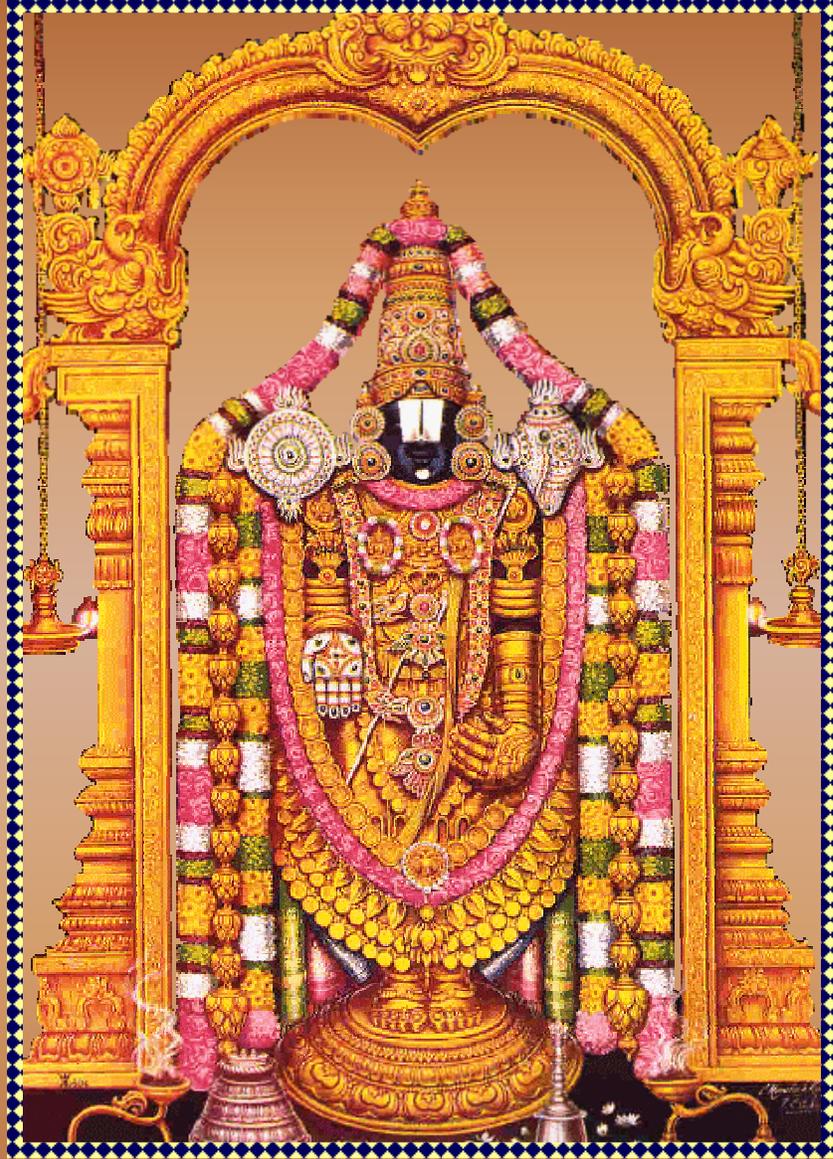


Sri Venkateswara Ashtottharam

(From Varaha PurANam)



Annotated Commentary in English By

Oppiliappan KOil Sri.VaradAchAri SaThakOpan

&

Coimbatore Sri.K.Sadagopan Iyengar



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SwAmi Pushkarini-Thirumala/Thirupathi





CONTENTS

1	Introduction	1
2	Ashtottharams & Commentaries	11
3	NAmA 1	13
4	NAmA 2	18
5	NAmA 3	21
6	NAmA 4	25
7	NAmA 5	30
8	NAmA 6	32
9	NAmA 7	34
10	NAmA 8	36
11	NAmA 9	38
12	NAmA 10	40
13	NAmA 11	42
14	NAmA 12	44
15	NAmA 13	46
16	NAmA 14	48
17	NAmA 15	50
18	NAmA 16	53
19	NAmA 17	55
20	NAmA 18	57
21	NAmA 19	59





CONTENTS - CONTD.

22	NAmA 20	63
23	NAmA 21	65
24	NAmA 22	68
25	NAmA 23	71
26	NAmA 24	73
27	NAmA 25	75
28	NAmA 26	77
29	NAmA 27	79
30	NAmA 28	81
31	NAmA 29	84
32	NAmA 30	87
33	NAmA 31	90
34	NAmA 32	92
35	NAmA 33	95
36	NAmA 34	97
37	NAmA 35	99
38	NAmA 36	101
39	NAmA 37	103
40	NAmA 38	106
41	NAmA 39	108
42	NAmA 40	110



CONTENTS - CONTD.

43	NAmA 41	112
44	NAmA 42	116
45	NAmA 43	119
46	NAmA 44	122
47	NAmA 45	125
48	NAmA 46	128
49	NAmA 47	131
50	NAmA 48	133
51	NAmA 49	137
52	NAmA 50	141
53	NAmA 51	145
54	NAmA 52	147
55	NAmA 53	150
56	NAmA 54	152
57	NAmA 55	155
58	NAmA 56	157
59	NAmA 57	160
60	NAmA 58	162
61	NAmA 59	164
62	NAmA 60	167
63	NAmA 61	169





CONTENTS-CONTD.

64	NAmA 62	171
65	NAmA 63	173
66	NAmA 64	175
67	NAmA 65	179
68	NAmA 66	181
69	NAmA 67	183
70	NAmA 68	185
71	NAmA 69	188
72	NAmA 70	190
73	NAmA 71	193
74	NAmA 72	195
75	NAmA 73	198
76	NAmA 74	200
77	NAmA 75	203
78	NAmA 76	206
79	NAmA 77	208
80	NAmA 78	210
81	NAmA 79	212
82	NAmA 80	214
83	NAmA 81	216
84	NAmA 82	219





CONTENTS-CONTD.

85	NAmA 83	221
86	NAmA 84	223
87	NAmA 85	225
88	NAmA 86	227
89	NAmA 87	229
90	NAmA 88	231
91	NAmA 89	233
92	NAmA 90	235
93	NAmA 91	238
94	NAmA 92	239
95	NAmA 93	241
96	NAmA 94	243
97	NAmA 95	246
98	NAmA 96	249
99	NAmA 97	252
100	NAmA 98	255
101	NAmA 99	258
102	NAmA 100	260
103	NAmA 101	262
104	NAmA 102	264
105	NAmA 103	266





CONTENTS - CONTD.

106	NAmA 104	268
107	NAmA 105	271
108	NAmA 106	273
109	NAmA 107	276
110	NAmA 108	279
111	Nigamanam	281
112	Ashtottara NaamaavaLi	285-297



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श्री :

श्रीमतेरामानुजाय नमः

श्रीमतेनिगमान्तमहादेशिकाय नमः

श्री वेङ्कटेश्वर अष्टोत्तरम्

SRI VENKATESHWARA ASHTOTTHARAM

(FROM VARAHA PURANAM)

INTRODUCTION

adiyEn began the kaimkaryam of writing about the VenkatEsa ashtottharams on the PurattAsi SravaNam day of the SvabhAnu year, which is also the avathAra dinam of Lord VenkatEsan, Swamy Desikan and the First Brahma Tantra YathI ndhra MahA Desikan, the founder of the ParakAla Mutt.

As I release this now as an e-book, I would like to seek the anugraham of my revered AchAryan, Sri VaNN SaThakOpa NaarAyaNa YathI ndhra Maha Desikan and Sri VenkatanAthana of Thirumalai for initiating this Kaimkaryam

adiyEn will start with the AshtOttharam of Lord VenkatEsa.

SRI VENKATESA SAHASRA NAAMAVALI AT THE FIRST BELL

Every day at Thirumala, our Lord is woken up with Sri VenkatEsa SuprabhAtham. Suddhi, ThOmAla SevA and Koluvu Dharbaar follow thereafter.

Now is the time for the First Bell and the First NaivEdhyam. Lord's SaththumuRai follows. At this time of the first bell, Sri VenkatEsa SahasranAmams are recited by archakAs. It takes approximately 45 minutes to recite the Sahasra-nAmams housed in BrahmANDa PurANam as conversation between Sage Vasishta and the great VenkatEsa Bhaktha, Sri NAradha. This Sahasra Naamam recitation concludes with the following

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ancient benediction for the Lord:

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।

श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

Sriya: kAntAya kalyANa nidhayE nidhayErthinAm |

SrI vEnkaTanivAsAya SrInivAsAya mangaLam ||



श्री वेङ्कटाचलाधीशं श्रियाऽध्यासित वक्षसम् ।

श्रितचेतनमन्दारं श्रीनिवासमहं भजे ॥

SrI vEnkaTaacaIAdhI sam SriyAdhyAsitha vakshasam |

Srita-cEtana-mandAram SrInivAsam aham BhajE ||

The First NaivEdhyam for the Lord is offered now.

SRI VENKATESA ASHTOTTHARA NAAMAVALI AT THE SECOND BELL

Now an EkAntha Pooja (aparanha poojA) takes place. Only ArchakAs are inside the sanctum and they recite the 108 NaamAs of the Lord housed in **VarAha PurANam**. Cherupulu and PaNiyArams are offered to the Lord as naivEdhyam during this period known as the second bell. Afterwards sarva darsanam and aarjitha sEvAs for the day continue until the end of that day's AarAdhanam for the Lord.

The AshtOttharam used inside the garbha graham is from **VarAha PurANam** with copious references to sthala purANam and the incidents associated with the seven hills. The BrahmANDa purANam version is quite different in NaamAvalis than the one enshrined in the VarAha PurANam.

At the outset, I would like to extend my sincere thanks to SrI man Sadagopan





Iyengar of Coimbatore and SrIman M.G.VasudEvan of Chennai for reviewing this essay and offering their feedbacks.

The two recitations of the Lord's 1008 and 108 NaamAs take place at the early hours of the Morning as described by ANDAL in Her ThiruppAvai as "SiRRam SiRu KaalE Vanthunnai Sevitthu". These are very sacred recitations at Thiruppathi-Thirumalai before the Lord by His archakAs.

Let us commence with the 108 NaamAs of Lord VenkatEsa first and follow it up with the meanings and commentaries reflections on the 108 Naamaas next. Very many sources will be cited and hence it may not be easy to acknowledge every one of the references completely.

May the DayA Devi, the divine Consort of Lord bless adiyEn with the insight to undertake this kaimkaryam on behalf of Her Divine consort!

CONNECTIONS BETWEEN SRI VISHNU SAHASRANAAMAMS (SVSN) AND SRI VENKATESHWARA ASHTOTTHARAMS

One notices that number of the nAmAs from the VEnkatEshwara AshtOttharams from both the BrahmANDa purANam and VarAha PurANam are echoes of Sri VishNu Sahasra Naamam (SVSN):

For example, the first ten ashtottharams from the BrahmANDa PurANam are:

1. (PraNavam) Sri VenkatEsAya nama:
2. PraNavam) Sri vAsAya nama: (*)
3. (PraNavam) Lakshmi PathayE nama:
4. (Pranavam) anAmayAya nama: (*)
5. (PraNavam) amruthAmsAya nama: (*)
6. (Pranavam) Jagadh-vandhyAya nama:





7. (PraNavam) GovindhAya nama:

8. (PraNavam) SaasvathAya nama: (*)

9. (PraNavam) PrabhavE nama: (*),

10. (Pranavam) SEshAdhri-nilayAya nama:

☆ Sri vAsAya nama: is the same nAmam as the 609th VSN.

☆ anAmayAya nama: is the same name as the 694th VSN.

☆ amruthAmsAya nama: is the same VSN as found in the 819th naamA of VSN.

☆ sAsvathAya nama: is the same as VSN 57

☆ PrabhavE nama: is the same mangaLAsAnam of VSN (34th naamam).

Please add PraNavam before each of these 108 NaamAs.

THE SIGNIFICANCE OF NUMBERS-108 AND 1008 IN NAMA KUSUMANJALIS

Every morning at Thirumala, Lord VenkatEsan is worshipped with 108 nAmAs from the VarAha PurANam and the hills resound with Govindha Naamam. AshtOtthatams (108) or Sahasrams (1,008) are used to offer TuLasi or Flower or SvarNa Pushpa archanaais.

One wonders why 108 Naamaas instead of some other number like 10 or 28 or 100 are used in His daily archanaa.

Here is some background information.

As I contemplated on this topic, I came across the informative booklet published by Professor M.G. Prasad entitled: "108 thoughts to Ponder".

Three of those ponderings dealt with the number 108 itself. With Professor Prasad's permission, adiyEn would like to share them with you all.





Insights from MahA Bhaaratham

"The seeker prays for peace of mind throughout the year of 12 months from the disturbances created by the three qualities (Sattva, Rajas and Tamas and the three (Samsaeric) afflictions (physical, accidental and natural catastrophes, spiritual causes/Aadhidhaivikam)". 3X3X12 adds up to 108 accounting for year round kavacham/protection/rakshaNam from all these obstacles.

Insights from KaThopanishad

The second quotation is from KaThOpanishad (6th Valli): "100+1+7 = 108; every human being has hundred and one (101) multi-colored naadis in the heart. The one singular central naadi (Sushumna) is for meditation, realization of the Supreme Truth. It is also required for the passage of individual's final emancipation ascending through the seven steps (VyAhruthis) of Yogic realization. The passage through other hundred nadis will lead the individual into other worlds and other janmAs".

This tattvam is central to the individual self leaving the body with the Lord's help to leave via Moordhanya Naadi to enter ArchirAdhi mArgam (the path of light) to travel to Sri Vaikuntam for performing nithya Kaimkaryam and enjoy there ParipoorNa BrahmAnandham. The self exiting the body through any of the naadis other than Moordhanya naadi enter into other janmAs and stay as SamsAris. The actual Upanishad Manthram elaborated in many esoteric texts of Sri VaishNava SiddhAntham is:

**Satham chaikaa cha hrudhayasya naaDya: thaasAm
moordhAnamabhinisruthaikaa tayOrdhvamaayannamruthatathvamEthi
vishvangganyA uthkramaNE bhavanthi**

-KaThavalli: 6.16

The Commentary of PoorvAchAryas is: "tayaa naadyaa urdhvam Brahma IOkam (Sri Vaikuntam) gacchan dEsa-visEsha-visishta Brahma-prApthi-





poorvaka svasvaroopaaavirbhAva lakshaNAm Mukthim prApnOthi".

Support from Srimath Rahasya Thraya Saaram

NiryANAdhikAram of Srimath Rahasya Thraya Saaram (20th chapter) elaborates on the exit of the Jeevan by the Moordhanya Nadi. Swamy Desikan states at the conclusion of this chapter:

**dhamanimiha nastasmin kaalE sa yEva sathAdhikAm akruthaka-pura-
prasTANArTam pravEsayathi Prabhu:**

MEANING

The Lord, who resides in the subtle ether of the heart lotus takes the effort to prepare the Prapanna Jeevan commence its journey via ArchirAdhi maargam by entering it into the upward facing Moordhanya Naadi. The subsequent Gathi visEshAdhikAram and ParipoorNa BrahmAnubhava adhikArams of Sri math Rahasya Thraya Saaram discuss the travel of the Jeevan by the path of light and arrival at Sri Vaikuntam to enjoy ParipoorNa BrahmAnanadham in the company of nithya sooris and other Muktha Jeevans.

The significance of the number 108 evoked by the ashtOthara Satha NaamArchanam can thus be understood against this background.

NamO VenkatEsAya Govindha! GovindhA!

THE IMPORTANCE OF PRANAVAM BEFORE THE NAAMA

Prior to reciting the naamA of the Lord, we always include PraNavam in front and Nama: sabdham at the end. For instance, we recite as First nAmam:

(PraNavam) Sri VenkatEsAya Nama:

Let us reflect on the importance of adding PraNava OmkAram before the Lord's NaamA first. Let us follow the revelations provided by VishNu PurANam, which is revered as "PurANa Rathnam" by our AchAryAs. PraNavam is Sabdha Brahma Svaroopam. The UpAsanam of PraNavam is vital for realizing





Para Tatthvam according to ParAsara Maharishi, the author of VishNu PurANam. He says:

DhruvamEkam Brahma OmithyEva vyavasTitham

BhruhathvAth BruhmaNathvAccha tath BrhamEthyabhidheeyathE

SRIMATH PRAKRUTHAM AZHAGIYASINGAR'S COMMENTS ON THIS PASSAGE:

"This PraNavam is forever eternal. It does not ever get destroyed. It has the svaroopam of YekAksharam. Even if the Vedam is divided, this PraNavam alone stays undivided. When it is recited, it expands in its KaaraNa state into the three VyAhruthis; in the KaaryA state, it expands into both VyAhruthis and VedAs and thus becomes Brahman. It becomes Brahman because the three VyAhruthis (BhU:, Bhuva: and Suva:) and the Four VedAs (Rg, Yajus, Saama and Atharava) are rooted in this PraNavam. This PraNava Brahman alone is worshipful as the central element for the origin of the Universe (Jagath KaaraNam). This PraNavam has therefore to be worshipped as the cause for the origin (uthpatthi) and layam for the Universe; it has to be worshipped as the subtle principle that is superior to the doctrine of Mahath. This is the way to peform UpAsana on PraNavam. ParAsara Maharishi salutes this PraNavam further as:

1. anaadhi or timeless in origin,
2. eternally present everywhere (vyApthi),
3. un destroyable,
4. base for the TamO guNam, which bewitches the World and deludes its beings,
5. PraNavam shines through Sattva GuNa activities,
6. It confers PurushArTams through the RajO guNa activities known as Pravrutthi,

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7. It serves as the sought after target for those have Saankya Jn~Anam / worshippers of Moola Prakruthi,
8. It confers tranquility and control of IndhriyAs for those who desire them,
9. It stays as the abode of all auspiciousness and reveals the Svaroopam of ParamAthmA and therefore is referred to as avyaktham and aksharam by Upanishads.

In view of these multifaceted glories of PraNavam, it is verily worshipped as the Supreme Brahman (Bhagavath Roopam) itself ".

This PraNavam is considered as VaasudEva Svaroopam. Its avyavams are AkAram, UkAram and MakAram. In spite of its three components (avyavam), PraNavam in its avayavi svaroopam is undivided. This is the Prabhu VaasudEvan. He is the One, who is present without differentiation in all sentients and insentients of the universe. He is the One present as the Rg, Yajus, Saama Veda Svaroopi as well as their essence. He is the indweller of all beings. PraNavam is the Svaroopam of BhagavAn VaasudEvan, who is limitless (Ananthan, Jn~Ana Svaroopan), who is saluted by the following sLOkam:

**Sa BhidhyathE Vedamaya: Sa Vedam karOthi Vedair-bahubhi: SasAkhAm
SaakhApraNathO Sa Samastha SaakhA: Jn~AnaroopO Bhagavan Anantha:**

Parasara Maharishi thus celebrates PraNavam by recognizing it as Bhagavath Svaroopam By prefixing Bhagavan NaamAs in AshtOthharams and Sahasrams, we enhance the sanctity of our utterances. PraNavam is Veda Mayam.

THE IMPORTANCE OF NAMA: SABDHAM

In the AshtOthara and Sahasra Naama Archanais, we end with the Nama: sabdham. For instance, we recite :

(Pranavam) VishNavE nama:

The Nama: sabdham is part of ashtAkshara manthram just as PraNavam. The





Nama: sabdham has many meanings as elaborated by AchAryAs in the context of the Seshithvam of the Lord and the Jeevan's Seshathvam. According to SamhithAs, there are three levels of meaning or Nama: (SthUlam, Sookshmam and Param) of meaning. The SthUla Meaning is based on VyAkaraNa sAsthrAm and reveals that Jeevan is prostrating before the Lord with reverence and performing Prapatthi with all the required angAs. The Sookshma meaning is derived from niruktham concludes that jeevan is not independent and is not a Master of its own destiny. The meaning at the Param level is based on rahasya SaasthrAs and it establishes that fruit of Prapatthi (SaadhyOpAyam) is the Lord Himself (SiddhOpAyan).

Thus by prefixing Bhagavan NaamA with PraNavam and concluding with the Nama: sabdham, we link ourselves to the core and profound doctrines of Sri VaishNavam.

BHAGAVAD GU NA DARPA NAM:

Swamy ParAsara Bhattar has given elaborate commentaries for the 1000 VishNu Sahasra Naamams (VSN) in His Commentary revered as Sri Bhagavad GuNa DarpaNam. We will focus on Swamy ParAsara Bhattar's commentary, whenever we come across the same names of VSN in Sri Venkatesa AshtOttharam and Sahasra Naamams.

Let us start our AshtOtthara Satha NaamArchanai in unison with the blessed ArchakAs of the Lord of Seven Hills!



||NamO VenkatEsAya||





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AnAnda Nilaya VimAnam-ThirumalA/Thirupathi





ASHTOTTHARANS
&
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Sri Malayappa Swamy (Utsavar)-VaikuNTha ThirukkOlam-Thirupathi





NAMA 1

(प्रणवम्) वेङ्कटेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) vEnkaTEsAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD OF VENKATESA, WHO DESTROYS ONE'S SINS JUST LIKE FIRE DESTROYS
(BURNS) COTTON THROWN IN TO IT!



Sri Sri nivAsar (Moolavar)--Thirupathi

COMMENTS

The Manthram for Lord Venkatesa is "(Pranavam) NamO Venkatesaaya" preceded by the Pranavam. This is an eight lettered manthram like the Moola Manthram "(Pranavam) NamO Naaraayanaaya". It is a very powerful manthram to worship the Lord of Thiruvenkadam. All the interpretations to Pranavam, Nama: sabdham and Naaraayanaaya sabdham with its fourth case for the

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Moola Manthram (Thirumanthiram) is equally applicable to this Venkatesa Ashtaakshari manthram (Vide: Sri math Rahasya Thraya Saaram of Swamy Desikan).

There are two interpretations for the naama, "Venkatam":

First, "vEm (paapam) kadathi (dahathi) ithi Venkata:" Since the Lord burns completely all the sins of His devotees, He is called Venkatesan (the Lord of Venkatam).

"AgnisthUlamiva-agma yO dadhatyatha dadhAthi cha"

The BhavishyOttara PurANA furnishes the example of a Brahmin called Maadhava, who had slipped from being a pious and devout paragon of virtues, to a condemnable existence with all sorts of unbecoming conduct.

The moment this Madhava accidentally set foot on the Venkatachala Hills, all the sins residing in his person burnt themselves out and exited from his body with a great noise and flame, proving to the astounded onlookers the efficacy of the Hills and of its presiding deity in destroying accumulated misdeeds, just as the fire annihilates rubbish.

The second definition is:

**"vEmkaarO amrutha bheejam thu kadam isvarya uchyathE,
amrutha-iswarya sangathvAth VenkadAdhri ithi".**

vEmkaara sabdham denotes nectar and kadam stands for immeasurable wealth (mahath I swaryam). The union of amrutham (life rejuvenating nectar) with mahath I swaryam leads to the VenkatEsa Naamam.

Venkatesa MahAthmya slokams eulogize the Lord of Venkataachalam in many moving ways:

**"Sarvaadhaara: Sarva saakshee Sarvotthamasccha
Sarvaj~na: Sarva Swami"**





He is indeed the basis of all, witness to all events, the loftiest of all, omniscient and Master of all.

One of the slokams visualizes Him as having the lustre of a precious blue stone and housing in His heartland Sri and Bhumi Devis. Another slokam visualizes the presence of Brahma, Sivan and Devaas in different limbs of His body:

Srinivaasa Ramaa Naatha Thvannaabhyabhje chathurmukham

Gireesam antha: karaNE angheshvindhraadhi devathaa:

MEANING

Oh Lakshmi Kaanthal! Srinivaasa! The god Brahma, Your son, resides in a lotus born out of your navel. The deity Rudra, Your grandson, resides in your soul (others view Rudhran occupying the right side of the Lord). Indhra and other devaas are found in other parts of your auspicious body (Subha tanu). You are thus the support for all.

Yet another slokam praises His svaroopam as the embodiment of Dayaa.

"Beyond the seven oceans, there is an eighth ocean called your grace, the ocean of endless bliss and happiness. In that ocean of grace, you are immersing the devotees by fulfilling all their desires (i-e). Not only are you granting all the material things that they seek but also grant Moksha sukham as well to them." Here the union of the amrutha bheejam and Iswaryam emerge as Venkatesan.

Lord Venkatesaa's beautiful lotus feet (**athisundara Paadha Padhma yugaLam**) have their own mysteries. The right foot is called "Su" symbolizing Jn~Ana Svaroopam and the left is called "var" to represent blissful Aanandha svaroopam. The pair of sacred feet is thus the union of amrutha bheejam (vEmkaaram) and Isvaryam. One has to meditate on both the Paadha Yugalam.

Those sacred feet are the source of Virajaa theerttham, Maana sarovaram waters and Dhanushkoti. Above great and sacred waters are resident at Lord





Venkatesan's sacred feet; from those lotus feet, these sacred waters flow down to earth to yield prosperity (Iswaryam and nectarine bliss) to all the chethanams on the earth. (Venkatesa Mahaathmyam: 2.38)

Virajaa MaanasasarO DhanushkOti mahaaghahruth

Gangaadhi sarva theertthaani Thvath paadhaabhje vasanthi hi

The power of the sacred feet of Lord Venkatesa and the good fortune of those, who think and write about their glories, is saluted by another slokam:

Paadha Pankaja Mahaathmyam likhithvaiva sva-hasthatha:

dhaathrunaam Vaishnavaagrebhyo mahaaghoughaadhri bhedhanam

-- Venkatesa Mahaathmyam: 2.48

MEANING

The great souls, who have the sacred knowledge of Sri Vishnu tatthvam and who propagate the grace and beauty of your blessed feet through writing about them and by other means are always liberated from all types of bondages through Your abundant grace.

Of all the gunams of Lord Venkatesan, His Dayaa Gunam is the most celebrated one. Swamy Desikan has composed hundred slokams to single out the uniqueness of Lord's Dayaa gunam. This great Achaaryan visualizes this Dayaa Gunam as a separate Devi (Divine Consort), Dayaa Devi. Here are two excerpts from this Achaaryan's extraordinary sthothram (Dayaa Sathakam):

कमप्यनवधीं वन्दे करुणावरुणालयम् ।

वृषशैलतटस्थानां स्वयं व्यक्तिमुपागतम् ॥

KamapyanavadhIm vande karuNaa VaruNaalayam |

Vrushasaila taTasthaanam svayam vyaktim upaagatam ||

--Dayaa Sathakam: Slokam 9





MEANING

On its own, there is an ocean that has arisen for the eternal enjoyment of those, who live near the Thiruvencatam hills. The waters of this ocean are Dayaa. This is the unique and most merciful ocean revered as Thiruvencatamudayaan. The dimensions of this most compassionate ocean can not be calibrated by place, time or materials (Desam, Kaalam and Vasthu).

अकिञ्जननिधिं सूतिमपवर्गत्रिवर्गयोः ।

अञ्जनाद्रीश्वरदयामभिष्टौमि निरञ्जनाम् ॥

akincana nidhim sootim apavarga trivargayo: |

Anjanaadresvara dayaam abhishThoumi niranjanaam ||-

--Dayaa Sathakam: Slokam 10

MEANING

The dayaa of Anjana Giri's Lord (Venkatesan) is a magnificent treasure. One does not need magical colyrium to locate and enjoy this treasure. Those who wish to benefit from this treasure do not need to undertake the difficult saadhanaas like Bhakthi yogam. They can use the means of Prapatthi and gain any one of the four kinds of Purusharthams that they desire. This dayaa of the Lord is blemishless. It spreads to every one without making any distinction about their status (high or low), gender or caste.

This first Naama of the Ashtotharam of the Lord of Venkataadhri (Venkatesaaya Nama:) from the Varaaha PuraaNam is the same as the first naama in Brahmaanda Puraana version of Sri Venkatesa Ashtottharam. Extensive commentary on the Brahmaanda Puranam naama of Venkatesaaya Nama: is housed in the sundarasimham website as ebook #95.





NAMA 2

(प्रणवम्) शेषाद्रि निलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) SeshAdri nilayAya SrI VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO HAS SESHADHRI HILL AS HIS ABODE.

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SrI SrInivAsa PerumAL-BrahmOtsavam-Thirupathi

COMMENTS

In the DhvApara Yugam, there was a fight between Vaayu and Aadhi Sesa about who was stronger than the other. SrI Vaikunta Naathan suggested a





contest between them to determine who was the stronger among both. Lord suggested that AadhisEshan encircle and hold Anandha hills, an offshoot of Meru Mountain and resist the efforts of Vaayu to blow it away from his grip. The contest lasted a long time and the earth began to tremble from the strenuous efforts of the contestants. DevAs were worried. They approached Aadhi Seshan to concede defeat for the welfare of the world. Adhi Seshan agreed and Vaayu blew him away along with the Anandha hill to the banks of SvarNa mukhari river at VenkatAdhri hills.

Adhi Seshan was despondent over his defeat. The DevAs consoled him and told him that he will be merged with the sacred VenkatAdhri hills and the Lord will choose him as His place of residence later. Adhi Seshan metamorphized in to the immense SeshAdhri Mountain with his thousand hoods manifesting as SeshAdhri hills. This embodiment of Adhi Seshan became the abode on its head (Siras) for Lord Venkatesa; the middle portion became the place of residence for Lord Narasimha of AhObilam and at its tail (SrI Sailam) MaalikArjuna Rudran resided.

SeshAdri hills, the abode of Lord VenkatEsa is known as the one with many peaks (heads) and forms (**Bhahu seershaa, Bhahu roopiNa:**). At His abode in the lofty SeshAdhri hills, Lord VenkatEsa looks over the whole world and invites with affection the Chethnams to His sannidhi and blesses them with desired boons (**aahUya samayE sarvam anugruhNATHi saadharam**).

UtthamUr Swamy's two sIOkams on the SeshAdhri sikharam as DevAlayam are informative:

AprAkruthasya yasyAmsa: ParE DevAlayA: samE

Jangamam sTAvaram yathra prAyaso muktha vigraha:

MEANING

All the sacred temples of the Lord on this earth are amsams of this supra-mundane SeshAdhri, which has links to Suddha Sathva Maya Sri Vaikuntam.





All the animate and inanimate beings found here are the manifestations of liberated jeevans.

**Vaikunta PrathimO dhivya-vimAna-sikharOjjvala:
yastheerTa-sEvithO bhAthi bhausAIO yaTAalaya:**

MEANING

Thirumala (SeshAdhri hills merged with VenkatAdhri hills) is a divine temple by itself. It is equivalent in auspiciousness to Sri Vaikuntam. It has many peaks. It is abundant in holy theertthams. It has many sacred trees. It has the mangaLa vigraham of the Lord Himself standing on it. It is worshipped by MahAns. It has yaaga and bhAga saalais.

The Brahmaanda Purana has another tale to tell in this regard. Once, the Lord residing in the Milky Ocean sought Sage Narada's advice as to an ideal place on earth to make His abode. The Sage told the Lord about the Suvarnamukharee River and its environs. The Lord then instructed Adisesha to take the form of a hill on the banks of the river, as Seshaa adapts himself to the Lord's requirements, whether the latter reclines, travels, sits or stands. Accordingly, Adisesha formed himself into a great mountain, bearing parks, groves, springs, ponds, trees and holy waters, all suitable for the Lord's residence and entertainment, apart from use by His devotees. Pleased at this magnificent effort, the Lord granted Sesha the boon that all sentient beings and non-sentient objects on Seshadri (as it came to be called after its creator) would attain the good worlds above, after service to the Lord and His bhaktaas.





NAMA 3

(प्रणवम्) वृषदृग्गोचराय श्रीवेङ्कटेशाय नमः

vrusha-dhru-gOcarAya SrI VenkaTEsAya nama:

SALUTATIONS TO THE LORD OF VENKATAM HILLS, WHO BLESSES US WITH HIS AUSPICIOUS
DARSANAM AT THE VRUSHACHALAM (VRUSHA HILLS)!



VrishAdhri ShikhAmaNi

COMMENTS

Lord Venkatesa is worshipped as the Lord of Seven Hills (Saptha Gireesan). One of those seven hills is Vrushaadhri as celebrated in the 15th Sri Venkatesa Suprabhaatham:

श्रीशेषशैल गरुडाचलवेङ्कटाद्रि-

नारायणाद्रि वृषभाद्रि वृषाद्रि मुख्याम् ।

आख्यां त्वदीयवसतेरनिशं वदन्ति

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥





SrI sEshasaila garuDaachala vEnkaTaadri-
nArAyaNaadri vrushabhAdri VRUSHAADRI -mukhyAm |
aakhyAm tvadIya vasatEranisam vadanti
SrI vEnkaTaacalapatE tava suprabhAtam ||

"Oh Lord of Venkataachala! Your sacred place of residence is always hailed by several names as Sri Sesaachala, Garudaachala, Venkataadhri, Naarayanaadhri, and Vrushabhaadhri and VRUSHAADHRI. May this be an auspicious dawn to Thee!

The seven hills (Saptha Sailams) are also described as:

1. Sesa,
2. Venkata,
3. VRUSHA,
4. Naarayana,
5. Anjana,
6. Simha and
7. Garudaachalams.

Dharma devathai (Vrusha) performed penance on this hill and thus gave to it, the name of Vrusha hills (Vrushaadhri). On these hills, Lord Venkatesa, the supreme embodiment of dharma oversees and enforces His Dharma Saasthrams bequeathed by Him in many ways .

"Prathyavechakshishu Dharmam bahau-dhwaaram pravartthitham"

The name "Vrisha:" has been connected to the root, "Vrish" (i-e), to drench. Lord Venkatesa drenches us with the bliss of soaking in His nectar-like experience and removes our fatigue from wandering in the wilderness of this





dangerous samsaaram.

The name "Vrusha" also means dharmam. This aspect has been well covered by Sri Vishnu Sahasra namaas. The Links to this Sri Venkatesa nama (Vrusha-dhrug-gocharaya nama:) are to eight Sri Vishnu Sahasra naamams housing the word "Vrisha:".

These eight Vishnu Sahasra namaas incorporating Vrisha (Dharma sabdham) are:

- ✧ Vrisha-parvaa (260th name)/He who has dharmas as the steps for reaching Him,
- ✧ Vrisha: (314th name)/He who drenches the suffering ones scorched by the heat of samsara and comforts them,
- ✧ Vrisha-karmaa (113th name)/He who is of the righteous (dharmaic) action,
- ✧ Vishabhaaksha: (601st name)/He who is in the form of axle supporting the wheel of dharma in Samsara and showers the jeevans with the fruits based on dharma and one's karma,
- ✧ Vrisha-priya: (602nd name)/One who is fond of His dharmas established to grant the four kinds of fruits coveted by the jeevans. These dharmas cover both Pravrutthi dharmas (for staying in this samsaric world as bound jeevans) and nivrutthi dharmas (for gaining release from this world as liberated jeevans).
- ✧ Vrishaakruthi (114th name)/One who is of the dharmic form; Sri Paushkara Samhithai refers to his dhivya Mangala vigraham (Divine auspicious form), which emits the unique light of virtuous knowledge to burn our karmaas and set us on the path to liberation from the cycles of births and deaths.
- ✧ Vrisha-kapi: (102nd name)/He is Varaaha, the dharma incarnate. Reference here is to Varaaha Kshethram, where He resides as the embodiment of





dharmā.

- ☆ Vrishaahē (257th name)/Swamy Paraasara Bhattar interprets this name to mean that auspicious first day on which a devotee approaches the Lord of Vrushāadhri (**Mangalakara arpana dinam**) so that his life becomes fruitful

Other interpretations of this Naamaa are:

1. During the reign of Vaivasvata manu, another aspirant for the post of Manu, named Dharman, performed severe penance meditating on Varaaha Moorthy. This Dharamn was also known as Vrishan (In Sanskrit, Vrishan means one has the dharmam or righteousness as their hall mark). Varaaha Bhagavaan was pleased with the penance of Vrishan and told the latter that a) he will attain the post of Manu in the future and b) the hill where he performed the penance to please Him would be known as Vrishaadhri.
2. Additionally, Vrisha Dhruḡ could be taken to mean those, who have righteousness as their very eyes, that is, those who conduct their lives scrupulously according to the Lord's dharmāas. The Lord, who becomes the target of such lofty devotees' eyes is Lord Srinivaasa and hence the Lord is known as "**Vrisha dhruḡ gocharan**".





NAMA 4

(प्रणवम्) विष्णवे श्रीवेङ्कटेशाय नमः

(PraNavam) VishNavE Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD, WHO PERVADES EVERY THING IN THE UNIVERSE WITHOUT ANY EXCEPTION (SARVA GATHA: PRATHI VASTHU POORNA).



Sri Malayappa SwAmy--Thirupathi

COMMENTS

This is the 31st Naama of Sri Venkatesa in the BrahmANDa PurANam version of the Ashtottharam. This is a tirunAmam which is sanctified with universal acceptance-by the venerated Shruti, the ItihAsAs and the PurANas. The Shruti, for instance, is full of adulatory references to this Lord, "VishNO: nukam veeryANi pravOcham" etc.

The Celestials are unable to take their eyes away from the glorious form of this Emperuman, says the Shruti:





"tat VishNO: paramam padam sadA pasyanti sooraya:"

The lotus feet of this VishNu are incredibly sweet and secrete the nectar of liberation and Bhagavat anubhavam:

"VishNO: padE paramE madhva utsa:"

It is this Emperuman who is the personification of all sacrifice or Yagyam - "YagyO vai VishNu:"-and irrespective of which dEvatA the Yagya is addressed to, it is VishNu who receives it (Havis) and responds by showering the desired boon on the performer.

Etymologically, this great tirunAmam indicates One who pervades all

"visati iti VishNu:"

When the Narayana anuvAkam tells us that the Lord pervades all that one sees and hears (and those one can't too):

"antar bahischa tat sarvam vyApya Narayana: stittha:"

it is to this VishNu that it refers to. For, at the end of the anuvAka, it is to VishNu that the prayer is addressed:

"Narayanaya vidmahE VAsudEvAya dheemahi,
tannO VishNu: prachOdayAt".

He is the Lord of Seven Hills, the adhi dEvatA of all mountains:

"VishNu: parvatAnAm adhipati: sa mA avatu"

-JayAthi mantram

It is Vishnu who is responsible for demigods winning their battles against inimical forces, be it Indra or Rudra:

"Indrasya yujya: sakhA".

In RudrA's war with the asurAs in the TripurAs, it is VishNu who serves as the arrow and destroys the TripurAs which caused such terror to the inhabitants



of all the worlds.

The Divine Consort too is identified as the Empress of all worlds, sentient and non-sentient, because of Her association with VishNu:

"asyEsAnA jagatO VishNu patnI "

Mother Earth too is adulated as VishNu's mahishI :

"MahI m dEVI m VishNupatnI m ajUryAm"

It is this VishNu who took the ten magnificent avatArAs for protection of the sAdhUs and destruction of evil. The Shruti eulogizes the Trivikramavatara time and again as but a leelA of VishNu:

"TrEdhA Vishnu: vichakramE"

Sri Vishnu is the repository of all valour, bravery and manliness and triumphs over all other deities, especially Rudra, says the Srimad Ramayana:

"adhikam mEnirE VishNum"

Though there are any numbers of SahasranAma stOtrAs, the mere mention of the word "SahasranAmam" indisputably refers only to Sri Vishnu SahasranAma. It is this Lord who is the One of a Thousand Names ("PER Ayiram udayAn") and the other tirunAmAs in this stotram are but expansions and elaborations of this sacred name. It is He who is the Infinite, without a beginning and an end:

"anAdi nidhanam VishNum"

and the Lord of all Worlds and dEvatAs:

"Jagat prabhum dEva dEvam".

He is the only one among thirty three crore dEvatAs, who is fit for adulation and veneration:

"tamEva cha archayan nityam...dhyAyan stuvan





namasyamscha yajamAna: tamEva cha".

Of all forms of worship, it is that of VishNu that is the greatest:

"ArAdhanAnAm sarvEshAm VishNO: ArAdhanam param".

It is to this unparalleled Ultimate, to this matchless warrior, this personification of mercy and compassion, that the gem among PurANAs ("PurANa Ratnam") is devoted: **Sri Vishnu PurANa**. It is this PurANa that all the VEdAntins, irrespective of their particular school of thought, whether they are advaitins, visishtAdvaitins or dvaitins, draw upon for inspiration, to expound their ideas. It is this PurANa that is hailed as the best among its class, a SATvika PurANa whose every syllable is worth its weight in gold.

Apart from being the subject matter of the Shruti, Smritis, the I ti hAsAs and the PurANAs, this tirunAma is also enshrined in a potent mantra, the Shadaksharam, which is counted among the most magnificent of Bhagavath mantrAs, along with the ashtAksharam and the DvAdasAksharam.

According to Sri Nammazhwar, this Emperuman is lotus-like all over: His holy feet, His broad and beautiful eyes, His soft and munificent palms-all of these are soft, reddish and radiant like a lotus:

"vittilangu sem sOthi tAmarai pAdam kaigaL kaNgAL".

Swami Desikan too concurs with this assessment:

"TAmaraI dhAtu niram koNda mEnian" (Panniru TirunAmam).

His tirumEni is glowing and huge like a mountain;

"vittilangu karum sudar malayE tiruvudambu".

And on this huge mountain, there is the incongruous sight of the Sun and the Moon being present simultaneously, the brilliant Sudarsana Chakra and the PAnchajanya Shankha with its soft, white luminescence. It is this Emperuman who confers upon His votaries glory and bliss equal to His own:



"tan mayyam AkkinAn vallan EmpirAn VittuvE".

More than anything else, it is this Lord who gives us our glorious identity as "VaishNavAs".

This Emperuman holds as weapons four "kalappai" (plough) in His hands and represents the tirumAN that we wear on the right part of our stomach. He protects us from the northern side:

"VishNum chaturhalam vandE padma kinchalka sannibham"



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NAMA 5

(प्रणवम्) सद्जन गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadanjana gireesaaya Sri VenkaTEsaya nama:

SALUTATIONS TO LORD, WHO RESIDES ON THE HILL KNOWN FOR ITS SATH-CHITH-AANANDA SVAROOPAM! HE IS THE AUSPICIOUS COLYRIUM TO THOSE, WHO SEEK HIS REFUGE TO BE BLESSED WITH FOUR KINDS OF GOALS OF LIFE (CHATHURVITHA PURUSHARTAMS).



Sri Malayappa SwAmy (Utsavar) with ubhaya nAcchiyArs--Thirupathi

COMMENTS

One of the seven hills associated with Lord Venkatesa is Anjana giri. Sri AanjanEyar incarnated on these hills as the son of Vaayu, the Lord of winds. His mother was Anjana Devi, who performed penance on this hill during TrEthaa yugam to beget AanjanEyan as her son. The father of AanjanEyan is Vaayu Devan, the God of winds.

Anjanam means also colyrium of a special kind. When this auspicious anjanam (sadanjanam) is applied over one's eyelids; it will empower one to visualize hidden treasures that are not seeable through gross eyes. Swamy Desikan, a





great Vaishnavite AchArya in His monumental sthOthram known as Sri Dayaa Sathakam (ebook # 16) salutes the Lord of AnjanAdhri as the precious and inestimable treasure named "Dayaa":

अकिंचन निधिं सूतिं अपवर्गं त्रिवर्गयोः ।

अञ्जनाद्रीश्वर दयाम् अभिष्टौमि निरञ्जनाम् ॥

akincana nidhim sootim apavarga trivargayO: |

anjanaadreeswara dayam abhishtaumi niranjanaam ||

MEANING

The Lord of Anjanaadhri is like a precious treasure for those without any capital. It is the ground on which Moksham and other purushArTams grow. That Dayaa guNam of the Lord of Anjanaa hills is blemishless. It spreads to everyone irrespective of their status in life, gender or educational level. This Dayaa devi standing in for the Compassion of the Lord does not need any anjanam to see Her and for us to benefit from Her blessings.

Another reason for these hills acquiring the name "anjana giri" is because they were brought by VAYu bhagavaan, blown by his force, in the contest with Adishesha described earlier, says the BrahmaNDa Purana (Ebook #95 in SundaraSimham Series).





NAMA 6

(प्रणवम्) वृषाद्रि पतये श्रीवेङ्कटेशाय नमः

(PraNavam) VrushAdri patayE Sri VenkaTEsaya nama:

SALUTATIONS TO THE LORD OF VRUSHA OR DHARMAA HILLS!

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Sri SriNivAsar--Thirupathi

COMMENTS

In the third namaa, salutations were made to the Lord, who becomes the object of experience of one's cognitive indhriyams (Vrusha-dhrug gOcharAya Nama:).

Here, salutations are extended to the Lord, who manifested Himself (Sviam Vyaktham) on the foot hills of VrushAchalam, where Dharma dEvathai did penance once. Swamy Desikan prostrates before this Vrusha Saila NaaTan this





way in the ninth sLOkam of Dayaa Sathakam:

कमप्यनवधीं वन्दे करुणा वरुणालयम् ।

वृषशैल तटस्थानां स्वयं व्यक्तिमुपागतम् ॥

Kamapyanavadhim vandE KaruNA-VaruNALayam |

vrusha saila taTa-sthaanam svayam vyaktim upAgatam ||

MEANING

For those, who live near the VirushAdhri hill of the Thiruvenkatam chain of hills, there is an ocean that has self-manifested for the eternal enjoyment of those fortunate to live near it. The Dayaa (Compassion/Mercy) of the Lord of VrushAdhri hill is the matter that makes up the ocean. That Dayaa is matchless and wonderful. This ocean of Dayaa can not be calibrated and quantified by either place or time or vasthu. I salute that incomparable ocean of Dayaa.

The term "Vrishaadri" denotes further that these holy hills are the embodiment of dharma or righteousness. Swami Desikan tells us in Daya Satakam that to those who live on or near this Vrishaadri, the Lord confers the benefit of their last thoughts ("**Antima Smriti**") being focused on Himself, ensuring their emancipation (Moksham).





NAMA 7

(प्रणवम्) मेरुपुत्र गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Meru putra giri sAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESAN RESIDING ON THE ANANDHA HILL, WHICH IS THE SON OF THE AUSPICIOUS MERU MOUNTAIN!

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Sri Malayappa Swamy (Utsavar)--Thirupathi

COMMENTS

After Lord Adhi Varaahar rescued BhUmi Devi from the nether world and brought her up on His tusk, He asked Garuda to bring KiridAchalam (beautiful hill from Sri Vaikuntam with gold and nava rathnams) to earth. Garuda carried KiridAchalam on His back and dropped it on a spot east of Swamy PushkaraNi. This KridAchalam resembled AdhisEsha in shape and form. Adhi VarAhar took





His abode on KiridAchalam on the banks of Swamy PushkaraiNi.

Then came DhvApara Yugam. There was a quarrel between Adhishesha and Vaayu, the Lord of winds at Sri Vaikuntam. Sri VaikuntanAthan had to intervene and decide on which one of them was the strongest. Our Lord asked AdhisEshan to wrap himself around Anandha hill, which is the son of Meru Mountain (Meru Puthran). Vaayu was asked to blow that Anandha hill away from the grip of Aadhisheshan. The contest between the two servants of the Lord continued for many days and the whole world trembled. The dEvAs begged AdhisEsha to concede victory to Vaayu for the safety of the world and AdhisEsha reluctantly agreed and let go of Anandha hill, which got blown away. That hill landed on the bank of SwarNamukhi River flowing by VenkatAdhri hills. Brahma comforted the dejected AdhisEsha by assuring that Anandha hill will be merged with KiridAchalam (VenkatAdhri hill) and that AdhisEshan will metamorphize in to Anandha hill to become SeshAdhri and VishNu will take His abode on him.

Thus, the Meru Puthran, Anandha hill transformed in to SeshAdhri and Lord VenkatEsa took His permanent abode on AdhisEsha's hoods and became SeshAdhri nilayan.

By associating these hills with the Mahaa Meru, the former's glory and magnificence are implied.





NAMA 8

(प्रणवम्) सरस्वामि तटीजुषे श्रीवेङ्कटेशाय नमः

(PraNavam) Saras-Swamy-taTee-jushE Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO DELIGHTS IN SPORTING ON THE BANKS OF SWAMY PUSHKARANI (WITH HIS DIVINE CONSORT, PADMAAVATHI)!



BhU VarAhar--AhObila Mutt

COMMENTS

Swamy PushkaraNi was brought to Thirumala by Garuda from Sri Vaikuntam for the sport of Lord VenkatEsa. Garuda placed Swamy PushkaraNi right next to the Lord's temple.

Swamy PushkaraNi is a sacred theertham, where the devotees of Lord VenkatEsa cleanse themselves before entering the Lord's temple. Lord VarAhar has His temple on the western bank of Swamy PushkaraNi and Lord





VenkatEsa has His aalayam on its southern bank.

Special festivals take place at Swamy PushkaraNi:

1. TheppOtthsavam or the wodden float festival during the month of February/March,
2. Avabrutha SnAnam at the end of BrahmOthsavam in September and
3. MukkOti Uthsavam (Marghazhi DwAdasi) symbolizing the merging of three crores of sacred theerthams with Swamy PushkaraNi waters. On that day, bathing in Swamy PushkaraNi is considered equivalent to immersing in the Sacred river, GangA, which took its birth from the holy foot of Thrivikraman.

There are several interpretations of the term, "Swami Pushkarini". This is the "Swami" for all the Pushkarinis in the world, the undisputed leader of all holy waters. It is said that on the Shukla Paksha Dvaadasi day of Maargaseersha month, all the sacred waters in Bharata Varsha seek out a confluence in this Pushkarini to purify themselves from the sins contracted from mahaa paapis.

Secondly, according to the Varaha purana, this Pushkarini eliminates the dependence or shackles of those who bathe in it and confers "Swaamitvam" or liberation and independence, material as well as spiritual, on them.

Thirdly, this is the Pushakrini of the jagat Swami Srinivasa, who is the undisputed master of all the worlds.





NAMA 9

(प्रणवम्) कुमारकल्प सेव्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Kumaara kalpa sevaaya Sri VenkaTEsaya nama:

SALUTATIONS TO SRINIVASA, WHO IS WORSHIPPED BY SKANDA (MURUGAN) TILL THE END OF THIS KALPAM



Sri SriNivAsar--Thirupathi

COMMENTS

To wash off the sin resulting from the killing of Taarakaasuraa, Skanda sought his father's advice and was told by Shankara to have a cleansing dip in the Kumaara Teertham on the Tirumala Hills and to perform penance, constantly uttering the Venkatesa ashtaakshara mantram. Skanda complied and undertook ascetic conduct and penance on the banks of the Kumaara Dhaaraa falls in Tirumala. The Lord appeared before him in due course and granted him the boon of residing at the same place till the end of this Kalpam and worshipping the Lord from proximity. This is what the Vaamana Purana tells us.





Even before Subrahmanya undertook penance here, this teertham was known as Kumaara Teerttham, because an old man who had a holy dip in these waters was miraculously transformed into a youth, a "Kumaara".



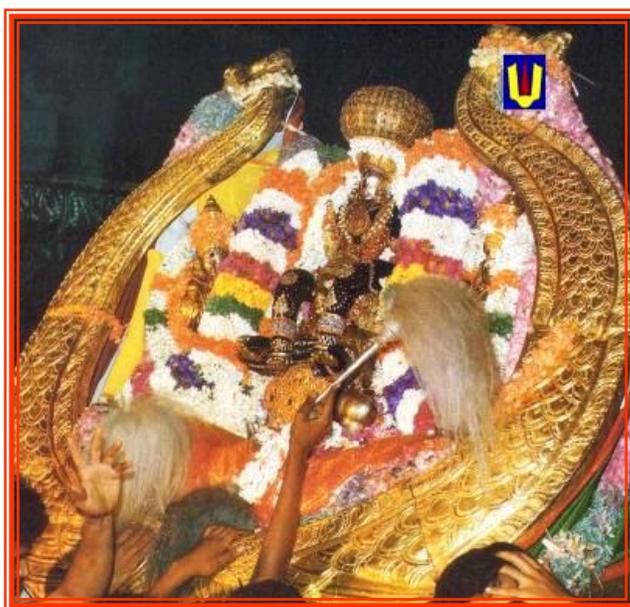


NAMA 10

(प्रणवम्) वज्रिदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vajri-dhru-g-vishayAya Sri VenkATEsAya nama

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE OBJECT OF WORSHIP TO INDHRAN



Thiru NArAyaNan-Vairamudi Sevai-MelkOte

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COMMENTS

Vajri is the name of Indhran because of his ownership of the weapon known as VajrAyudham (thunderbolt fashioned out of Sage Marichi's backbone).

Due to his improper conduct towards Ahalya, the wife of Maharshi Goutama, Indra developed a detestable appearance and hid himself in the stalk of a lotus on the Meru parvatam. As advised by Deva Guru Brihaspati and other Rishis, he came out of his hiding place, went to Tirumala and performed extraordinary penance there, directed at Sri Varaha murthy. Pleased at this propitiation, the Lord appeared before Indra and granted his wish for a restoration of his





original, handsome form, ridding him of the sin contracted through improper conduct.

Lord VenkatEsa is within reach of the sensory organs of Indhira. He stands before Lord VenkatEsa at the SuprabhAtham time along with Siva, Agni, Yama, Nairuti, VaruNa, Vaayu and Kubera with folded hands on his head offering his service to SathagiriSa (Sri VenkatEsa SuprabhAtham: sIOkam 16). All of the sevArthis in front of Lord VenkatEsa described here are regents of direction. Indra is the Lord of Eastern direction.

Lord VenkatEsa is Supreme Brahman. The passage in AitarEya Upanishad, where Indira describes his experience on seeing the Supreme Brahman provides a 'symbolic' etymology of the word Indhira and the Lord VenkatEsa being his Dhruv-vishayan. The Upanishad passage states: "Once born. He (Indira) looked at all existing things (bhUta), thinking. "Of what can one speak as different from oneself? He saw the one Immensity, the Brahman, as the only Self-sufficient entity and said cryptically, for the gods are fond of the cryptic, "I have seen it" (idham aadarsam). Therefore his (Indira's) name is Idham-dra (it seeing)". The Lord was able to be with in the range of his (Indira's) cognitive senses.

Indhira has much to be thankful to the Lord as a Master. Time and again, it is Lord VenkatEsa, who restored to Indhira all his lost glories and overlordship and splendour.

Our Lord's help to Indhira is acknowledged by the VedAs through their recognition of Him as the friend of Indhira in battle (**Indhrasya Yujya: Sakhaa**).





NAMA 11

(प्रणवम्) सुवर्चला सुतन्यस्त सैनापत्य भराय श्रीवेङ्कटेशाय नमः

(PraNavam) Suvarcalaa sutanyasta Sainaapatya bharaaya

Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO ASSIGNED THE RESPONSIBILITIES OF COMMANDER
IN CHIEF TO THE SON OF SUVARCHALA DEVI!



Sri Parthasarathy PerumAL -ROhini PurappAdu-ThiruAllikENi

COMMENTS

In the Krita Yuga, an Apsaras named Kunthalaa who was cursed by Durvaasa Maharshi, was born as the incredibly beautiful daughter of a hunter and was named Suvarchalaa. Once Varunaa, attracted by her, cohabited with her and gave her a handsome son blessed with all auspicious attributes, born in Adi maasam under the star of Pushyam. After some time, the boy sought refuge





with Kashyapa Maharshi and imbibed Vedas and Vedanta from him and performed hard penance for 12 long years on Vrishabhadri. The propitiated Lord blessed the boy with "Saaroopyam" or appearance akin to Himself, with four arms holding Shankham, Chakram etc. This ardent devotee of the Lord is known as Vishvaksena and has been entrusted with the military and administrative responsibilities as the Commander-in-chief of the Lord's army and that of the various universes.





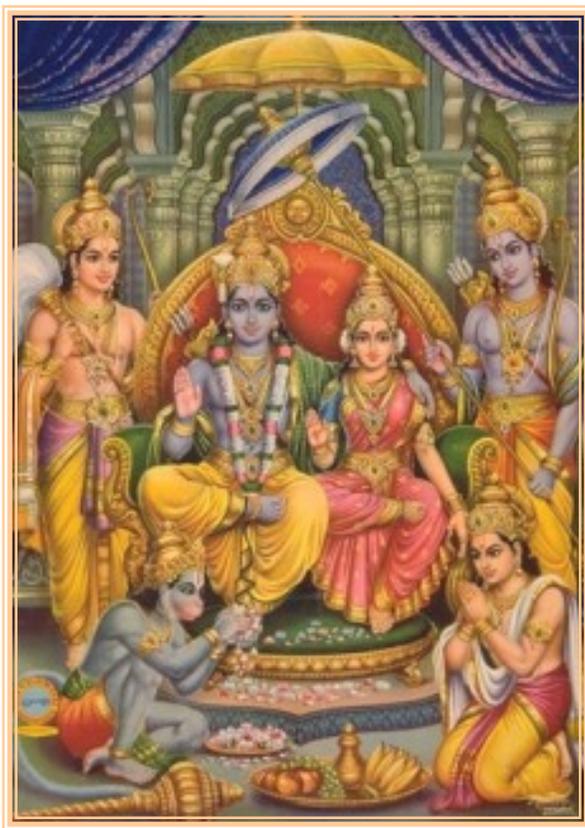
NAMA 12

(प्रणवम्) रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) RaamAya Sri VenkaTEsAya nama

SALUTATIONS TO LORD VENKATĒSA, WHO INCARNATED AS AYODHYA RAAMAN IN THE SURYA VAMSAM TO DESTROY RAAVANAN AND HIS RETINUE AND RE-ESTABLISH RIGHTEOUSNESS (DHARAM)!

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Sri RAma PattAbhishEkam

COMMENTS

One of the names of Lord VenkatEsa is Venkata Raaman. He is the embodiment of Dharma (Dharmo VighrahavAn) and the One to offer protection to any one, who sought his sacred feet even once as the refuge. It did not





matter to Lord Raamachandra, whether one approached Him for protection as a friend or foe. He offered them the sought after protection from all types of enemies.

Raama Poorva Taapini Upanishad (1.1) defines Raama as the One, who charms (ramayathi) the universe and shines. The same Upanishad reveals the power of the Raama Taaraka manthram this way (2.2.3): "Just as the whole nature of the large banyan tree is contained in its tiny seed, so also the universe, moving and unmoving (**charam and acharam**), is contained in the word-seed Raama".

The immense Raama tatthvam enjoyed by the Yogis is described as: "That Supreme immensity, in which the mind of the Yogi delights, whose desire is to obtain everlasting joy, is known as Raama".

The links of Raama to Thiruppathi is covered in Varaaha PurANam. It tells that issue-less Dasaratha worshipped the Lord of Thirumala with four sIOkams and did severe tapas for begetting progeny. Lord blessed king Dasaratha with four sons, who were the amsams of the Lord. One of the PourANika sIOkam says that SrinivAsa is verily Raama Himself, the anthill from which SrinivAsa emerged was Mother Kousalya, the towering Tamarind tree over the anthill was Father Dasaratha and Lakshmana was the abode of the Lord, SeshAchalam. The entire area of Thirumala is recognized as the RaajadhAni of AyOdhya.





NAMA 13

(प्रणवम्) पद्मनाभाय श्रीवेङ्कटेशाय नमः

(PraNavam) PadmanAbhAya Sri VenkaTEsaya nama:

SALUTATIONS TO THE LORD, WHOSE HAS A LOTUS IN HIS NAVEL



Sri Anantha PadmanAbha SwAmy--Thiru AnanthaPuram

COMMENTS

Like the rest of His glorious tirumEni, the Lord's navel too resembles a beautiful lotus. The Lotus Connection doesn't stop there, for from the navel emerges a creeper with a lotus in full bloom at its end. And on this lotus sits the Chaturmukha BrahmA (hence the name "Padmabhoo:"), charged by the Lord with the nuts and bolts of Creation.

It is thus the Lord's navel which is the Primordial Cause of all Creation. "Ayanai padaittha naLir mA malar undi" enthuse AzhwArs, eulogizing the Emperuman with the Lotus-Navel.





Looking at the number of names of Sri Mahalakshmi associated with the lotus:

"Padma priyE, Padmini, Padma hastE, PadmAlayE, PadmadalAyatAkshI ,
PadmagandhinI m, PadmavarNAm" etc.,

it is quite natural for her inseparable Consort too to be a PadmanAbha. This Lord is matchless in magnificence and unparalleled in prowess, says Sri Nammazhwar:

"ParpanAbhan, uyarvara uyarum perum tiralOn".

Commenting on other unique features of this Emperuman, Swami Desikan tells us that His tirumEni resembles a thousand Suns blazing away at their peak:

"Vem pon Kadiravan Ayiram mEviya mey uruvAi".

This is borne out by the PanchAyudha StOtra, which salutes Him as:

"SahasrArkka Sama prabha:"

He holds five brilliant weapons in His four hands glowing like beaten gold:

1. the Chakram,
2. Shankham,
3. Sceptre,
4. Bow and
5. the GadA.

It is this Lord whose name we utter when wearing Urdhva Pundram (TirumaN) in the middle of our back. This Lord is ever present in our hridaya kamalam (the lotus-shaped heart):

"hrith padmE PadmanAbhO mE sahasrArkka Sama prabha:"



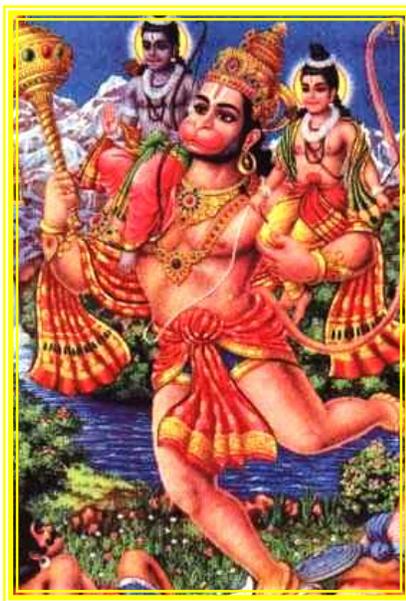


NAMA 14

(प्रणवम्) सदा वायुस्तुताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadaa Vaayu Stutaaya Sri VenkaTESaya nama:

SALUTATIONS TO THE LORD WHO IS CONSTANTLY EULOGIZED



AnjanEyar

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COMMENTS

Sri Venkatesa is adulated not only by us mortals, but also by all the celestials worth their name:

"amarndu vaanavar vaanavar konodum namandrezhum Tiruvenkatam"

One of these is the Vaayu Bhagavaan, representing the life-giving air, without the circulation of which this Universe and its billions of inhabitants would perish instantly. Such a powerful entity as this Vayu Bhagavan constantly worships Srinivasa, speaking volumes about the glory, power and magnificence





of Tiruvenkatamudayaan.

"Bheeshaasmaat Vaata: pavate" says the Taittiriyaopanishad, telling us that even the powerful Wind God blows, out of fear and respect for Srinivasa, showing Him up to be the Supreme Controller of all sentient and non-sentient beings, at whose bidding they perform the respective functions assigned to them.

The fact that there is always a pleasant wind blowing in the Tirumala Hills, irrespective of the season, is proof enough of Vayu's constant adulation of the Lord. Further, Akaasa Raja (Emperor of the Skies) is the Lord's own father-in-law. It is therefore no wonder that the Wind God, whose path lies across the skies, pays tribute to his host's distinguished Son-in-Law.

Another link to this naama is found in Vaamana PurANam. Once Vaayu Bhagavaan performed severe penance for a thousand years at Thirumala. Lord SrinivAsan appeared before the overwhelmed Vaayu and gave His darsanam with His DEvis seated on the back of Garuda. Vaayu eulogized the Lord with sixty four sLOkmas containing the essence of VedAntham known as Vaayu GeethA. This constant adoration of the Lord by Vaayu with his sthOthram gave rise to this naamaa.

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NAMA 15

(प्रणवम्) त्यक्त वैकुण्ठलोकाय श्रीवेङ्कटेशाय नमः

(PraNavam) tyakta VaikuNThaOkAya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO FORSOOK THE LOFTY SRI VAIKUNTHAM TO BE WITH US MORTALS!



Sri VenkatEsha PerumAL PADham

COMMENTS

The normal habitat of the Paramapurusha is Sri Vaikunttam or Paramapadam, where He reigns in all splendor, adulated constantly by the Celestials, who wait on Him hand and foot, constantly drinking in His incomparable beauty. However, this Lord, out of His infinite mercy for grieving mortals, descends to this world time and again, assuming various avatArAs, for protecting the good, destroying evil and re-establishing Dharma on a firm footing.

Marveling at Emperuman's leaving His illustrious abode of Sri Vaikunttam and being born in this mundane world as one among us lowly mortals, assuming forms human and sub-human, Sri Nammazhwar says:





"ennindra yOniyumAi pirandAi imayOr Talaiva!"

It is this Lord, who has forsaken this VaikuNTha IOkam to shower us all with mercy and has taken permanent residence on the banks of Swami Pushkarini at Tirumala, says Sri VEnkatEshwara Mangalam:

श्रीवैकुण्ठविरक्ताय स्वामिपुष्करिणी तटे ।

रमया रममाणाय वेङ्कटेशाय मङ्गळम् ॥

"shriivaikuNThaviraktAya swAmipuShkariNI taTe
ramayA ramamANaya venkaTeshAya mangaLam"



"Maayaavee paramaanandam tyakvaa VaikuNTham uttamam
Swami Pushkarini teere Ramayaa saha modate"

is another sloka, from Varaha Purana, which conveys the same purport.

Emperuman much prefers a sojourn in our worlds, even the life of a cowherd to the rather boring Sri VaikuNTham, where nothing exciting ever happens, says Sri Nammazhwar:

"divattilum pasu nirai meyppu uvatti".

It would thus appear that the Lord prefers the fast and rather dangerous life that we mortals live, meeting with aplomb the numerous messengers of death dispatched by Kamsa, to the staid and placid life of Paramapadam. He much prefers the company of sinning mortals who afford Him full opportunity for displaying His essential traits of forgiveness and compassion, than that of Nitya Suris of Sri VaikuNTham, all of whom, being paragons of virtue, require little of the Lord's aforesaid qualities.

It is to be noted that even in Sri RAmAvatArA, Emperuman readily sacrificed





the comforts of the Ayodhya palace for a sojourn in the inhospitable jungles, all for Asritha rakshanam:

त्यक्तसाकेतवासय चित्रकघटविहरिणे ।

सोलभ्यपरिपूर्णाय सत्वोद्विक्ताय मङ्गळम् ॥

"Tyakta Saketha vasaya Chitrakoota viharine

Soulabhya paripoornaya satvotriktaya mangalam"

The Garuda PurANA confirms that Tiruvenkatam is indeed dearer to Emperuman, than His other exalted abodes like Svetadveepam, VaikuNTham, Soorya Mandalam etc.

"ati preeti: MahaaVishno: tatra Venkata bhoothare

Sveta dveepaat cha Vaikunttaath Bhaanu mandala madhyata:"

It should not be construed that since the Lord has come down to Tirumala, Sri VaikuNTham is devoid of His presence. He is definitely capable of residing at both Paramapadam and Tirumala, simultaneously. And He considers the hills, dales and mandapaas of Tirumala so dear that He is ever enamored of its environs.





NAMA 16

(प्रणवम्) गिरिकुञ्ज विहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Girikunja vihaariNE Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO SPORTS IN THE FOOTHILLS OF VENKATAM MOUNTAINS!



PaththivulAthal

COMMENTS

After Bhrgu Maharishi visited Vaikuntham to test as to whom among the thrimurthys is the Supreme Being and kicked Sri man Naaraayan in the chest as a part of that test, Mahaa Lakshmi got offended and left Vaikuntam and went to Kolhapur (Karaveera Sthalam). Our Lord was dejected and He left Vaikuntam as well and arrived at the banks of Svarnamukhari river at Thirumalaa to perform tapas to reunite with Mahaa Lakshmi.

Meanwhile Mahaa Lakshmi incarnated as the daughter of Akaasa raajan, king of ThoNdimandalam. The name Padhmaavathi was given to her since She





appeared on a lotus. She grew up to be a beautiful maiden. One day Lord Srinivasa took on the role of a hunter and rode on His horse chasing an elephant in the wild forest. Lord SrinivAsan roamed in the foothills of Venkatam Mountains for hunting and gained the name of "Giri kunj Vihaaran", at the end of His purposeful roamings, He entered the sporting grounds of princess Padhmaavathi during this roaming. Rest is history leading up to Padmaavathi Kalyaanam.





NAMA 17

(प्रणवम्) हरिचन्दन गोत्रेन्द्र स्वामिने श्रीवेङ्कटेशाय नमः

(PraNavam) Haricandana gOtrEndra SwaminE SrI VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO IS THE LORD OF THE VENKATA HILLS FULL OF HARICHANDANA TREES AND IS THE KING OF THOSE TREES , WHEN IT COMES TO GRANTING ALL THE BOONS TO BHAKTHAS !



Karpaga Viruksha Sevai--Thirupathi BrahmOtsavam

COMMENTS

There are five Kalpa Vrikshaas, the last of which is the Harichandana. The Kalpa Vriksha is capable of satisfying the desires of all those who pray to it. All trees on these Hills belong to this category and grant the wishes of devotees who desire the same. These Harichandana trees acquire this munificent trait due to the Lord's will. If the trees on Tirumala themselves





are capable of such generosity, should we have any doubts about the generosity (Oudaaryam) of Malayappa Swamy? Another interpretation of this tirunaama would be to divide the word into, "Harichandanascha asou Gotrendra Swami cha", in which case the appellation would refer to Srinivasa, who is Himself a Harichandanam (Swami Desikan too describes the Lord as a Harichandana tree, around which is twined the creeper of Sri Andal--"Sri Rangaraja Harichandana Yoga drisyam"). Since He is the most munificent of givers, satisfying each and every desire of all mortals seeking Him out, He is referred to as a Harichandana tree.

THE WORD GOTRENDRAANAAM

Swami indicates that Srinivasa is the Lord of Hills, which the Vedas too confirm thus:

"Vishnu: parvataanaam adhipati: sa: maa avatu".

Another comment is that Lord VenkatEsa is the Lord of those born in the Harichandana gOthram.

Gothram means race, lineage. Kousika, VaathUla, Sri Vathsa gOthrams are familiar for sentients (chEthanams). For insentients (achEthanams) also, different lineages can be traced and attributed. Thus, we recognize that Sri VenkatEsan is also the Supreme Lord of all achethanams as well as the ChEthanams. Harichandanam is one of the five divine trees found in DevalOkam. The others are MandAram, PaarijAtham, Kalpakam and SanthAnam.





NAMA 18

(प्रणवम्) शङ्कराजन्य नेत्राब्ज विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha Raajanya nEtraabja vishayaaya Sri VenkTesAya nama:

SALUTATIONS TO SRINIVASA, WHO MADE HIMSELF VISIBLE TO THE LOTUS-EYED SHANKHA
RAJA



Sri BalAji - Thirupathi

COMMENTS

This Shankha Raja's tale is detailed in the Vamana Purana. This prince of the Hehaya dynasty, like Sri Prahlada, was blessed with Vishnu bhakti since birth and yearned for a glorious glimpse of the Lord in person. After he became the king, Shankha performed numerous yaagaas to worship the Lord, with the specific objective of having His darshan.

When he despaired of ever getting to see the Lord, a voice from the sky told him to go to Tirumala Hills and to perform penance for a thousand years on the





banks of the Swami Pushkarini. Overjoyed at the prospect of seeing the Lord, even if it meant long and hard penance, Shankha complied with the instructions implicitly.

At the end of these ten long centuries of penance, Shankha was rewarded with the magnificent spectacle of the Lord in person and his eyes became big, broad and lotus-like at the glorious sight. He refused to ask for a boon even when prompted by the Lord, considering the latter's darshan to have been an admirable end in itself. However, Srinivasa told Shankha that the latter would ascend to Svarga loka and spend time there joyously, till the end of this Kalpa.





NAMA 19

(प्रणवम्) वसूपरिचर त्रात्रे श्रीवेङ्कटेशाय नमः

(praNavam) vasoo-paricara traatre Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO SAVED THE RENOWNED VASU CALLED UPARICHARA!



Sri MAIOlan--Ahobila Mutt

COMMENTS

The Vamana Purana tells us about this Vasu named Uparichara, who was an extremely pious, well-read king, whose devotion to Sri Krishna was unparalleled. Once, due to his erudition, he was approached by Devas and Rishis to mediate in their dispute as to whether the offering in a Yagya should be an actual cow or one made of flour. When the King ruled in favour of the Devas without adequate scriptural support for the same, Rishis were angered and





cursed him to be consigned to the Paataala loka. Despite his miserable sojourn in the Paataala, the king continued his blissful contemplation of Sri Krishna. The other Rakshasa residents of Paataala Loka started torturing the king due to his pious pursuits. The Lord, who never tolerates insult or injury to His true devotees, dispatched the Sudarsana Chakra to destroy the tormenting asuras, thus saving the king from sure death, and brought the king to earth, re-establishing him in his former position of royalty.

It is this Uparichara Vasu who was later born as the Shankha Raja, whose history was recounted in the context of the 18th tirunaama.

Another possible interpretation of the meaning of this naama outside the Sthala puraanam context would be: Salutations to Lord VenkatEsa, who offers protection to the attendants of the eight (ashta) Vasus (spheres of existence). The eight Vasus are:

1. Fire,
2. Earth,
3. Wind,
4. Atmosphere,
5. Sun,
6. Sky,
7. Moon and
8. Stars.

Ashta Vasus are worshipped to gain wealth. The power behind them is of course Lord VenkatEsa.

Vasu in the Vedic parlance means wealth as well as the good. This name can also





be interpreted to mean that Lord Venkatesa is the protector of all linked to His devotees (BhagavathAs).

In the context of wealth being one meaning for Vasu, this word Vasu also stands for Kubera. Lord VenkatEsa is then considered as the protector of the servants of Kubera such as Nalagreeva and Manikoopuraa.





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"Maam Ekam CharaNam Vraja"





NAMA 20

(प्रणवम्) कृष्णाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO SPORTED A DARK COMPLEXION DURING
KRISHNAVATARAM

COMMENTS

During the Krishnavataram, the Lord sported a dark complexion, earning Him the sobriquet, "Krishna:" It is from the unparalleled beauty of this Krishna that the saying "Black is Beautiful" emanated perhaps. Though black is normally considered inauspicious, the Lord's complexion was an endearing, enchanting and enticing black, as could be seen by His universal appeal-right from babies in arms to Gopis known for their beauty to hardened Maharshis were attracted to the Lord like the proverbial bees to a honey-filled flower.

Azhwars wax eloquent on this complexionary specialty, describing the Lord variously as :

"Kannan ennum karum deivam"

"karia meni misai velia neeru siride idum peria kola tadam Kannan"

The Lord is not pitch black, but of the hue of rain-bearing clouds:

"megha shyaamam"

"neela mughil vannan"

"Aazhi mazhai kanna!" etc.

Sri Andal says in a lighter vein, from the perspective of a Gopi who has been stood up by Sri Krishna, that His heart (inside) is as black as His body





(outside) :

"puram pol ullum kariyaan".

The Lord derives the name Krishna also from His untiring efforts to emancipate souls bound by the unbreakable bonds of Karma. Like an eternally hopeful farmer, who persists with cultivation despite any number of disappointing yields, the Lord too never shuts down the factory of Creation in the fond hope that some at least of the countless souls would tread the path of righteousness and reach Him.

Bhavishyottara Purana considers Tiruvenkatamudayaan verily as Sri Krishna Himself and equates:

1. the ant hill from which the Lord emerged to be Sri Devaki,
2. the Tamarind tree atop it to be Sri Vasudeva,
3. Sri Balarama, avataara of Sri Adishesha, as Seshaachalam,
4. the hallowed hilly terrain of Tirumala as Mathura,
5. the Swami Pushkarini as Yamuna nathi and
6. the varied fauna and flora of the hills, which spend their lives in the service of the Lord, as the Gopa kanyaas.

It is also noteworthy that the Lord of Tiruvenkatam points to His tiruvadi with His open right palm, symbolically indicating the Bhagavat Gita dictum to surrender to Him: "Maam Ekam sharanam vraja!" thereby confirming that this Lord is indeed Sri Krishna (Venkata Krishnan) of the kaliyuga.





NAMA 21

(प्रणवम्) अब्धिकन्या परिष्वक्त वक्षसे श्रीवेङ्कटेशाय नमः

(PraNavam) abdhi kanyaa parishvakta vakshasE Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHOSE BROAD AND BEAUTIFUL CHEST IS THE PERMANENT
ABODE OF SRI MAHA LAKSHMI



Sri Padmavathy ThAyAr-ThiruchAnUr

COMMENTS

The moment Sri Mahalakshmi emerged from the Milky Ocean, due to the churning of the same by Devas and asuraas for obtaining nectar; she reached her permanent abode, which is the Lord's broad and beautiful chest.

In the context of Tiruvenkatamudayan, this tirunaama recounts the episode of Sri Mahalakshmi leaving Sri VaikuNTham in anger against the Lord's meek acceptance of Sage Bhrigu's kick aimed at His chest, the abode of the Divine Consort. Sorrowful at the separation from Sri Mahalakshmi, the Lord came down to earth, searched for her high and low and, unable to find her,





performed penance for 12 years on the banks of the Suvarnamukharee River. Sri Mahalakshmi emerged at long last from the Padma Saras on a Karthiga Shukla Panchami day and garlanded the Lord with a "Kalhaara" maala. Immediately she ascended to His chest, returning to her permanent residence. The two slokams referring to Mahaa Lakshmi's appearance before her lord on the Kaarthigai Shukla Panchami day and her joining the Lord's chest region are given by Utthamur Swamy in his Sri Venkatesa Kalyaana charitham:

**Saa panchamee panchajanaabhinandhya Sa Kaarthikasccha
kshapatharthraaseeth**

**Sahottharaashaadamaharbhugosthath mahottharam maithravahasccha
maithra:**

MEANING

In that aarthi naasaka (distress removing) Kaarthigai month, on a Shukla Panchami Friday, when the Uttharada constellation was in ascendance and the muhoorttham was Maithram, Mahaa Lakshmi appeared before Her Lord, who was performing tapas to reunite with her.

**dhruguthpalam praagata Tasya vaksha: kalhaara maalyena sugandhinaa
Saa**

dhoorvaatulasyuthpala-chithrithena svinnaangayashti : samalankaara

MEANING

First Mahaa Lakshmi with the glances of hers resembling uthpala pushpam (karuneythal flowers) and next with her neck decorated with fragrant garlands made of Kalhaara, red lotus attained the sacred region of Her Lord, which is her wanted residence.

This scene reminds us of the episode described earlier, of Sri Mahalakshmi, emerging from the Milky Ocean, making straight for the Lord's chest, beautifully described by the Vishnu Purana thus:





"pasyataam sarva devaanaam yayou vakshastthalam Hare:".

Addressing the Lord of Tiruvenkatam, Sri Nammazhwaar tells us of the inseparable inhabitation of Tirumagal in the Lord's chest:

"agalakillen irayum enRu Alarmel mangai urai maarba!".

At every available opportunity, Azhwars and Acharyas emphasise the eternal cohabitation of the Divine Duo:

"en Tirumagal ser maarbane"

"Malar mangai urai maarban"

"Maamalar mannia mangai magizhndu urai maarbinan"

"Poo mannu maadu porundiya maarban" etc.

The practical utility of such proximity of the Divine Mother to the Lord, as far as we sinning mortals are concerned, is that She never permits Him to be angry at our peccadilloes and rushes to our defense and at the slightest sign of His displeasure, intercedes on our behalf even to the extent of recommending emancipation, though we might be totally undeserving of the same.





NAMA 22

(प्रणवम्) वेङ्कटाय श्रीवेङ्कटेशाय नमः

(PraNavam) VenkaTAYa Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO TAKES THE FORM OF VENKATAM HILLS TO BURN AWAY TOTALLY THE ENTIRE ASSEMBLY OF SINS OF HIS DEVOTEES JUST LIKE RAGING FIRE DESTROYS COMPLETELY THE BALE OF COTTON THROWN IN TO IT.



Malayappa SwAmy (Utsavar)-Thirupathi

COMMENTS

The name Venkatam arises from the union of "vEm" with "katathi". VEm means paapams (Sins) and katathi means dahathi (burns).

The darsanam of the Lord of the seven hills in the form of VenkatAdhri completely destroys the bundles of sins accumulated by the bound jeevans (bhaddha jeevans) over eons. UtthamUr SwamigaL salutes this name of Venkatam this way:

"AgnisthUlamivAga yO dahatyaTa dadhAthi cha





NruNAm amrutham I svaryam visishtam VenkatAchala:"

MEANING

Just like fire burns away cotton, this hill on sight burns away one's sins. It also confers Moksham and limitless wealth (I svaryam).

In another interpretation, vEmkArm is associated with amrutha bheejam and katam is linked with I svaryam .The union of "vEm" with "katam" leading up to Venkatam is then understood as the hill that grants Moksham and I svaryam.

Swamy Desikan visualizes the Venkatam hills as the embodiment of the Lord's matchless DayA to quench the ills of scorching fires of samsAram. Swamy Desikan performs SaraNAgathy to that hill of Venkatam itself in the very first sIOkam of his DayA Sathakam.

"PrapadhyE tamm SrInivAsa anumampA Girim"

It is very significant that this tirunaama occurs after the one recounting the Divine Consort's eternal association with the Lord. It is she who, through her positive and persuasive recommendations, makes the Lord forgive our innumerable misdeeds and burn them away like rubbish exposed to raging fire. Thus, if the Lord is Venkata: it is due to His inalienable association with Sri.





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Sri Parthasarathy PerumAL-Thiru AllikENi





NAMA 23

(प्रणवम्) सनकादि महायोगि पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sanakaadi mahaa yogi poojitaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO IS WORSHIPPED BY GREAT YOGIS LIKE SANAKA RISHI!

Comments

Once Sanaka and his brother rishis had a glorious darsanam of Lord VenkatEsa. They were moved by the joy of that anubhavam that led them to create a sthOthram, which is recounted in the 35th Chapter of Varaaha Puranam . Not only on that occasion, but also every day , these four rishis adulate Lord Venkatesa. They also have a special place in Aagama shastrams , where these four Maharishis are consecrated through prathishtai along with their Lord at all temples during "the Pushpa nyaasa dEvatha" stage and venerated .

Sanaka, Sanandana, Sanathkumaara, Sanathsujaatha are the four sons born of the mind of (Maanasa puthraas) Chathurmukha Brahman. They are Brahma Jn~Anis. Krishna dhvaipayana Vyasa, who authored Brahma Soothrams and various puraanams, learnt Saasthraas from Sanaka Maharishi. The scene in which Sanaka and his brothers taking bath in Swamy Pushkarani to sanctify their bodies and arriving thereafter with their father Brahma, brother Maheswara to wish an auspicious dawn to Lord Venkatesa is described in the 14th slokam of Sri Venkatesa Suprabhaatham.

Mahaa Yogis like Sanaka see the Lord residing in their heart lotuses through dhyaanam. They see Him as the immanent in every entity that there is as the inner self (Sarvaantharyaamin). Such Mahaa Yogis perform Hrudh Yaagam or Maanasa Pooja to the Sarvaantharyaamin and meditate upon the dhivyaathma





svaroopam of the Lord seated in their heart lotus. They are qualified as adhikaaris to see the Lord through ashtaanga yoga siddhi:

ashtaanga yoga siddhaanaam hrudhyaaga-nirathaathmanaam

yoginaam adhikaarasyaath yekasmin hrudhayesaye

These Mahaa Yogis like Sanaka also recognize that the archaa form (consecrated vigrahams) of the Lord as at Thirumala are the most easily accessible of the five forms of the Lord (Param, Vyuham, Vibhava, archaa and antharyaami) and therefore flock to Thirumala during the Suprabhaatham time to enjoy the soubhaagyam of the Lord's darsanam at this holy hour.

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NAMA 24

(प्रणवम्) देवजित्प्रमुखानन्त दैत्य सङ्घप्रणाशिने श्रीवेङ्कटेशाय नमः

(PraNavam) devajit pramukha anantha daitya sangha praNaasine Sri
VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO DESTROYED HORDES OF ASURAAS, LED BY DEVAJIT!



Sri RAma and SIta with Sri LakshmaNar

COMMENTS

Three brothers, born in the lineage of the dreaded Hiranyaaksha (who was killed by Sri Varaha murthy), had obtained generous boons and, as is natural to them, started tormenting Devas and Rishis alike. Devajit, Mrityujit and Shatrujit were these three asuraas. The aggrieved Devas sought relief through Lord Srinivasa, who dispatched His Commander-in-Chief Sri

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Vishvaksena to deal with the asuraas, who fought fiercely. Ultimately they were destroyed by the Narayanaastram used by Sri Vishvaksena.



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NAMA 25

(प्रणवम्) श्वेत द्वीप वसन्मुक्त पूजिताङ्घ्रि युगाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sveta dveepa vasan-mukta poojitaanghri yugaaya Sri
VenkaTesAya nama:

SALUTATIONS TO THE LORD OF VENKATA GIRI, WHOSE SACRED FEET ARE WORSHIPPED BY
THE LIBERATED JEEVANS RESIDING IN THE SVETHA DHVEEPAM!



Sri Balaji-Thirupathi

COMMENTS

Lord Aniruddha is the presiding deity of Svetha Dhvipam. The muktha jevans (liberated souls) living there has the good fortune of worshipping the sacred pair of the feet of Lord Venkatesa in the Aniruddha Vyuh manifestation.

Here at the Svetha Dhvipam was born the moving JithanthesthOthram by the





muktha jeevans of the Svetha dhvlpam .

Svetha dhveepam is also the source for the white sacred clay worn on the foreheads and upper torso of Sri Vaishnavas (DwAdasa Pundra DhaaraNam).



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NAMA 26

(प्रणवम्) शेष पर्वतरूपत्व प्रकाशनपराय श्रीवेङ्कटेशाय नमः

(PraNavam) Sesa parvata roopatva prakaasana paraaya Sri VenkaTEsAya
nama:

SALUTATIONS TO SRINIVAASA WHO MADE ADISESHA ASSUME THE FORM OF A
SPLENDOROUS MOUNTAIN



OOraganAthan-Thiru OOragam (KAnchi)

COMMENTS

The Brahmaanda Puraana tells us how Adisesha, who is always the Lord's abode in Srivaikuntam, became fortunate enough to host Him and His Consort, on earth too.

Once the Lord enquired of Sage Narada as to which would be an ideal spot for Him to reside on the earth along with Sri Mahalakshmi. Sri Narada immediately told the Lord of an idyllic location on the banks of the Suvarnamukharee River.





The Lord too, keeping in mind the future need to bless the Chola Raja, (details narrated under the tirunaama "Chola Putra Priyaaya nama :") told Adishesha to assume the form of a hill at the spot identified by Narada and told the Serpent King that He would make the hill His preferred abode. Thus was born the Seshaachalam, in which Srinivasa reigns respelendently till date.

Thus Adishesha could furnish yet another demonstration of His being a perfect Sesha or distinguished slave of the Lord, perfectly fulfilling Azhwar's description of him:

சென்றால் குடையாம் இருந்தால் சிங்காசனமாம்
நின்றால் மரவடியாம் நீள் கடலும்-என்றும்
புணையாம் மணி விளக்காம் பூம்பட்டாம் புல்கும்
அணையாம் திருமாற்கு அரவு

cendraal kudayaam irundaal singaasanamaam

nindraal maravadiyaam neeL kadalum-endrum

puNnaiyaam maNi viLakkaam poompattaam pulgum

aNaiyaam Tirumaarku aravu

- Mudal Thiruvandhati, paasuram 53

Another version, from the Brahmanda Puraana, tells us that after Adishesha was persuaded to give up his contest against Vaayu, he performed penance, seeking a birth as a holy hill on which the Lord would reside forever. When the Lord granted his wish, he took form as Seshaachalam and the Lord too obliged by making it His preferred abode on earth.





NAMA 27

(प्रणवम्) सानुस्थापित ताक्षर्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Saanu sthaapita taarkshyaaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO ESTABLISHED SRI GARUDA IN THE HILL RANGES OF
TIRUMALA



Sri Parthasarathy PerumAL in Garuda VAhanam-ThiruAllikENi

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COMMENTS

Sorrowed by the Lord's separation due to His taking up permanent abode at Tirumala, Sri Garuda began to contemplate removing the Seshaachalam, along with the Lord, and retransporting it to Vishnuloka. Amused at this thought, Srinivasa summoned Garuda and told him of His (Lord's) intention to reside at Tirumala till the end of the Sveta Varaha Kalpa and advised Vainateya to take up residence on the southern part of the hill range, simultaneously instructing Adishesha to accomodate Garuda too, in the form of the Garudaachalam, on his (Adishesha's) spacious back. Garuda complied happily, joyous at the prospect of regaining proximity with the Lord.

Another intrepertation is that Garuda at one time displayed his saathvika ahankaaram and informed that he was stronger than the Lord Himself. That act of ahambhaavam led to him (Garudan) losing all his feathers. He became flightless as well as bereft of having Vedaas as his limbs. He prayed to Lord Venkatesa to forgive his offense. Parama dayaalu, Lord Venkatesa reestablished Garuda's erstwhile status and blessed him to be His flag and vaahanam. This quarrel based on the display of ego by Garudan is said to have taken place, when Garudan was engaged in bringing nectar from Devalokam to free his mother from bondage to his step mother (Swamy Desikan's Garuda panchaasath Slokams 3, 4 and 7).





NAMA 28

(प्रणवम्) ताक्ष्यांचल निवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) taarkshyAcala nivAsinE Sri VenkaTEsAya nama:
SALUTATIONS TO LORD VENKATĒSA, WHO RESIDES IN TAARKSHYĀCHALAM
(GARUDĀCHALAM)!



Kal Garudan-NACchiAr KOil

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COMMENTS

Garudan brought the KiritAchalam hills from Sri Vaikuntam and hence the name of GarudAchalam/TaarkshyAchalam is linked to one of the seven hills of Thirumala. Taarkshyan is another name for Garudan.

Garudan is the embodiment of VedAs. All the limbs of Garudan are aspects of Vedam.

1. Gaayathra Saamam is Garudan's eyes.
2. His aathma svaroopam is SthOma saamam.
3. His head is thrivruth saamam.
4. Bruhath and rathanthara saamam are His wings.
5. The manthrams of Yajur vedam are His names.

Veda bhaagams (portions) thus constitute the limbs of His body (**Chandha saamaparAm tanu:**). Therefore the sacred Garuda Naamam with deep Vedic significance is attached to the name of one of the hills of Thirumala.

The Bhavishyotthara puranam furnishes the deep meaning of this naama by referring to one of the Rig veda manthrams connecting to Lord Venkatesan :

"Araayi kaane vikate girim gacchati tamm vidhu: "

This manthra tells us that Venkatesan is indeed the embodiment of all the Vedaas in Garuda svaroopam and is the personification of shrutis. Swamy Desikan too has this thought in mind, when he salutes Garudaachalam as:

"Venkata veRpenna viLangum Veda veRppE "

This is why Swamy Alavanthaar too confers the exalted title of "**Vedaathma vihagEswara:**" to Garudan. This is what Achaarya RaamAnuja had in mind, when





he saluted Srinivasan, the Parabrahmam, as the eternal flame glowing on the top the Vedic peak:

"Shruti sirasi vidhepte BrahmaNi SrinivasE"



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NAMA 29

(प्रणवम्) मायागूढविमानाय श्रीवेङ्कटेशाय नमः

(PraNavam) Maaya-gooDha vimAnAya VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHOSE VIMAANAM IS HIDDEN IN VISHNU MAAYA!



VimAnam-Thirupathi

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COMMENTS

Though Rishis like Agastya were residing for long on the banks of Swami Pushkarini, carrying out their holy duties, they were unable to see the Ananda Vimaanam on the southern banks of the waters. When it became visible to them one fine morning, they knew immediately that the reason they had not been able to see the glorious vimaanam thus far, was the Lord's maayaa.

For twelve long years, the Rishis were fortunate to take a dip in the Pushkarini, contemplate the Ashtaakshara Mantra and worship the magnificent vimaanam. One day the Vimaanam just disappeared again, as mysteriously as it





had materialised. To his wonderstruck colleagues, Sage Agasthya explains the true position that the Ananda Vimaanam had indeed been present all along and was still there, on the southern banks of the Pushakarini. It was due to the Lord's inscrutable will, His Maayaa that the Vimaanam appeared for a brief period and then disappeared equally inexplicably.

It is thus clear that in the previous yugaas, the sight of the Ananda Vimaanam was reserved for the elite punyaatmaas, the pious and devout. It is a measure of the Lord's infinite mercy and compassion for us that He has made the Vimaanam ever visible even to the impaired vision of sinners and offenders like us, so that the very sight of the Vimaanam would lure us from our errant ways to tread the path of righteousness and ultimately reach the Lord through the adoption of an appropriate strategy for liberation, through an Acharya.

The other interpretation for this naama is: "Salutations to Lord VenkatEsa, who is present in His VimAnam in a subtle manner!"

Lord VenkatEsA's vimAnam is known as Anandha nilaya (abode of Bliss) VimAnam. We offer our salutations first to the Lord present in a discrete manner in this VimAnam (VimAna VenkatEsan) before we proceed to the sanctum sanctorium of Lord VenkatEsan, where He is waiting for us in a very visible manner.

In the VimAnam, between the kalasam and its base (peetam), VimAna VenkatEsan is present in a discrete manner. He is hence referred to as:

"MaayA gooDa VimAnan"





Garuda VAhanam-Thirupathi-Brahmotsavam

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NAMA 30

(प्रणवम्) गरुडस्कन्धवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) GaruDa Skandha-vaasine Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD OF VENKATAM HILLS, WHO RESIDES ON THE SHOULDERS OF GARUDAN!

COMMENTS

We have seen in the explanations to the previous tirunaamaas that the Lord made Himself visible to Shankha Raja, Agastya, and the residents of Svetadveepam, Brahmaa and Rudra, all of whom performed penance on the banks of the Swami Pushkarini. When these worthies saw the Lord, it was on His glorious seat, viz., and the broad and strong shoulders of Pakshiraaja (Garuda).

As already indicated, Vainateya is the embodiment of all Vedas. The Lord using him as a vehicle is to announce that He is indeed the Para Tattvam, the ultimate, supreme Brahman, for it is the Vedas which point out to us the identity and characteristics of the Paramaatmaa. Thus Garuda, with the Lord ensconced on his shoulders and carrying His holy tiruvadi in his two palms, appears to display proudly to the world the priceless treasure that he is carrying.

Garudan is the Vaahanam (vehicle for transport) for Lord VenkatEsan. He is also the victory banner (Vijaya dhvajam) for the Lord.

Because of His loftiness among the BhakthAs of the Lord, Garudan is known as "Periya Thiruvadi" or the first among devotees. Our Lord rushes for protecting His devotees in distress like the king of elephants (GajEndhran) on the





shoulders of Garudan.

This naama refers to the Garuda Vaahana sEvai on the fifth day of BrahmOthsavam, when the Lord of seven hills sits beautifully on the shoulders of Garudan and travels around the four vedhis of His temple town.

The Lord wears for that one day, the MahA Kanta Sahasra naama necklace and looks resplendent. At that time, we salute both Garudan and His Lord riding on the shoulders of Garudan this way:

SrI GarudAya Namas-Thubhyam sarva sarpEndhra ChathravE
VaahanAya MahA VishNu TaarkshyAya amitha tEjasE

MEANING

Oh MahA Vishnu's Vaahanam! Oh TaarkshyA! Our salutations to you, the enemy of all of the Snake kings and possessor of unlimited valor.

Garudan is SankarshaNa amsam and serves His Lord in many ways. He is the victory-yielding banner (**Jayanthee Vajyanthee**) for the Lord, who destroys the asurAs in battle.

He is like the victory-producing chariot (**Vijaya RaTa:**) in the battles of the Lord.

He is an indispensable help and the Lord does not need anyone else for helping Him in the battles (**NissahAya: SahAya:**).

Garudan's unique status in carrying the Lord on His shoulders as the first among Vaahanams (**Vaahana Indhra:**) is revealed by the choice words of Swamy Desikan to salute Garudan:

"ThridhAmna: Vaahana Indhra:"

SrI VenkatEsan is the resident of three places:

1. Milky Ocean,





2. Soorya Mandalam and
3. the heart lotuses of the Yogis.

For that Lord with three places of residence, Garuda is the Vaahana
Indhran.





NAMA 31

(प्रणवम्) अनन्तशिरसे श्रीवेङ्कटेशाय नमः

(PraNavam) ananta SirasE Sri VenkaTEsAya nama: - 31

SALUTATIONS TO LORD VENKATESA WITH THOUSANDS OF HEADS DISPLAYED DURING HIS VISVAROOPAM TO ARJUNA, AGASTHYA (VAAMANA PURAANAM) AND OTHER BHAKTHAAS! THIS VISVAROOPAM CONTAINED ALL THAT CONSTITUTED THE INNUMERABLE UNIVERSES AND GALAXIES AND SPORTED INNUMERABLE HEADS, EYES AND FEET.



Sri VaradharAjan-Kanchipuram

COMMENTS

This tirunaamam is a direct derivation from the Purusha Sukta vaakya, :

"Sahasra Seersha Purusha:"

The word "Sahasram" referring to innumerability, rather than to a mere thousand. All the comments made in respect of:





"Ananta charanaya nama: Ananthaakshaaya nama:"

hold good for this naama too.

As if to confirm the Lord's innumerable heads, the Narayana Anuvaakam too says:

"Sahasraseersham Devam Visvaaksham Visvasambhuvam"

This is perhaps what enables the Lord to know immediately whatever takes place in any nook or corner of the Universe, as Sri Nathamuni remarks:

"Yo vetti yugapat sarvam pratyakshena sadaa svata:"

The Vishnusahasranama Stotra too confirms that the Lord has not merely innumerable heads and feet, but countless forms as well, to go with the former "ananta roopa:"



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NAMA 32

(प्रणवम्) अनन्ताक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAkshAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA OF VISVAROOPA FORM DISPLAYING THOUSANDS OF EYES, WHICH STAND AS WITNESS TO ALL EVENTS HAPPENING IN THE WORLD (VISVA SAAKSHI)!



Sri VaradarAja PerumAL and PerumdEvi thAyAr-Kanchipuram

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COMMENTS

This was the form the Lord with thousands of eyes displayed to Arjuna during the kurukshetra Yuddham, as also to Agastya, Brahma and others, who had come to worship Him at Tirumala.

Indra too is reported to have a thousand eyes and is known as "Sahasraaksha:" However, these eyes were acquired due to improper conduct towards Gautama Patni, Ahalya, and as a result of a curse. Unlike this, the Lord's innumerable eyes add lustre and distinction to Him, giving the beholder the impression of a thousand lotuses blooming simultaneously. it is this beautiful form that the





Purusha Sukta mentions, as:

"Sahasra seersha Purusha: sahasraaksha: sahasra paat".

It is these innumerable eyes, spread all over the universe, which enable the Lord to instantly be aware of what happens anywhere, says Sri Nathamuni:

"Yo vetti yugapat sarvam pratyakshena sadaa svata:".

There can be absolutely no secrets from Him, anywhere, anytime. However, the Upanishad tells us that He can see without eyes too, lest we mistake Him to be dependant on physical faculties, like we mortals are.

Lord VenkatEsa has thousands of eyes, feet, hands and heads as experienced by Arjuna in the battle field of Kuru KshEthram; there, the Lord gave him the divine eyes (dhivya chakshus) to see His Visvaroopam (cosmic Form) .

These hundreds upon thousands of forms with eyes and legs are described by the Lord Himself as

"RoopANi SathasOaTa Sahasrasa:"

MEANING

"My forms, which are hundreds upon thousands and are the foundation of all ".

Lord displays particularly His innumerable faces, each containing two eyes as :

"anEka vakthra-nayanana anEkAdhbhutha darsanam "

ArjunA responds with wonderment at this extraordinary sight of the Lord in Universal form this way:

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

anEka bAhu udhara vaktra nEtram

pasyAmi tvAm SarvatOananta roopam |





nAntam na madhyam na punastavAdim
pasyAmi VisvEswara Visvaroopam ||
- Bhagavat Gita, 13:16

MEANING

“With innumerable arms, stomachs, mouths and EYES (anantAkshan), I witness your infinite form on every side. I see no end, no middle nor the beginning too of Thy form. O Lord of the Universe! O You of Universal Form”





NAMA 33

(प्रणवम्) अनन्तचरणाय श्रीवेङ्कटेशाय नमः

(PraNavam) ananta charaNaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO HAS INNUMERABLE FEET.



Nam PerumAL- Sri Rangam

COMMENTS

The Lord has innumerable feet, as the Purusha Sukta attests:

"Sahasrasershaa Purusha: Sahasraaksha: sahasra paat".

Though "Sahasram" literally means a thousand, here it should be interpreted figuratively, to denote countlessness. The Lord's possession of thousands of feet is symbolic of His speed and facility of movement, though, really speaking, He doesn't need legs to walk or run, nor eyes to see or ears to hear, as do we





mundane mortals, says the Upanishad:

"apaani paado javano griheetaa pasyati achakshu: sa shrunoti akarna:"

The Lord has feet, hands, and eyes and ears everywhere:

"Sarvata: paani paadam tat sarvatokshi shiro mukham".

The Narayanopanishad too confirms this:

"Visvata: chakshu: uta visvato mukho visvato hasta: uta visvata: paat"

Since the entire Universe forms the Lord's sareeram according to the Visishtadvaita Philosophy, it is no contradiction to say that the Lord has feet everywhere.





NAMA 34

(प्रणवम्) श्रीशैलनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Srisaila nilayaaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO RESIDES IN THE HALLOWED HILL KNOWN AS SRI SAILAM



Guhai Narasimhar-Kanchipuram

COMMENTS

Tiruvencatam is also known as "Sri Sailam", because it confers all bounties on seekers. Additionally, since the Goddess of wealth resides permanently in this hill, that too on the chest of Srinivasa, Srisailam is an apt appellation for the mountain.

"Tirumalai" is an exact Tamizh translation of the word Srisailam and hence in Sri Vaishnava sampradaaya, the abode of Sri Venkatesa is known as Tirumalai and is counted among the three principal abodes of the Lord which are to be





venerated by everyone:

1. "Koil"-- referring to Srirangam,
2. "Tirumalai"-- indicating Srisailam or Venkatam and
3. "Perumal Koil"-- meaning Kancheepuram

The Acharya who taught Srimad Ramayana to Sri Ramanuja was a venerated resident of these hills and was known as "Tirumalai nambi" or "Srisaila Poorna". All the aforesaid is summarized in this Varaha Purana sloka:

"Sree pradatvaat, SriyO vaasaat shabda shaktyaa cha yogata:

Roodyaa Srisaila ityevam naamachaasya gire: abhooth"

Thus both etymologically and as a specific word, Srisailam connotes Venkataachalam.





NAMA 35

(प्रणवम्) दामोदराय श्रीवेङ्कटेशाय नमः

(PraNavam) daamOdaraaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO ALLOWED HIMSELF TO BE TIED BY A ROPE TO A MORTAR



Sri Veera RAg hava PERumAL--ThiruVallUr

COMMENTS

The Lord is the epitome of accessibility ("Soulabhyam"), with the rare virtue of moving with mortals as one among them ("Souseelyam"), despite His exalted stature and our own extremely base natures. The best demonstration of these traits was in the Krishnavatara, when Sri Krishna permitted Himself to be tied up with a mere rope. I imagine! The Supreme Being, inaccessible even to exalted Celestials, being tied up by a mere cowherdess! This is what gave

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the Lord the tiurnaamam, "Damodara".

Sri Madhurakavi says that it was not Sri Yasoda who tied up little Krishna-it was the Lord who helped her tie Him up, enjoying the rare role of submissiveness. He never gets to play at Paradise:

"kaNNi nuNN siru thaambinaal kattuNNa paNNiya peru Maayan".

And we are told that playing the role to the hilt, Sri Krishna looked at Yasoda with pitiful eyes brimming with tears of self-pity and made larger than usual due to fright. Sri Nammazhwar marvels at this extremely endearing trait:

"etthiram uralinodu inaindu irundu yEngiya yeLivE!"

This naama is the twelfth and final of the hallowed names of the Lord, which are uttered during the purificatory ritual known as "Achamanam".

Sri Nammazhwar tells us that this Damodaran is the Matchless Paramapurusha:

"Damodaranai tani mudalvanai".

And His glory is immeasurable;

"Aamo taram ariya!"

And it is extremely significant that Sri Nammazhwar mentions the Lord of Venkatam in connection with the Damodara naama, apparently telling us that Damodara is indeed Srinivasa:

"Venkata nal veRppan, Visumbor piraan enthai DamOdaranE".

This Lord holds four deadly ropes (paasams) in His hands as weapons and has a complexion like that of a rising Sun:

Damodaram chatushpaasam indrakopa nibham bhaje!





NAMA 36

(प्रणवम्) नीलमेघनिभाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelamegha nibhaaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI SRINIVASA, WHO RESEMBLES IN HUE A DARK, RAIN-BEARING CLOUD.



Sri RanganAthar-AhObila Mutt

COMMENTS

The Lord may sport many hues in His avataras, but His natural colour is black, the Scripture tells us. This is no ordinary and unseemly black, but a beautiful black, that of dark, rain-bearing clouds, says the Scripture time and again.

Refer for instance:

1. the Vishnu sahasranama stotra, which says, "megha shyaamam",





2. the Krishnaashtakam which describes Him as "neela jeemoota sannibham",
3. Sri Andal who perceives Him to be "Aazhi mazhai Kanna!"
4. "Mugil uruvam em adigal uruvam" (Sri Kalia) etc

While there are any numbers of black things in the world, why choose the cloud for a simile? Because the Lord shares not only the color of such clouds, He is also extremely munificent, showering upon us all that we seek. Just as the cloud precipitates rain whether or not we seek, the Lord too endows us with all that is good for us, without even being asked for the same.

Just as a rain-bearing cloud is the very symbol of our sustenance, life being impossible without water, the Lord too is the sole source of support and sustenance for all forms of life.

Just as the cloud precipitates rain when it comes into contact with a mountain peak, the Lord too showers His boundless Mercy on us, whenever an Acharya beseeches Him on our behalf.





NAMA 37

(प्रणवम्) ब्रह्मादिदेवदुर्दर्शविश्वरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahmAdi deva durdarsa visvaroopaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO'S VISVAROOPAM, COULD NOT BE WITNESSED EVEN
BY DEITIES LIKE BRAHMAA!



Thiru TheLLiya Singam-- Thiru AllikENi

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COMMENTS

The Lord's Visvaroopam was indicated by the three naamaas:

1. Ananta sirase Nama:
2. Anantaakshaaya Nama: and
3. Ananta charanaaya Nama:

The present sacred name tells us that this Visvaroopam is so glorious, so magnificent, so brilliant and so huge, as to bewilder even exalted deities like the Chaturmukha Brahma, who reside in close proximity to the Lord, in the lotus rising from His navel.

When they found the entire universe forming but a minuscule part of the Lord's visvaroopam, Brahma and others were almost blinded by the Lord's brilliance and tejas, bewildered by the variety and vividness of life forms found in His colossal form and frightened by the hitherto unseen and unheard of colossus who towered above them. This is described in the following sloka from Vamana Purana:

**"YEte sarve Hare: tasya roopam para puranjayam
Drashtum Na shaknuvan netrai: tejasaa tasya taapitaa:"**

This is the same Visvaroopam which Arjuna too found impossible to see and absorb fully, despite the Lord blessing him with divine eyes:

"divyam dadhaami te chakshu:"

The Lord's Cosmic Form is of such brilliance, splendor and magnificence that none with ordinary eyes made of flesh and blood, like Brahma, Rudra or other mortals, is capable of having even a glimpse of the same.

Sri Krishna Himself reveals this in the Gita:

"na tu maam sakyase drashtum anenaiva chakshushaa





Divyam dadhaami te chakshu: pasya me yogam isvaram"

MEANING

"Arjuna! Your mundane eyes are incapable of absorbing the glory of My Visvaroopam. I shall provide you with divine eyes, so that you are enabled to see me in all my splendour"

Hence it is only those by whom the Lord wishes to be seen in all His magnificence, who are fortunate indeed to be blessed with the sight and others, however exalted, are denied the privilege, whether they be Brahma, Rudra, or Indra.

Thus, while Rudra and Brahma couldn't see the Lord even after millennia of hard penance, the very same elusive Paramatma came rushing personally to save and was seen by, a mere elephant, says Sri Tondaradippodi Azhwar in Tirumaalai-paasuram 44

**பெண்ணுலாம் சடையினானும் * பிரமனும் உன்னைக் காண்பான் *
எண்ணிலா ஒழி யூழி * தவஞ்செய்தார் வெள்கி நிற்ப *
விண்ணுளார் வியப்ப வந்து * ஆனைக்கு அன்று அருளை ஈந்த-
கண்ணறா * உன்னை யென்னோ * கனைகணாக் கருது மாறே**

PeNNulaam sadaiyinaanum Piramanum unnaik kaanbaan

eNNilaa oozhi oozhi tavam seidaar velgi niRpa

viNNulaar viyappa vandu Anaikku andru arulai eenda

Kannaraa! unnai yenno kalai kanaak karudum aare





NAMA 38

(प्रणवम्) वैकुण्ठागत सद्धेम विमानान्तर्गताय श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThaagata saddhEma vimaana antargataaya Sri
VenkaTEsAya nama:

THE GLORY OF THE ANANDA VIMANAM WAS DESCRIBED BY THE 29TH NAMA- "MAAYAA
GOODA VIMAANAAYA NAMA:" THE SAME IS ELABORATED IN THIS NAMA.



Ananda Nilaya VimAnA

COMMENTS

It is this golden vimaanam, which had arrived at Tirumala from Srivaikunttam, that Agastya and others found to be appearing and disappearing mysteriously, due to the Lord's Maya.

The Vaikhanasa Agama texts, like the Mareechi Vimana Archana Kalpam, tell us that the term "Vimaana" represents the Lord Himself. All the glory that the Lord has, attaches to the Vimana too. This is because of the Lord's benevolent





presence in the duly consecrated Vimana. This is why the Vimana itself, in any sannidhi, is worshipped by scholars and the devout, who regard it so sacred that they don't even step over its shadow. When this is the exalted place accorded to Vimanas at all temples, need we speak of the magnificence and glory of the Ananda nilaya Vimana, which was transported to Tirumala straight from Paramapadam?

The Vamana Purana extolls the glory of this Vimana--

'Vimanam sarva paapagnam sarva lokeshu vishrutam

Apraakritam anaadyantam Vaikunttat aagatam mahat"

This very Vimanam, which is renowned in all worlds, is extra-terrestrial and without a beginning and an end, is capable of comprehensively destroying all our sins, says the sloka.

The word Vimanam can be broken into "Visishta maanam", meaning the most exalted of all authority (Pramaanam), since it reveals to us the most magnificent of all things to be known (Prameyam), viz., the Lord.





NAMA 39

(प्रणवम्) अगस्त्याभ्यर्थिता शेष जनदृग्गोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) agastyAbhyarthitaa sEsha jana-dhrug gOcarAya Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO RESPONDED TO THE APPEAL OF SAGE AGASTHYA
TO BECOME VISIBLE TO THE EYES OF ALL OF HIS DEVOTEES!

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PadmAvathy KalyANam

COMMENTS

When MahA Lakshmi left Sri Vaikuntam over the apachAram of Sage Bhrigu, She left for PaathALa IOkam and was worshipped there by Sage Kapila; later She arrived at Kolhapur in modern day MaharAshtra and was worshipped there with adoration by Sage Agasthya. BhagavAn arrived at KolhApur and heard the celestial voice there suggesting to Him to do penance at SvarNamukhari river banks for the bhaagyam of reunion with His divine consort. Agasthyar moved





to the banks of Swamy PushkariNi to be near Lord SriNivasan and MahA Lakshmi.

At Thirumala, Lord SrinivAsan's vimAnam was not easily visible due to His Vishnu Maaya:

Maayaa gooda vimaanAya Sri VenkatEsaaya Nama:

Devout sages were however able to see the VimAnam and the Lord inside but ordinary people not having the power of penance could not see either the VimAnam of the Lord or the Lord inside that VimAnam.

Sage Agasthya requested the Lord to have compassion on all the devotees, who climbed the Thiruvengatam hills and to bless them with the dhivya darsanam of the Lord even if they did not have the benefit of austere penance. Parama DayALu Lord SrinivAsan complied with the request of Sage Agasthya and as a result, He is visible from then on to the eyes of all devotees and grants them the boons that they request.





NAMA 40

(प्रणवम्) वासुदेवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaasudevaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO RESIDES EVERYWHERE



Sri Srinivasar-Thirupathi

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COMMENTS

Once Sage Narada went to Sri Vaikuntam but was dismayed not to find the Paramatma there. When he appealed to Brahma for guidance, the latter told Narada to go to Narayana giri, where the Lord had gone for a pleasurable sojourn. Narada did so and joined Agastya and other Rishis who were similarly searching for the Lord. The tale of the Lord showing Himself to these venerable rishis has already been recounted elsewhere.

In this context, Sri Vamadeva Rishi tells Sri Janaka, (who too fervently desired to see the Lord and to find His abode) that Sri Mahavishnu, in accordance with His tirunaamam Vaasudeva, resides at all places in Narayanaadri-in all caves, waterfalls, holy waters, trees and bushes of the





hallowed hills of Venkatam. He resides too in the form of all men, women, children, deities, animals and birds that inhabit this holy hill.

Hence any devotee, who resides in any nook or cranny of the glorious Tirumala hills and worships the Lord in any form, would definitely be blessed by the Paramatma Srinivasa, who resides everywhere as Vasudeva, true to His name. Anything on these holy hills, be it sentient or non-sentient, is indeed the Lord Himself and all inhabitants of Tirumala, sentient or insentient, confer upon the worshipper the same blessing as does the Lord in His primordial form.

The following slokas from the Vamana Purana incorporate, in beautiful words, what has been stated above:

**"Narayana Girou asmin aaste Narayana: svayam
Guhaasu chaapi sarvaasu sarveshu shikhareshu cha
Kandaresu cha sarveshunirjhareshu subheshu cha
Bhagavan Devadevesha: sarvaasman giri moordhani
Naanaa vidhaani roopaani bibhrat viharati svayam
Kvachit cha mriga roopena kvachit vrikshaadi roopata:
Yatra kutra chit aaseena: tasmin divye mahaa giri
Deva devam samaaraadhya ya upaasate Janardanam
Karoti tasya saanidhyam Bhagavan Adhi hrit Hari:"**

If we were to search for one single tirunaamam and honour it as the key name among all the 108, it would be this Vasudeva naama, which is venerated by the Vedas, upanishads and Puranas alike.





NAMA 41

(प्रणवम्) हरये श्रीवेङ्कटेशाय नमः

(PraNavam) harayE Sri VenkaTEsAya nama:

THIS IS ONE OF THE MOST POPULAR NAMES THE LORD SPORTS.

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Malayappa Swamy-Thirupathi

COMMENTS

The glory of this tirunamam can be well understood from the fact that all Veda parayanam (recital) commences and concludes with the intonation, "Hari:Om", revealing the secret that Hari is indeed the beginning and end of all Vedic wisdom.

The Scripture tells us that Hari is a destroyer:





"Harim harantam anuyanti Deva:"

--Taittiriya Aranyakam

Hari annihilates not only our sins but sinful thoughts too-

"Hari: harati papani, dushta chittairapi smrita:"

Just as a fire scorches us whether or not we know its properties, the Hari Nama too cleanses us of all wrongdoing, whether or not we utter it with full realization of its potency or just as a joke.

In one of the slokams cited with respect to Vaasudeva naama, the Vaamana puraaNam tells us that the Lord destroys all sins of His Bhakthaas:

DevadEvam SamaarAdhya ya upaasatE JanArdhanam

karOti asya saanidhyam Bhagavaan Adhi hrit Hari

Sri nivaasa is also the Paramaathma, who at thie end of this kalpam destroys all these worlds and universes including exalted beings such as Brahma, Rudra et al. He is hence known as Hari (the destroyer).

This Nama is considered so important that we are exhorted by Shastras to utter it seven times the moment we wake up in the morning. Thus Hari Nama sankeertanam is supposed to be the very first act we should engage in. That this is a hoary practice is attested by Sri Andal in Tiruppavai :

வெள்ளத்தரவில் துயிலமர்ந்த வித்தினய்

உள்ளத்து கொண்டு முனிவர்களும் யோகிகளும்

மெள்ள எழுந்து அரியென்ற பேரவம்

உள்ளம் புகுந்து குளிர்ந்தேலோரெம் பாவாய்

vellathhu aravil tuyil amarnda vitthinai

ullatthu kondu munivargalum yogigalum

Mella ezhundu ari endra peraravam

ullam pugundu kulirndelor empavai

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Like Sri Rama, Sri Krishna etc., Sri Hari too is an avatara of the Lord, taken for the express purpose of providing succor to the beleaguered elephant Gajendra, who was being inexorably pulled into a pond by a crocodile. Thus Hari is the avatara who answered the distress call of the elephant, addressed to the Primordial Cause (Adimoolam).

The mere utterance of this tirunAmam confers upon the devotee such merit, as could be earned through philanthropic acts of unimaginable dimensions, performed at puNya kshEtrAs like VAraNaasi, KurukshEtram and NaimishAraNyam, says the Scripture.

**VAraNasyAm KurukshEtrE NaimishAraNya Eva cha
dattam syAt tEna yEnOktam Hari: iti akshara dvayam**

Hari is a renowned specialist in destroying all our ills, physical and otherwise and is thus the ultimate in physicians, says Sage Vyasa:

"oushadham Jahnavi toyam, vaidyo Narayano Hari:"

And what does Dr. Sri Hari look like? Just as we think of Sri Rama always with a bow at the ready, Sri Krishna with a flute in His hands, does Sri Hari have some special features?

Yes, says the following sloka, describing His glorious form, resplendant with:

1. an arrow,
2. a sceptre,
3. the PAnchajanya shankha,
4. the magnificent bow SArngam,
5. a KEtaya to ward off opponents' missiles and
6. the magnificent mace, KoumOdaki ,





7. with one palm held up in the comforting abhaya mudrA, promising protection to all those who approach

AbibhrANO rathAngam sharam asim abhayam shankha chApou sakEtou

Hastai: koumOdakIm apyavatu Hari: asou amhasAm samhatEr na:

And it is to this Sri Hari that Sri Nammazhwar pays the ultimate tribute, in the very last of his nectarine outpourings in Tiruvaimozhi.

avA ara soozh ariyai ayanai aranai alattri

avA attru veedu pettra Kurugoor SatakOpan sonna





NAMA 42

(प्रणवम्) तीर्थपञ्चक वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) teertha pancaka vaasinE Sri VenkatTsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO LIVES AMIDST FIVE MOST SACRED ASSEMBLIES OF WATERS!

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Sri Lakshmi VarAhar

COMMENTS

The previous Nama, "Haraye Nama:" spoke about the Lord destroying the sins of devotees. One of the forms in which He does this is detailed in this Nama. The Lord resides in all the punya teertthaas in Tirumala, cleansing devotees





who have a dip, of all their accumulated paapams as well as washing away their physical impurities.

Of the innumerable holy waters on these hills, five are most important and provide succor and solace, material and spiritual, to bathers belonging respectively to Brahmana, Kshatriya, Vysya, Shoodra and Chandaala jaatis, as recounted by Sri Vamadeva Rishi's to Sri Janaka. These five punya teertthaas (Teerttha Panchakam) are the ones known as the Panchanada teertham, located to the west of the Kapila teerttham. Sri Varahamurtthy resides in all these holy waters, providing succour to all who bathe in them.

Another explanation for Theerttha Panchakam focuses on five special sacred waters of Thirumala. Yes, there are indeed many sacred waters (Theerthams) in and around Thirumala:

1. Swamy PushkaraNi,
2. Akasaganga,
3. PaapavinAsam,
4. PaaNdava,
5. KumAradhAra,
6. Thumbhuru,
7. RaamakrishNa,
8. Chakra,
9. Vaikuntha ,
10. Sesa Sitamma,
11. Pasupu,





12. Jaapali and

13. Sanaka-SanAdhana theerthams.

Among these many theertthams, five are the most famous because of their links to the different annual bathing uthsavams (festivals) linked to the Lord. These are:

- ☆ **Swamy PushkaraNi**, where MukkOti DhWAdasi snAnam takes place in Maarghazhi month
- ☆ **KumAradhAra**, where bathing on Magha PourNami is sacred.
- ☆ **RaamakrishNa Theertham**, where bathing on Pushya PourNami is sacred
- ☆ **Thumbhru theerttham**, where snAnam on Phalguna PourNami is recommended to please the Lord.
- ☆ **Chakra Theerttham**, where snAnam on KsheerAbdhi DhWAdasi (Month of Kaartthikai) is highly recommended.





NAMA 43

(प्रणवम्) वामदेवप्रियाय श्रीवेङ्कटेशाय नमः

(PraNavam) vaamadEva-priyAya Sri VenkaTEsAya nama:

THIS NAMA COULD BE INTERPRETED IN THREE WAYS: SALUTATIONS TO THE LORD WHO IS DEAR TO SRI VAMADEVA MAHARISHI, THE LORD TO WHOM SRI VAMADEVA MAHARISHI IS DEAR AND THE LORD WHO IS VERY FOND OF VAMA MURTHY (SIVAN-RUDRAN)



Sri NARayaNan

COMMENTS

1. Salutations to the Lord, who is dear to Sri Vaamadeva Maharshi

The Vaamana Purana tells us that Sri Vaamadeva performed penance for a hundred years on Tirumala, in response to which a pleased Brahma appeared, and in response to the Rishi's ardent wish, recounted the glories of the Swamy Pushkarini and its splendor as the instant provider of all that is sought from it





by sincere worshippers. Having heard the detailed account, Sri Vaamadeva's devotion and love for the Lord multiplied manifold, making the Lord dearest to the Rishi's heart.

2. Praise to the Lord, to whom Sri Vamadeva is dear!

Sri Krishna tells us in the Gita that He loves the wise ones dearly, as if they are Himself:

"Gnaani tu aatmaiva me matam".

Hence Sri Vaamadeva, who is indeed the personification of wisdom, is extremely dear to the Lord. The incomparable wisdom of this Maharshi is enshrined in the Brahma Sutras, which put him ahead of all those in the know of things:

"Shaastra drishya tu upadesho Vaamadevavat".

Sri Vaamadeva comes in for lavish praise by Sri Ramanuja too, in his Sri Bhashyam, the enlightening commentary on the Brahma Sutras. Hence it is no wonder that Sri Vaamadeva, with his fount of unblemished wisdom, is very much dear to the Lord's heart

3. Salutations to the Lord VenkatEsa, who is very fond of Vaama Deva Moorthy, one of the five forms of Rudra-Sivan!

☆ VaamadEva,

☆ SadhyOjjAtha,

☆ AghOra,

☆ I saana and

☆ Tathpurusha

represent the five aspects of the Pancha-mukha (Five-faced) Sivan. Tantra





saasthrams give a lot of details about the Moorthy lakshanam of Pancha Mukha Sivan in general and Vaama Deva aspect in particular. Vaama Devan represents the elements of Fire (Agni) among panchabhUthams, the sense of sight (nEthram) and the feet (paadham) as organs of action.

Vaama Deva Moorthy faces west and has reddish hue. Vaama Deva derives his power and authority from Lord VenkatEsa as His dear bhakthan. Rudra-Sivan offered his SaraNAGathy to SriIman NaarAyaNa in the form of Lord Narasimha of Ahobilam presiding over one section of the Sri Sailam Hills. Lord VenkatEsa resides in another section of the very same Sri Sailam hills. This unconditional surrender of Rudra-Sivan (Ahirbhudhnyan) takes the form of Manthra Raaja Padha SthOthram.





NAMA 44

(प्रणवम्) जनकेष्टप्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) JanakEshTa-pradaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO FULFILLED THE WISHES OF KING JANAKA!



Sri RAmar PattAbhishEkam

COMMENTS

The Lord appears to have fulfilled the desires of two Janakas, as it would appear from the Vaamana Puraana.

- ☆ The first Janaka is the son of Nimi Chakravartthy, who obtained detailed information on the glory of the Lord of Seven Hills and of Swami Pushkarini, from Sri Vamadeva Maharshi (as narrated with respect to the earlier naamAs). Extremely impressed by Sri Vamadeva Rishi's accounts, Janaka Maharaja completed all his royal duties and all the yaagaas and yag-nyaas (sacrifices) he had to perform, handed over the reins of





administration to able ministers and travelled to Tirumala for worshipping the Parabrahma svaroopi Srinivasa, which had been his ardent desire ever since the time he heard about the glories of Tirumala from Vamadeva Maharshi.

- ☆ The second Janaka is the famous one, the father of Sita Piraatti, to whom the entire history and hoary glory of Tirumala Hills was narrated by his Guru, Sadaananda. Unable to stay away after hearing these heartwarming accounts, Sri Janaka, along with his ministers and royal entourage, came to Tiruvenkatam, had a holy dip in the Swami Pushkarini, worshipped Srinivasa to his heart's content for a long, long time and returned to his state, sanctified and enlightened. Here, the Salutations are to Lord VenkatEsa, who fulfilled the wishes of King Janaka by marrying his daughter, SitA Devi in Svayam Varam at MithilApuri .

Lord VenkatEsa is therefore worshipped as "Venkata Raaman" at Thirumala as envisioned in the 6th sLOkam of Sri VenkatEsa SthOthram :

अभिरामगुणाकर दाशरते जगदेकधनुर्धर धीरमते ।

रघुनायक राम रमेश विभो वरदो भव देव दयाजलधे ॥

abhirAma guNAkara ! dAsaratE !

jagadEka dhanurdhara ! dheeramatE ! |

raghunAyaka ! raama ! ramEsa! vibhO !

varadO bhava ! dEva ! dayA-jaladhE ! ||

MEANING

Oh Lord Of enchanting virtues! Oh Raamaa, the matchless wielder of the bow KodhaNdam! Oh the steady-minded scion of the race of Raghu and the best among them! Oh Lord Ramaa Devi! Oh all pervading Prabhu! Oh the Ocean of DayA! My Lord! Grant us our desired boons!





King JanakA's desired boon was for the prince of AyOdhyA to lift the mighty bow of Siva and string it. Prompted by the eye sign from Sage ViswAmithrA, the young prince from AyOdhyA lifted effortlessly the bow that took hundreds of men to drag to the Svayamvaram hall. Prince Raamachandran not only lifted the mighty bow but broke it in to two during the efforts to string it. Thus, the young prince granted the boon desired by King Janaka, wedded SitA Devi and became Venkata Raaman.





NAMA 45

(प्रणवम्) मार्कण्डेय महातीर्थ जातपुण्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) maarkaNDeya mahaa teertha jaata puNya pradAya Sri
VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO BLESSED MARKANDEYA MAHARSHI WITH THE EXALTED
MERIT OF HAVING BATHED IN ALL THE HOLY WATERS



SrI Malayappar-Thirupathi

COMMENTS

While the previous tirunama tells us about the Venkatachala Yatra performed by Emperor Janaka, this one does the same, with respect to Markandeya Maharshi.

Sage Markandeya once performed long and hard penance on the banks of the Ganga, prompting Brahma to appear before him and seek the object of the tapas. Markandeya told the Creator that he wanted the strength and good





fortune to bathe in all the holy waters in all the three worlds. Brahma laughed in amusement at this impossible request and suggested to Markandeya that he go to Tiruvenkatam and have a bath in the Swami Pushkarini, in which there is a confluence of all the 35 million holy waters, on every Margazhi month Shukla Paksha Dvadasi day, before sunrise.

Brahma also narrated in considerable detail the incomparable merits that could be acquired by one who has a holy dip in the glorious Swami Pushkarini, which is the Swami (Lord and Master) of all holy waters.

Instructed thus, the Maharshi came to Tirumala, lived for three years on the banks of the Pushkarini, bathing in it daily and on the special days as advised by Brahma, worshipped Srinivasa to his heart's content and attained the almost impossible punya of one who has bathed in all the holy waters in all the worlds.

The Markandeya Purana also tells us this in detail (with minor variations- instead of Brahma, the guidance to Markandeya is provided by Garuda) and achieved his ardent desire of unflinching faith and devotion in Sri Venkatesa.

The Rishi has also composed a beautiful stotra on his benefactor, the Lord of Tirumala, and some of these slokas are included in the Stotra that is recited till date before "Tiruvenkatamudayan" at the time of Suprabhaatam.

The last three slokas from the stotra beginning with "Kamala kucha choochuka kumkumata:" (viz., the three slokas beginning with "Vinaa Venkatesam", "aham doorataste", and "ajn~aanina maya doshaan") are from the Maharshi's outpouring, these slokas reminding us till date of the sage's devotion.

The other interpretation for this Naama focuses on a sacred theerttam named MaarkaNdEya Theerttam. According to this version, the Salutations are to the Lord of Venkatam hill, who blesses those who bathe in the great theerttam at Thirumala known as MaarkaNdEya theerttham with auspiciousness (PuNyam).





Lord VenkatEsa is the grantor of this anugraham. This nAmaa is thus in celebration of the sacredness of another theerttam at Thirumala because of its association with the Lord of Saptha Giri.





NAMA 46

(प्रणवम्) वाक्पति ब्रह्मदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Vaakpati brahmadAtrE Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD SRINIVASA WHO GAVE A BRAHMANA THE POST OF BRAAHASPATHI, THE LORD WHO PERFORMED UPADESAM TO BRAHMA, THE LORD WHO BLESSED DEVAGURU BRAHASPATHI WITH BRAHMA J~NANAM.



Sri Devanaatha PerumAL-Thiruvaheendrapuram

COMMENTS

This nama can be interpreted in three ways:

SALUTATIONS TO SRINIVASA, THROUGH WHOSE ANUGRAHAM A BRAHMANA BY NAME "KAAVYAVIT" ATTAINED THE COVETED POST OF BRIHASPATI.

We know now of the upadesam performed by Sri Vamadeva to Janaka Maharaja, on the glories of Swami Pushkarini and of Tiruvenkatamudayan. Part of this is the tale of a Brahmana known as "Kaavya vit", who bestowed the ultimate wisdom of Brahma Gnaanam on another Brahmana, who had an ardent





desire for the same, on the banks of the Swami Pushkarini. Considering the extraordinary service performed by this Kavyavit, the Lord accorded him the exalted post of Brihaspati, the Guru of all Devas.

An expanded version of this tirunaama, as found in old Telugu manuscripts, is :

"Vaakpati Brahma dhee dhaatre Nama:"

which means the same as indicated above.

THE SECOND INTERPRETATION OF THIS NAAMA

takes the term "Vaakpati" to mean Brahma, the husband of Sarasvati (who is the symbol of all speech or "Vak"). To this Brahma, the Lord performed upadesha of Vedas ("termed "Brahmam"), which would enable Creation. Srinivasa thus becomes the "Brahma daataa", according to this version.

YET ANOTHER INTREPRETAION FOR THE NAAMA ,

"Vaakpathi BrahmadhAtrE Sri VenkatEsAya Nama:"

routes the Salutations to Lord VenkatEsa, who blessed the Deva Guru, Brahaspathi with Brahma Jn~Anam and saved him from the harm of preaching and spreading ChArvaka Matham that he had founded in a moment of disillusionment.

CharvAka philosophy was created by Brahaspathi, who should have known better about the Veda-VedAnthic doctrines and the underpinnings of Vaidhika Mathams. Yet, he went ahead and founded a matham that does not accept Vedam as PramANam.

In ChArvAka matham, only direct perception (**Prathyaksham**) is taken as proof for existence of the objects. Rest of those not experienced by Prathyaksham are discarded as nonexistent and unreal. Dharmam, adharmam, I svaran, Jeevan inside the SarIram, Vaikuntam can not be seen by direct perception alone. CharvAkAs (**LokAyathAs**) reject them. Vaidhika mathams rooted in VedAs use anumAnam (inference) and Sabdham (Vedam) as additional pramANams to





prove the reality of things and doctrines that can not be seen by Prathyaksham alone.

Lord VenkatEsa saved Bruhaspathy from the ruin of believing in his own defective philosophy and blessed him with Brahma Jn~Anam.



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NAMA 47

(प्रणवम्) चन्द्रलावण्यदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) candra laavaNya dAyinE SrI VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO CONFERRED UNIQUE BEAUTY ON CHANDRAN!



Lord SrinivAsar-Thirupathi

COMMENTS

Part of Sri Vamadeva Maharshi's upadesham to Janaka is recounted here as to how Chandra acquired all his bewitching splendor and enchanting beauty through giving away gold ornaments on the banks of the Swami Pushkarini. While any meritorious deed performed on the banks of these holy waters has a manifold effect compared to similar deeds at other kshetras, this specific acquisition of beauty and splendor was achieved by Chandra by adhering to what is prescribed, viz., donating gold ornaments to the deserving. This is chronicled by the following sloka from Vamana Puranam:

"Asyaa: teere puraa Brahman Chandra: ksheeroda samudbhava:

Souvarnam bhooshanam dattvaa laavanyam paramam yayou"





In contrast to the brilliance and heat of the Sun, the Moon's light is cool, pleasant and affords peace and happiness to the heart. Moonlight confers upon even the ugliest of objects seemliness. Moonbeams prompt feelings of romance and love, even in the most hard-hearted of individuals. The entire world somehow seems to be a much better place by moonlight, which is extremely soothing.

Who conferred such an enchanting nature to the Moon? It is none other than Srinivasa, says this tirunaamam. The Purusha Sukta tells us that the Moon was born from the Lord's own merciful heart:

"Chandramaa manaso jaata:"

Is it any wonder then that the Moon is able to generate in us only happy and sublime thoughts?

It was also the Lord who was responsible for Chandra's emergence from the Milky Ocean, during the Koormaavataara, standing in a parent's position to this pleasing planet.

The Moon's pleasant nature is also due to his taking birth along with Sri Mahalakshmi, who is known as Chandra Sahodari, due to their common parentage, the Milky Ocean. Ipso facto, considering the nature of Piraatti, Chandra can not be but, beautiful and pleasing.

The Lord too looks enchanting like the Moon, says Sri Valmiki:

"Somavat priya darsana:"

This tirunaama tells us that all the glories that Chandra has attained are indeed due to the Lord's munificence





NAMA 48

(प्रणवम्) नारायण नगेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa nagEsAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO HAS TAKEN THE FORM OF A HILL REVERED AS
NAARAYANAADHRI!



Divya alankAram





COMMENTS

When Agastya and other Rishis were searching for the Lord (as narrated elsewhere) they came across a radiant mahaa purusha seated on a rock, whose brilliance and beauty were beyond description. When Agastya performed obeisance to this maha purusha and sought his identity, the distinguished entity just disappeared without a word. Sri Vamadeva tells Janaka that this purusha is none other than the Narayana Parvatam, which had assumed the splendid manly form.

Since Agastya describes this wonderful form as akin to that of the Lord's, another interpretation puts this mahapurusha as none other than Srinivasa Himself, adopting the etymological formula:

"naarayaNa iti nagesa: tasmai nama:".

Apart from this, the story of one brahmin described below by name Narayana and his links for one of the Tirumala hills acquiring the sobriquet "Narayanaadri" is elaborated by the tirunaama,

"Narayana artthita asesha jana drik vishayaaya nama:"

According to this view, the salutations are to Lord Sri VenkatesA, who resides in NaarAyaNAdhri (One of the seven hills of Thirumala) in response to the prayer of NaarayaNa Muni!

THE NAME "NAARAYANA NAGESAN"

This name originated this way:-

A Brahmin by the name of NaarAyaNa performed severe penance (tapas) to have the darsanam of Lord VenkatEsa in one of the seven hills of Thirumala. In addition to appearing before NaarayaNa; Lord VenkatEsa granted also his other wish for that hill to be known thereafter as NaarAyaNAdhri.

UtthamUr Swamy's sIOkam referring to the tapas of NaarAyaNa Muni to





result in the place of his tapas being named NaarAyaNAdhri is:

YO hi dharamas-tapas-tEpE taTA NaarAyaNO dhvija:

AnjanEyOajanishtEthi VirushO NaarAyaNOanjana:

MEANING

Three of the seven hills of Thirumala are revered as VrushAdhri, NaarAyaNAdhri and AnjanAdhri and are named thus because Vrusha (Dharma Devathai) and NaarAyaNan performed tapas here. To celebrate AnjanEyar's avathAram, one peak is named AnjanAdhri.





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Sri Malayappa Swamy in Hanumantha VAhanam--Thirupathi BrahmOtsavam





NAMA 49

(प्रणवम्) ब्रह्म क्लृप्तोत्सवाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahma kluptOtsavaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHOSE ANNUAL FESTIVITIES ARE SCHEDULED AND CONDUCTED BY BRAHMA DEVA ACCORDING TO VAIKHAANASA AAGAMA RULES!

COMMENTS

As part of the narrative by Brahma to Vamadeva Rishi, the former recounts the tale of how he (Brahma), out of his overwhelming devotion and the desire to worship the Lord of Seven Hills in vividly various attire and carriers, commenced the performance of an annual ten-day event. Since the utsavam was undertaken by Brahma, it came to be known as Brahmotsavam and is celebrated every year, till date.

Describing the glory of this magnificent annual event, the Vamana Purana tells us that anyone who takes even a step towards Tirumala for participating in this utsavam acquires the merit flowing out of the performance of a Yaga. Provision of food, shelter etc. to devotees arriving at Tirumala to witness this grand event would bestow magnificent merit (Punya) on the generous souls, says the Purana.

There is another version, based on the Varaha Purana. After destroying the asuras infesting Tirumala at the request of Brahma and others, the Lord agreed to the latter's request for the performance of a Brahmotsavam. Brahma had special and magnificent streets, townships and parks created by Visvakarma (the divine architect) for this purpose, made special arrangements befitting the Coronation of the Supreme, made the impending event known to all in the universe and performed the utsavam in manner befitting the





Paramatma, in the month of Purattasi, beginning in the Shukla Paksha on the star Chitra. Pleased at Brahma's devotion and fervour, the Lord has blessed those who undertake performance of this annual event with all that they could desire on this earth and a sojourn at Brahmaloaka, thereafter.

A FEW WORDS REGARDING "UTSAVAM"

The term "Utsavam" denotes something which affords infinite pleasure:

"Utsoote harsham iti Utsava :"

Could there be anything more pleasurable than the sight of the infinitely beautiful Parama Purusha Venkatesa, bedecked in all His finery, adorning the streets of Tirumala along with His Consorts?

"Savam" denotes a sacrifice or Yaga. "Utsavam" indicates Yaga of an exalted order, the highest of sacrifices. Among the numerous Yagyas mentioned in the Vedas, like Jyotishtomam, Asvamedham, Vaajapeyam etc., all of which are after all forms of worshipping the Parmapurusha, this (Brahma's mode) form of worship is not only infinitely more pleasurable for the onlookers, but affords manifold merits, compared to other forms of Yagyas. Hence the name "Utsavam" for this magnificent ten-day event

BrahmOthsavam at Thirumala is an occasion, when bhakthAs flock from all corners of the world (Bhu lokam and Deva lokam) and jostle with each other to get the darsanam of the Lord in splendid attire and jewelery. On the first day of BrahmOthsavam (DhvajaarohaNam day) , Garuda is sent to Sathya IOkam to invite Brahma to come to Thirumala to conduct the Lord's festival. Gods like Indhra, Yama, Kubera, Agni, Vaayu and sages like Vasishta and Viswaamithra accompany Brahma to witness this splendid festival of BrahmOthsavam for nine days.

Lord of Venkatam hills is taken around the raaja veedhis of Thirumala in different vaahanams in the morning and in the evening. In between are unjal sevais. Each vaahanam has its own significance to convey the different





tatthvams and messages of the Lord of Saphagiri. On the evening of the first day and the morning of the second day, the Lord travels around in Pedda and Chinna Sesha Vaahanams respectively to honor His ancient daasan (Aadhi sEshan) , who has manifested as the Sesha Hills (SeshAdhri) to hold the Lord on His head.

The other Vaahanams adorned by the Lord of Thirumala on subsequent days are:

1. Hamsam (Swan),
2. Simham (Lion),
3. Kalpaka Vruksham (Boon granting divine tree),
4. Garudan,
5. HanumAn,
6. Gajam (Elephant),
7. Surya Prabha,
8. Chandra Prabha,
9. Ratham (Chariot),
10. Sarva bhupaala vaahanam, Pallakku (Palanquin) and
11. Asvam (Horse).

The fifth day of Garuda Vaahanam and the eighth day of Rathotsavam attract the largest number of devotees.

On the ninth day, the Chakram (Sudarsanam) is given a bath (Chakra SnAnam) in Swamy PushkaraNi while the Lord watches His Sankalpa sakthi (power of volition) take His bath and conclude the uthsavam. As a final formal act, the Garuda Dhvajam is lowered (Dhvajavarohanam) until the next Brahmotsavam; the gods take the Lord's permission and receive His blessings prior to





returning to their homes.



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NAMA 50

(प्रणवम्) शङ्ख चक्रवरानम्र लसत्कर तलाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha cakra varaanamra lasat-kara talaaya Sri VenkaTEsAya
nama:

SALUTATIONS TO LORD VENKATESA, WHOSE (TENDER) HANDS ARE SLIGHTLY BENT FROM
CARRYING ALWAYS (THE HEAVY) CONCH (PAANCHAJANYAM) AND (FIERY) CHAKRAM
(SUDARSANAM)!



ThirukOshtiyUr PerumAL

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COMMENTS

THE SIGNIFICANCE OF THE WEAPONS IN THE HANDS OF THE LORD

This tirunama indicates the beautiful postures and adornments sported by the Lord's four arms and palms, indicating His endearing and imposing traits of Soulabhyaam (accessibility) and Paratvam (Supremacy).

The Lord's upper arms hold the magnificent Conch Paanchajanya and the Sudarsana Chakra respectively, which serve both as deadly weapons to be dispatched for the destruction of the wicked, as well as admirable adornments for the Lord's matchless arms. These are indicators of the Lord's supremacy.

Chakrattaazhwan is adulated as the sole symbol of the Lord's divine will or Divya Sankalpam, while the Shankham is indicative of Gnaanam and Purity. That these form the Lord's symbols of Supremacy is clear from Sri Periazhwar declaring the identity of the Parama Purusha to be adorned with these two weapons.

The Lord's lower arms are held in a unique pose. The right arm is held in the "Vara Mudra", with the fingers pointing to His lotus feet, telling us that it is they (His tiruvadi) that form both our everlasting refuge and also the strategy to attain the same. Since this posture indicates the granting of the ultimate boon ("Varam") of His tiruvadi, it is known as "Vara Mudra".

The lower left hand is held at the hip, slightly bent inwards, assuring us not to be terrified of the unfathomable ocean of Samsaara, which would only be hip-deep to those who perform Sharanagati at His lotus feet, as indicated by His right palm. The following slokas from the Bhavishyottara Purana describe the Lord's bewitching postures and their purport:

"Darsayan paaNinaikena dakshiNena Vrishaakapi:

Pada padmam gatim cha paramaam nrinaam

Kati nyasta kareNaapi nija paadaabja gaaminaam





Nrunaam bhava payo raasim kati daghnam pradarsayan

Viraajate Venkatesha: sampratyapi ramaapati:"

Thus Srinivasa's postures are indicative of the incomparable combination of His Paratvam and Soulabhyam, both of which are required for the protection of mortals, for, Supremacy without accompanying mercy and related traits would make for a tyrant, while mere accessibility without requisite Supremacy would render the Lord well-meaning but impotent and incapable of protecting us. It is this winning combination of complementary and supplementary virtues which makes Srinivasa unique and matchless.

SWAMY NAMMAZHWAAR'S ANUBHAVAM OF THE LORD CARRYING THE WEAPONS AND HIS WORRIES

Our Lord carries five weapons (PanchAyudha SthOthram). The two weapons (Sankham and Chakram) have always to be lifted up and held for the protection of the devotees.

The remaining three weapons (Sword, Gadhai and Bow) rest on the Lord's body and do not need to be held up until ready to use. These three weapons are not tiring to hold in AzhwAr's anubhavam, where as the Sankham and Chakram could be causes for fatigue for the hands of the Lord.

AchAryAs and AzhwArS worry about any fatigue to the Lord in holding the Sankham and Chakram permanently by the tender hands of the Lord and offer to help the Lord to give relief to the Lord by carrying them out of their concerns for the Lord.

Swamy NammAzhwAr's anubhavam on the Lord of ThirupparisAram quoted below is exquisite (ThiruvAimozhi Paasurams: 8.3.3 and 8.3.7):

"He (the Lord) can order servants about. He goes alone however and carries the Chakra and SankhA Himself. Even the Sword and bow and arrows He carries; there is no one to follow Him, serving Him. Not even a person to keep (Him) company. When He walked in this fashion, it was not given to me to see





Him, enjoy Him and worship Him without hindrance. For that missed chance, I wail now, as SitA did in forest, in a lonely state, searching for Him, every day, to see and serve Him" (8.3.3)

"What is this?. So many people go to ThirupparisAram and return. It goes on. Not one tells Him, my Thiru-Vaazh Maarbhan (SriNivAsan), that there is one devotee of His at Thirunagari , who will gladly be at Your service, walk with You , give You company at all times; will carry, say, the Chakra and the SankhA for You. What am I to do? "(8.3.7)





NAMA 51

(प्रणवम्) द्रवन्मृग मदासक्त विग्रहाय श्रीवेङ्कटेशाय नमः

(PraNavam) dravan mruga madaasakta vighraaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESWARA, WHOSE BEAUTIFUL BODY IS COATED WITH PERFUMES
AND AROMATICS SECRETED BY ANIMALS



Sri MAIOlan-AhObila Matam

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COMMENTS

This tirunamam is based on an episode recounted in the Varaha Purana. Once, when Maharshis were performing a great Yagnyaa in the Tirumala Hills, the Lord appeared there as a well-dressed gent, along with His consort, furnishing ambivalent replies to the inquiries of Rishis as to His identity, destination, antecedents etc. To go along with His perfect apparel, the Lord wore on His tirumeni aromatic agents like Kastoori, Punugu etc, which are secreted/found in animals like the deer, and a special type of cat. With these perfumes applied liberally all over His inherently fragrant body, the Lord made the entire place and the environs awash with fragrance this is what gave the Lord the aforesaid tirunamam.

When it was time for the sacrificial offering to be submitted in the hOma kundam, the Lord, who was thus far a mere onlooker, suddenly appeared in the midst of the sacrificial fire and accepted the offering with His own hands, affording the Rishis the sight of their lives with His brilliance, beauty and magnificence.





NAMA 52

(प्रणवम्) केशवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Kesavaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA SPORTING LONG, BEAUTIFUL, BLACK, DENSE AND CURLY LOCKS OF HAIR AS ATTESTED BY AZHWAR'S WORDS: "TAAZH SADAYUM-TIRUMALAI MEL YATHAIKKU".



Sri Bhakthavathsala PerumAL-Thiru NinRavoor

COMMENTS

This is one of the best of the Lord's names, with several profound purports. "Ka:" refers to BrahmA and "I sa:" to Rudra.

Since both these worthies were born from Paramapurusha Sriman Narayana, He is known as "Kesava:"

"Brahma Eesayo: svaangajatvaat Kesava: parikeertita:"

The following sloka from Harivamsa attests to this-





**"Ka iti Brahmano naama Isoham sarva dehinaam
Aavaam tavaange sambhootou tasmaat Kesava naamavaan"**

Because He is the slayer of the dreaded asuraa Kesi, the Lord is known as Kesava:

Since He has beautiful, black, dense and curly hair ("Kesa :") He is known as "Kesava:". His hair falls endearingly on His forehead, we are told by Sri Alavandar:

"lalaata paryanta vilambitaalakam"

At the back too, the curls reach upto His shoulder and beyond.

According to one Azhwar, Sri Venkatesa wears His hair in long, matted locks: "Taazh sadai", and is therefore eminently entitled to the name Kesava:

This Kesava naama has the pride of place among the names of the Lord, being the first to be uttered during Achamanam (a brief purificatory and preliminary ritual which is to be observed at the commencement and conclusion of all karmaas). Hence, whatever be the religious endeavor contemplated, it has necessarily to begin with "Kesavaya nama:"

Sri Nammazhwar devotes an entire verse to this Kesava (Thiruvaimozhi 2:7:1)

**கேசவன் தமர் கீழ்மேல் எமரேழெழு பிறப்பும்
மாசதிரிது பெற்று நம்முடை வாழ்வு வாய்க்கின்றவா
ஈசனென்கருமாணிக்கம் என் செங்கோலக்கண்ணன் விண்ணோர்
நாயகன் எம்பிரானெம்மான் நாராயணனாலே**

Kesavan tamar keezh mEl emar ezh ezhu pirappum
maa sadir idu pettru nammudai vaazhvu vaaikkindravaa
eesan en karu maanikkam en senkolakkannan viNNor
naayakan empiraan emmaan naaraayaNanaale





All those connected with Sri Nammazhwar upto seven generations before and after him, automatically became devotees of Lord Kesava, declares Azhwar.

It is this Kesava who protects us from the front, says the Dvaadasa naama Panchara:

"purastaat Kesava: paatu".

Among the twelve places at which Tiruman and Sri choornam are worn, the first and foremost one on the forehead is worn with the Kesava naama.

The "Panniru thirunaamam" of Swami Desikan tells us that this Kesava moorthy's complexion is that of beaten red gold and that He holds not one, but four glowing Chakraas in His four hands:

"tesitudai aazhigal naangudan sem pasum pon malai pol"

"Chatu: chakram namasyaami Kesavam kanaka prabham".

Sri Andal chides her friends for their indolence, even after listening to the singing of the enthralling and energising Kesava naama:

"Kesavanai paadavum nee kEtte kidatthiyo".





NAMA 53

(प्रणवम्) नित्ययौवन मूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) nitya Yauvana moortaye Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO IS ETERNALLY IN THE BLOOM OF YOUTH NEVER CHANGING



Sri Deepa PrAkasar-Thiruthankka

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COMMENTS

The Lord is ever young. Unlike mortals and lesser devatas, who are born as children, grow up into youth, mature into middle age and deteriorate to senility, the Lord is eternally in the bloom of youth, never changing.

The Taittiriya Upanishad, setting out to list the criteria which make a man's cup of joy full, tells us first that he should be young:

"Yuvaa syaat saadhu yuva adhyaayaka:"

It is therefore no wonder that the Lord, whose bliss is immeasurable, is





eternally young.

Vedas attest to Emperuman's eternal youth thus:

"Yuvaa suvaasaa: pariveeta aagaat"

The Lord is not only ever-young, but is also clad in glorious youthful attire.

There is one more Veda vaakya which tells us that He has not even entered youth-He is younger still **"Yuvaa akumaara:"**.

The Lord's youth is beyond our conception and comprehension and is unprecedentedly splendid, says Sri Alavandar:

"achintya divya adbhuta nitya youvana".

Sri Andal too attests to His youth with the tribute, **"Yasodai ilam singam"**. He is no ordinary youth, but one who resembles a majestic and ferocious lion cub. He is also the renowned son of Nandagopa-**"Nandagopan Kumaran"**.

This glorious youth of His is unchanging and everlasting, says the Vishnu Sahasranama Stotra-**"avikaaraaya"**.

While being the oldest citizen of the universe (**"Purusha: puraana :"**), He is the youngest one too, as described above.





NAMA 54

(प्रणवम्) अर्थितार्थ प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) arthitaartha pradAtrE SrI VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO GRANTS ALL THE BOONS DESIRED BY HIS
BHAKTHAS!

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PullAnkuzhal KaNNan

COMMENTS

When Sage Sounaka, Agastya and others are bestowed with the rare privilege of witnessing the Lord's Visvaroopam, in response to their eulogies, the Lord tells them to seek from Him anything and everything they might desire, with absolutely no reservations. He assures them that none who comes to worship Him at Tirumala would return empty-handed and unsatisfied.

We find from experience, ours and others', that the Lord is living up to His





assurance with alacrity till date and people with varied wish-lists are accommodated by Him, irrespective of whether they really deserve all that they seek.

Not only does the Lord grant everything that His devotees seek, He is also responsible for satisfying the desires of those who worship other deities, for, it is He, as the inner-dweller of the other deities, who indirectly gives the seekers whatever they want, says the Lord in the Gita:

"labhate cha tata: kaamaan, mayaiva vihitaan hi taan".

This is munificence beyond contemplation, for we see philanthropists being generous to those who come to them for assistance--Srinivasa is the one and only Paramatma, who extends His generosity to those who seek out other deities too.

PurushArTams (goals of life) are four in number:

1. Dharama,
2. arTam,
3. Kaama and
4. Moksham.

Lord VenkatEsa grants any one of these four boons to those who are fortunate to climb up His hills, stand before Him and seek these boons. He responds to His BhakthA's prArthanAs and grants them whether they are trivial or lofty in nature. To grant these boons desired by His bhakthAs, He gave up His attachment to Vaikuntam and sports gracefully with Lakshmi as Lord Srl nivAsan on the banks of Swamy PushkaraNi.

His mangaLa sIOkam celebrates His generosity (oudhAryam) as Kaliyuga Varadhan in granting all the boons sought by the supplicants. Here is a treasure trove (arTinAm nidhi:) for them to help themselves :



श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।

श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गळम् ॥

Sriya: kAntAya kalyANa nidhayE nidhayErthinAm |

SrI vEnkaTanivAsAya SrInivAsAya mangaLam ||

Venkata KrishNan as GithAchAryan describes the seekers of wealth (arTArTi) that approach Him this way:

ChathurvidhA bhajanthE Maam janA: SukruthinOrjuna

AartthO Jig~nAsur~arTArTi Jn~Ani cha Bharatharshabha

--Bhagavath GitA : 7.16

MEANING

Four kinds of men of good deeds worship Me, Oh ArjunA! These are:

1. the distressed (aartthan),
2. the seekers of higher knowledge (Jig~nAsu),
3. the wealth seeker (arTArTi) and
4. the men of knowledge and discriminating intellect (Jn~Ani).

Whatever boon they desire, Lord VenkatEsa is ready to grant them that boon. He is Kaliyuga Varadhan and acts as a wish-granting Kalpaka tree on Thirumala hills.



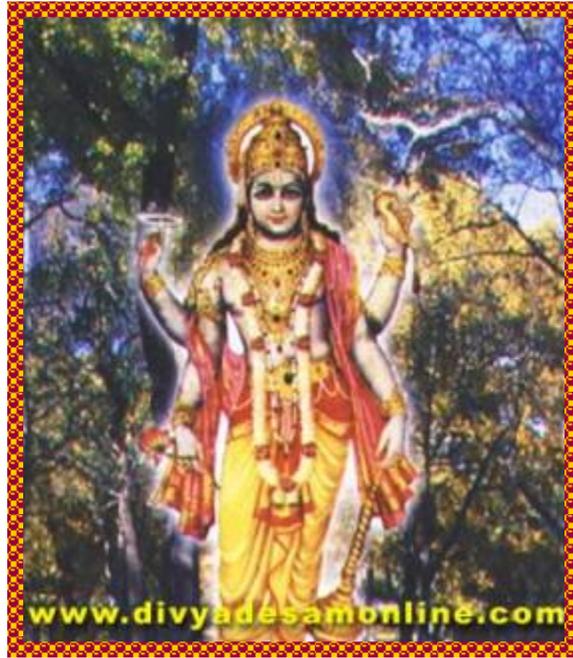


NAMA 55

(प्रणवम्) विश्वतीर्थाघहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Visva teertha agha haariNE Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO DESTROYS THE SINS OF THE HOLY WATERS OF THE WORLD!



NaimisAraNya PerumAL

COMMENTS

The glory of Swamy Pushkarini has already been indicated elsewhere. These waters owe their origin to Srivaikuntam and are holy beyond description. The Lord has delegated to this Pushkarini the power of destroying the sins of not only those who have a holy dip in it, but also the sins of the holy waters all over the globe, which, in the process of purifying sinning mortals bathing in them, accumulate quite a stock of their misdeeds, akin to sediments of dirt. To rid

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themselves of such a benumbing baggage, these waters seek refuge in the Swami Pushkarini on the Dvaadasi day of Shukla Paksha of Margazhi month, before sunrise. Purified and restored to their original state of sacredness by association with the Swami Pushkarini, these waters then return to their original abodes, to resume their mission of cleansing people of physical and spiritual dirt. This is brought out by the following sloka from the **Vamana Purana**, as narrated by Brahma to Maarkandeya:

**"Paapam sveshu vinirmuktam lokai: agha samanvitai:
nirharanteeha teertthaani tasyaa: teerttha samanvayaat
Markandeya! mahaa bhaaga bhuvana traya vaasinaam"**





NAMA 56

(प्रणवम्) तीर्थस्वामि सरस्स्नात जनाभीष्ट प्रदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) teerthaswamy Saras-snAta JanAbhIshTa pradAyinE Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO CONFERS ALL THE BOONS BY THOSE, WHO TAKE
THEIR SACRED BATH IN SWAMY PUSHKARANI BEFORE ARRIVING AT HIS SANNIDHI !



Sri Balaji

COMMENTS

The previous Nama told us that all negative effects of sins were washed off by Swami Pushkarini. This tirunama indicates that there is also the positive effect to bathers, of their desires being fulfilled-thus not only "anishta nivritti" but "ishta praapti" is also assured to those who seek out this Lord among holy waters.

Though innumerable seekers have attained their heart's desires by having a





holy dip in the Swami Pushkarini, mention must be made of an illustrious few beneficiaries.

1. One is Dasaratha, whose desire for a son to carry on the lineage was satisfied when he begot the Paramatma Himself as progeny.
2. Sri Rama is reputed to have bathed in this pond and achieved the twin goals of Ravana Samhaaram and regaining Sri Sita.
3. Kaashyapa, a Brahmin who knew the art of curing people from snake bite, but who did not extend his services to Parikshit maharaja who was bitten by the serpent Dakshaka due to the riches offered by the snake king and contracted sin thereby, also washed his sin off by bathing in the Swami Pushkarini.
4. We have already narrated the boundless benefits obtained by Shankha Raja of Hehaya dynasty, by worshipping the waters of this Pushkarini.

It is clear from the aforesaid that the Swami Pushkarini is indeed a "Kaamadhenu", satisfying the desires of seekers. Since all its powers flow from the Lord Himself, Srinivasa Himself is adulated as the bestower of boons to those who bathe in the Pushkarini. The importance of bathing in Swamy PushkaraNi is referred to here. Those who bathe in this sacred body of waters linked to Lord VenkatEsA's own Sri Vaikuntam are blessed to receive whatever purushArTam (Dharma, arTa, Kaama and Moksham).

Lord VenkatEsan is the grantor of all kinds of boons (**Sarva vara PradhAyakan**) in this Kali Yugam (**Kali Yuga Varadhan**). Those who bathe in the sacred pond of Swamy PushkaraNi and arrive at His sannidhi with folded hands seeking boons are granted their desired boons .

Lord VenkatEsan is omnipotent (**Sarva Sakthan**) and easy to approach (**Sulabhan**). He is eternal (**Nithyan**) and stands on top of the Venkatam hills by the side of Swamy PushkaraNi to grant all mangaLams (auspiciousness) to His





dear devotees. bathing on all days in Swamy PushkaraNi pleases Him and bathing in Mukkotti DwAdasi in particular pleases Him immensely.

The sight of devotees performing anga pradhakshiNam after bathing in Swamy PushkaraNi and rolling with all of their limbs around the prAkArams of the Lord's sanctum is a moving one.

This naama salutes the Lord's sacred PushkaraNi as "TheerTaswamy Saras". One can also interpret "TheerTa-Swamy" as TheerTEshu Swamy or the Emperor among the sacred waters. The other interpretation is Swamy's theerTam or the sacred waters associated with the Lord of Venkatam .





NAMA 57

(प्रणवम्) कुमारधारिका वासस्कन्दाभीष्ट प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumAra dhaarikaa vaasas-skandAbheeshTa pradAya Sri
VenkatEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO GRANTS THE HEART'S DESIRES TO SUBRAMANYAN,
WHO RESIDES AT THE BANKS OF KUMAARA DHAARA THEERTTHAM!



Sri Deepa PrakAsar-ThUppul

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COMMENTS

This Nama describes the glory of another sacred body of waters on the Tirumala Hills, namely the Kumaara Dhaara. Subrahmanya, the captain of the divine armies, once contracted Brahmahatyaa sin by killing Taarakaasura. When he sought relief from his father, Rudra described to him the extreme potency of Venkatachalam and the holy waters there, performed upadesham of the Venkateswara Mantra and advised Kumaara to bathe in one of the bountiful falls in Tirumala, to be followed by penance. Subrahmanya complied with all sincerity and was rewarded by the incomparable sight of the Lord and His Consorts come down to bless him, pleased by his penance. The Lord told





Skanda that he would spend the rest of the current Kalpam on the banks of the waters worshipping Srinivasa and that the falls would thenceforth be known after Kumaara, as "Kumaara Dhaara".

Another version tells us that a helpless old Brahmin, impoverished and unable to perform either his worldly or spiritual duties well, sought to end his life by jumping off the peak of Tiruvenkata hills. The Lord appeared there and prevented the old man from contracting the unspeakable sin of suicide. He also led the Brahmin by hand to a falls north of the Paapanaasa Teerttham and asked him to bathe. Once the Brahmin complied, he was astounded to find himself transformed into a sprightly and handsome man, capable of discharging all his duties to every one's satisfaction. Since the waters, bearing the Lord's own potency, transformed a doddering old man into a "Kumaara" or young man, they came to be known as "Kumaara Dhaara".

SubramaNyan is a dear devotee of Lord VenkatEsan. He is said to have his seat at the banks of KumAradhArai, a sacred assembly of waters near the Lord's temple. Lord VenkatEsa is Prathyaksham to SubramaNyan, His dear nephew. He responds fully to all the prayers and the wishes of Skandha Swamy (SubramaNyan) at all times





NAMA 58

(प्रणवम्) जानुदघ्न समुद्भूत पोत्रिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Jaanu-daghna samudbhUta pOtriNE Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO, AS A GIANT BOAR, MANIFESTED FROM THE ANTHILL,
UPTO HIS KNEES!



JN~napirAn-Thiru Idaventhai

COMMENTS

We saw earlier the episode of the Great White Boar, the Sveta Varaaha, which used to consume the millets from the fields of the hunter Vasu. Perplexed at the phenomenon, the hunter pursued the Boar one night, but saw it disappear into an anthill. When he dug into the anthill, the Lord manifested Himself in the form of a beautiful white Boar, radiant and glorious beyond description. The Varaham told the hunter to advise Emperor Tondamaan to build a temple for Himself (Varaha). The hunter complied and accompanied the Emperor to the site of the anthill, which they preceded to dissolve with gallons of milk





from black cows. The magnificent form of the Varaha murthy began to emerge slowly from the anthill, as the muddy enclosure was washed away by milk. When the Lord's form was visible upto the knees, the flow of milk ran out, due to the inattention of the Emperor's men. And the Lord's emerging form stopped with the knees and would not develop further onto the feet, irrespective of any amount of milk being poured.

The Lord appeared and told the Emperor not to worry and that the image was complete as it was (upto the knees). Tondaman, moved by the sight of the glorious Lord, built a sannidhi for Him on the northern banks of the Swami Pushkarini, with Gopuram, Vimanam, etc., where He is worshipped till date by us.

This is the tale of the Lord who was visible only upto His knees, as recounted in the Padma Purana, which is also to be found with minor variations in the Varaha Purana too.

Legend has it that the same Lord resides, as Varaha Murthy on the western side and as Srinivasa on the southern banks of the Swami Pushkarini, making Himself visible even to our mundane eyes and fulfilling all our desires, as the Kali Yuga Varada.

This Naama Salutes Lord VenkatEsa, who took the avathAram of a gigantic boar to lift BhUmi Piratti from the boundless waters of deluge with His hundred arms extending down to His knees. During the VarAha avathAram, Lord VenkatEsa incarnated as Aadhi VarAhan, killed the asuran named HiraNyAkshan, who had stolen BhUmi Devi and hid her inside the oceans. VarAha BhagavAn entered the immense pralaya waters, found and destroyed the asuran and rescued His divine consort with His hundred arms stretching all the way down to His knees. Taittiriya AraNyaka (10.1.8) states in this context that Earth was raised by a black boar with hundred arms.





NAMA 59

(प्रणवम्) कूर्ममूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) Koorma moortayE Srl VenkaTsAya nama:

SALUTATIONS TO LORD SRINIVASA WHO TOOK THE FORM OF A GIANT TURTLE TO HELP
DEVAS CHURN THE MILKY OCEAN



Ashta Lakshmi

COMMENTS

Among the ten popular avataaraas that the Lord took is the Koorma avataara, where the Lord assumed the form of a giant turtle, enabling the Devas and asuraas to stabilise the colossal Mantara Mountain on His back, preventing it from slipping off into the waters.

Using the upright mountain as the churning rod and the snake Vasuki as the rope to turn it back and forth, the Devas and Asuraas churned up the Milky Ocean (Tiruppaarkadal), from which emerged a host of treasures like:





1. the Kaamadhenu (the Divine Cow capable of granting all wishes),
2. the Iraavatam (magnificent elephant which became Indra's carrier),
3. the Moon
4. Sri Mahalakshmi Herself and
5. finally emerged the Nectar, capable of conferring immortality, for which the entire exercise was undertaken, .

The Bhagavata Puraana tells us that the Lord's form was wonderful, unprecedented and beyond imagination, that of a giant Turtle strong enough to support a mammoth mountain:

"Kritvaa vapu: kacchapam adbhutam mahat pravisya toyam girim ujjaara"

The mountain was borne on this magnificent turtle's back so effortlessly that the constant movement of the mountain produced nothing more than a mild scratching sensation on its back:

**"Bibhrat tat aavartanam Aadi kacchapO mene anga kandooyanam
aprimeya:"**

We are told that the Koorma roopam was so huge that it looked as if the Mantara parvatam was placed atop another colossal mountain.

The rhythmic movements of the mountain on His back, of the mild buffeting of waves back and forth etc., made the Lord feel as of He was in a cradle, indulging in some sport with His beloved Consort.

The beautiful scene described above is summarized by Swami Desikan in his Dasavatara Stotram thus.

**Avyaasu: bhuvana trayeem anibritam kandooyanai: adrinaa
nidraanasya parasya Koorma vapusho nishvaasa vaatormaya:
yat vikshepana samsrita udadhi paya: prenhola paryankika**





Nityaaroohana nirvrito viharate Deva: sahaiva Shriyaa.

The Lord in this avataram was black as a rain-cloud, adorned with gold-coloured apparel, lightning-like ear-rings, beautiful hair moving from side to side with every movement of His head and red-lined eyes.

This avatara demonstrates that the Lord considers no role too mean to assume, if only it satisfies His devotees.





NAMA 60

(प्रणवम्) किन्नरद्वन्द्वशापान्तप्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Kinnara dvandva saapaanta pradaatrE Sri VenkaTsAya nama:

SALUTATIONS TO VENKATESA, WHO LIBERATED THE KINNARA COUPLE FROM THEIR CURSE!



Sonna Vannam Seytha PerumAL

COMMENTS

We have heard of Maharshi Durvaasa, easily irascible and given to dealing out curses at the drop of a hat. A Kinnara (a class of devaas with a predilection for song and dance) couple, enjoying themselves with their usual occupation, disturbed the penance of Durvasa and was cursed to be born as a hunter and his wife on Simhaachalam.

Relenting later over the couple's remorse, the Maharshi told them that they would live for long as a hunting couple on Tirumala hills and obtain relief thereafter with the anugraham of the Sveta Varaha Murthy, who would manifest Himself on the hills. The tale of this couple has already been narrated-they raised millets in a piece of land and partook of it after offering it to the Lord every day. The Lord, in the form of a White Boar, used to





consume some of the millet every day and run away. When the hunter pursued the boar one day, he found it disappearing into an anthill, which was later dissolved in the milk of "Kaaraam pasu", to reveal the Varaha Murthy, in all His splendour.

The Lord then relieved the hunter couple of their curse and rewarded their devotion with a berth in His own worlds. This episode is chronicled in the Padma Purana thus:

"Kiraata vapushou veekshya Vishnu: kinnara dampatee

Muni shaapaat mochayitvaa dadou taabhyaam svakam padam"

Since the same Lord appears as the Varaaha Murthy and as VenkatEsa, the exploit of the former is attributed to the latter, in this Nama.





NAMA 61

(प्रणवम्) विभवे श्रीवेङ्कटेशाय नमः

(PraNavam) Vibhave Sri VenkaTsAya nama:

SALUTATIONS TO THE LORD WHO PERVADES EVERYTHING, EVERYWHERE-"VIBHU"



Sri Malayappan swAmy-Thirupathi

COMMENTS

There is absolutely no place which doesn't have His presence. He is here, there, everywhere, as Sri Prahlada told his cynical father. "Karandu engum parandulan" marvels Shri Nammazhwar at the Lord's total pervasiness.

The Narayana anuvaakam tells us that the Sriman Narayana the Lord is so pervasive as to be present inside and out of all beings and objects:

"yaccha kinchit jagat sarvam drisyate shrooyate pi vaa,
antar bahischa tat sarvam vyaapya Narayana: stittha:"





Whatever is heard, whatever is seen or felt in this wide universe is pervaded by Emperuman.

This is borne out by several other pramaanams too, from the Upanishads and Puraanas:

"Nityam, Vibhum, sarvagatam susookshmam"

"Nityaa eva eshaa Jaganmaataa Vishno: Shree: anapaayinee

Yathaa sarvagato Vishnu: tattaiveyam dvijottama!"

--Sri Vishnu Puraanam.

This is to contrast the Lord, who is the Paramaatma, from the Jeevatma or the individual soul, who is infinitesimal in form:

"Esho anu: Atmaa"

It is of interest to note that the Vishnu Purana confirms the same trait of Vibhutvam on Sri Lakshmi too:

"yathaa Sarvagato Vishnu: tatthaa evam dvijottama!"

MEANING

"Just as Sri Vishnu pervades everything, so does His Consort"

"tvayaa cha etat Vishnuna cha Amba! jagat vyaaptam charaacharam"

MEANING

"Oh Divine Mother! This entire Universe is pervaded by Yourself and Shri Mahavishnu".





NAMA 62

(प्रणवम्) वैखानस मुनिश्रेष्ठ पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaikhaanasa muni sreshTha poojitaaya Sri VenkaTEsAya nama:

SAKUTATIONS TO LORD SRINIVASA WHO IS WORSHIPPED BY VAIKHAANASA MAHARISHI AND HIS DESCENDENTS



Sri Malayappa SwAmy with ubhaya nAcchiars

COMMENTS

Vikhanasa Maharishi is the maanasa putraa (mind-born son) of Brahmaa. He is the author of several exalted works like the Kalpa Sutra and of texts laying down in elaborate detail the modes of worshipping the Lord in His arcchaa form, in various temples. Those who are born in the lineage of Vikhanas Maharshi and undergo purifying rituals as per these Sutras are known as Vaikhaanasaas. The Vaikhaanasa Agama is one of the two Vaishnava Agamaas (Manuals of Temple Worship), the other being Paancharaatra.

The worship at the Tirumala temple has been, for time immemorial, performed according to the Vaikhaanasa Agama, by the descendents of Vikhanasa





Maharshi. The Lord Himself, when He manifested from an anthill, advises Tonadamaan Chakravartthi to perform His worship through sages of the Vaikhanasa lineage:

"Kaarayitvaa shilpinaa atha pratishthaapya muneesvarai:

Vaikhaanasai: munivarai: archayet Tondamaan api"

--Varaha Puranam

OTHER DETAILS RELATING TO THE KAIMKARYAMS OF VIKHANASA MUNI ARE GIVEN BELOW:

The renowned Rishi Vaikhaanasa had an overwhelming desire. Having heard and lost himself in the endearing exploits of Sri Krishna, the Rishi wanted badly to have his eyes' fill of the Lord's bewitching countenance and tiruemeni. To this end, he performed an extraordinarily severe penance. Sri Mahavishnu appeared before the Rishi in response and told the latter that it was impossible for him to have a dharshan of Sri Krishna in person, as the avataara had already been concluded. The Lord suggested to the Rishi that as an alternative, he could go to Tiruvenkatam and have a filling dharshan of Srinivasa, who was no less beautiful and captivating than Sri Krishna. The Rishi dutifully set off for Tirumala Hills and, establishing an enchanting garden with myriad fragrant blooms, with the help of one Rangadaasa, worshipped Srinivasa to his heart's content, deriving on earth itself the boundless bliss that awaits the liberated soul in paradise.

It is this episode that is chronicled in this tirunaamam. Further, when Srinivasa was performing penance on the banks of Padma Sarovaram near the Svarnamukhi River, it was those belonging to the clan of Vykhaanasaas who were of assistance to the Lord, even though He displayed none of His divine attributes or features.



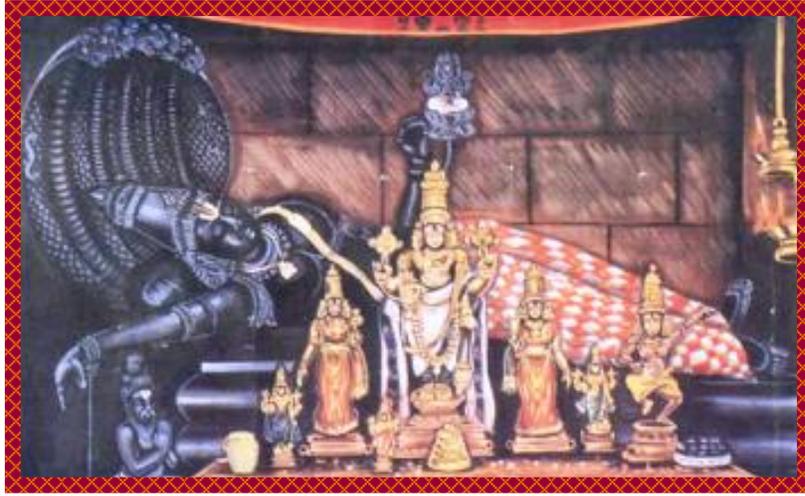


NAMA 63

(प्रणवम्) सिंहाचल निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SimhAcala nivAsAya SrI VenkaTEsAya nama:

SALUTATION TO LORD VENKATESA, WHO LIVES IN THE SIMHACHALAM HILLS!



Sri Veera RAghava PerumAL (Moolavar) - ThiruvallUr

COMMENTS

The Tirumala Hills belong to a long and huge range of mountains, shaped like a serpent, with:

1. its head at Tirumala (called Sessaachalam),
2. its midportion at Ahobilam (called Garudaachalam) and
3. tail at Srisailam.

According to Puranas, this range spans a distance of 30 Yojanaas.

Of this Ahobilam is known as Simhaachalam, due to Sri Nrisimhamurthy manifesting Himself there in the form of a glorious Man-Lion, for protecting





Prahlada and to destroy Hiranyakasipu, which is evident from the following Varaha Purana sloka:

**"Hiranyaakhya vinaasaaya Prahlaada anugrahaaya cha
Naarasimha aakriti: jagye yasmaat asmaat svayam Hari:
Simhaachaala iti praahu: tasmaat enam Munisvara:"**

Legend has it that Sri Nrisimha Murthy was present on these hills much before Srinivasa's manifestation and that the latter, during His wedding with Sri Padmaavati, ordered that all food should first be offered to Sri Nrisimha, before consumption. Perhaps to attest to this, Sri Nrisimha still reigns resplendently at a sannidhi in the Tirumala temple, with Srinivasa facing the former.

UtthamUr Swamy's SIOkam passage on Sri VenkatEsa KalyANam refers to the two reasons why one of the hills of Sri Sailam (Thirumala) is named SimhAdhri:

"Aavir-nrusimhamAhuryam simham simhaadhi-sEvitham"

One of the seven hills is named SimhAdhri because Lord NarasimhA incarnated here and He is worshipped by the lions that reside in this hill.

In one version, the seven hills of VenkatAchalam are counted as: Sesha, Venkata, Vrusha, NaarAyaNa, Anjana, Simha and GarudAdhri.





NAMA 64

(प्रणवम्) श्रीमन्नारायणाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sriman nArAyaNAya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO REIGNS AT THE THIRUMALA HILLS, WHO IS NONE OTHER THAN THE PARAMAPURUSHA SRIMAN NARAYANA.



Sri Srinivasa-Mutthangi

COMMENTS

This thirunaamam tells us, that Lord Srinivasan is none other than the Parama





Purushan Sriman nArAyaNan, which is supported by the puraaNa slokam:

Maayaavee paramaanandham tyakthva Vaikuntam utthamam

Swami PushkaraNi teerE Ramayaa saha modhatE

The sLOkam says that the glorious Lord, forsaking the blissful abode of Sri vaikuntam, resides with delight on the banks of Swami PushkariNi with His divine consort.

This is the tirunaamam glorified time and again by the Upanishad.

"NaarayaNa paro jyoti: Atmaa NaarayaNa: para:

Naarayana Param Brahma, tattvam Narayana: Para"

Says the NaarayaNa anuvaakam, holding Him out to be the most luminiscent of all lights, the Ultimate Lord who has neither an equal nor a superior, the most exalted of concepts.

The word NaarayaNa has two profound purports:

" Naaraanaam ayanam ya: sa NaarayaNa:"

The Ultimate Brahmam, in which all beings, sentient and otherwise, find a refuge and abode.

"Naaraa: yasya ayanam"

The loftiest of Lords, who resides in all beings and objects, as their Inner Dweller or Antaryaami.

It is this hallowed name that forms the nucleus of the most sacred and potent of Mantras, viz., the Ashtaakshara Mantra, the eight-lettered formulation that is capable of conferring not only spiritual but material benefits too on its votary.

The sweep and depth of this Mantra are so vast that whole volumes have been written by eminent philosophers on its purport-Srimad Rahasyatraya Saaram





of Swami Vedanta Desikan is a shining example of these.

Not only is this name sanctified by the Shruti (Vedas), but it finds frequent mention in the Tamzih Vedam too (Divya Prabandas of Azhwars). It is this Narayana who is the undisputed Master of all worlds, says Sri Nammazhwar:

"NaaraNan muzhu ezhu ulagaukkum naathan".

He is the embodiment of all Vedas, the essence and the sole subject matter of the Shruti-"Veda mayan" says the Azhwar.

Upanishads tell us that this NaarayaNa is the Primordial Cause, from which all the created universe and its inhabitant's spring forth, are sustained in and find a resting place in:

**"Naaraayanaat eva samutpadyantE Naaraayanaath pravartante
NaarayaNe praleeyante".**

He was around when there was nothing else and even exalted deities like Brahma and Rudra did not come into being:

"Eko ha vai NaarayaNa aseet, na Brahmaa na Eesaana:"

It is from NarayaNa that the four-headed Brahmaa, charged with the creative Process, and Rudra the Destroyer, took birth:

"Naarayanaat Barahmaa jaayate, Naarayanaat Rudro jaayate".

This is also confirmed by Sri Tirumazhisai Azhwar:

**"Naanmukhanai Naaraayanan padaitthaan,
Naanmukhanum taan mukhamaai Sankaranai taan padaitthan".**

The "Srimat" prefix ahead of NaarayaNa's name indicates the inseparable connection with Sri Mahaalakshmi. Being the repository of all that is auspicious, she intercedes with the Lord on behalf of all the sinning mortals, taking up their cause for liberation, however undeserving they are there for.





The significance of the "Sri Connection" is that the Lord, even if He wants to award us commensurate punishment for our innumerable misdeeds, is persuaded against it by His constant companion and Consort, Sri. She serves as a "Svarupa niroopaka dharmam", or the principal identifying attribute of Naarayana, without whom we would be unable to identify the Parabrahmam.



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NAMA 65

(प्रणवम्) सद्भक्त नीलकण्ठार्च्य नृसिंहाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadbhakta neelakanThaarcya nrusimhAya Sri VenkaTEsAya
nama:

SALUTATIONS TO SRI VENKATESA, WHO, IN HIS MANIFESTATION AS THE NRISIMHA MOORTHY,
WAS WORSHIPPED BY HIS ARDENT DEVOTEE SRI RUDRA



SrI MAIOlan

COMMENTS

The Padma Purana tells us that at a distance of 30 Yojanaas from Srinivasa's sannidhi is an extremely picturesque Ashramam, where there is a beautiful Pushkarini, full of clear, sweet water, which is also extremely sacred and





purifying.

On the banks of this holy pond and beneath a Kallaala tree, Sri Rudra established and consecrated the image of Sri Nrisimha Murthy, who is his abhimaana devata and worships Him for the world's wellbeing. The 31st and 32nd Chapters of the Padma Purana furnish an elaborate and edifying description of the magnificence of the Nrisimha worshipped by Rudra and of the beauty of the Ashrama and its environs. Due to the uplifting presence of Lord Nrisimha, the Neelakanta Ashrama acquires splendor beyond description, says the Purana.

In the comments for the 63rd Nama, readers would remember that Ahobilam, a part of the mountain range to which Tirumala belongs, is said to be 30 Yojanas from Tirumala. By this token, it would appear that the Neelakanta Ashrama described above is located in Ahobilam, where the Lord manifested Himself as Nrisimha and where (at Upper Ahobilam) there is still a sannidhi for Rudra adjacent to Sri Nrisimha's, attesting to the fact that the former is still engaged in the pleasurable occupation of worshipping his Lord, with the inimitable and delectable verses of the Mantra Raja Pada Stotram, which is but an elaboration of the Nrisimha Anushtup mantra.



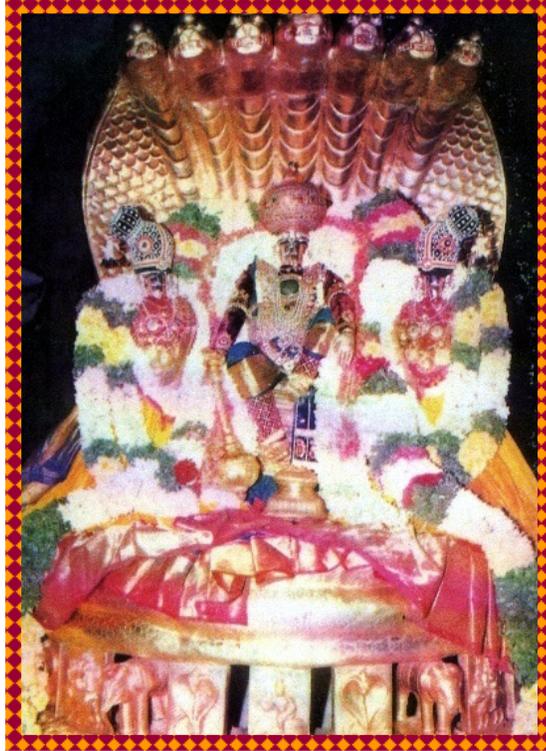


NAMA 66

(प्रणवम्) कुमुदाक्ष गणश्रेष्ठ सैनापत्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumudAksha-gaNā-srEshTha sainApatya pradAya Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO GAVE THE RESPONSIBILITIES TO THE TOP MEMBER
OF VISHVAKSENAR'S UNIT (KUMUDHAKSHA) TO ASSUME THE ROLE OF THE LEADER OF HIS
ARMY AT SRI VAIKUNTAM TO DESTROY AN ASURAN BY THE NAME OF DURMEDHAS !



Paramapada Nathan

COMMENTS

This thirunAma narrates an incident, where an asura by the name of DurmEdhas went about causing harm to DevAs and Saadhu janams. The DevAs





and Rishis assembled at Thirumala and sought Lord VenkatEsA's help. The compassionate Lord, who always comes to the rescue of His BhakthAs, dispatched an army commanded by a nithya soori by the name of KumudhAksha with instructions to destroy the asura and protect the aggrieved. KumudAksha completed the assigned mission and got the world rid of an evil force.

SrI Vaikuntam and its Isvaryam (wealth) are guarded by eight top leaders of the GanAs. Their commander in chief is VishvaksEnar. Under him are the eight "unit commanders" engaged in "watch and ward " duties. These nithya sooris are:

1. Jaya,
2. Vijaya,
3. Kumudha,
4. KumudhAksha,
5. Chanda,
6. Prasanda,
7. Badra and
8. Subadra.

KumudhAksha among his peers was assigned the specific duties of SenApathy (head of the military wing) for the sEnai (army) of SrI Vaikuntam to destroy the evil asuran, DurmEdhas.





NAMA 67

(प्रणवम्) दुर्मेधः प्राणहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) durmEdha praaNahartre Sri VenkaTEsaya nama:

SALUTATIONS TO SRINIVASA WHO DESTROYED THE ASURA NAMED DURMEDHAS



Sri SriNivAsar

COMMENTS

This tirunaama is from an episode chronicled in the Padma Purana.

Durmedhas (also known as "Amaraari") was an extremely cruel asura, fortified by the boons of invincibility he had obtained from Shankara through painstaking penance; He was harrasing and tormenting saadhus, preventing them from going about their lawful and righteous ways, thereby deriving the name "Durmedhas" or the one with the evil mind. When the aggrieved Devas and Rishis sought His intervention, the Lord dispatched His unit commander Kumudaaksha for destroying the asura. The mission was





successfully accomplished and the Devas heaved a sigh of relief and eulogized the Lord.



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NAMA 68

(प्रणवम्) श्रीधराय श्रीवेङ्कटेशाय नमः

(PraNavam) SridharAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO BEARS SRI DEVI ON HIS RIGHT CHEST AS HIS LAKSHANAM (MARK OF HIS DEFINING IDENTITY)!



Sri Lakshmi VarAhar-Thiruvidadenthai

COMMENTS

It is this "Sridharatvam" or the distinction of bearing Piraatti, which makes Srinivasa ever-merciful, unmindful of our innumerable peccadilloes, extremely forgiving and compassionate.

We find quite a few devatas in the Hindu pantheon, affording exalted positions to their consorts. However, there is none like the Lord of Lords, Narayana, who considers His Consort so precious as to accommodate Her on His right





chest. He is known thus as "Sridhara:" In this sense, the Lord is an exemplar as to how we ought to treat our better halves.

It is this inseparable association with His exalted Consort that confers upon the Lord an unparalleled uniqueness, be it in bounties, prowess, supremacy, splendour or mercy, say Acharyas. Sri Valmiki tells us that it is this Sridharatvam that makes the Lord the Supreme Being that He is:

"aprameyo hi tat tejo yasya saa Janakaatmajaa".

It is not a one-sided infatuation that the Lord has for Sri Mahalakshmi: She too is determined not to undergo even a second's separation from the Lord and stays put on His broad chest, says Sri Nammazhwar:

"agalakillen irayum enRu Alarmel Mangai urai marba!".

This line proves conclusively that Sridharan is verily Tiruvenkatamudayan, for it is only He who sports His Consorts, not one but two of them, on His broad and beautiful chest.

Azhwars make much of Sridhara, with extremely moving eulogies, filled with love and devotion. Here are a few samples:

"en Tirumagal ser maarvane!" ,

"nin vala maarbinil vaazhgindra Mangaiyum pallaandu",

"Tirumaarban" etc.

This unique adornment of Sri that the Lord sports on His chest is the first to catch the eye of any devotee, as Sri Peyaazhwar attests;

"Tiru kanden, ponmeni kanden"

so much so that the Lord's innumerable other physical attractions take a backseat. The Lord accomodates His Consort on His chest, so that He could constantly savour the glances from Her beautiful, deer-like eyes, says Sri Nammazhwar:





"Maaney nokku madavaalai maarbil vaitthai Maadhavaa!"

Though the Lord is generally said to have broad and beautiful lotus-like eyes, Sri Nammazhwar mentions this as a unique attribute of Sridharan:

"Siridharan, seyya taamarai kanninan".

His entire complexion in Sridhara roopam is that of a glittering white lotus, says Swami Desikan:

"ilangu ven taamarai menian".

Instead of the usual conch and discus, this Sridhara moorthi holds in His four hands, four huge swords, intended to slice through our Karmic bonds with ease. Swami Desikan tells us that these four sharp scepters are meant for chopping away the innumerable fears confront us:

"pattayam eerirandaalum bhayam arukkum"

"Sridharam Pundareekaabham chatushpattasam aashraye"





NAMA 69

(प्रणवम्) क्षत्रियान्तक रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) KshatriyAntaka rAmAya Sri VenkaTEsAya nama:

SALUTATIONS TO VENKATESA, WHO WAS VERILY THE AVENGING ANGEL OF DEATH TO THE RULING CLASS AS THE PARASURAMA AVATAAR



ParasurAma Avataar

COMMENTS

This Nama recounts Srinivasa's exploits, as the angry young Rishi Parasurama, in destroying Kings for 21 generations and performing pitru tarpanam in their blood.

A question may arise in BhakthAs' minds--if the Lord is indeed merciful and compassionate, how can He ever even contemplate the killing of even a single person, king or otherwise, leave alone 21 generations of them?

Swami Desikan furnishes the answer to this puzzle in Daya Satakam. The Kings who inhabited the world during Sri Parasurama's times were worse than asuras, having slipped from their divine duties of protecting their subjects and





of leading a life founded on adharma. Knowing fully well that they could not be brought back to the path of righteousness through advice or persuasion, the Lord decided to destroy them ,lest they fall further in the pursuit of their unholy objectives. Hence it was essentially to prevent these misguided Kshatriyas from continuing a life of sin and misdeed, that the Lord cut their lives short, affording them an opportunity in a different birth, to redeem themselves. Thus it is definitely an act of mercy on the Lord's part, to have destroyed them, says Swami Desikan.

Sri Parasurama's exploits are described in detail in the Vamana Purana, in the form of a stotram by Vayu Bhagavan





NAMA 70

(प्रणवम्) मत्स्य रूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) matsya roopAya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO TOOK THE FORM OF A GIANT FISH TO SAVE HIS BHAKTHAS

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Sri BalaAji

COMMENTS

Though the avatars of the Lord are numerous, the Mathsyava Avatara is considered the first and foremost.

Mathsyava avatara was taken essentially to protect the Vedas. When Brahma, fatigued with the constant labours of Creation, nodded off for a few moments, an asura named Somaka stole the Vedas and made off with them, thus





rendering Brahma incapable of continuing with the process of Creation.

The Lord took avatara as a small fish and swam into the hands of a Rajarishi by name Satyavrata, who was an ardent devotee of Sriman Narayana, while he was performing Sandhyavandanam in the Vaigai river. Beseched by the strange fish to save it from the predators in the river, Satyavrata took it to his ashramam and left it in his kamandalu (water container). Overnight, the fish outgrew the kamandalu and sought bigger quarters. Let in a water tub, the fish grew manifold and had to be transferred to a pond. Continuing its phenomenal growth, the fish outgrew the pond too, upon which the Rajarishi, despairing of finding a body of water large enough to accommodate the strange creature, transferred it to the ocean, where too the fish continued its accelerated growth. Realising that it could be no ordinary fish, but the Lord Himself, Satyavrata beseeched Him to let him (Satyavrata) know the meaning of all the strange happenings.

The Lord, resplendent in the form of the giant fish, told Satyavrata that a cosmic deluge was about to sweep all the worlds, to escape from which the king should gather about him specimens of all plants, trees and life forms, so that they could form the seeds for fresh growth, after the deluge wiped everything out, and set out with them in a special boat, tying it to the horn rising out of the fish's snout. Satyavrata did as he was told and during the momentous journey in the swirling waters of the Pralaya, the Lord, in his assumed form, instructed him as to the nature of the individual soul, the Paramatma and the ways of attaining the bliss of liberation from Samsara.

The Lord also eliminated the Somaka asura and restored Veda raasis to the bewildered Brahma, thus enabling the latter to carry on with Creation.

The glory and magnificence of the Mathasya roopi Bhagavan are chronicled in the Bhaagavata Purana and the Maatsya Puraana. Swami Desikan's tribute to the Matsya avatara is a resonant one :





निर्ममग्न श्रुति जाल मार्गण दशा दत्त क्षणैर्वीक्षणैः

अन्तस्तन्वदिवारविन्त गहनान्यौदन्वतीनामपाम् ।

निष्प्रत्ययूह तरङ्ग रिङ्गण मिथः प्रत्यूढ पाथश्छटा-

डोलारोह सदोहळं भगवतो मात्स्यं वपुः पातु नः ॥

nirmagna sruti jaala maargaNa dasaa datta kshaNai: veekshaNai:

anta: tanvad iva aravinda gahanaani oaudanvateenaam apaam |

nishpratyuha taranga ringaNa mitha: pratyooDha paatha: chaTaa -

DOIArOha sadOhaLam bhagavatO maatsyam vapu: paatu na: ||

--dasAvatArastOtram 2





NAMA 71

(प्रणवम्) पाण्डवारि प्रहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) PaaNDavAri prahartrE Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO DESTROYED THE ENEMIES OF PANDAVAS!



PAnDava Thoothar

COMMENTS

Although this tirunAma includes the five sons of King PaaNdu, it refers principally to Arjuna (as per the GitA declaration, "PaaNdavAnAm Dhananjaya:"). ArjunA's principal enemy was his dejection in having to kill his relatives, gurus etc, which was totally against his Kshatriya dharma of battling with foes. It is this dejection, dismay and reluctance that Sri Krishna destroyed through the GitOpadEsam. Thus by eliminating PaaNdava's enemy (PaaNdavaari), the Lord made Arjuna victorious.

In VaishNava sampradhAyam, it is customary to revere Lord VenkatEsa as Sri Krishna Himself, this thirunAma attributes the latter's deeds to the former.





The Pandavas, due to their unalloyed devotion, occupy a special place in the Lord's heart. The Lord Himself reveals this to Duryodhana--"Mama Praanaa hi Pandavaa:" (The Pandavas are my very life breath). Hence anyone acting against their interests is ipso facto liable to attract the Lord's wrath. And this is what happened to the Kauravas, who heaped upon the Pandavas innumerable insults, culminating in the banishment of the latter to a long exile in the jungles and denial of their rightful share of the kingdom-The Kauravaas were wiped out without a trace, with none to carry on their lineage.

And was this the result of Sri Krishna actively waging war against these infidels? No, for the Lord had sworn not to wield any weapon during the Kurukshetra war. As anything else, it happened due to the mere will of the Lord, His Sankalpam. Though it was actually Arjuna and others of the Paandavaa army who destroyed the opponents, they were mere instruments in the hands of the Lord, who had made up His mind to that effect.

Sri Tirumangai Azhwar tells us that the reason the Kauravas lost their lives, was the insult meted out to Draupadi, the beloved wife of the Pandavas, and that it was the Lord who was responsible for their annihilation--

அந்தகன் சிறுவன் அரசர் தம் அரசற்கு இனையவன்*அணியிழைச்சு சென்று*
 'எந்தமக்கு உரிமை செய்'எனத் தரியாது* 'எம்பெருமான் அருள்நீ' என்ன*
 சந்தமல் குழலாளக்கண் நூற்றுவர்த்தம்* பெண்டிரும் எய்திநூல் இழப்ப*
 இந்திரன் சிறுவன் தேர்முன் நின்றானைத்* திருவல்லிக்கேணிக் கண்டேனே*

andakan siruvan arasar tam arasarkku ilayavan ani izhyai sendru
 em tamakku urimai sey ena tariyaadu emperumaan arul! enna
 sandamal kuzhaLaalakkN nootruvar tam peNdirum eidi nool izhappa
 Indiran siruvan ter mun nindraanai TiruvallikkeNi kandene

Peria Thirumozhi: 2.3.6





NAMA 72

(प्रणवम्) श्रीकराय श्रीवेङ्कटेशाय नमः

(PraNavam) Srikaraaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO BLESSES HIS VOTARIES WITH THE BEST OF EVERYTHING



Malayappa SwAmy in Sesha VAhanam

COMMENTS

This tirunaamam occurs in the 65th sloka of Sri Vishnusahasranamam.

The Lord of Seven Hills is renowned for showering on His devotees all that is auspicious, be it wealth, wisdom, longevity or spiritual solace. All that is good is

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represented by the word "Sri:" and one who blesses His votaries with the best of everything is "Sreekara:"

There is apparently no limit to the bounties the Lord blesses us with. According to Swami Desikan, even after showering the devotee with all auspicious things in His possession, the Lord feels that He has done precious little for the devotee:

**"tamadu anaitthum avar tamakku vazhangium
taam miga vilangum amaivudaya Arulaalar".**

There are any numbers of examples for the Lord's Sreekaratvam:

1. He transformed the penniless Kuchela into an extremely wealthy person overnight, all in return for a fistful of "aval".
2. He raised Sri Dhruva from the sorry state of a prince spurned by his own father, to the exalted position of the Pole Star, reigning the skies with splendour.
3. He furnished the beleaguered Draupati with a copious supply of cloth, saving her modesty from being outraged by Ducchasaana.
4. He arranged for the Pandava princes, driven from their own land, to become rulers of Hastinapura, through a bloody battle which eliminated much of the riff-raff of the royal clan which was plaguing the world.

The aforesaid is the ordinary purport of "Sreekara:" The Sahasranama nirukti slokas furnish a more interesting meaning for the word:

**"Vyuhaadishu avatareshu svaanuroopaam karoti taam
Shriyam ya: asou Shreekara: syaat munyarna: Shreekaro manu:"**

The Lord is so enamoured of His Consort Sri that He arranges for her to be born along with Him in all His avataaraas too, assuming forms appropriate to His own. When He is born as the Magnificent Monarch Sri Rama, She too takes





birth as the daughter of an equally great king, Sri Janaka, equal to and complementing Him in every way. During the Krishnavatara, She is born as Rukmini, ideally suited to Him in all respects. And so on. It is this trait of the Lord, in ensuring the accompaniment of His Consort in all His avataaraas that makes Him "Sreekara:"

This interpretation of the term is ideally suited to Srinivasa too, as He arranged for Sri Padmavati to be born as the daughter of Akaasha Raja and wed her at the earliest opportunity, making Him a real "Srinivasa" (abode of Sri or Mahalakshmi).





NAMA 73

(प्रणवम्) उपत्यका प्रदेशस्थ शङ्कर ध्यातमूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) upatyakaa pradEsastha Sankara dhyaata moortaye Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO ASSIGNED KAPILA THEERTTHAM AS THE SITE FOR
RUDRAN'S RESIDENCE AND MEDITATION ON HIM!



MaLayALa NAattu Thirupathi

COMMENTS

When the Lord took up residence in Venkatam, Sri Rudra rushed there, intent on worshipping Sri Venkateswara. When Srinivasa inquired of Rudra whether the latter needed any boon. Shankara submitted that the one and only boon he desired was to live wherever the Lord was present. Sri Venkatesa told Rudra that He (Sri Venkatesa) would be residing in the Tirumala Hills till the end of the Sveta Varaha Kalpam and advised Rudra to make the north east part of the





Tirumala valley, the place of his residence. Accordingly, Shankara made the appointed place his residence and is known by the popular name "Kapilesvara". Shankara resides there unto this date in the Kapileswara Tirtham, meditating on Sri Venkateswara to his heart's content.





NAMA 74

(प्रणवम्) रुक्माब्ज सरसीकूल लक्ष्मीकृत तपस्विने श्रीवेङ्कटेशाय नमः

(PraNavam) rukmaabja saraseekoola lakshmeekruta tapasvinE Sri
VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO PERFORMED PENANCE ON THE BANKS OF THE LOTUS
POND FOR REGAINING SRI MAHALAKSHMI!



Sri Adhi Keshava PerumAL- ThiruvattAru

COMMENTS

We have heard of the entire world performing penance, directed at the Lord. This tirunama recounts an instance where the all-powerful Lord Himself undertook penance, directed at regaining Sri Mahalakshmi, who had deserted the Lord and His eternal abode, angered at the Lord's passive acceptance of Bhrigu Maharshi's apparent insult of kicking the Lord in His chest, the abode of Mahalakshmi. Not finding Sri Mahalakshmi despite diligent search all over





the universe, the Lord, prompted by a celestial voice, constructed a pond on the banks of the Suvarnamukharee River, raised golden lotus flowers in the pond and performed arcchanaa to Sri Mahalakshmi for twelve years. This is the Padma saras or the pond attached to the Tirucchaanur temple which we can see till date. It is said that Srinivasa established a sannidhi for Sooryanaarayana on the banks of this pond to make the lotuses bloom fast (it is an acknowledged fact that lotuses spread their petals prompted by the presence of the Sun)--this sannidhi for Soorya is also found even today at Thirucchaanur.

The penance of the Lord on the banks of the pond growing golden lotus and the Lord worshipping Mahaalakshmi with Sri Manthram are described this way:

Yayaasmi dhEvO yadhapaanga-bhEdhAth bhidhaa jagathyathbhutha-roopa-saalineem

abhyarcchayannanvhaamathra padhmair-dhyaayan labhEyEthi dhadhaara chittham

MEANING

By whose power I am a Supreme Being, by whose gradations of anugraham the differences in the status of Brahma and Rudra arise, that mysterious Devi of many auspicious attributes will be the object of my daily worship with these golden lotuses for fulfillment of my wish to reunite with her.

Lord Srinivaasa recited Lakshmi Manthram and performed penance, while seated in PadhmAsanam with a tranquil mind.

**SuvarNa PadhmArchitha manthra moorthyr-jagath suhruth
prathyahavruddha bhAva:**

**Sa dhAraNAyAm PrabhurapyuruthE Thaamm svadhaaraNAyAm prabhuthAm
na IEbhatE**

Lord Sri nivAsan worshipped Sri Manthra Moorthy and grew the power of His penance day by day. He practiced the step of DhaaraNai of AshtAnga Yogam





and became incapable of being without His Devi. He longed for Her.

On the Kaarthigai month Friday, when UtthirAda constellation was in ascendance, Mahaa Lakshmi appeared before Her Lord during Maithra MuhUrttham. Bhagavaan's tapas came to fruition and the appearance of Mahaa Lakshmi on a gem-bedecked golden chariot out of the pond growing golden lotuses is described this way:

**Sarathna-mukthA-makuDOthpalAkshee smErAnanA tathra SarOja-hasthA
ChathurbhujA BhUshitha -bhavya vakshA : SukhOpavishtA dhadhrusEaTa
Lakshmee:**

MEANING

Bhagavan had the darsanam of His object of desire, Mahaa Lakshmi with Her crown studded with gems and pearls, with eyes like blue lotuses, with a gentle smile and four arms, with very many decorations and seated comfortably on a lotus flower.

Mahaa Lakshmi stepped down from the golden chariot and joined once again her favorite place of residence on the Lord's chest.





NAMA 75

(प्रणवम्) लसल्लक्ष्मी कराम्भोज दत्त कल्हारक स्रजे श्रीवेङ्कटेशाय नमः

(PraNavam) lasalakshmi karAmbhOja datta kalhAraka srajE Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO RECIEVED FROM THE RESPLENDENT, LOTUS SOFT HANDS OF MAHA LAKSHMI, THE GARLAND OF KALHARA FLOWERS DURING THE OCCASIONS OF THE CHURNING OF THE MILKY OCEAN AND DURING THE TIME, WHEN SHE MANIFESTED FROM PADMA SARAS IN RESPONSE TO HER LORD'S TAPAS TO REUNITE WITH HER!



Paramapada NATHan

COMMENTS

Padma PurANam describes the happening at Padma Saras, where the Lord was performing His taps:

UtthAya sasmithaa Lakshmi: aagatya Harim anjasaa
Kalhaara maalaam unmuchya VishNO; kaNtE samarpya cha





In addition to garlanding Her Lord, Sri Mahaa Lakshmi appears to have made Her lotus-like hands themselves in to the softest of garlands around the Lord's neck and delighted Him with an embrace , all the more ardent due to their unprecedented and long separation :

aalingya Tamm chathur bAhum sarva IOkaan vyalOkayath

In the second instance of the Lord Recieving the Kalhaara garland form the hands of MahA Lakshmi, the reference is to the Svayam varam that took place at the milky ocean at the end of the churning for nectar.

During amrutha maTanam, MahA Lakshmi appeared like a beautiful flash of lightning out of the milky ocean. She made all the directions resplendent with her kaanthi. Her Unmatched beauty, generous svabhAvam, golden hue and Vaibhavam enchanted the asurAs and devAs assembled on the banks of the milky ocean. They all desired to compete for her hand in marriage. The maharishis performed sacred bath for MahA Lakshmi and the DevAs presented her with many aabharaNams. She became AbhishEkavalli (decorated tender creeper). She had a NeelOthpala (KalhAra) garland in Her hand, which had the bees making sunaadham. MahA Lakshmi looked at Her Lord and with great love; she placed the KalhAra garland around the beautiful neck of Her Lord during that "svyamvaram ".

Sri NaarAyaNa Bhattadhiri describes this auspicious scene of MahA Lakshmi's svyamvaram besutifully:

**VaraNa-srajAm-aatthabhrunga-naadhAm
dhadhathi Saa kucha-kumbha-mandhayAnaa
padha-sinjitha-manju-noopurA ThvAm
kalitha-vreela-vreelavilAsam Asasaadha**

MEANING

That MahA Lakshmi (after being prepared for Her Svayavaram by the Sages





and the DevAs) had a Flower garland in her hand resonant with the reenkAram of the bees for selecting her husband. Slowed down by the weight of her heavy breasts, she walked gently towards Her Lord with great modesty and was accompanied by the auspicious sounds of her ankle bells .She placed the KalhAra garland around the neck of Lord VenkatEsa since He had no blemishes and he was an embodiment of all auspicious attributes . Thus she chose the Lord as Her divine consort.





NAMA 76

(प्रणवम्) शालग्राम निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) Saalagraama nivaasaaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO RESIDES IN THE SAALAGRAAMA STONES



SaaloagrAma MURthys

COMMENTS

The Lord may be present everywhere, but there are certain places and objects which can boast of His constant and preferred presence. One of these is the Saalagraama silaa or the Saalagraama stone, which is to be found in and around the river Gandaki in Nepal. On its banks is also located a beautiful temple of the Lord, adulated by Sri Tirumangai Azhwar, known by the same name (Saalagraamam) or as Mukтинаath. Azhwar is so enamoured of this particular sannidhi that he constantly counsels his mind to reach and reside at this hallowed kshetram:

"Saalagraamam adai nenje".





The beauty of the Saalagrama murthy is that unlike idols, in which the Lord's presence has to be sought and obtained through appropriate mantras, the Lord resides constantly in the former, obviating any necessity for time-consuming and difficult rituals to ensure His presence. This makes the stone the easiest form in which the Lord could be worshipped, by even a lay person who doesn't have knowledge of rituals.

Saalagraama moorthies are of myriad varieties, many having in them small holes adorned by circular, discus-like patterns, made in them over hundreds of years by an insect known as Vajraketam. It is indeed wonderful to see some of the moorthies with signs of the Sudarsana Chakra, the Panchajanya shankha, the flag, a lotus etc., all of which are symbols of Sri Mahavishnu.

The very presence of this Saalagraama sila in the house brings to it all auspiciousness, both material and spiritual. Water in which the stone has been bathed is capable of curing even the deadliest of diseases. Conversely, scriptures say that a house in which the Saalagraama sila is not there is equivalent to a cemetery, irrespective of its other adornments and amenities.

Volumes have been written about the glory of such Saalagraama silaas. Since they form the Lord's preferred abodes, He is known as "**Saalagraama nivaasa:**"





NAMA 77

(प्रणवम्) शुक दृगगोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) Suka drug gOcaraaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD, WHO MADE HIMSELF VISIBLE TO SRI SHUKHA BRAHMAM

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KalyANa NaarayaNan-DwArakai

COMMENTS

Sage Vyasa's son, renowned as Shukha Brahman on account of his absolute detachment from all things mundane and his boundless devotion, once heard of the glories of Venkatesa. He immediately came to Padma Saras (wherefrom Sri Mahalakshmi emerged to reunite with Srinivasa), performed penance on its banks, established a village named after him and, out of 108 lotus flowers from the Padma Saras, created 108 Brahmins belonging to six gotras and





instructed them in Brahma Vidya. On the occasion of the Brahmotsavam at Tirumala, Sri Shukha reached the holy hills along with the 108 erudite Brahmins and allotted to them the privilege of carrying the Lord on various vaahanams during the Utsavam.

On the final day of the Utsavam, known as the Avabhruta day, the Lord blessed Shukha with a darshan in person and, in response to the Maharshi's desire, ordained that the 108 brahmins would continue to reside at Tirucchuganur (named after the Maharshi), sustaining themselves with grains grown in its fields and performing kankaryam as carriers of the Lord's vehicles, during every Brahmotsavam. Thereafter, Sri Shukha circumambulated the Padma Saras and the moorthies of Sri Krishna, Sri Balarama and Sri Sooryanarayana and ascended to Brahmaloakam.





NAMA 78

(प्रणवम्) नारायणार्थिताशेष जनदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa arthita asesha jana dhrugvishayaaya Sri
VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO, BESEECHED BY A BRAHMIN NAMED NARAYANA, BECAME
VISIBLE IN ALL HIS GLORY TO THE EYES OF THE ENTIRE WORLD

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NarAyaNAdri ShikAmaNi

COMMENTS:

Here is a story from the Brahmaanda Purana. Narayana was an extremely pious brahmin, who, out of an uncontrollable desire to see the Lord, performed penance of a very high order, almost impossible of performance.

When the Lord, pleased by the Brahmin's efforts, appeared before him to ascertain the latter's desire, Narayana told the Lord that he needed nothing,





the sight of the Lord itself being extremely fulfilling.

Compelled by the generous Lord to seek some boon or the other, Narayana pointed out that it would be impossible for ordinary people to perform such penance to see the Lord and requested Him to take up residence in the hills, in such a form that each and every mortal, irrespective of caste, creed, colour etc., would be able to see Him in all His magnificence. The Lord consented and if we are able to have a glorious darshan of Srinivasa even today, we have only the Brahmin Narayana to thank for.

In commemoration of this momentous event, the hill where Narayana performed penance came to be known as "Narayanaadri". And every year, the day the Lord appeared before the Brahmin (Avani shukla dvaadasi) is celebrated by the arcchakaas by performing abhishekam and worship to the Lord's tiruvadi found in Narayanaadri.





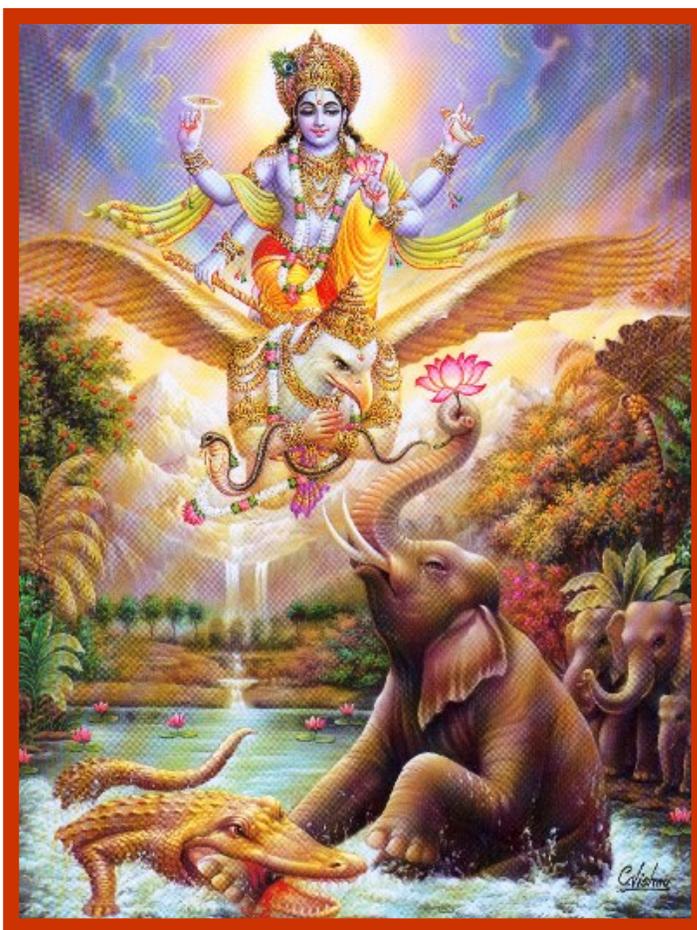
NAMA 79

(प्रणवम्) मृगयारसिकाय श्रीवेङ्कटेशाय नमः

(PraNavam) mrugayaarasikaaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO IS ENAMOURSED OF HUNTING!

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Gajendra MOKsham

COMMENTS

The Brahmaanda Purana tells us that Srinivasa's favourite sport was hunting and that the Lord roamed the Tirumala hills, bow and arrow in hand, killing not





only predators causing harm to people, but also a host of asuraas harassing the innocent and pious. During such hunting expeditions, the tribal hunters of the hills offered Him millets, honey, etc., treating Him as belonging to their clan and the king thereof.

Sri Varaha Purana also tells us that prior to His wedding with Sri Padmavati, the Lord assumed the garb of a Prince on a hunting expedition and reached the sporting gardens in the Akasha Raja's palace, using hunting as a ruse to meet His beloved.

UtthamUr Swamy's anubhavam of the Lord's penchant for hunting to destroy the wild animals harming other animals of the forest is captured in the following sIOkam paasages from Sri VenkatEsa KalyANa Charitham:

His appearance as a hunter: "**dhrutha dhanus-sara-rasmi-kasa:**" (His hands had bow, arrows, reins of the horse and whip, while He was seated on a horse with sky blue hue and white legs).

He attacked the bear, rheinoceres and porcupines with arrows, sword and sharp-edged weapons. His horse was transporting Him with speed approaching that of the wind on this hunt (pavana maanya vaplava vaajinaa) .He roamed around the Venkatam hills and engaged in the sport of hunting :

nikhila yEva niraikshi giri: kruthA karunayA mrugayA mrugayApanee

While chasing a wild elephant, He arrived at the sporting ground of AakAsa Raajan's daughter (PadhmAvathi) and rest is history. His hunt was a ruse to get to the place, where princess PadmAvathi was sporting with her friends leading up to His Sobhana Vivaaham.





NAMA 80

(प्रणवम्) वृषभासुर हारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) VrishabhAsura haariNE Sri VenkatEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO KILLED VRUSHABHAASURA AND THEREAFTER
ELEVATED HIM TO A MERITOROUS WORLD!



Sri Malayappar-Thirupathi

COMMENTS:

The Brahmanda Purana tells us that Vrishabhasura was a Siva bhakta, who lived south of Tirumala and adhered faithfully to his avocation of harrassing and tormenting saadhus. To his surprise, he found a huge hill suddenly materialising there. Attributing this to the work of some Maayaavi, Vrishabha searched the hill for the sorceror and found the Lord, in the garb of a hunter. Sure of his own capability to dispose of the intruder easily, Vrishabha commenced battle with the hunter, but found to his dismay that the latter was no ordinary nomad, but extremely well-versed in the art of war, so much so as to destroy





Vrishabha's large army just like swatting flies. At the end of a long-drawn struggle in which the asura used every trick in his vast repertoire, all in vain, he realised that his opponent was no ordinary mortal, but verily the Lord Himself. Seeing all his army wiped out in a trice by the flames of the Sudarsana Chakra and coming to terms with his own impending end, the asura sought refuge in the Lord and sought forgiving for all his sins and purification through a death through the Chakrayudha. The Lord obliged the asura by instructing Sudarsanaazhwan suitably and the asura ascended to the good worlds above.

Another version found in the Bhavishyottara Purana referring to another asura of the same name who recieved the anugraham of Lord Venkatesa: On the banks of the Tumburu Teerttham in Tirumala, one Vrishabhasura was performing an extremely strange and bloody pooja to the Salagrama Shila of Sri Nrisimha Murthy, for five thousand long years--he used to offer his own severed head to the Lord, as token of his staunch bhakti and willingness to make the supreme sacrifice for the Lord's sake. Due to his devotion, he used to be blessed with a new head, everytime he cut off one for offer to the Lord. Pleased with this strange but ardent offering, Srinivasa appeared before the asura and inquired as to his desire. The asura, as strange in the boon he sought as was his mode of worship, sought to fight with the Lord and was duly killed after a gory battle, through the Chakrayudha of the Lord, attaining meritorious worlds.



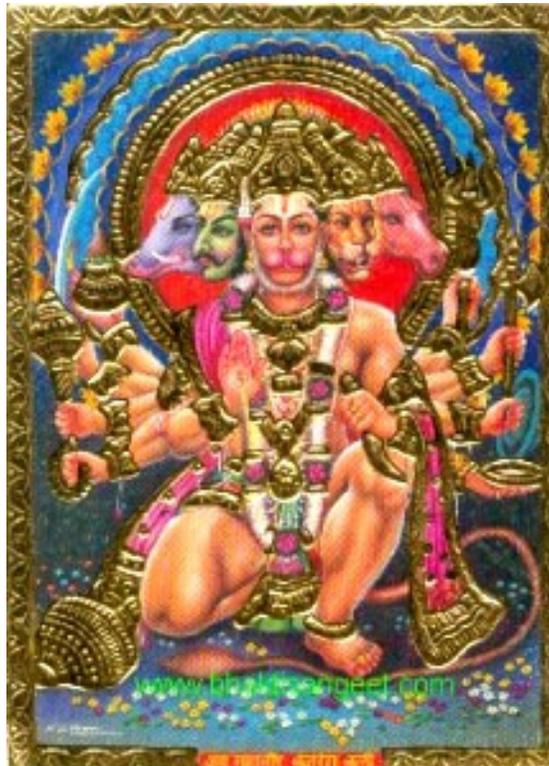


NAMA 81

(प्रणवम्) अञ्जनागोत्र पतये श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa gotra-patayE Sri VenkaTEsAya nama:
SALUTATIONS TO SRI VENKATESA, WHO IS THE LORD OF THE ANJANAADRI!

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Panchamukha AnjanEyar

COMMENTS

The story of Anjana is to be found in detail in both the Brahmanda and the Bhavishyottara Puranas. An asura named Kesari sought the blessing of Sri Shankara for begetting a son. However, due to lack of Putra bhaagyam in the asura's janma, Shankara told him that he would be blessed with a daughter, who, in turn, would beget a son whose fame would spread in the three worlds.





Accordingly, a beautiful daughter was born to the asura, who named her Anjana and married her off to a vaanaraa by name Kesari. For long, the couples were not blessed with progeny. Hence Anjana performed penance on the banks of the Akasha Ganga at Tirumala and was blessed by Vayu bhagavan with a fruit every day. Shiva and Parvati, taking the form of vaanaraas, were enjoying conjugal bliss, which indirectly caused the Anjana to conceive. When Anjana was dismayed at the signs of pregnancy in her despite her celibate and ascetic existence, she was assured by an asareeri (a voice from the heavens) that she was not to worry and that what had happened to her was part of the divine dispensation.

In course of time, Anjana gave birth to an extremely handsome and virile child, anjaneya. Immediately on birth, Anjaneya mistook the Sun to be a fruit in the sky and flew up to grab the same. The frightened Brahma, mistaking the child to be some Mayavi asura, let loose the Brahmastra, which fell back to the earth. All devas descended to Tirumala and blessed the brave child with numerous boons. This was Hanuman, who went on to perform many memorable exploits in the service of Sri Rama.

On account of Anjana Devi's penance and the birth of Anjaneya on these hills, they acquired the sobriquet Anjanaadri and Srinivasa, who is the Lord of Anjanaadri, is adulated as Anjana Gotra pati.

Another interpretation of this nama of:

"Anjanaa gothra-pathaye Sri Venkatesaaya Nama:"

can be extended as "Salutations to Lord Venkatesa, who is the Lord of Anjanaa gothram".

Lord Venkatesa is the Lord of all gothraas (lineage, family). He is the aadhaara moorthy of all gothrams. He is thus the gothra pathi (the founder of the gothram) of Anjana family, the prominent member of which is Anjaneyaa, the son of Vaayu and Anjanaa Devi. The importance of Anjanaa gothram is celebrated through the naming of one of the seven hills of Venkatam as





Anjanaadhri.

The various gothrams and their pravaraas (illustrious ancestors) are covered by the Vedaas. Many of them are Manthra dhrushtaas, who revealed the Veda Manthrams as they visualized through the power of their austerity. For instance, Vasishtha Gothram, the progenitor linked to the Lord is Mithraavarunou, who had two sons: Vasishtha and Agasthya. Vasishtha had three sons, one of whom is Sakthi. Paraasara is the son of Sakthi and from him (Paraasara) arose Vyaasa and his son Sukha Brahmam.





NAMA 82

(प्रणवम्) वृषभाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) Vrishabhaacala vaasinE Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO RESIDES IN THE VRISHABHA HILLS



VrushApruthveedhara pathi

COMMENTS

Vrishabhaasura lived in the Tumburu teertham near the Tirumala hills and was an ardent devotee of Sri Mahavishnu, worshipping Him with the ultimate offer of his own head as flower to adorn the tiruvadi of the Lord, whom the asura worshipped in a Salagrama form. Due to the Lord's will, every day the asura used to grow a new head, in the place of the one offered as tribute.

Though such an unflinching devotee prepared to offer his own life at the Lord's altar, his natural trait made the asura torture and otherwise inflicts





suffering on the sages and Maharshis inhabiting the area. In response to the prayer of these oppressed rishis, the Lord appeared before Vrishabaasura. Whose only prayer was to wage war with the Lord The asura spurned exalted positions, but sought only to fight with Sri Mahavishnu. Used to granting the wishes of all His devotees, the Lord agreed to this strange request too and fought with the asura. When he was about to be killed by the Lord's Sudarsana Chakra, the asura sought the Lord's indulgence with his lost wish--that the hills where Sri Venkatesa made His abode should be known as "Vrishabhaadri". It is the result of the Lord's granting the asura's wish that till date the Vrishabhaadri remains one of the Lord's most preferred abodes on earth.



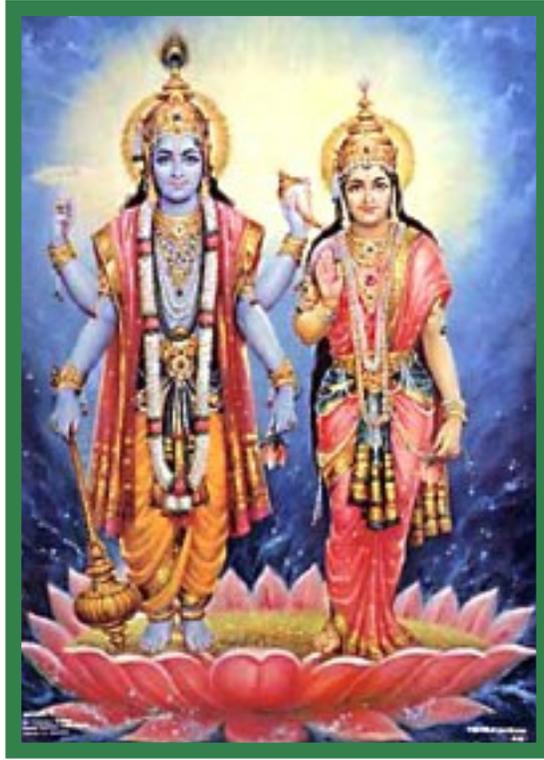


NAMA 83

(प्रणवम्) अञ्जनासुत दात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa suta daatrE Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO BLESSED ANJANA WITH A GLORIOUS SON



Sri Lakshmi nArAyaNan

COMMENTS

The tale of Anjanadevi was narrated under the 81st nama.

Srinivasa was responsible for Anjana begetting the son, as it was he, in the form of a gypsy fortune-teller, directed the girl, grieving without progeny, to perform penance on the banks of the Akasha Ganga on Tirumala.

Hence He is adulated as the one who blessed Anjana with a son, though the





child was actually born due to the assistance of Vaayu and Shiva.



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NAMA 84

(प्रणवम्) माधवीयाघ हरिणे श्रीवेङ्कटेशाय नमः

(PraNavam) maadhaveeya agha haariNE Sri VenkatEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO DESTROYED THE SINS OF A BRAHMIN NAMED
MADHAVA



Sri Sita LakshmaNa HanUmath sametha Sri RAmar

COMMENTS

This is an extremely important tirunaama, which indicates the reason for the Venkatam Hills acquiring the name. This is considered so important that the episode is recounted both in the Brahmaanda Purana and the Bhavishyottara Purana.

By birth and upbringing a pious and devoted Brahmin well versed in the





scriptures, Madhava was attracted to a chandaala woman due to her seemly looks. This unbecoming attraction proved the end of Madhava's good conduct, for he fell headlong for her and started living with her in her slum, adopting all sorts of unbecoming behaviour like consumption of forbidden items etc. He was so attached to her that when she died, he became half-mad and roamed all over, unable to get over the pangs of separation. Accidentally, he encountered some devotees going to Tirumala and listlessly accompanied them, for want of anything better to do. The moment the bedevilled Madhava set foot on the hills and commenced his climb, a huge fire emanated from his body, with an unbearable smell and noise. When the fire subsided on its own, Madhava found himself to have regained all his earlier radiance that comes from a study of the scriptures and conduct behoving such studies--Gnanam and anushtaanam. It was as if the fire had destroyed all his sins and restored his earlier purity of thought and deed. It was from this episode that the Venkatachalam got its name, for "Vem" refers to chronic sins and "katam" to the act of burning them up.

It is perhaps with this in mind that Sri Andal talks about sins being burned away, when we utter the Lord's names:

" poya pizhayum pugu taruvaan nindranavum teeyinil doosaagum"





NAMA 85

(प्रणवम्) प्रियङ्गु प्रिय भक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) priyangu priya bhakshaaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO IS PARTIAL TO MILLET AND GRAINS OFFERED BY HIS DEVOTEES



Radhaa KriShNaa

COMMENTS

There was once a hunter in the Tirumala hills, who cultivated some millet (Thinai in tamizh) too. Every day, a white boar would appear on the field to consume some of the millet. Since this left enough for himself and his family,

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the hunter didn't mind the boar's daily raid and used to harvest the rest, mix it with honey, offer it to Srinivasa and partake of it thereafter. One day, when he had gone to the forest to obtain honey, he found his son eating some of the millet. Angered at his son's conduct of consuming food which had not yet been offered to the Lord, the hunter raised his knife with harmful intent. Before the knife could meet its mark, there was a voice from the sky telling the hunter that since some of the millet had already been consumed by the white boar (which was none other than the Lord), the child was only eating Bhagavat prasaadam and hence should not be harmed. When the hunter reported the strange event to the Emperor, the latter followed the former to his field and, finding the giant boar engaged in its favourite occupation of eating the hunter's millets, followed the unique animal, which disappeared into an ant hill. When the Emperor dissolved the anthill by pouring pots of milk on the same, he uncovered a glorious vimaanam and in it, the magnificent, four-armed form of Srinivasa, as He reigns resplendently even today.





NAMA 86

(प्रणवम्) श्वेतकोलवराय श्रीवेङ्कटेशाय नमः

(PraNavam) sveta-kola-varaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO TOOK THE AVATHAARAM OF A WHITE BOAR TO DESTROY THE ASURAN, HIRANYAAKSHAN AND BRING BACK BHUMI DEVI FROM THE SITE UNDER THE OCEAN!



Sri BalAji

COMMENTS

Sri Venkatesa Mahaathmyam (sloka 3.20) celebrates the incarnation of Lord Venkatesa as a gigantic, beautiful white Boar (Svetha Varaahan) to kill the asuran, Hiranyaakshan and to liberate Mother Earth (Bhumi Devi) from the asuran's prison under the oceans. The Lord lifted Bhumi DEvi and gently placed her on His tusk and arose out of the waters of the ocean and gave stability for her on the earth. The Venkatesa Maahaathmya Sloka describing Svetha Kola

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Varaaha avathaaram takes this form:

**Varam Svetha-Varaahaakhyam samhaara-dharaneedharam
sva dhamshtraabhyaam dharoddhaaram Srinivaasam bhaje anisam**

Varaaha Puraanam (Svetha Varaaha kalpam: Part I, Chapter 1 and 3) also describes in detail the Svetha Varaaha avathaaram. Bhumi Devi's sinking in the Pralaya waters, our Lord taking the Svetha Varaaha form to rescue Bhumi Devi, our Lord's fierce fight with Hiranyaakshan in Paathaalalokam, the killing of the asuran and bringing Bhumi Devi out of the Ocean are described in Varaaha Puraanam. Svetha Varaahan decided to stay for a while on Earth and protect the people. He asked Garuda to bring Kiritaachalam from Sri Vaikuntam and had it placed near Svarnamukhari river and on the banks of Swamy Pushkarani.

The devaas, who came to offer their worship, were frightened by the frightful countenance of Svetha Varaahan with the gigantic tusks and twisted eye brows and His awesome weapons .The devaas appealed to the Lord to display a tranquil face for the people to approach Him comfortably and the Lord obliged and appeared with four arms and a white face and accompanied by Bhumi Devi . He told the Devaas that He liked Venkataadhri more than Sri Vaikuntam and that He will stay at Venkataadhri to bless His devotees and to grant them their desired wishes. He stays even today there and gave the name of Aadhi Varaaha Kshethram to Thirumala.





NAMA 87

(प्रणवम्) नीलधेनु पयोधारा सेक देहोद्भवाय श्रीवेङ्कटेशाय नमः

(PraNavam) neela dhEnu payO dhArA sEka dEhOtभवAya Sri
VenkaTEsaya nama:

SALUTATIONS TO SRINIVASA, WHO MANIFESTED DUE TO IMMERSION IN THE MILK OF BLACK
COWS!



Sri KriShNan

COMMENTS

A group of cowherds came to Emperor Tondaman, within whose kingdom Tirumala hills lay, with a rather strange and incredible story. According to

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them, their cows were playing truant and emptying their udders in an anthill, on their way home from grazing. However vigilant they were, the cows evaded their masters and showered their bounty on the anthill dutifully, every day. Unable to put up with such insubordination from their charges, the cowherds represented to the Emperor for some remedial action.

The curious Emperor accompanied the cowherds to the anthill and, prompted by a dream he had the previous night which coincided with the account of the cowherds, dissolved the anthill with pot after pot of milk from the Neela dhEnus (KaarAm pasu). Lo and behold, what emerged was a magnificent vimaanam and resplendant in the same was the glorious form of Sri Venkateswara, holding the Sudarsana Chakra, Paanchajanya etc. The Chakravartthi built a beautiful temple for the Lord, where He resides till date.





NAMA 88

(प्रणवम्) शङ्कर प्रियमित्राय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankara priya mitraaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATESA, WHO IS THE BELOVED FRIEND OF SHANKARA!



kALinga nardhanam-Thirupathi

COMMENTS

Despite the relationship of Creator and Creation subsisting between the Lord and Rudra, there is a strong bond of friendship between the two, due to the former's soulabhyam (extreme accessibility) and souseelyam (the trait of mingling as one among His own created entities). As an indelible proof of this, the Lord has offered the right side of His glorious tirumeni as permanent abode to Rudra, which is evident from Sri Nammazhwar's words:

"valattanan Tirupuram erittavan idam pera"

As it behoves a true friend, the Lord always rushes to the rescue of Rudra, whenever the latter is in any distress, as can be deduced from the episodes of





Baanaasura, Kapaala Moksham, Tripura samhaaram etc.



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NAMA 89

(प्रणवम्) चोळपुत्र प्रियाय श्रीवेङ्कटेशाय नमः

(PraNavam) cOla putra priyaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO IS VERY FOND OF AKAASA RAAJA OF CHOLA DYBASTY!



VruShAdri HithaishiNan

COMMENTS

This naama relates to the Sthala puraanam. When Mahaa Lakshmi left Sri Vaikuntam in anger over the insult of Bhrgu Maharishi, Vaikuntanathan could





not bear His solitude and made His way to Venkatadhri and entered in to an ant hill under a tamarind tree on the southern bank of Swamy Pushkarani. Brahma and Rudra assumed the form of a cow and calf to serve their Lord .Mahaa Lakshmi took the form of a cowherdess and sold the cow and calf to the Chola king, who sent the cow for grazing to Venkataadhri hills .The cow stood over the ant hill every day and emptied its udder to feed the Lord inside the ant hill.The shepherd now understood why the cow was not yielding any milk. He hit the cow with an axe and the Lord came out of the ant hill to recieve the blow directed at the cow. The blood spilled over the cow and it ran back to Chola king's court to invite the attention of the chola king; Latter arrived at the scene and recieved the curse of th Lord for the offense committed by his servant (the cowherd) and was told that the king's curse will be lifted, when he would present a crown for the Lord during the occasion of the marriage of his daughter Padmaavathi to Him (the Lord) in the next birth. The Chola king was born as the brother of Thondaimaan with the name of Aakaasa Raaja. He married his daughter Pamaavathi to the Lord and became dear to the Lord.





NAMA 90

(प्रणवम्) सुधर्मिणी सुचैतन्य प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Sudharminee sucaitanya pradaatrE nama Sri VenkaTEsAya
nama:

SALUTATIONS TO SRINIVASA, WHO REJUVENATED SUDHARMINEE AND HER CHILD!



Sri SrInivasar

COMMENTS

A Brahmin from Chandrapuri by the name Krishna Sharma approached Tondaman Chakravarti for assistance in taking care of his wife Sudharminee, who had just delivered a child and was hence too weak to accompany him on his





planned trip to Kashi. As it would be more than a year before he returned, the Brahmin wanted to entrust his wife and child to the safe custody of the king. The Emperor readily agreed and allotted quarters to Sudharminee, providing her with food and grains to last until six months, with strict instructions for her not to come out of the quarters. Krishna Sharma left on his pilgrimage and the Emperor, in the midst of all his affairs of state, forgot about his wards.

When Krishna Sharma returned after a year and sought reunion with his wife, the Emperor was jolted and remembered with regret his provision of food only for six months to the weak woman and instructions (for her own safety) not to come out of the house. Beside himself with worry, the Emperor told Krishna Sharma to take rest for a day and went personally to the quarters allotted to Sudharminee, only to have his worst fears confirmed--both the lady and her child lay dead, with only their skeletons remaining to tell the tale of starvation the duo had suffered. Aghast at the result of his neglect and fearful of the sin that had attached to him, the Emperor fell at the feet of the Lord of Venkatam and sought His assistance in the matter. The merciful Lord reassured the devout king and dispatched Vishvaksena to "Asthi kootam", a punya teerttham to the north east of the temple. Sri Vishvaksena complied with alacrity, brought water from the holy pond and sprinkled the same on the skeletons. Miraculously, the skeletons were transformed into Sudharminee and her child, with flesh, blood and pulsating life.

When the Lord asked the rejuvenated lady and her husband for their desires, the former sought only undying devotion to the Lord's lotus feet as the ultimate boon. The Lord duly granted her desire. Brahma, Rudra and Yogis like Sanaka were witnesses to this momentous happening.





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Sri Lakshmi Hayagrivar





NAMA 91

(प्रणवम्) मधुघातिने श्रीवेङ्कटेशाय नमः

(PraNavam) madhu ghaatinE Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO DESTROYED THE ASURAS MADHU-KAITHAPA AND RESTORED VEDAS TO BRAHMA

COMMENTS

The Lord is the destroyer of Madhu, a dreaded asura who stole the Vedas from Brahma and hid them at the bottom of the ocean. Without the Vedas, Brahma was totally lost and could not proceed with the process of Creation. When the baffled Brahma sought the Lord's intervention in this regard, the Lord assumed the form of a Divine Swan (the Hamsaavataara), destroyed the asuraas known as Madhu and Kaitabha and performed upadesa of the Veda mantras to Brahma again, enabling him to proceed with Creation again. This incident is referred to in Sri VishNu sahasra naamam in the context of the Name: "Madhusoodhanan". Lord Madhusudhanan has the hue of lotus and carries four Musalams (ulakkais) in His four hands.

There is also reference in PurANAs to Lord Hayagrivan destroying asuran Madhu and restoring the VedAs to Brahma.





NAMA 92

(प्रणवम्) कृष्णाख्य विप्र वेदान्त देशिकत्व प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaakhya vipra Vedanta desikatva pradaaya Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO ELEVATED A SCHOLRLY BRAHMAÑAN BY THE
NAME OF KRISHNA SHARMA TO THE LOFTY STATUS OF A VEDANTHAACHĀRYAN IN HIS NEXT
LIFE!



Sri Venkatachalapathy-Gunaseelam

COMMENTS

The tale of Sudharminee was narrated under the 90th Nama. Krishna Sharma was the husband of Sudharminee. When the Lord appeared before the couple, with the Tondaman Chakravarthi looking on, Srinivasa tells the Emperor that Krishna Sharma is unparalleled in devotion, erudition, wisdom and in the observance of righteous conduct. The Lord also predicts that Krishna Sharma would be born in his next janma as an erudite Vedantin of universal acclaim,





imbibing and propogating the essence of all Vedanta and, at the end of that birth, would reach the Lord's lotus feet. Here are Srinivasa's words of benediction, as found in the Brahmanda Purana:

"Asou janmaantare Rajan! Trayyanta arttha pravartaka:

Bhavishyati tadante cha mat saayujyam avaapsyati"

Elders in the know of things tell us that this venerated Brahmin Krishna Sharma was born later as Sri Vedanta Desika at Tooppul, near Kanchipuram. And as ordained by the Lord, Swami Desikan mastered the essence of Veda-VedAntham at the extremely young age of 20 and spent the rest of his life in the protection, preservation and propogation of the Visishtadvaita Vedanta, as laid down by Sri Ramanuja. But for Swami Desikan, the extremely easy strategy of Sharanagati (and its modalities) for attaining liberation, would have remained a closely-guarded secret, unavailable to the suffering masses. If today, we can relax in the secure belief that we can indeed reach the coveted gates of Sri Vaikuntam, without adopting excruciatingly difficult upaayaas, it is Swami Desikan we have to thank for.





NAMA 94

(प्रणवम्) वराहाचल नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) VarAhAcala naathAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE MASTER OF VARAHACHALAM!



Sri VarAhar-BEIUr

COMMENTS

Thirumala was originally known as the Aadhi VarAha KshEthram. VarAha BhagavAn stays with Bhumi Devi here. Once Aadhi VarAhan commanded Garuda to bring KiritAChalam from Sri Vaikuntam for creating a home for Bhumi Devi. Next, He asked Garuda to bring the sacred waters from Vaikuntam and had it placed in KiritAChalam.





That sacred assembly of waters came to be known as Swamy PushkaraNi. Aadhi VarAhan took up His residence along with His Devi on the western bank of Swamy PushkaraNi and enjoyed His stay there. At a later time, VarAha BhagavAn gave permission to Lord VenkatEsa to take up residence on the southern bank of Swamy PushkaraNi. With the passage of time, Sri VenkatEsa's prabhAvam (glories) increased and He came to be known as VarAhachala NaaTan. Lord VenkatEsa never forgot that the sacred hills (VarAhaachalam) belonged originally to Aadhi VarAhan.

Therefore, even today the food offerings are made first to Aadhi VarAhan following the command of Lord VenkatEsa. It is also the wish of Lord VenkatEsa that the worshippers climbing the hills of Venkatam should offer their salutations to Aadhi VarAhan first before coming to His sannidhi.

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NAMA 94

(प्रणवम्) बलभद्राय श्रीवेङ्कटेशाय नमः

(PraNavam) balabhadraaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO IS VERILY SRI BALARAMA HIMSELF!



Sri VenugOpalan

COMMENTS

While enumerating 14 different types of Karma Yogas in the Gita, Sri Krishna includes Teerttha Yaatraa or pilgrimage and bathing in holy waters as one of them. It was Sri Balarama who, through His anushtaanam, popularised this form of Karma Yoga to the world.

It is well known that Sri Balarama is an amsam of Sri Adishesha, ever protective of His kid brother Krishna, ensuring that the machinations of Kamsa do not in any way affect Sri Krishna. However, unlike Krishna, Balarama is the picture of





rectitude-so much so that whenever Krishna gets into trouble on account of His misdeeds, He indulges in name-dropping, telling indignant victims that He is Balarama's brother, implying thereby that He is capable of no wrong. The famous Krishna Karnamrita sloka beginning with "Ka: tvam Bala? Balaanuja:" is proof of this.

Sri Krishna is always submissive towards elder brother Balarama, as can be derived from Sri Andal's remark, "Baladevarkku or keezh kandraai". Balarama's compassion and mercy are emphasized by Swami Desikan in Daya Satakam, when the Acharya points out that while it is normal for the Lord to disregard misdeeds of the devout; Sri Balarama went to the extent of disregarding those of even the Kauravas.

Swami Desikan furnishes additional information about this elder brother of Sri Krishna, in his Dasavatara stotram, sIOkam 9:

पक्कत्कौरव पट्टण प्रभृतयः प्रास्त प्रलम्बादयः

तालाङ्कस्य तथाविधा विहृतयस्तन्वन्तु भद्राणि नः ।

क्षीरं शर्करयेव याभिरपृथग्भूताः प्रभूतैर्गुणैः

आकौमारकमस्वदन्त जगते कृष्णस्य ताः केलयः ॥

Phakkat Kaurava paTTana prabhurutaya: praasta pralambaadaya :
 taalaankasya tathaa vidhaa vihurutaya: tanvantu bhadraani na: |
 Ksheeram sarkarayEva yaabhi: apruthak bhootaa: prabhootai: gunai:
 Aakaumaarakam asvadantE jagatE KrishNasya taa: kElaya: ||

Swami Desikan tells us that the childhood exploits of Sri Balarama added glory and appeal to those of Sri Krishna's, just as sugar adds taste to milk. This Balarama was extremely strong and wielded the highly unusual weapon of an invincible plough. We can get a fair idea of His prowess, when we learn that He





dragged the entire city of Hastinapuram by His plough and dumped it into the Yamuna. It was He who put an end to the Pralambasura, who was dispatched by Kamsa to kill the toddler Krishna.

This Nama tells us that Sri Balarama is none other than Sri Venkatesa.





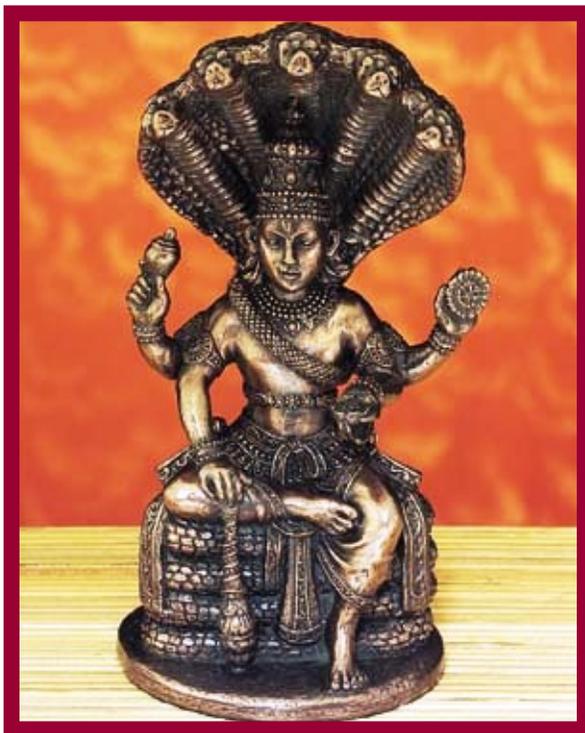
NAMA 95

(प्रणवम्) त्रिविक्रमाय श्रीवेङ्कटेशाय नमः

(PraNavam) trivikramaaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO TOOK THE AVATAAR OF TRIVIKRAMA TO PUNISH MAHA
BALI FOR HIS MISDEEDS!

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Sri MahAVishNu

COMMENTS

Swami Desikan pays a tribute to the overwhelming mercy of Srinivasa, as displayed in the Trivikramavatara, pointing out that the Lord's lotus feet touched the heads of all sentient beings (irrespective of caste, creed, colour, social or economic status) and inanimate objects, with absolutely no distinction, sanctifying everything they touched:





"Asham avishata: trijagat Anjanaadri Eesitu :
Charaacharam ahceekara: charana pankajena ankitam"

--Daya Satakam

This is a name of the Lord which is popular with the Vedas, which contain numerous references to the same. We could perhaps say that no other name of the Lord is mentioned so frequently in the entire hallowed body of the Vedas, as that of Trivikrama. Here are a few samples from the Yajur Veda:

☆ treeNi padA vichakramE Vishnu: gOpA adAbhya:

☆ trEdhA Vishnu: urugAyO vichakramE

☆ VichakramE prithivImEsha EtAm. etc.

All these refer to the glorious act of the Lord in seeking and obtaining just three feet of land, measured with the tiny footsteps of the Vamana (dwarf) Brahmachari and later growing into a colossus whose head and shoulders shot through the various worlds above and whose giant tiruvadi measured all the universes with a single step and all the higher worlds above with another, leaving no place for the third step, which was ultimately placed upon the Emperor's head. This colossus, who transformed Himself in a second from a diminutive Brahmachari into an immense, immeasurable giant.

Azhwars too are extremely enamoured of this avataara and lovingly mention the name at every available opportunity.

Sri Andal pays tribute to:

1. "Ongi ulagalanda Utthaman" and again,
2. "andru iv vulagam alandaai adi pottri"
3. "ambaram oodarutthu ongi ulagalanda umbar komaan" etc.

We should note with care that Sri Andal reserves the rare sobriquet





"Utthaman" (Paragon of Virtue) to Trivikrama.

Interestingly, Sri Nammazhwar calls Trivikrama a liar and a cheat, in a lighter vein, for having obtained three feet of land from Mahabali on false pretences, showing His tiny feet and later turning them into colossal feet that transcended the Universe:

☆ gyAlam koLvAn KuraLAgiya vanjanE

☆ ariyAmai kuraLAi nilam mAvali moovadi endru ariyAmai vanjitthAi. etc.

Another interesting interpretation of "Trivikrama" is one who transcends the three Vedas (though four in number, Rk, Yajus and Sama Veda are often known as the "trayee", encompassing the fourth, the Atharva Veda, in their ambit) with His immeasurable and boundless glory and magnificence, leaving the Vedas spell bound and incapable of depicting His praises adequately. The aforesaid meaning is incorporated in the following sloka:

"treen Vedaan kramate ya: hi mahimnaa sa Trivikrama:"

This Lord holds four sceptres in His hands as weapons, we are told:

"Trivikrama: khadga paani:"

In complexion, this Emperuman resembles a brilliant fire-"Jvalana prabha:" "tigazh tee niratthan" says Swami Desikan too.

"Agni varnam chatur khadgam bhaavayaami Trivikramam"





NAMA 96

(प्रणवम्) महते श्रीवेङ्कटेशाय नमः

(PraNavam) mahatE Sri VenkaTEsaya nama:

SALUTATIONS TO THE LORD WHO IS GREATER THAN THE GREATEST WHETHER IT IS PHYSICAL
FORM OR ATTRIBUTES



Sri ParthasArathy PerumAL-VaikuNTha NATHan ThirukOlam-ThiruallikENi

COMMENTS

This nAmA is a tribute to the Lord's greatness, whether it is in physical form

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or attributes.

The Upanishad tells us that the Lord is greater than the greatest, physically:

"ano: aneeyaan, mahato maheeyaan"

His form is unimaginably huge and is immeasurably bigger than the biggest entity we could see or even contemplate.

When shown a sample of the Lord's visvaroopam, Arjuna is bewildered by its hugeness and bursts out involuntarily in praise:

"Roopam mahat te bahu vaktra netram

mahaa baaho bahu baahu paadam

bahoodaram bahu damshtra karaalam

dristvaa lokaa: pravyathittaa: tatthaham"

MEANING

"Oh Mighty Armed One! All the planets with their demigods are disturbed at seeing yOur great form, with its many faces, eyes, arms, thighs, legs, stomachs and teeth"

The form of Trivikrama that the Lord displayed during the Vamanavatara too was huge, transcending all the Universes and galaxies:

☆ **"Ongi ulagalanda Utthaman"**

☆ **"Amabaram oodarattu ongi ulagalanda umbar komane!" etc.**

are Sri Andal's tributes to this huge Lord.

In greatness of qualities, splendor, brilliance, and glory too, the Lord towers head and shoulders above anyone with even a pretension to greatness. The same Arjuna bursts into praise, this time over the non-physical and innumerable auspicious attributes of the Lord:





**"kasmaat cha te na nameran Mahaatman!
gareeyase Brahmanopi aadikartre
Ananta! Devesa! Jagan nivaasa!
tvam sad asat tat param yat"**

"Oh Great One! You are greater even than Brahma, You are the original Creator. How can anyone avoid worshipping you, in the face of all Your glory! O Infinite One! God of Gods! Sole refuge of the Universe! You are the invincible source, the cause of all causes, transcendental to all material manifestation".

"otthaar mikkaarai ilay aaya Maamaaya!"

says Sri Nammazhwar too, attesting the Lord's unparalleled greatness, physical and otherwise.





NAMA 97

(प्रणवम्) हृषीकेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) hrusheekEsaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSAA, WHO IS THE MASTER OF ALL INDHRIYAAS!

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Thiru NARayaNan-Melkote

COMMENTS

Sense organs or Indriyaas, are known as "Hrisheekaa:"





"Harshayanti iti Hrisheekaa:"

because they afford us pleasure, they are hrisheekas. One who is the Master of these senses is "Hrishikesa:"

We know from experience that our sense organs are the most difficult to control--despite our sincere efforts to point them in the right direction, it is they which lead us on to paths we do not want to traverse. The Gita and the Upanishads compare these unruly senses, internal and external, to wild horses which are extremely difficult to tame and harness.

"Balavaan Indriya graama: vidvaamsamapi karshati"

says an adage, telling us that the group of sense organs we have been blessed(!) with is indeed powerful and is capable of leading astray even the most erudite of men.

The Lord, however, is in total control of these sense organs, whether they be His own or others', which is what the Nirukti sloka of Sri Vishnu Sahasranama Stotra means, when it says:

"Indriyaanaam niyantrutvaat Hrishikesa: prakeertita:"

The Lord's role as Arjuna's chauffeur indicates this symbolically, with Parthasarathy holding firmly the reins of the spirited horses (representing senses) and piloting the chariot in the appropriate directions as required, exhibiting His total control over the beasts (which description applies equally to horses and indriyaas).

"Tena vinaa triNamapi na chalati"

is another saying which confirms that even if a blade of grass were to wave in the wind, it requires the will of the Paramatma to prompt the same. Thus the Lord is in total control of all the senses of all the beings in this Universe, making them dance to His tunes, very much like a puppeteer.

Swami Desikan provides an alternate interpretation to this Hrisheekesa nama





in Tatparya Chandrika, by telling us that that the Lord's functions of Creation etc., and His auspicious attributes like Gnam, Balam, Veeryam etc., would collectively make Him Hrisheekesa.

This Hrishikesa has the brilliant complexion of a lightning, we are told by Swami Desikan ("nal nilai min uruvaai"), and holds in His four hands an equal number of "Chammatti" (Hammers).

"Chatur mudgaram abhyemi Hrishikesam tatit prabham"





NAMA 98

(प्रणवम्) अच्युताय श्रीवेङ्कटेशाय नमः

(PraNavam) acyutaaya Sri VenkaTEsAya nama:

SALUTATION TO THE LORD WHO NEVER FORSAKES HIS DEVOTEES



Mohini alankAram-Thirupathi

COMMENTS

This is another name of the Lord which portrays His glorious quality of never forsaking His devotees, of never slipping from His avowed objective of emancipating those who surrender themselves to Him, heart and soul.

Swami Desikan's definition of Achyutan, as one who doesn't forsake devotees,

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is brought out by the following sloka from Tatparya Chandrika--

**"Ashritaan na chyaavayati ata: chyutosya
naasti iti Achyuta shabdasya kaachit nirukti:"**

Not only does the Lord never slip from His duty, He doesn't permit His votaries too to slip away from Him. Even if we want to move away from the Lord and stray on to the path of peril, through some means or the other, He brings us back on the path to the Promised Land, guiding us there by hand. He is like a tiger carrying its cub lovingly by its teeth, applying only that much pressure to ensure that the little one doesn't slip.

Though the Supreme Lord permits Himself to be counted among Brahmaa, Rudraa, Varunaa and other such deities, He never forsakes any of His supremacy or bounty, that makes Him tower head and shoulders above those who appear to be His equals:

**"Saadharmyena avataarepi Brahma Indra Varunadibhi:
Na sva isvaryaat chyavate ya: sa Achyuta: parikeertita:"**

This name of the Lord is considered so hallowed that it is the first one of the twelve, uttered during the purificatory ritual known as "Achamanam".

And it is this Achyutha nAmaa which is mentioned first by Sage Vyaasa, as being the perfect panacea for all ills of the mind and body:

**"achyuta ananta Govinda naamocchaarana bsheshaat
nasyanti sakalaa rogaa: satyam satyam vadaamyaham"**

It is to this Achyutha that the beleaguered Draupati addresses her prayer, when her modesty is about to be outraged by Ducchasaana:

**"Shankha Chakra gadaa paane! Dwarakaa nilaya! achyuta!
Govinda! Pundareekaaksha! raksha maam sharanaagataam"**

This Achyutha is the repository of all that is auspicious and the antithesis of





all that is not, says Sri Nammazhwar:

"Achyuthan, amalan engo!"

And it is this achyuta whom Sri Andaal dreams of wedding:

**"ari mukhan Achuthan kai mel en kai vaitthu
pori mukham tatta kanaa kanden tozhee naan!"**

The achyutha tatthvam is celebrated by Swamy Desikan in Sri achyutha Sathakam , a blessed work of 100 verses in Praakrutham dedicated to Nadu Naattu Srinivaasan presiding over the dhivya dEsam of Thiruvaheendhrapuram .



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NAMA 99

(प्रणवम्) नीलाद्रिनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelAdri nilayAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO RESIDES IN THE HILLS KNOWN AS NEELADHRI
(BLUE MOUNTAIN) IN THE CHAIN OF THIRUVENKATAM HILLS!!



Sri RAmar-Thiru AyOdhi

COMMENTS

Neeladri acquired its name due to its being the abode of a vaanara by name Neela, as can be deduced from the following Varaha Purana sloka:

"Neelasya vaanarendrasya yasmaat nityam avastthiti:
tasmaat Neela girim naamnaa vadanti enam mahrshaya:"

Lord Thiruvencatamudayaan's "neela megha nibha kaanthi" (Dark blue hue resembling the clouds of the rainy season) can also be viewed as being





reflected on the golden hills of Venkatam and makes them glow with a bluish hue .Thus those hills gain the name of Neelaadhri. The Lord who has those hills as his home (nilayam) thus comes to be known as "**Neelaadhri Nilayan**".





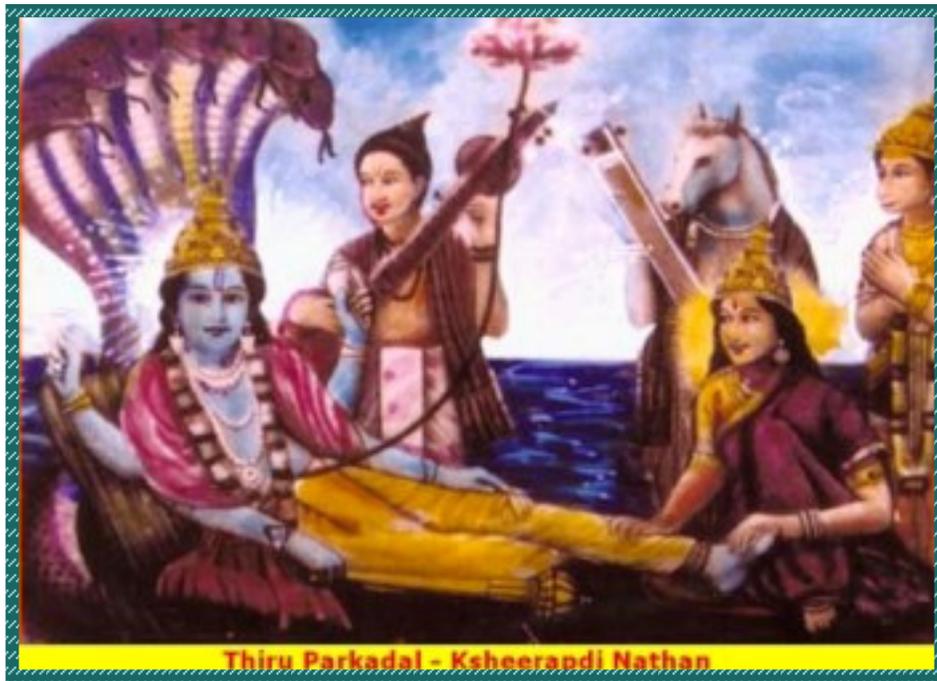
NAMA 100

(प्रणवम्) क्षीराब्धि नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) ksheeraabdhi naathaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA RECLINING ON AADHISHA AT THE MILKY OCEAN!

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Thiru Parkadal - Ksheerapdi Nathan

KsheerAbdhi NATHan-Thiru PARKadal

COMMENTS

It is this KsheerAbdhi Naathan, who incarnates variously as Raama, KrishNa et al, which would be evident from accounts telling us that whenever Devaas and others get in to trouble, they rush to the Lord at KsheerAbdhi for protection and it is He who performs dhushta nigraham and sishta paripaalanam by assuming various avataarams.

Among the favorite residences of the Lord is the Milky Ocean, in the midst of





which He reclines resplendently on the snaky bed, with the waves gently lapping at His feet.

This Lord who has Tiruppaarkadal as His abode is none other than the Paramapurusha, says Sri Andal:

"Paarkkadalul paiyya tuyindra Paraman".

Other Dieties may affect any manner of postures, but our Ksheeraabdi Naata's favourite pose is the recumbent one, in apparent slumber. We say "apparent" because it is not actual sleep, but "Yoga nidraa", with the Lord lost in contemplation, with His eyes closed, of ways and means to reform errant humanity and to ensure their emancipation. This is clear from Sri Nammazhwar's description:

"uranguvaan pol yogu punarnda Kannan".

It is this Paar Kadal (Milky Ocean) which is the birth place of Sri Mahalakshmi, as Her ashtottara sata nama stotram indicates:

"Lakshmeem Ksheera Samudra raja tanayaam".

Is it any wonder therefore that the Lord has it as His preferred place of residence?

Apart from Tirumagal, the Ksheeraabdi also produced, when churned by Devas and asuras, with the aid of Koorma moorthi, Nectar which confers immortality on the imbiber and other exalted items like the pleasant Moon, Iraavatam the magnificent elephant and Uchchaisravas the power-packed horse.

Being the presiding deity of this glorious ocean of milk, the Lord is known as Ksheeraabdi Naata:





NAMA 101

(प्रणवम्) वैकुण्ठाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThAcala vAsinE Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE RESIDENT OF THE VAIKUNTA HILL!

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VaikuNTha nAthan-Thirupathi

COMMENTS

Tirumala Hills are known also as "Vaikunttachalam". After Bhoodevi was brought up from the depths of the ocean by the Varaaha Murthy, He made up His mind to reside on earth till the end of this Kalpam and to this end, instructed Garuda to bring the "Kreedaa Parvatam" from Sri Vaikunttam and establish the same on the banks of the Swami Pushkarini. Due to these origins, the Tirumala is known as "Vaikunttachalam".





The Lord is known as "**Vaikunttan**", the unstoppable and invincible. Since these hills form His abode, they are known as Vaikunttachalam.

The name "**Vaikunta:**" is the 406th Naama of Sri Vishnu Sahasra naamam:

VaikuNTha: Purusha: PrANa: prANada: praNama pruthu:

The name, "Vaikuntan" here signifies the merciful attribute of His as the remover of obstacles (of union) with Him .

It is said that those who reach Sri Vaikunttam are no more plagued by physical, mental or emotional shortcomings:

"yatra na shoka: na moha:"

This is true of Tirumala Hills, the Vaikunttachalam too, for all those who reach Tirumala and worship the Lord devoutly, are relieved of all their suffering, pain and sorrow, which are replaced by eternal bliss from Bhagavat anubhavam.





NAMA 102

(प्रणवम्) मुकुन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) mukundAya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATĒSA, WHO CONFERS MOKSHA ON THOSE WHO SEEK IT
ARDENTLY !



YugAdi PurappAdu- Thirumala/Thirupathi

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COMMENTS

While Srinivasa blesses us with all the mundane favors that we seek from Him, it is for granting the ultimate of all favours, viz., Liberation from this Samsara, that He is renowned.

In fact, it is only He who is capable of emancipating us; other deities, however powerful they are touted to be, being totally impotent in this respect. If it is Moksham that you want, it is to Sri VenkatEsa you have to seek it from, says the Scripture:





"MOKsha Daayaka Mukundhan".

He not only blesses us with liberation, but also shows us the way therefor, by pointing to His tiruvadi and telling us that one who seeks refuge in them would automatically be free of the mundane shackles.

The sort of Moksham or Liberation that the Lord confers is not only freedom from the travails of Samsaara, but includes immeasurable bliss equal to that He Himself enjoys in His eternal abode. Incorporating all this, the Sahasranama Nirukti sloka points out :

"tai: praartthita: svayam muktim Mukunda: syaat dadaati ya:"

It is a testimony to the Lord's generosity that He not only frees us from our crippling mortals coils, but also blesses us with Aanandam which is unlimited.

The glory of this Emperuman is chronicled in Sri Kulasekhara Azhwar's "Mukunda Maalaa", an unwilting garland of verses to the provider of this ultimate benefit.





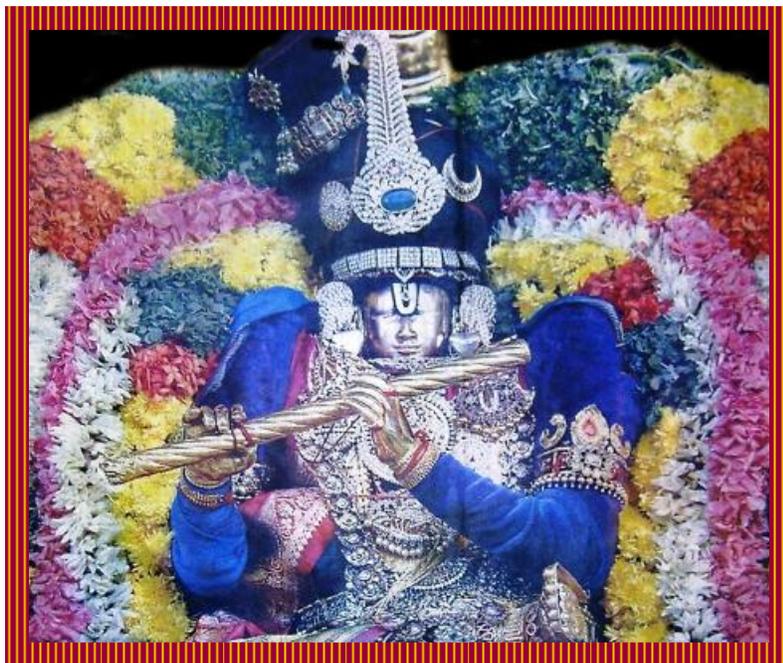
NAMA 103

(प्रणवम्) अनन्ताय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO IS LIMITLESS, INFINITE AND ETERNAL

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Malayappar in KaNNan ThirukOlam-Thirupathi

COMMENTS

The Lord is infinite: "ananta:" Finiteness can be with regard to three attributes:

1. Time,
2. Place and
3. Object.





By transcending the limits and constraints imposed by the three aforesaid limits, the Lord becomes infinite. While most of us live for a maximum life span of a hundred years and are thus limited by Time, the Lord is a "Nitya:", who has always been there and who will always be there, with Time having absolutely no effect on Him.

While we can be at one place at a time, one being in the U.S.A. not being able to be in India simultaneously, Emperuman has no such constraints and is able to be everywhere simultaneously.

We can only be ourselves at one time, as a pen can only be a pen. The Lord, however, can be many things at the same time. Thus because He transcends Time, Place and Object, the Lord is called Ananta or the Infinite One.

This trait of Parmatma is adulated by the Taittiriyaopanisad:

"Satyam, Gnaanam, Anantam Brahma".

Further the Narayana anuvakam too confirms this thus:

"anantam avyayam kavim samudrentam Visva sambhuvam".





NAMA 104

(प्रणवम्) विरिञ्चाभ्यर्थितानीत सौम्यरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) virincAbhyarthitAneeta Saumya-roopAya Sri VenkaTEsAya
nama:

SALUTATIONS TO LORD VENKATESA, WHO RESPONDED TO THE PRAYERS OF BRAHMA DEVAN
TO CHANGE HIS FIERCE FORM AS UGRA NARASIMHAN TO A SOUMYA (BEAUTIFUL AND
TRANQUIL) FORM AFTER THE DESTRUCTUION OF HIRANYAKASIPU !

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KrupA NATHan

COMMENTS

After destroying the Asuran offending His bhakthan, Prahlaadhan, Lord





Narasimha was looking grotesquely fierce. No one including His consort, Maha Lakshmi felt comfortable to approach the Lord. His anger was still at its peak.

The 9th chapter of the 7th Canto of Sri Math Bhaagavatham describes the undiminished anger and ferocity of the Lord that prevented the group of Devaas headed by Brahma to come near Lord Narasimha. Mahaa Lakshmi was requested by the Devaas to calm down Her Lord. She too did not approach Him since the appearance that He had was neither seen nor heard before :

"adhrushta-asrutha-poorvathvaath Saa nopeyaaya sankitha"

Brahma then said to bhaktha Prahladha:

" Oh dear Child ! Go near and approach the Lord, who has been very angry with your father.

"Taatha prasamayopehi svapithre kupitham Prabhum"

Child Prahladha consented, approached the Lord and prostrated before Him and eulogized His Lord with the famous verses of Prahladha Stothram. The Lord lifted the child fallen at His feet. He was moved by His own limitless vaathsalyam for His bhakthan and with eyes full of compassion (Krupayaa pariplutha:) lifted up the child and placed His lotus soft hand (karaambhujam) on his (Prahladha's) head.

Child Prahladhan was freed from all sins and was the object of the Lord's immense grace that led him to praise the Lord with a heart full of devotion. The Lord was moved by the prayers and took on His tranquil form and expressed His joy over Prahladhan's Bhakthi and offered him boons of his choice:

**Vathsa Prahladha Bhadram tE preethoahante asuroththama
varam vruneeshva abhimatham kaamapooroasmyaham nrunaam**

MEANING

O Child Prahladha! All auspiciousness to you! Ask me of any boons that you





desire. I am immensely pleased with you. I am the fulfiller of all the prayers of bhakthaas of mine!

Prahlaadha was not tempted by the winning of any boons from the Lord and asked only for the blessing of uninterrupted and steadfast devotion to the Lord.

Brahma devan was thus successful with the help of Prahlaadhan to convert the Ugra Narasimhan in to Soumya Varadhan (**Prahlaadha Varadhan**)!





NAMA 105

(प्रणवम्) सुवर्णमुखरी स्नात मनुजाभीष्ट दायिने श्रीवेङ्कटेशाय नमः

(PraNavam) SuvarNa mukharI snAta manuja abheeshTa dAyinE Srl
VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO BESTOWS ON BATHERS IN THE SUVARNAMUKHAREE
RIVER, ALL THEIR HEART'S DESIRES!



Pushpa yAgam-Thirupathi

COMMENTS

The Lord, pleased with Sage Agastya's long and hard penance, told the Maharshi to seek a boon of his desire. Agastya, who had made the SuvarNamkharee river flow from the Tirumala Hills in response to the prayer of Devas, sought the Lord's paripoorna anugraham for the river, such that anyone who had a dip in it would attain all that they desired. The Lord said, "So be it", transforming the river from a mere body of waters into a veritable Kaamadhenu, satisfying the wants and aspirations of all those who had a dip in it.





The Skaanda Purana tells us that the river attained this name due to its being considered by devotees to be as precious as gold, as also due to its descending to earth (in response to Agastya's instructions) with a deafening roar which filled the entire atmosphere and the four directions.





NAMA 106

(प्रणवम्) हलायुध जगतीर्थ समस्त फलदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) halaayudha jagat-theertha samasta phala daayinE Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO GRANTS ALL BOONS FOR THOSE, WHO TAKE BATH
IN THE WORLD FAMOUS PARASU RAAMA THEERTTHAM!



TheerthAvAri

COMMENTS

There are many sacred assemblies of waters in and around Thirumala. One of them is Parasu Raama Theerttham. Parasu Raaman (Kshathrianthakan) is one of the ten incarnations (avathaarams) of the Lord. The Haalaayudha theerttham





is named after this avathaaram of the Lord. The 69th Ashtothara Naama of Sri Venkatesa:

Kshatriyaantaka Raamaaya Sri VenkaTEsaaya nama:

salutes this avathaaram of Lord Venkatesa. Snaanam in this sacred water and performing surrender at the holy feet of Thiruvenkatam leads to "**Samastha phala dhaayakam**" (gaining of all desired boons such as Dharma, artha, Kaama and Moksham).





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Malayappar as GOvindhan in Kalpaka Vruksha vAhanam - Thirupathi





NAMA 107

(प्रणवम्) गोविन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) govindAya SrI VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE COWHERD OF BRINDHAAVANAM, WHO COMES TO THE RESCUE OF DEVOTEES IN DISTRESS!

COMMENTS

The Govinda nama is the ideal one to save those in distress, as proved by both Sri Prahlada and Draupati, who, while issuing an SOS to the Lord, addressed Him as Govinda!.

It is Lord Venkata Govindhan, who as:

"Koodarai vellum seer Govindhan"

attracts even those with impenetrably stony hearts and makes them head to Thirumala to win them over with His soundharyam and auspicious attributes.

This Govinda Nama is so potent that it affords liberation even to the worst of offenders and sinners, says Sri Tondaradippodi Azhwar, pointing out that it emancipated even a confirmed offender like Kshatrabandhu

" Moyttha val vinayul nindru moondru ezhutthu udaya peraal

Kattira bandhumandre paraam gati kandu kondaan"

The Lord may have any number of names, but the one most popular with the masses is "Govinda!". And though this is a generic name, so to say, it triggers in us the thought only of Sri Venkatesa and none other. The cry "Govinda! Govinda!" rents the air right from the footsteps of the Tirumala Hills and continues to reverberate in the Seven Hills, coming to a crescendo when the





devotees reach the portals of the Lord's sanctum sanctorum. What is the speciality of this tirunaamam?

There are numerous interpretations of the holy word Govinda.

"Gavaam stuti giraam vinda: Govinda: sa udaahrita:"

MEANING

One who is the object of innumerable words and paens of praise from all class of people, mortals and the celestials, is Govindan. It is not only ordinary people like us who worship the Lord with words of praise with various motives, but Maharshis of repute and exalted Devatas too adulate Him, driven by love, affection and devotion.

"Nashtaam Dharaneem poorvam labdhavaan Govinda:"

MEANING

Occurring immediately after the tirunaamam "MahaVaraha:" in the Sahasranaama Stotram, this Govinda nama is interpreted to mean One who regained Mother Earth, after She was wrapped up and hidden away under water by Hiranyaaksha. As is well known, The Lord assumed the form of a giant boar, destroyed the asura and lifted up the Bhoomi with His tusk. Thus it is the Varaha Murthy at Tirumala, who is indeed celebrated here as Govinda.

The third interpretation of the word "Govinda" is the Lord of Cattle, the endearing Divine Cowherd the Lord became as Sri Krishna, delighting in the company of bovine creatures and their masters. Since the Vaishnava Sampradaya venerates Srinivasa as none other than Sri Krishna, the name "Govinda" applies to Srinivasa quite well.

A fourth meaning is that He is the giver of Speech. He is the power because of which all living creatures, through the medium of speech, convey knowledge mutually to each other, be it the braying of an ass, the barking of a dog, in the spirited eloquence of an orator or in the devotional outpouring of the





overwhelmed votary.

Govinda is also the Supreme Reality who is to be attained, to be known, through the sacred words of the Veda Vakyaas.

It is this Govinda naama which provided succour to beleagured Draupati and saved her modesty from being outraged by Ducchasaana, for it is to Govinda that she appealed in distress:

"Govinda! Pundareekaaksha! Raksha maam saranaagataam".

Sri Pillailokaachaarya goes to the extent of saying that the Lord's Govinda naama is more powerful than the Lord Himself:

"Draupatikku aapattil pudavai surandadu tirunaamam ire"





NAMA 108

(प्रणवम्) श्रीनिवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SriNivaasaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO HAS MAHAA LAKSHMI (SRI DEVI) ON HIS CHEST
FOR EVER!



The Thirumala-Thirupathi Divya Dampathis

COMMENTS

The word "Sri" has six connotations and refers to Sri Mahalakshmi's manifold

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roles of:

1. being the refuge of Jeevas,
2. seeking refuge in the Lord on our behalf,
3. listening patiently to our tales of woe,
4. conveying the same to the Lord with the exceptional eloquence of advocacy,
5. ridding devotees of their accumulated baggage of sins and
6. affording them infinite pleasure up to the stage of performing kankaryam to the Divine Duo.

Since Srinivasa is the inalienable abode of Sri Mahalakshmi, we have absolutely nothing to fear, for all the aforesaid functions of Sri become extremely easy of performance.

It is extremely significant that this Ashtothara Shatha naamavali begins with the name "Venkatesaya nama:" and ends with "Srinivasaya nama:", signifying by the former, the Lord's propensity for destroying all our sins, and by the latter, His readiness to bestow on us all that we desire and more too, including the ultimate reward of Celestial Bliss on an eternal basis, demonstrating His two-fold benevolence of "anishta nivritti" and "ishta praapti".

Sri Venkateswara is the permanent and pleasurable abode of Sri Mahalakshmi, His inseparable Consort. He is hence known as "Srinivasa:"

When Sri Mahalakshmi emerged from the milky ocean being churned by the Devas and asuras for nectar, She immediately occupied the Lord's broad chest, true to Her promise never to forsake Him even for a second:

"agalakillen irayum endru Alarmel mangai urai maarba!"

The Sahasranama Nirukti sloka too says the same thing:





"nityopagna nivaasatvaat Sreenivaasa: SriyaL: smrita:"

In fact, "Srinivasa:" is the name of the Parabrahmam, which is identified by the presence of the Consort Sri. Thus, it is because He is Srinivasa that the Lord can claim to be the Supreme Being, as the Vedas show the Paramapurusha to be accompanied by His divine consorts Sri and Bhoodevi:

"Hreescha te Lakshmeescha patnyou" --Purusha Suktam

Sri Ramanuja too identifies Srinivasa to be the Parabrahmam, at the very beginning of his magnum opus, the Sri Bhaashyam:

"Shruti shirasi videepte, Brahmani Srinivase"

In practical terms, how does this help us? Because He is the permanent abode of Sri Mahalakshmi, who is the embodiment of all that is auspicious, apart from being the fountainhead of all mercy, love and compassion, the Lord too can never be otherwise. Even if he is inclined to be annoyed at us at times for some insufferable infringement on our part, the Divine Mother intercedes on our behalf and ensures that we get off lightly. It is She who recommends us to be pardoned all our sins and our elevation to the exalted world of Sri Vaikunttam. Thus, if we can at all hope for emancipation, it is because the Lord is Srinivasa.

Sri VenkatesAya Nama:

Sri math Azhagiya Singar ThiruvadigaLE SaraNam

Daasan,

Oppiliappan KOil VaradAchAri SaThakOpan





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Malayappar -OOnjal SEvai in deepa mandapam





ASHTOTTARASATA NAAMAVALI

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Rathna Kireetam-Malayappar-Thirupathi





श्रीवेङ्कटेश अष्टोत्तरशतनामावलिः

SRI VENKATESVARA ASHTOTTARASATA NAMAVALI

(प्रणवम्) वेङ्कटेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) vEnkaTEsAya SrI VenkaTEsAya nama: - 1

(प्रणवम्) शेषाद्रि निलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) SeshAdri nilayAya SrI VenkaTEsAya nama: - 2

(प्रणवम्) वृषदृग्गोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) vrusha-dhrug-gOcarAya SrI VenkaTEsAya nama: - 3

(प्रणवम्) विष्णवे श्रीवेङ्कटेशाय नमः

(PraNavam) VishNavE SrI VenkaTEsAya nama: - 4

(प्रणवम्) सदञ्जन गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadanjana gireesaaya SrI VenkaTEsaya nama: - 5

(प्रणवम्) वृषाद्रि पतये श्रीवेङ्कटेशाय नमः

(PraNavam) VrushAdri patayE SrI VenkaTEsaya nama: - 6

(प्रणवम्) मेरुपुत्र गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Meru putra giriSAYA SrI VenkaTEsAya nama: - 7

(प्रणवम्) सरस्वामि तटीजुषे श्रीवेङ्कटेशाय नमः





(PraNavam) Saras-Swamy-taTee-jushE Sri VenkaTEsAya nama: - 8

(प्रणवम्) कुमारकल्प सेव्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Kumaara kalpa sevyaaya Sri VenkaTEsaya nama: - 9

(प्रणवम्) वज्रिदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vajri-dhrug-vishayAya Sri VenkaTEsAya nama: - 10

(प्रणवम्) सुवर्चला सुतन्यस्त सैनापत्य भराय श्रीवेङ्कटेशाय नमः

(PraNavam) Suvarcalaa sutanyasta Sainaapatya bharaaya Sri VenkaTEsAya nama: - 11

(प्रणवम्) रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) RaamAya Sri VenkaTEsAya nama: - 12

(प्रणवम्) पद्मनाभाय श्रीवेङ्कटेशाय नमः

(PraNavam) PadmanAbhAya Sri VenkaTEsaya nama: - 13

(प्रणवम्) सदा वायुस्तुताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadaa Vaayu Stutaaya Sri VenkaTEsaya nama: - 14

त्यक्त वैकुण्ठलोकाय श्रीवेङ्कटेशाय नमः

(PraNavam) tyakta VaikuNThalOkaya Sri VenkaTEsAya nama: - 15

(प्रणवम्) गिरिकुञ्ज विहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Girikunja vihaariNE Sri VenkaTEsAya nama: - 16

(प्रणवम्) हरिचन्दन गोत्रेन्द्र स्वामिने श्रीवेङ्कटेशाय नमः





(PraNavam) Haricandana gOtrEndra SwaminE Sri VenkaTEsAya nama: - 17

(प्रणवम्) शङ्कराजन्य नेत्राब्ज विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha Raajanya nEtraabja vishayaaya Sri VenkTEsAya nama: - 18

(प्रणवम्) वसूपरिचर त्रात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) vasoo-paricara traatre Sri VenkaTEsAya nama: - 19

(प्रणवम्) कृष्णाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaaya Sri VenkaTEsAya nama: - 20

(प्रणवम्) अब्धिकन्या परिष्वक्त वक्षसे श्रीवेङ्कटेशाय नमः

(PraNavam) abdhi kanyaa parishvakta vakshasE Sri VenkaTEsAya nama: - 21

(प्रणवम्) वेङ्कटाय श्रीवेङ्कटेशाय नमः

(PraNavam) VenkaTAya Sri VenkaTEsAya nama: - 22

(प्रणवम्) सनकादि महायोगि पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sanakaadi mahaa yogi poojitaaya Sri VenkaTEsAya nama: - 23

(प्रणवम्) देवजित्प्रमुखानन्त दैत्य सङ्घप्रणाशिने श्रीवेङ्कटेशाय नमः

(PraNavam) devajit pramukha anantha daitya sangha praNaasine Sri VenkaTEsAya nama: - 24

(प्रणवम्) श्वेत द्वीप वसन्मुक्त पूजिताङ्घ्रि युगाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sveta dveepa vasan-mukta poojitaanghri yugaaya Sri VenkaTEsAya nama: - 25





(प्रणवम्) शेष पर्वतरूपत्व प्रकाशनपराय श्रीवेङ्कटेशाय नमः

(PraNavam) Sesha parvata roopatva prakaasana paraaya Sri VenkaTEsAya nama: - 26

(प्रणवम्) सानुस्थापित ताक्षर्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Saanu sthaapita taarkshyaaya Sri VenkaTEsAya nama: - 27

(प्रणवम्) ताक्षर्याचल निवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) taarkshyAcala nivAsinE Sri VenkaTEsAya nama: - 28

(प्रणवम्) मायागूढविमानाय श्रीवेङ्कटेशाय नमः

(PraNavam) Maaya-gooDha vimAnAya VenkaTEsAya nama: - 29

(प्रणवम्) गरुडस्कन्धवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) GaruDa Skandha-vaasine Sri VenkaTEsAya nama: - 30

(प्रणवम्) अनन्तशिरसे श्रीवेङ्कटेशाय नमः

(PraNavam) ananta SirasE Sri VenkaTEsAya nama: - 31

(प्रणवम्) अनन्ताक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAkshAya Sri VenkaTEsAya nama: - 32

(प्रणवम्) अनन्तचरणाय श्रीवेङ्कटेशाय नमः

(PraNavam) ananta charaNaya Sri VenkaTEsAya nama: - 33

(प्रणवम्) श्रीशैलनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Srisaila nilayaaya Sri VenkaTEsAya nama: - 34





(प्रणवम्) दामोदराय श्रीवेङ्कटेशाय नमः

(PraNavam) daamOdaraaya Sri VenkaTEsAya nama: - 35

(प्रणवम्) नीलमेघनिभाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelamegha nibhaaya Sri VenkaTEsAya nama: - 36

(प्रणवम्) ब्रह्मादिदेवदुर्दर्शविश्वरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahmAdi deva durdarsa visvarooapaaya Sri VenkaTEsAya nama: - 37

(प्रणवम्) वैकुण्ठागत सद्धेम विमानान्तर्गताय श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThaagata saddhEma vimaana antargataaya Sri VenkaTEsAya nama: - 38

(प्रणवम्) अगस्त्याभ्यर्थिता शेष जनदृग्गोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) agastyAbhyarthitaa sEsha jana-dhrug gOcarAya Sri VenkaTEsAya nama: - 39

(प्रणवम्) वासुदेवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaasudevaya Sri VenkaTEsAya nama: - 40

(प्रणवम्) हरये श्रीवेङ्कटेशाय नमः

(PraNavam) harayE Sri VenkaTEsAya nama: - 41

(प्रणवम्) तीर्थपञ्चक वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) teertha pancaka vaasinE Sri VenkaTtsAya nama: - 42

(प्रणवम्) वामदेवप्रियाय श्रीवेङ्कटेशाय नमः





(PraNavam) vaamadEva-priyAya Sri VenkaTEsAya nama: - 43

(प्रणवम्) जनकेष्टप्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) JanakEshTa-pradaaya Sri VenkaTEsAya nama: - 44

(प्रणवम्) मार्कण्डेय महातीर्थ जातपुण्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) markaNDEya mahaa teertha jaata puNya pradAya Sri VenkaTEsAya nama: - 45

(प्रणवम्) वाक्पति ब्रह्मदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Vaakpati brahmadAtrE Sri VenkaTEsAya nama: - 46

(प्रणवम्) चन्द्रलावण्यदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) candra laavaNya dAyinE Sri VenkaTEsAya nama: - 47

(प्रणवम्) नारायण नगेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa nagEsAya Sri VenkaTEsAya nama: - 48

(प्रणवम्) ब्रह्म क्लृप्तोत्सवाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahma kluptOtsavaaya Sri VenkaTEsAya nama: - 49

(प्रणवम्) शङ्ख चक्रवरानम्र लसत्कर तलाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha cakra varaanamra lasat-kara talaaya Sri VenkaTEsAya nama: - 50

(प्रणवम्) द्रवन्मृग मदासक्त विग्रहाय श्रीवेङ्कटेशाय नमः

(PraNavam) dravan mruga madaasakta vigrahaaya Sri VenkaTEsAya nama: - 51





(प्रणवम्) केशवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Kesavaya Sri VenkaTEsAya nama: - 52

(प्रणवम्) नित्ययौवन मूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) nithya Yauvana moortaye Sri VenkaTEsAya nama: - 53

(प्रणवम्) अर्थितार्थ प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) arthitaartha pradAtrE Sri VenkaTEsAya nama: - 54

(प्रणवम्) विश्वतीर्थाघहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Visva teertha agha haariNE Sri VenkaTEsAya nama: - 55

(प्रणवम्) तीर्थस्वामि सरस्स्नात जनाभीष्ट प्रदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) teerthaswamy Saras-snAta JanAbhIshTa pradAyinE Sri VenkaTEsAya nama: - 56

(प्रणवम्) कुमारधारिका वासस्कन्दाभीष्ट प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumAra dhaarikaa vaasas-skandAbheeshTa pradAya Sri VenkatEsAya nama: - 57

(प्रणवम्) जानुदघ्न समुद्भूत पोत्रिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Jaanu-daghna samudbhUta pOtriNE Sri VenkaTEsAya nama: - 58

(प्रणवम्) कूर्ममूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) Koorma moortayE Sri VenkaTsAya nama: - 59

(प्रणवम्) किन्नरद्वन्द्वशापान्तप्रदात्रे श्रीवेङ्कटेशाय नमः





(PraNavam) Kinnara dvandva saapaanta pradaatrE Sri VenkaTsAya nama: - 60

(प्रणवम्) विभवे श्रीवेङ्कटेशाय नमः

(PraNavam) Vibhave Sri VenkaTsAya nama: - 61

(प्रणवम्) वैखानस मुनिश्रेष्ठ पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaikhaanasa muni sreshTha poojitaaya Sri VenkaTEsAya nama: - 62

(प्रणवम्) सिंहाचल निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SimhAcala nivAsAya Sri VenkaTEsAya nama: - 63

(प्रणवम्) श्रीमन्नारायणाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sriman nArAyaNAya Sri VenkaTEsAya nama: - 64

(प्रणवम्) सद्भक्त नीलकण्ठार्च्य नृसिंहाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadbhakta neelakanThaarcya nrusimhAya Sri VenkaTEsAya nama: - 65

(प्रणवम्) कुमुदाक्ष गणश्रेष्ठ सैनापत्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumudAksha-gaNa-srEshTha sainApatya pradAya Sri VenkaTEsAya nama: - 66

(प्रणवम्) दुर्मेधः प्राणहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) durmEdha praaNahartre Sri VenkaTEsaya nama: - 67

(प्रणवम्) श्रीधराय श्रीवेङ्कटेशाय नमः

(PraNavam) SridharAya Sri VenkaTEsAya nama: - 68





(प्रणवम्) क्षत्रियान्तक रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) KshatriyAntaka rAmAya Sri VenkaTEsAya nama: - 69

(प्रणवम्) मत्स्य रूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) matsya roopAya Sri VenkaTEsAya nama: - 70

(प्रणवम्) पाण्डवारि प्रहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) PaaNDavAri prahartrE Sri VenkaTEsAya nama - 71

(प्रणवम्) श्रीकराय श्रीवेङ्कटेशाय नमः

(PraNavam) Sri karaaya Sri VenkaTEsAya nama: - 72

(प्रणवम्) उपत्यका प्रदेशस्थ शङ्कर ध्यातमूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) upatyakaa pradEsastha Sankara dhyata moortaye Sri VenkaTEsAya nama: - 73

(प्रणवम्) रुक्माब्ज सरसीकूल लक्ष्मीकृत तपस्विने श्रीवेङ्कटेशाय नमः

(PraNavam) rukmaabja saraseekoola lakshmeekruta tapasvinE Sri VenkaTEsAya nama: - 74

(प्रणवम्) लसल्लक्ष्मी कराम्भोज दत्त कल्हारक स्रजे श्रीवेङ्कटेशाय नमः

(PraNavam) lasalakshmi karAmbhOja datta kalhAraka srajE Sri VenkaTEsAya nama: - 75

(प्रणवम्) शालग्राम निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) Saalagraama nivaasaaya Sri VenkaTEsAya nama: - 76

(प्रणवम्) शुक दृगगोचराय श्रीवेङ्कटेशाय नमः





(PraNavam) Suka drug gOcaraaya Sri VenkaTEsAya nama: - 77

(प्रणवम्) नारायणार्थिताशेष जनदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa arthita asesha jana drugvishayaaya Sri VenkaTEsAya nama: - 78

(प्रणवम्) मृगयारसिकाय श्रीवेङ्कटेशाय नमः

(PraNavam) mrugayaarasikaaya Sri VenkaTEsAya nama: - 79

(प्रणवम्) वृषभासुर हारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) VrishabhAsura haariNE Sri VenkatEsAya nama: - 80

(प्रणवम्) अञ्जनागोत्र पतये श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa gotra-patayE Sri VenkaTEsAya nama: - 81

(प्रणवम्) वृषभाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) Vrishabhaacala vaasinE Sri VenkaTEsAya nama: - 82

(प्रणवम्) अञ्जनासुत दात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa suta daatrE Sri VenkaTEsAya nama: - 83

(प्रणवम्) माधवीयाघ हारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) maadhaveeya agha haariNE Sri VenkatEsAya nama: - 84

(प्रणवम्) प्रियङ्गु प्रिय भक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) priyangu priya bhakshaaya Sri VenkaTEsAya nama: - 85

(प्रणवम्) श्वेतकोलवराय श्रीवेङ्कटेशाय नमः





(PraNavam) sveta-kola-varaaya Sri VenkaTEsAya nama: - 86

(प्रणवम्) नीलधेनु पयोधारा सेक देहोद्भवाय श्रीवेङ्कटेशाय नमः

(PraNavam) neela dhEnu payO dhArA sEka dEhOtbhavAya Sri VenkaTEsaya nama: - 87

(प्रणवम्) शङ्कर प्रियमित्राय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankara priya mitraaya Sri VenkaTEsAya nama: - 88

(प्रणवम्) चोळपुत्र प्रियाय श्रीवेङ्कटेशाय नमः

(PraNavam) cOla putra priyaaya Sri VenkaTEsAya nama: - 89

(प्रणवम्) सुधर्मिणी सुचैतन्य प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Sudharminee sucaitanya pradaatrE Sri VenkaTEsAya nama: - 90

(प्रणवम्) मधुघातिने श्रीवेङ्कटेशाय नमः

(PraNavam) madhu ghaatinE Sri VenkaTEsAya nama: - 91

(प्रणवम्) कृष्णारख्य विप्र वेदान्त देशिकत्व प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaakhya vipra Vedanta desikatva pradaaya Sri VenkaTEsAya nama: - 92

(प्रणवम्) वराहाचल नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) VarAhAcala naathAya Sri VenkaTEsAya nama: - 93

(प्रणवम्) बलभद्राय श्रीवेङ्कटेशाय नमः

(PraNavam) balabhadraaya Sri VenkaTEsAya nama: - 94





(प्रणवम्) त्रिविक्रमाय श्रीवेङ्कटेशाय नमः

(PraNavam) trivikramaaya Sri VenkaTEsAya nama: - 95

(प्रणवम्) महते श्रीवेङ्कटेशाय नमः

(PraNavam) mahatE Sri VenkaTEsaya nama: - 96

(प्रणवम्) हृषीकेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) hrusheekEsaaya Sri VenkaTEsAya nama: - 97

(प्रणवम्) अच्युताय श्रीवेङ्कटेशाय नमः

(PraNavam) acyutaaya Sri VenkaTEsAya nama: - 98

(प्रणवम्) नीलाद्रिनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelAdri nilayAya Sri VenkaTEsAya nama: - 99

(प्रणवम्) क्षीराब्धि नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) ksheeraabdhi naathaaya Sri VenkaTEsAya nama: - 100

(प्रणवम्) वैकुण्ठाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThAcala vAsinE Sri VenkaTEsAya nama: - 101

(प्रणवम्) मुकुन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) mukundAya Sri VenkaTEsAya nama: - 102

(प्रणवम्) अनन्ताय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAya Sri VenkaTEsAya nama: - 103





(प्रणवम्) विरिञ्चाभ्यर्थितानीत सौम्यरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) virincAbhyarthitAneeta Saumya-roopAya Sri VenkaTEsAya
nama: - 104

(प्रणवम्) सुवर्णमुखरी स्नात मनुजाभीष्ट दायिने श्रीवेङ्कटेशाय नमः

(PraNavam) SuvarNa mukharI snAta manuja abheeshTa dAyinE Sri
VenkaTEsAya nama: - 105

(प्रणवम्) हलायुध जगत्तीर्थ समस्त फलदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) halaayudha jagat-theertha samasta phala daayinE Sri
VenkaTEsAya nama: - 106

(प्रणवम्) गोविन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) govindAya Sri VenkaTEsAya nama: - 107

(प्रणवम्) श्रीनिवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SrInivaasaaya Sri VenkaTEsAya nama: - 108

॥ इति श्रीवेङ्कटेशाष्टोत्तरशतनामावलिः संपूर्णा ॥



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