

SrI vishNu sahasra nAmam

Volume II



Annotated Commentaries by
Sri narasimhan kRshNamAcAri

Our Sincere thanks to the following for their invaluable contributions to
this ebook :

For hosting Sri VishNu Sahasra Naamam ebooks

*Oppiliappan KOil Sri VaradAchAri SaThakOpan

Chief Editor, Sundarasimham & AhObilavalli eBooks Series

Providing the source for compiling the document:

* Mandayam Sri K. Krishnaswamy

(<http://kirtimukha.com/chinnamma/sahasra/>)

Providing the Sanskrit texts:

* Mannargudi Sri.Srinivasan Narayanan

Cover Image

* Smt. Somalatha of Somalatha & Associates, Bangalore (<http://www.cksoma.in>)

* Sri. V. Gangadhar (Raju) - Artist

* Sri. B. Srinivas for providing the cover image
for use in this e-book

Providing the images

* Sri. MuraLi Bhattar (www.srirangapankajam.com)

* Sri. B. Senthil (www.thiruvaikuntavinnagaram.blogspot.com)

* rAmAnuja dAsargaL (www.pbase.com/svami)

* Neduntheru Sri Mukund Srinivasan

Exclusive Artwork

* Sow R. Chitralekha of sundarasimham-ahobilavalli team

E-book assembly:

* Smt. Jayashree Muralidharan

* Sri. Muralidharan Desikachari



CONTENTS

SIOkam 36	1
SIOkam 37	9
SIOkam 38	17
SIOkam 39	23
SIOkam 40	31
SIOkam 41	39
SIOkam 42	47
SIOkam 43	57
SIOkam 44	71
SIOkam 45	82
SIOkam 46	93
SIOkam 47	102
SIOkam 48	110
SIOkam 49	121
SIOkam 50	134
SIOkam 51	144
SIOkam 52	160
SIOkam 53	170
SIOkam 54	182
SIOkam 55	193
SIOkam 56	201
SIOkam 57	211





CONTENTS (Contd.)

SIOkam 58	219
SIOkam 59	230
SIOkam 60	246
SIOkam 61	258
SIOkam 62	268
SIOkam 63	282





श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

श्रीमते श्री रङ्गरामानुज महादेशिकाय नमः

॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

SrI vishNu sahasra nAmam (Vol. 2)

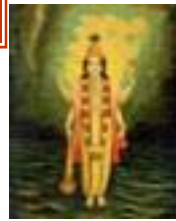


vaikuNThanaathan

sadagopan.org



sadagopan.org





SlOkam 36

स्कन्दस्स्कन्दधरो धुर्यो वरदो वायुवाहनः ।

वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

skandas skandadharO dhuryO varadO vAyuvAhanah |

vAsudEvO bruhadbhAnu: AdidEvah purandarah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 329. स्कन्दः - skandah

He who dries up (destroys).

skandAya namah.

skandayati Soshayati iti skandah - One who destroys the asura-s and other evil-doers (Sri BhaTTar). skanda also can mean One who melts like butter when it comes to helping His devotees, or flows like nectar in the thoughts of His bhakta-s - skandati iti skandah (This is one interpretation that Sri Sankara gives). Sri rAdhAkRshNa SAstri gives reference to gltA - senAnI nAmaham skandah (gltA 10.24) - I am skanda among the chiefs of armies. Here skanda refers to subrahmaNya, who is considered the chief among the chiefs of armies.

nAma 330. स्कन्दधरः - skanda-dharah

The Supporter of skanda.

skanda-dharAya namah.

(Sri BhaTTar) - BhagavAn is the supporter of skanda, the commander-in-chief of the army of gods. The above quote from gltA thus states that skanda is apart of bhagavAn's vibhUti or glory. Sri Sankara's interpretation for the



term skanda is "righteous path - dharmapatham", and so the vyAkhyAna he gives is that bhgavAn is the upholder of the path of dharma.

nAma 331. धुर्यः - dhuryah

The Supporter.

dhuryAya namah.

One of the meanings for the word 'dhur' is load. He bore the weight of the mandara mountain in His kUrma incarnation, and so He is the Supporter. He is also the Supporter of the Universe - bhuvana-bhRte. Sri satyadevo vAsisshTha gives an alternate meaning also for the word "dhur" - the front part of an object, and interprets the nAma to mean that bhagavAn is them Arga-darSi or one who shows the path for everyone.

nAma 332. वरदः - varadah

The Grantor of boons.

varadAya namah.

varAh abhIpsitah arthah, tam dadAti iti vara-dah. varam also means "the best", and so One who gives the best to those devotees who pray to Him with detachment is vara-da. The dharma cakram writer reminds us that the best for us is "nalam tarum Sollai nAn kaNDu konDEn nArAyaNA ennum nAmam" per tirumangai AzhvAr. Needless to say what one gets by chanting the nAma of nArAyaNa - "kulam tarum Selvan tandiDum aDiyAr paDu tuyar Ayina eIlAm nilamtaram Seyyum.... peRRa tAyinum Ayina Seyyum".

nAma 333. वायुवाहनः - vAyu-vAhanah

He who has vAyu as His vehicle.



vAyu-vAhanAya namah.

BhagavAn rides on and drives vAyu, the life-breath of the world. IntiruvezhukkURRirukkai, we have - mEdagum aim-perum bhUtamum nIyE - He controls the pa~nca bhUta-s such as air etc. The dharma cakram writer points out that while air is very important for us to live, this nAma should remind us that mahA vishNu who makes the air move is just as important to us, and thus we should learn to meditate on Him. Srl Sankara gives the vyAkhyAna that bhagavAn controls the atmosphere in the seven regions of space. Srl rAdhAkRshNa SAstri describes in detail about these seven regions which are controlled by seven different sons of kaSyapaand diti, because of the powers given to them by bhagavAn. They are called the sapta-maruta-s. Six of these regions are listed by many of the authors. These regions are: the space between earth and the clouds, that between the clouds and the sun, that between the sun and the moon, the moon and the stars, the stars and the planets, and the planets and the sapta-RshimanDala. It is said that it is because of the pressure exerted by these regions of air that the various stellar objects keep from colliding with each other. The next 12 nAma-s are interpreted by Srl BhaTTar as referring to adhyAtmavAsudeva or para vAsudeva form of bhagavAn. Prof. A. SrlnivAsa rAghavan notes that coincidentally, the vAsudeva mantra also has 12 akshara-s in it.

nAma 334. वासुदेवः - vAsu-dEvah

He who pervades and sports.

Vasu-devAya namah.

This nAma occurs again as nAma 701. The name indicates that bhagavAn is vAsu and He is deva. vAsu is derived from vas - to reside and to envelope. sarvam vasati - everything lives in Him, and sarvatra vasati - He lives everywhere. He is vAsu since He lives in the world making it live within Himself like a mother and also protects it by covering it like a bird that protects its young ones with its out-spread wings. He is deva because He



plays, wishes to conquer, and shines. He also protects the beings as described above (vAsu) as a leelaa, and so He is vAsu-deva. The word devais derived from div - krIDAyAm - to play. So all His acts are leelaa-s. The following quotes are given by Sri Sankara and Sri BhaTTar to support the interpretation:

"chAdayAmi jagad-viSvam bhUtyA sUrya ivAmSubhih |
sarva-bhUtAdhi-vAsaSca vAsu-devah tatah smRtah ||

(moksh dharma 12-328-36)

"Like the sun with his rays, I am covering the whole universe, and also I am residing in all beings; hence I am called vAsudeva".

"vasanAt sarva-bhUtAnAm vasutvAt deva-yonitah |
vAsudevastato j~neyah yogibhis_tattva darSibhih ||

(udhyoga 69-3)

"I am the abode of all beings, and with a divine form I live in all of them. Therefore I am known as vAsudeva by the yogi-s who have realized the truth".

"sarvatrAsau samastam ca vasatyatrete vai yatah |
tatah sa vAsudeveta vidvadbhih paripaThyate ||"

(vishNu purANam 1.2.12)

"Learned men declare that bhagavAn is called vAsudeva because He abides in all things, and all things abide in Him".

"sarvANi tatra bhUtAni vasanti paramAtmani |
bhUteshu ca sa sarvAtmA vAsudevastatah smRtah ||"

(vishNu purA.6.5.80)

"All beings remain in the paramAtman, and He is in all beings; hence the omnipresent is called vAsudeva".

Sri v.v.rAmAnujan points out that bhagavAn got this name also by His incarnation as the son of vAsudeva.



The dharma cakram writer brings out the subtle point that bhagavAn is in everything and everywhere, and yet successfully conceals Himself from all except His devotees. He successfully conceals Himself while being present in everything as the antaryAmi, controlling the air, the sun, the planets, etc., having svayam-prakASa, etc.

SrI BhaTTar points out that like the nAma nArAyaNa, this nAma is also arahasyam whose meaning should be learnt from an AcArya, and so is not discussed in further detail.

nAma 335. बृहद्भानुः - bruhad-bhAnu:

He of profuse lustre.

bRhad-bhAnave namah.

bRhat means huge, very large. bhAnu means rays. SrI Sankara gives the following reference:

"bRhanto bhAnavo yasya candra sUryAtigAminah |
tair-viSvam bhAsayati yah sa bRhad-bhAnurucyate ||"

(udyoga 70.4)

"He, whose great rays surpass the sun, moon, and others, and He who illuminates the universe through them, is called bRhad-bhAnuh". SrI rAdhAkRshNa SAstri gives the support from muNDakopanishad -

na tatraSuryo bhAti na candra tArakam nemA vidyuto bhAnti kuto'yamagnih |
tamevabhAntam anubhAti sarvam tasya bhAsA sarvamidam vibhAti||

(muNDaka Upa. 2.2.10).

The sun and moon get their luster from Him. The dharma cakram writer points out that while the sun gives light to the external world, BhagavAn gives light to the Sun as well as the light needed for us to realize our internal self.





nAma 336. आदिदेवः - Adi-dEvah

The First Deity.

Adi-devAya namah.

That He sports with the worlds as He pleases is indicated by the nAmaAdi-devah. As was seen earlier in "vAsu-devah", the term deva refers to His leelA or sport in creation, protection, and destruction of all the beings. He plays with the act of creation etc. just like a child playing on the seashore by building and smashing sand-castles (SrI v.v.rAmAnujan). "akhilabhuvana janma sthema bhangAdi leele" - It is His sport to go through this cycle of creation, protection and destruction. SrI Sankara's vyAkhyAnam is "Adih kAraNam" - The First Cause. SrI rAdhAkRshNa SAstri gives the definition from niruktam - "devo dAnAdvadI panAdvA dyotanAdvA dyusthAno bhavati (7.25) - deva is one who gives in plenty, one who shines and makes others shine, and one who dwells in space". BhagavAn is Adi-deva in this sense.

nAma 337. पुरन्दरः - purandarah

- a) The Destroyer of the cities.
- b) The Destroyer of the sufferings from the Adi-daivika causes
- c) He who helps the devotee in transcending the attachment to sthUla, sUkshma and kAraNa SarI ra-s
- d) He who brings an end to the bodies of all beings

purandarAya namah.

Puram dArayati iti purandarah - One who destroyed the cities.

- a) bhagavAn was the antaryAmi of rudra in destroying the three cities as referenced by nammAzhvAr in tiruvAimozhi 1.1.8 (SrI v.v. rAmAnujan). second half of the pASuram is:





"puram oru mUnru eRittu amararkkum aRivu iyandu aran ayan ena ulagu azhittu amaittu uLanE".

"EmperumAn is the One who destroyed the three cities in the form of rudra, gave the knowledge of the veda-s to the deva-s in the form of brahma, and performs the functions of creation, protection and destruction".

SrI kRshNadatta bhAradvAj gives the explanation-purANi SambarAdInAmasurANAm nagarANi dRNAti iti purandarah. He gives reference to the Rgvedic mantra 7.99.5 - indrAvishNU dRgmhitA Sambarasya nava puro navatimca SnathishTham - Ye have destroyed, thou, Indra, and thou, vishNu, Sambara's nine-and-ninety fenced castles.

SrI Samkara vyAkhyAnam is "sura SatrUNAm pura dAraNAt purandarah" - Because He is the Destroyer of the cities of the enemies of the gods, He is called purandarah.

b) SrI BhaTTar: asurapurAni dArayati iti purandarah - The destroyer of the cities of asura-s. This indicates the removal of fear from asura-s, piSaca-s, thunder and lightning, planets and other troubles which go by the name "Adi-daivika" - those that proceed from the gods. in this sense refers to the "dwellings of asura-s".

c) SrI cinmayAnanda talks of the "cities" referring to the fields of experiences - waking, dream and deep-sleep. Since bhagavAn helps in transcending the Gross, Subtle, and Causal bodies (sthUla, suKshma, and kAraNa), and then experience the self, at that moment the three "cities" are burned down or pillaged or blasted. Without overcoming the attachment to the sthUla, suKshma, and kAraNa SarIra-s, we cannot experience the self. The darma cakram writer graphically explains that if we consider the sthUla SarIra as belonging to bhagavAn and surrender it in His service, then He helps in overcoming our attachment to the sthUla SarIra. If we dedicate the mind to His service and to meditation on Him, He helps us overcome our actions being controlled by our mind. If we have mahAviSvAsam in Him and surrender to Him unconditionally, He relieves us from the constraints of the



kAraNaSarIram as well. This is when we are able to experience the self. Since bhagavAn is the cause of the destruction of the three sArI ra-s that are standing in the way of our experiencing the self, He is called purandarah.

d) SrI satyadevo vAsishTha starts with the meaning "body" for the word pura, and gives the interpretation that since bhagavAn puts an end to the body, He is purandarah - puram dArayati iti purandarah.



SlOkam 37

अशोकस्तारणस्तार शशूरशौरिजनिश्वरः ।

अनुकूलशतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

asOkastAraNastAras sUrassaurir janEsvarah |

anukUlassatAvartah padmI padmanibhEkshaNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 338. अशोकः - asOkah

The dispeller of sorrows.

a-SokAya namah

SrI Sankara and SrI BhaTTar give differing but equally enlightening vyAkhyAna-s for this. SrI BhaTTar points out that bhagavAn has this nAma because He is the dispeller of the troubles such as sorrow, delusion, hunger, etc. SrI Sankara gives the interpretation that bhagavAn is devoid of defects such as sorrow, delusion, hunger, etc., and so He has this nAma. In SrI BhaTTar's vyAkhyAna. this nAma is associated with His removing the sorrows of the adhyAtmika kind. The next nAma will be interpreted in terms of Adi-bhautika. nAma 336, purandarah, which was covered last week, covered the category of sorrows designated as Adi-daivika. Thus, the sequence of nAma-s purandarah, aSokah, tAraNah, and tArah, are interpreted as His guNa of protecting us from all the different kinds of fears.

nAma 339. तारणः - tAraNah

He who takes others to the other shore (a boat).



tAraNAya namah.

tArayati iti tArah - One who helps in crossing.

The interpretation that Sri BhaTTar gives, continuing on the vyAkhyAna he gave for purandara and aSoka, is that this name refers to His assisting us in overcoming the fears grouped as Adi-bhautika. Sri BhaTTar reserves the explanation that He helps in crossing the ocean of samsAra for the next nAma, tAra, whereas Sri Sankara associates the current nAma with this guNa of bhagavAn. Sri cinmayAnanda seems to make a subtle suggestion that tAraNa refers to bhagavAn "helping" others crossing the ocean of samsAra, whereas the next nAma "tAra" refers to His saving others Himself. I wonder if the difference is one of throwing a stick to someone who is drowning but trying to swim, vs. pulling out the drowning person when he has given up swimming. This is the kind of distinction that is made sometimes between how the person who is pursuing the bhakti mArga for attaining moksha is helped by bhagavAn vs. one who is following the prapatti mArga.

nAma 340. तारः - tArah

The Savior.

tArAya namah.

Sri BhaTTar's interpretation is that He is tArah because He makes His devotees cross over the ocean of samsAra. The following quote from atharva-Siras (4) - "garbha-janma-jarA-maraNa- samsAra sAgara mahA bhayAttArayati tasmAt ucyate tArah" One who takes His devotee across the great fear of the ocean of samsAra consisting of garbha-vAsa or conception, birth, aging, and death.

nAma 341. शूरः - sUrah

The Valiant.



SUrAya namah.

This nAma is derived from the root "Su" to go, and signifies the urge for victory. Perhaps to emphasize the "go" aspect of this nAma,

SrI v.v.rAmAnujan gives examples from divya prabandham which illustrate the "go-get" nature of His victories. "SenRu a~ngu ten ila~ngai SeRRAn" - tiruppAvai; "SenRu a~ngu vANanai Ayiram tOzhim tenRit tiSai tiSai vl zhaccheRRai" - periYAzhvAr tirumozhi 5.3.4 (Note the choice of the word "SenRu" in both examples).

The dharma cakram writer illustrates the significance of this nAma for our day-to-day life. He points out that whenever there is battle between the deva-s and asura-s, the asura-s invariably win first, and then the deva-s seek the help of mahA vishNu who then helps them defeat the evil asura-s. Our life is a replay of this scenario, with the constant battle between the bad qualities in us and the good in us. Invariably, the bad will win out unless we seek the help of mahA vishNu by chanting His nAma. This is what we should learn from this nAma.

nAma 342. शौरिः - saurih

- a) The son of valiant people like vasudeva, dasaratha, etc.
- b) The grandson of SUra, the name of vasudeva's father.
- c) The descendant of the group of people called SUra-s in the yAdava race.

Sauraye namah.

The above different interpretations are found for this nAma based on the different vyAkhyAna-s. The first is from SrI parAsara BhaTTar and other writers who base their vyAkhyAa-s on SrI BhaTTar. The second is from SrI Sankara. The third is from SrI rAdhAkRshNa SAstri. In support of the first interpretation, SrI v.v.rAmAnujan points out the valor of nandagopan -ODAda tOL valian nadagOpan kumaran, the valor of dasaratha - dayaraRkkumaganAit



tOnRi - born as the son of the valiant dasaratha, etc. Sri Sankara's interpretation is that bhagavAn in His incarnation as kRshNawas born as the son of vAsudeva, whose father's name was SUra. **SU**rasyagotrApatyam pumAn Saurih or **SU**ra kulodbhavAt Saurih.

Sri rAdhAkRshNaSAstri points out that among the yAdava-s, there was a group who were called the SUra-s. Since vasudeva was from this group, kRshNa is Saurih.

nAma 343. जनेश्वरः - janEsvarah

The Lord of the people.

janeSvarAya namah.

janAnAm jantUnAm I Svarah janeSvarah - The Lord of all things that are born or created. The dharma cakram writer points out that bhagavAn is the Leader of everything by guiding them always as appropriate. When there is suffering, those that meditate on Him benefit by those sufferings by reaching higher levels, and those that don't benefit fall to lower level still they reach a point when they feel they need to seek Him. At this point He guides them appropriately to the higher levels. Sri satyadevo vAsishTha gives the interpretation that He is janeSvarah because He gives aiSvarya or wealth to people.

nAma 344. अनुकूलः - anUkulah

One who is within bounds.

anukUlAya namah.

kUlam means shore. kUlam anuvartate iti anukUlah - One who is constrained by the limits. Lord rAma had great valor, but was not was conscious and wonder-struck about that - "vI ryavAn na ca vI eyeNa mahatA svena vismitah". Sri P.B.



aNNa~ngarAcArya svAmi explains that in spite of His enormous and unbounded greatness, He is easily accessible to those who seek Him. He is bound by bhakti, and this is His AnukUlya svabhAva or ability to be within bounds. Sri v.v.rAmAnujan points out the incident of His being bound by yaSodA - being within the bounds of what a child is supposed to be -kaNNInUN SiruttAmbinAl kattuNNap paNNiya peru mAyan. Aycci kaNNIkkayiRRinAl kaTTat tAn kaTTuNDirundAn - mUnRAm tiruvantAdi - 91. Without knowing His identity, YasodA challenges Him - Make yourself free if you can! - "yadi Saknoshi gaccha tvam ati ca~ncala ceshTita!" - and He just remains tied, because He is anukUlah. Sri cinmayAnanda gives the interpretation that He is anukUlah because He always goes along with whatever anyone does. Thus a murderer commits his murder, and another helps humanity, and bhagavAn just is the Observer in both cases. He keeps Himself within His bounds. Sri rAdhAkRshNa SAstri gives the meaning that anukUla means going towards the shore, based on kUla= shore. bhagavAn is anukUla because He helps His devotees go towards the shore when they try to cross the ocean of samsAra. The dharma cakram writer points out that bhagavAn is always acting His role as an anukUlah to everyone (including the murderer in the above para) by being the internal conscience of everyone and telling them what is right. The inner conscience is always pointing to what is right and what is wrong. Those who obey their inner conscience do not do anything that will be negative to their path of progress towards Him, and those who disobey their inner conscience deteriorate and move away from Him. But He does His job of being the anukUlah in everyone's case all the time by being their inner conscience.

nAma 345. शतावर्तः - satAvartah

- a) He who has several incarnations to sustain dharma
- b) He whose wealth is bubbling but not overflowing (like vortices)
- c) He who maintains and manages several cycles - the cycle of samsAra for all the beings, the cakra-s of graha-s, nakshatra-s etc.



SatAvartAya namah.

Sata means hundred. Here it means innumerable. For the protection of dharma in the world, He takes infinite varieties of forms or incarnations, and so He is called SatAvarta (SrI Sankara). Recall "**dharamasamsthApanArthAya sambhavAmi yuge yuge**". Another interpretation, also by SrI Sankara, is that it refers to the 100 nADi's or vessels that proceed from the heart and maintain prANa or life in the body - nADI -Sate prANarUpeNa vartata iti vA. dharma cakram: There are several examples which illustrate His guNa of SatAvarta. He appears in the form of the sun everyday in order to sustain life in this world. SrI satyadevo vAsishTha gives the reference to atharva veda - **sUryasya AvRtam anvAvarte** - 10.5.37. His repeated incarnations inhuman form to protect dharma in this world is another example. His protection of pAnDava-s and draupadi repeatedly when they were in distress is another example. He protected draupadi from duryodhana's evil act of stripping her in public, from durvAsa's curse when he tested her by appearing in her house and asking for food after she had cleaned the akshayapAtra, etc. He protected prahLada from all cruelties meted out to him by hiraNyakaSipu. He did many wonders by protecting the yAdava people in His incarnations as kRshNa. Avarta also means vortex. Since His riches (aiSvarya) are so enormous that they keep expressing themselves without overflowing like hundreds of whirlpools, He is called SatAvarta (SrI BhaTTar). In spite of this, He is easily accessible to His devotees. This corroborates the Mantra of the para-aspect of the Lord - **SAntodita vij~nAna prANAYa** - Unto Him of tranquil and ever-growing knowledge and life. SrI satyadevo vAsishTha uses the meaning "many" for Sata, and cycle (akra) for Avarta, and gives the explanation that bhagavAn has this nAma because He rotates or cycles the lives through cycles of samsAra. Another way to look at this nAma is that He controls different kinds of cycles - nakshatra cakra, rASi cakra, graha cakra, etc. The aspects of para-vAsudeva with reference to His qualities have been described so far (from the 334th nAma - vAsudeva). Now begins the rUpa or form of para-vAsudeva in SrI BhaTTar's interpretation.



nAma 346. पद्मी - padmI

He who carries the lotus in His hand. padmam is what He carries in one of His four hands (Sankha, cakra, and gadAare in the other three hands). The lotus signifies the sAttvic qualities of bhagavAn viz. dharma, j~nAna, vairAgya, and aiSvarya (SrI rAdhAkRshNaSAstri). He refers us to SrImad bhAgavatam - itareNa dhunAnam abjam - with the other hand He is playing with the lotus (10.23.22). The padmam is suggestive of His always being ready to welcome anyone who comes to Him. SrI cinmayAnanda points out that bhagavAn first blows His conch and invites us to offer His "knowledge" - signified by His padma, and if they don't listen to this, He uses His gadA to give a gentle knock, and if this does not yield results, then there is the cakra, which annihilates the evil and restores order again. One is reminded of sAma, dAna, bheda, and danDa. SrI satyadevo vAsishTha uses the meaning "knowledge" for the word padma, and suggests that one who gives True Knowledge or one who has True Knowledge is padmI .

nAma 347. पद्मनिभेक्षणः - padma-nibhEkshaNah

One who has eyes which resemble the lotus.

padama-nibhkshaNAya namah.

This nAma describes the cool, benevolent, kind, inviting, consoling, appearance of His eyes, which look like the lotus flowers. SrI v.v.rAmAnujan provides references from prabandham - "un mugam maiyyal ERRimayakkum mAya mandiram tAn koIO? ceyya tAmaraik kaNNinAi" - nAcciArtirumozhi 2-4; "uvagaiyAl ne~njam uLLurugi un tAmaraik kaN vizhigaLin agavalaip paDuppan" - tiruvAi mozhi 6.2.7. SrI rAdhAkRshNa SAstri points out that the sequence of nAma-s anukUlahSatAvartah padmI padma-nibhekshaNah all refer to the quality of bhagavAn's helping nature when one seeks His help. The dharma cakram writer reminds of the saying "The face is the index of the mind". In



this case, bhagavAn's lotus-eyes are conveying to us His Inner Nature. The equivalent of this nAma in tamizh is "tAmaraik kaNNan".



SlOkam 38

पद्मनाभोऽरविन्दाक्षः पद्मगर्भश्शरीरभृत् ।

महर्द्धिर्द्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

padmanAbhOsravindAkshah padma garbhas sarI rabhruth |

maharddhir riddho vruddhAtmA mahAkshO garuDadhvajah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 348. पद्मनाभः - padma-nAbhah

One with a lotus-like navel.

padmanAbhAya namah

This nAma has occurred twice earlier. In the current context where the beauty of the celestial form of para-vAsudeva is described, the nAma means One with a lotus-like navel. Srl v.v.rAmAnujan gives references to prabandham to support this interpretation - "ayanaip paDaitta ezhil undiazhagu" - amalanAdippirAn; tAmarai undit tanip peru nAyagan - tiruvASiriyam. The other interpretations - One who resides in the center of the heart-lotus of every one, and One from whose navel, the Universe sprung forth in the form of an eight-petalled lotus with the meru mountain as the pericap, have been explained previously. Srl satyadevo vAsishTha's vyAkhyAna is again unique in not following the other interpretations. He interprets padma as "flower" or something that displays colorfully, and nabh as something that does not express itself as brilliantly. Thus, he interprets padma-nAbha as one who at the same time is the two extremes. He is the knowledge in the learned and the lack of knowledge in the not-learned; the one who reveals Himself to His devotees and hides Himself from the non-devotees, like the lotus that blossoms in the presence of the sun and the same lotus that folds its petals when the sun disappears.





nAma 349. अरविन्दाक्षः - aravindAkshah

The Lotus-eyed.

aravindAkshAya namah.

aravinda sadRSe akshiNi asya iti aravindAkshah. izahai koLSOdic-cendAmaraik kaN pirAn

tiruvAi mozhi 6-5-5

SevvariYODi nI NDaapperiavAya kaNgaL

amalanAdi pirAn - 8

rAmah kamala patrAkshah

(sundara kANDa)

are given as references by SrI v.v.rAmAnujan. The meaning is similar to that of puNDarIkAkshah - nAma 40. SrI cinmayAnanda brings the similarity to the lotus in that His eyes open to His devotees (like the sun opening up in the presence of the bright sun), and closes to the non-devotees (when it gets dark). SrI satyadevo vAsishTha derives the meaning from the word "ar" which meansgati, and vindati - prApnoti or One who has, and thus gives the meaning "candra and sUrya" to aravinda. Thus he derives the meaning "One who has candra and sUrya as His two eyes" for the nAma aravindAksha.

nAma 350. पद्मगर्भः - padma-garbhah

He who is installed in a lotus.

padma-garbhAya namah.

He is meditated upon as being seated on a lotus replete with fragrance and delicacy suited to Him. The words "sarasijAsana sannivishTah" is all too familiar to us. An alternate interpretation is that He is seated in the heart-lotus of those that meditate on Him - daharam vipApmam para-veSmabhUtam yat-puNDarIkam - The lotus (i.e., heart) which is subtle, flawless, and which is





the seat of the Supreme Being. Sri rAmAnujan gives reference to tiruvAi mozhi - taNDamarai Sumakkum pAdap-perumAn - 4.5.8. Sri Sankara gives the interpretation that He is fit to be worshipped in the middle of the heart-lotus, and so He is called padma-garbha - padmasyamadhya upAsyatvAt padma-garbha.

nAma 351. शरीरभृत् - sarI rabhruth

The Protector of the bodies of everyone through food and life-energy.

SarIra-bhRte namah.

He is the Sustainer of the bodies of those who meditate on Him, since it is His guNa-s on which they meditate that sustains them. sva-SarIra-bhUtamupAsakam pushNAti iti SarI ra-bhRt - He considers their bodies as His, and protects them (Sri BhaTTar). Or, He protects all the beings in this Universe through food and life-energy- poshayan anna rUpeNa prANa rUpeNa vA SarIriNAm SarIraNi dhArayati itiSarIra-bhRt (Sri Sankara). Sri rAdhAkRshNa SAstri gives yet another interpretation - He supports (bears) different bodies in different incarnations for the protection of dharma and elimination of adharma. Next the magnificence of bhagavAn is described.

nAma 352. महर्द्धिः - maharddhih

He of immense riches.

maharddhave namah.

mahatI Rddhih vibhUtih asya iti maharddhih - One who has enormous prosperity (Sri Sankara). Sri cinmayAnanda points out that Rddhi refers to the combination of prosperity and power. He has boundless riches which can bring about the well-being and protection of His devotees - tad-yogakshema nissIma vibhUtih (Sri BhaTTar). Sri v.v.rAmAnujan gives the reference to tiruvAi mozhi - vI RRirundu Ezh ulagum tanik-kOI Sella ALumammAn (4.5.1).The





dharma cakram writer points out that wealth is of two kinds - the material wealth (poruL Selvam) and the wealth of benevolence and Mercy (aruLSelvam). Material wealth can be found both in the good and bad; but the wealth of kindness and benevolence is found only in the good. bhagavAn is full of both kinds of wealth, and so He is maharddhih. Those who meditate on mahA vishNu's nAma of maharddhih will be blessed with these kinds of wealth.

nAma 353. ऋद्धः - Riddhah

One who keeps growing; Prosperous.

RddhAya namah.

He grows when His devotees grow. He crowned vibhI shaNa and as a result He became happy and void of any worry; so He grows happy when His devotees grow. SrI Sankara points out that He is Rddhah because He is the expanse in the form of the Universe - prapa~nca rUpaNa vardhamAnatvAt Rddhah. The dharma cakram writer points out that He grows beyond the reach of the knowledge of beings. It is only by meditating on His guNa-s that one can reach Him. Thus He is Rddhah.

nAma 354. वृद्धात्मा - vruddhAtmA

One who is full-grown.

vRddhAtmane namah.

vRddha means old. Since He is the oldest or the most ancient Self or AtmA, He is called vRddhAtmA. A natural growth cycle for human beings is described by the dharma cakram writer. A cycle of this in samsAra starts from the womb, being born, growing up to be a child, a boy/girl, an older person, and IF the person meditates on bhagavAn and leads the life that leads to moksha, and reaching SrI vaikunTham at the time of the death of the body. This last stage is the culmination of the full growth in this cycle. bhagavAn was in the full-grown state before anything existed, without going through this cycle, and so





He is vRddhAtmA. He was the Self before all creation.

nAma 355. महाक्षः - mahAkshah

a) He with a (vehicle of) powerful axle.

b) One with Great Eyes.

mahAkshAya namah.

aksha means axle. SrI BhaTTar points out that in this case this refers to a chariot, by means of a figure of speech where a part is used to refer to the whole. So mahAkshah means One who has a vehicle worthy of reverence. This vehicle is garuDa, the embodiment of veda-s. aksha also means eyes.

SrI Sankara uses this meaning in his interpretation- mahatI akshiNI asya iti mahAkshah - One who has great eyes. They are great in the sense that they can see not only the external object, but can see through everything everywhere inside and outside without exception, and nothing is hidden from them. These eyes see through all that is happening deep within the bosom of all creatures (SrI cinmayAnanda).

SrI Sankara also gives an alternate interpretation - mahAntyakshAni asya iti mahAkshah -The possessor of divine senses unattached to objects (SrI anantakRshNaSAstri's translation), or One who has many glorious eyes (SrI T. S.kRshNamUrti's translation). The dharma cakram writer points out that the Greatness of His Eyes refers to their power to remove the darkness of aj~nAna when they fall on His devotee. Meditating on this nAma of mahA vishNu will give the ability to see things with the eye of detachment and affection rather than with the eye of desire and greed, and in opening the eye of j~nAna in the devotee.

SrI satyadevo vAsishTha uses the meaning "one who leads" to the word aksha (this is also related to the meaning axle or vehicle), or one that helps in moving. So mahAkshah is one who shows the path to everyone.





nAma 356. गरुडध्वजः - garuDa-dvajah

One who has garuDa in His banner.

garuDa-dvajAya namah.

bhagavAn has the unique symbol of garuDa as His banner, just as He has the unique association with tulasi, with Goddess Lakshmi, etc. In addition to being His vAhanam, garuDa is His banner as well. SrI cinmayAnanda points out that the eagle soars high in the sky and can see even the minutest object on the ground and purifies the land by removing the impurities such as the carrion etc. Similarly, the Lord never allows any negative thoughts in the heart of His devotees, and hence the eagle is considered as His symbol. SrI rAdhAkRshNa SAstri refers to mahA bhAratam where garuDa requested SrI man nArAyaNa for permission to stand on top of Him when garuDa had to fetch amRta for securing the release of his mother. bhagavAn made him His banner to grant this request, and He also asked garuDa to be His vehicle. This is how garuDa is both the flag and the vehicle. I do not have a copy of mahA bhAratam with me to further elaborate on this reference. The dharma cakram writer points out that garuDa being the vAhana for bhagavAn symbolizes that the jivAtmA exists for the service of the paramAtmA, and the case of jaTAyu illustrates that when the jIvAtmA devotes its life in the service of the paramAtmA, moksham is the natural culmination. SrI satyadevo vAsishTha points to the powerful eagle moving fast while removing the poisonous serpents at sight, similar to bhagavAn removing the sins of His devotees.





SlOkam 39

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।

सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ३९ ॥

atulah sarabhO bhI mah samayajn~O havirharih |
sarvalakshaNa lakshaNyO lakshml vAn samitinjayah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 357. अतुलः - atulah

The Incomparable.

atulAya namah

Readers may be familiar with the word "tuA", which is used to refer to a balance. atulah is One who has no equal. tulopamAnam asya na vidyata itiatulah - There is nothing known that is comparable to Him. Sri Sankara gives the following references - "na tasya pratimA asti yasya nAma mahadyaSah" - For Him whose name is Great Glory, there is no likeness -SveTasva. upa. 4.19; "na tvat-samo'sti abhyadhikah kuto'nyah" - gl tA 11.43- There is no one equal to You, where is the question of someone exceeding You? Sri v.v.rAmAnujan refers to tiruvAi mozhi - tan oppAr il appan -6.3.9.The dharma cakram writer reminds us that the One who should be praised by us is mahA vishNu, and not people around us for the benefit of some favor. Those who do the former raise to the level that they praise Him, and those who do the latter fall further from where they are. This is the significance of this nAma for real life.

nAma 358. शरभः - sarabhah

a) The Destroyer (of those who transgress the bounds of ethics).



b) One who shines as the Inner Self.

SarabhAya namah.

a) SRNAti iti Sarabhah (SrI BhaTTar).

The interpretation is based on the verb SR - to injure, to destroy.

b) Sara means body for the following reason - SeeryaMANAt Sarah - That which is perishable. BhA means to shine. Sarabhah thus refers to One who shines in the body (SrI Sankara, SrI cinmayAnanda etc.). SrI rAdhAkRshNa SAstri refers us to Sarabhopanishat (30) -

SarA jIvAs-tadan-ngeshu bhAti nityamharish svayam |
brahmaiva Sarabha sAkshAt.

SrI SAstri also gives an alternate interpretation - Sara refers to an arrow, but if this body is aimed at bhagavAn, then even the perishable body shines, because He shines in that body.

nAma 359. भीमः - bhl mah

The Formidable.

bhImAya namah.

bibhyati iti bhl mah. The nAma is derived from the verb bhl - to fear. The whole world operates in an orderly way in fear of violation of His will. bhlshA'smAt vAtah pavate - The wind does not transgress its bound out off ear from Him (taittirIya AraN 8). Also from kaThopanishad we have -

"bhayAdeva agnistapati bhayAt tapati sUryah |

bhayAt indraSca vAyuScamRtyur-dhAvati pa~ncamah ||" (2.6.3)

Only out of fear from Him the fire burns, the sun blazes, indra and vAyu discharge their duties, and death, as the fifth, runs (performs its duties). The same idea is expressed in the brahma sUtra 1.3.40 - kampanAt. SrI v.v.rAmAnujan gives reference to the terror He created in the heart of



hiraNyakaSipu. We have in tiruvAi mozhi 7.6.8 - ari kAN nariyAi arakkarULaiyiTTu anRu ila~ngai kaDandu pilambukkoLippa - He made the rAkshasa-s in lankA run and hide for cover like the wolves on seeing a lion. The dharma cakram writer points out that as long as there are beings who do not have God realization, the only thing that keeps them under control is fear, and once they have realized Him, they do not have anything to fear. SrI Sankara has also considered an alternate pATham - viz. abhI ma - One who causes no fear to those who follow the proper path.

nAma 360. समयज्ञः - samayajn~ah

The Knower of the conventions.

samayaj~nAya namah.

He is samayaj~na since He establishes the rules e.g., that when the fire burns, the flame goes upwards, and also at the time of creation after the pralaya, He establishes the path of the Sun, the moon and the planets -sUryA-candramaso dhAtA yathApUrvam akalpayat (tai. nArA. 1). SrI Sankara refers to His knowing the methods and timing of the acts of creation, preservation, and dissolution of the Universe. Another way he has interpreted this nAma is as sama yaj~nah - One who has the yaj~na or observance of treating everyone equally without showing preferential treatment. He gives reference to vishNu purANam - samatvam ArAdhanamacutasya (1.17.90).SrI BhaTTar also offers an alternate interpretation - He knows the proper time when He should offer Himself to the devotees, or the proper time when He should fulfill the vow of protection He has taken. SrI v.v.rAmAnujan refers to the incidence of nRsimha avatAra, where bhagavAn knew exactly when to appear in the pillar - iraNIyan tUN puDaippaa~ngu appozhudE avan vIyat tOnRiya en Si~ngap-pirAn - tiruvAi mozhi - 2.8.9. SrI rAdhAkRshNa SAstri describes six kinds of strategies that a king is supposed to adopt in warfare, including when to fight, when to compromise, when to seek another's help, when to let two adversaries collide with each other and thus weaken themselves, when to attack, and when



to wait for the attack. He points out that Lord kRshNa amply demonstrated these different techniques when He guided the pANDava-s in their war with the kaurava-s, and this is an explanation for this nAma. Srl satyadevo vAsishTha gives the interpretation that bhagavAn is the only one who knows the past, present and future, the changes in climate, the path of the planets, when the beings will be born and in what body, when this body will die, etc. The dharma cakram writer adds more dimension to the anubhavam of this nAma by pointing out that bhagavAn knows when He needs to appear among us in His incarnations (dharma samsthApanArthAya sambahavAmi yuge yuge). He also knew when to send kunti to karNa to get him to promise that he won't attempt to kill any pANDava other than arjuna, etc.

nAma 361. हविर्हरिः - havir-harih

Hari who is the recipient of the havis offered in the yaj~na.

havir-haraye namah

This nAma has been considered as two separate nAma-s by some vyAkhAna-kartA-s. So we will look at the interpretation for havir-harih, havih, and harih. havis is the name given to the offering in a yAga. So one interpretation for this nAma is Hari or vishNu who is the ultimate acceptor of the offerings - yaj~neshu havir-bhAgam harati iti havir-harih. Srl Sankara gives reference to the gl tA - aham hi sarva yaj~nAnAm bhoktA ca prabhurevaca (9.24). The word havis is derived from the root hu, which means both "to accept" and "to offer". He both enjoys His devotees, and is the subject of enjoyment by His devotees, and thus again He is havir-harih. The word "harih" is derived from the root hR - to obtain. One who is obtained by offering of havis ishavir-harih. Also we have in mahA bhArata -

hrAmyagham ca smartR*NAm havirbhAgam kratushvham|

varNaSca me haridveti tasmAd harir_aham smRtah||

(SAnTi parva 330.3)



"I destroy the sins of those who remember Me, and also receive the oblations in sacrifices; My complexion also is blue; hence I am named Hari". harih also means one who removes the obstacles - harir harati pApAni. The following nAma-s, up to 379, are interpreted by Sri BhaTTar in the context of the lakshmi-patitvam (vishNu as the Consort of Lakshmi) of bhagavAn para-vAsudeva.

nAma 362. सर्वलक्षणलक्षण्यः - sarva-lakshaNa-lakshaNyah

- a) He who is the abode of all the auspicious qualities
- b) He who is the ultimate definition of all good qualities
- c) He who is pointed to as the Ultimate Truth through all analysis
- d) He who reveals Himself through everything around us

sarva-lakshaNa lakshaNyAya namah.

Sri BhaTTar gives the following dhyAna Sloka that identifies some of these distinguishing marks.

"dhyAyet kamala-garbhAbham devam lakshmi-patim tatah|

kamalAlaya hetI Sa vibhUshita kara-dvayam||"

One should meditate on that Deity who is the Consort of Lakshmi, who has the splendor of the inner part of a lotus, and whose two hands are adorned by the lotus which is the abode of Lakshmi and cakra which is the lord of all weapons". He also gives reference to the mantra "puNDarIkAksha! sakala-sukha saubhAgyavAridhe!" - Oh the Lotus-eyed Lord! The Sea of Bliss and Good Fortune! Sri v.v.rAmAnujan gives reference to other examples from divya prabandham - alarmEI ma-ngai uRai mArbA! nigar-il pugazhAi! ulagam mUnRu uDaiyAi!;tiruvin maNALan - tiruvAi mozhi 1.9.1. He also refers us to vishNu purANam- paSyatAm sarva-devAnAm yayau vaksha-sthalam hareh - When the nectar by name Lakshmi came out of the Milky Ocean when it was churned, She chose the vaksha-sthalam of mahA vishNu straight out of the Ocean even



though all the deva-s were standing there; such are His lakshaNa-s or attributes. Srl Sankara's interpretation is He is the lakshaNya or end result that is obtained through all lakshaNa-s or pramANa-s. i.e., all means of investigation ultimately lead to Him as the Supreme Knowledge or the Ultimate Truth. Srl rAdhAkRshNa SAstri points out that bhagavAn is the ultimate definition for each and every lakshaNa or attribute, and so He is sarva-lakshaNalakshaNyah. The dharma cakram writer points to four types of pramANa-s which are used for recognizing something. These are: prakyaksha pramANA (recognition through our senses, such as taste, touch etc.), yukti pramANA (recognition through indirect evidence - such as recognizing fire through smoke), SAstrapramANA (what is laid down in scriptures, and anubhava pramANA (what we experience ourselves, e.g., head ache). He gives the example of rAmakRshNaparamahamsa who recognized God as the Only Truth through all the sepramANa-s. He could talk to God, he could not live without the thought of God just as we can't live without air, he recognized him through the SAstra-s, and in essence he recognized God as the ultimate Truth through all the pramANa-s. Srl satyadevo vAsishTha describes this nAma's significance by pointing out that He is sarva-lakshaNa lakshaNya since everything that we see points to Him as the reason behind it. He defines Himself through everything that we can see or otherwise recognize.

nAma 363. लक्ष्मीवान् – lakshmi vAn

He who is always with Lakshmi.

lakshmiIvate namah

Prof. SrlnivAsa rAghavan, in his translation of Srl BhaTTar's vyAkhyAna, adds a personal note that this tattvam, viz. the association between bhagavAn and Lakshmi, should be learned through an AcArya. I am still adding the few words that I am picking up from the translation. There are two things that are eternal and always existed and will always exist, without beginning or end. One is bhagavAn. The other is prakRti, the Primordial Matter that is the



material from which all the things in this Universe are created. This Primordial Matter signifies Lakshmi, the Universal Mother. The Universe is a result of the Union of these two. Neither exists without the other. There is change in the svarUpam of the prakRti depending on the proportion of the three guNa-s viz. sattva, rajas and tamas, but prakRti does not end at the time of pralaya, nor does it begin at the beginning of the world. The mUla-prakRti which is beginningless and endless just like bhagavAn, is none other than Lakshmi. SrI BhaTTar has given the following Sloka in support -

"dvayam devI -pariNaye leelayaiva samarpayan |
prakASayan anAditvam AtmanA prakRthe saha ||
mat-karaih anuviddheyam prakRtih prAkRtaih aham |
yato'ham ASritaSca asyA mUrtih mayi etat AtmikA ||"

"At the time of my marriage with Lakshmi, I in a playful mood, revealed the secret to all that the Supreme Reality is a couple, and not nArAyaNa alone, nor Lakshmi alone. Then I also revealed that like Myself Lakshmi is also beginningless (i.e. eternal). This prakRti was embraced by My hands, and I by Her hands; wherefore I have resorted to Her, and She, in Her turn, has resorted to Me. (So we are always together)".

SrI cinmayAnanda echoes the same spirit through the following words: "He is the Spirit (purusha) that thrills the entire world-of-matter (prakRti). Matter thrilled with the spirit is the dynamic world that we see around. Thus, the manifested Lord is ever wedded to Lakshmi".

nAma 364. समितिञ्जयः - samitinjayah

He who is victorious in battles.

samiti~njayAya namah.

One meaning for the word samiti is battle. samitim yuddham jayati itisamiti~njayah - He who conquers the wars or battles (SrI Sankara). He is



the destroyer of all pain in all the devotees. He helps overcome the feeling of independence from Him in the jIvAtmA-s, and thus brings true happiness to them by winning over their minds (SrI BhaTTar). SrI rAdhAkRshNa SAstri uses the meaning "gathering" or "assembly" for the word samiti, and gives the meaning that bhagavAn wins over the samiti no matter how large it is, if it is ganged up against Him.



SlOkam 40

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।

महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥

viksharO rOhitO mArgo hEturdAmOdaras sahaH |

mahI dharo mahAbhAgO vEgavAnamitAsanaH ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 365. विक्षरः - viksharah

He who never wanes.

viksharAya namah

SrI Sankara bhAshyam is "vigatah ksharah (nASo) yasya asau viksharah" - One who has no decay. SrI BhaTTar gives the interpretation that bhagavAn's love for His devotees never diminishes, and He is vikshara by this reason.

nAma 366. रोहितः - rOhitah

He Who is of red complexion.

rohitAya namah.

kamala garbhAbatvAt rohitah - He who has the red color of the inside of a lotus. SrI v.v.rAmAnujan gives reference to tiruvAimozhi - 8.4.7: "tirucceyya kamalak kaNNum Sev-vAyum SevvaDiyum Seyya kaiyum tiruc-ceyya kamalaundiyum Seyya kamala mArbum". Seyya here means reddish colored, kamala means lotus. rohita also refers to a species of fish, and SrI Sankara has given the alternate interpretation that it can refer to His matsya incarnation, in the form of a reddish hued fish. SrI satyadevo vAsishTha derives the meaning from the root ruh - blJa janmaniprAdurbhAve ca - to





grow, to increase, to rise, to reach, and gives the interpretation "prAdurbhavati iti rohitah - One who expresses Himself or One who causes all beings to express themselves is rohitah.

nAma 367. मार्गः - mArgah

He who is sought after.

mArgAya namah.

mArgyate iti mArgah - He is mArgah because He is always sought after by His worshippers. Sri v.v.rAmAnujan gives reference to tiruvAi mozhi nURRandAdi91 - "tAL aDaindAr ta-ngatku tAnE vazhit-tuNaiyAm kALa-megattai" - He accompanies and shows the way to those who have surrendered to Him. Sri Sankara gives an additional interpretation - He is mArga because He shows the way for the attainment of Supreme Bliss. Sri rAdhAkRshNa SAstri gives another aspect - After the Universe disappears at the time of praLaya, it is He who is the way for the world's re-appearance.

nAma 368. हेतुः - hEtuh

The Cause.

hetave namah.

He is the cause for the realization of the desires of His devotees. Sri Sankara gives the interpretation that He is both the instrumental and material cause of the Universe. The dharma cakram writer nicely distinguishes between bhagavAn the Cause, and bhagavAn the effects. He points out that in general we see the effects, but we don't see the cause behind the effects as easily. This is true in the different aspects of life - we use the Universe, but we don't understand bhagavAn who is the Cause of the Universe. We see the body, but we don't see the five elements which are the constituents of this body. He is visible only to the yogi-s and the j-nAni-s as the Cause of the Universe.





nAma 369. दामोदरः - dAmOdarah

- 1) He who has the worlds in His belly.
- 2) One who was tied around His waist by ropes by YaSoda
- 3) One who has happiness for His devotees
- 4) One who is attained by observances such as damA.

dAmodarAya namah.

The word dAma can refer to a rope, the worlds, happiness, etc. The word damam means belly. Based on these, there are different interpretations.

- 1) udare dAmAni asya iti dAmodarah - One who has all the worlds in His belly. This interpretation is supported by vyAsa's words:

"dAmAni loka nAmAni tAni yasya udara antare |
tena dAmodaro devah Srl dharah Sri-samASritah ||"

(attributed to vyAsa but no reference given)

- 2) dAmnA udare baddha iti dAmodarah - One who was tied around His waist with a cord. The support for this interpretation is from brahma purANa:

"tayor madhya-gatam baddham dAmnA gADham tayodare |
tataSca dAmodaratAm sa yayau dAma bandhanAt ||"

(brahmapuRaNa 76.14)

Srl v.v.rAmAnujan refers us to divya prabandham

veNNei vizhu~nga veguNDuAicci kaNNik kayiRRinAI kaTTat tAn
kaTTuNDirundAn

mUnRAm tiruvantAdi.

Srl A. SrlnivAsa rAghavAcArya svAmi in his interpretation in tamizh in Srl nRsimha priyA points out that the act of bhagavAn willingly getting Himself tied around with a rope just demonstrates that He becomes abhakta-para-



tantran i.e., He subjects Himself to His devotees' wishes. In this case, He subjected Himself to yaSodA's wish that He be constrained by the rope. He even shed tears when He was tied in order to please her.

daamodaraM chatuHpaashaM indrakopanibhaM bhaje



*dAmOdarAya namah
(Artwork Courtesy : Sow R.Chitrakleha)*

3) Sri BhaTTar gives an additional interpretation based on "devAnAm sukhAsamSitvAt dAmAt dAmoDaram viduh" (udyoga parva 71.9)- They know



Him as dAmodara because He has "dAma" or joy, indicating happiness for the gods.4)

SrI Sankara has given the additional interpretation - damAdi sAdhanenaudarA (utkRshTA) matih (yA tayA gamyata) iti dAmodarah - One who is known through the mind which is purified (udarA or utkRshTA) by means of self-control (dama) and other qualities. He gives the support from mahAbhArata - damAt dAmodaro viduh (udyoga parva 5.69.8). The dharma cakram writer very nicely remarks that the One who was tied by the rope can be known only by "tieing" or controlling the pa~nca indriya-sand directing them towards Him and His service.

SrI rAdhAkRshNa SAstri points out that this nAma has the greatness that at the same time it shows the greatness of bhagavAn in having the whole Universe inside Him and the simplicity of being tied by a rope and contained by His devotee.

nAma 370. सहः - saha

He who has patience.

sahAya namah.

sahate iti saha. SrI BhaTTar links this nAma to the previous one by pointing that He patiently accepted being tied by the rope as dAmodara. nammAzhvAr sings this patience of Lord kRshNa - ettitRam! uralinODuiNaindirundu E~ngiya eLivE (tiruvAimozhi 1.3.1) - referenced by SrI v.v.rAmAnujan. SrI Sankara vyAkhyAna is that He forgives the lapses of His devotees - saha sarvAn abhibhavati iti saha. SrI rAdhAkRshNa SAstri points out that He bears the burden of the Universe for the sake of the welfare of the creatures in the Universe. The dharma cakram writer points out that He patiently waits till we attain the maturity needed to reach Him and be united with Him. He also refers to the incident where He put up with SiSupAla's abusive words more than a hundred times and had given word to SiSupAla's mother to that effect.





nAma 371. महीधरः - mahIdharah

The Supporter of the Earth.

mahIdharAya namah.

This nAma occurred earlier as nAma 319. There the meanings given were that He supports the earth by ridding it of evil-doers, or that He accepts the pUjA from the devotees. Under the current nAma, SrI Sankara gives the interpretation that He bears the Earth in the shape of mountains. He gives reference to vishNu purANa -vanAni vishNur girayo diSaSca - (2.12.37) - The forests, mountains, and directions are all vishNu. He bears the earth by propping it up in the form of mountains. SrI v.v.rAmAnujan refers to His bearing the Earth between His teeth in His varAha incarnation - eyiRRu iDai maN koNDa endai - periyAzhvAr tirumozhi 5.2.3.

nAma 372. महाभागः - mahAbhAgah

He who is extremely Fortunate.

mahA-bhAgAya namah.

SrI BhaTTar explains that Lord kRshNa has the good fortune (mahA bhAgAya) of being chosen for service as their Lord by the cowherdess nILa, sixteen thousand celestial damsels, rukmiNi, satyabhAmA, jAmbavati, and others. SrI v.v.rAmAnujan refers us to tiruvAimozhi - vaDivu iNai illA malar-magaLmaRRum maN-magaL piDikkum mel-aDiyAn - 9.2.10. SrI Sankara gives the vyAkhyAna that He is fortunate in being able to take any form He likes, or He who gets the best of everything in His incarnations. SrI rAdhAkRshNa SAstri points out that He is mahAbhAgah because He gets the major (mahA) portion (bhAgA) of any offering as He likes. He refers us to the incident of the offering by the gopa-s to the govardhana giri instead of to indra at the insistence of kRshNa. Lord kRshNa appeared at the top of the govaradhana





mountain and accepted all the offerings.

nAma 373. वेगवान् - vEgavAn

He who is quick.

vegavate namah.

SrI BhaTTar points out that even when He was child kRshNa, His actions were displaying His irresistible supremacy and Lordship.

SrI v.v.rAmAnujan refers us to the incident of pUtanA, SakaTAsura, lifting of govardhana giri at the tip of the finger, etc. tiruvAi mozhi 6.4 is full of these incidents.

SrI rAdhAkRshNa SAstri points to the incident of rukmiNi svayamvaram as an example of the quickness of action that He displays. SrI cinmayAnanda gives the interpretation that He reaches His devotees fast the moment they think of Him because He is everywhere and all-pervading. SrI Sankara interprets the nAma in terms of the ISopanishad declaration (4) "anejadekam manso javIyah - He is unmoving, but at the same time faster than the mind". The context here is that He is inside us, but no amount of reasoning with our mind can decipher Him and figure Him out. He cannot be understood by reason and logic alone, since even a lifetime of reasoning with the mind that is faster than anything that is known will not result in realizing Him.

nAma 374. अमिताशनः - amitAsanah

a) The voracious Eater.

b) He who gives unlimited supply of food to His creations.

amiTaSanAya namah.

amitam aSnAti iti amitASanah - One who eats huge quantities. SrI BhaTTar points out that Lord kRshNa displayed His greatness, among other acts, by



swallowing the unlimited quantity of food offered to govardhana giri, making the cowherds exclaim in wonder - "devo vA dAnavo vA tvam" - "Who are you - a deva or an asura?" - vishNu purANam 5.13.121. Srl v.v.rAmAnujan refers us to divya prabandham - aTTuk-kuruvi SORRup-paruppadamum tayir vAviyumneyyaLarum aDa~ngap poTTattuRRu - One who in a fraction of a second consumed a huge amount of rice heaped like a mountain, a huge amount of curd that looked like a canal, ghee that was poured like a big puddle, plenty of vegetables, etc. (periyAzhvAr tirumozhi 3.5.1), and to "kArEzh kaDaIEzhmalai Ezhulagu uNDum ArA vayiRRAn - tiruvAi mozhi 10.9.2. This nAma is similar to nAma 304 - mahASanah. Srl Sankara interprets the nAma in terms of His swallowing the whole Universe at the time of praLaya. Srl rAdhAkRshNa SAstri points out that there is nothing that He cannot digest, since He is the jATarAgni that digests the food that every being consumes - aham vaiSvAnaro bhUtvApacAmyannam caturvidham (gl tA 15.14). The dharma cakram writer points out that we can neither live and grow without eating, nor live without digesting the food we eat, and both are made possible by Him, and this is signified by this nAma. Srl satyadevo vAsishTha gives the above interpretation, as well as an alternate interpretation - amitAn prANinah ASayati = bhojayati itiamitASanah - He is amitASanah because He gives unlimited supply of food to His creation, which is itself immeasurable.



SlOkam 41

उद्भवः क्षोभणो देवश्रीगर्भः परमेश्वरः ।

करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥

udbhavah kshObhaNO dEvas srI garbhah paramEsvarah |

karaNam kAraNam kartA vikartA gahanO guhah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 375. उद्भवः - udbhavah

- a) He who removes the bondage.
- b) He who is beyond the bondage of samsAra.
- c) He who is the origin of the Universe.

udbhavAya namah

One who removes the bondage of samsAra of those who meditate upon Him. Sri BhaTTar points out that those who meditate on the incident of His being bound by the rope (kaNNinuN Sirut-tAmbinAI kaTTuNNap paNNiya perumAyan) will be removed from the bondage of samsAra - udbhavo bhavah asmAt iti udbhavah. Sri Sankara gives the interpretation is that He is free from the bondage of existence, and so He is udbhavah - udgato bhavAt samsArAt iti udbhavah. Sri Sankara's alternate interpretation is that He is the Origin of the Universe - prapa~nca utpatti upAdAna kAraNatvAt udbhavah.

nAma 376. क्षोभणः - kshObhaNah

The Creator of a commotion.



khshobaNaya namah.

The nAma is derived from the root kshub - sa~ncalane to cause motion or disturbance. kshobayati iti khshobaNah. Sri BhaTTar's vyAkhyAnam isbandhArhAn kshobayati iti khshobaNah - One who creates tumult in the minds of those who are fit to be bound in samsAra. Sri Sankara's vyAkhyAna is that He creates vibration and agitation in purursha and prakRti (consciousness or jiva-s and primordial matter) at the time of creation by entering them. He refers us to vishNu purANa in support -

"prakRtim purusham caiva praviSyA AtmeccayA harih|

kshobhayAmAsa sarga-kAle vyayAvyayI || (V.P. 1.2.29)

An alternate interpretation, supported by Sri satyadevo vAsisshTha, Sri cinmayAnada, etc., is that He is khshobaNah because He keeps the beings in the Universe vibrant by being their antaryAmi and constantly keeping them in motion.

nAma 377. देवः - dEvah

He who sports Himself.

devAya namah.

dl vyati krIDati iti devah. He plays with the jiva-s by binding them with mAya or prakRti. Sri v.v.rAmAnujan refers us to divya prabandham - palapala mAya mayakkukkaLAI inburum iv-viLaiyATTuDaiyAn (tiruvAimozhi 3.10.7). A similar concept is expressed in nAma 312 (nahushah), 335 (Adidevah), etc. Sri cinmayAnanda points out that the term dl vyati means 'to shine', 'to conquer', 'to praise', etc. Sri Sankara includes the play of creation, the desire to conquer the enemies of gods, functioning in all beings, shining in all beings, being praised by the holy men, pervading all, etc., as the reasons for His being the only deva. He quotes the SvetAsvatAraupanishad - eko devah sarva bhUteshu gUDhah (6.11) - There is only one God who is hidden in all things that exist - in support.



nAma 378. श्रीगर्भः - sri -garbhah

- a) He who has Lakshmi always with Him in His play as devah.
- b) He who has Lakshmi in Him in the form of the Universe.
- c) He who is the abode of all auspicious qualities (Sri).

Sri-garbhAya namah.

He is inseparably united with Lakshmi. In His play as the deva He has Lakshmi always as His companion. vishNoh eshA anapAyinI - She is ever inseparable from vishNu - vishNu purANa - 1.9.144. Sri BhaTTar's vyAkhyAnam is "bhoga-krI DA sahAyatvena vardhanIyA asya Sri h iti Sri -garbhah - He is inseparable from Sri or Lakshmi in His sports. Sri v.v.rAmAnujan refers to divya prabandham - kOla malarp pAvaikku anbAgiya en appan - tiruvAimozhi 10.10.7. Sri Sankara gives the interpretation that He has Lakshmi or aiSvarya in His belly in the form of the Universe. Sri cinmayAnanda gives the interpretation that He has all the glories (Sri) in Himself, and so He is Sri -garbhah. The dharma cakram writer points out that just as the wealth that a mother protects carefully is the child in her womb, a stingy person protects his wealth, and a j~nAni protects his knowledge, so also mahAvishNu protects the Universe. Just as the child cannot live independent of the mother, so also the Universe can't exist without bhagavAn. Sri satyadevo vAsishTha points out that bhagavAn is the antaryAmi inside everyone in this Universe (Sri), and this is as if He is in the garbha of the Universe, and so He is called Sri -garbhah.

nAma 379. परमेश्वरः - paramEsvarah

The Supreme Ruler.

parameSvarAya namah.

aiSvarya means Lordship. BhagavAn is parameSvarah because He is the Lord of all, including mahA Lakshmi - tiruvukkum tiruvAgiya SelvA - tirumozhi 7.7.1.



SrI rAdhAkRshNa SAstri derives the meaning from parA mA - paramA - mahAlakshmi, One who is above all Sakti-s. This paramA voluntarily seeks the place in His vaksha-sthala and serves Him; thus He is paramAyAh ISvarah-parameSvarah. The dharma cakram writer indicates that just as a human being does well in ruling over himself if he has full control of his indriya-s, BhagavAn is in full control of al the beings as the parameSvarah or Ruler of the Universe. SrI satyadevo vAsishTha gives an interpretation based on mA - SobhA. parameSvarah thus indicates One who has Supreme SobhA. One who has Supreme SobhA, who is the Lord of this and also has full control of this, and attracts and controls everything because of this, is parameSvarah - parA mAyasya sa paramah. sa ca asau ISvarah parameSvarah.

nAma 380. करणम् - karaNam

The Means.

karaNAya namah.

nAma 381. कारणम् - kAraNam

The Cause - He who causes others to act.

kAraNAya namah.

The two nAma-s are being looked at together here because of their close relation. SrI satyadevo vAsishTha gives the derivation *kriyate anena iti karaNam* -That by which or through whom an act is done. BhagavAn is the only means for attaining Him. The eyes, ears, etc. which are the means of knowledge are all aspects of this power of bhagavAn. kAraNam is the Cause that makes the beings act using the karaNa-s. SrI v.v.rAmAnujan points us to pANini's words - *sAdhaka-tamam karaNam* -karaNam is that which is the best among means or sAdhana-s. He also reminds us of the nAma "*hRshI keSa*" in this context - He who is the eeSa or Lord of the indriya-s (the eyes, ears, etc.



are the j~nAnendriya-s, and the legs, hands, etc. are the karmendriya-s). Beyond these indriya-s, there are the antah-karaNa-s which are the citta, the mind, buddhi, and ahamkAra, which are also controlled by bhagavAn. The dharma cakram writer points out that for us to control the j~nAnendriya-s, the karmendriya_s, the antah-karaNa-s, etc., meditation on mahA-vishNu is the means. He also refers us to the gl tA to point out that the way to achieve this control is firm determination (vairAgya) and repeated training (abhyAsa). Following Srl Sankara's vyAkhyAna, Srl rAdhAkRshNa SAstri distinguishes karaNam from the next nAma - kAraNam, by interpreting karaNam as "primary cause", and kAraNam as the supplementary causes. BhagavAn is both the primary cause as well as the supplementary causes in the creation. He gives the example of the creation of a mud pot from clay. Both the clay and some additional instruments are needed in this process. But these alone will not result in the mud pot, unless there is the involvement of the maker of the pot. BhagavAn is the reason for not only the primary cause but the other causes as well. Srl cinmayAnanda explains karaNam as "He from whom the Universe arises", and kAraNam as "He who causes the Universe to arise".

nAma 382. कर्ता - kartA

The Agent.

kartre namah.

This nAma occurred earlier as nAma 317. There the interpretation by Srl BhaTTar was based on paraSurAma incarnation, as the one who slayed the demon kArta-vIrya. In the current instance his interpretation is that bhagavAn is the Agent who causes others to act. Srl cinmayAnanda quotes pANini - svatantra kartA - One who freely and independently performs the functions of creation, protection and destruction, is the "Doer". Srl rAdhAkRshNa SAstri points out that He is kartA because without Him, the mere existence of the pa~nca bhUta-s etc. could not have resulted in the Universe, just as the presence of clay etc. without the presence of a pot-



maker could not have resulted in the creation of a pot. Even though the jIvAtmA-s may think that they are independent in their acts, nothing functions without His Will - avan anRi Or aNuvum aSaiyAdu. BhagavAn is the only svatantra kartA - One who acts independently of everything else. Srl v.v.rAmAnujan refers us to tiruvAimozhi 5.6.4 -

"SeikinRa kidi eIlAm yAnE enRum

SeivA ninRanagaLum yAnE enRum

Seidu mun iRandavum yAnE enRum

Seiyap payan uNbEnum yAnE ennum

SeivArgaLaic ceivEnum yAnE ennum"

BhagavAn just does not stop with being the Agent, He also feels the effects of the actions of the jIvAtmA-s as if they were His own. vyasaneshumanushyANAm bhRSam bhavati duhkhitaH utsaveshu ca sarveshu pitevaparitushyati - When the people suffered, RAma suffered more than they did, and when they were happy, He felt happy like a father. After crowning vibhI shaNa, Lord rAma felt very fulfilled - kRta kRtyah pramumoda ha.

nAma 383. विकर्ता - vikartA

- a) He who undergoes modifications.
- b) He who created the world of varieties.

vikartre namah.

a) vikurvANah vikartA. In truth bhagavAn does not undergo any modifications. He is avikAra. However, since the Universe is an extension of Him, and since the Universe undergoes modifications constantly, it can be said that He undergoes modifications. He has no joy or sorrow that results from His own act; but since He considers others' acts as His own and feels one with the joys and sorrows of His creations, the resulting vikAra or modification and feeling of joy and sorrow is for the sake of His creation. Lord rAma did not



experience joy when He was to be crowned, no did He feel sorrow the next day when He lost it.

b) SrI Sankara's interpretation is that bhagavAn is the creator of this varied Universe - **vicitram bhuvanam kRtavAn iti vikartA**. SrI rAdhakRshNa SAstri points out that His creation is vicitra because it is beyond comprehension, and He did it out of His leelA. No two things in His creation are identical. The dharma cakram writer points that in addition, no two minds are same, no two faces are the same. We don't know our past, we don't know where we go after we pass away, nor how many more births we will have to go through. We go through birth after birth, and in each birth we learn that the external pleasures are not real pleasures, but we don't carry this memory and experience to the next birth. Time does not leave anyone behind, but we ignore this and try to immerse ourselves in the pleasures of our indriya-s. All these are the vicitra-s of His creation.

nAma 384. गहनः - gahanah

He who is deep and inscrutable.

gahanAya namah.

He is beyond our intellect and reasoning. He is inside all of us, and yet we don't know Him. **yah pRthivyAs tishThan yam pRthivI na veda** --He who is in the earth but whom the earth does not know - bRhadAraNya upanishad 5.7.3. He is in all the gods but the gods don't know Him - **viNNavarkkueNNal ariyAn** - tiruvAimozhi 1.9.2 (v.v.rAmAnujan). He is both the eye and the object to be seen - **cakshuSca drashTavyam ca nArAyaNah**. SrI rAdhAkRshNa SAstri refers us to kaThopanishad - **tam durdarSam gUDhamanupravishTam guhAhitam gahvareshTham purANam** - 1.21. SrI Sankara points out that He is Unknowable in regard to His Nature, capability or acts. The dharma cakram writer takes us through several instances in young child kRshNa's leelA-s to illustrate this point. The gopika vastrApaharaNam, the instance of pUtana, the lifting of the govardhana giri, the episode of be ignited by yaSoda by a





rope, etc., illustrate our inability to understand Him through our logic and rationale. The only way to understand Him is through devotion.

nAma 385. गृहः - guhah

a) The Savior.

b) One who hides Himself effectively from non-devotees.

guhAya namah.

gUhati rakshati iti guhah. Sri v.v.rAmAnujan gives reference to tiruvAimozhi - kAkkum iyalvinan kaNNa perumAn - 2.2.9. This is Sri BhaTTar's vyAkhyAnam.

Sri rAdhAkRshNa SAstri adds that this protection is like that of a child protected by the mother when the child is in her womb.

Sri Sankara interprets the nAma based on gUhate samvRNoti - He who hides His Nature, and gives the reference to gl tA - nAham prakASah sarvasyayogamAyA samAvRtah - 7.25.

Sri cinmayAnanda gives reference to vishNubhAgavta 10.37.11 - gUDho guhASayah sAkshI mahA purusha I Svarah - This Lord, the Great Purusha, the witness who dwells in the vase most secretively.

MuNDakopanishad describes Him as "nihitam guhAyAm". Sri rAdhAkRshNa SAstri refers us to kaThopanishad 3.12 - esha sarveshu bhUteshu gUDhAtmA naprakASate, and to gl tA -

avajAnanti mAm mUDhA mAnushI m tanuASritam |

param bhAvamajAnanto mama bhUta maheSvaram || 9.11

Yet another interpretation, given by Sri R. anantakRshNa SAstri, is that He reclines in the heart (guhah) of all.





SlOkam 42

व्यवसायो व्यवस्थानस्संस्थानस्स्थानदो ध्रुवः ।

परद्धिः परमस्पष्टः तुष्टः पुष्टः शुभेक्षणः ॥ ४२ ॥

vyavasAyO vyavasthAnas samsthAnas sthAnadO dhruvah |
pararddhih paramaspashTah tushTah pushTah subhEkshaNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 386. व्यवसायः - vyavasAyah

- a) The Pivot (of the planets).
- b) One with a firm and resolute mind, One with True Knowledge about Self.

vyavasAyAya namaha

tiSayena slyate (badhyate) asmin jyotiScakram iti vyavasAyah - The circle of planets is tightly bound and closely fastened to bhagavAn, and so He is called vyavasAyah. Space which is the support for the stars and planets is the body of bhagavAn, and so He is tied to them tightly. Sri cinmayAnanda refers us to two Sloka-s in the gl tA where the term vyavasAya occurs. Sri rAmAnuja in his gl tA bhAshya (2.41) interprets the word as referring to "unshakable conviction" (about the true nature of the self) - vyavasAyo niScayah. The same interpretation is given in gl tA 2.44. So vyavasAyah can refer to One with a resolute mind, or One who has True Knowledge of the self.

nAma 387. व्यवस्थानः - vyavasthAnah

The basis.

vyavasthAnAya namah.



The basis for the nAma is the root sthA (sthiti). vyavasthAnam karoti iti vyavasthAnah, or asmin vyavasthith sarvasya iti vyavasthAnah. One who establishes everything, or One on whom the basis of everything resides; or One who regulates everything in the Universe and the associated functions. vyavasthA is given the meaning "determination, decision, settlement" in Apte's dictionary, and vyavasthit means 'established'. One who determines everything is thus vyavasthAnah, and One who establishes everything in their respective places or positions is vyavasthAnah. Sri BhaTTar associates this basis with kAla or time, which is the basis for everything that happens in this world. This again is determined by the movement of the planets, of which dhruva is the pole or the pivot. Sri Sankara associates the nAma with bhagavAn being the One who divides and regulates everyone including the different protectors of the world, various types of beings, takes care of their survival and sustenance, etc.

nAma 388. संस्थानः - samsthAnah

The final end.

samsthAnAya namah.

sarvam etasmin santhishThate - samApyate iti samsthAnah.

One in whom all things have their ultimate end is samsthAnah.

Another interpretation, given by Sri v.v.rAmAnujan, is samApyate iti samsthAnah - One who terminates everything at some stage is samsthAnah.

Sri Sankara gives an additional interpretation - samIcI nam sthAnam asya itisamsthAnah - He who has the supreme place.

This is elaborated by Sri rAdhAkRshNa SAstri as referring to the Milky Ocean, the sUrya maNDala, the heart of the yogis etc., or His position as dhruva in the dhruva maNDala.



nAma 389. स्थानदः - sthAnadah

The Giver of the Supreme Abode.

sthAnadAya namah.

sthAnam dadAti iti sthAna-dah. da is "to give". There are many nAma-s that end with the affix -da, and all of these can be understood based on this suffix. Other examples are prANa-dah, mAna-dah, SAnti-dah, Srl -dah, darpa-dah, sarva-kAma-dah, and svasti-dah. sthAna-dah is One who gives the best of the sthAna-s, paramapadam. Srl Sankara gives a more general interpretation as One who gives status to the beings as they deserve - dhruvAdInAm karmAnurUpam sthAnam dadAti itisthAna-dah. Srl rAdhAkRshNa SAstri points out that bhagavAn is the One who gave the position to dhruva which is unlike all the other stars viz. dhruva is fixed in position compared to the others who are in constant motion. Srl cinmayAnanda gives references to kathopanishad (yathAkarmam yathASrutam- 2.5.7), and quotes "karma phala dAtA nArAyaNah" to support Srl Sankara's interpretation. The dharma cakram writer gives reference to tirukkural to support the same interpretation "vaguttAn vagutta vagai allAI kODi toguttArkkum tuyttal aridu".

Srl satyadevo vAsishTha comments that bhagavAn gives the position to the stars in space, to the devas in the antariksha loka, to the water-living creatures in the Oceans, etc. At a lower level, He has even created appropriate places in our bodies for the refuse that results from the bodily functions.

nAma 390. ध्रुवः - dhruvah

The Stationary (Fixed).

dhruvAya namah.

The root dhru means to be steady. He conferred a status on dhruva that is as



permanent as Sri vaikunTham. Since He can make any place as permanentas His abode viz. Sri viakunTham, the significance here is that He is everywhere. Sri rAdhAkRshNa SAstri comments that bhagavAn conferred on dhruva that which is only His Nature - viz. the indestructible status, and so dhruva is bhagavAn Himself. The dharma cakram writer points out that in the midst of the cycle of creation and pralaya where everything that has been created merges in Him and then reappears, He is the only permanent or fixed one, and so He is dhruva. Sri satyadevo vAsishTha takes the meaning "certain" for dhruva, and points out that even though everything except Him in this Universe is a dhruva, by His Nature of dhruvatva He gives a sense of certainty to everything - thus the rising of the sun and the setting of the sun are dhruva or certain, birth and death are certain, etc. Next begins the story of Sri rAma. The next 16 nAma-s are interpreted by Sri BhaTTar in the context of rAmAvatAra. Sri BhaTTar titles this section as "The story of Sri rAma which resuscitates even the dead". Sri v.v.rAmAnujan points out the "bias" that Sri BhaTTar has for this incarnation shows in the vryAkhyAnam that he gives for these nAma-s. The title is just the beginning.

nAma 391. परद्धिः - pararddhih

He who is full of noble and auspicious qualities.

paraddhaye namah.

Rddhih means vibhUti or manifestation. parA Rddhih yasya sa pararddhih -One who has a super-abundance of auspicious qualities or kalyANa guNa-s.

Sri v.v.rAmAnujan comments that it is not an exaggeration to say that in no other incarnation do we find the perfection of auspicious qualities as in the rAma incarnation.

Sri rAdhAkRshNa SAstri refers us to rAmAyaNa where some of these qualities are described in Sloka-s 1.1.8 to 1.1.18 by sage nArada to vAlmIki. The last two Sloka-s are given here as examples:



"samudra iva gAmbhI rye dhairyeNa himavAniva |
vishNunA sadRSo vI rye somavat priyadarSanah||
kAIAGni-sadRSah krodhe kshamayA pRthivI samah|
dhanadena samstyAge satye dharma ivAparah||

"rAma has gAmbhI rya like an ocean, dhairya of himavAn, vI rya ofvishNu, the sweet appearance of the moon, anger comparable to that of pralaya agni, patience of Mother Earth, tyAgA of kubera, and satya of dharmadevatA". Sri rAmAnujan gives an additional interpretation: **pareshAm RddhirevaRddhih yasya** - One who considers para samRddhih or the fulfillment of others as His own. After crowning vibhI shaNa, Lord rAma felt happy by the sheer act of fulfilling His word - **kRta kRtyah tathA rAmah**. He also quotes "utsaveshu ca sarveshu piteva paritushyati" - When the citizens are happy, He feels happy like a father who feels pleasure at the happiness of the child".

nAma 392. परमस्पष्टः - parama-spashTah

He whose greatness is explicit.

parama-spashTAya namah.

spashTa (pratyaksha, dRshTA) pAramyah parama-spashTah. His greatness is explicitly obvious. Sri BhaTTar refers us to rAmAyaNa - **vyaktameshamahA-yogi paramAtmA sanAtanah** - (yuddha kANDam - 114.4). These are mandodari's words when she sees rAma after He slays rAvaNa in the battlefield. Similarly, tArA, vAli's wife, recognizes rAma's divine nature as soon as she sees Him -

tvam aprameyaSca durAsadaSca.....manushyadehAbhyudam vihAya divyena dehAbhydayena yuktah

(rAmAyaNa 4.24.31-32)

Lord rAma's only goal and firm determination (mahA-yogi) in this incarnation was protection of the world, and His greatness can be clearly cognized by



means of direct perception. sumitrA's words are: "sUryasyApi bhavet sUryah" - He shines even brighter than the Sun, and He is the One who gives brightness to the Sun. Other references to Lord rAma's explicit greatness are His being called "pumsAm dRshTi cittApahAriNam", "rUpa samhananam lakshmlm tadRSurvismittAkArAh", etc. The dharma cakram writer points out that it is this explicit greatness that caused bharata to throw away the kingdom that was offered to him and instead be devoted to rAma, lakshmaNa to serve rAma for 14 years without food and sleep, and hanumAn to surrender to rAma as soon as he met him and serve Him for the rest of his life. Srl satyadevo vAsishTha gives an independent interpretation based on the root spaS - to bind (spaSati - badhnAti), and gives the meaning "One who binds everything in a superb way" for parama-spashTa. The example of the complex human body, which retains its beautiful appearance in spite of its internal complexity, is given as an example. He gives the following quotes in support: asya spaSo na nimishanti (rg 9.73.4), divah spaSah pracaranti (atharva 4.16.4), etc.

nAma 393. तुष्टः - tushTah

He who is full of happiness.

tushTAya namah.

Instead of being in Srl viakunTham where only a chosen few could be with Him, He decided happily to choose dasaratha, a human, as His father, and be born in this world so that He was within reach of everyone. When the deva-s appeared before Him in His rAma incarnation and praised Him as bhagavAn, He told them that He was happy to consider Himself as a human, the son of dasaratha - AtmAnam mAnusham manye rAmam daSarathAtmajam. As we saw before, He is one who was happy like a father of an accomplished child when His citizens were happy - piteva paritushyati, and who attained unbounded joy by just fulfilling His word to vibhIshaNa and crowning him as the king of lankA- pramumoda ha. Srl Sankara interprets the nAma as referring to His



being The Supreme Bliss. SrI cinmayAnanda explains that He is tushTa - One who becomes happy even with the smallest of offerings. He refers us to

"patram pushpam phalam toyam yo me bhaktyA prayacchati|

tadaham bhaktyupahRtam aSnAmi prayatAtmanah ||

"I accept even if one offers some leaf or flower, fruit, or spoon of water, happily, if it is offered in love". The dharma cakram writer points out that bhagavAn is tushTa because He is not subject to the pains and pleasures that other beings are subject to. rAma did not feel instant happiness when He was going to become king, nor was He sad when He was asked to go the forest for 14 years. kRshNa only smiled when gAndhAri cursed that the yAdava race should come to an end forever. bhagavAn is only the witness to all events, and is not influenced in any way by any event, which for the outsiders is deemed good or bad, happy or sad etc. This nAma should teach us that the proper way to realize bhagavAn is to be tushTa always, and be witness to the events around us but not be attached to them, and train to be a yogi - santhushTah satatam yogi .

nAma 394. पुष्टः - pushTah

He who is full of noble qualities.

pushTAya namah.

pUrNatvAt pushTah. He is complete in every respect, and so there is no room for likes and dislikes, wants and desires. The dharma cakram writer refers us to vaLLuvar referring to bhagavAn as "vENDUdal vENDAmal iAn". Meditating on the significance of this nAma will lead us to move towards this state where we overcome likes and dislikes. SrI satyadevo vAsishTha extends this meaning to also suggest that He is pushTa because He keeps all his creations fulfilled by making available the means for them to be fulfilled - pushNAti iti pushTah.





nAma 395. शुभेक्षणः - subhEkshaNah

He who has auspicious eyes.

SubhekshaNAya namah.

We have seen the nAma-s padmanibhekshaNah (346) and aravindAkshah (348) earlier. Sri BhaTTar refers us to ayodhyA kANDam -

"yaSca rAmam na paSyettu yam ca rAmo na paSyati |
ninditah sa vaset loka svAtma'pi enam vigarhate ||"

(ayodhyA 17.14)

"Whoever has not seen rAma or whomsoever rAma has not seen, that person stands condemned by all people in this world, and even his own self condemns him".

Sri v.v.rAmAnujan refers us to amalanAdipirAn - kariyavAgip-puDai parandumiLirndu SevvariYODi nINDa ap-perivAya kaNgAL, sung by tiruppANAZhAr. subhRUh Ayata tAmrAkshah sAkshAt vishNuriva svayam - He with such beautiful brows and bright long red eyes - He is none other than vishNu, is the praise of the citizens of ayodhyA. hanumAn describes rAma to sl tAdevi as "rAmahkamala patrAkshah sarva sattva manorathah - where he describes the greatness of seeing His eyes as well as being seen by His eyes. sl tA pirATTi herself describes Her Lord rAma thus - tam padma daLa patrAksham .. dhanyAh paSyantime nAtham - Those who are blessed see the beautiful lotus-like eyes of my nAtha. Sri Sankara elaborates on the power of the beauty of His eyes thus:

"IkshNam darSanam yasya Subham Subhakaram narANAm, mumukshUNAm mokshadam, bhogArthinAm bhogadam, pApinAm pAvanam, sarva sandeha vicchedakArANam, hRdaya-granther vicchedakaram, sarvakarmANAm kshpaNam, avidyAyAScanivartakam sah SubekshaNah".

"His mere sight is so auspicious and bestows good on all beings; it gives





moksham to the spiritually minded, enjoyments to those that desire them, cleanses sinners, removes all doubts, burns up all the karma-s, and removes all ignorance". He quotes the Sruti

"bhidhyate hRdaya-granthih chidyante sarva samSayAhkshIyante cAsya karmANi tasmin dRshTe parAvare"

(muNDakppanishad 2.2.8)

The knots of the heart are cut....SrI rAdhAkRshNa SAstri gives us several references to the Sruti. IkshANam also refers to the determination by bhagavAn that He will become many from One. This samkalpam became the auspicious decision which resulted in the creation of this Universe. Since He is the One with the Subha IkshaNa or samkalpa, He is SubhekshaNa. SrI SAstri gives the following quotes to support this interpretation: tadaikshata bahu syAm prajAyeyeti (chAndogya6.2); sa Ikshata lokAnnusRjA iti (aitareya 1.1.1); sa IkshAm cakre (praSno6.3); seyam devataikshata hantAhamimAh tisro devatA anena jIvenaAtmA'nupraviSyA nAmarUpe vyAkaravANi (chAndogya 6.3).The dharma cakram writer points out several examples of individuals who benefited by the mere sight of bhagavAn falling on them. arjuna asked Lord kRshNa to bless him with His Merciful glance; as soon as this happened, all of arjuna's doubts were cleared, and he realized the true nature of his soul immediately. guha, hanumAn, paraSurAma, and Sabari are just among some of the examples of people who gained immensely from the mere sight of Lord rAma.





*rAmAya namah - KumbakONam Sri RAmar
(Courtesy :Sri. Sridhar Lakshminarasimhan)*



SlOkam 43

रामो विरामो विरतो (जो) मार्गो नेयो नयोऽनयः ।

वीरशक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४३ ॥

rAmO virAmO viratO (jO) mArgO nEyO nayOṣnayah |

vI ras saktimatAm srEshThO dharmO dharmaviduttamah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 396. रामः - rAmah

- a) He who delights others.
- b) He in whom everyone delights.

rAmAya namah

There are two obvious interpretations for this nAma. One is that all the yogi-s revel in His charm - ramante yoginah asmin iti rAmah. Sri Sankara gives reference to pAdmapurANa - ramante yoginah anante nityAnande cidAtmani- The yogins revel in Him who is Eternal Bliss, Pure Consciousness and Endless. The other is that He who has a compelling charm about Himself and He who is most Handsome - ramayati itit rAmah. Sri BhaTTar gives several references. rAmo ramayatAm SreshThah - rAma is the foremost among those who delight the minds of all people (rAmAyaNa - ayodhya 53-1); guNAbhirAmam rAmam ca - rAma who is filled with kalyANa guNa-s (mahAbhArata sabhA 58-42);

tathAsarva-prajA kAntaih prI ti sanjananaih pituh |

guNaih viruruce rAmah dIptahsUrya iva amSubhih ||

- rAma who is liked by His citizens, who brings happiness to His father, and who is full of klayANa guNa-s, shone like the Sun with its intense and bright rays - ayodhya 1.33. In tiruppAvai, ANDAL calls Him manatukku iniyAn. His



form is such that even His enemies get attracted to it. Even though mandodari and vAli's wife are not in the categories of enemies of rAma, they were both realized His divine Nature when they saw Him with their husbands dying or dead. Srl v.v.rAmAnujan refers to SURpanakA's description of rAma and lakshmaNa - taruNau rUpasampannau sukumArau - puNDarIka viSAIAkshau.... Srl satyadevo vAsishTha and Srl v.v.rAmAnujan both refer to the root ramu - krIDaYAm - He who derives pleasure out of His leela-s, or He who makes everyone happy because of His krIDA as part of His krIDA, is rAma. The dharma cakram writer adds that there are two kinds of delight- delights of this world which have sadness associated with them always as a consequence, and the delight pertaining to the enjoyment of para brahmam which has pure lasting happiness associated with it. rAma is the source of the later kind. The writer refers us to Sabari's holding on to life only to have the darSan of rAma, the Rshi-s who delighted themselves in the sight of rAma, and the gopi-s and gopAla-s who had bhagavad-anubhavam by being with kRshNa in AyarpADi. Srl rAdhAkRshNa SAstri reminds us that it is sage vasishTha, the kula guru of daSaratha's family, that gave the name rAma to daSaratha's first son.

nAma 397. विरामः - virAmah

- a) He before whom all become powerless.
- b) He who is the final goal of everyone.

virAmAya namah.

Srl BhaTTar has explained the nAma as follows: viramyate asmin varapradaihbrahmAdibhih, varaiSca avadhyAdibhih, labdha-varaiSca rAvaNAAdibhih itivirAmah - Before rAma all become powerless, including the likes of brahma who grant the boons, the boons themselves of indestructibility even by death, and people like rAvaNa who acquired the boons by their austerities. He quotes rAmAyaNa in this context - brahmA svayambhUha caturAnano vA ...(Sundara kANDa 51.45), where hanuMan advises rAvaNa to



understand rAma's prowess. Sri Sankara gives the explanation that He is the final resting place or goal of all beings - virAmah avasAnam prANinAm asmin iti virAmah. Sri rAdhAkRshNa SAstri refers us to rAmAyaNa wherein we find that those who have seen rAma or have diverted their thoughts on Him do not even try to get out of this mode.

na hi tasmAt manah kaScit cakshushI vA narottamAn |
narah SaknotyapAkrashTum atikrAnte abhi rAghave ||

(rAmA 2.18.13)

Sri cinmayAnanda explains that He is the final resting place because having reached Him there is no return into the realm of experiences. He also points out that some vyAkhyAna kartA-s interpret the meaning as "He in whom the world of plurality merges during the deluge or pralaya". The dharma cakram writer comments that until the soul reaches Him i.e., attains moksha, there is always re-birth, and He is the final resting place, attaining which alone one can rest finally. So this nAma should remind us that the final goal is mahA vishNu, and teach us to meditate on Him. Sri satyadevo vAsishTha nicely relates the two nAma-s, rAma and virAma. ramante asmin iti rAmah, viramanti asmin iti virAmah - One in whom people delight is rAma, and One in whom people find final SAnti is virAma. The source of delight is also the end of delight - yatra ramaNam tatra ramaNaavasAnam. He is the Creator and He is also the one who ends the creation. This is the same principle involved in the body being formed from the pa-ncabhUta-s and dissolving back into the pa-nca bhUta-s, the sun rising in time and settling back in time, etc. He gives numerous references to the Sruti-s to support this interpretation:

tasmin idam sam ca vicaiti sarvam sa otah protaSca vibhuh prajAsu

(yajur 32.8)

yo mArayati prANayati yasmAt prANanti bhuvanAni viSvA

(atharva 13.3.3)

kAlenodeti sUryah kAlE niviSate punah

(atharva 19.54.1)





yatrAmRtam ca mRtyuSca purushe'dhi samAhite

(atharva 10.5.17)

nAma 398. विरतः (विरजो मार्गः) - viratah (virajO mArgah)

One who shows the faultless path.

viratAya namah

- The Unattached

mArgAya namah

- He who is sought after

virajo-mArgAya namah

- He who shows the flawless path

There is some confusion here as to whether this is to be interpreted as one nAma (virajo-mArgah), or as two separate nAma-s.

SrI SrInivAsarAghavan discusses the terms viratah and mArgah separately but lists them under the same number, and also indicates that virajo-mArgah is the form when the nAma is considered as one nAma.

SrI aNNa-ngarAcArya and SrI v.v.rAmAnujan list viratah (virajah) and mArgah as two separate nAma-s. The difference in numbering which started with Slokam 34 (ishTo'viSishTah vs. ishTah and aviSishTah) between these two sets of interpretations continues up to this nAma, where it synchronizes again. bhagavAn is viratah because the spirit of detachment is natural to Him. vigatam ratam asya vishayasevAyAm iti viratah - One in whom the desire for pleasure in objects has ceased. When He lost the kingdom it did not deprive Him of His splendor just as the night cannot take away the loveliness of the cool-rayed of the moon.

"na cAsya mahatIm lakshmlm rAjya nASo'pakarshati |

loka-kAntasya kAntatvam SI taraSmeriva kshapA ||" (ayodhyA 19.32)





sl tA pirATTi's own words are:

"When Srl rAma abandoned the kingdom under the plea of dharma, and led me to the forest where I had to move on foot, there was neither disappointment nor grief, nor fear in rAma".

"dharmApadeSA t tyajataSca rAjyam |

mAm cApyaraNyam nayatah padAtim" ||

(sundara 36.29)

Srl v.v.rAmAnujan points out that another instance of this detachment is that He did not have the faintest desire to have any part of Srl lankA for Himself which he won in the battle with rAvaNa. He also gives references to prabandham:

pArALum paDar Selvam bharata nambikkE aruLi arum kAnamaDaindavan

(perumAL tirumozhi 8.5);

iru nilattai vENDAdE virainduvenRimaivAyakaLirozhindu tEr ozhindu

mAvozhindu vanamE mEviya em irAman

(perumAL tirumozhi 9.2)

Some versions have this nAma as virajah (rajo-rahitah). Srl cinmayAnanda gives the interpretation that He is without the rajas or agitation of the mind, and so He is virajah (passionless). He is the embodiment of Pure sattava guNa. The dharma cakram writer points out that the difference between us and bhagavAn is this - that we are attached and He is detached. He refers us to tirukkural:

paRRuga paRRaRRAn paRRinai appaRRaip-

paRRuga paRRu viDaRkku.

The significance of this nAma is that we should learn to be detached by meditating on this nAma of bhagavAn. Srl satyadevo vAsishTha has composed one Slokam for each nAma to explain the nAma's significance, and thus there are 1000 Sloka-s of his own in explanation of the 1000 nAma-s. I am including



his Slokam for the current nAma as an example:

"rajo na tasmin na tamSca tasmin, sattva-svabhAvo hi sa vishNuruktah|
so'sti svabhAvAt amita-prakASo, deve'sti gl tah tamasah parastAt||

mArgah - He who is sought after.

mArgAya namah.

mArgyate iti mArgah.

The word is derived from the root mRjU Suddhau, to cleanse. He is the path for those who lead a life as laid down in the SAstra-s. SrI BhaTTar remarks that even sages like bharadvAja sought after Him. He is also the mArga because He is the only means (upAya) to attain Him. SrI Sankara quotes the taittiriya upanishad - nAnyah panthAvidyateyanAya (3.13). SrI rAdhAkRshNa SAstri gives reference to bRhadAraNya upanishad - esha panthA brahmaNA hAnuvittah - 4.4.9). The dharma cakram writer gives examples of paraSurAma, vAli, rAvaNa, etc., where bhagavAn was the means for their realization of Him. SrI BhaTTar also remarks that virajo-mArgah is the version when the two words are combined as one nAma, and the meaning is that He is the One who shows the flawless path. SrI srI nivAsarAghavan uses the nAma asvirato-mArgah and gives the meaning that He is the path that is sought after even though He Himself is unattached.

nAma 399. नेयः - nEyah

He who lets Himself be governed (by His devotees)

neyAya namah.

netA refers to one who leads. neyah is one who is led. SrI BhaTTar gives the derivation - niyoga arhatvAt neyah. niyogah means order. One who is fit to be entrusted with the responsibility to command is also neyah. SrI BhaTTar gives the following references: "Ag~nyApyo'ham tapasvinAm" - I am agreeable to be commanded by those who practice austerities - (rAmAyaNa AraNya 6.22); niyunkshva cApi mAm kRtye sarvam kartAsmi te vacah - KRshNa's words



to yudhisThira - You may ask me to do whatever you want; I shall certainly carry out your behests (mahAbhArata anuSAsana 33.25);

"ayam asmi mahAbAho brUhi yat te vivakshitam|

karishyAmI ha tat sarvam yattvam vakshyati bhArata!" ||

- O Long-armed scion of the royal dynasty of bharata! I am here ready to do whatever you want; I shall carry out your commands (mahA udyoga 71.5). Sri satyadevo vAsishTha derives the meaning as "One who is fit to be sought"- prApyah prAptum योग्यah, or "One who is not attainable through any pramANa except by contemplation, meditation, and devotion" - sarva prmAAnaavishayatvAt sa manasA netum arhah = mantum योग्यah mananIyo bhavati. The key phrase is netum arhah neyah.

nAma 400. नयः - nayah

He who draws everyone towards Himself.

nayAya namah.

nayati iti nayah - One who draws everyone towards Himself; one who leads everyone in their spiritual illumination.

When rAma reached daNDakAraNyam, the Rshi-s there were drawn to Him, and they entrusted their protection solely to Him, even though they had their tapo-balam.

Sri v.v.rAmAnujan refers us to bhagavAn's words in His varAha incarnation - nayAmi paramAmgatim - I will lead everyone to the Ultimate, viz. moksham.

The dharma cakram writer points out the examples of arjuna being led in the right path by bhagavAn through the gl topadeSam. Meditation on this nAma of bhagavAn should reveal to us that the path to moksham is to be drawn towards Him and to follow His lead.





nAma 401. अनयः - anayah

He who cannot be spirited away.

anayAya namah.

SrI bhaTTar gives the example of the futile effort of rAvaNa to lift and carry away lakshmaNa when he was lying on the battleground after being struck by the Sakti weapon by rAvaNa. He also gives an alternate interpretation based on ayah - the means which brings prosperity; an-ayah then means He without whom there is no prosperity. SrI Sankara's interpretation that He is one who is not led by anyone, unlike He who leads everyone in the spiritual path. SrI satyadevo vAsishTha gives the examples of bhagavAn being the opposites simultaneously. One meaning he gives for nayah is One who moves. anayah is One who does not move. He gives reference to :

'tadejati tanaijati', anejadekam manaso javI yo (I SAvAsya upanishad)

aram kAmAya harayovadhanvire sthirAya hinvan harayo harI turA

(Rg veda 10.96), etc.

The dharma cakram writer nicely illustrates how rAma always acted in the path of dharma without anyone having to lead Him. When he had to go the forest, others including sage vasishTha tried to persuade Him to accept the kingdom instead and rule, but rAma did not swerve from the path of dharma and adopted that path without having to be told by anyone.

When He returned back from the forest and became the king, some citizens commented that sltAdevi had been in another person's house and should not occupy the throne with SrI rAma. Because rAma wanted to set an example to His citizens, He sent her instead to vAlmIki's ASramam, and showed them the path of dharma of the king.

Thus, He never needed to be led by anyone, anayah.





nAma 402. वीरः - vI rah

Valiant (See 664).

vIrAya namah.

He is vI ra because He destroys at once those who are a source of suffering to the pious by discharging His weapons which are ever ready to carry out His commands. He is a source of terror to His enemies. SrI Sankara bhAshyam is "vikramaSAlitvAt vI rah - One who is valorous". SrI v.v.rAmAnujan points out that vI ra, saurYa, and parAkrama are among the mahA-guNa-s of bhagavAn, and the reference to vI rya here by bhl shma can be taken to refer to all three guNa-s. vI rya is the quality of inducing terror in the hearts of the enemies; Saurya is derived from the word SUra - the ability to cause havoc among the enemies' ranks by single-handedly penetrating their ranks; and parAkrama is the ability to cause enormous damage to enemies' side while not being even slightly hurt Himself. rAma is referred to as mahAvI ra in raghu-vI ra-gadyam (The starting line is jaya jaya mahA-vI ra!). SrI bhaTTar give as reference to the following: mAri ca tells rAvaNa about rAma -

"vRkshe vRkshe ca paSyAmi cI ra kRshNAjinAmbaram |

gRhI ta dhanusham rAmam pASa hastamiva antakam ||"

(rAmAAraNya 39.14)

"In every tree I see rAma dressed in tree bark and black deer-skin and His bow drawn as though He is the god of death with the rope in hand".

"brahma-daNDa prakASAnAm vidyut-sadRSa varcasAm |

smaran rAghava-bANAnAn vivyate rAkshaseSvarah" ||

(yuddha 60.3)

"rAvaNa, the king of rAkshasa-s, became uneasy when he even thought of the arrows of rAma, which had the luster of the club of brahma and the glitter of the lightning".





"mAta~nga iva simhena garuDeneva pannagah |
abhibhUto'bhavad-rAjA rAghaveNa mahAtmanA" ||

(yuddha 60.2)

"The king (rAvaNa) was overpowered by the powerful rAma like the elephant by the lion, and the serpent by garuDa".

SrI v.v.rAmAnujan gives several references to prabandham:- In tiruccanda viruttam, tirumazhiSai sings - "anRu ila~ngai nIRu SeiduSenRu konRu venRi koNDa vIRaNAr";- in perumAltirumozhi we have "ve~nkadirOn kulattukkOr viLakkAit-tOnRi viNmuzhudum uyyakkoNDa vIRan tannai" (10.1); mazhu vAL Endi vevvari naRcilaivA~ngi venRi koNDu vEI vEndar pagai taDinda vIRan tannai (10.3);- pollA arakkanaik kiLLik kaLaindAanai" in tiruppAvai, referring to the ease with which rAma finished rAvaNa whose power was unheard of;- "vennarakam SerA-vagaiyE Silai kunittAn - tiruma~ngai in SiRiya tirumaDal referring to rAma's act of torturing kara and dUshaNa during their fight to the point that they did not need a separate anubhavam of living in narakam.

SrI satyadevo vAsishTha gives references to the Sruti:

SRNve vI ro vindamAno vasUni mahad-devAnAm asuratvam ekam

(Rg 3.55.10)

sa ghA vI ro na rishyati yamindro brahmaNaspatih somo hinoti martyam

(Rg 2.28.4)

SrI rAdhAkRsNa SAsTri gives a beautiful description of His vI ra. The source is not identified, but the description is worth repeating here:

"yasmat sva-mahimnA sarvAn lokAn sarvAn devAn sarvAn Atmanah sarvANibhUtAni viramati virAmayati ajastram sRjati visRjati vAsayati, yato vI rahkarmaNyah sudRksho yukta-grAvA jAYate deva-kAmah tasmAt ucyate vI ram iti".

He cannot be opposed, cannot be conquered, and His skills will be self-evident and will subdue His enemies automatically.





nAma 403. शक्तिमतां श्रेष्ठः - saktimatAm srEshThah

The Greatest among the powerful.

SaktimatAm-SreshThAya namah.

SaktimatAmapi SaktimattvAt SaktimatAm SreshThah. He is the most praiseworthy among the powerful gods and others. He is more powerful than the likes of brahma the Creator. The likes of indra could not destroy rAvaNa, and they surrendered to bhagavAn as a result seeking His protection. rAma with the axe (i.e., paraSurAma) says to Srl rAma: "aakshayyammadhu-hantAram jAnAmi tvAm syreSvaram - I know that you are indestructible; You are the slayer of madhu (the asura), and You are the Lord of all the gods" (rAmAyaNa bAla 76.17). Srl bhaTTar also gives reference to hanuMan's words to rAvaNa -

"devASca daityASca niSAcarendra! gandharva vidyAdhara-nAga-yakshAh|
rAmasya lokatraya-nAyakasya sthAtum na SaktAh samareshu sarve||"

(sundara 51.44)

"O King of the rAkshasa-s! The gods and the asura-s, gandharva-sand vidyAdhara-s, nAga-s, and yaksha-s - all these cannot stand against rAma, the Lord of the three worlds, in the battle".

nAma 404. धर्मः - dharmah

Virtue Incarnate.

dharmAya namah.

Srl satyadevo vAsisshTha derives the meaning from the root dhR-nj - dhAraNeto support; dhArayati iti dharmah - that which supports is dharmah, dhAryatevA yena jagat iti dharmah - He by whom this Universe is supported is dharmah. Srl bhaTTar points out that He is Virtue Incarnate because He sustains all beings by conferring prosperity and salvation on them. In yuddha



kANDa brahma says of Lord rAma - lokAnAm tvam paramo dharmah - Thou art the Supreme Dharma in all the worlds. In mahAbhArata we have "sAkshAt devahpurANO'sau sa hi dharmah sanAtanah - He is ancient God Himself and also the eternal dharma incarnate". About kRshNa incarnation -

"ye ca vedavido viprAh ye ca adhyAtmavido janAh |
te vadanti mahAtmAnam kRshNam dharam sanAtanam" ||

"Those brAhmins who are well-versed in veda-s, and those who realized the Brahman, declare in one voice that the great Srl kRshNa is the eternal dharma incarnate".

Srl v.v.rAmAnujan refers to mArlca's words about rAma - rAmo vitgrahavAndharmah - rAma is dhrama incarnate. He also points that ANDAL calls Him "dharumam aRiyAk kurumban" in nAcciAr tirumozhi, obviously out of the sheer intense liberty she has towards her Lord, and out of her intense fondness to Him. Srl cinmayAnanda discusses in some detail the significance of this term "dharma". By example, he points out that the dharma of sugar is sweetness, the dharma of fire is heat, etc., and thus the dharma of an the individual in this sense is the soul, without which the individual does not exist. Since bhagavAn is the one Self that supports all the individuals, He is the Ultimate Dharma.

Srl rAdhAkRshNa SAstri reminds us of "dharmo rakshati rakshitah, dharma evahato hanti" - dharma protects those who protect it, and destroys those who destroy it. dharma is like the guides on both sides of the road; if we follow them, we reach our destination safely; if we go outside the limit, or if we collide with the guides, we encounter suffering. bhagavAn is this guide for those who want to follow it. Those who don't follow it pay dearly. The dharma cakram writer gives several examples of where dharma has protected those who followed it, and destroyed those who tried to ignore it. In the former category are hariScandra, the pANDava-s, etc. In the latter category are rAvaNa, duryodhana, etc. Bhl shma tried his very best to advise duryodhana that no one who follows dharma can be defeated in the end, no matter how



many bhIshma-s try to help duryodhana. But he won't listen, and ultimately paid the price for adharma. Same was the case with rAvaNa, who would not listen to vibhIshaNa-s advice. Meditation on this nAma of mahAvishNu should teach us the basic lesson that dharma protects those who follow it, and adharma will have no end other than self-destruction.

nAma 405. धर्मविदुत्तमः - dharmavid-uttamah

The foremost among those who are conscious of dharma.

dharmavid-uttamAya namah.

No further evidence is needed for this than that sages such as vasishTha, vAmadeva, and mArkaNDeya who were the guru-s for rAma resorted to Him for a knowledge of dharma (SrI BhaTTar). The dharma cakram writer remarks that it is not easy to recognize what is dharma and what is not dharma. bhagavAn has created the Sruti-s as His commandments to explain to us what is dharma. To realize what is dharma, meditation on mahAvishNu is the path. For this, a clean mind is necessary. This is what is taught in tirukkural - manattuk-kaN mASilan Adal anaittu aRan. SrI Sankara points out that all Sruti-s and smRti-s are His commandments, and hence He is called the greatest of the knowers of dharma. SrI rAdhAkRshNa SAstri gives reference to vishNu dharmottara - Srutis-smRti mamaivA~gnye (76.31).





*vaikuNThAya namah - ThiruvaikuNTha ViNNagaram
(Pic Courtesy: <http://thiruvaikuntavinnagaram.blogspot.com>)*



SlOkam 44

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।

हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ४४ ॥

vaikuNThah purushah praaNah praaNadah praNavah pruthuh |
hiraNyagarbhas satrugghno vyAptO vAyuradhOkshajah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 406. वैकुण्ठः -vaikunThah

Remover of obstacles (to union).

vaikunThAya namah

SrI BhaTTar derives the meaning from the root kuThi gati praghAte - obstructing the path. Thus kunThA signifies the obstacles to union. vaikunTha-s are those whose obstacles have been removed. The obstacles to bhagavAn are sins. He is the remover of sins, and so He is called vaikunTha.

SrI rAdhAkRshNa SAstri explains the nAma as vigatA kunThA tasyAh kartA - One who regulates those that tend to go their own way if left unobstructed. At the beginning of the earth, when the pa~nca bhUta-s tended to expand uncontrolled without uniting with each other, bhagavAn controlled this and made them co-exist through union with other.

SrI Sankara and SrI BhaTTar both quote the following Sloka from mahAbhArata in support of the concept that bhagavAn brings about the union of seemingly incompatible things:

"mayA samSleshitA bhUmih adbhira-vyoma ca vAyunA |
vAyuSca tejasA sArdham viakunThatvam tato mama ||

(SAnti343-50)

"By me the earth was united with water, ether with air, and air with fire. So I am called vaikunTha".

He is vaikunThah also because He removes all obstacles to attaining Him for



His devotees, and unites them with Him (SrI P. B. aNNa~ngarAcArya).

SrI satyadevo vASishTha explains that One for whom all obstacles or obstructions (kunThA) have been removed is vikunTha. Or One who removes all obstacles is vikunTha also.

SrI rAdhAkRshNa SAstri gives yet another explanation. bhagavAn is called vaikunThah because He was born to Subhra and vikunThA in the fifth manvantara. He then married ramA and acceded to her request to create a place for her enjoyment, and this place was called vaikunTha. He Himself is this vaikunTha. This is supported by vishNu purANa 3. 2. 41 and bhAgavata 8. 5.4-5.

The dharma cakram writer takes the interpretation to a level where it applies to lives of individuals for whom He removed the obstacles facing them from attaining Him and united them with Him. The cases of prahIAda, paraSurAma, karNa, hariScandra, vAli, etc. are given as examples.

nAma 407. पुरुषः purushah

The Purifier.

purushAya namah.

This nAma occurred earlier also (nAma 14), even though it was not identified as a recurring nAma at that time. A summary of the vyAkhyAna given for nAma14 is included here.

- puru sanoti iti purushah - One who gives in plenty.
- purA AsI t iti purushah - One who existed before anything else.
- pUrayati itit putushah - One who completes and fulfils existence everywhere.
- puri Sete iti purushah - One who is reclining in this body.

In support of d) above, SrI Sankara gives the additional support from the Sruti-s: sa vA ayam purushah sarvAsu pUrshu puriSayah (BR. Upa. 2. 5. 18) -



He is indeed called purusha who lives in all the bodies.

SrI v. v. rAmAnujan gives the following support from divya prabhandham in support of a):

vENDiRReIIAm tarum en vaLLal (tiruvAimozhi 3. 9. 5);

enakkE tannait-tandakaRpagam (tiruvAl mozhi 2. 7. 11).

To the above four explanations, we now add the following:

e. "usha dAhe purUn sarvAn oshati dahati iti vA purushah" - He who outshines everyone.

f. "pApmana oshah tasmAt purushah" - He who burns away all sins.

g. piparti pRNAti pAlayati pUrayati iti vA purushah - He who protects - from pR pAlana pUraNayoh - to protect or nourish

h. purah + kushan = purushah (from pura agragamane) - pura agragamanepurati agragAmI bhavati iti vA purushah - He who is the Leader or who is in the forefront.

i. pUrvah asmAt viSvAt tat AdikAraNatvAt iti purushah - He who is the original cause of the world.

j. purUNi bhuvanAni samhAra samaye syati antam nayatI ti purushah - He who takes the worlds to their end at the time of samhAra or pralaya.

Under the current nAma, SrI BhaTTar gives the two new interpretations above- One who burns (purifies) - oshah - all sins by nature: sa yat pUrvahasmAt sarvasmAt pApmana oshah tasmAt purushah.

This is close to the Sruti passage that SrI Sankara gives as a support - sa yatpUrvo'smAt sarvasmAtsarvAn pApmana aushat tasmAt purushah (Br. Upa. 1. 4. 1). The nAma can also be derived from the root pR to protect or nourish (g). Also, from the uNAdi sUtra purah kushan and from pura agragamane (pANi nisUtra), the meaning "One who leads or is in the forefront" (h) is derived. SrI P. B. aNNa-ngarAcArya svAmi chooses this meaning in his abridged commentary.





SrI v. v. rAmAnujan nicely summarizes the guNa-s indicated by then Ama purusha as "rakshaka", phala prada" etc.

SrI satyadevo vAsishTha, who gives most of the interpretations that have been covered by other vyAkhyAna kartA-s, also adds the last one above.

nAma 408. प्राणः prANah

The vital air (Life-breath).

prANaya namah.

This nAma occurred earlier (nAma 67, 322). There the explanation given was prANi ti iti prANAh - That which gives or sustains life. In addition to giving prANa to everything in this world, He is also the prANa for all the gods and for all His devotees. As prANa, He causes the movements.

SrI v. v. rAmAnujan gives additional references

en Aviyai, naDuvE vanduyyak koLginRa nAthana

(tiruvAimozhi 1. 7. 5);

naRpAl ayOddhiyil vAzhumSarASaram muRRavum naRpAlukku uittanan

(tiruvAimozhi 7. 5. 1);

ottAiep-porutkum uyirAi

(tiruvAimozhi 2. 3. 2).

SrI rAdhAkRshNa SAsTri refers us to "yad-vai prANiti sa prAnah" (chAndogya 1. 3).

nAma 409. प्राणदः prANa-dah

The Life-giver.

prANadAya namah.

This nAma occurred earlier (66, 323), and will re-occur as nAma 956. The interpretations were:

a) prANAn dadAti iti prAna-dah - He who gives life (SrI Sankara and SrI BhaTTar);





b) **prANAn dyati iti prANah** - He who takes away the vital airs at the time of death (SrI Sankara); and

c) **prANAndI payati** - He who purifies and brightens the vital airs (SrI Sankara).

The aspect of His giving life has also been interpreted as His giving the ability to the nitya-sUri-s to enjoy Him constantly, which is the sustenance of their life. The dharma cakram writer points out that when bhagavAn gives life in the form of the sun, the beings that receive this light are more lively than the beings that do not get exposed to the sun. Similarly, those who identify themselves with their body are not in an awakened and energized state compared to those who realize that they are the belongings of bhagavAn. bhagavAn in His mantra svarUpa awakens the spiritual light in those who chant the gAyatri mantra, and this in turn leads to God realization. Thus He gives life in different ways to the beings of this world.

nAma 410. प्रणमः praNamah

a) He who makes others bow before Him.

b) He who deserves to be worshiped.

praNamAya namah.

praNAmayati iti praNamah.

By His superior character, He makes others bow before Him.

SrI v. v. rAmAnujan refers us to divya prabandham - "ilai tuNaimaRRen ne~njE! ila~nkaiyai I Dazhitta kURamban allAI kuRai (nAnmugantiruvantAdi 8)" - Except for Lord rAma, there is no one else fit for us to worship.

An alternate version for this nAma is **praNavah** - He who is praised immensely.

SrI Sankara quotes **sanatkumAra** - **praNamantI ha vai vedAs-tasmAtpraNava ucyate** - He for whom prostrations are made in the veda, is praNavah. praNavah refers to the praNava mantra, and this is considered the verbal representation of bhagavAn - mantra svarUpi.





nAma 411. पृथुः pRthuh

Well-known.

pRthave namah.

The word pRthuh is derived from pratha prakhyAne - to become famous.

SrI BhaTTar gives references to the following:

pRthu-SrI h pArthivAtmajah

(bAlakANDa - 1. 8)

The son of king daSaratha is endowed with world-wide renown

teshAm atiyaSe loko rAmah

(bAla 77. 28)

Amongst them rAma was the most reputed.

SrI v. v. rAmAnujan refers to divya prabandham - nigar il pugazhAi -(tiruvAi mozhi 6. 10. 10).

SrI Sankara gives the meaning "He who has expanded Himself as Cosmos".

SrI satyadevo vAsishTha gives the explanation for this interpretation - prathvistAre - to spread out, to expand. The viSva rUpa of mahA vishNu is an example of pRthuh in both senses - He who is well-known through His virAtsvarUpa or He who is spread throughout cosmos in His virAt svarUpa.

SrI rAdhAkRshNa SAstri gives an additional interpretation - His ninth incarnation among His innumerable incarnations is as pRthu mahArāja who is the father of pRthvi. This is described in SrImad bhAgavatam 1. 3. 14 - Rshibhir-yAcito bheje navamam pArthivam vapuh - In response to the request from the Rshi-s, He appeared in the form of pRthu.

nAma 412. हिरण्यगर्भः hiraNya-garbhah

He who delights everyone's heart.





hiraNya-garbhAya namah.

This nAma occurred earlier as nAma 71.

The interpretation given was

- a) He who is in a lovely abode viz. parama padam, or
- b) He who is the originator of all that is the object of fulfillment or joy.

hiraNya refers to gold. The analogy here is that just as gold is pure, very attractive, and highly coveted, paramapadam is suddha-sattva, and hence the reference to hiraNya. One who generates all that is great is hiraNya garbhah. Sri v. v. rAmAnujan gives reference to tiruvAimozhi 10. 9. 11 - toNDar ALvadu SUzh-pon-viSumbe.

SUzh-pon-viSumbu here referring to - "niratiSaya tEjOrUpamAna paramapadam".

hiraNya also refers to the vIrya that He had in Him and that resulted in the creation. This is another explanation for the nAma that is given by Sri rAdhAkRshNa SAstri. Just as gold is hidden in the heart of the earth, He is hidden in the hearts of His devotees. He is hiraNyagarbha in this sense as well (Sri rAdhAkRshNa SAstri).

Sri rAdhAkRshNa SAstri gives a connected account of the nAma-s starting with vaikunThah and ending with this nAma in terms of creation. BhagavAn vaikunTha who has unobstructed and enormous energy, descended from His state of parama purusha and decided to reside in the beings in this Universe in the form of purusha in this body as if it is vaikunTha. Then He converted the prAna Sakti which operates the prakRti into a form which supported the beings, and thus became prANa-dah. Thus resulted this Universe, the AkASa being the first of the bhUta-s (tasmAd-vA etasmAdAtmana AkASa-sambhUtah). First there resulted the great sound of praNava (pEroli). From this AkASa, there resulted the other bhUta-s (AkASAd-vAyuh, vAyoragnih, agnerApah, adbhyah pRthivI), and thus He expanded into the cosmos (pRthuh). This pRthu is the Father of this Universe. pRthivI is the daughter of this





pRthuh.

Starting from the sthUla form, and following through with the bestowing of the SUkshma form, He then gave the prANamaya, manomaya, and vi~jnAna maya koSa-s to His creations as the hiraNyagarbhah. Thus, starting from the nAma viakunThah, and up to the nAma hiraNya garbhah, the secret of creation is nicely revealed.

nAma 413. शत्रुघ्नः Satru-ghnah

The Slayer of the enemies.

Satru-ghnAya namah.

Satrum hanti iti Satru-ghnah.

SrI BhaTTar points out that He subdues by His arrows of wisdom the senses which lead away the people to the enjoyment of earthly pleasures. That is, when one meditates on Him, this is how He slays the enemies to the devotee's realization of Him. The mind is compared to rAvaNa and his ten heads to the ten sense-organs. SrI Sankara gives the interpretation that He is the destroyer of the enemies of the gods. SrI satyadevo vAsishTha interprets the nAma as referring to His act of punishing those who violate His dictum.

nAma 414. व्याप्तः vyAptah

He who is full (of love and affection)

vyApatAya namah.

From nirukti we have - nIca pUjya avisesheNa vyApanAt vyApta ucyate - Because He does not distinguish between young and old, master and servant, friends and foes, when it comes to showering His affection.

SrI BhaTTar refers us to SrI mad rAmAyaNa -

paurAn svajanavat nityam kuSalam paripRcchati |
puteshvagnishu dAreshu preshya-Sishya gaNeshu ca ||
nikhilena AnupUrvyAcca pitA putrAniva aurasAn ||

(AraNya2. 37,38)





Also, "ripUNAmapi vatsalah" - Even towards His enemies rAma is "kind" - yuddha 50. 56. Another interpretation given is that He pervades everything (SrI Sankara, SrI cinmayAnanda, SrI rAdhAkRshNa SAstri).

nAma 415. वायुः vAyuh

He who moves (towards His devotees).

vAyave namah.

SrI BhaTTar: He is called vAyu because He Himself goes seeking His devotees wherever they may be. Examples are His going to Sabari seeking her with respect, His visit to bharadvAja in his ASrama, His friendship with guha, etc.

SrI satyadevo vAsishTha gives the derivation - vAti sarvatra gato bhavatiiti vAyuh - vishNuh - He who is spread out everywhere in this Universe. There is not a single place in this Universe where air has not entered or does not exist. This is the guNa of bhagavAn.

The dharma cakram writer reminds us that this is a nAma that emphasizes bhgavAn's guNa of being all-pervasive. He gives reference to gltA - "puNyogandhah pRthivyAm" - I am the principle of sweet fragrance in the earth (7. 9).

We can survive without food or water for a few days, but without vAyu we can't survive even for a few minutes. Without bhagavAn we can't survive, period. This is the concept this nAma should remind us. vAyu comes to us without our seeking; so does bhagavAn - He seeks His devotees and goes after them (see SrI BhaTTar's vyAkhyAnam in the beginning). vAyu does not distinguish between people in any way; so does bhagavAn mingle with everyone with equality of disposition.

SrI cinmayAnanda points out that He is not just the air but the life-giving force behind the air.

SrI Sankara derives the meaning from vAti - gandham karoti iti vAyuh - He who is the cause of smell.



SrI rAdhAkRshNa SAstri refers us to the upanishad - vAyurasmai puNyam gandham Avahati - (aitareya 1. 7.) - bhagavAn is the antaryAmi for vAyu, and makes vAyu perform its functions

"yo vAyau tishThan-vAyorantaro yam vAyur-na veda yasya vAyuh SarI ram yovAyumantaro yamayati, esha te AtmAntaryAmyamRtah"

(bRhadA 3. 7. 7.)

SrI rAdhAkRshNa SAstri gives several passages from the Sruti to bring out the uniqueness and importance of vAyu among the devatAs.

The Sun, moon, fire and water all merge into vAyu when they disappear
vAyurvAva samvargoyadA vA agnirudvAyati, vAyumevApyeti,
yadA sUryo'stameti vAyumevApyeti,
yadAcandro'stameti vAyumevApyeti,
yadApa ucchushyanti vAyumevApyanti vAyuhyavaitAn-sarvAn-samvRkye

(chAndogya 4. 3).

When the indriya-devatA-s such as the sun and the moon enter the sushupti state, vAyu continues to be active as the prANa vAyu

mlocanti hyanyA devatAh, navAyuh, saishA'nastamitA devatA vAyuh

(bRhadA 1. 5. 22.)

bhgavAn vishNu bears the earth through His vibhUti as vAyu

kim tad-vishNor-balamAhuh |vAtAt-vishNor-balamAhuh |

(taittiriya 1. 8. 3)

vAyu is the thread that keeps this world together like a string holding the beads of a chain; without this the world will break apart like a chain with a broken string; bhagavAn is this force

vAyurvai gautama tat-sUtram, vAyunA vai gautamasUtreNAYam ca lokah
paraSca lokah sarvANi ca bhutAni sandRbdhAni bhavanti

(bRhadA 3. 5. 2).

Thus vAyuh and its vital role in the existence and survival of this Universe is



the reason for bhagavAn's nAma as vAyuh.

nAma 417. अधोक्षजः adhokshajah

He who does not get diminished.

adhokshajAya namah.

He is adhokshajah because He never gets diminished even though He is enjoyed by His devotees. SrI v. v. rAmAnujan gives the most appropriate support for this from nammAzhvAr -

"yAnum Etti mUvulagum muRRum Etti pinnaiyum tAnumEttilum tannai
Etta Etta engu eidum? tEnum pAlum kannalum amudamumAgit-tittippa"

(tiruvAimozhi 4. 3. 10.)

He is adhokshajah also because His vitality never diminishes, and He is not diminished by repeated births and deaths :

adho na kshI yate jAtu yasmAttasmAt adhokshajah

(mahAbhArata udyoga 4. 69. 10)

adhah means down or below, and kshI yate refers to getting diminished. SrI Sankara gives an alternate interpretation - He who is perceived when the sense organs (aksha gaNa-s) are made inward-looking. He gives reference to the following verse, whose author or source are not known.

adho bhUte hyakshagaNe pratyag-rUpa-pravAhite |
jAyate tasya vai j~nAnam tena adhokshaja ucyate ||

Yet another interpretation given by SrI Sankara is "He who manifests Himself as the virAt between the sky (aksha) and the region below (adhah) i. e. , the Earth " - aksham adhah taylor-madhya vairAja rUpeNa ajAyata iti adhokshajah"

SrI rAdhAkRshNa SAsTri adds yet another dimension: "adhah - j~nAtRtvabhAvAthI nam, akshajam j~nAnam yasya sa adhokshajah " - He who is not recognized by indriya-s such as the eyes etc. , even though He is everywhere, in everything.



Sloka 45

ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः ।

उग्रस्संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

rutus sudarsanah kAlah parameshThI parigrahaH |
ugras samvatsarO dakshO visrAamO visvadakshiNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 417. ऋतुः Rtuh

Seasons (The Lord of Time who governs the seasons).

Rtave namah.

The nAma is derived from the root Rgati-prApaNayoh - to go.

Rcchati iti Rtuh.

The term Rtuh which refers to seasons is based on the fact that the seasons push one another and keep coming fresh and lively without interruption.

SrI BhaTTar interprets the nAma as referring to bhagavAn's auspicious guNa-s which are unique and delightful and which present themselves like waves of seasons in the hearts of His devotees and blesses them.

SrI rAdhAkRshNa SAstri: Rtu refers to a two-month period, of which there are six in an year. These are called:

1. vasanta,
2. grI shma,
3. varsha,
4. Sarad,
5. hemanta, and
6. SiSira.

The cycle of time involves these Rtu-s successively moving one after the other



without interruption. This nAma indicates that BhagavAn is in the form of Time which is behind the cycle of seasons.

SrI rAdhAkRshNa SAstri refers us to aruNa praSnam (9)- Rtur-RtunA nudyamAnah vinnAdAbhidhAvah - One season prods the other out and declares its arrival loudly. SrI satyadevo vAsishTha points out that bhagavAn is called Rtuh because He is everywhere in the form of seasons.

nAma 418. सुदर्शनः sudarSanah

- a) He of a delightful appearance that induces happiness in those who see Him.
- b) He whose vision leads to moksham.
- c) He whose eyes resemble the lotus petals.
- d) He who is seen easily by His devotees.

sudarsanAya namah.

SrI BhaTTar gives the interpretation that the nAma refers to His guNa that the very sight of Him is a source of delight and is auspicious even to those who may be ignorant of His qualities and greatness.

SrI v. v. rAmAnujan gives the term "dRshThi cittApahAri" to describe this guNa of BhagavAn.

SrI Sankara has given three interpretations:

- a) su darSanam asya iti sudarSanah - He who has the good Vision that leads to moksham. su - Sobhanam, nirvANa phalam; darSanam - j~nAnam, asya iti sudarSanah.
- b) He who has eyes that resemble the petals of lotus - Subhe darSane - IkshaNe padma-patrAyate asya iti sudarSanah.
- c) He who is easily seen by His devotees - sukhena dRSyate bhaktaih itisudarSanah.

SrI rAdhAkRshNa SAstri relates this nAma to the previous one by interpreting the current nAma as referring to the devatA for the



sudarSanacakra.



*sudarsanAya namah.
Thirukkudanthai ChakrapANi*



Just as time is spinning uninterruptedly in the form of the six Rtu-s, the six-pronged sudarSana cakra is revolving powerfully and without interruption, and BhagavAn is the devatA for this sudarSana cakram. He gives the following reference in support of this interpretation

shaDaram vA etat-sudarSanam mahA-cakram tasmAt shaDarambhavati, shaD-patram cakram bhavati, shaDvA Rtavah Rtubhih sammitambhavati, madhye nAbhir-bhavati,

(nRsimha pUrva 7. 2).

SrI satyadevo vAsishTha observes that this nAma refers to bhagavAn's ability to see and know everything in this Universe in and out clearly and without blemish through His netra in the form of the Sun, and also through His being the antaryAmi in everything.

nAma 419. कालः kAlah

- a) He who draws all towards Himself.
- b) He who measures and sets a limit to everything
- c) He who is Death or annihilation to all His enemies
- d) He who measures everyone's karma and doles out the phala.

kAlAya namah

The nAma is derived from the root kala samkhyAne to measure or count.

SrI BhaTTar's bhAshyam for this nAma is carAcara sa~nkalanAt kAlah - He who gathers everything - movable and non-movable, into Himself through His delightful qualities (kalanAt kAlah).

SrI Sa~nkara bhAshyam is kalayati sarvam iti kAlah - He who measures and sets a limit to everything is kAlah. He gives reference to gl tA - kAlahkalayatAm aham (10. 30).

SrI rAmAnuja bhAshya for this part in gl tA isanartha-prepsutayA gaNayatAm madhye kAlah mRtyuh aham - Of those who reckon with the desire to cause



misfortunes or calamities, I am god of death.

tirukkaLLam Srl nRsimharAghavAcArya svAmi has commented that the reference here is to the One who is proficient in keeping track of time for everyone's end viz. citragupta. It can also mean that He is the Death or annihilation to all His enemies (Srl cinmayAnanda).

Srl cinmayAnanda adds that this nAma signifies that bhagavAn measures the merits and defects in each individual, and doles out the appropriate results - kalayati iti kAlah.

Srl satyadevo vAsishTha has also given this same interpretation - sarveSvaro vishNureva kAlo, yato hi sa kalayatigaNayati samasta-prANi-karmANi, tadanukUla phala-pradAya.

Srl rAdhAKRshNa SAstri observes that among those that are used to measure or quantify things, kAla or Time is the most precise; it is not prone to any error and keeps prodding everything to its destined end. This is BhagavAn's act. He gives reference to the following passage -

"kAlo hinAma bhagavAn svayambhuh anAdi madhya nidhanah |
sa sUkshmAmapi kalAm nall yate iti kAlah |
samkalayati kAlayati vA bhUtAni iti kAlah

(suSrutasaUtra 6. 3).

nAma 420. परमेश्ठी parameshThI

a) He who resides in the Supreme Abode, Srl vaikunTham.

b) He who resides in the Supreme cave of the heart.

parameshThine namah.

Srl BhaTTar gives the derivation - parame sthAne tishThati itiparameshThI - He who resides in the Supreme Abode, Srl vaikunTham. After completing His sport of hunting the rAkshasa-s, BhagavAn goes and stays in the Supreme Abode, and so He is known as parameshThI.

Srl v. v. rAmAnujan refers us to tiruvAimozhi 6. 4. 10 - mAya~ngaL Seidu



SEnaiaip pAzh paDanURRiTtup pOi viN miSaittana tAmame puga mEvia SOdi (jyoti).

SrI cinmayAnanda, who follows SrI Sa~nkara bhAshyam, bases his explanation on the kaThopanishad passage "parame vyomni prathisTHitah" - He who is centered in the Supreme cave of the heart and readily available for experience.

nAma 421. परिग्रहः parigrahaḥ

- a) He who takes all with Him
- b) He who is grasped on all sides by those who seek refuge in Him
- c) He who accepts any offering by His devotees when offered with sincerity
- d) He who has everything in this Universe under His control.

parigrahaAya namaḥ.

SrI BhaTTar bhAshyam - atra tatra ca parito grahaḥ asya iti parigrahaḥ - Here, there, and everywhere, He accepts all. Quite appropriately, this is the last of the nAma-s that SrI BhaTTar interprets as referring to the SrI rAma incarnation. When Lord rAma departed to SrI vaikunTham after the purpose for his incarnation was completed, He took every ayodhya-vAsi with Him, including the gardens, trees, etc.

SrI nammAzhvAr very nicely describes this -

puRpA mudalAp pul eRumbu Adi onRinRiyE naRpAl ayoddhiyilvAzhum carAcaram muRRavum naRpAlukku uittanan nAnmuganAr peRRa nATTuLE

(tiruvAimozhi 7. 5. 1).

SrI BhaTTar concludes his anubhavam of Lord rAma's guNa-s by singling out His souSIlyam as the most outstanding guNa in SrI rAma avatAra - His guNa of mingling with everyone without distinction regardless of His Supreme Superiority.

Among the interpretations given by SrI Sa~nkara are:



a) **parito gRhyate** -He who is grasped on all sides by those who seek refuge in Him; and

b) **parigRhNAti iti parigrahaH** - He who receives (accepts) the offerings of leaves, flowers, etc. offered by the devotees.

Recall "**patram pushpamphalam toyam. . .**" in the **gl tA** (9. 26).

SrI **satyadevo vAsishTha** gives the interpretation that **bhagavAn** is **parigrahaH** - **paritah sarvatah grahaNam** - He who has everything in this Universe under His control through His power.



ugrAya namah



nAma 422. उग्रः ugrah

The Formidable.

ugrAya namah.

SrI BhaTTar explains the next few nAma-s in terms of the kalki incarnation. The nAma is derived from uc - samavAye - to collect together. At the end of kali yuga, when all are more inclined to commit sins, and when there is great confusion in the divisions of caste and the several stages of life, bhagavAn becomes ugra- furious and wrathful, and takes the kalki incarnation and destroys the hosts of mleccha-s.

SrI v. v. rAmAnujan points out that when bhagavAn is unable to conquer through His 'kUDArAI vellum Sir" those who are bent on the path of adharma, it is then that He becomes ugra.

nAma 423. संवत्सरः samvatsarah

a) He who resides (in the pAtAla loka).

b) He in whom everything resides.

samvatsarAya namah.

The word is derived from the root vasati preceded by the preposition sam.

SrI BhaTTar's vyAkhyAnam is that bhagavAn is reclining on the ananta-couch in the pAtAla loka with all His weapons awaiting the time when He has to appear as the kalki incarnation.

SrI Sa~nkara bhAshyam: samvasanti bhUtAni asmin iti samvatsarah - He in whom all beings reside.

SrI cinmayAnanda gives the meaning "Year" to the word samvatsarah, and interprets this to mean Time, in the context of which all beings exist and gather their experiences.





nAma 424. दक्षः dakshah

He who is quick in action.

dakshAya namah.

The word is derived from the root daksh - to grow or act quickly. (Note that the word dakshiNA also results from the same root, since it is meant to grow the welfare of the yajamAna).

SrI BhaTTar continues his interpretation in terms of the kalki incarnation, and points out that this nAma refers to bhagavAn's quick action in eliminating the dasyu-s (miscreants, looters) quickly during His incarnation.

SrI v. v. rAmAnujan refers us to nammAzhvAr 4. 8. 1 -

kulam kulamA asurargaLai nIRAgum paDiyAganirumittup--paDai toTTa mARALan.

This nAma also occurs later as nAma 917, where SrI BhaTTar interprets the word in terms of bhagavAn's being very fast in coming to the rescue of gajendra, even though gajendra was just an animal.

SrI v. v. rAmAnujan observes that SrI BhaTTar's anubhavam of this incident is that bhagavAn was so fast when He came to the help of gajendra that He did not have time to inform pirATTi, and when He found that the speed of garuDa was not sufficient, He carried garuDa (instead of garuDa carrying Him) and flew and landed on the banks of the pond with utmost speed.

SrI cinmayAnanda gives the explanation "He who is Smart", because He is very prompt, efficient and diligent in His function of creation, protection, and destruction of the Whole Cosmos. He also explains the nAmaas referring to "bhagavAn's readiness to reach and help all, at all times, everywhere, under every circumstance".

SrI Sa~nkara observes that daksha refers to one who has the three qualities, immensity, strength, and quick execution (pravRddhah, Saktah, SIghrakArI ca dakshah). This nAma conveys that all these qualities are natural to the Supreme Being.





nAma 425. विश्रामः viSrAmah

- a) The Place of Rest.
- b) One who provides rest to all the beings.

viSrAmAya namah.

The word viSrAmah is derived from the word Srama. He is the place of rest for those who are extremely tired by the heavy burden of their sins and the experience of their fruits.

SrI satyadevo vAsishTha gives the derivation - viSrAmyati yasmin sarvam iti viSrAmah. - BhagavAn is also the place of rest for all the jIva-s at the time of pralaya. Another explanation provided by SrI satyadevo vAsishTha is - viSrAmayatisarvam iti viSrAmah.

SrI rAdhAkRshNa SAstri observes that BhagavAN created night after a day's toil for the beings to rest, death after a life of karma-s, fire for those who shiver from cold, shade to rest for those scorched by the sun's rays, etc. and thus He constantly provides the comfort of rest for every tApa. When those who suffer the effects of their karmA think of Him, He makes this thought itself the shield for them from their sufferings, and provides the needed comfort.

nAma 426. विश्वदक्षिणः viSva-dakshiNah

- a) He who is well-disposed towards all.
- b) He who offers the whole world as dakshiNA in the aSva-medha yAga.
- c) He who is proficient in everything.
- d) He who is more proficient than everyone.

viSva-dakshiNAya namah.

The first two interpretations are SrI BhaTTar's, and the next two are SrI Sa~nkara's.

- a) viSvasmin ishTa-anishTa kArINiavisesheNa dakshate iti viSva-dakshiNah -



He shows His favor uniformly to all. This was the case in the trivikrama incarnation, where He blessed everyone with His Feet in addition tomahAbali. The word dAkshiNya (derived from the same root as dakshiNah) refers to the guNa of forgiving enemies.

b) viSvam dakshiNA asya iti viSva-dakshiNah.

In vanaparva in mahAbhArata,we have "Then He will destroy all the robbers and will offer this Earth asdakshiNA in the aSvamedha yAga to the officiating priests".

"tataS-cora-kshaya kRtvA dvijebhyah pRthivI m imAm |
vAjimegha mahA-yaj~ne vidhivat kalpayishyati ||

(bhArata vana 191. 1)

c) viSveshu karmasu dAkshiNyAt viSva-dakshiNah - One who is proficient in everything.

d) viSvasmAt dakshiNah Saktah - One who is more skilled than everyone. Srl cinmayAnanda elaborates that all the efficiency and skill in the universe among the living dynamic creatures is but an expression of Him, since He is the source of the skill and efficiency.



Sloka 46

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम्

अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

vistArah sthAvarasthANuh pramaaNam bI jamavyayam |
arthoSnartho mahAkOsO mahAbhOgO mahAdhanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 427. विस्तारः vistArah

- a) He who spreads (the veda-s).
- b) He who is spread out in everything.
- c) He who expands to contain everything (at the time of pralaya).

vistArAya namah

After destroying the kali yuga by force in His kalki incarnation, bhagavAn establishes the kRta yuga and then spreads dharma through the veda-s.

SrI BhaTTar gives reference to the mahAbhArata:

tatah adharma vinASo vai dharma-vRddhiSca bhArata |
bhavishyati kRte prApte kriyavAn ca janas-tathA ||

(mahA. vana. 191. 7)

SrI v. v. rAmAnujan refers us to nammAzhvAr -

kaliyum keDum kaNDu koNmin;tiriyum kali-yugam nI ~ngi devargaL tAmum
pugundu peria kida yugampaRRip-pErinba veLLam peruga

(tiruvAimozhi 5. 2. 1,2).

SrI satyadevo vAsishTha points out that bhagavAn is vistArah because He spreads Himself out in the form of all the beings He has created and all the objects in the universe. Then at the time of pralaya, all these merge back into Him, and He expands Himself to contain all the things. Thus the nAma visTara



applies both to His being spread out in all objects, and His spreading out to contain all the objects within Himself.

SrI vAsishTha gives reference to the yajur-veda -

tadantarsya sarvasya tadu sarvasyAsyabAhyatah;

I SAvAsyam idam sarvam yat-kim ca jagatyAm jagat; etc.

He also gives the example of a seed expanding to a tree, and the tree being contained in the seed back again.

The dharma cakram writer adds another dimension to the anubhavam of this nAma. He observes that the viSva-rUpa that bhagavAn showed to arjuna is an illustration of this nAma. This form with infinite faces, infinite eyes, with no beginning or end, with all the beings including all the deva-s contained in this form, with the Sun and the moon as His eyes, and with no top, middle or bottom, illustrates His nAma "vistArah".

svAmi vivekAnanda once made a statement to the effect that "Life is to expand", meaning that we get closer and closer to God by expanding our love to Him and our desire to reach Him. This is what the nAma "vistArah" should remind us.

nAma 428. स्थावरस्थानुः sthAvar-sthANuh

a) He who is tranquil after establishing the dharma in kRta yuga.

b) He in whom the earth etc. rest

c) He who is motionless, and in whom the earth etc. rest.

sthAvar-sthANave namah.

SrI BhaTTa's vyAkhyAnam is "evam dharme sthAvari_kRte, Same sthAsyati itisthAvara-sthANuh", which supports interpretation a) above.

SrI Sa-nkara interprets the nAma as "stithiSIlah sthAvarah; sthitiSiAnipRthivyAdIni tishThanti asmin iti sthANuh; sthAvaraSca asau sthANuScasthAvara-sthANuh".



This is translated slightly differently by two different interpreters.:

One is that the apparently motionless objects such as the earth etc., rest in Him.

The other interpretation is that this nAma refers to "He who is firmly established, and in whom the apparently motionless entities such as the earth are established, and He is both of these".

SrI cinmayAnanda gives the interpretation "He is both Firm (sthAvara) and Motionless (sthANuh)". He is motionless because He is All-pervading.

SrI rAdhAkRshNa SAstri explains sthAvara as referring to the pa~nca bhUta-s that will continue till the time of pralaya, sthANuh as referring to One whose state does not change, and interprets sthAvara-sthANuh as referring to One who does not change in His state, and in whom the changeless pa~ncabhUta-s exist. The tamizh word "tAvaram" is related to the samskRt word "sthAvara".

SrI satyadevo vAsishTha observes that just as the road does not move eventhough people keep moving on it, and the mother walks but the child in her womb does not walk with her, so also bhagavAn has created all that is around us but He Himself is sthAvarah.

nAma 429. प्रमाणं - pramANam

The Authority.

pramANaya namah.

The root from which the nAma is derived is mA mAne to measure, to compare with. pramANam is that through which everything is ascertained. In this case it refers to bhagavAn who is the final proof or authority for everything.

SrI satyadevo vAsishTha points out that bhagavAn created this Universe the way He wanted, including the decision on how many species should exist and what attributes they should have, etc., and so He is the pramANam or authority for everything. The nAma occurs again as nAma 959.

SrI BhaTTar interprets the current occurrence as referring to His being the



authority to decide what is good and what is bad for the people in the kRta yuga, after the kalki incarnation.

SrI rAdhAkRshNa SAstri defines pramANam as that ability which helps us decide between good and bad through data acquired using our sense organs (ears, eyes, etc.). BhagavAn is the One who controls this, and so He is Himself pramANam.

nAma 430. बीजमव्ययम् - bl jam-avyayam

The Seed Imperishable.

bljAya avyayAya namah.

The nAma is bljam (seed) that is avyayam (imperishable). Because dharma grows again and again from Him after the end of each yuga, He is the Imperishable Seed (SrI BhaTTar).

SrI Sa~nkara vyAkhyANam is that He is the cause of everything without Himself undergoing any change (*anyathA bhAvavyatih ekeNa kAraNam*). The dharma cakram writer gives a slightly different interpretation - Unlike some seeds which may not produce a tree and which may decay in the form of the seed itself, bhagavAn is the undecaying seed from which the Universe results.

SrI rAdhAkRshNa SAstri refers us to gl tA 9. 18 - (*aham*)bijam-avyayam.

SrI rAmAnuja bAshyam for this passage in gl tA is "*tatra tatravyaya-rahitam yat kAraNam tad aham eva*" - "I alone am the imperishable seed that is the exhaustless cause everywhere".

SrI satyadevo vAsishTha refers us to the vedic passage "*ajAyamAno bahudA vijAyate*", which conveys a similar message.

He also gives a passage from vaiyAkaraNa defining the term avyayam-

sadRSam trishu li~ngeshu sarvAsu ca vibhaktishu |
vacaneshu ca sarveshu yan-na vyeti tad-avyayam ||

which can be approximately translated as;

"That which is equal and indistinguishable in the three genders and numbers as



well as in its various declensions".

nAma 431. अर्थः arthah

The Goal - He who is sought after.

arthAya namah.

That which is obtained or desired to be obtained is "artha".

SrI BhaTTar refers us to gl tA - "j~nAnavAn mAm prapadye vAsudeah sarvam iti" (7. 19).

SrI Sa~nkara bhAshyam is : "sukha rUpatvAt sarvaih arthyata iti arthah" - He who is sought after by all as He is of the nature of bliss.

SrIrAdhAkRshNa SAstri remarks that there are many things in this world which are sought after with a view to deriving happiness, but they all end up in resulting in misery after they are acquired and enjoyed. Unlike these, bhagavAn is sought after by those who have the j~nAna to know that He is the only one to be sought for permanent bliss.

nAma 432. अनर्थः anarthah

a) He who is not the goal for some.

b) He who is self-fulfilled and does not have any other end to seek.

anarthAya namah.

a) SrI BhaTTar explains that He is not sought after by those who have only a little merit. They seek Him if at all, only for wealth. These are those who want to regain their lost wealth, those who wish to acquire new wealth, and those who seek the enjoyment of their own self (kaivalyam) without seeking kaimkaryam to bhagavAn.

SrI Sa~nkara bhAshyam is that bhagavAn is completely fulfilled and so does not need any artha (i. e., He does not seek anything), and so He is anarthah. The dharma cakram writer has devoted about one-and-a-half pages to this nAma, and nicely describes how the current-day human being goes to great



lengths to make himself/herself comfortable, and in the process keeps making life miserable. The needs just keep increasing the more new things are invented. The atom bomb is invented, and instead of protecting man it becomes a threat to worry about. More and more cosmetics are invented, and more and more diseases result as a result of their use. More and more things are invented to satisfy our taste buds, and more and more problems result because of over-consumption. This nAma should illustrate to us that life that does not keep multiplying our needs is the life that will ultimately lead us to the mental state where we can contemplate on bhagavAn.

nAma 433. महाकोशः mahA-koSah

- a) He who has a great treasure.
- b) He who is a Great Treasure.
- c) He who is shielded by the five koSa-s or shields.

mahA-koSAya namah.

koSa means treasure. mahA-koSa refers to vast, inexhaustible treasure. Eventhough BhagavAn is giving away Himself and His belongings always to His devotees in all ways, still it does not diminish.

SrI v. v. rAmAnujan refers us to "Unam il Selvam enko?", pointing to the undiminishing Affluence called BhagavAn.

SrI satyadevo vAsishTha observes that from this Great Treasure-chest (mahAkoSah) viz. bhagavAn, come out all these different worlds, and the different life-forms in each of these worlds, but the Treasure-chest is not in anyway diminished by this. We see this demonstrated even in day-to-day life, in that the waters of the ocean never diminish even though the water is constantly evaporating. So also, the beings are born one from the other just because of the mahAkoSa.

SrI Sa-nkara's interpretation is based on the meaning "shield" for koSa. This interpretation is that the real nature of the soul is shielded by the five



koSa-s:

1. anna maya koSa,
2. prANa maya koSa,
3. mano maya koSa,
4. vij~nAna mayakoSa, and
5. Ananda maya koSa,
6. and bhagavAn is the mahAkoSa who is shielded from all except the yogi-s.

The dharma cakram writer points out that:

1. by control of our indriya-s we can cross the anna maya koSa,
2. by control of breath we can cross the prANa maya koSa,
3. by control of the mind the manomaya koSa is crossed,
4. by channeling one's intellect and
5. through control of worldly desires and passions we can cross the vij~nAnamaya koSa,
6. and through meditation on the Self we cross the Anandamaya koSa, and ultimately realize bhagavAn.

nAma 434. महाभोगः mahA-bhogah

He who has objects of great enjoyment.

mahA-bhogAya namah.

SrI BhaTTar: He who has objects of great enjoyment. Great sensual gratifications which have got to be acquired by means of wealth, they too can be had from Him. The objects of desires that are obtained by the worship of indra and other gods is but a blessing of bhagavAn - "labhate catatah kAmAn mayaiva vihitAn hitAn" - gl tA 7. 22.

SrI v. v. rAmAnujan refers us to nammAzhvAr 3. 10. 3 - muttu il pal-bhOgattorutani-nAyakan - bhagavAn has limitless and unbounded bhoga-s.





The dharma cakram writer points out that among the joys that one gets, there are those which are conducive to desirable benefits, and there are those which lead to misery as a result of the enjoyment. When one eats food for satisfying hunger, this does not lead to suffering, but when one consumes food to satisfy the taste buds, it is of the later kind. The enjoyment involving gambling, intoxicating drinks, stealing other's wealth, etc., are bought at the price of misery as a consequence. The term mahAbhogah indicates that bhagavAn is the source of the bliss that is the greatest of all joys that lead to positive benefits, the one that leads to Self realization.

nAma 435. महाधनः mahA-dhanah

He of great wealth.

mahA-dhanAya namah.

He is endowed with immeasurable and unlimited wealth to be given to those who need it.

SrI BhaTTar quotes vishNu purANa -

marI cimiSraih daksheNa tathaiva anyaih anantatah |
dharmah prApatah tathA ca anyaih arthah kAmah tathA paraih ||

(vishNupurAna 1. 18. 23)

dharma in an endless manner has been obtained from Him by the revered marIci, daksha, and others. Similarly wealth has been obtained from Him by others. Likewise, by yet others kAma (the sensual enjoyment) has been acquired.

SrI rAdhAkRshNa SAstri points out that He is the possessor of the great wealth that can be put in:

1. the mahAkoSa - great treasure chest (nAma 433),and
2. that is needed for the mahAbhoga - great enjoyment (nAma 434).

The dharma cakram writer discusses three kinds of wealth - material wealth, knowledge, and devotion. The first two can be attained by anyone irrespective





of their character etc. Those who have material wealth or knowledge are praised by the people of this world, and as a result get intoxicated with pride. But the third category of wealth is rewarded and praised by bhagavAn, and does not lead to anything except bhagavAn Himself. Lord rAma during His paTTAbhishekam gave away lots of material gifts to the participants, but He did not give any material gift to hanumAn. When siTa pirATTi asked rAma about this, He told her that He has already given to hanumAn what nobody else knows, and that she can find out what it is from hanumAn himself. When asked, hanumAn shows Lord rAma and siTa residing in His heart. This is what vishNu's nAma of mahAdhanah indicates, viz. that He gives away the greatest wealth there is, Himself, to His devotees.

SrI satyadevo vAsishTha adds that He is mahAdhanah because He has wealth that leads to absolute bliss, never diminishes, immense, cannot be counted or measured, and is prayed for by everyone else.



Slokam 47

अनिर्विण्णः स्थविष्ठो भूर्धर्मयूपो महामखः ।

नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥ ४७ ॥

anirviNNah sthavishTho bhUrdharmayUpO mahAmakhah |
nakshatranemir nakshatrI kshamah kshaamas samI hAnah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 436. अनिर्विण्णः anirviNNah

He who is never despondent .

a-nirviNNAya namah.

SrI satyadevo vAsishTha derives the meaning starting from the root vid - vicAraNe to discuss, to consider.

SrI BhaTTar explains this by indicating that bhagavAn does not become despondent even though His expectations that we will resort to Him for our redemption are not fulfilled. He just goes on with a new creation in the hope that we will meet His expectations in our next chance.

SrI v. v. rAmAnujan refers us to nammAzhvAr - SOmbAduip-palluruvai eIlAm paDarvitta vittA - periya tiruvantAdi 18.

SrI Sa~nkara gives the interpretation that He is never despondent because He has no wishes that are not fulfilled. The term a-nirvedah is also used to explain this nAma - One who is not despondent or in despair.

The dharma cakram writer points out that just as the heart ceaselessly keeps beating in order to keep us alive but takes rest constantly in between the beats and so never gets tired, bhagavAn ceaselessly creates this world and rests also continuously in between and never gets tired. If we do our karma-s with a sattvic attitude we also will never get despondent, but if we do our karma-s either with the rAjasic or tAmasic disposition, we will get easily



depressed. This is the lesson we should take from this nAma.

nAma 437. स्थविष्ठः sthavishThah

He who is Immense.

stahvishThAya namah.

The author of nirukti explains this nAma as "sthoulyAt sthavishThah". SthUla means large, immense, huge.

SrI BhaTTar explains this sthoulya in terms of the huge grouping of stars referred to SiSumAra in vishNu purANa 2. 9. 1 - tArA-mayam bhagavatah SiSumArAkRtih prabhoh -The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with dhruva situated in the tail, etc.

SrI v. v. rAmAnujan observes that this constellation is revolving constantly like a cakra, and is being constantly drenched by the Ganges flowing from the satya loka to this earth, and is a reminder that bhagavAn is constantly striving to rejuvenate and sustain the beings of this Universe.

SrI rAdhAkRshNa SAstri gives reference to taittiriya AraNyaka 2. 19, which also describes bhagavAn in this great form of SiSumAra, the Gangetic porpoise, with all the deva-s as part of His body - tasmai namas-tac-chiro dharmo mUrdhAnam brahmottarAvishNur-hRdayam. . . . sa vA esha divyah SAKvarah SiSumArah.

SrI Sastri also refers us to the description of the huge form of bhagavAn in SrImad bhAgavatam, 2. 1. 24 - 2. 1. 38, starting with viSeshas-tasya deho'yamsthavishThaSca sthavi yasAm. Here He is described as:

sthUasyAm sthUlah-the most huge among those that are huge (Sloka 24), and sthavishThe vapushi (Sloka 38)-He with the form that is huge.

SrI Sa-nkara gives reference to another vedic passage - agnir-mUrdhAcakshushI candra-sUryau - muNDakopanishad 2. 1. 4 - Agni is His head, the moon and sun are His eyes.





nAma 438. भूः bhUh

The All-supporter.

bhuve namah.

bhu bhav - to be - He who exists, without any other support. Thus one interpretation is that this refers to One who truly exists, unlike all other beings which have only temporary existence in a bodily form. bhu also refers to Earth, or in this case the support for all the stars in SiSumAra referred to in the previous nAma. The vishNu purANa passage quoted in the previous paragraph says that dhruva is in the tail of the SiSumAra group of stars, and as dhruva spins, all the other stars spin with it, and is thus the supporter of the SiSumAra constellation. Since dhruva is a form of bhagavAn, bhagavAn is thus the supporter of all the stars of SiSumAra. This is SrI BhaTTar's vyAkhyAnam.

SrI rAmAnujan refers to nammAzhvAr -tiRambAmal maN kAkkinREn yAnE (tiruvAimozhi 5. 6. 5), and to tirumazhiSaiAzhvAr - nAgamEndu maNNinai. . . kAttu (tiruccandaviruttam 6) - He who supports the AdiSesha who supports the Earth.

SrI Sa~nkara uses an alternate pATham as his primary text here, leading to the nAma as a-bhuh- He who is not born, though he also refers to the possible alternate pATham - bhuh, Existence.

nAma 439. धर्मयूपः dharma-yUpah

He who is united with dharma.

dharma-yUpAya namah.

yu - miSraNe - to join.

yUpa refers to a post, e. g. , the sacrificial post to which sacrificial animal is tied. Here it refers to His being the peg for all dharma-s.

SrI BhaTTar's vyAkhyAnam is - dharma-tattvam Sirah avayavatayA yauti itidharma-yUpah - He in whom dharma is united as part of His body viz. head.





The taittiriya AraNyakam passage referred to in nAma 437 starts with "tasmainamas-tac-chiro dharmah" - He whose Head is dharma.

Sri BhaTTar quotes "dharmo mUrdhanam ASritah - dharma has resorted to His head". dharma is His most important responsibility (v. n. vedAnta deSikan).

Sri satyadevo vAsishTha gives a different anubhavam of this nAma. dharma is that which sustains - dhArayati iti dharmah.

yUpa as was pointed out earlier is derived from yu - miSraNe to join. The pa~nca bhUta-s serve the purpose of sustaining life in this world. Since bhagavAn unites the pa~ncabhUta-s which sustain the life in this world, He is dharma-yUpah. The dharma cakram writer observes that dharma and bhagavAn are not distinct. This nAma should remind us that those who follow dharma are always protected by bhagavAn. This was the advice given to duryodhana by bhlshma when bhlshma had to fight on the side of duryodhana, viz. that there is no way that the pANDava-s can be defeated because they are on the side of dharma.

nAma 440. महामखः mahA-makhah

The Great ya~jna-svarUpi.

mahA-makhAya namah.

makhah refers to yaj~na, sacrifice, or sacrificial oblation.

Sri v. v. rAmAnujan points out that bhagavAn is ya~jna-svarUpa. This can be best understood from Sri satyadevo vAsishTha's explanation that ya~jna is something that gives whatever is desired on successful completion. BhagavAn is the mahA-makhah since He bestows everything desired on His devotees. The Universe and all the things He has created for the enjoyment and benefit of the beings of this Universe are examples of things that resulted from this 'mahA-makhah'. Another explanation is that dharma is the greatest ya~jna (ya~jno dharmascavi~jneyah), and since dharma is His head, He is Himself the great sacrifice personified (mahA-makhah).

Sri Sa~nkara bhAshyam is that He is mahA-makhah (The Great sacrificial





oblation?) because sacrifices or offerings to bhagavAn lead to moksha, the greatest of the benefits.

nAma 441. नक्षत्रनेमिः nakshatra-nemih

He who makes the stars move.

nakshatra-nemaye namah.

SrI satyadevo vAsishTha gives the derivation for nakshatra as-"na ksharatikshI yate vA".

The word nemih is derived from the root nI to lead or carry. SrI BhaTTar vyAkhyAnam is : "jyotiS-cakram nayati iti nakshatra-nemih". He refers to the continuation of the vishNu purANam passage referred to in nAma438.

"evam bhraman bhrAmayati candrAdityakAn grahAn |
bhramantamanu tam yAnti nakshatrANi ca cakravat ||"

(vishNu purANam 2. 9. 2.)

"As He (in the form of dhruva) goes round, He makes the sun, the moon and other planets revolve. All the stars also follow Him like a wheel as He moves in a circle".

VishNu purANam continues with

"SiSumArAkRti proktam yad-rUpam jyotishAm divi |
nArAyaNah param dhAmnAm tasyAdhArah svayam hRdi || (2. 9. 4)

"The porpoise-like figure of the celestial sphere is upheld by nArAyaNa, who Himself, in planetary radiance, is seated in its heart". Reference to vishNu being in the heart or center of the SiSumAra cakra and being responsible for its movement is also made in the the svAdhyAyabrAhmaNa of taittirIya Sakha referred to under nAma 437.

SrI Sa~nkara uses this reference to explain that bhagavAn is nakshatra-nemih because He is in the center of the SiSumAra collection of stars, and is the one who supports it like a nave at the center of the wheel.

The dharma cakram writer reminds us how important this function of





mahAvishNu is. If only one of the millions of stars goes out of its path prescribed by Him, the consequences will be disastrous for us. This nAma should remind us that just as order in the macro level is important for our survival, there is need for order at the thought level as well for the long-term survival of all of us. If the thoughts are not good, and if they are not devoted to the welfare of the world as a whole but are self-centered, the consequence is the long-term destruction of the whole.

nAma 442. नक्षत्री - nakshatrI

He who has (supports) the stars.

nakshatriNe namah.

SrI satyadevo vAsishTha explains that just as one who has kshetra is called a kshetri, or one who has SarIra is called a SarIri, one who has the stars is nakshatrI.

SrI BhaTTar explains that His being the Lord and driving force behind SiSumAra is the reference here.

SrI Sa~nkara gives the interpretation that nakshatrI refers to His being the Moon, the Lord of all the stars (nakshatrANAm aham SaSI - Among the stars, I am the Moon - gl tA10. 21).

nAma 443. क्षमः kshamah

a) He who is competent.

b) He who has great patience.

kshamAya namah.

a) This interpretation is based on ksham - sahane to allow, to suffer.

SrI BhaTTar's vyAkhyAnam is - akhila bhuvana bhAram anAyAsena kshamate - vahatiiti kshamah; He is known as kshamah because He bears the burden of the entire Universe with ease.

SrI Sa~nkara bhAshyam is "sarva kAryeshusamarthah kshamah" - He who is



clever and competent in everything.

b) Sri Sa~nkara gives an additional interpretation based on ksham - sahane - to endure. He refers to Sri mad rAmAyaNa - kshamayA pRthivI samah - Sri rAma is like the earth in patience - bAla kANDa 1. 18.

The dharma cakram writer links the two interpretations nicely by pointing out that in order to be competent and efficient, you have to act with patience. And when we act with patience and thus become efficient in our acts, the feeling we should have is that this is the kRpA of bhagavAn. This nAma conveys the idea that in order to be efficient and proficient, we need to be patient and then dedicate the results of this efficient performance to bhagavAn and grow our devotion to Him. This in turn will get us closer to realization of Him.

Sri satyadevo vAsishTha points out that when the jIva-s leave the vedic path and pursue other paths, He does not lose His patience, but instead gives the fruits that are consistent with these actions and thus makes them pure and keeps giving them more opportunities to correct themselves. In a sense, bhagavAn's guNa of kshamA is reflected in everything in this Universe inherently. The individual soul puts up with the body for the duration that is prescribed for it irrespective of all the actions of the body, every creation of His puts up with the heat and cold to which they are exposed, etc.

nAma 444. क्षमः kshAmah

a) He who is in a diminished form.

b) He in whom all forms diminish.

kshAmAya namah.

The root from which this nAma is derived is kshau - kshaye to waste.

Sri BhaTTar explains this nAma by pointing out that bhagavAn stands in the form of dhruva in a diminished form at the time of the dissolution of the Earth inclusive of the five elements. All the luminaries up to dhruva



disappear, and dhruva alone remains shining in his place, as stated in vishNu purANa -

"yAvan-mAtre pradeSe tu maitreyAvasthito dhruvah |
kshayamAyAti tAvat-tu bhumerAbhUtasamplave ||" 2. 8. 92

SrI Sa~nkara's vyAkhyAnam is that He is kshAmah - The Remainder, since He alone remains when everything else has disappeared in pralaya. SrI satyadevo vAsishTha gives the explanation that bhagavAn is kshAmah because He is hidden in everything in this Universe.

nAma 445. समीहनः samI hanah

- a) He who establishes all others (indra etc.) in their respective posts.
- b) Well-wisher - He who works towards the welfare of His creation.

samIhanAya namah.

The nAma is derived from the root I ha ceshTAyAm - to aim at, to desire, to strive for. There are two aspects to striving for something. One is to strive by oneself, and the other is to make others work. Thus there are two different interpretations given for this nAma.

SrI BhaTTar's vyAkhyAnam is that bhagavAn after the deluge, at the time of creation, makes all the other deva-s do their work in their respective posts. samI hayati iti samI hanah.

SrI v. v. rAmAnujan gives reference to tiruvalmozhi -

iRukkum iRai iRuttuNNa ev-vulagukkum tan mUrTi niRuttinAndeiva~ngaLaga ad-deiva nAyakan tAnE (5. 2. 8).

SrI Sa~nkara's vyAkhyAnam is that He is one who wishes well for His creation- SRtyAdi artham samyagI hata iti samI hanah - Well-wisher.

SrI satyadevo vAsishTha gives several references from Sruti-s to support the interpretation of this nAma, among which is the following from Rg veda -

"sUryA-candram-asau dhAtA yathA pUrva-akalpayat |
divam ca pRthvi m ca antariksham atho svah ||" (Rg 10. 190. 3)



Sloka 48

यज्ञ इज्यो महेज्यश्च क्रतुस्सत्रं सतां गतिः ।

सर्वदर्शी निवृत्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥

yaj~na ijyO mahejyasca kratussatram satAmgatih |
sarvadarSI nivrutAtmA sarvaj~nO j~nAmuttamam ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 446. यज्ञः yaj~nah

The Sacrifice.

yaj~nAya namah.

This nAma occurs again as nAma 971.

The spirit of the nAma is that He is yaj~na-svarUpi Himself, i. e., He practices yaj~na of the Highest Order. The term yaj~na is nicely explained by the dharma cakram writer. karma binds us to the phala-s deriving from these karma-s; yaj~na releases us from the bondage of karma. In other words, any act that is done without a selfish goal, for the benefit of others and for the benefit of the world, with a spirit of sacrifice, performed without the feeling of "I" associated with it, and acts done as bhagavad-ArAdhana, these qualify as yaj~na. There is divinity associated with acts which are performed with this spirit. This writer goes on to describe the different types of yaj~na:

1. dravyayaj~na (expending one's earnings for the public good),
2. tapo yaj~na (contemplating and meditating on bhagavAn and diverting all thoughts towards Him),
3. yoga yagj~na (practicing utmost self-control and controlling all five senses and leading a life consistant with conduct guided by this principle), and
4. lastly the greatest of all yaj~na-s - dedicating oneself and one's belongings towards the service of bhagavAn.



When we have transformed all our acts so that they are not karma-s devoted to our selfish goals, we have transformed the karma-s to yaj~na. The ultimate yaj~na is when we have offered ourselves as the Ahuti in this yaj~na, i. e. , we do everything for His benefit, not for our benefit. Since every one of bhagavAn's acts is for the benefit of His devotees and nothing is for His own benefit, He is the incarnation of yaj~na. Several references are provided in support of this nAma.

SrI BhaTTar refers us to the Sruti - yaj~no vai vishNuh.

SrI v. v. rAmAnujan gives several references to prabandham -

SeiginRa kidi eIlAm yAne ennum (tiruvAimozhi 5. 6. 4),

vEdamum vELvium Adiyum AnAn (tirumozhi 9. 4. 9),

paNDai nAnmaRaiyumvELvium tAnAi ninRa emperumAn (tirumozhi 5. 7. 1),

viLa-ngum SuDarc-cOdiyaivELviyai (tirumozhi 7. 10. 9), etc.

SrI Sa~nkara extends this interpretation to include bhagavAn's nurturing all the other gods. As yaj~na-svarUpi or sacrifice-bodied, He provides offerings to all gods, thus causing their satisfaction and happiness - sarveshAmdevAnAm tushTi-kArako yaj~na AkAreNa pravartata iti.

nAma 447. इज्यः ijyAyah

He who is the (only) object of worship.

ijyAya namah.

ijyAm arhati iti ijyah.

Those who worship anya-devatAs seeking temporary benefits of a lower order, in reality worship only vishNu who is the antaryAmi or Inner Soul of all beings. This is revealed in gl tA -

ye tu anya-devatA bhaktA yajante SraddhayA anvitAh |
te'pi mAMEva kaunteya yajanti a-vidhi-pUrvakam ||

(gl tA9. 23)

SrI BhaTTar also refers us to mahAbhArata -





ye yajanti pitR*n devAn brAhamNan sahutASanAn |
sarva bhUtAntarAtmAnam vishNumeva yajanti te ||

(SAnti 355. 24)

"Those who worship the spirits of their forefathers, the gods, the brahmins as well as agni - they in reality worship only vishNu who is the Inner Soul of all beings".

SrI Sa~nkara quote the harivamSa to support the same interpretation -

ye yajanti makhaih puNyair_devaTAdI n pitR*napi |
AtMANam AtmanA nityam vishNumeva yajanti te || (3. 40. 27)

"Holy sacrifices to divinities and pitR-s are verily adoration of vishNu Himself, who is the Self of all".

nAma 448. महेज्यः mahejyah

He who is the best among the objects of worship.

mahejyAya namah.

He is the best object of worship because He alone can give the final liberation from the cycle of samsAra, whereas the other objects of worship can only give the lesser fruits.

SrI Sa~nkara bhAshyam is: "sarvAsu devatA sumoksha-phala-dAtRtvAt iti mahejyah".

SrI v. v. rAmAnujan emphasizes the significance of this nAma - mahA vishNu is the parama purusha, and we should worship the mahejyah directly instead of offering worship to Him through the other deities for whom He is the antarAtmA.

SrI rAdhAkRshNa SAstri observes in this context that agni is the nearest of the devatA-s to us, and vishNu is the farthest : agniravamo devatAnAm vishNuh paramah (taittiri yasamhitA 5. 5. 1).





nAma 449. ऋतुः kratuh

- a) Object of worship through the sacrifices called kratu-s.
- b) He who is behind the actions of everybody or He by whom everything is done.

kratave namah.

SrI rAdhAkRshNa SAstri points out that among the different types of yAga-s, the type where one uses one's resources to perform a yAga with a definite objective and within a prescribed duration, is called a kratu. This requires firm dedication, sincere effort, and the firm belief that the desired result will be obtained. Since He is the one worshipped by all these, He is kratuh. Or since He is the personification of all these, He is kratuh. The term yaj~na we came across as nAma 446 is different from the term kratuh we have here, based on the Sloka from gl tA -

aham kratuh aham yaj~nah svadhA aham aham aushdham |
mantrah aham ahameva Ajyam aham agnih aham hutam || 9. 16

SrI mad rAmAnuja in his gl tA bhAshyam interprets kratuh as referring to the vedic sacrifices such as the jyotishToma, and the term yaj~na (nAma 446) as referring to the mahA yaj~na, which is interpreted by SrI BhaTTar as referring to the pa~nca mahA yaj~na-s, the seven pAka yaj~na-s, etc.

Prof. A. SrI nivAsarAghavan explains the pa~nca mahA yaj~na-s further:

1. brahma yaj~na involving teaching and reciting veda-s,
2. pitRyaj~na - offering of libations of water to the deceased ancestors daily (tarpaNa),
3. deva yaj~na - a sacrifice made to the gods through oblations to the fire,
4. bhUta yaj~na involving offering a portion of the daily meal to all creatures, and
5. manushya yaj~na - sacrifice offered to other people (hospitable





reception of guests).

The seven pAka yaj~na-s are:

1. aupAsana homa,
2. vaiSva-deva,
3. pArvaNa - sthAll -pAka,
4. ashtakA-SrAddha,
5. mAsa-SrAddha,
6. sarpa-bali - oblation to the serpents, and
7. ESAna-bali (oblation to the gods).

SrI satyadevo vAsishTha gives a different explanation. He gives the interpretation that He by whom everything is done is kratuh - kriyata iti kratuh. Or, that intellect through which everything is done, is kratuh,i. e. , jnAna.

nAma 450. सत्रम् satram

- a) He who is worshipped by the sacrifice called satram.
- b) He who protects the good people
- c) He who makes everything go.

satrAya namah.

satram is another type of sacrifice, this one done on an unlimited time scale, devoted to world-welfare, with participation from multitude of people. SrI BhaTTar's vyAkhyAnam is: "dI rgha-kAla bahu-yajamAnakamAsacodanA-lakshaNam satram".

SrI rAdhAkRshNa SAstri points out that the activity that is commonly undertaken to feed the pilgrims in large numbers in choultries (called Sattiram in tamizh) is an example of this kind of selfless activity where many good people participate for the welfare of a larger community of people.

Again bhagavAn is the object of worship of these activities, and so He is





satra-svarUpi. Srl Sa~nkara gives an additional interpretation - He who protects the good -satah trAyati iti sat-tram.

Srl satyadevo vAsishTha derives the meaning from the root sad - slati signifying movement. slati gacchati sarvatra - One who goes everywhere - sattram.

Alternatively, satrayate vistArayati viSvam iti sattram - He who makes the world go. Everything in His creation also has His guNa of movement, including the human heart which goes constantly and yet which stays in one place.

nAma 451. सतां जतिः satAm gatih

The Goal of the pious.

satAm-gataye namah.

This nAma occurred earlier as nAma 186 - Slokam 20.

Srl Sa~nkara bhAshyam is: "satAm - mumukshUNAm na-anyA gatih iti satAm-gatih" - The sole support for those who seek liberation.

Srl BhTTar comments that whereas in previous nAma-s, bhagavAn is described as the goal of those who follow the pravRtti-dharma, i. e. , dealing with the pleasures and business of the world, this nAma signifies that He is also the goal of those who follow the nivRtti-dharma, i. e. , discontinuance of worldly acts or emotions.

Srl BhaTTar gives reference to vishNu purANam -

nirdhUta dosha-pa~nkAnAm yatI nAm samyatAtmanAm |
sthAnam tat paramam vipra! puNya-pApa parikshaye || 2. 8. 94

"O brAhmin! That is the sublime place for yati-s (i. e. , yogins) who have washed off the mire of sins and who control their minds when all their merits and sins have been annihilated".

Srl cinmayAnanda comments that the term gatih in samskRt means both the path and the goal. Srl man nArAyaNa is both the means and the end for the sAdhu-s, and it is only by surrendering to Him that they reach Him.





nAma 452. सर्वदशी sarva-darSI

The All-Seer.

sarva-darsine namah.

One who, by His innate insight, is able to see all the good and evil actions of living beings. Since He is the antaryAmi in everything, He sees everything even without the awareness of the beings.

SrI cinmayAnanda observes that as the Sun is known as the "eye of the Universe", bhagavAn is the Illuminator of everything.

SrI rAdhAkRshNa SAstri points out that He observes everything irrespective of whether:

1. we perform what are supposed to perform,
2. we perform what we are not supposed to perform, or
3. we don't perform what we are supposed to perform.

The dharma cakram writer summarizes the purport of this nAma by pointing out that when we act with the full realization that He is our Inner Consciousness, and when we act consistent with that, we have understood the meaning of this nAma. This is behind the concept that we should do every act of ours by dedicating it to Him, and not perform any act that is not towards His Will. (AnukUlaya sa~nkalpam, prAtikUlya varjanam).

SrI satyadevo vAsishTha summarizes the nAma as: "j~nAna cakshur bhagavAnvishNuh".

He gives references to the well-known sruti:

sahasra-SirshApurushah sahasrAkshah sahasrapAt;
viSvataS-cakshuruta viSvato mukho viSvatobAhuruta viSvataspAt;
hiraNyayena saviTa rathena devo yAti bhuvanAni paSyant; etc.

The gltA Slokam 13. 13, with a reference that is easy to remember, also conveys this idea:

sarvatah pANi pAdam tat sarvato'kshi Siro mukham |





sarvatah SrutimAn loke sarvam AvRtya tishThati ||

SrI rAdhAkRshNa SAstri refers us to the related nAma-s sarva-darSanah (Sloka 10), sarva-dRk (Sloka 22).

nAma 453. निवृत्तात्मा nivRttAtmA

- a) He whose mind is turned away from worldly desires.
- b) He who is the AtmA of those who follow the nivRtti dharma.

nivRttAtmane namah.

The nAma nivRttAtmA occurred earlier in Sloka 25 (nAma 231), and will re-occur as nAma-s 604, and 780.

Sa~nkara pATham in this instance is vimuktAtmA. In another place (Sloka 83) he uses the pATham a-nivRttAtmA. We will deal with his alternate interpretations under nAma 780.

SrI BhaTTar vyAkhyAnam:

- a) This nAma illustrates that bhagavAn appeared as nara and nArAyaNa to teach the nivRtti dharma to the world (as nArAyaNa), and to show how to practice it with extreme detachment (in the form of nara). To indicate His profound detachment (parama vairAgya) to material objects of pleasure, He has His mind withdrawn from them.

The nara-nArAyaNa avatAra as well as the nivRtti dharma are embedded in this nAma. The avatAra emphasized nivRtti-dharma and propagated the sacred ashtAkshara. The essence of nivRtti dharma is the realization that nothing is done for our benefit or by us, and everything is for the benefit of nArAyaNa and happens because of Him. We are not for us or for someone else, but only for nArAyaNa.

- b) Under nAma 604, SrI BhaTTar gives the vyAkhyAnam that He is nivRttAtmA also because He is the AtmA of those who practice the nivRtti dharma.

SrI v. v. rAmAnujan observes that another name for these practitioners of



nivRtti dharmA is j~nAnI , whom bhagavAn considers as His own soul.

Under nAma 780 SrI BhaTTar's vyAkhyAnam is yet another variant of the nivRtti concept. BhagavAn is also nivRttAtmA because, even though He created this whole Universe, He remains totally detached from the worldly affairs. He is associated with the Universe in that He created out of His sheer Mercy, but His mind itself is not in any way affected by the worldly things - svatastu tat a-sammata manAh.

SrI Sa~nkara pATham, vimuktAtmA, is interpreted as He who has the Soul which is ever-free. BhagavAn is untouched by the effects of karma, since all His actions are for the benefit of others, His creations.

SrI satyadevovAsishTha observes that bhagavAn is inside everything in the Universe as their antaryAmi, and yet is not bound by them, and thus He is nivRttAtmA.

nAma 454. सर्वज्ञः sarvaj~nah

The Omniscient.

sarvaj~nAya namah.

This nAma occurs again as nAma 821.

SrI BhaTTar explains that He knows that He is the antaryAmi in everything, and thus He is sarvaj~nah. He knows He is the best dharma, the best means, and the best goal.

SrI v. v. rAmAnujan quotes peria tirumozhi in support - ulagattu ellAm aRivI r - 4. 9. 6.

SrI Sa~nkara bhAshyam is "sarvaSca asau j~naSca iti" - He who is all and who knows all.

SrI rAdhAkRshNa SAstri has given several references to the Sruti -

yah sarvaj~nah sarvavit (muNDakopaniṣad 1. 1. 9);

sa sarvaj~nah sarvobhavati (praSna 4. 10);



esha sarveSvara esha sarvaj~nah (mANDUKya 6);

saviSvakRt siSvavid Atmayonih j~nah kAlakAlo guNI sarvavidya (SvetASva 2. 6. 2,16).

nAma 455. ज्ञानमं उत्तमम् j~nAnam-uttamam

The Greatest Knowledge.

uttamAya j~nAnAya namah (or)

j~nAnAya uttamAya namah.

Sri BhaTTar points out that BhagavAn is the one who revealed the vaishNavadharma which is the most superior of all the dharma-s - sarvah paroviashNavo dharmah j~nAyate asmin iti j~nAnam-uttamam. He also refers to the revelation of the pA~ncarAtra by bhagavAn as another instance that He is the uttama j~nAnam - paThantam aniSam Sastram pA~ncarAtra puras-saram.

Sri v. v. rAmAnujan gives reference to nammAzhvAr - mikka j~nAnamUrtiyAgia vEdaviLakku - tiruvAimozhi 4. 7. 10.

Sri Sa~nkara bhAshyam for this nAma is - prakRshTam ajanyam anavacchinnamsarvasya-sAdhakam iti j~nAnam-uttamam - Superior to all, birthless, continuous and permanent (unlimited by Time and Space), and the best means of achieving everything. He gives reference to "satyam j~nAnam, anantambrahma" - Brahman is Truth, Knowledge, and Infinitude - taittiriyaupanishad.

Sri rAdhAkRshNa SAstri contrasts the "limited" knowledge with the "Superior" knowledge. An example of the former is the sight an observer sees, with the limitation of the observer's eyes, the light that shines on the object, the limitation of the observer (e. g., the state of mind of the observer), as well as the limitations of the observed object (e. g., the relative size of the object etc.). Not limited by constraints like these is the knowledge that is revealed by the Self about the Self, which is unlimited by the sense organs. This is the knowledge of bhagavAn.



Sri satyadevo vAsishTha gives reference to the atharva vedic passage "sUtramsUtrasya yo veda, sa veda brahmANam mahat" - He who has knowledge of theSupreme Knowledge, knows the greatest there is to know.



Sloka 49

सुव्रतः सुमुखस्सूक्ष्मः सुघोषः सुखदः सुहृत् ।

मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४९ ॥

suvratah sumukhas sUkshmah sughOshah sukhadah suhruth |
manOharO jitakrOdhO vI rabAhur vidAraNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 456. सुव्रतः su-vratah

- a) He of good vows - to protect anyone who surrenders.
- b) He who did intense tapas in His nara-nArAyaNa incarnation.
- c) He who has good control of the offerings He accepts - e. g., from the likes of kucela only.
- d) He who observes nitya-karma-s in His incarnations just to set an example to us.

su-vrtAya namah.

This nAma occurs later as nAma 824.

Under nAma 824 SrI BhaTTar gives the vyAkhyAnam that is most familiar to allof us - Lord rAma's vrata expressed during vibhI shNa SaraNAGati through:

sakRdeva prapannAya tavAsmI ti ca yAcate |
abhayam sarva-bhUtebhyo dadAmyetat vratam mama ||

(yuddha18. 34)

"To him who seeks my protection even once and begs of me saying "I am Thine", to him I give protection from all beings. This is my vow".

SrI v. v. rAmAnujan gives the equivalent reference from nammAzhvAr's SrIsUkti - SaraNamAgum tanatAL aDaindArgatkellAm - tiruvAimozhi9. 10. 5.



SrI Sa-nkara gives this interpretation under the current nAma, but gives a different anubhavam for the nAma when it occurs later in Slokam 88. There he interprets vratayati as enjoys, and su-vrata as referring to His enjoying the offerings of bhakta-s such as kucela. vratam is control of the food one eats and other controls.

SrI rAdhAkRshNa Sastri observes that bhagavAn had good control of His habits when He was nara-nArAyaNa.

SrI cinmayAnanda gives another dimension of the nara-nArAyaNa incarnation as it applies to the nAmna su-vrata - He who did intense tapas (su-vrata) for a long number of years in the nara-nArAyaNa mount in BadrinAth. For the current nAma, SrI BhaTTar gives another aspect of bhagavAn's su-vrata - good deeds. BhagavAn has nothing to gain by observance of any karma such as the prescribed kula dharma-s. Even so, bhagavAn observes all the anushTAna-s during His incarnations without any compromise. Thus He is a su-vrata. He says in the gl tA :

na me pArtha asti kartavyam trishu lokeshu ki~ncana |
na anavAptam avAptavyam varta eva ca karmaNi || 3. 22

"For me, arjuna! There is nothing in all the three worlds which ought to be done, nor is anything that is not acquired that ought to be acquired. Yet I go on working".

BhagavAn continues to work purely for the benefit of His creation. This is the significance of His nAma as su-vrata. He says in the very next Sloka in the gl tA that if He did not do this, He will set a bad example for others, and they will not perform their prescribed duties and suffer for this lapse.

The dharma cakram writer gives some examples of the power of su-vrata. Bhl shma practised the su-vrata of brahmacarya, which gave him his enormous greatness. hariScandra's story is an example of the greatness of satya-vrata. The nAma-s from 457 to 463 that follow are interpreted by SrI BhaTTar first based on the nara-nArAyaNa incarnation, and then he gives an alternate interpretation based on the mohini incarnation.



nAma 457. सुमुखः su-mukhah

He with a charming face.

su-mukhAya namah.

su - Sobhanam mukham asya iti su-mukhah.

This can be taken as a reference to His having a sweet countenance even when He was chanting the mantra-s and meditating as nArAyaNa maharshi in His nara-nArAyaNa incarnation.

SrI BhaTTar refers us to the mantra about kRshNa - kRshNAya kamala-dala amala netrAya - To SrI kRshNa Who has a face with eyes pure and spotless like a lotus petal.

SrI v. v. rAmAnujan gives reference to :

nAcciyAr tirumozhi -"engaLai maiyal ERRi mayakka unmugam mAya-mandiram tAn koLO" 2. 4;

amalanAdipirAn - ap-perivAya kaNgaLennaip-pEdaimai SeidanavE - 8;

prasanna vadanam dhyAyet etc.

SrI rAdhAkRshNa Sastri explains the significance of the nAma very nicely by pointing out that normally with practice one overcomes the strain of severe penance, and so the countenance will not reflect any strain. But in bhagavAn's case we see cheerfulness instead of just the lack of strain. When He was told to go to the forest just at the time He was decorated for paTTAbhishekam, His face didn't have the slightest indication of disappointment or sadness, but instead displayed the peace and satisfaction typical of the greatest of those who have renounced the worldly things (ayodhya kANDa 19. 30-33).

kamban's description of rAma's face is "meit-tiruppadam mEvu enRa pOdilum, it-tirut-tuRandu Egu enRa pOdilum, cittirattil alarnda SentAmaraiyaiottirukkum mugattinai unnuvAL" - Lord rAma's face resembled a picture-perfect lotus-flower no matter whether He was asked to ascend the



throne or to forsake all and go to the forest.

SrI Sa~nkara gives reference to vishNu purANam and to several passages from SrImad rAmAyaNa. In vishNu purANam we have - prasanna vadanam cArupadma-patrAyatekshaNam (6. 7. 79)- His face is pleasing, handsome, possessed of large eyes resembling the lotus-petal. In rAmAyaNa, SrI Sa~nkara gives references to:

sundara kAndam 33. 24 :

sa pitur-vacanam SrImAn abhishekAtparam priyam |
manasA pUrvam AsAdya vAcA prati-gRhI tavAn||

ayodhyA kANDam 24. 17 :

imAni tu mahAraNye vihRtya nava-pa~nca ca |
varshANiprama-prI tah sthAsyAmi vacanam tava ||; and

ayodhyA kANDam 19. 33 :

na vanamgantu-kAmasya tyajataSca vasundarAm |
sarva-lokAtigasyeva mano rAmasyavivryate ||

An alternate interpretation given by SrI Sa~nkara based on the Sruti passage-
yo brahmANam vidadhAti pUrvam - SvetA. upa. 6. 18, is that He has a very satisfied countenance because He has imparted all the knowledge to brahmA.

nAma 458. सूक्ष्मः sUkshmah

Subtle, delicate and difficult to comprehend.

sUkshmaAya namah.

He is sUkshmah because He can be realized only by deep contemplation and meditation which is performed without expecting any benefit. He can't be comprehended through the physical organs such as the eyes and ears, and can't be realized through the mind, but can only be experienced.

SrI rAdhAkRshNa Sastri nicely explains the power behind the concept of sUkshma. The subtler the object, the more power it has. We all know the ultimate power of the atom. If we start from the macro level of our body,



and go through the different subtler levels such as the sense-organs, the mind, the buddhi, and finally the soul, the power increases as the subtlety increases. MahAvishNu is subtler than the subtlest of things, sUkshmah.

SrI Sa-nkara gives reference to the Sruti - sarva-gatam susUkshmam - muNDakopanishad 1. 1. 6 - He who is very subtle and has entered into everything. SrI cinmayAnanda points out that in vedAnta terminology, sUkshma or subtlety implies pervasiveness, and bhagavAn's nAma of sUkshma refers to His All-pervasiveness.

SrI satyadevo vAsishTha gives a different perspective to the anubhavam of this nAma by tracing the nAma to the root sUc - paiSunye - to point out, to indicate by gesture. He gives the explanation that bhagavAn is suKshmah because, even though He does not manifest Himself expressly, He expresses Himself to us through everything around us all the time. This is the sUkshma behind vishNu the Sukshmah, viz. that He is all around us and has never really hidden Himself from us in any way. Just as the sound made by the cow identifies the cow even if the cow is not seen, or the sound (voice) created by a person identifies the person even though the person is not seen, so also everything around us that is created by bhagavAn identifies Him to us (e. g., the AkASa, the sound from the AkASa,etc).

nAma 459. सुघोषः su-ghoshah

- a) He whose voice is itself the great veda-s.
- b) He who is praised by the delightful voice of the veda-s.
- c) He who has a very sweet, deep, and sonorous voice.

su-ghoshAya namah.

SrI BhaTTar vyAkhyAnam is that bhagavAn is su-ghoshah because He is proclaimed by the vedic voice of the upanishads. bhagavAn is veda-svarUpi Himself.

SrI v. v. rAmAnujan refers us to tiruvAimozhi - nAraNan, muzhuEzhulagukkum nAthan, vEda mayan (2. 7. 2), and to peria tirumozhi 5. 5. 9, where tiruma-ngai



AzhvAr called bhagavAn "SandOgan, pauzhiyan, ain-tazhal Ombutaittiriyan, Sama-vedI".

SrI Sa~nkara bhAshyam is "su-Sobhano ghoshovedAtmako asya iti su-ghoshah"

- One whose auspicious sound is the veda-s. He also gives a more direct alternate interpretation - He who has a voice deep and sonorous like that of the cloud - megha-gambhI ra ghoshatvAt.

The dharma cakram writer points out that when veda is chanted with the proper intonations, the sound originates from the region of the diaphragm, and this sound has the ability to cleanse and purify our mind. The sweet sound of Nature, the sound arising from the trees and the birds, is soothing and comforting to the mind. BhAratiyaAr sings "kETkum oliyil eIIAm nandalAIaAundan gl tam iSaikkudaDA nandalAIA". All the musical instruments were discovered as a result of listening to the sweet sound of Nature. This nAma should remind us that all the mantra-s sung in praise of bhagavAn and that sing His greatness are su-ghosha-s.

SrI satyadevo vAsishsTha looks at the nAma from its root - hushir viSabdane- to proclaim, to declare. The nAma su-ghoshah is formed by prefixing the upasarga su- which means "Sobhana". su-ghoshah is thus the sound which proclaims Him well repeatedly or loudly viz. the veda-s. Since the name and the One who is referred to by that name are same, He becomes su-ghoshah. BhagavAn manifests Himself through su-ghoshah in real life constantly everywhere. The knowledge of the rain, that of the running water as well as water that is obstructed from its natural flow, all these can be known from the sound emanating from these. Just as a great artist is revealed by the art he/she creates, bhagavAn is constantly revealed through the sweet sounds of Nature that He has created.

nAma 460. सुखदः sukha-dah

He who Bestows Bliss.

sukha-dAya namah.



BhagavAn bestows Supreme Bliss on those who practice:

1. sadAcAra (good conduct) and
2. samAdhi (deep meditation).

SrI BhaTTar's vyAkhyAnam is - sadAcArasamAdhi anushThApanena tan-nishThebhyah phalam parama-sukham dadAti itisukha-dah.

SrI v. v. rAmAnujan observes that bhagavAn just does not stop with giving the fruits to those who observe sadAcAra, but He Himself observes these anushTHAna-s to set an example to us so that we can follow His path and get the parama-sukham. This is revealed by Lord kRshNa in the gl tA inSloka 3. 23 which we referred to earlier under nAma 456.

SrI rAmAnujan refers us to nammAazhvAr - "inbam payakka iniduDan vI RRirundu iv-ezhulagaiAlginRa e~ngaL pirAn" - tiruvAimozhi 7. 10. 1.

The dharma cakram writer points out that even though bhagavAn is the One who bestows even the ordinary benefits such as wealth, health etc., based on karma-s, the significance of the current nAma is that He alone can bestow the Ultimate sukham viz. moksham.

SrI Sa-nkara gives an additional interpretation which means that bhagavAn destroys the sukham of those who are wicked and evil - asad-vRttAnAm sukhamdyati khaNDayati iti vA sukhadah.

SrI satyadevo vAsishTha analyzes the word into three part su, kha, and da, and gives an interpretation different from the above. He starts with kha-nu-avadhAraNe - to dig, and equates su-kha with the SarI ra with its outlets that allow us to lead a life without sickness, disease etc. One who gives this sukha sarI ra is su-kha-dah - sukham khAtam tad-dah sukhadah vishNuh.

nAma 461. सुहृत् su-hRt

The good-hearted, a True Friend.

su-hRde namah.

BhagavAn is always on the lookout for ways to help even His adversaries, and



this is His Nature of being a su-hRt.

SrI BhaTTar vyAkhyAnam is - anupakAriNi api "kim asya bhavishyati? kim karavANi" iti SubhASamsi SobhanahRdayatvam su-hRtvam. su-hRtvam or friendliness is that quality of a benevolent person who wishes good even for those who have not helped him in any way, and who, being apprehensive of any evil that may befall them, always thinks "How shall I help them?".

SrI v. v. rAmAnujan refers us to SrImad rAmAyaNam - ripUNAmapi vatsalah - A friend even to His enemies.

The dharma cakram writer observes that the heart which suffers when sorrow hits, or rejoices when a favorable event occurs, is not the "good heart" referred to here, but the heart that bleeds when others suffer is the good heart. Lord rAma was not affected one way or the other when He was about to be crowned or when He was asked to leave for exile in the forest. He was neutral in both circumstances. But the pure heart is one which anguishes when someone else suffers, and rushes to help those who need help. Meditating on the significance of this nAma will lead to the purification of the heart of the devotee.

nAma 462. मनोहरः mano-harah

He who captivates the heart.

mano-harAya namah.

Because of the innate benevolence noted above, He captivates everyone's heart.

SrI v. v. rAmAnujan gives reference to nammAzhvAr - maiyal Seidu ennaimanam kavarnAnE - tiruvAimozhi 7. 2. 6.

SrI cinmayAnanda has appropriately translated this nAma as "One who is the looter of the mind". His vyAkhyAnam is "Not only is the Lord Beauty Incarnate, but He compels the attention of the devotee to come away from all other sense objects to dwell upon His enchanting form. Thus vishNu is one who



generates an irresistible joy in the mind of His devotees and compels them to spend their time in constant worship".

SrI satyadevo vAsishTha points out that bhagavAn has created all things with this mano-haratva attribute built into everything He created. Now we see all these beautiful things around us, and our mind is captivated by this ingenuity of the Creator, and we wonder aloud - "Who could it be that created this marvel?" So He is mano-harah.

The dharma cakram writer generalizes the interpretation of this nAma to suggest that bhagavAn gravitates the minds of people either towards Him or towards the worldly objects depending on what they want. Those who want materialistic pleasures, He gravitates their mind deeper towards the life of short-term enjoyment; and those who have controlled their mind and senses, He gravitates these devotees closer and closer towards Him. So bhagavAn is mano-harah for both categories of people.

nAma 463. जितक्रोधः jita-krodhah

He who has overcome anger.

jita-krodhAya namah.

Because BhagavAn has conquered all bad qualities including anger, He is jita-krodhah. He gets angry only if He chooses to get angry by His own will.

SrI v. v. rAmAnujan gives the following reference: In the beginning of SrI mad rAmAyaNa SrI vAlmiki asks the question "Who is the jita-krodhah" among people, and nArada responds that it is rAma - ucyamAno'pi parusham nauttaram pratipadyate - Even when others utter harsh words towards Him, He does not respond with similar harsh words.

SrI rAdhAkRshNa Sastri distinguishes between three types of anger, all of which have been mastered by BhagavAn.

1. manyu is the type of anger which is in the mind but which does not find expression in words or in action.



2. When the anger spills out in the form of reddening of the eyes, expression in the face, etc., this is called **kopam**.
3. When anger finds expression in harsh words, shaking of the body, deeds which reflect harshness as a result of the anger, etc., then this is called **krodham**.

It is to be noted that bhagavAn has not eliminated anger completely, but just has conquered it, and will get angry when He feels the need for it.

SrI vAlmIki nicely expresses this through the words "**krodham AhArayat tIvram**" - 3. 24. 33 - He brought Himself to be angry. When His devotee hanumAn is hurt by rAvaNa, Lord rAmA made Himself angry. (yuddha 59. 147).

SrI Sa~nkara points out that if He kills an asura, it is not because of anger but only to establish the vedic order of life.

SrI cinmayAnanda extends the anubhavam to include not just krodha, but all the six types of afflictions that a man can suffer from:

1. kAmA,
2. krodha,
3. lobha,
4. moha,
5. mada, and
6. mAtsarya.

This nAmA indicates that bhagavAn has conquered all of these.

SrI satyadevo vAsishTha, who in addition to his great mastery of samskRt, was a great ayurvedic expert as well as a great astrologer, comments that krodham is a result of some defects of the body, and is caused by an imbalance in the bodily juices. Since bhagavAn is not subject to these deficiencies, He is not subject to kAmA, krodha etc.

The interpretations by SrI BhaTTar for nAmA-s 457 to 463 that were given



so far were based on bhagavAn's nara-nArAyaNa incarnation. He has also given a set of alternate interpretations for these nAma-s based on the mohini incarnation, which are covered below.

457. su-mukhah - He who has a charming face - He who shines with a face which is delightful like the moon and which is replete with the nectar of Bliss very much like the pot of nectar held in the hand.

458. sUkshmah - The Subtle - He is subtle because His thoughts were hidden from the asura-s.

459. su-ghoshah - He who is the object of loud and delectable praise - His act of churning was delectable and was praised loudly both by the gods and the asura-s.

460. sukha-dah - The Giver of Joy - He gives joy to the gods by distributing the nectar to them.

461. su-hRt - The friend - because of His love for the deva-s.

462. mano-harah - The heart-ravishing - His form bewitched the minds of the asura-s.

463. jita-krodhah - He who conquered the anger - On seeing His form the minds of the asura-s became confounded with confusion and thereby He overcame the anger of the asura-s against the gods.

nAma-s 464 to 470 which follow are also interpreted by Srl BhaTTar on the basis of the mohini incarnation.

nAma 464. वीरबाहुः vl ra-bAhuh

He of mighty arms.

vIra-bAhave namah.

Srl BhaTTar's anubhavam of this nAma is that bhagavAn has a thousand arms which are all vying with each other in the wonderful act of churning the Milk-Ocean - arms which are shining with effulgent bracelets, armlets, and garlands.



SrI v. v. rAmAnujan gives reference to peria tirunozhi 5. 7. 4 -"Seyiru viSumbum ti~ngaLum SuDarum dEvarum tAmuDan tiSaippa Ayiram tOLAlalai kaDal kaDaindAn ara~nga mAnagar amarndAnE". We also have in tiruvAimozhi - aSurarait-tagarkkum tOLUm nAngu - 10. 1. 1.

SrI Sa~nkara bhAshyam is that bhagavAn is vl ra-bAhuh because he destroyed the foes and established the moral law of the scriptures (veda-s).

SrI rAdhAkRshNa Sastri observes that a vl ra is one who engages in his act with intensity in a prescribed way without backing down. BhagavAn's four hands with four different weapons in them simultaneously go into action independently of each other, and accomplish the desired action flawlessly, each one of them displaying the quality of the vl ra independently.

The dharma cakram writer observes that a vl ra is one who uses the might of his arms to help the cause of dharma and not for any selfish purpose. rAvaNa was also one of mighty arms, not just two but twenty of them for that matter. He cannot be considered a vl ra, since all he could use his might for was to nurture his kAma. This nAma of mahA vishNu should remind us that our abilities should be put to use to protect dharma, and not for selfish purposes.

nAma 465. विदारणः vidAraNah

a) He who cut (rAhu, hirNyakaSipu and others).

b) He who cuts the sins of His devotees.

vidAraNAya namah.

He who destroys (tears away) those who live contrary to dharma. He cut off rAhu with His divya Ayudha during the distribution of the nectar to the deva-s in the presence of the asura-s. He is also known as vidAraNah because He cuts off the greatest of fears in His devotees - "samagra ugrabhaya vidAraNAya" is the mantra about bhagavAn.

SrI v. v. rAmAnujan refers us to tiruvAimozhi 9. 10. 6 - Sem-ponAgattavuNan uDal kI NDAvan - He who tore apart hiraNyakaSipu's body to help His devotee.



The dharma cakram writer gives the interpretation that bhagavAn tears away the association (bandham) between the AtmA or the soul and the body or prakRti. BhagavAn is the one who separates or tears away the unchanging soul from the ever-changing body.

SrI satyadevo vAsishTha points out this guNa of separating - vidAraNa, in all aspects of His creation. Thus man and woman, day and night, uttarAyaNa and dakshINayana, pRthivI and antariksha, agni and soma, etc. are all demonstrations or reminders of this guNa of mahAvishNu - vidAraNah. He is the one who "tears away" or separates the child from the mother at the time of birth so that the two live separately.





Sloka 50

स्वापनस्स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।

वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ५० ॥

svApanah svavasO vyApI naikAtmA naikakarmakruth |
vatsarO vatsalO vatsI ratnagarbhO dhanesvarah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 466. स्वापनः svApanah

He who lulls people into sleep.

svApanAya namah.

SrI BhaTTar's vyAkhyAnam is that bhagavAn in His mohini incarnation lulled into sleep the asura-s who had not been put away as described in the previous nAma, using His beautiful smile, sweet glances and the play of His eyebrows, and thus made them forget that He was distributing the nectar to the deva-s exclusively.

SrI satyadevo vAsishTha's anubhavam of this nAma is "svApayati nidrApayatipralayakAle sarvam prakRtAviti svApanah" - He puts everyone to sleep at the time of pralaya. Even though He makes everyone sleep, He Himself is wide awake. This svApanatva guNa of bhagavAn is reflected again in everything He creates after the pralaya also. The Sun puts everyone to sleep when the night comes, but the sun itself does not sleep.

SrI rAdhAkRshNa Sastri refers to gltA 7. 25 - "nAham prakASah sarvasyayoga-mAyA-samAvRtah, mUDho'yam nAbhijAnAti" - His paratva has been concealed to the non-devotee in bhagavAn's incarnations because He appears like all of us in His body, appearance, and talk etc., and so they don't recognize Him as paramAtmA. He who does not see what is in front of Him is as good as a person who is sleeping.

The dharma cakram writer gives the analogy of the animal life vs. the human life. Humans are "awake" in the world of intelligent reasoning, in which the





animals are "asleep", i. e., they are not capable of operating in this domain as well as humans can do. Similarly the ordinary human is asleep to the world of the j~nAni. The path for the ordinary human to become awake in the world of the j~nAni is to chant the nArAyaNa mantra - "naLam tarumSollai nAn kaNDu koNDEn nArAyaNA ennum nAmam" is AzhvAr aruLic-ceyal. This is the lesson we should take from this nAma.

nAma 467. स्ववशः sva-vaSah

He who is under His own control.

sva-vaSAya namah.

Continuing on his anubhavam of the mohini incarnation, SrI BhaTTar explains that after bhagavAn put the asura-s to sleep, He plays as He likes with the deva-s, consistent with His absolute independence. The bhAvam here is that bhagavAn is not under the control of anyone or anything else, and He is only under His own control. He does not need anyone's help or support for whatever He does. Everything else is under His control. He does His acts of creation etc. as He wishes.

He does not also have any desire that is out of His reach (based on vaS - kAntau to wish, to desire - SrI satyadevo vAsishTha). BhagavAn is sva-vaSah because He has everything that He desires within Himself, does not have any desire outside of Him, and rejoices with His own Self.

SrI Sa~nkara bhAshyam is that bhagavAn is Independent, being the cause of creation, preservation and withdrawal of the Universe - svatantrah.

The dharma cakram writer points out that it is only when one does not have any need that one can be totally independent.

tiruvaLLUvar refers to bhagavAn as "vENDudal vENDAmal ilAn".

ANDAL's words are "kuRaivu onRumillAda gOvinda".

When we are under the control of our mind, we lose our independence, and do whatever our mind dictates. Then we become dependent on others. This nAma



teaches us that we should learn to control our mind and get it under our control instead of being controlled by our mind. Meditating on this nAma of bhagavAn will give us this discipline. The more we are able to devote ourselves to bhagavAn, the more our mind will get under our control.

nAma 468. व्यापी vyApl

The Pervader.

vyApine namah.

SrI BhaTTar-s vyAkhyAnam is that bhagavAn pervades everyone with His own Power and gives energy to them. At the time of churning the Mik-Ocean, He pervaded the deva-s, the asura-s, the mandAra mountain, vAsuki and others, and gave them the energy to churn the ocean.

SrI v. v. rAmAnujan refers us to nammAzhvAr 1. 1. 10 - "paranda taN paravai uL nI r torum paranduLan. . . . karandue~ngum paranduLan ivai uNDa karanE". (paravai here refers to an expanse of water - Ocean).

SrI rAdhAkRshNa Sastri gives reference to the Sruti - avyaktAt-tu parahpurusho vyApakah (muNDaka 2. 3. 8).

SrI cinmayAnanda points out that in philosophy pervasiveness indicates subtlety. BhagavAn is all-pervasive, and so is subtler than the subtlest. Since the cause pervades the effect (e. g., gold pervades all gold ornaments), so also bhagavAn who pervades everything is thus the Cause of everything.

The dharma cakram writer observes that All-pervasiveness also implies limitlessness, since whatever there is and wherever it is, BhagavAn pervades it, and so there is no limit to Him. This limitless emperumAn just projects Himself such that we see whatever little we see based on our limitations. Meditating on this nAma of bhagavAn will broaden our ability to see this Limitless vyApl .

SrI satyadevo vAsishTha gives several references from the Sruti :

parI tyabhUtAni parI tya lokAn parI tya sarvAh pradiSo diSaSca (yajur),



RshTo divipRshTo agnih pRthivyAm pRshTo viSvA oshadhI rAviveSa (Rg),
yo agnau rudroyo apsv-antarya oshadhI r-vI rudha AviveSa (atharva); etc.

nAma 469. नैकात्मा naikAtmA

He of diverse forms.

naikAtmane namah.

SrI BhaTTar's anubhavam is that bhagavAn assumed several forms at the time of churning - as vishNu to help the gods and the asura-s to churn, as the tortoise to support the mandAra mountain, and as mohini to distribute the nectar.

SrI rAdhAkRshNa SAstri reminds us of the similarity between this nAma and nAma 139 - caturAtmA. A more general interpretation is that bhagavAn expresses Himself through all the forms of His creation.

The dharma cakram writer points out that the different forms of gods that the followers of different religions worship are all an expression of bhagavAn, and it is because of their ignorance of bhagavAn being a naikAtmA that they think they are worshipping different deities and fighting within themselves.

SrI satyadevo vAsishTha gives the root of the word AtmA as ata - sAtatyagamane - to go constantly, which nicely explains the nature of the AtmA. BhagavAn is everywhere in the form of the father, the mother, the son, the disciple, the teacher, the husband, the wife, the friend, etc., since He is the antaryAmi in everything.

SrI vAsishTha gives several references to the Sruti in support of the interpretation of this nAma, among which are the following -

tadev-Agnis-tad-Adityas-tadu vAyus-tadu-candramAh|

tadeva Sukram tad-brahma tA Apah sa prajApatih || (yajur. 32-1);

tvam hinah pitA vaso tvam mAtA Satakrato babhUvitha (Rg 8. 98. 11)





nAma 470. नैककर्मकृत् naika-karma-kRt

He who performs diverse acts.

naika-karma-kRte namah.

SrI BhaTTar explains the nAma by giving the example of:

1. His churning the ocean,
2. supporting the mountain,
3. overcoming the enemies,
4. distributing the nectar, etc.

SrI v. v. rAmAnujan gives the quotes from nammAzhvAr - kUDinIraik-kaDaindavArum amudam dEvar uNNa asurargaLai vIDum vaNNa~ngal SeidupOna vittagamum (tiruvAimozhi 5. 10. 10), and from tirumaZhiSai AzhvAr - malaiAmai mEl vaittu vASugiyaic-cuRRi talai Amai tAn oru kai paRRi alaiyAmalI rak-kaDainda perumAn (nAnmugan 49).

SrI Sa~nkara points to diverse actions such as creation, sustenance, etc. as a way of interpreting this nAma.

SrI rAdhAkRshNa Sastri points to His actions in the form of candra, sUrya, agni, etc. and helping to serve us.

The dharma cakram writer gives a view which summarizes all the above by pointing out that everything that ever takes place is His action and nothing else. Examples of this abound. We are instruments in His creation, but we are not creators. From one mango tree, only another mango tree can come, and we can't create something else from a mango seed. We are the instruments and He is the kartA. If we have this realization, the benefits (karma phalam) of none of the actions for which we are the instruments will accrue to us.

SrI satyadevo vAsishTha continues his interpretation based on his previous interpretation of naikAtmA. BhagavAn who is in many forms (father, mother, son. . .), performs many actions in the form of the father, mother, son, etc.





nAma 471. वत्सरः vatsarah

- a) He who lives within all beings.
- b) He in whom everything resides.
- c) He who is the Infinite Time.
- d) He who restored the calves to the gopa-s.

vatsarAya namah.

a) The word is derived from the root vas - to dwell. BhagavAn resides in all beings as a way of administering His dharma - for bestowing fruits in a just way for the acts of all. He also lives as antaryAmi in everyone in order to guide them towards the path of dharma according to their merits and qualifications.

SrI BhaTTar refers us to the following mantra about bhagavAn which brings out this point - sarvAntaScAriNe dharmAtmane - Unto Him Who is the embodiment of dharma and Who lives in all beings.

SrI v. v. rAmAnujan gives reference to toNDaraDippoDi AzhvAr in tirumAlai - uLLuvAruLLiRReIAm uDanirundu aRidi enRu (34).

b) SrI Sa~nkara bhAshyam is 'vasati atra akhilam iti vatsarah' - He in whom everything resides - The Abode of All.

SrI satyadevo vAsishTha gives several references to the Sruti-s illustrating the vyAkhyAna-s above:

I SAvAsyamidam sarvam yat-ki~ncit jagatyAm jagat(I saVAsya);

amvatsaro'si parivatsaro'sI dAvatsro'sI dvatsaro'si vatsaro'si(yajur. 27. 45);

tvayi rAtri vasAmasi svapishyAmasi jAgRhu (atharva19. 47. 9); etc.

c) vatsarah also refers to time - the period of one year. BhagavAn is the continuum of space and time, in which all creatures live - in the sense of b) above. So He is the endless space and infinite time - vatsarah.

d) SrI cinmayAnanda decomposes the word as vatsAn rAti iti vatsarah. In His



kRshNAvatAra, He restored the calves to the gopa-s when they had been taken away by the enemies - So He is vatsarah because He gave away the calves (vatsa here is interpreted as calf).

nAma 472. वत्सलः vatsalah

The Affectionate.

vatsalAya namah.

This nAma is formed from the word vatsa by adding the lach pratyaya signifying loving, tender (based on 5. 2. 98 ashTAdhyAyi of PANini - vatsaamsAbhyAm kAma bale). The nAma signifies that He has extreme love for His devotees.

SrI cinmayananda translates the word as "Supreme Love", and points out the significance of this nAma - BhagavAn SrI man nArAyaNa is Love Incarnate.

SrI BhaTTar points out that this nAma explains why bhagavAn wants to guide everyone by being their antaryAmi as expressed in the previous nAma - it is because of His extreme kindness towards His devotees. This affection is like that of a cow to its calf - kanaittu iLam kaRRerumai kanRukku ira~nginaittu mulai vazhiyE ninRu pAl Sora. srI tA pirATTi's words of advice to rAvaNa were - vihitah sa hi dharmaj~nah SaraNAGata-vatsalah - It is well-known that rAma knows this great virtue, and that He is very affectionate towards those who have sought refuge in Him.

The dharma cakram writer gives several examples of bhagavAn's guNa of vAtsalya. guha became a close friend of rAma. bhagavAn also gave Himself completely to hanumAn (which was revealed when hanumAn opened his heart and showed rAma residing there). sugrIva SaraNAGati, vibhIshaNa SaraNAGati, etc. are other examples of His extreme love for His devotees.

nAma 473. वत्सी vatsI

a) He who possesses lots of calves



b) He who possesses lots of children whom He protects like a cow protects its calves.

vatsine namah.

The first of these interpretations is a reference to His gopAla incarnation, where He protected the calves during the episode involving indra. SrI v. v. rAmAnujan refers us to kanRu mEittu inidu uganda kALAi (16). The second interpretation refers to the innumerable hosts of souls who are to be always tended by Him, like a cow tends to its calves with affection.

SrI satyadevo vAsishTha observes that bhgavAn's guNa of being the Protector exhibits itself throughout life. Even before the child is born to a mother, He makes sure the mother has the milk to feed to the child as soon as it is born, the mother bird and the child bird know how to transfer food through their beak, etc.

nAma 474. रत्नगर्भः ratna-garbhah

a) He who is in possession of abundant wealth.

b) He who is the source of everything that can give happiness.

ratna-garbhAya namah.

Among BhagavAn's devotees there are those who are after wealth, and He has immense wealth to take care of their needs. SrI v.v.rAmAnujan gives reference to nammAzhvAr 6. 7. 11 - vaitta mA-nidhiyAm madhusUdananai - BhagavAn is like a treasure in deposit, available in times of need in future.

SrI Sa~nkara's vyAkhyAnam is based on the ratna-s or gems being treasured in the depth of the oceans, and since bhagavAn is Himself in the form of the Oceans, He is called ratna-garbhah.

SrI cinmayAnanda refers us to gltA 10. 24- sarasAm asmi sAgarah, and observes that bhagavAn is ratna-garbhah like the Ocean and has all the treasures within His control, and can bestow any wealth quickly to any devotee as He desires.



SrI rAdhAkRshNa Sastri extends this to the presence of ratna in the hood of the serpent and in the knots of the bamboo shoots, which are caused by none other than bhagavAn. The name also suggests that bhagavAn protects His devotees like gems, and assists them towards the path of realization of the Self. Meditating on bhagavAn constantly instead of succumbing to the rAjasic and tAmasic aspects dormant in us will elevate us so that we can realize Him.

SrI satyadevo vAsishTha derives the meaning of ratna starting from the rootram - krIDAyAm to play, to rejoice at. Thus, the word ratna denotes everything that gives happiness. Since bhagavAn has the whole world in His garbha, He has everything that can give happiness in Himself, and so He is ratna-garbha. He gives several examples from the Sruti:

hiraNyagarbhahsamavartatAgre bhUtasya jAtah patireka AsI t;
arcAmi satyasavam ratnadhAmabhipriyam matim;
hiraNyAkshah savitA deva AgAt dadhat ratnA dASushe vAryANi, etc.

nAma 475. धनेश्वरः dhaneSvarah

The quick giver of wealth.

dhaneSvarAya namah.

ghanAnAm I Svarah dhaneSvarah - He who is the Lord of all wealth, is the interpretation given by SrI Sa-nkarAcArya, who interpreted the previous nAmaas referring to bhagavAn's vibhUti as the Ocean which bears the gems.

Since SrI BhaTTar interpreted the previous nAma in a broader sense, viz., hat He is the source of all wealth, he interprets the current nAma as referring to bhagvAn's generosity in giving away this wealth quickly to His devotee who wishes for it. He supports his interpretation based on the uNAdi sUtra 738 - aSnoter-AsukarmaNi varat ca - The affix varat comes after the root aS - to pervade, when the word formed from it refers to 'having the power of granting success soon' - the emphasis being that bhagavAn is quick in giving the benefit to His devotees.

SrI v. v. rAmAnujan gives reference to nammAzhvAr 3. 9. 7 - SErum koDai



pugazh ellai ilAnai.

SrI anantakRshNaSastri gives the example of bhagavAn giving instantaneous wealth to His devotee kucela.

SrI rAdhAkRshNa Sastri gives an alternate interpretation that this nAma refers to bhagavAn's vibhUti of being in the form of kubera, the god of wealth. Note gItA 10. 23 - vitteSo yaksha rakshasAm - where vitteSah refers of bhagavAn's vibhUti as kubera.

SrI cinmayAnanda comments that the term wealth here refers to all things that cause happiness. He is lakshmi -pati, the Lord of Goddess Lakshmi, and so He is ever the Master-of-Wealth. The greatest of wealths is moksha, and Lord nArAyaNa is Isvara of this great wealth, and is the Giver of thiswealth to the prapanna-s readily.





Slokam 51

धर्मगुब्धर्मकृद्धर्मी सदक्षरमसत्क्षरम् ।

अविज्ञाता सहस्रांशुः विधाता कृतलक्षणः ॥ ५१ ॥

dharmagup dharmakrut dharmI sadaksharamasatksharam |
avij~nAtA sahasrAmsuh vidhAtA krutalakshaNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 476. धर्मगुप् dharma-gup

He who protects dharma.

dharma-gupe namah.

dharmam gopAyati rakshati iti dharma-gup.

SrI Sa~nkara gives reference to the gl tA 4. 8- dharma sampsthAnaparthAya sambhavAmi yuge yuge.

SrI satyadevovAsishTha observes that bhagavAn is dharma-gup because He protects the beings through dharma systematically from the time of creation to the time of destruction. An illustration of this is the rule that the seed comes from the tree and the tree gives back the seed, thus continuing the process of the existence and survival of life forms. He gives reference to the Sruti -

trI Ni padA vicakrame vishNur-gopA adAbhyah |
ato dharmANi dhArayan||

(yajur. 34. 43).

The dharma cakram writer elaborates on this nAma by pointing out that bhagavAn maintains dharma by rewarding those who observe dharma (with wealth, health etc.) and punishing those who violate dharma (through disease, suffering, etc.) so that they can be returned to the path of dharma. Peace in the society, rain, good crops, and general prosperity result when the society as a whole follows the path of dharma; disease, earth quakes, war, looting,





famine, etc. result when the society fails to follow the path of dharma. Thus, this nAma should remind us that our adherence to the path of righteousness in everything we do (our relations with our wives/husbands, our treatment of our parents, the behavior of the people who are involved in public projects on how they treat their public responsibility, how a person who has renounced the worldly life treats the wealth that he may be able to collect, etc.), all reflect in bhagavAn's administration of His dharma as the dharma-gup.

nAma 477. धर्मकृत् dharma-kRt

a) He who induces His devotees to follow dharma.

b) He who practices dharma.

dharma-kRte namah.

a) Those who follow dharma do so because of His anugraha. SrI BhaTTar quotes:

dharmam sAmAnyam amalam anAdinidhanam vibhum |
durlabham yatprabuddhAnAm tat-prasAdayitA vinA ||

Ordinary flawless dharma, which is without beginning or end and all-pervasive, cannot be attained without His Grace even by those who have great knowledge. BhagavAn induces people towards the path of dharma for their own benefit, and without any benefit for Him, out of His sheer Mercy.

SrI v.v.rAmAnujan refers us to nammAzhvAr 5. 6. 4 - SeivArgaLaic-ceivEnumyAnE.

b) Even though He is Himself above dharma and adharma, He rigorously observes the path of dharma so that He sets an example to the others -
dharma maryAdA sthApanArtham dharmameva karoti iti dharma-kRt -
SrI Sa-nkara.

SrI rAdhAkRshNa Sastri points out the importance of dharma in our lives. The jIvAtmA is caged into this body as a result of the previous karma-s. BhagavAn has shown us the path of dharma in order for the jIva to get release from this cage. BhagavAn does not have any such need to observe dharma etc. because



karma does not touch Him. Even so, He observes all the dharma-s consistent with His avatAra. Lord kRshNa's words in the gl tA ch. 3. 22-24 refer to this.

na me pArtha asti kartavyam trishu lokeshu ki~ncana |
 na anvAptam avAptavyam varta eva ca karmaNi ||
 yadi hyayam na varteyam jAtu karmaNyatandritah |
 mama vartma anuvartante manushyAh pArtha sarvaSah ||
 utsI deyur_ime lokA na kuryAm karma cedaham |
 s~ankarasya ca kartA syAm upahanyAm imAh prajAh ||

nAma 478. धर्मी dharmI

He who has dharma as an instrument.

dharmiNe namah.

dharmah asya asti iti dharmI. BhagavAn is known as dharmI because He protects dharma, and uses it as a common means to protect His devotees. nammAzhvAr refers to Him as "neRi eIlAm eDuttu uraitta niRai j~nAnattu orumUrti (4. 8. 6) - SrI v. v. rAmAnujan.

dharma is eternal and endless just as BhagavAn is eternal and endless. He is dharma-svarUpi. Those who follow the path of dharma reach the fame that is ever-lasting, and those who destroy dharma end up destroying themselves. All this is illustrated by the case of the pANDava-s and the kaurava-s respectively. BhagavAn constantly keeps imparting the path of dharma to His devotees, in addition to setting an example to us by following dharma Himself. When BhIshma was about to leave his material body, bhagavAn took yudhisThira to his bedside and asked bhIshma to impart all his knowledge of dharma to his deserving grandson.

This nAma of mahAvishNu should constantly remind us that bhagavAn is there always striving to show us the path of dharma in every way. (dharma cakram).

The fact that bhagavAn is reflecting dharma all the time constantly to us is evident when we see the sun, the moon etc. always following their prescribed dharma without fail. The sun always rising in the east and setting in the west,



the cycle of the moon, etc, are constant reminders to us of this fact (Sri satyadevo vAsishTha).

The next four words are **sat**, **aksharam**, **asat** and **ksharam**, which are combined in different sequence by Sri BhaTTar and by Sri Sa~nkara. Sri BhaTTar uses the sequence "**sad-aksharam asad-ksharam**", and Sri Sa~nkara uses the sequence "**sat asat ksharam aksharam**". The nAma-s they derive out of this sequence are similar, except that Sri BhaTTar treats the word **aksharam** as an adjective for **sat**, and the word **ksharam** as the adjective for **asat**. Thus the nAma-s according to his vyAkhyAna are **sat**, **sad-aksharam**, **asat**, and **asad-ksharam**. The nAma-s per Sri Sa~nkara are **sat**, **asat**, **ksharam**, and **aksharam**. The nAma-s **sat** and **a-sat** can be treated as a pair of opposites, and the nAma-s **sad-aksharam** and **asad-ksharam** can similarly be treated as a pair.

nAma 479. सत् sat

- a) He who is commendable.
- b) He who is ever existent.
- c) He who is in the form of good and meritorious acts.

sate namah.

In SriImad bhagavad gl tA, bhagavAn instructs arjuna on the significance of the three terms "(praNavam), tat, and sat" in chapter 17. Sloka-s 17. 26-27 deal with the word **sat**. **sat** refers to existence (**sad-bhAva**), goodness (**sAdhubhAva**), and auspicious or commendable action (**praSaste karmaNi**). The Sloka in gl tA is -

sadbhAve sAdhubhAve ca sad-ityetat prayucyate |
praSaste karmaNi tathA sac-chabdhah pArtha yujyate ||

Sri BhaTTar points out that bhagavAn is **sat** because He is unconditionally auspicious and commendable, and He is also eternal in existence. (**nirupAdhikAt sad-bhAvAt, sAd-guNyacca**).

Sri P. B. aNNa~ngarAcArya svAmi gives reference to AzhvAr pASuram - **uLankaNDai nan-ne~njE uttaman enRu uLankaNDai**, in support of the second of the





above meanings. In advaitic interpretation, the meaning for this word is given as "Truth".

SrI rAdhAkRshNa Sastri points out that in truth, there are two kinds - one is pAramArthika sat - that which is true in all three time frames (past, present, and future). The other is vyAvahArika sat - like this world, which originates in the pAramArthika sat and merges back into the pAramArthika sat at the time of pralaya. BhagavAn is the pAramArthika sat or nitya sat.

nAma 480. सत् अक्षरम् (अक्षरं सत्) aksharam (sat)

a) He whose existence is never diminished or destroyed in any way.

b) sad-aksharam - He who never for sakes the good.

akshara-sate namah.

SrI BhaTTar points out that aksharam is an adjective for sat (the previous nAma), and thus gives the current nAma as sad-aksharam or aksharam-sat. ksharam is that which decays or diminishes, or something that does not stay associated with something else, and aksharam is that which is never diminished or decays. His sat or Existence, does not undergo any decrease or diminution. This is also true of His svarUpa and His kalyANa guNa-s. So the meaning of this nAma is - He who is ever existent without decrease or destruction.

SrI BhaTTar gives reference to vishNu purANam and to ChAndogya upanishad
apakshaya vinASAbhyAm pariNAmardhi-janmabhih |
varjitah Sakyate vaktum yah sadAstI ti kevalam ||

VP1. 2. 11

"He is free from decrease, destruction, modification, growth and birth. He can only be spoken of as That which always is".

In ChAndogya upanishad 6. 2. 1 we have - sadeva somya! idamagra AsI t - "Existence alone, My dear child, this was in the beginning, one only without a second."

b) The root from which the word ksharam is derived is kshar - sa-ncalane to





flow, to distil (SrI satyadevo vAsishTha).

In the context of SrI BhaTTar'svyAkhyAnam for nAma 482, sad-aksharam could also mean He who never parts with or forsakes the good.

nAma 481. असत् a-sat

- a) That which does not exist now, but existed in the past as well as will exist in the future.
- b) He who is the cause of misery to those who do sinful acts.
- c) He who is non-existent for those who do not follow the path of dharma.

a-sate namah.

a) In gl tA 9. 19, bhagavAn says "amRtam caiva mRtyuSca sat asat ca aham arjuna - "I am immortality as well as death, O arjuna. I am the being as well as the non-being".

SrI rAmAnujna bhAshyam for this stanza is: sat is that which exists now (sad yad vartate), and asat is that which does not exist now but which existed before and which may exist in the future (asadyad atI tam ca anAgatam ca). Thus bhagavAn is a-sat (non-being) in the sense of sat meaning existence as we saw in the gl tA Slokam 17. 26, and a-sat being the things that don't exist now, but existed in the past and will exist in the future.

b) In the sense of sad referring to good acts (sAdhu-bhAve in gl tA Slokam 17. 26), bhagavAn is a-sat in the sense of being the cause of distress to those who do sinful acts (SrI BhaTTar). This is in the form of the great misery of endless samsAra (birth and death).

c) He is also non-existent (asat) with respect to those who do not follow the path of dharma. SrI v. v. rAmAnujan refers us to tirumAlai 15 - meyyarkkEmeyyanAgum vidi iIA ennaipOla poyyarkkE poyyanAgum puT-koDi uDaiya kOmAn, and to nammAzhvAr - meyyanAgum virumbit-tozhuvArkkellAm poyyanAgum puRametozhuvArkkellAm (tiruvAimozhi 9. 10. 7).





nAma 482. असत् क्षरम् asat-ksharam

He who moves away from the bad.

asat-ksharAya namah.

ksharam refers to something perishable or impermanent. ksharam also means something which flows away (kshar sa~ncalane to flow, to distil). BhagavAn does not associate with the bad, and so He is ksharam with respect to the asat (SrI BhaTTar).

SrI satyadevo vAsishTha interprets ksharam as referring to this Universe (the dynamism associated with it), and to aksharam as referring to the antaryAmi in everything, which is responsible for all the movement in the Universe. Thus, bhagavAn is simultaneously ksharam (moving) and aksharam (the cause of this movement). He nicely illustrates this demonstration of the ksharam and aksharam aspects of bhagavAn by a simple day-to-day example- when we walk, one leg is moving while the other leg is stationary. Similarly, bhagVaN is both kshara in the form of all things moving in the Universe, and akshara in the form of the antaryAmi supporting this movement. The author gives several examples from the Sruti, one of which is the ISAvasya upanishad verse -

tadejati tan-naijati tad-dUre tadv-antike |
tadantrasya sarvasya tadu sarvasya bAhyatah ||

SrI cinmayAnanda gives an example of the concept of bhagavAn being ksharam and a-ksharam at the same time - the waves of the ocean rise and decay, but they are nothing but the ocean that is non-decaying. So they are both part of the same thing.

nAma 483. अविज्ञाता avij~nAtA

The Non-cognizant.

avij~nAtre namah.

SrI BhaTTar's vyAkhyAnam is that He is non-cognizant of the faults of His





devotees. He observes that it is a great commendable quality of bhagavAn that He is willing to forget and forgive the sins of those who have surrendered to Him unconditionally. It is said of Lord rAma that He never even responds back to those who speak harsh words towards Him - *ucyamAno'piparusham nottaram pratipadyate* (ayodhya 1. 10).

SrI BhaTTar quotes his revered father, SrI kUrattAzhvAn - "Oh Lord! We refute the statement that you are a sarvaj~nA! It is obvious You are totally ignorant of the faults of your devotees!" - *sarvaj~natAm evam upAlabhAmahe, tvam hi aj~na evaAsrita-dosha-joshaNah*.

SrI v.v. rAmAnujan refers us to periAzhvAr's outpouring - *en aDiyAr aduSeyyAr seidArEl nanRu seidAr enbar* (4. 9. 2) - My devotee would not have committed this sin, and if he did, then as far as I am concerned, it is a good deed. He also gives reference to the gl tA (9. 30) -

*api cet sudurAcArobhajate mAm ananya-bhAk |
sAdhureva sa mantavyah . . . ||*

(Even if someone does not follow the AcAra for his jAti etc., as long as he worships me with singular devotion and without expecting any other benefit, he is a paramaviahsNava to Me).

SrI satyadevo vAsishTha derives the meaning by looking at the word as avi +j~nAtA instead of the traditional a+vij~nAtA. Then he derives the meaning from av rakshaNAdau - to protect, to do good, and j~nAtA - One who knows. Thus his meaning for avij~nAtA is One who knows how to protect, or He who protects everyone. Thus it refers to His being antaryAmi in everything, His being the Protector of those who surrender to Him, etc.

SrI satyadevovAsishTha gives reference to the atharva-vedic mantra "*avirve nAmadevatartenAste parIvRtA*" (10. 8. 31) to support this interpretation.

SrI Sa~nkara interrps vij~nAtA as referring to jIva with the distorted knowledge of being responsible for its own actions etc. (*Atmani kartRtvAdikalpa vij~nAnam kalpitam iti jIvo vij~nAtA*). He who is above this distorted knowledge is a-vij~nAtA (*tad-vilakshaNo vishNuh a-vij~nAtA*).





nAma 484. सहस्रांशुः sahasrAmSuh

He who has a thousand rays (of knowledge).

sahasrAmSave namah.

amSu means ray. sahasra here refers to infinite or countless. Sri BhaTTar interprets amSu as referring to radiating knowledge, and thus sahasrAmSuh refers to One who is possessed of infinite knowledge. nammAzhvAr says - mikka j~nAna mUrtiyAya veda viLakkinai (4. 7. 10) - BhagavAn is pure and unalloyed radiating knowledge, who revealed the veda-s to us, and who is revealed to us by the veda-s.

Sri Sa~nkara interprets the nAma as referring to His being the Sun with countless rays. yena sUryas-tapati tejaseddhah - (tai. brA. 3. 12. 9) -Lighted by His effulgence, the sun shines. Sri Sa~nkara also gives reference to the gltA to support his interpretation - yad-Aditya gatam tejah. . . yac-candramasi yac-cAgnau tat-tejo viddhi mAmakam - 15. 12 - O arjuna! know that the tejas of the sun, the moon, agni, etc. is mine viz. I am the One who bestowed this tejas on them.

Sri satyadevo vAsishTha's interpretation is that BhagavAn radiates His knowledge and His tejas everywhere, and so He is sahasrAmSuh (anata j~nAnaanta prabhaSca vushNuh ata sahasrAmSuh).

nAma 485: विधाता vidhAtA.

vidhAtre namaH.

a) He Who specially protected the seed He sowed for brahmA till the seed fully developed into brahmA's creation.

b) The Ordainer of the laws of conduct for all, including the likes of yama.

c) The Dispenser of the fruits of action and the inducer of action.

d) The Supporter of all supports such as AdiSesha.

e) He Who lays down the code of conduct and the fruits to be attained from





them.

f) He Who protects the beings of this world in diverse ways (vi-dhAtA; vi = vividhaiH).

g) He Who bestows the desires of His devotees.

h) He Who is borne by garuDa, His vehicle (vi-dhAtA; vi = garuDa).

We studied this nAma earlier in Slokam 5 (nAma 44). Interpretation (a) by Sri BhaTTar and Sri baladeva vidyA bhUshaN are described there. The other interpretations are discussed below.

The meaning for the nAma can be understood based on the following meanings given in the dictionary, and the derivation given by Sri vAsishTha, among others:

1. vidhAtR – A maker, a creator. Grantor, giver, bestower. vidhA in the dictionary is given the meaning "division, part, portion", and based on this, vidhAtA means one who apportions, controls, distributes, creates, etc. li-ngayasUri defines the meaning as "vidhatta iti vidhAtA" in his amarapadavivRti.
2. vidhAnam – arranging, disposing.
3. VidhAnam – a rule, precept, ordinance, sacred rule or precept, sacred injunction.
4. vidhAtA – vidhAnasya kartA;

a) See the write-up for nAma 44.

b) For the current instance of the nAma, Sri BhaTTar interprets the nAma in terms bhagavAn being "The Supreme Controller" and the "Ordainer of the laws of conduct for all" - (vidhAnam – arranging, disposing; a rule, precept, ordinance, sacred rule or precept, sacred injunction. Also see vAsishTha - vidhAtA – vidhAnasya kartA). He explains the nAma in the context of the meaning of avij~nAtA that he gave earlier - bhagavAn ignores the faults of His devotees. Then one can ask the question "what happens if someone else, like yama for instance, who is impartial in his treatment of everyone for their sins



as well as good deeds, punishes the devotees of vishNu for their sins?". This nAma says that bhagavAn controls yama and all other gods, and so they won't punish a vishNu-bhakta, and they will inform their servants not to punish a vishNu-bhakta in any way.

Thus, SrI BhaTTar picks an example of bhagavAn's guNa of ordaining or laying down the rules that brings out bhagavAn's eternal mercy towards those who are devoted to Him. Even though yama is authorized by bhagavAn to be impartial in punishing the jIva-s for their karma-s, at the same time, using His powers as the Ordainer, bhagavAn has ordained yama to be lenient and gentle when it comes to punishing His devotees. Since yama is under the total control of bhagavAn, he follows the orders of bhagavAn, and instructs his servants to keep away from vishNu bhakta-s at the time of their death. This mRdutvam of bhagavAn in exercising His Control (as vidhAtA, the Controller) such that it benefits the jIva-s that follow the path that leads to Him, is declared in several places: vishNu purANa, brahma purANa, vAmana purANa, nArasimha purANa, lai'nga purANa, vaishNava dharma, SrI vishNu tattva, and SrImad bhAgavatam. In vishNu purANam, we have:

parihara madhu sUdana prapannAn prabhur-aham anya nRNAm na
vaishNavAnAm (VP 3. 7. 14) - "Keep clear of the worshippers of madhusUdana.
I am the lord of all except the vaishNava-s" (yama's word to his servants).

hari guru vaSago'smi na svatantraH prabhavati samyamane mamApi vishNuH |
(VP 3. 7. 15) - "He Who obeys Hari, as his spiritual guide, is independent of
me; for, vishNu is of power to govern and control me".

SrI v. v. rAmAnujan gives references to divya prabandham, again referring to
this soft side of bhagavAn's role of ultimate Controllership:

tiRambEnmin kaNDI r; tiruvaDi tan nAmam
maRandum puram tozhA mAndar - iRai'njiyum
SAduvarAip pOdumingaL enRAn namanum tan
tamaraik kUvic cevikku

(nAnmugan tiruvantAdi 68)



“yama instructs his servants through message given secretly in their ears: Don't forget my orders. When you approach anyone who does not worship anyone other than Lord vishNu even by oversight or forgetfulness, just worship them, and peacefully move away from them. Do not in any way use any force against them. ”

avan tamar ev-vinaiyar Agilum em kOn
avan tamarE enRu ozhivadu allAI- naman tamarAI
ArAyappaTTu aRiyAr kaNDI r – aravu aNai mEI
pEr Ayarkku ATpaTTOr pEr.

(mudal tiruvanTAdi 55)

“When the servants of yama encounter a devotee of kaNNan who rests in the Milky Ocean, they do not go further and enquire anything more about these devotees, but praise them and get away from them. They realize that their leader – yama, is also a devotee and servant of the same kaNNan, and do not in any way harm the vishNu bhakta-s”.

talaip-pei kAlam naman tamar pASam viTTAI
alippUN uNNum av-allal eIlAm agala
kalai-pal j~nAlattu en kaNNanaik kaNDu koNDu
nilaip peRRu en ne'njam peRRadu nI DuyirE

(tiruvAi. 3. 2. 10)

“When the last breath is to leave the body, merciless messengers from yama release their death-rope and drag you, and you experience the excruciating agony. This is all described in elaborate detail in several places. But this is not what happens in the case of bhgavAn's devotees. For them, bhagavAn appears in front of them at this crucial moment, and suddenly all the shivering and fear is gone, and their soul gets fresh and eternal hope and energy”.

c) SrI Sa'nkara's interpretation for the nAma in Slokam 5 is “karmaNAm tat-phalAnAm ca kartA vidhAtA” – He Who specifies the various karma-s and their benefits; The dispenser of the fruit of actions and the inducer of actions.

d) For the instance of the nAma in Slokam 51, SrI Sa'nkara interprets the





nAma as One Who supports the earth in the form of AdiSesha, the eight elephants, etc., which in turn bear all other things - viSesheNa Sesha dig-gaja bhU dharAn dhAtRRn dadhAti it vidhAtA. In other words, bhagavAn is the Support of all other supports.

e) Sri vAsishTha gives the interpretation: vede manushyasya kRte kartavyANam vidhAnakartRtvena vidhAtA, i. e., vidhAnasya kartA vidhAtA - He who lays down the rules for the vedic rites to be observed by people. BhagavAn is also called vidhAtA because He specifies the karma-s to be observed and the fruits to be attained - karmaNAm phalAnAm yathArthatvena vidhAtRtvAt vidhAtA sa vishNuH - He is also the One who bestows the benefits for the karma-s that are observed.

Sri vAsishTha gives a quote from the ISAvAsya Upanishad for an example of one of the rules laid down by bhagavAn (vidhAnam etat - This is the Ordained rule):

kurvanneveha karmANi jijIvishet Satam samAH |
evam tvayi nAnyatheto'sti na karma lipyate nare ||

(ISAvAsya. 2)

"One should desire to live a hundred years just performing nishkAmya karma-s (accessory to upAsana). For an aspirant (of moksha) there is no other way. Karma will not cling to such a person (who is a knower of Brahman). "

This laying down of the rules is one aspect of bhagavAn being vidhAtA - vidhAnasya kartA. The other aspect of His being vidhAtA is that He is the Bestower of the fruits of any action - karmaNAm phalAnAm yathArthatvena vidhAtRtvAccha 'vidhAtA' sa vishnurasti iti vidhAtA. Again, Sri vAsishTha gives another reference from the Sruti:

sa paryagAt Sukram akAyam avraNam asnAviram Suddham apApaviddham |
kavir-manI shI paribhUH svayambhUH yAthAtathyato'rthAn vyadadhAt
SasvatI bhyaH samAbhyaH ||

(ISA. 8)

"He the Seer, the Controller of the mind, the Conquerer of enemies like desire





etc., the self-existent, attains the effulgent, the one with no body associated with karma, the soreless, the one without sinews, the one ever pure, the one never tainted by sin. The seer has borne in his mind all things as they are (such as the end of life, way, the obstacles, etc.) for numberless years”.

In other words, for one who has led a life of nishkAya karma as laid down by the vidhAtA vishNu, Lord vishNu in turn gives the benefit (vidhAtA) in the form of the realization of Himself to such a practitioner of this dictum from Him.

f) Srl vAsishTha gives another interpretation based on the root dhA - dhAraNa poshaNayoH - to support, to nurture. In this interpretation, vi- is a prefix that indicates "in a number of different ways - vividha". Vi-dhAtA thus refers to "One who protects the beings in a variety of ways". A simple illustration of this is the protection by the Lord, of both the mother and the child in the womb of a pregnant mother, simultaneously, but in different ways.

g) Srl kRshNa datta bhAradvAj explains the nAma as "vidadhAti kAmAn sva-janAnAm iti vidhAtA - He Who bestows the desires of His devotees. He gives support from the Upanishad-s:

- nityo nityAnAm cetanaS-cetanAnAm eko bahUnAm yo vidadhAti kAmAn (SvetAS. 6. 13; kaTho. 5. 13) - "The One Eternal Sentient who bestows the desires of the many eternal sentients (is to be known in order to be liberated)".

h) One of Srl satya sandha tIrtha's interpretation is: - viH garuDo dhAtA yasya iti vi-dhAtA - He Who is carried by garuDa

nAma 486. कृतलक्षणः kRta-lakshaNah

- a) He who has prescribed the distinguishing characteristics for the pious.
- b) He who has created distinguishing marks for Himself.
- c) He who has created the veda-s.
- d) He who distinguished the different species by external and internal



attributes.

kRta-lakshanAya namah.

This nAma means "He who has laid down the lakshaNa-s or distinctions".

SrI Sa~nkara and SrI BhaTTar give different anubhavam-s of this aspect of bhagavAn's guNa. Meaning (a) is from SrI BhaTTar and (b) to (d) are from SrI Sa~nkara.

a) SrI BhaTTar had interpreted nAma 483 - avij~nAtA, as indicative of bhagavAn overlooking the defects of His devotees. Here it is indicated that bhagavAn does not ignore everyone's faults, but only the faults of those who have certain distinguishing characteristics, which He Himself has laid out - kRtalakshaNah. SrI BhaTTar gives the following references where bhagavAn has identified these attributes:

1. mitrabhAvena samprAptam - yuddha kANDa 18. 3 - "He who has come to Me as a friend";
2. amyag vyavasito hi sah - gl tA 9. 30 - "He who has rightly resolved in his mind that bhagavAn is everything", and
3. does not look for any other benefit - ananya bhAk (same Slokam in gl tA);
4. cakrA~nkitAh praveshtavyAh (harivamSa 21. 24) - "They who bear the mark of the discus on their bodies".

This mark is to be cherished by a vishNubhakta just as a chaste woman cherishes her mangala sUtra and other ornaments when her husband is alive (vishNu tattva).

SrI v.v. rAmAnujan adds further support from divya prabandham - tIyil poliginRa Se~ncuDarAzhi tigazhtirucc-cakkarattin kOyil poRiyAIE oRRuNDu ninRu kuDi kuDi AtceyginROm -tiruppallANDu. In addition to the above lakshaNa-s that SrI BhaTTar has identified, SrI v. v. rAmAnujan adds the following as the most important lakshNa: maRandumpuRam tozhA mAndar (nAn~gAm tiruvantAdi 68) - "He who does not worship anyadevatA-s even



absent-mindedly".

The dharma cakram writer points us to gl tA chapter 12, Sloka-s 13 to 20, where Lord KRshNa has laid down the lakshaNa-s of His bhakta, starting with adveshTA sarvabhUtAnAm. . ., and ending with SraddadhAnA mat-paramA bhaktAste atI va mama priyAh.

SrI Sa~nkara gives different alternative interpretations:

- b) He created(kRt) the veda-s (lakshaNah).
- c) He has also distinguished Himself with the Srlvatsa mark on His vaksha-sthalam.
- d) He has created the different species with distinguishing marks that identify the species uniquely through external as well as internal distinguishing marks. He is kRta-lakshNah from all these aspects.

SrI cinmayAnanda points out that bhagavAn is kRta-lakshaNah since He distinguishes Himself through the six attributes - aiSvarya dharmah yaSaScaSrIh j~nAnam vairAgyam (glory, righteousness, fame, wealth, knowledge, and detachment).

SrI rAdhAkRshNa Sastri observes that bhagavAn has distinguished Himself through His unique attributes of being sat, cit, and Ananda svarUpa, and other aspects such as His AdiSesha Sayanam, garuDavAhanam, megha SyAmam, San~kha and cakra Ayudha-s, pl tAmbara vastra, etc.





Sloka 52

गभस्तिनेमिस्सत्त्वस्थस्सिंहो भूतमहेश्वरः ।

आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥

gabhastinemis sattvasthas simhO bhUtamahesvarah |
AadidevO mahAdevO devesO devabhrut guruh ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 487. गभस्तिनेमिः gabhasti-nemih

- a) He who has the effulgent cakra as His weapon.
- b) He who enlightens everything by His effulgence.
- c) He who is the Center of the planetary system (viz. the Sun)

gabhasti-nemaye namah.

a) Sri BhaTTar's vyAkhyAnam is "gabhastih dIpyate jyotir-mayam,nemi-lakshitam cakram yasya iti gabhasti-nemih - He who possesses the effulgent cakra. His cakra is bhAsvara-sahasrAra-cakrah - the effulgent cakra with a thousand spokes. yama and yama-dhUta-s don't even come anywhere close to those who bear the mark of cakra on their bodies (see Sri BhaTTar's vyAkhyAnam for the previous nAma), since their savior is gabhasti-nemih who has as His weapon the thousand-spoked effulgent cakra. Note the words from tiruppallANDu - tIyil poliginRa Se~n-cuDARAzhi tigazh tiruc-cakkarattan (Sri v. v. rAmAnujan).

The dharma cakram writer comments that this cakram in bhagavAn's Hand denotes the dharma cakram which controls, guides and directs everyone towards the path of dharma, and is the kAla cakram which shows the never-ending nature of time which is His manifestation.

b) Sri satyadevo vAsisTha derives the meaning of the nAma from the roots bhasdIptyoh to shine, and nI prApaNe to lead. The word gabhasti is derived from the root bhas bhartsana dIptyoh - to censure or to shine. The latter





meaning is relevant for this nAma. The word nemi is derived from the root ni prApaNe - to lead. nemi is given the meaning "the circumference or rim of a wheel".

Thus gabhasti-nemih means He who by His Effulgence enlightens everything. We all know that the Sun gives light to everything. But it is bhagavAn the gabhasti-nemih, who gives light to the Sun. He is br*had-bhAnu or "many suns all in one".

c) SrI Sa~nkara bhAshyam is that bhagavAn is the Center of the planetary systems - gabhasti-cakrasya madhye sUryAtmanA sthita iti gabhastinemih. SrIrAdhAkr*shNa Sastri refers us to the Sruti -

Adityo vA esha etan-maNDalam, ya esha etasmin maNDale'rcidI pyate |
ya esha etan-maNDale'rcishi purushah ||

(tait. Ara N. 10. 14),

and also to "dhyeyas-sadA savitr*-maNDalamadhyavartI nArAyaNah" - He who is meditated upon as Lord sUryanArAyaNa at the centre of and controlling the sUryamaNDala".

nAma 488. सत्त्वस्थः sattva-sthah

a) He who is in the hearts of the devotees.

b) He who abides in sattva-guNa.

c) He who resides in all beings.

sattva-sthAya namah.

The dictionary gives the meanings entity, mind, goodness, etc. for the word sattvam. The three interpretations below are based on these different meanings.

a) SrI BhaTTar points out that when bhagavAn is in the heart of the devotees, there is no karma in them since darkness does not exist where there is sun.

The nirukti description for this nAma is "sattve hr*di sthitatvAt sa sattvasthah samudIritah" - As He stays in the heart of beings, He is known as



sattvasthah. "When Lord Hari, who is imperishable and eternal, and who wields the discus and the mace, abides in the heart of a person, how can sin exist there?" -

sphatika maNi SiIAmalah kva vishNuh |
manasi nr*Nam kvamatsarAdi doshah?

(vishNu purANam 3. 7. 22.)

He stays in the hearts of the devotee with His cakra and thus makes sure that yama and yama-paTa-s don't come near this devotee -

"ki~nkarA daNDa pASau vA na yamo na ca yAtanAh |
samarthAhtasya yasyAtmA keSavAlambanah sadA ||"

(vishNu purA. 2. 2. 28).

b) Sri Sa~nkara interprets sattva here as referring to the sattva-guNa, and gives the meaning that bhagavAn abides in the sattva guNa - **sattvam guNamprakASakam prAdhAnyena adhitishThati iti** - He who chiefly presides over the quality of sattva guNa which is radiant.

dharma cakram: Of the three guNa-s that are reflected in everyone, sattvaguNa is the one that results in the clarity of mind that is necessary for realizing the Absolute Truth. The food we eat, the thoughts we think, etc., should all be directed towards development of this sattva guNa in us. Habits like getting up in the brahma muhUrta (~ 4 a. m.), observing japa, dhyAna, etc. at this time, performing one's prescribed duties with the welfare of the fellow-beings in mind, never harming anything else, etc, are habits that will foster the development of sattava guNa in us. This nAma teaches us that leading our life with sattava guNa is the path to the realization of bhagavAn.

c) Sri Sa~nkara's alternate interpretation is that sattva-s refers to all beings, stha means residing, and sattva-sthah can mean that He resides in allbeings.

nAma 489. सिंह: simhah

a) He who punishes (those who harm His devotees).

b) He who took the nr*simha form.

c) He who is most powerful.

simhAya namah.



*simhAya namah
Sri BhArghava narasimhan - ahobilam*

This nAma has occurred earlier (nAma 202). There Sri BhaTTar had interpreted the nAma as referring to bhagavAn's nr*simha incarnation. For the current nAma, he continues his interpretation in terms of bhagavAn

protecting His devotees by punishing if necessary anyone who even tries to harm His devotee.

Thus He punishes yama and his servants if they approach a vaishNava with the intent of harming him without realizing that he is vishNu's devotee. Sri BhaTTar gives examples from vishNu tattva, vishNu dharma, and lai-nga purANa to illustrate this.

Sri Sa-nkara's earlier interpretation was that bhagavAn is the Destroyer of sins. His vyAkhyAnam for the current nAma is that bhagavAn is like the lion when it comes to His Power, and so He is referred to as simha.

Sri rAdhAkr*shNa Sastri suggests that bhagavAn is the lion that gets rid of the deer in the form of asura-s. Alternatively, Sri Sa-nkara points out that simhah may be considered a short form for His full nAma -nr*simha.

Sri satyadevo vAsishTha derives the meaning from the root sic - ksharaNe to sprinkle, to impregnate, and interprets simhah as He who bestows the karma-phala to everyone impartially. His alternate interpretation is that bhagavAn is of infinite Power, which is indicated by His nAma of simhah. He takes away the life of everything in their due time, including the manvantara-s, the kalpa-s, and the mahA-kalpa-s, and merges them all into Himself. Just as we refer to a great medical doctor as vaidya kesari, bhagavAn is the kesari of all kesari-s or lions.

nAma 490. भूतमहेश्वरः bhUta-maheSvarah

The Supreme Lord of all beings.

bhUta-maheSvarAya namah.

Sri BhaTTar's vyAkhyAnam is that BhagavAn is the Supreme Lord of all beings, as evidenced by His being the Lord of the likes of brahma, yama etc. who are themselves the lords of beings.

Sri v. v. rAmAnujan refers us to divyaprabandham in support -

1. niruttinAn deiva-ngaLAgA ad-deiva nAyakan tAnE - He, the Lord of all



the other gods, established these other gods (tiruvAimozhi 5. 2. 8);

2. mUvar mudalvan Or mUvulagALi - The foremost among the trinity, and the Supreme ruler of all the three worlds - tiruvAimozhi 8. 9. 8;
3. peria appanai, piraman appanai, uruttiran appanai, munivarkku uriyaappanai, amarar appanai, ulagukkOr tani appan tannai - He is the Father and Lord of all including brahma, rudra, the sages, all the gods, and everything in all the worlds - tiruvaimozhi 8. 1. 11.

SrI Sa-nkara interprets the nAma as bhUtAnAm mahAn-I svarah - He who is the Great Lord of all beings. His alternate interpretation is bhUta - truly, maheSvarah - nArAyaNa is the Supreme Lord. bhUtena - satyena, sa eva paramAtmA mahAn I svara iti bhUta-maheSvarah.

SrI rAdhAkr*shNa Sastri refers us to the gl tA where bhagavAn points out that sadly the foolish people do not recognize His glory as the bhUta-maheSvara because they think He is just a human even though He has assumed the human form out of sheer Mercy towards to them so that He is easily accessible to them (gl tA 9. 11).

SrI satyadevo vAsishTha gives several references to the Sruti-s:

bhavASavau mr*Datam mAbhi yAtam bhUtapatI paSupatI namo vAm

(atharva 21. 2. 1).

ya I se asya dvipadaS-catuspadah kasmai devAya havishA videma

(yaju. 23. 3)

yo bhUtAnAm adhipatir yasmin loke adhiSritAh |
ya I se mahato mahAns-tena gr*hNAmi tvAm aham ||

(yaju. 20. 32).

hiraNyagarbhah samavartatAgre bhUtasya jAtah patireka AsI t

(r*g. 1. 121. 1.)



nAma 491. आदिदेवः Adi-devah

- a) He who is the first cause and is endowed with effulgence.
- b) The Foremost Deity.
- c) He who swallows the three worlds at the time of pralaya, and releases at the time of creation.

Adi-devAya namah.

This nAma occurred earlier as nAma 335 (Sloka 36). SrI BhaTTar's vyAkhyAnam is Adih dyotamAnaSca Adi-devah. Adi - The cause, and deva - ever-shining. He is the cause of all the other gods, and is possessed of great splendor that subjugates them. SrI BhaTTar gives one example of this - bhIshA'smAt vAtah pavate (taittiriya - Ananda valli 8. 1) - The wind blows out of fear from Him.

SrI Sa-nkara bhAshyam is - sarva bhUtAni AdIyante anena iti Adih; AdiSca asu devaSca iti Adi-devah. He is the first through whom all beings come to exist, and He is divine as well.

Unlike SrI BhaTTar and SrI Sa-nkara who both have treated Adi and deva as two separate aspects of bhagavAn's guNa, SrI cinmayAnanda treats Adi as the qualifier for deva, and gives the meaning that bhagavAn is the First Deity.

SrI satyadevo vAsishTha gives the interpretation that bhagavAn is Adi - Adatte grasati jagat-pralaya kAle sa Adih - He who swallows the worlds at the time of pralaya, and deva - datte visr*jati ca bahih sarga kAle sa devah - He who releases the beings from Him at the time of creation, and so He is Adi-devah.

The dharma cakram writer remarks that this nAma indicates that bhagavAn is not governed by nature as we know it, where everything has an origin - e. g., the tree comes from the seed, and the seed comes from the seed, the deva-s come from bhagavAn, but He is Adi-deva who has no origin. Everything that is created has an end, but He has no end. Even the gods can't comprehend Him fully. We who have an origin and an end can't fully comprehend Him who has



neither origin nor end, and the more we meditate on the significance of the nAma Adi-devah, the more we are closer to realizing Him.

nAma 492. महादेवः mahA-devah

The great Player.

mahA-devAya namah.

As we have seen earlier, the word devah is derived from the root div-krI DAyAm to play. He is superior to all the gods and for Him they are like playthings (SrI BhaTTar). This indicates His Lordship over all the other gods.

SrI v.v.rAmAnujan gives reference to nammAzhvAr - inbuRum iv-viLaiyATTuDaiyAn (tiruvAimozhi 3. 10. 7).

In his vyAkhyAnam for this pASuram, SrI V. N. vedAnta deSikan points out that the inbam or leelA here is that He gives us all the means to reach Him (such as His arcA rUpa which is close to us, His bestowing on us the caitanyam, the ability to think and understand what is good for us, etc.), and still we decide not to use any of these means that He has given us and go astray. This amuses Him, and this is the krI DA or leelA that is implied here. Or, since He performs His great leelA of creation etc., using all the gods that He has created such as brahma, He is mahA-devah (SrI P. B. aNNa~ngarAcArya).

SrI cinmAyananda explains that since all the other gods came from Him, He is the mahA-deva or Supreme Lord or Great Deity.

SrI satyadevo vAsishTha uses the meaning mah - pUjAyAm - to honor, and interprets the nAma s meaning "He who is fit to be worshipped to the exclusion of others". He gives examples of the stars losing their importance as soon as the Sun appears, or the AtmA being of supreme importance in the context of the indriya-s which are like the deva-s.

nAma 493. देवेशः deveSah

The Ruler of Gods.

deveSAya namah.





devAnAm I sah deveSah.

SrI cinmayAnanda explains "He is the very Consciousness in all the other gods". Consciousness here can be interpreted to mean "antarAtmA". He is the God of all the gods, and of course everything else that exists.

"vAnOr perumAn mAmAyan vaikunThan emperumAn" are nammAzhvArs's words (tiruvAimozhi 1. 5. 4) - v. v. rAmAnujan.

SrI P. B. aNNa~ngarAcArya svAmi elaborates that since bhagavAn is the one who assigns the other deva-s such as brahma in their respective functions, He is the I sa or Lord for all the deva-s.

SrI satyadevo vAsishTha gives several supporting quotes from the Sruti:

- yo deveshu adhi-deva eka AsI t kasmai devAya havishA vidhema
- r*g. 10. 121. 8.
- yo jAta eva prathamo manasvAn devo devAn r*tunA paryabhUshat
- athar. 20. 34. 1.
- sa devAnAm adhipatir babhUva so asmAsu draviNamAdadhAtu
- athar. 7. 5. 2.
- tam I SAnam jagats-tasthushaspatim dhiyam jinvamase hUmahe vayam
- yajur. 25. 18.

nAma 494. देवभृत् deva-bhr*t

The Supporter of gods.

deva-bhr*te namah.

SrI BhaTTar points out that bhagavAn assigns the different deva-s to their duties based on their abilities, and thus protects them.

SrI v. v. rAmAnujan gives reference to nammAzhvAr 8. 1. 5 - maniSarkku dEvar pOla dEvarkkum dEvan.

SrI Sa~nkara and those who base their interpretations on him (e. g., SrI





cinmayAnanda etc.)., combine the current nAma and the next as one nAma - deva-bhr*t-guruh - and gives the meaning that bhagavAn is the guru (One who taught the veda-s) to deva-bhr*t (the king of all deva-s, indra). Their alternative interpretation is still to consider the nAma as deva-bhr*t-guruh, but treating the nAma as referring to two different attributes in one nAma - deva-bhr*t - He who nourishes all the deva-s, and guruh - He who promulgates all knowledge.

SrI BhaTTar's vyAkhyAnam to the next nAma, guruh, essentially corresponds to bhagavAn being the source of all knowledge in the form of the veda-s.

nAma 495. गुरुः guruh

The Preceptor.

gurave namah.

SrI BhaTTar gives the interpretation mentioned earlier viz. bhagavAn is guruh because He gave the veda-s to the deva-s. In vishNu purANam, brahma is quoted as saying: hari-guru-vaSago'smi (3. 7. 15) - I am under the control of my Guru - bhagavAn Hari. We have from the Sruti - yo vai vedamSca prahiNoti tasmai - (Sve. 6. 18) - He who teaches him (i. e., brahma) the veda-s.

SrI v. v. rAmAnujan reminds us that bhagavAn is the prathama AcAryan in our guru-paramparA.



Slokam 53

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।

शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

uttarO gOpatingOptA j~nAnagamyah purAtanah |
sarI rabhUtabhrut bhOktA kapI ndrO bhUridakshiNah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 496. उत्तरः uttarah

- a) The Rescuer (of brahma and others from the asura-s)
- b) The Savior (of devotees from samsAra)
- c) He who transcends the bounds of birth and transmigration.

uttarAya namah

uttAraNat uttarah - He who rescues.

SrI BhaTTar's vyAkhyAnam is that bhagavAn is the Rescuer of brahma and others from the asura-s.

SrI Sa-nkara gives the interpretation "janma samsAra bandhanAt uttarati iti uttarah" - The Savior from the ocean of samsAra.

SrI T.S. Kr*shNamUrTi has translated this as "He who transcends the bounds of birth".

SrI satyadevo vAsishTha supports the last two of these interpretations by deriving the meaning from the words ap -waters, and tara to cross, to swim across. Alternatively, ut can refer to utkarshaor atiSaya - extraordinary, exalted, etc., and tara referring to crossing, and uttara can thus refer to bhagavAn being the best means (the only means!) for crossing the ocean of samsAra.

The dharma cakram writer gives the significance of this nAma in our day-to-day life. Our mind is normally torn by all kinds of desires, bondage, etc., and these are trying to puncture holes in our mind which is the boat we need to



safely cross this ocean of birth. Rocks in the form of aha~nkAra, mamakAra, etc. are trying to wreck this boat. Till we cross this life span, we need to have this boat intact without being wrecked or punctured. Meditation on bhagavAn is essential in order for us to accomplish this. The following from tiruvaLLUvar is relevant in this context - "piRavip-perum kaDal nInduvar, nIndAr iRaivan aDiSerAdAr".

nAma 497. गोपतिः go-patih

- a) The Master of all words (veda-s as well as all languages).
- b) The Protector of His own word.
- c) The Protector of His bhakta's words.
- d) Protector of the cows in His kr*shNAvatAra.
- e) Protector of all that moves around.
- f) The Lord of Mother Earth.
- g) The Lord of the (celestial) world.

This nAma re-occurs as nAma 599.

go-pataye namah.

The word go means cow, words, veda-s, earth, etc. Thus there are several interpretations for this nAma. Srl satyadevo vAsishTha nicely summarizes many of these meanings through the following words:

"gAvovAco, gAvah paSavo, gaur-bhUmiSca viSvanirmANe kAraNam iti bhAvArthah|eva~nca - gopatih catuspadAm gavAm vAcAm bhUmeSca rakshaka ityarthah|".

The concept that bhagavAn is the Master of all words is interpreted by Srl BhaTTar as referring to His being the One who gave the veda-s as well as all the languages to us.

The dharma cakram writer interprets this as meaning that bhagavAn keeps His word to His devotees, as well as meaning that He ensures that His bhakta's



words come true. We know of bhagavAn's promise to protect those who surrender to Him unconditionally, and we know that He ensured that bhlshma's promise to make Him take to weapons in the war against His own promise come true. He also made the words of prahlAda come true that BhagavAn will be in the pillar when hiraNyakaSipu challenged the young prahlAda.

The roots of interest in understanding the meanings for this nAma are: gam - gatau to go, and pA- rakshaNe to protect. In this sense, go can also refer to indriya-s since they wander towards material objects, to mind since mind wanders on all kinds of thoughts, to AtmA since AtmA moves from one body to another, to body since the body moves from one place to another, and on and on. BhagavAn is the patih for all these. Among His creations for which He is the patih, veda is the one that is heard, and the Universe is the one that is seen. Veda-s expound the way of life of the world, and the world is an expression of the veda-s, and He is the patih for all of these.

nAma 498. गोप्ता goptA

- a) The Savior.
- b) He who hides Himself from non-devotees.

goptre namah.

This nAma re-occurs as nAma 600.

The nAma is derived from the root gup -rakshaNe to protect. SrlBhaTTar interprets the nAma as referring to bhagavAn being the protector of all knowledge, thus extending the interpretation offered in the previous nAma (a).

Srl Sa~nkara gives the interpretation that bhagavAn is the protector of all beings and all the worlds.

SrlrAdhAkr*shNa Sastri gives the reference from atharvaSiras 5 - samsr*jyaviSvA bhuvanAni goptA.

Among the supporting quotes given by Srlsatyadevo vAsishTha is the Sruti -



trI Ni padAvicakrame vishNur-gopAadAbhyah - yajur. 34. 43. He points out that bhagavAn's guNa of protection of all that is on this land, in the sea or in the air, is His dharma. SrI BhaTTar's anubhavam for nAma 600, the second occurrence of this nAma later, is that He is the Protector and Administrator of the wheel of karma -bestowing the fruits of karma to the beings for their acts, good and bad, the cycle of birth and rebirth etc.

Another meaning for the word **gup** is to hide, to conceal. Based on this, SrI Sa~nkara interprets the second occurrence of this nAma as meaning that He hides Himself (from non-devotees) through His mAyA.

SrIrAdhAkr*shNa Sastri uses both the meanings of gup (hide and protect), and gives the interpretation that bhagavAn is goptA because He protects His devotees by hiding them from their enemies, and from all obstacles.

The dharma cakram writer observes that this nAma should remind us that bhagavAn is the one who is constantly protecting everything He has created. Those who think they are protecting themselves or are being protected by some other human being have this thought because of their sheer ignorance. This nAma should remind us of this simple fact.

nAma 499. ज्ञानगम्यः j~nAna-gamyah

He who is to be realized by knowledge.

j~nAna-gamyAya namah.

SrI cinmayAnanda points out that the knowledge referred to here is not the mere knowledge of things.

SrI M. V. rAmAnujAcArya remarks that the knowledge referred to here is para vidyA - The knowledge of the Supreme Self, which is attained only by absolute meditational unison - samAdhinishThA. The dharma cakram writer elaborates on this further.

Knowledge can be considered to be of two kinds- that which is obtained by external indriya-s like the eyes, ears, etc., or by mind - **aparavidyA**, and that



which is beyond the reach of the indriya-s -paravidyA.

Among the means that aid in attaining this para knowledge are j~nAna, bhakti, karma, and yoga. Practices on a continuing basis such as nAma samkIrtanam (chanting bhagavAn's nAma), SravaNam (listening to bhagavAn's nAma, purAna, itihAsa, . . .), kaimkaryam (performing duties in support of temple services, making garlands, cleaning the temple-premises.), etc., facilitate in purifying our mind and developing bhakti. Bearing with patience any difficulties that arise in our life, not rejoicing at any good things that happen in our life but dedicating them to bhagavAn, etc., will also help in directing our mind towards Him. j~nAnam in our context is the realization of the relationship and association between us and our Creator. This j~nAnam will materialize for us only by His Grace. This nAma conveys to us that BhagavAn is realizable only through the j~nAnam, and He is the only One who can bless us with this j~nAnam, but what we can do is prepare ourselves to receive this j~nAnam when He decides to bless us with it.

nAma 500. पुरातनः purAtanah

The Ancient.

purAtanAya namah.

SrI BhaTTar explains the significance of the nAma in terms of the previous nAma-s, indicating that He is Ancient in that He has been giving us knowledge and protecting it not only in this kalpa, but in all previous kalpa-s as well.

SrI v. v. rAmAnujan refers us to nammAzhvAr - UzhitORUzhi vaiyam kAkkum Azhi nI r vaNNan (tiruvAimozhi7. 3. 11).

SrI Sa~nkara's bhAshyam is "He who is not limited by Time and who existed before anything else".

The dharma cakram writer observes that this nAma also conveys several other thoughts - viz. that bhagavAn is beginning-less, not born, not governed by Time, not comprehended by the mind, the Origin of everything that exists, etc.

SrI cinmayAnanda points out that "Ancient" here refers to that from which



the concept of time itself originated, and thus He is the Truth that cannot be measured in terms of Time.

nAma 501. शरीरभूतभृत् SarI ra-bhUta-bhr*t

- a) He who supports all the tattva-s which constitute the SarI ra.
- b) He who supports all beings which are part of His body.
- c) He who protects the devatA-s who are associated with different parts of the body.

SarIra-bhUta-bhr*te namah.

The term bhUta can refer to the pa~nca mahAbhUta-s, the 24 tattva-s or Reals of which the pa~nca mahA bhUta-s are a subset, or to the entire universe of all beings. Thus there are different interpretations for the nAma.

SrI BhaTTar uses the meaning of bhUtaas referring to the 24 tattva-s or Reals that are the elements involved in creation -

- 1.prakr*ti,
- 2.mahat,
- 3.ahankAra,
- 4.sound,
- 5.ether,
- 6.touch,
- 7.air,
- 8.sight,
- 9.light,
- 10.taste,
- 11.water,
- 12.smell,



13.earth,

14.mind,

15.ey,

16.ear,

17.nose,

18.mouth,

19.skin,

20.tongue,

21.hand,

22.leg,

23.anus, and

24.the organ of reproduction.

These are the SarIra-bhuta-s are the elements of creation. BhagavAn supports these tattva-s through His body, i. e., they are part of Him.

SrI BhaTTar gives reference to mahAbhArata - tasya mUrdhA samabhavatdyauhsa-nakshatra devatA - His head was the sky along with the stars and the deities - SAnTi parva 348. 49.

SrI v. v. rAmAnujan refers to tiruvAimozhi 10. 7. 10 where nammAzhvAr refers to these 24 tattva-s: "po~ngaimpulanum poRi aindumkarumEndiriyam aim-bUtam I~ngiv-vuyirEipirakiruti mAnA~ngAra mana~ngaLE" - the five senses such as sound, the five sense-organs, the five action-oriented limbs, the five elements like earth, prakr*ti, mahat, ahamkAra, and manas or mind. A more general meaning for the word bhUta is anything that exists (from bhU - satyAyAm - all that is true or exists - SrI v. v. rAmAnujan). Since all these beings are His body, and since He supports(bhr*t)these bhUta-s which are part of His SarIra, He is SarIra-bhUta-bhr*t. SrI v. v. rAmAnujan and SrI P. B. aNNa~ngarAcAryasvAmi have given this interpretation. SrI v. v.



rAmAnujan gives the support again from tiruvAimozhi 10. 7. 2 - "tAnEyAginirAindu eIlA ulagumuyirum tAnEyAi... ninRozhindAn".

SrI Sa~nkara gives the interpretation that since bhagavAn nourishes the elements of the body, and since He Himself is the prANa (the vital air), He is SarI ra-bhUta-bhr*t.

SrI satyadevo vAsishTha gives an alternate interpretation. Different devatA-s are associated with different parts of our body - the Sun with the eyes, the moon with the mind, the skin with vAyu, the color or vArNa with ISA etc. BhagavAn is the Protector of these SarI ra-bhUta-s or devatA-s, and so He is called SarI ra-bhUta-bhr*t.

nAma 502. भोक्ता bhoktA

The Enjoyer.

bhoktre namah.

This nAma occurred earlier as nAma 145. There the nAma was explained as referring to bhagavAn's guNa of enjoying even the simplest offerings from His devotee. "patram,pushpam, phalam, toyam. . ." from the gl tA (9. 26) was referenced. He is also the Ultimate Enjoyer of the offerings to all the gods (bhoktAramyaj~na tapasAm sarvaloka maheSvaram... gl tA5. 29). Under the current nAma SrI BhaTTar extends this guNa of bhokta to include not only the offerings to the gods (havya), but also to the kavya, the offering to our pitr*-s or the deceased ancestors -

havya kavya bhujo vishNohudak-pUrve mahodadhau (mahAbhArata Santi parva 348. 3) - bhagavAn is stationed in the north-east ocean and consumes the havya and kavya that are offered with sincerity.

SrI v. v. rAmAnujan gives several references to support the interpretation:

- tiruvAimozhi 5. 6. 4 - Seigaip-payan uNbEnumyAnE ennum (5. 6. 4);

ahamannamahamannamahamannamahamannAdo'hamannAdo'hamannAdah-taittirIya upanishad - I am the food or the object of enjoyment for My



devotees, and I am the Enjoyer or consumer of the offerings of My devotees as well;

nammAzhvAr's tiruvAimozhi 9. 6. 10 - vArik-koNDu ennai vizhun~guvankANil enRu.... ennai munnam pArittu tAn ennai muRRap paruginAn - AzhvAr and bhagavAn are competing with each other to enjoy each other, and bhagavAn succeeds in the competition! ;

tiruvAimozhi pASuram 10. 10. 11 - avAaRac-cUzh ariyai - He who mingles with His devotees intimately and to His heart's content.

The obvious examples of kaNNan accepting with great delight the handful of puffed rice from kucela, and His accepting the food offered by vidura over that offered by duryodhana are well-known.

SrI cinmayAnanda gives two derivations for the meaning for bhoktA-bhunakti iti bhoktA - The Protector, and bhunkte iti bhoktA -TheEnjoyer.

SrI satyadevo vAsishTha nicely expresses this - rakshakobhakshaNaSca. He creates, protects, and then swallows at the time of pralaya.

The dharma cakram writer explains the function of bhagavAn as bhoktA in a way that applies to our day-to-day life. BhagavAn is in all of us - in some cases He is the observer, in others He is the guide, in yet others He is the Enjoyer, etc. (gl tA 13. 22). For those who spend their time in worldly pursuits, He is just the observer. For those who observe the path of dharma, He is the bhartA in times of need - as in the case of pANDava-s. For those who offer to bhagavAn the worldly gains that they get, such as the fame etc. that come to them, He is the bhoktA, i. e, He accepts these as offerings, and He bestows on them His anubhavam instead. The more we dedicate our actions and the benefits of these actions to Him, and thus make Him the bhoktA, the more He reveals to us what true happiness is, and the more we are relieved of undesirable attributes such as ahamkAram, mamakAram, etc. The significance of this nAma thus is for us to realize that we should dedicate all our actions and their effects to bhagavAn as the bhoktA, and we should instead enjoy Him and attain eternal bliss.



SrI BhaTTar interprets the next few nAma-s in terms of the guNAnubhavam of the incarnation of bhagavAn as SrI rAmA.

Earlier, nAma-s 390 to 421 had been interpreted also in terms of SrI rAmAvatAra.

nAma 503. कपीन्द्रः kapI ndrah

- a) The Lord of the monkeys.
- b) The Great Boar - varAha.
- c) He who controls all movement in everything.

kapIndrAya namah.

kapI nAm indrah kapI ndrah.

SrI BhaTTar's vyAkhyAnam is: BhagavAn assumed the human form which was very different from His Nature in order to propagate the performance of sacrificial acts laid down in the veda-s which He had Himself promulgated earlier in the form of hayagrI va, and the deva-s assumed the form of monkeys which are even more different from their nature. He was the indra or the Lord for the gods who were his servitors, and hence He is called kapI ndra.

This is supported by the following Sloka from vAlmI ki rAmAyaNa

sarva-lokeSvarahsAkshAt lokAnAm hita-kAmyayA |
sarvaih parivr*to devaih vAnaratvam upAgataih ||

(yuddha 114. 16)

loka here means the world, the people of the word, and also the veda-s. So His incarnation is for the protection of the world and its people, but also for the protection of the veda-s.

SrI rAdhAkr*shNa SAstri observes that for One who could control thousands and thousands monkeys, it is a trivial task to control the indriya-s of mortals like us.

The dharma cakram writer points out that our mind which is like a monkey can be controlled if we seek the help of bhagavAn and meditate on Him, and then



we can win over the aj~nAna just as the controlled monkeys won over rAvaNa in the battle. Our soul is caged and imprisoned by the aj~nAna, just as sl tA pirATTi was imprisoned by rAvaNa, and it is only by controlling the mind which is like a monkey that we can get rid of this aj~nAna and release the soul from its bondage. This nAma should teach us that it is possible to achieve this with the help of bhagavAn, kapI ndrah.

SrI satyadevo vAsishTha interprets the word kapi based on kapisa~ncalane - anything that moves about, and applies this to the sun, the moon, and all other objects that move. He thus interprets the nAma to mean "He who gives the power of movement to everything that moves". This can then be extended to even the movement of the pure blood and impure blood simultaneously inside the body without getting mixed up, the AtmA moving from one body to another, etc., and thus He is kapI ndrah, the Controller of movement in everything and everywhere.

SrI Sa~nkara points out that kapi can also refer to a boar (varAha), and so kapI ndrah can also refer to His varAha incarnation. The term kapih was interpreted earlier in nAma 102 - vr*shAkapih -in this sense.

nAma 504. भूरिदक्षिणः bhUri-dakshiNah

- a) The giver of liberal gifts.
- b) He who makes things grow fast and move fast.
- c) He who is extremely dextrous.

bhUri-dakshiNAya namah.

bhUri means "much, abundant, numerous, copius". dakshiNah has been interpreted as one who gives dakshiNA. vyAkhyAnakartA-s have interpreted the nAma as a reference to the incarnations in which bhagavAn has performed numerous sacrifices to uphold dharma and to set an example to the rest of the world, and in these He has made large gifts to the participants to set an example to others.

SrI v. v. rAmAnujan points out that this example should extend to the vaidika



karmA-s such as SrAddha, in which the dakshiNA should be liberal to the participants. He gives the example of Lord kr*shNa's guru dakshiNA-that of bringing back sAndIpani's dead son to life again - maRi kaDalvAimANDAnai Oduvitta takkaNaiyA uruvuvuE koDuttAn (periAzhvArtirumozhi 4. 8. 1).

SrI satyadevo vAsishTha derives his interpretation based on dakshvr*ddhau SighrArthe - to grow, to go in speed, and gives the meaning that bhagavAn makes things that He creates grow very fast, as also move about with speed as soon as they are born. A bird starts eating things as soon as it is born without worrying about whether something is raw or ripe, and starts growing. A human child starts drinking milk the moment it is born, and a young animal starts walking as soon as it is born as well. This aspect of bhagavAn where He makes everything grow fast and move around fast is suggested by the nAma bhUri-dakshiNah according to this interpretation.

The word dakshiNa is also given the meaning dexterous, able, clever(pANini 1. 34). Thus the nAma could mean that bhagavAn is extremely dexterous. This interpretation is mentioned in passing by SrI rAdhAkr*shNa Sastri.





Sloka 54

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।

विनयो जयः सत्यसन्धो दशार्हः सात्वतां पतिः ॥ ५४ ॥

sOmapOsmrutapah sOmah purujit purusattamah |
vinayO jayah satyasandhO dAsArhah sAtvatAm patih ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 505. सोमपः somapah

- a) He who drank the soma juice after performing sacrificial offerings in His rAma incarnation.
- b) He who, in the form of the deity being invoked in a yaj~na, accepts the soma juice by the householder performing the yaj~na.

somapAya namah.

soma juice is the extract from a plant, and is the most important ingredient in ancient sacrificial offerings. SrI BhaTTar's vyAkhyAnam is that the nAma signifies that Lord rAma performed several yaj~na-s, and drank the juice from the soma plant after performing these sacrificial offerings.

SrI Sa~nkara gives the additional interpretation that bhagavAn accepts the offering of the soma juice in all sacrifices in the form of the deities to whom the sacrifice is addressed.

The dharma cakram writer points out that the juice of the soma plant is comprised of a constituent that gives long life - like nectar. This is offered first to the deva-s to whom the yaj~na is dedicated, and then the yajamAna partakes of this prasAdam.

nAma 506 - अमृतपः amr*tapah

The drinker of ambrosia.

amr*tapAya namah.





amr*ta refers to ambrosia or nectar.

SrI BhaTTar gives two interpretations for this nAma depending on - pah in the nAma being interpreted as pibati - drinks, or pAti - protects. The oblations offered in sacrifices as prescribed in the veda-s along with the recitation of mantra-s are transformed by the god of fire into ambrosia and given to vishNu

"yat ki-ncit hUyate vahnauhavir-mantrair-vidhAnatah |
tat sarvam amr*tam kr*tvA vishNavesamprayacchati || "

Thus bhagavAn is the drinker of the nectar -amr*tapah.

The alternate interpretation is that bhagavAn Himself is the amr*ta, and He protects it for the benefit of His devotees so that they can enjoy Him in the Transcendental World after following the path of dharma shown by Him in the discharge of daily duties in this world. The Sruti-s quoted in support are: amr*tasya esha setuh (muNDakopanishad 2. 2. 5) - He is the bridge for the amr*ta i. e., the procurer of the nectar; yasya chAyA amr*tam (tai. yaju. 4. 1) - He whose shadow is ambrosia i. e., He whose protection is amr*tam itself.

SrI Sa~nkara refers to the incident of mohini incarnation in the context of this nAma, where bhagavAn restored the amr*ta stolen by the asura-s, protected it, made the deva-s drink it, and also drank Himself.

SrI rAdhAkr*shNaSAstri suggests that since bhagavAn is in the form of deva-s who drink the nectar, He is amr*tapah, the drinker of ambrosia.

SrI cinmayAnanda comments that as the Infinite Truth bhagavAn enjoys blissful immortality (amr*tatvam) at all times, and in this sense He is One who has partaken of amr*tam

nAma 507. सोमः somah

a) The Nectar.

b) The moon.

somAya namah.

BhagavAn is called soma (nectar) here because He is sweet like nectar to the



bhakta-s who enjoy Him.

SrI BhaTTar gives reference to SrI mad rAmAyaNam - rAj~nA daSarathenAsi labdho'mr*tamiva amaraih (AraNya. kANDam) - daSaratha obtained rAma like the nectar by the gods. He also refers us to the Sruti - Santi samr*ddham amr*tam (tai. SI KshA. 6) - Brahman is replete with tranquility and immortality (amr*tam). BhagavAn's tirunAmam ArAvamudan expresses the same idea - The Insatiate Nectar.

SrI v. v. rAmAnujan gives references to divya prabandham

1. ANDAL - manattukku iniyAnai pADAvum nI vAi tiravAi - in tiruppAvai;
2. The outpouring by nammAzhvAr in tiruvAimozhi 10. 7. 2 - enakkut tEnE! pAlE! kannalE! amudE! - He is everything to me, like honey, milk, sugar candy, nectar, etc.
3. nammAzhvAr again in tiruvAimozhi 2. 5. 4 - eppozhudum nAL ti~ngal ANDuUzhi torum appozhudukku appozhodu en ArA amudamE! - You are Insatiate Nectar to me always, no matter how much I enjoy you - for days, months, years, yuga-s. You are the fresh nectar every time, even if I have your anubhavam continuously.

soma also refers to the moon. SrI Sa~nkara uses this meaning in one of his interpretations for this nAma.

SrI rAdhAkr*shNaSAstri and SrI cinmayAnanda give reference to gl tA 15. 13 in support - pushNAmicaushadhlh sarvAh somo bhUtvA rasAtmakah - Becoming the moon radiating the life-giving rays, I nourish all herbs. The interpretation of soma here as referring to the moon is given by tirukkaLLam SrI nr*simhAcAryasvAmi in his gl tAvyAkhyAnam.

nAma 508 - पुरुजित् puru-jit

The Conquerer of all.

puru-jite namah.

SrI Sa~nkara gives the vyAkhyAnam -



purUn - bahUn jayati iti puru-jit - He who conquers many.

SrI BhaTTar refers to SrImad rAmAyaNam in support of his vyAkhyAnam giving this meaning. King daSaratha pleads with kaikeyi to spare him from the torture of separation from rAma who is the personification of everything that is good. In this context, he tells kaikeyi - rAma has conquered the world through truth, the poor by charity, the teacher by his dedicated service, and the enemies by His mighty bow, i. e., He has conquered many or all.

satyena lokAn jayati dI nAn dAnena rAghavah |
gurUn SuSrUshayA vI ro dhanushA yudhi SatravAn ||

(ayodhyA. 12. 29)

This same guNa of bhagavAn viz. puru-jit, is referred to by tiruma-ngaiAzhvAr in periya tirumozhi 1. 10. 2 and 4. 3. 5 (SrI v. v. rAmAnujan):

1. ila~ngaip patikku anRu iRaiyAya arakkar kulam keTTu avar mALakkoDip-puL tirittAi!(1. 10. 2), and
2. tI-manttu arakkar tiRal azhittavanE(4. 3. 5).

SrI rAmAnujan also observes that Lord rAma has the distinction of winning over three from the same family - rAvaNa was won over by His valor, vibhI shaNa by His dharma and character, and SURpanakhA by His appearance. Thus again He has conquered many through many means.

SrI satyadevo vAsishTha extends the interpretation to cover the whole Universe which is under the control of bhagavAn -

asa~nkhyAta tArAgrahaupagraha sahitam
tathA vana-upavana samudrAdi sahitam
kha-gola bhUgolaAtmakam sarvam viSvam
yena vaSikr*tam sa puru-jid vishNuh

He who has under His control all the constellations, the lands, the oceans, the different worlds, all the souls, and everything there is, is puru-jit.

The dharma cakram writer observes that the same attributes that helped





rAma win over everyone viz. dharma, truth, humility, etc., are the same attributes that we need in life to overcome obstacles in life. When obstacles arise for those who practice these traits, these should be only taken as temporary incidences that are meant to reinforce their faith in following the good traits that ensure ultimate success. This was true in the case of hariScandra and the pANDava-s. This nAma of bhagavAn should teach us to follow the traits that will ensure success in life in the long run.

nAma 509. पुरुसत्तमः puru-sattamah

- a) He who remains with the great.
- b) He whose form is of cosmic dimensions, and who is the best of all

puru-sattamAya namah.

There are many different interpretations for this nAma. SrI BhaTTar's vyAkhyAnam is that bhagavAn remains with many great ones such as Hanuman who are always desirous of drinking the ocean of His nectar-like qualities. He gives the following words of HanumAn in support:

sneho me paramo rAjan! tvayi nityamapratishThitah |
bhaktiSca niyata vI ra! bhAvo nAnyatra gacchati ||

(uttara. 40. 15)

"O King! My love for Thee is very great and it is firmly planted in Thee. O Warrior! My devotion to Thee is even more steady. I can not think of going anywhere else (leaving this world where Thou hast enslaved me)".

SrI v. v. rAmAnujan refers us to tiruma-ngaiAzhvAr -

1. Sindai tannuLnI ~ngAdirunda tiruvE! maruviniya maindAI! (tirumozhi 4. 9. 2); and
2. EttuvAr tam manattuLLAn - tirumozhi 1. 8. 4.

SrI Sa~nkara interprets the nAma as consisting of two attributes, puruh and sattamah, the first referring to the multi-faced, multi-headed, multi-eyed, multi-dimensioned, viSva-rUpa form, and the second referring to His being the





best of all, sattama. viSvarUpatvAt puruh, utkr*shTatvAtsattamah.

SrI ChinmayAnanda gives the meaning "great" to the word puru, and interprets the nAma as bhagavAn being the Greatest among the great. He opines that the pATham purushottamah is used in some versions for this nAma, and the meaning then is given in terms of purushah and uttamah -Omnipresent and Best.

SrI satyadevo vAsishTha interprets the nAma in terms of three constituents of the nAma - puru, sat, tama. Taking sat to mean existence here, He is far superior to anything that exists, since everything except Him is impermanent or anityam, and He is the only nityam. A trivial example for lack of a better one is the relative impermanence of a pot compared to the maker of the pot. Thus the interpretation given is that of the amr*tatvam of bhagavAn.

The dharma cakram writer gives the meaning "He who shines through many great forms", and refers to the vibhUtiyoga in SrImad bhagavad gl tA. He is the Sun and the moon in those that shine, sAma veda among veda-s,indra among the deva-s, etc.

nAma 510. विनयः vinayah

- a) The Subduer.
- b) He who leads well.

vinayAya namah.

SrI BhaTTar vyAkhyAnam is vinIyante damyanteiti vinayah - He who subdues. He gives the example of the subduing of mArlca by Lord rAma through His valor. Or because He causes the evil-doers to have modesty (vinayam) by punishing them, He is vinayah.

SrI ChinmayAnanda observes that the direct meaning of the word vinayah is "He who shows supreme humility". Here it means "He who humiliates those who are unrighteous". He also gives an alternate interpretation- vi-nayah, where nayah refers to He who leads (netA etc.), and vi-nayah refers to the Lord who leads well the seekers steadily through the path of truth and





righteousness.

nAma 511. जयः jayah

- a) He who is conquered.
- b) He who is victorious.

jayAya namah.

SrI Sa~nkara bhAshyam is samastAni bhUtAnijayati iti jayah - He who is victorious over all beings.

SrI BhaTTar gives the first interpretation. The nirukti description for SrI BhaTTar's vyAkhyAnam is Asritaih jI thate yasmAtvidheyokriyatejayah - One who has been conquered by the devotees and who acts according to their wishes.

SrI v. v. rAmAnujan comments that even though the interpretation that He is one who has jaya SrI with Him can be given, SrI BhaTTar's choice of his interpretation is to bring out the dominant guNa-s of bhagavAn such as souSIlyam. SrI BhaTTar gives examples of this quality of Lord rAma from SrI mad rAmAyaNa -

1. "Aj~nApyo'ham tapsvinAm" - "I am to be commanded by the sages -i. e., I am at their disposal" (bAla. 3. 37);
2. tato nArAyaNo vishNuh niyuktaihsura-sattamaih - Then nArAyaNa was directed by the great gods (bAla. 16. 1).

SrI satyadevo vAsishTha observes that jayah connotes bhagavAn being everywhere, in everything, controlling everything, having conquered everything and everyone, being unconquerable ever by anything, etc.

The dharma cakram writer explains the context of being victorious for our day-to-day life - the lesson we should learn from this nAma. There are always two aspects to our character - acquiring and practicing qualities that are conducive to our realization of bhagavAn, or indulging in activities that are





contrary to this. Being subservient to wealth, committing even heinous crimes in order to acquire and accumulate wealth, going after name and fame instead of devoting our life in kaimkaryam to bhagavAn, etc. are some examples of the latter. rAvaNa, duryodhana, etc. were examples of characters who fell prey to their inferior instincts in their lives. The victory that we should aim for is over the base instincts that will result in our defeat in our effort to cross the ocean of samsAra. For real victory in this life, we should develop and practice characters such as kindness towards others, sacrifice for the welfare of others, vairAgyam, bhakti, etc.

nAma 512. सत्यसन्धः satya-sandhah

- a) He whose promises are always true.
- b) He of firm resolve.

satya-sandhAya namah.

SrI satyadevo vAsishTha gives the meaning pratij~nA or promise to the word sandhA. Thus satya sandhah means He whose promises are always true.

SrI BhaTTar quotes Lord rAma's words to sl tA pirATTi about this aspect of bhagavAn's guNa -

apyaham jI vitam jahyAm tvAm vA sl tesa-lakshmaNam |
na tu pratij~nAm samSrutya brAhmaNebhyo viSeshatah ||

(AraNya. 10. 19)

"O sl tA! I would rather give up my life, or even you and lakshmaNa, than break my promise especially that which has been made to brahmins".

SrI v. v. rAmAnujan gives reference to nammAzhvAr in tiruvAimozhi 9. 10. 6- nALum tan meyyarkku meyyanE - always true to His true devotees. SrI rAmAnujan comments that bhagavAn was not only true to His devotee PrahlAda, but He became true (i. e., made His appearance) to even His adversary hiraNyakaSipu in the process (poyyanukkum meyyan!). BhagavAn's own words to SrI rAmAnuja as conveyed in SaraNAgati gadyam - rAmo dvir-nAbhibhAshate, and anr*tam nokta pUrvam me na ca vakshyeka dAcana- come



to mind. Instances of daSaratha keeping his word to kaikeyi, dharmaputra going to the forest and undergoing aj~nAtavAsam just for the sake of fulfilling his word, the story of hariScandra, etc. are examples of great people caring to keep their words. This is why they are great, and dear to bhagavAn.

SrI Sa~nkara gives the derivation satyA sandhA (samkalpah or priatij~nA) **asya iti satya-samkalpah** - He who has firm resolve and determination that always becomes true.

Both SrI R. anantakr*shNaSasti and SrI cinmayAnanda quote the following from purANa, but I am unable to locate the reference: "Heavens might fall, earth might crumble down, the Himalayas might be crushed, the ocean might become dry, but My word uttered shall never become vain".

nAma 513. दशार्हः dASArhah

- a) He who is worthy of gifts.
- b) He is worthy to be possessed as a gift.
- c) He who was born in the race of daSArhah i. e., the yAdava race.

dASArhAya namah.

The nAma is derived from the root dASr* dAne -to give away, and arhah meaning deserving. Thus there are two interpretations given. The first is that He is fit to be worshipped through offerings of gifts, and the second is that He is fit to be aimed for as the ultimate gift.

SrI Sa~nkara has given the interpretations a and c, and SrI BhaTTar has given all three interpretations. SrI BhaTTar explains that He is fit for us to offer our selves to Him, or alternately, He considers His Supreme Self fit to be offered to His devotees.

Along the lines of interpretation (a), SrI cinmayAnanda observes that bhagavAn is fully competent to receive all the offerings made with devotion in the ritualistic sacrifices.

The third interpretation is based on bhagavAn kr*shNa being born in the



daSarha clan or tribe of the yAdava race. SrI v. v. rAmAnujan refers us to nammAzhvAr-

enadu AviyuL kalanda perunal udavikkuk kaimmARu
enadu Avi tandu ozhindEn ini mI Lvadenbadu uNDE

(tiruvAimozhi 2. 3. 4)

in support of SrI BhaTTar's interpretation along the lines of (a) referring to His being fit for our Atma samarpaNam. An example of where bhagavAn sees it fit to give His gift to the devotees is the mohini incarnation where He bestowed the nectar that He Himself churned out of the milky ocean to the deva-s who wanted it. BhagavAn is "perumakkaL uLLuvar tam perumAn" (tiruvAimozhi 3. 7. 4) -He who resides inside the great people who chant His name, where He is sought as the gift by these great people.

In support of the interpretation a), the dharma cakram writer observes that bhagavAn is fit for our offerings over anyone else, since He accepts all our offerings including our sins, and if we offer our karma-phalan to Him, He relieves us of all the effects of our karma and bestows moksha on us.

nAma 514. सात्वतां पतिः sAttvatAm-patih

The Lord of the sAttvata-s.

sAttvatAm-pataye namah.

SrI BhaTTar gives a detailed derivation of the word sAttvata starting from the word **sat** meaning either Supreme Brahman or the quality of sattva. sattvAn is one who knows brahman or one who is possessed of the quality of sattva. sAttvata signifies the act of a sattvAn in knowing brahman or in acquiring the quality of sattva or the scriptures followed by a sattvAn. sAttvata-s are thus bhAgavata-s. Since bhagavAn is the Lord of the sAttvata-s or bhAgavta-s, He is sAttvatAm-patih.

The yAdava race is also called the sAttvata race. Since Lord kr*shNa is the Lord of the yAdava-s, He is called sAttvatAm-patih.

Another interpretation, given by SrI Sa~nkara and those that follow his



vyAkhyAnam, is that bhagavAn is sAttvatAm-patih since He is theLeader of those who follow the tantram called sAttvatam, the scriptures which are essentially sAttvic in nature.

SrI cinmayAnanda observes that the path of the sAAttvata-s is single-pointed meditation upon the form of Lord vishNu with absolute devotion. For this reason, the pA~ncarAtrins are also called sAttvata-s.

SrI P. B. aNNa-ngarAcArya svAmi explains that this nAma refers to bhagavAn being the Originator of the pA~ncarAtra system and thereby being the Protector of the sAttvata-s or bhAgavata-s.



Slokam 55

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।

अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

jIvO vinayitA sAkshI mukundOsmItavikramah |
ambhOnidhiranantAtmA mahOdadhisayOstakah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 515. जीवः jI vah

He who gives true life to His devotees.

jIvAya namah.

jIvayati iti jI vah (SrI v. v. rAmAnujan). He helps bhAgavata-s keep away from committing sinful acts and thereby bringing about their ruin, and instead makes them lead a life of Bliss by doing service to Him. SrI rAmAnujan corroborates this interpretation of SrI BhaTTar by reference to periAzhvAr - eyiRRiDai maN koNDa endai irAp-pagal Oduvittuennaip-payiRRip-paNi koNDAn (5. 2. 3). He even made the squirrels do service to Him and thus enjoy the bliss of kaimkaryam to Him.

SrI satyadevo vAsishTha gives the more general interpretation viz. that bhagavAn is the cause of sustenance of everything - jIvayati prANAn dhArayati iti jI vah

nAma 516. विनयिता vinayitA

a) The Savior.

b) He who shows the path to everyone.

vinayitre namah.

SrI BhaTTar derives the interpretation from the root nay, which has two meanings - gatau rakshaNe ca - to go or to protect. SrI BhaTTar uses the



second of the two meanings. In fact he states that bhagavAn protects His devotee-s with love and affection and treats them like princes -rAjakumAra lAlanena rakshati.

SrI v. v. rAmAnujan gives the moving example of Lord rAma's words of concern to sugrIva after his first fight with vAli, where he was defeated and had to come back. rAma says "tvayi ki~ncit samApannekim kAryam sitayA mama" (yuddha kANDam) - "Of what use is it to me to get sltA if even the slightest harm has been caused to you?" - such was the concern and love that he had for a mere monkey-king. We have nammAzhvAr's words in tiruvAimozhi - j~nAlattUDE naDandum ninRum kiDandirundum SALap pala nALugandOr uyirgaL kAppAnE (6. 9. 3) - You show your standing pose, your reclining beauty, your sitting posture on different occasions to sustain the lives of those who seek Your protection.

SrI satyadevo vAsishTha bases his interpretation using the first meaning given above for nay viz. to go. His interpretation is - sarvasya jagato gatim prAyayitA gater-dAtA ityarthah - He shows the path to everyone, or gives direction to everyone.

nAma 517. साक्षी sAkshI

The Observer.

sAkshiNe namah.

BhagavAn is the Observer within every one of us. uLLuvAr uLLiRRellAm uDan irundu aRidi - tirumAlai 34 (SrI v. v. rAmAnujan). SrI BhaTTar's interpretation is that bhagavAn is so concerned about the welfare of His devotees that He constantly observes them to make sure no harm comes to them.

SrI satyadevo vAsishTha gives the interpretation - sAkshAt drashTA sAkshI - He Who sees things as they truly are, or it can also mean He who sees things for Himself. Since bhagavAn is inside us, outside of us, and is everywhere and in everything, He is the the sAkshI of everything that happens inside us and



outside of us. Sri vAsishTha has composed the following Slokam as his interpretation for this nAma -

sAkshI sa vishNuh sa hi darSano vA drashTA svayam sa hi sUrya cakshuh |
j~nAnam hi cakshuh r*tamAtrabodhah so'ntargatah paSyati viSvamAtram ||

Sri Sa~nkara and others who follow his vyAkhyAnam have interpreted nAma-s 516 and 517 together as one nAma - vinayitA_sAkshI - He who witnesses or observes the humility of His devotees.



*mukundAya namah
ulaguyya ninRa perumAL - Thirukkadalmallai
(Courtesy: <http://thirukadalmallai.blogspot.com>)*

nAma 518. मुकुन्दः mukundah

He who gives moksha.

mukundAya namah.

Both Sri Sa~nkara and Sri BhaTTar give the same vyAkhyAnam - muktim



dadAti iti mukundah. Srl v. v. rAmAnujan gives several references to divya prabandham:

pul eRumbu Adi onRu inRiyE naRpAl ayoddhiyil vAzhum
arASaram muRRavum naRpAlukku uyttnan

(tiruvAimozhi 7. 5. 1)

anRu SarASara~ngaLai viakundattERRi

(perumAL tirumozhi 10. 10)

viNNulagam taruvAnAi viraiginRAn

(tiruvAimozhi 10. 6. 3) etc.

Both Srl Sa~nkara and Srl BhaTTar have given reference to the pANini sUtra 6. 3. 109 - pr*shodarAdI ni yathopadishTam - to support the derivation of the word mukunda from muktim dadAti - "The elision, augment and mutation of letters to be seen in pr*shodara etc., while not found taught in treatises of grammar, are valid, to that extent and in the mode, as taught by the sages".

nAma 519. अमितविक्रमः amita-vikramah

a) He of boundless valor.

b) He of the three great strides (tri-vikrama).

amita-vikramAya namah.

Srl BhaTTar's vyAkhyAnam is that bhagavAn is the Supporter of all Realities such as prahr*ti. He is known by the name AdhAraSakti - AdhAra Sakti samj~nasya amUrtasya ca vai vibhoh (Srl paushkara).

Srl V. N. vedAnta deSikan's English translation of of the vyAkhyAnam for this nAma by Srl M. V. rAmAnujAcArya is "The Lord is of inestimable capacity to bear".

Srl Sa~nkara gives two interpretations for the nAma. One is based on vikrama referring to Saurya, which means strength, power, might - amitam vikramaNam Sauryam asya iti amita-vikramah. The nAma occurs in Srlmad



bhagavad-gl tA in Slokam 11. 40 - anantavIryAmitavikramastvam, which is translated by Sri tirukkaLLam nr*simharAghavAcAryasvAmi as immeasurable parAkramam, which stands for heroism, prowess, courage, valor.

The second interpretation Sri Sa~nkara gives for the nAma is based on the meaning "stride, step, pace" for vikramah, or vikramaNa - amitA aparicchinnA vikramAstrayah pAdavikshepA asya - He whose three strides, or steps, were immeasurable. The reference here is to the tri-vikrama incarnation. The Lord's steps were so vast, they were indeed immeasurable.

The root kram - pAdavikshepe - to walk, to step, is the basis for the derivation of the interpretation by Sri satyadevo vAsishTha, which is the same basis on which Sri Sa~nkara's second interpretation above rests.

However Sri vAsishTha interprets the nAma as meaning that bhagavAn has innumerable or countless strides in His manifestations. This diversity or extensive manifestation is also reflected in everything around us - the Earth, the sky, and the region in between; rajas, tamas and sattva guNa-s; sun rise, mid-day, and the sunset; etc.

Sri BhaTTar interprets the nAma-s 520 to 528 which follow in terms of the kUrmAvatara.

nAma 520. अम्भोनिधिः ambho-nidhih

- a) He who has the waters as His abode (kUrmaincarnation)
- b) He who is in the form of the Oceans
- c) He who sustains the ambhA-s (devas, men, manes, and asura-s)

ambho-nidhaye namah.

Sri BhaTTar gives the first interpretation- pAtAlAmbhasi akhila-jagadAdhAra-pl Tha nidhIyate iti ambhonidhih - He has kept His form as a Tortoise in the waters of the pAtAla loka as the base plank to support the Universe. The mantra quoted by Sri BhaTTar in support is: "ananta bala Saktaye bhuvanabhr*te kacchapAtmane" - Unto Him of unlimited power and



strength Who supports the worlds in the form of a Tortoise.

nidhi means reservoir, abode, receptacle. Sri Sa~nkara gives the second and third interpretations - bhagavAn is the Ocean or the reservoir of water. He quotes the gl tA - *sarasAm asmiSagarah* - 10. 24. His alternate interpretation is based on the term ambhA as representing the deva-s, the asuras, the people of this world, and the pitr*-s, as defined in the tait. brAhmaNa2. 3. 8 -

"tAni vA etAni catvAryambhAsi |
devo manushyAh pitaro'surAh ||"

Thus the nAma can be interpreted to mean that bhagavAn is the abode or resting place of all the ambhA-s.

The dharma cakram writer points out that while these ambhA-s are the ones who control the rest of the life forms, bhagavAn controls the ambhA-s, and thus He controls everything. BhagavAn also supports the life forms as kUrma mUrti when everything gets submerged under the water during pralaya. Thus, this nAma signifies that bhagavAn is the Support of all life forms at all times.

Sri satyadevo vAsishTha interprets the nAma as meaning that bhagavAn establishes (nidhAnam) water in various forms and with various attributes and sustains life - the blood stream running in several life forms, the water that seeps through the root from the earth to sustain the trees and other plant forms, etc. Water is one of the essentials in sustenance of life. He gives the quote from atharva veda - *apAm retAmsi jinvati*.

nAma 521. अनन्तात्मा anantAtmA

The Inner Soul of ananta.

anantAtmane namah.

Sri BhaTTar interprets the nAma as referring to bhagavAn being the Inner Soul of ananta, who bears the Universe standing on top of the kUrma.

Sri Sa~nkara's interpretation is that bhagavAn is the Indefinable Soul (AtmA), not limited by Time, Space, or Substance (ananta).



SrI rAdhAkr*shNa SAstri elaborates on this further by observing that for all objects in this Universe, if they are in one place they can't be in another place, and if they are in one form they can't be in another form at the sametime. BhagavAn is not subject to these constraints, signified by the nAma anantAtmA.

nAma 522. महोदधिशयः mahodadhi-Sayah

He Who is reclining in the vast ocean.

mahodadhi-SayAya namah.

The words comprising the nAma are mahA, udadhi, and Sayah. SrI BhaTTar's vyAkhyAnam is that BhagavAn lies on the couch-like serpent-body of ananta in the Milk-Ocean at the time of the final deluge. This is expressed by periAzhvAr in periAzhvAr tirumozhi 5. 1. 7 - veLLai veLLattin mEloru pAmbai meddaiyAga virittu adan mEIE kaLLa nittirai koLginRa mArgam kANa, and by nammAzhvAr in tiruvAimozhi 3. 4. 9 - acyutanai anantan mEl naNNi nanguuRaiginRAnai (SrI v. v. rAmAnujan).

SrI Sa~nkara gives the interpretation that during pralaya bhagavAn disintegrates everything and reduces them all into one ocean and reclines in those primeval waters.

SrI cinmayAnanda suggests that the nAma can also be interpreted as referring to bhagavAn reclining on a fig-leaf on the waters after the deluge (Alilai mEl paLLI koNDAn).

nAma 523. अन्तकः antakah

He Who brings out the end of all.

antakAya namah.

SrI Sa~nkara gives the derivation "antamkaroti bhUtAnAm itit antakah".

SrI BhaTTar gives several supporting quotes. ante pr*thivyAm salile dr*Syase tvam mahoragah (SrImad rAmAyaNa, yuddha. 120. 23)- "At the time of the



end of this world, Thou art seen on the AdiSesha in the waters of the deep";
 "kalpAnte yasya vaktrebhyo vishAnala Sikhojvalah |
 samkarshaNAtmako rudro nishkramya atti jagat-trayam ||

"From His mouths, at the end of the kalpa, proceeds the venomed fire that, impersonated as rudra, who is one with balarAma, devours the three worlds" (vishNu purANam 2. 5. 19).

SrI v. v. rAmAnujan quotes nammAzhvar - yAvarum yAvaiyum ellAp-poruLum
 kavarvinRit tannuL oDu~nga ninRa Azhi am-paLLiyAr - tiruvAimozhi 2. 2. 6.

SrI cinmayAnanda adds that as Time He brings an end to all things thus creating constant changes in this world, without which no evolution or creative development is ever possible, and in this sense bhagavAn is the antakah.



Slokam 56

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।

आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥

ajO mahArhah svAbhAvyO jitAmitrah pramOdanah |
AanandO nandanO nandah satyadharmA trivikramah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 524. अजः ajah

- a) He who is signified by the letter 'a'.
- b) He who is not born.
- c) He who drives away the darkness in the mind of the devotee.
- d) He who goes where the devotee is.
- e) He who is the cause of motion in the heart.
- f) He who is ever active in bestowing the effects of karma.
- g) The collections of things that exist.
- h) He who is everywhere and in everything.

ajAya namah.

This nAma occurred earlier twice (96, 206). Based on the root aja - gati kshepaNayoh - which signifies motion or throwing away, SrI BhaTTar interpreted the first of these occurrences as referring to BhagavAn being the remover of obstacles (kshipati iti ajah). He dispels the darkness of ignorance by means of the luminous lamp of knowledge. The second occurrence was interpreted based on na jAyate iti ajah - He who is not born. The current nAma is interpreted as "akAra vAcyatayA jAtah" - He who is signified by the sound a or the letter a.

SrI rAdhAkRshNa SAstri explains that when the world comes to an end, after the world submerges into earth, earth into water, water into air, etc.,



ultimately what is left behind is the sound of praNava, and then its root or origin or base, the sound 'a' (akAram), which symbolizes bhagavAn.

The other interpretations which have been given by other vyAkhyAna kartA-s are summarized under the discussion relating to the nAma-s 96 and 206. Briefly, SrI Sa'nkara gives the interpretation that bhagavAn is the Mover in the heart of the devotee - **ajati gacchati kshipati vAajah**.

SrI rAdhAkRshNa SAstri gives the interpretation that bhagavAn reaches out (gacchati) to where His devotees are, or He is ever active in ensuring that everyone gets the effects of their karma without discrimination.

SrI satyadevo vAsishTha derives the meaning(g) above starting with 'a' referring to vishNu, and ja referring to everything that is born from vishNu when combine with 'a'. He relies on mahAbhArata Santi parva 341. 74 in support of the interpretation (b):

na hi jAto na jAye'ham na janishye kadAcana |
kshetraj-nah sarva-bhUtAnAm tasmad aham ajah smr*tah ||

nAma 525. महार्हः mahArhah

He who is worthy of worship.

mahArhAya namah.

maham - **pUjanam arhati iti mahArhah**. maham means worship. SrI v. v. rAmAnujan adds that the pUjA referred to here is Atma-samarpaNam or prapatti. This principle of nyAsam or bhara samarpaNam is revealed to us in the upanishad. SrI BhaTTar refers us to -

brahmaNe tvA mahasa (praNavam) iti AtmAnam yu'njI ta
etad-vai mahopanishadam devAnAm guhyam ||

taittiriya nArAyaNyam 21

"The great secret which the gods are keeping, and which is revealed to us by the great upanishad, is that the jIva is to be offered to bhagavAn, the Supreme Brahman, by means of the praNava, the first letter of which, 'a', signifies the paramAtmA, and the last letter, 'm' signifies the jIvAtmA. "To



Thee, the Brahman of great effulgence, I offer myself through the mantra '(praNavam)' ".

SrI rAdhAkRshNa SAstri adds that of all the worships offered to bhagavAn, the worship offering our own selves, which is nothing but prapatti, is the greatest and the most supreme. This nAma indicates that He is One who is deserving of prapatti.

nAma 526. स्वाभाव्यः svAbhAvyah

- a) He who is to be meditated upon by those who belong to Him.
- b) He who is by nature fit to be the Master.
- c) He who is naturally without a beginning.
- d) He who is present everywhere and in everything without exception.

svAbhAvyAya namah.

SrI BhaTTar's vyAkhyAnam is "svabhUtaih (Atmabhih) bhAvanIyatvAt svAbhAvyah" - He who is fit to be meditated upon by the individual souls who are His property.

Alternatively, svAbhAvikatvena bhAvyatvAtsvAbhAvyah - He who is naturally accepted (as the Master) because everything else His property, He being the Creator.

SrI Sa'nkara's vyAkhyAnam is "svabhAvenaabhAvyah" - He who is naturally without a beginning, because He is eternally perfect.

SrI satyadevo vAsishTha derives the meaning based on sva +bhU + vyat, where he uses the meaning bhU - bhav to be, and the pANini sUtra orAvaSyake - the affix vyat comes after a root ending in short or long u when the sense is that of necessity.

Thus, the meaning he gives is that bhagavAn exists everywhere and in everything as a matter of inevitability i. e., svAbhAvyah means that bhagavan is One who is present everywhere and in everything naturally and without exception.



nAma 527. जितामित्रः jitAmitrah

- a) He who helps His devotees conquer enemies such as anger, kAmam, ahamkAram, mamakAram, etc.
- b) He who has conquered anger, kAmam, etc.
- c) He who has conquered His enemies such as rAvana etc.

jitAmitrAya namah.

amitrAh jitAh anena iti jitAmitrah - He by whom the foes have been conquered. Sri BhaTTar indicates that the foes referred to here are kAmam, aham-kAram and mama-kAram in the devotees. kAmam is the desire in the devotee for material objects, ahma-karam is egotism, and mama-kAram is the feeling that all things that one possesses are one's own (and not bhagavAn's). One translator has translated the later two as I-ness and mine-ness. These are the enemies that prevent us from having the svarUpa j~nAnam, and bhagavAn helps His devotees by removing them in His devotees. Lord kRshNa reveals the powerful negative nature of these enemies (desire, anger, etc.), in bhagavad-gl tA 3. 37 to 3. 43

(kAma esah krodha esha rajod-guNa samudbhavah |
.... . jahi Satrum mahAbAho! kAmarUpam durAsadam ||).

Sri satyadevo vAsishTha gives several references from the Sruti-s for bhagavAn's nAma of jita amitrah: dyumAgm amitrAdambhanah (Rg 4. 15. 4), amitra senAm maghavan (atharva. 3. 1. 3); etc. He also points out that those who follow bhagavAn and dharma come out victorious in whatever they undertake, whereas those who forsake dharma are guaranteed to fail in the end as well.

This guNa of bhagavAn in removing the foes of self-realization in His devotees is also described in the prabandham (v. v. rAmAnujan) -

"en peru vinaiyaik kiTTik kizha'ngoDu tan aruL ennum oL vAluruvi veTTik kaLaindavan";

SeyyEl tI vnai enRu aruL Seyyum en kaiyArcakkarak kaNNa pirAnE



(tiruvAimozhi 2. 9. 3).

SrI Sa'nkara also adds the aspect of bhagavAn's conquering the enemies such as rAvaNa, SiSupAla, etc. There is also the interpretation that He has conquered these enemies such as kAma, krodha, etc., Himself; thus, He has conquered the enemies within as well as outside.

nAma 528. प्रमोदनः pramodanah

a) He who delights His devotees.

b) He who is always joyful.

pramodanAya namah.

pramodam karoti iti pramodanah - He who fills with joy the minds of those who meditate on Him.

The nAma is derived from the root mud - harshe- to rejoice, to be glad. SrI BhaTTar connects the interpretation of this nAmato the previous one by indicating that when the devotees realize that bhagavAn has removed the foes such as anger, desire, etc., they feel delighted, and He is pramodanah in this sense.

SrI Sa'nkara also gives an alternate explanation -pramodate iti pramodanah - He is ever joyful.

SrI PBA, SrI v. v. rAmAnujan etc. connect both interpretations (a) and (b) nicely through the following anubhavam - The devotees feel delighted that enemies such as ahamkAram, mamakAram, fear, anger, etc., have been removed from them by bhagavAn; bhagavAn in turn feels delighted when He finds that His devotee is delighted. This is like the parents feeling delighted when their child is happy.

SrI rAdhAkRshNa SAstri points out that while modah refers to the pleasures associated with day-to-day life, pramodanam is the delight that is associated with the realization of the true nature of the self.

SrI satyadevo vAsishTha remarks that the extent to which bhagavAn keeps





His creations happy can be seen by the fact that everyone wants to cling to this material body and no one really wants to leave this body that they get because of their prior karma!

nAma 529. आनन्दः Anandah

He Who is Bliss.

AnandAya namah.

SrI BhaTTar interprets the next few nAma-s in terms of bhagavAn's kapila incarnation (The nAma kapilAcAryah is embedded in the next Slokam). He is called Anandah because He is endowed with a Bliss that is beyond description or imagination (vA'ng manasa dur-graho mahA Anandah asya astiiti Anandah). SrI BhaTTar reminds us of the discussion of the nature of His Bliss in Anandavalli in taittiriya upanishad.

SrI v. v. rAmAnujan explains that the choice of the attribute of Anandah to describe kapila is because kapila was devoid of all attachments. The Sruti is "Srotriyasya ca a-kAmahatasya"- where the reference is to one who has overcome kAma or desire (kAmahata refers to one who is afflicted with kAma, and a-kAmahata is one who has overcome kAma). brahmAnandam is Bliss or Joy that is beyond description and imagination. kapila was a brahmin who had overcome all desire, and the Bliss of such a one is the state of brhamAnandam.

SrI rAdhAkRshNa SAstri gives references to the Sruti referring to bhagvAn being Ananda-svarUpa - AnandarUpam amRtam yadvibhAti (muNDaka. 2. 2. 7); Ananda AtmA (taitt. 2. 5); Anando brahma (taitt. 3. 6).

nAma 530. नन्दनः nandanah

The Bliss-Giver.

nandanAya namah.

nandayati iti nandanah. BhagavAn gives this brahmAnandam (described in the previous nAma) to the liberated souls (mukta-s) when He confers moksham to them, and as a result He Himself rejoices. The previous nAma signified that





He is the embodiment of Bliss, and the current nAma indicates that He gives this happiness to the mukta-s. This happiness is in no way different from the happiness that He Himself enjoys.

SrI rAdhAkRshNa SAstri points out that the mukta-s derive this Bliss by His mere nearness to them, just as the mere presence of a child near them makes the parents happy.

nAma 531. नन्दः nandah

He Who is full of things that are Blissful.

nandAya namah.

He has with Himself, in full, the enjoyable materials, the instruments for enjoyment, the modes of enjoyment, the people who enjoy, etc., at all times.

SrI v. v. rAmAnujan elaborates on this further by pointing out that since BhagavAn is unattached to anything, and does not have any need or desire, He has everything that is needed for Absolute Bliss.

SrI satyadevo vAsishTha interprets the nAma as- nandanti samardhante asmin viSvarUpe purusha iti nando vishNuh - BhagavAn vishNu is called nandah because all jIva-s derive their final happiness in Him Who is the pUrNa purusha.

SrI Sa'nkara also gives an alternate nAma - anandah - instead of nandah, and gives the meaning that BhagavAn is devoid of all worldly pleasures which result from sense-contacts.

nAma 532. सत्यधर्मा satya-dharmA

- a) He Who performs His dharma truthfully.
- b) He Who protects those who have surrendered to Him without exception.
- c) He Who truly has all the kalyANa guNa-s in perfection

satya-dharmaNe namah.

SrI BhaTTar gives the interpretation that BhagavAn is called satya-dharmA



because He is noted for His uprightness towards His devotees right from the time they begin to approach Him up to the time of their attainment of Him (a). His dharma is well-known to be sAdhu-paritrANam and SaraNagata - paritrANam.

SrI P. B. aNNa'ngarAcArya svAmi and SrI M. V. rAmAnujAcArya svAmi interpret the nAma as expressing the guNa of bhagavAn that He protects those who have surrendered to Him without exception (b).

BhagavAn's own words to Bhagavad rAmAnuja in SaraNagati gadyam explain the dharma of bhagavAn:

anRtam nokta pUrvam me na ca vakshye kadAcana |
rAmo dvir-nAbhibhAshate ||
sakRdeva prapannAya tavAsmI ti ca yAcate |
abhayam sarva-bhUtebhyo dadAmyetad vratam mama ||
sarvadharmAn parityajya mAm ekam SaraNam vraja |
aham tvA sarva-pApebhyo mokshayishyAmi mA Sucah ||

He is true to what He has declared as His dharma, and so He is called satya-dharmA.

SrI Sa'nkara interprets the term dharmA to refer to guNa-s such as j~nAna, and SrI rAdhAkRshNa SAstri elaborates further and explains the nAma as indicating that bhagavAn is the Abode in Perfection for the six guNa-s - j~nAna, bala, aiSvarya, vl rya, Sakti and tejas

SrI cinmayAnanda gives the interpretation that BhagavAn has all the true dharma-s such as kindness, charity, etc., to perfection, and so He is satya-dharmA. He also gives the alternate interpretation that bhagavAn is the embodiment of yoga, and supports it with the upanishad declaration "aym hi paramo dharmah yad-yogena Atma-darSanam"- "That alone is Supreme Dharma which is to experience the Self throughyoga".

nAma 533. त्रिविक्रमः tri-vikramah

a) He Who pervades the three veda-s.



- b) He Who measured the three worlds with three strides.
- c) He Who pervades all the three worlds completely.
- d) He Who has transcended the waking, sleep, and deep-sleep states.

tri-vikramAya namah.



*tri-vikramAya namah.
(Courtesy : Sri Gopal gopalramanuja@gmail.com))*

Sri BhaTTar interprets "tri" here as referring to the three veda-s (Rk, sAma, and yajur veda-s). The terms trayI and tri are used for the three veda-s, and tri-vikramah has been interpreted as referring to His pervading the three veda-s, viz. He is the object of the three veda-s. Sri BhaTTar gives reference to the following:

trirityevam trayo vedAh kI rtitAhmuni-sattamaih |
kramate tAn tathA sarvAn tri-vikrama iti smRtah ||

Sri BhaTTar uses the meaning "veda" for the word "loka" in this reference, whereas Sri Sankara uses the meaning "world" for this same word in his



interpretation (b) which follows.

b) Sri Sankara gives the interpretation in terms of the trivikrama incarnation - *trayo vikramAs-trishu lokeshu krAntA yasyasah tri-vikramah* (b). He gives supporting quotes from Sruti - "*trI Ni padAvicakrame* (tait. brA. 2. 4. 6); and from harivamSa (279. 50) - "*trirityevam...*" which we saw in the previous interpretation.

c) Sri rAdhAkRshNa SAstri gives the third interpretation in addition to the first two viz. that bhagavAn is tri-vikramah in the sense of pervading everything in all the three worlds.

d) Sri ChinmayAnanda uses the same harivamSa reference and interprets the word loka to mean the three "fields of experience - the waking, dream, and deep-sleep conditions", and gives the meaning that bhagavAn is One Who has transcended these three states and reached the Infinite Consciousness, ie., He is the paramAtman. Thus, this nAma illustrates that the spiritual seeker has to just to take the three steps viz. cross the waking, dream, and deep-sleep states, to realize the centre of self in himself.



Slokam 57

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।

त्रिपदस्त्रिदशाध्यक्षो महाश्रृङ्गः कृतान्तकृत् ॥ ५७ ॥

maharshih kapilAcAryah krutaj~nO medinI patih |
tripadas stridasAdhyakshO mahAsrungah krutAntakrut ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 534. महर्षिः maharshih

The Great Seer.

maharshaye namah.

BhagavAn is maharshih because, in His incarnation as kapila, He realized the three veda-s by intuitive perception (Rshir-darSanAt- niru. 2. 11 - satyadevo vAsishTha). He is known for chanting all the veda-s without a break - SrutIh RgAdyAh vaktrebhyah prodgirantam atah smaret. Sri BhaTTar gives reference to SvetASvataropanishad 5. 2 - Rshim prasUtam kapilammahAntam (kapila, who was a seer from his birth). He is also a maharshi for his propounding the sAnkhyas system - sAnkhyasya vaktA kapilah paramrshih sa ucyate (source of quotation unidentified).

Sri Sa'nkara gives reference to the gl tA, where bhagavAn kRshNa declares that "Of the perfected ones, I am the sage kapila" - siddhAnAm kapilo munih (gl tA 10. 26).

Sri Sa'nkara comments that those who envisioned part of the veda are referred to as Rshi-s, and those who envisioned the entire veda are referred to as the "Great Rshi-s (maharshi-s)". Of these, Lord kRshNa ranks kapila as the foremost (the gl tA reference above). Sri Sa'nkara combines this nAma and the next one as one nAma - maharshihkapilAcAryah - kapilAcArya, the great sage. We already saw why kapila is called a maharshi. He is also an AcArya because he propounded the sAnkhyas system.





nAma 535. कपिलाचार्यः kapilAcAryah

He Who is of brown complexion and also an AcArya.

kapilAcAryAya namah.

kapilaScAsau AcAryaSca iti kapilAcAryah. kapilam refers to the color of the inside of a tree; Sage kapila's name signifies his complexion which resembles that of smokeless fire. The mantra to meditate on him is "nirdhUmA'ngAra varNAbham Sa'nkha padmAksha sUtriNam"- He who is possessed of a lustre like the burning and smokeless ember, and has San'kha and padma beads in his hand. The reference to kapila being like the smokeless and burning ember also can be taken to refer to his character which is flawless like the smokeless fire, and the similarity to the burning fire a reference to his extra-ordinary j~nAnam. The mantra referring to this attribute is "samvit prakASanAya" - To Him Who spread the knowledge of His system.

SrI satyadevo vAsishTha gives a nice and crisp definition of an AcArya - Acarati svayam, SishyebhyaSca AcAram grAhayati iti AcAryah - An AcArya is one who observes the sad-dharma himself, and also imparts the knowledge of this sad-dharma to his disciples.

nAma 536. कृतज्ञः kRtaj~nah

- a) He Who remembers the good deed done.
- b) He Who is both the Created and the Creator.
- c) He Who knows everything about His Creation.

kRtaj~nAya namah.

This nAma occurred earlier as nAma 83 (Sloka9). Please refer to the earlier explanation or additional guNAnubhavam.

sukRtameva j~nAtavAn iti kRtaj~nah

He Who remembers only the good acts done.

SrI BhaTTar explains this nAma in the context of sage kapila and the sons and





grandson of sagara, a descendant of the ikhsvAku race. The sons of king sagara offended sage kapila and he reduced them to ashes. But later on, amSumAn, the grandson of sagara, came before kapila and bowed with respect, and pleaded on behalf of his ancestors. kapila remembered only this good act, and immediately conferred a boon to amSuman to ask whatever he wants.

SrI Sa'nkara interprets kRtam as referring to the Universe which is created, and j~nah as referring to the Knower or the AtmA which is not created. Since bhagavAn is both the Created and the Creator, He is kRtam and j~nah (SrI rAdhAkRshNa Sastri).

SrI satyadevo vAsishTha gives the interpretation - kRtam jAnAti iti kRtaj~nah - He Who knows precisely everything there is to know about His creation. He knows the why, when, how, where, what, and precisely for how long, of everything He has created.

nAma 537. मेदिनीपतिः medinI -patih

The Lord or Protector of the Earth.

medinI-pataye namah.

At the time of creation, when the Earth sank under water, at the request of brahmA, bhagavAn took the yaj~navarAha incarnation, and supported the Earth and brought it out. In the form of kapila in the pAtALa loka, bhagavAn is supporting the Earth through His yoga-Sakti. In SrI mad rAmAyaNam, we have

yasyeyam vasudA sarvA vAsudevasya dhI matah |
kapilam rUpamAsthAya dhArayatyaniSam dharAm ||

(bAla. 1. 40. 2)

"All the Earth belongs to the omniscient vAsudeva; taking the form of kapila, He always bears the Earth".

SrI v. v. rAmAnujan gives the reference totiruvAimozhi which conveys the same thought: peria appan, piraman appan,uruttiran appan, munivarkku uriya appan, amarar appan, ulagukkOr taniyappan (8. 1. 11).





nAma 538. त्रिपदः tri-padah

- a) The Propounder of the three tattva-s.
- b) He Who is in the form of praNava mantra with three letters.
- c) He Who assumed the form of a Boar with three humps.
- d) He Who triumphed over the worlds with three steps.
- e) He Who is the Lord of the past, present, and future.

tri-padAya namah.

The three tattva-s referred to here by Srl BhaTTar are:

- 1. pradhAna (non-sentient matter),
- 2. purusha (the individual soul), and
- 3. paramAtmA.

These are also referred to as:

- 1. bhoktA (the individual self),
- 2. bhogya (the objects of enjoyment or the non-sentient matter), and
- 3. niyantR (Ruler).

Srl BhaTTar gives reference to vishNudharma 63. 59:

sattvAnAm upakArAya pradhAnam purusham param |
darSayishyAmi lokeshu kApilam rUpam Asthitah ||

"For the benefit of all beings in the world, having assumed the form of kapila, I am going to reveal the three Realities viz. pradhAna, purusha, and paramAtmA".

Srl rAdhAkRshNa SAstri explains that the three tattva-s refer to the three states in which bhagavAn manifests Himself - as One who protects the world, as one who protects the devatA-s who protect the world, and as Srl vaikunTha nAthan disassociated with this world.

Srl BhaTTar gives two other alternate interpretations.





b) tri-padah can also mean that He is represented by the three words or syllables of the praNava - A U M.

c) In His varAha incarnation, BhagavAn assumed the form of a boar with three humps (tri-padah) - tavaivAsam trika-kudo vArAhamrUpamAsthitah (mahA. moksha. 343. 63) - "I assumed the form of varAha (Boar) with three humps".

d) SrI Sa'nkara interprets the nAma in terms of the tri-vikrama incarnation, and supports it with the quote from taitt. brAhmaNa 2. 4. 6 - trINipadA vicakrame - "He who triumphed over the three worlds by His three strides".

SrI rAdhAkRshNa SAstri gives the following interpretation to the trivikrama incarnation: bhagavAn measured this world with one step and covered all the sthUla belongings of mahAbali, with the second step He measured all the sUkshma belongings of bali such as svarga which he would have achieved in his future births through His current good deeds, and through His third step He removed the ahamkAra mamakAra-s of bali and sent him to the eternal parama padam.

e) SrI rAdhAkRshNa SAstri also gives an alternate explanation that bhagavAn has His Feet (i. e., His Adhipatyam) in the past, present, and future, and so He is called tri-padah.

nAma 539. त्रिदशध्यक्षः tridaSAdhyakshah

a) The Savior of the thirty-three gods.

b) The Master of the three states.

c) The Master of the three guNa-s.

tridaSAdhyakshAya namah.

SrI BhaTTar interprets the term tri-daSa to refer to the thirty three gods and explains the nAma as signifying that bhagavAn is their adhyaksha and helps brahma and others when they encounter difficulties in their functions after the pralaya (brahmAdeh pralaya Apat sakhatvAt).

Prof. SrInivAsa rAghavan adds that the term tri-daSa, which means three



times ten or thirty, is a rounded number which refers to the thirty-three gods (eight vasu-s, eleven rudra-s, 12 Aditya-s, and the two aSvin-s). In tiruppAvai (20) we have reference to the thirty three deva-s - muppatti mOvar amarkku mun SenRu kappamtavirkkum kali (SrI v. v. rAmAnujan).

SrI rAmAnujan explains how bhagavAn has been the Savior of the gods during the creation soon after pralaya. When the world was submerged under water, and brahma could not proceed with creation, bhagavAn took the form of the big boar and lifted the earth out of water and thus helped brahma in his task.

SrI Sa'nkara interprets the nAma as tri-daSAadhyakshah, where the term tridaSA refers to the three states - waking, dream, and deep-sleep states.

SrI cinmayAnanda extrapolates the term to mean the rajas, tamas, and sattva guNa-s. Thus bhagavAn is the Lord of the three states, or One who has mastery over the three guNa-s.

nAma 540. महाशृङ्गः mahA-SR'ngah

a) The Big-tusked varAha.

b) He who took the matsya rUpam with the big horn.

mahA-SR'ngAya namah.

SR'nga refers to the horn of an animal. SrI BhaTTar gives interpretation (a), and quotes the reference from SrImad rAmAyaNam- ekaSR'ngo varAhastvam (yuddha. 120. 14) - in support of his interpretation. He lifted the Earth from the waters with the tip of His tusk, and the Earth appeared like the leaf of a lotus besmeared with mud on the tusk of an elephant that has entered a lotus-pond (vishNu purANam 1. 4. 36).

SrI v. v. rAmAnujan explains that the horn or tooth of this varAha rUpam was so huge (mahASR'nga) that the Earth looked like a small particle of food stuck at the tip of the tooth of this huge form (SrImad bhAgavatam).

SrI Sa'nkara gives interpretation (b) - that the nAma refers to matsya incarnation, where bhagavAn towed the boat tied to His big horn with



satyavrata in it and sported Himself in the pralaya waters.

nAma 541. कृतान्तकृत् kRtAnta-kRt

- a) The Slayer of hiraNyAksha.
- b) He who kills death himself.
- c) He who proclaimed the kRtAnta (siddhanta).
- d) He who brings about the end to the manifested condition of the Universe.
- (a) and (b):

kRtAntam kRttavAn iti kRtAntakRt (SrI BhaTTar);

kRtAntam mRtyum kRntati iti kRtAntakRt (SrI Sa'nkara).

Both the interpretations have the same meaning. kRtAnta refers to yama. SrI Sa'nkara takes the literal meaning of kRtAnta, and gives the second meaning above, viz. when bhagavAn brings an end to everything, this includes yama also. SrI BhaTTar gives the interpretation (a), that bhagavAn is the Slayer of hiraNyAksha who was like yama.

c) SrI BhaTTar gives an alternate interpretation as well. kRtAnta refers to sidhhAnta, and bhagavAn is kRtAntakRt since He has promulgated His doctrine of protecting those who seek refuge inHim.

SrI v. v. rAmAnujan refers us to peria tirumozhi of tiruma'ngai AzhvAr (2. 6. 3) where the varAha avatAram is described as the personification of j~nAnam-Enattin uruvAgi nilama'ngai ezhil koNDAN j~nAnattin oLi uruvai ninaivAr ennAyagarE.

d) SrI Sa'nkara also gives an alternate interpretation -

kRta anta kRt - kRtasya antam samhAram karoti iti kRta anta kRt, meaning He brings about the destruction of kRta or manifested condition of the Universe.

The dharma cakram writer adds that just as the farmer who sows the crop also destroys it for the ultimate benefit of His creatures, bhagavAn creates and then destroys what He created, for the ultimate benefit of the jIva-s.





mahAvarAhAya namah



Slokam 58

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।

गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥

mahAvarAhO gOvindah susheNah kanakAngadI |
guhyO gabhI rO gahanO guptas cakragadAdharah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 542. महावराहः mahA-varAhah

He Who appeared in the form of the Great Boar.

mahA-varAhAya namah.

This nAma refers to the varAha incarnation. SrI BhaTTar gives reference to the description in vishNu purANam -

tatahsamutkshipya dharAm sva-damshtayA

mahA-varAhah sphuta-padma-locanah |

rasAtalAtutpala-patra-sannibhah

samutthito nI la ivAcalo mahAn || (1. 4. 26)

"The Great varAha bhagavAn, Who has eyes like full-blown lotuses and the complexion like that of blue lotus-petal, lifted the Earth from the rasAtala (nether-world) by His tusk and emerged as a great blue mountain".

Similar description of the beauty of the eyes of varAha mUrthi is found in tiruc-canda viruttam 45 - "perum kEzhalAr tanperum kaN malarp-puNDarI kam nam mEl oru'ngE pizhara vaittAr (SrI v. v. rAmAnujan).

SrI cinmayAnanda comments that the varAha rUpa was taken to heave up the world from the slush that formed naturally when the waters of the deluge receded.

SrI satyadevo vAsishTha gives the interpretation based on mahA + vara + Aha = He who bestows great blessings on others.





nAma 543. गोविन्दः govindah

- a) One who is praised by the gods (for His help).
- b) One who dug out the Earth from the depths of the Ocean.
- c) The protector of cows.
- d) One who confers the veda-s
- e) He who rescued the Earth.
- f) He who is known by vedic sentences.
- g) He who is responsible for all things that move.

govindAya namah.

This nAma occurred earlier as nAma 189. Please see the detailed explanation in Slokam 20 also. Explanations a) to d) were given under Slokam 20.

SrI BhaTTar gives interpretation (e) to a variation of explanation (b) - under the current nAma viz. bhagavAn is govindah because He rescued the Earth from the rAkshasa.

SrI Sa'nkara gives the interpretation f) under the current nAma: "gobhih - vANibhih vindate" - He Who is known (vid) through words i. e., vedic sentences.

SrI Sa'nkara gives the reference from vishNutilaka - gobhireva yato vedyo govindah samudAhRtah - "You are named govinda as You are to be known through scriptural texts".

SrI satyadevo vAsishTha derives his interpretation starting from the root gam - gatau - to go (gacchati iti gauh), and gives the meaning "to possess" to the word vid (vid - lAbhe - to get), and thus derives the interpretation (g) above. His explanation is that anything that moves, including our mind, our indriya-s, the Sun, etc., are His possession, and so He is called govindah. He gives this interpretation for the nAma "govidAm patih" also. He supports his interpretation based on "gacchati iti jagat" - BhagavAn is present everywhere as seen by the movement of everything in this world. The life in all things that live is associated with movement, and He is the One who is behind this





movement -govindah.

nAma 544. सुषेणः susheNah

a) He who is equipped with a body with Suddhasattva Sakti-s that are like an army.

b) He Who has an army of auspicious associates.

susheNAya namah.

a) Srl v. n. vedAnta deSikan comments that from this nAma onwards, certain abstruse or rather esoteric meanings are implied, which are only to be learned through the AcArya-s, and are not communicated in print. Thus the explanations found in print are cryptic.

Srl v. v. rAmAnujan adds that the current nAma and the following few nAma-s are in the category of what sage viSvAmitra refers to when he says "aham vedmi" etc. to daSaratha when he persuades daSaratha to send rAma with him. He reassures daSaratha that he, and not daSaratha, can understand the greatness of young rAma because he is a king of Rshi-s, whereas daSaratha is only a king of men.

susheNah is interpreted as su-senah (One who has a good army) by Srl BhaTTar. He explains that bhagavAn has a body which is pure suddha-sattva, and the constituents of this suddha sattva body are like an army that can win over the baddha-s, mukta-s and nitya-s and make them join Him in mutual enjoyment of Bliss. The constituents of bhagavAn's body are the pa'ncamahA Sakti-s:

1.parameshThi,

2.pumAn,

3.viSvah,

4.nivRttah, and

5.sarvah,



just as our human body is constituted of the pa'nca bhUta-s. The pa'nca mahA Sakti-s are all suddha sattva dravya-s, and they can be realized and understood properly only through the upanishads. Therefore they are also referred to as the pa'ncaupanishad mayam. These pa'nca mahA Sakti-s or the pa'nca-mahopanishad-mayadravya-s constitute the senA referred to in this nAma.

SrI P. B. aNNa`ngarAcArya svAmi summarizes the above as indicating that bhagavAn has the multitude of means that are useful in having His devotees under His sway.

nammAzhvAr refers to bhagavAn's guNa-s being His Strength or army in the following reference given by SrI v. v. rAmAnujan -"mazhu'ngAda j~nAnamE paDaiyAga" - (tiruvAimozhi 3. 1. 9).

b) SrI Sa'nkara gives the interpretation that bhagavAn is susheNah because He has a distinguished army at His command.

SrI rAdhAkRshNa SAstri elaborates that this includes the following 9 gaNa-s:

- 1.12Aditya-s,
- 2.10 viSvedeva-s,
- 3.the ashTha vasu-s,
- 4.26 tushita-s,
- 5.64 AbhAsvara-s,
- 6.49marut-s,
- 7.30 mahArAjika-s,
- 8.12 sAdhya-s, and
- 9.11 rudra-s.

SrI satyadevo vAsishTha derives the nAma from the root si - bandhane - to bind. He gives the interpretation that bhagavAn is One who binds everything well (His devotees to Him, His army of deva-s, sages,etc. together well, He



Who holds all the beings of the world together well, He Who binds all the constellations together well, holds this frail body of ourstogether well even after the jIva departs from the body, etc. He gives references to the Sruti for this nAma in yajurveda - ayamuparvAg-vasus-tasyasenajiica susheNaSca (yajur. 15. 19), satyajicca senajicca susheNaSca (yajur. 17. 83).

nAma 545. कनकाङ्गदी kanakA`ngadI

He Who is adorned by armlets of gold.

kanakA`ngadaye namah.

kanaka literally means gold, but here is not to be taken literally as the material gold that we are used to. The term "gold" used in the current context just refers to the superiority of His bhUshNa-s.

SrI v. v. rAmAnujan points out that in antarAditya, bhagavAn is described as resembling gold in appearance - antarAditye hiraNmayah purushahdRSyate. nammAzhvAr calls bhagavAn by the names "mANikkamE! en marakatame! maRRoppAraiyaillA Anip ponnE!" in tiruviruttam 85. What is referred to here is the extraordinary brilliance of His appearance and the extreme attractiveness of His tirumeni.

Thus, the reference in this nAma to kanaka is to the non-material, suddha-sattva. The ornaments referred to here are not the ones composed of the material of this world and made of up of the three guNa-s -sattva, rajas, and tamas, but are ones composed of celestial matter (Suddhasattva), which set off the beauty of His celestial body described earlier.

a`ngadam means armlet. Again, the reference is not only to the armlet, but all the tiru AbharaNa-s of bhagavAn. The armlets are one example of these ornaments that adorn His body. SrI rAdhAKRshNa SAstri observes that the armlets, kirI Tam, keyUram, etc., are the ornaments of vI ra-s.

SrI BhaTTar points out that the ending ini in this nAma refers to the constant and permanent association of the brilliance referred to in this nAma with His tirumeni (nityayoge inih).



SrI satyadevo vAsishTha interprets the nAma in terms kanaka, a`nga, and da, meaning The Giver (dah) of brightness (kanaka) to everything and the One who keeps things moving (a`nga from a`ng - to go). The association or connection between the kanaka and a`nga aspects can be seen by noting that as long as the body keeps moving, it has the brightness in the eyes, and the brightness ceases when the body ceases to move.

nAma 546. गुह्यः guhyah

He who is concealed.

guhyAya namah.

SrI BhaTTar points out that He is concealed by the possession of a body which is made of the celestial matter (Suddha sattva), which fact is revealed by the great upanishads. Thus His divya Atma-svarUpa cannot be comprehended by us.

nammAzhvAr declares: j~nAlam uNDu umizhnda mAlaieNNumARu aRiya mATTEn (tiruvAimozhi 3. 4. 9) - "I can't comprehend this emperuMan who swallowed the whole world and then recreated it".

SrI Sa'nkara gives two interpretations:

1. rahasya upanishad vedyatvAt - One who is to be known only by the esoteric knowledge conveyed by the upanishad-s; and
2. guhAyAm hRadayAkASe nihita iti vA, guhyah - He who is hidden in the guha or the heart.

SrI rAdhAkRshNa SAstri elaborates on this further and points out that the idea here is that He is not realized through the ordinary senses or the reasoning by the mind, but only by deep inward meditation and contemplation. He cannot be revealed by someone else to us, but only by our own inward search. Thus He is guhya or concealed.



nAma 547. गभीरः gabhIrah

He who is deep or mysterious.

gabhIrAya namah.

He is gabhIrah because of His gAmbhIrya - His Majesty which is deep and cannot be completely comprehended. BhagavAn is called deep because His Nature is not easily understandable; His majesty can only be approximately conceived. If the bound souls which are tainted by deep beginningless Nescience can become pure by merely coming into contact with Him, this can give an approximate idea of His greatness. This is like the muddy water which becomes clean by coming in contact with the kataka seed.

SrI rAdhAkRshNa SAstri adds that BhagavAn is mysterious because He has the simultaneous co-existence in perfection of all the six guNa-s - j~nAna, bala, aiSvarya, vlrya, Sakti, and tejas. Just as the bottom of a very deep lake with very clear water looks like it is very near in spite of its depth, BhagavAn's depth is impossible to find even though it appears that He can be easily comprehended. He is very far though He appears to be very near for the ordinary beings.

nAma 548. गहनः gahanah

a) He who is deep, Impenetrable, Inexplicable.

b) He who is the witness in everyone

gahanAya namah.

gahanam refers to a forest, a fortress etc. We cannot see or figure out what is inside a dense forest or in a well-built fortress. BhagavAn's Nature is similar (SrI rAdhAkRshNa SAstri).

In his commentary on amarakOSam, appayArya gives the explanation "gahanamdushpraveSa sthAnam" - A place which is difficult to access.

SrI BhaTTar explains the nAma as dur-avagAhah, and SrI Sa'nkara gives the



description "dushpraveSatvAtgahanah", both of which convey the above idea. Even though we can see the bottom of the Ocean when the water is clear, it is very difficult to access the bottom of the Ocean floor. So also, even though bhagavAn may seem easy to realize because of what is revealed in the upanishad-s, all the same it is difficult to grasp His Nature. The Sruti declares Him as "aprApya manasAsaha - Inaccessible to the mind" (SrI v. v. rAmAnujan).

b) The alternate interpretation for gahanah is based on its derivation from the root gAhU - viloDane - to dive into. BhagavAn is called gahanah because He is inside everyone and everything, and is the witness of everything in its waking, dream and sleep states (SrI Sa'nkara). Through these three states we get an understanding of what is within our ability to comprehend. But through these three states, we cannot get an idea of One who is the Witness of these three states in all of us (SrI rAdhAkRshNa SAstri).

nAma 549. गुप्तः guptah

He who is hidden.

guptAya namah.

This nAma is formed from the root gup -rakshaNe to protect, to conceal. SrI BhaTTar explains that BhagavAn's Greatness is guarded and protected well by the pUrvAcArya-s who knew His Greatness by His Grace. One cannot hope to learn of the Lord's mahimA except by being guided by these AcArya-s of our sampradAyam. Even the upanishads cannot completely reveal BhagavAn to us. He is known only to the likes of viSvAmitra who declares "ahamvedmi mahAtmAnam - I know the greatness of young rAma". It is only by following the sampradAyam of the AcArya-s and following their instructions with sincerity that one can realize Him who is hidden to us otherwise.

He is also One who is protected with great care by the likes of anantAzhvAn, garuDa, vishvaksena, etc. Even in paramapadam where it is not easy for anyone to go, He is protected by ananta who is spitting poisonous fire - "a'ngu



AravAram adu kETTu azhal umizhum pU'ngAraravaNaiyAn pon mEni" - (nAnmugan tiru antAdi 10) - Srl v. v. rAmAnujan.

Srl Sa'nkara explains that BhagavAn is hidden because He is not accessible through words, thought etc. - va'ng manasaagocararvAt guptah. Even though He is in every being, He is not manifested - esha sarveshu bhUteshu gUDhah AtmA na prakASate - kaTha upanishad 3. 12. We also have "yato vAco nivartante aprApya manasA saha" - brah. valli 4 of taitt. upa.

nAma 550. चक्रगदाधरः cakra-gadA-dharah

The bearer of the discus and the mace.

cakra-gadA-dharAya namah.

This nAma of bhagavAn is referenced in yuddhakANDam 114 - tamasah paramo dhAtA Sa'nkha cakra gadA dharah. Srl nammAzhvAr refers to Him as "nAngu tOLan, kuni Sar'ngan, oN Sa'ngu gadai vAL AzhiyAn" (tiruvAimozhi 8. 8. 1) - Srl v. v. rAmAnujan. While the superficial reference in this nAma is that BhagavAn is the bearer of cakra, gadhA, etc., Srl M.V. rAmAnujAcArya explains that the reference to the pa'nca mahAyudha-s (Sankha, cakra, gadA, Sar'nga, and nandaka) has deeper significance. These are also the incarnations or personifications of the pa'nca Sakti-s viz. sRshTi, sthiti, samhAra, nigraha, and anugraha. These pa'nca mahAyudha-s are an integral part of bhagavAn's SarIram which is of Suddha-sattva made of these five mahA Sakti-s, and are like His instruments in His five functions of creation, protection, destruction, giving punishment, and giving benefits. The pa'nca mahA Sakti-shave been referred to earlier (in nAma 544).

Srl v. v. rAmAnujan adds that in addition, the pa'nca Ayudha-s are also none other than the nitya sUri-s e. g., sudarSana AzhvAn, pA'ncajanya AzhvAn, etc. Note that the five paramAtma Sakti-s are here associated with the five functions (sRshTi, sthiti etc.), the five Ayudha-s of bhagavAn, the nitya sUri-s, etc. in a simple way and clearly.

Srl rAdhAkRshNa SAstri quotes passages from Srl vishNupurANam (1. 22.



69-74) to identify the five Ayudha-s as representations of the different tattva-s BhagavAn supports:

1. egotism (rAjasa ahamkAram and mAnasaahamkAram, into the five elements and the five organs of sense) in the emblems of His conch-shell and His bow;
2. in the form of His discus, He supports the mind (manas), whose thoughts, like the weapon, fly swifter than the winds;
3. The bright sword of vishNu is the holy wisdom (vidyA);
4. Intellect (buddhi) abides in mAdhava in the form of the mace (gadA).



cakra-gadA-dharAya namah.

Thiruvaheendrapuram dEvanAtha perumAL - rathnAngi kaimkaryam

This nAma refers to His form where He holds the manas tattva and the buddhi tattva in His two hands in the forms of the cakra and gadA respectively. The broader meaning of the whole passage in SrI vishNupurANam is that BhagavAn



is the source and repository of everything there is - soul, nature, intellect, egotism, the elements, the senses, mind, ignorance, and wisdom. All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centered in Him. He is time, He is earth, He is sky, He is heaven, etc. Those interested should read the section of Sri vishNu purANa for a continuation of this beautiful description of His "viSva rUpa". Thus the nAma also signifies that bhagavAn is the source and controller of everything there is, was and will be.





Sloka 59

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।

वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५९ ॥

vedhAh svAngo'jitaH krushNO druDhah sankarshaNO=cyutah |

varuNO vAruNO vrukshah pushkarAksho mahAmanAh ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 551. वेधः vedhAh

- a) The Provider.
- b) The Doer (of auspicious happenings).
- c) The Creator.

vedhase namah.

SrI BhaTTar derives the meaning from "vidadhAtiiti vedhAh" - He is the Giver or Provider of unlimited and varied objects of splendor. SrI kRshNa datta bhAradvAj gives the derivation "vidadhAtikAmAn svajanAnAm iti vedhAh". He also gives the reference to kaThopanishad- "eko bahUnAm vidadhAti kAmAn" (2. 2. 13).

SrI P. B. aNNa'ngarAcArya svAmi gives the second interpretation - "anbargaLukku ma'ngalamAna vibhava'ngaLiac ceibavar".

SrI Sa'nkara bhAshyam is vidadhAti sRjati itividhAtA vedhAh - The Creator. In amarakoSa we have srashTA prajApatir vedhAvidhAtA viSvasRT vidhih (1. 17), and the explanation vidadhAti karoti iti vedhAh, offered by li'ngAyaUrIn.

nAma 552. स्वाङ्गः svA'ngah

- a) He who has the marks of sovereignty which are His own.
- b) He who is both the Instrumental Cause and the Material Cause of the Universe.





c) He who has beautiful, well-proportioned limbs.

d) He who, in the form of the Universe, moves by Himself.

The term a'nga here refers to the celestial marks of sovereignty such as the chatra (umbrella), cAmara and other things which are His own and unique (sva a'ngah). He is the Supreme King of all the worlds, and has the unique marks associated with this.

SrI kRshNadatta bhAradvAj gives the following explanation: "svanyante Sabdyante sUktibhiriti svAni;tAdRSAni a'ngAni yasya iti svA'ngah".

SrI Sa'nkara bhAshyam is "svayamevakAryasya karaNe a'ngam saha karoti iti svA'ngah" - He is Himself the instrument in accomplishing His works. The idea communicated is that bhagavAn is the Material Cause as well as the Instrumental Cause of this Universe (SrI cinmayAnanda).

SrI cinmayAnanda also indicates that the nAma can be interpreted to mean that bhagavAn has beautiful, well-proportioned a'nga-s or limbs.

SrI satyadevo vAsishTha uses the meaning a'ng - to go (agi - gatyarthaka dhAtu), and gives the interpretation that bhagavan has His movement by Himself, unlike all the other life forms which move only because He is present in them as the antaryAmi. When the self leaves the body, the body loses the ability to move. Unlike these, e. g., in the form of the Sun, bhagavAn moves by Himself without the need for any other external source.

The dharma cakram writer gives the meaning that He is One who helps Himself. He observes that meditation on this nAma of mahAvishNu should reveal to us that when we worship Him, there is no need for any external help for us from anyone or anything in this world, since all the things we need will be met from within ourselves. It is only when we go after material pursuit that we need the support of others. BhagavAn is in the ultimate state where He needs nothing from anyone or anything.



nAma 553. अजितः ajitah

- a) He who is unconquered, and unconquerable.
- b) He who is the Chief of the Unconquerable place called ajita or Sri vaikuNTha.
- c) He who took the amSAvatara in the 6th manvantara as ajitah to help in churning the Milk Ocean.
- d) He who is unconquered in His vow to protect those who have surrendered to Him.

(Sri BhaTTar): ajitA, aparAjitA, etc. are also names for paramapadam, and He is the Chief of Sri vaikuNTham, and so also He is called ajitah. He and His abode Sri vaikuNTham and everything therein are composed of celestial matter called Suddha sattva, which is not under the sway of birth and death. He is thus unconquered by the sway of birth, aging, decay, and death which are characteristic of those that pertain to the world of prakRti.

Sri v. v. rAmAnujan gives reference to Sri rAmAyaNam yuddha kANDam where bhagavAn's nAma ajita occurs (120. 16 - ajitah khaDgadhRg vishNuh kRshNaScaivabRhad balah). Here ajitah is interpreted by Sri P. S. kRshNasvAmi iye'ngAr as referring bhagavAn being undefeated in His ASrita samrakshNam or His vow to protect those who have surrendered to Him even once).

(Sri Sa'nkara): na jita iti ajitah - One who has never been conquered, and can never be conquered, is ajitah.

Sri kRshNadatta bhAradvAj gives the interpretation - na jita kenApi tribhuvane iti ajaitah - One who has never been conquered by anyone ever in all the three worlds. He has never been conquered by anyone in any of His incarnations, and so also He is ajitah.

He is satya svarUpi and dharma svarupi, and so also He is unconquered and unconquerable (dharma cakram) - satyameva jayate. The dharma cakram



author gives innumerable examples to illustrate that satya and dharma are unconquerable, including those involving prahlAda, hariScandra, the pANDavas, etc. The lesson to take from meditating on this nAma is the greatness of dharma and satya, and the life led conforming to these values.

SrI rAdhAkRshNa SAstri gives yet another interpretation based on SrImad bhAgavatam. BhagavAn SrIman nArAyaNa appeared as ajitah in the sixth manvantara as the son of sambhUti and helped in the churning of the Milk Ocean to get the amRta for the deva-s. He also took the kUrmAvatAra to support the mandara mountain in the process -

tatrApi devah sambhUtyAm vairAjasya abhavatsutah |
ajito nAma bhgavAn amSena jagatah patih ||

(SrImad bhAgavatam 8. 5. 9).

SrI satyadevo vAsishTha points out that there is a question of one being conquered by another only when they can be compared to each other. In the case of mahAvishNu, there is no one else to compare to Him, and so there is no question of His being conquered by any other, and so He is ajitah or unconquerable and unconquered.

nAma 554. कृष्णः kRshNah

- a) One who is always in a state of Bliss (with His sport of creation etc.).
- b) The Dark-hued.
- c) He who irresistibly attracts His devotees to Him through His infinite kalyANaguNa-s.
- d) He who cultivates the Earth like a plough and makes it suitable for life forms to form and nourish.
- e) He who appeared as veda vyAsa or kRshNa dvaipAyana.
- f) He who cultivates the minds of devotees by providing the veda-s in His incarnation as kRshNa dvaipAyana.
- g) The Dark, Mysterious, and Unknowable except by deep devotion.



This nAma occurred earlier as nAma 58. Please refer to the detailed interpretation provided there as well. The first four interpretations were covered there. Some additional details are provided here. In support of interpretation (a), SrI v. v. rAmAnujan observes that unlike in rAma incarnation where bhagavAn went through enormous difficulties - nATTilpiRandu paDAdana paTTu - nammAzhvAr tiruvAimozhi 7. 5. 2, in kRshNa incarnation it was "inbuRum iv-viLaiyATTuDaiyAnaip peRRu (tiruvAimozhi 3. 10. 7)", "kanRinai vAIOLai kaTTi (periAzhvAr tirumozhi 2. 4. 8)", etc. Another anubhavam of SrI v. v. rAmAnujan is that bhagavAn is laughing at us mockingly, seeing that we are not putting to good use the hands and legs and all the indriya-s He gave us to help us attain Him, but instead we are misusing these and getting into the cycle of birth and rebirth.

Under the current nAma, SrI ParASara BhaTTar gives one more of his anubhava-s of this nAma, and indicates that the Suddhasattva material which His body is made of has a fascinating complexion dark like the blue cloud. One of the grammar rules (uNAdi sutra 3. 4) states that when the root kRsh - to plough is followed by affix nak, it means one of the colors -kRsher varNe. It is interesting to note that one name for grapes is kRshNA because of this connotation of color. So also, iron is called kRshNA because of its black color. This latter meaning is used to explain the significance of bhagavAn's nAma as kRshNa in mahAbhArata SAnTi parva 143. 49 -

kRshAmi medinI m pArtha! bhUtvA kRshNAYasomahAn|
kRshNo varNaSca me yasmAt tena kRshNoham arjuna||

This is a slight variation of the Sloka also quoted from mahAbhArata under the explanation given under nAma 58. The two Sloka-s are too similar to each other to suggest that these are variants of the same reference. I do not have the original version of mahAbhArata to check the authenticity of the references.

In support of interpretation (b), SrI v. v. rAmAnujan gives references to the following: kaNNan enum karum daivam (nAcciyArtirumozhi 3. 1), kariyAn oru kALai (tirumozhi 3. 7.), etc.



SrI kRshNa datta bhAradvAj gives the following explanation along the lines of interpretation :karshati bhagavAn AtmAnam prati vayovarNa rUpaa lAvaNya madhurI rasotkarsheNaiti kRshNah, or kRshate AtmAnam prati bhaktAn sa-soundaryeNa iti kRshNah, based on (kRsha vilekhanam AkarshNam ca).

SrI satyadevo vAsishTha and others also support this interpretation along with the other two.

SrI Sa'nkara interprets this instance of the nAma of kRshNah as referring to veda vyAsa (e), who is none other than an incarnation of bhagavaAn according to SrI vishNupurANa -

kRshNadvaipAyanamvyAsam viddhi nArAyaNam prabhum |
ko hyanayh puNDarI kAkshAn mahAbhAratakRtbhavet ||

(VP 3. 4. 5).

The dharma cakram writer uses the concept of bhagavAn being like a plough (the basis of interpretation d), combines this with SrI Sa'nkara's interpretation (e), and offers a new interpretation (f). His anubhavam is that in the form of veda vyAsa, bhagavAn cultivates the minds of people by providing to us the veda-s, and so vyAsa, who is none other than nArAyaNa, is referred to by the nAma kRshNa here.

SrI cinmayAnanda uses the meaning "dark" for the word kRshNa, and suggests that this nAma of bhagavAn signifies the "unknown factor" that expresses through us - whose manifestations are all our physical, mental, and intellectual capabilities. Except by deep and sincere devotion, He cannot be comprehended, and so He is kRshNah - Dark and Mysterious.

nAma 555. दृढः dRDhah

- a) He Who assumes firm, concrete vyUha forms for the benefit of His devotees.
- b) He Who is firm and determined in His thoughts, words and deeds.
- c) He Who is firmly established and cannot be negated as the Supreme Deity



by counter-arguments.

d) He Who is huge and strong.

dRDhAya namah.

dRDha literally means solid, firm, strong, massive, etc. The root word from which the nAma dRDhah is formed is dRh -vRddhau - to be fixed or firm, to grow. SrI v. n. vedAnta deSikan gives the interpretation in English as: Para vAsudeva takes the vyUha forms which are firm and concrete and are not merely of a nebulous, imaginative level. In other words, the term dRDhah here refers to forms that can be more easily comprehended and meditated upon.

SrI v. v. rAmAnujan gives reference to the nRsimha incarnation - tiNNiyadOr ari uru, where ari means lion.

b) SrI rAdhAkRshNa SAstri interprets the nAma as referring to bhagavAn being firm in His actions - one meaning for acyutah which we will encounter later in this write-up.

SrI cinmayAnanda observes that even though bhagavAn is firm in His Infinite Justice, this Justice becomes a-dRDhah when a great sinner surrenders to Him, and bhagavAn immediately reaches out to help the sinner.

c) SrI PBA gives the interpretation that bhagavAn s dRDhah because He is firmly established as the Supreme Deity by vedic pramANa-s, and no amount of false arguments by the "bAhya ku-dRshTi-s" can negate that.

d) dRDhah also means huge, mighty, strong, etc. - dRDhau sthUlobalavAn vA. Since bhagavAn assumes huge and strong forms when He takes His incarnations to destroy His enemies, this nAma can be interpreted as a reference to this guNa of His.

SrI satyadevo vAsishTha gives the explanation dRDahu sthUlobalavAn vA. He also gives another view - everything that bhagavAn creates reflects His guNa of firmness. The Oceans have always been firm in keeping the massive amount of water in their bounds without exception, and the skeleton that holds the body together is firm from birth to death and never collapses from its shape,



and the earth holds all its subjects and contents firmly. BhagavAn who is giving all of these their firmness, is thus also called dRDhah.

nAma 556. सङ्कर्षणः sankarshaNah

He Who draws others near Him.

sankarshaNAya namah.

SrI BhaTTar's vyAkhyAnam is "samsAre cit-acitohAtmani samam karshaNAt samam karsham nayati" - In this world, He draws towards Himself both the cit and acit in the same way and unites them - His power of attraction is uniform, and so He is called samkarshaNa.

SrI Sankara specifically refers to this attraction as referring to the time of cosmic dissolution, when bhagavAn draws everything towards Himself.

SrI kRshNadatta bhAradvAj gives the interpretation - samyak karshati iti sankarshaNah; SrI bhagavAn svajanAn AtmAnamprati svakIyaih vAtsalya mAdhuryAdi guNaih karshati - He who draws His devotees towards Him through His infinite guNa-s such as vAtsalyam, His exquisite beauty, etc.

SrI Sankara combines this nAma with the next one, acyutah, and interprets sankarshNocyutah as one nAma, meaning that bhagavAn draws everything at the time of dissolution towards Himself (sankarshNah), while Himself not slipping from His Real Nature (acyutah).

SrI rAdhAkRshNa Sastri gives yet another anubhavam for the sequence dRDhah, sankarshNah, and acyutah:

1. dRDhah - He is one who is firm in His Nature,
2. sankarshNah - He who draws those who are caught in the ocean of samsAra towards Him with firm determination and Mercy, and
3. acyutah - He Who is firm and does not slip while drawing the entire group of these cetana-s towards Him.

The dharma cakram writer gives a simple analogy to illustrate the above. To drag someone who has fallen into a forceful river to safety, the savior should





be strong enough not to be drawn by the river himself, but also should have the strength to drag the other individual against the force of the river. BhagavAn is the acyutah who has the firmness, resolve, and the power to save the samsAri-s from the ocean current of samsAra.

nAma 557. अच्युतः acyutah

- a) One who never slips from His glory.
- b) One who never lets His devotees slip.
- c) One who undergoes no modifications such as birth, growth, decay, disease, etc.

acyutAya namah.

We came across this nAma twice before (nAma-s101 and 320). The contents of the previous explanations have been included in the following summary.

a) **cyuti** means "fall" and **cyuta** means "fallen". **acyuta** means "One who has never fallen from His true nature". Different anubhava-s are given to further expand this guNa of the Lord. Sri Bhattar points out that He does not ever fall from His position of overlordship unlike Brahma, Indra, etc. who are subject to loss of position, and therefore He is called acyuta. In support of the interpretation that bhagavAn does not undergo transformations like others, Sri BhaTTar quotes the following:

cyavanotpattiukteshu brahmendra varuNAdishu |

yasmAn na cyavase sthAnAt tasmAt samkIrtyase acyutah ||

The source of this reference has not been provided in Prof. SrInivAsa rAghavan's text. The meaning is: "Whereas brahma, varuNa, and others are subject to birth and death and fall down from their position, Thou dost not fall down like that. So Thou art called acyuta".

Sri rAdhAkrshNa SAstri points out that He also does not slip from His position by being influenced by kAma etc. unlike Brahma, Indra etc. In mahAbhArata we have "yasmAt na cyuta pUrvo'ham acyutastenakarmaNA" - SAnti parva 12. 330. 16.





Sri Sankara interprets the above as meaning "svarUpasAmarthyAt na cyuto na cyavate na cyavishyata iti acyutah"- He has not lapsed, is not lapsing, and will not lapse from His own glory; hence the name acyuta.

The dharma cakram writer points to the passage in muNDakopanishad which describes the two birds sitting in different branches of the tree, one tasting the fruit and the other just watching the bird that is tasting the fruit (of karma). This has been described in a previous write-up. BhagavAn is the acyuta, from His superior position, watching the jIvAtmA which is tasting the fruits of karma in this case.

b) Sri Bhattar also gives the alternate vyAkhyAna: "I have never abandoned (my bhaktas). Because of this act of mine, I am known as acyuta". His words are "tebyah prapannebhyah naapagatah acyutah - He is never away from those who have sought refuge in Him".

Sri tirukkaLLam nrsimharAghavAchAryar in his bhagavadgItA bhAshya has given the explanation na cyAvayati iti acyutah - One who does not let His devotees slip. arjuna calls Lord kRshNa as acyuta since He has taken it upon Himself to be his charioteer and will ensure that arjuna will not slip.

Sri v. v. rAmAnujan adds the following reference from rAmAyaNa in support of the interpretation "He who does not let His devotee slip" - na cyAvayati - "mitra-bhAvena samprAptam natyajeyam kathancana dosho yadyapi tasya syAt" - "No matter what flaws a person has, if he has come to Me seeking My friendship, there is no way that I will abandon him under any circumstance". Sri rAmAnujan also gives the reference to divya prabandham - "kArtigaiyAnum kari-mugattAnum kanalummukkaN-mUrtiyum mODiyum veppum mudugiTTu" - the reference here is to the story of bANAsura who was abandoned by the other devatA-s when he approached them for protection. Not so with bhagavAn - na me bhaktah praNaSyati - "My devotee will never perish" - gItA.

c) cyutam means modification. The upanishad says of BhagavAn - "SASvatam Sivam acyutam" - Eternal, Auspicious, and Changeless" - taittirIya AraNyakam



- 10. 11). Sri rAdhAkrshNa SAstri points out that BhagavAn is acyuta because He does not slip from stage to stage in the sequence of events such as birth, living, growth, change in appearance, decay, and finally disappearance from the body.

nAma 558. वरुणः varuNah

He Who envelops.

varuNAya namah.

The word is derived from the root vr~nj varaNeto envelop. SrI BhaTTar gives the example of "yena AvRtam kham ca divammahIm ca - He by Whom are covered the Ether, the svarga, and the Earth" - taittiriya upanishad 1. 1. In other words, He surrounds all the three worlds (SrIrAdhAkRshNa SAstri).

varuNa is also the term used for the evening sun. Like the sun who withdrawing his scorching rays unto himself in the evening, the Lord withdraws all the pluralistic world unto Himself. The Eternal Reality, functioning through the sun as the sun's energy and light, is described in the upanishads as the "Golden One", and hence the appropriateness of using this term varuNa for nArAyaNa (e. g., the designation sUrya nArAyaNa (SrI cinmayAnanda).

The dharma cakram writer lists the following anubhava-s related to this mantram (note how the learned people view the nAma-s of the Lord that occur in sahasranAmam): varuNa is the the Lord of the waters; He is also the setting sun in the evening; He is also the Lord of the western direction. Just as darkness envelops us when the sun sets, those who do not have the thought of bhagavAn fall into darkness. As long as they have the thought of bhagavAn in their mind, there is the brightness of j~nAna guiding them.

nAma 559. वारुणः vAruNah

- a) He Who is with those who have sought Him as their Lord or svAmi.
- b) The Son of varuNa.
- c) He Who removes the adversities of His devotees



vAruNAya namah

a) Sri BhaTTar interprets the nAma as: **tamsvAmitvena vRNute iti varuNah**; **tatra bhavo vAruNah** - varuNa refers to one who seeks Him as his master; bhagavAn is called vAruNa since He is always with this seeker. The nirukti author gives the following interpretation of Sri BhaTTar's vyAkhyAnam - **svAmitvena vRNAneshu sthito vAruNa Iritah**. Sri v. v. rAmAnujan gives references to the following from divya prabandham which convey the thought consistent with this interpretation - "vandAi en manam pugundAi mannininRAi" - tirumozhi 1. 10. 9; "unnaik koNDu ennuL vaittEn" -periAzhvAr tirumozhi 5. 4. 5).

b) Sri Sa'nkara bhAshyam is "varuNasyaApatyam vasiThah agastyo vA **vAruNah** - vAruNa refers to the son of varuNa, viz. vasishTha or agastya, who are both incarnations of bhagavAn

c) Sri kRshNa dattabharadvAj gives the interpretation (c) above: **vArayati nivArayati vipadamsvajanAnAm iti vAruNah**.

nAma 560. वृक्षः vRkshah

a) He Who provides shade like a tree (i. e., He is the Resort) for the wise.

b) He Who is firm like a tree.

vRkshAya namah.

a) vRksha is derived from the root vRj varaNeto seek or resort to (Sri BhaTTar). Sri BhaTTar points out that like a shady tree, bhagavAn is possessed of all things required by those who resort to Him, and He gives shade to even those who insult Him, just as a tree gives shade to even those who cut it.

Sri P. B. aNNa'ngarAcArya svAmi points out that bhagavAn is waiting for the devotee to come to Him with His protection always available to them. So He is called vRksha.

Sri BhaTTar gives the following references in support of his interpretation -



nivAsa vRkshah sAdhUnAm ApannAnAm parA gatih - He is the one Resort for the good and the supreme refuge in distress (rAmA. kishkindA. 15. 19); vRksha iva stabdho divi tishThatyegah - Like an unmoving and firm tree He stands in the Heavens - mahA nArA. u. 10. 4).

SrI v. v. rAmAnujan observes that there are several who get saved by this "vAsudeva taruc chAyA" or the shade from the tree by name vAsudeva. He also refers us the prabandham - "tan oppAr illppan tandanan tana tAL nizhaLE" (tiruvAimozhi 6. 3. 9).

b) SrI Sa'nkara uses the same upanishad passage we referred to above (vRksha iva stavdho divi tishThatyegah) and interprets it to mean that bhagavAn is referred to vRksha because He is firm like a tree.

SrI T. S. kRshNamUrti elaborates on this and suggests that the firmness here refers to bhagavAn being firmly established in the spiritual realm. SrI cinmayAnanda explains the nAma in terms of the world itself emerging out of bhagavAn being described as a "tree" in the upanishads - UrdhvamUlam adhah SakhAm Asvattham prAhuravyayam (gI tA 15. 1); Urdhva mUla avAk Sakhaesha Asvatthah sanAtanah (kaTho. 2. 6. 1).

SrI satyadevo vAsishTha gives different examples from the Sruti-s where the term vRksha is used to refer

1. to a tree (vRkshona pakvah - Rg. 4. 20. 5),
2. to the sun (kah svid vRksho nishThito madhye arNasah - Rg. 1. 182. 7),
3. a woman (maryo na yoshAmabhi manyamAnah - Rg. 4. 20. 5),
4. prakRti (dvAsuparNA sayujA sakhAyA samAnam vRksham parishasvajAte... (Rg. 1. 164. 20),
5. paramAtmA (yasmin vRkshe madhavadah suparNAh niviSante stuvate cAdhi viSve (Rg. 1. 164. 22) etc.

Since bhagavAn appears in all these forms of vRksha, His nAma is vRksha.

SrI vAsishTha also gives another anubhavam for this nAma. vRksha could also mean tearing apart, separating - based on vraSc - chedane - to cut, to tear.



The jIvAtmA separates the bodies, bhagavAn separates the different jIva-s in His creation, He keeps the stars and the planets separated, the sun tears apart the darkness, the tree separates out the fruits from the leaves and the branches, etc. So these are all vRksha-s viz. those that separate out different things. BhagavAn has thus manifested Himself in His vRksha aspect and expanded this world in its variety. Sri vAsishTha proceeds to comment that one who understands this secret behind bhagavAn who is a vRksha, will succeed in tearing apart from the tree of desire and reach bhagavAn the vRksha from all aspects and dimensions.

The dharma cakram writer points out that the lesson to take from this nAma is not to just seek the shade alone from this Tree as duryodhana did, but to really benefit from the fruit from this Tree as arjuna did. If one only wants the temporary shade, then the shade of the tree keeps shifting with time relative to the sun's position, and so seeking the shade in the form of temporary benefits is not what will lead to permanent God realization. Instead of asking for the kRshNa's army and rejecting kRshNa as duryodhana did, one should seek Him as arjuna did, which will then take care of all the other needs.

nAma 561. पुष्कराक्षः pushkarAkshah

- a) He Who has nourishing eyes.
- b) He Who has beautiful lotus-like eyes.
- c) He Who pervades all space.
- d) He Who has the Sun and the Moon as His eyes.
- e) He Who shines as the light of consciousness when meditated upon in the lotus of the heart.

pushkarAkshAya namah.

- a) SRI BhaTTar derives the interpretation based on the root push - pushTau - to nourish. svAmi deSikan describes His eyes in Sri bhagavd dhyAna sopAnam as "svAgata udAra netram" - Lord ra'nganAtha's Merciful and welcoming eyes always look at the devotee who is approaching Him. The beauty of His eyes are



again described in SrI daSAvatArastotram as resembling a forest of beautiful lotus flowers - aravinda gahanAnitanvan iva datta kshaNair vIkshaNaih (Sloka 2).

b) pushkara refers to a lotus, and aksha means eyes. So pushkarAkashah refers to One with lotus-like eyes. SrI kRshNadattabhAradvAj gives the SrI rAmAnuja-fame quote "tasya yathA kapyAsampuNDarIkam eva akshiNi" from chAndogyopanishad 1. 6. 7.

c) pushkara also means Universal Space, and akshu means pervading, and SrI cinmayAnanda follows SrI Sa'nkara in interpreting the nAma as "He Who pervades all space".

d) In addition to c), SrI satyadevo vAsishTha uses a variant of the above, and also gives the interpretation that bhagavAn has the two eyes in space, viz. the sun and the moon (yasya sUryaS cakshuScandramASca punarNavah - atharva. 10. 7. 33).

e) When pushkara is interpreted as the heart-lotus, pushkarAksha can be interpreted as referring to One who illumines the heart-lotus when meditated upon (SrI Sa'nkara). The dharma cakram writer, whose name is not given but who is a sanyAsin of the SrI rAmakRshNa tapovanam Order, observes that for a beginner who wants to practice meditation, concentrating on the heart-lotus is easier than concentrating on the space between the two eye-brows etc. (The later can cause a head-ache for a novice who is not used to meditation!).

nAma 562. महामनाः mahA-manAh

a) The Broad-minded.

b) He Who has a great (highly capable) mind.

c) He Who has a mind (intellect) with unlimited capability

mahA-manase namah

a) SrI BhaTTar: Since bhagavAn has a generous, deep, and broad mind towards His devotees, He is called mahA-manAh.



SrI v. v. rAmAnujan gives reference to peria tiru antAdi 53 - un aDiyArkku en Seyvan enrEirutti nI (note the emphasis in enrE instead of just enru!), and also to tiruvAimozhi 9. 4. 10 - aDiyAn ivan enRu enakku Ar aRuL Seyyum neDiyAn. The instance of His feeling forever that He had not done enough to help draupadi after she cried out for Him and He saved her from being defamed by duryodhana also comes to mind. His Nature is that He forgives even the worst of sinners when they surrender to Him - such is His broad-mindedness.

b) SrI Sa'nkara: By His mind alone, He performs the creation, preservation, and withdrawal of the world - such is the capability of His mind. The karmendriya-s are not involved in this process. SrI Sa'nkara quotes the vishNu purANa in support - manasaiva jagat-sRshTim samhAramca karoti yah (5. 22. 15).

c) SrI satyadevo vAsishTha: BhagavAn is mahAmanAh because He has knowledge which supercedes anyone else's knowledge in this Universe, and also as antaryAmI in everything that exists, He knows everything there is to know. All great ones pray to Him for knowledge -

yAm medhAmdevagaNAh pitarSca upAsate |
tayA mAm adya medhayA agne medhAvinam kuru ||

(yajur. 32. 14).

The dharma cakram writer observes that in the sequence "body, indriya-s, and mind", body is the sthUla or bigger one, and mind is the subtle one or sUkshma. The subtler one is the more capable in this sequence, and without the mind the indriya-s don't function, and without the indriya-s the body does not function.





Slokam 60

भगवान् भगहा नन्दी वनमाली हलायुधः ।

आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥

bhagavAn bhagahA nandI vanamAlI haAyudhah |
AadityO jyOtirAdityah sahishNur gatisattamah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 563. भगवान् bhagavAn

- a) He Who is worthy of worship.
- b) He Who is full of the six attributes
- c) He Who knows the origin and the end of all beings.

bhagavate namah.

a) Sri BhaTTar interprets the nAma as referring to His being worthy of worship because of His essential nature which is antagonistic to all defects and which is endowed with all auspicious qualities. The word bhaga has a special meaning which refers to the six attributes, but Sri BhaTTar does not use this meaning here to interpret this nAma, which the other vyAkhyAna kartA-s use. Instead, he gives the interpretation "He Who is worthy of worship". In amarakOSa vyAkhyAnam, there is a reference to "bhajyata iti bhagah", which seems to fit Sri BhaTTar's interpretation for the current nAma. He uses the reference to the six attributes in interpreting the next nAma "bhagahA". In support of Sri BhaTTar's interpretation for the current nAma, Sri v. v. rAmAnujan gives reference to AzhvAr aruLicceyal: uyarvaRa uyar nalam uDaiyavan (tiruvAimozhi1. 1. 1), tIdu il SIr nalam tigazh nAraNan; andam il Adiyam bhagavan (tiruvAimozhi1. 3. 5).

b) Sri Sa'nkara and other vyAkhyAna kartA-s interpret the current nAma based on the word bhaga referring to the six attributes.

Sri kRshNa datta bhAradvAj gives the derivation - bhago j~nAnAdishaTkam vidyate niratiSayam yasmin iti bhagavAn - He in whom the six attributes





(j~nAna etc.), which are called bhaga-s, are present in perfection and fullness is called bhagavAn.

SrI Sa'nkara gives reference to vishNu purANam supporting his interpretation:

aiSvaryasya samagrasya vI ryasya yaSasah Sriyah|
j~nAna vairAgya yogaScaiva shaNNAm bhaga itI 'nganA ||

(V. P. 6. 5. 74)

"He Who possesses the attributes of aiSvaryam or Lordship, dharma, fame, wealth, j~nAna and vairAgya in full is called bhagavAn". There are differing versions of the Sloka, with dharmasya replacing vI ryasya, "j~nAna vairAgyayoScaiva" replaced by "vairAgyasyAthamokshasya", etc.

SrI rAdhAkRshNa SAstri gives the following brief explanation of the six attributes referred to above:

1. aiSvarya - The quality of being the Lord of all - He can control and rule over all things at all times, and thus He is the Supreme over all. (na tasya I Se kaScana - tait. AraN. 10. 10)
2. vI rya - The ability to be victorious over any enemy (ugram vI rammahAvishNum)
3. yaSah - kI rti - Worthy of praise by all without exception (tasyanAma mahad-yaSah - (tait. AraN. 10. 1)
4. SrI - Wealth - He is One Who has mahAlakshmi always residing as part of Him (Sriyam lakshmi m aupalAm ambikAm gAm)
5. j~nAna - Because He is the Knower of the past, present, and future and the Lord of the three - bhUta bhavya bhavan-nAthah (yah savaj~nah sarvavit yaysj~nAnamayam tapah - muNDako. 1. 1. 9)
6. vairAgya - Being unattached to anything (savA ayamAtmA brahma akAma mayah - bRhada. 4. 4. 5)

c) SrI Sa'nkara gives an alternate interpretation as well, also based on another Slokam from SrI vishNu purANam:





utpattim pralayam caiva bhUtAnAm Agatim gatim |
vetti vidyAm avidyAm ca sa vAcyobhagavAn iti ||

(V. P. 6. 5. 78)

"He is named bhagavAn who knows the origin and the end, the arrival and the exit, of all beings, and also vidyA and avidyA".

nAma 564. भगहा bhagahA

a) He Who is possessed of auspicious qualities.

b) He Who gets rid of the wealth etc. from everyone during praLaya.

bhagaghne namah.

a) As was pointed out in the last para, Srl BhaTTar's interpretation for bhagahA uses the meaning of bhaga referring to the six attributes, and here he quotes the same vishNu purANam reference that Srl Samkara uses for the last nAma (VP 6. 5. 74). The literal interpretation is "bhagaSabdyAn sa kalyANa guNAN hanti tu gacchati" - He Who goes to (i. e., has) all the six attributes referred to by the term bhaga. The usual meaning for hA is "to kill, to destroy" - e. g., vI rahA. But Srl BhaTTar uses the meaning "hanti - goes" in his interpretation.

Srl kRshNa dattabhAradvAj also adopts the same interpretation - bhagam mAhAtmyam jiHl te gacchatiprApnoti iti bhagahA.

b) Srl Samkara uses the meaning of hA - to kill, and interprets the nAma as meaning that He is the Remover of all things such as wealth from everyone at the time of pralaya - aiSvaryAdikam samhArasamaye hanti iti bhagahA.

Srl satyadevo vAsishTha gives a different elaboration of this idea - bhaga represents the vastness of things, and hA represents the contraction of this vastness. Thus He is called bhaga-hA because He reduces the vastness of His creation by contracting it all into Himself at the time of pralaya.

svAmi cinmayAnanda points out that in this sense, it is not "destruction" of things, but an absorption of things back into Himself that initially came from





Him.

The dharma cakram writer observes that the impermanence of things like wealth, fame, etc. is what is being imparted to us here, and the more we understand this and remove our attachment to these, the closer we would have understood the significance of this nAma.

nAma 565. नन्दी nandI or AnandI

- a) He Who has nanda as His father.
- b) He Who is ever blissful by Nature, and also because of His prosperity and the six guNa-s.
- c) He Who is ever happy by association with His devotees.
- d) He Who gives Bliss to His devotees.

nandine namah

Anandine namah.

SrI BhaTTar gives both the above nAma-s, and SrI Samkara gives the latter nAma. In both the interpretations, SrI BhaTTar interprets the nAma as referring to balarAma as the samkarshaNa form of bhagavAn, and SrI Samkara interprets the nAma as AnandI, referring to bhagavAn in HiskRshNa incarnation. Others interpret the nAma as nandI or AnandI, both referring to Lord kRshNa.

- a) SrI BhaTTar interprets the nAma nandI as referring to balarAma whose father is nandagopa. BhagavAn who was samkarshaNa in the vyUha form took incarnation as balarAma in the vibhava form with nanadagopa as His father.

SrI cinmayAnanda chooses to interpret the same as referring to Lord kRshNa, who was brought up by nandagopa (nandagopan kumaran nArAyaNan).

- b) SrI Samkara interprets the nAma as AnandI, signifying that He is ever prosperous because He is rich in everything, or because His Nature is Bliss - **sukha svarUpatvAt AnandI**, or **sarvAbhih sampadbhihsamRddahtvAt AnandI**.

- c) SrI BhaTTar interprets the term AnandI to refer to balarAma who made



Himself and all around Him happy in AyarpADi.

The dharma cakram writer uses the same sense and interprets the nAma to refer to kRshNa who made Himself and all around Him happy in AyarpADi.

d) Srl kRshNa datta bhAradvAj gives the intepretation - **nandati samRdhyati iti nandI** - He Who gives delight to His devotees.

Srl cinmayAnanda observes that those who move towards Him in pure surrender come to share His divine nature of All-Bliss. The term AnandI can also be interpreted to mean this same idea.

The dharma cakram writer points out the significance of the nAma AnandI - that we are inherently blissful, but just as those who have eyes can choose to close their eyes and suffer in darkness, we close our eyes to j~nAna and suffer in misery and distress. The means to get out of this state of suffering is to realize bhagavAn's and our true svarUpam. This realization can be attained only through His grace, and so worshipping Him with devotion is the only means for everlasting happiness. The gopi-s of AyarpADi were happy always because they did not have any other thought except the thought of Him, and so they were devoid of any worldly thought. The significance of this nAma is to teach us that the means to true happiness is to immerse ourselves in His thought rather than divert ourselves into worldly thoughts.

nAma 566. वनमाली vanamAlI

He Who has the vanamAlA garland.

vanamAline namah.

He is known s vanamAlI because He is adorned by the vyjayantI Garland, which is the presiding deity over the pa'nca bhUta-s and the pa'nca-tanmAtra-s (the five elements in their gross and subtle form), and also over the quality of fragrance. The pa'nca tanmAtra-s or the five subtle elements are Sabda, sparSa, rasa, rUpa, and gandha - sound, touch, taste, sight, smell. The pa'nca bhUta-s associated with these tanmAtra-s are: AkAsa or ether, air, fire, water, and earth. vana mAlai literally refers to a garland made of flowers that



grow in the forest. For the purpose of making it, five different colors are used to string the garland, representing the five tanmAtra-s. The symbolic meaning is that He wears this Universe with its diverse variety like a garland around His neck.

The dharma cakram writer observes that we experience the five tanmAtra-s through the five j~nAnendriya-s or sense organs. This nAma teaches us that we should surrender or dedicate the five senses to Him and worship Him with devotion, instead of diverting them to the sensuous enjoyment of this world.

nAma 567. हल्युधः halAyudhah

One Who has the plough in His hand.

halAydhAya namah.

SrI Samkara gives the explanation - **halamAyudham asya iti halAyudhah**. This thus refers to the incarnation as balarAma.

SrI BhaTTar points out that bhagavAn works like an agriculturist with a plough in His hand for the prosperous growth of the pa`nca mahA bhUta-s (earth, water, air, etc.).

nAma 568. आदित्यः Adityah

- a) Son of devaki who was aditi in her previous birth
 - b) Son of aditi (and kaSyapa) in His vAmana incarnation
 - c) BhagavAn samkarshaNa, who is attained through the blja mantra "A"
 - d) He from Whom moksha is obtained.
- a) SrI BhaTTar gives reference to vaishNava dharma in support of the first interpretation:

**dAkshAyaNi tvam aditih sambhUtA vasudhAtale |
nityaiva tvam jagad-dhAtrI prasAdam te karomyaham ||**

(vishNu dharma 93. 44)



" You are dAkshAyaNi (the daughter of daksha) born as aditi in this world. You are the mother eternal of the world. I confer favors on you".

b) Sri Samkara interprets the nAma as referring to bhagavAn's vAmana incarnation as aditi's son - adityAm kaSyapAtvAmana rUpeNa jAta Adityah. Sri kRshNadatta bhAradvAj gives reference to the following, but the source is not identified:

"bhAdramAse site pakshe dvAdaSyAmSubhavAsare |
kaSyapAt aditer-mAtuh bhagavAn vAmanah abhavat ||"

c) Sri BhaTTar gives the alternate interpretation: "A" varNAAt Atah ityah - prApyah iti Adityah - He Who is realized by the mystic letter "A" which is the blja mantra for samkarshaNa.

d) Sri cinmayAnanda uses the same basis as c, and interprets At to mean "from vishNu", and ityah to mean "to be attained", and interpret a Adityah to mean "He from Whom moksha is obtained". The next segment is interpreted by Sri BhaTTar as pertaining to the incarnation of bhagavAn as nArAyaNa.

Sri v. v. rAmAnujan points out that while the nAma "nArAyaNa" is very special, it also refers to one of the incarnations He took (nara and nArAyaNa forms) in badri.

nAma 569. ज्योतिरादित्यः jyotir-Adityah

a) The Resplendent Aditya.

b) He Who resides in the disc of the sun.

c) He Who glows like the sun

jyotir-AdityAya namah.

a) His tejās is such that it makes the sun look like a dark spot by comparison.

Sri BhaTTar's vyAkhyAnam is "divyAScaryajyotir-mayatvAt apUrvah jyotir-Adityah. He gives reference to mahAbhArata: "nishprabhANi ca tejAmsi brahmA caiva AsanAt cyutah" (Santi. 344. 90) "When nara and nArAyaNa began to fight with bhava (rudra), all the luminaries became void of their



luminosity, and brahma too slipped from his seat".

SrI v. v. rAmAnujan gives the references to divya prabandham: nandAda kozhum SuDar (tirumozhi 1. 10. 9), umbar vAnavar Adiyamjyoti.

b) He is the cause of the brilliance of the sun (dhyeyah sadA savitRmaNDala madhyavartI nArAyaNah sarasijAsana sannivishTah). He is jyoti of the Aditya or the sun - the antaryAmi of the sun.

SrI Samkara'svyAkhyAnam is: jyotishi savitRmaNdale sthitah, jyotir-Adityah.

c) SrI kRshNa bhAradvAj gives the interpretation -

dyotate dI pyati iti jyotih |

jyotih Aditya iva itijyotirAdityah||

He Who shines like the sun. He gives the following support:

"vedAhametam purusham mahAntam |

Aditya varNam tamasah parastAt ||

(SvetAS. Upa. 3. 8),

and

"sarvasya dhAtAram acintya rUpam Aditya varNam tamasahparastAt"

(gI tA 8. 9).

nAma 570. सहिष्णुः sahiṣṇuḥ

a) He Who is endowed with enormous patience.

b) He Who forgives.

c) He Who suffers patiently for us with perfect detachment.

d) He Who conquers His foes.

e) He Who willingly accepts the offerings of His devotees.

f) He Who can bear the opposites - like heat and cold.

sahishNave namah.

This nAma has occurred before as nAma 146. See the write-up under that



nAma as well.

a) SrI BhaTTar's vyAkhyAnam is "aparAdhasahanAt sahisNuh" - Because He puts up with all kinds of aparAdha-s. SrI BhaTTar refers to the "fight that bhagavAn had with Siva", and bhagavAn's putting up with Siva's aparAdham and forgiving him after he was defeated. It appears that the reference here is to the yuddha where Siva tried to support bANAsura against bhagavAn.

SrI v. v. rAmAnujan gives other instances where bhagavAn has displayed His enormous patience. He put up with the enormous abusive language from SiSupAla - kETpAr Sevi Sudu kIzhmai vaSavugaLE vaiyumpazham pagaivan SiSupAlan tATpAl aDainda tanmaiyan (tiruvAimozhi 7. 5. 3); palapala nAza'ngaL Sollip pazhitta SiSupAlan tannai alaivalaimai tavirtta azhagan (periAzh. 4. 3. 5).

SrI rAdhAkRshNa SAstri gives reference to SrImad rAmAyaNam - kshmayA pRthivi samah - Lord rAma's patience is like that of Mother Earth herself, who puts up with all our abuses and still does not retaliate. Another of his very interesting observations is that He was born to the likes of devaki, aditi, kausalyA etc., and so inherited the patience from them (recall the life histories of the three!), and displayed it in each of His incarnations.

SrI satyadevo vAsishTha notes that patience is bhagavAn's Nature, His dharma, His conduct - sahate tat Silah, tad-dharmah, tad-sAdhuh. His dharma of patience is inculcated in every aspect of His creation, including the structure of the body which is provided with a skeleton that bears the weight and structure of the rest of the body without collapsing etc.

b) Under the vyAkhyAna for nAma 146, SrI BhaTTar eloquently describes bhagavAn's guNa of forgiving the apacAra of His devotees when they surrender to Him:

"prAk, Urdhvam ca, sa'ncitAnAm, buddhyA, abuddhyA, sakalakaraNaih, sarvadA, sarvathA ca, pracl yamAnAnAm, vidhi-nisheda Sasana atila'nghanAtmanAm, sAdhAraNAnAm, asAdhAraNAnAm ca, svAvaj~nA-nindAnI nAm, sarvamsahena svenApi dus-sahAnAm, sva-bhakta



vishayANAm ca, anavadhikAnAm aparAdhAnAm, sahishNuh"

"He forgives the accumulated sins that were committed in the past or to be committed in the future, sins committed consciously or unconsciously by all the organs of sense at all times and in all ways, sins committed by not observing the SAstric injunctions or by doing acts forbidden by the SAstra-s, sins that are common and uncommon, sins committed by insulting Him and abusing Him, as well as the sins against His own devotees".

In SaraNAgati gadyam, Sri bhagavad rAmAnuja lists some of the enormous apacAra-s that we all commit, and asks His forgiveness on our behalf. "mano vAk kAyaih anAdikAla pravRtta anantaakRtyakaraNa akaraNa bhagavad-apacAra bhAgavata-apacAra asahya-apacAra-rUpanAnA-vidha-asahya apacArAn Arabdha kAryAn anArabdha kAryAn kRtAn kRiyamANAnkarishyamANAnSca sarvAn aSeshatah kshamasva" - "apacAra-s performed through thought, word and deed, sins committed through the infinite number of births, the infinite sins accrued from performing acts that are forbidden and from not performing karma-s that are prescribed, the apacAra-s committed towards Him and towards His devotees (bhAgavata-s), all the varieties and shades of sins that we commit that can't possibly be tolerated and forgiven, those that have already begun to fructify and those are still to take their effects, the sins that we have committed in the past, those that we are actively committing now, and those that we will commit in the future" bhagavAn forgives all these without any left-over IF WE UNCONDITIONALLY SURRENDER TO HIM. This is the basic concept of prapatti.

Sri v. v. rAmAnujan refers us to divyaprabandham - "tan aDiyAr tiRattagattut tAmariyAL Agilum Sidagu uraikkumElen aDiyAr adu SeyyAr SeidArEl nanRu SeidAt enbar pOLum (periAzh. 4. 9. 2)", to show the magnanimity of His forgiving nature. Interpretations b, c, and d are covered in the earlier write-up for nAma 146.

e) Sri kRshnadatta bhAradvAj gives the interpretation - "sahitum tRptim anubhavitum bhakta upahRtaih phalAdibhihSilam yasya iti sahishNuh", and



"sodhum tRptim anubhavitum svajasevayASilam asya iti sahishNuh", which signify that He willingly accepts and is satisfied by even the simple offerings such as fruits by His devotees, and by the services that they offer. Recall "patram pushpam phalam toyam..." in Sri mad bhagavadgl tA (9. 26).

f) Sri Samkara's vyAkhyAnam for the current instance of this nAma is that He is capable of putting up with opposites like heat and cold - dvandvAni SitoshNAdIni sahata iti sahishNuh. For bhagavAn, there is no difference between these opposites, since He is unaffected by any of these such as happiness vs. sorrow.

Sri anantakRshNa SAstri observes that this was vividly demonstrated by bhagavAn in His intense penance as nara nArAyaNa in badari.

nAma 570. गतिसत्तमः gati-sattamah

- a) The best instructor in the path of dharma.
- b) The Best among the refuges to be sought.
- c) The Ultimate Support and the Greatest of all beings.

gati-sttamAya namah.

The several ways in which this nAma has been interpreted correspond to: sad-gatih tamah; gatih sattamah ca; sat tamahgatih; etc.

- a) Sri BhaTTar gives the vyAkhyAnam - sa evaparama dharmAdhvadesikatvena gati-sattamah - gatau pratyayita tamah - He is the Best Instructor there is for dharma (He gave us the gl tA, the veda-s, etc.).

Sri v. v. rAmAnujan gives reference to tiruvAimozhi which conveys the same idea: ARRaNaIla vagai kATTum ammaN (4. 5. 5); "nambanE! navinREtta vallavargaL nAthanaE! (periAzhvAr tiru. 5. 1. 9); neRi vASaI tAnEyAi ninRAn (mudal tiru. 4) - where neRi means the path of dharma.

- b) Sri Samkara interprets this nAma as representing the two attributes of bhagavAn - gatih and sattamah - He is the path and He is the Best - gatiSca asau sattamaSca iti gati-sattamah. He is the ultimate resort and support of all



(gatih), and He is the greatest of all beings (sat-tamah).

c) Sri rAdhAkRshNa SAstri gives the interpretation that He is the best among the objects/places that are to be sought. This is because He is forgiving and patient (previous two nAma-s), and so He will not ignore those who have sinned, and so He is the easiest path and therefore the best path in this sense also.

Sri kRshNadatta bhAradvAj gives the interpretation: "gantavyasthAne gatiprayogah - The term gatih is used in the sense of the place worthy of reaching". He further adds: "SrIman nArAyaNa caraNAvinda sAnnidhyamevasavottamam gantavyam".

Sri satyadevo vAsishTha also echoes the same interpretation - gati Sabdena iha gatiASrayah gRhyate, tena gatiASritAnAmSreshThatamo gatisattamah.



Sloka 61

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।

दिविस्पृक्सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

sudhanvA khaNDaparasarudAruNo draviNapradah |
divispruk sarvadrugvyAsO vAcaspati rayonijah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 572. सुधन्वा su-dhanvA

He Who has a splendid bow.

su-dhanvane namah

The literal meaning is "One who has a splendid bow". The vyAkhyAna kartA-shave different anubhavam-s in interpreting the nAma based on this meaning.

SrI BhaTTar gives the instance of the fight that ensued between the deva-s and the asura-s as a result of the distribution of the nectar, and the resulting demonstration of the splendor of His bow in bringing about the end to that conflict.

SrI Samkara's interpretation is: Sobhanam indriyAdi-mayam SAR'nga dhanuh asya asti iti su-dhanvA - the great bow in His hand represents His being the controller and supporter of the indriya-s.

SrI rAdhAkRshNa SAstri refers us to SrI vishNu purANam 1. 22. 69, wherein reference is made to the significance of the dhanus in His hand -

bhUtAdim indiryAdim ca dvidhA aha'mkAram I Svarah |
bibharti Samkha rUpeNa Sar'ngarUpeNa ca sthitam ||

BhagavAn's dhanus symbolizes the senses (the eyes and the rest), and He supports the ego or awareness due to the senses (indriya ahamkAra), represented by the SAR'nga bow in His hand. (The other verses inSrI vishNu purANam continue to describe how bhagavAn is the source and supporter of



everything in the Universe as represented by the different Ayudha-s and aspects of His Form, and thus gives one mode or representation of a way of meditating upon Him in the forms that are more easy for the mind to grasp than to meditate on an abstract truth).

References in divya prabandham that convey the sense of this nAma are (from Sri v. v. rAmAnujan):

1. tadavarai tOL cakrapANi SAra'nga vil SevaganE! (periAzhvAr 5. 4. 4),
2. paramETTi, pavittiran, SAr'ngam ennum vil ANDAn (tiruppallANDu).

Sri satyadevo vAsishTha gives the analogy of the function of bhagavAn inprotecting the world from the asura-s with His dhanus, just as the bow-shapedeye-brow protects the eye of everyone from unwanted foreign objects.

nAma 573. खण्डपरशुः khaNDa-paraSuh

He with the broken axe.

khaNDa-paraSave namah.

Khanu - bhedana = avadhAraNa (khaDi - bhedane- to break), and param SRNAti iti paraSuh Satram, together make the nAma khaNDa paraSuh - One with the broken axe (Sri satyadevo vAsishTha). Alternatively, one can look at it as khaNDayatiSatrUn iti khaNDah, khaNDah paraSuh yasya iti khaNDa paraSuh - He whose axe punishes or destroys the enemies (Sri kRshNa datta bhAradvAj) .

Sri BhaTTar quotes the incident involving bhagavAn's fight with rudra, where He discharged the axe which became broken. So bhagavAn says He is known as "One with the broken axe".

atha rudra vighAtArtham ishl kAm nara uddharan |
mantraiSca samyuyojASu so'bhavat paraSur-mahAn ||
kshipataSca sahasA rudre khaNDanam prApavAnstathA |
tato'ham khaNDa-paraSuh tatah paraSu-kahNDanAt ||

(mahAbhA. Santi. 362. 49)



"Then for the destruction of rudra, nara took a reed and by the recitation of mantras gave new power to it. At once it became an immense axe. It was thrown on rudra with great force. But then it broke. Because of the breaking of the axe, from that time I came to be known as "khaNDa paraSuh - the Lord with the broken axe".

SrI Samkara interprets the nAma in terms of the paraSurAma incarnation - where, as Jamadagni's son, He punished His foes. Alternatively, SrI Samkara suggests that the nAma can be taken as a-khaNDa paraSuh, He who wields an invincible axe - the nAma being given as a-kahaNDA-paraSuh in this case.

SrI v. v. rAmAnujan quotes irAmAnuSa nURRantAdi-56 which supports the interpretation in terms of the paraSurAma incarnation - kOkkula mannaraimUvezhukAI oru kUr mazhuvAI pOkkiya dEvanaip pORRum punitan, in referring to bhagavad rAmAnuja. Another reference is to tiruvAimozhi 6. 2. 10: ninRila'ngu muDiyinAi irupattOr kAI araSu kaLai kaTTa venRi nI r mazhuvA.

nAma 574. दारुणः dAruNah

a) The Splitter.

b) He who is merciless to those who deviate from the path of virtue.

dAruNAya namah.

SrI BhaTTar's vyAkhyAnam is "bAhyAbhyantara ari dAraNAt dAruNah - As indicated above, He splits into pieces (destroys) the enemies both internal and external. So He is called dAruNah.

SrI v. v. rAmAnujan gives reference to tiruvAimozhi 9. 9. 2 - igal iDattu aSurargaL kURRam, and to Siriya tiru maDal 41 - avaTku mUttOnai ven-narakam SerA vagaiyE Silai kunitAn.

SrI Samkara vyAkhyAnam is san-mArga virodhinAm dAruNatvAt dAruNah - He who is harsh and merciless towards those who follow the evil path.

SrI cinmayAnanda gives a nice explanation that when He punishes anyone, it is for the ultimate good of the one who is being punished. "Up to a point the Lord



is All-Mercy, but when He finds out that no other method can save the individual, like a surgeon at the operation theater, He appears to be relentless - merciless".

The next few nAma-s are being interpreted by Sri BhaTTar in terms of bhagavAn'svyAsa incarnation.

nAma 575. द्रविणप्रदः draviNa-pradah

The Bestower of wealth.

draviNa-pradAya namah.

Here Sri BhaTTar refers to the wealth in the form of the SAstra-s - He gave the substance of all the SAstra-s and their meaning. The dhyAna Sloka on vyAsa is:

vahan vai vAma hastena sarva SastrArtha samcayam |
dakshiNena ca SAstrArthAn AdiSamScayathA sthithAn ||

"vyAsa holds in his left hand the collection of all the SAstra-s and their purport, and propounds by his right hand (the upadeSa mudra) the true import of all the SAstra-s".

nammAzhvAr calls bhagavAn "paNbuDai vEdamparanda payan" in tiruvAimozhi 6. 6. 5.

Sri Samkara interprets the nAma more generically - "The Bestower of the wealth as desired by the devotee".

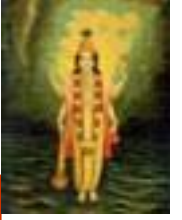
Sri rAdhAkRshNa Sastri explains that draviNam derives from the concept that it is wealth that is fluid- drava - that can be used right away as needed.

Sri satyadevo vAsishTha derives the meaning for draviNa as wealth from dravati - gacchati iti draviNam dhanam - that which never stays in one place. He gives the following references from the Sruti in support of the interpretation for the nAma:

dadhAti ratnam draviNam ca dASushe agne sakhye mA rishamA vayam tava

(Rg. 1. 94. 14)





yatkAmAs te juhumas tanno astu vayam syAma patayo rayI NAm

(yajur. 40. 16)

The dharma cakram writer has written his explanation for this nAma in Vol. 45. 5 of dharma cakram, the beauty of which is lost somewhat in translation. He describes wealth as of two kinds: preyas and Sreyas. Preyas is that which causes priyam or worldly satisfaction. Sreyas is that which gives spiritual satisfaction. To the first category belong the material wealth, the official position, the wife, the husband, children, etc. preyas gives problems at one stage or the other. Sreyas removes all problems and sufferings, and leads to moksham ultimately. After getting the wealth of Sreyas, there is nothing more to get. Preyas is transient wealth, and Sreyas is permanent wealth. BhagavAn is ever ready to give either of the wealths one seeks, and most go after the transient worldly pleasures, and very few seek Sreyas.

There is the vedic story of naciketa, who requested the wealth of Sreyas from yama, and yama offered to give him the preyas instead. naciketa told yama that he did not need yama's help for preyas, because he could get that by his own effort; yama's help was needed only for Sreyas, since this is something that cannot be obtained by one's own effort alone. The lesson to take for us is that we should pray to bhagavAn for Sreyas, since this is the wealth that we cannot attain by our own effort and without His Grace. This is the tAtparyam behind this nAma.

nAma 576. दिविस्पृक् divi-spRk

He Who touches the skies.

- a) through His knowledge
- b) by His being not only in the form of this Universe, but also far beyond it.
- c) By His vAmana incarnation.
- d) By His viSva rUpa revealed to arjuna.
- e) By His being the antaryAmi for sUrya and the other planets.





divi-spRSe namah.

a) SrI BhaTTar interprets the nAma as referring to the unbounded extent of His knowledge. By His para vidyA (brAhmic or Supreme knowledge), He touches the mystic nature of His Reality as it is in the paramapada.

SrI v.v.rAmAnujan gives reference to tiruvAimozhi 3. 1. 9 - mazhu-ngAdaj ~nAnamE paDaiyAgatozhumbAyArkkaLittAn.

b) It can also mean that He resides in His para form in the regions far beyond the skies. The Sruti declares that one-fourth of His form is in the form of this Universe, and three-fourths is beyond the Universe (tripAdsyAmRtam divi - chAndogyopanishad 3. 12. 6) (SrI rAdhAkRshNaSAstri).

c) SrI kRshNa datta bhAradvAj gives the nAma as divah spRk, and explains that in the vAmana incarnation, bhagavAn touches the skies while measuring the three feet of land that were promised to Him by mahAbali - vAmanAvatAre SrI bhagavAn svacaraNa kamalena vardhamAnenadivam pasparSa.

d) SrI cinmayAnanda gives the interpretation that He revealed His Universal form to arjuna as divah spRk.

e) SrI satyadevo vAsishTha gives references to the Sruti to interpret the association with divi as referring to the sun.

vAtasya nu mahimAnam rathasya rujanneti stanayannasya ghoshah |
divi-spRgyAtyaruNAni kRNvannuto eti pRthivyA reNumasyan ||

(Rg. 10. 168. 1)

He points out that the terms:

*divi-kshayam,

*divi-kshitA,

*divi-carAh,

*divi-jAh,divi-yajah,

*divi-yonih,





*divi-Sritah,

*divishadah,

*divi-sadam,etc.,

are used repeatedly in the veda-s to refer to the sun. So he interprets the nAma divi-spRk as referring to bhagavAn as the antaryAmi of the sun and all the graha-s that are in the skies.

nAma 577. सर्वदृक् sarva-dRk

The All-seer.

- a) He who sees everything - the totality of para tattvam. .
- b) He who is in the form of knowledge of all forms.
- c) He who is the Creator of all forms that can see under different conditions.

sarva-dRSe namah.

a) sarvasya drashTA sarva-drk - He who has realized the totality of the para tattvam. The nirukti description is "sarva darSanAtsarva-dRk". sarva-dRk means He who is Omniscient - He who sees everything, He who is the eye of all. Sri v. v. rAmAnujan gives reference to tiruvAimozhi 3. 10. 10 -taLarvinRiyE enRum e~ngum parandatani mudal j~nAnam.

b) sarva-dRk can mean "j~nAnam, knowledge". He who is in the form of knowledge of all forms (P. SamkaranArAyaNan - BhavAn's Publications).

c) Sri satyadevo vAsishTha elaborates on His being able to see everything, from another viewpoint. He points out that bhagavAn has created all the different creations that can see in water, in air, in space, and even in darkness. He has spread Himself in the Universe in diverse forms which are endowed with bodies to suit these different conditions, and equipped with indriya-s which make them function well under these different circumstances. Ants can smell from very faraway, there are birds that can hear from a long distance away, the camel can drink water and store it for a long time, etc.





nAma 578. व्यासः vyAsah

The Arranger.

- a) He who arranged the veda-s into its four divisions, the purANa-s into 18, etc.
- b) He who divided time as well as His creation into its various sub-divisions (e. g., day and night, Sukla paksha and kRshNa paksha, man from woman, sUrya from candra, etc.)
- c) He whose ornaments (like kaustubha) shine distinctly.

vyAsAya namah.

SrI BhaTTar gives the interpretation that because bhagavAn divided the veda that was originally in a single form into its four divisions (Rg, yajus, sAma, and atharva), He has the name vyAsa - vibhajanstu caturdhAvai vedamekam triKAlavititi vyAsah. This was done by bhagavAn in His incarnation as vyAsa just to make it easier for people whose knowledge diminishes in accordance with the changes of the four yuga-s.

SrI Samkara gives the interpretation in terms of the division of the veda-s, and also refers to the division of the purANa-s - anyAni capurANAni vyastAnianena iti vyAsah.

SrI satyadevo vAsishTha gives the derivation "vyasyante - pRthakkriyanteanena iti vyAsah - He by whom things are separated or divided is vyAsa. He then suggests that the nAma can be interpreted based on bhagavAn being the One who separates day from night, dakshiNAYana from uttarAyaNa, Sukla paksha from kRshNa paksha etc. He also separates sUrya from candra, and for that matter makes this world function by its various divisions.

SrI kRshNa datta bhAradvAj gives yet another dimension to the interpretation - (yasyakaustubhAdI ni AbharaNAni viSeshena asantidI pyanti sa vyAsah) - He whose ornaments like the kaustubha shine distinctively is known as vyAsah.



SrI Samkara and the others who follow his vyAkhyAna have interpreted the above two nAma-s together as one nAma - sarva-dRk vyAsah. It can simply mean "The omniscient vyAsa".

SrI cinmayAnanda has given perhaps the best interpretation for the single nAma- He who creates many omniscient men of wisdom. One who encourages the spread of knowledge and thus turns out many men of wisdom and clearer understanding of life and the world.

nAma 579. वाचस्पतिः vAcas-patih

The Master of words.

(See also 218)

vAcaspataye namah.

This nAma has occurred earlier as nAma 218. Please refer to Slokam 23 for the interpretation provided therein. SrI BhaTTar interprets the current occurrence as referring to vyAsa's authorship of the mahAbhArata - He is the Master of words which are in the form of the fifth veda - i. e., mahAbhArata.

SrI v. v. rAmAnujan gives reference to tiruvAimozhi 5. 6. 8 -"uraikkinRa munivarum yAnE".

SrI Samkara interprets the nAma as "vAco vidyAyAh patih vAcaspatih"- The Master of all learning. He interprets this nAma along with the next one together as one nAma - vAcaspatir-ayonijah - He who is the Master of all learning, and who is not born in a mother's womb.

SrI rAdhAkRshNa Sastri comments that one who has mastered the words also does not waste words, and is precise. This certainly applies to bhagavAn giving us all the instructions for all aspects of life concisely in the form of the veda-s, the brahma sUtra-s etc.

SrI cinmayAnanda gives the interpretation that the nAma means "One who is eloquent in championing the Supreme Law of life". It almost seems like he had gl tAcAryan in his mind.



Some people have interpreted the term vAcAh to refer to sarasvati, and thus conclude that vAcaspatih refers to brahma, the pati of sarasvati. BhagavAn being the antaryAmi of brahma will justify this interpretation.

nAma 580. अयोनिजः a-yonijah

The Unborn.

ayonijAya namah.

In Srl BhaTTar's interpretation of the current group of nAma-s as referring to the vyAsa incarnation, he explains the current nAma as referring to vyAsa being created out of sound by bhagavAn as sArasvata-

atha bhUyo jagat sRshTvA "bho" Sabdena anuvAdayan |

sArasvatIm uccacAra tatra sArasvato'bhavat||

(mahAbhA. Santi. 350. 37)

Srl v. v. rAmAnujan gives the support from peria tirumozhi 4. 3. 2 - piRappoDu mUppu onRillavan.

Srl satyadevo vAsishTha observes that bhagavAn created the sun, and we can easily perceive that the sun was not born like the normal humans, and so it is easy to perceive that bhagavAn is a-yonijah.

Srl Samkara and others following his interpretation have interpreted the above two nAma-s as one nAma - vAcaspatir-ayonijah - He who is theMaster of words and who is unborn.





Sloka 62

त्रिसामा सामगः साम निर्वाणं भेषजं भिषकॐ ।

संन्यासकृच्छमश्शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

trisAmA sAmagah sAma nirvaaNam bheshajam bhishak |
sannyAsakruc chamassAntO nishThA sAntih parAyaNam ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 581. त्रिसामा tri-sAmA

He who is propounded by the three-fold sAma veda.

tri-sAmne namah.

There are three important kinds of sAma veda - bRhat, rathantara, and vAma-devya, all of which sing His praise. This nAma signifies this aspect of bhagavAn. These three branches are together called deva-vrata.

Of the four veda-s (rG, yajus, sAma, and atharva), sAma veda is the one that has the praise of the various deities as its principal theme. It is musical to hear when it is chanted with the proper intonations. BhagavAn declares in Srlmad bhagavad gl tA - vedAnAm sAmavedo'smi (10. 22) - Among the veda-s, I am the sAma veda. Thus it is a vibhUti of bhagavAn Himself.

Srl cinmayAnanda gives a slightly different interpretation - He indicates that among the singers who praise Him through the sAma gAna are three who are well-known- deva-s, vrata-s and sAman-s.

nAma 582. सामगः sAma-gah

a) The singer of sAma.

b) He who is praised by the sAma.

sAma-gAya namah.

a) BhagavAn Himself sings the sAma in His svAnubhavam and so He is called sAma-gah. The mukta-s in paramapadam sing the sAma in bhagavad-anubhavam





- etat sAma gAyannAste (taiitirIya.). SrI rAdhAkRshNa Sastri gives the following reference which sings the greatness of the sAma veda -

He who knows the sAma veda, is the knower of brahman -

Rco ha yo veda sa veda devAn yajUgumshi yo veda sa veda sarvAn |
sAmAni yo veda sa veda sarvam ||

A couple of writers have emphasized the role of the music in the power of sAma veda in bringing about the brahmAnubhavam.

b) SrI kRshNa datta bhAradvAj gives the second explanation - sAmabhih mantraih gIyate iti sAma-gah.

nAma 583. साम sAma

a) He who removes the sins of those who sing about Him.

b) He who is in the form of the sAma veda Himself.

c) He who is soft and sweet.

sAmne namah.

a) SrI BhaTTar derives the meaning from the root sho (so) - anta-karmaNi - to destroy, to bring an end to. (pApam) syati iti sAma - He who brings an end to the sins of those who sing about Him.

SrI v. v. rAmAnujan gives references to tiruvAimozhi 3. 6. 2 - Savam uLLana nIkkuvAnai, pAva nASanai, pa~ngayat taDak kaNNanaip paravuminO; naraga nASan (periAzhvAr tirumozhi 4. 4. 4).

b) SrI P. B. aNNa'ngarAcArya svAmi interprets the nAma as referring to His being the sAma veda Himself - vedAnAm sAma vedo'smi (gI tA 10. 22).

SrI cinmayAnanda observes that this is to express the very sacredness of the veda itself.

c) SrI rAdhAkRshNa Sastri uses the meaning of sAma in the sense of sAma, dAna, bheda, and daNDa, and interprets the word sAma as referring to His being soft and sweet. The means which He used to try to urge duryodhana to





follow the path of dharma is the sAma mArga - that of being soft and gentle in His persuasion. He gives the support from the Sruti - yat khalu sAdhu tat sAmetyAcakshase (chAndogya. 2. 1. 1).

The dharma cakram writer observes that sAma vedam is so called because of its sweetness and softness.

nAma 584. निर्वाणं nirvANam

The Bliss.

- a) He who is the cause of Bliss to His devotees
- b) He who is the embodiment of Bliss Himself

nirvANaya namah.

nirvANam refers to Absolute Bliss. Sri rAdhAkRshNa SAstri points out that vANam refers to body, and the state of being beyond the 'I' and "mine" feeling associated with the body, is nir-VANam.

Sri BhaTTar gives the interpretation that bhagavAn is called nirvANa because He is the cause of attainment of the state of Bliss by those whose sins have been eliminated as stated in the previous nAma. The state when even the wind that blows is not felt by the body is the state of nirvANa, where there is total disassociation with the identity of the body with the self.

The dharma cakram writer points out that suffering is of three kinds - bodily, mental, and that associated with a~jnAna. Animals have bodily suffering, most humans have bodily and mental sufferings, and those among humans who try to realize the self also have the suffering from aj~nAna. Thus, the more evolved a being, the more the causes for suffering. One who transcends all these sufferings is the one who realizes Absolute Bliss. As long as the animals have no hunger and no disease, they are happy. But a human who is free from hunger and disease, all the same makes himself unhappy by pursuit of misery in the form of worldly pleasures. These include the inability to dominate others, the inability to get whatever they want for their materials pleasures, the desire for material wealth, the desire for success in everything they





undertake, and on and on. It is when humans try to satisfy the five indriya-s through external means that they invite and incur suffering and sorrow. It is by getting to the state of nirvANa (the total disassociation of the identify of the body with the self) that one starts to overcome this kind of suffering. This can only happen by meditating on bhagavAn who is the embodiment of nirvANa. This is the lesson to take from this nAma.

nAma 585. भेषजम् bheshajam

The Remedy.

bheshajAya namah.

He is the only remedy for the otherwise incurable disease of samsAra. Sri BhaTTar gives reference to the bhl shma stava rAja (mahAbhArata):

nArAyaNA t Rshi-gaNAh tathA siddhA mahoragAh |
devA devarshayaScaiva yam viduh dukkha bheshajam ||

"The groups of Rshi-s, siddha-s, the serpent-gods, and godly seers came to know of this medicine for the disease of samsAra from nArAyaNa".

Sri v. v. rAmAnujan gives reference to mUnRAm tiruvantAdi (4) - marundum poruLum amudamum tAnE; and to peria tiruvantAdi 62 - na~ngaL piNikkAm peru marundu.

Sri rAdhAkRshNa SAstri's anubhavam is that He is the medicine that leads to nirvANa, the tender and soothing medicine for the disease of samsAra.

The dharma cakram writer observes that for self -realization one needs good bodily health but more importantly good mental health. For both of these, one should lead a life of control of the senses and control of the mind. Just as we take medicine for rectifying the illness of the body, we should resort to the medicine of meditating on Him so that we can avoid the disease of the mind. Health of the mind is something that most of us don't worry about, but this is very important for attaining Bliss.

Chanting His nAma and meditating on Him are the means to maintain the health of the mind; hence He is the Medicine. This is the lesson to take from this





nAma.

nAma 586. भिषक् bhishak

The Physician.

bhishaje namah.

BhagavAn is the expert Physician who treats the disease of the fear of samsAra in His devotees through the teaching of the brahma vidyA in the form of the gl tA and other upanishads. Srl v. v. rAmAnujan refers us to the divya prabandham - maruttuvanAi ninRa mA-maNi vaNNA.

Srl rAdhAkRshNa SAstri observes that the mantra "nirvANam bhesajam bhishak" should be recited by those who seek relief from diseases. That bhagavAn is the first and foremost of the physicians is supported in the taittiriya upanishad - prathamodaivyo bhishak (4. 5. 1).

The dharma cakram draws analogy between the physician who treats the diseases of the body, and bhagavAn who treats the diseases of the mind. Unlike the bodily cure which is transient and temporary, the treatment that bhagavAn gives by removing the aj~nAna or ignorance is permanent. This is the spirit with which one should meditate on this nAma.

Srl cinmayAnanda gives an alternate explanation - that this nAma can refer to bhagavAn in His form as dhanvantari, the Deity of Medicine in the Indian system of Medicine. Since He appeared in this form as the Lord of Physicians, He is called "The Physician - bhishak".

nAma 587. संन्यासकृत् sannyAsa-kRt

- a) He Who cuts asunder the bonds when desires are renounced.
- b) The Institutor of the samnyAsa ASrama for the attainment of moksha.
- c) He Who shows the path of SaraNAgati to His devotee.

sannyAsa-kRte namah.

- a) Srl BhaTTar interprets this nAma in relation to the previous nAma, and





explains how bhagavAn treats those with the affliction of the bondage of samsAra. "sAttvikena sanyAsena rajas-tamasau kRtanti iti sannyaAsa-kRt "- He who cuts the bonds in the form of rajo and tamo guNa-s in those who perform all their acts in a disinterested manner with a spirit of renunciation of desire for the fruit. Another name for this is also sAttvika-tyAga - The abandonment of all the fruits of any action we perform, and assignment of these benefits to Him and Him alone; in other words, every act that we perform should be for His benefit and His pleasure. This is the gist of karma yoga that is enunciated in the gl tA. The word san-nYasa here signifies surrender of the burden to the Master, and this surrender alone is the remedy for samsAra.

SrI BhaTTar gives reference to the Sruti -

"vedAna vij~nAna suniScitArthAs-sanyAsa yogAt parimucyanti sarve |
te brahma loka tu parAntakAle parAmRtat parimucyanti sarve |" -

Those who have acquired the true knowledge of tattva, hita and purushArtha through the study of the upanishads, do yoga by doing acts renouncing the desire for fruits and giving up the idea that they are the chief agents of the acts. By this process their minds become pure and they practice bhakti yoga. At the end of their last body they attain the brahman and become free from all karma.

b) SrI Samkara vyAkhyAnam is "mokshArtham caturtham ASramam kRtavAn iti snanyAsa-kRt" - He Who instituted the fourth ASrama of samnyAsa for the attainment of moksha.

c) SrI rAdhAkRshNa SAstri brings out the point that while samnyAsa - the surrendering of the burden for our acts and the fruits thereof to Him - is the only means for relieve from samsAra, it is also He alone who shows this path of samnyAsa to His devotee; in other words, He is the One who leads His devotee to perform samnyAsa. SrI kRshNa datta bhAradvAj echoes this when he gives the following interpretation for the nAma -

"samyak nyAso nikshepah samnyAsah shad-vidha SaraNAgateh
ekatamam a~ngam Atma nikshepaNAm adheyam |



tam karoti draDhayati bhakta-hRdaye iti samnyAsa-kRt."

Thus, bhagavAn is samnyAsa-kRt in the sense that He is the One who blesses His devotee so that He performs the act of surrender or saraNAgati. He is also the One who gives the needed qualifications to those who undertake the samnyAsa ASrama - Srl cinmayAnanda.

d) The dharma cakram writer brings out the importance of leading a life devoid of attachment caused by the indriya-s. He gives the analogy of a child forming in the mother's womb, which has to give up the mother's womb at the appropriate time if it were to live. Similarly, the jIva has to give up the life dominated and controlled by the indriya-s if it is to evolve to a higher level than to be part of the cycle of samsAra. This act of being relieved from the negative guNa-s of prakRti viz. rajas and tamas is samnyAsa. The current nAma emphasizes the importance of leading a life of detachment and renunciation.

nAma 588. शमः Samah

- a) He Who instructs on how to control anger etc.
- b) He who instructs that control of mind is the principal dharma for samnyAsin.
- c) He who controls all beings, including during pralaya.
- d) He Who has absolute control of mind - He Whose nature is Calmness.
- e) He who puts an end to the darkness in His devotees' mind.

SamAya namah.

The root from which the word is derived is Samu - upaSame - to grow calm, to put an end, to stop (note the link to SAnti). So the meaning is - One who puts an end to, One who quiets down or calms down, etc. Thus, the interpretations are related to: He puts an end to qualities like tamas in His devotees, He puts an end to all things at the time of pralaya, He gives instructions on how to calm down the mind, He controls all beings, etc. Srl satyadevo vAsishTha observes that by meditating on this quality of bhagavAn,



the person who meditates will himself become quieted down in his mind, and attain SAnTi.

a) Sri BhaTTar continues the link with his interpretation for the previous nAma, and interprets this nAma as referring to bhagavAn being the Instructor of how to control the desire, anger, fear etc. He gives reference to the gl tA 5. 29, where bhagavAn tells us that He is the real enjoyer of the fruits of all sacrifices and austerities -

bhoktAram yaj~na tapasAm sarvaloka maheSvaram |
suhRdam sarvabhUtAnAm j~nAtvA mAm Santim Rcchati ||

b) Sri Samkara ties the interpretation to his interpretation of the previous nAma as referring to the samnyAsa ASrama, and indicates that bhagavAn is the instructor of the rule of Sama or control of the mind for the samnyAsin, and he quotes the smRti -

yatInAm praSamo dharmo niyamo vanavAsinAm |
dAnameva gRhastAnAm SuSrUshA brahmacAriNAm ||

c) He also gives the alternate interpretation - sarva bhUtAnAm Samayitaiti Samah - He controls all the beings.

Sri anantakRshNa Sastry interprets this as referring to His quieting or calming down everything during the pralaya.

d) Sri cinmayAnanda gives the interpretation that bhagavAn Himself is the embodiment of calmness, and so He is called Sama Himself.

The dharma cakram writer elaborates on how the ancient traditional system ensured that this control of the mind was built into the duties of all the four ASrama-s. In the brahmacarya stage, practices such as getting up early in the morning, taking a cold bath, chanting veda-s, performing the mantra japam, serving the guru, and being kept active throughout the course of the day, was part of the training, and so the control of the mind was constantly inculcated. Similarly, the gRhasta was supposed to involve himself actively in performing religious rites such as yaj~na-s etc., which kept him involved in mind control through involvement in these activities. Similar discipline applies to the





vAnaprastha and samnyAsa ASrama-s. The current nAma reveals to us that control of the mind and channeling of the mind towards acts that please Him should be our goal in life.

e) Srl satyadevo vAsishTha interprets Samah to mean that bhagavAn puts an end to the darkness in us - tamobhavAni kAryANi Samayati niSAcarANAm.

nAma 589. शान्तः SANTah

He whose mind is always tranquil.

SAntAya namah.

Srl BhaTTar comments that even though bhagavAn's greatness is such that it can express itself like a rising ocean, He chooses to be tranquil like a calm and waveless ocean. A poet has said of sage vyAsa: His tranquility is such that even the wild animals become tranquil at his very sight. It can also be said that in spite of all the oceans of apacAra-s that all of us commit, which can justifiably make Him boil with anger at our deeds, He still keep Himself tranquil and always willing to forgive us.

Srl Samkara's vyAkhyAnam is that bhagavAn is peaceful because He is completely unattached to the sense world - "nishkalam, nishkriyam, Santam" - SvetAsvatara. 6. 19. Srl rAdhAkRshNa SAstri gives the additional reference to praSna upanishad 7. 5 - SANTam ajaram amRtam.

The dharma cakram writer observes that the more one gets involved in the desire for material objects, the more one gets lack of peace of mind. The more one draws one's interests inward, the more one finds peace. Thus control of the mind is the path to attaining peace. The more one meditates on this mantra which represents the guNa of tranquillity in bhagavAn, the more our mind will become tranquil.

nAma 590. निष्ठा nishThA

a) The object of concentration.

b) The stable Abode of all during pralaya.





nishThAyai namah.

a) nishThA essentially means a pivot, firm support. Sri BhaTTar's vyAkhyAnam for the nAma is "vyutthita cittaih SubhASrayabhUte asmin nishThIyate iti nishThA" - Those who have achieved a deep level of concentration have Him and His body as the object of their meditation. The root from which the word is derived is shThA (sthA) - gati nvRttau - to stand, to wait, to be at hand etc.

Sri kRshNadatta bhAradvAj gives the derivation of this nAma as - niyatam sthAnam ni-shThAnam svajanakAmAnAm iti nishThA - He is the firmly established abode as the object of desire of the devotees.

Sri v. v. rAmAnujan gives refers to peria tirumozhi 4. 9. 2 - Sindai tannuL nI ~ngAdu irunda tiru.

b) Sri Samkara gives the interpretation that He is the stable final Abode for all the beings during pralaya - pralaye nitarAm tatraiva tishThanti bhUtAni iti nishThA.

c) Sri satyadevo vAsishTha comments that while bhagavAn has permeated everything in this world and makes everything else go, He Himself is fixed. Just as a worm inside a stone cannot move the stone while the worm itself keeps moving, the rest of the world keeps moving within Him and because of Him, but He is fixed - nishThA.

The dharma cakram writer observes that the significance of the nAma lies in realizing the importance of having our thoughts centered and anchored on bhagavan-nAma-dhyAnam. The more we let it wander in search of worldly objects, the more we will be plagued by needless and meaningless fears and confusion on the real purpose of our existence, and the more we will slip and fall from that great Object whom we should attain in order to be relieved of the cycle of samsAra. We should meditate on Him with "nishThA" or firmness.

nAma 591. शान्तिः SAntih

a) Peace.





b) The object of meditation

c) The Ultimate Support.

SAntaye namah.

The root from which the nAma is derived is Samu - upaSame - to grow calm, to put an end to, to stop. Use of the pANini sUtra 3. 3. 94 - striyAm ktin - adds the affix ktin to the root. The paNini sUtra 6. 4. 15 leads to the lengthening of the vowel associated with Sa to SA. He Who is calm, and in Whom everything else becomes calm, is called SAntaH - SAmyati yatra sarvam iti SAntiH, Samanam vA.

a) When a devotee has attained the perfect calm in the final state of meditation, this state is called samAdhi. At that stage, the Lord makes the devotee enjoy Him and Him alone, and forget all else including the self, other activities, interests, etc. This quietening of all the person's interests and activities is called SAnti, which is granted only by the Lord. Those who have abandoned everything else find peace in Him who is the Ultimate Peace. So He is called SAntih. This is the final stage of perfect meditation. SrI BhaTTar explains the nAma as: **tatra parama-samAdhau vismRta-sarvAdhikArAH SAmyanti iti SAntiH** - In the final stage of perfect meditation they (the meditators) forget all other activities and become tranquil, (and this occurs because He grants them this peace, and so he is called SAntiH).

SrI kRshNan indicates that when one is meditating on Him through the yoga mArga, nothing else distracts them, and there are in continuous and direct communication with Him, and there is absolute tranquility in their mind.

SrI v. v. rAmAnujan quotes from the Sruti - **yatra nAnyat paSyati nAnyat SruNoti tad bhUmA** - when you enjoy Him and His greatness, nothing else is seen or heard or enjoyed. He also quotes from the prabandham - **ippAI kai vaLaiyum mEgalaiyum kANEn, kaNDEn ghana magarak kuzhai iraNDum nAngu tOLum** (tiru neDuntANDagam 22) - When tiruma~ngai AzhvAr had Him in his mind, he did not remember anything about himself; he only saw bhagavAn and His beauty, His AbharaNams, etc.





SrI rAdhAkRshNa SAstri gives reference to kaThopanishad 2. 2. 13 - teshAm SAntih SASvatI na itareshAm - Permanent Peace is to be found in Him and nowhere else.

SrI Sa'nkara vyAkhyAnam is that bhagavAn is devoid of all avidyA-s, and so He is the personification of the peace that results from the total absence of avidyA in Him. SrI cinmayAnanda substitutes avidyA with desire. Agitations are caused by desire, and since bhagavAn is All-Full and has no desire to be fulfilled, there is no agitation in Him and He is thus Peace itself.

SrI cinmyAnanda explains the nAma as "One Whose very nature is peace (SAnti)". He elaborates: "Agitations are caused by desires and the consequent temptations to strive form acquire and indulge in them. In the All-Full, there is no desire, hence He need not seek His fulfillment among the perishable objects of the universe, and so He is Peace.

b) SrI kRshNadatta bhAradvAj explains the meaning based on the root Sama - Alocane - to look at, and explains the nAma as indicating that He is the object of meditation of the devotees - bhaktAnAm Alocana vishayatvAt SAntih.

c) SrI satyadevo vAsishTha gives the interpretation based on Sam- upaSame - to grow calm, to put an end to, to stop - and interprets the nAma on the basis of the Sruti - dyauH SAntiH antariksham SAntiH pRthivI SAntiH Apah SAntiH. Here the word SAnti can be interpreted as each level supporting the previous level. Everything else is ultimately supported by Him and ends in Him, and so He is called SAntih.

SAntaH, SAntiH, SAnti-daH - The later means that when we meditate on Him, we forget everything else disappears from our mind, and so He is SAnti Himself.

kai vaLaiyum mekalaiyum kANEn (tiruma'ngai)

nAma 592. परायणम् parAyaNam

a) The Ultimate Means.





b) The Best Goal.

c) He Who has the Best Abode to seek.

parAyaNAya namah.

The first interpretation is that He is the Means, and the second one is that He is the End. Both are appropriate since bhagavAn is really both the upAya and upeya.

a) Param ayanam parAyaNam. The root from which the word "ayanam" is derived here is ay- gatau - to go. He is the best means for attaining Him, since the highest bhakti that is needed for attaining Him is acquired from Him alone. SrI BhaTTar gives reference to the gl tA, 18. 53-54, in support of the interpretation:

nir-mamah SAnto brahma-bhUtAya kalpate ||
brahma-bhUtah prasannAtmA na Socati na kAnkshati |
samah sarveshu bhUteshu mad-bhaktim labhate parAm ||,

Also we have in Slokam 11. 54 -

bhaktyA tu ananyayA Sakya aham evamvidho arjuna |
j~nAtum drashTum ca tattvena praveshtum ca parantapa ||

In amarakOSam, ayanam is given as a term that is equivalent in meaning to mArga, or path - ayante anena iti ayanam.

b) SrI Samkara gives the interpretation that He is the best goal to aim for, since this way one is assured that there is no return to samsAra. SrI rAdhAkRshNa SAstri refers us to the words "paramam yah parAyANam" which occur in the introductory part of sahasranAmam.

SrI cinmayAnanda give the quote from gl tA 15-6 - yad gatvA na nivartante tad dhAma paramam mama - He is the Supreme Goal, and there is no return to samsAra after reaching Him.

SrI BhaTTar has interpreted the word parAyaNam in the introduction involving the question from yudhishThira - "kim ekam daivtam loke, kim vA'pyekam parAyaNam" - as referring to the end (upeya) in his vyaAkhyAnam





to the introduction. (paramam upeyam pRccati - kim vA'pi ekam parAyaNam iti; ayanam - prApyam; evam upeyam dvidhA pRshTam etc. are extracts from his vyAkhyAnam to the Slokam kim ekam daivatam loke).

c) Sri P. B. aNNa'ngarAcArya svAmi points out there an alternate pATham is parAyaNah, which means that He is the One who has the best sthAnam - the best place to offer - param ayanam yasya sah parAyaNam.

Sri rAdhAkRshNa SAstri observes that the japa on "sannyAsa kRt Samah SAnto nishThA SAntih parAyaNam" will bring peace to a disturbed and agitated mind .

The dharma cakram writer nicely contrasts the state we achieve when we control our indriya-s and our mind, and the state we achieve when we let the indriya-s and mind control us. In the former case we reach the state of no more birth in this world, and in the later we are back to the cycle of samsAra. When we perform any action, we should remember that He is the doer and we are only His instrument. This is how we can elevate ourselves through karma yoga. When we convert our desire for worldly pleasures into a desire for Him instead, we elevate ourselves through bhakti yoga. When we realize the true nature of the self and the distinction of the body and the mind, and realize that we are subservient to Him and Him alone, we elevate ourselves through j~nAna yoga. Thus, it can be seen easily that He is the means for attaining Him.



Slokam 63

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।

गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥

subhAngah sAntidah srashTaa kumudah kuvalessayah |
gOhitO gOpatingOptA vrushabhAksho vrushapriyah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 593. शुभाङ्गः SubhA'ngah

- a) He Who possesses and gives the eight auspicious accessories of yoga.
- b) He Who has a handsome form.
- c) He Who has a form that bestows ma'ngalAm to those who meditate on It.
- d) He Who makes everything auspicious by His presence, movement, etc.

The same nAma occurs again as nAma 788.

SubhA'ngAya namah.

a) Sri BhaTTar interprets the term a'nga here to refer to the eight accessories of yoga - ashTA'nga yoga

1. yama,
2. niyama,
3. Asana,
4. prANaYama,
5. pratyAhara,
6. dhArana,
7. dhyAna, and
8. samAdhi.

All of these are auspicious (Subha) on account of the devotion to Him and are obtained by His favor. It is He who helps the devotee to begin and complete the meditation on Him.



The dharma cakram writer nicely explains how the practice of asTA'nga yoga results in the realization of Oneness with bhagavAn. One gets control of the mind by practicing yama and niyama, the first two of the 8 a'nga-s of the ashTA'nga yoga, with their aspects

1. ahimsA, satya, brahmacarya, asteya, and aparigraha as part of yama, and
2. Sauca, santosha, svAdhyAya, tapas, and Atma samarpaNam as aspects of niyama.

Asana and prANAyAma help in developing the body so that it is fit for the meditation on Him. The next four a'nga-s of the ashTA'nga yoga - pratyAhAra, dhAraNa, and dhyAna, and samAdhi - develop and nurture the thought and concentration on Divinity continuously with each step, the ultimate end being the realization of Him - samAdhi.

b) Sri Samkara interprets the term a'nga here to refer to His form, and so the meaning given is - sundarAn tanum dhArayan SubhA'ngah.

Sri BhaTTar gives this interpretation for nAma 788 - He Who has a bewitching form. It is so beautiful that with this form He beguiled and deluded the asura-s when He appeared as mohini.

Sri v. v. rAmAnujan gives reference to peria tirumozhi 4. 9. 8 - ponnin vaNNam maNiayin vaNNam puraiyum tirumEni.

Sri anantakRshNa SAstri refers us to the beauty of Lord kRshNa that showered happiness on the gopi-s. References to Lord rAma's beauty are numerous. HanumAn describes in many verses the beauty of Lord rAma to si ta pirATTi when he first meets her in aSoka vanam.

Sri cinmayAnanda gives the upanishadic support - Santam, Sivam, sundaram (Peace, Auspicouness, Beauty) is how the Infinite Lordis described in the upanishads. In chAndogya upanishad (1. 6. 7), we have the description -

ya esho'ntarAditye hiraNmayah purusho ucyate |
tasya yathA kapyAsam puNDarI kaevamakshiNI . . ||



He shines like gold in the middle of the Sun, and His eyes shine like the blossoming lotus.

SrI v. v. rAmAnujan gives an additional interpretation - BhagavAn is SubhA'ngah since He has 788 beautiful a'nga-s in His tirumeni. A reference to the original source of this information is not available.

c) SrI kRshNadatta bhAradvAj interpets the nAma as "One Who has the form that bestows Subham or ma'ngalAm on those who meditate on His caraNam (Feet), vadanam (tirumeni), nayanam (lotus eyes), etc. - SubhAni - darSakAnAm mangalotpAdakAni; a'ngAni - caraNa vadana nayanAdI ni; yasya iti SubhA'ngah.

d) SrI satyadevo vAsishTha interprets the word a'nga based on the root a'ng - to go, and his anubhavam of this nAma is that bhagavAn is SubhA'ngah since He makes everything auspicious by His very movement in every form, of His very presence in everything that is moving, for example the Sun.

To summarize, the vyAkhyAna kartA-s have given two different interpretations for the term a'nga that occurs as part of this nAma. The first refers to the eight a'nga-s of the ashTA'nga yoga, and the second refers to the auspicious parts of bhagavAn's body. The meanings given are thus:

- a) He is One who blesses the devotee with the means of the a'nga-s of the ashTA'nga yoga and the success in it, and
- b) He is One who has the captivating auspicious form that the devotee meditates on.

nAma 594. शान्तिदः SAnti-dah

The bestower of eternal peace.

SAnti-dAya namah

SrI BhaTTar continues the interpretation of this nAma in the context of the previous one - to those who have thus perfected their devotion to Him through observances such as the yoga referred to above, He bestows ever-lasting peace in the form of His own realization. For them there is no longer any fear



of rebirth in this world. In other words, SAnti here refers to moksha, and He is the moksha-pradan. Sri BhaTTar gives the support from:

1. SvetASvatara upanishad 2. 7 - viSvasyaikam pariveshTitAram j~nAtvA SivamSAntim atyantam eti - If a person realizes the auspicious God who pervades the Universe, He attains perfect peace;
2. SvetAS. 3. 11 - tam ISAnam varadam devamI Dyam nicAyya AtmAnam SAntim atyantameti - When a person realizes that God who is the Ruler, the grantor of boons, worthy of praise and is the Inner Soul, he obtains the highest peace; and
3. the gl tA 18. 59 - mat prasAdAt param SAntim sthAnam prApsyasi SASvatam - By My Grace, you will attain supreme tranquillity and the eternal world as well.

Sri v. v. rAmAnujan refers us to tiruvAimozhi 3. 7. 7 - aDiyArgaLaik koNDupOi tanmai peRuttit tan tALiNaikkI Zh koLLum appan.

Sri Samkara's vyAkhyAnam is that bhagavAn bestows peace of mind characterized by complete absence of likes and dislikes, and so He is called SAnti-dah. True peace of mind results only when there are no likes and dislikes. One cannot get contentment as long as one has likes and dislikes.

The dharma cakram writer refers us to tiruvaLLuvar who defines God as one who is "vENDudal vENDAmal ilAdAn". By our dedicating our thoughts to Him, we can get to the stage where we will be able to get away from likes and dislikes, and thus attain true inner peace.

The lesson to take from this nAma is that He is the Bestower of the Ultimate Peace - moksha, which one gets by constant meditation on Him.

nAma 595. स्रश srashTA

The Creator.

srashTre namah.

This nAma also occurs later as nAma 990.



SrI BhaTTar: The root from which this nAma is derived is srj - to create. Just as He bestows moksha to those who long for it, He also bestows samsAra who ask for it through their karma. Thus He is the Creator as well.

SrI v. v. rAmAnujan gives the anubhavam of nammAzhvAr:

kaDal j~nAlam SeidEnum yAnE (tiruvAimozhi 5. 6. 1),

mun-nl r j~nAlam paDaitta em mugil vaNNanE (3. 2. 1),

and Lord kRshNa's own words from the gltA 7. 6 - aham kRtsnasya jagatah prabhavah - I am the Source of the entire creation.

SrI Samkara: BhagavAn is srashTA - Creator - in that He brought forth everything at the start of the creative cycle - sargAdau sarva bhUtAni sasarja iti srashTA.

SrI kRshNadatta bhAradvAj explains - sRjati lokAnAm iti srashTA. He quotes from the Rg veda 10. 81. 3 - dvAvA bhUml janayan deva ekah.

SrI rAdhAkRshNa SAstri refers us to SvetASvatara upanishad 4. 14 - viSvasya srashTArAm aneka rUpam, and to aitareya upanishad 1. 2 - sa imAn lokAn asRjata.

The root srj also means to let loose, to send forth - visarge. SrI satyadevo vAsishTha uses this meaning, and his anubhavam of this nAma is that bhagavAn keeps all the beings inside Himself at the time of pralaya, and then puts them out at the time of sRshTi, and so He is srashTA.

The dharma cakram writer looks at the positive aspect of creation - by giving the body to the jIva, bhagavAn gives the jIva one more opportunity for it to seek and attain Him. The beauty of this anubhavam is that whatever He does, He does it for our welfare, including all the punishments that He gives us.

SrI cinmayAnanda observes that He is the Creator of brahma, whose function is to create, and it is only because of the abilities and capacities derived from vishNu that brahma can perform his functions of creation. Thus one can see that He is the antaryAmi behind all the other gods, and their powers derive from Him.



All interpretations converge on His function as the Creator. The different vyAkhyAna-s emphasize the different aspects of His function of creation. He created everything to start with, the cycle of creation keeps happening from Him after each pralaya, this creation is an inevitable consequence of the karma of the beings who insist on being on born again and again, this act of creation by bhagavAn is an expression of His extreme kindness to us in that this gives the jIva one more opportunity to realize Him, and all this is happening because He is the Power behind everything. Thus, all vyAkhyAna kartA-s are using the meaning "Creator" for the nAma, and yet we get the benefit of the richness of the diversity of the anubhavam-s here.

nAma 596. कुमुदः ku-mudah

He who is happy in His relation to this world in various forms.

kumudAya namah.

This nAma also occurs as nAma 813.

SrI BhaTTar interprets the nAma as ku-mudah. ku refers to the prakRti maNDalam - the world that consists of objects that are a source of pleasure for all created objects from brahma to a tiny blade of grass. He gives these objects rUpam, rasam, Sabdam etc., and gives the beings the ability to have the anubhavam of these objects. BhagavAn makes all those beings enjoy these objects, and He Himself feels delighted by that (modate). So He is ku-mudah.

SrI v. v. rAmAnujan gives reference to tiruvAimozhi 3. 10. 7 - pala pala mAya mayakkugaLAI inbuRum iv-viLaiyATTuDaiyAn.

Based on the same derivation, SrI BhaTTar gives yet another anubhavam - kaumodate iti kumudah - bhagavAn delights Himself even in the prakRti maNDalam because of His company with His devotees.

SrI v. v. rAmAnujan elaborates: In this world which can make rAma cry and suffer - nATTil piRandu paDAdana paTTu, losing sl tA, being kicked out His kingdom, being forced to live in a forest, losing jaTAyu, etc., He still finds it His pleasure to be in the company of bharadvaja, atri, agastya, etc.



nammAzhvAr describes how bhagavAn mingles with His devotee - oru iDam onRu inRi ennuL kalandAn (tiruvAimozhi 2. 5. 2).

SrI Samkara interprets the nAma as suggesting that He gives joy to this earthby freeing it of its burdens (at the time of pralaya?) - kum - dharaNimbhArAvataraNam kurvan modayati iti kumudah.

SrI rAdhAkRshNa SAstri's anubhavam, starting with the same meanings for the words ku and muda, is that He delights in His company with bhUmi pirATTi, and so He is called ku-mudah. Or, He takes incarnations in this earth to get rid of the evil and to protect the good, and thus He delights Himself with this earth.

SrI cinmayAnanda interprets the nAma as indicating that bhagavAn delights Himself by creating this world of plurality which is the joyous expression of the infinite potentialities of bhagavAn.

SrI satyadevo vAsishTha's anubhavam is based on a line of thought entirely different from all the above. He derives the meaning based on the root kai - Sabde - to sound, and thus interprets the nAma as indicating bhagavAn's guNa of deriving pleasure through Sabda, in the form of giving this experience to His creations in the form of their power of speech, hearing, music etc. One could also think of His deriving pleasure in hearing the chanting of the veda-s andthe sAma gAna.

The dharma cakram writer illustrates the dimension of the pleasure that is derived by bhagavAn in this world through an example. He refers us to the pleasure that a small ant derives out of a huge mound of sugar. Even though there is this huge source of pleasure for the ant, all the ant sees of this is the few particles of sugar that it needs to fill itself, and then a few more particles to save for the future in its nest. The pleasure that we see in this world through our five indriya-s etc. is similar to what the ant enjoys, and most of us miss out on the great store of pleasure called bhagavad anubhavam. What bhagavAn offers and derives out of this world is the huge mound that we don't take advantage of. This nAma illustrates to us that the true pleasure to be



derived out of this world is the greater pleasure, which is accessible to us by meditating on His nAma and by seeing beyond the sense-pleasure, by dedicating ourselves to His kaimkaryam.

Thus, to summarize the different vyAkhyAna-s, the nAma indicates that bhagavAn delights Himself with this earth in various ways: by creating the diverse beings, by giving them the anubhavam of rUpam, rasam, Sabdam etc., by destroying the evil and protecting the good through His different incarnations, by having bhUmi pirATTi as His consort, by being in the company of His devotees, by relieving the earth of its burden at the time of pralaya, by giving the veda-sto us, by hearing us sing His praise through songs and through the veda-s, etc.

nAma 597. कुवलेशयः kuvaleSayah

a) The Controller of the jIva-s who wander in this world with the thought that they are the masters of their bodies.

b) He Who is reclining in the waters surrounding this earth.

a) SrI BhaTTar derives the meaning by looking at the nAma as ku_vala-I Sa-ya. ku refers to the world as pointed out in the previous nAma. vala means valanti-wandering. I Sa means Ruler. Thus, ku-vala-I Sa refers to the jIva-s who wander around in this world with the thought that they are the masters of their bodies and that they control everything about themselves. Yah is the part that refers to bhagavAn who goes after (yAti - goes) these jIva-s, i. e., keeps them under control.

SrI v. v. rAmAnujan refers us to nammAzhvAr - "ulagam mUnRu uDaiyAi!ennai AlvaAnE! (tiruvAimozhi 6. 10. 10).

SrI satyadevo vAsishTha also looks at the nAma as ku + vala + I Sah + yah. However, he interprets the nAma as referring to bhagavAn who has control (I Sah) over all those that make sound (kai - Sabde - to sound, see previous nAma), all those that walk or move (vala), etc. In other words, He is the antaryAmi in everything.



b) Sri Samkara derives different interpretations, all based on looking at the nAma as kuvale Sayah, where Sayah refers to reclining. His different interpretations are based on different meanings for the term kuvala. One of the interpretations is: koh kshiteh, valanAt - samsaraNAt, kuvalam - jalam; tasminSeta iti kuvale-Sayah. In other words, He is kuvale Sayah because He is reclining in the waters that surround the earth.

Sri rAdhAkRshNa SAstri notes that since the earth originated from water - adhbhyah pRthivI - water surrounds the earth.

Another interpretation that Sri Samkara gives is that kuvala can refer to the underside of the serpent, since it crawls on the earth with its stomach - kau - bhUmyAm, valate - samSrayata iti sarpANAm udaram kuvalam, tasmin Seta iti kuvale-Sayah - He reclines on the serpent, and so He is called kuvaleSayah.

The dharma cakram writer explains that the pa'nca bhUta-s evolved in the sequence AkASa, vAyu, agni, waters, and earth. Since earth arose from waters, the waters surround the earth. The pa'nca bhUta-s all arose from Him, and so a simple way to understand the statement "He is reclining in the waters" is to remember that bhagavAn is in the Nature that originated from Him.

To summarize, there are essentially two different ways that this nAma has been interpreted. One is kuvala + I Sa + yah - He is the controller or Master of everything that moves around, and the other is kuvale + Sayah - He Who reclines in the waters, or He Who is reclining on the AdiSesha.

nAma 598. गोहितः go-hitah

a) He Who looks after the welfare of the world.

b) He Who protected the cows by lifting the govardhana mountain.

go-hitAya namah.

Sri BhaTTar's vyAkhyAnam is that "go" here refers to prakRti (the Primordial Matter) which is the field where the seeds for samsAra are sown. Hitah refers to Him who gives hita to this world, who controls and looks after the



welfare of this world.

SrI v. v. rAmAnujam gives the support from tiruvAimozhi - koLLa mALA inba veLLam kOdila tandiDum en vaLLal (4. 7. 2). The inba veLLam that nammAzhvAr refers to is of course the bhagavad anubhavam.

SrI Samkara gives the meaning "cows" to the samskRt word "go", and thus interprets the nAma in terms of the hitam that bhagavAn did to the cows through the lifting of the govardhana mountain - gavAmvRddhyartham govardhanam dhRtavAn iti gobhyo hito go-hitah. He gives an additional interpretation based on the meaning "bhUmi" for the word "go" - gohitah in this sense being a reference to His protecting this world through different incarnations to destroy the evil and protect the good.

SrI satyadevo vAsishTha uses the root gatau - to go, and gives the interpretation that bhagavAn is go-hitah because He facilitates the movement of all beings in this world.

In summary, "go" can refer to cows in particular or to the world and its people in a more general sense. Either way, go-hitah refers to His being the One who facilitates their existence.

nAma 599. गोपतिः go-patih

a) The Lord of the Celestial world.

b) The Lord of the indriya-s.

This nAma occurred earlier as nAma 497 (Slokam 53). Please refer to the write-up under that nAma, which is fairly detailed and is supplemental to the write-up that follows.

SrI BhaTTar interprets the word "go" in current occurrence of the nAmaas referring to the bhoga bhUmi svarga, and thus gives the meaning to this instance of the nAma as "He Who is the Lord of those in svarga". pati refers to His role as the rakshaka or Protector. BhagavAn is the Lord of this world as well as the Celestial world, and time and time again He comes to the rescue



of the deva-s when the asura-s get the upper hand.

SrI v. v. rAmAnujan gives the tiruvAimozhi reference - kaN AvAn enRum maNNOr viNNORkku(1. 8. 3).

SrI cinmayAnanda interprets the term "go" as referring to cows, people, sense-organs (indriya-s) etc. Since He is the pati or Lord of all the things, the term means that He is the Lord of all.

SrI satyadevo vAsishTha gives the meaning that He is the Protector of all, starting with the meaning gau - to go for the term "go". In other words, He shows the path for all the beings, and protects all beings even as the sArati of a chariot sits in the driver's seat and directs the chariot and the horses pulling the chariot, and protects them and looks after their welfare.

nAma 600. गोप्ता goptA

The Protector.

goptre namah.

This nAma occurred earlier as nAma 498 (Sloka 53). Please read the write-up under that nAma.

The different interpretations offered are all based on either the meaning gup - to protect, or gup - to conceal. SrI satyadevo vAsishTha's anubhavam is that He keeps Himself hidden (svayam Atma guptah), and at the same time protects everyone because this is His dharma (goptA sa vishNuh sa hi goptRdharmA). Thus, he uses both the meanings of gup in his vyAkhyAnam.

The summary of the different interpretations is that He is called goptA because He is:

- a) the Protector of everything, the Protector of the veda-s, the Protector of the wheel of dharma, the wheel of karma etc., or
- b) He conceals Himself from those to whom He does not want to reveal Himself, or He conceals His devotees from the bad, He conceals the Inner Self from those who are not qualified to realize it, He remains concealed from



everything and at the same protects everything etc. gopAyati- satatam rakshati svabhaktAn nityadA iti goptA.

The dharma cakram writer points out the lesson to take from this nAma - Only He can protect us, and no one else can. It is not just that He is the Protector, but there is no one else who can protect us. Recall svAmi deSikan's beautiful expression of this -

bhayam kutah syAt tvayi sAnukampe |
rakshah kutah syAt tvayi jAtaroshe ||

(SrI ashTabhujAshTakam 5)

tava pravRtte mama kim prayAsaih |
tvayyapravRtte mama kim prayAsaih ||

(SrI ashTabhujAshTakam 6)

tvayi rakshati rakshakaih kim ananyaih |
tvayi cArakshati rakshakaih kim ananyaih ||

(SrI kAmAsikAshTakam 8)

(For meanings, please refer to the write-ups on SrI deSika stotram in this list).

nAma 601. वृषभाक्षः vRshabhAkshah

- a) He Who is the Support for the cycle of samsAra in the form of dharma.
- b1) He Whose Eyes shower all fruits desired.
- b2) He who has dharma as His objective.

vRshabhAkshAya namah.

The two parts of this nAma are vRshabha and aksha. vRshabha is derived from the root vRshu - secane - to shower, to rain. vRshabha is also a term that denotes dharma. The word aksha means axle or eye. The union of the two words then leads to the different interpretations.

- a) SrI BhaTTar gives the interpretation that bhagavAn is the dharma axle that supports the wheel of samsAra. vRshabha means dharma because it showers the fruits of actions - phala varshI vRshabho dharmah. BhagavAn is



the support for samsAra cakra or the wheel of samsAra, for which He is the support or axle in the form of dharma (sah akshah - samsAra cakra AdhArah). nammAzhvAr refers to Him as "tani mudalAi mUvulagum kAvalOn (tiruvaimozhi2. 8. 5) - v. v. rAmAnujan.

b1), b2) Sri Samkara vyAkhyAnam is - sakalAn kAmAn varshuke akshiNI asya itivRshabhAkshah - He whose eye rains the fulfillment of all the devotee's wishes. All He has to do is look at the devotee with the samkalpam that He wants to bestow His devotee with his wishes, and the devotee's wishes will be fulfilled. Alternatively, His vision or look is dharma - vRshabhah dharmah sa eva vA dRshTih asya iti vRshabhAkshah; that is, He only has dharma as His objective.

The dharma cakram writer points out the example of duryodhana and arjuna, and shows how dharma is what protects one ultimately. bhlshma told duryodhana when the latter asked bhlshma to fight on his side, that no matter who fights on duryodhana's side, he will lose because he is following the path of adharma, and arjuna's side will win because he is following the path of dharma. This nAma teaches us that bhagavAn will always be on the side of dharma, and if we follow the path of dharma, He will bestow His blessings on us.

The summary of the different interpretations is that He uses dharma to run the samsAra cakra by bestowing the benefits of the karma-s to the devotees according to their karma-s.

nAma 602. वृषप्रियः vRsha-priyah

a) dharma-lover.

b) Dear to the virtuous.

vRsha-priyAya namah.

vRsho dharmah priyo yasya iti vRsha-priyah. Sri BhaTTar gives the interpretation that bhagavAn is vRsha-priyah because He is pleased with dharma -both pravRtti dharma and nivRtti dharma. It is His pleasure with the



dharma performed by His devotee that results in His bestowing the desired fruit. pravRtti dharma helps the jIva-s continue in this world; nivRtti dharma helps its practitioners attain Him instead.

The dharma cakram writer gives the example of one who practices pravRtti dharma - one who earns money through honest profession and then spends the proceeds in a dhArmic way - this person is one who is interested in the life of this world and observes the pravRtti dharma. One who is not involved in the material world and who instead meditates on Him as the sole purpose of life is a practitioner of nivRtti dharma. The life led by svAmi vivekAnanda's father is given as an example of pravRtti dharma, and the life of svAmi vivekAnanda as an example of nivRtti dharma. The point to note is that both the paths follow dharma, and are thus dear to Him.

SrI Samkara gives an additional interpretation - that bhagavAn is dear to the virtuous - priya for vRsha-s.

SrI rAdhAkRshNa SAstri observes that dharma is so dear to bhagavAn that He takes birth among the likes of us just to protect and preserve dharma - dharmasamsthApanArthAya sambhavAmi yuge yuge (gl tA 4. 8).

(To be Continued in Volume III)

-dAsan kRshNamAcAryan

