

ॐ शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

One should meditate on Him who wears white garb, who is all-pervasive, the color of the moon, who has four arms and a tranquil face, for the removal of obstacles.

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १ ॥ ॥ १

॥

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।

I salute Sage Vyasa, the great grandson of Sage Vāsistha, the grandson of Sage Sakti, the son of Sage Parasara and the father of Sage Suka and who is an abode of tapas and who is blemishless.

पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ २ ॥ ॥ १

२ ॥

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

Salutations to Vyasa, who is in the form of Visnu and to Visnu, who is in the form of Vyasa. Salutations again and again the him, who is an abode of the Vedas and who is of the lineage of Vasistha. 3

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ ३ ॥ ॥ १

३ ।

अविकाराय शुद्धाय नित्याय परमात्मने ।

(Salutations) to Lord Visnu who is the paramatma, changeless, pure, timeless, always of the same nature and victorious over everyone. 4

सदैकरूपरूपाय विष्णवे सर्वाजिष्णवे ॥ ४ ॥ ॥ ४

॥

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।

(Salutations) to Lord Visnu , who is almighty and by remembering whom, one is liberated from the bondage of samsara. 5

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ ५ ॥

ॐ नमो विष्णवे प्रभविष्णवे ॥ ५ ॥

श्रीवैशंपायहन उवाच

Sri Vaisampayana said: Having heard all the dharmas without exception and also the acts that purify, in all ways, Yudhisthira again addressed (Bhisma) the son of Santanu. 6

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।

युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ ६ ॥ ॥ 6

|

युधिष्ठिर उवाच

Yudhisthira said: What is that one Lord spoken of in all the sastras? Which is the ultimate goal? Knowing and worshipping whom would human beings gain auspiciousness? 7

किमेकं दैवतं लोके किं वाऽप्येकं परायणम् ।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभं ॥

७ ॥ ॥ 7

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

According to you, which is the highest dharma among all the dharmas? Chanting which does a jiva get freed from the bondage of samsara, fraught with (repeated) births? 8

किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥

८ ॥ ॥ 8 |

श्रीभीष्म उवाच

Sri Bhisma replied: Praising by the thousand names, (Him who is) the Lord of the jagat, Lord of all the gods, limitless and the supreme person, the human being who is ever committed (goes beyond all sorrow). 9

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।

स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ९ ॥ ॥

9

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।

By always worshipping that imperishable Lord with devotion, meditating on Him, praising Him and by bowing down to Him, the worshipper (goes beyond all sorrow). 10

ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥

१० ॥॥ 10

अनादिनिद्धनं विष्णुं सर्वलोकमहेश्वरम् ।

By always praising Visnu, who has no beginning or end, the Lord of all the worlds, the witness of the universe, one goes beyond sorrow. 11

लोकाध्यक्षं स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥

११ ॥॥ 11

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।

(By always praising Visnu) who is beneficial to brahma, and who is the knower of all dharmas, the enhancer of the fame of all beings, the Lord of all the worlds, the reality and the source of existence of all beings, (one goes beyond sorrow). 12

लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ १२ ॥॥

12

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।

This is considered by me to be the superior dharma among all the dharmas, whereby a man always worships Pundarikaksa by means of praises uttered with devotion. 13

यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥

१३ ॥॥ 13

परमं यो महत्तेजः परमं यो महत्तपः ।

He, who is exalted and greatest light, the exalted and supreme ruler and the exalted limitless Brahman, is the ultimate goal. 14

परमं यो महद्ब्रह्म परमं यः परायणम् ॥ १४ ॥॥

14

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।

He who is the purest of all that is pure; the most auspicious of all that is auspicious; the Lord of all Gods and the imperishable bather of all beings..... 15

दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥

१५ ॥॥ 15

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।

From whom all beings are born in the beginning of the yuga, and unto whom they all go back again at the time of pralaya....16

यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ १६ ॥॥

16

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।

O king, hear from me the thousand names of that Visnu, who is the Lord of the universe, the highest in all the worlds, the names which will remove all papas and fear. 17

विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥

१७ ॥॥ 17

यानि नामानि गौणानि विख्यातानि महात्मनः ।

For securing prosperity, I shall enumerate those names of the Lord, Mahatma, which are indicative of (His) qualities, well known and well sung by the rsis (in the mantras). 18

ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥

१८ ॥॥ 18

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः ।

For these thousand names, Veda-vyasa is the rsi. Anustup is the chandas and the son of Devaki is the devata. 19

छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥

१९ ॥॥ 19

अमृतांशूद्भवो बीजं शक्तिर्देवकीनन्दनः ।

For this Amrtamsudbhava is the seed, Devakinandana is the sakti, Trisama is the hridaya, the heart and the japa is done for the sake of peace. 20

त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥

२० ॥ 20

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।

I salute that Purusottama, who is all- pervasive, ever victorious and all-powerful, who is the lord of all, who puts an end to the asuras, who take manifold forms. 21

अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम् ॥

२१ ॥ 21

न्यासः

अस्य श्रीविष्णोर्दिव्यसहस्रनामस्तोत्र महामन्त्रस्य श्रीवेदव्यासो भगवान् ऋषिः । अनुष्टुप् चन्दः । श्रीमहाविष्णुः  
परमात्मा श्रीमन्नारायणो देवता । अमृतांशूद्भवो भानुरिति बीजम् । देवकीनन्दनः स्रष्टेति शक्तिः । उद्भवः क्षोभणो देव  
इति परमो मन्त्रः । शङ्खभृन्नन्दकी चक्रीति कीलकम् । शार्ङ्गधन्वा गदाधर इत्यस्त्रम् । रथाङ्गपाणिरक्षोभ्य इति नेत्रम् ।  
त्रिसामा सामगः सामेति कवचम् । आनन्दं परब्रह्मेति योनिः । ऋतुः सुदर्शनः काल इति दिग्बन्धः । श्रीविश्वरूप  
इति ध्यानम् । श्रीमहाविष्णुप्रीत्यर्थे सहस्रनामजपे विनियोगः ॥

ध्यानम्

क्षीरोदन्वत्प्रदेशे शुचिमाणिविलसत्सैकते मौक्तिकानां

मालाकृत्सासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।

शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षैः

आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥ २२ ॥ 22

May that Lord Mukunda, who is happy being Himself, who has in His hands the wheel, the lotus, the mace and the conch, whose limbs are decked with pearls which are as clear as crystal, who is seated in āsana, and embellished by laces of pearls, in the abode of the milky ocean, with the sand shining, like the pure precious stones, under a canopy of white, water-laden clouds pouring the rain of amṛta - purify us. 22

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यौ च नेत्रे

कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।

अन्तस्स्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः

चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ २३ ॥23

ओं नमो भगवते वासुदेवाय ।

I salute the Lord Viṣṇu, who is in the form of the three worlds; the one for whom the earth is the feet, the sky is the navel, vayyu is the breath, the sun and the moon are the two eyes, the quarters are the ears, the heaven is the head, fire is the mouth, the ocean is the bladder, (the ocean is the dress); this entire variegated universe - consisting of the devas, human beings, birds, cows, reptiles, celestials, and demons - is present within Him and dancing beautifully within Him. To that Lord Vasudeva, my salutations. 23

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं

विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।

लक्ष्मीकान्तं कमलनयनं योगिहृद्ग्रहानगम्यं

वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ २४ ॥24

I salute that Visnu, who has a form that is calm, who with a lotus in His navel, has Ananta as His bed, who is the Lord of the devas and the support of the whole universe, who is all-pervasive like the space and dark like the clouds, whose limbs are auspicious, who is the consort of Laksmi, whose eyes are like the lotus petals, who is recognized through meditation, in the heart of the yogis, and who removes the fear of samsara and who is the only Lord of all the lokas, the worlds. 24

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं

कौस्तुभोद्भासिताङ्गम् ।

पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे

सर्वलोकैकनाथम् ॥ २५ ॥25

I salute that Visnu, who is dark like the clouds, who wears yellow silken garments, who has the mark of srivatsa on His chest, whose chest is radiant with the jewel of the kaustubha (in His necklace), who is the embodiment of all our punya (or who is attained through punya), who has long eyes like the lotus petals and who is the only Lord of all the lokas. 25

नमः समस्तभूतानामादिभूताय भूभृते ।

My salutations to that all-pervading Visnu, the one who is the adi, the cause of all beings, who sustains the earth, who has manifold forms and who is omnipotent. 26

अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥२६ २६

सशङ्खचक्रं सकिरीटकुण्डलं सपीतवस्त्रं सरसीरुहेक्षणम् ।

I bow down and salute that Visnu, who has four arms, who is adored with the conch and the discus, with the crown and earrings, with yellow garments, with eyes like the lotus-petals, with the jewel of kaustubha shining on His chest bedecked with necklaces. 27

सहारवक्षस्थलशोभिकौस्तुभं नमामि विष्णुं शिरसा

चतुर्भुजम् ॥ २७ ॥२७

छायायां पारिजातस्य हेमसिंहासनोपरि ।

The one who is seated on a golden throne, in the shade of the parijata tree, who is dark like the clouds; one who has long beautiful eyes; one who is adorned with beautiful ornaments (to Him I surrender). 28

आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ॥२८ ॥२८

चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम् ।

I surrender to that Krsna, who face is (beautiful) like the moon, who has four arms, whose chest is marked with the srivatsa, and who is along with Rukmini, and Satyabhama. 29

रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

२९ ॥२९