



MEANINGS OF VISHNU SAHASRANAMA

1. VISVAM: The All, He whom the Upanisads indicate by the passage 'Yatah sarvani bhutani' as the cause of the generation, sustention and dissolution of the universe. He is Brahman, the Non dual Supreme Being. The term Visvam meaning 'the all or the whole manifested universe' indicates Him, both in relation to this adjunct of the universe and without it. As the effect can indicate the cause, He is called by the name VISVAM the Universe of manifestation having its source in Him and thus forming His effect. Or alternatively, as the universe has no existence apart from Him, He can be called VISVAM, the Universe. In support of it are the Upanisadic statements "Brahma ev'edam visvam idam varistham..This universe is verily the supreme Brahman.. Mu. Up. 2 2 11. Purusa ev'edam visvam..All this universe is the Purusa Himself..Mu.Up.2110. According to the root meaning also Visvam can mean Brahman or the Supreme Being. Its root VISATI means enter or interpenetrate. Brahman, interpenetrates everything, according to the Upanisadic passage..Tat srstva tad evanupravisat..Having projected the Universe, He entered into it..Tait. Up. 2.6. Also..Yat prayanty abhisamvisanti..That into which all beings enter at the time of dissolution..Tait. Up. 3.1. Thus Brahman enters into its effect, the Universe, and the Universe enters or dissolves in Him. Thus in both these senses He is VISVAM.

2. VISNUH:When the question arises who it that has become VISVAM is, the All, the answer is given that it is VISNUH. As He pervades everything, VEVESTI, He is called VISNUH. The term VISNUH is derived from the root VIS..indicating presence everywhere..combined with the suffix NUK. SO the Visnu Purana 3.1.45 says..

Yasmai vistam idam sarvam tasya saktya mahatmanah
tasmad evo'cyate Visnur viser datoh pravesanat

The power of that Supreme Being has entered within the universe. The root VIS means enter into. The following Rgvedic Mantra 2.2.26 also advocates the adoration of Visnu for the attainment of spiritual enlightenment..

Tamu stotarah purvyam yathavida
Rtasya garbham janusa pipartana
Asya jananto nama cidvivaktana
Mahas te Visno sumatim bhajamahe

It means..O hymnists Put an end to your recurring births by attaining the real knowledge of that Ancient Being who is eternal and true. Understanding these names of VISNU, repeat them always. Let other people repeat Thy Holy names .. we, O Visnu, shall adore Thy charming effulgence. This is only a summary of Sanakara's Commentary, which is largely an elaboration with quotations from various other sources also to substantiate the points mentioned above.

3. VASATKARAH: He in respect of whom Vasat is performed in Yajnas. Vasat is an exclamation uttered by the Hotr priest in a Yajna at the end of a sacrificial verse, hearing which the Adhvaryu priest casts the oblation for the deity in the fire. As Vasat thus invariably preceded the oblation, which is the chief rite of a Yajna, Yajna itself can be called vasat karah. And Yajna is identified as Visnu in the Vedic passage..Yajnovai Visnuh..Tai.Sam.1.7.4.

4.BHUTABHAVYABHAVATPRABHUH:The Master of the past, future and present. As He is beyond the sway of time in its three aspects, He is eternal being, and thus His majesty is undecaying. He is therefore the real Prabhu the Lord.

5.BHUTAKRT:The creator and destroyer of all existences in the universe. Assuming Rajoguna , He as Brahma, is generator of all objects. Krt can also be interpreted as Krntana or destruction. The name can therefore also mean one, who, as Rudra, destroys the worlds, assuming the Guna of Tamas.

6.BHUTABHRT:One who supports or sustains or governs the universe. Assuming the Sattva Guna, He sustains the worlds.

7. BHAVAH: Pure existence. It can also mean one who manifests Himself as the universe.

8.BHUTATMA: The essence of all beings. He is the indweller, Antaryamin, of all objects individually and collectively. Esa ta atm'antaryamy amrtah..This atma is the inner pervader and the immortal..Br. U. 3.7.3.22.

9.BHUTABHAVANAH:He who originates and develops all Elements.

10.PUTATMA: One whose nature is purity or one who is purity and the essence of all things. According to the Sruti 'Kevalo nirgunas ca', He is nondual being untouched by Gunas, Sve.Up.6.11. The Purusa only assumes a relation with the Gunas of Prakrti, but His essential nature is not affected by it. So He is ever pure.

11.PARAMATMA:He who is the supreme one and the Atman. He does not come within the cause and effect relationship, and He is by nature ever free, pure, and wakeful.

12 MUKTANAM PARAMA GATIH: The highest goal of the liberated ones. For one who attains to Him, there is neither rebirth nor attaining to any thing higher, there being nothing higher than Him.

13.AVYAYAH: One for whom there is no decay. He is described in the Sruti as 'ajaro' maro'vyayah'. unaging, undying and undecaying.

14.PURUSAH: One who abides in the body or pura. Mahabharata, Santi 21.37 says

Navadvaram puram punyam etair bhavaih samanvitam
Vyapya sete mahatma yah tasmad purusa ucyate.

"The great being resides in and pervades the mansion of the body, having all the features described before and provided with nine gateways because of this He is called Purusa". Or by interpreting the word as pura asit, the word can be given the meaning of "one who existed always". Or it can mean one who is Purana, perfect or one who makes all things PURITA that is, filled by pervading them. The Mahabharata, Udyoga 7.11, says "puranat sadanat ca'iva tato'sau purusottamah'.. He is called Purusottama, because he infills everything and sustains them all."

15.SAKSI: One who witnesses everything, without any aid or instruments, by virtue of His inherent nature alone.

16.KSETRAJNAH: The knower of the field or body. The Bhagavadgita says "Ksetrajnam ca'pi mam viddhi..know Me to be the knower of the Ksetra or the field i.e. the body." Says Santi Parva 351.6 "These bodies are the fields, in which seeds consisting of man's good and bad acts yield their fruits as enjoyments and sufferings. As the dwelling spirit is the Knower of all these, He is called Ksetrajna.

17. AKSARAH EVA CA : He who is without destruction i.e. the Supreme Spirit. The word is formed by adding the suffix 'sara' at the end of the root 'as'. Eva and ca in the text show respectively that according to the great dictum 'Tat tvam asi' Ksetrajna and Aksara are identical metaphysically and that their difference is relevant only relatively.

18. YOGAH: One attainable through Yoga. And Yoga is defined as follows jnan'endriyani sarvani nirudhya manasa saha Ekatvabhavana yogah ksetrajnaparamatmanoh. That is the contemplation of the unity of the Jivatma and the Paramatma, with the organs of knowledge and the mind withheld, is Yoga.

19.YOGAVIDAM NETA: The master of those who are established in the abovementioned Yoga. For the Lord says in Bhagavad Gita 9.22

Tesam nityabhiyuktanam yogaksemam vahamy aham.

"Of those who are ever united with Me in communion, I bear their YogaKsema.preservation of their worldly and spiritual interests."

20.PRADHANAPURUS'ESVARAH: The master of Pradhana, otherwise known as Prakrti and Maya, as well as of Purusa or Jiva.

21.NARASIMHAVAPUH: One in whom the bodies of a man and a lion are combined. The reference is to the incarnation as manlion or Nrsimha.

22.SRIMAN:One on whose chest the goddess Sri always dwells.

23.KESAVAH :One whose Kesa or locks are beautiful. Or one who is himself the three..kah Brahma ah Visnu and Isa Siva. Or one who destroyed the Asura Kesi in the Krsna incarnation.

24.PURUSOTTAMAH: The greatest among all Purusas.spirits. Or one greater than all individual spirits. In the Gita 15.18 it is said

Yasmad ksaram atito'ham aksarad api co'ttamah
Ato'smi loke vede ca prathitah Purusottamah

"As I transcend the Ksara the changeful and Aksara the unchanging, I am called Purusottama in the Veda and in the common language."

25.SARVAH: The omniscient source of all existence Mahabharata Ud. 70.11 says

Asatas ca satas ca'iva sarvasya prabhavapyayat
sarvasya sarvada jnanat sarvamenam pracaksate.

"As He is the source of all things gross and subtle, and as He knows all things at all times He is called SARVA".

26.SARVAH: Destroyer. He destroys the whole universe at the time of Pralaya or cosmic dissolution.

27.SIVAH:Pure One. For He is not affected by the three Gunas of Prakriti.Sattva, Rajas and Tamas. The Kaivalya Upanishad 1.8. says.Sa Brhama sa Sivah..He is both Brahma and Siva". In the light of this statement of nondifference between Siva and Visnu, it is Visnu himself that is exalted by praise and worship of Siva.

28.STHANUH: One who is steady, immovable and changeless.

29.BHUTADIH: Source of all elements or existing things.

30. AVYAYAH NIDHIH: The changeless and indestructible Being in whom the whole universe becomes merged and remains in seminal condition at the time of Pralaya or cosmic dissolution.

31.SAMBHAVAH:One born out of His own will as incarnation. Gita 4.8. says 'Dharmasamsthapanarthaya

Sambhavami yuge yuge.for the establishment of Dharma I am born, sambhavami, in every age'.

32.BHAVANAH: One who generates the fruits of Karmas of all Jivas for them to enjoy. The Brahma Sutra

3.2.28 'Phalamatah upapatteh' speaks of the Lord's function as the bestower of the fruits of all actions of the Jivas.

33.BHARTA: One who supports the universe as its substratum.

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

35.PRABHUH: One who is an adept in all rites.

36.ISVARAH: One who has unlimited lordliness or power over all things. 'Esa sarvesvarah', says Mand. Up 6

37.SVAYAMBHUH: One who exists by Himself, uncaused by any other. Says Manu 1.7 'Sa eva svayamudbabhau' . 'He manifested Himself'. He is so called because He existed before everything, and over everything. He is the supreme.

38.SAMBHUH: One who bestows happiness on devotees.

39. ADITYAH: The goldenhued person in the sun's orb. In Gita 10.21 it is said, 'Adityanam aham Visnuh ..among the Adityas I am Visnuh. There are twelve Adityas and Visnu is one of them. Or it may imply the meaning that just as one sun reflects as many in different water receptacles, it is the one Spirit that is reflecting as many Jivas in numerous bodyminds.

40.PUSKARAKSAH: One who has eyes resembling the petals of Puskara or lotus.

41. MAHASVANAHAH: One from whom comes the great sound..the Veda. There is the Vedic saying,

'Asya mahato bhutasya nisvasitam etad rgvedo yajurvedah'..the Rgveda and Yajurveda are the breath of that great Being.' Brhad. Up. 2.4.10

42. ANADINIDHANAH: The one existence that has neither birth nor death.

43. DHATA: One who is the support of the universe.

44.VIDHATA: He who generates Karmas and their fruits.

45.DHATURUTTAMAH:The ultimate support of every thing. Or He, being Caitanya or Pure Consciousness, is superior to all other Dhatus or substances. Or it can be interpreted as follows He is Dhātu, because He bears everything, and He is also Uttama, the greatest of all beings.

46.APRAMEYAH:One who is not measurable or understandable by any of the accepted means of knowledge like sense perception, inference, etc. Even the scriptures cannot reveal Him directly. What the scriptures do is only to eliminate the appearance of the universe which stands in the way of intuiting Him. Or not being an object but only the ultimate witness or knower, He is outside the purview of all the means of knowledge, which can reveal only the things of the objective world.

47.HRSIKESAH:The master of the senses Hrsikas or He under whose control the senses subsist. Another meaning is He whose kesa, hair, consisting of the rays of the sun and the moon, give joy, harsa, to the world. the Sruti says 'Surya rasmir Harikesah purastat'the rays of the sun, which is Harikesah, the hair of Hari.

48.PADMANABHAH: He in whose navel, nabhih, the lotus, padma, the source of the universe, stands. The Sruti says 'Ajasya nabh'avadhyekam arpitamin the navel of the Unborn One, a lotus is placed.'

49.AMARA PRABHUH:The master of Amaras or the deathless ones, i.e., the Devas.

50.VISVAKARMA:He whose Karma, work, has resulted in all that exists, Visvam. Or He whose power of creation is unique and wonderful.

51.MANUH:He who thinks. The Br.Up. 3.7.23 says..'Nanyo'to'sti manta' There is no thinker other than He. Or He is called Manu, because He manifests in the form of Mantra and of Manu, the Patriarch.

52.TVASTA: He who makes all beings shrunken, tanukarana, at the time of cosmic dissolution.

53.STAVISTAH:He who excels in everything in bulk or substantiality.

54.STHAVIRAH DHRUVAH:Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

55.AGRAHYAH:One who cannot be grasped by the organs of knowledge or conceived by the mind. To this effect there is the following Sruti.Yato vaco nivar tante aprapya manasa saha. That without grasping which speech along with the mind turns back'. Tai. Up. 2.9.

56.SASVATAH:One who exists at all times, Sasvat. Says the Sruti.Sasvatam sivam acyutam.He is eternal, auspicious and undecaying.' Nar.Up.13.1.

57.KRSNAH:The Existence Knowledge Bliss.
Says Mahabharata, Udyoga parva 70.5

Krsir bhuvacakah sabdo nas ca nirvrti vacakah
Visnus tad bhava yogac ca Krsno bhavati sasvatah

"The syllable 'kr' denotes existence. The syllable 'na' denotes bliss. Visnu is both these. So He is always Krsna."

58.LOHITAKSAH:One whose eyes are tinged red.

59.PRATARDANAH:Destroyer of all at the time of cosmic dissolution.

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

61.TRI KAKUB DHAMA: He who is the support, dhama, of the three regions above, below and in the middle.

62. PAVITRAM:That which purifies everything.

63. MANGALAM PARAM: Supremely auspicious. Visnu Purana says..

Asubhani niracaste tanoti subha santatim
Smrti matrena yat pumsam Brahma tan mangalam viduh.

"That whose very remembrance removes the inauspicious and bestows the auspicious in abundance that Brahman is called 'mangalam' by the wise". With the qualification 'param', supremely, 'mangalam' forms one single name.

64. ISANAH:He who controls and regulates everything.

65.PRANADAH:One who bestows or activates the Prana, the vital energy. Says Tait. Up. 2.7. 'Ko hy' evanyat, kah pranyat.if there were not the Lord, who is then to activate the Prana' It can also be interpreted as one who destroys, dyati, the Pranas. Thus the name can mean the One who both gives the Prana and destroys the Prana.

66.PRANAH:The Supreme Being. The Sruti Br.Up. 4.4.18 speaks of 'Pranasya pranah.The life force behind the life force.' The second life force is the Jiva, the living soul of the individual. The Supreme Being is the life force even behind it. In this context He is called the Mukhya Prana, the chief Prana. It is also applied to that aspect of life energy, which takes in breath and expels it.

67.JYESTHAH: The eldest of all for there is nothing before Him.

68.SRESTHAH:One deserving the highest praise, prasamsa. 'Prano vava jyesthas ca sresthas ca. Prana alone is the eldest and the greatest, Ch.Up.5.1.1. The reference here is to the concept of Mukhya prana. Or being the first cause and thus elder to all, He is Jyesthah, and being the highest Being excelling others, He is Sresthah.

69.PRAJAPATI:The master of all living beings, because He is Isvara.

70.HIRANYA GARBHAH:One who is Atman of even Brahma the creator, who is otherwise known as Hiranya garbhah. The luminous globe that contains the whole universe in the seminal form, Brahmanda. Rg Veda 10.121.1 says. 'Hiranya garbhah samavartat'agre . At first Hiranya garbha alone existed.'

71.BHUGARBHAH:One who has got the world within Himself.

72. MADHAVAH:The Consort of 'ma' or Mahalaksmi. Or one who is fit to be known through Madhu Vidya.

'Maunad dhyana ca yogac ca viddhi Bharata Madhavam.O Bharata Know Madhava through Mauna, silence, dhyana, meditation and Yoga.' Maha.Udyo. 70.4.

73.MADHUSUDANAH:The destroyer of the demon Madhu.

74.ISVARAH:The Omnipotent Being.

75.VIKRAMI:The courageous One.

76.DHANVI:One armed with bow. The Gita , 10.31 says.Ramah sastrabhrtam atham.I am Rama among those who bear weapons.'

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

78. VIKRAMAH:He who crosses, Kramana, that is, transcends samsara. Or one who has 'Vih', bird that is, Garuda as His mount.

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

80.ANUTTAMAH:He than whom there is none greater. Nar.Up.12.3 says.Yasmat param naparam asti kincid.He whom there is none to excel.' Gita 11.4 says..'Na tvat samo'sty'abhyadhikah kuto'nyah .there is none equal to Thee. Where can there be any one greater'

81.DURADHARSAH:One whom none, Asuras, can overcome.

82. KRTAJNAH: One who knows everything about what has been done, Krta, by Jivas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water, as said in Gita.

83.KRTIH:The word means what is achieved through all human efforts or works. The Lord is indicated by this word because He, being the soul of all souls, is the support of all actions.

84.ATMAVAN:One established in his own greatness, that is, requiring no other support than Himself. 'Sa bhagavah kasmin pratisthita iti, sve mahimni.what is that in which, O Bhagavan, That is established In His own greatness itself. Ch.Up.7.24.1.'

85.SURESAH:The Lord of the suras or Devas. It can also mean the greatest of those who bestow good. Surah can be split as suh good, ra bestow gift.

86.SARANAM:One who removes the sorrows of those in distress, arthah.

87. SARMA:One who is of the nature of supreme bliss.

88. VISVA RETAH: The seed of the universe.

89. PRAJABHAVAH:He from whom all beings have originated.

90.AHAH:Luminous one.

91. SAMVATSARAH: As Time is a form of Visnu, He is called Samvatsara or year.

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

93.PRATYAYAH:One who is of the nature of Pratiti or Prajna, consciousness, 'prajnanam Brahma. Brahman is Prajnana or pure consciousness.' Ait. Up. 3.5.3.

94. SARVA DARSANAH: One with eyes everywhere. As the Lord has assumed all forms, the eye sight of all beings is His. Svet. Up. 3.3. Describes Him as Visvatas caksuh. One with eyes everywhere. Nar. Up. 13.1 speaks of him as 'Visvaksam'. One endowed with all senses.

95. AJAH: One who has no birth. The Sruti says.. 'Na jato, na janisyate. One who is unborn and would never be born.'

96. SARVESVARAH: The Lord of all Lords or the supreme Lord. The Ma. Up. 6 says. 'Esa sarvesvarah. He is the Lord of all.'

97. SIDDHAH: One ever established in one's own nature.

98. SIDDHIH: One who is of the nature of Consciousness, Samvit svarupah, in all. Or one whose form excels that of all others. Or one who is the fruit of all endeavours.

99. SARVADIH: One who is the first cause of all elements.

100 .ACYUTAH: One who never lost and will never lose his inherent nature and powers. Nar. Up. 13.1 says. 'Sasvatam sivam acyutam. one who is ever existent, of auspicious nature and has never a fall from His inherent nature. Again it is said, 'Yasman na cyuta purvo ham acyutas tena karmana.. as I never had a fall, cyuti, I am Acyuta'.

101. VRSAKAPIH: One who shower all objects of desire. Another meaning is, Vrsah, means Dharma and 'Kam' means water. Apat signifies uplifting. In the Varahavatara, Boar incarnation, Visnu uplifted the earth from the Pralaya waters. Thus He is of the nature of Dharma, Vrsa, and Kapi, Varaha or Boar. says Mah. Bh. Santi. .342.89

Kapir varahah sresthas ca dharmas ca vrsa ucyate
tasmāt vrsakapim praha kasyapo mam prajapatih

"Kapi means Varaha, a boar, and also the 'Superior one', Sresthat. Therefore Kasyapa Prajapati calls Him Vrsa Kapi."

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

103. SARVAYOGA VINIHSRTAH: One who stands aside completely from all bondage. Br.Up. 4.3.15 says 'Asango hi ayam purusah. This purusa is without any attachment. Or it can mean one who is known through all the Yogas or spiritual disciplines taught in the scriptures.

104 .VASUH: One in whom all beings dwell and one who dwells in all beings. Or as Gita, 10.23 says. Vasunam pavakas c'asmi. Among Vasus I am fire, Pavaka.'

105. VASUMANAH: The term 'Vasu' means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind, that is, a mind free from attachments, anger and other evil qualities.

106. SATYAH: One whose nature is Truth. Tait.Up.2.1.1. says. Satyam jnanam anantam Brahma. Brahman is Truth, Knowledge and infinite.' Again Tait.Up. 2.6.1. says. Sac ca tyac ca. sat meaning manifest as effect and tyac, unmanifested causal condition. Thus as He is all that exists in the manifest and unmanifest conditions He is called Satyah, the True. According to Ait, Aran. 2.1.5.6 'Sad iti pranas ti'tyannam yam ity asavadityah. Sat means Pranas, ti means anna, food and Yam means Sun, Surya. So He is the nature of Prana, Anna, and Aditya."

107. SAMATMA: One whose mind is Sama, without partiality or anger and thus the same towards all beings. Or according to the Sruti "Sama atm'eti vidyat'. He is present alike in all beings."

108. SAMMITAH: This name and the previous, samatma, occurring together, can be split two ways. As samatma and sammitah and as samatma and asammitah. In the former case it means 'determined by all existing entities' and in the latter 'unlimited by any entity'.

109. SAMAH: One unperturbed at all times. Or One united with 'ma', Mahalaksmi, the Consort of Visnu.

110. AMOGHAH: One whose worship will never go in vain, but will bear ample fruits. That One who is 'Satya samkalpah' that is, whose resolution always becomes true. Bh.Up.8.7.1.

111. PUNDARIKAKSAH:One who has pervaded, that is, is realised in , the lotus of the heart. Or One whose eyes resemble the petals of a lotus.

112.VRSAKARMA:One whose actions are according to Vrsa, that is, Dharma.

113. VRSAKRITIH: One who takes form for the sake of Vrsa or Dharma. Gita, 4.8. says.Dharma samsthapanarthaya sambhavani yuge yuge.I body Myself forth from age to age for the preservation of Dharma.

114. RUDRAH:One who makes all beings cry at the time of cosmic dissolution. Or one who gives 'rud' or speech. Or one who drives away 'ru' or sorrows. Siva purana 6.9.14 says.

Rur dukkham dukkha hetum va
tad dravayati yah prubhuh
rudra ityucyate tasmāt
Sivah paramakaranam.

"Ru' means sorrow. As the Lord removes all sorrows and their causes, Siva, the ultimate cause, is called Rudra."

115. BAHUSIRAH:One with innumerable heads. Purusa Sukta says. "Sahasra sirsa purusah.the Purusa is with innumerable heads."

116 .BABHRUH:One who governs the world.

117. VISVAYONIH:One who is the cause of the world.

118.SUCISRAVAH:One whose names and glories are very holy and purifying to be heard.

119. AMRTAH:One who is deathless. 'Ajaromarah.Unaging and deathless'. Br.Up.4.4.25.

120. SASVATA STHANUH: One who is both eternal and firmly established, unchanging.

121 .VARAROHAH:He whose lap, aroham, gives the highest blessing. Or He attaining whom is the greatest good fortune. For a Jiva who is blessed that way has no more birth in the lower worlds. Ch.Up. 8.15.1 says.'Na ca punaravartate.They do not return.' And the Gita 15.6 says.'Yad gatva na nivartante tad dhama paramam mama.My supreme status is that by attaining which one will never return.'

122. MAHATAPAH: The austerity connected with creation, which is of the nature of knowledge, Jnana mayam tapah is of great potency. So he is Mahatapah. 'Yasya Jnanamayam tapah.whose Tapas is of the nature of knowledge.' Mu.Up. 1.1.9. Or it may mean that His Tapas, which partakes of the nature of Omnipotence, is great and sublime.

123.SARVAGAH:One who pervades everything, being of the nature of their material cause. Or He who goes everywhere.

124.SARVAVID BHANUH:One who is omniscient and illumines everything. Kath.Up.2.2.15 says.'Tam eva bhantam anubhati sarvam.All others shine because It shines.' Also the Gita, 15.12 says.'Yad aditya gatam tejo jagat bhasayate'khilam.That lustre which has entered into the sun, Aditya it illumines the whole world."

125.VISVAKSENAH: He before whom all, Visvaka, Asura armies, senah get scattered.

126.JANARDANAH:One who inflicts suffering on evil men. Or He to whom all devotees pray for worldly success and liberation.

127.VEDAH:He who is of the form of the Veda. Or one who bestows Jnana on Jivas. The Gita 10.11 says.

Tesam ev'anukamp'artham aham ajnanajam tamah
Nasayamy atma bhavastho jnana dipena bhasvata

'Out of compassion for them, I as the innermost Spirit, destroy the darkness of ignorance by the light of knowledge.'

128. VEDAVIT: One who knows the Veda and its meaning. The Gita 15.15 says. Vedantakrt vadavid eva ca'ham. I am the author of the Vedanta and the knower of the Veda."

129. AVYANGAH: One who is self fulfilled by knowledge and other great attributes and is free from every defect. Or one who is not manifest to the senses. Says the Gita, 2.25 "Avyakto'yam. He is not manifest to the senses or the mind."

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

131. VEDAVIT: One who knows all the Vedas.

132. KAVIH: One who sees everything. Brh.Up. 3.7.23 says. Nanyo'to sti drasta. there is no seer other than Him." Isa. Up. 8 says. "Kavir manisi. He is all knowing and intelligent."

133. LOKADHYAKSAH: He who witnesses the whole universe. That is, one who sees all as involved in Pradhana or Prakrti, Nature.

134. SUR'ADHYAKSAH: One who is the overlord of the protecting Divinities of all regions.

135. DHARM'ADHYAKSAH: One who directly sees the merits, Dharma, and demerits, Adharma, of beings by bestowing their due rewards on all beings.

136. KRT'AKRTAH: One who is an effect in the form of the worlds and also a noneffect as their cause.

137. CATURATMA: One who for the sake of creation, sustentation and dissolution assumes forms, in each of which there are four groups

Brahma Daksadayah kalas tatha'iva'khila jantavah
vibhutayo Harer etah jagatah srsti hetavah.

Visnor manv'adayah kalah sarvabhutani ca dvija
sthiter nimitta bhutasya Visnor eta vibhutayah.

Rudrah kalo'ntkadyas ca samastas ca'iva jantavah
caturdha pralayaya'ita Janardana vibhutayah.

Visnu.Pu.i.22.31.33

"Brahma, Prajapatis like Daksa, Kala, time, and Jivas. these are the powers of Visnu for the purpose of creation. Visnu, the Manus, Kala, time and living beings. these are the powers of Visnu for the purpose of sustentation. Rudra, Time, Death, Mrtyu, and living beings. these are Visnu's powers for purpose of dissolution."

138.CATURVYUHAH:One who adopts a fourfold manifestation, Vyuhas. Vyasa says.

'Vyuhatmanam caturdha vai Vasudev'adi murtibhih
Srstyadin prakaro'tyesa visrut'atma Janardanah.

"The all famed Janardana Himself, assuming the four manifestations known as Vyuhas like Vasudeva Samkarsana, Pradyumna and Aniruddha, performs the work of creation etc., with those forms."

139.CATUR DAMSTRAH:One with four fangs in His Incarnation as Nrsimha.

140.CATURBHUJAH:One with four arms.

141.BHRAJISNUH:One who is pure luminosity.

142.BHOJANAM:Prakrti or Maya is called Bhojanam or what is enjoyed by the Lord. But as the Lord Himself is Prakrti, He is called Bhojanam or the object of enjoyment also.

143.BHOKTA:As He, as Purusa, enjoys the Prakrti, He is called the enjoyer or Bhokta.

144.SAHISNUH:As He supresses Asuras like Hiranyaksa, He is Sahisnu.

145.JAGADADIJAH:One who manifested as Hiranyagarbha by Himself at the beginning of creation.

146. ANAGHAH: The sinless One. Cha. Up. 8.7.1. says. Apahata papma. He is without sin."

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

148. JETA: One who is naturally victorious over beings, that is, superior to all beings.

149. VISVAYONIH: The source of the universe.

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

151. UPENDRAH: One born as the younger brother of Indra. Or one who is greater than Indra. Harivamsa 2.19.46 says.

Mam'opari yathendras tvam sthapito gobhir isvarah
Upendra iti krsna tvam gasyanti bhuvih devatah

"The cows have established Thee superior to me as my master. Therefore, O Krsna, the Devas will sing about Thee, addressing Thee as Upendra."

152. VAMANAH: One who, in the form of Vamana, dwarf, went begging to Bali. Or One who has to be devoutly worshipped. Katha. Up. 2.5.3. says. Madhye vamanam asinam visve deva upasate. The Visve devas devoutly worship the Vamana who is established in the middle."

153. PRAMSUH: One of great height. Appearing as a dwarf at first before Mahabali, He rose to heights transcending all the worlds. Says Harivamsa 3.71.43 44

Toye tu patite haste Vamano'bhud avamanah
Sarva deva mayam rupam darsayamasa vai prabhuh
bhuh padau dyauh siras c'asya candr'adityau ca caksusi.

"Immediately after Bali poured water in his hands with the resolve, to give the gift asked for, the dwarf, Vamana, became the opposite of a dwarf, Avamana. The Lord then revealed His form which includes in it all divinities. He revealed His cosmic form, having the earth as His feet, the sky His head, and the sun and moon His eyes."

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

155.SUCIH:One who purifies those who adore and praise Him. There is a sacred text to this effect. "Asya sparsas ca mahan suchih.His very contact is purifying."

156.URJITAH:One of infinite strength.

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

158.SAMGRAHAH:One who reduces everything into their subtle condition and holds them within Himself.

159.SARGAH:One who is of the subtle form of the universe to be created. Or one who is the cause of creation.

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

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

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

163.VEDYAH:One who has to be known by those who aspire for Moksa.

164.VAIDYAH:One who knows all Vidyas or branches of knowledge.

165.SADAYOGI:One who is ever experienceble, being ever existent.

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

167.MADHAVAH:One who is the Lord or Master of 'MA or knowledge. Says Harivamsa 3.8.49

Ma vidya ca Hareh prokta tasya iso yato bhavan
tasman Madhava namasi dhavah svam'iti sabditah

"The Vidya or knowledge or Hari is denoted by 'Ma'. Thou art the master of that Vidya. So thou hast got the name Madhava. For the suffix 'dhava' means Master."

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

169. ATINDRIYAH: One who is not knowable by the senses. Ka. Up. 3.15 says. Asabdam asparsam. without or beyond sound and touch."

170. MAHAMAYAH: One who can cause illusion even over other great illusionists. The Gita, 7.14 says. 'Mama maya duratyaya. My Maya is difficult to cross.

171. MAHOTSAAH: One who is ever busy in the work of creation, sustentation and dissolution.

172. MAHABALAH: The strongest among all who have strength.

173. MAHABUDDHIH: The wisest among the wise.

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

175. MAHASAKTIH: One with great resources of strength and skill.

176. MAHADYUDTIH: One who is intensely brilliant both within and without. Br. Up. 4.3.9 says. "Svayam jyotih. One who is self illumined" also, Brh. Up. 4.4.16 "Jyotisam Jyotih. One who illumines the brilliance of all brilliant entities."

177. ANIRDESYA VAPUH: One who cannot be indicated to another as. He is this', because He cannot be objectively known.

178. SRIMAN: One endowed with greatness of every kind.

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

180. MAHADRIDHRK: One who held up the great mountain 'Mandara' at the time of the churning of the Mild Ocean and also Govardhana in His Krsna incarnation.

181. MAHESVASAH: One equipped with the great bow.

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

183. SRINIVASAH: One on whose chest the Goddess Sri, eternal in nature, dwells.

184 .SATAMGATIH: One who bestows the highest destiny attainable, to all holy men.

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

186.SURANANDAH:One who bestows joy on all divinities.

187. GOVINDAH:Maha.Bh. Santi, 342.70 says..

Nastam vai dharanim purvam avindad yad guhagam
Govinda iti tenaham devair vagbhir abhistutah

In ancient times, I restored the earth that had sunk, down into Patala, So all Devas praised Me as Govinda. Harivamsa, 2.19.45 says..

Aham kilendro devanam tvam gavam indratam gatah
Govinda iti lokas tvam stosyanti bhuvih sasvatam

I am Indira or leader of Devas. Thou hast attained to the leadership of cows. So in this world men praise Thee always addressing as Govinda. Harivamsa, 3.88.50 says.

Gaur esa tu yato vani tam ca vindayate bhavan
Govindas tu tato deva munibhih kathyate bhavan

Gau means words. Thou pervadest all words, giving them power. Therefore sages call Thee Govinda.

188.GOVINDAM PATIH:Gau means words. One who knows them in Govind. He who is the master of words is indicated by this name.

189.MARICIH:The supreme power and impressiveness seen in persons endowed with such qualities. Tejas tejasvinam aham.I am the power in those endowed with power. Gita 10.36

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

191.HAMSAH:One who removes the fear of Samsara from those who practise the sense of identity with Him.as Aham sah.I am He. Or it may mean one who moves in every body. Katha Up. 2.5.2. says.Hamsah sucisat.The sun moving in the skies. Here Hamsa means moving.

192.SUPARNAH:One who has two wings in the shape of Dharma and Adharma. Mu. Up. 3.1.1. says..Dva suparna.

193.BHUJAGOTTAMAH:One who is the greatest among those who move on Bhujas or arms, that is, serpents. The great serpents like Ananta and Vasuki are the Powers of Visnu, So He has come to have this name.

194.HIRANYANABHAH:One whose navel is auspicious like Hiranya or gold.

195. SUTAPAH:One who performs rigorous austerities at Badarikasrama as Nara and Narayana.

196.PADMANABHAH:One whose navel is beautifully shaped like lotus. Or one who shines in the Nabhi or middle or the heart lotus of all.

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

198.AMRTYUH: One who is without death or its cause.

199.SARVADRK:One who sees the Karmas of all Jivas through His inherent wisdom.

200.SIMHAH:One who does Himsa or destruction.

- 201. SANDHATA:**One who unites the Jivas with the fruits of their actions.
- 202 .SANDHIMAN:** One who is Himself the enjoyer of the fruits of actions.
- 203. STHIRAH:**One who is always of the same nature.
- 204. AJAH:**The root Aj has got as meanings both go and throw. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, that is, destroys them.
- 205. DURMARSANAH:**One whose might the Asuras cannot bear.
- 206. SASTA:** One who instructs and directs all through the scriptures.
- 207.VISRUTATMA:**One who is specially known through signifying terms like Truth, Knowledge, etc.
- 208. SURARIHA:**One who destroys the enemies of Suras or Devās.
- 209. GURUH:** One who is the teacher of all forms of knowledge.
- 210. GURUTAMAH:** One who give the knowledge of Brahman even to divinities like Brahma. Sve. Up. [6.18] says..Yo Brahmanam vidadhati purvam.One who brought Brahma into existence and imparted the Veda to him.
- 211.DHAMA:**It means brilliance. Nar. Up. Says..Narayana paro jyotih..Narayana is the supreme brilliance. Or the ultimate support of all values. Says the Gita [10.12] Param Brahma param dhama.The Brahman is the ultimate support.
- 212.SATYAH:**One who is embodied as virtue of truth specially. The Sruti says.. Tasmāt satyam paramam vadanti..Truth is therefore said to be supreme. Or as Br.Up.[2.3.6] says..Prana vai satyam, tesam esa satyam.Pranas are true. The Paramatman is the truth even behind them.
- 213.SATYAPARAKRAMAH:**One of unfailing valour.
- 214.NIMISAH:**One whose eye lids are closed in Yoga nidra.
- 215. ANIMISAH:** One who is ever awake. Or One who is winkless as fish in His Fish incarnation, or as Atman.
- 216. SRAGVI:** One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects [Tanmatras] of the five elements.

217.VACASPATIR UDARADHIH:Being the master of Vak or word, that is, knowledge, He is called so. As His intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

218.AGRANIH:One who leads all liberation seekers to the highest status.

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

220.SRIMAN:One more resplendent than everything.

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

222. NETA:One who moves this world of becoming.

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

224.SAHASRAMURDHA:One with a thousand, that is, innumerable, heads.

225.VISVATMA:The soul of the universe.

226.SAHASRAKSAH:One with a thousand or innumerable eyes.

227.SAHASRAPAT:One with a thousand, that is, innumerable legs. Purusa sukta says..Sahasra sirsah purusah sahasrakah sahasrapat.The Purusa with a thousand heads, a thousand eyes, a thousand legs, etc.

228.AVARTANAH:One who whirls round and round the Samsara Cakra, the wheel of Samsara or worldly existence.

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

230.SAMVRTAH:One who is covered by all covering Avidya or ignorance.

231.SAMPRAMARDANAH: One who delivers destructive blows on all beings through His Vibhuti [power manifestation like Rudra, Yama etc.].

232. AHAH SAMVARTAKAH: The Lord who, as the sun, regulates the succession of day and night.

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

234.ANILAH:One who has no fixed residence [anilayah]. Or one without a beginning. Or one who moves.

235.DHARANI DHARAH:One who supports the worlds sa Adisesa, elephants of the quarters, etc.

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

237.PRASANNATMA:One whose mind is never contaminated by Rajas or Tamas [passion or inertia]. Or One who is extremely merciful by nature. Or one who is selfsatisfied.

238. VISVADHRK:One who holds the universe by his power.

239.VISVABHUK:One who eats up or enjoys or protects the worlds.

240.VIBHUH:One who becomes many from Hiranyagarbha downwards Mu. Up. [1.5.6] says..Nityam vibhum.

241.SATKARTA:One who offers benefits.

242.SATKRTAH:One who is adored even by those who deserve adoration.

243.SADHUH:One who acts according to justice. Or One who achieves all Sadhyas, that is, objects of achievement. Or one who is the material cause for everything.

244.JAHNUH:One who dissolves all beings in oneself at time of dissolution. Or one who abandons the evil doers and leads the devotees to salvation.

245.NARAYANAH:Nara means Atman. Akasa and other categories that are born of it are Naras. Because He pervades these above mentioned categories as their cause, He is called Narayana, that is, one having His residence in all beings. Na. Up. [13.2] says..

Yac ca kincit jagat sarvam drsyate srudyatepi va
Antar bahis ca tat sarvam vyapya Narayanah sthitah

Narayana remains pervading within and without this whole universe that is seen and heard. The Mahabharata says..

Narat jatani tattvani naraniti tato viduh

Tany eva cayanam tasya tena narayanah smrtah

All categories are born of Nara, therefore, they are called Naras. They also constitute the residence of the Lord. So He is Narayana. He is called Narayana also because He is Ayana or the residence of all beings at the time of dissolution. Says Tait. Up. [3.1.] Yat prayanti, abhisamvisanti that into which all Jivas enter after death. Says Manu [1.1.10]

Apo nara iti prokta apo vai narasunavah

Ta yad asyayanam purvam tena Narayanah smritah

Water is called Nara because it is the offspring of Nara or Paramatman. That water was formerly the lying place of the Paramatman. Therefore He is called Narayana Says Narasimha Purana..

Narayanaya nama ity ayam eva satyah

samsara ghora visa samharanaya mantrah

Srnavantu bhavyamatayo yatayostaragah

Uccaistaram upadisamy aham urdhva bahun

O ascetics of virtuous mind and endowed with the spirit of Renunciation. Listen to me. With hands uplifted I declare Aloud that Narayanaya namah [salutation to Narayana] is the true Mantra for overcoming the terrible poison of the Serpent of Samsara.

246.NARAH: According to Vyasas words Nayatiti narah prokta paramatma sanatanah..as He directs everything, the eternal Paramatma is called Nara.

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

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

249.VISISTAH:One who excels everything.

250.SISTAKRT:Sistam means commandment. So one who commands everything. Or one who protects Sistas or good men.

251.SUCIH:One without any impurity.

252.SIDDHARTHAH:One whose object is always fulfilled. The words of Ch. Up. [8.7.1.] Satyakamah. One whose desires are true indicate this attribute of the Lord.

253.SIDDHASANKALPAH:One whose resolutions are always fulfilled. The words of Ch. Up. [8.7.1.] Satya samkalpah indicate this attribute of the Lord.

254.SIDDHIDAH:One who bestows Siddhi or fulfilment on all who practise disciplines, in accordance with their eligibility.

255.SIDDHISADHANAH:One who brings fulfilment to works that deserve the same.

256.VRSAHI:Vrsa means Dharma or merit. As brilliance in a way resembles it, it may be called Ahas or day time. So Yajnas like Dvadasaha are called Vrsaham. As a Lord of these Yajnas, Mahavisnu is called Vrsahi.

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

258.VISNUH:One who pervades everything. Says Maha.Udyoga [70.13] Visnur vikramanat.

259.VRSAPARVA:One who has given as steps [parvas], observances of the nature of Dharma [Vrsa], to those who want to attain the supreme state.

260.VRSODARAH:One whose abdomen showers offspring.

261. VARDHANAH:One who augments.

262.VARDHAMANAH:One who multiplies in the form of the universe.

263.VIVIKTAH:One who is untouched and unaffected. One who keeps unaffected in spite of multiplying as mentioned above.

264.SRUTISAGARAH:One to whom all the Sruti or Vedic words and sentences flow [that is, have as their purport just as all water flows to the ocean].

265.SUBHUJAH: One possessing excellent arms that protect the worlds.

266.DURDHARAH:One who holds up the universe.A work for which none else can do. Or one who cannot be held up by any other. Or one who is held in the mind with great difficulty during meditation by the seekers of Moksa.

267.VAGMI:One from whom the words constituting the Veda come out.

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

269.VASUDAH:One who bestows riches. Br.Up.[4.4.24] says.. Annado vasudanaah.The eater of food and the bestower of riches.

270.VASUH:One who is Himself the Vasu [riches that He bestows]. Or one who veils His real nature through Maya. Or one who as air moves about having ones exclusive Residence [vasa] in the Akasa. Ka.Up.[2.5.2] says.. Vasur antariksasat.Vasu who lives in the Antariksa or sky.

271.NAIKARUPAH:One who is without an exclusive form. Br.Up.[2.5.19] says.Indro mayabhih puru rupa iyate.. Indra or Paramatma works adopting several forms by His Power Maya. Visnu Purana [2.12.38] says.Jyotimsi Visnuh.All brilliance of Visnu.

272.BRHADRUPAH:One who has adopted mysterious forms like that of a Boar.

273.SIPIVISTAH:Sipi means cow. One who resides in cows as Yajna. That is, Yajnamurti. Tai.Samhita [1.7.4] says.. Yajno vai visnuh, pasavah sipih. Yajna eva pasusu pratitisthati ..Yajna is verily Visnu. Sipi is cow. Yajna is established in cows. One who has entered into them, is Sipivista..There is the following Verse..

Saityac chayana yogacca

Siti vari pracaksate

Tat panad raksanad caiva

Sipayo rasmayo matah

Tesu pravesad visvesah sipivista iho cyate

Water is called..Si because it is cold and because Visnu lay on it. Rays Of sunlight are called..Sipi, because they consume this water and Preserve it. Because Visnu, the Lord of the worlds, has entered into Them, Visnu is called..sipivista in this world.

274.PRAKASANAHA:One who illumines everything.

275.OJAS TEJO DYUTI DHARAH:Ojas means inherent vitality. Tejas means puissance and such qualities. Dyuti means radiance. So the word means one who possesses all these qualities. Or each of these words can be taken as a separate name. The Gita [7.11] says..Balam bala vatam ca ham ..I am the strength of the strong. Also, Tejas tejasvinam..I am the puissance of the puissant. He is Dyutidharah. Because he has the radiance of knowledge.

276. PRAKASATMA:One whose form is radiant.

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

278.RDDHAH:One who is rich in excellences like Dharma, Jnana [knowledge], Vairagya [renunciation] etc.

279.SPASTAKSARAH:He is called because Omkara, the manifesting sound of the Lord, is Spasta, or high pitched.

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

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

282. BHASKARA DYUTIH: One who is likened to the light of the Sun.

283. AMRTAMSUDBHAVAH: The Paramatman from whom Amrtamsu or the Moon originated at the time of the churning Of the Milk ocean.

284.BHANUH:One who shines. Says Kath.Up. [2.5.15] Tam eva bhantam anubhati sarvam..when it shines everthing else shines.

285.SASABINDUH:The word means one who has the mark of the hare, that is, the moon. The Lord is called so because like the moon, He augments all creatures. The Gita [15.13] says..Pusnami causadhih sarvah somo bhutva rasatmakah as the watery moon I nourish all herbs.

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

287.AUSADHAM:One who is the Ausadha or medicine for the great disease of Samsara.

288.JAGATAH SETUH:One who is the aid to go across the ocean of Samsara. Or one who like a Setu or a bund preserves the social order. Says Br. Up.[4.4.22] Esa setur vidharana esam lokanam asambhedaya..He is verily the Setu, the bund, that saves the worlds from the chaos of intermingling.

289.SATYA DHARMA PARAKRAMAH:One whose excellences like righteousness, omniscience, puissance, etc., are all true.

290.BHUTA BHAVYA BHAVAN NATHAH:One who is the master for all beings of the past, future and present. He is the object of their prayers. He Subjects them to ordeals and He is their master. Or He is the one who exercises discipline, control, etc., over them.

291.PAVANAH:One who is the purifier. Says the Gita [10.31] Pavanah pavatam asmi.I am Pavana or wind among purifying agents.

292.PAVANAH:One who causes movement. Says Tait.Up. [2.8] Bhis asmad vatah pavate, out of fear of Him, wind blows.

293.ANALAH:The Jivatma is called Anala because it recognizes Ana or Prana as Himself. As Anala comes from the root, Nal, it denotes smell. So in the light of Vedic sentences like..Agandham arasam, the Paramatma is without smell, Anala. Or as the Paramatma is without Alam, that is, end, He is Anala.

294.KAMAHA:One who destroys the desire nature in seekers after liberation.

295.KAMAKRT:One who fulfils the wants of pure minded devotees. Or one who is the father of Kama, or Pradyumna. Or one who erases desires.

296.KANTAH:One who is extremely beautiful.

297.KAMAH:One who is sought after by those who desire to attain the four supreme values of life. Another derived meaning, is KA, meaning Brahma, A, Visnu and MA, Siva. So the word can mean one who is the Trimurti mentioned above.

298.KAMAPRADAH:One who liberally fulfils the desires of devotees.

299.PRABHUH:One who surpasses all.

300.YUGADIKRT:One who is the cause of periods of time like Yuga. Or one who gives the start to a Yuga.

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

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

303.MAHASANAH:One who consumes everything the end of a kalpa.

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

305.VYAKTARUPAH:He is so called because His gross form as universe can be clearly perceived. Or one who, being self luminous, is clearly perceived by the Yogis.

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

307.ANANTAJIT:One who, being endowed with all powers, is victorious at all times over every thing.

308.ISTAH:One who is dear to all because He is of the nature of supreme Bliss. Or one who is worshipped in isti or sacrifice, Yajna.

309.AVISISTAH:One who resides within all.

310.SISTESTAH:One who is dear to sistas or Knowing Ones. Or one to whom the Knowing Ones are dear. The Gita [7.17] says..

Priyo hi jnanino tyartham
aham sa ca mama priyah

I am dear to the Jnani and to me that Jnani is very dear. Or one who adored by Sistas or Knowing Ones.

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

312. NAHUSAH: One who binds all beings by Maya.The root, nah, means bondage.

313.VRSAH:One who is of the form of Dharma, Mah.Bha.Sant [342.88] says..

Vrso hi bhagavan dharmah smrto lokesu bharata

Naighanduka pad akhyanair viddhi mam vrsam uttamam

According to the meaning given in dictionaries the worshipful Dharma is called Vrsa. Therefore know me as the noblest Vrsa.

314.KRODHAAH:One who eradicates anger in virtuous people.

315.KRODHAKRT KARTA:One who generates Krodha or anger in evil people. Or one who is the Karta or creator of the universe. Or one who is the karta or destroyer of Asuras who are evildoers.

316.VISVABAHUH:One who is the support of all or one who has got all beings as His arms. That is, one whose arms are everywhere. Sve.Up. [3.3] says..Visvabahuh visvatobahuh.

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

318. ACYUTAH:One who is without the six transformations beginning with birth. Nar.Up.[13.1] says..

Sasvatam sivam acyutam..one who is eternally auspicious and undecaying.

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

320.PRANAH:One who as Hiranyagarbha endows all beings with Prana.The Sruti says.. Prano va aham asmi.I am Prana.

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

322. VASAVANUJAH: One who was born as younger brother of Indra, Vasava, in His incarnation as Vamana.

323. APAM NIDHIH:The word means collectivity of water or the ocean. The Gita [10.24] says.. Sarasam asmi sagarah..among all pools of water, I am Samudra or ocean. The Lord is called by that name because the ocean is one of His special manifestations.

324.AHISTHANAM:The seat or support for every thing. Brahman, as the material cause of everything, is their substance and support. The Gita [9.4] says.Matsthani sarva bhutani.All beings dwell in me.

325.APRAMATTAH:One who is always vigilant in awarding the fruits of actions to those who are entitled to them.

326.PRATISTHITAH:One who is supported and established in His own greatness. Cha.Up. [7.24.1] says.Sa bhagavah kasmin pratisthita iti, sve mahimni.O Lord, where does He stand In His own greatness.

327.SKANDAH:One who flows[skandana] as Amtra. Or one who drives everything as air.

328.SKANDA DHARAH:One who supports Skanda or the righteous path.

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

330.VARADAH:One who gives boons. Or one who, as master of sacrifice, offers as gifts, Varas or cows. The Sruti says..Gaur vai varah.Cow is verily Vara.

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

332. VASUDEVAH: One who is both Vasu and Deva. Vasu means one who dwells in everything or one who covers everything. Div means play, desire to conquer, shine. Says Maha. Bhar. Santi Parva [341.41].

Chadayami jagat sarvam bhutva surya ivamsubhah
Sarva bhutadivasas ca vasudevas tatah smrtah
..becoming like sun, I cover the whole world with rays. I am also resident in all beings. So I am called Vasudeva. Mah. Bhar. Ud. Par. [70.3] says..

Vasanat sarva bhutanam vasutvat devayonitah
vasudevas tato vedyah.....
..The Lord should be known as Vasudeva because He covers all beings and because He is the source of all Divinities. Visnu Pur. [1.2.12] says..

Sarvatra sau samastam ca vasaty atreti vai yatah
Tatah sa vasudev eti vidvadbhah paripathyate
..The supreme Self dwells everywhere and in all things. So wise men call Him Vasudeva.

Visnu. Pur. [6.5.80] says..

Sarvani tatra bhutani vasanti paramatmani
Bhutesu ca sa sarvatma vasudevas tatah smrtah

..The Paramatma is called Vasudeva because all beings live in Him and because He lives in all beings.

333. BRHADBHANUH: The great brilliance. There is the following verse..

Brhanto bhanavo yasya candra suryadi gaminah
Tair visvam bhasayati yah sa brhadbhanur ucyate.

..He to whom the brilliant rays of the sun and moon belong, and He who illumines the whole world with those rays is called Brhadbhanu.

334. ADIDEVAH: The Divinity who is the source of all Devas.

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

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

337. TARANAH: One who uplifts beings from the ocean of Samsara.

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

339. SURAH: One of great prowess, that is, who fulfils the four supreme satisfaction of life. Dharma, Artha, Kama and Moksa.

340.SAURIH:One who as Krsna was the son of Sura, that is Vasudeva.

341.JANESVARAH:The Lord of all beings.

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

343.SATAVARTAH:One who has had several Avataras or incarnations. Or one who functions [avartati] as Prana through the hundred vessels [Nadis] proceeding from the heart.

344.PADMI:One having Padma or lotus in His hands.

345.PADMA NIBHEKSANAH:One with eyes resembling lotus.

346.PADMA NABHAH:One who resides in the Nabhi or the central part of the heart lotus.

347.ARAVINDAKSAH: One whose eyes resemble Aravinda or the lotus.

348.PADMA GARBHAH:One who is fit to be worshipped in the middle of the heart lotus.

349.SARIRA BHRT:One who supports the bodies of beings, strengthening them in the form of Anna, food, and Prana.

350.MAHARDHIH:One who has enormous Rddhi or prosperity.

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

352.VRDDHATMA:One whose Atma or body is Vrddha or ancient.

353.MAHAKSA:One who has got two or many glorious eyes.

354.GARUDA DHVAJAH:One who has got Garuda as His flag.

355.ATULAH:One who cannot be compared to anything else. Sve.Up[4.19] says.. Na tasya pratima sti yasya nama mahad yash.. There is none equal to Paramatman whose name is most glorious. The Gita [11.43] says.. Na tvat samosty abhyadhikah kutonyah. There is none equal to Thee, not to speak then of any one greater.

356.SARABHAH:The body is called Sara, as it is perishable [Siryamanah]. As the Lord shines in the body as the indwelling Self, He called Sarabhah.

357.BHIMAH:One of whom everyone is afraid. Or it can be interpreted as abhimah meaning one whom those following the righteous path do not fear.

358.SAMAYAJNAH:One who knows the time for creation, sustentation and dissolution. Or One who knows the six Samayas or seasons. Or one to whom the most worthy form of worship consists in the attitude of Sama, equality, towards all beings. Visnu Pur. [1.17.90] says.Samatvam aradhanam acyutasya.The perception of equality of all beings is the worship of Acyuta.

359.HAVIR HARIH:One who takes the portion of offerings [Havis] in Yajnas. Says the Gita [9.24] Aham hi sarva yajnanam bhokta ca prabhur eva ca.. I am the enjoyer and the Lord of all sacrifices.Or it can mean one who is made into Havis, or object for offering and sacrificed. Purusa sukta [15] says..Abadhnan purusam pasum.They tied the animal in the shape of Purusa. Thus He Himself is called Havis. And to this is added Harih, which means, He whose remembrance removes man's involvement in Samsara consisting of endless series of births and deaths. Or Hari can mean one who is blue in complexion. There is a verse given out by Bhagavan.

Haramy agham ca smartnam havir bhagam kratusvham
Varnas ca me harih sresthas tasmad harir aham smrtah

I destroy away the sins of those who remember me. I take away also the portion of rice in sacrifices. My complexion is the delightfully beautiful blue. I am therefore called Hari.

360.SARVA LAKSANA LAKSANYAH:The supreme knowledge [laksana] obtained through all criteria of knowledge [Pramana] i.e. Paramatma.

361.LAKSMIVAN:One on whose chest the Goddess Laksmi is always residing.

362.SAMITINJAYAH:One who is victorious in Samiti or war.

363.VIKSARAH:One who is without Ksara or destruction.

364.ROHITAH:One who assumes at His will a body that is Rohita in complexion. Or one who assumed the form of a kind of fish called Rohita.

365.MARGAH:One who is sought after [Margana] by persons seeking Moksa or Liberation.Or one who is the way [Marga] for the attainment of supreme Bliss.

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

367.DAMODARAH:One who has very benevolent [Udara] mind because of disciplines like self control [Dama]. Says Udyoga Parva [70.8]

Damad damodara vibhuh..The Lord is Damodara because He has Dama [self control]. Or one round whose waist [Udara] Yasoda tied a rope [dama]. Brhmanda Purana [76.13.14] says..

Dadarsa calpa dant asyam, smita hasam ca balakam
tayor madhya gatam baddham damna gadham tathodare
Tatas ca Damodaratham sa yayau dama bandhanat

The inhabitants of Gokula saw the boy smiling with tiny teeth, passing between two trees with the rope tied tightly round his waist. As He was thus tied up with [dama], He got the name Damodara from that time. There are the following verses of Vyasa.Damani loka namani tani yasyodarantare tena damodara devah sridharah sri samasritah.Dama means the worlds. He in whose abdomen these worlds have their existence, that Lord, known also as Srinivasa and Sridhara, is Damodara.

368.SAHAH:One who subordinates everything. Or one who bears everything.

369.MAHIDHARAH:One who props up the earth in the form of mountain. Visnu Purana [2.12.38] says.. Vanani Visnur girayo disas ca..forests, mountains, quarters, all these are Visnu Himself.

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

371.VEGAVAN:One of tremendous speed. Isa Up. [4] says.Anejat ekam manaso javiyah.The Atman moves not. It is one, but it is far more quick than the mind.

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

373.UDBHAVAH:One who is the material cause of creation. Or one who remains aloof [Udgama] from transmigratory existence [Bhava].

374.KSOBHANAHAH:One who at the time of creation entered into the Purusa and Prakrti and caused agitation. Says Visnu Purana.[1.2.29]

Prakrtim Purasm caiva pravisyatmecchaya Harih
Pravisya ksobhayamasa sarga kale vyaya vyayau

The eternal Lord Hari, at the time of creation, entered at His own will the changeable Prakrti and the changeless Purusa and created agitation in them.

375.DEVAH:Divyati means sports oneself through creation and other cosmic activities. He is Deva because [1] He desires to be victorious over all Asuras [2] He dwells in all beings [3] He shines as innermost self of all beings [4] He is praised even by all praise worthy ones and [5] He pervades all beings. Sv. Up. [6.11] says.Eko devah..God is only One. The nature of that Deva is thus described.

376.SRIGARBHAH:One in whose abdomen [Garbha] Sri or His unique manifestation as Samsara has its existence.

377.PARAMESVARAH:Parama means the supreme. Isana means one who hold sway over all beings. The Gita [13.27] says..Samam sarvesu bhutesu tistantam paramesvaram.The supreme Being who dwells alike in all beings.

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

379.KARANAM:One who is both the instrumental and the material cause of creation.

380.KARTA:One who is free and is therefore ones own master.

381.VIKARTA:One who makes this unique [vicitram] universe.

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

383.GUHAH:One who hides [guhana] ones own nature with the help of His power of Maya. Gita [7.25] says.. Naham prakasah sarvasya yoga maya sama vrtah.As I am hidden by My Yoga Maya, all do not experience me.

384.VYAVASAYAH:One who is wholly of the nature of knowledge, Jnana.

385.VYAVASTHANAH:He in whom the orderly regulation of the universe rests. He is called regulator, because He brought into existence the Divinities, societies of men, brute creations etc., and regulates their orderly functioning.

386.SAMSTHANAH:One in whom all beings dwell in the states of dissolution. Or one who is the ultimate existence.

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

388.DHRUVAH:One who is indestructible.

389.PARARDHIH:One who possesses lordliness of this most exalted type.

390.PARAMASPATAH:One in whom, Para, or supremely glorious, Ma, or Lakshmi dwells. Or one who is the greatest of all beings without any other's help. Or one who is Parama supreme and Spata, that is, one whose nature is knowledge.

391.TUSTAH:One who is of the nature of supreme bliss.

392.PUSTAH:One who infills everything.

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

394.RAMAH:The eternally blissful one in whom the Yogis find delight. Padma Purana says..Ramante yogino yasmin nityanande cidatmani. Iti Ramapadena etat param brahmabhidhiyate. The word Rama denotes supreme Brahman who is the eternally blissful spiritual self in whom Yogis delight. Or the word can mean one who of his own will assumed the enchanting form of Rama, the son of Dasaratha.

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

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

397. MARGAH: That path by knowing which the liberation seeking ascetics attain to immortality. Sve.Up. [6.15]says. .Nanyah pantha vidyate yanaya there is no path to liberation other than the knowledge of the Atman.

398.NEYAH:One who directs or leads the Jiva to the Supreme Being through spiritual realisation.

399.NAYAH:One who leads, that is, who is the leader in the form of spiritual illumination. The Lord is here conceived in these three forms. Margah, Neyah, and Nayah.

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

401.VIRAH:One who is valorous.

402.SAKTIMATAM SRESTHAH:One is the most powerful among all powerful beings like Brahma.

403.DHARMAH:One who supports all beings. Kath. Up.[1.1.2] says..Anuresa dharmahthis Dharma is Extremely subtle. Or One who is adored by means of All Dharmas.

404.DHARMA VIDUTTAMAH:The greatest of knowers of Dharma. He is called so because all the scriptures consisting of Srutis and Smrtis form His commandments.

405.VAIKUNTHAH:The bringing together of the diversified categories is Vikuntha. He who is the agent of it is Vaikunthah. There is following verse..

Maya samslesita bhumir adbhir vyoma ca vayuna
Vayus ca tejasa sardham vaikunthatvam tato mama

I united earth with water, the sky with air and the air with fire. So I have got the status of Vaikuntha. The word can also mean one who is without any limitation or opposing factor.

406.PURUSAH:One who existed before everything. Or one who can efface all sins. Brh.Up.[1.4.1.] says..Sa yat purvosmat sarvasmat sarvan papmana ausat tasmata purusah..He existed before everything. He reduces all sins to ashes. So he is Purusa. Or it may mean one who resides in the body, Pura. Brh.Up. [2.5.18] says..Sa va ayam purusah sarvasu pursu purisayah.He lies in all Puras or bodies.

407.PRANAH:One who lives as Ksetrajna [Knower in the body]. Or one who functions in the form of vital force called Prana. Visnu Purana says. Cestam karoti svasana rupi.He functions in the form of life giving force called Prana.

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

409.PRANAVAH:One who is praised or to whom prostration is made with Om. Om iti pranauti. So prostration is made with Om. Further Sanatkumara says..Pranamantiha vai vedas tasmata pranava ucyate. Vedas do prostrations to Him, so He is called Pranava.

410.PRTHUH:One who has expanded himself as the world [Prapanca].

411.HIRANYAGARBHAH: He who was the cause of the golden coloured egg out of which Brahma [Hiranyagarbhah] was born.

412.SATRUGHNAH:One who destroys the enemies of the Devas.

413.VYAPTAH:One who as the cause pervades all effects.

414.VAYUH:One who is the cause of smell. The Gita [7.9] says.Punyo gandhah Prthiviyam ca.I am the purifying smell in the earth.

415.ADHOKSAJAH:Mahabharata Uttara Parva [70.10] says.Adho na ksiyate jatu yasmat tasmad adhoksajah.He is Adhoksajah because he undergoes no degeneration from His original nature. Or who manifests as the Virat [cosmic Being] between sky [Akasa or Aksa] and the region below [Prthivi] Or one who is perceived if the sense organs [Aksas] are made inward looking. There is a verse.

adhobhute hy aksagane pratyag rupa pravahite.
Jayate tasya vai jnanam tena dhoksaja ucyate

when the sense organs made inward looking, the knowledge of the Lord arises. Therefore, He is called Adhoksaja.

416.RTUH:One who is the nature of Kala, time which is indicated by the word Rtu or season.

417.SUDARSANAH:One whose Darsana or vision that is knowledge, bestows the most auspicious fruit Moksa. Or one whose eyes are long and pure as the petals of a lotus. Or One who is easily seen by devotees.

418.KALAH:One who measures and sets a limit to everything. The Gita, 10.30 says.Kalah kalayatam aham among measures, I am time.

419.PARAMESTHI:One who dwells in His supreme greatness in the sky of the heart. The Veda says. Paramesthi vibhrajate.He shines intensely as Paramesthi.

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

421.UGRAH:One who is the cause of fear even to beings like sun. Tai.Up.[2.8] says..Bhisodeti suryah.Out of fear of Him, the sun rises.

422.SAMVATSARAH:One in whom all beings reside.

423.DAKSAH:One who augments in the form of the world. Or who accomplishes ever thing quickly.

424.VISRAMAH:One who bestows Visrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the form of hunger, thirst etc., and difficulties like Avidya, pride, infatuation etc.

425.VISVADAKSINAH:One who is more skilled, Daksa, than every one. Or one who is proficient in everything.

426. VISTARAH: One in whom all the worlds have attained manifestation, vistara.

427.STHAVARA STHANUH: One who is firmly established is Sthavara, and in whom longlasting entities like earth are established is Sthanu. The Lord is both these.

428.PRAMANAM:One who is of the nature of pure consciousness,Samvit svarupa.

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

430.ARTHAH:One who is sought, Arthita, by all, as He is of the nature of bliss.

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

432.MAHAKOSAH:One who has got as His covering the great Kosas, sheaths, like Annamaya, Paranamaya etc.

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

434.MAHADHANAH: One who has got the whole universe as the wealth, Dhana, for His enjoyment.

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

436.STHAVISTHAH:One of huge proportions, because He is in the form of cosmic person, Virat. Sruti says.Agnir murdha caksusi candra suryau. Agni is His head, the moon and sun are His eyes.

437.ABHUH:One without birth. Or one who has existence.

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

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

440.NAKSATRA NEMIH:There is the following verse..

Naksatra tarakaih sardham candra suryadayo grahah
Vayupasa mayair bandhair nibaddha dhruva Samjnite.

Heavenly bodies like moon and sun along with All Naksatras and Tarakas are tied to Dhruva with bonds constituted of air. According to this statement all these heavenly bodies are included in the tail of Dhruva or Sisumara Cakra. In the heart of Sisumara Cakra, the Lord dwells as its operator. The Veda says describing Sisumara.. Visnur hrdayam..Visnu is its heart.

441.NAKSATRI:He is the form of the Naksatra, Moon. The Gita [10.21] says.Naksatranam aham sasi..among Naksatras, I am the moon.

442.KSAMAH:One who is clever in everything. Or one who is patient. Val.Ramayana [1.1.18] says..Ksamaya prthivi samah..Rama is like the earth in patience.

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

444.SAMIHANAH:One who exerts well for creation etc.

445.YAJNAH:One who is allknowing. Or One who in the form of Yajna gives joy to all Devas. Tait. Sam. 1.7.4. says..'Yajno vai visnuh..Visnu is verily Brahman.'

446.IJYAH:One who is fit to be worshipped in sacrifices. Harivamsa 3.40.27 says..

Ye yajanti makhair punyair devat'adin pitrnapi
Atmanam atmana nityam visnum eva yajanti te

Those who adore divinities and Pitrs with holy sacrifices are verily adoring Visnu who is the self of all.

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

448. KRATUH:A Yajna in which there is a sacrificial post is Kratu. The Lord is called Kratu because He is of the form of such sacrifices.

449.SATRAM:One who is of the nature of ordained Dharma. Or He who saves one from Sat i.e. effects in the form of Karma.

450.SATAM GATIH:One who is the sole support for holy men who are seekers of Moksa.

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

452. VIMUKTATMA:One who is naturally free. Or one who is free and the soul of all. Katha. Up. 2.5.1. says.. 'Vimukta's ca vimucyate..Himself free, he liberates others.'

453.SARVAJNAH:One who is all, Sarva, and also the knower of all. Brh. Up. 2.4.6. says.. 'Idam sarvam yad ayam atma..all that is seen is Atma.

454.JNANAM UTTAMAM:That consciousness, Jnana, which is superior to all, birthless, unlimited by time and space and the cause of all achievements. Tait. Up. 2.1. says. Satyam Jnanam Anantam Brahma. Brahman is Truth, Knowledge and Infinitude.'

455.SUVRATAH:One who has taken the magnanimous vow to save all refugeeseekers. Val. Ramayana 6.18.33 says..

Sakrd eva prapannaya tava'smiti ca yacate
abhayan sarvabhutebhyo dadamy etat vratam mama

"I offer protection from all beings to one who seeks refuge in me by even once saying 'I am Thine.'

456.SUMUKHAH: One with pleasant face. Visnu Purana 6.7.80 says.. 'Prasanna vadanam carupadma patrayateksanam. One with a calm face and beautiful eyes, wide like a lotus petal., Or it may mean also one who gives instructions in all forms of knowledge. Sve. Up. 6.18 says. Yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai. who first created Brahma and imparted the Veda to Him.' Or He who, as Rama, bore a pleasant and contended face even when exiled to the forest. Val. Ramayana. 2.24.17 and 2.19.33.

457.SUKSMAH:One who is subtle because He is without any gross causes like sound etc. The causes of the grossness of the succeeding elements from Akasa downwards are sound and the other objects. The Lord is without these. Mu. Up. 1.1.6 says. 'sarvagatam susuksmam. He is very subtle and has entered into everything.'

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

459.SUKHADAH:One who gives happiness to good people. Or one who destroys, dyati, the happiness of evil ones.

460.SUHRT:One who helps without looking for any return.

461.MANOHARAH:One who attracts the mind by His incomparable blissful nature. Cha. Up. 7.23.1 says.'Yo vai bhuma tat sukham na'lpe sukham asti.What is vast is the blissful there is no happiness in what is small.'

462.JITAKRODHAH:One who has overcome anger for if He kills Asuras it is only to establish the Vedic order of life and not out of anger. The Asuras are the enemies of the Vedic order.

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

464.VIDARANAHA: One who destroys those who live contrary to Dharma.

465.SVAPANAH:One who enfolds the Jivas in the sleep of Ajnana.

466.SVAVASAH: One who is dominated by oneself and not anything else, as He is the cause of the whole cosmic process.

467.VYAPI:One who interpenetrates everything like Akasa. The Sruti says.'Akasavat sarvagatas ca nityah..like Akasa, He pervades everywhere and is eternal.' Or being the material cause of everything He is spoken of also as all pervading. For, all effects subsist in the causal substance.

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

469.NAIKAKARMAKRT:One who engages in innumerable activities in the process of creation, sustentation etc.

470.VATSARAH:One in whom everything dwells.

471. VATSALAH: One who has love for His devotees.

472.VATSI:One who protects those who are dear to Him. Being the father of the worlds all His creations are dear to Him. So He is called one surrounded by dear ones.

473.RATNAGARBHAH:The ocean is called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.

474.DHANESVARAH:One who is the Lord of all wealth.

475.DHARMAGUP:One who protects Dharma.

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

477.DHARMI:One who upholds Dharma.

478.SAT:The Parabrahman who is of the nature of truth. Cha. Up. 6.2.1. says.. 'Sadeva somy'edam..O Dear one This Reality existed first.'

479.ASAT:As the Aparabrahma has manifested as the world He is called Asat, not having reality.Cha. Up. 6.1.4. says.. 'Vaca'rambhanam vikaro namadheyam.The manifold exists only in name as a mere play of words.

480.KSARAM:All beings subjected to change.

481.AKSARAM:The changeless one. He is also called Kutastha. The Gita 15.16 says.. 'Ksarah sarvani bhutani kutastho' ksara ucyate.All beings are Ksara, the Kutastha is Aksara.

482.AVIJNATA:One who is without the attributes of a Jiva or Vijnata like sense of agency etc. The Jiva is called Vijnata, because he is covered with tendencies born of fleeting thoughts.

483.SAHASRAMSUH:One with numerous rays, that is the sun. But as these rays of light really belong to the Lord, this epithet indicates Him. Tait. Brah. 3.12.79.7 says.. 'Yena suryas tapati tejaseddhah..lighted by whose brilliance, the sun shines.' The Gita 85.12 says.. 'Yad adityagatam tejah..whatever brilliance there is in the sun that belongs to the Paramatman.'

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

485.KRTALAKSANAH:One who is of the nature of consciousness. Or one who gave out the Laksanas or Sastras, scriptures. It is said.. 'Vedah sastrani vijnanam etat sarvam Janardanat.All the Veda and other scriptural texts have originated from Janardana who is of the nature of perfect consciousness.' Or the Bhagavan has made the Laksanas or indications necessary for the internal and external distinctions of all species of knowledge. Or He bears on His chest the Srivatsa which constitutes His distinctive feature and indicating mark.

486.GABHASTINEMIH:He who dwells in the middle of Gabhasti or rays as the sun.

487.SATTVASTHAH:One who dwells specially in Sattvaguna which is luminous by nature. Or one who dwells in all beings, Sattvas.

488.SIMHAH:One who has irresistible power like a lion. Or the name is identical with the Nrsimha incarnation.

489. BHUTAMAHEVARAH:The supreme Lord of all beings. Or He, the supreme Lord, is the great Being who presents Himself in the form of all Bhutas or Beings.

490.ADIDEVAH:He who is the first of all beings. Or He who draws all beings to Himself.

491.MAHADEVVAH:One whose greatness consists in His supreme self knowledge.

492.DEVESAH:One who is the Lord of all Devas, being the most important among them.

493.DEVABHRD GURUH:Indra who governs the Devas is Devabhrt. The Lord is even that Indra's controller, Guru. Or the word may mean one who is the support of the Devas, or promulgator of all Vidyas.

494.UTTARAH:One who is Uttirna or liberated from Samsara. Or one who is supreme over all. The Sruti says.. 'Visvasmad Indra uttarah.. Indra and Paramatma are superior to all.'

495.GOPATIH:Krsna who tends the cattle in the form of a Gopa. One who is the master of the earth.

496.GOPTA:One who is the protector of all beings.

497.JNANAGAMYAH:The Lord cannot be known through Karma or a combination of Karma and Jnana. He can be known only through pure Jnana. So He is Jnanagamyah.

498.PURATANAH:One who is not limited by time and who existed before anything else.

499.SARIRABHUTABHRT:One who is the master of the five Bhutas, elements, of which the body is made.

500.BHOKTA:One who protects. Or one who is the enjoyer of infinite bliss.

501.KAPINDRAH:Kapi means Varaha, boar. The word means, the Lord who is the Indra and also one who manifested as Varaha or the Boar in one of the incarnations. Or it signifies His Rama incarnation in which He played the role of the master of the monkeys.

502.BHURIDAKSINAH:One to whom numerous Dakshinas or votive offerings are made in Yajnas.

503.SOMAPAH:One who drinks the Soma in all Yajnas in the form of the Devata, Deity. Or one who takes the Soma as the master of sacrifice for the sake of Dharma.

504.AMRTAPAH:One who drinks the drink of immortal Bliss which is of one's own nature. Or one who recovered the Amrta from the Asuras and made the Devas, including Himself, partake of it.

505.SOMAH:One who as the moon invigorates the plants. Or one who is with Uma.

506.PURUJIT:One who gains victory over numerous people.

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

508.VINAYAH:One who inflicts Vinaya or punishment on evil ones.

509.JAYAH:One who is victorious over all beings.

510.SATYASANDHAH:One whose 'Sandha' or resolve becomes always true.'

511.DASARHAH:'Dasa' means charitable offering. Therefore, He to whom charitable offerings deserve to be made. Or one who in His krsna incarnation was born in the clan of Dasarha.

512.SATVATAM PATIH: 'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it. Or one who is in His Krsna incarnation was born in the clan of Dasarha.

512.SATVATAM PATIH:'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it. Or one who is the leader of the Satvata clan. Or the Lord of all Vaisnavas.

513. JIVAH: One who as the Ksetrajna or knower of the field or the body, is associated with Pranas.

514.VINAYITA SAKSI:One who witnesses the Vinayita or worshipful attitude of all devotees. It can also be interpreted to mean one who does not witness anything except as Self.

515.MUKUNDAH:One who bestows Mukto or Liberation.

516.AMITAVIKRAMAH:One whose three strides were limitless. It refers to Vamana measuring away the whole universe with three strides.

517.AMBHONIDHIH:One in whom the Ambhas or all beings from Devas down dwell. The Sruti says. 'Tani va etani catvari ambhamsi devah manusyah pitaro' surah.Devas, men, Pitrs, Asuras.These are the four Ambhas.' It can mean what is said in the Gita 10.24 'Sarasam asmi sagarah.Of water receptacles, Saras, I am the ocean.'

518.ANANT'ATMA:One who cannot be determined by space, time and causation.

519.MAHODADHI SAYAH:One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.

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

521.AJAH:'A' means Mahavisnu. So the word means one who is born of Visnu that is, Kama Deva.

522.MAHARHAH:One who is fit for worship, mahah.

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

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

525. PRAMODANAH: One who is always joyous as He is absorbed in immortal Bliss. Or one who fills with joy the minds of those who meditate upon Him.

526.ANANDAH:One whose form is Anada or Bliss. Brh. Up. 4.3.32 says..'Etsy'aiv'anadasy'anyani bhutani matram upajivanti..all creatures live depending on particles of that Ananda.'

527.NANDANAH:One who gives delight.

528.NANDAH:One who endowed with all perfections. Or the word can be Anandah meaning that in the Lord there are no joys born of sense contacts Cha. Up. 7.23.1 says.'Yo vai bhuma tat sukham, na'lpe sukham asti. What is full that is happiness in what is small there is no happiness.'

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

530.TRIVIKRAMAH:One whose three strides covered the whole world. Sruti says.. 'Trini pada vicakrame.By His feet, He covered three measures.' About His covering the three worlds by three strides, Harivamsa 3.88.51 says..

Trir ity'eva trayo lokah kirtita munisattamaih
Kramate tams tridha sarvams trivikrama iti srutah

"By the sound 'tri' the sages mean the three worlds. The Lord crossed them three times. So He is famous as Trivikrama."

531. MAHARSI KAPILA'CARYAH:Kapila is called Maharsi because he was master of all the Vedas. Others are called Rsis because they knew the Vedas only partly. He is Acarya because he was the teacher of pure truth leading to Enlightenment in the form of Samkhya. The Smrti says 'Suddhatma tattva vijnanam samkhyam ity abhidhiyate..knowledge of pure Atman is called Samkhya. Sv. Up. 5.2. says..Rsim prasutam Kapilam .. Kapila who was born as a Rsi.' The Gita 10.26 says.. 'Siddhanam Kapilo munih..among the perfected ones, I am the sage Kapila.'

532. KRATAJNAH:'Krtam' means the world because it is of the nature of an effect. 'Jnah', knower, means the Atman. So the epithet means the universe and Atman, its knower.

533. MEDINIPATIH: One who is the Lord of the earth.

534.TRIPADAH:One having three strides. The Sruti says.. 'Trini pada vicakrame'

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

536. MAHASRNGAH: One with a great antenna. The Lord is called so because when He took the form of a Fish, He played in the cosmic waters with a boat tied on its antenna.

537. KRTANTAKRT: One who brings about the destruction of the Krta or the manifested condition of the universe.

538:MAHAVARAHAH:The great Cosmic Boar.

539.GOVINDAH:'Go' means words, that is, the Vedic sentences. He who is known by them is Govindah. Visnutilaka says, Gobhir eva yato vedyo govindah samudahrtah..because He is known by, Vedic, words alone, He is called Govinda.'

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

541. KANAKANGADI: One who has Angadas, armlets, made of gold.

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

543. GABHIRAH: One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess etc.

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

545. GUPTAH: One who is not an object of words, thought etc. Says Ka. Up. 1.3.132.. 'esa sarvesu bhutesu gudho'tma na prakasate..being hidden in all objects, this Atman does not shine.'

546. CAKRA GADA DHARAH: One who has discus and Gada in hand. It is said..

Manas tattv'atmakam cakram
buddhi tattv'atmikam gadam
Dharayan lokaraksartham
uktas cakragada dharah..

'The Lord is called Cakragadadhara' because for the protection of the world He holds in His hand the discus representing the category of mind and Gada representing Buddhi.'

547. VEDHAH: One who does Vidhana or regulation.

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

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

550. KRSNAH: One who is known as Krsnadvaipayana. Says. Visnu Purana 3.4.5.

Krsna dvaipayanam vyasam viddhi narayanam prabhum
ko hy anyah pundarikaksan Mahabharata krt bhavet..

"Know that the Vyasa known as krsna Dvaipayana was the Lord Narayana Himself. Who except the lotuseyed Lord can produce a work like the Mahabharata"

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

552.SANKARSANO'CYUTAH:Sankarsana is one who attracts to oneself all beings at the time of cosmic Dissolution and Acyuta is one who knows no fall from His real nature. They form one word with the first as the qualification.Acyuta who is Sankarsana.

553.VARUNAH:The evening sun is called Varuna, because he withdraws his rays into himself. The Sruti says.'Imam me Varuna srudhi havam.O Varuna Hear this hymn of mine.'

554.VARUNAH:Vasista or Agastya, the sons of Varuna.

555.VRKSAH: One who is unshakeable like a tree. Sve. Up. 3.9. says.. 'Vrksa iva stabdho divi tisthaty'ekah..in the spiritual dimension the Paramatma stands alone, unmoving like a tree.'

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

557. MAHAMANAH: One who fulfils the three functions of creation, sustentation and dissolution of the universe by the mind alone. Visnu Purana says 'Manas'aiva jagat srstim samharam ca karoti yah. He who with his mind alone creates and dissolves the universe.

558. BHAGAVAN:Visnu Purana 6.5.74 says..
Aisvaryasya samagrasya viryasya yasasah sriyah
jnavairagyayos ca'iva sannam bhaga itirana

Lordliness, prowess, fame, beauty, knowledge, nonattachment..the combination of all these six attributes is Bhaga. One who possesses these six attributes is Bhagavan.It is also said..

Utpattim pralayam ca'iva bhutanam agatim gatim
vetti vidyam avidyam ca sa vacyo bhagavan iti

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

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

560.ANANDI:One whose nature is Ananda, Bliss. Or one who is attended by all prosperity and therefore is ever blissful.

561.VANAMALI: One who wears the floral wreath, Vanamala, called Vaijayanti, which consists of the categories of five Elements.

562.HALAYUDHAH:One who is His incarnation as Balabhadra had Hala or ploughshare as His weapon.

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

564.JYOTIR ADITYAH: One who dwells in the brilliance of the sun's orb.

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

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

567.SUDHANVA:One who has got as His weapon the bow named Sarnga of great excellence.

568. KHANDA PARASUH:The battle axe that destroys enemies. The reference is to the incarnation of the Lord as Jamadagni's son Parasurama or Rama with the battle axe as his weapon, with which destroyed enemies.

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

570.DRAVINAPRADAH:One who bestows the desired wealth on devotees.

571.DIVAH SPRK:One who touches the heavens.

572.SARVADRG VYASAH: One whose comprehension includes everything in its ambit. Or allcomprehensive knowledge is sarvadrk. Or one who is the Drk or the power of comprehension in all. Or the sage Vyasa, who was allknowing and identical with Brahma, and who could therefore divide the Vedas into four books. He further divided the first of these, Rgveda into 24 recensions, the second Yajur Veda into 101 recensions, the third Sama Veda into 1000 recensions, and the fourth Atharva Veda into 9 recensions. Further he compiled many Puranas too.

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

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

575.SAMAGAH:One who chants the Sama gana.

576.SAMA:The Bhagavad Gita, 10.22 says..'Vedanam Sama vedo'smi..'among the Vedas, I am Sama Veda.'

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

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

579. BHISAK: The Lord is called Bhisak or physician, because through the Bhagavad Gita, He has administered the supreme knowledge which is the medicine that cures one of the disease of Samsara. The Sruti says.Bhisak tamam tva bhisajam srnami..I hear that Thou art the greatest among the physicians."

580.SANYASAKRT:One who instituted the fourth Asrama of Sanyasa for the attainment of Moksa.

581. SAMAH: One who has ordained the pacification of the mind as the most important discipline for Sannyasins, ascetics. The Smrti says..

Yatinam prasamo dharmo niyamo vanavaśinam
danameva gṛhasthanam susruśa brahmacarinam

..The Dharma of the Sannyasin is pacification of the mind of the forest dweller it is austerity of the house holder it is charity and of the Brahmacarin, it is service.

582.SANTAH: The peaceful, being without interest in pleasures of the world. The Sruti says..'Niskalam niskriyam santam.The Parabrahman is timeless, actionless and Santa.'

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

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

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

586. SUBHANGAH: One with a handsome form.

587.SANTIDAH: One who bestows Santi, that is, a state of freedom from attachment, antagonism, etc.

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

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

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

591. GOHITAH: One who protected the cows by uplifting the mount Govardhana in His incarnation as Krsna. 'Go' also means the earth. One who embodies Himself to do good to the earth by ridding it of the weight of the evil ones.

592. GOPATIH: 'Go' means the earth. The Lord of the earth is Visnu.

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

594. VRSABHAKSAH: One whose eyes can rain all desirable objects on devotees. Or 'Vrsabha' means Dharma and so one whose look is Dharma.

595. VRSAPRIYAH: One to whom Vrsa or Dharma is dear. Or one who is both, 'Vrsa', that is, Dharma and 'Priyah', that is, dear to all.

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

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

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

599. KSEMAKRT: One who gives Ksema or protection to those that go to him.

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

601.SRIVATSAVAKSAH: One on whose chest there is a mark called Srivatsa.

602.SRIVASAH: One on whose chest Sridevi always dwells.

603.SRIPATIH: One whom at the time of the churning of the Milk ocean Sridevi chose as her consort, rejecting all other Devas and Asuras. Or 'Sri' means supreme Cosmic Power. The Lord is the master of that Power. Sve. Up. 6.8 says 'Parasya saktir vividha'iva sruyate..it is heard that the Lord's supreme power is many sided.'

604.SRIMATAM VARAH: One who is supreme over all deities like Brahma who are endowed with power and wealth of the Vedas..Rk, Yajus, and Sama. The Sruti says..'Rcah samani yajumsi, sa hi Srir amrta satam..the undecaying wealth of good men consists in Rk, Sama and Yajus.

605.SRIDAH: One who bestows prosperity on devotees.

606.SRISAH:One who is Lord of the Goddess Sri.

607.SRINIVASAH:'Sri' here denotes men with 'Sri', that is, virtue and power. He who dwells in such men is Srinivasa.

608. SRINIDHIH: One who is the seat of all Sri, that is, virtues and powers.

609.SRIVIBHAVANAH:One who grants every form of prosperity and virtue according to their Karma.

610.SRIDHARAH: One who bears on His chest Sri who is the mother of all.

611.SRIKARAH:One who makes devotees..those who praise, think about Him and worship Him..into virtuous and powerful beings.

612.SREYAH:'Sreyas' means the attainment of what is undecaying good and happiness. Such a state is the nature of the Lord.

613.SRIMAN:One in whom there are all forms of Sri, that is power, virtue, beauty etc.

614.LOKATRAYASRAYAH: One who is the support of all the three worlds.

615.SVAKSAH: One whose Aksas, eyes, are handsome like lotus flowers.

616.SVANGAH:One whose limbs are beautiful.

617.SATANANDAH:One who is nondual and is of the nature of supreme bliss, but who by adopting various Upadhis, adjuncts, appears as many. Br. Up. 4.3.32 says..'Etasya'iva'nandasya'nyani bhutani matram upajivanti..other creatures live depending on a particle of that bliss.'

618. NANDIH: One who is the nature of supreme Bliss.

619.JYOTIR GANESVARAH:One who is the Lord of the stars, that is, Jyotirgana. Ka. Up 2.2.15 says 'Tam eva bhantam anubhati sarvam..all brilliant objects shine depending on His brilliance.' The Gita 15.12 says..'Yad adityagatam tejah..that brilliance which is in the sun.'

620.VIJITATMA: One who has conquered the Atma, that is, the mind.

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

622. SATKIRTIH: One whose fame is of the nature of truth.

623. CHINNA SAMSAYAH: One who has no doubts, as everything is clear to him like a fruit in the palm.

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

625.SARVATASCAKSUH: One who, being of the nature of pure consciousness, can see everything in all directions. Sve. Up. 3.3. says..'Visvatas caksuh..The Lord has eyes on all sides.'

626.ANISAH:One who cannot have anyone to lord over him. Nar. Up. 2. says..'Na tasy'ese kascana. There is no one who is His master.'

627.SASVATAH STHIRAH:One, who though eternal, is also unchanging.

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

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

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

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

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

633.ARCISMAN: He by whose rays of light, Arcis, the sun, the moon and other bodies are endowed with rays of light.

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

635.KUMBHAH:He who contains in Himself every thing as in a pot, Kumbha.

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

637.VISODHANAH:One who destroys all sins by mere remembrance.

638.ANIRUDDHAH:The last one of the four Vyuhas..Vasudeva, Samkarsana, Pradyumna and Aniruddha. Or one who cannot be obstructed by enemies.

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

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

641.AMITAVIKRAMAH:One of unlimited prowess. Or one whose prowess cannot be obstructed by anyone.

642.KALANEMI NIHA:One who destroyed the Asura named Kalanemi.

643.VIRAH: One who is courageous.

644.SAURIH:One who was born in the clan of Sura as Krsna.

645.SURAJANESVARAH:One who by his overwhelming prowess controls even great powers like Indra and others.

646.TRILOKATMA: One who in his capacity as the inner pervader is the soul for the three worlds. Or one from whom all the three worlds are non different.

647.TRILOKESAH:One under whose guidance and command everything in the three worlds is functioning.

648.KESAVAH:By 'Kesa' is meant the rays of light spreading within the orbit of the sun. One who is endowed with this is Kesava. Maha. Bha. Santi. 341..48 says....

"Amsavo ye prakasante mama te kesa samjnitah
Sarvajnah Kesavam tasman mam ahur dvijasattamah"

"Whatever rays of Mine are shining, they are called Kesas. So the all knowing holy men call me Kesava." Or Brahma, Visnu and Siva are divine powers and therefore called Kesas. One who is endowed with these Saktis is Kesava. The Sruti says..'Trayah Kesinah'..the three are with Kesa. Vis. Pur. 5.1.61 says..'Mat kesau vasudhatale' meaning my two Kesas or Saktis are in the world. In the light of this, Kesa is a synonym of Sakti, Power. Harivamsa 3.88.48 syas..

"Ko brahme'ti samakhyata iso'ham sarvadehinam
avam tavamsa sambhatau tasmad kesava namavan

'Ka' means Brahma and 'Isa' means the Lord of all. We two are born of your parts, so Thou art known as Kesava."

649. KESIHA: One who destroyed the Asura named Kesi.

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

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

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

653.KAMI:One who by nature has all his desires satisfied.

654.KANTAH:One whose form is endowed with great beauty. Or one who effects the 'Anta' or dissolution of 'Ka' or Brahma at the end of a Dviparardha, the period of Brahma's life time extending over a hundred divine years.

655. KRITAGAMAH: He who produced scriptures like Sruti, Smrti, and Agama, as stated in the Lord's words.'SrutiSmrti mama'iva'jne.' It will be declared hereafter in this Visnu sahasranama verse 10, P. 39 that 'Vedah sastrani vijnanam etat sarvam Janardanat..The Veda, Sastras and spiritual enlightenment.All manifested from Jacarandas.'

656.ANIRDESYAVAPUH: He is called so, because, being above the Gunas, His form cannot be determined as this or that.

657.VISNUH:One whose brilliance has spread over the sky and over the earth. Maha. Bha. Santi 341.42..43 says..

Vyapya me rodasi partha kantir abhyadhika sthita
Kramanad va'pyaham Partha Visnur ity abhisamjnitah

"O Arjuna My immense brilliance spreads all over the sky and the world. For this reason, as also because I pervade everything, I am called Visnu."

658.VIRAH:One who has power of Gati or movement. The root 'vi' is used with several meanings as movement, extension, birth, lustre, throwing, eating, etc.

659.ANANTAH: One who pervades everthing, who is eternal, who is the soul of all, and who cannot be limited by space, time, location etc. Tait. Up. 2.1. says..'Satyam jnanam anantam brahma..Brahma is Truth, Knowledge and Ananta.' Vis. Pur. 2.5.24 says..

Gandharva'psarasah siddhah kinnaro'ragacaranah
nantam gunanam gacchanti tenananto'yam avyayah

'The Lord is Ananta because all beings including Gandharvas, Apsaras, Siddhas, Kinnaras, Sarpas and Caranas cannot find the end of the attributes of the Indestructible Being, the Lord, Ananta.'

660.DHANANJAYAH:Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjun is a Vibhuti, a glorious manifestation of the Lord, according to the statement of the Gita 10.57 'Pandavanam dhananjayah..among the Pandavas, I am Dhananjaya.'

661.BRAHMANYAH:There is a statement 'Tapo vedas ca vipras ca jnanam ca brahmasamjnitam'.. austerity, the Vedas, Brahmanas and knowledge are indicated by the word Brahma.' As the Lord promotes these, He is called Brahmanya.

662.BRAHMAKRT:One who performs Brahma or Tapas, austerity.

663.BRAHMA:One who creates everything as the creator Brahma.

664.BRAHMA:Being big and expanding, the Lord, who is known from indications like Satya, Truth, is called Brahma. Tait. Up. 2.1. Says..'Satyam jnanam anantam brahma..Brahma is Truth, Knowledge and Infinity Visnu Purana 6.7.53 says..

"Pratyastamita bhedom yat sattamatram agocaram
Vacasam atmasamvedyam tat jnanam brahma samjnitam

'That knowledge is Brahman, which is without any kind of difference, which is pure existence, which is beyond the power of words to express and which is selfknowing.'

665.BRAHMAVIVARDHANAH:One who promotes Tapas, austerity etc.

666.BRAHMAVIT:One who knows the Vedas and their real meaning.

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

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

669.BRAHMAJNAH:One who knows the Vedas which are born of Himself.

670.BRAHMANAPRIYAH:One to whom holy men are devoted.

671.MAHAKRAMAH: One with enormous strides. Sukla Yajur Veda 36.9 says..'Sam no Visnur urukramah..May Visnu with enormous strides bestow on us happiness.'

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

673.MAHATEJAH:He from whose brilliance, sun and other luminaries derive their brilliance. Tait. Up. 3.12.9.7 says 'Yena suryas tapati tejaseddhah.. He by whose brilliance the sun derives light and becomes hot,' The Gita 15.12 says..

"Yad aditya gatam tejo jagat bhasayate' khilam
Yac candramasi yac ca' gnau tat tejo viddhi mamakam

"Whatever brilliance of the sun illumines the whole world and so also whatever brilliance there is in the moon and the fire, know that to be Mine." Or one who is endowed with the brilliance of various excellences.

674. MAHORAGAH:He is also the great serpent. The Gita 10.29 says..'Sarpanam asmi vasukih..Among serpents I am Vasuki.'

675.MAHAKRATUH:He is the great Kratu or sacrifice. Manu 11.260 says 'Yadha svamedhah kraturat..just as Asvamedha is the king of sacrifices, in the same way.....'

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

677.MAHAYAJNAH:He who is the great sacrifice. The Gita 10.25 says 'Yajnanam japa yajno'smi.among Yajnas, I am Japayajna or the sacrifice consisting of silent repetition of Mantras.

678.MAHAHAVIH:The whole universe conceived as Brahman and offered as sacrificial offering, Havis into the fire of the Self which is Brahman. This and the names from 675 can be interpreted as 'He to whom great Havis, Yajna etc., are offered.'

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

680. STAVA PRIYAH:One who is pleased with hymns.

681.STOTRAM:A Stotra means a hymn proclaiming the glory, attributes and names of the Lord. These Stotras or hymns exalting the attributes of Hari are Hari Himself.

682. STUTIH:A praise.

683.STOTA: One who, being allformed, is also the person who sings a hymn of praise.

684. RANAPRIYAH: One who is fond of fight for the protection of the world, and for the purpose always sports in His hands the five weapons, the discus Sudarsana, the mace Kaumodaki, the bow Sarnga and the sword Nandaka besides the conch Pancajanya.

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

686.PURAYITA:One who is not only self fulfilled but gives all fulfilments to others.

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

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

689.ANAMAYAH:One who is not afflicted by any disease that is born of causes, internal and external.

690.MANOJAVAH:One who, being allpervading, is said to be endowed with speed like that of the mind.

691.TIRTHAKARAH:Tirtha means Vidya, a particular branch of knowledge or skill. The Lord is called so because He is the source of fourteen Vidyas sanctioned by the Veda as also of Vidyas outside the pale of Veda. According to the Puranas, in the early stages of the creative cycle the Lord took the form of Hayagriva and destroyed the two Asuras, Madhu and Kaitabha. He then imparted all the Vedas to Brahma, and in order to deceive the Asuras, who are enemies of the Devas, imparted to them the Vidyas that are outside the pale of the Vedas.

692.VASU RETAH: He whose Retas, semen, is gold, Vasu. There is following verse of Vyasa..

"Devah purvam apah srstva tasu viryam apasrjat
tat andam abhavat haimam brahmanah karanam param

"The Divine in the beginning created water and in it He cast His Virya, semen. It became the Golden Egg, Hiranyagarbha, out of which Brahma was born.

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

694.VASUPRADAH:One who bestows on devotees the highest of all wealth, namely Moksa. Brh. Up. 3.9.28 says..'Vijnanam anandam brahma, ratir datuh parayanam tisthamanasya tadvidah..Brahma is of the nature of Knowledge and Bliss. It is the support of all, of one who gives wealth, of one who is devoted to action due to ignorance and the knowing one who dwells in Brahman.' Or it may mean one who destroys the wealth of the enemies of Devas.

695.VASUDEVAH:The son of Vasudeva.

696.VASUH:He in whom all creation dwells. Or He who dwells in all creations.

697.VASUMANAH:One whose mind dwells equally in all things.

698.HAVIH:Havis or sacrificial offering as said in Bhagavad Gita, 4.24. 'Brahmarpanam brahma havih.'

699.SADGATIH:Tait. Up. 2.6. says..'Asti brahmeti ched veda santam enam tato viduh.One who knows Brahman as existing is called Sat or the holy man.' So the name means one who is attained by such persons. Or who in endowed with intelligence of great excellence.

700.SATKRTIH:One whose achievements are for the protection of the world.

701.SATTA:Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences, is called Satta. Ch. Up. 6.21 says..'Ekam evadvitiam.One without a second alone existed.'

702. SAD BHUTIH:The Paramatman who is pure existence and consciousness, who is unoblatable and who manifests Himself in many ways. An experienced object cannot be determined as existing or nonexisting, because it is subject both to experience and sublation. What is here contemplated is the sublation by Vedic sentences or by reason.

703.SATPARAYANAH:He who is the highest Status attainable by holy men who have realised the Truth.

704. SURASENAH: One having an army of heroic warriors like Hanuman.

705. YADUSRESTHAH: One who is greatest among the Yadus.

706.SANNIVASAH:One who is the resort of holy knowing ones.

707.SUYAMUNAH: One who is surrounded by many illustrious persons associated with the river Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra etc. Or one who was adored by Brahma and others while He stayed with the inhabitants on the banks of the Yamuna in the form of a cowherd.

708. BHUTAVASAH: He in whom all the beings dwell. Harivamsa, 3.88.53 says..'Vasanti tvayi bhutani bhutavasas tato bhavan..All beings dwell in Three. So Thou art Bhutavasa, dwelling place of all.

709.VASUDEVAH:The Divinity who covers the whole universe by Maya. Mah. Bha. Santi Parva, 341.41 says 'Chadayami jagad visvam bhutya surya iva'msubhah..just as the sun covers the whole earth with his rays, I cover this world by the manifestation of My power.'

710.SARVASUNILAYAH:He in whose form as the Jiva all the vital energy or Prana of all living beings dissolve.

711.ANALAH:One whose wealth or power has no limits.

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

713.DARPADAH:One who endows those who walk the path of righteousness with a sense of self respect regarding their way of life.

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

715.DURDHARAH:One who is very difficult to be borne or contained in the heart in meditation. As He is without any adjuncts or fields of manifestations, it is almost impossible to fix one's mind on Him. Yet some, out of His grace, and because of their effort during countless lives, at last succeed in doing so. The Gita says..

"Kleso'dhikaras tesam avyakta sakta cetasam
Avyakta hi gatir dukham dehavadbhir avapyate

"The difficulty of those who fix their minds on Avyakta is great for, the path of the Avyakta is very difficult for those who are bodyconscious."

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

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

718.MAHAMURTIH:One with an enormous form stretched on a bedstead constituted of the serpent Adisesa.

719.DIPTAMURTIH:One with a luminous form of knowledge. Or one who, as the Hiranyagarbha, has assumed a brilliant form.

720.AMURTIMAN: He who is without a body born of Karma.

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

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

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

724.SATANANAH:He is called one with a hundred faces to indicate that He has several forms. 'Visvam', this whole universe, also is His form with countless faces.

725.EKAH:One without any kind of differences that are internal or that relate to similar objects external, or to dissimilar objects. Ch. Up. 6.2.1. says..'Ekam eva'dvitiyam..there is only one, there is no second.'

726.NAIKAH:One who has numerous bodies born of Maya. Br. Up. 2.5.9 says..'Indro mayabhih pururupa iyate..Indra, that is, Isvara, is on account of Maya seen as one with many forms.'

727.SAVAH:That Yajna in which Soma is made.

728.KAH:The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy. Ch. Up. 4.10.5 says..'Kam brahma.Brahman is of the nature of joy.'

729.KIM:One who is fit to be contemplated upon, because He is the summation of all values.

730.YAT:One who is by nature existent. The word 'Yat' indicates a selfsubsisting entity. The Sruti says..'Yato va imani bhutani jayante.That from which all beings are born.'

731.TAT:Brahma is so called because He expands, tanoti. The Gita 17.23 says.Om tat sad iti nirdeso brahmanas trividhah smrtah.Om, Tat, Sat.these are three words indicating Brahman.

732.PADAMANUTTAMAM:Braman is 'Pada' or Status, because He is the goal of all Moksaseekers. It is Anuttama, because it is that beyond which there is nothing else to be attained.

733.LOKABANDHUH:He in whom all the worlds are linked, Baddha, because He is the support of them all. Or because He is the Father of the world and there is no relative to one closer than the father. Or one who has done towards the world what a wellwisher or a relative should do by revealing the Sruti, Smrti etc. which show what is good and what is bad.

734.LOKANATHAH:One to whom all the worlds pray. Or one who regulates, comforts, and rules over the whole world.

735.MADHAVAH:One who was born in the clan of Madhu.

736.BHAKTAVATSALAH:One who has got love for devotees.

737.SUVARNAVARNNAH:One who has got the colour of gold. Says Mund. Up. 3.1.3. 'Yada pasyah pasyate rukma varnam..when the seer perceives Him whose colour is that of gold.'

738.HEMANGAH:One whose form is like that of gold. Ch. Up. 1.6.6. says..'Ya eso'ntar'aditye hiranmayah purusah..the golden hued person who dwells within the sun.

739.VARANGAH:He the parts of whose form are brilliant.

740.CANDANANGADI:One who is adorned with armlets, Angada, that generate joy.

741. VIRAHA: One who destroyed heroes, Viras, like Hiranyakasipu for protecting Dharma.

742.VISAMAH:One to whom there is no equal because nothing is comparable to Him by any characteristic. The Gita 11.43 says. 'Na tvat samo'stya bhyadhikah kuto'nyah..there is none equal to Thee, then how can one be greater"

743.SUNYAH:One who, being without any attributes, appears as Sunya, emptiness.

744.GHRTASIH:One whose blessings are unfailing.

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

746.CALAH:One who moves in the form of air.

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

748.MANADAH:One who by His power of Maya induces the sense of self in nonself. Or one who destroys in the knowing ones the sense of identification with the nonself.

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

750.LOKASVAMI: One who is the Lord of all the fourteen spheres.

751.TRILOKADHRK:One who supports all the three worlds.

752.SUMEDHAH:One with great and beneficent intelligence.

753.MEDHAJAH:One who arose from yaga, a kind of sacrifice.

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

755.SATYAMEDHAH:One whose intelligence is fruitful.

756.DHARADHARAH: One who supports the worlds by His fractions, Amsas, like Adisesa.

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

758. DYUTIDHARAH:One whose form is always brilliant.

759. SARVA SASTRA BHRTAM VARAH:One who is superior to all bearing arms.

760.PRAGRAHAH:One who accepts the offerings of devotees with great delight. Or one who is like the reins in controlling the senses which are like wild horses.

761.NIGRAHAH:One who controls and destroys everything.

762.VYAGRAH:One who has no Agra or end. Or one who is very attentive, Vyagra, in granting the prayers of devotees.

763.NAIKASRINGAH:One with four horns. Tait. Aran. 1.10.17 says..

"Catvari srnga trayo'sya pada
Dve sirse sapta hastaso'sya
Tridha baddho vrsabho roraviti
Mahadevo martyan avivesa."

"The Great Lord of the form of Vrsabha, ox with four horns, three legs and seven arms and tied in three places, has entered into human beings making sound."

764.GADAGRAJAH:One who is revealed first by Mantra, Nigada. Or one who is the elder brother of Gada.

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

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

767. CATURVYUHAH:One having four manifestations, Vyuhas, as stated in Ait. Ar. 3.4.2. 'Sarira purusah, chandahpuruso veda puruso maha purusah.'

768.CATUR GATIH:One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.

769.CATURATMA:One whose self is specially endowed with puissance, because it is without any attachment, antagonism etc. Or one who has got the four functions of the internal organs..mind, intellect, 'I' sense and Citta.

770.CATURBHAVAH:One from whom has originated the four human values..Dharma, Artha, Kama and Moksa, morality, wealth desire and liberation.

771.CATUR VEDAVIT:One who understands the true meaning of the four Vedas.

772.EKAPAT:One with a single Pada, part or leg. Or one with a single foot or manifestation. Purusa Sukta 3 says..'Pado'sya visva bhutani..all beings constitute one of his manifestations.' The Gita 10.42 says..'vistabhya'ham idam krtsnam ekamsena sthito jagat. By one fraction of mine, I pervade this whole universe.'

773.SAMAVARTAH:One who effectively whirls the wheel of Samsara.

774.ANIVRTTATMA: One, who is not Nivrtta, separated from, anything or anywhere, because He is all pervading. Or if it is taken as "Nivrttatma", it means one whose mind is turned back from all sense objects.

775.DURJAYAH:One who cannot be conquered.

776.DURATIKRAMAH:One out of fear of whom, even heavenly objects like sun do not dare to oppose Him command. Kath. Up. 2.3.3. says..

"Bhayad asya'gnis tapati bhayat tapati suryah
Bhayad indras ca vayus ca mrtyur dhavati pancamah

"Out of fear of Him, fire burns and sun shines out of fear of Him alone, Indra, Vayu and death the fifth category move about." Katha. Up. 2.3.2. says..'Mahad bhayam vajram udyatam..the great terror striking thunderbolt weapon is held aloft.'

777.DURLABHAH:One who can be attained by Bhakti, which is difficult for a person to be endowed with. Vyasa says..

"Janmantara sahasresu tapo jnana samadhibhih
Naranam ksina papanam Krsne bhaktih prajayate

"By means of Tapas, Jnana and Samadhi practised in many births, men's sins are destroyed, and they get devotion to Krsna." Further the Gita 10.21 says..'Bhaktya labhyas tu ananyaya.. by whole hearted and unwavering devotion, I am attainable.

778.DURGAMAH:One whom it is difficult to attain.

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

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

781.DURARIHA:One who destroys beings like Asuras who tread the path of evil.

782.SUBHANGAH:One whose form is very auspicious to meditate upon.

783.LOKASARANGAH:One who like the Saranga, honey beetle, grasps the essence of the world. The Sruti says.. 'Prajapatir lokan abhyatapat..Prajapati, the Lord of all, heated the worlds, that is, absorbed the essence of the worlds.' Or one who is to be known through the Pranava, the sound symbol 'Om', which is called the Lokasara, the essence of the worlds.

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

785.TANTU VARDHANAH:One who can augment or contract the web of this world.

786.INDRA KARMA:One whose actions are like that of Indra, that is, are of highly commendable nature.

787.MAHAKARMA:One of whom the great elements like Akasa are effects.

788.KRTAKARMA:One who has fulfilled everthing and has nothing more to accomplish. Or one who has performed the Karma in the form of Dharma.

789. KRTAGAMAH:One who has given out the Agama in the shape of the Veda. Brh. Up. 2.4.10 says.. 'Asya mahato bhutasya nisvasitam etad rgvedah..The Rg Veda is what has been breathed out by this great Being.'

790.UDBHAVAH:One who assumes great and noble embodiments out of His own will. Or one who, being the cause all, has Himself no birth.

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

792.SUNDAH:One who is noted for extreme tenderness, Undanam. It means the same as Karunakara.

793.RATNA NABHAH:Ratna indicates beauty so one whose navel is very beautiful.

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

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

796.VAJASANAH:One who gives Vajam, food, to those who entreat Him.

797.SRNGI:One who at the time of Pralaya, cosmic dissolution, assumed the form of a fish having prominent antenna.

798.JAYANTAH:One who conquers enemies easily. Or one who is the cause of such victories over enemies.

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

800.SUVERNABINDUH:One whose 'Bindus', that is, limbs, are equal to gold in brilliance. Ch. Up. 1.6.6. says.. "Apranakhat sarva eva suvarnah..everything, the whole being from the toe nail to the head, is golden." Or one who is of the nature of the sound symbol "Om" for in that Mantra are included all the choicest of Varnas or alphabets, Bindus etc.

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

802.SARVA VAGISVAR'ESVARAH:One who is the master of all masters of learning, Vagisvaras, including Brahma.

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

804.MAHAGARTAH:One whose Maya is difficult to cross like a deep pit. The Gita 7.14 says.. "Mama Maya duratyaya..My Maya is difficult to cross" Or the word Garta, as interpreted by some philologists, means a chariot, Ratha. So the name can mean a great car warrior as He is described in Mahabharata and in such texts.

805.MAHABHUTAH:One who is not divided by the three periods of time..past, present and future.

806.MAHANIDHIH:One in whom all the great elements have their support. He is Mahan or a great one and 'Nidhi', the precious one.

807.KUMUDAH:'Ku' means earth one who gives joy, MUDA, to the earth by freeing it of its burdens is Kumuda.

808.KUNDARAH:One who offers blessings as pure as Kunda or jasmine. There is also the following verse..'Kum dharam darayamasa Hiranyaksa jighamsaya Varaham rupam asthaya..In order to destroy Hiranyaksa the Lord took the form of the boar and pierced 'Ku' or earth'.

809. KUNDAH:One who has limbs as beautiful as Kunda or Jasmine. Or one who resembles a crystal in point of purity. Or one who gave an offering of 'Ku' or earth to the Rsi Kasyapa. Hari Vamsa 1.41.1617 says..

Sarva papa visudhyartham vaji medhena cestavan
Tasmin yajne maha dane daksinam Bhrgunandanah
Maricaya dadau pritam Kasyapaya vasundharam

"Parasu Rama, the son of Bhrgu, in order to be freed from all sins, performed the Asvamedha sacrifice. In that sacrifice where great gifts are given, he gladly offered as Daksina to Kasyapa, the son of Marici, the whole of the earth."

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

811.PAVANAH:One by merely remembering whom a devotee attains purity.

812.ANILAH:'Ilanam' means inducement is Anila. 'Ilana' also means sleep. So one who sleeps not or is ever awake is Anila. Or the Lord is not 'nila', difficult to understand He is easily accessible to devotees.

813.AMRTASAH:One who consumes Amrita or immortal bliss which is His own nature. Or one who consumed Amrita produced by the churning of the milk ocean after making the Devas also consume it. As the Lord's 'asa', will bring undecaying fruits, He is called Amrtasa.

814.AMRTAVAPUH:One whose form is deathless, that is, undecaying.

815.SARVAJNAH:One who is all knowing. Mund. Up. 1.1.9. says, 'Yah sarvajnah sarva vit' one who is omniscient and all knowing.'

816.SARVATOMUKHAH:One who has faces everywhere. Gita 13.13

says..'Sarvato'ksi siro mukhah .. One who has eyes, heads and faces everywhere.'

817.SULABHAH:One who is attained easily by offering trifles like, leaf, flower, fruits etc., with devotion. Say the Mahabharata

Patresu puspesu phalesu toye
svakritya labhyesu sadai'va satsu
bhakty'eka labhye puruse purane
muktyai katham na kriyate prayatnah..

"When there are freely available all the requisites like leaves, flowers, fruits and water to make offerings to Him who is attainable by devotion alone, why should not man make an effort to attain Mukti"

818.SUVRATAH:'Vratati' means enjoys. So one who enjoys pure offerings. It can also mean one who is a nonenjoyer, that is, a mere witness.

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

820.SATRUJIT:Conqueror of all forces of evil.

821.SATRUTAPANAH:One who destroys the enemies of the Devas.

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

823.UDUMBARAH:One who as the Supreme cause is 'above the sky', that is, superior to all. According to the Sruti passage, 'Orgva annadyam udumbaram', food is another derivative meaning of the word. So one who in the form of food nourishes the whole universe.

824.ASVATTHAH:That which does not last even for the next day. Katha. Up. 2.3.1. says..' Ordhvamulam adhah sakham asvattham prahur avyayam..with roots above and branches below, the Asvattha tree is spoken of as indestructible.'

825.CANURANDHRA NISUDANAH:One who destroyed a valiant fighter Canura belonging to the race of Andhra.

826.SAHASRARCHI:One with innumerable Arcis or rays. The Gita 1112 says..

Divi surya sahasrasya bhaved yugapad utthita
Yadi bhah sadrsi sa syat hasas tasya mahatmanah

"If innumerable suns shine in the sky their light will be equal to His brilliance."

827. SAPTAJIHVAH: The Lord in his manifestation as Fire is conceived as having seven tongues of flame. Mund. Up. 1.2.4. says

Kali karali ca manojava ca sulohita ya ca sudhumravarna
Sphulingini visvaruci ca devi lelayamana iti sapta jihvah
"Fire has seven flaming tongues..Kali, Karali, Manojava, Sulohita,
Sudhumravarna Sphulingini and Visvaruci."

828. SAPTAIDHAH: The Lord who is of the nature of fire has seven Edhas or forms of brilliance. The Vedas say 'Sapta te agne samidhah sapta jihvah..O fire you have seven forms of brilliance and seven tongues.'

829. SAPTAVAHANAH: The Lord in the form of Surya or sun has seven horses as his vehicles or mounts. Or one having a horse with seven names as his mount. The Sruti says.. 'Eko'svo vahati saptanama..a horse with seven names carries Him.'

830. AMURTIH: Murti means an object, moving or unmoving, with weight and tangibility. Amurti therefore is one without this limitation. Or one without a form based on a body and limbs.

831. ANAGHAH: One who is without sins or without sorrow.

832. ACINTYAH: One who is not determinable by any criteria of knowledge, being Himself the witnessing Self certifying all knowlege. Or one who, being transcendent, cannot be subject to thought.

833. BHAYAKRT: One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear.

834. BHAYA NASANAH: One who destroys the fears of the virtuous.

835. ANUH: One who is extremely subtle. Mund. Up. 3.1.9 says 'Eso'nur atma cetasa veditavyahthis subtle Atman is to be comprehended by the mind.'

836. BRHAT: The huge and mighty. Kath. Up. 1.2.20 describes Him as 'Mahato mahiyangreater than any other great being.'

837. KRSAH: One who is nonmaterial. In the light of Brh. Up. passage 3.8.8. 'Asthulam etc.,' He is without bulk, and so nonmaterial spirit.

838. STHULAH: Being the inner pervader of all, He is figuratively described as Sthula or huge.

839. GUNABHRT: The support of the Gunas. He is so called because in the

creative cycle of creation, sustention and dissolution, He is the support of the Gunas Sattva, Rajas and Tamas with which these functions are performed.

840. NIRGUNA: One who is without the Gunas of Prakrti Sv. 6.11 says Kevalo nirgunas ca One who is noncontactual and is without the Gunas of Prakrti. As the Gunas are unreal metaphysically, He is Nirguna.

841. MAHAN: The Great. That is the one to whom sound and other attributes have no reference because of His subtlety so also who is eternal, pure, allpervading and to whom therefore Karmas or actions cannot be attributed even by reason. About Him Apasthambha says, Anango sabdo sariro sparsas ca mahan suci He is without limbs, sound, body, touch etc. and who is great and pure.

842. ADHRTAH: One who, being the support of all supporting agencies, like Prthvi Earth, is not supported by anything external to Him.

843. SVADHRTAH: One supported by oneself. If He is not supported by any as stated above, then how does He stand By way of answer it is said Supported by oneself. Cha. Up. 7.24.1 says Sa bhagavah kasmin pratisthita iti Sve mahimni O Master Where can It be established In Its greatness alone.

844. SVASYAH: One whose face is beautiful and slightly red like the inside of a lotus flower Or the one from whose face the collection of sounds called Veda emerged in order to instruct man about the fundamental values of life. Says Brh. Up. 2.4.10 Asya mahato bhutasyathe Veda forms the breath of this Great Being.

845. PRAGVAMSAH: The family lines of the others are preceded by the lines of still others, but the Lords descendent, namely, the world system, is not preceded by anything else.

846. VAMSAVARDHANAH: One who augments or destroys the worldsystem, which is His offspring.

847. BHARABHRT: One who bears the weight of the earth assuming the form of Ananta.

848. KATHITAH: One who is spoken of as the highest by the Veda or one of whom all Vedas speak. Ka. Up. 1.2.15 says, Sarve Veda yat padam amanantithat whom all the Vedas declare. The Gita 15, 15 says Vedais ca sarvair aham eva vedyah..I am the object to be known through all the Vedas. The sacred texts say

Vede Ramayane punye Bharate bharatar sabha
Adau madhye tatha cante Visnuh sarvatra giyate

..It is Visnu who is glorified in the beginning, middle and end of texts like Veda, Ramayana and other Puranas as also Mahabharata. Ka. Up. 1.3.9 says So dhvanah param apnoti tad visnoh paramam padam..He reaches the other end of the path, that is, the supreme Status of Visnu. Such is the declaration of Srutis and Smrtis. To the question, What is the Status of that Supreme and ultimate all pervading Visnu it is answered that the Status is beyond the ken of Indriyas. In the passages, beginning with Indriyebhyah para hy arthah the subtle aspect of objects is beyond the Indriyas or senses and ending with the passage..Purusan na param kincit sa katha sa para gatih there is nothing superior to Purusa. That is the summit of attainment..

849.YOGI:Yoga here means knowledge, Jnana. So He who is attained by that is Yogi. Or Yoga means Samadhi. He who is ever established in His own Self, that is, the Paramatma. He is therefore Yogi.

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

851.SARVAKAMADAH:One who bestows all desired fruits. Brah. Su. 3.2.38 says..Phalam ata upapatteh..fruits of works are attained from this Paramatma. This is reasonable.

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

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

854.KSAMAH:He who brings about the decline of all beings.

855.SUPARNAH:The Lord who has manifested Himself as the tree of Samsara has excellent leaves, Parna, in the form of Vedic passages, Chandas. The Gita 15.1 says..Chandamsi yasya parnani, the Vedic passages are whose leaves.

856.VAYUVAHANAH:He for fear of whom Vayu, air, carries all beings. Tait. Up. 2.8 says..Bhisasmad vatah pavate..for fear of Him the air moves.

857.DHANURDHARAH:He who as Rama wielded the great bow.

858. DHANURVEDAH: He who as the same Rama, the son of Dasaratha, was the master of the science of archery.

859.DANDAH:He who is discipline among the disciplinarians. The Gita 10.38 says..Dando damayatam asmi..I am the discipline of the disciplinarians.

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

861.DAMAH:He who is in the form of selfdiscipline in men as a result of enforcement of discipline.

862.APARAJITAH:One who is never defeated by enemies.

863.SARVASAH:One who is expert in all Karmas, works. Or one who has conquered all enemies.

864.NIYANTA: One who appoints every person to his respective duties.

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

866.AYAMAH:One on whom Yama has no control, that is one who has no death. Or one who is to be attained by all disciplines of Yoga like Yama and Niyama. For that reason He is known by these names.

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

868.SATTVIKAH:One who is established essentially in the Sattva Guna.

869.SATYAH:One who is truly established in good people.

870.SATYADHARMAPARAYANAH:One who is present in truthfulness and righteousness in its many aspects.

871.ABHIPRAYAH:The One who is sought after by those who seek the ultimate values of life, Purusartha. Or the One towards whom the world system goes at the time of Pralaya and in whom it dissolves.

872. PRIYARHAH: The being to whom the objects that are dear to oneself, are fit to be offered. The Smrti says..

Yad yad istatamam loke ya ccasya dayitam grhe
Tat tat gunavate deyam tad evaksyam icchata

If one wants to safeguard and augment what he considers precious in life and what is dear to him in his home..he must give of it to virtuous persons.

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

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

875.PRITIVARDHANAH:One who enhances the joys of devotees.

876.VIHAYASA GATIH:One who is the support of Visnupada. Or One who, as the sun, moves in the sky, Vihayasam.

877.JYOTIH:One who is the light of self luminous consciousness that reveals oneself as well as other things. Nar. Up. 13.10 says 'Narayana paro jyotir atma..Narayana is the supreme light. He is the Atman.'

878: SURUCIH: The Lord whose Ruci that is, brilliance or will, is of an attractive nature.

879. HUTABHUK: One who eats, that is receives, whatever is offered to whatever deities, Devas, in all sacrifices.

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

881.RAVIH:One who absorbs all Rasas, fluids in the form of the sun. Visnu Dharmottara 1.30.16 says..'Rasanam ca tatha danat ravir it'yabhidhiyate..because he absorbs all fluids, he is called Ravi.'

882.VIROCANAH:One who shines in many ways.

883. SURYAH: One who generates Sri or brilliance is Surya. Or Agni, fire, is what is called Surya.

884.SAVITA: One who brings forth, Prasava, all the worlds. Visnu Dharmottara 1.30.10 says..'Prajanam tu prasavanat savite'ti nigadyate..as He generates the worlds He is called Savita.

885.RAVI LOCANAH:One having the sun as the eye. Mu. Up. 2.1.4. says..'Agnir murdha caksusi candrasuryau.Fire is the crown of the head, and the sun and the moon are the eyes.'

886. ANANTAH: One who is eternal, all pervading and indeterminable by space and time. Or one who has taken up the form of Adisesa called Ananta.

887.HUTABHUK:One who consumes what is offered in fire sacrifices.

888.BHOKTA: One to whom the unconscious Prakrti is the object for enjoyment. Or one who protects the world.

889.SUKHADAH:One who bestows liberation, Moksa on devotees. Or it can be read as 'Asukhadah', meaning one who destroys unhappiness.

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

891.AGRAJAH:One who was born before everything else, that is, Hiranya garbha. Rg. Veda 10.121.1 says.. "Hiranyagarbha samavartatagre..Hiranyagarbha came into being first."

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

893. SADAMARSI: One who is always patient towards good men.

894.LAKADHISTHANAM:Brahman who, though without any other support for Himself, supports all the three worlds.

895. ADBHUTAH:The wonderful being, Ka. Up. 1.2.7. says..

Sravanaya'pi bahubhir yo na labhyah
Srnvanto'pi bahavo yam na vidyuh
Ascaryo vakta kusalo'sya labdha
Ascaryo jnata kusalanusistah

"Many do not happen even to hear about It. Many, even when they hear, are not able to know It. A wonder is the one who can speak about It. And the man of high capacity is the one who can attain It. The one who attains It after being instructed by a competent teacher is indeed a marvel." The GITA 2.29, also says 'Ascaryavat pasyati kascit enam..One sees It as a great wonder'. From all these it is clear that the Lord is very rare to attain. Or the word may mean one whose form, powers, actions and achievements are of a wonderful nature.

896.SANAT:The word Sanat indicates a great length of time. Time also is the

manifestation of the Supreme Being. Visnu Purana 1.2.15 says..

Parasya brahmano rupam purusah prathamam dvija
Vyakta'vyakte that'aiva'nye rupe kalas tatha param

"O holy men The first manifestation of the Supreme Brahman is Purusa. The Indiscreet, the Discreet and the Great Entity, Mahattattva, and others are its other manifestations. Time is also a manifestation of His."

897.SANATANATAMAH: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.

898.KAPILAH: A subterranean fire in the ocean is Kapila, light red in colour. Being identified with that fire, the Lord is here denoted by the colour of that fire.

899. KAPIH:'Ka' means water. One who drinks or absorbs all water by his rays is Kapi, that is, the sun. Or according to the statement 'Kapir varahah sresthas ca', Kapi means the Boar or Varaha, one of the incarnations of Visnu.

900.APYAYAH:One in whom all the worlds get dissolved in Pralaya.

901.SVASTIDAH:One who gives what is auspicious to devotees.

902.SVASTIKRT:One who works bestowing what is good.

903.SVASTI:One whose auspicious form is characterised by supreme Bliss.

904.SVASTIBHUK:One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.

905.SVASTIDAKSINAH:One who augments as Svasti, auspiciousness, Or one who is an adept in doing what is auspicious. Or interpreting the sound 'Daksina' as 'accomplishing quickly', the epithet can mean one who bestows blessings on the devotees quickly. It means all attainments come to one who even thinks of Him. Barahmanda Purana 83.17 says..

Smrte sakala kalyana bhajanam yatra jayate
Purusas tam ajam nityam vrajami saranam Harim

"I seek shelter in that birthless eternal Being Hari by whose very remembrance people attain all that is auspicious."

There is another saying on this..

Smaranad eva krsnasya papa sanghata panjaram
Satadha bhedom ayati girir vajra hato yatha.

"Just as the mountain broke into bits on being struck by the thunder bolt weapon, so also by the very remembrance of Krsna, the heaps of accumulated sins get shattered into countless pieces."

906. ARAUDRAH:Action, attachment and anger..these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.

907.KUNDALI:One who has taken the form of Adisesa. Or one who has taken a form equalling that of the sun. Or one who has Samkhya and Yoga as his two ear ornaments. Or one who has fish like ear pendants.

908.CAKRI:One who sports in his hand the discus named Sudarsana, which is the category known as Manas, for the protection of all the worlds. Visnu Purana 1.22.71 says..

calasvarupam atyantam javena'ntaritanilam
cakra svarupam ca mano dhatte visnuh kare sthitam

"Mahavisnu sports in his hand the category of mind in the form of a discus which defeats air in its fast movement."

909.VIKRAMI:Vikrama means taking a stride, as also courage. So the word means one who is greater than anyone else in these respects.

910. URJITA SASANAH: One whose dictates in the form of Srutis and Smrtis are of an extremely sublime nature. The Lord says..

Sruti smrti mama'iva'jne yas te ullanghya vartate
Ajna cchedi mama dvesi madbhakto'pi na vaisnavah

"The Srutis and Smrtis are My commandments. Whoever violates them violates My order. They are therefore my traducers. They are not my devotees, nor can they be called Vaisnavas."

911.SABDATIGAH:One who cannot be denoted by any sound because He has none of the characteristics which could be grasped by sound. Tait. Up. 2.4 says, 'Yato vaco nivartante aprapya manasa saha.Without grasping whom mind and speech recoil.' Visnu Purana 1.17.22 says, 'Na sabda gocaram yasya yogi dhyeyam param padam..'He whose Status is always meditated upon by Yogis, but cannot be denoted by any word.'

912.SABDASAHAH:One who is the purport of all Vedas. Kath. Up. 1.2.15 says,

'Sarve veda yat padam 15.5 also says, 'Vedais ca sarvair aham eva vedyah..I am the subject knowable through all the Vedas.'

913.SISIRAH:One who is the shelter to those who are burning in the three types of worldly fires..sufferings arising from material causes, psychological causes and spiritual causes.

914. SARVARIKARAH:For those in bondage, the Atman is like Sarvari', night and for an enlightened one the state of Samsara is like night, Sarvari. So the Lord is called the one who generates Sarvari or night for both the enlightened and the bound ones. The Gita 2.69 says..

Ya nisa sarva bhutanam tasyam jagarti samyami
Yasyam jagrati bhutani sa nisa pasyato muneh

"What is night to all creatures, in that the self controlled man is awake in what all creatures are awake, that is night to the enlightened sage."

915.AKRURAH:One who is without cruelty. Cruelty is a characteristic of the mind. It is born of anger and is of the nature of an intense agitation within one. The Lord is free from all desires and is therefore free from all anger. Being free from anger, He is also free from cruelty.

916. PESALAH: One who is handsome in regard to His actions, mind, word and body.

917. DAKSAH:One who is fullgrown, strong and does every thing quickly, such a person is Daksa. As the Paramatman in all these, He is Daksa.

918. DAKSINAH:This word also means the same as the above Nama. Still as it is different in form, it is not considered a repetition. Or the root 'Daks' has the meaning of movement and destruction. According to this, as the Lord pervades everywhere and destroys everything, He is called Daksinah.

919.KSAMINAM VARAH:The greatest among the patient ones, because He is more patient than all Yogis noted for patience and also because, He is most noted among those who patiently bear the weight of the earth and all heavenly bodies. Valmiki says about Rama, 'Ksamaya prthivi samah..He is equal to the earth in the matter of patience.' Or, though He bears all the three worlds, He does not feel their heaviness like the earth. As He is thus superior to the earth in the quality of patience, He is called the greatest among the patient the Lord is omnipotent and is capable of doing everything, He is called by that epithet.

920. VIDVATTAMAH: He who has got the unsurpassable and all inclusive knowledge of everything.

921.VITABHAYAH:One who, being eternally free and the Lord of all, is free from the fear of transmigratory life.

922. PUNYA SRAVANA KIRTANAH: One to hear about whom and to sing of whom is meritorious. Visnu Sahasranama 122 says..

Ya idam srnuyan nityam yas c'api parikirtayet
Na'subham prapnuyat kincit so'mutr'eha ca manavah

"He who hears and recites this everyday will not be overcome by evil here or hereafter."

923.UTTARANAH:One who takes beings over to the other shore of the ocean of Samsara.

924.DUSKRTIHA:One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.

925.PUNYAH: One who bestows holiness on those who remember and adore Him. Or one who has revealed what is holy through the Vedas and the Smritis.

926. DUHSVAPNA NASANAH:When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.

927.VIRAHA:One who frees Jivas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.

928. RAKSANAH: One who, assuming the Sattvaguna, protects all the three worlds.

929. SANTAH:Those who adopt the virtuous path are called good men, Santah. It is the Lord who manifests Himself as such persons for the spread of spiritual excellence and good conduct.

930.JIVANAH:One who supports the lives of all beings as Prana.

931. PARYAVASTHITAH: One who remains pervading everywhere in this universe.

932. ANANTA RUPAH:One who has innumerable forms, as He dwells in this all comprehending universe.

933.ANANTASRIH:One whose 'Sri', glory, is infinite. Sve. Up. 6.8. says, 'Parasya saktir vividha'iva' sruyate.. we hear about His supreme power as varied.'

934. JITA MANYUH: One who has overcome anger.

935. BHAYAPAHAH: One who destroys the fears of beings from Samsara.

936. CATURASRAH: One who is just, because He bestows on Jivas the fruits of their Karma.

937. GABHIRATMA: One whose nature is unfathomable.

938. VIDISAH: One who distributes various fruits of actions to persons differing in their forms according to competency.

939. VYADISAH: One who gives to Indra and other deities directions according to their varied functions.

940. DISAH: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

941. ANADIH: One who has no beginning because He is the ultimate cause of all.

942. BHURBHUVAH: 'Bhu' means support. One who is the support, Bhu, of even the earth, which is known to support all things.

943. LAKSMIH: He who is the bestower of all that is auspicious to the earth besides being its supporter. Or 'Bhu' may be taken to mean earth, Bhuvah, Bhuvan Loka, and Lakshmi, the science of the spirit. So one who gives the Atmavidya to all beings. In Sristuti it is said.. 'Atmavidya ca devi tvam.. Oh Devi Thou art the science of the Spirit.'

944. SUVIRAH: One who has many brilliant ways, Iras, of manifestation.

945. RUCIRANGADAH: One who has very attractive armlets.

946. JANANAH: One who gives birth to living beings.

947. JANAJANMADIH: One who is the root cause of the origin of Jivas that come to have embodiment.

948. BHIMAH: One who is the cause of fear. The Sruti says 'Mahad bhayam vajram udyatam.. raising the fear inspiring thunderbolt weapon.'

949. BHIMA PARAKRAMAH: One whose power and courage in His incarnations were a cause of fear for the Asuras.

950. ADHARA NILAYAH: One who is the support of even all the basic supporting factors like the five elements.. Ether, Air, Fire, Water and Earth.

951. ADHATA: One who is one's own support and therefore does not require another support. Or one who drinks, Dhayana, all beings during the time of Dissolution.

952. PUSPAHASAH: One whose manifestation as the universe resembles the Hasa or blooming of buds into flowers.

953. PRAJAGARAH: One who is particularly awake, because He is eternal Awareness.

954. URDHVAGAH: One who is above everything.

955. SATPATHACARAH: One who follows the conduct of the good.

956. PRANADAH: One who gives back life to dead ones as in the case of Pariksit.

957. PRANAVAH: Pranava, OM, the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.

958. PANAH: It comes from the root Pana meaning transaction. So One who bestows the fruits of Karma on all according to their merits. Says Tait. Ar. 1.2.7 Sarvani rupani vicitya dhiro Namani krtvabhivadan yad aste

The intelligent Being, contemplating all forms, gave them names and remains calling them by those names.

959. PRAMANAM: One who is selfcertifying, as He is Pure Consciousness. Pure Consciousness, being selfcertifying, requires no other proof. Tait. Up. 3.53 says, Prajnanam Brahma..Brahman is consciousness. Vis. Pur. 1.2.1. says..

Jnanasvarupam atyanta nirmalam paramarthatah
Tam evarthasvarupena bhrantidarsanatah sthitam

..That which is in truth absolutely pure and is of the nature of consciousness that very thing, when viewed by delusive vision, is experienced as objects of the world.

960. PRANANILAYAH: The home or dissolving ground of the Pranas. Being subject to the Atman, the Pranas that is, the Indriyas, dissolve in the Jiva, which in its true nature is one with the Atman. So the Atman is the residence of the Prana. Or Prana, Apana etc., which sustain the body, dissolve in the Jiva. Thus He is the house of Pranas. Or the Jiva, which is kept alive by association with the Pranas, is itself the Prana. And as the Jiva dissolves in the

Paramatma, He is the Prananiaya. Or one who absorbs the Pranas and the Jivas into Himself.

961.PRANABHRT:One who strengthens the Pranas as food, Anna.

962.PRANA JIVANAH:He who keeps alive human beings with Vayus, airs, known as Prana, Apana, etc.Kat. Up 2.2.5 says.

Na pranena napanena martyo jivati kascana
Itarena tu jivanti yasmin netavupasritau.

No one lives by Prana or Apana. He lives by that which is support of these.

963.TATTVAM:Means Brahman, just as words like Amrta, Satya, Paramartha etc.

964.TATTVA VIT:One who knows His own true nature.

965.EKATMA:One who is the sole being and the spirit, Atma, in all. Tait. Up. 1.1. says..Atma va idam eka evagra asit..This Atman alone existed in the beginning. The Smrti says..

Yas capnoti yad adatte yac catti visayan iha
Yac casya santato bhavas tasmad atmeti giyate

That is known as the Atman which pervades every being, which sustains every being, which enjoys every being, and which remains always the same.

966.JANMA MRTYU JARATIGAH:One who subsists without being subject to the six kinds of transformations..being born, existing temporarily, growing, transforming, decaying and dying. Kat. Up. 1.2.18 says, Na jayate mriyate va vipascit.The Atman, which is of the nature of consciousness, is never born and never dies.

967.BHURBHUVAHSVASTARUH:The three Vyahrtis.Bhuh, Bhuvah, Svah..are said to the essence of the Veda. Doing fire sacrifices with these, men transcend the three worlds. So the Lord is known by these three syllables. Manu says..

Agnau prastahutih samyag adityam upatisthate
Adityad jayate vrstir vrster annam tatah prajah

The oblations put in fire reach the sun. From the sun comes the rain. From rain food grows. From food beings are born. Or Bhuh, Bhuvah and Svah, stand for

the three worlds constituting the tree of Samsara. It is the Lord who has manifested as that tree.

968.TARAH: One who helps Jivas to go across the ocean of Samsara. Or it signifies the Pranava, Om, with which the Deity is one.

969. SAVITA:He who generates all the worlds.

970.PRAPITAMAH:One who is the father of Brahma, and therefore the grandfather of all.

971.YAJNAH:One who is the form of Yajna.

972.YAJNAPATI:One who is the protector and the master of the Yajnas. The Gita, 9.24 says Aham hi sarva yajnanam bhokta ca prabhur eva ca..I am the enjoyer and the master of all Yajnas.

973.YAJVA:One who manifests as the performer of a Yajna.

974.YAJNANGAH:All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a Yajna. So He is known by this name. Harivamsa 3.34. 34 41 says..

Veda pado yupa damstrah kratuhastas citimukhah
Agni jihvo darbha roma brahma sirso mahatapah
Ahoratreksano divyo vedangah sruti bhusanah
Ajya nasah sruva tundah sama ghosa svano mahan
Dharma satyamayah sriman krama vikrama satkriyah
Prayascitta nakho ghorah pasujanur maha bhujah
Udgastrandho homalingo bijausadhi maha phalah
Vayvantaratma mantrasphig vikramah somasonitah
Vediskandho havir gandho havya kavyativegavan
Prag vamsa kayo dyutiman nana diksabhir arcitah
Daksina hridayo yogi maha satramayo mahan
Upakarmostharucakah pravargyavarta bhusanah

Nanacchandogatipatho guhyopanisadasanah
Chaya patni sahayo vai meru srnga ivocchritah.

That Supreme Lord who is the embodiment of Yajna, is the great Being having the Vedas for feet, the sacrificial post for molars, the sacrificial rites for arms, fire for tongue, the Darba grass for hair and Brahma for head. His is a divine form having night and day as eyes, the six Vedas as ear ornaments, ghee as the nose, Sruvas as mouth, the sound of Sama chant as voice. He is the great one with Dharma and Truth as arms endowed with all glories, and the holy acts are His footsteps. Penance, Prayascitta, is His nails, the sacrificial beast His knees. The Vedic chants are His intestines, the act of sacrifice is His sex organ, and herbs are His seed. The atmosphere is His soul. The Mantras form his hind parts. His movements are attractive. The Soma juice is His blood. The sacrificial pits are the shoulder. The sacrificial offering is the incense. The Havya and the Kavya represent His great speed. The Pragvamsa, the retiring quarter of the sacrificer, is His body. He is brilliant and adored by the various sacrificial initiations. The sacrificial gift, Dakshina, is His heart. He is a Yogi endowed with the whole sacrifices as His being. His lips are the subsidiary rites and teeth. His pores are the Pravargya. The various Vedic metres are the routes for Him to traverse. The highly secret Upanishads are His buttocks. Shadow is His consort. He shines like a peak of mount Meru.

975.YAJNA VAHANAH:One who supports the Yajnas which yield various fruits.

976.YAJNABHRT:He is so called, because He is the protector and supporter of all Yajnas.

977.YAJNAKRT:One who performs Yajna at the beginning and end of the world.

978.YAJNI:One who is the Principal, as contrasted with the Accessories, of Yajna, which is His own adoration.

979.YAJNABHUK:One who is the enjoyer of Yajna or Protector of Yajna.

980.YAJNA SADHANAH:One to whom the Yajna is the approach.

981.YAJNANTAKRT:One who is the end or the fruits of Yajna. Or the end of the Yajna marked by the Purnahuti accompanied by Rg. Vedic Mantras of Vaisnava import.

982.YAJNAGUHYAM:The Jnana Yajna or the sacrifice of knowledge, which is the most estoeric, Guhyam, of all the Yajnas. Or the sacrifice done without desire for fruits is Yajnaguhya. Such sacrifices are said to be identical with Brahman.

983.ANNAM: That which is eaten by living beings. Or He who eats all beings.

984.ANNADAH: One who is the eater of the whole world as food. The particle Eva is added to show that He is also Anna, the food eaten.

985.ATMAYONIH: One who is the source of all that is, there is no material cause other than Himself for the universe.

986.SVAYAM JATAH: He is also the instrumental cause. Brah. Su. 1.4.39 says Prakrtis ca, pratijnadrstanta nuparodhat. It means, both the material cause and the instrumental cause of the universe is Brahman. When interpreted like this there will be no contradiction between the statement of the doctrine and illustration. This Sutra establishes that Sri Hari Himself is the material and the instrumental cause of the world.

987.VAIKHANAH: One who excavated the earth, taking a unique form. It is well known in the Puranas that the Lord assumed the unique form of the Cosmic Boar, and excavating the earth, destroyed the demon called Hiranyaksa in the Patala.

988.SAMAGAYANAH: One who recites the Sama chants.

989.DEVAKI NANDANAH: The son of Devaki in the incarnation as Krsna. Maha. Bh. 158..31 says..

Jyotimsi sukranī ca yaṇi like
Trayo loka lokapalas trayi ca
Trayognayas cahutayas ca panca
Sarve deva devaki putra eva

All the luminous bodies in the sky including the planets and the stars, all fires, and in the same way the three worlds, their guardian angels, the three Vedas, the three Vedic fires, the five oblations, the entire group of Devas..all this is the son of Devaki.

990.SRASTA: The creator of all the worlds.

991.KSTISAH: A master of the world. Here it denotes Rama.

992. PAPANASANAHA:He who destroys the sins of those who adore Him , meditate upon Him, remember and sing hymns of praise on Him. The text known as Vrddhasatatapa says..

Paksopavasada yat papam purusasya pranasyati
Pranayama satenaiva tat papam nasyate nram
Pranayama sahasrena yat papam nasyate nram
Ksana matrena tat papam harer dhyanat pranasyati

Whatever sin of a man is atoned for by one week's fasting, that is achieved by hundred Pranayamas. So also whatever sin is atoned for by thousand Pranayamas, that is atoned for by meditation upon Hari even for a while.

993. SANGHABHRT:One who sports the conch known as Pancajanya, which stands for Tamasahamkara, of which the five elements are born.

994. NANDAKI:One who has in His hand the sword known as Nandaka, which stands for Vidya, spiritual illumination.

995. CAKRI:One who sports the discus known as Sudarsana, which stands for the principle of the mind. Or One who turns the wheel of Samsara.

996. SARNGA DHANVA:One who has the bow known as the Sarnga, which stands for the Rajasahamkara, out of which the Indriyas have come.

997. GADADHARAH:One who has the mace known as the Kaumodaki, which stands for the category of Buddhi.

998. RATHANGA PANIH:One in whose hand is a wheel, Cakra.

999. AKSOBHAYAH:One who cannot be upset by anything, because He controls all the above mentioned weapons.

1000. SARVA PRAHARANA YUDHAH:There is no rule that the Lord has got only the above mentioned weapons. All things which can be used for contacting or striking are His weapons. This particular epithet has been applied to Him in the end to show His mastery over everything. For, His will always come true, Satya sankalpa. Mand. Up. 6 says Esa sarvesvarah..He is the Lord of all. This epithet is used twice to indicate the end. Om is also used in the end to indicate what is auspicious. Brhan naradiya 1.51.10 says

Onkaras catha sabdas ca dvav etau brahmanah pura
Kantham bhitva viniryatau tasmad mangalika vubhau

Om-kara and the sound Atha came out of Brahmas mouth. They are both, therefore, causes of auspiciousness. Namah is added in the end to indicate worship. The Veda says Bhuyistham te nama uktim vidhema..We offer you our

salutations again and again. There are the following verses about the great merits attached to making salutations to Hari

Dhanyam tad eva lagnam tan naksatram tad eva punyam ahah
Karanasya ca sa siddhir yatra Harih prang namas kriyate

Whatever Lagna, zodiacal sign, there is in which Hari is first saluted that indeed is blessed, that Naksatra, star, is blessed, and that day is holy. That gives also fulfilment to the senses. In this, the word Prak, first, indicates also the end indirectly for, the disciple offers salutations at the end also. The fruit accruing from salutation is already given. Further Maha. Bh. Santi 47..91

Ekopi Krsnasya krtah pranamo
Dasavamedhavabhrthena tulyah
Dasasva medhi punareti janma
Krsna pranami na punarbhavaya

One prostration done to Sri Krsna is equal to ten Asvamedha sacrifices and the concluding baths. A man who has performed ten Asvamedha sacrifices has to be born again but not so one who prostrates to Krsna.

Atasipuspasankasam pita vasasam acyutam
Ye namasyanti Govindam na tesam vidyate bhayam

Santi Parva 47..90 No fear overcomes on who salutes Govinda who is ever without a fall, who wears a yellow cloth and who is blue in color.

Loka trayadhipatim apratima prabhava
Misad pranamya sirasa prabhavisnum isam
Janmantara pralaya kalpa sahasra jata
Masu prasantim upayati narasya papam

If a man bows down his head in salutation to the Creator and Lord of all the three worlds who is endowed with limitless powers, the sins committed by him in his innumerable past births and numberless Kalpas, creative cycles, are destroyed.

