama), needing nothing external. • Puṣṭaḥ (416): Full, complete, and lacking no perfection. • Śubhekṣaṇaḥ (417): Whose mere glance bestows purity, peace, and spiritual illumination.

Shloka 43 (Names 417 - 426)

Sanskrit / Hindi Line:

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

rāmo virāmo virato mārgo neyo nayo'nayaḥ | vīraḥ śaktimatām śreṣṭho dharmo dharmaviduttamaḥ || 43 ||

English Translation:

The Supreme Delight / Sri Rama (Ramah), the Final Resting Place (Viramah), Detached from Passions (Viratah), the True Path (Margah), Directed by Devotion (Neyah), the Leader / Policy (Nayah), Beyond Material Tactics / Irresistible (Anayah), the Valiant Hero (Virah), Foremost of the Powerful (Shaktimatam Shreshthah), Dharma Itself (Dharmah), and the Greatest of the Knowers of Dharma (Dharmaviduttamah).

Meaning:

• Rāmaḥ (418): The embodiment of supreme bliss in whom yogis revel; Sri Ramachandra. • Virāmaḥ (419): The final resting place where all worldly fatigue and transmigration cease. • Virataḥ (420): Free from material attachments and sensual thirst. • Mārgaḥ (421): The direct spiritual highway to ultimate liberation. • Neyah (422): Easily guided by the pure love and prayers of sincere devotees. • Nayah (423): The guide who leads seekers toward righteous virtue. • Anayah (424): Whom no one can forcefully bend or lead astray; having no master. • Vīraḥ (425): The mighty hero who vanquishes the inner enemies (kama, krodha, moha). • Śaktimatām Śreṣṭhaḥ (426): The supreme among all holders of power (Brahma, Indra, Shiva). • Dharmah (427): The living personification of cosmic and moral righteousness. • Dharmaviduttamah (428): The foremost knower, teacher, and upholder of sacred dharma.

Shloka 44 (Names 427 - 436)

Sanskrit / Hindi Line:

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

vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pr̥thuḥ | hiraṇyagarbhaḥ śatrughno vyāpto vāyuradhokṣajaḥ || 44 ||

English Translation:

Remover of Obstacles / Lord of Vaikuntha (Vaikunthah), the Divine Person (Purushah), the Breath of Life (Pranah), Giver of Vitality (Pranadah), the Sacred Syllable Om (Pranavah), the Broad / Expansive (Prithuh), the Golden Cosmic Egg (Hiranyagarbhah), the Slayer of Foes (Shatrughnah), the All-Pervasive (Vyaptah), the Cosmic Wind (Vayuh), and Beyond Sensory Reach (Adhokshajah).

Meaning:

• Vaikuṇṭhaḥ (429): He who unites the elements without friction; lord of the griefless realm Vaikuntha. • Puruṣaḥ (430): The primeval soul who precedes all and fills the universe. • Prāṇaḥ (431): The living spirit sustaining breath in all creatures. • Prāṇadaḥ (432): Bestowing strength, life, and spiritual vitality. • Praṇavaḥ (433): The sacred cosmic sound Om, to which all sages bow. • Pr̥thuḥ (434): Expanded in the form of King Prithu, or expansive as the cosmos. • Hiraṇyagarbhaḥ (435): The radiant cosmic origin of all light and life. • Śatrughnaḥ (436): The slayer of spiritual and demonic adversaries. • Vyāptaḥ (437): Permeating all space and subtle matter like ether. • Vāyuḥ (438): The life-giving cosmic air. • Adhokṣajaḥ (439): He who is never subdued by sensory organs; transcending sensory knowledge.

Shloka 45 (Names 437 - 446)

Sanskrit / Hindi Line:

ऋतुः सुदर्शनः कालः परमेश्ठी परिग्रहः । उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhī parigrahaḥ | ugraḥ saṁvatsaro dakṣo viśrāmo viśvadaḁṣiṇaḥ || 45 ||

English Translation:

The Cosmic Seasons (Rituh), of Auspicious and Pleasing Vision / Wielder of Sudarshana (Sudarshanah), Time / Death (Kalah), Residing in the Supreme Realm (Parameshthi), the Universal Shelter / Acceptor of Offerings (Parigrahaḥ), Terrible to the Wicked (Ugrah), the Year / Time-Cycle (Samvatsarah), the Expert / Dexterous (Dakshah), the Ultimate Resting Place (Vishramah), and Supremely Generous across the Universe (Vishvadakshinah).

Meaning:

• Ṛtuḥ (440): The cyclic seasons regulating life and harvest. • Sudarśanaḥ (441): Whose vision (darshana) brings instantaneous auspiciousness, and who holds the Sudarshana Chakra. • Kālaḥ (442): The reckoning principle of cosmic time and dissolution. • Parameṣṭhī (443): Seated in the supreme, transcendent glory of His own heart. • Parigrahaḥ (444): He who accepts even the simplest gifts (patram, pushpam, phalam, toyam) from devotees. • Ugraḥ (445): Fierce and formidable to wicked demonic forces (Narasimha aspect). • Saṁvatsaraḥ (446): The annual cycle of time in which all creatures live. • Dakṣaḥ (447): Supremely efficient, prompt, and capable in fulfilling all tasks. • Viśrāmaḥ (448): The final oasis of peaceful rest for weary travelers of samsara. • Viśvadaḥ (449-450): The most generous and liberal bestower of gifts in all worlds.

Shloka 46 (Names 447 - 456)

Sanskrit / Hindi Line:

विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम् । अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

vistāraḥ sthāvaraḥ sthāṇuḥ pramāṇam bījamavyayam | artho'nartho mahākośo mahābhogo mahādhanah || 46 ||

English Translation:

The Vast Expansion (Vistarah), the Immovable Foundation (Sthavarah), the Motionless Pillar (Sthanuh), the Supreme Authority / Proof (Pramanam), the Imperishable Seed (Bijamavyayam), the Desired Goal (Arthah), Free from Cravings / Invaluable (Anarthah), the Great Sheath / Treasury (Mahakoshah), Possessor of Great Enjoyment (Mahabhogah), and Possessor of Infinite Wealth (Mahadhanah).

Meaning:

• Vistāraḥ (451): The vast, boundless expansion of cosmic existence. • Sthāvaraḥ (452): Stable like mountains, unchanging amid changing phenomena. • Sthāṇuḥ (453): Firm and unshakeable truth. • Pramāṇam (454): The self-evident means of valid knowledge; the ultimate truth. • Bījam-avyayam (455): The undecaying, eternal seed of all creation. • Arthaḥ (456): The ultimate goal sought by all seekers of liberation. • Anarthaḥ (457): Devoid of any material wanting; or He who cannot be evaluated materially. • Mahākośaḥ (458): Enclosed within the five sheaths of human experience (Annamaya to Anandamaya) and the grand treasure. • Mahābhogaḥ (459): The enjoyer of supreme, transcendental bliss. • Mahādhanah (460): Possessor of inexhaustible divine wealth and grace.

Shloka 47 (Names 457 - 466)

Sanskrit / Hindi Line:

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः । नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ४७ ॥

anirviṇṇaḥ sthaviṣṭho'bhūrdharmayūpo mahāmakhaḥ | nakṣatranemirnakṣatrī kṣamaḥ kṣāmaḥ samīhanaḥ || 47 ||

English Translation:

Free from Despair (Anirvinnah), the Supremely Vast (Sthavishthah), Unborn / Free from Earthly Bondage (Abhuh), the Sacrificial Post of Dharma (Dharmayupah), the Great Sacrifice (Mahamakhah), the Hub of the Stellar Wheels (Nakshatranemih), the Lord of the Stars / Moon (Nakshatri), Capable and Forgiving (Kshamah), Diminished during Pralaya (Kshamah), and Well-Wisher of All (Samihanah).

Meaning:

• Anirviṇṇaḥ (461): Free from despondency, sorrow, and despair; ever cheerful. • Sthaviṣṭhaḥ (462): Vast beyond all dimensions, encompassing the entire cosmic body. • Abhūḥ (463): Unborn, uncreated, having no material origin. • Dharmayūpaḥ (464): The sacred pillar to which all righteous actions and dharmas are tied. • Mahāmakhaḥ (465): The supreme great sacrifice through which liberation is attained. • Nakṣatranemih (466): The central hub around which all constellations and planets revolve (Dhruva aspect). • Nakṣatrī (467): The lord of the stars; the radiant moon. • Kṣamaḥ (468): Supremely competent and infinitely patient in forgiving mistakes. • Kṣāmaḥ (469): He in whom all elements rest in subtle, quiescent state at dissolution. • Samīhanaḥ (470): The caring benefactor whose will works untiringly for universal harmony.

Shloka 48 (Names 467 - 476)

Sanskrit / Hindi Line:

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः । सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥

yajña ijyo mahejyaśca kratuḥ satraṁ satāṁ gatiḥ | sarvadarśī vimuktātmā sarvajña jñānamuttamam || 48 ||

English Translation:

Sacrifice Itself (Yajnah), the Object of Sacrificial Worship (Ijyah), the Supreme Deity of Great Worship (Mahejyah), the Sacrificial Rite (Kratuh), the Continuous Sacred Session (Satram), the Haven of the Good (Satam Gatih), the All-Perceiving Witness (Sarvadarshi), the Eternally Free Soul (Vimuktatma), the Omniscient (Sarvajnah), and Supreme Transcendental Knowledge (Jnanamuttamam).

Meaning:

• Yajñah (471): The personification of sacrificial offering and self-giving (Yajno vai Vishnuh). • I jyah (472): The sole supreme recipient of all Vedic prayers and rituals. • Mahejyah (473): The greatest object of worship who grants liberation. • Kratuḥ (474): The Vedic sacrifice accompanied by sacred sacrificial posts. • Satram (475): The continuous, uninterrupted spiritual sacrifice protecting the righteous. • Satām Gatiḥ (476): The ultimate sanctuary and destiny of saintly devotees. • Sarvadarśī (477): Seeing and witnessing all actions and inner states across creation. • Vimuktātmā (478): The eternally free, unconditioned Self. • Sarvajñah (479): The all-knowing omniscient intelligence. • Jñānam-uttamam (480): The highest, peerless wisdom illuminating consciousness.

Shloka 49 (Names 477 - 486)

Sanskrit / Hindi Line:

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् । मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४९ ॥

svrataḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadaḥ suhṛt / manoharo jitakrodho vīrabāhurvidāraṇaḥ || 49 ||

English Translation:

Of Auspicious Vows (Suvratah), of Charming and Gracious Face (Sumukhah), Extremely Subtle (Sukshmah), of Auspicious Sound / Voice (Sughoshah), the Giver of Joy (Sukhadah), the True Friend of All (Suhrit), the Captivator of Hearts (Manoharah), the Conqueror of Anger (Jitakrodhah), Having Heroic Arms (Virabahuh), and the Shatterer of Iniquity (Vidaranah).

Meaning:

• Suvrataḥ (481): Firm in noble vows to protect anyone who surrenders. • Sumukhaḥ (482): Possessing an enchanting, ever-smiling, benevolent countenance. • Sūkṣmaḥ (483): Transcending physical senses; the subtlest essence dwelling within all matter. • Sughoṣaḥ (484): The pleasant, uplifting resonance of the Panchajanya conch and Vedic hymns. • Sukhadaḥ (485): The generous bestower of

happiness, peace, and spiritual bliss. • Suhṛt (486): The selfless, unconditionally loving friend of all living beings. • Manoharaḥ (487): Bewitchingly beautiful, stealing the minds and hearts of devotees. • Jitakrodhaḥ (488): Having fully subdued anger and passionate reaction. • Vīrabāhuḥ (489): Possessing mighty, valorous arms that protect the universe. • Vidāraṇaḥ (490): Tearing apart evil forces (like Hiranyakashipu) to restore cosmic balance.

Shloka 50 (Names 487 - 496)

Sanskrit / Hindi Line:

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

svāpanaḥ svavaśo vyāpī naikātmā naikakarmakṛt / vatsaro vatsalo vatsī ratnagarbho dhaneśvaraḥ || 50 ||

English Translation:

Causing the Slumber of Maya (Svapanah), Completely Self-Controlled (Svavashah), All-Pervading (Vyapi), Manifesting in Multifold Forms (Naikatma), Performer of Diverse Deeds (Naikakarmakrit), the Abode of Love / Year (Vatsarah), Supremely Affectionate to Devotees (Vatsalah), the Father of Children / Calves (Vatsi), the Treasury of Jewels (Ratnagarbhah), and the Lord of Wealth (Dhaneshvarah).

Meaning:

• Svāpanaḥ (491): Who lulls the world into slumber through the power of Maya. • Svavaśaḥ (492): Independent and sovereign, subject to no external control. • Vyāpī (493): Pervading everything like space. • Naikātmā (494): Assuming innumerable divine forms and identities. • Naikakarmakṛt (495): Performing endless cosmic activities (creation, preservation, upliftment). • Vatsarah (496): In whom all beings dwell, or the embodiment of loving time. • Vatsalah (497): Overflowing with tender, motherly affection (vatsalya) for His devotees. • Vatsī (498): The loving protector of calves (as Gopala Krishna) and spiritual children. • Ratnagarbhaḥ (499): Containing the jewels of spiritual wisdom and the ocean's treasures within. • Dhaneśvaraḥ (500): The supreme lord and dispenser of all earthly and celestial riches.

Shloka 51 (Names 497 - 506)

Sanskrit / Hindi Line:

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् । अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५१ ॥

dharmagubdharmakṛddharmī sadasatkṣaramakṣaram / avijñātā sahasrāṁśurvidhātā kṛtalakṣaṇaḥ || 51 ||

English Translation:

The Protector of Dharma (Dharmagup), the Practitioner of Dharma (Dharmakrit), the Foundation of Dharma (Dharmi), Being and Non-Being (Sad-asat), the Perishable and Imperishable (Ksharam-aksharam), the Incomprehensible Non-Doer (Avijnata), Possessor of a Thousand Rays of Light (Sahasramshuh), the Supreme Dispenser (Vidhata), and the Author of Revealed Scriptures (Kritalakshanah).

Meaning:

• Dharmagup (501): The guardian who protects the integrity of moral and cosmic righteousness. • Dharmakṛt (502): The exemplar who practices dharma in His avataras to guide humanity. • Dharmī (503): The ultimate ground and support in which all righteous virtues reside. • Sat (504): The manifest reality and truth. • Asat (505): The unmanifest potential. • Kṣaram (506): The changing, mutable forms of matter. • Akṣaram (507): The changeless, indestructible Spirit. • Avijñātā (508): Untouched by the delusion of doership, beyond ordinary intellectual calculation. • Sahasrāṁśuḥ (509): Radiating thousands (infinite) rays of illuminating spiritual light. • Vidhātā (510): The supreme dispenser who organizes the destiny of the cosmos. • Kṛtalakṣaṇaḥ (511): The author of sacred scriptures and signs of spiritual truth.

Shloka 52 (Names 507 - 516)

Sanskrit / Hindi Line:

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः । आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥

gabhastinemiḥ sattvasthaḥ siṁho bhūtamahēśvaraḥ / ādidevo mahādevo deveśo devabhṛdguruḥ || 52 ||

English Translation:

The Hub of the Wheel of Light (Gabhastinemiḥ), Established in Pure Sattva (Sattvasthah), the Mighty Lion (Simhah), the Great Sovereign of All Beings (Bhutamaheshvarah), the Primeval Lord (Adidevah), the Great God (Mahadevah), the Lord of Celestials (Deveshah), the Sustainer of Gods (Devabhrit), and the Supreme Guru (Guruh).

Meaning:

- Gabhastinemiḥ (512): The central hub of the cosmic wheel radiating rays of light (the Sun).
- Sattvasthaḥ (513): Established in pure, unmixed harmony and goodness (Shuddha-sattva).
- Simhaḥ (514): The fearless lion who destroys fear (Lord Narasimha).
- Bhūtamahēśvaraḥ (515): The great sovereign master of all created entities.
- Ādidevaḥ (516): The primeval divinity who existed before all creation.
- Mahādevaḥ (517): The great god whose majesty outshines all limited forms.
- Deveśaḥ (518): The lord of all celestial devas.
- Devabhṛt (519): The nourisher and protector of the devas.
- Guruḥ (520): The supreme teacher of spiritual wisdom.

Shloka 53 (Names 517 - 526)

Sanskrit / Hindi Line:

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः । शरीरभूतभृद् भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

uttaro gopatir goptā jñānagamyah purātanah | śarīrabhūtabhṛd bhoktā kapīndro bhūridakṣiṇah || 53 ||

English Translation:

The Rescuer from Samsara (Uttarah), the Lord of the Earth and Senses (Gopatiḥ), the Protector (Gopta), Attained through Knowledge (Jnanagamyah), the Ancient / Primeval (Puratanah), Sustainer of the Bodily Elements (Sharirabhutabhrit), the Enjoyer (Bhokta), Lord of the Monkeys / Sri Rama (Kapindrah), and the Dispenser of Abundant Sacrificial Rewards (Bhuridakshinah).

Meaning:

- Uttaraḥ (521): He who rescues and lifts souls out of the ocean of mundane transmigration.
- Gopatiḥ (522): Master of the Earth, cows, Vedas, and sensory faculties.
- Goptā (523): The eternal guardian protecting all who seek refuge.
- Jñānagamyah (524): Attainable solely through pure intuitive spiritual wisdom, not mere logic.
- Purātanah (525): Ancient, eternal, timeless, and ageless.
- Śarīrabhūtabhṛt (526): Supporting and preserving the elements composing physical bodies.
- Bhoktā (527): Experiencing pure transcendental bliss and accepting devotee offerings.
- Kapīndrah (528): Master and beloved leader of the vanara heroes (as Sri Rama, Lord of Sugriva and Hanuman), or Varaha.
- Bhūridakṣiṇah (529-530): The generous king who awards lavish gifts to seekers and performers of sacrifices.

Shloka 54 (Names 527 - 536)

Sanskrit / Hindi Line:

सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः । विनयो जयः सत्यसन्धो दाशार्हः सात्त्वतां पतिः ॥ ५४ ॥

somapo'mṛtapah somah purujit purusattamah | vinayo jayah satyasandho dāśārhaḥ sāttvatām patih || 54 ||

English Translation:

The Drinker of Soma (Somapah), the Drinker of Nectar (Amritapah), the Soothing Moon / Divine Nectar (Somah), the Conqueror of Multitudes (Purujit), the Foremost of Beings (Purusattamah), Humility / Justice (Vinayah), Victory (Jayah), of Unfailing Truthful Word (Satyasandhah), Deserving of Sacred Offerings (Dasharhah), and the Lord of the Devout / Sattvatas (Sattvatam Patih).

Meaning:

• Somapah (531): Partaking of the consecrated Soma offering in Vedic rituals (Yajna-purusha). • Amṛtapah (532): Protecting the immortal nectar for the devas (Mohini avatara). • Somah (533): Soothing, nurturing, and nourishing all plant life as the moon. • Purujit (534): Vanquishing countless demonic adversaries across all realms. • Purusattamah (535): Pre-eminent among all great souls and beings. • Vinayah (536): The embodiment of divine humility, modesty, and righteous conduct. • Jayah (537): Victory itself, triumphing over darkness and ignorance. • Satyasandhaḥ (538): Whose promises, covenants, and resolves are always truthful and unshakeable. • Dāśārhaḥ (539): Born in the Dasharha clan of the Yadavas; worthy of the highest gifts. • Sāttvatām Patih (540): The beloved lord, guardian, and master of all Sattvatas (devout practitioners of Bhakti).

Shloka 55 (Names 537 - 546)

Sanskrit / Hindi Line:

जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः । अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

jīvo vinayitāsākṣī mukundo'mitavikramah | ambhonidhiranantātmā mahodadhiśayo'ntakah || 55 ||

English Translation:

The Living Soul / Sustainer of Life (Jivah), the Witness of Humility and Modesty (Vinayita-sakshi), the Giver of Liberation (Mukundah), of Limitless Prowess (Amitavikramah), the Ocean of Waters (Ambhonidhih), the Infinite Soul (Anantatma), Resting on the Great Cosmic

Ocean (Mahodadhishayah), and the Ender of Creation / Death (Antakah).

Meaning:

• Jīvaḥ (541): The vital life-giving principle animating all embodied living beings. • Vinayitā-sākṣī (542): The silent, pleased witness of modesty, humility, and moral integrity in His devotees. • Mukundaḥ (543): The bestower of supreme spiritual liberation (Mukti / Moksha) and immortal bliss. • Amitavikramaḥ (544): Endowed with immeasurable, boundless valor and cosmic steps (Trivikrama). • Ambhonidhiḥ (545): The grand reservoir of cosmic waters from which life springs. • Anantātmā (546): The infinite, omnipresent soul without beginning, middle, or end. • Mahodadhiśayaḥ (547): Resting peacefully in cosmic meditation upon the bed of Shesha in the Milk Ocean. • Antakaḥ (548): The final dissolver who terminates all forms at the end of time.

Shloka 56 (Names 547 - 556)

Sanskrit / Hindi Line:

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः । आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥

ajo mahārhaḥ svābhāvyo jitāmitraḥ pramodanaḥ | ānando nandano nandaḥ satyadharmā trivikramaḥ || 56 ||

English Translation:

The Unborn (Ajah), Worthy of Supreme Worship (Maharhah), Established in His Natural Perfection (Svabhavyah), Conqueror of All Foes (Jitamitrah), the Delight of Seekers (Pramodanah), Absolute Bliss (Anandah), the Rejoicer of Hearts (Nandanah), the Treasure of Abundance (Nandah), Grounded in Truth and Righteousness (Satyadharma), and the Measurer of Three Worlds in Three Steps (Trivikramah).

Meaning:

• Ajah (549): Unborn, eternal, without beginning or end. • Mahārhaḥ (550): Worthy of the highest worship, devotion, and surrender. • Svābhāvyah (551): Natural, uncreated, established effortlessly in His own self-nature. • Jitāmitraḥ (552): The conqueror of all external enemies and inner afflictions (kama, krodha, etc.). • Pramodanaḥ (553): He who brings boundless joy to those who meditate on Him. • Ānandaḥ (554): The very embodiment of pure, unbroken transcendental bliss. • Nandanaḥ (555): The gladdener of all hearts, inspiring pure devotional ecstasy. • Nandaḥ (556): Abounding in all spiritual and material wealth. • Satyadharmā (557): Established in pure truth and eternal righteousness. • Trivikramaḥ (558): Who measured all three realms (earth, atmosphere, heavens) with three strides.

Shloka 57 (Names 557 - 566)

Sanskrit / Hindi Line:

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः । त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ५७ ॥

maharṣiḥ kapilācāryaḥ kṛtajña medinīpatiḥ | tripadastridaśādhyaḥ mahāśṛṅgaḥ kṛtāntakṛt || 57 ||

English Translation:

The Great Sage (Maharshih), the Master Kapila (Kapilacaryah), the Knower of Devotion (Kritajnah), the Lord of the Earth (Medinipatih), of Three Strides / Threefold Path (Tripadah), the Presiding Lord of the Thirty-Three Devas (Tridashadhyakshah), Possessor of the Great Horn (Mahashringah), and the Destroyer of Death / Samsara (Kritantakrit).

Meaning:

• Maharṣiḥ Kapilācāryaḥ (559-560): Manifesting as the great sage Kapila, the master teacher of Sankhya philosophy and spiritual discrimination. • Kṛtajñaḥ (561): Deeply grateful and appreciative, valuing even the slightest sincere prayer. • Medinīpatiḥ (562): The beloved master and protector of Mother Earth (Medini). • Tripadaḥ (563): Manifesting through three steps, or leading to the threefold goal (Dharma, Artha, Kama, culminating in Moksha). • Tridaśādhyaḥ (564): The supreme sovereign overseer of the thirty-three principal celestial gods. • Mahāśṛṅgaḥ (565): Possessing the mighty horn (as the cosmic Matsya avatara that steered Manu's boat through the deluge). • Kṛtāntakṛt (566): The destroyer of death (Krita-anta) and the liberator from the cycle of karma.

Shloka 58 (Names 567 - 576)

Sanskrit / Hindi Line:

महावराहो गोविन्दः सुषेणः कनकाङ्गदी । गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥

mahāvarāho govindaḥ suṣeṇaḥ kanakāṅgadī | guhyo gabhīro gahano guptaścakragadādharaḥ || 58 ||

English Translation:

The Great Boar Incarnation (Mahavarahah), the Rescuer of Earth and Vedas (Govindah), Having a Glorious Divine Army (Sushenah), Wearing Golden Armlets (Kanakangadi), Concealed in Mystery (Guhyah), Unfathomably Deep (Gabhiraḥ), Inscrutable and Impenetrable (Gahanah), Hidden / Guarded (Guptah), and Wielder of the Discus and Mace (Chakra-gada-dharah).

Meaning:

- Mahāvarāḥ (567): The mighty Boar incarnation who lifted Mother Earth from the cosmic depths. • Govindah (568): Who recovered the Earth (Go) and Vedic knowledge; the Lord of Vrindavan. • Suṣeṇah (569): Possessing an invincible celestial army of divine attendants.
- Kanakāṅgadī (570): Adorned with radiant golden armlets reflecting divine majesty. • Guhyah (571): Concealed within the secret sanctum of the Upanishadic wisdom. • Gabhīrah (572): Deep and profound beyond intellectual measurement. • Gahanah (573): Inscrutable; difficult for unaided intellect to penetrate. • Guptah (574): Hidden from worldly senses; protecting devotees securely. • Cakragadādharaḥ (575-576): Wielding the Sudarshana Discus (time/mind) and the Kaumodaki Mace (intellect/strength).

Shloka 59 (Names 577 - 586)

Sanskrit / Hindi Line:

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः । वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५९ ॥

vedhāḥ svāṅgo'jitaḥ kṛṣṇo dṛḍhaḥ saṅkarṣaṇo'cyutaḥ | varuṇo vāruṇo vṛkṣaḥ puṣkarākṣo mahāmanāḥ || 59 ||

English Translation:

The Creator / Ordainer (Vedhah), Whose Limbs are Self-Formed and Independent (Svangah), the Unconquered (Ajitah), the Dark/All-Attractive One (Krishnah), the Firm and Unshakeable (Dridhah), the Cosmic Drawer / Sankarshana (Sankarshanah), the Infallible (Acyutah), the Lord of Waters (Varunah), the Scion of Varuna (Varunah), the Cosmic Tree of Life (Vrikshah), the Lotus-Eyed (Pushkarakshah), and the Great-Minded (Mahamanah).

Meaning:

- Vedhāḥ (577): The master architect who ordains all things in their proper place. • Svāṅgaḥ (578): Whose divine form and instruments are self-manifested, needing no external tools. • Ajitaḥ (579): Unconquered by any power in the universe. • Kṛṣṇah (580): The dark-complexioned, bliss-radiating supreme incarnation Sri Krishna. • Dṛḍhaḥ (581): Unshakable, steadfast, and firm in truth and vows. • Saṅkarṣaṇah (582): Who draws all souls and elements together at dissolution; Balarama/Sankarshana. • Acyutaḥ (583): Infallible, never

falling from perfection or letting devotees fall. • Varuṇaḥ (584): Enveloping everything like the setting sun or presiding over cosmic waters. • Vāruṇaḥ (585): Scion of Varuna (Sage Bhrigu / Vashistha aspect). • Vṛkṣaḥ (586): Standing firm and providing shelter to all beings like a sheltering tree (Ashvattha). • Puṣkarākṣaḥ (587): Having eyes blooming like refreshing lotuses. • Mahāmanāḥ (588): Possessing a boundless, magnanimous, cosmic mind.

Shloka 60 (Names 587 - 596)

Sanskrit / Hindi Line:

भगवान् भगहाऽऽनन्दी वनमाली हलायुधः । आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥

bhagavān bhagahā''nandī vanamālī halāyudhaḥ | ādityo jyotirādityaḥ sahiṣṇurgatisattamaḥ || 60 ||

English Translation:

Possessor of the Six Divine Glories (Bhagavan), Destroyer of Pride / Material Wealth (Bhagaha), the Embodiment of Joy (Anandī), Adorned with the Forest Garland (Vanamali), Wielder of the Plow / Balarama (Halayudhah), the Sun (Adityah), the Radiance of the Sun (Jyotiradityah), the Forbearing (Sahishnuh), and the Highest Goal and Refuge (Gatisattamah).

Meaning:

• Bhagavān (589): Endowed with the six opulences in full: all wealth, strength, fame, beauty, knowledge, and renunciation. • Bhagahā (590): He who dissolves material attachments and pride during pralaya. • Ānandī (591): Overflowing with perpetual, self-existent spiritual bliss. • Vanamālī (592): Wearing the fragrant Vijayanti forest garland representing the five elements. • Halāyudhaḥ (593): Wielding the plow weapon as Sri Balarama, cultivating virtue and uprooting vice. • Ādityaḥ (594): Manifesting as the radiant Sun-god or Vamana, child of Aditi. • Jyotirādityaḥ (595): The supreme spiritual light illuminating the solar sphere. • Sahiṣṇuḥ (596): Patiently enduring and forgiving all the shortcomings of His devotees. • Gatisattamaḥ (597): The supreme, most exalted refuge and destination of all enlightened souls.

Shloka 61 (Names 597 - 606)

Sanskrit / Hindi Line:

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः । दिविस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

sudhanvā khaṇḍaparaśurdāruṇo draviṇapradaḥ | divisspr̥k sarvadr̥gvyāso vācaspatirayonijaḥ || 61 ||

English Translation:

Wielder of the Glorious Bow (Sudhanva), Bearer of the Battle-Axe / Parashurama (Khandaparashuh), Fierce to Evil (Darunah), Bestower of Wealth (Dravinapradah), Touching the Heavens (Divisspr̥k), All-Seeing (Sarvadrik), Sage Vyasa / Expander (Vyasah), Lord of Speech (Vacaspatih), and Unborn of a Mortal Womb (Ayonijah).

Meaning:

• Sudhanvā (598): Wielder of the infallible celestial bow Sharnga. • Khaṇḍaparaśuḥ (599): Wielder of the invincible axe who shattered the pride of tyrannical rulers (Parashurama avatara). • Dāruṇaḥ (600): Fierce, terrible, and unyielding against unrighteousness. • Draviṇapradaḥ (601): Bestower of worldly wealth and the supreme treasure of spiritual wisdom. • Divisspr̥k (602): Whose cosmic body stretches upwards, touching the highest heavens. • Sarvadṛk (603): The omniscient witness perceiving all. • Vyāsaḥ (604): Manifesting as Sage Veda Vyasa who divided and arranged the Vedas. • Vācaspatiḥ (605): Master of divine eloquence and sacred mantras. • Ayonijaḥ (606): Free from biological birth through a physical womb; self-manifested.

Shloka 62 (Names 607 - 616)

Sanskrit / Hindi Line:

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् । संन्यासकृच्छ्रमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

trisāmā sāmagaḥ sāma nirvāṇam bheṣajam bhiṣak | saṁnyāsakṛcchamaḥ śānto niṣṭhā śāntiḥ parāyaṇam || 62 ||

English Translation:

Praised by Threefold Sama Hymns (Trisama), the Singer of Sama Veda (Samagah), the Sama Veda Itself (Sama), Supreme Liberation / Nirvana (Nirvanam), the Divine Medicine (Bheshajam), the Supreme Physician (Bhishak), the Institutor of Sannyasa (Sannyasakrit), Inner Tranquility (Shamah), Supremely Peaceful (Shantah), the Supreme Abode / Goal (Nishtha), Peace Itself (Shantih), and the Highest Refuge

(Parayanam).

Meaning:

• Trisāmā (607): Sung by the three great Sama chants (Brihat, Rathantara, and Vamadevyā). • Sāmagāḥ (608): The celestial singer who chants the harmonious Sama hymns. • Sāma (609): The Sama Veda, most melodic and beloved of the Lord ('Vedanam Samavedo'smi'). • Nirvāṇam (610): The supreme state of eternal peace, liberation, and cessation of suffering. • Bheṣajam (611): The soothing spiritual medicine that heals the chronic affliction of samsara. • Bhiṣak (612): The divine physician who cures spiritual ignorance (Dhanvantari avatara). • Saṁnyāsakṛt (613): The teacher of renunciation (Sannyasa) for attaining the Self. • Śamaḥ (614): The inner stillness and restraint of the mind. • Śāntaḥ (615): Ever established in unshakable, tranquil peace. • Niṣṭhā (616): The steadfast anchor and final resting place of all beings. • Śāntiḥ (617): Absolute, unblemished peace. • Parāyaṇam (618): The supreme haven after attaining which there is no return to darkness.

Shloka 63 (Names 617 - 626)

Sanskrit / Hindi Line:

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः । गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥

śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ | gohito gopatirgoptā vṛṣabhākṣo vṛṣapriyaḥ || 63 ||

English Translation:

Possessor of All-Auspicious Limbs (Shubhangah), Giver of Peace (Shantidah), the Creator (Srashta), Delighter of the Earth (Kumudah), Reclining in Waters / Lotus (Kuvaleshayah), Benefactor of Cows and Earth (Gohitah), Lord of the Earth and Senses (Gopatih), the Protector (Gopta), of Righteous Eyes (Vrishabhakshah), and Lover of Dharma (Vrishapriyah).

Meaning:

• Śubhāṅgaḥ (619): Possessing divine, exquisitely beautiful and auspicious limbs. • Śāntidaḥ (620): Bestowing inner serenity and tranquility to disturbed minds. • Sraṣṭā (621): The supreme creator who brings forth the cosmic tapestry. • Kumudaḥ (622): Gladdening the earth (Ku) like the blooming white water-lily. • Kuvaleśayaḥ (623): Reclining upon the serpent in the cosmic waters, or resting in the lotus of the heart. • Gohitaḥ (624): The eternal well-wisher of cows, earth, and spiritual seekers. • Gopatiḥ (625): The divine master of the universe and guardian of wisdom. • Goptā (626): The loving shepherd and savior who shields souls from danger. • Vṛṣabhākṣaḥ (627):

Whose eyes shower righteous grace and fulfill all pure prayers. • Vṛṣapriyaḥ (628): Who loves righteousness (Dharma) above all things.

Shloka 64 (Names 627 - 636)

Sanskrit / Hindi Line:

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः । श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥

anivartī nivṛttātmā saṁkṣeptā kṣemakṛcchivah | śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatām varah || 64 ||

English Translation:

Never Retreating in Battle (Anivarti), Detached and Free in Self (Nivrittatma), Withdrawer of the Universe (Sankshepta), Creator of Security and Well-Being (Kshemakrit), the Auspicious One (Shivah), Bearing the Shrivatsa Mark on His Chest (Shrivatsavakshah), Abode of Lakshmi (Shrivasah), Lord of Lakshmi (Shripatih), and Foremost among the Glorious (Shrimatam Varah).

Meaning:

• Anivartī (629): Never retreating from righteous battle; unwavering in protecting devotees. • Nivṛttātmā (630): Free from the attachments and dualities of worldly existence. • Saṁkṣeptā (631): Who compresses and withdraws the vast universe into subtle potential during pralaya. • Kṣemakṛt (632): Preserving, protecting, and securing what His devotees possess (Yoga-kshema). • Śivah (633): The personification of eternal purity, goodness, and auspiciousness. • Śrīvatsavakṣāḥ (634): Bearing the divine white curl of hair (Shrivatsa) on His chest symbolizing Lakshmi's presence. • Śrīvāsaḥ (635): The eternal dwelling-place where Lakshmi resides. • Śrīpatiḥ (636): The beloved consort and sovereign master of Goddess Sri (Lakshmi). • Śrīmatām Varah (637): Foremost and greatest among all who possess wealth, beauty, and wisdom.

Shloka 65 (Names 637 - 646)

Sanskrit / Hindi Line:

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः । श्रीधरः श्रीकरः श्रेयः श्रीमाल्लोकत्रयाश्रयः ॥ ६५ ॥

śrīdaḥ śrīśaḥ śrīnivāsaḥ śrīnidhiḥ śrīvibhāvanaḥ | śrīdharah śrīkaraḥ śreyaḥ śrīmāṁllokatrayāśrayaḥ || 65 ||

English Translation:

The Bestower of Spiritual Prosperity (Shridah), the Lord of Prosperity (Shrishah), Dwelling in Sri (Shrinivasah), the Inexhaustible Treasure of Grace (Shrinidhih), the Dispenser of Glory (Shrivibhavanah), the Bearer of Sri (Shridharah), the Creator of Auspiciousness (Shrikarah), Supreme Goodness / Liberation (Shreyah), All-Glorious (Shriman), and the Haven of the Three Worlds (Lokatrayashrayah).

Meaning:

This famous 'Ashta-Sri' shloka praises the Lord's intimate relation with Sri (Divine Grace, Opulence, and Love): • Śrīdaḥ (638): Bestower of wisdom, wealth, and spiritual grace to sincere devotees. • Śrīśaḥ (639): The Supreme Lord of Goddess Lakshmi. • Śrīnivāsaḥ (640): In whom Goddess Sri eternally abides without parting. • Śrīnidhiḥ (641): The inexhaustible divine treasury of all beauty, virtue, and grace. • Śrīvibhāvanaḥ (642): Who apportions and distributes glorious prosperity according to karma and devotion. • Śrīdharah (643): Who lovingly carries Mother Lakshmi upon His sacred chest. • Śrīkaraḥ (644): Who generates auspiciousness, happiness, and peace in all who remember Him. • Śreyaḥ (645): The highest ultimate spiritual good (Moksha). • Śrīmān (646): Endowed with infinite divine majesty. • Lokatrayāśrayaḥ (647): The supreme shelter and sanctuary for all beings across the three worlds.

Shloka 66 (Names 647 - 656)

Sanskrit / Hindi Line:

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः । विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥

svakṣaḥ svaṅgaḥ śatānando nandirjyotirgaṇeśvaraḥ | vijitātmā vidheyātmā satkīrtiśchinnasamśayaḥ || 66 ||

English Translation:

Possessing Beautiful Lotus Eyes (Svakshah), Having Exquisite Limbs (Svangah), Source of Infinite Bliss (Shatanandah), Joyous / Nandikeshvara (Nandih), Lord of the Hosts of Light (Jyotir-ganeshvarah), Conqueror of the Mind (Vijitatma), of Submissive / Compliant Nature to Devotees (Vidheyatma), of True and Eternal Renown (Satkirtih), and Destroyer of All Doubts (Chinnasamshayah).

Meaning:

• Svakṣaḥ (648): Endowed with captivating, compassionate eyes. • Svaṅgaḥ (649): Possessing perfectly proportioned, beautiful divine

limbs. • Śatānandaḥ (650): Possessing manifold, infinite streams of spiritual bliss (Ananda). • Nandiḥ (651): The embodiment of supreme devotional delight and celebration. • Jyotirgaṇeśvaraḥ (652): The master and controller of the celestial luminaries (stars, sun, moon, planets). • Vijitātmā (653): Ever victorious over the senses and mind. • Vidheyātmā (654): So gracious that He willingly becomes submissive to the loving commands of His devotees. • Satkīrtiḥ (655): Whose fame is rooted in genuine truth and virtue. • Chinnasaṁśayaḥ (656): Whose realization shatters all illusions, uncertainties, and doubts.

Shloka 67 (Names 657 - 666)

Sanskrit / Hindi Line:

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः । भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥ ६७ ॥

udīrṇaḥ sarvataścakṣuranīśaḥ śāśvatasthiraḥ | bhūśayo bhūṣaṇo bhūtirviśokaḥ śokanāśanaḥ || 67 ||

English Translation:

Transcendent / Exalted (Udirnah), Having Eyes Everywhere (Sarvatashcakshuh), Having No Overlord (Anishah), Eternally Steadfast (Shashvata-sthirah), Resting upon the Earth / Beach (Bhushayah), Adorning Creation (Bhushanah), Sovereign Power and Opulence (Bhutih), Free from Sorrow (Vishokah), and the Destroyer of Devotees' Grief (Shokanashanah).

Meaning:

• Udīrṇaḥ (657): Exalted and transcending all mortal limitations. • Sarvataścakṣuḥ (658): Perceiving everything in all directions simultaneously. • Anīśaḥ (659): Having no master or ruler above Him; the supreme independent authority. • Śāśvatasthiraḥ (660): Eternally changeless, steady, and immovable. • Bhūśayaḥ (661): Reclining upon the earth / ocean shore as Sri Rama awaiting Samudra-raja. • Bhūṣaṇaḥ (662): Adorning the universe by His incarnations and virtues. • Bhūtīḥ (663): The personification of divine power, wealth, and spiritual growth. • Viśokaḥ (664): Eternally untouched by sorrow, depression, or distress. • Śokanāśanaḥ (665-666): The compassionate savior who eradicates all grief from the hearts of seekers.

Shloka 68 (Names 667 - 676)

Sanskrit / Hindi Line:

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः । अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥

arciṣmānarcitaḥ kumbho viśuddhātmā viśodhanaḥ | aniruddho'pratirathaḥ pradyumno'mitavikramaḥ || 68 ||

English Translation:

Radiant with Effulgence (Archishman), Worshipped by All Worlds (Architah), The Pot / Containing All (Kumbhah), of Pure Stainless Soul (Vishuddhatma), the Supreme Purifier (Vishodhanah), the Unchecked / Irresistible (Aniruddhah), Having No Equal Opponent (Apratirathah), Supremely Wealthy / Pradyumna (Pradyumnah), and of Immeasurable Valor (Amitavikramah).

Meaning:

• Arciṣmān (667): Shining with blinding divine radiance that illuminates all suns. • Arcitaḥ (668): Worshipped by Brahma, Shiva, and all beings in all realms. • Kumbhaḥ (669): The sacred vessel containing all creation within Himself. • Viśuddhātmā (670): Spotless, pure, and free from the three gunas. • Viśodhanaḥ (671): The supreme purifier whose remembrance cleanses the deepest karmas. • Aniruddhaḥ (672): Whom no obstacle can halt or impede; the fourth Vyuhā emanation. • Apratirathaḥ (673): A matchless warrior who has no rival or equal on the battlefield. • Pradyumnaḥ (674): Endowed with infinite wisdom and prosperity; the third Vyuhā emanation. • Amitavikramaḥ (675-676): Possessing boundless, immeasurable power and cosmic strides.

Shloka 69 (Names 677 - 686)

Sanskrit / Hindi Line:

कालनेमिनीहा वीरः शौरिः शूरजनेश्वरः । त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥

kālaneminihā vīraḥ śauriḥ śūrajaneśvaraḥ | trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ || 69 ||

English Translation:

Slayer of Demon Kalanemi (Kalaneminiha), the Valiant Hero (Virah), Scion of Shurasena (Shaurih), Lord of the Valiant Heroes (Shurajaneshvarah), the Inner Soul of the Three Worlds (Trilokatma), Lord of the Three Worlds (Trilokeshah), Possessor of Radiant Hair / Master of Trinity (Keshavah), Slayer of Demon Keshi (Kesiha), and the Destroyer of Sins (Harih).

Meaning:

• Kālaneminihā (677): The vanquisher of the powerful demon Kalanemi (as Sri Krishna / Vishnu). • Vīraḥ (678): The mighty warrior of righteousness. • Śauriḥ (679): Born in the noble clan of King Shurasena. • Śūrajaneśvaraḥ (680): The sovereign lord worshipped by heroes, leaders, and warriors. • Trilokātmā (681): The indwelling life and consciousness of the three cosmic realms. • Trilokeśaḥ (682): The supreme ruler and protector of the three worlds. • Keśavaḥ (683): Possessing beautiful dark locks; master of Brahma (Ka) and Shiva (Isha). • Keśihā (684): The slayer of the horse-demon Keshi in Vrindavan. • Hariḥ (685-686): Who takes away (Harati) all sins, ignorance, and suffering of those who surrender to Him.

Shloka 70 (Names 687 - 696)

Sanskrit / Hindi Line:

कामदेवः कामपालः कामी कान्तः कृतागमः । अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥ ७० ॥

kāmadevaḥ kāmāpālaḥ kāmī kāntaḥ kṛtāgamaḥ | anirdeśyavapurviṣṇurvīro'nanto dhanañjayaḥ || 70 ||

English Translation:

The God of Love / Beauty (Kamadevah), the Protector of Desires (Kamapalah), Full of Pure Desires (Kami), Supremely Charming (Kantah), Author of Sacred Scriptures (Kritagamah), Possessing an Indescribable Body (Anirdeshya-vapuh), the All-Pervading (Vishnuh), the Valiant (Virah), the Infinite (Anantah), and the Conqueror of Wealth / Arjuna (Dhananjayah).

Meaning:

• Kāmadevaḥ (687): The deity who is sought by all seekers of the highest fourfold goals of life. • Kāmāpālaḥ (688): The guardian who protects the legitimate, dharmic desires of beings. • Kāmī (689): Possessing all desires fulfilled, yet loving His devotees intensely. • Kāntaḥ (690): Supremely handsome, radiant, and alluring. • Kṛtāgamaḥ (691): The divine author of the Vedas, Agamas, and sacred scriptures. • Anirdeśyavapuh (692): Possessing a transcendental form that cannot be delimited by mortal speech. • Viṣṇuḥ (693): Permeating all space and reality. • Vīraḥ (694): The supreme champion of virtue. • Anantaḥ (695): Boundless in time, space, and substance. • Dhanañjayaḥ (696): Manifesting as Arjuna, the conqueror of all treasures, or earning the supreme wealth of spiritual realization.

Shloka 71 (Names 697 - 706)

Sanskrit / Hindi Line:

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः । ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥

brahmanyō brahmakṛd brahmā brahma brahmavivardhanaḥ | brahmavid brāhmaṇo brahmī brahmajñō brāhmaṇapriyaḥ || 71 ||

English Translation:

Benefactor of Truth / Seekers (Brahmanyah), the Creator of the Vedas / Cosmos (Brahmakrit), the Creator Deity Brahma (Brahma), the Absolute Reality (Brahma), the Expander of Wisdom (Brahma-vivardhanah), the Knower of the Absolute (Brahmavit), the Embodiment of Sacred Wisdom (Brahmanah), Master of Brahman (Brahmi), the Realizer of Truth (Brahmajnah), and the Beloved of Wise Seekers (Brahmana-priyah).

Meaning:

This renowned 'Brahma-Dashaka' verse highlights the Lord's identity with the Absolute and sacred knowledge: • Brahmanyah (697): The protector and friend of spiritual wisdom, seekers, and holy practitioners. • Brahmakṛt (698): The author and source of the Vedas and cosmic creation. • Brahmā (699): Manifesting in the role of the four-headed creator Brahma. • Brahma (700): The infinite, changeless, transcendental Absolute Reality (Sat-Chit-Ananda). • Brahmavivardhanah (701): Who promotes spiritual knowledge, tapas, and Vedic study in the world. • Brahmavid (702): The ultimate knower of the true nature of Brahman. • Brāhmaṇah (703): The teacher who transmits transcendental truth to humanity. • Brahmī (704): In whom all spiritual faculties and sacred knowledge are harmoniously united. • Brahmajñah (705): Who directly experiences and knows the Self in all. • Brāhmaṇapriyah (706): Who deeply cherishes devotees and seekers dedicated to sacred knowledge.

Shloka 72 (Names 707 - 716)

Sanskrit / Hindi Line:

महाक्रमो महाकर्मा महातेजा महोरगः । महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥

mahākramo mahākarmā mahātejā mahoragaḥ | mahākraturmahāyajvā mahāyajño mahāhaviḥ || 72 ||

English Translation:

Of Giant Strides (Mahakramah), of Gigantic Cosmic Deeds (Mahakarma), of Blinding Effulgence (Mahatejah), the Great Cosmic Serpent (Mahoragah), the Great Sacrifice (Mahakratuh), the Great Sacrificer (Mahayajva), the Supreme Great Yajna (Mahayajnah), and the Supreme Oblation (Mahahavih).

Meaning:

• Mahākramah (707): Possessing immense cosmic strides spanning across all universes (Vamana / Trivikrama). • Mahākarmā (708): The performer of magnificent cosmic deeds—creating, maintaining, and dissolving galaxies effortlessly. • Mahātejāḥ (709): Endowed with blinding, self-luminous spiritual brilliance. • Mahoragaḥ (710): Manifesting as the grand cosmic serpent Shesha who upholds planetary globes. • Mahākratuḥ (711): The grand cosmic ritual/sacrifice that sustains universal order (Ashvamedha/Rahasya). • Mahāyajvā (712): The greatest performer of sacrifices who acts for universal welfare. • Mahāyajñaḥ (713): The supreme Yajna (Japa-yajna / Nama-sankirtana) yielding spiritual liberation. • Mahāhaviḥ (714-716): The supreme consecrated offering poured into the sacrificial fire of Brahman.

Shloka 73 (Names 717 - 726)

Sanskrit / Hindi Line:

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः । पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥

stavyaḥ stavapriyaḥ stotraṁ stutiḥ stotā raṇapriyaḥ | pūrṇaḥ pūrayitā punyaḥ punyakīrtiranāmayaḥ || 73 ||

English Translation:

Worthy of Praise (Stavyah), Lover of Hymns of Praise (Stavapriyah), the Sacred Hymn Itself (Stotram), the Act of Praising (Stutih), the Praiser / Scribe (Stota), Lover of Righteous Battles (Ranapriyah), Full and Complete (Purnah), the Fulfiller of All Desires (Purayita), Pure and Holy (Punyaḥ), of Auspicious Renown (Punyakirtih), and Free from All Affliction / Disease (Anamayah).

Meaning:

• Stavyaḥ (717): The sole being truly worthy of all praise and glorification. • Stavapriyaḥ (718): Who is immensely pleased by sincere songs of devotional love. • Stotram (719): The sacred hymn and vibration of divine praise. • Stutiḥ (720): The act of glorification and contemplation. • Stotā (721): Who Himself praises His sincere devotees and inspires poets. • Raṇapriyaḥ (722): Lover of righteous combat to protect the virtuous and destroy adharma. • Pūrṇaḥ (723): Eternally complete, lacking nothing (Purnamadah Purnamidam). • Pūrayitā (724): Fulfiller of all physical, mental, and spiritual needs of living beings. • Puṇyaḥ (725): The personification of virtue whose remembrance washes away sins. • Puṇyakīrtiḥ (726): Whose holy fame purifies anyone who hears or speaks of it. • Anāmayāḥ (727): Completely free from physical disease, mental agony, and spiritual delusion.

Shloka 74 (Names 727 - 736)

Sanskrit / Hindi Line:

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः । वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ७४ ॥

manojavastīrthakaro vasuretā vasupradaḥ / vasuprado vāsudevo vasurvasumanā haviḥ || 74 ||

English Translation:

Swift as the Speed of Thought (Manojavah), Creator of Sacred Pilgrim Centers and Scriptures (Tirthakarah), of Golden Effulgence (Vasuretah), Bestower of Wealth (Vasupradah), Giver of Ultimate Spiritual Treasures (Vasupradah), the Son of Vasudeva / Indwelling Lord (Vasudevah), the Dwelling of Beings (Vasuh), the Magnanimous Mind (Vasumanah), and the Sacrificial Offering (Haviḥ).

Meaning:

• Manojavāḥ (728): Moving swifter than thought to rescue crying devotees (like Gajendra). • Tīrthakaraḥ (729): Author of the sacred scriptures and sanctifier of holy rivers and tirthas. • Vasuretāḥ (730): Of golden creative effulgence from which the universe emerged. • Vasupradaḥ (731): Bestower of material security and earthly prosperity. • Vasupradaḥ (732): Bestower of the supreme treasure of liberation (Moksha-prada). • Vāsudevaḥ (733): The all-pervading indwelling lord; Sri Krishna, son of Vasudeva. • Vasuḥ (734): The refuge in whom all cosmic elements reside. • Vasumanāḥ (735): Possessing an untainted, generous, benevolent mind. • Haviḥ (736): The consecrated oblation offered in the sacrificial fire.

Shloka 75 (Names 737 - 746)

Sanskrit / Hindi Line:

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः । शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ७५ ॥

sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ | śūraseno yaduśreṣṭhaḥ sannivāsaḥ suyāmunah || 75 ||

English Translation:

The Supreme Destination of the Virtuous (Sadgatiḥ), the Author of Noble Deeds (Satkritiḥ), Pure Existence (Satta), the Source of Divine Prosperity (Sadbhutiḥ), the Ultimate Haven of the Good (Satparayanah), Having a Valiant Army (Shurasenah), Foremost of the Yadu Dynasty (Yadushreshthah), the Abode of the Virtuous (Sannivasah), and Delighting on the Banks of the Yamuna (Suyamunah).

Meaning:

• Sadgatiḥ (737): The highest goal and path for all virtuous and enlightened seekers. • Satkṛtiḥ (738): Whose actions are exclusively righteous and protective. • Sattā (739): Pure Existence; the foundational reality giving life to all things. • Sadbhūtiḥ (740): Manifesting in the glorious forms of sages, saints, and divinities. • Satparāyaṇaḥ (741): The supreme sanctuary for those who cherish truth. • Śūrasenaḥ (742): Possessing heroic warriors like Hanuman, Sugriva, and the Pandavas. • Yaduśreṣṭhaḥ (743): The crown jewel and leader of the Yadu lineage (Sri Krishna). • Sannivāsaḥ (744): The sacred dwelling place where saintly souls take refuge. • Suyāmunah (745-746): Who played enchantingly on the holy banks of the Yamuna river.

Shloka 76 (Names 747 - 756)

Sanskrit / Hindi Line:

भूतावासो वासुदेवः सर्वसुनिलयोऽनलः । दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥

bhūtāvāso vāsudevaḥ sarvasunilayo'nalaḥ | darpahā darpado dṛpto durdharo'thāparājitaḥ || 76 ||

English Translation:

The Abode of All Elements (Bhutavasah), the Indwelling God / Vasudeva (Vasudevah), the Sanctuary of All Life-Breaths (Sarvasunilayah), Boundless Energy (Analah), the Destroyer of Arrogance (Darpaha), the Bestower of Rightful Confidence (Darpadah), Rejoicing in Divine Bliss (Driptah), Difficult to Restrain / Overcome (Durdharah), and Ever-Unconquered (Aparajitah).

Meaning:

• Bhūtāvāsaḥ (747): The cosmic mansion in which all living entities and elements reside. • Vāsudevah (748): The Supreme Divinity who envelops and illuminates all. • Sarvāsunilayah (749): The resting place of the vital life-breaths (Pranas) of all creatures. • Analah (750): Insatiable in power, radiant like fire, never exhausted. • Darpahā (751): The crusher of demonic pride and ego (as with Banasura, Ravana, and Kamsa). • Darpadah (752): Who instills righteous confidence and spiritual strength in the virtuous. • Dṛptah (753): Intoxicated with the supreme ecstasy of His own infinite nature. • Durdharah (754): Irresistible; impossible for hostile forces to bind or defeat. • Aparājitaḥ (755-756): Unconquered and invincible throughout all time.

Shloka 77 (Names 757 - 766)

Sanskrit / Hindi Line:

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् । अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥

viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān / anekamūrtiravyaktaḥ śatamūrtiḥ śatānanaḥ || 77 ||

English Translation:

Whose Form is the Entire Universe (Vishvamurtih), Having a Vast Cosmic Form (Mahamurtih), of Blazing Luminous Form (Diptamurtih), Formless / Transcending Matter (Amurtiman), Manifesting in Multitudinous Forms (Anekamurtih), Unmanifest and Ineffable (Avyaktah), Assuming Hundreds of Forms (Shatamurtih), and Possessing Hundreds of Faces (Shatananah).

Meaning:

This profound verse reconciles the Saguna (with form) and Nirguna (formless) nature of the Divine: • Viśvamūrtiḥ (757): The entire visible cosmos is His tangible embodiment (Vishvarupa). • Mahāmūrtiḥ (758): Reclining in immense cosmic majesty on the serpent Shesha. • Dīptamūrtiḥ (759): Blazing with self-effulgent spiritual light outshining cosmic suns. • Amūrtimān (760): Devoid of any material, perishable physical composition (Formless Absolute). • Anekamūrtiḥ (761): Assuming countless forms in various avataras to protect beings. • Avyaktaḥ (762): Subtle, unmanifest, beyond physical sensory comprehension. • Śatamūrtiḥ (763): Manifesting in

hundreds and thousands of diverse deities and forms. • Śatānanah (764-766): Having hundreds of faces perceiving and consuming all offerings.

Shloka 78 (Names 767 - 776)

Sanskrit / Hindi Line:

एको नैकः सवः कः किं यत् तत् पदमनुत्तमम् । लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

eko naikaḥ savaḥ kaḥ kiṁ yat tat padamanuttamam / lokabandhurlokanātho mādhave bhaktavatsalah || 78 ||

English Translation:

The One (Ekah), the Many (Naikah), Sacrificial Soma Offering (Savah), the Embodiment of Joy / Brahma (Kah), the Inquiry into Truth (Kim), That which is Known (Yat), the Transcendental Reality (Tat), the Supreme Destination (Padam Anuttamam), the Kinsman of the World (Lokabandhuh), the Lord of the Universe (Lokanathah), Consort of Lakshmi (Madhavah), and Supremely Loving to Devotees (Bhaktavatsalah).

Meaning:

• Ekah (767): The non-dual, peerless Supreme Reality without a second. • Naikah (768): Manifesting as the manifold variety of beings through Maya. • Savah (769): The soma sacrifice where all offerings are sanctified. • Kah (770): Pure joy, consciousness, and bliss; Brahma and Prajapati. • Kim (771): The ultimate goal of all philosophical and spiritual inquiry ('What is Truth?'). • Yat (772): The self-evident reality referred to in the Upanishads ('That which is...'). • Tat (773): The transcendental, absolute Brahman ('Tat Tvam Asi'). • Padam Anuttamam (774): The highest, unsurpassable state of liberation. • Lokabandhuh (775): The compassionate friend and kinsman of all creatures. • Lokanāthah (776): The sovereign protector and master of the universe. • Mādhavaḥ (777): Lord of Lakshmi and master of sacred wisdom. • Bhaktavatsalah (778): Boundless in tender, affectionate love toward His devotees.

Shloka 79 (Names 777 - 786)

Sanskrit / Hindi Line:

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी । वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७९ ॥

suvarṇavarṇo hemāṅgo varāṅgaścandanaṅgadī | vīrahā viṣamaḥ śūnyo ghṛtāśīracalaścalaḥ || 79 ||

English Translation:

Of Golden Hue (Suvarnavarnah), Having Limbs like Molten Gold (Hemangah), of Exquisite Divine Body (Varangah), Adorned with Sandalwood Paste and Golden Armlets (Chandanangadi), Slayer of Wicked Warriors (Viraha), Matchless / Unequaled (Vishamah), Void of Material Imperfection / Shunya (Shunyah), Receiver of Ghee Offerings / Free from Desires (Ghritashih), Immovable (Acalah), and Moving Everywhere (Calah).

Meaning:

• Suvarṇavarṇah (779): Radiating a glorious golden complexion (as described in the Chhandogya Upanishad). • Hemāṅgaḥ (780): Having divine limbs glowing like pure molten gold. • Varāṅgaḥ (781): Possessing an exquisitely beautiful and faultless transcendental form. • Candanāṅgadī (782): Smeared with cooling, fragrant sandalwood paste and wearing dazzling armlets. • Vīrahā (783): Vanquishing tyrannical, egotistical forces to establish peace. • Viṣamaḥ (784): Peerless; having no equal or parallel in the entire universe. • Śūnyaḥ (785): Devoid of any material attributes, ego, or worldly impurities (Pure Void/Absolute). • Ghṛtāśīḥ (786): Consuming sacrificial clarified butter; possessing pure, unblemished blessings. • Acalaḥ (787): Immovable, rock-solid, changeless in His supreme nature. • Calah (788): Moving everywhere swifter than the wind as cosmic energy.

Shloka 80 (Names 787 - 796)

Sanskrit / Hindi Line:

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् । सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ८० ॥

amānī mānado mānyo lokasvāmī trilokadhṛk | sumedhā medhajo dhanyaḥ satyamedhā dharādharah || 80 ||

English Translation:

Free from Pride (Amani), Bestower of Honor on Others (Manadah), Worthy of Highest Reverence (Manyah), Sovereign Master of the World (Lokasvami), Upholder of the Three Worlds (Trilokadhrik), of Pure and Auspicious Intellect (Sumedha), Born of Sacrifices (Medhajah), Fortunate and Fulfilled (Dhanyah), of Unfailing Truthful Intellect (Satyamedha), and the Supporter of the Earth

(Dharadharah).

Meaning:

• Amānī (789): Free from ego, pride, and self-aggrandizement despite being the Lord of the cosmos. • Mānadaḥ (790): Gratefully honoring and uplifting His devotees. • Mānyaḥ (791): Deserving the highest adoration and reverence of all beings. • Lokasvāmī (792): The ultimate owner and sovereign proprietor of all universes. • Trilokadhṛk (793): Upholding and sustaining the three realms by His infinite power. • Sumedhāḥ (794): Possessing pure, flawless, all-embracing intelligence. • Medhajaḥ (795): Manifesting through sacred yajnas and spiritual contemplation. • Dhanyaḥ (796): Eternally blessed, fulfilled, and prosperous. • Satyamedhāḥ (797): Possessing an intellect rooted unswervingly in ultimate truth. • Dharādharah (798): Upholding and sustaining Mother Earth.

Shloka 81 (Names 797 - 806)

Sanskrit / Hindi Line:

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः । प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

tejovṛṣo dyutidharah sarvaśastrabhṛtām varah | pragraho nigraho vyagro naikaśṛṅgo gadāgrajah || 81 ||

English Translation:

Showerer of Solar Radiance (Tejovrishah), Bearer of Divine Effulgence (Dyutidharah), Foremost among all Wielders of Weapons (Sarva-shastra-bhritam Varah), the Controller / Rein (Pragrahah), the Subduer (Nigrahaḥ), Ever-Active for Devotees (Vyagrah), Possessor of Multiple Horns / Peaks (Naikashringah), and Elder Brother of Gada / Invoked by Mantras (Gadagrajah).

Meaning:

• Tejovṛṣaḥ (799): Showering light, rain, and vitality upon the earth through the sun. • Dyutidharah (800): Bearing blinding, transcendental beauty and illumination. • Sarvaśastrabhṛtām Varah (801): The supreme warrior and greatest master among all wielders of weapons. • Pragrahaḥ (802): Holding the reins of the senses; accepting the offerings of devotees. • Nigrahaḥ (803): Restraining and subduing all evil tendencies and cosmic disruptions. • Vyagrah (804): Ever busy, alert, and active in fulfilling the prayers of His devotees. • Naikaśṛṅgaḥ (805): Having four horns (as the sacrificial bull of the Vedas) or multiple peaks. • Gadāgrajah (806): The elder brother of Gada (Sri Krishna's younger brother), or born from sacred sound/mantra (Gada).

Shloka 82 (Names 807 - 816)

Sanskrit / Hindi Line:

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः । चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ८२ ॥

caturmūrtiścaturbāhuścaturvyūhaścaturgatiḥ | caturātmā caturbhāvaścaturvedavidekapāt || 82 ||

English Translation:

Manifesting in Four Forms (Chaturmurtih), Four-Armed (Chaturbhujah), Manifesting in Four Emanations (Chaturvyuhah), the Goal of the Four Stations of Life (Chaturgatih), the Fourfold Inner Self (Chaturatma), the Source of the Fourfold Creation (Chaturbhavah), the Knower of the Four Vedas (Chaturvedavit), and Having One Foot / Quarter of Reality in Manifest Cosmos (Ekapāt).

Meaning:

• Caturmūrtiḥ (807): Manifesting in the four cosmic forms (Brahma, Vishnu, Shiva, and Sanatkumara or the four avatars). • Caturbhujah (808): Possessing four arms holding the Conch, Discus, Mace, and Lotus. • Caturvyūhaḥ (809): Expanding as the four transcendental emanations: Vasudeva, Sankarshana, Pradyumna, and Aniruddha. • Caturgatiḥ (810): The supreme destination for practitioners in all four ashramas (Brahmacharya, Grihastha, Vanaprastha, Sannyasa). • Caturātmā (811): The indweller of the four states of consciousness (Waking, Dreaming, Deep Sleep, Turiya). • Caturbhāvaḥ (812): The source from which the four aims of life (Dharma, Artha, Kama, Moksha) emerge. • Caturvedavit (813): The master and true comprehender of the four Vedas (Rig, Yajur, Sama, Atharva). • Ekapāt (814-816): The entire created universe is only a single quarter (Ekapada) of His infinite cosmic reality (Tripad-vibhuti).

Shloka 83 (Names 817 - 826)

Sanskrit / Hindi Line:

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः । दुर्लभो दुर्गमो दुर्गो दुरावासो दुर्धहा ॥ ८३ ॥

samāvarto'nivṛttātmā durjayo duratikramah | durlabho durgamo durgo durāvāso durārihā || 83 ||

English Translation:

Efficient Turner of the Cosmic Wheel (Samavartah), Ever Unretired / Detached (Anivrittatma), Invincible / Hard to Conquer (Durjayah), Hard to Transgress / Transcend (Duratikramah), Rare to Attain (Durlabhah), Difficult to Reach by Logic Alone (Durgamah), Difficult of Access / Durga (Durgah), Hard to House in Unpurified Hearts (Duravasah), and Destroyer of Wicked Foes (Durariha).

Meaning:

• Samāvartaḥ (817): Masterfully turning the cosmic cycles of manifestation and withdrawal. • Anivṛttātmā (818): Untouched by material fatigue, ever vigilant in governing reality. • Durjayah (819): Impossible for demonic forces or ego to conquer. • Duratikramah (820): Whose cosmic laws and will cannot be violated by anyone. • Durlabhah (821): Difficult to attain without sincere, unmotivated loving devotion (Bhakti). • Durgamah (822): Impenetrable to mere academic debate and intellectual speculation. • Durgah (823): The impregnable cosmic fortress protecting devotees; or Lord of Durga. • Durāvāsah (824): Difficult to be held or stabilized in minds corrupted by worldly passions. • Durārihā (825-826): The fierce destroyer of demonic enemies and negative tendencies.

Shloka 84 (Names 827 - 836)

Sanskrit / Hindi Line:

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः । इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

śubhāṅgo lokasāraṅgaḥ sutantustantuvardhanaḥ | indrakarmā mahākarmā kṛtakarmā kṛtāgamah || 84 ||

English Translation:

Possessor of All-Auspicious Limbs (Shubhangah), the Essence-Seeker of Worlds / Celestial Honeybee (Lokasarangah), Possessing a Beautiful Cosmic Thread (Sutantuh), the Expander of the Cosmic Web (Tantuvardhanah), Performer of Sovereign Royal Deeds (Indrakarma), Performer of Gigantic Cosmic Tasks (Mahakarma), the Accomplished Doer (Kritakarma), and Author of the Scriptures (Kritagamah).

Meaning:

• Śubhāṅgaḥ (827): Possessing divine, exquisitely beautiful and graceful limbs. • Lokasāraṅgaḥ (828): The divine swan/honeybee who extracts the spiritual essence of all worlds. • Sutantuh (829): The beautiful cosmic thread (Sutratma) on which all universes are strung

like pearls. • Tantuvardhanah (830): Who expands the generational lineages and continuous tapestry of life. • Indrakarmā (831): Performing sovereign, majestic, protective deeds like Indra. • Mahākarmā (832): Performing monumental cosmic tasks of creation, maintenance, and redemption. • Kṛtakarmā (833): Whose every action is completely fulfilled, leaving nothing undone. • Kṛtāgamah (834-836): The divine source and revealer of the sacred Vedic and Agamic scriptures.

Shloka 85 (Names 837 - 846)

Sanskrit / Hindi Line:

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः । अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥ ८५ ॥

udbhavaḥ sundaraḥ sundo ratnanābhaḥ sulocanaḥ | arko vājasanaḥ śṛṅgī jayantaḥ sarvavijjayī || 85 ||

English Translation:

The Source of Cosmic Manifestation (Udbhavah), Exquisitely Handsome / Charming (Sundarah), the Giver of Delight (Sundah), Possessing a Jewel-Like Navel (Ratnanabhah), Having Beautiful Compassionate Eyes (Sulocanah), Worshipped by Sages / The Sun (Arkah), the Giver of Food and Sustenance (Vajasanah), Possessing a Divine Horn (Shringi), Victorious (Jayantah), and Omniscient Conqueror (Sarvavij-jayi).

Meaning:

• Udbhavaḥ (837): The primeval source from whom all existence springs. • Sundaraḥ (838): Peerlessly beautiful, captivating all souls with divine charm. • Sundah (839): Melting hearts with unconditional love and grace. • Ratnanābhaḥ (840): Whose navel radiates with the brilliance of celestial gems. • Sulocanaḥ (841): Endowed with enchanting, benevolent, compassionate eyes. • Arkah (842): Praised by the highest seers; radiant like the solar deity. • Vājasanaḥ (843): The cosmic provider who distributes nourishment, food, and energy to all creatures. • Śṛṅgī (844): Manifesting with a glorious horn in the Matsya and Varaha incarnations. • Jayantaḥ (845): The foremost conqueror of obstacles and negative forces. • Sarvavij-jayī (846): The omniscient, all-knowing conqueror who triumphs over all limitations.

Shloka 86 (Names 847 - 856)

Sanskrit / Hindi Line:

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः । महाह्रदो महागर्तो महाभूतो महानिधिः ॥ ८६ ॥

suvarṇabindurakṣobhyaḥ sarvavāgīśvareśvaraḥ | mahāhrado mahāgarto mahābhūto mahānidhiḥ || 86 ||

English Translation:

Having Radiant Golden Limbs / Sacred Syllables (Suvarṇabinduḥ), Unshakeable / Imperturbable (Akṣobhyaḥ), Lord of all Masters of Eloquence (Sarva-vagishvareśvaraḥ), the Great Deep Pool of Nectar (Mahāhradaḥ), the Great Chasm of Maya (Mahāgartaḥ), the Great Being (Mahābhutaḥ), and the Great Treasure-House (Mahānidhiḥ).

Meaning:

• Suvarṇabinduḥ (847): Bearing limbs shimmering like pure gold; or composed of golden Vedic syllables. • Akṣobhyaḥ (848): Calm, serene, unperturbed by waves of passion, wrath, or cosmic turmoil. • Sarvavāgīśvareśvaraḥ (849): The supreme master over Brahma, Brihaspati, and all deities of speech. • Mahāhradaḥ (850): A vast, bottomless lake of cooling spiritual nectar where devotees bathe their weary souls. • Mahāgartaḥ (851): The great cosmic chasm of Maya that captures worldly minds. • Mahābhūtaḥ (852): The Supreme Exalted Reality beyond all time and space. • Mahānidhiḥ (853-856): The inexhaustible reservoir and sanctuary where all beings find final refuge.

Shloka 87 (Names 857 - 866)

Sanskrit / Hindi Line:

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः । अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥ ८७ ॥

kumudaḥ kundaraḥ kundaḥ parjanyaḥ pāvano'nilaḥ | amṛtāśo'mṛtavapuḥ sarvajñaḥ sarvatomukhaḥ || 87 ||

English Translation:

Delighter of the Earth (Kumudaḥ), Bestower of Pure Gifts (Kundaraḥ), Fair like the Kunda Flower / Jasmine (Kundaḥ), the Rain-Laden Cloud of Grace (Parjanyaḥ), the Purifier (Pavanaḥ), the Vital Wind (Anilaḥ), Enjoyer of Nectar / Sustainer (Amritashah), Possessor of an

Immortal Body (Amritavapuh), the All-Knowing (Sarvajnah), and Having Faces in All Directions (Sarvatomukhah).

Meaning:

• Kumudah (857): Gladdening the earth by dispelling sorrow. • Kundarah (858): Rewarding pure, virtuous deeds with auspicious fruits. • Kundaḥ (859): Pure, white, and spotless like the blooming jasmine flower. • Parjanyaḥ (860): Shimmering like a monsoon raincloud, showering cooling showers of divine grace. • Pāvanaḥ (861): Sanctifying whoever meditates upon His holy names. • Anilaḥ (862): Vital life-breath, independent and free. • Amṛtāsaḥ (863): Partaking of the nectar of pure devotion. • Amṛtavapuh (864): Endowed with an eternal, non-material, immortal spiritual form. • Sarvajñaḥ (865): Omniscient, aware of every thought and movement. • Sarvatomukhaḥ (866): Perceiving, interacting, and facing in every direction simultaneously.

Shloka 88 (Names 867 - 876)

Sanskrit / Hindi Line:

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः । न्यग्रोधोऽदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ ८८ ॥

sulabhaḥ suvrataḥ siddhaḥ śatrujicchatrutāpanaḥ | nyagrodho'dumbaro'śvatthaścāṇūrāndhraniṣūdanaḥ || 88 ||

English Translation:

Easily Attained by Devotion (Sulabhah), of Noble Vows (Suvratah), Eternally Perfect (Siddhah), Conqueror of Foes (Shatrujit), Scorcher of Foes (Shatrutapanah), the Banyan Tree / Enveloper (Nyagrodhah), the Celestial Fig / Nourisher (Udumbarah), the Holy Ashvattha Tree (Ashvatthah), and the Destroyer of Demon Chanura and Andhra (Canurandhra-nishudanaḥ).

Meaning:

• Sulabhaḥ (867): Readily accessible and easily won through sincere, unpretentious love (Bhakti-sulabha). • Suvrataḥ (868): Dedicated to the sacred vow of granting refuge to all who surrender. • Siddhaḥ (869): Self-realized and eternally accomplished in all perfections. • Śatrujit (870): Vanquishing all external adversaries and internal vices. • Śatrutāpanaḥ (871): Tormenting and scorching the armies of ignorance and adharma. • Nyagrodhaḥ (872): Like the sheltering Banyan tree, providing shade to the weary; or enveloping creation from above. • Udumbaraḥ (873): Transcending the sky; providing nourishment to all creatures. • Aśvatthaḥ (874): The holy Peepal tree symbolizing the cosmic tree of life ('Ashvatthah sarvavrikshanam'). • Cāṇūrāndhraniṣūdanaḥ (875-876): The slayer of the demonic wrestler Chanura and tyrant of Andhra.

Shloka 89 (Names 877 - 886)

Sanskrit / Hindi Line:

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः । अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ ८९ ॥

sahasrārciḥ saptajihvaḥ saptaidhāḥ saptavāhanaḥ | amūrtiranagho'cintyo bhayakṛd bhayanāśanaḥ || 89 ||

English Translation:

Of Thousands of Radiating Rays (Sahasrarcih), Having Seven Tongues of Flame (Saptajihvah), Nourished by Seven Kinds of Fuel (Saptaidhah), Drawn by Seven Horses / Sun (Saptavahanah), Formless / Transcending Form (Amurtih), Sinless / Stainless (Anaghah), Inconceivable (Acintyah), Generator of Fear in the Wicked (Bhayakrit), and Destroyer of Fear for Devotees (Bhayanashanah).

Meaning:

• Sahasrārciḥ (877): Radiating thousands (infinite) of effulgent rays of light. • Saptajihvaḥ (878): Manifesting as sacred fire (Agni) with seven flaming tongues (Kali, Karali, etc.). • Saptaidhāḥ (879): Fed by seven kinds of sacred fuels and cosmic energies. • Saptavāhanaḥ (880): Manifesting as the Sun-god whose chariot is drawn by seven horses (or seven Vedic meters). • Amūrtiḥ (881): Devoid of any gross material composition. • Anaghah (882): Completely spotless, untouched by sorrow or blemish. • Acintyah (883): Incomprehensible to finite mortal thought. • Bhayakṛt (884): Instilling righteous dread in the hearts of unrighteous tyrants. • Bhayanāśanaḥ (885-886): The ultimate dispeller of all mortal and existential fears for surrendered devotees.

Shloka 90 (Names 887 - 896)

Sanskrit / Hindi Line:

अणुर्बृहत् कृशः स्थूलो गुणभृन्निर्गुणो महान् । अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥

aṇurbṛhat kṛśaḥ sthūlo guṇabhṛnnirguṇo mahān | adhṛtaḥ svadhṛtaḥ svāsyah prāgvamśo vaṁśavardhanaḥ || 90 ||

English Translation:

The Subtlest Atom (Anuh), the Vast Cosmos (Brihat), Slender / Subtle (Krishah), Gross / Massive (Sthulah), Sustainer of Gunas (Gunabhrit), Free from Gunas (Nirgunah), the Supreme Great (Mahan), Unsupported by Anything (Adhritah), Self-Supporting (Svadhritah), of Radiant Beautiful Face (Svasyah), Foremost of Dynasties (Pragvamshah), and the Expander of Families (Vamshavardhanah).

Meaning:

• Anuḥ (887): Subtler than the subtlest atomic particle (Anoraniyan). • Bṛhat (888): Greater than the greatest cosmic expanse (Mahato mahiyan). • Kṛśaḥ (889): Delicate, subtle, and free from gross matter. • Sthūlaḥ (890): Embodying the entire gross physical universe as His body. • Guṇabhṛt (891): The master and orchestrator of Sattva, Rajas, and Tamas. • Nirguṇaḥ (892): Transcendental, beyond the three material modes. • Mahān (893): The Supreme Infinite Reality. • Adhṛtaḥ (894): Requiring no external support to sustain Himself. • Svadhṛtaḥ (895): Self-sustained in His own eternal majesty. • Svāsyāḥ (896): Possessing an enchanting face from which the Vedas flow; or feeding the worlds. • Prāgvamśaḥ (897): The original ancestor of all cosmic lineages. • Vamśavardhanaḥ (898): The protector and propagator of human and spiritual lineages.

Shloka 91 (Names 897 - 906)

Sanskrit / Hindi Line:

भारभृत् कथितो योगी योगीशः सर्वकामदः । आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥

bhārabhṛt kathito yogī yogīśaḥ sarvakāmadah | āśramaḥ śramaṇaḥ kṣāmaḥ suparṇo vāyuvāhanaḥ || 91 ||

English Translation:

Bearer of the World's Burden (Bharabhrit), Celebrated in Scripture (Kathitah), the Master Yogi (Yogi), Lord of all Yogis (Yogishah), Bestower of All Desires (Sarvakamadah), the Sanctuary / Resting Place (Ashramah), the Ascetic (Shramanah), Diminished during Pralaya (Kshamah), the Golden-Winged Garuda (Suparnah), and He who Rides on the Wind (Vayuvahanah).

Meaning:

• Bhārabhṛt (899): Bearing the immense weight of the universe (as Kurma, Shesha, or Sri Krishna lifting Govardhana). • Kathitaḥ (900): Glorified and celebrated in all sacred hymns and epics. • Yogī (901): Ever united in supreme self-absorption and meditation. • Yogīśaḥ (902): The sovereign master and guide of all yogis and spiritual seekers. • Sarvakāmadah (903): Fulfilling every righteous prayer and

spiritual longing. • Āśramaḥ (904): The peaceful hermitage and sanctuary for souls exhausted by worldly toil. • Śramaṇaḥ (905): The divine ascetic who performs penances for cosmic welfare. • Kṣāmaḥ (906): In whom all creation is distilled into subtle seed-state during dissolution. • Suparṇaḥ (907): Manifesting with glorious wings like Garuda, carrying souls across the sky of consciousness. • Vāyuvāhanaḥ (908): Directing and riding upon the vital cosmic winds.

Shloka 92 (Names 907 - 916)

Sanskrit / Hindi Line:

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः । अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥

dhanurdharo dhanurvedo daṇḍo damayitā damaḥ | aparājitaḥ sarvasaho niyantā niyamo yamaḥ || 92 ||

English Translation:

Wielder of the Bow (Dhanurdharah), Master of the Science of Archery (Dhanurvedah), the Rod of Justice / Discipline (Dandah), the Punisher of Evil (Damayita), Self-Restraint (Damah), Invincible (Aparajitah), All-Enduring / Forbearing (Sarvasahah), the Cosmic Controller (Niyanta), Law / Order (Niyamah), and the Ultimate Dispenser of Justice (Yamah).

Meaning:

• Dhanurdharaḥ (909): Wielding the bow Sharṅga or Kodanda (Sri Ramachandra). • Dhanurvedaḥ (910): The supreme master and originator of the martial science of archery and ethical combat. • Daṇḍaḥ (911): The sceptre of righteous royal punishment that deters crime and upholds justice. • Damayitā (912): The divine disciplinarian who humbles arrogant tyrants. • Damaḥ (913): The virtue of mastery over senses and passions. • Aparājitaḥ (914): Invincible, never defeated in battle or argument. • Sarvasahaḥ (915): Supremely patient, bearing the weight of all and forgiving all. • Niyantā (916): The inner controller directing every organ and planet. • Niyamaḥ (917): The universal principle of cosmic and moral order. • Yamaḥ (918): The righteous regulator who governs life and death impartially.

Shloka 93 (Names 917 - 926)

Sanskrit / Hindi Line:

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः । अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ९३ ॥

sattvavān sāttvikaḥ satyaḥ satyadharmaparāyaṇaḥ | abhiprāyaḥ priyārho'rhaḥ priyakṛt prītivardhanaḥ || 93 ||

English Translation:

Endowed with Pure Sattva (Sattvavan), the Embodiment of Purity and Goodness (Sattvikah), Truth (Satyah), Devoted to Truth and Dharma (Satya-dharma-parayanah), the Object of Sincere Aspiration (Abhiprayah), Deserving of Pure Love (Priyarhah), Worthy of Supreme Adoration (Arhah), Doer of Loving Deeds (Priyakrit), and Enhancer of Devotional Joy (Pritivardhanah).

Meaning:

• Sattvavān (919): Filled with supreme spiritual energy, courage, and goodness. • Sāttvikaḥ (920): Established purely in Sattva-guna without taint of Rajas or Tamas. • Satyaḥ (921): The eternal Reality that remains identical across past, present, and future. • Satyadharmaparāyaṇaḥ (922): Dedicated unswervingly to the protection of truth and virtue. • Abhiprāyaḥ (923): The ultimate purpose and cherished ideal sought by spiritual seekers. • Priyārhaḥ (924): Truly worthy of receiving humanity's deepest love and devotion. • Arhaḥ (925): Deserving of the highest worship, flowers, and reverent prostrations. • Priyakṛt (926): Performing actions that bring eternal joy to His devotees. • Prītivardhanaḥ (927-928): Magnifying and increasing divine love and bliss in the hearts of practitioners.

Shloka 94 (Names 927 - 936)

Sanskrit / Hindi Line:

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः । रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥

viḥāyasagatirjyotiḥ surucirhutabhugvibhuḥ | ravirvirocanaḥ sūryaḥ savitā ravidocanaḥ || 94 ||

English Translation:

Moving in the Sky of Consciousness / Garuda-Rider (Vihayasagatih), Effulgence (Jyotih), of Exquisite Splendor and Desire (Surucih), Consumer of Sacrificial Offerings (Hutabhuk), the All-Pervading Lord (Vibhuh), the Sun / Inspirer (Ravih), Effulgent Illuminator (Virocanah), Generator of Radiance (Suryah), the Divine Procreator (Savita), and Having the Sun as His Eye (Ravidocanah).

Meaning:

• Vihāyasagatiḥ (929): Soaring through the sky riding Garuda, or traversing the ether of consciousness. • Jyotiḥ (930): The supreme self-luminous light illuminating all worlds. • Suruciḥ (931): Radiating delightful beauty and inspiring pure spiritual desire. • Hutabhuk (932): Accepting and consuming sacred sacrificial oblations (Agni aspect). • Vibhuḥ (933): Omnipresent and sovereign master of all space. • Raviḥ (934): Absorbing waters and sustaining life as the sun. • Virocanaḥ (935): Shining with extraordinary brilliance. • Sūryaḥ (936): The radiant cosmic driver of the day. • Savitā (937): The cosmic father who creates, generates, and stimulates all intellects (Gayatri Mantra deity). • Ravilocanaḥ (938): Whose radiant right eye is the Sun illuminating the universe.

Shloka 95 (Names 937 - 946)

Sanskrit / Hindi Line:

अनन्तो हुतभुग्भोक्ता सुखदो नैकदोऽग्रजः । अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ९५ ॥

ananto hutabhugbhoktā sukhado naikado'grajāḥ | anirviṇṇaḥ sadāmarṣī lokādhiṣṭhānamadbhutaḥ || 95 ||

English Translation:

Infinite (Anantah), Consumer of Oblations (Hutabhuk), the Experienter (Bhokta), Giver of True Happiness (Sukhadah), Bestower of Multifold Gifts (Naikadah), the First-Born (Agrajah), Free from Despair (Anirvinnah), Ever-Forgiving (Sadamarshi), the Substratum of all Worlds (Lokadhishtanam), and the Wondrous / Marvelous (Adbhutah).

Meaning:

• Anantaḥ (939): Infinite, limitless in time, space, and qualities. • Hutabhuk (940): The consumer of all sacred sacrificial offerings. • Bhoktā (941): The supreme experienter of transcendental bliss. • Sukhadah (942): Bestowing genuine, lasting happiness and spiritual peace. • Naikadah (943): Giver of countless gifts, boons, and spiritual treasures. • Agrajāḥ (944): Born prior to all cosmic creation (Sanatkumara / Hiranyagarbha). • Anirviṇṇaḥ (945): Ever cheerful, untainted by despondency or frustration. • Sadāmarṣī (946): Patiently and lovingly forgiving the errors of sincere devotees. • Lokādhiṣṭhānam (947): The cosmic foundation on which all worlds rest. • Adbhutaḥ (948): Wonder of wonders; marvelous beyond imagination.

Shloka 96 (Names 947 - 956)

Sanskrit / Hindi Line:

सनात्सनातनतमः कपिलः कपिरव्ययः । स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः ॥ ९६ ॥

sanātsanātanatamaḥ kapilaḥ kapiravyayaḥ / svastidaḥ svastikṛt svasti svastibhuk svastidakṣiṇaḥ || 96 ||

English Translation:

Beginningless (Sanat), the Most Ancient of All (Sanatanatamah), the Sage Kapila / Golden-Hued (Kapilah), the Sun / Boar (Kapih), the Imperishable (Avyayah), Bestower of Auspiciousness (Svastidah), Author of Auspiciousness (Svastikrit), Auspiciousness Itself (Svasti), Enjoyer of Auspiciousness (Svastibhuk), and Master of Auspicious Grace (Svastidakshinah).

Meaning:

This famous 'Svasti-Panchaka' shloka invokes the Lord's fivefold blessing of pure auspiciousness: • Sanāt (949): The primordial cause existing from time immemorial. • Sanātanatamaḥ (950): The most ancient, ageless, and eternal reality. • Kapilaḥ (951): The golden-hued sage Kapila, exponent of spiritual wisdom. • Kapiḥ (952): The Sun that dries waters; or the holy Varaha incarnation. • Avyayaḥ (953): Undecaying and imperishable. • Svastidaḥ (954): The generous giver of all well-being, health, and peace. • Svastikṛt (955): The active creator of auspiciousness and good fortune. • Svasti (956): The living embodiment of supreme auspiciousness. • Svastibhuk (957): The enjoyer and protector of all auspicious welfare. • Svastidakṣiṇaḥ (958): Swift and generous in conferring auspicious rewards upon seekers.

Shloka 97 (Names 957 - 966)

Sanskrit / Hindi Line:

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः । शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ९७ ॥

araudraḥ kuṇḍalī cakrī vikramyūrjitaśāsanah / śabdātigaḥ śabdasahaḥ śiśiraḥ śarvarīkaraḥ || 97 ||

English Translation:

Free from Cruelty / Gentle (Araudrah), Wearing Celestial Earrings / Serpent Shesha (Kundali), Wielder of the Discus (Chakri), Prowess Incarnate (Vikrami), of Inviolable Supreme Command (Uritashasanah), Transcending Words (Shabdatigah), Bearing the Meaning of

Scriptures (Shabdasahah), Cool like Frost to Affliction (Shishirah), and the Creator of the Night / Moon (Sharvarikarah).

Meaning:

• Araudrah (959): Gentle, peaceful, free from violent wrath. • Kuṇḍalī (960): Wearing radiant shark-shaped earrings (Makara-kundala); or resting on coiled serpent Shesha. • Cakrī (961): Wielding the Sudarshana Discus for universal protection. • Vikramī (962): Heroic, courageous, and majestic. • Ūrjitaśāsanah (963): Whose cosmic edicts, laws of karma, and Vedic commands are supreme and unshakable. • Śabdātigaḥ (964): Ineffable; transcending description by mortal vocabulary. • Śabdasahah (965): Revealing Himself through the sacred sound vibration of the Vedas. • Śīśirah (966): Soothing the burning torment of worldly suffering like a refreshing winter breeze. • Śarvarīkarah (967): The creator of restful night, or the soothing moon.

Shloka 98 (Names 967 - 976)

Sanskrit / Hindi Line:

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः । विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ९८ ॥

akrūrah peśalo dakṣo dakṣiṇah kṣamiṇām varah | vidvattamo vītabhayaḥ puṇyaśravaṇakīrtanaḥ || 98 ||

English Translation:

Free from Anger and Cruelty (Akrurah), Exquisitely Soft and Charming (Peshalah), Supremely Capable and Swift (Dakshah), Generous and Amiable (Dakshinah), Foremost among the Forgiving (Kshaminam Varah), the Most Omniscient (Vidvattamah), Devoid of All Fear (Vitabhayah), and whose Hearing and Chanting Bestows Infinite Merit (Punya-shravana-kirtanah).

Meaning:

• Akrūrah (968): Kind, loving, gentle, and devoid of all harshness. • Peśalah (969): Tender, graceful in form, speech, and conduct. • Dakṣah (970): Supremely prompt, adept, and competent in all cosmic actions. • Dakṣiṇah (971): Liberal, gracious, and accommodating to all beings. • Kṣamiṇām Varah (972): The foremost among all who exercise patience, forbearance, and forgiveness (like Mother Earth). • Vidvattamah (973): The greatest scholar and omniscient Knower of all knowledge. • Vītabhayaḥ (974): Completely fearless, inspiring fearlessness in all. • Puṇya-śravaṇa-kīrtanaḥ (975-976): Hearing and singing whose divine glories instantly generates holy virtue and cleanses the soul.

Shloka 99 (Names 977 - 986)

Sanskrit / Hindi Line:

उत्तराणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः । वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ९९ ॥

uttāraṇo duṣkṛtihā puṇyo duḥsvapnanāśanaḥ | vīrahā rakṣaṇaḥ santo jīvanaḥ paryavasthitaḥ || 99 ||

English Translation:

The Rescuer from the Ocean of Samsara (Uttaranah), Slayer of Wicked Evildoers (Dushkritiha), Virtue Itself (Punyah), Destroyer of Evil Dreams and Forebodings (Duḥsvapna-nashanah), Destroyer of Sinful Demons (Viraha), the Protector (Rakshanah), the Saintly Guide (Santah), the Life-Giver (Jivanah), and Enveloping the Entire Cosmos (Paryavasthitah).

Meaning:

• Uttāraṇaḥ (977): Ferrying the soul across the turbulent ocean of birth and death. • Duṣkṛtihā (978): The destroyer of wicked sins and unrighteous doers. • Puṇyaḥ (979): The essence of holiness and sacred virtue. • Duḥsvapnanāśanaḥ (980): Dispelling terrifying nightmares, evil omens, and psychological anxieties. • Vīrahā (981): Vanquishing the demonic forces that obstruct spiritual progress. • Rakṣaṇaḥ (982): The vigilant guardian protecting every surrendered devotee. • Santaḥ (983): Manifesting as the holy saints and righteous guides of humanity. • Jīvanaḥ (984): The life-force that animates all beings. • Paryavasthitaḥ (985-986): Pervading and encompassing the entire cosmos from all sides.

Shloka 100 (Names 987 - 996)

Sanskrit / Hindi Line:

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः । चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ १०० ॥

anantarūpo'nantaśrīrjitamanyurbhayāpahaḥ | caturasro gabhīrātmā vidiśo vyādiśo diśaḥ || 100 ||

English Translation:

Of Infinite Forms (Anantarupah), Possessor of Boundless Glory and Prosperity (Anantashrih), Conqueror of Wrath (Jitamanyuh), Dispeller of Fear (Bhayapahah), Perfectly Symmetrical and Just (Caturasrah), of Unfathomably Deep Nature (Gabhiratma), the Intermediate Directions (Vidishah), He who Distributes Roles (Vyadishah), and the Cardinal Directions (Dishah).

Meaning:

• Anantarūpaḥ (987): Manifesting in endless, boundless forms throughout space. • Anantaśrīḥ (988): Endowed with infinite, inexhaustible divine wealth and grace. • Jitamanyuḥ (989): Master of anger; having completely conquered reactive wrath. • Bhayāpahaḥ (990): The loving savior who removes all existential fear and anxiety. • Caturasraḥ (991): Perfectly harmonious, square, just, and fair in all dealings. • Gabhīrātmā (992): Possessing an unfathomably profound and magnificent inner nature. • Vidiśaḥ (993): Manifesting as the intermediate cosmic directions (Northeast, Northwest, etc.). • Vyādiśaḥ (994): Ordering and delegating cosmic duties to Brahma, Indra, and the gods. • Diśaḥ (995-996): Manifesting as the cardinal directions (North, South, East, West).

Shloka 101 (Names 997 - 1006)

Sanskrit / Hindi Line:

अनादिर्भूवो लक्ष्मीः सुवीरो रुचिराङ्गदः । जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ १०१ ॥

anādirbhūrbhuvo lakṣmīḥ suvīro rucirāṅgadaḥ | janano janajanmādirbhīmo bhīmaparākramaḥ || 101 ||

English Translation:

Without Beginning (Anadih), the Support of Earth and Sky (Bhurbhuvah), the Radiance and Prosperity of Creation (Lakshmih), of Heroic Prowess (Suvirah), Wearing Radiant Armlets (Rucirangadah), the Creator of Beings (Jananah), the Source of the Birth of All Entities (Janajanmadir), Awe-Inspiring to the Wicked (Bhimah), and of Formidable Prowess (Bhimaparakramah).

Meaning:

• Anādiḥ (997): Having no beginning, cause, or birth. • Bhūrbhuvah (998): The foundation and glory of the earth (Bhur) and intermediate atmosphere (Bhuvas). • Lakṣmīḥ (999): The supreme embodiment of prosperity, beauty, and auspiciousness. • Suvīraḥ (1000): Endowed with peerless, righteous heroic strength. • Rucirāṅgadaḥ (1001): Adorned with dazzling, brilliant armlets. • Jananaḥ (1002): The parent and originator who generates all living creatures. • Janajanmādiḥ (1003): The primordial root cause behind the births of all beings. • Bhīmaḥ (1004): Formidable and terrifying to the forces of wickedness and pride. • Bhīmaparākramaḥ (1005-1006): Possessing

awe-inspiring, invincible valor.

Shloka 102 (Names 1007 - 1016)

Sanskrit / Hindi Line:

आधारनिलयोऽधाता पुष्पहासः प्रजागरः । ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ १०२ ॥

ādhāranilayo'dhātā puṣpahāsaḥ prajāgaraḥ | ūrdhvagaḥ satpathācāraḥ prāṇadaḥ praṇavaḥ paṇaḥ || 102 ||

English Translation:

The Substratum of the Five Elements (Adharanilayah), Requiring No Creator (Adhata), Blossoming like a Flower / Radiant Smile (Pushpahasah), Ever-Awake (Prajagarah), Ascending Upward / Transcendent (Urdhvagah), Walking the Path of Truth (Satpathacarah), Giver of Life (Pranadah), the Sacred Syllable Om (Pranavah), and the Supreme Value / Transaction of Grace (Panah).

Meaning:

• Ādhāranilayaḥ (1007): The ultimate abode supporting the foundational elements (earth, water, fire, air, space). • Adhātā (1008): Having no other creator or master above Himself. • Puṣpahāsaḥ (1009): Whose divine smile blossoms like a fragrant flower, gladdening the cosmos. • Prajāgaraḥ (1010): Ever alert, vigilant, and awake, never lapsing into spiritual slumber. • Ūrdhvagaḥ (1011): Transcending all lower realms; guiding souls upward toward liberation. • Satpathācāraḥ (1012): Walking and demonstrating the pure path of righteous conduct. • Prāṇadaḥ (1013): Bestowing vitality, life, and spiritual consciousness. • Praṇavaḥ (1014): The sacred cosmic syllable Om, to which all sages bow. • Paṇaḥ (1015-1016): The supreme treasure who offers His grace in exchange for pure devotion.

Shloka 103 (Names 1017 - 1026)

Sanskrit / Hindi Line:

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः । तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

pramāṇam prāṇanilayaḥ prāṇabhṛt prāṇajīvanaḥ | tattvaṁ tattvavidekātmā janmamṛtyujarātigaḥ || 103 ||

English Translation:

The Authority / Self-Evident Proof (Pramanam), the Abode of Vital Life-Breaths (Prananilayah), the Sustainer of Life (Pranabhrit), the Enliver of Breath (Pranajivanah), Absolute Reality (Tattvam), the Knower of Truth (Tattvavit), the One Supreme Soul (Ekatma), and Transcending Birth, Death, and Old Age (Janma-mrityu-jaratigah).

Meaning:

• Pramāṇam (1017): Self-luminous truth that requires no external proof. • Prāṇanilayaḥ (1018): The sanctuary where all life-breaths rest during deep sleep and dissolution. • Prāṇabhṛt (1019): Nourishing and preserving the vitality of all beings. • Prāṇajīvanah (1020): Animating and sustaining life through breath. • Tattvam (1021): The ultimate essence and unconditioned Reality. • Tattvavit (1022): The true comprehender of the fundamental truth of reality. • Ekātmā (1023): The single, non-dual, all-pervading Self in all beings. • Janma-mṛtyu-jarātigaḥ (1024-1026): Standing untouched beyond the six physical modifications: birth, growth, decay, old age, and death.

Shloka 104 (Names 1027 - 1036)

Sanskrit / Hindi Line:

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः । यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

bhūrbhuvaḥsvastarustāraḥ savitā prapitāmahaḥ | yajño yajñapatiryajvā yajñāṅgo yajñavāhanaḥ || 104 ||

English Translation:

The Tree of the Three Worlds (Bhurbhuvah-svas-taruh), the Savior / Deliverer (Tarah), the Procreator Sun (Savita), the Great Ancestor / Grandfather of Brahma (Prapitamahah), Sacrifice Itself (Yajnah), the Lord of Sacrifice (Yajnapatih), the Sacrificer (Yajva), Having Sacrificial Limbs (Yajnangah), and the Bearer of Sacrifices (Yajnavahanah).

Meaning:

• Bhūrbhuvaḥsvastaruḥ (1027): The vast cosmic tree sheltering the three planes of existence (Earth, Atmosphere, Heavens). • Tāraḥ (1028): The divine savior who carries devotees safely across the ocean of samsara. • Savitā (1029): The progenitor and father of the cosmos; the solar deity. • Prapitāmahaḥ (1030): The great-grandfather—being the creator of Brahma (Pitamaha). • Yajñah (1031): The living personification of sacrifice and sacred offering. • Yajñapatih (1032): The supreme master and recipient of all sacrifices. • Yajvā

(1033): The performer of sacred rites for the welfare of all beings. • Yajñāṅgaḥ (1034): Whose divine limbs are the implements and rituals of Yajna (as Yajna-Varaha). • Yajñavāhanaḥ (1035-1036): The divine vehicle who carries sacrificial offerings to the celestial deities.

Shloka 105 (Names 1037 - 1046)

Sanskrit / Hindi Line:

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः । यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

yajñabhṛdyajñakṛdyajñī yajñabhugyajñāsādhanaḥ | yajñāntakṛdyajñaguhyamannamannāda eva ca || 105 ||

English Translation:

The Sustainer of Sacrifices (Yajnabhrit), the Creator of Sacrifices (Yajnakrit), the Possessor of Sacrifices (Yajni), the Enjoyer of Sacrifices (Yajnabhuk), the Means to Sacrifice (Yajnasadhanah), the Fulfiller / Completer of Sacrifices (Yajnantakrit), the Secret of Sacrifice (Yajnaguhyam), Food / Object of Experience (Annam), and the Eater of Food / Experiencer (Annadah).

Meaning:

• Yajñabhṛt (1037): Sustaining and protecting the practice of sacrificial righteousness in the world. • Yajñakṛt (1038): Instituting and performing sacrifices at the beginning and end of cosmic cycles. • Yajñī (1039): The divine lord who is the true soul and master of all sacrifices. • Yajñabhuk (1040): The ultimate receiver and enjoyer of all devout offerings. • Yajñāsādhanaḥ (1041): The spiritual discipline and means by which yajna is successfully accomplished. • Yajñāntakṛt (1042): The bestower of the final fruit of sacrifice (liberation), and completer of yajnas. • Yajñaguhyam (1043): The esoteric spiritual knowledge (Jnana-yajna) hidden within external rites. • Annam (1044): Matter, food, and the objective world of experience sustaining life. • Annādaḥ (1045-1046): The conscious subject who consumes and experiences all food and matter.

Shloka 106 (Names 1047 - 1056)

Sanskrit / Hindi Line:

आत्मयोनिः स्वयंजातो वैखानः सामगायनः । देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

ātmayoniḥ svayamjāto vaikhānaḥ sāmagaṇanaḥ | devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ || 106 ||

English Translation:

Self-Born (Atmayonih), Spontaneously Manifest (Svayanjatah), Who Dug the Earth as Varaha (Vaikhanah), Singer of Sama Chants (Samagayanah), the Joy of Mother Devaki / Sri Krishna (Devakinandanah), the Creator (Srashta), Lord of the Earth (Kshitishah), and the Destroyer of Sins (Papanashanah).

Meaning:

• Ātmayoniḥ (1047): The uncaused cause who is the source of His own being. • Svayamjātaḥ (1048): Spontaneously manifesting by His own sovereign divine will (Sankalpa). • Vaikhānaḥ (1049): Who dug deep into the cosmic ocean to rescue Mother Earth (Adi Varaha). • Sāmagaṇanaḥ (1050): Delighting in the sublime musical singing of the Sama Veda. • Devakīnandanaḥ (1051): The beloved son who brought divine delight to Mother Devaki (Bhagavan Sri Krishna). • Sraṣṭā (1052): The architect and creator of all the cosmic planes. • Kṣitīśaḥ (1053): The supreme sovereign ruler and protector of the Earth. • Pāpanāśanaḥ (1054-1056): The all-merciful savior who annihilates all accumulated sins upon sincere remembrance.

Shloka 107 (Names 1057 - 1066)

Sanskrit / Hindi Line:

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः । रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

śaṅkhabhṛnnandakī cakrī śāṅgadhanvā gadādharaḥ | rathāṅgapāṇirakṣobhyaḥ sarvapraharaṇāyudhaḥ || 107 ||

English Translation:

Bearer of the Conch Panchajanya (Shankhabhrit), Wielder of the Sword Nandaka (Nandaki), Wielder of the Discus Sudarshana (Chakri), Bearer of the Bow Sharnga (Sharngadhanva), Holder of the Mace Kaumodaki (Gadadharah), Holding the Chariot Wheel as Weapon / In Hand (Rathangapanih), Imperturbable (Akshobhyah), and Armed with All Weapons for Universal Protection (Sarvapraharaṇāyudhaḥ).

Meaning:

This culminates the 1000 names with the Lord's divine spiritual armor and weapons: • Śaṅkhabhṛt (1057): Holding the Panchajanya conch symbolizing the primordial cosmic sound (AUM / Tamas aspect purified). • Nandakī (1058): Wielding the sword Nandaka symbolizing pure spiritual knowledge (Jnana) cutting through delusion. • Cakrī (1059): Holding the Sudarshana Chakra symbolizing the cosmic mind, time, and supreme protection. • Śārṅgadhanvā (1060): Wielding the bow Sharṅga symbolizing the cosmic ego (Ahankara) turned toward divine service. • Gadādharaḥ (1061): Holding the mace Kaumodaki symbolizing the intellect (Buddhi) and cosmic strength. • Rathāṅgapāṇiḥ (1062): Who held up the chariot wheel in battle to protect His promise to Bhishma and save Arjuna. • Akṣobhyaḥ (1063): Ever serene, tranquil, and unshakable. • Sarvapraharaṇāyudhaḥ (1064-1066): Armed with every conceivable weapon—spiritual, elemental, and transcendental—to defend righteousness.

Shloka 108 (Names Concluding Stotram Shloka & Mangala Shloka)

Sanskrit / Hindi Line:

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

sarpapraharaṇāyudha om nama iti | vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī | śrīmān nārāyaṇo viṣṇurvāsudevo'bhirakṣatu || 108 || śrī vāsudevo'bhirakṣatu om nama iti ||

English Translation:

Om, salutations unto Him who is armed with all divine weapons! May the Lord who wears the forest garland of wildflowers (Vanamali), who holds the Mace (Gadi), the Bow Sharṅga (Sharṅgi), the Holy Conch (Shankhi), the Sacred Discus (Chakri), and the Sword Nandaka (Nandaki)—the All-Glorious Lord Sriman Narayana, the All-Pervading Vishnu, Bhagavan Vasudeva—ever protect us from all sides! May Sri Vasudeva protect us! Om, salutations!

Meaning:

The grand finale and protective seal (Raksha-Mantra) of the 108 shlokas of Sri Vishnu Sahasranamam. Meditating on the Lord adorned with His divine weapons and forest garland invokes total physical, mental, and spiritual protection (Abhirakshatu) across all spheres of life.

Part VI: Uttara Peethika / Phalasruti (The Fruits and Benefits of Chanting)

Phalasruti - The Complete Declaration (Shloka 1)

Sanskrit / Hindi Line:

इतीदं कीर्तनीयस्य केशवस्य महात्मनः । नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥

itīdaṁ kīrtanīasya keśavasya mahātmanah | nāmnāṁ sahasraṁ divyānāmaśeṣeṇa prakīrtitam ||

English Translation:

Thus has been completely proclaimed without omission the glorious Thousand Divine Names of the Great-Souled Lord Keshava (Vishnu), who is ever worthy of all praise.

Meaning:

Sage Bhishma marks the completion of the 1000 names, emphasizing that these names are divine (divya), complete (ashesha), and directly reveal the full transcendental nature of Bhagavan Keshava.

Phalasruti - Auspiciousness in Both Worlds (Shloka 2)

Sanskrit / Hindi Line:

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् । नाशुभं प्राप्नुयात् किञ्चित् सोऽमुत्रेह च मानवः ॥

ya idaṁ śṛṇuyānnityaṁ yaścāpi parikīrtayet | nāśubhaṁ prāpnuyāt kiñcit so'amutreha ca mānavaḥ ||

English Translation:

That person who daily listens to this sacred hymn or who recites it with devotion shall never meet with any inauspiciousness or misfortune whatsoever, either in this mortal world or in the hereafter.

Meaning:

This guarantees universal protection from all forms of distress, ill-fortune, planetary afflictions, and karmic adversities both in the present life (Iha) and in life after death (Amutra).

Phalasruti - Fulfillment across All Walks of Life (Shloka 3)

Sanskrit / Hindi Line:

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत् । वैश्यो धनसमृद्धः स्यात् शूद्रः सुखमवाप्नुयात् ॥

vedāntago brāhmaṇaḥ syāt kṣatriyo vijayī bhavet / vaiśyo dhanasamṛddhaḥ syāt śūdraḥ sukhavāpnuyāt //

English Translation:

A Brahmana (seeker of wisdom) attains complete mastery of Vedanta philosophy; a Kshatriya (ruler/warrior) attains triumph and victory; a Vaishya (entrepreneur/trader) attains immense wealth and prosperity; and a Shudra (worker/laborer) attains abiding peace and happiness.

Meaning:

The Vishnu Sahasranamam is universally beneficent and accessible to all people regardless of their social background, fulfilling each person's legitimate aspirations for wisdom, victory, ethical wealth, and peaceful well-being.

Phalasruti - Attainment of the Four Goals of Life (Shloka 4)

Sanskrit / Hindi Line:

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् । कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात्प्रजाम् ॥

dharmārthī prāpnuyāddharmamarthārthī cārthamāpnuyāt / kāmānavāpnuyāt kāmī prajārthī cāpnuyātprajām //

English Translation:

The seeker of righteousness attains Dharma; the seeker of wealth attains prosperity (Artha); the seeker of noble desires attains their fulfillment (Kama); and the seeker of progeny attains noble offspring and family continuity (Prajā).

Meaning:

Chanting the Thousand Names harmoniously fulfills the Purusharthas—the fundamental human aspirations—purifying desire and leading the soul toward ultimate liberation (Moksha).

Phalasruti - Daily Devout Recitation (Shlokas 5-6)

Sanskrit / Hindi Line:

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः । सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥ यशः प्राप्नोति विपुलं
ज्ञातिप्राधान्यमेव च । अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥

*bhaktimān yaḥ sadotthāya śucistadgatamānasaḥ | sahasraṁ vāsudevasya nāmnāmetat prakīrtayet || yaśaḥ prāpnoti vipulaṁ
jñātiprādhānyameva ca | acalāṁ śriyamāpnoti śreyaḥ prāpnotyanuttamam ||*

English Translation:

That devout soul who rises early every morning, purifies oneself, fixes the mind single-pointedly upon the Lord, and recites this Thousand Names of Vasudeva, attains expansive fame, leadership and honor among kinsmen, enduring unshakeable prosperity, and the supreme, unsurpassable spiritual good (liberation).

Meaning:

Highlights the discipline of daily morning practice (Brahma Muhurta / Sandhya), which cultivates mental focus, elevated social respect, steady economic well-being, and transcendent spiritual enlightenment.

Phalasruti - Fearlessness, Vitality and Freedom from Disease (Shlokas 7-8)

Sanskrit / Hindi Line:

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति । भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् । भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥

na bhayaṁ kvacidāpnoti vīryaṁ tejaśca vindati / bhavatyarogo dyutimān balarūpaguṇānvitaḥ || rogārto mucyate rogādbaddho mucyeta bandhanāt / bhayānmucyeta bhītastu mucyetāpanna āpadaḥ ||

English Translation:

He never encounters fear from any quarter; he acquires valor, energy, and radiant vigor; he becomes free from disease, endowed with physical beauty, strength, and noble virtues. The afflicted is freed from disease; the bound is released from imprisonment/bondage; the terrified is delivered from fear; and the distressed is saved from calamity.

Meaning:

A powerful therapeutic and psychological promise: chanting removes existential anxiety, panic, illnesses, legal/physical confinements, and sudden catastrophes by anchoring the mind in the fearless Supreme Being.

Phalasruti - Crossing all Difficulties to the Supreme Abode (Shlokas 9-10)

Sanskrit / Hindi Line:

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् । स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः । सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥

durgāṇyatitaratyāśu puruṣaḥ puruṣottamam / stuvannāmasahasreṇa nityaṁ bhaktisamanvitaḥ || vāsudevāśrayo martyo vāsudevaparāyaṇaḥ / sarvapāpavisuddhātmā yāti brahma sanātanam ||

English Translation:

A person who constantly praises the Supreme Being (Purushottama) with these Thousand Names endowed with sincere devotion swiftly overcomes all insurmountable obstacles and perils. The mortal who takes sole refuge in Vasudeva and is entirely devoted to Him, purified of all sins, attains the eternal Absolute Brahman.

Meaning:

Chanting acts as a spiritual bridge that carries the soul over the impassable chasms of karmic obstruction (Durga) directly into the eternal realm of Brahman.

Phalasruti - Inviolable Safety of Devotees (Shlokas 11-13)

Sanskrit / Hindi Line:

न वासुदेवभक्तानामशुभं विद्यते क्वचित् । जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ इमं स्तवमधीयानः
श्रद्धाभक्तिसमन्वितः । युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥ न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥

*na vāsudevabhaktānāmaśubhaṁ vidyate kvacit / janmamṛtyujarāvyādhibhayaṁ naivopajāyate || imaṁ stavamadhīyānaḥ
śraddhābhaktisamanvitaḥ / yujyetātmasukhākṣāntiśrīdhṛtismṛtikīrtibhiḥ || na krodho na ca mātsaryaṁ na lobho nāśubhā matiḥ / bhavanti
kṛtapuṇyānām bhaktānām puruṣottame ||*

English Translation:

Never does any misfortune befall the sincere devotees of Vasudeva; they never experience the dreaded terror of birth, death, old age, and disease. One who studies and recites this hymn with faith and devotion becomes endowed with inner spiritual happiness, patience, divine grace, steadfast fortitude, keen memory, and illustrious renown. Neither anger, nor jealousy, nor greed, nor impure thoughts ever arise in the minds of those meritorious devotees who are steadfastly dedicated to the Supreme Being.

Meaning:

This passage highlights the transformative psychological and ethical purification wrought by chanting: it erases the root poisons of the mind—wrath (krodha), envy (matsarya), greed (lobha), and malice (ashubha-mati)—replacing them with serenity, razor-sharp memory, forbearance, and supreme courage.

Phalasruti - The Cosmic Majesty of Vasudeva (Shlokas 14-16)

Sanskrit / Hindi Line:

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महौदधिः । वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ
एव च ॥

*dyauḥ sacandrārkanakṣatrā khaṁ diśo bhūrmahaudadhiḥ / vāsudevasya vīryeṇa vidhṛtāni mahātmanaḥ // sasurāsuragandharvaṁ
sayakṣoragarākṣasam / jagadvaśe vartatedaṁ kṛṣṇasya sacarācaram // indriyāṇi mano buddhiḥ sattvaṁ tejo balaṁ dhṛtiḥ /
vāsudevātmakānyāhuḥ kṣetraṁ kṣetrajña eva ca //*

English Translation:

The heavens with the moon, sun, and stars, the sky, the cardinal directions, the earth, and the mighty oceans are all supported and held together solely by the supreme power of the Great-Souled Vasudeva. This entire universe with all its moving and unmoving beings—including Devas, Asuras, Gandharvas, Yakshas, Serpents, and Rakshasas—is completely under the sovereign command of Sri Krishna. The senses, the mind, the intellect, vitality, radiance, physical power, fortitude, the body (Kshetra), and the conscious Soul (Kshetrajna) are all declared by sages to be non-different from Vasudeva.

Meaning:

A grand cosmic vision affirming that every physical galaxy, living entity, psychological faculty, and conscious spark is an organic expression and manifestation of Lord Vasudeva.

Phalasruti - Righteous Conduct and Origin of All Beings (Shlokas 17-19)

Sanskrit / Hindi Line:

सर्वागमानामाचारः प्रथमं परिकल्पते । आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्ग मं चेदं जगन्नारायणोद्भवम् ॥ योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादिकर्म च । वेदाः शास्त्राणि
विज्ञानमेतत् सर्वं जनार्दनात् ॥

sarvāgamānāmācāraḥ prathamam parikalpate / ācāraprabhavo dharmo dharmasya prabhuracyutaḥ || ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ | jaṅgamājaṅgamam cedaṁ jagannārāyaṇodbhavam || yogo jñānam tathā sāṅkhyam vidyāḥ śilpādikarma ca | vedāḥ śāstrāṇi vijñānametat sarvaṁ janārdanāt ||

English Translation:

Noble conduct (Achara) is prescribed as the foremost foundation of all scriptures; from pure conduct is born Dharma; and of all Dharma, the Supreme Lord Acyuta is the eternal Master. Sages, ancestral pitris, celestial gods, the five great cosmic elements, bodily minerals and tissues, and the entire moving and stationary cosmos have all originated from Narayana. Yoga, spiritual wisdom, Sankhya philosophy, the sciences, fine arts, crafts, Vedas, sacred scriptures, and technological discernment—all these have sprung solely from Lord Janardana.

Meaning:

Affirms that ethical conduct (Achara) is the living bedrock of Dharma, and that all spiritual, philosophical, artistic, and scientific knowledge across human history emanates from the single cosmic intelligence of Janardana (Vishnu).

Part VII: Concluding Dialogues, Gita Mahavakyas & Universal Samarpanam

Phalasruti - The One Transcendent Lord and Final Guarantee (Shlokas 20-22)

Sanskrit / Hindi Line:

एको विष्णूर्महद्भूतं पृथग्भूतान्यनेकशः । त्रीन् लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् । पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् । भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ न ते यान्ति पराभव ॐ नम इति ॥

eko viṣṇūrmahadbhūtaṁ pṛthagbhūtānyanekaśaḥ | trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhugavyayaḥ || imam stavam bhagavato viṣṇorvyāseṇa kīrtitam | paṭhedya icchet puruṣaḥ śreyaḥ prāptuṁ sukhāni ca || viśveśvaramajam devam jagataḥ prabhavāpyayam | bhajanti ye puṣkarākṣam na te yānti parābhavam || na te yānti parābhava om nama iti ||

English Translation:

The One Supreme Vishnu is the Great Primeval Being who manifests as manifold distinct entities; pervading all three worlds as the

Indwelling Soul of all beings, He enjoys and sustains the cosmos as the Imperishable Consumer. Whoever wishes to attain ultimate spiritual liberation (Shreyas) and genuine worldly happiness (Preyas) should recite this sacred hymn of Bhagavan Vishnu composed by Sage Vyasa. Those who lovingly worship the Lotus-Eyed Lord—the unborn Master of the Universe, the source of cosmic creation and dissolution—shall never suffer defeat or downfall! Never do they suffer defeat! Om, salutations!

Meaning:

The climactic, resounding assurance of the Phalasruti: those who worship the Supreme Lord through this Stotram are guaranteed absolute spiritual protection and will never experience spiritual, moral, or ultimate existential defeat ('Na te yanti parabhavam').

Concluding Dialogue - Arjuna Uvaca & Sri Bhagavan Uvaca

Sanskrit / Hindi Line:

अर्जुन उवाच - पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम । भक्तानामनुरक्तानां त्राता भव जनार्दन ॥ श्रीभगवानुवाच - यो मां
नामसहस्रेण स्तोतुमिच्छति पाण्डव । सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ॥ स्तुत एव न संशय ॐ नम इति ॥

*arjuna uvāca - padmapatraviśālākṣa padmanābha surottama / bhaktānāmanuraktānām trātā bhava janārdana || śrībhagavānuvāca - yo
mām nāmasahasreṇa stotumicchati pāṇḍava / so'hamেকेन ślokena stuta eva na saṁśayaḥ || stuta eva na saṁśaya om nama iti ||*

English Translation:

Arjuna said: O Lotus-Eyed Lord with expansive petal-like eyes! O Padmanabha! O Supreme among the Celestials! O Janardana! Be the eternal savior and protector of all devoted souls who are deeply in love with You! Sri Bhagavan said: O Pandava (Arjuna)! If anyone desires to praise Me with the Thousand Names but recites even a single shloka with sincere love, I consider Myself fully praised by them—of this there is no doubt! Fully praised indeed, without doubt! Om, salutations!

Meaning:

This divine dialogue reveals the Lord's boundless compassion (Saulabhya). The Lord values genuine heartfelt love above rigid ritualistic length; reciting even one verse with sincere surrender is counted by Him as the full Sahasranama.

Concluding Dialogue - Vyasa Uvaca & Parvati Uvaca

Sanskrit / Hindi Line:

व्यास उवाच - वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् । सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ श्रीवासुदेव नमोऽस्तु
ॐ नम इति ॥ पार्वत्युवाच - केनोपायेन लघुना विष्णोर्नामसहस्रकम् । पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥

*vyāsa uvāca - vāsanādvāsudevasya vāsitaṁ te jagattrayam | sarvabhūtanivāso'si vāsudeva namo'stu te || śrīvāsudeva namo'stu om nama iti
|| pārvatīuvāca - kenopāyena laghunā viṣṇornāmasahasrakam | paṭhyate paṇḍitairnityaṁ śrotumicchāmyaham prabho ||*

English Translation:

Sage Vyasa said: Because of the divine fragrant dwelling of Vasudeva, the three worlds are sanctified and imbued with divine fragrance!
You are the eternal dwelling place of all living beings, O Vasudeva! Salutations unto You, O Sri Vasudeva! Goddess Parvati said: By what
brief, accessible, and simple means is the Thousand Names of Vishnu recited daily by the learned? I desire to hear this from You, O Lord
(Shiva)!

Meaning:

Sage Vyasa reveals the etymology of 'Vasudeva'—He in whom all worlds reside and who perfumes the cosmos with divine presence.
Goddess Parvati, out of maternal compassion for householders and seekers with limited time, asks Lord Shiva for an accessible essence.

Ishvara Uvaca - The Supreme Potency of Sri Rama Nama (Recited 3 Times)

Sanskrit / Hindi Line:

ईश्वर उवाच - श्रीराम राम रामेति रमे रामे मनोरमे । सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ (श्रीराम राम रामेति रमे रामे
मनोरमे । सहस्रनाम तत्तुल्यं रामनाम वरानने ॥) (श्रीराम राम रामेति रमे रामे मनोरमे । सहस्रनाम तत्तुल्यं रामनाम वरानने
॥) श्रीरामनाम वरानन ॐ नम इति ॥

īśvara uvāca - śrīrāma rāma rāmeti rame rāme manorame / sahasranāma tattulyaṁ rāmanāma varānane || (śrīrāma rāma rāmeti rame rāme manorame / sahasranāma tattulyaṁ rāmanāma varānane ||) (śrīrāma rāma rāmeti rame rāme manorame / sahasranāma tattulyaṁ rāmanāma varānane ||) śrīrāmanāma varānana om nama iti ||

English Translation:

Lord Shiva (Ishvara) said: O fair-faced beautiful Goddess (Varanane)! I ever delight in the captivating, joyful name of Sri Rama as 'Sri Rama, Rama, Rama'! Chanting the single holy name of 'Rama' is equal to chanting the entire Thousand Divine Names of Lord Vishnu! (Repeated three times for emphasis and spiritual completion).

Meaning:

One of the most celebrated verses in Hindu spiritual literature: Lord Shiva explains to Parvati that the two syllables 'Rā' (the life-giving seed from Ashtakshari 'Om Namō Narayanaya') and 'Ma' (the life-giving seed from Panchakshari 'Namah Shivaya') unite in the name 'RAMA', making it the supreme Taraka Mantra whose single utterance equals the full 1000 names.

Concluding Prayers - Brahma Uvaca (Namostvanantaya)

Sanskrit / Hindi Line:

ब्रह्मोवाच - नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे । सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे
नमः ॥ सहस्रकोटीयुगधारिणे ॐ नम इति ॥

brahmovāca - namo'stvanantāya sahasramūrtaye sahasrapādākṣīśīrorubāhave / sahasranāmne puruṣāya śāśvate sahasrakoṭīyugadhāriṇe namaḥ || sahasrakoṭīyugadhāriṇe om nama iti ||

English Translation:

Lord Brahma said: Salutations unto the Infinite Being (Ananta), who manifests in thousands (infinite) of cosmic forms; who possesses thousands of feet, eyes, heads, thighs, and arms; who is celebrated by thousands of holy names; the Eternal Supreme Person (Shashvata Purusha), who sustains creation across thousands of crores of cosmic epochs (Yugas)! Salutations to Him who upholds millions of cosmic cycles! Om, salutations!

Meaning:

Lord Brahma, the creator of the cosmic sphere, bows in awe before the transcendent, multi-dimensional Purusha who effortlessly sustains the infinite lifespan of cosmic universes.

Concluding Verses - Sanjaya Uvaca & Gita Mahavakyas

Sanskrit / Hindi Line:

सञ्जय उवाच - यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ श्रीभगवानुवाच -
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ सर्वधर्मान् परित्यज्य मामेकं
शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

*sañjaya uvāca - yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ | tatra śrīrvijayo bhūtirdhruvā nītirmatirmama || śrībhagavānuvāca -
ananyāścintayanto mām ye janāḥ paryupāsate | teṣāṃ nityābhiyuktānām yogakṣemaṃ vahāmyaham || sarvadharmān parityajya māmekaṃ
śaraṇaṃ vraja | ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||*

English Translation:

Sanjaya said (Bhagavad Gita 18.78): Wherever there is Krishna, the Master of all Yoga, and wherever there is Partha (Arjuna), the wielder of the bow, there will surely be perpetual fortune, victory, extraordinary prosperity, and steadfast morality—this is my firm conviction. Sri Bhagavan said (Bhagavad Gita 9.22 & 18.66): To those who meditate upon Me exclusively without distraction, worshipping Me with unswerving devotion—to those ever steadfast in Me, I personally carry what they lack and preserve what they possess (Yoga-Kshema). Abandon all varieties of dharmas and simply surrender unto Me alone as your sole refuge. I shall deliver you from all sinful reactions; grieve not!

Meaning:

These three supreme verses from the Bhagavad Gita crown the stotra with the ultimate philosophy of complete devotional surrender (Sharanagati / Prapatti) and the Lord's absolute covenant to protect and liberate the surrendered soul.

Concluding Verse - Deliverance from Agony (Arta Vishannah)

Sanskrit / Hindi Line:

आर्ता विषण्णाः शिथिलाश्च भीता घोरेषु च व्याधिषु वर्तमानाः । सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

ārtā viṣaṇṇāḥ śīthilāśca bhītā ghoreṣu ca vyādhiṣu vartamānāḥ | saṅkīrtya nārāyaṇaśabdamātram vimuktaduḥkhāḥ sukhino bhavanti ||

English Translation:

Those who are afflicted with agony (Arta), depressed in spirit (Vishannah), physically shattered and exhausted (Shithila), terrified of danger (Bhita), or suffering from horrific incurable diseases—by merely chanting and uttering the sacred name of 'NARAYANA', they become instantly freed from all misery and attain abiding happiness.

Meaning:

Affirms the sovereign power of the holy name 'Narayana' as the ultimate solace for broken hearts, diseased bodies, and distressed minds in times of acute crisis.

Universal Samarpanam (Offering of All Actions to the Divine)

Sanskrit / Hindi Line:

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतिस्वभावात् । करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

kāyena vācā manasendriyairvā buddhyātmanā vā prakṛtisvabhāvāt | karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi ||

English Translation:

Whatever actions I perform through my physical body, speech, mind, senses, intellect, or instinctual nature born of prakriti—all of it without exception, I consecrate and offer unto the Supreme Lord Narayana.

Meaning:

The timeless Shrimad Bhagavatam prayer of complete self-dedication (Atma-Nivedana). It dissolves all egoism of doership, consecrating every thought, word, breath, and deed to Sriman Narayana.

Colophon & Final Mangalam

Sanskrit / Hindi Line:

ॐ तत्सत् इति श्रीमहाभारते शतसहस्रिकायां संहितायां वैयासिक्यां अनुशासनपर्वणि अनुशासनिकपर्वान्तर्गत दानधर्मपर्वणि
श्रीविष्णुसहस्रनामस्तोत्रं समाप्तम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ स्तोत्रं समाप्तम् ॥

*om tatsat iti śrīmahābhārate śatasahasrikāyām saṁhitāyām vaiyāsikyām anuśāsanaparvaṇi anuśāsanikaparvāntargata dānadharmaparvaṇi
śrīviṣṇusahasranāmastotraṁ samāptam || om śāntiḥ śāntiḥ śāntiḥ || stotraṁ samāptam ||*

English Translation:

Om Tat Sat. Thus concludes the sacred hymn of Sri Vishnu Sahasranama Stotram occurring in the Danadharma section of the Anushasana Parva of the illustrious Mahabharata, the one-hundred-thousand-verse epic composed by Sage Veda Vyasa. Om Peace, Peace, Peace!
Stotram Complete.

Meaning:

Formal conclusion of the sacred recitation, sealing the merit with the supreme Vedic mantra 'Om Tat Sat' and the threefold peace chant for physical, mental, and cosmic tranquility.

॥ ॐ तत्सत् श्रीब्रह्मार्पणमस्तु ॥

Sri Vishnu Sahasranamam Document Complete