

Sri-Pati & Archavatara (Names 607-696)



Vishnu sahasranamam Collection

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 Description: Exploring the Lord's eternal relationship with Goddess Lakshmi and his descent into temple deities across India's sacred geography

 Tags: sri-pati, divine-couple, lakshmi-narayana, archavatara, temple-deities, divya-desams, srirangam, tirupati, accessibility

The Divine Union: Sri-Pati & Archavatara (Names 607-696)

Based on the commentary of **Parashara Bhatta** as detailed in the provided sources, here is the detailed breakdown of **Part 4** (Names 607-696).

This section is particularly significant as it covers the **Divine Couple (Divya Dampati)**, emphasizing the Lord's inseparable union with Goddess Lakshmi, followed by the **Archavatara**, where the commentator identifies specific names with specific **Temple Deities** across India (e.g., Srirangam, Tirupati, Puri, Kanchipuram).

Part 4: The Divine Couple & The Temple Forms (Names 607-696)

1. Sri-Pati: The Lord in Union with Goddess Mahalakshmi (607-629)

Focus: The Lord's sovereign power, beauty, and compassion are derived from his eternal association with Goddess Lakshmi.

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
607 Shivaha	The Auspicious.	He brings good to everyone, whether they desire material pleasure (<i>Bhubhukshu</i>) or liberation (<i>Mumukshu</i>).
608 Shrivatsa Vakshaha	He with the Shrivatsa Mark.	He has a mole on his chest called <i>Shrivatsa</i> . It has a reddish tinge because Mahalakshmi keeps her feet there, treating it as her seat.
609 Shrivasaha	The Abode of Shri.	The Lord himself is the garden (<i>Udyanam</i>) where Lakshmi goes for her morning and evening walks.
610 Shripatihi	The Husband of Shri.	He was chosen by Lakshmi in her <i>Swayamvara</i> when she emerged from the churning ocean.
611 Shrimatam Varaha	Best among the Glorious.	While Lakshmi graces Brahma and Indra, she herself is graced by the Lord. He is the Lord of the Goddess who graces others.
612 Sridaha	Giver of Happiness.	He grants the "wealth" of mutual love to couples, just as he and Lakshmi relish each other every second.
613 Shrishaha	Lord of Shri.	He is <i>Ishwara</i> and she is <i>Ishwari</i> ; there is no conflict between them. He implements whatever she thinks.
614 Srinivasaha	Abode of Shri.	Lakshmi is like a creeper (<i>Kalpavalli</i>) that intertwines around the sandalwood tree (<i>Harichandana</i>) that is the Lord.
615 Shri Nidhihi	The Treasure of Shri.	He is the box/container that holds the priceless gem called Mahalakshmi.
616 Shri Vibhavanaha	He who owes his fame to Shri.	He acquires fame because of her. Anecdote: Maricha feared Rama not

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
617 Shridharaha	Bearer of Shri.	just for his valor, but because he was the husband of Sita (<i>Shri</i>).
618 Shri Karaha	He who makes Shri take forms.	She is inseparable from him, like radiance is from a gem, fragrance from a flower, or moonlight from the moon.
619 Shreyah Shriman	Possessor of Auspicious Shri.	When he takes an Avatar, she takes a suitable form (Rama-Sita, Krishna-Rukmini).
620 Lokatrayashrayah	Refuge of the Three Worlds.	He grants fruits (<i>Phalam</i>) to devotees only because she is present with him.
621 Swakshah	Beautiful-Eyed.	The Divine Couple are the parents of the world. Even if children disagree, the parents protect them.
622 Swangaha	Beautiful- Limbed.	His eyes are filled with love witnessing Lakshmi's beauty.
623 Shatanandaha	Of Infinite Bliss.	He possesses the divine body that <i>She</i> desires. He perfectly fits her image of an ideal husband.
624 Nandi	The Inseparable.	The couple engages in a "love battle" to prove who loves the other more, generating infinite bliss.
625 Jyotir Ganeshwarah	Lord of the Lustrous Hosts.	Anecdote: Even as Vamana (a bachelor), he hid Lakshmi in his chest covered by a deer skin because they cannot be separated.
626 Vijitatma	The Conquered Soul.	He is the Lord of the Nityasuris (Ananta, Garuda, Vishwaksena) who serve the Divine Couple.
		He is conquered by his devotees.
		Anecdote: When Bhrigu kicked his chest (Lakshmi's abode), instead of

No. Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
627 Vidheyatma	The Subservient Soul.	getting angry, the Lord massaged Bhrigu's foot.
628 Sat Kirtihi	True Fame.	He sits, stands, and eats wherever his true devotees command him.
629 Chinna Samshayaha	Destroyer of Doubts.	His fame comes from his <i>Saushilyam</i> (accessibility)—moving with commoners despite being the Supreme. His accessibility removes the doubt: "Will the great Lord bless a commoner like me?".

2. Archavatara: The Deity Forms in Temples (630–696)

Focus: The Lord's descent into idols/deities (Archa) in holy places (Divya Desams) to be accessible to our external eyes.

No. Name	Meaning (Context of Specific Temple / Deity Temple/Deity)	Reference
630 Udhirnah	The Manifest. Visible to external eyes.	Srirangam: Refers to the <i>Dashavatara Sannidhi</i> constructed during Tirumangai Alvar's time.
631 Sarvatakshakshuhu Visible to All Eyes.		Tirukkovalur: The Lord as <i>Trivikrama</i> (Gopapuri).
632 Anishaha	Helpless / Dependent. He depends on the priest (<i>Archaka</i>) for bath/food.	General: The deity allows himself to be tied and decorated by priests, accepting whatever is offered.
633 Shashvata Sthirah	Eternally Firm / Obedient. He stays where devotees ask.	Kanchipuram: <i>Yathoktakari</i> (Sonna Vannam Seidha Perumal) who left the temple

No. Name	Meaning (Context of Specific Temple / Deity Temple/Deity)	Reference
634 Bhushayah	Sleeping on the Ground. Sleeping on the floor if asked.	and returned based on his devotee's request.
635 Bhushanah	Adorned / Accessible. adorned by all castes/classes.	Mahabalipuram: The <i>Sthalashayana</i> Perumal who sleeps on the bare floor. Pandharpur: Lord <i>Vitthala</i> , accessible to all devotees regardless of caste.
636 Bhutih	The Treasure/ Wealth.	Tirukkolar: The Lord is <i>Vaithamanidhi</i> (The stored treasure).
637 Vishaokaha	Dispeller of Sorrow.	Ahobilam: Lord <i>Narasimha</i> , who removes distress.
638 Shokanashanah	Destroyer of Grief. Removes sorrow of separation.	Guruvayur: The captivating <i>Krishna</i> whom devotees cannot bear to leave.
639 Archishman	The Lustrous / Light.	Kanchipuram: Lord <i>Deepa</i> <i>Prakasha</i> (The Light).
640 Architaha	Worshipped.	Muktinath (Nepal): The Lord as <i>Shalagrama</i> .
641 Kumbhaha	The Pot / Captivating. Attractive beauty.	Nagapattinam: Lord <i>Saundarya Raja</i> (King of Beauty).
642 Vishuddhatma	Pure Soul.	Kumbakonam: Lord <i>Aravamudan</i> (<i>Aparyaptamrita</i>), who exchanged names with his devotee.
643 Vishodhanah	The Purifier/Guide. Guides the departed soul.	Tirumohur: Lord <i>Kalamegha</i> , who guides the soul to Moksha.
644 Aniruddha	Unstoppable / With Family.	Nachiyan Kovil / Shivakashi: Where the Lord appears with his family (<i>Vyuha</i> forms).

No.	Name	Meaning (Context of Specific Temple / Deity Temple/Deity)	Reference
645	Apratiratha	Invincible/ Unmatched.	Varkala (Kerala): Lord Janardhana.
646	Pradyumna	Radiant / Illuminator.	Puri (Odisha): Jagannatha (Purushottama Kshetra).
647	Amita Vikramaha	Immeasurable Valor.	Seergazhi / Kanchipuram: As Trivikrama (Thadalan).
648	Kalanemi Niha	Destroyer of Wheel of Time/Kali.	Tirumala Tirupati: Lord Venkateshwara (Ven = Sin, Kata = Burn/Remove).
649	Shourihi	Destroys sins of Kali Yuga.	Tirukkannapuram: Lord Shauriraja (known for the legend of growing hair for a devotee).
650	Shuraha	One with Beautiful Hair.	Chitrakuta: Where Rama resided.
651	Shura Janeshwarah	The Valiant.	Tirupati / Hampi: Lord of Hanuman, Sugriva, etc.
652	Trilokatma	Lord of Valiant People.	Gaya (Bihar): Gadadhara / Vishnupada.
653	Trilokeshah	Soul of Three Worlds.	Pragjyotishapura: (identified as Assam or Thailand).
654	Keshavaha	Lord of Three Worlds.	Mathura / Varanasi:.
655	Keshika	One with Beautiful Locks.	Vrindavan:.
656	Harihi	Slayer of Keshi.	Govardhana: The green mountain.
657	Kamadevaha	Green / Remover of Sins.	Vanamamalai (Thothadri) / Cambodia: Worshipped by Apsaras.
658	Kamapalaha	The God of Love.	Tiruvallur: Lord Veeraraghava (promised never to leave the devotee).

No. Name	Meaning (Context of Specific Temple / Deity Temple/Deity)	Reference
659 Kami	The Desirous (Giver).	Kanchipuram: Lord <i>Varadaraja</i> (King of Boons).
660 Kantaha	The Handsome / Attractive.	Mannargudi: Lord <i>Rajagopala</i> (Dakshina Dwaraka).

Note: From Name 661 onwards, the commentary shifts back to general qualities (Para/Vibhava) and the use of weapons, moving away from specific temple references.

The Divine Love Story 💕🌟

The Perfect Partnership 🎰💎

The Sri-Pati section reveals one of the most beautiful theological truths in Vaishnavism - that the Lord's power and compassion flow from his eternal relationship with Goddess Lakshmi. She is not merely his consort but his complement:

- **Shrivatsa Vakshaha** - The reddish mark on his chest shows where she rests her feet
- **Shrivasaha** - He is literally her garden where she takes her walks
- **Shrishaha** - They rule together in perfect harmony with no conflict

The Ultimate Accessibility 😊🌐

The commentary beautifully shows how love makes the Supreme Lord completely accessible:

- **Vijitatma** - When Bhrigu kicked the Lord's chest, instead of anger, he massaged Bhrigu's foot
- **Vidheyatma** - He obeys wherever true devotees command him to sit or stand
- **Chinna Samshayaha** - His accessibility removes all doubt about whether he will bless common people

The Sacred Geography

The Archavatara section transforms India into a living mandala where every region has the Lord's presence:

- **North to South:** From Nepal (Muktinath) to Kerala (Varkala)
- **East to West:** From Assam to Cambodia
- **Mountains to Coasts:** From Tirupati hills to Nagapattinam shores

The Divine Dependence

Perhaps the most touching aspect is how the all-powerful Lord makes himself completely dependent on devotees:

- **Anishaha** - He depends on priests for his daily bath and food
- **Bhushayah** - He sleeps on the ground if asked
- **Bhushanah** - He allows people of all castes to adorn him

The Theology of Presence

From Vaikuntha to Village

This section bridges the cosmic and the intimate. The same Lord who rules with Lakshmi in the supreme abode becomes: - The village deity in Guruvayur where devotees can't bear to leave - The accessible Vitthala in Pandharpur for all castes - The obedient deity in Kanchipuram who moves based on devotee's request

The Geography of Grace

Parashara Bhatta's temple references create a sacred map showing that divine presence isn't limited to one location but manifests everywhere sincere devotion exists. From the Shalagrama in Nepal's mountains to Jagannatha in Puri's shores, every sacred space becomes a window into the infinite.

The Perfect Balance

What emerges from these 90 names is the perfect balance between transcendence and immanence. The Lord who engages in cosmic love-play with

Lakshmi is the same deity who depends on a village priest for his morning bath. The One who rules three worlds becomes helplessly bound by a devotee's simple love.

This is the miracle of Archavatara - the infinite becomes finite, the cosmic becomes local, and the transcendent becomes tangibly present, all without losing any divine nature.

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](#).