



17

VISHNU SAHASRA NAMA STOTRAM-VI

Dear learner this lesson is in continuation of the previous lesson where you have studied some shloks of Vishnu-sahasra-nam stotras 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 shalokas.



17.1 VISHNU SAHASRA NAMA STOTAM-VI

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।

दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥

Bhutavaso: He in whom all the beings dwell.

Vasudevah: The Divinity who covers the whole universe by Maya.

Sarvasu-nilayo: He in whose form as the Jiva all the vital energy or Prana of all living beings dissolves.

Analah: One whose wealth or power has no limits.

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

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

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

Durdharo-atha: One who is very difficult to be borne or contained in the heart in meditation.

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



Note

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।

अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥

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

Mahamurtir: One with an enormous form stretched on a bedstead constituted of the serpent Adisesha.

Diptamurtir: One with a luminous form of knowledge.

Amuritman: He who is without a body born of Karma.

Anekamuritr: One who assumes several bodies in His incarnations as it pleases Him in or to help the world.

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

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

Shatananah: He is called one with a hundred faces to indicate that He has several forms.

एको नैकः सवः कः किं यत् तत्पदमनुत्तमम् ।

लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

Eko: One without any kind of differences that are internal or that relate to similar objects external or to dissimilar objects.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

- Naikah: One who has numerous bodies born of Maya.
- Savah: That Yagya in which Soma is made.
- Kah: The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy.
- Kim: One who is fit to be contemplated upon, because He is the summation of all values.
- Yat: One who is by nature existent. The word 'Yat' indicates a self-subsisting entity.
- Tat: Brahma is so called because He 'expands'.
- Padam-anuttamam: Braman is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.
- Lokanathah: One to whom all the worlds pray.
- Madhavo: One who was born in the clan of Madhu.
- Bhaktavatsalah: One who has got love for devotees.
- सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७६ ॥
- Suvarna varno: One who has got the colour of gold.
- Hemango: One whose form is like that of gold.



Note

- Varangas: He the parts of whose form are brilliant.
- Chandanangadi: One who is adorned with armlets that generate joy.
- Viraha: One who destroyed heroes (Viras) like Kiranyakashipu for protecting Dharma.
- Vishamah: One to whom there is no euql because nothing is comparable to Him by any characteristic.
- Sunyah: One who, being without any attributes, appears as Sunya (emptiness).
- Ghrutasir: One whose blessings are unfailing.
- Achalas: One who cannot be deprived of His real nature as Truth, Intelligence and Infinity.
- Chalah: One who moves in the form of air.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।

सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ८० ॥

- Amani: He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Atman.
- Manado: One who by His power of Maya induces the sense of self in non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the non-self.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

- Manyo: One who is to be adored by all, because He is the God of all.
- Lokasvami: One who is the Lord of all the fourteen spheres.
- Triloka-dhruk: One who supports all the three worlds.
- Sumedha: One with great and beneficent intelligence.
- Medhajo: One who arose from Yaga (a kind of sacrifice).
- Dhanyah: One who has attained all His ends and therefore is self-satisfied.
- Satyamedhah: One whose intelligence is fruitful.
- Dharadharah: One who supports the worlds by His fractions like Adishesha.

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।

प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

- Tejovrusho: One who in the form of the sun causes rainfall at all times.
- Dyuti-dharah: One whose form is always brilliant.
- Sarva-shastra-bhurutam-varah: One who is superior to all bearing arms.
- Pragraho: One who accepts the offerings of devotees with great delight.
- Nigraho: One who controls and destroys everything.



Note

Vyagro: One who has no Agra or end. Or one who is very attentive (Vyagra) in granting the prayers of devotees.

Naikashrungo: One with four horns.

Gadagrajah: One who is revealed first by Mantra (Nigada).
Or one who is the elder brother of Gada.

चतुर्भूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ८२ ॥

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

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

Chaturvyuhas: One having four manifestations.

Chatur-gatih: One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.

Chaturatma: One whose self is specially endowed with puissance, because it is without any attachment, antagonism etc.

Chaturbhavas: One from whom has originated the four human values - Dharma, Artha, Kama, and Moksha.

Chaturvedavid: One who understands the true meaning of the four Vedas.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

Ekapat: One with a single Pada, part or leg. Or one with a single foot or manifestation.

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।

दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ८३ ॥

Samavarto: One who effectively whirls the wheel of Samsara.

Anivrutatma: One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading.

Durjayo: One who cannot be conquered.

Duratikramah: One out of fear of whom, even heavenly objects like sun do not dare to oppose His command.

Durlabho: One who can be attained by Bhakti, which is difficult for a person to be endowed with.

Durgamo: One whom it is difficult to attain.

Durgo: One the attainment of whom is rendered difficult by various obstructions.

Duravaso: He whom the Yogis with very great difficulty bring to reside in their hearts in Samadhi.

Durariha: One who destroys beings like Asuras.



Note

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।

इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

Shubhango: One whose form is very auspicious to meditate upon.

Lokasarangah: One who like the Saranga ¹/₄honey-beetle¹/₂ grasps the essence of the world.

Sutantus: As this universe of infinite extension belongs to Him, the Lord is called Sutantu.

Tantu-varadhanah: One who can augment or contract the web of this world.

Indrakarma: One whose actions are like that of Indra, that is, are of a highly commendable nature.

Mahakarma: One of whom the great elements like Akasha are effects.

Krutakarma: One who has fulfilled everything and has nothing more to accomplish.

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

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।

अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥ ८५ ॥

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



- Sundarah:** One who has a graceful attractiveness that surprises everyone.
- Sundo:** One who is noted for extreme tenderness (Undanam).
- Ratnanabhah:** Ratna indicates beauty; so one whose navel is very beautiful.
- Sulochanah:** One who has brilliant eyes, that is, knowledge of everything.
- Arko:** One who is being worshipped even by beings like Brahma who are themselves objects of worship.
- Vajasanah:** One who gives Vajam (food) to those who entreat Him.
- Shrungi:** One who at the time of Pralaya (cosmic dissolution) assumed the form of a fish having prominent antenna.
- Jayantah:** One who conquers enemies easily.
- Sarva-vij-jayi:** The Lord is 'Sarvavit' as He has knowledge of everything. He is 'Jayi' because He is the conqueror of all the inner forces like attachment, anger etc., as also of external foes like Hiranyaksha.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।

महाह्रदो महागर्तो महाभूतो महानिधिः ॥ ८६ ॥



Note

Suvarna-bindur: One whose 'Bindus' that is, limbs, are equal to gold in brilliance.

Akshobhyah: 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.

Sarva-vagishvaresvarah: One who is the master of all masters of learning, including Brahma.

Mahahrado: 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.

Maha-garto: One whose Maya is difficult to cross like a big pit.

Maha-bhuto: One who is not divided by the three periods of time - past, present and future.

Mahanidhih: One in whom all the great elements have their support. He is Mahan or a great one and 'Nidhi', the most precious one.



कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।

अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥ ८७ ॥

Kumudah: 'Ku' means earth; one who gives joy (muda) to the earth by freeing it of its burdens is Kumuda.

Kundarah: One who offers blessings as pure as Kunda or jasmine.

Kundah: One who has limbs as beautiful as Kunda or Jasmine.

Parjanya: 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.

Pavano: One by merely remembering whom a devotee attains purity.

Anilah: 'Ilanam' means inducement. One who is without any inducement is Anila. Ilana also means sleep. So one who sleeps not or is ever awake is Anila.

Amrutasho: One who consumes Amruta or immortal bliss, which is His own nature.

Amrutavapuh: One whose form is deathless, that is, undecaying.



Note

Sarvagyaḥ: One who is all-knowing.

Sarvatomukhaḥ: One who has faces everywhere.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।

न्यग्रोधोऽदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ ८८ ॥

Sulabhaḥ: One who is attained easily by offering trifles like leaf, flower, and fruits etc. with devotion.

Suvrataḥ: 'Vratati' means enjoys. So, one who enjoys pure offerings. It can also mean one who is a non-enjoyer, that is, a mere witness.

Siddhaḥ: One whose objects are always attained, that is, omnipotent and unobstructed by any other will.

Shatru-jit: Conqueror of all forces of evil.

Shatru-tapanah: One who destroys the enemies of the Devas.

Nyagrodho: That which remains above all and grows downward. That is, He is the source of everything that is manifest.

Adumabaro: One who as the Supreme cause is 'above the sky', that is, superior to all.

Asvatthas: That which does not last even for the next day.

Chanurandhra nishudhanah: One who destroyed a valiant fighter Chanura belonging to the race of Andhra.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।

अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥ ८६ ॥

Sahasrarchi: One with innumerable Archis or rays.

Sapta-jihvah: The Lord in his manifestation as Fire is conceived as having seven tongues of flame.

Saptaidhah: The Lord who is of the nature of fire has seven Edhas or forms of brilliance.

Sapta-vahanah: The Lord in the form of Surya or sun has seven horses as his vehicles or mounts.

Amurtir: One who is without sins or without sorrow.

Achintyo: One who is not determinable by any criteria of knowledge, being Himself the witnessing Self-certifying all knowledge.

Bhayakrud: One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear.

Bhaya-nashanah: One who destroys the fears of the virtuous.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।

अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ६० ॥

Anur: One who is extremely subtle.

Bruhat: The huge and mighty.



Note

- Krusah:** One who is non-material.
- Sthulo:** Being the inner pervader of all, He is figuratively described as Stula or huge.
- Gunabrun:** The support of the Gunas. He is so called because in the creative cycle of creation, sustentation, and dissolution, He is the support of the Gunas - Satva, Rajas and Tamas - with which these functions are performed.
- Nirguno:** One who is without the Gunas of Prakruti.
- Mahan:** The great.
- Adhrutah:** One who, being the support of all supporting agencies, like Pruthvi (Earth), is not supported by anything external to Him.
- Svadrutah:** One supported by oneself.
- Svasyah:** One whose face is beautiful and slightly red like the inside of a lotus flower.
- Pragvamsho:** The family lines of others are preceded by the lines of still others, but the Lord's descendent, namely, the world system, is not preceded by anything else.
- Vamshavardhanah:** One who augments or destroys the world-system, which is His off-spring.



भारभृत् कथितो योगी योगीशः सर्वकामदः ।

आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ६१ ॥

Bhara-bhrut: One who bears the weight of the earth assuming the form of Ananta.

Kathito: One who is spoken of as the highest by the Veda or one of whom all Vedas speak.

Yogi: Yoga here means knowledge. So He who is attained by that is Yogi. Or Yoga means Samadhi. He who is ever established in His own Self, that is, the Paramatma. He is therefore Yogi.

Yogishah: 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.

Sarva-kamadah: One who bestows all desired fruits.

Ashramah: One who is the bestower of rest on all who are wandering in the forest of Samsara.

Shramanah: One who brings tribulations to those who live without using their discriminative power.

Kshamah: He who brings about the decline of all beings.

Suparnah: The lord who has manifested Himself as the tree of Samsara has excellent leaves (Parna) in the form of Vedic passages (Chandas).



Note

Vayu-vahanah: He for fear of whom Vayu (Air) carries all beings.

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।

अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः ॥ ६२ ॥

Dhanurdharo: He who as Rama wielded the great bow.

Dhanurvedo: He who as the same Rama, the son of Dasharatha, was the master of the science of archery.

Dando: He who is discipline among the disciplinarians.

Damayita: He who inflicts punishments on people as Yama and as king.

Damah: He who is in the form of self-discipline in men as a result of enforcement.

Aparajitah: One who is never defeated by enemies.

Sarvasaho: One who is expert in all Karmas (works).

Niyanta: One who appoints every person to his respective duties.

Aniyamo: 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.

Ayamah: One on whom Yama has no control, that is one who has no death.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ६३ ॥

Satvavan: One who has got the strengthening qualities like heroism, prowess etc.

Satvikah: One who is established essentially in the Satva Guna.

Satyah: One who is truly established in good people.

Satya-dharma-parayanah: One who is present in truthfulness and righteousness in its many aspects.

Abhiprayah: The One who is sought after by those who seek the ultimate values of life (Purushartha).

Priyarhah: The being to whom the objects that are dear to oneself, are fit to be offered.

Arhah: One who deserves to be worshipped with all the ingredients and rites of worship like offerings, praise, prostration etc.

Priyakrut: One who is not only to be loved but who does what is good and dear to those who worship Him.

Pritivardhanah: One who enhances the joys of devotees.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।

रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ६४ ॥



Note

Vihayasagatir: One who is the support of Vishupada.

Jyotih: One who is the light of self-luminous consciousness that reveals oneself as well as other things.

Suruchir: The Lord whose Ruchi i.e. brilliance or will, is of an attractive nature.

Huta-bhug: One who eats, that is, receives, whatever is offered to whatever deities (Devas) in all sacrifices.

Vibhuh: One who dwells everywhere. Or one who is the master of all the three worlds.

Ravir: One who absorbs all Rasas (fluids) in the form of the Sun.

Virochanah: One who shines in many ways.

Suryah: One who generates Shri or brilliance in Surya. Or Agni (Fire) is what is called Surya.

Savita: One who brings forth (Prasava) all the worlds.

Ravi-lochanah: One having the sun as the eye.



अनन्तो हुतभुग्भोक्ता सुखदो नैकजोऽग्रजः ।

अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ६५ ॥

Ananto: One who is eternal, all-pervading and indeterminable by space and time.

Hutabhuk: One who consumes what is offered in firesacrifices.

Bhokta: One to whom the unconscious Prakruti is the object for enjoyment.

Sukhado: One who bestows liberation (Miksha) on devotees.

Naikajo: One who takes on birth again and again for the preservation of Dharma.

Agrajah: One who was born before everything else, that is, Hiranya-garbha.

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.

Sadamarshi: One who is always patient towards good men.

Lokadhishtanam: Brahman who, though without any other support for Himself, supports all the three worlds.

Adbhutah: The wonderful being.

सनात्सनातनतमः कपिलः कपिरव्ययः ।

स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः ॥ ६६ ॥



Note

Sanat: The word Sanat indicates a great length of time. Time also is the manifestation of the Supreme Being.

Sanatana-tamah: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.

Kapilah: A subterranean fire in the ocean is Kapila, light red in colour.

Kapir: 'Ka' means water. One who drinks or absorbs all water by his Kapi, that is, the sun.

Avyayah: One in whom all the worlds get dissolved in Pralaya.

Svastidah: One who gives what is auspicious to devotees.

Svastikrut: One who works bestowing what is good.

Svasti: One whose auspicious form is characterized by supreme Bliss.

Svastibhuk: One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.

Svasti-dakshinah: One who augments as Svasti (auspiciousness).

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।

शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ६७ ॥

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.

Kundali: One who has taken the form of Adisesha.

Chakri: One who sports in his hand the discus named Sudarshana, which is the category known as Manas, for the protection of all the worlds.

Vikrami: Vikrama means taking a stride, as also courage.

Urjita-shasanah: One whose dictates in the form of shrutis and smrutis are of an extremely sublime nature.

Shabdatigah: One who cannot be denoted by any sound because He has none of the characteristics, which could be grasped by sound.

Sabdasahah: One who is the purport of all Vedas.

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.



Note

Sarvari-karah: For those in bondage, the Atman is like Sarvari (night) and for an enlightened one the state of samsara is like night (Sarvari). So the Lord is called the one who generates Sarvari or night for both the enlightened and the bound ones.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणांवरः ।

विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ६८ ॥

Akrurah: One who is without cruelty.

Peshalo: One who is handsome in regard to His actions, mind, word and body.

Daksho: One who is fullgrown, strong and does every thing quickly, such a person is Daksha.

Dakshinah: This word is also means the same as the above Nama.

Kshiminam varah: The greatest among the patient ones, because He is more patient than all Yogis noted for patience.

Vidvattamo: He who has got the unsurpassable and all-inclusive knowledge of everything.

Vitabhayah: One who, being eternally free and the Lord of all, is free from the fear of transmigratory life.

Punya-shravana-kirtanah: One to hear about whom and to sing of whom is meritorious.



उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।

वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ६६ ॥

Uttarano: One who takes beings over to the other shore of the ocean of Samsara.

Dushkrutiha: One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.

Punyo: One who bestows holiness on those who remember and adore Him.

Duh-svapna-nasanah: When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.

Viraha: One who frees Jivas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.

Rakshanah: One who, assuming the Satvaguna, protects all the three worlds.

Santo: Those who adopt the virtuous path are called good men (Santah).

Jivanah: One who supports the lives of all beings as Prana.

Paryavasthitah: One who remains pervading everywhere in this universe.



Note

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।

चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ १०० ॥

Ananta-rupo: One who has innumerable forms, as He dwells in this allcomprehending universe.

Ananta-shri: One whose Shri (glory) is infinite.

Jitamanyur: One who has overcome anger.

Bhayapahah: One who destroys the fears of beings from Samsara.

Chaturashro: One who is just, because He bestows on Jivas the fruits of their Karma.

Gabhiratma: One whose nature is unfathomable.

Vidisho: One who distributes various fruits of actions to persons differing in their forms according to competency.

Vyadisho: One who gives to Indra and other deities directions according to their varied functions.

Dishah: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।

जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ १०१ ॥

Anandi: One who has no beginning because He is the ultimate cause of all.



Bhurbhuvo: 'Bhu' means support. One who is the support (Bhu) of even the earth, which is known to support all things.

Lakshmih: He who is the bestower of all that is auspicious to the earth besides being its supporter.

Suviro: One who has many brilliant ways of manifestation.

Ruchirangadah: One who has very attractive armlets.

Janano: One who gives birth to living beings.

Jana-janmadir: One who is the root cause of the origin of Jivas that come to have embodiment.

Bhimo: One who is the cause of fear.

Bhima-parakramah: One whose power and courage in His incarnations were a cause of fear for the Asuras.

आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ १०२ ॥

Adharanilayo: One who is the support of even all the basic supporting factors like the five elements - Ether, Air, Fire, Water and Earth.

Adhata: One who is one's own support and therefore does not require another support.

Pushpahasah: One whose manifestation as the universe



Note

resembles the Hasa or blooming of buds into flowers.

Prajagarah: One who is particularly awake, because He is eternal Awareness.

Urdhvagah: One who is above everything.

Sat-pathacharah: One who follows the conduct of the good.

Pranadah: One who gives back life to dead ones as in the case of Parikshit.

Pranavah: Pranava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.

Panah: It comes from the root 'Prana' meaning transaction. So one who bestows the fruits of Karma on all according to their Karma.

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।

तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

Pramanam: One who is self-certifying, as He is Pure Consciousness.

Prananilayah: The home or dissolving ground of the Pranas.

Pranabhrut: One who strengthens the Pranas as food (Anna).

Pranajivanah: He who keeps alive human beings with Vayus (airs) known as Prana, Apana etc.,

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

Tatvam: Means Brahman, just as words like Amruta, Satya, Paramartha etc.

Tatvavid: One who knows His own true nature.

Ekatma: One who is the sole being and the spirit (Atma) in all.

Janma-mrutyu-jaratigah: One who subsists without being subject to the six kinds of transformations - being born, existing, temporarily, growing, transforming, decaying and dying.

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

Bhur-bhuvah-svastarus: The three Vyahrutis Bhuh, Bhuvah, Svah are said to be the essence of the Veda.

Tarah: One who helps Jivas to go across the ocean of Samsara.

Savita: He who generates all the worlds.

Prapitamahah: One who is the father of Brahma and therefore the grandfather of all.

Yagyō: One who is of the form of Yagya.

Yagya-patir: One who is the protector and the master of the Yagyas.

Yajva: One who manifests as the performer of a Yagya.



Note

Yagyango: All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yagya.

Yagya-vahanah: One who supports the Yagya which yield various fruits.

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।

यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

Yagyabhud: He is so called, because He is the protector and supporter of all yagyas.

Yagyakrud: One who performs Yagya at the beginning and end of the world.

Yagyi: One who is the Principal.

Yagyabhrug: One who is the enjoyer of Yagya or Protector of Yagya.

Yagyasadhanah: One to whom the Yagya is the approach.

Yagyanantakrud: One who is the end or the fruits of yagya.

Yagyaguhyam: The gyana yagya or the sacrifice of knowledge, which is the esoteric (Guhyam) of all the yagyams.

Annam: That which is eaten by living beings. Or He who eats all beings.

Annada eva cha: One who is the eater of the whole world as food. The word Eva is added to show that He is also Anna, the food eaten.

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

आत्मयोनिः स्वयञ्जातो वैखानः सामगायनः ।

देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

Atmayonih: One who is the source of all; that is, there is no material cause other than Himself for the universe.

Svayam-jato: He is also the instrumental cause.

Vaikhanah: One who eŪcavated the earth, taking a unique form.

Samagayanah: One who recites the Sama chants.

Devakidddd-nandanah: The Son of Devaki in the incarnation as Krishna.

Srashtha: The creator of all the worlds.

Kshitishah: A master of the world. Here it denotes Rama.

Papanashanah: He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।

रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

Shankhabrun: One who sports the conch known as Panchajanya, which stands for Tamasahamkara, of which the five elements are born.

Nandaki: One who has in His hand the sword known as



Note

Nandaka, which stands for Vidya (spiritual illumination).

Chakri: One who sports the discus known as Sudarshana, which stands for the Rajasahamkara, out of which the Indriyas have come.

Gadadharah: One who has the mace known as the Kaumodaki, which stands for the category of Buddhi.

Rathangapani: One in whose hand is a wheel (Chakra).

Rakshobhyah: One who cannot be upset by anything, because He controls all the above-mentioned weapons.

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.

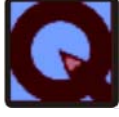
वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥ १०८ ॥

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

श्री वासुदेवोऽभिरक्षतु ॐ नम इति ।



Note



INTEXT QUESTIONS 17.1

रिक्तस्थानानि पूरयत

1. भूतावासो सर्वासुनिलयोऽनलः ।
2. महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
3. एको सवः कः किं यत् तत्पदमनुत्तमम् ।
4. हेमाङ्गो वराङ्गश्चन्द्रनाङ्गदी ।
5. अमानी मानदो मान्यो त्रिलोकधृक् ।
6. श्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
7. लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
8. सुवर्णबिन्दुरक्षोभ्यः ।
9. कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
10. सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
11. अणुर्बृहत्कृशः स्थूलो महान् ।
12. भारभृत् कथितो योगी सर्वकामदः ।



WHAT HAVE YOU LEARNT

- Proper recitation of Shlokas.
- Some qualities of God Vishnu.



TERMINAL QUESTIONS

1. Write the meaning of the following-
 - a) भूतावासो
 - b) त्रिलोकधृक्
 - c) लोकसारङ्गः
 - d) कुन्दरः
 - e) अणुर्बृहत्कृशः
 - f) सर्वकामदः



ANSWERS TO INTEXT QUESTIONS

1. वासुदेवः
2. विश्वमूर्ति
3. नैकः



Note

Class-V



Note

Vishnu Sahasra Nama Stotram-VI

4. सुवर्णवर्णो
5. लोकस्वामी
6. चतुर्भूर्ति
7. शुभाङ्गो
8. सर्ववागीश्वरेश्वरः
9. कुमुदः
10. सुलभः
11. गुणभृन्निर्गुणो
12. योगीशः