

Para Swarupam (Names 1-122) ✨



Vishnu sahasranamam Collection

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Description: Exploring the first 122 divine names that reveal the absolute nature and supremacy of Lord Vishnu in Paramapadam

Tags: para-swarupam, supreme-form, vishnu-sahasranamam, parashara-bhatta, paramapadam, vaikuntha, first-122-names

The Supreme Form: Para Swarupam (Names 1-122) ✨

Based on the discourse in the sources, here is the detailed breakdown of **Part 1 (Names 1-122)** of the *Vishnu Sahasranamam*.

According to the commentary *Bhagavat Guna Darpanam* by **Parashara Bhatta**, this section focuses on the **Para Swarupam** (The Supreme Form) of the Lord—His absolute nature, his completeness, and his supremacy in the eternal abode (*Paramapadam* or *Vaikuntha*).

Part 1: The Supreme Form (Para Swarupam) | Names 1 -

122 ✨

No. Name (Sanskrit)

Meaning & Explanation (Parashara Bhatta)

1 **Vishwam**

The Complete / The Full. He is replete with all attributes (*Swarupa, Rupa, Guna, Vibhava*). Like a fire from which sparks come, He remains whole and complete.

2 **Vishnu**

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
3 Vashatkaraha	The All-Pervading. He permeates every sentient (<i>Chetana</i>) and insentient (<i>Achetana</i>) object. He enters and pervades everything.
4 Bhuta Bhavya Bhavat Prabhu	The Controller. He controls everyone from within. He holds our thoughts and processes under His control (<i>Vasham</i>).
5 Bhutakrit	Lord of Past, Future, and Present. He is the Master (<i>Seshi</i>) of all three periods of time.
6 Bhutabhrut	The Creator. He creates all beings independently. He is the material cause, instrumental cause, and accessory cause of creation.
7 Bhavaha	The Supporter. Like a mother supports the child in the womb and the earth supports us, He supports the entire universe.
8 Bhutatma	The Manifest. Like a peacock spreading its feathers, He expands to become the universe (His body) and condenses it back during dissolution.
9 Bhuta Bhavana	The Inner Soul. He is the <i>Antaryami</i> (inner controller) of every being, from an ant (<i>Cheema</i>) to Brahma.
10 Pootatma	The Nourisher. He provides the means for sustenance (<i>Bhogya</i>) and growth for all beings.
11 Paramatma	The Pure Soul. Though He resides within everyone (even amidst dirt/sin), He remains untouched by their defects, just as the tongue is not greased by Halwa though it tastes it.
12 Muktanam Parama Gati	The Supreme Soul. There is no one equal to or greater than Him (<i>Param</i> = Supreme).
13 Avyaya	The Ultimate Destination of the Liberated. He is the final goal for the <i>Muktatmas</i> (liberated souls) in Vaikuntha.
14 Purusha	The Unchanging / Who never sends back. Once a soul reaches Him (Vaikuntha), He never allows them to return to the cycle of birth and death.

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
15 Sakshi	The Generous Giver. He is the one who grants boons abundantly (<i>Puru</i> = much/abundant).
16 Kshetrajna	The Witness. He witnesses the bliss of the liberated souls and feels happy seeing their happiness.
17 Akshara	Knower of the Field. He knows exactly where and how to give the divine experience to the Muktatmas (often in solitude/ <i>Ekantam</i>).
18 Yogaha	The Undiminishing. His qualities never diminish; the more the devotees experience Him, the more His qualities grow.
19 Yoga Vidam Neta	The Means. He is the path/vehicle itself. To reach Him, He is the only direct means (<i>Siddha Upayam</i>).
20 Pradhana Purusheshwarah	Leader of those who know Yoga. Even for those who practice other means (Bhakti/Prapatti), He is the one who grants the final fruit.
21 Narasimha Vapuhu	Lord of Nature and Souls. He is the master of <i>Prakriti</i> (Pradhana) and the <i>Jivatmas</i> (Purusha). He with the Man-Lion Body. Though in the Supreme Abode, He possesses the divine form/willingness to instantly take forms like Narasimha to protect devotees.
22 Shriman	The Beautiful / Possessor of Shri. He possesses <i>Saundaryam</i> (beauty of parts) and <i>Lavanyam</i> (overall beauty). Even the Lion form is considered beautiful by devotees.
23 Keshava	One with Beautiful Locks. He has beautiful, soft, curly hair (<i>Kesha</i>).
24 Purushottama	The Supreme Person. He is superior to the bound souls (<i>Baddha</i>), liberated souls (<i>Mukta</i>), and eternal souls (<i>Nitya</i>).
25 Sarva	The All. He supervises the functions of all sentient and insentient beings.
26 Sharva	The Remover. He removes or destroys the evil/inauspiciousness from His body (the universe).

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
27 Shiva	The Auspicious. He brings only good things (<i>Shubham</i>) to His devotees.
28 Sthanu	The Steady / Firm. He stays permanently with devotees to bless them and accomplish their desires.
29 Bhutadi	The Source/Destination. He is the one desired and attained by all beings.
30 Nidhiravyaya	The Imperishable Treasure. He is a treasure that never gets depleted, no matter how much devotees enjoy Him.
31 Sambhava	The Manifester. He incarnates (<i>Avatara</i>) out of His own will for the sake of devotees.
32 Bhavana	The Savior. By being born, He removes the distress/problems of His devotees.
33 Bharta	The Supporter / Nourisher. He nourishes devotees just by His sight (grace), like a mother nourishes a child.
34 Prabhava	The Distinguished Birth. His births (<i>Avatars</i>) are significant and superior (e.g., as Rama, Krishna).
35 Prabhu	The Capable Master. Even when born as a human or animal, He retains the power to grant Moksha (e.g., Rama granting Moksha to Jatayu).
36 Ishwara	The Ruler. His supremacy in Avatars sometimes exceeds His supremacy in the Supreme abode due to accessibility.
37 Swayambhu	Self-Manifested. He takes bodies of pure <i>Suddha Sattva</i> by His own will, not forced by Karma.
38 Shambhu	Bestower of Happiness. He brings happiness (<i>Sham</i>) through His beauty and accessibility.
39 Aditya	The Sun / Resident in Sun. He resides within the solar orb (<i>Savitri Mandala Madhyavarti</i>).
40 Pushkaraksha	Lotus-Eyed. The defining characteristic of the Supreme Lord is His lotus-like eyes (<i>Pundarikaksha</i>).
41 Mahasvana	The Great Sound. He is the owner of the Vedas (the holy sound).

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
42 Anadi Nidhana	Without Beginning or End. He is eternal and possesses eternal youth (<i>Nitya Yauvana</i>), free from aging.
43 Dhata	The Supporter (Creator). As <i>Aniruddha</i> , He carries the universe in His womb like a mother during creation.
44 Vidhata	The Deliverer. He delivers the universe at the right time (like a mother delivering a child).
45 Dhaturuttama	The Supreme Creator. He is the actual creator; Brahma is merely the instrument (like a child "cooking" with mother's help).
46 Aprameya	Immeasurable. He is beyond the senses and logical reasoning.
47 Hrishikesha	Master of Senses. He controls the senses (<i>Hrishika</i>) of His devotees and directs them toward Him.
48 Padmanabha	Lotus-Navelled. He possesses the navel from which the lotus (and Brahma) emerges.
49 Amara Prabhu	Lord of Immortals. He assigns duties/departments to Devas like Indra, Agni, Yama.
50 Vishwakarma	Architect of the Universe. He performs all the work of creation and organization.
51 Manu	The Thinker. He creates through mere will/thought (<i>Sankalpa</i>).
52 Tvashta	The Chiseler. He gives names and forms (<i>Nama Rupa</i>) to all beings, distinguishing them.
53 Sthavishta	The Gross/Huge. He manifests as the gross physical universe.
54 Sthavira	The Ancient. He treats the cosmic creation as a play/sport (<i>Leela</i>).
55 Dhruva	The Stable. He remains unchanged despite transforming into the universe.
56 Agrahya	Not Graspable. He is the material cause (like mud for a pot) but cannot be handled/grasped like material objects.

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
57 Shashvata	The Eternal. He is constantly present in the flow of creation and sustenance.
58 Krishna	The Blissful. (Here it refers to <i>Krishi</i> = existence/bliss). He is in a state of total bliss (<i>Nirvritti</i>) after creation.
59 Lohitaksha	Red-Eyed. His beautiful lotus eyes have a reddish tinge (showing supremacy or sometimes anger to protect).
60 Pratardana	The Destroyer. He destroys the universe during Pralaya (Dissolution).
61 Prabhuta	The Abundant / Rich. He is rich with the eternal enjoyment of <i>Paramapadam</i> (Vaikuntha).
62 Trikakuddhama	Lord of the Three-Quarter Abode. <i>Tripad Vibhuti</i> (Vaikuntha) is thrice the size of the material cosmos.
63 Pavitram	The Pure / Purifier. He is purity itself and makes everything He touches pure (e.g., purifying Putana).
64 Mangalam Param	Supreme Auspiciousness. He is the repository of all auspicious attributes and free from all defects.
65 Ishana	The Controller. He controls the entire creation absolutely.
66 Pranada	Giver of Life. He gives life/strength to the <i>Nityasuris</i> (eternal angels) to serve Him.
67 Prana	The Life Breath. He is the very life of the <i>Nityasuris</i> who live by looking at Him.
68 Jyeshtha	The Eldest / Greatest. His glory is so vast that even the <i>Nityasuris</i> cannot fully comprehend it.
69 Shreshtha	The Best. He is praised by the hymns of the <i>Nityasuris</i> .
70 Prajapati	Lord of Subjects. He is the master of the <i>Nityasuris</i> and <i>Muktas</i> (liberated souls).
71 Hiranyagarbha	Golden Womb. He resides in and owns the golden realm (<i>Hiranya</i> = <i>Paramapadam/Vaikuntha</i>).
72 Bhugarbha	Womb of the Earth. He protects the Earth (Bhu Devi) like a mother protects a child in the womb.
73 Madhava	

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
74 Madhusudana	Husband of Ma (Lakshmi). He is the Lord/Husband (<i>Dhava</i>) of the Mother (<i>Ma</i> = Lakshmi).
75 Ishvara	Slayer of Madhu. He destroyed the demon Madhu to protect/assure Mahalakshmi.
76 Vikrami	The Ruler. He rules the eternal abode (Vaikuntha) with unchecked freedom.
77 Dhanvi	The Valorous / Destroyer of Obstacles. He crushes any impediment to His will.
78 Medhavi	The Archer. He always holds the divine bow <i>Sharnga</i> . The Omniscient. He knows everything naturally and completely (unlike mortals who know partially).
79 Vikrama	The One who gives rights. He gives rights to his vehicle Garuda (Veda personified) to move as he pleases.
80 Krama	Order / Expansion. In Vaikuntha, his prosperity is spread uniformly everywhere (no rich/poor areas).
81 Anuttama	Unsurpassed. There is no one greater than or equal to Him (<i>Anupamam</i>).
82 Duradharsha	Unshakable / Deep. Like a deep ocean, He is calm and His depth of qualities cannot be disturbed.
83 Kritagya	Grateful. He considers even a small offering (water/leaf) from a devotee as huge and is grateful for it.
84 Kriti	The Doer / Cause. He is the one who actually gives the devotee the resources to offer back to Him.
85 Atmavan	Owner of Himself. He controls His own nature and existence; everything depends on Him.
86 Suresha	Lord of Devas. He is the controller and supervisor of Brahma, Indra, etc.
87 Sharanam	The Refuge. He is the ultimate refuge and protector for all beings.
88 Sharma	Bliss. He is the highest goal/joy attained by those who seek refuge.
89 Vishvareta	Seed of the Universe. He is the fundamental cause of the entire cosmos.

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
90 Prajabhava	Source of Beings. He provides the means/bodies for beings to attain Him.
91 Aha	The Day / Light. He removes the darkness of ignorance (Avidya) like the day removes night.
92 Samvatsara	The Resider. He resides in the hearts of devotees who have been awakened from ignorance.
93 Vyala	The Acceptor. He accepts the devotees completely.
94 Pratyaya	Trust / Confidence. He is the one in whom devotees place their absolute trust.
95 Sarvadarshana	All-Showing. He reveals His full glory and form to those who trust Him.
96 Aja	Remover of Obstacles. (<i>Note: Different from 'Unborn'</i>). He removes impediments (<i>Vighna</i>) for His devotees.
97 Sarveshwara	Lord of All. He speeds up the process of liberation for those who surrender, removing delays.
98 Siddha	The Ready / Available. He is always ready and available; one does not need strenuous efforts, just surrender.
99 Siddhi	The Attainment / Goal. He is the final fruit/result of all endeavors.
100 Sarvadi	The Beginning of All. He is the source of all goals, from mundane desires (<i>Artha/Kama</i>) to Moksha.
101 Achyuta	The Infallible. He never abandons or betrays those who have sought asylum in Him.
102 Vrishakapi	Protector of Dharma. <i>Vrisha</i> (Dharma) + <i>Kapi</i> (Varaha/Protector). He lifted the earth to protect Dharma.
103 Ameyatma	Immeasurable Soul. His grace towards those who surrender is immeasurable (e.g., Kuchela).
104 Sarva Yoga Vinishruta	Accessed by all Yogas. He is easily attained through any recognized path (Bhakti, Prapatti, etc.).
105 Vasu	The Dweller. He lives with His devotees (e.g., staying with Shalahotra Maharishi).
106 Vasumana	

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
107 Satya	Mind on Wealth (Devotees). His "wealth" is His devotees; He treats them as His treasure.
108 Samatma	Truth / True. He makes the words/wishes of his devotees come true.
109 Sammita	Equal Soul. He treats all devotees equally, regardless of caste, gender, or status.
110 Sama	Limited / Measured. He limits Himself to be subservient to His devotees (e.g., Pundalika making Him stand on a brick).
111 Amogha	Impartial. He shows no partiality; He is the same to everyone.
112 Pundarikaksha	Never Futile. A relationship with Him never goes to waste; He rewards every contact.
113 Vrishakarma	Visible to Residents of Vaikuntha. <i>Pundarika</i> here refers to Vaikuntha; He is visible to those residing there.
114 Vrishakriti	Action of Dharma. His actions are righteous; He blesses even the unworthy out of grace.
115 Rudra	Form of Dharma. His form is the medicine that cures the three fevers (<i>Tapatraya</i>) of Samsara.
116 Bahushira	He who drives away tears / Sheds tears. He sheds tears of joy seeing His devotees (or removes their tears of sorrow).
117 Babhru	Many-Headed. He takes the form of the thousand-headed Adisesha.
118 Vishvayoni	The Supporter. As Adisesha, He bears the weight of the worlds.
119 Shuchishrava	Source of the Universe. He unites with His devotees and treats them as one with Him.
120 Amrita	Listener of Pure Words. He loves listening to the sweet praises of His devotees.
121 Shashvata Sthanu	Nectar. He is insatiable; devotees never tire of looking at Him.

No. Name (Sanskrit)	Meaning & Explanation (Parashara Bhatta)
	Eternally Firm. He is permanent and stable, unlike the fleeting pleasures of the world.
122 Vararoha	The Ascent. He elevates those who attain Him to His own level of greatness.

The Vyuha Murtis: Cosmic Emanations (Names 123-146)



Based on the commentary *Bhagavat Guna Darpanam* by Parashara Bhatta as detailed in the sources, the names from **123 to 146** shift the focus from the Supreme Form (*Para*) to the **Vyuha Murtis** (Cosmic Emanations).

According to the *Agama Shastras*, the Lord takes these forms for the purpose of creation, sustenance, and dissolution of the universe. The commentary assigns specific pairs of the six divine attributes (*Shadgunya*)—Knowledge, Strength, Sovereignty, Valor, Power, and Splendor—to these specific forms.

1. Sankarshana (The Destroyer/Dissolution)

Associated Attributes: Jnana (Knowledge) & Bala (Strength)

No. Name	Meaning	Detailed Context/Explanation
123 Mahatapaha	He of Great Penance (Knowledge).	Here, <i>Tapas</i> refers to Jnana (Knowledge). Unlike human knowledge which waxes and wanes (<i>Sankocha Vikasam</i>), Sankarshana's knowledge is absolute, never diminishing, and eternal.
124 Sarvagaha	He who goes everywhere.	This refers to the attribute of Bala (Strength). Even during the time of dissolution (<i>Samhara</i>), He uses His strength to hold the essence of all beings and pervades everything to support them.

2. Pradyumna (The Creator)

Associated Attributes: Aishwarya (Sovereignty/Wealth) & Virya (Valor/Unchangeability)

No. Name	Meaning	Detailed Context/Explanation
125 Sarvavit	The All-Knower / Possessor of All.	This refers to Aishwarya (Sovereignty/Lordship). To create the universe, one needs the raw materials and the capacity to command them. Pradyumna possesses the sovereignty to procure and utilize all materials required for creation.
126 Bhanuhu	The Radiant One / The Unchanged.	This refers to Virya (Valor/Vigor). In this context, <i>Virya</i> means that despite being the material cause of the universe (transforming into the world), His essential nature remains unchanged (<i>Avikara</i>). He shines (<i>Bhati</i>) without undergoing mutation.

3. Aniruddha (The Protector)

Associated Attributes: *Shakti* (Power) & *Tejas* (Splendor)

No. Name	Meaning	Detailed Context/Explanation
127 Vishwaksenaha	He whose army is everywhere.	This refers to Shakti (Power). His power acts as a protective army facing all directions. He has the capacity to protect those who seek asylum in Him.
128 Janardhanaha	The Destroyer of the Wicked.	This refers to Tejas (Splendor/Glory). He removes (<i>Ardha</i>) the obstacles and enemies of His devotees. He torments the wicked who try to harm the righteous.

The Source of Knowledge (Vedas) & Cosmic Governance

Following the *Vyuha* definitions, the commentary connects these forms to the dissemination of knowledge (Vedas) and cosmic administration (Names 129–138).

No. Name	Meaning	Detailed Context/Explanation
129 Vedaha	The Veda / Source of Knowledge.	He is the one who gives the <i>Shabda Shastra</i> (scriptures) that allows humans to know Him.

No. Name	Meaning	Detailed Context/Explanation
130 Vedavit	The Knower of the Vedas.	He knows the true meaning of the Vedas without confusion, ensuring correct interpretation (e.g., reconciling contradictory statements like "Unborn yet born many times").
131 Avyangaha	The Perfect / One with no defect.	He is the master of the six <i>Angas</i> (limbs) of the Vedas (Shiksha, Vyakarana, etc.), making the knowledge perfect and whole.
132 Vedangaha	He whose body is the Vedas.	The Vedas and their limbs constitute His very body (<i>Shariram</i>).
133 Vedavit	Knower of Rituals (Anushtanam).	(Repeated Name) Here it means He knows the practical application and rituals (<i>Anushtanam</i>) prescribed in the Vedas.
134 Kavihi	The Seer.	He sees everything past, present, and future (<i>Krantadarshi</i>); He knows the Vedas, their meanings, and their practice completely.
135 Lokadhyakshah	The Presiding Officer of the World.	He is the witness and supervisor of all beings who perform the rituals prescribed in the Shastras.
136 Suradhyakshah	The Master of the Devas.	He is the leader of the celestials (Suras) and those who are eligible to become Devas.
137 Dharmadhyakshah	The Presiding Officer of Dharma.	He grants the knowledge of Dharma and oversees the fruits associated with performing Dharmic actions.
138 Kritakritah	Grantor of the Permanent and Impermanent.	He grants both <i>Nitya Phalam</i> (Eternal fruit like Moksha) and <i>Anitya Phalam</i> (Temporary fruit like wealth/cars).

The Four-Fold Manifestations (Chatur-Vyuha Recap)

The section concludes by explicitly naming the four-fold nature of these forms (Names 139–146).

No. Name	Meaning	Detailed Context/Explanation
139 Chaturatma	The Four-Souled One.	Explicit reference to the four forms: Vasudeva, Sankarshana, Pradyumna, Aniruddha .
140 Chaturvyuhaha	The Four Forms of Consciousness.	He manifests in the four states of the Jiva: Jagrat (Waking), Swapna (Dreaming), Sushupti (Deep Sleep), and Turiya (Realization).
141 Chaturdamshtra	He of Four Canines.	A reference to the Vyuha aspect within the Narasimha avatar or generally denoting the marks of a <i>Mahapurusha</i> .
142 Chaturbhujah	The Four-Armed One.	Specifically refers to the form of Para Vasudeva who is always seen with four divine hands.
143 Bhrajishnuhu	The Radiant / Illuminator.	He shines brilliantly for those who meditate upon Him.
144 Bhojanam	The Food / Object of Enjoyment.	He becomes the object of enjoyment ("food") for the devotees who relish His beauty and qualities.
145 Bhokta	The Enjoyer.	He, in turn, enjoys the offerings and the love given to Him by the devotees.
146 Sahishnuhu	The Forgiver / Tolerant.	He bears the mistakes of His devotees (<i>Aparadha Sahishnu</i>). Even if devotees commit errors, He forgives them.

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](#).