

# Krishna - The Purna Avatara (Names

697-786)



Vishnu sahasranamam Collection

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Description: Exploring the magnificent 90 names dedicated to Krishna's divine incarnation, from his birth in Mathura to his cosmic role in the Mahabharata

Tags: krishna-avatara, purna-avatara, childhood-leelas, mahabharata, vishwarupa, damodara, govardhana, bhagavad-gita, chaturmurti

## The Complete Avatar: Krishna - The Purna Avatara (Names 697-786)



Based on the commentary of **Parashara Bhatta** as expounded in the source material, here is the detailed breakdown of **Part 5** (Names 697-786).

This section is unique because it is entirely dedicated to **Krishna Avatara** and the **Vyuha forms** manifested within the Krishna incarnation. The commentator treats these names as a chronological retelling of Krishna's life—from his birth in the Mathura jail to his role in the Mahabharata war.

### Part 5: Krishna - The Purna Avatara (Names 697-786)

#### 1. The Birth & Childhood of Krishna (697-720)

Focus: The divine birth, the transfer to Gokula, and his childhood pranks (Leelas).

##### Meaning

No. Name (Sanskrit) (Parashara Bhatta)

Context/Anecdote from Source

697 Vasuretaha

	Meaning	Context/Anecdote from Source
No. Name (Sanskrit) (Parashara Bhatta)		
698 <b>Vasupradah</b>	He who was born with divine luster.	Krishna was born with a divine radiance ( <i>Divya Jyoti</i> ) that illuminated the jail.
699 <b>Vasupradah</b>	Giver of Himself (as a treasure).	Though he is the Supreme Lord, he gave himself as a son to Vasudeva and Devaki.
700 <b>Vasudevaha</b>	Giver of Status/ Fame.	(Repeated Name) He gave fame to his parents at birth. <b>Anecdote:</b> He was born with 4 hands holding weapons and Shrivatsa (Lakshmi). Thus, Devaki became a mother, a mother-in-law (due to Lakshmi), and a grandmother (due to Brahma in the lotus) simultaneously.
701 <b>Vasuhu</b>	Son of Vasudeva. The Dweller (from Kshirabdi).	Born to Vasudeva (Anakadundubhi). He moved his residence from the Milky Ocean ( <i>Kshirabdi</i> ) to Mathura.
702 <b>Vasumanaha</b>	Mind in Vasudeva/ Mathura.	Though he belongs to Vaikuntha/ Ocean, his mind accepted the jail in Mathura as his home due to love for his parents.
703 <b>Havihi</b>	The Offering (Shared).	Like an offering shared in Yagya, he was born to one set of parents (Devaki/Vasudeva) but nurtured by another (Yashoda/Nanda).
704 <b>Sadgatihi</b>	The Way of the Good / Liberator.	At his birth, he liberated his parents: the chains fell off, and the prison doors opened automatically.
705 <b>Satkritihi</b>	Doer of Good Deeds (Pranks).	His "good deeds" are his pranks: stealing butter ( <i>Navaneeta Chauryam</i> ), being tied to a mortar, and <i>Rasa Krida</i> . Listening to these removes our Karma bondages.

	Meaning	Context/Anecdote from Source
No. Name (Sanskrit) (Parashara Bhatta)		
<b>706 Satta</b>	The Existence/ Nutrition.	He is the nutrition/sustenance for devotees like Nammalvar, who survived only on Krishna's thoughts.
<b>707 Sadbhutih</b>	Support of the Good.	He became everything to the Pandavas: friend, relative, messenger, and charioteer.
<b>708 Satparayanah</b>	Refuge of the Good.	He is the supreme destination for the Sadhus.
<b>709 Shoorasenaha</b>	Commander of Valiant Army.	He utilized the Yadavas and Pandavas to remove the burden of the earth.
<b>710 Yadushreshta</b>	Best of Yadus.	He uplifted the Yadu clan (which was cursed) by being born into it.
<b>711 Sannivasaha</b>	The Abode.	Even as a human, he remained the resting place for sages like Sanaka.
<b>712 Suyamunaha</b>	Associated with glorious Yamuna.	He made the Yamuna river famous through his water sports ( <i>Jala Krida</i> ) and <i>Rasa Krida</i> on its banks.
<b>713 Bhutavasah</b>	Abode of Elements / Hidden.	He hid his supreme power under the guise of a simple human/cowherd.
<b>714 Vasudevaha</b>	Lord of Dwadashakshari.	He is the essence of the 12-syllable mantra ( <i>Om Namo Bhagavate Vasudevaya</i> ).
<b>715 Sarvasunilayaha</b>	Abode of all Life.	He is the life breath ( <i>Prana</i> ) for all beings.
<b>716 Analaha</b>	The Unsatisfied / Fire.	<p><b>Anecdote:</b> Even after saving Draupadi with endless sarees, Krishna felt guilty and unsatisfied ("I was a few minutes late"), thinking he hadn't done enough.</p>

No. Name (Sanskrit) (Parashara Bhatta)	Meaning	Context/Anecdote from Source
717 <b>Darpaha</b>	Destroyer of Pride.	He humbled Indra (Govardhana episode), the Snake Kaliya, and Banasura.
718 <b>Darpadaha</b>	Giver of Pride/ Intoxication.	To fulfill Gandhari's curse, he induced pride/intoxication in the Yadavas, leading to their mutual destruction.
719 <b>Adriptaha</b>	The Prideless.	Despite being pampered by Yashoda and Nanda, he had no arrogance ( <i>Garvam</i> ).
720 <b>Durdharah</b>	The Uncontrollable.	As a naughty child, he could not be controlled even by his parents.

## 2. Role in Mahabharata & Cosmic Form (721-770)

*Focus: Krishna as the strategist of the Mahabharata war and the Supreme Being.*

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
721 <b>Aparajitah</b>	The Invincible.	In the Mahabharata war, whether 5 Pandavas were on his side or 100 on the other, he ensured victory.
722 <b>Vishwamurtihi</b>	Form of the Universe.	The entire universe (Chetana and Achetana) is his body.
726 <b>Anekamurtihi</b>	Many Forms.	Even within Krishna Avatar, he existed as the four forms: Vasudeva (Himself), Sankarshana (Balarama), Pradyumna (Son), and Aniruddha (Grandson).
728 <b>Shatananah</b>	Hundred/ Many Faced.	Refers to the <b>Vishwaroopa</b> (Cosmic Form) shown to Arjuna, which had infinite faces and eyes.
729 <b>Ekaha</b>	The One / Unique.	He is the unique one ( <i>Ayirathil Oruvan</i> )— unmatched and unparalleled.

No.	Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
734	Kim	The Question (What?).	He is accessible through questions.
741	Bhaktavatsalah	Affectionate to Devotees.	<p><b>Anecdote:</b> Like Arjuna asking questions in the Gita (<i>Pariprashnena</i>) to gain knowledge.</p>
746	Veeraha	The Hero / Slayer.	<p><b>Anecdote:</b> He ignored the hospitality of Bhishma and Duryodhana to stay and eat banana peels at the humble home of <b>Vidura</b> because of Vidura's bhakti.</p>
749	Ghritashih	Eater of Ghee/ Butter.	<p>Even as a baby drinking milk, he killed Putana and Trinavarta.</p>
751	Chalahा	The Mover / Breaker of Promise.	<p><b>Key Anecdote:</b> Krishna vowed not to lift a weapon in the war. Bhishma vowed to make him lift one. To fulfill his devotee Bhishma's vow, Krishna <i>moved</i> from his own promise and rushed at Bhishma with a chariot wheel.</p>
752	Amani	Without Pride (Humble).	<p>He willingly took the lowly job of a messenger (<i>Doota</i>) for the Pandavas.</p>
754	Manyaha	Worthy of Honor.	<p>Even while performing the menial role of a <b>Charioteer (Sarathi)</b>, he remained the most worshipable.</p>
758	Medhajah	Born of Sacrifice.	<p>He was born as the result of Devaki's penance/vow (<i>Medha</i>).</p>
761	Dharadharah	Supporter of the Mountain.	<p>He lifted the <b>Govardhana Mountain</b> for seven days to protect the cowherds.</p>
765	Pragrahah	The Controller (Reins).	<p>He held the reins (<i>Rashmi</i>) of the horses and also controlled Arjuna's confused mind.</p>
768	Naikashringah	Many- Horned / Strategist.	<p>He used various strategies (sometimes bending rules) to win the war. <b>Anecdote:</b> He advised Bhima to hit Duryodhana on</p>

No.	Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
770	<b>Gadagrajah</b>	Elder Brother of Gada.	the thighs (violating mace war rules) because that was the only vulnerability left after Gandhari's gaze protected Duryodhana's body.

### 3. Vyuhā in Krishna (Chaturmurti) (771–786)

*Focus: The expansion of Krishna into his family forms, mirroring the Cosmic Vyuhā.*

No.	Name	Meaning	Context/Anecdote from Source
771	<b>Chaturmurtihi</b>	Of Four Forms.	Just as in Vaikuntha, in the Yadu clan, he manifested as <b>Balarama</b> (Sankarshana), <b>Krishna</b> (Vasudeva), <b>Pradyumna</b> , and <b>Aniruddha</b> .
772	<b>Chaturbahu</b>	Four-Armed.	<b>Anecdote:</b> He was born with four arms in the jail to Devaki. She prayed for him to hide them to protect him from Kamsa. He showed the four-armed form again to Arjuna in the Gita.
773	<b>Chaturvyuhaha</b>	Of Four Emanations.	He possesses the six attributes (Jnana, Bala, etc.) distributed among these forms. He cannot be conquered by power, but can be "conquered" (tied up) by love.
781	<b>Durjayah</b>	Invincible / Hard to Conquer.	<b>Anecdote:</b> Yashoda tied him to a mortar not because of the rope's strength, but because he allowed it out of love ( <i>Damodara</i> ).
782	<b>Duratikramah</b>	One who cannot be bypassed.	One cannot ignore Him and go to other deities for protection. If He decides to protect, no one else is needed; if He decides not to, no one else can help.

No. Name	Meaning	Context/Anecdote from Source
785 Durgah	The Fortress / Hard to Access.	He is guarded by fortresses like Avidya (Ignorance) and Karma, making it hard for non-devotees to reach Him.
786 Duravasah	Hard to Reside In.	It is difficult to attain a residence at His feet without total surrender.

## The Supreme Paradox

### The Divine Child

What makes Krishna unique among all avatars is the beautiful paradox Parashara Bhatta reveals through these names. Here is the Supreme Lord who:

- **Illuminates the jail** with divine radiance yet **hides his power** as a simple cowherd
- **Liberates his parents** from chains yet **allows himself to be tied** by Yashoda's love
- **Destroys pride** in demons and gods yet remains **completely humble** himself
- **Controls the universe** yet **cannot be controlled** even by his own parents

### The Perfect Friend

In the Mahabharata section, we see Krishna's extraordinary accessibility:

- He **ignored royal hospitality** to eat simple food with devotee Vidura
- He **willingly became a messenger** despite being the Supreme Lord
- He **served as Arjuna's charioteer** while remaining the most worshipable
- He **broke his own vow** to fulfill his devotee Bhishma's promise

### The Complete Teacher

The name **Kim** (What?) beautifully captures how Krishna makes himself accessible through questions. The entire Bhagavad Gita emerges from Arjuna's questions, showing that the Supreme Lord becomes available to anyone who sincerely asks.

## The Eternal Protector

From **lifting Govardhana Mountain** to **providing endless sarees** to Draupadi, Krishna shows that divine protection knows no limits. Yet the name **Analaha** (Unsatisfied) reveals his eternal concern - even after saving Draupadi, he felt he was "a few minutes late."

## The Vyuha Family

The final section beautifully shows how the cosmic Vyuha forms manifest as Krishna's own family: - **Krishna** as Vasudeva - **Balarama** as Sankarshana - **Pradyumna** as his son - **Aniruddha** as his grandson

This reveals that the highest theological truths are lived out in the most intimate family relationships.

## The Conquerable Conqueror

Perhaps the most beautiful paradox comes in name **781 - Durjayah**: He who cannot be conquered by power but can be "conquered" by love. The Supreme Lord who defeats all demons allows himself to be tied up by his mother's affection.

This is the essence of Krishna - the **Purna Avatar** who demonstrates that the highest spiritual truths are not philosophical concepts but lived realities of divine love, accessible to anyone with a sincere heart.

## Reference

[Vishnu Sahasranamam Commentary Discussion](#)



## Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org>

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