

# Vibhava Avatars Part II (Names 333-606)



## Vishnu sahasranamam Collection

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 **Description:** Exploring the Lord's pervasion as Vasudeva, his control over nature and time, and his incarnations as Rama, Kalki, Kapila, and Vyasa

 **Tags:** vasudeva, rama-avatara, kalki-avatara, kapila-avatara, vyasa-avatara, varaha-avatara, dharma-incarnate, nara-narayana, manifestations

## The Divine Manifestations: Vibhava Avatars Part II (Names 333-606)



Based on the commentary **Bhagavat Guna Darpanam** by **Parashara Bhatta**, here is the detailed breakdown of **Part 3** (Names 333-606) of the *Vishnu Sahasranamam*.

This section covers the Lord's pervasion as Vasudeva, his specific Avatars (Rama, Kalki, Kapila, Varaha, Vyasa), and his role as the embodiment of Dharma and Yoga.

### Part 3: The Manifestations & Elements (Names 333-606)



#### 1. Vasudeva: The All-Pervading Lord (333-357)



*Focus: The Lord as the indweller of all beings, treating creation as a sport.*

<b>No. Name</b>	<b>Meaning (Parashara Bhatta)</b>	<b>Context/Anecdote from Source</b>
<b>333 Vasudevaha</b>	The Pervader who plays.	He lives ( <i>Vasati</i> ) in all beings and plays ( <i>Divyati</i> ) with them. He covers the universe like a bird covers its nest with wings.
<b>334 Brihat Bhanuhu</b>	The Great Radiance.	He is the brightness within the sun's rays that illuminates the world.
<b>335 Adi Devaha</b>	The Primal Deity.	He treats the entire creation as a sport ( <i>Leela</i> ), playing with the universe.
<b>336 Purandaraha</b>	Destroyer of Cities.	He destroys the cities of Asuras (Tripura) who oppose the devotees.
<b>337 Ashokaha</b>	Dispeller of Sorrow.	He destroys the internal sorrow ( <i>Shoka</i> ) and delusion ( <i>Moha</i> ) of his devotees.
<b>338 Taranaha</b>	The Savior.	He helps devotees cross over external fears like germs, enemies, and thieves.
<b>339 Taraha</b>	The Rescuer.	He helps devotees cross the cycle of <i>Samsara</i> (birth and death). The name <i>Rama</i> is called the <i>Taraka Mantra</i> .
<b>340 Shuraha</b>	The Valiant.	He is always victorious and shows his valor in protecting devotees.
<b>341 Shaurihi</b>	Son of Shura (Vasudeva).	He was born in the clan of Shura (Vasudeva's father).
<b>342 Janeshwaraha</b>	Lord of People.	He is the ruler of all beings, leaving no one out.
<b>343 Anukoolaha</b>	The Agreeable/Humble.	Despite his power, he has no arrogance ( <i>Garvam</i> ) and cooperates with his devotees.

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
344 Shatavartaha	He of Hundred Whirlpools.	His grace flows in hundreds of waves like a whirlpool of wealth.
345 Padmi	Lotus-Holder.	He holds a lotus representing his playful nature ( <i>Leela</i> ).
346 Padmanibhekshanah	Lotus-like Eyes.	His eyes resemble the soft, beautiful lotus, removing the fatigue of devotees.
347 Padmanabhaha	Lotus-Navelled.	He has a navel soft as a lotus from which Brahma is born.
348 Aravindakshaha	Lotus-Eyed.	Another reference to his eyes, specifically resembling the day- lotus ( <i>Pankaja</i> ).
349 Padmagarbhaha	Installed in Lotus-Heart.	He sits in the lotus-like hearts of Yogis ( <i>Yogi Hrid Dhyana Gamyam</i> ).
350 Sharirabhrit	Nourisher of Bodies.	He nourishes the devotees who hold Him in their bodies/minds.
351 Mahardhihi	Great Prosperity.	He grants infinite wealth ( <i>Riddhi</i> ) to his devotees.
352 Riddhaha	The Prosperous.	He grows along with the prosperity of his devotees.
353 Vriddhatma	The Expanded Soul.	Though appearing small (in Avatars), his power and nature are huge.
354 Mahakshaha	Great-Eyed / Great Vehicle.	He possesses Garuda (the vehicle) who is the embodiment of Vedas.
355 Garudadhwajaha	Garuda-Flagged.	He has Garuda on his flag; Garuda represents the Vedas.
356 Atulaha	Incomparable.	There is no one equal to Him ( <i>Anupamam</i> ).
357 Sharabhaha	The Destroyer.	He destroys those who cross the boundaries of Dharma.

## 2. Controllership: Nature & Time (358-389)

Focus: The Lord's control over fear, time, and the cosmos.

No. Name	Meaning	Context/Anecdote from Source
<b>358 Bhimaha</b>	The Fearful.	He instills fear in those who ridicule Shastras.
<b>359 Samayagnyaha</b>	Knower of Timing.	He knows the right time to bless his devotees with prosperity.
<b>360 Havarharihi</b>	Receiver of Offerings.	He accepts the <i>Havis</i> in Yagyas and removes obstacles ( <i>Hari</i> ).
<b>361 Sarvalakshana Lakshanyaha</b>	Defined by all Marks.	He is defined by all auspicious marks, primarily his association with Lakshmi.
<b>362 Lakshmivan</b>	Possessor of Lakshmi.	He is eternally united with Lakshmi.
<b>363 Samitinjayaha</b>	Victor in War.	He wins over the distress of devotees (like Brahma).
<b>364 Viksharaha</b>	Undecaying (Love).	His love for devotees never perishes.
<b>365 Rohitaha</b>	The Red One.	He takes a reddish hue (like a lotus, or in anger against enemies).
<b>366 Margaha</b>	The Path.	He is sought after by Upasakas (devotees).
<b>367 Hetuhu</b>	The Cause.	He is the cause for the fulfillment of desires.
<b>368 Damodaraha</b>	Rope around Waist.	He allowed Yashoda to tie him with a rope ( <i>Dama</i> ) around his waist ( <i>Udara</i> ).
<b>369 Sahaha</b>	The Tolerant.	He tolerates the binding and scolding of devotees (like Yashoda).
<b>370 Mahidharaha</b>	Supporter of Earth.	He bears the burden of the earth by removing evil forces.
<b>371 Mahabhagaha</b>	The Fortunate.	He is fortunate to have won Rukmini, Satyabhama, etc. in Swayamvara.

No. Name	Meaning	Context/Anecdote from Source
<b>372 Vegavan</b>	The Fast One.	He manifests his divine qualities quickly, even as a child.
<b>373 Amitashanah</b>	The Great Eater.	He swallowed the immense food offered to Govardhana Hill.
<b>374 Udbhavaha</b>	The Releaser.	He releases devotees from the bondage of Samsara (just as he was released from the mortar).
<b>375 Kshobhanaha</b>	The Agitator.	He agitates <i>Prakriti</i> (nature) to bind Jivas, and then releases them.
<b>376 Devaha</b>	The Player.	He plays with animals (boars, tigers) and protects them.
<b>377 Shrigarbhaha</b>	Womb of Lakshmi.	He protects Lakshmi within him like a child.
<b>378 Parameshwarah</b>	The Supreme Ruler.	He rules with Lakshmi; his sovereignty is for a purpose.
<b>385 Vyavasayaha</b>	The Determination.	He determines the paths of the stellar bodies (Jyotish Chakra).
<b>386 Vyavasthanaha</b>	The Regulator.	He regulates time ( <i>Kala, Muhurta</i> ).
<b>387 Samsthanaha</b>	The Abode.	All cosmic activities converge in Him.
<b>388 Sthanadaha</b>	Giver of Status.	He gave Dhruva the supreme status of the Pole Star.
<b>389 Dhruvaha</b>	The Stationary.	He made Dhruva stationary and is Himself the stable support.

### 3. Rama Avatar: The Ideal Man (390–421)

Focus: The qualities of Sri Rama and his destruction of Ravana.

No. Name	Meaning	Context/Anecdote from Source
<b>390 Parardhih</b>	Repository of Qualities.	He is full of auspicious qualities ( <i>Kalyana Gunas</i> ).
<b>391 Paramaspashtah</b>	Explicitly Clear.	

No. Name	Meaning	Context/Anecdote from Source
392 <b>Tushtah</b>	The Contented.	He revealed his four-armed form ( <i>Chaturbhuj</i> ) to Hanuman explicitly.
393 <b>Pushtah</b>	The Full.	He was happy to be born as Dasharatha's son and follow his words.
394 <b>Shubhekshanah</b>	Auspicious Gaze.	He is full of noble qualities like respecting elders and valor.
395 <b>Ramah</b>	The Delighter.	To be seen by Rama was considered the greatest fortune by Ayodhya's people.
396 <b>Viramah</b>	The End.	His beauty captivates the minds of men ( <i>Pumsam Mohana</i> ).
397 <b>Viratah</b>	The Detached.	He put an end to Ravana and the suffering of the Devas.
398 <b>Margah</b>	The Sought After.	He was not attached to the Kingdom; he accepted exile calmly.
399 <b>Neyah</b>	One who can be led.	He was sought by sages like Bharadwaja.
400 <b>Nayah</b>	The Protector.	He allowed himself to be led by devotees like Sugriva and Bhaktisara.
401 <b>Anayah</b>	The Un-leadable (by enemies).	He promised to protect the Rishis in the forest.
402 <b>Virah</b>	The Hero.	He cannot be commanded by enemies; he destroys them (e.g., Khara, Dushana).
403 <b>Shaktimatam Shreshtah</b>	Best of the Powerful.	His valor made enemies like Maricha tremble.
404 <b>Dharmah</b>	Dharma Incarnate.	He is greater than Indra, Agni, and Vayu.

No. Name	Meaning	Context/Anecdote from Source
405 Dharmaviduttamah	Best Knower of Dharma.	He grants both worldly success and Moksha; He is <i>Dharmo Vigrahavan</i> .
406 Vaikunthah	The Uniter.	He learned from Vasishta but is the ultimate authority on Dharma.
407 Purushah	The Purifier.	He removes obstacles to unite with devotees (like Guha).
408 Pranah	The Life Breath.	He is purity personified.
409 Pranadah	Giver of Life.	He rejuvenated the army (Hanuman, monkeys) on the battlefield.
410 Pranamah	Worthy of Bowing.	He gives strength to his followers.
411 Prithuhu	The Famous.	He is worshipped by all, including sages like Valmiki.
412 Hiranyagarbhah	Golden Womb (Treasure).	His fame spread everywhere (even Guha knew him).
413 Shatruughnah	Destroyer of Enemies.	He is the golden treasure in the hearts of Yogis.
414 Vyaptah	The Pervader (Love).	He destroys the internal enemies (senses) represented by Ravana.
415 Vayuhu	The Mover.	His love pervades everyone, friend or foe (Vibhishana/ Sugriva).
416 Adhokshajah	Undiminishing.	His love pervades everyone, friend or foe (Vibhishana/ Sugriva).
417 Rituhu	The Seasons.	He goes to the place of his devotees (Shabari, Guha) to bless them.

No. Name	Meaning	Context/Anecdote from Source
<b>418 Sudarshanah</b>	Beautiful Sight.	His form is auspicious to look at.
<b>419 Kalaha</b>	The Gatherer.	He draws all beings to Himself.
<b>420 Parameshti</b>	The Supreme Resident.	After the Avatar, he returns to the Supreme Abode.
<b>421 Parigrahah</b>	The All-Accepting.	He took all citizens of Ayodhya (even grass) to Vaikuntha.

#### 4. Kalki Avatar: The Future Warrior (422–435)

*Focus: The end of Kali Yuga and restoration of Dharma.*

No. Name	Meaning	Context/Anecdote from Source
<b>422 Ugrah</b>	The Fierce.	He will be fierce against sinners at the end of Kali Yuga.
<b>423 Samvatsarah</b>	The Waiting One.	He waits in Patala (with Adisesha) for the right time.
<b>424 Dakshah</b>	The Quick Actor.	He destroys the wicked instantly upon emerging.
<b>425 Vishramah</b>	The Resting Place.	He provides shade/rest to those who seek remorse for sins.
<b>426 Vishwa Dakshinah</b>	Skillful for All.	He is the shelter for both good and bad who seek him.
<b>427 Vistarah</b>	The Extender.	He extends/establishes Krita Yuga within Kali Yuga.
<b>428 Sthavara Sthanuh</b>	Establishing Firmness.	He restores Dharma firmly and rests.
<b>429 Pramanam</b>	The Authority.	He defines what is good and bad for the new age.
<b>430 Bijam Avyayam</b>	Imperishable Seed.	He sows the seeds of Dharma even during destruction.
<b>431 Arthah</b>	The Goal.	He is the fruit attained by devotees.
<b>432 Anarthah</b>		

No. Name	Meaning	Context/Anecdote from Source
	Not for Unfortunate.	Those without merit/fortune do not worship Him.
<b>433 Mahakoshah</b>	Great Treasure.	He possesses the treasure of knowledge (Nidhis).
<b>434 Mahabhoga</b>	Great Enjoyment.	He provides material wealth and enjoyment to devotees.
<b>435 Mahadhanah</b>	Great Wealth.	He is the wealth for the destitute (like Kuchela).

## 5. Simshumara Chakra & Yagya (436–450)

*Focus: The Lord as the untiring creator, stars, and sacrifice.*

No. Name	Meaning	Context/Anecdote from Source
<b>436 Anirvinnah</b>	The Untiring.	He never tires of creating and correcting the world.
<b>437 Sthavishtah</b>	The Gross/Huge.	He forms the <i>Simshumara Chakra</i> (dolphin-shaped constellation).
<b>438 Bhuhu</b>	The Support.	He supports the Dhruva star and the constellation.
<b>439 Dharma Yupah</b>	Pillar of Dharma.	He is the post/pillar to which Dharma is tied.
<b>440 Mahamakhhah</b>	Great Sacrifice.	Dharma is his body and Yagyas are his limbs.
<b>441 Nakshatra Nemih</b>	Hub of Stars.	He controls the movement of stars; the center of the wheel.
<b>442 Nakshatri</b>	Owner of Stars.	He is the substratum of the stars.
<b>443 Kshamah</b>	The Competent/ Patient.	He bears the burden of the universe effortlessly.
<b>444 Kshamah</b>	The Remainder.	He remains after dissolution when stars merge into Him.
<b>445 Samihanah</b>	The Assigner.	He assigns duties to respective deities during creation.
<b>446 Yagyah</b>	The Sacrifice.	He is the Yagya, the means, and the fruit.

No. Name	Meaning	Context/Anecdote from Source
<b>447 Ijyah</b>	Object of Worship.	He is worshipped even by Indra (who seeks lesser fruits).
<b>448 Mahejyah</b>	Great Object of Worship.	He is the object of meditation for those seeking higher fruits.
<b>449 Kratuh</b>	The Ritual.	He is the specific sacrifices like Agnihotra and Soma Yagya.
<b>450 Satram</b>	Continuous Sacrifice.	He is the long sacrifices (Satram) like the one by Parikshit.

## 6. Nara-Narayana: Divine Sages (451–463)

*Focus: The path of renunciation (Nivritti) and Badrikashrama.*

No. Name	Meaning	Context/Anecdote from Source
<b>451 Nirvitti Dharmatma</b>	Soul of Detachment.	He exemplifies <i>Nivritti</i> (renunciation) as Nara-Narayana.
<b>452 Sarvadarshi</b>	All-Seeing.	He oversees both Pravritti and Nivritti Dharmas.
<b>453 Nivrittatma</b>	Detached Soul.	He practices detachment (Vairagya) to teach the world.
<b>454 Sarvagnah</b>	All-Knowing.	He is the <i>Antaryami</i> (inner knower) of all souls.
<b>455 Gyanam Uttamam</b>	Supreme Knowledge.	Identified as <i>Vaishnava Dharma</i> (empathy for others).
<b>456 Suvratah</b>	Good Vow.	He practices Dharma first before preaching it.
<b>457 Sumukhah</b>	Good Face.	He has a serene face that destroys worries.
<b>458 Sukshmah</b>	The Subtle.	He is realized only through intense meditation.
<b>459 Sughoshah</b>	Auspicious Sound.	He is the voice/essence of the Upanishads.
<b>460 Sukhadah</b>	Giver of Happiness.	He gives happiness to those who follow Dharma.

No. Name	Meaning	Context/Anecdote from Source
<b>461 Suhrit</b>	The Friend.	He helps even those who think they are his enemies (asking "What can I do for you?").
<b>462 Manoharah</b>	Stealer of Mind.	He has motherly love ( <i>Vatsalyam</i> ) that captivates devotees.
<b>463 Jita Krodhah</b>	Conqueror of Anger.	He controls anger, using it only for the right reason (e.g., Rama).

## 7. Mohini & Amrita Mathana (464–470)

*Focus: The churning of the ocean and the Mohini Avatar.*

No. Name	Meaning	Context/Anecdote from Source
<b>464 Virabahu</b>	Heroic Arms.	He used 1000 arms to churn the ocean with Vasuki.
<b>465 Vidharanah</b>	The Destroyer/ Splitter.	He destroyed Rahu and obstacles during the churning.
<b>466 Swapana</b>	The Lulling/ Mesmerizer.	As Mohini, he mesmerized the Asuras with his beauty/smile.
<b>467 Swavashah</b>	Independent.	While Asuras fainted/were mesmerized, He remained self-controlled.
<b>468 Vyapi</b>	The Pervader.	He pervaded the Tortoise, the Mountain, and Vasuki simultaneously.
<b>469 Naikatma</b>	Many Souled/ Formed.	He took many forms (Kurma, Mohini, Ajita, Dhanvantari) for one event.
<b>470 Naika Karmakrit</b>	Doer of Many Actions.	He churned, supported, distributed nectar, and killed demons.

## 8. Dharma & Power of Names (471–527)

*Focus: The Sustainer, the nature of Dharma, and protection of devotees.*

No. Name	Meaning	Context/Anecdote from Source
<b>471 Vatsarah</b>	The Indweller.	He resides within to induce interest in Dharma.
<b>472 Vatsalah</b>	The Affectionate.	

No. Name	Meaning	Context/Anecdote from Source
<b>473 Vatsi</b>	Possessor of Calves.	Like a cow licking its calf, he loves his devotees.
<b>474 Ratnagarbhabh</b>	Womb of Gems.	He protects his devotees as if they were calves.
<b>475 Dhaneshwarah</b>	Lord of Wealth.	He grants riches (diamonds, gold) to those who desire them.
<b>476 Dharmagup</b>	Protector of Dharma.	He grants wealth quickly to those who ask.
<b>477 Dharmakrit</b>	Doer of Dharma.	He protects Dharma while granting Artha and Kama.
<b>478 Dharmi</b>	Possessor of Dharma.	He makes his devotees perform Dharma.
<b>479 Sat</b>	The Good/ Existing.	He uses Dharma as an instrument to correct the world.
<b>480 Asat</b>	The Non-Existing.	He is the embodiment of Sanatana Dharma (Krishna/Rama).
<b>483 Avignata</b>	The Non-Knower.	He does not stay with sinners/those opposing Dharma.
<b>486 Krita Lakshanah</b>	Maker of Marks.	He ignores/overlooks the faults of his sincere devotees.
<b>489 Simhah</b>	The Lion.	He gives the insignia (Shankha/ Chakra) to his devotees.
<b>490 Bhuta Maheshwarah</b>	Great Lord of Beings.	He acts as a lion against Yama to protect his devotees.
<b>495 Guruh</b>	The Teacher.	He controls Brahma, Yama, etc., to give peace to devotees.
<b>503 Kapindrah</b>	Lord of Monkeys.	He dispenses knowledge of Vedas (e.g., as Gitacharya).
<b>504 Bhuridakshinah</b>	Giver of Large Dakshina.	He led the monkeys (Devas incarnate) as Rama.
<b>509 Purushottamah</b>	Best Person.	He performed many Yagyas (Ashwamedha) giving huge charity.

No. Name	Meaning	Context/Anecdote from Source
<b>512 Satyasandhah</b>	True to Promise.	Hanuman realized Him as the Supreme Person through His qualities.
<b>513 Dasharhah</b>	Worthy of Surrender.	He never betrays his promise (e.g., to Sugriva regarding Vali).
<b>514 Satvatam Patih</b>	Lord of Satvatas.	He allows devotees (like Guha) to surrender to Him.
<b>517 Sakshi</b>	The Witness.	Leader of the Yadavas/Bhagavatas (Pancharatra followers).
<b>518 Mukundah</b>	Giver of Moksha.	He witnesses the adherence to rules by devotees.
		He grants liberation ( <i>Mukti</i> ).

## 9. Kapila & Varaha Avatars (528-540)

*Focus: The propounder of Sankhya and the Boar who saved Earth.*

No. Name	Meaning	Context/Anecdote from Source
<b>528 Anandah</b>	Bliss.	He is the great bliss mentioned in the <i>Anandavalli</i> of Upanishads.
<b>529 Nandanah</b>	The Gladdener.	He makes devotees happy by granting Moksha.
<b>530 Nandah</b>	The Prosperous.	He is full of all enjoyments.
<b>533 Trivikramah</b>	Pervader of 3 Vedas.	(In Kapila context) He pervades the three Vedas with his knowledge.
<b>534 Maharishi</b>	Great Seer.	Kapila is the seer of mantras ( <i>Mantra Drashta</i> ).
<b>535 Kapilacharyah</b>	Teacher Kapila.	He taught Sankhya to his mother Devahuti.
<b>536 Kritagyah</b>	The Grateful.	He helped the sons of Sagara (Anshuman) despite their offense.
<b>537 Medini Patih</b>	Lord of the Earth.	He supports the earth (as Kapila holding it).
<b>538 Tripadah</b>		

No. Name	Meaning	Context/Anecdote from Source
	Three-Stepped/ State.	He grants knowledge of <i>Achit, Chit, and Ishwara</i> .
<b>539 Tridashadhyakshah</b>	Lord of 30 Gods.	He protected the Devas during the deluge (Varaha context).
<b>540 Mahashringah</b>	Great Horned.	As Varaha, he had huge tusks/horns to lift the Earth.

## 10. Auspicious & Healer (541–574)

Focus: *Dhanvantari, destruction of evil, and general auspiciousness.*

No. Name	Meaning	Context/Anecdote from Source
<b>541 Kritantakrit</b>	Slayer of Death/ Hiranyaksha.	He killed Hiranyaksha who was like death itself.
<b>542 Mahavarahah</b>	Great Boar.	The huge form of Varaha that lifted the earth.
<b>543 Govinda</b>	Rescuer of Earth.	He rescued <i>Go</i> (Earth) from the depths.
<b>544 Sushenah</b>	Good Army.	He has a good army (body) made of <i>Shuddha Sattva</i> .
<b>545 Kanakangadi</b>	Golden Armlets.	He wears divine golden ornaments.
<b>550 Chakra Gadadharah</b>	Holder of Chakra/ Gada.	He holds the 5 weapons (Panchayudha) to protect.
<b>554 Krishna</b>	Dark/Attractive.	He has a beautiful hue (mixture of dark blue/green/black).
<b>560 Vrikshah</b>	The Tree.	He provides shade like a tree to those suffering from Samsara (e.g., Mango tree anecdote).
<b>561 Pushkarakshah</b>	Lotus-Eyed.	His eyes nourish devotees like a mother's gaze.
<b>563 Bhagavan</b>	Possessor of 6 Opulences.	He possesses <i>Jnana, Bala, Aishwarya, Virya, Shakti, Tejas</i> .
<b>566 Vanamali</b>	Wearing Forest Garland.	He wears the <i>Vaijayanti</i> garland made of the essence of 5 elements.
<b>567 Halayudhah</b>		

No. Name	Meaning	Context/Anecdote from Source
	Plough- Weaponed.	Reference to Balarama (ploughing the mind for knowledge).
<b>569 Jyotiradityah</b>	Light of the Sun.	He is the inner light giving power to the sun.

  

<b>573 Khanda Parashuh</b>	Broken Axe.	Parashurama (whose axe broke in many battles).
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## 11. Vyasa Avatara (575–589)

*Focus: The compiler of Vedas and source of knowledge.*

No. Name	Meaning	Context/Anecdote from Source
<b>575 Dravinapradah</b>	Giver of Wealth.	Here, wealth refers to the knowledge of Shastras given by Vyasa.
<b>578 Vyasad</b>	The Divider.	He divided/categorized the Vedas (Rig, Yajur, Sama, Atharva).
<b>579 Vachaspati</b>	Lord of Speech.	He composed the "Fifth Veda" (Mahabharata).
<b>580 Ayonijah</b>	Unborn (from womb).	Though born to Satyavati, his knowledge was not born of a womb (divine origin).
<b>582 Samagah</b>	Singer of Sama.	He enjoys singing the Sama Veda.
<b>585 Bheshajam</b>	The Medicine.	He is the cure for the disease of Samsara.
<b>586 Bhishak</b>	The Physician.	He is the doctor ( <i>Dhanvantari</i> ) who cures the illness of birth/death.
<b>587 Sanyasakrit</b>	Institutor of Renunciation.	He teaches <i>Satvika Tyaga</i> (renouncing doership/fruit).

## 12. The Goal of Yoga (590–606)

*Focus: The destination of spiritual practice.*

No. Name	Meaning	Context/Anecdote from Source
<b>590 Nishtha</b>		

No. Name	Meaning	Context/Anecdote from Source
	The Abode/ Establishment.	He is where the minds of disciplined devotees rest.
<b>591 Shantihi</b>	Peace.	The peace experienced in the state of Samadhi.
<b>592 Parayananam</b>	Supreme Goal.	He allows devotees to attain Him through Bhakti.
<b>593 Shubhangah</b>	Beautiful Limbs (Yoga).	He facilitates the 8 limbs ( <i>Angas</i> ) of Ashtanga Yoga.
<b>594 Shantidah</b>	Giver of Peace.	He grants <i>Sayujya</i> (union) and peace to the Yogi.
<b>595 Srashta</b>	The Creator.	He creates conditions for souls based on their desire for bondage or liberation.
<b>599 Gopatih</b>	Lord of Earth/ Heaven.	He is the Lord of <i>Swarga</i> (Bhoga Bhumi).
<b>600 Gopta</b>	The Protector.	He protects the karma-phala (fruit of action) cycle.
<b>603 Anivarti</b>	Non-Returner (or Returner).	For those attached to the world ( <i>Pravritti</i> ), he makes them return to Samsara.
<b>604 Nivrittatma</b>	Detached Soul.	For those seeking liberation ( <i>Nivritti</i> ), he leads them away from the world.
<b>606 Kshemakrit</b>	Doer of Good.	He protects the <i>Nivritti</i> path devotees and grants them welfare.

## The Divine Drama Continues 🎭

This section reveals the Lord's extraordinary ability to be simultaneously transcendent and immanent. As Vasudeva, He pervades all existence while playing with creation like a cosmic sport. Through His incarnations as Rama, Kalki, Kapila, and Vyasa, we see how the same divine consciousness adapts to meet the needs of different ages and different types of devotees.

Parashara Bhatta's commentary beautifully shows how even the future avatar (Kalki) and the philosophical teacher (Kapila) are not separate from the playful

child tied by Yashoda's rope (Damodara). The Lord who compiles the Vedas (Vyasa) is the same one who becomes the goal of all Yoga practice.

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## 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](#).