

# VISHNU SAHASRANAMAM

## (The Thousand Rays of The Lord)

108 Stanzas

Translated by Kulapathi Ekkirala Krishnamacharya

Excerpted and updated from

[https://worldteachertrust.org/\\_media/pdf/en/ek/vishnu\\_sahasranamam.pdf](https://worldteachertrust.org/_media/pdf/en/ek/vishnu_sahasranamam.pdf)

### **Stanza 1.**

The whole universe is a form of Vishnu, the Lord of pervasion. He is the Lord who makes himself live as the universe. He is the past, future, and present. He is the Lord Executive and the Maker of beings. He, being the soul and spirit of beings, maintains them. He is the one who conceives the beings.

### **Stanza 2.**

He is the purified soul. He is the Supreme soul. He is the Highest path, and also the goal of the liberated ones. The Lord is the unspendable glory (*that fills the universe*). He is the spiritual man, the onlooker, and the witness (*of all the incidents of this creation*). Also, He is verily the Knower of the field of action, thought, and realization. He is the one who stands beyond dissolution and disintegration.

### **Stanza 3.**

He is synthesis and the foremost leader among those who know synthesis. He is the primordial substance, as well as the Lord of persons. He is the one who wears the body of man-lion. He is the Lord of splendor, who grows the worlds as his hair. He is the first person among the three layers of personality.

### **Stanza 4.**

Invoke Him as all and everything: as Shiva, the Lord of auspiciousness; stable as a rock, the origin of all beings, and as the unspendable hidden treasure and contribution of all. He is the Lord of occurrence, the source and the goal of imagination, the one who maintains all. He is the Lord of emanation, and the Lord of all and everything, as well as the Lord of splendors.

### **Stanza 5.**

Invoke the Lord as self-born, born out of peace, and the one who manifests through peace, as peace; the son of Aditi, and the one who has eyes resembling the tender petals of white lotus; the great sound of the universe; as the One who has neither

beginning nor ending. He is the Creator of the arrangement of things. He is the Creator Himself, and the Lord of the Creator.

**Stanza 6.**

Invoke the Lord as the one beyond measure, the Lord of the heart, and whose navel is embellished with a lotus. He is the Lord Executive among the Devas, the great Architect of the Universe, the King of time and races, and the artificer of forms. He is also the stablest of all those who are stable, and the oldest of all.

**Stanza 7.**

Invoke the Lord as beyond comprehension and as eternal, the impregnable darkness (*mystery*). He is the one with red eyes, and he is all-resistant. He is well-formed into the various manifestations, and has three names. He is the path of light, and the purity of all pure things. He is the highest concept of auspiciousness.

**Stanza 8.**

Invoke the Lord as the most high, as the life-giver and the life; as the eldest and the choicest of the whole creation; as the progenitor, the golden egg, and the center, as well as the womb of the earth; as the husband of the wealth goddess, and the one who crushed the demon Madhu.

**Stanza 9.**

Invoke the Lord as the Lord of the individual, and as the one who overtakes by valor; the one who has a bow, and is resourceful; who has a peculiar succession of things, and who crosses over things. He is the highest, who cannot be frightened. He is the faithful one, the accomplished, and the spirited one.

**Stanza 10.**

Invoke the Lord as the lord of devas; the sense of refuge and forbearance; also as the sperm of the universe and the one who makes beings born, as the day, the year, and the serpent of time; as the object of faith and the vision of all and everyone.

**Stanza 11.**

Invoke the Lord as the unborn, the Lord of all, as the accomplished and the accomplishment; as the beginning of all and everything; as the one without a slip or fall. Also, invoke the Lord as the one who showers and reabsorbs, as the soul with the spirit immeasurable, and the one who causes the evolution, through the synthesis of all planes of existence.

**Stanza 12.**

Invoke the Lord as the wealth of the creation, the mind after wealth, as the truth which is the law of existence, as the spirit acting as equilibrium, and the one who is well-measured by the well-behaved ones. He is equal to all. He has nothing of his creation existing in vain. He has eyes resembling the petals of a lotus. He is the act of showering, and the very form of showering.

**Stanza 13.**

Invoke the Lord as the form of Rudra, as having many heads, manifesting as the pattern of variegated colors. He is the birthplace of the whole universe, and the whole universe is his birthplace. He listens to only clean things. He is immortal, eternal, and unchanging. He takes a high birth, and conducts great penance, while He manifests as the urge to do great penance.

**Stanza 14.**

Invoke the Lord as the all-pervading, all-knowing, and the one brilliant as his own rays. He is the leader of the armies of the universe, and He eats everyone into Him, since He is also time. He is the wisdom, the knower of wisdom, without any defective limb, since He is the Lord of the limbs of wisdom. He is the knower of the scriptures, as well as the prophet poet who composes them.

**Stanza 15.**

Invoke the Lord as the supervisor of the worlds, devas, and Law, as the accomplished and not accomplished among the beings. He is the four-fold self, the four-fold arrangement, and the one with four fangs and four arms.

**Stanza 16.**

Invoke the Lord as having shining nature, and who is the food of all. He is also in the form of the eater of food. The Lord is the one who endures all. He is the one born as the first creation in the beginning. Untouched by sin, he shines as success, and as the one conqueror of all. He is the birthplace of all things, and has everything as his birthplace. He is the replenishing principle of all.

**Stanza 17.**

Invoke the Lord as the brother Indra: as the dwarf, and the stalwart. Nothing is in vain with him. He is pure, and clean, and strong. He surpasses Indra, and the one with a good grasp. As a form of creation, he holds the soul by virtue of himself. He is the very embodiment of regulation, and discipline, and self-control.

**Stanza 18.**

Invoke the Lord as the knowable, and the healer; as the yogi forever, and the one who strikes down great heroes in war; as the dear husband of the Goddess of splendor, and as the very embodiment of sweetness. The Lord transcends the senses, and is beyond the comprehension of senses. He is also the great illusion, the great fondness, and the great strength that leads the beings of creation.

**Stanza 19.**

Invoke the Lord as the great will, great valor, great power, and great brilliance. His form is beyond dimension, and he has wealth as his dependent. His spirit is beyond measure, and he lifted the great mountain (*Mandara*) up.

**Stanza 20.**

Invoke the Lord as having a great bow, and protecting the earth, the abode of wealth, and the path and goal of the virtuous. He is the unimpeded one, who is the joy of devas, the owner of the cows (*Govinda*), and the protector of those who are after the light.

**Stanza 21.**

Meditate the Lord as the Light that shines through darkness, and the Light that manifests as self-control. Know Him as the divine swan, breath of life, the well-winged bird Garuda, and the greatest serpent Ananta, who carries the Lord and the universe. Also, know Him as the Lord with golden navel, the form of good penance, the lotus-navelled one, and the progenitor and protector of beings.

**Stanza 22.**

Meditate the Lord as the one who is beyond death, the seer of all, the sight of all, and the great lion which we call valor. He is the one who works out the ultimate fitness, and thereby works out reconciliation. Also, meditate him as the stable Lord beyond birth, who cannot be vanquished. He is the maker of the charter of Law, the soul of the learned, and the slayer of the enemies of gods.

**Stanza 23.**

Meditate the Lord as the preceptor, the preceptor of all preceptors, the path of light, and the truth of existence. He conquers by replacing other things with the truth of his existence. Even the wink of the eye is Himself, while He has the glance without a wink of the eye. He is the lord of speech, since He exists in us in the form of our very self-effulgent will.

**Stanza 24.**

Invoke the Lord as the foremost, the leader of the group, the owner of wealth, the embodiment of justice, and the one who leads. He is the very wind that blows across the whole creation. He is also thousand-headed, thousand-eyed, and thousand-footed. He is the very spirit of the universe.

**Stanza 25.**

Meditate the Lord as the whirlpool of centripetal and centrifugal forces, as the soul that exists detached, and as the one who surrounds very existence. He crushes the diabolical forces according to the situation and fitness. He is the Lord who manifests as the day, the whirlpool of consuming fire, the fire that transforms the air, and the force that keeps the earth globe in equilibrium.

**Stanza 26.**

Meditate the Lord as well-disposed, bountiful, the creator, ruler, and destroyer of the whole universe. He does good, and is honored. He is the incarnation of the amicable sages, Jahnu, Narayana and Nara.

**Stanza 27.**

Meditate the Lord as the forms beyond number, and that spirit that cannot be measured among them. He is the speciality that distinguishes everyone from another. He is the path of practice, which forms the lives of the chosen ones, and is the purity among the pure. Being an accomplished one, he is accomplished of all that he proposes. He is the cause of fulfillment, as well as the path that leads to it.

**Stanza 28.**

Meditate the Lord as the slayer of the mighty bull. Meditate Him also as the great bull, and the Lord of pervasion. He is the manifestation of the nodal points of time, which cause the fertilization of this earth. Also, meditate Him as having the belly of a bull. He makes beings grow, and he is the one who keeps on growing in them. He is aloof in his uniqueness, though he is omnipresent. He knows the perfection of the Veda.

**Stanza 29.**

Meditate the Lord as powerful and mighty in arms, and as the one who cannot be fought against. Meditate Him as powerful in speech, the Indra of Indras, the giver of riches, and the richness of all. He has more than one form, though his form is the biggest of all. He exists, penetrating all planes and making everything brilliant.

**Stanza 30.**

Meditate the Lord as the sap of life, the self-brilliance, the bearer of the spark, the brilliance of the soul, the soul of brilliance, and heating existence. He is the one who increases as the one clear letter of creation, which we call the mystic formula OM. Also meditate Him as the moon-beam and the brilliance of the Sun.

**Stanza 31.**

Meditate the Lord as the one shaped out of the immortal rays of moon, as the one with brilliant rays (*the sun*), and the moon-spot. Meditate him as the Lord of gods, the healing agent made out of the plant life, and as the shore of all the worlds. He overcomes and surpasses everything and everyone, by truthfulness and the law of existence.

**Stanza 32.**

Meditate the Lord as the one who rules over the past, present, and future, as the very air that purifies, and as the pure one himself. Meditate Him also as the fire, the purest of all things. Meditate Him as the creator and the destroyer of Cupid, as Cupid himself, who is the beloved of all. He is the cause of all desires, by which he sways the whole creation as the Lord.

**Stanza 33.**

Meditate the Lord as the maker of the beginning and the cycles of the yugas, and the one who manifests as, and presides over, the various forms of maya. He is the paramount consumer of everything, the one with His invisible form, which is manifest and unmanifest at the same time. He overcomes everything in the creation by his thousands of ways, with the infinite number of methods.

**Stanza 34.**

Meditate the Lord as your like and dislike. Meditate Him as your liking for the chosen people. He is tufted with the rays of the spectrum. He is King Nahusha, who marks the transformation of man into Indra. Meditate Him as the great bull, the maker of spite, and the slayer of spite. He is, in fact, the hand of all, and the one who bears the burden of the whole earth.

**Stanza 35.**

Meditate the Lord as the one who has no slip and fall. He is the most popularized and well-known one, the very life and the life-giver of all. He is the younger brother of Indra, the abode of waters, and the one to be attached. He is never unaware of anything, and hence, he is the one who is established.

**Stanza 36.**

Meditate the Lord as the Lord Subrahmanya, who leads the armies of devas against the demons. Meditate Him as the fire, the flow of Ganges, and the seven stars of the constellation Krittika, who serve the role of the mothers of Subrahmanya. The Lord is the first light that leads, confers boons, and travels upon the wind as his vehicle. He is the living God in all, and yet the spiritual sun who is the greater light.

**Stanza 37.**

The Lord is to be meditated as the one who is beyond sorrow, who makes others cross the ocean of maya, guides them as their own star, as the valorous one, and the valor in himself. He is the favorable trend of everyone, and leads all towards himself with a hundred whirls, attracting them towards himself. He has the lotus sprouting from His navel, and His eyes resemble the petals of the lotus.

**Stanza 38.**

Meditate the Lord as the one with the lotus in his navel, his eyes resembling the petals of a lotus, and himself being the child of the lotus; the one who sustains the body, develops as the body, develops as the soul, and Himself the developed form. He is the one with the grand eye (*the sun*) and has Garuda (*the great eagle*) as his banner.

**Stanza 39.**

Meditate the Lord as having no equal: as the ferocious form of Sarabha, the frightening form of Shiva, the Lord of destruction. He knows all the traditions. He is the oblation in the sacrifice, and the Lord who comes to lay down the law. His form is the fitness of all the good features of creation. He is the Lord of the goddess of splendor, and the one who excels his equals.

**Stanza 40.**

Meditate the Lord as the one indestructible letter (*OM*), the one who is red (*at the time of sunset*) and who is to be sought after as the path, with his own assistance in the form of reasoning. His belly is adorned with garlands of flowers. Being the one embodiment of forbearance and ability, he is the bearer of the burden of the whole earth, and is the Lord of the whole lot of creation. His form is most speedy, and he is the consumer beyond measure, as the ultimate solution and dissolution.

**Stanza 41.**

Meditate the Lord as the origin of everything, and the one who stirs everything. He is the Divine Lord shining, and the origin of all wealth. He is the implementation, cause, doer and undoer of all. He is difficult to be understood, and lies concealed in us as the cave within (*conscience*).

**Stanza 42.**

Meditate the Lord as your continuous effort, your faculty to categorize, and establish, and to give place to others. He is your center, around which you rotate. He makes others develop, and is the very embodiment of the greatest and the highest manifestation, as well as unmanifestation. He is the one who is satisfied, well-nourished, and the one with auspicious looks.

**Stanza 43.**

Meditate the Lord as Rama, the ideal king, also as the Lord who presides over the art of cessation, one who is beyond Rajas, and as the path to be sought. He is the path of ethics and no ethics. He is the hero who is the best among the powerful. Being the Law, and the knower of the Law, He is the greatest among all.

**Stanza 44.**

Meditate the Lord as the experience of the supreme plane of consciousness, as the personality of the individual, and the cosmic consciousness as life, the in-filling breath of all dimensions, and as the life-giver. Meditate Him as OM, and as the emperor Pruthu, as the golden egg that hatches Brahma. The Lord is the slayer of enemies, and the one who expands and occupies the place of the enemies. He is the cosmic pulsation, and the germinating principle that comes down to the grosser planes.

**Stanza 45.**

Meditate the Lord as the cycle of seasons, the wheel which destroys the demons, the time which revolves as the detail of the year, and the great sacrifice which we call the creation. He is the form of that which clings to us as the result of our karma. He is ferocious in killing the demons, and the very manifestation of the Prajapati, Daksha, who is the able one. He also manifests as our leisure and as the whole universe, in the form of his offering in his sacrifice.

**Stanza 46.**

Meditate the Lord as the unfoldment and the stability of creation. He is beyond change, and forms the first measure and the first seed of creation. He is the unspendable one, the meaning and purpose of the creation, and the one who is

beyond meaning and purpose. He is also the great treasure house, the great wealth, and the great enjoyment.

**Stanza 47.**

Meditate the Lord who can not be embarrassed, as the senior-most one among the stable entities of his own creation. He makes everything sprout into tangible existence. In his creation, he operates as the post of Law, to which all the beings are tied down as the beasts of sacrifice.

He is the grandest of all sacrifices, since his sacrifice is into the whole creation. He is the ring of the zodiacal divisions, and also the moon who travels along that path. The trait of forbearance and ability in all beings is his own manifestation. Also, as famine and pestilence, the Lord makes beings feel the value of everything, whenever he begins to withdraw the splendor of his own creation. Also, meditate the Lord as the succession of one's own desires.

**Stanza 48.**

Meditate the Lord as sacrifice, sacrifice for an end, and for a greater end. Also meditate Him as ritual, and the gathering of a seminal sacrifice, which is the path and goal of the well-behaved ones. He is the all-seer, all-knower, the liberated soul, and the supreme wisdom.

**Stanza 49.**

Meditate the Lord as the one dedicated to the good work, the good-faced and favorable, according to the attitude. His voice makes you happy, and touches the heart as the real friend. As the voice, he takes the mind away with Him. He has anger vanquished, though he is heroic by the power of his hand, which can tear the enemies to pieces.

**Stanza 50.**

The Lord makes you dream. His own existence is dreamt, as your own existence and your own world. He is the abode of the year, who pervades into the many souls doing all the various deeds in this creation. He is controlled only by Himself. He is the embodiment of affection, and has all the beings as his own calves to tend. He is the birthplace of all the virtues, and is the Lord of wealth.

**Stanza 51.**

The Lord is the maker, concealer, and the owner of the Law. He is existence, non-existence, perishable and non-perishable. Being the Lord with a thousand rays who

arranges things according to fitness, his own knowledge does not know him, and all the tenets are made about Himself to know him.

**Stanza 52.**

The path of the Lord is traced by the effulgence of the sun-globe. He is placed in us as the experience of poise, and as the great lion, the supreme Lord within all beings. Meditate Him as the first god, the supreme god, the Lord of gods, and the one who meditates them. He is the preceptor of one and all.

**Stanza 53.**

Meditate the Lord as the higher and still higher principle, day by day. He is the great bull (*that fertilizes the creation into life*), and the one who conceals and protects. He is the ancient-most one that survives. He can be comprehended only through wisdom. He maintains the elements that make up the body, while he is the one who eats and enjoys in the body. Hanuman, the great monkey-god, is his own manifestation. The Lord distributes wealth profusely, in the act of his own yajna.

**Stanza 54.**

Meditate the Lord as the one who performs sacrifice, and drinks thereby the sap of Soma and Amritha. He is the one who is repeatedly successful, and the one gentleman who is born as the best among the human beings repeatedly. Humility and success are his manifestations. He is wedded to truth, and is born as the chief of the clan of Dasarhas, and the descendants of Saattvata.

**Stanza 55.**

Meditate the Lord as Jiva, or the permanent atom, who leads the mind through humility. Himself standing as the onlooker and witness. He is known as God Immanent, the possessor of infinite valor. The Lord is *the* ocean of such jivas, and stands as the spirit of infinity unto eternity, lying on the surface of the ocean, and making the ocean as the end of all jivas.

**Stanza 56.**

The Lord is beyond births, and is the object of great adoration. Nature follows him as his own plan. Anyone who is not a friend is sure to be conquered by Him. He is the source of satisfaction, the bliss, one who enjoys the bliss, and the one who experiences Himself as the bliss. Truth is his Law. He pervades everything by his three strides.

**Stanza 57.**

Meditate the Lord as the Great Seer, the Grand MasterKapila. Meditate Him as the faithful one, the Lord of the earth, who measures the whole universe by three feet, and the one who presides over the devas. He is the great apex, and the culmination of everything done by the beings.

**Stanza 58.**

The Lord, who is to be meditated as the great boar, haying the wheel, and the mace in the hands, followed by armies, and decorated by jewelry all in gold, is the one who is deep, concealed, difficult to understand, and is to be sought after through meditation as the light of the senses.

**Stanza 59.**

Meditate the Lord as the creator and father of the whole universe, from whom the bodies and forms emerge as the grosser part of himself. As the background, he is the grandest mystery, which is the eternal darkness to the comprehension of the mind and the senses. He is strong enough to survive all the sweeps of creation, and he withdraws all the vehicles again into himself, himself standing eternal without a slip. Varuna, the Lord of waters, and his son, Bhrgu, are only His manifestations, which germinate the tree of the universe. His eyes resemble the petals of the white lotus, while He is the one mind of all.

**Stanza 60.**

The Lord of all powers and splendors, the destroyer of darkness and the embodiment of bliss, is ever decorated with the garland of garden flowers. He wears the plough weapon in his hand. He is the son of Aditi, the brilliant son who bears and contains the whole creation within himself. Also, he is the foremost of the followers of the path of good.

**Stanza 61.**

The skillful archer with his broken axe is of terrible form, but yet he is the giver of wealth. His form touches the vault of heavens, and he is the all-seeing eye. Veda Vyasa, the Lord of truthful speech and utterances, is the very incarnation of the Lord who is born immaculate.

**Stanza 62.**

The three-fold song of the sama is the Lord Himself. He is also the content of the song, who can be approached by taking part in the collective singing of the song. He is the very emancipation, healing, and the healer. He leads beings to the path of renunciation, tranquilizes the emotions into his own experience, which is

tranquility. Austerity and identifying oneself with the path are his own traits, bestowed upon beings to live as peaceful ones.

**Stanza 63.**

His auspicious physiognomy shows that he creates and brings peace, as well as joy, to the earth by his very presence throughout the earth globe. He looks after, conceals, and protects the cow and the bull through his bull's eye, and he likes the bull.

**Stanza 64.**

Meditate the Lord as the one who never retraces his path. He keeps the soul uninvolved, proposes things and incidents well-placed, and causes *the* progressive element at every step. His chest is marked with an auspicious sign, and he is the embodiment of auspiciousness. He is the above, and the Lord protector of wealth and splendor. He is the best among those who possess wealth.

**Stanza 65.**

The Lord is the Lord and giver of wealth. He is the abode, the source, and the inducer of wealth in others. He conceives wealth in the form of various concepts in others, and bears all this in himself. He proves prosperous to those who meditate him, since he is the very harbor of the beings of all the three planes.

**Stanza 66.**

Meditate the Lord with beautiful eyes and beautiful limbs. He causes bliss to those who meditate him in a hundred ways. He is the bull among the zodiacal signs, who causes ecstasy and bliss. He is the very light of all, and should be meditated as Ganapathi, the Lord of grouping. He makes everything conducted by and obedient to the soul, and causes good name and fame, while at the same time dispels the doubts of the mind.

**Stanza 67.**

The Lord shines upward, and is the eye that sees all directions. He has no lord beyond Himself, and is the only one eternal and stable. He is the in-filling principle of the material plane, who serves as the ornament and splendor of creation. He is untouched by sorrow, and is the destroyer of sorrow.

**Stanza 68.**

Meditate the Lord as the self-luminous one, who is worshipped. The zodiacal sign Aquarius expresses Him. The purified soul is his own form, and he is the purifier

of souls. His patterns of creation cannot be obstructed, nor can his chariot be opposed. His pattern shines forth as creation, and his valor is immeasurable.

**Stanza 69.**

Meditate the Lord as the slayer of the demons Kalanemi and Kesi. He is the brilliant hero and warrior, who expresses himself as the Lord of the creatures. He is the Lord and soul of *the* three worlds, and the one who destroys sin and evil.

**Stanza 70.**

Meditate the Lord as the manifesting angel of desire, as the Lord who protects desire, the one who has desire, and the one who is desired. He is the maker of the manifestation of science and tradition in us. His body can neither be located nor defined. He is the serpent of eternity, who is coiled in terms of time. He is the conqueror of all wealth.

**Stanza 71.**

Meditate the Lord as the one who is after Brahman, as the Creator of the creator, both as the creator and the God who transcends the breath, and as the one who propagates the awareness of the transcendence of God. Also, meditate him as the knower, the owner, and the one who tries to know God. God is verily the beloved of those who are after God.

**Stanza 72.**

Meditate the Lord as the one with big strides and big karma. He is the great light, the great serpent, the great ritual, and the great ritualist. He is also the great sacrifice and the great oblation.

**Stanza 73.**

Meditate him as the one who should be praised. Meditate him also as prayer, praised, and the act of praying. Meditate Him as fulfillment, the one who contributes to it, and creates wars for fulfillment. He is the very embodiment of purifying acts, and the act of popularizing the very purifying incidents. Thereby, his name contributes to remove all the deformities and ailments of others.

**Stanza 74.**

Meditate the Lord as the speed of the mind, the germ of the universe, the giver of wealth, the giver of his presence as wealth, and the one who lives as all the beings of his creation. All the wealth of his mind is the oblation, which we call the change, that occurs in the making of the universe as the great oblation of the creation, as the sacrifice.

**Stanza 75.**

Meditate the Lord as the path of the Good, act of the good, existence of the good, and the splendor that is goodness. He is devoted to the path of the good people, and has heroes as his army. He is born as the foremost among the Yadus, and made the path of the good possible on the bank of Yamuna, since his abode is among the good people.

**Stanza 76.**

Meditate the Lord as the abode of the elements, in nature and all life. He is the very embodiment of the sacred fire. He removes all pride, except the pride that is himself. He is the one who is never proud of, and, hence, he is difficult to put up with by those who are proud. In all ways, he is the one who is not defeated.

**Stanza 77.**

Meditate the Lord as the grand form, which is the form of the universe, and which is ever brilliant. In that grand form, he manifests as the many forms, in hundreds of varieties, with hundreds of faces - yet he is without form, and beyond his own manifestation.

**Stanza 78.**

Meditate the Lord as the one in many, who stands as the many in one. Mutually, He interacts through the various relationships that are expressed as the words: he, who, what, that, which, etc. He stands always related to the words as the Lord protector. He is the husband of Lakshmi, and is always devoted to his devotees.

**Stanza 79.**

Meditate the Lord as colored golden, his name being gathered of good sounds and syllables. His limbs are of golden hue, being anointed with sandal wood paste. His limbs are in fitness with his frame. He kills those that transgress with great valor, and he is the abode of seeming inequalities. As fire, he consumes ghee; as air, he is movable; and as space, he is stable. Even the void is filled by his presence.

**Stanza 80.**

Meditate the Lord as the one who has no self-prestige, who causes respect to His creation by His touch, and who should be respected by all. He is the Lord of all the three planes, and the upholder of the three planes. He manifests as the progressive creative intelligence, its outcome and accomplishment. Truth, which is the law of existence, is His creative intelligence, by which He upholds the creation down from the plane of matter.

**Stanza 81.**

Meditate the Lord as fertile brilliance, as the one who bears brilliance, and as the greatest among the heroes who bear weapons. He works as the reins which control with alertness. He is the one with many vortices, and is the elder brother of Gada.

**Stanza 82.**

Meditate the Lord as the four-fold form, four-armed, four levels of manifestation. He is the four-fold path, the four-fold process of realizing the self as the soul. He is also the four-fold shaping, and the knower of the four Vedas. His very manifestation is, in fact, one fourth of himself.

**Stanza 83.**

Meditate Him as the whirlpool of cyclic activity, of the souls returning and not returning. It is tough to get Him round, impossible to transgress His law, and not at all possible to possess Him. It is really tough to realize Him by reaching. He is the very fortress of protection, but an abode of puzzles. He is the slayer of the wicked enemies.

**Stanza 84.**

Meditate the Lord as an auspicious figure, with an auspicious detail of the limbs. He has with Him the essence of all the planes as His experience. He is the string of the creation, which he continuously gets spun. He is the act of Indra, the grand act of the whole creation, and the accomplishment of the act. He is the accomplishment of the scientific tradition of His own creation.

**Stanza 85.**

Meditate the Lord as the beauty of beings sprouting up into existence. His beautiful set of teeth, and the wonderful designs of forming centers, and the formation of good eyes are always brilliant, throwing out rays in all directions. He produces food as the vortex of every cycle, and lives as the success of the beings of his own creation. He is the all-knower, and all-successful one.

**Stanza 86.**

Meditate the Lord as the point of golden light, through which the sacred sound is uttered forth as the whole creation. He is the one undisturbed, since He is the Lord of all the Lords of utterance. He is the one great pool of existence of all. He is the one pit, which we call the physical state of existence. He is the one grand manifestation of existence, in which all the others exist. He is the one treasure from which all the treasures emanate.

**Stanza 87.**

Meditate the Lord as the pleasure of the earth, in the form of the fragrant flowers, especially the jasmine. He is the cause of this pleasure, in the form of *the* annual cycle of waters. He is as well the wind that purifies by blowing. The moonbeam that brings immortality to beings is His body on this earth. He is the all-knower, and versatile.

**Stanza 88.**

The Lord is easy to attain for those who live a life of purity and austerity, by living under the 'Aswauttha' tree, eating the figs, and drinking the water in which 'Nygrotha,' tender leaves, are soaked. The Lord is in all the manifestations of the sacred trees, and kills the internal enemies of those who live the life of austerity. He is the one who has crushed Chanura, the Andhra. All those who use the above-said trees, while leading the austerity and doing the mantra of Narayana, will imbibe the powers bestowed by the Lord.

**Stanza 89.**

Meditate the Lord as the thousand rays, the seven tongues, the seven sticks of fuel, and the one with seven vehicles. He has no form, and is untouched by sin. He is beyond comprehension. He is the cause of fear for the sinful, and the destroyer of fear for the pure.

**Stanza 90.**

Meditate the Lord as the atom and the universe, the thinnest and the thickest, the one with qualities, and the one beyond qualities. He is the greatest of all, who bears Himself and cannot be borne by anyone. Into Him, all will be restored. He was there before our generations, and He multiplied our generations.

**Stanza 91.**

Meditate the Lord as the bearer of all your burdens, and the one who is mentioned and narrated by you as each and every incident in your life. He is the Yogi in you, and is the Lord of yogis, who offers solution to all the desires. He is your ashram, and the ability to perform your own work. When you undergo regulation of food, etc., He is the one who becomes thin and slim in you. He is the great bird Garuda, and He is the fire whose vehicle is the wind.

**Stanza 92.**

Meditate the Lord as the bearer of the bow, knowing the wisdom of the bow. He is His rod of justice, by which He controls and trains beings into self-control and self-

discipline. He is never defeated, since His ability and forbearance includes all. He is the immanent commander, regulator, and disciplinarian.

**Stanza 93.**

Meditate the Lord as one who has poise, and *is* balanced by nature and temperament. He is the embodiment of truth, and wedded to the truth and the law. He is the real opinion that is favorable to us, and is to be worshipped with such an opinion. He is the very fitness of worship, through which He favors and develops the favorable attitude of others towards Him.

**Stanza 94.**

Meditate the Lord as the aerial path of the light, the good and brilliant light, that is commanding, and that which is the consumer of the oblation. He is the voice of the light of utterance, the one all-seeing eye, who conceives and delivers the whole creation. He is the one with the Sun God as His eye.

**Stanza 95.**

Meditate the Lord as the endless eternal eater, the consumer of oblation, the giver of happiness, and the elder brother of the whole creation. He is never stunned or perplexed, and ever untouched by jealousy. He is the one abode of the whole creation with all its planes, the abode which is always a wonder.

**Stanza 96.**

Meditate the Lord as more ancient than the ancient-most ones like Brahma and Kumaras. He is the incarnation of Kapila, the propounder of *the* Sankhya system (*number consciousness*) in creation. He distills and purifies the waters of the earth as our Sun God. He is the unspendable one, who bestows upon us our welfare, who works out the welfare, as well as the welfare itself. Besides, He is the one who enjoys the welfare, and also the one who distributes welfare to the beings at the end of every impersonal good work.

**Stanza 97.**

Meditate the Lord who is not frightful, who is coiled, and who bears the wheel. He conquers and occupies, and His word is accepted as the command. He surpasses His own utterance, and He bears the whole utterance as Himself. Coldness and the night are also His forms.

**Stanza 98.**

Meditate the Lord as the one who removes cruelty, and whose ways are sweet and delicate. He is the ablest of all. He is the form of wealth that is distributed at the

end of every yagna, and He is the choicest of all those who forgive. He is the best of those who know. He removes the fear and bestows purification to those who narrate about Him and who listen to His prayers.

**Stanza 99.**

Meditate the Lord as the one who destroys the effects of evil deeds, by His very existence as auspicious deeds, thereby lifting up everyone unto salvation. He destroys bad dreams, kills heroes among demons, stands as protector of good deeds and those who do good deeds. Finally, He stands as the livelihood of everyone, as the result of the cyclic process of one's own thoughts and deeds.

**Stanza 100.**

The Lord is of infinite shapes, infinite splendor, and the One who overcomes the wrath of individuals. He transmits fearlessness through the emblem of the square. He is the deepest of all consciousnesses, who radiates into the various directions and the inter-spaces. He is the one direction sought by all in every direction.

**Stanza 101.**

Meditate the Lord as the beginning of the birth of all creatures, Himself having no beginning. He is the Goddess of splendor. He is the good hero decorated in ornaments, self-luminous. He is the beginning of all who manifest as the mundane, and the generative planes of creation, which imbed His frightful aspect and experience, His frightful valor.

**Stanza 102.**

Meditate the Lord as the abode of all basis, and the basis of all types of abode. He is the creator, who brings the creation into objectivity through His smile, which resembles the blossom of a flower. He is ever wakeful in everything. He is the one who travels upward to form the good habit in the beings. He is the life-giver, breath and utterance, and the cost of everything in creation.

**Stanza 103.**

Meditate the Lord as the perfect measure, and the abode of life-pulsation. He is the pulsation, the bearer of pulsation, and the living spirit of the pulsation of life. He is the That-ness, and the knower of That-ness of everything that can be called as That. He transcends birth, death, and old age.

**Stanza 104.**

Meditate the Lord as the three worlds: the material, the etherial, and the celestial. He is the tree of the universe, the One who makes us transcend, and the One who

delivers all. He is the great-grandfather of everyone. He is the sacrifice, the Lord protector of the sacrifice, the sacrificer, and the counterpart of the sacrifice. He is verily the vehicle of the whole sacrifice.

**Stanza 105.**

The Lord is to be meditated as the bearer, doer, owner, enjoyer of the sacrifice. He is also the one who works out the possibility, and the culmination of the sacrifice. He stands as the concealed secret of the sacrifice, in the form of food that is eaten, and one who eats the food.

**Stanza 106.**

The Lord is to be meditated as His own birthplace, being born of Himself, who digs Himself up into existence from within Himself, the one who sings His existence as His own song. He is the creator, the Lord protector, and the destroyer of all the worlds, the destroyer of all sins, and He is no other than this pleasant son of Devaki.

**Stanza 107.**

The Lord is to be meditated as the one who bears the conch, the sword, the wheel, the bow, and the mace. He bears the wheel of the chariot in His hand, and He is the one who cannot be stunned. He is the one who is ready, with all the weapons that hit.

**Stanza 108.**

The Lord, who is meditated of having the garland of wild flowers, the mace, the bow, the conch, the wheel, and the sword, the Lord of splendor, the Lord of the path of the waters of life, the Lord of pervasion, the Lord who lives among us as the son of Vasudeva: May He, from all directions, protect us!