

Vishnu Sahasranamam - Classification



Vishnu sahasranamam Collection

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Description: Exploring Parashara Bhatta's systematic organization of the thousand names into thematic chapters that tell the complete divine story

Tags: table-of-contents, parashara-bhatta, structure, organization, prakaranams, vishnu-sahasranamam, bhagavat-guna-darpanam

The Sacred Structure: Complete Table of Contents for Vishnu Sahasranamam



Based on the commentary of **Parashara Bhatta** (as detailed in the discourse), here is the **Table of Contents** for the complete *Vishnu Sahasranamam*.

The commentator groups the 1000 names into specific "chapters" or *Prakaranams* that tell a sequential story of the Lord's manifestations: starting from his Supreme Form in Vaikuntha, moving through his Cosmic Emanations, his various Incarnations (Avatars), his presence in the Stars/Yagyas, his relationship with Lakshmi, his presence in Temples (Archa), and finally the path to Liberation.

The Five Divine States: Understanding the Lord's Manifestations



Based on the Agama Shastras referenced in the discourse, the Lord exists in five distinct states. The speaker uses the analogy of water (H_2O)—which can exist simultaneously as solid (ice), liquid (water), and gas (steam)—to explain how the same Supreme Reality manifests in these five different modes.

Here are the five states of the Lord described in the sources:

1. Para (The Supreme Form)

This is the **Paraswarupam**, the transcendental form of the Lord in His eternal abode, Paramapadam (Sri Vaikuntha).

- **Characteristics:** This is the state where He is eternally witnessed and enjoyed by the Nityasuris (eternal angels)
- **Context in Sahasranamam:** The first section of names (1–122) describes this state

2. Vyuha (The Emanations)

This is the form assumed for the purposes of creation, protection, and dissolution of the universe, and to make Himself available for worship by celestials like Brahma and Shiva.

- **Forms:** This state comprises four specific manifestations known as the **Vyuha Murtis**: Vasudeva, Sankarshana (responsible for dissolution), Pradyumna (responsible for creation), and Aniruddha (responsible for protection)
- **Attributes:** These forms are associated with six specific qualities (gunas): *Jnana* (Knowledge), *Bala* (Strength), *Aishwarya* (Sovereignty), *Virya* (Valor), *Shakti* (Power), and *Tejas* (Splendor)

3. Vibhava (The Incarnations)

This refers to the **Avatars**, where the Lord descends into the world to live among beings.

- **Characteristics:** In this state, He is born to a mother and father, grows, studies, marries, and lives like one of us to be accessible
- **Examples:** Manifestations such as Rama, Krishna, Vamana, and Narasimha fall into this category

4. Antaryami (The Inner Controller)

This is the state where the Lord resides within every living being.

- **Characteristics:** He exists as the inner soul and witness within the heart of every Jeevatma (soul)

5. Archa (The Deity Form)

This is the form of the Lord in temples and homes, accessible to our external eyes.

- **Characteristics:** The Lord descends into forms made of wood, stone, metal, or other materials. Through specific Mantras, He stays there permanently as the **Divya Mangala Vigraha** (Divine Auspicious Form) to accept worship
- **Examples:** The deities worshipped in holy places (Kshetras) such as Srirangam, Tirupati, Kanchipuram, Puri, and Pandharpur

Table of Contents: Sri Vishnu Sahasranama Deepika

(According to the Bhagavat Guna Darpanam of Parashara Bhatta)

Part 1: The Supreme & The Cosmic (Para & Vyuha)

001 – 122: Para Swarupam (The Supreme Form)

Focus: The absolute definitions of the Lord (Vishwam, Vishnu), his transcendental nature, and his supremacy in Paramapadam (Vaikuntha).

123 – 146: Vyuha Murtis (The Cosmic Emanations)

Focus: The forms of Sankarshana (Knowledge/Strength), Pradyumna (Sovereignty/Valor), and Aniruddha (Power/Splendor) responsible for cosmic creation and dissolution.

Part 2: The Incarnations (Vibhava Avatars - I)

147 – 152: Mahavishnu / Trimurti

The root of the Trinity.

153 – 164: Vamana & Trivikrama

The Dwarf & The Giant.

165 – 187: General Auspicious Qualities 🙏

Accessible to devotees.

188 – 194: Hamsa Avatar 🦢

The Swan.

195 – 199: Padmanabha 🌸

The Lotus-Navelled One.

200 – 210: Narasimha Avatar 🐻

The Man-Lion.

211 – 225: Matsya Avatar 🐟

The Great Fish.

226 – 247: The Cosmic Architect 🏠

Names related to Purusha Suktam/Creation.

248 – 257: The Lord of Relationships ❤️

Antaryami/Inner Controller.

258 – 300: Dharma Incarnate ⚖️

Qualities of Righteousness and Blessings.

301 – 313: Vatapatrashayi 🍄

The Baby on the Banyan Leaf during Deluge.

314 – 321: Parashurama Avatar ✕

The Axe-Wielding Sage.

322 – 332: Kurma Avatar 

The Tortoise & The Churning.

Part 3: The Manifestations & Elements 

333 – 357: Vasudeva 

The All-Pervading Lord.

358 – 389: Controllership 

Controlling Nature, Time, and the Universe.

390 – 421: Rama Avatar 

The Ideal Man & Destroyer of Ravana.

422 – 435: Kalki Avatar 

The Future Warrior of Kali Yuga.

436 – 445: Simshumara Chakra 

The Lord of the Stellar Constellations.

446 – 450: Yagya Swarupam 

The Lord as the Sacrifice.

451 – 463: Nara-Narayana 

The Divine Sages of Badrinath.

464 – 470: Mohini & Amrita Mathana 

The Churning of Nectar.

471 – 527: Dharma & The Power of Names

Various attributes of sustainer.

528 – 537: Kapila Avatar

The Propounder of Sankhya.

538 – 540: Varaha Avatar

The Boar who lifted the Earth.

541 – 574: The Auspicious & The Healer

Includes Dhanvantari attributes.

575 – 589: Vyasa Avatar

The Compiler of Vedas.

590 – 606: The Goal of Yoga

The destination of Sadhana.

Part 4: The Divine Couple & The Temple Forms

607 – 629: Sri-Pati

The Lord in union with Goddess Mahalakshmi.

630 – 696: Archavatara

The Deity Forms in Temples. *Includes references to specific temples like Srirangam, Tirupati, Puri, etc.*

Part 5: Krishna - The Purna Avatar

697 – 770: Krishna Avatar

The massive section dedicated to Krishna's birth, pranks, and role in Mahabharata.

771 – 786: Vyuha in Krishna

Chaturmurti – The expansion of Krishna into family forms.

Part 6: Salvation & Conclusion

787 – 810: Buddha Avatar

Interpreted as the Deluder of the Wicked to restore Dharma.

811 – 880: The Protector of the Good

Satvikas, Ashtama Siddhis, and Yogis.

881 – 891: Archiradi Margam

The Path of Light taken by the Soul to Moksha.

892 – 911: Paramapadam

Description of the Eternal Abode/Vaikuntha.

912 – 945: Gajendra Moksha

The Salvation of the Elephant King.

946 – 989: The Universal Father

General protective qualities and Yagya again.



Focus: The Lord holding the Conch, Sword, Discus, Bow, and Mace to protect the devotee, culminating in *Sarva Praharana Yudhah* (The One ready with all weapons).

The Divine Journey

This systematic organization reveals the genius of Parashara Bhatta's approach - the thousand names are not random praises but a carefully crafted spiritual journey that takes the devotee from the highest philosophical understanding of the Supreme (Para) through the cosmic manifestations (Vyuha), down to the accessible temple forms (Archa), and finally to the path of liberation.

Each section builds upon the previous, creating a complete theological framework that encompasses every aspect of divine manifestation and devotee relationship with the Lord.

Reference

[Vishnu Sahasranamam Commentary Discussion](#)



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).