Chapter 05
Lord Śiva’s Thousand Names as given in the Linṅgapurāṇam
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Chapter 05

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 Śivamahārāṣṭram Kośirudrasamhitā (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 तात्त्विग्रहनाथक: (094) (One having the Eagle-vehicled Lord Viṣṇu as dear a devotee) and श्रीवल्लभविलासम्: (913) (Maker of auspiciousness for Lord Viṣṇu).

(001) भव:। - Creator.
(002) शिब:। - Auspicious.
(003) हर:। - the remover (of sins).
(004) रूढ़:। - Furious.
(005) पुरुष:। - Embodied one.
(006) पञ्चलोचनः। - Lotusî eyed one. (Verse=V 27)
(007) अर्थित्वः। - Worthy of soliciting (boons, etc.).
(008) सदाचारः। - One having noble conduct.
(009) सर्वशम्भु:। - Beneficence of all.
(011) ईश्वरः। - Ruler.

(012) स्थायणः। - Stable.

(013) ईशानः। - Highest ruler.

(014) सहस्लाखः। - Thousand eyed one.\(^{205}\)

(015) सहस्पालः - Thousand footed.\(^{206}\) (V 28)

(016) गंगाधरः। - Excellent bestower of boons.

(017) वन्दः। - Worthy of being saluted.

(018) श्रद्धः। - Bestower of auspiciousness.

(019) परमेश्वरः। - Highest lord.

(020) गंगाधरः। - One who bearing river Gaṅgā.

(021) शूलधरः। - Trident holder.

(022) परार्थकप्रयोजनः। - One whose sole purpose is to work for other’s benefits. (V 29)

(023) सर्वजः। - Omniscent.

(024) सर्वदेवादि: गिरिघन्धः। - 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: सहस्तीर्णा पुरुषः। सहस्लाखः। सहस्पालः।

\(^{206}\) Vide, FN 01 above.

\(^{207}\) Cp the Śivamahimṇṇaḥ Stotram 18.

र: क्रोधः। यत्र शतमुखिरत्रेण च: नृषाय स्वाप्नां च: चन्द्राणि: रथचरणाणि:। शर इति॥

दिन्द्रोष्टे कौर्ये त्रिपुरुर्वमामर्तिन्धृष्टे। विन्द्रे:। क्रोडन्यो न खलु परत:। प्रमुखिय:॥
(028) विद्वान्: Scholar.

(029) विद्वामर्त: - Lord of all the immortals. (V 30)

(030) वेदान्तसास्त्रोऽ: - One who is the cumulative essence of the Vedanta.

(031) कपाली: Skull holder.

(032) नीललोहित: - Dark blue-red (Red in His left part & blue in His right).

(033) ध्यानाधार: - Object of meditation.

(034) अपरिच्छेदः: - Indivisible.

(035) गौरीभारी: Husband of Gaurī (the daughter of Mt.Himālayas).

(036) गणेश: - Lord of the troops. (V 31)

(037) अष्टमूर्तिः: - Having eight cosmic bodies.

(038) विश्रमूर्तिः: - Universe-bodied one.

(039) त्रिकर्मसाधनः: - Accomplisher of procuring the triad (of Dharma, Artha & Kāma).

(040) ज्ञानगम्यः: - Realised only through perfect knowledge.

(041) दृढ़प्रज्ञः: - One having steady intellect.

(042) देवदेवविहितः: - 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).
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(046) दृढ़:। - 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) शुचिरक्तः। - Pure within. (V 33)
(051) सर्वप्रणायसवादी।। One who converses lovingly with everyone.
(052) वृषाड्गो वृषवाहनः। - Bullī bannered rider of the bull.
(053) ईशः। - Ruler.
(054) पिनाकी।। Pīnāka bowī wilder.
(055) खट्वाङ्गि। - Khaṭvāṅga-wilder.
(056) चित्रसेषः। - One having variegated dress.
(057) चित्तलनः। - Eternal being. (V 34)
(058) तमोहरः। - Remover of darkness of ignorance.
(059) महायोगी गोप्तः।। Great Yogī, the protector (of devotees).
(060) ब्रह्माञ्जलिः।। 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.

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.
(064) सुभागः - Fortunate.

(065) प्रणवांतकः - *Omkāra* formed one. (V 35)

(066) उन्मतवेषः - One having the guise of a mad-man.

(067) चक्षुषः - Worthy to be perceived.

(068) दुर्वासा - Sage Durvāsā.

(069) स्मरशासनः - Chastiser of Cupid.

(070) दृष्टायुः - 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) गिरिवास्यवः - Kinsman of the Mt. i.e. Himālaya.

(077) कुबेरबन्धुः - Kuber's kinsman.

(078) श्रीकण्ठः - Glorious necked one.

(079) लोकवर्णोत्तमः - 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) Holding the axe.

(084) विशालाक्षः: I - Large-eyed one.

(085) मृगाव्याघः: I - Hunter of the deer formed Brahmā. 209

(086) सुरेशः: I - Lord of gods.

(087) सूर्यलापनः: I - Scorcher of the Sun-god. (V 38)

(088) धर्मकर्मक्षमः: I - Competent for rites & rituals.

(089) श्रेष्ठम्॥ I Holy centre.

(090) भगवानः॥ I Lord having 06 Supreme powers. 210

(091) भगवेत्रिविभित्त:॥ I One who pierced the eyes of Bhaga i.e. the Sun-god.

(092) उजः: I - Fierce. 211

(093) पशुपतिः: I - Lord of the all living beings/beasts. 212

(094) ताक्ष्यप्रयविभक्तः: I - One having the Eagle-vehicled Lord Viṣṇu as dear a devotee.

(095) प्रयंबदः: I - One who speaks pleasing words. (V 39)

(096) दानी दयाकरः: I - Self restrained merciful.

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209 Cp Śivamahimna : Stotram:22

210 Cp ऐभर्ष्यस्य समप्रस्य स्वायत्वयः च यथः: श्र्वः।

211 Cp Śivamahimna : Stotram 28

212 Vide.FN 09 above.
(098) कपदी। 'One having matted hair.'

(099) कामशासन:। - Chastiser of Cupid.

(100) शस्माननिलव: खृष्ट:। - Subtle one dwelling in the cremation ground as his abode.
(101) शस्मानस्थ: महेंद्र:। - Great lord residing in the cremation ground. (V 40)

(102) लोककर्ता। 'Maker of the (fourteen) worlds.'

(103) भूतपति:। - Lord of the all being/ghosts.

(104) महाकर्ता। 'Great Maker.'

(105) महोधिव:। 'Great medicine (For the diseases of the worldly existence).'
(106) उत्तर:। - Saviour.

(107) गोपति:। - Lord of speech.

(108) गोप्ता। 'Protector.'

(109) जानगम्य: पुरातन:। - Ancient one comprehensible through perfect knowledge. (V 41)

(110) नीति:। - Morality.

(111) सुनीति:। - Dispenser of morality.

(112) शुद्धात्मा। - Pure-souled one.

(113) सोम: सोमधर:। - One accompanied by Umā Pārvatī and interested in the Some juice.

(114) सुखी। 'Happy being.'
Drinker of the soma juice.

(116) अमृतपः: - Protector of the immortal ones (i.e. gods).

(117) सौम: - Soma Himself.

(118) महानीति: - Employing great policy.

(119) महामति: - One having great intellect. (V 42)

(120) अजातशत्रु: - Born enemyleess.

(121) आलोकः - Lustre.

(122) सम्भाव्यः - Adorable.

(123) हवयाहनः - 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) महर्षि: कपिलाचार्यः - Great Sage Kapila.

(129) विश्वदीपिक्षिलोचनः - Three-eyed the illuminator of the universe.

(130) पिनाकप्रणिः: - One holding Pinâkaî bow in His hand.

(131) भूदेवः - Lord of the earth i.e.the Fire-god.

(132) स्वस्तिदः - Bestower of beneficence.

(133) स्वस्तिकृतः: - Hailî maker. (V 44)

(134) त्रिधामः: - Having the three syllables (of prṇava) or worlds as abode.
(136) शत्रु - Destroyer.

(137) सर्वज्ञ: सर्वगोचरः - Omniscient perceivable by everyone.

(138) ब्रह्मचर्य: ई - Holder of the Vedic hymns.

(139) विश्वसृकः - Creator of the Universe.

(140) स्वर्गः - Heaven.

(141) कर्मिकाप्रियः - Fond of the Karṇikā-flowers.

(142) कविः - Wise (as per the Vedic sense). (V 45)

(143) शाखः - Allī 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) गंगा प्रवेशः - the Source of water flowing in Gangā.

(151) भावः - Pure emotion.

(152) सकलस्थितिपतिः - Stable architect of the entire one. (V 46)

(153) विजितात्मा - Selfī controlled one.

\(^{213}\) None of the translators give the meaning. Hence the meaning given by M. Williams (P.952, col.03) is taken here.
(155) भूतवाहनसार्थि: । - Whose charioteer is Brahmā, creator of the beings.²¹⁴

(156) सगण: । - Accompanied by troops.

(157) गणकार्यः । - the Work of Gaṇas.

(158) सुकीर्तिः । - One having good fame.

(159) छिन्त्रसंशयः । - One whose doubts are cleared. (V 47)

(160) कामदेवः । - Cupid.

(161) कामपालः । - Protector of Cupid.

(162) भस्मोद्वृत्तितिग्रहः । - Having smeared His body with ashes.

(163) भस्मप्रियो भस्मशायः । - Fond of ashes and lying on ashes.

(164) कामी कान्तः । - the Dear one enticing.

(165) कृतागमः । - Vedaī creator. (V 48)

(166) समायुक्तः । - Endowed with good qualities.

(167) निवृत्तालमः । - One with His soul withdrawn from the world.

(168) धर्मयुक्तः । - Endowed with piety.

(169) सदाशिवः । - Everī auspicious.

(170) चतुर्पुखः । - Brahmā, the Fourī faced one.

(171) चतुर्वंद्रः । - Lord Viṣṇu, the Fourī armed one.

(172) दुरासाः । - One whose abode is not easily reachable.

²¹⁴ Vide. FN 03 above.
Difficult of access. (V 49)

(174) दुर्गमः - Difficult to be approached.

(175) दुर्लभः - Difficult to get.

(176) दुरः - Difficult to be attained.

(177) सर्वायुधविशारदः - Expert in the use of all types of weapons.

(178) अध्यात्मयोगनित्यः - Abode of spiritual Yoga.

(179) सुतन्त्रः - Wearing good fabric (of the form of Universe).

(180) तनुवर्धनः - Expanding the cloth (of the form of the universe). (V 50)

(181) सुभाषः - One having auspicious limbs.

(182) लोकसारः - Essence of the worlds.

(183) जगदीशः - Lord of the universe.

(184) अमृतजालः - Nectar-partaker.

(185) भस्मशुद्धिकरः - Causing purity through ashes.

(186) मेघः - Mt. Meru.

(187) ओजस्वीः - Vigorous.

(188) शुद्धविग्रहः - One having pure body. (V 51)

(189) हिरण्यरंगस्तरणः - Sun-god, with golden virile.

(190) मरीचिः - Hot-rayed one.

(191) महामात्यः - Abode of greatness.

(192) महाहदः - Deep like-lake.
(194) सिद्धवृद्धारविदत: । - Saluted by the groups exalted sages. (V 52)

(195) व्याप्रचर्चायः। - One wearing the tiger-skin.

(196) व्याली।। Adorned with serpents.

(197) महाभूतः। - Great element i.e. Ether.

(198) महानिधि।। - Great treasure.

(199) अमृतलालः। - One with all nectarine limbs.

(200) अमृतवपः। - One of nectarine body.

(201) पञ्चब्रजः। - Formed of five sacrifices.

(202) प्रभजः। - Violent destroyer (devotees' agony). (V 53)

(203) पञ्चब्रिंशितत्त्वः। - One conversant with the twenty five principles (of the Sāmkhyas).

(204) पारिजातः। - Wish-fulfilling tree Pārijata.²¹⁵

(205) परावरः। - Great one second to none.

(206) सुलभः। - Easily accessible.

(207) सुन्त्रः। - One having good vows.

(208) शूरः। - Brave.

(209) वाङ्कमयेकनिधि।। - Sole treasure of literature. (V 54)

(210) निधि।। - Treasure house.

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²¹⁵ Cp Amarakośa 1/50
पञ्चब्रजप्रभजातः पारिजातः।
संतानः कत्पवश्च युधिः च हरिचन्दनम्।।
Preceptor of all castes and stages of life.

(212) वैष्णोदी रेडी - Religious student or a celibate.

(213) शस्त्रधारकम - Conqueror of enemies.

(214) शस्त्रधारकप - Scorcher of enemies.

(215) आश्रम - Stage of life.

(216) क्षमिम - A monk.

(217) क्षमिम - Emaciated.

(218) ज्ञानवान - Knower.

(219) अचललंक - Unmoving like a mountain. (V 55)

(220) प्रमाणमूलः - Authoritative proof.

(221) दुर्ज्ञयः - Difficult to be known.

(222) सुर्यम - Having good wings of the form of the Vedas.

(223) बायुवाहन - Making the wind blow.

(224) धनुर्धारीं धनुवेदः - Bow-wilder skilled in science of Archery.

(225) गुणशाशि - Abode of virtues.

(226) गुणाकर - Mine of virtues. (V 56)

(227) अनन्तवृद्धिः - One having infinite vision.

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216 Cp Kumārasambhavam 5/65.
217 Cp F V 10/114/05.
218 Ṣp & Ṣp 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).
(229) दण्डो दमयिता। - One suppressing by punishment.

(230) दमः। - Controller of senses.

(231) अभिवाचः। - Worthy of salutation.

(232) महाचार्यः। - Great preceptor.

(233) विश्वकर्मेशिशारदः। इ Expert in the universal acts. (V 57)

(234) वीररागः। - One devoid of passion.

(235) विनीततमः। इ Welllı disciplined one.

(236) तपस्वी। इ Ascetic.

(237) भूतभावः। - Creator of the five elements or beings.

(238) उम्मतवेषप्रच्छः। - One hiding Himself under the guise of a mad.

(239) जितकामः। - Victor of cupid.

(240) जितप्रियः। - One who has conquered pleasures. (V 58)

(241) कल्याणप्रकृतः। - One having auspicious nature.

(242) कल्पः। - One formed of the Science of Rituals i.e. (Kalpa).

(243) सर्वलोकप्रजापति। - Lord of the people of all worlds.

(244) तपस्वी तारकः। - Saviour ascetic.

(245) धीमान्। इ Intelligent.

(246) प्रधानप्रपुः। - Lord of pradhānam.

(247) अव्ययः। - Undecayable. (V 59)
(249) अताहितात्मा। इ Hidden in the soul.

(250) कल्पादि:। - the Beginning of aeon (i.e. Brahmā’s day).\(^\text{219}\)

(251) कपलेश्यान:। - Lotus-eyed one.

(252) वेदशाख्यायतत्वज्ञ:। - Knower of the meanings and principles of the Vedas & Scriptures.

(253) नियम:। - Observer of restraints.

(254) नियमाश्रय:। - Repository of restraints. (V 60)

(255) चन्द्र:। - Moon-god.

(256) सूर्य:। - Sun-god.

(257) शनि:। - Saturn.

(258) केतु:। - Mark of consciousness.

(259) विराम:। - Final rest.

(260) विद्वंशचवि:। - One having the complexion of coral.

(261) भविष्याम्य:। - Comprehensible through devotion.

(262) परं ब्रह्म। इ the Highest Brahman.

(263) मृगाणार्मणोनकः। - Sinless discharger of arrows on the deer-formed Brahmā.\(^\text{220}\) (V 61)

(264) अद्वित्यालय:। - 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.
(266) परमाल्म। गreat soul.

(267) जगदुः। - the Universal preceptor.

(268) सवर्णमाचल। - Steadily engaged in all rites.

(269) त्वज्ञ। विśvakarmā, the celestial architect.

(270) माझ्लथ्यो मंकलावृत। - Auspicious one surrounded by auspiciousness.

(271) महतप। - Great ascetic.

(272) दीर्घतप। - Performing austerities of long duration.

(273) स्थविष। - Grossest one.

(274) स्थविर। - Ancient.

(275) धृव। - steady.

(276) अह। - Day.

(277) संवत्सर। - Year.

(278) व्याप्ति। - Pervasion.

(279) प्रमाणम। - Source of authority.

(280) परम्रं तप। - Great penance. (V 63)

(281) संवत्सरक। - Year-maker.

(282) मन्त्रप्रत्यय। - Realise through incantation of the formulas.

(283) सर्वदर्शन। - All-Viewing.

(284) अज। - Unborn.
(286) महारेता महाबल:। - One having good virile power. (V 64)

(287) योगी। ई A yogi.

(288) योग्य।। - Worthy.

(289) महारेता:। - One having great virility.

(290) सिद:। - Exalted one.

(291) सर्वालिद:। - Beginning of all or foremost.

(292) अनिद:। - Bestower of fire.

(293) वसु:। - Abode for Creatures.

(294) वसुमना:। - One with praiseworthy mind.

(295) सत्य।। - Truthful.

(296) सर्वपापहरे हर:। - Destroyer removing of all sins. (V 65)

(297) अमृत:। - Immortal one.

(298) शांतित:। - Permanent.

(299) शान्त:। - Calm.

(300) वाणमहत: प्रतापवान्।। - Valiant arrow-wielder.

(301) कमण्डलुधर:।। - One holding the water pot.

(302) धन्वी। ई Bowi wilder.

(303) वेदाङ:।। - Formed of Auxiliary science of the Vedas.

(304) वेदविद्। ई Knower of the Vedas.
(306) ध्रुविणुः - Shining one.

(307) भोजनम् - Diet.

(308) भोक्ता - Enjoier.

(309) लोकनेता - Leader of the worlds.

(310) दुराघरः - Unconquerable.

(311) अतेन्द्रियः - One beyond the reach of sense organs.

(312) महामायः - One having great illusory power.

(313) सर्वावसः - Abode of all.

(314) चतुष्ठूष्ठः - Lord of the four paths of (Dharma, Artha, Kāma & Mokṣa). (V 67)

(315) कालयोगः - 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) महाबीरः - One having great virility.

(321) भूतचारः - Companion of ghosts.

(322) पुरुषः - Indra, the destroyer of the cities. (V 68)

(323) निशाचः - Night wanderer.

(324) प्रेतचारिमहाशक्तिः - Great powerful moving with the ghosts.
(326) अनिर्देशयथा: श्रीमान्। तै एक जिसका शरीर और गर्व निश्चित रूप से निर्दिष्ट नहीं किया जा सकता।

(327) सर्वजयी। तै All-Destroyer.

(328) अभिता:। - Unmeasured.

(329) गति:। - Goal. (V 69)

(330) बहुधुत:। - Well-versed.

(331) बहुमय:। - Full of many things.

(332) नियतत्त्व। तै Self restrained.

(333) भवोद्वय:। - Source of origin of the world.

(334) ओजस्तेन्द्रवित्तपर:। - One possessed of vigour, splendour and brilliance.

(335) नर्तक:। - Dancer or making every one dance.

(336) सर्वकामद:। - Bestower of all desired objects. (V 70)

(337) नूत्यप्रिय:। - Fond of dancing.

(338) नूत्यनृत्य:। - Dancer of dancers.

(339) प्रकाशत्त्व। तै One having the nature of lustre.

(340) प्रतापन:। - Scorcher.

(341) बुझ:। - Awakened one.

(342) स्पष्टाक्षर:। - Visible as the syllable Omkāra.\(^\text{221}\)

\(^\text{221}\) 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 Gaṇeṣa and the syllable of His in the Gaṇeṣamahimnah Stotram:
(344) सन्नानः। - Honorable.

(345) सारस्वतः। - Saviour (from the ocean of existence with the essence of the Vedānta. (V 71)

(346) युगांदिकृतःेतर्वर्तः। - Maker of the Eras, etc. and revolving the cycle of the Eras.

(347) गम्भीरेऽवृक्षवाहः। - Serene rider of the bull.

(348) हृदः। - Desired one.

(349) विशिष्टः। - Fond of the distinguished and disciplined ones.

(350) शरमः। - 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) अण्ण निधिः। - Storehouse of waters (i.e. Gangādhara).

(353) अविश्वासयः। - Basic support.

(354) विजयः। - Victory.

(355) जयकालिनः। - Knower of the time of victory.

(356) प्रतिभितः। - the Established one.

(357) प्रमाणः। - Knower of the means of Valid knowledge.

(358) हिरण्यकवचः। - Having a golden armour (the representing burning fire).

222 Vide 45th incarnation in App 11.
(360) विरोधन: सुरुगण:। - Pleasing the hosts of gods.

(361) विशेष:। - Lord of lores.

(362) विबुधाश्रय:। - Support of the learned.

(363) बालरूप:। - Boy-celibate.

(364) बलोन्माधी। - One subduing others by means of His strength.

(365) विवर्तः। - Source of Superimposition.

(366) गहनो गुरु:। - Secret Preceptor or Holy Master. (V 74)

(367) करणम्। - Instrument.

(368) कारणम्। - Cause.

(369) कती। - Doer.

(370) सर्ववैधित्वभिमोचनः। - Releaser from all types of bondages.

(371) विद्वा जीववृत्तिः। - Highly learned & fearless.

(372) विश्वभर्ता निशाचरः। - Nourisher of universe, the Nighti maker Moon-god. (V 75)

(373) व्यवसायः। - One having firm resolve.

(374) व्यवस्थानः। - Executor (of Universal Law).

(375) स्थानदः। - Bestower of proper position.

(376) जगदाधिनः। - Originator of the foremost of the world.

(377) दुन्दुभः। - One having warī drum.

(378) ललितः। - Graceful.
(380) भावात्मात्मनिः संस्थितः। Sā Soul of Creation stationed in the soul. (V 76)

(381) पारस्यः। - Lord of the heroes.

(382) पारस्या। - Viṣṇu (the destroyer of Dakṣa’s sacrifice).

(383) पारस्या। - Slayer of (enemy) heroes.

(384) पारस्या। - Sustainer of heroes.

(385) विरायङ्ग। - Universal being.

(386) पारस्यांकुष्याण।। - Crest-jewel of heroes.

(387) वेतना। - Knower.

(388) चछ्रस्वादः। - One having horrible sound.

(389) नदीधरः। - One baring river Ganges. (V 77)

(390) आजाधारः। - One stationed in the Ājñācakra (between the two eyebrows).

(391) शृमूलिः। - Trident wilder.

(392) शिश्पितः। - Pervaded by rays (rays of the sun for lord Viṣṇu & the rays of the fire for lord Śiva).

(393) शिशावलयः। - Abode of auspiciousness.

(394) वालकविष्ठः। - Sage Vālakhilya.²²³

(395) महाचापः। - Wielding a great bow.

(396) तिम्मरङ्गः। - Sun-god with scorching rays.

²²³ M. William writes name of a class of Rsis 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).
(398) अभिरामः। - Pleasing one.
(399) सुशरणः। - Worthy refuge.
(400) सुभ्रामण्यः। - Perfectly conducive to the attainment of Brahman (i.e. Austerity, Vedas, Brahmins or Knowledge).²²⁴
(401) सुधारति। - Moon-god, the lord of Nectar.
(402) मघवान्। Í Indra.
(403) कौशिकः। - One from the clan of Kuśika.
(404) गोमान्। Í One possessing cows.
(405) विश्रामः। Í Resting place.
(406) सर्वशासनः। - Chastiser of all. (V 79)
(407) ललाटाक्षः। - One having an eye in the forehead.
(408) विभ्रदेहः। - Cosmic embodiment.
(409) सारः। - Essence.
(410) संसारचक्रभूतः। Í Holder of the wheel of worldly existence.
(411) अमोचदण्डी मध्यस्थः। - Stationed in the middle of the monks of the high rank.
(412) हिरण्यः। - Goldenī lustrous one.
(413) ब्रह्मचर्सी। Í One who has Brahminical splendour. (V 80)
(414) परमार्थः। - Highest goal.

²²⁴ Dr. Gautam Patel explains the word ब्रह्म as तपो ब्रःद्राष्ठ्य विभ्राष्ठ्य जाने च ब्रह्मवंशितम्। under ब्रह्मणः.(VSN-661)
(416) शम्भ: - Hunterī formed. (at the time of punishing Brahmā).

(417) व्याप्तकः - Killer of demon Vyāghra.

(418) अनलः - Fire-god.

(419) रुचि: - Effulgent.

(420) वर्षरिजिवनः - Adorable one with excellent lustre.

(421) वाचस्यपति: - Bṛhaspati, the Lord of speech.

(422) अहर्यति: - Sun-god, the Lord of the day. (V 81)

(423) रविविंशितनः - Blazing Sun-god.

(424) स्कन्दः - Skanda.

(425) शास्ता वैवस्यः - Teacher Yama, the son of (Vivaśvān the Sun-god).

(426) अजनः - Birthless.

(427) युक्तिरुत्ततकिन्नः - One Endowed with eight steps of yoga and lofty fame.

(428) शान्तरागः - One with subdued passion.

(429) पराजयः - Beyond defeat. (V 82)

(430) कैलासपतिकामारः - Cupid’s enemy, the Lord of Mt. Kailāsa.

(431) सर्विता - the Sun-god, the progenitor.

(432) रविविंशितनः - One having sun as the (right) eye.

(433) विद्वत्तमः - Best of scholars.

(434) जीतध्येयं विश्वहर्ता - Fearless destroyer of the Universe.
(430) निरंयोगः - Eternal.

(437) नियतकल्याणः - Invariably auspicious.

(438) पुण्यश्रवणकौर्तमः - Having meritorious hearing and singing glory.

(439) दूरश्रवः - One hearing from far off.

(440) विश्वसहः - Forbearer of everything.

(441) ध्येयः - Worthy of being meditated upon.

(442) दुःस्वप्ननाशः - Destroyer of ill-omenous dreams. (V 84)

(443) उत्तारकः - Saviour.

(444) दुःकृतिहृः - Destroyer of wicked deeds.

(445) दुःर्धर्षः - Unassailable.

(446) दुःसहः - Unbearable.

(447) अभयः - Fearless.

(448) अनादिः - Beginningless.

(449) भूभूमो लक्ष्मीः - Glorious with the earth and the mid-regions.

(450) किरोटी त्रिदाशिचिधः - Crowned Lord of the gods. (V 85)

(451) विश्वगोपः - Protector of the universe.

(452) विश्वभर्तः - Nourisher of the universe.

(453) सुधीरः - Perfectly steady.

(454) स्वचिराः - One having beautiful armlets.

(455) जननः - Progenitor.
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) विष्णु काश्यप:। - Most distinguished Sage Kāśyapa.

(461) भानु:। - Sun-god.

(462) भीमः। - Terrible.\(^{225}\)

(463) भीमपराक्रमः। - Terribly valiant.

(464) प्रणवः। - Mystic syllable Om.

(465) सप्तधाराः। - Moving in seven forms like Āvaha and Others.

(466) महाकाशो महाधनु:। - Huge-bodied one holding as big bow. (V 87)

(467) जन्माधिपः। - Overlord of births.

(468) महादेवः। - Great god.

(469) संकलागमपारः। - Master of all the Vedas.

(470) तत्त्वात्त्विविकात्त्मः। ि Formed of discrimination between the Real and Unreal.

(471) विभूषणः। - One Existing in everything particularly.

(472) भूतिभूषणः। - One having sacred ashes as ornament. (V 88)

(473) ऋषि:। - Seer.

(474) ब्राह्मणविविद। ि Conversant with the Brhāmaṇa-texts.

(476) जन्ममृत्युयुगार्तित: - One beyond birth, death and old age.

(477) यजः - Sacrifice.

(478) यज्ञपतिः - Lord of sacrifices.

(479) यज्ञवासिः - Sacrificer.

(480) यज्ञवासनातः - Destroyer of (Dakṣa's) sacrifice.

(481) अमोचविक्रमः - One having infallible exploit. (V 89)

(482) महेन्द्रः - Mahendra.

(483) दुर्भरः - One difficult to be accessed.

(484) सेनीः - One having armies.

(485) यज्ञाङ्गः - A part of the sacrifice.

(486) यज्ञावहनः - Sacrificeë bannered.

(487) पवित्रब्रह्मास्मृतिः - Source of origin of the five Brahmins.

(488) विश्वेशः - Lord of the Universe.

(489) बिमलेदयः - Source of pure rise. (V 90)

(490) आत्मयोनिः - Selfë originated.

(491) अनावरतः - One having neither a beginning nor an end.

(492) एकद्वियनुष्ठङ्गश्चक्षुः - One holding the seven worlds comprising of 26 principles.

(493) गायत्रीवल्लभः - Lover of the metre Gāyatrī.

(494) प्रांशुः - Tall.
(496) प्रभाकरः। - Sun-god, the maker of bright light. (V 91)

(497) शिषुः। - Infant like.

(498) गिरिरतः। - Resorted in the mountain.

(499) सम्राट् सुष्णः। - Emperor with excellent army.

(500) सुरश्रुतः। - Destroyer of the enemies of gods.

(501) अमोचः। - Ever fruitful.

(502) अरिष्मथनः। - Suppresses evil sickness.

(503) मुकुन्दः। - Liberation bestower.

(504) विगलज्जरः। - Free from worldly fever. (V 92)

(505) स्वांज्योति। - Self-luminous.

(506) अनुवंज्योति। - Subsequent luminary.

(507) आत्मज्योति। - Self effulgent.

(508) अचक्चलः। - Non fickle i.e. steady.

(509) पिंज़लः। - Tawny.

(510) कपिलश्रुः। - One having tawny moustache.

(511) शाखनेत्रः। - One having the scripture as His eye.

(512) ज्यीत्तुः। - Embodiment of three Vedas. (V 93)

(513) ज्ञानस्कन्धः। - One shouldering knowledge.

(514) महाज्ञानी। - Highly learned.

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(516) उपमांसव:। - Oppressor of the wicked.

(517) भग:। - Sun-god with Supreme powers.

(518) विवर्त्तान्न आदित्य:। Ī Sun-god, the son of Aditi.

(519) योगाचार्य:। - Preceptor of the yoga system.

(520) चुरस्तिति:। - Preceptor of the gods (and the Lord of hymns). (V 94)

(521) उदारकौटिति:। - One having fame of liberality.

(522) उद्योगी। ī Diligent.

(523) सद्योगी। ī Motivator of the righteous people.

(524) सदसन्मयः। - Formed of the Real and the Unreal.

(525) बक्षत्रमाली। ī One wearing the garland of stars of constellations.²²⁷

(526) रकेशः। - Lord of the full Moon.

(527) साधिह्वानः। - One having a foundation.

(528) याङ्ग्रयः। - One having the repository of the six Senses & Mind.

(V 95)

(529) पवित्रपाणि:। - One having the pavitra (i.e. Kuśa) in His hand.

(530) पापारि:। - Enemy of sinners.

(531) भृणपूर:। - Fire-god presiding on the navelī centre of arteries.

(532) मनोगति:। - Mindī like Speedy.

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²²⁷ This name must have given an idea to Ādi Śankaracārya to compose a hymn
of 28 verses called Śiva panchākṣa paṇḍhaṣṭraśaṃdhaṣṭotram. Vide Śankar Stotra
Saritā (hymn No.46, pp.400-408).
Occupying the lotus seat of the heart.  

(534) शुक्लः I - White.  

(535) शान्तो वृषाकपिः I - Serene Protector of the Piety. (V 96)  

(536) विष्णुः I - All pervading Lord Viṣṇu.  

(537) ग्रहणति: I - Lord of the Planets.  

(538) कृष्णः I - Kṛṣṇa, the attracting one.  

(539) समर्थः I - Capable.  

(540) अनर्थनाशनः I - Destroyer of evils.  

(541) अधर्मशानूः I - Enemy of unrighteousness.  

(542) अक्षम्यः I - Inexhaustible.  

(543) पुज्जूतः I - Indra, one frequently invoked.  

(544) पुज्जूतः I - One frequently eulogised. (V 97)  

(545) ब्रह्मंतरः I - Having the Vedas in His belly.  

(546) बृहद्गृहः I - Enormous womb of the Universe.  

(547) धर्मधेनुः I - A bull of righteousness i.e. Nandī.  

(548) धनागमः I - Source of wealth.  

(549) जयगद्गिरीः I - Welli wisher of the world.  

(550) सुगतः I - One having good movement.  

(551) कुमारः I - Young boy Kārttikeya.  

228 This name can be compared with Dhyānasloka of Lord Śiva in the Śivakavaca-stotra of Skanda Purāṇa.
The source of well-being. (V 98)

(553) हिरणयवर्णः। - Golden coloured.

(554) ज्ञेयिष्पानः। - Luminous.

(555) नानाभूतधरः। - Supporter of the different kinds of living beings.

(556) ध्वनिः। - Sound.  

(557) अरोगः। - Devoid of ailments.

(558) नियमाध्यकः। - Presiding deity of observances.

(559) विष्णुमतः। - Sage Viśvāmitra (or the friend of all).

(560) द्विजोत्तमः। - Most excellent among the Brahmans. (V 99)

(561) बृहज्ज्वयतः। - One having an extensive light.

(562) सुधामः। - One having good abode.

(563) महाज्ज्वयतिनुत्तमः। - Excellent among the great luminaries.

(564) मातामः। - One having perceivable effulgence.

(565) मातरिक्ष नमस्वान्। - Wind god moving in the mid regions.

(566) नागहर्ष्वकः। - One wearing serpent-garlands. (V 100)

(567) पुलस्यः। - Sage Pulastya.

(568) पुलः। - Sage Pulaha.

(569) अगस्यः। - Sage Agastya.

(570) जातुकार्यः। - Sage Jātukarṇya.

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229 In this regard the verse quoted by Mallināth under जागरुक्तिविज्ञ रघुवंशम 01/01.
(572) निराङक्ष्यरम्यकः। - One conversant with uncovered Dharma.

(573) विनिर्कः। - Creator Brahmā.

(574) विग्रहोसः। - Cause of Lord Viṣṇu’s fame. (V 101)

(575) आत्मभू।। - Selfī born.

(576) अनिरुधः।। - Uncontrolled.

(577) अत्रः।। - Sage Atri.

(578) ज्ञानमूर्तिः।। - Embodiment of knowledge.

(579) महायशः।। - Extremely glorious.

(580) लोकचूडामणि।। - Crestī jewel of the worlds.

(581) वीरः।। - Hero.

(582) चण्डसत्यपराक्रमः।। - One having fierce and truthful exploits. (V 102)

(583) व्यालक्तपः।। - Adorned with serpent-ornament.

(584) महाकल्पः।। - One having great conceptions.

(585) महावृशः।। - Great tree.

(586) कलाधरः।। - One possessing arts.

(587) अल्पदृशिर्णुः।। - Desirous of selfī adornment.

(588) अचलः।। - Steady.

(589) रोचिष्णुः।। - Lustrous.

(590) विक्रमोत्सः।। - Excellent in exploits. (V 103)

(591) आशुष्ट्वद्यतः।। - Owner of the word ōquickōi.e. easily pleasurable
(593) प्लवनः - Boatī like sailing.

(594) निभिसारथि: - One having the Lord Brahmā as the charioteer.\textsuperscript{230}

(595) असंसूक्तः - Nonī associated one.

(596) अतिथि: - One entitled to hospitality.\textsuperscript{231}

(597) शक्रयमाधि: - Subjugator of Indra.

(598) पापनाशनः - Destroyer of sins. (V 104)

(599) कसुश्रवः - Renowned by wealth.

(600) कफ्यवाः - One carrying the offerings to the deceased ancestors.

(601) प्रतजः - Profusely heated.

(602) विश्वभोजनः - Universe-dioned.

(603) जयः - Aged one.

(604) जयाभिषमनः - Dispeller of the agony of the old age.

(605) लोहिलः - Red Sun-god.

(606) तनुसपातः - Fire-god. (V 105)

(607) पृष्टद्वशः - Wind-god.

(608) नमोननि: - Origin of the sky.

(609) सुप्रतीकः - One having beautiful face.

\textsuperscript{230} Vide. FN 23 above.

\textsuperscript{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.
Dispeller of darkness.

(611) निदानः। - Summer.

(612) तपनः। - Sun-god.

(613) मेघः। - Cloud.

(614) पक्षः। - Lunar fortnight.

(615) परपुरुषः। - Conqueror of cities of enemies. (V 106)

(616) मुखानिलः। - One having wind in the mouth.

(617) सुनिष्ठः। - 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) अज्ञरः। - Sage Angiras.

(626) मुनिरात्रेयः। - Sage Ātreya.

(627) विमलः। - Pure.

(628) विद्यवाहनः। - Motivator of the Universe.

(629) पावनः। - Purifier.

232 The meaning is taken from M. Williams (P. 527, col.03).
Indra, the conqueror of many.

(631) त्रिविद्ध: – One formed of three Lores.

(632) नरवाहन: – Kuber, the owner of the vehicle of men. (V 108)

(633) मन: – Mind.

(634) बुद्ध: – Intellect.

(635) अहंकार: – Ego.

(636) क्षेत्रज: – Knower of the field or the body.

(637) क्षेत्रपालक: – Protector of the holy places.

(638) तेजोनिधि: – Store-house of light.

(639) ज्ञानिनिधि: – Store-house of knowledge.

(640) विपक्क: – Fruition of past actions (i.e. Krmaphaladātā.)

(641) विधाकारक: – Cause of obstacles. (V 109)

(642) अघर: – Lower i.e. modest.

(643) अजुचर: – Unsurpassed one.

(644) ज्ञेय: – Knowable.

(645) ज्ञेष्ठ: – the Eldest.

(646) निष्रेवसालय: – Abode of well-being.

(647) शैल: – Mountain-like erect.

(648) नग: – Mountain-like stable.

(649) तनु: – Body.
(651) दानवारि:। - Enemy of demons.

(652) अरिन्दम:। - Suppressor of enemies. (V 110)

(653) चार्मीकनक:। - Father of charming intellect.

(654) चार्मिशत्यः। - Handsome & free from the pangs of pain.

(655) लोकशल्यकृत्। - Tormentor of the worlds.

(656) चतुर्वंदः। - Embodiment of the four Vedas.

(657) चतुर्भावः। - Source of the four aims of life Dharma (Righteousness), Artha (Money), Kāma (Desire) & Mokṣa (Liberation).

(658) चतुर्भूतप्रियः। - Skilful one fond of skilful ones. (V 111)

(659) आमनायः। - Embodiment of Scriptures.

(660) समामनायः। - the Veda.

(661) तीर्थदेवशिवलयः। - Abode of the holy places, the gods and auspiciousness.

(662) बहुरूपः। - Multi-formed one.

(663) महारूपः। - Hugeī 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.
(670) सहस्मूर्थः। Ini Thousandī headed one.\(^{233}\)

(671) देवेन्द्रः। - Indra, the king of gods.

(672) सर्वशत्रभ्रम्यः। - Breaker of all types of weapons. (V 113)

(673) मृण्डः। - Shavenī headed one (Celibate).

(674) विरूपः। - Hideousī 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 selfī controlled ones (i.e. Hermits).

(677) पिन्नलाष्टः। - Tawnyī eyed one.

(678) हर्षकः। - Lionī eyed one.

(679) नीलग्रीवः। - Blueī necked one.

(680) निरामयः। - Devoid of ailments. (V 114)

(681) सहसवाहः। - Thousandī armed one.\(^{236}\)

(682) सर्वशः। - Ruler of all.

(683) शरण्यः। - Worthy of taking shelter or refuge.

(684) सर्वलोकपूतः। - Supporter of all the worlds.

(685) पदासनः। - Seated in the Lotusī 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.
(687) परावर्तरंभः - One yielding the fruit of higher or lower (benefits of life). (V 115)

(688) पद्मगण्म महामयः - Great womb of, the Lotus wombed Brahmā.

(689) विश्वगर्भः - One having the universe in the womb.

(690) विचक्षणः - Skillful.

(691) परावर्तः - One conversant with higher and lower knowledge.

(692) बीजेशः - Controller of the seeds.

(693) सुमुखः - the Charming faced one.

(694) सुमहास्थनः - One having a loud voice. (V 116)

(695) देवासुरगुरुदेशः - Preceptor of gods and demons.

(696) देवासुरसम्प्रवृतः - Lord adored by gods & demons.

(697) देवासुरमहामात्रः - Counselor of gods and demons.

(698) देवासुरमहाश्रवः - Great supporter of gods & demons. (V 117)

(699) देवादितेशः - First god of all gods.

(700) देवर्षीः - Divine sage Nārda.

(701) देवासुरवर्णः - Bestower of boon on gods & demons.

(702) देवासुरे-श्रः - Lord of the gods and demons.

(703) दिव्यः - Divine.

(704) देवासुरमहेश्वरः - Great ruler of gods & demons. (V 118)

(705) सर्वदिव्यमयः - Composite of all gods.
(707) देवतात्मा । Divine Embodiment. 238

(708) आत्मसम्भवः। - Self-born.

(709) ई०ँडचः। - Praiseworthy.

(710) अनीशः। - One having no Overlord.

(711) सूरव्याप्रः। - Tiger-like best of gods.

(712) देवसिंहः। - Lion-like best among gods.

(713) दिवाकरः। - Sun-god, the day-maker. (V 119)

(714) विषुभागवतश्रेष्ठः। - Most excellent among the heads of the gods or learned.

(715) सर्वदेवोत्तममः। - Most excellent of all gods.

(716) शिवज्ञानरतः श्रीमानः। Glorious one engaged in the auspicious knowledge.

(717) शिखरश्रीप्रतिप्रियः। - Fond of the mountain Śrīśail of Kārtikeya. (V 120)

(718) ज्योतमः। - Victorious pillar.

(719) विशिष्टमः। - One having distinguished waters (i.e. river Gangā).

(720) नरसिंहनिपातः। - One who fell down Narasimha. 239

(721) ब्रह्मचारी। Religious student.

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238 Cp Kālidāsa’s Kumārasambhavam 01/01.
239 The god Viṣṇu after taking the Man-Lion incarnation, killed demon Hiranyakasipu and was fallen down (i.e. injured) by Lord Śiva Vide. Śp. Śatarudriyasamhitā CH 12.
One moving in the worlds.

(723) धर्मचारी। - One trading the path of righteousness.

(724) धम्मविधि। - Kubera, the Lord of wealth. (V 121)

(725) नन्दी। - Nandi, the bull.

(726) नन्दीश्र।। - Lord of Nandi.

(727) नन्द।। - Naked.

(728) नन्दनस्त्थः: शुचिः।। - Pure one observing the holy rite of being naked.

(729) लिलाभ्यक्ष। - Presiding Lord of the Phallus.

(730) सूराभ्यक्ष।। - Presiding deity of gods.

(731) युगाभ्यक्ष।। - Presiding deity of the Eras.

(732) युगावह।। - Proposer of the Eras. (V 122)

(733) स्वस्व।। - Self-submissive one.

(734) सक्ष।। - Self-restrained one.

(735) स्वरस्व।। - One having heavenly Accent.

(736) स्वरस्वय: स्वन।। - One having voice like musical notes.

(737) बीजाभ्यक्ष।। - Presiding deity of the seeds of good & bad actions.

(738) बीजाक्ष।। - Creator of seeds of the Universe.

(739) धनकृत।। - Maker of wealth.

(740) धर्मविधन।। - Increaser of Piety. (V 123)

(741) दम्प।। - Deceitful (to test).

\[240\] Cp BG 14/04.
(743) महादम्मः। - One having adorable deceitfulness.

(744) सर्वभूतमहेश्वरः। - Great ruler of all beings.

(745) समशाननिलयः। - One dwelling in the cremation ground.

(746) तिथ्यः सेतुः। - Bridge of the Kali age.

(747) अप्रतिमाकृतिः। - One having unequalled form. (V 124)

(748) लोकोत्सरस्फुटालोकः। - Clearly visible to the exalted ones.

(749) व्यम्बकः। - the Three-eyed one.

(750) नागमूर्णः। - Wearing serpents as ornaments.

(751) अन्नकारः। - Enemy of demon Andhaka.

(752) मखद्वीः। - Enemy of the sacrifice (of Prajāpati Dakṣa).\(^{241}\)

(753) विषुकन्धरपतनः। - 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) दशारः। - Enemy of Dakṣa (Prajāpati).

(757) पूपदत्ताहृः।\(^{243}\) - One taking away the tooth of Pūṣā (the Sun-god).

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\(^{241}\) Cp Śivamahimnāḥ Stotram 21

\(^{242}\) The story is narrated in the Śivamahimnā, Stotram 10

\(^{243}\) Cp पूपदनाशितः (Śp 764)
ever Gangā in His matted hair.

(759) खण्डपर्शुः: I - One holding pick’i axe to break all.

(760) सकलः: I - Entire one.

(761) निषकलः I - Digitless.

(762) अन्धः: I - Sinless. (V 126)

(763) आधारः: I - the Support.

(764) सकलाधारः I - Allī supporter.

(765) पाण्डुराभः: I - Paleī whitish one.

(766) मृडः I - Gracious.

(767) नटः I - Dancer.

(768) पूर्णः I - Complete one.

(769) पूरविला: I - Filler.

(770) पुण्यः I - Meritorious one.

(771) सुकुमारः I - Very tender one.

(772) सुलोचनः I - One having good eyes. (V 127)

(773) सामग्रेयः I - Worthy of being sung with formulas of Śāmaveda.

(774) प्रियकरः I - One pleasing (others).

(775) पुण्यकीर्तिः: I - One having meritorious fame.

(776) अनामः I - Free from ailments.

(777) मनोजवः I - Mind-like Speedy.

(778) तीर्थकरः I - Maker of holy centers.
(780) जीविवेशेय: । - Controller of life. (V 128)

(781) जीवितान्तकरो नित्य: । - Eternal destroyer of the lives of (mortals).

(782) बघिरोता: । - the Gold-semened one.

(783) बघुप्रिय: । - Dearer to (eight) Vasus.

(784) सद्दित: । - Goal of the good.

(785) सज्जवित: । - Praise worthy performer (of actions).

(786) सक्त: । - Attached one.

(787) कालकर्ण: कलाघर: । - Blackī necked (i.e. Śiva) having the digit of the moon. (V 129)

(788) मानी। ऐ Honourable (having self-respect).

(789) मान्य: । - Adorable.

(790) महकाल: । - Great Time.

(791) सज्जदित: । - One having good prosperity.

(792) सत्षार्यण: । - The resort of the good.

(793) चन्द्रसम्जीवन: । - Enlivener of the Moon-god (after the soma-sacrifice).

(794) शास्त्र लोकगृह: । Í Hidden ruler of the worlds.

(795) अमराधिप: । - the Overlord of the immortal ones. (V 130)

(796) लोकनभु: । - Kinsman of the peoples.

(797) लोकनाथ: । - Controller of the worlds.

(798) कृतज: । - Grateful.
with the elephants hide.

(800) अनपम्यक्षरः - Imperishable without destruction.

(801) कान्तः - Loving one.

(802) सर्वशास्त्रभूतान्तः - the Most excellent among all the learned. (V 131)

(803) तेनमयो चुतिघरः - Lustrous Sun-god, the maker of the light.

(804) लोकमायः - the Jugglerī 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) दुर्तिर्मयः - Untransgressable. (V 132)

(811) ज्योतिर्मयः - Luminous.

(812) निराकारः - One devoid of shapes.

(813) जगाऽथः - Controller of the worlds.

(814) जलेश्वरः - Varuṇa, the Lord of the waters.

(815) तुम्भीणी - One playing the lute of bottle gourd.

(816) महाकायः - One having a huge body.

(817) विशृङ्खः - Free from sorrow.

(818) शोकनाशनः - Destroyer of grief. (V 133)
(820) त्रिलोकेश: - Lord of the three worlds.

(821) शुद्ध: - Pure.

(822) शुद्धित: - the Purity.

(823) अभोक्षन: - Lord Viṣṇu with eyes turned downward.

(824) अव्यक्ताव्यक्त: - One having Unmanifest characteristics.

(825) अव्यक्त: - the Unmanifest.

(826) व्यक्ताव्यक्त: - Manifest and Unmanifest (as the prime effect and the cause).

(827) विशाल्पति: - Lord of the people or beings. (V 134)

(828) वर्षील: - One having excellent character.

(829) वर्तुल: - One having excellent virtues.

(830) अमानि - Prideless.

(831) मानसभं मय: - Happy yet with honour as wealth.

(832) भ्राता - Creator Brahmā.

(833) विष्णु: प्रजापति: - Lord Viṣṇu, the Protector of the people.

(834) हंस: - Yogi of that category.

(835) हंसस्मार्ग: - Goal of the yogis.

(836) यम: - Yama, the god of Death. (V 135)

(837) वेधा धाता विधाता - Creator Brahmā, the allī nourisher and the ordainer of Vedic precepts.

(838) अता हर्षा - Devourer and Destroyer (as Rudra).
(840) कैलासशिखरवासी। - One residing on the peak of Mt.Kailāsa.

(841) सर्ववासी। - One residing in all.

(842) सतां गति। - the Goal of the good. (V 136)

(843) हिरण्यगर्भ। - Virāj, Goldenī egg.

(844) हरिण। - Deerī like captivating one.

(845) पुरुष। - the Embodied Self.

(846) पूर्वज: पिता। - the Father of the ancestors.

(847) भूतालय। - Abode of the beings.

(848) भूतपति। - the Lord of beings (or ghosts).

(849) भूतित। - Bestower of prosperity.

(850) भुवनेश्वर। - Lord of the worlds. (V 137)

(851) संयोगी योगविद्। - Knower of the union of the joining one.

(852) ब्रह्म। - Creator Brahmā.

(853) ब्रह्मण॥ - Conducive to the attainment of Brahman.

(854) ब्राह्मणप्रिय॥ - Favourite of Brahmins.

(855) देवप्रिय॥ - Favourite of gods.

(856) देवनाथ॥ - Controller of gods.

(857) देवज॥ - Knower of gods.

(858) देवचन्दन॥ - One looking after the gods (or careī taker). (V 138)
uneven eyes.

(860) कलाध्यक्षः - Moon-god, the presiding deity of digits.

(861) वृषाढ़ः - Bullî bannered one.

(862) वृषवर्धनः - Enhancer piety.

(863) निर्मदः - One Devoid of pride.

(864) निरहद्वारः - Free from ego.

(865) निमोः - Free from delusion.

(866) निरस्पदवः - Harmless. (V 139)

(867) दर्पहः - Destroyer of pride.

(868) दर्पितः - Proud.

(869) दृष्टः - Haughty.

(870) सत्तूपरिवर्तकः - One resolving all the seasons.

(871) सप्तनिः - Seven-tongued Fire-god.²⁴⁴

(872) सहस्त्रविंचिः - Thousandî rayed one.

(873) स्निग्धः प्रकृतिदक्षिणः - Straight forward by His affectionate nature. (V 140)

(874) भूतभव्यभव्याथः - Controller of the past, future and present.

(875) प्रभवः - Source of origin.

(876) भ्रान्तिनिशाणः - Destroyer of wrong notions.

(877) अर्योऽनर्थः - Beneficial sole purpose.

²⁴⁴ Cp Muṇḍakopaniṣad 2/4.
great treasure.

(879) परकैरीकुपपिण्डत:। - Sole scholar in activities of helping others. (V 141)

(880) निव्याङ्ज:। - Free from thorns (like passion, anger etc.).

(881) कृतान्त:। - Delighting all.

(882) निव्याङ्ज:। - Free from false pretexts.

(883) व्याजमर्दन:। - Suppressor of pretexts.

(884) सत्तवान। - Full of inner strength.

(885) सत्तविक:। - One having the quality of Good.

(886) सत्तकौलिस्तमूलकृतागम:। - One having true fame of revealing from the pillar.245 (V 142)

(887) अक्रिम्पतो गुणग्राही। - Unshakingly grateful.

(888) नैकाल्मा नैकौकर्मकृत। - Non single soul performing many activities.

(889) सुप्रीत:। - Well pleased one.

(890) सुमुख:। - Charming faced one.

(891) सूक्ष्म:। - Subtle.

(892) सुकर:। - Easily accessible.

(893) दक्षिणाग्नि:। - Dakṣiṇāgni Fire-god. (V 143)

(894) स्कन्द स्कन्धमघर:। - Bearer of the trunk of the Tree of Evolution.

(895) चुर्य:। - Leader.

245 Vide. FN 52 above.
(897) अपराजितः - Undefeated one.

(898) सर्वसहः - One Enduring everything.

(899) विदमगः - Clever.

(900) सर्ववाहनः - Leader of all. (V 144)

(901) अघृतः - Unsupported one.

(902) स्वज्ञ: - Self-Supported one.

(903) साध्यः - Achievable one.

(904) पूर्वमूर्तियङ्गः - Glorious by social works.

(905) वराहश्रुङ्गः - One bearing the horn of the boar.

(906) बायुः - Wind-god.

(907) बलवानः - Powerful.

(908) एकसायकः - Sole leader. (V 145)

(909) श्रुतिप्रकाशः - Illuminator of the Vedas.

(910) श्रुतिमानः - Possessing the knowledge of the Vedas.

(911) एकवन्यः - Sole kinsmen.

(912) अनेकधृतः - Holder of many.

(913) श्रीवल्लभशिवारमभः - Maker of auspiciousness for Lord Viṣṇu the lover of goddess Lakṣāmī.

(914) शान्तभद्रः - Calm and auspicious.

(915) सर्मजसः - One with propriety. (V 146)
(917) भूतिकृतः। इ Maker of prosperity.

(918) भूतिभूषाणः। - 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। इ Knower of Time.

(923) कलाचुः। - Embodiment of digits. (V 147)

(924) सत्यन्तमहात्मागी। इ the Great renouncer of truthful vows.

(925) निध्वाशास्निपरायणः। - One engaged in stability and peace.

(926) परार्थवृत्तिवर्दः। - Actively engaged for others and granter of boons.

(927) विविकः। - Isolated one.

(928) श्रुतिसागरः। - Ocean of Vedic Learning. (V 148)

(929) अभिविंश्यणो गुणग्राही। - Undejected grateful.

(930) कल्पीङ्गः। - Moon-god marked with stain.

(931) कल्पीङ्गः। - Remover of stains.

(932) स्वभावस्त्रः। - Fierce by nature.

(933) मध्यस्थः। - Neutral i.e. even-minded.

(934) शत्रुः। - Destroyer of enemies.

(935) मध्यनाशकः। - Destroyer of the middle (i.e. the Existence). (V 149)
hair like a Peacock's crest.

(937) कवची शूली। — Having an armour and a trident.

(938) चंदो मण्डी। - Terrific shaved-headed one.

(939) कुण्डली। — One wearing earrings.

(940) मेघली कवची। — One wearing girdle and an armour.

(941) खड़ी। — Sword wilder.

(942) मायी। — Wilder of illusory power.

(943) संसारसार्थि। — Charioteer of the worldly Existence. (V 150)

(944) अमृतु। — Deathless.

(945) सर्वदृढ़। — Allī observer.

(946) सिंह। — Lion-like fierce.

(947) तेजोराशिर्महामणि। — Effulgent like a large gem.

(948) असंख्ये। — Indescribable.

(949) अग्रमयात्रा। — the Self beyond worldly perceptibility.

(950) बीर्यवान। — Valiant.

(951) कार्योकोविद। — Skillful in His tasks. (V 151)

(952) वेदः। — Knowable.

(953) वेदार्थविद्भोज्या। — Protector of knowers of meaning of the Vedas.

(954) सर्वचार। — One having all conducts.

(955) मुनीश्र। — Lord of sages.
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) शरणमः - Sole refuge.

(961) सर्वः - the Whole.

(962) शब्दब्रह्मः - Comprehensible through the words of the Scriptures.

(963) सतां गतः - Goal of the good.

(964) कालभक्षः - Devourer of Time.

(965) कलाब्रह्मः - Enemy of stains i.e. faults.

(966) कक्शणीकृतवापुक्रः - Having Vāsuki as His Wristlet. (V 153)

(967) महेघ्यः - Wilder of a great bow.

(968) महोपताः - Lord of the earth.

(969) निष्कलङ्कः - Stainless.

(970) निवृत्तः - Free from fetters.

(971) चुम्बिकाश्रयः - 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.
(977) शिल्पः।। - Fashioner.
(978) व्यूहोरस्कः।। - Broad-chested one.
(979) महाभुजः।। - One having long arms.
(980) एकज्योति:।। - Single luminary.
(981) निरालंकः।। - Terrorless.
(982) नरनारायणप्रियः।। - Favourite of Nara and Nārāyaṇa. (V 155)
(983) निर्लेपः।। - Taintless.
(984) निष्प्रज्ञातमा।। - Self beyond the universal Extension.
(985) निर्घ्राणः।। - Unexcited.
(986) व्याग्राशनः।। - Destroyer of excitement.
(987) स्तव्यः स्तवप्रियः।। - Laudable one fond of eulogy.
(988) स्तोतः।। - Ready to appreciate.
(989) व्यासमूर्ति।। - Sage Veda Vyāsa.
(990) अनाकुलः।। - Unagitated. (V 156)
(991) निरवव्यपदीपायः।। - Uncensurable abode & means.
(992) विव्यारिषः।। - Abode of lore (Fourteen).  
(993) अविक्रमः।। - One who has no backward gait.
(994) प्रशान्तबुधः।। - One having calm intelligence.

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246 The fourteen lores are enumerated in Yājñavalkya Smṛuti 1/3:
पुराणन्यायांमांसाधस्यायामस्मिभिरुत्तातः।
वेदः स्थानः विविधानां धर्मस्य चतुर्दशः।।

281
The name शर्यो धनुः (351) (Wielder of the bow discharging arrow in multitudes) is explained as the bow holding (भगते सेवते इति) arrows (सरान).
The name erset (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 erset (415) (One formed of Bliss) must be understood as erset: where erset means erset or erset:

The name erset (449) (the Glorious one with the earth and the mid-regions) should be erset: erset-erset-erset (M) One possessing a mark or sign or glory.

The name erset (511) (One having the scripture as His eyes) can be explained in two ways as (01) The eye to perceive the meaning of Scriptures (erset and erset) and (02) One having scripture as His eyes (erset: erset: erset (M) One possessing a mark or sign or glory.

The name erset (547) (A bull of righteousness i.e. Nandī) must be taken in its grammatical sense because erset: means a cow which cannot be understood for Lord Śiva so erset: is derived from erset (erset) (1P) to suck the milk, to nourish. Thus the righteousness nourishes Lord Śiva.

The name erset (564) (One having perceivable effulgence) the name erset: means erset and erset (the perceiver) and erset (effulgence).

The name erset (591) (the Owner of the word erset i.e. easily pleasurable) means Lord Śiva has achieved the name (erset) constituted with the word erset i.e. easily pleasurable (erset).

The name erset (618) (Fragrant) is an Adjective and hence it is declined triply erset: (M), erset (F) and erset (N). So here the masculine declension is given (also in the Namonta-list in App.10).
The name махадьет (743) (One having adorable deceitfulness) must be understood in its grammatical sense as махатыт – махаан from мах (махатыт) (10 U) to honour, to adore, to worship.

The name вишамбрит: (827) (Lord of the people or beings) is taken as a compounded name (without dropping the case termination of Genitive (अलुक्तपुरुष:)) and therefore the word पति: (M) is declined as вишамблतयе (App 10).

The name स्कन्द स्कन्दधर्म: (894) (Bearer of the trunk of the Tree of Evolution) looks meaningless at the first sight but the first word स्कन्द: is derived from स्कन्दू (स्कन्दति) (1P to grow, to burst out, to evolve) and hence the स्कन्द: (trunk of a tree) refers to Lord Śiva bearing the Tree of Existence (संसारवृक्ष:).

Vedic Traces

Lord Śiva’s acquaintance with the fourteen lores is expressed in the name विद्यारशिः: (992) (Abode of (fourteen)lores) the fourteen lores are enumerated in Yājñavalkya smruti 1/3:

पुराण्यग्रह्मांसाधार्मशाल्यमित्रिताः।
वेदः स्थानानि विद्यानां धर्मस्य च चतुर्दशाः॥

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), ब्रह्मचृः (138) (Holder of the Vedic hymns), कृतामः (165) (Vedaī creator),
The names like सोम: (113) (Soma Himself or one accompanied by Umā Pārvati), ग्रह: (115) (Drinker of the soma juice),
The names like महागम्भर: (193) (the great egg Hiranyagarbha) & हिरण्यगम्भरः(843) (Golden egg i.e. Virā) get a clear connection of Lord Śiva with the Ṛv 10/121/01:

हिरण्यगम्भरः समवर्ततांग्रे भूतस्य जात: पतिरेक आसीत्।
स दातार पृथिवी ग्राम्मुनेमां कस्मे देवाय हनिषा विष्येम्॥

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 F V 10/114/05:

सुपर्णविप्रा: कवयो वचोभिरेकं सन्ते बहुधा कल्पयन्ति।

The name सामगे: (773) (Worthy of being sung with formulas of Sāmaveda) expresses His special connection with the Sāmaveda.

The name ब्राह्मणवित (474) (Conversant with the Brāhmaṇa-texts) exhibits His knowledge of the theological text (ब्राह्मणग्रंथः) 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 यज्ञव (479) (Sacrificer) यज्ञाः:(485)(A part of the sacrifice) and यज्ञवाहनः: (486) (Sacrificeī banned).

The name गोशाखः: (145) (Compiler of the Vedic Auxiliary Sciences) relates His association with 06 Auxiliary Sciences such as शिख्राकल्प 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 वेदाङ्कः:(303) (Formed of Auxiliary science of the Vedas) becomes justified.
(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 जनि:(142)(the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Iṣopaniṣad 08:

स पर्यागच्छक्षकायममर्गानाविंशुद्रमपाविब्रिहम्।
कर्मवर्णीश्च परिभूषण्यन्त्रालिंशत्रांन्यदाधार्चाश्वतीभ्यः समाभ्यः।

The name सास्त्रा 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 Kaṭopanisad.

The name विश्वास: (495) (Abode of the all) gets a clear connection with Iṣopanisad 01:

ईश्वर वास्यास्मात् सर्वं दक्षिणं जगत्यं जगतुः।
तेन त्यक्तेऽपि भुविश्वा मा गृह्वः कस्य स्विदनम्।

The name चुन्वेन: (656) (Embodiment of the four Vedas) gets an idea from Bṛhadāraṇyakopanisad 02/04/10:

अस्य महतो भूतस्य निः: श्रसिः यदेतद् ऋषवेदोयजुनवेन: सामवेदोऽथर्षवांशः।

अत्ता हर्त: (838) (Devourer and Destroyer as Rudra) gets a direct connection in the Kaṭopanisad 01/02/25:

यस्य ब्रह्म च क्षत्रं च उपे भवतो ओदनः।
मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः।

The name सप्तजिह्व: (871) (the Seven-tongued Fire-god) refers to Muṇḍakopanisad 2/4:
The names रसः (1005) (the Sentiment) and रसजः (1006) (Knower of the sentiment) express Lord Śiva being the Supreme Reality experienced to be Existence, Consciousness and Bliss (सच्चिदान्द). discussed with the name रसः in the Tatteriyopaniṣad: ad:
रसः वै सः रसं श्रव्यां लघ्ववाणनन्दी भवति।२०/०७।

Philosophical Tenets

The name न्यायम्: (668) (Comprehensible through scriptural logic) shows His connection with the philosophy of Nyāya.

The name महर्षि: 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 असंख्यः: (948) (Indescribable) and अप्रमेयात्मा (949) (the Self beyond worldly percepceptibility) are quite a befitting one. At the same time He is पञ्चविश्वात्मः: (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 (प्रत्यति:) constituted of (01) प्रानम्, (02) महत्, (03) अहंकारः, (04-08) पञ्च तमात्मः, (09-24) पञ्चमहाभूतानि, पञ्चज्ञानेन्द्रियाणि, पञ्चकर्मनिद्रियाणि मनः and (25) पुरुषः. This idea is referred to again in the name पद्मिकंस्तमपलोकचृः (492) One holding the seven worlds) where it is specifically mentioned that these Principles constitute the seven worlds comprising of 26 principles.

The name प्रथानप्रभुः: (246) (the Lord of pradhānam) which relates Lord Śiva as the Supreme Person (पुरुषः) of the Philosophy of Sāmkhya
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 गोपता (059) (Great Yogi, the protector of devotees), अध्यात्मयोगान्तर: (178) (Abode of spiritual yoga) express His acquaintance with the Yogic practices and again निवृत्तात्म (167) (One with His soul withdrawn from the world) योगी (287) (A yogi), कालयोगी (315) (Winner of time through the Yogic practices), योगाधिकारी: (519) (Preceptor of the yoga system), हंस: (834) (Yogi of that category), हंसगति: (835) (Goal of the yogis of the category of Hamsa), सिद्धिद: (973) (Bestower of perfections), सिद्धिसाधन: (974) (Accomplisher of the perfections).

indicate His indulgence in प्रत्याहार:, one of the 08 steps of Yogic practices.

The name युक्तिरुखवकीर्ति: (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 नियम: (253) (Observer of restraints) and नियमाधिकारय: (254) (the Repository of restraints), नियमाधिकारश्च: (558) (Presiding deity of observances) Show His direct involvement in steps of the eight fold path of Yoga.

The name प्रधानान: (685) (Seated in the Lotus posture) is described in the Ha.ḥayoga- pradīpīkā (01/21).247

247 उत्तराणी चरणी कृता कृतां संस्कृती प्रयत्नतः।
उत्तममध्ये तथोत्तानां पाणी कृता ततो दृष्टात्म॥
(One stationed in the Ājñācakra) indicates 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.

 márṇपूरः (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 सूक्तकारः (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 Brahma Sutras, because of the famous verse of the Vedānta tradition:

शाहुरः शाहः राजायर्थ केशाय बादारायणम्।
सूक्तभाष्यकृत्व बन्दे भगवन्तनु: पुन: ||

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

ऋषिषिष्ठुष्ठा गीते छन्दो-भिन्निन्त: पृश्नकृप।
ब्रह्मसुत्रपदेशेऽव हेतुभविनिश्चिते: ||

The name षड्रश्यः (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 विकर्तः (365) (Source of Superimposition) indicates the traces of Vedānta in the LP, because the concept of Transformation (विकारः) and Superimposition (विकर्तः) is known here only.

The name तत्त्वात्त्विवेकाल्मा (470) (Formed of discrimination between the Real and Unreal) expresses His Spiritual form discriminated as the real and the unreal nature.

²⁴⁸ cf. श्रोत्रे चक्षुः: सुपरिवं च रसनेन प्राणमेव च।
अधिष्ठाय ममकाम विषयानुपसेवः।१०९।।
(the Juggler, god of the worlds) exhibits Lord Īva as the Juggler who manifests and withdraws the worlds (तेजस्विर्यकरं द्रवमभूतं सेवयुक्तं श्रावस्तिः), though His Illusory Power (माया) is also incorporated in the name मायी (942) (Wildier of illusory power).

The name क्षेत्रज (636) (the knower of the Field i.e. the body) is comparable with the BG 13/01-02 AB:

हरे शरीरं कौन्तेय क्षेत्रमित्यभिषेकते।
एततो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विद्।।
क्षेत्रज्ञ चापि मां विद्ध सर्वक्षेत्रेण भरत॥

The name बीनकर्त (738) (Creator of seeds of the Universe) gets a similar idea in BG 14/04:

सर्वयोनिः कौन्तेय मूर्तिः: संभवन्ति याः।।
तासों श्रद्धा महयोनिनर्तं बीनकर्तं:पिता॥

The name पश्चात्ज (201) (Formed of five sacrifices) has the reference in the Manusmruti 03/70:

अध्यायः पश्चात्जः: पितुञ्जस्तु तर्पणम्।।
होमेऽक देवो वालिंशो नृयजोज्तिथिपूजनम्॥।

The name हत्युपंढ्रीकामासीन (533) (Occupying the lotus seat of the heart) can be compared with Dhyānasloka of Lord Śiva of the Śivakavac Stotram of the Skandapurāṇa. It name indicates the same meaning of Lord Śiva as the Highest Bliss (Parānanda):

हत्युपंढ्रीकामासीनस्य व्यतिजसयो व्यापनगोकान्तम्।।
अतीतिन्द्रिय सूक्षमनन्तस्माद्ब्रह्मचे तेजस्तः परार्ति: महेशम्॥।

The name अल्पूप्पिरण: (587) (Desirous of self adornment) does not seem proper at the first sight, because देवत्यपास्मापनस्तोत्रम् 07, describes that Lord Śiva is care free regarding any embellishment but the name refers to the event of Lord Śiva’s marriage with Pāravatī (Narrated in the SP).

249 चिन्ताभस्मानपरं गर्भमस्य दिभयं भव्यो वैवेद्रोहोऽत्प्रगन्तिः पूक्ष हन्ति:।
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 Fire on the authority of BG (15/12).

The frequent occurrence of the names, like नीललोलित: (032) (the Blue-red Red in His left part & Blue in His right), अमरूदित: (037) (Having eight cosmic bodies), विरूपा: (048) (One with unusual number of i.e. three eyes), कृतिवासा: (063) (One wearing the hide of an elephant) tend one to profess that Kālidāsa had Linga Purāṇa as his source text.
The name विरुपाक्ष: (048) (One with unusual number of i.e. three eyes) comparable with Kumārasambhavam 5/72:

वपूर्विकृष्णकलक्ष्यजन्मता दिगम्बरलेन निवेदितं वसु।
वरेषु यदृ बालमृगाशि मृग्यते तदर्थं किव्रसमपि त्रिलोचने।

The name वर्णः (212) (the Religious student or a celibate when he approached Pārvatī to test Her austerity) points at kumārasambhavam 5/65:

अथाह वर्णः विदीतो महेश्वरः: तदर्थिनी तुवं पुनरेव वर्णसे।
अमृतलाभ्यासर्वति विचिन्त्य से तत्वनुवृत्तिः न च करुणमुर्त्ते।

The name भीमः: (462) (Terrible) has been nicely employed by Kālidāsa in his Kumāmarasambhavam 5/77: स भीमरूपः शिव इत्युदीयते।

The name ध्वजः: (556) (Sound) seems to have been taken as a support by Malināth under वागाधाशिव राघुवंशम 01/01:

शब्दजनतमशेषे तु भते शर्वत्स्य कल्लभः।
अर्थरूपः यदक्षत भते मुरेभे-दूरेशः।

The name पदात्मः: (685) (Seated in the Lotus posture) can be compared with Kālidāsa Kumārasambhavam 3/45:

पर्यं क्रियन्तिरस्त्रि कायमृत्योंत सम्प्रति भयामृतयोंसम।
उत्तानपाणिद्विविवेशशास्त्रप्रबृत्तिजीविविवाहाक्षरः।

The name देवतात्मा (707) (Divine Embodiment) has become so famous that great poet Kālidāsa employs this name in his Kumārasambhavam 01/01:

अस्तुतरस्यां दिव्य देवतात्मा हिमालयो नाम नगाधिराजः।
पूर्वीत्परं तोषिनिधी वगाहा स्थित: पृथिव्या इव मानदण्डः।
(Hunteri formed) is mentioned above (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 Saraswati in a female form. This incident nicely composed by Puṣpadanta in his Śivamahimanaḥ Stotram 22.

**Observations**

The name परार्थक्ष्रियायन (LP 022) (One whose sole purpose is to work for others’ benefits) has similar expression in the परकारणसर्पिण्डत (ŚP 882) (Solei 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 विश्वकर्मबिंबार्द (236) is taken in the sense of expert in the universal acts, because there is त्वम (272) Viśvakarma, the celestial architect.

The name महारेता महाबल (290) Of good virile power is taken together, because महारेता: (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.

मध्यनाशक: (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 Śrībhagavadgītā (02/28).251

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251 अव्यक्तादैनि भूतानि व्यक्तमण्यानि भारत। अव्यक्तिनिधनामयेव तत्र का परिदेशनां।०२/२८।।
Moving in seven forms like Āvaha and others presence in the sky where 07 types of wind move in every directions.

The name पञ्चनामसमुप्तिः: (487) (the Source of origin of the five Brahmans) indicates His five Elemental presentations like (01) Tatpuruṣa, (02) Aghora, (03) Sadyojāta, (04) Vāmadev, (05) Īsāna.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 परिष्रम: (045) chief is read with दृढः:(046) (firm) as परिष्रम: अदृढः: (Firm on all sides & Making नु firm ), धर्मकर्मः: (088) Competent for rites & rituals as धर्मकर्मः: जितप्रियः: (240) One who has conquered pleasures reads as अजितप्रियः: (One to whom नु is dear), प्रेरतारि-महाशक्ति: (324) (Great powerful moving with the ghosts) as प्रेरतारि महाशक्ति: (Identical with goddess Cāmuṇḍā mounted on a dead body), शिपिनिष्ठः: (392) (Pervaded by rays the fire) as शिपिनिष्ठः: one entering into the sacrifice as Visnu, भूरभूतो लक्ष्मी (449) (the Glorious one with the earth and the mid-regions) भूरभूतो लक्ष्मी Goddess of wealth, पञ्चा (528) (One having the repository of the six Senses & Mind) पञ्चा: as (One having repository of six emotions like Passion and others) and स्कन्द रक्षाधरः (894) Bearer of the trunk of the Tree of Evolution, as स्कन्द रक्षाधरः: (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 विश्वकर्मार्थ: (233) (Expert in the universal acts.) as विश्वकर्म: (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 गहन: (366) (Abstruse) and गुरुः(367) (Weighty), रंचः: (419) Effulgent as रंचः: (Taste), सप्तभाराः: (465) भाराः: (465) रंचः: (419) Effulgent as रंचः: (Taste), सप्तभाराः: (465)

252 Vide. App.11, under the Incarnation No.05.
Moving in seven forms like Avaha and others as सप्तधान्याचार: (One having seven rite), धर्मशेषु: (545) Having the Vedas in His belly as ब्रह्मार्भ: (Born of the womb of Brahman), धर्मशेषु: (547) A bull of righteousness i.e. Nandi as धर्मशेषु: (Cow of piety), वसुश्रवः: (599) Renowned by wealth as वसुश्रवः: (Having riches as ears), सर्वश: (734) Self-restrained one Shastri J.L. reads सर्वश: (One giving happiness unto all), हंसगति: (835) Goal of the yogis of (the category of Hamsa) as हंसगति: (Having the gait of swan), स्कन्द स्कन्धाचर: (894) Bearer of the trunk of the Tree of Evolution as स्कन्द स्कन्धाचर: (Shoulder and bearer of Shoulders) and चण्डो गुण्डो (938) Terrific shaven-headed one as चण्डीमुक्त: and translates it as the liberator of the goddess Canda.

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.