



15

VISHNU SAHASRA NAMA STOTRAM-IV

Dear learner this lesson is in continuation of the previous lesson where you have studied some shloks of Vishnu-sahasra-namstotras and their meaning. In this lesson also you are going to read some more shlokas.



OBJECTIVES

After reading this shlokas you will be able to:

- recite all shlokas properly;
- know the meaning of shaloka.



15.1 VISHNU SAHASRA NAMA STOTRAM-IV

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।

सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥ २६ ॥

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

Prasannatma: One whose mind is never contaminated by Rajas or Tamas.

Vishva-dhrug: One who holds the universe by his power.

Vishva-bhug: One who eats up or enjoys or protects the worlds.

Vibhuh: One who becomes many from Hiranyagarbha down wards.

Satkarta: One who offers benefits.

Sat-krutah: One who is adored even by those who deserve adoration.

Sadhur: One who acts according to justice.

Jahnuh: One who dissolves all beings in oneself at the time of dissolution.

Narayanah: Nara means Atman. Narayana, that is, one having His residence in all beings.

Narah: He directs everything, the eternal Paramatma is called Nara.



Note

असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।

सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

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

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

Visistah: One who excels everything.

Shishtakrch: Shihstam means commandment. So, one who commands everything. Or one who protects shishtas or good men.

Siddharthah: One whose object is always fulfilled.

Siddha-sankalpah: One whose resolutions are always fulfilled.

Siddhidah: One who bestows Siddhi or fulfillment on all who practised disciplines, in accordance with their eligibility.

Siddhisadhanah: One who brings fulfillment to works that deserve the same.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।

वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

Vrushahi: Vrusha means dharma or merit.

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

Class-V



Note

Vishnu Sahasra Nama Stotram-IV

- Vishnur: One who pervades everything.
- Vrushaparva: One who has given as steps (Parvas), observances of the nature of Dharma, to those who want to attain the supreme state.
- Vrushodarah: One whose abdomen showers offspring.
- Vardhamanascha: One who multiplies in the form of the universe.
- Viviktah: One who is untouched and unaffected.
- Shruti-sagarah: One to whom all the shruti or Vedic words and sentences flow.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।

नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २६ ॥

- Subhujo: One possessing excellent arms that protect the worlds.
- Durdharo: One who holds up the universe - a work which none else can do.
- Vagmi: One from whom the words constituting the Veda come out.
- Mahendro: The great Lord, that is, the Supreme Being, who is the God of all gods.
- Vasudo: One who bestows riches.
- Vasuh: One who is himself the Vasu.
- Naikarupo: One who is without an exclusive form.



Note

Bruhad-rupah: One who has adopted mysterious forms like that of a Boar.

Shipivishtah: Shipi means cow. One who resides in cows as Yagya.

Prakashana: One who illumines everthing.

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥

Ojastejoduti-dharah: Ojas means inherent vitality. Tejas means puissance and such qualities. Dyuti means radiance. So the word means one who possesses all these qualities.

Prakashatma: One whose form is radiant.

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

Vruddhah: One who is rich in excellences like Dharma, Gyana (knowledge), Vairagya (renunciation) etc.

Spashstaksharo: He is so called because Omkara, the manifesting sound of the Lord, is Spashta or high pitched.

Mantras: One who manifests as the Mantras of the RK, Sama, Yajus etc., or one who is known through Mantras.



Chandramshur: He is called 'Chandramshu' or moonlight because just as the moon-light gives relief to men burnt in the heat of the sun, He gives relief and shelter to those who are subjected to the heat of Samsara.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।

औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ३१ ॥

Amrtamshudbhavo: The Paramatman from whom Amrutamshu or the Moon originated at the time of the churning of the Milk-ocean.

Bhanuh: One who shines.

Shashabinduh: The word means one who has the mark of the hare, that is the Moon.

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

Aushadham: One who is the Aushadha or medicine for the great disease of Samsara.

Jagatahsetuh: One who is the aid to go across the ocean of Samsara.

Satya-dharma-parakramah: One whose excellences like righteousness, omniscience, puissance, etc. are all true.

Vishnu Sahasra Nama Stotram-IV

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।

कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥

Bhuta-bhavya-bhavan-nathah: One who is the master for all the beings of the past, future and present.

Pavanah: One who is the purifier.

Pavanah: One who causes movement.

Analah: The Jivatma is called Anala because it recognizes Ana or Prana as Himself.

Kamaha: One who destroys the desire-nature in seekers after liberation.

Kamakrut: One who fulfils the wants of pure minded devotees.

Kantah: One who is extremely beautiful.

Kamah: One who is sought after by those who desire to attain the four supreme values of life.

Kamapradah: One who liberally fulfils the desires of devotees.

Prabhuh: One who surpasses all.

युगादिकृद्युगावर्तो नैकमायो महाशनः ।

अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥

Yugadikrud: One who is the cause of periods of time like Yuga.

Class-V



Note

Class-V



Note

Vishnu Sahasra Nama Stotram-IV

- Yugavarto:** One who as time causes the repetition of the four Yugas beginning with Satya Yuga.
- Naikamayo:** One who can assume numerous forms of Maya, not one only.
- Mahashanah:** One who consumes everything at the end of a Kalpa.
- Adrushyo:** One who cannot be grasped by any of the five organs of knowledge.
- Vyakta-rupascha:** He is so called because His gross form as universe can be clearly perceived.
- Sahasrajid:** One who is victorious over innumerable enemies of the Devas in battle.
- Anantajit:** One who, being endowed with all powers, is victorious at all times over everything.

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।

क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥

- Ishto:** One who is dear to all because He is of the nature of supreme Bliss.
- Avishistah:** One who resides within all.
- Shishtestah:** One who is dear to shishta or Knowing Ones.
- 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).



Note

Nahusho: One who binds all beings by Maya the root 'nah' means bondage.

Vrushah: One who is of the form of Dharma.

Krodhaha: One who eradicates anger in virtuous people.

Krodhakrutkarta: One who generates Krodha or anger in evil people.

Vishva-bahur: One who is the support of all or one who has got all beings as His arms.

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

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।

अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥

Achyutah: One who is without the six transformations beginning with birth.

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

Pranah: One who as Hiranyagarbha endows all beings with Prana.

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



Note

Vasavanujah: One who was born as younger brother of Indra (Vasava) in His incarnation as Vamana.

Apam-nidhir: The word means collectivity of water or the ocean.

Adhishthanam: The seat or support for everything.

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

Pratishtitah: One who is supported and established in His own greatness.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।

वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

Skandah: One who drives everything as air.

Skanda-dharo: One who supports Skanda or the righteous path.

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

Varado: One who gives boons.

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

Vashudevo: One who is both Vasu and Deva.

Bruhad-bhanur: The great brilliance.

Adidevah: The Divinity who is the source of all Devas.

Purandarah: One who destroys the cities of the enemies of Devas.



Note

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।

अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

- Ashokas:** One without the six defects - sorrow, infatuation, hunger, thirst, birth and death.
- Taranas:** One who uplifts beings from the ocean of samsara.
- Tarah:** One who liberates beings from the fear of residence in the womb, birth, old age, death etc.
- Surah:** One of great prowess, that is, who fulfils the four supreme satisfactions of life - Dharma, Artha, Kama and Moksha.
- Saurih:** One who as Krishna as the son of Sura, that is Vasudeva.
- Janeshvarah:** The Lord of all beings.
- Anukulah:** One who, being the Atman of all beings, is favorable to all, for no one will act against oneself.
- Shatavartah:** One who has had several Avataras or incarnations.
- Padmi:** One having Padma or lotus in his hands.
- Padma-nibhekshanah:** One with eyes resembling lotus.

Class-V



Note

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।

महर्द्धिर्द्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

Padmanabho: One who resides in the Nabhi or the central part of the heartlotus.

Aravindakshah: One whose eyes resemble Aravinda or the Lotus.

Padmagarbhah: One who is fit to be worshipped in the middle of the heartlotus.

Sarirabhrot: One who supports the bodies of beings, strengthening them in the form of Anna (Food) and Prana.

Mahardhir: One who has enormous Ruddhi or prosperity.

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

Vruddhatma: One whose Atma or body is Vruddha or ancient.

Mahaksho: One who has got two or many glorious eyes.

Garuda-dhvajah: One who has got Garuda as his flag.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।

सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ३९ ॥

Atulah: One who cannot be compared to anything else.

Sarabho: The body is called 'Sara' as it is perishable.

Bhimah: One of whom everyone is afraid.



Note

Samyajno: One who knows the time for creation, sustentation and dissolution.

Havir-harih: One who takes the portion of offerings (Havis) in Yajnas.

Sarvalakshana-lakshanyo: The supreme knowledge obtained through all criteria of knowledge i.e. Paramatma.

Lakshmivan: One on whose chest the Goddess Lakshmi is always residing.

Samitinjayah: One who is vicotious in Samiti or war.

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।

महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥

Viksharo: One who is without Kshara or desruction.

Rohito: One who assumed the form of a kind of fish called Rohita.

Margah: One who is sought after by persons seeking Moksha or Liberation.

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

Damodarah: One who has very benevolent mind because of disciplines like selfcontrol.

Sahah: One who subordinates everything.

Mahidharo: One who props up the earth in the form of mountain.



Note

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

Vegavan: One of tremendous speed.

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

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।

करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४९ ॥

Udbhavah: One who is the material cause of creation.

Kshobhano: One who at the time of creation entered into the Purusha and Prakriti and caused agitation.

Devan: 'Divyati' means sports oneself through creation and other cosmic activities.

Shrigarbhah: One in whose abdomen (Garbha) Shri or His unique manifestation as Samsara has its existence.

Parameshvarah: 'Parama' means the supreme. 'Ishvarah' means one who hold sway over all beings.

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

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

Karta: One who is free and is therefore one's own master.

Vikarta: One who makes this unique universe.



Note

Gahanah: One whose nature, greatness and actions cannot be known by any body.

Guhah: One who hides one's own nature with the help of His power of Maya.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।

परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ४२ ॥

Vyavasayo: One who is wholly of the nature of knowledge.

Vyavasthanah: He in whom the orderly regulation of the universe rests.

Samsthanah: One in whom all beings dwell in the states of dissolution.

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

Dhruva: One who is indestructible.

Parardhih: One who possesses lordliness of this most exalted type.

Parama-spashtas: 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.

Tushtah: One who is of the nature of supreme.

Pushtah: One who in fills everything.

Subhekshanah: One whose Ikshanam or vision bestows good on all beings that is, gives liberation to those who want Moksha and enjoyments to those who

Class-V



Note

Vishnu Sahasra Nama Stotram-IV

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

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४३ ॥

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

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

Virato: One in whom the desire for enjoyments has ceased.

Margo: That path by knowing which the liberation-seeking ascetics attain to immortality.

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

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

Anayah: One for whom there is no leader.

Virah: One who is valorous.

Shaktimatam-shreshtho: One who is the most powerful among all powerful beings like Brahma.

Dharmah: One who supports all beings.

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

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।

हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ४४ ॥



Note

Vaikunthah: The bringing together of the diversified categories is Vikuntha. He who is the agent of it is Vaikunthah.

Purushah: One who existed before everything.

Pranah: One who lives as Kshetrajana (knower in the body) or one who functions in the form of vital force called Prana.

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

Pranavah: One who is praised or to whom prostration is made with Om.

Pruthuh: One who has expanded himself as the world.

Hiranya-garbhah: He who was the cause of the golden-coloured egg out of which Brahma was born.

Shatrughno: One who destroys the enemies of the Devas.

Vyaptah: One who as the cause pervades all effects.

Vayur: One who is the cause of smell.

Adhokshajah: He is Adhokshaja because he undergoes no degeneration from His original nature.

Class-V



Note

Vishnu Sahasra Nama Stotram-IV

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।

उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

Rituh: One who is of the nature of Kala (time) which is indicated by the word Ritu or season.

Sudarshanah: One whose Darshana or vision that is knowledge, bestows the most auspicious fruit Moksha.

Kalah: One who measures and sets a limit to everything.

Parameshti: One who dwells in his supreme greatness in the sky of the heart.

Parigraha: 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.

Ugrah: One who is the cause of fear even to beings like Sun.

Samvatsaro: One in whom all beings reside.

Daksho: One who augments in the form of the world.

Vishramah: One who bestows Vishrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the form of Hunger, Thirst etc., and difficulties like Avidya, pride, infatuation etc.,

Vishvadakshinah: One who is more skilled (Daksha) than every one. Or One who is proficient in everything.



Note

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।

अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

Vistarah: One in whom all the worlds have attained manifestation.

Sthavara-sthanuh: One who is firmly established is Sthavara, and in whom long lasting entities like earth are established in Sthanu. The Lord is both these.

Pramanam: One who is of the nature of pure consciousness.

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

Arthah: One who is sought (Arthita) by all, as He is of the nature of bliss.

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

Mahakosho: One who has got as His covering the great Koshas like Annamaya, Pranamaya etc.

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

Mahadhanah: One who has got the whole universe as the wealth (Dhana) for His enjoyment.

Class-V



Note

Vishnu Sahasra Nama Stotram-IV

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।

नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ४७ ॥

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

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

Abhuh: One without birth. Or one has no existence.

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 a sacrificial post.

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

Nakshatranemir: The heart of all nakshatras.

Nakshatri: He is in the form of the nakshatra, Moon.

Kshamah: One who is clever in everything.

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

Samihanah: One who exerts well for creation etc.



Note

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

- Yajnah:** One who is all-knowing.
- Ijyah:** One who is fit to be worshipped in sacrifices.
- Mahejyascha:** He who, of all deities worshipped, is alone capable of giving the blessing of liberation.
- Kratuh:** A Yajna in which there is a sacrificial post is Kratu.
- Satram:** One who is of the nature of ordained Dharma.
- Satamgatih:** One who is the sole support for holy men who are seekers of Moksha.
- Sarvadarshi:** One who by His inborn insight is able to see all good and evil actions of living beings.
- Vimuktatma:** One who is naturally free.
- Sarvagyo:** One who is all and also the knower of all.
- Gynanamuttamam:** That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

Class-V



Note

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।

मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४६ ॥

- Yajnah:** One who is all-knowing.
- Ijyah:** One who is fit to be worshipped in sacrifices.
- Mahejyascha:** He who, of all deities worshipped, is alone capable of giving the blessing of liberation.
- Kratuh:** A Yajna in which there is a sacrificial post is Kratu.
- Satram:** One who is of the nature of ordained Dharma.
- Satamgatih:** One who is the sole support for holy men who are seekers of Moksha.
- Sarvadarshi:** One who by His inborn insight is able to see all good and evil actions of living beings.
- Vimuktatma:** One who is naturally free.
- Sarvagyo:** One who is all and also the knower of all.
- Gynanamuttamam:** That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

Vishnu Sahasra Nama Stotram-IV

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।

वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ५० ॥

Svapanah: One who enfolds the Jivas in the sleep of Ajnana.

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

Vyapi: One who interpenetrates everything like Akasha.

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

Naika-karma-krut: One who engages in innumerable activities in the process of creation, sustentation etc.

Vatsaro: One in whom everything dwells.

Vatsalo: One who has love for His devotees.

Vatsi: One who protects those who are dear to Him.

Ratna-garbho: The Ocean is so called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.

Dhaneshvarah: One who is the Lord of all wealth.

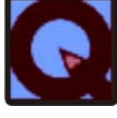
Class-V



Note



Note



INTEXT QUESTIONS 15.1

रिक्तस्थानानि पूरयत

1. सुप्रसादः विश्वधृग्विश्वभुग्विभुः ।
2. असङ्ख्येयोऽप्रमेयात्मा विशिष्टः ।
3. सुभुजो दुर्धरो वाग्मी वसुदो वसुः ।
4. ओजस्तेजोद्युतिधरः प्रतापनः ।
5. अमृतांशूद्भवो भानुः सुरेश्वरः ।
6. भूतभव्यभवन्नाथः पवनः ।
7. युगादिकृद्युगावर्तो महाशनः ।
8. इष्टोऽविशिष्टः शिष्टेष्टः नहुषो वृषः ।
9. अच्युतः प्रथितः प्राणः वासवानुजः ।
10. स्कन्दः स्कन्दधरो धुर्यो वायुवाहनः ।
11. अशोकस्तारणस्तारः शूरः ।



WHAT HAVE YOU LEARNT

- Different names of God Vishnu and their meaning.
- Vishnu's qualities through these names.



TERMINAL QUESTIONS

Write the meaning of following-

1. सुप्रसादः
2. सुभुजो
3. प्रतापनः
4. महाशनः
5. वायुवाहनः



ANSWERS TO INTEXT QUESTIONS

1. प्रसन्नात्मा
2. शिष्टकृच्छुचिः
3. महेन्द्रो
4. प्रकाशात्मा
5. शशबिन्दुः
6. पावनोऽनलः
7. नैकमायो
8. शिखण्डी
9. प्राणदो
10. वरदो
11. शौरिर्जनेश्वरः



Note