



The Divine Japyagna

*The Ultimate and Supreme solution
to all sufferings in Kaliyug*



Vishnu Sahasranam

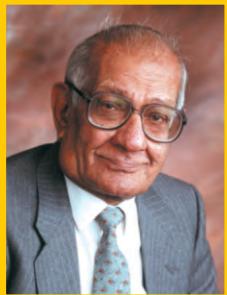


Vishnu Paath UK

Vishnu Paath UK

(Vishnu Sahasranam Prayer Group UK)

In the loving memory of



*Late Narandas Pragjibhai Thakrar
Late Prabhaben Narandas Thakrar*



Late Ranjanben Thakrar

**Jay Shree Krushna from
Kirit and Geeta Thakrar & family**

COVID-19 TO GOVIND-19

During the challenging time of COVID-19 pandemic we witnessed millions of people suffering physically and mentally as the government announced a national lockdown to overcome the outbreak of the coronavirus, forcing people to stay at home and causing an increase in the level of anxiousness, depression, fear, anger, exhaustion, loneliness and financial insecurity. Religious life in the UK was also significantly affected due to the closure of places of worship and devotional activities. During this difficult time Pujya Shree Piyushbhai Mehta's moral values compelled him to do selfless seva in effort to help thousands of devotees worldwide. Through the use of social media and Vishnu Path UK YouTube channel, Shree Piyushbhai Mehta narrated the life stories of 119 Hindu saints, sages and avatars along with the daily chanting of VISHNU SAHASRANAM PRAYER. We saw hundreds of

devotees worldwide tuning in on the daily livestream broadcast and collectively praying for people all over the world for their good health, spiritual healing and world peace as well as show their gratitude to the NHS and all key workers for their sacrifice and selfless seva.

Vishnu Paath UK Parivar Contributions during Covid-19 Pandemic

Shree Piyushbhai Mehta launched an appeal during daily live broadcast to raise money to help poor people in villages of Rajkot district and Keshod in Junagadh district In India during pandemic. With the support of devotees, Vishnu Paath UK raised 15 Lakh Rupees (£15000.00) Mr Mital Khetani, the NGO member (*Non-Government & non-profit making independent organisation) was assigned the responsibility by Pujya Piyushbhai to oversee distribution of Funds Raised by Vishnu Paath UK for charitable cause as listed below: Distribute to needy families premium quality grain, pulses, edible oil and daily essentials, bulk purchased directly from manufacturers. Also support struggling local vendors and auto-rickshaw drivers impacted by national lockdown. Provide medicines to help children, mentally retarded, pregnant women, and people with chronic conditions. Financial support for patients with thalassemia (blood disorder) who could not afford medical treatment, including blood transfusion. Provide Oxygen Cylinders to local people suffering from Covid, who were unable to get support due to record number of patients testing positive. Vishnu Paath UK is grateful to Mr Khetani and his team in India for all their help during this difficult period.

Donation of a Minibus with high death rates and transport shortage during pandemic, Vishnu Paath UK donated 5 Lakh Rupees to a town Keshod to purchase a minibus to transport deceased bodies for cremation.

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To such complex questions, Pitamaha Bhishma had one simple answer – he chanted the Vishnu Sahasranama. When recited with sincerity, internal devotion and faith, either by reciting or meditating on these thousand names of the Lord, can an individual be liberated of sorrow and bondage whilst reaching a higher level of consciousness.

Those who invoke themselves in the Vishnu Sahasranama stotram will find themselves experiencing the benefits of chanting such a powerful mantra. It has regularly been seen to attract fortune and luck, relieving distress from financial constraints and most importantly, providing clarity and peace of mind. Moreover, with the mind focusing on more positive aspects, it allows one to become more efficient in reaching their personal and professional goals with greater energy and self confidence. As with all energies, positive energy is transferred and by accumulating this whilst chanting the Vishnu Sahasranama, it endures harmonious relationships around you. In this current day and age, this era of Kalyug, we have an attraction towards the materialistic world and a negative state of mind filled with fear, stress and tension – this can naturally be cured by chanting the stotram daily, in a meditative state, helping one overcome such obstacles which affects one's internal happiness. As a protective shield, the power of the Vishnu Sahasranama stotram has been seen to cure individuals of diseases – both physical and mental.

The Lord is an infinite entity and cannot be quantitatively described by a thousand words, however, these thousand words allow us to place ourselves, as part of the Paramathma, at the abode of the Lord, allowing us to gain the blessings and guidance of the Lord. Most importantly, it allows one to obtain oneness with the supreme.



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लम्बोदरं पञ्चमं च पष्ठं विकटमेव च ।
सप्तमं विघ्नराजं च धूम्रवर्णं तथाष्टमम् ॥३॥

*Lambo[a-U]daram Pan.camam Ca Ssasstham Vikattam-Eva Ca |
Saptamam Vighna-Raajam Ca Dhuumra-Varnna Tatha(a-A)assttamam ||3||*

Meaning:

- 3.1: Fifth, He is known as Lambodara (literally means with a Large Belly) and Sixth He is known as Vikata (literally means with a Huge Body),
- 3.2: Seventh He is known as Vighnaraja (literally means the best in [removing] Obstacles) and Eighth He is known as Dhumravarna (literally means Dark or Grey-Coloured).

नवमं भालचन्द्रं च दशमं तु विनायकम् ।
एकादशं गणपतिं द्वादशं तु गजाननम् ॥४॥

*Navamam Bhaala-Candram Ca Dashamam Tu Vinaayakam |
Ekaadasham Gannapatim Dvaadasham Tu Gaja-(A)anaman ||4||*

Meaning:

- 4.1: Ninth He is known as Bhalachandra (literally means with moon on the Forehead) and Tenth He is known as Vinayaka (literally means the remover [of Obstacles]),
- 4.2: Eleventh He is known as Ganapati (literally means the Chief of Ganas or Celestial Attendants) and Twelfth He is known as Gajanana (literally means with an Elephant Face).

द्वादशैतानि नामानि त्रिसन्ध्यं यः पठेन्नरः ।
न च विघ्नभयं तस्य सर्वसिद्धिकरम् परम् ॥५॥

*Dvaadashai[a-E]taani Naamaani Tri-Sandhyam Yah Patthen-Narah |
Na Ca Vighna-Bhayam Tasya Sarva-Siddhi karam param ||5||*

Meaning:

- 5.1: (Salutations to Sri Ganesha) He Who recites these Twelve Names of Sri Ganesha during the three junctions of the day (Dawn, Noon and Evening), ...
- 5.2: To him, there will be no Fear of Obstacles and all accomplishments will happen (by the Grace of Sri Ganesha).

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|| madhurāṣṭakam ||

|| મધુરાષ્ટકમ् ||

(by Srīpad Vallabhācārya)

અધરં મધુરં વદનં મધુરં નયનં મધુરં હસિતં મધુરમ् ।
હૃદયં મધુરં ગમનં મધુરં મધુરાધિપતેરભિં મધુરમ् ॥ ૧ ॥

adharāṁ madhurāṁ vadanaṁ madhurāṁ
nayanaṁ madhurāṁ hasitaṁ madhurāṁ |
hṛdayāṁ madhurāṁ gamanāṁ madhurāṁ
madhur-ādhi-pater akhilāṁ madhurāṁ || 1 ||

adharāṁ--lips; madhurāṁ--sweet; vadanaṁ--face; madhurāṁ--sweet;
nayanaṁ--eyes; madhurāṁ--sweet; hasitaṁ--smile, madhurāṁ--sweet;
hṛdayāṁ--heart; madhurāṁ--sweet; gamanāṁ--gait; madhurāṁ--sweet;
madhur-ādhi-pateù--sweet Lord; akhilāṁ--everything; madhurāṁ--sweet;

His lips are sweet, His face is sweet

His eyes are sweet, His smile is sweet

His loving heart is sweet, His gait (walk) is sweet

Everything is completely sweet about the Lord of Sweetness!

વચનં મધુરં ચરિતં મધુરં વસનં મધુરં વલિતં મધુરમ् ।
ચલિતં મધુરં ભ્રમિતં મધુરં મધુરાધિપતેરભિં મધુરમ् ॥ ૨ ॥

vacanāṁ madhurāṁ caritāṁ madhurāṁ
vasanāṁ madhurāṁ valitāṁ madhurāṁ |
calitāṁ madhurāṁ bhramitāṁ madhurāṁ
madhur-ādhi-pater akhilāṁ madhurāṁ || 2 ||



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madhur-ādhi-pater akhilāṁ madhurāṁ || 2 ||

*His song is sweet, His drinking is sweet,
 His eating is sweet, His sleeping is sweet,
 His beautiful form is sweet, His Tilaka (mark on the forehead) is sweet,
 Everything is completely sweet about the Lord of Sweetness.*

करणां मधुरं तरणां मधुरं हरणां मधुरं स्मरणां मधुरं ।
 वमितं मधुरं शमितं मधुरं मधुराधिपतेरभिलं मधुरम् ॥ ५ ॥

karaṇāṁmadhurāntaraṇāṁmadhurāṁ
 haraṇāṁmadhurāṁramaṇāṁmadhurāṁ|
 vamitāṁmadhurāṁ śamitāṁmadhurāṁ
 madhur-ādhi-pater akhilāṁmadhurāṁ || 5 ||

karaṇāṁ--deeds;madhurāṁ--sweet;taraṇāṁ--conquest;madhurāṁ--sweet;
 haraṇāṁ--stealing;madhurāṁ--sweet;ramaṇāṁ--love sports;madhurāṁ--sweet;
 vamitāṁ--oblations;madhurāṁ--sweet; śamitāṁ--countenance;madhurāṁ--sweet;
 madhur-ādhi-pateū--sweet Lord; akhilāṁ--everything; madhurāṁ--sweet;

*His deeds (activities) are sweet, His conquest (liberating) is sweet,
 His thieving (stealing) is sweet, His love-sports are sweet,
 His oblations (offerings) are sweet, His countenance is sweet,
 Everything is completely sweet about the Lord of Sweetness.*

गुञ्ज मधुरा माला मधुरा यमुना मधुरा वीची मधुरा ।
 सलिलं मधुरं कमलं मधुराधिपतेरभिलं मधुरम् ॥ ६ ॥

guñjāmadhurāmālāmadhurā
 yamunāmadhurāvīcīmadhurā|
 salilāṁmadhurānkamalāṁmadhurāṁ
 madhur-ādhi-pater akhilāṁmadhurāṁ || 6 ||

guñjā--gunja-necklace;madhurā--sweet;mālā--garland;madhurā--sweet;
 yamunā--yamuna;madhurā--sweet;vīcī--rippling waves;madhurā--sweet;
 salilāṁ--water;madhurāṁ--sweet;kamalāṁ--lotus;madhurāṁ--sweet;
 madhur-ādhi-pateū--sweet Lord; akhilāṁ--everything; madhurāṁ--sweet;

*His gunja-berry necklace is sweet, His flower garland is sweet,
 sweet is the Yamuna river, and sweet are her rippling waves,
 her water is sweet, and sweet are the lotus flowers also,
 Everything is completely sweet about the Lord of Sweetness.*

*His song is sweet, His drinking is sweet,
 His eating is sweet, His sleeping is sweet,
 His beautiful form is sweet, His Tilaka (mark on the forehead) is sweet,
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करणां मधुरं तरणां मधुरं हरणां मधुरं स्मरणां मधुरं ।
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શ્રી વિષ્ણુ સહસ્રનામ સ્તોત્ર

શાન્નાકારં ભુજગશયનं પદ્મનાભં સુરેણ
વિશ્વાધારં ગગનસદશં મેઘવર્ણં શુભાંગમ् ।
લક્ષ્મીકાન્નં કમલ નયનં યોગિભિર્ધર્ણનગમ્યં
વને વિષ્ણું ભવ લયહરં સર્વલોકૈકનાથમ् ॥

ઓમ નમો ભગવતે વાસુદેવાય

યસ્ય સ્મરણમારેણ જન્મસંસારબંધનાત
વિમુચ્યતે નમસ્તસ્મૈ વિષ્ણાવે પ્રભવિષ્ણાવે---1

નમઃ સમસ્તભૂતાનામ् આદીભૂતાય ભૂભૂતે
અનેકરૂપસ્નપાય વિષ્ણાવે પ્રભવિષ્ણાવે-----2

વૈશમ્યપાયન ઉવાય

શુત્વા ધર્માનશોષેણ પાવનાનિ ચ સર્વશા:
યુધિષ્ઠિર: શાંતનવં પુનરેવાભ્યભાષત----3

યુધિષ્ઠિર ઉવાય

કિમેકું દૈવતં લોકે કિ વાષેકું પરાયણમ्
સ્તુવન્તા: કું કર્મયન્તા: પ્રાપ્તુયુર્માનવા: શુભમ् --4
કો ધર્મ: સર્વધર્માંશાં ભવત: પરમો મત:
કિ જપન્ મુચ્યતે જન્તુર્જન્મસંસારબંધનાત --5

ભીષ્મ ઉવાય

જગત્પ્રભું દૈવદૈવમનનં પુરુષોત્તમમ
સ્તુવન્ નામસહસ્રેણ પુરુષ: સતતોત્ત્વિત: --6

તમેવ યાર્થયન્ નિત્યં ભક્ત્યા પુરુષમવ્યયમ્
ધ્યાયન્ સ્તુવન્ ન મસ્યંશ્ચ યજમાનસત્તમેવ ચ --7

શ્રી વિષ્ણુ સહસ્રનામ સ્તોત્ર

શાન્દાકારં ભુજગશયનં પદનાબં સુરેણ
વિશ્વાધારં ગગનસદશં મેઘવર્ણ શુભાંગમ્ ।
લક્ષ્મીકાન્ન કમલ નયનં યોગિભિર્ધર્ણનગમ્યં
વને વિષ્ણું ભવ લયહરં સર્વલોકૈકનાથમ્ ॥

ઓમ નમો ભગવતે વાસુદેવાય

યસ્ય સ્મરણમારેણ જન્મસંસારબંધનાત
વિમુચ્યતે નમસ્તસ્મૈ વિષ્ણાવે પ્રભવિષ્ણાવે---1

નમઃ સમસ્તભૂતાનામ્ આદીભૂતાય ભૂભૂતે
અનેકરૂપસ્નપાય વિષ્ણાવે પ્રભવિષ્ણાવે-----2

વૈશમ્યપાયન ઉવાય

શુત્વા ધર્માનશોષેણ પાવનાનિ ચ સર્વશા:
યુધિષ્ઠિર: શાંતનવં પુનરેવાભ્યભાષત----3

યુધિષ્ઠિર ઉવાય

કિમેકું દૈવતં લોકે કિ વાષેકું પરાયણમ્
સ્તુવન્તા: કું કર્મયન્તા: પ્રાપ્તુયુર્માનવા: શુભમ્ --4
કો ધર્મ: સર્વધર્માંશાં ભવત: પરમો મત:
કિ જપન્ મુચ્યતે જન્તુર્જન્મસંસારબંધનાત--5

ભીષ્મ ઉવાય

જગત્પ્રભું દૈવદૈવમનનં પુરુષોત્તમમ
સ્તુવન્ નામસહસ્રેણ પુરુષ: સતતોત્ત્વિત: --6

તમેવ યાર્થયન્ નિત્યં ભક્ત્યા પુરુષમવ્યયમ્
ધ્યાયન્ સ્તુવન્ ન મસ્યંશ્ચ યજમાનસત્તમેવ ચ --7

સર્વ: શર્વ: શિવ: સ્થાણુભૂતાદિનિધિરવ્યય:
સમ્ભવો ભાવનો ભર્તા પ્રભવ: પ્રભુરીશ્વર:29

સ્વયમ્ભુ: શમ્ભુરાદિત્ય: પુજરાક્ષો મહાસ્વન:
અનાદિનિધનો ધાતા વિધાવા ધાતુરુતમ:20

અપ્રમેયો હૃષીકેશ: પદ્મનાભોડમરપ્રભુ:
વિશ્વકર્મા મનુસ્ત્વષા સ્થવિષ: સ્થવિરો ધૂવ:21

અગ્રાહિ: શાશ્વત: ફૃષ્ટો લોહિતાક્ષ: પ્રતર્દન:
પ્રભૂતસ્ત્રિકુદ્યામ પવિત્રં મંગલં પરમ્22

ઈશાન: પ્રાણદ: પ્રાણો જ્યેષ્ઠ: શ્રેષ્ઠ: પ્રજાપતિ:
હિરણ્યગર્ભો ભૂગર્ભો માધવો મધુસૂદન:23

ઈશ્વરો વિકમી ધન્યી મેધાવી વિકમ: ક્રમ:
અનુતમો દુરાધર્ષ: કૃતશા: કૃતિરાત્મવાન્.....24

સુરેશ: શરણં શર્મ વિશ્વરેતા: પ્રજાભવ:
અહ: સંવત્સરો વ્યાલ: પ્રત્યય: સર્વદર્શન:25

અજ: સર્વેશ્વર: સિદ્ધ: સિદ્ધિ: સર્વાદિરચ્છુત:
વૃષાકપિરમેયાત્મા સર્વયોગવિનિ:સૃત:26

વસુર્વસુમના: સત્ય: સમાત્મા સમિત: સમ:
અમોદ: પુણ્યરીકાક્ષો વૃષકર્મા વૃષાકૃતિ:27

લદ્રો બહુશિરા બલ્લુર્વિશ્વયોનિ: શુચિશ્રવા:
અમૃત: શાશ્વત: સ્થાણુર્વરારોહો મહાતપા:28

સર્વગ: સર્વવિદ્બાનુર્વિષ્ટક્સેનો જનાર્દન:
વેદો વેદવિદ્વયંગો વેદાંગો વેદવિત કવિ:29

લોકાધ્યક્ષ: સુરાધ્યક્ષો ધર્માધ્યક્ષ: કૃતાકૃત:
ચતુરાત્મા ચતુર્વ્યૂહશ્રતુર્દ્ધશ્રતુર્ભુજ:30

સર્વ: શર્વ: શિવ: સ્થાણુભૂતાદિનિધિરવ્યય:
સમ્ભવો ભાવનો ભર્તા પ્રભવ: પ્રભુરીશ્વર:29

સ્વયમ્ભુ: શમ્ભુરાદિત્ય: પુજરાક્ષો મહાસ્વન:
અનાદિનિધનો ધાતા વિધાવા ધાતુરુતમ:20

અપ્રમેયો હૃષીકેશ: પદ્મનાભોડમરપ્રભુ:
વિશ્વકર્મા મનુસ્ત્વષા સ્થવિષ: સ્થવિરો ધૂવ:21

અગ્રાહિ: શાશ્વત: ફૃષ્ટો લોહિતાક્ષ: પ્રતર્દન:
પ્રભૂતસ્ત્રિકુદ્યામ પવિત્રં મંગલં પરમ્22

ઈશાન: પ્રાણદ: પ્રાણો જ્યેષ્ઠ: શ્રેષ્ઠ: પ્રજાપતિ:
હિરણ્યગર્ભો ભૂગર્ભો માધવો મધુસૂદન:23

ઈશ્વરો વિકમી ધન્યી મેધાવી વિકમ: ક્રમ:
અનુતમો દુરાધર્ષ: કૃતશા: કૃતિરાત્મવાન્.....24

સુરેશ: શરણં શર્મ વિશ્વરેતા: પ્રજાભવ:
અહ: સંવત્સરો વ્યાલ: પ્રત્યય: સર્વદર્શન:25

અજ: સર્વેશ્વર: સિદ્ધ: સિદ્ધિ: સર્વાદિરચ્છુત:
વૃષાકપિરમેયાત્મા સર્વયોગવિનિ:સૃત:26

વસુર્વસુમના: સત્ય: સમાત્મા સમિત: સમ:
અમોદ: પુણ્યરીકાક્ષો વૃષકર્મા વૃષાકૃતિ:27

લદ્રો બહુશિરા બલ્લુર્વિશ્વયોનિ: શુચિશ્રવા:
અમૃત: શાશ્વત: સ્થાણુર્વરારોહો મહાતપા:28

સર્વગ: સર્વવિદ્બાનુર્વિષ્ટક્સેનો જનાર્દન:
વેદો વેદવિદ્વયંગો વેદાંગો વેદવિત કવિ:29

લોકાધ્યક્ષ: સુરાધ્યક્ષો ધર્માધ્યક્ષ: કૃતાકૃત:
ચતુરાત્મા ચતુર્વ્યૂહશ્રતુર્દ્ધશ્રતુર્ભુજ:30

વृષाहી વૃષભો વિષુર્વિષપર્વા વૃષોદર:
વર્ધનો વર્ધમાનશ્વ વિવિક્તઃ શ્રુતિસાગરઃ43

સુલુજો દુર્ઘરો વાગમી મહેન્દ્રો વસુદો વસુ:
નૈકરૂપો બૃહદૂપ: શિપિવિષ: પ્રકાશન:44

ઓજસ્તેજોદુતિધર: પ્રકાશાત્મા પ્રતાપન:
અધ્ય: સ્પષ્ટાક્ષરો મન્ત્રશ્વન્દ્રાંશુભર્સ્કરધુતિ:45

અમૃતાંશૂદ્ધભવો ભાનુ: શશબ્ધન્દુ: સુરેશ્વર:
ઔષધ જગત: સેતુ: સત્યધર્મપરાક્રમ:46

ભૂતભવ્યભવજ્ઞાથ: પવન: પાવનોડનલ:
કામહા કામકૃત્ કાન્તઃ કામ: કામપ્રદ: પ્રભુ:47

યુગાદિકૃદ્ધ યુગાવતો નૈકમાયો મહાશન:
અદૃશ્યોડવ્યક્તાસ્પશ્ચ સહસજીદનનતજિત્48

ઇષોડવિશિષ્ટ: શિએષ: શિખણ્ડી નહુષો વૃષ:
કોધહા કોધફુલત્તર્વિશ્વભાહુર્મહીધર:49

અચ્યુત: પ્રથિત: પ્રાણઃ પ્રાણદો વાસવાનુજ:
અપાં નિધિરધિષાનમપ્રમતઃ પ્રતિષ્ઠિત:50

સ્કંદ: સ્કંદધરો ધૂર્યો વરદો વાયવાહન:
વાસુદેવો બૃહદ્ભાનુરાદ્દિવ: પુરંદર:51

અશોકસ્તારણસ્તાર: શૂર: શૌરિજ્ઞનેશ્વર:
અનુકૂલ: શતાવર્ત: પદ્મી પદ્મનિભેક્ષણઃ52

પદ્મનાભોડરવિનદાક્ષ: પદ્મગર્ભ: શારીરભૃત:
મહદ્વિર્ઝંધો વૃધ્ધાત્મા મહાક્ષો ગસ્તધ્યજ:53

અતુલ: શરભો ભીમ: સમયણો હવિર્હરિ:
સર્વેલક્ષણાલક્ષણ્યો લક્ષ્મીવાન સમિતિજ્યઃ54

વृષाहી વૃષભો વિષુર્વિષપર્વા વૃષોદર:
વર્ધનો વર્ધમાનશ્વ વિવિક્તઃ શ્રુતિસાગરઃ43

સુલુજો દુર્ઘરો વાગમી મહેન્દ્રો વસુદો વસુ:
નૈકરૂપો બૃહદૂપ: શિપિવિષ: પ્રકાશન:44

ઓજસ્તેજોદુતિધર: પ્રકાશાત્મા પ્રતાપન:
અધ્ય: સ્પષ્ટાક્ષરો મન્ત્રશ્વન્દ્રાંશુભર્સ્કરધુતિ:45

અમૃતાંશૂદ્ધભવો ભાનુ: શશબ્ધન્દુ: સુરેશ્વર:
ઔષધ જગત: સેતુ: સત્યધર્મપરાક્રમ:46

ભૂતભવ્યભવજ્ઞાથ: પવન: પાવનોડનલ:
કામહા કામકૃત્ કાન્તઃ કામ: કામપ્રદ: પ્રભુ:47

યુગાદિકૃદ્ધ યુગાવતો નૈકમાયો મહાશન:
અદૃશ્યોડવ્યક્તાસ્પશ્ચ સહસજીદનનતજિત્48

ઇષોડવિશિષ્ટ: શિએષ: શિખણ્ડી નહુષો વૃષ:
કોધહા કોધફુલત્તર્વિશ્વભાહુર્મહીધર:49

અચ્યુત: પ્રથિત: પ્રાણઃ પ્રાણદો વાસવાનુજ:
અપાં નિધિરધિષાનમપ્રમતઃ પ્રતિષ્ઠિત:50

સ્કંદ: સ્કંદધરો ધૂર્યો વરદો વાયવાહન:
વાસુદેવો બૃહદ્ભાનુરાદ્દિવ: પુરંદર:51

અશોકસ્તારણસ્તાર: શૂર: શૌરિજ્ઞનેશ્વર:
અનુકૂલ: શતાવર્ત: પદ્મી પદ્મનિભેક્ષણઃ52

પદ્મનાભોડરવિનદાક્ષ: પદ્મગર્ભ: શારીરભૃત:
મહદ્વિર્ઝંધો વૃધ્ધાત્મા મહાક્ષો ગસ્તધ્યજ:53

અતુલ: શરભો ભીમ: સમયણો હવિર્હરિ:
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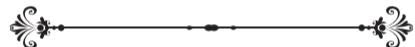
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પર્વણિ લીખ્યું વિષ્ણિરસંવાદે શ્રી વિષ્ણુઓર્ધ્વસહશ્યનામસ્તોત્રમ્
હરિ ઓ તત્સત् હરિ ઓ તત્સત् હરિ ઓ તત્સત्

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ઇન્દ્રિયાણિ મનો બુધ્દિ: સત્ત્વ તેજો બળ ધૃતિ:
વાસુદેવાત્મકાન્યાહુ: ક્ષેત્ર ક્ષેત્રજ્ઞ એવ ચ138

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યોગો જ્ઞાનં તથા સાંઘયં વિદ્યા: શિખ્પાદિ કર્મ ચ
વેદા: શાસ્ત્રાણિ વિજ્ઞાનમેતત્ સર્વ જનાર્દનાત141

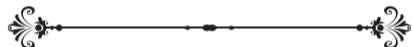
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ત્રીલ્લોકાન્ન વ્યાય ભૂતાત્મા ભુડ્કતે વિશ્વભુગવ્યયઃ ...142

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પઠેદ ચ ઇચ્છેત્ પુરુષ: શ્રેય: પ્રાસું સુખાનિ ચ143

વિશ્વેશ્વરમજ્ દેવં જગત: પ્રભવાયયમ્
ભજન્તિ યે પુજ્ઞરાક્ષં ન તે યાન્તિ પરાભવમ्144
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[sri yudhishThira asked: "In this universe who is the one Divinity (at whose command all beings function)? What is that one supreme Status which one should seek to attain? Who is at Divinity by praising whom and by worshipping whom a man attains the good?]

*ko dharmaH sarva-dharmAnAm bhavataH paramo mataH
kim japan mucyate jantur janma-samsAra-bandhanAt.-5*

[Which according to you is the highest form of dharma (capable of bestowing salvation and prosperity on man)? What is that by uttering or reciting which any living being can attain freedom from the cycle of births and deaths?"]

*Bhlshma uvAca
jagat-prabhum deva-devam anantam puruhottamam
sthuvan nAma-sahasreNa purushaH satatotthitaH-6*

[sri bhlshma replied:"He will be free from all sorrows who always praises by 'the sahasraNAMA' (thousand names) that All-pervading Being who is the master of the worlds, Who is supreme over all devas and who is the supreme spirit.]

*tameva cArcayan nityam bhaktyA purusham avyayam
dhyAyan stuvan namasyamS-ca yajamAnas-tam-eva-ca.-7*

[That worshipper will be free from all sorrows who devoutly worships and meditates on that Undecaying Being, as also praises Him and makes prostrations to Him.]

*anAdi-nidhanam vishNum sarva-loka-maheSvaram
lokAdhyak- sham stuvan-nityam sarva-dukhAtigo bhavet.-8*

[He will be free from all sorrows who always sings the praise vishNu (the All-pervading Being), who is free from the six changes beginning with origin and ending with death, and who is the master and over-seer of all the worlds.]

*braHmaNyam sarva-dharmaj~nam lokAnAm kIrти-vardhanam
loka-nAtham mahad-bhUtam sarva-bhUta-bhavodbhavam.-9*

[He is the protector of the brahmA and the veda. He is the knower of all Dharmas. He is the enhancer of the reputation of all beings. He is the supreme Brahman. Out of Him all beings and the whole of samsAra have come out.]

*Esha me sarva-dharmAnAm dharmo'dhikatamo mataH
yad bhaktyA puNDarIkAsham stavair arcen naraH sadA.-10*

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Bhava: Pure existence.

Bhutatma: The essence of all beings.

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

Putatma paramatma cha muktanam parama gatih

Avyayah purusha sakshi kshetrajno~kshara eva cha ..17

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

Yoga yogavidam neta pradhana-purushesvarah

Narasimh- a-vapu shriman kesavah purushottamah ..18

Yoga: 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.

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

Kesavah: One whose Kesa or locks are beautiful

Purushottamah: The greatest among all Purushas

Sarvah sarvah sivah sthanur-bhutadir-nidhiravyaya- h

Sambhavo bhavano bharta prabhavah prabhur-isvarah ..19

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.

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*Isanah pranadah prano jyeshthah sreshthah prajapatih
Hiranyagarbho bhugarbho madhavo madhusudanah .. 23*

Isanah: He who controls and regulates everything.

Pranadah: 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.

Prajapatih: 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.

Madhusudanah: The destroyer of the demon Madhu.

*Ishvaro vikrami dhanvi medhavi vikramah kramah
Anuttamo duradharsah krutajnah krutiratmavan ..24*

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.

Krutar: 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.

*Suresah sharanam sharma vishvaretaḥ prajabhavah
Ahah samvasaro vyalah pratyayah sarvadarshanah ..25*

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

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

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

Vishvaretaḥ: The seed of the universe.

Prajabhavah: He from whom all beings have originated.

Ahah: Luminous one.

*Isanah pranadah prano jyeshthah sreshthah prajapatih
Hiranyagarbho bhugarbho madhavo madhusudanah .. 23*

Isanah: He who controls and regulates everything.

Pranadah: 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.

Prajapatih: 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.

Madhusudanah: The destroyer of the demon Madhu.

*Ishvaro vikrami dhanvi medhavi vikramah kramah
Anuttamo duradharsah krutajnah krutiratmavan ..24*

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.

Krutar: 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.

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Vishvaretaḥ: The seed of the universe.

Prajabhavah: He from whom all beings have originated.

Ahah: Luminous one.

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.

Sarvagah sarva-vid-bhanur vishvaksheno janardanah

Vedo vedavid avyango vedango vedavit kavih..29

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.

Janardanah: 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.

Lokadhyakshah suradhyaksho dharmadhyakshah krutakruthah

Chaturatma chaturvyuhas chaturdamstras chatur-bhujah ..30

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 bestowing their due rewards on all beings.

Krutakruthah: One who is an effect in the form of the worlds and also a non-effect 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.

Bhrajishnur-bhojanam bhokta sahishnur jagad-adhijah

Anagho vijayo jeta vishva-yonih punar-vasuh ..31

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.

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.

Shashvata-sthanur: One who is both eternal and firmly established, unchanging.
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Anagho: The sinless one.

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.

Maheshvaso mahibharta shrinivasah satam gatih

Aniruddhah suranando govindo govidam patih ..35

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.

Marichir-damano hamsah suparno bhujagottamah

Hiranya-nabha sutapah padmanabhah prajapatih ..36

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

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.

Hiranyanaabhah -He, who supports at His navel, the creator, Hiranyagarba. The meaning for this term as given by some is "the One who has the navel region beautiful in its golden hue" must fail, in the context of the thoughts in the stanza, to appeal to all seekers.

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.

Amrutyuh sarva-druk simhah sandhata sandhiman sthirah

Ajo durmarshanah shasta vishrutatma surariha ..37

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*Avrtano nivrutatma samvrutah sampramardanah
Ahah samvartako vahnir anilo dharani-dharah ..40*

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

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

Samvratuh: 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, Adisesha, elephants of the quarters etc.

*Suprasadah prasannatma vishva-dhrug vishva-bhug vibhu
Sat-karta sat-krutah sadhur jahnur narayano narah ..41*

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.

Vibhu: One who becomes many from Hiranyagarbha downwards.

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.

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

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

*Asankhyeyo prameyatma visistah shishtakruch chucih
Siddharthah siddha-sankalpah siddhidah siddhisadhanah ..42*

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.

Shishtakruch: 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 practise disciplines, in accordance with their eligibility.

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

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Sun is the centre of the solar system, an eternal exchequer of energy, ever distributing Life and Strength to all living upon the earth; life would have been impossible but for the Sun. At the same time, the Sun stays where he is and he never interferes with life; from afar he blesses life. The Lord who thus from afar blesses by His mere presence is the true Sun of Life, the Atman, the Self- Sree Maha Vishnu

*Amrtamshu dbhavo bhanuh shashabinduh sureshvarah
Aushadham jagatah setuh satya-dharma-prarakramah ..46*

Amrtamshu dbhavo: 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.

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

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

*Bhuta-bhavya-bhavan-natha- h pavanah pavano analah
Kamaha kamakruti kantah kamah kamapradah prabhuh ..47*

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.

Pavano: One who causes movement.

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

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

Kamakruti: One who fulfills 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 fulfills the desires of devotees.

Prabhuh: One who surpasses all.

*Yugadikrud yugavarto naikamayo mahashanah
Adrushyo vyakta-rupascha sahasrajid anantajit ..48*

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

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.

Sun is the centre of the solar system, an eternal exchequer of energy, ever distributing Life and Strength to all living upon the earth; life would have been impossible but for the Sun. At the same time, the Sun stays where he is and he never interferes with life; from afar he blesses life. The Lord who thus from afar blesses by His mere presence is the true Sun of Life, the Atman, the Self- Sree Maha Vishnu

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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.

Ashokas-taranas-tarah surah saurir janeshvarah

Anukulah shatavartah padmi padma-nibhekshanah ..52

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 Avatars or incarnations.

Padmi: One having Padma or lotus in his hands.

Padma-nibhekshanah: One with eyes resembling lotus.

Padmanabho aravindakshah padmagarbhah sarirabhut

Mahardhir ruddho vrudhatma mahaksho garuda-dhvajah ..53

Padmanabho: One who resides in the Nabhi or the central part of the heart-lotus.

Aravindakshah: One whose eyes resemble Aravinda or the Lotus.

Padmagarbhah: One who is fit to be worshipped in the middle of the heart-lotus.

Sarirabhut: 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.

Vrudhatma: One whose Atma or body is Vrudha or ancient.

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

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

Atulah sarabho bhimah samayagno havirharih

Sarvalakshana lakshanyo lakshmivan samitinjayah ..54

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.

Samayajno: 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 victorious in Samiti or war.

Vashudevo: One who is both Vasu and Deva.

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Samayajno: 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 victorious in Samiti or war.

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

Ramo viramo virato margo neyo nayonayah

Veera shaktimatam shreshtho dharma dharma-vid uttamah ..58

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.

Veera: 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.

Vaikunthah purushah pranah pranadah pranavah pruthuh

Hiranya-garbhah shatruhno vyapto vayur adhokshajah ..59

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

Shatruhno: 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.

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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.

Nakshatra nemir: 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.

Yajna iyo mahejyas cha kratuh satram satamgatih

Sarvadarshi vimuktatma sarvagyo gyanam-uttamam ..63

Yajnah: One who is all-knowing.

Ijayah: 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.

Gyanam uttamam: That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

Suvratah sumukhah sukshmah sughoshah sukhadah suhrut

Manoharo jita-krodho virabahur vidaranah ..64

Suvratah: One who has take the magnanimous vow to save all refuge-seekers.

Sumukhah: One with a pleasant face.

Sukshmah: One who is subtle because He is without any gross causes like sound etc.

Sughoshah: One whose auspicious sound is the Veda. Or one who has got a deep and

sonorous sound like the clouds.

Sukhadah: One who gives happiness to good people.

Suhrut: One who helps without looking for any return.

Manoharo: One who attracts the mind by His incomparable blissful nature.

Jitakrodho: One who has overcome anger.

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

Vidaranah: One who destroys those who live contrary to Dharma.

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Devesah: One who is the lord of all Devas, being the most important among them.

Devabhrud-guruh: Indra who governs the Devas is Devabhrut. The Lord is even that Indra's controller (Guru).

Uttaro gopatir gopta gyanagamyah puratanah

Sharira-bhuta-bhrud bhokta kapindro bhuridakshinah ..68

Uttaro: One who is Uttirna or liberated from Samsara.

Gopatir: Krishna who tends the cattle in the form of a Gopa. One who is the master of the earth.

Gopta: One who is the protector of all beings.

Gyanagamyah: The Lord cannot be known through Karma or a combination of Karma and Gyana.

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

Sharira-bhuta-bhrud: One who is the master of the five Bhutas (elements) of which the body is made.

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

Kapindro: Kapi means Varah (boar).

The word means, the Lord who is 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.

Bhuridakshinah: One to whom numerous Dakshinas or votive offerings are made in Yagyas.

Somapo amrutapah somah purujit purushottamah

Vinayo jayah satyasandho dasharhah satvatampatiḥ ..69

Somapo: One who drinks the Soma in all Yagyas in the form of the Devata (Deit).

Amrutapah: One who drinks the drink of immortal Bliss which is of one's own nature .

Somah: One who as the moon invigorates the plants.

Purujit: One who gains victory over numerous people.

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

Vinayo: One who inflicts Vinaya or punishment on evil ones.

Jayah: One who is victorious over all beings.

Satyasandho: One whose 'Sandha' or resolve becomes always true.

Dasharhah: Dasha means charitable offering. Therefore, He to whom charitable offerings deserve to be made.

Satvatampatiḥ: 'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it.

Jivo vinayita-sakshi mukundo amita vikramah

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Kanakangadi: One who has Angadas (armlets) made of gold.
Guhyo: 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.
Gabhiro: One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess etc.
Gahano: One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dreams and sleep as also their absence.
Guptas: One who is not an object of words, thought etc.
Chakra-gada-dharah: One who has discus and Gada in hand.

***Vedhah svango ajitah krishno drudhah sankarshano acyutah
Varuno vaaruno vrukshah pushkaraksho mahamanah ..74***

Vedhah: One who does Vidhana or regulation.
Svango: One who is oneself the participant in accomplishing works.
Ajitah: One who has not been conquered by anyone in His various incarnations.
Krishno: One who is known as Krishna-dvaipayana.
Drudhah: One whose nature and capacity know no decay.
Sankarshano Acyutah: Sankarshana 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 sankarshana.
Varuno: The evening sun is called Varuna, because he withdraws his rays into himself.
Vaaruno: Vasishta or Agastya, the sons of Varuna.
Vrukshah: One who is unshakable like a tree.
Pushkaraksho: 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.
Mahamanah: One who fulfils the three functions of creation, sustentation and dissolution of the universe by the mind alone.

***Bhagavan bhagahanandi vanamali halayudhah
Adityo jyotir-adityah sahishnur gatisattamah ..75***

Bhagavan: The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance – one who knows all these is Bhagavan.
Bhagaha: One who withdraws the Bhagas, beginning with lordliness, into Himself at the time of dissolution.
Anandi: One whose nature is Ananda (bliss).
Vanamali: One who wears the floral wreath (Vanamala) called Vaijayanti, which consists of the categories of five Elements.
Halayudhah: One who in His incarnation as Balabhadra had Hala or ploughshare as His weapon.
Adityo: One who was born of Aditi in His incarnation as Vamana.
Jyotir-adityah: One who dwells in the brilliance of the sun's orb.

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

Gohito: One who protected the cows by uplifting the mount Govardhana in His incarnation as Krishna.

Gopatir: The Lord of the earth is Vishnu.

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

Vrushabhabhaksho: One whose eyes can rain all desirable objects on devotees. Vrushabha means Dharma and so one whose look is Dharma.

Vrushapriyah: One to whom Vrushti or Dharma is dear.

Anivarti nivrutatma samkshepta kshema-kruchivah

Shrivasta-vaks- hah shrivasah shripatiḥ shrimatam-varah ..79

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

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

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

Kshema-krut: One who gives Kshema or protection to those that go to him.

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

Shrivasta vakshah: One on whose chest there is a mark called Shrivasta.

Shrivasah: One on whose chest Shridevi always dwells.

Shripatiḥ: One whom at the time of the churning of the Milk ocean Shridevi chose as her consort, rejecting all other Devas and Asuras.

Or Shri mean supreme Cosmic Power. The Lord is the master of that Power.

Shrimatam-varah: One who is supreme over all deities like Brahma who are endowed with power and wealth of the Vedas.

Shridah shrishah shrinivasah shrinidhīḥ shri-vibhavanah

Shridharah shrikarah shreyah shriman loka-trayashrayah ..80

Shridah: One who bestows prosperity on devotees.

Shrishah: One who is Lord of the Goddess Shri.

Shrinivasah: Shri here denotes men with Shri, that is, virtue and power.
He who dwells in such men is Shrinivasa.

Shrinidhīḥ: One who is the seat of all Shri, that is, virtues and powers.

Shri-vibhavanah: One who grants every form of prosperity and virtue according to their Karma.

Shridharah: One who bears on His chest Shri who is the mother of all.

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

Shreyah: 'Shreyas' means the attainment of what is un-decaying good and happiness. Such a state is the nature of the Lord.

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Pratirathah: One who has no Pratiratha or an equal antagonist to confront.
Pradyumno: One whose Dyumna or wealth is of a superior and sacred order.

Or one of the four Vyuhas.

Amita-vikramah: One of unlimited prowess. Or one whose prowess cannot be obstructed by any one.

Kalanemi-niha virah saurih sura-janeshvarah

Trilokatma trilokesah keshavah keshiha harih ..84

Kalanemi-niha: One who destroyed the Asura named Kalanemi.

Virah: One who is courageous.

Saurih: One who was born in the clan of Sura as Krishna.

Sura-janeshvarah: One who by his overwhelming prowess controls even great powers like Indra and others.

Trilokatma: One who in his capacity as the inner pervade is the soul for the three worlds.

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

Keshavah: By Kesha is meant the rays of light spreading within the orbit of the sun.

Keshiha: One who destroyed the Asura named Keshi.

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

Kamadevah kamapalah kami kantah krutagamah

Anirdeshya-vapur vishnur viro ananto dhananjayah ..85

Kamadevah: One who is desired by persons in quest of the four values of life -Dharma, Artha, Kama and Moksha.

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

Kami: One who by nature has all his desires satisfied.

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 lifetime extending over a hundred divine years).

Krutagamah: He who produced scriptures like Shruti, Smruti and Agama.

Anirdeshya-vapur: He is called so, because, being above the Gunas, His form cannot be determined.

Vishnur: One whose brilliance has spread over the sky and over the earth.

Viro: One who has the power of Gati or movement.

Ananto: One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location etc.

Dhananjayah: Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhuti, a glorious manifestation of the Lord.

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Kalanemi-niha: One who destroyed the Asura named Kalanemi.

Virah: One who is courageous.

Saurih: One who was born in the clan of Sura as Krishna.

Sura-janeshvarah: One who by his overwhelming prowess controls even great powers like Indra and others.

Trilokatma: One who in his capacity as the inner pervade is the soul for the three worlds.

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

Keshavah: By Kesha is meant the rays of light spreading within the orbit of the sun.

Keshiha: One who destroyed the Asura named Keshi.

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

Kamadevah kamapalah kami kantah krutagamah

Anirdeshya-vapur vishnur viro ananto dhananjayah ..85

Kamadevah: One who is desired by persons in quest of the four values of life -Dharma, Artha, Kama and Moksha.

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

Kami: One who by nature has all his desires satisfied.

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 lifetime extending over a hundred divine years).

Krutagamah: He who produced scriptures like Shruti, Smruti and Agama.

Anirdeshya-vapur: He is called so, because, being above the Gunas, His form cannot be determined.

Vishnur: One whose brilliance has spread over the sky and over the earth.

Viro: One who has the power of Gati or movement.

Ananto: One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location etc.

Dhananjayah: Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhuti, a glorious manifestation of the Lord.

Stutih: A praise.

Stota: One who, being all –formed, is also the person who sings a hymn of praise.

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 Sudarshana, the mace Kaumodaki, the bow Saranga, and the sword Nandaka besides the conch Panchajanya.

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

Purayita: One who is not only self-fulfilled but gives all fulfillments to others.

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

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

Anamayah: One who is not afflicted by any disease that is born of cause, internal or external.

Manojas tirthakaro vasureta vasupradah

Vasuprado vasudevo vasur vasumana havih ..89

Manojas: One who, being all pervading, is said to be endowed with speed like that of the mind.

Thirthakaro: Tirtha means Vidya, a particular branch of knowledge or skill.

Vasureta: He whose Retas (Semen) is gold (Vasu).

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.

Vasuprado: One who bestows on devotees the highest of all wealth, namely Moksha.

Vasudevo: The son of Vasudeva.

Vasur: He in whom all creation dwells.

Vasumana: One whose mind dwells equally in all things.

Havih: Havis or sacrificial offerings

Sadgatih sat-krutih satta sad-bhutih sat-parayanah

Suraseno yadushreshthah sannivasah suyamunah ..90

Sadgatih: One who is attained by such persons. Or who is endowed with intelligence of great excellence.

Sat-krutih: One whose achievements are for the protection of the world.

Satta: Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences is called Satta.

Sad-bhutih: The Paramatman who is pure existence and consciousness, who is unsuplatabile and who manifests Himself in many ways.

Sat-parayanah: He who is the highest Status attainable by holy men who have realized the Truth.

Suraseno: One having an army of heroic wariorous like Hanuman.

Yadushreshthah: One who is the greatest among the Yadus.

Sannivasah: One who is the resort of holy knowing ones.

Stutih: A praise.

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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.

Loka-bandhu -"Friend of the World." Everyone is inextricably bound to Him in His Love Infinite, and He is the Father to all. Since there is no well -wisher or friend dearer than one's own Father, He is the One unfailing sure Friend of the world of beings and things.

The Lord serves for the uplift of the world whenever the creatures come to suffer sorrows created by their own immoral negative ways

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.

Suvarna varno hemango varangas chandanangadi

Viraha vishamah sunyo ghrutasir achalaschalah ..94

Suvarna varno: One who has got the colour of gold.

Hemango: One whose form is like that of gold.

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.

Amani manado manyo lokasvami triloka-dhruk

Sumedha medhajo dhanyah satyamedha dharadharah ..95

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.

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.

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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.

Shubhanglokasarangah sutantus tantu-vardhanah

Indrakarma mahakarma krutakarma krutagamah .. 99

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

Lokasarangah: One who like the Saranga (honey-beetle) grasps the essence of the world.

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

Tantu-vardhanah: 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.

Udbhavah sundarah sundo ratnanabhah sulochanah

Arko vajasanah shrungi jayantah sarva-vij-jayi ..100

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.

Suvarna-bindur-aks-hobhyah sarva-vagishvareshvarah

Mahahra-do maha-garto maha-bhuto maha-nidhiih ..101

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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.

***Sahasrarchi sapta-jihvah saptaidhah sapta-vahanah
Amurtir anagho achintyo bhayakrud bhaya-nashanah ..104***

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.

***Anur bruhat krusah sthulo gunabrun nirguno mahan
Adhrutah svadhrutah svasyah pragvamsho vamshavardhanah ..105***

Anur: One who is extremely subtle.

Bruhat: The huge and mighty.

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.

Svadhrutah: One supported by oneself.

Svasyah: One whose face is beautiful and slightly red like the inside of a
lotus flower.

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*Satvavan satvikah satyah satya-dharma-parayanah
Abhipray- ah priyarho-rhah priyakrut pritivardhanah ..108*

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.

*Vihayasagatir jyotih suruchir huta-bhug vibhuh
Ravir virochanah suryah savita ravirochanah ..109*

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.

*Ananto huta-bhug bhokta sukhado naikajo-grajah
Anirvinnah sadamarshi lokadhishthana-madbhutah ..110*

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.

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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.

***Akrurah peshalo daksho dakshinah kshiminam varah
Vidvattamo vitabhayah punya-shravana-kirtanah ..113***

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.

***Uttarano dushkrutiha punyo duh-svapna-nasanah
Viraha rakshanah santo jivanah paryavasthitah ..114***

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.

***Ananta-rupo ananta-shri jitamanyur bhayapahah
Chaturashro gabhiratma vidisho vyadisho dishah ..115***

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

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

Jitamanyur: One who has overcome anger.

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.

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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.

***Uttarano dushkrutiha punyo duh-svapna-nasanah
Viraha rakshanah santo jivanah paryavasthitah ..114***

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.

***Ananta-rupo ananta-shri jitamanyur bhayapahah
Chaturashro gabhiratma vidisho vyadisho dishah ..115***

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

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

Jitamanyur: One who has overcome anger.

*Prmanam prananilayah pranabhrut pranajivanah
Tatvam tatvavidekatma janma-mrutyu-jaratigah ..118*

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., Tattvam: “the Reality” –that which is eternal, the essence. “That which one gains in subjective realization is the self,” Sree Narayana

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.

Bhurbhuval svastarus-tarah savita prapitamahah

Yagyo yagya-patir-yajva yagyango yagya-vahanah ..119

Bhur-bhuval-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.

Yagyo: 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.

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.

Yagyabhrud yagyakrud yagyi yagyabhrug yagyasadhanah

Yagyanantakrud yagyaguhyam annam annada eva cha ..120

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

Yagyakrud: One who performs Yagya at the beginnig 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 furits of yagya.

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

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*Itidam Kirtaniyasya Keshavasya Mahatmanahah
Naamnaam Sahasram Divyaanaam Asheshena Prakeerthitham. 123*

(In the above verses have been given a complete enumeration of the thousand divine names of the the Great Being Keshava, who is the fit object for all praise and prayer.)

*Ya Idam Srunuyaan Nityam Yaschaapi Parikeertayet
Naashubham Praapnuyaat Kinchit Somutreha Cha Maanavah. 124*

(Nothing evil or inauspicious will befall a man here or hereafter who daily hears or repeats these names)

*Vedan-tago bramhana-syat kshatriyo vijayee bavet
Vaisyo dhana-samru-ddhasyat shhoodra sukha mavap-nuyat. 125*

*Dharmarthee prapnu-yatdharmam artharthee chartha mapnuyat
Kamana-vapnuyat-kamee prajarthee chapnu-yat-prajam. 126*

*5.Bhaktimaan Yah Sadotthyaaya Suchis-tadgata Maanasahah
Sahasram Vaasudevaya Naamnaam Etat Prakeertayet. 127*

(Whichever devoted man, getting up early in the morning and purifying himself, repeats this hymn devoted to Vaasudeva, with a mind that is concentrated on Him...)

*Yashah Prapnoti Vipulam Jnaati Praadhaanyam Eva Cha
Achalaam Sriyam Aapnoti Sreyah Praapnotyanuttamam. 128*

(That man attains to great fame, leadership among his peers, wealth that is secure and the supreme good unsurpassed by anything....)

*Na Bhayam Kvachid Aapnoti Veeryam Tejasya Vindati
Bhavatyarogo Dyutimaan Bala-roopa-gunaanvitahah. 129*

(He will be free from all fears and be endowed with great courage and energy and he will be free from diseases. Beauty of form, strength of body and mind, and virtuous character will be natural to him.)

*Rogarto muchyate rogat baddho muchyeta bandhanat
Bhaya nmuchyeta bheetastu muchye tapanna apadha. 130*

*Itidam Kirtaniyasya Keshavasya Mahatmanahah
Naamnaam Sahasram Divyaanaam Asheshena Prakeerthitham. 123*

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*Rushayah pitaro devah maha-bhootani dhatavah
Jangama-jangamam chedam jagannaraya -nodbhavam. 140*

(The rishis, pitrus, the devas, the great elements and in fact all things moving and unmoving constituting this universe have originated from Naaraayana.)

*Yogo gynanam tatha sankhyam vidya shilpadhi karma-cha
Vedah shastrani vigynana etat-sarvam janar-danat. 141*

(The Yoga, Jnaana, Saamkya, sciences, arts, works, Vedas, scriptures, spiritual illumination -- all these have originated from Janaardhana.

*Eko-vishnu rmaha-dbhootam prutha-ghootha nyanekasah
Trilon-lokan-vyapya-- bhootatma bhujkte vishva-bhugavyayah. 142*

(Mahaavishnu- is the one all-comprehending being who appears as many. He is the essence of all brings, the consumer of the world, the indestructible one, and the master of all. Pervading all the three worlds, He enjoys all entities constituting them.)

*Emam stavam bhagavato vishnor-vyasena keertitam
Pathedyechhet purushah shreyah praptum sukhani-cha. 143*

(Whoever desires advancement and happiness should repeat this devotional hymn on Vishnu composed by Vyaasa.)

*Vishve-shvara majam devam jagatah prabhu mavyam
Bhajanti ye pushka-raksham nate yanti para-bhavam. 144
Na te yanti para-bhavam....*

(Never will defeat attend on a man who adores the Lotus -eyed One, who is the Master of all the worlds. Who is birthless, and out of whom the worlds have originated, and into whom they dissolve.)

*Aum Tatsaditi Shree Mahabharate Shatsahsrayaaam Sanhitayaam
Vaiyasikyaam Aanushasnike Parvani Bhishmayudhishthir Sanvaade
Shree Vishnor Divya Sahsaranaam Strotram |
Harih Aum Tat Sat, Harih Aum Tat Sat, Harih Aum Tat Sat*

*Shree Ram Rameti Rameti Rame Raame Manorame
Sahsaranaam Tatulyam Ram Naam Varanane*



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Harih Aum Tat Sat, Harih Aum Tat Sat, Harih Aum Tat Sat*

*Shree Ram Rameti Rameti Rame Raame Manorame
Sahsaranaam Tatulyam Ram Naam Varanane*



2.2: By Whose Golden Touch, I will Obtain Cattle, Horses, Progeny and Servants. (Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the Grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

अश्वपूर्वं रथमध्यां हस्तिनादप्रमोदिनीम् ।
श्रियं देवीमुपहृये श्रीर्मा देवी जुषताम् ॥३॥

*Ashva-Puurvaam Ratha-Madhyaaam Hastinaada-Pramodhinium |
Shriyam Deviium-Upahvaye Shriirmaa Devii Jussataam ||3||*

Meaning:

3.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is Abiding in the Chariot of Sri (in the Middle) which is driven by Horses in Front and Whose Appearance is Heralded by the Trumpet of Elephants, (Chariot represents the Abode of Sri and Horses represents the Energy of Effort. The Trumpet of Elephants represents the Awakening of Wisdom.)

3.2: Invoke the Devi who is the Embodiment of Sri Nearerso that the Devi of Prosperity becomes Pleased with Me. (Prosperity is the external manifestation of Sri and is therefore pleased when Sri is Invoked.)

कां सोस्मितां हिरण्यप्राकारामाद्र्द्वं ज्वलन्तीं तृप्तांतर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णा तामिहोपहृये श्रियम् ॥४॥

*Kaam So-Smitaam Hirannya-Praakaaraam-Aardraam
Jvalantiuum Trptaam Tarpayantiuum |
Padme Sthitaam Padma-Varnnaam Taam-Iho[a-u]pahvaye Shriyam ||4||*

Meaning:

4.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is Having a Beautiful Smile and Who is Enclosed by a Soft Golden Glow; Who is eternally Satisfied and Satisfies all those to whom She Reveals Herself, (Beautiful Smile represents the Trancendental Beauty of Sri Who is Enclosed by the Golden Glow of the Fire of Tapas.)

4.2: Who Abides in the Lotus and has the Colour of the Lotus; (O Jatavedo) Invoke that Lakshmi Here, Who is the Embodiment of Sri. (Lotus represents the Lotus of Kundalini.)

2.2: By Whose Golden Touch, I will Obtain Cattle, Horses, Progeny and Servants. (Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the Grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

अश्वपूर्वं रथमध्यां हस्तिनादप्रमोदिनीम् ।
श्रियं देवीमुपहृये श्रीर्मा देवी जुषताम् ॥३॥

*Ashva-Puurvaam Ratha-Madhyaaam Hastinaada-Pramodhinium |
Shriyam Deviium-Upahvaye Shriirmaa Devii Jussataam ||3||*

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4.2: Who Abides in the Lotus and has the Colour of the Lotus; (O Jatavedo) Invoke that Lakshmi Here, Who is the Embodiment of Sri. (Lotus represents the Lotus of Kundalini.)

Meaning:

- 7.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) By Whose Presence will Come Near me the Companions of the Devas along with Glory (Inner Prosperity) and various Jewels (Outer Prosperity),
- 7.2: And I will be Reborn in the Realm of Sri (signifying Inner Transformation towards Purity) which will Grant me Inner Glory and Outer Prosperity.

**क्षुत्पिपासामलां ज्येष्ठाम् अलक्ष्मीप्राशयाम्यहम् ।
अभूतिम् असमृध्यम् च सर्वं निर्णद मे गृहात् ॥८॥**

*Kssut-Pipaasaa-Malaam Jyesstthaam-Alakssmiium Naashayaammy-Aham |
Abhuutim-Asamrddhim Ca Sarvaam Nirnnuda Me Grhaat ||8||*

Meaning:

- 8.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Whose Presence will Destroy Hunger, Thirst and Impurity associated with Her Elder Sister Alakshmi,
- 8.2: And Drive Away the Wretchedness and Ill-Fortune from My House.

**गन्धद्वारां दुराधर्षा नित्यपुष्टां करीषिणीम् ।
ईश्वरींग् सर्वभूतानां तामिहोपहृये श्रियम् ॥९॥**

*Gandha-Dvaaraam Duraadharssaam Nitya-Pussttaam Kariissinnium |
Iishvariing Sarva-Bhuutaanaam Taam-Iho[a-u]pahvaye Shriyam ||9||*

Meaning:

- 9.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Source of All Fragrances, Who is Difficult to Approach, Who is Always Filled with Abundance and leaves a Residue of Abundance wherever She\ Reveals Herself.
- 9.2: Who is the Ruling Power in All Beings; (O Jatavedo) Please Invoke Her Here, Who is the Embodiment of Sri.

**मनसः काममाकृतिं वाचः सत्यमशीमहि ।
पशुनां रूपमन्त्रस्य मयि श्रीः श्रयतां यशः ॥१०॥**

*Manasah Kaamam-Aakuutim Vaacah Satyam-Ashuumahi |
Pashuunaam Ruupam-Annasya Mayi Shriih Shrayataam Yashah ||10||*

Meaning:

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*Manasah Kaamam-Aakuutim Vaacah Satyam-Ashuumahi |
Pashuunaam Ruupam-Annasya Mayi Shriih Shrayataam Yashah ||10||*

Meaning:

- 13.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture of a Lotus Pond which Nourishes Soul (with Her Soothing Loveliness); and Who is Encircled by Light Yellow Lotuses,
- 13.2: Who is like a Moon with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me. (Devi Lakshmi in the form of a Moon represents the Transcendental Bliss and Beauty of Sri. This Soothing Loveliness is compared with the Moisture of a Lotus Pond which Nourishes a Soul.)

**आद्र्वा यः करिणीं पष्टि सुवर्णा हेममालिनीम् ।
सूर्या हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१४॥**

*Aardraam Yah Karinnium Yassttim Suvarnnaam Hema-Maaliniium |
Suuryaam Hirannmayium Lakssmiium Jaatavedo Ma Aavaha ||14||*

Meaning:

- 14.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture (figuratively representing Energy) which Supports the Performance of Activities; and Who is Encircled by Gold (Glow of the Fire of Tapas),
- 14.2: Who is like a Sun with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me. (Devi Lakshmi in the form of a Sun represents the Fire of Tapas. This Fire is compared with the moisture within activities, the moisture figuratively signifying energy. The Fire of Tapas manifests as the Energy of Activities.)

**तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पूरुषानहम् ॥१५॥**

*Taam Ma Aavaha Jaatavedo Lakssmiium-Anapagaaminiium |
Yasyaam Hirannyam Prabhutam Gaavo Daasyo-[A]shvaan
Vindeyam Puurussaan-Aham ||15||*

Meaning:

- 15.1: (Harih Om). O Jatavedo, Invoke for me that Lakshmi, Who does not Go Away, (Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakshmi as the Embodiment of Sri is thus Non-Moving in Her essential nature.)

Meaning:

- 13.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture of a Lotus Pond which Nourishes Soul (with Her Soothing Loveliness); and Who is Encircled by Light Yellow Lotuses,
- 13.2: Who is like a Moon with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me. (Devi Lakshmi in the form of a Moon represents the Transcendental Bliss and Beauty of Sri. This Soothing Loveliness is compared with the Moisture of a Lotus Pond which Nourishes a Soul.)

**आद्र्वा यः करिणीं पष्टि सुवर्णा हेममालिनीम् ।
सूर्या हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१४॥**

*Aardraam Yah Karinnium Yassttim Suvarnnaam Hema-Maaliniium |
Suuryaam Hirannmayium Lakssmiium Jaatavedo Ma Aavaha ||14||*

Meaning:

- 14.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture (figuratively representing Energy) which Supports the Performance of Activities; and Who is Encircled by Gold (Glow of the Fire of Tapas),
- 14.2: Who is like a Sun with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me. (Devi Lakshmi in the form of a Sun represents the Fire of Tapas. This Fire is compared with the moisture within activities, the moisture figuratively signifying energy. The Fire of Tapas manifests as the Energy of Activities.)

**तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पूरुषानहम् ॥१५॥**

*Taam Ma Aavaha Jaatavedo Lakssmiium-Anapagaaminiium |
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Meaning:

- 15.1: (Harih Om). O Jatavedo, Invoke for me that Lakshmi, Who does not Go Away, (Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakshmi as the Embodiment of Sri is thus Non-Moving in Her essential nature.)



જલારામ બાવની

સોરઠ ભૂમિ પાવન ધામ, વીરપુર નામે એમાં ગામ,
પ્રગટ્યા ત્યાં શ્રી જ્ય જલારામ, જનસેવાનું કરવા કામ, .(૨)

રાજબાઈ માતાનું નામ, પ્રધાનજી પિતાનું નામ,
લોહાણા જ્ઞાતિ હરખાય, નામ સમરતાં રાજી થાય, ... (૩)

સંત પધાર્યા એને દ્વાર, રાજબાઈએ કીધો સત્કાર,
ઉજ્જવળા થાશે તારી કુથ, એવું બોલ્યા નિજ મુખ, ... (૪)

સંવત અઢારસો છિયન માંદ્ય, કારતક સુદ સાતમની છાય,
આશીર્વાદથી પ્રગટ્યા રામ, નામ પાડ્યું શ્રી જ્ય જલારામ, (૫)

વૃદ્ધ સંત આવ્યા તે ઠામ, ઓળખ્યા શ્રી જ્ય જલારામ,
માતપિતા સ્વધામે ગયા, કાકાને ત્યાં મોટા થયા, ... (૧૦)

સંવત અઢારસો સિતેરમાંદ્ય, ધજોપવીત વિધિ થાય,
સંવત અઢારસો બોતેરમાંદ્ય, પ્રભુતાં પગલાં મંડાય, ... (૧૨)

કાકાનું સંભાળે હાટ, ધર્મ દાનમાં મનમાં ધાટ,
સાધુ સંતોને દેતા દાન, રધુવીરનું એ ધરતાં ધ્યાન, ... (૧૪)

એક સમે સંતોનો સંઘ, આવી જમાવ્યો ભક્તિનો રંગ,
જલારામની પાસે આજ, આવ્યા સીધુ લેવા કાજ, ... (૧૬)

જલારામ લઇ માથે ભાર, દેવા ચાલ્યા એને દ્વાર,
પાડોશીને લાગી લ્હાય, તે કાકાને કહેવા જાય, ... (૧૮)



જલારામ બાવની

સોરઠ ભૂમિ પાવન ધામ, વીરપુર નામે એમાં ગામ,
પ્રગટ્યા ત્યાં શ્રી જ્ય જલારામ, જનસેવાનું કરવા કામ, .(૨)

રાજબાઈ માતાનું નામ, પ્રધાનજી પિતાનું નામ,
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સંત પધાર્યા એને દ્વાર, રાજબાઈએ કીધો સત્કાર,
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સંવત અઢારસો છિયન માંદ્ય, કારતક સુદ સાતમની છાય,
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માતપિતા સ્વધામે ગયા, કાકાને ત્યાં મોટા થયા, ... (૧૦)

સંવત અઢારસો સિતેરમાંદ્ય, ધજોપવીત વિધિ થાય,
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ધન્ય ધન્ય છે વીરબ્ધાઇ નાર, પ્રભુ સમ જાહ્યો છે ભરથાર,
આજ્ઞા આપો છું તૈયાર, સેવા સંતની સાચો સાર, ... (૪૪)

સેવા કરવા ગણાં સતી, જાણી ત્રિભુવનના એ પતિ,
આકાશવાણીમાં સંભળાય, ધન્ય જલા ભક્તિ કહેવાય, (૪૫)

અંડો ઓળિ વીરબ્ધાઇ હાથ, દઘને અલોપ થયા છે નાથ,
વાયક પહોંચા વીરપુર ગામ, સૌએ સમર્યાં સીતારામ, (૪૬)

આજે પણ વીરપુરની માંંશ, સૌને એનાં દર્શન થાય,
જનસેવા તો ખૂબ જ કરી, ઠાર્યા સૌને પોતે ઠરી, ... (૪૭)

સંવત ઓગણીસો સાડત્રીસ માં, બાપા સિધાવ્યા વૈકુંઠમાંય
મનુદાસ જે ભાવની ગાય, દુઃખથી છુટી સુખીયા થાય, . (૪૮)

વીરપુર ગામે કીધો છે વાસ, ભક્તજનોની પુરવા આશ,
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સોરથ ભૂમિ પાવન ધામ, વીરપુર નામે એમાં ગામ.



ધન્ય ધન્ય છે વીરબ્ધાઇ નાર, પ્રભુ સમ જાહ્યો છે ભરથાર,
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સોરથ ભૂમિ પાવન ધામ, વીરપુર નામે એમાં ગામ.



Vahala Kaka Do Dya Tyay , Jinya Jalaram Devane Jay
Gabharaman Chhtuti Tevar, Pat Rakhe Chhe Deen Dayal. 20

Chhana Kahiya To Chhana Thay, Gheena Badle Jal Dekhay
Padoshi To Bhootho Thay, Durijan Karmo Thi Pastay. 22

Jala Bhaktne Lagni Thai, Bhitar Bari Ughadi Gai
Yatra Karva Kidhi Haam, Pachhi Fariya Ae Chare Dham. 24

GuruKaravane Pragtyo Bhav, Fatepur Jai Lidho Lhaw
Bhoja Bhagat Kidha Gurudev, Vrat Le Karve Sachi Seva. 26

Savant Adharso Chhoter Manhi, Sada Vratnu Sthapan Thay
Virbai Sulakshni Chhe Nar, Sevani RakheSambhal. 28

Sadhu Santo Ave Nitya, Jala Bapani Joyi Ne Prit
Ann Tana Nidhi Chhalkya, Badha Akhadithi Dukh Jay. 30

Bapa Sauma Bhale Ram, Khauravine Le Aram
Gada Bhari Ann Ave Jay, Sadhu Santo Khub Ja Khay. 32

Tan Man Dhanthi Dukhiya Jan, Avi Nitya Kare Bhajan
Bapa Sauna Dukh Harnar, Bhed Na Rakhe, Koyi Lagar. 34

Thoda Janna Kahu Chhu Nam, Maliyo Chhe Jene Aram
Jamal Ghanchi Je Kahevay, Dikro Teno Sajo Thay. 36

Hariji Darjine Petnu Dukh, Tali Tyan Pamyo Chhe Sukh
Mrutyu Pamyo Koli Ek, Pita Teno Kargariyo Chhek. 38

Bapa Haiye Karuna Thay. Ramnamni Dhun Machai
Thayo Sajivan Teno Bal, Ramnamno Jay Jay Kar. 40

Punya Tapyu Bapanu Ahin, Vhalo Utaryo Avani Manhi
Kari Kasoti Magi Nar, Jova Kevu Dil Udar. 42

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Hanuman Chalisa

हनुमान चालीसा

श्रीगुरु चरणं सरोजरज, निजमनमुकुर सुधार ।
बरणौ रघुबर बिमल यश, जो दायक फलचार ॥

*Shrii-Guru Carann Saroja-Raja, Nija-Mana-Mukura Sudhaara |
Barannau Raghu-Bara Bimala Yasha, Jo Daayaka Phala-Caara ||*

Meaning:

With the Dust of the Lotus Feet of Sri Gurudeva, I Clean the Mirror of my Mind.
I Narrate the Sacred Glory of Sri Raghubar (Sri Rama Chandra), who
Bestows the Four Fruits of Life (Dharma, Artha, Kama and Moksha).

बुद्धिहीन तनु जानिके, सुमिरौं पवन कुमार ।
बल बुद्धिविद्या देहु मोहि, हरहु कलेश विकार ॥

*Buddhi-Hiina Tanu Jaanike, Sumirau Pavan Kumaar |
Bala Buddhi-Vidya Dehu Mohi, Harahu Kalesha Vikaar ||*

Meaning:

Considering Myself as Ignorant, I Meditate on You, O Pavan Kumar (Hanuman).
Bestow on me Strength, Wisdom and Knowledge, and Remove my
Afflictions and Blemishes.

जय हनुमान ज्ञान गुण सागर । जै कपीस तिहँलोक उजागर ॥

Jay Hanumaan Jnaan Gunn Saagar | Jai Kapiis Tihu-Lok Ujaagar ||

Meaning:

Victory to You, O Hanuman, Who is the Ocean of Wisdomand Virtue,
Victory to the Lord of the Monkeys, Who is the Enlightenerof theThree Worlds.



Hanuman Chalisa

हनुमान चालीसा

श्रीगुरु चरणं सरोजरज, निजमनमुकुर सुधार ।
बरणौ रघुबर बिमल यश, जो दायक फलचार ॥

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प्रभु चरित्र सुनिबे को रसिया । रामलषण सीता मन बसिया ॥

Prabhu Caritra Sunibe Ko Rasiyaa | Raamalassann Siitaa Man Basiyaa ||

Meaning:

You Delight in Listening to the Glories of Sri Rama,

You have Sri Rama, Sri Lakshmana and Devi Sita Dwelling in your Heart.

सूक्ष्म रूपधरि सियहिं दिखावा । विकट रूप धरि लंक जरावा ॥

Suukssma Ruupadhari Siyahi Dikhaavaa | Vikatt Ruup Dhari Lamka Jaraavaa ||

Meaning:

You Appeared before Devi Sita Assuming a Diminutive Form (in Lanka),

You Assumed an Awesome Form and Burnt Lanka.

भीम रूप धरि असुर सँहारे । रामचन्द्र के काज सँवारे ॥

Bhiim Ruup Dhari Asur Samhaare | Raamacandra Ke Kaaj Samvaare ||

Meaning:

You Assumed a Gigantic Form and Destroyed the Demons,

Thereby Accomplishing the Task of Sri Rama.

लाय सजीवन लखन जियाये । श्री रघुबीर हरणि उर लाये ॥

Laay Sajiivan Lakhna Jiyaye | Shrii Raghubiir Harassi Ur Laaye ||

Meaning:

You Brought the Sanjivana herb and Revived Sri Lakshmana.

Because of this Sri Rama Embraced You overflowing with Joy.

रघुपति कीन्ही बहुत बडाई । तुम मम प्रिय भरतहिसम भाई ॥

Raghupati Künhií Bahut Baddaaii | Tum Mam Priya Bharatahisam Bhaaii ||

Meaning:

Sri Rama Praised You Greatly,

And said: "You are as dear to me as my brother Bharata".

सहस बदन तुम्हरो यश गावै । अस कहि श्रीपति कण्ठ लगावै ॥

Sahas Badan Tumharo Yash Gaavai | As Kahi Shriipati Kanntth Lagaavai ||

Meaning:

"The Thousand Headed Seshnag Sings Your Glory",

Said Sri Rama to You taking you in his Embrace.

प्रभु चरित्र सुनिबे को रसिया । रामलषण सीता मन बसिया ॥

Prabhu Caritra Sunibe Ko Rasiyaa | Raamalassann Siitaa Man Basiyaa ||

Meaning:

You Delight in Listening to the Glories of Sri Rama,

You have Sri Rama, Sri Lakshmana and Devi Sita Dwelling in your Heart.

सूक्ष्म रूपधरि सियहिं दिखावा । विकट रूप धरि लंक जरावा ॥

Suukssma Ruupadhari Siyahi Dikhaavaa | Vikatt Ruup Dhari Lamka Jaraavaa ||

Meaning:

You Appeared before Devi Sita Assuming a Diminutive Form (in Lanka),

You Assumed an Awesome Form and Burnt Lanka.

भीम रूप धरि असुर सँहारे । रामचन्द्र के काज सँवारे ॥

Bhiim Ruup Dhari Asur Samhaare | Raamacandra Ke Kaaj Samvaare ||

Meaning:

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दुर्गम काज जगत के जेते । सुगम अनुग्रह तुम्हरे तेते ॥

Durgam Kaaja Jagat Ke Jete | Sugam Anugrah Tumhare Tete ||

Meaning:

All the Difficult Tasks in this World,
Are Rendered Easy by your Grace.

राम दुआरे तुम रखवारे । होत न आज्ञा बिन पैसारे ॥

Raam Duaare Tum Rakhavaare | Hot Na Aajnyaa Bin Paisaare ||

Meaning:

You are the Gate-Keeper of Sri Rama's Kingdom.
No one can Enter without Your Permission.

सब सुख लहै तुम्हारी सरना । तुम रक्षक काहू को डरना ॥

Bhiim Ruup Dhari Asur Samhaare | Raamacandra Ke Kaaj Samvaare ||

Meaning:

Those who take Refuge in You enjoy all Happiness.
If You are the Protector, what is there to Fear?

आपन तेज सम्हारो आपै । तीनों लोक हाँकते काँपै ॥

Aapan Tej Samhaaro Aapai | Tiino Lok Haakate Kaapai ||

Meaning:

You alone can Control Your Great Energy.
When you Roar, the Three Worlds Tremble.

भूत पिशाच निकट नहिं आवै । महाबीर जब नाम सुनावै ॥

Bhuut Pishaaca Nikatt Nahi Aavai | Mahaabiir Jab Naam Sunaavai ||

Meaning:

Ghosts and Evil Spirits will Not Come Near,
When one Utters the Name of Mahavir (Hanuman).

नाशौ रोग हरै सब पीरा । जपत निरन्तर हनुमत बीरा ॥

Naashau Rog Harai Sab Piiraa | Japat Nirantar Hanumat Biiraa ||

Meaning:

You Destroy Diseases and Remove all Pains,
When one Utters your Name Continuously.

दुर्गम काज जगत के जेते । सुगम अनुग्रह तुम्हरे तेते ॥

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राम रसायन तुम्हरे पासा । सदा रहो रघुपति के दासा ॥

Raam Rasaayana Tumhare Paasaa | Sadaa Raho Raghupati Ke Daasaa ||

Meaning:

You hold the Essence of Devotion to Sri Rama.

You Always Remain as the Servant of Raghupati (Sri Rama).

तुम्हरे भजन रामको पावै । जन्म जन्म के दुख बिसरावै ॥

Tumhare Bhajan Raamako Paavai | Janma Janma Ke Dukh Bisaraavai ||

Meaning:

Through Devotion to You, one gets Sri Rama,

Thereby getting Free of the Sorrows of Life after Life.

अन्त काल रघुपति पुर जाई । जहाँ जन्म हरिभक्त कहाई ॥

Anta Kaal Raghupati Pur Jaaii | Jahaan Janma Hari-Bhakta Kahaaii ||

Meaning:

At the End one Goes to the Abode of Raghupati (Sri Rama).

Where one is Known as the Devotee of Hari.

और देवता चित्त न धरई । हनुमत सेइ सर्व सुख करई ॥

Aur Devataa Citta Na Dharaaii | Hanumat Sei Sarva Sukh Karaii ||

Meaning:

Even without Worshipping any Other Deities,

One Gets All Happiness who Worships Sri Hanuman.

संकट हैरे मिटै सब पीरा । जो सुमिरै हनुमत बल बीरा ॥

Sankatta Harai Mittai Sab Piiraa | Jo Sumirai Hanumat Bala Biiraa ||

Meaning:

Difficulties Disappear and Sorrows are Removed,

For Those who Contemplate on the Powerful Sri Hanuman.

जै जै जै हनुमान गोसाई । कृपा करहु गुरुदेव की नाई ॥

Jai Jai Jai Hanumaan Gosaaii | Krpa Karahu Gurudev Ki Naaii ||

Meaning:

Victory, Victory, Victory to You, O Hanuman,

Please Bestow your Grace as our Supreme Guru.

राम रसायन तुम्हरे पासा । सदा रहो रघुपति के दासा ॥

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Nārāyaṇa Upaniṣad

Nārāyaṇa, the supreme Puruṣa desired. "I shall create offspring." From Nārāyaṇa emanates prāṇa, manas, the several organs of sense and action, ākāś, vāyū, agni, āpas and prthivī that supports all. From Nārāyaṇa emanates Brahmā. From Nārāyaṇa emanates Rudra. From Nārāyaṇa emanates Indra. From Nārāyaṇa emanates Prajāpati (the divine progenitor). From Nārāyaṇa emanates the twelve ādityas, rudras, vasus, and all the chandas (Vedas). From Nārāyaṇa only do (all these) proceed. Through Nārāyaṇa do (they) prosper. In Nārāyaṇa (they) are absorbed. The Rgveda teaches this.

Then Nārāyaṇa is eternal. Brahmā is Nārāyaṇa, Śiva is Nārāyaṇa, Indra is Nārāyaṇa, Kāla (time) is Nārāyaṇa, Dik (space) is Nārāyaṇa, the intermediate quarters also are Nārāyaṇa; that which is above is Nārāyaṇa, that which is below is Nārāyaṇa, that which is in and out is Nārāyaṇa, the whole universe which existed and will exist is Nārāyaṇa. Nārāyaṇa is the only one that is stainless, sinless, changeless, and unnameable, and that is pure and divine. There is no second. Whoever knows Him thus, becomes Viṣṇu Himself. The Yajurveda teaches this.

One should utter "Om" first, then "namo," and then "Nārāyaṇāya." "Om" (is) a single syllable; "Namo" contains two syllables: "Nārāyaṇāya" contains five syllables. This is the sentence known as the Aṣṭākṣara[1] of Nārāyaṇa. Whoever studies this Aṣṭākṣara of Nārāyaṇa and recites it constantly, attains full life and supremacy over men, enjoys the pleasures of royalty and becomes the master of all souls. He attains mokṣa; yea, he attains mokṣa. The Sāmaveda teaches this.

The Yogin having pronounced (the name of) Him who is complete bliss, who is Brahma-puruṣa and who is of the nature of Praṇava (Om)—a combination of A, U, and M—is released from the bondage of birth and mundane existence. He who practises the mantra "Om-Namo-Nārāyaṇāya" reaches Vaikuṇṭha (the abode of Viṣṇu). It is this lotus (heart). It is replete with vijñāna: It has the brilliancy of lightning. The son of Devākī is Brahmanya[2]. Madhusūdana is Brahmanya. Nārāyaṇa who pervades all elements, who is one only, who is the cause Puruṣa and who is causeless, is known as Parabrahman. The Atharvaṇa Upaniṣad teaches this.

Whoever recites (this Upaniṣad) in the morning destroys the sins committed the night (before). Whoever recites it in the evening destroys the sins committed during the day. Whoever recites morning and evening becomes free from sins, however sinful he may be. Whoever recites (it) in the noon facing the sun is freed from all the five[3] great sins as well as from the minor ones. He derives the good effects of the recitation of all the Vedas. Whoever knows thus attains Sāyujya of Nārāyaṇa (viz., is absorbed in the essence of Nārāyaṇa). He attains Sāyujya of Nārāyaṇa. Thus is the Upaniṣad

Om Shanti



Nārāyaṇa Upaniṣad

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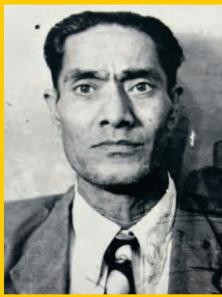
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Om Shanti





In the loving memory of



*Late Amarshibhai Haridas Popat
Late Parvantiben Amarshibhai Popat
Late Sureshbhai Amarshibhai Popat*



*Late Dwarkardas Jivanbhai Majithia
Late Muktaben Dwarkardas Majithia
Late Piyushbhai Dwarkardas Majithia*

**Jay Shree Krushna from
Pankaj and Nisha Popat
and the entire Popat parivar**

Dear Vishnu Paath group,

I would like to take this opportunity to thank each and every member of our Vishnu parivar for your unconditional support and kindness. Your encouragement and dedication is very important and I would like to express profound appreciation in all your endeavours.

Many people have commented on the importance of paath especially during the challenges of being in isolation. It has been a source of strength and spirituality involving our capacity to dig deep and find the greater meaning in life, to align ourselves with a purpose that extends beyond ourselves, to find relationship and unity with the divine.

The connection through prayer bought faith, courage and humanity whilst giving us the time to reflect on our ongoing journey. Today the Vishnu parivar has grown in strength and numbers through the sheer dedication and commitment of all our members. We aim to continue inspiring and uplifting all those on this divine journey.

On behalf of the Mehta family, we express sincere and heartfelt gratitude to all our parivar members. May Laxmi Narayan bless you all.

Shree Piyushbhai Mehta



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