Chapter 08
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The close examination of these three Versions of Lord Śiva’s Thousand Names reveal the fact that the Viṣṇusahasranāma (=VSN) of the Mahābhārata (Anuśāsana Parva 17) must have been a model text probably for all the texts of the Thousand Names of the gods and the goddess. For this reason some of the names are repeated and consequently are derived grammatically or etymologically. It will be clear from the following data.

The posterity of the ŚP as well as LP is clear from the Names indicating Lord Śiva’s involvement in the practices of the IhaYoga where अतिप्राचार: (ŚP 410), (LP 390) (One stationed in the Ājñācakra), स्वाधिकारप्रदशय: (ŚP 544) (Supporter of the self based in the abode centre) and मर्यादा:: (ŚP 546), (Lp 531) (The Fire-god presiding over the Chakra of that name).

The compilation of the MBh was, as the tradition notes, prior to 18 Purāṇas and hence the posterity of the Purānas esp. the ŚP and LP in the present case, get the support in the occurrence of many a times the complete line (पाद) as under:

| ज्ञानानन्दः: पुरातन: | (VSN 53B, ŚP 15B, LP 41D) |
| महर्षिः: कपिलचार्यः | (VSN 57A, ŚP 17A, LP 44A) |
| विनितात्मा हिगेयात्मा | (VSN 65C, ŚP 20A, LP 47A) |
| समाजतीनिवृत्तत्त्वम् | (VSN 82A, ŚP 22A) |
| दुर्लभो दुर्गमो दुर्गः | (VSN 82C, ŚP 23A, LP 50A) |
| सुतनन्तरनन्तर्वर्धनः | (VSN 83B, ŚP 23D, LP 50D) |
| शुभाञ्जलो लोकसार्जः | (VSN 83A, ŚP 24A, LP 51A) |
| सुप्राण्या बायुवाहः | (VSN 90D, ŚP 29D, LP 56B) |
| धनुर्धरो धनुर्धरेः | (VSN 91A, ŚP 30A, LP 56C) |
| दण्डः दमिष्ठानसः | (VSN 91B, ŚP 31C, LP 57B) |
| अनिमिदस्यपुः: श्रीमान् | (VSN 19C, ŚP 44A, LP 69C) |
| ओकृशनेजो वृत्थिपी | (VSN 30A, ŚP 45A) |
| युगादिकृत: युगावर्ति | (VSN 33A, ŚP 46C, LP 72 A) |
rather, the same lines clearly indicates the later \( \text{SP} \) as well as LP to such an extent that one can say boldly that the 02 Versions of \( \text{SP} \) and LP are though composed by Lord Viṣṇu (after leaving the Body of the Boar Incarnation) for fighting with the demons, and the Śivasahasranāma recited by Sage Upamanyu (much posterior to the Boar Incarnation) is an original though new. It is evident that the older Versions of Lord Viṣṇu must have suffered a huge number of lacunae in the texts which are supplied from the famous and all-known Viṣṇusahasranāma of the MBh. It would be an unsolved problem of the Names that got lost in the passing of time and change in place/places.

In this direction the Name हृद्वुष्णद्रीकान्तरस्नितिविरं स्वतेजस व्याप्तनभोवकाशम् (\( \text{SP} 548 \))(LP 533) (Occupying the lotus seat of the heart) can be compared with Dhyānasloka of Lord Śiva of the Śivakavac Stotram of the Skandapurāṇa. It name indicates the same meaning of Lord Śiva as the Highest Bliss (Parānanda):

हृद्वुष्णद्रीकान्तरस्नितिविरं स्वतेजस व्याप्तनभोवकाशम्।
अतीन्द्रिय सूक्ष्ममनन्तमां ध्याणेतु परानन्दयं महेशम्।।

The similar Names in 03 Versions of Lord Śiva’s Thousand Names along with Lord Visnu’s Thousand Names are cited here below to prove the close connection of all the four and the indebtedness of those of Lord Śiva:

<table>
<thead>
<tr>
<th>अङ्क</th>
<th>MBh</th>
<th>SP</th>
<th>LP</th>
<th>VSN</th>
</tr>
</thead>
<tbody>
<tr>
<td>अचल:</td>
<td>350</td>
<td>603</td>
<td>588</td>
<td>745</td>
</tr>
<tr>
<td>अविन्यः</td>
<td>950</td>
<td>713</td>
<td>706</td>
<td>832</td>
</tr>
<tr>
<td>अजः</td>
<td>134</td>
<td>296</td>
<td>284</td>
<td>095</td>
</tr>
<tr>
<td>अनः</td>
<td>073</td>
<td>273</td>
<td>762</td>
<td>146,831</td>
</tr>
<tr>
<td>अव्यः</td>
<td>337</td>
<td>256</td>
<td>247</td>
<td>013</td>
</tr>
<tr>
<td>कृषणः</td>
<td>128</td>
<td>554</td>
<td>538</td>
<td>057, 550</td>
</tr>
<tr>
<td>दक्षः</td>
<td>692</td>
<td>091</td>
<td>098</td>
<td>423,917</td>
</tr>
<tr>
<td>ध्रुवः</td>
<td>026</td>
<td>286</td>
<td>275</td>
<td>388</td>
</tr>
<tr>
<td>निषमः</td>
<td>053</td>
<td>262</td>
<td>253</td>
<td>161</td>
</tr>
</tbody>
</table>
The names महागर्भ: (MBh 347, 627 & 848), SP(697), LP(193) (the great egg Hiranyagarbha) along with हिरण्यगर्भ: (SP 851) & (LP 843) (Golden egg i.e. Virāj) are directly connected with the Vedic concept हिरण्यगर्भ: समवर्तताम्, etc. of the RV 10/121/01.

There are many Names with similar letters but with a slight change in a letter or a syllable, yet such names give the same meaning. They are like (01) देवादितेव: (MBh 944) (the Overlord of the gods), देवादितेव: (SP 706) (the Foremost of all gods and देवादितेव: (LP 699) The first god of all gods.

The above given list of 04 similar names along with 03 similar names proves that the versions have much similarity and again SP as well as LP are much closer. In this connection MBh has unique character, while SP and LP seem to be closely connected. This helps one to fix the prior compilation of MBh in comparison to SP and LP.

The similar names in the SP as well as LP show clearly that both the Purāṇas are interconnected not only theme-wise but also content-wise and are different in a few places.
(One formed of three Lores) can be explained as, while His knowership or scholarship over the three lores is mentioned in the (ŚP 641) (Knower of the three lores).

The names सर्वलोककृत् (ŚP 691) and सर्वलोकभूत (LP 684) Both have different Agentive nouns at the end of the Name, yet the meaning remains the same i.e. the Supporter of all the worlds. Similarly पूर्णदनामित् (ŚP 764) Tooth breaker of an (the Sun-god). Cp पूर्णदन्तहत् (LP 777) निरवधयमयास्य: (ŚP 992) (One having blameless means) निरवधयपदावय: (LP 991) (Uncensurable abode & means). परस्यर्थ्यधिष्ठित: (ŚP 882) (Sole schlar in activities of helping others) परस्यर्थ्यक्रयोऽय: (LP 022) (One whose sole purpose is to work for other benefits).

The name असंख्योऽप्रमेयतमा (ŚP 952) (Indescribable and immeasurable Himself) is read as one name, but when it gets split into two in असंख्योऽ: (LP 948) (Indescribable) and अप्रमेयतमा (LP 949) (the Self beyond worldly percepectibility) are taken in the sense of the Sāmkhya Philosophy.

The names like सोम: (ŚP 062) (Soma Himself or one accompanied by Umā Pārvat) in the MBh, सोमप: (ŚP 102) (Drinker of the Soma-juice), सोम: (ŚP 119) (Soma Himself or one accompanied by Umā Pārvat), सोमपत: (ŚP 120) (One fond of the Some-juice), चन्द्रस्मृतिवनन: (ŚP 801) (Enlivener of the Moon-god), सोम: (ŚP 1006) (Accompanied by Umā or Pārvatī) in the ŚP and in the LP have a direct connection with the Mythology of the Moon-god who was given new life after the soma sacrifice. The mythological evidence is abundant in the 09th Book of the Ś. gveda.

The name सूeterminate: (ŚP 128) (the Author of the Brahma aphorisms) expresses Lord Śiva identity with Veda Vyāsa the author of the
It also indicates Bādṛāyan Vyāsa as well as Ādi Śanātakārya & again Śrī Bhagavad Gītā 13/4 which talks:

The name कवि: (MBh 390), (ŚP 146) & (LP 142) (the Wise as per the Vedic sense) must be taken in the Vedic sense on the line of Isopanis: d 08:

The Supreme Reality (Brahman) is three-gendered and hence It possesses three genders called Masculine, Feminine and Neuter as well. The tradition of the Thousand Names indicates the Upanisadic declaration that It bears particular gender depending on the body it assumes. The Śvetāsvatāropani da runs:

Some of the names in Feminine as well as Neuter are listed from the three Versions here below.

The Names in Feminine (gender) are:

One having good prosperity.
The Names in Neuter (gender) are:

- mJe³ebp³eesef (LP 505),
- Devegp³eesefle:~ (LP 506),
- Dee³lep³eesefle:~ (LP 507),
- ye=np³eesefle:~ (LP 561),
- keÀueeJeHeg:~ (LP 923),
- SkeÀp³eesefle:~ (LP 980),

These names that are adjectives (declined triply) as megjefYe: (M), megjefYe: (F) and megjefYe (N). This leads to three forms of declension when vece: (salutation governing Dative) is appended. As e.g. su®bh (M) (LP 618), su®bh (F) and su®bh (N).

Similarly there are ample names that are originally Pronouns and yet they are employed here as the Names. Therefore their Masculine Noun-like forms should be taken here in the Namonta-list. Such Pronouns taken as Names are:

- meJe&: (962),
- HejeJej: (214),
- HejelHej: (064),
- DeOej: (LP 642).

But the names prefixed with pronounce are taken as pronounce only e.g. परं ज्योति: (LP 686) as in परस्मै ज्योतिः (नम:),
- परं ब्रह्म, (SP 271)
- परमं तप: (LP 280)
- परमम् (291)

The name व्याप्रलोचन: (438) (the Tiger−eyed one) is interesting, because Lord Višṇu is spoken of to be रंकलोचन: (Sun-eyedone), कपलेक्षण: (Lotus-eyed one), etc.

This type of presentation of the names of Lord Śiva (or Lord Viṣṇu) expresses clearly and even authentically that Lord Śiva (or Lord Viṣṇu) is the Supreme Reality eulogised with Thousand Names exhibiting His multifarious personality, activity, nature and qualities on the line of The sages declare only One Reality as Many (एकं सद् विभा बहुधा वदन्ति) of Ṛgveda 01/164/46.
Destroying the cities being the same in case of the names पुरुषोत्कर: (ŚP 060) (Chastiser of the Three cities), पुरुष: (SP 336) (LP 322) (Indra, the destroyer of the cities), पुजय: (ŚP 450) (the Conqueror of the cities), परप्रजय: (ŚP 627)(615) (Conqueror of the cities of enemies) have similar sense like that of त्रिपुररि, पुरारि, etc. and therefore they have become famous in the Śaivitie sects. Shastri J.L. however, remarks in the footnote (P 1403), Ṣiva obtained this name (पुरुष:) by destroying the triple city of the Dānavas. This city is now traceable in the insignificant village of Tewar on the banks of the Narmadā near Jabalpur. It was the capital of Cedi Kings.Ø

The names विरूप: (ŚP 679) (the Hideous formed one) and विरूपाक्ष: (LP 048) (One with unusual number of i.e. three eyes.) are comparable with Kumārasambhavam 5/72.

The famous Śivamahimanaḥ Stotram of Puṣpadanta has given 08 Names of Lord Śiva: ²⁵⁴ (01) भव:, (02) शर्व:, (03) रूप:, (04) पशुपति:, (05) उर:, (06) सहमहान:, (07) भीम: and (08) इंशान:. It seems that all these are taken by Puṣpadanta from the MBh Version with an omission of भीम: and with a change सह: in सहमहान:. It must be noted the sequence differ in all the 03 Versions.

The Names like अव्यक्तवर्णण: (LP 824) (One having Unmanifest characteristics), अव्यक्त: (LP 825) (the Unmanifes), व्यक्तव्यक्त: (LP 826) (Manifest and Unmanifest (as the prime effect and the cause), etc tend one to state that such identity means these names indicate Lord Śiva’s Universal presence in all sorts of forms (सर्व खल्चिदम् त्रहा).

Thus the hymns praising divinity by 08 names (नामावक्त्यपूज्यक्रम्), 12 names (द्रादशनामस्तोत्रम्), 108 names (अष्टेतरशतनामस्तोत्रम्), 300 names (त्रिशती) and 1000 or 1008 names (सहस्रनामस्तोत्रम्) came into existence gradually.

²⁵⁴ भव: शर्व: रूप: पशुपतिश्रोभ: सहमहास्थथा भीमेशारनाविति यदभिधाएककमिदम्। अमुःमिन् प्रत्येक क प्रतिचरति देव श्रुतिरिपि प्रियवायमेत्र भाष्ये प्रविधितनमयोऽस्मि भवते।।
щик Names of Lord Śiva too, because His blessings were experienced by the people. For this very reason the Anuṣṭup metre seems to have been employed, because it makes the hymn popular, simple, short-N-sweet, easier to recite, rhythmic, conducive to memorize, connecting with their meaning, to transform one’s mental perplexity to the discipline of mind and it yields one competence to God-realization.

Almost all the hymns of Thousand Names are appended with the statement of the Result or Fruit indicating the acquisition of general benefits of the four human goals viz. Dharma, Arth, Kāma & Mokṣa to only those who recite or chant them in its totality, though some scholars, pundits, the family preceptors, Astrologers or Tantrikas sometimes, recommend to pick up any one of the hymns of the Thousand Names to repeat 108 or 1008 or more times to secure the benefits.

The god is beggingless and endless, His characteristic i.e. qualities and attributes being endless, make the author inspire to formulate and create new names. This is still in process.

The present study expects the further research in the field of the textual analysis and literary study of the Thousand Names of not only Lord Śiva but also of other gods and goddesses like Rudra, Ṛṣabhā, Gaṇeśa, Śrī Krṣṇa, Surya, Śrī Rāma, Kāli, Lakṣmī, Gāyatri, Śītā, Rādha and so on.

This observation is also supported by the comparative study (given in chs.03, 04 & 05) of different readings and even meanings of many of the Names. The translators P.R. Ramachader, S.D. Satvalakar, Shastri G.M. and Shastri J.L. have taken the text available to them. Therefore it is certain that the different recessions of each of the 03 Versions of Lord Śiva’s Thousand Names are existing today. The critical edition is a dire need in this direction.

_Namaha Śivāya._

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