



The Divine Japyagna

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



Vishnu Sahasranam

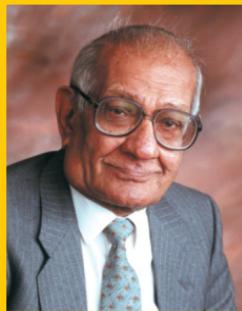


Vishnu Paath UK

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

INTRODUCTION

It was one of those defining moments and it was purely a divine intervention that inspired Shree Piyushbhai Mehta - the founder of VISHNU SAHASRANAM PRAYER GROUP-UK, now also known as VISHNU PAATH UK GROUP, that recitation of Vishnu Sahasranama being the supreme prayer and one of the sure shots in this KALIYUGA to attain salvation and make the universal forces work in ones favour, should be done regularly and if done in a group at least once a week, it would turn into a YAGNA, a JAP YAGNA which yields such positive vibrations enabling and equipping us to tackle, handle, manage, overcome and surmount our physical, social, material, mental and spiritual challenges.

Shree Piyushbhai relayed his thoughts and intentions to all of us and we immediately latched on to it and it was one of the most auspicious days of MOHINI EKADASHI (the day LORD VISHNU distributed the NECTAR to His devotees during SAMURDAMANTHAN-CHURNING OF THE GREAT OCEAN) SATURDAY the 6TH May 2017 that we set his divine resolve in motion. Saturday was the day agreed upon for group recitation and the time set at 9:00pm to enable everyone to attend, reasonably assuming that by such time all participants would have been through their days' activities. The duration of recitation i.e. the JAP YAGNA lasts for around an hour.

The JAP YAGNA/PRAYER SESSION on Saturdays is normally conducted at "SATYA NIVAS" 30 Longridge Lane, Southall UB1 3JH and also at other devotees' places based upon their requests.

No offerings are accepted at the feet of SHRI LAXMI NARAYAN. The only offerings are petals of flowers.

We as the members of VISHNU PAATH UK GROUP are already reaping the benefits of this spiritual and blissful nectar and our minds are now so attuned to the VISHNU SAHASRANAAM chanting that we do a two-minute meditation to feel and let the vibrations permeate the seven layers of our subtle seven bodies viz. The Etheric Body-(First Layer), The Emotional Body-(Second Layer), Mental Body-(Third Layer), Astral Body-(Fourth Layer), The Etheric Body-(Fifth Layer), The Celestial Body-(Sixth Layer) and The Ketheric or Causal Body-(Seventh Layer) and rejuvenate them.

Lastly, we conduct this spiritual JAP YAGNA with total and unconditional surrender to LORD NARAYAN.

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.

Vishnu Sahasranama – the significance

Lord Vishnu - the protector, all pervading and administrator of our universe, and often referred to as the supreme soul. The Vishnu Sahasranama Stotram is one of the most powerful chants in Hinduism, consisting of the 1000 names of Lord Vishnu - the protector in the Hindu Trinity. Vishnu Sahasranama consists of three parts; Purvabhadra (initial component), Stotrabhadra (middle component) and the Uttarabhadra (concluding component) and seven dhyan verses. The main element, Stotrabhadra, consists of 108 couplets which further comprises of the 1000 namas.

Each of the thousand names holds its own individual significance, describing the qualities , characteristics or attributes of the Lord. Moreover, it is the phonetic vibrations released upon chanting each name that leads to spiritual liberation. In the context of science, chanting or merely just hearing the revered name of the Lord conducts the sound waves through the body – these sound waves are transferred to neurons which then emit brainwaves at certain energies, ultimately helping unite the nervous system with the mind. Evidence states that daily chanting of the mantra has been seen to affect the structure and communication between the cells within our bodies. Some of the most profound scholars in Hinduism hold the Vishnusahasranam Stotram to upmost importance –including Sai Baba, Swaminarayan, Ramanujacharya, Shankaracharya and Swami Sivananda.

The main source of the Vishnu Sahasranama is the Mahabharat; other sources include Padma purana, Skanda purana and the Garuda purana. Veda Vyasa recites in the Mahabharat, during the end of the great war, as Bhishma lay on his deathbed, Yudhishtir, the eldest of the Pandava brothers, was seeking the answers of matters relating to Dharma and Karma. As the Lord Krishna, an incarnation of Vishnu, understood Yudhishtir's unstable mindset, He guided him to Bhishma. Bhishma is considered one of the twelve most knowledgeable individuals; the other eleven being Brahma, Narada, Siva, Subramanya, Kapila, Manu, Prahlad, Janak, Bali, Suka and Yama. Aware of his knowledge, Yuddhistir presented Bhishma with six questions.

1. Who is the greatest Lord in the world?
2. Who is the one refuge of all?
3. By glorifying whom, can man attain peace and prosperity?
4. By worshipping whom can man reach auspiciousness?
5. What is, in thy opinion, the greatest dharma?
6. By doing Japa of what, can creature go beyond the bonds and cycle of birth and death?

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 constrains 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.





Sankat Nashan Ganesh Sotra

संकटनाशक गणेश स्तोत्रः

**प्रणम्य शिरसा देवं गौरीपुत्रं विनायकम् ।
भक्तावासं स्मरेन्नित्यमायुः कामार्थसिद्धये ॥१॥**

*Prannamya Shirasaa Devam Gaurii-Putra Vinaayakam |
Bhakta-[A]avaasam Smaren-Nitya-[A]ayuh-Kaama-Artha-Siddhaye ||1||*

Meaning:

- 1.1: (Salutations to Sri Ganesha) Who is the Deva (Who is) to be Worshipped First, Who is the Son of Gauri, and Who is Vinayaka (literally means the remover of obstacles),
- 1.2: Whose Abode is within the Heart of the Devotees, and one should always Remember Him for long Life, Health, Wealth and Fulfillment of Desires.

**प्रथमं वक्रतुण्डं च एकदन्तं द्वितीयकम् ।
तृतीयं कृष्णपिङ्गाक्षं गजवक्तं चतुर्थकम् ॥२॥**

*Prathamam Vakra-Tunnddam Ca Eka-Dantam Dvitiyyakam |
Trtiyam Krssnna-Pingga-Akssam Gaja-Vaktram Caturthakam ||2||*

Meaning:

- 2.1: (Salutations to Sri Ganesha Whose Twelve Names are as follows:) First He is known as Vakratunda (literally means with Curved Trunk)and Second He is known as Ekadanta (literally means with a Single Tusk),
- 2.2: Third He is known as Krishnapingaksha (literally means with Dark Brown Eyes) and Fourth He is known as Gajavaktra (literally means with an Elephant Face).

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

*Lambo[a-U]daram Pan.camam Ca Ssassttham 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)ananam ||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 पठेत्ररः ।
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).

विद्यार्थी लभते विद्यां धनार्थी लभते धनम् ।
पुत्रार्थी लभते पुत्रान्मोक्षार्थी लभते गतिम् ॥६॥

*Vidya[a]-Arthii Labhate Vidyaam Dhana-Arthii Labhate Dhanam |
Putra-Arthii Labhate Putraan-Mokssa-Arthii Labhate Gatim ||6||*

Meaning:

- 6.1: (Salutations to Sri Ganesha) By reciting Whose Twelve Names the seekers of Knowledge will obtain Knowledge and the seekers of Wealth will obtain Wealth, ...
- 6.2: The seekers of Son will obtain Son and the seekers of Moksha (Liberation) will obtain that state.

जपेद् गणपतिस्तोत्रं षड्भिर्मासैः फलं लभेत् ।
संवत्सरेण सिद्धिं च लभते नात्र संशयः ॥७॥

*Japed Gannapati-Stotram Ssaddbhira-Maasaih Phalam Labhet |
Samvatsarennna Siddhim Ca Labhate Na-Atra Samshayah ||7||*

Meaning:

- 7.1: (Salutations to Sri Ganesha) By reciting this Hymn of Sri Ganapati for six months, one will start getting the fruits,
- 7.2: And by reciting for one year, one will obtain the desired result, there is no doubt in this.

अष्टभ्यो ब्राह्मणेभ्यश्च लिखित्वा यः समर्पयेत् ।
तस्य विद्या भवेत्सर्वा गणेशस्य प्रसादतः ॥८॥

*Assttaabhyo Braahmannebhyash-Ca Likhitvaa Yah Samarpayet |
Tasya Vidyaa Bhavet-Sarvaa Ganneshasya Prasaadatah ||8||*

Meaning:

- 8.1: (Salutations to Sri Ganesha) He who offers this Hymn to eight Brahmins after writing this, ...
- 8.2: ... To him will come all knowledge by the Grace of Sri Ganesha.



|| madhurāṣṭakam || || मधुराष्टकम् ||

(by Śrīpad Vallabhācārya)

अधरे मधुरे वदनं मधुरे नयनं मधुरे हसितं मधुरम् ।
हृदयं मधुरे गमनं मधुरे मधुराधिपतेरभिलं मधुरम् ॥ १ ॥

*adharam madhuram vadanaṁ madhuram
nayanam madhuram hasitam madhuram
hṛdayam madhuram gamanam madhuram
madhur-ādhi-pater akhilam madhuram* || 1 ||

adharam--lips; madhuram--sweet; vadanaṁ--face; madhuram--sweet;
nayanam--eyes; madhuram--sweet; hasitam--smile, madhuram--sweet;
hṛdayam--heart; madhuram--sweet; gamanam--gait; madhuram--sweet;
madhur-ādhi-pateù--sweet Lord; akhilam--everything; madhuram--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!*

वचनं मधुरे चरितं मधुरे वसनं मधुरे वलितं मधुरम् ।
चलितं मधुरे भ्रमितं मधुरे मधुराधिपतेरभिलं मधुरम् ॥ २ ॥

*vacanam madhuram caritam madhuram
vasanam madhuram valitaram madhuram
calitam madhuram bhramitam madhuram
madhur-ādhi-pater akhilam madhuram* || 2 ||

vacanam--words; madhuram--sweet; caritam--character; madhuram--sweet;
vasanam--garments; madhuram--sweet; valitam--posture; madhuram--sweet;
calitam--movements; madhuram--sweet; bhramitam--roaming; madhuram--sweet;
madhur-ādhi-pateù--sweet Lord; akhilam--everything; madhuram--sweet;

His words are sweet, His character is sweet,

His dress (garment) is sweet, His posture is sweet,

*His movements are sweet, His wandering (roaming) is sweet,
Everything is completely sweet about the Lord of Sweetness.*

વેણુર્મધુરો રેણુર્મધુરઃ પાણિ-મધુરઃ પાદૌ મધુરાઈ |
નૃત્યં મધુરં સઘ્યં મધુરં મધુરાધિપતેરભિલં મધુરમ् || 3 ||

venur madhuro reñur madhuraḥ
pāñir madhuraḥpādau madhuraū |
nṛtyammadhuramsakhyammadhuram
madhur-ādhi-pater akhilammadhuram || 3 ||

venur--flute; madhuro--sweet; reñur--dust of lotus feet; madhuraḥ--sweet;
pāñir--lotus hands; madhuraḥ--sweet; pādau--lotus feet; madhuraū--sweet;
nṛtyam--dancing; madhuram--sweet; sakhyam--friendship; madhuram--sweet;
madhur-ādhi-pateù--sweet Lord; akhilam--everything; madhuram--sweet;

*His flute-playing is sweet, His foot-dust is sweet,
His lotus hands are sweet, His lotus feet are sweet,
His dancing is sweet, His friendship is sweet,
Everything is completely sweet about the Lord of Sweetness.*

ગીતં મધુરં પીતં મધુરં ભુક્તં મધુરં સુસં મધુરમ् |
સૂં મધુરે તિલક મધુરં મધુરાધિપતેરભિલં મધુરમ् || 4 ||

gītarāmmadhurarānpītarāmmadhuram
bhuktaṁmadhuram̄suptaṁmadhuram|
rūpaṁmadhuram̄tilakaṁmadhuram
madhur-ādhi-pater akhilammadhuram || 4 ||

gītarām--song; madhuram--sweet; pītarām--drinking;(pītarām--yellow dress);
bhuktaṁ--enjoyment; madhuram̄--sweet; suptaṁ--sleeping; madhuram̄--sweet;
rūpaṁ--form; madhuram̄--sweet; tilakaṁ--tilaka; madhuram̄--sweet;
madhur-ādhi-pateù--sweet Lord; akhilam--everything; madhuram--sweet;

*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.*

କରଣ୍ଠାଂ ମଧୁରୁଂ ତରଣ୍ଠାଂ ମଧୁରୁଂ ହରଣ୍ଠାଂ ମଧୁରୁଂ ସମରଣ୍ଠାଂ ମଧୁରୁଂ ।
ଵମିତଂ ମଧୁରୁଂ ଶମିତଂ ମଧୁରୁଂ ମଧୁରାଧିପତେରଭିଲଂ ମଧୁରମ୍ ॥ ୫ ॥

*karaṇāṁmadhuraṁtaraṇāṁmadhurāṁ
haraṇāṁmadhuraṁramaṇāṁmadhuraṁ|
vamitaṁmadhuraṁ śamitaṁmadhuraṁ
madhur-ādhi-pater akhilaṁmadhuraṁ || 5 ||*

karaṇām--deeds; madhuraṁ--sweet; taraṇām--conquest; madhuraṁ--sweet;
haraṇām--stealing; madhuraṁ--sweet; ramaṇām--love sports; madhuraṁ--sweet;
vamitaṁ--oblations; madhuraṁ--sweet; śamitaṁ--countenance; madhuraṁ--sweet;
madhur-ādhi-pateù--sweet Lord; akhilaṁ--everything; madhuraṁ--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.*

ଗୁଞ୍ଜା ମଧୁରା ମାଲା ମଧୁରା ଯମୁନା ମଧୁରା ଦୀର୍ଘ ମଧୁରା ।
ସଲିଲିଲଂ ମଧୁରୁଂ କମଳିଲଂ ମଧୁରାଧିପତେରଭିଲିଲଂ ମଧୁରମ୍ ॥ ୬ ॥

*guñjāmadhurāmālāmadhurā
yamunāmadhurāvīcīmadhurā|
salilāṁmadhuraṁkamalaṁmadhuraṁ
madhur-ādhi-pater akhilaṁmadhuraṁ || 6 ||*

guñjā--gunja-necklace; madhurā--sweet; mālā--garland; madhurā--sweet;
yamunā--yamuna; madhurā--sweet; vīcī--rippling waves; madhurā--sweet;
salilāṁ--water; madhuraṁ--sweet; kamalaṁ--lotus; madhuraṁ--sweet;
madhur-ādhi-pateù--sweet Lord; akhilaṁ--everything; madhuraṁ--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.*

ગોપી મધુરા લીલા મધુરા યુક્તં મધુરં મુક્તં મધુરમ् ।
દૃષ્ટં મધુરં શિષ્ટ મધુરં મધુરાધિપતેરભિલં મધુરમ् ॥ ૭ ॥

*gopīmadhurālilāmadhurā
yuktamadhurommuktamadhurom
drṣṭarommadhurom śiṣṭarommadhurom
madhur-ādhi-pater akhilamadhurom || 7 ||*

gopī--gopi (cowherd girls); madhurā--sweet; lilā--pastimes; madhurā--sweet;
yuktaṁ--meeting, union; madhurom--sweet; muktaṁ--deliverance; madhurom--sweet;
drṣṭaṁ--sidelong glances; madhurom--sweet; śiṣṭaṁ--courtesy; madhurom--sweet;
madhur-ādhi-pateù--sweet Lord; akhilaṁ--everything; madhurom--sweet;

*His gopis (cowherd girlfriends) are sweet, His pastimes (plays) are sweet,
His union (meeting him) is sweet, His deliverance (rescue) is sweet,
His sidelong glances are sweet, His courtesy (etiquette) is sweet,
Everything is completely sweetabout the Lord of Sweetness.*

ગોપા મધુરા ગાવો મધુરા યદિ ર્મધુરા સૃદિર્મધુરા ।
દલિતં મધુરં ફલિતં મધુરં મધુરાધિપતેરભિલં મધુરમ् ॥ ૮ ॥

*gopāmadhurāgāvo madhurā
yaṣṭir madhurāṣṭir madhurā|
dalitarommadhuromphalitalarammadhurom
madhur-ādhi-pater akhilamadhurom || 8 ||*

gopā--gopa, cowherd boys; madhurā--sweet; gāvo--cows; madhurā--sweet;
yaṣṭir--cane, staff; madhurā--sweet; ṣṭir--creation; madhurā--sweet;
dalitaṁ--victory; madhurom--sweet; phalitaṁ--fruition; madhurom--sweet;
madhur-ādhi-pateù--sweet Lord; akhilaṁ--everything; madhurom--sweet;

*His gopas (cowherd boyfriends) are sweet, His cows are sweet,
His cane (herding-stick) is sweet, His creation is sweet,
His victory (trampling) is sweet, His accomplishment (fruition) is sweet,
Everything is completely sweetabout the Lord of Sweetness.*

॥ ઇતી શ્રી મદ્વલભાચાર્ય વિરચિત મધુરાષ્ક સંપૂર્ણમ् ॥

|| iti śrīmad vallabhācārya viracitamadhuṛaṣṭakamśāmpūrṇam ||

Thus ends the the eight stanza hymn madhuṛaṣṭakam
composed by śrīpad vallabha-ācārya

શ્રી વિષ્ણુ સહસ્રનામ સ્તોત્ર

શાનાકારે ભુજગશયનં પદ્મનાભં સુરેશં
વિશ્વાધારે ગગનસદશં મેધવર્ણ શુભાંગમ् ।
લક્ષ્મીકાનં કમલ નયન યોગિભિર્ધર્યાનગમ્યં
વન્દે વિષ્ણું ભવ ભયહરે સર્વલોકૈકનાથમ् ॥

ઓમ નમો ભગવતે વાસુદેવાય

યસ્ય સ્મરાશમાશેણ જન્મસંસારબંધનાત
વિમુદ્ધતે નમસ્તસ્મૈ વિષ્ણાવે પ્રભવિષ્ણાવે---1

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

વૈશમ્યાયન ઉવાચ

શ્રુત્વા ધર્માનશેણ પાવનાનિ ય સર્વશ:
યુધિષ્ઠિર: શાંતનવં પુનરેવાભ્યભાષત----3

યુધિષ્ઠિર ઉવાચ

કિમેકું દૈવતં લોકે કિ વાણીકું પરાયણામ्
સ્તુવન્તઃ કં કર્મચન્તઃ પ્રાપુયુર્માનવાઃ શુભમ् --4
કો ધર્મ: સર્વધર્માણાં ભવતઃ પરમો મત:
કિ જપન્ન મુદ્ધાતે જન્મસંસારબન્ધનાત --5

ભીષ્મ ઉવાચ

જગત્પ્રભું દેવદેવમનન્નં પુરુષોત્તમમ
સ્તુવન્ન નામસહસ્રેણ પુરુષ: સતતોત્થિતઃ --6

તમેવ ચાર્યયન્ન નિત્યં ભક્ત્યા પુરુષમવ્યયમ
ધ્યાયન્ન સ્તુવન્ન ન મસ્યંશ્ચ યજમાનસ્તમેવ ય --7

અનાદિનિધનં વિષ્ણું સર્વલોકમહેશ્વરમ्
લોકાધ્યક્ષં સ્તુવન् નિત્યં સર્વદૃખાતિગો ભવેત् --8

બ્રહ્મજ્ઞં સર્વધર્મજ્ઞં લોકાનાં કીર્તિવર્ધનમ्
લોકનાથં મહદ્ભૂતં સર્વભૂતભવોદ્ભવમ् -----9

એષ મે સર્વધર્માણાં ધર્મોડધિકતમો મત:
યદ્ભક્તયા પુણ્યરીકાક્ષં સ્તવૈર્યોઽન્નરઃ સદા --10

પરમં યો મહતેજઃ પરમં યો મહત્તમઃ
પરમં યો મહદ્બ્રહ્મ પરમં યઃ પરાયણમ् ----11

પવિત્રાણાં પવિત્રં યો મંગલાનાં ય મંગલમ्
દૈવતં દૈવતાનાં ય ભૂતાનાં યોડવ્યયઃ પિતા --12

યતઃ સર્વાણિ ભૂતાનિ ભવન્યાદિયુગાગમે
યस્તિમંશ્વ પ્રલયં યાનિ પુનરેવ યુગક્ષયે ---13

તસ્ય લોકપ્રધાનસ્ય જગન્નાત્રસ્ય ભૂપતે
વિષ્ણોનાર્મસહસ્રં મે શ્રુણુ પાપભયાપહમ् ---14

યાનિ નામાનિ ગૌણાનિ વિઘ્નાતાનિ મહાત્મનઃ
ઋષિભિઃ પરિણીતાનિ તાનિ વક્ષ્યામિ ભૂતયે ---15
ઓમ નમો ભગવતે વાસુદેવાય

ॐ વિશ્વં વિષ્ણુર્વષ્ટકારો ભૂતભવ્યભવત્પ્રભુ:
ભૂતકૃદ્ધ ભૂતભૃદ્ધ ભાવો ભૂતાત્મા ભૂતભાવનઃ16

પૂતાત્મા પરમાત્મા ય મુક્તાનાં પરમા ગતિ:
અવ્યયઃ પુરુષ: સાક્ષી ક્ષેત્રશોઽક્ષર એવ ય17

યોગો યોગવિદાં નેતા પ્રધાનપુરુષેશ્વરઃ
નારસિંહવપુ: શ્રીમાન્ કેશવ: પુરુષોત્તમઃ....18

सर्वः शर्वः शिवः स्थाणुर्भूतादिनिधिरव्ययः
सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ...19

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः
अनादिनिधनो धाता विधावा धातुरुतमः20

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः21

अग्रात्मः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः
प्रभूतस्त्रिकुञ्ज्याम पवित्रं मंगलं परम्22

ईशानः प्राणादः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः23

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः
अनुतमो दुराधर्षः इतज्ञः इतिरात्मवान्.....24

सुरेशः शराणं शर्म विश्वरेताः प्रजाभवः
अङ्गः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः25

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः26

वसुर्वसुमनाः सत्यः समात्मा समितः समः
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाइतिः27

रुद्रो बहुशिरा बभुविश्वयोनिः शुचिश्रवाः
अमृतः शाश्वतः स्थाणुर्वरारोहो महातपाः28

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः
वेदो वेदविदव्यंगो वेदांगो वेदवित् कविः29

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः
यतुरात्मा यतुर्वृहश्चतुर्दशश्चतुर्भुजः30

ભાજિખુર્ભોજનં ભોક્તા સહિખુર્જગદાદિજઃ
અનગો વિજયો જેતા વિશ્વયોનિઃ પુનર્વસુઃ ...31

ઉપેન્દ્રો વામનઃ પ્રાંશુરમોધઃ શુયિસ્નજીતઃ
અતીન્દ્રઃ સંગ્રહઃ સર્ગો ધૃતાત્મા નિયમો યમઃ32

વૈધો વૈધઃ સદાયોગી વીરહા માધવો મધુઃ
અતીન્દ્રિયો મહામાયો મહોત્સાહો મહાબ્લવઃ.....33

મહાબુદ્ધિર્મહાવીર્યો મહાશક્તિર્મહાધૃતિઃ
અનિર્દેશયવપુઃ શ્રીમાનમેયાત્મા મહાદ્રિધૂક34

મહેષ્વાસો મહીભર્તા શ્રીનિવાસઃ સતાં ગતિઃ
અનિરુધ્ધઃ સુરાનન્દો ગોવિન્દો ગોવિદાં પતિઃ35

મરીચિર્દમનો હંસઃ સુપણો ભુજગોત્તમઃ
હિરણ્યનાભઃ સુતપાઃ પદ્મનાભઃ પ્રજાપતિઃ36

અમृત્યુઃ સર્વદૂક સિંહઃ સંધાતા સન્ધિમાન સ્થિરઃ
અજો દુર્બર્ધણઃ શાસ્ત્રા વિશ્રુતાત્મા સુરારિહા37

ગુરુગુરુનુતમો ધામ સત્યઃ સત્યપરાક્રમઃ
નિમિષોડનિમિષઃ સ્ત્રગી વાયસ્પતિરુદારધીઃ38
અગ્રણીગ્રામણીઃ શ્રીમાન્ ન્યાયો નેતા સમીરણઃ
સહસ્રમૂર્ધા વિશ્વાત્મા સહસ્રાક્ષઃ સહસ્રપાત39

આવર્તનો નિવૃત્તાત્મા સંવૃતઃ સમ્પ્રમદ્દનઃ
અહઃ સંવર્તકો વહ્નિરનિલો ધરણીધરઃ40

સુપ્રસાદઃ પ્રસક્તાત્મા વિશ્વધૃગ् વિશ્વભૃગ् વિલુઃ
સત્કર્તા સત્કૃતઃ સાધુર્જહુર્નર્તાયણો નરઃ41

અસંઘ્યોડપ્રમેયાત્મા વિશિષ્ટઃ શિષ્ટકૃષ્ણિઃ
સિદ્ધાર્થઃ સિદ્ધસંકલ્પઃ સિદ્ધિદઃ સિદ્ધિસાધનઃ42

વृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः43

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः
नैकरूपो भृहद्गृहः शिपिविष्टः प्रकाशनः44

ओ॒जस्ते॒जो॒युति॒धरः प्रकाशा॒त्मा प्रता॒पनः
ऋ॒धः स्प॒ष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करथुतिः45

अमृतांशूद्भवो भानुः शशाब्दिन्दुः सुरेश्वरः
औषधं जगतः सेतुः सत्यधर्मपराक्रमः46

भूतभव्यभवक्षाथः पवनः पावनोडनवः
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः47

युगादिकृद् युगावर्तो नैकमायो महाशनः
अदृश्योडव्यक्तरूपश्च सहस्रजिदनन्तजित्48

इष्टोडविशिष्टः शिष्टेष्टः शिखण्डी नकुषो वृषः
कोथहा कोथकृत्तर्ता विश्वबाहुर्महीधरः49

अच्युतः प्रथितः प्राणः प्राणादो वासवानुजः
अपां निधिरथिषानमप्रमत्तः प्रतिजितः50

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः
वासुदेवो भृहद्भानुरादिदेवः पुरन्दरः51

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः52

पद्मनाभोडरविन्दाक्षः पद्मगर्भः शरीरभृत्
महर्द्धिर्माद्दो वृद्धात्मा महाक्षो गरुडध्यजः53

अतुलः शरभो भीमः समयज्ञो हविर्हरिः
सर्वलक्षणालक्षण्यो लक्ष्मीवान् समितिर्जयः54

વિક્ષરો રોહિતો માર્ગો હેતુર્ધમોદરઃ સહ:
મહીધરો મહાભાગો વેગવાનમિતાશનઃ55

ઉદ્ભવઃ ક્ષોભણો દેવઃ શ્રીગર્ભઃ પરમેશ્વરઃ
કરણં કારણં કર્તા વિકર્તા ગાહનો ગુહઃ56

વ્યવસાયો વ્યવસ્થાનઃ સંસ્થાનઃ સ્થાનદો ધ્રુવઃ
પરદ્ધિઃ પરમસ્પષ્ટસ્તુષ્ટઃ પુષ્ટઃ શુલેક્ષણઃ57

રામો વિરામો વિરજો માર્ગો નેયો નયોડનયઃ
વીરઃ શક્તિમતાં શ્રેષ્ઠો ધર્મો ધર્મવિદુતમઃ58

વૈકુણ્ઠઃ પુરુષઃ પ્રાણઃ પ્રાણાદઃ પ્રાણવઃ પૃથુ:
હિરણ્યગર્ભઃ શત્રુંનો વ્યાસો વાયુરધોક્ષજઃ ...59

અતુઃ સુદર્શનઃ કાલઃ પરમેષ્ઠી પરિગ્રહઃ
ઉગ સંવત્સરો દક્ષો વિશ્રામો વિશ્વદક્ષિણઃ60

વિસ્તારઃ સ્થાવરસ્થાયુઃ પ્રમાણં બીજમવ્યયમ્
અર્થોડનર્થો મહાકોશો મહાભોગો મહાધનઃ61

અનિર્વિષણઃ સ્થવિષોડભૂર્ધર્મયૂપો મહામખઃ
નક્ષત્રનેમિન્નક્ષત્રી ક્ષમઃ ક્ષામઃ સમીહનઃ62

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હરિ ઓ તત્સત् હરિ ઓ તત્સત् હરિ ઓ તત્સત्

શ્રી રામ રમેતિ રમેતિ રમે રામે મનોરમે સહશ્ચનામ તતુલ્યં રામ નામ વરાનને
શ્રી રામ રમેતિ રમેતિ રમે રામે મનોરમે સહશ્ચનામ તતુલ્યં રામ નામ વરાનને
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Vishnu Sahasranam

*Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-lisham
Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam|
Lakssmi-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam
Vande Vissnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham ||*

Meaning:

- 1: (Salutations to Sri Vishnu) Who has a Serene Appearance, Who Rests on a Serpent (Adisesha), Who has a Lotus on His Navel and Who is the Lord of the Devas,
- 2: Who Sustains the Universe, Who is Boundless and Infinite like the Sky, Whose Colour is like the Cloud (Bluish) and Who has a Beautiful and Auspicious Body,
- 3: Who is the Husband of Devi Lakshmi, Whose Eyes are like Lotus and Who is Attainable to the Yogis by Meditation,
- 4: Salutations to That Vishnu Who Removes the Fear of Worldly Existence and Who is the Lord of All the Lokas.

Om Namo Bhagavate Vasudevay

*yasya smaraNa-mAtreNa janma-samsAra-bandhanAt
vimuchy- ate namas-tasmai vishNave prabhavishNave.
Om namo vishNave prabhavishNave.-1*

[My salutations to that superior deity vishNu, by a mere thought of Whose name all persons are freed from the bonds of samsara (birth and death). Salutations to that All -powerful vishNu, Who is signified by pranava (i.e. Omkara).]

*Namah samastbhutanam aadibhutay bhoobrute
Anekrooproopay Vishnave prabhavishNave. -2*

*sri vaiSampAyana uvAca
SrutvA dharmAna-SesheNa pAvanAni ca sarvaSaH
yudhishThiraH SAntanavam punar-evAbhya-bhAshata.-3*

[sri vaiSampAyana said: "After hearing all forms of dharma capable of effecting complete purification, yudhishThira, still unsatisfied, questioned the son of Santanu as follows":]

*YudhishThira uvAca
kimekam daivatam loke kim vApyekam parAyaNam
stuvantaH kam kam arcantaH prApnuyur mAnavAH Subham.-4*

[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 klrti-varthanam
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*

[To adore the Lotus-eyed One always with hymns of praise recited with devotion - I consider this to be superior to all other forms of dharma.]

*paramam yo mahat tejaH paramam yo mahat tapaH
paramam yo mahad brahma paramam yaH parAyanam.-11*

[He is the supreme light of consciousness. He is the supreme controller of everything. He is the supreme All-pervading Being. He is the support of everything.]

*pavitrAnAm pavitam yo mangalAnAm ca mangalam
daivatam daivatAnAm ca bhUtAnAm yo'vyayaH pitA.-12*

[He is the sanctifier of even what is most sacred. He is the most auspicious among auspicious beings. He is the Lord of all divinities. He, the undecaying, is the father of all beings]

*yataH sarvANi bhUtAni bhavanty'Adi yugAgame
yasmimS-ca pralayam yAnti punareva yuga-kshye.-13*

[He is the One from whom all beings come into existence at the beginning of a cycle of time, and He is also the One into whom they all dissolve at the end of the cycle.]

*tasya loka-pradhAnasya jagan nAthasya bhUpate
vishNor nAma-sahasram me SRNu pApa-bhay'Apaham.-14*

[Hear from me the hymn that is constituted of a 'thousand names' of that vishNu who is the master of the universe, who is the subject of discourse of all scriptures, and who is the eraser of all sins and fear of samsAra.]

*yAni nAMAni gauNAni vikhyAtAni maHAtmanaH
RishibhiH pari-gItAni tAni vashyAmi bhUtaye.-15*

[I am giving for the benefit of all those names of His which are far-famed, which are indicative of His attributes, and which find a place in the exalted hymns of the Rshis.

*Om vishvam vishnur-vashatkaro bhuta-bhavya-bhavat-prabhuh
Bhu- takrud bhutabhrud bhavo bhutatma bhuta-bhavanah ..-16*

Vishvam: The all or the Universe.

Vishnur: He who pervades every thing.

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

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

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

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

Bhava: Pure existence.

Bhutatma: The essence of all beings.

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

***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

***Yogo yogavidam neta pradhana-purushesvarah
Narasimh- a-vapu shriman kesavah purushottamah ..18***

Yogo: One attainable through Yoga.

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

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

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

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-nidhir-avyaya- 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.

*Svayambhuh sambhur-adityah pushkaraksho mahasvanah
Anandi-nidhano dhata vidhata dhaturuttamah ..20*

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

Sambhur: One who bestows happiness on devotees.

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

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

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

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

Dhata: One who is the support of the universe.

Vidhata: He who generates Karmas and their fruits.

Dhaturuttamah: The ultimate support of every thing.

Aprameyo hrishikesah padma-nabho~mara-prabhuh

Visvak- arma manustvashta sthavishtah sthaviro-dhruvah ..21

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

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

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

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

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

Manu: He who thinks.

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

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

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

Agrahyah sasvatah krishno lohitakshah pratardanah

Prabhutas-trikakubd- hama pavitram mangalam param ..22

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

Sasvatah: One who exists at all times.

Krishno: The existence-Knowledge-Bliss.

Lihitakshah: One whose eyes are tinged red.

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

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

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

Pavitram: That which purifies everything. Mangalam param: Supremely auspicious.

*Isanah pranadah prano jyeshtah 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.

Jyeshtah: 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.

Krutir: The word means what is achieved through all human efforts or works.

Atmavan: One established in his own greatness i.e. requiring no other support than Himself.

*Suresah sharanam sharma vishvaretaḥ prajabhvah
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.

Saranam: 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.

Prajabhvah: He from whom all beings have originated.

Ahah: Luminous one.

Samvasaro: As Time is a form of Vishnu, He is called Samvasara or a year.
Vyalah: Being ungraspable like a serpent, He is called Vyalah.
Pratyayah: One who is of the nature of Pratiti or Prajna (consciousness)
Sarvadarshanah:- One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His.

***Ajah sarveshvarah siddhah siddhih sarvadir acyutah
Vrushakapir ameyatma sarva-yoga-vinihshrutah ...26***

Ajah: One who has no birth.
Sarveshvarah: The Lord of all Lords or the supreme Lord.
Siddhah: One ever established in one's own nature.
Siddhih: One who is of the nature of Consciousness in all.
Sarvadih: One who is the first cause of all elements.
Achyutah: One who never lost and will never lose his inherent nature and powers.
Vrushakapir: One who shwars all objects of desire.
Ameyatma: One whose form or nature cannot be measured and determined.
Sarva-yoga-vinihsh- utah: One who stands aside completely from all bondage.

***Vasur vasumanah satyah samatma sammitah samah
Amoghah pundarikaksho vrusha-karma vrushakrutihi ...27***

Vasur: One in whom all beings dwell and one who dwells in all beings.
Vasumanah: The term Vasu means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e. a mind free from attachments, anger and other evil qualities.
Satyah: One whose nature is Truth.
Samatma: One whose mind is Sama, without partiality or anger and thus the same towards all beings.
Sammitah: This name and the previous (samatma) occurring together, can be split in two ways – as samatma + sammitah and as samatma + asammitah.
Samah: One unperturbed at all times.
Amoghah: One whose worship will never go in vain, but will bear ample fruits.
Pundarikaksho: One who has pervaded, i.e. is realized in, the lotus of the heart. Or One whose eyes resemble the petals of a lotus.
Vrushakarma: One whose actions are according to vrushas i.e. Dharma.
Vrushakrutihi: One who takes form for the sake of Vrushas or Dharma.

***Rudro bahushira babhrur vishva-yonih shuchi sravah
Amrutah shashvata-sthanur vararoho maha-tapah ...28***

Rudro: One who makes all beings cry at the time of cosmic dissolution.
Bahushira: One with innumerable heads.
Babhrur: One who governs the world.
Vishvayonih: One who is the cause of the world.
Shuchi sravah:: One whose names and glories are very holy and purifying to be heard.
Amrutah: One who is deathless.

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.

Aavyango: 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 krutakrutah
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.

Krutakrutah: 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.

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

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

Vishva-yonih: The source of the universe.

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

Upendro vamanah pramshur amoghah suchir urjitaḥ

Atindrah samgrahah sargo dhrutatma niyamo yamah ..32

Upendro: One born as the younger brother of Indra.

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

Pramshur: One of great height.

Amoghah: One whose acts do not go in vain.

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

Urjitaḥ: One of infinite strength.

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

Samgrahah: One who is of the subtle form of the universe to be created.

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

Niyamo: One who appoints His creatures in particular stations.

Yamah: One who regulates all, remaining within them.

Vedyo vaidyā sada-yogi viraha madhavo madhuh

Atindriyo mahamayo mahotsaho mahabalah ..33

Vedyo: One who has to be known by those who aspire for Mokshas.

Vaidhyah: One who knows all Vidyas or branches of knowledge.

Sada-yogi: One who is ever experienceble, being ever existent.

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

Madhavo: One who is the Lord or Master of Ma or knowledge.

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

Atindriyo: One who is not knowable by the senses.

Mahamayo: One who can cause illusion even over other great illusionists.

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

Mahabalah: The strongest among all who have strength.

Mahabuddir mahaviryo mahasaktir mahadyutih

Anirdesyatapuh shriman ameyatma mahadridhruk ..34

Mahabuddir: The wisest among the wise

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

Mahasaktir: One with great resources of strength and skill.

Mahadyutih: One who is intensely brilliant both within and without.

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

Shriman: One endowed with greatness of every kind.

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

Mahadridhruk: One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in his Krishna incarnation.

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

Amrutyuh: One who is without death or its cause.
Sarva-druk: One who sees the Karmas of all Jivas through His inherent wisdom.
Simhah: One who does Himsa or destruction.
Sandhata: One who unites the Jivas with the fruits of their actions.
Sandhiman: One who is Himself the enjoyer of the fruits of actions.
Sthirah: One who is always of the same nature.
Ajo: The root 'Aj' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, i.e. destroys them.
Durmarshanah: One whose might the Asuras cannot bear.
Shasta: One who instructs and directs all through the scriptures.
Vishrutatma: One who is specially known through signifying terms like Truth, Knowledge etc.
Surariha: One who destroys the enemies of Suras or Devas.

*Gurur gurutamo dharma satyah satya-parakramah
Nimisho animishah sragvi vachaspatir udaradhih ..38*

Gurur: One who is the teacher of all forms of knowledge.
Gurutamo: One who gives the knowledge of Brahman even to divinities like Brahma.
Dhamma: It means brilliance.
Satyah: One who is embodied as virtue of truth specially.
Satya-parakamah: One of unfailing valour.
Nimisho: One whose eye-lids are closed in Yoga -nidra.
Animishah: One who is ever awake.
Sragvi: One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects of the five elements.
Vachaspatir-udaradhih- : Being the master of Vak or word i.e. knowledge, He is called so. As his intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

*Agranir gramanih shriman nyayo neta samiranah
Sahsra-murdha vishvatma sahasraksha sahasrapat ..39*

Agranir: One who leads all liberation-seekers to the highest status.
Gramanih: One who has the command over Bhutagrama or the collectivity of all beings.
Shriman: One more resplendent than everything.
Nyayo: The consistency which runs through all ways of knowing and which leads one to the truth of Non-duality.
Neta: One who moves this world of becoming.
Samiranah: One who in the form of breath keeps all living beings functioning.
Sahasramurdha: One with a thousand, i.e. innumerable, heads.
Vishvatma: The soul of the universe.
Sahasraksha: One with a thousand or innumerable eyes.
Sahasrapat: One with a thousand, i.e. innumerable legs.

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

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

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

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

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

Aham 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 vibhuh
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.

Vibhuh: 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.

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

Narayananah: 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.

*Vrushahi vrushabho vishnur vrushaparva vrushodarah
Vardhano vardhamanascha vivikta shruti-sagarah ..43*

Vrushahi: Vrusha means dharma or merit.

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

Vishnur: One who pervades everything.

Vrushaparva: One who has given as steps (Parvas), observances of the nature of Dharma, to those who want to attain the supreme state.

Vrushodarah: One whose abdomen showers offspring.

Vardhamanascha: One who multiplies in the form of the universe.

Vivikta: One who is untouched and unaffected.

Shruti-sagarah: One to whom all the shruti or Vedic words and sentences flow.

*Subhujo durdharo vagmi mahendro vasodo vasuh
Naikarupo bruhad-rupah shipivishtah prakashana ..44*

Subhujo: One possessing excellent arms that protect the worlds.

Durdharo: One who holds up the universe – a work which none else can do.

Vagmi: One from whom the words constituting the Veda come out.

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

Vasudo: One who bestows riches.

Vasuh: One who is himself the Vasu.

Naikarupo: One who is without an exclusive form.

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

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

Prakashana: One who illumines everthing.

*Ojas tejo dyuti-dharah prakashatma pratapanah
Vruddhah spahstaksharo mantras chandramshur bhaskaradyutih ..45*

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

Prakashatma: One whose form is radiant.

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

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

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

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

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

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 Anala 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.

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

Anantajit: One who, being endowed with all powers, is victorious at all times over everything.

Ishtovishistah shishtestah sikhandi nahusho vrushah

Krodhaha krodhakruti karta vishva-bahur mahidharah ..49

Ishto: One who is dear to all because He is of the nature of supreme Bliss.

Avishistah: One who resides within all.

Shishtestah: One who is dear to shishta or Knowing Ones.

Sikhandi: Sikhanda means feather of a peacock. One who used it as a decoration for His crown when he adopted the form of a cowherd (Gopa). Nahusho: One who binds all beings by Maya the root 'nah' means bondage.

Vrushah: One who is of the form of Dharma.

Krodhaha: One who eradicates anger in virtuous people.

Krodhakruti karta: One who generates Krodha or anger in evil people.

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

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

Achyutah prathitah pranah pranado vasavanujah

Apam-nidhir adhishtanam apramattah pratishtitah ..50

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

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

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

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

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

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

Adhishtanam: The seat or support for everything.

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

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

Skandah skanda-dharo dhuryo varado vayuvahanah

Vashudevo bruhad-bhanur adidevah purandarah ..51

Skandah: One who drives everything as air.

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

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

Varado: One who gives boons.

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

Vashudevo: One who is both Vasu and Deva.

Bruhad-bhanur: The great brilliance.

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

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

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 sarirabhrut

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.

Sarirabhrut: 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.

Vruditmatma: One whose Atma or body is Vrudittha 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.

Samayagno: 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 vicitious in Samiti or war.

*Viksharo rohito margo hetur-damodarah sahah
Mahidharo mahabhago vegavan amitashanah ..55*

Viksharo: One who is without Kshara or desruption.

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

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

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

Damodarah: One who has very benevolent mind because of disciplines like self -control.

Sahah: One who subordinates everything.

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

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

Vegavan: One of tremendous speed.

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

*Udbhavah kshobhano devan shrigarbhah parameshvarah
Karanam kaaranam karta vikarta gahano guhah ..56*

Udbhavah: One who is the material cause of creation.

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

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

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

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

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

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

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

Vikarta: One who makes this unique universe.

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

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

*Vyavasayo vyavasthanah samsthanah sthanado dhruvah
Parardhiih parama-spashtas tushtah pushtah subhekshanah ..57*

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

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

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

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

Dhruva: One who is indestructible.

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

Parama-spashtas: One in whom 'Para' or supremely glorious 'Ma' or Lakshmi dwells. Or one who is the greatest of all beings without any other's help.

Tushtah: One who is of the nature of supreme.

Pushtah: One who 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 dharmo dharma-vid uttamah ..58

Ramo: The eternally blissful one 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 Smritis form His commandments.

Vaikunthah purushah pranah pranadah pranavah pruthuh

Hiranya-garbhah shatrughno vyapro 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.

Shatrughno: One who destroys the enemies of the Devas.

Vyaptah: One who as the cause pervades all effects.

Vayur: One who is the cause of smell.

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

*Rituh sudarshanah kalah parameshti parigrahanah
Ugrah samvatsaro daksho vishramo vishva-dakshinah ..60*

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

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

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

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

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

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

Samvatsaro: One in whom all beings reside.Daksho: One who augments in the form of the world.

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

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

*Vistarah sthavara-sthanuh pramanam bijam avyayam
Arthonartho mahakoshho mahabhogo mahadhanah ..61*

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

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

The Lord is both these.

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

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

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

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

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

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

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

*Anirvinnah sthavishtho abhoohr dharma-yupo maha-makhab
Nakshatra-nemir nakshatri kshamah kshamah samihanah ..62*

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

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

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

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

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

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 gynanam-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.

Gynanam 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.

*Svapanah svavasho vyapi naikatma naika-karma-krut
Vatsaro vatsalo vatsi ratna-garbho dhaneshvarah ..65*

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

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

Vyapi: One who interpenetrates everything like Akasha.

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

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

Vatsaro: One in whom everything dwells.

Vatsalo: One who has love for His devotees.

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

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

Dhaneshvarah: One who is the Lord of all wealth.

*Dharmagub dharmakrud dharmi sad-asatksharam aksharam
Avigyata sahashramsur vidhata kruta-lakshanah ..66*

Dharmagub: One who protects Dharma.

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

Dharmi: One who upholds Dharma.

Sad: The Parabrahman who is of the nature of truth.

Asat: As the Aparabrahma has manifested as the world He is called Asat (not having reality).

Ksharam: All beings subjected to change.

Aksharam: The changeless one.

Avigyata: One who is without the attributes of a Jiva or vigyata like sense of agency etc.

Sahašramshur: One with numerous rays, that is the Sun.

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

Kratalakshanah: One who is of the nature of consciousness.

*Gabhasti-nemih sattvasthah simho bhuta-maheshvarah
Adidevo mahadevo devesho devabhrud-guruḥ ..67*

Gabhasti-nemih: He who dwells in the middle of Gabhasti or rays as the Sun.

Sattvasthah: One who dwells specially in sattvaguna, which is luminous by nature.

Simho: One who has irresistible power like a lion.

Bhuta-maheshvarah: The supreme Lord of all beings.

Adidevo: He who is the first of all beings.

Mahadevo: One whose greatness consists in His supreme self-knowledge.

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 satvatampatih ..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.

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

Jivo vinayita-sakshi mukundo amita vikramah

Ambhonidhir anantatma mahodadhishayonatakah ..70

Jivo: One who as the Kshetragya or knower of the field or the body, is associated with the Pranas.

Vinayita-sakshi: One who witnesses the Vinayita or worshipful attitude of all devotees.

Mukundo: One who bestows Mukti or Liberation.

Amita vikramah: One whose three strides were limitless.

Ambhonidhir: One in whom the Ambas or all beings from Devas down dwell.

Anantatma: One who cannot be determined by space, time and causation.

Mahodadhi-sayah: One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.

Antakah: One who brings about the end of all beings.

Ajo maharhah svabhavyo jitamitrah pramodanah

Anando nandano nandah satya-dharma trivikramah ..71

Ajo: 'A' means Mahavishnu. So the word means one who is born of Vishnu i.e. Kama Deva.

Maharhah: One who is fit for worship.

Svabhavyah: Being eternally perfect He is naturally without a beginning.

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

Pramodanah: One who is always joyous as He is absorbed in immortal Bliss.

Anando: One whose form is Ananda or Bliss.

Nandano: One who gives delight.

Nandah: One endowed with all perfections.

Satya-dharma: One whose knowledge and other attributes are true.

Trivikramah: One whose three strides covered the whole world.

Maharshih kapilacharyah krutagyo medini-patih

Tripadas tridashadhyaksho mahashrungah krutantakrut ..72

Maharshih Kapilacharyah: Kapila is called Maharshi because he was master of all the Vedas.

Krutagyo: Kruta means the world because it is of the nature of an effect.

Medinipatih: One who is the Lord of the earth.

Tripadas: One having three strides.

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

Mahashrungah: One with a great antenna.

Krutantakrut: One who brings about the destruction of the Kruta or the manifested condition of the universe.

Mahavaraho goivindah sushenah kanakangadi

Guhyo gabhiro gahano guptas chakra-gadadhara ..73

Mahavaraho: The great Cosmic Boar.

Govindah: 'Go' means Words, that is the Vedic sentences. He who is known by them is Govindah.

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

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 fulfills 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.

Sahishnur: One who puts up with the contraries like heat and cold.
Gatisattamah: One who is the ultimate resort and support of all, and the greatest of all beings.

Sudhanva-khandaparashur- -daruno dravinapradah
Divah-spruk sarva-drug vyaso vachaspatir ayonijah ..76

Sudhanva: One who has got as His weapon the bow named Saranga of great excellence.
Khanda-parashur: The battle-axe that destroys enemies.
Daruno: One who is harsh and merciless to those who are on the evil path.
Dravinapradah: One who bestows the desired wealth on devotees.
Divah-spruk: One who touches the heavens.
Sarva-drug vyaso: One whose comprehension includes everything in its ambit.
Vachaspatir ayonijah: The Lord is Vachaspati because He is the master of all learning. He is Ayonija because He was not born of a mother. This forms a noun in combination with the attribute.

Trisama samagah sama nirvanam bheshajam bhishak
Sanyasakrut chamah santo nishtha shantih parayanam ..77

Trisama: One who is praised by the chanters of Sama-gana through the three Samas known as Devavratam.
Samagah: One who chants the Sama-gana.
Sama: Among the Vedas, I am Sama Veda.
Nirvanam: That in which all miseries cease and which is of the nature of supreme bliss.
Bheshajam: The medicine for the disease of Samsara.
Bhishak: The Lord is called Bhishak or physician.
Sanyasakrut: One who instituted the fourth Ashrama of Sanya for the attainment of Moksha.
Chamah: One who has ordained the pacification of the mind as the most important discipline for Sannyasins (ascetics).
Santo: The peaceful, being without interest in pleasures of the world.
Nishtha: One in whom all beings remain in abeyance at the time of Pralaya.
Santih: One in whom there is complete erasing of Avidya or ignorance.
That is Brahman.
Parayanam: The state, which is the highest and from which there is no return to lower states.

Shubhangah shantidah srashta kumudah kuvalayayah
Gohito gopatir gopta vrushabhaksho vrushapriyah ..78

Shubhangah: One with a handsome form.
Shantidah: One who bestows shanti, i.e., a state of freedom from attachment, antagonism, etc.
Srashta: One who brought forth everything at the start of the creative cycle.
Kumudah: 'Ku' means the earth. One who delights in it.

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.

Vrushabhaksho: 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 shripatih 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.

Shripatih: 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 shrinidhiih 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.

Shrinidhiih: 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.

Shriman: One in whom there are all forms of Shri that is power, virtue, beauty etc.
Loka-trayashrayah: One who is the support of all the three worlds.

***Svakshah svangah shatanando nandir jyotir-ganeshvarah
Vijitatma vidheyatma satkirtischinna-samsayah ..81***

Svakshah: One who's Akshas (eyes) are handsome like lotus flowers.
Svangah: One whose limbs are beautiful.
Shatanando: One who is non-dual and is of the nature of supreme bliss.
Nandir: One who is of the nature of supreme Bliss.
Jyotir-ganeshvarah: One who is the Lord of the stars, that is, Jyotirgana.
Vijitatma: One who has conquered the Atma that is the mind.
Vidheyatma: One whose form or nature cannot be determined as 'only this'.
Satkriti: One whose fame is of the nature of truth.
Schinna-samsayah: One who has no doubts, as everything is clear to him like a fruit in the palm.

***Udirnah sarvata-chakshur-anisah sasvata-sthirah
Bhushayo bhushano bhutir vishokah shoka-nashanah ..82***

Udirnah: He who is superior to all beings.
Sarvata-chakshur: One who, being of the nature of pure consciousness, can see everthing in all directions.
Anisah: One who cannot have anyone to lord over him.
Sasvata –sthirah: One, who though eternal is also unchanging.
Bhushayo: One who, while seeking the means to cross over to Lanka, had to sleep on the ground of the sea -beach.
Bhushano: One who adorned the earth by manifesting as various incarnations.
Bhutir: One who is the abode or the essence of everthing, or is the source of all glorious manifestations.
Vishokah: One who, being of the nature of bliss, is free from all sorrow.
Shokanashanah: One who effaces the sorrows of devotees even by mere remembrance.

***Archishman architah kumbho vishuddhatma vishodhanah
Aniruddho pratirathah pradyumno amita-vikramah ..83***

Archishman: He by whose rays of light (Archish), the sun, the moon and other bodies are endowed with rays of light.
Architah: One who is worshipped by Brahma and other Devas who are themselves the objects of worship in all the worlds.
Kumbho: He who contains in Himself every thing as in a pot.
Vishuddhatma: Being above the three Gunas, Satva, Rajas and Tamas, the Lord is pure spirit and is also free from all impurities.
Vishodhanah: One who destroys all sins by mere remembrance.
Aniruddho: The last one of the four Vyuhas – Vasudeva, Samkarshana, Pradyumna and Aniruddha. Or one who, cannot be obstructed by enemies.

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.

Kalaneminiha virah saurih sura-janeshvarah

Trilokatma trilokeshah 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.

Trilokeshah: 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, Smriti 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.

Brahmanyo brahmakrud-brahma brahma brahma-vivardhanah Brahmavid brahmano brahmi brahmgno brahma-priyah ..86

Brahmanyo: The Vedas, Brahmanas and knowledge are indicated by the word Brahma. As the Lord promotes these, He is called Brahmanyo.

Brahmakrud: One who performs Brahma or Tapas (austerity).

Brahma: One who creates everything as the creator Brahma.

Brahma: Being big expanding, the Lord who is known from indications like Satya (Truth), is called Brahma. Or Brahma is Truth, Knowledge and Infinity!

Brahma-vivardhanah: One who promotes Tapas (austerity) etc.

Brahmavid : One who knows the Vedas and their real meaning.

Brahmano: One who, in the form of Brahmana, instructs the whole world, saying, ‘It is commanded so and so in the Veda’.

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

Brahma-jnah -One who lives ever in Brahman, and so “knows” the nature of the Brahman. He, the Lord, being the very Brahman, no one knows His nature as He Himself can. The “waker” alone knows the waking- the “dreamer” and “sleeper” can never realise and experience the waking-state until they “become” the “waker.”

Brahmanapriyah: One to whom holy men are devoted.

Mahakramo mahakarma mahateja mahoragah

Mahakratur mahayajva mahayagyo mahahavih ..87

Mahakramo: One with enormous strides. May Vishnu with enormous strides bestow on us happiness.

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

Mahateja: He from whose brilliance, sun and other luminaries derive their brilliance. Or one who is endowed with the brilliance of various excellences.

Mahoragah: He is also the great serpent.

Mahakratur: He is the great Kratu or sacrifice.

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

Mahayagyo: He who is the great sacrifice.

Mahahavih: The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self, which is Brahman.

Stavyah Stavapriyah stotram stutih stota ranapriyah

Purnah purayita punyah punyakirtir anamayah ..88

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

Stavapriyah: One who is pleased with hymns.

Stotram: A Stotra means a hymn proclaiming the glory, attributes and names 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.

Manojavas tirthakaro vasureta vasupradah

Vasuprada vasudevo vasur vasumana havih ..89

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

Tirthakaro: 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.

Vasuprada: 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

Sadgatihi: 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 unsublatable 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 warriours like Hanuman.

Yadushreshthah: One who is the greatest among the Yadus.

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

Suyamunah: One who is surrounded by many illustrious persons associated with the river

Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra etc.

Bhutavaso vasudevah sarvasu-nilayo analah

Darpaha darpado drupto durdharo-atha-parajitah ..91

Bhutavaso: He in whom all the beings dwell.

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

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

Analah: One whose wealth or power has no limits.

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

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

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

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

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

Vishvamurtir mahamurtir diptamurtir amurtiman

Anekamurtir avyaktah shatamurtih shatananah ..92

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

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

Diptamurtir: One with a luminous form of knowledge.

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

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

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

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

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

Eko naikah savah kah kim yat tat padam-anuttamam

Lokabandhur lokanatho madhavo bhakta-vastalah ..93

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

Naikah: One who has numerous bodies born of Maya.

Savah: That Yagya in which Soma is made.

Kah: The syllable 'Ka' indicates joy or happiness.

So it means one who is hymned as constituted of joy.

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

Yat: One who is by nature existent. The word 'Yat' indicates a self-subsisting entity.

Tat: Brahma is so called because He 'expands'.

Padam-anuttamam:- Braman is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.

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 equal 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.

Triloka-dhruk: One who supports all the three worlds.
Sumedha: One with great and beneficent intelligence.
Medhajo: One who arose from Yaga (a kind of sacrifice).
Dhanyah: One who has attained all His ends and therefore is self -satisfied.
Satyamedhah: One whose intelligence is fruitful.
Dharadharah: One who supports the worlds by His fractiosn like Adisesha.

***Tejovrusho dyuti-dharah sarva-shastra-bhrutam-varah
Pra- grahonigraho vyagro naikashrungo gadagrajah ..96***

Tejovrusho: One who in the form of the sun causes rainfall at all times.
Dyuti-dharah: One whose form is always brilliant.
Sarva-shastra-bhruta- m-varah: One who is superior to all bearing arms.
Pragraho: One who accepts the offerings of devotees with great delight.
Nigraho: One who controls and destroys everything.
Vyagro: One who has no Agra or end.
Or one who is very attentive (Vyagra) in granting the prayers of devotees.
Naikashrungo: One with four horns.
Gadagrajah: One who is revealed first by Mantra (Nigada). Or one who is the elder rbother of Gada.

***Chaturmurtis chaturbahus chaturvyuhas chaturgatih
Chaturatma chaturbhavas chaturvedavid ekapat ..97***

Chaturmurtis: One with four aspects as Virat, Sutratma, Avyakruta, and Turiya.
Or one with four horns with colours white, red, yellow and black.
Chaturbahus: One with four arms, as Vasudeva is always described.
Chaturvyuhas: One having four manifestations.
Chatur-gatih: One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.
Chaturatma: One whose self is specially endowed with puissance, because it is without any attachment, antagonism etc.
Chaturbhavas: One from whom has originated the four human values – Dharma, Artha, Kama, and Moksha.
Chaturvedavid: One who understands the true meaning of the four Vedas.
Ekapat: One with a single Pada, part or leg. Or one with a single foot or manifestation.

***Samavarto anivrutatma durjayo duratikramah
Durlabho durgamo dурго duravaso durariha ..98***

Samavarto: One who effectively whirls the wheel of Samsara.
Anivrutatma: One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading.
Durjayo: One who cannot be conquered.
Duratikramah: One out of fear of whom, even heavenly objects like sun do not dare to oppose His command.
Durlabho: One who can be attained by Bhakti, which is difficult for a person to be endowed with.

Durgamo: One whom it is difficult to attain.

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

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

Durariha: One who destroys beings like Asuras.

Shubhangloka sarangah sutantus tantu-vardhanah

Indrakarma mahakarma krutakarma krutagamah .. 99

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

Loka sarangah: 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 Sutantu.

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 vajasannah 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.

Vajasannah: 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

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

Akshobhyah: One who is never perturbed by passions like attachment and aversion, by objects of the senses like sound, taste, etc., and by Asuras the antagonists of the Devas.

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

Mahahrado: He is called a great Hrada (lake), because being the paramatman who is of the nature of Bliss, the Yogis who contemplate upon Him dip themselves in that lake of Bliss and attain to great joy.

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

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

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

Kumudah kundarah kundah parjanyah pavano anilah

Amrutasho amrutavapuh sarvagyah sarvato-mukha ..102

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

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

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

Parjanyah: The word means cloud. One who resembles the cloud in extinguishing the three Tapas (heats, that is, miseries) arising from psychological, material and spiritual causes. Or one who rains all desires like a cloud.

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

Anilah: 'Ilanam' means inducement. One who is without any inducement is Anila. Ilana also means sleep.

So one who sleeps not or is ever awake is Anila.

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

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

Sarvagyah: One who is all-knowing.

Sarvatomukhah: One who has faces everywhere.

Sulabhah suvratah siddhah shatru-jit shatru-tapanah

Nyagrodho adumbaro-svatthas chanurandhra-nishudhanah ..103

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

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

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

Shatru-jit: Conqueror of all forces of evil.

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

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

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

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

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

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.

Pragvamsho: The family lines of others are preceded by the lines of still others, but the Lord's descendant, namely, the world system, is not preceded by anything else.

Vamshavardhanah: One who augments or destroys the world-system, which is His off-spring.

Bhara-bhrut kathito yogi yogishah sarva-kamadah

Ashramah shramanah kshamah suparno vayu-vahanah ..106

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

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

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

Yogishah: He who is never shaken from Yoga or knowledge and establishment in His own Self, unlike ordinary Yogis who slip away from Yoga on account of obstacles.

Sarva-kamadah: One who bestows all desired fruits.

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

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

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

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

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

Dhanurdharo dhanurvedo dando damayita damah

Aparajitah sarvasaho niyanta niyamo yamah ..107

Dhanurdharo: He who as Rama wielded the great bow.

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

Dando: He who is discipline among the disciplinarians.

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

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

Aparajitah: One who is never defeated by enemies.

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

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

Aniyamo: One on whom there is no enforcement of any law, or above whom there can be no overlord to enforce anything, as He is the controller of everything.

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

*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.

Priyakruti: 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 ravilochanah ..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.

Naikajo: One who takes on birth again and again for the preservation of Dharma.
Agrajah: One who was born before everything else, that is, Hiranya-garba.
Anirvinnah: One who is free from all sorrow, because he has secured all his desires and has no obstruction in the way of such achievement.
Sadamarshi: One who is always patient towards good men.
Lokadhishtanam: Brahman who, though without any other support for Himself, supports all the three worlds.
Adbhutah: The wonderful being.

Sanat sanatana-tamah kapilah kapir avyayah

Svastidah svastikrut svasti svastibhuk svasti-dakshinah ..111

Sanat: The word Sanat indicates a great length of time. Time also is the manifestation of the Supreme Being.
Sanatana-tamah: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.
Kapilah: A subterranean fire in the ocean is Kapila, light red in colour.
Kapir: 'Ka' means water. One who drinks or absorbs all water by his Kapi, that is, the sun.
Avyayah: One in whom all the worlds get dissolved in Pralaya.
Svastidah: One who gives what is auspicious to devotees.
Svastikrut: One who works bestowing what is good.
Svasti: One whose auspicious form is characterized by supreme Bliss.
Svastibhuk: One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.
Svasti-dakshinah: One who augments as Svasti (auspiciousness).

Araudrah kundali chakri vikramyurjita-shasanah

Shabdati- gah shabdasaahah sisirah sarvari-karah ..112

Araudrah: Action, attachment and anger these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.
Kundali: One who has taken the form of Adisesha.
Chakri: One who sports in his hand the discus named Sudarshana, which is the category known as Manas, for the protection of all the worlds.
Vikrami: Vikrama means taking a stride, as also courage.
Urjita-shasanah: One whose dictates in the form of shrutis and smrutis are of an extremely sublime nature.
Shabdatisah: One who cannot be denoted by any sound because He has none of the characteristics, which could be grasped by sound.
Sabdasahah: One who is the purport of all Vedas.
Sisirah: One who is the shelter to those who are bruning in the three types of worldly fires – sufferings arising from material causes, psychological causes and spiritual causes.

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.

Bhayapahah: One who destroys the fears of beings from Samsara.
Chaturashro: One who is just, because He bestows on Jivas the fruits of their Karma.
Gabhiraatma: One whose nature is unfathomable.
Vidisho: One who distributes various fruits of actions to persons differing in their forms according to competency.
Vyadisho: One who gives to Indra and other deities directions according to their varied functions.
Dishah: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

*Anadi bhurbhuvo lakshmih suviro ruchirangadah
Janano janajanmadir bhimo bhima-parakramah ..116*

Anandi: One who has no beginning because He is the ultimate cause of all.
Bhurbhuvo: 'Bhu' means support. One who is the support (Bhu) of even the earth, which is known to support all things.
Lakshmih: He who is the bestower of all that is auspicious to the earth besides being its supporter.
Suviro: One who has many brilliant ways of manifestation.
Ruchirangadah: One who has very attractive armlets.
Janano: One who gives birth to living beings.
Jana-janmadir: One who is the root cause of the origin of Jivas that come to have embodiment.
Bhimo: One who is the cause of fear.
Bhima-parakramah: One whose power and courage in His incarnations were a cause of fear for the Asuras.

*Adharanilayo dhata pushpahasah prajagarah
Urdhvagah sat-pathacharah pranadah pranavah panah ..117*

Adharanilayo: One who is the support of even all the basic supporting factors like the five elements – Ether, Air, Fire, Water and Earth.
Adhata: One who is one's own support and therefore does not require another support.
Pushpahasah: One whose manifestation as the universe resembles the Hasta or blooming of buds into flowers.
Prajagarah: One who is particularly awake, because He is eternal Awareness.
Urdhvagah: One who is above everything.
Sat-pathacharah: One who follows the conduct of the good.
Pranadah: One who gives back life to dead ones as in the case of Parikshit.
Pranavah: Pranava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.
Panah: It comes from the root 'Prana' meaning transaction. So one who bestows the fruits of Karma on all according to their Karma.

*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., Tatvam: "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.

Annam: That which is eaten by living beings. Or He who eats all beings.
Annada eva cha: One who is the eater of the whole world as food. The word
Eva is added to show that He is also Anna, the food eaten.

Atmayonih svayamjato vaikhanah samagayanah
Devaki-nandanah srashtaa kshitishah papanashanah ..121

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

Svayam-jato: He is also the instrumental cause.

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

Samagayanah: One who recites the Sama chants.

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

Srashtaa: The creator of all the worlds.

Kshitishah: A master of the world.

Here it denotes Rama.

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

Shankhabrun -nandaki chakri sharangadhnva gadadharah
Rathanga panirakshobhyah sarva-praharanayudhah ..122

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

Nandaki: One who has in His hand the sword known as Nandaka, which
stands for Vidya (spiritual illumination).

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

Sharnga-dhanavaa : “One who aims his unerring bow called Saarnga.”

This bow of Narayana is glorified in our texts as
representing the Ego, as the ‘apex’ of all the sense
organs, Ahankaara-Tattva. In this concluding Stanza, the
instruments of Blessing in sree Narayana’s hands are
remembered with reverence and devotion.

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

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

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

Sarva-praharana-yudhah- : There is no rule that the Lord has got only the
above -mentioned weapons. All things, which
can be used for contacting or striking, are His
weapons.

*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 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 Vaasudevasya 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*

*Durganya-titara tyashu purushah purusho-ttamam
Stuva nnama-saha-srena nityam bhakti saman-vitah.* 131

*Vaasudeva-ashrayo Martyo Vaasudeva Paraayanahah
Sarva Paapa Vishudhaatmaa Yaati Brahma Sanaatanam.* 132

(Free from all sins, a man devoted to Vaasudeva and completely dependent on Him attains to the eternal status of Brahman.)

*Na vasu-deva bhakta-nam ashubham vidyate kvachit
Janma mrithyu jara vyadhi bhayam naivapa jayate..* 133

(No inauspicious things can happen to a devotee of Vasudeva. The person will conquer the cycle of birth, death, fear and disease.)

*Emam stava madhee-yanah shraddha-bhakti sama-nvitah
Yujye tatam sukha-kshantih shree-dhrati smruti keertibhih.* 134

(One who reads this hymn every day with devotion and attention attains peace of mind, patience, prosperity, mental stability, memory and reputation.)

*Na krodho na matsaryam na lobho na shubha-matiḥ
Bhavanti kruta punyanam bhakta-nam puru-shottame.* 135

(Such a person is not caught by anger, binding, jealousy, or any inauspicious event. Such a bhakta becomes a "punyatma" and merges with the Purshottama (i.e. supreme being))

*Dhyou sachan-drarka nakshatra kham disho bhoorma-hodadhiḥ
Vasu-devasya veeryena vidhrutani mahat-manah.* 136

*Sa-sura-sura gandharvam sa-yaksho-raga raksha-sam
Jaga-dvashe varta-tedam krishnasya sachara-charam.* 137

*Indri-yani mano-buddhiḥ satvam tejo-balam dhrutih
Vasu-devatma kanyahuh kshetram-kshetragyna eva cha.* 138

*Sarva-gamana macharah prathamam pari-kalpate
Aachara prabhavo dharmo dharmasya pradhu-rachyutah.* 139

(All scriptures consider right conduct as the foremost requisite. Dharma is based upon right conduct, and Dharma, Achyuta is the master.)

*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.)

*Yoga gynanam tatha sankhyam vidya shilpadi karma-cha
Vedah shastrhrani 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-gbhoota 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 Shatsahsrayaam 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*



Shree Suktam

श्रीसुक्तम्

ॐ हिरण्यवर्णा हरिणीं सुवर्णरजतस्त्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आ वह ॥१॥

*Hirannya-Varnnaam Harinnium Suvarnna-Rajata-Srajaam |
Candraam Hirannmayium Lakssmiim Jaatavedo Ma Aavaha ||1||*

Meaning:

- 1.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of Golden Complexion, Beautiful and Adorned with Gold and Silver Garlands. (Gold represents Sun or the Fire of Tapas; Silver represents Moon or the Bliss and Beauty of Pure Sattva.)
- 1.2: Who is like the Moon with a Golden Aura, Who is Lakshmi, the Embodiment of Sri; O Jatavedo, please Invokefor Me that Lakshmi. (Moon represents the Bliss and Beauty of Pure Sattva and the Golden Aura represents the Fire of Tapas.)

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विदेयं गामश्चं पुरुषानहम् ॥२॥

*Taam Ma Aavaha Jaatavedo Lakssmiim-Anapagaaminium |
Yasyaam Hirannyam Vindeyam Gaam-Ashvam Purussaan-Aham ||2||*

Meaning:

- 2.1: (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.)

- 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.)

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

*Ashva-Puurvaam Ratha-Madhyaaam Hastinaada-Pramodhiniium |
 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 हिरण्यप्राकारामाद्र्द्वा ज्वलन्तीं तृप्तांतर्पयन्तीम् ।
 पद्मे स्थितां पद्मावर्णा तामिहोपहृये श्रियम् ॥४॥

*Kaam So-Smitaam Hirannya-Praakaaraam-Aardraam
 Jvalantiuum Trptaam Tarpayantiuum |
 Padme Sthitaam Padma-Varorraam 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 Satisfiesall 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.)

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोकेदेवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्ये अलक्ष्मीर्मे नशयतां त्वांवृणे ॥५॥

Candraam Prabhaasaam Yashasaa Jvalantiim Shriyam

Loke Deva-Jussttaam-Udaaraam |

*Taam Padminiium-lim Sharannam-Aham Prapadye-[A]laksmiir-Me
Nashyataam Tvaam Vrnne ||5||*

Meaning:

- 5.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Embodiment of Sri and Whose Glory Shines like the Splendour of the Moon in all the Worlds; Who is Noble and Who is Worshipped by the Devas.
- 5.2: I take Refuge at Her Feet, Who Abides in the Lotus; By Her Grace, let the Alakshmi (in the form of Evil, Distress and Poverty) within and without be Destroyed. (Lotus represents the Lotus of Kundalini.)

आदित्यवर्णं तपसोऽधिजातो वनस्पतिस्तवं वृक्षोऽथबिल्वः ।
तस्य फलानि तपसानुदन्तु मायान्तरायाश्च बाह्याअलक्ष्मीः ॥६॥

Aaditya-Varnne Tapaso[a-A]dhi-Jaato Vanaspatis-Tava

Vrkssso[ah-A]tha Bilvah |

*Tasya Phalaani Tapasaa-Nudantu Maaya-Antaraayaashca
Baahyaa Alaksmiih ||6||*

Meaning:

- 6.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of the Colour of the Sun and Born of Tapas; the Tapas which is like a Huge Sacred Bilva Tree, (The Golden Colour of the Sun represents the Fire of Tapas.)
- 6.2: Let the Fruit of That Tree of Tapas Drive Away the Delusion and Ignorance Within and the Alakshmi (in the form of Evil, Distress and Poverty) Outside.

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रोऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥७॥

Upaitu Maam Deva-Sakhah Kiirtish-Ca Manninaa Saha |

*Praadurbhuuto[ah-A]smi Raassttre-[A]smin Kiirtim-Rddhim
Dadaatu Me ||7||*



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 असमृद्धिम् च सर्वा निर्णुद मे गृहात् ॥८॥**

*Kssut-Pipaasaa-Malaam Jyesstthaam-Alakssmiium Naashayaamy-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 तामिहोपह्वये 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 काममाकृति वाचः सत्यमशीमहि ।
पशुनां रूपमन्त्रस्य मयि श्रीः श्रयतां यशः ॥१०॥**

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



Meaning:

- 10.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) For Whom my Heart Truly Yearns and to Whom my Speech Truly tries to Reach,
- 10.2: By Whose Presence will come Cattle, Beauty and Food in my Life as (External) Prosperity and Who will Reside (i.e. Reveal) in me as (Inner) Glory of Sri.

**कर्दमेन प्रजाभूता मयि सम्बव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥११॥**

*Kardamena Prajaa-Bhuutaa Mayi Sambhava Kardama |
Shriyam Vaasaya Me Kule Maataram Padma-Maaliniim ||11||*

Meaning:

- 11.1: (Harih Om. O Kardama, Invoke for me your Mother) As Kardama (referring to Earth represented by Mud) acts as the substratum for the Existence of Mankind, Similarly O Kardama (now referring to sage Kardama, the son of Devi Lakshmi) you Stay with me,
- 11.2: And be the cause to bring your Mother to Dwell in My Family; Your Mother who is the Embodiment of Sri and Encircled by Lotuses.

**आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
नि च देवीं मातरं श्रियं वासय मे कुले ॥१२॥**

*Aapah Srijantu Snigdhaani Cikliita Vasa Me Grhe |
Ni Ca Deviium Maataram Shriyam Vaasaya Me Kule ||12||*

Meaning:

- 12.1: (Harih Om. O Chiklita, Invoke for me your Mother) As Chiklita (referring to Moisture represented by Water) Creates Loveliness in all things by its presence, similarly O Chiklita (now referring to Chiklita, the son of Devi Lakshmi) you Stay with me,
- 12.2: And by your presence bring your Mother, the Devi who is the Embodiment of Sri (and essence of all Loveliness) to Dwell in my Family.

**आद्रा पुष्करिणीं पुष्टि पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१३॥**

*Aardraam Pusskarinniim Pussttim Pinggalaam Padma-Maaliniim |
Candraam Hirannmayiim Lakssmiim Jaatavedo Ma Aavaha ||13||*

Meaning:

- 13.1: (Hari Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture of a Lotus Pond which Nourishes a 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.)

**आर्द्रा यः करिणीं यष्टि सुवर्णा हेममालिनीम् ।
सूर्या हिरण्ययीं लक्ष्मीं जातवेदो म आवह ॥१४॥**

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

Meaning:

- 14.1: (Hari 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 Prabhuitam Gaavo Daasyo-[A]shvaan
Vindeyam Puurussaan-Aham ||15||*

Meaning:

- 15.1: (Hari 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.)

15.2 By Whose Golden Touch I will obtain (i.e. Sri will be manifested as) Abundant Cattle, Servants, Horses and Progeny. (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.)

यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।
सूक्तं पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥१६॥

*Yah Shuchih Prayato Bhuutvaa Juhu-Yaad-Aajyam-Anvaham |
Suuktam Pan.cadasharcam Ca Shriikaamah Satatam Japet ||16||*

Meaning:

- 16.1: Those who after Becoming Bodily Clean and Devotionally Disposed perform Sacrificial Offering with Butter Day after Day,
- 16.2: By Constantly Reciting the Fifteen Verses of Sri Suktam will have their Longing for Sri Fulfilled by the Grace of Devi Lakshmi.

महालक्ष्मी च विद्वाहे विष्णुपत्नी च धीमहि ।
तत्रो लक्ष्मीः प्रचोदयात् ॥

*Mahaalakssmii Ca Vidmahe Vissnnu-Patnii Ca Dhiumahi |
Tan[t]-No Lakssmiih Pracodayaat ||34||*

Meaning:

- 34.1: (Harih Om, Salutations to Mother Lakshmi) May we Know the Divine Essence of Mahalakshmi by Meditating on Her, who is the Consort of Sri Vishnu,
- 34.2: Let That Divine Essence of Lakshmi Awaken our Spiritual Consciousness.





જલારામ ખાવની

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

રાજબાઇ માતાનું નામ, પ્રધાનજી પિતાનું નામ,
લોહાણા જ્ઞાતિ હરખાય, નામ સમરતાં રાજુ થાય, ... (૩)

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

સંવત અઢારસો છઘન માંહ, કારતક સુદ સાતમની છાય,
આશીર્વાદથી પ્રગટ્યા રામ, નામ પાડ્યું શ્રી જય જલારામ, (૫)

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

સંવત અઢારસો સિતેરમાંહ, યફોપવીત વિધિ થાય,
સંવત અઢારસો બોતેરમાંહ, પ્રભુતાં પગલાં મેંડાય, ... (૧૨)

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

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

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

વા'લાકાકા દોડયા ત્યાંય, જ્યાં જલા દેવાને જાય,
ગાભરામણ છૂટો તે વાર, પત રાખે છે દીન-દયાળ, ... (૨૦)

છાણાં કશ્યાં તો છાણાં થાય, ધીના બદલે જળ દેખાય,
પાડોશી તો ભોંઠો થાય, દુર્જિન કર્માથી પસ્તાય, ... (૨૨)

જલા ભક્તને લગની થઈ, ભીતર બારી ઉધડી ગઈ,
ચાન્તા કરવા કીધી હામ, પછી ફર્યા એ ચારે હામ, ... (૨૪)

ગુરુ કરવાનો પ્રગટ્યો ભાવ, ફંતેપુર જઈ લીધો લહાવ,
ભોજા ભગત કીધા ગુરુદેવ, વ્રત લે કરવા સાચી સેવા ... (૨૬)

સંવત અઢારસો છોજેર માંહા, સદાવતનું સ્થાપન થાય,
વીરબાધ સુલક્ષણી છે નાર, સેવાની રાખે સંભાળ, ... (૨૮)

સાધુ સંતો આવે નિત્ય, જલાબાપાની જોઇ પ્રીત,
અજ્ઞ તણા નીધિ છલકાય, બાધા આખડીથી દુઃખ જાય, (૩૦)

બાપા સૌમાં ભાળે રામ, ખવરાવીને લે આરામ,
ગાડાં ભરી અજ્ઞ આવે જાય, સાધુસંતો ખૂબ જ ખાય, ..(૩૨)

તન મન ધનથી દુઃખીયા જન, આવી નિત્ય કરે ભજન,
બાપા સૌના દુઃખહરનાર, બેદ ન રાખે કોઇ લગાર, ... (૩૪)

થોડા જનનાં કહું દુંહ નામ, મળીઓ છે જેને આરામ,
જમાલ ધાંધી જે કહેવાય, દીકરો તેનો સાજો થાય, ... (૩૬)

હરજુ દરજુ પેટનું દુઃખ, ટાળી ત્યાં પામ્યો સુખ,
મૃત્યુ પામ્યો કોળી એક, પિતા તેનો કરગારો છિક, ... (૩૮)

બાપા હૈયે કરુણા થાય, રામનામની ધૂન મયાય,
થયો સજીવન તેનો બાળ, રામનામનો જય જયકાર, ... (૪૦)

પુષ્ય તથ્યું બાપાનું માંહા, વહાલો ઊતર્યો અવની માયે
કરી કસોટી માગી નાર, જોવા કેવું દિલ ઉદાર, ... (૪૨)

ધન્ય ધન્ય છે વીરબાદ નાર, પ્રલુ સમ જાણ્યો છે ભરથાર,
આજા આપો છું તૈયાર, સેવા સંતની સાચો સાર, ... (૪૪)

સેવા કરવા ગયાં સતી, જાણી ત્રિભુવનના એ પતિ,
આકાશવાણીમાં સંભળાય, ધન્ય જલા ભક્તિ કહેવાય, (૪૬)

ગંડો ઝોળી વીરબાદ હાથ, દઇને અલોપ થયા છે નાથ,
વાયક પહોંચા વીરપુર ગામ, સૌએ સમર્યા સીતારામ, (૪૮)

આજે પણ વીરપુરની માંથ, સૌને એનાં દર્શન થાય,
જનસેવા તો ખૂબ જ કરી, ઠાર્યા સૌને પોતે ઢરી, ... (૫૦)

સંવત ઓગાણીસો સાડત્રીસ માં, બાપા સિધાવ્યા વૈકુંઠમાંય
મનુદાસ જે ખાવની ગાય, દુઃખદારીદ્ર તેનાં જાય, . (૫૨)

વીરપુર ગામે કીધો છે વાસ, ભક્તજનોની પુરવા આશ,
રામ મંડળ ગુણલા ગાય, દુઃખદારીદ્ર તેનાં જાય, .. (૫૪)

સોરઠ ભૂમિ પાવન ધામ, વીરપુર નામે એમાં ગામ.





Jalaram Bavani

Sorath Bhumi Pavan Dham, Virpu Name Ema Gam
Pragatya Tya Shree Jai Jalaram Jansevanu Karva Kam. 2

Rajbai Matanu Naam, Pradhanji Pitanu Naam
Lohana Gnati Harkhay, Naam Samarta Raji Thay. 4

Sant Padharya Ene Dwar, Rajbai A Kidho Satkar
Ujjaval Thashe Tari KuKh, Evu Bholya A NijMukh. 6

Savant Adharso Chhapan Mahi, Kartak Sud Satamni Chhayn
Ashrivadhi Pragatya Ram, Naam Padyu Shree Jay Jalaram. 8

Vrudh Sant Avya Te Tham, Olkhiya Shree Jay Jalaram
Mata Pita Swadhamne Gaya, Kakane Tinya Mota Thaya. 10

Savant Adharso Siter Manhi, Yagyo Pavitno Vidhi Thay
Savant Adharrso Boter Mahi; Prabhatama Pagala Mandai. 12

Kakanu Sambhade Haat, Dharm Danano Manma Ghat
Sadhu Santne Deta Dan, Raghuvirnu A Dharta Dhyan. 14

Ek Samay Santono Sangh, Aavi Jamavyo Bhaktino Rang
Jalaramni Pase Aaj, Aviya Sidhu Leva Kaj. 16

Jalaram Lai Mathe Bhar, Deva Chalya Ene Dvar
Padoshine Lagi Lhay, Te Kaka Ne Kahewa Jay. 18

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 Bhoto 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

Dhanya Dhanya Chhe Virbainar, Prabhu Sam Janyo Chhe Bharthar
Agaya Apo Chhu Taiyar, Seva Santni Sacho Sar. 44

Seva Karva Gaya Sati, Jani Tribhuvana Ae Pati
Akashvanima Sambhaday, Dhanya Jala Bhakti Ae Kahevaya. 46

Dando Zodi Virbai Hath, Daine Alop Thaya Chhe Nath
Vayak Pahonchya Virpur Gam, Saue Samarya Sitaram. 48

Aaje Pan Virpur Ni Mahi, Saunse Aena Darshan Thay
Janseva To Khubaj Kari, Tharya Saune Pote Thari. 50

Savant Augniso Sadtris Mahi, Bapa Sidhavya Vainkunth Dham
Manudas Je Bavani Gay, Dukhthi Chhuti Sukhai Thay. 52

Virpur Ma Kidho Chhe Vas, Bhakatjanoni Purva Aash
Ram Mandal Gunla Gay, Dukh Daridra Tena Jay. 54

Sorath Bhumi Pavan Dham, Virpur Name Ema Gam.





Hanuman Chalisa

हनुमान चालीसा

श्रीगुरु चरण् 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 तिहुँलोक 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.

रामदूत अतुलित बलधामा । अंजनि-पुत्र पवन-सुत नामा ॥

Raama-Duut Atulit Bala-Dhaamaa | Anjani-Putra Pavan-Sut Naamaa ||

Meaning:

You are the Messenger of Sri Rama possessing Immeasurable Strength,
You are Known as Anjani-Putra (son of Anjani) and Pavana-Suta
(son of Pavana, the wind-god).

महाबीर बिक्रम बजरंगी । कुमति निवार सुमति के संगी ॥

Mahaabiir Bikrama Bajarangii | Kumati Nivaar Sumati Ke Sangii ||

Meaning:

You are a Great Hero, extremely Valiant, and body as strong as Thunderbolt,
You are the Dispeller of Evil Thoughts and Companion of Good Sense and
Wisdom.

कंचन बरण बिराज सुबेशा । कानन कुंडल कुंचित केशा ॥

Kancan Barann Biraaj Subeshaa | Kaanan Kunddala Kuncita Keshaa ||

Meaning:

You possess a Golden Hue, and you are Neatly Dressed,
You wear Ear-Rings and have beautiful Curly Hair.

हाथ बज्र औ ध्वजा बिराजै । काँधे मूँज जनेऊ साजै ॥

Haath Bajra Au Dhvajaa Biraajai | Kaandhe Muuj Janeuu Saajai ||

Meaning:

You hold the Thunderbolt and the Flag in your Hands.
You wear the Sacred Thread across your Shoulder

शंकर-सुवन केशरी-नन्दन । तेज प्रताप महा जग-वंदन ॥

Shankar-Suvan Kesharii-Nandan | Teja Prataap Mahaa Jag-Vandan ||

Meaning:

You are the Incarnation of Lord Shiva and Son of Kesari,
You are Adored by the whole World on account of your Great Strength
and Courage.

विद्यावान गुणी अति चातुर । राम काज करिबे को आतुर ॥

Vidyaavaan Gunnii Ati Caatur | Raam Kaaj Karibe Ko Aatur ||

Meaning:

You are Learned, Virtuous and Extremely Intelligent,
You are always Eager to do the Works of Sri Rama.

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 ॥

Suuksma 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 ॥

Bhuum 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 Sajivan Lakhan Jiyaaye | 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 Kiinhii Bahut Baddaaii | Tum Mam Priya Bharatahisam Bhaaaii ||

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 Kannth Lagaavai ||

Meaning:

"The Thousand Headed Seshnag Sings Your Glory",
Said Sri Rama to You taking you in his Embrace.

ॐ ब्रह्मादि मुनीशा । नारद शारद सहित अहीशा ॥

Sanakaadik Brahmaadi Munii الشا | Naarad Shaarad Sahit Ahiiشaa ||

Meaning:

Sanaka and other Sages, Lord Brahma and other Gods, Narada, Devi Saraswati and Seshnag ...

यम कुबेर दिगपाल जहाँते । कवि कोविद कहि सकै कहाँते ॥

Yam Kuber Digapaal Jahaate | Kavi Kovid Kahi Sakai Kahaate ||

Meaning:

Yama (god of death), Kubera (god of wealth), Digpalas (the guardian deities),

Poets and Scholars have not been able to Describe Your Glories in full.

तुम उपकार सुग्रीवहि कीन्हा । राम मिलाय राजपद दीन्हा ॥

Tum Upakaar Sugriivahi Kiinhaa | Raam Milaay Raajapad Diinhaa ||

Meaning:

You Rendered a great Help to Sugriva.

You Introduced him to Sri Rama and thereby Gave back his Kingdom.

तुम्हरो मंत्र विभीषण माना । लंकेश्वर भये सब जग जाना ॥

Tumharo Mamtra Vibhiissann Maanaa | Lamkeshvar Bhaye Sab Jag Jaanaa ||

Meaning:

Vibhisana Followed your Advice,

And the Whole World Knows that he became the King of Lanka.

युग सहस्र योजन पर भानू । लील्यो ताहि मधुर फल जानू ॥

Yuga Sahasra Yojana Para Bhaanuu | Liilyo Taahi Madhura Phala Jaanuu ||

Meaning:

The Sun which was at a distance of Sixteen Thousand Miles,

You Swallowed It (the Sun) thinking it to be a Sweet Fruit.

प्रभु मुद्रिका मेलि मुख माहीं । जलधि लाँधि गये अचरजनाहीं ॥

Prabhu Mudrikaa Meli Mukh Maahii | Jaladhi Laadhi Gaye Acarajanaahii ||

Meaning:

Carrying Lord Sri Rama's Ring in your Mouth,

You Crossed the Ocean, no Wonder in that.

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 ॥

Bhium 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 Avai | 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.

संकट से हनुमान छुड़ावै । मन क्रम बचन ध्यान जो लावै ॥

Samkatt Se Hanumaan Chuddaavai | Man Kram Bacan Dhyaan Jo Laavai ||

Meaning:

Hanuman Frees one from Difficulties,
When one Meditates on Him with Mind, Deed and Words.

सब पर राम तपस्वी राजा । तिनके काज सकल तुम साजा ॥

Sab Par Raam Tapasvii Raajaa | Tinake Kaaj Sakal Tum Saajaa ||

Meaning:

Sri Rama is the King of the Tapaswis (devotees engaged in penances).
And You (Hanuman) Fulfill all Works of Sri Rama (as a caretaker).

और मनोरथ जो कोइ लावै । सोइ अमित जीवन फल पावै ॥

Aur Manorath Jo Koi Laavai | Soi Amit Jiivan Phal Paavai ||

Meaning:

Devotees who have any Other Desires,
Will ultimately get the Highest Fruit of Life.

चारों युग परताप तुम्हारा । है परसिद्ध जगत उजियारा ॥

Caaro Yug Parataap Tumhaaraa | Hai Parasiddh Jagat Ujiyaaraa ||

Meaning:

Your Glory prevails in all the Four Ages.
And your Fame Radiates throughout the World.

साधु संत के तुम रखवारे । असुर निकंदन राम दुलारे ॥

Saadhu Sant Ke Tum Rakhavaare | Asur Nikandan Raam Dulaare ||

Meaning:

You are the Saviour of the Saints and Sages.
You Destroy the Demons, O Beloved of Sri Rama.

अष्टसिद्धि नव निधि के दाता । अस बर दीन जानकी माता ॥

Asstasiddhi Nava Nidhi Ke Daataa | As Bar Diin Jaanakii Maataa ||

Meaning:

You can Give the Eight Siddhis (supernatural powers) and Nine Nidhis
(types of devotions).
Mother Janaki (Devi Sita) gave this Boon to you.

राम रसायन तुम्हरे पासा । सदा रहो रघुपति के दासा ॥

Raam Rasaayan 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 | Jahaa 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 Dharaii | 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 Gosaaaii | Krpaa Karahu Gurudev Kii Naaii ||

Meaning:

Victory, Victory, Victory to You, O Hanuman,

Please Bestow your Grace as our Supreme Guru.

जोह शत बार पाठ कर जोई । छुटहि बन्दि महासुख होई ॥

Joh Shat Baar Paattha Kar Joii | Chuttahi Bandi Mahaasukh Hooii ||

Meaning:

Those who Recite this Hanuman Chalisa one hundred times (with devotion), Will get Freed from Worldly Bondage and get Great Happiness.

जो यह पढै हनुमान चालीसा । होय सिद्धि साखी गौरीसा ॥

Jo Yah Paddhai Hanumaan Caaliisaa | Hoy Siddhi Saakhii Gauriisaa ||

Meaning:

Those who Read the Hanuman Chalisa (with devotion), Will become Perfect, Lord Shiva is the Witness.

तुलसीदास सदा हरि चेरा । कीजै नाथ हृदय महँ डेरा ॥

Tulasiiadaas Sadaa Hari Ceraa | Kijai Naatha Hrday Mah Dderaa ||

Meaning:

Tulsidas who is Always the Servant of Hari.
Prays the Lord to Reside in his Heart.

पवनतनय संकट हरन, मंगल मूरति रूप ।
रामलषण सीता सहित, हृदय बसहु सुरभूप ॥

*Pavanatanaya Samkatt Harana, Mamgal Muurati Ruup |
Raamalassan Siitaa Sahit, Hrday Basahu Surabhuup ||*

Meaning:

Sri Hanuman, who is the Son of Pavana, who Removes Difficulties,
Who has an Auspicious Form,
With Sri Rama, Sri Lakshmana and Devi Sita,
Please Dwell in my Heart.



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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, vāyu, agni, āpas and pṛthivī 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 Ṛgveda 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 "Nārāyanāya." "Om" (is) a single syllable; "Namo" contains two syllables: "Nārāyanāya" 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 Yогin 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-Nārāyanāya" reaches Vaikuntha (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



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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