

Salvation & Conclusion (Names 787-1000)



Vishnu sahasranamam Collection



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Description: Exploring the concluding 214 names covering Buddha Avatara, the path to Moksha, Vaikuntha's glories, Gajendra's liberation, and the Lord's five divine weapons



Tags: buddha-avatara, archiradi-margam, paramapadam, gajendra-moksha, vaikuntha, moksha-path, five-weapons, salvation, conclusion

The Final Journey: Salvation & Conclusion (Names 787-1000)



Based on the commentary of **Parashara Bhatta** as detailed in the source material, here is the detailed breakdown of **Part 6 (Names 787-1000)**.

This concluding section covers the **Buddha Avatara** (interpreted as the deluder), the path of the soul to **Moksha** (Archiradi Margam), the glories of **Vaikuntha**, the moving story of **Gajendra Moksha**, and finally, the Lord standing ready with all his weapons to protect the devotee.

Part 6: Salvation & Conclusion (Names 787-1000)



1. Buddha Avatara: The Deluder (787-810)



Focus: The avatar taken to mislead the wicked and restore Dharma by separating the good from the bad. The source clarifies this refers to a form described in Puranas (pot-bellied, smiling) rather than solely the historical Siddhartha.

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
787 Durariha	Slayer of the Wicked Path.	He destroys the wicked path of Asuras by diverting them away from Vedic Dharma.
788 Shubhangaha	The Handsome Form.	He takes a captivating form (like Mohini) to delude the Asuras.
789 Lokasangaha	Essence of the World.	He directs people to either Bhoga (enjoyment) or Moksha based on their nature.
790 Sutantu	The Beautiful Web/Trap.	He weaves a web of philosophy that traps the wicked so they cannot return to the Vedas easily.
792 Indra Karma	Acting for Indra.	He acts to help Indra; referenced by the dream of Buddha's mother seeing Indra's elephant (Airavata).
795 Kritagamaha	Creator of Scriptures.	He created Agamas (like Buddhism/Jainism tenets) that are contrary to Vedas to delude the wicked.
799 Ratnanabhaha	Jewel-Navelled.	Described as having a pot-belly (sign of a scholar in this context) with a beautiful navel.
801 Arkah	The Praised One.	Even the wicked/atheists praise Him as "Mahatma" or "Dharmika".
803 Shringi	The Horned/ Feathered.	He holds a bunch of peacock feathers as a sign of <i>Ahimsa</i> (Non-violence).
804 Jayantaha	The Conqueror.	He conquers the Astikas (believers) through debate and logic.
807 Akshobhyah	The Unperturbed.	He remains unmoved by arguments because his philosophy is deep.
809 Mahahradah	The Great Lake.	Sinners drown in Him, while the virtuous bathe and enjoy Him.

2. The Protector of the Good (811–880)

Focus: The Lord's generosity to Satvikas, his presence in the sun/nature, and his mastery over the Ashtama Siddhis (Eight Mystic Powers).

No.	Name	Meaning	Context/Anecdote from Source
812	Mahanidhi	The Great Treasure.	He treats his devotees as his treasure.
815	Parjanya	The Rain Cloud.	He removes the three fevers (<i>Tapatraya</i>) like a cooling rain.
818	Amritashah	Feeder of Nectar.	He feeds his devotees the nectar of his auspicious qualities.
823	Suvratah	Firm Vow.	He has taken a vow (<i>Vratam</i>) to protect anyone who surrenders ("Sakrudeva Prapannaya...").
830	Chanurandra Nishudanah	Slayer of Chanura.	Refers to Krishna killing the wrestler Chanura in Mathura.
831	Sahasrarchi	Thousand-Rayed.	He is the power behind the Sun (<i>Surya</i>).
832	Sapta Jihvah	Seven-Tongued.	He is the Antaryami of Agni (Fire), which has seven tongues (Kali, Karali, etc.).
840	Anuh	The Atomic/Smallest.	Ashtama Siddhi (Anima): He can become smaller than the atom.
841	Brihat	The Biggest.	Ashtama Siddhi (Mahima): He is greater than the greatest.
842	Krishah	The Lightest.	Ashtama Siddhi (Laghima): He can be as light as cotton.
843	Sthulah	The Heaviest.	Ashtama Siddhi (Garima): He can be heavy/immovable.
850	Pragvamshah	The Ancient Lineage.	He gives glory to the <i>Nityasuris</i> (Eternal Angels like Garuda).
861	Vayuvahanah	Carrier of Wind/Garuda.	He uses Garuda to uplift those who have fallen from Yoga.
865	Damayita	The Controller.	He controlled Ravana when he tried to enslave nature.
875			

No.	Name	Meaning	Context/Anecdote from Source
	Satya Dharma Parayanah	Intent on Truth/Dharma.	He is pleased by those who follow the path of Truth and Dharma.

3. Archiradi Margam: The Path to Moksha (881–891) ✨

Focus: The specific path of light taken by the soul (Jeevatma) after death to reach Vaikuntha.

No.	Name	Meaning	Context/Anecdote from Source
881	Jyotih	The Light/Fire.	The first step in the path of <i>Archiradi</i> is Fire (<i>Archis</i>).
883	Huta Bhug Vibhuh	Lord of the Waxing Moon.	Represents the <i>Shukla Paksha</i> (bright fortnight) stage of the path.
885	Ravih	The Sun (Uttarayana).	Represents the <i>Uttarayana</i> path (Northern solstice).
886	Virochanah	The Illuminator/Year.	Represents the <i>Samvatsara</i> (Year) deity on the path.
888	Savita	The Creator/Rain.	Represents the stage of the Sun/Rain.
890	Sukhadah	Giver of Bliss.	Key Event: The <i>Amanava</i> (non-human divine being) touches the soul, removing all karma and granting a divine body (<i>Salokya/Sarupya</i>).
891	Naikadah	Giver of Many Things.	The soul is welcomed in Vaikuntha with decorations, garlands, and <i>Purna Kumbha</i> .

4. Paramapadam: The Eternal Abode (892–911) 🏰

Focus: The nature of Vaikuntha and the Lord's form there.

No.	Name	Meaning	Context/Anecdote from Source
892	Agrajah	The First/Foremost.	He grants the highest pleasures to the Muktatmas (liberated souls).
893	Anirvinnah	The Woriless.	He becomes free of worry once the soul has safely reached Vaikuntha.
896	Adbhutah		

No. Name	Meaning	Context/Anecdote from Source
	The Wonderful.	He looks new and wonderful every second to the Nityasuris; they never get bored looking at Him (<i>Sada Pashyanti</i>).
899 Kapilah	The Dark Blue Cloud.	He appears like a dark cloud amidst the lightning (Lakshmi).
907 Kundali	Wearer of Ear-Rings.	He wears <i>Makara Kundalas</i> that glisten and outshine the sun.
908 Chakri	Holder of the Discus.	He holds the <i>Sudarshana Chakra</i> as the leader of weapons.

5. Gajendra Moksha (912-945)

Focus: The salvation of Gajendra (the elephant king) from the crocodile.

No. Name	Meaning	Context/Anecdote from Source
912 Shabdasahah	Tolerator of Cries.	He tolerates and understands the indistinct cries of animals (like Gajendra) calling for help.
913 Shishirah	The Rushing/Cooling One.	He rushed with speed (<i>Tvara</i>) to save Gajendra.
915 Akrurah	The Non-Cruel.	Even while killing the crocodile, He was not cruel; He gave it salvation.
916 Peshalah	The Beautiful/Graceful.	In his haste to save the elephant, his dress and ornaments were disheveled, making him look even more beautiful.
918 Dakshinah	The Apologetic/Polite.	Anecdote: He apologized to the elephant for the delay in arriving ("I should have come sooner").
924 Dushkritiha	Slayer of Evil Doer.	He killed the crocodile (<i>Graha</i>) with his Chakra.
926 Duswapna Nashanah	Destroyer of Bad Dreams.	Hearing the story of Gajendra Moksha removes bad dreams.
930 Jivanah	The Life-Giver.	He restored the crocodile to its original form as the Gandharva named <i>Huhu</i> .
934 Jitamanyuh		

No. Name	Meaning	Context/Anecdote from Source
	Conqueror of Anger.	He controlled his anger to ensure he liberated the crocodile while saving the elephant.

6. The Universal Father & Yagya (946–989)

Focus: The Lord as the Father of the Universe, the essence of Yagya, and the son of Devaki.

No. Name	Meaning	Context/Anecdote from Source
947 Janajanmadih	Cause of Birth.	He grants birth even to non-devotees based on their Karma.
953 Prajagarah	The Ever-Awake.	Like a farmer watching crops, He watches over his devotees day and night without sleep.
957 Pranavah	The Omkara.	He is the A (Paramatma) in A-U-M, connecting to M (Jeevatma) via U (Tayar/Relationship).
970 Prapitamahah	Great-Grandfather.	He is the Father of Brahma (who is the Grandfather/Pitamaha of the world).
971 Yagyah	The Sacrifice.	For those who cannot afford Yagya, He becomes the Yagya himself.
982 Yagya Guhyam	The Secret of Yagya.	The secret is that He is the Antaryami in the fire, the offering, and the chanter.
989 Devaki Nandanah	Son of Devaki.	The Supreme Lord described in all these names is none other than the simple son of Devaki (Krishna).

7. The Five Weapons & Conclusion (990–1000)

Focus: The Lord armed with the Panchayudha (Five Weapons) to protect the surrendered soul.

No. Name	Meaning	Context/Anecdote from Source
993 Shankhabhrit	Holder of the Conch.	He holds Panchajanya . Andal asks the conch about the taste of the Lord's lips.

No.	Name	Meaning	Context/Anecdote from Source
994	Nandaki	Holder of the Sword.	He holds the sword Nandaka , which brings delight (<i>Nanda</i>) to devotees.
995	Chakri	Holder of the Discus.	He holds Sudarshana , which destroys enemies and protects the good.
996	Sharngadhanva	Holder of the Bow.	He holds the bow Sharnga ; rain of arrows like a cyclone.
997	Gadadharah	Holder of the Mace.	He holds Kaumodaki ; emits flames like the fire of deluge.
998	Rathangapani	Hand on the Wheel.	Refers to Bhishma's vow: Krishna picked up a Chariot Wheel (Rathanga) as a weapon to rush at Bhishma.
999	Akshobhyah	Unshakable.	He cannot be shaken from his vow to protect his devotees (<i>Abhaya Pradhanam</i>). Adi Shankara's View: He uses even his nails (Narasimha) as weapons.
1000	Sarva Praharana Ayudhah	Ready with All Weapons.	Parashara Bhatta's View: He is adept at using <i>all</i> types of weapons to protect the devotee. This confirms his status as <i>Sarveshwara</i> (Supreme Master).

The Perfect Conclusion 🌟

The Path of Light ✨🛤️

The **Archiradi Margam** section beautifully describes the soul's journey to Vaikuntha through stages of light - from fire to moon to sun to the divine touch that removes all karma. This isn't just theology but a roadmap showing that liberation has concrete stages and divine assistance.

Gajendra's Cry 🐘💔

The **Gajendra Moksha** section reveals the Lord's extraordinary compassion. He understands even the "indistinct cries" of animals and rushes so fast to help

that His ornaments become disheveled. Yet He apologizes for being "late" - showing that divine love knows no bounds.

The Armed Protector

The final sequence of the **Five Weapons** creates a powerful image: the Supreme Lord standing ready with conch, sword, discus, bow, and mace to protect anyone who surrenders. The thousandth name **Sarva Praharana Ayudhah** declares He is ready with ALL weapons - even His nails if needed (as Narasimha).

The Supreme Paradox

The journey from name **1 (Vishwam - The Complete)** to name **1000 (Sarva Praharana Ayudhah - Ready with All Weapons)** shows the complete circle: He who is everything becomes the ultimate protector of the individual soul.

From Philosophy to Love

What makes Parashara Bhatta's commentary profound is how it transforms each name from an abstract concept into a living relationship. The Supreme Lord isn't just **Omnipresent** - He rushes to help Gajendra. He isn't just **All-Powerful** - He apologizes for being late. He isn't just **Supreme** - He becomes the simple son of Devaki.

The Eternal Promise

The Vishnu Sahasranamam thus completes with the most beautiful assurance: The same Lord who encompasses the universe in name #1 stands ready with all weapons in name #1000 to protect the smallest cry from the humblest devotee.

From **Vishwam** to **Sarva Praharana Ayudhah** - this is the journey from cosmic consciousness to intimate protection, proving that the highest philosophy finds its fulfillment in the deepest love.

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> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).



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