



14

VISHNU SAHASRA NAMA STOTRAM-III

Dear learner in the previous lesson you learnt that there are different names and the God Vishnu is being worshiped or remembered in these shlokas. In this lesson also you will study about the God Vishnu and his more different names.



OBJECTIVES

After reading this lesson you will be able to:

- recite all shlokas properly.
- know the meaning of different names of God Vishnu.

14.1 VISHNU SAHASRA NAMA STOTRAM-III



Note

ॐ नमो भगवते वासुदेवाय

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १ ॥

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १ ॥

Vishvam: The all or the Universe.

Vishnur: He who pervades everything.

Vashatkara: For whom the sacrificial versus are uttered in the yagyas.

Bhuta-bhavya-bhavat.prabhuh: The one who is the master and beyond the past, present and the future.

Bhutakrud: The creator and destroyer of all existences in the universe.

Bhutabhrud: One who supports or sustains or governs the universe.

Bhava: Pure existence.

Bhutatma: The essence of all beings.

Bhuta.bhavanah: He who originates and develops all Elements.

Class-V



Note

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।

अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥

Putatma: One whose nature is purity/who is purity

Paramatma cha: He who is the supreme one and the Atman.

Muktanam parama gatih: The highest goal of the liberated ones.

Avyayah: One for whom there is no decay.

Purusha: One who abides in the body or pura.

Sakshi: One who witnesses everything

Kshetrajno: The knower of the field or body.

Akshara eva cha: He who is without destruction.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।

नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः । ३ ॥

Yogo: One attainable through Yoga.

Yogavidam neta: The master of those who are established in the above& mentioned Yoga.

Pradhana.purushesvarah: The master of pradhana or Prakruti and Purusha or Jiva.

Narasimha.vapu: One in whom the bodies of a man and a lion are combined.

Shirman: One on whose chest the goddess Shri always dwells.

Vishnu Sahasra Nama Stotram-III

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Note

Kesavah: One whose Kesa or locks are beautiful.

Purushottamah: The greatest among all Purushas.

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।

सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥

Sarvah: The omniscient source of all existence.

Sarvah: Destroyer.

Sivah: One pure.

Sthanur: One who is steady, immovable and changeless.

Bhutadir: Source of all elements or existing things.

Avyayah nidhir: 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.

Sambhavo: One born out of His own will as incarnation.

Bhavano: One who generates the fruits or Karmas of all Jivas for them to enjoy.

Bharta: One who supports the universe as its substratum.

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

Prabhur: One who is an adept in all rites.

Ishvarah: One who has unlimited lordliness or power over all things.

Class-V



Note

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।

अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥

Svayambhuh: One who exists by Himself, uncaused by any other.

Sambhur: One who bestows happiness on devotees.

Adityah: The golden-hued person in the sun's orb.

Pushkaraksho: One who has eyes resembling the petals of Pushkara or lotus.

Mahasvanah: One from whom comes the great sound & the Veda.

Anandi-nidhano: The one existence that has neither birth nor death.

Dhata: One who is the support of the universe.

Vidhata: He who generates Karmas and their fruits.

Dhaturuttamah: The ultimate support of every thing.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।

विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥

Aprameyo: One who is not measurable or understandable by any of the accepted means of knowledge like sense, perception, inference etc.



Note

Hrishikesah: The master of the senses or He under whose control the senses subsist.

Padma-nabho: He in whose navel (nabhi) the lotus (padma), the source of the universe, stands.

Amara-prabhuh: The master of Amaras or the deathless ones, i.e. the Devas.

Visvakarma: He whose Karma (work) has resulted in all that exists (Vishvam) or He whose power of creation is unique and wonderful.

Manu: He who thinks.

Stvashta: He who makes all beings shrunken (Tanukarana) at the time of cosmic dissolution.

Sthavishtah: He who excels in everything in bulk or substantiality.

Sthaviro-dhruvah: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।

प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ ७ ॥

Agrahyah: One who cannot be grasped by the organs or knowledge or conceived by the mind.

Sasvatah: One who exists at all times.

Krishno: The existence. Knowledge. Bliss.

Lihitakshah: One whose eyes are tinged red.

Class-V



Note

Pratardanaḥ: Destroyer of all at the time of cosmic dissolution.

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

Trikakubdhama: He who is the support (dharma) of the three regions above, below and in the middle.

Pavitram: That which purifies everything.

Mangalam param: Supremely auspicious.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।

हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८ ॥

Isanaḥ: He who controls and regulates everything.

Pranadaḥ: One who bestows or activates the Prana, the vital energy.

Prano: The Supreme Being.

Jyeshthah: The eldest of all; for there is nothing before Him.

Sreshthah: One deserving the highest praise.

Prajapatiḥ: The master of all living beings, because He is Ishvara.

Hiranyagarbho: One who is Atman of even Brahma the creator.

Bhugarbho: One who has got the world within Himself.

Madhavo: The Consort of Ma or Mahalakshmi or one who is fit to be known through Madhu.Vidya.

Madhusudanaḥ: The destroyer of the demon Madhu.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।

अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ६ ॥

- Ishvara: The Omnipotent Being.
- Vikrami: The courageous One.
- Dhanvi: One armed with bow.
- Medhavi: He who has great intelligence capable of grasping all texts.
- Vikramah: He who crosses (Karmana) i.e. transcends samsara. Or one who has Vih, bird i.e. Garuda as His mount.
- Kramah: Vishnu is called Kramah, because He is the cause of Kramana or crossing of the ocean of samsara by devotees, or because from Him all Krama or manifestation of the universe, has taken place.
- Anuttamo: He than whom there is none greater.
- Duradharsah: One whom none (Asuras) can overcome.
- Krutajnah: One who knows everything about what has been done (Kruta) by Jivas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water.
- Krutir: The word means what is achieved through all human efforts or works.
- Atmavan: One established in his own greatness i.e. requiring no other support than Himself.

Note



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Note

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सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥

Suresah: The lord of the Suras or Devas. It can also mean the greatest of those who bestow good.

Saranam: One who removes the sorrows of those in distress.

Sharma: One who is of the nature of supreme bliss.

Vishvaretah: The seed of the universe.

Prajabhavah: He from whom all beings have originated.

Ahah: Luminous one.

Samvasaro: As Time is a form of Vishnu, He is called Samvasara or a year.

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

Pratyayah: One who is of the nature of Prati or Prajna (consciousness)

Sarvadarshanah: One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ ११ ॥

Ajah: One who has no birth.

Sarveshvarah: The Lord of all Lords or the supreme Lord.



Note

- Siddhah: One ever established in one's own nature.
- Siddhih: One who is of the nature of Consciousness in all.
- Sarvadih: One who is the first cause of all elements.
- Achyutah: One who never lost and will never lose his inherent nature and powers.
- Vrushakapir: One who showers all objects of desire.
- Ameyatma: One whose form or nature cannot be measured and determined.
- Sarva-yoga-vinihshrutah: One who stands aside completely from all bondage.

वसुर्वसुमनाः सत्यः समात्माऽसमितः समः ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥

- Vasur: One in whom all beings dwell and one who dwells in all beings.
- Vasumanah: The term Vasu means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e. a mind free from attachments, anger and other evil qualities.
- Satyah: One whose nature is Truth.
- Samatma: One whose mind is Sama, without partiality or anger and thus the same towards all beings.

Class-V



Note

Sammitah: This name and the previous (samatma) occurring together, can be split in two ways - as samatma + sammitah and as samatma + asammitah.

Samah: One unperturbed at all times.

Amoghah: One whose worship will never go in vain, but will bear ample fruits.

Pundarikaksho: One who has pervaded, i.e. is realized in, the lotus of the heart. Or One whose eyes resemble the petals of a lotus.

Vrushakarma: One whose actions are according to vrushas i.e. Dharma.

Vrushakrutih: One who takes form for the sake of Vrushas or Dharma.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।

अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ १३ ॥

Rudro: One who makes all beings cry at the time of cosmic dissolution.

Bahushira: One with innumerable heads.

Babhrur: One who governs the world.

Vishvayonih: One who is the cause of the world.

Shuchi sravah: One whose names and glories are very holy and purifying to be heard.

Amrutah: One who is deathless.



Note

Shashvata-sthanur: One who is both eternal and firmly established, unchanging.

Vararoho: He whose lap gives the highest blessings.

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

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ १४ ॥

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

Sarva-vid-bhanur: One who is omniscient and illumines everything.

Vishvaksheno: He before whom all Asura armies get scattered.

Janardana: One who inflicts suffering on evil men.

Vedah: He who is of the form of the Veda.

Vedavid: One who knows the Veda and its meaning.

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

Vedango: He to whom the Vedas stand as organs.

Vedavit: One who knows all the Vedas.

Kavih: One who sees everything.

Class-V



Note

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।

चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५ ॥

Lokadhyakshah: He who witnesses the whole universe.

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

Dharmadhyakshah: One who directly sees the merits (Dharma) and demerits (Adharma) of beings by bestwing their due rewards on all beings.

Krutakrutah: One who is an effect in the form of the worlds and also a noneffect as their cause.

Chaturatma: One who for the sake of creation, sustentation and dissolution assumes forms.

Chaturvyuhas: One who adopts a fourfold manifestation.

Chaturdamstras: One with four fangs in His Incarnation as Nisimha.

Chaturbhujah: One with four arms.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।

अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १६ ॥

Bhrajishnur: One who is pure luminosity.

Bhojanam: Prakruti or Maya is called Bhojanam or what is enjoyed by the Lord.

Bhokta: As he, purusha, enjoys the prakruti, He is called the enjoyer or Bhokta.



Note

Sahishnur: As He suppresses Asuras like Kiranyaksha, He is Sahishnu.

Jagad-adhijah: One who manifested as Hiranyagarbha by Himself at the beginning of creation.

Anagho: The sinless one.

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

Jeta: One who is naturally victorious over beings, i.e. superior to all beings.

Vishva-yonih: The source of the universe.

Punar-vasuh: One who dwells again and again in the bodies as the Jivas.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।

अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥ १७ ॥

Upendro: One born as the younger brother of Indra.

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

Pramshur: One of great height.

Amoghah: One whose acts do not go in vain.

Suchir: One who purifies those who adore and praise Him.

Urjitah: One of infinite strength.

Class-V



Note

- Atindrah: One who is superior to Indra by His inherent attributes like omnipotence, omniscience etc.
- Samgrahah: One who is of the subtle form of the universe to be created.
- Dhurutatma: One who is ever in His inherent form or nature, without the transformation involved in birth and death.
- Niyamo: One who appoints His creatures in particular stations.
- Yamah: One who regulates all, remaining within them.

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।

अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ १८ ॥

- Vedyo: One who has to be known by those who aspire for Mokshas.
- Vaidhyah: One who knows all Vidyas or branches of knowledge.
- Sada-yogi: One who is ever eÛperienceble, being ever eÛistent.
- Viraha: One who destroys heroic Asuras for the protection of Dharma.
- Madhavo: One who is the Lord or Master of Ma or knowledge.
- Madhuh: Honey, because the Lord gives joy, just like honey.



Note

- Atindriyo: One who is not knowable by the senses.
- Mahamayo: One who can cause illusion even over other great illusionists.
- Mahotsaho: One who is ever busy in the work of creation, sustentation and dissolution.
- Mahabalah: The strongest among all who have strength.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।

अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥ १६ ॥

- Mahabuddir: The wisest among the wise.
- Mahaviryo: The most powerful one, because Ignorance which is the cause of Samsara is His great power.
- Mahasaktir: One with great resources of strength and skill.
- Mahadyutih: One who is intensely brilliant both within and without.
- Anirdesyavapuh: One who cannot be indicated to another as: 'He is this', because He cannot be objectively known.
- Shriman: One endowed with greatness of every kind.
- Ameyatma: The Spirit with intelligence that cannot be measured by any one.
- Mahadridhruk: One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in his Krishna incarnation.

Class-V



Note

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।

अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ २० ॥

Maheshvaso: One equipped with the great bow.

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

Shrinivasah: One on whose chest the Goddess Shri, eternal in nature, dwells.

Satam gatih: One who bestows the highest destiny attainable, to all holy men.

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

Suranando: One who bestows joy on all divinities.

Govindo: Gau means words. Thou pervadest all words, giving them power. Therefore sages call the Govinda.

Govindam patih: Gau means words. One who knows them is Govid. He who is the master of words is indicated by this name.

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।

हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥ २१ ॥

Marchir: The supreme power and impressiveness seen in persons endowed with such qualities.



Note

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

Hamsah: One who removes the fear of Samsara from those who practise the sense of identity with Him.

Suparnah: One who has two wings in the shape of Dharma and Adharma.

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 Vishnu, so he has come to have this name.

Sutapah: One who performs rigorous austerities at Badarikashrama as Nara and Narayana.

Padmanabhah: One whose navel is beautifully shaped like lotus.

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

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

Amrutyuh: One who is without death or its cause.

Sarva-druk: One who sees the Karmas of all Jivas through His inherent wisdom.

Simhah: One who does Himsa or destruction.

Class-V



Note

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- Sandhata:** One who unites the Jivas with the fruits of their actions.
- Sandhiman:** One who is Himself the enjoyer of the fruits of actions.
- Sthirah:** One who is always of the same nature.
- Ajo:** The root 'Aj' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, i.e. destroys them.
- Durmarshanah:** One whose might the Asuras cannot bear.
- Shasta:** One who instructs and directs all through the scriptures.
- Vishrutatma:** One who is specially known through signifying terms like Truth, Knowledge etc.
- Surariha:** One who destroys the enemies of Suras or Devas.

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।

निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

- Gurur:** One who is the teacher of all forms of knowledge.
- Gurutamo:** One who gives the knowledge of Brahman even to divinities like Brahma.
- Dhama:** It means brilliance.

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Note

Satyah: One who is embodied as virtue of truth specially.

Satya¶kamah: One of unfailing valour.

Nimisho: One whose eye&lids are closed in Yoga&nidra.

Animishah: One who is ever awake.

Sragvi: One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects of the five elements.

Vachaspatir-udaradhih: Being the master of Vak or word i.e. knowledge, He is called so. As his intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

अग्रणीग्रामणीः श्रीमान् न्यायो नेता समीरणः ।

सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ २४ ॥

Agranir: One who leads all liberation&seekers to the highest status.

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

Shriman: One more resplendent than everything.

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

Neta: One who moves this world of becoming.

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

Class-V



Note

Sahasramurdha: One with a thousand, i.e. innumerable, heads.

Vishvatma: The soul of the universe.

Sahasraksha: One with a thousand or innumerable eyes.

Sahasrapat: One with a thousand, i.e. innumerable legs.

आवर्तनो निवृत्तात्मा संवृतः सम्प्रमर्दनः ।

अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥

Avartano: One who whirls round and round the Samsara-chakra, the wheel of Samsara or worldly existence.

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

Samvrutah: One who is covered by all-covering Avidya or ignorance.

Sampramardanah: One who delivers destructive blows on all beings through His Vibhutis (power manifestation like Rudra, Yama etc.).

Ahah samvartako: The Lord who, as the sun, regulates the succession of day and night.

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

Anilo: One who has no fixed residence.

Dhanani dharah: One who supports the worlds, Adishesha, elephants of the quarters etc.



INTEXT QUESTIONS 14.1

रिक्तस्थानानि पूरयत

1. भूतकृद्भूतभृद्भावो भूतभावनः ।।
2. पूतात्मा परमात्मा च परमा गतिः ।
3. योगो नेता प्रधानपुरुषेश्वरः ।
4. स्वयम्भूः शम्भुरादित्यः महास्वनः ।
5. अप्रमेयो पद्मनाभोऽमरप्रभुः ।
6. अग्राह्यः शाश्वतः कृष्णो प्रतर्दनः ।
7. ईशानः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
8. सुरेशः शर्म विश्वरेताः प्रजाभवः ।
9. अजः सर्वेश्वरः सिद्धः सिद्धिः ।
10. सत्यः समात्माऽसम्मितः समः ।



WHAT HAVE YOU LEARNT

- Recitation of all Shlokas.
- Meaning of names of God Vishnu.

Note



Class-V



Note



TERMINAL QUESTIONS

1. Write the meaning of the following-
 - a) समीरणः
 - b) अग्रणीग्रामणीः
 - c) विश्रुतात्मा
 - d) भुजगोत्तमः
 - e) अनिरुद्धः
 - f) अनिर्देश्यवपुः
 - g) वीरहा



ANSWERS TO INTEXT QUESTIONS