

## Bheeshma Gita

The Bhishma-Gita consists of three Hymns—the Hymn to Mahadeva (Isvara), the Hymn to Mahavisnu and the Hymn to Narayana. The Hymn to Mahadeva is in sections 14 & 17; the Hymn to Mahavisnu is in section 149 of the Anusasana Parva, while the Hymn to Narayana is in sections 65 to 68 of the Bhishma Parva of the Mahabharat.

Yudhishtira said:

Oh son of the river Ganga! Thou hast heard all the names of Maheswara, the Lord of the universe. Do thou tell us, oh grandsire, all the names that are applied unto Him

who is called Isa and Sambhu? Do thou tell us all those names that are applied unto Him who is called Vabhru (vast), Him that has the universe for His form, Him that is the

illustrious preceptor of all the deities and the asuras, that is called Swayambhu (self-created) and that is the cause of the origin and dissolution of the universe? Do thou tell

us also of the puissance of Mahadeva?

Bhishma said:

I am quite incompetent to recite of virtues of Mahadeva of the highest intelligence. He pervades all things in the universe, and yet is not seen anywhere. He is the creator of

the universal self. All the deities from Brahma downwards adore and worship Him. He transcends both Prakrti and Purusa. He is indestructible and the Supreme Brahman.

He is both existent and non-existent. Agitating both Prakrti and Purusa by means of His energy, He created the universal lord of creatures – Brahma. Who is there competent to tell the virtues of that God of gods that is endued with supreme intelligence?

Only Narayana, that bearer of the discus and the mace can comprehend Mahadeva. He is without deterioration. He is the foremost of all beings in attributes. He is Visnu as

He pervades the universe. He is irresistible. He is possessed of supreme Energy. He is omniscient because of Yoga. It is in consequence of the devotion of the high-souled

Krisna to Mahadeva whom he gratified.

In every new Yuga has Krisna, by penances, gratified Mahadeva. Only Krisna has seen with his eyes the great puissance of the high-souled Mahadeva – that original cause

of the universe. Oh Bharata! I do not behold anyone superior to Mahadeva. To expound the names of that God of gods fully and without creating the desire of hearing more,

only Krishna is competent. Verily, only he is able to discourse on the puissance, in its entirety, of the Supreme Deity.

Addressing Vasudeva, Bhishma continued.

Thou art the Master of all the deities and the asuras. Thou art illustrious. Thou art Visnu in consequence of thy pervading the universe. It behoveth thee to discourse on these

subjects connected with Siva of universal form about which Yudhishtira has asked me. In days of yore, the Rishi Tandin, sprung from Brahma, recited in Brahma's region

and before Brahma himself the thousand names of Mahadeva. Do thou recite those names before this conclave of the ascetics? Do thou discourse on the high blessedness

of Him who is immutable, ever blissful, Hotri, universal Protector and Creator of the universe?

Vasudeva said:

All the deities are incompetent to understand the course of Mahadeva's acts truly and in all their details. He is the end which all righteous people attain. The very Adityas

who are endued with subtle sight are unable to behold His abode. How can one that is merely a man comprehend Sambhu whom the senses cannot comprehend, for Sambhu dwells in the firmament of the heart and cannot be seen, but by the internal vision that yoga supplies. I shall, therefore, truly recite to you some of the attributes of

that illustrious slayer of asuras who is regarded as the lord of all sacrifices and vows.

Vasudeva continued.

This hymn (stated to have been composed by the Rishi Tandin) relates to Him who is the Veda of the Vedas, and the most ancient of all ancient objects; to Him who is the

energy of all energies, and the penance of all penances; to Him who is the most tranquil of all creatures endued with tranquility, and who is the splendour of all splendours;

to Him who is looked upon as the most restrained of all creatures that are restrained, and Him who is the intelligence of all creatures endued with intelligence; to Him who is

looked upon as the deity of all deities, and the Rishi of all Rishis; to Him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with

auspiciousness; to Him who is the Rudra of all Rudras and the effulgence of all things endued with effulgence; to Him who is the Yogi of all yogis, and the cause of all

causes; to Him from whom all the worlds start into existence, and unto whom all the

worlds return when they cease to exist; to Him who is the Soul of all existent creatures,  
and who is called Hara of immeasurable energy. Hear me recite those thousand names of the great Sarva. Hearing those names, Oh foremost of all men, thou shalt be  
crowned with fruition in respect of all thy wishes.

Aum!

Thou art Immobile,  
Thou art Fixed,  
Thou art Puissant,  
Thou art Terrible,  
Thou art Foremost,  
Thou art boon-giving,  
Thou art Superior,  
Thou art the Soul of all creatures,  
Thou art celebrated over all creatures,  
Thou art all things,  
Thou art the Creator of all,  
Thou art Bhava,

Bhava implies that form from which all things flow and into which all things merge when the universal dissolution takes place. It may also imply mere existence without reference to any attribute by which it is capable of being described or comprehended.

Thou art the bearer of matted locks on Thy head,  
Thou wearest animal skins for Thy vestments,  
Thou wearest a crest of matted air on Thy head like the peacock,  
Thou art he that is the whole universe for Thy limbs,  
The word Virat signifies infinitude.  
Thou art the Creator of all things,  
Thou art Hara in consequence of Thy being the destroyer of all things,  
Thou art he that has eyes resembling those of the gazelle,  
Thou art the destroyer of all creatures,  
Thou art the supreme enjoyer of all things,  
Thou art Pravritti whence all actions flow,  
Thou art Nivritti or abstention from acts,  
Thou art observant of fasts and vows,  
Thou art Eternal,  
Thou art Unchangeable,  
Thou art he that resides in crematoria,  
Thou art the possessor of the six well-known attributes of Lordship and the rest,  
The six attributes are infinite treasures, strength, glory, splendour, knowledge and renunciation. These attributes relate to Bhagavan, an epithet of the God-head.  
Bhagavan is  
also the Personal God of the devotee.  
Thou residest in the heart of every creature,

Thou art he that enjoys all things with senses,  
 Thou art the grinder of all sinful creatures,  
 The task of rendering these names into English is very difficult. In the original, many of these names are such that they are capable of more than one interpretation. Each name would require a separate note for explaining different bearings. For example, the word *niyata* literally means one who observes fasts and vows, restraining one's senses. Hence it means an ascetic. *Mahadeva* is an ascetic. *Smasana* is either a crematorium where the dead are buried or burned, or it may mean *Varanasi*, the sacred city of *Siva*, where creatures dying need not have to take rebirth. *Siva* is both a resident of crematoria and of *Varanasi*.  
 Thou art he that deserves the salutations of all,  
 Thou art of great feats,  
 Thou art he that has penances for his wealth,  
 Thou createst all the elements at Thy will,  
 Thou concealest Thy real nature by putting on the guise of a lunatic,  
 Thou art the Master of all the worlds and of all living creatures,  
 Thou art of immeasurable form,  
 Thou art of vast body,  
 Thou art of the form of Righteousness,  
 Thou art of great fame,  
 Thou art of high Soul,  
 Thou art the Soul of all creatures,  
 Thou hast the universe for Thy form,  
 Thou art of vast jaws (for Thou swallowest the universe when the time comes for the dissolution of all things),  
 Thou art the protector of all the *lokas* (the worlds),  
 Thou art the Soul residing in the inner heart and as such devoid of *ahamkara* originating from ignorance, and is one and undivided,  
 The allegory is to *Mahadeva* being the *Pratyag Soul* free from ignorance.  
 Thou art *anandam* (bliss),  
 Thou art he whose car (vehicle) is borne by mules,  
 Thou art he that protects *Jiva* from the thunderbolt of rebirth,  
 Thou art adorable,  
 Thou art obtained by purity, self-restraint and vows,  
 Thou art again the refuge of all kinds of vows and observances including purity and self-restraint,  
 The word *niyama* in the text refers to purity, both internal and external, contentedness with whatever is had, penances, Vedic studies, meditation on the Deity, etc.  
 Thou art the celestial artificer that is conversant with every art,  
 Thou art self-created (for no one has created Thee),  
 Thou art the beginning of all creatures and things,  
 Thou art *Hiranyagarbha*, the Creator of all things,  
 Thou art inexhaustible puissance and felicity,

The word nidhi implies the largest number that can be named in arithmetical notation. Hence it implies the possessor of inexhaustible felicity and gladness.

Thou hast a hundred eyes,

The word sahasraksha connotes either Indra or possessor of innumerable eyes in consequence of Mahadeva being identical with the universe.

Thou hast eyes of vast power,

The word visalaksha connotes one whose eyes are of vast power, because the past as well as the future are seen by them even as the present.

Thou art Soma,

Soma implies either the Moon or the libations poured into the sacrificial fire.

Thou art he that causes all righteous creatures to assume shapes of glory for shining in the firmament,

All righteous persons become luminaries in the firmament. It is Mahadeva that makes them so for the reason that He is the giver of glorious forms to those that deserve

them.

Thou art Chandramas (Moon),

Thou art Surya,

Thou art the planet Saturn,

Thou art the descending node (of the moon),

Thou art the ascending node,

Thou art Mangala (Mars), and

Thou art Brihaspati (Jupiter) and Sukra (Venus),

Thou art the Budha (Mercury),

Many of these names need comments to be intelligible. Ketu is no planet. Hindu astronomers call the descending node of the moon by that name. Similarly, Rahu is the

ascending node of the moon. Graha is that which seizes, and Grahapati is Mangala, so called for its malevolence. Varah is Brihaspati or Jupiter who is the counter-self of Sukra or Venus. In Hindu mythology, Sukra is a male person, the preceptor of the daityas and asuras. Atri is Budha or Mercury.

Thou art the worshipper of Atri's wife,

Atri's wife gave birth to Durvasas through a boon of Mahadeva.

Thou art he that shot his shaft in wrath at Sacrifice when Sacrifice fled away from him in the form of a deer,

Daksha's Sacrifice sought to fly away from Siva, but the latter pursued it and shot His shaft at it for destroying it outright.

Thou art sinless,

Thou art possessed of penances that have conferred upon Thee the power of creating the universe,

Thou art possessed of penances that have rendered Thee capable of destroying the universe,

Thou art high-minded (in consequence of Thy great liberality towards Thy devotees),

Thou fulfillst the wishes of all who resign themselves to Thee,

Thou art the maker of the year (for it is Thou who settest the wheel of Time

revolving, by assuming the form of the sun and the planets),  
 Thou art Mantra (in the form of Pranava and other sacred words and syllables),  
 Thou art the authority for all acts (in the form of the Vedas and the scriptures),  
 Thou art the highest Penance,  
 Thou art devoted to yoga,  
 Thou art he that merges himself in the Brahman (by yoga-abstraction),  
 Thou art the great seed (being the cause of causes),  
 Thou art the displayer of what is un-manifest in the manifest form in which the universe exists,  
 Thou art possessed of infinite might,  
 Thou art he, whose seed is gold,  
 Thou art omniscient (being as Thou art all things and the great knower),  
 Thou art the cause of all things,  
 Thou art he that has the seed of action (that is, ignorance and desire) for the means of sojourning from this world to the other and the other to this,  
 The Jiva carries the seed of acts, that is, ignorance and desire with it. As a consequence, the Jiva travels from one world into another without end. This seed is, therefore,  
 the means of locomotion of the Jiva. Mahadeva is Jiva. The soul is the rider and the body is the vehicle that carries the soul.  
 Thou hast ten arms,  
 Thou hast wink-less eyes (for Thou seest at all times),  
 Thou hast a blue throat (in consequence of Thy bearing in Thy throat the poison that arose upon churning the ocean and which, if not so borne, was capable of destroying the universe),  
 Thou art the Lord of Uma,  
 Thou art the origin of all the infinite forms that occur in the universe,  
 Thou art he, whose superiority is due to him,  
 Thou art a hero in might (in consequence of Thy having achieved such grand feats as the quick destruction of the triple city of the asuras),  
 Thou art inert matter (which cannot move unless co-existing with the Soul),  
 Thou art all the tattvas (subjects of enquiry as counted in the Sankhya philosophy),  
 Thou art the ordainer and ruler of the tattvas,  
 Thou art the chief of those beings that wait upon Thee and are called Ganas,  
 The Ganas are mighty beings that wait upon Mahadeva. Ganapati is Ganesa, the eldest son of Mahadeva,  
 Thou coverest infinite space,  
 The word in the text is digvasas, meaning nude. The Puranas say that for stupefying the wives of certain ascetics, Mahadeva became nude on one occasion. The real meaning appears to be that He is capable of covering, and does actually cover even infinite space. In the sense of nude, the word means one that has empty space for one's cover or vestments.  
 Thou art Kama, the god of desire,

Thou art conversant with mantras (in the sense of Knowledge being Thy penance),  
This implies that, with Mahadeva, penance is Knowledge instead of being mere physical austerities.

Thou art the highest Mantra (for Thou art that philosophy which consists in the ascertainment of the nature and attributes of the Soul and its differences from the Non-soul),

Thou art the cause of the universe (since all that exists has sprung from Thy Soul),  
Thou art universal destroyer (for all that ceases to exist becomes merged unto Thee who art the un-manifest Brahman),

Thou bearest in one of Thy hands the calabash, in another thou holdest the bow; in another hand thou bearest shafts and in another thou bearest a skull,

Thou bearest the thunderbolt,

Thou art armed with the hundred-killer,

It may be a weapon of the kind of a rocket.

Thou art armed with the sword,

Thou wieldest the battle-axe,

Thou art armed with the Sula (trident),

Thou art adorable,

Thou hast the sacrificial ladle in one of Thy hands,

Thou art of beautiful form,

Thou art endued with abundant energy,

Thou givest, in the most liberal measure, all that tends to adorn those that are devoted to Thee,

Thou wearest a turban on Thy head,

Thou art of beautiful face,

Thou art he that swells with splendour and puissance,

Thou art he that is humble and modest,

Thou art exceedingly tall,

Thou art he that has the senses for Thy rays,

The word Harikesa means one having the senses for one's rays. It means one that displays all objects before the soul through the senses. The meaning is that Mahadeva is

he through whose puissance the mind succeeds in acquiring knowledge through the senses.

Thou art the greatest of preceptors,

Thou art the Supreme Brahman (being a state of Pure Felicitous Existence),

The word kris signifies bhū or existence. The syllable na signifies nivrīti. Hence Krisna means ananda-tanmatra—the state of pure felicitous existence.

Thou art he who took the shape of a jackal (for consoling the Brahmana who, when insulted by a wealthy Vaisya, had resolved to commit suicide),

Thou art he whose objects are all crowned with fruition (of themselves and without waiting for the puissance derivable from penances),

Thou art one who bears a bald head (as the sign of the mendicant order),

Thou art one who does good to all creatures,

Thou art unborn,

Thou hast innumerable forms,  
 Thou bearest all kinds of fragrance on thy person,  
 Thou art he whose matted locks on the head sucked up the river Ganga when it had first fallen from heaven (although they again gave out the water at the earnest solicitation of the King Bhagiratha),  
 Thou art the giver of sovereignty and lordship,  
 Thou art a brahmacharin without having ever fallen away from the rigid vow of continence,  
 Thou art distinguished for Thy sexual continence,  
 Thou always liest on Thy back,  
 Thou hast Thy abode in Puissance,  
 The word nabhah means space implying puissance. That Nabhah is the abode of Mahadeva.  
 Thou hast three matted locks on Thy head,  
 Thou art he that is clad in rags,  
 Thou art Rudra (in consequence of Thy fierceness),  
 Thou art the celestial generalissimo,  
 Thou art all-pervading,  
 Thou art he that moves about during the day,  
 Thou art he that moves about in the night,  
 The deities are said to move about during the day, while the asuras are said to move about during the night. What is, therefore, implied is that Thou art the deities as well as their foes, the asuras.  
 Thou art of fierce wrath,  
 Thou art possessed of dazzling effulgence (born of Vedic study and penance),  
 Thou art the slayer of the mighty Asura who had come in the form of an infuriate elephant for destroying Thy sacred city of Varanasi,  
 Thou art the slayer of such daityas as become the oppressors of the universe,  
 Thou art Kala or Time which is the universal destroyer,  
 Thou art the supreme ordainer of the universe,  
 Thou art a mine of excellent accomplishments,  
 Thou art of the forms of the lion and the tiger,  
 Thou art he that is clad in the skin of an elephant,  
 Thou art the yogi, who deceives Time by transcending its irresistible influence,  
 Thou art the original sound,  
 Sound, when manifested, is perceptible. Though un-manifest and lying in eternal space, it is believed to have its existence as it is eternal. The un-manifest Brahman is generally considered the primal un-manifest sound.  
 Thou art the fruition of all desires,  
 Thou art he that is adored in four ways,  
 The four ways are said to be visva, taijasa, prajna and sivadhyana.  
 Thou art a night-wanderer (like Betala and others),

Thou art he that wanders in the company of spirits,  
 Thou art he that wanders in the company of ghostly beings,  
 Thou art the Supreme Lord of even Indra and the other celestials,  
 Thou art he that has multiplied himself infinitely in the form of all existent and non-existent things,  
 Thou art the upholder of both mahat and all the innumerable combinations of the five primal elements,  
 Thou art the primeval ignorance or tamas that is known by the name of Rahu,  
 Thou art without measure and hence infinite,  
 Thou art the supreme End that is attained by the emancipate,  
 Thou art fond of dancing,  
 Thou art he that is always engaged in dancing,  
 Thou art he that causes others to dance,  
 Thou art the friend of the universe,  
 Thou art he, whose aspect is calm and mild,  
 Thou art endued with penances puissant enough to create and destroy the universe,  
 Thou art he that binds all creatures with the bonds of Thy illusion,  
 Thou art he that transcends destruction,  
 Thou art he that dwells on the mount Kailasa,  
 Thou transcendent all bonds and art unattached in respect of all things like space,  
 Thou art possessed of a thousand arms,  
 Thou art victory,  
 Thou art that perseverance which is the cause of success or victory,  
 Thou art without idleness or procrastination that interferes with persevering activity,  
 Thou art dauntless,  
 Thou art fear,  
 Thou art he that puts a stop to Bali's sacrifice, or  
 Thou art he called Buddha who preached against all sacrifices,  
 Thou fulfillst the desires of all Thy devotees,  
 Thou art the destroyer of Daksha's sacrifice,  
 Thou art amiable,  
 Thou art slightly amiable,  
 Thou art exceedingly fierce and robbest all creatures of their energy,  
 Thou art the slayer of the asura Bala,  
 Thou art always cheerful,  
 Thou art of the form of wealth which is coveted by all,  
 Thou hast never been vanquished,  
 The allegory is to the defeat of Mahadeva at the hands of Krisna in the city of Bana. His defeat was due to Mahadeva's kindness for Krisna, even as Krisna broke his vow of  
 never taking up arms in the battle of Kurukshetra, for honouring his worshipper Bhishma who had vowed that he would compel Krisna to take up arms.  
 Thou art the most adorable,  
 Thou art he that utters deep roars (in the form of ocean),  
 Thou art that which is so deep that no one can measure it (because Thou art of the

form of space),

Thou art he whose puissance and the might of whose companions and of the bull have never been measured by anybody,

Thou art the tree of the world (whose roots extend upwards and branches hang downwards),

Thou art the banyan,

Thou art he that sleeps on a banyan leaf when the universe after dissolution becomes one infinite expanse of water,

The Hindu mythology says that when the universal destruction comes and all becomes a mighty expanse of water, there appears a banyan tree under whose shade the

immortal Rishi Markandeya sees a child who is Mahavisnu.

Thou art he that shows compassion to all worshippers assuming, as Thou likest, the form of Hari, Hara, Ganesa, Arka, Agni or Wind,

Thou art possessed of teeth that are exceedingly sharp (since Thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily),

Thou art of vast dimensions in respect of Thy forms,

Thou art possessed of a mouth that is vast enough to swallow the universe at once,

Thou art he whose troops are adored everywhere, or

Thou art he at whose approach all the asura troops fled in all directions,

Thou art he that dispelled all the fears of the deities when the Prince of elephants had to be captured,

Thou art the seed of the universe,

Thou art he that has for his vehicle the same bull that forms again the device on his banner in battle,

Thou hast Agni for Thy soul,

Thou art Surya, who has green steeds yoked onto his car (vehicle),

Thou art the friend of Jiva,

Thou art he that is conversant with the proper time for the accomplishment of all religious acts,

Thou art he unto whom Visnu paid His adorations (for obtaining His celebrated discus),

Thou art the Sacrifice (being in the form of Visnu),

Thou art the ocean,

Thou art the Barabanala Mare's head that ranges within the ocean, ceaselessly vomiting fire and drinking the saline waters as if they were sacrificial butter,

Thou art Wind, the friend of Agni,

Thou art of tranquil soul like the ocean when at rest, and unstirred by the mildest breeze,

Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of mantras,

Thou art he, whom it is difficult to approach,

Thou art he, whose effulgence spreads over the infinite universe,

Thou art ever skilful in battle,

Thou art well conversant with the time when one should engage in battle so that victory may be achieved,  
 Thou art that science which treats of the motions of heavenly bodies, or  
 Thou art Time itself,  
 Thou art of the form of success or victory,  
 Thou art he whose body is Time (for Thy body is never subject to destruction),  
 Thou art a house-holder for Thou wearest a tuft of hair on Thy head,  
 Thou art a sanyasin for Thy head is bald,  
 Thou wearest matted locks on Thy head (being, as Thou art, a forest dweller),  
 By these three names what is indicated is that Mahadeva is a house-holder, a sanyasin and a forest dweller, belonging to each of these ashramas.  
 Thou art distinguished by Thy fiery rays (for, the effulgent path by which the righteous proceed is identical with Thine),  
 Thou art he that appears in the firmament in the heart encased in the body of every creature,  
 The Brahman, being the subtlest, is experienced in the firmament of one's own heart. Mahadeva, being identical with the Brahman, is displayed in the heart that is within the physical casing of every creature. As such Mahadeva may be said to appear in His effulgence within everyone's body.  
 Thou art he that enters into the brain of every creature,  
 Thou bearest the wrinkles of age,  
 Thou bearest the bamboo flute, and also the tambour,  
 Thou bearest the musical instrument called tali,  
 Thou hast the wooden vessel used for husking grain,  
 Thou art he that covers that illusion, which covers Yama,  
 The word kalakatankatah means thus: Kala is Yama. He is covered with the illusion of the Supreme Deity. This all-covering illusion, again, has the Supreme Deity for its cover. What is meant is that Thou art that Supreme Deity.  
 Thou art an astrologer inasmuch as Thy understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the firmament,  
 Thou art Jiva, whose understanding is directed to things that are the result of the attributes of sattva, rajas and tamas,  
 Thou art that in which all things merge when dissolution overtakes them,  
 Thou art stable and fixed, there being nothing in Thee that is subject to change or mutation of any kind,  
 Thou art the Lord of all creatures,  
 Thy arms extend all over the universe,  
 Thou art displayed in innumerable forms that are but fractions of Thyself,  
 Thou pervadest all things,  
 The words vibhaga and sarvaga are indicative of Thou being the universe as vyashti and samashti.  
 Thou art he that has no mouth (for, Thou enjoyest not the objects of Thy own creation),  
 Thou art he that frees Thy creatures from the bonds of the world,

Thou art easily attainable,  
 The word susaranab recorded in some editions is indicative of 'Thou art he that well protects the universe'.  
 Thou art he that manifested himself with the golden mail,  
 The allegory is to the golden mail being the illusion of the Supreme Deity in consequence of which the universe has become manifest.  
 Thou art he that appears in the phallic emblem,  
 Thou art he that wanders in the forests in quest of fowls and animals,  
 Thou art he that wanders over the Earth,  
 Thou art he that is omnipresent,  
 Thou art the blare that is produced by all the trumpets blown in the three worlds,  
 Thou art he that has all creatures for his relatives (Pasupati),  
 Thou art of the form of a snake (for, Thou art identical with the mighty Naga named Sesa),  
 Thou art he that lives in mountain caves (like Jaigishavya) or any other yogi,  
 Thou art identical with Guha (the celestial generalissimo),  
 Thou wearest garlands of flowers,  
 Thou art he that enjoys happiness that springs from the possession of worldly objects,  
 The word tarangavit literally means being conversant with waves. It means one that is acquainted with the pleasures that arise from the enjoyment of worldly things, for such pleasures may be likened to waves which appear and disappear on the surface of the sea, or ocean of Eternity.  
 Thou art he, from whom all creatures have derived their three states of birth, existence and destruction,  
 Thou art he that upholds all things that exist or occur in the three stages of time viz., the past, the present and the future,  
 Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to ignorance and desire,  
 Thou art he that is the binder of asuras' chiefs,  
 The reference to the binder of asuras' chief is to the Supreme Deity's form of Visnu in which he had bound Bali, the chief of the asuras. The plural form has reference to successive kalpas.  
 Thou art he that is the slayer of foes in battle,  
 Thou art that which is attainable by knowledge alone,  
 Thou art Durvasas,  
 Thou art he that is waited upon and adored by all the righteous,  
 Thou art he that causes the fall of even Brahma and the others,  
 Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to its own acts,  
 Thou art he that is incomparable,  
 Thou art well conversant with the shares that are given and appropriated in sacrifices, or

Thou art he that is well conversant with the ritual of sacrifices,  
 Thou residest in every place,  
 Thou wanderest everywhere,  
 Thou art he that has mean vestments, or  
 Thou art he that has no vestments, for no vestments can cover Thy vast limbs,  
 Thou art Vasava,  
 Thou art immortal,  
 Thou art identical with the Himavat Mountains,  
 Thou art the maker of pure gold,  
 Thou art without acts,  
 Thou upholdest in Thee the fruits of all acts,  
 Thou art the foremost of all creatures that are regarded as upholders,  
 Those that uphold others are, for example, the elephants that stand at the different  
 points of the compass, the snake Shesha, etc. What is meant here is that 'Thou art  
 the  
 best of all these or all such things'.  
 Thou art he that has bloody eyes,  
 Thou art he that has eyes whose vision extends over the infinite universe,  
 Thou art he that has a car (vehicle) whose wheels are ever victorious,  
 Thou art he that is possessed of vast learning,  
 Thou art he that accepts Thy devotees for Thy servants,  
 Thou art he that restrains and subjugates Thy senses,  
 Thou art he that acts,  
 Thou wearest clothes, whose warp and woof is made of snakes,  
 Thou art supreme, or  
 Thou art Visnu who is the foremost of the celestials,  
 Thou art he that is the lowest of the celestials (meaning Agni),  
 It means that 'Thou art all the celestials'.  
 Thou art he that is well-grown,  
 Thou ownest the musical instrument called Kahala,  
 Thou art the giver of every wish,  
 Thou art the embodiment of grace in all the three stages of time, viz., the past, the  
 present and the future,  
 Thou art possessed with might that is always well spent,  
 Thou art he that had assumed the form of Balarama (the elder brother of Krisna),  
 Thou art the foremost of all coveted things (being Emancipation or the highest of all  
 ends to which creatures attain),  
 Thou art the giver of all things,  
 Thy face is turned towards all directions,  
 Thou art he from whom diverse creatures have sprung (even as all forms have  
 sprung from space or are modifications of that primal element),  
 Thou art he that falls into the pit called body,  
 The body is, as it were, a pit into which the soul falls, determined by desire and  
 ignorance.  
 Thou art he that is helpless (falling into the pit constituted by the body), or

Thou canst not transcend the sorrow that is Thy portion (because of body configuration),

Thou residest in the firmament of the heart,

Thou art exceedingly fierce in form,

Thou art the Deity called Ansu,

Thou art the companion of Ansu and art called Aditya,

Thou art possessed of innumerable rays,

Thou art endued with dazzling effulgence,

Thou hast the speed of the Wind,

The word vasu indicates the wind, for it means that which establishes all things into itself.

Thou art possessed of speed that is greater than that of the Wind,

Thou art possessed of the speed of the mind,

Thou art Nisachara as Thou enjoyest all things, being invested with Ignorance,

Nisachara is one, acting through nisa or avidya. The word, therefore, means one that enjoys all objects implying that Jiva is invested with ignorance.

Thou dwellest in every body,

Thou dwellest with prosperity as Thy companion,

Thou art he that imparts knowledge and instruction,

Thou art he that imparts instruction in utter silence,

Thou art he that observes the vow of taciturnity, or

Thou instructest in silence,

Thou art he that passes out of the body, looking at the soul,

The soul of the seeker realizes the Supreme Soul if it transcends the mind-body consciousness through yoga.

Thou art he that is well adored,

Thou art the giver of thousands (for, the lord of all the treasures derived those treasures of his, from Thee),

Thou art the prince of birds (being Garuda, the son of Vinata and Kasyapa),

Thou art the friend that renders aid,

Thou art possessed of exceeding effulgence, or

Thy splendour is like that of a million suns arisen together,

Thou art the Master of all created beings,

Thou art he that provokes the appetites,

Thou art the deity of desire,

Thou art of the form of lovely women that are coveted by all,

Thou art the tree of the world,

Thou art the lord of treasures,

Thou art the giver of fame,

Thou art the Deity that distributes unto all creatures the fruits (in the form of joy and grief) of their acts,

Thou art those fruits which Thou distributest,

Thou art the most ancient (having existed from a time when there was no other existent thing),

Thou art competent to cover with a single footstep of Thine all the three worlds,

Thou art Vamana (the dwarf) who deceived the asura chief Bali (depriving him of his sovereignty, and restored it unto Indra),  
 Thou art the yogi crowned with success (like Sanatkumara and others),  
 Thou art a great Rishi (like Vasistha and others),  
 Thou art one whose objects are always crowned with success (like Rishabha or Dattatreya),  
 Thou art a sanyasin (like Yajnavalka and others),  
 Thou art he that is adorned with the marks of the mendicant order,  
 Thou art he that is without such marks,  
 Thou art he that transcends the usages of the mendicant order,  
 Thou art he that assures all creatures from every sort of fear,  
 Thou art without any passions (so that glory and humiliation are alike to Thee),  
 Thou art he that is called the celestial generalissimo,  
 Thou art that Visakha, who took his rise from the body of the celestial generalissimo when Indra hurled his thunderbolt at him,  
 Thou art conversant with the sixty tattvas (subject-titles of enquiry) in the universe,  
 Thou art the lord of senses (for these achieve their respective functions guided by Thee),  
 Thou art he that is armed with the thunderbolt (and that rives the mountains),  
 Thou art infinite,  
 Thou art the stupefier of daitya ranks in the field of battle,  
 Thou art he that moves his car (vehicle) in circles among his own ranks and that of his foes, and who comes back safe and sound after devastating them,  
 Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of Thy knowledge of the Brahman),  
 Thou art he called Madhu (who had founded the clan in which Krisna took his birth),  
 Thou hast eyes whose colour resembles that of honey,  
 Thou art he that has taken birth after Brihaspati,  
 Brihaspati is the word applied to a priest. The deities first got their priest for assisting them at sacrifices. Human beings then got theirs. Those born after Brihaspati are known as Brihaspatyas.  
 Thou art he that does the acts which Adhyaryus have to do in sacrifices,  
 Thou art he that is always adored by persons whatever their modes of life,  
 Thou art devoted to the Brahman,  
 Thou wanderest amongst the habitations of men in the world (in consequence of Thy being a mendicant),  
 Thou art he that pervades all beings,  
 Thou art he that is conversant with truth,  
 Thou knowest and guidest every heart,  
 Thou art he that overspreads the whole universe,  
 Thou art he that collects or stores the good and bad acts of all creatures so as to award them the fruits thereof,  
 Thou art he that lives during even the night that follows the universal dissolution,  
 The night here refers to the resulting darkness in the event of dissolution of the universe.

Thou art the protector wielding the bow called Pinaka,  
Thou residest in even the daityas that are the marks, at which Thou shootest Thy  
arrows,  
Thou art the author of prosperity,  
Thou art the mighty ape Hanuman that aided Visnu, in the incarnation of Rama in  
his expedition against Ravana,  
Thou art the lord of those Ganas that are Thy associates,  
Thou art each member of those diverse Ganas,  
Thou art he that gladdens all creatures,  
Thou art the enhancer of the joys of all, or  
Thou art he that takes away the joys previously conferred,  
The word nandivardhanah may also mean he that takes away the joys previously  
conferred.  
Thou takest away the sovereignty and prosperity of even such high beings as Indra  
and others,  
Thou art the universal slayer in the form of Death,  
Thou art he that resides in the four and sixty Kalas,  
Thou art very great,  
Thou art the Grandsire,  
Thou art the supreme phallic emblem that is adored by both deities and asuras,  
Thou art of agreeable and beautiful features,  
Thou art he that presides over the variety of evidence and tendencies of action and  
non-action,  
Thou art the lord of vision,  
Thou art the lord of yoga (in consequence of Thy withdrawing all the senses into the  
heart and combing them together in that place),  
Thou art he that upholds the Krita and the other ages (by causing them to run  
ceaselessly),  
Thou art the lord of seeds (in consequence of Thy being the giver of the fruits of all  
acts, good and bad),  
Thou art the original cause of such seeds,  
Thou actest in the ways that have been pointed out in the scriptures beginning with  
those that treat of the Soul,  
Thou art he in who reside might and the other attributes,  
Thou art the Mahabharata and other histories of the kind,  
Thou art the treatises called Mimamsa,  
Thou art Gautama (the founder of the science of dialectics),  
Thou art the author of the great treatise on Grammar that has been named after the  
Moon,  
Thou art he that chastises his foes,  
Thou art he whom none can chastise,  
Thou art he that is sincere in respect of all his religious acts and observances,  
Thou art he that has become obedient to those that are devoted to Thee,  
Thou art he that is capable of reducing others to subjection,  
Thou art he that foments quarrels among the deities and the asuras,

Thou art he that has created the four and ten worlds (beginning with Bhū),  
Thou art the protector and cherisher of all beings commencing from Brahma and  
ending with the lowest forms of vegetable life (like grass and straw),  
Thou art the creator of even the five original elements,  
Thou art he that never enjoys anything, or  
Thou art always un-attached,  
Thou art free from deterioration,  
Thou art the highest form of felicity,  
Thou art a deity proud of its might,  
Thou art Sakra,  
Thou art the chastisement that is spoken of in treatises on morality and is inflicted  
on offenders,  
Thou art of the form of that tyranny, which prevails over the world,  
Thou art of pure Soul,  
Thou art stainless (being above faults of every kind),  
Thou art worthy of adoration,  
Thou art the world that appears and disappears ceaselessly,  
Thou art he, whose grace is of the largest measure,  
Thou art he that has good dreams,  
Thou art a mirror, in which the universe is reflected,  
Thou art he that has subjugated all internal and external foes,  
Thou art the maker of the Veda,  
Thou art the maker of those declarations that are contained in the Tantras and the  
Puranas and that are embodied in language that is human,  
The language of the Veda is divine. The language of the scriptures is human.  
Thou art possessed of great learning,  
Thou art the grinder of foes in battle,  
Thou art he that resides in the awful clouds that appear at the time of the universal  
dissolution,  
Thou art most terrible (in consequence of dissolution of the universe that Thou  
bringest about),  
Thou art he that succeeds in bringing all persons and all things into Thy subjection,  
Thou art the great Destroyer,  
Thou art he that has fire for his energy,  
Thou art he, whose energy is mightier than fire,  
Thou art the yuga-fire that consumes all things,  
Thou art he that is capable of being gratified by means of sacrificial libations,  
Thou art water and other liquids poured into sacrifices with the aid of mantras,  
Thou art in the form of the Deity of Righteousness, the distributor of the fruits that  
attach to acts, good and bad,  
Thou art the giver of felicity,  
Thou art always endued with effulgence,  
Thou art of the form of fire,  
Thou art of the complexion of the emerald,  
Thou art always present in the phallic emblem,

Thou art the source of blessedness,  
 Thou art incapable of being baffled by anything in the prosecution of your objects,  
 Thou art the giver of blessings,  
 Thou art of the form of blessedness,  
 Thou art he unto who is given a share of sacrificial offerings,  
 Thou art he that distributes unto each his share of that is offered in sacrifices,  
 Thou art endowed with great speed,  
 Thou art he that is dissociated from all things,  
 Thou art he that is possessed of the mightiest limb,  
 Thou art he that is employed in the act of generation,  
 Thou art of a dark complexion (being of the form of Visnu),  
 Thou art of a white complexion (being of the form of Samva, the son of Krisna),  
 Thou art the senses of all embodied creatures,  
 Thou art possessed of vast feet,  
 Thou hast vast hands,  
 Thou art of vast body,  
 Thou art endowed with wide extending fame,  
 Thou hast a vast head,  
 This refers to the crown of the head.  
 Thou art of vast measurements,  
 Thou art of vast vision,  
 Thou art the home of the darkness of ignorance,  
 Thou art the destroyer of the Destroyer,  
 Thou art possessed of vast ears,  
 Thou hast vast lips,  
 Thou art he that has vast cheeks,  
 Thou hast a vast nose,  
 Thou art of a vast throat,  
 Thou hast a vast neck,  
 Thou art he that tears the bond of body, or  
 Thou art he that effects Emancipation,  
 Thou hast a vast chest,  
 Thou hast a vast bosom,  
 Thou art the inner soul which resides in all creatures,  
 Thou hast a deer on Thy lap,  
 Thou art he, from whom innumerable worlds hang like fruits hanging down from a tree,  
 Thou art he that stretches his lips at the time of the universal dissolution for swallowing the universe,  
 Thou art the ocean of milk,  
 Thou hast vast teeth,  
 The word mahanakha refers to the incarnation of Lord Narasimha that slayed Hiranyakasipu, the father of Prahlada.  
 Thou hast vast jaws,  
 The word maharoman refers to the form of the mighty Boar that the Supreme Deity

assumed for raising the submerged Earth on its tusks.

Thou hast a vast bristle,

Thou hast hair of infinite length,

Thou hast a vast stomach,

Thou hast matted locks of vast length,

Thou art ever cheerful,

Thou art of the form of grace,

Thou art of the form of belief,

Thou art he that has mountains for his bow (or weapons in battle),

Thou art he that is full of affection to all creatures like a parent towards its offspring,

Thou art he that has no affection,

Thou art unvanquished,

Thou art exceedingly devoted to (spiritual) contemplation,

Thou art of the form of the tree of the world,

Thou art he that is indicated by the tree of the world,

This is explained in the sense of no one being able to enquire after the Brahman unless one has a body, however sub-tile, with the necessary senses and understanding. It

may also mean that the tree of the world furnishes evidence of the existence of the Supreme Deity.

Thou art never satiated, when eating,

The Supreme Brahman is of the form of Fire, of all elements. Fire is never satiated with the quantity offered to it for consumption.

Thou art he that has the wind for Thy vehicle for going from place to place,

Wind is what carries fire. This allegory is in consequence of the identity of the Supreme Brahman with Fire.

Thou art he that ranges over hills and hillocks,

Thou art he that has his residence on the mountains of Meru,

Thou art the chief of the celestials,

Thou hast the Atharvans for Thy head,

Thou hast the Samans for Thy mouth,

Thou hast the thousand Richs for Thy immeasurable eyes,

Thou hast the Yajushes for Thy feet and hands,

Thou art the Upanisads,

Thou art the entire body of rituals occurring in the scriptures,

Thou art all that is mobile,

Thou art he whose solicitations are never unfulfilled,

Thou art he that is always inclined to grace,

Thou art he that is of beautiful form,

Thou art of the form of the good that one does to another,

Thou art that which is dear,

Thou art he that always advances towards Thy devotees (in proportion as they advance toward Thee),

Thou art gold and the other precious metals that are held dear by all,

Thy effulgence is like that of burnished gold,

Thou art of the navel of all that exists,  
 Thou art he that makes the fruits of sacrifices grow (for the benefit of Thy devotees that perform sacrifices to Thy glory),  
 Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices,  
 Thou art the artificer of the universe,  
 Thou art all that is immobile,  
 Thou art the two and ten stages of life through which a person passes,  
 The ten stages begin with residence in the mother's womb and end with death as the tenth. Heaven is the eleventh and liberation is the twelfth.  
 Thou art he that causes fright,  
 The intermediate stages between the first and the tenth are believed to cause fright to a human being, while alive.  
 Thou art the beginning of all things,  
 Thou art he that unites Jiva with the Supreme Brahman through yoga,  
 Thou art identifiable with that yoga, which causes such a union between Jiva and the Supreme Brahman,  
 Thou art un-manifest,  
 The Supreme Brahman is considered the deepest stupefaction.  
 Thou art the presiding deity of the fourth age,  
 This is in consequence of the presumed identity with lust, wrath, cupidity and other evil passions that are sourced in that deity. Kali is considered the presiding deity of that  
 age causing sinfulness. It is, therefore, a malevolent one. But this stage of the age is considered highly propitious to liberation. Those who succeed in living righteously in the stage of this age quickly attain to heaven if it is their object or to liberation if they strive for liberation.  
 Thou art eternal Time,  
 The Supreme Brahman is the substratum of the ceaseless succession of creation and destruction that goes on in the cosmos.  
 Thou art of the form of Tortoise,  
 This implies that the Supreme Brahman assumes the form of the constellation called the Great Bear, and moving onward in space causes the lapse of Time. This constellation is known in the ancient Hindu astronomy by the name Sisumara because of its resemblance to the form of a tortoise.  
 Thou art worshipped by the Destroyer himself,  
 Thou livest in the midst of Thy associates,  
 Thou admittest Thy devotees as members of Thy Gana,  
 Thou hast Brahma himself for the driver of Thy car (vehicle),  
 Thou sleepest on ashes,  
 The word bhasma, meaning ashes, literally signifies anything that dispels, tears off all bonds and cures every disease. Ashes are used by ascetics for rubbing their bodies  
 as a mark of having overcome every sin and cut off every bond, and freed themselves from all diseases.

Thou protectest the universe with ashes,  
According to mythology, Mahadeva gave ashes to His devotees for protecting them from sin.

Thou art he, whose body is made of ashes,  
This has reference to the story of the Rishi Mankanaka. Beholding vegetable juice issuing from his body, he began to dance in joy. The whole universe began to dance with

him, overpowered by a sympathetic influence of his ecstatic joy. With a view to protecting the universe, Mahadeva showed Himself to Mankanaka and, pressing his fingers,

brought out a quantity of ashes, thus showing that his body was made of ashes.

Thou art the tree that grants the fruition of all wishes,  
Thou art of the form of those that constitute Thy Gana,  
Thou art the protector of the four and ten regions,  
Thou transcendest all regions,

Thou art full,

Thou art adored by all creatures,

Thou art white (being pure and unstained),

Thou art he that has body, speech and mind perfectly stainless,

Thou art he that has attained to that purity of existence called Emancipation,

Thou art he that is incapable of being stained by impurity of any kind,

Thou art he that has been attained to by the great preceptors of the yore,

Thou residest in the form of righteousness or duty in the four modes of life,

This has reference to the four ashramas of life.

Thou art that righteousness, which is of the form of rites and sacrifices,

Thou art of the form of that skill, which is possessed by the celestial artificer of the universe,

Thou art he that is adored in the primeval form of the universe,

Thou art of vast arms,

Thy lips are of coppery hue,

Thou art of the form of the vast waters that are contained in the ocean,

Thou art exceedingly stable and fixed (being of the form of mountains and hills),

Thou art Kapila,

Thou art brown,

Thou art all the hues whose mixture produces white,

Thou art the period of life,

Thou art ancient,

Thou art recent,

Thou art a Gandharva,

Thou art the mother of the celestials in the form of Aditi, or

Thou art the mother of all things in the form of the Earth,

Thou art Garuda, the prince of birds, born of Vinata and Kasyapa, otherwise called Tarkshya,

Thou art capable of being comprehended with ease,

Thou art of excellent and agreeable speech,

Thou art he that is armed with the battle-axe,  
 Thou art he that is desirous of victory,  
 Thou art he that assists others in the accomplishment of their designs,  
 The word anukari literally means an accessory. In the form of Krisna, the Supreme Deity sought to aid Arjuna in vanquishing Bhishma.  
 Thou art an excellent friend,  
 Krisna is an excellent friend of Arjuna and Pandavas  
 Thou art he that bears a veena made of two hollow gourds,  
 Thou art of terrible wrath (which Thou displayest at the time of the universal dissolution),  
 Thou ownest for Thy offspring, beings higher than men and deities (viz. Brahma and Visnu),  
 Thou art of the form of that Visnu, who floats on the waters after the universal dissolution,  
 Thou devourest all things with great ferocity,  
 Thou art he that procreates offspring,  
 Thou art family and race, continuing from generation to generation,  
 Thou art the blare that a bamboo flute gives out,  
 Thou art faultless,  
 Thou art he every limb of whose body is beautiful,  
 Thou art full of illusion,  
 Thou dost good to others without expecting any return,  
 Thou art Wind,  
 Thou art Fire,  
 Thou art the bonds of the worlds which bind Jiva,  
 Thou art the creator of those bonds,  
 Thou art the tearer of such bonds,  
 Thou art he that dwells with even the daityas,  
 The daityas are considered the foes of all sacrifices.  
 Thou dwellest with those that are the foes of all acts and that have abandoned all acts,  
 Thou art of large teeth, and of mighty weapons,  
 Thou art he that has been greatly censured,  
 Thou art he that stupefied the Rishis dwelling in the Daruka forest,  
 Thou art he that did good unto even Thy detractors (that is, those Rishis residing in the Daruka forest),  
 Thou art he that dispels all fears (and who, dispelling all the fears of those Rishis, gave them Emancipation),  
 Thou art he that has no wealth,  
 This is an allegory to the inability of Mahadeva to procure even His necessary wearing apparel.  
 Thou art the lord of the celestials,  
 Thou art the greatest of the gods,  
 This is an allegory to Mahadeva being adored by Indra and others that are considered the highest of the celestials.

Thou art an object of adoration with even Visnu,  
 Thou art the slayer of those that are the foes of the deities,  
 Thou art he that resides in the nethermost region in the form of the snake Sesha,  
 In Hindu mythology, the Earth is described as being supported in empty space by a  
 mighty snake called Sesha. Mahadeva is that Sesha, also known as Ananta.  
 Thou art invisible but capable of being comprehended, even as the wind, though  
 invisible, is perceived by everybody,  
 Thou art he, whose knowledge extends to the roots of everything and unto whom all  
 things, even in their inner nature, are known,  
 Thou art the object that is enjoyed by him that enjoys it,  
 Thou art he among the eleven Rudras, who is called Ajaikapat,  
 Thou art the sovereign of the entire universe,  
 Thou art of the form of all Jivas in the universe,  
 This is in consequence of the Supreme Brahman considered containing Prakrti  
 consisting of its three attributes of sattva, rajas and tamas.  
 Thou art he that is not subject to those three attributes,  
 Thou art he that transcends all attributes and is the state of pure existence,  
 incapable of being described in any language,  
 Thou art the prince of physicians called Dhanwantari,  
 Thou art a comet,  
 This is an allegory to the calamities that flow from Mahadeva to the sinful.  
 Thou art the celestial generalissimo called Skanda,  
 Thou art the king of the Yakshas called Kubera who is Thy inseparable associate  
 and who is the lord of all treasures in the world,  
 Thou art Dhatri,  
 Thou art Sakra,  
 Thou art Visnu,  
 Thou art Mitra,  
 Thou art Tashtri, the celestial artificer,  
 Thou art the Pole Star,  
 Thou art he that upholds all things,  
 Thou art he called Prabhava amongst the Vasus,  
 Thou art the wind which is capable of going everywhere,  
 This refers to the Sutra-atman that connects all things in the universe, in the nature  
 of an invisible thread.  
 Thou art Aryaman,  
 Thou art Savitri,  
 Thou art Ravi,  
 Thou art Ushangu, the ancient king of great celebrity,  
 Thou art he that protects all creatures in diverse ways,  
 Thou art Mandhatri,  
 Mandhatri is considered competent to gratify all creatures.  
 Thou art he, from whom all creatures start into life,  
 Thou art he that exists in diverse form,  
 Thou art he that causes the diverse hues to exist in the universe,

Thou art he that upholds all desires and all attributes (as they flow from Thee),  
 Thou art he that has the lotus on the navel,  
 Brahma is said to have been born within the primeval lotus that arose from the navel  
 of Mahavisnu.

Thou art he within whose womb are innumerable mighty creatures,

Thou art of face as beautiful as the moon,

Thou art wind,

Thou art fire,

Thou art possessed of exceeding might,

Thou art endued with tranquility of soul,

Thou art old,

Thou art he that is known with the aid of righteousness,

Thou art Lakshmi,

Thou art the maker of the field of those actions (by which persons adore the  
 supreme Deity),

Thou art he that lives in the field of action,

Thou art the soul of the field of action,

Thou art the medicine, or

Thou art the provoker of the attributes of sovereignty, and others,

The word Kuru is an abbreviation for the word Kurukshetra, meaning the field of  
 action. It also means the actual field, so called, on which King Kuru performed his  
 penances.

It is considered so sacred that its very dust cleanses a person of all sins.

Thou art all things,

According to the scriptures, all things become one in the Supreme Brahman.

Thou art the lord of all creatures endued with life-breaths,

Thou art the god of all gods,

Thou art he that is attached to felicity,

Thou art Sat (in the form of cause),

Thou art Asat (in the form of effect),

Thou art he that possesses the best of all things,

Thou art he that resides on the mountains of Kailasa,

Thou art he that returns to the mountains of Himavat,

Thou washest away all things beside Thee like a mighty current washing away trees  
 and other objects standing in its way,

Thou art the maker of Pushkara and other large lakes of natural water,

Thou art possessed of knowledge of infinite kinds,

Thou art the giver of infinite blessings,

Thou art a merchant,

Thou art a carpenter,

Thou art the tree (of the world that supplies the timber for Thy axe),

Thou art the tree called Vakula (mimusops elengi, linn),

Thou art the sandal-wood tree,

Thou art the tree called Chchada (alstonia scholaris, syn echitis, scholaris, roxb),

Thou art he, whose neck is very strong,

Thou art he, whose shoulder-joint is vast,  
 Thou art not restless (but endued with steadiness in all Thy acts and in respect of all Thy faculties),  
 Thou art the principal herbs and plants with their produce (in the form of rice and wheat, and the other varieties of grain),  
 Thou art he that grants success upon others in respect to the objects, upon which they bestow their heart,  
 Thou art all the correct conclusions in respect of both the Veda and Grammar,  
 Thou art he that utters leonine roars,  
 Thou art endued with leonine fangs,  
 Thou ridest on the back of a lion for performing Thy journeys,  
 Thou ownest a vehicle that is drawn by a lion,  
 Thou art he called the Truth of truth – the Soul of true existence,  
 Thou art he, whose dish or plate is constituted by the Destroyer of the universe, People eat off plates of silver or gold or of other metals. Mahadeva has for his plate Kala or Destroyer of the universe.  
 Thou art always engaged in seeking the good of the worlds,  
 Thou art he that rescues all creatures from distress (and leads them to the felicity of emancipation),  
 Thou art the bird called Saranga,  
 Thou art a new (young) swan,  
 Thou art he that is displayed in beauty in consequence of the crest Thou bearest on the head (like the peacock),  
 Thou art he that protects the place where assemblies of the wise sit for dispensing justice,  
 Thou art the abode of all creatures,  
 Thou art the cherisher of all creatures,  
 Thou art day and night (the constituent elements of eternity),  
 Thou art he that is without fault and, therefore, never censured,  
 Thou art the upholder of all creatures,  
 Thou art the refuge of all creatures,  
 Thou art without birth,  
 Thou art existent,  
 Thou art ever-fruitful,  
 Thou art endued with dharana, dhyana and Samadhi,  
 Thou art the steed Ucchaisravas,  
 Thou art the giver of food,  
 Thou art he that upholds the life-breaths of living creatures,  
 Thou art endued with patience,  
 Thou art possessed of intelligence,  
 Thou art endued with exertion and cleverness,  
 Thou art honoured by all,  
 Thou art the giver of the fruits of righteousness and sin,  
 Thou art the cherisher of the senses,  
 Thou art the lord of all the luminaries,

Thou art collection of all objects,  
 Thou art he whose vestments are made of cowhides,  
 Thou art he that dispels the grief of his devotees,  
 Thou hast a golden arm,  
 Thou art he that protects the bodies of yogis, who seek to enter their own selves,  
 Thou art he that has reduced to nothingness all his foes,  
 Mahadeva is the foremost of sadhakas or worshippers engaged in acquiring a particular object, for he has reduced to nothingness all his foes in the form of all passions,  
 good and evil.  
 Thou art he the measure of whose bliss is very great,  
 Thou art he that achieved victory over the deity of irresistible desire,  
 Thou art he that has subjugated his senses,  
 Thou art the note called gandhara in the musical octave,  
 Thou art he that has an excellent and beautiful home (on the delightful mountains of Kailasa),  
 Thou art he that is ever attached to penances,  
 Thou art of the form of cheerfulness and contentment,  
 Thou art he called vast or infinite,  
 Thou art he in whose honour the foremost of hymns has been composed,  
 Thou art he, whose dancing is characterized by vast strides and large leaps,  
 Thou art he that is adored with reverence by the diverse groups of apsaras,  
 Thou art he that owns a vast standard (bearing the device of the bull),  
 Thou art the mountains of Meru,  
 Thou art he that roves among all the summits of that great mountain range,  
 Thou art so mobile that it is very difficult to seize Thee,  
 Thou art capable of being explained by preceptors to disciples, though Thou art incapable of being described in words,  
 Thou art of the form of that instruction, which preceptors impart to disciples,  
 Thou art he that can perceive all agreeable scents simultaneously,  
 Thou art of the form of the poached gates of towns and palaces,  
 Thou art of the form of the moats and ditches that surround fortified towns and give victory to the besieged garrison,  
 Thou art the Wind,  
 Thou art of the form of fortified cities and towns encompassed by walls and moats,  
 Thou art the prince of all winged creatures (of the form of Garuda),  
 Thou art he that multiplies the creation, with union by the opposite sexes,  
 Thou art the first of all, in respect of virtues and knowledge,  
 Thou art superior to even him, who is the first of all in virtues and knowledge,  
 Thou transcendest all virtue and knowledge,  
 Thou art eternal and immutable, as also dependent on Thyself,  
 Thou art the master and protector of the deities and asuras,  
 Thou art the master and protector of all creatures,  
 Thou art he that wears a coat of mail,  
 Thou art he whose arms are competent to grind all foes,

Thou art an object of adoration with even the Suparvan in heaven,  
 The Suparvan in heaven is otherwise called Mahan,  
 Thou art he that grants the power of bearing or upholding all things,  
 Mahadeva is He that makes creatures competent to bear all things such as grief and  
 joy, and also bear the influence of all physical objects without life being destroyed.  
 Thou art capable of bearing all things,  
 Thou art fixed and steady,  
 Thou art white or pure,  
 Thou bearest the trident that is capable to destroy (all things),  
 Thou art the grantor of bodies or physical forms unto those that constantly revolve in  
 the universe of birth and death (samsara),  
 Thou art more valuable than wealth,  
 Thou art the conduct or way of the righteous (in the form of goodness and courtesy),  
 Thou art he that had torn the head of Brahma after due deliberation,  
 Thou art he that is marked with all those auspicious marks stated in palmistry,  
 phrenology and other branches of knowledge which treat the physical frame as the  
 indicator  
 of mind,  
 Thou art that wooden bar called aksha of a chariot and, therefore, art Thou he that is  
 attached to the chariot represented by the body,  
 Thou art attached to all things as the all-pervading consciousness,  
 Thou art endowed with very great might, or  
 Thou art a hero of heroes,  
 Thou art the Veda,  
 Thou art the Smritis, the Itihasas, the Puranas and other scriptures,  
 Thou art the illustrious deity of every sacred shrine,  
 Thou art he that has the Earth for his car (chariot),  
 Thou art the inert elements that enter into the composition of every creature,  
 Thou art he that imparts life into every combination of those inert elements,  
 Thou art the Pranava and other sacred mantras that instill life into dead matter,  
 Thou art he that casts tranquil glances,  
 Thou art exceedingly harsh by Thy being the destroyer of all things,  
 Thou art he in who are innumerable precious attributes and possessions,  
 Thou hast a body that is red,  
 Thou art he that has all the vast oceans as so many ponds filled for Thy drinking,  
 The word nipana means a shallow pond or ditch where cattle drink. The very oceans  
 are in the nature of nipanas for Mahadeva.  
 Thou art the root of the tree of the world,  
 Thou art exceedingly beautiful, and shinest with surpassing grandeur,  
 Thou art of the form of ambrosia or nectar,  
 Thou art both cause and effect,  
 Thou art an ocean of penances (being a great yogi),  
 Thou art he that is desirous of ascending to the highest state of existence,  
 Thou art he that has already attained to that state,  
 Thou art he that is distinguished for the purity of his conduct, acts and observances,

Thou art he that is possessed of great fame by virtue of the righteousness of his behavior,  
 Thou art the ornament of armies (as Thou art of the form of prowess and courage),  
 Thou art he that is adorned with celestial ornaments,  
 Thou art Yoga,  
 Thou art he from whom flow eternal Time measured by yugas and kalpas,  
 Thou art he that conveys all creatures from place,  
 This has reference to the incarnation of Trivikrama, the dwarf suddenly expanding his form till, with two steps, he covered heaven and earth, and demanded space for his third step.  
 Thou art of the form of righteousness and sin, and their intermixture (as displayed in the successive yugas),  
 Thou art great and formless,  
 Thou art he that slew the mighty Asura that had approached Varanasi in the form of an infuriated elephant of vast proportions,  
 Thou art of the form of death,  
 Thou givest to all creatures such fruition of their wishes as accords with their merits,  
 Thou art approachable,  
 Thou art conversant with all things that are beyond the ken of the senses,  
 Thou art conversant with the tattvas,  
 Thou art he that incessantly shines in beauty,  
 Thou wearest garlands that stretch from Thy neck down to the feet,  
 Thou art that Hara that has the Moon for his beautiful eye,  
 Thou art the ocean of salt of vast expanse,  
 Thou art the first three Yugas – Krita, Treta and Dwapara,  
 Thou art he, whose appearance is always of advantage to others,  
 Thou art he that has three eyes in the form of the scriptures, the preceptor and meditation,  
 Thou art he whose forms are exceedingly subtle,  
 Thou art he whose ears are bored for wearing jewelled kundalas,  
 Thou art the bearer of matted locks,  
 Thou art the point which indicates the nasal sound,  
 Thou art the two dots – Visarga,  
 Thou art possessed of an excellent face,  
 Thou art the shaft that is shot by the warrior for destruction of his foe,  
 Thou art all the weapons that are used by warriors,  
 Thou art endued with patience capable of bearing all things,  
 Thou art he whose knowledge has risen from the cessation of all physical and mental functions (that is, who has possessed the knowledge of Yoga),  
 Thou art he that has become displayed as Truth (in consequence of the cessation of all other faculties),  
 Thou art that note which, arising from the region called gandhara, is exceedingly sonorous to the ear,  
 Thou art he that is armed with the mighty bow (called Pinaka),

Thou art he that is the understanding and the desires that exist in all creatures,  
 besides being the supreme upholder of all beings,  
 Thou art he, from whom all acts flow,  
 Thou art that wind which rises at the time of universal dissolution capable of  
 churning the entire universe even as the staff in the hands of the dairy-maid churns  
 curd in the  
 pot,  
 Thou art he that is full,  
 Thou art he that sees all things,  
 Thou art the sound that arises from slapping one palm against another,  
 Thou art he the palm of whose hand serves as the dish or plate whence to take his  
 food,  
 Thou art he that is possessed of an adamant body,  
 Thou art exceedingly great,  
 Thou art of the form of an umbrella,  
 Thou art he that has an excellent umbrella,  
 Thou art well-known to be identical with all creatures,  
 Thou art he that, having put forth three feet, covered the entire universe with two  
 and wanted space for the third,  
 Thou art he, whose head is bald,  
 Thou art he, whose form is exceedingly ugly and fierce,  
 Thou art he that has undergone infinite modifications and become all things in the  
 universe,  
 Thou art he that wears the well-known insignia of an ascetic, the stick,  
 Thou art he that has a kunda,  
 Thou art he that is incapable of being attained to by means of acts,  
 Thou art he that is identical with the lion,  
 Thou art of the form of all the points of the compass,  
 Thou art he that is armed with the thunder,  
 Thou art he that has a hundred tongues,  
 Thou art he that has a 'thousand feet and thousand heads',  
 Thou art the lord and the chief of the celestials,  
 Thou art he that is made up of all the gods,  
 Thou art the great Master or preceptor,  
 Thou art he that has thousand arms,  
 Thou art he that is competent to obtain the fruition of every wish,  
 Thou art he, whose protection is sought by everyone,  
 Thou art he that is the creator of all the worlds,  
 Thou art he that is the great cleanser of all from every kind of sin (in the form of  
 shrines and sacred waters),  
 Thou art he that has three great mantras (Vija, Sakti and Kilakani),  
 Thou art the youngest son of Aditi and Kasyapa,  
 The youngest son of Aditi and Kasyapa was Upendra who, in the form of the dwarf,  
 beguiled the asura Bali of his lordship of the three worlds, and restored it to the chief  
 of

the celestials.

Thou art both black and tawny,

This refers to the form of Mahadeva known as Hari-Hara.

Thou art the maker of the Brahmana's rod,

The thin bamboo rod in the hand of the Brahmana symbolizes the Brahmana's might in the form of his curse. It is mightier than the thunderbolt of Indra. The thunderbolt scorches only the exiting objects on which it falls. The Brahmana's rod blasts even unborn generations. The might of the rod is derived from Mahadeva.

Thou art armed with the hundred-killer, the noose and the dart,

Thou art he that took his birth within the primeval lotus,

Thou art he that is endued with a vast womb (abdomen),

Thou art he that has the Veda in his womb (abdomen),

Thou art he that takes his rise from that infinite waste of water which succeeds the dissolution of the universe,

Thou art he that is endued with rays of effulgent light,

Thou art the creator of the Veda,

Thou art he that studies the Veda,

Thou art he that is conversant with the meaning of the Veda,

Thou art devoted to the Brahman,

Thou art the refuge of all persons devoted to the Brahman,

Thou art of infinite forms,

Thou art the bearer of innumerable bodies,

Thou art endued with irresistible prowess,

Thou art the soul or nature that transcends the three universal attributes of sattva, rajas and tamas,

Thou art the lord of all Jivas,

Thou art endued with the speed of the wind,

Thou art possessed of the fleetness of the mind,

Thou art always smeared of sandal-paste,

Thou art the end of the stalk of the primeval lotus,

Mythology says that Brahma, after his birth within the primeval lotus, became desirous of seeing the end of the stalk of that lotus. He went on and on, without succeeding to

find what he sought. The meaning, therefore, by implication, is that Mahadeva is infinite.

Thou art he that brought the celestial cow Surabhi down (from a superior station to an inferior one by denouncing a curse upon her),

Mythology records that once Brahma asked Surabhi to bear evidence before Visnu to the statement that Brahma had seen the foremost part of Siva. Surabhi, having given

false evidence out of fear for Brahma, was cursed by Siva that her offspring would eat unholy substances.

Thou art that Brahma, who was unable to see Thy end,

Thou art adorned with a large wreath of karnikara flowers,

Thou art adorned with a diadem of blue gems,

Thou art the wielder of the bow called Pinaka,  
 Thou art the master of that knowledge, which treats of the Brahman,  
 Thou art he that has subjugated his senses with the aid of his knowledge of the Brahman,  
 Thou art he that bears Ganga on his head,  
 Falling from the celestial regions, the river Ganga (the Ganges) was considered held by Mahadeva on his head, among his matted locks. At the earnest solicitation of King Bhagiratha, he gave her out so that, flowing along the surface of the earth, she met the ocean, first passing over the spot where the ashes of Bhagiratha's ancestors, the sixty thousand sons of king Sagara of the solar race, lay.  
 Thou art the husband of Uma, the daughter of Himavat,  
 Thou art mighty (because of Thy having assumed the form of the vast Boar for raising the submerged Earth),  
 Thou art he that protects the universe by assuming diverse incarnations,  
 Thou art worthy of adoration,  
 Thou art that primeval Being with the equine head that recited the Veda with a thundering voice,  
 Thou art he, whose grace is very great,  
 Thou art the great subjugator,  
 Thou art he that has slain all his foes (in the form of passions),  
 Thou art both white and tawny (Thou being half male and half female),  
 This form is called Hara-Gauri or Ardhanaariswara,  
 Thou art possessed of a body, whose complexion is like that of gold,  
 Thou art he that is of the form of pure joy (being beyond the five sheaths),  
 Thou art of a restrained soul,  
 Thou art the foundation upon which rests that Ignorance (which is called Pradhana and which, consisting of the three attributes of sattva, rajas and tamas, is the cause whence the universe has sprung),  
 Thou art he whose faces are turned to every direction,  
 Mahadeva is represented as possessed of five heads, four on four sides and one above.  
 Thou art he that has three eyes (the Sun, the Moon and Fire),  
 Thou art he that is superior to all creatures,  
 Thou art the soul of all mobile beings,  
 Thou art of the form of the subtle soul, incapable of being perceived,  
 Thou art the giver of immortality (in the form of Emancipation as the fruit of all acts of righteousness, achieved by living beings without the desire thereof),  
 Thou art the preceptor (of even those that are the gods of the gods),  
 Thou art Vasu, the son of Aditi,  
 Thou art he that is endued with innumerable rays of light (who brings forth the universe and who is of the form of Soma which is consumed in sacrifices),  
 Thou art Vyasa (the author of the Puranas and other sacred scriptures),  
 Thou art the creations of Vyasa's brain (both abridged and unabridged, because of

Thy being identical with the Puranas and other sacred scriptures),  
 Thou art the sum-total of all Jivas,  
 Thou art the Season,  
 Thou art the Year,  
 Thou art the Month,  
 Thou art the Fortnight,  
 Thou art those sacred days that end these periods,  
 Thou art the Kalas,  
 Thou art the Kashthas,  
 Thou art the Lavas,  
 Thou art the Matras,  
 Thou art the Muhurtas, days and nights,  
 Thou art the Kshanas,  
 These are all names for different portions of time.  
 Thou art the soil, upon which the tree of the universe stands,  
 Thou art the seed of all creatures,  
 Thou art Mahatattva,  
 Thou art the sprout of Jiva,  
 Thou art Sat or Effect,  
 Thou art Asat or Cause,  
 Thou art manifest (being perceivable by the senses),  
 Thou art the Father,  
 Thou art the Mother,  
 Thou art the Grandfather,  
 Thou art the door to Heaven (because of Thy identity with penances),  
 Thou art the door of the generation of all creatures (because of Thy identity with desire),  
 Thou art the door of Emancipation (because of Thy identity with the absence of desire which alone can lead to the merging into the Brahman),  
 Thou art those acts of righteousness which lead to the felicity of heaven,  
 Thou art Nirvana (or that cessation of individual or separate existence which is Emancipation),  
 Thou art the gladdener (who gives all kinds of joy to every creature),  
 Thou art that region of Truth (to which they that are the foremost in righteousness attain),  
 Thou art superior to even that region of Truth which is attainable by the righteous,  
 Thou art he that is the creator of both the deities and the asuras,  
 Thou art he that is the refuge of both the deities and the asuras,  
 Thou art the preceptor of both the deities and the asuras, or  
 Thou art of the form of both Brihaspati and Sukra,  
 Thou art he that is ever victorious,  
 Thou art he that is ever worshipped by the deities and the asuras,  
 Thou art he that guides the deities and the asuras even as the Mahamatra guides the elephant,  
 Thou art the refuge of all the deities and the asuras,

Thou art he that is the chief of both the deities and the asuras, or Thou art of the form of both Indra and Virochana,  
 Thou art he that is the leader in the battle of the deities and the asuras, or  
 Thou art of the form of Kartikeya and Kesi (the leaders of the celestial and the daitya armies),  
 Thou art he that transcends the senses and shines by himself,  
 Thou art of the form of the celestial Rishis like Narada and others,  
 Thou art the grantor of boons unto the deities and asuras (in the form of Brahma and Rudra),  
 Thou art he that rules the hearts of the deities and the asuras,  
 Thou art he into whom the universe enters (when it is dissolved),  
 Thou art the refuge of even him, who is the ruler of the hearts of both the deities and the asuras,  
 Thou art he, whose body is made up of all the deities,  
 The Srutis declare that Fire is the head; the Sun and the Moon are the eyes, etc of Mahadeva.  
 Thou art he that has no being superior to Thee, of whom to think,  
 Thou art he that is the inner soul of the deities,  
 Thou art he that has sprung from his own self,  
 Thou art of the form of immobile things,  
 Thou art he that covers the three worlds with three steps of his,  
 Thou art possessed of great learning,  
 Thou art stainless,  
 Thou art he that is freed from the quality of rajas,  
 Thou art he that transcends destruction,  
 Thou art he in whose honour hymns should be sung,  
 Thou art the master of the irresistible elephant represented by Time,  
 Thou art of the form of that lord of tigers, worshipped in the country of the Kalingas,  
 In the country of the Kalingas (Orissa), Mahadeva has an image called Vyaghreswara.  
 Thou art he that is called the lion among the deities (in consequence of the pre-eminence of Thy prowess),  
 Thou art he that is the foremost of men,  
 Thou art endued with great wisdom,  
 Thou art he that takes first a share of the offerings in sacrifice,  
 Thou art imperceptible,  
 Thou art the sum-total of all the deities,  
 Thou art he, in whom penances predominate,  
 Thou art always in excellent Yoga,  
 Thou art auspicious,  
 Thou art armed with the thunderbolt,  
 Thou art the source whence the weapons called Prasas have taken origin,  
 Thou art he, whom Thy devotees attain to in diverse ways,  
 Thou art Guha (the celestial generalissimo),  
 Thou art the supreme limit of felicity,

Thou art identical with Thy creation,  
 Thou art he that rescues the creatures from death (by granting them Emancipation),  
 Thou art the cleanser of all including Brahma himself,  
 Thou art of the form of bulls and other horned animals,  
 Thou art he that is fond of mountain summits,  
 Thou art the planet Saturn,  
 Thou art Kubera, the chief of the Yakshas,  
 Thou art complete faultlessness,  
 Thou art he that inspires gladness,  
 Thou art all the celestials united together,  
 Thou art the cessation of all things,  
 Thou art all the duties that appertain to all the modes of life,  
 Thou art he that has an eye on his forehead,  
 Thou art he that sports with the universe as his marble ball,  
 Thou art of the form of deer,  
 Thou art endued with the energy that is of the form of knowledge and penance,  
 Thou art the lord of all immobile things (in the form of Himavat and Meru),  
 Thou art he that has subjugated his senses by various regulations and vows,  
 Thou art he whose objects have all been fulfilled,  
 Thou art identical with Emancipation,  
 Thou art different from him, whom we worship,  
 Thou hast truth of Thy penances,  
 Thou art of a pure heart,  
 Thou art he that presides over all vows and fasts (in consequence of Thy being the giver of their fruits),  
 Thou art the highest (being of the nature of the turiya state of consciousness),  
 Thou art the Brahman,  
 Thou art the highest refuge of the devotees,  
 Thou art he that transcends all bonds (being emancipate),  
 Thou art freed from the linga body,  
 Thou art endued with every kind of prosperity,  
 Thou art he that enhances the prosperity of Thy devotees,  
 Thou art that which incessantly undergoes change.

3

4

Bhishma-Gita | Index | Hymn to Mahavisnu  
 Hymn to Mahavisnu

3

4

Vaisampayana said:

After having heard all the duties in their entirety, and all those sacred acts and

objects that cleanse human beings of their sins, Yudhishtira once more addressed the son of Santanu in the following words.

Yudhishtira said:

Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praise human beings would get what is beneficial? What religion is that which, according to thy judgment, is the foremost of all religions? What are those mantras by reciting which a living creature becomes freed from the bonds of birth and life?

Bhishma said:

One should always, with alacrity and throwing away all languor, hymn the praises of that Lord of the universe, that God of gods (Vasudeva), who is Infinite, and foremost of all Beings, by uttering His thousand names. By always worshipping with reverence and devotion that immutable Being, by meditation on Him, by hymning His praise and

bowing the head unto Him, and by performing sacrifices unto Him, indeed by always praising Visnu, who is without beginning, and without end of destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow. Verily, He is devoted to the brahmanas,

conversant with all duties and practices, the enhancer of the fame and achievement of all persons, the master of all the worlds, exceedingly wonderful, and the prime cause

of the origin of all creatures. Even this, in my judgment, is the foremost religion of all religions, that is, one should always worship and hymn the praises of the lotus-eyed Vasudeva with devotion. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge. He is the most holy of all holies, the most

auspicious of all auspicious objects. He is the God of all the gods and He is the immutable father of all creatures. On the advent of the primal Yuga, all creatures spring from

Him. On the expiration, again of a Yuga, all things disappear in Him.

Hear, oh King, the thousand names, possessed of great efficacy in destroying sins, of that foremost One in all the worlds, that Master of the universe, that is, Visnu. All those names derived from His attributes, secret and well-known, of the high-souled Vasudeva, were sung by Rishis, I shall recite to thee for the good of all. They are,

Aum!

He that enters all things in the cosmos, besides Himself,  
 He that covers (pervades) all things,  
 He, unto whom sacrificial libations are poured,  
 He that is the lord of the past, the present and the future,

He that is the Creator (or Destroyer) of all existent things,  
 He that is the upholder of all existent things,  
 He that is the Existent,  
 He that is the Soul of all,  
 He that is the Originator of all things,  
 He that is of cleansed Soul,  
 The word putatman in the text means 'of cleansed soul'. This implies that though He is the lord of all existent objects, yet He is dissociated from them.  
 He that is the Supreme Soul,  
 He that is the highest Refuge of all emancipated persons,  
 He that is the Immutable,  
 He that lies enclosed in a case,  
 The word purusha means one that lies in a pura or the nine-doored mansion, that is, the body.  
 He that is the Witness,  
 The word sakshi means 'witness' and implies that He sees all things directly, without any medium obstructing His vision.  
 He that knows the material case (body), in which He resides,  
 The word kshetrajna implies the chit lying within the body and it means one who knows the body. However, the body, being inert, is not cognizant of the chit it holds.  
 He that is the Indestructible,  
 He upon whom the mind rests during Yoga-abstraction,  
 He is called Yoga because of the mind resting upon Him while it is in yoga abstraction. Yoga, in other words, is union with the Divine in spirit.  
 He that is the guide or leader of all persons conversant with Yoga,  
 He that is the Lord of both Pradhana (Prakrti) and Purusa,  
 In Sankhya philosophy, Pradhana is another name for Prakrti, meaning Nature. All things have sprung from the union of Prakrti and Purusa. Visnu transcends Prakrti and  
 Purusa.  
 He that assumed a human form with a leonine head,  
 He assumed the human form with a lion's head for slaying the asura Hiranyakasipu, the father of Pahlada.  
 He that is of handsome features and equipments,  
 He that is of beautiful hair,  
 He that is the foremost of Purusas,  
 He that is the embodiment of all things,  
 The word sarva implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution.  
 He that is the Destroyer of all things,  
 He that transcends the three attributes of sattva, rajas and tamas, He that is the Motionless,  
 He that is the Beginning of all things,  
 He that is the Receptacle, into which all things sink at the universal dissolution,

He that is the Immutable,  
 He that takes birth at his own will,  
 The word sambhava signifies Him who takes birth at His own will. Acts cannot touch Him. The birth of all other things is determined by their acts in previous lives.  
 He that causes the acts of all living creatures to fructify (in the form of weal or woe),  
 The word bhavana signifies one who attaches to acts their respective fruits, that is, one in consequence of whom the weal and woe of all features flow as due to acts.  
 He that is the Upholder of all things,  
 He that is the Source, from which the primal elements have sprung,  
 He that is the Puissant One,  
 He in who is the unbounded Lordship over all things,  
 He that is the Self-born,  
 The word svayambhu implies one whose birth has not been determined by extraneous circumstances, or other influences than his one's wish. On the other hand, the birth of  
 all other creatures is determined by forces extraneous to themselves.  
 He that gives happiness to His worshippers,  
 He that is the presiding Genius (of golden form) in the midst of the solar disc,  
 The word aditya may also mean the foremost one among the deities especially called the Adityas. They are twelve in number.  
 He that is the Lotus-eyed,  
 He that is the Loud-voiced,  
 He that is without beginning and without end,  
 He that upholds the universe (in the form of Ananta and others),  
 The word dhata may also imply One who upholds everything in the universe by multiplying Oneself infinitely.  
 He that ordains all acts and their fruits,  
 He that is superior to the Grandsire Brahma,  
 The word dhaturuttama may, besides, signify One who, as Chit, is superior to all elements like earth, water etc. which constitute all that is not-Chit.  
 He that is the Immeasurable,  
 The word aprameya literally means immeasurable. Shankara explains it thus: He has no such attributes such as sound, etc. In consequence, He is not an object of direct  
 perception by the senses. Nor can He be an object of inference, as a result of there being nothing to which belong the same attributes as His, etc. His inconceivability is the  
 foundation of His immeasurableness.  
 He that is the Lord of the senses, or  
 He that has curled locks,  
 The word hrishikesa implies the lord of the senses, meaning One who has One's sense under complete control. It may also mean One who sways the senses of others, that  
 is, causes them to exercise their functions.  
 He, from whose navel the primeval lotus sprang,

He that is the Lord of all the deities,  
 He that is the Artificer of the universe,  
 Shankara proposes another meaning: He that is the form of the Sun or the Moon and, as such, the rays of light emanating from those luminaries and gladdening all creatures are the hairs on His head.  
 He that is the Mantra,  
 Manu is another name for Mantra or sacred words having great efficacy.  
 He that weakens or emaciates all things,  
 He that is vast,  
 He that is the Ancient one,  
 He that is enduring, or  
 He that is incapable of being seized (by either the senses or the mind),  
 He that is the Eternal One,  
 He that is Krisna,  
 Krisna is one of the foremost names of the supreme God-head. It means One who is always in transports of joy. It is derived from kris who implies 'to be' and na meaning final liberation or cessation of existence. The compound probably means One in whom every attribute has been extinguished. As such there is absence of change, of sorrow, of grief etc. There is the eternal and highest joy.  
 He that is the Red-eyed,  
 Lohitaksha is red-eyed from His eyes being of the hue of polished copper.  
 He that kills all creatures at the time of universal dissolution,  
 Pratardana, according to Shankara, means the killer of all creatures  
 He that is Vast for knowledge and puissance and other attributes of the kind,  
 Prabhuta is One who is Great or Vast as a result of knowledge, puissance, energy, renunciation, etc.  
 He that resides in three parts (above, middle, and below) of every creature,  
 He that which cleanses, is auspicious, and high,  
 The words Pavitram, Mangalam and Param are taken as one name, although each of them has a separate meaning.  
 He that urges (controls) all creatures in respect of all their acts,  
 He that causes the life-breaths to act,  
 The word Pranada is interpreted variously. It may mean He that causes the life-breaths to operate. It is He that connects the life-breaths, meaning that He sets them a-going  
 when threatened with extinction. As such, He is the healer of diseases, too.  
 He that causes all living creatures to live,  
 Prana implies He who is the cause of the life of every living creature, being Himself, as it were, the life-breath that inspires them.  
 He that is the Eldest, the Foremost of all those that are regarded as the lords of all creatures,  
 He that has gold in His abdomen,  
 Hiranyagarbha signifies He that is identical with the Brahman.  
 He that has the Earth for his abdomen,  
 Bhugarbha is One who has the Earth for his abdomen, implying that all things on

Earth are His abdomen.  
 He that is the Lord of Sri or Lakshmi,  
 He that is the Slayer of Madhu,  
 He that is the Omnipotent,  
 He that is endued with great prowess,  
 He that is armed with the bow,  
 He that is possessed of a mind capable of bearing the contents of all treatises,  
 He that roves through the universe riding on Garuda,  
 He that is well suited to the offerings made unto Him and that has the power to enjoy them properly,  
 He that is the Unrivalled,  
 He that is incapable of being discomfited,  
 He that knows all acts that are done,  
 He that is identical with all acts,  
 He that rests on His own true self,  
 The supreme God-head is the Atmavan, the Supreme Spirit. On the other hand, other beings are said to be sariravan, indriyavan, etc in consequence of the possession of such attributes as sarira, indriyas, etc. Visnu rests on His own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist.  
 He that is the Lord of all the deities,  
 He that is the Refuge of all, the embodiment of the highest felicity,  
 He whose seed is the universe,  
 He that is the source of all things,  
 He that is the day,  
 Ahah is the day. He is so called because of Jiva being, as it were, awakened when it goes to Him. As long as the Jiva is away from Him, it is steeped in avidya or nescience.  
 He that is the Year,  
 He is called samvatsara or the year as His essence is Time.  
 He that is the Snake (owing to His being incapable of being seized),  
 He is called Vyala, the huge and fierce snake that inspires dread.  
 He that is the embodiment of Conviction,  
 He that sees all things,  
 He that is the Unborn,  
 He that is the Lord of all creatures,  
 He that has achieved success,  
 He that is Success itself, or  
 He that is Awareness itself,  
 He that is the beginning of all things (in consequence of His being the cause of all things),  
 He that is beyond deterioration,  
 He that is Righteousness in the form of the bovine Bull and that great Boar that

raised the submerged Earth,  
 The word vrishakapi is also explained as being He that showers blessings on His worshippers and causes all His foes to tremble with fear.  
 He that is of immeasurable soul,  
 He that stands aloof from all kinds of union,  
 He that is Pauaka (Fire) among the deities called Vasus, or  
 He that dwells in His worshippers,  
 He that is liberal Soul being freed from wrath, hatred, pride and other evil passions,  
 He that is Truth, in consequence of His thorough impartiality,  
 He that has been measured by His worshippers,  
 He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers,  
 He whose eyes are like the petals of the lotus,  
 He whose acts are always characterized by Righteousness, or  
 He that is always engaged in granting the wishes of those that are devoted to Him,  
 He that is of the form of Righteousness,  
 He that destroys all creatures (or their pains),  
 He that is the Many-headed,  
 He that upholds the universe,  
 He that is the source of the universe,  
 He that is of pure or spotless fame,  
 He that is the Immortal One,  
 He that is Eternal and Fixed,  
 He that is possessed of beautiful limbs, or  
 He the ascension unto whom is the best of all acts,  
 He that has such knowledge having penance for its indication that He is able to agitate Prakrti for evolving the universe out of it,  
 He that goes everywhere (in the sense of pervading all things as their cause),  
 He that is the Omniscient One,  
 He that blazes forth in unmodified effulgence,  
 He whose troops are everywhere (in the form of devoted associates), or  
 He at whose very sight the danava troops are scattered in all directions,  
 He that is coveted (or sought) by all, or  
 He that grinds all His foes,  
 He that is the Veda,  
 He that is conversant with the Veda,  
 He that is conversant with all the limbs (branches) of the Veda,  
 He that represents the limbs (branches) of the Veda (that is, all the subsidiary sciences),  
 He that settles the interpretations of the Veda,  
 He that has no superior in wisdom,  
 He that is the master of all the worlds,  
 He that is the master of the deities,  
 He that is the supervisor of both righteousness and unrighteousness (for giving the fruits thereof to those that seek the one or the other),

He that is both Effect and Cause, or  
 He whose life has not been determined by acts achieved on any previous occasion  
 in consequence of His transcending Prakrti,  
 He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna,  
 Sankarshana and Vasudeva),  
 He that is known by four forms (as above),  
 He that has four horns,  
 The four horns appeared on Him when he had assumed a human form with a lion's  
 head for slaying the asura chief Hiranyakasipu.  
 He that has four arms,  
 The four arms are for holding conch, discus, mace and lotus.  
 He that blazes forth in effulgence,  
 He that is the giver of food and cherishes those that are good,  
 He that does not bear or put up with those that are wicked,  
 It also means that He puts up with the occasional transgressions of His devotees.  
 He that existed before the universe started into life,  
 He that is stainless,  
 He that is ever victorious,  
 He that vanquishes the very deities,  
 He that is the material cause of the universe,  
 He that repeatedly resides in material causes,  
 He that is the younger brother of Indra, or  
 He that transcends Indra in accomplishments and attributes,  
 He that took birth as a dwarf (in the form of Vamana),  
 He that is tall,  
 This is an allegory to the vast universal form of His which He assumed at the  
 sacrifice of Bali for covering heaven, earth and the nether world with the three steps  
 of His.  
 He whose acts are never futile,  
 He that cleanses, or  
 He that always protects those that worship Him, hear of Him and think of Him,  
 He that is endued with pre-eminent energy and strength,  
 He that transcends Indra in all attributes,  
 He that accepts all His worshippers,  
 He that is the Creation itself in consequence of His being the cause thereof,  
 He that upholds His self in the same form without being ever subject to birth, growth  
 or death,  
 He that sustains all creatures in their respective functions in the universe,  
 He that controls the hearts of all creatures,  
 He that deserves to be known by those who wish to achieve their highest good,  
 He that is the celestial physician in the form of Dhanwantari, or He that cures that  
 foremost of all diseases, that is, the bonds that bind one to the word,  
 He that is always engaged in Yoga,  
 He that slays great asuras for establishing righteousness,  
 He that is the lord of that Lakshmi who sprang from the ocean when it was churned

by the deities and the asuras, or  
 He that cherishes both the goddesses of prosperity and learning,  
 He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of Him),  
 He that transcends the senses (or is invisible to those that turn away from Him),  
 He that is possessed of great powers of illusion (manifested in His beguiling Mahadeva and the deities on many occasions),  
 He that puts forth great energy (in achieving mighty feats),  
 He that transcends all in might,  
 He that transcends all in intelligence,  
 He that transcends all in puissance,  
 He that transcends all in ability,  
 He that discovers the universe by the effulgence emanating from His body,  
 He whose body (form) is incapable of being ascertained by the eye (or any other sense organ of knowledge),  
 He that is possessed of every beauty,  
 He whose soul is incapable of being comprehended by either deities or men,  
 He that held on His back, in the form of the vast Tortoise, the huge mountain, Mandara (which was made the churning staff by the deities and the asuras when they set themselves to churn the great ocean for obtaining there-from all the valuables hidden in its bosom), or  
 He that held up the mountain of Govardhana in the woods of Brinda (for protecting the denizens of that delightful place, who were special objects of His kindness, from the wrath of Indra who poured incessant showers for days together, with a view to drowning everything),  
 He that can shoot His shafts to a great distance, piercing through obstruction of every kind,  
 He that raised the submerged Earth, having assumed the form of the mighty Boar,  
 He on whose bosom dwells the goddess of Prosperity, or  
 He that is identical with Kama, the lord of Rati,  
 He that is the refuge of those that are righteous,  
 He that is incapable of being won without thorough devotion, or  
 He that is incapable of being immured or restrained by any one putting forth His powers,  
 He that is the delight of the deities, or  
 He that is the embodiment of fullness of joy,  
 He that rescued the submerged Earth, or  
 He that understands the hymns addressed to Him by His devotees,  
 He that is the Master of all eloquent persons, or  
 He that dispels the calamities of all those who know Him,  
 He that is full of blazing effulgence,  
 He that suppresses the afflictions of His adorers, or  
 He that assumes the form of Yama, the universal Destroyer, for chastising all

persons that fall away from their duties,  
 He that assumed the form of a Swan for communicating the Vedas to Brahma, or  
 He that enters into the bodies of all persons,  
 He that has Garuda, the prince of the feathery denizens of the welkin, for His  
 vehicle,  
 He that is the foremost of snakes in consequence of His identity with Sesha or  
 Ananta (who upholds on his head the vast Earth), or  
 He that has the hood of the prince of snakes for His bed while He lies down to sleep  
 on the vast expanse of water after the dissolution of the universe,  
 He whose navel is as beautiful as gold,  
 He that underwent the severest austerities in the form of Narayana at Badari on the  
 breast of Himavat,  
 He whose navel resembles a lotus, or  
 He from whose navel sprang the primeval lotus, in which Brahma was born,  
 He that is the Lord of all creatures,  
 He that transcends death, or  
 He that wards off death from those that are devoted to him,  
 He that always casts a kind eye on His worshippers, or  
 He that sees all things in the universe,  
 He that destroys all things, or  
 He that drenches with nectar all those that worship Him with single-minded devotion,  
 He that is the Ordainer of all ordainers, or  
 He that unites all persons with the consequences of their acts,  
 He that Himself enjoys and endures the fruits of all acts, or  
 He that assumed the form of Rama, the son of Dasaratha, and going into exile at the  
 command of His father made a treaty with Sugriva the chief of the Apes for aiding  
 Him  
 in recovery of His kingdom from the grasp of his elder brother Vali in return for the  
 assistance which Sugriva promised Him for recovering from Ravana His wife Sita  
 who had  
 been ravished by the Rakshasa King and borne away to his island-home in Lanka,  
 He that is always of the same form, or  
 He that is exceedingly affectionate unto His worshippers,  
 He that is always moving, or  
 He that is of the form of Kama that springs up in the heart of every creature,  
 He that is incapable of being endured by danavas and asuras, or He that rescued  
 His wife Sita after slaying Ravana, or  
 He that shows compassion even to members of low castes when they approach Him  
 with devotion,  
 It is an allegory to His friendship, in the form of Rama, for Guha, the chief of the  
 Chandalas, inhabiting the country known by the name of Sringaverapura.  
 He that chastises the wicked, or  
 He that regulates the conduct of all persons by the dictates of the srutis and the  
 smritis,  
 He whose soul has true knowledge for its indication, or

He that destroyed Ravana, the foe of the gods, having assumed the form of Rama that was full of compassion and other amiable virtues,  
He that destroys the foes of the deities, or  
He that slays those who obstruct or forbid the giving of presents unto deserving persons,  
He that is the instructor in all sciences and the father of all,  
He that is the instructor of even Brahma,  
He that is the abode or resting place of all creatures,  
He that is the benefactor of those that are good and is free from the stain of falsehood,  
He whose prowess is incapable of being baffled,  
He that never casts His eye on such acts as are not sanctioned or approved by the scriptures,  
He that casts His eye on such acts as are sanctioned or approved by the scriptures, or  
He whose eye never winks or sleeps,  
He that wears the unfading garland of victory called Vijayanti,  
He that is the lord of speech and that is possessed of great liberality in so much that He rescued the lowest of the low and the vilest of the vile by granting them His grace,  
He that leads persons desirous of Emancipation to the foremost of all conditions, that is, Emancipation itself, or  
He that assumes the form of a mighty Fish and scudding through the vast expanse of water that covers the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety,  
He that is the leader of all creatures, or  
He that sports in the vast expanse of water which overwhelms all things at the time of universal dissolution,  
He whose words are the Veda and who rescued the Veda when it was submerged in the water at the universal dissolution,  
He that is the accomplisher of all functions in the universe,  
He that assumes the form of the wind (air) for making all living creatures act or exert themselves, or  
He whose motions are always beautiful, or  
He that wishes His creatures to glorify Him,  
He that is endued with a thousand heads,  
He that is the Soul of the universe and as such pervades all things,  
He that has a thousand eyes and a thousand legs,  
He that causes the wheel of the universe to revolve at His will,  
He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable,  
He that is concealed from the view of all persons that are attached to the world, or  
He that has covered the eyes of all persons with the bandage of nescience,  
He that grinds those that turn away from Him,

He that sets the days a-going in consequence of His being identical with the Sun,  
He that is the Destroyer of all-destroying Time itself, or  
He that conveys the libations poured into the sacred fire unto those for whom they  
are intended, or  
He that bears the universe, placing it on only a minute fraction of His body,  
He that has no beginning, or  
He that has no fixed habitation,  
He that upholds the Earth in space (in the form of Sesha), or  
He that rescues the Earth in the form of the mighty Boar, or supports it as a subtle  
pervader,  
He that is exceedingly inclined to grace, insomuch that He grants happiness to even  
foes like Sisupala,  
He that has been freed from the attributes of rajas (passion) and tamas (darkness)  
so that He is pure or stainless sattva by itself, or  
He that has obtained the fruition of all His wishes,  
He that supports the universe,  
He that feeds (enjoys) the universe,  
He that is displayed in infinite puissance,  
He that honours the deities, the pitris, and His own worshippers,  
He that is honoured or adored by those that are themselves honoured or adored by  
others, or  
He whose acts are all beautiful and enduring,  
He that accomplishes the purposes of others, or  
He that is the benefactor of others,  
He that withdraws all things (beings) unto Himself at the time of the universal  
dissolution, or  
He that destroys the foes of the deities or of His own worshippers,  
He that has the Waters for His home, or  
He that is the sole Refuge of all creatures, or  
He that destroys the ignorance of all creatures,  
He that is distinguished above all,  
He that cherishes the righteous,  
He that cleanses all the worlds,  
He that crowns with fruition the desires of all creatures,  
He whose wishes are always crowned with fruition,  
He that gives success to all, or  
He that bestows success upon those that solicit Him for it,  
He that presides over all sacred days, or  
He that overwhelms Indra himself with His own excellent attributes,  
He that showers all objects of desire upon His worshippers,  
He that walks over all the universe,  
He that offers the excellent flight of steps constituted by Righteousness (unto those  
that desire to ascend to the highest place),  
He that has Righteousness in His abdomen, or  
He that protects Indra even as a mother protects the child in her womb,

He that nurtures (aggrandizes) His worshippers,  
He that spreads Himself out for becoming the vast universe,  
He that is aloof from all things (though pervading them),  
He that is the receptacle (in the nature of the rivers joining the ocean) of srutis,  
He that is possessed of excellent arms (that is, arms capable of upholding the universe),  
He that is incapable of being borne by any creature,  
He that from whom arose the sound, called the Brahman (Veda),  
He that is the Lord of all lords of the universe,  
He that is the giver of wealth,  
He that dwells in His own puissance,  
He that is Multiform, or  
He that is of vast form,  
He that resides in the form of Sacrifice in all animals,  
He that causes all things to be displayed,  
He that is endued with great might, energy and splendour,  
He that displays Himself in visible forms to His worshippers,  
He that scorches the unrighteous with His burning energy,  
He that is enriched with the six-fold attributes (of affluence, etc),  
He that imparted the Veda to Brahma, or  
He that is indicated by the syllable AUM,  
He that is of the form of the samans, riks, and yajuses (of the Veda),  
He that soothes His worshippers burning with the afflictions of the world, like the rays of the moon cooling all living creatures of the world,  
He that is endued with blazing effulgence like the sun,  
He from whose mind has sprung the moon,  
He that blazes forth in His own effulgence,  
He that nourishes all creatures even like the luminary marked by the hare,  
He that is the Master of the deities,  
He that is the great medicine for the disease of worldly attachment,  
He that is the great causeway of the universe,  
He that is endued with knowledge and other attributes that are never futile, and with prowess that is incapable of being baffled,  
He that is solicited by all creatures at all times, that is, the past, the present and the future,  
He that rescues His worshippers by casting kind glances upon them,  
He that sanctifies even those that are sacred,  
He that merges the life-breath in the Soul, or  
He that assumes diverse forms for protecting both the emancipated and the un-emancipated,  
He that kills desires of those that are emancipated, or  
He that prevents evil desires from arising in the minds of His worshippers,  
He that is the Principle of kama (the principle of desire or lust),  
He that is the most agreeable,  
He that is desired by all creatures,

He that grants the fruition of all desires,  
 He that has the ability to accomplishing all acts,  
 He that sets the four yugas to begin their course,  
 He that is endued with the diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different yugas),  
 He that is the greatest of eaters (in consequence of His swallowing all things at the end of every kalpa),  
 He that is incapable of being seized (by those that are not His worshippers),  
 He that is manifest (being exceedingly vast),  
 He that subjugates thousands of foes (of the deities),  
 He that subjugates innumerable foes,  
 He that is desired (by even Brahma and Rudra), or  
 He that is adored in sacrifices,  
 He that is distinguished above all,  
 He that is desired by those that are endued with wisdom and righteousness,  
 He that has ornament of (peacock's) feathers on His headgear,  
 He that stupefies all creatures with His illusion,  
 He that showers His grace on all His worshippers,  
 He that kills the wrath of the righteous,  
 He that fills the unrighteous with wrath,  
 He that is the accomplisher of all acts,  
 He that holds the universe on His arms,  
 He that upholds the Earth,  
 He that transcends the six well-known modifications,  
 The modifications are inception in mother's womb, birth, growth, maturity, decline and dissolution.  
 He that is endued with great celebrity (in consequence of His feats),  
 He that causes all living creatures to live (in consequence of His being the all-pervading Soul),  
 He that gives life,  
 He that is the younger brother of Vasava (Indra) (in the form of Upendra or the dwarf),  
 He that is the receptacle of all the waters in the universe,  
 He that covers all creatures (in consequence of His being the material cause of everything),  
 He that is ever vigilant (being always above error),  
 He that is established in His own glory,  
 He that flows in the form of nectar, or  
 He that dries up all things,  
 He that upholds the path of righteousness,  
 He that bears the burden of the universe,  
 He that gives desirable boons unto those that solicit them,  
 He that causes the winds to blow,  
 He that is the son of Vasudeva, or  
 He that covers the universe with His illusions and sports in the midst of it,

He that is endued with extraordinary lustre,  
He that is the originating cause of the deities,  
He that pierces all hostile towns,  
He that transcends all sorrow and grief (resulting from infatuation, hunger, thirst, birth and death),  
He that leads us safely across the ocean of life or the world,  
He that dispels from the hearts of all His worshippers the fear of rebirth,  
He that is possessed of infinite courage and prowess,  
He that is an offspring of Sura's race,  
He that is the Master of all living creatures,  
He that is inclined to show His grace unto all,  
He that has come on earth for hundreds of times (for rescuing the good, destroying the wicked and establishing righteousness),  
He that holds a lotus in one of His hands,  
He whose eyes resemble the petals of the lotus,  
He from whose navel sprang the primeval lotus, or  
He that is seated upon a lotus,  
He that is endued with eyes resembling the petals of the lotus,  
He that is adored by worshippers as One seated within the lotus of their heart,  
He that assumes the form of embodied Jiva (through His own illusion),  
He that is endued with puissance of every kind,  
He that grows in the form of the five primal elements,  
He that is the Ancient Soul,  
He that is endued with vast eyes,  
He that has Garuda sitting on the standard of His car (vehicle),  
He that is incomparable,  
He that is the Sarabha (the lion-killing animal), or  
He that illumines the body-mind complex with consciousness,  
He that strikes the wicked with terror,  
He that knows everything that occurs in Time,  
He that accepts, in the forms of the deities, the butter poured into the sacrificial fire,  
He that is known by all kinds of evidence or proof,  
He upon whose breast sits Prosperity always,  
He that is victorious in every battle,  
He that is above (beyond) destruction,  
He that assumes a red form, or  
He that becomes wrathful unto the enemies of His worshippers,  
He that is an object of search with the righteous,  
He that is at the root of all things,  
He that has the mark of the string around his abdomen (for, Yasoda bound Him with a cord while He was Krisna),  
He that bears or forgives all injuries,  
He that upholds the Earth in the form of its mountains,  
He that is the foremost of all objects of worship,  
He that is endued with great speed,

He that swallows vast quantities of food,  
 He that caused the creation to start into life,  
 He that always agitates both Prakrti and Purusa,  
 He that shines with resplendence, or  
 He that sports in joy,  
 He that has puissance in his stomach,  
 He that is the Supreme Master of all,  
 He that is the Material, out of which the universe has been made,  
 He that is the cause or Agent, who has made the universe,  
 He that is independent of all things,  
 He that ordains variety in the universe,  
 He that is incapable of being comprehended,  
 He that renders Himself invisible by the screen of illusion,  
 He that is cit divested of all attributes,  
 He, on whom all things rest,  
 He in whom all things reside when the universal dissolution comes,  
 He that assigns the foremost place to those that worship Him,  
 He that is durable,  
 He that is endued with the highest puissance,  
 He that has been glorified in the Vedanta,  
 He that is contented,  
 He that is always full,  
 He whose glance is auspicious,  
 He that fills all yogis with delight,  
 He that is the end of all creatures (for, it is in Him that all things merge at the  
 universal dissolution),  
 He that is the faultless Path,  
 He that, in the form of Jiva, leads to Emancipation,  
 He that leads (Jiva to Emancipation),  
 He that has none to lead Him,  
 He that is endued with great might,  
 He that is the foremost of all beings possessed of might,  
 He that upholds,  
 He that is the foremost of all beings conversant with duty and religion,  
 He that joins, at the time of creation, the disunited elements for forming all objects,  
 He that resides in all bodies,  
 He that causes all creatures to act in the form of Kshetrajna,  
 He that creates all creatures after destroying them at the universal dissolution,  
 He unto whom every one bows with reverence,  
 He that is extended over the entire universe,  
 He that owns the primeval golden egg as His abdomen (as the female uterus)  
 whence everything proceeds,  
 He that destroys the foes of the deities,  
 He that overspreads all things (being the material cause whence they spring),  
 He that spreads sweet perfumes,

He that disregards the pleasures of the senses,  
 He that is identifiable with the seasons,  
 He at whose sight alone all worshippers succeed in obtaining the great object of their wish,  
 He that weakens all creatures,  
 He that dwells in the firmament of the heart, depending upon His own glory and puissance,  
 He that is capable of being known everywhere (in consequence of His omnipresence),  
 He that inspires everyone with dread,  
 He, in whom all creatures dwell,  
 He that is clever in accomplishing all acts,  
 He that constitutes the rest of all creatures (being, as He is, the embodiment of Emancipation), or  
 He that grants liberation to all beings as the ultimate end, at is endued with competence greater than that of other beings,  
 He, in whom the whole universe is spread out,  
 He that is Himself immobile and in whom all things rest for ever,  
 He that is an object of proof,  
 He that is the Indestructible and unchanging seed,  
 He that is sought by all (in consequence of His being happiness),  
 He that has no desire (in consequence of His desire having been gratified),  
 He that is the Great Cause (which covers the universe),  
 He that has all sorts of things to enjoy,  
 He that has great wealth wherewith to secure all objects of desire,  
 He that is above despair,  
 He that exists in the form of Renunciation,  
 He that is without birth,  
 He that is the stake, unto which Righteousness is tethered,  
 He that is the great embodiment of sacrifice,  
 He that is the nave of the starry-wheel that revolves in the firmament,  
 Visnu is supposed to be in the constellation called Sisumara or the Northern Bear. The stars, without changing their places per se, seem to revolve round this point, within  
 the constellation.  
 He that is the Moon among the constellations,  
 He that is competent to achieve every feat,  
 He that stays in His own self when all things disappear,  
 He that cherishes the desire for Creation,  
 He that is the embodiment of all sacrifices,  
 He that is adored in all sacrifices and religious rites,  
 He that is the most adorable of the deities present in the sacrifices that men perform,  
 He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance,

He that is adored by persons before they take any food,  
 In Hinduism, no one should worship the deities with a full stomach. One is to abstain  
 from every kind of food and drink if one is to worship the deities formally.  
 He that is the Refuge of those that seek emancipation,  
 He that beholds the acts and omissions of all creatures,  
 He who's Soul transcends all attributes,  
 He that is possessed of omniscience,  
 He that is identical with knowledge that is un-acquired, unlimited, and capable of  
 accomplishing everything,  
 He that is observant of excellent vows (chief amongst which is the granting of favour  
 unto one that solicits it with a pure heart),  
 He that has a face always full of delight,  
 He that is exceedingly subtle,  
 He that utters the most agreeable sounds (in the form of the Veda or as Krisna  
 playing on the lute),  
 He that gives happiness (to all His worshippers),  
 He that does good to others without expecting any return,  
 He that fills all creatures with delight,  
 He that has subdued wrath,  
 He that has mighty arms (so mighty that He had slain, as if in sport, the mightiest of  
 asuras),  
 He that tears those that are unrighteous,  
 He that causes those persons, who are destitute of knowledge of the soul, to be  
 steeped in the deep sleep of His illusion,  
 He that relies on Himself (being entirely independent of all persons and things),  
 He that overspreads the entire universe,  
 He that exists in infinite forms,  
 He that is engaged in vocations infinite in number,  
 He that lives in everything,  
 He that is full of affection towards all His worshippers,  
 He that is the universal father,  
 He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen,  
 He that is the Lord of all treasure,  
 He that is the protector of righteousness,  
 He that accomplishes all the duties of righteousness,  
 He that is the substratum of righteousness,  
 He that is the Existent for all time,  
 He that is the Non-existent (in the form of the universe, for the manifested universe  
 is the result of illusion),  
 He that is destructible (in the form of the universe),  
 He that is indestructible as cit,  
 He that is, in the form of Jiva, destitute of true knowledge,  
 He that is, in the form of the Sun, endued with a thousand rays,  
 He that ordains (even all such great and mighty creatures as Sesha, Garuda, etc),  
 He that has created all the Sastras,

He that exists, in the form of the Sun, as the centre of innumerable rays of light,  
He that dwells in all creatures,  
He that is possessed of great prowess,  
He that is the Master of even Yama and others of similar puissance,  
He that is the oldest of the deities (existing as He does from the beginning),  
He that exists in His own glory, casting off all conditions,  
He that is the Lord of even all the deities,  
He that is the ruler of even him that upholds the deities (that is, Indra),  
He that transcends birth and destruction,  
He that tended and protected kine (in the form of Krisna),  
He that nourishes all creatures,  
He that is approachable by knowledge alone,  
He that is Ancient,  
He that upholds the elements which constitute the body,  
He that enjoys and endures (weal and woe, in the form of Jiva),  
He that assumed the form of a vast Boar, or  
He that, in the form of Rama, was the lord of a large monkey hoard,  
He that gave plentiful presents unto all in a grand sacrifice performed by Him,  
He that drinks Soma in every sacrifice,  
He that drinks nectar,  
He that, in the form of Soma (Moon), nourishes all the herbs and plants,  
He that conquers foes in a trice when even they are infinite in number,  
He that is of universal form and is the foremost of all existent entities,  
He that is the chastiser,  
He that is victorious over all,  
He whose purposes are incapable of being baffled,  
He that deserves gifts,  
He that gives what His creatures do not have and who protects what they have,  
He that holds the life-breaths,  
He that beholds all His creatures as objects of direct vision, or  
He that never beholds anything beside His own Self,  
He that gives emancipation,  
He whose footsteps (three in number) covered Heaven, Earth and the Nether regions,  
He who is the receptacle of all the waters,  
He that transcends all space, time, and all things,  
He that lies on the vast expanse of waters after the universal dissolution,  
He that causes the destruction of all things,  
He that is without birth,  
He that is exceedingly adorable,  
He that appears in His own nature,  
He that has conquered all foes (in the form of wrath and other evil passions),  
He that delights those that meditate on Him,  
He that is joy,  
He that fills others with delight,

He that swells with all causes of delight,  
 He that has truth and other virtues for His indications,  
 He whose foot-steps are in the three worlds,  
 He that is the first of the Rishis (being conversant with the entire Veda), or  
 He that is identical with the preceptor Kapila,  
 He that is the knower of the Universe,  
 He that is Master of the Earth,  
 He that has feet,  
 He that is the guardian of the deities,  
 He that has large horns,  
 This is an allusion to the piscatorial form in which He saved Manu on the occasion of  
 the universal deluge by scudding through the waters with Manu's boat tied to His  
 horns.  
 He that exhausts all acts by causing their doers to enjoy or endure their fruits, or  
 He that grinds the Destroyer himself,  
 He that is the great Boar,  
 He that is understood or apprehended by the aid of the Vedanta,  
 He that has beautiful troops (in the form of His worshippers),  
 He that is adorned with golden armlets,  
 He that is concealed (being knowledge contained in the Upanisads only),  
 He that is deep (in knowledge and puissance),  
 He that is difficult of access,  
 He that transcends both word and thought,  
 He that is armed with the discus and the mace,  
 He that is the Ordainer,  
 He that is the Cause (in the form of helper of the universe),  
 He that has never been vanquished,  
 He that is the Island-born Krisna (Maharshi Vyasa),  
 He that is enduring (in consequence of His transcending decay), He that mows all  
 things and is Himself above deterioration,  
 He that is the Varuna (the deity of the waters),  
 He that is the son of Varuna (in the form of Vasista or Agastya),  
 He that is Immovable as a tree,  
 He that is displayed in His own true form in the lotus of the heart,  
 He that creates, preserves, and destroys by only a fiat of the mind,  
 He that is possessed of the six-fold attributes,  
 He that destroys the six-fold attributes (at the universal dissolution),  
 He that is felicity (in consequence of His swelling with all kinds of prosperity),  
 He that is adorned with the triumphal garland (called Vaijayanta),  
 He that is adorned with the plough (in allusion to His incarnation as Baladeva),  
 He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Bali),  
 He that is endued with effulgence like unto the sun's,  
 He that endures all pairs of opposites (such as heat and cold, pleasure and pain,  
 etc),  
 He that is the fore-most Refuge of all things,

He that is armed with the best of bows (called Saranga),  
 He that was divested of His battle-axe (by Rama of Bhrigu's race),  
 Rama of Bhrigu's race (Parasu-Rama) went to Mahadeva for acquiring the science  
 of arms. While dwelling in Siva's retreat, he had a quarrel with Kartikeya or Kumara,  
 the  
 son of Siva. Rama worsted his preceptor's son in battle, at which his preceptor,  
 gratified with him, made him a present of his own battle-axe, wherewith the  
 regenerate Rama  
 exterminated the Kshatriyas for twenty one times.  
 He that is fierce,  
 He that is the giver of all objects of desire,  
 He that is so tall as to touch the very heavens with his head (in allusion to the form  
 He assumed at Bali's sacrifice),  
 He whose vision extends over the entire universe,  
 He that is Vyasa (who compiled the Veda sakhas into different groups), or  
 He that is the Master of speech or all learning, or  
 He that has started into existence without the intervention of genital organs,  
 He that is hymned with the three (foremost samans),  
 Brihat, Radhantara and Vamadeva are the three samans (hymns) from Samaveda  
 collectively known as the Devavratam. The Lord is praised in these three samans.  
 He that is the singer of the samans,  
 He that is the Samaveda itself,  
 He that is the Extinction of all worldly attachments (in consequence of His being the  
 embodiment of Renunciation),  
 He that is the Medicine,  
 He that is the Physician (who applies the medicine),  
 He that has ordained the fourth or last mode (stage) of life called renunciation (for  
 enabling His creatures to attain to emancipation),  
 He that causes the passions of His worshippers to be quieted (with a view to give  
 them tranquility of soul),  
 He that is contented (in consequence of His utter dissociation with all worldly  
 objects),  
 He that is the Refuge of devotion and tranquility of Soul,  
 He that is possessed of beautiful limbs,  
 He that is the giver of tranquility of soul,  
 He that is the Creator,  
 He that sports in joy on the bosom of the Earth,  
 He that sleeps (in yoga) lying on the body of the prince of snakes, Sesha, after the  
 universal dissolution,  
 He that is the Benefactor of kine, or  
 He that took a human form for relieving the earth of the weight of its population,  
 He that is the Master of the universe,  
 He that is the Protector of the universe,  
 He that is endued with eyes like those of the bull,  
 He that cherishes righteousness with love,

He that is the un-returning hero,  
He whose soul has been withdrawn from all attachments,  
He that reduces, to a subtle form, the universe at the time of universal dissolution,  
He that does good to His afflicted worshippers,  
He whose name, as soon as heard, cleanses the hearer of all his sins,  
He that has the auspicious whorl on His breast,  
He that in whom dwells the goddess of Prosperity for ever,  
He that was chosen by Lakshmi (the goddess of Prosperity) as her Lord,  
He that is the foremost one of all beings endued with prosperity,  
He that gives prosperity unto His worshippers,  
He that is the Master of prosperity,  
He that always lives with those that are endued with prosperity,  
He that is the receptacle of all kinds of prosperity,  
He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness,  
He that holds the goddess of Prosperity on his bosom,  
He that bestows prosperity upon those that hear of, praise, and meditate on Him,  
He that is the embodiment of that condition, which represents the attainment of unattainable happiness,  
He that is possessed of every kind of beauty,  
He that is the Refuge of the three worlds,  
He that is possessed of beautiful eyes,  
He that is possessed of beautiful limbs,  
He that is possessed of a hundred sources of delight,  
He that represents the highest delight,  
He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits),  
He that has subjugated His mind,  
He whose soul is not swayed by any superior being,  
He that is always of generous acts,  
He whose doubts have all been dispelled (for, He is said to behold the whole universe as an amlaka in the His palm,  
He that transcends all creatures,  
He whose vision extends in all directions:  
He that has no Master,  
He that at all times transcends all changes,  
He that (in the form of Rama) had to lie down on that bare ground,  
He that adorns the Earth (by His incarnations),  
He that is puissance's self,  
He that transcends all grief,  
He that dispels the sorrow of all His worshippers as soon as they remember Him,  
He that is possessed of effulgence,  
He that is worshipped by all,  
He that is like the water-pot containing all things within Him,  
He that is of pure soul,

He that cleanses all as soon as they hear of Him,  
 He that is free and unrestrained,  
 He, whose car (vehicle) never turns away from battles,  
 He that is possessed of great wealth,  
 He whose prowess is incapable of being measured,  
 He that is the slayer of the asura named Kalanemi,  
 He that is the hero,  
 He that has taken birth in the clan of Sura (that is Krisna),  
 He that is the Lord of all the deities,  
 He that is the soul of the three worlds,  
 He that is the Master of the three worlds,  
 He that has the solar and lunar rays for his hair,  
 He that is the slayer of Kesi,  
 He that destroys all things (at the universal dissolution),  
 He that is the Deity, from whom the fruition of all desires is sought,  
 He that grants the wishes of all,  
 He that has desires (ever fulfilled),  
 He that has a handsome form,  
 He that is endued (endowed) with thorough knowledge of srutis and smritis,  
 He that is possessed of a form that is indescribable by attributes,  
 He whose brightest rays overwhelm heaven,  
 He that is all-pervasive, being eternal,  
 He that has no end,  
 He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest,  
 He that is the foremost object of silent recitation, of sacrifice, of Veda, and of all religious acts,  
 He that is the creator of penances and the like,  
 He that is of the form of the Brahman,  
 He that is the augments of penances,  
 He that is conversant with Brahma,  
 He that is of the form of brahmana,  
 He that has, for His limbs, him that is called Brahma,  
 He that knows all the Veda and everything in the universe,  
 He that is always fond of brahmanas, and of whom the brahmanas also are fond,  
 He whose footsteps cover vast areas,  
 He whose feats are mighty,  
 He that is possessed of vast energy,  
 He that is identical with Vasuki, the king of the snakes,  
 He that is the foremost of all sacrifices,  
 He that is Japa, the first of sacrifices,  
 He that is the foremost of all offerings made in sacrifices,  
 Many of these words beginning with Mahat represent Krisna's own words as spoken to Arjuna in Bhagavad-Gita such as, 'I am the foremost of sacrifices; I am the foremost

of sacrificers,' etc.

He that is hymned by all,

He that loves to be hymned (by his worshippers),

He that is Himself the hymns uttered by His worshippers,

He that is the very form of hymns,

He that is the very act of hymning,

He that is the person that hymns,

He that is fond of battling (with everything that is evil),

He that is full in every respect,

He that fills others with every kind of affluence,

He that destroys all sins as soon as He is remembered (hymned),

He whose acts are all righteous,

He that transcends all kinds of disease,

He that is endued with the speed of the mind,

He that is the creator and promulgator of all kinds of learning,

He whose vital seed is gold,

He that is giver of wealth (being identical with Kubera, the Lord of treasures),

He that takes away all the wealth of the asuras,

He that is the son of Vasudeva,

He, in whom all creatures dwell,

He whose mind dwells in all things, in thorough identity with them,

He that takes away the sins of all who seek refuge in Him,

He that is attainable by the righteous,

He whose acts are always good,

He that is the one entity in the universe,

He that displays Himself in diverse forms,

He that is the refuge of all those that are conversant with truth,

He that has the greatest of heroes for his troops,

This has reference to Hanuman and others among the apes that Rama led against Ravana.

He that is the foremost of the Yadavas,

He that is the abode of the righteous,

He that sports in joy (in the woods of Brinda) on the banks of Yamuna,

He in whom all created things dwell,

He that is the deity that overwhelms the universe with its Maya (illusion),

He in whom all foremost of beings become merged (when they achieve their emancipation),

He, whose hunger is never gratified,

He that humbles the pride of all,

He that fills the righteous with just pride,

He that swells with joy,

He that is incapable of being seized,

He that has never been vanquished,

He that is of universal form,

He that is of vast form,

He whose form blazes forth with energy and effulgence,  
 He that is without form (that is, Awareness),  
 He that is of diverse forms,  
 He that is un-manifest,  
 He that is of hundred (countless) forms,  
 He that is of hundred (countless) faces,  
 He that is One,  
 He that is many (through illusion),  
 He that is the sacrifice, in which Soma is offered,  
 He that is full of felicity,  
 He that forms the one grand topic of investigation,  
 He from whom is this all,  
 He that is called Tat,  
 He that is the highest Refuge,  
 He that confines Jiva within material causes,  
 He that is coveted by all,  
 He that took birth in the clan of Madhu,  
 He that is exceedingly affectionate towards His worshippers,  
 He that is of golden complexion,  
 He whose limbs are like gold (in hue),  
 He that is possessed of beautiful lips,  
 He whose person is decked with angadas made with sandal paste,  
 He that is the slayer of heroes (among asuras),  
 He that has no equal,  
 He that is like cipher,  
 This is in consequence of no attributes being affirmable of Him.  
 He that stands in need of no blessings (in view of His fullness),  
 He that never swerves from his own nature, puissance and knowledge,  
 He that is mobile in the form of wind,  
 He that never identifies Himself with anything that is Not-soul,  
 The Vedanta philosophy states that the universe consists of Soul and Not-soul, that is, matter. Jiva, when cased in matter or Not-soul, takes Not-soul for itself, in its ignorance. Until true knowledge is attained, the body is always mistaken for 'self'.  
 He that confers honours on His worshippers,  
 He that is honoured by all,  
 He that is the Lord of the three worlds,  
 He that upholds the three worlds,  
 He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises,  
 He that took birth in a sacrifice,  
 He that is worthy of the highest praise,  
 He whose intelligence and memory are never futile,  
 He that upholds the Earth,  
 He that pours forth heat in the form of the Sun,  
 He that is the bearer of great beauty of limbs,

He that is the foremost of all the bearers of weapons,  
 He that accepts the flowery and leafy offerings made to Him by His worshippers,  
 He that has subdued all His passions, and grinds all His foes,  
 He that has none to walk before Him,  
 He that has four horns,  
 He that is the elder brother of Gada,  
 He that has four forms,  
 The four forms relate to Vasudeva, Sankarshana, Pradyumna and Aniruddha.  
 He that has four arms,  
 He, from whom the four Purusas have sprung,  
 He that is the refuge of the four modes of life and the four orders of men,  
 The modes of life refer to the stages of life; the orders of men refer to their castes,  
 as stated in Dharma-Sastra.  
 He that is of four souls,  
 The reference is to mind, understanding, consciousness and memory.  
 He from who spring the four objects of life,  
 The reference is to righteousness, wealth, pleasure and emancipation,  
 He that is conversant with the four Vedas,  
 He that has displayed only a fraction of His puissance,  
 He that sets the wheel of the world to revolve round and round,  
 He whose soul is dissociated from all worldly attachments,  
 He that is incapable of being vanquished,  
 He that cannot be transcended,  
 He that is exceedingly difficult of being attained,  
 He that is difficult of being approached,  
 He that is difficult of access,  
 He that is difficult of being brought into the heart (even by yoga),  
 He that slays even the most powerful foes,  
 He that has beautiful limbs,  
 He that takes the essence of all things in the universe,  
 He that holds the most beautiful warp and woof,  
 The allegory is to the universe being a fabric woven by Visnu.  
 He that weaves with ever-extending warp and woof,  
 He whose acts are glorious as those of Indra,  
 He whose acts are great,  
 He that has no acts undone,  
 He that has composed all the Veda-sakhas and scriptures,  
 He whose birth is high,  
 He that is exceedingly handsome,  
 He whose heart is full of commiseration,  
 He that has precious gems in His navel,  
 He that has excellent knowledge for His eye,  
 He that is worthy of worship by Brahma and other foremost ones in the universe,  
 He that is giver of food,  
 He that assumed horns at the time of the universal dissolution,

He that has always subjugated His foes most wonderfully,  
 He that knows all things, or  
 He that is ever victorious over those that are of irresistible prowess,  
 He whose limbs are like gold,  
 He that is incapable of being agitated,  
 The reference is to no agitation to Visnu by wrath, aversion or any passion whatsoever.  
 He that is Master of all those who are masters of all speech and learning,  
 He that is the deepest lake,  
 He that is the deepest pit,  
 He that transcends the influence of Time,  
 He, in whom the primal elements are established,  
 He that gladdens the Earth,  
 He that grants boons which are as agreeable as the kunda flowers,  
 He that gave away the Earth unto Kasyapa (in His incarnation as Parasu-Rama),  
 He that extinguishes the three kinds of misery (as stated in the Sankhya philosophy), like a rain-charged cloud cooling the heat of the earth by its downpour,  
 He that cleanses all creatures,  
 He that has none to urge Him,  
 He that drank nectar,  
 He that has an undying body,  
 He that is possessed of omniscience,  
 He that has face and eyes turned towards every direction,  
 He that is easily won (with such gifts as flowers, leaves),  
 He that has performed excellent vows,  
 He that is crowned with success by Himself,  
 He that is victorious over all foes,  
 He that scorches all foes,  
 He that is ever-growing and tall banyan tree that overtops all others,  
 He that, in the form of food, nourishes all creatures,  
 He that is sacred fig tree, or  
 He that is not durable,  
 This is in consequence of His being all perishable forms in the universe even as He is all the imperishable forms that exist.  
 He that is the slayer of Chanura, the wrestler,  
 He that is endued with a thousand rays,  
 He that has seven tongues,  
 This has reference to the tongues of the forms of Kali, Karali, etc.  
 He that has seven flames,  
 This is in consequence of His being identical with the deity of Fire.  
 He that has seven horses for bearing His vehicle, or  
 He that owns the steed called Sapta,  
 He that is formless,  
 He that is sinless,  
 He that is inconceivable,

He that dispels all fears,  
 He that destroys all fears,  
 He that is extremely subtle,  
 He that is huge,  
 He that is consciousness (spirit), devoid of matter,  
 He that is gross,  
 He that is emaciated,  
 He that is adipose,  
 He that is endued with attributes,  
 He that transcends all attributes,  
 He that is unseizable,  
 He that suffers Himself to be easily seized (by His worshippers),  
 He that has an excellent face,  
 He that has for His descendents the people of all the regions of the world,  
 He that extends the creation consisting of the five-fold primal elements,  
 He that bears heavy weights (in the form of Ananta),  
 He that has been declared by the Veda,  
 He that is devoted to yoga,  
 He that is the lord of all yogis,  
 He that is the giver of all wishes,  
 He that affords an asylum to those that seek it,  
 He that sets yogis to practise yoga after their return to life upon the conclusion of their life of felicity in heaven,  
 He that invests yogis with puissance even after the exhaustion of their merits,  
 He that has goodly leaves,  
 This has reference to the Sakhas or Schhandas of the Vedas, Himself being the Tree of the Creation.  
 He that causes the winds to blow,  
 He that is armed with the bow (in the form of Rama),  
 He that is conversant with the science of arms,  
 He that is the rod of chastisement,  
 He that is chastiser,  
 He that executes all sentences of chastisement,  
 He that has never been vanquished,  
 He that is competent in all acts,  
 He that sets all persons to their respective duties,  
 He that has none to set Him to any work,  
 He that has no Yama to slay Him,  
 He that is endued with heroism and prowess,  
 He that has the attribute of sattva (goodness),  
 He that is identical with Truth,  
 He that is devoted to Truth and Righteousness,  
 He that is sought by those who are resolved to achieve emancipation, or  
 He towards whom the universe proceeds when the dissolution comes,  
 He that deserves to have all objects which His worshippers present unto Him,

He that is worthy of being adored (with hymns, flowers and other offerings of reverence),  
He that does good to all,  
He that enhances the delights of all,  
He whose track is through the firmament,  
He that blazes forth in His own effulgence,  
He that is endued with great beauty,  
He that eats the offerings made on the sacrificial fire,  
He that dwells everywhere and is endued with supreme puissance,  
He that sucks the moisture of the earth in the form of the sun,  
He that has diverse desires,  
He that brings forth all things,  
He that is the parent of the universe,  
He that has the Sun for His eye,  
He that is Infinite,  
He that accepts all sacrificial offerings,  
He that enjoys Prakrti in the form of Mind,  
He that is giver of felicity,  
He that has taken repeated births (for the protection of righteousness and the righteous),  
He that is the First-born of all existent things,  
He that transcends despair (in consequence of the fruition of all His wishes),  
He that forgives the righteous when they trip,  
He that is the foundation, upon which the universe rests,  
He that is the most wonderful,  
He that is existent from the beginning of Time (eternal),  
He that has existed from before the birth of Brahma and others,  
He that is of tawny hue, or  
He that discovers or illumines all existing things by His rays,  
He that assumed the form of the great Boar,  
He that exists even when all things are dissolved,  
He that is the giver of all blessings,  
He that creates blessings,  
He that is identifiable with all blessings,  
He that enjoys blessings,  
He that is able to scatter blessings,  
He that is without wrath,  
He that lies ensconced in folds (in the form of Sesha), or  
He that is adorned with ear-rings,  
He that is armed with the discuss,  
He that is endued with great prowess,  
He whose sway is regulated by the high precepts of the srutis and the smritis,  
He that is incapable of being described by the aid of speech,  
He whom the Vedantins have striven to express with the aid of speech,  
He that is the dew which cools those who are afflicted with the three kinds of grief,

He that lives in all bodies, endued with the capacity of dispelling darkness,  
He that is divested of wrath,  
He that is well-skilled in accomplishing all acts by thought, word and deed,  
He that can accomplish all acts within the shortest period of time,  
He that destroys the wicked,  
He that is the foremost of all forgiving persons,  
He that is the foremost of all persons endued with knowledge,  
He that transcends all fear,  
He whose names and feats, heard and recited, lead to righteousness and merit,  
He that rescues the righteous from the tempestuous ocean of the world,  
He that destroys the wicked,  
He that is Righteousness,  
He that dispels all evil dreams,  
He that destroys all bad paths while leading His worshippers to the good path of emancipation,  
He that protects the universe by staying in the attribute of sattva,  
He that walks along the good path,  
He that is Life,  
He that exists overspreading the universe,  
He that is of infinite forms,  
He that is endued with infinite prosperity,  
He that has subdued wrath,  
He that destroys the fears of the righteous,  
He that gives just fruits, on every side, to sentient beings according to their thoughts and acts,  
He that is immeasurable Soul,  
He that bestows diverse kinds of fruits on deserving persons for their diverse acts,  
He that sets diverse commands (on gods and men),  
He that attaches to every act its proper fruit,  
He that has no beginning,  
He that is the receptacle of all causes, as well as of the earth,  
He that has the goddess of Prosperity ever by his side,  
He that is the foremost of all heroes,  
He that is adorned with beautiful armlets,  
He that produces all creatures,  
He that is the original cause of the birth of all creatures,  
He that is the terror of all the wicked asuras,  
He that is endowed with terrible prowess,  
He that is the receptacle and abode of the five primal elements,  
He that gulps down His throat all creatures at the time of the universal dissolution,  
He that smiles in the form of flowers,  
He that is always wakeful,  
He that stays at the head of all creatures,  
He whose conduct consists of those acts which the righteous do,  
He that revives the dead (such as Parikshit),

He that is the initial syllable Aum,  
He that has ordained all righteous acts,  
He that displays the truth about the Supreme Soul,  
He that is the abode of the five life-breaths and the senses,  
He that is the food which supports the life of living creatures,  
He that causes all living creatures to live with the aid of the life-breath called prana,  
He that is the great topic of every system of philosophy,  
He that is the One Soul in the universe,  
He that transcends birth, decrepitude and death,  
He that rescues the universe in consequence of the sacred syllables Bhuh, Bhuvah,  
Suvah and the others with which homa offerings are made,  
He that is the great rescuer,  
He that is the sire of all,  
He that is the sire of even Brahma,  
He that is of the form of Sacrifice,  
He that is the Lord of all sacrifices,  
This is an allegory to Visnu being the great deity that is adored in all sacrifices.  
He that is the sacrificer,  
He that has sacrifices for his limbs,  
He that upholds all sacrifices,  
He that protects sacrifices,  
He that has created sacrifices,  
He that is the foremost of all performers of sacrifices,  
He that enjoys the rewards of all sacrifices,  
He that causes the accomplishment of all sacrifices,  
He that completes all sacrifices by accepting the full libation at the end,  
He that is identical with such sacrifices as are performed without desire of fruit,  
He that is the food which sustains all living creatures,  
He that is also the consumer of that food,  
He that is Himself the cause of His existence,  
He that is self-born,  
He that penetrated through the solid earth,  
He that sings the samans,  
He that is the delighter of Devaki,  
He that is the creator of all,  
He that is the lord of the Earth,  
He that is the destroyer of the sins of His worshippers,  
He that bears the conch (Panchajanya) in His hand,  
He that bears the sword of knowledge and spiritual illumination,  
He that sets the cycle of the yugas to revolve without end,  
He that invests Himself with consciousness and senses,  
He that is endued with the mace of the most solid understanding,  
He that is armed with a circular wheel,  
He that is incapable of being agitated,  
He that is armed with all kinds of weapons,

Aum! Salutations to Him!

Bhishma said:

Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Kesava whose glory should always be sung.....

The man who hymns the praises of that foremost of beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties.

That mortal who takes refuge in Vasudeva, and who becomes devoted to Him, becomes freed of all sins and attains to the eternal Brahman.

That man who, with devotion and faith, recites this hymn succeeds in acquiring felicity of soul, forgiveness of disposition, prosperity, intelligence, memory and fame.

Those persons that worship and adore the Lord of the universe, the Deity that is unborn and possessed of blazing effulgence, who is the source or cause of the universe,

who knows no change or deterioration have never to meet with any discomfiture.

3

4

Bhishma-Gita | Index | Hymn to Vasudeva

Hymn to Vasudeva

3

Sanjaya said

Listen, O king, with attention, and having listened, let it go to thy heart. Nothing (in this world) is the result of incantation, nothing the result of illusion of any king.....

Listen again, O King, to what you have asked me, that is, the true cause, O chief of the Bharatas, of the victory of the Pandavas! I will tell you what I have heard, O chastiser

of foes. Duryodhana had asked the grandsire this very question. Beholding his brothers, all mighty car-warriors, vanquished in battle, your son Duryodhana, O Kaurava, with

heart confounded with grief, repairing with humility during the night to the grandsire possessed of great wisdom, asked him this question. Listen to me, O monarch, about it

all!

Duryodhana said:

Drona and you, Salya, Kripa, Drona's son, Kritavarman the son of Hridika, Sudakshina the ruler of the Kamvojas, Bhurisravas, Vikarna, and Bhagadatta, of exceeding

pro prowess, are all regarded as mighty car-warriors. All of these, again, are high-born, and prepared to throw away their lives in battle. It is my opinion that these are a

match,  
 for even the three worlds (united together) cannot bear your prowess. A doubt has arisen in my mind. Explain it to me who enquires of you. Who it is, relying on whom the Pandavas are vanquishing us repeatedly?

Bhishma said:

Listen, O King, to the words that I will speak unto you, O you of Kuru's race! Frequently were you addressed by me to the same effect, but you did not do what I had

said. Let peace be made with the Pandavas, O best of the Bharatas! I regard this to be beneficial both to the world and you, O Lord!

Enjoy this earth, O King, with your brothers and be happy, gratifying all your well-wishers and delighting your kinsfolk. Although I had cried myself hoarse before, you did not

listen to me, O Sire! You had always disregarded the sons of Pandu. The effect of all that has now overtaken you! Listen also, O King, from me as I speak of it, O Lord, to

the reason why the Pandavas, whose achievements tire them not, are un-slayable.

There is not, was not, will not be, the being in all the worlds who would or will be able to vanquish the sons of Pandu who are all protected by the wielder of Saranga.

Listen

truly, O you that are conversant with morality, to that ancient history which was recited to me by sages of souls under control.

In days of yore, all the celestials and the Rishis, united together, waited reverentially on the Grandsire (Brahma) upon the mountains of Gandhamadana. And the Lord of all

creatures, seated at his ease in their midst, beheld an excellent car stationed in the firmament, blazing with effulgence. Having ascertained (everything about it) by meditation, joining his hands with restrained heart, Brahma, with delighted soul, made his salutations to the highest Divine Being. And the Rishis and the celestials, beholding in the firmament (the form thus) displayed, all stood up with joined hands, their eyes fixed on that wonder of wonders.

Worshipping Him duly, Brahma, the foremost of all conversant with the Brahman, the Creator of the universe, acquainted with the highest morality, uttered these high words:

Aum!

Thou art the Glory of the universe for Thy form,

Thou art the Lord of the universe,

Thou whose protection extends through the whole universe,

Thou that has the universe for Thy work,

Thou that has Thy soul under control,

Thou art the Supreme Master of the universe,

Thou art Vasudeva. Therefore, I seek refuge in Thee that art the soul of Yoga and

the highest Divinity.

Victory to Thee that art the Supreme God of the universe,

Victory to Thee that art ever employed in the good of the worlds, Victory to Thee that art the Lord of Yoga,

Having the lotus springing from Thy navel, and having large expansive eyes, victory to Thee that art Lord of lords of the universe,

O Lord of the past, the present and the future,

Victory to Thee that art the embodiment of gentleness,

Victory to Thee that art the Sun of suns, and

Thee that art the receptacle of untold attributes,

Victory to Thee that art the refuge of all things,

Thou art Narayana.

Thou art incapable of being understood.

Victory to Thee that art the wielder of the bow called Saranga, Victory to Thee that art endued with every attribute,

O Thou that hast the universe for Thy form,

O Thou that art ever hale,

O Lord of the Universe,

O Thou of mighty arms,

Victory to Thee that art always ready for benefiting the worlds,

O great Snake!

O huge Boar!

O first Cause!

O Thou of tawny locks, victory to Thee that art Almighty.

O Thou of yellow robes,

O Lord of the cardinal, and the subsidiary points of the compass, O Thou that hast the universe for Thy abode,

O Thou that art Infinite,

O Thou that hast no decay,

O Thou that art the Manifest,

O Thou that art the Un-manifest,

O Thou that art the immeasurable Space,

O Thou that hast all thy senses under control,

O Thou that always achievest what is good,

O Thou that art immeasurable,

O Thou that alone knowest Thy own nature,

Victory to Thee that art deep,

O Thou that art the giver of all wishes,

O Thou that art without end,

O Thou that art known as the Brahman,

O Thou that art Eternal,

O Thou that art the Creator of all creatures,

O Thou that art ever successful,

O Thou whose acts always display wisdom,

O Thou that art conversant with morality,

O Thou that givest victory,  
 O Thou of mysterious Self,  
 O Thou that art the Soul of all Yoga,  
 O Thou that art the Cause of everything that hath sprung into existence,  
 O Thou that art the knowledge of the selves of all beings,  
 O Lord of the worlds! Victory to Thee that art the creator of all beings!  
 O Thou that hath Thyself for Thy origin,  
 O Thou that art highly blessed,  
 O Thou that art the Destroyer of everything,  
 O Thou that art the inspirer of all mental thoughts,  
 Victory to Thee that art dear to all conversant with the Brahman,  
 O Thou that art busy in creation and destruction,  
 O Controller of all wishes,  
 O Supreme Lore,  
 O Thou that art the Cause of Amrita,  
 O Thou that art All-existent,  
 O Thou that art the first that appears at the end of the Yuga,  
 O Thou that art the giver of victory,  
 O Divine Lord of the lord of all creatures,  
 O Thou that hast the lotus springing from thy navel,  
 O Thou of mighty strength,  
 O Thou that art sprung from Thyself,  
 O Thou that art the great elements in their primeval state,  
 O Thou that art the soul of all (religious) rites,  
 Victory to Thee that givest all.

The goddess Earth represents Thy two feet, the cardinal and the subsidiary directions Thy arms, and the heavens Thy head. I am Thy form, the celestials constitute Thy

limbs, and the Sun and the Moon are Thy two eyes. Ascetic austerities and Truth born of morality and (religious) rites constitute Thy strength. Fire is Thy energy, the wind is

Thy breath, and the waters have sprung from Thy sweat. The twins Aswins constitute Thy ears, and the goddess Saraswati is Thy tongue. The Vedas are Thy Knowledge,

and upon Thee rests this Universe.

O Lord of Yoga and Yogis! We do not know Thy extent, Thy measure, Thy energy, Thy prowess, Thy might and Thy origin.

O God! O Visnu! Filled with devotion in Thee, and depending upon Thee with vows and observances, we ever worship Thee as the highest Lord, the God of gods. The Rishis,

the gods, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas, the Pisachas, human beings, beasts, birds and reptiles were all created by me on earth through

Thy grace.

O Thou having the lotus springing from Thy navel,

O Thou of large expansive eyes,  
 O Krisna,  
 O Dispeller of all woe,  
 Thou art the Refuge of all creatures, and  
 Thou art their Guide,  
 Thou hast the universe for Thy mouth,  
 Through Thy grace, O Lord of the gods, the gods are ever happy.  
 Through Thy grace the Earth hath always been freed from terrors.  
 Therefore, O Thou of large eyes, take birth in the race of Yadu. For the sake of  
 establishing righteousness, for slaying the sons of Diti and for upholding the  
 universe do what

I have said.

O Lord! O Vasudeva! That which is Thy supreme mystery, that, O Lord, has been  
 sung by me through Thy grace.

Having created the divine Sankarshana out of Thy own Self by Thyself, Thou didst  
 then, O Krisna, create Thyself as Pradyumna born of Thyself. From Pradyumna  
 Thou didst

then create Aniruddha who is known as the eternal Visnu. And it was Aniruddha who  
 created me as Brahma, the upholder of the Universe. Created out of Vasudeva's  
 Essence, I have, therefore, been created by Thee.

Dividing Thyself into portions, take birth, O Lord, among human beings. And  
 slaughtering the asuras there for happiness of all the worlds, and establishing  
 righteousness,

and winning renown, Thou wilt again truly attain to Yoga (Divinity).

The regenerate Rishis on earth and the gods, O Thou of infinite prowess, devoted to  
 Thee, sing of Thy wondrous Self, under those names that belong to Thee.

O Thou of excellent arms! All classes of creatures rest on Thee, having taken refuge  
 in Thee, Thou being the giver of boons. The regenerate ones sing of Thee as the  
 world's

bridge, having no beginning, middle and end, and as possessed of unlimited Yoga.

Bhishma said:

Then that illustrious Deity, the Lord of the worlds, replied unto Brahma in a soft deep  
 voice, saying:

Through Yoga, O sire, all that is wished by thee is known to me. It will be even as  
 thou wishest.

And saying this, He disappeared then and there.

Then the gods, Rishis and the Gandharvas, filled with great wonder and curiosity, all  
 asked the Grandsire, saying:

Who is that One, O Lord, that was worshipped by thy illustrious self with such  
 humility, and praised in such high words? We desire to hear.

Thus addressed, the illustrious Grandsire replied unto saying:

He who is called TAT,

He who is Supreme,

He who is existent at present and who will be for all time,

He who is the highest Self,  
 He who is the Soul of beings, and  
 He who is the great Lord,  
 I was talking with His ever-cheerful Self, ye bulls among gods.  
 The Lord of the universe was solicited by me, for the good of the universe, to take  
 His birth among mankind in the family of Vasudeva. I said unto Him, 'for the  
 slaughter of  
 the asuras, take Thy birth in the world of men. Those daityas and rakshasas, of  
 fierce form and great strength that were slain in battle, have been born among men.  
 Indeed,  
 the illustrious and mighty Lore, taking birth in the human womb, will live on the earth,  
 accompanied by Nara. Those ancient and the best of Rishis, that is, Nara and  
 Narayana, when born together in the world of men, will not be known (as such) by  
 fools.  
 He, from whose Self, I, Brahma, the lord of the whole universe, have sprung, that  
 Vasudeva, that Supreme God of all the worlds, is worthy of your adoration. Endued  
 with  
 great energy, and bearing the conch, the discus and the mace, he should never be  
 disregarded as a man, ye best of deities.  
 He is the Supreme Mystery, the Supreme Refuge, the Supreme Brahman and the  
 Supreme Glory. He is without decay, Un-manifest, and Eternal. He it is who hath  
 been  
 sung as Purusa, though none can comprehend Him. The divine Artificer hath sung  
 of Him as the Supreme Energy, the Supreme Felicity and the Supreme Truth.  
 Therefore,  
 the Lord Vasudeva of immeasurable prowess should never be disregarded as a  
 man, by all the asuras and the gods with Indra at their head.  
 That person of foolish understanding is called a wretch, who, from disregard,  
 speaketh of Hrishikesa as only a man. People speak of Him as one labouring under  
 darkness  
 who disregardeth Vasudeva, that Yogi of illustrious Soul, for his entering into a  
 human form. People speak of Him as one labouring under darkness, who knoweth  
 not that  
 Divine personage, that Soul of the mobile and the immobile creation, that One  
 bearing the auspicious wheel (on his breast), that One of dazzling effulgence, that  
 One from  
 whose navel hath sprung the (primeval) lotus.  
 He, who disregardeth that wearer of the diadem and the Kaustubha gem, that  
 dispeller of fears of His friends, that high-souled One, sinketh in this darkness.  
 Having known  
 all these truths duly, that Lord of the worlds, that is, Vasudeva, should be adored by  
 every one, ye the best of gods.

Bhishma continued:

Having said these words unto those gods and Rishis in days of yore, the illustrious

Grandsire, dismissing them all, repaired to his own abode. And the gods and the Gandharvas, and the munis and the apsaras also, having listened to those words spoken by Brahma, were filled with delight and repaired to heaven. Even this was heard by

me, O sire, from Rishis of cultured souls, talking in their assembly, of Vasudeva, that ancient One.

O thou that art well-versed in scriptures, I heard this from Rama, the son of Jamadagni, Markandeya of great wisdom, Vyasa and Narada also. Having learnt all this and

heard of the illustrious Vasudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master, from who hath sprung Brahma himself, the Father of the

universe, why should not that Vasudeva be adored and worshipped by men?

Forbidden wert thou before, O sire, by sages of cultured souls (who said unto thee) 'never go to war with that Vasudeva armed with bow, as also with the Pandavas'.

This,

from folly, thou couldst not apprehend. I regard thee, therefore, as a wicked rakshasa. Thou art, besides, enveloped in darkness.

It is for this, O King, that I say unto thee that this One is Eternal and Unfading, Pervading the whole universe, Unchanging, the Ruler, Creator and Upholder of all, and the

truly Existent. He it is who upholdeth the three worlds. He is the Supreme Lord of all mobile and immobile creatures, He is the great Master, He is Warrior, He is Victory, He

is Victor, and He is the Lord of all nature. O King, He is full of goodness and divested of all the qualities of darkness and passion.

There, where Krisna is, righteousness is; and there is victory where righteousness is. It is by the Yoga of His Supreme Excellence and the Yoga of His Self that the sons of

Pandu, O King, are supported. Victory, therefore, will surely be theirs.

He it is that always imparteth to the Pandavas the understanding endued with righteousness, and strength in battle; and He it is that always protecteth them from danger.

He is the Eternal God, pervading all beings, and ever blessed.

He, of whom thou hadst asked me, is known by the name of Vasudeva. He it is whom brahmanas, kshatriyas, vaisyas and sudras, having distinctive features of their own,

humbly serve and worship with restrained hearts, while performing their own duties.

He it is who, towards the close of the Dwapara-yuga and the beginning of the Kali - yuga,

is sung of, with Sankarshana, by believers with devotion. It is that Vasudeva that createth yuga after yuga, the worlds of the gods and the mortals, all cities girt by the sea,

and the region of human habitation.

Duryodhana said:

In all the worlds, Vasudeva is spoken of as the Supreme Being. I desire, O grandsire, to know His origin and glory.

Bhishma said:

Vasudeva is the Supreme Being. He is the God of all gods. None superior to him of eyes like lotus-petals is to be seen, O bull of Bharata's race!

Markandeya speaketh of Govinda as the most Wonderful and the most High, as the All-being, as the All-soul, as the Highest soul, and as the Supreme Being. Water, Air and Fire were created by Him. That Divine Master and Lord of all the worlds created this Earth. That Supreme Being of illustrious Soul laid himself down on the waters.

And

that Divine Being, made up of all kinds of energy, slept thereon in Yoga.

From His mouth, He created Fire; and from His breath, the Wind. Of unfading glory, He created from His mouth Speech and the Vedas. It is thus that He created first the worlds, and also the gods along with the diverse classes of Rishis. And He created decay and death also of all creatures, as well as birth and growth.

He is Righteousness and of righteous soul. He is the giver of boons and the giver of all (our) wishes. He is the Actor and Action, and He is Himself the Divine Master. He first

made the past, the present and the future; He is the Creator of the universe. He is of illustrious Soul; He is the Master possessed of unfading glory.

He created Sankarshana, the first-born of all creatures. He created the divine Sesha who is known as Ananta and who upholdeth all creatures and the earth with its mountains. Of Supreme Energy, He it is whom the regenerate ones know by yoga-meditation.

Sprung from the secretions of his ear, the great asura known by the name Madhu, fierce and of fierce deeds, entertaining a fierce intent and about to destroy Brahma, was

slain by that Supreme Being. O sire! In consequence of Madhu's slaughter, the gods, the danavas, the human beings and the Rishis call Janardana, the slayer of Madhu.

He is the great Boar. He is the great Lion. And He is the three-stepped Lord. He is the mother and the father of all living creatures. There never was, nor be, any superior to

Him of eyes like lotus-petals.

From His mouth, He created the brahmanas, from His two arms the kshatriyas, from His thighs the vaisyas and from His feet the sudras. One, waiting dutifully on Him, observant of vows with ascetic austerities on days of the full-moon and the new-moon, is sure to obtain the Divine Kesava, that Refuge of all embodied creatures, that

Essence of the Brahman and of Yoga.

Kesava is the higher Energy, the Grandsire of all the worlds. Him O King, the sages call Hrishikesa (the lord of the senses). He, should all know, is the Preceptor, the Father and the Master.

Inexhaustible regions (of blessedness) are won by him with whom Krisna is gratified. He who, in a place of fear, seeketh the protection of Kesava, and he who frequently readeth this description, becometh happy and endued with prosperity. Those men who attain to Krisna are never beguiled. Janardana always saveth those that are sunk in great terrors. Knowing this truly, O Bharata, Yudhishtira, with his whole soul, O King, hath sought the shelter of the highly blessed Kesava, the Lord of Yoga, and the Lord of the Earth.

Bhishma continued:

Hear from me, O King, this hymn that was uttered by Brahma himself. This hymn was, in days of yore, communicated by regenerate Rishis and the gods (to men) on earth.

Narada described Him as the Master and the Lord of the God of gods, and all the Sadhyas and the celestials, and as one acquainted with the nature of the Creator of the worlds.

Markandeya spoke of Him as the Past, the Present and the Future, the Sacrifice of sacrifices and the Austerity of austerities.

The illustrious Bhrigu said of Him that 'Thou art the God of the gods, and that Thine is the ancient form of Visnu'.

Dwaipayana said of Him that 'Thou art Vasudeva of the Vasus, the establisher of Sakra and the God of gods and all creatures'.

In days of yore, on the occasion of procreating creatures, the sages spoke of Him as Daksha, the Father of Creation.

Angiras said that 'Thou art the Creator of all beings'.

Devala said of Him that the 'Un-manifest is all Thy body, and the Manifest is in Thy mind, and that the gods are all the result of Thy breath. With Thy head is pervaded the

heavens, and Thy two arms support the earth. In Thy stomach are the three worlds, and Thou art the Eternal Being'.

Men exalted by asceticism know Him thus: 'Thou art the Sat of Sat, with Rishis gratified with sight of Self. With royal sages of liberal minds, never retreating from battle, and

having morality for their highest end, Thou, O slayer of Madhu, art, the sole refuse'.

Even thus is that illustrious and Supreme Being, Hari, adored and worshipped by Sanatkumara and other ascetics endued with yoga. The truth about Kesava, O sire, is now

narrated to thee, both in brief and in detail. Turn thy heart in love to Kesava.

Sanjaya continued:

Hearing this sacred story, thy son, O great King, began to regard highly both Kesava and these mighty car-warriors, that is, the sons of Pandu. Then, O Monarch, Bhishma,

the son of Santanu, once more addressed thy son, saying:

Thou hast now heard truly, O King, about the glory of the high-souled Kesava and of Nara, about which thou hadst asked me. Thou hast also heard about the object for which both Nara and Narayana have taken their births among men. Thou hast also been told the reason why those heroes are invincible and have never been vanquished in

battle, and why also, O King, the sons of Pandu are incapable of being slain in battle, by anybody.

Krisna beareth great love for the illustrious sons of Pandu. It is for this, O King of kings, that I say, 'let peace be made with the Pandavas.' Restraining thy passions, enjoy

thou the earth with thy mighty brothers (around thee). By disregarding the divine Nara and Narayana, thou shalt certainly be destroyed.

Having said these words, thy sire became silent, O Monarch, and dismissing the King, entered his tent. And the King also came back to his (own) tent, having worshipped

the illustrious grandsire. And then, O bull of Bharata's race, he laid himself down on his white bed for passing the night in sleep.