

Vibhava Avataras Part I (Names 147-332)



 Vishnu sahasranamam Collection

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 **Description:** Exploring the sacred names that describe the Lord's various incarnations from Mahavishnu to Kurma Avatar

 **Tags:** vibhava-avataras, incarnations, vamana-trivikrama, narasimha, matsya, kurma, parashurama, hamsa, padmanabha, divine-incarnations

The Divine Incarnations: Vibhava Avataras Part I (Names 147-332)

Based on the commentary **Bhagavat Guna Darpanam** by **Parashara Bhatta**, here is the detailed breakdown of **Part 2** of the *Vishnu Sahasranamam* (Names 147-332).

This section moves from the cosmic Vyuh forms into the **Vibhava Avataras** (Incarnations), describing specific episodes where the Lord descended to Earth.

Part 2: The Incarnations (Vibhava Avataras - I)

1. Mahavishnu / Trimurti (147-152)

Focus: The Lord as the root of the Trinity (Brahma, Vishnu, Shiva) and his unique standing among them.

| No. Name | Meaning (Parashara Bhatta) | Context/Anecdote from Source |
|------------------|-------------------------------------|---|
| 147 Jagadadijaha | Born at the beginning of the world. | Though He appears as one of the Trimurtis (Brahma, Vishnu, Shiva), He is the distinct origin of the others. |
| 148 Anaghah | The Sinless / Untouched. | Even while being born within the material world (<i>Samsara</i>) among the Trinity, He remains untouched by sins or blemishes (<i>Papa pratisparthi</i>). |
| 149 Vijayaha | The Victorious. | He ensures the success (<i>Vijaya</i>) of the functions (creation/destruction) performed by Brahma and Shiva. |
| 150 Jeta | The Conqueror. | He conquers the minds of those He blesses; He stays in their memory and they stay in His. |
| 151 Vishvayonih | The Source of the Universe. | He is the instrumental cause who gets the work of the universe done through the other Murtis. |
| 152 Punarvasuhu | The Indweller again. | He resides as the <i>Antaryami</i> (Inner Soul) within Brahma and Shiva to empower them. |

2. Vamana & Trivikrama (153–164) 🦶

Focus: The story of the Dwarf (Vamana) who grew into the Giant (Trivikrama) to measure the universe.

| No. Name | Meaning | Context/Anecdote from Source |
|---------------|-------------------------------|--|
| 153 Upendraha | The younger brother of Indra. | Born as the 12th Aditya to Aditi and Kashyapa to help His brother Indra regain his kingdom. |
| 154 Vamanaha | The Dwarf. | He appeared as a short boy (<i>Vamanatvam</i> - described as a medical dwarfism condition in the source) to beg for land from Bali. |
| 155 Pramshuhu | The Tall One. | The dwarf instantly grew into the massive Trivikrama to measure the worlds. |

| No. | Name | Meaning | Context/Anecdote from Source |
|-----|------------|-------------------------------|--|
| 156 | Amoghaha | The Never-Futile. | His actions benefit everyone; He blessed Indra with the kingdom and Bali with the netherworld (<i>Patala</i>). |
| 157 | Shuchihi | The Pure. | He helps others (like Indra) without expecting anything in return (<i>Pratyupakara nirapekha</i>). |
| 158 | Urjitaha | The Powerful. | He has the strength to bind powerful enemies like Namuchi (Bali's son). |
| 159 | Ateendraha | Surpassing Indra. | Though born as Indra's younger brother, He surpassed Indra in glory, sovereignty, and maturity. |
| 160 | Sangrahaha | The Easily Accessible. | He can be easily "grasped" or reached by devotees without elaborate effort. |
| 161 | Sargaha | The Creator / The Accessible. | Refers to His accessible lotus feet (<i>Pada Padma</i>) created for the benefit of devotees during Trivikrama Avatara. |
| 162 | Dhritatma | The Supporter / Self-giver. | He surrenders Himself to the devotees who surrender their souls (<i>Atma Nivedanam</i>) to Him. |
| 163 | Niyamaha | The Controller. | He subdued the arrogance of Bali and controlled him. |
| 164 | Yamaha | The Ruler / Remover. | He removes the obstacles and impediments for his devotees. |

3. General Auspicious Qualities (165–187) 🙏

Focus: Attributes that make the Lord accessible and the nature of His body.

| No. | Name | Meaning | Context/Anecdote from Source |
|-----|----------|----------------------|---|
| 165 | Vedyah | The One to be Known. | He can be realized through the senses when He chooses to reveal Himself. |
| 166 | Vaidyah | The Doctor. | He cures the ultimate disease of <i>Samsara</i> (cycle of birth and death). |
| 167 | Sadayogi | The Ever-Alert Yogi. | |

| No. | Name | Meaning | Context/Anecdote from Source |
|-----|-------------------|----------------------------|--|
| | | | He is always awake and alert (<i>Satata Jagarukah</i>) to protect His devotees with love. |
| 168 | Veeraha | The Slayer / Hero. | He destroys the impediments that prevent devotees from knowing Him. |
| 169 | Madhava | Lord of Knowledge (Vidya). | (Different from Name 73). Here it means He disseminates knowledge (<i>Ma</i> = Vidya/Knowledge, <i>Dhava</i> = Lord/Giver). |
| 170 | Madhuhu | The Sweet / Honey. | He is as sweet as nectar (<i>Madhu</i>) to those who experience Him. |
| 171 | Atindriyah | Beyond Senses. | He cannot be perceived by senses if one approaches with arrogance ("I can see Him"). |
| 172 | Mahamayah | The Great Illusionist. | He places a veil (<i>Maya</i>) between Himself and those who have not surrendered. |
| 173 | Mahotsahah | Great Enthusiasm. | He creates the world not as a chore but with immense zeal and enthusiasm. |
| 174 | Mahabalah | Great Strength. | He needs no assistance (<i>Asahaya Shura</i>) to create or protect the universe. |
| 175 | Mahabuddhihi | Great Intellect. | He knows exactly when and how to help (e.g., helping Draupadi through the <i>Akshaya Patra</i>). |
| 176 | Mahaviryaha | Great Valor / Unchanging. | Like milk turning to curd involves change, but He creates the world <i>without</i> changing His essential nature (Lactose intolerance analogy used). |
| 177 | Mahashaktihi | Great Power. | He transforms the subtle nature (<i>Prakriti</i>) into the gross physical world. |
| 178 | Mahadyutihi | Great Radiance. | He needs no external aid; He shines by His own brilliance. |
| 179 | Anirdeshya Vapuhu | Indefinable Body. | His form cannot be defined or compared to anything else; it is unique. |
| 180 | Shriman | Possessor of Beauty. | His body is adorned with divine ornaments that compete to be on Him. |

| No. Name | Meaning | Context/Anecdote from Source |
|------------------|---------------------|---|
| 181 Ameyatma | Immeasurable Soul. | His qualities are deep and immeasurable like the ocean. (Transition to Kurma) He supported the |
| 182 Mahadhritik | Great Support. | Mandara Mountain during the churning. (Transition to Rama) He holds the great |
| 183 Maheshvasaha | The Great Archer. | bow <i>Sharnga</i> (or Kodanda) to build the bridge to Lanka. |
| 184 Mahibharta | Husband of Earth. | (Transition to Varaha) He lifted Goddess Earth from the ocean. |
| 185 Srinivasaha | Abode of Lakshmi. | (Transition to Mohini/Kurma) He retrieved Lakshmi from the churning ocean and keeps Her on His chest. |
| 186 Satam Gatihi | Refuge of the Good. | His playful acts (<i>Leela</i>) always result in the welfare of the good. |
| 187 Aniruddha | The Unstoppable. | No one can stop Him when He moves to protect His devotees. |

4. Hamsa Avatara (188–194)

Focus: The Lord as the Swan who distinguishes good from bad.

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|----------------------------|---|
| 188 Suranandaha | Delight of the Gods. | He brings joy to the Devas by helping them in calamities. |
| 189 Govindaha | Recipient of Praise/Words. | He is reached by Vedic words (<i>Go</i> = Veda/ Words). The name Govinda rescues even simple village folk. |
| 190 Govidampati | Lord of the Wise. | He is the leader of those who know the Vedas. |
| 191 Marichihi | Ray of Light. | He reveals His faultless form to devotees. |
| 192 Damanaha | The Subduer. | He subdues the heat (<i>Tapa</i>) and miseries of Samsara with His radiance. |
| 193 Hamsaha | The Swan. | He walks with a majestic gait (<i>Hamsagati</i>) and smiles (<i>Smayate</i>) to reassure devotees. |

| No. Name | Meaning | Context/Anecdote from Source |
|---------------|------------------|---|
| 194 Suparnaha | Beautiful Wings. | He has beautiful wings (as Hamsa) to ferry souls across the ocean of Samsara. |

5. Padmanabha (195–199) 🌸

Focus: The form reclining on Adishesha from whose navel Brahma is born.

| No. Name | Meaning | Context/Anecdote from Source |
|--------------------|-------------------|--|
| 195 Bhujagottamaha | Best of Snakes. | He reclines on the best snake, Adishesha (<i>Ananta Padmanabha</i>). |
| 196 Hiranyanabha | Golden Navel. | His navel is beautiful and auspicious. |
| 197 Sutapaha | Good Penance. | Though sleeping, He performs internal Yoga/Tapas for the world's protection. |
| 198 Padmanabhaha | Lotus Navel. | The navel from which the lotus (and Brahma) emerges. |
| 199 Prajapatihi | Lord of Subjects. | He is the Lord of Brahma (who is the creator of subjects). |

6. Narasimha Avatara (200–210) 🦁

Focus: The Man-Lion who protected Prahlada.

| No. Name | Meaning | Context/Anecdote from Source |
|---------------|-------------------------|---|
| 200 Amrityuhu | Death of Death. | He kills death (Samsara) for His devotees; related to <i>Nrisimha Tapini Upanishad</i> . |
| 201 Sarvadrik | All-Seeing / Impartial. | He is impartial; He treats Prahlada (Asura's son) with love and Hiranyakashipu with anger based on their actions. |
| 202 Simhaha | The Lion. | The majestic, roaring form that emerged from the pillar. |
| 203 Sandhata | The Joiner / Uniter. | He unites with devotees like Prahlada with open arms. |
| 204 Sandhiman | The United. | He is always united with His devotees. |
| 205 Sthiraha | The Firm. | He is firm in His protection and overlooks the mistakes of devotees. |

| No. Name | Meaning | Context/Anecdote from Source |
|------------------|--------------------------|--|
| 206 Ajaha | The Unborn. | He was not born from a womb like humans; He was born from a pillar (<i>Stambha</i>). |
| 207 Durmarshanah | The Unbearable. | Enemies cannot tolerate His fierce form. |
| 208 Shasta | The Ruler / Punisher. | He punishes evil-doers like Hiranyakashipu. |
| 209 Vishrutatma | The Famous Soul. | The story of Narasimha and Prahlada is famous and purifying. |
| 210 Surariha | Slayer of God's Enemies. | He killed the enemy of the Devas (Hiranyakashipu). |

7. Matsya Avatara (211–225)

Focus: The Great Fish who saved the Vedas and creation.

| No. Name | Meaning | Context/Anecdote from Source |
|--------------------|-----------------------|--|
| 211 Guruttamaha | The Supreme Guru. | He taught the Vedas to Brahma; He is the teacher of teachers. |
| 212 Dhama | The Resort / Support. | He became the boat/support for the seeds of creation during the deluge (<i>Pralaya</i>). |
| 213 Satyaha | The True / Good. | He was good to the righteous King Manu during the deluge. |
| 214 Satyaparakrama | True Valor. | His valor is unyielding; He protects effortlessly. |
| 215 Nimishaha | The Closing Eye. | He closes His eyes to the enemies of His devotees (or ignores their faults). |
| 216 Animishaha | The Unwinking. | As a fish, He does not blink; He is ever-alert to protect. |
| 217 Sragvi | Garland Wearer. | Even as a fish, He wore the <i>Vaijayanti</i> garland to show He is the Supreme Lord. |
| 218 Vachaspati | Lord of Speech. | He revealed the <i>Matsya Purana</i> and Vedic knowledge. |
| 219 Udaradhihi | | |

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|-----------------------|--|
| | Generous Intellect. | His vast intellect is the source for all knowledge. |
| 220 Agranihi | The Leader. | He leads devotees to the highest state (Moksha). |
| 221 Gramanihi | Leader of Hosts. | He commands the Nityasuris (eternal angels) in Vaikuntha. |
| 222 Shriman | The Beautiful. | Even as a fish, He had lotus-like eyes and divine beauty (<i>Matsyaha Kamala Lochanaha</i>). |
| 223 Nyayaha | The Just. | He ensures justice and guides devotees on the right path. |
| 224 Neta | The Manager / Leader. | He manages the welfare of those who follow Him. |
| 225 Sameeranaha | The Stimulator. | His actions are pleasing and stimulating like a breeze. |

8. The Cosmic Architect (226–247) 🏗️

Focus: Names related to the Purusha Suktam, describing His cosmic form and pervasion.

| No. Name | Meaning | Context/Anecdote from Source |
|-------------------|-----------------------|--|
| 226 Sahasramurdha | Thousand-Headed. | From <i>Purusha Suktam</i> : He has infinite heads, seeing everywhere. |
| 227 Vishwatma | Soul of the Universe. | He pervades the universe through knowledge and power. |
| 228 Sahasraksha | Thousand-Eyed. | He has infinite eyes witnessing everything. |
| 229 Sahasrapat | Thousand-Footed. | He has infinite feet, present everywhere. |
| 230 Avartana | The Turner. | He turns the wheel of <i>Samsara</i> (worldly existence). |
| 231 Nivrittatma | The Detached Soul. | Though in the world, He remains distinct and detached from it. |
| 232 Samvritaha | The Veiled. | |

| No. Name | Meaning | Context/Anecdote from Source |
|----------------------|----------------------------|--|
| | | He remains hidden from those with ignorance (<i>Tamas</i>). |
| 233 Sampramardhanah | The Destroyer. | He destroys the darkness/ignorance (<i>Maya</i>) for His devotees. |
| 234 Ahahsamvartakah | Regulator of Day/Time. | He regulates the cycle of day and night and time. |
| 235 Vanhihi | The Fire / Bearer. | He bears the universe in the form of Space/Ether (<i>Akasha</i>). |
| 236 Anilaha | The Air. | He is the life-giving force (<i>Prana</i>) in the air. |
| 237 Dharanidharah | Supporter of Earth. | He supports the earth (as <i>Varaha</i> , <i>Adishesha</i> , etc.). |
| 238 Suprasadaha | The Gracious. | He grants favors and is pleased easily (e.g., <i>Draupadi's</i> call). |
| 239 Prasannatma | The Blissful Soul. | His mind is clear and free from passions; He knows exactly what to give. |
| 240 Vishvasrik | Creator of Universe. | He creates without partiality towards any being. |
| 241 Vishwabhuk Vibhu | Consumer & Pervader. | He protects/consumes the universe and pervades it. |
| 242 Satkarta | Worshipper of Good. | He honors the good/pious people. |
| 243 Satkritah | Worshipped by Good. | He is worshipped by the pious. |
| 244 Sadhuhu | The Accomplisher. | He acts as a messenger or charioteer to help His devotees. |
| 245 Janhuhu | The Hider. | He hides His greatness to be accessible to devotees. |
| 246 Narayanaha | The Abode of Beings. | The supreme name; the resting place of all <i>Naras</i> (beings/souls). |
| 247 Narah | The Leader / Imperishable. | He who leads; associated with the <i>Nara-Narayana</i> form. |

9. The Lord of Relationships (248–257)

Focus: Antaryami (Inner Controller) and His relationship with the soul.

| No. Name | Meaning | Context/Anecdote from Source |
|---------------------|-----------------------|---|
| 248 Asankhyeyah | Innumerable. | He has infinite forms and attributes. |
| 249 Aprameyatma | Immeasurable Soul. | He pervades inside and outside; cannot be measured. |
| 250 Vishishtah | The Distinguished. | He is distinct from the sentient (<i>Chit</i>) and insentient (<i>Achit</i>) though He pervades them. |
| 251 Sishtakrit | Maker of Rules/ Good. | He imparts good qualities to His devotees. |
| 252 Shuchihi | The Pure. | He is purity itself (like Gold/Turmeric); dirt does not stick to Him. |
| 253 Siddharthah | The Accomplished. | He has attained everything; He has no unfulfilled desires. |
| 254 Siddhasankalpah | True Will. | Whatever He wills happens instantly and independently. |
| 255 Siddhidaha | Giver of Powers. | He grants powers (<i>Siddhis</i>) like <i>Anima</i> , <i>Garima</i> to yogis. |
| 256 Siddhi Sadhanah | The Means to Success. | He makes the means (<i>Sadhana</i>) pleasant for the devotee. |
| 257 Vrishahi | The Auspicious Day. | The day/moment a devotee surrenders to Him becomes the most auspicious day. |

10. Dharma Incarnate (258–300)

Focus: The Lord as the embodiment of Righteousness and Giver of Blessings.

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|--------------------|--|
| 258 Vrishabhaha | Showerer of Grace. | Like a rain cloud, He showers grace to cool the fire of Samsara. |
| 259 Vishnu | The Pervader. | He enters into devotees and never separates from them. |
| 260 Vrishaparva | | |

| No. Name | Meaning | Context/Anecdote from Source |
|---------------------------|-----------------------|---|
| | The Steps of Dharma. | He establishes the steps (Varnashrama Dharma) to reach Him. |
| 261 Vrishodarah | Belly of Dharma. | He accepts even simple food offered with Dharma/Devotion (e.g., Kuchela's puffed rice). |
| 262 Vardhanaha | The Nourisher. | He nourishes devotees like a mother bearing a child in the womb. |
| 263 Vardhamanah | The Growing One. | He grows/matures along with His devotees' devotion. |
| 264 Viviktaha | The Solitary/ Unique. | His stories (<i>Avatara Charitra</i>) are unique and distinguishing. |
| 265 Shruti Sagarah | Ocean of Scriptures. | All Vedas flow towards Him like rivers to the ocean. |
| 266 Subhujaha | Good-Armed. | He takes the burden of the surrendered devotee on His arms. |
| 267 Durdhara | The Irresistible. | His flow of grace cannot be stopped; like a tidal wave of mercy. |
| 268 Vagmi | The Eloquent. | He speaks sweetly and effectively (e.g., Rama dealing with the Ocean King). |
| 269 Mahendraha | Great Lord. | The Sovereign Ruler. |
| 270 Vasudaha | Giver of Wealth. | He gives wealth to those who desire it. |
| 271 Vasuhu | The Wealth. | He himself is the wealth for His devotees. |
| 272 Naikarupaha | Many Forms. | He takes many forms (human, animal, tree) to help devotees. |
| 273 Brihat Rupaha | Huge Form. | He pervades the sky and directions in His Avatars. |
| 274 Shipivishtah | | |

| No. Name | Meaning | Context/Anecdote from Source |
|---------------------------------|------------------------------|---|
| | Pervader of Rays. | He resides within the rays of the sun (<i>Shipi</i> = rays). |
| 275 Prakashanah | The Illuminator. | He reveals His divine form (e.g., to Arjuna). |
| 276 Ojas Tejo Dyutidarah | Bearer of Strength/Splendor. | He possesses Strength (<i>Ojas</i>), Valor (<i>Tejas</i>), and Radiance (<i>Dyuti</i>). |
| 277 Prakashatma | Radiant Soul. | He reveals Himself even to the ignorant/fools. |
| 278 Pratapanah | The Scorcher. | He uses His heat/radiance to trouble enemies or discipline. |
| 279 Ruddha | The Full / Overflowing. | He is full of prosperity like a swelling ocean. |
| 280 Spashtaksharah | Clear Syllables. | He is clearly revealed in the syllables of the Vedas. |
| 281 Mantrah | The Mantra. | He is the Mantra itself that saves the one who meditates. |
| 282 Chandramshu | Moon-Rays. | He is cool and soothing like moon rays. |
| 283 Bhaskara Dyutihi | Sun-Like Brilliance. | He has the scorching brilliance of the sun to destroy enemies. |
| 284 Amritamshudbhavo | Source of the Moon. | The moon (<i>Amritamshu</i>) was born from His mind; He is the source of nectar. |
| 285 Bhanuhu | The Sun. | He gives the sun its power to shine. |
| 286 Shashabinduhu | The Moon. | He destroys the wicked (<i>Shasha</i> = wicked path) or nurtures like the moon. |
| 287 Sureswaraha | Lord of Gods. | He helps those on the righteous path. |
| 288 Aushadham | The Medicine. | He is the cure for the disease of worldly existence (<i>Samsara</i>). |
| 289 Jagatas Setuhu | | |

| No. | Name | Meaning | Context/Anecdote from Source |
|-----|-----------------------------|------------------------------------|---|
| | | Bridge of the World. | He is the bridge/barrier that separates good from bad. |
| 290 | Satya Dharma Parakramaha | Truth, Dharma, Valor. | His qualities of Truth, Dharma, and Valor are unfailing. |
| 291 | Bhuta Bhavya Bhavan Nathaha | Lord of Time. | Lord of Past, Future, and Present. |
| 292 | Pavanaha | The Purifier (Wind). | He purifies simply by moving around like the wind. |
| 293 | Pavanaha | The Purifier. | He purifies even the purifying agents like Ganga. |
| 294 | Analaha | The Fire / Never Satisfied. | He is never satisfied that He has done enough for His devotees (e.g., felt He was late for Draupadi). |
| 295 | Kamaha | The Lovable / Destroyer of Desire. | He destroys base desires or is the object of desire. |
| 296 | Kamakrity | Fulfiller of Desires. | He fulfills the desire for Moksha or worldly things. |
| 297 | Kantaha | The Lovely/ Handsome. | He is physically beautiful (<i>Saundarya</i>). |
| 298 | Kamaha | The Desirable. | He is desirable due to His qualities like accessibility (<i>Saushilya</i>). |
| 299 | Kamapradaha | Grantor of Wishes. | He grants wishes, whether they are petty or noble. |
| 300 | Prabhu | The Capable Master. | He captivates the hearts of all (<i>Sarva Hridaya Harane</i>). |

11. Vatapatrashayi (301-313)

Focus: The baby Krishna floating on a banyan leaf during the cosmic deluge.

| No. | Name | Meaning | Context/Anecdote from Source |
|-----|------------|---------|------------------------------|
| 301 | Yugadikrit | | |

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|-------------------------|--|
| | Creator of Yugas. | Even at the end of a Yuga (deluge), He initiates the next cycle. |
| 302 Yugavartah | Revolver of Yugas. | He ensures Dharma is re-established in every cycle. |
| 303 Naikamayah | Many Illusions. | Markandeya saw a small baby sucking its toe; it is a wonder (<i>Maya</i>) that a baby contains the universe. He swallows the universe during Pralaya. |
| 304 Mahashanah | The Great Eater. | Markandeya saw the whole world inside His stomach. |
| 305 Adrishyah | The Invisible. | His actions are beyond logical reasoning (<i>Atarkya</i>). |
| 306 Vyaktarupah | The Manifest Form. | He revealed His distinct form to Markandeya. |
| 307 Sahasrajit | Conqueror of Thousands. | He conquers thousands of Yugas while reclining. |
| 308 Anantajit | Infinite Conqueror. | His power is limitless; even as a child, His might is incomprehensible. |
| 309 Ishtah | The Liked. | He is liked by all his devotees. |
| 310 Visishtah | The Unique. | He is unique and distinct from everything else. |
| 311 Shikhandi | Wearer of Crest-Jewel. | He wears supreme Lordship as His crest-jewel/peacock feather. |
| 312 Nahushah | The Binder. | He binds souls with <i>Maya</i> to test their devotion. |
| 313 Vrishah | The Showerer. | He showered Markandeya with nectar-like glance to comfort him in the ocean. |

12. Parashurama Avatara (314-321)

Focus: The angry sage who destroyed corrupt kings.

| No. Name | Meaning | Context/Anecdote from Source |
|-------------|----------------|--|
| 314 Krodhah | The Angry One. | He personified anger to destroy Kartaviryarjuna. |

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|----------------------|--|
| 315 Krodhakrit | Creator of Anger. | His anger was righteous indignation against barbarism. |
| 316 Karta | The Doer/ Cutter. | He cut off the thousand arms of Kartaviryarjuna. |
| 317 Vishvabahuh | Arms for the World. | His arms work for the welfare of the universe by removing evil. |
| 318 Mahidharah | Supporter of Earth. | By removing the burden of evil kings, He supported the Earth. |
| 319 Achyutah | The Infallible. | Even in anger and human birth, He never fell from His divine status. |
| 320 Prathitah | The Famous. | Famous for his prowess and deeds. |
| 321 Pranah | The Life Breath. | He is the life for those who surrender to Him. |

13. Kurma Avatara (322–332) 🐢

Focus: The Tortoise avatar during the churning of the ocean.

| No. Name | Meaning | Context/Anecdote from Source |
|-------------------|-------------------------|--|
| 322 Pranadah | Giver of Strength. | He gave strength to Devas and Asuras when they were exhausted from churning. |
| 323 Vasavanujah | Brother of Indra. | He appeared to help Indra, acting as his younger brother (<i>Anuja</i>). |
| 324 Apamnidhih | Reservoir of Waters. | He supported the great ocean during the churning. |
| 325 Adhishtanam | The Base/ Support. | He became the base (<i>Kurma</i>) for the Mandara Mountain. |
| 326 Apramattah | The Vigilant. | He was careful and vigilant in protecting the churning process. |
| 327 Pratishthitah | The Self-Established. | He is established in His own greatness; needs no support. |
| 328 Skandah | The Attacker/ Drier. | He destroys/dries up the enemies (Asuras). |
| 329 Skandadharah | Supporter of Skanda. | He supports Skanda (Kartikeya, commander of Devas). |

| No. Name | Meaning | Context/Anecdote from Source |
|-----------------|-----------------|---|
| 330 Dhuryah | The Bearer. | He bore the burden of the mountain/world. |
| 331 Varadah | Giver of Boons. | He dispensed the boons (Amrita, Lakshmi) from the churning. |
| 332 Vayuvahanah | Mover of Wind. | He controls the wind (<i>Vayu</i>) to move the cosmos. |

The Divine Journey Continues

This magnificent section reveals how the Supreme Lord, while maintaining His transcendent nature, descends into creation through various incarnations. Each avatar serves a specific purpose - from the cosmic roles of Mahavishnu to the intimate protection of devotees like Prahlada.

Through Parashara Bhatta's profound commentary, we see that every incarnation is not just a historical event, but a continuing divine presence accessible to sincere devotees. The Lord's willingness to take any form - from the tiniest dwarf to the mightiest lion - demonstrates His infinite compassion and accessibility.

Reference

[Vishnu Sahasranamam Commentary Discussion](#)



Acknowledgment & Disclaimer

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

