

Three Versions of Śiva's Thousand Names: A Study

**The Thesis Submitted to
The Maharaja Sayajirao University of Baroda**

for the Degree of

Doctor of Philosophy

(In Sanskrit)

By

Parmar Vibhaben Dahyabhai

Guide

Prof. Dr. Jaydev A. Jani

Ex-Head

Department of Sanskrit, Pali & Prakrit,

Faculty of Arts,

The Maharaja Sayajirao University of Baroda,

VADODARA 390 002

Gujarat INDIA

August 2013

Acknowledgement

At the outset I thank my guiding teacher Prof. Dr. Jaydev Jani whose able and sincere guidance has given the shape to the present thesis.

The texts of Three Versions of Śiva's Thousand Names (of the topic of the present thesis) are published by Motilala Banarasidass (Delhi), Sastu sahitya prakasan (Mumbai). The text of the Śivasahasranāmastrotam (Mahābhāratam) is taken from Satvalekar S.D. and its English translation by Ramachander is taken from the Website. The texts of Śivasahasranāmastrotam (Linga Purāṇam) is taken from the Sastu Sahitya Prakashan and its English translation is taken from the edition of the Motilala Banarasidass.

I am thankful to authority of Smt. Hamsa Mehta Library, Prof. Dr. M. L. Wadekar (Offg. Director of the Oriental Institute and Dr. R.K. Panda, Head of the Department of Sanskrit, Pali and Prakrit along with Dr. Shweta A. Jejurkar of the department of Sanskrit, pali & Prakrit Faculty of Arts (MSU) for providing ample facility to collect necessary data from their library.

I am extremely thankful to the Rajiva Gandhi National Fellowship (UGC) for the fellowship during June 2007 – March 2010.

Place: Vadodara

Date: 07/08/2013

Vibhaben D. Parmar

Certificate I

I hereby solemnly declare that I have myself carried out this research work of the thesis titled Three Versions of Śiva's Thousand Names - A Study.

The thesis contains the original views and the study based on the research methodology. The thesis is the out come of my original contribution. It bares my own findings and observations.

I have consulted the relevant printed books and magazines of this area of research and I have furnished them in the Bibliography.

Parmar Vibhaben D.

Certificate II

I certify that the present thesis titled

“Three Versions of Śiva’s Thousands Names’- A Study”

Submitted by

Parmar Vibhaben Dahyabhai

To

The Maharaja Sayajirao University of Baroda,
Vadodara 390002

for the Degree of

Doctor of Philosophy

presents bonafide reports of her own studies and research work carried out by her under my guidance I forward it for further necessary action.

(Prof. Dr. J. A. Jani)
Guiding Teacher & Ex-Head
Department of Sanskrit, Pali & Prakrit,
Faculty of Arts,
The M. S. University of Baroda,
VADODARA 390 002

Preface

राम रामेति रामेति रमे रामे मनोरमे
सहस्रनाम त्तुल्यं रामनाम वरानमे!।।
॥ रामरक्षास्तोत्रं ३८ ॥

The above given verse of Bhudhakaúśika's Rāmārktotram exhibits the relevance and the prime importance of the present study. Moreover the benedictory stanza of Kālidāsa's Vikramorvaśyam must be borne in mind:

वेदान्तेषु यमाहुरेकपुरुषं व्याप्य स्थितं रोदसी
यस्मिन्नीश्वर इत्यनन्यविषयः शब्दो यथार्थाक्षरः।
अन्तर्यश्च मुमुक्षुभिर्नियमितप्रणादिभिर्मृग्यते
स स्थाणुः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः॥०१/०१॥

The above given Benedictory verse of Kālidāsa has made so much impact on my mind and heart that I had an ardent desire to work in the subject of Lord Śiva.

It is also a strengthening event in my life, because the above given verse has given me an impetuous and enhancement in my devotion towards our Family Deity Lord Śiva who is equally the deity of my choice.

After completing M.A. (Entire Sanskrit) in April – 2005, I enrolled myself in the B.lib. But my heart was throbbing in the constant thoughts of doing some work in regard to Lord Śiva. Once my father Shri Dahyabhai L. Parmar (The then Assistant Manager Dena bank Vadodara) asked me to contact Prof. Dr. Jaydev Jani (Ex. Head & Ex. Professor), (Dept. Of Sanskrit, Pali & Prakrit, Faculty of Arts, MSU, Baroda). Whom I met on 05/02/2007 (Dr. Jani's birthday). I was extremely excited, because directly or indirectly I got the entrance among the students of Prof. Jaydev Jani.

After that causal meeting with Prof. Jani, I used to visit the department and discuss my plan of research in future. He gave many options, but my wish had the one-pointed target of research in the subject of Lord Śiva. I took up the topic of Three Versions of Śiva's

Thousand Names. After my exams I started copying down the relevant chapters from the three texts viz. Mahābhāratm (Anuśāsana Parva), Śivamahāpurāṇam (Kotirudra Samhitā) and Lingapurāṇam (First Part) and subsequently I registered on 29 / 06/2007 for the degree of Ph. D. in Sanskrit (Arts, MSU).

The research work begun had to face many problems, because all the scholar translators have translated the names not only differently but somewhere also contradictorily. Even J.L. Shastri's two translation of Śivamahāpurāṇam and Lingapurāṇam have some problems in translations.

This required constant contact with my guiding teacher Prof. Dr. Jaydev Jani with whom I discussed and finalized the meanings of the names. As the research work was running, I had to face the fact of the dictum श्रेयांसि बहुविघ्नानि (Good activities always face obstacles). The social and family disturbances caused delay, yet my zeal was undisturbed. For this very reason I thank from the bottom of my heart 03 persons viz. Prof. Dr. Jaydev A. Jani, my father Shri Dahyabhai L. Parmar and my husband Shri Ajay N. Parmar.

Many a times I have received valuable suggestions from the teachers of the department of Sanskrit, Pali & Prakrit and the sincere help from my senior and junior friends Dr. Gargi Pandit, Dr. Mahesh Patel, Dr. Kalpna Gandhi, Shri Mihir Upadhaya and Kunjal Patel, and many others. My special thanks to Dr. Gargi Pandit who has gone through all the pages critically and has given many valuable suggestions. I pay homage to in-laws Mrs. Nandaben & Mr. Nagjibhai Parmar for their love and blessings, my mother Smt. Savitaben, my brother Keval & his wife Bhavesvari, my sister Kunjal and my dear son Avish have provided immense help and have given me moral support to motivate in my work. I thank them all.

Since April 2012 I was allowed to work on the computer at Prof. Jani's residence and since then Mrs. Latika Jaydev Jani extended her friendly inspiration and motherly care. My special thanks to her.

Date: 07-08-2013

Parmar Vibhaben D.

Place: Vadodara.

SYNOPSIS

STATEMENT - I

HOW THE PRESENT WORK TENDS TO THE GENERAL ADVANCEMENT OF KNOWLEDGE

The Epics and the Purāṇas are truly regarded as the store-house of not only mythological and historical importance but also religious and spiritual data-store. They contain the universal ethics and values of human life. They form also extraordinary literary works that provide not only solutions of doubts but also build a base of Indian Culture and Religion. Hence the different shades of the personality, qualities, functions etc. of various gods and goddesses are stored in them.

Among them the Mahābhāratam, the Śivamahāpurāṇam and the Lingapurāṇam are such texts singing the glory of Lord Śiva through the thousand names. There are many researches in the field of the Thousand Names of Goddess Lalitā, Lord Viṣṇu and so on have been carried out in the past. I, therefore selected this topic of 03 Versions of Lord Śiva's Thousand Names for the textual analysis and structural as well as literary study.

No authentic study or research on the 03 Versions of Lord Śiva's Thousand Names has been done so far, though the texts in Sanskrit with translations in English, Hindi, Gujarati and many other Indian and foreign languages are available for the study.

The thesis deals with the following matters of discussion and relevant topics. The preface gives the clear indication of its necessity and importance of the topic of research proposed in the subsequent pages of thesis.

The thesis comprises of 08 chapters and 09 Appendices followed by Bibliography.

The present study attempts to specify the significant contribution of 03 Versions of Lord Śiva's Thousand Names. Besides their philosophical aspect, they deal with the religious, highly devotional and spiritual values. Hence the effort is made to evaluate critically Lord Śiva's Thousand Names after comparing them mutually.

The study is comparative, comprehensive, analytical and critical one, hence it tends to contribute towards the general enhancement of knowledge.

STATEMENT – II

SOURCES, INDEBTEDNESS AND ORIGINALITY

In the preparation of the present thesis, I have fully drawn upon all the available published literature on the Lord Śiva's Thousand Names. All the sources, quotations and references occurring in the present thesis have been verified properly and traced to the original source.

I have studied the text of Mahābhāratam (published by Satvalekar S. D., Kila Pardi), the Śivamahāpurāṇam (published by Sastu Sahitya Vardhak Karyalay, Mumbai) and the Lingapurāṇam (published by Motilal Banarasidass, New Delhi) available to me. I have also carefully gone through all the available relevant literature and sources as well as the translations thereof. I have expressed my own views in the light of the 03 Versions of Lord Śiva's Thousand Names.

SYNOPSIS

The thesis is divided in 08 chapters and 08 Appendices followed by the Bibliography at the end.

Chapter-01 **An outline of Epics and Purāṇas**

This chapter presents the general study of the Epics the Vālmīki Rāmāyaṇa as well as the Mahābhārata and 18 Purāṇas. It also contains the definition and explanation of the word *Stotram*, with its gradual development from the Vedic period to the Classical one.

Chapter-02 **Lord Śiva: Three Versions of Lord Śiva's Thousand Names**

This discusses various hymns of Thousand Names along with their characteristic. It also discusses some of the important Names of Lord Śiva, exhibiting his uncommon character.

Chapter-03: **Lord Śiva's Thousand Names: Mahābhāratam**

Chapter-04 **Lord Śiva's Thousand Names: Śivamahāpurāṇam**

Chapter-05 **Lord Śiva's Thousand Names: Liṅgapurāṇam**

These 03 chapters contain Lord Śiva's Thousand Names with their meaning in English along with relevant remarks and special notices (in the footnotes).

Each of these 03 chapters contains context of hymns of Thousand Names as well as the story in hand and *Phalasruti*.
[03 hymns and the alphabetical order of the Thousand Names are supplied in the Appendices at the end of the thesis.]

Chapter-06

Lord Śiva's Exploits, Qualities and Functions reflected in the Three Versions

This chapter consists of some of the Thousand Names (of Lord Śiva) exhibiting His exploits such as कामनाशनः (Mahābhārata 17/188) killer of Cupid, the killing of Cupid is an uncommon act, मृगबाणार्पणः (Śiva Mahāpurāṇa 04/35/272) one who discharged the arrow on the deer formed Brahmā. The event got so popularity that it is included in the famous Śivamahimnastotram (22). Lord Śiva's quality like अनघः (Mahābhārata 17/073) the sinless and अचलः (Śiva Mahāpurāṇa 04/35/603) immovable i.e. steady.

Chapter-07

Lord Śiva's Form, Relation and Identity reflected in the Three Versions

This chapter contains some of the Thousand Names (of Lord Śiva) expressing His form such as कमण्डलुधरः (Mahābhārata 17/108) Holding a bowl which shows His ascetic form, रुद्रः (Śivamahāpurāṇa 04/35/004) Terrible which indicates His fierce look at the time of destruction, Relations like कुबेरबन्धुः (Śivamahāpurāṇa 04/35/068) friend of Kubera, the Lord of riches, Lord Śiva's identity with the gods, sages etc. like जमदग्निः (Śivamahāpurāṇa 04/35/647) sage jamadagni who is known later on to be an incarnation of Lord Śiva, दुर्वासाः (Līṅapurāṇa 01/98/068) sage Durvāsā who is also known later on to be an incarnation of Lord Śiva.

Chapter-08

Conclusion

The following relevant Appendices are given.

- (01) Relevant Text of Vāyu Purāṇa (not thousand names).
- (02) *Śivasahasranāmastotram* of the Mahābhārata with beginning and *Phalaśruti*. (Anu. 17/32-150)

- (03) Alphabetical list of Lord Śiva's Thousand Names of the Mahābhāratam.
- (04) *Śivasahasranāmastotram* of the Śivamahāpurāṇam with beginning and *Phalaśruti*. (Kotirudra 35/01-134)
- (05) Alphabetical list of Lord Śiva's Thousand Names of the Śivamahāpurāṇam.
- (06) *Śivasahasranāmastotram* of the Liṅgapurāṇam with beginning and *Phalaśruti*. (Part I, 98/18-163)
- (07) Alphabetical list of Lord Śiva's Thousand Names of the Liṅgapurāṇam.
- (08) Names of 100 Incarnations of Lord Śiva Śivamahāpurāṇam (Śatarudra Samhitā)

The thesis ends with the **Bibliography**.

Abbreviations

AV - Aṭharvaveda.
BG – Bhagavada Gītā.
LP – Linga Purāna.
MBh – Mahābhārata.
Pā - Pāṇiṇi Sūtra.
RV – R̥gveda.
TU - Taittirīyopniṣda.
ŚP – Śivamahā Purāna.

गी.– श्रीमद्भगवद्गीता ।
छा.– छान्दोग्योपनिषद् ।
तै.आ.– तैत्तिरीय आरण्यकम् ।
तै.स.– तैत्तिरीयसंहिता ।
पा.सू.– पाणिनिसूत्रम् ।
बृ.– बृहदारण्यकोपनिषद् ।
म.भा.अनु.– महाभारत अनुशासनपर्व ।
म.भा.आ.– महाभारत आदिपर्व ।

Table of Contents

Acknowledgement
Certificate I
Certificate II
Preface
Synopsis
List of Abbreviations
Table of contents

Chapter	Pages
01 An outline of Epics and Purāṇas	15-62
02 Lord Śiva: Three Versions of Lord Śiva's Thousand Names	63-96
03 Lord Śiva's Thousand Names: Mahābhārata	97-159
04 Lord Śiva's Thousand Names: Śivamahāpurāṇam	160-227
05 Lord Śiva's Thousand Names: Liṅgapurāṇam	228-296
06 Lord Śiva's Exploits, Qualities and Functions reflected in the Three Versions	297-325
07 Lord Śiva's Form, Relation and Identity reflected in the Three Versions	326-350
08 Conclusion	351-359
Appendices:	360-458
(01) Relevant Text of Vāyu Purāṇa (not thousand names).	
(02) Śivasahasranāmastotram of the Mahābhārata with beginning and Phalaśruti. (Anu. 17/32-150)	
(03) Alphabetical list of Lord Śiva's Thousand Names of the Mahābhārata.	
(04) Śivasahasranāmastotram of the Śivamahāpurāṇa with beginning and Phalaśruti. (Koṭirudra 35/01-134)	
(05) Alphabetical list of Lord Śiva's Thousand Names of the Śivamahāpurāṇa.	
(06) Śivasahasranāmastotram of the Liṅgapurāṇam with beginning and Phalaśruti. (Part I, 98/18-163)	
(07) Alphabetical list of Lord Śiva's Thousand Names of the Liṅgapurāṇa.	
(08) Names of 100 Incarnations of Lord Śiva Śivamahāpurāṇa Śatarudra Samhitā)	
Bibliography.	459-463

Chapter 01
An outline of Epics and Purāṇas
Pages 15-62

Chapter 01

An outline of Epics and Purāṇas

सहस्रधा पञ्चदशान्युक्था यावद् द्यावापृथिवी तावदित्तत् ।
सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विष्टितं तावती वाक् ।।
॥ ऋग्वेदः १०/११४/०८ ॥

The fifteen chief forms are found in thousand places, as heaven and earth are. The thousand great functions are in thousand places, because Brahman is that much variably developed and so the speech.

Introduction

The earliest idea of the thousand¹ names is found in the above given R̥igvedic verse. Which serves the purpose of being the root of the Sahasranāma literature. It is a fact that the enumeration of the names of a deity is known in ample Vedic hymns including Vedic prose formulas.

Modern scholars who are unaware of the fact about Vedic origin of the Thousand Names argue that the Sahasranāma literature is an advanced stage of the compositions if the Śatanāma literature (hundred-names). But both the varieties of 100 and 1000 names seem to be independently originated and hence the hymn of the thousand names cannot be taken as a new metrical composition called Sahasranāma.

The sages of the yore not only experienced but also realised the truth that Human mind is filled with various sacraments depending upon inherent psychological inclinations based on variations in their

¹ The number noun *Sahasra* is wrongly read as *Sahastra* by many persons ignorant of the Sanskrit language.

devotional taste. Therefore the sages have composed various hymns in which they praised hundreds or thousands of names of the deity whom they considered, respected and adored as the Supreme One. In this case the deity of one's choice is formed of the divine attributes and Such verbal analogies were metrically versified for the easy chanting and keeping them in the memory. The latter religious and spiritual practices did aim at the concentration and meditation on various forms getting revealed in the Trans.

The Three Versions of Śiva's Thousand Names may be understood Śiva's thousand epithets, because it is a fact that each of His names denotes His nature or characteristic, exploit, quality, function, form, relation and identity (with a god or a sage).

Sāyṇācārya has clearly and perfectly remarked under R̥V 10/114/08² that the Highest Brahman, the Supreme Cause of the Universe assumes thousand sorts of forms. These various (or innumerable) forms get individual names (वाक् तावती तत्परिमाणा भवति); because it is a general rule that every being (i.e. object) requires an individual name.

Thus it is quite clear that any name of any god or goddess is the manifestation of the Supreme Reality presented either through an entity or substance, non-entity or abstract form, though both the manifestations are designated by names (Nāmāni). Every name stands for the Supreme Reality which it seems and to describe the desired deity.

The Epics, the Purāṇa-text and even the Tantric texts contain the hymns (स्तोत्राणि) with the collections of a thousand names of a god or a goddess.

² सहस्रधेत्यत्र विधार्थे धाप्रत्ययः। ब्रह्म जगत्कारणं वस्तु यावत् नानाविधप्राणिदेहरूपेण यावत्परिमाणं भूत्वा विष्ठितं विशेषेण स्थितं वाक् तावती तत्परिमाणा भवति। एकैकस्याभिधेयार्थस्यैकैकनामापेक्षणात्। अन्यत्रापि श्रूयते — सर्वाणि रूपाणि विचिन्त्य धीरो नामानि कृत्वाभिवदन् यदास्ते। (तै. आ. ०३/१२/०७)

Prof. Keith pointing out the continuous flow of the production of hymns says, “The production of hymns of praise to the gods naturally did not cease with the Vedic poets, though gradual change of religion evoked an alteration of the gods. Who received adoration.”³

Such hymns may be called the statements of attributes of the god who is the respectable of such attributes (qualities). They are called “Hymns or songs of praise”. The hymns of praise consist of epithets describing the power or greatness of the god or goddess.

The thousand names are also significant because they express the type of help & support provided to devotees as the only resort for devotees or the ultimate source of inspiration for higher living through his grace and blessings bestowed on devotees, worshippers, reciters and so on.

The primary forms of hymns

The primary forms of hymns are found in Vedic hymns describing characteristics like exploits, valour, forms, qualities, nature, relations and even special events of the deities like Agni, Indra, Rudra, Viṣṇu, Varuṇa, Aśvinikumārs, Uṣā (the Dawn), Āditya (the Sun-god), Soma and others. Even the *Namak* chapter of the Śuklayajurveda (CH 16)⁴ contains 265 epithets in 66 verses showing prowess and valour of Rudra i.e. Lord Śiva which proves the origin of the concept of the Thousand Names in the Vedas. The Atharvaveda contains enalogistic invocations of various deities and their eulogies.

The development of stotras seems to take place in three successive stages: (01) The Vedas (02) The Purāṇas & the Tantras and (03) The independent tradition of stotras.

The word *Stotra*, *Stavanam*, or *Stutiḥ* is derived from स्तु (स्तौति-स्तुवते)^{2nd} Conju. *Ubhayapada* to praise, to eulogize, to appreciate, to sing

³ Keith, HSL, London, 1920, p.210

⁴ For details see Mihirkumar S. Upadhyay: Atiprasiddha Rudrāṣṭdhyāyī no Pancamo Namaka Adhayāya, Veda Vysanga (No. 08), pp. 33-36.

glory and hence it means that by which or in which someone is praised or eulogised (स्तूयते अनेन अस्मिन् वा).

The enumeration of Names of Rudra seems to be the first *Stotra*, *Stavanam*, or *Stutih* originated from the times of the Śukla Yajurveda (CH 16) Where Rudra, who is Viśvātmā (Soul of the universe), the Supreme God is addressed with 265 names. The Sage Jābāla adheres the prime importance to the Names of the *Rudrī* (Śatarudrī) saying that these are the Names of the Immortal Being and the recitation of the Names leads one to immortality.⁵ This bespeaks of the initial upcoming of a literary form called the *Sahasranāma Stotram*.

The hymns praising divinity by 08 names (नामावल्यष्टकम्), 12 names (द्वादशनामस्तोत्रम्), 108 names (अष्टोत्तरशतनामस्तोत्रम्), 300 names (त्रिशती) and 1000 or 1008 names (सहस्रनामस्तोत्रम्) came into existence gradually. In this way, the hymns of Names praising various deities like Lord Śiva, Lord Viṣṇu,⁶ Lord Ganeśa, Lord Rām, Lalitāmbā, Lakṣmī, Caṇḍī, Kālī, Sītā and so on.

The number noun सहस्रनाम does not just fix a figure of one thousand complete but it aims at openness of counting the Names up to one thousand eight or more.⁷

The employment of the Anuṣṭup metre has also some reasons like (01) popularity, (02) simplicity, (03) short and sweet (04) easier recitation, (05) rhythmic character, (06) conducive to memorize (07) connectivity with their meaning (08) transformation of one's mental perplexity to the disciplined mind and (08) competence to God-realization.

⁵ स होवाच याज्ञवल्क्यः शतरुद्रियेणेत्येतानि ह वा अमृतनामधेयान्येतैर्ह वा अमृतो भवतीति॥ जाबालोपनिषद्
०३॥

⁶ The scholars point out the Purāṇa sahasranāmastotram of a medieval origin with the names collected and compiled (by H.H.Vallabhācārya) from the Śrīmad-bhāgavatamahāpurāṇa.

⁷ The Lingapurāṇa m edited by J.L.Shastri counts 1116 names, though the candidate of the present thesis has tried to lower the number to 1008. Vide. CH 05 below.

In all the types of list of a god or a goddess it is observed that the names are employed in the nominative case with implied sense of “You are (असि) so and so” and at the time of offering anything with oblations (नमः) the Dative is employed in the sense of “Salutation to You (who are) so and so”. The traditional practice to recite each and every name appended oblations (नमः) is purposeful for sake of offering *Tulsī*-leaves (to Lord Viṣṇu or any goddess), Rice, *Bilva*-leaves, Lotuses or any item of dry fruits, flowers to Lord Śiva as well to other gods or goddesses.

Singing the glory (नाम संकीर्तनम्) of god or a goddess is highly applauded in RV (3/39/1) (The praise that is prompted by the heart and is uttered by the reciters of sacred hymns, proceeds to the Presence of the lord and is His awakener when repeated at the sacrifice be cognizant Indra, of this praise, which is born for you) and (8/11/5) (Prudent mortals, we offer abundant homage to you, who are immortal and all-knowing). Sage Viśvāmitra⁸ announces .Even sage Vatsa Kāṇva⁹ appaludes that the mortals are urged to chant repeatedly the immortality.

The hymns of Thousand Names in general, are not only an instrument of worshipping the deity but also make the devotee well-conversant in visualizing the divine form in his heart. The devotee acquires the complete awareness and close association with the desired deity.¹⁰ As the Supreme Reality is beyond the reach of speech and mind (यतो वाचो निवर्तन्ते अप्राप्य मनसा सः) and having the indescribable nature, the hymn of Thousand Names reveals the attribute, nature, form, godly powers, divine functions and graceful report gradually. Even Lord Śrī

⁸ इन्द्रं मतिर्हृद आ वच्यमानाऽच्छा पतिं स्तोमतश्चा जिगाति।

या जागृविर्विदथे शस्यमानेन्द्र यत् ते जायते विद्धि तस्य॥ऋ. ०३/३९/०१॥

⁹ मर्ता अमर्त्यस्य ते भूरि नाम मनामहे। विप्रासो जातवेदसः॥ऋ. ०८/११/०५॥

¹⁰ My guiding teacher's father late Prof. Dr. A.N. Jani used to say, “If you recite any sahasranāma stotra constantly, you need not to go for any other means of enjoyment and liberation. For the reason a desired deity is none but the bestower of enjoyments and liberation (भोक्षमोक्षप्रदः).”

Kṛṣṇa speaks in the Śrīmadbhagavadgītā (10/25), “Among Sacrifices, I am the sacrifice consisting of repeated recitation (यज्ञानां जपयज्ञोऽस्मि).”

Method of numbering of the Thousand Names

The numbering of the names does not create any problem in case of any hymn consisting of 08 names (नामावल्यष्टकम्), 12 names (द्वादशनामस्तोत्रम्) or 108 names (अष्टोत्तरशतनामस्तोत्रम्), but the great problem arises when a hymn consists 1000 or 1008 names (सहस्रनामस्तोत्रम्). It is observed at the time of numbering the Thousand Names, as in case of any hymn of thousand names, the number exceeds 1000 or 1008 names as per the tradition (of अष्टोत्तरसहस्रनामस्तोत्रम्) by method of combining the similar names after examining the nearest previous or succeeding name. The following examples are cited from the Mahābhārata (=MBh), ŚP (= ŚP) & Lingapurāṇa (=LP):

(A) परमम् (Highest) तपः (the penance) as

परमं तपः (MBh 081) (the Highest penance),

मन्त्रः (the sacred formulas) उत्तमः (the Best) as

मन्त्र उत्तमः (MBh 105) (the Best of the sacred formulas),

तेजस्करः (the Light-maker) निधिः (treasure) as

तेजस्करो निधिः (MBh 120) (the Light-giving treasure), etc.

(B) स्थपतिः (architect) स्थिरः (Steady) as

स्थपतिस्थिरः (ŚP 156) (Steady architect),

भस्मप्रियः (Fond of ashes) भसमशायी (who lies on ashes) as

भस्मप्रियो भसमशायी (ŚP 167) (Fond of ashes who lies on ashes),

सुव्रतः (One performing good rites or vows) शूरः (Hero) as

सुव्रतःशूरः (ŚP 216) (Hero of good rites or vows), etc.

(C) देवदेवः (god among the gods) त्रिलोचनः (the Three-eyed one) as
देवदेवत्रिलोचनः (LP 042) (the Three-eyed god among the gods),

वृषाङ्कः (Bull-bannered) वृषवाहनः (rider of the bull) as वृषाङ्को वृष-
वाहनः (LP 052) (Bull-bannered rider of the bull),

सर्वज्ञः (the Omniscient) सर्वगोचरः (perceivable by everyone) as
सर्वज्ञः सर्वगोचरः (LP 137) (Omniscient perceivable by everyone), etc.

The above Mentioned method must be adopted to adjust the number, otherwise the list of 1000 or 1008 names exceeds to quite a considerable total.¹¹ Though the number noun thousand (सहस्र) is normally taken to mean innumerable (असंख्य), yet the arrangement of the names in this manner enhances the power of concentration of the reciter while reciting any Sahasranāma stotram.

The verses of all the Śivasahasranāmastotras have one common meter viz. Anuṣṭup (04 lines with 08 syllables in each). The names sometimes begin with the same sound syllables occurring in a sequence like:

(A) महाबीजः (MBh 084), महारेताः (MBh 085) and महातपाः (MBh 086).

गणः (MBh 099), गणकर्ता (MBh 100) and गणपतिः (MBh 101).

ऊर्ध्वरेताः (MBh 138), ऊर्ध्वलिङ्गः (MBh 139) and ऊर्ध्वशायी (MBh 140),
etc.

(B) स्वधर्मा (ŚP 740), स्वर्गतः (ŚP 741), स्वर्गस्वरः (ŚP 742) and
स्वरमयस्वनः (ŚP 743).

शुभदः (ŚP 936), शुभकर्ता (ŚP 937) and शुभनामा शुभः स्वयम् (ŚP 938).

देवप्रियः (ŚP 859), देवनाथः (ŚP 860) and देवज्ञः (ŚP 861).

स्तव्यः (ŚP 987), स्तवप्रियः (ŚP 988) and स्तोता (ŚP 989) etc.

¹¹ Shastri J.L. gives 1116 names in his English translation of the Lingapurāṇma, P 550.

(C) दुरासदः (LP 173), दुर्गमः (LP 174), दुर्लभः (LP 175), दुर्गः (LP 176) and दुर्गः (LP 176).

महाबलः (LP 318), महाबुद्धिः (LP 319), and महावीर्यः (LP 320).

वीरेश्वरः (LP 381), वीरभद्रः (LP 382) and वीरहा (LP 383).

यज्ञः (LP 477), यज्ञपतिः (LP 478), यज्वा (LP 479) and यज्ञान्तः (LP 480), etc.

Unity projected in Diversity

Sage Dīrghatamā Aucathya's famous Vedic statement of RV 01/164/46 that the single Reality is designated to be many (एकम् सद् विप्रा बहुधा वदन्ति) proves that the Vedic seers had already understood the logic behind writing the Thousand Names or even Hundred Names¹² that the Almighty is One but has many forms, qualities, nature and functions. Accordingly the Supreme Brahman called Agni has different names such as Indra, Mitra, Varuṇa, Agni, Garutmān, Yama and Mātariśvā.¹³ These are different forms for one being i.e. Brahman. Essentially, thus Brahman that one being has many embodiments in accordance with different powers attributed to them.

The famous passage of Chāndogyopaniṣad 6/1/4 rightly points out that the names are many but named (nāmī) or a referent (the object referred) is one.¹⁴ This means that the names are modifications or alterations of one & the one single deity and hence the names are different facets of the same deity.

The concept of Unity in diversity and diversity in unity is crux Indian Philosophy since the Vedic time. Therefore diverse religious

¹² A large number of hymns containing hundred names (शतनाम) or even hundred & eight names (अष्टोत्तरशतनाम) are published in many collective works of the *stotra* literature. Vide. Brhadstotraratnākara, Pub. by Dhavale Prakashan, Mumbai.

¹³ इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।

एकं सद् विप्रा बहुधा वदन्त्याग्निं यमं मातरिश्वानमाहुः॥ ऋ. ०१/१६४/४६॥

¹⁴ यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं मृत्केत्येव सत्यम्॥

छा. ०६/०१/०४॥

sects of people having different faith are justifiable for their sole goal of Liberation. Likewise the adequate practices relevant and proper to rich to the goal, are also many and even different such as, devotion, knowledge and actions leading to Liberation.

Purpose of the hymns containing Thousand Names

Most of the texts are so small and thin in size that they look like the pieces of living literature that constantly flow, evolve and enrich the potency of the desired deity. As the names of the desired deity are divine, the purpose is also divine and then effect would be naturally divine and finally the outcome of the result or the fruit must be totally divine.

The sahasranāmastotras have acquired richness and endless variety of descriptions, narrations and observations that are channelized into a name or names to experience the presence of the deity.

Eleven hymns of Thousand Names (Sahasranāmastotrams) of Lord Śiva are enlisted by Dr. Smt. Vina V. Thakkar.¹⁵

The list of 11 hymns of Śiva's Thousand Names out of which 03 are hymns of Thousand Names of Rudra. 01 of Vedānta, 01 of Mahākāla, 01 of Mahāmṛtyuñjaya and 01 hymn of Thousand Names of Nāṭarāja.] but, the closer study gives 09 hymns of Thousand Names of lord Śiva. From among them 03 hymns of that more popular and include in the worship of Lord Śiva, are taken here (in this thesis) for the present research work.

Looking to the number of hymns of Lord Śiva's Thousand Names there may arise a doubt about the similarity and the difference in the texts mutually, but the present thesis discusses at length the niceties (सूक्ष्मता) of the Thousand Names of Lord Śiva.

¹⁵ I owe this information from the thesis titled "The sahasranāma Literature: A study P 226". I thank the authorities of the Departmental Library.

The Vālmikī Rāmāyaṇa contains the Sītāsahasranāma stotram in which the Thousand Names describing powers of Sītā. The MBh contains two well-known sahasranāmastotras viz. The Viṣṇusahasranāmastotram Anuśāsanaparva, CH 149/01-158 and Śivasahasranāmastotram Anuśāsanaparva CH 17/01-150.

The famous Natarājasahasranāmastotram¹⁶ seems to incorporate the explanatory names of some of the original short Names of Lord Śiva (for the major text of the Thousand Names) occurring in the MBh, ŚP, & LP.

The hymn of Natarāja's Thousand Names describes Lord Śiva as “प्रौढनर्तनलम्पटः”, महानर्तनलम्पटः” and so on. Lord Śiva's eternal dance is the statement of the worlds's creation and its dissolution. In order to protect the world lord engages Himself in a dance at the twilight. At the time all gods, ghosts, goblins, Semi-divine beings, demons, etc. remain present at His service. Lord Śiva's worship incorporates the worship of all the gods. Lord Śiva's various forms like Nateśa, Nateśawara or Natarāja are imagined as idols or images of various types and their description are found in the Purāṇas, Stotras and Poetry. The idol of Natarāja is found of two types: with halo and without halo.

Each of the Thousand Name is too deep in meaning but at the same time too effective in result that it is wide upon for any illiterate or literate, young or old, men or women of the society and that to procuring the desired result to its chanter or reciter.

The purpose of the Thousand Names is aptly pointed out by Pataskar Bhagyalata¹⁷ that the purpose behind the writing of Sahasranamastotram is to praise the deity and glorify His names, virtues and deeds that a deity performs to help devotees.

¹⁶ Tripathi Vasistha Narayana Śiva Mahādeva (pp.191-200) pub.Sarupanin Brahmana Parisad, Varansi-1999.

¹⁷ Pataskar Bhagyalata : SahasranāmaTradition In India Journal of the oriental Institute, Vol. 45, Nos. 12, September - December, 1995.

The high recognition and wide popularity are based on the fact that the chanting of Thousand Names needed no extra efforts to learn and study to collect money to gather any type of material to be offered and to spare the extra time. The reciter marches in the path of liberation in the Kali era through the chanting may be the hymns, eulogies or Names.

The impact of chanting the hymns of Thousand Names helps the reciter for yielding purity to his mind, speech and heart. The pure thinking, righteous behavior and pious understanding of the reciters influence others to engage in the path of pure devotional practices.

The Thousand Name's literature has survived and sustained the interest of the people for all the ages till today. Though the it is the simplest, easiest and even convenient literary composition giving just a simple list of the names of a god & a goddess it bears attraction of any reciter with faith. This literature supports the devotees in their worship and prayers.

It consists and continuous flow of creativity since begging of such *Stotra* literature. The popularity of the various hymns of Thousand Names of a multitude of gods and goddesses is quite visible through the immense publication of the books and booklets of this field of literature.

The names (नामानि) point out different perspectives, motives, & functions of the individual who may be a god, a goddess, or even a superhuman being (like Śrī Rāma, Śrī Kṛṣṇa, etc.) later on accepted as a deity.

The Thousand Name's literature is written with simple & pure motive to praise god to protect to devotees helps them to accomplish the worldly tasks and to achieve almost all the four human goals viz. *Dharma, Arth, Kāma & Mokṣa*. This motive is normally mentioned clearly at the end i.e. in the Phalaśruti. This motive gets modeled in the holy effort to describe God's potency and power in different perspectives.

Structure of the hymns of the Thousand Names

The sahasranāmastotras contain particles as expletives (पादपूरणम्) like च, अथ, तथा, एव, हि, etc. likewise the Śiva sahasra-nāmastotram also employ such expletives to adjust the number of syllables in the verses. In many cases such expletives help to connect or disconnect the previous or a next name. This technique is to emphasize the thought that the chanting of names does not seem to be accepted as a mere mechanical task, to help the reciter to meditate upon the in order to get the knowledge about the desired deity. The chanting provides the detailed information about qualities and the characteristics, the form and the identity, the mythological and the historical events of the desired deity, as Śrīmadbhagavadgītā (10/10) supports that a devotee of high excellences acquired the knowledge through the grace of the desired deity.¹⁸

The sahasranāma literature contains many sahasranāma-stotras of different gods, goddesses and rivers like: Gaṇpati, Śrī Rāma, Dattātreya, Śiva (11 hymns), Viṣṇu, Puraṣottama¹⁹ Gāyatri , Devī, Lalitā, Lakṣmī Bhavāni, Kālī, Cāmuṇḍā, Gangā , Yamunā, Narmadā and so on.

There are even hymns of Thousand Names on like Jinasahasranāmastotram, Arhasahasranāmastotram, etc. in the Jain literature, Allahā in the Islamic Literature and Jesus Christ in the Christian Literature.

The Śivasahasranāmastotram occupy the prominent place in the society and Devotional as well as Yogic path. Lord Śiva's Thousand Names do not have singular meaning but most of them have many different multiple meanings. They are presented in a skillful such as those of mantra, yoga and the rituals.

¹⁸ तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ गी. १०/१० ॥

¹⁹ Vide. FN 05 above.

The hymns of Thousand Names of Lord Śiva represent different aspects:

- (01) Exploits,
- (02) Qualities,
- (03) Functions,
- (04) Form (physical features).
- (05) Relations,
- (06) Identity

Smt. Vina Thakkar²⁰ enlists the following Sahasranamstotras:

- (01) Mahābhārata Anuśāsan Parva (CH 17)²¹
- (02) Mahābhārata Śānti Parva
- (03) ŚP (Koṭirudra Samhitā CH 35)²²
- (04) Vāyupurāṇam (CH 30)²³
- (05) Skandamahāpurāṇam
- (06) Brahmapurāṇam
- (07) Padmapurāṇam
- (08) Vāmanpurāṇam
- (09), (10) Lingapurāṇam (First Part CH 65 & 98)²⁴
- (11) Saurapurāṇam

The frequent recitation of the Śivasahasra-nāmastotram of the Śivamahāpurāṇam arose to unveil the mystical secrets that lie in the meaning and the presentation of Lord Śiva's Thousand Names. This was the source of inspiration to select this subject of Three Versions of Śiva's Thousand Names.

²⁰ I thank the Head, Dept. of Sanskrit, Pali & Prakrit to avail Mrs. Thakkar's thesis for this information.

²¹ Vide. App. 02.

²² Vide. App. 05.

²³ Vide. App. 01

²⁴ Vide. App. 08.

As 11 hymns (mentioned above) with the same *genre* were available, the selection of 03 popularly known hymns of Lord Śiva's Thousand Names was done for the textual analysis of (01) MBh Anuśāsana Parva, (CH 17, 30-150 verses), (02) ŚP Kōṭrudra Samhitā, (CH 35, 02-132 verses) and (03) LP First Part (CH 98, 27cd-158 verses).

Epics & Puraṇas

Here below a brief outline of the Epics and the Purāṇas are given to get a comprehensive idea of the greatness and the importance of the Thousand Names of Lord Śiva.

The summary of sage Vālmīki's Rāmāyana is given here.

The Bālakāṇḍa (in 77 Cantos) begins with celestial sage Nārada narrating Śrī Rāma Saga to sage Vālmīki, when a hunter kills one of the pair of curlew (क्रौञ्च). Lord Brahmā visits and asks sage Vālmīki to compose Śrī Rāma Saga. The poet gives an outline of the *Rāmāyana*. Śrī Rāma ascends to the throne. Kuśa and Lava sing Śrī Rāma Saga. Ayodhyā, its inhabitants and prosperity during the reign of king Daśaratha are described. King Daśaratha performs the Horse-sacrifice. Episode of R̥ṣyaśṛṅga, the son-in-law of the king is narrated. King Daśaratha performs the sacrifice for four blessed sons under the supervision of R̥ṣyaśṛṅga. The gods approach lord Brahmā for the destruction of Rāvaṇa. Lord Brahmā implores lord Viṣṇu to descend in the house of king Daśaratha for the said purpose. Lord Viṣṇu accepts the proposal and appears from the alter with a basin sacrificial milk-rice (पायसम्). Other gods take birth as monkey chiefs Birth of Śrī Rāma, Bharata, Lakṣmaṇa and Śatrughna follow by the description of festivity. After their religious ceremonies, sage Viśwāmitra arrives and asks Daśaratha to send Śrī Rāma for the protection of the sacrifice.

Daśaratha denies. Sage Viśwāmitra gets enraged. Sage Viśvāmitra persuades the king to send Śrī Rāma and Lakṣmaṇa. Sage Viśwāmitra instructs 02 mystic spells *Balā* and *Atibalā*. They stay night long in a holy hermitage at the confluence of Gaṅgā and Saryū. The sage

narrates the life account of ogress *Tākā* whom Śrī Rāma kills. The sage being pleased imparts the knowledge of various missiles as well as the method of calling them back and narrates the story of the *Siddhāśrama*. Śrī Rāma and ~~Lakṣma~~ protect the sacrifice by defeating the demons. Sage Viśwāmitra along with Śrī Rāma and Lakṣma proceeds to Mithilā to witness the bow-sacrifice of king Janaka. An account of Kuśanābha is narrated. Sage Viśwāmitra and the party reach the bank of Gaṅgā where the sage narrates the the story of Gaṅgā's descent on the earth. The milky-ocean is churned by gods and demons from which come out one by one the deadly poison, god Dhanvantarī, a bevy of *Apsarās*, the beverage known as *Vāruṇī*, the horse Uccaiṣravā, the Kaustubha gem and nectar. A son of Ikṣvāku, built the city of Viśālā where Diti the wife of Kaśyapa practised austerities. Sumati, the ruler of Viśālā receives sage Viśwāmitra and his party. On the way from Viśālā to Mithilā, they come across a deserted hermitage of sage Gautama. The sage narrates the account of Ahalyā (sage Gautama's wife). Ahalyā gets released from the curse of sage Gautama by the very sight of Śrī Rāma.

Śrī Rāma and others reach Mithilā, king Janaka headed by his family priest Sadānanda welcomes them and the sage introduces two princes as well as tells the episode of Ahalyā's release. Śatānanda narrates the life history of sage Viśwāmitra. The war for cow Śabalā and sage Vasiṣṭha along with his Brahminical staff renders ineffectual all the mystic missiles discharged by sage Viśwāmitra. Sage Viśwāmitra practises severe austerities to attain Brahman-hood. The episode of Triśaṅku is described. Sage Viśwāmitra proceeds to create a new heaven for Triśaṅku. Sage Viśwāmitra rescues Śunaḥśepa from Ambarīṣa's bondage and the king gets the reward of the sacrifice without sacrificing him. Lord Brahmā rewards him at Puṣkara with the status of a seer. The sage enjoys life with celestial nymph Menakā for ten years and hence retires to Mt. Himālayas, when he is rewarded with the status of *Maharṣi*. Sage Viśwāmitra resolves upon a further course of austerities. Ultimately he is conferred the title of a *Brahmarṣi* by lord Brahmā. They come to the court and Janaka reveals his pledge regarding the bow. Śrī Rāma breaks the bow and the king sends his counselors to Ayodhyā to invite Daśaratha for wedding. Daśaratha along with sage Vasiṣṭha and his retinue reach Mithilā. Janaka offers the hand of the two daughters Sītā and Urmilā to Śrī Rāma and ~~Lakṣma~~ as well as Kuśadhvaṇya offers the hand of his two daughters to Bharat and Śatrughna. The wedding ceremony is described. On the way of their returning to Ayodhyā, Paraśurāma appears before them. He challenges Śrī Rāma to string the bow of lord Viṣṇu, Śrī Rāma does so and puts an end to the worlds earned by Paraśurāma

through austerity. Recognizing Śrī Rāma as the Lord he departs for Mt. Mahendra. They return to Ayodhyā, Yuddhājita (Bharata's maternal uncle) takes away Bharata and Śatrughna to his father's capital.

The Ayodhyākāṇḍa (in 111 Cantos) begins with the aging king of Ayodhyā, Daśaratha, his wives Kausalyā, Kaikeyī and Sumitrā, and the four princes: Rāma, son of Kausalyā, Bharata, son of Kaikeyī, and Lakṣmaṇa as well as Śatrughna, sons of Sumitrā. Daśaratha determines, amid general approval, install Rāma as *Yuvarāja*, the crown prince or heir-apparent, but Kaikeyī urged on by her servant Mantharā, contrives to have him supplemented by Bharata and banished to the forest for 14 years. Daśaratha feels forced to give in to her petulance in fulfillment of 02 boons he has previously granted her, but his agony of mind doing so is touchingly portrayed; so profound is his grief that he dies shortly after Rāma's departure from Ayodhyā, attributing his death, separated from his son, to retribution for having accidentally killed an ascetic. His distress is shared by almost all the inhabitants of the town, but not by Rāma himself, who accepts the decree with absolute submission and with the calm self-control that regularly characterizes him. The more completely to fulfill his father's commands, he suggests sending messengers to recall Bharata, who, with Śatrughna, is away from Ayodhyā on a visit, and so innocent and ignorant of his mother's machinations; Rāma then makes preparations for his departure with no protest whatsoever, accompanied at their insistence by his wife Sītā and his brother Lakṣmaṇa. Daśaratha feels intense pain of separation, scolds Kaikeyī. Kausalyā persuades him and begins to lament, Sumitrā consoling her. Śrī Rāma and party take halt on the river Tamasā. The trio sons evade the huge crowd of mourning citizens who flock after them, the citizens helplessly return to Ayodhyā. In the mean time Śrī Rāma having crossed the revers Vedaśruti, Gomatī and Syandikā, reacher the bank of river Gaṅgā and make their way, first by chariot, then on foot, to Mt. Citrakūṭa, visiting *en route* the Niṣāda chief Guha and the ascetic Bharadwāja. On Citrakūṭa they erect a hermitage where they live happily for a while, enjoying the beauties of nature, Minister Sumantra returns to Ayodhyā. Kausalyā and Daśaratha lament for Śrī Rāma, Daśaratha narrates the episode of Śravaṇa and the curse given by his parents. The king dies.

Meanwhile, to avert the graphically predicted evils of a kinless state, Bharata has been recalled to Ayodhyā, where he confounds his mother's schemes by angrily rejecting the offered kingdom and setting off, accompanied by the 03 queens and huge retinue, to fetch Rāma back. They too meet Guha, start for Prayāga and are entertained to a miraculous banquet by Bharadwāja. Crossing the river Yamunā Bharata and party reach Rāmāśrama. Rāma greets Bharata with none of the rancour displayed by the excitable Lakṣmaṇa, Rāma along with His brothers performs but enquires calmly about his conduct of public affairs; but he insists on carrying out to the letter of his father's express wish, undeterred alike by Bharata's impassioned pleas and offers to change places with him, by the courtier Jābāli, and by the defending of orthodox traditional values put forward by the court chaplain, Vasiṣṭha, followed by the glory of Solar dynasty. Eventually Bharata and his train return to Ayodhyā, taking with them Rāma's sandals as a symbol of his authority. Bharata retires to nearby *Nandigrāma*, from where he administers the country as Rāma's regent. Meanwhile Rāma and his companions decide to leave Citrakūṭa for a remote part of the forest, by way of the hermitage of Atri and Anasūyā, who listen to their story and present them with handsome gifts of clothing and ornaments.

The *Aranyakāṇḍa* (in 70 Cantos) narrates the exile life amongst the hospitable, respectful sages and the hostile *Rākṣasas* of the *Daṇḍaka* forest. Despite Rāma's resolve to live like an ascetic, it is his role as the perfect *Kṣatriya*, or warrior, which now comes to the fore. The brothers have to rescue Sītā from the clutches of a *Rākṣasa*, Virādha, meet sage Śarabhaṅga who then ascends to heaven and the sages extract a pledge from Rāma to protect them against the depredation of the *Rākṣasas*. Sītā (or, more realist-ically, a relatively late redactor of poem) feels that such conduct may lead to a charge of aggression, but Rāma counters this argument with an appeal to his duty to protect the ascetics . For ten years Rāma and his party wander among the sages; we have specific accounts of their visits to Śarabhaṅga, Sutikṣṇa, and Agastya, who gives him divine weapons and advises him to build a hermitage in nearby Pañcavaṭī, on the way there they meet the vulture Jaṭāyu, who narrates his lineage and offers them his protection.

While they are living in the hut they have built in Pañcavaṭī where they enjoy the autumn season, the hideous but none the less amorous Rākṣasī Śūrpaṅkhā makes advances to the brothers; infuriated by their disdain, she attacks Sītā, and Lakṣmaṇa multilates her as a punishment. Her brother Khara attempts to avenge her, first by sending a posse of fourteen Rākṣasas to kill the brothers, and then, after they have all been killed, by leading an army of fourteen thousand to attack them, Rāma alone defeats them all, killing the generals ~~Dūṣ~~ and Triśirā, and finally Khara himself, to the delight of the Daṇḍaka sages. Śūrpaṅkhā then seeks a different kind of vengeance from another brother, Rāvaṇa, king of Laṅkā, whom she incites to abduct Sītā. He compels the aid of the unwilling and timorous Mārīca, whose disguise as a golden deer and feigned call for help induce Sītā to send both brothers after it. Rāvaṇa, disguised as a mendicant, thus has not difficulty in seizing her. Jaṭāyu is fatally wounded when he attempts to intervene, and Sītā is taken to Laṅkā, where, having vehemently rejected all ~~Rāvaṇ~~ blandishments, she is confined in a grove of *Aśoka* trees. Rāma and Lakṣmaṇa meanwhile are in great distress, the dying Jaṭāyu tells them what has happened, and the monster Kabhandha advises them to ally themselves with the Vānara leader Sugrīva, who will help them to recover Sītā. On their way to find him they meet a Śabarī ascetic-woman.

The Kiṣkindhākāṇḍa (in 66 Cantos) concentrates on events in or relating to the Vānara capital ~~Kiṣ~~dhā. The beautiful lake *Pampā* revives Rāma's longing for His wife, there the two princes are accosted by the exiled Sugrīva's minister, Hanumān, who takes them to his master. Rāma and Sugrīva make a solemn pledge of alliance, and Rāma is encouraged by the sight of some of Sītā's clothes and ornaments which, seeing a group of Vānaras, she had thrown down as Rāvaṇa abducted her. Sugrīva next enlists Rāma's help in ousting his usurping brother Vālī, and recounts the history of their quarrel. Encouraged by Rāma, Sugrīva challenges Vālī to single combat, while going to Kiṣkindhā sees hermitage known as *Saptajanas* and finally, with Rāma's covert assistance, Vālī is mortally wounded. He dies reproaching Rāma, who justifies his action, mourned by his wife Tārā and his son Aṅgada, and is cremated with elaborate ceremonial.

Sugrīva is now installed as king, taking over Vālī's harem, including Tārā and his own former wife Rumā, with Aṅgada as his heir.

The onset of the rains prevents any further search for Sītā. Afterwards Hanumān and then Lakṣmaṇa approaching Sugrīva remind him of his promise to help. A vast army of Vānaras is mustered, divided into four, and sent off with instructions to search for Sītā in every direction. Rāma places most faith in the party led by Hanumān and Aṅgada, and entrusts his ring to Hanumān as a token for Sītā. The monkey chiefs set forth towards the quarters assigned to them by Sugrīva. The other three parties return without success, it sure now that Hanumān alone will be able to discover Sītā, but after much searching and several bouts of suicidal despair, Aṅgada and Hanumān's troop meet Saṃpāti, Jaṭāyu's brother. Aṅgada narrates him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting and from him they learn that Sītā is on the island Laṅkā, Saṃpāti narrates his past life and the incident how he lost his wings and Hanumān resolves to leap over the sea to find her.

The Sundarakāṇḍa (in 66 Cantos) opens with a long account of Hanumān's fantastic leap, after which he alights unnoticed in Laṅkā and wanders about the city, dazzled by its splendours. Entering Rāvaṇa's magnificent palace, he searches in vain for Sītā, having fail to find Sītā even on searching for her all round Hanumān enters to the grove and eventually discovers her in the *Aśoka* grove, his eyes filled with joy on beholding Sītā. On seeing Rāvaṇa surrounded by hundreds of young women approaches Sītā, he hides himself under the boughs in order to avoid observation and overhears her rebuff Rāvaṇa's entreaties and threats. Her guards also try to persuade her to accept. Rāvaṇa though one, Trijaṭā, cheers her by recounting an auspicious dream. Sītā experiences good omens. Hanumān gently reveals himself to the incredulous Sītā and proves his identity by producing Rāma's ring. Sītā refuses to escape with Hanumān, preferring to be liberated by Rāma in person, but gives the Vānara a jewel as a token for Rāma. Hanumān consoles Sītā and hands over Śrī Rāma's ring. Instead of hurrying back in secret, Hanumān then embarks upon a course of ostentatious and wanton destruction, kills a number of Rākṣasa champions and finally,

curious to see Rāvaṇ allows himself to be captured by Indrajit, Rāvaṇa's son. Commended by Rāvaṇa Prahasta inquires of Hanumān why he has ruined the grove and killed the demons he warns Rāvaṇa if he longed to survive, he should restore Sītā to Śrī Rāma. The angry Rāvaṇ is dissuaded from killing Hanumān outright by his virtuous brother Vibhīṣaṇa's reminder of the inviolability of envoys, so he merely sets fire to the Vānara's tail. This does not have the desired effect; Hanumān uses it as a brand to complete the destruction of Laṅkā. Reassuring himself of Sītā's safety, he recrosses the sea and reports to his eager companions. Overjoyed, the rampage through Sugrīva's private orchard, the Madhuvana, to the discomfiture of its guards before returning to Kīkindhā with the news of the success of their mission.

The Yuddhakāṇḍa (in 116 Cantos) concerns with the final battle between the armies of Rāma and Rāvaṇa hearing the report from Hanumān as well as the description of Laṅkā, Rāma and the Vānaras march southwards, Śrī Rāma reminds Sītā and laments. The Rākṣasas prepare for war, Vibhīṣaṇa defeats when his conciliatory advice is refused. After some debate, he is welcomed into Rāma's camp, and consecrated as king of Laṅkā. When the sea did not allow a passage Śrī Rāma looses fierce arrows. The problem of how to cross the sea is solved by Nala's construction of a causeway. Rāvaṇa receives information from his spies about the size of the besieging army and after trying in vain to frighten Sītā into submission by showing her the illusion of Rāma's severed head, Mālyavān persuades Rāvaṇa reaching Laṅkā Vibhīṣaṇa appris es them of arrangement made by Rāvaṇa at 04 gates for the defence of Laṅkā and Rāvaṇa rejecting Rāma's ultimatum delivered by Aṅgada, joins the battle. Disaster soon strikes, Indrajit and puts Rāma and Lakṣmaṇa out of action, to the despair of Vānaras and the watching Sītā, but eventually the brothers are resorted by the divine intervention of the bird Garuḍa. Then there is a long series of duels resulting in the eventual deaths of all the most fearsome Rākṣasa champions at the hands of Rāma, Lakṣmaṇa and the monkey-chiefs. During this time, Rāma overcomes Rāvaṇa but spares his life. One of the most terrible of the Rākṣas is another brother Kumbhakarna who is under a curse of deed sleep, the elaborate efforts

of his desperate comrades to wake him provide some much needed comic relief from the tension of the battle scenes, Kumbhakarna twists Rāvaṇa for all his misdeeds and rushes to battlefield, but after causing initial havoc among the Vānaras even he is slain by Rāma. Hanumān slays Devāntaka and Trīśirā. Aṅgada, Nīla, Ṛṣbha and Lakṣmaṇa kill Narāntaka, Mahodara, Mahāpārśwa and Atikāya respectively. Indrajit presides over Brahma missile make Śrī Rāma, Lakṣmaṇa as well as the monkey army unconscious. Hanumān fetchs the herbs, Aṅgada, Dwivida, Mainda, Sugrīva, Hanumān kill Śonitākṣa, Yupākṣa, Kumbha and Nikumbha respectively. Indrajit repeatedly resorts to magic to strike terror into the Vānaras: one of his stratagems is to show Rāma and Lakṣmaṇa the illusion of Sītā being executed, he also embarks upon a sacrifice to ensure victory, Vibhīṣa asks Rāma to send Lakṣmaṇa with army to march against Indrajit who is prevented from completing it by Lakṣmaṇa, who eventually kills him. Rāvaṇa being enraged due to his son's death proceeds to kill Sītā but is stopped Supārśwa. Only Rāvaṇa is left, and at least he takes the field again amid bad omens. Rāvaṇa along with the demon army marches to the field. Sugrīva destroys the army and ogress chief Virupākṣa. Aṅgada kills Mahāpārśwa. The war is between Śrī Rāma and Rāvaṇa. His duel with Rāma is protracted, but finally, after Rāma receives divines help in the form of Indra's chariot and driver, a Rāvaṇa is killed, Vibhīṣaṇa performs funeral rites and then he installed as the king.

However, later qualms about Sītā's virtue cause Rāma to be made coldly to spurn her, saying (for the first time) that he undertook the quest and combat simply to vindicate his own and his family's honour, and not for her sake and asks her to seek shelter elsewhere. In desperation, Sītā undergoes a fire ordeal. The gods appear to Rāma and reveal that he is in fact an incarnation of Viṣṇu and Agni hands Sītā back to her delighted husband, unhurt and exonerated. Daśaratha now appears, blesses his sons, and tells Rāma to return to Ayodhyā and resume his reign (the fourteen years of exile have, it seems, just expired). At Rāma's request, the dead Vānaras are restored to life by Indra, then Rāma, Lakṣmaṇa and Sītā and all the Vānaras and Vibhīṣaṇa along with his counselors, all climb into Rāvaṇa's chariot *Puṣpaka* and they go surveying the scenes of their earlier advantages,

they fly back to Ayodhyā. After greeting Bharadwāja, Rāma sends Hanumān to find Bharata, who is living the life of an ascetic. Bharata is delighted by the news of Rāma's triumph and return and restores to him the kingdom. This is followed by an elaborate ceremony of installation, and the epic is rounded off with a eulogy of Rāma and his righteous ten-thousand-year reign.

The Uttarakāṇḍa begins with the arrival of the great seers arriving to meet Śrī Rāma and Agastya discloses the origin of Viśravā, the race of demons and the origin of Rāvaṇa etc. Rāvaṇa and younger brothers perform penance and obtain boons. The demons occupy Laṅkā and Rāvaṇa is installed as the ruler. The marriages of Śūrpaṇakhā, Rāvaṇa and his brothers as well as the birth of Meghanāda take place. Rāvaṇa's exploits are described. Rāvaṇa attacks on the Yaks defeating Manibhadra and Kubera holds *Puṣpaka*. Lord Śiva curses Rāvaṇa and curbs his pride. Vedavatī being insulted by Rāvaṇa, curses him and enters into fire. Rāvaṇa kills Anaraṇya and receives curse from him. Rāvaṇa invades the domain of Yama, destroys the forces, fights with Yama and being triumphant leaves the place. He forcibly carries off the celestial damsels and other ladies who curse him. He accompanied by Madhu invades the realm of gods.

Rāvaṇa violates celestial nymph Rambhā and receives a curse from Nalakūbara. He invades the realm of Indra, the fight takes place between demons and gods. Vasu kills Sumālī. A combat takes place between Meghanāda and Indra's son Jayanta as well as god Indra and Rāvaṇa. Meghanāda captures Indra and returns to Laṅkā. Brahmā grants him boons against the release of Indra from captivity. There is the encounter of Rāvaṇa and other demons with Sahasrārjuna who captures Rāvaṇa and bears him away to his city Māhiṣmatī. Pulastya secures the deliverance of Rāvaṇa from the bondage. After Rāvaṇa's humiliation at the hands of Vālī he makes friendship with him. There is a description of Hanumān's descent, past life and his heroic super human deeds. Due to a curse of some sages, he remains unconscious of his might. Śrī Rāma requests Agastya and other sages, he remains present in the sacrifice performed by Śrī Rāma and they depart. King Janaka, Yudhājita, Pratardana and others proceed to their respective

dominions. Śrī Rāma accepts the presents, distributes them to His friends, the monkeys, the bears as well as the demons and sends them back to their respective abodes. Bharata describes the glory of Śrī Rāma's reign Sītā wishes to visit penance groves and Śrī Rāma accords His consent. Bhadra reports ugly remarks made by citizens about Sītā, Śrī Rāma orders Lakṣmaṇa to take Sītā away in the forest and to leave her in the vicinity of sage Vālmīki's hermitage. Lakṣmaṇa does so. He laments and talks with a heavy heart. Sītā utters plaintive words and her message to Śrī Rāma. Lakṣmaṇa departs. On hearing Sītā's wailing, sage Vālmīki approaches her and takes her to his hermitage. There is a dialogue between Lakṣmaṇa and Sumantra. Sumantra consoles Lakṣmaṇa by narrating the account of Bhṛgu. Lakṣmaṇa meets and comforts Śrī Rāma. Śrī Rāma persuades Lakṣmaṇa with the narrative of king Naga and instructs him to perform the duty towards the subjects. There is the story of king Nimi as well as sage Vaṣiṣṭha's re-incarnation. King Nimi resides in the eyelids of living beings. Sukrācārya curses king Yayāti who has borrowed youth from his son Purū in exchange for his own old age. Yayati consecrates Purū and curses Yadu. The sages terrorised by demon Lava approach Śrī Rāma and appeal to dispel the fear by destroying the demon. Śrī Rāma coronates Śatrughna and dispatches him with a view to killing Lava. Śatrughna dispatches his army in advance.

Sage Vālmīki narrates to Śatrughna the story of Kalmāśa, the son of Sudās. Sage Cyavana appraises him with the power of Lava's lance. Śatrughna kills Lava. He establishes the city Madhupurī, proceeds to Ayodhyā in the twelfth year to meet Śrī Rāma. On the way he listens to Śrī Rāma's glory being sung and gets surprised, meets sage Vālmīki as well as Śrī Rāma, stays there for a week and returns to Madhupurī. A Brahmin with his son's dead body comes to Śrī Rāma and laments blaming Him for the death. Nārada shows the reason as an unauthorized practice of penance of a Śūdra called Śambūka. Śrī Rāma goes there in the plane *Puṣpaka* and kills him for which gods applaud Him. Sage Agastya welcomes Him, presents celestial ornaments and narrates the story of king Śveta. There is an episode of king Daṇḍa. Śrī Rāma leaves the hermitage and returns to Ayodhyā. Śrī Rāma denies performing the Rājasūya sacrifice and performs the Horse-sacrifice as

per Lakṣmaṇa's advice. Śrī Rāma narrates to Lakṣmaṇa the story of king Ilā. Then start the descriptions of the preparation of the sacrifice, arrival of sage Vālmīki with Lava, Kuśa and he orders and asking them to sing the Rāmāyaṇam. Śrī Rāma hears the sweet song. He dispatches an envoy to sage Vālmīki. Sītā takes an oath for purification to which the sage supports. Sītā enters into the hole of the ground offered by Earth and Śrī Rāma laments. Bharata proceeds towards the territory of the Gandharvas and defeats them. He installs his son Oṅkars Takṣaśilā and Puṣkara on Puṣkarāvati. Aṅgada and Candraketu are coronated by Bharata and Lakṣmaṇa in the territory of kārupataha. Durvāsa in the form of an ascetic approaches Śrī Rāma to convey Lord Brahmā's message and wishes to meet Śrī Rāma and warns him not to enter the chamber. Lakṣmaṇa on breaking the condition is abandoned by Śrī Rāma. He departs to heaven along with his body. Śrī Rāma ascends to heaven with the citizens.

The Mahābhāratam

Both the Versions of Śivasahasranāmastotram in the ŚP Kṛtindra Samhitā and Lingapurāṇam First Part are recited initially by Lord Viṣṇu Himself (विष्णुप्रोक्तम्) who it is said, lost His Discus *Sudarśana* in His Boar Incarnation. For this reasons He offered 1000 (or 1008) lotuses reciting each of the Thousand Names. At the end of the lotus-worship Lord Śiva revealed Himself before Lord Viṣṇu and returned Him the Discus.

The Version of the Thousand Names of the MBh Anuśāsana Parva is recited by Sage Upamanyu in favour of Śrī Kṛṣṇa (8th incarnation)²⁵ and though it is posterior, it is of a prime authority. So the sequence of

²⁵ Lord Viṣṇu's ten incarnations are: (01) Fish (मत्स्यः), (02) Turtle (कूर्मः), (03) Boar (वराहः), (04) Man-lion (नृसिंहः), (05) Dwarf (वामनः), (06) Paraśurāma, (07) Śrī Rāma, (08) Śrī Kṛṣṇa, (09) Bhuddha and (10) Kalki or Kalanki. These are nicely sung in the famous Ānanda no Garbo (in Gujarati) by Vallabh Bhatt as:

मच्छ कच्छ वाराह नरसै वामन थई मा। ए अवतारो तारा ज ते तुज महात्म थकी मा॥३६॥

परशुराम श्रीराम राम बळी बळ जे मा। बुद्ध कलंकी नार दशविध धारी देह मा॥३७॥

studying the three Versions is (01) Mahābhārata, (02) Śivamahāpurāṇam and (03) Lingapurāṇam is finally adopted (in the following pages of this thesis).

The MBh is the earliest example available of the Historical Literature (इतिहासः) which is defined as it happened thus or thus it happened (इति ह आस) and hence it means a Legend or a historical tale. Therefore the Books (पर्वणि) of the MBh contain various narratives (अख्यानानि). It describes the great battle between the rival descendants of Duśyanta's son Bhārata, the emperor of the Ancient India. The most striking feature of this work is its voluminous size. It deals with a variety of topics and contains a lakh of verses. It is the largest poem known to be the literary history. The comparison of the MBh with the ocean is due to the vastness and with the Himālayas is due to the high quality.

It contains 2109 chapters divided into 18 Books called *Parvas* several of them are further divided into subordinate Books called *Avāntaraparvas*. The supplement called Harivamsa gives the account of the life and family of Śrī Kṛṣṇa.

The whole epic is in the form of the narrative told to Janamejaya by Vaiśampāyana who had learnt it from Veda Vyāsa, the author of the MBh.

The subject matter of the 18 Parvas of the MBh can be summarised as under:

The 1st Ādiparva begins with account of the Geneology of the Bharatas. This contains the history of Lunar dynasty and elaborately describes the origin of the Pāṇḍavas and the Kauravas. The *Kuru*-ancestor 'Śantanu' married Gangā and their son is Bhisma. Śantanu take Satyavati as his second wife who gives him two sons Chitrāngada and Vichitravīrya. Both die without children. Satyavati asks Veda Vyās to beget in Vichitravīrya's queens Ambikā and Ambālikā who beget Dhitrāstra and Pāṇḍu. Dhirāstra married to Gāndhārī who begets one hundred sons named Suyodhana, Suśāsan, Sumāsaḥ were

defamed Duryodhan, Duḥśāsan, Durmarśana) and so on, while Pāṇḍu has two wives: Kunti (who had a son Karna born in her virginity and) gives birth to 03 sons Yudhiṣṭhira, Bhīmasena as well as Arjuna and the other wife called Mādri gives birth to twin-brothers Nakula and Sahadeva.

The 2nd Sabhāparva describes the gambling. Duryodhana full of envy and hatred invites Yudhiṣṭhira for the game of gambling. Śakuni (Duryodhana's maternal uncle) being expert in gambling cheats Yudhiṣṭhira who loses every thing. At last, he puts on stake his wife, Draupadī who faces unworthy treatment in the presence of not only her husbands, but Bhīṣma, Droṇa, etc. also. The 3rd Vanaparva describes the exile of the Pāṇḍavas. The defeated Pāṇḍavas leave for the forest where Lord Śrī Kṛṣṇa visits them and insists them to fight. Draupadī and Bhīma support Him.

The 4th Virāṭaparva gives the description of unrecognized stay (during their last 13th year of the exile) of the Pāṇḍavas for one year in the Kingdom of Virāṭ. They spend their time in Virāṭanagar under different guise: Yudhiṣṭhira as Kanka (the expert gambler), Bhīmasena as a cook named Balava, Arjuna as a dance teacher Brihannalā, Nakula and Sahadeva as the supervisors of the stable and the cowpen as well as Draupadī Sairandhrī (maid servant of queen Sudeshā). When queen Sudeśṇā brother Kichaka tries to molest Draupadī, Bhīmasena kills him. At the end of 13th year, the Pāṇḍavas reveal their identity. The 5th Udyogaparva narrates Lord Śrī Kṛṣṇa's serious efforts for reconciliation between the Kauravas and Pāṇḍavas. Duryodhana refuses. Lord Śrī Kṛṣṇa tries to persuade Karna to take the side of the Pāṇḍavas, but Karna refuses, too. The armies of both sides assemble in the battle field Kurukṣetra.

The 6th Bhīṣmaparva describes the long preparation of the war of the MBh. The world famous Śrīmadbhagavadgītā occurs here. Bhīṣma refrains from fighting when Śikhaṇḍ stands in front of him. Arjuna pierces Bhīṣma with arrows. The 7th Droṇaparva narrates the killing of Abhīmanyu and Droṇācārya. (The 15th day of the battle is over). The 8th Karna-parva describes the killing of Duḥśāsa by Bhīma followed a terrible fight between Karna and Arjuna. In which Karna is killed. The

9th Śalyaparva deals with the war and killing of Śalya by Yudhiṣṭhira. Sahadeva kills Śakuni. Duryodhna is alone and he takes refuge in a lake where, through magical power he hides himself under water.

The 10th Svastikaparva has the main story of Aśvathāmā slaughtering of the five sons of the ~~Paṇḍavas~~. The 11th Striparva narrates the visit of battle field by Kaurava-ladies, Gāndhārī and her daughter-in-law Bhānumatī (Balarāma's daughter) lament near the corpses of their husbands. The 12th Śāntiparva narrates the birth-story of Karna whose ancestral rite is performed by Yudhiṣṭhira who is then installed on the throne. The 13th Anuśāsanaparva describes the events of Bhīṣma's expiry, in the presence all and his ascends to the heaven.²⁶

The 14th Āśvamedhikaparva describes Yudhiṣṭhira is advised to perform the Aśvamedha sacrifice. Abhīmanyu's wife Uttarā gives birth to Parikṣit. The 15th Āśramavasikaparva gives the description of Vānaprasthāśrama of Dhīṣṭra and his wife Gāndhārī living in the forest. The 16th Mausalaparva describes fight with the help of Musala, taking place between the Yādavas (as Gāndhārī cursed Lord Śrī Kṛṣṇa in the Striparva blames for not having prevented the slaughter of her sons). Balarāma is killed in a club fight. Lord Śrī Kṛṣṇa ascends to His abode, as a hunter unknowingly pierces His foot-sole with an arrow. The 17th Mahāprāsthānikaparva describes the ~~Paṇḍavas~~ going to heaven.

The last 18th is the Svrgārohanaparva that narrantes Yudhiṣṭhira's refusal to enter into the heaven without his brothers and even his dog.

It is a Heroic Poem describing a famous battle between Kauravas and Paṇḍavas . The ethical and philosophical side of the work in as much as it includes a vast mass of ancient legends pointing out the four human goals.

Veda Vyāsa announces the number of 8800 verses must be taken to prove the three stages of evolution of the text. It is (1) Jayākhyā

²⁶ The present research is based on the Lord Śiva's Thousand Names recited by Sage Upamanu in this Parva (CH 17).

Samhitā²⁷ (2) Bhārata²⁸ and (3) Mahābhārata.²⁹ which is also referred to in the colophons of the Viṣṇusahasranāma addition like इति श्रीमन्महाभारते शतसाहस्र्यां संहितायां वैयासिक्यामानुशासनिके पर्वणि. . . .॥ which can be related to three recessions of the MBh, the first one composed by Veda Vyāsa who then narrated to Vaiśampāyan who narrated it to Janamejaya (2nd recession called Bhārat) and finally Suta Purāṇī Ugraśravā narrated to the sages in the Naimiṣāranya (the 3rd recession called MBh).

The original epic was probably in its nature a history and not a didactic work. It is specially called a History (इतिहासः). The MBh shows evidence of having grown over a considerable span of time. The statement in the poem that it was written by Vyāsa, recited (as it inerrant bard) by its pupil Vaiśmpāyana and retold, as it stands now, by Ugrasravas it is (as mentioned above) found in the opening chapter of the Ādi Parva.

The extent of Vaiśampāyana's Bhārata appears to have been 24,000 verses for there is a sloka in the MBh that Vyāsa composed Bhārata Samhitā of that extent and that work without its Upākhyāns is called Bhārata. Vaiśampāyan would naturally begin his version with an account of Janamejaya and his *sarpastra*, where he recited his poem.

The present MBh in fact contains about a thousand less sholkas than the number given by Sūta Purāṇī. It is mentioned in the MBh that the industrious Kṛṣṇdwaipāyan or Vyāsa composed his poem in 3 years working day & night.

The date of MBh is now fixed by the scholars that Veda Vyāsa composed the first version in 3100 BC, followed by the 2nd version by Vaśampāyan probably within 50 years i.e. 3050 BC and the final

²⁷ अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च।

अहं वेद्मि शुको वेत्ति संजयो वा न वा॥ म.भा.आ. ०१/८१॥

²⁸ चतुर्विंशतिसाहस्रीं चक्रे भारतसंहिताम्।

उपाख्यानैर्विना तावद्भारतं प्रोच्यते बुधैः॥ म.भा.आ. ०१/१०२॥

²⁹ इदं शतसहस्रं तु लोकानां पुण्यकर्णाम्।

उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम्॥ म.भा.आ. ०१/१०१॥

version by Sūta Purāṇ must have come up after a period of 100 -200 years i.e. 3000-2900, though modern scholars (influenced strongly by the western scholars) opine that an extension of the original epic must have taken place after 300 BC and by the begining of our era.

Mirashi V. V. has discussed at length the probable date of MBh war 3140 BC - 2500 BC³⁰ He further adds the support of the Aihole Inscriptions dated 3735 of Kali era i.e. 556 AD constructed in reign of the Cālukya King Pulakeśī – II.

As the Indian Astrological Calendars give the Yudhiṣṭhira Era 6012 and the Kali Era 5014 (in 2013 AD), the historical fact that the famous MBh war was fought at the end of the juncture of the *Dvāpara* era and the beginning of the Kali era. After the war ended, Yudhiṣṭhira was coronated and Veda Vyāsa wrote the historical account of the war. The Mbh, the text of which is available (as a critical edition from BORI, pune) in the present time is obviously, a compilation took place in 10th Cent. BC. The series of Śiva's names in the 'Rudradhyāya' of the Taittiriya Samhitā (IV.5.7) and 'Śatarudriya' in the Vājasaneyī Samhitā (ch-16,18) show that Śiva-worship with the recitation of Names can be traced as old as the Yajurveda.

Thus the Śivasahasranāma of the MBh must have been incorporated by Sūta as the third version for the completion of the present MBh, though the first speaker is Sage Upamanyu, the brother of Sage Dhaumaya who was the contemporary of Yudhiṣṭhira during his exile. Hence Lord Śri Kṛṣṇa receiving the Śivasahasranāma must have been present in the time of second version itself.

The Śivamahāpurāṇam

The scholar defines the term *purāṇas* (a) Pre-historic and Cosmological legends, (b) the Brāhmanas defined it as description of ancient tradition, (c) the Mahābhārata defines it as ancient legends about gods and the genealogy of sages, (d) the Upaniṣads explain it as

³⁰ Journal of the Oriental Institute, Vol.XXV, September 1975 (No.i), pp. 286-292.

a History (इतिहासः) and (e) the Smṛti texts defined as an exposition or an amplification of (उपबृहणम्). This shows that the Purāṇa literature existed from very early times. Thus the Purāṇa have been a kind of popular encyclopedia of useful information as their compilers have gathered together a mass of extraneous didactic matter on all subjects.

The History of Sanskrit Literature beginning from the Vedas expect Vālmiki's Rāmāyaṇam, Veda Vyās's MBh and then the 18 Purāṇas in the general composition as well as their expositions. The scholars opine that the 18 purāṇas are Major and there are 18 Minor purāṇas called Upapurāṇas. Dr.Baladev Upadhyaya has given the probable dates of the composition (rather) compilation of the 18 Major Purāṇas³¹ as (01) Viṣṇupurāṇam (2nd Cent.BC), (02) Matsyapurāṇam (2nd-4th Cent.AD), (03) Śiva(mahā)purāṇam (4th Cent.AD), (04) ŚrīmadBhāgavadpurāṇam (4th Cent.AD), (05) Mārkeṇḍeyapurāṇam (4th-5th Cent.AD), (06) Brahmāṇḍapurāṇam (6th Cent.AD), (07) Kūrmapurāṇam (6th-7th Cent.AD), (08) Vāmanapurāṇam (6th-9th Cent.AD), (09) Agnipurāṇam (7th-9th Cent.AD), (10) Nārada(mahā)purāṇam (7th-9th Cent.AD), (11) Skanda(mahā)purāṇam (7th-9th Cent.AD), (12) Lingapurāṇam (8th-9th Cent.AD), (13) Garuḍapurāṇam (9th Cent.AD), (14) Varāhpurāṇam (9th-10th Cent.AD), (15) Bhaviṣyapurāṇam (10th Cent.AD), (16) Brahma-purāṇam (13th Cent.AD), (17) Brahmavaivartapurāṇam (15th Cent.AD) and (18) Padmapurāṇam (after 16th Cent.AD).³²

(01) Viṣṇupurāṇam: It consists of 06 Parts called Amśa and 23,000 verses divided in to 126 chapters. The 1st Part deals with the Creation along with the Creation of the worlds and the human beings. The 2nd Part described the Geography of the world divided into Continents called *Dwipa* with special description of the *Jambūdwīpa* and India (Bharatvrsha). The 3rd Part discusses the religious duties of the twice-born and the stages life. The 4th Part deals with the Genealogies of the Kings of Solar and Lunar dynasties. The 5th describes Lord Viṣṇu's incarnations with quite a long description of Incarnation of Lord Śrī Kṛṣṇa and the last i.e. the 6th Part described the

³¹ The detailed information is provided in his Purāṇa Vimarśa, pp.537- 569.

³² Hazra R.C. dates in his Studies in the Purāṇic Records on Hindus Rites and Customs, P 141.

Deluge, the dissolution called *Pralaya*. It also discusses about the path of Devotion.

(02) Matsyapurāṇam: It consists of more than 15,000 verses divided into 291 chapters. It deals with lineages of the ancestor as well as of the sages in the context of the Ancestral Rites (Shradha). It describes the Genealogies of the Kings of the Solār and the Lunar dynasties. It also as the name suggest described Lord Viṣṇu's Fish Incarnation (Matsyavatāra) and in the context of Lord Śiva burning the Three cities (Tripuradāha), there are narrations about the greatness of Sanctity of Vārāṇsī (also called Kāśī), Prayāga, Narmadā and so on with their Geographical data. Moreover the topics like duties of a king, the Iconography of various gods and goddesses are given here.

(03) Śivamahāpurāṇam: It consists of 07 Books (Samhitā). It contains 24,000 verses divided into 457 chapters. The 1st Vidyeśwara Samhitā (25 chapters) discusses the greatness of Lord Śiva's worship supported by various accounts, the mode of making and worshipping the Śiva Phallus and the duties of a twice-born house holders. It also discusses the importance of *Bilva*-leaves and the Ashes (Bhasma). The 2nd Rudra Samhitā consisting of 05 Parts called *Khaṇḍa*. The 1st Part (20 chapters) describes the Creation of the beings along with the modes of Lord Śiva's worship and devotion. The 2nd Part (43 chapters) narrates the account of Satī, the daughter of Dakṣha Prajāpti, as well as Her penance, marriage with Lord Śiva after Her self-immolation (Dehatyāga) in the Dakṣa's sacrifice that was destroyed by Virabhadra. The 3rd Part (55 chapters) narrates Pārvatī's account starting with Her birth, penance upto Her marriage with Lord Śiva. The 4th Part (20 chapters) is fully devoted to Kumāra Kārtikeya, his birth and exploits. It also narrates the account of Gaṇeśa. The 5th and the (last) Part (59 chapters) deal with Various battles fought by Lord Śiva against various demons like Tripura, Jalandhara, Śankhachūḍa and so on.

The 3rd Book called Śatarudra (42 chapters) deals with 100 incarnations of Lord Śiva.³³ The 4th Book called Koṭirudra Samhitā (43 chapters) looks like the further continuation of the previous Book as it commences with narrations of 12 *Jyotirlingas* followed by the

³³ Vide. App.12.

greatness of Lord Śiva's incarnation as Nandikeśvara, Mallikārjuna, Traymbakeśvara, Vaidyanātha, Nāgeśvara, ~~Gaṇeśvara~~ and Hariśvara.³⁴

The 5th Book called Umā Samhitā (51 chapters) begins with Sage Uapamanu approached by Lord Śrī Kṛṣṇa for Lord Śiva's grace to get a son. But the major part gives the description of the Creation, different hells, the Prajāpati's, the duties of the people and the importance of reciting Lord Śiva's five-syllabled Name-formula. The 6th Book called Kailāsa Samhitā (23 chapters) Attribute as well as Non-attributive forms of Lord Śiva and the concept of Non-dualistic form of the Supreme Reality called Lord Śiva.

The last i.e. the 7th Book called Vāyavīya Samhitā (35+41=76 chapters) is considered to be the Vāyupurāṇam, because most of the narrations, discussions and descriptions of rites and rituals, modes of worship and devotion, etc. have much similarity with the topics dealt with in the Vāyupurāṇm.³⁵

(04)Śrīmadbhāgavadapurāṇam³⁶: It consists of 12 Book (Skandhah) containing 18,000 Verses divided into 335 chapters, The 1st Book introduces the origin of this Purāṇa that it was originated to pacify the inner agony of Sage Veda Vyāsa. Divine Sage Nārada tells his own account to show the greatness of Lord Viṣṇu. It further gives the accounts of Aśvathāmā killing the son's of Pāṇḍavas, birth of Parikṣhit and the curse from a Brahmin, Gāndhārī and Dhṛarāṣṭra resorting to Himālayas and the Śukadeva's visiting Paṇḍitson the bank of river Gangā.

The 2nd Book deals with Parikṣhit's questions to Śukadeva about the Creation and Lord Viṣṇu's devotion. The 3rd Book deals with Vidura

³⁴ The present research is based on the Lord Śiva's Thousand Names recited by Lord Viṣṇu at this juncture i.e. (04/35).

³⁵ Of the basis of striking similarity of the topics of both the purāṇas, the name Śivamahāpurāṇam may not have been included in the enumerations of the 18 purāṇas.

³⁶ Scholars are not unanimous in accepting this purāṇa against Śrīmadbhāgavadmahāpurāṇam even Nilakanṭha, the commentator of the Śrīmaddevībhāgavadmahāpurāṇam proves it to be taken in the list of 18 Major Purāṇas supporting with the argument that all the purāṇas have 05 characteristics, but Śrīmaddevībhāvadmahāpurāṇam has 10 characteristics.

and exploits from His childhood to the dimease. The 11th Book deals with a curse to the Yādavas Lord Śrīkṛṣṇ's return to His abode followed by the discussions on the duties, the path of devotion, Knowledge and Yoga (with the account of Dattātreya and His 24 Holy Master), followed by the duties of Celibates house-holders, forester-living ones and the monks. The 12th Book deals with the accounts of the lineage of the Madhava kings followed by the secrets of the Śrīmad Bhāg-vadamahāpurāṇa and the concluding narration of completion of the Serpent-sacrifice started by king Parikṣit.

(05) Mārkaṇḍeyapuṇḍarīk: It consists of 9,000 Verses divided into 137 chapters narrates Mārkaṇḍeya's Vision of the Deluge exhibited by Lord Viṣṇu in the child-formed (बालमुकुन्दः) followed by the description of the life after death, narrative of Madālasā and famous *Durgāsaptasati* otherwise called *Caṇḍīsaptasati* and *Caṇḍīpāṭha* narrating the exploits of the Mother goddess destroying Madhu & Kaitabha, Mahisāsura and Caṇḍa-Muṇḍa, Raktabīja, Śumbha-Niṣubha and other demons.

(06) Brahmāṇḍapurāṇam: It consists of 12,000 Verses is divided (probably) into 04 Parts viz. Prakriyā, Anusanga, Upodghāta and Upasmahāra. It deals with the Creation of the Universe along with the Cosmology, Astronomy and Geography of the world with its 07 continents, the narration of the lineage of the Kṣatriya kings.

(07) Kūrmapurāṇam:

(08) Vāmanapurāṇam: It consists of 10,000 Verses divided into 95 chapters deal with the account of the Lord Viṣṇu's Dwarf Incarnation called (Vāmanavatārah). Further it narrates Lord Śiva and His greatness along with His marriage with Pārvati and the births of Gaṇeśa as well as Kārtikeya. It also narrates the famous account of Gajendramokṣa.

(09) Agnipurāṇam: It is a type of encyclopedia of Sanskrit Literature. It consists of about 15,400 Verses divided into 383 chapters.

It gives a brief outline of almost all the Scriptures and texts like the four Vedas, six Vedāṅgas, Prātisākyas, Rhetoric's, Grammar, Prosody, Polity, Astronomy & Astrology, Yoga, Āyurveda and so on.

(10) Nāradamahāpurāṇam: It is also well known by the name Nārada-purāṇam, Nāradiyapurāṇam, Bṛhanāradiyapurāṇam or Nārada-samhitā. It is also a kind of encyclopedia. It consists of 25,000 Verses divided into 125 chapters in the First Part and 82 in the Second Part. The 1st Part deals with various topics of the Science of Piety and the stages of life followed by ancestral rite and the discussions on Grammar, Etymology, Astrology, Prosody, etc. and even the complete mode of reciting the formulas of Lord Viṣṇu, Śrī Rāma, Haumān, Lord Śrī Kṛṣṇa, the Mother Goddess Kālī and Lord Śiva. The 2nd Part is divided mainly to the account of king Rukmāṅgada.

(11) Skandapurāṇa: It consists of 81,000 Verses divided into 06 Books called Samhitā viz. Sanatakumāra, Suta, Sankar, Vaiṣṇava, Brahma and Saura. It is divided into 07 Parts called ~~ḍa~~ ^{ḍa} ~~Khan~~ viz. Maheśvara consisting of 138 chapters in the first Part called Kedāra deals with Lord Śiva's greatness with reference to the destruction of Dakṣa's Sacrifice, details and type of worshipping the Phallus, king Balī defeating the gods, the birth and worship of ~~Geṣa~~ (Heramba), churning of Ocean, Indra killing demon Vṛtra, Incarnation of Vāmana, Lord Śiva marries Pārvatī, birth of Skanda, who kills demon Tāraka and Lord Śiva living Kailāsa. The 2nd Part called Kaumārikā contains 66 chapters dealing with the dialogue between Arjuna and Nārada who narrates the greatness of the holy places like Mahisāgara, Kumāranāthamahātmya, Barbarī and others on the bank of river Narmadā, Brahmeśvara and Kedāreśvara. The 1st Part called Aruṇācala consists of two sections. The 1st section (पूर्वार्ध) narrates the story of Lord Śiva revealing from the Phallus in between Brahmā and Lord Viṣṇu, followed by the greatness of Aruṇācalaleśvara and Pārvatī killing demon Mahāśura. The 2nd section (उत्तरार्ध) depicts different vows in the dialogue of Mārkaṇḍeya and Nandikeśvara.

The 2nd Part Vaiṣṇava consisting of 189 chapters narrate the greatness of the holy places: ~~ācārya~~ ^{ācārya} ~~Varanasi~~ Jagannātha Puri, Badrikāśrama and the Months of the Indian Calanedar like Kārtika,

Mārgaśīrṣa and Vaiśākha followed by the greatness of Ayodhyā city. The 3rd Part called Brāham consisting of 114 chapters is divided into 03 sections. The 1st section called Setu bandha narrates the entire story of Śrī Rāma Saga along with the Jyotirlinga names Rāmeśvara, the 2nd section calle Dharmāranya narrates the story of I ndra receiving the share in the sacrifice, the duties of a house-holder, greatness of Dharmāranya, Sūryakṣūhetra, worship of goddess Mātangī, Yudhiṣṭhira visiting Dharmāranya, greatness of Govatsalinga, brief account of Śrī Rāma's life. The 3rd section called Brahmottara deals with the greatness of vows like Śivarātri of Māgha month, Prados Monday. Umā-Maheśvara and the greatness of Gokarna -vara, the stories of Pingalā, Rṣabhdeva and his disciple Bharāyu, greatness of Ashes as well as Rudrākṣa a long with the account of Sage Vāmadeva. Kāśī, Revā, Tāpī and Prabhāsa are described in 491 chapters.

The 6th Part called Nāgara consisting of 269 chapters deals with the origin and greatness of Pātāla Gangā, the narrative of Vasiṣṭha, Viśvā - mitra, Triśnku, Sage Agastya³⁷ drinking away the Ocean and Indra killing demon Kālanemi, Vaṣṭha's curse to Mitrasaha, Yayāti and Śarmisthā, Nala and Damayanti, fight between Paraśurāma and Sahsrārjuna, Kāśī's queen Ambā protecting the children from poison, Yājñvalkyā and Maitreya previous life account of Vidura's birth, Brāhmin Puspāditya and Māhikā, Pippalāda, origin of the Nāgara brāhmins, Gāyatri formulas for all gods. The holy places named Śanku, Pitrukupikā, Bālasakhya, Saraswati, Mahākāla, Hātakesvara, Rāmeśvara, Śukalatiṭṭa, Amareśa -vara, Cakrapāni, Kumārikā and Kapāleśvara as well as the duties of a chaste woman, the ancestral rites, different vows and so on.

The 7th Part called Prabhāsa Kṣāṇ consists of 04 sections describing the greatness of Prabhāsa 365 chapters, Vastrāpṭhaksetra 9 chapters, Arbudācala 63 chapters and Darakā 44 chapters which deal with the various accounts of the places under their titles respectively.

(12) Lingapurāṇam: It consists of 11,000 Verses contains chapters in the 1st Part 108 chapters and 2nd Part 55 chapters. It deals mainly with the Information and it worship of Lord Śiva's Phallus-image. It

³⁷ The Nāgara Khaṇḍa of the Skandapurāṇam seems to be improperly arranged, because there are repeated accounts of many holy places, narratives and vows.

also narrates accounts of Lord Śiva's 28 Incarnations along with the theory of Creation as well as Śaiviavows and the holy places of Lord Śiva. The 2nd Part deals with the philosophy of Pāśupatayoga.

(13) Garuḍapurāṇam: It consists 18, 000 Verses is divided into the 1st Part containing and the 2nd Part 45 chapters. It deals with the greatness of Lord Viṣṇu's Incarnations and a variety of topics like Gemology, Polity, Treatment as well as remedy of the Āyurveda, Prosody and the Philosophies Sāmkhya, Yoga, etc. The 2nd Part well known by the names Rituals for the deceased souls deals with the description of stages of the child in the embryo, hells, the abode of the deceased souls, nature and d form of deceased soul, release from the specy of a ghosts, goblins etc., life span of the human beings, etc.

(14) Varāhapuraṇam : It consists of 24,000 Verses divided into 218 chapters in the Gaudīya recension. It deals with Lord Viṣṇu's Boar Incarnation and again it presents the vow of Twelfth day presided over by different Incarnations of Lord Visnu. It describes different areas of Mathurā city, followed by the description of hells in the context of the account of Naciketā.

(15) Bhaviṣyapurāṇam: It consists of 14,000 Verses consists of 04 Books. The 1st Book (Parva) called Brāma contains 201 chapters, the 2nd Book called Madhya divided into 03 parts contain 18+20+19=57 chapters, the 3rd Book called Pratisarga divided into 04 parts 07+33+31+29=100. The 4th Book called Uttaraparva contains 130 chapters.

The 1st book deals with the origin of 04 casts, the purificactrory rites, their duties along with the duties of women, description of various *Kalpas*, Science of Marks of the body, kings, women, Maga brāhmins and so on along with the accounts of the Sun-god, Bhojaka-kings, Lord Śrī Kṛṣṇa accruing the Discus, Garuḍa and his brother Arjuna. The greatness of Rathayātrā, fasting, the sun-worship, worship of different gods on particularly constellations, the vows like Nāgapañcamī, Kārtikasthī, 07 days of the week as well as the different dates (of the months of Indian calendar), ancestral as well as expiatory rite.

The 1st Part of the 2nd Book deals with Creation of the universe, greatness of constructing gardens, wells, etc. details about different sacrifices. The 2nd Part provides details of family lineage, science of Vāstu and rites of Idol installation. The 3rd Part discusses the method of constructing gardens, ponds, etc. and the worship of different holy trees. The 1st Part of the 3rd Book narrates accounts of kings begging from the Tretā, Dwāpara and Kali Eras. The 2nd Part narrates stories of Padmāvatī, Trilokasundarī, etc., Satyanārāyaṇa and Patañjali. The 3rd Part deals with the account of King like Vikramāditya, Śailvāhana, Bhoja, and so on. The 4th Part narrate the accounts of Madhācārya, Dhanvatri, Kṛṣṇacaitanya (Mahāprabhu), Ānadagiri and so on.

The 4th Book contains dialogue between Lord Śrī Kṛṣṇa and Yudhiṣṭhira. It deals with various vows and fasting on days and dates of Indian calendar of all months begining from Mārgaśīrṣa.

(16) Brahmapurāṇam: It is also known as Ādi Brahmapurāṇam consisting of 14,000 Verses is divided into 245 chapters. It deals with the account of the kings of the solar and the lunar dynasties, along with the narratives of Mother-Goddess Pārvatī and sage Mārkaṇḍeya, description of the ancient holy places and Lord Śrī Kṛṣṇa. It describes the greatness of the Sun-god, the philosophies of Sāṃkhya and Yoga.

(17) Brahmavaivartapurāṇam: It consists of 18,000 Verses is divided into 04 Parts. The 1st Part titled Brahmakhaṇḍa contains 30 chapters, the 2nd Prakṛuti 67 chapters, the 3rd Gaṇapati contains 46 chapters and the 4th Kṛṣṇakhaṇḍa contains 133 chapters. It deals with the complete account of Lord Śrī Kṛṣṇa's life and exploits.

(18) Padmapurāṇam: It consists of 55,000 Verses divded into 06 Parts. The 1st Part called Śuṣṭikhṇḍa contains 30 chapters, the 2nd Bhūmī 10 chapters, the 3rd Svarga 13 chapters, the 4th Brahma 07 chapters, the 5th Pātāla 12 chapters, the 6th Uttara 16 chapters and the 7th Kriyāyoga sāra contains 10.

Śivasahasranāma in the Śivamahāpurāṇam

The Śivasahasranāma (as mentioned above) falls in the 35th of the Koṭirudra Samhitā of the Śivamahāpurāṇam. The chapter contains 134 verses in which the Thousand Names are incorporated from the verse 02 upto verse 132.

There is the common authorship of Veda Vyāsa of the purāṇas. As Bāṇa (7th cen. AD) refers to the Vāyu Purāṇam and not the Śivamahāpurāṇam. But it can be belived that is a highly adored one and a masterpiece of encyclopedic character (though unlike Agnipurāṇam and Nārada-purāṇam). It contains stories about the birth of Pārvatī, Gaṇeśa, Skanda and their marriages. Therefore, it may have been amplified from time to time and most probably it was consolidated in its present form in the 8th century, though many scholars like Hazra R.C.³⁸, Upreti³⁹, etc. put it in the 10-11 Cen. AD though all the purāṇas eulogize Lord Śiva, yet Śivamahāpurāṇam claims a study by itself. A close scrutiny of the Śivamahāpurāṇam shows that this purāṇa must have taken a fairly long time to come into the final shape.

The Matsyapurāṇam declares that the Wind-god (वायु) exposed the duties of the White Age (श्वेतकल्पः) along with the greatness of Rudra (शिवः).⁴⁰ It contains 24,000 verses which are found in the Śivamahāpurāṇam and not in the Vāyupurāṇam contains 11,000 verses divided into 112 chapters.

According to Shrikrisnamani Tripāthi⁴¹ quotes Skandamahāpurāṇam⁴² (the verse not found in the printed edition) proving the Vāyu-purāṇam a minor purāṇa which is incorporated in the

³⁸ Hazra R.C. dates Studies in the Purāṇic Records on Hindus Rites and Customs, P 141.

³⁹ Thaneśachndra Upreti : Purāṇatattva Vimrśa, P 13.

⁴⁰ श्वेतकल्पप्रसङ्गेन धीमान् वायुरिहाब्रवत्यत्र तद् वायवीयं स्याद् रुद्रमाहात्म्यसंयुतम्।
चतुर्विंशत्सहस्राणि पुराणं तद्दिहोच्यते॥ ५३/१८ मत्स्यपुराणम्॥

⁴¹ अष्टादशपुराणपरिचय पृ. २८.

⁴² यथा शिवस्तथा शैवपुराणं वायुनोदितम्।
शिवभक्तिसमायोगान्नामद्वयविभूषितम्॥

Revakhaṇḍa of this mahapurāṇam. Thus the Śivamahapurāṇam is one of the 18 Purāṇas. He further supports his view by sighting the Skandamahāpurāṇa that it is named Śivamahāpurāṇa, because it deals with the greatness of Lord Śiva, while it is named Vāyupurāṇam because it is narrated by the wind-god Vāyu.

Shrikrisnamani Tripāthi opines that the ŚP has another name Vāyupurāṇa also for which He quotes Śivamahāpurāṇam Vāyaviya Samhitā 01/49⁴³.

DATE

The Viṣṇupurāṇa being it self an Ārsapurāṇa from the self – born creator Brahmā and he has passed it on to the god Rudra (Part 06, CH 08) who gave it to priyavrata⁴⁴ followed Bhāgūrī, Tambha, Mitra, Dadhīca, Sārsvata, Bhṛgu, Prurkutsa, Narmdā, Nāga king, Dhṛtarāṣṭra, king Vāsuki, Vatsa, Aśvatara, Kambala, Aila, Vedaśiras, Pramati and Jātukarṇa by Parāśara and lastly to Maitreya.

This hierarchy nullifies the fixing of the date of the purāṇas, because the fixation of the date is quite later concept rather, after the 18th Cen.AD when the western scholars started taking interest in the Sanskrit Literature.

It is thus a routine of the Modern research that any literary study requires to fix the dates with limits. Here below the approximate date of the copmilation (and not composition) of the epics and the purāṇas is given.

⁴³ यदिदं शैवमाख्यातं पुराणं वेदसम्पत्तिम्। यस्य भेदान्समासेन ब्रुवतो मे निबोधत॥०१/४९॥

⁴⁴ इदंमार्गं पुरा प्राह ऋभवे कमलोद्भवः। ऋभुः प्रियव्रतायाह स च भागुरयेऽब्रवीत्॥४३॥
भागुरिस्तंभमित्राय दधीचाय स चोक्तवान्। सारस्वताय तेनोक्तं भृगुस्सारस्वतेन च॥४४॥
भृगुणा पुरुकुत्साय नर्मदायै स चोक्तवान्। नर्मदा धृतराष्ट्राय नागायापूरणाय च॥४५॥
ताभ्यां च नागराजाय प्रोक्तं वासुकये द्विज। वासुकिः प्रह वत्साय वत्सश्चाश्वतराय वै॥४६॥
कम्बलाय च तेनोक्तमेलापुत्राय तेन वै॥४७॥
पातलं समनुप्रोतं ततो वेदशिरा मुनिः। प्रप्तवानेतदखिलं स च प्रमतये ददौ॥४८॥
दत्तं प्रमतिना चैतज्जातुकर्णाय धीमते। जातुकर्णेन चैवोक्तमन्येषां पुण्यकर्णाम्॥४९॥
पुलस्त्यवरदानेन ममाप्येतत्समृतिं गतम्। मयापि तूभ्यं मैत्रेय यथावत्कथितं त्विदम्॥५०॥

As per the historical evidence the Pañcadaśī (Introduction, P. 22) of Vidyāraṇya (13th Cent.AD) refers to the Śivamahāpurāṇam which reached its final stage and had been regarded as an authority in Śaivism before 13th Cent.AD.

Pusalkar A.D.⁴⁵ and other scholars on the Purāṇas put Śivamahāpurāṇam as a late work and probably by the end 13th century, it was known as Vāyaviya Samhitā.

But Pusalkars must be assumption partially correct, for probably in the 10th and 13th centuries the Vāyavīyasamhitā did not constitute a part of the present 'Śivamahā purāṇam', but was treated as an independent work⁴⁶ The Vāyaviya samhitā cannot however, represent the complete ŚP in the 13th Cent.AD, as Vidyāraṇya makes a clear mention of the Śaive Purāṇa by which he certainly means the ŚP and quotes a few sentences from Kailāsa Samhitā of the present ŚP⁴⁷. This proves the fact that the ŚP including the kailāsa samhitā was known by the same denomination as the present one and probably the Vāyavīya samhitā was added to it a little later.

Dr. Hazra has placed the ŚP Vāyavīya in between the 9th and 10th Cent.AD and the rest of the Purāṇa even later than this period. Alberuni (10-11th Cent.AD) has mentioned the Śp in the list of the eighteen Purāṇas is mentioned in the (P 131) The exact date when he wrote his famous book on India has given by Dr. Sachau as between the period 1017-1030 AD i.e., the time when Alberuni travelled and stayed in different part of India.⁴⁸ So the Śp must have reached the final stage in the 10th Cent.AD.

According to Dasgupta the chapters of the ŚP Kailāsa Samhitā under the influence of Pratyabhijāṇa School of Śaivism may have been

⁴⁵ Pusalkar A.D. studies in the epics and purāṇa P 76; Chaudhary, s. :JBORS, Vol-15; P 193-194.

⁴⁶ Hazra, R.C.: Cultural Heritage of India Vol.2, P 282.

⁴⁷ Vidyāraṇya: Pañcadaśī, pp. 80, 209, 302.

⁴⁸ Alberuni's India, P 16 (preface).

written in 9th or 10th Cent.AD as the Kashmir Śaivism flourished between 7th-11th Cent.AD.

Dr. Hazra has placed the ŚP Vāyavīya in between the 9th and 10th AD. And the rest of the Purāṇa even later than this period, While S.D. Gyani,⁴⁹ the sectarian and encyclopedic material of the purāṇas must have been interpolated in the different purāṇas between the 1st and 7th Cent.AD. The ŚP has assumed its bulk mainly due to this reason seem to have reached the final stage between the 7th and 8th Cent, AD.

Moreover Bhaskar (850 AD) furnishes many information in his Śivasūtra Vārtika regarding the ŚP, while Mm. Kane P. V. notes in his History of Dharmashastra (P XVii) that some of the extant Purāṇ may be dated between 300-600 AD. Thus the date of the ŚP must be before 6th Cent.AD.

Lingapurāṇam

The Varāhapurāṇam counts the LP on the 11 number⁵⁰ (03/52/69-72), while Matsya and Nārada place it on the 12th number.

The text of Lingapurāṇam which now comprises two parts of 108 chapters and 55 chapters respectively, as the scholars believe, had originally the first part alone and the different chapters in the second part were added subsequently at different periods.⁵¹

⁴⁹ Purāṇa, vol. 2, P 68.

⁵⁰ अष्टादश पुराणानिवेदद्वैपायनो गुरुः । ब्राह्मं पादं वैष्णवं च शैवं भागवतं तथा ॥६९॥
तथान्यं नारदीयं च मार्कण्डेयं च सप्तमम् । आग्नेयमष्टमं प्रोक्तं भविष्यमं नवम् तथा ॥७०॥
दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम् । वाराहं द्वादशं प्रोक्तं स्कान्दं चापि त्रयोदशम् ॥७१॥
चतुर्दशं वामनं च कौर्मं पञ्चदशं स्मृतम् । मात्स्यं च गारुडं चैव ब्रह्माण्डं च ततः परम् ॥७२॥

⁵¹ The Lingapurāṇa edited by Prof.J.L. Shastri does not seem to be a text of careful editing (But a near coming of the manuscript, because verse-28 begins with अर्थितव्यः सदाचारः....etc, though the last line goes with 27 cd भवः शिवो हरो रुद्रः पुरुषः पद्मलोचनः ॥२७॥ which shows clearly that the manuscript either dropped the first line, etc. thinking it to be a repetition or the lines 26CD-27 must have been interpolated.

The Śivasahasranāma (as mentioned above) occurs in the 98th chapter of the First Part of the LP. This chapter contains 159 verses in which the Thousand Names are incorporated from the verse 27cd upto verse 159ab.

The present LP, which consists of two parts the first half (पूर्वार्ध) and the second half (उत्तरार्ध) seems to be a manual text of the worshippers of the *Linga* (Phallic symbol of Lord Śiva) together with other forms of the gods are given in the Śiva's Armour-prayer in the Brahmottara section of the Skandamahāpurāṇam as *Tatpuruṣa*, *Aghora*, *Sadyojāta*, *Vāmadeva* and *Īśāna*. The worship of the phallic symbol is extolled even over that of the image of Lord Śiva.

Tatpuruṣa presides over the East,⁵² Aghora over the South,⁵³ Sadyojāta or Sadyodhijāta over the West⁵⁴, Vāmadeva over the North⁵⁵ and Īśāna presides over the Upper direction.⁵⁶

In the beginning verse of LP 18/27ab, Sūta introducing Lord Śiva's Thousand Names before which he talks about the installation of the Śiva Phallus (Śivalinga) of the shape of a flame (ज्वाला+आकारं).⁵⁷ It was fashioned by Viśvakarmā assisted by a Rudra named Tvarita.

⁵² प्रदिप्तविद्युत्कनकावभासो विद्यावराभीतिकुठारपाणिः ।

चतुर्मुखस्तत्पुरुषस्त्रिनेत्रः प्राच्यां स्थितं रक्षतु मामजस्रम् ॥११॥

⁵³ कुठारवेदाङ्कुशपाशशूलपालढक्काक्षगुणान्दधानः

चतुर्मुखो नीलरुचिस्त्रिनेत्रः पायादघोरो दिशि दक्षिणस्याम् ॥१२॥

⁵⁴ कुन्देन्दुशङ्खस्फटिकावभासो वेदाक्षमालावरदाभयाङ्कः ।

त्र्यक्षश्चतुर्वक्त्र उरुप्रभावः सद्योऽधिजातोवतु मां प्रतीच्याम् ॥१३॥

⁵⁵ वराक्षमालाऽभयटङ्कहस्तः सरोजकिंजल्क समानवर्णः ।

त्रिलोचनश्चारुचतुर्मुखो मां पायादुदीच्यां दिशि वामदेवः ॥१४॥

⁵⁶ वेदाभयेष्टाङ्कुशपाशटङ्ककपालढक्काक्षकशूलपाणिः ।

सितद्युतिः पञ्चमुखोऽवतान्मामीशान ऊर्ध्वं परमप्रकाशः ॥१५॥

⁵⁷ This shows that this Śiva Phallus is not of a normal shape, because ज्वालाकारं (ज्वाला + आकारं) means as uneven shape of upward triangle which is observed in the fire of the alter.

The most important and fundamental meaning of the word *Linga* is a mark or a symbol. This primary meaning has always been kept in view even when applied to a form of Śiva. The LP has used the term *Linga* in the sense of a visible symbol, while the absolute form of a Śiva which is beyond all visible forms is called the *A-linga* which means one without any symbol.

Here in the visible form that may be the Fire burning with flames in alter and that looks like Lord Śiva seated in meditation (ध्यानम्). This may be the reason why some of the *Jyotirlingas* literary Symbols of Light have the shape like the blazing fire.

The word *Linga* is used in many senses⁵⁸ (01) a sign, (02) a token, (03) a mark, (04) a characteristic, (05) a badge, (06) a symptom, (07) a means of proof, (08) evidence, (09) a gender (or Sex), (10) a male generating organ and (11) an indicatory mark (in Inference).

The word *Linga* is explained as that which indicates the unknown thing (लीनं गमयति). The word *linga* means an agreeate (संघात) of the gross things that have been manifested.

The Rudra Samhita of the ŚP defines LP is given in the as it is so called, because it narrates the exploits of the Phallus (of Lord Śiva)⁵⁹. Therefore it is so called the LP purāṇa, because the divine functions of the Phallus (of Lord Śiva) are narrated.

The First Part of the LP (CH 03) is important in respect of the meanings in which the name Phallic symbol is used in connection with Lord Śiva. And the absolute form of Śiva which is beyond all visible forms is therefore called *alinga* (that which has no visible symbol) and as the basis of any later manifestation of any visible form (*linga*).

The Phallic symbol is by common knowledge applied to a form of Śiva which is midway between the abstract and the concrete, a form

⁵⁸ Vaidya L.R.: The standard Sanskrit-English Dictionary, P 626,col.01.

⁵⁹ लिङ्गस्य चरितोक्तत्वात् पुराणं लिङ्गमुच्यते।।

which consists of nothing more than a column pervading the entire universe.

Some scholars⁶⁰ believe that the concept of Phallic symbol has its origin in the AV (10/7/01, 03,) sung in praise of a Pillar (स्कम्भः), “In what⁶¹ member of him is Penance situated? In what member of him is right (ऋतम्) deposited? Where is situated [his] vow (व्रतम्), where his faith in what member of him is truth established?⁶² In what member of him is situated the earth? In what member is Situated the atmosphere? In what member is the sky set? In what member is situated what is beyond the sky?”⁶³

The Phallic symbol holds a prominent place. It is all-mystical and spiritual. The Phallic symbol is twofold, external and internal. The ignorant, who need a visible sign, worship Śiva to a ‘mark’ or ‘type’—which is the proper meaning of the word Phallic symbol—of word or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible inscrutable type, which is Śiva Himself.

The Padma shows of great significance of the Phallic symbol relating it with the imperceptible Lord Himself stating लिङ्गं साकसान्माहेश्वरः ।
& लयनाल्लिङ्गमित्याहुः ।

It should be undoubtedly a shallow statement of N.Gangadharan,⁶⁴ that the lingopāsnā had not been recognized upto the period of the

⁶⁰ C.V. Narayana Iyer: Origin and Early History of Śaivism in South India, pp.49-58.

⁶¹ Whitney W.D.: Atharva Veda Samhitā Parimal Publications, Delhi 1st edi. 2000.

⁶² कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्याध्याहितम् ।

क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम् ॥ अ. वे. १०/०७/०१ ॥

⁶³ कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम् ।

कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः ॥ अ. वे. १०/०७/०३ ॥

⁶⁴ Lingapurāṇa – A study; Ajanta publications 1980, P 60.

composition of the Vāyu, Brahmāṇḍa and Matsyapurāṇas, because most of the jyotirlingas date back to the Vedic period.⁶⁵

Rudra's partiality for serpents and his being the lord of ghosts are probably due to the influence of the serpents. The account of Phallus worship in the Purāṇas appear that Śiva in the form of blazing pillar appears to be an attempt of the later period to identify the Vedic Skambha with the Phallic symbol.

Yaduvansi (S.N. Roy) points out that the way in which the Ākhyāna narrates emergence of Phallus dose not connects it with the organ of Śiva.⁶⁶

In Upamanyu's discourse in the MBh the more prominence is given to the different forms of Lord Śiva and His manifestation and His form as the Phallic symbol, as well as the mode of worshipping His different forms. In this context a good number of Vedic mantras have been used.

The LP has much material intended for the followers of the Pāśupata School of Śaivism like the extollation of the merits of *Bhasma*, the five-syllabled formula of Lord Śiva and observances.

Thus the LP being a Śaivite Purāṇa does not denounced the worship of Viṣṇu. On the otherhand it has even passages in praise of Viṣṇu and praise of Śiva by Viṣṇu.

Conclusion

The ŚP contains description of many more legends associated with Lord Śiva, than those given in the LP. The text in most of these legends in the legends in the ŚP is quite different from those in the LP. The *stotra* in LP (01/98) which is modelled on the *stotra* on Viṣṇu in the MBh is also found in the ŚP (04/35) with some variant readings.

⁶⁵ See my guide Prof.Dr.J.A.Jani's article "Traces of Somanātha in the R̥gveda book-9, Sāmipya (Ahmedabad) Oct. 2002-March 2003.

⁶⁶ Essays on Purāṇa Tradition : Lingadbhavākhyāna, P 84.

The different sections of the Lingapurāṇam dealing with the different subject matter were composed in stages probably between the 7th and 9th centuries. The LP has preserved some of the material found in the older Purāṇas like the Vāyu or Matsya. It may be said that after a gradual process of assimilation of the different materials, the purāṇa had grown into the present form by about the 10th century

Regarding the date of composition of the Puāṇa, it may be suggested on the basis of the above study that same portions of the text were compiled between the 8th and 9th centuries, while some other portions belonged to an earlier period; this is on the basis of the evidence obtained from: (i) The quotations in the Smṛti digest and (ii) The Tāntric material found in the Purāṇa.

The LP has been assigned a date which is between the 7th and 8th centuries⁶⁷ AD. But a close study of the above Purāṇa makes it evident that the Lingapurāṇa may be contemporary with the ŚP and not earlier.

The LP edited by Shastri J.L.⁶⁸ contains the English translation in which he has given question marks at some places, though some of the names required grammatical help and even the connection with other text like Vedās, the Upanisads, the Epics and the Purāṇas. Here below in the following pages an humble attempt is made to mention them.

The Vāyavīya Samhitā cannot, however, represent the complete Śp, In the 13th century because Vidyārṇya of the same period makes a clear mention of the Śaivapurāṇa by which he certainly means the Śivapurāṇa and quotes a few sentences from Kāilāsa Samhitā (ŚP) of the present Śivapurāṇa.⁶⁹ This proves the fact that the ŚP including the Kailāsa samhitā was known by the same denomination as the present one and probably the Vāyavīya Samhitā was added to it a little later.

⁶⁷ Hazra, R.C.: Cultural Heritage of India vol.2, P 261.

⁶⁸ Pub.Motilal Banarasidass, Delhi 1973.

⁶⁹ Vidyāranya, Pancadaśī, pp. 80, 209 & 302.

Chapter 02
Lord Śiva: Three Versions of Lord Śiva's
Thousand Names
Pages 63 - 96

Chapter 02

Lord Śiva: Three Versions of Lord Śiva's Thousand Names

In the previous chapter it has been discussed that the hymns praising Divinity by 08 names, 12 names, 108 names, 300 names and 1000 or 1008 names (सहस्रनामस्तोत्रम्) came into existence gradually. As a result of that there arose an immense literature of such Names presenting the Divinity of one's own desired deity which may be a god or a goddess.

The hymns of Thousand Names begin normally with a dialogue between two persons, one requesting the other who recites the Names of the deity on hand, the middle portion consisting of the Thousand Names of the deity followed by the benefits or the purpose of the recitation at the end of the hymn. Some of them are prefaced by the mention Resolve of Injunction (संकल्पः) which consists of the mention of the seers (ऋषिः), metre (छन्दः), deity (देवता) and even the purpose (विनियोगः).

Looking to the topic in hand it must be borne in mind the different aspects of Lord Śiva who has two forms : Attributive (सगुणम्) and Non-attributive (निर्गुणम्). Non-attributive form is naturally unchangeable comprising of Existence, Consciousness as well as Bliss and the Supreme Reality (परंब्रह्म). The attributive form on the other hand is none

but the Creator, the Protector and the Destroyer of the universe. Though the forms are three but the deity is one.

This shows that Lord Śiva creates, sustains and destroys the universe. The special feature of the Non-attributive form is that the body of Lord Śiva is said to be the creator of even Brahmā from His right part of the body, the protector Viṣṇu is from His left part and Rudra (the destroyer) from His heart. Such other references might have given rise to the theory of a composite trinity (त्रिमूर्ति) of Brahmā, Viṣṇu as well as Maheśa and further the unity or the oneness or the non-duality of Lord Śiva & Lord Viṣṇu.

The famous concept of the eight manifested forms of Lord Śiva is also in the support of His being the Attributive deity with the name Aṣṭamurti representing (01) Water, (02) Fire, (03) Sacrificer (or the Soul), (04) the Sun, (05) the Moon, (06) Ether, (07) Earth & (08) Air; as glorified by great poet Kālidasa in his Abhijñāśākuntalam (01/01):

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्।
यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः॥

The 03 Versions of Lord Śiva's Thousand Names

The 03 versions selected for the present study are:

- (01) Mahābhāratam (=MBh) Anuśāsana Parva, (CH 17, 30-150 verses),
- (02) Śivamahāpurāṇam (= ŚP) Koṭirudra Samhitā, (CH 35, 02-132 verses) and
- (03) Lingapurāṇam (= LP) First Part (CH 98, 27cd-158 verses).

(01) Mahābhārata Anuśāsana Parva contains 168 chapters its 17th chapter gives the collection (नामसंहारः)⁷⁰ of Lord Śiva's Thousand Names in 121 verses (i.e. 30 to 150) beginning with स्थिरः स्थाणुः प्रभुः० and ending with श्रीमान् श्रीवर्धनो जगत्. These Thousand Names are recited by sage Upamanyu to Lord Śrī Kṣṇa (वासुदेवः) who later on spoke to Yudhiṣṭhira. Lord Śrī Kṣṇa repeats sage Upamanyu's words, *in toto* and adds that there are more than 10,000 Names of Lord Śiva. He further adds that Tāṇi muni receiving them from Creator Brahmā, passed them on to the people. So this collection of Thousand Names is also known on his name यस्मात् तण्डिः पुरा ग्राह ॥ म.भा. अनु. १७/२२ ॥

These Names are authentic as they are collected from the utterances from the Brahmin sages and even collected from the Vedic Literature (वेदवेदाङ्गसंभवैः). The reward is manifold like removal of all kinds of sins, bringing peace, providing nourishment, purifying one, destruction of the enemies, meritorious, auspicious and releasing the manes as well as descendants from the worldly existences.

(02) The Śivamahāpurāṇam Kōtirudra Samhitā contains 43 chapters and its 35th chapter gives Lord Śiva's Thousand Names in (02 to 132) beginning with शिवःहरो मृडो and ending with सर्वसत्त्वा-वलम्बनः. These thousand names as told by Suta (CH 34) are in connection to the greatness of the Śiva phallus called Hariśvara for whose worship they are recited by Lord Viṣṇu. Once the gods defeated by the demons, approach Lord Viṣṇu who worships Lord Śiva with offerings in the fire and with lotuses of the Mānas Lake. After long time and intensive worship, Lord Viṣṇu offers lotuses with the utterance of Lord Śiva's Thousand Names. But the last (i.e. 1008th) lotus is not found and then Lord Viṣṇu offers His eye (because He is the Lotus-eyed god-कमलनयन)⁷¹. Lord Śiva being extremely pleased offers the Discus to Lord Viṣṇu for the welfare of the gods and the mankind. The next chapter

⁷⁰ ततः स प्रयतो भूत्वा मम तात युधिष्ठिर।

प्राञ्जलिः प्रह विप्रर्षिर्नामसंहारमादित ॥ म.भा.अनु. १७/०१ ॥

⁷¹ हृदा विचारितं तेन कुतौ वै कमलं गतम्।

यातं यातु सुखेनैवमन्त्रेन कमलं न किम् ॥ ३६/०४ ॥

(No.35) consists of the Thousand Names (the 2nd Version taken in this thesis).

The reward (as mentioned in CH 36) is manifold like accomplishment of the wish, providing beneficence, removal of all kinds of miseries, evils as well as diseases, destruction of enemies, meritorious and growth of devotion in Lord Śiva.

(03) The Lingapurāṇam the First Part contains 108 chapters and its 98th chapter gives Lord Śiva's Thousand Names in (27cd to 159ab) beginning with भवः शिवः and ending with सर्वसत्त्वावलम्बनः. The chapter begins with the questions of the sages about Thousand Names recited by the Lord Viṣṇu. Suta narrates the history of the origin of these Thousand Names. In a war between the gods and the demons, the gods lose their power and hence they approach and pray Lord Viṣṇu to destroy the demons with His Discus Sudarshana (produced by Lord Śiva at the time of killing demon Jalandhara). Lord Viṣṇu assures the gods, installs a Śiva-phallus on the Himalayas, worships with flowers along with recitation of these Thousand Names beginning with भवः, शिवः, etc. with Dative appended with the word नमः and that to, with the offering a lotus with every name. At the end of the worship Lord Śiva reveals there and offers His Discus to Lord Viṣṇu.

The reward is manifold like destruction of enemies protection in adverse situations, accomplishment of the wish, growth of devotion in Lord Śiva, grace, removal of all kinds of miseries, evils as well as and diseases providing beneficence, Suta himself adds more results for reciting the Thousand Names (in LP) : benefit of donating gold and merit 1,000 Aśvamedha sacrifices.

Conclusion

The overall purpose of reciting the Thousand Names of any god or goddess is probably the general reward of the kind of grace & blessings of the deity.

It is clear that the tradition of the Thousand Names that is rooted in the RV 10/114/08 (cited at the commencement of chapter 01 above)

established and expounded on the Upaniṣhadic positive declaration “All is verily Brahma” (सर्वं खल्विदं ब्रह्म) of the Chāndogyaopaniṣd 03/14/01.

Thus the 03 Versions of Lord Śiva’s Thousand Names in MBh, ŚP and LP reveal two different traditions:

(01) The seer (other 1st reciter) is Lord Viṣṇu whose two Versions are handed down to Suta. Both these Versions have sprung from almost from the same situation of Lord Viṣṇu’s requirement of Discus Sudarśana.

(02) The seer (or the reciter) is .TārMuni (in the MBh) who handed down to Suta. For this reason the recipients are also different ones i.e. Lord Viṣṇu Himself in the ŚP & LP, while Lord Śrī Kṛṣṇa (the 8th Incarnation of Lord Viṣṇu Himself).

The purpose of the Versions of ŚP & LP lies in the benefit of the gods, while that of the MBh in the acquisition of a son along with the re-wards like removal of sins and acquisition of merits. For this reason the chronology of the origin of the Thousand Names given in the ŚP & the LP can be said prior to the Thousand Names of the MBh, but with regard to the compilation the MBh Version is prior to the Versions of ŚP & LP on the strength of the fact that Veda Vyāsa composed the MBh and after wards he compiled 18 Major Purāṇas. Another fact of the authenticity and the correct text of the MBh cannot be ignored, because Veda Vyāsa and the Lord Śrī Kṛṣṇa (also sage Upamanyu) were contemporary.

The LP Version clearly reveals its posterity to the ŚP Version, because-

se because at the end of the hymn Lord Śiva's Thousand Names Suta adds benefits like donating gold and merit 1,000 Aśvamedha sacrifices.

The tradition of the Thousand Names with its model in the MBh Anu. (149) *Misahasranāmastotram* (=VSN) seems to have influenced the latter hymns of thousand names of different gods and goddess, how can 02 Versions of the ŚP as well as LP be untouched?

Here below the list of Names commonly employed in the MBh VSN and MBh SSN is given to indicate the close relation of the concept of the *Sahasranāma* Literature.

The close study of the MBh SSN and VSN containing 121 and 106 verses respectively employ quite a big number of same names (except the only similar line मुक्तानां परमा गतिः। 149D SSN, 02B VSN) like

स्थिरः। (001 SSN, 22B VSN), स्थाणुः। (002 SSN, 04A VSN), नियमः। (053 SSN, 91D VSN), न्यग्रोधः। (202 SSN, 87C VSN), शर्वः। (502 SSN, 04A VSN), गोपतिः। (008 SSN, 62C VSN) महातपाः। (008 SSN, 13D VSN) ईशानः। (973 SSN, 08A VSN), प्रभुः। (974 SSN, VSN), अव्ययः। (975 SSN, 02C 04D VSN).

These examples of the same Names have a slightly different shade of meaning regarding the characteristics of Lord Viṣṇu and Lord Śiva.

VSN proved to be a model in case of the three versions of the Śivasah -asranāms Stotram of MBh (itself), ŚP and LP.

The Vedic rules of grammar like euphonic coalescing⁷² or usages of

⁷² Such cases are like (1) स्वयंभूश्च आदिरा० ॥३६॥ (2) सुवक्त्रश्च उदगो ॥४३॥ (3) 0रूपश्च आर्द्र० ॥४७॥ (4) श्रियावासी उपदेश० ॥६६॥ (5) महाज्वालो अतिधूम्रो ॥७९॥ (6) सुवर्णश्च इन्द्रियः ॥८२॥ etc.,

the agentive nouns,⁷³ etc. are not observed.

The influence of the *Misahasranāmastotram* of the MBh is clearly seen on the *Śivasahasranāmastotram* of the ŚP. The following lines of both would justify this statement.

उत्तरो गोपतिर्गोप्ता (VSN 56A, SSN 15A)
ज्ञानगम्यः पुरातनः (VSN 53B, SSN 15B)
महर्षिः कपिलाचार्यो (VSN 57A, SSN 17A)
विजितात्मा विधेयात्मा (VSN 65C, SSN 20A)
कामदेवः कामपालो (VSN 69A, SSN 21A)
कामी कान्तः कृतागमः (VSN 69B, SSN 21D)
समावर्तोऽनिवृत्तात्मा (VSN 82A, SSN 22A)
दुर्लभो दुर्गमो दुर्गः (VSN 82C, SSN 23A)
सुतन्तुस्तन्तुवर्धनः (VSN 83B, SSN 23D)
शुभाङ्गो लोकसारङ्गो (VSN 83A, SSN 24A)
महाह्रदो महागर्तः (VSN 85C, SSN 26A)
महाभूतो महानिधिः (VSN 85D, SSN 26D)
अमृतांशोऽमृतवपुः (VSN 83C, SSN 27A)
सुपर्णो वायुवाहनः (VSN 90D, SSN 29D)
धनुर्धरो धनुर्वेदो (VSN 91A, SSN 30A)
दण्डो दमयिता दमः (VSN 91B, SSN 31C)
स्थविष्ठः स्थविरो ध्रुवः (VSN 06D, SSN 37B)
अजः सर्वेश्वरः सिद्धो (VSN 11A, SSN 38C)
वसुर्वसुमनाः सत्यः (VSN 12A, SSN 39C)
भ्राजिष्णुर्भोजनं भोक्ता (VSN 16A, SSN 41C)
अतीन्द्रियो महामायः (VSN 18C, SSN 42A)
महोत्साहो महाबलः (VSN 18D, SSN 42D)
महाबुद्धिर्महावीर्यो (VSN 19A, SSN 43A)
महाशक्तिर्महाद्युतिः (VSN 19B, SSN 43D)

though there are many cases of such coalescing (1) व्यवसायो ह्यनिन्दितः ॥५०॥ (2) स्ताम्रोष्ठो ह्यम्बुजालः ॥१४॥ etc.

⁷³ Such cases are like (1) वृषणः ॥८०॥ etc.

अनिर्देश्यवपुः श्रीमान् (VSN 19C, SSN 44A)
ओजस्तेजो द्युतिधरो (VSN 30A, SSN 45A)
युगादिकृद् युगावर्तो (VSN 33A, SSN 46C)
इष्टो विशिष्टः शिष्टेष्टः (VSN 34A, SSN 47A)
विकर्ता गहनो गुहः (VSN 41D, SSN 49D)
करणं कारणं कर्ता (VSN 41C, SSN 50A)
व्यवसायो व्यवस्थानः (VSN 42A, SSN 50C)
विद्वत्तमो वीतभयो (VSN 97C, SSN 58A)
पुण्यश्रवणकीर्तनः (VSN 97D, SSN 58D)
उत्तारणो दुष्कृतिहा (VSN 98A, SSN 59C)
अनादिर्भूर्भूवो लक्ष्मीः (VSN 100A, SSN 60A)
सुवीरो रुचिराङ्गदः (VSN 100B, SSN 60D)
जननो जनजन्मादिः (VSN 100C, SSN 61A)
भीमो भीमपराक्रमः (VSN 100D, SSN 61D)
तत्त्वं तत्त्वविदेकात्मा (VSN 102C, SSN 63A)
जन्ममृत्युजरातिगः (VSN 102D, SSN 63D)
पूर्णः पूरयिता पुण्यः (VSN 72C, SSN 101A)
पुण्यकीर्तिरनामयः (VSN 72D, SSN 101D)
मनोजवस्तीर्थकरो (VSN 73A, SSN 102A)
लोकबन्धुर्लोकनाथः (VSN 77C, SSN 105A)
दुर्जयो दुरतिक्रमः (VSN 82B, SSN 106D)
विशोकः शोकनाशनः (VSN 66D, SSN 107D)
दर्पहा दर्पदो दृप्तः (VSN 75C, SSN 113C)
भूतभव्यभवन्नाथः (VSN 32A, SSN 114C)
अर्थोऽनर्थो महाकोशः (VSN 46C, SSN 115A)
सत्त्ववान् सात्त्विकः सत्य (VSN 92A, SSN 116A)
नैकात्मा नैककर्मकृत् (VSN 50B, SSN 116D)
भूशयो भूषणो भूर्ति (VSN 66C, SSN 120C)
असंख्येयोऽप्रमेयात्मा (VSN 27A, SSN 125A)
अनुत्तमो दुराघर्षो (VSN 09C, SSN 126A)
सुरेशः शरणं सर्वः (VSN 10A, SSN 126C)
महेष्वासो महीभर्ता (VSN 20A, SSN 127C)

सिद्धिदः सिद्धिसाधनः (VSN 27D, SSN 128B)
अमृत्युः सर्वदृक् सिंह (VSN 22A, SSN 151A)

The influence of the *Mūṣahasranāmastotram* of the MBh is clearly seen on the *Śivasahasranāmastotram* of the LP. The following lines of both would justify this statement.

उत्तरो गोपतिर्गोप्ता (VSN 56A, SSN 41C)
ज्ञानगम्यः पुरातनः (VSN 53B, SSN 41D)
सोमपोऽमृतपः सोमा (VSN 54A, SSN 42C)
महर्षिः कपिलाचार्यो (VSN 57A, SSN 44A)
सहस्राक्षः सहस्रपात् (VSN 24D, SSN 28D)
विजितात्मा विधेयात्मा (VSN 65C, SSN 47A)
कामदेवः कामपालो (VSN 69A, SSN 48A)
कामी कान्तः कृतागमः (VSN 69B, SSN 48D)
दुर्लभो दुर्गमो दुर्गः (VSN 82C, SSN 50A)
सुतन्तुस्तन्तुवर्धनः (VSN 83B, SSN 50D)
शुभाङ्गो लोकसारङ्गो (VSN 83A, SSN 51A)
महाभूतो महानिधिः (VSN 85D, SSN 53B)
शत्रुजिच्छत्रुतापनः (VSN 87B, SSN 55B)
सुपर्णो वायुवाहनः (VSN 90D, SSN 56B)
धनुर्धरो धनुर्वेदो (VSN 91A, SSN 56C)
दण्डो दमयिता दमः (VSN 91B, SSN 57B)
स्थविष्ठः स्थविरो ध्रुवः (VSN 06D, SSN 63B)
वसुर्वसुमनाः सत्यः (VSN 12A, SSN 65C)
भ्राजिष्णुर्भोजनं भोक्ता (VSN 16A, SSN 67 A)
अतीन्द्रियो महामायः (VSN 18C, SSN 67 C)
महोत्साहो महाबलः (VSN 18D, SSN 68B)
महाबुद्धिर्महावीर्यो (VSN 19A, SSN 68C)
महाशक्तिर्महाद्युतिः (VSN 19B, SSN 69B)
अनिर्देश्यवपुः श्रीमान् (VSN 19C, SSN 69C)
प्रकाशात्मा प्रतापनः (VSN 30B, SSN 71B)
युगादिकृद् युगावर्तो (VSN 33A, SSN 72 A)

इष्टो विशिष्टः शिष्टेष्टः (VSN 34A, SSN 72 C)
करणं कारणं कर्ता (VSN 41C, SSN 75A)
विद्वत्तमो वीतभयो (VSN 97C, SSN 75C)
व्यवसायो व्यवस्थानः (VSN 42A, SSN 76A)
विद्वत्तमो वीतभयो (VSN 97C, SSN 83C)
पुण्यश्रवणकीर्त्तनः (VSN 97D, SSN 84B)
अनादिर्भूवो लक्ष्मीः (VSN 100A, SSN 85C)
जननो जनजन्मादिः (VSN 100C, SSN 86C)
भीमो भीमपराक्रमः (VSN 100D, SSN 87B)
यज्ञो यज्ञपतिर्यज्वा (VSN 103C, SSN 89C)
यज्ञाङ्गो यज्ञवाहनः (VSN 103D, SSN 90B)
पूर्णः पूरयिता पुण्यः (VSN 72C, SSN 127C)
पुण्यकीर्तिरनामयः (VSN 72D, SSN 128B)
लोकबन्धुर्लोकनाथः (VSN 77C, SSN 131A)
दुर्जयो दुरतिक्रमः (VSN 82B, SSN 132D)
विशोकः शोकनाशनः (VSN 66D, SSN 133D)
त्रिलोकात्मा त्रिलोकेशः (VSN 68C, SSN 134A)
दर्पहा दर्पदो दृप्तः (VSN 75C, SSN 140A)
भूतभव्यभवन्नाथः (VSN 32A, SSN 141A)
अर्थोऽनर्थो महाकोशः (VSN 46C, SSN 141C)
नैकात्मा नैककर्मकृत् (VSN 50B, SSN 143B)
स्कन्दः स्कन्दधरो धुर्यः (VSN 36A, SSN 144A)
विविक्तः श्रुतिसागरः (VSN 28, SSN 148D)
असंख्येयोऽप्रमेयात्मा (VSN 27A, SSN 151C)
अनुत्तमो दुराघर्षो (VSN 09C, SSN 152C)
सुरेशः शरणं सर्वः (VSN 10A, SSN 153A)
महेष्वासो महीभर्ता (VSN 20A, SSN 154A)
सिद्धिदः सिद्धिसाधनः (VSN 27D, SSN 154D)

Characteristics of Lord Śiva as reflected in the 03 Versions

The following list of names put together expresses the nature, rather characteristics of Lord Śiva and hence they are classified as under:

(01) Infinite Lord Śiva

The Supreme Reality is declared to be Existence, Knowledge and Infinite (सत्यं ज्ञानं अनन्तं ब्रह्म). The Names listed below express Lord Śiva's Infinite characteristics:

सर्वार्थः (MBh 130) Acme of everything,
अमितः (MBh 169) Unmeasured,
सर्वगः (MBh 242) (614) Omnipresent, the All-goer,
बिलावासी (MBh 254) Living in cave of heart,
सकलः (MBh 810) Entire one.

(02) Eternal Lord Śiva

The Supreme Reality well known as the Supreme or the Highest Brahman or sometimes also as the Supreme Person incorporates many different and varied characteristics which may be called the divine or the supernatural ones, mainly concerning to Existence, Consciousness and the Bliss (सच्चिदानन्द) that are expressed in the following Names.

स्थिरः (MBh 001, 505, 510) (Perennial, Immovable, Stable),
स्थाणुः (MBh 002) Stable,
नित्यः (MBh 178, 423, 729) Eternal,
अवरः (MBh 197) the Highest one,
वृक्षकर्णस्थितिः (MBh 203) Positioned on the top of the ear-like leaf of the tree during the (world destruction),
विभुः (MBh 204) All-pervading,
अमरः (MBh 273) Immortal,
प्राग् (MBh 327) the Primeval,
विष्कम्भी (MBh 343) Spread everywhere,

परमं ब्रह्म (MBh 396, 1002) Highest Brahman, the Supreme Reality
परः (MBh 438) Highest,
अपरः (MBh 553) Lower one,
प्रकाशः (MBh 495) Light,
नकुलः (MBh 656) Raceless,
नैकात्मा (MBh 858) Possessing innumerable souls,
आद्यो निर्गमः (MBh 919) First germinating seed of the world,
ब्रह्मलोकः (MBh 933) World of Brahman,
आत्मसंभवः (MBh 953) Self-born,
निजः सर्गः (MBh 978) Self-evolved,
परं ब्रह्म (MBh 1002) Supreme Reality.

(03) Attributive Character

Lord Śiva is none but the Supreme Person declared to be Attributive (सगुण) and the Non-attributive (निर्गुण) that are expressed in the following Names:

सर्वरूपः (MBh 040) Having the form of all,
केतुः (MBh 065) Mark of consciousness,
महातपाः (MBh 074, 086, 176, 772) Great ascetic,
महानादः (MBh 159) Of great sound (Om),
बहुधनः (MBh 167) Richest,
सर्वलासकः (MBh 174) Best of graceful dancers,
गिरिचरः (MBh 179) Mountain-wanderer,
विजयः (MBh 182) Victorious one,
अर्थः (MBh 195) All-desirable,
अजितः (MBh 196) Invincible,
तीक्ष्णतापः (MBh 205) Scorching Heat,
वडवामुखः (MBh 212) the Submarine fire (which dries water of the oceans),
जयः (MBh 218) Victory,

बली (MBh 229) Strong one,
 नक्षत्रविग्रहविधिः (MBh 235) Knower of the movement of the
 planets,
 गुणवृद्धिः (MBh 236) Increaser of the qualities,
 स्तुतः (MBh 250) Eulogised (by all),
 तरङ्गवित् (MBh 256) Knowing the waves (formed of sensual
 pleasures),
 सर्वसाधुनिषेवितः (MBh 264) Served by all good people,
 विजयाक्षः (MBh 281) Having all-winning chariot,
 वसुवेगः (MBh 304) Wind-like speedy
 महावेगः (MBh 305) Greatly speedy
 मनोवेगः (MBh 306) Speedy-like mind,
 विशांपतिः (MBh 319) Lord of the people (of four castes and
 the *Niṣādas*),
 गवां पतिः (MBh 341) Lord of sensory organs,
 कविः (MBh 390) Wise (as per the Vedic sense) Gautam,
 बलवान् (MBh 397) Strong one,
 शुद्धात्मा (MBh 401) Pure-souled one,
 मनोगतिः (MBh 404) Mind-like speedy,
 विद्वान् (MBh 411) Learned,
 जङ्गमः (MBh 496) Movable,
 आयुः (MBh 551) Longevity,
 सुबान्धवः (562) An excellent relative,
 बन्धनः (MBh 577) Bondage of love,
 अमरेशः (MBh 589) God of Immortals,
 निऋतिः (MBh 594) Nirṛuti,
 अजैकपात् (MBh 597) One of the eleven Rudras,
 ऊर्ध्वगात्मा (MBh 861) One having the from beyond the
 universe,
 त्रासनः (MBh 512) Terrifying one,
 शिवः (MBh 601) Auspicious,
 कुरुभूतः (MBh 637) Soul of the field of Kurus,
 सभावनः (MBh 676) Protects societies,

जगत्कालस्थालः (MBh 670) Having the god of death as a food in the plate,
सत्कृतः (MBh 693) Honored by the good,
ग्रामः (MBh 697) Group,
महाहर्षः (MBh 703) Greatly joyous,
महागीतः (MBh 710) Greatly praised,
आवेदनीयः (MBh 717) Knowable through teachers,
सर्वगन्धसुखावहः (MBh 719) Carrier of all pleasing fragrance,
सर्वयोगी (MBh 750) Connected to all,
निवेदनः (MBh 803) Instructing about all branches of knowledge
सुगन्धारः (MBh 805) One having an extraordinary fragrance
सर्वदेवमयः (MBh 833) Composite form of all gods,
पद्ममालाग्र्यः (MBh 866) Predecessor of the lotus-born ,
प्रधानधृक् (MBh 887) Bearer of the Pradhāna,
सर्वपार्श्वमुखः (MBh 888) Facing on all sides (with five faces),
लिङ्गम् (MBh 918) *Mahat*-principle,
देवातिदेवः (MBh 944) Overlord of the gods,
सर्वदेवमयः (MBh 950) Corporeal god of all,
मुक्ततेजाः (MBh 1005) Unhindered light,
श्रीमान् (MBh 1006) Splendorous one,

(04) Non-attributive Character

The following Names reveal His Non-attributive character:

अनिन्दितः (MBh 184) Non-censurable one,
मध्यमः (MBh 191) Best one,
प्रशान्तात्मा (MBh 214) Peaceful,
महातेजाः (MBh 217) Greatly splendid,
अगमः (MBh 238) Immovable,
अमुखः (MBh 243) Faceless and hence not interested in enjoyments

अतुल्यः (MBh 267) Incomparable,
अव्ययः (MBh 337, 975) Undecayable,
अनीतिः (MBh 400, 571, 680) One that Can not be ruled by
others,
असमाम्नायः (MBh 753) One beyond the Vedas,
विकुर्वणः (MBh 825) Non-attainable,
अव्ययः (MBh 975) Undecayable,

There are some Names that indicate both the characteristics such as:
चराचरात्मा (MBh 892) the Soul of the movables and immovables,
व्यक्ताव्यक्तः (MBh 767) Manifest & the Unmanifest as well, सांख्यप्रसादः
(MBh 262) Pleased at heart through the *Sāmkhya* (i.e. the
discriminative knowledge of the self and the non-self, सत् (MBh 920)
the Truth & असत् (MBh 921) the Untruth (hiding behind apparitions)
व्यक्तम् (MBh 922) Manifest one & (MBh 923) अव्यक्तम्। - Unmanifest.

(05) Lord Śiva As Time

Lord Śiva as the Supreme Being possessing the only Power is the
Time and for this reason He is the Great Time (महाकालः). How He is
involved in the Time concept would be clear from the following
Names:

कालः (MBh 153, 347, 360, 368) Time (for the fruition of
actions, the God of Death, the Eternal time,
विजयकालवित् (MBh 219) Knower of the time for victory,
महामेघनिवासी (MBh 413) Residing in the clouds of the Deluge,
कालरूपी (MBh 636) In the form of time,
युगरूपः (MBh 777) Of the form of eras (as the *Kāla*),
हस्ती (MBh 961) Time-elephant (*Kāla-hastī*),

(06) Lord Śiva As the All-supporter & the Source of all

The Supreme Reality is declared not only to be the Creator,
Protector and the Destroyer of all but also as the sole Refuge or Shelter

of the form of supporter of everything. Further in this sense only the Reality is the source of all. This will be clear from the following Names:

- सर्वाधारः (MBh 168) All-substratum,
 - गतिः (MBh 170) Supreme destination of the liberated one,
 - ज्योतिषामयनम् (MBh 220) Of the form of movement of luminaries,
 - सिद्धिः (MBh 221) Source of achievement,
 - कटकटः (MBh 234) Encompasser of the mat (of the universe),
 - लयः (MBh 237) Source of final destination,
 - प्रजापतिः (MBh 239) Lord of the creatures,
 - हिरण्यकवचोद्भवः (MBh 246) Source of origin of the golden egg,
 - त्रिदशः (MBh 257) Source of birth, life and death of all beings,
 - इन्द्रियः सर्वदेहिनाम् (MBh 442) Sensory power in all the animals
- Mahagrbha
- महागर्भः (MBh 437, 627, 848) Great egg *Hiranyagarbha* Greatest embryo carrying all in his belly at the time of Deluge),
 - रत्तितीर्थः (MBh 623) Substratum of the sacred desire,
 - मूलः (MBh 764) Root of the worldly existence,
 - प्रतिष्ठायी (MBh 702) All-supporter,
 - जीवनः (MBh 757) Life-force,
 - विश्वक्षेत्रम् (MBh 916) Source-field of the universe
 - प्रजाबीजम् (MBh 917) Seed of people,

(07) Lord Śiva's Religious character

Being the Supreme Person He is the sole support of the Piety, Righteousness or the Religious activities like sacrifices, penance, etc. These are expressed in the following Names:

परमं तपः (MBh 081) Highest penance,
मन्त्रविद् (MBh 104) Expert in sacred formulas
मन्त्र उत्तमः (MBh 105) Best of the sacred formulas,
यज्ञः (MBh 276, 210, 514) Sacrifice,
यज्ञविभागवित् (MBh 268) Knower of individual share in the
sacrifice,
भागी (MBh 432) Having share in the fire sacrifices,
आश्रमस्थः (MBh 538) one form of righteous of 04 stages of
life,
केतुमाली (MBh 675) Adorable of the people of the Ketumāla
country,
विमर्शः । (MBh 746) Scriptural consideration,
ब्रह्मवर्चसः । (MBh 993) Splendorous light of the Vedas,

(08) Lord Śiva's Spiritual Character

Finally the Supreme Being named Lord Śiva is presented here to identify Him as the Supreme Person, the Almighty, the Omnipresent, the Omniscient and the Omnipotent. The following Names express the same:

मूर्धगः (MBh 228) Residing in the Sahasrāra circle(in the
head),
अध्यात्मानुगतः (MBh 379) Follower of the tents of the science of
Spirituality,
ब्रह्मविदां वरः (MBh 369) the Best among the knower of
Brahman,
सिद्धः (MBh 331) Exalted sage,
दर्पणः (MBh 407) Mirror,
सूत्रकारः (MBh 410) Author of the (Brahma-) Aphorisms,
अन्तरात्मा (MBh 461) Inner Self,
मृगालयः (MBh 462) A deer on his lap (or the sole refuge for
all the beings,
द्वादशः (MBh 511) the Twelfth stage called liberation adhya,

मान्धाता (MBh 621) Looks after the soul called “me” (mām),
 धनुः (MBh 709) Bow,⁷⁴
 द्विविधः (MBh 735) Having two form (of sentiment &
 insentient),
 रथयोगी (MBh 749) Connected to the chariot (of the form of
 the
 body),
 पादः (MBh 783) Final destination,
 सफलोदयः (MBh 792) Having a fruitful manifestation,
 मन्थानो बहुलो बाहुः (MBh 809) Arm churning life (at Deluge),
 त्रिमधुः (840) Three Sweet parts i.e.(the sun, the moon & the
 fire),
 ब्रह्मगर्भः (MBh 849) Having the Vedas in His belly,⁷⁵
 जलोद्भवः (MBh 850) One rising from the water of Deluge,
 साध्यर्षिः (MBh 896) Exalted sage,
 सूक्ष्मात्मा (MBh 893) Self with subtle form,
 परा गतिः (MBh 934) Supreme goal,
 देवासुरपरायणः (MBh 936) Highest shelter of gods and demons,
 सर्वभूतार्थः (MBh 997) One whose objects have been fulfilled,
 विमुक्तः (MBh 1004) Free from all bonds,

(01) Infinite Lord Śiva

Lord Śiva is the Supreme Reality declared to be Existence, Knowledge and Infinite (सत्यं ज्ञानं अनन्तं ब्रह्म). Here below the Names are listed below expressing Lord Śiva's Infiniteness characteristics:

⁷⁴ Cp. Mundakopnishad:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रतेन वेद्धव्यं शरवत्तन्मयो भवेत्॥२/२/०४॥

⁷⁵ Cp. अस्य महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः ...॥ बृ.०२/०४/१०॥

The Names अनन्तः (ŚP 733) Infinite, सकलः (ŚP 767) the Entire one, सर्वः (ŚP 962) the Whole, निष्कलः (ŚP 768) Digitless, and exhibits his infinite character.

(02) Eternal Lord Śiva

The Names विरामः (ŚP 425) Final stoppage, नित्यः (ŚP 459) Eternal, कल्याणगुणनामा (ŚP 535) One having auspicious attributes and names, ब्रह्मज्योतिः (ŚP 575) Brilliance of the Supreme Reality, आत्मभूः (ŚP 589) Self-born and अनाद्यन्तः (ŚP 506) One having without beginning or end show his eternal character, अमृत्युः (ŚP 949) Deathless.

(03) Attributive Character

The Supreme Reality as known in the Vedanta, is declared to be of two forms viz. Attributive (सगुण) & Non-attributive (निर्गुण), The following Names reveal His Attributive character.

शम्भुः (ŚP 010) Bestower of beneficence,
ब्रह्माण्डहृत् (ŚP 050) the heart of the Golden Egg i.e. the
Universe,
उन्नधः (ŚP 056) One binding the sinners (in this World),
पुरुषः (ŚP 057) Embodied one,
महारेताः (ŚP 302) One having great virility,
भ्राजिष्णुः (ŚP 321) Shining one,
महानादः (ŚP 330) Great sound (*Om*),
श्रीमान् (ŚP 341,722) Glorious one,
विशिष्टः (ŚP 363) Specified one,
विजयः (ŚP 375) Victory,

शिवालयः (ŚP 413) Abode of auspiciousness,
 नियतकल्याणः (ŚP 460) One having invariable welfare,
 एकात्मा (ŚP 497) Single souled one,
 महाकोशः (ŚP 491) Owner of great treasure,
 वसुधामा (ŚP 576) Lustrous like the Vasus
 सुनिष्पन्नः (ŚP 629) Well-exalted,
 मनोबुद्धिरहङ्कारः (ŚP 643) One having the form of mind, intellect
 & ego,
 महागर्भः (ŚP 697) the Hirṇyagarbha, the golden egg,
 विश्वगर्भः (ŚP 698) One having the universe in the womb,
 सज्जातिः (ŚP 794) One having good origin,
 लोकोत्तरसुखालयः (ŚP 800) Abode of the most excellent
 happiness,
 अर्थः (ŚP 879) All-desirable,
 अनर्थः (ŚP 880) No higher good of fortune,
 महाकोशः (ŚP 881) Owner of great treasure,
 सात्त्विकः (ŚP 887) One having the quality of Good,
 शुभनामा शुभः स्वयम् (ŚP 938) One having auspicious names
 and
 auspicious Himself,
 महात्यागी (ŚP 931) Great renouncer
 मध्यस्थः (ŚP 944) Neutral i.e. even-minded
 सर्वदृक्सिंहः (950) Seeing all as lion,
 अनुत्तरः (ŚP 651) Unsurpassed,
 वियोगात्मा (ŚP 956) One having disunited soul,

(04) Non-attributive Character

अपरिच्छेद्यः (ŚP 020) Indivisible,
 परात्परः (ŚP 064) Greater than the greatest,
 अवाङ्मनसगोचरः (ŚP 313) One beyond the access of speech and
 mind,
 अतीन्द्रियो महामायः (ŚP 326) One beyond the reach of sense
 organs and illusory power,
 अनिर्देश्यवपुः (ŚP 340) One having body beyond any
 specification,
 विभुः (ŚP 498) All-pervading,
 महाज्योतिरनुत्तमः (ŚP 577) One having great & excellent light,
 निरावरणःनिर्वारः (ŚP 586) Unprevented due to being free
 from the covering of Illusory Power
 असंसृष्टः (ŚP 609) Non-associated one,
 लोकगूढः (ŚP 803) Hidden in the worlds or people,
 सूक्ष्मः (ŚP 895) Subtle,
 अगुणः (ŚP 940) Free from qualities,
 असंख्येयोऽप्रमेयात्मा (ŚP 952) Indescribable and immeasurable
 Himself,
 निर्लेपः (ŚP 983) Taintless,
 निष्प्रपञ्चात्मा (ŚP 984) Free from the Illusory Expansion,

There are some Names that indicate both the characteristics such as,
 अभेदः (ŚP 400) the Non-differentiated one, भावात्मात्मनि संस्थितः (ŚP 401)
 Stationed in the Self in the inner soul, सदसन्मयः (ŚP 541) Formed of
 existence and the non-existence, अज्ञेयः (ŚP 558) Unknowable, अव्यक्तलक्षणो
 देवः (ŚP 832) God of unmanifest-
 ted characteristics, साक्षी ह्यकर्ता (ŚP 941) Non-doer, as He is the witness
 of all, व्यक्ताव्यक्तः (ŚP 833) Manifest and Unmanifest as well.

(05) Lord Śiva As Time

Lord Śiva is mostly connected with the concept of Time, because He is the god of destruction and hence His Name (महाकालः) is derived as कलयति कवलयति लोकान् (One who devours the worlds).⁷⁶ The following Names are enough to prove His being the controller or the Time Himself:

कालकालः (ŚP 052) the Death of the god of the Death, कालयोगी (ŚP 329) Winner of time through the Yogic practices, जयकालवित् (ŚP 376) Knower of the time of victory, अकालः (ŚP 770) Free from time (or death), कालकण्टकः (ŚP 795) Thorny to the time, महाकालः (ŚP 797) Great Time, कालहा (ŚP 928) Destroyer of Time, कालपक्षः (ŚP 965) Time-winged one

(06) Lord Śiva's Religious character

The Supreme Person is the sole support of the Piety, Righeousness or the Religious activities like Vows, sacrifices, penance, etc. That are exhibited in the following Names:

शिवः (ŚP 001,150) the Auspicious one , the Beneficent one,
अर्थिगम्यः (ŚP 007) Worthy of worship for pleasure-seekers,
वेदान्तसारसन्दोहः (ŚP 012) the cumulative essence of the
Vedānta's,
वेदाङ्गः (ŚP 319) Auxiliary Science of the Vedas,
वेदविन्मुनिः (ŚP 320) An ascetic Knowing the Vedas,
यज्ञः (ŚP 652) the Sacrifice,

⁷⁶ cf. BG : कालोऽस्मि लोकक्षयकृत् प्रवृद्धोलोकान् समाहर्तुमिमे प्रवृत्तः ॥११/३२॥

मन्त्रः (ŚP 356) the Vedic formula,
शब्दब्रह्म (ŚP 963) Formed of the words of the scripture,

(07) Lord Śiva As the All-supporter & the Source of all

Lord Śiva is presented as the Creator, Protector and the Destroyer of the entire universe and hence He is the source as well as the support of everything. This character is indicates in the following Names.

सिद्धिः (ŚP 303, 793) Source of achievements,
सर्वादिः (ŚP 304) Beginning of all or the foremost,
सर्वाचार्यमनोगतिः (ŚP 342) the Source of knowledge for all the preceptors,
बहुश्रुतिः (ŚP 343) the Source of the Vedas and the Scriptures,
अधिष्ठानम् (ŚP 374) the Basic support,
कारणम् (ŚP 391) the Cause,
आत्मयोनिः (ŚP 507) the Self-originated one,
विश्वोत्पत्तिः (ŚP 530) Origin of the Universe,
नभोयोनिः (ŚP 621) the Origin of the sky,
चतुर्भावः (ŚP 663) the Source of the four aims of life *Dharma* (Piety), *Arth* (wealth), *Kāma* (desire) & *Mokṣa* (Liberation),
प्रभवः (ŚP 877) Source of origin,
अधृतः (ŚP 906) Unsupported one,
स्वधृतः (ŚP 907) Self-supported one,
सर्वयोनिः (ŚP 980) Source of all,

(08) Lord Śiva's Spiritual Character

Lord Śiva is mainly the Yogi and hence His connection with the path of the yoga as well as Yogis is unavoidable. The following Names show how He is connected differently with the philosophy and the path of the Yoga as well as Yogi:

ध्यानाधारः (ŚP 019) Object of meditation,

धनुः (ŚP 367) the Bow (i.e. the Bow-wielder),⁷⁷

परमार्थः (ŚP 435) the Highest goal,

ऐश्वर्यजन्ममृत्युजरातिगः (ŚP 502) One beyond birth, death & old age

because of His lordship,

त्रयीतनुः (ŚP 528) Embodiment of the three Vedas,

हृत्पुण्डरीकमासीनः (ŚP 548) Occupying the lotus–seat of the heart,

ब्रह्मगर्भः (ŚP 560) Having the Vedas in His belly,⁷⁸

बृहद्गर्भः (ŚP 561) Enormous womb (of the Universe),

परं फलम् (ŚP 695) Supreme Reward,

सतां गतिः (ŚP 964) Goal of the good,

सुरसत्तमः (ŚP 038) Most excellent of the gods,

अमृतः शाश्वतः (ŚP 314) immortally permanent,

शान्तः (ŚP 315, 550) Calm one,

चिदानन्दः (ŚP 408) Bliss,

अभवः (ŚP 470) Birthless,

अनादिः (ŚP 471) Beginningless,

तत्त्वं तत्त्ववित् (ŚP 496) Tenet of truth Himself and the knower of it,

सर्वरूपः (ŚP 670) All-formed,

⁷⁷ Vide. FN 05 above.

⁷⁸ Vide. FN 06 above.

निरन्तरः (ŚP 674) Unhindered
परम् ज्योतिः (ŚP 693) Supreme Light,
परंपारः (ŚP 694) the Final shore (Of the Ocean of
Existence),
अनपायी (ŚP 809) One without destruction,
अक्षरः (ŚP 810) Imperishable,
सर्वावासी (ŚP 849) One residing in all,
शरणम् (ŚP 961) the Shelter,

(01) Infinite Lord Śiva

Lord Śiva is none but the Supreme Reality declared to be Infinite.
Which is presented through the Names given here below:

सर्वज्ञः (LP 023) Omniscient,
अनादिमध्यनिधनः (LP 074) One without beginning, middle or
end,
सर्वज्ञः सर्वगोचरः (LP 137) Omniscient perceivable by
everyone,
शाखः (LP 143) All-pervading one,
अनन्तदृष्टिः (LP 227) One having infinite vision,
अमितः (LP 328) Unmeasured,
सकलः (LP 760) the Entire one,
सूक्ष्मः (891) Subtle,
सर्वज्ञः (LP 1007) Omniscient.

(02) Eternal Lord Śiva

The eternal nature of the Supreme Person is described in the
Scriptures and that is presented in the following Names:

स्थाणुः (LP 012) Stable,
चिरन्तनः (LP 057) Eternal being,
परमेष्ठी (LP 072) Highest Brahman,
परायणः (LP 073) Ultimate goal,
सनातनः (LP 127) Eternal,
आनन्दः (LP 228) Bliss,
केतुः (LP 258) Mark of consciousness,
परमात्मा (LP 266) Great soul,
स्थविरः (LP 274) Ancient,
अमृतः (LP 297) Immortal one,
शाश्वतः (LP 298) Permanent,
परमार्थः (LP 414) Highest goal,
अजनः (LP 426) Birthless,
नित्यः (LP 436) Eternal,
अनादिः (LP 448) Beginningless,
जन्ममृत्युजरातिगः (LP 476) One beyond birth, death and old
age,
आत्मयोनिः (LP 490) Self-originated,
अनाद्यन्तः (LP 491) One having neither a beginning nor an
end,
निरुत्पत्तिः (LP 515) One without origin,
ज्येष्ठः (LP 645) Eldest,
परं ज्योतिः (LP 686) Highest light,
आत्मसम्भवः (LP 708) Self-born,
निष्कलः (LP 761) Digitless,
अनपाय्यक्षरः (800) Imperishable without destruction,

सर्वः (LP 961) Whole,

(03) Attributive Character

The Pahallus (लिङ्गम्) of Lord Śiva is the visible symbol and hence as the Supreme Person He is Both Attributive (सगुण) and the Non-attributive (निर्गुणम्) this character is presented in Names like:

शिवः (LP 002,146) Auspicious,

पुरुषः (LP 005) Embodied one,

वामदेवो महादेवः (LP 043) Great god (i.e. desired god) of sage Vāmadeva,

चक्षुष्यः (LP 067) Worthy to be perceived,

शुद्धात्मा (LP 112) the Pure-souled one,

आलोकः (LP 121) Lustre,

विश्वदीप्तिस्त्रिलोचनः (LP 129) Three-eyed the illuminator of the universe,

कविः (LP 142) Wise (as per the Vedic sense),

सदाशिवः (LP 169) Ever–auspicious,

महागर्भः (LP 193) Great egg *Hiranyagarbha*,

गुणराशिः (LP 225) Abode of virtues,

गुणाकरः (LP 226) Mine of virtues,

माङ्गल्यो मङ्गलावृतः (LP 270) Auspicious one surrounded by auspiciousness,

स्थविष्ठः (LP 273) Grossest one,

महारेताः (LP 289) One having great virility,

शान्तः (LP 299) Calm,

महानादः (LP 316) the Great sound (*Om*),

प्रकाशात्मा (LP 339) One having the nature of lustre,

विवर्तः (LP 365) Source of Superimposition,
विराट् (LP 385) Universal being,
शिवालयः (LP 393) Abode of auspiciousness,
भूर्भूवो लक्ष्मी (449) Glorious one with the earth and the mid-
regions,
षडाश्रयः (LP 528) One having the repository of the six
Senses
& Mind,
ब्रह्मगर्भः (LP 545) One having the Vedas in His belly,
लोकचूडामणिः (LP 580) Crest-jewel of the worlds,
सुनिष्पन्नः (LP 617) Well-exalted,
बहुरूपः (LP 662) Multi-formed one,
सर्वरूपः (LP 664) All-formed one,
विश्वगर्भः (LP 689) One having the universe in the womb,
कलङ्कारिः (LP 965) Enemy of stains i.e. faults,
नरनारायणप्रियः (LP 982) Favourite of Nara and Nārāyaṇa.

(04) Non-attributive Character

अपरिच्छेद्यः (LP 034) Indivisible,
नैकः (LP 147) Not one i.e. many
परावरः (LP 205) the Great one second to none,
अव्ययः (LP 247) Undecayable,
अन्तर्हितात्मा (LP 249) Hidden in the soul,
भ्राजिष्णुः (LP 306) Shining one,
अतीन्द्रियः (3 LP 11) One beyond the reach of sense organs,
भावात्मात्मनि संस्थितः (LP 380) The soul of the creation stationed
in the soul,

अनिवारितः (LP 435) Unrestricted,
हृत्पुण्डरीकमासीनः (LP 533) Occupying the lotus–seat of the
heart,
महाज्योतिरनुत्तमः (LP 563) Excellent among the great
luminaries,
असंसृष्टः (LP 595) Non–associated one,
बुद्धिः (LP 634) Intellect,
अहङ्कारः (LP 635) Ego,
अधरः (LP 642) Lower i.e. modest,
अनुत्तरः (LP 643) Unsurpassed one,
निरञ्जनः (LP 669) Untainted one,
अनीशः (LP 710) One having no Overlord,
अकायः (LP 920) One without body,
असंख्येयः (LP 948) Indescribable,
अप्रमेयात्मा (LP 949) Self beyond worldly perceptibility,
संवृत्तः (LP 976) Contracted,
एकज्योतिः (LP 980) Single luminary
अनाकुलः (LP 990) Unagitated,
निरवद्यपदोपायः (LP 991) Uncensurable abode & means,
अविक्रमः (LP 993) One who has no backward gait,
अक्षुद्रः (LP 995) Most significant one,
निर्लेपः (LP 983) Taintless.

Composite Character (both Attributive & Non-attributive)

अनिर्देश्यवपुः श्रीमान् (LP 326) One, whose body & glory cannot
be specifically pointed out,
सदसन्मयः (LP 524) Formed of the Real and the Unreal,
अव्यक्तलक्षणः (LP 824) One having unmanifest

characteristics,

अव्यक्तः (LP 825) the Unmanifest,

व्यक्ताव्यक्तः (LP 826) Manifest and Unmanifest (as the prime effect and the cause),

(05) Lord Śiva As Time

As Time Lord Śiva, the Supreme Being possesses the only Power of Temporality (महाकालः). How He is involved in the Time concept would be clear from the following Names:

कालकालः (LP 062) the Death of the god of the Death,

अहः (LP 276) Day,

संवत्सरः (LP 277) Year,

व्याप्तिः (LP 278) Pervasion,

पक्षः (LP 614) Lunar fortnight,

कालभक्षः (LP 964) Devourer of Time.

(06) Lord Śiva As the All-supporter & the Source of all

The Supreme Reality is declared as Creator, Protector and Destroyer of the Universe. So He is the supporter of all and source of all, too. The following Names present this Character:

सर्वादिः (LP 291) Beginning of all or foremost,

भवोद्भवः (LP 333) Source of origin of the world,

अधिष्ठानम् (LP 353) Basic support,

कारणम् (LP 368) the Cause,

पञ्चब्रह्मसमुत्पत्तिः (LP 487) the Source of origin of the five

Brahmans, विश्वावासः (LP 495) Abode of the all,

बृहद्गर्भः (LP 546) Enormous womb of the Universe,

नभोयोनिः (LP 608) Origin of the sky,
तेजोनिधिः (LP 638) Store-house of light,
ज्ञाननिधिः (LP 639) Store-house of knowledge,
देवादिदेवः (LP 699) The first god of all gods,
आधारः (LP 763) the Support,
सकलाधारः (LP 764) All-supporter,
अधृतः (LP 901) Unsupported one,
स्वधृतः (LP 902) Self-Supported one.

(07) Lord Śiva's Religious character

Lord Śiva being the Supreme Person is the sole support of the Piety, Righteousness or the Religious activities like sacrifices, penance, etc. These are expressed in the following Names:

वेदान्तसासन्दोहः (LP 030) One who is the cumulative essence of the Vedanta,
सूत्रकारः (LP 126) Author of the (Brahma) aphorisms,
ऋतुः (LP 148) Sacrifice,
आश्रमः (LP 215) Stage of life
मन्त्रप्रत्ययः (LP 282) Realise through incantation of the formulas,
शब्दब्रह्म (LP 962) Comprehensible through the words of the Scriptures.

(08) Lord Śiva's Spiritual Character

The Supreme Person, the Almighty, the Omnipresent, the Omniscient and the Omnipotent Lord Śiva is presented now in following Names express the same:

परमेश्वरः (LP 019) Highest lord,
ध्यानाधारः (LP 033) Object of meditation,
त्रिधामा (LP 134) Having the three syllables (of *prṇava*) or
worlds as abode,
सकलस्थपतिस्थिरः (LP 152) Stable architect of the entire one,
अध्यात्मयोगनिलयः (LP 178) Abode of spiritual Yoga,
दुर्ज्ञेयः (LP 221) Difficult to be known,
महातपाः (LP 271) Great ascetic,
परमं तपः (LP 280) Great penance,
सिद्धः (LP 290) Exalted one,
सर्वावासः (LP 313) Abode of all,
गतिः (LP 329) Goal,
परमयः (LP 415) One formed of Bliss,
मनोगतिः (LP 532) Mind-like Speedy,
आत्मभूः (LP 575) Self-born,
निःश्रेयसालयः (LP 646) Abode of well-being,
सर्वदेवमयः (LP 705) Composite of all gods,
शरणम् (LP 960) Sole refuge,
सतां गतिः (LP 963) Goal of the good,
निवृत्तः (LP 975) Averted to the worldly activities.

Conclusion

Thus the above discussion tends one too many observations. Lord Śiva as the Supreme Person is of the form of knowledge. He is indestructible. He is called the primeval Puruṣa or Brahman or Paramātmān. The universe comes out of Him and is pervaded by Him and finally returns to Him. He is designated as Existence,

Consciousness and Bliss, and hence absolutely pure. He is beyond the comprehension of word and thought, beyond duality of *Mayā*. All things and beings in this world are none but Lord Śiva.

Lord Śiva is a great Yogi and at the same time the Supreme Person. For this reason many of His Names reveal His direct and rarely indirect connection with the philosophies of Yoga as well as Vedānta. He exists in the Praṇava i.e. there is no difference between Lord Śiva and AUM.

Through the attainment of knowledge of Lord Śiva one becomes unattached to the sorrows of the sense objects and as a result, One beings start meditate on Śiva and ultimately attains the state of Yogi.

The Śivamahāpurāṇa (7/1/5-14) declares that the Nature of (प्रकृतिः) is perishable (क्षरः), while the Person i.e. Lord Śiva (पुरुषः) is imperishable (अक्षरः). The souls have all types of impurities of the worldly existence and these are gradually led to nullify through the grace of God. Time (कालः) is under His control of Lord Śiva, but He Himself is beyond the control of Time, because It is His power. Lord Śiva always helps people to perform good actions.

The study also reveals the fact that the SSN of the LP (compared to the two the SSN of the MBh & LP) presents quite a large number of Names exhibiting Lord Śiva's Non-attributive character, may be the title Lingapurāṇam gets in harmony.

Chapter 03
Lord Śiva's Thousand Names as given in the
Mahābhāratam
Pages 97 - 159

Lord Śiva's Thousand Names as given in the Mahābhāratam

The Mahābhārata contains 18 Parvas. The 13th Parva called Anuśāna (CH 17) narrates Lord Śiva's Thousand Names sung by Sage Upamanyu for the fulfillment of Lord Śiva's wish. As per the context these Thousand Names are actually recited (later on) to King Yudhiṣṭhira.

These Thousand Names same to be recorded authentically because there is a little gap of time between the 1st listener Lord Śiva's who is the singer Himself.

(001) स्थिरः । - Perennial.

(002) स्थाणुः । - Stable.

(003) प्रभुः । - Lord of the world.

(004) भानुः । - Sun.

(005) प्रवरः । - Very Special.

(006) वरदः । - Boon-giver.

(007) वरः । - Likeable.

(008) सर्वात्मा । - Soul of every being.

(009) सर्वविख्यातः । - All-known.

(010) सर्वः । - Whole.

(011) सर्वकरः । - Creator (maker of all beings).

(012) भवः । - Creator. (Verse=V 30)

(013) जटी । - One with matted hair.

(014) चर्म । - Dressed with the skin of an elephant (*Gajacarma*).

- (015) शिखण्डी । - One having hair like a Peacock's-crest.
- (016) सर्वाङ्गः । - With all the worlds as His organs.
- (017) सर्वभावनः । - Creator and protector of all the beings.
- (018) हरिः । - Lord Viṣṇu.
- (019) हरिणाक्षः । - Fawn-eyed one.
- (020) सर्वभूतहरः । - Destroyer of all the beings.
- (021) प्रभुः । - Chief. (V 31)
- (022) प्रवृत्तिः । - Formed of work.
- (023) निवृत्तिः । - Formed of total cessation.
- (024) नियतः । - Self-controlled one.
- (025) शाश्वतः । - Eternal.
- (026) ध्रुवः । - Permanent.
- (027) श्मशानचारी । - Moving in cremation ground.
- (028) भगवान् । - Lord with 06 Supreme Power.⁷⁹
- (029) खचरः । - Traversing in the sky.
- (030) गोचरः । - One experienced through the senses.
- (031) अर्दनः । - Punisher (of the wicked).(V 32)
- (032) अभिवाद्यः । - Worthy of salutations.
- (033) महाकर्मा । - Doer of great acts.

⁷⁹ cf. ऐश्वर्यस्य समग्रस्य वीरस्य यशसः श्रेयः ।
ज्ञान वैराग्ययोश्चैव षण्णाम् भग इतीरणा ।।

- (034) तपस्वी । - Ascetic.
- (035) भूतभावनः । - Creator of the five elements or the beings.
- (036) उन्मत्तवेशप्रच्छन्नः । - One hiding Himself under the guise of a mad.
- (037) सर्वलोकप्रजापतिः । - Lord of the people of all worlds.(V 33)
- (038) महारूपः । - One having a great form.
- (039) महाकायः । - One having a huge body.
- (040) सर्वरूपः । - Having the form of all.⁸⁰
- (041) महायशाः । - Having great glory.
- (042) महात्मा । - Great soul.
- (043) सर्वभूतः । - Soul of all.
- (044) विरूपः । - Deformed one.⁸¹
- (045) वामनः । - Dwarf.
- (046) मनुः । - Manu.(V 34)
- (047) लोकपालः । - Protector of the worlds.
- (048) अन्तर्हितात्मा । - Soul concealed within.
- (049) प्रसादः । - Formed of gladness.
- (050) हयगर्दभिः । - One seated in the chariot drawn by mules.
- (051) पवित्रः । - Holy one.

⁸⁰ Sometime P.R. Ramachander (English) and Satvalekar S.D. (Hindi) read names with a slight change and hence the meaning changes. Such places are mentioned at the end of this chapter.

⁸¹ Cp Kumārasambhavam 5/72.

- (052) महान् । - Great.
- (053) नियमः । - Observer of restraints.
- (054) नियमाश्रयः । - Repository of restraints. (V 35)
- (055) सर्वकर्मा । - One capable of doing all actions.
- (056) स्वयम्भूः । - Self-born.
- (057) आदिः । - the Foremost one.
- (058) आदिकरः । - the Creator of Brahmā.
- (059) निधिः । - Treasure-house.
- (060) सहस्राक्षः । - Thousand-eyed one.⁸²
- (061) विरूपाक्षः । - One with unusual number of eyes.
- (062) सोमः । - Accompanied by Umā or Pārvatī.
- (063) नक्षत्रसाधकः । - Creator of the stars. (V 36)
- (064) चन्द्रसूर्यगतिः । - Controller of the movements of the Moon and the Sun.
- (065) केतुः । - Mark of consciousness.
- (066) ग्रहः । - Effective planet.
- (067) ग्रहपतिः । - Lord of planets.
- (068) वरः । - Best one.
- (069) अद्रिः । - Mountain.

⁸² Cp RV 10/90/1.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥

- (070) अद्यालयः । - Dweller on mountain Himālaya.
- (071) कर्ता । - Doer.
- (072) मृगबाणार्पणः । - One who discharged arrows on the deer-formed
Brahmā.⁸³ (V 37)
- (073) अनघः । - Sinless.
- (074) महातपाः । - Great ascetic.
- (075) घोरतपाः । - Ascetic practising sever penance.
- (076) अदीनः । - Non-distressed one.
- (077) दीनसाधकः । - Wish-fulfiller of the distressed ones.
- (078) संवत्सरकरः । - Maker of the year.
- (079) मन्त्रः । - Formed of sacred formulas.
- (080) प्रमाणम् – Source of authority.
- (081) परमं तपः । - Highest penance. (V 38)
- (082) योगी । - A Yogī.
- (083) योज्यः । - One who can be reached by yoga.
- (084) महाबीजः । - Prime Seed of everything.
- (085) महारेताः । - One having great virility.
- (086) महातपाः । - Great ascetic.
- (087) सुवर्णरेताः । - Seed of the golden egg (i.e. the universe).

⁸³ Cp. *Śivamahimnah Stotram*:22

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्धूतां रिरमयिषुमृष्यस्य वपुषा ।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

- (088) सर्वज्ञः । - Omniscient.
- (089) सुबीजः । - Best of seeds.
- (090) वृषवाहनः । - Bull-rider. (V 39)
- (091) दशबाहुः । - Ten-armed one.
- (092) अनिमिषः । - One with unblinking eyes.
- (093) नीलकण्ठः । - Blue necked-one.
- (094) उमापतिः । - Umā's husband.
- (095) विश्वरूपः । - Having the universal form.
- (096) स्वयंश्रेष्ठः । - Great Himself.
- (097) बलवीरः । - Valiant with prowess.
- (098) बलः । - Power full.
- (099) गणः । - Formed of the group of elements. (V 40)
- (100) गणकर्ता । - Creator of the groups of elements.
- (101) गणपतिः । - Leader of the troops.
- (102) दिग्वासाः । - One clothed in directions.
- (103) काम्यः । - Likeable (to all).
- (104) मन्त्रविद् । - Expert in sacred formulas.
- (105) मन्त्र उत्तमः । - Best of the sacred formulas.
- (106) सर्वभावकरः । - Cause of the all the emotions.
- (107) हरः । - Remover (of the sins). (V 41)
- (108) कमण्डलुधरः । - One holding the water-pot.

- (109) धन्वी। - Bow-wilder.
- (110) बाणहस्तः। - Having arrows in His hand.
- (111) कपालवान्। - Skull-holder.
- (112) अशनी। - Thunder bolt-wilder.
- (113) शतघ्नी। - Wilder of a particular missile.
- (114) खड्गी। - Sword-wilder.
- (115) पट्टिशी। - Wildling a sharp-edged spear.⁸⁴
- (116) आयुधी महान्। - Great wilder of all sorts weapons.⁸⁵ (V 42)
- (117) स्रुवहस्तः। - Holder of the *Sruva* ladle.⁸⁶
- (118) सुरुपः। - Handsome.
- (119) तेजः। - Light.
- (120) तेजस्करो निधिः। - Light-giving treasure.
- (121) उष्णीषी। - One wearing beautiful turban.
- (122) सुवक्त्रः। - One with beautiful face.
- (123) उदग्रः। - Towering upwards.
- (124) विनतः। - Humble. (V 43)
- (125) दीर्घः। - Very tall.

⁸⁴ This meaning is taken from the M. William's Sanskrit-English Dictionary (P.579, Col.III).

⁸⁵ The order of the name & its adjective is not changed in the text and even in its alphabetical list.

⁸⁶ The name shows Lord Śiva's connection with the sacrifice as a sacrificer (or a priest) holding the ladle called *Sruva* for offering ghee in the fire.

- (126) हरिकेशः । - One having tawny-hair.
- (127) सुतीर्थः । - Holy Teacher.
- (128) कृष्णः । - Kṛṣṇa, the attracting one.
- (129) शृगालरूपः । - Assuming the form of a jackal.
- (130) सर्वार्थः । - Acme of everything.
- (131) मुण्डः । - Shaven headed (Celibate).
- (132) कुण्डी । - Lord of alters (as he is connected with the sacrifice).
- (133) कमण्डलुः । - One having a begging bowl as a water bowl. (V 44)
- (134) अजः । - Unborn.
- (135) बहुरूपः । - Multi formed.
- (136) गन्धधारी । - One applying the scented things like sandal paste.
- (137) कपर्दी । - One having matted hair.
- (138) ऊर्ध्वरेताः । - Winner of passion.⁸⁷
- (139) ऊर्ध्वलिङ्गः । - Yoga-celibate with his phallus in upper direction.⁸⁸
- (140) ऊर्ध्वशायी । - Sleeping high above.⁸⁹
- (141) नभस्तलः । - Living in the Upper surface of the sky. (V 45)

⁸⁷ ऊर्ध्वरेताः is a concept of लकुलीश sect of Śaiva's (Explain it later).

⁸⁸ Satvalekar does not translate this, while Ramachander translates it as one who has *linga* which looks up.

⁸⁹ The name ऊर्ध्वशायी (One who sleeps high above) suggests His Connection with RV 10.90.1. Vide. FN 04 above.

- (142) त्रिजटः । - One with matted hair parted triply.
- (143) चीरवासाः । - Wearing the hide of trees.
- (144) रुद्रः । - Furious.
- (145) सेनापतिः । - Commander-in-chief of the army.
- (146) विभुः । - All-pervading one.
- (147) अहश्चरः । - Traveler by the day time.
- (148) नक्तंचरः । - Traveler of the night-time.
- (149) तिग्ममन्युः । - Acutely angry.
- (150) सुवर्चसः । - Resplendent one. (V 46)
- (151) गजहा । - Destroyer of the elephant-formed demon.
- (152) दैत्यहा । - Destroyer of the demons.
- (153) कालः । - Time.
- (154) लोकधाता । - Nourisher of the world.
- (155) गुणाकरः । - Store house of good qualities.
- (156) सिंहशार्दूलरूपः । - One formed of tiger and lion.
- (157) आर्द्रचर्माम्बरावृतः । - One enwrapped in a wetelephant-skin. (V 47)
- (158) कालयोगी । - Winner of time through the yogic practices.
- (159) महानादः । - Of great sound (Om).
- (160) सर्ववासः । - All-dweller.
- (161) चतुष्पथः । - Lord of the four paths of (*Dharma, Artha, Kāma* and *Mokṣa*) or cross-road center.

- (162) निशाचरः । - Night-wonderer.
- (163) प्रेतचारी । - Moving with the ghosts.
- (164) भूतचारी । - Companion of the ghosts.
- (165) महेश्वरः । - Greatest ruler. (V 48)
- (166) बहुभूतः । - Multi-formed.
- (167) बहुधनः । - Richest.
- (168) सर्वाधारः । - All-substratum.
- (169) अमितः । - Unmeasured.
- (170) गतिः । - Supreme destination of the liberated one.
- (171) नृत्यप्रियः । - Fond of dancing.
- (172) नित्यनृत्तः । - All-time dancer.
- (173) नर्त्तकः । - Dancer or making every one dance.
- (174) सर्वलासकः । - Best among graceful dancers. (V 49)
- (175) घोरः । - Terrible one.
- (176) महातपाः । - Great ascetic.
- (177) पाशः । - Holder of the fetters (of the nescience and others).
- (178) नित्यः । - Eternal.
- (179) गिरिचरः । - Mountain-wander.
- (180) नभः । - Unattached.
- (181) सहस्रहस्तः । - Having thousand hand.⁹⁰

⁹⁰ Cp RV 10.90.1. Vide. FN 04 above.

- (182) विजयः। - Victorious one.
- (183) व्यवसायः। - One Having firm resolve.
- (184) अनिन्दितः। - the Non-censurable one. (V 50)
- (185) अमर्षणः। - Angry one.
- (186) मर्षणात्मा। - Of forgiving nature.
- (187) यज्ञहा। - Destroyer of (Dakṣa's) sacrifice.
- (188) कामशासनः। - Controller of Cupid.
- (189) दक्षयज्ञापहारी। - Destroyer of Dakṣa's sacrifice.⁹¹
- (190) सुसहः। - God of high patience.
- (191) मध्यमः। - Best one. (V 51)
- (192) तेजोपहारी। - Remover of the power (of others).
- (193) बलहा। - Killer of demon Bala (i.e. Vala).⁹²
- (194) मुदितः। - Cheerful.
- (195) अर्थः। - All-desirable.
- (196) अजितः। - Invincible.
- (197) अवरः। - Highest one.⁹³

⁹¹ Cp *Śivamahminah Stotram* 21:

क्रियादक्षौ दक्षः क्रतुपतिरधीशस्तनुभृतामृषीणामात्विज्यं शरणद सदस्याः सुरगणाः।

क्रतुभ्रंशस्त्वतः क्रतुफलविधानव्यसनिनो ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः॥

⁹² This name shows Indra's identity with Lord Śiva, because Indra killed demon Vala. cf. *Rigveda* 02/12/03, etc.

⁹³ This name when taken as a pronoun it means another or lower, but as noun it is an Adjectival Compound (बहुव्रीहिः)- Highest one (न वर उत्तमो यस्मात् सः).

- (198) गम्भीरघोषः । - Producing deep sound.
- (199) गम्भीरः । - Serene.
- (200) गम्भीरबलवाहनः । - Rider of the strong bull. (V 52)
- (201) न्यग्रोधरूपः । - Of the form of the *Nyagrodha*- tree (of worldly Existence).
- (202) न्यग्रोधः । - *Dakṣiṇāmurti* lord under the banyan tree.
- (203) वृक्षकर्णस्थितिः । - Positioned on the top of the ear-like leaf of the tree during the (world destruction).
- (204) विभुः । - All-pervading.
- (205) तीक्ष्णतापः । - Scorching Heat.⁹⁴
- (206) हर्यश्चः । - Sun having tawny horses.
- (207) सहायः । - Help for the life.
- (208) कर्मकालविद् । - Knower of the proper time to perform duties. (V 53)
- (209) विष्णुप्रसादितः । - Propitiated by Lord Viṣṇu.
- (210) यज्ञः । - Sacrifice.
- (211) समुद्रः । - Ocean.
- (212) वडवामुखः । - Submarine fire (which dries water of the oceans).
- (213) हुताशनसहायः । - Wind, the friend of the fire.
- (214) प्रशान्तात्मा । - Peaceful.
- (215) हुताशनः । - Fire-god. (V 54)

⁹⁴ Ramchander adds here 07 names as under:

सुतीक्ष्ण दशनैश्चैव महाकायो महानयः

विश्वकसेनो हरियज्ञः सम्युगापीड वाहनः ॥

- (216) उग्रतेजाः। - Having powerful flames.
- (217) महातेजाः। - Greatly splendid.
- (218) जयः। - Victory.
- (219) विजयकालवित्। - Knower of the time of victory.
- (220) ज्योतिषामयनम्। - Of the form of astrology.
- (221) सिद्धिः। - Source of achievement.
- (222) सन्धिः। - Alliance- maker.
- (223) विग्रहः। - Partition-maker. (V 55)
- (224) शिखी। - One having the tuft of hair.
- (225) दण्डी। - Staff-holder.
- (226) जटाज्वाली। - One with flame- like matted hair.
- (227) मूर्तिजः। - Manifesting in the embodied form.
- (228) मूर्धगः। - Residing in the Sahasrāra circle (in the head).
- (229) बली। - Strong one.
- (230) वैणवी। - Flute-holder.
- (231) पणवी - Drum-player.
- (232) ताली। - Cymbal player.
- (233) कालःकालः। - Death of the god of Death.
- (234) कटंकटः। - Encompasser of the mat (of the universe). (V 56)
- (235) नक्षत्रविग्रहविधिः। - Knower of the movement of the planets.
- (236) गुणवृद्धिः। - Increaser of the qualities.

- (237) लयः । - Source of final destination.
- (238) अगमः । - Immovable.
- (239) प्रजापतिः । - Lord of the creatures.
- (240) विश्वबाहुः । - One with his arms everywhere.
- (241) विभागः । - The individual.
- (242) सर्वगः । - Omnipresent.⁹⁵
- (243) अमुखः । - Faceless. (V 57)
- (244) विमोचनः । - Saviour.
- (245) सुरगणः । - Totality of gods.
- (246) हिरण्यकवचोद्भवः । - Origin of the Golden Egg.
- (247) मेढ्रजः । - Appearing out of the phallic emblem (for sage Markaṇḍeya to release him from the noose of the god of death).
- (248) बलचारी । - Moving about with the strong army.
- (249) महाचारी । - Roaming over the entire earth.
- (250) स्तुतः । - Eulogised (by all). (V 58)
- (251) सर्वतूर्यनिनादी । - Playing all types of musical instruments (Flute etc.).
- (252) सर्ववाद्यपरिग्रहः । - Master of all musical instruments (Drum, etc.).
- (253) व्यालरूपः । - Snake ornamented.

⁹⁵ The names विश्वबाहुः(231),सर्वगः(233)and अमुखः(234) indicate the interconnection of the Thousand Names of Lord Śiva and Lord Viṣṇu, not only because they are similar that they are also replaced in words or sometimes in meanings.

- (254) बिलावासी । - Living in cave of heart.
- (255) हेममाली । - Wearing a golden garland.
- (256) तरङ्गवित् । - Knowing the waves (formed of sensual pleasures).
(V 59)
- (257) त्रिदशः । - Source of birth, life and death of all beings.
- (258) कालधृक् । - Controlling the Time.
- (259) कर्म सर्वबन्धविमोचनः । - Freeing from all the bondages of actions.
- (260) असुरेन्द्राणां बन्धनः । - Bondage for the kings of demons.⁹⁶
- (261) युधि शत्रुविनाशनः । - Killer of Enemy battles. (V 60)
- (262) सांख्यप्रसादः । - Pleased at heart through the *Sāmkhya* (i.e. the discriminative knowledge of the self and the non-self).⁹⁷
- (263) दुर्वासाः । - Sage Durvāsā.
- (264) सर्वसाधुनिषेवितः । - Served by all good people.
- (265) प्रस्कन्दनः । - Destroying (Brahmā & other gods at the time of the world destruction).
- (266) विभागः । - Conferring boons/punishment according to their deeds.
- (267) अतुल्यः । - Incomparable.
- (268) यज्ञविभागवित् । - Knower of individual share in the sacrifice. (V 61)
- (269) सर्वावासः । - Abode of all.
- (270) सर्वचारी । - Wandering everywhere.

⁹⁶ The text reads बन्धनोऽसुरेन्द्राणाम् । but syntactically it should be असुरेन्द्राणा बन्धनः ।

⁹⁷ Ramchander takes this name in as One who gets pleased by the discussion of Sāmkhya Philosophy.

- (271) दुर्वासाः । - Difficult to be clothed (as He is everywhere).
- (272) वासवः । - Indra.
- (273) अमरः । - Immortal.
- (274) हैमः । - Golden-hued.
- (275) हेमकरः । - Gold-maker.
- (276) यज्ञः । - Sacrifice.⁹⁸
- (277) सर्वधारी । - One bearing everything.
- (278) धरोत्तमः । - Greatest among those who bear (to protect the people).
(V 62)
- (279) लोहिताक्षः । - Red-eyed one.
- (280) महाक्षः । - Having big eyes.
- (281) विजयाक्षः । - Having all-winning chariot.
- (282) विशारदः । - Scholar.
- (283) संग्रहः । - One recognising devotees.
- (284) निग्रहः । - Punisher (of the wicked).
- (285) कर्ता । - Doer.
- (286) सर्पचीरनिवासनः । - Tying a serpent over his apparel. (V 63)
- (287) मुख्यः । - Chief.
- (288) अमुख्यः । - Having no chief higher than Him.
- (289) देहः । - Body.

⁹⁸ Ramchander takes निष्कर्म (who does not for) यज्ञ but that does not fit in the metre.

- (290) देहर्द्धिः । - Treasure-house of embodied ones.
- (291) सर्वकामदः । - Bestower of all desires.
- (292) सर्वकालप्रसादः । - Showering grace at all times.
- (293) सुबलः । - Having the strength that serves others.
- (294) बलरूपधृक् । - Strong and handsome one. (V 64)
- (295) आकाशनिधिरूपः । - Treasure-house of Ether.⁹⁹
- (296) निपाती । - One the sinners in hell.
- (297) उरगः । - Snake-formed.
- (298) खगः । - Bird residing on the tree of Life.¹⁰⁰
- (299) रौद्ररूपः । - Having an angry appearance.
- (300) अंशु - Ray.
- (301) आदित्यः । - Sun-god, the son of Aditi.
- (302) वसुरश्मिः । - Golden-rayed one.
- (303) सुवर्चसी । - Possess of the Vedic lustre one. (V 65)
- (304) वसुवेगः । - Speedy like-Wind.
- (305) महावेगः । - Greatly speedy.
- (306) मनोवेगः । - Speedy-like mind.
- (307) निशाचरः । - Night-wanderer.
- (308) सर्वावासी । - Residing in all.

⁹⁹ Ramchander adds सर्वकामदः सर्वदः सर्वतोमुखः and reads आकाशनिधिरूपः (Who makes several forms from the sky like Himself).

¹⁰⁰ Cp Muṇḍakopaniṣad 03/01.

- (309) श्रियावासी । - Lord Viṣṇu residing with Lakṣmī.
- (310) उपदेशकरः । - Holy master.¹⁰¹
- (311) हरः । - Remover (of the sins). (V 66)
- (312) मुनिः । - Ascetic.
- (313) आत्मपतिः । - Lord of the souls.
- (314) लोकसंभोज्यः । - Nourisher of the worlds.
- (315) सहस्रदः । - Giver of the abundance.
- (316) पक्षी । - Lord Viṣṇu's vehicle Eagle.
- (317) पक्षिरूपी । - Of the form of a bird.
- (318) अतिदीप्तः । - Extremely brilliant.
- (319) विशांपतिः । - Lord of the people (of four castes and the *Niṣādas*).¹⁰² (V 67)
- (320) उन्मादः । - Who makes devotee's devotion mad.
- (321) मदनाकारः । - Cupid-like.
- (322) अश्वत्थः । - Peepal-like (life-giver).¹⁰³
- (323) अर्थकरः । - One giving the desired boons.
- (324) यशः । - Bestower of fame.
- (325) वामदेवः । - Sage Vāmadeva.
- (326) वामः । - Very handsome.

¹⁰¹ The name may be constructed to mean the characteristic of गुरु or देशिकः or दक्षिणामूर्तिः.

¹⁰² cf. Sāyaṇācārya on RV 03/59/08.

¹⁰³ Cp. BG 15/01.

- (327) प्राग् - Primeval.
- (328) दक्षिणः । - Skilled one.
- (329) वामनः । - Dwarf incarnation of Lord Viṣṇu. (V 68)
- (330) सिद्धयोगोपकारी - Remover of the beneficial to the exalted Yogis.
- (331) सिद्धः । - Exalted sage.
- (332) सर्वार्थसाधकः । - Granting all types of desires.
- (333) भिक्षुः । - Mendicant.
- (334) भिक्षुरूपः । - An exalted mendicant.
- (335) विषाणी । - One holding a horn (for offering liberations).
- (336) मृदुः । - Soft-hearted.
- (337) अव्ययः । - Undecayable. (V 69)
- (338) महासेनः । - Having a great army.
- (339) विशाखः । - Righteous mendicant (Bhikṣu).¹⁰⁴
- (340) षष्टिभागः । - One formed of sixty parts.
- (341) गवां पतिः । - Lord of sensory organs.
- (342) वज्रहस्तः । - Indra, wielder of the thunder-bolt in his hand.
- (343) विष्कम्भी । - Spread everywhere.
- (344) चमूस्तम्भनः । - Paralyser of the enemy-army. (V 70)
- (345) ऋतुः । - Seasons.
- (346) ऋतुकरः । - Maker of seasons.

¹⁰⁴ The meaning given by M. Williams (p.952,col.03) is taken here.

- (347) कालः। - Time.
- (348) मधुः। - Spring season.
- (349) मधुकरः। - Honey-bee.
- (350) अचलः। - Steady.
- (351) वानस्पत्यः। - Skilled in Herbal Science.
- (352) वाजसेनः। - Propounder of the branch of the Śukla Yajurveda.
- (353) नित्यमाश्रमपूजितः। - One worshipped daily by the persons of four stages of life. (V 71)
- (354) ब्रह्मचारी। - Pursuer of Brahman.
- (355) लोकचारी। - One moving in the worlds.
- (356) सर्वचारी। - Wandering everywhere.
- (357) सुचारवित्। - Knower of worthy conduct.
- (358) ईशानः। - Highest ruler.
- (359) ईश्वरः। - Supreme controller.
- (360) कालः। - The time (for the fruition of actions).
- (361) निशाचारी। - Traversing on the night (of Deluge).
- (362) पिनाकधृक्। - Holding the called *Pināka*-bow. (V 72)
- (363) नन्दीश्वरः। - Lord of Nandī.
- (364) नन्दी। - Nandī, the bull.
- (365) नन्दनः। - Making us happy.
- (366) नन्दिवर्धनः। - One increasing happiness of devotees.

- (367) भगस्याक्षिनिहन्ता । - The destroyer of thousand vagina-like eyes (of Indra).
- (368) कालः । - God of Death.
- (369) ब्रह्मविदां वरः । - Best among the knowers of Brahman. (V 73)
- (370) चतुर्मुखः । - The four-faced one i.e. Brahmā.
- (371) महालिङ्गः । - One having a great phallus.
- (372) चारुलिङ्गः । - One having a Pretty phallus.
- (373) लिङ्गाध्यक्षः । - the Presiding lord of the phallus.
- (374) सुराध्यक्षः । - Lord of all gods.
- (375) लोकाध्यक्षः । - Chief of the worlds.
- (376) युगावहः । - Era-setter. (V 74)
- (377) बीजाध्यक्षः । - Presiding deity of the seeds of good and bad actions.
- (378) बीजकर्ता । - Arranger of the seeds (of good and bad actions).
- (379) अध्यात्मानुगतः । - Follower of the tenets of the science of Spirituality.
- (380) बलः । - Strength.
- (381) इतिहासकरः । - Maker of the epics (like Rāmāyaṇa and Mahābhārata).
- (382) कल्पः । - One formed of the Science of Rituals (*Kalpa*).
- (383) गौतमः । - Sage Gautama the propounder of science of Logic.
- (384) जलेश्वरः । - Lord of the waters i.e. Varuṇa. (V 75)
- (385) दम्भः । - Deceitful (to test).

(386) अदम्भः । - Non-hypocrite.

(387) वैदम्भः । - Dear to prideless devotees.

(388) वश्यः । - Controllable by devotees.

(389) वश्यकरः । - Controller of others.

(390) कविः । - Wise (as per the Vedic sense).

(391) लोककर्ता । - Maker of the worlds.

(392) पशुपतिः । - Lord of all the beings.

(393) महाकर्ता । - Great maker.

(394) महौषधिः । - Great medicine (for the diseases of the worldly existence

(V

76)

(395) अक्षरम् । - Imperishable.

(396) परमं ब्रह्म । - Highest Brahman.

(397) बलवान् - Strong one.

(398) शक्रः । - Indra.

(399) नीतिः । - Morality.

(400) अनीतिः । - One that Cannot be ruled by others.

(401) शुद्धात्मा । - Pure-souled one.

(402) शुद्धः । - Pure.

(403) मान्यः । - Adorable.

(404) मनोगतिः । - Mind-like speedy. (V 77)

- (405) बहुप्रसादः । - Greatly pleased.
- (406) स्वपनः । - Dream-controller.
- (407) दर्पणः । - Mirror.
- (408) अमित्रजित् । - Winner of (internal and external) foes.
- (409) वेदकारः । - Creator of the Vedas.
- (410) सूत्रकारः । - Author of the (Brahma-) Aphorisms.
- (411) विद्वान् । - Learned.
- (412) समरमर्दनः । - Destroyer of enemies in the battles. (V 78)
- (413) महामेघनिवासी । - Residing in the clouds of the Deluge.
- (414) महाघोरः । - Possessing very fearful form.
- (415) वशीकरः । - Keeping everything under his custody.
- (416) अग्निज्वालः । - Lustrous like the flames of the fire.
- (417) महाज्वालः । - Of form of great flames.
- (418) अतिधूम्रः । - Profound smoky (due to burning the Universe completely).
- (419) हुतः । - Satisfied by offerings in the sacrifice.
- (420) हविः । - One having the offering in the sacrifice. (V 79)
- (421) वृषणः । - Bounteous Bestower of boons.
- (422) शङ्करः । - Bestower of auspiciousness.
- (423) नित्यः । - Eternal.
- (424) वर्चस्वी । - Resplendent.

- (425) धूमकेतनः। - Smoke–bannered (fire-god).
- (426) नीलः। - Blue.
- (427) अङ्गलुब्धः। - Pleased by His physique.
- (428) शोभनः। - the Good–looking one.
- (429) निरवग्रहः। - Unobstructed. (V 80)
- (430) स्वस्तिदः। - Bestower of beneficence.
- (431) स्वस्तिभावः। - Beneficial by nature.
- (432) भागी। - Having share in the fire sacrifices.
- (433) भागकरः। - Giving shares to others.
- (434) लघुः। - Speedy.
- (435) उत्सङ्गः। - One beyond attachment.
- (436) महाङ्गः। - Having a huge body.
- (437) महागर्भः। - Great egg *Hiranyagarbha*.
- (438) परः। - Highest.
- (439) युवा। - A youth. (V 81)
- (440) कृष्णवर्णः। - Black–Complexioned.
- (441) सुवर्णः। - Bright–hued.
- (442) इन्द्रियः सर्वदेहिनाम्। - Sensory power in all the animals.
- (443) महापादः। - Having extensive feet.¹⁰⁵

¹⁰⁵ The names महापादः (Having extensive feet) and महाहस्तः (Having extensive hand) show the connection of their with the R̥V Hymn particularly 10/90.

- (444) महाहस्तः । - Having extensive hand.
- (445) महाकायः । - Having a huge body.
- (446) महायशाः । - Extremely glorious. (V 82)
- (447) महामूर्धा । - Having a big head.
- (448) महामात्रः । - Having great measures.
- (449) महानेत्रः । - Having big eyes.
- (450) दिगालयः । - Substratum of the directions.
- (451) महादन्तः । - Having big teeth.
- (452) महाकर्णः । - Having large ears.
- (453) महामेढ्रः । - Having a big (Male) testicles.
- (454) महाहनुः । - Having big chin. (V 83)
- (455) महानासः । - Having the big nose.
- (456) महाकम्बुः । - Having the big neck.
- (457) महाग्रीवः । - Having the large neck.
- (458) श्मशानधृक् । - Living in the cremation ground.
- (459) महावक्षाः । - Having the large chest.
- (460) महोरस्कः । - Having the vast bosom.
- (461) अन्तरात्मा । - Inner Self.
- (462) मृगालयः । - A deer on his lap (or the sole refuge for all the beings).
(V 84)
- (463) लम्बनः । - Substratum of all worlds.
-

- (464) लम्बितोष्ठः। - Having open lips during the Deluge.
- (465) महामायः। - One having great Illusory Power.
- (466) पयोनिधिः। - the Milky Ocean.
- (467) महादन्तः। - Having big teeth.
- (468) महादंष्ट्रः। - Having big jaws.
- (469) महाजिह्वः। - Having the long tongue.
- (470) महामुखः। - Having a large face. (V 85)
- (471) महानखः। - Having big nails.
- (472) महारोमः। - Having big bodily hair.
- (473) महाकेशः। - Having long hair.
- (474) महाजटः। - Having big matted hair.
- (475) असपत्नः। - Foe-less.
- (476) प्रसादः। - Pleasant.
- (477) प्रत्ययः। - Wisdom.
- (478) गिरिसाधनः। - Keeping the Meru mountain as a bow (at the time of Tripurdahanah).¹⁰⁶ (V 86)
- (479) स्नेहनः। - Affectionate (like a father).
- (480) अस्नेहनः। - Undeluded one.
- (481) अजितः। - Undefeated.

¹⁰⁶ This name गिरिसाधनः गिरिः मेरुपर्वतः साधनं त्रिपुरदाहप्रसङ्गैः यस्य सः is corroborated in the Śivamahimnah Stotram 18.

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः॥

- (482) महामुनिः । - Great Ascetic.
- (483) वृक्षाकारः । - Of the form of the tree of life.¹⁰⁷
- (484) वृक्षकेतुः । - Tree-flagged.
- (485) अनलः । - Ever consuming Fire.
- (486) वायुवाहनः । - Making the wind blow. (V 87)
- (487) मण्डली । - Who lives in the group.
- (488) मेरुधामा । - Living on the Mt. Meru.
- (489) देवदानवदर्पहा । - Destroyer of the arrogance of the gods & demons.
- (490) अथर्वशीर्षः । - Having Aṭharva Veda as His head.
- (491) सामास्यः । - Having Sāma Veda as His face.
- (492) ऋक्सहस्रामितेक्षणः । - Having thousands of ṚV mantras as His eyes.
(V 88)
- (493) यजुःपादभुजः । - Having Yajurveda as His hands and feet.
- (494) गुह्यः । - the Secret meaning (of Upaniṣadas).
- (495) प्रकाशः । - Light.
- (496) जङ्गमः । - Movable.
- (497) अमोघार्थः । - One having rapidly fruitful homage.
- (498) प्रसादः । - Very kind-hearted.
- (499) अभिगम्यः । - Easily approachable.
- (500) सुदर्शनः । - Looking beneficial. (V 89)

¹⁰⁷ The name वृक्षाकारः (481) shows the impact of the Purāṇic Vedānta on the MBh. Cp. BG 15/1-5.

- (501) उपकारप्रियः । - Fond of merciful acts.
- (502) शर्वः । - Destroyer.
- (503) कनकः । - Gold.
- (504) काञ्चनः । - One having the golden colour.
- (505) स्थिरः । - Stable. (V 90)
- (506) नाभिः । - Navel (support of the world).
- (507) नन्दिकरः । - Granting happiness.
- (508) भाव्यः । - One fit for the attention.
- (509) पुष्करस्थपतिः । - Creator of the lotus-like universe.
- (510) स्थिरः । - Immovable.
- (511) द्वादशः । - Twelfth stage called liberation.¹⁰⁸
- (512) त्रासनः । - Terrifying one.
- (513) आद्यः । - Primeval cause of the world.
- (514) यज्ञः । - Sacrifice.
- (515) यज्ञसमाहितः । - Attainable by conducting sacrifices.
- (516) नक्तम् । - Night.
- (517) कलिः । - Kali Era.
- (518) कालः । - Eternal time.
- (519) मकरः । - Crocodile-shaped one (the Śiśumāra-circle).¹⁰⁹

¹⁰⁸ Satavalekar gives the ninth stage called the stay in the embryo and the tenth i.e. death, 11th the heaven & 12th the liberation.

- (520) कालपूजितः । - Adored by god of Death. (V 91)
- (521) सगणः । - Accompanied by troops.
- (522) गणकारः । - Forming groups of ghosts, goblins, etc.
- (523) भूतभावनसारथिः । - Whose charioteer is Brahmā, creator of the beings. ¹¹⁰
- (524) भस्मशायी । - Resting on ashes.
- (525) भस्मगोप्ता । - Protecting the universe with sacred ashes.
- (526) भस्मभूतः । - Taking form of sacred ashes.
- (527) तरुः । - Wish-fulfilling tree. ¹¹¹
- (528) गणः । - One formed of the troops. (V 92)
- (529) अगणः । - Countless.
- (530) लोपः । - Destruction.
- (531) महात्मा । - Great soul.
- (532) सर्वपूजितः । - Worshipped by all.
- (533) शङ्कुः । - Remover of doubts.
- (534) त्रिशङ्कुः । - Remover of the three great sins.
- (535) संपन्नः । - Established one.

¹⁰⁹ M. Williams gives the meaning of the Śiśumāra as a collection of stars to resemble a dolphin north-east point (MBh) (P1076,col.02)

¹¹⁰ Cp. the Śivamahimnaḥ Stotram 18.

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो रथाङ्गे चन्द्रार्को रथचरणपाणिः शर इति ।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥

¹¹¹ Cp Amarakośa 1/50

पञ्चैते देवतरवो मन्दारः पारिजातकः ।

संतानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥

- (536) शुचिः । - Clean.
- (537) भूतनिषेवितः । - Attended upon by all types of beings. (V 93)
- (538) आश्रमस्थः । - One form of righteous of 04 stages of life.
- (539) कपोतस्थः । - Residing in the celestial pigeon.
- (540) विश्वकर्मा । - Celestial architect of the universe.
- (541) पतिः । - Lord of the universe.
- (542) वरः । - All-likable.
- (543) शाखः । - All-pervading one.
- (544) विशाखः । - Righteous mendicant (Bhikṣu).
- (545) ताम्रोष्ठः । - Having red lips.
- (546) अम्बुजालः । - In the form of water.
- (547) सुनिश्चयः । - Of firm resolve. (V 94)
- (548) कपिलः । - Tawny one.
- (549) अकपिलः । - Non-tawny.
- (550) शूरः । - Brave.
- (551) आयुः । - Longevity.
- (552) परः । - Highest.
- (553) अपरः । - Lower one.
- (554) गन्धर्वः । - Of the form of a celestial beings (Citraratha).
- (555) अदितिः । - Aditi, the mother of gods.
- (556) तार्क्ष्यः । - Garuda.

- (557) सुविज्ञेयः । - Easily knowable.
- (558) सुषारथिः । - Good charioteer.¹¹² (V 95)
- (559) परश्वधायुधः । - Holding an axe as a weapon.
- (560) देवः । - Great god.
- (561) अर्थकारी । - Wish-fulfilling god.
- (562) सुबान्धवः । - An excellent relative.
- (563) तुम्बवीणी । - One playing the lute of bottle gourd.
- (564) महाकोपः । - Terribly angry.
- (565) ऊर्ध्वरेताः । - Winner of passion.
- (566) जलेशयः । - Resting on water in the form of Viṣṇu. (V 96)
- (567) उग्रः । - Fierce.¹¹³
- (568) वंशकरः । - Procreating (and continuing offspring).
- (569) वंशः । - A flute.
- (570) वंशनादः । - A flute-player.
- (571) अनिन्दितः । - Blameless.
- (572) सर्वाङ्गरूपः । - Having beautiful limbs.
- (573) मायावी । - Creator of Illusion.

¹¹² Cp Śivasankalpamastu 34/06:
सुषारथिरश्चानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठ यदजिरं जविष्ठं तन्मे मनःशिवसङ्कल्पमस्तु ॥

¹¹³ Cp Śivamahimnaḥ Stotram 28:
भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहांस्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।
अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि प्रियायास्मै धाम्ने प्रविहितनमस्योऽस्मि भवते ॥

- (574) सुहृदः । - A good-hearted.
- (575) अनिलः । - Wind.
- (576) अनलः । - Fire. (V 97)
- (577) बन्धनः । - Bondage of love.
- (578) बन्धकर्ता । - Creator of the fetters of the world.
- (579) सुबन्धनविमोचनः । - Releasing from the ties of Existence.
- (580) सयज्ञारिः । - Staying with the enemies of (Dakṣa's) sacrifice.
- (581) सकामारिः । - Staying with the enemies of passion.
- (582) महादंष्ट्रः । - Having long incisor teeth as great weapon.
- (583) महायुधः । - Holding great weapons. (V 98)
- (584) बहुधानिन्दितः । - Being blamed in many ways.
- (585) शर्वः । - Destroyer.
- (586) शङ्करः । - Granting beneficence.
- (587) शङ्करः । - Remover of doubts.
- (588) अधनः । - Penniless.
- (589) अमरेशः । - God of Immortals.
- (590) महादेवः । - Great-god.
- (591) विश्वदेवः । - God of the Universe.
- (592) सुरारिहा । - Killer of enemies of gods. (V 99)
- (593) अहिर्बुध्नः । - Adhi seśa.
- (594) निरृतिः । - Nirṛuti.

- (595) चेकितानः । - Knowing everything.
- (596) हरिः । - Lord Viṣṇu.
- (597) अजैकपात् । - Ajaikapāt, one of the eleven Rudras.
- (598) कापाली । - Holder of the skull-bowl.
- (599) त्रिशङ्कुः । - Axis for the three qualities of *Sattava*, *Rajas* and *Tamas*.
- (600) अजितः । - Unconquerable.
- (601) शिवः । - Auspicious. (V 100)
- (602) धन्वन्तरिः । - Dhanvantari, the celestial physician.
- (603) धूमकेतुः । - Blazing fire.
- (604) स्कन्दः । - Skanda.
- (605) वैश्रवणः । - Kubera, the Lord of riches.
- (606) धाता । - Brahmā.
- (607) शक्रः । - Indra, the mighty one.
- (608) विष्णुः । - Lord Viṣṇu, the all-pervasive.
- (609) मित्रः । - the Sun-god, the all-measurer.
- (610) त्वष्टा । - Viśwakarmā, the celestial architect.
- (611) ध्रुवः । - Steady.
- (612) धरः । - Dhara Vasu. (V 101)
- (613) प्रभावः । - Prabhāva Vasu.
- (614) सर्वगः । - All-goer.

- (615) वायुः। - Wind.
- (616) अर्यमा। - Aryamā, the god of manes.
- (617) सविता। - Sun, the progenitor.
- (618) रविः। - Sun.
- (619) उदग्रः। - Towering upwards.
- (620) विधाता। - Ordainer of Vedic precepts.
- (621) मान्धाता। - Looks after the soul called “me” (mām).
- (622) भूतभावनः। - Originator of all creatures. (V 102)
- (623) रत्तितीर्थः। - Substratum of the sacred desire.
- (624) वाग्मी। - Orator (or speaker of varied Scriptures).
- (625) सर्वकामगुणावहः। - Bearer of qualities liked by all.
- (626) पद्मगर्भः। - Lotus-wombed i.e. Brahmā.
- (627) महागर्भः। - Great egg *Hiraṇyagarbha* (the Greatest embryo carrying all in his belly at the time of Deluge).
- (628) चन्द्रवक्त्रः। - Having the face resembling the moon.
- (629) मनोरमः। - Mind-pleasing. (V 103)
- (630) बलवान्। - Having great strength.
- (631) उपशान्तः। - Gifted with tranquility (of soul).
- (632) पुराणः। - Ancient.
- (633) पुण्यचुञ्चुः। - Known through righteousness.
- (634) ई - Of the form of the goddess of wealth.

- (635) कुरुकर्ता । - Creator of Kurukshetra.
- (636) कालरूपी । - In the form of time.
- (637) कुरुभूतः । - Soul of the field of Kuru.
- (638) महेश्वरः । - Great ruler. (V 104)
- (639) सर्वाशयः । - All-shelter.
- (640) दर्भशायी । - Sleeping on the Kuśa grass.
- (641) सर्वेषां प्राणिनां पतिः । - Lord of all living beings.
- (642) देवदेवमुखः । - Fire god the mouth of the all gods.
- (643) असक्तः । - Unattached.
- (644) सत् । - Ever existent.
- (645) असत् । - Non-existent.
- (646) सर्वरत्नवित् -Knower of all types of gems. (V 105)
- (647) कैलासशिखरावासी । - Residing on Kailāsa Mountain.
- (648) हिमवद्भिरसंश्रयः । - Resorted to the Himālaya Mountains.
- (649) कूलहारी । - Breaking the banks of tanks.
- (650) कूलकर्ता । - Maker of the banks of tanks.
- (651) बहुविद्यः । - Knowing many lores.
- (652) बहुप्रदः । - A plentiful giver. (V 106)
- (653) वणिजः । - Merchant-incarnation.¹¹⁴
- (654) वर्धनः । - Nourisher.

¹¹⁴ The 074th Incarnation of Lord Śiva. Vide. App 11.

- (655) वृक्षः । - Tree (of Existence).
- (656) नकुलः । - Raceless.
- (657) चन्दनः । - Sandalwood tree (because serpents rest).
- (658) छदः । - Tamāla tree.
- (659) सारग्रीवः । - Having a firm neck.
- (660) महाजत्रुः । - One having very firm neck bones.
- (661) अलोलः । - Non-fickle.
- (662) महौषधः । - Greatest medicine in the form of food. (V 107)
- (663) सिद्धार्थकारी । - Doing good to great sages.
- (664) सिद्धार्थश्छन्दोव्याकरणोत्तरः । - Occult power describing prosody, Grammar etc.
- (665) सिंहनादः । - Having a royal voice like a lion's roar.
- (666) सिंहदंष्ट्रः । - Having jaws like those of lion.
- (667) सिंहगः । - Having gait like a lion.
- (668) सिंहवाहनः । - Riding on a lion (vehicle of Hison sort, Durgā). (V.108)
- (669) प्रभावात्मा । - Truth of truth.
- (670) जगत्कालस्थालः । - Having the god of death as a food in the plate.¹¹⁵
- (671) लोकहितः । - Beneficial to the world.
- (672) तरुः । - Wish fulfilling tree.
- (673) सारङ्गः । - Having perfect organs.

¹¹⁵ Cp. Kathopaniṣad 01/02/25.

- (674) नवचक्राङ्गः। - Of the form of a fresh red goose.
- (675) केतुमाली। - Adorable of the people of the Ketumāla country.
- (676) सभावनः। - Protects societies.¹¹⁶ (V 109)
- (677) भूतालयः। - Abode of the five elements.
- (678) भूतपतिः। - Lord of all beings/ghosts.
- (679) अहोरात्रम्। - Night and day.
- (680) अनिन्दितः। - Non-censurable.
- (681) सर्वभूतानां वाहिता। - Making the creatures to work.
- (682) निलयः। - Resting place of all beings.
- (683) विभुः। - All-pervading one.
- (684) भवः। - Creator. (V 110)
- (685) अमोघः - Ever successful.
- (686) संयतः। - Self-restrained.
- (687) अश्वः। - Horse-*Uccaiḥśravā*.
- (688) भोजनः। - Nourisher.
- (689) प्राणधारणः। - Life-sustainer.
- (690) धृतिमान्। - Stable-minded.
- (691) मतिमान्। - Intelligent.
- (692) दक्षः। - Skillful.
- (693) सत्कृतः। - Honored by the good.

¹¹⁶ सभा +अवनः(अवति)1p, to protect.

- (694) युगाधिपः । - Lord of the eras. (V 111)
- (695) गोपालिः । - Protector of sense organs.
- (696) गोपतिः । - Lord of speech.
- (697) ग्रामः । - Group.
- (698) गोचर्मवसनः । - Wearing the hide of cows.
- (699) हरः । - Remover (of the sins).
- (700) हिरण्यबाहुः । - Having golden arms.
- (701) प्रवेशिनां गुहापालः । - Protector of the yogis (meditating on Him).
(V 112)
- (702) प्रतिष्ठायी । - All-supporter.
- (703) महाहर्षः । - Greatly joyous.
- (704) जितकामः । - Victor of cupid.
- (705) जितेन्द्रियः । - Controller of the senses.
- (706) गान्धारः । - One formed of the earth (that gives the smell) or (the musical note GA).¹¹⁷
- (707) सुरालः । - Abode of gods.
- (708) तपःकर्मरतिः । - Immersed in the joy of penance.
- (709) धनुः । - Bow.¹¹⁸ (V 113)
- (710) महागीतः । - Greatly praised.

¹¹⁷ Ramachander's first explanation seems to be likes this गन्धम् आराति आददाति यः सः ।

¹¹⁸ Cp. *Śivamahimnah Stotram*:22

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्धूतां रिरमयिषुमृष्यस्य वपुषा ।

धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥

- (711) महानृत्तः । - Great dancer (of *Tāṇḍavah*).
- (712) अप्सरोगणसेवितः । - Served by the groups of heavenly damsels.
- (713) महाकेतुः । - Having a big flag (marked with a bull).
- (714) महाधातुः । - Of the form of Meru mountain possessing abundance of metals.
- (715) नैकसानुचरः । - Moving on many mountain-peaks.
- (716) चलः । - Active. (V 114)
- (717) आवेदनीयः । - Knowable through teachers.
- (718) आवेशः । - Divine influence.
- (719) सर्वगन्धसुखावहः । - Carrier of all pleasing fragrance.
- (720) तोरणः । - Gate of liberation.
- (721) तारणः । - Saviour of the ocean of existence.
- (722) वायुः । - Wind.
- (723) परिधिः । - Protecting like a fort.
- (724) अतिखेचरः । - Garuḍa-like swift. (V 115)
- (725) संयोगो वर्धनः । - Process of reproduction.
- (726) वृद्धः । - Elder.
- (727) महावृद्धः । - Senior most.
- (728) गणाधिपः । - Lord of troops.
- (729) नित्यः । - Eternal.
- (730) आत्मसहायः । - Helping to the souls.

- (731) देवासुरपतिः। - Lord of gods & demons.
- (732) पतिः। - Protector (of the universe). (V 116)
- (733) युक्तः। - Engaged (in liberating the devotees).
- (734) युक्तबाहुः। - Possessing befitting arms (to kill enemies).
- (735) द्विविधः। - Having two form (of sentiment & insentient).
- (736) सुपर्वणः। - wearing the crescent moon (on the head).
- (737) आषाढः। - All-tolerating.
- (738) सुषाढः। - Forgiving easily.
- (739) ध्रुवः। - Steady.
- (740) हरिणः। - A deer-like captivating one.
- (741) हरः। - Remover (of the sins). (V 117)
- (742) आवर्तमानेभ्योवपुः। - Giving bodies to the souls returning (from the heaven to this world).
- (743) वसुश्रेष्ठः। - Best of all things or objects (of three worlds).
- (744) महापथः। - Best path way.
- (745) शिरोहारी। - Remover of (Brhmā's fifth) head.
- (746) विमर्षः। - Scriptural consideration.
- (747) सर्वलक्षणभूषितः। - Adorned with all sorts of characteristics. (V 118)
- (748) अक्षः। - Axis.
- (749) रथयोगी। - Connected to the chariot (of the form of the body). ¹¹⁹
- (750) सर्वयोगी। - Connected to all.

¹¹⁹ Cp Kathopanisad 01/03/03.

- (751) महाबलः । - Immensely strong.
- (752) समाम्नायः । - Veda.
- (753) असमाम्नायः । - One beyond the Vedas.
- (754) तीर्थदेवः । - God presiding over holy places.
- (755) महारथः । - A great chariot-warrior.¹²⁰ (V 119)
- (756) निर्जीवः । - Soul of the lifeless beings.
- (757) जीवनः । - Life-force.
- (758) मन्त्रः । - Sacred charm *Om*.
- (759) शुभाक्षः । - Beneficent-sighted.
- (760) बहुकर्कशः । - Strict one.
- (761) रत्नप्रभूतः । - Possessing plenty of jewels.
- (762) रक्ताङ्गः । - Reddish in colour.
- (763) महार्णवनिपानवित् । - One looking at the great ocean as an effect and cause. (V 120)
- (764) मूलः । - Root of the worldly existence.¹²¹
- (765) निशालः । - Extremely gorgeous.
- (766) अमृतः । - Immortal one.
- (767) व्यक्ताव्यक्तः । - Manifest & the Unmanifest as well.
- (768) तपोनिधिः । - Storehouse of austerity.

¹²⁰ According to MBh Yuddhaparva there are various terms related to warfare. Thus महारथी cf.BG.1/4.

¹²¹ Vide. FN 63 above.

- (769) आरोहणः । - One making the devotees climb.
- (770) अतिरोहः । - One constantly growing.¹²²
- (771) शैलहारी । - Protector of beings possessed of good conduct.
- (772) महातपाः । - A great ascetic. (V 121)
- (773) सेनाकल्पः । - One adorned with the army.
- (774) महाकल्पः । - Of great conception.
- (775) युगायुगकरः । - Creator of the eras and the sub-eras.
- (776) हरिः । - Lord Viṣṇu.
- (777) युगरूपः । - Of the form of eras (as the *kāla*).
- (778) महारूपः । - Huge-formed.
- (779) पवनः । - Wind.
- (780) गहनः । - Inexplicable.
- (781) नगः । - Mountain-like stable. (V 122)
- (782) न्यायनिर्वाणः । - One presenting the *Nyāya* philosophy.
- (783) पादः । - Final destination.
- (784) पण्डितः । - Wise one.
- (785) अचलोपमः । - Mountain-like stable.
- (786) बहुमालः । - Wearing various garlands.

¹²² Cp RV (10/90/02).

- (787) महामालः । - Wearing a garland.
- (788) सुमालः । - Wearing nice garlands.
- (789) बहुलोचनः । - Having more (than two) eyes. (V 123)
- (790) विस्तारो लवणः कूपः । - One looking like a vast salty well.
- (791) कुसुमः । - Flower-like soft.
- (792) सफलोदयः । - Having a fruitful manifestation.
- (793) वृषभः । - Bull.
- (794) वृषभाङ्गाङ्गः । - Having the mark of (the body) a bull (in the flag).
- (795) मणिबिल्वः । - Kubera's treasurer Maṇibilva.
- (796) जटाधरः । - One having matted hair. (V 124)
- (797) इन्दुः । - Moon-god.
- (798) विसर्गः । - Immersion.
- (799) सुमुखः । - Charming-faced one.
- (800) सुरः । - Having a beautiful face.
- (801) सर्वायुधः । - Wielder all types of weapon.
- (802) सहः । - Having great patience.
- (803) निवेदनः । - Instructing about all branches of knowledge.
- (804) सुधाजातः । - Originator of river Gangā.
- (805) सुगन्धारः । - One having an extraordinary fragrance.
- (806) महाधनुः । - Holding a huge bow. (V 125)
- (807) गन्धमाली भगवान् । - Lord garlanded with the fragrant flowers.

- (808) सर्वकर्मणाम् उत्थानः । - Making all acts to fruition.¹²³
- (809) मन्थानो बहुलो बाहुः । - Arm churning life (at Deluge).
- (810) सकलः । - Entire one.
- (811) सर्वलोचनः । - All-observer. (V 126)
- (812) तरस्ताली । - One stepping on the rhythm (of the dance).
- (813) करस्थाली । - Having His hand as a food-plate (like करपात्री).¹²⁴
- (814) ऊर्ध्वसंहननः । - One having a great stature.
- (815) महत् । - Cosmic Intelligent.
- (816) छत्रम् । - Parasol-like remover of discomforts.
- (817) सुच्छत्रः । - One having a beautiful parasol.
- (818) विख्यातः । - Famous one.
- (819) सर्वलोकाश्रयः । - Support of all the worlds.
- (820) महान् । - Great one. (V 127)
- (821) मुण्डः । - Shaven-headed (celibate).
- (822) विरूपः । - Ugly one (due to three eyes, blue neck etc.).¹²⁵
- (823) विकृतः । - Strange-dressed one.¹²⁶
- (824) दण्डिमुण्डः । - Shaven-headed staff holder (Monk).
- (825) विकुर्वणः । - Non-attainable.
- (826) हर्यक्षः । - Lion-eyed one.

¹²³ The text reads उत्थानःसर्वकर्मणाम् । but syntactically it should be सर्वकर्मणाम् उत्थानः ।

¹²⁴ Cp FN 122 above.

¹²⁵ Vide. FN 02 above.

¹²⁶ Cp FN 151 above.

- (827) ककुभः। - Of the form of directions.
- (828) वज्री। - Of the form of Indra holding the thunder bolt.
- (829) दीप्तजिह्वः। - Having flame-like tongues.
- (830) सहस्रपात्। - Thousand footed one.¹²⁷ (V 128)
- (831) सहस्रमूर्धा। - Having thousand-headed.¹²⁸
- (832) देवेन्द्रः। - Indra, Lord of all the gods.
- (833) सर्वदेवमयः। - Composite form of all gods.
- (834) गुरुः। - Holy Master.
- (835) सहस्रबाहुः। - Thousand—armed one.¹²⁹
- (836) सर्वाङ्गः। - One possessing all limbs.
- (837) शरण्यः। - Worthy of taking shelter or refuge.
- (838) सर्वलोककृत्। - Maker of all the worlds. (V 129)
- (839) पवित्रम्। - Holy one.
- (840) त्रिमधुः। - Three Sweet parts i.e.(the sun, the moon & the fire).¹³⁰
- (841) मन्त्रः। - Mantra the saviour of the chanter.
- (842) कनिष्ठः। - Youngest one.

¹²⁷ Cp RV 10/90/01 in FN 04 above.

¹²⁸ Cp RV 10/90/01 in FN 04 above.

¹²⁹ Cp RV 10/90/01 in FN 04 above.

¹³⁰ त्रिमधुः(841) According to Ramchndra the three parts are (1) Bījam(root), (2) Śakti(Power) & (3) Kīlakam(nail), While Madhu refers to the Madhuvidyā of the Bruhdāraṇyakopaniṣda 02/05 describes 14 parts enveloped by the Supreme Reality such as 1) Earth, 2)Waters, 3) Light, 4) Wind, 5) The Sun, 6) The Quarters, 7) The Moon, 8) The Lightening, 9) The Clouds, 10) The Ether, 11)The piety, 12) The Truth, 13) The Man & 14) The soul.

- (843) कृष्णः। - Kṛṣṇah, the attracting one.
- (844) पिङ्गलः। - Tawny-coloured one.
- (845) ब्रह्मदण्डविनिर्माता। - Giver of punishment to Lord Brahmā.
- (846) शतघ्नीशतपाशधृक्। - One holding a weapon of hundred nooses each one capable of killing hundred enemies. (V 130)
- (847) पद्मगर्भः। - Brahmā, the Lotus-born.
- (848) महागर्भः। - Great egg *Hiranyagarbha*(Keeping the world in His belly).
- (849) ब्रह्मगर्भः। - Having the Vedas in His belly.
- (850) जलोद्भवः। - One rising from the water of Deluge.¹³¹
- (851) गभस्तिः। - Ray of Light.
- (852) ब्रह्मकृत्। - Composer of the Vedas.
- (853) ब्रह्मा। - Veda-reciter.
- (854) ब्रह्मविद्। - An expert in Vedas.
- (855) ब्राह्मणः। - Knower of Brahman.
- (856) गतिः। - Refuge. (V 131)
- (857) अनन्तरूपः। - Having innumerable forms.
- (858) नैकात्मा। - Possessing innumerable souls.
- (859) तिग्मतेजाः। - One having intolerable power.

¹³¹ This name does not fit in the context as the meaning given by Satvalekar (Born from the ocean) and Ramchander translates it as (Rose from the water of deluge), but one must seek the help of grammar and the Upaniṣads to come to its true sense.

- (860) स्वयंभुवः। - Self-evolved one.
- (861) ऊर्ध्वगात्मा। - One having the from beyond the universe. ¹³²
- (862) पशुपतिः। - Lord of all beings/beasts.
- (863) वातरंहा। - Wind-like speedy.
- (864) मनोजवः। - Mind-like speedy. (V 132)
- (865) चन्दनी। - One applying sandal paste.
- (866) पद्ममालाग्र्यः। - the Predecessor of the lotus-born Brahmā
- (867) सुरभ्युत्तरणः। - One belittling Wish-fulfilling cow (in bestowing ifts).
- (868) नरः। - Nara (the other one is Nārāyaṇa).
- (869) कर्णिकारमहास्रग्वी। - Wearing a large garland of *Kareṇa* flowers.
- (870) नीलमौलिः। - One crowned with a blue diadem.
- (871) पिनाकधृक्। - *Pināka*-bow holder. (V 133)
- (872) उमापतिः। - Beloved husband of goddess Umā (Pāravtī).
- (873) उमाकान्तः। - Lover of goddess Umā (Pāravtī).
- (874) जाह्नवीधक्। - Bearer of Sage Jahnu's daughter Gangā(on His head).
- (875) उमाधवः। - Husband of goddess Umā (Pāravtī).
- (876) वरो वराहः। - Lord Viṣṇu, the best incarnation of boar.
- (877) वरदः। - Boon-giver.
- (878) वरेण्यः। - Worthy of selection (for Worship).
- (879) सुमहास्वनः। - One having a loud voice. (V 134)

¹³² Cp RV 10/90/01 in FN 04 above.

- (880) महाप्रसादः । - Greatly pleased one.
- (881) दमनः । - Subjugator (of the wicked).
- (882) शत्रुहा । - Killer of enemies.
- (883) श्वेतपिङ्गलः । - White (on the right) and golden yellow (on the left) as well as (in Ardhanārīṇaṭeśvara).
- (884) प्रीतात्मा । - One with pleasant mind.
- (885) प्रयतात्मा । - One with controlled mind.
- (886) संयतात्मा । - Controller of the self.
- (887) प्रधानधृक् । - Bearer of the Pradhāna.¹³³ (V 135)
- (888) सर्वपार्श्वमुखः । - Facing on all sides (with five faces).
- (889) त्र्यक्षः । - Three-eyed god.
- (890) धर्मसाधारणः । - Common in all steps of Piety.
- (891) वरः । - All-Likeable.
- (892) चराचरात्मा । - Soul of the movables and immovables.
- (893) सूक्ष्मात्मा । - Self with subtle form.
- (894) सुवृषः । - Gorgeous like a bull.
- (895) गोवृषेश्वरः । - Lord of the perennial dharma of earth (V 136).
- (896) साध्यर्षिः । - Exalted sages.
- (897) वसुः । - Abode for Creatures.
- (898) आदित्यः । - Aditi's son Sun.

¹³³ The term Pradhāna of the Sāmkhyas means the cause of this world and it is recognised as an equipose of the three Qualities.

- (899) विवस्वान् सविता । - Effulgent Procreator.
- (900) मृडः । - Bestower of auspiciousness.
- (901) व्यासः । - Veda Vyāsa, the compiler of the Vedas & Purāṇas.
- (902) सर्गस्यः संक्षेपो विस्तरः । - Redactor and Increaser of Creation.¹³⁴
- (903) पर्ययो नयः । - Cosmic Principle of Nature Order. (V 137)
- (904) ऋतुः । - Season.
- (905) संवत्सरः । - Year.
- (906) मासः । - Month.
- (907) पक्षः । - Lunar fortnight.
- (908) संख्यासमापनः । - Arranger of the number days (of fortnights, months seasons etc).
- (909) कला । - Shorter a day.
- (910) काष्ठा । - Small measurement of time.
- (911) लवः । - Small sub-division of time.
- (912) मात्रा । - Morae of time.
- (913) मुहूर्तः । - Specific time period the day.
- (914) अहः क्षपाः । - Day & Night.
- (915) क्षणः । - Second. (V 138)
- (916) विश्वक्षेत्रम् । - Source-field of the universe.
- (917) प्रजाबीजम् । - Seed of people.

¹³⁴ Cp Muṇḍakopaniṣda 01/07.

- (918) लिङ्गम्। - *Mahat*-principle.
- (919) आद्योनिर्गमः। - First germinating seed of the world.
- (920) सत्। - Truth.
- (921) असत्। - Untruth (hiding behind apparitions).
- (922) व्यक्तम्। - Manifest one.
- (923) अव्यक्तम्। - Unmanifest.
- (924) पिता। - Father.
- (925) माता। - Mother.
- (926) पितामहः। - Grandfather. (V 139)
- (927) स्वर्गद्वारम्। - Gateway of heaven.
- (928) प्रजाद्वारम्। - Gateway of (Creation) of people.
- (929) मोक्षद्वारम्। - Gateway of Liberation.
- (930) त्रिविष्टपम्। - Heaven.
- (931) निर्वाणम्। - Absolution.
- (932) आह्लादनम्। - Joy-bestower.
- (933) ब्रह्मलोकः। - World of Brahman.
- (934) परा गतिः। - Supreme goal. (V 140)
- (935) देवासुरविनिर्माता। - Creator of the gods and demons.
- (936) देवासुरपरायणः। - Highest shelter of gods and demons.
- (937) देवासुरगुरुः। - Holy master of gods and demons.
- (938) देवः। - Effulgent one.

- (939) देवासुरनमस्कृतः । - Lord adored by gods and demons. (V 141)
- (940) देवासुरमहामात्रः । - Counselor of gods and demons.
- (941) देवासुरगणाश्रयः । - the Resort for the host of gods and demons.
- (942) देवासुरगणाध्यक्षः । - Chief of the troops of gods and demons.
- (943) देवासुरगणाग्रणीः । - Forerunner of the gods and demons. (V 142)
- (944) देवातिदेवः । - Overlord of the gods.
- (945) देवर्षिः । - Divine sage Nārada.
- (946) देवासुरवरप्रदः । - Bestower of boon on gods and demons.
- (947) देवासुरेश्वरः । - Lord of the gods and demons.
- (948) देवः । - God.
- (949) देवासुरमहेश्वरः । - Great ruler of gods and demons. (V 143)
- (950) सर्वदेवमयः । - Corporeal god of all.
- (951) अचिन्त्यः । - Unthinkable one.
- (952) देवतात्मा । - Divine Embodiment.¹³⁵
- (953) आत्मसंभवः । - Self-born.
- (954) उद्भिदः । - Axe (to cut ignorance).
- (955) त्रिक्रमः । - Lord Viṣṇu striding triply.
- (956) वैद्यः । - Physician.
- (957) विरजः । - Crystal clear.

¹³⁵ Cp Kālidāsa's Kumārasambhavam 01/01.

- (958) विरजः। - Untainted.
- (959) अम्बरः। - Sky. (V 144)
- (960) ईड्यः। - Praise worthy.
- (961) हस्ती। - Time-elephant (Kāla-hastī).
- (962) सुरव्याघ्रः। - Best of the gods.
- (963) देवसिंहः। - Best among the gods.
- (964) नरर्षभः। - Chief among men.
- (965) विबुधः। - Having specified knowledge.
- (966) अग्रवरः। - First god given share of oblations in the sacrifice.
- (967) श्रेष्ठः। - Excellent one.
- (968) सर्वदेवः। - Composite one of all gods.
- (969) तपोमयः। - Embodiment of Penance. (V 145)
- (970) प्रयुक्तः। - One engaged in meditation.
- (971) शोभनः। - Good-looking one.
- (972) वज्रः। - Hard like the thunder bolt.
- (973) ईशानः। - Highest ruler.
- (974) प्रभुः। - Master.
- (975) अव्ययः। - Undecayable.
- (976) गुरुः। - Protector or holy master.
- (977) कान्तः। - Loving one.
- (978) निजःसर्गः। - Self-evolved.

- (979) पवित्रः । - Holy.
- (980) सर्ववाहनः । - Leader of all. (V 146)
- (981) शृङ्गी । - Horned one.
- (982) शृङ्गप्रियः । - Loving peaks of mountains (for residence).
- (983) बभू । - Nourisher of the world.
- (984) राजराजः । - King of the kings.
- (985) निरामयः । - Free from disease.
- (986) अभिरामः । - All-Pleasing one.
- (987) सुरगणः । - Totality of gods.
- (988) विरामः । - Extreme end.
- (989) सर्वसाधनः । - One procuring all benefits. (V 147)
- (990) ललाटाक्षः । - One having an eye in the forehead.
- (991) विश्वदेहः । - Cosmic embodiment.
- (992) हरिणः । - Deer-like captivating one.
- (993) ब्रह्मवर्चसः । - Splendorous light of the Vedas.
- (994) स्थावराणां पतिः । - Lord of the immovables.
- (995) नियमेन्द्रियवर्धनः । - One uplifting the senses through penance. (V 148)
- (996) सिद्धार्थः । - One whose goal is achieved.
- (997) सर्वभूतार्थः । - One with all accomplished objects.
- (998) अचिन्त्यः । - Unconceivable.
- (999) सत्यव्रतः । - Truth vowed one.

(1000) शुचिः। - Pure one.

(1001) व्रताधिपः। - Lords of all vows.

(1002) परं ब्रह्म। - Supreme Reality.

(1003) मुक्तानां परमा गतिः। - Ultimate destination for the liberated once.
(V 149)

(1004) विमुक्तः। - Free from all bonds.

(1005) मुक्ततेजाः। - Unhindered light.

(1006) श्रीमान्। - Splendorous one.

(1007) श्रीवर्धनः। - Wealth-Prosperous.

(1008) जगत्। - Universe. (V 150)

Textual Study: Grammatical Solutions

शङ्करः (586) is शम्+करः i.e. granting beneficence, while शङ्करः (587) is शङ्क+रः i.e. remover of doubts which is in its grammatical sense शङ्कांरति अपनयति सः- One who removes the doubts.

धूमकेतुः (603) (The blazing fire) does not seem in the sense of the Comet, because His association with the Fire-god is well known and therefore He is the Smoke-bannered blazing Fire (धूमः केतुः चिह्नं यस्य सः).

The name पुण्यचुञ्चुः (633) (known through righteous) incorpo-rates a special usage of the word (known through) on the line of the rule तेन वित्तश्चुञ्चुण्यौ। (पाणिनि ०५/०२/२६).

The name सभावनः (676) (Protector of the society) must be understood as सभा+अवनः from अव् (अवति)1P to protect.

Vedic traces

Lord Śiva's direct connect with the Vedas and the Vedic Literature cannot be put aside and therefore the Names like वेदकारः (409) (Creator of the Vedas), ब्रह्मगर्भः (849) (Having the Vedas in His belly), ब्रह्मकृत् (852) (Composer of the Vedas), ब्रह्मा (853) (the Veda-reciter), ब्रह्मविद् (854) (An expert in Vedas) and ब्रह्मवर्चसः (993) Splendorous light of the Vedas have similar occurrences as under:

The name महागर्भः (347), (627) & (848) (the great egg *Hiranyagarbha*) gets a clear connection of Lord Śiva with the RV 10/121/01:

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवी द्यामुतेमां कस्मै देवाय हविषा विधेम॥

The names महापादः(443)(Having extensive feet), महाहस्तः (444) (Having extensive hand) and महामूर्धा (447) (Having a big head) show the connection of their with the RV Hymn parti-cularly 10/90/01:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥

Lord Śiva's physical form constituted of the four Vedas is also presented here in the names like अथर्वशीर्षः (490) (Having Aṭharvaveda as His head), सामास्यः (491) (Having Sāmaveda as His face), ऋक्सहस्रामितेक्षणः (492) (Having thousands of R̥gveda mantras as His eyes) and यजुःपादभुजः (493) (Having Yajurveda as His hands and feet).

The name अतिरोहः (770) (One constantly growing) has a direct connection with RV 10/90/02:

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥

Lord Śiva's expertise on various Vedic Sciences and Literature is well known yet He is the great Yogi not only as a practitioner but also as a qualified exalted (Yogi) who has perfected all the steps. Therefore the name ऊर्ध्वरेताः(565) (Winner of passion) expresses His Superhuman character that is totally different from normal human beings. Normally the passions (symbolized here with रेतः) of the common people flow down in the worldly pleasures, while His passions have been heightened (upward).

The name कल्पः (382) (One formed of the Science of Rituals i.e. *Kalpa*) cannot be taken in the sense of the Wish-fulfilling Tree, because the name तरुः (527) (Wish-fulfilling tree) occurs later.

The name सोमः (062) (Soma Himself or one accompanied by Umā Pārvati) has a direct connection with the Mythology of the Moon-god who was given life after the soma sacrifice. The mythological evidence is abundant in the 09th Book of the R̥gveda.

Upaniṣadic Traces

The Upaniṣadic concept that the Supreme Brahman devours Brahmmins, Kṣatriyas as His main food-items and the god of Death as His curry (उपसेचनम्) which is declared in the Kāthopniṣad (01/02/25) with the words: यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः। मृत्युर्यस्योपसेचनम्.... ॥ etc. referred to in the Name जगत्कालस्थालः (670) Having the god of death as a food in the plate. Further the concept of the Self being the owner of the chariot, the body as the chariot the intelligence as the charioteer and the mind as the reins of the Kāthopaniṣda अत्मानं रथिनं विद्धि शरीरं रथ मेव..., etc.01/03/03 is expressed in the name रथयोगी (749) (Connected to the chariot of the form of the body).

Lord Śiva's conduct of living on alms (भिक्षाटनम्) is well known yet the style of accepting and even partaking the food is indicated in the करस्थाली (813) (Having His hand as a food-plate) (like करपात्री).

The name सर्गस्यः संक्षेपो विस्तरः (901) (Redactor and Increaser of Creation) gives an adequate idea with the Muṇḍakopaniṣda 01/07:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयःसंभवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ।।

Philosophical Tenets

The name खगः (298) (the Bird residing on the tree of Life) is comparable with Mundakopanisad 03/01:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्य नश्नन्नन्यो अभिचाकशीति ।।

The name कविः (390) (the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Iśopaniṣda 08:

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ।।

The name जगत्कालस्थालः (670) (having the god of Death as food in the plate) gets a direct connection in the Kaṭhopaniṣad 01/02/25:

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ।।

The name रथयोगी (749) (Connected to the chariot of the form of the body) seems to be coined on the line of the idea expressed in the Kathopanisad 01/03/03:

आत्मानां रथिनंविद्धि शरीरं रथमेव तु
बुद्धिं तु सारथिं विद्धि मनःप्रग्रहमेव च ।।

The name सर्गस्यः संक्षेपो विस्तरः (902) (Redactor and Increaser of Creation) can be simply compared with Muṇḍakopaniṣda 01/07:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयःसंभवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ।।

The name संयतः (686) (Self-restrained) seems somehow Connected with the steps of Yogic practices called Dhārṇā, Dhyāna and Samādhi on the strength of the Yogasūtra त्रयमेकत्र संयमः (03/04).

The name निशाचारी (361) (One traversing at night) principally resembles to the famous verse of या निशा सर्वभूतानां तस्यां जागर्ति संयमी । (BG 02/69), etc.

The names like अश्वत्थः (322) (Peepal-like life-giver) and वृक्षाकारः (483) (Of the form of the tree of life reveal) Lord Śiva's connection with the tree of life elaborated in the BG 15/1-5:

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ।।
अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ।।
न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ।।
ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ।।
निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ।।

The same idea is presented in the name मूलः (764) (the Root of the worldly existence) which can be compared with BG 15/01: ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् । etc.

The name विरूपः (044) (the Deformed one) gets a reference on the Kumārasambhavam 5/72:

वपुर्विरूपाक्षमलक्ष्यजन्मता दिगम्बरत्वेन निवेदितं वसु ।
वरेषु यद् बालमृगाक्षि मृग्यते तदस्ति किं व्यस्तमपि त्रिलोचने ।।

The name देवतात्मा (952) (Divine Embodiment) has become so famous that great poet Kālidāsa employs this name in his Kumārasambhavam 01/01:

अस्तुत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य स्थितः पृथिव्या इव मानदण्डः ॥

Observations & Conclusion

It is observed that some of the names are appended with the indeclinables like च, हि, in order to render them into a versified structure, so they are not incorporated in the study as well as in the Datives (for salutations) with नमः

The name षष्टिभागः (340) (One having sixty parts i.e. of the form of a Year) indicates the sixty days of each of the 06 seasons like Autum, Winter, Fall, Spring, Summer and Monsoon, though the word षष्टिः also denotes sixty elements declared in the Śaivism.

Many ways Ramchander translates this name as Being insulted in many ways, but निन्दितः means blamed.

Satavalekar gives the meaning of the name द्वादशः। (511) as The twelfth stage called liberation, because he seems to follow the Garbhopaniṣad which enumerates the 09 months of a soul in the embryo as nine stages of development. Therefore the ninth stage called the stay in the embryo and the tenth i.e. death, 11th the heaven & then comes the 12th being the liberation.

Joining & Splitting Names

The name मन्त्रविद् (104) (Expert in sacred formulas) is read by Satvarekar as पवित्रं परमं मन्त्रः which makes no sense. So Ramchander is better, as he follows the VSN of the MBh.

The names like अनिन्दितः (184) (Non-censurable one) exhibit Lord Śiva being the Supreme Brahma and therefore His acts of favouring the good and punishing the wicked are not censurable, the same idea is elaborated in the लोकवत्तु लीलाकैवल्यम्। (Brahmasūtra).

Ramchander and Satvalekar read त्रिकालधृक्, but it must be कालधृक् (258) because the pāda contains 09 syllables with त्रिकालधृक् substantially not different in meaning.

Ramchander combines the three names महागर्भः (437) (the *Hiranyagarbha* the golden egg), परः (438) (Highest) & युवा (439) (A youth) as महागर्भपरायणः (Carrying the entire world in his belly during deluge). But it is a well-known concept that the devouring and swallowing the Universe in the belly is the Act of Lord Viṣṇu and the relevant mythological incident is recorded in sage ~~Māyān~~ account narrated in the BhP. 12/09/21-27.

In some cases one and the same name is translated differently:

Satvaleker translates च as knowing the sensual pleasure as the waves, while Ramchander translates it as Possessing the waves of creation, upkeep and destruction. In such cases Satvalekar's translation seems closer on the force of the fact that he reads the names in the light of the yoga, Bhakti, & Vedanta of Lord Śiva.

The Names and sometimes the meanings get changed in the list of the Thousand Names. Some of the examples are given in here below:

बहुरूपः (135) Multi-formed as मृगरूपः (the deer-formed),

चतुष्पथः (161) Lord of the four paths of (*Dharma, Arthah, Kāma* and *Mokṣah*) or cross-road centre as चतुष्पथः (Lord of the four paths of *Viśwa, Taijasa, Prājña* and *Śiva*),

विश्वबाहुः (240) One with his arms everywhere as दिशाबाहुः (Possessing hands in all directions),

हैमः (274) Golden-hued as हैमः (One of the form of Himālayas),

वामः (326) Very handsome as (Punisher to the wicked),
महासेनः (338) Having a great army as महासेनः (Kārttekeya, the
general of army of gods),
भगस्याक्षिनिहन्ता (367) The destroyer of thousand vagina-like eyes (of
Indra) as भगस्याक्षिनिहन्ता (One confiscating the wealth of gods like
Indra, etc),
लिङ्गाध्यक्षः (373) Presiding lord of the phallus as लिङ्गाध्यक्षः (Chief or
Controller of all the emblems or marks) and
वरेण्यः (878) Worthy of selection (for Worship) as वरेशः (the
protector of the world) by Satvalekar S.D.

P.R. Ramachander how ever reads the name as given below:

सर्वरूपः (040) Having the form of all as वृषरूपः (The form of a bull),
विरूपः (044) Deformed one as विश्वरूपः (Seen everywhere),
विरूपाक्षः (061) One with unusual number of eyes as विशालाक्षः (The
broad-eyed one),
महातपाः (086) a Great ascetic as महाबलः (Having great strength),
वृषवाहनः (090) Bull-rider as बीजवाहनः (Who rides on the seed),
सर्वार्थः (130) The acme of everything as सिद्धार्थः (the acme of occult
powers),
चतुष्पथः (161) Lord of the four paths of (*Dharma, Arthah, Kāma* and
Mokṣah) or cross-road center as चतुष्पादः (*Caryā* (chant), *Kriyā*
(act), *Yoga & Jñāna*),
बहुधनः (167) Richest as बहूदर्यः (Who carries this great Universe),
सर्वलासकः (174) Best of graceful dancers as सर्वलासः (Friend of the
universe), अनिन्दितः (184) Non-censurable one as अतन्द्रितः (not lazy),
जयः (218) Victory as जन्यः (Who is very able in war),
नक्षत्रविग्रहविधिः (235) Knower of the movement of the planets as
नक्षत्रविग्रहमतिः (Has a body and intellect which shines like stars),
स्तुतः (250) Eulogised (by all) as स्तुतः (who is spread everywhere),
देहर्द्धिः (290) Treasure-house of embodied ones as काहली (Having a
drum called काहल),

विषाणी (335) One holding a horn (for offering liberations) as विषाणः
 (who does not specify a price),
 ऋतुः (345) Of the of Seasons as वृत्तवृत्तकरः (circles the enemy in his
 chariot and returns back after defeating them without wounds),
 कालः (347) Time as तलः (One knowing the bottom of the ocean of
 day today life),
 मनोगतिः (404) Mind-like speedy as गतागतः (appearing & vanishing),
 दिगालयः (450) Substratum of the directions as निशालयः (The place
 where darkness (ignorance) hides),
 महादन्तः (451) Having big teeth as महान्तकः (The god of the death for
 the god of death),
 महामेढ्रः (453) Having a big (Male) testicles as महौष्ठः (Having very
 big lips),
 शङ्कुः (533) Remover of doubts as शुक्लः (white),
 अकपिलः (549) the Non-tawny as कपिच्छः (Golden in colour),
 सुषारथिः (558) Good charioteer as सुसारदः (having sweet speech),
 सुरालः (707) Abode of gods as सुवासः (having great place to reside),
 व्यक्ताव्यक्तः (767) Manifest & the Unmanifest as व्यक्ताव्यक्तः (who is
 clear to devotees and invisible to others),
 कुसुमः (791) Flower-like soft as त्रियुगः (Of the form of three eras)
 and
 प्रीतात्मा (884) One with pleasant mind as पीतात्मा (of golden colour).

In this way the difference in the readings and meanings there of
 suggest that the Names there are other recessions of the MBh which
 gave rise to such differences

Chapter 04
Lord Śiva's Thousand Names as given in the
Śivamahāpurāṇam (04/35)
Pages 160 - 227

Chapter 04

Lord Śiva's Thousand Names as given in the Śivamahā-purāṇam (04/35)

The Śivamahāpurāṇam contains 07 Books (संहिता) titled (01) Vidyeśwara Samhitā (02) Rudra Samhitā (03) Śatarudra (04) Koṭirudra-samhitā (05) Umā Samhitā (06) Kailāsa Samhitā and (07) Vāyavīya Samhitā . The Koṭirudra-samhitā (04/35) narrates this worship with Lord Śiva's 1000 lotuses.

There is an indication that Lord Viṣṇu has composed Lord Śiva's Thousand Names in the ŚP (04/35), because here the name श्रीवत्सलशिवारंभः (918) (Maker of auspiciousness for Lord Viṣṇu).

(001) शिवः । - Auspicious one.¹³⁶

(002) हरः । - Remover (of the sins).

(003) मृडः । – Bestower of auspiciousness.

(004) रुद्रः । - Furious.

(005) पुष्करः । – Nourisher.

(006) पुष्पलोचनः । – Flowery-eyed one.

(007) अर्थिगम्यः । – Fit to be approached by the (pleasure-) seekers.

(008) सदाचारः । – One having noble conduct.

(009) शर्वः । – Destroyer.

(010) शम्भुः । – Bestower of beneficence.

(011) महेश्वरः । – Great ruler. (Verse=V02).

¹³⁶ Sometime Shastri J.L.(English) and Shastri G.M.(Gujarati) read names with a slight change and hence the meaning changes. Such places are mentioned at the end of this chapter.

- (012) वेदान्तसारसन्दोहः । – Cumulative essence of the Vedāntas.
- (013) कपाली । – Skull-holder.
- (014) नीललोहितः । – Blue-red (Red in His left part & Blue in His right).
- (015) चन्द्रापीडः । – One having the moon as the crest-jewel.
- (016) चन्द्रमौलिः । – Moon-crowned one.
- (017) विश्वम् । – Universe.
- (018) विश्वम्भरेश्वरः । – Lord of the world–nourisher. (V 03)
- (019) ध्यानाधारः । – Object of meditation.
- (020) अपरिच्छेद्यः । – Indivisible.
- (021) गौरीभर्ता । – Husband of Gaurī (the daughter of Mt. Himālayas).
- (022) गणेश्वरः । – Lord of troops.
- (023) अष्टमूर्तिः । – Having eight cosmic bodies.
- (024) विश्वमूर्तिः । – Universe-bodied.
- (025) त्रिवर्गः सर्गसाधनः । – Accomplisher of procuring the triad (of *Dharma*, *Artha* & *Kāma*). (V 04)
- (026) ज्ञानगम्यः । – Realized only through the perfect knowledge.
- (027) दृढप्रज्ञः । – One having steady intellect.
- (028) देवदेवः । – Lord of gods.
- (029) त्रिलोचनः । – Three-eyed god.¹³⁷
- (030) वामदेवः । – Sage Vāmadeva.¹³⁸

¹³⁷ Śiva's three eyes are normally considered to be the Sun, the Moon and the Fire. Shastri G.M. enumerates the following meaning –P.713.

- (031) महादेवः । – Great god.
- (032) पटुः । – Efficient one.
- (033) परिवृढः । – Chief.
- (034) दृढः । – Firm. (V 05)
- (035) विश्वरूपः । – One having the universal form.
- (036) विरूपाक्षः । – One with unusual number of (i.e. three) eyes.¹³⁹
- (037) वागीशः । – Lord of speech.
- (038) सुरसत्तमः । – Most excellent of the gods.
- (039) सर्वप्रमाणसंवादी । – Conversant with all the authoritative proofs.
- (040) वृषाङ्कः । – Bull-bannered.
- (041) वृषवाहनः । – Bull-vehicled one. (V 06)
- (042) ईशः । – Ruler.
- (043) पिनाकी । – *Pināka* bow-wielder.
- (044) खट्वाङ्गी । – *Khaṭvāṅga*-wielder.
- (045) चित्रवेषः । – One wearing variegated dress.
- (046) चिरन्तनः । – Eternal being.
- (047) तमोहरः । – Remover of darkness or ignorance.
- (048) महायोगी । – Great Yogi.
- (049) गोप्ता । – Protector.

¹³⁸ Vāmadeva presiding over the North, is one of the five forms of Lord Śiva.

¹³⁹ Cp Kumārasambhavam 05/72.

- (050) ब्रह्माण्डहृत् । – Heart of the Golden Egg i.e. the Universe.
- (051) जटी । – One having matted hair. (V 07)
- (052) कालकालः । – Death of the god of the Death.
- (053) कृत्तिवासाः । – One wearing the hide of an elephant.¹⁴⁰
- (054) सुभगः । – Fortunate one.
- (055) प्रणवात्मकः । – Omkāra–formed one.
- (056) उन्नम्रः । – One binding the sinners (in this World).
- (057) पुरुषः । – Embodied one.
- (058) जुष्यः । – Worthy to be resorted to.
- (059) दुर्वासाः । – Sage Durvāsā.
- (060) पुरशासनः । – Chastiser of the Three cities. (V 08)
- (061) दिव्यायुधः । – Wielder of Divine weapons.
- (062) स्कन्दगुरुः । – Skand’s father .
- (063) परमेष्ठी । – One staying at the acme.
- (064) परात्परः । – Greater than the greatest.
- (065) अनादिमध्यनिधनः । – One without begging, middle or end.
- (066) गिरीशः । – Lord of speech.
- (067) गिरिजाधवः । – Husband of Pārvatī. (V 09)
- (068) कुबेरबन्धुः । – Kubera’s kinsman.

¹⁴⁰ The कृत्तिः (hide) is referred to of two animals for Lord Śiva: 01 The elephant-hide and 02 The tiger skin.

- (069) श्रीकण्ठः । – Glorious-necked one.¹⁴¹
- (070) लोकवर्णोत्तमः । – Excellent of all the castes of the world.
- (071) मृदुः । – One Soft-hearted one.
- (072) समाधिवेद्यः । – Worthy to be realized through Trance.
- (073) कोदण्डी । – Bow-wielder.
- (074) नीलकण्ठः । – Blue-necked one.
- (075) परश्वधीः । – Pick axe-wielder. (V 10)
- (076) विशालाक्षः । – Wide-eyed one.
- (077) मृगव्याधः । – Hunter of the deer-formed Brahmā.¹⁴²
- (078) सुरेशः । – Lord of gods.
- (079) सूर्यतापनः । – Scorcher of the sun.¹⁴³
- (080) धर्माध्यक्षः । – Presiding deity of the righteousness.
- (081) क्षमाक्षेत्रम् । – Origin of forgiveness.
- (082) भगवान् । – Lord having 06 supreme power.¹⁴⁴

¹⁴¹ Shastri G.M. translates this name as one having the neck glorious with the Vedas and explains in the F.N.(P.714)-This declare that the rucas, Yajus and the sāmāns are the nectar of immortality for the righteous Person (ऋचः सामानि यजूषि हि श्रीः स्मृता सताम्).

¹⁴² Cp. *Śivamahimnah Stotram* 22

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्धूतां रिरमयिषुमृष्यस्य वपुषा ।

धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ।।

¹⁴³ Cp Tattariya Upaniṣad II.viii.1:भीषाऽस्माद् वातः पवते भीषोदेति सूर्यः ।

¹⁴⁴ Cp ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञान वैराग्ययोश्चैव षण्णाम् भग इतीरणा ।।

- (083) भगनेत्रभित् । – One piercing the eye of Bhaga i.e. the Sun-god. (V 11)
- (084) उग्रः । – Fierce.¹⁴⁵
- (085) पशुपतिः । – Lord of beings/beasts.¹⁴⁶
- (086) तार्क्ष्यः । – Garuda.
- (087) प्रियभक्तः । – Favorite of the devotees.
- (088) परन्तपः । – Scorcher of enemies.
- (089) दाता । – Bestower desired objects.
- (090) दयाकरः । – Merciful.
- (091) दक्षः । – Skilful.
- (092) कर्मन्दी । – One having matted hair.
- (093) कामशासनः । – Chastiser of Cupid. (V 12)
- (094) श्मशाननिलयः । – One residing in the cremation ground.
- (095) सूक्ष्मः । – Subtle one.
- (096) श्मशानस्थः । – One Staying in the cremation ground.
- (097) महेश्वरः । – Great ruler.
- (098) लोककर्ता । – Maker of the (fourteen) worlds.
- (099) मृगपतिः । – Lord of beasts.
- (100) महाकर्ता । – Great maker.

¹⁴⁵ Cp *Śivamahimnaḥ Stotram* 28

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहांस्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।

अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि प्रियायास्मै धाम्ने प्रविहितनमस्योऽस्मि भवते ।।

¹⁴⁶ Compare the idea with पाशुपत दर्शन.

- (101) महौषधिः । – Great medicine (for the diseases of the worldly existence). (V 13)
- (102) सोमपः । – Drinker of the Soma-juice.
- (103) अमृतपः । – Protector of the immortal ones i.e. the gods.
- (104) सौम्यः । – Gentle.
- (105) महातेजाः । – Greatly splendidous.
- (106) महाद्युतिः । – Greatly lustrous.
- (107) तेजोमयः । – Lustrous.
- (108) अमृतमयः । – Full of nectar.
- (109) अन्नमयः । – One formed of the food.
- (110) सुधापतिः । – Moon, the lord of the Nectar. (V 14)
- (111) उत्तरः । – Saviour.¹⁴⁷
- (112) गोपतिः । – Lord of speech.
- (113) गोप्ता । – Protector.
- (114) ज्ञानगम्यः । – One attained through perfect Knowledge.
- (115) पुरातनः । – Ancient one.
- (116) नीतिः । – Morality (Himself).
- (117) सुनीतिः । – Dispenser of good policy.
- (118) शुद्धात्मा । – Pure-souled one.
- (119) सोमः । – Accompanied by Umā (Pārvatī).¹⁴⁸

¹⁴⁷ Cp BG also declares that I am the savior of those from the ocean of (births and deaths) 12/07.

- (120) सोमस्तः । – One fond of the Some-juice.
- (121) सुखी । – Happy being. (V 15)
- (122) अजातशत्रुः । – Born enemyless.
- (123) आलोकः । – Luster.
- (124) सम्भाव्यः । – Honorable.
- (125) हव्यवाहनः । – Fire-god, carrier of sacrificial offerings
(to gods).
- (126) लोककरः । – Maker of the worlds.
- (127) वेदकरः । – Maker of the Vedas.
- (128) सूत्रकारः । – Author of the (Brahma) aphorisms.
- (129) सनातनः । – Eternal. (V 16)
- (130) महर्षिः कपिलाचार्यः । – Great sage Kapila.
- (131) विश्वदीप्तिः । – Light of the universe.
- (132) त्रिलोचनः । – Three-eyed god.
- (133) पिनाकपाणिः । – Holding *Pināka* bow in His hand.
- (134) भूदेवः । – Lord of the earth (i.e. the fire).
- (135) स्वतिदः । – Bestower of beneficence.
- (136) स्वस्तिकृत् । – Hail-maker.
- (137) सुधीः । – Intelligent. (V 17)
- (138) धातृधामा । – Treasure-house for the (power of) Creation.

¹⁴⁸ स-उमः – सह उमया वर्तते असौ सोमः ।

- (139) धामकरः। – Maker of lustre.
- (140) सर्वगः। – Omnipresent
- (141) सर्वगोचरः। – All-observer.
- (142) ब्रह्मसृक्। – Creator of Brahmā.
- (143) विश्वसृक्। – Creator of the Universe.
- (144) सर्गः। – Creation.
- (145) कर्णिकारप्रियः। – One fond of the *Kareṇa* flowers.
- (146) कविः। – the Wise (as per the Vedic sense). (V 18)
- (147) शाखः। – All-pervading one.
- (148) विशाखः। – Righteous mendicant (Bhikṣu).¹⁴⁹
- (149) गोशाखः। – Auspicious trunk of the branches of the Vedas.
- (150) शिवः। – Beneficent one.
- (151) भिषक्। – Dhanvantari, the physician removing the diseases
of the worldly existence.
- (152) अनुत्तमः। – Excellent.
- (153) गङ्गाप्लवोदकः। – Source of water flowing in Gangā.
- (154) भव्यः। – Becoming.
- (155) पुष्कलः। – Eminent one.
- (156) स्थपतिःस्थिरः। – Steady architect. (V 19)
- (157) विजितात्मा। – Self-controlled.

¹⁴⁹ None of the translators give the meaning. Hence the meaning given by M. Williams (P.952, col.03) is taken here.

- (158) विधेयात्मा। - Self-disciplined.
- (159) भूतवाहनसारथिः। – Whose charioteer is Brahmā, creator of the beings.¹⁵⁰
- (160) सगणः। – Accompanied by troops.
- (161) गणकायः। – With infinite body.
- (162) सुकीर्तिः। – One having good fame.
- (163) छिन्नसंशयः। – One whose doubts are cleared. (V 20)
- (164) कामदेवः। – Cupid, the god of love.¹⁵¹
- (165) कामपालः। – Protector of Cupid.
- (166) भस्मोद्भूतविग्रहः। – One having smeared His body with ashes.
- (167) भस्मप्रियो भस्मशायी। – Fond of ashes who lies on ashes.
- (168) कामी। - Lover.
- (169) कान्तः। – the Loving one.
- (170) कृतागमः। – Veda-creator. (V 21)
- (171) समावर्तः। – One whirling the wheel of worldly existence.
- (172) अनिवृत्तात्मा। – Whose soul never returns.
- (173) धर्मपुञ्जः। – the Mass of virtues.
- (174) सदाशिवः। – Ever-auspicious.

¹⁵⁰ Cp the *Śivamahimnah Stotram* 18:

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधिर्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः॥

¹⁵¹ Justification—kamadeva (164) & Kamapal (165) do not be here in case of Śiva, but this just the borrowing of the names (or line here) from the VSNJ.

- (175) अकल्मषः। – Sinless.
- (176) पुण्यात्मा। – Meritorious soul.
- (177) चतुर्बाहुः। – Four-armed i.e. Lord Viṣṇu.
- (178) दुरासदः। – Difficult of access. (V 22)
- (179) दुर्लभः। – Difficult to get.
- (180) दुर्गमः। – Difficult to be approached.
- (181) दुर्गः। – Difficult to be attained.
- (182) सर्वायुधविशारदः। – Expert in the use of all types of weapons.
- (183) अध्यात्मयोगनिलयः। – Abode of spiritual yoga.
- (184) सुतन्तुः। – Wearing good fabric of the form of Universe.¹⁵²
- (185) तन्तुवर्धनः। – Expanding the cloth of the form of the universe.
(V 23)
- (186) शुभाङ्गः। – One having auspicious limbs.
- (187) लोकसारङ्गः। – Essence of the worlds.
- (188) जगदीशः। – the Lord of the world.
- (189) जनार्दनः। – Suppressor of the wicked.
- (190) भस्मशुद्धिकरः। – One causing purity through ashes.
- (191) अभोरुः। – Non-timid one.
- (192) ओजस्वी। – Vigorous.

¹⁵² Shastri G.M. translates this name as one expanding the sport of the worldly existence from सु+तन् (तनोति) 8u to extend, to expand.

- (193) शुद्धविग्रहः। – One having pure body. (V 24)
- (194) असाध्यः। – Unachievable.
- (195) साधुसाध्यः। – Achievable easily by the saintly people.
- (196) भृत्यमर्कटरूपधृक्। – Assuming the form of the servant monkey.
- (197) हिरण्यरेताः। – Gold-semened one or the Fire-god.
- (198) पौराणः। – Ancient one.
- (199) रिपुजीवहरः। – Destroyer of the life of enemies.
- (200) बली। – Strong. (V 25)
- (201) महाहृदः। – Lake-like deep.
- (202) महागर्तः। – Ditch-like deep.
- (203) सिद्धवृन्दारवन्दितः। – Saluted by the hosts of exalted sages.
- (204) व्याघ्रचर्माम्बरः। – Wearing the tiger skin.
- (205) व्याली। – Adorned with serpents.
- (206) महाभूतः। – Great element i.e. Ether.
- (207) महानिधिः। – Great treasure. (V 26)
- (208) अमृतांशः। – One with all nectarine portions.
- (209) अमृतवपुः। – One with nectarine body.
- (210) पाञ्चजन्यः। – One extending well being on the five castes of people.¹⁵³
- (211) प्रभञ्जनः। – Violent destroyer (devotees' agony).

¹⁵³ The five people are mentioned by Sāyaṇācārya on Rv 03/59/08.

- (212) पञ्चविंशतितत्त्वस्थः । – One stationed in twenty five principles
(or entities).
- (213) पारिजातः । – Wish-fulfilling tree *Pārijāta*.¹⁵⁴
- (214) परावरः । – Great one second to none. (V 27)
- (215) सुलभः । – Easily accessible.
- (216) सुव्रतःशूरः । – Hero of good rites or vows.
- (217) ब्रह्मवेदनिधिः । – Treasure-house of celibacy & the Vedas.
- (218) निधिः । – Treasure-house.
- (219) वर्णाश्रमगुरुः । – Preceptor of all castes and stages of life.
- (220) वर्णी । – Religious student or a celibate.¹⁵⁵
- (221) शत्रुजिच्छत्रुतापनः । – Conqueror as well as scorcher of the enemies.
(V 28)
- (222) आश्रमः । – Stage of life.
- (223) क्षपणः । – A monk.
- (224) क्षामः । – Emaciated.
- (225) ज्ञानवान् । – Knowable.
- (226) अचलेश्वरः । – Dwelling on the lord of the mountain.
- (227) प्रमाणभूतः । – the Authoritative proof.
- (228) दुर्ज्ञेयः । – Difficult to be known.

¹⁵⁴ Amarakośa 1/50

पञ्चैते देवतरवो मन्दारः पारिजातकः ।

संतानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ।।

¹⁵⁵ Cp kumārasambhavam 5/65.

- (229) सुपर्णः। – Having good wings of the form of the Vedas.¹⁵⁶
- (230) वायुवाहनः। – Making the wind blow. (V 29)
- (231) धनुर्धरो धनुर्वेदः। – Bow-wilder skilled in science of Archery.
- (232) गुणराशिर्गुणाकरः। – Storehouse as well as the mine of qualities.
- (233) सत्यः सत्यपरः। – Truly devoted to the truth.
- (234) अदीनः। – Non-distressed one.
- (235) धर्माङ्गो धर्मसाधनः। – Accomplisher of all the forms of righteousness.
(V 30)
- (236) अनन्तदृष्टिः। – One having infinite vision.
- (237) आनन्दः। – Bliss.
- (238) दण्डो दमयिता। – One suppressing by punishment.
- (239) दमः। – Controller of senses.
- (240) अभिचार्यो महामायः। – One worthy of being approached and having
great illusory power.
- (241) विश्वकर्मविशारदः। – Expert in the universal acts. (V 31)
- (242) वीतरागः। – One devoid of passions.
- (243) विनीतात्मा। – One having well-disciplined soul.
- (244) तपस्वी। – An ascetic.
- (245) भूतभावनः। – Creator of the five elements or beings.

¹⁵⁶ Shastri G.M. explains this name as Śiva of the form of the Vedas on the line of RV 01/114/05:

सुपर्णविप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति।

- (246) उन्मत्तवेष प्रच्छन्नः । – One hiding Himself under the guise of a mad.
- (247) जितकामः । – Victor of Cupid.
- (248) अजितप्रियः । – Dearer to *Ajita*, Lord Viṣṇu. (V 32)
- (249) कल्याणप्रकृतिः । – One having auspicious nature.
- (250) कल्पः । – One formed of the Science of Rituals i.e. (*Kalpa*).
- (251) सर्वलोकप्रजापतिः । – Lord of the people of all worlds.
- (252) तरस्वी । – Forceful.
- (253) तारकः । – Saviour.
- (254) धीमान् । – Intelligent.
- (255) प्रधानप्रभुः । – Lord of *pradhānam*.
- (256) अव्ययः । – Undecayable one. (V 33)
- (257) लोकपालः । – Protector of the worlds.
- (258) अन्तरात्मा । – Inner soul.
- (259) कल्पादिः । – Beginning of Aeon (i.e. Brahmā's day).¹⁵⁷
- (260) कमलेक्षणः । – Lotus-eyed one.
- (261) वेदशास्त्रार्थतत्त्वज्ञः । – Knower of the meanings and principles of the Vedas & Scriptures.
- (262) नियमः । – Observer of restraints.
- (263) नियमाश्रयः । – Repository of restraints. (V 34)
- (264) चन्द्रः । – Moon-god.

¹⁵⁷ This name suggests his connection with the Time concept (महाकालः).

- (265) सूर्यः । – Sun-god.
- (266) शनिः । – Saturn.
- (267) केतुः । – Mark of consciousness.
- (268) वराङ्गः । – Excellent-bodied one.
- (269) विद्रुमच्छविः । – One having the complexion of the coral.
- (270) भक्तिवश्यः । – Subservient to devotion.
- (271) परं ब्रह्म – Highest Brahman.
- (272) मृगबाणार्पणः । – One who discharged arrows on the deer-formed
Brahmā.¹⁵⁸ (V 35)
- (273) अनघः । – Sinless.
- (274) अद्रिः । – Mountain.
- (275) अद्यालयः । – Dweller on Mt. Himālayas.
- (276) कान्तः । – Loving one.
- (277) परमात्मा । – Highest Self.
- (278) जगद्गुरुः । – World preceptor.
- (279) सर्वकर्मालयः । – Abode of all rites.
- (280) तुष्टः । – Satisfied one.
- (281) माङ्गल्यो मङ्गलावृतः । – Auspicious one surrounded by auspiciousness.
(V 36)

¹⁵⁸ Cp *Śivamahimnaḥ Stotram* 22:

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा ।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥

- (282) महातपाः। – Great ascetic.
- (283) दीर्घतपाः। – One performing austerities of long duration.
- (284) स्थविष्ठः। – Grossest one.
- (285) स्थविरः। – Seniormost.
- (286) ध्रुवः। – Steady.
- (287) अहः। – Day.
- (288) संवत्सरः। – Year.
- (289) व्याप्तिः। – Pervasion.
- (290) प्रमाणम्। – Source of authority.
- (291) परमम्। – Supreme One.
- (292) तपः। – Penance. (V 37)
- (293) संवत्सरकरः। – Year-maker.
- (294) मन्त्रप्रत्ययः। – One realized through the incantation of the formulas.
- (295) सर्वतापनः। – All-scorcher.
- (296) अजः। – Unborn.
- (297) सर्वेश्वरः। – Lord of all.
- (298) सिद्धः। – Exalted one.
- (299) महातेजाः। – Greatly lustrous.
- (300) महाबलः। – Having great strength one. (V 38)
- (301) योगियोग्यः। – Worthy of concentration for yogis.¹⁵⁹

¹⁵⁹ योगि+योग्यः in which योग्यः means योगार्थम् ध्यानार्थम् योग्यः।

- (302) महारेताः । – One having great virility.
- (303) सिद्धिः । – Source of achievements.
- (304) सर्वादिः । – Beginning of all or the foremost.
- (305) अग्रहः । – Non-graspable.
- (306) वसुः । – Abode for Creatures.
- (307) वसुमनाः । – One with praiseworthy mind.
- (308) सत्यः । – Truthful.
- (309) सर्वपापहरो हरः । – Destroyer removing all sins. (V 39)
- (310) सुकीर्तिः । – One having good fame.
- (311) शोभनः । – Of good-looking one.
- (312) स्रग्वी । – One wearing garlands.
- (313) अवाङ्मनसगोचरः । – One beyond the access of speech and mind.
- (314) अमृतः शाश्वतः । – Immortally permanent.
- (315) शान्तः । – Calm one.
- (316) बाणहस्तः प्रतापवान् । – Valiant arrow-wielder. (V 40)
- (317) कमण्डलुधरः । – One holding the water-pot.
- (318) धन्वी । – Bow-wielder.
- (319) वेदाङ्गः । – Auxiliary Science of the Vedas.
- (320) वेदविन्मुनिः । – An ascetic Knowing the Vedas.
- (321) भ्राजिष्णुः । – Shining one.
- (322) भोजनम् । – Food.

- (323) भोक्ता। – Eater.
- (324) लोकनाथः। – Controller of the worlds.
- (325) दुराधरः। – Unconquerable one. (V 41)
- (326) अतीन्द्रियो महामायः। – One beyond the reach of sense organs and illusory power.
- (327) सर्वावासः। – Abode of all.
- (328) चतुष्पथः। – Lord of the four paths of (*Dharma, Artha, Kāma & Mokṣah*) or cross-road centre.
- (329) कालयोगी। – Winner of time through the Yogic practices.
- (330) महानादः। – Great sound (*Om*).
- (331) महोत्साहः। – Extremely zealous.
- (332) महाबलः। – One having great strength. (V 42)
- (333) महाबुद्धिः। – Greatly intelligent.
- (334) महावीर्यः। – One having great virility.
- (335) भूतचारी। – Companion of ghosts.
- (336) पुरन्दरः। – Indra, the destroyer of the cities.
- (337) निशाचरः। – Night-wanderer.
- (338) प्रेतचारी। – One moving with the ghosts.
- (339) महाशक्तिर्महाद्युतिः। – Extremely powerful effulgent. (V 43)
- (340) अनिर्देश्यवपुः। – One having body beyond any specification.
- (341) श्रीमान्। – Glorious one.

- (342) सर्वाचार्यमनोगतिः । – Source of knowledge for all the preceptors.
- (343) बहुश्रुतिः । – Source of the Vedas and the Scriptures.
- (344) महामायः । – One having great illusory power.
- (345) नियतात्मा । – Self-restrained.
- (346) ध्रुवः । – Steady.
- (347) अध्रुवः । – Unsteady. (V 44)
- (348) ओजस्तेजो द्युतिधरः । – One possessed of vigour, splendour and brilliance.
- (349) जनकः । – Father.
- (350) सर्वशासनः । – Chastiser of all.
- (351) नृत्यप्रियः । – One fond of dancing.
- (352) नित्यनृत्यः । – Ever-dancing one.
- (353) प्रकाशात्मा प्रकाशकः । – Illuminer of the luminous souls. (V 45)
- (354) स्पष्टाक्षरः । – Visible as the syllable *Omkāra*.¹⁶⁰
- (355) बुधः । – Wise.
- (356) मन्त्रः । – Vedic formula.
- (357) समानः । – Impartial.

¹⁶⁰ Lord Śiva in a seated posture of meditation and again with trident and kettle drum looks like the form of *Om*. This can be compared with the idea of Lord Gaṇeśa and the syllable of His in the GaṇeśaMahimnah Stotram:

गकारः कण्ठोर्ध्वं गजमुखसमो मर्त्यसदृशो णकारः कण्ठाधो जठरसदृशाकार इति च ।

अधोभागः कट्याश्चरण इति हीशोऽस्य च तनुर्विभातीत्यं नाम त्रिभुवनसमं भूर्भुव सुवः ॥०९॥

- (358) सारसंप्लवः । – Saviour (from the ocean of existence) with the essence of the Vedās.
- (359) युगादिकृद् युगावर्तः । – Maker and Revolver of the Eras.
- (360) गम्भीरः । – Serene.
- (361) वृषवाहनः । – Bull-vehicled one. (V 46)
- (362) इष्टः । – Desired one.
- (363) विशिष्टः । – Specified one.
- (364) शिष्टेष्टः । – One desired by the cultured.
- (365) शलभः । – Incarnation of the *Aṣṭāpada*.¹⁶¹
- (366) शरभः । – Incarnation of the grasshopper or fabulous lotus-type animal whose form Śiva assumed.¹⁶²
- (367) धनुः । – Bow (i.e. the Bow-wielder).¹⁶³
- (368) तीर्थरूपः । – One having the form of the holy place.
- (369) तीर्थनामा । – One having the holy name.
- (370) तीर्थदृश्यः । – Visible by the holy places.
- (371) स्तुतः । – Eulogized.
- (372) अर्थदः । – Bestower of desired objects. (V 47)
- (373) अपानिधिः । – Storehouse of waters (i.e. Gangādhara).

¹⁶¹ The name is One of the hundred incarnation well known *Aṣṭāpada* as which is a fabulous lotus-type animal whose form Śiva assumed.

¹⁶² Vide 45th incarnation in App 11.

¹⁶³ Cp *Śivamahimnaḥ Stotra* 22:

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्धूतां रिरमयिषुमृष्यस्य वपुषा ।

धनुष्पाणेयातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥

- (374) अधिष्ठानमन् । – Basic support.
- (375) विजयः । - Victory.
- (376) जयकालवित् । – Knower of the time of victory.
- (377) प्रतिष्ठितः । – Established one.
- (378) प्रमाणज्ञः । – Knower of the means of valid knowledge.
- (379) हिरण्यकवचः । – One having a golden armour (as it represents the burning fire).
- (380) हरिः । – Lord Viṣṇu. (V 48)
- (381) विमोचनः । – Saviour.
- (382) सुरगणः । – Totality of gods.
- (383) विद्येशः । – Lord of lores.
- (384) बिन्दुसंश्रयः । - Stationed in the dot of the syllable *Om*.
- (385) बालरूपः । - Boy-celibate.
- (386) बलोन्मत्तः । - Furious with strength.
- (387) विकर्ता । – Maker of the divergent creation.
- (388) गहनः । - Inexplicable.
- (389) गुहः । - Kārtikeya. (V 49)
- (390) करणम् । – Instrument.
- (391) कारणम् । – Cause.
- (392) कर्ता । – Doer.
- (393) सर्वबन्धविमोचनः । - Releaser from all types of bondages.

- (394) व्यवसायः । - One Having firm resolve.
- (395) व्यवस्थानः । - Executor (of Universal Laws).
- (396) स्थानदः । - Bestower of proper position.
- (397) जगदादिजः । - Originator of the foremost of the world. (V 50)
- (398) गुरुदः । - Destroyer of the weighty.
- (399) ललितः । - Graceful.
- (400) अभेदः । - Non-differentiated one.
- (401) भावात्मात्मनि संस्थितः । - Stationed in the Self in the inner-soul.
- (402) वीरेश्वरः । - Lord of the heroes.
- (403) वीरभद्रः । - Vīrabhdra (the destroyer of Dakṣha's sacrifice).
- (404) वीरासनविधिः । - One seated in the *Vīra*-posture.
- (405) गुरुः । - Holy Master. (V 51)
- (406) वीरचूडामणिः । - Crest-jewel among the heroes.
- (407) वेत्ता । - Knower.
- (408) चिदानन्दः । - Bliss.¹⁶⁴
- (409) नदीधरः । - One bearing river Gangā.
- (410) आज्ञाधारः । - One stationed in the Ajñācakra (between the two eye-brows).
- (411) त्रिशूली । - Trident-wielder.
- (412) शिपिविष्टः । - Pervaded by rays (rays of the sun for lord Viṣṇu & the rays of the fire for lord Śiva).

¹⁶⁴ Cp Ādī Śacarācārya's आत्मष्टकम्: शिवोऽहं शिवोऽहम् ॥

- (413) शिवालयः। - Abode of auspiciousness. (V 52)
- (414) वालखिल्यः। - Sage Vā lakhilya.¹⁶⁵
- (415) महावीरः। - Great hero.
- (416) तिग्मांशुः। - Sun-god with scorching rays.
- (417) बधिरः। - Deaf.¹⁶⁶
- (418) खगः। - Bird (Residing on tree of Life).
- (419) अभिरामः। - Pleasing one.
- (420) सुशरणः। - Worthy of refuge.
- (421) सुब्रह्मण्यः। - Perfectly conducive to the attainment of Brahman (i.e. Austerity, Vedas, Brahmins or Knowledge).¹⁶⁷
- (422) सुधापतिः। - Moon-god, the lord of Nectar. (V 53)
- (423) मघवान् कौशिकः। - Identical with Indra and kauśika i.e. Viśvāmitra.
- (424) गोमान्। - One possessing cows.
- (425) विरामः। - Final stoppage.
- (426) सर्वसाधनः। - One procuring all benefits.
- (427) ललाटाक्षः। - Having an eye in the forehead.
- (428) विश्वदेहः। - Cosmic embodiment.

¹⁶⁵ M. William writes “name of a class of Risis of the size of a thumb. They are 60,000 and were produced from Brahmā’s body (at the time of pārvati’s marriage with Lord Śiva). (Vide Kālikāpurāṇa, Ch.09/50-53).

¹⁶⁶ Some names like बधिरः cannot be fully understood in any connection with Lord Śiva.

¹⁶⁷ Dr. Gautam Patel explains the word ब्रह्म as तपो वेदाश्च विप्राश्च ज्ञानं च ब्रह्मसंज्ञितम्। under ब्रह्मण्यः (VSN-661)

- (429) सारः । - Essence.
- (430) संसारचक्रभृत् । - Holder of the wheel of worldly existence. (V 54)
- (431) अमोघदण्डः । - One declaring unfailing punishment.
- (432) मध्यस्थः । - Middling one.
- (433) हिरण्यः । - Golden-lustruous one.
- (434) ब्रह्मवर्चसः । - One having the Vedic lustre.
- (435) परमार्थः । - Highest goal.
- (436) परोमायी । - Great wielder of the illusory power.
- (437) शम्बरः । - Hunter-formed one.¹⁶⁸
- (438) व्याघ्रलोचनः । - Tiger-eyed one.¹⁶⁹ (V 55)
- (439) रुचिः । - Effulgent one.
- (440) विरञ्चिः । - Lord Brahmā.
- (441) स्वर्बन्धुः । - Brother of the heavenly beings.
- (442) वाचस्पतिः । - Bṛhspati, the lord of speech.
- (443) अहर्षतिः । - Lord of the day (i.e. the Sun-god).
- (444) रविः । - Sun-god.
- (445) विरोचनः । - All-illuminer.
- (446) स्कन्दः । - Skanda.

¹⁶⁸ Vide. FN above 56.

¹⁶⁹ This name is interesting, because Viṣṇu is told as रविलोचनः (Sun-eyed one), कमलेक्षणः (Lotus-eyed one), while Lord Śiva is the Tiger-eyed one.

- (447) शास्ता वैवस्वतो यमः । - Ruler god of Death Yama, the son of Vivasvān. (V 56)
- (448) युक्तिरुन्नतकीर्तिः । - One endowed with eight steps of yoga and lofty fame.
- (449) सानुरागः । - Loving one.
- (450) पुरंजयः । - Conqueror of the cities.
- (451) कैलासाधिपतिः । - Lord of Mt. Kailāsa.
- (452) कान्तः । - the Liking one.
- (453) सविता । - Sun-god, the Progenitor.
- (454) रविलोचनः । - Having the sun as the (right) eye. (V 57)
- (455) विद्वत्तमः । - Best of scholars.
- (456) वीतभयः । - Free from fear.
- (457) विश्वभर्ता । - All-nourisher.
- (458) अनिवारितः । - Unrestricted one.
- (459) नित्यः । - Eternal.
- (460) नियतकल्याणः । - One having invariable welfare.
- (461) पुण्यश्रवणकीर्तनः । - One having meritorious hearing and singing glory. (V 58)
- (462) दूरश्रवाः । - One who hears from a far.
- (463) विश्वसहः । - Forbearer of everything.
- (464) ध्येयः । - Worthy of being meditated upon.
- (465) दुःस्वप्ननाशनः । - Destroyer of ill-ominous dreams.

- (466) उत्तारणः । - Up lifter.
- (467) दुष्कृतिहा । - Destroyer of wicked deeds.
- (468) विज्ञेयः । - Worthy of being known.
- (469) दुस्सहः । - Unbearable one.
- (470) अभवः । - Birthless. (V 59)
- (471) अनादिः । - Beginningless.
- (472) भूर्भूवो लक्ष्मी । - Glorious one with the earth and the mid-regions.
- (473) किरीटी । - Crowned one.
- (474) त्रिदशाधिपः । - Lord of the gods.
- (475) विश्वगोप्ता । - Protector of the universe.
- (476) विश्वकर्ता । - Creator of the Universe.
- (477) सुवीरः । - Excellent hero.¹⁷⁰
- (478) रुचिराङ्गदः । - One adorned with a beautiful armlet. (V 60)
- (479) जननः । - Progenitor.
- (480) जनजन्मादिः । - Cause of birth of the people.
- (481) प्रीतिमान् । - Favourable one.
- (482) नीतिमान् । - One endowed with moral values.
- (483) धवः । - Lord of all.
- (484) वसिष्ठः । - Sage Vasiṣṭha.

¹⁷⁰ Shastri G.M. translates this name as one going or walking in various ways, probably from सु+वि+ईर् (ईरयति) to go (10 U).

- (485) कश्यपः । - Sage Kaśyapa.
- (486) भानुः । - Sun-god.
- (487) भीमः । - Terrible one.¹⁷¹
- (488) भीमपराक्रमः । - Terrifying valiant. (V 61)
- (489) प्रणवः । - Syllable *Om*.
- (490) सत्पथाचारः । - One following the righteous path.
- (491) महाकोशः । - Owner of great treasure.
- (492) महाधनः । - One having abundant wealth.
- (493) जन्माधिपः । - Overlord of births.
- (494) महादेवः । - Great god.
- (495) सकलागमपारगः । - Master of all the Vedas. (V 62)
- (496) तत्त्वं तत्त्ववित् । - Tenet of truth Himself and the knower of it.
- (497) एकात्मा । - Single souled one.
- (498) विभुः । - All-pervading.
- (499) विश्वविभूषणः । - Ornament of the universe.
- (500) ऋषिः । - Seer.
- (501) ब्राह्मणः । - Knower of the Brahman.
- (502) ऐश्वर्यजन्ममृत्युजरातिगः । - One beyond birth, death & old age
because of His lordship. (V 63)
- (503) पञ्चयज्ञसमुत्पत्तिः । - Origin of the five domestic sacrifices.¹⁷²

¹⁷¹ Cp Kālidāsa Kumāmarasambhavam 5/77.

¹⁷² Cp Manu 03/70.

- (504) विश्वेशः । - Lord of the universe.
- (505) विमलोदयः । - Source of pure rise.
- (506) अनाद्यन्तः । - One having without beginning or end.
- (507) आत्मयोनिः । - Self-originated one.
- (508) वत्सलः । - Affectionate.
- (509) भक्तलोकधृक् । - Supporter of the world of devotees. (V 64)
- (510) गायत्रीवल्लभः । - Lover of the Gāytrī metre.
- (511) प्रांशुः । - Tall.
- (512) विश्वावासः । - Abode of the universe.¹⁷³
- (513) प्रभाकरः । - Sun-god, the maker of bright light.
- (514) शिशुः । - Infant-like.
- (515) गिरित्तः । - Happy on the mountain.
- (516) सम्राट् । - Emperor.
- (517) सुषेणः सुरशत्रुहा । - One having a strong army and slayer of the enemies of gods. (V 65)
- (518) अमोघोऽरिष्टनेमिः । - Infallible axel of the wheel of good & wicked actions.
- (519) कुमुदः । - Gladdening the people of the earth.
- (520) विगतज्वरः । - Free from worldly fever.
- (521) स्वयंज्योतिः । - Self-luminous.

¹⁷³ Cp Ísopanisad 01.

- (522) तनुज्योतिः । - One having subtle light.
- (523) आत्मज्योतिः । - Self-effulgent.
- (524) अचञ्चलः । - Non-fickle i.e. steady. (V 66)
- (525) पिङ्गलः । - Tawny.
- (526) कपिलश्मश्रुः । - One having tawny moustache.
- (527) भालनेत्रः । - One with an eye in the forehead.
- (528) त्रयीतनुः । - Embodiment of the three Vedas.
- (529) ज्ञानस्कन्दो महानीतिः । - Having the knowledge of various branches of great moral.
- (530) विश्वोत्पत्तिः । - Origin of the Universe.
- (531) उपप्लवः । - Oppressor of the wicked. (V 67)
- (532) भर्गो विवस्वानादित्यः । - Disc of the Sun-god, Aditi's effulgent son.
- (533) योगपारः । - Established in yoga.
- (534) दिवस्पतिः । - Indra, the Lord of heaven.
- (535) कल्याणगुणनामा । - One having auspicious attributes and names.¹⁷⁴
- (536) पापहा । - Destroyer of sins.
- (537) पुण्यदर्शनः । - One having meritorious vision. (V 68)
- (538) उदारकीर्तिः । - One having liberal fame.
- (539) उद्योगी । - Diligent.

¹⁷⁴ This name can be compared with the idea presented in the *Śivamahimnāstotra* 24:

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचराश्चित्ताभस्मालेपः स्रगपि नृकरोटीपरिकरः ।
अमङ्गल्यं शीलं तव भवतु नामैवमखिलं तथापि स्मर्तृणां वरद परमं मङ्गलमसि ॥

- (540) सद्योगी । – Motivater of the righteous people.
- (541) सदसन्मयः । - Formed of existence and the non-existence.
- (542) नक्षत्रमाली । – One wearing the garland of stars of constellations.¹⁷⁵
- (543) नाकेशः । - Indra, the ruler of heaven.
- (544) स्वाधिष्ठानपदाश्रयः । - Supporter of the self based in the abode
(or centre). (V 69)
- (545) पवित्रः पापहारी । – Holy one removing sins.
- (546) मणिपूरः । - The fire-god presiding on the navel–centre of
arteries.
- (547) नभोगतिः । - Traversing the firmament.¹⁷⁶
- (548) हृत्पुण्डरीकमासीनः । - Occupying the lotus–seat of the heart.¹⁷⁷
- (549) शक्रः । - Indra.
- (550) शान्तः । - Calm.
- (551) वृषाकपिः । - Protector of the Piety. (V 70)
- (552) उष्णः । - Hot one.
- (553) गृहपतिः । - Lord of the house.

¹⁷⁵ This name must have given an idea to Ādī Śancarācārya to compose a hymn of 28 verses called Śiva panchākshranakṣatramālikāstotram. Vide Śankar Stotra Saritā (hymn No.46, pp. 400-408).

¹⁷⁶ This name can be compared with well known ideology of the Puruṣasukta (RV 10/90/1)
स भूमिं विश्रुतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् ॥

¹⁷⁷ This name can be compared with Dhyānaśloka of Lord Śiva in the Śivakavacastotra of Skandapurāṇa.

- (554) कृष्णः । - Kṛṣṇa, the attracting one.
- (555) समर्थः । - Capable one.
- (556) अनर्थनाशनः । - Destroyer of evils.
- (557) अधर्मशत्रुः । - Enemy of unrighteous people.
- (558) अज्ञेयः । - Unknowable.
- (559) पुरुहूतः पुरुश्रुतः । - Invoked as well as listened at many places. (V 71)
- (560) ब्रह्मगर्भः । - Having the Vedas in His belly.
- (561) बृहद्गर्भः । - Enormous womb (of the Universe).
- (562) धर्मधेनुः । - A bull of righteousness i.e. Nandī.¹⁷⁸
- (563) धनागमः । - Source of wealth.
- (564) जगद्धितैषी । - Well-wisher of the world.
- (565) सुगतः । - One having good gait.
- (566) कुमारः । - Kārtikeya.
- (567) कुशलागमः । - the Source of well being.
- (568) हिरण्यवर्णः ज्योतिष्मान् । - One having golden-hue lustre.
- (569) नानाभूतरतः । - Delighted with various ghosts.
- (570) ध्वनिः । - Sound.¹⁷⁹
- (571) अरागः । - Passionless.

¹⁷⁸ Cp BG-Gita DvitiyaMahātmya 06.

¹⁷⁹ In this regard the verse quoted by Mallinātha under वागार्थाविव Raghuvanshama 01/01.

- (572) नयनाध्यक्षः । - Presiding deity of the eyes.
- (573) विश्वामित्रः । - Sage Viśvāmitra or the friend of all.
- (574) धनेश्वरः । - Kubera, Lord of wealth. (V 72)
- (575) ब्रह्मज्योतिः । - Brilliance of the Supreme Reality.
- (576) वसुधामा । - Lustrous like the Vasus.
- (577) महाज्योतिरनुत्तमः । - One having great & excellent light.
- (578) मातामहः । - One having perceivable effulgence.
- (579) मातरिश्वा नभस्वान् । - Wind-god moving in the mid-regions.
- (580) नागहारधृक् । - Serpent-garlanded one. (V 74)
- (581) पुलस्त्यः । - Sage Pulstya.
- (582) पुलहः । - Sage Pulaha¹⁸⁰.
- (583) अगस्त्यः । - Sage Agastya.
- (584) जातूकर्ण्यः । - Sage Jātūkrṇya.
- (585) पराशरः । - Sage Prāśara.
- (586) निरावरणःनिर्वारः । - Unprevented due to being free
from the covering of Illusory Power.
- (587) वैरञ्च्यः । - Kuber, the son of Brahmā.
- (588) विष्टरश्रवाः । - Identical with Viṣṇu, the Kuśa-eared. (V 75)
- (589) आत्मभूः । - Self-born.

¹⁸⁰ Cp Amarakosa (in the commentary of 1/7)

मरीचिरङ्गिरा अत्रिः पुलस्त्यः पुलहः क्रतुः ।

वसिष्ठश्चेति सप्तैते ज्ञेयाश्चित्र शिखण्डिनः ॥

- (590) अनिरुद्धः । - Uncontrolled.
- (591) अत्रिः । - Sage Atri.
- (592) ज्ञानमूर्तिः । - Embodiment of Knowledge.
- (593) महायशाः । - Greatly glorious.
- (594) लोकवीराग्रणी । - Leader of the heroes of the world.
- (595) वीरः । - Hero.
- (596) चण्डः । - Terrific.
- (597) सत्यपराक्रमः । - One having truthful exploits. (V 76)
- (598) व्यालाकल्पः । - Adorned with serpent-ornament.
- (599) महाकल्पः । - One having great conception.
- (600) कल्पवृक्षः । - Wish fulfilling tree.
- (601) कलाधरः । - One possessing arts.
- (602) अलङ्कारिष्णुः । - Desirous of self-adornment.¹⁸¹
- (603) अचलः । - Steady.
- (604) रोचिष्णुः । - Lustrous.
- (605) विक्रमोन्नतः । - Lofty in valour. (V 77)
- (606) आयुःशब्दपतिः । - Lord of the life and of the Vedic words.
- (607) वेगी प्लवनः । - Floating with speed.
- (608) शिखिसारथिः । - One having the Lord Brahmā as the charioteer.¹⁸²

¹⁸¹ The name desirous of self-adornment (अलङ्कारिष्णुः) does not seem befitting because देव्यपराधक्षमापन 07.

¹⁸² Vide. FN 23 above.

- (609) असंसृष्टः । - Non-associated one.
- (610) अतिथिः । - One entitled to hospitality.¹⁸³
- (611) शक्रप्रमाथी । – Suppressor of Indra.
- (612) पादपासनः । - One seated under the tree. (V 78)
- (613) वसुश्रवाः । - Renowned by wealth.
- (614) हव्यवाहः । - Fire-god, the oblation-carrier.
- (615) प्रतप्ता । – Engaged in austerity.
- (616) विश्वभोजनः । - Universe–dieted.
- (617) जप्यः । - Worthy of being worshipped through recitation.
- (618) जरादिशमनः । - Dispeller of the agony of the old age.
- (619) लोहितात्मा तनूनपात् । – Red Fire-god not allowing the bodies of devotees to fall (in hell). (V 79)
- (620) बृहदश्वः । - Owner of the chariot yoked with big horses.
- (621) नभोयोनिः । - Origin of the sky.
- (622) सुप्रतीकः । - One having beautiful face.
- (623) तमिस्रहा । – Dispeller of darkness.
- (624) निदाघस्तपनः । - Sun-god of the summer.
- (625) मेघः । - Cloud (sprinkling water for peace).
- (626) स्वक्षः । - One having good eyes.

¹⁸³ This meaning is taken from M. Williams dictionary of Sanskrit (P.14, col.01), because the meaning ‘A guest’ or ‘Śrī Rāma’s grandson’ is not meaningful in the context.

- (627) परपुरञ्जयः। - Conqueror of the cities of enemies. (V 80)
- (628) सुखानिलः। - Pleasing wind.
- (629) सुनिष्पन्नः। - Well-exalted.
- (630) सुरभिः शिशिरात्मकः। - Fragrant winter.
- (631) वसन्तो माधवः। - Spring.
- (632) ग्रीष्मः। - Summer.
- (633) नभस्यः। - Misty like *Bhādrapada* month.¹⁸⁴
- (634) बीजवाहनः। - Carrier of seeds. (V 81)
- (635) अङ्गिराः। - Sage Angirā.
- (636) गुरुरात्रेयः। - Preceptor of Dattātreya.
- (637) विमलः। - Pure.
- (638) विश्ववाहनः। - Motivator of the Universe.
- (639) पावनः। - Purifier.
- (640) सुमतिर्विद्वान्। - Intelligent & Scholar.
- (641) त्रैविद्यः। - Knower of the three lores.
- (642) नरवाहनः। - Kuber, the men-vehicled. (V 82)
- (643) मनोबुद्धिरहङ्कारः। - One having the form of mind, intellect & ego.
- (644) क्षेत्रज्ञः। - Knower of the Field or the body.
- (645) क्षेत्रपालकः। - Protector of the holy places.
- (646) जमदग्निः। - Sage Jamadagni.

¹⁸⁴ The meaning given by M. Williams (P. 527, col.03) is taken here.

- (647) बलनिधिः । - Storehouse strength.
- (648) विगालः । - One dropping the nectar of liberation.
- (649) विश्वगालवः । - Sage Viśvagālava. (V 83)
- (650) अघोरः । - Non-terrible.
- (651) अनुत्तरः । - Unsurpassed.
- (652) यज्ञः । - Sacrifice.
- (653) श्रेयः । - Beneficial one.
- (654) निःश्रेयसां पथः । - the Pathway of liberation.
- (655) शैलः । - Mountain like erect.
- (656) गगन्कुन्दाभः । - Resembling the *Gaganakunda* flower.
- (657) दानवारिः । - Enemy of demons.
- (658) अरिन्दमः । - Suppressor of enemies. (V 84)
- (659) रजनीजनकः । - Progenitor of night.
- (660) चारुविशल्यः । - Handsome & free from the pangs of pain.
- (661) लोककल्पधृक् । - One possessing the idea of the worlds.
- (662) चतुर्वेदः । - Embodiment of the four Vedas.
- (663) चतुर्भावः । - Source of the four aims of life *Dharma* (Piety), *Arth* (wealth), *Kāma* (desire)& *Mokṣa* (Liberation).
- (664) चतुरश्रतुरप्रियः । - Skilful as well as fond of skilful ones. (V 85)
- (665) आम्नायः । - Vedic Sciences.
- (666) समाम्नायः । - Veda.

- (667) तीर्थदेवशिवालयः। - Abode of the holy places, the gods and auspiciousness.
- (668) बहुरूपः। - Multi-formed
- (669) महारूपः। - Huge-formed
- (670) सर्वरूपः। - All-formed.
- (671) चराचरः। - Embodiment of the movable & immovable beings.
(V86)
- (672) न्यायनिर्मायको न्यायी। - Judge & giver of justice.
- (673) न्यायगम्यः। - Comprehensible through Nyāya (scriptural logic).
- (674) निरन्तरः। - Unhindered.
- (675) सहस्रमूर्धा। - Thousand-headed.¹⁸⁵
- (676) देवेन्द्रः। - Indra, the best among the gods.
- (677) सर्वशस्त्रप्रभञ्जनः। - Breaker of all types of weapons. (V 87)
- (678) मुण्डी। - Clean shaven headed one.
- (679) विरूपः। - Hideous-formed one.¹⁸⁶
- (680) विकृतः। - Strange-dressed one.¹⁸⁷
- (681) दण्डी। - Staff-holder.
- (682) दान्तः। - Self-restrained one.
- (683) गणोत्तमः। - Excellent with good qualities.
- (684) पिङ्गलाक्षः। - Tawny-eyed one.

¹⁸⁵ Cp RV 10/90/1.

¹⁸⁶ Cp Kumārasambhavam 5/72.

¹⁸⁷ Vide FN 106 above.

- (685) जनाध्यक्षः । - Supervisor of the people.
- (686) नीलग्रीवः । - Blue-necked one.
- (687) निरामयः । - Devoid of ailments. (V 88)
- (688) सहस्रबाहुः । - Thousand-armed one.¹⁸⁸
- (689) सर्वेशः । - Ruler of all.
- (690) शरण्यः । - Worthy of taking shelter or refuge.
- (691) सर्वलोकधृक् । - Supporter of all the worlds.
- (692) पद्मासनः । - Seated in a lotus-posture.¹⁸⁹
- (693) परम् ज्योतिः । - Supreme Light.
- (694) परंपारः । - Final shore (Of the Ocean of Existence).
- (695) परं फलम् । - Supreme Reward. (V 89)
- (696) पद्मगर्भः । - Lotus-wombed one i.e. Brahmā.
- (697) महागर्भः । - Hirṇyagarbha, the golden egg.
- (698) विश्वगर्भः । - One having the universe in the womb.
- (699) विचक्षणः । - Skillful.
- (700) चराचरः । - Knower of the movable & the immovable.
- (701) वरदः । - Boon-giver.
- (702) वरेशः । - Lord of boons.
- (703) महाबलः । - One having great strength. (V 90)
- (704) देवासुरगुरुर्देवः । - Divine preceptor of the gods & demons.

¹⁸⁸ Vide FN 105 above.

¹⁸⁹ Cp Kumārasambhavam 3/45.

- (705) देवासुरमहाश्रयः। - Highest resort of gods & demons.
- (706) देवादिदेवः। - Foremost of all gods.
- (707) देवाग्निः। - Light of the Fire.
- (708) देवाग्निसुखदप्रभुः। - Efficient giver of happiness to gods & the Fire-god. (V 91)
- (709) देवासुरेश्वरः। - Controller of the gods & demons.
- (710) दिव्यः। - Divine.
- (711) देवासुरमहेश्वरः। - Great ruler of the gods & demons.
- (712) देवदेवमयः। - Brahmā, the god of gods.
- (713) अचिन्त्यः। - Unthinkable.
- (714) देवदेवात्मसंभवः। - Creator of Lord Viṣṇu, the soul of the god of gods. V 92)
- (715) सद्योनिः। - Ever-existent cause.
- (716) असुरव्याघ्रः। - Tiger-like fierce for the demons.
- (717) देवसिंहः। - Lion among the gods.
- (718) दिवाकरः। - Sun-god, the Day maker.
- (719) विबुधाग्रवरश्रेष्ठः। - Most excellent among the heads of the gods or the learned.
- (720) सर्वदेवोत्तमोत्तमः। - Most excellent of all gods. (V 93)
- (721) शिवज्ञानरतः। - One indulged in the knowledge of Self.
- (722) श्रीमान्। - Glorious one.
- (723) शिखिश्रीपर्वतप्रियः। - Fond of the mountain Śrīśail of Kārttikeya.

- (724) वज्रहस्तः । - Indra, wilder of the thunder-bolt in the hand.
- (725) सिद्धिखड्गी । - Wielder of the sword of Perfection.
- (726) नरसिंहनिपातनः । - One who fell down (i.e. controlled) Narasimha.¹⁹⁰
(V 94)
- (727) ब्रह्मचारी । - One leading the of the path of celibacy.
- (728) लोकचारी । - One moving in the worlds.
- (729) धर्मचारी । - One trading the path of righteousness.
- (730) धनाधिपः । - kubera, the lord of wealth.
- (731) नन्दी । - Nandī, the bull.
- (732) नन्दीश्वरः । - the Controller of bull Nandī.
- (733) अनन्तः । - Infinite.
- (734) नग्नव्रतधरः । - One adopting the vow of the naked.
- (735) शुचिः । - Pure. (V 95)
- (736) लिङ्गाध्यक्षः । - Presiding lord of the Phallus.
- (737) सुराध्यक्षः । - Presiding deity of the gods.
- (738) योगाध्यक्षः । - Presiding deity of the path of Yoga.
- (739) युगावहः । - Proposer of the Eras.
- (740) स्वधर्मा । - One observing His own righteous conduct.
- (741) स्वर्गतः । - One residing in heaven.

¹⁹⁰ The god Viṣṇu after taking the Man-Lion incarnation, killed demon Hiranyakaśipu and was fallen down (i.e. injured) by Lord Śiva Vide. Śp. Śatarudriyasamhitā.ch-12

- (742) स्वर्गस्वरः । - One having heavenly Accent.
- (743) स्वरमयस्वनः । - One having voice like musical notes. (V 96)
- (744) बाणाध्यक्षः । - Supervisor of Archery.
- (745) बीजकर्ता । - Creator of seeds of the universe.¹⁹¹
- (746) धर्मकृद्धर्मसम्भवः । - One born of Piety of performers of rites.
- (747) दम्भः । - Deceitful (to test).
- (748) अदम्भः । - Non-deceitful.
- (749) अर्थविच्छम्भुः । - One causing happiness through the knowledge.
- (750) सर्वभूतमहेश्वरः । - the great Lord of the all living beings. (V 97)
- (751) श्मशाननिलयः । - One dwelling in the cremation ground.
- (752) त्र्यक्षः । - Three-eyed god.
- (753) सेतुः । - Bridge (to cross the ocean of existence).
- (754) अप्रतिमाकृतिः । - One having an unequalled form.
- (755) लोकोत्तरस्फुटालोकः । - Clearly visible to the exalted persons.
- (756) त्र्यम्बकः । - Three-eyed god.
- (757) नागभूषणः । - One embellished with serpents. (V 98)
- (758) अन्धकारिः । - Enemy of demon Andhaka.
- (759) मखद्वेषी । - Enemy of the sacrifice (of Prajāpati Dakṣa).¹⁹²

¹⁹¹ Cp BG-14/04.

¹⁹² Cp *Śivamahimnaḥ Stotram* 21

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।

क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥

(760) विष्णुकन्धरपातनः। - One making Lord Viṣṇu's head bowed down (with devotion).¹⁹³

(761) हीनदोषः। - Free from blemishes.

(762) अक्षयगुणः। - One having Undecayable good virtues.

(763) दक्षारिः। - Enemy of Dakṣa (Prajāpati).¹⁹⁴

(764) पूषदन्तभित्। - Tooth breaker of pūṣan (the Sun-god). (V 99)

(765) धूर्जटिः। - One having river Gangā in His matted hair.

(766) खण्डपरशुः। - One holding pick-axe to break all.

(767) सकलः। - Entire one.

(768) निष्कलः। - Digitless.

(769) अनघः। - Sinless.

(770) अकालः। - Free from time (or death).

(771) सकलाधारः। - All-supporter.

(772) पाण्डुराभः। - Pale-whitish.

(773) मृडः। - Gracious.

(774) नटः। - Dancer. (V 100)

(775) पूर्णः। - Complete.

(776) पूरयिता। - Filler.

(777) पुण्यः। - Meritorious.

¹⁹³ The story is narrated in the *Śivamahimnaḥ Stotram* 10

तवैश्वर्यं यत्नाद् यदुपरि विरञ्जिर्हरिरधः परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः।

ततो भक्तिश्रद्धाभरगुरुगृण्द्वां गिरिश यत् स्वयं तस्ये ताभ्यां तव किमनुवृत्तिर्न फलति॥

¹⁹⁴ Vide. FN 115 above.

- (778) सुकुमारः । - Tender-hearted.
- (779) सुलोचनः । - One having good eyes.
- (780) सामगेयप्रियः । - Fond of the *Sāma*-singers.
- (781) अधूर्तः । - Non-rogue.
- (782) पुण्यकीर्तिः । - One having meritorious fame.
- (783) अनामयः । - Free from ailments. (V 101)
- (784) मनोजवः । - Mind like Speedy.
- (785) तीर्थकरः । - Maker of holy places.
- (786) जटिलः । - One having matted hair.
- (787) जीवितेश्वरः । - Controller of life.
- (788) जीवितान्तकरो नित्यः । - Eternal destroyer of the life of (mortals).
- (789) वसुरेताः । - the Gold-semened one.
- (790) वसुप्रियः । - Dearer to (eight) *Vasus*. (V 102)
- (791) सद्गतिः । - Goal of the good.
- (792) सत्कृतिः । - Praise worthy performer (of actions).
- (793) सिद्धिः । - Source of achievement.
- (794) सज्जातिः । - One having good origin.
- (795) कालकण्टकः । - Thorny to the time.
- (796) कलाधरः । - the Moon-god with all digits.
- (797) महाकालः । - Great Time.

(798) भूतसत्यपरायणः । - Devoted to the deceased and the existing beings.
(V 103)

(799) लोकलावण्यकर्ता । - Creator of the beauty of the worlds.

(800) लोकोत्तरसुखालयः । - Abode of the most excellent happiness.

(801) चन्द्रसंजीवनः । - Enlivener of the Moon-god (after the soma sacrifice).

(802) शास्ता । - Ruler.

(803) लोकगूढः । - Hidden in the worlds or people.

(804) महाधिपः । - Great Lord. (V 104)

(805) लोकबन्धुः । - Kinsman of the people.

(806) लोकनाथः । - Controller of the worlds.

(807) कृतज्ञः । - Grateful.

(808) कृत्तिभूषणः । - Adorned with the elephant's hide.

(809) अनपायी । - One without destruction.

(810) अक्षरः । - Imperishable.

(811) कान्तः । - the Loving one.

(812) सर्वशास्त्रभृतां वरः । - the most excellent one among all the learned.

(813) तेजामयो द्युतिधरः । - Full of brilliance and resplendent.

(814) लोकानामग्रणी । - Leader of the worlds.

(815) अणुः । - Atom.

(816) शुचिस्मितः । - One having pure smile

(817) प्रसन्नात्मा । - Self-delighted.

- (818) दुर्जयः । - Invincible.
- (819) दुरतिक्रमः । - Non-transgressable. (V 106)
- (820) ज्योतिर्मयः । - Luminous.
- (821) जगन्नाथः । - Controller of the World.
- (822) निराकारः । - Shapeless.
- (823) जलेश्वरः । - Varuṇa, the Lord of waters.
- (824) तुम्बवीणः । - One playing the lute of bottle gourd.
- (825) महाकोपः । - Highly furious.
- (826) विशोकः । - Free from sorrow.
- (827) शोकनाशनः । - Destroyer of grief . (V 107)
- (828) त्रिलोकपः । - Nourisher of the three worlds.
- (829) त्रिलोकेशः । - Lord of the three worlds.
- (830) सर्वशुद्धिः । - All-pure.
- (831) अधोक्षजः । - Lord Viṣṇu with eyes turned downward.
- (832) अव्यक्तलक्षणो देवः । - God of unmanifested characteristics.
- (833) व्यक्ताव्यक्तः । - Manifest and Unmanifest as well.
- (834) विशांपतिः । - Lord of the people or beings. (V 108)
- (835) वरशीलः । - One having excellent character.
- (836) वरगुणः । - One having excellent virtues.
- (837) सारो मानधनः । - Essence of pride and wealth.
- (838) यमः । - Yama, the god of Death.

- (839) ब्रह्मा । – Creator Brahmā.
- (840) विष्णुः प्रजापालः । - Lord Viṣṇu, the protector of the people.
- (841) हंसः । - Yogi of that category.
- (842) हंसगतिः । - Goal of the yogis. (V 109)
- (843) वयः । - the Bird.¹⁹⁵
- (844) वेधा विधाता धाता । - Creator Brahmā, the all–nourisher and the ordainer of Vedic precepts.
- (845) स्रष्टा । – Creator.
- (846) हर्ता । – Destroyer.
- (847) चतुर्मुखः । - Four-faced Brahmā.
- (848) कैलासशिखरावासी । – Resident on the top of Mt.Kailāsa
- (849) सर्वावासी । – One residing in all.
- (850) सदागतिः । - Always moving. (V 110)
- (851) हिरण्यगर्भः । - Golden egg (i.e. *Virāj*).¹⁹⁶
- (852) द्रुहिणः । - Creator Brahmā.
- (853) भूतपालः । - Protector of beings.
- (854) भूपतिः । - Lord of the earth.
- (855) सद्योगी । – Motivator of the righteous people.
- (856) योगविद्योगी । – A Yogī knower of the Yoga.
- (857) वरदः । - Boon-giver.

¹⁹⁵ Cp RV 10/114/04 and Muṇḍakopaniṣad 03/01/01.

¹⁹⁶ Cp RV 10/121/01.

- (858) ब्राह्मणप्रियः । - Fond of Brahmins. (V 111)
- (859) देवप्रियः । - Favorite of gods.
- (860) देवनाथः । - Controller of the gods.
- (861) देवज्ञः । - Knower of the gods.
- (862) देवचिन्तकः । - One looking after the gods (or the care-taker).
- (863) विषमाक्षः । - One having uneven eyes.
- (864) विशालाक्षः । - One having large eyes.
- (865) वृषदो वृषवर्धनः । - Granter and enhancer of virtues of Piety. (V 112)
- (866) निर्ममः । - Free from mine-ness.
- (867) निरहङ्कारः । - Free from Ego.
- (868) निर्मोहः । - Free from delusion.
- (869) निरुपद्रवः । - Harmless.
- (870) दर्पहा दर्पदः । - Destroyer and remover of arrogance.
- (871) दृप्तः । - Haughty.
- (872) सर्वर्तुपरिवर्तकः । - Cause of changes in seasons. (V 113)
- (873) सहस्रजित् । - Winner of thousands.
- (874) सहस्रार्चिः । - the Thousand-rayed one.
- (875) स्निग्धप्रकृतिदक्षिणः । - Straight forward by His affectionate nature.
- (876) भूतभव्यभवन्नाथः । - Controller of the past, future and present.
- (877) प्रभवः । - Source of origin.
- (878) भूतिनाशनः । - Destroyer of prosperity (of the enemies). (V 114)

- (879) अर्थः । - All-desirable.
- (880) अनर्थः । - No higher good of fortune.
- (881) महाकोशः । - Owner of great treasure.
- (882) परकार्यैकपण्डितः । - Sole-scholar in activities of helping others.
- (883) निष्कण्टकः । - Free from thorns (like passion, anger ,etc.)
- (884) कृतानन्दः । - One delighting all.
- (885) निर्याजो व्याजमर्दनः । - Free from false pretext and suppressor of false pretext. (V 115)
- (886) सत्त्ववान् । - Full of inner strength.
- (887) सात्त्विकः । - One having the quality of Good.
- (888) सत्यकीर्तिः । - One having true fame.
- (889) स्नेहकृतागमः । - Affectionate maker of all scriptures.
- (890) अकम्पितः । - Non-trembling one.
- (891) गुणग्राही । - One grasping virtues.
- (892) नैकात्मा नैककर्मकृत् । - Non-single soul performing many activities.
(V 116)
- (893) सुप्रीतः । - Well-pleased one.
- (894) सुमुखः । - Charming-faced one.
- (895) सूक्ष्मः । - Subtle.
- (896) सुकरः । - Easily accessible.
- (897) दक्षिणानिलः । - Southern Wind.
- (898) नन्दिस्कन्दधरः । - Mounted on the back of *Nandī*-bull.

- (899) धुर्यः । - Leader.
- (900) प्रकटः । - Manifested one.
- (901) प्रीतिवर्धनः । - Enhancer of pleasure. (V 117)
- (902) अपराजितः । - Undefeated one.
- (903) सर्वसत्त्वः । - Constituted of all beings.
- (904) गोविन्दः । - Lord Viṣṇu.
- (905) सत्त्ववाहनः । - Cause of the flow of Sattva quality.
- (906) अधृतः । - Unsupported one.
- (907) स्वधृतः । - Self-supported one.
- (908) सिद्धः । - Exalted one.
- (909) पूतमूर्तिः । - Pure-formed one.
- (910) यशोधनः । - Wealthy in fame. (V 118)
- (911) वाराहशृङ्गधृक्शृङ्गी – Holding the horn of boar.
- (912) बलवान् । – Strong.
- (913) एकनायकः । - Sole leader.
- (914) श्रुतिप्रकाशः । - Illuminator of the Vedas.
- (915) श्रुतिमान् । – Possessing the knowledge of the Vedas.
- (916) एकबन्धुः । - Sole kinsman.
- (917) अनेककृत् – On becoming many. (V 120)

- (918) श्रीवत्सलशिवारंभः । - Maker of auspiciousness for Lord Viṣṇu
(the lover of goddess Lakṣmī).¹⁹⁷
- (919) शान्तभद्रः । - Calm & Auspicious.
- (920) समो यशः । - Equanimous and glorious.
- (921) भूशयः । - Lying on the ground.
- (922) भूषणः । - Ornamented one.
- (923) भूतिः । - Prosperity.
- (924) भूतकृत् । - Creator of beings.
- (925) भूतवाहनः । - Progenitor of the five elements or beings.
- (926) अकम्पः । - Non-trembling one.
- (927) भक्तिकायः । - Embodiment of devotion.
- (928) कालहा । - Destroyer of Time.
- (929) नीललोहितः । - Dark blue and red.
- (930) सत्यव्रतः । - Having truth as His vow.
- (931) महात्यागी । - Great renouncer.
- (932) नित्यशान्तिपरायणः । - Abode of eternal peace. (V 121)
- (933) परार्थवृत्तिवरदः । - Actively engaged for others and granter of boons.
- (934) विरक्तः । - Non-attached one.
- (935) विशारदः । - Scholar.
- (936) शुभदः । - Bestower of auspiciousness.

¹⁹⁷ This indicates that Lord Viṣṇu composing the thousand names of Lord Śiva in the Śp & Lp.

- (937) शुभकर्ता। – Maker of auspiciousness.
- (938) शुभनामा शुभः स्वयम्। - One having auspicious names and auspicious Himself. (V 122)
- (939) अनर्थितः। - Non-requesting one.
- (940) अगुणः। - Free from qualities.
- (941) साक्षी ह्यकर्ता। – Non-doer, as He is the witness of all.
- (942) कनकप्रभः। - Gold-lustered.
- (943) स्वभावभद्रः। - Good by nature.
- (944) मध्यस्थः। - Neutral i.e. even-minded.
- (945) शीघ्रगः। - Rushing quickly (for the protection of devotees).
- (946) शीघ्रनाशनः। - Quick Destroyer (of sorrow). (V 123)
- (947) शिखण्डी कवची शूली। – One having tuft, an armour and trident.
- (948) जटी मुण्डी कुण्डली। – One having matted hair, shaven head and earrings.
- (949) अमृत्युः। - Deathless.
- (950) सर्वदृक्सिंहः। - Seeing all as lion.
- (951) तेजोराशिर्महामणिः। - Effulgent like a large gem. (V 124)
- (952) असंख्येयोऽप्रमेयात्मा। – Indescribable and immeasurable Himself.
- (953) वीर्यवान्। – Valiant.
- (954) वीर्यकोविदः। - Knower of virility.
- (955) वेद्यः। - Knowable.
- (956) वियोगात्मा। – One having disunited soul.

(957) सप्तावरमुनीश्वरः । - Lord of the seven senior & other junior sages.
(V 125)

(958) अनुत्तमो दुराघर्षः । - Most excellent and incapable of being attacked.

(959) मधुरप्रियदर्शनः । - One having sweet and pleasant outlook.

(960) सुरेशः । - Lord of gods.

(961) शरणम् – Shelter.

(962) सर्वः । - Whole.

(963) शब्दब्रह्म । - Formed of the words of the scripture.

(964) सतां गतिः । - Goal of the good. (V 126)

(965) कालपक्षः । - Time-winged one.

(966) कालकारी । – Creator of death.

(967) कङ्कणीकृतवासुकिः । - One having Vāsuki as His wristlet.

(968) महेष्वासः । - Wielder of great the bow.

(969) महीभर्ता । – Lord of the earth.

(970) निष्कलङ्कः । - Stainless.

(971) विशृङ्खलः । - Free from fetters. (V 127)

(972) द्युमणिस्तरणिः । - Sun-god, the jewel of the firmament.

(973) धन्यः । - Blessed one.

(974) सिद्धिदः । - Bestower of perfections.

(975) सिद्धिसाधनः । - Accomplisher of the perfections.

(976) विश्वतःसंवृतः - Enveloped from everywhere.

- (977) स्तुत्यः। - Praised worthy.
- (978) व्यूढोरस्कः। - One having the broad chest.
- (979) महाभुजः। - One having long arms. (V 128)
- (980) सर्वयोनिः। - Source of all.
- (981) निरातङ्कः। - Free from terrors.
- (982) नरनारायणप्रियः। - Favourite of sages Nara and Nārāyaṇ.
- (983) निर्लेपः। - Taintless.
- (984) निष्प्रपञ्चात्मा। – Free from the Illusory Expansion.
- (985) निर्व्यङ्गः। - Free from crippledness.
- (986) व्यङ्गनाशनः। – Destroyer of crippledness. (V 129)
- (987) स्तव्यः। - Laudable.
- (988) स्तवप्रियः। - Fond of eulogy.
- (989) स्तोता। – Ready to appreciate.
- (990) व्यासमूर्तिः। - Sage Veda Vyāsa.
- (991) निरङ्कुशः। - Free from the goad of Illusory Power.
- (992) निरवद्यमयोपायः। - One having blameless means.
- (993) विद्याराशिः। - Abode of (fourteen) lores.¹⁹⁸
- (994) रसप्रियः। - Favourable to the devotional sentiment. (V 130)
- (995) प्रशान्तबुद्धिः। - One having calm intelligence.
- (996) अक्षुण्णः। - Unbeaten.

¹⁹⁸ Cp The fourteen lores are enumerated in Yājñvalkya smṛiti 1/3.

- (997) संग्रही। – Captivating fully.
- (998) नित्यसुन्दरः। - Ever handsome.
- (999) वैयाघ्रधुर्यः। - Putting on the tiger-skin.
- (1000) धात्रीशः। - Lord of the earth.
- (1001) शाकल्यः। - Sage Śāklya (who arranged R̥gvedic words in order)
- (1002) शर्वरीपतिः। - the Moon-god, the lord of the night. (V 131)
- (1003) परमार्थगुरुः। - Spiritual preceptor.
- (1004) दृष्टिः। - Deity of sight or vision.
- (1005) शरीराश्रितवत्सलः। - Affectionate to the embodied souls.
- (1006) सोमः। - Accompanied by Umā or Pārvaṭī.¹⁹⁹
- (1007) रसज्ञो रसदः। - the Sentiment and the knower of the Sentiment.
- (1008) सर्वसत्त्वावलम्बनः। - the Supporter of all living beings. (132)

Textual Study: Grammatical Solutions:

The name पाञ्चजन्यः। (210) (One extending well being on the five castes of people) is a Secondary derivative (तद्धित) appended with the suffix य in the sense of doing, making or extending good, well being of welfare (साधुकारि) (Pā 03/02/134). The five people are mentioned by Sāyaṇācārya as निषादपञ्चमाश्चत्वारो वर्णाः under R̥V 03/59/08.

The name भूर्भूवो लक्ष्मी (472) (the Glorious one with the earth and the mid-regions) should be लक्ष्म अस्य अस्तीति लक्ष्मिन्-लक्ष्मी (M) One possessing a mark or sign or glory.

¹⁹⁹ Vide FN 18 above.

The name ऋषिः(500) (Seer) should be recollected with famous statement ऋषिर्दर्शनात् (a sage is a seer because he sees the Supreme Reality).

The name ब्राह्मणः (501) (A Brahmin by cast) must be taken in the sense of (the Knower of Brahman) (ब्रह्म जानाति सः)

The name कुमुदः (519) (a night-lotus) is normally explained grammatically as (मोदते इति मुद्)Gladdening the people of the earth (कुः पृथिवी तस्यां कौ).

The name मातामहः(578) (One having perceivable effulgence) the name मातामहः means मिमीते इति माता प्रमाता वा (the perceiver) and महः (effulgence).

The name अनर्थः (880)(No higher good of fortune) must be take in its grammatical sense न परः अर्थः यस्मात् (One having no other higher fortune).

Vedic Traces

Lord Śiva's acquaintance with the fourteen lores is expressed in the name विद्याराशिः (993)(Abode of (fourteen)lores) the fourteen lores are enumerated in Yājñvalkya smṛti 1/3:

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

Lord Śiva's direct connect with the Vedas and the Vedic Literature cannot be put aside and therefore the Names like वेदकरः (127) (Maker of the Vedas), ब्रह्मवेदनिधिः (217) (the Treasure–house of celibacy & the Veda), वेदाङ्गः (319) (Auxiliary Science of the Vedas), श्रुतिप्रकाशः (914) (Illuminator of the Vedas), श्रुतिमान् (915) (Possessing the knowledge of

the Vedas), वेधा विधाता धाता (844) (Creator Brahmā, the all–nourisher and the ordainer of Vedic precepts). have similar occurrences as under:

The names सहस्रमूर्धा (675) (Thousand–headed), सहस्रबाहुः (688) (Thousand–armed one), show direct expression of the famous hymn of the R̥gveda 10/90/1:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥

The names like महागर्भः (697) (the great egg *Hiranyagarbha*) & हिरण्यगर्भः (851) (Golden egg i.e. *Virāj*) get a clear connection of Lord Śiva with the R̥V 10/121/01:

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवी द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

The names like सोमपः (102) (Drinker of the Soma-juice), सोमः (119) (Soma Himself or one accompanied by Umā Pārvat), सोमरतः (120) (One fond of the Some-juice), चन्द्रसंजीवनः (801) (Enlivener of the Moon-god), सोमः (1006) (Accompanied by Umā or Pārvatī) has a direct connection with the Mythology of the Moon-god who was given new life after the soma sacrifice.

The name कल्पः (250) (One formed of the Science of Rituals) i.e. (*Kalpa*) expresses His relation with the Rituals i.e. *Kalpa*

The mythological evidence is abundant in the 09th Book of the R̥gveda.

The name वयः (843) (the Bird) gets support of the R̥V:

एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे ।
तं पाकेन मनसापश्यमन्तित स्तं माता रेळ्हि स उ रेळ्हि मातरम् ॥१०/११४/०४॥

This has also a similar idea with the Muṇḍakopaniṣad:

द्वा सुपर्णा सयुजा सखायासमानं वृक्षं परिषस्वजाते
तयोरन्यः पिप्पलं स्वाद्वत्त्य नश्नन्नन्यो अभिचाकशीति ॥०३/०१/०१॥

Upaniṣadic Traces

The name कविः (146) (the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Íopaniṣad 08 :

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यःसमाभ्यः॥

The name अवाङ्मनसगोचरः (313) (One beyond the access of speech and mind) has a fine correlation with यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सः।

The name बधिरः (417) (Deaf) seems difficult in understating its meaning in any connection with Lord Śiva. But the indication lies in the Śvetāśv tara Upaniṣad declaring, “He²⁰⁰ is without hands and feet,(and yet) moves and grasps. He knows whatever is to be known, and of Him there is no knower. They speak of Him as the first, the Puruṣa, and the great.” he sees without eyes and hears without ears.

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
श वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुर्ग्र्यं पुरुषं महान्तम् ॥०३/१९॥

The name विश्वावासः(512) (Abode of the universe) has a close connection with Íopaniṣad 01:

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जिथा मा गृधः कस्य स्विद्धनम्॥

²⁰⁰ Swami Gambhiranda’s translation (P138).

The name खगः (418) (the bird Residing on tree of Life). Can be well compared with the other (अन्यो अभिचाकशीति) bird referred to Muṇḍakopaniṣad 03/01:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्य नशनन्नन्यो अभिचाकशीति ॥

The name चतुर्वेदः (662) (Embodiment of the four Vedas) gets an idea from Brhadārāṇyakopaniṣad: अस्य महतो भूतस्य निःश्वसितं यदेतद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वणश्च ॥०२/०४/१०॥

The name देवाग्निः (707) (the Light of the Fire) has the reference with the idea of luminaries receiving Light from Him, described in, ‘Everything shines according as He does so; by His light all this shines diversely’,²⁰¹ of Muṇḍakopaniṣad:

न तत्रो सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥०२/०२/१०॥

The name सेतुः (753) (Bridge to cross the ocean of existence) again refers to the passage

The name अनेककृत् (917) (One becoming many) gets the similar idea in the discussion of the Creation Theory of the Chāndogyopaniṣad: एकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेयेति ॥०६/०२/०३॥

The name रसज्ञो रसदः (1007) (the Sentiment and the knower of the Sentiment) expresses Lord Śiva being the Supreme Reality experienced to be Existence, Consciousness and Bliss (सच्चिदानन्द). discussed in the Tatteriyopaniṣad: रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥०२/०७॥

²⁰¹ Swami Gambhiranda’s translation (P 64)

Philosophical Tenets

The name न्यायगम्यः(673) (Comprehensible through Nyāya (scriptural logic) indicates Lord Śiva's association with the philosophy of Logic(न्यायः).

The name महर्षिः कपिलाचार्यः(130) (Great sage Kapila) expresses Lord Śiva's identity with Sage Kapila and hence His acquaintance with the Sāmkhya Philosophy is quite natural.

The name पञ्चविंशतितत्त्वस्थः(212) (One stationed in twenty five principles or entities) indicates Lord Śiva's identity with the person, the silent Supervisor or Witness of the Primordial Matter (प्रकृतिः) constituted of (01) प्रधानम्, (02) महत्, (03) अहङ्कारः, (04-08) पञ्च तन्मात्राणि, (09-24) पञ्चमहाभूतानि, पञ्चज्ञानेन्द्रियाणि. पञ्चकर्मनेन्द्रियाणि मनश्च and (25) पुरुषः.

The name प्रधानप्रभुः। (255) (the Lord of *pradhānam*) which relates Lord Śiva as the Supreme Person (पुरुषः) of the Philosophy of Sāmkhyas the Pradhānam is their technical term used for the equilibrium (साम्यावस्था) of the three Qualities.

The name विकर्ता (387)(Maker of the divergent creation) seems again to represent Him as the Supreme Person under whose supervision the sub-creation (i.e. the divergent creation) takes place.

The name सात्त्विकः (887) (One having the quality of good) and सत्त्ववाहनः (905) (Cause of the flow of Sattva quality) show His connection with the One of the three Qualities *Sattva*, *Rajas* and *Tamas*.

The name साक्षी ह्यकर्ता (941) (Non-doer, as He is the witness of all) aims at the concept of the Person of the Sāmkhyas on the line of the statement, “the Person is indifferent (उदासीनस्तु पुरुषः),” Because the Person is a Non-doer yet a witness.

Lord Śiva is presented as the great god and equally as a great Yogi. This quality is clearly presented in some of His Names.

The name योगियोग्यः (301) (Worthy of concentration for yogis) can be explained as योगि+योग्यः in which योग्यः means योगार्थम् ध्यानार्थम् योग्यः। Similarly the names महायोगी (048) (the Great Yogi), अध्यात्मयोगनिलयः (183) (Abode of spiritual yoga), कालयोगी (329) (Winner of time through the Spiritual practices of the path of Yoga), योगपारः (533) (Established in yoga), योगाध्यक्षः (738) (Presiding deity of the yoga path) and योगविद्योगी (856) (A yogī knower of the yoga), योगाध्यक्षः (738) (the Presiding deity of the path of Yoga), express His acquaintance with the Yogic practices.

The names like नियमः (262) (Observer of restraints) and नियमाश्रयः (263) (the Repository of restraints) Show His involvement in 08 steps of the path of Yoga.

The name वीरासनविधिः (404) (One seated in the *Vīra*-posture) is described in the Haṭhayoga- pradīpikā (01/45).²⁰²

The name आज्ञाधारः (410) (One stationed in the Ājñācakra) indicates Lord Śiva's position for meditation between the two eye-brows). The Ājñācakra is one of the six Centers in the human body. This *Chakra* is constituted of the Mind.

The name स्वाधिष्ठानपदाश्रयः (544) (Supporter of the self based in the abode centre) points out another *Chakra* or Centre of the body referred frequently in the Haṭhayoga. This *Chakra* is situated in the backside of the Abdomen and it is constituted of the Fire-element.

The name मणिपूरः (546) (The fire-god presiding over the *Chakra* of that name) Which is situated at the backside of the unary limb and is constituted of the Water-element.

²⁰² एकं पादं तथैकस्मिन् विन्यसेदूरुणि स्थिरम्।

इतरास्मिंस्तथा चोरु वीरासनमितीरितम्।।

The name युक्तिरुन्नतकीर्तिः (448) (One endowed with eight steps of yoga and lofty fame) expresses clearly that Lord Śiva is a master of Yogis skilled in the eight steps of yoga like Restraints, Vows, Postures, etc. and therefore He is recipient of the lofty fame.

The names हंसः (841) (Yogi of that category) and हंसगतिः (842) (Goal of the yogis of the category of Hamsa) reveal His association with the Yogis of High excellence and cadre.

The names सिद्धिदः (974) (Bestower of perfections) and सिद्धिसाधनः (975) (Accomplisher of the perfections) where Perfections are the same as 08 Supernatural powers mentioned in the Yogasutra (03/45).

The name उत्तरः (111) (Saviour) finds an equivalent idea in the BG also declares that I am the savior of those from the ocean of (births and deaths) 12/07:

तेषांमहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्॥

The name सूत्रकारः (128) (the Author of the (Brahma Aphorisms) expresses Lord Śiva's identity with Veda Vyāsa the author of the aphorisms. It indicates the possibility of other Brahmasutras, because of the famous verse of the Vedānta tradition:

शङ्करं शङ्कराचार्यं केशवं बादरायणम्।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः॥

It also indicates Bādrāyan Vyāsa as well as Ādī Śankarācārya & again Śrī Bhagvad Gītā 13/4 which talks:

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदेष्वैव हेतुमद्भिर्विनिश्चितैः॥

The name धर्मधेनुः (562) (A bull of righteousness i.e. Nandī) is also compared with the BG-Gita DvitiyaMahatmya 06:

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीताऽमृतं महत् ॥

The name क्षेत्रज्ञः (644) (the knower of the Field i.e. the body) is comparable with the BG 13/01-02 AB:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

The name बीजकर्ता (745) (Creator of seeds of the universe) finds an equivalent idea in BG 14/04:

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदःपिता ॥

The name पञ्चयज्ञसमुत्पत्तिः (503) (Origin of the five domestic sacrifices) has the reference in the Manusmṛiti 03/70:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमोक दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

This name Śiśu (515) Infant like has a good similarity of ideology of Śiva with Dattāreya who is called बालोन्मत्तपिशाच- वेषधृक् (Assuming the forms of a boy etc).

The name हृत्पुण्डरीकमासीनः (548) (Occupying the lotus-seat of the heart) can be compared with Dhyānasloka of Lord Śiva of the Śivakavac Stotram of the Skandapurāṇa. Its name indicates the same meaning of Lord Śiva as the Highest Bliss (Parānanda):

हृत्पुण्डरीकान्तरसंनिविष्टं स्वतेजसा व्याप्तनभोवकाशम् ।
अतीन्द्रियं सूक्ष्ममनन्तमाद्यं ध्यायेत् परानन्दमयं महेशम् ॥

The name चिदानन्दः (408) (the Bliss) the name taken together here, can be related with the terminology that travelled from the Upaniṣad times to the times of Ādī Śācarācārya whose famous hymn आत्मष्टकम् consist of the refrain चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥

The name नक्षत्रमाली (542) (Having the garland of stars or constellations) seems to have given an idea to Ādī Śāncarācārya to compose hymn of 28 verses called Śivapanchākshra nakshramālikā Stotram which is published in the Śākar Stotra Saritā (hymn No.46, pp.400-408) with the Gujarati translation by Preeti A. Pandit.

The name अलङ्कारिष्णुः (602) (Desirous of self-adornment) Though does not seem befitting at the first sight, because देव्यपराधक्षमापनस्तोत्रम् 07, describes that Lord Śiva is care free regarding any embellishment²⁰³ but the name refers to the event of Lord Śiva's marriage with Pāravatī (Narrated in the ŚP).

The name शिपिविष्टः(412)(Pervaded by rays the rays of the fire for lord Śiva) Shastri G.M. translates this name as one entering into the sacrifice as Viṣṇu, while Shastri J.L. translates it as one entering & stationed in rays so here the meaning taken above from M. Williams (P.1072) must be taken, though Dr. Gautam V. Patel (P 64) taking support of Taittereriya Samhita (1/7/4) translates it as entered in the Animal of a sacrifice and adds another meaning that the light which shines through the Sun, the Moon and the Fire²⁰⁴ on the authority of BG (15/12).

The frequent occurrence of the names, like नीललोहितः (014), 929) (the Blue-red Red in His left part & Blue in His right), अष्टमूर्तिः (023) (Having eight cosmic bodies), विरूपाक्षः (036) (One with unusual number of i.e. three eyes),

²⁰³ चित्ताभस्मालेपो गरलमशनं दिक्पटधरोजटाधारी कण्ठे भुजगपतिहारी पशुपतिः ।

कपाली भूतेशो भजति जगदीशैकपदवींभवानि त्वत्पाणिग्रहणपरिपाटीफलमिदम्॥

²⁰⁴ यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाऽग्नौ तत् तेजोविद्धि मामकम्॥१५/१२॥

कृत्तिवासाः (053) (One wearing the hide of an elephant), विरूपः (679) (the Hideous-formed one) tends one to profess that Kālidāsa had Śivamahā Purāṇa as his source text.

प्रवर्ततां प्रकृतिहिताय पार्थिवः सरस्वती श्रुतिमहती महीयताम्।
ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मभूः॥ शा. ०७/३५॥

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्।
यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः॥ शा. ०१/०१॥

वपुर्विरूपाक्षमलक्ष्यजन्मता दिगम्बरत्वेन निवेदितं वसु।
वरेषु चद् बालमृगाक्षि मृग्यते तदस्ति कि व्यस्तमपि त्रिलोचने॥ कु.सं.०५/७२॥

एकैश्वर्यं स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद् यतीनाम्।
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
शन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः॥ माल. ०१/०१॥

The name भीमः (487) (the Terrible one) can also be compared which स भीमरूपः शिव इत्युदीर्यते। Kālidāsa's Kumāmarasambhavam 5/77.

The name पद्मासनः (692) (Seated in a lotus-posture) refers to the Lotus-posture of (the Yoga) also known by the name पर्यङ्कबन्ध and with this name it is employed in the Kumārasambhavam 3/45:

पर्यङ्कबन्धस्थिरपूर्वकायमृज्वायतं सन्नमितौभयांसम्।
उत्तानपाणिद्वयसन्निवेशात् प्रफुल्लराजीवमिवाङ्गमध्ये॥

The name ध्वनिः (570) (Sound) seems to have been taken as a support by Malināth under वागार्थाविव (Raghuvamśam 01/01):

शब्दजातमशेषं तु धत्ते शर्वस्य वल्लभा।
अर्थरूपं यदखिलं धत्ते मुग्धेन्दुशेखरः॥

Some Names are cited to show Shastri J. L. and Shastri G. M. differ in giving the meanings of the Names, because their readings differ. They are shown here below:

ब्रह्माण्डहृत् (050) the heart of the Golden Egg i.e. the Universe as
ब्रह्माण्डहृत् as the destroyer of the universe (at the Deluge),
अनिवृत्तात्मा (172) Whose soul never returns as अनिवृत्तात्मा
(Omnipresent—Owing to His form being everywhere),
क्षामः (224) Emaciated as क्षामः (destroyer of the beings at the World
destruction),
भृत्यमर्कटरूपधृक् (196) Assuming the form of the servantmonkey. as
भृत्यमर्कटरूपधृक् (Assuming form of Hanumān, the servant of Lord
Śrī Rāma),
वायुवाहनः (230) Making the wind blow as वायुवाहनः (having wind as
vehicle),
नियमः (262) Observer of restraints as अनियमः (One beyond any
restraint or control),
नियमाश्रयः (263) Repository of restraints as नियताश्रयः (One who
abode is fixed i.e. all-pervaded one),
तीर्थादृश्यः (370) Visible by the holy places as तीर्थादृश्यः (Not visible by
the holy places),
परंजयः(450) (the Conqueror of the cities) as परंजयः (conqueror of
enemies),
सुवीरः (477) (the Excellent hero) as सुवीरः (one going or walking in
various ways),
कृत्तिभूषणः(808) Adorned with the elephant's hide as
कीर्त्तिभूषणः(Having fame as an ornament),
भूर्भूवो लक्ष्मी (472) Glorious one with the earth and the mid- regions
as भूर्भूवो लक्ष्मीः Goddess of wealth by Shastri G.M.

Shastri J. L. also differ in readings and meanings of the names
such as,
प्रणवात्मकः (055) the Omkāra—formed one as प्रणतात्मकः। (Soul of the
devotees),

उन्नधः(056) One binding the sinners in this World as उन्नधः
 (Uplifted), दुर्लभः (179) Difficult to get as दुर्लभः (a Rare one),
 पाञ्चजन्यः (210) One extending well being on the five castes of
 people as पाञ्चजन्यः (Favourable to the classes of beings such as,
 Anu, yadu, Puru, Turvasu and Druyuhu),
 परावरः (214) the Great one second to none as परात्परः (greater than
 the greatest),
 ब्रह्मवेदनिधिः (217) Treasure–house of celibacy & the Vedas as
 वाङ्मयैकनिधिः (Treasure stored in all extant literature),
 क्षपणः (223) A monk as श्रमणः (Ascetic),
 विश्वकर्मविशारदः (241) Expert in the universal acts as विश्वकर्मा (Celestial
 architect of the universe) and विशारदः (Adept),
 अर्थदः (372) Bestower of desired objects as तीर्थदः Bestower of
 Tīrthas,
 नदीधरः (409) One bearing river Gangā as नदीश्वरः (Lord of rivers),
 बालरूपः (385) the Boy-celibate as वातरूपः (Of the form of wind),
 बलोन्मत्तः (386) Furious with strength as अमलोन्मायी (Free from
 impurity),
 हिरण्यः (433) (Golden–lustrous one) as हरिणः (Deer),
 अभवः (470) Birthless as धवः (Lord),
 धवः (483) the Lord of all as ध्रुवः (steady),
 बलनिधिः (647) the Storehouse strength as जलनिधिः (the Storehouse
 water),
 निरन्तरः (674) Unhindered as निरञ्जनः (Spotless),
 लोकगूढः (803) Hidden in the worlds or people as लोकग्राहः (Grasper of
 the worlds) and
 निरङ्कुशः (991) Free from the goad of Illusory Power as
 निराकुलः (Unagitated).

This difference in the readings and meanings of the Names indicate
 that there must have been other recessions of the ŚP which gave rise to
 such differences.

Chapter 05
Lord Śiva's Thousand Names as given in the
Liṅgapurāṇam
Pages 228 - 296

Chapter 05

Lord Śiva's Thousand Names as given in the Liṅgapurāṇam (01/98)

The Liṅgapurāṇam comprises of two Parts: First or Previous Part (पूर्वभागः) and the Second or Latter Part (उत्तरभागः). The First Part contains 108 chapters and the Second Part contains 55 chapters.

This chapter begins with the same mythology of Lord Viṣṇu losing His Discus (सुदर्शनचक्रम्) and regaining it after the oblation. fuel sticks etc. into the sacrificial fire, though the Śivamahāpurāṇam Koṭirudra-samhitā (04/35) narrates this worship with Lord Śiva's 1000 lotuses.

There is a clear indication that Lord Viṣṇu has composed Lord Śiva's Thousand Names in the LP (01/98), because LP contains the Name ताक्ष्यप्रियभक्तः (094) (One having the Eagle-vehicled Lord Viṣṇu as dear a devotee) and श्रीवल्लभशिवारम्भः (913) (Maker of auspiciousness for Lord Viṣṇu).

(001) भवः । - Creator.

(002) शिवः । - Auspicious.

(003) हरः । - the remover (of sins).

(004) रुद्रः । - Furious.

(005) पुरुषः । - Embodied one.

(006) पद्मलोचनः । - Lotus-eyed one. (Verse=V 27)

(007) अर्थितव्यः । - Worthy of soliciting (boons, etc.).

(008) सदाचारः । - One having noble conduct.

(009) सर्वशम्भुः । - Beneficence of all.

- (010) महेश्वरः । - Great ruler.
- (011) ईश्वरः । - Ruler.
- (012) स्थाणुः । - Stable.
- (013) ईशानः । - Highest ruler.
- (014) सहस्राक्षः । - Thousand eyed one.²⁰⁵
- (015) सहस्रपात् । - Thousand-footed.²⁰⁶ (V 28)
- (016) वरीयान् वरदः । - Excellent bestower of boons.
- (017) वन्द्यः । - Worthy of being saluted.
- (018) शङ्करः । - Bestower of auspiciousness.
- (019) परमेश्वरः । - Highest lord.
- (020) गङ्गाधरः । - One who bearing river Gaṅgā.
- (021) शूलधरः । - Trident-holder.
- (022) परार्थैकप्रयोजनः । - One whose sole purpose is to work for other's benefits. (V 29)
- (023) सर्वज्ञः । - Omniscient.
- (024) सर्वदेवादिः गिरिधन्वा । - Foremost of gods holding the Meru mountain as a bow.²⁰⁷
- (025) जटाधरः । - One having matted hair.
- (026) चन्द्रापीडः । - One having the moon as the crest-jewel.

²⁰⁵ Cp RV 10/90/1: सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥

²⁰⁶ Vide. FN 01 above.

²⁰⁷ Cp the *Śivamahimnaḥ Stotram* 18.

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति ।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥

- (027) चन्द्रमौलिः । - Moon-crowned one.
- (028) विद्वान् । - Scholar.
- (029) विश्वामरेश्वरः । - Lord of all the immortals. (V 30)
- (030) वेदान्तसासन्दोहः । - One who is the cumulative essence of the Vedanta.
- (031) कपाली । - Skull-holder.
- (032) नीललोहितः । - Dark blue-red (Red in His left part & blue in His right).
- (033) ध्यानाधारः । - Object of meditation.
- (034) अपरिच्छेद्यः । - Indivisible.
- (035) गौरीभर्ता । - Husband of Gaurī (the daughter of Mt.Himālayas).
- (036) गणेश्वरः । - Lord of the troops. (V 31)
- (037) अष्टमूर्तिः । - Having eight cosmic bodies.
- (038) विश्वमूर्तिः । - Universe-bodied one.
- (039) त्रिवर्गसर्गसाधनः । - Accomplisher of procuring the triad (of *Dharma*, *Artha* & *Kāma*).
- (040) ज्ञानगम्यः । - Realised only through perfect knowledge.
- (041) दृढप्रज्ञः । - One having steady intellect.
- (042) देवदेवस्त्रिलोचनः । - the Three-eyed god among the gods. (V 32)
- (043) वामदेवो महादेवः । - Great god (i.e. desired god) of sage Vāmadeva.
- (044) पाण्डुः । - Pale-white (in colour).

- (045) परिवृढः । – chief. ²⁰⁸
- (046) दृढः । - Firm.
- (047) विश्वरूपः । - One having the universal form.
- (048) विरूपाक्षः । - One with unusual number of (i.e. three) eyes.
- (049) वागीशः । - Lord of speech.
- (050) शुचिरन्तरः । - Pure within. (V 33)
- (051) सर्वप्रणयसंवादी । – One who converses lovingly with everyone.
- (052) वृषाङ्गो वृषवाहनः । - Bull–banneder rider of the bull.
- (053) ईशः । - Ruler.
- (054) पिनाकी । – *Pināka* bow–wilder.
- (055) खट्वाङ्गी । - *Khaṭvāṅga*-wilder.
- (056) चित्रवेषः । - One having variegated dress.
- (057) चिरन्तनः । - Eternal being. (V 34)
- (058) तमोहरः । - Remover of darkness of ignorance.
- (059) महायोगी गोप्ता । – Great Yogī, the protector (of devotees).
- (060) ब्रह्माङ्गहत् । – Remover of Brahmā’s limb i.e. the fifth head.
- (061) जटी । – One having matted hair.
- (062) कालकालः । - Death of the god of the Death.

²⁰⁸ Sometime Shastri J.L.(English) and Shastri G.M.(Gujarati) read names with a slight change and hence the meaning changes. Such places are mentioned in the Table form at the end of this chapter.

- (063) कृत्तिवासाः । - One wearing the hide of an elephant.
- (064) सुभगः । - Fortunate.
- (065) प्रणवात्मकः । - *Om kāra*—formed one. (V 35)
- (066) उन्मत्तवेषः । - One having the guise of a mad-man.
- (067) चक्षुष्यः । - Worthy to be perceived.
- (068) दुर्वासाः । - Sage Durvāsā.
- (069) स्मरशासनः । - Chastiser of Cupid.
- (070) दृढायुधः । - One having strong weapons.
- (071) स्कन्दगुरुः । - Father of Skanda.
- (072) परमेष्ठी । - Highest Brahman.
- (073) परायणः । - Ultimate goal. (V 36)
- (074) अनादिमध्यनिधनः । - One without begging, middle or end.
- (075) गिरिशः । - Lord of Speech.
- (076) गिरिबान्धवः । - Kinsman of the Mt. i.e. Himālaya.
- (077) कुबेरबन्धुः । - Kuber's kinsman.
- (078) श्रीकण्ठः । - Glorious—necked one.
- (079) लोकवर्णोत्तमोत्तमः । - Most excellent of all the castes in the world.
(V 37)
- (080) सामान्यदेवः । - God behaving equally with all.
- (081) कोदण्डी । - (*Pināka*) bow-wilder.
- (082) नीलकण्ठः । - Blue—necked one.

- (083) परश्वधी। – Holding the axe.
- (084) विशालाक्षः। - Large-eyed one.
- (085) मृगव्याधः। - Hunter of the deer formed Brahmā.²⁰⁹
- (086) सुरेशः। - Lord of gods.
- (087) सूर्यतापनः। - Scorcher of the Sun-god. (V 38)
- (088) धर्मकर्मक्षमः। - Competent for rites & rituals.
- (089) क्षेत्रम्। – Holy centre.
- (090) भगवान्। – Lord having 06 Supreme powers.²¹⁰
- (091) भग्नेत्रभित्। – One who pierced the eyes of *Bhaga* i.e. the Sun-god.
- (092) उग्रः। - Fierce.²¹¹
- (093) पशुपतिः। - Lord of the all-living beings/beasts.²¹²
- (094) ताक्ष्यप्रियभक्तः। - One having the Eagle-vehicled Lord Viṣṇu as dear a devotee.
- (095) प्रियंवदः। - One who speaks pleasing words. (V 39)
- (096) दान्तो दयाकरः। - Self-restrained merciful.

²⁰⁹ Cp *Śivamahimnaḥ Stotram*:22

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः॥

²¹⁰ Cp ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः।

ज्ञान वैराग्ययोश्चैव षण्णाम् भग इतीरणा॥

²¹¹ Cp *Śivamahimnaḥ Stotram* 28

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहांस्तथा भीमेशानाविति यदभिधानाष्टकमिदम्।
अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि प्रियायास्मै धाम्ने प्रविहितनमस्योऽस्मि भवते॥

²¹² Vide.FN 09 above.

(097) दक्षः। - Skillful.

(098) कपर्दी। – One having matted hair.

(099) कामशासनः। - Chastiser of Cupid.

(100) श्मशाननिलयः सूक्ष्मः। - Subtle one dwelling in the cremation ground as his abode.

(101) श्मशानस्थो महेश्वरः। - Great lord residing in the cremation ground.

(V 40)

(102) लोककर्ता। – Maker of the (fourteen) worlds.

(103) भूतपतिः। - Lord of the all being/ghosts.

(104) महाकर्ता। – Great Maker.

(105) महौषधिः। – Great medicine (For the diseases of the worldly existence).

(106) उत्तरः। - Saviour.

(107) गोपतिः। - Lord of speech.

(108) गोप्ता। – Protector.

(109) ज्ञानगम्यः पुरातनः। - Ancient one comprehensible through perfect knowledge.(V41)

(110) नीतिः। - Morality.

(111) सुनीतिः। - Dispenser of morality.

(112) शुद्धात्मा। – Pure-souled one.

(113) सोमःसोमरतः। - One accompanied by Umā Pārvati and interested in the Somejuice.

(114) सुखी। – Happy being.

- (115) सोमपः । - Drinker of the soma juice.
- (116) अमृतपः । - Protector of the immortal ones (i.e. gods).
- (117) सोमः । - Soma Himself.
- (118) महानीतिः । - Employing great policy.
- (119) महामतिः । - One having great intellect. (V 42)
- (120) अजातशत्रुः । - Born–enemyless.
- (121) आलोकः । - Lustre.
- (122) सम्भाव्यः । - Adorable.
- (123) हव्यवाहनः । - Fire–god, carrier of sacrificial offerings.
- (124) लोककारः - Creator of the worlds.
- (125) वेदकारः । - Originator of the Vedas.
- (126) सूत्रकारः । - Author of the (Brahma)aphorisms.
- (127) सनातनः । - Eternal. (V 43)
- (128) महर्षिः कपिलाचार्यः । - Great Sage Kapila.
- (129) विश्वदीप्तिस्त्रिलोचनः । - Three-eyed the illuminator of the universe.
- (130) पिनाकपाणिः । - One holding *Pināka*–bow in His hand.
- (131) भूदेवः । - Lord of the earth i.e.the Fire-god.
- (132) स्वस्तिदः । - Bestower of beneficence.
- (133) स्वस्तिकृत् । – Hail–maker. (V 44)
- (134) त्रिधामा । – Having the three syllables (of *prṇava*) or worlds as abode.

- (135) सौभागः । - Fortunate.
- (136) शर्वः । - Destroyer.
- (137) सर्वज्ञः सर्वगोचरः । - Omniscient perceivable by everyone.
- (138) ब्रह्मधृक् । -Holder of the Vedic hymns.
- (139) विश्वसृक् । - Creator of the Universe.
- (140) स्वर्गः । - Heaven.
- (141) कर्णिकारप्रियः । - Fond of the *Karṇikā* -flowers.
- (142) कविः । - Wise (as per the Vedic sense). (V 45)
- (143) शाखः । - All-pervading one.
- (144) विशाखः । - Righteous mendicant (Bhikṣu).²¹³
- (145) गोशाखः । - Compiler of the Vedic Auxiliary Sciences.
- (146) शिवः । - Auspicious.
- (147) नैकः । - Not one i.e. many.
- (148) क्रतुः । - Sacrifice.
- (149) समः । - Equal.
- (150) गङ्गाप्लवोदकः । - the Source of water flowing in Gangā.
- (151) भावः । - Pure emotion.
- (152) सकलस्थपतिस्थिरः । - Stable architect of the entire one. (V 46)
- (153) विजितात्मा । - Self-controlled one.

²¹³ None of the translators give the meaning. Hence the meaning given by M. Williams (P.952, col.03) is taken here.

- (154) विधेयात्मा । – Self–restrained one.
- (155) भूतवाहनसारथिः । - Whose charioteer is Brahmā, creator of the beings.²¹⁴
- (156) सगणः । - Accompanied by troops.
- (157) गणकार्यः । - the Work of Gaṇas.
- (158) सुकीर्तिः । - One having good fame.
- (159) छिन्नसंशयः । - One whose doubts are cleared. (V 47)
- (160) कामदेवः । - Cupid.
- (161) कामपालः । - Protector of Cupid.
- (162) भस्मोद्भूतविग्रहः । - Having smeared His body with ashes.
- (163) भस्मप्रियो भस्मशायी । - Fond of ashes and lying on ashes.
- (164) कामी कान्तः । - the Dear one enticing.
- (165) कृतागमः । - Veda–creator. (V 48)
- (166) समायुक्तः । - Endowed with good qualities.
- (167) निवृत्तात्मा । – One with His soul withdrawn from the world.
- (168) धर्मयुक्तः । - Endowed with piety.
- (169) सदाशिवः । - Ever–auspicious.
- (170) चतुर्मुखः । - Brahmā, the Four–faced one.
- (171) चतुर्बाहुः । - Lord Viṣṇu, the Four–armed one.
- (172) दुरावासः । - One whose abode is not easily reachable.

²¹⁴ Vide. FN 03 above.

- (173) दुरासदः। - Difficult of access. (V 49)
- (174) दुर्गमः। - Difficult to be approached.
- (175) दुर्लभः। - Difficult to get.
- (176) दुर्गः। - Difficult to be attained.
- (177) सर्वायुधविशारदः। - Expert in the use of all types of weapons.
- (178) अध्यात्मयोगनिलयः। - Abode of spiritual Yoga.
- (179) सुतन्तुः। - Wearing good fabric (of the form of Universe).
- (180) तन्तुवर्धनः। - Expanding the cloth (of the form of the universe).
(V 50)
- (181) शुभाङ्गः। - One having auspicious limbs.
- (182) लोकसारङ्गः। - Essence of the worlds.
- (183) जगदीशः। - Lord of the universe.
- (184) अमृताशनः। - Nectar-partaker.
- (185) भस्मशुद्धिकरः। - Causing purity through ashes.
- (186) मेरुः। - Mt. Meru.
- (187) ओजस्वी। - Vigorous.
- (188) शुद्धविग्रहः। - One having pure body. (V 51)
- (189) हिरण्यरेतास्तरणिः। - Sun-god, with golden virile.
- (190) मरीचिः। - Hot-rayed one.
- (191) महिमालयः। - Abode of greatness.
- (192) महाहृदः। - Deep like-lake.

- (193) महागर्भः । - Great egg *Hiranyagarbha*.
- (194) सिद्धवृन्दारवन्दितः । - Saluted by the groups exalted sages. (V 52)
- (195) व्याघ्रचर्मधरः । - One wearing the tiger-skin.
- (196) व्याली । - Adorned with serpents.
- (197) महाभूतः । - Great element i.e. Ether.
- (198) महानिधिः । - Great treasure.
- (199) अमृताङ्गः । - One with all nectarine limbs.
- (200) अमृतवपुः । - One of nectarine body.
- (201) पञ्चयज्ञः । - Formed of five sacrifices.
- (202) प्रभञ्जनः । - Violent destroyer (devotees' agony). (V 53)
- (203) पञ्चविंशतितत्त्वज्ञः । - One conversant with the twenty five principles
(of the Sāmkhyas).
- (204) पारिजातः । - Wish-fulfilling tree *Pārijāta*.²¹⁵
- (205) परावरः । - Great one second to none.
- (206) सुलभः । - Easily accessible.
- (207) सुव्रतः । - One having good vows.
- (208) शूरः । - Brave.
- (209) वाङ्मयैकनिधिः । - Sole treasure of literature. (V 54)
- (210) निधिः । - Treasure-house.

²¹⁵ Cp Amarakośa 1/50

पञ्चैते देवतरवो मन्दारः पारिजातकः ।

संतानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥

- (211) वर्णाश्रमगुरुः । - Preceptor of all castes and stages of life.
- (212) वर्णी । - Religious student or a celibate.²¹⁶
- (213) शत्रुजित् । - Conqueror of enemies.
- (214) शत्रुतापनः । - Scorcher of enemies.
- (215) आश्रमः । - Stage of life.
- (216) क्षपणः । - A monk.
- (217) क्षामः । - Emaciated.
- (218) ज्ञानवान् । - Knower.
- (219) अचलाचलः । - Unmoving like a mountain. (V 55)
- (220) प्रमाणभूतः । - Authoritative proof.
- (221) दुर्ज्ञेयः । - Difficult to be known.
- (222) सुपर्णः । - Having good wings of the form of the Vedas.²¹⁷
- (223) वायुवाहनः । - Making the wind blow.²¹⁸
- (224) धनुर्धरो धनुर्वेदः । - Bow-wilder skilled in science of Archery.
- (225) गुणराशिः । - Abode of virtues.
- (226) गुणाकरः । - Mine of virtues. (V 56)
- (227) अनन्तदृष्टिः । - One having infinite vision.

²¹⁶ Cp Kumārasambhavam 5/65.

²¹⁷ Cp RV 10/114/05.

²¹⁸ Śp & Lp take the name as 'having wind as vehicle' and 'wind vehicled' respectively but it is doubtful because Lord Śiva's vehicle is the bull (नन्दी).

- (228) आनन्दः । - Bliss.
- (229) दण्डो दमयिता । - One suppressing by punishment.
- (230) दमः । - Controller of senses.
- (231) अभिवाद्यः । - Worthy of salutation.
- (232) महाचार्यः । - Great preceptor.
- (233) विश्वकर्मविशारदः । - Expert in the universal acts. (V 57)
- (234) वीतरागः । - One devoid of passion.
- (235) विनीतात्मा । - Well-disciplined one.
- (236) तपस्वी । - Ascetic.
- (237) भूतभावनः । - Creator of the five elements or beings.
- (238) उन्मत्तवेषप्रच्छन्नः । - One hiding Himself under the guise of a mad.
- (239) जितकामः । - Victor of cupid.
- (240) जितप्रियः । - One who has conquered pleasures. (V 58)
- (241) कल्याणप्रकृतिः । - One having auspicious nature.
- (242) कल्पः । - One formed of the Science of Rituals i.e. (*Kalpa*).
- (243) सर्वलोकप्रजापतिः । - Lord of the people of all worlds.
- (244) तपस्वी तारकः । - Saviour ascetic.
- (245) धीमान् । - Intelligent.
- (246) प्रधानप्रभुः । - Lord of *pradhānam*.
- (247) अव्ययः । - Undecayable. (V 59)

- (248) लोकपालः । - Protector of the worlds.
- (249) अन्तर्हितात्मा । - Hidden in the soul.
- (250) कल्पादिः । - the Beginning of aeon (i.e. Brahmā's day).²¹⁹
- (251) कमलेक्षणः । - Lotus-eyed one.
- (252) वेदशास्त्रार्थतत्त्वज्ञः । - Knower of the meanings and principles of the Vedas & Scriptures.
- (253) नियमः । - Observer of restraints.
- (254) नियमाश्रयः । - Repository of restraints. (V 60)
- (255) चन्द्रः । - Moon-god.
- (256) सूर्यः । - Sun-god.
- (257) शनिः । - Saturn.
- (258) केतुः । - Mark of consciousness.
- (259) विरामः । - Final rest.
- (260) विद्रुमच्छविः । - One having the complexion of coral.
- (261) भक्तिगम्यः । - Comprehensible through devotion.
- (262) परं ब्रह्म । - the Highest Brahman.
- (263) मृगबाणार्पणोऽनघः । - Sinless discharger of arrows on the deer-formed Brahmā.²²⁰ (V 61)
- (264) अद्रिराजालयः । - One who has residence on the king of mountains i.e. Himālaya.

²¹⁹ This name suggests his connection with the Time concept (Mahākāla).

²²⁰ Vide. FN 04 above.

- (265) कान्तः । - the Loving one.
- (266) परमात्मा । –Great soul.
- (267) जगद्गुरुः । - the Universal preceptor.
- (268) सर्वकर्माचलः । - Steadily engaged in all rites.
- (269) त्वष्टा । – Viśvakarmā, the celestial architect.
- (270) माङ्गल्यो मङ्गलावृतः । - Auspicious one surrounded by auspiciousness.
(V 62)
- (271) महातपाः । - Great ascetic.
- (272) दीर्घतपाः । - Performing austerities of long duration.
- (273) स्थविष्ठः । - Grossest one.
- (274) स्थविरः । - Ancient.
- (275) ध्रुवः । - steady.
- (276) अहः । - Day.
- (277) संवत्सरः । - Year.
- (278) व्याप्तिः । - Pervasion.
- (279) प्रमाणम् । – Source of authority.
- (280) परमं तपः । - Great penance. (V 63)
- (281) संवत्सरकरः । - Year-maker.
- (282) मन्त्रप्रत्ययः । - Realise through incantation of the formulas.
- (283) सर्वदर्शनः । - All-Viewing.
- (284) अजः । - Unborn.

- (285) सर्वेश्वरस्निग्धः । - Affectionate of all lords.
- (286) महारेता महाबलः । - One having good virile power. (V 64)
- (287) योगी । - A yogi.
- (288) योग्यः । - Worthy.
- (289) महारेताः । - One having great virility.
- (290) सिद्धः । - Exalted one.
- (291) सर्वादिः । - Beginning of all or foremost.
- (292) अग्निदः । - Bestower of fire.
- (293) वसुः । - Abode for Creatures.
- (294) वसुमनाः । - One with praiseworthy mind.
- (295) सत्यः । - Truthful.
- (296) सर्वपापहरो हरः । - Destroyer removing of all sins. (V 65)
- (297) अमृतः । - Immortal one.
- (298) शाश्वतः । - Permanent.
- (299) शान्तः । - Calm.
- (300) बाणहस्तः प्रतापवान् । - Valiant arrow-wielder.
- (301) कमण्डलुधरः । - One holding the water-pot.
- (302) धन्वी । - Bow-wilder.
- (303) वेदाङ्गः । - Formed of Auxiliary science of the Vedas.
- (304) वेदविद् । - Knower of the Vedas.

- (305) मुनिः। - Ascetic. (V 66)
- (306) भ्राजिष्णुः। - Shining one.
- (307) भोजनम्। - Diet.
- (308) भोक्ता। - Enjoyer.
- (309) लोकनेता। - Leader of the worlds.
- (310) दुराधरः। - Unconquerable.
- (311) अतीन्द्रियः। - One beyond the reach of sense organs.
- (312) महामायः। - One having great illusory power.
- (313) सर्वावासः। - Abode of all.
- (314) चतुष्पथः। - Lord of the four paths of (*Dharma, Artha, Kāma & Mokṣa*). (V 67)
- (315) कालयोगी। - Winner of time through the Yogic practices.
- (316) महानादः। - Great sound (*Om*).
- (317) महोत्साहः। - Extremely zealous.
- (318) महाबलः। - One having great strength.
- (319) महाबुद्धिः। - Great intelligent.
- (320) महावीर्यः। - One having great virility.
- (321) भूतचारी। - Companion of ghosts.
- (322) पुरन्दरः। - Indra, the destroyer of the cities. (V 68)
- (323) निशाचरः। - Night-wanderer.
- (324) प्रेतचारिमहाशक्तिः। - Great powerful moving with the ghosts.

- (325) महाद्युतिः । - Greatly lustrous.
- (326) अनिर्देश्यवपुः श्रीमान् । - One whose body & glory cannot be specifically pointed out.
- (327) सर्वहारी । - All-Destroyer.
- (328) अमितः । - Unmeasured.
- (329) गतिः । - Goal. (V 69)
- (330) बहुश्रुतः । - Well-versed.
- (331) बहुमयः । - Full of many things.
- (332) नियतात्मा । - Self-restrained.
- (333) भवोद्भवः । - Source of origin of the world.
- (334) ओजस्तेजोद्युतिधरः । - One possessed of vigour, splendour and brilliance.
- (335) नर्तकः । - Dancer or making every one dance.
- (336) सर्वकामदः । - Bestower of all desired objects. (V 70)
- (337) नृत्यप्रियः । - Fond of dancing.
- (338) नृत्यनृत्यः । - Dancer of dancers.
- (339) प्रकाशात्मा । - One having the nature of lustre.
- (340) प्रतापनः । - Scorcher.
- (341) बुद्धः । - Awakened one.
- (342) स्पष्टाक्षरः । - Visible as the syllable *Om*kāra.²²¹

²²¹ Lord Śiva in a seated posture of meditation and again with trident and kettle drum looks like the form of *Om*. This can be compared with the idea of Lord Gaṇeśa and the syllable of His in the Gaṇeśamahimnah Stotram:

- (343) मन्त्रः । - Mystic syllable.
- (344) सन्मानः । - Honorable.
- (345) सारसंप्लवः । - Saviour (from the ocean of existence with the essence of the Vedānta. (V 71)
- (346) युगादिकृद्युगावर्तः । - Maker of the Eras, etc. and revolving the cycle of the Eras.
- (347) गम्भीरो वृषवाहनः । - Serene rider of the bull.
- (348) इष्टः । - Desired one.
- (349) विशिष्टः शिष्टेष्टः । - Fond of the distinguished and disciplined ones.
- (350) शरभः । - Incarnation of the grasshopper or fabulous lotus-type animal whose form Śiva assumed.²²²
- (351) शरभो धनुः । - Wielder of the bow discharging arrow in multitudes. (V 72)
- (352) अपां निधिः । - Storehouse of waters (i.e. Gangādhara).
- (353) अधिष्ठानम् । - Basic support.
- (354) विजयः । - Victory.
- (355) जयकालविद् । - Knower of the time of victory.
- (356) प्रतिष्ठितः । - the Established one.
- (357) प्रमाणज्ञः । - Knower of the means of Valid knowledge.
- (358) हिरण्यकवचः । - Having a golden armour (the representing burning fire).

गकारः कण्ठोर्ध्वं गजमुखसमो मर्त्यसदृशो णकारः कण्ठाधो जठरसदृशाकार इति च ।

अधोभागः कट्याश्चरण इति हीशोऽस्य च तनुर्विभातीत्यं नाम त्रिभुवनसमं भूर्भुव सुवः ॥०९॥

²²² Vide 45th incarnation in App 11.

- (359) हरिः। - Lord Viṣṇu. (V 73)
- (360) विरोचनः सुरगणः। - Pleasing the hosts of gods.
- (361) विद्येशः। - Lord of lores.
- (362) विबुधाश्रयः। - Support of the learned.
- (363) बालरूपः। - Boy-celibate.
- (364) बलोन्माथी। - One subduing others by means of His strength.
- (365) विवर्तः। - Source of Superimposition.
- (366) गहनो गुरुः। - Secret Preceptor or Holy Master. (V 74)
- (367) करणम्। - Instrument.
- (368) कारणम्। - Cause.
- (369) कर्ता। - Doer.
- (370) सर्वबन्धविमोचनः। - Releaser from all types of bondages.
- (371) विद्वतमो वीतभयः। - Highly learned & fearless.
- (372) विश्वभर्ता निशाकरः। - Nourisher of universe, the Night-maker Moon-god. (V 75)
- (373) व्यवसायः। - One having firm resolve.
- (374) व्यवस्थानः। - Executor (of Universal Law).
- (375) स्थानदः। - Bestower of proper position.
- (376) जगदादिजः। - Originator of the foremost of the world.
- (377) दुन्दुभः। - One having war-drum.
- (378) ललितः। - Graceful.

- (379) विश्वः । - the Universe.
- (380) भावात्मात्मनि संस्थितः । – Soul of Creation stationed in the soul. (V 76)
- (381) वीरेश्वरः । - Lord of the heroes.
- (382) वीरभद्रः । - Vīrabhadra (the destroyer of Dakṣa's sacrifice).
- (383) वीरहा । – Slayer of (enemy) heroes.
- (384) वीरभृत् । – Sustainer of heroes.
- (385) विराट् । - Universal being.
- (386) वीरचूडामणिः । - Crest-jewel of heroes.
- (387) वेत्ता । – Knower.
- (388) तीव्रनादः । - One having horrible sound.
- (389) नदीधरः । - One baring river Gangā. (V 77)
- (390) आज्ञाधारः । - One stationed in the Ājñācakra (between the two eye-brows).
- (391) त्रिशूली । – Trident–wilder.
- (392) शिपिविष्टः । - Pervaded by rays (rays of the sun for lord Viṣṇu & the rays of the fire for lord Śiva).
- (393) शिवालयः । - Abode of auspiciousness.
- (394) वालखिल्यः । - Sage Vāḷakhilya.²²³
- (395) महाचापः । - Wielding a great bow.
- (396) तिग्मांशुः । - Sun-god with scorching rays.

²²³ M. William writes “name of a class of Ṛis of the size of thumb. They are 60,000 and were produced from Brahmā's body (at the time of pārvatī's marriage with Lord Śiva). (vide Kālikāpurāṇa, Ch.09/50- 53).

- (397) निधिरव्ययः। - Everlasting treasure. (V 78)
- (398) अभिरामः। - Pleasing one.
- (399) सुशरणः। - Worthy refuge.
- (400) सुब्रह्मण्यः। - Perfectly conducive to the attainment of Brahman (i.e. Austerity, Vedas, Brahmins or Knowledge).²²⁴
- (401) सुधापतिः। - Moon-god, the lord of Nectar.
- (402) मघवान्। - Indra.
- (403) कौशिकः। - One from the clan of Kuśika.
- (404) गोमान्। - One possessing cows.
- (405) विश्रामः। - Resting place.
- (406) सर्वशासनः। - Chastiser of all. (V 79)
- (407) ललाटाक्षः। - One having an eye in the forehead.
- (408) विश्वदेहः। - Cosmic embodiment.
- (409) सारः। - Essence.
- (410) संसारचक्रभृत्। - Holder of the wheel of worldly existence.
- (411) अमोघदण्डी मध्यस्थः। - Stationed in the middle of the monks of the high rank.
- (412) हिरण्यः। - Golden-lustruous one.
- (413) ब्रह्मवर्चसी। - One who has Brahminical splendour. (V 80)
- (414) परमार्थः। - Highest goal.

²²⁴ Dr. Gautam Patel explains the word ब्रह्म as तपो वेदाश्च विप्राश्च ज्ञानं च ब्रह्मसंज्ञितम्। under ब्रह्मण्यः(VSN-661)

- (415) परमयः। - One formed of Bliss.
- (416) शम्बरः। - Hunter-formed. (at the time of punishing Brahmā).
- (417) व्याघ्रकः। - Killer of demon Vyāghra.
- (418) अनलः। - Fire-god.
- (419) रुचिः। - Effulgent.
- (420) वररुचिर्वन्द्यः। - Adorable one with excellent lustre.
- (421) वाचस्पतिः। - Bṛhaspati, the Lord of speech.
- (422) अहर्षतिः। - Sun-god, the Lord of the day. (V 81)
- (423) रविर्विरोचनः। - Blazing Sun-god.
- (424) स्कन्दः। - Skanda.
- (425) शास्ता वैवस्वतः। - Teacher Yama, the son of (*Vivaśvān* the Sun-god).
- (426) अजनः। - Birthless.
- (427) युक्तिरुन्नतकीर्तिः। - One Endowed with eight steps of yoga and lofty fame.
- (428) शान्तरागः। - One with subdued passion.
- (429) पराजयः। - Beyond defeat. (V 82)
- (430) कैलासपतिकामारिः। - Cupid's enemy, the Lord of Mt. Kailāsa.
- (431) सविता। - the Sun-god, the progenitor.
- (432) रविलोचनः। - One having sun as the (right) eye.
- (433) विद्वत्तमः। - Best of scholars.
- (434) वीतभयो विश्वहर्ता। - Fearless destroyer of the Universe.

- (435) अनिवारितः। - Unrestricted. (V 83)
- (436) नित्यः। - Eternal.
- (437) नियतकल्याणः। - Invariably auspicious.
- (438) पुण्यश्रवणकीर्त्तनः। - Having meritorious hearing and singing glory.
- (439) दूरश्रवाः। - One hearing from far off.
- (440) विश्वसहः। - Forbearer of everything.
- (441) ध्येयः। - Worthy of being meditated upon.
- (442) दुःस्वप्ननाशनः। - Destroyer of ill-ominous dreams. (V 84)
- (443) उत्तारकः। - Saviour.
- (444) दुष्कृतिहा। - Destroyer of wicked deeds.
- (445) दुर्धर्षः। - Unassailable.
- (446) दुःसहः। - Unbearable.
- (447) अभयः। - Fearless.
- (448) अनादिः। - Beginningless.
- (449) भूर्भूवो लक्ष्मी। - Glorious with the earth and the mid-regions.
- (450) किरीटी त्रिदशाधिपः। - Crowned Lord of the gods. (V 85)
- (451) विश्वगोप्ता। - Protector of the universe.
- (452) विश्वभर्ता। - Nourisher of the universe.
- (453) सुधीरः। - Perfectly steady.
- (454) रुचिराङ्गदः। - One having beautiful armlets.
- (455) जननः। - Progenitor.

- (456) जनजन्मादिः । - Cause of birth, etc of people.
- (457) प्रीतिमान् । - Loving one.
- (458) नीतिमान् । - One endowed with justice.
- (459) नयः । - One having good policy. (V 86)
- (460) विशिष्ट काश्यपः । - Most distinguished Sage Kāśyapa.
- (461) भानुः । - Sun-god.
- (462) भीमः । - Terrible.²²⁵
- (463) भीमपराक्रमः । - Terribly valiant.
- (464) प्रणवः । - Mystic syllable *Om*.
- (465) सप्तधाचारः । - Moving in seven forms like Āvaha and Others.
- (466) महाकायो महाधनुः । - Huge-bodied one holding as big bow. (V 87)
- (467) जन्माधिपः । - Overlord of births.
- (468) महादेवः । - Great god.
- (469) सकलागमपारगः । - Master of all the Vedas.
- (470) तत्त्वातत्त्वविवेकात्मा । - Formed of discrimination between the Real and Unreal.
- (471) विभूष्णुः । - One Existing in everything particularly.
- (472) भूतिभूषणः । - One having sacred ashes as ornament. (V 88)
- (473) ऋषिः । - Seer.
- (474) ब्राह्मणवित् । - Conversant with the Brhāmaṇa-texts.

²²⁵ Cp. Kumāmarasambhavam 5/77.

- (475) जिष्णुः। - Victorious.
- (476) जन्ममृत्युजरातिगः। - One beyond birth, death and old age.
- (477) यज्ञः। - Sacrifice.
- (478) यज्ञपतिः। - Lord of sacrifices.
- (479) यज्वा। - Sacrificer.
- (480) यज्ञान्तः। - Destroyer of (Dakṣa's) sacrifice.
- (481) अमोघविक्रमः। - One having infallible exploit. (V 89)
- (482) महेन्द्रः। - Mahendra.
- (483) दुर्भरः। - One difficult to be accessed.
- (484) सेनी। - One having armies.
- (485) यज्ञाङ्गः। - A part of the sacrifice.
- (486) यज्ञवाहनः। - Sacrifice—bannered.
- (487) पञ्चब्रह्मसमुत्पत्तिः। - Source of origin of the five *Brahmans*.
- (488) विश्वेशः। - Lord of the Universe.
- (489) विमलोदयः। - Source of pure rise. (V 90)
- (490) आत्मयोनिः। - Self—originated.
- (491) अनाद्यन्तः। - One having neither a beginning nor an end.
- (492) षड्विंशत्सप्तलोकधृक्। - One holding the seven worlds comprising of 26 principles.
- (493) गायत्रीवल्लभः। - Lover of the metre Gāyatrī.
- (494) प्रांशुः। - Tall.

- (495) विश्वावासः । - Abode of the all.²²⁶
- (496) प्रभाकरः । - Sun-god, the maker of bright light. (V 91)
- (497) शिशुः । - Infant-like.
- (498) गिरितः । - Resorted in the mountain.
- (499) सम्राट् सुषेणः । - Emperor with excellent army.
- (500) सुरशत्रुहा । - Destroyer of the enemies of gods.
- (501) अमोघः । - Ever fruitful.
- (502) अरिष्टमथनः । - Suppresses evil sickness.
- (503) मुकुन्दः । - Liberation-bestower.
- (504) विगतज्वरः । - Free from worldly fever. (V 92)
- (505) स्वयंज्योतिः । - Self-luminous.
- (506) अनुज्योतिः । - Subsequent luminary.
- (507) आत्मज्योतिः । - Self-effulgent.
- (508) अचञ्चलः । - Non fickle i.e. steady.
- (509) पिङ्गलः । - Tawny.
- (510) कपिलश्मश्रुः । - One having tawny moustache.
- (511) शास्त्रनेत्रः । - One having the scripture as His eye.
- (512) त्रयीतनुः । - Embodiment of three Vedas. (V 93)
- (513) ज्ञानस्कन्धः । - One shouldering knowledge.
- (514) महाज्ञानी । - Highly learned.

²²⁶ Cp Ísopaniṣad 01.

- (515) निरुत्पत्तिः । - One without origin.
- (516) उपप्लवः । - Oppressor of the wicked.
- (517) भगः । - Sun-god with Supreme powers.
- (518) विवस्वान् आदित्यः । - Sun-god, the son of Aditi.
- (519) योगाचार्यः । - Preceptor of the yoga system.
- (520) बृहस्पतिः । - Preceptor of the gods (and the Lord of hymns). (V 94)
- (521) उदारकीर्तिः । - One having fame of liberality.
- (522) उद्योगी । - Diligent.
- (523) सद्योगी । - Motivator of the righteous people.
- (524) सदसन्मयः । - Formed of the Real and the Unreal.
- (525) नक्षत्रमाली । - One wearing the garland of stars of constellations.²²⁷
- (526) राकेशः । - Lord of the full Moon.
- (527) साधिष्ठानः । - One having a foundation.
- (528) षडाश्रयः । - One having the repository of the six Senses & Mind.
(V 95)
- (529) पवित्रपाणिः । - One having the *pavitra* (i.e. *Kuśa*) in His hand.
- (530) पापारिः । - Enemy of sinners.
- (531) मणिपूरः । - Fire-god presiding on the navel-centre of arteries.
- (532) मनोगतिः । - Mind-like Speedy.

²²⁷ This name must have given an idea to Ādī Śankarācārya to compose a hymn of 28 verses called Śiva panchākṣaranaṣṭramālāstotram. Vide Śankar Stotra Saritā (hymn No.46, pp.400-408).

(533) हृत्पुण्डरीकमासीनः । - Occupying the lotus–seat of the heart.²²⁸

(534) शुक्लः । - White.

(535) शान्तो वृषाकपिः । - Serene Protector of the Piety. (V 96)

(536) विष्णुः । - All pervading Lord Viṣṇu.

(537) ग्रहपतिः । - Lord of the Planets.

(538) कृष्णः । - Kṛṣṇa, the attracting one.

(539) समर्थः । - Capable.

(540) अनर्थनाशनः । - Destroyer of evils.

(541) अधर्मशत्रुः । - Enemy of unrighteousness.

(542) अक्षय्यः । - Inexhaustible.

(543) पुरुहूतः । - Indra, one frequently invoked.

(544) पुरुष्टुतः । - One frequently eulogised. (V 97)

(545) ब्रह्मगर्भः । - Having the Vedas in His belly.

(546) बृहद्गर्भः । - Enormous womb of the Universe.

(547) धर्मधेनुः । - A bull of righteousness i.e. Nandī.

(548) धनागमः । - Source of wealth.

(549) जगद्धितैषी । - Well–wisher of the world.

(550) सुगतः । - One having good movement.

(551) कुमारः । - Young boy Kārttikeya.

²²⁸ This name can be compared with Dhyānasloka of Lord Śiva in the Śivakavaca-stotra of Skandapurāṇa.

- (552) कुशलागमः । - Source of well-being. (V 98)
- (553) हिरण्यवर्णः । - Golden-coloured.
- (554) ज्योतिष्मान् । - Luminous.
- (555) नानाभूतधरः । - Supporter of the different kinds of living beings.
- (556) ध्वनिः । - Sound.²²⁹
- (557) अरोगः । - Devoid of ailments.
- (558) नियमाध्यक्षः । - Presiding deity of observances.
- (559) विश्वामित्रः । - Sage Viśvāmitra (or the friend of all).
- (560) द्विजोत्तमः । - Most excellent among the Brahmins. (V 99)
- (561) बृहज्ज्योतिः । - One having an extensive light.
- (562) सुधामा । - One having good abode.
- (563) महाज्योतिरनुत्तमः । - Excellent among the great luminaries.
- (564) मातामहः । - One having perceivable effulgence.
- (565) मातरिश्वा नभस्वान् । - Wind-god moving in the mid-regions.
- (566) नागहारधृक् । - One wearing serpent-garlands. (V 100)
- (567) पुलस्त्यः । - Sage Pulastya.
- (568) पुलहः । - Sage Pulaha.
- (569) अगस्त्यः । - Sage Agastya.
- (570) जातूकर्ण्यः । - Sage Jātūkarnya.

²²⁹ In this regard the verse quoted by Mallināth under वागार्थाविव Raghuvansham 01/01.

- (571) पराशरः । - Sage Parāśara.
- (572) निरावरणधर्मज्ञः । - One conversant with uncovered Dharma.
- (573) विरिञ्चः । - Creator Brahmā.
- (574) विष्टरश्रवाः । - Cause of Lord Viṣṇu's fame. (V 101)
- (575) आत्मभूः । - Self-born.
- (576) अनिरुद्धः । - Uncontrolled.
- (577) अत्रिः । - Sage Atri.
- (578) ज्ञानमूर्तिः । - Embodiment of knowledge.
- (579) महायशाः । - Extremely glorious.
- (580) लोकचूडामणिः । - Crest-jewel of the worlds.
- (581) वीरः । - Hero.
- (582) चण्डसत्यपराक्रमः । - One having fierce and truthful exploits. (V 102)
- (583) व्यालकल्पः । - Adorned with serpent-ornament.
- (584) महाकल्पः । - One having great conceptions.
- (585) महावृक्षः । - Great tree.
- (586) कलाधरः । - One possessing arts.
- (587) अलङ्कृषिष्णुः । - Desirous of self-adornment.
- (588) अचलः । - Steady.
- (589) रोचिष्णुः । - Lustrous.
- (590) विक्रमोत्तमः । - Excellent in exploits. (V 103)
- (591) आशुशब्दपतिः । - Owner of the word "quick" i.e. easily pleasurable

Āśutoṣa.

- (592) वेगी। – Speedy.
- (593) प्लवनः। - Boat-like sailing.
- (594) शिखिसारथिः। - One having the Lord Brahmā as the charioteer.²³⁰
- (595) असंसृष्टः। - Non-associated one.
- (596) अतिथिः। - One entitled to hospitality.²³¹
- (597) शक्रप्रमाथी। – Subjugator of Indra.
- (598) पापनाशनः। - Destroyer of sins. (V 104)
- (599) वसुश्रवाः। - Renowned by wealth.
- (600) कव्यवाहः। - One carrying the offerings to the deceased ancestors.
- (601) प्रतप्तः। - Profusely heated.
- (602) विश्वभोजनः। - Universe-dieted.
- (603) जर्यः। - Aged one.
- (604) जराधिशमनः। - Dispeller of the agony of the old age.
- (605) लोहितः। - Red Sun-god.
- (606) तनूनपात्। – Fire-god. (V 105)
- (607) पृषदश्वः। - Wind-god.
- (608) नभोयोनिः। - Origin of the sky.
- (609) सुप्रतीकः। - One having beautiful face.

²³⁰ Vide. FN 23 above.

²³¹ This meaning is taken from M. Williams dictionary of Sanskrit (P.14, col.01), because the meaning 'A guest' or 'Śrī Rāma's grandson' is not meaningful in the context.

- (610) तमिस्रहा । – Dispeller of darkness.
- (611) निदाघः । - Summer.
- (612) तपनः । - Sun-god.
- (613) मेघः । - Cloud.
- (614) पक्षः । - Lunar fortnight.
- (615) परपुरञ्जयः । - Conqueror of cities of enemies. (V 106)
- (616) मुखानिलः । - One having wind in the mouth.
- (617) सुनिष्पन्नः । - Well-exalted.
- (618) सुरभिः । - Fragrant.
- (619) शिशिरात्मकः । - Winter.
- (620) वसन्तः । - Spring.
- (621) माधवः । - *Vaiśākha* month of Indian calendar.
- (622) ग्रीष्मः । - Summer.
- (623) नभस्यः । - Misty like *Bhādrapada* month. ²³²
- (624) बीजवाहनः । - Carrier of seeds. (V 107)
- (625) अङ्गिराः । - Sage Angiras.
- (626) मुनिरात्रेयः । - Sage Ātreya.
- (627) विमलः । - Pure.
- (628) विश्ववाहनः । - Motivator of the Universe.
- (629) पावनः । - Purifier.

²³² The meaning is taken from M. Williams (P. 527, col.03).

- (630) पुरुजिच्छक्रः । - Indra, the conqueror of many.
- (631) त्रिविद्यः । - One formed of three Lores.
- (632) नरवाहनः । - Kuber, the owner of the vehicle of men. (V 108)
- (633) मनः । - Mind.
- (634) बुद्धिः । - Intellect.
- (635) अहङ्कारः । - Ego.
- (636) क्षेत्रज्ञः । - Knower of the field or the body.
- (637) क्षेत्रपालकः । - Protector of the holy places.
- (638) तेजोनिधिः । - Store-house of light.
- (639) ज्ञाननिधिः । - Store-house of knowledge.
- (640) विपाकः । - Fruition of past actions (i.e. *Krmaphaladātā*.)
- (641) विघ्नकारकः । - Cause of obstacles. (V 109)
- (642) अधरः । - Lower i.e. modest.
- (643) अनुत्तरः । - Unsurpassed one.
- (644) ज्ञेयः । - Knowable.
- (645) ज्येष्ठः । - the Eldest.
- (646) निःश्रेयसालयः । - Abode of well-being.
- (647) शैलः । - Mountain-like erect.
- (648) नगः । - Mountain-like stable.
- (649) तनुः । - Body.

- (650) दोहः। - Milking one.
- (651) दानवारिः। - Enemy of demons.
- (652) अरिन्दमः। - Suppressor of enemies. (V 110)
- (653) चारुधीजनकः। - Father of charming intellect.
- (654) चारुविशल्यः। - Handsome & free from the pangs of pain.
- (655) लोकशल्यकृत्। - Tormentor of the worlds.
- (656) चतुर्वेदः। - Embodiment of the four Vedas.
- (657) चतुर्भावः। - Source of the four aims of life *Dharma* (Righteousness),
Artha (Money), *Kāma* (Desire) & *Mokṣa* (Liberation).
- (658) चतुरश्चतुरप्रियः। - Skilful one fond of skilful ones. (V 111)
- (659) आम्नायः। - Embodiment of Scriptures.
- (660) समाम्नायः। - the Veda.
- (661) तीर्थदेवशिवालयः। - Abode of the holy places, the gods and
auspiciousness.
- (662) बहुरूपः। - Multi-formed one.
- (663) महारूपः। - Huge-formed one.
- (664) सर्वरूपः। - All-formed one.
- (665) चराचरः। - Embodiment of the movable & immovable beings.
(V 112)
- (666) न्यायनिर्वाहकः। - Giver of justice.
- (667) न्यायः। - Justice.
- (668) न्यायगम्यः। - Comprehensible through scriptural logic.

(669) निरञ्जनः । - Untainted one.

(670) सहस्रमूर्धा । - Thousand-headed one.²³³

(671) देवेन्द्रः । - Indra, the king of gods.

(672) सर्वशस्त्रप्रभञ्जनः । - Breaker of all types of weapons. (V 113)

(673) मुण्डः । - Shaven-headed one (Celibate).

(674) विरूपः । - Hideous-formed one.²³⁴

(675) विकृतः । - Strange-dressed one.²³⁵

(676) दण्डी दान्तो गुणोत्तमः । - Excellent in qualities of a staff holder. (i.e. a celibate) and self-controlled ones (i.e. Hermits).

(677) पिङ्गलाक्षः । - Tawny-eyed one.

(678) हर्यक्षः । - Lion-eyed one.

(679) नीलग्रीवः । - Blue-necked one.

(680) निरामयः । - Devoid of ailments. (V 114)

(681) सहस्रबाहुः । - Thousand-armed one.²³⁶

(682) सर्वेशः । - Ruler of all.

(683) शरण्यः । - Worthy of taking shelter or refuge.

(684) सर्वलोकभृत् । - Supporter of all the worlds.

(685) पद्मासनः । - Seated in the Lotus-posture.²³⁷

²³³ Vide. FN 02 above.

²³⁴ Cp Kumārasambhavam 5/72.

²³⁵ Vide FN 106 above.

²³⁶ Vide. FN 02 above.

²³⁷ Cp Kumārasambhavam 3/45.

- (686) परं ज्योतिः । - the Highest light.
- (687) परावरपरंफलः । - One yielding the fruit of higher or lower (benefits of life). (V 115)
- (688) पद्मगर्भो महागर्भः । - Great womb of, the Lotus-wombed Brahmā.
- (689) विश्वगर्भः । - One having the universe in the womb.
- (690) विचक्षणः । - Skillful.
- (691) परावरज्ञः । - One conversant with higher and lower knowledge.
- (692) बीजेशः । - Controller of the seeds.
- (693) सुमुखः । - the Charming faced one.
- (694) सुमहास्वनः । - One having a loud voice. (V 116)
- (695) देवासुरगुरुर्देवः । - Preceptor of gods and demons.
- (696) देवासुरनमस्कृतः । - Lord adored by gods & demons.
- (697) देवासुरमहामात्रः । - Counselor of gods and demons.
- (698) देवासुरमहाश्रयः । - Great supporter of gods & demons. (V 117)
- (699) देवादिदेवः । - First god of all gods.
- (700) देवर्षिः । - Divine sage Nārda.
- (701) देवासुरवरप्रदः । - Bestower of boon on gods & demons.
- (702) देवासुरेश्वरः । - Lord of the gods and demons.
- (703) दिव्यः । - Divine.
- (704) देवासुरमहेश्वरः । - Great ruler of gods & demons. (V 118)
- (705) सर्वदेवमयः । - Composite of all gods.

(706) अचिन्त्यः । - Unthinkable.

(707) देवतात्मा । - Divine Embodiment.²³⁸

(708) आत्मसम्भवः । - Self-born.

(709) ईड्यः । - Praiseworthy.

(710) अनीशः । - One having no Overlord.

(711) सुरव्याघ्रः । - Tiger-like best of gods.

(712) देवसिंहः । - Lion-like best among gods.

(713) दिवाकरः । - Sun-god, the day-maker. (V 119)

(714) विबुधाग्रवरश्रेष्ठः । - Most excellent among the heads of the gods or learned.

(715) सर्वदेवोत्तमोत्तमः । - Most excellent of all gods.

(716) शिवज्ञानरतः श्रीमान् । - Glorious one engaged in the auspicious knowledge.

(717) शिखिश्रीपर्वतप्रियः । - Fond of the mountain Śrīśail of Kārtikeya.
(V 120)

(718) जयस्तम्भः । - Victorious pillar.

(719) विशिष्टाम्भः । - One having distinguished waters (i.e. river Gangā).

(720) नरसिंहनिपातनः । - One who fell down Narasimha.²³⁹

(721) ब्रह्मचारी । - Religious student.

²³⁸ Cp Kālidāsa's Kumārasambhavam 01/01.

²³⁹ The god Viṣṇu after taking the Man-Lion incarnation, killed demon Hiranyakasyapu and was fallen down (i.e. injured) by Lord Śiva Vide. Śp. Śatarudriyasamhitā CH 12.

- (722) लोकचारी। – One moving in the worlds.
- (723) धर्मचारी। - One trading the path of righteousness.
- (724) धनाधिपः। - Kubera, the Lord of wealth. (V 121)
- (725) नन्दी। – Nandī, the bull.
- (726) नन्दीश्वरः। - Lord of Nandī.
- (727) नग्नः। - Naked.
- (728) नग्नव्रतधरः शुचिः। - Pure one observing the holy rite of being naked
(clothlessness).
- (729) लिङ्गाध्यक्षः। - Presiding Lord of the Phallus.
- (730) सुराध्यक्षः। - Presiding deity of gods.
- (731) युगाध्यक्षः। - Presiding deity of the Eras.
- (732) युगावहः। - Proposer of the Eras. (V 122)
- (733) स्ववशः। - Self-submissive one.
- (734) सवशः। - Self-restrained one.
- (735) स्वर्गस्वरः। - One having heavenly Accent.
- (736) स्वरमयः स्वनः। - One having voice like musical notes.
- (737) बीजाध्यक्षः। - Presiding deity of the seeds of good & bad actions.
- (738) बीजकर्त्ता। – Creator of seeds of the Universe.²⁴⁰
- (739) धनकृत्। – Maker of wealth.
- (740) धर्मवर्धनः। - Increaser of Piety. (V 123)
- (741) दम्भः। - Deceitful (to test).

²⁴⁰ Cp BG 14/04.

- (742) अदम्भः । - Non-hypocrite.
- (743) महादम्भः । - One having adorable deceitfulness.
- (744) सर्वभूतमहेश्वरः । - Great ruler of all beings.
- (745) श्मशाननिलयः । - One dwelling in the cremation ground.
- (746) तिष्यः सेतुः । - Bridge of the Kali age.
- (747) अप्रतिमाकृतिः । - One having unequalled form. (V 124)
- (748) लोकोत्तरस्फुटालोकः । - Clearly visible to the exalted ones.
- (749) त्र्यम्बकः । - the Three-eyed one.
- (750) नागभूषणः । - Wearing serpents as ornaments.
- (751) अन्धकारिः । - Enemy of demon *Andhaka*.
- (752) मखद्वेषी । - Enemy of the sacrifice (of Prajāpati Dakṣa).²⁴¹
- (753) विष्णुकन्धरपातनः । - One making Lord Viṣṇu's head bowed down
(with devotion).²⁴² (V 125)
- (754) वीतदोषः । - One devoid of defects.
- (755) अक्षयगुणः । - One having undecayable good virtues.
- (756) दक्षारिः । - Enemy of Dakṣa (Prajāpati).
- (757) पूषदन्तहृत्²⁴³ – One taking away the tooth of Pūṣā (the Sun-god).

²⁴¹ Cp *Śivamahimnaḥ Stotram* 21

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।
क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥

²⁴² The story is narrated in the *Śivamahimnaḥ Stotram* 10

तवैश्वर्यं यत्ताद् यदुपरि विरञ्चिर्हरिरधः परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः ।
ततो भक्तिश्रद्धाभरगुरुगुणद्वयां गिरिश यत् स्वयं तस्ये ताभ्यां तव किमनुवृत्तिर्न फलति ॥

²⁴³ Cp पूषदन्तभिः । (Śp 764)

- (758) धूर्जटिः । - One having river Gangā in His matted hair.
- (759) खण्डपरशुः । - One holding pick-axe to break all.
- (760) सकलः । - Entire one.
- (761) निष्कलः । - Digitless.
- (762) अनघः । - Sinless. (V 126)
- (763) आधारः । - the Support.
- (764) सकलाधारः । - All-supporter.
- (765) पाण्डुराभः । - Pale-whitish one.
- (766) मृडः । - Gracious.
- (767) नटः । - Dancer.
- (768) पूर्णः । - Complete one.
- (769) पूरयिता । - Filler.
- (770) पुण्यः । - Meritorious one.
- (771) सुकुमारः । - Very tender one.
- (772) सुलोचनः । - One having good eyes. (V 127)
- (773) सामगेयः । - Worthy of being sung with formulas of Sāmaveda.
- (774) प्रियकरः । - One pleasing (others).
- (775) पुण्यकीर्तिः । - One having meritorious fame.
- (776) अनामयः । - Free from ailments.
- (777) मनोजवः । - Mind-like Speedy.
- (778) तीर्थकरः । - Maker of holy centers.

- (779) जटिलः । - One having matted hair.
- (780) जीवितेश्वरः । - Controller of life. (V 128)
- (781) जीवितान्तकरो नित्यः । - Eternal destroyer of the lives of (mortals).
- (782) वसुरेताः । - the Gold-semened one.
- (783) वसुप्रियः । - Dearer to (eight) *Vasus*.
- (784) सद्गतिः । - Goal of the good.
- (785) सत्कृतिः । - Praise worthy performer (of actions).
- (786) सक्तः । - Attached one.
- (787) कालकण्ठः कलाधरः । - Black-necked (i.e. Śiva) having the digit of the moon. (V 129)
- (788) मानी । - Honorable (having self-respect).
- (789) मान्यः । - Adorable.
- (790) महाकालः । - Great Time.
- (791) सद्भूतिः । - One having good prosperity.
- (792) सत्परायणः । - The resort of the good.
- (793) चन्द्रसम्जीवनः । - Enlivener of the Moon-god (after the soma-sacrifice).
- (794) शास्ता लोकगूढः । - Hidden ruler of the worlds.
- (795) अमराधिपः । - the Overlord of the immortal ones. (V 130)
- (796) लोकबन्धुः । - Kinsman of the peoples.
- (797) लोकनाथः । - Controller of the worlds.
- (798) कृतज्ञः । - Grateful.

- (799) कृत्तिभूषणः । - Adorned with the elephants hide.
- (800) अनपाय्यक्षरः । – Imperishable without destruction.
- (801) कान्तः । - Loving one.
- (802) सर्वशास्त्रभृतांवरः । - the Most excellent among all the learned. (V 131)
- (803) तेजोमयो द्युतिधरः । - Lustrous Sun-god, the maker of the light.
- (804) लोकमायः । - the Juggler–god of the worlds.
- (805) अग्रणी । – the Leader.
- (806) अणुः । - Atom.
- (807) शुचिस्मितः । - One having pure smile.
- (808) प्रसन्नात्मा । – One having delighted soul.
- (809) दुर्जयः । - Invincible.
- (810) दुरतिक्रमः । - Untransgressable. (V 132)
- (811) ज्योतिर्मयः । - Luminous.
- (812) निराकारः । - One devoid of shapes.
- (813) जगन्नाथः । - Controller of the worlds.
- (814) जलेश्वरः । - Varuṇa, the Lord of the waters.
- (815) तुम्बवीणी । – One playing the lute of bottle gourd.
- (816) महाकायः । - One having a huge body.
- (817) विशोकः । - Free from sorrow.
- (818) शोकनाशनः । - Destroyer of grief. (V 133)

- (819) त्रिलोकात्मा । – the Soul of the three worlds.
- (820) त्रिलोकेशः । - Lord of the three worlds.
- (821) शुद्धः । - Pure.
- (822) शुद्धिः ।- the Purity.
- (823) अधोक्षजः । - Lord Viṣṇu with eyes turned downward.
- (824) अव्यक्तलक्षणः । - One having Unmanifest characteristics.
- (825) अव्यक्तः । - the Unmanifest.
- (826) व्यक्ताव्यक्तः । - Manifest and Unmanifest (as the prime effect and the cause).
- (827) विशाम्पतिः । - Lord of the people or beings. (V 134)
- (828) वरशीलः । - One having excellent character.
- (829) वरतुलः । - One having excellent virtues.
- (830) अमानी । – Prideless.
- (831) मानधनो मयः । - Happy yet with honour as wealth.
- (832) ब्रह्मा । - Creator Brahmā.
- (833) विष्णुः प्रजापालः । - Lord Viṣṇu, the Protector of the people.
- (834) हंसः । – Yogi of that category.
- (835) हंसगतिः । - Goal of the yogis.
- (836) यमः । - Yama, the god of Death. (V 135)
- (837) वेधा धाता विधाता । – Creator Brahmā, the all–nourisher and the ordainer of Vedic precepts.
- (838) अत्ता हर्ता । – Devourer and Destroyer (as Rudra).

- (839) चतुर्मुखः । - the Four-faced Brahmā.
- (840) कैलासशिखरावासी । - One residing on the peak of Mt.Kailāsa.
- (841) सर्वावासी । – One residing in all.
- (842) सतां गतिः । – the Goal of the good. (V 136)
- (843) हिरण्यगर्भः । - Virāj, Golden–egg.
- (844) हरिणः । - Deer–like captivating one.
- (845) पुरुषः । – the Embodied Self.
- (846) पूर्वजः पिता । – the Father of the ancestors.
- (847) भूतालयः । - Abode of the beings.
- (848) भूतपतिः । - the Lord of beings (or ghosts).
- (849) भूतिदः । - Bestower of prosperity.
- (850) भुवनेश्वरः । - Lord of the worlds. (V 137)
- (851) संयोगी योगविद् । – Knower of the union of the joining one.
- (852) ब्रह्मा । – Creator Brahmā.
- (853) ब्रह्मण्यः । - Conducive to the attainment of Brahman.
- (854) ब्राह्मणप्रियः । - Favourite of Brahmins.
- (855) देवप्रियः । - Favourite of gods.
- (856) देवनाथः । - Controller of gods.
- (857) देवज्ञः । - Knower of gods.
- (858) देवचिन्तकः । - One looking after the gods (or care–taker). (V 138)

- (859) विषमाक्षः । - One having uneven eyes.
- (860) कलाध्यक्षः । - Moon-god, the presiding deity of digits.
- (861) वृषाङ्कः । - Bull-bannered one.
- (862) वृषवर्धनः । - Enhancer piety.
- (863) निर्मदः । - One Devoid of pride.
- (864) निरहङ्कारः । - Free from ego.
- (865) निर्मोहः । - Free from delusion.
- (866) निरुपद्रवः । - Harmless. (V 139)
- (867) दर्पहा । - Destroyer of pride.
- (868) दर्पितः । - Proud.
- (869) दृप्तः । - Haughty.
- (870) सर्वर्तुपरिवर्तकः । - One resolving all the seasons.
- (871) सप्तजिह्वः । - Seven-tongued Fire-god.²⁴⁴
- (872) सहस्रार्चिः । - Thousand-rayed one.
- (873) स्निग्धः प्रकृतिदक्षिणः । - Straight forward by His affectionate nature.
(V 140)
- (874) भूतभव्यभवन्नाथः । - Controller of the past, future and present.
- (875) प्रभवः । - Source of origin.
- (876) भ्रान्तिनाशनः । - Destroyer of wrong notions.
- (877) अर्थोऽनर्थः । - Beneficial sole purpose.

²⁴⁴ Cp Muṇḍakopaniṣad 2/4.

- (878) महाकोशः । - One having great treasure.
- (879) परकार्यैकपण्डितः । - Sole scholar in activities of helping others.
(V 141)
- (880) निष्कण्टकः । - Free from thorns (like passion, anger etc.).
- (881) कृतानन्दः । - Delighting all.
- (882) निर्व्याजः । - Free from false pretexts.
- (883) व्याजमर्दनः । - Suppressor of pretexts.
- (884) सत्त्ववान् । - Full of inner strength.
- (885) सात्त्विकः । - One having the quality of Good.
- (886) सत्यकीर्तिस्तम्भकृतागमः । - One having true fame of revealing from the pillar.²⁴⁵ (V 142)
- (887) अकम्पितो गुणग्राही । - Unshakingly grateful.
- (888) नैकात्मा नैककर्मकृत् । - Non-single soul performing many activities.
- (889) सुप्रीतः । - Well-pleased one.
- (890) सुमुखः । - Charming faced one.
- (891) सूक्ष्मः । - Subtle.
- (892) सुकरः । - Easily accessible.
- (893) दक्षिणोऽनलः । - *Dakṣiṇāgni* Fire-god. (V 143)
- (894) स्कन्द स्कन्धधरः । - Bearer of the trunk of the Tree of Evolution.
- (895) धुर्यः । - Leader.

²⁴⁵ Vide. FN 52 above.

- (896) प्रकटः प्रीतिवर्धनः । - Enhancer of visible pleasure.
- (897) अपराजितः । - Undeclared one.
- (898) सर्वसहः । - One Enduring everything.
- (899) विदग्धः । - Clever.
- (900) सर्ववाहनः । - Leader of all. (V 144)
- (901) अधृतः । - Unsupported one.
- (902) स्वधृतः । - Self-Supported one.
- (903) साध्यः । - Achievable one.
- (904) पूरुतमूर्तियशोधरः । - Glorious by social works.
- (905) वराहशृङ्गधृक् । - One bearing the horn of the boar.
- (906) वायुः । - Wind-god.
- (907) बलवान् । - Powerful.
- (908) एकनायकः । - Sole leader. (V 145)
- (909) श्रुतिप्रकाशः । - Illuminator of the Vedas.
- (910) श्रुतिमान् । - Possessing the knowledge of the Vedas.
- (911) एकबन्धुः । - Sole kinsmen.
- (912) अनेकधृक् । - Holder of many.
- (913) श्रीवल्लभशिवारम्भः । - Maker of auspiciousness for Lord Viṣṇu the lover of goddess Lakṣmī.
- (914) शान्तभद्रः । - Calm and auspicious.
- (915) समंजसः । - One with propriety. (V 146)

- (916) भूशयः । - One lying on the ground.
- (917) भूतिकृत् । - Maker of prosperity.
- (918) भूतिभूषणः । - One ornamented with ashes.
- (919) भूतवाहनः । - One having the goblins for His vehicle.
- (920) अकायः । - One without body.
- (921) भक्तकायस्थः । - One stationed in the body of the devotees.
- (922) कालज्ञानी । - Knower of Time.
- (923) कलावपुः । - Embodiment of digits. (V 147)
- (924) सत्यव्रतमहात्यागी । - the Great renouncer of truthful vows.
- (925) निष्ठाशान्तिपरायणः । - One engaged in stability and peace.
- (926) परार्थवृत्तिर्वरदः । - Actively engaged for others and granter of boons.
- (927) विविक्तः । - Isolated one.
- (928) श्रुतिसागरः । - Ocean of Vedic Learning. (V 148)
- (929) अनिर्विण्णो गुणग्राही । - Undejected grateful.
- (930) कलङ्काङ्कः । - Moon-god marked with stain.
- (931) कलङ्कहा । - Remover of stains.
- (932) स्वभावरुद्रः । - Fierce by nature.
- (933) मध्यस्थः । - Neutral i.e. even-minded.
- (934) शत्रुघ्नः । - Destroyer of enemies.
- (935) मध्यनाशकः । - Destroyer of the middle (i.e. the Existence). (V 149)

- (936) शिखण्डी । – One having hair like a Peacock's-crest.
- (937) कवची शूली । – Having an armour and a trident.
- (938) चण्डो मुण्डी । - Terrific shaven-headed one.
- (939) कुण्डली । – One wearing earrings.
- (940) मेखली कवची । – One wearing girdle and an armour.
- (941) खड्गी । – Sword-wilder.
- (942) मायी । – Wilder of illusory power.
- (943) संसारसारथिः । - Charioteer of the worldly Existence. (V 150)
- (944) अमृत्युः । - Deathless.
- (945) सर्वदृक् । – All-observer.
- (946) सिंहः । - Lion-like fierce.
- (947) तेजोराशिर्महामणिः । - Effulgent like a large gem.
- (948) असंख्येयः । - Indescribable.
- (949) अप्रमेयात्मा । – the Self beyond worldly perceptibility.
- (950) वीर्यवान् । – Valiant.
- (951) कार्यकोविदः । - Skillful in His tasks. (V 151)
- (952) वेद्यः । - Knowable.
- (953) वेदार्थविद्वोप्ता । – Protector of knowers of meaning of the Vedas.
- (954) सर्वाचारः । - One having all conducts.
- (955) मुनीश्वरः । - Lord of sages.

- (956) अनुत्तमो दुराधर्षः । - the Most excellent and incapable of being attacked.
- (957) मधुरः । - Sweet.
- (958) प्रियदर्शनः । - Pleasant-looking one. (V 152)
- (959) सुरेशः । - Indra, the Lord of gods.
- (960) शरणम् । - Sole refuge.
- (961) सर्वः । - the Whole.
- (962) शब्दब्रह्म । - Comprehensible through the words of the Scriptures.
- (963) सतां गतिः । - Goal of the good.
- (964) कालभक्षः । - Devourer of Time.
- (965) कलङ्कारिः । - Enemy of stains i.e. faults.
- (966) कङ्कणीकृतवासुकिः । - Having *Vāsuki* as His Wristlet. (V 153)
- (967) महेष्वासः । - Wilder of a great bow.
- (968) महीभर्ता । - Lord of the earth.
- (969) निष्कलङ्कः । - Stainless.
- (970) विशृङ्खलः । - Free from fetters.
- (971) द्युमणिस्तरणिः । - Sun-god, jewel of the firmament.
- (972) धन्यः । - Blessed one.
- (973) सिद्धिदः । - Bestower of perfections.
- (974) सिद्धिसाधनः । - Accomplisher of the perfections. (V 154)
- (975) निवृत्तः । - Averted to the worldly activities.

- (976) संवृत्तः । - Contracted.
- (977) शिल्पः । - Fashioner.
- (978) व्यूढोरस्कः । - Broad-chested one.
- (979) महाभुजः । - One having long arms.
- (980) एकज्योतिः । - Single luminary.
- (981) निरातङ्कः । - Terrorless.
- (982) नरनारायणप्रियः । - Favourite of Nara and Nārāyaṇa. (V 155)
- (983) निर्लेपः । - Taintless.
- (984) निष्प्रपञ्चात्मा । - Self beyond the universal Extension.
- (985) निर्व्यग्रः । - Unexcited.
- (986) व्यग्रनाशनः । - Destroyer of excitement.
- (987) स्तव्यः स्तवप्रियः । - Laudable one fond of eulogy.
- (988) स्तोता । - Ready to appreciate.
- (989) व्यासमूर्तिः । - Sage Veda Vyāsa.
- (990) अनाकुलः । - Unagitated. (V 156)
- (991) निरवद्वपदोपायः । - Uncensurable abode & means.
- (992) विद्याराशिः । - Abode of lore (Fourteen).²⁴⁶
- (993) अविक्रमः । - One who has no backward gait.
- (994) प्रशान्तबुद्धिः । - One having calm intelligence.

²⁴⁶ The fourteen lores are enumerated in Yājñvalkya Smṛuti 1/3:
पुराणन्यायमीमांसाधर्मशास्त्रङ्गमिश्रिताः ।
वेदाः स्थानि विद्यानां धर्मस्य चतुर्दशः ॥

- (995) अक्षुद्रः। - the Most significant one.
- (996) क्षुद्रहा। - Destroyer of the insignificant things.
- (997) नित्यसुन्दरः। - Ever handsome. (V 157)
- (998) धैर्याग्र्यधुर्यः। - Chief and foremost in courage.
- (999) धात्रीशः। - the Lord of the Earth.
- (1000) शाकल्यः। - Sage Śākalya, (who arranged R̥gvedic words in word-order).
- (1001) शर्वरीपतिः। - the Moon-god, the Lord of the night.
- (1002) परमार्थगुरुः। - Spiritual Preceptor.
- (1003) दृष्टिः। - Deity of sight or vision.
- (1004) गुरुराश्रितवत्सलः। - A teacher of refuge-seekers.
- (1005) रसः। - Sentiment.
- (1006) रसज्ञः। - Knower of the sentiment.
- (1007) सर्वज्ञः। - Omniscient.
- (1008) सर्वसत्त्वावलम्बनः। - Supporter of all living beings. (V 158)

Textual Study

Grammatical Solutions:

The name शरभो धनुः(351) (Wielder of the bow discharging arrow in multitudes) is explained as the bow holding (भजते सेवते इति) arrows(शरान्).

The name विश्वः (379) (the Universe) is originally a pronoun (whole or entire) employed as the first name in the VSN, but here the usage of Masculine indicates His being the Universe i.e. the Universal one.

The name परमयः (415) (One formed of Bliss) must be understood as पर-मयः where पर means परं ब्रह्म or परमात्मादः.

The name भूर्भुवो लक्ष्मी (449) (the Glorious one with the earth and the mid-regions) should be लक्ष्म अस्य अस्तीति लक्ष्मिन्-लक्ष्मी (M) One possessing a mark or sign or glory.

The name शास्त्रनेत्रः (511) (One having the scripture as His eyes) can be explained in two ways as (01) The eye to perceive the meaning of Scriptures (शास्त्राणाम् नेत्रं) and (02) One having scripture as His eyes (शास्त्राणि नेत्राणि यस्य सः)

The name धर्मधेनुः (547) (A bull of righteousness i.e. Nandī) must be taken in its grammatical sense because धेनुः means a cow which cannot be understood for Lord Śiva so धेनुः is derived from धे (धयति) (1P) to suck the milk, to nourish. Thus the righteousness nourishes Lord Śiva.

The name मातामहः (564) (One having perceivable effulgence) the name मातामहः means मीमते इति माता प्रमाता वा (the perceiver) and महः (effulgence).

The name आशुशब्दपतिः (591) (the Owner of the word “quick” i.e. easily pleasurable) means Lord Śiva has achieved the name (शब्द) constituted with the word “Quick” i.e. easily pleasurable (आशुतोष).

The name सुरभिः (618) (Fragrant) is an Adjective and hence it is declined triply सुरभिः (M), सुरभि (F) and सुरभि (N). So here the masculine declension is given (also in the *Namonta*-list in App.10).

The name त्रिविद्यः (631) (One formed of three Lores) can be explained as तिस्रो विद्या यस्य स्वरूपं सः.

The name महादम्भः (743) (One having adorable deceitfulness) must be understood in its grammatical sense as महयति इति महत् – महान् from मह् (महयति) (10 U) to honour, to adore, to worship.

The name विशाम्पतिः। (827) (Lord of the people or beings) is taken as a compounded name (without dropping the case termination of Genitive (अलुक्तत्पुरुषः)) and therefore the word पतिः (M) is declined as विशाम्पतये (App 10).

The name स्कन्द स्कन्धधरः (894) (Bearer of the trunk of the Tree of Evolution) looks meaningless at the first sight but the first word स्कन्दः is derived from स्कन्द् (स्कन्दति) (1P to grow, to burst out, to evolve) and hence the स्कन्धः (trunk of a tree) refers to Lord Śiva bearing the Tree of Existence (संसारवृक्षः).

Vedic Traces

Lord Śiva's acquaintance with the fourteen lores is expressed in the name विद्याराशिः (992)(Abode of (fourteen)lores) the fourteen lores are enumerated in Yājñvalkyā smṛiti 1/3:

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश॥

Lord Śiva being closely connected with Vedas and the Vedic knowledge, the Thousand Names bespeak His connection with the Vedas through the names like वेदकारः(125) (Originator of the Veda), ब्रह्मधृक् (138) (Holder of the Vedic hymns), कृतागमः(165) (Veda–creator),

वेदविद् (304) (Knower of the Vedas), सकलागमपारगः (469) (Master of all the Vedas) and त्रयीतनुः (512) (Embodiment of three Vedas), ब्रह्मगर्भः (545) (Having the Vedas in His belly), त्रिविद्यः (631) (Knower of three Vedas), आम्लायः (659) (the embodiment of Scriptures), समाम्लायः (660) (the Veda), वेधा धाता विधाता (837) (Creator Brahmā, the all–nourisher and the ordainer of Vedic precepts), श्रुतिप्रकाशः (909) (Illuminator of the Vedas), श्रुतिमान् (910) (Possessing the knowledge of the Vedas), श्रुतिसागरः (928) (Ocean of Vedic Learning), शब्दब्रह्म (962) (Comprehensible through the words of the Scriptures), शाकल्यः (1000) (Sage Śākalya, who arranged R̥gvedic words in word-order).

Therefore His protecting the knowers or the sages is an important quality mentioned in the name वेदार्थविद्वोप्ता (953) (Protector of knowers of meaning of the Vedas).

The name वेदशास्त्रार्थतत्त्वज्ञः (252) (Knower of the meanings and principles of the Vedas & Scriptures) expresses His authority in the Vedic literature.

The names सहस्राक्षः(014) (the Thousand eyed one), सहस्रपात् (015) (Thousand–footed), सहस्रमूर्धा (670) (Thousand–headed one), सहस्रबाहुः (681) (Thousand–armed one) show direct expression of the famous hymn of Rv 10/90/1:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥

The name विराट् (385) (the Universal being) shows continuation to R̥V 10/90/05.

The names like सोमः सोमरतः (113) (Soma Himself or one accompanied by Umā Pārvati), सोमपः (115) (Drinker of the soma juice),

सोमः(117)(Soma Himself) चन्द्रसंजीवनः (801) (Enlivener of the Moon-god), has a direct connection with the Mythology of the Moon-god who was given new life after the soma sacrifice. The mythological evidence are abundant in the 09th Book of the R̥gveda

The names like महागर्भः (193) (the great egg *Hiranyagarbha*) & हिरण्यगर्भः(843) (Golden egg i.e. *Virāj*) get a clear connection of Lord Śiva with the R̥v 10/121/01:

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवी द्यामुतेमां कस्मै देवाय हविषा विधेम॥

The name सुपर्णः (222) (Having good wings of the form of the Vedas) can be explained as Lord Śiva of the form of the Vedas on the line of R̥V 10/114/05:

सुपर्णविप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति।

The name सामगेयः (773) (Worthy of being sung with formulas of Sāmaveda) expresses His special connection with the Sāmaveda.

The name ब्राह्मणवित (474) (Conversant with the Brhāmaṇa-texts) exhibits His knowledge of the theological text (ब्राह्मणग्रंथाः) and hence His association with the sacrificial rituals is justifiable. This is further Justified through His names like यज्ञः (477) (Sacrifice), यज्ञपतिः(478) Lord of sacrifices and यज्वा (479) (Sacrificer) यज्ञाङ्गः(485)(A part of the sacrifice) and यज्ञवाहनः (486) (Sacrifice–bannered).

The name गोशाखः (145) (Compiler of the Vedic Auxiliary Sciences) relates His association with 06 Auxiliary Sciences such as शिक्षाकल्प Etc.

The name कल्पः। (242) (One formed of the Science of Rituals) i.e. (*Kalpa*) expresses His relation with the Rituals i.e. *Kalpa* for this reason the name वेदाङ्गः(303) (Formed of Auxiliary science of the Vedas) becomes justified.

The name शास्त्रनेत्रः (511) (One having the scripture as His eyes) expresses His special characteristic that He is seen i.e. visible through the scripture.

Upaniṣadic Traces

The name कविः(142)(the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Iśopaniṣad 08 :

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।

कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः॥

The name शास्ता वैवस्वतः (425) (Teacher Yama, the son of *Vivaśvān* Sun-god) shows direct relation of Lord Śiva with Yama, the god of Death who imparted the Spiritual Knowledge to Nachiketā. The account is known in the Kāthopanaiṣad.

The name विश्वावासः (495) (Abode of the all) gets a clear connection with Iśopaniṣad 01:

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जिथा मा गृधः कस्य स्विद्धनम्॥

The name चतुर्वेदः (656) (Embodiment of the four Vedas) gets an idea from Brhadārāṇyakopaniṣad 02/04/10 अस्यं महतो भूतस्य निःश्वसितं यदेतद् ऋग्वेदोयजुर्वेदः सामवेदोऽथर्वणश्च॥

अत्ता हर्ता (838) (Devourer and Destroyer as Rudra) gets a direct connection in the Kāthopanaiṣad 01/02/25:

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः॥

The name सप्तजिह्वः (871) (the Seven-tongued Fire-god) refers to Muṇḍakopaniṣad 2/4:

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा।
स्फुलिङ्गिनी विश्वरुची च देवी लोलायमाना इति सप्त जिह्वाः ॥

The names रसः (1005) (the Sentiment) and रसज्ञः (1006) (Knower of the sentiment) express Lord Śiva being the Supreme Reality experienced to be Existence, Consciousness and Bliss (सच्चिदानन्द). discussed with the name रसः in the Tatteriyopaniṣad:
रसः वै सः। रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥०२/०७॥

Philosophical Tenets

The name न्यायगम्यः (668) (Comprehensible through scriptural logic) shows His connection with the philosophy of Nyāya.

The name महर्षिः कपिलाचार्यः (128) (Great sage Kapila) expresses Lord Śiva's identity with Sage Kapila and hence His acquaintance with the Sāmkhya Philosophy is quite natural. The name Sāmkhya means knowledge and therefore His Name असंख्येयः (948) (Indescribable) and अप्रमेयात्मा (949) (the Self beyond worldly perceptibility) are quite a befitting one. At the same time He is पञ्चविंशतितत्त्वज्ञः (203) (One conversant with the twenty five principles of the Sāmkhyas) indicates Lord Śiva's identity with the person, the silent Supervisor or Witness of the Primordial Matter (प्रकृतिः) constituted of (01) प्रधानम् , (02) महत् , (03) अहङ्कारः , (04-08) पञ्च तन्मात्राणि , (09-24) पञ्चमहाभूतानि , पञ्चज्ञानेन्द्रियाणि, पञ्चकर्मनेन्द्रियाणि मनश्च and (25) पुरुषः. This idea is referred to again in the name षड्विंशत्सप्तलोकधृक् (492) One holding the seven worlds) where it is specifically mentioned that these Principles constitute the seven worlds comprising of 26 principles.

The name प्रधानप्रभुः। (246) (the Lord of *pradhānam*) which relates Lord Śiva as the Supreme Person (पुरुषः) of the Philosophy of Sāmkhyas

the Pradhānam is their technical term used for the equilibrium (समायावस्था) of the three Qualities.

Lord Śiva is presented as the great god and equally as a great Yogi. This quality is clearly presented in some of His Names.

The names महायोगी गोप्ता (059) (Great Yogī, the protector of devotees), अध्यात्मयोगनिलयः (178) (Abode of spiritual yoga) express His acquaintance with the Yogic practices and again निवृत्तात्मा (167) (One with His soul withdrawn from the world) योगी (287) (A yogi), कालयोगी (315) (Winner of time through the Yogic practices), योगाचार्यः (519) (Preceptor of the yoga system), हंसः (834) (Yogi of that category), हंसगतिः (835) (Goal of the yogis of the category of Hamsa), सिद्धिदः (973) (Bestower of perfections), सिद्धिसाधनः (974) (Accomplisher of the perfections).

indicate His indulgence in प्रत्याहारः, one of the 08 steps of Yogic practices.

The name युक्तिरुन्नतकीर्तिः (427) (One endowed with eight steps of yoga and lofty fame) also expresses clearly that Lord Śiva is a Yogi skilled in the eight steps of yoga like Restraints, Vows, Postures, etc. for this reason He is really a recipient of the lofty fame

The names like नियमः (253) (Observer of restraints) and नियमाश्रयः (254) (the Repository of restraints), नियमाध्यक्षः (558) (Presiding deity of observances) Show His direct involvement in steps of the eight fold path of Yoga.

The name पद्मासनः (685) (Seated in the Lotus-posture) is described in the Haṭhayoga- pradīpikā (01/21).²⁴⁷

²⁴⁷ उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥

The name आज्ञाधारः (390) (One stationed in the Ājñācakra) indicates Lord Śiva's position for meditation between the two eye-brows). The Ājñācakra is one of the six Centers in the human body. This *Chakra* is constituted of the Mind.

मणिपूरः (531) (The fire-god presiding over the *Chakra* of that name) Which is situated at the backside of the unary limb and is constituted of the Water-element.

The name सूत्रकारः (126) (Author of the (Brahma Aphorisms) expresses Lord Śiva's identity with Veda Vyāsa the author of the aphorisms. It indicates the possibility of other Brahmasutras, because of the famous verse of the Vedānta tradition:

शङ्करं शङ्कराचार्यं केशवं बादारायणम्।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

It also indicates Bādrāyan Vyāsa as well as Ādī Śancarācārya & again Śrī Bhagavad Gītā 13/4 which talks:

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।

ब्रह्मसूत्रपदेशैव हेतुमद्भिर्विनिश्चितैः ॥

The name षडाश्रयः (528) (One having the repository of the six Senses & Mind) seems to indicate the indebtedness of the LP to the BG, because the self is spoken to the repository of the six constituents in the form of 05 senses and 01mind.²⁴⁸

The name विवर्तः (365) (Source of Superimposition) indicates the traces of Vedānta in the LP, because the concept of Transformation (विकारः) and Superimposition (विवर्तः) is known here only.

The name तत्त्वातत्त्वविवेकात्मा (470) (Formed of discrimination between the Real and Unreal) expresses His Spiritual form discriminated as the real and the unreal nature.

²⁴⁸ cf. श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥०९॥

The name लोकमायः (804) (the Juggler–god of the worlds) exhibits Lord Śiva as the Juggler who manifests and withdraws the worlds (लोकाः माया यस्य सः), though His Illusory Power (माया) is also incorporated in the name मायी (942) (Wilder of illusory power).

The name क्षेत्रज्ञः (636) (the knower of the Field i.e. the body) is comparable with the BG 13/01-02 AB:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

The name बीजकर्ता (738) (Creator of seeds of the Universe) gets a similar idea in BG 14/04:

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदःपिता ॥

The name पञ्चयज्ञः (201) (Formed of five sacrifices) has the reference in the Manusmṛiti 03/70:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमोक दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

The name हृत्पुण्डरीकमासीनः (533) (Occupying the lotus–seat of the heart) can be compared with Dhyānasloka of Lord Śiva of the Śivakavac Stotram of the Skandapurāṇa. Its name indicates the same meaning of Lord Śiva as the Highest Bliss (Parānanda):

हृत्पुण्डरीकान्तरसंनिविष्टं स्वतेजसा व्याप्तनभोवकाशम् ।
अतीन्द्रियं सूक्ष्ममनन्तमाद्यं ध्यायेत् परानन्दमयं महेशम् ॥

The name अलङ्कारिष्णुः (587) (Desirous of self–adornment) does not seem proper at the first sight, because देव्यपराधक्षमापनस्तोत्रम् 07, describes that Lord Śiva is care free regarding any embellishment²⁴⁹ but the name refers to the event of Lord Śiva's marriage with Pāravatī (Narrated in the ŚP).

²⁴⁹ चित्ताभस्मालेपो गरलमशनं दिक्पटधरोजटाधारी कण्ठे भुजगपतिहारी पशुपतिः ।

The name शिपिविष्टः (412) (Pervaded by rays the rays of the fire for lord Śiva) Shastri G.M. translates this name as one entering into the sacrifice as Viṣṇu, while Shastri J.L. translates it as one entering & stationed in rays so here the meaning taken above from M.Williams (P.1072) must be taken, though Dr. Gautam V. Patel (P 64) taking support of Taittereriya samhita (1/7/4) translates it as entered in the Animal of a sacrifice and adds another meaning that the light which shines through the Sun, the Moon and the Fire²⁵⁰ on the authority of BG (15/12).

The frequent occurrence of the names, like नीललोहितः। (032) (the Blue-red Red in His left part & Blue in His right), अष्टमूर्तिः। (037) (Having eight cosmic bodies), विरूपाक्षः। (048) (One with unusual number of i.e. three eyes), कृत्तिवासाः (063) (One wearing the hide of an elephant) tend one to profess that Kālidāsa had Linga Purāṇa as his source text.

प्रवर्ततां प्रकृतिहिताय पार्थिवः सरस्वती श्रुतिमहती महीयताम्।

ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मभूः॥

॥ अभिज्ञानशाकुन्तलम् ०७/३५॥

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री

ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्।

यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः

प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः॥

अभिज्ञानशाकुन्तलम् ०१/०१॥

एकैश्वर्यं स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः

कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद् यतीनाम्।

कपाली भूतेशो भजति जगदीशैकपदवींभवानि त्वत्पाणिग्रहणपरिपाटीफलमिदम्।

²⁵⁰ यदादित्यगतं तेजो जगद्भाषयतेऽखिलम्।

यच्चचन्द्रमसि यच्चाऽग्नौ तत् तेजोविद्धि मामकम्॥१५/१२॥

अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
शन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः ॥
॥ मालविकाग्निमित्रम् ०१/०१ ॥

The name विरूपाक्षः (048) (One with unusual number of i.e. three eyes) comparable with Kumārasambhavam 5/72:
वपुर्विरूपाक्षमलक्ष्यजन्मता दिगम्बरत्वेन निवेदितं वसु।
वरेषु यद् बालमृगाक्षि मृग्यते तदस्ति कि व्यस्तमपि त्रिलोचने ॥

The name वर्णी (212) (the Religious student or a celibate when he approached Pārvatī to test Her austerity) points at kumārasambhavam 5/65:

अथाह वर्णी विदीतो महेश्वरः तदर्थिनी त्वं पुनरेव वर्त्तसे।
अमङ्गलाभ्यासरति विचिन्त्य तं तवानुवृत्तिं न च कर्तुमुत्सहे ॥

The name भीमः (462) (Terrible) has been nicely employed by Kālidāsa in his Kumāmarasambhavam 5/77: स भीमरूपः शिव इत्युदीर्यते।

The name ध्वनिः (556) (Sound) seems to have been taken as a support by Malināth under वागार्थाविव Raghuvansham 01/01:

शब्दजातमशेषं तु धत्ते शर्वस्य वल्लभा।
अर्थरूपं यदखिलं धत्ते मुग्धेन्दुशेखरः ॥

The name पद्मासनः (685) (Seated in the Lotus-posture) can be compared with Kālidāsa's Kumārasambhavam 3/45:

पर्यङ्कबन्धस्थिरपूर्वकायमृज्वायतं सन्मितौभयांसम्।
उत्तानपाणिद्वयसन्निवेशात् प्रफुल्लराजीवमिवाङ्गमध्ये ॥

The name देवतात्मा (707) (Divine Embodiment) has become so famous that great poet Kālidāsa employs this name in his Kumārasambhavam 01/01:

अस्तुत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः।
पूर्वापरौ तोयनिधी वगाह्य स्थितः पृथिव्या इव मानदण्डः ॥

The name शम्बरः (416) (Hunter-formed) is mentioned above differently in the मृगव्याधः (085) (Hunter of the deer formed Brahmā). Both these names refer to the incident when Lord Brahmā assumed the form of a deer and chased his daughter Saraswatī in a female form. This incident nicely composed by Puṣpadanta in his Śivamahimāṇḥ Stotram 22.

Observations

The name परार्थैकप्रयोजनः (LP 022) (One whose sole purpose is to work for other's benefits) has similar expression in the परकार्यैकपण्डितः (ŚP 882) (Sole-scholar in activities of helping others) and

The above given meaning of the names of the Liṅgapurāṇa shows more than 1008 names, but they are studied meaning-wise which meet with their grammatical construction. The changes adopted are as under:

The name विश्वकर्मविशारदः (236) is taken in the sense of expert in the universal acts, because there is त्वष्टा (272) Viśvakarmā, the celestial architect.

The name महारेता महाबलः (290) Of good virile power is taken together, because महारेताः (293) Having great virility, occurs again.

Many of the names seem abstruse at the first sight and hence their meaning is taken in their grammatical or etymological meaning after comparing them with the relevant mythology.

मध्यनाशकः (955) means the destroyer of the middle, but which is the middle and of what, is difficult to understand. So adopting the three Universal Acts like Creation, Sustenance and Destruction, the middle is connected with the Existence or the state of transmigration. There is the supporting text of Śrībhagvadgītā (02/28).²⁵¹

²⁵¹ अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना।।०२/२८।।

The name सप्तधाचारः (465) (Moving in seven forms like Āvaha and others) points out Lord Śiva's presence in the sky where 07 types of wind move in every directions.

The name पञ्चब्रह्मसमुत्पत्तिः (487) (the Source of origin of the five *Brahmans*) indicates His five Elemental presentations like (01) Tatpuruṣa, (02) Aghora, (03) Sadyojāta, (04) Vāmadev , (05) Īśāna.²⁵²

Here below some Names are cited to show Shastri J.L. and Shastri G.M. differ in giving the meanings of the Names, because there readings differ.

The name परिवृढः (045) chief is read with दृढः(046) (firm) as परिदृढः अदृढः, (Firm on all sides & Making n̄Visfirm), धर्मकर्मक्षमः। (088) Competent for rites & rituals as धर्मकर्मक्षमः, जितप्रियः (240) One who has conquered pleasures reads as अजितप्रियः(One to whom Viṣṇu is dear) , प्रेतचारि-महाशक्तिः (324) (Great powerful moving with the ghosts) as प्रेतचारी महाशक्तिः (Identical with goddess Cāmuṇḍā mounted on a dead body), शिपिविष्टः (392) (Pervaded by rays the fire)as शिपिविष्टः one entering into the sacrifice as Visnu, भूर्भूवो लक्ष्मी (449) (the Glorious one with the earth and the mid- regions) भूर्भूवो लक्ष्मी Goddess of wealth , षडाश्रयः (528) (One having the repository of the six Senses & Mind) षडाश्रयः as (One having repository of six emotions like Passion and others) and स्कन्द स्कन्धधरः (894) Bearer of the trunk of the Tree of Evolution. as स्कन्ध स्कन्धधरः (the best element and the bearer of the best Element) by Shastri G. M.

Shastri J.L. also differ in readings and meanings of the names such as विश्वकर्मविशारदः (233) (Expert in the universal acts.) as विश्वकर्मा (233) (Celestial architect of the universe) & विशारदः (234) (Adept), सुपर्णः(222) (Having good wings of the form of the Vedas) as सुपर्णः(Garuda), गहनो गुरुः (366) the Secret Preceptor or Holy Master as गहनः (366) (Abstruse) and गुरुः(367) (Weighty), रुचिः (419) Effulgent as रुचिः (Taste), सप्तधाचारः (465)

²⁵² Vide. App.11, under the Incarnation No.05.

Moving in seven forms like Āvaha and others as सप्तधाचारः (One having seven types of rites), ब्रह्मगर्भः (545) Having the Vedas in His belly as ब्रह्मगर्भः (Born of the womb of Brahman), धर्मधेनुः (547) A bull of righteousness i.e. Nandī. as धर्मधेनुः (Cow of piety), वसुश्रवाः (599) Renowned by wealth as वसुश्रवाः (Having riches as ears), सवशः (734) Self-restrained one Shastri J.L. reads सर्वशः (One giving happiness unto all), हंसगतिः (835) Goal of the yogis of (the category of Hamsa) as हंसगतिः (Having the gait of swan), स्कन्द स्कन्धधरः (894) Bearer of the trunk of the Tree of Evolution as स्कन्ध स्कन्धधरः (Shoulder and bearer of Shoulders) and चण्डो मुण्डी (938) Terrific shaven-headed one. as चण्डीमुक्तिः and translates it as the liberator of the goddess Caṇḍī.

The above given difference in the readings as well as meanings of the Names shows that there must have been other recessions of the LP which gave rise to such differences.

Chapter 06
Lord Śiva's Exploits, Qualities and Functions
reflected in the
Three Versions
Pages 297 - 325

Chapter 06

Lord Śiva's Exploits, Qualities and Functions reflected in the Three Versions

It is a well known fact that the names not only express some meaning but also the personality of the named persons or a thing that may be taken as self-explanatory (अन्वर्थक) names. Hence it is seen and even heard that the names qualify a person indicating his or her specialty.

This chapter discusses Lord Śiva's Names expressing or indicating His exploits, qualities and functions.

Lord Śiva's famous epithet that can be named is that He removes and destroys the evil as well as demoniac factors as expressed in अरिष्टमथनः (LP 502) (Suppressor evil sickness), yet His other facets of exploits can be classified as under

(A) Healing others:

चन्द्रसंजीवनः (ŚP 801) Enlivener of the Moon-god (after the soma sacrifice)

वीरभृत् (LP 384) Sustainer of heroes,

(B) Overpowering Deities/heroes:

सूर्यतापनः (ŚP 079) Scorcher of the Sun-god,

सूर्यतापनः (LP 087) Scorcher of the Sun-god,

कामशासनः (ŚP 093) Chastiser of Cupid,

भूतवाहनसारथिः (ŚP 159) whose charioteer is Brahmā, creator of the beings,

भूतवाहनसारथिः (LP 155) whose charioteer is Brahmā, creator of the beings,

सत्यपराक्रमः (ŚP 597) One having truthful exploits,

बाणहस्तः प्रतापवान् (LP 300) Valiant arrow-wielder,

अमोघविक्रमः (LP 481) One having infallible exploit,

विक्रमोत्तमः (LP 590) Excellent in exploits,

(C) Killing Demons / enemies:

बलहा (MBh 193) Killer of demon Bala (i.e. Vala),
व्याघ्रकः (LP 417) Killer of demon Vyāghra,
युधि शत्रुविनाशनः (MBh 261) Killer of Enemy battles,
शत्रुजिच्छत्रुतापनः (ŚP 221) Conqueror as well as scorcher of the enemies,
भीमपराक्रमः (ŚP 488) Terrifying valiant,
सुषेणः सुरशत्रुहा (ŚP 517) One having a strong army and slayer of the enemies of gods,
वीरहा (LP 383) Slayer of (enemy) heroes,
सुरशत्रुहा (LP 500) Destroyer of the enemies of gods,

(D) Punishing victims:

मृगबाणार्पणः (MBh 072) One who discharged arrows on the deer-formed Brahmā,
मृगव्याधः (ŚP 077) Hunter of the deer-formed Brahmā,
मृगव्याधः (LP 085) Hunter of the deer formed Brahmā,
शंबरः (LP 416) Hunter-formed. (at the time of punishing Brahmā),
मृगबाणार्पणोऽनघः (LP 263) Sinless discharger of arrows on the deer-formed Brahmā,
यज्ञहा (MBh 187) Destroyer of (Dakṣa's) sacrifice,
दक्षयज्ञापहारी (MBh 189) Destroyer of Dakṣa's sacrifice,
वीरभद्रः (LP 382) Vīrabhadra (the destroyer of Dakṣa's sacrifice),
यज्ञान्तः (LP 480) Destroyer of (Dakṣa's) sacrifice,
पूषदन्तभित् (ŚP 764) Tooth breaker of pūṣan (the Sun-god),
नरसिंहनिपातनः (LP 720) One who fell down Narasimha.

Qualities

Lord Śiva's is the Supreme Person and hence His qualities are listed to show His omnipotence. His omnipotence can be presented under 08 heads as under:

(A) Powerful

Lord Śiva being the god of destruction, must be presented with valiant qualities and at the same time His (A) vigour, (B) strength as well as (C) inner power.

(A) विजयः (MBh 182) Victorious one,

बलः (MBh 380) Strength,

बली (ŚP 200) Strong,

महाबलः (ŚP 332, 703) One having great strength,

बलवान् (ŚP 912) Strong,

शूरः (MBh 550) Brave

ओजस्वी (ŚP 192) Vigorous,

महोत्साहः (ŚP 331) Extremely zealous,

महारेताः (ŚP 302) One having great virility,

महावीर्यः (ŚP 334) One having great virility,

वीरचूडामणिः (ŚP 406) the Crest-jewel among the heroes,

वीरः (LP 581) Hero.

सर्वायुधविशारदः (LP 177) Expert in the use of all types of weapons,

(B) कूलहारी (MBh 649) Breaking the banks of tanks,

कूलकर्ता (MBh 650) Maker of the banks of tanks,

महाकर्मा (MBh 033) Doer of great acts,

बलोन्मत्तः (ŚP 386) Furious with strength,

विक्रमोन्नतः (ŚP 605) Lofty in valour,

(C) पवित्रः (MBh 051, 839) the Holy one,

त्रिशङ्कुः (MBh 599) the axis for the three qualities of *Sattava*, *Rajas* and *Tamas*,

सिद्धार्थश्छन्दोव्याकरणोत्तरः (MBh 664) Occult power describing prosody, Grammar, etc.

धृतिमान् (MBh 690) Stable-minded,

मतिमान् (MBh 691) Intelligent,

दक्षः (MBh 692, ŚP 091, LP 097) Skillful,
सुधीः (ŚP 137) Intelligent,
धीमान् (ŚP 254) Intelligent,
महाबुद्धिः (ŚP 333) Greatly intelligent,
तुष्टः (ŚP 280) Satisfied one,
महामायः (ŚP 344) One having great illusory power,
समर्थः (ŚP 555, LP 539) the Capable one,
प्रसन्नात्मा (ŚP 817) Self-delighted,
सुव्रतः (LP 207) One having good vows,
सुव्रतःशूरः (ŚP 216) Hero of good rites or vows,
अक्षय्यः (LP 542) Inexhaustible.

The above list of Names exhibits His Vigour, physical strength and Inner powers.

(B) Self-restrained:

Lord Śiva's connection with the path of Yoga and the Knowledge is famous and hence such qualities of Him are presented here below:

नियतः (MBh 024) the Self-controlled one,
नियमः (MBh 053, ŚP 262, LP 253) Observer of restraints,
ऊर्ध्वरेताः (MBh 138) Winner of passion,
व्यवसायः (MBh 183, ŚP 394, LP 373) One Having firm resolve,
सुनिश्चयः (MBh 547) Of firm resolve
अलोलः (MBh 661) Non-fickle
संयतः (MBh 686) Self-restrained
जितकामः (MBh 704) Victor of cupid,
जितेन्द्रियः (MBh 705) Controller of the senses,
संयतात्मा (MBh 886) Controller of the self,
नियमेन्द्रियवर्धनः (MBh 995) One uplifting the senses through penance,
दान्तो दयाकरः (LP 096) Self-restrained merciful,
वीतरागः (LP 234) One devoid of passion

विश्वसहः (LP 440) Forbearer of everything,
असंसृष्टः (LP 595) Non-associated one,
दण्डी दान्तो गुणोत्तमः (LP 676) Excellent In qualities of a staff holder
(i.e. a celibate) and self-controlled ones (i.e. Hermits)
स्ववशः (LP 733) Self-submissive one,
सवशः (LP 734) Self-restrained one,

(C) Controller

As the Controller Lord Śiva controls the maintance of not only the Nature but also the Society in this world here below the Names are given to indicate His Controllership:

ईश्वरः (MBh 359) the Supreme controller,
वशीकरः (MBh 415) Keeping everything under his custody,
लोपः (MBh 530) Destruction,
सर्वभूतानां वाहिता (MBh 681) Making the creatures to work,
प्रयतात्मा (MBh 885) One with controlled mind,
विजितात्मा (ŚP 157, LP 153) Self-controlled,
विधेयात्मा (ŚP 158, LP 154) Self-disciplined,
विनीतात्मा (ŚP 243, LP 235) One having well-disciplined soul,
वसुमनाः (ŚP 307) One with praiseworthy mind,
नियतात्मा (ŚP 345, LP 332) Self-restrained,
बधिरः (ŚP 417) Deaf,
सत्पथाचारः (ŚP 490) One following the righteous path,
अरागः (ŚP 571) Passionless,
अनिरुद्धः (ŚP 590) Uncontrolled,
दान्तः (ŚP 682) Self-restrained one,
निरामयः (ŚP 687) Devoid of ailments,
अनामयः (ŚP 783) Free from ailments,
दुर्जयः (ŚP 818) Invincible.
दमः (ŚP 239, LP 230) Controller of senses,
देवासुरेश्वरः (ŚP 709, LP 702) Controller of the gods & demons,

जीवितेश्वरः (ŚP 787) Controller of life,
लोकनाथः (ŚP 806) Controller of the worlds,
लोकशल्यकृत् (LP 655) the Tormentor of the worlds,

(D) Superhuman Qualities

Lord Śiva possesses Superhuman qualities found normally one quality in one or two persons. But His composite form full of a large number of qualities makes Him the Superhuman being.

प्रभुः (MBh 003,021, 974) the Chief,
प्रवरः (MBh 005) Very Special,
सर्वविख्यातः (MBh 009) All-known,
प्रसादः (MBh 049) Formed of gladness
अनघः (MBh 073, ŚP 273,796) Sinless,
प्रमाणम् (MBh 080, ŚP 290, LP 279) Source of authority,
स्वयंश्रेष्ठः (MBh 096) Great Himself
सुतीर्थः (MBh 127) Holy Teacher
सुरगणः (MBh 245) the Totality of gods,
सांख्यप्रसादः (MBh 262) Pleased at heart through the *Sāmkhya* (i.e. the discriminative knowledge of the self and the non-self,
सर्वसाधुनिषेवितः (MBh 264) Served by all good people,
संग्रहः (MBh 283) One recognising devotees,
योज्यः (MBh 083) One who can be reached by yoga,
अतिदीप्तः (MBh 318) Extremely brilliant,
दक्षिणः (MBh 328) the Skilled one,
प्राग् (MBh 327) the Primeval,
विद्वान् (MBh 411) Learned,
वर्चस्वी (MBh 424) Resplendent,
अन्तरात्मा (MBh 461) the Inner Self,
भाव्यः (MBh 508) One fit for the attention,
महाकल्पः (MBh 774, ŚP 599, LP 584) Of great conception,
न्यायनिर्वापणः (MBh 782) One presenting the *Nyāya* philosophy,

पण्डितः (MBh 784) Wise one,
 सहः (MBh 802) Having great patience,
 सुगन्धारः (MBh 805) One having an extraordinary fragrance,
 ब्रह्मविद् (MBh 854) An expert in Vedas,
 ब्राह्मणः (MBh 855) Knower of Brahman,
 धर्मसाधारणः (MBh 890) Common in all steps of Piety
 माता (MBh 925) the Mother,
 पितामहः (MBh 926) Grandfather,
 देवासुरमहामात्रः (MBh 940) Counselor of gods and demons,
 विरजः (MBh 957) Crystal clear,
 विरजः (MBh 958) Untainted,
 ईड्यः (MBh 960, LP 709) Praise worthy,
 नीतिः (ŚP 116) Morality (Himself),
 अजातशत्रुः (ŚP 122) Born enemyless,
 सम्भाव्यः (ŚP 124) Honorable,
 विश्वदीप्तिः (ŚP 131) Light of the universe,
 अनिवृत्तात्मा (ŚP 172) Whose soul never returns,
 पुण्यात्मा (ŚP 176) Meritorious soul,
 महानिधिः (ŚP 207) the Great treasure,
 क्षामः (ŚP 224) Emaciated,
 ज्ञानवान् (ŚP 225) the Knowable,
 प्रमाणभूतः (ŚP 227) the Authoritative proof,
 वेदशास्त्रार्थतत्त्वज्ञः (ŚP 261) Knower of the meanings and principles
 of the Vedas & Scriptures,
 सत्यः (ŚP 308, LP 295) Truthful,
 सुकीर्तिः (ŚP 310) One having good fame,
 महाशक्तिर्महाद्युतिः (ŚP 339) Extremely powerful effulgent,
 बुधः (ŚP 355) Wise,
 समानः (ŚP 357) Impartial,
 इष्टः (ŚP 362, LP 348) the Desired one,
 विशिष्टः (ŚP 363) the Specified one,
 शिष्टेष्टः (ŚP 364) One desired by the cultured,

वेत्ता (ŚP 407) the Knower,
 चिदानन्दः (ŚP 408) the Bliss consciousness
 सुब्रह्मण्यः (ŚP 421) Perfectly conducive to the attainment of Brahman (i.e. Austerity, Vedas, Brahmins or Knowledge),
 सानुरागः (ŚP 449) the Loving one,
 विद्वत्तमः (ŚP 455) the best of scholars,
 पुण्यश्रवणकीर्तनः (ŚP 461) One having meritorious hearing and singing glory,
 ध्येयः (ŚP 464) Worthy of being meditated upon,
 विज्ञेयः (ŚP 468) Worthy of being known,
 नीतिमान् (ŚP 482) One endowed with moral values,
 युक्तिरुन्नतकीर्तिः (ŚP 448) Endowed with eight steps of yoga and lofty fame,
 ऋषिः (ŚP 500) Seer,
 ब्राह्मणः (ŚP 501) Knower of the Brahman,
 ज्ञानस्कन्दो महानीतिः (ŚP 529) Having the knowledge of various branches of great moral,
 प्रांशुः (ŚP 511) Tall
 योगपारः (ŚP 533) Established in yoga,
 वेगी प्लवनः (ŚP 607) Floating with speed,
 सुमतिर्विद्वान् (ŚP 640) Intelligent & Scholar,
 त्रैविद्यः (ŚP 641) Knower of the three lores,
 श्रेयः (ŚP 653) the Beneficial one,
 चतुरश्चतुरप्रियः (ŚP 664, LP 658) Skilful as well as fond of skilful ones,
 न्यायगम्यः (ŚP 673) Comprehensible through Nyāya (scriptural logic),
 गुणोत्तमः (ŚP 683) Excellent with good qualities,
 विचक्षणः (ŚP 699, LP 690) Skillful,
 वरेशः (ŚP 702) the Lord of boons,
 धर्मचारी (ŚP 729) One trading the path of righteousness,
 लिङ्गाध्यक्षः (ŚP 736, LP729) the Presiding lord of the Phallus,
 योगाध्यक्षः (ŚP 738) the Presiding deity of the path of Yoga,
 बाणाध्यक्षः (ŚP 744) Supervisor of Archery,

दम्भः (ŚP 747, LP 741) Deceitful (to test),
 अदम्भः (ŚP 748, LP 742) Non-hypocrite,
 लोकोत्तरस्फुटालोकः (ŚP 755) Clearly visible to the exalted persons,
 हीनदोषः (ŚP 761) Free from blemishes,
 सुकुमारः (ŚP 778) Tender-hearted,
 सामगेयप्रियः (ŚP 780) Fond of the *Sāma*-singers,
 अधूर्तः (ŚP 781) Non-rogue,
 भूतसत्यपरायणः (ŚP 798) Devoted to the deceased and the existing beings,
 लोकोत्तरसुखालयः (ŚP 800) Abode of the most excellent happiness,
 महाधिपः (ŚP 804) Great Lord,
 कृतज्ञः (ŚP 807, LP 798) Grateful,
 दुरतिक्रमः (ŚP 819) Non-transgressable,
 सर्वशुद्धिः (ŚP 830) the All-pure,
 वरशीलः (ŚP 835) One having excellent character,
 वरगुणः (ŚP 836) One having excellent virtues,
 हंसः (ŚP 841) Yogi of that category,
 हंसगतिः (ŚP 842) Goal of the yogis,
 निर्ममः (ŚP 866) Free from mine-ness,
 निरहङ्कारः (ŚP 867) Free from Ego,
 निर्मोहः (ŚP 868) Free from delusion,
 गुणग्राही (ŚP 891) One grasping virtues,
 श्रुतिमान् (ŚP 915) Possessing the knowledge of the Vedas,
 अनर्थितः (ŚP 939) Non-requesting one,
 वेद्यः (ŚP 955) Knowable,
 स्तुत्यः (ŚP 977) Praised worthy.
 वन्द्यः (ŚP 017) Worthy of being saluted,
 विद्वान् (ŚP 028) Scholar,
 ज्ञानगम्यः (ŚP 040) Realised only through perfect knowledge,
 दृढप्रज्ञः (ŚP 041) One having steady intellect,
 परिवृढः (ŚP 045) chief,
 दृढः (ŚP 046) Firm,
 धर्मकर्मक्षमः (ŚP 088) Competent for rites & rituals,

नैकः (ŚP 147) Not one i.e. many,
 सिद्धवृन्दारवन्दितः (ŚP 194) Saluted by the groups exalted sages
 अनन्तदृष्टिः (ŚP 227) One having infinite vision,
 अभिवाद्यः (ŚP 231) Worthy of salutation,
 जगद्गुरुः (ŚP 267) the Universal preceptor,
 स्थविष्ठः (ŚP 273) Grossest one,
 सर्वदर्शनः (ŚP 283) All-Viewing ,
 योग्यः (ŚP 288) Worthy,
 महोत्साहः (ŚP 317) Extremely zealous,
 बहुश्रुतः (ŚP 330) Well-versed,
 बहुमयः (ŚP 331) Full of many things,
 सन्मानः (ŚP 344) Honorable
 विद्वत्तमो वीतभयः (ŚP 371) Highly learned & fearless,
 दुर्धर्षः (ŚP 445) Unassailable,
 दुःसहः (ŚP 446) Unbearable,
 दुर्भरः (ŚP 483) One difficult to be accessed,
 पुरुष्टुतः (ŚP 544) One frequently eulogised,
 निरावरणधर्मज्ञः (ŚP 572) One conversant with uncovered Dharma,
 अनिरुद्धः (ŚP 576) Uncontrolled,
 त्रिविद्यः (ŚP 631) One formed of three Lores,
 ज्येष्ठः (ŚP 645) the Eldest,
 चतुर्वेदः (ŚP 656) Embodiment of the four Vedas,
 आम्नायः (ŚP 659) the embodiment of Scriptures,
 निरञ्जनः (ŚP 669) Untainted one,
 देवासुरगुरुर्देवः (ŚP 695) Preceptor of gods and demons,
 देवादिदेवः (ŚP 699) The first god of all gods,
 अनीशः (ŚP 710) One having no Overlord,
 शिवज्ञानरतः श्रीमान् (ŚP 716) Glorious one engaged in the auspicious
 knowledge,
 महादम्भः (ŚP 743) One having adorable deceitfulness,
 मृडः (ŚP 766) Gracious,
 पुण्यकीर्तिः (ŚP 775) One having meritorious fame,

सद्गतिः (ŚP 784) Goal of the good,
सत्कृतिः (ŚP 785) Praise worthy performer (of actions),
मान्यः (ŚP 789) Adorable,
सदाचारः (LP 008) One having noble conduct,

(E) Godhood

The godhood naturally depends on superiority of a person, but how far the superiority is projected, reveals the superiority of the godhood too.

स्थिरः (MBh 001) Perennial,
वरः (MBh 007, 068,542, 891) the Likeable,
सर्वात्मा (MBh 008) The soul of every being,
भगवान् (MBh 028) Lord with 06 Supreme Power,
भगवान् (ŚP 082) Lord having 06 supreme power,
गोचरः (MBh 030) One experienced through the senses,
महान् (MBh 052,820) Great,
आदिः (MBh 057) Foremost one,
काम्यः (MBh 103) Likeable (to all),
सर्वार्थः (MBh 130) Acme of everything,
सुवर्चसः (MBh 150) the Resplendent one,
सिद्धिः (MBh 221) Source of achievement,
मुख्यः (MBh 287) Chief,
सुचारवित् (MBh 357) Knower of worthy conduct,
महायशाः (MBh 446, LP 579) Extremely glorious,
महामात्रः (MBh 448) Having great measures,
प्रत्ययः (MBh 477) Wisdom,
यज्ञसमाहितः (MBh 515) Attainable by conducting sacrifices,
कालपूजितः (MBh 520) Adored by god of Death
अगणः (MBh 529) Countless,
महात्मा (MBh 042,531) the Great soul,
सर्वपूजितः (MBh 532) Worshipped by all,

संपन्नः (MBh 535) the Established one,
शुचिः (MBh 536, 1000) Clean,
सुविज्ञेयः (MBh 557) Easily knowable
देवः (MBh 560,948) God,
देवः (MBh 938) Effulgent one,
मायावी (MBh 573) Creator of Illusion
सुहृदः (MBh 574) Good-hearted
बन्धनः (MBh 577) Bondage of love
सकामारिः (MBh 581) Staying with the enemies of passion
बहुधानिन्दितः (MBh 584) Being blamed in many ways
अधनः (MBh 588) Penniless
महादेवः (MBh 590) Great-god
विश्वदेवः (MBh 591) God of the Universe
चेकितानः (MBh 595) Knowing everything
सर्वरत्नवित् (MBh 646) Knower of all types of gems
बहुविद्यः (MBh 651) Knowing many lores
प्रभावात्मा (MBh 669) Truth of truth
तपःकर्मरतिः (MBh 708) Immersed in the joy of penance,
सुरालः (MBh 707) Abode of gods
अप्सरोगणसेवितः (MBh 712) Served by the groups of heavenly damsels,
आवेशः (MBh 718) Divine influence,
सर्वलोचनः (MBh 811) the All-observer,
महत् (MBh 815) the Cosmic Intelligent,
विख्यातः (MBh 818) the Famous one,
स्वयंभुवः (MBh 860) the Self-evolved one,
वरेण्यः (MBh 878) Worthy of selection (for Worship),
देवासुरगणाग्रणीः (MBh 943) the Forerunner of the gods and demons,
देवतात्मा (MBh 952, LP 707) Divine Embodiment,
सुरव्याघ्रः (MBh 962) the Best of the gods,
नरर्षभः (MBh 964) the Chief among men,
सिद्धार्थः (MBh 996) One whose goal is achieved,
सर्वभूतार्थः (MBh 997) One with all accomplished objects,

सत्यव्रतः (MBh 999) the Truth vowed one,
 श्रीवर्धनः (MBh 1007) the Wealth-Prosperer,
 परिवृढः (ŚP 033) the Chief,
 दृढः (ŚP 034) Firm,
 मृदुः (ŚP 071) Soft-hearted,
 पुष्कलः (ŚP 155) Eminent one,
 कान्तः (ŚP 164,276,452,811) the Liking one,
 धर्मपुञ्जः (ŚP 173) the Mass of virtues,
 दुरासदः (ŚP 178, LP 173) Difficult of access,
 दुर्लभः (ŚP 179, LP 175) Difficult to get,
 दुर्गमः (ŚP 180, LP 174) Difficult to be approached,
 दुर्गः (ŚP 181, LP 176) Difficult to be attained,
 असाध्यः (ŚP 194) Unachievable,
 महाह्रदः (ŚP 201) Lake-like deep,
 महागर्तः (ŚP 202) Ditch-like deep,
 निधिः (ŚP 218) Treasure-house,
 दुर्ज्ञेयः (ŚP 228) Difficult to be known,
 भक्तिवश्यः (ŚP 270) Subservient to devotion,
 आनन्दः (ŚP 237, LP 228) Bliss,
 योगियोग्यः (ŚP 301) Worthy of concentration for yogis,
 सुकीर्तिः (ŚP 310) One having good fame,
 अमृतः शाश्वतः (ŚP 314) Immortally permanent,
 भ्राजिष्णुः (ŚP 321) the Shining one,
 श्रीमान् (ŚP 341) Glorious one,
 बुधः (ŚP 355) Wise,
 तीर्थरूपः (ŚP 368) One having the form of the holy place,
 तीर्थनामा (ŚP 369) One having the holy name,
 तीर्थदृश्यः (ŚP 370) Visible by the holy places,
 स्तुतः (ŚP 371) Eulogized,
 जयकालवित् (ŚP 376) Knower of the time of victory,
 प्रमाणज्ञः (ŚP 378) Knower of the means of valid knowledge,
 गहनः (ŚP 388) Inexplicable,

अभेदः (ŚP 400) the Non-differentiated one,
 सारः (ŚP 429) the Essence,
 ब्रह्मवर्चसः (ŚP 434) One having the Vedic lustre,
 अमोघदण्डः (ŚP 431) One declaring unfailing punishment,
 दूरश्रवाः (ŚP 462) One who hears from a far,
 सकलागमपारगः (ŚP 495) Master of all the Vedas,
 तत्त्वं तत्त्ववित् (ŚP 496) Tenet of truth Himself and the knower of it,
 विश्वविभूषणः (ŚP 499) Ornament of the universe,
 पुण्यदर्शनः (ŚP 537) One having meritorious vision,
 उदारकीर्तिः (ŚP 538) One having liberal fame,
 ज्ञानमूर्तिः (ŚP 592) Embodiment of Knowledge,
 अतिथिः (ŚP 610) One entitled to hospitality,
 अतिथिः (LP 596) One entitled to hospitality,
 वसुश्रवाः (ŚP 613) Renowned by wealth,
 जप्यः (ŚP 617) Worthy of being worshipped through recitation,
 विमलः (ŚP 637) Pure,
 त्रैविद्यः (ŚP 641) Knower of the three lores,
 क्षेत्रज्ञः (ŚP 644) the knower of the Field or the body,
 अघोरः (ŚP 650) Non-terrible,
 तीर्थदेवशिवालयः (ŚP 667) Abode of the holy places, the gods and
 auspiciousness,
 तीर्थदेवशिवालयः (661) Abode of the holy places, the gods and
 auspiciousness,
 चराचरज्ञः (ŚP 700) Knower of the movable & the immovable,
 दिव्यः (ŚP 710, LP 703) Divine,
 देवसिंहः (ŚP 717) Lion among the gods,
 सर्वदेवोत्तमोत्तमः (ŚP 720, LP 715) Most excellent of all gods,
 शिवज्ञानरतः (ŚP 721) One indulged in the knowledge of Self,
 धर्मकृद्धर्मसम्भवः (ŚP 746) One born of Piety of performers of rites,
 अक्षयगुणः (ŚP 762, LP 755) One having Undecayable good virtues,
 पूर्णः (ŚP 775, LP 768) Complete,
 वसुरेताः (ŚP 789, LP 782) Gold-semened one,

गुणग्राही (ŚP 891) One grasping virtues,
 सुप्रीतः (ŚP 893) Well-pleased one ,
 सिद्धः (ŚP 908) the exalted one,
 यशोधनः (ŚP 910) Wealthy in fame,
 भूतिः (ŚP 923) Prosperity,
 वेद्यः (ŚP 955) Knowable.
 शुचिरन्तरः (LP 050) the Pure within,
 सम्भाव्यः (LP 122) Adorable,
 कविः (LP 142) Wise (as per the Vedic sense),
 भावः (LP 151) Pure emotion,
 सुकीर्तिः (LP 158) One having good fame,
 समायुक्तः (LP 166) Endowed with good qualities,
 दुरावासः (LP 172) One whose abode is not easily reachable,
 ज्ञानवान् (LP 218) Knower,
 अचलाचलः (LP 219) Unmoving like a mountain,
 महाचार्यः (LP 232) Great preceptor,
 माङ्गल्यो मङ्गलावृतः (LP 270) Auspicious one surrounded by auspiciousness,
 योग्यः (LP 288) Worthy,
 निधिरव्ययः (LP 397) Everlasting treasure,
 गहनो गुरुः (LP 366) Secret Preceptor or Holy Master,
 नियमाध्यक्षः (LP 558) Presiding deity of observances,
 बृहज्ज्योतिः (LP 561) One having an extensive light,
 ज्ञानमूर्तिः (LP 578) Embodiment of knowledge,
 जर्यः (LP 603) the Aged one,
 सुरभिः (LP 618) Fragrant,
 अधरः (LP 642) Lower i.e. modest,
 ज्ञेयः (LP 644) Knowable,
 चारुधीजनकः (LP 653) the Father of charming intellect,
 परावरज्ञः (LP 691) One conversant with higher and lower knowledge,
 जयस्तम्भः (LP 718) Victorious pillar,
 सुराध्यक्षः (LP 730) Presiding deity of gods,
 युगाध्यक्षः (LP 731) Presiding deity of the Eras,

अप्रतिमाकृतिः (LP 747) One having unequalled form,
पुण्यः (ŚP 777, LP 770) Meritorious,
सामगेयः (LP 773) Worthy of being sung with Sāma-formulas,
प्रियकरः (LP 774) One pleasing (others),
वसुप्रियः (LP 783) Dearer to (eight) *Vasus*,
सद्भूतिः (LP 791) One having good prosperity,
सर्वशास्त्रभृतांवरः (LP 802) the Most excellent among all the learned,

(F) Providing refuge

Lord Śiva's important and graceful quality is none but to confirm refuge or to give shelter to those who need it. This quality reveals His benevolent nature and in this regard there are the following Names

निवृत्तिः (MBh 023) Formed of total cessation,
अन्तर्हितात्मा (MBh 048) the Soul concealed within,
नियमाश्रयः (MBh 054, ŚP 263, LP 254) Repository of restraints,
गुणाकरः (MBh 155, LP 226) Store house of good qualities,
सर्वावासः (MBh 269, LP 676,313,495) Abode of all,
निलयः (MBh 682) the Resting place of all beings,
भूतालयः (MBh 677) the Abode of the five elements,
सयज्ञारिः (MBh 580) Staying with the enemies of (Dakṣa's) sacrifice
छत्रम् (MBh 816) Parasol-like remover of discomforts,
गतिः (MBh 856) Refuge,
गतिः (ŚP 329) Goal,
देवासुरपरायणः (MBh 936) the Highest shelter of gods and demons,
देवासुरगणाश्रयः (MBh 941) the Resort for the host of gods and demons,
विरामः (MBh 988) the Extreme end,
मुक्तानां परमा गतिः (MBh 1003) Ultimate destination for the liberated once,
क्षमाक्षेत्रम् (ŚP 081) Origin of forgiveness,
धर्मपुञ्जः (ŚP 173) Mass of virtues,
लोकसारङ्गः (ŚP 187) Essence of the worlds,
सुशरणः (ŚP 420) Worthy of refuge,

देवासुरमहाश्रयः (ŚP 705) Highest resort of gods & demons,
 सारो मानधनः (ŚP 837) Essence of pride and wealth
 विद्याराशिः (ŚP 993) Abode of (fourteen) lores,
 वेदान्तसासन्दोहः (LP 030) One who is the cumulative essence of the
 Vedanta,
 अध्यात्मयोगनिलयः (LP 178) Abode of spiritual Yoga,
 महानिधिः (LP 198) Great treasure,
 वाङ्मयैकनिधिः (LP 209) Sole treasure of literature,
 गुणराशिः (LP 225) Abode of virtues,
 विवर्तः (LP 365) Source of Superimposition,
 विश्रामः (LP 405) Resting place,
 षडाश्रयः (LP 528) One having the repository of the six Senses & Mind,
 सुधामा (LP 562) One having good abode,
 तेजोनिधिः (LP 638) Store-house of light,
 ज्ञाननिधिः (LP 639) Store-house of knowledge,
 सर्वदेवमयः (LP 705) Composite of all gods,
 सत्परायणः (LP 792) The resort of the good.

(G) Uplifting the good

The controller of the world has many qualitative functions in support of the rise of the good. The following Nmaes depict Lord Śiva being the uplifting devotes, yogis and so on.

नाभिः (MBh 506) Navel (support of the world),
 सुषारथिः (MBh 558) Good charioteer,
 लोकहितः (MBh 671) Beneficial to the world,
 सिद्धार्थकारी (MBh 663) Doing good to great sages,
 प्राणधारणः (MBh 689) the Life-sustainer,
 चलः (MBh 716) Active,
 आत्मसहायः (MBh 730) Helping to the souls,
 ककुभः (MBh 827) Of the form of directions,
 गुरुः (MBh 834, ŚP 405) Holy Master,

स्वर्गद्वारम् (MBh 927) Gateway of heaven,
प्रजाद्वारम् (MBh 928) Gateway of (Creation) of people,
देवासुरगुरुः (MBh 937) Holy master of gods and demons
सारसंप्लवः (ŚP 358) Saviour (from the ocean of existence) with the
essence of the Vedās,
नियतकल्याणः (ŚP 460) One having invariable welfare,
जगद्धितैषी (ŚP 564) Well-wisher of the world,
कुशलागमः (ŚP 567) the Source of well being,
स्वधमा (ŚP 740) One observing His own righteous, conduct,
अर्थविच्छम्भुः (ŚP 749) One causing happiness through the knowledge,
सारसंप्लवः (LP 345) Saviour (from the ocean of existence with the
essence of the Vedānta,
उत्तारकः (LP 443) Saviour,
प्लवनः (LP 593) Boat-like sailing.

(H) Conferring Libration

Lord Śiva is the Supreme Person and hence His involvement and Universal act creation protection and the destruction of the Universe is the Natural quality but Lord Śiva is assigned two important acts *Viz.* gracing the good and conferring the liberation to the competent followers of the righteous paths of Devotion and the Yoga.

विमोचनः (MBh 244, ŚP 381) Saviour,
लयः (MBh 237) the Source of final destination,
सुबन्धनविमोचनः (MBh 579) Releasing from the ties of Existence
तोरणः (MBh 720) Gate of liberation,
तारणः (MBh 721) Saviour of the ocean of existence,
मोक्षद्वारम् (MBh 929) the Gateway of Liberation,
त्रिविष्टपम् (MBh 930) Heaven,
निर्वाणम् (MBh 931) the Absolution,
उत्तरः (ŚP 111, LP 106) Saviour,
सेतुः (ŚP 753) Bridge (to cross the ocean of existence),
तारकः (ŚP 253) Saviour,

सर्वशम्भुः (LP 676) Beneficence of all,
परार्थैकप्रयोजनः (LP 022) One whose sole purpose is to work for other's
benefits,
कुशलागमः (LP 552) Source of well-being,
जगद्धितैषी (LP 549) Well-wisher of the world,
सुगतः (LP 550) One having good movement

Functions

The above given names exhibiting Lord Śiva's exploits and qualities are competent enough to reveal His style of extraordinary functioning or working, because he rushes to help the devotees as quick as possible. The quality of executing the exploits is expressed in the names like शीघ्रगः (945) (Rushing quickly for the protection of devotees). The name नैकात्मा नैककर्मकृत्। (ŚP 892) (Non-single soul performing many activities) is an important name, because it clearly expresses Lord Śiva being one without second (एकम् अद्वितीयं ब्रह्म) Supreme Reality yet engaged in diverse activities concerning Creation, Protection and Destruction of the Universe as well as ruling over the world and bestowing boons. Lord Śiva's Names expressing His functions are as under:

(A) Creation

सर्वकरः (MBh 011) Maker of all beings,
बीजकर्ता (ŚP 745, LP 738) Creator of seeds of the universe,
सर्वभावनः (MBh 017) Creator and protector of all the beings,
गणकर्ता (MBh 100) Creator of the groups of elements,
कटंकटः (MBh 234) Encompasser of the mat (of the universe),
सर्वलोककृत् (MBh 838) Maker of all the worlds,
लोककर्ता (ŚP 098, LP 102) Maker of the (fourteen) worlds ,
लोककर्ता () Maker of the 14 worlds,
लोककरः (ŚP 126) Maker of the worlds,
विश्वसृक् (ŚP 143, LP 139) Creator of the Universe,
विश्वकर्ता (ŚP 476) Creator of the Universe,

शुभकर्ता (ŚP 937) Maker of auspiciousness,
लोककारः (LP 124) Creator of the worlds,
जगदादिजः (LP 376) Originator of the foremost of the world,
बीजकर्ता (LP 738) Creator of seeds of the Universe,
नक्षत्रसाधकः (MBh 063) Creator of the stars,
संवत्सरकरः (MBh 078) Maker of the year,
ऋतुकरः (MBh 346) Maker of seasons,
धामकरः (ŚP 139) Maker of lustre,
संवत्सरकरः (ŚP 293, LP 281) Year-maker,
युगादिकृद् युगावर्तः (ŚP 359, LP 346) Maker and Revolver of the Eras,
रजनीजनकः (ŚP 659) Progenitor of night,
युगावहः (ŚP 739, 732) Proposer of the Eras,
भवः (MBh 012,684) Creator,
भवः (LP 001) Creator,
भूतभावनः (ŚP 245, LP 237) Creator of the five elements or beings,
जननः (ŚP 479, LP 455) the Progenitor,
आदिकरः (MBh 058) Creator of Brahmā,
सर्गस्यः संक्षेपो विस्तरः (MBh 902) Redactor and Increaser of Creation,
देवासुरविनिर्माता (MBh 935) Creator of the gods and demons,
ब्रह्मसृक् (ŚP 142) Creator of Brahmā,
विरिञ्चः (LP 573) Creator Brahmā,
ब्रह्मा (LP 832) Creator Brahmā,
स्रष्टा (ŚP 845) Creator,
विकर्ता (ŚP 387) Maker of the divergent creation,
वेदकारः (LP 125) Originator of the Vedas,

(B)Protection

लोकपालः (MBh 047, ŚP 257, LP 248) Protector of the worlds,
लोकधाता (MBh 154) Nourisher of the world,
लोकसंभोज्यः (MBh 314) Nourisher of the worlds,
पुष्करः (ŚP 005) Nourisher,

विश्वभर्ता (ŚP 457) All-nourisher,
 पूरयिता (ŚP 776, LP 769) Filler,
 त्रिलोकपः (ŚP 828) Nourisher of the three worlds,
 वेदार्थविद्वोप्ता (LP 953) Protector of knowers of meaning of the Vedas.
 धरोत्तमः (MBh 278) Greatest among those who bear (or protect the
 people) भोजनः (MBh 688) Nourisher,
 गोप्ता (ŚP 049, 113, LP 108) Protector.
 अमृतपः (ŚP 103, LP 116) Protector of the immortal ones i.e. gods,
 भूतपालः (ŚP 853) Protector of beings,
 वेधा विधाता धाता (ŚP 844) Creator Brahmā, the all–nourisher and the
 ordainer of Vedic precepts,
 विश्वभर्ता निशाकरः (LP 372) Nourisher of universe, Night–maker Moon-god.
 गोपालिः (MBh 695) Protector of sense organs,
 कामपालः (ŚP 165, LP 161) Protector of desires,
 विश्वगोप्ता (ŚP 475, LP 451) Protector of the universe,
 वृषाकपिः (ŚP 551) Protector of the Piety,
 क्षेत्रपालकः (ŚP 645, LP 637) Protector of the holy places,
 शान्तो वृषाकपिः (LP 535) Serene Protector of the Piety,
 धनकृत् (LP 739) Maker of wealth,
 भूतिकृत् (LP 917) Maker of prosperity.

(C) Destruction

सर्वभूतहरः (MBh 020) Destroyer of all the beings,
 जीवितान्तकरो नित्यः (ŚP 788, LP 781) Eternal destroyer of the life of
 (mortals),
 व्यङ्गनाशनः (ŚP 986) Destroyer of crippledness,
 हरः (MBh 107,311, ŚP 002, LP 003) Remover (of the sins),
 शर्वः (MBh 502, ŚP 009, LP 136) Destroyer,
 शीघ्रनाशनः (MBh 946, ŚP 946) Quick Destroyer (of sorrow),
 प्रभञ्जनः (ŚP 211, LP 202) Violent destroyer devotees' agony,
 हर्ता (ŚP 846) Destroyer,
 सर्वहारी (LP 327) All-Destroyer,

वीतभयो विश्वहर्ता (LP 434) Fearless destroyer of the Universe,
 पापनाशनः (LP 598) Destroyer of sins,
 अत्ता हर्ता (LP 838) Devourer and Destroyer (as Rudra),
 दर्पहा (LP 867) Destroyer of pride,
 गजहा (MBh 151) Destroyer of the elephant-formed demon,
 तेजोपहारी (MBh 192) Remover of the power (of others),
 युधि शत्रुविनाशनः (MBh 261) Killer of Enemy battles,
 चमूस्तम्भनः (MBh 344) Paralyser of the enemy-army,
 समरमर्दनः (MBh 412) Destroyer of enemies in the battles,
 सुरारिहा (MBh 592) Killer of enemies of gods,
 रिपुजीवहरः (ŚP 199) Destroyer of the life of enemies,
 उपप्लवः (ŚP 531, LP 516) Oppressor of the wicked,
 अरिन्दमः (ŚP 658) Suppressor of enemies,
 भूतिनाशनः (ŚP 878) Destroyer of prosperity (of the enemies),
 प्रस्कन्दनः (MBh 265) Destroying (Brahmā & other gods at the time of the world destruction),
 ब्रह्माङ्गहत् (LP 060) Remover of Brahmā's limb i.e. the fifth head,
 शङ्कुः (MBh 533) Remover of doubts,
 त्रिशङ्कुः (MBh 534) Remover of the three great sins,
 शङ्करः (MBh 587) Remover of doubts,
 तमोहरः (ŚP 047, LP 058) Remover of darkness or ignorance,
 सर्वपापहरो हरः (ŚP 309, LP 296) Destroyer all sins,
 गुरुदः (ŚP 398) Destroyer of the weighty,
 दुःस्वप्ननाशनः (ŚP 465, LP 442) Destroyer of ill-ominous dreams,
 दुष्कृतिहा (ŚP 467, LP 444) Destroyer of wicked deeds,
 पापहा (ŚP 536) Destroyer of sins,
 अनर्थनाशनः (ŚP 556, LP 540) Destroyer of evils,
 जराधिशमनः (ŚP 618) Dispeller of agony of the old age,
 शोकनाशनः (ŚP 827, LP 818) Destroyer of grief,
 दर्पहा दर्पदः (ŚP 870) Destroyer and remover of arrogance,
 कालहा (ŚP 928) Destroyer of Time,
 भ्रान्तिनाशनः (LP 876) Destroyer of wrong notions,

कलङ्कहा (LP 931) Remover of stains,
शत्रुघ्नः (LP 934) Destroyer of enemies,
मध्यनाशकः (LP 935) Destroyer of the middle (i.e. the Existence),
व्यग्रनाशनः (LP 986) Destroyer of excitement,
क्षुद्रहा (LP 996) Destroyer of the insignificant things.

(D)Rulership

सर्वलोकप्रजापतिः (MBh 037, ŚP 251, LP 243) Lord of the people of all worlds,
सेनापतिः (MBh 145) Commander-in-chief of the army,
आत्मपतिः (MBh 313) Lord of the souls,
सुराध्यक्षः (MBh 374) Lord of all gods,
पशुपतिः (MBh 392, 862, ŚP 085, LP 093) Lord of beings/beasts,
मृगपतिः (ŚP 099) Lord of beasts,
सर्वेषां प्राणिनां पतिः (MBh 641) Lord of all living being,
देवासुरपतिः (MBh 731) Lord of gods & demons,
गणाधिपः (MBh 728) Lord of troops,
गणेश्वरः (ŚP 022, LP 036) Lord of troops,
देवदेवः (ŚP 028) Lord of gods,
सुरेशः (ŚP 078, LP 086) Lord of gods,
वीरेश्वरः (ŚP 402, LP 381) Lord of the heroes,
गृहपतिः (ŚP 553) Lord of the house,
त्रिलोकेशः (ŚP 829, LP 820) Lord of the three worlds,
विश्ववाहनः (ŚP 638, LP 628) Motivator of the Universe,
सद्योगी (ŚP 855, LP 523) Motivator of the righteous people,
विशांपतिः (ŚP 834, LP 827) Lord of the people or beings,
सर्वभूतमहेश्वरः (ŚP 750) Great Lord of the all living beings,
विश्वामरेश्वरः (LP 029) Lord of all the immortals,
भूतपतिः (LP 103, LP 848) Lord of the all being/ghosts,
किरीटी त्रिदशाधिपः (LP 450) Crowned Lord of the gods,
राकेशः (LP 526) Lord of the full Moon,
सर्ववाहनः (LP 900) Leader of all,

नन्दीश्वरः (LP 726) Lord of Nandī,
 अमराधिपः (LP 795) the Overlord of the immortal ones,
 प्रभुः (MBh 003) Lord of the world,
 प्रजापतिः (MBh 239) Lord of the creatures,
 जगदीशः (ŚP 188, LP 183) the Lord of the world,
 विश्वेशः (ŚP 504, LP 488) Lord of the universe,
 प्रधानप्रभुः (ŚP 255, LP 246) Lord of *pradhānam*,
 सर्वेश्वरः (ŚP 297) Lord of all,
 कैलासाधिपतिः (ŚP 451) Lord of Mt. Kailāsa,
 त्रिदशाधिपः (ŚP 474) the Lord of the gods,
 धवः (ŚP 483) Lord of all,
 जन्माधिपः (ŚP 493, LP 467) Overlord of births,
 ऐश्वर्यजन्ममृत्युजरातिगः (ŚP 502) One beyond birth, death & old age because
 of His lordship,
 वरेशः (ŚP 702) Lord of boons,
 महाधिपः (ŚP 804) Great Lord,
 भूपतिः (ŚP 854) Lord of the earth,
 परमेश्वरः (LP 019) the Highest lord,
 लोकनेता (LP 309) Leader of the worlds,
 अग्रणी (LP 805) the Leader,
 भुवनेश्वरः (LP 850) Lord of the worlds,
 महीभर्ता (LP 968) Lord of the earth,
 धात्रीशः (LP 999) the Lord of the Earth,
 ग्रहपतिः (MBh 067, LP 537) Lord of planets,
 भूदेवः (ŚP 134) Lord of the earth (i.e. the fire),
 कुण्डी (MBh 132) Lord of alters (as he is connected with the
 sacrifice),
 यज्ञपतिः (LP 478) Lord of sacrifices,
 गवां पतिः (MBh 341) Lord of sensory organs,
 वशीकरः (MBh 415) Keeping everything under his custody,
 गोपतिः (MBh 696, ŚP 110, LP107) Lord of speech,
 गोवृषेश्वरः (MBh 895) Lord of the perennial dharma of earth,

पशुपतिः () Lord of all beings/beasts,
विश्वम्भरेश्वरः (ŚP 018) Lord of the world–nourisher,
वागीशः (ŚP 037, LP 049) the Lord of speech,
गिरीशः (ŚP 066, LP 075) Lord of speech,
चतुष्पथः (ŚP 328, LP 314) Lord of the four paths of (*Dharma*,
Artha, *Kāma* & *Mokṣah*) or cross-road centre
विद्येशः (ŚP 383, LP 361) the Lord of lores,
आयुःशब्दपतिः (606) Lord of the life and of the Vedic words,
गोशाखः (LP 145) Compiler of the Vedic Auxiliary Sciences,

(E)Bestower of boons

वरदः (MBh 006, ŚP 701) Boon-giver,
अर्थकरः (MBh 323) One giving the desired boons,
विभागः (MBh 266) Conferring boons/punishment according to their
deeds,
सर्वकामदः (MBh 291) Bestower of all desires,
सर्वार्थसाधकः (MBh 332) Granting all types of desires ,
अर्थकारी (MBh 561) the Wish-fulfilling god,
सहस्रदः (MBh 315) Giver of the abundance,
यशः (MBh 324) Bestower of fame,
शङ्करः (MBh 422, 586, LP 018) Bestower of auspiciousness,
स्वस्तिदः (MBh 430, ŚP 135, LP 132) Bestower of beneficence,
भागकरः (MBh 433) Giving shares to others,
मृडः (ŚP 003) Bestower of auspiciousness,
शुभदः (ŚP 936) Bestower of auspiciousness,
बहुप्रदः (MBh 652) A plentiful giver,
शम्भुः (ŚP 010) Bestower of beneficence,
दाता (ŚP 089) Bestower desired objects,
स्वस्तिकृत् (ŚP 136, LP 133) Hail–maker,
अर्थदः (ŚP 372) Bestower of desired objects,
सर्वकामदः (LP 336) Bestower of all desired objects,
स्थानदः (ŚP 396, LP 375) Bestower of proper position,

न्यायनिर्मायको न्यायी (672) the Judge & giver of justice,
 न्यायनिर्वाहकः (LP 666) the Giver of justice,
 देवाग्निसुखदप्रभुः (ŚP 708,857) Efficient giver of happiness to gods & the
 Fire-god,
 परार्थवृत्तिवरदः (ŚP 933) Actively engaged for others and granter of
 boons,
 सिद्धिदः (ŚP 974, LP 973) Bestower of perfections,
 सर्वशम्भुः (LP 009) Beneficence of all,
 परार्थैकप्रयोजनः (LP 022) One whose sole purpose is to work for
 other's benefits,
 त्रिवर्गसर्गसाधनः (LP 039) Accomplisher of procuring the triad (of
Dharma, Artha & Kāma),
 अग्निदः (LP 292) Bestower of fire,
 मुकुन्दः (LP 503) Liberation–bestower,
 देवासुरवरप्रदः (LP 701) Bestower of boon on gods & demons,
 भूतिदः (LP 849) Bestower of prosperity,
 श्रीवत्सलशिवारंभः (ŚP 918) Maker of auspiciousness for Lord Viṣṇu (the
 lover of goddess Lakṣmī),
 श्रीवल्लभशिवारम्भः (LP 913) Maker of auspiciousness for Lord Viṣṇu the
 lover of goddess Lakṣmī,

(F) Originator in General:

वाजसेनः (MBh 352) Propounder of the branch of the Śukla
 Yajurveda,
 अर्दनः (MBh 031) Punisher (of the wicked),
 महाकर्मा (MBh 033) Doer of great acts,
 कर्ता (MBh 071, 285) Doer,
 गणपतिः (MBh 101) Leader of the troops,
 नर्तकः (MBh 173)Dancer or making every one, dance,
 सन्धिः (MBh 222) Alliance- maker,
 विग्रहः (MBh 223) Partition-maker,
 गुणवृद्धिः (MBh 236) Increaser of the qualities,

निग्रहः (MBh 284) Punisher (of the wicked),
 बीजकर्ता (MBh 378) Arranger of the seeds (of good and bad actions),
 वश्यकरः (MBh 389) Controller of others,
 महाकर्ता (MBh 393, ŚP 100, LP 104) Great maker,
 इतिहासकरः (MBh 381) Maker of the epics (like Rāmāyaṇa and Mahābhārata),
 वेदकारः (MBh 409, ŚP 127) Creator of the Vedas,
 वंशकरः (MBh 568) Procreating (and continuing offspring),
 कुरुकर्ता (MBh 635, 650) Creator of Kurukshetr,
 सूत्रकारः (ŚP 128) the Author of the (Brahma) aphorisms,
 कृतागमः (ŚP 170, LP 165) Veda-creator,
 बीजवाहनः (ŚP 634) Carrier of seeds,
 देवदेवात्मसंभवः (ŚP 714) Creator of Lord Viṣṇu, the soul of the god of gods,
 भूतकृत् (ŚP 924) Creator of beings,
 भूतवाहनः (ŚP 925) Progenitor of the five elements or beings,
 बाणाध्यक्षः (ŚP 744) Supervisor of Archery,
 लोकलावण्यकर्ता (ŚP 799) Creator of the beauty of the worlds,
 स्नेहकृतागमः (ŚP 889) Affectionate maker of all scriptures ,
 कालकारी (ŚP 966) Creator of death,
 सिद्धिसाधनः (ŚP 975) Accomplisher of the perfections,
 परन्तपः (ŚP 088) Scorcher of enemies,
 कामशासनः (ŚP 093, LP 099) Chastiser of Cupid,
 सर्वगोचरः (ŚP141) All-observer,
 समावर्तः (ŚP 171) One whirling the wheel of worldly existence,
 शत्रुजिच्छत्रुतापनः (ŚP 221) Conqueror as well as scorcher of the enemies,
 धर्माङ्गो धर्मसाधनः (ŚP 235) Accomplisher of all the forms of righteousness,
 दण्डो दमयिता (ŚP 238, LP 229) One suppressing by punishment,
 सर्वतापनः (ŚP 295) All-scorcher,
 कर्ता (ŚP 392, LP 369) the Doer,
 सर्वबन्धविमोचनः (ŚP 393) Releaser from all types of bondages,
 व्यवस्थानः (ŚP 395) Executor (of Universal Laws),

विरोचनः (ŚP 445) All-illuminer,
 पावनः (ŚP 639, LP 629) Purifier,
 वृषदो वृषवर्धनः (ŚP 865) Granter and enhancer of virtues of Piety,
 प्रीतिवर्धनः (ŚP 901) Enhancer of pleasure,
 साक्षी ह्यकर्ता (ŚP 941) Non-doer, as He is the witness of all,
 दीर्घतपाः (LP 272) Performing austerities of long duration,
 भोक्ता (LP 308) Enjoyer,
 प्रतापनः (LP 340) Scorcher,
 नृत्यनृत्यः (LP 338) Dancer of dancers,
 यज्वा (LP 479) Sacrificer,
 ज्ञानस्कन्धः (LP 513) One shouldering knowledge,
 लोकशल्यकृत् (LP 655) the Tormentor of the worlds,
 सर्वशस्त्रप्रभञ्जनः (LP 672) Breaker of all types of weapons,
 धर्मवर्धनः (LP 740) Increaser of Piety,
 व्याजमर्दनः (LP 883) Suppressor of pretexts,
 प्रकटः प्रीतिवर्धनः (LP 896) Enhancer of visible pleasure,
 सर्वसहः (LP 898) One Enduring everything,
 निष्ठाशान्तिपरायणः (LP 925) One engaged in stability and peace,
 परार्थवृत्तिर्वरदः (LP 926) Actively engaged for others and granter of Boons,
 सर्वभूतमहेश्वरः (LP 744) Great ruler of all beings,
 शास्ता लोकगूढः (LP 794) Hidden ruler of the worlds.

Ruler

ईशानः (MBh 358, LP 013) Highest ruler,
 ईश्वरः (MBh 359) Supreme controller,
 महेश्वरः (ŚP 097, 011) Great ruler,
 ईशः (ŚP 042, LP053) the Ruler,
 शास्ता वैवस्वतो यमः (ŚP 447) Ruler god of Death Yama, the son of Vivasvān,
 सर्वेशः (ŚP 689) the Ruler of all,
 देवासुरमहेश्वरः (ŚP 711) Great ruler of the gods & demons,
 शास्ता (ŚP 802) Ruler.

Chapter 07
Lord Śiva's Form, Relation and Identity
reflected in the Three Versions
Pages 326 - 350

Chapter 07

Lord Śiva's Form, Relation and Identity Reflected in the Three Versions

This chapter is devoted to present those Names that reveal how the Supreme Being travelled from the Non-attributive Form to the specific Attributive Form, from micro to macro. Lord Śrī.ṣṇa has declared the everlasting true statement that i.e. the Supreme Reality incarnates in every age in a particular form for the protection of the righteous and for the destruction of the unrighteous.²⁵³ Though it is a fact that any incarnation has a particular motive, the particular form has also to be matched with it accordingly. The motive is a deciding factor of the form matching to the incarnation.

Lord Śiva as is known from the Scriptures esp. the Purāṇas that His universal act is to destroy yet this is not the only act of Him. His being the Holy Master preaching various Scriptures and the texts on Yoga, Dharmaśāstra, Tantra and so on exhibits His multifaceted personality that tallies with His various forms.

Lord Śiva's Form

Lord Śiva's forms can be classified under 05 heads like (01) Forms Showing Qualities (02) Forms Relating Activities (03) Forms of Appearance (04) Forms of Physique, (05) Clothing, (06) Ornament (07) Forms Related to the Residence .

(01) Forms Showing Qualities

Lord Śiva's different qualities give an indication of His particular forms, as given in the following Names:

स्थिरः (MBh 001) Perennial,

निधिः (MBh 059) Treasure-house

उदग्रः (MBh 123, 619) Towering upwards,

²⁵³ परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनाय संभवामि युगे युगे॥भ.गी. ॥

धूमकेतनः (MBh 425) Smoke–bannered (fire-god),
 बहुधा निन्दितः (MBh 584) Being blamed in many ways,
 भूतचारी (MBh 164) Companion of the ghosts,
 महासेनः (MBh 338) Having a great army,
 सेनाकल्पः (MBh 773) One adorned with the army,
 मण्डली (MBh 487) Living in the group,
 ग्रामः (MBh 697) the Group,
 सगणः (MBh 521) Accompanied by troops,
 गणः (MBh 528) One formed of the troops,
 रथयोगी (MBh 749) Connected to the chariot (of the form of the body),
 महामायः (MBh 465) One having great Illusory Power
 योगी (MBh 082) Yogī,
 विश्वरूपः (MBh 095) Having the universal form,
 बहुरूपः (MBh 135) Multi formed,
 बहुभूतः (MBh 166) Multi-formed,
 ऊर्ध्वलिङ्गः (MBh 139) Yoga-celibate with his phallus in upper Direction
 (as *Lakuliśa*),
 वृक्षकर्णस्थितिः (MBh 203) Positioned on the top of the ear-like leaf of the
 tree during the (world destruction)
 विशाखः (MBh 339, 544) Righteous mendicant (Bhikṣu)
 वृद्धः (MBh 726) Elder
 महावृद्धः (MBh 727) Senior most
 महातपाः (MBh 772) A great ascetic
 षष्टिभागः (MBh 340) One formed of sixty parts
 लिङ्गाध्यक्षः (MBh 373) Presiding lord of the phallus
 दर्पणः (MBh 407) Mirror
 महार्णवनिपानवित् (763) One looking at the great ocean as an
 effect and the cause
 कालरूपी (MBh 636) In the form of time
 मान्धाता (MBh 621) Looks after the soul called “me” (mām)
 महानृत्तः (MBh 711) Great dancer (of *Tāṇḍavah*)
 तरस्ताली (812) One stepping on the rhythm (of the dance)

विमर्षः (MBh 746) Scriptural consideration
 समाम्नायः (MBh 752) Veda
 असमाम्नायः (MBh 753) One beyond the Vedas
 मन्त्रः (MBh 758) Sacred charm *Om*
 पादः (MBh 783) Final destination
 ककुभः (MBh 827) Of the form of directions
 सर्वदेवमयः (MBh 833) Composite form of all gods
 सर्वदेवः (MBh 968) Composite one of all gods
 अनन्तरूपः (MBh 857) Having innumerable forms
 स्वर्गद्वारम् (MBh 927) Gateway of heaven.
 प्रजाद्वारम् (MBh 928) Gateway of (Creation) of people.
 मोक्षद्वारम् (MBh 929) Gateway of Liberation
 प्रणवात्मकः (ŚP 055) Omkāra–formed one
 पुरुषः (ŚP 057) Embodied one
 विशाखः (ŚP 148) Righteous mendicant (Bhikṣu)
 आश्रमः (ŚP 222) Stage of life.
 प्रमाणभूतः (ŚP 227) Authoritative proof
 रुचिः (LP 419) Effulgent,
 वररुचिर्वन्द्यः (LP 420) Adorable one with excellent lustre,
 विराट् (LP 385) Universal being,
 महाकोपः (MBh 564) Terribly angry,

(02) Forms Relating Activities

Many of the activities are suitable to a particular form revealing His quality of activities which is expressed in the following Names:

खचरः (MBh 029) Traversing in the sky,
 वृषवाहनः (MBh 090) the Bull-rider,
 ऊर्ध्वशायी (MBh 140) Sleeping high above,
 नक्तंचरः (148) Traveler of the night–time,
 अहश्चरः (MBh 147) Traveler by the day time,
 प्रेतचारी (MBh 163) Moving with the ghosts.
 बलचारी (MBh 248) Moving about with the strong army,

चमूस्तम्भनः (MBh 344) Paralyser of the enemy-army,
निशाचरः (MBh 162) Night-wonderer,
महाचारी (MBh 249) Roaming over the entire earth,
लोकचारी (MBh 355) One moving in the worlds,
निशाचारी (MBh 361) Traversing on the night (of Deluge),
सर्वचारी (MBh 270) Wandering everywhere,
प्रवृत्तिः (MBh 022) Formed of work,
निवृत्तिः (MBh 023) Formed of total cessation,
असुरेन्द्राणां बन्धनः (MBh 260) One having the form of bondage for the kings
of demons,
गणकारः (MBh 522) Forming groups of ghosts, goblins, etc.,
बलवान् (MBh 630) Having great strength,
दर्भशायी (MBh 640) Sleeping on the Kuśa grass,
वाग्मी (MBh 624) Orator (or speaker of varied Scriptures),
भिक्षुः (MBh 333) Mendicant,
भिक्षुरूपः (MBh 334) An exalted mendicant,
सोमपः (ŚP 102) Drinker of the Soma-juice,

(03) Forms of Appearance

Lord Śiva is undoubtedly Non-attributive (निर्गुण) as well as
Attributive (सगुण) and at the same time Formed one as well as Formless.
But how He appears that is exhibited in the following Names:

सुवक्त्रः (MBh 122) One with beautiful face,
धन्वी (MBh 109) Bow-wilder,
बाणहस्तः (MBh 110) Having arrows in His hand,
कपालवान् (MBh 111) Skull-holder,
अशनी (MBh 112) Thunder bolt-wilder,
खड्गी (MBh 114) Sword-wilder,
पट्टिशी (MBh 115) Wildling a sharp-edged spear,
आयुधी महान् (MBh 116) Great wilder of all sorts weapons,
स्रुवहस्तः (MBh 117) Holder of the *Sruva* ladle,
कमण्डलुः (MBh 133) One having a begging bowl as a water bowl,

बिलावासी (MBh 254) Living in cave of heart,
 महालिङ्गः (MBh 371) One having a great phallus,
 चारुलिङ्गः (MBh 372) One having a Pretty phallus
 पिनाकधृक् (MBh 362) Holding the called *Pināka*-bow,
 परश्वधायुधः (MBh 559) Holding an axe as a weapon,
 चन्द्रवक्त्रः (MBh 628) Having the face resembling the moon
 सुरः (MBh 800) Having a beautiful face,
 महाधनुः (MBh 806) Holding a huge bow,
 पिनाकधृक् (MBh 871) the *Pināka*-bow holder,
 महायुधः (MBh 583) Holding great weapons,
 सर्वायुधः (MBh 801) the wielder all types of weapon,
 करस्थाली (MBh 813) Having His hand as a food-plate (like करपात्री),
 मृगालयः (MBh 462) A deer on his lap (or the sole refuge for all the beings),
 लम्बितोष्ठः (MBh 464) Having open lips during the Deluge,
 वर्णी (ŚP 220) Religious student or a celibate,
 क्षपणः (ŚP 223) A monk,
 स्पष्टाक्षरः (LP 342) Visible as the syllable *Omkāra*,
 अपां निधिः (LP 352) Storehouse of waters (i.e. Gangādhara),
 हिरण्यः (LP 412) Golden-lustruous one,
 सिंहशार्दूलरूपः (MBh 156) One formed of tiger and lion,
 व्यालरूपः (MBh 253) Snake ornamented,
 अम्बुजालः (MBh 546) In the form of water,
 अहोरात्रम् (MBh 679) Day-N-Night,
 महाधातुः (MBh 714) Of the form of Meru mountain possessing abundance of metals,
 द्विविधः (MBh 735) Having two form (of sentiment & insentient),
 सुरूपः (MBh 118) Handsome,
 सुकुमारः (ŚP 778) Tender-hearted,
 मृडः (ŚP 773) Gracious,
 बलरूपधृक् (MBh 294) Strong and handsome one,
 वामः (MBh 326) Very handsome,

शोभनः (MBh 428, 971) Good-looking one,
 कान्तः (MBh 977) Loving one,
 सिंहगः (MBh 667) Having gait like a lion,
 सुदर्शनः (MBh 500) Looking beneficial,
 दीर्घः (MBh 125) Very tall,
 रौद्ररूपः (MBh 299) Having an angry appearance,
 महाघोरः (MBh 414) Possessing very fearful form,
 युवा (MBh 439) A youth,
 तीक्ष्णतापः (MBh 205) Scorching Heat,
 उग्रतेजाः (MBh 216) Having powerful flames,
 अग्निज्वालः (MBh 416) Lustrous like the flames of the fire,
 महाज्वालः (MBh 417) Of the form of great flames,
 धूमकेतुः (MBh 603) Blazing fire,
 कृष्णवर्णः (MBh 440) Black-Complexioned,
 काञ्चनः (MBh 504) Golden-coloured,
 कपिलः (MBh 548) Tawny one,
 अकपिलः (MBh 549) Non-tawny,
 रक्ताङ्गः (MBh 762) Reddish in colour,
 पिङ्गलः (MBh 844) Tawny-coloured one,
 तुम्बवीणी (MBh 563) One playing the lute of bottle gourd,
 वंशनादः (MBh 570) A flute-player,
 जङ्गमः (MBh 496) Movable,
 रुद्रः (MBh 144, 004) Furious
 घोरः (MBh 175) Terrible one,
 त्रासनः (MBh 512) Terrifying one,
 विस्तारो लवणः कूपः (MBh 790) One looking like a vast salty well,
 उग्रः (ŚP 084, 567) Fierce,
 नीललोहितः (ŚP 014) the Blue-red (Red in His left part & Blue in His right),
 ललितः (378) Graceful,
 नित्यसुन्दरः (997) Ever handsome,
 मेढ्रजः (MBh 247) Appearing out of the phallic emblem (for sage

Markaṇḍeya to release him from the noose of the god of death
गम्भीरबलवाहनः (MBh 200) Rider of the strong bull
महाकेतुः (MBh 713) Having a big flag (marked with a bull)
सिंहवाहनः (MBh 668) Riding on a lion (vehicle of consort, Durgā)
वृषवाहनः (ŚP 041) Bull-vehicled one
वृषाङ्कः (ŚP 040) Bull-bannered,
भूतवाहनः (LP 919) One having the goblins for His vehicle
पद्मासनः (LP 685) Seated in the Lotus-posture,

(04) Forms of Physique

As stated above there are though some Names like अमुखः (MBh 243) Faceless, विश्वमूर्तिः (ŚP 024) Universe-bodied विश्वरूपः (ŚP 035) One having the universal form, विश्वदेहः (LP 408) Cosmic embodiment, सामास्यः (MBh 491) Having Sāma Veda as His face, नकुलः (MBh 656) Raceless, hence not interested in enjoyment and so on, the Names given below present His formed physique i.e. limbs, clothing, ornaments and possessions/weapons which get revealed in the following Names:

सहस्रपात् (MBh 830, LP 015) Thousand footed one,
महापादः (MBh 443) Having extensive feet,
विश्वरूपः (LP 047) One having the universal form,
सहस्रबाहुः (MBh 835, ŚP 688) Thousand-armed one
यजुःपादभुजः (MBh 493) Having Yajurveda as His hands and feet
दशबाहुः (MBh 091) The ten-armed one
सहस्रहस्तः (MBh 181) Having thousand hand,
विश्वबाहुः (MBh 240) One with his arms everywhere flowers.
महाहस्तः (MBh 444) Having extensive hand
हिरण्यबाहुः (MBh 700) Having golden arms
युक्तबाहुः (MBh 734) Possessing befitting arms (to kill enemies)
कमण्डलुधरः (MBh 108) One holding the water-pot,
दण्डी (ŚP 681) Staff-holder
शतघ्नीशतपाशधृक् (MBh 846) One holding a weapon of hundred,
each one capable of killing hundred enemies,

विरूपः (MBh 822) Ugly one (due to three eyes, blue neck etc.),
 गन्धमाली भगवान् (MBh 807) Lord garlanded with the fragrant flowers,
 कपाली (LP 031) Skull-holder,
 धनुर्धरो धनुर्वेदः (LP 224) Bow-wilder skilled in science of
 Archery,
 बाणहस्तः प्रतापवान् (LP LP 300) Valiant arrow-wielder,
 कमण्डलुधरः (LP 301) One holding the water-pot,
 धन्वी (LP 302) Bow-wilder
 दुन्दुभः (LP 377) One having war-drum,
 परश्वधी (LP 083) Holding the axe,
 शूलधरः (LP 021) Trident-holder,
 त्रिशूली (LP 391) Trident-wilder,
 कवची शूली (LP 937) Having an armour and a trident
 पिनाकी (LP 054) *Pināka* bow-wilder
 खट्वाङ्गी (LP 055) *Khaṭvāṅga*-wilder
 खड्गी (LP 941) Sword-wilder,
 कोदण्डी (LP 081) (*Pināka*) bow-wilder,
 महाचापः (LP 395) Wielding a great bow,
 महेष्वासः (LP 967) Wilder of a great bow,
 कङ्कणीकृतवासुकिः (LP 966) Having *Vāsuki* as His Wristlet,
 महाभुजः (LP 979) One having long arms,
 सर्वशस्त्रप्रभञ्जनः (LP 672) Breaker of all types of weapons
 महानखः (MBh 471) Having big nails
 ब्रह्मगर्भः (MBh 849) Having the Vedas in His belly,
 नाभिः (MBh 506) Navel (support of the world)
 हरिणाक्षः (MBh 019) Fawn-eyed one
 महाक्षः (MBh 280) Having big eyes
 महानेत्रः (MBh 449) Having big eyes
 सहस्राक्षः (MBh 060) Thousand-eyed one
 विरूपाक्षः (MBh 061) One with unusual number of eyes
 बहुलोचनः (MBh 789) Having more (than two) eyes
 त्र्यक्षः (MBh 889) Three-eyed god

ललाटाक्षः (MBh 990, LP 407) One having an eye in the forehead
पिङ्गलाक्षः (ŚP 684) Tawny-eyed one
विशालाक्षः (LP 084) Large-eyed one,
सहस्राक्षः (LP 014) Thousand eyed one,
पद्मलोचनः (LP 006) Lotus-eyed one,
कमलेक्षणः (LP 251) Lotus-eyed one,
रविलोचनः (LP 432) One having sun as the (right) eye,
पिङ्गलाक्षः (LP 677) Tawny-eyed one,
हर्यक्षः (LP 678) Lion-eyed one,
शास्त्रनेत्रः (LP 511) One having the scripture as His eye,
देवदेवस्त्रिलोचनः (LP 042) Three-eyed god among the gods,
विरूपाक्षः (LP 048) One with unusual number of (i.e. three) eyes
अनिमिषः (MBh 092) One with unblinking eyes
लोहिताक्षः (MBh 279) Red-eyed one
ऋक्सहस्रामितेक्षणः (MBh 492) Having thousands of RV mantras as His eyes
हर्यक्षः (MBh 826) Lion-eyed one
शुभाक्षः (MBh 759) Beneficent-sighted
महाकर्णः (MBh 452) Having large ears
महानासः (MBh 455) Having the big nose
महादन्तः (MBh 451, 467) Having big teeth
महादंष्ट्रः (MBh 582, 468) Having long incisor teeth as great weapon
सिंहदंष्ट्रः (MBh 666) Having jaws like those of lion
ताम्रोष्ठः (MBh 545) Having red lips
महाजिह्वः (MBh 469) Having the long tongue
दीप्तजिह्वः (MBh 829) Having flame-like tongues
महामुखः (MBh 470) Having a large face
सुमुखः (MBh 799, LP 890) Charming-faced one
सुप्रतीकः (LP 609) One having beautiful face,
विरूपः (LP 674) Hideous-formed one,
मुखानिलः (LP 616) One having wind in the mouth
कपिलश्मश्रुः (LP 510) One having tawny moustache,
सहस्रमूर्धा (LP 670) Thousand-headed one,

चण्डो मुण्डी (LP 938) Terrific shaven-headed one,
 मुण्डः (LP 673) Shaven-headed one (Celibate),
 नीलकण्ठः (MBh 093) Blue-necked-one
 नीलग्रीवः (ŚP 686) Blue-necked one
 महाकम्बुः (MBh 456) Having the big neck
 महाग्रीवः (MBh 457) Having the large neck
 सारग्रीवः (MBh 659) Having a firm neck
 महाजत्रुः (MBh 660) One having very firm neck bones
 नीलकण्ठः (LP 082) Blue-necked one,
 श्रीकण्ठः (LP 078) Glorious-necked one,
 नीलग्रीवः (LP 679) Blue-necked one,
 सिंहनादः (MBh 665) Having a royal voice like a lion's roar
 महाहनुः (MBh 454) Having big chin
 महावक्षाः (MBh 459) Having the large chest
 महोरस्कः (MBh 460) Having the vast bosom
 व्यूढोरस्कः (LP 978) Broad-chested one,
 मेखली कवची (LP 940) One wearing girdle and an armour,
 जटी (MBh 013) One with matted hair
 हरिकेशः (MBh 126) One having black hair turned to gray
 कपर्दी (MBh 137) One having matted hair
 जटाधरः (MBh 796, LP 025) One having matted hair
 जटी (LP 061) One having matted hair,
 शिखण्डी (MBh 015) One having hair like a Peacock's-crest
 चन्द्रापीडः (LP 026) One having the moon as the crest-jewel,
 चन्द्रमौलिः (LP 027) Moon-crowned one,
 शिखण्डी (LP 936) One having hair like a Peacock's-crest,
 मुण्डः (MBh 131) Shaven headed (Celibate)
 सहस्रमूर्धा (MBh 831, ŚP 675) Having thousand-headed,
 महामूर्धा (MBh 447) Having a big head
 अथर्वशीर्षः (MBh 490) Having Aṭharva Veda as His head
 मुण्डः (MBh 821) Shaven-headed (celibate),
 मुण्डी (ŚP 678) Clean shaven headed one,

शृङ्गी (MBh 981) Horned one,
 सर्वाङ्गरूपः (MBh 572) Having beautiful limbs,
 सर्वाङ्गः (MBh 836) One possessing all limbs,
 चर्मि (MBh 014) Dressed with the skin of an elephant (*Gajacarma*),
 सर्वाङ्गः (MBh 016) With all the worlds as His organs,
 महारूपः (MBh 038) One having a great form,
 देहः (MBh 289) Body,
 महाङ्गः (MBh 436) Having a huge body,
 महाकायः (MBh 445) Having a huge body,
 तपोमयः (MBh 969) Embodiment of Penance,
 महारोमः (MBh 472) Having big bodily hair,
 मकरः (MBh 519) Crocodile-shaped one (the Śiśumāra-circle),
 सारङ्गः (MBh 673) Having perfect organs,
 महारूपः (MBh 778) Huge-formed,
 कपाली (ŚP 013) Skull-holder,
 पिनाकी (ŚP 043) the *Pināka* bow-wielder,
 पिनाकपाणिः (ŚP 133) Holding *Pināka* bow in His hand,
 खट्वाङ्गी (ŚP 044) *Khaṭvāṅga*-wielder,
 कोदण्डी (ŚP 073) Bow-wielder,
 परश्वधीः (ŚP 075) Pick axe-wielder,
 दिव्यायुधः (ŚP 061) Wielder of Divine weapons,
 सर्वायुधविशारदः (ŚP 182) Expert in the use of all types of weapons,
 पुष्पलोचनः (ŚP 006) Flowery-eyed one,
 त्रिलोचनः (ŚP 029, 132) Three-eyed god,
 विरूपाक्षः (ŚP 036) One with unusual number of (i.e. three) eyes,
 श्रीकण्ठः (ŚP 069) Glorious-necked one,
 नीलकण्ठः (ŚP 074) the Blue-necked one,
 जटी (ŚP 051) One having matted hair,
 कर्मन्दी (ŚP 092) One having matted hair,
 भस्मोद्भूतविग्रहः (166) One having smeared His body with ashes,
 भस्मशुद्धिकरः (ŚP 190) One causing purity through ashes,
 अष्टमूर्तिः (ŚP 023) Having eight cosmic bodies,

शुभाङ्गः (ŚP 186) One having auspicious limbs,
शुद्धविग्रहः (ŚP 193) One having pure body,
अमृतांशः (ŚP 208) One with all nectarine portions,
अमृतवपुः (ŚP 209) One with nectarine body,

(05) Clothing

दिग्वासाः (MBh 102) One clothed in directions,
उष्णीषी (MBh 121) One wearing beautiful turban,
चीरवासाः (MBh 143) Wearing the hide of trees,
आर्द्रचर्माम्बरावृतः (MBh 157) One enwrapped in a wet elephant-skin,
गोचर्मवसनः (MBh 698) Wearing the hide of cows,
विकृतः (MBh 823, LP 675) Strange-dressed one,
सुच्छत्रः (MBh 817) One having a beautiful parasol,
चित्रवेषः (ŚP 045) One wearing variegated dress,
कृत्तिवासाः (ŚP 053) One wearing the hide of an elephant,
व्याघ्रचर्माम्बरः (ŚP 204) Wearing the tiger skin,
सुतन्तुः (ŚP 184) Wearing good fabric of the form of Universe,
चन्द्रापीडः (ŚP 015) One having the moon as the crest-jewel,
चन्द्रमौलिः (ŚP 016) the Moon-crowned one,
चित्रवेषः (LP 056) One having variegated dress,

(06) Ornament

गन्धधारी (MBh 136) One applying the scented things like sandal paste,
चन्दनी (MBh 865) one applying sandal paste,
हेममाली (MBh 255) Wearing a golden garland,
बहुमालः (MBh 786) Wearing various garlands,
व्याली (ŚP 205) Adorned with serpents,
महामालः (MBh 787) Wearing many garlands,
सुमालः (MBh 788) Wearing nice garlands,
गन्धमाली भगवान् (MBh 807) Lord garlanded with the fragrant flowers,
कर्णिकारमहास्रग्वी (MBh 869) Wearing a large garland of *Kareṇa*,
सुपर्वणः (MBh 736) wearing the crescent moon (on the head),

नीलमौलिः (MBh 870) One crowned with a blue diadem,
सर्वलक्षणभूषितः (MBh 747) Adorned with all sorts of characteristics,
रत्नप्रभूतः (MBh 761) Possessing plenty of jewels,
नागहारधृक् (LP 566) One wearing serpent-garlands,
कुण्डली (LP 939) One wearing earrings,
अलङ्कारिष्णुः (LP 587) Desirous of self-adornment,
नक्षत्रमाली (LP 525) One wearing the garland of stars,
कृत्तिवासाः (LP 063) One wearing the hide of an elephant, constellations,

(07) Forms Related to the Residence

As soon as the physical form of anybody is accepted, the point of residence, abode or dwelling place occurs. How the residence of Lord Śiva would be, is clear from the Names given below:

श्मशानचारी (MBh 027) Moving in cremation ground,
श्मशानधृक् (MBh 458) Living in the cremation ground,
भस्मशायी (MBh 524) Resting on ashes,
भस्मभूतः (MBh 526) Taking form of sacred ashes,
दर्भशायी (MBh 640) Sleeping on the Kuśa grass,
कपोतस्थः (MBh 539) Residing in the celestial pigeon,
नभस्तलः (MBh 141) Living in the Upper surface of the sky,
गिरिचरः (MBh 179) Mountain-wander,
मेरुधामा (MBh 488) Living on the Mt. Meru,
कैलासशिखरावासी (MBh 647) Residing on Kailāsa Mountain,
हिमवद्गिरिसंश्रयः (MBh 648) Resorted to the Himālaya Mountains,
नैकसानुचरः (MBh 715) Moving on many mountain-peaks,
शृङ्गप्रियः (MBh 982) Loving peaks of mountains (for residence),
मूर्धगः (MBh 228) Residing in the Sahasrāra circle(in the head),
सर्वाशयः (MBh 639) All-shelter,
परमेष्ठी (ŚP 063) One staying at the acme,
अचलेश्वरः (ŚP 226) Dwelling on the lord of the mountain,
श्मशाननिलयः (ŚP 094) One residing in the cremation ground,
श्मशानस्थः (ŚP 096) One Staying in the cremation ground,

भस्मप्रियो भसमशायी (ŚP 167) Fond of ashes who lies on ashes,
 भूशयः (LP 916) One lying on the ground,
 भूतिभूषणः (LP 918) One ornamented with ashes,
 वृषाङ्गो वृषवाहनः (052) Bull-bannered rider of the bull,
 हत्पुण्डरीकमासीनः (LP 533) Occupying the lotus-seat of the heart,
 बहुरूपः (LP 662) Multi-formed one,
 जर्यः (LP 603) Aged one,
 महारूपः (LP 663) Huge-formed one,
 सर्वरूपः (LP 664) All-formed one,
 अकायः (LP 920) One without body,
 तीव्रनादः (LP 388) One having horrible sound,
 नदीधरः (LP 389) One baring river Gangā,
 सुगतः (LP 550) One having good movement,
 पाण्डुः (LP 044) Pale-white (in colour),
 नीललोहितः (LP 032) Dark blue-red (Red in His left part & blue in His right),
 विद्रुमच्छविः (LP 260) One having the complexion of coral,
 पिङ्गलः (LP 509) Tawny,
 शुक्लः (LP 534) White,
 हिरण्यवर्णः (LP 553) Golden-coloured,
 बृहज्ज्योतिः (LP 561) One having an extensive light,
 विश्वावासः (LP 495) Abode of the all
 गिरितः (LP 498) Resorted in the mountain,
 अद्रिराजालयः (LP 264) One who has residence on the king of mountains
 i.e. Himālaya,
 सुधामा (LP 562) One having good abode,
 भूतचारी (LP 321) Companion of ghosts,
 सेनी (LP 484) One having armies,
 अनेकधृक् (LP 912) Holder of many,
 प्रेतचारिमहाशक्तिः (LP 324) Great powerful moving with the ghosts,
 निशाचरः (LP 323) Night-wanderer,
 प्रांशुः (LP 494) Tall,

प्रणवात्मकः (LP 065) *Om kāra*–formed one,
त्रयीतनुः (LP 512) Embodiment of three Vedas,
शरभः (LP 350) Incarnation of the grasshopper or fabulous lotus-type
animal whose form Śiva assumed
बालरूपः (LP 363) Boy-celibate,
शिशुः (LP 497) Infant–like,

Relation

**Lord Śiva's relation are presented as Personal, friendly and
godly in the following Names:**

Personal relations

सोमः (MBh 062) Accompanied by Umā or Pārvatī,
उमापतिः (MBh 094, 872) Umā's husband,
उमाधवः (MBh 875) Husband of goddess Umā (Pārvatī),
पितामहः (MBh 926) Grandfather,
पिता (MBh 924) Father,
माता (MBh 925) Mother,
उमाकान्तः (MBh 873) Lover of goddess Umā (Pārvatī),
गिरिजाधवः (ŚP 067) Husband of Pārvatī,
सोमः (ŚP 119) Accompanied by Umā (Pārvatī),
जनकः (ŚP 349) Father,¹
गुहः (ŚP 389) Kārtikeya¹,
स्कन्दगुरुः (LP 071) Father of Skanda,
स्कन्दः (LP 424) Skanda,
कुमारः (LP 551) Young boy Kārttikeya,
गिरिबान्धवः (LP 076) Kinsman of the Mt. i.e. Himālaya, Vīrabhdra (the
destroyer of Dakṣha's sacrifice),

Friendly relations

मणिबिल्वः (MBh 795) Kubera's treasurer Maṇibilva
जाह्नवीधक् (MBh 874) Bearer of Sage Jahnu's daughter Gangā (on His
head),

कुबेरबन्धुः (ŚP 068) Kubera's kinsman
 अजितप्रियः (ŚP 248) Dearer to *Ajita*, Lord Viṣṇu वीरभद्रः (ŚP 403)
 भूतचारी (ŚP 335) Companion of ghosts,
 गुरुरात्रेयः (ŚP 636) Preceptor of Dattātreya,
 लोकबन्धुः (ŚP 805) Kinsman of the people,
 एकबन्धुः (ŚP 916) Sole kinsman,
 स्वर्बन्धुः (ŚP 441) Brother of the heavenly beings,
 कुबेरबन्धुः (LP 077) Kuber's kinsman,
 शास्ता वैवस्वतः (LP 425) Teacher Yama, the son of (*Vivaśvān* the Sun-
 god),
 लोकबन्धुः (LP 796) Kinsman of the peoples.

Lord Śiva's Identity

The meaning of the names though expresses Lord Śiva being identical with whomsoever He is presented. The study leads to the observation that such identity is presented under 07 classifications:

- (01) Identity with Elements.
- (02) Identity with Gods.
- (03) Identity with Relations.
- (04) Identity with Sages.
- (05) Identity with Times (& Seasons).
- (06) Identity with Trees.

The only purpose behind such identity must be taken in the sense that these names indicate Lord Shiva's universal presence in all sorts of forms (सर्वं खल्विदं ब्रह्म). This is further justified through the Names like अव्यक्तलक्षणः (LP 824) (One having Unmanifest characteristics), अव्यक्तः (LP 825) the Unmanifest, व्यक्ताव्यक्तः (LP 826 Manifest and Unmanifest (as the prime effect and the cause), etc.

(01) Identity with Elements

अद्रिः (MBh 069) Mountain,
 समुद्रः (MBh 211) the Ocean,
 वडवामुखः (MBh 212) the Submarine fire(which dries water of the oceans),
 हुताशनसहायः (MBh 213) Wind, the friend of the fire,

प्रकाशः (MBh 495) Light,
आकाशनिधिरूपः (MBh 295) Treasure–house of Ether,
अंशु (MBh 300) the Ray,
मनोवेगः (MBh 306) Speedy-like mind,
मनोगतिः (MBh 404) Mind,
कनकः (MBh 503) Gold,
मनोजवः (MBh 864) Mind,
अम्बरः (MBh 959) the Sky,
महाभूतः (ŚP 206 , LP 197) Ether,
मेघः (ŚP 625 ,LP 613) the Cloud,
देवाग्निः (ŚP 707) the Light of the Fire,
महाहृदः (LP 192) Deep like-lake,
सुरभिः (LP 618) Fragrant,
मनः (LP 633) Mind,
बुद्धिः (LP 634) Intellect,
अहङ्कारः (LP 635) Ego,

(02)Identity with Gods

चतुर्मुखः (MBh 370, ŚP 847, LP170, 839) Four–faced one i.e. Brahmā,
धाता (MBh 606) Brahmā,
पद्मगर्भः (MBh 626, MBh 847, ŚP 696) Lotus-wombed i.e. Brahmā,
विरञ्चिः (ŚP 440, LP 573) Lord Brahmā,
देवदेवमयः (ŚP 712) Brahmā,
ब्रह्मा (ŚP 839, LP 832, 852) Creator Brahmā,
वेधा विधाता धाता (ŚP 844, LP 837) Creator Brahmā,
द्रुहिणः (ŚP 852) Creator Brahmā,
हरिः (MBh 018, 596, 776, ŚP 380, LP 359) Lord Viṣṇu,
वामनः (MBh 329) Dwarf incarnation of Lord Viṣṇu
श्रियावासी (MBh 309) Lord Viṣṇu residing with Lakṣmī,
जलेशयः (MBh 566) Resting on water in the form of Viṣṇu,
पक्षी (MBh 316) Lord Viṣṇu's vehicle Eagle,
विष्णुः (MBh 608, LP 536) Lord Viṣṇu,

त्रिक्रमः (MBh 955) Lord Viṣṇu,
 चतुर्बाहुः (ŚP 177, LP 171) Lord Viṣṇu,
 कमलेक्षणः (ŚP 260, LP 251) Lotus-eyed one,
 विष्टरश्रवाः (ŚP 588) Identical with Viṣṇu,
 अधोक्षजः (ŚP 831) Lord Viṣṇu,
 विष्णुः प्रजापालः (ŚP 840, LP 833) Lord Viṣṇu,
 गोविन्दः (ŚP 904) Lord Viṣṇu,
 पद्मलोचनः (LP 006) Lotus-eyed one,
 अधोक्षजः (LP 823) Lord Viṣṇu,
 वासवः। (MBh 272) Indra,
 वज्रहस्तः (MBh 342) Indra,
 शक्रः (MBh 398, MBh 607, ŚP 549) Indra,
 वज्री (MBh 828) Indra,
 देवेन्द्रः (MBh 832, ŚP 676, LP 671) Indra,
 पुरन्दरः (ŚP 336, LP 322) Indra,
 मघवान् कौशिकः (ŚP 423) Identical with Indra and kauśika i.e. Viśvāmitra,
 दिवस्पतिः (ŚP 534) Indra,
 वज्रहस्तः (ŚP 724) Indra,
 मघवान् (LP 402) Indra,
 महेन्द्रः (LP 482) Mahendra,
 पुरुहूतः (LP 543) Indra,
 पुरुजिच्छक्रः (LP 630) Indra,
 सुरेशः (LP 959) Indra,
 भानुः (MBh 004, ŚP 486, LP 461) Sun,
 आदित्यः (MBh 301, 898) Sun,
 मित्रः (MBh 609) Sun-god,
 सविता (MBh 617, ŚP 453, LP 431) Sun,
 रविः (MBh 618, ŚP 444) Sun,
 सूर्यः (MBh 265, LP 256) Sun,
 अदितिः (MBh 555) Aditi, the mother of gods,
 अहर्षतिः (ŚP 443, LP 422) Lord of the day Sun,
 प्रभाकरः (ŚP 513) Sun,

भर्गो विवस्वानादित्यः (ŚP 532) Disc of the Sun,
 निदाघस्तपनः (ŚP 624) Sun,
 दिवाकरः (ŚP 718, LP 713) Sun,
 पूषदन्तभित् (ŚP 764) Tooth breaker of pūṣan (the Sun-god),
 द्युमणिस्तरणिः (ŚP 972, LP 971) Sun,
 तिग्मांशुः (LP 396) Sun,
 रविर्विरोचनः (LP 423) Blazing Sun,
 भगः (LP 517) Sun
 विवस्वान् आदित्यः (LP 518) Sun,
 लोहितः (LP 605) Red Sun,
 तपनः (LP 612) Sun,
 इन्दुः (MBh 797) Moon,
 सुधापतिः (ŚP 110, 422, LP 401) (Moon-god, the lord of the Nectar),
 चन्द्रः (ŚP 264, LP 255) Moon,
 शर्वरीपतिः (ŚP 1002, LP 1001) Moon
 कलाध्यक्षः (LP 860) Moon
 कलङ्काङ्कः (MBh 930) Moon,
 सोमः (LP 117) Soma Himself
 हुताशनः (MBh 215) Fire-god,
 अनलः (MBh 576) Fire,
 देवदेवमुखः (MBh 642) Fire god the mouth of the all gods,
 हव्यवाहः (ŚP 614) Fire-god, the oblation-carrier
 लोहितात्मा तनूनपात् (ŚP 619) Red Fire
 हव्यवाहनः (ŚP 125, LP 123) Fire-god, carrier of sacrificial offerings (to
 gods),
 भूदेवः (LP 131) Lord of the earth i.e. the Fire,
 तनूनपात् (LP 606) Fire,
 सप्तजिह्वः (LP 871) Seven-tongued Fire,
 दक्षिणोऽनलः (LP 893) *Dakṣiṇāgni* Fire,
 वसुवेगः (MBh 304) Wind-like speedy,
 अनिलः (MBh 575) Wind,
 वायुः (MBh 615, 722, LP 906) Wind,

पवनः (MBh 779) Wind,
 वातरंहा (MBh 863) Wind,
 मातरिश्वा नभस्वान् (ŚP 579) Wind
 सुखानिलः (ŚP 628) Pleasing wind
 दक्षिणानिलः (ŚP 897) Southern Wind
 मातरिश्वा नभस्वान् (LP 565) Wind
 पृषदश्वः (LP 607) Wind,
 जलेश्वरः (MBh 384, ŚP 823, LP 814), Lord of the waters i.e. Varuṇa
 यमः (ŚP 838, LP 836) Yama
 कालकालः (LP 062, 233) Death of the god of the Death
 शास्ता वैवस्वतः (LP 425) Teacher Yama
 कालः (LP 368) the God of Death,
 वाचस्पतिः (ŚP 442, LP 421) ,
 विश्वकर्मा (MBh 540) Celestial architect of the universe,
 त्वष्टा (MBh 610, LP 269) Viśwakarmā,
 वैश्रवणः (MBh 605) Kubera,
 धनेश्वरः (ŚP 574) Kubera,
 वैरञ्ज्यः (ŚP 587) Kuber,
 नरवाहनः (ŚP 642, LP 632) Kuber,
 धनाधिपः (ŚP 730, LP 724) kubera,
 धन्वन्तरिः (MBh 602) Dhanvantari,
 भिषक् (ŚP 151) Dhanvantari,
 वैद्यः (MBh 956) the Physician
 धरः (MBh 612) Dhara Vasu,
 प्रभावः (MBh 613) Prabhāva Vasu,
 शनिः (ŚP 266, LP 257) Saturn,
 मदनाकारः (MBh 321) Cupid-like,
 कामदेवः (ŚP 164) Cupid,
 गर्न्धवः (MBh 554) Of the form of a celestial beings (Citraratha),
 अर्यमा (MBh 616) Aryamā,
 अद्रिः (ŚP 274) Mountain,
 शैलः (ŚP 655) Mountain

(03) Identity with Relations

Lord Śiva's Relations are here below presented under two Categories viz. family relations and His possessions such as weapons.

ई (MBh 634) Of the form of the goddess of wealth,

स्कन्दः (MBh 604) Skanda,

शृगालरूपः (MBh 129) Assuming the form of a jackal,

सिंहशार्दूलरूपः (MBh 156) One formed of tiger and lion,

यज्ञः (MBh 210, 276, 514, ŚP 652, LP 477) Sacrifice,

कल्पः (MBh 382) One formed of the Science of Rituals (*Kalpa*),

उरगः (MBh 297) Snake-formed,

अहिर्बुध्नः (MBh 593) Adhi seśa,

खगः (MBh 298) Bird residing on the tree of Life,

ताक्षर्यः (MBh 556) Garuḍa,

अतिखेचरः (MBh 724) Garuḍa,

नवचक्राङ्गः (MBh 674) Of the form of a fresh red goose,

वंशः (MBh 569) A flute,

अश्वः (MBh 687) the Horse-*Uccaiḥśravā*,

हरिणः (MBh 740) A deer-like captivating one,

सुरभ्युत्तरणः (MBh 867) One belittling Wish-fulfilling cow,

नन्दी (MBh 364) Nandī, the bull,

वृषभः (MBh 793) Bull,

सुवृषः (MBh 894) Gorgeous like a bull,

शृङ्गा (MBh 981) Horned one,

गुहः (ŚP 389) Kārtikeya,

कुमारः (ŚP 566) Kārtikeya,

स्कन्दः (ŚP 446) Skanda,

ताक्षर्यः (ŚP 086) Garuda,

कल्पः (ŚP 250) One formed of the Science of Rituals i.e. (*Kalpa*),

खगः (ŚP 418) Bird,

धर्मधेनुः (ŚP 562) A bull of righteousness i.e. Nandī,

नन्दी (ŚP 731) Nandī,

वयः (ŚP 843) Bird,

स्कन्दगुरुः (LP 071) Father of Skanda,
स्कन्दः (LP 424) Skanda,
नन्दी (LP 725) Nandī,
तार्क्ष्यप्रियभक्तः (LP 094) One having the Eagle-vehicled Lord Viṣṇu as dear
a devotee,
क्रतुः (LP 148) Sacrifice,
पञ्चयज्ञः (LP 201) Formed of five sacrifices,
यज्वा (LP 479) Sacrificer,
कल्पः (LP 242) One formed of the Science of Rituals i.e. (*Kalpa*).

(04) Identity with Sages

In many Names Lord Śiva is identified with the Sages and hence the oneness of the Sages with Him is quite clear. The sole purpose behind such identification seems to express the idea that these Sages passed their life devotedly to Him, acted in His perusal, assisted the gods in the same manner as He would do, they followed His life-style or they performed the acts of benevolence.

मनुः (MBh 046) Manu,
दुर्वासाः (MBh 263, ŚP 059, LP 068) Sage Durvāsā,
मुनिः (MBh 312) Ascetic,
वामदेवः (MBh 325) Sage Vāmadeva,
गौतमः (MBh 383) Sage Gautama,
व्यासः (MBh 901) Veda Vyāsa,
देवर्षिः (MBh 945) Divine sage Nārada,
वामदेवः (ŚP 030) Sage Vāmadeva,
महर्षिःकपिलाचार्यः (ŚP 130, LP 128) Great sage Kapila,
वालखिल्यः (ŚP 414) Sage Vālakhilya
वसिष्ठः (ŚP 484) Sage Vasiṣṭha
कश्यपः (ŚP 485) Sage Kaśyapa
विश्वामित्रः (ŚP 573) Sage Viśvāmitra
पुलस्त्यः (ŚP 581, LP 567) Sage Pulstya
पुलहः (ŚP 582, LP 568) Sage Pulaha
अगस्त्यः (ŚP 583, LP 569) Sage Agastya

जातूकर्ण्यः (ŚP 584) Sage Jātūkrṇya
पराशरः (ŚP 585) Sage Prāśara
अत्रिः (ŚP 591) Sage Atri
अङ्गिराः (ŚP 635) Sage Angirā
जमदग्निः (ŚP 646) Sage Jamadagni
विश्वगालवः (ŚP 649) Sage Viśvagālava
व्यासमूर्तिः (ŚP 990) Sage Veda Vyāsa
शाकल्यः (ŚP 059,1001, LP 1000) Sage Śāklya
वामदेवो महादेवः (LP 043) The great god (i.e. desired god) of sage
Vāmadeva
वालखिल्यः (LP 394) Sage Vālakhilya
विश्वामित्रः (LP 559) Sage Viśvāmitra
जातूकर्ण्यः (LP 570) Sage Jātūkrṇya
पराशरः (LP 571) Sage Parāśara
अत्रिः (LP 577) Sage Atri
मुनिरात्रेयः (LP 626) Sage Ātreya
अङ्गिराः (LP 625) Sage Angiras
देवर्षिः (LP 700) Divine sage Nārda

(05) Identity with Times (& Seasons)

कालः (MBh 153, 347, 360, 518) Time,
कलिः (MBh 517) Kali Era,
युगरूपः (MBh 777) Of the form of eras (as the *kāla*),
संवत्सरः (MBh 905) the Year,
मासः (MBh 906) the Month,
पक्षः (MBh 907) the Lunar fortnight,
कला (MBh 909) the Shorter a day,
काष्ठा (MBh 910) the Small measurement of time,
लवः (MBh 911) Small sub-division of time,
मात्रा (MBh 912) Morae of time,
मुहूर्तः (MBh 913) Specific time period the day,
क्षणः (MBh 915) Second,

हस्ती (MBh 961) Time-elephant,
ऋतुः (MBh 345, 904) One formed of the of Seasons,
मधुः (MBh 348) Spring season,
अहः (ŚP 287, LP 276) Day,
संवत्सरः (ŚP 288, LP 277) Year
नभस्यः (ŚP 633) Misty like *Bhādrapada* month,
सुरभिः शिशिरात्मकः (ŚP 630) Fragrant winter,
वसन्तो माधवः (ŚP 631) Spring,
ग्रीष्मः (ŚP 632, LP 622) Summer,
निदाघः (LP 611) Summer,
शिशिरात्मकः (LP 619) Winter,
वसन्तः (LP 620) Spring,
माधवः (LP 621) *Vaiśākha*,

(06) Identity with Trees

His relation or so to say, connection with the Trees is just to indicate that He is inside the Universe in the form of the Tree of Existence or in the Tree of sanctity.

अश्वत्थः (MBh 322) Peepal-like (life-giver),
वृक्षाकारः (MBh 483) Of the form of the tree of life,
तरुः (MBh 527) Wish-fulfilling tree,
वृक्षः (MBh 655) Tree (of Existence),
चन्दनः (MBh 657) Sandalwood tree,
छदः (MBh 658) Tamāla tree,
तरुः (MBh 672) Wish fulfilling tree,
कुसुमः (MBh 791) Flower,
न्यग्रोधरूपः (MBh 201) Of the form of the *Nyagrodha*- tree (of worldly Existence),
न्यग्रोधः (MBh 202) *Dakṣiṇāmurti* lord under the banyan tree,
पारिजातः (ŚP 213, LP 204) Wish-fulfilling tree *Pārijāta*,
कल्पवृक्षः (ŚP 600) Wish fulfilling tree,
गगन्कुन्दाभः (656) Resembling the *Gaganakunda* flower.

Chapter 08
Conclusion
Pages 351 - 359

Chapter 08

Conclusion

The close examination of these three Versions of Lord Śiva's Thousand Names reveal the fact that the Viṣṇusahasranāma (=VSN) of the Mahābhārata (Anuśāsana Parva 17) must have been a model text probably for all the texts of the Thousand Names of the gods and the goddess. For this reason some of the names are repeated and consequently are derived grammatically or etymologically. It will be clear from the following data.

The posterity of the ŚP as well as LP is clear from the Names indicating Lord Śiva's involvement in the practices of the Hṛdaya Yoga where आज्ञाधारः(ŚP 410), (LP 390) (One stationed in the Ājñācakra), स्वाधिष्ठानपदाश्रयः(ŚP 544) (Supporter of the self based in the abode centre) and मणिपूरः(ŚP 546), (LP 531) (The Fire-god presiding over the *Chakra* of that name).

The compilation of the MBh was, as the tradition notes, prior to 18 Purāṇas and hence the posterity of the Purāṇas esp. the ŚP and LP in the present case, get the support in the occurrence of many a times the complete line (पाद) as under:

ज्ञानगम्यः पुरातनः	(VSN 53B, ŚP 15B, LP 41D)
महर्षिः कपिलाचार्यो	(VSN 57A, ŚP 17A, LP 44A)
विजितात्मा विधेयात्मा	(VSN 65C, ŚP 20A, LP 47A)
समावर्तोऽनिवृत्तात्मा	(VSN 82A, ŚP 22A)
दुर्लभो दुर्गमो दुर्गः	(VSN 82C, ŚP 23A, LP 50A)
सुतन्तुस्तन्तुवर्धनः	(VSN 83B, ŚP 23D, LP 50D)
शुभाङ्गो लोकसारङ्गो	(VSN 83A, ŚP 24A, LP 51A)
सुपर्णो वायुवाहनः	(VSN 90D, ŚP 29D, LP 56B)
धनुर्धरो धनुर्वेदो	(VSN 91A, ŚP 30A, LP 56C)
दण्डो दमयिता दमः	(VSN 91B, ŚP 31C, LP 57B)
अनिर्देश्यवपुः श्रीमान्	(VSN 19C, ŚP 44A, LP 69C)
ओजस्तेजो ह्युतिधरो	(VSN 30A, ŚP 45A)
युगादिकृद् युगावर्तो	(VSN 33A, ŚP 46C, LP 72 A)

The above list of similar rather, the same lines clearly indicates the influence of the MBh on the ŚP as well as LP to such an extent that one can say boldly that the 02 Versions of ŚP and LP are though composed by Lord Viṣṇu (after leaving the Body of the Boar Incarnation) for fighting with the demons, and the Śivasahasranāma recited by Sage Upamanyu (much posterior to the Boar Incarnation) is an original though new. It is evident that the older Versions of Lord Viṣṇu must have suffered a huge number of lacunae in the texts which are supplied from the famous and all-known Viṣṇusahasranāma of the MBh. It would be an unsolved problem of the Names that got lost in the passing of time and change in place/places.

In this direction the Name हृत्पुण्डरीकमासीनः (ŚP 548)(LP 533) (Occupying the lotus-seat of the heart) can be compared with Dhyānasloka of Lord Śiva of the Śivakavac Stotram of the Skandapurāṇa. Its name indicates the same meaning of Lord Śiva as the Highest Bliss (Parānanda):

हृत्पुण्डरीकान्तरसंनिविष्टं स्वतेजसा व्याप्तनभोवकाशम्।
अतीन्द्रियं सूक्ष्ममनन्तमाद्यं ध्यायेत् परानन्दमयं महेशम्॥

The similar Names in 03 Versions of Lord Śiva's Thousand Names along with Lord Visnu's Thousand Names are cited here below to prove the close connection of all the four and the indebtedness of those of Lord Śiva:

अचलः।	MBh 350	ŚP 603	LP 588	VSN 745
अचिन्त्यः।	MBh 950	ŚP 713	LP 706	VSN 832
अजः।	MBh 134	ŚP 296	LP 284	VSN 095
अनघः।	MBh 073	ŚP 273	LP 762	VSN 146,831
अव्ययः।	MBh 337	ŚP 256	LP 247	VSN 013
कृष्णः।	MBh 128	ŚP 554	LP 538	VSN 057, 550
दक्षः।	MBh 692	ŚP 091	LP 098	VSN 423,917
ध्रुवः।	MBh 026	ŚP 286	LP 275	VSN 388
नियमः।	MBh 053	ŚP 262	LP 253	VSN 161

प्रमाणम्।	MBh 080	ŚP 290	LP 279	VSN 428, 959
ब्रह्मा।	MBh 853	ŚP 839	LP 832	VSN 663
भगवान्।	MBh 028	ŚP 082	LP 090	VSN 558
भानुः।	MBh 004	ŚP 486	LP 461	VSN 284
भोजनः।	MBh 688	ŚP 322	LP 307	VSN 142
मन्त्रः।	MBh 079	ŚP 356	LP 343	VSN 280
यज्ञः।	MBh 210	ŚP 652	LP 477	VSN 445
वायुवाहनः।	MBh 486	ŚP 230	LP 223	VSN 331
विरामः।	MBh 988	ŚP 425	LP 259	VSN 395
व्यवसायः।	MBh 183	ŚP 394	LP 373	VSN 384
शर्वः।	MBh 502	ŚP 009	LP 136	VSN 026
शिवः।	MBh 601	ŚP 001	LP 002	VSN 027

The names महागर्भः (MBh 347, 627 & 848), ŚP (697), LP (193) (the great egg *Hiranyagarbha*) along with हिरण्यगर्भः (ŚP 851) & (LP 843) (Golden egg i.e. *Virāj*) are directly connected with the Vedic concept हिरण्यगर्भः समवर्तताग्रे, etc. of the RV 10/121/01.

There are many Names with similar letters but with a slight change in a letter or a syllable, yet such names give the same meaning. They are like (01) देवातिदेवः (MBh 944) (the Overlord of the gods), देवादिदेवः (ŚP 706) (the Foremost of all gods and देवादिदेवः (LP 699) The first god of all gods.

The above given list of 04 similar names along with 03 similar names proves that the Versions have much similarity and again ŚP as well as LP are much closer. In this connection MBh has unique character, while ŚP and LP seem to be closely connected. This helps one to fix the prior compilation of MBh in comparison to ŚP and LP.

The similar names in the ŚP as well as LP show clearly that both the Purāṇas are interconnected not only theme-wise but also content-wise and are different in a few places.

The name त्रिविद्यः (LP 631) (One formed of three Lores) can be explained as तिस्रो विद्या यस्य स्वरूपं सः, while His knowership or scholarship over the three lores is mentioned in the त्रैविद्यः (ŚP 641) (Knower of the three lores).

The names सर्वलोकधृक् (ŚP 691) and सर्वलोकभृत् (LP 684) Both have different Agentive nouns at the end of the Name, yet the meaning remains the same i.e. the Supporter of all the worlds. Similarly पूषदन्तभित्। (ŚP 764) Tooth breaker of अप्स (the Sun-god). Cp पूषदन्तहत्। (LP 777) निरवद्यमयोपायः (ŚP 992) (One having blameless means) निरवद्यपदोपायः (LP 991) (Uncensurable abode & means). परकार्यैकपण्डितः (ŚP 882) (Sole-scholar in activities of helping others) परार्थैकप्रयोजनः (LP 022) (One whose sole purpose is to work for other's benefits).

The name असंख्येयोऽप्रमेयात्मा (ŚP 952) (Indescribable and immeasurable Himself) is read as one name, but when it gets split into two in असंख्येयः (LP 948) (Indescribable) and अप्रमेयात्मा (LP 949) (the Self beyond worldly perceptibility) are taken in the sense of the Sāmkhya Philosophy.

The names like सोमः (ŚP 062) (Soma Himself or one accompanied by Umā Pārvatī) in the MBh, सोमपः (ŚP 102) (Drinker of the Soma-juice), सोमः (ŚP 119) (Soma Himself or one accompanied by Umā Pārvatī), सोमरतः (ŚP 120) (One fond of the Soma-juice), चन्द्रसंजीवनः (ŚP 801) (Enlivener of the Moon-god), सोमः (ŚP 1006) (Accompanied by Umā or Pārvatī) in the ŚP and in the LP have a direct connection with the Mythology of the Moon-god who was given new life after the soma sacrifice. The mythological evidence is abundant in the 09th Book of the R̥gveda.

The name सूत्रकारः (ŚP 128) (the Author of the Brahma aphorisms) expresses Lord Śiva's identity with Veda Vyāsa the author of the

aphorisms. It indicates the possibility of other Brahmasutras, because of the famous verse of the Vedānta tradition:

शङ्करं शङ्कराचार्यं केशवं बादारायणम्।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः॥

It also indicates Bādrāyan Vyāsa as well as Ādī Śancarācārya & again Śrī Bhagvad Gītā 13/4 which talks:

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदेष्वैव हेतुमद्भिर्विनिश्चितैः॥

The name कविः (MBh 390), (ŚP 146) & (LP 142) (the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Íśopaniṣad 08 :

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः॥

The Supreme Reality (Brahman) is three-gendered and hence It possesses three genders called Masculine, Feminine and Neuter as well. The tradition of the Thousand Names indicates the Upadīś declaration that It bears particular gender depending on the body it assumes. The Śvetāsvataropaniṣda runs:

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते॥०५/१०॥

Some of the names in Feminine as well as Neuter are listed from the three Versions here below.

The Names in Feminine (gender) are:

युक्तिः उन्नतकीर्तिः। (LP 521), धर्मधेनुः। (LP 547)

सत्कृतिः (LP 785) Praise worthy performer (of actions), सद्भूतिः (LP 791)
One having good prosperity

The Names in Neuter (gender) are:

स्वयंज्योतिः। (LP 505), अनुज्योतिः। (LP 506), आत्मज्योतिः। (LP 507),
बृहज्ज्योतिः। (LP 561, कलावपुः। (LP 923), एकज्योतिः। (LP 980),

In the 03 versions of Lord Śiva's Thousand Names one finds many names that are adjectives (declined triply) as सुरभिः (M), सुरभिः (F) and सुरभि (N). This leads to three forms of declension when नमः (salutation governing Dative) is appended. As e.g. सुरभये (M) (LP 618), सुरभ्यै (F) and सुरभिणे (N).

Similarly there are ample names that are originally Pronouns and yet they are employed here as the Names. Therefore their Masculine Noun-like forms should be taken here in the *Namonta*-list. Such Pronouns taken as Names are: सर्वः (ŚP 962), परावरः (ŚP 214), परात्परः (ŚP 064) अधरः (LP 642).

But the names prefixed with pronounce are taken as pronounce only e.g. परं ज्योतिः। (LP 686) as in परस्मै ज्योतिषे (नमः) ,
परं ब्रह्म, (ŚP 271)
परमं तपः (LP 280)
परमम् (291)

The name व्याघ्रलोचनः (438) (the Tiger-eyed one) is interesting, because Lord Viṣṇu is spoken of to be रविलोचनः (Sun-eyed one), कमलेक्षणः (Lotus-eyed one), etc.

This type of presentation of the names of Lord Śiva (or Lord Viṣṇu) expresses clearly and even authentically that Lord Śiva (or Lord Viṣṇu) is the Supreme Reality eulogised with Thousand Names exhibiting His multifarious personality, activity, nature and qualities on the line of 'The sages declare only One Reality as Many (एकं सद् विप्रा बहुधा वदन्ति।)' of R̥gveda 01/164/46.

Lord Śiva's exploit of destroying the cities being the same in case of Lord Śiva and Indra, the names पुरशासनः (ŚP 060) (Chastiser of the Three cities), पुरन्दरः (ŚP 336) (LP 322) (Indra, the destroyer of the cities), पुरंजयः (ŚP 450) (the Conqueror of the cities), परपुरञ्जयः (ŚP 627)(615) (Conqueror of the cities of enemies) have similar sense like that of त्रिपुरारि, पुरारि, etc. and therefore they have become famous in the Śaivite sects. Shastri J.L. however, remarks in the footnote (P 1403), “Śiva obtained this name (पुरन्दरः) by destroying the triple city of the Dānavas. This city is now traceable in the insignificant village of Tewar on the banks of the Narmadā near Jabalpur. It was the capital of Cedi Kings.”

The names विरूपः (ŚP 679) (the Hideous-formed one) and विरूपाक्षः (LP 048) (One with unusual number of i.e. three eyes.) are comparable with Kumārasambhavam 5/72.

The famous ŚivamahimāṇaḥStotram of Puṣpadanta has given 08 Names of Lord Śiva:²⁵⁴ (01) भवः, (02) शर्वः, (03) रुद्रः, (04) पशुपतिः, (05) उग्रः, (06) सहमहान्, (07) भीमः and (08) ईशानः. It seems that all these are taken by Puṣpadanta from the MBh Version with an omission of भीमः and with a change सहः in सहमहान्। It must be noted the sequence differ in all the 03 Versions.

The Names like अव्यक्तलक्षणः (LP 824) (One having Unmanifest characteristics), अव्यक्तः (LP 825) (the Unmanifest), व्यक्ताव्यक्तः (LP 826) (Manifest and Unmanifest (as the prime effect and the cause).etc tend one to state that such identity means these names indicate Lord Śiva's Universal presence in all sorts of forms (सर्वं खल्विदम् ब्रह्म).

Thus the hymns praising divinity by 08 names (नामावल्यष्टकम्), 12 names (द्वादशनामस्तोत्रम्), 108 names (अष्टोत्तरशतनामस्तोत्रम्), 300 names (त्रिशती) and 1000 or 1008 names (सहस्रनामस्तोत्रम्) came into existence gradually

²⁵⁴ भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहान्स्तथा भीमेशानाविति यदभिधानाष्टकमिदम्।

अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि प्रियायास्मै धाम्ने प्रविहितमस्योऽस्मि भवते॥

which gave rise to the Thousand Names of Lord Śiva too, because His popularity and unfailing blessings were experienced by the people. For this very reason the Anuṣṭup metre seems to have been employed, because it makes the hymn popular, simple, short-N-sweet, easier to recite, rhythmic, conducive to memorize, connecting with their meaning, to transform one's mental perplexity to the discipline of mind and it yields one competence to God-realization.

Almost all the hymns of Thousand Names are appended with the statement of the Result or Fruit indicating the acquisition of general benefits of the four human goals viz. *Dharma, Arth, Kāma & Mokṣa* to only those who recite or chant them in its totality, though some scholars, pundits, the family preceptors, Astrologers or Tantrikas sometimes, recommend to pick up any one of the hymns of the Thousand Names to repeat 108 or 1008 or more times to secure the benefits.

The god is beggingless and endless, His characteristic i.e. qualities and attributes being endless, make the author inspire to formulate and create new names. This is still in process.

The present study expects the further research in the field of the textual analysis and literary study of the Thousand Names of not only Lord Śiva but also of other gods and goddesses like Rudra, Nartāja, Gaṇeśa, Śrī Kṛṣṇa, Surya, Śrī Rāma, Kālī, Lakṣmī, Gāyatri, Sītā, Rādha and so on.

This observation is also supported by the comparative study (given in chs.03, 04 & 05) of different readings and even meanings of many of the Names. The translators P.R. Ramachader, S.D. Satvalekar, Shastri G.M. and Shastri J.L. have taken the text available to them. Therefore it is certain that the different recessions of each of the 03 Versions of Lord Śiva's Thousand Names are existing today. The critical edition is a dire need in this direction.

Namah Śivāya.

Appendices 01 – 08
360-458

Appendix 01

Relevant Text of Vāyupurāṇam (not 1000 names) CH 30/180 -288)

जानुभ्यामवनि गत्वा दक्षो लब्ध्वा भवाद्वरम्।
नाम्नामष्टसहस्रेण स्तुतवान् वृषभध्वजम्॥१८०॥

दक्ष उवाच।
नमस्ते देवदेवेश देवारिबलसूदन।
देवेन्द्र ह्यमरश्रेष्ठ देवदानवपूजितः॥१८१॥

सहस्राक्ष विरूपाक्ष त्र्यक्ष यक्षाधिपप्रियः।
सर्वतः पाणिपादस्त्वं सर्वतोऽक्षिशिरोमुखः॥
सर्वतः श्रुतिमाज्मानलोके सर्वानावृत्य तिष्ठसि॥१८२॥

शङ्खकर्णः महाकर्ण कुम्भकर्णार्णवालयः।
गजेन्द्रकर्ण गोकर्ण पाणिकर्ण नमोऽस्तु ते॥१८३॥

शतोदर शतावर्त शतजिह्व शताननः।
गायन्ति त्वां गायत्रिणो ह्यर्चयन्ति तथाऽर्चिनः॥१८४॥

देवदानवगोप्ता च ब्रह्मा च त्वं शतक्रतुः।
मूर्तीशस्त्वं महामूर्ते समुद्राम्बुधरायः च॥१८५॥
[एस. के. शर्मा – मूर्तीशः त्वं]

सर्वा ह्यस्मिन्देवतास्ते गावो गोष्ठा इवाऽऽसते।
शरीरं ते प्रपश्यामि सोममग्निं जलेश्वरम्॥१८६॥

आदित्यमथ विष्णुं च ब्रह्माणं सबृहस्पतिम्।
क्रिया कार्यं कारणं च कर्ता करणमेव च॥१८७॥

असच्च सदसच्चैव तथैव प्रभवव्ययम्।
नमो भवाय शर्वाय रुद्राय वरदाय च॥१८८॥

पशूनां पतये चैव नमस्तवन्धकघातिने।
त्रिजटाय त्रिशीर्षाय त्रिशूलवरधारिणे॥१८९॥

त्र्यम्बकाय त्रिनेत्राय त्रिपुरघ्नाय वै नमः।
नमश्चण्डाय मुण्डाय प्रचण्डाय धराय च॥१९०॥

दण्डिमास्क्तकर्णाय दण्डिमुण्डाय वै नमः ।
नमोऽर्धदण्डकेशाय निष्काय विकृताय च ॥१९१॥

विलोहिताय धूम्राय नीलग्रीवाय ते नमः ।
नमस्त्वप्रतिरूपाय शिवाय च नमोऽस्तु ते ॥१९२॥

सूर्याय सूर्यपतये सूर्यध्वजपताकिने ।
नमः प्रमथनाथाय वृषस्कन्धाय धन्विने ॥१९३॥

नमो हिरण्यगर्भाय हिरण्यकवचाय च ।
हिरण्यकृतचूडाय हिरण्यपतये नमः ॥१९४॥

सत्रघाताय दण्डाय पर्णपानपुटाय च ।
नमः स्तुताय स्तुत्याय स्तूयमानाय वै नमः ॥१९५॥

सर्वायाक्षभक्ष्यभक्ष्याय सर्वभूतान्तरात्मने ।
नमो होत्राय मन्त्राय शुक्लध्वजपताकिने ॥१९६॥

नमो नमाय नम्याय नमः किलिकिलाय च ।
नमस्ते शयमानाय शयितायोत्थियाय च ॥१९७॥

स्थिताय चलमानाय मुद्राय कुटिलाय च ।
नमो नर्तनशीलाय मुखवादित्रकारीणे ॥१९८॥

नाट्योपहारलुब्धाय गीतवाद्यरताय च ।
नमो ज्येष्ठाय श्रेष्ठाय बलप्रमथनाय च ॥१९९॥

कलनाय च कल्पाय क्षयायोपक्षयाय च ।
भीमदुन्दुभिहासाय भीमसेनप्रियाय च ॥२००॥

उग्राय च नमो नित्यं नमस्ते दशबाहवे ।
नमः कपालहस्ताय चिताभस्मप्रियाय च ॥२०१॥

बिभीषणाय भीष्याय भीष्मव्रतधराय च ।
नमो विकृतवक्षाय खड्गजिह्वग्रदंष्ट्रिणे ॥२०२॥

पक्वाममांसलुब्धाय तुम्बवीणाप्रियाय च ।
नमो वृषाय वृष्याय वृष्णये वृष्णाय च ॥२०३॥

कटंकटाय चण्डाय नमः सावयवाय च।
नमस्ते वरकृष्णाय वराय वरदाय च॥२०४॥

वरगन्धमाल्यवस्त्राय वरातिवरये नमः।
नमो वर्षाय वाताय छायायैः आतपाय च॥२०५॥

नमो रक्तविरक्ताय शोभनायाक्षमालिने।
संभिन्नाय विभिन्नाय विविक्तविकटाय च॥२०६॥

अघोररूपाय घोरघोरतराय च।
नमः शिवाय शान्ताय नमः शान्ततराय च॥२०७॥

एकपाद्वह्नेत्राय एकशीर्ष नमोऽस्तु ते।
नमो वृद्धाय लुब्धाय संविभागप्रियाय च॥२०८॥

पञ्चमालार्चिताङ्गाय नमः पाशुपताय च।
नमश्चण्डाय घण्टाय घण्टया जग्धगृन्धिणे॥२०९॥

सहस्रशतघण्टाय घण्टामालाप्रियाय च।
प्राणदण्डाय त्यागाय नमो हिलिहिलाय च॥२१०॥

हुंहुंकाराय पाराय हुंहुंकाप्रियाय च।
नमश्च शम्भवे नित्यं गिरिवृक्षफलाय च॥२११॥

गर्भमांसशृङ्गालय तारकाय तराय च।
नमो यज्ञाधिपतये दुतायोपदुताय च॥२१२॥

यज्ञवाहाय दानाय तप्याय तपनाय च।
तमस्तटाय भव्याय तडितां पतये नमः॥२१३॥

अन्नदायान्नपतये नमोऽस्त्वन्नभवाय च।
नमः सहस्रशीर्षाय सहस्रचरणाय च॥२१४॥

सहस्रोद्यतशूलाय सहस्रनयनाय च।
नमोऽस्त बालरूपाय बालरूपधराय॥२१५॥

बालानां चैव गोप्त्रे च बालक्रीडनकाय च।
नमः शुद्धाय बुद्धाय क्षोभणायाक्षताय च॥२१६॥

तरङ्गाङ्कितकेशाय मुक्तकेशाय वै नमः ।
नमः षट्कर्मनिष्ठाय त्रिकर्मनिरताय च ॥२१७॥

वर्णाश्रमाणां विधिवत्पृथक्कर्मप्रवर्तिने ।
नमो घोषाय घोष्याय नमः कलकलाय च ॥२१८॥

श्वेतपिङ्गलनेत्राय कृष्णरक्तेक्षणाय च ।
धर्मार्थकाममोक्षाय क्रथाय क्रथनाय च ॥२१९॥

सांख्याय सांख्यमुख्याय योगधिपतये नमः ।
नमो रथ्यविरथ्याय चतुष्पथरताय च ॥२२०॥

कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिने ।
ईशान वज्रसंहाय हरिकेश नमोऽस्तु ते ॥
अविर्वैकैकनाथाय व्यक्ताव्यक्त नमोऽस्तु ते ॥२२१॥

काम कामद कामघ्न धृष्टोदृप्त निषूदन ।
सर्व सर्वद सर्वज्ञ संध्याराग नमोऽस्तु ते ॥२२२॥

महाबल महाबाहो महासत्त्व महाद्युते ।
महामेघवरप्रेक्ष महाकाल नमोऽस्तु ते ॥२२३॥

स्थूलजीर्णङ्गजटिने वल्कलाजिनधारिणे ।
दीप्तसूर्याग्रिजटिने वल्कलाजिनवाससे ॥
सहस्रसूर्यप्रतिम तपोनित्य नमोऽस्तु ते ॥२२४॥

उन्माद शतावर्त गङ्गातोयार्द्रमूर्धज ।
चन्द्रावर्त युगावर्त मेघावर्त नमोऽस्तु ते ॥२२५॥

त्वमन्नमन्नकर्ता च अन्नदश्च त्वमेव हि ।
अन्नस्रष्टा च पक्ता च पक्वभुत्कपचे नमः ॥२२६॥

जरायुजोऽण्डजश्चैव स्वेदजोद्भिज्ज एव च ।
त्वमेव देवदेवेशो भूतग्रामश्चतुर्विधः ॥२२७॥

चराचरस्य ब्रह्मा त्वं प्रतिहर्ता त्वमेव च ।
त्वमेव ब्रह्मविदुषामपि ब्रह्मविदां वरः ॥२२८॥

सत्त्वस्य परमा योनिरब्बायुज्योतिषां निधिः ।
ऋक्सामानि तथोङ्कारमाहुस्त्वां ब्रह्मवादिनः ॥२२९॥

हविहीवी हवो हावी हुवां वाचाऽहुतिः सदा।
गायन्ति त्वां सुरश्रेष्ठ सामगा ब्रह्मवादिनः॥२३०॥

यजुर्मयो ऋङ्मयश्च सामाथर्वमयस्तथा।
पठ्यसे ब्रह्मविद्भिस्त्वं कल्पोपनिषदां गणैः॥२३१॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णावराश्च ये।
त्वामेव मेघसंघाश्च विश्वस्तनितगर्जितम्॥२३२॥

संवत्सरस्त्वमृतवो मासो मासाद्धमेव च।
कलाकाष्ठानिमेषाश्च नक्षत्राणि युगा ग्रहाः॥२३३॥

वृषाणां कुकुदं त्वं हि गिरीणां शिखराणि च।
सिंहो मृगाणां पततां वताक्षर्योऽनन्तश्च भोगिनाम्॥२३४॥

क्षीरोदो ह्युदधीनां च यन्त्राणां धनुरेव च।
वज्रं प्रहरणानां च व्रतानां सत्यमेव च॥२३५॥

इच्छा द्वेषश्च रागश्च मोहः क्षामो दमः शमः।
व्यवासायो धृतिर्लोभः कामक्रोधौ जयाजयौ॥२३६॥

त्वं गदी त्वं शरी चापि खट्वाङ्गी भुर्भरी तथा।
छेत्ता भेत्ता प्रहर्ता च त्वं नेताऽप्यन्तको मतः॥२३७॥

दशलक्षणसंयुक्तो धर्मोऽर्थः काम एव च।
इन्द्रः समुद्राः सरितः पल्वलानि सरांसि च॥२३८॥

लतावली तृणौषध्यः पशवो मृगपक्षिणः।
द्रव्यकर्मगुणारम्भः कालपुष्पफलप्रदः॥२३९॥

आदिश्रान्तश्च मध्यश्च गायत्र्योङ्कार एव च।
हरितो लोहितः कृष्णो नीलः पीतस्तथाऽरुणः॥२४०॥

कद्रुश्च कपिलश्चैव कपोतो मेचकस्तथा।
सुवर्णरिता विख्यातः सुवर्णश्चाप्यतो मतः॥२४१॥

सुवर्णनामा च तथा सुवर्णाप्रियः एव च।
त्वमिन्द्रोऽथ यमश्चैव वरुणो धनदोऽनलः॥२४२॥

उत्फुल्लश्चित्रभानुश्च स्वर्भानुर्भानुरेव च।
होत्रं होता च होमस्त्वं हुतं च प्रहुतं प्रभुः॥२४३॥

सुपर्णं च तथा ब्रह्म यजुषां शतरुद्रियम्।
पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम्॥२४४॥

गिरिः स्तोकस्तथा वृक्षो जीवः पुङ्गव एव च।
सत्त्वं त्वं च रजस्त्वं च तमश्च प्रजनं तथा॥२४५॥

प्राणोऽपानः समानश्च उदानो व्यान एव च।
उन्मेषश्चैव मेषश्च तथा जृम्भितमेव च॥२४६॥

लोहिताङ्गो गदी दंष्ट्री महावक्त्रो महोदरः।
शुचिरोमा हरिच्छमश्रुरूर्ध्वकेशस्त्रिलोचनः॥२४७॥

गीतवादित्रनृत्याङ्गो गीतवादनकप्रियः।
मत्स्योलीजलो जल्यो जवः कालः कली कलः॥२४८॥

विकालश्च सुकालश्च दुष्कालः कालनाशनः।
मृत्युश्चैव क्षयोऽन्तश्च क्षमापायकरो हरः॥२४९॥

संवर्तकोऽन्तकश्चैव संवर्तकबलाहकौ।
घटो घटीको घण्टीको चूडालोलबलो बली॥२५०॥

ब्रह्मकालोऽग्निवक्त्राश्च दण्डी मुण्डी च दण्डधृक्।
चतुर्युगश्चतुर्वेदश्चतुर्होत्रश्चतुष्पथः॥२५१॥

चतुराश्रमेवत्ता च चातुर्वर्ण्यकरश्च ह।
क्षराक्षरप्रियो धूर्तोऽगण्योऽगण्यगणाधिपः॥२५२॥

रक्तमाल्याम्बरधरो गिरिशो गिरिकप्रियः।
शिल्पीशः शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः॥२५३॥

भगनेत्रान्तकश्चन्द्रः पूष्णो दन्तविनाशनः।
स्वाहा स्वधा वषट्कार नमस्कार नमोऽस्तु ते॥
गूढावर्तश्च गूढश्च गूढप्रतिनिषेविता॥२५४॥

तरणस्तारकश्चैव सर्वभूतसुतारणः।
धाता विधाता सत्त्वानां विधाता धारणो धरः॥२५५॥

तपो ब्रह्म च सत्यं च ब्रह्मचर्यमथाऽऽर्जवम् ।
भूतात्मा भूतकृद्भूतो भूतभव्यभवोद्भवः ॥२५६॥

भूर्भूपः स्वरितिश्चैव तथोत्पत्तिर्महेश्वरः ।
ईशानोद्वीक्षणः शान्तो दुर्दान्तो दन्तनाशनः ॥२५७॥

ब्रह्मवर्त सुरावर्त कामावर्त नमोऽस्तु ते ।
कामबिम्बनिहर्ता च कर्णिकाररजः प्रियः ॥२५८॥

मुखचन्द्रो भीममुखः सुमुखो दुर्मुखो मुखः ।
चतुर्मुखो बहुमुखो रणे ह्यभिमुखः सदा ॥२५९॥

हिरण्यगर्भः शकुनिर्महोदधिः परो विराट् ।
अधर्महा महादण्डो दण्डधारो रणप्रियः ॥२६०॥

गौतमो गोप्तारश्च गोवृषेश्वरवाहनः ।
धर्मकृद्धर्मस्त्रष्टा च धर्मो धर्मविदोत्तमः ॥२६१॥

त्रैलोक्यगोप्ता गोविन्दो मानदो मान एव च ।
तिष्ठंस्थिरश्च स्थाणुश्च निष्कम्पः कम्प एव च ॥२६२॥

दुर्वारणो दुर्विषदो दुःसहो दुरतिक्रमः ।
दुर्धरो दुष्प्रकम्पश्च दुर्विदो दुर्जयो जयः ॥२६३॥

शशः शशाङ्कः शमनः शीतोष्णं दुर्जराऽथ तूट् ।
आधयो व्याधयश्चैव व्याधिहा व्याधिगश्च ह ॥२६४॥

सह्यो यज्ञो मृगव्याधो व्याधीनामाकरोऽकरः ।
शिखण्डी पुण्डरीकाक्षः पुण्डरीकावलोकनः ॥२६५॥

दण्डधरः सदण्डश्च दण्डमुण्डविभूषितः ।
विषयोऽमृतपश्चैव सुरापाः क्षीरसोमपः ॥२६६॥

मधुपश्चाज्यपश्चैव सर्वपश्च महाबलः ।
वषाश्चबाह्यो वृषभस्तथा वृषभलोचनः ॥२६७॥

वृषभश्चैव विख्यातो लोकानां लोकसत्कृतः ।
चन्द्रादित्यौ चक्षुषी ते हृदयं च पितामहः ॥
अग्निरापस्तथा देवो धर्मकर्मप्रसाधितः ॥२६८॥

न ब्रह्मा न च गोविन्दः पुराणऋषयो न च ।
माहात्म्यं वेदितुं शक्ता याथातथ्येन ते शिवः ॥२६९॥

या मूर्तयः सुसूक्ष्मास्ते न मह्यं यान्ति दर्शनम् ।
ताभिर्मा सततं रक्ष पिता पुत्रमिवौरसम् ॥२७०॥

रक्ष मां रक्षणीयोऽहं तवानघ नमोऽस्तुते ।
भक्तानुकम्पी भगवान्भक्तश्चाहं सदा त्वयि ॥२७१॥

यः सहस्राण्यनेकानि पंसामाहत्य दुर्दशः ।
तिष्ठत्येकः समुद्रान्ते स मे गोप्ताऽस्तु नित्यशः ॥२७२॥

यं विनिद्रा जितश्वासः सत्त्वस्थाः समदर्शिनः ।
ज्योतिः पश्यान्ति यिज्जानास्तस्मै योगात्माने नमः ॥२७३॥

सम्भक्ष्य सर्वभूतानि युगान्ते समुपस्तिथे ।
यः शेते जलमध्यस्थस्तं प्रपद्येऽप्सु शायिनम् ॥२७४॥

प्रविश्य वदने राहोर्यः सोमं ग्रसते निशि ।
ग्रसत्यर्कं च स्वर्भानिर्भूत्वा सोमग्निरेव च ॥२७५॥

येष्टङ्गुष्ठमात्राः पुरुषा देहस्थाः सर्वदेहिनाम् ।
रक्षन्तु ते हि मां नित्यं नित्यामाप्याययन्तु माम् ॥२७६॥

ये चाप्युत्पतिता गर्भादधोभागगताश्च ये ।
तेषां स्वाहाः स्वधाश्चैव आप्नुवन्तु स्वदन्तु च ॥२७७॥

ये न रोदन्ति देहस्थाः प्राणिनो रोदयन्ति च ।
हर्षयन्ति च हृष्यन्ति नमस्तेभ्यस्तु नित्यशः ॥२७८॥

ये समुद्रे नदीदुर्गे पर्वतेषु गुहासु च ।
वृक्षमूलेषु गोष्ठेषु कान्तारगहनेषु च ॥२७९॥

चतुष्पथेषु रथ्यासु चत्वरेषु सभासु च ।
हस्त्यश्चरथशालासु जीर्णाद्यानालयेषु च ॥२८०॥

पञ्चपञ्चसु भूतेषु दिशासु विदिशासु च ।
चन्द्रार्कयोर्मध्यगता ये च चन्द्रर्करश्मिषु ॥२८१॥

रसातलगता ये च ये च तस्मात्परंगताः ।
नमस्ततेभ्यो नमस्तेभ्यो नमस्तेभ्यश्च नित्यशः ॥
सूक्ष्माः स्थूलाः कृशाः ह्रस्वा नमस्तेभ्यस्तु नित्यशः ॥२८२॥

सर्वस्त्वं सर्वगो देव सर्वभूतपतिर्भवान् ।
सर्वभूतान्तरात्मा च तेन त्वं न निमन्त्रितः ॥२८३॥

त्वमेव चेज्यसे यस्माद्यज्ञैर्विविधदक्षिणैः ।
त्वमेव कर्ता सर्वस्य तेन त्वं न निमन्त्रितः ॥२८४॥

अथ वा मायया देव मोहितः सूक्ष्मया त्वया ।
एतस्मात् कारणद्वाऽपि तेन त्वं न निमन्त्रितः ॥२८५॥

प्रसीद मम देवेश त्वमेव शरणं मम ।
त्वं गतिस्त्वं प्रतिष्ठा च न चाऽन्याऽस्ति न मे गतिः ॥२८६॥

स्तुत्वैव स महादेवं विरराम प्रजापतिः ।
भगवानपि सुप्रीतः पुनर्दक्षमभाषत ॥२८७॥

परितुष्टोऽस्मि ते दक्ष स्तवेनाऽनेन सुव्रत ।
बहुनाऽत्र किमुक्तेन मत्समीपं गमिष्यसि ॥२८८॥

॥ इति श्रीवायुपुराणे त्रिंशत्तमाध्याये शिवसहस्रनामस्तोत्रम् ॥

Appendix 02

शिवसहस्रनामस्तोत्रम् (Mahābhārata Anuśāsana Parva, 17/01-150)

वासुदेव उवाच ।

ततः स प्रयतो भूत्वा मम तात ! युधिष्ठिर ! ।

प्राञ्जलिः प्राह विप्रर्षिर्नामसंहारमादितः ॥०१॥

उपमन्युरुवाच ।

ब्रह्मप्रोक्तैर्ऋषिप्रोक्तैर्वेदवेदाङ्गसम्भवैः ।

सर्वलोकेषु विख्यातैः स्थाणुं स्तोष्यामि नामभिः ॥०२॥

महद्भिर्विहितैः सत्यैः सिद्धैः सर्वार्थसाधकैः ।

ऋषिणा तण्डिना भक्त्या कृतैर्देवकृतात्मना ॥०३॥

यथोक्तैर्लोकविख्यातैर्मुनिभिस्तत्त्वदर्शिभिः ।

प्रवरं प्रथमं स्वर्ग्यं सर्वभूतहितं शुभम् ।

श्रुतैः सर्वत्र जगति ब्रह्मलोकावतारितैः ॥०४॥

यत्तद्रहस्यं परमं ब्रह्मप्रोक्तं सनातनम् ।

वक्ष्ये यदुकुलश्रेष्ठ ! शृणुष्वऽवहितो मम ॥०५॥

परत्वेन भवं देवं भक्तस्त्वं परमेश्वरम् ।

तेन ते श्रावयिष्यामि यत्तद् ब्रह्म सनातनम् ॥०६॥

न शक्यं विसतरात् कृत्स्नं वक्तुं शर्वस्य केनचित् ।

युक्तेनाऽपि विभूतीनामपि वर्षशतैरपि ॥०७॥

यस्यादिर्मध्यमन्तश्च सुरैरपि न गम्यते ।

कस्तस्य शक्नुयाद् वक्तुं गुणान् कात्स्न्येन मादव ॥०८॥

किं तु देवस्य महतः संक्षिप्तार्थपदाक्षरम् ।

शक्तिश्चरितं वक्ष्ये प्रसादात्तस्य चैव हि ॥०९॥

अप्राप्येह ततोऽनुज्ञां न शक्यः स्तोतुमीश्वर ।

यदा तेनाऽभ्यनुज्ञातः स्तुवत्येव सदा भवम् ॥१०॥

अनादिनिधनस्याऽहं सर्वयोनेर्महात्मनः ।

नाम्नां कञ्चित् समुद्देशं वक्ष्ये ह्यव्यक्तयोनिनः ॥११॥

वरदस्य वरेण्यस्य विश्वरूपस्य धीमतः ।
शृणु नामसमुद्देशं यदुक्तं पद्मयोनिना ॥१२॥

दश नामसहस्राणि यान्याह प्रपितामहः ।
तानि निर्मथ्य मनसा दध्नो धृतिमिवोद्धृतम् ॥१३॥

गिरेः सारं यथा हेम पुष्पात् सारं यथा मधु ।
घृतात् सारं यथा मण्डस्तथैतत् सारमुद्धृतम् ॥१४॥

सर्वपाप्मापहमिदं चतुर्वेदसमन्वितम् ।
प्रयत्नेनाऽधिगन्तव्यं धार्यं च प्रयतात्मना ।
शान्तिकं पौष्टिकं चैव रक्षोघ्नं पावनं महत् ॥१५॥

इदं भक्ताय दातव्यं श्रद्धधानाऽऽस्तिकाय च ।
नाऽश्रद्धाधनरूपाय नास्तिकायाऽजितात्मने ॥१६॥

यश्चाऽभ्यसूयते देवं भूतात्मानं पिनाकिनम् ।
स कृष्ण नरकं याति सह पूर्वैः सहानुगैः ॥१७॥

इदं ध्यानमिदं योगमिदं ध्येयमनुत्तमम् ।
इदं जप्यमिदं ज्ञानं रहस्यमिदमुत्तमम् ।
इदं ज्ञात्वाऽन्तकालेऽपि गच्छेद्धि परमां गतिम् ॥१८॥

पवित्रं मङ्गलं पुण्यं कल्याणमिदमुत्तमम् ।
निगदिष्ये महाबाहो स्तवानामुत्तमं स्तवम् ॥१९॥

इदं ब्रह्मा पुरा कृत्वा सर्वलोकपितामहः ।
सर्वस्तवानां दिव्यानां राजत्वे समकल्पयत् ॥२०॥

तदाप्रभृति चैवाऽयमीश्वरस्य महात्मनः ।
स्तवराजेति विख्यातो जगत्यमरपूजितः ।
ब्रह्मलोकादयं चैव स्तवराजोऽवतारितः ॥२१॥

यस्मात् तण्डिः पुरा प्राह तेन तण्डिकृतोऽभवत् ।
स्वर्गाच्चैवाऽत्र भूलोकं तण्डिना ह्यवतारितः ॥२२॥

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
निगदिष्ये महाबाहो स्तवानामुत्तमं स्तवम् ॥२३॥

ब्रह्मणामपि यद् ब्रह्म पराणामपि यत्परम् ।
तेजसामपि यत्तेजस्तपसामपि यत्तपः ॥२४॥

शान्तीनामपि या शान्तिर्द्युतीनामपि या द्युतिः ।
दान्तानामपि यो दान्तो धीमतामपि या च धीः ॥२५॥

देवानामपि यो देवो मुनीनामपि यो मुनिः ।
यज्ञानामपि यो यज्ञः शिवानामपि यः शिवः ॥२६॥

रुद्राणामपि यो रुद्रः प्रभुः प्रभवतामपि ।
योगिनामपि यो योगी कारणानां च कारणम् ॥२७॥

यतो लोकाः संभवन्ति न भवन्ति यतः पुनः ।
सर्वभूतात्मभूतस्य हरस्याऽमिततेजसः ॥२८॥

अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ।
यच्छ्रुत्वा मनुजश्रेष्ठ सर्वान्कामानवाप्स्यसि ॥२९॥

उपमन्युरुवाच ।
स्थिरः स्थाणुः प्रभुर्भानुः प्रवरो वरदो वरः ।
सर्वात्मा सर्वविख्यातः सर्वः सर्वकरो भवः ॥३०॥

जटी चर्मी शिखण्डी च सर्वाङ्गः सर्वभावनः ।
हरिश्च हरिणाक्षश्च सर्वभूतहरः प्रभुः ॥३१॥

प्रवृत्तिश्च निवृत्तिश्च नियतः शाश्वतो ध्रुवः ।
श्मशानचारी भगवान् खचरो गोचरोऽर्दनः ॥३२॥

अभिवाद्यो महाकर्मा तपस्वी भूतभावनः ।
उन्मत्तवेशप्रच्छन्नः सर्वलोकप्रजापतिः ॥३३॥

महारूपो महाकायः सर्वरूपो महायशः ।
महात्मा सर्वभूतश्च विरूपो वामनो मनुः ॥३४॥

लोकपालोऽन्तर्हितात्मा प्रसादो हयगर्दभिः ।
पवित्रश्च महान् श्रैव नियमो नियमाश्रयः ॥३५॥

सर्वकर्मा स्वयंभूश्च आदिरादिकरो निधिः ।
सहस्राक्षो विरूपाक्षः सोमो नक्षत्रसाधकः ॥३६॥

चन्द्रसूर्यगतिः केतुर्ग्रहो ग्रहपतिर्वरः ।
अद्रिरद्वालयः कर्ता मृगबाणार्पणोऽनघः ॥३७॥

महातपा घोरतपा अदीनो दीनसाधकः ।
संवत्सरकरो मन्त्रः प्रमाणं परमं तपः ॥३८॥

योगी योज्यो महाबीजो महारेता महातपाः ।
सुवर्णरिताः सर्वज्ञः सुबीजो वृषवाहनः ॥३९॥

दशबाहुस्त्वनिमिषो नीलकण्ठ उमापतिः ।
विश्वरूपः स्वयंश्रेष्ठो बलवीरो बलो गणः ॥४०॥

गणकर्ता गणपतिर्दिग्वासाः काम्य एव च ।
मन्त्रविन्मन्त्र उत्तमः सर्वभावकरो हरः ॥४१॥

कमण्डलुधरो धन्वी बाणहस्तः कपालवान् ।
अशनी शतघ्नी खड्गी पट्टिशी चायुधी महान् ॥४२॥

सुवहस्तः सुरूपश्च तेजस्तेजस्करो निधिः ।
उष्णीषी च सुवक्त्रश्च उदगो विनतस्तथा ॥४३॥

दीर्घश्च हरिकेशश्च सुतीर्थः कृष्णः एव च ।
शृगालरूपः सर्वार्थो मुण्डः कुण्डी कमण्डलुः ॥४४॥

अजश्च मृगरूपश्च गन्धधारी कपर्दीपि ।
ऊर्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभस्तलः ॥४५॥

त्रिजटश्चीरवासाश्च रुद्रः सेनापतिर्विभुः ।
अहश्चरोऽथ नक्तं च तिग्ममन्युः सुवर्चसः ॥४६॥

गजहा दैत्यहा कालो लोकधाता गुणाकरः ।
सिंहशार्दूलरूपश्च आर्द्रचर्माम्बरावृतः ॥४७॥

कालयोगी महानादः सर्ववासश्चतुष्पथः ।
निशाचरः प्रेतचारी भूतचारी महेश्वरः ॥४८॥

बहुभूतो बहुधनः सर्वाधारोऽमितो गतिः ।
नृत्यप्रियो नित्यनृतो नर्त्तकः सर्वलासकः ॥४९॥

घोरो महातपाः पाशो नित्यो गिरिचरो नभः ।
सहस्रहस्तो विजयो व्यवसायो ह्यनिन्दितः ॥५०॥

अर्मषणो मर्षणात्मा यज्ञहा कामशासनः ।
दक्षयज्ञापहारी च सुसहो मध्यमस्तथा ॥५१॥

तेजोपहारी बलहा मुदितोऽर्थोऽजितो वरः ।
गम्भीरघोषो गम्भीरो गम्भीरबलवाहनः ॥५२॥

न्यग्रोधरूपो न्यग्रोधो वृक्षकर्णास्थितिर्विभुः ।
तीक्ष्णतापश्च हर्यश्च सहायः कर्मकालवित् ॥५३॥

विष्णुप्रसादिता यज्ञः समुद्रो वडवामुखः ।
हुताशनसहायश्च प्रशान्तात्मा हुताशनः ॥५४॥

उग्रतेजा महातेजा जयो विजयकालवित् ।
ज्योतिषामयनं सिद्धिः सन्धिर्विग्रहः एव च ॥५५॥

शिखी दण्डी जटा ज्वाली मूर्तिजो मूर्धगो बली ।
वैणवी पणवी ताली कालः कालकटंकटः ॥५६॥

नक्षत्रविग्रहविधिर्गुणवृद्धिर्लयोऽगमः ।
प्रजापतिर्विश्वबाहुः विभागः सर्वगोमुखः ॥५७॥

विमोचनः सुरगणो हिरण्यकवचोद्भवः ।
मेढ्रजो बलचारी च महाचारी स्तुतस्तथा ॥५८॥

सर्वतूर्यनिनादी च सर्ववाद्यपरिग्रहः ।
व्यालरूपो बिलावासी हेममाली तरङ्गवित् ॥५९॥

त्रिदशस्त्रिकालधृत्कर्म सर्वबन्धविमोचनः ।
बन्धनस्त्वसुरेन्द्राणां युधि शत्रुविनाशनः ॥६०॥

सांख्यप्रसादो दुर्वासाः सर्वसाधुनिषेवितः ।
प्रस्कन्दनो विभागश्चाऽतुल्यो यज्ञविभागवित् ॥६१॥

सर्वावासः सर्वचारी दुर्वासा वासवोऽमरः ।
हैमो हेमकरो यज्ञः सर्वधारी धरोत्तमः ॥६२॥

लोहिताक्षो महाक्षश्च विजयाक्षो विशारदः ।
संग्रहो निग्रहः कर्ता सर्पचीरनिवासनः ॥६३॥

मुख्योऽमुख्यश्च देहश्च देहर्द्धिः सर्वकामदः ।
सर्वकालप्रसादश्च सुबलो बलरूपधृक् ॥६४॥

आकाशनिधिरूपश्च निपाती उरगः खगः ।
रौद्ररूपोऽशुरादित्यो वसुरश्मिः सुवर्चसी ॥६५॥

वसुवेगो महावेगो मनोवेगो निशाचरः ।
सर्वावासी श्रियावासी उपदेशकरो हरः ॥६६॥

मुनिरात्मपतिर्लोके संभोज्यश्च सहस्रदः ।
पक्षी च पक्षिरूपी च अतिदीप्तो विशांपतिः ॥६७॥

उन्मादो मदनाकारोऽश्वत्थोर्थकरोयशः ।
वामदेवश्च वामश्च प्राग्दक्षिणोश्च वामनः ॥६८॥

सिद्धयोगापहारी च सिद्धः सर्वार्थसाधकः ।
भिक्षुश्च भिक्षुरूपश्च विषाणी मृदुरव्ययः ॥६९॥

महासेनो विशाखश्च षष्टिभागो गवां पतिः ।
वज्रहस्तश्च विष्कम्भी चमूस्तम्भन एव च ॥७०॥

ऋतुऋतुकरः कालो मधुर्मधुकरोऽचलः ।
वानस्पत्यो वाजसेनो नित्यमाश्रमपूजितः ॥७१॥

ब्रह्मचारी लोकचारी सर्वचारी सुचारवित् ।
ईशान ईश्वरः कालो निशाचारी पिनाकधृक् ॥७२॥

नन्दीश्वरश्च नन्दी नन्दनो नन्दिवर्धनः ।
भगस्याक्षिनिहन्ता च कालो ब्रह्मविदां वरः ॥७३॥

चतुर्मुखो महालिङ्गश्चारुलिङ्गस्तथैव च ।
लिङ्गाध्यक्षः सुराध्यक्षो लोकाध्यक्षो युगावहः ॥७४॥

बीजाध्यक्षो बीजकर्ता अध्यात्मानुगतो बलः ।
इतिहासकरः कल्पो गौतमोऽथ जलेश्वरः ॥७५॥

दम्भो हृदम्भो वैदम्भो वश्यो वश्यकरः कविः ।
लोककर्ता पशुपतिर्महाकर्ता महौषधिः ॥७६॥

अक्षरं परमं ब्रह्म बलवाञ्छक्र एव च ।
नीतिर्हानीतिः शुद्धात्मा शुद्धो मान्यो मनोगतिः ॥७७॥

बहुप्रसादः स्वपनो दर्पणोऽथ त्वमित्रजित् ।
वेदकारः सूत्रकारो विद्वान् समरमर्दनः ॥७८॥

महामेघनिवासी च महाघोरो वशीकरः ।
अग्निज्वालो महाज्वालो अतिधूम्रो हुतो हविः ॥७९॥

वृषणः शंकरो नित्यो वर्चस्वी धूमकेतनः ।
नीलस्तथाऽङ्गलुब्धश्च शोभनो निरवग्रहः ॥८०॥

स्वस्तिदः स्वस्तिभावश्च भागी भागकरो लघुः ।
उत्सङ्गश्च महाङ्गश्च महागर्भः परो युवा ॥८१॥

कृष्णवर्णः सुवर्णश्च इन्द्रियः सर्वदेहिनाम् ।
महापादो महाहस्तो महाकायो महायशः ॥८२॥

महामूर्धा महामात्रो महानेत्रो दिगालयः ।
महादन्तो महाकर्णो महामेढ्रो महाहनुः ॥८३॥

महानासो महाकम्बुर्महाग्रीवः श्मशानधृक् ।
महावक्षा महोरस्को अन्तरात्मा मृगालयः ॥८४॥

लम्बनो लम्बितोष्ठश्च महामायः पयोनिधिः ।
महादन्तो महादंष्ट्रो महाजिह्वो महामुखः ॥८५॥

महानखो महारोमा महाकेशो महाजटः ।
असपत्नः प्रसादश्च प्रत्ययो गिरिसाधनः ॥८६॥

स्नेहोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥८७॥

मण्डली मेरुधामा च देवदानवदर्पहा ।
अथर्वशीर्षः सामास्य ऋक्सहस्रामितेक्षणः ॥८८॥

यजुःपादभुजो गुह्यः प्रकाशो जङ्गमस्तथा ।
अमोघार्थः प्रसादश्च अभिगम्यः सुदर्शनः ॥८९॥

उपकारप्रियः शर्वः कनकः काञ्चनः स्थिरः ।
नाभिर्निन्दिकरो भाव्यः पुष्करस्थपतिः स्थिरः ॥९०॥

द्वादशस्त्रासनश्चाद्यो यज्ञो यज्ञसमाहितः ।
नक्तं कलिश्च कालश्च मकरः कालपूजितः ॥९१॥

सगणो गणकारश्च भूतभावनसारथिः ।
भस्मशायी भस्मगोप्ता भस्मभूतस्तरुर्गणः ॥९२॥

अगणश्चैव लोपश्च महात्मा सर्वपूजितः ।
शङ्कुस्त्रिशङ्कुः संपन्नः शुचिर्भूतनिषेवितः ॥९३॥

आश्रमस्थः कपोतस्थो विश्वकर्मा पतिर्वरः ।
शाखो विशाखस्ताम्रोष्ठो ह्यम्बुजालः सुनिश्चयः ॥९४॥

कपिलोऽकपिलः शूर आयुश्चैव परोऽपरः ।
गन्धर्वो ह्यदितिस्तार्क्ष्यः सुविज्ञेयः सुसारथिः ॥९५॥

परश्चधायुधो देव अर्थकारी सुबान्धवः ।
तुम्बवीणी महाकोप ऊर्ध्वरेता जलेशयः ॥९६॥

उग्रो वंशकरो वंशो वंशनादो ह्यनिन्दितः ।
सर्वाङ्गरूपो मायावी सुहृदो ह्यनिलोऽनलः ॥९७॥

बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिः सकामारिर्महादंष्ट्रो महायुधः ॥९८॥

बहुधा निन्दितः शर्वः शङ्करः शङ्करोऽधनः ।
अमरेशो महादेवो विश्वदेवः सुरारिहा ॥९९॥

अहिर्बुध्नो निःश्रुतिश्च चेकितानो हरिस्तथा ।
अजैकपाच्च कापालिस्त्रिशङ्कुरजितः शिवः ॥१००॥

धन्वन्तरिर्धूमकेतुः स्कन्दो वैश्रवणस्तथा ।
धाता शक्रश्च विष्णुश्च मित्रस्त्वष्टा ध्रुवो धरः ॥१०१॥

प्रभावः सर्वगो वायुर्यमा सविता रविः ।
उदग्रश्च विधाता च मान्धाता भूतभावनः ॥१०२॥

रतितीर्थश्च वाग्मी च सर्वकामगुणावहः ।
पद्मगर्भो महागर्भश्चन्द्रवक्त्रो मनोरमः ॥१०३॥

बलवाँश्चोपशान्तश्च पुराणः पुण्यचुञ्चुरी ।
कुरुकर्ता कालरूपी कुरुभूतो महेश्वरः ॥१०४॥

सर्वाशयो दर्भशायी सर्वेषां प्राणिनां पतिः ।
देवदेवमुखोऽसक्तः सदसत्सर्वरत्नवित् ॥१०५॥

कैलासशिखरावासी हिमवद्गिरिसंश्रयः ।
कूलहारी कूलकर्ता बहुविद्यो बहुप्रदः ॥१०६॥

वणिजो वर्धनो वृक्षो नकुलश्चन्दनश्छदः ।
सारग्रीवो महाजत्रुरलोलश्च महौषधः ॥१०७॥

सिद्धार्थकारी सिद्धार्थश्छन्दोव्याकरणोत्तरः ।
सिंहनादः सिंहदंष्ट्रः सिंहगः सिंहवाहनः ॥१०८॥

प्रभावात्मा जगत्कालस्थालो लोकहितस्तरुः ।
सारङ्गो नवचक्राङ्गः केतुमाली सभावनः ॥१०९॥

भूतालयो भूतपतिरहोरात्रमनिन्दितः ।
वाहिता सर्वभूतानां निलयश्च विभुर्भवः ॥११०॥

अमोघः संयतो ह्यश्चो भोजनः प्राणधारणः ।
धृतिमान् मतिमान् दक्षः सत्कृतश्च युगाधिपः ॥१११॥

गोपालिर्गोपतिर्ग्रामो गोचर्मवसनो हरः ।
हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ॥११२॥

प्रतिष्ठायी महाहर्षो जितकामो जितेन्द्रियः ।
गान्धारश्च सुरालश्च तपःकर्मरतिर्धनुः ॥११३॥

महागीतो महानृत्तो ह्यप्सरोगणसेवितः ।
महाकेतुर्महाधातुर्नैकसानुचरश्चलः ॥११४॥

आवेदनीय आवेशः सर्वगन्धसुखावहः ।
तोरणस्तारणोः वायुः परिधिरतिखेचरः ॥११५॥

संयोगो वर्धनो वृद्धो महावृद्धो गणाधिपः ।
नित्य आत्मसहायश्च देवासुरपतिः पतिः ॥११६॥

युक्तश्च युक्तबाहुश्च द्विविधश्च सुपर्वणः ।
आषाढश्च सुषाढश्च ध्रुवो हरिणो हरः ॥११७॥

वपुरावर्तमानेभ्यो वसुश्रेष्ठो महापथः ।
शिरोहारी विमर्षश्च सर्वलक्षणभूषितः ॥११८॥

अक्षश्च रथयोगी च सर्वयोगी महाबलः ।
समाम्नायोऽसमाम्नायस्तीर्थदेवो महारथः ॥११९॥

निर्जीवो जीवनो मन्त्रः शुभाक्षो बहुकर्कशः ।
रत्नप्रभूतो रक्ताङ्गो महार्णवनिपानवित् ॥१२०॥

मूलो निशालो ह्यमृतो व्यक्ताव्यक्तस्तपोनिधिः ।
आरोहणोऽतिरोहश्च शैलहारी महातपाः ॥१२१॥

सेनाकल्पो महाकल्पो युगायुगकरो हरिः ।
युगरूपो महारूपः पवनो गहनो नगः ॥१२२॥

न्यायनिर्वापणः पादः पण्डितो ह्यचलोपमः ।
बहुमालो महामालः सुमालो बहुलोचनः ॥१२३॥

विस्तारो लवणः कूपः कुसुमः सफलोदयः ।
वृषभो वृषभाङ्गाङ्गो मणिबिल्वो जटाधरः ॥१२४॥

इन्दुर्विसर्गः सुमुखः सुरः सर्वायुधः सहः ।
निवेदनः सुधाजातः सुगन्धारो महाधनुः ॥१२५॥

गन्धमाली च भगवानुत्थानः सर्वकर्मणाम् ।
मन्थानो बहुलो बाहुः सकलः सर्वलोचनः ॥१२६॥

तरस्ताली करस्थाली ऊर्ध्वसंहननो महत् ।
छत्रं सुच्छत्रो विख्यातः सर्वलोकाश्रयो महान् ॥१२७॥

मुण्डो विरूपो विकृतो दण्डिमुण्डो विकुर्वणः ।
हर्यक्षः ककुभो वज्री दीप्तजिह्वः सहस्रपात् ॥१२८॥

सहस्रमूर्धा देवेन्द्रः सर्वदेवमयो गुरुः ।
सहस्रबाहुः सर्वाङ्गः शरण्यः सर्वलोककृत् ॥१२९॥

पवित्रं त्रिमधुर्मन्त्रः कनिष्ठः कृष्णपिङ्गलः ।
ब्रह्मदण्डविनिर्माता शतघ्नीशतपाशधृक् ॥१३०॥

पद्मगर्भो महागर्भो ब्रह्मगर्भो जलोद्भवः ।
गभस्तिर्ब्रह्मकृद् ब्रह्मा ब्रह्मविद् ब्राह्मणो गतिः ॥१३१॥

अनन्तरूपो नैकात्मा तिग्मतेजाः स्वयंभुवः ।
ऊर्ध्वगात्मा पशुपतिर्वारंहाः मनोजवः ॥१३२॥

चन्दनी पद्ममालाग्र्यः सुरभ्युत्तरणो नरः ।
कर्णिकारमहास्रग्वी नीलमौलिः पिनाकधृक् ॥१३३॥

उमापतिरुमाकान्तो जाह्नवीधृगुमाधवः ।
वरो वराहो वरदो वरेण्यः सुमहास्वनः ॥१३४॥

महाप्रसादो दमनः शत्रुहा श्वेतपिङ्गलः ।
प्रीतात्मा प्रयतात्मा च संयतात्मा प्रधानधृक् ॥१३५॥

सर्वपार्श्वमुखस्ताक्षर्यो धर्मसाधारणो वरः ।
चराचरात्मा सूक्ष्मात्मा सुवृषो गोवृषेश्वरः ॥१३६॥

साध्यर्षिर्वसुरादित्यो विवस्वान् सविता मृडः ।
व्यासः सर्गस्यः संक्षेपो विस्तरः पर्ययो नरः ॥१३७॥

ऋतुः संवत्सरो मासः पक्षः संख्यासमापनः ।
कला काष्ठा लवो मात्रा मुहूर्तोऽहः क्षपाः क्षणः ॥१३८॥

विश्वक्षेत्रं प्रजाबीजं लिङ्गमाद्यश्च निर्गमः ।
सदसद्व्यक्तमव्यक्तं पिता माता पितामहः ॥१३९॥

स्वर्गद्वारं प्रजाद्वारं मोक्षद्वारं त्रिविष्टपम् ।
निर्वाणं ह्लादनं चैव ब्रह्मलोकः परा गतिः ॥१४०॥

देवासुरविनिर्माता देवासुरपरायणः ।
देवासुरगुरुर्देवो देवासुरनमस्कृतः ॥१४१॥

देवासुरमहामात्रो देवासुरगणाश्रयः ।
देवासुरगणाध्यक्षो देवासुरगणाग्रणीः ॥१४२॥

देवातिदेवो देवर्षिर्देवासुरवरप्रदः ।
देवासुरेश्वरो देवो देवासुरमहेश्वरः ॥१४३॥

सर्वदेवमयोऽचिन्त्यो देवतात्मात्मसंभवः ।
उद्भिदस्त्रिक्रमो वैद्यो विरजो विरजोम्बरः ॥१४४॥

ईड्यो हस्ती सुरव्याघ्रो देवसिंहो नरर्षभः ।
विबुधाग्रवरः श्रेष्ठः सर्वदेवस्तपोमयः ॥१४५॥

प्रयुक्तः शोभनो वज्र ईशानः प्रभुरव्ययः ।
गुरुः कान्तो निजः सर्गः पवित्रः सर्ववाहनः ॥१४६॥

शृङ्गी शृङ्गप्रियो बभ्रू राजराजो निरामयः ।
अभिरामः सुरगणो विरामः सर्वसाधनः ॥१४७॥

ललाटाक्षो विश्वदेहो हरिणो ब्रह्मवर्चसः ।
स्थावराणां पतिश्चैव नियमेन्द्रियवर्धनः ॥१४८॥

सिद्धार्थः सर्वभूतार्थोऽचिन्त्यः सत्यव्रतः शुचिः ।
व्रताधिपः परं ब्रह्म मुक्तानां परमा गतिः ॥१४९॥

विमुक्तो मुक्तेजाश्च श्रीमाञ्श्रीवर्धनो जगत् ।
श्रीमाञ्श्रीवर्धनो जगत् ।

यथाप्रधानं भगवानिति भक्त्या स्तुतो मया ॥१५०॥

॥ इति महाभारतेऽनुशासनपर्वणः सप्तदशाध्याये
शिवसहस्रनामस्तोत्रम् ॥

Appendix 03

Alphabetical List of Lord Śiva's Thousand Names (Mahābhārata Anuśāsana Parva, Ch. 17/32-150)

[N.B. The numbers in the first bracket indicate the Name No. and in the second bracket, Ch. No. & V. No.]

अकपिलः । (५४९) (१७/९५)
अक्षरम् । (३९५) (१७/७७)
अक्षः । (७४८) (१७/११९)
अगणः । (५२९) (१७/९३)
अगमः । (२३८) (१७/५७)
अग्निज्वालः । (४१६) (१७/७९)
अग्रवरः । (९६५) (१७/१४५)
अङ्गलुब्धः । (४२७) (१७/८०)
अचलः । (३५०) (१७/७१)
अचलोपमः । (७८५) (१७/१२३)
अचिन्त्यः । (९५०) (१७/१४४)
अचिन्त्यः । (९९७) (१७/१४९)
अजः । (१३४) (१७/०४५)
अजितः । (१९६) (१७/५२)
अजितः । (४८१) (१७/८७)
अजितः । (६००) (१७/१००)
अजैकपाच्चः । (५९७) (१७/१००)
अतिकेचरः । (७२४) (१७/११५)
अतिदीप्तः । (३१८) (१७/६७)
अतिधूम्रः । (४१८) (१७/७९)
अतिरोहः । (७७०) (१७/१२१)
अतुल्यः । (२६७) (१७/६१)
अथर्वशीर्षः । (४९०) (१७/८८)
अदम्भः । (३८६) (१७/७६)
अदितिः । (५५५) (१७/९५)
अदीनः । (०७६) (१७/३८)
अद्रिः । (०६९) (१७/३७)
अद्र्यालयः । (०७०) (१७/३७)
अधनः । (५८८) (१७/९९)
अध्यात्मानुगतः । (३७९) (१७/७५)
अनघः । (०७३) (१७/३७)
अनन्तरूपः । (८५८) (१७/१३२)
अनलः । (५७६) (१७/८७)
अनलः । (४८५) (१७/८८)

अनिन्दितः । (१८४) (१७/५०)
अनिन्दितः । (५७१) (१७/९७)
अनिन्दितः । (६८०) (१७/११०)
अनिमिषः । (०९२) (१७/४०)
अनिलः । (५७५) (१७/९७)
अनीतिः । (४००) (१७/७७)
अन्तरात्मा । (४६१) (१७/८४)
अन्तर्हितात्मा प्रसादः । (०४८) (१७/३५)
अपरः । (५५३) (१७/९५)
अप्सरोगणसेवितः । (७१२) (१७/११४)
अभिगम्यः । (४९९) (१७/८९)
अभिरामः । (९८५) (१७/१४७)
अभिवाद्यः । (०३२) (१७/३३)
अमरः । (२७३) (१७/६२)
अमरः । (९५८) (१७/१४४)
अमरेशः । (५८९) (१७/९९)
अमर्षणः । (१८५) (१७/५१)
अमितः । (१६९) (१७/४९)
अमित्रजित् । (४०८) (१७/७८)
अमुखः । (२४३) (१७/५७)
अमुख्यः । (२८८) (१७/६४)
अमृतः । (७६६) (१७/१२१)
अमोघः । (६८५) (१७/१११)
अमोघार्थः । (४९७) (१७/८९)
अम्बुजालः । (५४६) (१७/९४)
अर्दनः । (०३१) (१७/३२)
अर्थः । (१९५) (१७/५२)
अर्थकरः । (३२३) (१७/६८)
अर्थकारी । (५६१) (१७/९६)
अर्यमा । (६१६) (१७/१०२)
अलोलः । (६६१) (१७/१०७)
अवरः । (१९७) (१७/५२)
अव्यक्तम् । (९२२) (१७/१३९)
अव्ययः । (३३७) (१७/६९)
अव्ययः । (९७४) (१७/१४६)

अशनी। (११२)(१७/४२)
 अश्वः। (६८७)(१७/१११)
 अश्वत्थः। (३२२)(१७/६८)
 असक्तः। (६४३)(१७/१०५)
 असत्। (६४५)(१७/१०५)
 असत्। (९२१)(१७/१३९)
 असपत्नः। (४७५)(१७/८६)
 असमाम्नायः। (७५३)(१७/११९)
 असुरेन्द्राणां बन्धनः। (२६०)(१७/६०)
 अस्नेहनः। (४८०)(१७/८७)
 अहःक्षपाः। (९१३)(१७/१३८)
 अहश्चरः। (१४७)(१७/४६)
 अर्हिबुध्नः। (५९३)(१७/१००)
 अहोरात्रम्। (६७९)(१७/११०)
 अंशुः। (३००)(१७/६५)
 आकाशनिधिरूपः। (२९५)(१७/६५)
 आत्मपतिः। (३१३)(१७/६७)
 आत्मसम्भवः। (९५२)(१७/१४४)
 आत्मसहायः। (७३०)(१७/११६)
 आदिः। (०५७)(१७/३६)
 आदिकरः। (०५८)(१७/३६)
 आदित्यः। (३०१)(१७/६५)
 आदित्यः। (८९८)(१७/१३७)
 आद्यः। (५१३)(१७/९१)
 आद्योनिर्गमः। (९१८)(१७/१३९)
 आपशान्तः। (६३१)(१७/१०४)
 आयुः। (५५१)(१७/९५)
 आयुधी महान्। (११६)(१७/४२)
 आरोहणः। (७६९)(१७/१२१)
 आर्द्रचर्माम्बरवृत्तः। (१५७)(१७/४७)
 आवर्तमानेभ्यः। (७४२)(१७/११८)
 आवेदनीयः। (७१७)(१७/११५)
 आवेशः। (७१८)(१७/११५)
 आश्रमस्थः। (५३८)(१७/९४)
 आषाढः। (७३७)(१७/११७)
 इतिहासकरः। (३८१)(१७/७५)
 इन्दुः। (७९७)(१७/१२५)
 इन्द्रियः सर्वदेहिनाम्। (४४२)(१७/८२)
 ईः। (६३४)(१७/१०४)
 ईडयः। (९५९)(१७/१४५)

ईशानः। (३५८)(१७/७२)
 ईशानः। (९७२)(१७/१४६)
 ईश्वरः। (३५९)(१७/७२)
 उग्रः। (५६७)(१७/९७)
 उग्रतेजाः। (२१६)(१७/५५)
 उत्सङ्गः। (४३५)(१७/८१)
 उदग्रः। (१२३)(१७/०४३)
 उदग्रः। (६१९)(१७/१०२)
 उद्भिद्। (९५३)(१७/१४४)
 उन्मत्तवेशप्रच्छन्नः। (०३६)(१७/३३)
 उन्मादः। (३२०)(१७/६८)
 उपकारप्रियः। (५०१)(१७/९०)
 उपदेशकरः। (३१०)(१७/६६)
 उमाकान्तः। (८७३)(१७/१३४)
 उमाधवः। (८७५)(१७/१३४)
 उमापतिः। (०९४)(१७/४०)
 उमापतिः। (८७२)(१७/१३४)
 उरगः। (२९७)(१७/६५)
 उष्णीषी। (१२१)(१७/४३)
 ऊर्ध्वगात्मा। (८६१)(१७/१३२)
 ऊर्ध्वरिताः। (१३८)(१७/४५)
 ऊर्ध्वरिताः। (५६५)(१७/९६)
 ऊर्ध्वलिङ्गः। (१३९)(१७/४५)
 ऊर्ध्वशायी। (१४०)(१७/४५)
 ऊर्ध्वसंहननः। (८१४)(१७/१२७)
 ऋक्सहस्रामितेक्षणः। (४९२)(१७/८८)
 ऋतुः। (३४५)(१७/७१)
 ऋतुः। (९०४)(१७/१३८)
 ऋतुकरः। (३४६)(१७/७१)
 ककुभः। (८२७)(१७/१२८)
 कटंकटः। (२३४)(१७/५६)
 कनकः। (५०३)(१७/९०)
 कपर्दी। (१३७)(१७/४५)
 कपालवान्। (१११)(१७/४२)
 कपिलः। (५४८)(१७/९५)
 कपोतस्थः। (५३९)(१७/९४)
 कमण्डलुः। (१३३)(१७/४४)
 कमण्डलुधरः। (१०८)(१७/४२)
 करस्थाली। (८१३)(१७/१२७)
 कर्णिकारमहास्त्रग्री। (८६९)(१७/१३३)

कर्ता।(०७१)(१७/३७)
 कर्ता।(२८५)(१७/६३)
 कर्मकालवित्।(२०८)(१७/५३)
 कर्मसर्वबन्धविमोचनः।(२५९)(१७/६०)
 कलाः।(९०८)(१७/९१)
 कलिः।(५१७)(१७/९१)
 कालः।(५१८)(१७/९१)
 कल्पः।(३८२)(१७/७५)
 कविः।(३९०)(१७/७६)
 काञ्चनः।(५०४)(१७/०९०)
 कान्तः।(९७६)(१७/१४६)
 कापाली।(५९८)(१७/१००)
 कामनाशनः।(१८८)(१७/५१)
 काम्यः।(१०३)(१७/४१)
 कालः।(१५३)(१७/४७)
 कालः।(३६०)(१७/७३)
 कालः।(३६८)(१७/७३)
 कालकालः।(२३३)(१७/५६)
 कालपूजितः।(५२०)(१७/९१)
 कालयोगी।(१५८)(१७/४८)
 कालरूपी।(६३६)(१७/१०४)
 कालोमधुः।(३४७)(१७/७१)
 काष्ठा।(९०९)(१७/१३८)
 कुण्डिकमण्डलुः।(१३२)(१७/४४)
 कुरुकर्ता।(६३५)(१७/१०४)
 कुरुभूतः।(६३७)(१७/१०४)
 कुसुमः।(७९१)(१७/१२४)
 कूलकर्ता।(६५०)(१७/१०४)
 कूलहारी।(६४९)(१७/१०६)
 कृष्णः।(१२८)(१७/४४)
 कृष्णः।(८४४)(१७/१३०)
 कृष्णवर्णः।(४४०)(१७/८२)
 केतुः।(०६५)(१७/३७)
 केतुमाली।(६७५)(१७/१०९)
 कैलासशिखरावासी।(६४७)(१७/१०६)
 क्षणः।(९१४)(१७/१३८)
 खगः।(२९८)(१७/६५)
 खचरः।(०२९)(१७/३२)
 खड्गी।(११४)(१७/४२)
 गजहा।(१५१)(१७/४७)

गणः।(५२८)(१७/९२)
 गणकर्ता।(१००)(१७/)
 गणकारः।(५२२)(१७/९२)
 गणपातिः।(१०१)(१७/४१)
 गणाधिपः।(७२८)(१७/११६)
 गतिः।(१७०)(१७/१३१)
 गतिः।(८५७)(१७/१३१)
 गन्धधारी।(१३६)(१७/४५)
 गन्धमाली भगवान्।(८०७)(१७/१२६)
 गन्धर्वः।(५५४)(१७/९५)
 गन्धारः।(७०६)(१७/११३)
 गभस्तिः।(८५२)(१७/१३१)
 गम्भीरः।(१९९)(१७/५२)
 गम्भीरघोषः।(१९८)(१७/५२)
 गम्भीरबलवाहनः।(२००)(१७/५२)
 गवांपतिः।(३४१)(१७/७०)
 गहनः।(७८०)(१७/१२२)
 गिरिचरः।(१७९)(१७/५०)
 गिरिसाधनः।(४७८)(१७/८६)
 गुणवृद्धिः।(२३६)(१७/५७)
 गुणाकरः।(१५५)(१७/४७)
 गुरुः।(८३५)(१७/१२९)
 गुरुः।(९७५)(१७/१४६)
 गुह्यः।(४९४)(१७/८९)
 गोचरः।(०३०)(१७/३२)
 गोचर्मवसनः।(६९८)(१७/११२)
 गोपतिः।(६९६)(१७/११२)
 गोपालिः।(६९५)(१७/११२)
 गोवृषेश्वरः।(८९५)(१७/१३६)
 गौतमः।(३८३)(१७/७५)
 ग्रहः।(०६६)(१७/३७)
 ग्रहपतिः।(०६७)(१७/३७)
 ग्रामः।(६९७)(१७/११२)
 घोरः।(१७५)(१७/५०)
 घोरतपाः।(०७५)(१७/३८)
 चतुर्मुखः।(३७०)(१७/७४)
 चतुष्पथः।(१६१)(१७/४८)
 चन्दनः।(६५७)(१७/१०७)
 चन्दनी।(८६५)(१७/१३३)
 चन्द्रसूर्यगतिः।(०६४)(१७/३७)

चन्द्रवक्त्रः । (६२८) (१७/१०३)
 चमूस्तम्भनः । (३४४) (१७/७०)
 चराचरात्मा । (८९२) (१७/१३६)
 चर्मी । (०१४) (१७/३१)
 चलः । (७१६) (१७/११४)
 चारुलिङ्गः । (३७२) (१७/७४)
 चीरवासाः । (१४३) (१७/४६)
 चेकितानः । (५९५) (१७/१००)
 छत्रम् । (८१६) (१७/१२७)
 छदः । (६५८) (१७/१०७)
 जगत् । (१००८) (१७/१५०)
 जगत्कालःस्थालः । (६७०) (१७/१०९)
 जङ्गमः । (४९६) (१७/८९)
 जटाज्वाली । (२२६) (१७/५६)
 जटाधरः । (७९६) (१७/१२४)
 जटी । (०१३) (१७/३१)
 जयः । (२१८) (१७/५५)
 जलेशयः । (५६६) (१७/९६)
 जलेश्वरः । (३८४) (१७/७५)
 जलोद्भवः । (८५१) (१७/१३१)
 जाह्नवीधृक् । (८७४) (१७/१३४)
 जितकामः । (७०४) (१७/११३)
 जितेन्द्रियः । (७०५) (१७/११३)
 जीवनः । (७५७) (१७/१२०)
 ज्योतिषामयनम् । (२२०) (१७/५५)
 तपःकर्मरितिः । (७०८) (१७/११३)
 तपस्वी । (०३४) (१७/३३)
 तपोनिधिः । (७६८) (१७/१२१)
 तपोमयः । (९६८) (१७/१४५)
 तरङ्गवित् । (२५६) (१७/५९)
 तरुः । (५२७) (१७/९२)
 तरुः । (६७२) (१७/१०९)
 तलस्ताली । (८१२) (१७/१२७)
 ताम्रोष्ठः । (५४५) (१७/९४)
 तारणः । (७२१) (१७/११५)
 तार्क्ष्यः । (५५६) (१७/९५)
 ताली । (२३२) (१७/०५६)
 तिग्मतेजाः स्वयंभुवनः । (८६०) (१७/१३२)
 तिग्ममन्युः । (१४९) (१७/४६)
 तीक्ष्णतापः । (२०५) (१७/५३)

तीर्थदेवः । (७५५) (१७/११९)
 तुम्बवीणी । (५६३) (१७/९६)
 तेजः । (११९) (१७/४३)
 तेजस्करोनिधिः । (१२०) (१७/४३)
 तेजोपहारी । (१९२) (१७/५२)
 तोरणः । (७२०) (१७/११५)
 त्वष्टा । (६१०) (१७/१०१)
 त्रासनः । (५१२) (१७/९१)
 त्रिकालधृक् । (२५८) (१७/६०)
 त्रिजटः । (१४२) (१७/४५)
 त्रिदशः । (२५७) (१७/६०)
 त्रिमधुः । (८४१) (१७/१३०)
 त्रिविक्रमः । (९५४) (१७/१४४)
 त्रिविष्टपम् । (९२९) (१७/१४०)
 त्रिशङ्कुः । (५३४) (१७/९३)
 त्रिशङ्कुः । (५९९) (१७/१००)
 त्र्यक्षः । (८८९) (१७/१३६)
 दक्षः । (६९२) (१७/१११)
 दक्षयज्ञापहारी । (१८९) (१७/५१)
 दक्षिणः । (३२८) (१७/६८)
 दण्डी । (२२५) (१७/५६)
 दण्डी । (८२४) (१७/१२८)
 दमनः । (८८१) (१७/१३५)
 दम्भः । (३८५) (१७/७६)
 दर्पणः । (४०७) (१७/७८)
 दर्भशायी । (६४०) (१७/१०५)
 दशबाहुः । (०९१) (१७/४०)
 दिगालयः । (४५०) (१७/८३)
 दिग्वासाः । (१०२) (१७/४१)
 दीनसाधकः । (०७७) (१७/३८)
 दीप्तजिह्वः । (८३०) (१७/१२८)
 दीर्घः । (१२५) (१७/४४)
 दुर्वासाः । (२७१) (१७/६२)
 दुर्वासासाधुनिषेवितः । (२६३) (१७/६१)
 देवः । (५६०) (१७/९६)
 देवः । (९३८) (१७/१४१)
 देवः । (९४८) (१७/१४३)
 देवतात्मा । (९५२) (१७/१४४)
 देवदानवर्दपहा । (४८९) (१७/८८)
 देवदेवमुखः । (६४२) (१७/१०५)

देवर्षिः । (९४५) (१७/१४३)
 देवसिंहः । (९६३) (१७/१४५)
 देवातिदेवः । (९४४) (१७/१४३)
 देवासुरगणाग्रणी । (९४३) (१७/१४२)
 देवासुरगणाध्यक्षः । (९४२) (१७/१४२)
 देवासुरगुरुः । (९३७) (१७/१४१)
 देवासुरनमस्कृतः । (९३९) (१७/१४१)
 देवासुरपतिः । (७३१) (१७/११६)
 देवासुरपरायणः । (९३६) (१७/१४१)
 देवासुरमहामात्रः । (९४०) (१७/१४२)
 देवासुरमहेश्वरः । (९४९) (१७/१४३)
 देवासुरवरप्रदः । (९४६) (१७/१४३)
 देवासुरविनिर्माता । (९३५) (१७/१४१)
 देवासुरेश्वरः । (९४७) (१७/१४३)
 देवेन्द्रः । (८३२) (१७/१२७)
 देहः । (२८९) (१७/६४)
 देहर्षिः । (२९०) (१७/६४)
 दैत्यहा । (१५२) (१७/४७)
 द्वादशः । (५११) (१७/९१)
 द्विविधः । (७३५) (१७/११७)
 धनुः । (७०९) (१७/११३)
 धन्वन्तरिः । (६०२) (१७/१०१)
 धन्वी । (१०९) (१७/४२)
 धरः । (६१२) (१७/१०१)
 धरोत्तमः । (२७८) (१७/६२)
 धर्मसाधारणः । (८९०) (१७/१३६)
 धाता । (६०६) (१७/१०१)
 धूमकेतनः । (४२५) (१७/८०)
 धूमकेतुः । (६०३) (१७/१०१)
 धृतिमान् । (६९०) (१७/१११)
 ध्रुवः । (०२६) (१७/०३२)
 ध्रुवः । (६११) (१७/१०१)
 ध्रुवः । (७३९) (१७/११७)
 नकुलः । (६५६) (१७/१०७)
 नक्तम् । (५१६) (१७/९१)
 नक्तंचरः । (१४८) (१७/४६)
 नक्षत्रविग्रहविधिः । (२३५) (१७/५७)
 नक्षत्रसाधकः । (०६३) (१७/३६)
 नगः । (७८१) (१७/१२२)
 नन्दनः । (३६५) (१७/७३)

नन्दिकरः । (५०७) (१७/९०)
 नन्दिवर्धनः । (३६६) (१७/७३)
 नन्दी । (३६४) (१७/७३)
 नन्दीश्वरः । (३६३) (१७/७३)
 नभः । (१८०) (१७/५०)
 नभस्तलः । (१४१) (१७/४५)
 नरः । (८६८) (१७/१३३)
 नरर्षभः । (९६४) (१७/१४५)
 नर्तकः । (१७३) (१७/४९)
 नवचक्राङ्गः । (६७४) (१७/१०९)
 नाभिः । (५०६) (१७/९०)
 निग्रहः । (२८४) (१७/६३)
 निजःसर्गः । (९७८) (१७/१४६)
 नित्यः । (१७८) (१७/५०)
 नित्यः । (४२३) (१७/८०)
 नित्यः । (७२९) (१७/११६)
 नित्यनृत्तः । (१७२) (१७/४९)
 नित्यमाश्रमपूजितः । (३५३) (१७/७१)
 निधिः । (०५९) (१७/३६)
 निपाती । (२९६) (१७/६५)
 नियतः । (०२४) (१७/३२)
 नियमः । (०५३) (१७/३५)
 नियमाश्रयः । (०५४) (१७/३५)
 नियमेन्द्रियवर्धनः । (९९५) (१७/१४८)
 निरवग्रहः । (४२९) (१७/८०)
 निरामयः । (९८५) (१७/१४७)
 निर्ऋतिः । (५९४) (१७/१००)
 निर्जीवः । (७५६) (१७/१२०)
 निर्वाणम् । (९३१) (१७/१४०)
 निलयः । (६८२) (१७/११०)
 निवृत्तिः । (०२३) (१७/३२)
 निवेदनः । (८०३) (१७/१२५)
 निशाचरः । (१६२) (१७/४८)
 निशाचरः । (३०७) (१७/६६)
 निशाचारी । (३६१) (१७/७२)
 निशालः । (७६५) (१७/१२१)
 नीतिः । (३९९) (१७/७७)
 नीलः । (४२६) (१७/८०)
 नीलकण्ठः । (०९३) (१७/४०)
 नीलमौलिः । (८७०) (१७/१३३)

नृत्यप्रियः । (१७१)(१७/४९)
 नैकसानुचरः । (७१५)(१७/११४)
 नैकात्मा । (८५८)(१७/१३२)
 न्यग्रोधः । (२०२)(१७/५३)
 न्यग्रोधरूपः । (२०१)(१७/५३)
 न्यायनिर्वापणः । (७८२)(१७/१२३)
 पक्षः । (९०७)(१७/१३८)
 पक्षी । (३१६)(१७/६७)
 पक्षिरूपी । (३१७)(१७/६७)
 पट्टिशी । (११५)(१७/४२)
 पणवी । (२३१)(१७/५६)
 पण्डितः । (७८४)(१७/१२७)
 पतिः । (५४१)(१७/९४)
 पतिः । (७३२)(१७/११६)
 पद्मगर्भः । (६२६)(१७/१०३)
 पद्मगर्भः । (८४७)(१७/१३१)
 पद्ममालाग्र्यः । (८६६)(१७/३३)
 पयोनिधिः । (४६६)(१७/८५)
 परः । (४३८)(१७/८१)
 परः । (५५२)(१७/९५)
 परमं तपः । (०८१)(१७/३८)
 परम् ब्रह्म । (१००२)(१७/१४९)
 परमंब्रह्मः । (३९६)(१७/७७)
 परश्वधायुधः । (५५९)(१७/९६)
 परागतिः । (९३४)(१७/१४०)
 परिधिः । (७२३)(१७/११५)
 पर्ययो नयः । (९०३)(१७/१३७)
 पवनः । (७७९)(१७/१२२)
 पवित्रम् । (८३९)(१७/१३०)
 पवित्रः । (०५१)(१७/३५)
 पवित्रः । (९७९)(१७/१४६)
 पशुपतिः । (३९२)(१७/७६)
 पशुपतिः । (८६२)(१७/१३२)
 पादः । (७८३)(१७/१२३)
 पाशः । (१७७)(१७/५०)
 पिङ्गलः । (८४४)(१७/१३०)
 पिता । (९२४)(१७/१३९)
 पितामहः । (९२६)(१७/१३९)
 पिनाकधृक् । (३६२)(१७/७२)
 पिनाकधृक् । (८७१)(१७/१३३)

पुण्यचुञ्चुः । (६३३)(१७/१०४)
 पुराणः । (६३२)(१७/१०४)
 पुष्करस्थपतिः । (५०९)(१७/९०)
 प्रकाशः । (४९५)(१७/८९)
 प्रजाद्वारम् । (९२८)(१७/१४०)
 प्रजापतिः । (२३९)(१७/५७)
 प्रजाबीजम् । (९१७)(१७/१३९)
 प्रतिष्ठायी । (७०२)(१७/११३)
 प्रत्ययः । (४७७)(१७/८६)
 प्रधानधृक् । (८८७)(१७/१३५)
 प्रभावः । (६१३)(१७/१०२)
 प्रभावात्मा । (६६९)(१७/१०९)
 प्रभुः । (००३)(१७/३०)
 प्रभुः । (०२१)(१७/३१)
 प्रभुः । (९७४)(१७/१४६)
 प्रमाणम् । (०८०)(१७/३८)
 प्रयतात्मा । (८८५)(१७/१३५)
 प्रयुक्तः । (९७०)(१७/१४६)
 प्रवरः । (००५)(१७/३०)
 प्रवेशिनां गुहापालः । (७०१)(१७/११२)
 प्रवृत्तिः । (०२२)(१७/३२)
 प्रशान्तात्मा । (२१४)(१७/५४)
 प्रसादः । (०४९)(१७/३५)
 प्रसादः । (४७६)(१७/८६)
 प्रसादः । (४९८)(१७/८९)
 प्रस्कन्दनः । (२६५)(१७/६१)
 प्राग् । (३२७)(१७/६८)
 प्राणधारणः । (६८९)(१७/१११)
 प्रीतात्मा । (८८४)(१७/१३५)
 प्रेतचारी । (१६३)(१७/४८)
 बन्धनः । (५७७)(१७/९८)
 बन्धकर्ता । (५७८)(१७/९८)
 बभ्रुः । (९८३)(१७/१४७)
 बलः । (०९८)(१७/४०)
 बलः । (३८०)(१७/७५)
 बलचारी । (२४८)(१७/५८)
 बलरूपधृक् । (२९४)(१७/६४)
 बलवान् । (३९७)(१७/०७७)
 बलवान् । (६३०)(१७/१०४)
 बलवीरः । (०९७)(१७/०४०)

बलहा। (१९३) (१७/५२)
 बली। (२२९) (१७/५६)
 बलोगणः। (०९९) (१७/४०)
 बहुकर्कशः। (७६०) (१७/१२०)
 बहुधनः। (१६७) (१७/४९)
 बहुधानिन्दितः। (५८४) (१७/९९)
 बहुप्रदः। (६५२) (१७/१०६)
 बहुप्रसादः। (४०५) (१७/७८)
 बहुभूतः। (१६६) (१७/४९)
 बहुमालः। (७८६) (१७/१२३)
 बहुरूपः। (१३५) (१७/४५)
 बहुलोचनः। (७८९) (१७/१२३)
 बहुविद्यः। (६५१) (१७/१०६)
 बाणहस्तः। (११०) (१७/४२)
 बिलावासी। (२५४) (१७/५९)
 बीजकर्ता। (३७८) (१७/७५)
 बीजाध्यक्षः। (३७७) (१७/७५)
 ब्रह्मकृत्। (८५२) (१७/१३१)
 ब्रह्मगर्भः। (८४९) (१७/१३१)
 ब्रह्मचारी। (३५४) (१७/७२)
 ब्रह्मदण्डविनिर्माता। (८४५) (१७/१३०)
 ब्रह्मलोकः। (९३३) (१७/१४०)
 ब्रह्मवर्चसः। (९९३) (१७/१४८)
 ब्रह्मविद्। (८५४) (१७/१३१)
 ब्रह्मविदां वरः। (३६९) (१७/७३)
 ब्रह्मा। (८५३) (१७/१३१)
 ब्राह्मणः। (८५५) (१७/१३१)
 भगवान्। (०२८) (१७/३२)
 भगस्याक्षिनिहन्ता। (३६७) (१७/७३)
 भवः। (०१२) (१७/३०)
 भवः। (६८४) (१७/११०)
 भस्मगोप्ता। (५२५) (१७/९२)
 भस्मभूतः। (५२६) (१७/९२)
 भस्मशायी। (५२४) (१७/९२)
 भागकरः। (४३३) (१७/८१)
 भागी। (४३२) (१७/८१)
 भानुः। (००४) (१७/३०)
 भाव्यः। (५०८) (१७/९०)
 भिक्षुः। (३३३) (१७/६९)
 भिक्षुरूपः। (३३४) (१७/६९)

भूतचारी। (१६४) (१७/४८)
 भूतनिषेवितः। (५३७) (१७/९३)
 भूतपतिः। (६७८) (१७/११०)
 भूतभावनः। (०३५) (१७/३३)
 भूतभावनः। (६२२) (१७/१०२)
 भूतभावनसारथिः। (५२३) (१७/९२)
 भूतालयः। (६७७) (१७/११०)
 भोजनः। (६८८) (१७/१११)
 मकरः। (५१९) (१७/९१)
 मणिबिल्वः। (७९५) (१७/१२४)
 मण्डली। (४८७) (१७/८८)
 मतिमान्। (६९१) (१७/१११)
 मदनाकारः। (३२१) (१७/६८)
 मधुः। (३४८) (१७/७१)
 मधुकरः। (३४९) (१७/७१)
 मध्यमः। (१९१) (१७/५१)
 मनुः। (०४६) (१७/३४)
 मनोगतिः। (४०४) (१७/७७)
 मनोजवः। (८६४) (१७/१३२)
 मनोरमः। (६२९) (१७/१०३)
 मनोवेगः। (३०६) (१७/६६)
 मन्त्रः। (०७९) (१७/३८)
 मन्त्रः। (७५८) (१७/१२०)
 मन्त्रः। (८४१) (१७/१३०)
 मन्त्रः उत्तमः। (१०५) (१७/४१)
 मन्त्रविद्। (१०४) (१७/०४१)
 मन्थानो बहुलो बाहुः। (८०९) (१७/१२६)
 मर्षणात्मा। (१८६) (१७/५१)
 महत्। (८१५) (१७/१२७)
 महाकम्बुः। (४५६) (१७/८४)
 महाकर्णः। (४५२) (१७/८३)
 महाकर्ता। (३९३) (१७/७६)
 महाकर्मा। (०३३) (१७/३३)
 महाकल्पः। (७७४) (१७/१२२)
 महाकायः। (०३९) (१७/३४)
 महाकायः। (४४५) (१७/८२)
 महाकेतुः। (७१३) (१७/११४)
 महाकेशः। (४७३) (१७/८६)
 महाकोपः। (५६४) (१७/९६)
 महाक्षः। (२८०) (१७/६३)

महागर्भः । (४३७) (१७/८१)
 महागर्भः । (६२७) (१७/१०३)
 महागर्भः । (८४८) (१७/१३१)
 महागीतः । (७१०) (१७/११४)
 महाग्रीवः । (४५७) (१७/८४)
 महाघोरः । (४१४) (१७/७९)
 महाङ्गः । (४३६) (१७/८१)
 महाचारी । (२४९) (१७/५८)
 महाजटः । (४७४) (१७/८६)
 महाजत्रुः । (६६०) (१७/१०७)
 महाजिह्वः । (४६९) (१७/८५)
 महाज्वालः । (४१७) (१७/७९)
 महातपाः । (०५०) (१७/....)
 महातपाः । (०७४) (१७/३८)
 महातपाः । (०८६) (१७/३९)
 महातपाः । (७७२) (१७/१२१)
 महातेजाः । (२१७) (१७/५५)
 महात्मा । (५३१) (१७/९३)
 महात्मासर्वभूतः । (०४२) (१७/३४)
 महादन्तः । (४५१) (१७/८३)
 महादन्तः । (४६७) (१७/८५)
 महादंष्ट्रः । (४६८) (१७/८५)
 महादंष्ट्रः । (५८२) (१७/९८)
 महादेवः । (५९०) (१७/९९)
 महाधनुः । (८०६) (१७/१२५)
 महाधातुः । (७१४) (१७/११४)
 महान् । (०५२) (१७/३५)
 महान् । (८२०) (१७/१२७)
 महानखः । (४७१) (१७/८६)
 महानादः । (१५९) (१७/०४८)
 महानासः । (४५५) (१७/८४)
 महानृत्तः । (७११) (१७/११४)
 महानेत्रः । (४४९) (१७/०८३)
 महापथः । (७४४) (१७/११८)
 महापादः । (४४३) (१७/०८२)
 महाप्रसादः । (८८०) (१७/१३५)
 महाबलः । (७५१) (१७/११९)
 महाबीजः । (०८४) (१७/३९)
 महामात्रः । (४४८) (१७/८३)
 महामायः । (४६५) (१७/८५)

महामालः । (७८७) (१७/१२३)
 महामुखः । (४७०) (१७/८५)
 महामुनिः । (४८२) (१७/८७)
 महामूर्धा । (४४७) (१७/८३)
 महामेघनिवासी । (४१३) (१७/७९)
 महामेढ्रः । (४५३) (१७/८३)
 महायशाः । (०४१) (१७/३४)
 महायशाः । (४४६) (१७/८२)
 महायुधः । (५८३) (१७/९८)
 महारथः । (७५५) (१७/११९)
 महारूपः । (७७८) (१७/१२२)
 महारेताः । (०८५) (१७/३९)
 महारोमः । (४७२) (१७/८६)
 महार्णवनिपानवित् । (७६३) (१७/१२०)
 महालिङ्गः । (३७१) (१७/७४)
 महावक्षाः । (४५९) (१७/०८४)
 महावृद्धः । (७२७) (१७/११६)
 महावेगः । (३०५) (१७/०६६)
 महासेनः । (३३८) (१७/७०)
 महाहनुः । (४५४) (१७/८३)
 महाहर्षः । (७०३) (१७/११३)
 महाहस्तः । (४४४) (१७/०८२)
 महेश्वरः । (१६५) (१७/४८)
 महेश्वरः । (६३८) (१७/१०४)
 महोरस्कः । (४६०) (१७/८४)
 महौषधः । (६६२) (१७/१०७)
 महौषधिः । (३९४) (१७/७६)
 माता । (९२५) (१७/१३९)
 मात्रा । (९१२) (१७/१३८)
 मान्धाता । (६२१) (१७/१०२)
 मान्यः । (४०३) (१७/७७)
 मायावी । (५७३) (१७/९७)
 मासः । (९०६) (१७/१३८)
 मित्रः । (६०९) (१७/१०१)
 मुक्ततेजाः । (१००५) (१७/१५०)
 मुक्तानां परमा गतिः । (१००३) (१७/१४९)
 मुख्यः । (२८७) (१७/६४)
 मुण्डः । (१३१) (१७/४४)
 मुण्डः । (८२१) (१७/१२८)
 मुदितः । (१९४) (१७/५२)

मुनिः। (३१२)(१७/६७)
 मुहूर्तः। (९१३)(१७/१३८)
 मूर्धगः। (२२८)(१७/५६)
 मूलः। (७६४)(१७/१२१)
 मृगबाणार्पणः। (०७२)(१७/३७)
 मृगालयः। (४६२)(१७/८४)
 मृडः। (९००)(१७/१३७)
 मृदुः। (३३६)(१७/६९)
 मेढ्रजः। (२४७)(१७/५८)
 मेरुधामा। (४८८)(१७/८८)
 मोक्षद्वारम्। (९२९)(१७/१४०)
 यजुःपादभुजः। (४९३)(१७/८९)
 यज्ञः। (२१०)(१७/५४)
 यज्ञः। (२७६)(१७/०६२)
 यज्ञः। (५१४)(१७/९१)
 यज्ञविभागवित्। (२६८)(१७/६१)
 यज्ञसमाहितः। (५१५)(१७/९१)
 यज्ञहा। (१८७)(१७/५१)
 यशः। (३२४)(१७/६८)
 युक्तः। (७३३)(१७/११७)
 युक्तबाहुः। (७३४)(१७/११७)
 युगरूपः। (७७७)(१७/१२२)
 युगाधिपः। (६९४)(१७/१११)
 युगायुगकरः। (७७५)(१७/१२२)
 युगावहः। (३७६)(१७/७४)
 युधिष्ठिरविनाशनः। (२६१)(१७/६०)
 योगी। (०८२)(१७/३९)
 योज्यः। (०८३)(१७/३९)
 रक्ताङ्गः। (७६२)(१७/१२०)
 रतितीर्थः। (६२३)(१७/१०३)
 रत्नप्रभूतः। (७६१)(१७/१२०)
 रथयोगी। (७४९)(१७/११९)
 रविः। (६१८)(१७/१०२)
 राजराजः। (९८४)(१७/१४७)
 रुद्रः। (१४४)(१७/४६)
 रौद्ररूपः। (२९९)(१७/६५)
 लघुः। (४३४)(१७/८१)
 लम्बनः। (४६३)(१७/८५)
 लम्बितोष्ठः। (४६४)(१७/८५)
 लयः। (२३७)(१७/५७)

ललाटाक्षः। (९९०)(१७/१४८)
 लवः। (९११)(१७/१३८)
 लिङ्गम्। (९१८)(१७/१३९)
 लिङ्गाध्यक्षः। (३७३)(१७/७४)
 लोककर्ता। (३९१)(१७/७६)
 लोकचारी। (३५५)(१७/७२)
 लोकधाता। (१५४)(१७/४७)
 लोकपालः। (०४७)(१७/३५)
 लोकसम्भोज्यः। (३१४)(१७/६७)
 लोकहितः। (६७१)(१७/१०९)
 लोकाध्यक्षः। (३७५)(१७/७४)
 लोपः। (५३०)(१७/९३)
 लोहिताक्षः। (२७९)(१७/६३)
 वडवामुखः। (२१२)(१७/५४)
 वणिजः। (६५३)(१७/१०७)
 वज्रः। (९७२)(१७/१४६)
 वज्रहस्तः। (३४२)(१७/७०)
 वज्री। (८२८)(१७/१२८)
 वरः। (००७)(१७/३०)
 वरः। (०६८)(१७/३७)
 वरः। (५४२)(१७/९४)
 वरः। (८९१)(१७/१३६)
 वरदः। (००६)(१७/३०)
 वरदः। (८७७)(१७/१३४)
 वरेण्यः। (८७८)(१७/१३४)
 वरो वराहः। (८७६)(१७/१३४)
 वर्चस्वी। (४२४)(१७/८०)
 वर्धनः। (६५४)(१७/१०७)
 वशीकरः। (४१५)(१७/७९)
 वश्यः। (३८८)(१७/७६)
 वश्यकरः। (३८९)(१७/७६)
 वसुरश्मिः। (३०२)(१७/६५)
 वसुः। (८९७)(१७/१३७)
 वसुवेगः। (३०४)(१७/६६)
 वसुश्रेष्ठः। (७४३)(१७/११८)
 वंशः। (५६९)(१७/९७)
 वंशकरः। (५६८)(१७/९७)
 वंशनादः। (५७०)(१७/९७)
 वाग्मी। (६२४)(१७/१०३)
 वाजसेनः। (३५२)(१७/७१)

वातरंहा।(८६३)(१७/१३२)
 वानस्पत्यः।(३५१)(१७/७१)
 वामः।(३२६)(१७/६८)
 वामदेवः।(३२५)(१७/६८)
 वामनः।(०४५)(१७/३४)
 वामनः।(३२९)(१७/६८)
 वायुः।(६१५)(१७/१०२)
 वायुः।(७२२)(१७/११५)
 वायुवाहनः।(४८६)(१७/८७)
 वासवः।(२७२)(१७/६२)
 विकुर्वणः।(८२५)(१७/१२८)
 विकृतः।(८२३)(१७/१२८)
 विख्यातः।(८१८)(१७/१२७)
 विग्रहः।(२२३)(१७/५५)
 विचारवित्।(३५७)(१७/...)
 विजयः।(१८२)(१७/५०)
 विजयकालवित्।(२१९)(१७/५५)
 विजयाक्षः।(२८१)(१७/६३)
 विद्वान्।(४११)(१७/७८)
 विधाता।(६२०)(१७/१०२)
 विनतः।(१२४)(१७/४३)
 विबुधः।(९६५)(१७/१४५)
 विभागः।(२४१)(१७/५७)
 विभागः।(२६६)(१७/६१)
 विभुः।(१४६)(१७/४६)
 विभुः।(२०४)(१७/५३)
 विभुः।(६८३)(१७/११०)
 विमुक्तः।(१००४)(१७/१५०)
 विमोचनः।(२४४)(१७/५८)
 विरजः।(९५७)(१७/१४४)
 विरजः।(९५८)(१७/१४४)
 विरामः।(९८८)(१७/१४७)
 विरूपः।(०४४)(१७/३४)
 विरूपः।(८२२)(१७/१२८)
 विरूपाक्षः।(०६१)(१७/३६)
 विवस्वान् सविता।(८९९)(१७/१३७)
 विशाखः।(३३९)(१७/७०)
 विशाखः।(५४४)(१७/९४)
 विशांपतिः।(३१९)(१७/६७)
 विशारदः।(२८२)(१७/६३)

विश्वकर्मा।(५४०)(१७/९४)
 विश्वक्षेत्रम्।(९१६)(१७/१३९)
 विश्वदेवः।(५९१)(१७/९९)
 विश्वदेहः।(९९१)(१७/१४८)
 विश्वबाहुः।(२४०)(१७/५७)
 विश्वरूपः।(०९५)(१७/४०)
 विषाणी।(३३५)(१७/६९)
 विषकम्भी।(३४३)(१७/७०)
 विष्णुः।(६०८)(१७/१०१)
 विष्णुप्रसादितः।(२०९)(१७/५४)
 विसर्गः।(७९८)(१७/१२५)
 विस्तार लवण कूपः।(७९०)(१७/१२४)
 वृक्षः।(६५५)(१७/१०७)
 वृक्षकर्णस्थितिः।(२०३)(१७/५३)
 वृक्षकेतुः।(४८४)(१७/८७)
 वृक्षाकरः।(४८३)(१७/८७)
 वृद्धः।(७२६)(१७/११६)
 वृषणः।(४२१)(१७/८०)
 वृषभः।(७९३)(१७/१२४)
 वृषभाकाङ्गः।(७९४)(१७/१२४)
 वृषवाहनः।(०९०)(१७/३९)
 वेदकारः।(४०९)(१७/७८)
 वैणवी।(२३०)(१७/५६)
 वैदम्भः।(३८७)(१७/७६)
 वैद्यः।(९५६)(१७/१४४)
 वैश्रवणः।(६०५)(१७/१०१)
 व्यक्तम्।(९२२)(१७/१३९)
 व्यक्ताव्यक्तः।(७६७)(१७/१२१)
 व्यवसायः।(१८३)(१७/५०)
 व्यालरूपः।(२५३)(१७/५९)
 व्यासः।(९०१)(१७/१३७)
 व्रताधिपः।(१००१)(१७/१४९)
 शक्रः।(३९८)(१७/७७)
 शक्रः।(६०७)(१७/१०१)
 शङ्करः।(४२२)(१७/८०)
 शङ्करः।(५८६)(१७/९९)
 शङ्करः।(५८७)(१७/९९)
 शङ्कुः।(५३३)(१७/९३)
 शतघ्नी।(११३)(१७/४२)
 शतघ्नीशतपाशधृक्।(८४६)(१७/१३०)

शत्रुहा।(८८२)(१७/१३५)
 शरण्यः।(८३७)(१७/१२९)
 शर्वः।(५०२)(१७/९०)
 शर्वः।(५८५)(१७/९९)
 शाखः।(५४३)(१७/९४)
 शाश्वतः।(०२५)(१७/३२)
 शाश्वतोद्भवः।(०२६)(१७/३२)
 शिखण्डी।(०१५)(१७/३१)
 शिखी।(२२४)(१७/५६)
 शिरोहारी।(७४५)(१७/११८)
 शिवः।(६०१)(१७/१००)
 शुचिः।(५३६)(१७/९३)
 शुचिः।(९९९)(१७/१४९)
 शुद्धः।(४०२)(१७/७७)
 शुद्धात्मा।(४०१)(१७/७७)
 शुभाक्षः।(७५९)(१७/१२०)
 शूरः।(५५०)(१७/९५)
 शृगालरूपः।(१२९)(१७/४४)
 शृङ्गप्रियः।(९८१)(१७/१४७)
 शृङ्गी।(९८०)(१७/१४७)
 शोभनः।(४२८)(१७/८०)
 शोभनः।(९७०)(१७/१४६)
 शैलहारी।(७७१)(१७/१२१)
 श्मशानचारी।(०२७)(१७/३२)
 श्मशानधृक्।(४५८)(१७/८४)
 श्रियावासी।(३०९)(१७/६६)
 श्रीमान्।(१००६)(१७/१५०)
 श्रीवर्धनः।(१००७)(१७/१५०)
 श्रेष्ठः।(९६७)(१७/१४५)
 श्वेतपिङ्गलः।(८८३)(१७/१३५)
 षष्टिभागः।(३४०)(१७/७०)
 सकलः।(८१०)(१७/१२६)
 सकामारिः।(५८१)(१७/९८)
 संख्यासमापनः।(९०८)(१७/१३८)
 सगणः।(५२१)(१७/९२)
 संग्रहः।(२८३)(१७/६३)
 सत्।(६४४)(१७/१०५)
 सत्।(९२०)(१७/१३९)
 सत्कृतः।(६९३)(१७/१११)
 सत्यव्रतः।(९९९)(१७/१४९)

सफलोदयः।(७९२)(१७/१२४)
 सभावनः।(६७६)(१७/१०९)
 समरमर्दनः।(४१२)(१७/७८)
 समाम्नायः।(७५२)(१७/११९)
 समुद्रः।(२११)(१७/५४)
 सम्पन्नः।(५३५)(१७/९३)
 सयज्ञारिः।(५८०)(१७/९८)
 सर्गस्यःसंक्षेपो विस्तरः।(९०२)(१७/१३७)
 सर्पचीरनिवासनः।(२८६)(१७/६३)
 सर्वः।(०१०)(१७/३०)
 सर्वकरः।(०११)(१७/३०)
 सर्वकर्मणाम् उत्थानः।(८०८)(१७/१२६)
 सर्वकर्मा।(०५५)(१७/३६)
 सर्वकामदः।(२९१)(१७/६४)
 सर्वकामगुणावहः।(६२५)(१७/१०३)
 सर्वकालप्रसादः।(२९२)(१७/६४)
 सर्वगः।(२४२)(१७/५७)
 सर्वगः।(६१४)(१७/१०२)
 सर्वगन्धसुखावहः।(७१९)(१७/११५)
 सर्वचारी।(२७०)(१७/६२)
 सर्वचारी।(३५६)(१७/७२)
 सर्वज्ञः।(०८८)(१७/३९)
 सर्वतूर्यनिनादी।(२५१)(१७/५९)
 सर्वदेवः।(९६८)(१७/१४५)
 सर्वदेवमयः।(८३३)(१७/१२९)
 सर्वदेवमयः।(९५०)(१७/१४४)
 सर्वधारी।(२७७)(१७/६२)
 सर्वपार्श्वमुखः।(८८८)(१७/१३६)
 सर्वपूजितः।(५३२)(१७/९३)
 सर्वभावकरः।(१०६)(१७/४१)
 सर्वभावनः।(०१७)(१७/३१)
 सर्वभूतः।(०४३)(१७/३४)
 सर्वभूहरः।(०२०)(१७/३१)
 सर्वभूतानां वाहिता।(६८१)(१७/११०)
 सर्वभूतार्थः।(९९७)(१७/१४९)
 सर्वयोगी।(७५०)(१७/११९)
 सर्वरत्नवित्।(६४६)(१७/१०५)
 सर्वरूपः।(०४०)(१७/३४)
 सर्वलक्षणभूषितः।(७४७)(१७/११८)
 सर्वलासकः।(१७४)(१७/४९)

सर्वलोककृत् । (८३८) (१७/१२९)
 सर्वलोकप्रजापतिः । (०३७) (१७/३३)
 सर्वलोकाश्रयः । (८१९) (१७/१२७)
 सर्वलोचनः । (८११) (१७/१२६)
 सर्ववाद्यपरिग्रहः । (२५२) (१७/५९)
 सर्ववाहनः । (९८०) (१७/१४६)
 सर्वविख्यातः । (००९) (१७/३०)
 सर्ववासः । (१६०) (१७/४८)
 सर्वसाधनः । (९८९) (१७/१४७)
 सर्वसाधुनिषेवितः । (२६४) (१७/६१)
 सर्वाङ्गः । (०१६) (१७/३१)
 सर्वाङ्गः । (८३६) (१७/१२९)
 सर्वाङ्गरूपः । (५७२) (१७/९७)
 सर्वात्मा । (००८) (१७/३०)
 सर्वधारः । (१६८) (१७/४९)
 सर्वायुधः । (८०१) (१७/१२५)
 सर्वार्थः । (१३०) (१७/४४)
 सर्वार्थसाधकः । (३३२) (१७/६९)
 सर्वावासः । (२६९) (१७/६२)
 सर्वावासी । (३०८) (१७/६६)
 सर्वाशयः । (६३९) (१७/१०५)
 सर्वेषां प्रणिनां पतिः । (६४१) (१७/१०५)
 सविता । (६१७) (१७/१०२)
 सहः । (८०२) (१७/१२५)
 सहस्रदः । (३१५) (१७/६७)
 सहस्रपात् । (८३०) (१७/१२८)
 सहस्रबाहुः । (८३५) (१७/१२९)
 सहस्रमूर्धा । (८३१) (१७/१२९)
 सहस्रहस्तः । (१८१) (१७/५०)
 सहस्राक्षः । (०६०) (१७/३६)
 सहायः । (२०७) (१७/५३)
 संयतः । (६८६) (१७/१११)
 संयतात्मा । (८८६) (१७/१३५)
 संयोगवर्धनः । (७२५) (१७/११६)
 संवत्सरः । (९०५) (१७/१३८)
 संवत्सरकरः । (०७८) (१७/३८)
 सांख्यप्रसादः । (२६२) (१७/६१)
 साध्यर्षिः । (८९६) (१७/१३७)
 सामास्यः । (४९१) (१७/८८)
 सारग्रीवः । (६५९) (१७/१०७)

सारङ्गः । (६७३) (१७/१०९)
 सिद्धः । (३३१) (१७/६९)
 सिद्धयोगापहारी । (३३०) (१७/६९)
 सिद्धार्थः । (९९६) (१७/१४९)
 सिद्धार्थकारी । (६६३) (१७/१०८)
 सिद्धार्थछन्दोव्याकरणोत्तरः । (६६४) (१७/१०८)
 सिद्धिः । (२२१) (१७/५५)
 सिंहगः । (६६७) (१७/१०८)
 सिंहदंष्ट्रः । (६६६) (१७/१०८)
 सिंहनादः । (६६५) (१७/१०८)
 सिंहवाहनः । (६६८) (१७/१०८)
 सिंहशार्दूलरूपः । (१५६) (१७/४७)
 सुगन्धारः । (८०५) (१७/१२५)
 सुविचारवित् । (३५७) (१७/७२)
 सुच्छत्रः । (८१७) (१७/१२७)
 सुतीर्थः । (१२७) (१७/४४)
 सुदर्शनः । (५००) (१७/८९)
 सुधाजातः । (८०४) (१७/१२५)
 सुनिश्चयः । (५४७) (१७/९४)
 सुपर्वणः । (७३६) (१७/११७)
 सुबन्धनविमोचनः । (५७९) (१७/९८)
 सुबलः । (२९३) (१७/६४)
 सुबान्धवः । (५६२) (१७/९६)
 सुबीजः । (०८९) (१७/३९)
 सुमहास्वनः । (८७९) (१७/१३४)
 सुमालः । (७८८) (१७/१२३)
 सुमुखः । (७९९) (१७/१२५)
 सुरः । (८००) (१७/१२५)
 सुरगणः । (२४५) (१७/५८)
 सुरगणः । (९८७) (१७/१४७)
 सुरभ्युत्तरणः । (८६७) (१७/१३३)
 सुरव्याघ्रः । (९६२) (१७/१४५)
 सुराध्यक्षः । (३७४) (१७/७४)
 सुरारिहा । (५९२) (१७/९९)
 सुरालः । (७०७) (१७/११३)
 सुहृदः । (५७४) (१७/९७)
 सुरूपः । (११८) (१७/४३)
 सुवक्त्रः । (१२२) (१७/४३)
 सुवर्चसः । (१५०) (१७/४६)
 सुवर्चसी । (३०३) (१७/६५)

सुवर्णः । (४४१) (१७/८२)
 सुवर्णरिताः । (०८७) (१७/३९)
 सुविज्ञेयः । (५५७) (१७/९५)
 सुवृषः । (८९४) (१७/१३६)
 सुसहः । (१९०) (१७/५१)
 सुषाढः । (७३८) (१७/११७)
 सुषारथिः । (५५८) (१७/९५)
 सूक्ष्मात्मा । (८९३) (१७/१३६)
 सूत्रकारः । (४१०) (१७/७८)
 सेनाकल्पः । (७७३) (१७/१२२)
 सेनापतिः । (१४५) (१७/४६)
 सोमः । (०६२) (१७/३६)
 स्कन्दः । (६०४) (१७/१०१)
 स्तुतः । (२५०) (१७/५८)
 स्थाणुः । (००२) (१७/३०)
 स्थावरणां पतिः । (९९४) (१७/१४८)
 स्थिरः । (००१) (१७/३०)
 स्थिरः । (५०५) (१७/९०)
 स्थिरः । (५१०) (१७/९०)
 स्नेहनः । (४७९) (१७/८७)
 स्रुवहस्तः । (११७) (१७/४३)
 स्वर्गद्वारम् । (९२७) (१७/१४०)
 स्वपनः । (४०६) (१७/७८)
 स्वयंभूः । (०५६) (१७/३६)
 स्वयंश्रेष्ठः । (०९६) (१७/४०)
 स्वस्तिदः । (४३०) (१७/८१)

स्वस्तिभावः । (४३१) (१७/८१)
 ह्यगर्दभिः । (०५०) (१७/३५)
 हरः । (१०७) (१७/४१)
 हरः । (३११) (१७/६६)
 हरः । (६९९) (१७/११२)
 हरः । (७४१) (१७/११७)
 हरिः । (०१८) (१७/३१)
 हरिः । (७७६) (१७/१२२)
 हरिकेशः । (१२६) (१७/४४)
 हरिणः । (७४०) (१७/११७)
 हरिणः । (९९२) (१७/१४८)
 हरिणाक्षः । (०१९) (१७/३१)
 हर्यक्षः । (८२६) (१७/१२८)
 हर्यश्चः । (२०६) (१७/५३)
 हविः । (४२०) (१७/७९)
 हविः । (५९६) (१७/१००)
 हस्ती । (९६१) (१७/१४५)
 हिमवद्गिरिसंश्रयः । (६४८) (१७/१०६)
 हिरण्यकवचोद्भवः । (२४६) (१७/५८)
 हिरण्यबाहुः । (७००) (१७/११२)
 हुतः । (४१९) (१७/७९)
 हुताशनः । (२१५) (१७/५४)
 हुताशनसहायः । (२१३) (१७/५४)
 हेमकरः । (२७५) (१७/६२)
 हेममाली । (२५५) (१७/५९)
 हैमः । (२७४) (१७/६२)
 ह्लादनम् । (९३२) (१७/१४०)

Appendix 04

शिवसहस्रनामस्तोत्रम् (Śivamahāpurāṇam Koṭirudra Samhitā CH 35/01-134)

सूत उवाच ।

श्रूयतां भो ऋषिश्रेष्ठा येन तुष्टो महेश्वरः ।
तदहं कथयाम्यद्य शैवं नामसहस्रकम् ॥०१॥

विष्णुरुवाच ।

शिवो हरो मृडो रुद्रः पुष्करः पुष्पलोचनः ।
अर्थिगम्यः सदाचारः शर्वः शम्भुर्महेश्वरः ॥०२॥

वेदान्तसारसन्दोहः कपाली नीललोहितः ।
चन्द्रापीडश्चन्द्रमौलिर्विश्वं विश्वम्भरेश्वरः ॥०३॥

ध्यानाधारोऽपरिच्छेद्यो गौरीभर्ता गणेश्वरः ।
अष्टमूर्तिर्विश्वमूर्तिस्त्रिवर्गः सर्गसाधनः ॥०४॥

ज्ञानगम्यो दृढप्रज्ञो देवदेवस्त्रिलोचनः ।
वामदेवो महादेवः पटुः परिवृढो दृढः ॥०५॥

विश्वरूपो विरूपाक्षो वागीशः सुरसत्तमः ।
सर्वप्रमाणसंवादी वृषाङ्को वृषवाहनः ॥०६॥

ईशः पिनाकी खट्वाङ्गी चित्रवेषश्चिरन्तनः ।
तमोहरो महायोगी गोप्ता ब्रह्माङ्गहज्जटी ॥०७॥

कालकालः कृत्तिवासाः सुभगः प्रणवात्मकः ।
उन्नध्रः पुरुषो जुष्यो दुर्वासाः पुरशासनः ॥०८॥

दिव्यायुधः स्कन्दगुरुः परमेष्ठी परात्परः ।
अनादिमध्यनिधनो गिरीशो गिरिजाधवः ॥०९॥

कुबेरबन्धुः श्रीकण्ठो लोकवर्णोत्तमो मृदुः ।
समाधिवेद्यः कोदण्डी नीलकण्ठः परश्वधीः ॥१०॥

विशालाक्षो मृगव्याधः सुरेशः सूर्यतापनः ।
धर्माध्यक्षः क्षमाक्षेत्रं भगवान् भगनेत्रभिः ॥११॥

उग्रः पशुपतिस्ताक्षर्यः प्रियभक्तः परन्तपः ।
दाता दयाकरो दक्षः कर्मन्दी कामशासनः ॥१२॥

श्मशाननिलयः सूक्ष्मः श्मशानस्थो महेश्वरः ।
लोककर्ता मृगपतिः महाकर्ता महौषधिः ॥१३॥

सोमपोऽमृतपः सौम्यो महातेजा महाद्युतिः ।
तेजोमयोऽमृतमयोऽन्नमयश्च सुधापतिः ॥१४॥

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातानः ।
नीतिः सुनीतिः शुद्धात्मा सोमःसोमरतः सुखी ॥१५॥

अजातशत्रुरालोकः सम्भाव्यो हव्यवाहनः ।
लोककरो वेदकरः सूत्रकारःसनातनः ॥१६॥

महर्षिः कपिलाचार्यो विश्वदीप्तिस्त्रिलोचनः ।
पिनाकपाणिर्भूदेवः स्वतिदः स्वस्तिकृत् सुधीः ॥१७॥

धातृधामा धामकरः सर्वगःसर्वगोचरः ।
ब्रह्मसृग्विश्वसृक् सर्गः कर्णिकारप्रियः कविः ॥१८॥

शाखो विशाखो गोशाखः शिवो भिषगनुत्तमः ।
गङ्गाप्लवोदको भव्यः पुष्कलः स्थपतिःस्थिरः ॥१९॥

विजितात्मा विधेयात्मा भूतवाहनसारथिः ।
सगणो गणकायश्च सुकीर्तिश्छिन्नसंशयः ॥२०॥

कामदेवः कामपालो भस्मोद्धूलितविग्रहः ।
भस्मप्रियो भसमशायी कामी कान्तः कृतागमः ॥२१॥

समावर्तोऽनिवृत्तात्मा धर्मपुञ्जः सदाशिवः ।
अकल्मषश्च पुण्यात्मा चतुर्बाहुर्दुरासदः ॥२२॥

दुर्लभो दुर्गमो दुर्गः सर्वायुधविशारदः ।
अध्यात्मयोगनिलयःसुतन्तुस्तन्तुवर्धनः ॥२३॥

शुभाङ्गो लोकसारङ्गो जगदीशो जनार्दनः ।
भस्मशुद्धिकरोऽभीरुरोजस्वी शुद्धविग्रहः ॥२४॥

असाध्यः साधुसाध्यश्च भृत्यमर्कटरूपधृक् ।
हिरण्यरेताः पौराणो रिपुजीवहरो बली ॥२५॥

महाहृदो महागर्तः सिद्धवृन्दारवन्दितः ।
व्याघ्रचर्माम्बरो व्याली महाभूतो महानिधिः ॥२६॥

अमृतांशोऽमृतवपुः पाञ्चजन्यः प्रभञ्जनः ।
पञ्चविंशतितत्त्वस्थः पारिजातः परावरः ॥२७॥

सुलभः सुव्रतः शूरः ब्रह्मवेदनिधिर्निधिः
वर्णाश्रमगुरुर्वर्णी शत्रुजिच्छत्रुतापनः ॥२८॥

आश्रमः क्षपणः क्षामो ज्ञानवानचलेश्वरः ।
प्रमाणभूतो दुर्ज्ञेयः सुपर्णो वायुवाहनः ॥२९॥

धनुर्धरो धनुर्वेदो गुणराशिर्गुणाकरः ।
सत्यः सत्यपरोऽदीनो धर्माङ्गो धर्मसाधनः ॥३०॥

अनन्तदृष्टिरानन्दो दण्डो दमयिता दमः ।
अभिचार्यो महामायो विश्वकर्मा विशारदः ॥३१॥

वीतरागो विनीतात्मा तपस्वी भूतभावनः ।
उन्मत्तवेषः प्रच्छन्नो जितकामोऽजितप्रियः ॥३२॥

कल्याणप्रकृतिः कल्पः सर्वलोकप्रजापतिः ।
तरस्वी तारको धीमान् प्रधानप्रभुरव्ययः ॥३३॥

लोकपालोऽन्तरात्मा च कल्पादिः कमलेक्षणः ।
वेदशास्त्रार्थतत्त्वज्ञो नियमो नियताश्रयः ॥३४॥

चन्द्रः सूर्यः शनिः केतुर्वराङ्गो विद्रुमच्छविः ।
भक्तिवश्यः परं ब्रह्म मृगबाणार्पणोऽनघः ॥३५॥

अद्रिरद्यालयः कान्तः परमात्मा जगद्गुरुः ।
सर्वकर्मालयस्तुष्टो माङ्गल्यो मङ्गलावृतः ॥३६॥

महातपा दीर्घतपाः स्थविष्ठः स्थविरो ध्रुवः ।
अहः संवत्सरो व्याप्तिः प्रमाणं परमं तपः ॥३७॥

संवत्सरकरो मन्त्रप्रत्ययः सर्वतापनः ।
अजः सर्वेश्वरः सिद्धो महातेजा महाबलः ॥३८॥

योगियोग्यो महारेताः सिद्धिः सर्वादिरग्रहः ।
वसुर्वसुमनाः सत्यः सर्वपापहरो हरः ॥३९॥

सुकीर्तिः शोभनः स्रग्वी ह्यवाङ्मनसगोचरः ।
अमृतः शाश्वतः शान्तो बाणहस्तः प्रतापवान् ॥४०॥

कमण्डलुधरो धन्वी वेदाङ्गो वेदविन्मुनिः ।
भ्राजिष्णुर्भोजनं भोक्ता लोकनाथो दुराधरः ॥४१॥

अतीन्द्रियो महामायः सर्वावासश्चतुष्पथः ।
कालयोगी महानादो महोत्साहो महाबलः ॥४२॥

महाबुद्धिर्महावीर्यो भूतचारी पुरन्दरः ।
निशाचरः प्रेतचारी महाशक्तिर्महाद्युतिः ॥४३॥

अनिर्देश्यवपुः श्रीमान् सर्वाचार्यमनोगतिः ।
बहुश्रुतिर्महामायो नियतात्मा ध्रुवोऽध्रुवः ॥४४॥

ओजस्तेजो द्युतिधरो जनकः सर्वशासनः ।
नृत्यप्रियो नित्यनृत्यः प्रकाशात्मा प्रकाशकः ॥४५॥

स्पष्टाक्षरो बुधो मन्त्रः समानः सारसंप्लवः ।
युगादिकृद् युगावर्तो गम्भीरो वृषवाहनः ॥४६॥

इष्टो विशिष्टः शिष्टेष्टः शलभः शरभो धनुः ।
तीर्थरूपस्तीर्थनामा तीर्थादृश्यः स्तुतोऽर्थदः ॥४७॥

अपांनिधिरधिष्ठानं विजयो जयकालवित् ।
प्रतिष्ठितः प्रमाणज्ञो हिरण्यकवचो हरिः ॥४८॥

विमोचनः सुरगणो विद्येशो बिन्दुसंश्रयः ।
बालरूपो बलोन्मत्तो विकर्ता गहनो गुहः ॥४९॥

करणं कारणं कर्ता सर्वबन्धविमोचनः ।
व्यवसायो व्यवस्थानः स्थानदो जगदादिजः ॥५०॥

गुरुदो ललितोऽभेदो भावात्मात्मनि संस्थितः ।
वीरेश्वरो वीरभद्रो वीरासनविधिर्गुरुः ॥५१॥

वीरचूडामणिर्वेत्ता चिदानन्दो नदीधरः ।
आज्ञाधारस्त्रिशूली च शिपिविष्टः शिवालयः ॥५२॥

वालखिल्यो महावीरस्तिग्मांशुर्बधिरः खगः ।
अभिरामः सुशरणः सुब्रह्मण्यः सुधापतिः ॥५३॥

मघवान् कौशिको गोमान् विरामः सर्वसाधनः ।
ललाटाक्षो विश्वदेहः सारः संसारचक्रभृत् ॥५४॥

अमोघदण्डो मध्यस्थो हिरण्यो ब्रह्मवर्चसः ।
परमार्थः परोमायी शंबरो व्याघ्रलोचनः ॥५५॥

रुचिर्विरञ्चि स्वर्बन्धुर्वाचस्पतिरहर्षतिः ।
रविर्विरोचनः स्कन्दः शास्ता वैवस्वतो यमः ॥५६॥

युक्तिरुन्नतकीर्तिश्च सानुरागः पुरंजयः ।
कैलासाधिपतिः कान्तस्सविता रविलोचनः ॥५७॥

विद्वत्तमो वीतभयो विश्वभर्ताऽनिवारितः ।
नित्यो नियतकल्याणः पुण्यश्रवणकीर्तनः ॥५८॥

दूरश्रवा विश्वसहो ध्येयो दुःस्वप्ननाशनः ।
उत्तारणो दुष्कृतिहा विज्ञेयो दुस्सहोऽभवः ॥५९॥

अनादिर्भूवो लक्ष्मीः किरीटी त्रिदशाधिपः ।
विश्वगोप्ता विश्वकर्ता सुवीरो रुचिराङ्गदः ॥६०॥

जननो जनजन्मादिः प्रीतिमात्रीतिमान् धवः ।
वसिष्ठः कश्यपो भानुर्भीमो भीमपराक्रमः ॥६१॥

प्रणवः सत्पथाचारो महाकोशो महाधनः ।
जन्माधिपो महादेवः सकलागमपारगः ॥६२॥

तत्त्वं तत्त्वविदेकात्मा विभुर्विश्वविभूषणः ।
ऋषिर्ब्राह्मण ऐश्वर्यजन्ममृत्युजरातिगः ॥६३॥

पञ्चयज्ञसमुत्पत्तिर्विश्वेशो विमलोदयः ।
अनाद्यन्तो ह्यात्मयोनिर्वत्सलो भक्तलोकधृक् ॥६४॥

गायत्रीवल्लभः प्रांशुर्विश्वावासः प्रभाकरः ।
शिशुर्गिरितः सम्राट् सुषेणः सुरशत्रुहा ॥६५॥

अमोघोऽरिष्टनेमिश्च कुमुदो विगतज्वरः ।
स्वयंज्योतिस्तनुज्योतिरात्मज्योतिरचञ्चलः ॥६६॥

पिङ्गलः कपिलश्मश्रुर्भालनेत्रस्त्रयीतनुः ।
ज्ञानस्कन्दो महानीतिर्विश्वोत्पत्तिरुपप्लवः ॥६७॥

भर्गो विवस्वानादित्यो योगपारो दिवस्पतिः ।
कल्याणगुणनामा च पापहा पुण्यदर्शनः ॥६८॥

उदारकीर्तिरुद्योगी सद्योगी सदसन्मयः ।
नक्षत्रमाली नाकेशः स्वाधिष्ठानपदाश्रयः ॥६९॥

पवित्रः पापहारी च मणिपूरो नभोगतिः ।
हृत्पुण्डरीकमासीनः शक्रः शान्तो वृषाकपिः ॥७०॥

उष्णो गृहपतिः कृष्णः समर्थोऽनर्थनाशनः ।
अधर्मशत्रुरज्ञेयः पुरुहूतः पुरुश्रुतः ॥७१॥

ब्रह्मगर्भो बृहद्गर्भो धर्मधेनुर्धनागमः ।
जगद्धितैषी सुगतः कुमारः कुशलागमः ॥७२॥

हिरण्यवर्णो ज्योतिष्मान् नानाभूतरतो ध्वनिः ।
अरागो नयनाध्यक्षो विश्वामित्रो धनेश्वरः ॥७३॥

ब्रह्मज्योतिर्वसुधामा महाज्योतिरनुत्तमः ।
मातामहो मातरिश्वा नभस्वान् नागहारधृक् ॥७४॥

पुलस्त्य पुलहोऽगस्त्यो जातूकर्ण्यः पराशरः ।
निरावरणनिर्वारो वैरज्यो विष्टरश्रवाः ॥७५॥

आत्मभूरनिरुद्धोऽत्रिज्ञानमूर्तिर्महायशः ।
लोकवीराग्रणीर्वीरश्चण्डः सत्यपराक्रमः ॥७६॥

व्यालाकल्पो महाकल्पः कल्पवृक्षः कलाधरः ।
अलङ्कारिष्णुरचलो रोचिष्णुर्विक्रमोन्नतः ॥७७॥

आयुःशब्दपतिर्वेगी प्लवनः शिखिसारथिः ।
असंसृष्टोऽतिथिः शक्रप्रमाथी पादपासनः ॥७८॥

वसुश्रवा हव्यवाहः प्रतप्ता विश्वभोजनः ।
जप्यो जरादिशमनो लोहितात्मा तनूनपात् ॥७९॥

बृहदश्वो नभोयोनिः सुप्रतीकस्तमिस्रहा ।
निदाघस्तपनो मेघः स्वक्षः परपुरञ्जयः ॥८०॥

सुखानिलः सुनिष्पन्नः सुरभिः शिशिरात्मकः ।
वसन्तो माधवो ग्रीष्मो नभस्यो बीजवाहनः ॥८१॥

अङ्गिरा गुरुरात्रेयो विमलो विश्ववाहनः ।
पावनः सुमतिर्विद्वान्स्त्रिविद्यो नरवाहनः ॥८२॥

मनोबुद्धिरहङ्कारः क्षेत्रज्ञः क्षेत्रपालकः ।
जमदग्निर्बलनिधिर्विगालो विश्वगालवः ॥८३॥

अघोरोऽनुत्तरो यज्ञः श्रेयो निःश्रेयसां पथः ।
शैलो गगन्कुन्दाभो दानवारिररिन्दमः ॥८४॥

रजनीजनकश्चारुविशल्यो लोककल्पधृक् ।
चतुर्वेदश्चतुर्भावश्चतुरश्रचतुरप्रियः ॥८५॥

आम्नायोऽथ समाम्नायस्तीर्थदेवशिवालयः ।
बहुरूपो महारूपः सर्वरूपश्चराचरः ॥८६॥

न्यायनिर्मायको न्यायी न्यायगम्यो निरन्तरः ।
सहस्रमूर्धा देवेन्द्रः सर्वशास्त्रप्रभञ्जनः ॥८७॥

मुण्डी विरूपो विकृतो दण्डी दान्तो गणोत्तमः ।
पिङ्गलाक्षो जनाध्यक्षो नीलग्रीवो निरामयः ॥८८॥

सहस्रबाहुः सर्वेशः शरण्यः सर्वलोकधृक् ।
पद्मासनः परं ज्योतिः परंपारः परं फलम् ॥८९॥

पद्मगर्भो महागर्भो विश्वगर्भो विचक्षणः ।
चराचरो वरदो वरेश्च महाबलः ॥९०॥

देवासुरगुरुर्देवो देवासुरमहाश्रयः ।
देवादिदेवो देवाग्निर्देवाग्निसुखदः प्रभुः ॥९१॥

देवासुरेश्वरो दिव्यो देवासुरमहेश्वरः ।
देवदेवमयोऽचिन्त्यो देवदेवात्मसंभवः ॥९२॥

सद्योनिरसुरव्याघ्रो देवसिंहो दिवाकरः ।
विबुधाग्रवरश्रेष्ठः सर्वदेवोत्तमोत्तमः ॥९३॥

शिवज्ञानरतः श्रीमाञ्जिखित्रीपर्वतप्रियः ।
वज्रहस्तः सिद्धिखड्गी नरसिंहनिपातनः ॥९४॥

ब्रह्मचारी लोकचारी धर्मचारी धनाधिपः ।
नन्दी नन्दीश्वरोऽनन्तो नग्नव्रतधरः शुचिः ॥९५॥

लिङ्गाध्यक्षः सुराध्यक्षो योगाध्यक्षो युगावहः ।
स्वधर्मा स्वर्गतः स्वर्गस्वरः स्वरमयस्वनः ॥९६॥

बाणाध्यक्षो बीजकर्ता धर्मकृद्धर्मसंभव ।
दम्भोऽलोभोऽर्थविच्छम्भुः सर्वभूतमहेश्वरः ॥९७॥

श्मशाननिलयस्त्र्यक्षः सेतुरप्रतिमाकृतिः ।
लोकोत्तरस्फुटालोकस्त्र्यम्बको नागभूषणः ॥९८॥

अन्धकारिर्मखद्वेषी विष्णुकन्धरपातनः ।
हीनदोषोऽक्षयगुणो दक्षारिः पूषदन्तभित् ॥९९॥

धूर्जटिः खण्डपरशुः सकलो निष्कलोऽनघः ।
अकालः सकलाधारः पाण्डुराभो मृडो नटः ॥१००॥

पूर्णः पूरयिता पुण्यः सुकुमारः सुलोचनः ।
सामगेयप्रियोऽधूर्तः पुण्यकीर्तिरनामयः ॥१०१॥

मनोजवस्तीर्थकरो जटिलो जीवितेश्वरः ।
जीवितान्तकरो नित्यो वसुरेता वसुप्रियः ॥१०२॥

सद्गतिः सत्कृतिः सिद्धिः सज्जातिः कालकण्टकः ।
कलाधरो महाकालो भूतसत्यपरायणः ॥१०३॥

लोकलावण्यकर्ता च लोकोत्तरसुखालयः ।
चन्द्रसंजीवनः शास्ता लोकगूढो महाधिपः ॥१०४॥

लोकबन्धुर्लोकनाथः कृतज्ञः कीर्तिभूषणः ।
अनपायोऽक्षरः कान्तः सर्वशास्त्रभृतां वरः ॥१०५॥

तेजोमयो द्युतिधरो लोकानामग्रणीरणुः ।
शुचिस्मितः प्रसन्नात्मा दुर्जयो दुरतिक्रमः ॥१०६॥

ज्योतिर्मयो जगन्नाथो निराकारो जलेश्वरः ।
तुम्बवीणो महाकोपो विशोकः शोकनाशनः ॥१०७॥

त्रिलोकपस्त्रिलोकेशः सर्वशुद्धिरथोक्षजः ।
अव्यक्तलक्षणो देवो व्यक्ताव्यक्तो विशांपतिः ॥१०८॥

वरशीलो वरगुणः सारो मानधनो यमः ।
ब्रह्मा विष्णुः प्रजापालो हंसो हंसगतिर्वयः ॥१०९॥

वेधा विधाता धाता च स्रष्टा हर्ता चतुर्मुखः ।
कैलासशिखरावासी सर्वावासी सदागतिः ॥११०॥

हिरण्यगर्भो द्रुहिणो भूतपालोऽथ भूपतिः ।
सद्योगी योगविद्योगी वरदो ब्राह्मणप्रियः ॥१११॥

देवप्रियो देवनाथो देवज्ञो देवचिन्तकः ।
विषमाक्षो विशालाक्षो वृषदो वृषवर्धनः ॥११२॥

निर्ममो निरहङ्कारो निर्मोहो निरुपद्रवः ।
दर्पहा दर्पदो दृप्तः सर्वतुपरिवर्तकः ॥११३॥

सहस्रजित् सहस्रार्चिः स्निग्धप्रकृतिदक्षिणः ।
भूतभव्यभवन्नाथः प्रभवो भूतिनाशनः ॥११४॥

अर्थोऽनर्थो महाकोशः परकार्यैकपण्डितः ।
निष्कण्टकः कृतानन्दो निर्याजो व्याजमर्दनः ॥११५॥

सत्त्ववान् सात्त्विकः सत्यकीर्तिः स्नेहकृतागमः ।
अकम्पितो गुणग्राही नैकात्मा नैककर्मकृत् ॥११६॥

सुप्रीतः सुमुखः सूक्ष्मः सुकरो दक्षिणानिलः ।
नन्दिस्कन्दधरो धुर्यः प्रकटः प्रीतिवर्धनः ॥११७॥

अपराजितः सर्वसत्त्वो गोविन्दः सत्त्ववाहनः ।
अधृतः स्वधृतः सिद्धः पूतमूर्तिर्यशोधनः ॥११८॥

वाराहशृङ्गधृक्शृङ्गी बलवानेकनायकः ।
श्रुतिप्रकाशः श्रुतिमानेकबन्धुरनेककृत् ॥११९॥

श्रीवत्सलशिवारंभः शान्तभद्रः समो यशः ।
भूशयो भूषणो भूतिभूतकृद् भूतवाहनः ॥१२०॥

अकम्पो भक्तिकायस्तु कालहा नीललोहितः ।
सत्यव्रतमहात्यागी नित्यशान्तिपरायणः ॥१२१॥

परार्थवृत्तिवरदो विरक्तस्तु विशारदः ।
शुभदः शुभकर्ता च शुभनामा शुभः स्वयम् ॥१२२॥

अनर्थितोऽगुणः साक्षी ह्यकर्ता कनकप्रभः ।
स्वभावभद्रो मध्यस्थः शीघ्रगः शीघ्रनाशनः ॥१२३॥

शिखण्डी कवची शूली जटी मुण्डी च कुण्डली ।
अमृत्युः सर्वदृक्सिंहस्तेजोराशिर्महामणिः ॥१२४॥

असंख्येयोऽप्रमेयात्मा वीर्यवान् वीर्यकोविदः ।
वेद्यश्च वै वियोगात्मा सप्तावरमुनीश्वरः ॥१२५॥

अनुत्तमो दुराघर्षो मधुरप्रियदर्शनः ।
सुरेशः शरणं सर्वः शब्दब्रह्म सतां गतिः ॥१२६॥

कालपक्षः कालकारी कङ्कणीकृतवासुकिः ।
महेष्वासो महीभर्ता निष्कलङ्को विशृङ्खलः ॥१२७॥

द्युमणिस्तरणिर्धन्यः सिद्धिदः सिद्धिसाधनः ।
विश्वतःसंवृतः स्तुत्यो व्यूढोरस्को महाभुजः ॥१२८॥

सर्वयोनिर्निरातङ्गो नरनारायणप्रियः ।
निर्लेपो निष्प्रपञ्चात्मा निर्व्यङ्गो व्यङ्गनाशनः ॥१२९॥

स्तव्यः स्तवप्रियः स्तोता व्यासमूर्तिर्निरङ्कुशः ।
निरवद्यमयोपायो विद्याराशी रसप्रियः ॥१३०॥

प्रशान्तबुद्धिरक्षुण्णः संग्रही नित्यसुन्दरः ।
वैयाघ्रधुर्यो धात्रीशः शाकल्यः शर्वरीपतिः ॥१३१॥

परमार्थगुरुर्दृष्टिः शरीराश्रितवत्सलः ।
सोमो रसज्ञो रसदः सर्वसत्त्वावलम्बनः ।
सर्वसत्त्वावलम्बनः ॥१३२॥

एवं नाम्नां सहस्रेण तुष्टाव हि हरं हरिः ।
प्रार्थयामास शम्भुं वै पूजयामास पङ्कजैः ॥१३३॥

ततः स कौतुकी शंभुश्चकार चरितं द्विजाः ।
महान्द्रुतं सुखकरं तदेव शृणुताऽऽदरात् ॥१३४॥

॥ इति श्री शिवमहापुराणे कोटिरुद्रसंहितायाः पञ्चत्रिंशदध्याये
श्रीविष्णुकृतं श्रीशिवसहस्रनामस्तोत्रम् ॥

Appendix 05

Alphabetical List of Lord Śiva's Thousand Names (Śivamahāpurāṇam Koṭirudra Samhitā CH 35/01-134)

[N.B. The numbers in the first bracket indicate the Name No. and in the second bracket, Ch. No. & V. No.]

अकम्पः । (९२६) (३५/१२१)	अगुणः । (९४०) (३५/१२३)
अकम्पितः । (८९०) (३५/११६)	अग्रहः । (३०५) (३५/३९)
अकल्मषः । (१७५) (३५/२२)	अघोरः । (६५०) (३५/८४)
अकालः । (७७०) (३५/१००)	अङ्गिराः । (६३५) (३५/८२)
अक्षयगुणः । (७६२) (३५/९९)	अचलः । (६०३) (३५/७७)
अक्षरः । (८१०) (३५/१०५)	अचञ्चलः । (५२४) (३५/६६)
अक्षुण्णः । (९९६) (३५/१३१)	अचलेश्वरः । (२२६) (३५/२९)
अगस्त्यः । (५८३) (३५/७५)	

अचिन्त्यः । (७१३) (३५/९२)
 अजः । (२९६) (३५/३८)
 अजातशत्रुः । (१२२) (३५/१६)
 अजितप्रियः । (२४८) (३५/३२)
 अज्ञेयः । (५५८) (३५/७१)
 अणुः । (८१६) (३५/१०६)
 अतिथिः । (६१०) (३५/७८)
 अतीन्द्रियः महामायः । (३२६) (३५/४२)
 अत्रिः । (५९१) (३५/७६)
 अदीनः । (२३४) (३५/३०)
 अद्रिः । (२७४) (३५/३६)
 अद्र्यालयः । (२७५) (३५/३६)
 अधर्मशत्रुः । (५५७) (३५/७१)
 अधिष्ठानम् । (३७४) (३५/४८)
 अधूर्तः । (७८१) (३५/१०१)
 अधृतः । (९०६) (३५/११८)
 अधोक्षजः । (८३१) (३५/१०८)
 अध्यात्मयोगनिलयः । (१८३) (३५/२३)
 अध्रुवः । (३४७) (३५/४४)
 अनघः । (२७३) (३५/३५)
 अनघः । (७६९) (३५/१००)
 अनन्तः । (७३३) (३५/९५)
 अनन्तदृष्टिः । (२३६) (३५/३१)
 अनपायः । (८०९) (३५/१०५)
 अनर्थः । (८७६) (३५/११५)
 अनर्थनाशनः । (५५६) (३५/७१)
 अनर्थितः । (९३९) (३५/१२३)
 अनादिः । (४७१) (३५/६०)
 अनादिमध्यनिधनः । (०६५) (३५/००९)
 अनाद्यन्तः । (५०६) (३५/६४)
 अनामयः । (७८३) (३५/१०१)
 अनिरुद्धः । (५९०) (३५/७६)
 अनिर्देश्यवपुः । (३४०) (३५/४४)
 अनिवारितः । (४५८) (३५/५८)
 अनिवृत्तात्मा । (१७२) (३५/२२)
 अनुत्तमः । (१५२) (३५/१९)
 अनुत्तमो दुराधर्षः । (९५८) (३५/१२६)
 अनुत्तरः । (६५१) (३५/८४)
 अनेकधृत् । (९१७) (३५/११९)
 अन्तरात्मा । (२५८) (३५/३४)

अन्धकारिः । (७५८) (३५/९९)
 अन्नमयः । (१०९) (३५/१४)
 अपराजितः । (९०२) (३५/११८)
 अपरिच्छेद्यः । (०२०) (३५/०४)
 अपां निधिः । (३७३) (३५/४८)
 अप्रतिमाकृतिः । (७५४) (३५/९८)
 अभवः । (४७०) (३५/५९)
 अभिचार्य महामायः । (२४०) (३५/३१)
 अभिरामः । (४१९) (३५/५३)
 अभीरुः । (१९१) (३५/२४)
 अभेदः । (४००) (३५/५१)
 अमृतपः । (१०३) (३५/१४)
 अमृतमयः । (१०८) (३५/१४)
 अमृतवपुः । (२०९) (३५/२७)
 अमृतशाश्वतः । (३१४) (३५/४०)
 अमृतांशः । (२०८) (३५/२७)
 अमृत्युः । (९४९) (३५/१२४)
 अमोघदण्डः । (४३१) (३५/५५)
 अमोघोऽरिष्टनेमिः । (५१८) (३५/६६)
 अरागः । (५७१) (३५/७३)
 अरिन्दमः । (६५८) (३५/८४)
 अर्थः । (८७९) (३५/११५)
 अनर्थः । (३७२) (३५/४७)
 अर्थविच्छम्भुः । (७४९) (३५/९७)
 अर्थिगम्यः । (००७) (३५/०२)
 अलङ्कारिष्णुः । (६०२) (३५/७७)
 अलोभः । (७४८) (३५/९७)
 अवाङ्मनसगोचरः । (३१३) (३५/४०)
 अव्यक्तलक्षणोदेवः । (८३२) (३५/१०८)
 अव्ययः । (२५६) (३५/३३)
 अष्टमूर्तिः । (०२३) (३५/०४)
 असंख्येयोऽप्रमेयात्मा । (९५२) (३५/२५)
 असंसृष्टः । (६०९) (३५/७८)
 असाध्यः । (१९४) (३५/२५)
 असुरव्याघ्रः । (७१६) (३५/९३)
 अहः । (२८७) (३५/३७)
 अहर्षतिः । (४४३) (३५/५६)
 आज्ञाधारः । (४१०) (३५/५२)
 आत्मज्योतिः । (५२३) (३५/६६)
 आत्मभूः । (५८९) (३५/७६)

आत्मयोनिः । (५०७) (३५/६४)
 आनन्दः । (२३७) (३५/३१)
 आम्नायः । (६६५) (३५/८६)
 आयुःशब्दपतिः । (६०६) (३५/७८)
 आलोकः । (१२३) (३५/१६)
 आश्रमः । (२२२) (३५/२९)
 ओजस्तेजो द्युतिधरः । (३४८) (३५/४४)
 ओजस्वी । (१९२) (३५/२४)

 इष्टः । (३६२) (३५/४७)
 ईशः । (०४२) (३५/०७)

 उग्रः । (०८४) (३५/१२)
 उत्तरः । (१११) (३५/१५)
 उत्तराणः । (४६६) (३५/५९)
 उदारकीर्तिः । (५३८) (३५/६९)
 उद्योगी । (५३९) (३५/६९)
 उन्नमः । (०५६) (३५/०८)
 उन्मत्तवेषप्रच्छन्नः । (२४६) (३५/३२)
 उपल्लवः । (५३१) (३५/६७)
 उष्णः । (५५२) (३५/७१)

 ऋषिः । (५००) (३५/६३)

 एकनायकः । (९१३) (३५/११९)
 एकबन्धुः । (९१६) (३५/११९)
 एकात्मा । (४९७) (३५/६३)
 ऐश्वर्यजन्ममृत्युजरातिगः । (५०२) (३५/६३)

 कङ्कणीकृतवासुकिः । (९६७) (३५/१२७)
 कनकप्रभः । (९४२) (३५/१२३)
 कपाली । (०१३) (३५/०३)
 कपिलश्मश्रुः । (५२६) (३५/६७)
 कमण्डलुधरः । (३१७) (३५/४१)
 कमलेक्षणः । (२६०) (३५/३४)
 करणम् । (३९०) (३५/५०)
 कर्णिकारप्रियः । (१४५) (३५/१८)
 कर्ता । (३९२) (३५/५०)
 कर्मन्दी । (०९२) (३५/१२)
 कलाधरः । (६०१) (३५/७७)

कलाधरः । (७९६) (३५/१०३)
 कल्पः । (२५०) (३५/३३)
 कल्पवृक्षः । (६००) (३५/७७)
 कल्पादिः । (२५९) (३५/३४)
 कल्याणगुणनामा । (५३५) (३५/६८)
 कल्याणप्रकृतिः । (२४९) (३५/३३)
 कविः । (१४६) (३५/१८)
 कश्यपः । (४८५) (३५/६१)
 कान्तः । (१६९) (३५/२१)
 कान्तः । (२७६) (३५/३६)
 कान्तः । (४५२) (३५/५७)
 कान्तः । (८११) (३५/१०५)
 कामदेवः । (१६४) (३५/२१)
 कामपालः । (१६५) (३५/२१)
 कामशासनः । (०९३) (३५/१२)
 कामी । (१६८) (३५/२१)
 कारणम् । (३९१) (३५/५०)
 कालकण्टकः । (७९५) (३५/१०३)
 कालकारी । (९६६) (३५/१२७)
 कालकालः । (०५२) (३५/०८)
 कालपक्षः । (९६५) (३५/१२)
 कालयोगी । (३२९) (३५/४२)
 कालहा । (९२८) (३५/१२१)
 किरीटी । (४७३) (३५/६०)
 कुबेरबन्धुः । (०६८) (३५/१०)
 कुमारः । (५६६) (३५/७२)
 कुमुदः । (५१९) (३५/६६)
 कुशलागमः । (५६७) (३५/७२)
 कृतज्ञः । (८०७) (३५/१०५)
 कृतागमः । (१७०) (३५/२१)
 कृतानन्दः । (८८४) (३५/११५)
 कृत्तिभूषणः । (८०८) (३५/१०५)
 कृत्तिवासाः । (०५३) (३५/०८)
 कृष्णः । (५५४) (३५/७१)
 केतुः । (२६७) (३५/३५)
 कैलासशिखरावासी । (८४८) (३५/११०)
 कैलासाधिपतिः । (४५१) (३५/५७)
 कोदण्डी । (०७३) (३५/१०)

 क्षपणः । (२२३) (३५/२९)

क्षमाक्षेत्रम्। (०८१) (३५/११)	चतुर्मुखः। (८४७) (३५/११०)
क्षामः। (२२४) (३५/२९)	चतुर्वेदः। (६६२) (३५/८५)
क्षेत्रज्ञः। (६४४) (३५/८३)	चतुष्पथः। (३२८) (३५/४२)
क्षेत्रपालकः। (६४५) (३५/८३)	चन्द्रः। (२६४) (३५/३५)
	चन्द्रमौलिः। (०१६) (३५/०३)
खगः। (४१८) (३५/५३)	चन्द्रसम्जीवनः। (८०१) (३५/१०४)
खट्वाङ्गी। (०४४) (३५/०७)	चन्द्रापीडः। (०१५) (३५/०३)
खण्डपरशुः। (७६६) (३५/१००)	चराचरः। (६७१) (३५/८६)
	चराचरज्ञः। (७००) (३५/९०)
गगनकुन्दाभः। (६५६) (३५/८४)	चारुविशल्यः। (६६०) (३५/८५)
गङ्गाप्लवोदकः। (१५३) (३५/१९)	चित्रवेषः। (०४५) (३५/०७)
गणकायः। (१६१) (३५/०२०)	चिदानन्दः। (४०८) (३५/५२)
गणेश्वरः। (०२२) (३५/०४)	चिरन्तनः। (०४६) (३५/०७)
गम्भीरः। (३६०) (३५/४६)	
गहनः। (३८८) (३५/४९)	छिन्नसंशयः। (१६३) (३५/२०)
गायत्रीवल्लभः। (५१०) (३५/६५)	
गिरिजाधरः। (०६७) (३५/०९)	जगदादिजः। (३९७) (३५/५०)
गिरिरतः। (५१५) (३५/६५)	जगदीशः। (१८८) (३५/२४)
गिरीशः। (०६६) (३५/०९)	जगद्गुरुः। (२७८) (३५/३६)
गुणग्राही। (८९१) (३५/११६)	जगद्धतैषी। (५६४) (३५/७२)
गुणराशिर्गुणाकरः। (२३२) (३५/३०)	जगन्नाथः। (८२१) (३५/१०७)
गुणोत्तमः। (६८३) (३५/८८)	जटिलः। (७८६) (३५/१०२)
गुरुः। (४०५) (३५/५१)	जटी। (०५१) (३५/०७)
गुरुदः। (३९८) (३५/५१)	जटी मुण्डी कुण्डली। (९४८) (३५/१२४)
गुरुरात्रेयः। (६३६) (३५/८२)	जनकः। (३४९) (३५/४४)
गुहः। (३८९) (३५/४९)	जनजन्मादिः। (४८०) (३५/६१)
गृहपतिः। (५५३) (३५/७१)	जननः। (४७९) (३५/६१)
गोपतिः। (११२) (३५/१५)	जनाध्यक्षः। (६८५) (३५/८८)
गोप्ता। (०४९) (३५/०७)	जनार्दनः। (१८९) (३५/२४)
गोप्ता। (११३) (३५/१५)	जन्माधिपः। (४९३) (३५/६२)
गोमान्। (४२४) (३५/५४)	जप्यः। (६१७) (३५/७९)
गोविन्दः। (९०४) (३५/११८)	जमदग्निः। (६४६) (३५/८३)
गोशाखः। (१४९) (३५/१९)	जयकालविद्। (३७६) (३५/४८)
गौरीभर्ता। (०२१) (३५/०४)	जरादिशमनः। (६१८) (३५/७९)
ग्रीष्मः। (६३२) (३५/८१)	जलनिधिः। (६४७) (३५/८३)
	जलेश्वरः। (८२३) (३५/१०७)
चण्डः। (५९६) (३५/७६)	जातूकर्ण्यः। (५८४) (३५/७५)
चतुरश्रतुरप्रियः। (६६४) (३५/८५)	जितकामः। (२४७) (३५/३२)
चतुर्बाहुः। (११७) (३५/२२)	जीवितान्तकरोनित्यः। (७८८) (३५/१०२)
चतुर्भावः। (६६३) (३५/८५)	जीवितेश्वरः। (७८७) (३५/१०२)

जुष्यः । (०५८)(३५/०८)

ज्ञानगम्यः । (०२६)(३५/०५)

ज्ञानगम्यः । (११४)(३५/१५)

ज्ञानमूर्तिः । (५९२)(३५/७६)

ज्ञानवान् । (२२५)(३५/२९)

ज्ञानस्कन्दो महानीतिः । (५२९)(३५/६७)

ज्योतिर्मयः । (८२०)(३५/१०७)

तत्त्वम् तत्त्ववित् । (४९६)(३५/६३)

तनुज्योतिः । (५२२)(३५/६६)

तनुवर्द्धनः । (१८५)(३५/२३)

तपः । (२९२)(३५/३७)

तपस्वी । (२४४)(३५/३२)

तमिस्रहा । (६२३)(३५/८०)

तमोहरः । (०४७)(३५/०७)

तरस्वी । (२५२)(३५/३३)

तारकः । (२५३)(३५/३३)

तार्क्ष्यः । (०८६)(३५/१२)

तिग्मांशुः । (४१६)(३५/५३)

तीर्थकरः । (७८५)(३५/१०२)

तीर्थदेवशिवालयः । (६६७)(३५/८६)

तीर्थनामा । (३६९)(३५/४७)

तीर्थरूपः । (३६८)(३५/४७)

तीर्थादृश्यः । (३७०)(३५/४७)

तुम्बवीणः । (८२४)(३५/१०७)

तुष्टः । (२८०)(३५/३६)

तेजोमयः । (१०७)(३५/१४)

तेजोमयःद्युतिधरः । (८१३)(३५/१०६)

तेजोराशिर्महामणिः । (९५१)(३५/१२४)

त्रयीतनुः । (५२८)(३५/६७)

त्रिदशाधिपः । (४७४)(३५/६०)

त्रिकोकपः । (८२८)(३५/१०८)

त्रिलोकेशः । (८२९)(३५/१०८)

त्रिलोचनः । (०२९)(३५/०५)

त्रिलोचनः । (१३२)(३५/१७)

त्रिवर्गस्पर्गसाधनः । (०२५)(३५/०४)

त्रिशूली । (४११)(३५/५२)

त्रैविद्यः । (६४१)(३५/८२)

त्र्यक्षः । (७५२)(३५/९८)

त्र्यम्बकः । (७५६)(३५/९८)

दक्षः । (०९१)(३५/१२)

दक्षारिः । (७६३)(३५/९९)

दक्षिणानिलः । (८९७)(३५/११७)

दण्डी । (६८१)(३५/८८)

दण्डोदमयिता । (२३८)(३५/३१)

दमः । (२३९)(३५/३१)

दम्भः । (७४७)(३५/९७)

दयाकरः । (०९०)(३५/१२)

दर्पहादर्पदः । (८७०)(३५/११३)

दाता । (०८९)(३५/१२)

दानवारिः । (६५७)(३५/८४)

दान्तः । (६८२)(३५/८८)

दिवस्पतिः । (५३४)(३५/६८)

दिवाकरः । (७१८)(३५/९३)

दिव्यः । (७१०)(३५/९२)

दिव्यायुधः । (०६१)(३५/०९)

दीर्घतपाः । (२८३)(३५/३७)

दुरतिक्रमः । (८१९)(३५/१०६)

दुराधरः । (३२५)(३५/४१)

दुरासदः । (१७८)(३५/२२)

दुर्गः । (१८१)(३५/२३)

दुर्गमः । (१८०)(३५/२३)

दुर्जयः । (८१८)(३५/१०६)

दुर्ज्ञेयः । (२२८)(३५/२९)

दुर्लभः । (१७९)(३५/२३)

दुर्वासाः । (०५९)(३५/०८)

दुष्कृतिहा । (४६७)(३५/५९)

दुस्सहः । (४६९)(३५/५९)

दुःस्वप्ननाशनः । (४६५)(३५/५९)

दूरश्रवाः । (४६२)(३५/५९)

दृढः । (०३४)(३५/०५)

दृढप्रज्ञः । (०२७)(३५/०५)

दृप्तः । (८७१)(३५/११३)

दृष्टिः । (१००४)(३५/१३२)

देवचिन्तकः । (८६२)(३५/११२)

देवज्ञः । (८६१)(३५/११२)

देवदेवः । (०२८)(३५/०५)

देवदेवमयः । (७१२)(३५/९२)

देवदेवात्मसम्भवः । (७१४) (३५/९२)
 देवनाथः । (८६०) (३५/११२)
 देवप्रियः । (८५९) (३५/११२)
 देवसिंहः । (७१७) (३५/९३)
 देवाग्निः । (७०७) (३५/९१)
 देवाग्निसुखदप्रभुः । (७०८) (३५/९१)
 देवाधिदेवः । (७०६) (३५/९१)
 देवासुरगुरुर्देवः । (७०४) (३५/९१)
 देवासुरमहाश्रयः । (७०५) (३५/९१)
 देवासुरमहेश्वरः । (७११) (३५/९२)
 देवासुरेश्वरः । (७०९) (३५/९२)
 देवेन्द्रः । (६७६) (३५/८७)
 द्युमणिस्तरणिः । (९७२) (३५/१२८)
 द्रुहिणः । (८५२) (३५/१११)

धनागमः । (५६३) (३५/७२)
 धनाधिपः । (७३०) (३५/९५)
 धनुः । (३६७) (३५/४७)
 धनुर्धरो धनुर्वेदः । (२३१) (३५/३०)
 धनेश्वरः । (५७४) (३५/७३)
 धन्यः । (९७३) (३५/१२८)
 धन्वी । (३१८) (३५/४१)
 धर्मकृद्धर्मसम्भवः । (७४६) (३५/९७)
 धर्मचारी । (७२९) (३५/९५)
 धर्मधेनुः । (५६२) (३५/७२)
 धर्मपुञ्जः । (१७३) (३५/२२)
 धर्माङ्गी धर्मसाधनः । (२३५) (३५/३०)
 धर्माध्यक्षः । (०८०) (३५/११)
 धवः । (४८३) (३५/६१)
 धातृधामा । (१३८) (३५/१८)
 धात्रीशः । (१०००) (३५/१३१)
 धामकरः । (१३९) (३५/१८)
 धीमान् । (२५४) (३५/३३)
 धुर्यः । (८९९) (३५/११७)
 धूर्जटी । (७६५) (३५/१००)
 ध्यानाधारः । (०१९) (३५/०४)
 ध्येयः । (४६४) (३५/५९)
 ध्रुवः । (२८६) (३५/३७)
 ध्रुवः । (३४६) (३५/४४)
 ध्वनिः । (५७०) (३५/७३)

नक्षत्रमाली । (५४२) (३५/६९)
 नग्नव्रतधरः । (७३४) (३५/९५)
 नटः । (७७४) (३५/१००)
 नदीधरः । (४०९) (३५/५२)
 नन्दिस्कन्दधरः । (८९८) (३५/११७)
 नन्दी । (७३१) (३५/९५)
 नन्दीश्वरः । (७३२) (३५/९५)
 नभस्यः । (६३३) (३५/८१)
 नभोगतिः । (५४७) (३५/७०)
 नभोयोनिः । (६२१) (३५/८०)
 नयनाध्यक्षः । (५७२) (३५/७३)
 नरनारायणप्रियः । (९८२) (३५/१२९)
 नरवाहनः । (६४२) (३५/८२)
 नरसिंहनिपातनः । (७२६) (३५/९४)
 नाकेशः । (५४३) (३५/६९)
 नागभूषणः । (७५७) (३५/९८)
 नागहारधृक् । (५८०) (३५/७४)
 नानाभूतरतः । (५६९) (३५/७३)
 नित्यः । (४५९) (३५/५८)
 नित्यनृत्यः । (३५२) (३५/४४)
 नित्यशान्तिपरायणः । (९३२) (३५/१२१)
 नित्यसुन्दरः । (९९८) (३५/१३१)
 निदाघस्तपनः । (६२४) (३५/८०)
 निधिः । (२१८) (३५/२८)
 नियतकल्याणः । (४६०) (३५/५८)
 नियतात्मा । (३४५) (३५/४४)
 नियमः । (२६२) (३५/३४)
 नियमाश्रयः । (२६३) (३५/३४)
 निरङ्कुशः । (९९१) (३५/१३०)
 निरन्तरः । (६७४) (३५/८७)
 निरवद्यमयोपायः । (९९२) (३५/१३०)
 निरहङ्कारः । (८६७) (३५/११३)
 निराकारः । (८२२) (३५/१०७)
 निरातङ्कः । (९८१) (३५/१२९)
 निरामयः । (६८७) (३५/८८)
 निरावरणनिर्वारः । (५८६) (३५/७५)
 निरुपद्रवः । (८६९) (३५/११३)
 निर्ममः । (८६६) (३५/११३)
 निर्मोहः । (८६८) (३५/११३)

निर्लेपः । (९८३) (३५/१२९)
 निर्व्यङ्गः । (९८५) (३५/१२९)
 निर्व्याजोव्याजमर्दनः । (८८५) (३५/११५)
 निशाचरः । (३३७) (३५/४३)
 निःश्रेयसाम्पथः । (६५४) (३५/८४)
 निष्कण्टकः । (८८३) (३५/११५)
 निष्कलः । (७६८) (३५/१००)
 निष्कलङ्कः । (९७०) (३५/१२७)
 निष्प्रपञ्चात्मा । (९८४) (३५/१२९)
 नीतिः । (११६) (३५/११५)
 नीतिमान् । (४८२) (३५/६१)
 नीलकण्ठः । (०७४) (३५/१०)
 नीलग्रीवः । (६८६) (३५/८८)
 नीललोहितः । (०१४) (३५/०३)
 नीललोहितः । (९२९) (३५/१२१)
 नृत्यप्रियः । (३५१) (३५/४४)
 नैकात्मानैककर्मकृत् । (८९२) (३५/११६)
 न्यायगम्यः । (६७३) (३५/८७)
 न्यायनिर्मायकः न्यायी । (६७२) (३५/८७)
 पञ्चयज्ञसमुत्पत्तिः । (५०३) (३५/६४)
 पञ्चविंशतितत्त्वस्थः । (२१२) (३५/२७)
 पटुः । (०३२) (३५/०५)
 पद्मगर्भः । (६९७) (३५/९०)
 पद्मासनः । (६९२) (३५/८९)
 परकार्यैकपण्डितः । (८८२) (३५/११५)
 परन्तपः । (०८८) (३५/१२)
 परपुरञ्जयः । (६२७) (३५/८०)
 परमम् । (२९१) (३५/३७)
 परमात्मा । (२७७) (३५/३६)
 परमार्थः । (४३५) (३५/५५)
 परमार्थगुरुः । (१००३) (३५/१३२)
 परमेष्ठी । (०६३) (३५/०९)
 परश्वधी । (०७५) (३३/०१०)
 परंज्योतिः । (६९३) (३५/८९)
 परंपारः । (६९४) (३५/८९)
 परंफलम् । (६९५) (३५/८९)
 परंब्रह्मः । (२७१) (३५/३५)
 पराजयः । (४३८) (३५/८२)
 परात्परः । (०६४) (३५/०९)

परार्थवृत्तिवरदः । (९३३) (३५/१२२)
 परावरः । (२१४) (३५/२७)
 पराशरः । (५८५) (३५/७५)
 परिवृढः । (०३३) (३५/०५)
 परोमायी । (४३६) (३५/५५)
 पवित्रपापहारी । (५४५) (३५/७०)
 पशुपतिः । (०८५) (३५/१२)
 पाञ्चजन्यः । (२१०) (३५/२७)
 पाण्डुराभः । (७७२) (३५/१००)
 पादपासनः । (६१२) (३५/७८)
 पापहा । (५३६) (३५/६८)
 पारिजातः । (२१३) (३५/२७)
 पावनः । (६३९) (३५/८२)
 पिङ्गलः । (५२५) (३५/६७)
 पिङ्गलाक्षः । (६८४) (३५/८८)
 पिनाकपाणिः । (१३३) (३५/१७)
 पिनाकी । (०४३) (३५/०७)
 पुण्यः । (७७७) (३५/१०१)
 पुण्यकीर्तिः । (७८२) (३५/१०१)
 पुण्यदर्शनः । (५३७) (३५/६८)
 पुण्यश्रवणकीर्तनः । (४६१) (३५/५८)
 पुण्यात्मा । (१७६) (३५/२२)
 पुरन्दरः । (३३६) (३५/४३)
 पुरशासनः । (०६०) (३५/०८)
 पुरञ्जयः । (४५०) (३५/५७)
 पुरातनः । (११५) (३५/१५)
 पुरुषः । (०५७) (३५/०८)
 पुरुहूतः पुरुष्टुतः । (५५९) (३५/७१)
 पुलस्त्यः । (५८१) (३५/७५)
 पुलहः । (५८२) (३५/७५)
 पुष्करः । (००५) (३५/०२)
 पुष्कलः । (१५५) (३५/१९)
 पुष्पलोचनः । (००६) (३५/०२)
 पूतमूर्तिः । (९०९) (३५/११८)
 पूरयिता । (७७६) (३५/१०१)
 पूर्णः । (७७५) (३५/१०१)
 पूषदन्तभित् । (७६४) (३५/९९)
 पौराणः । (१९८) (३५/२५)
 प्रकटः । (९००) (३५/११७)
 प्रकाशात्मा प्रकाशकः । (३५३) (३५/४४)

प्रणवः । (४८९) (३५/६२)
 प्रणवात्मकः । (०५५) (३५/०८)
 प्रतप्ता । (६१५) (३५/७९)
 प्रतिष्ठितः । (३७७) (३५/४८)
 प्रधानप्रभुः । (२५५) (३५/३३)
 प्रभञ्जनः । (२११) (३५/२७)
 प्रभवः । (८७७) (३५/११४)
 प्रभाकरः । (५१३) (३५/६५)
 प्रमाणज्ञः । (३७८) (३५/४८)
 प्रमाणभूतः । (२२७) (३५/२९)
 प्रमाणम् । (२९०) (३५/३७)
 प्रशान्तबुद्धिः । (९९५) (३५/१३१)
 प्रसन्नात्मा । (८१७) (३५/१०६)
 प्रांशुः । (५१२) (३५/६५)
 प्रियभक्तः । (८७) (३५/१२)
 प्रीतिमान् । (४८१) (३५/६१)
 प्रीतिवर्धनः । (९०१) (३५/११७)
 प्रेतचारी । (३३८) (३५/४३)
 बधिरः । (४१७) (३५/५३)
 बलवान् । (९१२) (३५/११९)
 बली । (२००) (३५/२५)
 बलोन्मत्तः । (३८६) (३५/४९)
 बहुरूपः । (६६८) (३५/८६)
 बहुश्रुतिः । (३४३) (३५/४४)
 बाणहस्तः प्रतापवान् । (३१६) (३५/४०)
 बाणाध्यक्षः । (७४४) (३५/९७)
 बालरूपः । (३८५) (३५/४९)
 बिन्दुसंश्रयः । (३८४) (३५/४९)
 बीजकर्ता । (७४५) (३५/९७)
 बीजवाहनः । (६३४) (३५/८१)
 बुधः । (३५५) (३५/४६)
 बृहदश्वः । (६२०) (३५/८०)
 बृहद्गर्भः । (५६१) (३५/७२)
 ब्रह्मगर्भः । (५६०) (३५/७२)
 ब्रह्मचारी । (७२७) (३५/९५)
 ब्रह्मज्योतिः । (५७५) (३५/७४)
 ब्रह्मवर्चसः । (४३४) (३५/५५)
 ब्रह्मवेदनिधिः । (२१७) (३५/२८)
 ब्रह्मसृक् । (१४२) (३५/१८)

ब्रह्मा । (८३९) (३५/१०९)
 ब्रह्माङ्गहृत् । (०५०) (३५/०७)
 ब्राह्मणः । (५०१) (३५/६३)
 ब्राह्मणप्रियः । (८५८) (३५/१११)
 भक्तलोकधृक् । (५०९) (३५/६४)
 भक्तिकायः । (९२७) (३५/१२१)
 भक्तिवश्यः । (२७०) (३५/३५)
 भगनेत्रभित् । (०८३) (३५/११)
 भगवान् । (०८२) (३५/११)
 भर्गोविवस्वानादित्यः । (५३२) (३५/६८)
 भव्यः । (१५४) (३५/१९)
 भस्मप्रियो भस्मशायी । (१६७) (३५/२१)
 भस्मशुद्धिकरः । (१९०) (३५/२४)
 भस्मोद्धूलितविग्रहः । (१६६) (३५/२१)
 भानुः । (४८६) (३५/६१)
 भालनेत्रः । (५२७) (३५/६७)
 भावात्मात्मनिसंस्थितः । (४०१) (३५/५१)
 भिषक् । (१५१) (३५/१९)
 भीमः । (४८७) (३५/६१)
 भीमपराक्रमः । (४८८) (३५/६१)
 भूतकृत् । (९२४) (३५/१२०)
 भूतचारी । (३३५) (३५/४३)
 भूतपालः । (८५३) (३५/१११)
 भूतभव्यभवन्नाथः । (८७६) (३५/११४)
 भूतभावनः । (२४५) (३५/३२)
 भूतभावनः । (९२५) (३५/१२०)
 भूतवाहनसारथिः । (१५९) (३५/२०)
 भूतसत्यपरायणः । (७९८) (३५/१०३)
 भूतिः । (९२३) (३५/१२०)
 भूतिनाशनः । (८७८) (३५/११४)
 भूदेवः । (१३४) (३५/१७)
 भूपतिः । (८५४) (३५/१११)
 भूर्भुवो लक्ष्मी । (४७२) (३५/६०)
 भूशयः । (९२१) (३५/१२०)
 भूषणः । (९२२) (३५/१२०)
 भृत्युमर्कटरूपधृक् । (१९६) (३५/२५)
 भोक्ता । (३२३) (३५/४१)
 भोजनम् । (३२२) (३५/४१)
 भ्राजिष्णुः । (३२१) (३५/४१)

मषट्टेष्ठी। (७५९) (३५/९९)
 मघवान् कौशिकः। (४२३) (३५/५४)
 मणिपूरः। (५४६) (३५/७०)
 मधुरप्रियदर्शनः। (९५९) (३५/१२६)
 मध्यस्थः। (४३२) (३५/५५)
 मध्यस्थः। (९४४) (३५/१२३)
 मनोजवः। (७८४) (३५/१०२)
 मनोबुद्धिः अहङ्कारः। (६४३) (३५/८३)
 मन्त्रः। (३५६) (३५/४६)
 मन्त्रप्रत्ययः। (२९४) (३५/३८)
 महर्षिः कपिलाचार्यः। (१३०) (३५/१७)
 महाकर्ता। (१००) (३५/१३)
 महाकल्पः। (५९९) (३५/७७)
 महाकोपः। (८२५) (३५/१०७)
 महाकालः। (७९७) (३५/१०३)
 महाकोशः। (४९१) (३५/६२)
 महाकोशः। (८८१) (३५/११५)
 महागर्तः। (२०२) (३५/२६)
 महागर्भः। (६९७) (३५/९०)
 महान्योतिरनुत्तमः। (५७७) (३५/७४)
 महातपाः। (२८२) (३५/३७)
 महातेजाः। (१०५) (३५/१४)
 महातेजाः। (२९९) (३५/३८)
 महात्यागी। (९३१) (३५/१२१)
 महादेवः। (०३१) (३५/०५)
 महादेवः। (४९४) (३५/६२)
 महाद्युतिः। (१०६) (३५/१४)
 महाधनः। (४९२) (३५/६२)
 महाधिपः। (८०४) (३५/१०४)
 महानादः। (३३०) (३५/४२)
 महानिधिः। (२०७) (३५/२६)
 महाबलः। (३००) (३५/३८)
 महाबलः। (३३२) (३५/४२)
 महाबलः। (७०३) (३५/९०)
 महाबुद्धिः। (३३३) (३५/४३)
 महाभुजः। (९७९) (३५/१२८)
 महाभूतः। (२०६) (३५/२६)
 महामायः। (३४४) (३५/४४)
 महायशाः। (५९३) (३५/७६)

महायोगी। (०४८) (३५/०७)
 महारूपः। (६६९) (३५/८६)
 महारेताः। (३०२) (३५/३९)
 महावीरः। (४१५) (३५/५३)
 महावीर्यः। (३३५) (३५/४३)
 महाशक्तिमहाद्युतिः। (३३९) (३५/४३)
 महाहृदः। (२०१) (३५/२६)
 महीभर्ता। (९६९) (३५/१२७)
 महेश्वरः। (०११) (३५/०२)
 महेश्वरः। (०९७) (३५/१३)
 महेश्वासः। (९६८) (३५/१२७)
 महोत्साहः। (३३१) (३५/४२)
 महौषधिः। (१०१) (३५/१३)
 माङ्गल्यो मङ्गलावृतः। (२८१) (३५/३६)
 मातरिश्वा नभस्वान्। (५७९) (३५/७४)
 मातामहः। (५७८) (३५/७४)
 मुण्डी। (६७८) (३५/८८)
 मृगपतिः। (०९९) (३५/१३)
 मृगबाणार्पणः। (२७२) (३५/३५)
 मृगव्याधः। (०७७) (३५/०११)
 मृडः। (००३) (३५/०२)
 मृडः। (७७३) (३५/१००)
 मृदुः। (०७१) (३५/१०)
 मेघः। (६२५) (३५/८०)
 यज्ञः। (६५२) (३५/८४)
 यमः। (८३८) (३५/१०९)
 यशोधनः। (९१०) (३५/११८)
 युक्तिरुन्नतकीर्तिः। (४४८) (३५/५७)
 युगादिकृत् युगावर्तः। (३५९) (३५/४६)
 युगावहः। (७३९) (३५/९६)
 योगपारः। (५३३) (३५/६८)
 योगविद्योगी। (८५६) (३५/१११)
 योगाध्यक्षः। (७३८) (३५/९६)
 योगि योग्यः। (३०१) (३५/३९)
 रजनीजनकः। (६५९) (३५/८५)
 रविः। (४४४) (३५/५६)
 रविलोचनः। (४५४) (३५/५७)
 रसज्ञो रसदः। (१००७) (३५/१३२)

रसप्रियः । (९९४) (३५/१३०)
 रिपुजीवहरः । (१९९) (३५/२५)
 रुचिः । (४३९) (३५/५६)
 रुचिराङ्गदः । (४७८) (३५/६०)
 रुद्रः । (००४) (३५/०२)
 रोचिष्णुः । (६०४) (३५/७७)

 ललाटाक्षः । (४२७) (३५/५४)
 ललितः । (३९९) (३५/५१)
 लिङ्गाध्यक्षः । (७३६) (३५/९६)
 लोककरः । (१२६) (३५/१६)
 लोककर्ता । (०९८) (३५/१३)
 लोककल्पधृक् । (६६१) (३५/८५)
 लोकगूढः । (८०३) (३५/१०४)
 लोकचारी । (७२८) (३५/९५)
 लोकनाथः । (३२४) (३५/४१)
 लोकनाथः । (८०६) (३५/१०५)
 लोकपालः । (२५७) (३५/३४)
 लोकबन्धुः । (८०५) (३५/१०५)
 लोकलावण्यकर्ता । (७९९) (३५/१०४)
 लोकवर्णोत्तमः । (०७०) (३५/१०)
 लोकवीराग्रणी । (५९४) (३५/७६)
 लोकसारङ्गः । (१८७) (३५/२४)
 लोकानामग्रणी । (८१४) (३५/१०६)
 लोकोत्तरसुखालयः । (८००) (३५/१०४)
 लोकोत्तरस्फुटालोकः । (७५५) (३५/९८)
 लोहितात्मातनूनपात् । (६१९) (३५/७९)

 वज्रहस्तः । (७२४) (३५/९४)
 वत्सलः । (५०८) (३५/६४)
 वयः । (८४३) (३५/१०९)
 वरगुणः । (८३६) (३५/१०९)
 वरदः । (७०१) (३५/९०)
 वरदः । (८५७) (३५/१११)
 वरशीलः । (८३५) (३५/१०९)
 वराङ्गः । (२६८) (३५/३५)
 वरेशः । (७०२) (३५/९०)
 वर्णाश्रमगुरुः । (२१९) (३५/२८)
 वर्णी । (२२०) (३५/२८)
 वसन्तो माधवः । (६३१) (३५/८१)

वसिष्ठः । (४८४) (३५/६१)
 वसुः । (३०६) (३५/३९)
 वसुधामा । (५७६) (३५/७४)
 वसुप्रियः । (७९०) (३५/१०२)
 वसुमनाः । (३०७) (३५/३९)
 वसुरेताः । (७८९) (३५/१०२)
 वसुश्रवा । (६१३) (३५/७९)
 वागीशः । (०३७) (३५/०६)
 वाचस्पतिः । (४४२) (३५/५६)
 वामदेवः । (०३०) (३५/०५)
 वायुवाहनः । (२३०) (३५/२९)
 वाराहशृङ्गधृक्शृङ्गी । (९११) (३५/११९)
 वालखिल्यः । (४१४) (३५/५३)
 विकर्ता । (३८७) (३५/४९)
 विकृतः । (६८०) (३५/८८)
 विक्रमोन्नतः । (६०५) (३५/७७)
 विगतज्वरः । (५२०) (३५/६६)
 विगालः । (६४८) (३५/८३)
 विचक्षणः । (६९९) (३५/९०)
 विजयः । (३७५) (३५/४८)
 विजितात्मा । (१५७) (३५/२०)
 विज्ञेयः । (४६८) (३५/५९)
 विद्याराशिः । (९९३) (३५/१३०)
 विद्येशः । (३८३) (३५/४९)
 विद्रुमच्छविः । (२६९) (३५/३५)
 विद्वत्तमः । (४५५) (३५/५८)
 विधेयात्मा । (१५८) (३५/२६)
 विनीतात्मा । (२४३) (३५/३२)
 विबुधाग्रवरश्रेष्ठः । (७१९) (३५/९३)
 विभुः । (४९९) (३५/६३)
 विमलः । (६३७) (३५/८२)
 विमलोदयः । (५०५) (३५/६४)
 विमोचनः । (३८१) (३५/४९)
 वियोगात्मा । (९५६) (३५/१२५)
 विरक्तः । (९३४) (३५/१२२)
 विरामः । (४२५) (३५/५४)
 विरञ्चिः । (४४०) (३५/५६)
 विरूपः । (६७९) (३५/८८)
 विरूपाक्षः । (०३६) (३५/०६)
 विरोचनः । (४४५) (३५/५६)

विशाखः । (१४८) (३५/१९)
 विशांपतिः । (८३४) (३५/१०८)
 विशारदः । (९३५) (३५/१२२)
 विशालाक्षः । (०७६) (३५/११)
 विशालाक्षः । (८६४) (३५/११२)
 विशिष्टः । (३६३) (३५/४७)
 विशृङ्खलः । (९१७) (३५/१२७)
 विशोकः । (८२६) (३५/१०७)
 विश्वकर्ता । (४७६) (३५/६०)
 विश्वकर्मविशारदः । (२४१) (३५/३१)
 विश्वगर्भः । (६९८) (३५/९०)
 विश्वगालयः । (६४९) (३५/८३)
 विश्वगोप्ता । (४७५) (३५/६०)
 विश्वःसंवृतः । (९७६) (३५/१२८)
 विश्वदीप्तिः । (१३१) (३५/१७)
 विश्वदेहः । (४२८) (३५/५४)
 विश्ववंभरेश्वरः । (०१८) (३५/०३)
 विश्वभर्ता । (४५७) (३५/५८)
 विश्वभोजनः । (६१६) (३५/७९)
 विश्वम् । (०१७) (३५/०३)
 विश्वमूर्तिः । (०२४) (३५/०४)
 विश्वरूपः । (०३५) (३५/०६)
 विश्ववाहनः । (६३८) (३५/८२)
 विश्वविभूषणः । (४९९) (३५/६३)
 विश्वसहः । (४६३) (३५/५९)
 विश्वसृक् । (१४३) (३५/१८)
 विश्वामित्रः । (५७३) (३५/७३)
 विश्वावासः । (५१२) (३५/६५)
 विश्वेशः । (५०४) (३५/६४)
 विश्वोत्पत्तिः । (५३०) (३५/६७)
 विषमाक्षः । (८६३) (३५/११२)
 विष्टरश्रवाः । (५८८) (३५/७५)
 विष्णुकन्धरपातनः । (७६१) (३५/९९)
 विष्णुःप्रजापालः । (८४०) (३५/१०९)
 वीतभयः । (४५६) (३५/५८)
 वीतरागः । (२४२) (३५/३२)
 वीरः । (५९५) (३५/७६)
 वीरचूडामणिः । (४०६) (३५/५२)
 वीरभद्रः । (४०३) (३५/५१)
 वीरासनविधिः । (४०४) (३५/५१)

वीरेश्वरः । (४०२) (३५/५१)
 वीर्यकोविदः । (९५४) (३५/१२५)
 विर्यवान् । (९५३) (३५/१२५)
 वृषदःवृषवर्धनः । (८६५) (३५/११२)
 वृषवाहनः । (०४१) (३५/०६)
 वृषवाहनः । (३६१) (३५/४६)
 वृषाकपिः । (५५१) (३५/७०)
 वृषाङ्गः । (०४०) (३५/०६)
 वेगीप्लवनः । (६०७) (३५/७८)
 वेत्ता । (४०७) (३५/५२)
 वेदकरः । (१२७) (३५/१६)
 वेदविन्मुनिः । (३२०) (३५/४१)
 वेदशास्त्रार्थतत्त्वज्ञः । (२६१) (३५/३४)
 वेदाङ्गः । (३१९) (३५/४१)
 वेदान्तसारसंदोहः । (०१२) (३५/०३)
 वेद्यः । (९५५) (३५/१२५)
 वेधा विधाता धाता । (८४४) (३५/११०)
 वैयाघ्रधुर्यः । (९९९) (३५/१३१)
 वैरञ्जयः । (५८७) (३५/७५)
 व्यक्ताव्यक्तः । (८३३) (३५/१०८)
 व्यङ्गनाशनः । (९८६) (३५/१२९)
 व्यवसायः । (३९४) (३५/५०)
 व्यवस्थानः । (३९५) (३५/५०)
 व्याघ्रचर्माम्बरः । (२०४) (३५/२६)
 व्याघ्रलोचनः । (४३८) (३५/५५)
 व्याप्तिः । (२८९) (३५/३७)
 व्यालकल्पः । (५९८) (३५/७७)
 व्याली । (२०५) (३५/२६)
 व्यासमूर्तिः । (९९०) (३५/१३०)
 व्यूढोरस्कः । (९७८) (३५/१२८)
 शक्रः । (५४९) (३५/७०)
 शत्रुजिच्छत्रुतापनः । (२२१) (३५/२८)
 शत्रुप्रमाथी । (६११) (३५/७८)
 शनिः । (२६६) (३५/३५)
 शब्दब्रह्म । (९६३) (३५/१२६)
 शम्बरः । (४३७) (३५/५५)
 शम्भुः । (०१०) (३५/०२)
 शरणम् । (९६१) (३५/१२६)
 शरण्यः । (६९०) (३५/८९)

शरभः । (३६६)(३५/४७)
 शरीराश्रितवत्सलः । (१००४)(३५/१३२)
 शर्वः । (००९)(३५/०२)
 शर्वरीपतिः । (१००२)(३५/१३१)
 शलभः । (३६५)(३५/४७)
 शाकल्यः । (१००१)(३५/१३१)
 शाखः । (१४७)(३५/१९)
 शान्तः । (३१५)(३५/४०)
 शान्तः । (३५०)(३५/७०)
 शान्तभद्रः । (९१९)(३५/१२०)
 शास्ता । (८०२)(३५/१०४)
 शास्ता वैवस्वतो यमः । (४४७)(३५/५६)
 शिखण्डी कवची शूली । (९४७)(३५/१२४)
 शिखिश्रीपर्वतप्रियः । (७२३)(३५/९४)
 शिखिसारथिः । (६०८)(३५/७८)
 शिपिविष्टः । (४१२)(३५/५२)
 शिवः । (००१)(३५/०२)
 शिवः । (१५०)(३५/१९)
 शिवज्ञानरतः । (७२१)(३५/९४)
 शिवालयः । (४१३)(३५/५२)
 शिशुः । (५१४)(३५/६५)
 शिष्टेष्टः । (३६४)(३५/४७)
 शीघ्रगः । (९४५)(३५/१२३)
 शीघ्रनाशनः । (९४६)(३५/१२३)
 शुचिः । (७३५)(३५/९५)
 शुचिस्मितः । (८१६)(३५/१०६)
 शुद्धविग्रहः । (१९३)(३५/२४)
 शुद्धात्मा । (११८)(३५/१५)
 शुभकर्ता । (९३७)(३५/१२२)
 शुभदः । (९३६)(३५/१२२)
 शुभनामा शुभः स्वयम् । (९३८)(३५/१२२)
 शुभाङ्गः । (१८६)(३५/२४)
 शैलः । (६५५)(३५/८४)
 शोकनाशनः । (८२७)(३५/१०७)
 शोभनः । (३११)(३५/४०)
 श्मशाननिलयः । (९४)(३५/१३)
 श्मशाननिलयः । (७५१)(३५/९८)
 श्मशानस्थः । (०९६)(३५/१३)
 श्रीकण्ठः । (०६९)(३५/१०)
 श्रीमान् । (३४१)(३५/४४)

श्रीमान् । (७२२)(३५/९४)
 श्रीवत्सलशिवारम्भः । (९१८)(३५/१२०)
 श्रुतिप्रकाशः । (९१४)(३५/११९)
 श्रुतिमान् । (९१५)(३५/११९)
 श्रेयः । (६५३)(३५/८४)
 सकलः । (७६७)(३५/१००)
 सकलागमपारगः । (४९५)(३५/६३)
 सकलाधारः । (७७१)(३५/१००)
 सगणः । (१६०)(३५/२०)
 संग्रही । (९९७)(३५/१३१)
 सज्जातिः । (७९४)(३५/१०३)
 सतां गतिः । (९६४)(३५/)
 सत्कृतिः । (७९२)(३५/१०३)
 सत्पथाचारः । (४९०)(३५/६२)
 सत्यः । (३०८)(३५/३९)
 सत्यकीर्तिः । (८८८)(३५/११६)
 सत्यपराक्रमः । (५९७)(३५/७६)
 सत्यः सत्यपरः । (२३३)(३५/३०)
 सत्त्ववान् । (८८६)(३५/११६)
 सत्त्ववाहनः । (९०५)(३५/११८)
 सत्यव्रतः । (९३०)(३५/१२१)
 सदसन्मयः । (५४१)(३५/६९)
 सदागतिः । (८५०)(३५/११०)
 सदाचारः । (००८)(३५/०२)
 सदाशिवः । (१७४)(३५/२२)
 सद्गतिः । (७९१)(३५/१०३)
 सद्यगी । (५४०)(३५/६९)
 सद्यगी । (८५५)(३५/१११)
 सद्योनिः । (७१५)(३५/९३)
 सनातनः । (१२९)(३५/१६)
 सप्तावरमुनीश्वरः । (९५७)(३५/१२५)
 समर्थः । (५५५)(३५/७१)
 समाधिवेद्यः । (०७२)(३५/१०)
 समानः । (३५७)(३५/४६)
 समाम्नायः । (६६६)(३५/८६)
 समावर्तः । (१७१)(३५/२२)
 समयशः । (९२०)(३५/१२०)
 सम्भाव्यः । (१२४)(३५/१६)
 सम्राट् । (५१६)(३५/६५)

सर्गः।(१४४)(३५/१८)
 सर्वः।(९६२)(३५/१२६)
 सर्वकर्मालयः।(२७९)(३५/३६)
 सर्वगः।(१४०)(३५/१८)
 सर्वगोचरः।(१४१)(३५/१८)
 सर्वतापनः।(२९५)(३५/३८)
 सर्वतुपरिवर्तकः।(८७२)(३५/११३)
 सर्वदृक्सिंहः।(९५०)(३५/१२४)
 सर्वदेवोत्तमोत्तमः।(७२०)(३५/९३)
 सर्वपापहरोहरः।(३०९)(३५/३९)
 सर्वप्रमाणसम्वादी।(०३९)(३५/०६)
 सर्वबन्धविमोचनः।(३९३)(३५/५०)
 सर्वभूतमहेश्वरः।(७५०)(३५/९७)
 सर्वयोनिः।(९८०)(३५/१२९)
 सर्वरूपः।(६७०)(३५/८६)
 सर्वलोकधृक्।(६९१)(३५/८९)
 सर्वलोकप्रजापतिः।(२५१)(३५/३३)
 सर्वशस्त्रप्रभञ्जनः।(६७७)(३५/८७)
 सर्वशासनः।(३५०)(३५/४४)
 सर्वशास्त्रभृतांवरः।(८१२)(३५/१०५)
 सर्वशुद्धिः।(८३०)(३५/१०८)
 सर्वसत्त्वः।(९०३)(३५/११८)
 सर्वसत्त्वावलम्बनः।(१००८)(३५/१३२)
 सर्वसाधनः।(४२६)(३५/५४)
 सर्वाचार्यमनोगतिः।(३४२)(३५/४४)
 सर्वादिः।(३०४)(३५/३९)
 सर्वायुधविशारदः।(१८२)(३५/२३)
 सर्वावासः।(३२७)(३५/४२)
 सर्वावासी।(८४९)(३५/११०)
 सर्वेशः।(६८९)(३५/८९)
 सर्वेश्वरः।(२९७)(३५/३८)
 सविता।(४५३)(३५/५७)
 सहस्रजित्।(८७३)(३५/११४)
 सहस्रबाहुः।(६८८)(३५/८९)
 सहस्रमूर्धा।(६७७)(३५/८७)
 सहस्रार्चिः।(८७४)(३५/११४)
 संवत्सरः।(२८८)(३५/३७)
 संवत्सरकरः।(२९३)(३५/३८)
 संसारचक्रभृत्।(४३०)(३५/५४)
 साक्षीह्यकर्ता।(९४१)(३५/१२३)

सात्त्विकः।(८८७)(३५/११६)
 साधुसाध्यः।(१९५)(३५/२५)
 सानुरागः।(४४९)(३५/५७)
 सामगेयप्रियः।(७८०)(३५/१०१)
 सारः।(४२९)(३५/५४)
 सारसम्प्लवः।(३५८)(३५/४६)
 सारोमानधनः।(८३७)(३५/१०९)
 सिद्धः।(२९८)(३५/३८)
 सिद्धः।(९०८)(३५/११८)
 सिद्धवृन्दारवन्दितः।(२०३)(३५/२६)
 सिद्धिः।(३०३)(३५/३९)
 सिद्धिः।(७९३)(३५/१०३)
 सिद्धिखड्गी।(७२५)(३५/९४)
 सिद्धिदः।(९७४)(३५/१२८)
 सिद्धिसाधनः।(९७५)(३५/१२८)
 सुकरः।(८९६)(३५/११७)
 सुकीर्तिः।(१६२)(३५/२०)
 सुकीर्तिः।(३१०)(३५/४०)
 सुकुमारः।(७७९)(३५/१०१)
 सुखानिलः।(६२८)(३५/८१)
 सुखी।(१२१)(३५/१५)
 सुगतः।(५६५)(३५/७२)
 सुतन्तुः।(१८४)(३५/२३)
 सुधापतिः।(११०)(३५/१४)
 सुधापतिः।(४२२)(३५/५३)
 सुधी।(१३७)(३५/१७)
 सुनिष्पन्नः।(६२९)(३५/८१)
 सुनीतिः।(११७)(३५/१५)
 सुपर्णः।(२२९)(३५/२९)
 सुप्रतिकः।(६२२)(३५/८०)
 सुप्रीतः।(८९३)(३५/११७)
 सुब्रह्मण्यः।(४२१)(३५/५३)
 सुभगः।(५४)(३५/०८)
 सुमतिर्विद्वान्।(६४०)(३५/८२)
 सुमुखः।(८९४)(३५/११७)
 सुरगणः।(३८२)(३५/४९)
 सुरभिशिशिरात्मकः।(६३०)(३५/८१)
 सुरसत्तमः।(०३८)(३५/०६)
 सुराध्यक्षः।(७३७)(३५/९६)
 सुरेशः।(०७८)(३५/११)

सुरेशः । (९६०)(३५/१२६)
 सुलभः । (२१५)(३५/२८)
 सुलोचनः । (७७९)(३५/१०१)
 सुवीरः । (४७७)(३५/६०)
 सुव्रतस्थूरः । (२१६)(३५/२८)
 सुशरणः । (४२०)(३५/५३)
 सुषेणस्सुशत्रुहा । (५१७)(३५/६५)
 सूक्ष्मः । (९५)(३५/१३)
 सूक्ष्मः । (८९५)(३५/११७)
 सूत्रकारः । (१२८)(३५/१६)
 सूर्यः । (२६५)(३५/३५)
 सूर्यतापनः । (०७९)(३५/११)
 सेतुः । (७५३)(३५/९८)
 सोमः । (११९)(३५/१५)
 सोमः । (१००६)(३५/१३२)
 सोमपः । (१०२)(३५/१४)
 सोमरतः । (१२०)(३५/१५)
 सौम्यः । (१०४)(३५/१४)
 स्कन्दः । (४४६)(३५/५६)
 स्कन्दगुरुः । (०६२)(३५/०९)
 स्त्वप्रियः । (९८८)(३५/१३०)
 स्तव्यः । (९८७)(३५/१३०)
 स्तुतः । (३७१)(३५/४७)
 स्तुत्यः । (९७७)(३५/१२८)
 स्तोता । (९८९)(३५/१३०)
 स्थपतिःस्थिरः । (१५६)(३५/१९)
 स्थविरः । (२८५)(३५/३७)
 स्थविष्ठः । (२८४)(३५/३७)
 स्थानदः । (३९६)(३५/५०)
 स्निग्धप्रकृतिदक्षिणः । (८७५)(३५/११४)
 स्नेहकृतागमः । (८८९)(३५/११६)
 स्पाष्टाक्षरः । (३५४)(३५/४६)
 स्रग्वी । (३१२)(३५/४०)
 स्रष्टा । (८४५)(३५/११०)
 स्वक्षः । (६२६)(३५/८०)
 स्वधर्मा । (७४०)(३५/९६)
 स्वधृतः । (९०७)(३५/११८)
 स्वभावरुद्रः । (९४३)(३५/१२३)
 स्वयंज्योतिः । (५२१)(३५/६६)
 स्वरमयस्वनः । (७४३)(३५/९६)

स्वर्गतः । (७४१)(३५/९६)
 स्वर्गस्वरः । (७४२)(३५/९६)
 स्वर्बन्धुः । (४४१)(३५/५६)
 स्वस्तिकृत् । (१३६)(३५/१७)
 स्वस्तदः । (१३५)(३५/१७)
 स्वाधिष्ठानपदाश्रयः । (५४४)(३५/६९)
 हरः । (००२)(३५/०२)
 हरिः । (३८०)(३५/४८)
 हर्ता । (८४६)(३५/११०)
 हव्यवाहः । (६१४)(३५/७९)
 हव्यवाहनः । (१२५)(३५/१६)
 हंसः । (८४१)(३५/१०९)
 हंसगतिः । (८४२)(३५/१०९)
 हिरण्यः । (४३३)(३५/५५)
 हिरण्यकवचः । (३७९)(३५/४८)
 हिरण्यगर्भः । (८५१)(३५/१११)

हिरण्यरेताः । (१९७) (३५/२५)
हिरण्यवर्णज्योतिष्मान् । (५६८) (३५/७३)
हीनदोषः । (७६०) (३५/९९)
हृत्पुण्डरीकमासीनः । (५४८) (३५/७०)

Appendix 06

शिवसहस्रनामस्तोत्रम् (Lingapurāṇam CH 98/18-159)

श्रीविष्णुरुवाच।

संप्राप्य साम्प्रतं सर्वं करिष्यामि दिवौकसाम्।
देवा जलन्धरं हन्तुं निर्मितं हि पुरारिणा॥१८॥

लब्ध्वा रथाङ्गं तेनैव निहत्य च महासुरान्।
सर्वान् धुन्धुमुखान् दैत्यानष्टषष्टिशतान् सुरान्॥१९॥
सबान्धवान् क्षणादेव युष्मान् संतारयाम्यहम्।

सूतउवाच।

एवमुक्त्वा सुरश्रेष्ठान् सुरश्रेष्ठमनुस्मरन्॥२०॥
सुराश्रेष्ठस्तदा श्रेष्ठं पूजयामास शङ्करम्।
लिङ्गं स्थाप्य यथान्यायं हिमवच्छिखरे शुभे॥२१॥

मेरुपर्वतसंकाशं निर्मितं विश्वकर्मणा।
त्वरिताख्येन रुद्रेण रौद्रेण च जनार्दनः॥२२॥

स्नाप्य संपूज्य गन्धाद्यैर्ज्वालाकारं मनोरमम्।
तुष्टाव च तदा रुद्रं संपूज्याग्नौ प्रणम्य च॥२३॥

देवं नाम्नां सहस्रेण भवाद्येन यथक्रमम्।
पूजयामास च शिवं प्रणवाद्यं नमोन्तकम्॥२४॥

देवं नाम्नां सहस्रेण भवाद्येन महेश्वरम्।
प्रतिनाम सपद्मेन पूजयामास शङ्करम्॥२५॥

अग्नौ च नामभिर्देवं भवाद्यैः समिदादिभिः।
स्वाहान्तैर्विधिवद्भुत्वा प्रत्येकमयुतं प्रभुम्॥२६॥
तुष्टाव च पुनः शम्भुं भवाद्यैर्भवमीश्वरम्।

श्रीविष्णुरुवाच।

भवः शिवो हरो रुद्रः पुरुषः पद्मलोचनः॥२७॥
अर्थितव्यः सदाचारः सर्वशम्भुर्महेश्वरः।
ईश्वरः स्थाणुरीशानः सहस्राक्षः सहस्रपात्॥२८॥

वरीयान् वरदो वन्द्यः शङ्करः परमेश्वरः ।
गङ्गाधरः शूलधरः परार्थकप्रयोजनः ॥३९॥

सर्वज्ञः सर्वदेवादिगिरिधन्वा जटाधरः ।
चन्द्रापीडश्चन्द्रमौलिर्विद्वान् विश्वामरेश्वरः ॥३०॥

वेदान्तसासन्दोहः कपाली नीललोहितः ।
ध्यानाधारोऽपरिच्छेद्यो गौरीभर्ता गणेश्वरः ॥३१॥

अष्टमूर्तिर्विश्वमूर्तिस्त्रिवर्गसर्गसाधनः ।
ज्ञानगम्यो दृढप्रज्ञो देवदेवस्त्रिलोचनः ॥३२॥

वामदेवो महादेवः पाण्डुः परिदृढो दृढः ।
विश्वरूपो विरूपाक्षो वागीशः शुचिरन्तरः ॥३३॥

सर्वप्रणयसंवादी वृषाङ्को वृषवाहनः ।
ईशः पिनाकी खट्वाङ्गी चित्रवेषश्चिरन्तनः ॥३४॥

तमोहरो महायोगी गोप्ता ब्रह्माङ्गहज्जटी ।
कालकालः कृत्तिवासाः सुभगः प्रणवात्मकः ॥३५॥

उन्मत्तवेषश्चक्षुष्यो दुर्वासाः स्मरशासनः ।
दृढायुधः स्कन्दगुरुः परमेष्ठी परायणः ॥३६॥

अनादिमध्यनिधनो गिरिशो गिरिबान्धवः ।
कुबेरबन्धुः श्रीकण्ठो लोकवर्णोत्तमोत्तमः ॥३७॥

सामान्यदेवः कोदण्डी नीलकण्ठः परश्वधी ।
विशालाक्षो मृगव्याधः सुरेशः सूर्यतापनः ॥३८॥

धर्मकर्मक्षमः क्षेत्रं भगवान् भगनेत्रभित् ।
उग्रः पशुपतिस्ताक्षर्यप्रियभक्तः प्रियंवदः ॥३९॥

दान्तो दयाकरो दक्षः कपर्दी कामशासनः ।
श्मशाननिलयः सूक्ष्मः श्मशानस्थो महेश्वरः ॥४०॥

लोककर्ता भूतपतिः महाकर्ता महौषधिः ।
उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ॥४१॥

नीतिः सुनीतिः शुद्धात्मा सोमः सोमरतः सुखी ।
सोमपोऽमृतपः सोमो महानीतिर्महामतिः ॥४२॥

अजातशत्रुरालोकः सम्भाव्यो हव्यवाहनः ।
लोककरो वेदकारः सूत्रकारः सनातनः ॥४३॥

महर्षिः कपिलाचार्यो विश्वदीप्तिस्त्रिलोचनः ।
पिनाकपाणिर्भूदेवः स्वस्तिदः स्वस्तिकृत् सदा ॥४४॥

त्रिधामा सौभगः शर्वः सर्वज्ञः सर्वगोचरः ।
ब्रह्मधृग्विश्वसृक्स्वर्गः कर्णिकारः प्रियः कविः ॥४५॥

शाखो विशाखो गोशाखः शिवो नैकः क्रतुः समः ।
गङ्गाप्लवोदको भावः सकलस्थपतिस्थिरः ॥४६॥

विजितात्मा विधेयातमा भूतवाहनसारथिः ।
सगणो गणकार्यश्च सुकीर्तिश्छिन्नसंशयः ॥४७॥

कामदेवः कामपालो भस्मद्भूलितविग्रहः ।
भस्मप्रियो भस्मशायी कामी कान्तः कृतागमः ॥४८॥

समायुक्तो निवृत्तात्मा धर्मयुक्तः सदाशिवः ।
चतुर्मुखश्चतुर्बाहुर्दुरावासो दुरासदः ॥४९॥

दुर्गमो दुर्लभो दुर्गः सर्वायुधविशारदः ।
अध्यात्मयोगनिलयः सुतन्तुस्तन्तुवर्धनः ॥५०॥

शुभाङ्गो लोकसारङ्गो जगदीशोऽमृताशनः ।
भस्मशुद्धिकरो मेरुरोजस्वी शुद्धविग्रहः ॥५१॥

हिरण्यरेतास्तरणिर्मरीचिर्महिमालयः ।
महाह्रदो महागर्भः सिद्धवृन्दारवन्दितः ॥५२॥

व्याघ्रचर्मधरो व्याली महाभूतो महानिधिः ।
अमृताङ्गोऽमृतवपुः पञ्चयज्ञः प्रभञ्जनः ॥५३॥

पञ्चविंशतितत्त्वज्ञः पारिजातः परावरः ।
सुलभः सुव्रतः शूरो वाङ्मयैकनिधिर्निधिः ॥५४॥

वर्णाश्रमगुरुर्वर्णी शत्रुजिच्छत्रुतापनः ।
आश्रमः क्षपणः क्षामो ज्ञानवानचलाचलः ॥५५॥

प्रमाणभूतो दुर्ज्ञेयः सुपर्णो वायुवाहनः ।
धनुर्धरो धनुर्वेदो गुणराशिर्गुणाकरः ॥५६॥

अनन्तदृष्टिरानन्दो दण्डो दमयिता दमः ।
अभिवाद्यो महाचार्यो विश्वकर्मा विशारदः ॥५७॥

वीतरागो विनीतात्मा तपस्वी भूतभावनः ।
उन्मत्तवेषः प्रच्छन्नो जितकामो जितप्रियः ॥५८॥

कल्याणप्रकृतिः कल्पः सर्वलोकप्रजापतिः ।
तपस्वी तारको धीमान् प्रधानप्रभुरव्ययः ॥५९॥

लोकपालोऽन्तर्हितात्मा कल्पादिः कमलेक्षणः ।
वेदशास्त्रार्थतत्त्वज्ञो नियमो नियमाश्रयः ॥६०॥

चन्द्रः सूर्यः शनिः केतुर्विरामो विद्रुमच्छविः ।
भक्तिगम्यः परं ब्रह्म मृगबाणार्पणोऽनघः ॥६१॥

अद्रिराजालयः कान्तः परमात्मा जगद्गुरुः ।
सर्वकर्माचलस्त्वष्टा माङ्गल्यो मङ्गलावृतः ॥६२॥

महातपा दीर्घतपाः स्थविष्ठः स्थविरो ध्रुवः ।
अहः संवत्सरो व्याप्तिः प्रमाणं परमं तपः ॥६३॥

संवत्सरकरो मन्त्रः प्रत्ययः सर्वदर्शनः ।
अजः सर्वेश्वरस्निग्धो महारेता महाबलः ॥६४॥

योगियोग्यो महारेताः सिद्धः सर्वादिरग्निदः ।
वसुर्वसुमनाः सत्यः सर्वपापहरो हरः ॥६५॥

अमृतः शाश्वतः शान्तो बाणहस्तः प्रतापवान् ।
कमण्डलुधरो धन्वी वेदाङ्गो वेदविन्मुनिः ॥६६॥

भ्राजिष्णुर्भोजनं भोक्ता लोकनेता दुराधरः ।
अतीन्द्रियो महामायः सर्वावासश्चतुष्पथः ॥६७॥

कालयोगी महानादो महोत्साहो महाबलः ।
महाबुद्धिर्महावीर्यो भूतचारी पुरन्दरः ॥६८॥

निशाचरः प्रेतचारिमहाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमान् सर्वहार्यमितो गतिः ॥६९॥

बहुश्रुतो बहुमयो नियतात्मा भवोद्भवः ।
ओजस्तेजोद्युतिकरो नर्त्तकः सर्वकामकः ॥७०॥

नृत्यप्रियो नृत्यनृत्यः प्रकाशात्मा प्रतापनः ।
बुद्धः स्पष्टाक्षरो मन्त्रः सन्मानः सारसंप्लवः ॥७१॥

युगादिकृद्युगावर्तो गम्भीरो वृषवाहनः ।
इष्टो विशिष्टः शिष्टेष्टः शरभः शरभो धनुः ॥७२॥

अपां निधिरधिष्ठानं विजयो जयकालवित् ।
प्रतिष्ठितः प्रमाणज्ञो हिरण्यकवचो हरिः ॥७३॥

विरोचनः सुरगणो विद्येशो विबुधाश्रयः ।
बालरूपो बलोन्माथी विवर्तो गहनो गुरुः ॥७४॥

करणं कारणं कर्ता सर्वबन्धविमोचनः ।
विद्वत्तमो वीतभयो विश्वभर्ता निशाकरः ॥७५॥

व्यवसायो व्यवस्थानः स्थानदो जगदादिजः ।
दुन्दुभो ललितो विश्वो भवात्मात्मनि संस्थितः ॥७६॥

वीरेश्वरो वीरभद्रो वीरहा वीरभृद्विराट् ।
वीरचूडामणिर्वेत्ता तीव्रनादो नदीधरः ॥७७॥

आज्ञाधारस्त्रिशूली च शिपिविष्टः शिवालयः ।
वालखिल्यो महाचापस्तिग्मांशुर्निधिरव्ययः ॥७८॥

अभिरामः सुशरणः सुब्रह्मण्यः सुधापतिः ।
मघवान् कौशिको गोमान् विश्रामः सर्वशासनः ॥७९॥

ललाटाक्षो विश्वदेहः सारः संसारचक्रभृत् ।
अमोघदण्डी मध्यस्थो हिरण्यो ब्रह्मवर्चसी ॥८०॥

परमार्थः परमायः शम्बरो व्याघ्रकोऽनलः ।
रुचिर्वररुचिर्वन्द्यो वाचस्पतिरहर्षतिः ॥८१॥

रविर्विरोचनः स्कन्दः शास्ता वैवस्वतोऽजनः ।
युक्तिरुन्नतकीर्तिश्च शान्तरागः पराजयः ॥८२॥

कैलासपतिकामारिः सविता रविलोचनः ।
विद्वत्तमो वीतभयो विश्वहर्ताऽनिवारितः ॥८३॥

नित्यो नियतकल्याणः पुण्यश्रवणकीर्तनः ।
दूरश्रवा विश्वसहो ध्येयो दुःस्वप्ननाशनः ॥८४॥

उत्तारको दुष्कृतिहा दुर्धर्षो दुःसहोऽभयः ।
अनादिर्भूभुवो लक्ष्मीः किरीटिन्द्रिदशाधिपः ॥८५॥

विश्वगोप्ता विश्वभर्ता सुधीरो रुचिराङ्गदः ।
जननो जनजन्मादिः प्रीतिमान्नीतिमान्नयः ॥८६॥

विशिष्ट काश्यपो भानुर्भीमो भीमपराक्रमः ।
प्रणवः सप्तधाचारो महाकायो महाधनुः ॥८७॥

जन्माधिपो महादेवः सकलागमपारगः ।
तत्त्वातत्त्वविवेकात्मा विभूष्णुर्भूतिभूषणः ॥८८॥

ऋषिर्ब्राह्मणविज्जिष्णुर्जन्ममृत्युजरातिगः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञान्तोऽमोघविक्रमः ॥८९॥

महेन्द्रो दुर्भरः सेनी यज्ञाङ्गो यज्ञवाहनः ।
पञ्चब्रह्मसमुत्पत्तिर्विश्वेशो विमलोदयः ॥९०॥

आत्मयोनिरनाद्यन्तो षड्विंशत्सप्तलोकधृक् ।
गायत्रीवल्लभः प्रांशुर्विश्वावासः प्रभाकरः ॥९१॥

शिशुर्गिरितः सम्राट् सुषेणः सुरशत्रुहा ।
अमोघोऽरिष्टमथनो मुकुन्दो विगतज्वरः ॥९२॥

स्वयंज्योतिरनुज्योतिरात्मज्योतिरचञ्चलः ।
पिङ्गलः कपिलश्मश्रुः शास्त्रनेत्रस्त्रयीतनुः ॥९३॥

ज्ञानस्कन्धो महाज्ञानी निरुत्पत्तिरुपप्लवः ।
भगो विवस्वानादित्यो योगाचार्यो बृहस्पतिः ॥१४॥

उदारकीर्तिरुद्योगी सद्योगी सदसन्मयः ।
नक्षत्रमाली राकेशः साधिष्ठानः षडाश्रयः ॥१५॥

पवित्रपाणिः पापारिर्मणिपूरो मनोगतिः ।
हृत्पुण्डरीकमासीनः शुक्लः शान्तो वृषाकपिः ॥१६॥

विष्णुर्ग्रहपतिः कृष्णः समर्थोऽनर्थनाशनः ।
अधर्मशत्रुरक्षय्यः पुरुहूतः पुरुष्टुतः ॥१७॥

ब्रह्मगर्भो बृहद्गर्भो धर्मधेनुर्धनागमः ।
जगद्धितैषी सुगतः कुमारः कुशलागमः ॥१८॥

हिरण्यवर्णो ज्योतिष्मान् नानाभूतधरो ध्वनिः ।
अरोगो नियमाध्यक्षो विश्वामित्रो द्विजोत्तमः ॥१९॥

बृहज्ज्योतिः सुधामा च महाज्योतिरनुत्तमः ।
मातामहो मातरिश्वा नभस्वान् नागहारधृक् ॥२०॥

पुलस्त्यः पुलहोऽगस्त्यो जातूकर्ण्यः पराशरः ।
निरावरणधर्मज्ञो विरिञ्चो विष्टरश्रवाः ॥२१॥

आत्मभूरनिरुद्धोऽत्रिज्ञानमूर्तिमहायशः ।
लोकचूडामणिर्वीरः चण्डसत्यपराक्रमः ॥२२॥

व्यालकल्पो महाकल्पो महावृक्षः कलाधरः ।
अलङ्कृरिष्णुस्त्वचलो रोचिष्णुर्विक्रमोत्तमः ॥२३॥

आशुशब्दपतिर्वेगी प्लवनः शिखिसारथिः ।
असंसृष्टोऽतिथिः शक्रप्रमाथी पापनाशनः ॥२४॥

वसुश्रवाः कव्यवाहः प्रतप्तो विश्वभोजनः ।
जर्यो जराधिशमनो लोहितश्च तनूनपात् ॥२५॥

पृषदश्चो नभोयोनिः सुप्रतीकस्तमिस्रहा ।
निदाघस्तपनो मेघः पक्षः परपुञ्जयः ॥२६॥

मुखानिलः सुनिष्पन्नः सुरभिः शिशिरात्मकः ।
वसन्तो माधवो ग्रीष्मो नभस्यो बीजवाहनः ॥१०७॥

अङ्गिरा मुनिरात्रेयो विमलो विश्ववाहनः ।
पावनः पुरुजिच्छक्रस्त्रिविद्यो नरवाहनः ॥१०८॥

मनो बुद्धिरहङ्कारः क्षेत्रज्ञः क्षेत्रपालकः ।
तेजोनिधिर्ज्ञाननिधिर्विपाको विघ्नकारकः ॥१०९॥

अधरोऽनुत्तरोज्ञेयो ज्येष्ठो निःश्रेयसालयः ।
शैलो नगस्तनुर्दोहो दानवारिररिन्दमः ॥११०॥

चारुधीजनकश्चारु विशल्यो लोकशल्यकृत् ।
चतुर्वेदश्चतुर्भावश्चतुरश्रचतुरप्रियः ॥१११॥

आम्नायोऽथ समाम्नायस्तीर्थदेवशिवालयः ।
बहुरूपो महारूपः सर्वरूपश्चराचरः ॥११२॥

न्यायनिर्वाहको न्यायो न्यायगम्यो निरञ्जनः ।
सहस्रमूर्धा देवेन्द्रः सर्वशस्त्रप्रभञ्जनः ॥११३॥

मुण्डो विरूपो विकृतो दण्डी दान्तो गुणोत्तमः ।
पिङ्गलाक्षोऽथ हर्यक्षो नीलग्रीवो निरामयः ॥११४॥

सहस्रबाहुः सर्वेशः शरण्यः सर्वलोकभृत् ।
पद्मासनः परं ज्योतिः परावरपरंफलः ॥११५॥

पद्मगर्भो महागर्भो विश्वगर्भो विचक्षणः ।
परावरज्ञो बीजेशः सुमुखः सुमहास्वनः ॥११६॥

देवासुरगुरुर्देवो देवासुरनमस्कृतः ।
देवासुरमहामात्रो देवासुरमहाश्रयः ॥११७॥

देवादिदेवो देवर्षिर्देवासुरवरप्रदः ।
देवासुरेश्वरो दिव्यो देवासुरमहेश्वरः ॥११८॥

सर्वदेवमयोऽचिन्त्यो देवतात्माऽऽत्मसम्भवः ।
ईड्योऽनीशः सुरव्याघ्रो देवसिंहो दिवाकरः ॥११९॥

विबुधाग्रवरश्रेष्ठः सर्वदेवोत्तमोत्तमः ।
शिवज्ञानरतः श्रीमान् शिखिश्रीपर्वतप्रियः ॥१२०॥

जयस्तम्भो विशिष्टांभो नरसिंहनिपातनः ।
ब्रह्मचारी लोकचारी धर्मचारी धनाधिपः ॥१२१॥

नन्दी नन्दीश्वरो नग्नो नग्नव्रतधरः शुचिः ।
लिङ्गाध्यक्षः सुराध्यक्षो युगाध्यक्षो युगावहः ॥१२२॥

स्ववशः सवशः स्वर्गस्वरः स्वरमयः स्वनः ।
बीजाध्यक्षो बीजकर्त्ता धनकृद्धर्मवर्धनः ॥१२३॥

दम्भोऽदम्भो महादम्भः सर्वभूतमहेश्वरः ।
श्मशाननिलयस्तिष्ठः सेतुरप्रतिमाकृतिः ॥१२४॥

लोकोत्तरस्फुटालोकस्त्रयम्बको नागभूषणः ।
अन्धकारिर्मखद्वेषी विष्णुकन्धरपातनः ॥१२५॥

वीतदोषोऽक्षयगुणो दक्षारिः पूषदन्तहृत् ।
धूर्जटिः खण्डपरशुः सकलो निष्कलोऽनघः ॥१२६॥

आधारः सकलाधारः पाण्डुराभो मृडो नटः ।
पूर्णः पूरयिता पुण्यः सुकुमारः सुलोचनः ॥१२७॥

सामगेयः प्रियकरः पुण्यकीर्तिरनामयः ।
मनोजवस्तीर्थकरो जटिलो जीवितेश्वरः ॥१२८॥

जीवितान्तकरो नित्यो वसुरेता वसुप्रियः ।
सद्गतिः सत्कृतिः सक्तः कालकण्ठः कलाधरः ॥१२९॥

मानी मान्यो महाकालः सद्भूति सत्परायणः ।
चन्द्रसम्जीवनः शास्ता लोकगूढोऽमराधिपः ॥१३०॥

लोकबन्धुर्लोकनाथः कृतज्ञः कृत्तिभूषणः ।
अनपाय्यक्षरः कान्तः सर्वशास्त्रभृतांवरः ॥१३१॥

तेजोमयो द्युतिधरो लोकमायोग्रणीरणुः ।
शुचिस्मितः प्रसन्नात्मा दुर्जयो दुरतिक्रमः ॥१३२॥

ज्योतिर्मयो निराकारो जगन्नाथो जलेश्वरः ।
तुम्बवीणी महाकायो विशोकः शोकनाशनः ॥१३३॥

त्रिलोकात्मा त्रिलोकेशः शुद्धः शुद्धिरधोक्षजः ।
अव्यक्तलक्षणोऽव्यक्तो व्यक्ताव्यक्तो विशाम्पतिः ॥१३४॥

वरशीलो वरतुलोऽमानी मानधनोमयः ।
ब्रह्मा विष्णुः प्रजापालो हंसो हंसगतिर्यमः ॥१३५॥

वेधा धाता विधाता स अत्ता हर्ता चतुर्मुखः ।
कैलासशिखरावासी सर्वावासी सतां गतिः ॥१३६॥

हिरण्यगर्भो हरिणः पुरुषः पूर्वजः पिता ।
भूतालयो भूतपतिर्भूतिदो भुवनेश्वरः ॥१३७॥

संयोगी योगविद्ब्रह्मा ब्रह्मण्यो ब्राह्मणप्रियः ।
देवप्रियो देवनाथो देवज्ञो देवचिन्तकः ॥१३८॥

विषमाक्षः कलाध्यक्षो वृषाङ्गो वृषवर्धनः ।
निर्मदो निरहङ्कारो निर्मोहो निरुपद्रवः ॥१३९॥

दर्पहा दर्पितो दृप्तः सर्वर्तुपरिवर्तकः ।
सप्तजिह्वः सहस्रार्चिः स्निग्धः प्रकृतिदक्षिणः ॥१४०॥

भूतभव्यभवन्नाथः प्रभवो भ्रान्तिनाशनः ।
अर्थोनर्थो महाकोशः परकार्यैकपण्डितः ॥१४१॥

निष्कण्टकः कृतान्नदो निर्व्याजो व्याजमर्दनः ।
सत्त्ववान् सात्त्विकः सत्यकीर्तिस्तम्भकृतागमः ॥१४२॥

अकम्पितो गुणग्राही नैकात्मा नैककर्मकृत् ।
सुप्रीतः सुमुखः सूक्ष्मः सुकरो दक्षिणोऽनलः ॥१४३॥

स्कन्दः स्कन्धधरो धुर्यः प्रकटः प्रीतिवर्धनः ।
अपराजितः सर्वसहो विदग्धः सर्ववाहनः ॥१४४॥

अधृतः स्वधृतः साध्यः पूर्तमूर्त्तियशोधरः ।
वराहशृङ्गधग्वायुर्बलवानेकनायकः ॥१४५॥

श्रुतिप्रकाशः श्रुतिमानेकबन्धुरनेकधृक् ।
श्रीवल्लभशिवारम्भः शान्तभद्रः समंजसः ॥१४६॥

भूशयो भूतिकृद्भूतिर्भूषणो भूतवाहनः ।
अकायो भक्तकायस्थः कालज्ञानी कलावपुः ॥१४७॥

सत्यव्रतमहात्यागी निष्ठाशान्तिपरायणः ।
परार्थवृत्तिर्वरदो विविक्तः श्रुतिसागरः ॥१४८॥

अनिर्विण्णो गुणग्राही कलङ्काङ्कः कलङ्कहा ।
स्वभावरुद्रो मध्यस्थः शत्रुघ्नो मध्यनाशकः ॥१४९॥

शिखण्डी कवची शूली चण्डी मुण्डी च कुण्डली ।
मेखली कवची खड्गी मायी संसारसारथिः ॥१५०॥

अमृत्युः सर्वदृक् सिंहस्तेजोराशिर्महामणिः ।
असंख्येयोऽप्रमेयात्मा वीर्यवान् कार्यकोविदः ॥१५१॥

वेद्यो वेदार्थविदोप्ता सर्वाचारो मुनीश्वरः ।
अनुत्तमो दुराधर्षो मधुरः प्रियदर्शनः ॥१५२॥

सुरेशः शरणं सर्वः शब्दब्रह्म सतां गतिः ।
कालभक्षः कलङ्कारिः कङ्कणीकृतवासुकिः ॥१५३॥

महेष्वासो महीभर्ता निष्कलङ्को विशृङ्खलः ।
द्युमणिस्तरणिर्धन्यः सिद्धिदः सिद्धिसाधनः ॥१५४॥

निवृत्तः संवृतः शिल्पो व्यूढोरस्को महाभुजः ।
एकज्योतिर्निरातङ्को नरो नारायणप्रियः ॥१५५॥

निर्लेपो निष्प्रपञ्चात्मा निर्व्यग्रो व्यग्रनाशनः ।
स्तव्यः स्तवप्रियः स्तोता व्यासमूर्तिरनाकुलः ॥१५६॥

निरवद्यपदोपायो विद्याराशिरविक्रमः ।
प्रशान्तबुद्धिरक्षुद्रः क्षुद्रहा नित्यसुन्दरः ॥१५७॥

धैर्याग्रधुर्यो धात्रीशः शाकल्यः शर्वरीपतिः ।
परमार्थ गुरुर्दृष्टिर्गुरुराश्रितवत्सलः ॥१५८॥
रसो रसज्ञः सर्वज्ञः सर्वसत्त्वावलम्बनः ।

सूत उवाच॥

एवं नाम्ना सहस्रेण तुष्टाव वृषभध्वजम्॥१५९॥

॥ इति लिङ्गपुराणेऽष्टनवतितमेऽध्याये शिवसहस्रनामास्तोत्रम् ॥

Alphabetical List of Lord Śiva's Thousand Names (Lingapurāṇam CH 98/18-159)

[N.B. The numbers in the first bracket indicate the Name No. and in the second bracket, Ch. No. & V. No.]

अकम्पितोगुणग्राही। (८८७) (९८/१४३)
 अकायः। (९२०) (९८/१४७)
 अक्षयगुणः। (७७५) (९८/१२६)
 अक्षय्यः। (५४२) (९८/९७)
 अक्षुद्रः। (९९५) (९८/१५७)
 अगस्त्यः। (५६९) (९८/१०१)
 अग्निदः। (२९२) (९८/६५)
 अग्रणी। (८०५) (९८/१३२)
 अङ्गिराः। (६२५) (९८/१०८)
 अचञ्चलः। (५०८) (९८/९३)
 अचलः। (५८८) (९८/१०३)
 अचलाचलः। (२१९) (९८/५५)
 अचिन्त्यः। (७०६) (९८/११९)
 अजः। (२८४) (९८/६४)
 अजनः। (४२६) (९८/८२)
 अजातशत्रुः। (१२०) (९८/४३)
 अणुः। (८०६) (९८/१३२)
 अतिथिः। (५९६) (९८/१०४)
 अतीन्द्रियः। (३११) (९८/६७)
 अत्ता हर्ता। (८३८) (९८/१३६)
 अत्रिः। (५७७) (९८/१०२)
 अदम्भः। (७४२) (९८/१२४)
 अद्रिराजालयः। (२६४) (९८/६२)
 अधरः। (६४२) (९८/११०)
 अधर्मशत्रुः। (५४१) (९८/९७)
 अधिष्ठानम्। (३५३) (९८/७३)
 अधृतः। (९०१) (९८/१४५)
 अधोक्षजः। (८२३) (९८/१३४)
 अध्यात्मयोगनिलयः। (१७८) (९८/५०)
 अनघः। (७६२) (९८/१२६)
 अनंतदृष्टिः। (२२७) (९८/५७)
 अनपाय्यक्षरः। (८००) (९८/१३१)
 अनर्थनाशनः। (५४०) (९८/९७)
 अनलः। (४१२) (९८/८१)
 अनाकुलः। (९९०) (९८/१५६)

अनादिः। (४४८) (९८/८५)
 अनादिमध्यनिधनः। (०७४) (९८/३७)
 अनाद्यन्तः। (४९१) (९८/९१)
 अनामयः। (७७६) (९८/१२८)
 अनिरुद्धः। (५९१) (९८/१०२)
 अनिर्देश्यवपु श्रीमान्। (३२६) (९८/६९)
 अनिर्विण्णो गुणग्राही। (९२९) (९८/१४९)
 अनिवारितः। (४३५) (९८/८३)
 अनीशः। (७१०) (९८/११९)
 अनुज्योतिः। (५०६) (९८/९३)
 अनुत्तमो दुराघर्षः। (९५६) (९८/१५२)
 अनुत्तरः। (६४३) (९८/११०)
 अनेकधृक्। (९१२) (९८/१४६)
 अन्तर्हितात्मा। (२४९) (९८/६०)
 अन्धकारिः। (७५१) (९८/१२५)
 अपराजितः। (८९७) (९८/१४४)
 अपरिच्छेद्यः। (०३४) (९८/३१)
 अपांनिधिः। (३५२) (९८/७३)
 अप्रतिमाकृतिः। (७४७) (९८/१२४)
 अप्रमेयात्मा। (९४९) (९८/१५१)
 अभयः। (४४७) (९८/८५)
 अभिरामः। (३९८) (९८/७९)
 अभिवाद्यः। (२३१) (९८/५७)
 अमराधिपः। (८९५) (९८/१३०)
 अमानी। (८३०) (९८/१३५)
 अमितः। (३२८) (९८/६९)
 अमृतः। (२९७) (९८/६६)
 अमृतपः। (११६) (९८/४२)
 अमृतवपुः। (२००) (९८/५३)
 अमृताङ्गः। (१९९) (९८/५३)
 अमृताशनः। (१८४) (९८/५१)
 अमृत्युः। (९४४) (९८/१५१)
 अमोघः। (५०१) (९८/९२)
 अमोघदण्डमध्यस्थः। (४११) (९८/८०)
 अमोघविक्रमः। (४८१) (९८/८९)
 अरिन्दमः। (६५२) (९८/११०)
 अरिष्टमथनः। (५०२) (९८/९२)

अरोगः । (५५७)(९८/९९)
 अर्थोऽनर्थः । (८७७)(९८/१४१)
 अर्थितव्यः । (००७)(९८/२८)
 अकङ्कुरिणुः । (५८७)(९८/१०३)
 अविक्रमः । (९९३)(९८/१५७)
 अव्यक्तः । (८२५)(९८/१३४)
 अव्यक्तलक्षणः । (८२४)(९८/१३४)
 अव्ययः । (२४७)(९८/५९)
 अष्टमूर्तिः । (०३७)(९८/३२)
 असंख्येयः । (९४८)(९८/१५१)
 असंसृष्टः । (५९५)(९८/१०४)
 अहः । (२७६)(९८/६३)
 अहङ्कारः । (६३५)(९८/१०९)
 अहर्षतिः । (४२२)(९८/८१)
 आज्ञाधारः । (३९०)(९८/७८)
 आत्मज्योतिः । (५०७)(९८/९३)
 आत्मभूः । (५७६)(९८/१०२)
 आत्मयोनिः । (४९०)(९८/९१)
 आत्मसम्भवः । (७०८)(९८/११९)
 आधारः । (७६३)(९८/१२७)
 आनन्दः । (२२८)(९८/५७)
 आम्नायः । (६५९)(९८/११२)
 आलोकः । (१२१)(९८/४३)
 आशुशब्दपतिः । (५९१)(९८/१०४)
 आश्रमः । (२१५)(९८/५५)

इष्टः । (३४८)(९८/७२)
 ईड्यः । (७०९)(९८/११९)
 ईशः । (०५३)(९८/३४)
 ईशानः । (०१३)(९८/२८)
 ईश्वरः । (०११)(९८/२८)

उग्रः । (०९२)(९८/३९)
 उत्तरः । (१०६)(९८/४१)
 उत्तरकः । (४४३)(९८/८५)
 उदारकीर्तिः । (५२१)(९८/९५)
 उद्योगी । (५२२)(९८/९५)
 उन्मत्तवेषः । (०६६)(९८/३६)
 उन्मत्तवेषप्रच्छन्नः । (२३८)(९८/५८)
 उपप्लवः । (५१६)(९८/९४)

ऋषिः । (४७३)(९८/८९)

एकज्योतिः । (९८०)(९८/१५५)
 एकनायकः । (९०८)(९८/१४५)
 एकबन्धुः । (९११)(९८/१४६)

ओजस्वी । (१८७)(९८/५१)
 ओजस्तेजोद्युतिधरः । (३३४)(९८/७०)

कङ्कणीकृतवासुकिः । (९६६)(९८/१५३)
 कपर्दी । (०९९)(९८/४०)
 कपाली । (०३१)(९८/३१)
 कपिलश्मश्रुः । (५१०)(९८/९३)
 कमण्डलुधरः । (३०१)(९८/६६)
 कमलेक्षणः । (२५१)(९८/६०)
 करणम् । (३६७)(९८/७५)
 कर्णिकारप्रियः । (१४१)(९८/४५)
 कर्ता । (३६९)(९८/७५)

कलङ्कहा । (९३१)(९८/१४९)
 कलङ्काङ्कः । (९३०)(९८/१४९)
 कलङ्कारिः । (९६५)(९८/१५३)
 कलाधरः । (५८६)(९८/१०३)
 कलाध्यक्षः । (८६०)(९८/१३९)
 कलावपुः । (९२३)(९८/१४७)
 कल्पः । (२४२)(९८/५९)
 कल्पादिः । (२५०)(९८/६०)
 कल्याणप्रकृतिः । (२४१)(९८/५९)
 कवचा शूली । (९३७)(९८/१५०)

कविः । (१४२)(९८/४५)
 कव्यवाहः । (६००)(९८/१०५)
 कान्तः । (२६५)(९८/६२)
 कान्तः । (८०१)(९८/१३१)
 कामदेवः । (१६०)(९८/४८)
 कामपालः । (१६१)(९८/४८)

कामशासनः । (१००)(९८/४०)
 कामिकान्तः । (१६४)(९८/४८)
 कारणम् । (३६८)(९८/७५)
 कार्यकोविदः । (९५१)(९८/१५१)
 कालकण्ठः कलाधरः । (७८७)(९८/१२९)
 कालकालः । (०६२)(९८/३५)
 कालज्ञानी । (९२२)(९८/१४७)
 कालभक्षः । (९६४)(९८/१५३)
 कालयोगी । (३१५)(९८/६८)
 किरीटीत्रिदशाधिपः । (४५०)(९८/८५)
 कुण्डली । (९३९)(९८/१५०)

कुवेरबन्धुः। (०७७)(९८/३७)
 कुमारः। (५५१)(९८/९८)
 कुशालागमः। (५५२)(९८/९८)
 कृतज्ञः। (७९८)(९८/१३१)
 कृतागमः। (१६५)(९८/४८)
 कृतानन्दः। (८८१)(९८/१४२)
 कृत्तिभूषणः। (७९९)(९८/१३१)
 कृत्तिवासाः। (०६३)(९८/३५)
 कृष्णः। (५३८)(९८/९७)
 केतुः। (२६८)(९८/६१)
 कैलासपतिकामारिः। (४३०)(९८/८३)
 कैलासशिखरावासी। (८४०)(९८/१३६)
 कोदण्डी। (०८१)(९८/३८)
 कौशिकः। (४०३)(९८/७९)
 क्रतुः। (१४८)(९८/४६)
 क्षपणः। (२१६)(९८/५५)
 क्षामः। (२१७)(९८/५५)
 क्षुद्रहा। (९९६)(९८/१५७)
 क्षेत्रज्ञः। (६३६)(९८/१०९)
 क्षेत्रपालकः। (६३७)(९८/१०९)
 क्षेत्रम्। (०८९)(९८/३९)

खट्वाङ्गी। (०५५)(९८/३४)
 खड्गी। (९४१)(९८/१५०)
 खण्डपरशुः। (७५९)(९८/१२६)

गङ्गाधरः। (०२०)(९८/२९)
 गङ्गाप्लवोदकः। (१५०)(९८/४६)
 गणकार्यः। (१५७)(९८/४७)
 गणेश्वरः। (०३६)(९८/३१)
 गतिः। (३२९)(९८/६९)
 गम्भीरोवृषवाहनः। (३४७)(९८/७२)
 गहनोगुरुः। (३६६)(९८/७४)
 गायत्रीवल्लभः। (५०४)(९८/९१)
 गिरिधन्वा। (०२४)(९८/३०)
 गिरिबान्धवः। (०७६)(९८/३७)
 गिरिरतः। (४९८)(९८/९२)
 गिरीशः। (०७५)(९८/३७)
 गुणराशिः। (२२५)(९८/५६)
 गुणाकरः। (२२६)(९८/५६)
 गुरुराश्रितवत्सलः। (१००४)(९८/१५८)
 गोपतिः। (१०७)(९८/४१)
 गोप्ता। (१०८)(९८/४१)

गोमान्। (४०४)(९८/७९)
 गोशाखः। (१४५)(९८/४६)
 गौरीभर्ता। (०३५)(९८/३१)
 ग्रहपतिः। (५३७)(९८/९७)
 ग्रीष्मः। (६२२)(९८/१०७)

चक्षुष्यः। (०६७)(९८/३६)
 चण्डसत्यपराक्रमः। (५८२)(९८/१०२)
 चण्डो मुण्डिः। (९३८)(९८/१५०)
 चतुरश्चतुरप्रियः। (६५८)(९८/१११)
 चतुरर्बाहुः। (१७१)(९८/४९)
 चतुरर्भावः। (६५७)(९८/१११)
 चतुरर्मुखः। (१७०)(९८/४९)
 चतुरर्मुखः। (८३९)(९८/१३६)
 चतुर्वेदः। (६५६)(९८/१११)
 चतुष्पथः। (३१४)(९८/६७)
 चन्द्रः। (२५५)(९८/६१)
 चन्द्रमौलिः। (०२७)(९८/३०)
 चन्द्रसम्जीवनः। (७९३)(९८/१३०)
 चन्द्रापीडः। (०२६)(९८/३०)
 चराचरः। (६६५)(९८/११२)
 चारुधीजनकः। (६५३)(९८/१११)
 चारुविशल्यः। (६५४)(९८/१११)
 चित्रवेषः। (०५६)(९८/३४)
 चिरन्तनः। (०५७)(९८/३४)

छिन्नसंशयः। (१५९)(९८/४७)

जगद्गुरुः। (२६७)(९८/६२)
 जगदादिजः। (३७६)(९८/७६)
 जगदीशः। (१८३)(९८/५१)
 जगद्धितैषी। (५४९)(९८/९८)
 जगन्नाथः। (८१३)(९८/१३३)
 जटाधरः। (०२५)(९८/३०)
 जटिलः। (७७९)(९८/१२८)
 जटी। (०६१)(९८/३५)
 जनजन्मादिः। (४५६)(९८/८६)
 जननः। (४५५)(९८/८६)
 जन्ममृत्युजरातिगः। (४७६)(९८/८९)
 जन्माधिपः। (४६७)(९८/८८)
 जयकालवित्। (३५५)(९८/७३)
 जयस्तम्भः। (७१८)(९८/१२१)
 जराधिशमनः। (६०४)(९८/१०५)

जर्यः।(६०३)(९८/१०५)
 जलेश्वरः।(८१४)(९८/१३३)
 जातूकर्ण्यः।(५७०)(९८/१०१)
 जितकामः।(२३९)(९८/५८)
 जितप्रियः।(२४०)(९८/५८)
 जिष्णुः।(४७५)(९८/८९)
 जीवितान्तकरोनित्यः।(७८१)(९८/१२९)
 जीवितेश्वरः।(७८०)(९८/१२८)
 ज्ञानगम्यः।(०४०)(९८/३२)
 ज्ञानगम्यः पुरातनः।(१०९)(९८/४१)
 ज्ञाननिधिः।(६३९)(९८/१०९)
 ज्ञानमूर्तिः।(५७८)(९८/१०२)
 ज्ञानवान्।(२१८)(९८/५५)
 ज्ञानस्कन्धः।(५१३)(९८/९४)
 ज्ञेयः।(६४४)(९८/११०)
 ज्येष्ठः।(६४५)(९८/११०)
 ज्योतिर्मयः।(८१२)(९८/१३३)
 ज्योतिष्मान्।(५५४)(९८/९९)
 तत्त्वातत्त्वविवेकात्मा।(४७०)(९८/८८)
 तनुः।(६४९)(९८/११०)
 तनूनपात्।(६०६)(९८/१०५)
 तन्तुवर्धनः।(१८०)(९८/५०)
 तपनः।(६१२)(९८/१०६)
 तपस्वी।(२३६)(९८/५८)
 तपस्वितारकः।(२४४)(९८/५९)
 तमिस्रहा।(६१०)(९८/१०६)
 तमोहरः।(०५८)(९८/३५)
 ताक्ष्यप्रियभक्तः।(०९४)(९८/३९)
 तिग्मांशुः।(३९६)(९८/७८)
 तिष्यःसेतुः।(७४६)(९८/१२४)
 तीर्थकरः।(७७८)(९८/१२८)
 तीर्थदेवशिवालयः।(६६१)(९८/११२)
 तीव्रनादः।(३८८)(९८/७७)
 तुम्बवीणी।(८१५)(९८/१३३)
 तेजोनिधिः।(६३८)(९८/१०९)
 तेजोमयःद्युतिधरः।(८०३)(९८/१३२)
 तेजोराशिर्महामणिः।(९४७)(९८/१५१)
 त्वष्टा।(२६९)(९८/६२)
 त्रयीतनुः।(५१२)(९८/९३)
 त्रिधामा।(१३४)(९८/४५)
 त्रिलोकात्मा।(८१९)(९८/१३४)
 त्रिलोकेशः।(८२०)(९८/१३४)

त्रिवर्गस्सर्गसाधनः।(०३९)(९८/३२)
 त्रिविद्यः।(६३१)(९८/१०८)
 त्रिशूली।(३९१)(९८/७८)
 त्र्यम्बकः।(७४९)(९८/१२५)
 दक्षः।(०९८)(९८/४०)
 दक्षारिः।(७५६)(९८/१२६)
 दक्षिणोऽनलः।(८९३)(९८/१४३)
 दण्डी दान्तो गुणोत्तमः।(६७६)(९८/११४)
 दण्डोदमयिता।(२२९)(९८/५७)
 दमः।(२३०)(९८/५७)
 दम्भः।(७४१)(९८/१२४)
 दयाकरः।(०९७)(९८/४०)
 दर्पहा।(८६७)(९८/१४०)
 दर्पितः।(८६८)(९८/१४०)
 दानवारिः।(६५१)(९८/११०)
 दान्तः।(०९६)(९८/४०)
 दिवाकरः।(७१३)(९८/११९)
 दिव्यः।(७०३)(९८/११८)
 दीर्घतपाः।(२७२)(९८/६३)
 दुन्दुभः।(३७७)(९८/७६)
 दुरतिक्रमः।(८१०)(९८/१३२)
 दुराधरः।(३१०)(९८/६७)
 दुरावासः।(१७२)(९८/४९)
 दुरासदः।(१७३)(९८/४९)
 दुर्गः।(१७६)(९८/५०)
 दुर्गमः।(१७४)(९८/५०)
 दुर्जयः।(८०९)(९८/१३२)
 दुर्ज्ञेयः।(२२१)(९८/५६)
 दुर्धर्षः।(४४५)(९८/८५)
 दुर्भरः।(४८३)(९८/९०)
 दुर्लभः।(१७६)(९८/५०)
 दुर्वासाः।(०६८)(९८/३६)
 दुष्कृतिहा।(४४४)(९८/८५)
 दुःसहः।(४४६)(९८/८५)
 दुःस्वप्ननाशनः।(४४२)(९८/८४)
 दूरश्रवा।(४३९)(९८/८४)
 दृढः।(०४६)(९८/३३)
 दृढप्रज्ञः।(०४१)(९८/३२)
 दृढायुधः।(०७०)(९८/३६)
 दृप्तः।(८६९)(९८/१४०)
 दृष्टिः।(१००३)(९८/१५८)
 देवचिन्तकः।(८५८)(९८/१३८)

देवज्ञः । (८५७)(९८/१३८)
 देवतात्मा । (७०७)(९८/११९)
 देवदेवस्त्रिलोचनः । (०४२)(९८/३२)
 देवनाथः । (८५६)(९८/१३८)
 देवप्रियः । (८५५)(९८/१३८)
 देवर्षिः । (७००)(९८/११८)
 देवसिंहः । (७१२)(९८/११९)
 देवादिदेवः । (६९९)(९८/११८)
 देवासुरगरुदेवः । (६९५)(९८/११७)
 देवासुरनमस्कृतः । (६९६)(९८/११७)
 देवासुरमहामात्रः । (६९७)(९८/११७)
 देवासुरमहाश्रयः । (६९८)(९८/११७)
 देवासुरमहेश्वरः । (७०४)(९८/११८)
 देवासुरवरप्रदः । (७०१)(९८/११८)
 देवासुरेश्वरः । (७०२)(९८/११८)
 देवेन्द्रः । (६७१)(९८/११३)
 दोहः । (६५०)(९८/११०)
 द्युमणिस्तरणिः । (९७१)(९८/१५४)
 द्विजोत्तमः । (५६०)(९८/९९)

धनकृत् । (७३९)(९८/१२३)
 धनागमः । (५४८)(९८/९८)
 धनाधिपः । (७२४)(९८/१२१)
 धनुर्धरो धनुर्वेदः । (२२४)(९८/५६)
 धन्यः । (९७२)(९८/१५४)
 धन्वी । (३०२)(९८/६६)
 धर्मकर्मक्षमः । (०८८)(९८/३९)
 धर्मचारी । (७२३)(९८/१२१)
 धर्मधेनुः । (५४७)(९८/९८)
 धर्मयुक्तः । (१६८)(९८/४९)
 धर्मवर्धनः । (७४०)(९८/१२३)
 धात्रीशः । (९९९)(९८/१५८)
 धीमान् । (२४५)(९८/५९)
 धुर्यः । (८९५)(९८/१४४)
 धूर्जटिः । (७५८)(९८/१२६)
 धैर्याग्र्यधुर्यः । (९९८)(९८/१५८)
 ध्यानाधारः । (०३३)(९८/३१)
 ध्येयः । (४४१)(९८/८४)
 ध्रुवः । (२७५)(९८/६३)
 ध्वनिः । (५५६)(९८/९९)
 नक्षत्रमाली । (५२५)(९८/९५)
 नगः । (६४८)(९८/११०)

नग्नः । (७२७)(९८/१२२)
 नग्नव्रतधरः शुचिः । (७२८)(९८/१२२)
 नटः । (७६७)(९८/१२७)
 नदीधरः । (३८९)(९८/७७)
 नन्दी । (७२५)(९८/१२२)
 नन्दीश्वरः । (७२६)(९८/१२२)
 नभस्यः । (६२३)(९८/१०७)
 नभोयोनिः । (६०८)(९८/१०६)
 नयः । (४५९)(९८/८६)
 नरनारायणप्रियः । (९८२)(९८/१५५)
 नरवाहनः । (६३२)(९८/१०८)
 नरसिंहनिपातनः । (७२०)(९८/१२१)
 नर्तकः । (३३५)(९८/७०)
 नागभूषणः । (७५०)(९८/१२५)
 नागहारधृक् । (५६६)(९८/१००)
 नानाभूतधरः । (५५५)(९८/९९)
 नित्यः । (४३६)(९८/८४)
 नित्यसुन्दरः । (९९७)(९८/१५७)
 निदाघः । (६११)(९८/१०६)
 निधिः । (२१०)(९८/५४)
 निधिरव्ययः । (३९७)(९८/७८)
 नियतकल्याणः । (४३७)(९८/८४)
 नियतात्मा । (३३२)(९८/७०)
 नियमः । (२५३)(९८/६०)
 नियमाध्यक्षः । (५५८)(९८/९९)
 नियमाश्रयः । (२५४)(९८/६०)
 निरञ्जनः । (६६९)(९८/११३)
 निरवद्यपदोपायः । (९९१)(९८/१५७)
 निरहङ्कारः । (८६४)(९८/१३९)
 निराकारः । (८१२)(९८/१३३)
 निरातङ्कः । (९८१)(९८/१५५)
 निरामयः । (६८०)(९८/११४)
 निरावरणधर्मज्ञः । (५७२)(९८/१०१)
 निरुत्पत्तिः । (५१५)(९८/९४)
 निरुपद्रवः । (८६६)(९८/१३९)
 निर्मदः । (८६३)(९८/१३९)
 निर्मोहः । (८६५)(९८/१३९)
 निर्लेपः । (९८३)(९८/१५६)
 निर्व्यग्रः । (९८५)(९८/१५६)
 निर्व्याजः । (८८२)(९८/१४२)
 निवृत्तः । (९७५)(९८/१५५)
 निवृत्तात्मा । (१६७)(९८/४९)
 निशाचरः । (३२३)(९८/६९)

निःश्रेयसालयः। (६४६)(९८/११०)
 निष्कण्टकः। (८८०)(९८/१४२)
 निष्कलः। (७६१)(९८/१२६)
 निष्कलङ्कः। (९६९)(९८/१५४)
 निष्ठाशान्तिपरायणः। (९२५)(९८/१४८)
 निष्प्रपञ्चात्मा। (९८४)(९८/१५६)
 नीतिः। (११०)(९८/४२)
 नीतिमान्। (४५८)(९८/८६)
 नीलकण्ठः। (०८२)(९८/३८)
 नीलग्रीवः। (६७९)(९८/११४)
 नीललोहितः। (०३२)(९८/३१)
 नृत्यनृत्यः। (३३८)(९८/७१)
 नृत्यप्रियः। (३३७)(९८/७१)
 नैकः। (१४६)(९८/४६)
 नैककर्मकृत् नैकात्मा। (८८८)(९८/१४३)
 न्यायः। (६६७)(९८/११)
 न्यायगम्यः। (६६८)(९८/११३)
 न्यायनिर्वाहकः। (६६६)(९८/११३)
 पक्षः। (६१४)(९८/१०६)
 पञ्चब्रह्मसमुत्पत्तिः। (४८७)(९८/९०)
 पञ्चयज्ञः। (२०१)(९८/५३)
 पञ्चविंशतितत्त्वज्ञः। (२०३)(९८/५४)
 पद्मगर्भमहागर्भः। (६८८)(९८/११६)
 पद्मलोचनः। (००६)(९८/२७)
 पद्मासनः। (६८५)(९८/११५)
 परकार्यैकपण्डितः। (८७९)(९८/१४१)
 परपुरञ्जयः। (६१५)(९८/१०६)
 परमंतपः। (२८०)(९८/६३)
 परमयः। (४१५)(९८/८१)
 परमात्मा। (२६६)(९८/६२)
 परमार्थः। (४१४)(९८/८१)
 परमार्थगुरुः। (१००२)(९८/१५८)
 परमेश्वरः। (०१९)(९८/२९)
 परमेष्ठी। (०७२)(९८/३६)
 परश्वधी। (०८३)(९८/३८)
 परं ज्योतिः। (६८६)(९८/११५)
 परं ब्रह्म। (२६२)(९८/६१)
 पराजयः। (४२९)(९८/८२)
 परायणः। (०७३)(९८/३६)
 परार्थवृत्तिर्वरदः। (९२६)(९८/१४८)
 परार्थैकप्रयोजनः। (०२२)(९८/२९)
 परावरः। (२०५)(९८/५४)

परावरज्ञः। (६९१)(९८/११६)
 परावरपरंफलः। (६८७)(९८/११५)
 पराशरः। (५७१)(९८/१०१)
 परिवृढः। (०४५)(९८/३३)
 पवित्रपाणिः। (५२९)(९८/९६)
 पशुपतिः। (०९३)(९८/३९)
 पाण्डुः। (०४४)(९८/३३)
 पाण्डुराभः। (७६५)(९८/२७)
 पापनाशनः। (५९८)(९८/१०४)
 पापारिः। (५३०)(९८/९६)
 पारिजातः। (२०४)(९८/५४)
 पावनः। (६२९)(९८/१०८)
 पिङ्गलः। (५०९)(९८/९३)
 पिङ्गलाक्षः। (६७७)(९८/११४)
 पिनाकपाणिः। (१३०)(९८/४४)
 पिनाकी। (०५४)(९८/३४)
 पुण्यः। (७७०)(९८/१२७)
 पुण्यकीर्तिः। (७७५)(९८/१२८)
 पुण्यश्रवणकीर्तनः। (४३८)(९८/८४)
 पुरन्दरः। (३२२)(९८/६८)
 पुरुजिच्छक्रः। (६३०)(९८/१०८)
 पुरुषः। (००५)(९८/२७)
 पुरुषः। (८४५)(९८/१३७)
 पुरुष्टुतः। (५४४)(९८/९७)
 पुरुहूतः। (५४३)(९८/९७)
 पुलस्त्यः। (५६७)(९८/१०१)
 पुलहः। (५६८)(९८/१०१)
 पूरयिता। (७६९)(९८/१२७)
 पूर्णः। (७६८)(९८/१२७)
 पूर्तमूर्तियशोधरः। (९०४)(९८/१४५)
 पूर्वजःपिता। (८४६)(९८/१३७)
 पूषदन्तहत्। (७५७)(९८/१२६)
 पृषदश्वः। (६०७)(९८/१०६)
 प्रकटःप्रीतिवर्धनः। (८९६)(९८/१४४)
 प्रकाशात्मा। (३३९)(९८/७१)
 प्रणवः। (४६४)(९८/८७)
 प्रणवात्मकः। (०६५)(९८/३५)
 प्रतप्तः। (६०१)(९८/१०५)
 प्रतापनः। (३४०)(९८/७१)
 प्रतिष्ठितः। (३५७)(९८/७३)
 प्रधानप्रभुः। (२४६)(९८/५९)
 प्रभञ्जनः। (२०२)(९८/५३)
 प्रभवः। (८७५)(९८/१४१)

प्रभाकरः। (४९६)(९८/९१)
 प्रमाणज्ञः। (३६३)(९८/७३)
 प्रमाणभूतः। (२२०)(९८/५६)
 प्रमाणम्। (२७९)(९८/६३)
 प्रशान्तबुद्धिः। (९९४)(९८/१५७)
 प्रसन्नात्मा। (८०८)(९८/१३२)
 प्रांशुः। (४९४)(९८/९१)
 प्रियंवदः। (०९५)(९८/३९)
 प्रियकरः। (७७४)(९८/१२८)
 प्रियदर्शनः। (९५८)(९८/१५२)
 प्रीतिमान्। (४५७)(९८/८६)
 प्रेतचारिमहाशक्तिः। (३२४)(९८/६९)
 प्लवनः। (५६३)(९८/१०४)

बलवान्। (९०७)(९८/१४५)
 बलोन्माथी। (३६४)(९८/७४)
 बहुमयः। (३३१)(९८/७०)
 बहुरूपः। (६६२)(९८/११२)
 बहुश्रुतः। (३३०)(९८/७०)
 बाणहस्तः प्रतापवान्। (३००)(९८/६६)
 बालरूपः। (३६३)(९८/७४)
 बीजकर्ता। (७३८)(९८/१२३)
 बीजवाहनः। (६२४)(९८/१०७)
 बीजाध्यक्षः। (७३७)(९८/१२३)
 बीजेशः। (६९२)(९८/११६)
 बुद्धः। (३४१)(९८/७१)
 बुद्धिः। (६३४)(९८/१०९)
 बृहज्ज्योतिः। (५६१)(९८/१००)
 बृहद्गर्भः। (५४६)(९८/९८)
 बृहस्पतिः। (५२०)(९८/९४)
 ब्रह्मगर्भः। (५४५)(९८/९८)
 ब्रह्मचारी। (७२१)(९८/१२१)
 ब्रह्मण्यः। (८५३)(९८/१३८)
 ब्रह्मधृक्। (१३८)(९८/४५)
 ब्रह्मवर्चसी। (४१३)(९८/८०)
 ब्रह्मा। (८३२)(९८/१३५)
 ब्रह्मा। (८५२)(९८/१३८)
 ब्रह्माण्डहृत्। (०६०)(९८/३५)
 ब्राह्मणप्रियः। (८५४)(९८/१३८)
 ब्राह्मणवित्। (४७४)(९८/८९)

भक्तकायस्थः। (९२१)(९८/१४७)
 भक्तिगम्यः। (२६१)(९८/६१)

भगः। (५१७)(९८/९४)
 भगनेत्रभित्। (०९१)(९८/३९)
 भगवान्। (०९०)(९८/३९)
 भवः। (००१)(९८/२७)
 भवात्मात्मानिसंस्थितः। (३८०)(९८/७६)
 भवोद्भवः। (३३३)(९८/७०)
 भस्मप्रियोभस्मशायी। (१६३)(९८/४८)
 भस्मशुद्धिकरः। (१८५)(९८/५१)
 भस्मोद्धूलितविग्रहः। (१६२)(९८/४८)
 भानुः। (४६१)(९८/८७)
 भावः। (१५१)(९८/४६)
 भीमः। (४६२)(९८/८७)
 भीमपराक्रमः। (४६३)(९८/८७)
 भुवनेश्वरः। (८५०)(९८/१३७)
 भूतचारी। (३२१)(९८/६८)
 भूतपतिः। (१०३)(९८/४१)
 भूतपतिः। (८४८)(९८/१३७)
 भूतभव्यभवन्नाथः। (८७४)(९८/१४१)
 भूतभावनः। (२३७)(९८/५८)
 भूतवाहनः। (९१९)(९८/१४७)
 भूतवाहनसारथिः। (१५५)(९८/४७)
 भूतालयः। (८४७)(९८/१३७)
 भूतिकृत्। (९१७)(९८/१४७)
 भूतिदः। (८४५)(९८/१३७)
 भूतिभूषणः। (४७२)(९८/८८)
 भूतिभूषणः। (९१८)(९८/१४७)
 भूदेवः। (१३१)(९८/४४)
 भूशयः। (९१६)(९८/१४७)
 भोक्ता। (३०८)(९८/६७)
 भोजनम्। (३०७)(९८/६७)
 भ्राजिष्णुः। (३०६)(९८/६७)
 भ्रान्तिनाशनः। (८७६)(९८/१४१)

मखद्वेषी। (७५२)(९८/१२५)
 मघवान्। (४०२)(९८/७९)
 मणिपूरः। (५३१)(९८/९६)
 मधुरः। (९५७)(९८/१५२)
 मध्यनाशकः। (९३५)(९८/१४९)
 मनोगतिः। (५३२)(९८/९६)
 मनोजवः। (७७७)(९८/१२८)
 मनोबुद्धिः। (६५२)(९८/१०९)
 मन्त्रः। (३४३)(९८/७१)
 मन्त्रप्रत्ययः। (२८२)(९८/६४)

मरीचिः । (१९०)(९८/५२)
 महर्षिः कपिलाचार्यः । (१२८)(९८/४४)
 महाकर्ता । (१०४)(९८/४१)
 महाकल्पः । (५८४)(९८/१०३)
 महाकायः । (८१६)(९८/१३३)
 महाकायो महाधनुः । (४६६)(९८/८७)
 महाकालः । (७९०)(९८/१३०)
 माहकोशः । (८७८)(९८/१४१)
 महागर्भः । (१९३)(९८/५२)
 महाचापः । (३९५)(९८/७८)
 माहाचार्यः । (२३२)(९८/५७)
 महाज्ञानी । (५१४)(९८/९४)
 महाज्योतिरनुत्तमः । (५६३)(९८/१००)
 महातपाः । (२७१)(९८/६३)
 महादम्भः । (७४३)(९८/१२४)
 महादेवः । (४६८)(९८/८८)
 महाद्युतिः । (३२५)(९८/६९)
 महानादः । (३१६)(९८/६८)
 महानिधिः । (१९८)(९८/५३)
 महानीतिः । (११८)(९८/४२)
 महाबलः । (३१८)(९८/६८)
 महाबुद्धिः । (३१९)(९८/६८)
 महाभुजः । (९७९)(९८/१५५)
 महाभूतः । (१९७)(९८/५३)
 महामणिः । (९७३)(९८/१५१)
 महामतिः । (११९)(९८/४२)
 महामायः । (३१२)(९८/६७)
 महायशाः । (५७९)(९८/१०२)
 महायोगी गोप्ता । (०५९)(९८/३५)
 महारूपः । (६६३)(९८/११२)
 महारेताः । (२८९)(९८/६५)
 महारेतो महाबलः । (२८६)(९८/६४)
 महावीर्यः । (३२०)(९८/६८)
 महावृक्षः । (५८५)(९८/१०३)
 महाहृदः । (१९२)(९८/५२)
 महिमालयः । (१९१)(९८/५२)
 महीभर्ता । (९६८)(९८/१५४)
 महेन्द्रः । (४८२)(९८/९०)
 महेश्वरः । (०१०)(९८/२८)
 महेष्वासः । (९६७)(९८/१५४)
 महोत्साहः । (३१७)(९८/६८)
 महौषधिः । (१०५)(९८/४१)
 माङ्गल्योमङ्गलावृत्तः । (२७०)(९८/६२)

मातरिश्वा नभस्वान् । (५६५)(९८/१००)
 मातामहः । (५६४)(९८/१००)
 माधवः । (६२१)(९८/१०७)
 मानधनोमयः । (८३१)(९८/१३५)
 मानी । (७८८)(९८/१३०)
 मान्यः । (७८९)(९८/१३०)
 मायी । (९४२)(९८/१५०)
 मुकुन्दः । (५०३)(९८/९२)
 मुखानिलः । (६१६)(९८/१०७)
 मुनिः । (३०५)(९८/६६)
 मुनिः आत्रेयः । (६२६)(९८/१०८)
 मुण्डः । (६७३)(९८/११४)
 मुनीश्वरः । (९५५)(९८/१५२)
 मृगबाणार्पणोऽनघः । (२६३)(९८/६१)
 मृगव्याधः । (०८५)(९८/३८)
 मृडः । (७६६)(९८/१२७)
 मेखली कवची । (९४०)(९८/१५०)
 मेघः । (६१३)(९८/१०६)
 मेरुः । (१८६)(९८/५१)
 यज्वा । (४७९)(९८/८९)
 यज्ञः । (४७७)(९८/८९)
 यज्ञपतिः । (४७८)(९८/८९)
 यज्ञवाहनः । (४८६)(९८/९०)
 यज्ञाङ्गः । (४८५)(९८/९०)
 यज्ञान्तः । (४८०)(९८/८९)
 यमः । (८३६)(९८/१३५)
 युक्तिरुन्नतकीर्तिः । (४२७)(९८/८२)
 युगादिकृत् युगावर्तः । (३४६)(९८/७२)
 युगाध्यक्षः । (७३१)(९८/१२२)
 युगावहः । (७३२)(९८/१२२)
 योगाचार्यः । (५१९)(९८/९४)
 योगी । (२८७)(९८/६५)
 योग्यः । (२८८)(९८/६५)
 रविलोचनः । (४३२)(९८/८३)
 रविर्विरोचनः । (४२३)(९८/८२)
 रसः । (१००५)(९८/१५९)
 रसज्ञः । (१००६)(९८/१५९)
 राकेशः । (५२६)(९८/९५)
 रुचिः । (४१९)(९८/९५)
 रुचिराङ्गदः । (४५४)(९८/८६)
 रुद्रः । (००४)(९८/२७)

रोचिष्णुः। (५८९)(९८/१०३)
 ललाटाक्षः। (४०७)(९८/८०)
 ललितः। (३७८)(९८/७६)
 लिङ्गाध्यक्षः। (७२९)(९८/१२२)
 लोककर्ता। (१०२)(९८/४१)
 लोककारः। (१२४)(९८/४३)
 लोकचारी। (७२२)(९८/१२१)
 लोकचूडामणिः। (५८०)(९८/१०२)
 लोकनाथः। (८१८)(९८/१३१)
 लोकनेता। (३०९)(९८/६७)
 लोकपालः। (२४८)(९८/६०)
 लोकबन्धुः। (७९६)(९८/१३१)
 लोकमायः। (८०४)(९८/१३२)
 लोकवर्णोत्तमोत्तमः। (०७९)(९८/३७)
 लोकशल्यकृत्। (६५५)(९८/१११)
 लोकसारङ्गः। (१८२)(९८/५१)
 लोकोत्तरस्फुटालोकः। (७४८)(९८/१२५)
 लोहितः। (६०५)(९८/१०५)
 वन्द्यः। (०१७)(९८/२९)
 वरतुलः। (८२९)(९८/१३५)
 वरदः। (९५२)(९८/१४८)
 वररुचिर्वन्द्यः। (४२०)(९८/८०)
 वरशीलः। (८२८)(९८/१३५)
 वराहशृङ्गधृक्। (९०५)(९८/१४५)
 वरीयान् वरदः। (०१६)(९८/२९)
 वर्णाश्रमगुरुः। (२११)(९८/५५)
 वर्णी। (२१२)(९८/५५)
 वसन्तः। (६२०)(९८/१०७)
 वसुः। (२९३)(९८/६५)
 वसुप्रियः। (७८३)(९८/१२८)
 वसुमनाः। (२९४)(९८/६५)
 वसुरेताः। (७८२)(९८/१२८)
 वसुश्रवा। (५९९)(९८/१०५)
 वागीशः। (०४९)(९८/३३)
 वाङ्मयैकनिधिः। (२०९)(९८/५४)
 वाचस्पतिः। (४२१)(९८/८१)
 वामदेवो महादेवः। (०४३)(९८/३३)
 वायुः। (९०६)(९८/१४५)
 वायुवाहनः। (२२३)(९८/५६)
 वालखिल्यः। (३९४)(९८/७८)
 विकृतः। (६७५)(९८/११४)

विक्रमोत्तमः। (५९०)(९८/१०३)
 विगतज्वरः। (५०४)(९८/९२)
 विघ्नकारकः। (६४१)(९८/१०९)
 विचक्षणः। (६९०)(९८/११६)
 विजयः। (३५४)(९८/७३)
 विजितात्मा। (१५३)(९८/४७)
 विदग्धः। (८९९)(९८/१४४)
 विद्याराशिः। (९९२)(९८/१५७)
 विद्येशः। (३६१)(९८/७४)
 विद्रुमच्छविः। (२६०)(९८/६१)
 विद्वत्तमः। (४३३)(९८/८३)
 विद्वत्तमोवीतभयः। (३७१)(९८/७५)
 विद्वान्। (०२८)(९८/३०)
 विधेयात्मा। (१५९)(९८/४७)
 विनीतात्मा। (२३५)(९८/५८)
 विपाकः। (६४०)(९८/१०९)
 विबुधाग्रवरश्रेष्ठः। (७१४)(९८/१२०)
 विबुधाश्रयः। (३६२)(९८/७४)
 विभूष्णुः। (४७१)(९८/८८)
 विमलः। (६२७)(९८/१०८)
 विमलोदयः। (४८९)(९८/९०)
 विराट्। (३८५)(९८/७७)
 विरामः। (२५९)(९८/६१)
 विरिञ्चिः। (५७३)(९८/१०१)
 विरूपः। (६७४)(९८/११४)
 विरूपाक्षः। (०४८)(९८/३३)
 विरोचनसुरगणः। (३६०)(९८/७४)
 विवर्तः। (३६५)(९८/७४)
 विवस्वान् आदित्यः। (५१८)(९८/९३)
 विविक्तः। (९२७)(९८/१४८)
 विशाखः। (१४४)(९८/४६)
 विशाम्पतिः। (८२७)(९८/१३४)
 विशालाक्षः। (०८४)(९८/३८)
 विशिष्टकाश्यपः। (४६०)(९८/८७)
 विशिष्टःशिष्टेष्टः। (३४९)(९८/७२)
 विशिष्टाम्भः। (७१९)(९८/१२१)
 विशृङ्खलः। (९७०)(९८/१५४)
 विशोकः। (८१७)(९८/१३३)
 विश्रामः। (४०५)(९८/७९)
 विश्वः। (३८९)(९८/७६)
 विश्वकर्मा। (२५३)(९८/५७)
 विश्वगर्भः। (६८९)(९८/११६)
 विश्वगोप्ता। (४५१)(९८/८५)

विश्वदीप्तिस्त्रिलोचनः। (१२९)(९८/४४)
 विश्वदेहः। (४०८)(९८/८०)
 विश्वभर्ता। (४५२)(९८/८६)
 विश्वभर्ता निशाकरः। (३७२)(९८/७५)
 विश्वभोजनः। (६०२)(९८/१०५)
 विश्वमूर्तिः। (०३८)(९८/३२)
 विश्वरूपः। (०४७)(९८/३३)
 विश्ववाहनः। (६२८)(९८/१०८)
 विश्वसहः। (३४०)(९८/८४)
 विश्वसृक्। (१३९)(९८/४५)
 विश्वामरेश्वरः। (०२९)(९८/३०)
 विश्वामित्रः। (५५९)(९८/९९)
 विश्वावासः। (४९५)(९८/९१)
 विश्वेशः। (४८८)(९८/९०)
 विषमाक्षः। (८५९)(९८/१३९)
 विष्टरश्रवाः। (५७४)(९८/१०१)
 विष्णुः। (५३६)(९८/९७)
 विष्णुकन्धरपातनः। (७५३)(९८/१२५)
 विष्णुः प्रजापालः। (८३३)(९८/१३५)
 वीतदोषः। (७५४)(९८/१२६)
 वीतभयोविश्वहर्ता। (४३४)(९८/८३)
 वीतरागः। (२३७)(९८/५८)
 वीरः। (५९६)(९८/१०२)
 वीरचूडामणिः। (३९४)(९८/७७)
 वीरभद्रः। (३८२)(९८/७७)
 वीरभृत्। (३८४)(९८/७७)
 वीरहा। (३८३)(९८/७७)
 वीरेश्वरः। (३८१)(९८/७७)
 वीर्यवान्। (९५०)(९८/१५१)
 वृषवर्धनः। (८६२)(९८/१३८)
 वृषाङ्कः। (८६१)(९८/१३८)
 वृषाङ्को वृषवाहनः। (०५२)(९८/३४)
 वेगी। (५९२)(९८/१०४)
 वेत्ता। (३८७)(९८/७७)
 वेदकारः। (१२५)(९८/४३)
 वेदविद्। (३०४)(९८/६६)
 वेदशास्त्रार्थतत्त्वज्ञः। (२५२)(९८/६०)
 वेदाङ्गः। (३०३)(९८/६६)
 वेदान्तसारसन्दोहः। (०३०)(९८/३१)
 वेदार्थविद्वोप्ता। (९५३)(९८/१५२)
 वेद्यः। (९५२)(९८/१५२)
 वेधा विधाता धाता। (८३७)(९८/१३६)
 व्यक्ताव्यक्तः। (८२६)(९८/१३४)

व्यग्रनाशनः। (९८६)(९८/१५६)
 व्यवसायः। (३७३)(९८/७६)
 व्यवस्थानः। (३७४)(९८/७६)
 व्याघ्रचर्मधरः। (१९५)(९८/५३)
 व्याजमर्दनः। (८८३)(९८/१४२)
 व्याघ्रकः। (४१७)(९८/८१)
 व्याप्तिः। (२७८)(९८/६३)
 व्यालकल्पः। (५८३)(९८/१०३)
 व्याली। (१९६)(९८/५३)
 व्यासमूर्तिः। (९८९)(९८/१५६)
 व्यूढोरस्कः। (९७८)(९८/१५५)
 शक्रप्रमाथी। (५९७)(९८/१०४)
 शङ्करः। (०१८)(९८/२९)
 शत्रुघ्नः। (९३४)(९८/१४९)
 शत्रुजित्। (२१३)(९८/५५)
 शत्रुतापनः। (२१४)(९८/५५)
 शनिः। (२५७)(९८/६१)
 शब्दब्रह्म। (९६२)(९८/१५३)
 शम्बरः। (४१६)(९८/८१)
 शरणम्। (९६०)(९८/१५३)
 शरण्यः। (६८३)(९८/११५)
 शरभः। (३५०)(९८/७२)
 शरभोधनुः। (३५१)(९८/७२)
 शर्वः। (१३६)(९८/४५)
 शर्वरीपतिः। (१००१)(९८/१५८)
 शाकल्यः। (१०००)(९८/१५८)
 शाखः। (१४३)(९८/४६)
 शान्तः। (२९९)(९८/६६)
 शान्तभद्रः। (९१४)(९८/१४६)
 शान्तोवृषाकपिः। (५३५)(९८/९६)
 शान्तरागः। (४३८)(९८/८२)
 शाश्वतः। (२९८)(९८/६६)
 शास्ता लोकगूढः। (७९४)(९८/१३०)
 शास्ता वैवस्वतः। (४२५)(९८/८२)
 शास्त्रनेत्रः। (५११)(९८/९३)
 शिखण्डी। (९३६)(९८/१४८)
 शिखिश्रीपर्वतप्रियः। (७१७)(९८/१२०)
 शिखिसारथिः। (५९४)(९८/१०४)
 शिपिविष्टः। (३९२)(९८/७८)
 शिल्पः। (९७७)(९८/१५५)
 शिवः। (००२)(९८/२७)
 शिवः। (१४६)(९८/४६)

शिवज्ञानरतः श्रीमान् । (७१६) (९८/१२०)
 शिवालयः । (३९३) (९८/७८)
 शिशिरात्मकः । (६१९) (९८/१०७)
 शिशुः । (४९७) (९८/९२)
 शुक्लः । (५३४) (९८/९६)
 शुचिरन्तरः । (०५०) (९८/३३)
 शुचिस्मितः । (८०७) (९८/१३२)
 शुद्धः । (८२२) (९८/१३४)
 शुद्धविग्रहः । (१८८) (९८/५१)
 शुद्धात्मा । (११२) (९८/४२)
 शुद्धिः । (८२२) (९८/१३४)
 शुभाङ्गः । (१८१) (९८/५१)
 शूरः । (२०८) (९८/५४)
 शूलधरः । (०२१) (९८/२९)
 शैलः । (६४७) (९८/११०)
 शोकनाशनः । (८१८) (९८/१३३)
 श्मशाननिलयः । (७४५) (९८/१२४)
 श्मशानस्थो महेश्वरः । (१०१) (९८/४०)
 श्रीकण्ठः । (०७८) (९८/३७)
 श्रीवल्लभशिवारम्भः । (९१३) (९८/१४६)
 श्रुतिप्रकाशः । (९०९) (९८/१४६)
 क्षुतिमान् । (९१०) (९८/१४६)
 श्रुतिसागरः । (९२८) (९८/१४८)
 षडाश्रयः । (५२८) (९८/९५)
 षड्विंशत्सप्तलोकधृक् । (४९२) (९८/९१)
 सकलः । (७६०) (९८/१२६)
 सकलः स्थपतिः स्थिरः । (१५२) (९८/४६)
 सकलागमपारगः । (४९६) (९८/८८)
 सकलाधारः । (७६४) (९८/१२७)
 सक्तः । (८०६) (९८/१२९)
 सगणः । (१५६) (९८/४७)
 सतांगतिः । (८४२) (९८/१३६)
 सतांगतिः । (९६३) (९८/१५३)
 सत्कृतिः । (८०१) (९८/१२९)
 सत्यः । (२९५) (९८/६५)
 सत्यकीर्ति स्तम्भकृतागमः । (८८६) (९८/१४२)
 सत्यपरायणः । (७९२) (९८/१३०)
 सत्यव्रतोमहात्यागी । (९२४) (९८/१४८)
 सत्ववान् । (८८४) (९८/१४२)
 सदसम्भवः । (५३७) (९८/९५)
 सदाचारः । (००८) (९८/२८)

सदाशिवः । (१६९) (९८/४९)
 सद्गतिः । (७८४) (९८/१२९)
 सद्भूतिः । (७९१) (९८/१३०)
 सद्योगी । (५२३) (९८/९५)
 सनातनः । (१२७) (९८/४३)
 सन्मानः । (३४४) (९८/७१)
 सप्तजिह्वः । (८७१) (९८/१४०)
 सप्तधाचारः । (४६५) (९८/८७)
 समः । (१४९) (९८/४६)
 समंजसः । (९१५) (९८/१४६)
 समर्थः । (५३९) (९८/९७)
 सामान्यायः । (६६०) (९८/११२)
 समायुक्तः । (१६६) (९८/४९)
 सम्भाव्यः । (१२२) (९८/४३)
 सम्राट् सुषेणः । (४९९) (९८/९२)
 सर्वः । (९६१) (९८/१५७)
 सर्वकर्माचलः । (२६८) (९८/६२)
 सर्वकामदः । (३३६) (९८/७०)
 सर्वज्ञः । (१००७) (९८/१५९)
 सर्वज्ञः सर्वगोचरः । (१३७) (९८/४५)
 सर्वज्ञः सर्वदेवादिः । (०२३) (९८/३०)
 सर्वदर्शनः । (२८३) (९८/६४)
 सर्वदृक् । (९४५) (९८/१५१)
 सर्वदेवमयः । (७०५) (९८/११९)
 सर्वदेवोत्तमोत्तमः । (७१५) (९८/१२०)
 सर्वपापहरोहरः । (२९६) (९८/६५)
 सर्वप्रणयसंवादी । (०५१) (९८/३४)
 सर्वबन्धविमोचनः । (३७०) (९८/७५)
 सर्वभूतमहेश्वरः । (७४४) (९८/१२४)
 सर्वरूपः । (६६४) (९८/११२)
 सर्वतुर्परिवर्तकः । (८७०) (९८/१४०)
 सर्वलोकप्रजापतिः । (२४३) (९८/५९)
 सर्वलोकभृत् । (६८४) (९८/११५)
 सर्ववाहनः । (९००) (९८/१४४)
 सर्वशास्त्रप्रभञ्जनः । (६७२) (९८/११३)
 सर्वशम्भुः । (००९) (९८/२८)
 सर्वशासनः । (४०६) (९८/७९)
 सर्वशास्त्रभृतांवरः । (८०२) (९८/१३१)
 सर्वसत्त्वालम्बनः । (१००८) (९८/१५९)
 सर्वसहः । (९९८) (९८/१४४)
 सर्वहारी । (३२७) (९८/६९)
 सर्वाचारः । (९५४) (९८/१५२)
 सर्वादिः । (२९१) (९८/६५)

सर्वायुधविशारदः । (१७७)(९८/५०)
 सर्वावासः । (३१३)(९८/६७)
 सर्वावासी । (८४१)(९८/१३६)
 सर्वेशः । (६८२)(९८/११५)
 सर्वेश्वरस्निग्धः । (२८५)(९८/६४)
 सवशः । (७३४)(९८/१२३)
 सविता । (४३१)(९८/८३)
 सहस्रपात् । (०१५)(९८/२८)
 सहस्रबाहुः । (६८१)(९८/११५)
 सहस्रमूर्धा । (६७०)(९८/११३)
 सहस्राक्षः । (०१४)(९८/२८)
 सहस्रार्चिः । (८७२)(९८/१४०)
 संयोगी योगविद् । (८५१)(९८/१३८)
 संवत्सरः । (२७७)(९८/६३)
 संवत्सरकरः । (२८१)(९८/६४)
 संवृतः । (९७६)(९८/१५५)
 संसारचक्रभृत् । (४१०)(९८/८०)
 संसारसारथिः । (९४३)(९८/१५०)
 सात्त्विकः । (८८५)(९८/१४२)
 साधिष्ठानः । (५२७)(९८/९५)
 साध्यः । (९०३)(९८/१४५)
 सामगेयः । (७७३)(९८/१२८)
 सामान्यदेवः । (०८०)(९८/३८)
 सारः । (४०९)(९८/८०)
 सारसंप्लवः । (३४५)(९८/७१)
 सिद्धः । (२९०)(९८/६५)
 सिद्धवृन्दारवंदितः । (१९४)(९८/५२)
 सिद्धिदः । (९७३)(९८/१५४)
 सिद्धिसाधनः । (९७४)(९८/१५४)
 सिंहः । (९४६)(९८/१५१)
 सुकरः । (८९२)(९८/१४३)
 सुकीर्तिः । (१५८)(९८/४७)
 सुकुमारः । (७७१)(९८/१२७)
 सुखी । (११४)(९८/४२)
 सुगतः । (५५०)(९८/९८)
 सुतन्तुः । (१७९)(९८/५०)
 सुधापतिः । (४०१)(९८/७९)
 सुधामा । (५६२)(९८/१००)
 सुधीरः । (४५३)(९८/८६)
 सुनिष्पन्नः । (६१७)(९८/१०७)
 सुनीतिः । (१११)(९८/४२)
 सुपर्णः । (२२२)(९८/५६)
 सुप्रतीकः । (६०९)(९८/१०६)

सुप्रीतः । (८८९)(९८/१४३)
 सुब्रह्मण्यः । (४००)(९८/७९)
 सुभगः । (०६४)(९८/३५)
 सुमहास्वनः । (६९४)(९८/११६)
 सुमुखः । (६९३)(९८/११६)
 सुमुखः । (८९०)(९८/१४३)
 सुरभिः । (६१८)(९८/१०७)
 सुरव्याघ्रः । (७११)(९८/११९)
 सुरशत्रुहा । (५००)(९८/९२)
 सुराध्यक्षः । (७३०)(९८/१२२)
 सुरेशः । (०८६)(९८/३८)
 सुरेशः । (९५९)(९८/१५३)
 सुलभः । (२०६)(९८/५४)
 सुलोचनः । (७७२)(९८/१२७)
 सुव्रतः । (२०७)(९८/५४)
 सुशरणः । (३९९)(९८/७९)
 सूक्ष्मः । (८९१)(९८/१४३)
 सूत्रकारः । (१२६)(९८/४३)
 सूर्यः । (२५६)(९८/६१)
 सूर्यतापनः । (०८७)(९८/३८)
 सेनी । (४८४)(९८/९०)
 सोमः । (११७)(९८/४३)
 सोमपः । (११५)(९८/४२)
 सोमः सोमरतः । (११३)(९८/४२)
 सौभगः । (१३५)(९८/४५)
 स्कन्दः । (४२४)(९८/८२)
 स्कन्दगुरुः । (०७१)(९८/३६)
 स्कन्दः स्कन्दधरः । (८९४)(९८/१४४)
 स्तव्यः । (९८७)(९८/१५६)
 स्तोता । (९८८)(९८/१५६)
 स्थविरः । (२७४)(९८/६३)
 स्थविष्ठः । (२७३)(९८/६३)
 स्थाणुः । (०१२)(९८/२८)
 स्थानदः । (३७५)(९८/७६)
 स्निग्धप्रकृतिदक्षिणः । (८७३)(९८/१४०)
 स्पष्टाक्षरः । (३४२)(९८/७१)
 स्मरशासनः । (०६९)(९८/३६)
 स्वधृतः । (९०२)(९८/१४५)
 स्वभावरुद्रः । (९३२)(९८/१४९)
 स्वयंज्योतिः । (५०५)(९८/९३)
 स्वरमयस्वनः । (७३६)(९८/१२३)
 स्वर्गः । (१४०)(९८/४५)
 स्वर्गः स्वरः । (७३५)(९८/१२३)

स्ववशः । (७३३)(९८/१२३)
स्वस्तिकृत् । (१३३)(९८/४४)
स्वस्तदः । (१३२)(९८/४४)

हरः । (००३)(९८/२७)
हरिः । (३५९)(९८/७३)
हरिणः । (८४४)(९८/१३७)
हर्यक्षः । (६७८)(९८/११४)

हव्यवाहनः । (१२३)(९८/४३)
हंसः । (८३४)(९८/१३५)
हंसगतिः । (८३५)(९८/१३५)
हिरण्यः । (४१२)(९८/८०)
हिरण्यकवचः । (३५८)(९८/७३)
हिरण्यगर्भः । (८४३)(९८/१३७)
हिरण्यरेतास्तरणिः । (१८९)(९८/५२)
हिरण्यवर्णः । (५५३)(९८/९९)
हत्पुण्डरीकमासीनः । (५३३)(९८/९६)

Appendix - 08

Names of 100 Incarnations of Lord Śiva (Śivamahāpurāṇa Śatarudra Samhitā)

The 3rd Book called Śatarudra Samhitā of the Śivamahāpurāṇam describes one hundred incarnations of Lord Śiva and is therefore called Śatarudra Samhitā. In this Samhitā Śaunaka requests Suta to narrates the hundred Incarnations of Lord Śiva. Suta says Śaunaka that before him Sanatkumāra had asked Nandī to describe these incarnations.

(001) सद्योजातः। This is the 1st incarnation which He took in the 19th *Kalpa* called *Śvetalohita*. He is lord of the organ of smell, so He is connected with the element of the Earth.

(002) वामदेवः। This is the 2nd incarnation of Lord Śiva which He took in the 20th *Kalpa* called *Rakta*. He rules over the organ of taste, so He is connected with the element of Water.

(003) तत्पुरुषः। This is the 3rd incarnation of Lord Śiva which He took in the 21st *Kalpa* called *Pītavāsāḥ*. He rules over the organ of seeing, so He is connected with the element of Fire.

(004) अघोरः। (Non-terrible) This is the 4th incarnation of Lord Śiva which He took in the *Śiva Kalpa*. He rules over the Organ of touch(त्वक्), so He is connected with the element of Wind.

(005) ईशानः। This is the 5th incarnation of Lord Śiva which he took in the *Viśvarupa Kalpa*. He rules over the organ of sound, so He is connected with the element of Ether.

The five forms of Lord Śiva viz. *Isāna*, *Tatpuruṣa*, *Aghora*, *Vāmadeva* and *Sadyojāta* are creative. They are symbolical of the scheme of creation evolved out of twenty five constituents viz. five gross and five subtle elements, five organs of action and five of knowledge, besides mind, ego, intellect, nature and the individual Soul. Each form stands in relation to a particular element of organ as follows.

<u>Name</u>	<u>Form</u>	<u>Organ of action</u>	<u>Organ of knowledge</u>	<u>Subtle Elements</u>	<u>Gross Elements</u>
Sadyojāta	Mind	Nose	Generating organ	Smell	Earth
Vāmadeva	Ego	Tongue	Anus	Taste	Water
Tatpuruṣa	Nature	Skin	Hands	Touch	Wind
Aghora	Intellect	Eyes	Feet	Form	Fire
Isāna	Soul	Ears	Speech	Sound	Ether

(006) सर्वः। This is the 6th incarnation of Lord Śiva consisting of the Earth that holds the entire universe of the mobile and immobile beings is called Śarva.

(007) भवः। This is the 7th incarnation of Lord Śiva constituting Water which enlivens the whole world.

(008) रुद्रः। This is the 8th incarnation of Lord Śiva constituting Fire which nourishes the entire world.

(009) उग्रः। This is the 9th incarnation of Lord Śiva consisting Wind which holds the outer inner worlds.

(010) भीमः। This is the 10th incarnation of Lord Śiva consisting firmament which covers everything and affords space to all.

(011) पशुपतिः। This is the 11th incarnation of Lord Śiva consisting Soul hence He is the lord of all living beings.

(012) ईशानः। This is the 12th incarnation of Lord Śiva consisting Sun, so He is the Supreme Lord.

(013) महादेवः। This is the 13th incarnation of Lord Śiva consisting Moon, so He is great Lord of all the gods.

The eight forms of Lord Śiva constitute the five gross material elements the soul, the sun and the moon. Each form stands in relation to its constitute as follows:

Śarva – Earth, Bhava – Water, Rudra – Fire, Ugra – Wind, Bhīma – Ether, Paśupati – Soul, Iśāna – Sun and Mahādeva – Moon.

(014) अर्धनारीश्वरः। This is the 14th incarnation of Lord Śiva. Brahmā the creator of the universe has created the living beings but they did not multiply so he was very worried. So for to multiply the beings he meditated upon Lord Śiva united with the great Śakti called Śivā. He did sever penance and satisfied the Lord Śiva. Then Lord assumes the form of Iśāna in the guise of half-male and half-female form and manifests Himself in front of Brahmā. Then Brahmā requests The Goddess Śivā to impart the great power hence the goddess takes birth as the daughter of Dakṣ and gives the unequalled power to Brahmā.

The half-male and female form of Śiva is symbolical of the process of creation by copulation. The concept is comparable to the Sāmkhya doctrine of Puruṣa(Cosmic soul) and Prakṛti(Cosmic nature) whose union produces the different units of the Universe.

(015) श्वेतः। This is the 15th incarnation of Lord Śiva. He took incarnation of Sage named Śveta at the end of Dvāpara and in the begging of Kali era when Vyāsa is Svayamprabu.

(016) सुतारः। This is the 16th incarnation of Lord Śiva. When the Satya becomes Vyāsa in the 2nd era of Dvāpara Lord Śiva incarnates as Sutāra.

(017) दमनः। This is the 17th incarnation of Lord Śiva. In the 3rd aeon of Dvāpara when Bhārgava was Vyāsa Lord Śiva takes incarnation of Damana.

(018) सुहोत्रः। This is the 18th incarnation of Lord Śiva. In 4th era of Angiras Vyāsa Lord Śiva was born as Suhotra.

(019) कङ्कः। This is the 19th incarnation of Lord Śiva. In the 5th aeon of Savitṛ Vyāsa Lord Śiva took birth as great yogi named Kanka.

(020) लोकाक्षिः। This is the 20th incarnation of Lord Śiva. In the 6th aeon Mr̥tyu Vyāsa who classify Vedas then He was born as Lokākṣi who made the path of renunciation and helped Vyāsa.

(021) जैगीषव्यः। This is the 21st incarnation of Lord Śiva. In the 7th aeon of Śatakratu Vyāsa He was born as Jaigīṣavya who established the path of Yoga.

(022) दधिवाहनः। This is the 22nd incarnation of Lord Śiva. In the 8th era of Vasiṣṭha Veda Vyāsa who has also classified the Vedas He took birth as Dadhuvāhana.

(023) ऋषभः। This is the 23rd incarnation of Lord Śiva. In the 9th aeon of Sārsvata Vyāsa He was born as Ṛabha. The prince Bhadrāyu who was abandoned by his father and died by position infection and later rescued by Ṛṣabha. The Muni Ṛṣabha gave many weapons to the Prince Bhadrāyu.

(024) त्रिधामामुनिः। This is the 24th incarnation of Lord Śiva. In the 10th aeon of Tridhāmā Vyāsa He was born as Muni.

(025) तपः। This is the 25th incarnation of Lord Śiva In the 11th aeon of Trivṛta Vyāsa he was born as Tapa.

(026) अत्रिः। This is the 26th incarnation of Lord Śiva. In the 12th aeon of the Kali age and at the end of Dvāpara during Satatejas Vyāsa He was born with golden body.

(027) बलिः। This is the 27th incarnation of Lord Śiva. In the 13th era of Nārāyaṇa Vyāsa He was born as Bali.

(028) गौतमः। This is the 28th incarnation of Lord Śiva. In the 14th of Rakṣa Vyāsa He was born in the Dynasty of Angiras as Gautam.

(029) वेदशिरः। This is the 29th incarnation of Lord Śiva. In the 15th aeon of Trayyāruṇi Vyāsa He was born as Vedaśirsa with powerful weapon.

(030) गोकर्णः। This is the 30th incarnation of Lord Śiva. In the 16th aeon of Deva Vyāsa for imparting instructions in Yoga He took birth as Gokaṛṇa.

(031) गुहावासी। This is the 31st incarnation of Lord Śiva. In the 17th era of Devakṛtanjaya Vyāsa Lord Śiva was born as Guhāvāsī.

(032) शिखण्डी। This is the 32nd incarnation of Lord Śiva. In the 18th era of Rṭaṇjaya Vyāsa He was born Śikhaṇḍī.

(033) जटीमाली। This is the 33rd incarnation of Lord Śiva. In the 19th aeon of Bhāradvāja Vyāsa He took birth as Jaṭī Mālī.

(034) अट्टहासः। (Loud boisterous laughter) This is the 34th incarnation of Lord Śiva. In the 20th era of Vyāsa Gautam He was born as Aṭṭahāsa.

(035) दासकः। This is the 35th incarnation of Lord Śiva. In the 21st aeon of Vyāsa Vācaśśravas Lord Śiva born as Dāruka.

(036) लाङ्गली भीमः। (Having Plough share) This is the 36th incarnation of Lord Śiva. In the 22nd era of Śuṣmāyaṇa Vyāsa He was born as Lāṅgalī Bhīma. Indra and other gods have known Him as Bhava and Halāyudha.

(037) श्वेतः। This is the 37th incarnation of Lord Śiva. In the 23rd era of Tṛṇabindu Vyāsa he was born as Śveta on the auspicious Kālaṇjara mountain.

(038) शूली। This is the 38th incarnation of Lord Śiva. In the 24th era of Yakṣa Vyāsa He was known as Śulī.

(039) दण्डी मुण्डीश्वरः। This is the 39th incarnation of Lord Śiva. In the 25th era of Śakti Vyāsa He was born as the great yogi having staff in His arm.

(040) सहिष्णुः। This is the 40th incarnation of Lord Śiva. In the 26th era of Parāśara Vyāsa He took birth as Sahiṣṇu.

(041) सोमशर्माः। This is the 41st incarnation of Lord Śiva. In the 27th aeon of Jātukarṇya Vyāsa He was born as Somaśarmā.

(042) लकुली योगेश्वरः। (लकुलीशः) This is the 42nd incarnation of Lord Śiva. In the 28 era of Dvaipāyan Vyāsa Lord Śiva took birth as Lakulin Yogeśvara²⁵⁵ as a great Yogi.

(043) नन्दीश्वरः। This is the 43rd incarnation of Lord Śiva. The great Sage Śilāda did sever penance for upliftment of the manes and he went to Śivaloka and there meditated upon the Lords of the gods Indra. Indra pleased by this penance and asks for the boon. Then Śilāda said that he wants son who does not have death nor born from the womb. But Indra denied for this boon said each and every man even the god has death. Those who has birth he has to die. So, he suggests him to propitiate Lord Śiva. Again Sage Śilāda did great penance which was so hard and unbearable. Lord Śiva pleased with him ready to gives him his desired boon. Sage Śilāda asks for his desired boon then Lord Śiva says He will be born as his son named Nandīśvara.

(044) भैरवः। This is the 44th incarnation of Lord Śiva. Lord Viṣṇu and Lord Brahmā were quarreling because of delusion for their superiority they both went to the Vedas but the Vedas has eulogized Lord Śiva and considered Him as the Supreme Authority. Again they went to the Praṇva asked the same thing but Praṇva also replied that only the Lord Śiva is the Supreme ruler and He is eternal. At that time suddenly flame manifested itself between both of them. It filled the space between the heaven and the earth with its splendour.

By that time Brahmā could see Lord Śiva and speaks proudly that O Rudra comes out and said he will save him. When Lord Śiva heard his haughty words he becomes angry and created Bhairava. He is called Bhairava because of his terrifying form and even Kāla also afraid so he is also called Kāla Bhairava. He cut off the fifth head of Brahmā and blessed Lord Viṣṇu with his auspicious words.

²⁵⁵ The ancient temple of Lakulīśa is situated at Kayavarohna (25 km from Vadodara, Gujarat).

(045) शरभः। This is the 45th incarnation of Lord Śiva. Lord Viṣṇu assumes the terrible Man-lion form to destroy the demon named Hiryaṅkaśipu. He kills him very cruelly to save His devotee Prahlāda. But that form was very terrible that even gods also feel fear so they requested him to withdraw his form but that Man-lion form of Lord Viṣṇu becomes so haughty and said to destroy the entire world.

Hence the gods went to the Lord Śiva and asks him for help. So, Lord Lord Śiva remembered Vīrabhadra His own form and tells him to control this Man-lion. Vīrabhadra went there and convince humbly Man-lion to subdue his fierce full form but he arrogantly told Vīrabhadra to return otherwise he would also destroy him. Even Vīrabhadra narrates Lord Śiva's exploits but it was futile. Vīrabhadra merged in Lord Śiva and that Supreme Reality takes the form of Śarabha as an Annihilator. He holds Lord Viṣṇu defeat him.

(046) गृहपतिः। This is the 46th incarnation of Lord Śiva. He was the son of Viśvānara and Śuciṣmatī. Viśvānara was highly skilled in Śiva ethics. He married with Brāhmin lady. He is desirous of son who may equal to Lord Śiva. But Viśvānara said that it is inaccessible but thought that may be Lord Śiva Himself makes her to speak these words. So he consoles his wife and went for penance in Vārāṇsī there he does worship but he thought for quickly result. So he praised the Vireśa form of Lord Śiva which confers the blessings of a son immediately. He propitiated the Lord and Lord Śiva comes there in the form of boy.

Viśvānara asks that Lord Śiva for his desired boon. So that boy taught him *Abhilāṣāṣṭaka* mantra which can never be futile. He returned to his home and narrates everything to his wife within the time his wife becomes pregnant so, he performs all the rites and finally the son born at his home named Gr̥hapati.

(047) यक्षेश्वरः। This is the 47th incarnation of Lord Śiva. Lord Śiva who drank the burning poison saves the entire universe So, the gods eulogized Him as Nilkaṇṭha. The gods again start to churn the ocean and nectar comes out for which the great battle takes place between gods and demons. Gods gain the victory because of Lord Viṣṇu's favour. So the gods and Lord Viṣṇu become very arrogant. Hence to realize them the truth Lord Śiva takes the form of Yakṣa and said them that if they are so powerful then they split the blade of grass with their weapons which Yakṣas put it in front of them. But they all failed. Suddenly one celestial voice came and told that that Yakṣas was Lord Śiva Himself.

(048) महाकाल कालराजो वा। This is the 48th incarnation of Lord Śiva. He is the bestower of worldly pleasures and liberation. His Śakti is called Mahākālālī.

(049) तारा। This is the 49th incarnation of Lord Śiva. His Śakti is called Tārā and they both are the bestower of good to their attendants.

(050) बालभुवनेश्वरः। This is the 50th incarnation of Lord Śiva. His Śakti is called Bhuvaneśvarī.

(051) षोडश श्रीविद्येश्वरो वा। This is the 51st incarnation of Lord Śiva. His Śakti is called Śrīvidyā Ṣoḍaśī.

(052) भैरवः। This is the 52nd incarnation of Lord Śiva. His Śakti is called Bhairavī. They are bestower of salvation to their devotees.

(053) छिन्नमस्तकः। This is the 53rd incarnation of Lord Śiva. His Śakti is called Chinnamastakā. He confers the wishes of the worshippers.

(054) धूमवान्। This is the 54th incarnation of Lord Śiva. His Śakti is called Dhumātī. He is bestower of fruits to the devotees.

(055) बगलामुखः। This is the 55th incarnation of Lord Śiva. His Śakti is Baglāmukhī known as Mahānandā.

(056) मातङ्गः। This is the 56th incarnation of Lord Śiva. His Śakti is Mātngī.

(057) कमलः। This is the 57th incarnation of Lord Śiva. His Śakti is called Kamalā. She protects her devotees.

(058-068) कपाली पिङ्गलः भीमः विरूपाक्षः विलोहितः शास्ता अजपादः अहिर्बुध्न्यः शम्भुः चण्डः भवश्च। Here Lord Śiva's 11 incarnations are described. When gods defeated by demons and the demons ruled over their city. So, the gods are in misery they went to the Sage Kaśyapa request him to remove their misery. Sage Kaśyapa hears them with calm mind and he walks for their help to Kāśī. There he worshipped Lord Viśveśvara. He did sever penance and eulogised Lord Śiva. Lord Śiva manifests himself and asks him for his desired boon and the Sage Kaśyapa narrates whole matter and urged him to help the gods. Requested by Sage Lord Śiva incarnates as Surabhi assumes the different eleven form. And they are the eleven Rudras.

(069) दुर्वासाः। This is the 69th incarnation of Lord Śiva. Durvāsā is the son of Sage Atri and Anasuyā. Atri is the son Brahmā. He and his wife went to the mountain *Rkṣakula* as directed by his father Brahmā. There he performs penance and have desire to get the boon of son. So, contemplate on the Supreme Reality. But by flame of his penance all gods are afflicted and they went to Barhmā. Together with Brahmā they went to the Lord Viṣṇu narrate the penance of Sage Atri. Hence Lord Viṣṇu and Brahmā went to the Lord

Śiva. They three together went to there and ask Sage about his wish. Then the Sage surprised and said that he meditated on only one entity named Ísavara. But all the three gods give him boon that from each god he gets the boon of son so, Sage will have the three sons.

Then Brahmā was born as Moon, Lord Viṣṇu as Datta and Lord Śiva as the great Sage Durvāsā.

(070) हनुमानः। This is the 70th incarnation of Lord Śiva. The Lord Śiva takes as Hanumān to help Lord Śrī Rāma. Once Lord Śiva saw Lord Viṣṇu in the form of an enchantress with glittering qualities. Though he was hit by the cupid's arrow Lord Śiva let fall His semen. But the celestial Sages retained it on the leaf and poured it into the ear of Añjān. In this way Lord Śiva incarnates as Hanuman to rescue Mother Sītā. He was very powerful and having many boons from the Sages and Gods.

(071) महेशः। This is the 71st incarnation of Lord Śiva. Once Lord Śiva and Goddess Pārvatī desirous of indulging in sports. They kept Bhairava as watchman and assuming the human form they went away. Goddess Pārvatī getting the permission of the Lord she desirous to test Bhairava and she take the form of a mad woman and went near to the door. Bhairava fascinated by her charming face and prevents her to going out. Mother Pārvatī becomes angry and cursed him that he should have to born on the earth as human beings. But Lord Śiva comes and consoles him and said that he will be born as Vaitāla on the earth. At the same time Lord Śiva and Goddess Pārvatī also born as Maheśa and Śāradā.

(072) वृषेशः। This is the 72nd incarnation of Lord Śiva. Lord Śiva takes incarnation of Bull named *Vṛṣeśa*. All the gods and demons are frightened by the old age so they decided to churn the ocean for nectar. They together churn it but when the pot of nectar comes out they quarreled for it so Lord Śiva comes in the guise of *Mohini* and favours all gods. In the mean time damsels born of Nectar took away by demons to in their cities and well protected by them. So, all the demons decided to fight and they took pledge that they will touch these damsels if they were defeated by the gods.

Hence supported by Lord Viṣṇu gods win the battle. So, they demons entered into the nether regions. During this time Lord Viṣṇu fascinated by the beauty faces of damsels and enjoy there. From that damsel Lord Viṣṇu got the sons who were so haughty and created havoc on the earth. So Brahmā went to the Lord Śiva and describes whole matter. To control these sons of the Lord Viṣṇu, Lord Śiva takes the form of Bull and destroy them with His great power.

(073) पिप्लादः। This is the 73rd incarnation of Lord Śiva. He was the son of great Sage Dadhīci and Suvarcā. When the gods are harassed by demon Vṛtrāsura they went to Brhmā and He suggests the god that only by the boon Sage Dadhīci this demon can be destroyed so they all went there. The great sage hears them carefully and get ready to abandon his body. Through his penance he abandons his body and gives his boon to the gods. Indra requests to Viśvakarmā to make the powerful weapon.

When Suvarcā knew this she became angry cursed the Gods along with Brahmā and now ready to go his husband place. But she was stopped by celestial voice of Lord Śiva that she going to be the mother of child of Sage Dadhīci. So she broke her belly and a divine child comes out. He was the Lord Śiva Himself who incarnated as Pippalāda.

(074) वैश्यानाथः। This is the 74th incarnation of Lord Śiva. There was prostitute named Mahānandā. She was adorned with great virtues like truthfulness, piety, courage etc. She always engaged herself in worship of Lord Śiva. She was interested in counting the Names of Lord Śiva. Even she dances on the platform fully devoted to Lord Śiva.

Once Lord Śiva came there to test her in the guise of a merchant who was also the great devotee of Lord Śiva. He came to Mahānandā. She welcomed him she saw the bangle set with beautiful gems, So she desirous to have this beautiful ornament but that merchant put condition that he also should have in return of it. So she ready to be his wife for three days and three nights in presence of Sun and Moon.

She puts that gem set of phallic image on which was dear to the merchant also. Suddenly fire covered the place where that gem set phallic image was placed. The merchant was in great misery and he gets ready to die.

Seeing all this that lady also becomes unhappy and she said that she will also die because that man is her husband so it is her duty to die with him. Then Lord Śiva manifest Himself and stop her. He said all the truth and takes her along with her servants to Śivaloka.²⁵⁶

(075) द्विजेश्वरः। This is the 75th incarnation of Lord Śiva. Once the King Bhadrāyu and his wife Kīrtimālinī were enjoying the beauty of forest. At same

²⁵⁶ This story of Lord Śiva's incarnation was poeticized in Marathi language which was taken as the plot by the famous German poet Goethe who composed the poem titled *Der Gott und die Bajadere* (in). I owe this information from my guiding teacher Prof. Dr. Jaydev Jani (who read a paper on this subject in All India Workshop on German Literature in)

time Lord Śiva and goddess Pārvatī assumes the form of Brahmin couple. And they created illusory tiger. They run towards the King Bhadrāyu with shouting for help. When King saw this he got up and releases his arrow but tiger seized the Brahmins wife and ran away. That Brahmin cries and lament for long time. He even starts to censure the King for his duties.

So, the king becomes ready to give up everything for Brahmin, but Brahmin is desirous for his wife. King denied for it because it is not auspicious for anyone to enjoy another's wife. But Brahmin said that he remove sin by his Penance. So, finally Kings gets ready give his wife and he prepares himself to enter into the fire. At that time Lord Śiva manifests Himself in the form of Dvijeśvara and tells the whole story.

(076) यत्तिनाथ ब्रह्महंसो वा । This is the 76th incarnation of Lord Śiva. On the mountain *Arbudā* lived a hunter named Ahuka and his wife Ahukā. They were the great devotees of Lord Śiva. Once Lord Śiva takes form of an ascetic to test them. He came there and said Bhilla to give some place to rest him. So, Bhilla becomes confused that he has very small hut which is not sufficient for three but his wife suggests him that it is their duty so she will sleep outside for night. But Bhilla as a husband he cannot live her alone so he will also sleep outside.

In the mid-night beasts devour Bhilla. In the morning ascetic feel sorry but Bhilla's wife console him and get ready to die Then Lord Śiva manifests Himself and said that she will be born as Damayanti and her husband as Nala in the next birth and enjoys royal pleasure. Lord Śiva stayed there as Acaleśa.

When they both born as Nala and Damayanti then Lord Śiva incarnates as Yatinātha hamsa who unites the royal couple.

(077) कृष्णदर्शनः । This is the 77th incarnation of Lord Śiva. Nābhaga who was the son of Śrāddhadeva lived in the hermit of great sages for his study. During this period his elder brothers have divided their shares and even taken away Nābhaga's share also. When he returns and asks for his share then his brother said that their father is his share. So, he goes to his father and asks about his share but Śrāddhadeva denies and says he is will not go with him and shows him way. He said that he goes to the sacrifice of Sage Angiras and sing *Vaiśvadeva Suktas* to complete the sacrifice and they will give him the whole wealth of sacrifice.

He follows his father's instructions and gets his share then Lord Śiva comes in the form of Kṣṇadarśana and stops him. So, again he returns to his father tells the whole thing, his father said that he himself is Lord Śiva so

eulogies Him. Nābhaga bowed down to Him and get his share and even he his father enjoys *Śivaloka*.

(078) अवधूतेश्वरः। This is the 78th incarnation of Lord Śiva. In this incarnation Lord Śiva removes the ignorance of Indra. Once Indra and Br̥haspati went to the Kailāsa to see Lord Śiva. Then Lord Śiva assumes the form of an Aavadhuta. He was naked and looked fierce. Passing from there they see the lord who lies on their way. So, arrogantly Indra tells him to get up but Lord ignores Him so, he again tells him. But still the Lord does not move so, he speaks insulted words and Lord gets angry he stands up and terrible fire comes out from his third eye which was unbearable to Indra burn him.

Br̥haspati knows Him as Lord Śiva he eulogized him and urged Him to stop this fire and tells Indra to bow down. He also requests Lord to remove this fire. So, Lord Śiva who is *Bhaktavatsala* says that he cannot turn back His fire so he throw it into the Ocean. In this way He is known as Avadhuteśvara.

(079) भिक्षुवर्यः। This is the 79th incarnation of Lord Śiva. Satyarataha who was the King of Virabhadra. He was the devotee of Lord Śiva. Once he was killed by his Śālva enemies. So, his queen who was pregnant ran away from there. Where she she gives birth to son. She was thirsty so she goes near to the pone and eaten by Crocodile. Suddenly a beggar woman came there saw this weeping child through the Lord Śiva grace she desirous to take him as her son but she wants to know his father and about his life.

So, Lord Śiva came in form of Mendicant tells her to survive this boy. Even He tells her boy's present past actions. In this way provide knowledge by Lord Śiva the Brahmin lady with her sons worship the lord and through this king's son they attain the prosperity.

(080) सुरेश्वरः। This is the 80th incarnation of Lord Śiva. Upamanyu the son of Vyāghrapada who was very poor so with his mother he lived at his uncle's house. Once Upamanyu has tasted milk so again he wants to drink it. Because of pity his mother is unable to give him milk. She feels misery So; Upamanyu removes her misery and walk away for penance having great faith in Lord Śiva.

When he was meditating on Lord Śiva Lord comes there in the form of Indra along with Goddess Pāravatī, Nandī and other Gaṇas. He asks him for his wish but Upamanyu denied and says he worships Śiva so he get boon only from Him, and not from any other gods and not even from Viṣṇu and Brahmā. So, Lord Śiva speaks insulting words for Himself then Upamanyu gets angry and said that he will kill him by *Aghorāstra* and even he enters into the fire.

When he releases the weapon Nandī caught it in middle and Lord Śiva manifests Himself in front of him along with Goddess. Lord addressed Upamanyu as his son and said that he will always have the ocean of milk, curd and other foods also. In this way he was given ten boons by Lord and even status of everlasting son of Lord Śiva and goddess Śivā.

(084) Brahmācārīn- This is the 84th incarnation of Lord Śiva. Goddess Sati abandoned her body in the sacrifice of Dakṣa (Prajāpati). In the next birth she born as the daughter of Himālaya. She again desires to be the consort of Lord Śiva. So, she performs the severe penance. To test her capacity Lord Śiva sent there seven Sages but they all failed. Hence Lord Śiva Himself went there after assuming the form of Brahmācārīn.

Goddess Pārvatī welcomed Him and bow down with respect. That Brahmācārīn surprisingly asks about her penance. When Pārvatī says she performs this penance to gain Lord Śiva then that Brahmācārīn speaks insulting words and said He is proper husband for her. Goddess Pārvatī gets angry and narrates Śiva's eternal and unchangeable nature. Even she also says that it is sin to censure the Lord Śiva but to hear His censure it is more pitiable. Though, she cannot kill him because he is Brāhmin so she tells him to go away. At that time Lord Śiva disclosed His form and take away her with Him.

(085) सुनर्तक नटः। When Lord Śiva examined Goddess then He becomes happy asks her boon. Then Goddess says that she wants him to be her husband and Lord Śiva gets agree. Even goddess said that He has to come at her mansion and asks for marriage to her parents.

So, He assumes the form of dancer and shows his skills in various dancing. When asks for reward then He begs Goddess Pārvatī's hand.

(086) Saintly Brahmin- This is the 86th incarnation of Lord Śiva. When the gods hear about the great devotion of Himālaya towards the Lord Śiva they became and thought that this king of Mountain gets liberation and will attain *Śivaloka*. If it will be so then earth becomes gemless and even he will enjoy all the heavenly pleasure. So, they go to their Preceptor and request him to stop this. But he shows his incapability so, he sent them to Brahmā who suggests them to go to Lord Śiva Himself. And said if Lord censures himself then his glory will be increased.

Hence the gods went to Kailāsa request him to do so. At that Lord Śiva assumes the form of Saintly Brāhmin and censures himself in front of King Himālaya. But in the last he marries with Goddess.

(087) अश्वत्थामाः। This is the 87th incarnation of Lord Śiva. Droṇa was born of Bhāradvāja desires of son. He meditates on Lord Śiva and gains boon that Lord Śiva's part will be born as his son named Aśvatthāmā. Who helps the Kauravas on the battle field of the Mahābhārata.

He was not defeated by anyone so Lord Kṛṣṇa makes Pāṇdavas bow to him and he gives the many boons.

(088) किरातः। This is the 88th incarnation of Lord Śiva. Arjuna did penance as instructed by Lord Kṛṣṇa and the great Sage Vyāsa. He meditates on Lord Śiva with full of devotion. In the forest he sees boar and he understood that he might be a demon. Who may be sent by Duryodhana. So he releases his arrow at boar at the same time Lord Śiva who assumes the form *Kirāta* and released an arrow at same boar.

He sent his troops *gaṇa* to bring an arrow. But Arjun denied to give him and said if their master wants it back he should have to come himself and fight with him. So, Lord Śiva comes himself in the form hunter fight with him. He gets satisfied and happy with Arjuna's valour and disclosed his real form. He has given Arjun his desired boon.

(089) सोमेशः। This is the 89th incarnation of Lord Śiva. Lord has incarnated as Someśa to annihilate the distress of moon. Even it dispels the ailments of consumption, Leprosy etc. This incarnation of Lord Śiva is situated at Saurashtra.

(090) मल्लिकार्जुनः। This is the 90th incarnation of Lord Śiva. Lord Śiva went *Śīrśaila* mountain to see his son Kārttikeya and stationed there in the form of phallic image. It is placed at the mountain of *Śīrśaila*.

(091) महाकालः। This is the 91st incarnation of Lord Śiva. Lord Śiva incarnates as Mahākāla to destroy the demon Dura. He killed him by mere *Humkāra*. And requested by the gods he stayed there in the form of Jyotirlinga which is in the Ujjain.

(092) अमरेश्वरः। This is the 92nd incarnation of Lord Śiva. Lord Śiva manifested himself by eulogised by the creator Brahmā. This phallic image abides in the syllable *Omkāra*. As requested by the gods he permanently stayed in the form of Omkāra Mādhātā.

(093) केदारेश्वरः। This is the 93rd incarnation of Lord Śiva. Requested by the two fold incarnation of Lord Viṣṇu as Nara and Nārāyaṇa he is incarnated as Kedāreśvara. It situated on the Mountain Himālaya.

(094) भीमशङ्करः। This is the 94th incarnation of Lord Śiva. Lord Śiva incarnated as Bhīmaśankar to save his devotee Śiṣṭak the King of Kāmarupa. He killed the demon Adbhut and stayed in Ḍākīnī by the request of his devotee.

(095) विरेश्वरः। This is the 95th incarnation of Lord Śiva. It is his own city and he lived there in the form Siddha. He is worshipped by Lord Viṣṇu, Kubera and Bhairava. It is situated in Kāśī in the form of entire cosmic egg.

(096) त्र्यंबकः। This is the 96th incarnation of Lord Śiva. He stayed on the bank of the river Gautamī as requested by Sage Gautama.

(097) वैद्यनाथः। This is the 97th incarnation of Lord Śiva. He is indulging in many sports and manifested Himself for the sake of Rāvaṇa. Lord Śiva was installed in the cremation ground in the form of *Jyotirlinga*.

(098) नागेश्वरः। This is the 98th incarnation of Lord Śiva. Lord Śiva incarnated as Nāgeśa to help His devotee Supriya the King of merchant. He killed demon Dāruka for the sake of His devotees. He stayed there accompanied by Goddess Pārvatī.

(099) रामेश्वरः। This is the 99th incarnation of Lord Śiva. Lord Śrī Rāma who propitiated Lord Śiva and gained the boon of victory. When he stayed at the Setubandha.

(100) घुश्मेश्वरः। This is the 100 incarnation of Lord Śiva. It is known from his devotee's name Ghuśmā whose son was killed by Sudehya. She worshipped Lord Śiva with full of devotion even after the death of her son so she gets her son's life back by the grace of Lord Śiva. So, she requested Lord to stay there for welfare of human beings. Lord Śiva incarnated as Ghuśmeśvara on a lake of Devaśaila.

Bibliography

English

- (01) Burnell Artur Coke:
The ordinances of Manu
Pub. Oriental Book Reprint Corporation, New Delhi, 2nd edi. 1971.
- (02) Hazra R.C.:
Studies in the Purāṇic Records an Hindu Rites and Customs
Pub. Motilal Banarasidass, Delhi, 2nd edi. 1975
- (03) Kale M.R. :
The Abhijñāśākuntalam of Kālidāsa
Pub. Motilal Banarasidass, New Delhi, 2005.
- (04) Kale M.R.:
The Vikrmorvaśīyam of Kālidāsa
Bharatiya Vidya Prakashan, New Delhi.
- (05) Kale M.R.:
Kalidāsa's Mālvikāgnimitram
Pub. Motilal Banarasidass, Delhi 1st edi. 1960.
- (06) Kantawala S.G.:
Studies in Purāṇas
Rastriya Sanskrit Santhan, 1st edi. 1999.
- (07) Karmarkar R.D.:
Kumarsambhavam of Kālidāsa
Pub. Chaukhamba Sankrit Pratisthan, Delhi, 1st edi. 2003.
- (08) Krishna Chaitanya:
The Mahābhārata-A literary study
Pub. Clarion Books, New Delhi, 1985.
- (09) Macdonell Arthur A.:
A history of Sanskrit Literature
Pub. Motilal Banarasidass ,Delhi ,1971.
- (10) N.Gangadharan:
Lingapurāṇa-A study
Pub. Ajanta Publications, New Delhi, 1st edi. 1980.
- (11) Pandit S. Rangachar:
Outlines of the History of Classical Litreture
Sanskrit Sahitya Sadana, Mysore, 1961.
- (12) Prof. Puspendra Kumar:

- Facts of the Purāṇic Wisdom
Pub. Eastern Book Linkers, Delhi, 2005.
- (13) Rai Bahadura shri Sachandra:
The Matsyamahāpurāṇa
Pub. Eastern Book Linkers, Delhi, 1st edi. 2009.
- (14) Singh Nag Sharan:
An introduction to Purāṇas
Pub. Nag Publishers, Delhi, 1st edi.1985.
- (15) Satavalekar S.D.:
Mahābhārata
Pub.Svadhya Mandala killa pardi, Dist. Valsad (Gujarat)
1st edi.1978
- (16) Sita Narasimhan :
Śaivism under the imperial Colās
Pub. Sharda Publishing House, Delhi, 2006.
- (17) Sharma Sudarshan Kumar :
Vāyumahāpurāṇa Vol.1
Pub. Parimal publications, Delhi, 1st edi. 2008.
- (18) Shastri J.L.:
Śivamahāpurāṇa
Pub. Motilal Banarasidass, Delhi 1st edi.1970.
- (19) Shastri J.L. :
Lingapurāṇa
Pub. Motilal Banarasidass, Delhi, 1st edi. 1980
- (20) Śvetāśvatar Upanisad:
Trans.Swāmi Gambhirananda
Pub.Advaita Ashrama, Delhi, 2003.
- (21) Swami Tapsyananda :
Śrīmadbhagvadgītā
Pub. Sri Ramkrushana Matha, Madras.
- (22) Tagare G.V.:
Śaivism Some glimpses
Pub. D.K.Printworld private Ltd., New Delhi, 1996
- (23) Thakkar Vina V.:
The Sahsrānāma Litreture : A Study
Thesis submitted for Ph.D. in Sanskrit to MSUni. Baroda,
January 2008.

- (24) Wilson H.H.:
Edited and Enlarged by K.M.P.Verma :
The Metaphysics of Purāṇas
Pub. Classical Publishing company, New Delhi, 1887.
- (25) Wilson H.H.:
(Bhāṣya of Sāyaṇācārya) Ṛigveda Samhitā
Pub. Parimal Publication, Vol.1, Delhi 2001.
- (26) Winternitz Maurice :
A History Of Indian Literature
Pub. Motilal Banarsidass , Vol. Varansi 1st edi. 1981.

Sanskrit

- (01) Vāmana Jayāditya virachita kāśikā:
Sam. Pan. Sjhobhita Mishra
Pub. Chukihamba Sanstrita Pustakalaya, Banaras 1952.
- (02) Brāhat Stotra Ratnākara :
Sam.Pan. Divakar Sharma
Pub. Dhavale Prakashan, Mumbai, 1995.
- (03) Amarsimha :
Amarakosa with the commentary (Vyakhyasudhā or
Rāmāśramī) of Bhanuji Diksita, Edited by Pandit
Shivadatta.
Pub. Satyabhamabai Pandurang, Bombay 1944.

Gujarati

- (01) Acarya shri Vishnudev Saknesvar Pandit :
Atharva Samhitā-vidhi Bhasabhasya Dvitiyabhaga
Pub. Mdhur Jyot trust Veda prakashan samiti, 1985
- (02) Kālikā Purāna(the Purāna of Brāzier community)
Edi. Pro.Dr.Jani Jayadev A.
Pub.Shri Gujarati Kansara Gyati Dharmashala Trust,
Pavagadha, Vadodara. 2011(3rd edi.).
- (03) Jani Himmataram Mahasankar :
Shri Ganeśa Upāsanā
Pub. Shri ansuya Smaraka Granthamala, Amadavada 1952.

- (04) Patel Gautam
Viṣṇu Sahsrānāmastotram
Explained in the light of the commentary of
Ādi Samcarācārya
Pub. Sanskrit seva samiti, Amadavada ,1st edi. 2004.
- (05) Patel Gautam and Shah Urmi Samir
Ādi Samcarācārya (Dvadasa shatabdhi smrutigrantha)
Pub. Sanskrit seva samiti
Amdavada 1995.
- (06) Shastri Girijasankar Mayasankar
Śivamahāpurāṇa
Sastu Sahitya Vardhak Karyalaya
Mumbai.
- (07) Shastri Girijasankar Maysankar
Lingapurāṇa
Sastu Sahitya Vardhak Karyalaya, Mumbai.
- (08) Shastri Girijashankar Mayasankar
Manusmṛti
Pub. Sastu Sahitya Vadhaka Karyalaya, Mumbai. 2003.
- (09) Shankar Stotra saritā
Edi. Prof. Dr. J.K.Bhatta,
Prof. Dr. M.L.Vadekar & Prof. Dr. J.A.Jani,
Pub. Nirmana Foundation(USA), Vadodara. 2010.
- (10) Shri Kālikāpurāṇa (kansara Jñatini Utpatti nu Purāṇa)
Anu.swa. Dr. Arunodaya Natvaralal Jani
Sam. Prof. Dr. Jaydev Arunodaya Jani
Pub. Shri Kālikāpurāṇa samshodhana ane Prakashan Board
Vadodara 2005.
- (12) Svatmaram Yogendra Virachita
Hatha Yoga Pradīpikā
Edi. (With word-order, prose-order and Gujarati translation)
Edi. Jani JayadevArunodaya
Pub. Self.
Vadodara. 1981

Hindi

- (01) Dr. Kunwarlal Vyassisa
Purāṇo me Vamśānukramika Kālākrama
Pub. Itihas Vidya Prakashan
Delhi 1989.
- (02) Dr. Kunwarlal
Itihāsapurāṇa Sahitya ka Itihāsa: Prakkthana
Pub. Delhi. 1978.
- (03) Pandey Ramchandra
Prachin Bhartiya Sahitya Prthamabhaga, Dvityakhnda
Motilal Banarasidass, Delhi 1st edi. 1966.
- (04) Pandit Shri Krushana Tripathi
Paurāṇika rahsyon ka samikshatmaka anushilan
Krushanadas Akadami, Varansi 1984.
- (05) Shastri Siddheswar
Prāchin Charitra Kośa
Pub. Bhartiya Charitra Mandal, Puna. 1964.
- (06) Stavalekar S. D.
Ṛgveda ka subhodabhasya
Pub. Killapardi Valsad 1988.
- (07) Stavalekat S.D.
Yajurveda ka subhodhabhasya
Pub. Killapardi Valsad 1989.
- (08) Upadhayay Baldeva
Purāṇa Vimarsh
Varansi.
- (09) Upraiti Thaneshchandra
Purāṇatattvavimrsha
Pub. Parimal Publication, Delhi 2nd edi. 2001.

Journal

Pataskar Bhagyalata : Shasranama Tradition In India
Journal of the oriental Institute, Vol. 45, Nos. 12, September-
December, 1995.