

SrI vishNu sahasra nAmam

Volume IV



Annotated Commentaries by
Sri narasimhan kRshNamAcAri

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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमते श्री रङ्गरामानुज महादेशिकाय नमः

SrI vishNu sahasra nAmam

(Volume I V)



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Sloka 83

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।

दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ८३ ॥

samAvartO nivrutAtmA durjayO duratikramah |
durlabhO durgamO durgO durAvAsO durArihA ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 779. समावर्तः samAvartah

- a) He Who takes incarnations again and again for the benefit of His devotees.
- b) He Who performs His function of creation again and again in cycles.
- c) He Whose true thoughts are always revolving around what He can do to help His devotees.

samAvartAya namah.

sam is an upasarga here, and can mean "well", "from all sides", etc. The term Avarta means "turning around, revolving". The root from which the word Avarta is derived is vRt - vartane - to exist, to happen, to live on, to occupy etc. The amara koSa vyAkhyAnam is: Avartate carkravat bhrAmyati iti Avartah - That which rotates around like a wheel.

a) Sri bhaTTar's interpretation is that bhagavAn has this nAma because He takes incarnations again and again repeatedly as needed, for the benefit of His devotees, even though He is birthless. nammAzhvAr refers to Him as piRappu ilpal piRavi perumAn in tiruvAimozhi 2.9.5 (Sri v.v. rAmAnujan).

b) Sri Sa'nkara gives the interpretation that bhagavAn has the nAma samAvartah because He skillfully turns the wheel of worldly life - samsAracakrasya samyag-Avartaka iti samAvartah.

Sri kRshNa datta bhAradvAj gives the same interpretation - samyag Avartayati samsAra cakram iti samAvartah.

Sri baladeva vidyA bhUshaN expresses the same idea - because bhagavAn





repeatedly continues His creation in cycles, He is called **samAvartah** – **samyak tAnAvartayati punah punah sRjati iti samAvartah**.

c) An alternate interpretation by Sri kRshNa datta bhAradvAj is that bhagavAn is called **samAvartah** because His true thoughts are constantly revolving around what He can do to protect His devotees – **samlcInah AvartanaS-cintanamsvajana avanamayam yasya iti samAvartah**.

nAma 780. निवृत्तात्मा nivRttAtmA

a) He whose Nature is different from, and superior to, everything else (Transcendental Form).

b) He whose mind is turned away from worldly attachments. (nara-nArAyaNa incarnation)

c) He who is the AtmA of those who practice the nivRtti dharma (Bestower of benefits according to karma).

d) He whose nature is that He is free from the bonds of samsAra, even when He takes His incarnation amongst us (kRshNa incarnation).

e) He who does not turn away from anything or anywhere because He is Omnipresent. (a-nivRttAtmA - Sa'nkara)

f) He Who withdraws the jI va-s into Him during pralaya

g) He Who has permeated everything completely.

h) He Who is Himself un-impacted or withdrawn with respect to the effects of pralaya of sRshTi.

i) He whose mind turns away from any feeling of self-glory over His kI rti or fame.

nivRttAtmane namah.

The nAma nivRttAtmA occurs 4 times in Sri BhaTTar's system of interpretation. This is one of only two nAma-s that occur this many number of times (the other nAma is prANa-dah). The instances of the nAma nivRttAtmA in Sri BhaTTar's scheme of interpretation are: nAma 231 (Sloka 25), nAma





453 (Sloka 48), nAma 604 (Sloka 64), nAma 780 (Sloka 83)

SrI Sa'nkara has given the nAma-s as nivRttAtmA in Sloka-s 25 and 64, as vimuktAmA in Sloka 48, and as a-nivRttAtmA in Sloka 83, with nivRttAtmA being his alternate version in Sloka 83.

What follows is a consolidation of the previous write-ups for this nAma. The nAma has been explained in detail in the previous three instances, using the approach that I have taken for all other nAma-s, namely, giving the different anubhavam-s of the different vyAkhyAna kartA-s for the nAma in one place. We will take a look at the vyAkhyAna for this nAma from a different perspective in the current write-up.

There are two unique contributions that SrI BhaTTar has made in his vyAkhyAnam for SrI vishNu sahasra nAmam. These are:

1. He has approached the elucidation for all the nAma-s with the emphasis on bhagavAn's guNa-s of saulabhyam and sauSIlyam towards His devotees as the primary guNa-s of bhagavAn that are of interest from the devotees' perspective. SrI Sa'nakra generally gives his interpretations with emphasis on the parattvam or Supremacy of vishNu in his interpretations. This point has been brought out in detail in my write-up comparing the two vyAkhyAna-s, and has been mentioned as a reminder under different nAma-s.
2. SrI BhaTTar is unique in viewing the 1000 nAma-s as a collection of 44 discrete groups, each group consisting of a series of nAma-s describing a specific incarnation or manifestation of bhagavAn. This aspect has also been mentioned off and on during the discussion of the nAma-s.

Because of the general approach I have taken throughout, of summarizing the different anubhavam-s of several interpreters under each nAma, I have inevitably lost the stress on the second aspect of SrI BhaTTar's contribution in my write-ups, even though I try to mention this aspect off and on. In the current view of the nAma nivRttAtmA, we will emphasize this second aspect of SrI BhaTTar's vyAkhyAnam for the four instances of this nAma.



SrI BhaTTar interprets the nAma-s in the following contexts:

nAma 231 – as part of the group of nAma-s from 226 to 247, reminiscent of the purusha sUkta-upanishad pratipAdita virAT svarUpam. nAma 453 – as part of the group of nAma-s from 451 to 463, describing the nara-nArAyaNa incarnation, as the nivRtti dharma pravartaka. nAma 604 – as part of the group of nAma-s from 590 to 606, describing His guNa as a conferrer of benefits to jiva-s based on their karma. nAma 780 – as part of the nAma-s from 697 to 786, describing His kRshNa incarnation.

The meaning for the word nivRtta is to turn away, to abstain from, to be above worldly acts, etc.

a) SrI BhaTTar's interpretation for nAma 231 (in the group of nAma-s describing the Transcendental Person described in purusha sUkatam etc.), is that bhagavAn's svabhAva (Nature) is past the prAkRta svabhAva (the ordinary nature of mortals), and the meaning given is that His Nature as the Supreme purusha is superior to anything else, and stands above all other things. He is the Master of the Transcendental Glory that is thrice the glory of the material world. He is the svAmI or Lord of all that is this Universe, and all that is beyond this Universe. SrI Bhattar gives the following references: tripAdUrdhvaudait-purushah - The Purusha stands eminent in the parama-pada which has thrice the glory of the material world" - purusha sUkta 4. parAt-param yan-mahatomahAntam - He is greater than the greatest, more exalted than the most exalted.- taitti. nArAyaNIya 1.5.

SrI satya devo vAsishTha gives reference to the muNDakopanishad passage, of two birds sitting in the same tree, one representing the jIva and the other the Supreme Soul. His interpretation is: ni is an upasarga; the root involved is vRt- vartane - to exist, to happen, to live on, to occupy; or vRt - varaNe- to choose, to divide. The word nivRtta means One Whose Nature is different-svarUpa paryAyah (SrI vAsishTha).

dvA suparNA sayujA sakhAyA samAnam vRksham parishasvajAte |
tayoranyahpippalam svAdvat-anaSnan-anyo abhicAkaSI ti || (muNDa. 2.1.)



The above sloka talks of two birds, one representing the paramAtmA and the other the jIvAtmA, one watching and shining brilliantly, while the other enjoys the fruits of the karma. It thus illustrates the different nature of the superior Soul, who turns away from the enjoyment that the jIva goes after (nivRtta -anaSnan). Sri vAsishTha captures the spirit of the nAma through the Sloka he has composed for describing the meaning of this nAma, just as he has composed his own Sloka as his interpretation for each of the 1000 nAma-s:

ja~jne sa viSvam sa bibharti viSvam sakhA sa jI vasya samAna Sakhah |
nASnanjagaj-jAta rasAn aseshAn nivRtta mAtro'Snuta eva sarvam ||

"BhagavAn creates the universe and protects everything, and is a Friend of the jIva-s and treats everything in His creation equally. He does not consume any of the fruits of this world, but withdraws everything into Him at the time of pralaya".

b) In Sri BhaTTar' interpretation for nAma 453 in Slokam 48 (in the group dealing with the nara-nArAyaNa incarnation), the anubhavam is that bhagavAn has His mind turned away from worldly desires. Since the nara-nArAyaNa incarnation deals with the life of austerity that He adopted, and He taught the nivRtti dharma to nara, this is an appropriate interpretation in this context.

BhagavAn appeared as nara and nArAyaNa to teach the nivRtti dharma to the world and to practice it with extreme detachment (BhagavAn's form was nArAyaNa in the role of the teacher, and nara in the role of the student). To indicate His profound detachment (parama vairAgya) to material objects of pleasure, He had His mind withdrawn from them. The nara-nArAyaNa avatAra as well as the nivRtti dharma are embedded in this nAma. The avatAara 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.

Sri BhaTTar's vyAkhyAnam here is: parama vairAgya khyApanaAya



vishayebhyahpratyAhRta-manAh nivRttAtmA - To indicate His profound non-attachment to material objects, He has His mind withdrawn from them. About His meditation it is said - antarnivishTa bhAvam ca - He who has His thoughts concentrated on Himself. Also, Atma-dhyAna parAyaNAya - To Him who has His thoughts concentrated within Himself"; "hRd - admArpita mAnasam" - "Him with His mind fixed on the lotus-heart", etc.

c) For nAma 604, which is in the group of nAma-s dealing with His relation with the jIva-s in giving them the results of their karma-s, SrI BhaTTar gives the interpretation that He has this nAma because He is the AtmA of those who practice the nivRtti dharma, or the life of renunciation.

SrI v.v. rAmAnujan elaborates on how bhagavAn is the AtmA of those who practice the nivRtti dharma. These are the jIva-s who do not have any interest in pravRtti dharma, and live their lives with the soul objective of doing kaimkaryam to Him. They are not interested in any fruit out of their action except the bhAgyam of doing kaimkaryam to Him. BhagavAn gives them exactly that, namely He gives them His lokam from where there is no return to samsAra - viNNulagam taruvAnAi variaginrAn (tivuvAimozhi 10.6.3). In fact, even though bhagavAn is AtmA of these nivRtti dharma practitioners just as He is the AtmA of all other creations, yet He considers that these nivRtti dharma followers as His soul that supports Him. Another name for these practitioners of nivRtti dharmA is j-nAnI, whom bhagavAn considers as His own soul.

Of the two kinds of dharma - the pravRtti dharma and the nivRtti dharma, pravRtti dharma takes us to the world of the pitR-s where we enjoy the fruits of our karma, and come back to this world with the balance of karma-s to our credit; nivRtti dharma is that which leads one to moksha.

d) For the current instance of this nAma in the context of the kRshNa incarnation, SrI BhaTTar's anubhavam is that even though He took the incarnation among us for our benefit, and even though we are deeply immersed in pravRtti dharma, He keeps Himself in the nivRtti dharma, and is not in any



way affected by worldly things, and so He continues to be a nivRttAtmA.

Thus, even though the nAma is the same, the anubhavam is related to the context of the particular aspect of bhagavAn that is emphasized in that context. This vision of Srl BhaTTar in recognizing the connectivity between the different nAma-s in sequence has also naturally taken care of the issue of avoiding punar-ukti.

Part-2

(The following list has been revised, and is slightly different from the one posted yesterday. So it is included here).

nAma 780. निवृत्तात्मा nivRttAtmA

- a) He whose Nature is different from, and superior to, everything else (Transcendental Form).
- b) He whose mind is turned away from worldly attachments. (nara-nArAyaNa incarnation)
- c) He who is the AtmA of those who practice the nivRtti dharma (Bestower of benefits according to karma).
- d) He whose nature is that He is free from the bonds of samsAra, even when He takes His incarnation amongst us (kRshNa incarnation).
- e) He who does not turn away from anything or anywhere because of He is Omnipresent. (a-nivRttAtmA - Sa'nkara)
- f) He Who withdraws the jI va-s into Him during pralaya
- g) He Who has permeated everything completely.
- h) He Whose Mind turns away from sacrifices that are performed by those who are not qualified.
- i) He Who is Himself un-impacted or withdrawn with respect to the effects of pralaya of sRshTi.
- j) He whose mind turns away from any feeling of self-glory over His kIrti or





fame.

nivRttAtmane namah.

(Interpretations (a) to (d) were posted yesterday. This is the continuation).

For the rest of the write-up, new information that was not included in the previous write-ups is included below.

SrI Sa'nkara's interpretation in Slokam 25 is that bhagavAn is called nivRttAtmA because He is free from the bonds of worldly life - The unbound Self - samasAra-bandhAn nivRtta AtmA savrUpam asya iti nivRttAtmA.

SrI BhaTTar's interpretation a) above is along the same as lines as this. For the incidence of the nAma in Slokam 48, SrI Samkara vyAkhyAnam is - svabhAvato vishayebhyonivRtta AtmA manah asya iti nivRttAtmA - He turns away from material pleasures naturally. SrI BhaTTar's interpretation b) is along the same lines, eventhough SrI BhaTTar links the guNa to His nara-nArAyaNa incarnation specifically.

e) For the current instance, SrI Sa'nkara uses the pATham a-nivRttAtmA, and then gives the interpretation that because He is present everywhere, there is no turning away from anything for Him, and so He is a-nivRttAtmA.

New interpretations (f, g, and h - below) that have not been presented earlier are from satya sandha yatirAja:

f) nivRttAAtmAno yena pralaya iti - He is nivRttAtmA because He withdraws the AtmA-s (jIva-s) into Him during pralaya.

g) ni - nitarAm - wholly, completely; vRttah - sakala vishayeshupravRttah - exists in everything; One Who exists in everything, On Who has permeated everything completely.

h) ayogya-kRta ya~jnAdibhyo nivRtto vA AtmA mano yasya sa nivRttAtmA - He Whose mind turns away from the sacrifices that are made by those who are not authorized or not qualified to perform these sacrifices.

i) For the instance of the nAma in Slokam 64, SrI vAsishTha uses the meaning "asa'nga - unassociated with" for the word nivRtta, and gives the interpretation





that bhagavAn is called nivRttAtmA because at the time of pralaya He is not impacted by the effect of pralaya (i.e., He does not cease to exist), and at the time of creation He is not impacted by the effect of creation (that is, He is not created). So He is unassociated with the effects of the pralaya, sRshTi, etc. –

bhagavAn vishNuh sRshTi kAle pralaya kAle ca sRshTim pralayauyathA-kramam vidadhadapi,

sva-svarUpavato nivRttAtmA bhavati asa'ngah,

pralayakAle vA sRshTer nivartata iti nivRttAtmA vishNurukto bhavati.

j) Sri rAmAnujan also gives his anubhavam of bhagavAn's detachment from any feeling of self-glory over His greatness. Here He is, creating this great wonder with all its innumerable creatures and all the planets and the different worlds. He is the svAmi of all these worlds - vI RRirundu Ezhulagum tanik kOI Sella;varambilAda mAyai mAyA!. varambilAda kIrtiyAi! (tiruccanda viruttam 96). With all this greatness, one would expect that He should have some attachment of ownership to His wonderful creation, and pride of this great creation of His. Yet, He does not have any of this sense of pride, and is only interested in our welfare instead, in whatever He does. Such is His greatness. In this sense also, bhagavAn is nivRttAtmA.

Sri cinmayAnanda observes that the significance of the nAma lies in indicating to us that we have to detach our mind from sense indulgences in order to realize Him.

Sri rAdhAkRshNa SAstri notes that bhagavAn is the only one who can retrieve those who are attached to all kinds of material and sense objects, because He is the only one who is not attached to anything. Only the one who is not stuck in the mud can retrieve one who is stuck in it.

The writer in dharma cakram points out that the significance of this nAma is to realize that we should live a life with detachment from material objects in order to realize the Truth, and meditating on this nAma of mahA vishNu will help us live that kind of life. Meditating on the Lord who has no attachments



will lead us to live a life without attachment. He gives the life of Lord Rama as an example of the life of nivRttAtmA.

SrI Sa'nkara pATham: As indicated earlier, for the four instances of nivRttAtmA in SrI BhaTTar's scheme of interpretation, the corresponding treatment by SrI Sa'nkara is the use of the nAma nivRttAtmA in Sloka-s 25 and 64, vimuktAtmA in Slokam 48, and a-nivRttAtmA in Slokam 83. The adoption of a specific pATham by a given vyAkhyAna kartA can be for one of the following reasons:

1. It may be a result of the specific anubhavam that these great devotees of nArAyaNa have, and the way they feel the enjoyment of the nAma.
2. In addition to the above, the specific pATham may give a beneficial edge in providing an interpretation that supports the specific philosophy that the particular vyAkhyAna kartA propounds or follows.
3. Adopting different pAThams may be a way of avoiding the issue of punar-ukti (repetition or redundancy).

SrI Sa'nkara's interpretations for the above nAma-s in Sloka-s 25, 48, 63 and 83 respectively, do not seem to suggest that he has adopted the pATham that he has chosen, for illustration of any specific advaita philosophy related issues. So it can be assumed that his choice is more a reflection of 1 and/or 3 above.

vimuktAtmA:

a) He Who is a naturally free Soul, since He is never born, not touches by effects of karma, etc.

b) He Who liberates the souls or jIva-s.

SrI Sa'nkara's alternate pATham in Sloka-s 48 is vimuktAtmA. We did not cover this as part of Slokam 48, and so we will cover this here. The root involved is muc - mokshaNe - to set free, to leave, to abandon. Vi is an uapasarga.

a) The interpretation given by SrI Sa'nkara is: svabhAvena vimuktaAtmA yasya iti vimuktAtmA - One Who is naturally free.



SrI rAdhAkRshNa SAstri gives the interpretation that the nAma stands for One Who has attained “viSeshamukti”, or liberation in a unique or special way. BhagavAn is naturally free in a unique way since He does not have birth and its associated avidyA, desire, etc., like every one else does. He is not affected by karma, the three guNa-s, etc.

SrI cinmayAnanda translates the nAma as “The ever-liberated Self”.

b) SrI satya sandha yatirAja, a follower of the dvaita tradition, also uses the pATham as vimuktAtmA here, and gives an interpretation different from SrI Sa’nkara- vimuktA AtmAno jIvA yena iti vimuktAtmA – He by Whom the jIva-s are liberated or released is vimuktAtmA.

SrI satyadevo vAsishTha observes that there is essentially no difference in the meaning of the words vimuktAtmA and nivRttAtmA.

The dharma cakram writer describes the four kinds of karma – nitya, naimittika, kAmya, and nishiddha. nitya karma-s are (such as trikAlasandhyAvandanam) those which are to be done necessarily; doing them does not accumulate puNya, but not doing them accumulates papa. Performance of naimittikakarma-s (such as observance of ekAdaSi) will lead to specific benefits. Acts that are done with specific desire for benefits (such as special sacrificial rites undertaken with specific benefits in mind) are called kAmya karma-s. The nishiddha karma-s are the ones that are forbidden. BhagavAn is not subject to the effects of any type of karma, because He does not undertake any karma for His benefit; whatever He does is for the benefit of the jIva-s.

a-nivRttAtmA:

SrI Sa’nkara’s interpretation for this version is that bhagavAn is a-nivRttAtmA, One Who never turns away from anything, because He is in everything and everywhere – sarvatra vartamAnatvAt s-nivRttah kuto’pi a-nivRttAtmA. Not too many other interpreters have used this version.





nAma 781. दुर्जयः dur-jayah

- a) He Who cannot be under control except by devotion.
- b) He Who is Invincible.
- c) He Who makes it possible for us to conquer duhkham.
- d) He Who can be won over by difficult practices such as samAdhi etc.

dur-jayAya namah.

dur is an upasarga. ji – jaye – to conquer, is the root involved.

- a) Sri BhaTTar's vyAkhyAnam is that it is impossible to bring Him under control by the ordinary power of human or divine beings. The only thing by which He can be conquered is through total surrender (SaraNAgati) or through total devotion (bhakti), of which SaraNAgati is an a'nga.

Sri satyadevo vAsishTha observes that anyone who follows the SAstric rules, and who performs actions consistent with His dictates, will always be successful. This is because bhagavAn resides in these people in His form as dur-jayah.

This nAma is essentially same as the nAma a-parAjitah (nAma 721, Slokam 76, and nAma 866 in Slokam 92), and ajitah (nAma 553 in Slokam 59). In Sri BhaTTar's scheme of organization of the nAma-s into groups, nAma 553 is interpreted in the group of names that describe Him as Suddha-sattva-svarUpI, nAma 721 is part of the same group that the current nAma belongs to, in that they both are part of the description in terms of the kRshNa incarnation. nAma 866 is part of nAma-s that stress His guNa as a dushTa-nigrahan – One Who punishes the dushTa-s. So it is interesting to see how Sri BhaTTar achieves differentiation in the interpretation of these three similar nAma-s in their four instances.

For nAma 553, where Sri BhaTTar's interpretation is in terms of bhagavAn being of Suddha-sattva svarUpam, his anubhavam is that bhagavAn has this nAma because He is the Owner of parama padam, whose other names are ajitA, aparAjitA, ayodhyA, etc. Everything here is composed of Suddha-sattva





material, and birth and death are unknown because nothing is composed of perishable material. See Slokam 59 for details on this nAma.

For nAma 721, SrI BhaTTar gives the interpretation in terms of Lord kRshNa's role in the mahAbhAratra war (see the detailed write-up for nAma 721 in Slokam76).

For the current nAma, SrI BhaTTar gives the interpretation that He cannot be brought under control or won over, except when He wishes to reveal Himself – *yan-na darSitavAn esha kas-tad-anveshTum arhati* – “If He does not show Himself, Who can succeed in seeking and finding Him?”

For nAma 866, in the guNAnubhavam of His dushTa nigrहतवम, the interpretation given is that it is impossible for anyone to obstruct Him, at anytime, through any means, in His function as the Ruler over everyone and everything. In fact, all that is required to ensure invincibility for anyone is His blessing:

yasya mantri ca goptA ca suhRc-caiva janArdanah |

haih trai-lokya-nAthah sankim nu tasya na nirjitam ||

(mahA bhArata udyoga.)

“What is there in this world that cannot be conquered by that person who has bhagavAn Hari as his mentor, protector, and friend?”

Thus, all four interpretations describe His invincibility, but in each instance a different aspect of His invincibility is stressed.

b) The corresponding vyAkhyAna-s of SrI Sa'nkara are:

1. For nAma ajitah in Slokam 59, “He Who has never been conquered in any of His Incarnations” – *kenApyavatAreshu na jitah iti ajitah*.
2. for aparajitah in Slokam 76, “He Who has conquered desires and the rest internally, and the demons and others externally”.
3. For dur-jayah in the current Slokam, “He Who is Invincible” – *jetum na Sakyata iti dur-jayah*. - For the instance aparAjitah in Slokam 92,





“Unconquered by gods and men” – Satrubhih naparAjita iti aparAjitah.

c) Coming back to the interpretations for the specific nAma dur-jayah, in addition to the interpretation ‘jetum na Sakyah dur-jayah’, Sri satya sandhayatirAja gives an alternate interpretation that He has the nAma dur-jayah because He makes it possible for us to conquer duhkha – duhkhasya jayo yasmAtiti dur-jayah.

d) Sri baladeva vidyAbhUshaN gives yet another diversity to the anubhavam: duh-sAdhena samAdhinA jIyate hRdi vaSIkriyate iti dur-jayah – He Who is won over by the difficult practices such as samAdhi etc.

nAma 782. दुरतिक्रमः dur-atikramah

- a) He Who cannot be by passed by those who seek relief from samsAra.
- b) He Who cannot be transgressed because of fear of the consequences of disobeying Him.
- c) He for whom all sorrow is bypassed.
- d) He by transgressing whose orders, sorrow is the result.

dur-atikramAya namah.

The root involved in the nAma is kramu – pAda vikshepe - to walk, to step. atikrama means overstepping, going beyond, breaching.

a) Sri BhaTTar gives the interpretation that it is impossible to have any recourse except Him if we wish to cross the ocean of sorrow. He gives several supporting references:

yadA carmavad-AkASam veshTayishyanti mAnavAh |

tadA devam avij~nAya duhkhasyAntam nigacchati ||

(SvetA. 6.20)

“The success with which one can reach the end of sorrow without resorting to God, is the same as the success one would have in rolling the whole firmament and putting it into a small leather bag”





vAsudevam anArAdhya ko moksham samavApnuyAt

“Who can attain salvation without worshipping vAsudeva?”

na hi vishNumRte kAcit gatiRanyA vidhI yate |

ityevam satatam vedA gAyante nAtra samSayah ||

(lai'nga purANam 24.43)

“All the veda-s are always singing in chorus that there is no other means of redemption except the worship of vishNu. There is no doubt about this”.

SrI v.v. rAmAnujan refers to the kAkAsura episode in support. He went round all three worlds for someone to protect Him from the astra of Lord rAma, and ultimately had to come back to His feet for rescue. In SrImad rAmAyaNam, hanuman declares that if rAma decides that someone should be killed, then no one in all the three worlds, including indra, brahma, rudra, or any other devatA can protect that person. nammAzhvAr reveals the same truth in his tiruvAimozhipASuram 10.1.1 (kALamEgattai anRi maRRu ilam gatiyE), and 10.1.6 (tirumOgUrAttan – Aptan tAmarai aDi inRi maRRu ilam araNE) – There is no recourse for us except His Feet.

b) SrI Sa'nkara vyAkhyAnam is also that He cannot be transgressed. This is because He is the source of fear for those who transgress His orders, and none will dare to disobey them. He gives kaThopanishad in support:

bhayAt asya agnis-tapati bhayAt tapat I sUryah |

bhayAindrSvca vAyuSca mRtyur-dhAvati pa'ncamah ||

(kaTho. 6.3)

“Through fear of Him burns the fire, through fear of Him shines the sun, through fear of Him functions indra, the wind, and Death as the fifth”.

We have a similar passage in the taittiriya upanishad:

bhI shAsmAt vAtah pavate, bhI sdhodeyti sUryah, bhI shAsmAd

agniScendraSca, mRtyur-dhAvati pa'ncama iti | (taitti. 2.8.1)



"Out of His fear the wind blows; Out of fear the Sun rises;

Out of His fear runs Fire, as also Indra and Death, the fifth".

c) Sri satya sandha yati Raja gives the explanation – *duhkhasya atikramo yasya sa dur-atikramah* – He for whom all sorrow is bypassed.

d) Sri satyadevo vAsishTha explains the nAma as meaning that He by transgressing whose order, sorrow is the result – *yo bhAgavatam niyamam ulla'ngatesa SaSavat dukkhameva Apmoti iti dur-atikramah*.

Sri baladeva vidya bhUshaN gives a similar interpretation – *dukhadah atikramah Sasana ulla'nganam asya itidur-atikramah* – Bypassing His order will lead to sorrow.

dur-labhah, dur-gamah, dur-gah, dur-AvAsah

NOTE: The next four nAma-s: *dur-labhah, dur-gamah, dur-gah, dur-AvAsah* have similar meanings. In fact, the one-line translation in English given by Sri Srinivasa Raghavan is almost identical for the first three of these:

1. *dur-labhah* – He Who is difficult to be attained. -
2. *dur-gamah* – He Whom it is impossible to attain. -
3. *dur-gah* – He Who cannot be entered into. -
4. *dur-AvAsah* – He Whose place of residence is not easy to attain.

At first look, the above meanings seem very similar. So here we have another opportunity to enjoy how Sri BhaTTar and Sri Sa'nkara deal with the interpretation of the nAma-s such that there is no redundancy.

First, let us look at Sri BhaTTar's vyAkhyAnam.

The general idea that is being described is that He is difficult to attain. This may be because of:

- a) Deficiencies in the approach of the seeker;
- b) Attributes that pertain to the Sought, that make it difficult to access Him;
- c) Barriers between the seeker and the sought;



d) The limitations imposed by the place where the person that is sought is located.

These are precisely the four aspects that Sri BhaTTar addresses, and assigns one of these for each nAma, each of which contributes to the difficulty in His unattainability. Thus once again he has nicely handled the issue of avoiding punar-ukti in the interpretation.

nAma 783 दुर्लभः dur-labhah

(a) He Who is difficult to attain for those who are not single-minded in their devotion to Him.

dur-labhAya namah

The root involved is labh - prAptau - to get. Sri BhaTTar gives the interpretation that bhagavAn is difficult to attain for those who are not single-minded in their devotion to Him - **ajitendriya dushprApo dur-labhah sa cakathyate** - He is not easy to access to those who have not controlled their indriya-s. Sri BhaTTar gives support from vishNu dharma and from mahAbhArata:

tasyApyanya manaskasya sulabho na janArdanah

(vishNu dharma 73.6)

"janArdana is not within easy reach of those who have their minds after things other than Him."

aprApyah keSavo rAjan! Indriyaih ajitaih nRNAm

(mahAbhA.udyoga. 78.21)

"O King! KeSava cannot be attained by men if their senses are not conquered by them."

Sri v.v. rAmAnujan refers us to nammAzhvAr pASuram - tiruvAimozhi 1.3.1: **pattuDai aDiyavarkku eLiyavan, piRargaLukku ariya vittagan** - "He is easy to access to the devotees who worship Him as their Lord, but for others, He is not easily accessible".





SrI baladeva vidyA bhUshaN refers us to the following, which indicates how difficult it is for one to get to follow the path of bhakti:

janmAntara sahsreshu tapo dAna samAdhibhih |

narANAm kshI Na pApAnAm kRshNebhaktih prajAyate ||

It takes countless births of austerities and other good deeds before a human being is rid of sins and develops devotion to kRshNa.

nAma 784 दुर्गमः dur-gamah

(a) He Who is difficult to attain because of His Effulgence.

dur-gamAya namah

The root involved in this nAma is gam –gatau – to go. The meaning given by SrI BhaTTar is “He to whose nearness One cannot go”. SrI BhaTTar’s vyAkhyAnam here is:

dur-gamah – netra durbalAnAm iva madhyAhna bhAskarahapradhRshya tejAh daNDA pUpikayA dur-gamah – Just as the mid-day sun cannot be seen by men with weak eyes, so also bhagavAn who is endowed with the brilliance and splendor of a thousand suns, cannot be accessed by weak-minded people. (SrI BhaTTar invokes the “daNDA pUpika” nyAayam here, to reinforce his point: If a cake with some sticks embedded in the cake is left in a room, and if someone declares that sticks have been eaten away by rats, then it goes without saying that the cake has been eaten by the rats too. So also, if a trivial sun cannot be seen by our eyes, need we say anything about our seeing bhagavAn with the radiance of a thousand such suns)?

nAma 785 दुर्गः dur-gah

He Who is separated from us by our avidyA which acts like a fortress between Him and us.

dur-gAya namah

The root is the same as for the above nAma: gam – gatau – to go. Here SrI BhaTTar ascribes His inaccessibility because of curtains or protections that





are too difficult for us to go through, in the form of our a-vidyA or Nescience: avidyA AvaraNaIh dush-praveSaSca dur-gah. The term dur-gah usually refers to a fortification for a fortress, such as a moat. Sri v.v. rAmAnujan gives the derivation - duhkenApi gantum aSakyah - One Who cannot be reached even with difficulty.

Sri cinmayAnanda translates the nAma as "Not easy to storm into" (since one meaning for the word dur-gah is fort). He observes that the essence of nArAyaNa is fortified around by the matter vestures and their objects of fascination. Attracted by them, our attention is always distracted towards the joy contents in them. This seducing power of the matter vestures is itself the mighty mAyA, which is crossed over only by very rare, courageous, and blessed ones". He gives reference to the gl tA:

daivI hyeshA guNamayI mama mAyA duratyayA |
mAmeva ye prapadyante mAyAm etAmtaranti te ||

(gl tA 7.14)

"This divine mAyA of Mine consisting of the three guNa-s is hard to overcome; but those who take refuge in Me alone shall pass beyond this mAyA".

The upanishads say that the Truth cannot be perceived by the senses, imagined by the mind, or thought of by the intellect. These being the only source of our knowing, it seems almost impossible to realize the Truth - yato vAconivartante... (tait. upa. 2.9.1).

Sri cinmayAnanda reminds us that "He is in our heart, but even then He is not easily realized".

nAma 786 दुरावासः dur-AvAsah

a) He Whose place of residence is not easy to attain.

dur-AvAsAya namah.

Here Sri BhaTTar refers to the sheer inaccessibility of parama padam for us, and thus the impossibility of accessing Him in this birth to perform



kaimkaryam to Him in parama padam – evam ca dUre dushkarah tat-pada AvAsa iti dur-AvAsah.

SrI rAdhAkRshNa SAstri indicates that there is a version “dUr-AvAsah” also in use, and then it means: “One Who is far, far, away, and thus is not easily accessible”.

Now let us see how SrI Sa’nkara distinguishes between the four nAma-s so that there is no redundancy in interpretation.

dur-labhah – dur-labhayA bhaktyA labhyata iti dur-labhah

He Who is not easily attained except through intense devotion

dur-gamah – duhkkena gamyatej~nAyata iti dur-gamah

One Who is known only with difficulty

dur-gah – antarAyapratihataih dukhAt avApayata iti dur-gah.

He Who can be attained only by overcoming several unanticipated obstacles in our attempts to realize Him

dur-AvAsah – duhkkena avAsyate cite yogibhih samAdhAviti dur-AvAsah.

He Who is not easily retained for prolonged periods even by yogin-s during deep meditation

The distinction made in the first two nAma-s is “labhayata” vs. “j~nAyata”. Literally, the first refers to “getting Him”, and the second refers to “knowing Him”. The first can refer to those who can attain Him through pure devotion, without necessarily having the deep detailed knowledge of SAstra-s etc., and the second can refer to the mastery over the actual SAstric knowledge. The path of bhakti is tedious, and so is the acquisition of knowledge about Him.

In SrI Sa’nkara’s interpretation, dur-gah refers to the multitude of unanticipated obstacles in attaining Him, in addition to the known and inherent obstacles involved in the path of bhakti; and dur-AVASah refers to the difficulty in meditating on Him for prolonged period of time, even for the best of yogin-s.



Additional details on the interpretation of the four nAma-s for Sri Sa'nkara's interpretation are given below:

dur-labhah - He Who can be attained only through extreme devotion.

Sri Sa'nkara quotes vyAsa:

janmAntara sahasreshu tapo j!nana samAdhibhih |
narANAm kshI Na pApAnAm kRshNebhaktih prajAyate ||

"Devotion towards kRshNa comes to those men whose sins are burnt up by austerities, wisdom and meditation, practiced in thousands of lives".

He also gives support from the gl tA (8.22):

purushah sa parah pArtha bhaktyAlabhayas-tad-ananyayA |

The Supreme Person can be attained only by undivided devotion, and by no other means.

Sri rAdhAkRshNa SAstri refers us to the kaThopanishad passage 1.2.7:

SravaNAyApi bahubhir-yo na labhyah SrNvantopi bahavo yam na vidyah |
AScaryovaktA kuSalo'sya labhdhA Ascaryo j~nAtA kuSaLA'nuSishTah ||

"Even to hear of I t is not available to many;

many, even having heard of I t, cannot comprehend.

I t is rare to find a good teacher for I t,

and equally rare to find a good student.

Wonderful indeed is he who comprehends I t

when taught by an able preceptor."

784b. dur-gamah – He Who is known only with difficulty.

The root from which this nAma is derived is gam – gatau – to go;





duhkhenagamyate = j~nAyate, j~nApyate vA dur-gamah.

The distinction between dur-labhah and dur-gamah based on the words “labhyata” vs. “j~nAyata” in Sri Sa’nkarabhAshyam has already been pointed out earlier.

Sri rAdhAkRshNa SAstri explains this nAma as referring to the difficulty that people have in developing the desire for Him for a start, with means such as SravaNam (the knowledge imparted by a guru about the SAstra-s etc.), mananam (individual enquiry based on the above knowledge), or nididhyAsanam (intense meditation). He gives reference to the kaThopanishad passage (1.2.23) -nAyamAtmA pravacanena lbhyo na medhayA nabahudhnA Srutena.

Sri cinmayAnanda interprets dur-gamah as referring to the difficulty in treading the path of devotion that was referred to in the previous nAma (dur-labhah). He gives the support from kaThopanishad: He for Whose attainment one has to tread a path that is like walking on a razor’s edge –

kshurasya dhArA niSitAduratyayA

durgam pathas-tat kavayo vadanti

kaTho. 1.3.14.

dur-gah – Not easily realized due to obstacles and difficulties.

Sri Sa’nkara’s interpretation is: antarAyapratihataih dukhkAt avApayataiti dur-gah - Even for those who attempt the difficult means towards bhakti yoga, there will be many unexpected obstacles that will keep cropping up. It is probably these difficulties that are being referred to here.

786b. dur-AvAsah – Not easily retained in their mind by even yogins during deep meditation.

Sri Sa’nkara’s words are: duhkkena AvAsyate citte yogibhih samAdahu itidur-AvAsah.

Sri cinmayAnanda gives a similar interpretation – “Not easy to lodge” within





the heart steadily for even the great seekers who are diligent in their consistent pursuit. Arjuna declares this condition experienced by the likes of him in the gl tA:

yo'yam yogastvayA proktah sAmyena madhusUdana |
etasyAham na paSyAmi ca'ncalatvAtstithi sthirAm ||

(gl tA 6.33)

"This yoga of equality, which has been declared by You, O kRshNa, I do not see that it can be steady because of the fickleness of the mind".

SrI baladeva vidyA bhUshaN inteprets the nAma as referring to the difficulty of retaining Him in our hearts - duh-sAdhayA prapattyA vAsyate hRdiiti dur-AvAsah - He Who will be retained in our hearts constantly only through the difficult path of prapatti. (According to the rAmAnuja sampradAyam, prapatti is the easiest way to attain Him, as long as one can qualify with the five a'nga-s of prapatti. One of these is mahA viSvAsam, or the unshakable faith that He will definitely protect us once we surrender to Him. Perhaps, this is one of the most difficult mental states to acquire, and so one can consider that prapatti is difficult in this sense.)

Other anubhavam-s:

SrI kRshNa datta bhAradvAj gives interpretations that suggest that all these statements about bhagavAn being difficult to attain, difficult to know, difficult to access, difficult to retain, etc., all apply to only those that do not strive with sincerity. His interpretations clearly bring out this point:

dukhena labhyo mRduvega ArAdhakaih iti dur-labhah

He is difficult to attain for those who seek Him only with mild effort

dukhena AyAsena gamyatej ~nAyayate manta-matimadbhih iti dur-gamah

He is difficult to know for those who are not smart enough to seek Him

dukhena gamyate prApayate a-tI vrasamvegaih iti dur-gah

He is not accessible and impenetrable like one in a fortress for those who are





not excited enough about attaining Him

duhkkenaAvAsyate hRdaye a-samAhitaih iti dur-AvAsah

He is difficult to retain in heart for those who are not collected and calm enough in their meditation

Thus, SrI kRshNa datta bhAradvAj's interpretation is that He is a sulabhan, or easy of access, for a true devotee. He is easy to attain, easy to retain, easy to access, etc., as far as a sincere devotee is concerned.

dur-labhah:

SrI satyadevo vAsishTha gives the anubhavam that even though bhagavAn is present in everything and everywhere, and in all of us, and is the force behind our every action, still it is so difficult for us to appreciate this and even accept this. Given this state of affairs, to know His svarUpam is next to impossible for most of us. Hence He is called dur-labhah. SrI vAsishTha points out that this jIva does not have the ability to know when life will leave this body, and when the jIva will take the next SarIra, or anything else. He rhetorically asks the question of how much more difficult it will be to know His true nature in full, and to attain Him. He observes that even the likes of sage MarkaNDeya with his long life did not succeed in understanding Him fully. So SrIvAsishTha's interpretation is that bhagavAn is called dur-labhah because He is difficult to attain even for the best of the sages.

dur-gamah:

For the nAma dur-gamah, SrI vAsishTha gives the anubhavam that the nAma refers to bhagavAn's Eternal Principle that He reflects everywhere in His creation – namely, that even though He is inside all of us and thus very near to us, still He is very far for most of us, and so inaccessible. It is the reflection of this Eternal Principle of dur-gamatvam that we cannot accompany the jIva with our body when it departs the body after our death, no one knows exactly what another person's thoughts are, etc.





784c. dur-gamah :

SrI baladeva vidyA bhUshaN interprets the nAma dur-gamah as follows: duh sAdhena upanishad vicAreNa gamyate budhyate iti dur-gamah – He Who is known through the tedious and difficult process of inquiring into the upanishads.

785c. dur-gah:

SrI vAsishTha points out that bhagavAn is ananta or Infinite, and the success in realizing Him is related to the effort that is put in, but is never complete. This is the sense of the nAma dur-gah - He Who is difficult to be accessed in His totality. For humans who are constrained by the limitations of their antah-karaNa-s (the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul), He is dur-gah.

785d. dur-gah

SrI satya sandha yatiRaja gives the interpretation – durgo duhkhamgamayati daityAn prati iti dur-gah – He Who causes pain and suffering to the evil-minded rAkshasa-s. The root used here is gam – gatau – to go.

785e. dur-gah

SrI baladeva vidyA bhUshaN interpets the nAma dur-gah using the root gai – Sabde – to sing, and gives the interpretation that the nAma refers to His being sung through sAma gAnam which is difficult to learn, practice and master.

786c. dur-AvAsah

AvAsah refers to the place or location of a person. SrI vAsishTha observes that because He is everywhere and in everything, it is impossible to precisely say where He is, and so He is called dur-AvAsah – One Whose place or location



is impossible to pinpoint precisely. He quotes the atharva vedic passage:

antariksham utodaram divam yaScakre mUrdhAnam tasmai jyeshThAya
brahmaNenamah |

(atharva. 10.7.32)

“Reverence to the Supreme Brahman, whose base is earth, whose stomach is air, and whose head is the sky”.

786d. dur-AvAsah

SrI vAsishTha gives an alternate interpretation also – Because bhagavAn sustains the lives of even the creatures that do not have access to common needs of life such as air, water, etc., He is called dur-AvAsah – durgatamapi prANivargam yathAvyavastham duhkham anubhavantam AvAsyati itdur-AvAsah.

To recapitulate, the different anubhavam-s for the four nAma-s above are:

783. dur-labhah:

a) He Who can be attained only by single-minded devotion

784. dur-gamah:

a) He Who is unapproachable in the context of His Effulgence.

b) He Whose True Nature can be known only with difficulty

c) He Who can be known only by the difficult process of enquiry into the upanishads etc.

785. dur-gah:

a) He Who is shielded from us like One in a fortress by our avidyA

b) Nor easily realized because of unanticipated obstacles during our efforts to seek Him



- c) He Whose realization is constrained by our own limitations.
- d) He Who causes pain and suffering to the evil-minded rAkshasa-s.
- e) He Who is praised by the sAma gAnam which is difficult to master.

786. dur-AvAsah: .

- a) He Whose place (SrI vaikunTham) is inaccessible to us.
- b) Not easily retained in their mind for prolonged intervals even by yogin-s during meditation
- c) He Whose precise location can never be specified because He is everywhere and in everything.
- d) He Who supports the lives of even those creatures which do not have access to the essentials of life as we know them.

It is important to keep in mind the point brought out by SrI kRshNa datta bhAradvaj in the context of these four nAma-s, namely, that in the case of those who long for Him, He removes the obstacles, and makes sure that He is easily accessible. He uses diverse means to get rid of the enemies or mislead them etc. We will see this aspect in the next series of nAma-s, 787 to 810 in SrI BhaTTar's scheme of interpretation.

nAma 787. दुरारिहा durAri-hA

- a) The Dispeller of the evil-minded enemies.
- b) The Dispeller of evil thoughts from the minds of the devotees.

durArighne namah.

This is the first of the series of nAma-s that are interpreted by SrI BhaTTar in the context of bhagavAn's Buddha incarnation.

The word is made up of dur + A + ari + hA. **dur** and **A** are upasarga-s. **dur** here means bad. **A** stands for samanta - complete, entire (A samantAt - SrI vAsishTha); **ari** refers to foe, and **hA** stands for destroying or killing, derived



from the root **han** – to kill, to destroy. SrI vAsishTha explains the term **durArih** as meaning “one who causes pain and misery from all sides” – **duhkhAm samantAt arpayati prApayati iti durArih**. The nAma **durAri-hA** stands for “He Who destroys the **durAri-s**” – **durArih tAn hanti iti durAri-hA**.

a) SrI BhaTTar’s anubhavam is that bhagavAn uses different means to get rid of the evil-minded asura-s. One of them is to make them weak by turning them away from the veda-s. He gives a quote from vishNu purANam:

mAyA mohena te daityAh prakAraih bahubhih sadA |
vyutthApitA yathA naishAmtrayI m kaScit arocayat ||
hatASca te’surA devaih san-mArga paripanthinah ||

(vishNupurA. 3.18.34)

“By His powerful skill, He confounded in several ways their minds, and led them astray, as a result of which there was no one amongst them who had a liking for the veda-s. They became averse to going in the right path, and they were easily disposed of by the gods”.

To understand the significance of the above, it should be kept in mind that even the daitya-s or asuras will have the good effects of practicing the veda-s, and their power will correspondingly increase. And the asura-s use this power to cause misery to His devotees. This is illustrated by the might of rAvaNa, who has accumulated enormous powers by the practice of austerities, and then used it to create terror among the deva-s. When the asura-s use these acquired powers to perpetrate evil further, in the interests of protection of the world, bhagavAn thinks of ways to diminish this power of the asura-s. It is in this context that He decides to take some deceitful incarnations so as to mislead the evil-doers, and steer them away from the practice of the veda-s etc., so that they do not keep increasing their powers. This is described in SrI vishNu purANam 3.17, where the deva-s who have been defeated by the asura-s come and seek the help of bhagavAn, and after listening to them, bhagavAn shows them a deceptive form, and responds to them as follows:



mAyA mohao'yam akhilAn daityAnstAn mohayishyati |
tato vadhyA bhavishyantiveda mArha bahishkRtAh ||

(VP 3.17.42)

sthitou sthitasya me vadhyA yAvantah paripanthinah |
brahmaNo ye'dhikArasyadevadaityAdikAh surAh ||

(VP 3.17.43)

"This deceptive form of Mine shall wholly beguile the daitya-s, so that, being led astray from the path of the veda-s, they may be put to death, for be they gods, demons, or others, those who are opposed to the authority of the veda-s, shall perish by My might, which is exercised for the protection of the world".

SrI BhaTTar explicitly refers to the Buddha incarnation in the above context in his interpretation of the nAma-s 787 to 810 - idam daurlathyam aprapipsupApavishaye prayacchan budddhAvatAram niyacchati - durAri-hA.

SrI v.v. rAmAnujan refers us to tiruvAimozhi 5.10.4: .

kaLLa vEDattaik koNDupOyp purampukkavARum,

kalandu aSurarai uLLam pEdam SeidiTTi uyir uNDa uPAya'ngaLum....

"Your spreading anti-vedic religions, say, as Buddha, your contriving to seduce asura-s at the time of distribution of nectar as Mohini, ...These melt my heart. Why do you do all this, My Lord?".

This concept of bhagavAn creating mAyA Sastra and other ways to mislead the asura-s is also mentioned in svAmi deSikan's dayA Satakam 47: "mAyASastrANYapi damayitum tvat-prapanna-pratIpAn" - to control the enemies of Your devotees, You create the mAyA SAstra-s also.

SrI rAdhAkRshNa SAstri gives reference to the kaushI takI upanishad, which also reveals this same truth: "eshau evainam asAdhu karma kArayati tam yamadho ninIshate" (3.9) - He makes them deviate from the good and proper karma-s, and makes them perish in the process.

b) SrI satyadevo vAsishTha gives a different anubhavam. He takes the term



durAri to refer to the bad aspects of our intellect, and gives the interpretation that the nAma means "One Who destroys the negative aspects in our mind when we resort to Him" – dur-matih tAm hanit iti durAri-hA. He indicates that this is the worship we do through the mantra "tat savitur vareNyam bhargo devasya dhl mahi dhiyo yo nah pracodayAt".

SrI cinmayAnanda gives a similar explanation – bhagavAn is called durAri-hA because, out of His compassion, He destroys the Asuric tendencies in us and redeems us from its sad consequences, when we invoke Him.

SrI kRshNa datta bhAradvAj gives a different derivation for the nAma, eventhough the meaning is the same – He Who destroys the enemies who make a mockery of the dharma mArga. He uses the root dula – utkshepe – to shake to and fro, and gives the derivation –

dolyate utkshipyate dharma mArgo yaih tedulAh; deIA eva durAh;

te ca arayah iti durArayah; tAn hanti iti durAri-hA

He destroys those who flout the dharma mArga and who are His enemies.

SrI baladeva vidyA bhUshaN interprets the nAma as referring to bhagavAn being the One Who destroys the likes of kAma etc. that represent the great the enemies in our desire to reach Him –

dushTArim pratigacchanti iti durAriNah kAmAdayah,

tAn hatavan iti tatra sAhAyyakAritvAt na atikashTam iti artha

With His help, it is not at all difficult to overcome the enemies such as kAma, in our path to Him.



Sloka 84

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।

इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

subhAngO lOkasArangah sutantustantuvardhanah |
indrakarmA mahAkarmA krutakarmA krutAgamah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 788. शुभाङ्गः SubhA'ngah

- a) He with a bewitching form that mesmerizes the asura-s and misleads them.
- b) He with an auspicious form that is meditated upon by His true devotees.
- c) He Who makes the ashTA'nga yoga successful for those who follow this path with devotion
- d) He Who has beautiful gaits
- e) He Who pervades everywhere at all times with His auspicious form
- f) He Who makes things functional in this Universal in a beautiful way.
- g) He Who brings the auspicious aspects such as trust in SAstra-s, guru's words ,etc., to His devotees.

SubhA'ngAya namh.

We studied this nAma earlier in Sloka 63 (nAma 593). The details covered here are supplemental to the information presented for nAma 593.

The word a'nga refers to a limb or part of the body, a constituent part or an essential component, a part of a division or part of anything, etc.

- a) Sri BhaTTar has interpreted nAma 593 as part of the description of the auspicious qualities of bhagavAn in bestowing benefits to His devotees according to their efforts. In that context, he uses the meaning "a constituent part or an essential component" as the meaning for the word a'nga. His anubhavam there was that bhagaVan is called SubhA'ngah because He makes His devotees succeed in the eight a'nga-s of bhakti yoga, for those who



undertake this path with faith in Him (For details, please see under Slokam63).

b) For the current instance of the nAma SubhA'ngah, SrI BhaTTar continues his interpretation in terms of bhagavAn's Buddha incarnation. He gives the meaning "He Who had limbs that were bewitching", or "He Who had a bewitching form", in reference to the Buddha incarnation – a form that could easily convince the asura-s that His words of deceit were trustworthy, even though He took this form only to succeed in misleading them by diverting them from the vedic observances. SrI BhaTTar's words are: "katham tAnanupravishTah? SubhA'ngah" – How did He enter in their fold? By taking a bewitching form that made them feel comfortable with Him and believe that He is trustworthy. This deceitful form that He took was also one of perfection – in deceit (vastreNa, vapushA, vAcA – by His dress, His appearance, His words, etc., to use v.v. rAmAnujan's quote).

Thus, for the two instances of the nAma SubhA'ngah, SrI BhaTTar differentiates the interpretations by using two different meanings for the word a'nga.

c) SrI Sa'nkara's interpretations are:

1. sundarIm tanum dhArayan SubhA'ngah (Sloka 63) – One Who has a handsome form
2. Sobhanaih a'ngaih dhyeyatvAt SubhA'ngah (current instance) – One Who is to be meditated upon with a form of auspicious limbs.

Thus, while SrI BhaTTar interprets the nAma SubhA'ngah in its current instance as His kapaTa vesham or deceitful form to fool the asura-s, SrI Sa'nkara interprets the auspicious form that is worshipped by His true devotees. Note that both are forms taken for the benefit of His devotees – for the destruction of His devotees' enemies in the former case, and for the benefit of meditation of His true devotees in the later case.

SrI cinmayAnanda translates the nAma SubhA'ngah as "One with enchanting limbs of perfect beauty".



SrIrAdhAkRshNa SAstri refers us to the anubhavam of His bewitching form by sage nArada and by hanuman, as revealed to us by vAlmIki in rAmAyaNa. SrImad rAmAyaNam begins with vAlmIki's question to nArada: "Who is the best guNavAn, vIryavAn, dharmaj~nah, kRtaj~nah, satya-vAkyah, and dRDha-vratah in ths world?". nArada responds to vAlmIki and tells him that there is no one other than rAma, born to daSaratha, who qualifies for all these in one Person. In three Sloka-s (bAlakANDam1.9-11), nArada describes the beauty of rAma's form:

vipulAmso mahA-bAhuh kambugrI vomahA-hanuh |
mahorasko maheshvAso gUDha-Satruh arindamah |
AjAnubAhuhsu-SirAh su-lalATah su-vikramah ||
samah sama-vibhaktA'ngah snigdha-varNah pratApavAn |
pl na-vakshAviSAIAksho lakshml vAn Subha-lakshaNah ||

"rAma is One with broad shoulders, long arms, beautiful neck, great facial features, broad chest, great at wielding weapons, a muscular body, one who subdues His enemies easily, long hands that reach up to His knees, beautiful head and forehead, beautiful gait, ...".

In sundara kANDam, sitA pirATTi asks hanuman to describe rAma and lakshmaNa to her, partly because she wants to make sure that hanuman has been genuinely sent by rAma, and partly because she wants to enjoy the anubhavam of His beauty being described to her. In Sloka-s 9-22 of the 35th sargam in sundara kANDam, hanuman describes the beautiful appearance of Lord rAma. to sl tA – Lord rAma Who is SubhA'ngah.

A similar anubhavam of His beautiful form is by SrI baladeva vidyA bhUshaN, who gives the interpretation: SubhAni darSakAnAm ma'ngalotpAdakAnia'ngAni caraNa-vadana nayanAdIni yasya iti SubhA'ngah – He Who has a form that bestows auspiciousness to those who meditate on Him - His Lotus Feet, His lotus eyes, His beautiful form etc.

SrI satyadevo vAsishTha takes a different root to the interpretation. He



interprets the part a'nga based on the root agi -gatau - to go, and gives several alternate interpretations (d, e, f).

d) SobhamAno a'ngati - gacchatiyah sa SubhA'ngah - He Who has a beautiful gait. (Recall the simha gati, gajagati, etc. that peruMALhas in Srl ra'ngam during utsava-s).

e) a'nganam - sArva-kAlikamsArva-deSikam ca vyApanam; Subham a'nganam yasya sa SubhA'ngah - He Who pervades everywhere at all times with His auspicious form Universal in a beautiful way.

g) Using the same approach for the word a'nga, Srl baladeva vidyA bhUshaN interprets the nAma as signifying that bhagavAn makes accessible to the devotees the auspicious things such as the trust in Sastra-s, the trust in the words of the AcArya-s, etc. - SubhAni guru Sastrokti viSvAsa svapna AsvAsanalakshaNAni a'ngyati utpalambhayati iti SubhA'ngah.

nAma 789. लोकसारङ्गः loka-sAra'ngah

- a) He Who preached the superficially acceptable goals in the world.
- b) He Who grasps the essence of the world like a sAra'nga or honey-bee.
- c) He Who is reachable through the essence (sAra) of the veda-s, namely praNava.
- d) He Who is the object of devotion (loka-sAra)
- e) He Who is attracted by bhakti
- f) He Who bestows moksham, and He to whom the j~nAni-s are attracted.
- g) He Who has devotees singing His auspicious qualities.

loka-sAra'ngAya namah.

a) Srl BhaTTar gives the vyAkhyAnam - "loke yat sAram tat gacchati itiloka-Sara'ngah" - He Who preached what was more immediately appealing outwardly from the veda-s. Srl BhaTTar continues that in His deceitful role, He taught them that there are only two things to worry about: 1. How to enjoy while we live, and 2. How to get moksham at the end.



He told them "kurushvam mama vAkyAni yadi muktimabhl tshTatha" (VP 3.18.5) - "If you want salvation, follow my words". One should go through the entire chapter of Sri vishNu purANam 3.17 and 3.18 to have a full understanding of the Buddha incarnation.

Sri v.v. rAmAnujan gives support from nammAzhvAr's tiruviruttam 96:

vaNa'ngumtuRaigal pala pala Akki madi vikaRpAl
piNa'ngumSamaya'ngaL pala pala Akki, avai avai tORu
aNan'ngumpala pala Akki nin mUrti parappi vaittAi
iNa'nguninnOrai illAi....

"You created several ways to worship You, including those that conflict with, and contradict each other; You created several gods, but there is nothing that can equal You".

Sri K.Ve'nkaTasAmi reDDiyAr has written a uRai for this pASuram, in which he explains that the reference here is to the different paths that He has created for worship for the rAjasic and tAmasic people, including the gods and processes of worship associated with them.

Sri Sa'nkara uses the same meanings as above for the three parts of the nAma -loka, sAra, and a'nga, and gives two interpretations:

b) lokAnAm sAram sAra'ngavat bhR'ngavat gRhNAti iti loka-sAra'ngah - He Who grasps the essence of the world like a sAra'nga or honey-bee.

c) He Who is reachable through the sAra or essence of the veda-s, namely the praNava. loka-sArah - praNavah, tena pratipattavya iti loka-sAra'ngah.

d) e) Sri satya devo vAsishTha derives the nAma starting from the roots lok - darSane - to see, to perceive; sR - gatau - to go; and a'ng- to go. His approach is: loka - He who is in the purview of vision is lokah, or He who shines with different aspects; sR - gatau- to go. By use of pANini sutra 3.3.17, (sR sthire) the word sArah refers to something that moves while remaining fixed; for instance, candana sArah - the essence of sandal. sthiro bhavati iti



sArah- One who moves while remaining fixed throughout time is sArah. Choosing the second of the two meanings given for loka, loka- sAra is interpreted by Srl vAsishTha as referring to bhakti towards bhagavAn (loke sAro bhagavti prema). He Who is the recipient or object of this bhakti, or He Who is attracted by bhakti, is loka- sAra'ngah- loka sArah tad gacchati = prApnoti, tat prati AkRshTo bhavatiiti loka-sAra'ngo vishNuh.

So the two interpretations that Srl vAsishTha gives for the nAma are:

1. He Who is the object of devotion (loka-sAra), or
2. He Who is attracted by bhakti

f) Srl satya sandha yatirAja gives the interpretation by viewing the nAmaas loka-sAh + ra'ngah. He uses the roots san - dAne - to give, and ra'nj - rAge - to be devoted to, in his interpretation. His vyAkhyAnam is: lokam vaikunThAdi lokam sanoti dadAti iti loka-sAh; rajyantej~nAninah atra iti ra'ngah; loka-sAh asau ra'ngaSca iti lokasA-ra'ngah- He Who bestows Srl vaikunTham, and He to Whom the j~nAni-s are devoted, is lokasA-ra'ngah.

g)The word sAra'nga also refers to a conch shell or a kind of musical instrument. Srl baladeva vidyAbhUshaN takes the word lokA to refer to bhakta janAh - the devotees, and sAra'nga as a reference to a conch shell or a kind of musical instrument, and gives the interpretation for the nAma as: "He Who has devotees singing His auspicious qualities" - lokA hari-bhakta-janAh Sara'ngA monodvatad guNagAyakA yasya sa loka-sAra'ngah.

nAma 790. सुतन्तुः su-tantuh

- a) He who has a powerful net of threads to capture the asura-s and retain them from escaping.
- b) He Who has expanded this Universe starting from Himself.
- c) He Who has progeny such as brahmA.
- d) He Who expanded the yAdava race in auspicious way by being born as the son of vasudeva.



su-tantave namah.

su is an upasarga. tantu is derived from the root tanu - vistAre- to spread, to go. Among the meanings for the term tantu are thread, cord, wire, string, etc.

a) Sri BhaTTar uses the meaning "a net of threads" for the term "tantu", and gives the meaning "One Who has such a net to capture the evil-minded folks", for the term tantuh. BhagavAn puts in an appearance of tranquility and meditation in this deceitful role, and the asura-s are caught up in this net, and could never get out of it. This interpretation is a continuation of Sri BhaTTar's elucidation of the nAma-s 787 - 810 in terms of the Buddha incarnation.

Sri SAstri explains that the net is beautiful and attracts the asura-s, and at the same time is very strong, and so they can't out once get caught in this net.

b) Sri Sa'nkara gives the interpretation - Sobhanah tantuh vistIrNah prapa'nco'syaiti su-tantuh. One translator gives the meaning as "He Who is beautifully expanded, like the universe", and another gives the meaning "He, through whom this universe is beautifully and auspiciously expanded as a thread".

Sri rAdhAkRshNa SAstri explains that since bhagavAn created everything started from Him, like a long piece of thread from a small ball of cotton, He is called su- tantuh.

Sri satyadevo vAsishTha develops his interpretation based on the meaning "to expand" for the root tanu- vistAre, consistent with the second translation above -

tanyata iti tantuh Sobhanah tantuh yasya sasu-tantuth vishNuh;

Sobhanam tanyate viSvam yena sa su-tantuh iti arthah.

Consistent with this act of the beautiful expansion that He does, we see that right from the start of creation, and up to the time of pralaya, the different species remain the same and keep expanding at the same time. They have expanded before, they are expanding now, and they will continue to expand in



the future (expansion here is to be understood in terms of new members of each species being created, while old members die).

c) Srl satya sandha yatirAja uses the sense of visTara or expansion for the term tantu, and interprets the nAma as signifying that bhagavAn has the nAma su-tantuh because He has the likes of brahma as His son - Sobhanas-tantuhcatur-mukhAdi santAno yasya sa sau-tantuh.

d) Srl ananta kRshNa SAstry uses a similar approach, but gives the interpretation that because bhagavAn expanded the race of yAdava-s in an auspicious way being the progeny of vasudeva, He is called su- tantuh.

nAma 791. तन्तुवर्धनः tantu-varadhanah

- a) He Who increases the meshes.
- b) He Who augments the expansion of Himself into this world, by protecting it.
- c) He Who withdraws this world into Himself after creating it.
- d) He Who expanded the vasudva family through pradyumna and others.

tantu-varadhanaya namah

The word vardhanah is derived from the root vRdh - vRddhau - to grow. So this nAma can be viewed as an extension of the previous nAma- One who increases the meshes in the net, or One Who continues to maintain or sustain the growth or vistAra of this universe.

a) Srl BhaTTar gives the vyAkhyAnam - evam papa rUcibhih amsubhiriva samsAra-tantum santanoti ititantu-varadhanah - "Thus, by aggravating the taste for sin in these people (who deserve to be punished), He strengthens the snare of samsAra as if by strong fibers." Srl BhaTTar quotes from the following sources in support:

tAnaham dvishatah krUrAn samsAreshu narAdhamAn |

kshipAmyajastramaSubhAn AsurI shveva yonishu ||

(gl tA 16.19)



"Those haters, cruel, the vilest and the most inauspicious of mankind, I hurl forever into the cycles of births and deaths, into the wombs of demons".

trayI -mArgasamutsargam mAyAmohena te'surAh |

kAritAs-tanmayAhyAsan tathA'nye tat-pracoditAh ||

tairapyanye'paretaiSca tairapyanye pare ca te |

(VP 3.18.32)

"The foes of God being thus induced to apostatize from the religion of the veda-s by the enchanting power of vishNu, became in their turn teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the veda-s were in a short time deserted by the daitya race".

This is how bhagavAn "increased the meshes" - tantu-varadhanah.

b) SrI Sa'nkara's interpretation is that the nAma signifies that He augments the web of this world, by protecting the world that He expanded from Himself - tameva tantum vardhayati iti.

c) Alternatively, SrI Sa'nkara gives another interpretation - He Who withdraws the world (at the time of pralaya) - vardhayati - chedayati - cuts down. SrI Sa'nkaravyAkhyAnam is chedayati iti vA tantu-varadhanah.

d) SrI ananta kRshNa SAstry continues on his idea d) in the previous nAma, and interprets the nAma tantu-varadhanah as referring to His extending the progeny of the vasudeva family through pradyumna and others.

nAma 792. इन्द्रकर्मा indra-karmA

a) He Who did all this for the sake of indra.

b) He Who is responsible for the powers of indra.

c) He Who performs acts that reflect His Supreme Lordship.

indra-karmaNe namah.

The root from which the word indra is covered is ind - paramaiSvarye- to have



great power, and the addition of the affix **ran** per uNAdi sutra2.28; the resulting word **indra** means "foremost". The word also refers to the god **indra**. SrI BhaTTar gives the interpretation using the reference to the god **indra**, and others use the generic meaning of the word **indra** - foremost.

a) SrI BhaTTar's vyAkhyAnam is that **bhagavAn** took this Buddha incarnation in order to assist **indra** and other gods in response to their request for help. He gives support from SrI **vishNu purANam**:

tamUcuh sakalA devAh praNipAta purassaram |
prasIdanAtha! daityebhayah trAhi iti SaraNArthinah ||

(VP 3.17.36)

"All the gods prostrated before Him and said: O Lord! Be merciful towards us. Please save us from the asura-s. We seek refuge in Thee". This is part of the description in SrI **vishNu purANam**, leading to the Buddha incarnation.

b) SrI Sa'nkara gives the interpretation that He has this **nAma** because His actions are great and glorious, like those of **indra** - **indrasyakarmeva karmA asya iti indra-karmA - aiSvarya karmetyarthah**. SrI **rAdhAkRshNa SAstri** gives the interpretation that He has the **nAma** because He has the actions of **indra** as His own; in other words, He is the **antaryAmi** of **indra**, and is thus the cause behind **indra**'s power.

c) SrI **satyadevo vAsishTha** uses the generic meaning **ind - paramaiSvanye**, and gives the interpretation - **indrANi karmANi yasya - pramaiSvryaSaInni karmANi yasya sa indra-karmA** - He Whose actions reflect His Supreme Lordship, is **indra-karmA**. SrI **vAsishTha** gives examples of His **indra-karmA**-s - the support of the all the worlds, ensuring that the planets function in their correct paths with their correct periods, bestowing the sun with its power, etc.

SrI **cinmayAnanda** gives a similar interpretation - "One Who always performs gloriously auspicious actions".



nAma 793. महाकर्मा mahA-karmA

He of magnanimous actions.

mahA-karmaNe namah.

mahAnti karmANi yasya sa mahA-karmA - He Whose actions are great and magnanimous. The difference in the different interpretations relates the specific anubhavam of the vyAkhyAna-kartA-s on His mahA karma-s.

a) SrI BhaTTar continues the thread from the earlier nAma-s. "Even though bhagavAn is of a merciful nature, deceitful acts were perpetrated by Him for the sake of the protection of the prapanna-s - those who had taken refuge in Him, and for the destruction of those who were wedded to unholy practices. Since all His acts were thus justifiable, He is mahA-karmA"- *evam prapanna paripAlanArthatvAt durAcAra-daNDanArthatvAccaparama - kAruNikasyaiva vipralambha sambhavah | evam nyAya vRttatvAtmahA-karmA*. One is reminded of the well-known Slokam

"paritrANaya sAdhUnAm, vinASaya ca dush-kRtAm,
dharmaSamsthApanArthaya sambhavAmi yuge yuge"

(gl tA 4.8).

SrI Sa'nkara gives examples of a different kind for the great deeds referred to in this nAma - such as the creation of ether, earth, water, air, and fire - *mahAnti viyatAdI ni bhUtAni karmANi kAryANi asyaiti mahA-karmA*.

SrI cinamyAnanda elaborates on this - "To create a cosmos so scientifically precise and perfect out of the five great elements, and to sustain them all with an iron hand of efficiency, all the time constantly presiding over the acts of destruction without which the world of change cannot be maintained, is in itself, a colossal achievement of Absolute Intelligence".

SrI kRshNa datta bhAradvaj gives the interpretation that He has this nAma because He performs divine actions - *mahat mahantiyam divyam karmayasya iti mahA-karmA*. He gives the support from gl tA 4.9 - *janmakarma ca me divyam* - "My birth and My actions are of a divine nature".



SrI baladeva vidyA bhUshaN's anubhavam of the mahA karmA's is the incident involving Lord kRshNa restoring indra's royal umbrella and adiTi's earrings and giving them back to their owners – mahAnti bhaumavadha maNi parva chatra aditi kuNDala AnayanAni karmANi yasya samahA karmA. The reference to these incidents is found in SrImad bhAgavatamin skanda 10, adhyAya 59, Sloka 2:

indreNahRtac-chatreNa hRta-kuNDala-bandhunA |

hRtaamara adri sthAnena indreNa j~nApito bhauma ceshTitam |

sa-bhAryogaruDArUDhah prAg-jyotisha puram yayau ||

(bhAga. 10.59.2)

"Having been requested by indra for His help in recovering his royal umbrella, his mother's ear-rings, and his seat called maNi parvatam in sumeru hill, that has been forcibly taken away by narakAsura, Lord kRshNa went to the city of narakAsura with satyabhAmA, riding on His garuDavAhanam". The chapter in SrImad bhAgavatam then extensively describes kRshNa-s fight with narakAsuran, and the slaying of narakAsura in the end. Then in Slokam 43, Lord kRshNa is referred to as a-tarkya-kRt – He Who performs acts that are unarguably great. The use of the word atarkya-kRtah here is the same as the sense conveyed by the current nAma – mahA-karmA.

nAma 794. कृतकर्मा kRta-karmA

- a) He Who practiced the acts He preached to the asura-s, in order to convince them.
- b) One Who has achieved all there is to achieve.
- c) One Who keeps repeating the processes of creation etc., with perfection
- d) One Who has performed acts that no one else can ever perform.

kRta-karmaNe namah.

- a) SrI BhaTTar's vyAkhyAnam is that bhagavAn played His role of deception by following the practices that He preached to the asura-s, to ensure that



they believed in Him completely – svayam anushThita tad-AcArah.

SrI v.v. rAmAnujan comments that bhagavAn stressed the motto "ahimsA paramo dharmah" to the exclusion of every other code, and made sure that the asura-s rejected vedic sacrifices and such other acts.

b)SrI Sa'nkara gives the interpretation that He has the nAma because "He is One of fulfilled activities", that is, He has nothing more to achieve – na kartavyam ki'ncidapi karma asya vidyata iti kRta- karmA.

SrI kRshNa datta bhAradvAj refers us to gl tA 3.22:

name pArtha asti kartavyam trishu lokeshu ki'ncana |
naanavAptam avAptavyam varta eva ca karmaNi ||

(gl tA 3.22)

"For Me, arjuna, there is nothing in all the three worlds that is left yet to be done, nor is there anything unacquired that ought to be still acquired. Yet I go on working."

c) SrI satyadevo vAsishTha gives the interpretation that the nAma signifies that bhagavAn is "One Who keeps repeating the process of creation, protection, and destruction in cycles – One Who keeps doing these actions again and again" – kRtameva jal-lakshaNam karma punah punahkaroti. He gives the Rg vedic mantra "yathA pUrvam akalpayat" (Rg.10.190.3) – "He created everything as before", in support.

d) SrI vAsishTha gives an alternate interpretation as well – He Who performs the work that no one else can do" – anyaih kartum anarham bahubhirapiyat karma, tat karoti iti kRta-karmA. He gives the example of the function of the sun appearing and setting unendingly everyday from the beginning of the world, and continuing till the end of the world. This process of creation is something that no one else do, with perfection, over and over again.

SrI baladeva vidyAbhUshaN, a follower of the caitanya tradition, has the anubhavam of the nAma in terms of the many acts of kRshNa that are in the category of "No one else can do" – the slaying of narakAsura, the liberation of





the 16000 rAja kumAri-s who had been imprisoned by him, the fetching of pArijAta tree for satyabhAmA, the victory over rudra in the battle with bANAsura, the freeing of aniruddha and usha, etc.

nAma 795. कृतागमः kRtAgamah

- a) The Propounder of Agama-s (Spiritual texts) including those dealing with Buddhism, Jainism, etc..
- b) He Who propounded the Vedas – Rg, sAma, etc.
- c) He Who is the Originator of the pA'ncarAtra Agama.
- d) He Who made His appearance at dvArakA after performing His several leelA-s.
- e) He Who makes His appearance repeatedly through different incarnations.

kRtAgamAya namah.

The term Agama is derived from the root gam – gatau – to go. SrI vAsishTha gives the derivation – Agamyate anena iti Agamo vedah – That through which knowledge is obtained is Agama, namely, the veda- s. He Who created the veda-s is kRta-Agamah- kRta Agamo yena sa kRtAgamah.

- a) SrI BhaTTar explains the nAma as a continuation of His acts of deceiving the evil people. To make them believe Him in these acts, He further propounded spiritual texts propounding the faiths of Buddhism, Jainism, etc. – Buddha arhata sAmayika Agamah kRtAgamah.

SrI v.v.rAmAnujan describes these Agama-s as attractive to the outward mind, very appealing, and something that can easily distract and deceive one intellectually.

- b) SrI Sa'nkara interprets the nAma as referring to bhagavAn being the Origin of the veda-s – kRto vedAtmaka Agamo yena iti kRtAgamah. He quotes the bRhadAraNya upanishad:

"asya mahato bhUtasya niSvasitam etat Rg vedo yajur-vedah sAma vedoatharvA'ngirasa





itihAsahpurANam vidyA vidyA upanishadah SlokAh sUtrANyanuvyAkhyAnAni
vyAkhyAnAni...."

"The Rg veda, yajur veda,sAma veda, atharva veda, are the breath of this Supreme Being". The term Agama refers to scriptures.

c) SrI kRshNa datta bhAradvAj explains the nAma as referring to His being the Originator of the pA'ncarAtra Agama - "pA'ncarAtrasya kRtsnasyakartA nArAyaNah svayam" - The whole of pA'ncarAtra was originated by nArAyaNa Himself.

d) SrI baladeva vidyA bhUshaN interprets the word Agama as "arrival", and gives the meaning for the nAma as referring to the arrival of Lord kRshNa in dvArakA after performing several of His leelA-s - kRtas-tat-tatcaritAni prakASya dvArakAyAm Agamo yena sa kRtAgamah.

e) The term Agama also means "appearance". SrI vAsishTha gives an interpretation using the meaning "Avarta" - revolution or repeated appearance. He gives the example of the sun appearing repeatedly, as avibhUti of bhagavAn. BhagavAn Himself appears in His incarnations repeatedly, and in this sense also He is "Agamah" - He Who appears repeatedly.





Slokam 85

उद्भवः सुन्दरः सुन्दो रत्नाभः सुलोचनः ।

अर्को वाजसनिः शृङ्गी जयन्तः सर्वविजयी ॥ ८५ ॥

udbhavah sundarah sundO ratnanAbhah sulOcanah |
arkO vAjasanih srungl jayantah sarvavijjayI ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 796. उद्भवः udbhavah

- a) He Who rose above samsAra.
- b) He Who is of a superior birth, taking birth as He likes, where He likes, when He likes.
- c) He from Whom everything originated.
- d) He Who resides in an exalted place (SrI vaikunTham).
- e) He Who created the exalted gods and goddesses.
- f) He Who is born again and again for the protection of dharma.

udbhavAya namah

We had the anubhavam of this nAma in Slokam 41 (nAma 375). SrI BhaTTar's interpretation of nAma 375 was in the context of bhagavAn as para vAsudeva, lakshmi -pati.

ud is an upsarga; the root for bhava is bhU - sattAyAm - to be, to live, to be born. The term udbhava refers to origin, source, creation etc. The difference in the different interpretations mostly arises from the different ways in which the vyAkhyAna-kartA-s interpret the upasarga "ut" (e.g., udgata - rising above, utkRshTa - excellent, uttama - best or superior, uccaih - high, etc.).

SrI BhaTTar interprets both the instances of the nAma as "udgatah bhavAt iti udgatah" - "He Who pulls us out of the cycle of samasAra". He distinguishes between the two instances of the nAma as follows: In Slokam 41, he interprets the nAma in terms of bhagavAn's act of releasing His true devotees from





samsAra. In the current instance, his interpretation in terms of the Buddha incarnation is that He misled the asura-s on the path of release from samsAra.

In the context of Slokam 41, SrI BhaTTar points out that by meditating on His being released from the bondage to which He subjected Himself when yaSoDA tied Him to the mortar, we will be released from our bondage of samsAra - "dAmodaram bandha haram".

a) SrI BhaTTar's interpretation for the current instance is "muktyupadeSa nATitakena bhavAt udgata iti udbhavah" - He was preaching the wrong way to attain salvation, and then pretended that He has indeed achieved the objective of rising above samsAra through these wrong means.

b) SrI Sa'nkara's vyAkhyAnam is - "utkRshTam bhavam janma svecchayA bhajati it udbhavah" - He Who is of superior birth, being born of His free will, wherever He likes.

SrI Sa'nkara's interpretation for this nAma in Slokam 41 was:

1. bhagavAn is called udbhavah because He is the Origin of the Universe, being its material cause - prapa'nca utpatti upAdAna kAraNatvAt udbhavah; Or,
2. udgato bhavAt iti udbhavah - He Who is free from birth or worldly existence is udbhavah.

SrI rAdhAkRshNa SAstri gives the interpretation - "uttamo bhavo yasya sa ud-bhavah" - He Whose birth is superior, which is similar to the above. He gives the support from SrImad bhAgavatam 10.3, which describes child kRshNa's birth to devaki in the prison. His birth is superior because it is unlike any other birth that is known, and is accompanied by wonderful and uncommon events. Unlike other children who are born, His eyes were not closed at birth, but He appeared with beautiful lotus eyes open; He was not connected to His mother through the umbilical cord at birth; He was not covered with the signs of being inside a mother's womb, but appeared with a clean and beautiful body, bearing the conch, the cakra etc.; the waves dashing against the shore sounded like the beautiful beat of the drum as an auspicious sound at the time of His



birth; and all kinds of other unusual and auspicious things that happened when this One Who has no birth, "was born" to devaki.

c) An alternate interpretation by Srl Sa'nkara is – **udgatam apagatam janmA asya, sarva kAraNatvAt** – He Who has no birth or origin, since everything originated from Him.

Srl satya sandha yatirAja conveys a similar idea. His interpretation is: "**bhavAt samsArAt utpatter vA udgata iti ud-bhavah** – He Who is beyond samsAra, birth etc., is udbhavah.

Srl cinmayAnanda gives the meaning "source or origin" for the word udbhava, and gives his interpretation for the nAma as "The ultimate source" – He from Whom everything originated – the very spring of Creation. He gives the gl tA Slokam 14.4 in support:

sarva yonishu kaunteya mUrtayah sambhavanti yAh |
tAsAm brahma mahad-yonih aham bIja-pradah pitA ||

(gl tA 14.4)

"Whatever forms are produced in any womb, O arjuna, the prakRti is their great womb, and I am the sowing father". The meaning is that bhagavAn is the One who decides the birth of each individual according to each one's karma – He decides whether one is born a deva, a gandharva, an animal, etc., according to their karmA.

d) Srl satyadevo vAsishTha uses the meaning uccaih for the upasaraga ut – **ud upasarga uccaih arthe**. Using the root bhU – sattAyAm, he gives the interpretation – **uccaih bhavanam yasya sa udbhavah** – He Whose place of existence is at a high level. Srl vAsishTha gives the example of sun moving around in a high position as a manifestation of bhagavAn being in a high position. The meaning is more enjoyable if we take the reference to the "high place" as Srl vaikunTham.

e) Among the alternate interpretations that are given by Srl satya sandha yatirAja is one which describes this nAma as referring to His being the



Creator of exalted beings such as pArvati – utkRshTah pArvatyAdibhyo bhavo yena iti udbhavah.

f) SrI kRshNa datta bhAradvAj gives another interpretation – He has this nAma because He is born again and again to protect dharma – dharma samsthAnapArthAya sambhavAmi yuge yuge (gl tA 4.8).

nAma 797. सुन्दरः sundarah

- a) He Who is handsome.
- b) He Who has the beautiful conch – pA'ncajanyam.
- c) He Who killed sunda through upasunda (sunda-rah)
- d) He Who is exceedingly well regarded and worshipped
- e) He Who has separated or divided the different creatures well in many ways.

sundarAya namah.

The word sundara means "handsome". The word dara by itself means "a conch shell". Most interpreters use the former meaning; SrI satya sandha yatiAja uses the second meaning and gives an alternate interpretation.

a) SrI BhaTTar explains that He was handsome in the eyes of the asura- s, and so He is described as sundarah in the context of the Buddha incarnation – tad-dRshTi manoharah sundarah. SrI V.N. veDantadeSikan gives the explanation in English as "He Who had a captivating form so as to impress and attract a large following."

SrI Sa'nkara gives the interpretation that He is of a handsome form, as one of His inherent and natural qualities – viSvAtiSayi saubhAgyaSalitvAt sundarah. tiruma'ngai AzhvAr describes this beauty of bhagavAn in periya tirumozhi 9.2.4 "vambu avizhum tuzhAi mAlai tOL mEl;.....accO! oruvar azhagiyavAI" _ "Oh! What a bewitching beauty He is! How can I describe this beauty!".

In fact, in all the ten pASurams under periya tirumozhi 9.2, AzhvAr just keeps wondering about this indescribable beauty of emperumAn.





*undaraya nama - azhagiyamanavalam sundararaja perumal
(Pic Courtesy: Sri Murali BhaTTar - www.srirangapankajam.com)*



tirumazhiSai AzhvAr describes His beauty as "ari po'ngik kATTum azhagu (nAnmugan tiru. 21) - The beauty of nRsimha form looked like beauty bubbling and spilling over because it couldn't be contained anywhere. tiruppAN AzhvAr is unable to contain His exuberance at the beauty of Lord ra'nganAtha, and in two of the total of ten pASuram-s that are attributed to him, he exclaims at His beauty by crying out "aiyO!" - What a Beauty! (Seyya vAi aiyO - amalanAdipirAn 7; nI la mEni aiyO - amalanAdi pirAn 9).

SrI cinmayAnanda relates the term "beauty" here to the mental peace that is derived from meditation and contemplation on SrI man nArAyaNa. He observes that when meditation leads to the joy of ecstasy, the mind feels the peace, and it is at these moments of supreme inner satisfaction that the flashes of beauty-experiences flood the bosom. This is nothing but the manifestation of SrI man nArAyaNa, and this is why He is referred to as "Peace - Auspiciousness - Beauty" - "SAntam Sivam, sundaram" in the upanishads.

b) SrI satya sandha yatirAja gives his first interpretation as "sundarah soundarvAn". Using the meaning "a conch shell" for the word dara, he gives the additional interpretation - Sobhanam darah Sa'kho yasya iti sun-darah - "He Who has the beautiful conch - pA'ncajanyam".

c) Another interpretation by SrI santya sandha yatirAja is "sundam upasundena repayati nASayati iti sunda-rah" - He Who killed sunda through upasunda". The story related to this incident is given in Apte's dictionary under the meaning for the word "sundah". sunda and upasunda were sons of the demon nikumbha, and had managed to get a boon from brahmA that they would be not be killed unless they destroyed each other. They became very oppressive, and ultimately indra had to send a nymph named tilottamA, and while fighting for her between themselves, they killed each other. Since all creation and destruction is because of bhagavAn, and since He made sure that sunda was destroyed through upasunda, He is called sunda-rah - the Destroyer of sunda.

d) SrI kRshNa datta bhAradvAj gives yet another anubhavam - sutarAm



driyate praSasyata iti sundarah – He Who is exceedingly well regarded and worshipped (using the meanings sutarAm – exceedingly, dRyate from the root dR – to worship, to regard). He gives the support from Srl mad bhAgavatam:

prasAdAbhimukham SaSvat prasanna vadanekshaNam |
su-nAsam su-bhruvam cAru-kapolam sura-sundaram ||

(bhAga. 4.8.45)

"He Who is always interested in bestowing His blessings on His devotees, He with a happy countenance, beautiful eyes, nose, cheeks, He who is the most beautiful of all gods, ... should be meditated upon with single-minded devotion."

e) Srl satya devo vAsishTha derives the meaning based on the root dR – vidAraNe – to tear, to divide. Using su an upasarga meaning "well", he gives the meaning "He Who divides or separates well" for the nAma – su = sushTu "nirdosham" vidAraNam yah kurute sa su-darah sanneva varNAGamenaundra ityukto bhavati. His interpretation is in terms of all the parts of the bodies of the different creations being properly divided or separated (such as the two wings of the birds, the branches of the trees, etc. Part of the Slokam that he has composed to explain this nAma is – "sa sundaro vishNur-ananta rUpo yonI h samagram vividham dRNAti" – vishNu who has many forms, has separated or divided the different creatures in different ways.)

nAma 798. सुन्दः sundah

a) He Who presents Himself as a very soft person to the asura-s in order to convince them to follow His deceitful methods.

b) He Who is soft to His devotees.

c) He Who bestows joy and happiness on His devotees.

sundAya namah.

su is an upasarga. The root involved in the nAma is und – kledane – to wet, to moisten. sushThu unatti iti sundah – He Who softens.

a) Srl BhaTTar gives the interpretation that He is called sundah because He



melted the hearts of the asura-s by His fascinating form, and drew them towards Him. This is true of His mohini incarnation as well as His Buddha incarnation.

b) Sri Sa'nkara's interpretation is "He Who is of a melting nature because of His great compassion". Sri cinmayAnada's words describing His Mercy are: "Whatever be the amount of vAsanA-s hoarded in our personality, because of our ego-centric, extroverted activities, once a devotee turns unto Him in total surrender, all the vAsanA-s are purified, and the devotee moves more and more towards Him". In His infinite mercy, bhagavAn forgives all sins that a person might commit in his ignorance.

c) Sri satya sandha yatirAja's interpretation is that He has this nAma signifying that He is the Bestower of joy and happiness to His devotees - **sum sukham dadAti iti sum-dah on sundah.**

d) Sri satysdevo vAsishTha uses the meaning und - kledane - to wet, and attributes the nAma to His providing every living being with the requisite amount of water and other fluids, the crops with the requisite amount of rain, etc. - **yo vRsha karmaNA samyag unatti; loke'pi ca paSyAmah, manushyo jalena kvacit bahu-kRtvah si'ncati, kvacicca alpaSah; esha yo niyamo sa tasyaiva vyApakasyavishNoh, etc.**

nAma 799. रत्ननाभः ratna-nAbhah

a) He with a gem-like navel.

b) He Who has the navel from which the gem among men -brahmA - originated.

c) He Who destroys the asura-s (aratna-nAbhah).

d) He Who has ratna in His navel - in the form of ratna-s in the oceans.

ratna-nAbhAya namah.

ratna here represents beauty. The following derivation is given by Sri vAsishTha: The word ratna is derived from the root ramu - krIDAyAm - to play, to rejoice, and the application of the uNAdi sUtra 3.14 - **ramesta ca**, leading to the word ratnam which means gem. The word nAbhi is derived from



the root nah - bandhane - to tie, to bind, and the application of the uNAdi sUtra 4.126 - naho bhaSca, leading to the word nAbhi. The siddhAnta kaumudI gives the meaning - "a khshatriya" to the word in the masculine gender, and the meaning "navel" in the feminine gender. The kaumudi also points out that sometimes the meaning navel is given in the masculine gender as well. The term nAbhah means "one with the nAbhi", and so the meaning "navel" is the one that is relevant here, and the one used by all the vyAkhyAna-kartA-s. He Who has a beautiful navel is ratna- nAbhah.

a) Sri BhaTTar's anubhavam is that He showed off His beautiful navel as a sign of His pANDityam or learning, again to convince the asura-s of His teachings in the Buddha incarnation - pANDitya viDambana mRshTodara vyakta ramya nAbhi ratna-nAbhah. From many translations of the above, it appears that one of the external gesticulations of a learned person is to massage the belly (Sri v.n.vedAnta deSikan's translation in English, Sri v. v. rAmAnujnan's translation in tamizh, etc.).

Sri vedAnta deSikan's translation is: "In the form of Buddha, the imposture like a great scholar required certain external gesticulations like massaging the belly, when His navel was displayed as a beautiful gem".

Sri Sa'nkara's vyAkhyAnam is also a reference to the beautiful navel of bhagavAn - ratna Sabdena SobhA lakshyate; ratnavat sundarA nAbhih asya iti ratna-nAbhah.

Sri cinmayAnanda describes the significance of the navel as the origination point of the thought process in the devotee who performs meditation. He describes the findings of deep thinkers about the process of origination of thought. According to them, all thoughts arise in their seed form from the Infinite before manifestation. From this womb (origination), they become manifest, and the individual becomes dimly aware of thoughts in their embryo form - vague, incomplete, and as yet not fully formed (paSyantee). In the next stage, they get translated into expressions (madhyamA), and in their last and full stage of manifestation, they express themselves as actions in the outer



world (vaikharee). In this chain of processes on how the thoughts become manifest for the thinker, the seat of the paSyantee stage is said to be navel region (nAbhl). When one considers the seat of origination of all thoughts of all thinkers, this seat is the ratna-nAbhl of bhagavAn, and hence He is called ratna-nAbhah. Sri cinmayAnanda suggests that this may be significance of the representation that the Creator, brahmA, originates from the lotus from the navel of bhagavAn.

Sri satya sandha yatirAja gives two explanations, both of which are different from the above. These are based on his taking the nAma as ratna-nAbhah or aratna-nAbhah.

b) Taking the nAma as ratna-nAbah, he gives the interpretation - ratnam pum-ratnam catur-mukho nAbahu yasya - He Who has the navel from which the gem among men - brahmA - originated.

c) Taking the nAma as aratna-nAbhah, his interpretation is: aratnAn arat-daityAn nabhati iti a-ratna-nAbhah - He Who destroys the asura- s. He uses the root nabha - himsAyAm abhAvepi - to kill, to hurt, in this interpretation.

d) Sri satyadevo vAsishTha gives the interpretation - ratnam nAbahu yasya iti ratna-nAbhah - He Who has ratnam in His navel is ratna- nAbhah. He proceeds to interpret the nAma as indicating that He has endowed the oceans with ratnam, which is like ratnam in His navel - sa ratna-nAbho bhagavAn vareNyoloke samudre vidadhAtiratnam.

nAma 800. सुलोचनः su-locanah

- a) One with bewitching eyes.
- b) He of superior wisdom.
- c) One Who has the wisdom and the vision of the Self.
- d) He Who gives everyone else the ability to see.

su-locanAya namah.

su is an upasarga. The root involved is loc - darSane - to see.



a) SrI BhaTTar's vyAkhyAnam is - tathA hRdayAlu-cora-locanah su- locanah - He is called su-locanah because (in His Buddha incarnation) He had charming eyes which enticed the tender-hearted. He gives support from vishNu purANa - punaSca raktAmbaradhRk mAyA-mohah a-jitekshaNah (VP 3.18.16) - He was clad in crimson robes, and had eyes which were unconquered; and He deluded the minds of all by His mAyA.

As we all know, His beauty is not something that is used by Him only for deluding the asura-s, but also for drawing His devotees closer to Him. ANDAL praises His beauty in many places in her pASuram-s, and SrI v.v. rAmAnujan refers us to one of these instances, in nAcciyAr tirumozhi 11.2 -

en ara'ngattu in-amudar kuzhal-azhagar vAi-azhaghar, kaN-azhagar,
koppUzhil ezhu-kamalap pU-azhagar em-AnAr -

"My sweet nectar who resides in SrI ra'ngam, the One Who has beautiful hair, beautiful mouth, beautiful eyes, One from whose beautiful navel sprouts the beautiful lotus, the One Who has subjugated me as His own by His beauty". One almost senses the exclamation "aiyo" of tiruppANAZhvar here.

The nAIaYiram is full of references to the beauty of His eyes and the beauty of His tirumEni (Sem tAmariak kaNNan, pavala vAi, kamalac ce'nkaN,.. ..), and they are too numerous to list.

b) SrI Sa'nkara gives the interpretation that He has the nAma because of His beautiful eyes, and alternatively, assigns the meaning "j~nAnam" to the word locanam, and gives the alternate meaning - He of superior wisdom - Sobhanam locanam nayanam j~nAnam vA asya iti su-locanah.

c) SrI cinmayAnanda points out that in addition to the beauty of His form that is reflected and enhanced by His beautiful eyes, the significance of the term "beauty" here is that His eyes can see constantly the infinite purpose and goal of the entire creation. These eyes of His can simultaneously perceive everything that is happening in all the three worlds all the time, not only the present, but the past and the future as well. Thus, he gives the meaning "One who has the wisdom of the Self", to this nAma.



d) Sri satyadevo vAsishTha gives the meaning that He has this nAma because of His beautiful eyes, and in addition, he gives the alternate interpretation that the nAma signifies that because of Him, the rest of the creation is able to see well, in His manifestation as the sun – samyag locante prANino yasmin udite sati iti su-locanah sUryah. The sun and the moon are considered His two eyes – candra sUryau ca netre.

Thus ends the commentary on the Eight Hundred names of Lord Sri MahA vishNu.

nAma 801. अर्कः arkah

a) He Who is praised.

b) He Who is in the form of the sun.

arkAya namah.

The root from which this nAma is derived is arka – tapane stavane ca – to heat, to praise. arcyate – stUyata iti arkah – He Who is praised is arkah.

Sri satya devo vAsishTha points out that the meaning can also be derived starting from the root Rc – stutau – to praise, and from the root arc-pUjAyAm – to worship. Based on the meaning arka – tapane – to heat, arkah also refers to the sun.

a) Sri BhaTTar gives the meaning that He has an adorable form, and indicates that He was praised in His Buddha incarnation by His followers as "aho! mahAtma! ati-dhArmikah!" – "Oh! A great soul and a highly virtuous one!".

Sri Sa'nkara gives the interpretation that He is adored by even the likes of brahmA – brahmAdibhih pUjyatamairapi arcanI yatvAt arkah.

The same idea is given by Sri kRshNa datta bhAradvAj – arkyate stUyate brahmAdibhih iti arkah. He gives the support from Sri mad bhAgavatam: yam brahmA varuNendra marutah stuvanti divyaih stavaih (bhA. 12.13.1) – He Who is worshipped through divine adorations by brahmA, varuNa, indra, vAyu,etc.

b) Sri cinmayAnanda interprets the nAma as referring to His being in the





form of the Sun, using the meaning "sun" for the word "arkah". The Infinite Consciousness, Sri man nArAyaNa, is the one source of light and energy illumining and nourishing everything. Once He leaves the body of any creature, the body cannot be maintained.

nAma 802. वाजसनिः vAja-sanih

a) He Who advocated eating a lot (a Preacher of mundane pleasures, like eating).

b) He Who provides for the nourishment of all His creation.

vAja-sanaye namah.

Sri BhaTTar gives the nAma as vAja-sanih, and Sri Sa'nkara's version is vAja-sanah. Sri satyadevo vAsishTha gives both versions, and points out that "vAja-sanih" is "vaidika pATham". This is probably based on the fact that this nAma is referred to in the veda-s as "vAja-sanih"- for example, (Rg. 9.110.11), (Rg. 3.51.2), (Rg. 10.91.15)

The term vAja refers to annam or food. The root from which sanah or sanih is derived is san – sambhaktau, dAne – to divide, to give.

a) Sri BhaTTar's vyAkhyAnam is – nAstikya vAdena aihikam annAdikamevasam bhajati iti vAja-sanih – By His atheistic teachings He created a taste in them for the enjoyment of pleasures in this world itself. Sri BhaTTar notes that it is the vow of a buddhist monk that he should consume mouthfuls of curd-rice every day early in the morning – kshapaNaka vratam hI dam yat prAtah prAtah dadhyodana kabalAn gRhNate iti.

b) Sri Sa'nkara gives the interpretation – vAjam – annam arthinAm sanoti-dadAti it vAja-sanah – He Who gives food to those who pray for it.

Sri rAdhAkRshNa SAstri adds that the nAma signifies that He has made provision for all living beings for their food even before they are born, such as providing for the milk for the child from the mother's breast even as the child is born. So He plans and provisions for sustenance of all creatures even before He creates the world.





SrI cinmayAnanda gives the interpretation that the nAma signifies His being the source or nurturer of the entire world of "emotions-feelings-and-thoughts" for the experiences of the body, mind and intellect of all creatures.

For the interpretation in terms of His being the provided of food to all beings, SrI cinmayAnanda gives references to the gl tA:

gAm-AviSyA ca bhUtAni dhArayAmyaham-ojAsA |

pushNAmi caushadhI h sarvAh somo bhUtvA rasAtmakah ||

(gl tA 15.13)

"And entering the earth I uphold all beings by My strength. I nourish all herbs, becoming the juicy soma".

nAma 803. शृङ्गी SR'ngI

- a) He Who appears like one having a horn (with a bunch of peacock feathers in his hand).
- b) He Who had a horn in His matsya and varAha incarnations.
- c) He With the peak of govardhana mountain on His hand.
- d) He Who has provided every creature with the means to express its SR'nga or expression of power.
- e) He Who destroys the fear of birth in His devotees.

SR'ngiNe namah.

The word SR'ngam refers to a horn. It also refers to the top of a mountain, sovereignty, etc. The root and the different meanings and interpretations for the word SR'gan have been covered previously in nAma 540, Slokam 57 -mahA-SR'ngah; and nAma 869, Slokam 81 - naika-SR'ngah.

- a) SrI BhaTTar interprets the nAma as One who has a horn, and associates it with His carrying a bunch of peacock feathers in his hand in His incarnation to delude the asura-s, as a symbol of his doctrine of ahimsA. He gives support from vishNu purANam:



tato digambaro muNDo barhi-patra-dharo dvija |
mAyA moho'surAn SlakshNam idam vacanam abravI t ||

(VP 18.2)

"Approaching the daitya-s engaged in ascetic penances, He approached them in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of peacock's feathers, and addressed them in gentle accents thus". H.H. Wilson adds a footnote in his translation, that "a bunch of peacock feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the pRthu rAi caritra, it was borne by the Buddhist amara sinha".

b) Srl Sa'nkara interprets the nAma in terms of the matsya incarnation, where bhagavAn had a horn with which He guided the boat with satya vrata in it – pralaya ambhasi SR'ngavAn matsya viSesha rUpah SR'ngI – He Who is horned, during pralaya when He assumes the form a special fish.

Srl ananta kRshNa SAstry comments that the nAma can also be a reference to His varAha incarnation, where He supported the earth at the tip of His horn.(see nAma 542, Slokam 58 – mahA-varAhah).

c) Srl satya sandha yatirAja uses the meaning "summit of a mountain" for the word SR'nga, and gives the interpretation that the nAma is a reference to His carrying the govardhana mountain – SR'ngANi govardhanaSR'gANi asya santi iti SR'ngI .

d) Srl satyadevo vAsishTha interprets the term SR'nga as meaning a ray or emanation, or any kind of energy, and gives the interpretation that the nAma signifies that bhagavAn has enabled all beings with different ways of giving expression to their energy, and so He is SR'ngI – the fangs of a serpent are the SR'nga-s of the serpent, and the tail of a scorpion is the SR'nga of the scorpion, as examples.

e) Srl kRshNa datta bhAradvAj interprets SR'nga as "destroying", (The root is SR – himsAyAm – to hurt, to kill), and gives the interpretation for the nama as "He Who destroys the fear of re-birth in His devotees"- SRNAti bhava-



bhayam iti SR'ngam avicintya- sAmarthyam; tad-asya asti itiSR'ngl .

nAma 804. जयन्तः jayantah

The Conquerer.

jayantAya namah.

The root from which the nAma is derived is jI - jaye - to conquer. jitavAn iti jayantah.

a) Srl BhaTTar continues with the elucidation of the point that just as the good things that exist in this universe are because of Him, the negative things that exist are also caused by Him, with a purpose. Thus, the creation of the mAyA SAstra-s etc., are also part of His leelA. His interpretation here is that this nAma indicates that He conquered the advocates of theism among the asura-s by means of His false doctrines that the world is an illusion, and that the soul is nothing but knowledge - Astikya-vAdinah samvidAtmatva-prapa'ncamithyAtva-mithyA vAsaih jitavAn iti jayantah. The reason for His doing this should be clearly understood to be because there were, among the asura-s some who believed in practicing theism just to get the powers, which they would then misuse for causing harm to His devotees (the case of SukrAcArya, the guru of the asura-s, and rAvaNa, who was a great expert in the veda-s, are examples.) The reference here is not to the theists who worship Him with the desire to attain Him. In this latter case, bhagavAn only helps them more to attain Him the more they wish it.

b) Srl Sa'nkara's interpretation is that the nAma signifies that He is the Conquerer of enemies, or is the cause of the victory of the deva-s over the asura-s - arI n atiSayena jayati, jaya-hetur-vA jayantah.

Srl rAdhAkRshNa SAstri points to His help to the pANDava-s to gain victory over the kaurava-s.

Srl cinmayAnanda points out that it is His jayantah guNa that helps us "to conquer our lower impulses, our endless desires for the sensuous - and our craving for the cruel pleasures of indulgence", because it is the "grace of the



mind and intellect, in attunement with the Self" that helps us achieve this.

c) SrI baladeva vidyA bhUshaN's anubhavam is more along the lines of the enjoyment of kRshNa as a youth – He is jayantah because He always won in hand combat as well as verbal combat with His friends – jayati sakhAn bAhu-yuddhevAg-yuddhe vA iti jayantah.

d) SrI vAsishTha captures the spirit of the nAma thus – yo ho sarvadAjayati, na kadAcit parAjayam labhata iti jayanatah – He Who is always victorious, and can never be defeated under any circumstances by anyone at anytime, is jayantah.

SrI vAsishTha explains the nAma in terms of bhagavAn being victorious over all the beings of the Universe, and keeping everything under His control. Wherever there is His blessing, there victory is guaranteed irrespective of the other conditions that surround the situation. He summarizes his interpretation in the following words:

evam hi yo vetti jayantamagRyam vishNum sa sarvam jayatI ti bodhyam |
yasyAsti savye bhagavAn jayantah kim Satravas-tasya narasya kuryuh ||

No amount of powerful weapons or anything else can prevent the victory of one who has His support and blessings.

One is reminded of the words of vedAnta deSika in SrI kAmAsikAshTakam (6):

tvayi rakshati rakshakaih kim anyaiih
tvayi cArakshati rakshakaih kim anyaiih |

"When you are the Protector, where is the need for other protectors, and when You have decided not to protect, what is the use of any other "protector"?"

Again in abhI ti stavam, svAmi deSikan points out that for His devotee, there is no fear ever, from anywhere, under any circumstance – kadAcana kutaScanakvacana tasya na syAt bhayam (abhI ti. 5).



SrI satyadevo vAsishTha gives the following references to Sruti where the nAma jayantah occurs:

jayantam tvam anumade soma

(Rg. 1.91.21)

devasenAnAm abhibha'njatI nAm jayantI nAm maruto yantvagram |

(Rg. 10.103.8)

nAma 805. सर्वविजयी sarva-vij-jayI

- a) The Conqueror of those who had learnt all things.
- b) He Who is Omniscient and Victorious.
- c) He Who had won over the hearts of the all-knowing sages.

sarva-vij-jayine namah.

The nAma consists of sarva + vid + jayI. (sarva means "all" – sarati iti sarvah; vid – j~nAne – to know, or vid – vicAraNe – todiscuss; ji – jaye – to conquer).

- a) SrI BhaTTar's interpretation is that He won over the learned people (among the asura-s who were believers in the efficacy of following vedic procedures etc. for acquiring special powers, which then were misused to harm the followers of dharma) by His sweet words and convincing arguments.
- b) SrI Sa'nkara treats the nAma as "One Who is sarva-vit", and "One Who is "jayI ". His explanation for the nAma is that bhagavAn is Omniscient (sarva-vit) and Victorious (jayI) –

sarva-vishayam j~nAnam asya iti sarva-vit;

AbhyantarAn bAhyAn hiraNyAkshAdI nSca

dur-jayAn jetum Seelam asya iti jayI

(He Who is complete in knowledge, and He Who overcomes the internal foes such as desire, and also the mighty external foes such as the demon hiraNyAksha).

SrI rAdhAkRshNa SAstri gives reference to the Sruti for the nAma sarva-vit:





yah savar~jnah, sarva-vit

(muNDa. 1.1.9, 2.2.7).

He also provides the link between the two part of the nAma – because He is sarva-vit, He is able to conquer the inner enemies such as kAmaand krodha.

SrI vAsishTha comments that it is by knowing the inner secrets of one's enemy that one can be assured of victory over the enemy. Since bhagavAn is the Knower of everything – sarva-vid, He is the Conqueror under all circumstances –jayI.

A different anubhavam is given by SrI cinmayAnanda: Even those who boast of their wisdom –" Prattlers of wisdom, however eloquent in their discussions, must become utterly silent in their moments of samAdhi, in the presence of the Self, SrI nArAyaNa" – So He is sarva- vij-jayI .

SrI kRshNa datta bhAradvAj interprets the term sarva-vit as a reference to the all-knowing brahmA and the like, and since He is above them all because of His Supreme and perfect knowledge, He is sarva-vi-jayI –

sarvam vidanti iti sarva-vido brahmAdayah;

tAnapi niratiSya sarva~jnatayA jayati iti sarva-vij-jayI .

c) SrI baladeva vidyA bhUshaN gives the same meaning for the term sarva-vid- all-knowing, as the other interpreters have given, but interprets the word jayI not in the sense of victory over an adversary, but as One Who is held in a position of respect and esteem by very learned people – His interpretation is that the Lord had a distinct position of eminence and glory with the all-learned people such as vasishTha, vAmadeva, etc. – sarva-vitsu vasishTha vAmadevAdishu jayo mahotkarsho'sya nityam asti itisarva-vij-jayI .





Slokam 86

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।

महाहृदो महागर्तो महाभूतो महानिधिः ॥ ८६ ॥

suvarNabindu rakshObhyah sarvavAgI svaresvarah |
mahAhradO mahAgartO mahAbhUtO mahAnidhih ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 806. सुवर्णबिन्दुः suvarNa-binduh

- a) He Who concealed the truth of the vedic path from the asura-s with sweet words.
- b) He Who has a beautiful form with golden-colored beautiful limbs.
- c) He Who is in the form of the auspicious praNava mantra.
- d) He Who has a beautiful form, and Who has beautifully divided the creatures of the universe into their various parts.
- e) The Knower of the veda-s consisting of auspicious letters.
- f) He Who has the beautiful golden-colored sandal wood marks on His forehead, cheeks, etc.

suvarNa-bindave namah.

su is an upasarga; varNa is derived from the root vR – varaNe – to choose; varNa refers to color, letter, etc. The word bindu is derived from the root bind – avayave – to split, to divide, or vid – j~nAne – to know. Because of a generally accepted rule of non- distinction between ba and va by grammarians (ba-va-yor-abhedena), vindu and bindu have the same meaning. Sri BhaTTar uses the root bidi – apalApe – to conceal, in his interpretation. The word bindu also refers to the decorative mark applied between the eyebrows, the anusvAra, the marks on the body of a deer, etc. The different interpretations below are a result of these variations.

- a) Sri BhaTTar uses the root bidi – apalApe – to conceal, and the meaning



"letters" to the word varNa, he continues his interpretation in terms of bhagavAn's Buddha incarnation, specifically taken to deceive the evil-minded people and thereby punish them for their karma-s. Here, the interpretation is that bhagavAn successfully used "sweet" words to conceal the truth of the vedic path from the asura-s, and to create a distrust in the vedic practices among those asura-s who believed in using vedic rites in order to get powers, and then using these powers to harm the deva-s. The cases of SukrAcArya, indrajit, rAvaNa, etc., who got powers by performing vedic rites, and then used those powers to harm His devotees, are examples.

b) Sri Sa'nkara uses the meaning avayavah – limbs, for the word bindu, and gives the interpretation to the nAma as "One having limbs radiant like gold" – bindavah avayavAh su-varNa sadRSA asya iti su- varNa-binduh. We came across the beauty of His form and limbs in the nAma-s suvarNa-varNah, hemA'ngah, varA'ngah, and candanA'ngadI (Sloka 79, nAma-s 743 – 746). Please refer to these write-ups for a detailed account of His tirumEni to be enjoyed from the different interpreters' perspectives.

SrI vAsishTha gives the above as one of his two interpretations: su =Sobhanam; varaNIyam = dRSyam rUpam yasya sa su-varNah; su-varNA bindavahavayavAh yasya sa su-varNa-binduh. One Who has a beautiful complexion and beautiful limbs is su-varNa-binduh.

SrI rAdhARshNa SAstri adds another dimension to the anubhavam of His golden tirumEni. He refers to bhagavAn rising with a golden form from the agni-kuNDam in ya~jna-s performed by several devotees. We know of kA'nci pEraruLALan who took his arcA mUrthi incarnation from the agni kuNDam when brahmA performed his penance in this kshetram.

c) An alternate interpretation by SrI Sa'nkara is based on the meaning "aksharam" for "varNa", and "anusvAra" for "bindu", thus giving the meaning "One Who in the form of the auspicious praNava" – Sobhano varNah aksharam binduSa yasmin mantre tan-mantrAtmA vA su- varNa-binduh.

SrI rAdhAkRshNa SAstri gives references to the Sruti in support: omi



brahma (taitt.1.81); tat-te padam sa'ngraheNa bravImyomityetat (kaTha. 1.2.15).

d) Based on the root bind – avayave – to divide, to split, and using the uNAdi sUtra bindur-icchuh (uNAdi. 3.2.169), SrI vAsishTha interprets the word binduh as referring to "one who divides" – bindati – avayavAnkaroti, or "one who performs the kriyA of avayava or division. In this interpretation, SrI vAsishTha gives the meaning "One Who Himself is of beautiful form (su-varNa), and Who has divided (binduh) the creatures beautifully into their different parts, while operating as the Undivided One in all of them" – as in the case of a tree, into its branches, leaves, etc., or the different planets of the solar system – yathAyam sUryastathAyamsamastah prapa'ncah parasparam avayava-avayava vibhAvam Apannah, patra-phala-pushpa-SakhAdI ni vRkshasyeva.

e) SrI satya sandha yatirAja uses the meaning "letter" for the word bindu, and interprets the term suvarNa as a reference to the veda-s. He uses the root vid – j~nAne, and gives the interpretation that bhagavAn has this nAma signifying that He is the "Knower of the veda-s" – SobhanA varNAyasmin sa su-varNo vedah; tasya binduh – j~nAtA su- varNa-binduh.

f) Using the meaning "a decorative mark on the forehead" for bindu, SrI bala deva vidyA bhUshaN gives the interpretation – su-varNo laIATasthobinduh asya iti – He Who has golden mark of decoration on His forehead, or He Who a decorative mark on His golden forehead.

SrI kRshNa datta bhAradvAj also gives a similar interpretation – suvarNamiva pl tAbhA bindavah candana-bindavoyasya cibuka kapola mastake sa su-varna binduh – He Who has the decoration with the golden-colored sandal wood on His cheeks etc.

nAma 807 - अक्षोभ्यः a-kshobhyah

a-kshobhyAya namah.

The root from which the nAma is derived is kshub – sa'ncalane – to disturb, to



be agitated.

a) SrI BhaTTar's interpretation for the nAma is that when He presented His arguments as Buddha to the asura-s, no one could stand up against his arguments, because he was possessed of impenetrable thoughts - gambhI rASayatvena a-vikAryah.

b) SrI San'kara's interpretation is that the nAma indicates that He is unshaken by desire, hatred, etc., by the objects of senses such as sound etc., and by the external foes such as the enemies of the deva- s, etc. - rAgAdibhih, SabdAdi-vishayaiSca, tri-daSa-aribhiSca, na kshobhyata iti a-kshobhyah.

SrI cinmayAnanda's translation for the nAma is "One who is unruffled". He explains that while ordinarily an individual gets disturbed, subjectively, by the presence of desires, anger, passions, etc., and objectively an average man is constantly stormed by the enchanting dance of beautiful sense-objects all around him, the Lord is not subjected to any of these. He refers us to the description of a sthitapra-jna in the gltA by Lord kRshNa, in response to arjuna's question in Slokam 2.54 (sthita pra-jnasya kA bhAsha...etc). bhagavAn's response is contained in Sloka-s 2.55 to 2.61, where He outlines the attributes of a sthita-pra-jna. Those are also the characteristics of an a-kshobhyah.

c) SrI satya sandha yatirAja gives an anubhavam not shared by the others. In addition to treating the nAma-s suvarNabinduh and akshobhyah as two separate nAma-s and giving interpretations for these, he looks at these two combined as one nAma also - su-varNa- bindu + rakshah + bhyah. His interpretation is: suvarNa bindavo yasmin tat suvarna-bindu; suvarNa-binduvat rakshaScasuvarNa-bindu- raksho mArIcah; tam bhyAsayati bhIshayati iti suvarNa-bindu-raksho-bhyah - The term suvarNa-bindu rakshah refers to the demon by name mArIca, since he had golden dots (bindu-s) all over his body. BhagavAn has the nAma suvarNa-bindu-raksho-bhyah since He caused fear in the mind of this rAkshasa, mArIca, with the golden dots all over his body. The



root bhya - bhaya is used in this interpretation.

nAma 808. सर्ववागीश्वरेश्वरः sarva-vAg-I Svara-I Svarah

The Lord of all who have a mastery over all words.

sarva-vAg-ISvara-IsvarAya namah.

He Who is the Lord of all who have mastery over vAk or speech is sarva-vAg-I Svara-I Svarah - The I Svara of those who are "sar-vAg- I Svara-s". The different interpreters give different anubhavam-s on who these "masters over speech" are.

SrI BhaTTar continues his interpretation in terms of bhagavAn's Buddha incarnation. He interprets the nAma as signifying that bhagavAn was the clear winner over the "learned masters" among the rAkshasa-s in arguments and disputations.

SrI v.v. rAmAnujan comments that vAcaspati is known for piling points after points in support of his position in any argument. That skill of vAcaspati is but a tiny fraction of bhagavAn's power. The point to be kept in mind here is that in his Buddha incarnation, bhagavAn was advancing arguments to promote nAstikam among the asura-s, and so his arguments in the current context were not consistent with the SAstra-s.

SrI Sa'nkara interprets sarva-vAg-I Svara as a reference to brahmA, and since bhagavAn is the Lord of brahmA, He has the nAma saarva-vAg- I Svara- I Svarah.

SrI rAdhAkRshNa SAstri points out that brahmA with his four faces and four mouths, gives the veda-s to the rest of the world, and so he is sarva-vAgI Svaran, and he got this power from bhagavAn, the sarva-vAg-I Svara- I Svara.

SrI satya sandha yatirAja considers the reference of the phrase "sarva-vAg- I Svarato rudra, and so describes the namA as indicating that He is the Lord of rudra: sarveshAm vAcah sarva-vAcah tAsAm Isvarasya rudrasya ca I SvaratvAtsarva-vAg-I Svara-I Svarah.



SrI baladeva vidyA bhUshaN lists brahma, rudra, etc., as those learned in the SAstra-s, and bhagavAn being the Lord of all of them, has this nAma - sarvAh SrutyAdilakshaNA vAco yatra sa sarva-vAk; nikhilaSAstra pratipAdya ityarthah; yata I Svara-I Svara vidhi- rudrAdi niyAmakah.

Same idea is reflected in SrI kRshNa datta bhAradvAj's interpretation - sarveshAmvAg-I SvarANAm sura-guru- druhiNAdInAm I Svarah - SastA iti sarva-vAg-I Svara-I Svarah.

SrI cinmayAnanda quotes the kenopanishad passage where the question is first asked:

keneshitAm vAcam imam vadanti

At whose behest do people utter speech?,

and the answer is given:

tadeva brahmam tad viddhi

It is Brahman from which all these arise.

SrI cinmayAnanda explains the nAma thus: "It is not the instruments of actions and perceptions that act by themselves, as they are all made up of inert matter. The immediate animation to the equipment is given by the 'inner instruments'.

Therefore, for all the sense-organs, the mind-intellect-equipment is their immediate lord. But these subtle instruments themselves get their dynamism to act only in the presence of SrI nArAyaNa".

SrI vAsishTha comments that the gods or devatA-s for speech and sound are vAcaspati, agni, vidyut, etc., and He is the Lord of all those gods who are the gods of vAk, and so He is called sar-vAg-I Svara- I Svarah - sarva vAgI SvarANAmapi I Svarah.

SrI vAsishTha comments that even though there are a large number of species, each with its own unique structure of the organs that produce sound from them, all of these originate from Him, and ultimately subside in Him.



nAma 809. महाह्रदः mahA-hradah

a) The Vast Lake in which the sinners drown never to rise again, and the devotees dip again and again to get relief.

b) He Who is associated with the deep waters, as in kAlIya mardanam, or in His reclining on the Milk Ocean.

c) He Who has created the great oceans so that the earth does not become completely dry and perish.

mahA-hradAya anamah.

The root from which the word hrada is derived is hrAda – avyakte Sabde –to sound, to roar. That which makes indistinct, undefined sounds is called hradah. That which is huge, and makes this sound is mahA-hradah. The term is used to refer to a deep lake, an ocean etc. – hRadate iti hradah.

a) SrI BhaTTar's explanation for the nAma is that bhagavAn as Buddha was like a deep lake in which the evil-doers sank, never to rise again – yatrapA-pA-karmaNah a-punar-utthAnam nimajjanti. He refers us to Lord kRshNa's words in the gl tA:

tAn aham dvishatah krUrAn samsAreshu narAdhamAn |

kshipAmi ajastram aSubhAn AsurI shveva yonishu ||

(gl tA 16.19)

"Those haters, cruel, the vilest and the most inauspicious of mankind, I hurl forever into the cycles of births and deaths, into the wombs of demons".

SrI BhaTTar also points out that while He is the deep lake where the sinners will drown, He is also the deep lake where the devotees will find their great comfort, and will bathe again and again without ever getting satisfied –

pA-pA-karmANah apunar-utthAnam nimajjanti,

puNya- kRto gAham gAham tRpyanti, samahA-hrAdah.

One is reminded of the nRsimha incarnation, where bhagavAn was



simultaneously a cause of terror for hiraNyakaSipu, and with that same form, He was the cause of great delight for prahlaDa.

SrI v. v. rAmAnujan describes the term hradah as eddy, the deep ditch that sometimes lies in the path of running waters. If one gets caught in one of these, it is well near impossible to get out of it alive. BhagavAn is like one of these for the asura-s. nammAzhvAr refers to bhagavAn as:

"vallarakkarpukkazhunda tayaradan peRRa marakata maNit taDam"

tiruvAimozhi 10.1.8

bhagavAn is described as the large cool tank in which so many devotees immerse and benefit, and He is also the large tank in which the cruel asura-s fall and drown, never to return (val arrakar pukku azhunda). The reference to bhagavAn as the "cool reservoir of waters" for the devotees is common in AzhvArs' aruLic-ceyal-s and other works: tiruma'ngai AzhvAr in tirunenDumtANDakam (19) - poRRAMaraikkayam neerADap ponAL, and the reference in SrImadbhAgavatam - esha brahma pravishTosmi grIshme Sitamiva hradam, are given as examples.

SrI Sa'nkara's interpretation is that He is like the great lake since the yogi-s remain peacefully in His bliss by plunging into it - avagAhyatadAnandam viSramya sukham Asteyogina iti mahA-hradah.

SrI rAdhAkRshNa SAstri explains the nAma in tamizh as "aNDa muDiyAdaAzhnda nI rt tEkkam pOnRu uLLa Anandak kaDal".- The not-so-easily accessible deep reservoir of water that is the Bliss of Ocean personified.

b) SrI satya sandha yatirAja gives the explanation as "One Who is associated with the deep waters in kALi ya mardana, or as He reclines in the Milk Ocean" - mahAn hrado yasya kALi ya mardana kAle vA, samudra Sayana kAle vAsa mahA-hradah.

c) SrI satya devo vAsishTha explains the nAma as referring to His creating the great oceans so that the world does not become completely dry and perish. Here is his vyAkyAnam in his traditional Sloka form:



mahA-hrado vishNur-amogha karmA

karoti viSvam bahu- sAdhanAptam |

mahA-hradam sa kurute samudram

Sushyen-na bhUh sUrya- kharAmSupAtaih ||

nAma 810. महागर्तः mahA-gartah

a) He Who pushes the great sinners into the great pit of samsAra.

b) The Great Charioteer of mahAbhArata fame.

c) The One with the Great Chariot (with the garuDa in its flag).

d) He Who resides in the great mountains such as SeshAcala.

e) The Great Pit in which everything in this Universe originates, resides, and merges back.

mahA-gartAya namah.

The root from the word garta is derived is gRR - nigaraNe - to swallow, to devour, to emit.

The term is used to refer to a ditch, and also the seat of a war-chariot.

a) SrI BhaTTar uses the meaning "pit" for "garta", and equates the pit in this nAma to the naraka loka-s such as the raurava, into which bhagavAn casts away those who have lost their souls by following the path contrary to the path of dharma - evam bAhya-kudRshTi vinisvishTa nashTAtmanAm rauravAdi-gartA asmAt itimahA-gartah. He quotes the gl tA Slokam 9.3 in support:

aSraddadhAnAh purushA dharmasyAsya parantapa |

aprApya mAm nivartante mRtyu samsAra vartmani ||

(gl tA 9.3)

"Men devoid of faith in this dharma, O scorcher of foes,

ever remain without attaining Me, in the mortal pathway of samsAra".

In his vyAkhyAnam to this Slokam in gl tA, bhagavad rAmAnuja indicates that





the people referred to here are those who have attained the fitness to practice the proper dharma of worship, but then deviate from the path because of aSradhdA or lack of faith. He exclaims at the end of his vyAkhyAna for this Slokam in his gl tA bhAshyam - "aho! mahad idam AScaryam!" - "O! How strange it is! (that people just ignore their dharma and fall into the pit).

SrI Sa'nkara describes Him as "The great Chasm", because His mAyA is very difficult to cross. He gives the gl tA Slokam 7.14 as support:

daivI hyeshA guNa-mayI mama mAyA duratyayA |
mAMEva ye prapadyante mAyAmetAm taranti te ||

(gl tA 7.14)

"For, the divine mAyA of Mine consisting of the three guNa-s is hard to overcome;

but those who take refuge in Me (prapadyante) alone shall pass beyond the mAyA".

b) SrI Sa'nkara gives an alternate interpretation based on the meaning "a chariot" to the term garta. This meaning is given in the nirukatam 3.5:

ratho'pi garta ucyate | gRNAtah stuti-karmaNah |
stutatamam yAnam | "A rohatho varuNa mitra gartam".

SrI Sa'nkara's vyAkhyAnam for this nAma is: garta Sabdo ratha paryAyo nairuktair- uktah, tasmAt mahA-rathah - mahA-gartah.- The Great Charioteer. His skill in this area is famous in His role as theCharioteer of arjuna in mahA-bhArata war.

c) Using the same meaning as above for garta, namely ratha or chariot, SrIkRshNa datta bhAradvAj gives the interpretation: - mahAn garto garuDa-dvaja ratho yasya iti mahA-gartah - He Who the Great Chariot with the garuDa dvajam is mahA-hradah.

d) SrI satya sandha yatirAja uses the meaning "mountain" for the word aga,





and looks at the nAma as mahA + aga + a part based on the root R - gatau - to go (R - gatau kartari ktah).

His vyAkhyAnam is: mahAntSca te agASca SeshAcalAdayah tatra Rcchati iti mahA-gartah - He Who goes to (resides) in the High Mountains such as SeshAcala.

e) Sri baladeva vidyA bhUshaN give another perspective on the nAma - He is "The Great Pit" because everything that exists is part of Him, and can be found in Him -

ihaiKastham jagat kRtsnam paSyAdya sa-carAcaram |
mama dehe guDAkeSa yaScAnyat drashTum icchasi ||

(gl tA 11.7)

"Behold here, O arjuna,

the whole universe with the mobile and immobile things centered in My body,
and whatever else you desire to see".

This is the last of the nAma-s that Sri BhaTTar interprets in terms of the role of bhagavAn in misleading the evil-minded people in his Buddha incarnation. It is more pleasant to enjoy His guNa-s in His role of saulabhyam and sauSIlyam towards His devotees, than His role as One who punishes those who violate the path of dharma. However, it is important to realize that whatever happens anywhere in any part of the Universe at any time, are all His actions, and are carried out for the benefit of His creation. Thus, it is necessary to realize that the incarnations such as the Buddha incarnation are taken by Him for the purpose of doling out the effects of their karma to those who follow the path of adharma.

In the next few nAma-s, we will see how His guNa-s are displayed in His SishTa-paripAlanam role.

nAma 811. महाभूतः mahA-bhUtah

a) He Who considers great men as His own.





b) He Who is a Great Being.

c) He Who is the Origin of the five elements.

mahA-bhUtAya namah.

The root from which the nAma can be derived is bhU - sattAyAm - to be, to live, to be born.

The term bhUta also is used to refer to the pa'nca bhUta-s - earth, water, fire, air, and AkASa (prithivi, ap, tejas, vAyu, and AkASa).

a) SrI BhaTTar interprets the term mahA-bhUta as referring to "great being", and gives the meaning "One Who possesses mahA-bhUta-s or great beings as His own" is called mahA-bhUtah. The "great beings" referred to here are those who are single-minded in their devotion to Him are great beings. Since bhagavAn considers them as His own, He is the "Owner of the mahA-bhUta-s" - mahA-bhUtah. nammAzhvAr refers to this guNa of bhagavAn in his tiruvAimozhi pASuram 2.3.6: **tlrndAr tam manattup piriyAdavar uyirai SorndE pOgal koDAc cuDar** - He is like the flame that stays in the hearts of His true devotees, to ensure that they do not suffer because of separation from Him. He will not like to be separated from those given to devotion to Him. They too cannot bear a separation from Him.

b) SrI Sa'nkara interprets the nAma as referring to bhagavAn as "The Great Being", because He is unlimited by the three dimensions of time - the past, the present, and the future - **kAla-trayAnavacchinna svarUpatvAt mahA-bhUtah**. The nAma gives another instance where we can see the difference in approach between SrI Sa'nkara and SrI BhaTTar.

SrI Sa'nkara stresses the Supremacy aspect of bhagavAn, and SrI BhaTTar emphasizes the saulabhyam and sauSIlyam aspects. As has been pointed out before, both are valid aspects of bhagavAn's guNa-s, but His saulabhyam and sauSIlyam are the guNa-s that give hope to most of us who commit enormous sins constantly knowingly and unknowingly, in this birth as well as in the countless previous births.

c) SrI satya devo vAsishTha gives the interpretation that bhagavAn is mahA-





bhUtah because it is from Him that the five great elements – air, water, etc., originated. Srl satya sandha yatirAja also gives a similar explanation – mahAnti bhUtAni AkASAdI ni yasmAt iti mahA- bhUtah.

nAma 812. महानिधिः mahA-nidhih

- a) He Who has the great treasure in the form of His devotees.
- b) He Who is a great treasure for His devotees.
- c) He Who is the Abode of everything in the Universe.
- d) He Who is like a treasure from which His devotees can draw at will.

mahA-nidhaye namah.

- a) ni is an upasarga – prefix.

The root on which the nAma is based is dhA – dhArana poshaNayordAne ca – to put, to grant, to produce, to bear; nitarAm dhl yate pushyata iti ; nidhl yate atra iti nidhih; That in which things are stored is nidhi. Usually the term is used to refer to treasure. nitarAm – wholly, entirely, continuously, always. nidhi – reservoir, receptacle, abode

- a) Srl BhaTTar uses the meaning "treasure" for the term "nidhi", and gives the vyAkhyAnam that bhagavAn has this nAma because He values the devotees as His treasure – they are so dear to Him: te nidhivat ati-priyA asya iti mahA-nidhih.

nammAzhvAr captures this aspect of bhagavAn in his tiruvAimozhi pASuram 10.7.8:

triup pArkkaDalE en talaiyE; taN tiru vE'nkaTamE enadu uDalE;

manamE vAkke karumamE oru mA noDiyum piriyAn

"bhagavAn loves my head with the same attachment He has for tirup parkkaDal; He loves my body with as much intensity as He likes tiru vE'nkaTam; He now appears to be a complete dependent on my body for His very sustenance".



SrI v.n. vedAnta deSikan's interpretation for this pASuram, in part, is: "The Lord bestows the same attachment on my body and limbs as He does on divya deSa shrines. He appears to love my head as much as He does tirumAl irumSolai and tiruvE'nkaTam".

b) SrI Sa'nkara's vyAkhyAam is: **sarva bhUtAni asmin nidhIyanta iti nidhih** - He is called mahA-nidhih because He is the great Treasure House of all beings. He protects all beings inside Him like a treasure at the time of pralaya.

c) SrI satyadevo vAsishTha gives the interpretation that the nAma symbolizes that He is the abode of everything in the Universe, including such great things as the sun - **mahAntah sUryAdayo'pi grahA yatra pakshiNa iva nihitA iti mahatAm nidhitvAt samahA-nidhih** - all the planets reside in Him like birds.

d) SrI cinmayAnanda translates the nAma as "The Great Abode". He explains the nAma as: "The Eternal Source from which everything springs forth, and the Infinite substratum upon which the entire play of the finite is held in animated suspension". He also notes the meaning "treasure" for the word nidhi, and observes that SrI nArAyaNa is the richest treasure of all for His devotees - to loot at will!".

The idea is that His devotees will never be satiated with His anubhavam, and He is always there for them to eternally enjoy.

AzhvArs refer to bhagavAn as their nidhi in this sense of His being available for their enjoyment and support always.

SrI v.v. rAmAnujan gives several references:

1. tiruma'ngai AzhvAr in tiruk kurum tANDakam (1) - **nidhiyinai, pavaLattUNai...** - He is the Treasure who comes forth without fail when we are in need; He is like the pillar that comes for our support like the pillar made of pavaLam.
2. tiruma'ngai AzhvAr - periya tirumozhi 7.1.7: **gatiyEl illai nin aruLEI enakku nidhiyE** - I have no recourse to any help except Your Mercy; You are the treasure in reserve for me when I am in need".



3. nammAzhvAr, tiruvAimozhi 6.7.11: vaitta mA nidhiyAm madusUdanaiyE alaRRi.....-MadhusUdanan is like a great treasure in reserve (vaitta mA-nidhi), available in time of need in future.

SrI kRshNa datta bhAradvAj interprets the nAma as a combination of two guNa-s- that He is great and He is also held as a treasure by His devotees -
SrI bhagavAn hi bhaktaih prathamam pUjyate tataSca tasya manomayI
pratimA hRdayenidhI yate dhyAyate ca.



Sloka 87

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।

अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥८७॥

kumudah kundarah kundah parjanya pAvanO=nilah |
amrutAsOsmrutavapuh sarvaj~nah sarvatOmukhah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 813. कुमुदः kumudah

- a) He Who is on this earth with delight by enjoying the association with His devotees.
- b) One Who gladdens the earth by ridding it of the evil-doers.
- c) One Who bestows the auspicious world of parama padam.
- d) One Who delights in the sky, in the form of the sun.
- e) He Who wears a garland made of blue lilies.

kumudAya namah.

The nAma consists of two or three parts, depending on the interpretation. One way to look at the nAma is as ku + mudah. The first part is derived from the root kai - Sabde - to sound. kauti dhvanati iti kuh - that which is full of sound. The amara koSam gives the meaning "world" to the word kuh- kuh pRthivI prthvI. mudah is derived from the root muda - harshe - to rejoice, to be glad. modata iti mudah - One who rejoices, or modayatiiti mudah - One Who makes others rejoice. Another way to look at the nAma isku + mu + dah (see c below).

a) SrI BhaTTar interprets the nAma in terms of ku + mudah. His vyAkhyAnam is kau - prakRti maNDale - (even) in this world of prakRti; mudah - (taih saha) modate - (In the company of His devotees) He rejoices. So He is known as kumudah.

SrI v.v. rAmAnujan wonders aloud how difficult it must be for bhagavAn to have to be part of us just to enjoy our company. By coming into this world,



Lord rAma had to undergo lots of miseries - "nATTil piRandu paDAdana paTTu" is how He had to live - such is life in this world, that it will make even the parama purushaN undergo enormous suffering and misery. Lord rAma Himself describes His miseries -

rAjyAt bhramSah vane vAsah sl tA nashTah hato dvijah

(AraNya kANDam 67.24)

"I was driven away from My kingdom, I have to live in the forest, I have lost sl tA, and now this great bird (jatAyu, the eagle) has been slain".

And yet, He chooses to live amongst us just for the company of, and association with, the likes of bharadvAja, atri, agastya, etc.

SrI cinmayAnanda interprets the nAma thus: "One Who gladdens the earth", or "One Who is gladdened by the earth". He explains that bhagavAn's delight is a sheer expression of His Omnipotence - the very fact that He has created this dynamic, complex, cosmos that is so scientifically precise, is a matter of delight, since it is the fulfillment of His Omnipotence.

b) SrI Sa'nkara's vyAkhyAnam is - kum dharaNim bhAra avataraNam kurvanmodayati iti ku-mudah - He Who frees the earth from its burdens and gives joy to the beings of the earth.

SrI ananta kRshNa SAstry observes that this lightening of the burden is through the elimination of the wicked people (dushTa nigraham).

SrI rAdhAkRshNa SAstri gives the example of His taking many incarnations for the same purpose - to destroy the wicked people and protect His devotees.

Here is one more instance of seeing the difference in the approaches of SrI Sa'nkara and SrI BhaTTar in their general approach to their interpretations. SrI Sa'nkara explains the nAma as His giving joy to the earth by freeing it of its burdens, and SrI BhaTTar explains the nAma as His rejoicing and deriving pleasure by the company of His devotees. We should keep in mind that both the interpretations are valid anubhava-s of bhagavAn. The difference in approach is that one emphasizes His Power, and the other



emphasizes His saulabhayam and sauSI lyam.

c) Sri M. V. rAmAnujAcArya gives an additional interpretation: He Who bestows the world of mukti, or parama padam - ku = bhUmi, mu = mukti; dah= Giver or Bestower.

d) Sri satyadevo vAsishTha gives the meaning "sky" to "ku" (based on kai - Sabde), and gives the interpretation to the term "kumudah" as "One Who delights in the sky, in the form of the sun" - Sabdavat AkASe modayati iti kumudah; SabdASraye khe modata iti kumudah sUryah.

e) The word kumuda is also used to refer to the blue lily or to lotus. He Who wears a garland made of these is kumudah - utpala dhAro kumudah (Sri baladeva vidyA bhUshaN).

nAma 814. कुन्दरः kundarah

a) The Bestower of the knowledge of the Supreme Reality (kunda-rah).

b) He Who dissolves or eliminates the sins accumulated over countless births (kun-darah).

c) He Who bestows benefits as agreeable as the kunda flower (kunda-rah).

d) He Who accepts offering that are pure like the kunda flowers (kunda-lah).

e) He Who pierced the earth in His varAha incarnation in search of hiraNyAksha (kum-darah).

f) One Who gives what is sought or what is desired.

g) He Who created the oceans by tearing apart the earth (kum-darah).

h) He Who is very pleased with the offerings of the kunda pushpa-s by His devotees (kunda-rah).

kundarAya namah.

Sri BhaTTar uses the word kundam as referring to "The knowledge of the Supreme Reality" or para-tattva j~nAnam. This is based on his interpreting the term ku as a reference to "mukti-bhUmi", rather than just as meaning "bhUmi".



kundam is that which gives the mukti-bhUmi, namely the knowledge of para-tattva. Since He is the Giver of this knowledge, He is kunda-rah (rAti = dadAti = gives).

SrI v. v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 2.3.2, where he addresses bhagavAn as "aRiyAdana aRivitta attAI" - "You are the AcArya Who imparted the true knowledge to me". We have also Lord kRshNa's declaration in the gl tA:

teshAm satata-yuktAnAm bhajatAm prI ti-pUrvakam |
dadAmi buddhi-yogam tam yena mAm upayAnti te ||

(gl tA 10.10)

"To those who are ceaselessly united with Me and who worship Me with immense love,

I lovingly grant that mental disposition (buddhi-yoga) by which they come to Me".

This is the para-tattva-j-nanam that SrI BhaTTar is referring to.

b) The nirukti author has added an interpretation to this nAma, that is borrowed from SrI BhaTTar's interpretation for the next nAma, kundah. This involves the use of the meaning "sin" for the word ku - kumavyayam pApa-vAci, tasya dAraNAt kun-darah - He Who dissolves or eliminates the sins (accumulated over countless births).

SrI satya devo vAsishTha also includes this as one of his three interpretations for the nAma (the other two are covered below). The amara koSavyAkhyAnam gives the following as an illustration of the use of the word ku with the meaning "sinful" - tyajet ku-jana-sa'ngam - Leave the association with sinful people. SrI vAsishTha's vyAkhyAnam is: kum = pApamdRNAti sva-sevAnAm iti kum-darah - He who tears apart or removes the sins of His devotees. He makes them see knowledge by removing the sins from their mind- sa eva buddhim jaritur-viSodhya su-medhasam tam kurute sa vishNuh ||

c) SrI Sa'nkara's vyAkhyAnam is that the nAma signifies that He bestows



fruits that are as pure and agreeable as the kunda (jasmine) flowers - kundapushpa tulyAni SuddhAni phalAni rAti dadAti iti kunda- rah.

d) Alternately, Srl Sa'nkara gives the explanation - He Who accepts offerings that are pure like the kunda flower - kunda pushpa tulyAni SuddhAniphalAni lAti Adatte iti kundarah (based on the root lA - AdAne dAne ca -to take, to obtain). Here he uses the rule of mutual interchange of ra and lain conventional usage - ra-la-yoh ekatava smaraNAt.

e) A third interpretation given by Srl Sa'nkara is that He has the nAma representing His action of tearing the earth or piercing the earth (dara - to tear) in search of hiraNyAksha in His varAha incarnation: kum - dharAm dArayAmAsa hiraNyAksha jighAmsayA vArAham rUpam AsthAya it vA kun-darah.

f) Srl vAsishTha indicates the root for the word kunda as kamu - kAntau- to desire, and the application of the uNAdi sutra abdAdayaSca (uNAdi. 4.98), leading to the word kundah. He gives the interpretation kAmayata iti kundahkamanIyah - That which is desired or sought for is kunda. Using the root rA - dAne - to give, kundarah means "One Who gives what is sought or what is desired" - kamanIyam vA'ncitam dadAti iti kunda-rah.

g) An alternate interpretation given by Srl vAsishTha is: kum - pRthivIdArayati iti kun-darah - (based on the root dRR - vidAraNe - to tear, to divide). He is referring to bhagavAn creating the great oceans by tearing apart the bhUmi - sa kun-daro nAma vidArya bhUmim sa Atma-SaktyA kurute samudram |

h) Srl satya sandha yatirAja gives the interpretation - bahkta-samarpita kunda pushpeNa ramati iti kunda-rah - He Who is very pleased with the offerings of the kunda pushpa-s by His devotees.

nAma 815. कुन्दः kundah

a) He Who grants the successive stages of higher knowledge.

b) He Who cleanses the sins of His devotees.



- c) He Who is pure and beautiful like the kunda (jasmine) flower.
- d) He Who bestows purity like the kunda flower to His devotees.
- e) He Who has the spear by name kunta (kuntah)
- f) One who is sharp like the kunta spear in removing the sins of His devotees (kuntah).
- g) He Who gave an offering of the earth to kaSyapa Rshi.
- h) He Who eliminated the bad kshatriya kings from the earth.
- i) He Who cleanses the earth through the sun, rain, etc.

kundAya namah.

As explained in the previous nAma, the word ku refers to bhUmi as well as sin; the word kunda itself refers to the jasmine flower. The previous nAma, kundarah, and the current nAma, kundah, are somewhat similar. The part - dah is interpreted as dadAti - gives, dAyati - cleanses, or dyati - eliminates, thus leading to the different interpretations.

a) We had seen that the meaning "para-tattva-j~nAnam" was given by Srl BhaTTar to the word kunda. kundah is One Who bestows this knowledge. kundarah was also assigned the same meaning earlier. Srl BhaTTar distinguishes the current nAma from the previous one by referring in the current nAma, to bhagavAn's giving the para-tattva knowledge to those that have started climbing the steps of knowledge through self-control etc., in steps of para-bhakti, para-j~nAnam, and ultimately parama-bhakti.

b) Srl BhaTTar also gives an alternate interpretation. We saw in the previous nAma the assignment of the meaning "sin" to the word ku, and an interpretation added by the nirukti author for the previous nAma based on this meaning for the word ku. While we saw the interpretation "He Who destroys the sins" for the previous nAma, the interpretation given for the current nAma is "He Who cleanses the sins", based on the meaning ku = pApam, and the root daip = Sodhane - to purify; pApam dAyati Sodhayati iti kundah. He first removes the sins from His devotee (kundarah), and then cleanses the



sins so that they do not get back to the devotee again (kundah) - pApam dArayati itikundarah, api ca vidAritam pApam Sodhayati iti kundah.

This is also one of the interpretations given by Sri vAsishTha - kum itipApArthakam avyayam, tad khaNDayati iti kundah; yad-vA kum = pApam dAyati +Sodhayati iti kundah (do = avakhaNDane, daip = Sodhana).

c), d) nammAzhvAr uses the nAma kunda in tiruvAimozhi pASuram 2.6.1 - Sei kundA varum tI maigaL un aDiyArkkut tIrttu aSurarukku tI maigaL Sei kundA - He removes the sins of His devotees, and gives them to the evil-doers as the phalan for their karma-s. Here, the meaning given by the vyAkhyAna kartA-s for the word kunda is "One Who is pure like the kunda pushpam - the pure white fragrant jasmine flower". In tamizh, the word kunda can also be considered as standing for the word kurundam flower - a pure white flower representing purity. So the nAma can be understood as "One Who is pure like the kunda flower", or "One Who bestows purity like that of the kunda flower to His devotees".

Sri Sa'nkara gives several interpretations for the nAma. The first of these is: "He Who is as pure and beautiful as the kundaflower" - kundopama sundarA'ngatvAt svacchatayA sphaTika nirmalah kundah.

e), f) Sri v.v. rAmAnujan comments that the term can also be taken to mean "One who has the spear called kunta" - (nin kaiyil vEl pORRi - tiruppAvai).

Sri uttamUr vIrarhAvAcArya svAmi also refers to this as one possible interpretation for the occurrence of this word in nammAzhvAr's pASuram. The nAma in this case will be "kuntah" instead of "kundah". The meaning then could also be "One who is sharp like the kunta spear in removing the sins of His devotees".

g) One of Sri Sa'nkara's alternate interpretations is: "One Who gave an offering of "ku" or earth to kaSyapa Rshi" as indicated in the following quote from hari vamSa:

sarva pApA viSuddhyartham vAjimedhena ceshTavAn |



tasmin ya~jne mahA dAne dakshiNAm bhRgu-nandanah ||

mArI cAya dadau prI tah kaSyapAya vasundharAm ||

(hari vamSam 31.106)

"The son of bhRgu, in order to purge all his sins, performed the horse sacrifice. In that sacrifice that required great gifts to be given away, He, in His incarnation as the son of bhRgu, made a gift of the earth to mArI ca with great pleasure".

h) The third interpretation by Srl Sa'nkara is: "He Who got rid of the kshatriya-s from the earth" - kum pRthvIm dyati khaNDayati vA kundah. He gives the support from vishNu dharma for this interpretation:

nih-kshatriyAm yaSca cakAra medinIm anekaSo bAhuvanam tathA'nchinat |

yah kArtavI ryasya sa bhArgavottamo mamAstu mA'ngalya vivRddhaye harih ||

(vishNudharma 43.37)

"Let Hari, the best of the bhRgu family, who made the earth free from wicked kshatriya-s many a time, and who cut off the thousand arms of kArtavI rya, be with me for the increase of prosperity".

i) Srl satya devo vAsishTha gives an additional interpretation using the meaning "earth" for ku, and dAyati = Sodhayati for dah. He who cleanses the earth of its impurities through rain etc. - pRthvIm varshaNena Sodhayati iti kundah.

nAma 816. पर्जन्यः parjanya

a) He Who bestows His blessings on the devotees like the rain-cloud.

b) He from whom a superior birth is attained.

c) He Who protects.

parjanyaAya namah.

a) Srl BhaTTar derives the nAma from the root aja - ardane - to dispel. He explains the nAma in terms of His removing (dispelling), like a rain-cloud, the



three kinds of tApa-s – the tApa-traya-s – AdhyAtmika, the Adhi-daivika, and the Adhi-bhautika types. These three are: the pain cause by one's own mind etc., the pain caused by fate or gods, and the pain caused by animals, other people, etc.

SrI v.v. rAmAnujan adds that it is by bestowing the knowledge about Him that He relieves us from the tApa-traya-s. BhagavAn is frequently referred as the rain-cloud by AzhvArs for showering His blessings on His devotees:

1. tiruma'ngai AzhvAr's tiru neDum tANDakam (30) – minnu mA mazhai tavazhummega-vaNNA!;
2. tiruma'ngai – periya tirumozhi 7.9.9: karu mA mugil uruvA!Kanal uruvA! Punal uruvA!

You who are like the rain cloud for some, like the fire for some, and like the comforting water for many!

SvAmi deSikan refers to bhagavAn's guNa of removing the tApa-traya-s of the devotees who are immersed in devotion to Him in his SaraNAgati dI pikA:

tApa-trayeNa vihatim na bhajqanti santah
samsAra gharma janitenasamAdhimantah ||

(SaraNAgati dI pikA 23)

"Those j~nAni-s who are immersed in bhakti yoga towards You do not suffer from the tApa-traya-s that are caused by the heat of samsAra".

SrI Sa'nkara's interpretation is also in terms of His removing the three types of tApa-s – parjanyavat AdhyAtmikAdi tApa-trayam Samayati iti – "He extinguishes the three kinds of burning miseries concerning the body and the rest, even as the rain-charged cloud cools the earth by its downpour".

SrI Sa'nkara's alternate interpretation is that this nAma signifies that He showers all desired objects on His devotees like rain – sarvAn kAmAnabhivarshati iti parjanyah.

SrI kRshNa datta bhAradvAj looks at the nAma as pari-janyah, which is



treated same as parjanya by dropping the -i in pari. His interpretation is "paritaAsI nA janAh pariJanAh; tebhyo hita-tamah iti pari-janyah; ikAra-lope parjanya" - pari-jana-s are those that are around Him - those that worship Him; He Who bestows welfare on them is pari-janyah, which is same as parjanya in Sri bhAradvAj's interpretation.

Sri vAsishTha derives the nAma starting from the root pRsh - secane - to sprinkle, and the application of the uNAdi sutra "parjanya" (3.103), with the meaning "cloud". That which wets or drenches is parjanya - parshati - si'ncati iti parjanya.

Sri bala deva vidyA bhUshaN gives a similar interpretation: tasyAm cinta-bhUmau varshati nija-rUpa amRtam iti parjanya - He Who showers His actual Self in the thoughts of His devotees is parjanya.

b) Sri satyasandha yatirAja gives the interpretation - param janyam yasmAtparjanya - He from whom a superior birth is attained.

c) Sri vAsishTha gives at least six different ways of deriving the nAma, starting from different roots.

One of these is pR - pAlana pUranayoh - to protect, to fill, to bring out; with the addition of the anya pratyaya, this becomes parjanya, which means "One Who protects".

nAma 817. पवनः pavanah

a) He Who is the form of the wind.

b) He Who moves to His devotees to remove their distress.

c) He Who purifies in the form of wind, agni, water, etc.

d) He Who protects the protectors - the kings (pA + avanah).

pavanAya namah.

We saw this nAma earlier in Slokam 32 (nAma 292). Sri BhaTTar indicates the root for the nAma as pavi - to go. The amara koSa vyAkhyAnam indicates the derivation from the root pU'ng - pavane; pavata iti pavanah; punI te vA; The



meanings are thus: that which goes, that which blows, that which purifies, etc.

a) SrI BhaTTar's interpretation for nAma 292 was that He has the nAma signifying that He moves about in the form of the wind, with just a fraction of His power.

nammAzhvAr conveys this in his tiruvAimozhi pASuram 5.7.3 – kANginRa ik-kARReIIAm yAnE ennum....

The ten pASurams in tiruvAimozhi 5.7 sum up the truth that bhagavAn is everything without exception.

SrI cinmyAnanda conveys the same thoughts in the following words:

"He Who manifests as the life-giving atmosphere around the world and sustains the existence everywhere".

In Slokam 32, SrI Sa'nkara's interpretation for the nAma is that He is the Purifier in the form of the wind. He has given the reference to gl tA Slokam 10.31 as support: pavanah pavatAm asmi rAmah Sastra-bhRtAmyaham | "Of moving things, I am the wind. Of those who bear weapons, I am rAma".

b) SrI BhaTTar's interpretation for the current instance of this nAma is that bhagavAn goes Himself (pavi – to go) to His devotees to remove their distress- pavate iti pavanah.

This is expressed by tiruma'ngai AzhvAr in periya tirumozhi 1.10.9: vandAi; en manam pugunDAi; manni ninRAi – You came of Your own free will, entered my mind, and have decided to stay there.

nammAzhvAr conveys the same thought in his tiruvAimozhi 5.7.7 – vandaruLi en ne'njiDamkoNDa vAnavar kozhundE! ... aDiyEnai agaRREIE – Oh Lord! You have been kind enough to come and take a place in my heart. Only, now please do not ever leave me.

c) SrI Sa'nkara's interpretation for the current instance of the nAma is that He purifies anyone who merely remembers Him – smRti- mAtreNa punAti iti pavanah.



In the context of bhagavAn being the Great Purifier, SrI rAdhAkRshNa Sastri comments in his vyAkhyAnam for the Slokam "pavitrANAm pavitram yah..", that acts such as taking a bath in the holy waters, visiting divya kshetra-s, etc., are ways of our ridding ourselves of sins, when we undertake these acts with the faith and belief that bhagavAn is present in these rivers and divyakshetra-s. Thinking of Him, worshipping His divya ma'ngaLa vighraha-s, singing His praise, performing pUja for Him, meditating on Him, prostrating, etc., are all ways to remove our sins through His purifying power.

SrI cinmayAnanda uses the version "pAvanah" in Slokam 87, and gives the translation for the nAma as "One Who ever purifies". He comments that "The impurities of a personality are gathered when the mind and intellect, in a natural impulse of animal voluptuousness, rush towards the sense-objects with ego-centric passion". The purification by His power occurs when we peacefully let our minds settle in contemplation of the divine nature and eternal glory of SrI nArAyaNa.

c) SrI vAsishTha also uses the version "pAvanah", but indicates that the interpretation is the same whether the nAma is taken as pavanah or pAvanah. He gives the meaning "He Who purifies", for the nAma. He points out that bhagavAn purifies in many ways: in the form of the wind by blowing, fire by burning, water by washing, earth by consuming, etc. So His purifying power is manifest all over. He gives the reference to Rg vedic hymn: punAti dhlro bhuvanAni mAyayA – Rg. 1.160.3, and also to niruktam 5.6: vAyuhpavitram sa mA punAtu agnih pavitram sa mA punAtu. He also has summarized his vyAkhyAnam in the form of the following Sloka:

sa pAvano vishNur-amartyakarmA punAti viSvam vividha- prabhedaih |

sa evasUrya sa hi vAsti vAyau jale sthale vA pavitA sa eva ||

d) In one of his interpretations, SrI satya sandha yatiRaja uses the version "pAvanah", and looks at the nAma as pA + avanah – He Who protects the protectors or kings. His vyAkhyAnam is: pAntI iti pA rAjAnah; teshAm avanamyasmAt iti pAvanah.





nAma 818. अनिलः anilah

- a) He Who need not be goaded by anyone in His blessing the devotees (an-ilah).
- b) He Who has no enforcer above Him.
- c) He Who is easily accessible to His devotees (a-nilah).
- d) He Who is the Giver of life-breath to everything else.
- e) He Who is ever awakened.
- f) One Who needs no support
- g) One Who does not have a fixed residence, One Who is in the form of the wind, etc.
- h) He Who has no end.
- i) One Who has no binding to pApa, puNya, etc.
- j) He Who gave the kingdom (to ugrasena after killing kamsa).
- k) He Who spent sleepless nights (planning how to save rukmiNi).

anilAya namah.

We looked into this nAma in Slokam 25 (nAma 236). The root word from which the nAma can be derived is ila – preraNe – to urge. Apte's dictionary also gives the meanings: to sleep, to go, to move, to throw, etc., for the word ila (ila – svapna kshpaNayoh – to sleep, to throw). Sri BhaTTar also derives the nAma from the root ana – prANane – to live, to breathe. ilA also means the earth. These different meaning and combinations are used in arriving at the different anubhavam-s below.

- a) For the current instance of the nAma, Sri BhaTTar derives the interpretation based on the root ila – preraNe – to urge. ila refers to that person who urges another to do an act. Since bhagavAn does not have to be urged by anyone to bless those who worship Him, He is called a-nilah. His gives the following in support: tadapyaprArthitam dhyAto dadAti madhusUdanah - When meditated upon, bhagavAn madhusudana bestows His blessings on His





devotee even when the devotee does not pray for them - vishNu dharma 74.42.

b) One of Sri Sa'nkara's interpretations is that bhagavAn has this nAma because He has no enforcer above Him: *ilati preraNam karoti iti ilah, tad-rahitatvAt an-ilah*.

c) Sri Sa'nkara also gives another interpretation that is related to bhagavAn's ease of approach to His devotees. This is based on the root nil - gahane - to become thick, deep, hard to be understood. Using the noun form nilah meaning "difficult to understand", Sri Sa'nkara interprets the nAma a-nilah as "One Who is not difficult to understand for the devotee"- a-gahanah - a-nilah - *bhaktebhyah sulabhah* - Easily accessible to bhakta-s.

d) For the instance of this nAma in Slokam 25 (nAma 236), Sri BhaTTar derives the meaning based on the root an - prANane - to live, to breathe, and the application of the uNAdi sUtra 1.54 - *sali-kal-ani-mahi-bhaDi-bhaNDi-SaNDi-piNDi-tuNDi-kuki-bhUbhya-ilach* - which states that the affix ilach comes after the verbs sal - to go down (salilam - water), kal- to count (kalilam - covered with, mixed), an - to live (anilah -wind), etc. Thus, the meaning given for nAma 236 was - ananAt - ujJl vanAt anilah - Because He sustains the life of everything through life-breath, He is anilah.

nammAzhvAr's tiruvAimozhi 5.6.2 declares: *kANginRa ik-kARReIlAm yAnE* - all this air and wind around us is but a tiny fraction of Me - The well-known wind is but a tiny fraction of this anila that is bhagavAn. He gives support from the following: *ko hyevAnyAt kah prANyAt* - Whoever can breathe and whoever can live if the AkASa (i.e., paramAtmA) were not there? - (taittirIya nArAyaNa 7); *prAnAtvAyur_ajAyata* - The wind was born out of His breath (purusha sUktam 14). Note that in this interpretation, anilah is not equated with air or wind, but as His breath - prANa, that supports the wind and all other life.

e) Sri Sa'nkara gives several alternate interpretations for the nAma in addition to b) above. One of these is based on the meaning "sleep" for the word ila - *ilati svapiti iti a~jna ilah; tad- viparI tonitya-prabuddha-svarUpatvAt iti vA anilah* - ilati means sleeps, that is, ignorant; a condition opposed to



ignorance is that of ever wakeful state; therefore, One Who is ever awakened is an - ilah.

f) For the instance of the nAma in Slokam 25, SrI rAdhAkRshNa SAstri looks at the nAma as an + ilah, where ilA refers to bhUmi, used in the sense of support here - avidyamAnA ilA AsrayatayA an-ilah. Since He needs no support of the earth, air, etc., He is anilah.

g) Or, one can use the amara koSa vyAkIhyAnam - na vidyate nilah nilayamsthAnam yasya iti anilah - He Who does not have a fixed place is anilah.

h) Another interpretation given by SrI Sa'nkara is: anAditvAt anilah - One Who has no beginning or end;

SrI rAdhAkRshNa SAstri's interpretation is - nanill yate naSyati iti anilah.

i) One more of SrI Sa'nkara's interpretations is: anAdAnAt anilah - One Who has no binding.

SrI rAdhAkRshNa SAstri explains this as na nilAti Adatte puNyampApam vA - Neither puNyam nor pApam stick to Him.

j) SrI baladeva vidyA bhUshaN seems to use the pATham nilah instead of anilah in his interpretation - nitarAm lAti gRhNAti aikAntino bhaktAn iti - Since He totally attracts the single-minded devotees, He is ni-lah.

j) An alternate interpretation by SrI vidyA bhUshaN is that He has the nAma signifying that He gifted the kingdom to ugrasena after killing kamsa - kamsavada nirjitAyA ilAyA bhUmeh ugrasenAya dAnAt.

k) Yet another anubhavam of SrI vidyA bhUshaN is in terms of the sleepless nights that kRshNa spent planning on how to rescue rukmiNi. The term ilA is used here with the meaning "sleep", and the pATham used is anilah. rukmiNi-spRhayA nidrAparityAgAt anilah. He quotes Lord kRshNa's words to support this interpretation: tathAhamapi tac-citto nidrAm ca na labhe niSI ti.

The dharma cakram writer gives the meaning for this nAma that bhagavAn is in the form of air, and gives us a view of how important the meditation on this guNa of bhagavAn is for our life. Without food we can go on for many days;



without water we can survive for a few days; but without air, but a few minutes. That is how important air is for our living; and so also is the meditation on vishNu for our spiritual life. He quotes mahAtmA gAndhi in this context - that he could survive without food for several days (and hasn't he proved it several times!), but he could not live without prayer for even a day. The air is also spread around everywhere, just as mahA vishNu is. Our mind wanders around everywhere, and occupies everything, just as air occupies all available space. Man has learned to control and contain air. So also, he can learn to control his mind by constant meditation on vishNu. This is another lesson we can take from this nAma.

nAma 819. अमृताशः amRtASah

- a) He Who feeds His devotees with the Nectar - Himself.
- b) He Who consumed the nectar after churning the Milk Ocean.
- c) One Who has an ever-living will to give fruits.
- d) One Whose wishes are failure-proof.
- e) OneWho is dear to the mukta-s.
- f) One Who provides unending means of survival for His creation.

amRtASaya namah.

The nAma consists of a + mRta+ ASah. a-mRta refers to undying or eternal, or to nectar. ASah is derived from the root aS - bhojane - to eat. One Who consumed amRtam, or One Who gives amRtam to others, is ASah - aSnAti ASayati vAASah.

- a) Srl BhaTTar's interpretation is - tAn sva-guNa amRtam ASayati itiamRtASah - He Who feeds His devotees with the Nectar of His guNa-s.

Srl v.v.rAmAnujan refers to tivruvAimozhi 8.8.4, where nammAzhvAr conveys this: tEnum pAlum kannalum amudum Agit tittittu en UNil uyiril uNarvinil ninRaonRai uNarndEnE.

"I can feel that He is in my body, flesh and blood, life-breath and the faculty



of thinking. He is sweet like honey, milk, sugar, candy, and what not".

nammAzhvAr also describes that bhagavAn voluntarily entered into him and gave him bliss as the insatiable nectar - ArA amudamAi al AviyuL kalanda kArAr karu mugil pOI en ammAn akkaNNanukku (tiruvAi. 2.5.5)

SrI baladeva vidyA bhUshaN gives a similar interpretation - amRtam ayAcitammoksham ASayati bhojayati bhkatAn iti amRtASah - He Who feeds - bestows moksham to His devotees unasked, is amRtASah.

b) SrI Sa'nkara gives multiple interpretations. The first one is that bhagavAn is called amRtASah because He consumes amRta or Immortal Bliss, which is His Own nature - sva-rUpa amRtam aSnAti iti He also refers to bhagavAn's churning of the Milk-Ocean and consuming the amRtam from this action in addition to giving it to the deva-s.

c) d) SrI Sa'nkara gives an additional interpretation using the meaning "desire or will" for the word "ASA", and gives the meaning to the nAma as "One Who has an ever-living will to give fruits" - One Who has amRta ASA - amRtA avinaSvara phalatvAt ASA vA'ncA asya itiamRtASah.

SrI rAdhAkRshNa SAstri explains this as referring to "His desires or wishes being failure-proof - amRta".

e) One of SrI satya sandha yatiRaja's interpretations is based on the meaning "desire or attachment" for the word "ASA", and the meaning "mukta-s" for the word "amRta-s" - "One Who is very dear to the mukta-s" - amRtAnAm muktAnAm ASA icchA yasmin vishaya itiamRtASah.

f) One of the interpretations given by SrI vAsishTha is that bhagavAn has the nAma indicating that He provides for the unending supply of means of survival for all His creation - pravAhato nitya-sthAyIdam catur-vidha bheda vibhaktamyathAtadarha jIvana sAdhanAni ASayati = bhojayati iti amRtASo vishNuh.

nAma 820. अमृतवपुः amRta-vapuh

a) He of a Nectar-like body.



b) He Who has an immortal form.

c) He Who sows and cuts the lives of this Universe continuously irrespective of time.

amRta-vapushe namah.

The term amRta was explained for the previous nAma. The term amRta means "undying, non-decaying". It is also used to refer to nectar, or amRtam. vapuh is derived from vap - bljasantAne chedane ca - to sow, to scatter, to weave, to cut, to shave. The term vapu is used to refer to the body, appearance, etc. In their interpretation for this nAma, Sri BhaTTar uses the meaning "Nectar" for the term amRtam, and Sri Sa'nkara uses the meaning "undying".

a) Sri BhaTTar's vyAkhyAnam is - bhagavAn has a body that is like Nectar. His devotees meditate on His divya ma'ngala vigraham - His tirumEni, and never get satiated. BhagavAn is called ArAvamudan (of tirukkuDantai fame). nammAzhvAr dedicates tiruvAimozhi pASuram 5.8.1 to 5.8.11 to sing the praise of ArAvamudan- the Nectar that never gives fulfillment of satisfaction, no matter for how long we stand in front of Him and worship Him. He again calls out to His ArAamudam in pASuram-s in 2.5.4 (appozhudukku appozhodu en ArA amudamE), 2.5.5 (ArAamudamAi al AviyuL kalanda), 10.10.5 (enakku ArA Amudu AnAyE) , 10.10.6 (enakkuArA amudamAi), etc.

Sri v.v. rAmAnujan remind us of emperumAnAr's Sri vaikunTha gadyam, where he describes the experience of bhagavAn in Sri vaikunTham - amRta sAgarAntar-nimaghnah sarvAvayavah sukhamAsI ta.

b) Sri Sa'nkara's vyAkhyAnam is - mRtam maraNam tad-rahitam vapuh asya itiamRta-vapuh - He Who has an immortal form is amRa-vapuh. Immortal means "unconditioned by time". BhagavAn's tirumEni is not made of the perishable material that our bodies are made of, but instead, its constituent is Suddha-sattva material, that is eternal and non-decaying.

Sri rAdhAkRshNaSAstri's anubhavam is that bhagavAn who took incarnations as rAma, kRshNa etc., is giving His darSanam to us still in that form, even after the passage of time, with that same tirumEni (this is precisely the





concept behind the arcA rUpam of perumAL in our temples).

c) One of the interpretations given by Srl satya devo vAsishTha ues the meaning "one who sows" for vapuh – va – blJasantAne chedane ca – to sow, to cut. His interpretation is bhagavAn pravAhanityam idam viSvam vapatisantanoti tathA sarvam antakAle cchinatti – bhagavAn has this nAma signifying that He is the One Who sows the seed of life continuously in this Universe, and when the time comes, He is the One who cuts it also. He is the One Who propagates the vistAra dharmA – of propagation of each species from other members of the same species, with no violation of this rule anywhere.

nAma 821. सर्वज्ञः sarvaj~nah

- a) He Who knows all.
- b) He Who knows all the needs of all His devotees.

sarvaj~nAya namah.

This nAma occurred earlier in Slokam 48 - nAma 454.

a) In Slokam 48, Srl BhaTTar gives the interpretation that bhagavAn is sarvaj~nah because He knows that He is the antaryAmI in everything – tathA sarvAtmanA AtmAnam jAnAti iti sarva~jnah. Srl rAdhAkRshNa SAstri refers to us bRhadAraNya Upanishad, which conveys this message: idam sarvam yad ayam AtmA (bRha.6.5.7). He knows that He is the best means and the best end (best upAyam and best upeyam).

Srl v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi 4.7.7, where AzhvAr refers to emperumAn as "nirainda j~nAna mUrti" – sarvaj~nan.

Srl rAdhAkRshNa SAstri has given several additional references to the Srutiwhere Supreme Brahman is referred to as sarvaj~nah:

- yah sarvaj~nah sarvavit (muNDakopanishad 1.1.9);
- sa sarvaj~nah sarvobhavati (praSna 4.10);
- esha sarveSvara esha sarvaj~nah (mANDUkya 6);
- saviSvakRt siSvavid Atmayonih j~nah kAlakAlo guNI sarvavidyah (SvetASva.





2.6.2,16).

SrI satyadevo vAsishTha comments that as the Maker of everything that exists (the Creator), He knows the in and out of everything there is to know about everything. He gives several Sruti references, where He is referred to as "One Who knows everything":

tvam indra asi viSva-jit sarva-vit puruhUtas-tvam=indra |

(atharva.17.1.111)

sa no bandhur-janitA sa vidhAtA dhAmAni veda bhuvanAni viSvA |

(yajur. 32.10)

yo nah pitA janitA yo vidhAtA dhAmAni veda bhuvanAni viSva |

(Rg.10.82.3)

yas-thishThati carati yaSca va'ncati yo niIAyam carati yah prata'nkam|

dvau sannishadya yan-mantrayete raja tad veda varuNas-tRtI yah ||

(atharva.4.26.2)

SrI kRshNa datta bhAradvAj brings out the significance of the "all-knowing" aspect through the following words – SrI bhagavAn hi sarvam sarvatra sarvadA sarvathA ca jAnAti – He knows everything, always, everywhere, through all means. He is the Only One Who knows the past, present and the future – bhUta-bhavad-bhavishyAdInAm j~nAnam. He is inside everyone and everything. All the bodies and all the souls are His body, and nothing is beyond His reach. His sarva~jnatvam thus covers everything that is known, and everything there is to know.

b) While SrI BhaTTar's anubhavam for the previous instance of this nAma (in Slokam 48) was that He knows that He is the antaryAmI in everything, his vyAkyAnam for the current nAma is in terms of what is particularly beneficial for the devotee - that He knows precisely what is useful for the devotee. His vyAkhyAnam is that bhagavAn knows what is in the power of His devotees and what is not in their power, what they can accomplish by themselves and what



they cannot accomplish by themselves - teshAm Sakya aSakya sAdhya asAdhyAdika manusandatte iti sarvaj~nah. The benefit to us from this is that He will help us achieve things that we cannot achieve by ourselves, depending on our wishes.

SvI v.v. rAmAnujan reminds us of tiruma'ngai AzhvAr's pASuram of this quality of perumAl, where AzhvAr takes issue with perumAL for not revealing Himself to AzhvAr right away, without delay, even after knowing fully well how much AzhvAr is suffering from the separation from Him:

nallAr aRivI r, tIyAr aRivI r;
namakku iv-ulagattil eIIAm aRivI r,
EdE ariyI rindaLUrI rE !

(periya tirumozhi 4.9.6)

"You know who Your devotees are that cannot bear separation from You, and who those people are that do not know the value of their association with You! You know everything else in this universe too! But somehow You do not seem know the purity and simplicity of the intense pain that I am undergoing right now, because You are not giving Your darSanam to me right away!"

SrI Sa'nkara bhAshyam for the instance of this nAma in Slokam 48 is "sarvaScaasau j~naSca iti sarva~jnah" - He who is all and who knows all. For the current instance of the nAma, his interpretation is - sarvam jAnAti itisarva~jnah - He Who knows all. The difference is that in the first case he treats the nAma as sarvah + j~nah (sarvah as a noun or pronoun), and in the second case as sarvam + j~nah (as qualifying j~nah).

c) SrI cinmayAnanda gives the interpretation as "One Who illumines all- "The Illuminator of all thoughts, all intentions, motives, emotions, and all sense perceptions in an individual".

nAma 822. सर्वतोमुखः sarvato-mukhah

a) He Who can be approached from many paths.



b) He Who has faces on all sides.

sarvato-mukhAya namah.

sarvatah means "from all sides, in every direction, everywhere". mukham means mouth, face, and in a generic sense, to an opening.

a) Sri BhaTTar gives the interpretation that the nAma signifies that there are many ways of accessing and attaining Him. He has not laid down any rule that He can be attained only by a particular means and not by another. On the other hand, He can be easily attained by means that are sometimes inexplicably simple – yena kenApi vyAjena supraveSatvAt sarvato-mukhah.

Sri v.v. rAmAnujan refers us to SaraNAgati gadyam 17, where emperumAn tells bhagavad rAmAnuja: yena kenApi prakAreNa dvaya vaktA tvam kevalam madIyayaivadayayA – As long as one surrenders with the utterance of the dvaya mantra with or without sincerity, the natural Divine Grace of bhagavAn will protect this person. Be it with sincerity (sa-hRdaya), or with feigned sincerity (a-hRdaya), one who needs immediate help (Arta), or one who may need support sometime in the future (dRpta), one who is His friend or one who is His sworn enemy (such as rAvaNa), as long one approaches Him in the name of SaraNAgati, it is His vow to protect that person. During vibhIshaNa saraNAgati, Lord rAma tells sugrIva that He considers it the sworn duty of a dharmishTan to protect anyone who surrenders to him, even by giving up his own life if needed –

Arto vA yadi vA dRptahpareshAm SaraNAgatah |

arih prANAn parityajya rakshitavyah kRtAtmanA ||

(yuddhakANDam 18.28).

b) Sri Sa'nkara's vyAkhyAnam is that the name signifies that bhagavAn has faces on all sides –

sarvatah pANi-pAdam tat sarvato'kshi Siro mukham |

sarvatah Srutiman lokesarvam AvRtya tishThati ||

(gl tA 13.13)



"Everywhere are Its hands and feet; Its eyes, heads and mouths are everywhere; Its ears are on all sides; and It exists encompassing all things".

SrI rAdhAkRshNa SAstri gives references to the Sruti in support:

viSvataS-cakshuruta viSvato-mukhah

(tai. AraN. 10.1)

pratya'ng-janAs-tishThati sarvato-mukhah

(SvetASva. 2.16)

pratya'ng-mukhAs-tishThati viSvato-mukhah

(tait. AraN. 10.1)

SrI cinmayAnanda gives the analogy of the sun whose light shines in all directions, or the light from a lamp that shines in all directions simultaneously.

Yet another anubhavam is given by SrI kRshNa datta bhAradvAj - Bhakta-s are singing His praise from all sides simultaneously, and He has faces on all sides to listen to all of them simultaneously - sarvAsu diSAsu bhajamAnaih bhaktair-hi SrI mad bhagavato mukham avalokyate |

A similar interpretation is given by SrI baladeva vidyA bhUshaN - atah sarvato-mukhah sarva-dig-deSa-vartishu bhakteshu mukham asya iti sarvato-mukhah.



Sloka 88

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।

न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ ८८ ॥

sulabhah suvratah siddhah satrujicchatrutApanah |
nyagrOdhO dumbarOsvatthas cANoorAndhra nishUdanah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 823. सुलभः su-labhah

a) He Who can be easily attained.

b) He Who makes it possible to attain sukham (sukham labhata).

su-labhAya namah.

su is a prefix (pratyaya) meaning sukham or saukaryam here. The root involved in the nAma is labh - prAptau - to get. **sukhena saukaryeNa vA labhyahsu-labhah** - He Who is attained easily.

In Sri viSishTAdvaita sampradAyam, His soulbhayam is one of the two most important guNa-s that is enjoyed by the devotees very much (the other being His sauSIlyam).

a) Sri BhaTTar's vyAkhyAnam is - **anargho'pi mUlya-bhAsena svI kartum Sakyah** - su-labhah - Even though He is priceless, He can be easily attained as if for a small price. Sri BhaTTar gives the example of a woman of multi-defaced body (kubjA) who offered some sandal paste to Lord kRshNa and got Him to visit her house - She seized govinda by the dress and said "Come to my house": **vastre pragRhya govindam mama geham vrajeti vai** (vishNu purANam 5.20.11).

Sri v.v. rAmAnujan gives instances from AzhvAr's Sri sUkti-s:- **pattuDai aDiyavarkku eLiyavan** (tiruvAi. 1.3.1) - He is extremely easy of access to those who approach Him with devotion.

(After describing bhagavAn's parattvam in the first two tiruvAimozhi- s of the first pattu (decad), nammAzhvAr starts to describe His saulabhyam, and





this is the first pASuram of the third tiruvAimozhi, where he starts describing the incident where He just let Himself be bound to the mortar just to please yaSOdA. Tradition has it that nammAzhvAr was so moved by this soulabhyam of perumAL that He passed out at this simple, unassuming, virtue of emperumAn mingling with all, and was in this state of lost consciousness for six months before regaining consciousness. That is the kind of anubhavam that the AzhvAr-s had of emperumAn. For those who have gone through ANDAL's nAcciyAr tirumozhi, to understand ANDAL's outburst of emotion, it is important to understand that this is the level where she was in her anubhavam of perumAL).

eNNilum varum en ini vENDuvam (tiruvAi. 1.10.2) - if we count numbers and utter the number 26, He thinks we are referring to Him, and uses this as an excuse to come to us.

(Among the tattva-s, the twenty-fifth is the soul (jIva), and the 26th is paramAtmA. If someone counts numerals just for counting purposes, and accidentally utters the number 26, He is willing to assume that this person is thinking of Him as the 26th tattvam, and is willing to appear before this person to bless him. Such is His willingness to be easily accessible).

aNiyan Agum tana-TAL aDaindArgatkellAm (tiruvAi. 9.10.8) - He is very near to those who surrender themselves to Him.

SrI v. n. vedAnta deSikan comments that when sugrIva surrendered to rAma for help in getting his kingdom and his wife, rAma considered it His supreme responsibility to protect sugrIva above any other responsibility of His, including protecting SI tA. Such is the power of surrender to Him. Lord rAma tells sugrI va:

tvayi ki'ncit samApanne kim kAryam SI tayA mama |

bharatena mahAbAholakshmaNena yavI yasA |

Satrughnena ca Satrughna sva-SarI reNa vA punah ||

(yuddha.41.5)





"If you meet with death (by My lack of protecting you), I do not care if any of the others are left behind – such as sl tA, lakshmaNa, bharata, Satrugna, or for that matter, Myself".

That is the level of His ease of accessibility through the simple act of surrender. Srl Sa'nkara's vyAkhyAnam is: patra-pushpAdibhih bhakti-mAtra-samarpitaih sukhena labhyata iti su-labhah – He Who is easily attainable even by the offer of leaves, flowers, fruits, etc., with full devotion. The key words are "with devotion". Srl Sa'nkara quotes from mahA-bhArata:

patreshu pushpeshu phaleshu toyeshu akrI ta-labhyeshu sadiava satsu |
bhaktyeka-labhye purushe purANe muktyai katham na kriyate prayatnah ||

"The Ancient Purusha is easily attainable by devotion alone, with the offer of leaves, flowers, fruits, and even water, which are always attainable without cost. When such is the case, how is it that people do not even want to try to work towards emancipation?"

Srl cinmayAnanda quotes the gl tA Slokam where bhagavAn Himself declares that He is "sulabhah":

ananya-cetAh satatam yo mAm smarati nityaSah |
tasyAham su-labhah pArthanitya-yuktasya yoginah ||

(gl tA 8.14)

"I am easy of access, O arjuna, to that yogin who is ever integrated with Me, whose mind is not in anything else but Me, and who ceaselessly recollects Me at all times".

b) Srl satya sandha yatirAja givea a new anubhavam – sukham labhata iti sulabhah – He Who bestows happiness is su-labhah.

nAma 824. सुव्रतः su-vratah

a) He Who has taken a good, strong vow.

b) He Who accepts only the pure food that is offered with sincerity by His selfless devotees.



c) He Who controlled what He consumed appropriately in His nara-nArAyaNa incarnation.

d) He Who controls everything in this universe and keeps them in order.

e) He Who observed all the vrata-s rigorously in His kRshNa incarnation, even though He was the Supreme Soul.

su-vratAya namah.

su is an upasarga (prefix). vrata means "promise, vow".

a) Sri BhaTTar points to His su-vratam as "dRDha vratam" - strong vow. "yathA katha'ncit pravishThAnAm sarvathA paripAlana dRDha vratah su-vratah"- He Who has taken a strong vow to protect those who come to Him through by one means or another, through whatever means it takes, is su-vratah. He quotes Lord rAmA's vratam:

sakRdeva prapannAya tava asmi iti yAcate |

a-bhayam sarva-bhUtebhyo dadAmyetat vratam mama ||

(rAmA. yuddha. 18.33)

"To him who has sought my protection only once, and begged of me saying "I am Thine", to him I give protection from all beings. This is my vow".

We also have His own assurances to bhagavad rAmAnuja in SaraNAgati gadyam about how serious He is in His vratam:

anRtam nokta pUrvam me na ca vakshye kadAcana

I have never uttered a lie before, nor will my words ever be false.

sarva-dharmAn parityajya mAm ekam SaraNam vraja |

aham tvA sarva pApebhyo mokshayishyAmi mA Sucah ||

(gl tA 18.66)

"Completely relinquishing all dharma-s, seek Me alone for refuge.

I will release you from all sins. Grieve not".

rAmo dvir na abhibhAshate



"rAma does not do double-talking".

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi 9.10.5, which reflects this su-vratam of bhagavAn:

SaraNam Agum tanaTAL aDaindArgaTkellAm

maraNam AnAI vaikunTham koDukkum pirAn

(tiruvAi. 9.10.5)

"The Lord grants SrI vaikunTham to whomsoever that has surrendered at His feet. This He does at the time of their death".

SrI v.v. rAmAnujan refers us to the following in SrI vacana bhUshaNam 381:

"en Uraic connAi, en pEraic connAi, en aDiyArai nOkkinAi,

avargaL viDAiyait tI rttAi, avargaLukku odu'nga nizhal koDuttAi,

janma paramparaigaL tORum, tAnE avaRRai onRu pattAkki naDattik koNDu pOrum"-

If someone says the name of a divya deSam without evening thinking about it as a divya deSam, He is willing to give credit to this person for having mentioned the name of His divya deSam etc. And then, He keeps accumulating these over several of our births, and then multiplies them ten-fold, and then considers these as our good deeds, and protects us.

b) SrI Sa'nkara associates the term vratam with consumption of food. His vyAkhyAnam is: **Sobhanam vratayati bhunkte.**

Different translators give different meanings for this. SrI ananta kRshNa SAstry gives the interpretation that the nAma signifies that He accepts only the pure food that is offered with sincerity by His selfless devotees such as Kucela.

c) The alternate interpretation by SrI Sa'nkara is that He controlled what He consumed appropriately - **bhojanAt nivartayati iti su-vratah** - such as in His nara-nArAyaNa incarnation, and this is symbolized by this nAma.

d) SrI satyadevo vAsishTha views the term vratam as signifying control or



restraint – niyamanam, and gives the interpretation that the nAma signifies that He controls the world very effectively – suvratati niyamayati iti su-vratah. This is also ascribed to fear of Him even by the likes of vAyu, agni., etc., on the consequences of transgressing His orders – bhIshAsmAd-vAtah pavate etc. He gives the following references to the instance of His function of vrata or niyamanam from the Sruti:

yasya vrate prithivI nannamI ti yasya vrate Saphavaj- jarbhurI ti |

yasya vrate oshadhI r-viSva rUpAh sa nah parjanya mahi Sarma yaccha ||

(Rg.5.83.5)

e) SrI baladeva vidyA bhUshaN gives the explanation that bhagavAn, in His kRshNa incarnation, was observing all the vrata-s – rituals etc., meticulously, and this is what is conveyed by this nAma – SobhanAni paramotsava rUpANi janmAshTaml -kArtika-niyamAdI ni vratAni yasya sasuvratah.

nAma 825. सिद्धः siddhah

- a) He Whose protection is ever available without any special effort on the part of His devotees.
- b) He Who is the siddhopAya – the already existing means – for attaining moksham.
- c) He Who is fully accomplished, without dependence on anyone or anything else.
- d) He Who makes His devotees accomplished – in their tapas and other efforts to attain Him.
- e) He Who gave us the SAstra-s, or He Who bestows auspiciousness on us
- f) The final conclusion – the Ultimate Truth – through all means of proof available to us.
- g) He Who accomplishes all His undertakings flawlessly to completion and perfection.

siddhAya namah.



The root from which the nAma is derived is sidh - samrAddhau - to reach, to attain one's end, to succeed, to accomplish. We came across a series of nAma-s based on this root in Slokam 27 - nAma-s 253 to 256 - siddhArthah,siddha-samkalpah, siddhi-dah, siddhi- sAdanah. In the current context, the nAma is interpreted as "One Who is already materialized as a Protector of us, One Who helps us materialize our objectives, One Who is perfect, One Who makes us perfect", etc.

a) Sri BhaTTar's vyAkhyAnam is that His protection is available to His devotees without any special effort on their part. The act of protecting His devotees is natural to Him, is ever existent in Him, and is not conditioned by anything -

asya goptRtvam aupAdhikam,

sadA svata eva sarva-goptRtvAt ,

a-yatna sAdhyahsiddhah.

Sri v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi 5.7.10 in support: ARu enakku nin pAdamE SaraN enRu ozhindAi - "My goal is Your Feet. The means, or upAya, is also to cling to Your Feet".

These Feet of emperumAn already exist for our clinging without any effort on our part, and so He is siddhah.

nammAzhvAr describes that bhagavAn is already materialized for our protection (siddhah) since He rushes to us to give us vaikunTham just for our chanting His many nAma-s:

naNNinam nAraAyaNanai nAma'ngaL pala Solli

maN ulagil vaLam mikka vATTARRAn vandu ninRu

viN ulagam taruvAnAi viraiginRAn vidi vagaiyE

eNNinavARAgA ik-karuma'ngaL en ne'njE!

(tiruvAi. 10.6.3)

"We approached nArAyaNa by reciting His names which are expressions of His



qualities. The Lord comes and hastens to hand over Sri vaikunTha lokam itself to us, to enjoy at our will, whenever we wish it. He has come the whole way through, taken residence near us in TiruvaTTARu, and waits, even though He is in a great hurry to take me. O my mind! You were very co-operative; otherwise, this could not have happened".

b) SvAmi deSikan explains that among the upAya-s or means for attaining Him, He is Himself the already existing siddha upAyam - **siddhopAyastu muktauniravadhika dayah Sri-sakhah sarva-Saktih** - SriIman nArAyaNa, with infinite mercy and infinite Sakti, is the siddha upAyam in the matter of bestowing moksham (nyAsa vimSati 17) - the means that already exists without requiring any special effort on our part to create this upAya or means; all we need to is follow one of the sAdhya upAya-s - either the bhakti or the prapatti mArgam, and He is the pre-existing means (siddha upAya) that will grant the moksham.

c) Sri Sa'nkara gives the interpretation that the nAma signifies that He is perfect - fully accomplished, without dependence on anyone else - **ananyAdhI na siddhitvAt siddhah**.

d) Sri ananta kRshNa SAstry gives the interpretation that the nAma can also mean that He is One who makes others perfect through their devotion to Him -The good ones attain perfection or full fruition in tapas, salvation, etc., by serving Him.

Sri rAdhAkRshNa SAstri also gives a similar dual interpretation - He is siddhah because He gives siddhi to the practitioners of the vrata- s etc., and He is siddha because He has attained siddhi in all respects. He gives support from nRsimhottara tApanI 9.9 - **sadevapurastAt siddham hi brahma**.

e) Sri satya sandha yatiRaja gives a new interpretation - **sidham ma'ngalam SAstram vA dhatta iti sid-dhah** - He Who gave us the SAstra-s, or He Who bestows auspiciousness on us.

He uses the root shidhU - **SAstre mA'ngalye ca** - "to ordain, command, instruct, to turn out well or auspiciously", and the root dhA - **dhAraNa**



poshNayoh dAne ca - "to put, to grant, to produce, to bear" in this interpretation.

f) SrI kRshNa datta bhAradvAj gives the explanation that the nAma means that bhagavAn is the Ultimate End or the Final conclusion of all enquiries - siddhyati sma siddhah - bhagavAn hi sakalaih pramANaih siddhah; tatrapratyaksham pramANam bhaktAnAm, anumAnam pramANam tArkikANAm, Sabda pramANam caSruti-SAstrANAm, evam pramANa-tryamapi Sri bhagavantam sAdhayati - For the devotees, He is the prayaksha pramANam, for the analysts He is the final result of the analysis, and He is the Sabda pramANam as declared loudly in the Sruti-sand SAstra-s. So He is the end result of all means of establishing the UltimateTruth.

g) SrI satyadevo vAsishTha's anubhavam is that the nAma refers to "One Who accomplishes everything there is to accomplish, with no effort" - Srama klamtandrAbhih varjito yatnApekshAsiddhiSca siddhah. Or, "He who accomplishes everything to completion and perfection always" is siddhah - sarvato bhAvinI SASvatI siddhih asya iti siddhah. He refers to bhagavAn's creation of the universe and its functioning flawlessly, with the right mix of air, heat, water, different species, etc., as He decides.

SrI BhaTTar has interpreted the nAma-s in terms of bhagavAn's direct incarnations. The interpretation of the next few nAma-s will be in terms of His indirect incarnations - that is, those in which He enters into others and acts.

nAma 826. शत्रुजिच्छत्रुतापनः Satru-jit-Satru-tApanah

He Who occupies the bodies of Satru- jits to torment His devotees' enemies.

Satru-jit-Satru-tApanAya namah.

All interpreters other than SrI BhaTTar and those who follow him, treat this as two nAma-s: Satru-jit and Satru-tApanah. The essential meaning of the two interpretations is same - BhagavAn ensures that the enemies of the gods are punished and conquered; either He Himself does this (SrI Sa'nkara's interpretation), as rAma, kRshNa, etc. in the case of rAvaNa, kamsa, etc., or



He does it by entering into someone else with His Sakti (sva-tejasA ApyAyitaih), and then accomplishes the destruction of the enemies of the gods (Sri BhaTTar's interpretation).

Thus, Sri BhaTTar treats the nAma as Satru-jit-Satru-tApanah, and gives the explanation that (in addition to using His powers directly in destroying the enemies of His devotees), He also uses His powers by entering into others with His tejas, and then defeats the enemies of His devotees as well. Thus, his interpretation for this nAma is that He is Satru-tApanah (Torturer of His devotees' enemies) by using Satru-jits (those who conquer their enemies) as His vehicle. Sri BhaTTar gives examples for this interpretation from Sri vishNu purANam:

"para'njaya hi nAma SaSAdasya ca rAjarshes-tanayah kshatriya- varyah |
tac-charI re aham amSena svayameva avatI rya tAn aSeshAn asurAn
nihanishyAmi"

(V.P. 4.2.8);

"With a part of Me, I will descend into the body of para'njaya and annihilate the asura-s Myself".

"kakutsthah bhagavatah carAcaraguroh acyutasya tejasA ApyAyito
devAsura sa'ngrAme samastAneva asurAn nijaghAna"

(V.P. 4.2.11).

"Then, kakutstha (para'njaya), infused with the power of the Eternal Ruler of all movable and immovable things, destroyed in the battle all the enemies of the gods".

"...Atha bhagavAn Adi-purushah purushottamo yauvanASvasya
mAndhAtuhpurukutsa nAmA putrastam aham anupraviSyA etAn aSesha dushTa
gandharvAn upaSamam nayishyAmi"

(V.P.4.3.7)

"The Adi-purusha and purushottama replied: I will enter into the person of purukutsa, the son of mAndhAtri and yuvanASva, and in him I will quiet these



iniquitous gandharva-s".

"rasatala gataSca asau bhagavat tejasA ApyAyita Atma-vI ryah
sakalagandharvAn jaghAna"

(V.P. 4.3.9)

"Reaching the regions below the earth, and being filled with the might of the Supreme Deity, he (purutkutsa) destroyed the gandharva-s".

SrI satyadevo vAsishTha also gives this as his interpretation, the idea of His indirect incarnations, for the nAma satru-tApanah - sarva - suhRdah sAdhUn dvishanti ta eva Satrvah, tAnSca yah sva - paradatta-Saktibhih mahA-purushaihtApayati iti Satru-tApanah - He gives His Sakti to the mahA-purushas, who inturn go after those who harm His devotees, and punish them. He gives the following support from atharva veda, where this guNa of scorching the enemies is referred to:

dvishas-tApayan hradah SatrUNAm tApayan manah |

dur-hrAdah sarvAs-tvam darbha dharma ivAbhI ntsam tApayan ||

(atharva. 19.28.2)

SrI kRshNa datta bhAradvAj treats the nAma as "Satru-jit-Satru- tApanah", but gives the interpretation in terms of the two parts: "He Who is Satru-jit and also Satru-tApanah" -

"Satayanti utpl Dayanti dhArmikAn iti Satravah;

tAn jayati iti Satru-jit;SatrUn tApayati iti Satru-tApanah;

Satru-jit ca asau Satru-tApanan iti Satru-jit- Satru-tApanah".

The interpretation for Satru-jit and Satru-tApanah as separate nAma-s by SrI Sa'nkara and his followers is given below:

Satru-jit:

a) He Who conquers His enemies.

b) He Who helps us defeat our worst enemy - the identity of the body with the soul.



c) He Who gives His creation the means to defend themselves against their enemies.

a) **Satrum jayati iti Satru-jit** – He Who conquers the enemy is Satru- jit. Sri Sa'nkara's interpretation is: **sura-Satrava eva asya Satravah, tAn jayati itiSatru-jit** – The enemies of the gods are His enemies, and He is the Conqueror of those, and so He is Satru-jit.

b) Sri cinmayAnanda sees in this nAma the message that bhagavAn is the One who can drive away the worst of all the enemies, that in our mind: "In the bosom of man, his enemies are none other than consciousness of his body and the consequent passions of the flesh – both objective and subjective. The seeker feels that these urges in him constitute a very powerful team of belligerent forces, and against their concerted onslaught he feels helpless". But when an alert seeker turns to nArAyaNa who is in his own heart, all obstacles whither away, and thus He is the "Supreme Conqueror of all enemies". In other words, it is the identification of the body with the soul that is the worst of our enemies. Meditation on Him is the only means to conquer this enemy, and so He is called Satru-jit.

c) Sri satyadevo vAsishTha comments that bhagavAn displays His guNa of conquering the enemy, by giving His creation different means to defend themselves, such as the horns for the horned species, the nails for the lion etc., and other means for the other species to defend themselves.

Satru-tApanah:

a) The Torturer of the foes of His devotees.

b) He Who destroys the negative tendencies in the devotee's heart.

a) Sri Sa'nkara gives the explanation – **sura-SatrUNAm tApanAt Satru-tApanah** –

a) The Tormentor of the foes of the gods: Sri rAdhAkRshNa SAstri comments that this act of tormenting the Satru-s is to punish the evil-doers even when they are alive, by meting out severe and unbearable punishments to



them.

b) Sri cinmayAnanda continues along the lines of his interpretation for the previous nAma, and comments that bhagavAn's nAma "Satru- tApana" indicates that "When the devotee offers himself at the altar of His Feet, He (bhagavAn) burns down all the negative tendencies polluting this devotee's heart.

nAma 827. न्यग्रोधोदुम्बरः nyag-rodhodumbarah

He Who has the Supreme Abode with Lakshmi and everything that is magnificent, but Who is at the command of the devotees who approach Him with folded hands.

nyagrodhodumbarAya namah.

This is another nAma which is treated as two separate nAma-s by most vyAkhyAna-kartA-s except Sri BhaTTar and his followers. This nAma is an outstanding example that illustrates the uniqueness of Sri BhaTTar's vyAkhyAnam. But first, let us look at the individual meanings of the two parts:

nyagrodhah

- a) He Who is controlled by those who stand below, bowing to Him with folded hands.
- b) He who controls those below Him.
- c) He Who is Primordial, and is above all.
- d) He Who is firmly rooted, and extends in all directions in the form of the universe.
- e) He to Whom those below make a plea for benefits that they desire.
- f) He Who subjugates the enemies of His devotees, and punishes them
- g) He Who is desired in their hearts by those who worship Him (rudh - kAme - to desire).



SrI vAsishTha indicates the derivation of the word nyak from the root a'nc-gatipUjanayoh - to go, to worship. ni is an upasarga or prefix. nI caiha'ncati iti nyak - One who bows low; The word rodhah is derived from the root rudh, which has a couple of different meanings - rudh - kAme - to obey; rudh - AvaraNe - to oppose. The term nyag-rodah is also used to denote the vaTa vRksham - the banyan tree. Some vyAkhyAnakartA-s look at the nAma as nyag-rohah, using a grammar rule that says that the `ha' can be replaced by `gha'. The different interpretations are the results of the above variations.

a) SrI BhaTTar's interpretation is:

nyag-bhUtaih - adhah- kRtA'njalibhih, rudhyate - svaprasAdaun mukhyena vyasthApyate iti nyag- rodhah - He Who is controlled by those who stand below, bowing to Him with folded hands. SrI BhaTTar stresses the influence of a'njali on bhagavAn - a'njalih paramAmudrA kshipram deva-prasAdinI (vishNu dharmottara 33.105) - The sight of the a'njali (the act of joining hands in supplication), immediately pleases the Lord at once without delay.

ALavandAr points to this in stotra ratnam 28 (SrI v.v.rAmAnujan):

tvad-anghrim uddiSyA kadA'pi kenacit yathA tathA vA'pi sakRt kRto'njalih |
tadaiva mushNAtyaSubhAnyaSeshatah SubhAni pushNAti na jAtu hI yate ||

(stotra. ratna 28)

"If anyone worships Your Feet with folded hands even once at any time under any pretence, at that very moment all the sins of this person are driven away, and infinite auspices accumulate for this person".

SrI v.v. rAmAnujan refers to the instance of His being tied to the mortar by yaSodA - "kaTTuNNap paNNiaya peru mAyan", as an example of this Supreme ParamAtman being subservient to yaSodA's affection.

b) In one of his interpretations, SrI vAsishTha uses the same roots, and comes up with the interpretation that "He is One who controls those below" - nyag ruNaddhi iti nyag-rodhah.

c) SrI Sa'nkara looks at the nAma as nyag-rohah for the purposes of



interpretation, and then invokes the grammatical rule "pRshodarAditvAt hakArasya dhakArAdeSah" which allows for the replacement of ha with gha in the above, resulting in nyag-rodhah. His vyAkhyAnam is:

nyak arvAk rohati sarveshAm upari vartata iti nyagrodhah - which is generally translated as "One Who is Primordial, and is above all".

This meaning can be derived by using the root ruh - blja janmani prAdurbhAveca - to grow, to increase, to rise, to reach.

SrI satya sandha yatirAja also looks at the nAma as nyag-rohah (similar to SrI Sa'nkara above), but comes with a different interpretation. He uses the meaning ruh - to grow, and gives the explanation that the nAma signifies that "He makes all beings obey Him, and grows or develops all the beings"- sarvANi bhUtAni nyakRtya rohati vardhata iti.

In the tamizh translation for SrI Sa'nkara's vyAkhyAnam by SrI kAmakoTi kOSasthAnam in 1948, one of the meanings given for the nAma is: "ellAuyirgaLaiyum kI zhp paDuttit tan mAYaiyAl mUDik kaTTup paDuttukiRAn" - The nAma signifies that He controls all beings that are below Him, and envelops them with His mAyA. This interpretation can be derived by using the meaning "below" for "nyak", and the meaning "obey" for the word rodhah (rudh kAme - to obey).

d) The term nyagrodhah also refers to the banyan tree, since this tree grows in the downward direction as much as it grows in the upward direction. (ruh -to grow) - nI cair-gatau parohair-var dhate; nyag rohati - grows downwards. Because of this, this tree is very strongly rooted, and is extremely stable. SrI rAdhAkRshNa SAs tri interprets the nAma as referring to this attribute of bhagavAn, namely, that He is firmly rooted, and extends in all directions in the form of the universe.

e) Another interpretation of SrI vAsishTha is - nyagbhih anurudhyate = prArthyate IpsitAptaya iti nyag-rodhah - "He to Whom those below make a plea for benefits that they desire".

f) SrI baladeva vidyA bhUshaN gives the interpretation that "He is One who





subjugates the enemies of His devotees, and oppresses or punishes them" -
nyak-kRtya ruNaddhi niraye nikshipati sva-bhakta- drohiNa iti nyag-rodhah.

(The root used is rudh - AvaraNe - to oppose, to oppress; nyak-kRtyua - subjugating).

g) Srl kRshNa datta bhAradvAj gives the interpretation: nyagbhih
praNataihrudhyate hRdaya-pradeSe iti nyag-rodhah - He Who is desired in
their hearts by those who worship Him (rudh - kAme - to desire).

udumbarah:

- a) He Who has the most auspicious Srl vaikuNTham as His own.
- b) He Who is 'above the sky', i.e., superior to all.
- c) He Who nourishes the world in the form of food etc.
- d) One Who has the best of sounds - the veda-s, as His form.
- e) He Who is praised by the highest and best of sounds - bhajans, nAma-sa'nkl rtana-s etc.
- f) He Who has the superior pl tAmbaram as His garment (ud- ambarah).

ut is an upasarga (prefix). ambaram refers to the sky (derived from am -gati Sabda sambhaktishu - to go, to eat, to sound). ut + ambara = ud-ambara, which becomes ud-umbara because of a grammatical rule - pRshodarAdi lakshaNam.

a) Srl BhaTTar's vyAkhyAnam is: sarva-guNaih udgatam ambaram - param
dhAmaasya iti ud-umbarah - He Who has as the Supreme Abode, Srl
vaikuNTham, is udumbarah. This abode is Supreme because it has Lakshmi, and
it rises above all other things by its magnificent qualities (ut).

b) Srl Sa'nkara's vyAkhyAnam is that "He is `above the sky' i.e., He is
superior to all - amabarAt udgatah ud-ambarah.

Srl cinmayAnanda adds that the cause is subtler than the effect, and thus,
the essential principle, nArAyaNa, transcends even the concept of space.

c) Srl Sa'nkara gives an alternate interpretation using the meaning "food" for





the word "Urk", and gives the explanation for the nAma as "Urk annam, tad-AtmanA viSvam poshayan udambarah - He Who nourishes the world in the form of food etc. He gives the support from Sruti - UrgvA annAd yad udumbaram (tait. brAh. 1.2.7, 1.3.8).

d) Sri vAsishTha uses the root am - Sabde - to sound, and interprets the nAma ud-umbarah as "One Who has the best of sounds - the veda-s, as His form" - uccaih sarvata uttamo veda-rUpah Sabdo yasya sa ud-umbarahsarveSvaro vishNuh.

e) Based on the same root, Sri vAsishTha gives another explanation - He Who is praised by the highest and best of sounds: bhajans, nAma- sa'nkIrtana-s etc.,- ut sarvata utkRshTatvena ambyate = Sabdyate = sa'nkIrtiyata iti ud-umbarah.

f) Sri kRshNa datta bhAradvAj gives the interpretation: ut utkRshTam ambarampl tAmbaram yasya sah udumbarah - He Who has the superior pl tAmbaram as His garment is ud-ambarah. Here, he uses the word ambaram with the meaning "garment".

nyag-rodha-udumbarah:

Now that we have seen the separate meanings of the two nAma-s nyag- rodah and udumbarah, let us revisit the interpretation of Sri BhaTTar for this as one nAma. We note that Sri BhaTTar's explanation for the part nyag-rodah was that "bhagavAn is One who is subservient to the devotees who stand in front of Him with their folded hands", and for "udumbarah", the interpretation was that "He is One Who has the Supreme Abode as His, with Lakshmi and with all that is magnificent". The reasons for combining the two into one nAma now stands out at us: "Even though bhagavAn is One Who is endowed with everything that is Supreme, He is just at the command of His devotees when they stand in front of Him with folded hands". Sri BhaTTar's words are: atyucchrita-sevyo'piatyanta-nIcAnAmapi anuvartana- sAdhyah - Though He is worshipped by the highest of the gods, He is within easy reach





of the lowliest of persons (because it is possible to please Him easily). No language or words can capture this saulabhyaam of emperumAn. This nAma in SrI BhaTTar's vyAkhyAnam is perhaps one of the best examples of the uniqueness of his contribution through his vyAkhyAnam, appropriately titled as "bhagavad guNa darpaNam", where he repeatedly brings out the two supreme qualities of bhagavAn – His saulabhyam and His sauSeelyam.

nAma 828. अश्वत्थः aSvattah

- a) He Who has established the impermanent gods for performing various functions.
- b) He Who is described as the root of an eternal aSvattha tree of samsAra etc.
- c) He Who eternally rules over the universe that is never the same, and keeps constantly changing.
- d) He Who pervades the entire universe in the form of the five great elements.

aSvattAya namah.

a) SrI BhaTTar's interpretation is based on looking at the nAma as a + Sva + stha (SrI aNNa'ngarAcArya). Svas means "tomorrow" (Apte's dictionary). a-Svah then means 'not tomorrow', namely `that which is impermanent'. SrI BhaTTar interprets this as a reference to the impermanent positions of brahmA, indra etc. The part sthah refers to His being the niyAmaka or Controller of the worlds through these gods whose position is transitory – na Svah – anityam, indrAdityAdi padam yeshAm, teshu niyAmakatayA tishThati itia-Svat-sthah or aSvatthah using the pRshodarAdi rule, whereby s is replaced by t- or stha by ttha. SrI BhaTTar gives support from SrI vishNu purANam:

mUrtim rajo-mayI m brAhmI m ASritya sRjati prajAh |

ASritya paurushI m mUrtim sAttvikI m yah sa pAlayan |

kAIAkhyAm tAmasI m mUrtim ASritya grasate jagat ||





"Residing within the body of brahmA, composed of rajo guNa, bhagavAn creates the world. He takes the body of vishNu composed of sattva, and protects the world. Assuming the body of kAla (Siva) composed of tamo-guNa, He swallows the Universe".

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi, where AzhvAr describes this aspect of bhagavAn:

iRukkum iRai iRuttu uNNa ev-vulagukkum tan mUrti
niRuttinAn deiva'ngaLAgA ad-deiva-nAyagan tAnE

(tiruvAi. 5.2.8)

"The lower deities, whom you are wont to worship for many different worldly benefits, are like tax-collectors. They have all been established in their positions by my Lord who is daiva-nAyaka, the Chief of all gods".

In one of his interpretations, SrI satyadevo vAsishTha uses the concept of time (Svas = tomorrow), and gives the interpretation: Svah = kAle, tishThati iti Svatthah, na Svatthah a_Svatthah, kAla bahir bhUto bhagavAn vishNuh – He Who is not constrained by time. This is why He is called sanAtana – Eternal, Permanent. He refers to the kaThopanishad passage:

"Urdhva mUlo'vAk Sakha esho'Svatthah sanAtanah |
tadeva Sukram tad-brahma tadevAmRtam ucyate |"

(kaTho. 2.3.1)

"This eternal pipal tree has its root above and branches downward.

That is effulgent. That is Brahman. That alone is said to be immortal".

b) One of SrI Sa'nkara's interpretations is based on the reference to the aSvatta tree – aSvattha iva tishThati iti aSvatthah - that has roots hanging from the tree downwards, as well as roots like traditional trees. Because of this, it is described in the gl tA and in the Upanishads as a tree that has its roots from above, and branches below.

Urdhva-mUlam adhah SAKham aSvattham prAhur-avyayam |





chandAmsi yasya parNAni yas-tam veda sa veda-vit ||

(gl tA 15.1)

"They speak of an immutable aSvattha tree with its roots above and its branches below. Its leaves are the veda-s. He who knows it knows the veda-s".

The reference to the eternal aSvattha tree here is a reference to permanent cycle of samsAra, which is rooted in Brahman, and which grows in a continuous flow into the different life forms which themselves perish after some time, but the flow continues on. It propagates through the knowledge in the forms of its leaves. This knowledge (veda) consists of both the kAmya karma-s in the form of religious rites and sacrifices that promote the tree of samsAra, as well as the knowledge that is needed to fell this tree that grows by desire etc.

The Sruti also gives the description of samsAra in terms of the aSvattha tree:- Urdhva-mUlo'vAk Sakha esho'Svatthah sanAtanah | (kaTho. 2.3.1) - referenced earlier - Urdhva-mUlmavAk Sakham vRksham yo veda samprati (AraNya.1.11.5)

c) Sri baladeva vidyA bhUshaN uses the meaning "prapa'ncam" or "the universe" for the word aSvattha, based on the niruktam -

SvastAd- rUpeNa na sthAteti aSvatthah prapa'ncah;

sa asya asti nityam niyamyata iti arthah

He Who eternally rules over the universe that is never the same, and keeps constantly changing.

d) Sri satyadevo vAsishTha gives a different anubhavam. He derives the meaning starting from the root aS - vyAptau sa'ngHate ca - to pervade, to accumulate. His interpretation is: aSnuvate - vyApnuvanti viSvam iti aSvAni-pa'nca mahA bhUtAni, teshu vyApakatvena sthitah aSvatthah - He Who pervades the entire universe in the form of the five great elements.

nAma 829. चाणूरान्ध्रनिषूदनः cANurAndhra-nishUdanah

a) He Who slew the wrestler by name cANura.





b) He Who causes utmost misery to those who cause hardship to the good people of sAttvik disposition.

c) He Who slew cANura, duryodhana and the like.

cANurAndhara-nishUdanAya namah.

a) Sri BhaTTar's interpretation is that this nAma refers to bhagavAn's slaying of an asura wrestler by name cANura, belonging to the andhra race, or one who is from a low-caste, and who was the enemy of indra and other gods - tad-virodhinam cANura-nAmAnam asurAndhra mallam nishUditavAn iti cANurAndhra-nishUdanah.

Sri v. n. vedAnta deSikan comments that this cANura is different from the one that kamsa had deputed for killing kRshNa (it so happensthat this later was also a wrestler).

The term andhra in this nAma is translated differently by the different translated - either that it refers to a race called andhra, or a location called andhra, or a low-caste called andhra. Some interpreters of Sri Sa'nkara vyAkhyAnam indicate that the cANura that was sent by kamsa was from the kingdom of andhra.

b) Sri satyadevo vAsishTha derives his interpretation starting from the basic roots for the component parts of the nAma.

caN - dAne gatau ca - to give. caNanti = dadati dAna-SilAsAttvika-vRttayah
cANurAh - Those who are sAttvik by nature and who perform acts of giving to others are called cANura-s. Or, cAi - pUjA niSAmanayoh - to worship, to observe. cAyyante = pUjyante iti cANurAh, praSasta-hRdayAhsAdhavah - Those noble people who are worthy of worship because of their noble hearts are called cANura- s. Thus, the term cANura in Sri vAsishTha's interpretation refers to good people. - andhra - derived from andha - dRshTyupaghAte dRshyupasamhAre - to be blind, to close their eyes. and hayati iti andhrah - Those who cheat or deceive are andhra-s. So cANurAndhra-s are those who cheat or deceive the good people. - nishUdana is derived from the root sUd - ksharaNe- to destroy. nishUdana means "One



who gives or causes extreme pain through multiple ways" - sarva-prakAreNa nitarAm bhAdate..

Thus, SrI vAsishTha's interpretation for the nAma cANUrAndhra-nishUdanah is:

"One Who causes extreme pain and misery to those who trouble the good andsAttvik minded people".

c) SrI satya sandha yatirAja uses the pATham cANuRAndha nishUdanah, and interprets the term andha to refer to duryodhana and his associates (andha means blind; the reference to duryodhana and his associates as andhAh could be because they were blind to truth and dharma; it could also be because duryodhana and hisbrothers were sons of dhRtarAshTra). So his interpretation is that the nAma means "He Who destroyed cANura, and duryodhana and his brothers" - cANUraSca andhASca duryodhanAdayah, tAn nishUdayati iti.



Slokam 89

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।

अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥ ८९ ॥

sahasrArcih saptajihvah saptaidhAh saptavAhanah |
amUrti ranaghO=cintyO bhayakrut bhayanAsanah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 830. सहस्रार्चिः sahasrArcih

a) The Thousand-rayed, Who illumines everything in this Universe.

b) He Whose tirumEni radiates with kAnti that resembles infinite number or rays emanating from Him.

sahasrArcishe namah.

a) SrI BhaTTar's interpretation is that He has countless rays emanating from Him, in the form of the sun, the moon, etc. It is because He has endowed the sun with countless rays that the sun is able to perform the four functions of:

1. pAcana (cooking and ripening),
2. SoshaNa (drying),
3. pratApana (giving heat), and
4. prakASana (illuminating).

SrI BhaTTar quotes from the paushkara samhita and the gl tA insupport:

agnI shomAtma sam~jnasya devasya paramAtmanah |
sUryA-candramasau viddhi sa AkArau locaneSvarau ||

(SrI paushkara)

"Know that the sun and the moon are the two eye-gods in an embodied form of the Supreme Deity ParamAtmA whose name is agnI shomAtman".

yad Aditya-gatam tejo jagat bhAsayate'khilam |

yac-candramasi yac-cAganau tad-tejo viddhi mAmakam ||

(gl tA 15.12)





"That light which is in the sun and illuminates the entire universe, that in the moon and that in the fire - understand all that light is only Mine".

SrI cinmayAnanda notes that it is not only the sun and the moon that get their light from Him, but He is the One who illumines all experiences.

b) SrI Sa'nkara's vyAkhyAnam is: sahsrANi anantAni arclshi yasya sahsahasrArcih - He who radiates innumerable rays is sahasrArcih. He quotes sa'njaya's words in the gl tA in support:

divi sUrya sahasrasya bhaved yugapad-utthitA |

yadi bhAh sadRSI sA syAd bhAsas-tasya mahAtmanah ||

(gl tA 11.12)

"If a thousand suns were to rise at once in the sky, the resulting splendor may be like the splendor of that mighty One".

SrI v.v.rAmAnujan gives reference to nammAzhvAr's tiruvAimozhi, where AzhvAr refers to emperumAn as "oLi maNi vaNNan" - The One with the dazzling radiance of a gem-sahasrArcih: "oLi maNi vaNNanaiyE." (tiruvAi.3.4.7).

SrI kRshNa datta bhAradvAj gives the interpretation as "shasrANi arclshi SrI vigrahodgata kAnti-kiraNA yasya iti sahasrArcih" - He Whose divine tirumEni shines with countless rays of radiance.

SrI rAdhAkRshNa SAstri notes the similar nAma-s dIpta-mUrtih (Sloka 77, nAma 724), and sahsrAmSuh (Sloka 51, nAma 484).

SrI satyadevo vAsishTha comments that the significance of the nAma lies in pointing to the immeasurable glory of bhagavAn - it is like counting the number of grains of sand in a sea shore. Just as the number of rays of light emanating from the sun cannot be quantified, so also bhagavAn's glory cannot be quantified. The only thing we can do is to remember that the jyoti of the sun is but a tiny fraction of His jyoti. SrI vAsishTha has given innumerable references from the Sruti to the description of bhagavAn's guNa-s as "sahasra"- beyond quantification:





sahasra yAjasah, sahasra parNah, sahasra pAt, sahasra SI rshA,
sahasrAkshah, sahasra posham, sahasra poshiNam, sahasra bAhvah, sahasra
mRshTih, sahasrabharah, sahasra yAmA, sahasra vI ram, sahasra SR'ngah,
sahasra sthUNam, sahasraketum, sahasra cakshasam, etc.

nAma 831. सप्तजिह्वः sapta-jihvah

The seven-tongued.

sapta-jihvAya namah.

sapta refers to the number seven. jihvA means tongue in general, also to the "tongue of fire". It is in this late sense that the interpreters have explained the nAma in general. agni or fire is considered to have seven tongues, and bhagavAn in the form of the sacrificial fire accepts the sacrificial offerings and takes it to the different gods.

SrI BhaTTar quotes the paushkara samhita in support:

tad-vaktra-devatAnAm ca huta-bhuk parameSvarah |
mantra-pUtam yad-AdAya hutam Ajya puras-saram |
brahmANDa bhuvanam sarvam santarpayati sarvadA ||

"The Supreme Lord in the form of huta-bhuk (fire) carries to the gods the offerings that are sanctified by the mantra-s and made in a sacrifice along with clarified butter, and thereby always pleases the entire Universes".

a) SrI BhaTTar notes that fire is considered to have seven tongues named:

1. kAli,
2. karAli,
3. manojavA,
4. sulohitA,
5. sudhUmravarNA,
6. sphuli'ngini, and
7. viSvaruci,





and they have been allotted the duties of nourishing the gods, receiving the oblations, and carrying them to the respective gods.

SrI Sa'nkara gives the muNDakopanishad passage in support:

kAlee karAleeca manojavA ca sulohitA yA ca sudhUmravarNA |
sphuli'nginee viSva-rucee ca devI leIAyamAnA iti sapta-jihvAh ||

(muNDa. 1.2.4)

"kAli, karAli, manojavA, sulohitA, sudhUmravarNA, sphuli'ngini, and the brilliant viSva-ruci are the seven flaming tongues".

One translator translates this as: "The seven quivering tongues of fire are: The black one, the terrific one, swift as the mind, the very red one, of purple color, emitting sparks, and all-shaped goddess".

Other references to the seven tongues of agni found in the Sruti are:

divas-cd-agne mahinA pRthivyA vacyantAm te vahanayah sapta-jihvAh |

(Rg. 3.6.2)

sapta te agne saamidhah sapta-jihvAh |

(tait. sam. 1.5.3)

SrI rAdhAkRshNa SAstri notes that the tongues of fire that accept the offerings are known differently depending on whether the karma is a sAttvic, rAjasic, or tAmasic: The seven flames are known as hiraNyA, kanaka, rakta, kRshNA, suprabhA, atirkatA, and bahu-rUpA in a sAttvic karma, padma-rAgA, suvarNA, bhadra-lohitA, SvetA, dhUminI, and kAlikA in a rAjasic karma, and kali, karali, etc., in a tAmasic karma. He also notes that the devatA-s associated with the seven tongues are the deva-s, pitR-s, gandharva-s, yaksha-s, nAga-s, piSAca-s, and rAkshasa-s.

b) In addition to the interpretation in terms of the seven tongues of agni, SrI vAsishTha gives an alternate interpretation, in which he takes the reference to "seven" as a reference to "many" – sapta iti anekaupalakshaNam aneka-prakAra jihvam vidhatta iti. In this interpretation, his anubhavam is that just





as He has several tongues, He has also equipped His creation with several types of tongues for the different species. He observes that as the offerings in the homa feed the agni with its seven tongues, the food consumed by the different species through the tongue, along with the prANa vAyu, is transmitted to feed the jATharAgni; thus, what the veda talks of (feeding the fire through the different tongues), is nothing different from what happens in real life, and so veda is not talking anything but real life happenings - **bhavati lokena samo vedo vedena ca samo lokah.**

SrI cinmayAnanda suggests that the "seven tongues of flame" conveys the idea that the Light of Consciousness in us beams out through seven points in the face - two eyes, two ears, two nostrils, and the mouth. As intelligent beings, powers of perception, metaphorically, flame out through each one of them, illumining the world for us. The one in our heart, SrI nArAyaNa, Who totally manifests as the seven distinct tongues-of-flame is classified here in the language of lyrics as sapta-jihvah.

nAma 832. सप्तैधाः saptaidhAh

One Who is kindled in the form of fire by the seven kinds of offerings.

saptaidhase namah.

The previous nAma, sapta-jihvah, was interpreted in terms of the different types of flames, with their individual traits such as differing colors and other attributes, and also the different devatA- s to whom they carried the offerings. The current nAma refers to the different types of fuels that are used to raise these fires, both in the form of the fuels themselves and in the form of the different types of yAj~na-s.

SrI satyadevo vAsishTha gives the root for the current nAma as edh -vRddhau - to grow, to prosper. The term edhas is used to refer to fuel that kindles the fire. The nirukti author gives the description - **sapta edhAh yasya santi sah saptaidhAh.** Apte's dictionary gives the meaning "fuel" to the word edhas (he gives a reference from the gltA insupport - **yathaidhAmsi samiddhognir-bhasmasAt kurute'rjuna** - Bg. 4.37). edhA also means `prosperity, happiness'.



a) Sri BhaTTar's interpretation uses the meaning "fuel" (based on the translation of Sri A. Srinivasa Raghavan) for the word edhas, and his vyAkhyAnam is "One Who shines like fire through the seven kinds of fuels". Sri BhaTTar proceeds to describe the kinds of 'fuels' that kindle this 'Fire' - it is the offerings of different kinds in the form of pAka-yaj~na, havir-yaj~na, soma-samstha, etc., each of which is of seven kinds. Sri Srinivasa Raghavan describes these further:

1. pAka-yaj~na (based on cooked food): aupAsana, vaiSva-deva, sthAll - pAka, ashTakA SrAddha, monthly ceremonies, ISAna bali, and sarpa bali.
2. havir-yaj~na (oblations in fire): agni-hotra, darSa-pUrNa-mAsa, piNDa-pitR-yaj~na, paSu-bandha, AgrAyaNa, cAtur-mAsya, and sautrA-maNi.
3. soma-samstha (yAga-s): agni-shToma, atyagni-shToma, uktya, shodaSa, vAjapeya, atirAtra, and aptor-yAma.

The sticks of seven forest trees that bear fruit apparently without any blossoms and that are used in sacrifices are:

1. the palASa tree,
2. the banyan tree,
3. the fig tree,
4. the jack tree,
5. the SamI ,
6. aSani-hata, and
7. pushkara-parNa.

Thus, in Sri BhaTTar's interpretation, the nAma refers to "One Who is kindled in the form of fire by the seven kinds of offerings".

Sri Sa'nkara's vyAkhyAnam is "sapta edhAmsi dIptayo'sya iti saptaidhAh-agnih" - He that has seven flames. He gives the support from the Sruti- "sapta te agne samidhah, sapta jivhAh" (tait. sam. 1.5.3) - "O Fire, you have seven flames, seven tongues".



SrI satya sandha yatirAja gives the interpretation in terms of the sapta-Rshi-s – the seven stars of the Ursa Major constellation (marIci, atri, a'ngiras, pulastya, pulaha, kratu, and vasishTha). His interpretation is that the nAma signifies that bhagavAn is the Supporter of the seven Rshi-s in the form of the stars – **sapta-RshI n edhayati vardhayati iti saptaidhAh**. Thus, the term edhas is here used in the sense of prosperity and happiness.

nAma 833. सप्तवाहनः sapta-vAhanah

- a) He Who has seven vehicles in the form of the seven vedic mantra-s represented by the seven horses of the Sun.
- b) He Who supports the Universe in the form of the seven Sun-s.
- c) He Who supports the three worlds through the seven vAyu-maNDala-s or regions of air.
- d) He Who has a vehicle with its horse named sapta.
- e) He Who protects the beings through facilities that has provided in units of seven – seven types of fluids in our system, seven holes in our face as sense organs, the seven objects of these sense-organs, etc.
- f) He Who conducts the seven worlds with prosperity.

sapta-vAhanAya namah.

The word vAhana is derived from the root vah – prApane – to bear along, to carry, to flow. vAhanam also has a meaning "an animal used in riding, such as a horse". He who propagates or is carried along through things that are in units of seven, or who is supported by things that are in units of seven, is sapta-vAhanah.

- a) SrI BhaTTar interprets the nAma as "One Who has as His vehicle the sun whose chariot has seven horses (of the sun)". These are considered the presiding deities of the seven veda mantra-s in the context of this nAma: bhU, bhuvah, suvah, mahah, janah, tapah, and satyam. The chandas associated with these mantra-s are respectively: gAyatrI, ushnik, anushTup, bRhatI, pa'ngti, trishTup, jagati. The devatA-s associated with these mantra-s are:





agni, vAyu, arka(sun), vAgI Sa (bRhaspati), vruNa, indra, viSvedeva. These seven devatA-s lead the sun in his course. Since BhagavAn supports the sun through these seven devatA-s and the seven mantra-s associated with these seven meters, He is called sapta-vAhanah. These seven mantra-s are vehicles that reveal Him, and they are couched in the seven meters referred to above. We worship Him who is in the center of the sUrya maNDalam through these veda mantra-s.

SrI v.v. rAmAnujangives reference to SiRiya tirumaDal of tiruma'ngai AzhvAr: kArAr puravi EzhpUNDa tani Azhi terAr nirai kadirOn manDalattAn.

SrI rAdhAkRshNa SAstri gives reference to SrI vishNu purANam 2.8, where the sun and its characteristics are described. The reference to the seven horses that support the sun is given in V.P. 2.8.5:

hayASca saptac-chandAmsi teshAm nAnAni me SruNu |
gAyatrI sa bRhat-ushNig jagatI trishTubeva ca |
anushTup pa'nctir-ityuktAS-chandAmsi harayo raveh ||

(VP 2.8.5)

"The seven horses of the sun's car are the meters of the veda-s: gAyatrI, bRhatI, ushNig, jagatI, trishTubh, anushTubh, and pa'nkti".

SrI satya sandha yatirAja also refers to the seven horses of the sun, andbhagavAn's nAma of sapta-vAhanah signifying that He leads the sun with the sevenhorses – sapta-vAhanah sapta vAhA aSvA yasya sah sapta-vAhah sUryas tam nayati iti sapta-vAhanah.

SrI Sa'nkara's interpretation is that bhagavAn in the form of the sun has avAhana or vehicle with seven horses – sapta AsvA vAhanAni asya iti sapta-vAhanah.

b) SrI SAstri also points to seven suns – Arogah, bhrAjah, paTarah, pata'ngah, svarNarah, jyotishI mAn, vibhAsah. see aruNa praSnam 20

ArogobhrAjah paaTarah pata'ngah |





svarnaro jyotishI mAn vibhAsah |

Of these, Aroga is the sun that we see. We do not see the other six suns, since three of these sustain the lower part of the meru mountain, and three shine on the upper part of the meru. BhagavAn is called sapta-vAhanah, since He supports all parts of the Universe through these seven vehicles or the seven suns.

c) SrI BhaTTar gives an alternate interpretation in terms of His protecting the Universe through seven regions of prANA Sakti – vital airs – in the forms of seven vAyu maNDala-s or regions of air.

Prof. A. Srinivasa Raghavan describes these seven regions of air in the three worlds as Avaha, pravaha, samvaha, udvaha, vivaha, parivaha, and parAvaha. Since vAyu or air gets its strength from the life- breath of the Lord of the World, He is the Supporter of all the worlds in the form of the seven maNDala-s or regions of air.

d) SrI Sa'nkara also gives an alternate interpretation for which he quotes support from the Sruti – He Who has a vehicle called sapta – eko'Svo vahatisapta-nAmA (tait. AraN. 3.11.9; Rg. Sam. 1.164.2) – The horse named sapta is carrying Him.

e) SrI rAdhA kRshNa SAstri points out that there are several aspects of our body that are in units of seven. There are seven dhAtu-s – essential ingredients - associated with the body – rasA sR'ng mAmsa medah asti majjASuklAni dhAtavah according to the ancient medical science - Chyle, blood, flesh, fat, bone, marrow, semen. Since bhagavAn supports the body with these seven essential ingredients, He has the nAma sapta-vAhanah.

Or, there are seven dvAra-s (openings or holes) in our face – the two eyes, the two nostrils, the two ears, and the mouth. The life energy is exchanged in our body through these openings, and since He supports the life through these seven vehicles, He is called sapta- vAhanah.

Or, these seven openings are like the seven tongues through which our life is sustained, through the senses of feelings, sight, taste, smell, etc. These are





the sapta-jivhAh, sapta, edhAh (firewood), sapta-vAhana, etc. Sri SAstri gives the muNDakopanishad passage in support:

sapta prANAh prabhavanti tasmAt sapArcishah

samidhah sapta homAh (jihvAh) |

sapteme lokA yeshu caranti prANA guhASayA nihitAh sapta sapta ||

(muNDa. 2.1.8)

Slightly different translations of the above are given below, in the interests of additional clarity.

"From the akshara purusha emerge the seven sense organs, the seven fires, the sacrificial fuel, and the seven flames, and the seven worlds in which we move the sense organs that are deposited by the Creator in groups of seven and seven".

"From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seats where move the sense-organs that sleep in the cavity, having been deposited by God in groups of seven".

"From Him, too, the seven senses in the head, their powers of cognition, their objects and their knowledge, as also the seven seats of sense traversed by the life forces centered in the hearts of all creatures. The seven seats are the nerve centers of the inner principles of the senses, without which the external senses cannot by themselves function.

The seven sense-organs are the ones located in our head – the two eyes, the two nostrils, the two ears, and the mouth; the seven flames – the means of illumination of the objects of these sense- organs; the sapta-samidah – the seven objects of these sense-organs, since the sense-organs are kindled by these objects.

f) Sri baladeva vidyA bhUshan gives his interpretation in terms of bhagavAn conducting the seven worlds prosperously: sapta-bhuvanAni vAhayati prApayatiabhyudayam iti sapta-vAhanah.





SrI kRshNa datta bhAradvAj gives support from SrImad bhAgavatam giving the interpretation that Lord kRshNa had as His vehicles the following seven, consisting of four horses, the chariot itself, garuDa, and A'njaneya:

tatra AsvAh Saibya sugrI va megha pushpa balAhakAh

(SrImad bhAgavatam 10.89.49)

syandanam pa'ncamam

the chariot itself

chandomayena garuDena samuhyamAnah cakrAyudho'yagamadASu yato
gajendrah|

(bhAga. 8.3.31)

bikshu rUpam parityajya vAnara rUpam Asthitah |

pRshThamAropya tau vI rau jagAma kapiku'njarah ||

(rAmAyaNam 4.4.34)

g) SrI cinmayAnanda's anubhavam is that this nAma of bhagavAn signifies that the sun is drawn by the seven horses, representing the seven days of the week. He has not given the basis for this interpretation. The nAma has similarities to vAyu-vAhanah (nAma 333, 860 – Slokam 36, 90), which we will deal with in Slokam 90.

nAma 834. अमूर्तिः a-mUrtih

a) He Who does not have a body that is the effect of karma similar to ours.

b) He Who is signified by the letter 'a' in praNavam.

a-mUrtaye namah

SrI BhaTTar interprets the next few nAma-s as illustrating that bhagavAn is very different from the jIva-s over whom He presides, in His Nature. mUrti refers to form. a-mUrti literally means "One Who has no form".

a) SrI BhaTTar interprets the nAma as meaning that He does not have a form that is like any of our bodies, and it is quite different from the gross bodies



of ours that is composed of the five elements - sthUla-bhautika mUrtivyAvRttah a-mUrtih.

SrI kRshNa datta bhAradvAj gives support from the I SAvAsya Upanishad (8): sa paryagAt Sukram a-kAyam a-vraNam... - The One with no body (caused by karma)-a-kAyam.

SrI Sa'nkara defines the term `mUrti" as an object, moving or unmoving, that has weight and tangibility - mUrtih ghana-rUpam dhAraNa samarthamcarAcara lakshaNam. Since He is not constrained by any of these limitations, He is amUrtih - tad-rahita iti a-mUrtih. SrI rAdhAkRshNa SAstri elaborates on this, and notes that the term `ghana rUpam' here refers to consumable food which is of two kinds - the moving kind, such as the rat for the cat, and the non-moving kind such as the rice for the humans. The `mUrti" or form that is referred to here is the form that requires sustenance in the form of the ghana-rUpam that is of the moving or the non-moving kind. Since He is not constrained by such a form that needs to be supported as noted here, He is called a-mUrtih.

SrI rAdhAkRshNa SAstri remarks that mUrti or form is that which is given to us for the enjoyment of the benefits of our karma. Since bhagavAn does not have a form that is the result of karma-s, He is a- mUrtih.

Brahman is like fire that has no fixed shape or form. It can grow as large as it chooses to, and take whatever form It wants. SrI vAsishTha gives the following Rg vedic mantra, which describes agni as formless (amUram = amUrtam):

agnim hotAram pravRNe miyedhe

gRtsam kavim viSam-idam amUram |

(Rg. 3.19.1)

b) SrI kRshNa datta bhAradvAj also gives the interpretation that the nAma signifies that bhagavAn is represented by the letter 'a' - akAro mUrtihasya iti a-mUrtih. In this interpretation, a-mUrtih is: "One Who has the mUrti of



form represented by the letter "a".

svAmi deSikan quotes from ashTaSloka in his rahasya traya sAram:

akArArtho vishNuh jagad-udaya-rakshA-pralaya-kRt |

"a-kAram refers to Lord vishNu, in His role as the Creator, Protector, and Destroyer of the Universe".

SrI vAsishTha nicely brings out the point that bhagavAn is a-mUrtih, by pointing out the relation between the soul and the body with which it is associated. Just as the soul is formless, but supports the body that it is associated with, bhagavAn is the formless Supreme Soul that supports all the formed entities in this Universe. Here is his composition expressing this interpretation:

AtmA hi amUrtir-vahate ca mUrtam gAtram yathA nAma tathAbhupaiti |

vishnUr-hi amUrtih sakalam ca viSvam vahan tathA nAmabhir- ucyate sah ||

nAma 835. अनघः an-aghah

- a) The Sinless.
- b) He Who is opposed to sin.
- c) He Who is of blemishless character.
- d) He Who does not suffer sorrow.

anaghAya namah.

This nAma occurred earlier as nAma 148, Slokam 16.

The root word involved in the nAma is agh – pApa karaNe –to go wrong, to sin. agho nAsti yasmin so'naghah – He Who does not have any sin is an-aghah. Or, na aghah – agha Sabda pApa vacanah, tad-virodhI ca anaghah – He Who is opposed to sin is an-aghah. agha also means duhkham or sorrow – He Who does not suffer sorrow is an-aghah.

a) BhagavAn takes birth in the midst of us, in the midst of samsAra. Even so, He is sinless. This is the aspect that SrI BhaTTar stresses in his





interpretation for this nAma in Slokam 16 - samsAra madhye janitvA'pi an-aghah.

SrI v.v.rAmAnujan notes that even though Lord rAma had to go through enormous hardships as part of this samsAra - "nATTil piRandu paDAdana paTTu", still He was completely sinless. His birth and His actions are purely because of His leelA. He is apahatapApmA - completely opposed to faults of any kind. He is "kuRaivu onRum illAda govindan" (ANDAL - tiruppAvai). In addition to Himself being sinless, He is the One who removes the sins of others.

For the current instance of the nAma, SrI BhaTTar's interpretation deals with the reason why He is sinless as noted above - it is because He is not subject to karma, and so He is entirely different from the jIva-s that are under His control - akarma vaSatvena tan- magna jI va vilakshaNah an-aghah.

There are several other anubhava-s as to why bhagavAn is an-aghah. SrI v.v.rAmAnujan notes that His body is made of Suddha sattva material, which is beyond the processes of aging, decay, death, disease, etc. This is one reason why He is an-aghah from the aspect of His body.

c) nammAzhvAr refers to emperumAn as "tIdil SIr tiruvE'nakaTattAn" (tiruvAi. 3.3.5) - One with blemishless character. Here, His guNa of simplicity in blessing His devotees with the utmost Mercy, irrespective of their infinite faults, is the aspect that is enjoyed.

SrI v. n. vedAnta deSikan comments that He is without tI du-anaghan, because He is standing there in tiruvE'nkaTam patiently, waiting for protection-seekers, un-mindful of any demerits of these persons, not satisfied till the last one is redeemed; this simplicity and magnanimous grace are His greatest virtues that really mark Him out.

SrI Sa'nkara distinguishes between the two instances of the nAma by using the two different meanings for the words agham - dukkham and pApam. This is the same approach that SrI kRshNa datta bhAradvAj uses as well. The meaning "sorrow" for the word "agham", in addition to the meaning "sin", is





supported by the amara koSam - a'nagho duhkha vyasaneshvagham (3.3.27) - Sri kRshNa datta bhAradvAj.

Sri Sankara's interpretation for this nAma in Slokam 16 was: agham na vidyateasya iti an-aghah, and he gives the quote from chAndogya Upanishad 8.1 in support - apahatapApmA - He is free from sin.

For the nAma in Slokam 16, Sri kRshNa datta bhAradvAj also uses the meaning "sin" - na agham yasmin iti an-ago nish-pApah.

d) Sri Sa'nkara's interpretation for the current instance of the nAma is: agham duhkham pApam ca dvayam asya na vidyata iti an-aghah - One Who is without sin or sorrow.

Sri bhAradvAj's interpretation for the current instance of the nAma uses this meaning: na agham duhkham yasmin iti an-aghah.

Sri rAdhAkRshNa SAstri comments that bhagavAn is devoid of bad deeds, the sins that result from such deeds, and the sorrow that result from them. It is the thought of committing sins that is the start of the act of sinning. He is devoid of such thought to start with. So there is no evil deed. Since there is no evil deed, there is no consequence of the evil deed also - the duhkham. He gives several quotes from the Sruti in support:

Suddham apApa viddham

(I SAvAs. 8)

Ever pure, untouched by puNya and pApa.

apahatapApmA abhayam rUpam.... tad-Apta kAmam Atma kAmam akAmam
rUpam SokAntaram

(Brhad. upa. 4.3.21)

AtmA apahatapApamA vijaraj

(chAndogya. 8.7.1)

That AtmA which is sinless, ageless,

na jarA na mRtyur na Soko n sukRtam na dushkRtam sarve pApmAno'to

nivartante apahatapApmA

(chAn. 8.4.1)



SrI cinmayAnanda gives reference to a similar message in chAndogya Upanishad 8.1.5:

esha AtmA apahatapApmA vijaro vimRtyur viSoko
vijighatso'pipAsahsatyakAma satya sa'nkalpah

This is the AtmA that is opposed to all that is defiling, free from old age, death, sorrow, hunger, and thirst, and has true desire and true will. SrI cinmayAnanda comments that the peace of virtue or the agitations of the sin in us cannot affect the Illuminator of all consciousness, and He is free from sin and uncontaminated (alipah).

SrI baladeva vidyA bhUshaN refers us to bhIshma's words - "pavitrANampavitrām yah" in the introductory part of SrI vishNu sahasra nAmam - The Purest of the Pure.

nAma 836. अचिन्त्यः a-cintyah

- a) He Who is incomparable to anything known.
- b) He Whose power cannot be imagined.
- c) He Who cannot be completely comprehended in our minds.

a-cintyAya namah.

SrI satyadevo vAsishTha gives the root involved in the nAma as cit - samj~nAne - to notice, to understand. He Who cannot be described as such and such, is a-cintyah; Or, He Who cannot be comprehended completely in our mind is a-cintyah. cintayitum - iyattayA paryavasitum Sakyah cintyah; na cityah a-cintyah;manaso'pi agocarah.

There are many other ways to enjoy this nAma - He Whose leelA-s are incomprehensible, He Whose power cannot be imagined, etc.

- a) SrI BhaTTar's interpretation is that the nAma indicates that He is beyond comparison with anyone or anything. vaLLuvar declares that bhagavAn is "tanakkuuvamai allAdAn". The Sruti attempts to describe Him - the chAndogya Upanishad declares that bhagavAn is - "golden-colored, with golden colored



moustache, eyes resembling the just-blossomed lotus" -

ya eshontarAditye hiraNmayah purushah dRSyate,hiraNmayah smaSruh,

hiraNya keSa apraNakhAt sarva eva suvarNah;

tasya yahtAkapyAsam puNDarI kamevam akshiNI -

He is in the middle of the sun, with golden hue, golden mustache, golden hair, eyes resembling the just-bloomed lotus, etc. But the Sruti also declares that He is beyond words and beyond mind - yatovAco nivartante, aprApaya manasA saha (taitt. upa.).

nammAzhvAr conveys the two ideas together in his tiruvAimozhi pASuram 1.3.2: kaTTuraikkil tAmarai nin kaN pAdam kai ovvASuTTuraitta nan pon un tirumEni oLi ovvAduoTTuraittu iv-ulagu unnaip pugazhvellAm perumpAlum paTTuraiyAip puRkenRE kATTumAl param jotI! (tiruvAi. 1.3.2)

"O Supreme Effulgence! You are to be merely enjoyed. Any attempt at verbal description of You is futile, especially if one compares You with familiar objects that are not even remotely comparable to You in any respect. With beautiful eyes, feet and arms, to all of which lotus is but a poor simile, with a dazzling stature to which pure unalloyed gold is a poor comparison, You are often being pictured by the world with words that do You no justice. Any comparison of You to the worldly things is just a failed attempt to describe You".

It is like some commoner who has never seen a precious stone, describing that precious stone as "something resembling a pebble." nammAzhvAr proceeds in the very next pASuram to declare that even after describing His greatness by the words "param jyoti - The Supreme Effulgence", if one proceeds to describe His auspicious qualities - His simplicity, His sauSIlyam and His saulabhyam, there is no word that we have that can describe these aspects of bhagavAn. AzhvAr exclaims: "param jyoti! govindA! PaNbu uraikka mATTEnE"- "I won't even attempt to describe Your auspicious qualities". So, bhagavAn is a-cintyah in every sense of the word., especially when it comes to His auspicious qualities. He is "govindA" - Who can mingle with even cows.



nammAzhvAr laments at the unimaginable behavior of this emperumAn who is sarva lokaSvaran, who subjects Himself to the insult of being called the "butter thief" – ne'njAl ninaippu aridAl veNNey UN ennum Enac-colIE (tiruviruttam 98).

Sri rAmAnujan refers to a tiruvAimozhi pASuram by nammAzhvAr that nicely explains the nAma a-cintyah:

mAyan en ne'njil uLLAn maRRum yavarkkum ahdEkAyamum Seevanum tAnE
kAlum eriyum avanESeyan aNiyan yavarkkum Sindaiyum gocaram allantUyan
tuyakkan mayakkan ennudait tOL iNaiyAnE

(tiruvAi. 1.9.6)

The following explanation of the above pASuram is partly drawn from Sri mad tirukkuDanthai ANDavan's bhagavad vishaya sAram, and is my poor attempt at capturing my great AcArya's thoughts:

"He is our body, and He is also the soul of our body; He is the soul of the pa'nca mahA bhUta-s (air, water, etc.), He is aNiyan – very easily accessible to His devotees; He is also SEyan – inaccessible to those who do not surrender to Him; yAvarkkum Sindaikkum gocaran allan – a-cintyan – He is beyond the reach of the mental capabilities of even the greatest of j~nAni-s; tUyan – Even so, He decided to bless me by residing in my heart; tUyan – He Who considered that being with me is the only thing that He longed for in all His life; tuyakkan – By revealing His guNa-s, He draws us towards Him; mayakkan – He draws us to Him through the sheer joy of thinking about Him; ennuDait tOL iNaiyAn – Such a Great One has now decided to take possession of me by sitting on my shoulders (treating me like garuDa)". He is mAyan – Ascarya bhUtan – personification of wonders".

Sri Sa'nkara's vyAkhyAnam is: pramAtrAdi sAkshitvena sarva pramANaagocaratvAt a-cintyah – The simplest way to explain this is that just as the eye cannot see the eye itself since it is the means of seeing all other things except itself, so also bhagavAn is the means of perceiving everything else, and so He cannot be perceived by any means of perception.



SrI Sa'nkara gives the alternate interpretation: ayam IdRSa iti viSvaprap'nca vilakshaNatvena cintayitum aSakyatvAd-vA a-cintyah - He Who is different from this expanded Universe. All that is in the domain of our perception in this universe is but a tiny fraction of His manifestation, and the full extent of His vibhUti-s is beyond comprehension. Lord kRshNa declares this in the gl tA:

nanto'sti mama divyAnAm vibUtinAm parantapa |
esha tUddeSatah prokto vibhUter-vistaro mayA ||

(gl tA10.40)

"There is no limit to My divine manifestations. Here the extent of such manifestations has been explained in brief by Me."

yad-yad-vibhUtimat-sattvam SrI mad-Urjitameva vA |
tat-tadevAvagaccha tvam mama tejo'mSa sambhavam ||

(gl tA 10.41)

"Whatever being is possessed of power, or of splendor, or of energy, know that as coming from a fragment of My power".

b) In his gl tA bhAshyam, for the next Slokam, bhagavad rAmAnuja explains that this Universe consisting of sentient and non-sentient entities, whether in effect or causal condition, whether gross or subtle, is supported by bhagavAn with an infinitesimal fraction of His power, in such a manner that it does not violate His will in preserving its proper form, existence or various activities. He quotes bhagavAn parASara from vishNu purANam: yasyAyutAyutAmSAmSe viSvaSaktir-iyam stithA (V.P. 1.9.53) - On an infinitesimal fraction of His energy, this universe rests. In other words, His full power is beyond our comprehension- He is acintyah.

c) SrI cinmayAnanda gives the reference from the gl tA, where bhagavAn is described as a-cintya-rUpa - sarvasya dhAtAram acintya rUpam - gl tA 8.9 - The Creator of all, and One Who cannot be comprehended mentally.

SrI baladeva vidyA bhUshaN points out that He is called acintyah because He cannot be understood through tarka or discussion and analysis, but is revealed





only through the Sruti vAkya-s - tarka agocarah Srutyeka gamyah.

nAma 837. भयकृत् bhya-kRt

He Who causes fear.

nAma 838. भयनाशनः bhaya-nASanah

He Who destroys fear.

bhaya-kRte namah.

bhaya-nASanAya namah.

The word bhaya is derived from the root bhl - bhaye - to fear, to be anxious about. The nAma bhaya-kRt can be viewed as "bhayam karoti iti bhaya-kRt", or "bhayam kRntati iti bhaya-kRt" - "One Who causes fear", or "One Who removes fear".

SrI BhaTTar gives his interpretation for these two nAma-s together. His explanation is that bhagavAn creates fear in those who violate His commands, and dispels fear in those who follow them.

SrI v.v. rAmAnujan gives the following supports for the two interpretations:

bhaya abhayam karah kRshNah sarva-lokeSvarah prabhuh

(mahA bhArata)

Lord kRshNa is One Who causes intense fear in those who violate the commands of the SAstra-s, and removes fear in those who obey the SAstric injunctions.

sakRdeva prapannAya tavAsmI ti ca yAcate |

abahayam sarva bhUtebhyo dadAmyetad vratam mama ||

(rAmAyaNa, yuddha. 18.34)

declared by Lord rAma during vibhI shaNa SaraNAgati on the sea shore -

"To him who even once bows to Me saying that I am Thine,

I grant him shelter and protection from all evils. This is My vow".





van SaraN surarkkAi, asurarkku vem kURRamumAi tan SaraN nizahR-kI zh
ulagamvaittum vaiyAdum

ten SaraN tiSaikkut tiru viN nagar SErnda pirAn en SaraN en kaNNan
ennaiALuDaiyan en appanE

(tiruvAi. 6.3.8)



bhaya-nASanAya namah.
(Courtesy: <http://thiruarangam.blogspot.com>)

sadagopan.org





The simultaneous role of bhayakRt and bhaya-nASanah is reflected both in the first and second lines of this pASuram: **surarkku van SaraNAi** - For His devotees, including the deva-s, He is the surest Protection; **asurarukku vemkURRamumAi** - Just as surely, for those with a demonic disposition, He is the sure Death; **tan SaraN nizaR-klzh ulagam vaittum** - Keeping those who have surrendered to Him under His Feet for protection; **vaiyAdum** - Those that have not surrendered to Him are not allowed anywhere close to His Feet. Such is the Nature of our great kaNNan in tiru viN nagar - Oppiliappan koil.

His guNa as bhaya nASanah is reflected in nammAzhvAr's tiruvAimozhi pASuram3.10.8 also - **ellai il mAyanai kaNNanait tAL paRRi yAn Or duhkam ilanE** - By surrendering to this mAyak kaNNan's divine feet, I have no more worry of any sorrow.

SrI Sa'nkara gives the primary interpretation for "bhaya kRt" as One Who causes fear to those who follow the wrong path - **asan-mArga vartinAm bhayamkaroti iti bhaya-kRt** (kR - karaNe - to do). He gives an alternate interpretation that brings out His guNa of protecting the bhakta-s - **bhaktAnAmbhayam kRtanti vA bahaya-kRt** - He Who dispels fear from the minds of His devotees (kRt - chedane - to cut).

SrI vAsishTha also gives both the interpretations for the nAma "bhaya-kRt". In support of the first interpretation, he gives the support from Rgveda:

dyAvA cidasmai pRthivI namante, sushmAcidasya parvatA bhayante |
yah somapA nicito vajra-bAhur-yo vajra-hastah sa janAsa indrah ||

(Rg. 2.12.13)

"Even the Heaven and Earth bow down before Him, before His very breath the mountains tremble. Known as the soma drinker, armed with thunder, who wields the bolt, he, o ye men, is indra". We know that indra trembles before bhagavAn, and so bhagavAn is the bhaya-kRt of them all, to ensure that all the gods function properly and perform their assigned duties. The taittiriyaUpanishad declares:





bhI shAsmAd vAtah pavate,
bhI shodeti sUryah,
bhI shAsmAdagniScendraSca,
mRtyur-dhAvati pa'ncama iti |

"The wind blows out of fear of Him; For fear of Him does the Sun rise; For fear of Him do agni and indra function. Out of fear of Him, does Death, the fifth one, run".

SrI Sa'nkara's interpretation for the nAma "bhaya nASanah" stresses the importance of following the varNASrama dharma-s: varNa ASrama AcAravatAmbhayam nASayati iti bhaya-nASanah. This can be understood in different ways:

1. as a reference to varNASrama dharma - to the practices prescribed for the four divisions or varNa-s - the brAhamNa-s, kshatriya-s, vaiSya-s and Sudra-s;
2. as a reference to the practices prescribed for the four varNa- s as well as for the four ASrama-s (brahmacarya, gArhasthya, vAna prastha, and sanyAsa), or
3. as a reference to the varNa-s, ASrama-s as well as the AcAra-s or the codes of conduct for all these groups.

SrI sa'nkara gives support from SrI vishNu purANam of ParASara:

varNa ASrama AcAravatA purhseNa parah pumAn |
vishNur-ArAdhyate panthA nAnyas-tat-tosha-kArakah ||

(VP 3.8.9)

"The supreme vishNu is propitiated by a man who observes the institutions of varNa, ASrama, and the AcAra-s (purificatory practices). No other path is the way to please Him".





Sloka 90

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।

अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥

aNur bruhat krusah sthUIO guNabhrunnirguNO mahAn |
adhrutah svadhrutah svAsyah prAgvamsO vamsavardhanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

The next few nAma-s are interpreted by SrI BhaTTar in terms of the grandeur of bhagavAn, consisting of His superhuman powers such as becoming smaller than an atom, etc.

SrI aNNa'ngarAcArya notes that the powers that are being described here are the ashTa aiSvarya-s (might or power). The ashTa aiSvarya-s are declared by the following:

1. aNimA,
2. mahimA,
3. laghimA,
4. garimA,
5. prApatih,
6. prAkAmyam,
7. ISitA,
8. vaSitvam,

cetiaiSvaryashTakam ucyate |

nAma 839. अणुः aNuh

a) He Who has the power of being smaller than anything small that is known to us.

b) He Who is the cause of the sound that permeates everywhere and is in everything (aNa - Sabde).





c) He Who is in the form of the veda-s, or He Who reveals the veda-s, the SAstra-s etc. (aNā - Sabde).

aNave namah.

This is the first of the ashTa aiSvarya-s mentioned above - aNimA. The word aNuh is formed from the root aNa - to sound, through the application of the uNAdi sUtra - aNaSca (1.8), which states that the affix u comes after the root aNa. The term aNu refers to an atom, and here it is used to refer to bhagavAn's power of becoming smaller than the smallest object that is known.

a) SrI BhaTTar comments that the nAma signifies His ability to enter into the infinitesimally small void space known as dahara AkASam in the hearts of beings, into prakRti, and also into the subtle jIva. aNu here means that He is extremely subtle. SrI BhaTTar refers us to the taittirIya Upanishad - aNor-aNI yAn - He is subtler than whatever we perceive as subtle.

These al Svarya-s or powers are natural to Him. SrI v.v. rAmAnujan points out that some of these powers are also given to those who have His anugraham or blessing. He gives the example of hanuman, who had the ability to alternate between a very large form and a very small form at will in an instant, in dealing with surasA (sundara kANDam).

SrI Sa'nkara gives the support from muNDakopanishad - esha aNur_Atma cetasAveditavyah - This Self (paramAtman) is inscrutable, and is to be known through the mind.

SrI rAdhAkRshNa SAstri notes that the ability of the eye to see something is limited by a lower limit and an upper limit with respect to size. BhagavAn is outside of this limit on either end (we will see this in the next nAma also). He is beyond all the sensory perceptions. Sri SAstri gives several references to the Sruti in support:

aNor-aNI yAn

(kaTha. 2.20, tait. AraN. 10.1)

na hi su-j~neyam aNur-eshā dharmah

(kaTha. 1.21)



The truth is very subtle and not easily comprehensible.

yad-aNubhyo' Nu ca

(muNDa. 2.2.2)

That which is subtler than the subtle.

aNI yAn hyatarkayam anU paramANAt

(kaTha. 2.8)

It is subtler than the subtle and beyond realization through reasoning alone.

esha sa AtmA antar-hRdaye aNI yAn vrI her-vA yavAd-vA sarshapAd-vA

SyAmAkAd-vA SyAmAka-taNDuAd-vA.

(chAndog. 3.14.3)

This paramAtman who is residing in my heart is smaller than a grain of rice, a barley corn, a mustard seed, the grain a millet, etc.

Sa ya esho aNimA

(chAndog. 6.8.7)

This (sat) is of the nature of being subtle.

SrI cinmayAnanda gives the support from the gltA - sarvasya cAham hRdisannivishTah - "I am seated in the hearts of all".

b) SrI satyadevo vAsishTha notes that it is by His aNutvam that He is present everywhere, and permeates everything, including the subtle jIva. He also gives an interpretation based on the root aNa - Sabde - to sound, and indicates that the nAma suggests that He is in the form of the sound that pervades the ether everywhere, and is also the cause of the sound that emanates from the different life-forms etc.

c) SrI kRshNa datta bhAradvAj gives his interpretation based on the meaning aNati - Sabdayati - makes known, reveals - aNati Sabdayati vedAdi SAstram itiaNuh - He Who reveals the SAstra-s such as the veda-s etc. We will note that SrI bhAradvAj does not follow the approach of interpreting this nAma and the following ones in terms of the ashTa aiSvarya-s, but gives



interpretations that are not linked to each other.

nAma 840. बृहत् bRhat

The Great.

bRhate namah

This nAma describes His aiSvarya or power called mahimA - of becoming greater than anything that we know of as great. The reference here is to His power of vastness, in contrast to the aNutva that we saw referenced in the previous nAma. The root from which the nAma is derived is bRh- vRddhau - to grow, to increase. SrI BhaTTar describes His greatness in terms of His pervasion. Even the vast Transcendental World (parama padam) can be contained in a corner of His palm. Note that parama padam is tripAd-vibhUti - three times as large as the Universe that we are aware of. tiruma'ngai AzhvAr refers to bhagavAn as "aLattaRku ariyAy" (tirumozhi 3.8.1) - He who cannot be measured. SrI BhaTTar gives the purusha sUkta - sa bhUmim viSvatovRtvA atyatishTat daSA'ngulam - He pervaded the Earth in all its entirety and stood up beyond by daSa-a'ngula. daSa here means endless, and a'ngula means yojanA. He gives other supports from the Sruti: - mahato mahIyAn (tait. upa.6.10) - Greater than the great. - varshIyAnSca pRthivyAh - He is greater than the Earth.

SrI rAdhAkRshNa SAstri gives additional Sruti references:

abjA gojARtajA adrijA Rtam bRhat

(kaTha. 2.2.2)

The water-born, the earth-born, the sacrifice-born, the mountain-born, the Truth, the Great....

tatah param brahmaparam bRhantam

(SvetASva. 3.7)

After thus praying unto Him and then knowing (through meditation) the infinitely great Supreme Brahman..



Note that this aiSvarya of mahimA is exactly opposite of the aiSvarya we dealt with in the previous nAma – aNimA. We will see a few more of these pairs of extremes in the next few nAma-s. It is to be understood that there is nothing that is beyond His ability.

SrI cinmayAnanda captures the idea as follows: “These two may seem paradoxical, but the apparent contradiction dissolves into an illuminating experience for the contemplative mind”. In fact, the upanishad talks of these two qualities in the same breath–

aNor-aNiyAn mahato mahl yAn AtmA'sya jantor-nihitam guhAyAm

(kaTho. 2.20)

Subtler than the subtle and great than the great... is lodged in the cave of the heart....

SrI Sa'nkara vyAkhyAnam is – bRhatvAtbRmhaNantvAt ca bRahma bRhat – Because of the hugeness and because of the ability to expand at will indefinitely, He is called bRhat.

SrI kRshNa datta bhAradvAj continues his interpretation outside of the context of the ashTa aiSvarya-s: barhati vardhate pratipadam SobhAyAm iti bRhat – He Who enhances or increases the beauty of everywhere. Whatever beauty exists in anything, is because of Him.

SrI satya sandha yatirAja interprets the nAma as: guNaih vRddha – He Who is enhanced in His guNa-s. or auspicious qualities.

nAma 841. कृशः kRSah

- a) He Who is lighter than the light.
- b) He Who is thinner than anything thin.
- c) He Who reduces or eliminates the difficulties to His devotees.
- d) He Who pares down the form for the jI va-s to make it possible for them to live in comfort.



e) He Who makes 'light work' of the asura-s (i.e., He Who destroys the asura-s).

kRSaya namah.

This nAma represents another of the ashTa aiSvarya-s, called laghimA, or the ability to be lighter than anything that we know is light. The root from which the nAma is derived is kRS – tanUkaraNe – to become lean or thin. The nAma is interpreted as referring to the ability to be lean or thin, or to be light, depending on the interpreter. SrI BhaTTar interprets the nAma in terms of His ability to be lighter than anything light, and Sri Sa'nkara interprets the nAma as One Who can be thinner than anything thin, to the point of not having a form.

a) SrI BhaTTar explains that He is lighter than cotton, wind, etc., and so His movement is unimpeded on all sides and in all respects – **sarvatra avyAhatagatih**. He quotes from mahA bhArata in support – **yatra-kAma-gato vaSI** – He can go wherever He chooses.

SrI baladeva vidyA bhUshaN's anubhavam is that bhagavAn is so thin that He can be even inside a rock unobstructed, because of His kRSatvam – leanness or thinness – **SiAsvapi apratihata praveSatvAt kRSah**.

b) SrI Sa'nkara vyAkhyAnam is: **asthUlam ityAdinA dRSyatva pratishedhAt kRSah** – He Who can become so thin that He is devoid of visibility. One interpreter has the given the text is "**dravyatva pratishedhAt**" – because He does not have a form. A translator translates this as "One Who is of the form of non-material Spirit". SrI Sa'nkara quotes the bRhadAraNya Upanishad in support – **asthUlam** (BU 3.8.8)– He Who is not of a gross body. He might have chosen this interpretation – **asthUlah**, because of the next nAma – **sthUlah** (as the opposite of the next nAma).

SrI rAdhA kRshNa SAstri summarizes this nAma and the next one, by observing that the question of whether bhagavAn is One Who is lean or hefty, can be answered only if He can be seen, to start with. If He is either so huge that we do not even see Him, or so lean that we cannot see Him, then the





question of whether He is lean or huge cannot be answered. That is the Nature of bhagavAn, whom we cannot see. In fact, the passage that SrI Sa'nkara quotes from bRhadAraNya Upanishad, referring to bhagavAn as asthUlam, in the very next word says that bhagavAn is an-aNu also – asthUlam an-aNu. The point to be understood is that He can be whatever He chooses to be, whenever He chooses to be, and He can become anything He wants in the minutest fraction of time. The Sakti or aiSvarya that is described in the current nAma specifically, is His ability to become as light as He chooses or as thin as He chooses, at His Will.

We saw bhagavAn described as aNu, and in the next nAma He was described as exactly the other extreme, bRhat. In the current nAma we see Him describes as kRSah, and in the next nAma we will see Him described as its other extreme, sthUlah.

SrI cinmayAnanda notes that this is an example of how "the Rshi-s have made an art of effectively employing terms of contradiction in order to bring the incomprehensible within the cognition of the students of contemplation". We have already seen some examples of this in the upanishadic passages in the last few nAma-s.

c) SrI kRshNa datta bhAradvAj's interpretation is: kRSyati tanUkaroti svajanavipadam iti kRSah – He Who reduces or eliminates the difficulties to His devotees.

d) SrI satyadevo vAsishTha also gives an interpretation that is not based on the ashTa aiSvarya concept. He takes the generic meaning for the root – kRS- to make lean, and gives the meaning that the nAma refers to bhagavAn architecting the creatures of the features in various forms by paring them down as needed for their survival and comfort. SrI vAsishTha equates the nAma kRSah to the nAma tvasTA in its essential meaning (Slokam 6, nAma 52).

e) SrI satya sandha yatiRaja's interpretation is: daityAn karSayati iti kRSah – He Who makes 'light work' of the asura-s. – He Who destroys the evil asura-s.





nAma 842. स्थूलः sthUlah

a) He Who is immense.

b) He Who grows or enhances enormously the wealth of His devotees.

sthUlaya namah.

The root from which the nAma can be derived is sthUI - paribRhamaNe - to become big or stout, grow bulky or fat. Note that the previous nAma was kRSah - One Who can become as lean or thin as He wishes. Now we have the nAma that describes the aiSvarya of His ability to become as big as He wishes.

a) Sri BhaTTar comments that since bhagavAn has the ability to touch any object in any world even while standing in one place, He has the nAma sthUlah. The trivikrama incarnation is an obvious illustration of His aiSvarya called prApti, that is reflected in this nAma - sthUlah.

Sri v.v. rAmAnujan gives references to nammAzhvAr - tAL parappi maN tAyiya I San (tiruvAi. 3.3.11), and to ANDAL's tiruppAvai - O'ngi ulagaLanDa uttaman.

Sri vAsishTha quotes the mantra from I SAvAsya Upanishad in support:

anejadekam manaso javI yo naiand-deva Apnuvan pUrvamarshat |
tad-dhAvato'nyAnatyeti tishThat tasminnapo mAtariSvA dadhAti ||

(I SA. 4)

"The paramAtman is unmoving; The One without an equal; swifter than the mind. The gods have not attained It, even though It has reached them. Remaining stationary, It overtakes others who run ahead of It. By It, vAyu bears water".

He also quotes the purusha sUkta mantram in support:

sahasra SirshA purushah; sahasrAkshah sahasra pAt |
sa bhUmim viSvato vRtvA atyatishThat daSA'ngulam ||

"He is One with countless heads, countless eyes, and countless feet. He pervades all space, and it is not possible to measure His extent by our ordinary



knowledge of means of measurement".

SrI Sa'nkara's vyAkhyAnam is - **sarva AtmakatvAt sthUlah iti uapacaryate** - Because He is the Soul of everything, He is figuratively called sthUlah or "Huge".

SrI baladeva vidyA bhUshaN gives the explanation - **koTi brahmANDa vighrahatvaAt stUlah** - Since bhagavAn is in the form of the infinite brahmANDa-s or Universes, He is stUlah.

SrI rAdhAkRshNa SAstri comments that as a consequence of His aiSvarya or power of being aNu, bRhat, kRSah, sthUlah, etc., at will, no one can comprehend Him from one moment to the next. SrI SAstri draws attention to the similarity of this nAma to the nAma "sthavishTha" (53 and 437, Sloka-s 6 and 47). The similarity arises because 'sthavishThah' is made of the words 'sthUla' and 'ishTha', giving as one of the meanings "He Who has Willed to be huge". Among the other interpretations for the nAma sthavishTha are that bhagavAn manifests Himself in the form of the huge brahmANDa, the huge constellation of stars and galaxies, etc.

b) SrI kRshNa datta bhAradvAj gives the interpretation - **sthUlayati bRmhayati svajana sampadam iti sthUlah** - He Who grows or enhances enormously the wealth of His devotees, is sthUlah. Note that the 'wealth' for the devotees can be in the form of their enjoyment in performing kainkaryam to Him and to His devotees in this world, and need not necessarily refer to material wealth only.

nAma 843. गुणभृत् guNa-bhRt

a) The Supporter of all that are subject to Him.

b) He Who supports the three guNa-s of sattva, rajas, and tamas.

c) He Who bears (has) infinite kalyANa guNa-s.

guNa-bhRte namah.

guNa refers to attributes such as dayA, dAkshiNya, etc., and also to the three attributes - sattva, rajas, and tamas. The root from which the part bhRt is



derived is bhR - dhAraNa poshaNayoh - to hold, to support. The explanation given by Sri vAsishTha for the nAma is: guNa dayA dAkshiNyAdayahsatva rajas tama AdayaSca, teshAm bhRt = dhAraka ityarthah - Because of His quality of Mercy and compassion, He supports the three guNa-s of sattva, rajas and tamas, that distinguishes between the different beings.

a) Sri BhaTTar expands the meaning of guNa-bhRt to cover everything that is subject to the three guNa-s. He interprets the nAma as a reference to bhagavAn's supreme power of ruling over all by making all things in all their states subject to Him, and supporting them. By His mere Will (sva-sankalpena), He supports all of them in their different states. So He is called guNa-bhRt. Thus this nAma is an expression of His aiSvarya or power of ISitvam - Lordship. He gives the support from the Upanishad - sarvasya vaSI sarvasya I SAnah (taitt.Upa. 6.1) - He keeps all under control and rules over them all.

b) Sri Sa'nkara's vyAkhyAnam is: sattva rajas tamasAm sRshTi sthiti layakarmasu adhishThAnatRtvAt guNa-bhRt - Since He supports the guNa-s of sattva, rajas, and tamas to varying degrees in the different beings as part of His functions of creation, preservation and destruction, He is guNa-bhRt. Sri baladeva vidyA bhUshaN gives a similar interpretation - guNAn sattvAdIn bibharti iti guNa-bhRt.

Both Sri vAsishTha and Sri cinmayAnanda comment that He supports the three guNa-s by assuming the sattva guNa in His process of creation, the rajo guNa in the process of preservation, and the tamo guNa in the process of destruction or annihilation - in this sense, He is the 'Bearer' of the three guNa-s.

c) Sri kRshNa datta bhAradvAj gives the explanation - guNAn j~nAna AnandamAdhurya vAtsalyAdIn bibharti iti guNa-bhRt - He Who possesses the qualities such as perfection in knowledge about the past, present and future of everything at all times, absolute bliss, the ability to be kind and sweet even to the enemies, attachment to His devotees like that of a cow to its calf, etc.

Sri satya sandha yatirAja also gives an interpretation along similar lines -





guNAnAnandAdIn bibharti iti guNa-bhRt.

nAma 844. निर्गुणः nir-guNah

He Who is bereft of the qualities (common to others).

nir-guNAya namah.

The term guNa here refers to the three guNa-s - sattva, rajas, and tamas, that are characteristic of prakRti. Since He is untouched by these guNa-s and their influence, He is called nir-guNah. While bhagavAn is the Supporter of the three guNa-s in prakRti (guNa-bhRt), He himself is beyond the influence of the guNa-s. The nAma-s guNa-bhRt and nir-guNah are outwardly contradictory, but in the case of bhagavAn, they are consistent guNa-s as we see in the interpretation.

SrI BhaTTar comments that the nAma nir-guNah indicates that while bhagavAn is in eternal contact with all the jIva-s all the time, He has the power that He will not be tainted by any of their defects. SrI BhaTTar's interpretation is: atatvaSyatayA tat-samsparSe'pi aspRshTa-tad-guNah nir-gUnah - Even though He is in contact with all, He is not tainted by their defects, since He is not subject to any one, and is above all of them. This nAma is interpreted by SrI BhaTTar as representing the aiSvarya called vaSitvam - The supreme power of holding others in magical submission to His will. He gives the following supports:

viSvasya mishato vaSI

(taitt. 3.6.1)

He bewitches the entire world with His wide-open eyes.

sattvAdayo na santi Se yatra ca prAkRtA guNAh

(vishNu purA. 1.9.44)

sattva and other guNa-s that are in the prakRti have no place in bhagavAn, the Ruler.

SrI kRshNa datta bhAradvAj gives the explanation - prAkRta guNa-





trayavirahitatvAt nir-guNah.

SrI satya sandha yatirAja gives a similar interpretation- sattvAdi guNa rahitatvAt nir-guNah.

SrI Sa'nkara's interpretation is: vastuto guNa abhAvAt nir-guNah. This is translated as "He Who is devoid of all guNa-s" by followers of the advaita sampradAyam. SrI Sa'nkara gives support from the upanishad - sAkshI cetAkevalo nir-guNaSca (SvetAS. 6.11) - He Who is the witness in everyone, but who is not tainted by the three guNa-s in them.

nAma 845. महान् mahAn

- a) He Who is supreme in everything.
- b) He Who is Great beyond comprehension.
- c) He Who is worthy of worship, and worshiped by the likes of indra.

mahate namah.

The root from which the nAma is derived is maha - pUjAyAm - to honor, to delight, to increase. mahAn means "One who is worthy of worship".

a) SrI BhaTTar explains the nAma mahAn in terms of His supreme excellence in everything - parama prakarshAt mahAn. He can plunge into the earth as He wishes, and emerge out of it as He wants, just as we can enter water and get out of it at will. In the context of the ashTa aiSvarya-s, SrI BhaTTar explains the current nAma as signifying the aiSvarya known as prAkAmyam (irresistible will), the power of achieving whatever He desires.

SrI rAdhAkRshNa SAstri describes prAkAmyam as the ability to enter others' mind at will, make them remember or forget things at will, etc.

Sri BhaTTar gives the following support:

samprayojya vijoJyAyam kAmakArakarah prabhuh |

yad-yad-icchet ayam Saurih tat-tat kuryAt ayatnatah ||

"The powerful Lord, Sauri, acts as He chooses. He unites and separates things





as He likes. Whatever He chooses to do, He can accomplish it without any effort”.

SrI Sa'nkara explains the nAma in terms of the impossibility of constraining Him to a description even for the sake of discussion - tarkato'pi yato vaktum na Sakyam, because He is “One to whom sound and other attributes have no reference, One who is immeasurably subtle, One who is ever pure and all-pervading, One about whom anything in the nature of an obstacle cannot be advanced”.

b) SrI rAdhAkRshNa SAstri explains the nAma as signifying that He is beyond comprehension and description by words, thoughts or other means. For instance, the previous six nAma-s described Him first as one extreme, and then as the other extreme (small, big, thin, huge, full of guNa-s, devoid of guNa-s). He is unconstrained by form, space, time, etc. So He is referred to as mahAn.

SrI cinmayAnanda echoes the same thought - “He is not conditioned by the five elements, nor by time and space”.

c) SrI kRshNa datta bhAradvAj continues his independent style for this set of nAma-s: mahyate pUjyate brahmAdibhih iti mahAn - He who is worshiped by the likes of brahmA is mahAn - based on the root maha - pUjAyAm. The generic meaning is “mahyate = pUjyate iti mahAn” - He Who is worthy of worship (SrI vAsishTha).

SrI baladeva vidyA bhUshaN gives the interpretation - sarvaih abhyarcayatvAt mahAn - He is called mahAn because He is worshipped by everyone.

nAma 846. अधृतः a-dhRtah

a) The Unconstrained.

b) The Unsustained.

a-dhRtAya namah.

The root from which the nAma is derived is dhR - dhAraNe - to hold, to





support. While Sri BhaTTar explained the previous nAma (mahAn) as a reference to bhagavAn's superior power to achieve anything, he explains the current nAma as a reference to His being totally unobstructed or unconstrained in His ability to achieve anything He wants. Thus, the two nAma-s together mean "He Who has the power to achieve anything He wants, without any constraint or limitation". He gives the example of bhagavAn first giving paramapadam to the sons of the vaidika brAhmin, and then bringing them back to this world and giving them rebirth because of His will to bring them back to this earth, even though normally one who goes to paramapadam is never reborn.

Sri v.v. rAmAnujan indicates that the aiSvarya called prApti - the ability to achieve anything, is indicated by this nAma.

Sri Sa'nkara's interpretation is that bhagavAn is the Supporter of everything else that exists, while He Himself is not supported by anything else - pRthivyAdI nAm dhArakANAmapi dhArkAtvAt na kenacitdhriyata iti a-dhRtah.

Sri satyadevo vAsishTha rhetorically asks the question - yo hi sarvasya dhAtA sa kena dhRtah syAt? - How can He be supported by anything when He is the Supporter and Sustainer of everything?

Sri cinmayAnanda gives the example that just as cotton is the support behind the cloth, gold is the support behind the golden ornaments, and mud is the support behind the mud pot, so also bhagavAn is the support behind everything in the universe, and we should meditate on Sri man nArAyaNa as the support behind us.

nAma 847. स्वधृतः sva-dhRtah

nAma 848. स्वास्यः svAsyah

nAma 849. प्राग्वशः prAg-vamSah

nAma 850. वंशवर्धनः vamSa-vardhanah.

Sri BhaTTar interprets nAma-s 847 to 849 as conveying the Supremacy of



bhagavAn as follows:

1. **sva-dhRtah** - He is superior over the baddha-s who may have some of the same ashTa aiSvarya-s that we saw above, through meditation , prayer, etc.
2. **svAsyah** - He is superior over the mukta-s, who have a status equivalent to Him in many respects, but who were once clouded by nescience.
3. **prAg-vamSah** - He is superior over the nitya-s, the eternal souls in Srl vaikunTham, since He is their origin, source and eternal support.

Then Srl BhaTTar concludes the gist of the three nAma-s with the next one, **vamSa-vardhanah**, as referring to bhagavAn being the One who fosters and grows all the three categories of jIva-s. Because of this thread between the four nAma-s in Srl BhaTTar's interpretation, we will look at the four nAma-s together. First, we will deal with his interpretation for all the four nAma-s, and then look at the anubhavam of the other vyAkhyAna kartA-s.

nAma 847a. sva-dhRtah

He Who is Self-sustained.

sva-dhRtAya namah.

Following on the previous nAma, sva-dhRtah means "One Who is self-supporting". Srl BhaTTar comments that the nAma declares that His Sovereignty does not depend on anything else, and is innate and natural to Him. This distinguishes the sublime nature of paramAtman from the greatness that the bound souls (baddha jIva-s) can acquire through meditations, austerities etc. BhagavAn's sublimity is not dependent on meditation or austerities, but is natural to Him.

All the other gods, who are all enjoying the effects of their karma-s like the rest of us, are established and supported by Him so that they can be considered gods - **niRuttinAn daiva'ngaLAga ad-daiva nAyagan tAnE** (tiruvai.5.2.8) - The other gods have been established by Him like tax-collectors, and will fall from grace if He does not support them. **BhagavAn is poru il taninAyagan** (tiruvAi. 5.10.8) - The One and Only, incomparable,



Supreme Deity - eko ha vai nArAyaNa AsI t.

nAma 848a. svAsyah

a) He Who has a glorious status.

svAsyAya namah

Asya refers to 'status', and is derived from the root As - upaveSane - to sit (e.g., Asanam). This is the meaning that Sri BhaTTar uses. The word Asyam is also used to refer to 'face'. We will see later that Sri Sa'nkara uses this second meaning in his interpretation.

a) Sri BhaTTar's interpretation for the nAma is "One Who has a glorious status". The nAma can be looked at as su = SobhanA, SobhanA AsyA yasya sasvAsyah - One Who has a magnificent or superior status; or, Asanam AsyA,svayam svasmin AsyA yasya sa svAsyah (Sri vAsishTha) - One Who has His own innate natural superior status.

Sri BhaTTar notes that even though in Sri vaikunTham, the mukta-s have sAmyam with bhagavAn in their status, His status is superior in the sense that it was never subject to nescience at any time unlike in the case of the mukta-s.

Sri rAdhAkRshNa SAstri summarizes this explanation as "One Whose status is such that it never was, is, or will be, tainted by ignorance etc". Thus, His status is uniquely superior to that of the mukta jIva-s.

nAma 849a. prAg-vamSah

He Who is the cause of the eternally free souls.

prAg-vamSAya namah.

prAk means "first, foremost, earliest". vamSa literally means 'race'. Sri BhaTTar interprets the term 'prAk' to refer to the nitya-s, or the eternally liberated souls who have been in Sri vaikunTham from the earliest of times. He interprets the term 'vamSa' as meaning 'support' or 'AdhAra'. Their existence, their ashTa aiSvarya-s or powers, are all derived from His grace and will. Thus, Sri BhaTTar gives the explanation for the nAma as "He Who is the eternal support for the foremost souls - the nitya sUri-s in





SrIvaikunTham". In interpreting the term 'prAk' to refer to the nitya-s, SrI BhaTTar uses the purusha sUkta passage in support: yatra pUrve sAdhyAh santidevAh – parama padam is the place of vishNu where from time immemorial the sAdhya devatA-s (the eternally free Angels) live.

SrI rAdhAkRshNa SAstri notes that it is customary to name the different races after someone who is very important and prominent in that race – for instance, the candra vamSa, the sUrya vamSa, the raghu vamSa, the yadu vamSa etc. In this sense, bhagavAn is the foremost in prAg-vamSa – the vamSa of the nitya-s.

nAma 850a. vamSa-vardhanah

He Who keeps His progeny growing.

vamSa-vardhanAya namah

SrI BhaTTar interprets the term vamSa (progeny) in this nAma to refer to the three types of jIva-s that he has referred to in the previous nAma-s. His interpretation for the current nAma is that bhagavAn is the cause for ever increasing the kainkarya rasam (the desire to do eternal service to Him) in the three types of jIva-s.

SrI v.v. rAmAnujan refers us to nammAzhvAr:

marundE na'ngaL bhoga magizhccikku enRu perum dEvar kuzhA'ngaL pidaRRum
pirAn....

(tiruvAi. 9.3.4)

"The deva-s, nitya sUri-s, etc., offer obeisance to the Lord in uncoordinated words – because they are overwhelmed with their feelings on the thought of the Lord, and declare that He is the medicine that offers them their bhogam or enjoyment, the tonic for that enhances their happiness, pleasure of life and sustaining force".

This is the real growth – vardhanam, the ever-increasing pleasure in worshipping Him and doing kainkaryam to Him and to His devotees that is to be sought in life.





SrI kRshNa datta bhAradvAj also gives an interpretation along the lines of SrI BhaTTar: **vamSam bhaktAnAm vardhayate iti vamSa- vrdhanah** – He Who grows His devotees.

So far, we dealt with SrI BhaTTar's vyAkhyAnam for the four nAma-s: sva-dhRtah, svAsyah, prAg-vamSah, and vamSa-varadhanah. Now we will look at the anubhavam of the other interpreters.

nAma 847b. sva-dhRtah:

b) He Who is self-supporting (sva referring to Himself).

c) He Who is held in their minds by His devotees (sva referring to sva-janAh, the devotees).

d) He Who supports the prosperity of His devotees (svam – dhanam).

SrI Sa'nkara quotes the chAndogya upanishad in support – **sa bhagavahkasmin pratishThita iti, sve mahimni** (chAn. 7.24.1) – "Where does that Immensity abide, Sir?" "It abides in Its own glory."

SrI rAdhAkRshNa SAstri points out that by logic, anything that supports something is supported by something else. If the question is continually asked, there comes a point at which we realize that everything else is supported by One, the Supreme Self.

SrI kRshNa datta bhAradvAj gives the meaning sva-janah to the term sva, and gives the interpretation – **svaih sva-janaih dhRtah citte iti sva-dhRtah** – He Who is held in their minds by the devotees.

SrI satya sandha yatirAja gives a different perspective – he interprets the term svam as referring to dhanam – wealth, and gives the interpretation – **svamdhanam dhRtam yena iti sva-dhRtah** – He Who supports and sustains prosperity and well-being in everything else.

nAma 848b. svAsyah

b) He Who has a countenance that is naturally beautiful.

c) One Who has a beautiful face also because it is the source of the veda-s.



We saw earlier that Sri BhaTTar has used the meaning 'status' for the word Asya - derived from the root As - upaveSane - to sit (e.g., Asanam).

b) The word Asyam is also used to refer to 'face' - asyate kshipyatenavanI tAdih asmin iti Asyam (amara koSa vyAkhyAnam, based on asu - kshepaNe- to throw). Sri Sa'nkara uses this second meaning.

Sri Sa'nkara's interpretation for thr nAma is: "One Who has a beautiful face" - su = Sobhanam, padmodara talavat tAmram abhirUpatamam asya Asyamiti svAsyah - He Whose face is rosy like the inside of the lotus.

Sri kRshNadatta bhAradvAj also gives the same interpretation - Sobhanam Asyanm vadanamyasya aiti svAsyah.

c) Alternately, Sri Sa'nkara explains that the beauty of the face is also reflected in the fact that the veda-s emanated from His mouth - vedAtmakomahAn SabdarASih tasya mukhAt nirgatah purushArtha upadeSaratham iti svAsyah. He gives support from the Upanishad: asya mahato bhUtasya niS-Svasitam etat Rg-vedoyajur-vedah sAma-vedah atahrvA'ngirasa itihAsah purANam vidyA upanishadah SlokAhsUtrANi anuvyAkhyAnAni vyAkhyAnAni asyaiva etAni sarvANi niS-SvasitAni. (bRhad.Upa. 2.4.10) - The veda, the upanishads, the purANa-s, the sUtra-s, etc., all arose from His vital breath.

nAma 849b. prAg-vamSah

b) He from whom the first race (namely, the universe itself) originated.

c) He from whom, brahmA, the first of all those that were created, originated.

d) He Who moves around majestically, and whose greatness is expressed clearly or loudly.

prAk means "first, foremost, earliest". vamSa literally means 'race'.

b) Sri Sa'nkara interprets the term 'prAg-vamSah' as referring to the first race being the universe, after which alone all the other races came into existence. Since the universe originated from vishNu, He is called prAg-vamSah- asya vamSah prAgeva, na pAScAtya iti prAg- vamSah.



c) Srl kRshNa datta bhAradvAj interprets the term vamSam as referring to progeny, and he takes the term prAg to refer to catur-mukha- brahmA, and gives the explanation that the nAma means "One Who has brahmA as His progeny -prA'ncati it prAg brahmA; sa vamSah santAno yasya iti prAg-vamSah.

d) Srl vAsishTha derives the meaning from the root a'nc - gati=pUjanayoh- to go, to worship, and takes the meaning 'to go' for the current context for the root a'nc. Based on pANini, he derives the meaning: pra + a'ncu + kvin = prA'nc (pANini 3.2.59) - being in front, directed forwards. Using the root van- Sabde sambhaktau ca - to sound, to honor, to aid, Srl vAsishTha gives the explanation for the nAma prAg-vamSah as: prakarsheNa a'ncati = gacchati, vanati= SabdAyate sambahajate ca - prAg-vamSah - He Who moves around majestically, and whose greatness is expressed clearly or loudly. (The explanation in Hindi that is given by a translator is: prakarsha se caltA huA jo Sabda yA sambhAgkartA hai uskA nAm prAg-vamSa hai).

nAma 850b. vamSa-varadhanah

b) He Who keeps the Universe growing (vRdh - to grow).

c) He Who cuts off the Universe at the appropriate time (vardh - to cut).

Recall that Srl BhaTTar had interpreted the nAma vamSa-varadhanah, as a summarization of the previous three Nama-s - sva-dhTtah, svAsyah, and prAg-vamSah, and gave the meaning to vamSa-varadhanah as One Who keeps all the three kinds of jIva-s growing (vardhana) in their anubhavam of enjoyment through devotion to Him.

b) Srl Sa'nkara gives the meaning for the nAma as "He Who expands the universe", based on vRdh - to increase - vamSam prapa'ncam vardhayanvamSa-varadhanah.

Srl satya sandha tIrtha gives the example of His growing the vamSa of pANDava-s by protecting parIkshit - parIkshit-samrakshaNena pANDu- kulam vardhayati iti vamSaOvardhanah.

Srl baladeva vidyA bhUshaN quotes the growth of yadu vamSa itself as the



example of His being vamSa-varadhanah - vamSam yadoh vardahayatiiti vamSa-varadhanah yatra shaT pa'ncASat koTayah pradhAna bhUtA babhUvuh - where there were numerous prominent yAdava-s.

c) An alternate interpretation given by Sri Sa'nkara is based vardh - chedane - to cut: prapa'ncam chedayan vA vamSa-varadhanah - He Who withdraws the universe.

Sri rAdhAkRshNa Sastri gives the specific example of Lord kRshNa destroying the yadu vamSa just before He decided to leave this world for Sri vaikunTham (Sri mad bhAgavatam 11.30).



Sloka 91

भारभृत्कथितो योगी योगीशः सर्वकामदः ।

आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥

bhArabhrut kathitO yOgl yOgl sah sarvakAmadah |
Aasramah sramaNah kshAmah suparNO vAyuvAhanah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 851. भारभृत् bhAra-bhRt

He Who shoulders the burden.

bhAra-bhRte namah.

Both the parts bhAra and bhRt are derived from the same root - bhR - dhAraNa poshaNayoh - to hold, to support. bhAra refers to burden. bhArambibharti iti bhAra-bhRt - He Who shoulders the burden is bhAra-bhRt.

SrI BhaTTar continues his interpretation in the context of bhagavAn's relation to the jIva-s. In the viSishTAdvaita tradition, the jIva-s are of three types - the baddha-s or the bound souls, the mukta-s or the liberated souls, and the nitya-s or the eternal souls. The baddha jIva-s attain liberation and become mukta-s and then reside in SrI vaikunTham, performing eternal service to Him. BhagavAn bears the burden of bringing about this liberation of the baddha-sto become mukta-s through the realization of their true nature and the attainment of Himself, and so He is described as bhAra-bhRt in SrI BhaTTar's interpretation.

SrI v.v. rAmAnujan refers us to the gl tA, where bhagavAn Himself declares that He shoulders this burden of maintaining the welfare and prosperity of His devotees:

ananyAS-cintayanto mAm ye janAh paryupAsate |
teshAm nityAbhiyuktAnAm yogakshemam vahAmyaham ||

(gl tA 9.22)



"There are those who, excluding all else, think of Me and worship Me, aspiring after eternal union with Me. Their prosperity and welfare (yoga and kshema) are looked after by Me".

SrI kRshNa datta bhAradvAj also interprets the nAma as referring to bhagavAn's role of protecting His devotees - bhAram bhakta rakshAyA bibhartiiti bhAra-bhRt.

There is another dimension to the anubhavam of this 'burden' of bhagavAn. If we so much as utter the word 'namah' to Him, He treats it as major 'burden' of His to make sure that He protects us. SrI v. v. rAmAnujan quotes nammAzhvAr:

vE'nkaTattu uraivArkku nama ennal Am kaDamai, adu SumandArgaTkE
(tiruvAi.3.3.6)

"It is our duty to say 'namah' to tiru vE'nnkaTattAn; the rest is His burden to shoulder".

We are all familiar with the sense of indebtedness that Lord kRshNa carried until the day He left this world, to draupadi who called out His name for help during the vastra apaharaNa episode. Even though His nAma itself protected draupadi at that time, still He continued to feel that He owed a debt to her that He could never fulfill throughout His incarnation in this world - such is His feeling of indebtedness to one who surrenders to Him unconditionally.

SrI Sa'nkara interprets the bhAra or the 'weight' that He carries as a reference to His supporting the Universe on His shoulders in the form of AdiSesha - anantAdi rUpENa bhuvo bhAram bibharti iti bhAra- bhRt.

SrI satyasandha tIrtha explains the nAma as a reference to bhagavAn bearing the Universe in the form of a Tortoise - bhAram bhAra bhUtam brahmANDam kUrma rUpENabibharti iti bhAra-bhRt.

SrI cinmayAnanda comments that the "carrying" that is referred to here is not as a man would carry a load in the traditional sense. The sense to be enjoyed here is that He is the cause of the Universe, and thus He is the



bhAra-bhRt.

nAma 852. कथितः kathitah

He Whose greatness is extolled by all the veda-s, purANa-setc..

kathitAya namah.

The root from which the nAma is derived is kath - vAkya prabandhe - to tell, to narrate.

SrI BhaTTar's bhAshyam is - "kathitah ukta vakshyamANa guNavattayAsarva SAstreshu" - He is called kathitah because His fullness of all guNa-s that have been described so far and that will be described hereafter, is declared in all the SAstra-s. SrI BhaTTar gives support from the jitante stuti(1.7) - vacaSam vAcyam uttamam - All the words (Sruti-s, smRti-s etc.), declare the greatness of this uttaman

SrI v.v. rAmAnujan refers us to tirumazhiSai AzhvAr, who captures the gist of this nAma in his pASuram:

SollinAI toDarcci nee, Solap paDum poruLum nee

SollinAI SolappaDAdutOnRuginRa Sodi nee

SollinAI paDaikka nee paDaikka vandu tOnRinAr

SollinAISuru'nga nin guNa'ngaL Solla vallarE?

(tiruccanda. 11)

"You are the Ultimate goal of the veda-s; You are the One declared as the Supreme Brahman by the veda-s; You are the Supreme Effulgence that cannot be described through words; You created brahmA so that he can perform the function of creation using the veda-s as his aid, but even he cannot describe You through words even roughly".

SrI rAmAnujan also refers us to nammAzhvAr's tiruvAimozhi 3.1.10, where AzhvAr refers to emperumAn as "maRaiyAya nAI-vedattuL ninRa malarccuDarE"- "You Who are the essence of all the four veda-s, that are hidden to the nAstika-s (maRai), and revealed to Your devotees (veda)".



SrI Sa'nkara's vyAkhyAnam is - vedAdibhih ayameka eva paratvena kathita iti kathitah; sarvair-vedaih kathita iti vA kathitah - He alone is declared as Supreme by the veda-s etc., and all veda-s extol His virtue, and so He is called kathitah. He gives several supporting quotes:

sarve vedA yat-padam Amananti

(kaTho. 2.15)

All the veda-s describe His status (as Supreme).

VedaiSca sarvam ahameva vedyah vedAntakRt veda-videva cAham

(bhagavad gl tA 15.15)

"I ndeed I alone am to be known from all the veda-s. I bring about the fruition of the rituals of veda-s; I alone am the Knower of all the veda-s".

vede rAmAyaNe puNye bhArate bharatarshabha |

Adau madhye thathA cAntevishNuh sarvatra gl yate||

(bhavishyat. 132.95)

"vishNu is sung everywhere at the beginning, middle, and end of the veda-s, the holy rAmAyaNa, and bhArata, O Best of bharata race".

sodhvanah paramApnoti tad-vishNoh paramam padam

(kaTho. 3.9)

"He (who has sound intellect as his charioteer and controlled mind as the bridle) reaches the end of the road, which is the highest place of vishNu".

Other vyAkhyAna kartA-s give specific instances of His being a kathita, or One Whose greatness is extolled by great sages.

SrI kRshNa datta bhAradvAj gives the example of His fame being sung by the likes of nArada, vAlmI ki, etc. - nArada vAlmI ki prabhRtibhih sa'kl rtita yaSo vistaratvAt kathitah.

SrI satyasandha tI rtha refers to His being praised by the Agama-s - kathitah sad-AgamaihpratipAditah.



SrI satyadevo vAsishTha comments that even the veda-s fail in their attempt to describe Him completely. It is for singing His praise that we have been provided the ability of speech. Here is SrI vAsishTha's composition summarizing his interpretation:

vishNur-hi loke kathitah purANah tasyAntam Apnoti na vAg vacobhih |

tasmAtsanAdeva ca vartamAnA vAgasti vaktum prati-jantu nishThA ||

He remarks that just as bhagavAn is kathitah or One Who should be spoken about and praised,

He is also a darSatah (He Who sees everything, He Who is the Object we should see in everything we see, He for seeing Whom we are endowed with the ability to see, etc.), SravaNah, sparSanah, rUpah, ghrANah, etc.

nAma 853. योगी yogI

- a) He Who is endowed with super-human powers.
- b) He Who is realized through yogic powers.
- c) He Who bonds everything together.
- d) He Who has total control of His Self.
- e) He Who unites the devotees with their wishes- i.e., He Who bestows the devotees' wishes.

yogine namah.

The root from which the nAma is derived is yuj – yoge – to unite.

a) SrI BhaTTar gives the interpretation –

yujyate anena iti yogah; aghaTitArtha ghaTanam mahA prabhAvah

sa asya atiSayena nitya yogena; sarvam etatsambhAvayati iti yogI –

There is a unique greatness in Him of bringing together a harmonious combination of things that generally do not go together; this unique greatness is present in Him in an extreme measure, and is quite natural to Him. So He is called yogI. The context in which this notion is to be understood is in terms of



the asTa aiSvarya-s that we saw in the previous Sloka-the apparently conflicting characteristics of aNimA and mahimA, kRSa and sthula (laghimA and prApti), etc. It is not easy for one to have any one of these aiSvarya-s in full measure. It is not possible to have all the eight aiSvarya-s in full measure in the same person, except in the case of bhagavAn. Thus, He is a One who has combined in Him these apparently conflicting aiSvarya-s to co-exist in full measure simultaneously, and so He is called a yogI in Srl BhaTTar's anubhavam.

b) Srl Sa'nkara gives the interpretation - yogah - j~nAnam, tenaivagamyatvAt yogi - He Who can be attained through j~nAna or knowledge alone. This is an interpretation that is given along the line of the advaita philosophy. In the viSishTAdvaita system, bhagavAn is attained only through the bhakti yoga or prapatti mArga, and j~nAna yoga is an accessory along with karmayoga in leading to the bhakti mArga.

Srl rAdhAkRshNa SAstri explains the term yoga as the process by which one draws his/her mind towards Him when it tries to wander and stray away into other things. BhagavAn is called yogI since He is attained by the process of yoga (namely, by control of the mind and the senses).

c) Srl vAsishTha interprets the nAma as signifying that bhagavAn alone has the ability to keep everything in the universe bound together as one unit, and so He is called yogi -

yogair-yuktam ca idam SarI ram yogi,

sakala'nca viSvamparasparam baddham yogi,

esha ca yoga rUpo guNo bhagavato vishNureva sarvatra vyAptah.

His derivation as - yujyate sambadhyate iti yogi - He Who unites or bonds everything together, is yogI.

d) Srl Sa'nkara gives the alternate interpretation that He is called yogI because He has total control of His Self - yogah samAdhih, sa hi svAtmanisarvadA samAdhatte svAtmAnam tena vA yogi.



SrI cinmayAnanda takes his definition for the term yoga from the yoga SAstra-s- **yogah citta vRtti nirodhah** - yoga is stopping of all though flow. One who has no thought agitations - who has totally conquered the mind, and lives in His own Effulgent Self is the greatest yogi, and hence bhagavAn has this nAma per cinmyAnanda.

e) SrI kRshNa datta bhAradvAj gives the interpretation that the nAma signifies that He unites the devotees with their wishes, in other words, He bestows the desired wishes for their devotees - **yojayati svajanAn tad-abhI shTenaiti yogI**.

We have seen the nAma yogah (nAma 18 - Slokam 3), which is related to the current nAma. . The write-up for nAma 18 complements the current write-up, and the reader is referred to the earlier write-up for additional enjoyment of this nAma.

nAma 854. योगीशः yogI Sah

He Who is the foremost Lord of all yogins.

yogISaya namah.

SrI BhaTTar started the interpretation of the nAma-s from sva-dhRtah (nAma847) in terms of the relation of bhagavAn to the three types of souls. He continues that thread in this nAma also. For the current nAma, his interpretation is that bhagavAn is called yogI Sah because He is the foremost Lord of all yogins, and bears the responsibility to bring about the perfection of yoga in these devotees even as they are in the midst of the bound souls in this world. Thus, even for the likes of sanaka who are by nature gifted with the powers of meditation, it is He who has to bring about the perfection of the yoga so that they attain SrI vaikunTham. He gives the support for this interpretation from SrI vishNu purANam:

sanandanAdI n apa-kalmashAn munI n cakAra bhUyah ati-pavitram padam |

(vishNupurAnam)

"He conferred the highly pure goal, namely SrI vaikunTham, upon sanaka and





other sages who were flawless".

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram which conveys the sense of His being the yogI Sa who is worshipped by the yogi-s:

kalakkam illA nal tava munivar karai kaNDOr tuLakkam illA vAnavar
ellAmtozhuvArgaL.

(tiruvAi. 8.3.10)

"The Seers such as janaka, sanaka, etc., who have clear perception as a result of their true penance and devotion, the mukta-s who have crossed the ocean of the enjoyment of His unlimited auspicious qualities through enjoyment and experience, and the nitya-s who have not had the slightest trace of the fear of this samsAra - all serve Him with pure delight". The mumukshu-s, the mukta-s and the nitya-s are all referred to here.

SrI Sa'nkara gives the meaning "The Supreme amongst yogin-s" to the nAma, and explains that unlike other yogins who are subject to being obstructed by impediments to yoga and falling off from their progress, bhagavAn is unobstructed and free from any impediments, and so He is called the "Lord of the yogin-s", or Supreme among yogins.

SrI kRshNa datta bhAradvAj gives the interpretation that He is worshipped and meditated upon by the karma yogin-s, j~nAna yogins and bhakti yogin-s, and so He is yogI Sah. He gives the following gl tA verse in support:

yoginAmapI sarveshAm mad-gatenAntarAtmanA |

SraddhAvAn bhajate yo mAm sa me yukta-tamo matah ||

(gl tA 6.47)

"He who worships Me with faith, whose innermost self is fixed in Me, I consider him as the greatest of the yogin-s". The idea conveyed is that He is the object of worship - the Lord, of the best among yogin- s.

SrI cinmyAnanda describes a yogin as one who is free - completely and fully - from any involvement while being in the midst of samsAra and its seething





activities. BhagavAn alone qualifies as the King of yogi-s by this description.

SrI satya sandha tI rtha gives an alternate anubhavam that is different from the others - yoginAm Sam (=sukham) yasmAt iti yogI Sah - He through Whom (by meditating on Whom) the yogi-s attain great delight is yogI -Sah.

SrI vAsishTha uses the meaning "union" for the word yoga, and gives the interpretation that bhagavAn has this nAma signifying that He keeps everything bound together - for instance, all the bones in the body are kept united together so that the body is in one functional piece. While this example may sound trivial, the whole universe is held together only because of His power of yoga or union.

nAma 855. सर्वकामदः sarva-kAma-dah

He Who bestows all desires.

sarva-kAma-dAya namah.

sarvAn kAmAn dadAti iti sarva-kAma-dah - He Who bestows all desires is sarva-kAma-dah.

SrI BhaTTar points out that bhagavAn grants all desires sought by the devoted yogin, including the powers such as aNimA (one of the previously discussed ashTasiddhi-s), even though these are impediments to the path for Salvation. In other words, even if the yogin falls from his ultimate path of seeking Salvation, and instead seeks lesser benefits, bhagavAn is still the bestower of whatever benefits the devotee seeks.

SrI BhaTTar notes that even those who have not perfected their yoga and who slip from this path because of distraction from desire etc., will still get the benefit of their yogic effort, and will be bestowed with good birth in the next janma. He quotes the gI tA in support:

prApya puNya kRtAm lokAn ushitvA SASvatI h samAh |

Sucl nAm SrI matAm gehe yoga-bhrashTo'bhijAyate ||

(gI tA 6.41)



"He who has fallen away from yoga is born again in the house of the pure and prosperous after having attained to the worlds of doers of good deeds and living there for many long years".

SrI Sa'nkara quotes the brahma sUtra 3.2.38 in support - phalamata upapatteh, which declares that the Lord alone is capable of bestowing any benefits for yoga or effort of any kind. So He alone is sarva- kAma-dah.

SrI kRshNa datta bhAradvAj gives support from SrI mad bhAgavatam:

a-kAmah sarva-kAmo vA moksha-kAma udAra-dhI h |

tI vreNa bhakti-yogena yajeta purusham param ||

(bhAga. 2.3.10)

"He who has no desire in anything, or one who is desirous of all benefits, or one who is realized enough to be interested in moksha, should worship the parama purusha with intense devotion".

In other words, He is the Only One whom we should worship, no matter what our desires are - dharma, artha, kAma or moksha, because He alone is the Ultimate Bestower of all benefits- sarva-kAma-dah. This concluding message is given by SrI Suka muni to parIkshit after discussing several alternate routes such as worshipping the lesser devatA-s for attaining the lesser benefits.

SrI rAdhAkRshNa SAstri gives reference to the Upanishad:

esha u eva vAmanI resha sarvANi vAmAni nayati |

sarvANi vAmAni nayati ya evam veda ||

(chAndogya. 4.15.3)

"And He alone is vAmani, since He grants all good things to those who take refuge in Him".

(SrI N. S. ananta ra-ngAcArya explains that vAmanI here refers to vAmanI tvam -sva ASriteshu Sobhana prApakattvam - He Who bestows all auspiciousness on those Who have taken refuge in Him).

Note the double emphasis on "sarvAni vAmAni nayati". In vedic parlance,



double emphasis is used to reinforce the strength of the declaration.

SrI SAstri also refers us to the nAma kAma-pra-dah in Slokam 32 (nAma 299), which has a similar meaning.

nAma 856. आश्रमः ASramah

He Who provides an abode of rest for the seekers.

ASramAya namah.

The root from which the nAma is derived is Sramu - **tapasi khede ca** - to take pains, to be fatigued. The prefix **A** sometimes gives the meaning opposite to that of the verb it follows (e.g., gam - to go, A- gam - to come; dA - to give, A- dA- to take). Similarly, the word **A - Srama** gives the meaning - to rest, opposite of Srama. ASrama refers to a place of rest, a hermitage.

SrI BhaTTar continues the thread from his interpretation for the previous nAma, where he pointed out that bhagavAn bestows the lesser benefits for those who have swerved from the path of yoga after starting on that path. When they have completed the enjoyment of the meritorious benefits for their lesser effort, then He gives them 'a place of rest' - birth in the houses of SrI vaishNava-s where true knowledge of the Lord can be had in profusion and they can become refreshed: **tato vivRtya subhiksha para vidyeshu vaishNava gRheshuteshAm viSrAnti-hetuh ASramah**. In other words, this birth in a good family is to enable those who have been interrupted in their yoga in their previous birth, to rest and then continue and succeed in the current birth by being provided the right conditions and environment for the successful completion of the interrupted yoga. Note the second line of the gltA Slokam 6.41 that was given as a reference for the previous nAma - **SuclnAm SrImatAm gehe yoga-bhrashTahabhijAyate** - they are born in the house of the pure and prosperous (prosperous meaning they are delighting themselves in pure and exclusive devotion to the Lord).

This "Place of Rest" that is referred to by the nAma ASramah is nothing but meditation on His Holy Feet, and the association with bhAgavata-s who have



nothing but Him in their mind. This is nicely brought out in the pASuram by nammAzhvar to which Sri v.v. rAmAnujan refers us:

..... nalam koL nAn-maRai vANargaL vAzh tirumOgUr nalam kazhal avan
aDinizhal taDam anRi yAmE

(tiruvAi. 10.1.2)

Note the reference to the "nAn maRai vEdiyargaL", and to His "aDinizhal". These are the two things that really give the rest, not only in this birth, but for all birth to come according to nammAzhvAr. In the vyAkhyAnam, it is pointed out that the association with the bhAgavata-s is extremely beneficial because they are "nalam koL vANargaL" - those who are interested in lifting us up to their levels, and those who are interested in our welfare without any benefit for them. It is a delight to dwell deep into nammAzhvAr's pASuram-s.

Sri Sa'nkara gives the interpretation - ASramavat sarveshAm samsAra AraNyebhramatAm viSrama sthAnatvAt ASramah - He is called ASramah (The Hermitage of peace) since He is like an ASramam for those who wander in the forest of samsAra.

Sri kRshNa datta bhAradvAj also gives an interpretation similar to those of Sri Sa'nkara and Sri BhaTTar - bhavATavyAm bhramatAm sarveshAm bhaktAnAm viSrama dAyitvAt ASramah.

Sri rAdhAkRshNa SAstri generalizes the concept of ASramah as all the different means by which bhagavAn gives rest to those who have been stressed through the forest of samsAra - including the ASrama-s of vAna prasthA, sanyAsa, sleep, samAdhi, and finally moksha.

Sri satya sandha tIrtha interprets the nAma as "He Who is the Lord of those who have no Srama or hardship - na vidyate Sramo yeshAm te a- SramA muktAh, teshAm ayam svAmi iti ASramah.

Sri raghunAtha tIrtha in his tattva sAra, based on bRhat sahasra, gives the interpretation - A - samyak, Sramyate - tapyate, gUhyate iti A-Sramah - He Who completely conceals Himself.



SrI satya devo vAsishTha interprets the first syllable A'ng as an upasarga (prefix), and gives the explanation - ASramyante karmAnurUpAm yonim prApaya yena iti ASramah - He by Whom the jIva-s are made to endure the birth in this world according to their karma- s, is ASramah; or, He through meditation on whom the tapasvin-s undergo the rigors of meditation and penance - is called A-Sramah.

Note that SrI vAsishTha is not using the prefix A to derive the meaning as opposite of Srama as Sri BhaTTar and Sri Sa'nkara did, but has instead used the prefix A as a reinforcement of the meaning of the word Srama - One Who ensures that the jIva-s go through the toils according to their karma-s.

nAma 857. श्रमणः SramaNah

- a) He Who makes it possible to continue the effort of uncompleted yoga in the next birth.
- b) He Who torments those who have not exercised their discriminating ability.
- c) He Who undertook tapas in the form of nara nArAyaNa for the welfare of the world.
- d) He Who is the source of subsistence for sanyAsin-s.
- e) Subject matter of, and known by, hymns of praise.

The root from which this nAma is derived is the same as that for the previous nAma - Sramu - tapasi khede ca - to take pains, to be fatigued. Sramyate iti SramaNah - He Who strains or makes one put in the effort is SramaNah.

a) SrI BhaTTar continues his thread from the interpretation for the nAma 853- yogI, and has interpreted the next few nAma-s in terms of bhagavAn's relation with the practitioners of yoga, and His supportive treatment of them, even if they do not complete their yoga in one birth. In this spirit, SrI BhaTTar interprets the current nAma as referring to bhagavAn making it possible for those that have not completed their yoga in a given birth, to resume where they left off with minimal effort in their next birth - "anAyesena" Sramyate iti SramaNah. He quotes support from the gl tA:





tatra tam buddhi samyogam labhate paurva daihikam |
yatate ca tato bhUyahsamsiddhau kurunandana ||

(gI tA 6.43)

"There he regains the disposition of mind which he had in his former body, O arjuna, and from there he strives much more for success in yoga".

b) SrI Sa'nkara explains the nAma as "One Who torments those who are not capable of discrimination" - avivekinah sarvAn santApayati iti SramaNah.

SrI rAdhAkRshNa SAstri explains this as the situation where, even though bhagavAn is indicating the right path for attaining Him, there are many among us who do not want to follow that path, and then He is left with no choice except to make us undergo the effects of our karma, and as most of us know, it is a tormenting experience to be born and living in samsAra.

SrI cinamyAnanda puts the idea more graphically: "One Who prosecutes the worldly people - who, driven by their hungers and passions, seek sense-gratifications. By the very nature of the ephemeral sense- objects and the ever-changing instruments of experience in us, the life of gratifications can only yield exhausting fatigue and weary disappointments. This is the 'Law' and SrI nArAyaNa is the 'Law- Giver'.

c) SrI kRshNa datta bhAradvAj attributes the Sramam to bhagavAn Himself, in His incarnation as nara nArAyaNa, for the protection of the world - SrAmayatitapas carati nara nArAyaNa rUpeNa loka sa'ngrahAya iti SramaNah.

d) SrI satya sandha tirtha interprets the nAma as: SramaNAh sannyAsinah asyadAsattvena santi iti SramaNah - SramaNa refers to sanyAsins, and since sanyAsin-s exist through dAsatvam to Him, He is called SramaNah.

e) SrI raghunAtha tI rtha in his tattva sAra, gives the interpretation -
Sramanti jAnanti anena iti SramaNam stutih |

stutimAn stuti vishayah SramNah ||

"Subject matter of, and known by, hymns of praise (translation by SrI





K.SrI pAdha rAo).

nAma 858. क्षामः ksAmah

- a) One Who is in a diminished form (in the form of dhruva, the Pole Star).
- b) He Who helps the yogi to become well-equipped.
- c) He Who alone is left behind at the time of pralaya.
- d) He Who reduces everything to its un-evolved state at the time of pralaya.
- e) He Who remains hidden amongst us, and he in Whom everything is hidden.
- f) He Who is the final abode for all (kshAyati).
- g) He Who has established the Universe in all its dimensions (kshA + mAne)
- h) He Who restrains and controls those of demonic disposition (kshA + mavate)
- i) He Who bore the Earth (in His varAha incarnation)
- j) Remover of obstructions in the path of cows (ksham + Ama).
- k) He Who endures patiently.

kshAmAya namah.

This nAma was dealt with earlier in Slokam 47 - nAma 444.

The nAma can be derived from the following roots:

kshi - kshaye - to decay,

kshi - himsAyAm - to destroy,

kshi - nivAsa gatyoh - to dwell, and

ksham - sahane - to allow, to be capable of.

In addition, interpretations have been given by looking at the word as ksham +Ama, kshA + mA, etc., for which details are given below.

- a) SrI BhaTTar uses the root kshi - kshaye - to decay, in his interpretation of nAma 444, and ksham - sahane, for his interpretation of the current instance of the nAma. Incidentally, this resolves the avoidance of redundancy in





interpretation in SrI BhaTTar's vyAkhyAnam.

nAma 444 was interpreted by SrI BhaTTar as a reference to bhagavAn's form as the Pole Star.

Revisiting the write-up for this nAma in Slokam 47, we have: "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-tubhumerAbhUtasamplave ||"

(VP 2.8.92.)

b) For the interpretation of the current instance of the nAma, SrI BhaTTar uses the root (ksham - sahan - to allow, to be capable of). Continuing on his interpretations of the nAma-s 855 to 861 in terms of His role as One Who uplifts and supports those that have not successfully completed the yogic path, he explains the current nAma as "One who allows those who have slipped from the path of yoga to fulfill their effort by giving them the necessary strength to achieve this, if only they show an inclination for this - sva yogAbhimukhyamAtreNa te yoga-bhrashTA api durgam taritum kshamante asmAt iti kshAmagh. He quotes the gl tA Slokam 6.40 in support:

pArtha naiveha nAmutra vinASas-tasya vidyate |
na hi kalyANa-kRt kaScitdurgatim tAta gacchati ||

(gl tA 6.40)

"Neither here (in this world), nor there (in the next), arjuna, is there destruction for him. For, no one who does good ever comes to an evil end".

SrI v.v. rAmAnujan gives the meaning "One Who makes the yogin skilled in continuing and fulfilling the yoga" - "tiRamai uDaiyavanAgac ceybavan".

c) Sri Sa'nkara bases his interpretation for the instance of the nAma in





Sloka 47 on kshi - kshye - to decay, and explains that bhagavAn has this nAma signifying that He alone is left behind after everything disappears during pralaya - sarva-vikAreshu kshapiteshu svAtmanA avasthita iti kshAmah.

d) For the current instance of the nAma, he gives another variant of the act of bhagavAn during pralaya - that He reduces all beings to the state in which they were prior to the current created form - kshAmAh kshI NAh sarvAh prajAhkaroti iti kshAmah.

SrI rAdhAkRshNa SAstri gives the example of how bhagavAn gradually removes the functions of the indriya-s, mind etc., gradually before the final moment in our own life - the function of kshAma or decay.

SrI kRshNadatta bhAradvAj give another anubhavam of His function of kshAma or destruction- He eliminates the wicked - kshAmAn = kshI nAn karoti dur- janAn iti kshAmah.

e) SrI satya devo vAsishTha gives an interpretation using the meaning "hidden" for "kshaya", and explains the nAma as referring to bhagavAn who remains hidden amongst us while being present in all of us, or in whom we are all hidden - ya etasmin viSve antarleenah tishThati sarvam vyApya, yasmin vA idam viSvam praleeyate.

f) Alternatively, using the root kshi - nivAsagatyoh - to dwell, SrI vAsishTha gives the alternate interpretation that this nAma of bhagavAn signifies that He is the ultimate abode for all at the time of pralaya -kshAyati = nivAsayati, gamayati iti kshAmah.

g) Among the other anubhava-s of SrI vAsishTha are: kshA refers to the Universe (kshA = pRthivee), and the root mA'ng - mAne Sabde ca means "to measure, to sound". Using these, his interpretation is that the nAma can refer to bhagavAn being the One Who has established this Universe as such and such., has given it the ability to function, and has equipped it with sound etc.- kshA iti viSva upalakshaNam; evam ca viSvam idam ya iyattayA nibadhnAti, gatidAnena Sabdavacca karoti it kshAmah.

h) SrI satya sandha tIrtha interprets the nAma as kshA + mA - kshA -



narakaAh,tAn mavate - badhnAti iti kshA-mah - He Who binds (restrains, controls) the demons is kshA-mah. (The root is mav - bandhane himsAyAm ca - to fasten, to bind, to kill).

i) An alternate interpretation by Srl satya sandha tIrtha is: kshamAyA ayamdhArako varAhAdi rUpeNa iti kshAmah - He Who bore the Earth (bhU devi) in His varAha incarnation, is kshAmah.

j) For the instance in Sloka 47, Srl raghunAtha tIrtha gives the interpretation - ksham gavAm samrodha viSesham Aminoti kRntati iti kshAmah - Remover of obstructions in the path of the cows (ksham + Ama).

k) For the current instance of the nAma, Srl raghunatha tIrtha's interpretation is: kshamate sahate iti kshAmah - He Who endures patiently.

nAma 859. सुपर्णः suparNah

a) One Who has beautiful wings – in the form of hamsa, garuDa, etc.

b) He Who helps the yogi-s cross the ocean of samsAra.

c) He Who enables everything to move around.

d) He Who is in the form of the veda-s (as the “leaves” of the tree of samsAra).

e) One Who is decorated with the beautiful green tulasi leaves.

f) One Who has the green color of emerald because of His association with Lakshmi.

g) One Who is easily pleased by pure devotion.

h) He Who is the Abode of Supreme Happiness (su-par-Nah).

i) He Who rests on the beautiful tender green fig-tree leaf (at the time of prlaya).

j) He Who pervades the entire Universe completely.

k) He Who has suparNa – garuDa as His vAhana.

suparNAya namah.



We enjoyed this nAma earlier as part of Slokam 21 (nAma 194). Sri satyadevo vAsishTha gives two roots from which the different interpretations can be explained: pAr – tIr – karma samAptau – to finish, to get through or over; and parN – harita bhAve – to make green. Based on these, the word parNa means “wing” as well as “leaf”. The different interpretations for the nAma include: One who has beautiful wings, One Who enables the jIva-s cross the ocean of samsAra, One who gives everything the ability to move around, One who makes everything live and thrive (“green”), One who is decorated with the green tulasi leaves, etc.

Sri BhaTTar interprets the two instances of the nAma as:

- a) One Who has beautiful wings” (e.g., in His hamsa incarnation), and
- b) One Who helps the yogin-s cross the ocean of samsAra (with “beautiful wings” that carry the samsArin-s across the ocean of samsAra) - *Sobhana parNatvAt, samsAra-pAra-nayanAt vA suparNah* .

a) While Sri BhaTTar himself has not made a direct reference to the hamsa incarnation in his interpretation, other interpreters have elaborated on Sri BhaTTar’s interpretation as a reference to bhagavAn’s hamsa incarnation, or alternatively as a reference to His being the antaryAmi of garuDa.

Sri M. V. rAmAnujAcArya and Sri P. B. aNNa’ngarAcArya explain the nAma as a reference to His hamsa incarnation.

Sri v.v. rAmAnujan explains the nAma as referring to garuDa, who has bhagavAn as his antaryAmi. Alternatively, suparNa refers to garuDa, and bhagavAn is suparNah since He has garuDa as His vAhana. In SriMad-bhAgavatam we have - *siddheSvarANAm kapilah suparNo'ham patatriNAm* - Among the siddha-s, I am Kapila, and among birds I am GaruDa (11.16.15).

In Bhagavad-gItA, we have *mRgANAm ca mRgendro'ham vainateyaSca pakshiNAM* - Among beasts, I am the lion, their king, and among birds, I am GaruDa, the son of VinatA (10.29).

Sri rAdhAkRshNa SAsTri explains that the two wings of this form of



bhagavAn – suparNah – can be enjoyed as:

- a) one wing representing the veda-s that show the path for our conduct; and
- b) the other wing representing the sadAcAram practised by our AcArya-s and elders through their conduct of life following the teachings of the veda-s.

SrI satyadevo vAsishTha explains the nAma in terms of the muNDakopanishad passage quoted below:

In the upanishad-s, we have reference to two beautiful birds sitting on the same tree - signifying the jIvAtmA and the paramAtmA dwelling in the same body. One (jIvAtmA) eats the fruits of actions, and the other (paramAtmA) just gazes on (sAkshI). VishNu is this all-experiencing Principle of Consciousness.

dvA suparNA sayujA sakhAyA samAnam vRksham parishvajAte |
tayoranyah pippalam svAdvanti, anaSnan anyo abhicAkaSI ti ||

(muNDakopanishad - 3.1).

“A pair of white-winged birds extremely friendly to each other sit on one and the same tree; one eats the fruits, the other eats not and gazes on”.

SrI rAdhAkRshNa SAstri refers to one as the great enjoyer (pErinbam), and the other as the Great Knower (pEraRivu).

b) SrI BhaTTar’s interpretation for the current instance of the nAma is that He enables the yogi-s who have fallen from the path of yoga to get back in track and cross the ocean of samsAra – evam pratyApanna samAdhI n samAdhi-vipAka-dvArA tamasah pAram nayati iti su-parNah. He gives support from the maula samhita and from the gl tA:

“sva-pAram bhagavAn nayati”

(maula.)

The Lord leads them to reach the shore

prayatnAd-yatamAnastu yogi samSuddha kilbishah |



aneka janma samsiddhah tato yAti parAm gatim ||

(gI tA 6.45)

“The yogin, striving earnestly, cleansed of all his stains, and perfected through many births, reaches Me”.

c) SrI vAsishTha also gives another dimension to the anubhavam in terms of His being “One with the best and beautiful wings” – He is the One Who enables everything in the Universe – including the Sun, the Moon etc., to move around because of His “beautiful wings”, in other words, by His Power.

d) Using the meaning “leaf” for the term “parNa”, SrI Sa’nkara explains the nAma as referring to bhagavAn in the form of veda-s represented by the “leaves” of the tree of samsAra, as described by Lord kRshNa in the gI tA Slokam 15.1:

Urdhva mUlam adhah Sakham aSvattham prAhur-avyayam |

chandAmsi yasya parNAni yas-tam veda sa veda-vit ||

(gI tA 15.1)

“They speak of an immutable aSvattha tree with its roots above and branches below. Its leaves are the veda-s. He who knows it knows the veda-s”.

SrI SAstri continues on the above, and explains that He is also suparNah because He gives protection to the jIva-s in their sojourn in this samsAra by giving them the shade in the form of the beautiful leaves of this immutable aSvattha tree while they go through the samsAra to expend their karma-s.

e) SrI kRshNa datta bhAradvAj explains the nAma as “One Whose form is decorated with the green tulasi leaves” – SobhanAni parNAni tulasI dalAni yan-mUrtau sa su-parNah. For one of the instances of the nAma, SrI vidyA bhUshaN’s anubhavam is along the same lines: bhagavAn is more pleased wearing the beautiful green tulasi leaves than when wearing the precious jewels, and so He is su-parNah – SobhanAni parNAni tulasI patrANYeva na tu kanaka ratnAni yasmin sa su-parNah..

f) SrI bhAradvAj gives an alternate interpretation as well: He is su-parNah



since He has the green emerald color because of His association with Sri lakshmi Who resides in His vaksha-sthalam - Sobhanah parNo harita bhAvo yasya Sri lakshmi devI sAnnidhyAt iti su-parNah.

g) Sri bhAradvAj gives a third interpretation using the root pRN - prI Nane - to please, to satisfy, and explains the nAma as - Sobhanam parNam prI Nanam yasya iti su-parNah - He Who is easily pleased and satisfied by the sincere offerings of His devotee. One is reminded of the gl tA Slokam

patram pushpam phalam toyam yo me bhaktyA prayacchati |
tad-aham bhaktyuoahRtam aSnAmi prayatAtmanah ||

(gl tA 15.1)

"Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him who is pure of heart".

h) Sri T. S. Raghavendran has given the following in his "Sri vishNu sahasra nAma sa'ngrahArtha" (this also corresponds closely to the interpretation given by Sri raghunAtha tIrtha in his tattva sAra for this nAma in Slokam 21): su = sobhana, para = uttama, Nah = Anandah, tAn santi iti su-par-Nah - He is called su-par-Nah because He is the Abode of Supreme happiness.

i) Sri satya sandha tIrtha enjoys the nAma as referring to One Who is resting on the beautiful green tender leaf of a fig-tree at the time of pralaya - Sobhanam parNam vaTa-patram SayyAtvena yasya sa su-parNah.

j) For the current instance of the nAma, Sri raghnAtha tIrtha gives the interpretation: "su - samyak bhUmin pUrayati - vyApnoti iti su-parNah - He Who pervades the earth completely.

nAma 860. वायुवाहनः vAyu-vAhanah

a) He Who makes the wind flow for the benefit of sustaining life.

b) He Who lifts up the fallen with the swiftness of air with the help of garuDa

c) He Who had "The vAyu - hanumAn" as His vehicle during His rAma incarnation.



vAyu-vAhanAya namah

We enjoyed this nAma in Slokam 36 - nAma 333 earlier.

SrI satyadevo vAsishTha gives the roots involved in the nAma: vA - gati gandhanayoh - to go, to blow, etc., and vah - prApaNe - to carry, to flow. He gives the derivation as: vAyuh vAhyate - pravartyate anena iti vAyu-vAhanah - He because of Whom the air flows.

a) SrI BhaTTar interprets the nAma in Slokam 36 as a reference to bhagavAn's act of driving the air (making it move and flow) that is vital for the survival of all beings.

SrI v.v. rAmAnujan gives refers us to tiruma'ngai AzhvAr's tiru ezhu kURRirukkai - mEdamum aim- perum bhUtamum neeyE - "You are the Force behind the five great elements that are constituents of the body that houses the jIva-s".

SrI rAdhAkRshNa SAstri gives reference to the bRhadAraNyaka Upanishad, which describes that bhagavAn is the antaryAmi of vAyu, and makes vAyu flow etc.

yo vAyau tishThan vAyorantaro yam vAyur na veda yasya vAyuh SarI ram yo vAyurantaro yamayati esha ta AtmA antaryAmi amRtah |

(bRhad. 3.7.11)

"He who dwells in vAyu, who is within the vAyu (Air), whom Air does not know, whose body is Air, and who controls Air from within, is the Inner Ruler (antaryAmi), the Immortal".

SrI Sa'nkara explains the first instance of the nAma in Slokam 36 as "He Who is the Director of the seven vital airs - "vahatah sapta AvahAdI n vAhayati it vAyuvAhanah" - bhagavAn has this nAma signifying that He is the Controller of the atmosphere in the seven regions of space.

SrI rAdhAkRshNa SAstri describes in detail about these seven regions that are controlled by seven different sons of kaSyapa and diti, because of the powers given to them by bhagavAn. They are called the sapta-maruta-s:



1. A-vaha,
2. pra-vaha,
3. sam-vaha,
4. ud-vaha,
5. vi- vaha,
6. pari-vaha, and
7. parA-vaha.

The upasarga prior to the term vaha in each case signifies the kind of force that is exerted by this type of flow, for instance ud-vaha is the force that lifts up, etc. The seven maruts control seven regions of the Universe. Six of these regions are listed by many of the authors. These regions are:

1. the space between earth and the clouds,
2. that between the clouds and the sun,
3. that between the sun and the moon,
4. the moon and the stars,
5. the stars and the planets,
6. and the planets and the sapta-Rshi manDala.

It is said that it is because of the pressure exerted by these regions of air that the various stellar objects do not collide with each other.

In short, SrI cinmayAnanda summarizes the above in the following words: "The inconceivable might and power of the winds and their life-sustaining abilities are all lent to the air by bhagavAn's own munificence and, therefore, He is called "vAyu-vAhanah".

For the current instance of the nAma, SrI Sa'nkara explains that bhagavAn is vAyu-vAhanah or "One Who makes the air flow and sustain all beings". In this instance his anubhavam is that the Air flows because of the fear of bhagavAn if the air does not comply as directed. As mentioned in the taittirIya Upanishad: - "bhl shAsmAd- vAtah pavate" (taitt. 2.8) - "The wind blows



through fear of Him".

Another anubhavam given by Sri rAdhAkRshNa SAstri is that bhagavAn redeems His devotees swiftly like air, and so He is vAyu-vAhanah.

Sri vAsishTha comments that at the time of creation, bhagavAn first makes the air flow, and then gives body to the jIva-s so that they can move around or breathe and live, and so He is vAyu-vAhanah. This great Power of bhagavAn is not easily perceived by us. Sri vAsishTha gives several references to the vedic passages in support:

tad-dhAvato'nyAn-atyeti tishThat-tasmin-apo mAtariSvA dadhAti

(ISAvAsya. 4)

While not moving, It goes faster than those who run after It. By Its Power, the Air supports all the living beings".

kasmAd-a'ngAt dI pyate agnir-asya kasmAd-a'ngAt pavate mAtariSvA

(atharva. 10.7.2)

By Whose movement or force the agni glows, and by whose movement the air flows".

kva prepsan dI pyata Urdhvo agnih, kva prepsan pavate mAtariSvA

(atharva. 10.7.4)

How (by Whose Power) the agni always blazes upward, and by Whose Power the wind flows".

yatrAgniS-candramAh sUryo vAtas-tishThantyArpitAh |

skambham tam brUhi katamah svideva sah ||

(atharva. 10.7.12)

"That Support on which the earth, firmament and sky are set as their foundation, in Whom the Fire, Moon, Sun, and Wind have their foundation".

yasmAd vAtA RtudhA pavante yasmAd samudrA adhi viksharanti

(atharva. 13.3.2)



He from Whom winds blow pure in ordered seasons, and from Whom the seas flow forth in ordered directions.

b) For the current instance of the nAma vAyu-vAhanah, SrI BhaTTar gives the interpretation that bhagavAn lifts up those that have fallen into the ocean of samsAra, using garuDa, who is noted for his swiftness. vAyu here signifies garuDa, the king of birds, who is known for his swift movement. SrI BhaTTar's words are - tAnSca prabala hetubhih patitAnapi, vAyunA - anupamagatvareNa patagapatinA, vAhayati uttArayati iti vAyu-vAhanah. He quotes an example from vishNu tattva - the story of King uparicara vasu. This king was cursed by a great sage to wander in the nether worlds. He was a great devotee of bhagavAn, and so bhagavAn sent garuDa who lifted him up from the nether worlds and brought him back to the upper worlds.

SrI rAdhAkRshNa SAstri comments that bhagavAn is vAyu-vAhanah or "One Who has Air as His vehicle" on account of another incident as well - It is said that when bhagavAn had to rush to save gajendra, finding that the speed of garuDa was not fast enough, bhagavAn just used the Air as His vehicle, and reached gajendra and saved him.

c) Sri ananta kRshNa SAstri takes "vAyu" to refer to "The vAyu" - the son of vAyu, namely hanumAn, and notes that bhagavAn is vAyu-vAhanah since He had hanumAn as the "vehicle" in His rAma incarnation during the battle with rAvaNa.

d) SrI kRshNa datta bhAradvAj gives the following interpretation:

vAti - gandhayate sUcayati SrI mad-bhagavad Agamanam iti vAyuh |

tad- vAhanam garutmadAkhyam yasya iti vAyu-vAhanah |

garutmatah sa'ncalane sAma-gl tir-udbhavati,

sA ca SrI man nArAyaNasya Agamanam sUcyati |

That which, or one who announces the arrival of bhagavAn is vAyu, based on "vAti - gandhayate - sUcayati". BhagavAn has garutmAn as His vAhana, who announces His arrival, and so He is vAyu-vAhana. The movement of garuDa



produces sAma gAnam, which again announces the arrival of bhagavAn ahead of His arrival.

e) Srl satya sandha tI rtha looks at the nAma as vAyuvAh + nah: vAyum - svAsa vAyum vahanti iti vAyu-vAh, jI vAh; tAn nayati iti vayAvAha-nah - Those that inhale and exhale the prANa vAyu (vAyu) are called vAyu-vAh; One Who leads them is vAyuvAha-nah.

f) In his alternative interpretation, Srl satya sandha tI rtha looks at the nAma as vAyuvah + vRtu - vartana - to exist, to happen, to live on; aha - vyAptau - to pervade. He Who makes vAyu exist, and to pervade is vAyuvah + ahanah - vAyuvaSca asau ahanasca iti vAyuvAhanah.





Slokam 92

धनुर्धरो धनुर्वेदो दण्डो दमयिताऽदमः ।

अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥

dhanurdharO dhanurvedO daNDo damayitA=damah |
aparAjitah sarvasahO niyantA niyamO yamah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 861. धनुर्धरः dhanur-dharah

The wielder of the bow.

dhanur-dharAya namah.

dhanusho dharah dhanur-dharah - One Who has the bow.

Both Sri Sa'nkara and Sri BhaTTar interpret this nAma as "One Who carries the bow in His hand".

The word dhanus is derived from the root dhan - to sound, or from the root dhan - dhAnye - to bear fruit.

a) Sri BhaTTar's vyAkhyAnam is that bhagavAn has this nAma indicating that He carries His bow by name SA'rnga in order to remove the obstacles in the path of the devotees performing yoga to attain Him. The reason for Lord rAma carrying the bow with Him during His vana-vAsam was precisely to remove the obstacles to the penance performed by the Rshi-s in the forest. This is kshatriya dharma:

"etad-artham hi loke'smin kshatriyair-dhAryate dhanuh"

It is for this reason that the bow is wielded by the kshatriya-s in this world;

"dhAryate kshatriyaih cApo na Arta Sabdo bhaved-iti" -

The bow is always carried by the kshatriya-s so that there may not be the cry of distress anywhere.

Sri v.v. rAmAnujan nicely translates the nAma into tamizh as "Sar'ngapANi" - "One Who has SA'rnga in His hand".





nammAzhvAr personifies all His weapons themselves as being filled with anger at the very sight of the enemy, and ready to remove the sorrow of the devotees - kAi Sina Azhi Sa'ngu vAL taNDu Endi em iDar kaDivAnE (tiruvAi. 9.2.6). nammAzhvAr also refers to emperumAn as "kuni Sar'ngan" (tiruvAi. 8.8.1) - One Who has in His hand the Sar'nga bow that is bent as if with respect.

b) SrI Sa'nkara's interpretation is - "SrImAn rAma nAmA mahad-dhanur-dhArayAmAsa iti dhanur-dharah - He Who carried the great bow in His rAma incarnation (to protect the sages). The key word to emphasize is "the great bow".

There are others who have carried the bow, but none is equal to rAma in wielding the bow.

Lord kRshNa declares as such in the gl tA - Of those who bear weapons, I am rAma.

..... rAmah Sastra bhRtAm aham |

(gl tA 10.31)

SrI rAdhA kRshNa SAstri refers to rAma's skill in wielding the bow and arrow - He could even convert a shade of grass as an arrow in chasing kAkAsura all over the three worlds and making Him surrender at His Feet ultimately.

c) SrI cinmayAnanda gives an interesting reference to muNDakpanishad, where the "bow" refers to the praNava:

dhanur-gRhI tvaupanishadam mahAstram

Saram hyupAsAniSitam samdhayI ta |

AyamyA tad-bhAva gatena cetasa

lakshyam tadevAksharam somya viddhi ||

(muNDa. 2.2.3)

"Having taken the bow (called praNava) well known in the upanishads, one





should fix on it an arrow (the Atman) that has been sharpened by constant meditation. Drawing it with the mind fixed on the Brahman, O good looking one, know that the Immutable itself is the target".

The next mantra explicitly declares: "praNavo dhanuh, Saro hyAtmA, brahma tal-lakshyamucyate".

c) Sri baladeva vidyA bhUshaN, an exponent of the gauDIya vaishNava sampradAya, gives his interpretation in terms of bhagavAn's kRshNa incarnation, and refers to His bearing the bow to shoot the fish at His svayamvaram with lakshaNA - svayamvare matsya vedhanAya dhanusho dharaNAAt dhanur-dharah. The incident of arjuna piercing through the fish in the svayamvara of draupadi is well-known, but the reference here is to a similar incident that refers to bhagavAn. This incident could not be traced through the internet search, and so the original reference to this incident could not be located.

Sri satyadevo vAsishTha gives reference to the Rg vedic mantra in support:

aham rudrAya dhanur-Atanomi brahmadvishe hanta vA u |

aham janAya samadam kRNomy-aham dvAyavA pRthivI AvivESa ||

(Rg. 10.125.6)

"I bend the bow for rudra that his arrow may strike and slay the hater of devotion. I rouse and order battle for the people, and I have penetrated Earth and Heaven".

nAma 862. धनुर्वेदः dhanur-vedah

- a) The Propounder of the science of archery.
- b) The Knower of the Science of archery in its completeness (a reference to Lord rAma).
- c) One Who has given the means of self-protection (dhanush) to all His creation.
- d) One Who has propounded meditation on "(praNavam)" as the sure means of





Self realization.

dhanur-vedaAya namah.

a) Sri BhaTTar interprets the nAma as an example of His being the Propounder of all that is known and to be learnt. In this instance, He is the Propounder of the Science of archery - dhanur-veda. Even the rulers of men (kings) and gods (indra) get their knowledge of the science from His blessings alone.

b) Sri Sa'nkara's interpretation is: "sa eva dASarathih dhanur-vedam vetti iti dhanur-vedah" - "The Son of daSaratha, who alone is the Knower of the Science of archery (to perfection)". Thus as the term "mahat" was emphasized in Sri Sa'nkara's interpretation of the previous nAma, the term "eva" should be stressed here. There are others who knew and know the science of archery, but none who compares to rAma.

Sri rAdhA kRshNa SAstri gives examples of Lord rAma's knowledge of the science of archery. He could direct the arrows as He wished, retrieve them as He wished, and even change Nature through discharge of the arrows (as His use of the arrow to warn samudra rAjan for His initial lack of response to His request).

c) Sri vAsishTha gives the following interpretations:

i) dhanur vindati - labhata iti - He Who has the dhanus.

ii) dhanur-vedayati sva-rakshaNArtham sarvebhya iti dhanur-vedah - He Who bestows the dhanus to all His creation for their self-protection is dhanur-vedah. Here Sri vAsishTha gives a generic meaning the term dhanus, and uses the term as a reference to any means for self- protection from the natural enemies etc. Thus, he refers to the horn of the cows etc. as their 'dhanush' (gavAdhikAnAm dhanurasti SR'ngam), the nails of the tigers, lions etc. as their 'dhanush' (simhAdi himsrasya nakhAdirUpam), and the intellect as the dhanush for human beings (dhanuSca martyasya su-buddhih).

Sri vAsishTha gives support from yajur-veda;





avatatya dhanushTvagm sahasrAksha Sateshudhe |
niSI rya SalyAnAm mukhA Sivo nah sumanA bhava ||

(yajur. 16.13).

d) Sri cinmayAnanda continues his anubhavam of the nAma based on the interpretation of the term dhanush to refer to the "omkAra" (see previous nAma). He gives the interpretation for the nAma as "One Who propounded the unfailing technique of meditation on "(praNavam)" for realization of the Self".

Sri raghunAtha tIrtha explains the nAma as

"dhanUmshi vidanti iti dhanur-vedAh astr~jnAh bhRtyAh |
te asya bhaktAnAm dAsAh santi iti dhanur-vedah |"

He Who has His devotees served by those who have knowledge of the science of missiles and weaponry.

nAma 863. दण्डः daNDah

- a) The source of punishment for the wicked.
- b) He Who is verily the weapon (power) of yama - the daNDa.
- c) He Whom no one else controls (a-daNDah).
- d) He Who is the source of restraint for all beings so that they follow dharma.

daNDaYa namah.

The root from which this nAma is derived is dam - upaSame - to be tamed. (dushTAn) daNDaYati iti daNDah - The means of punishment for the wicked is daNDah. daNDam is a term used for a staff. It refers to the staff that is carried by a sanyAsin, and also is a symbol of the power that one has (like the daNDam or staff of a king). The sense in which it is used in this nAma is the latter. Thus, daNDah here refers to the means to administer punishment or taming.

- a) Sri BhaTTar comments that bhagavAn is daNDah because He administers the rules of dharma through the kings who have the responsibility to punish





the wicked and bring protection and happiness to the world by following the dharma as laid down in the vedas.

SrI Sa'nkara gives reference to the gI tA, where Lord kRshNa declares that among those that administer chastisement, He is daNDa:

daNDa damayatAm asmi nI tirasmi jI gI shatAm |

(gI tA 10.38)

"I am the Power of Punishment among those who administer punishment when the law is transgressed".

nammAzhvAr describes the intensity with which bhagavAn punishes the wicked, in his tiruvAimozhi pASuram 6.10.4) - reference by SrI v.v. rAmAnujan:

AvAennAdu ulagattai alaikkum aSurar vANAL mEI tI vAi vALi mazahi pozhinda
SilaiyA tiru mA magAL kELvA

"He showers His deadly piercing fiery rain-shower of arrows on the life-source of the wicked asura-s who by their very nature will torture the people of this world without the least mercy". Such is the intensity with which bhagavAn dealt with kara, dhUshaNa etc.

b) SrI rAdhA kRshNa SAstri interprets the nAma as a reference to the weapon of yama in his role of samhAram. BhagavAn is verily that power of yama in the form of his weapon, the daNDa - the ultimate of weapons in the ultimate of punishments.

SrI satya sandha tI rtha gives the explanation - daityAn daNDayati it danDah - He Who punishes the asura-s.

c) He gives an alternate interpretation using the pATham "a-daNDah" - anya kartRka SikshaNa rahitah a-daNDah - He Whom no one else controls.

d) SrI satya devo vAsishTha gives the explanation that bhagavAn is called daNDah because He is the source of restraint (daNDa = damana = niyamana =restraint) for all beings so that they act according to His rules.





nAma 864. दमयिता damayitA

- a) The Subduer (of the enemies of His devotees).
- b) The Dispeller (of the miseries and sufferings of His devotees).

damayitre namah.

The root from which this nAma is derived is the same as the one for the previous nAma - dam - upaSame - to be tamed. The difference is that the last nAma referred to bhagavAn being the Source or the tool of punishment of the wicked, and the current nAma refers to Him as the One who administers the punishment. The affix tRn that appears at the end of this nAma refers to "One who has the habit of" - tAcchI Iya, according to pANini sUtra 3.2.125, and thus the nAma signifies that bhagavAn is in the habit of punishing the wicked. Sri vAsishTha gives the definition - damayati = upaSamayati tacchIlo damayitA.

- a) Sri BhaTTar gives the interpretation along the above lines - svayam ca rAvaNAdIn tAcchI lyena damayitA - He Who destroys the likes of rAvaNa as a matter of habit. The nirukti author gives the description for the nAma as "tAccHilyAt rAvaNAdInAm hartA - damayitA svayaam". It is because of this habit of His that He takes direct incarnations such as the rAma and kRshNa incarnations to rid the wicked from this world. nammAzhvAr describes this attribute of bhagavAn in his tiruvAimozhi pASuram 7.5.2 (reference from Sri v.v. rAmAnujan):

nATTil piRandu paDAdana paTTu maniSarkkA

nATTai naliyum arakkarai nADit taDindiTTu

nATTai aLittu uyyac ceidu naDandamai kETTumE?

(tiruvAi. 7.5.2)

BhagavAn takes birth among us, goes through innumerable sufferings for our sake in His incarnation (as evidenced by the incarnation of rAma with pirATTi sl tA), and then goes after and seeks the wicked (nADi), and destroys them - all for the sake of the human beings who have no interest in worshipping Him





and seeking His Feet. It is this "habit" of His seeking the wicked and punishing them that is emphasized in the nAma damayitA.

SrI Sa'nkara gives the interpretation that He is the "Subduer" of the wicked in the form of yama, the rulers etc. He gives support from the gl tA:

..... yamah samyamatAm aham

(gl tA 10.29)

(I am yama among the subduers).

SrI satya sandha tI'rtha explains the nAma along similar lines - daityAn damayati iti damayitA - He Who subdues the wicked asura-s.

SrI vAsishTha also echoes a similar thought: BhagavAn has this nAma signifying that He subdues those who violate the rules of dharma as established by Him -

jagati jagadI Sa kRtAyA jagad-vyavasthAyA

bha'njakam upaSamya sva-vaSe sthApayati.

b) SrI kRshNa datta bhAradvAj gives the interpretation that He "dispels" the sorrowful or miserable state of His devotees (by retrieving them from the bondage of samsAra): damayati upaSamayati dainyam sva-janAnAm iti damayitA. This is along the lines that SrI BhaTTar has interpreted nAma 192 - damanah (Sloka 21). Both the nAma-s have the same root, and in fact SrI BhaTTar stresses the guNa of bhagavAn as a Subduer in nAma 192 also, but a different aspect of this guNa of bhagavAn - that of subduing the tApa or suffering of His devotees. EmperumAn is always acting in the interests of His devotees - either as a Subduer of the tApa of His devotees (kAnti - mandAkinI bhih bhava tApam damayati iti damanah (He dispels the sufferings of samsAra in His devotees through the Ganges-like streams of His luster or kAnti- interpretation for nAma 192), or as a Subduer of the enemies of His devotees (the current nAma).

SrI cinmayAnanda explains the nAma as: "One Who punishes the wicked, destroys the sinners and thus regulates and cultivates life in the universe,





making it a garden for the blossoms of spiritual beauties".

SrI baladeva vidyA bhUshAn, an exponent of the gauDIya vaishNava sampradAya, gives his interpretations for all the nAma-s as far as possible based on the specific instances of bhagavAn's kRshNa incarnation. For the current nAma, he gives the anubhavam that the nAma reflects His "subduing" the seven bulls in His svyamavaram - nAgnajitI svayamvare saptAnAmukshNAM damanAt damayitA.

nAma 865. अदमः a-damah

- a) He Who is not subdued by anyone.
- b) He Who is in the form of the good effects of punishment to those who err.
- c) He Who is the means of control..
- d) He Who controls everything.
- e) He Who bestows all wishes to His devotees.

a-damAya namah.

The root from which the nAma is derived is dam - upaSame - to be tamed, the same root as for the previous two nAma-s. SrI BhaTTar looks at the nAma as a-damah - He Who cannot be tamed or subdued, and SrI Sa'nkara and others treat the nAma as damah.

The nirukti author summarizes SrI BhaTTar's vyAkhyAnam thus: kaScit damayitA na asti yasya asau a-damah smRtah - He is meditated upon as a-damah because there is no one who can subdue Him in any way.

SrI kRshNa datta bhAradvAj explains the nAma as:

dAMyati it damo damanah parAbhavitA;

na damo yasya kaScit sah a-damah.

SrI BhaTTar quotes the mahA bhArata in support:

bhasma kuryAt jagat-sarvam manasaiva janArdanah |

na tu kRtsnam jagac-chaktam ki'ncit kartum janArdane || (mahA. udyoga. 67.8)





"JanArdana by His mere Will can turn into ashes the entire Universe. But all the Universe combined together can do no harm to Him".

b) Sri Sa'nkara, who treats the nAma as damah, gives the interpretation - damyeshu daNDa kAryam phalam, tacca sa eva iti damah - He is also the result of the act of punishment or discipline that is administered. In other words, whatever is the effect of the punishment administered to one who errs, such as the good effects that take place because of the punishment, the corrections that occur in the individual, etc., are also a manifestation of bhagavAn.

Sri cinmayAnanda captures this sense in his explanation: "That which is ultimately gained by the worldly punishments - the final experience of Beatitude in the Self". One should be able to realize through this interpretation that what happens to us - good or bad - is all for our benefit, bestowed by bhagavAn.

c) Sri rAdhAkRshNa SAstri notes that the term dama also refers to the means that are used to control the unruly; the net result of this control is the control of the senses etc., which is also referred as to dama.

d) Sri vAsishTha derives the meaning for the nAma as "dAmayati iti damah" - He Who controls. For the previous nAma - damayitA, he interpreted the function of control as it applies to those who violate dharma. For the current nAma, he gives the interpretation in terms of bhagavAn being the Controller of everything such that they follow the prescribed path as their natural behavior - in other words, He is the Controller of all the planets such that they follow their prescribed courses; He is the Controller of our indriya-s such that the eye only sees and does not hear, the ear only hears but not smell, etc. BhagavAn is present everywhere and pervades everything, and has full control of everything - He is damah, the Controller. Here is Sri vAsishTha's composition capturing his interpretation:

damo hi sarvatra virAjamAnah, kriyAsu sarvam sa niyamyā yu'ngte |
grahAs-tameva damamatra vishNum namanti sarve paridhau bhramantah ||



e) Sri satya sandha tIrtha takes the pATHam Ada-mah, and gives the interpretation that He has the nAma signifying that He is the Bestower of wealth on all - samyak dadAAti iti Adah, teshAm mA - sampat yasmAt iti Ada-mah.

Sri raghunAtha tIrtha gives a similar interpretation in his tattva sAra, but looking at the nAma as da+mah - kalpa taru sAkhA iva bhaktAnAm sarvAbhIshYTam dadAti iti da-mah - He Who confers all the things desired, to the devotees, like the branches of the heavenly wish-giving tree, kalpa vRksha.

nAma 866. अपराजितः a-parAjitah

- a) He Who is invincible.
- b) He Who has no protector above Him, and Who is Resplendent (a-pah + rAjitah).
- c) He Whose Powers do not perish or diminish over time.

a-parAjitAya namah.

This nAma occurs twice in the stotram (Sloka 76 - nAma 721, and the current instance).

The root for the nAma is ji -jaye abhibhave ca - to conquer. Sri vAsishTha gives the explanation - parair-na parA-jIyate, parAbhibhUyate vA sa a-parAjito vishNuh - He Who cannot be conquered or humiliated in any way by anyone.

a) Among the different aspects of bhagavAn's invincibility, there are two that are noteworthy:

1. He cannot be defeated by anyone or anything at any time, anywhere, under any circumstance.
2. Anyone whom He supports is also equally invincible, as illustrated by the case of the pANDava-s against the stronger army of kaurava-s.

Sri BhaTTar describes the current instance of the nAma in terms of 1)



above, and for nAma 721 his anubhavam is based on 2 above. This is how Srl BhaTTar has avoided the punarukti dosham or the fault of redundancy in his vyAkhyAnam for the two instances of this nAma.

SrI BhaTTar explains the first interpretation as follows: kvacit, kadAcit, kutaScit a-pratihatah a-parAjitah - He cannot be obstructed by anyone, at any time, anywhere or by any means.

SrI kRshNa datta bhAradvAj echoes the same idea - na parAjitah kadApi kenApi iti a- parajitah - He Who cannot be conquered by anyone and through any means is a-parAjitah.

SrI BhaTTar gives several supports for his interpretations:

From the gl tA:

yatra yogeSvarah kRshNo yatra pArtho dhanur-dharah |
tatra Srl r-vijayo bhUtir-dhruvA nI tir-matir-mama ||

(gl tA 18.78)

"Where kRshNa, the Lord of the yoga-s is, and where pArtha, the bow-armed arjuna is, there is prosperity, there is victory, there is wealth, and there is firm justice - this is my conclusion".

From the Ayurveda caraka samhita, where again the invincibility of bhagavAn is declared:

yathA'ham nAbhijAnAmi vAsudeve parAjayam |
mAtuSca pANigrahaNam samudrasya ca SoshaNam |
etena satya-vAkyena sicyatAm agado hyayam ||

"On the veracity of the following statements, may this medicine be pounded and be effective:- "There is no defeat for vAsudeva"; "I have not witnessed the marriage of my mother"; "the ocean will never become completely dry". (These are all absolute true statements)".

In vaitaraNa, the following is used to invoke the efficacy of the poison-removing mantra:





ratnAkara iva akshobhyo himavAniva ca acalah |

jAtavedA iva adhRshyo nArAyaNa iva ajayah ||

"Let this poison-removing mantra be effective just as the ocean is imperturbable, himAvan is unshakable, fire is unapproachable, and nArAyaNa is unconquerable".

From Srl mad rAmAyaNa:

a-jayyah SASvato dhruvah

(yuddha. 114.15)

"He is Invincible, eternal and steady"

a-jitah khaDga-dhRk

(yuddha. 120.14)

"He is unconquered, and is the Wielder of the Sword".

From the mahAbhArata:

dASArham aparAjitam

"KrishNa Who is invincible"

yatah kRshNah tato jayah

(bhA. udyoga. 6.79)

"Where kRshNa is, there victory is certain".

Srl v.v.rAmAnujan gives reference from divya prabandham in support: -
"paRpanAbhan uyarvuRa uyarum perum tiRaOn" (tiruVai. 2.7.11). Sri
rAmAnujan explains the term "tiral" as "parAbhibhavana sAmarthyam" - the
skill to subdue and overcome His enemies.

Srl satya sandha tIrtha enjoys the nAma as (a-parah + a-jitah) - He Who has
none superior to Him, and He Who can never be conquered - na vidyate para =
uttamo yasmAt iti a-parah; a-paraSca asau a-jitaSca iti aparAjitah.

Srl cinmayAnanda gives another dimension to the invincibility of bhagavAn,





with support from the ISAvAsya upanishad - "nainad-devA Apnuvan" - The deva-s could not overtake It - the overwhelming powers of desires and passions can never vanquish the Self - the Divine nArAyaNa.

SrI BhaTTar quotes several examples from the mahAbhArata in support of his second interpretation above as well, where the deva-s themselves have described over and over again that those who are supported by bhagavAn cannot be vanquished by anyone.

ekam hanishyasi ripum garjantam tam mahAmRdhe |
na tu tam prArthayasyekam rakshyate sa mahAtmanA ||
yam Ahur-veda-vidusho vArAham a-jitam harim |
nArAyaNam a-cintyam ca tena kRshNena rakshyate ||

(bhA. udyo.129.40)

indra tells karNa: "In the great fight, I give you the power to kill one thundering warrior, but this cannot be the one you wish to kill (arjuna), since he is protected by the Great Lord (kRshNa). kRshNa is none other than the Invincible Hari, Who had assumed the form of the Wild Boar, and Who is the Incomparable nArAyaNa, as declared by the vedic scholars".

The same message is given to jayadratha by rudra:

a-jayyAnScApi a-vadhyAnSca vArayishyasi tAn yudhi |
Rte arjunam mahA-bAhum devairapi durAsadam |
yam Ahuh amitam devam Sa'nkha-cakra-gadA-dharam |
pradhAnah so'stra-vidushAm tena kRshNena rakshyate ||

(bhA. vana.260.75)

"In the fight you can ward off the attacks of all invincible and indestructible warriors except the long-armed arjuna who is unassailable even to the gods, since he is protected by kRshNa who is the Unknowable Deity Who bears the conch, discus and mace as arms".





BhI shma, droNa, etc., declare that they could have annihilated the pANDava-s without a trace if only vishNu had not been their Protector, and that just as certainly as truth rests with a brAhmin, humility is certain in the pious, and wealth is sure in the skillful, so also victory is certain for nArAyaNa:

dhruvam vai brAhmaNe satyam dhruvA sAdhushu sannatih |

SrI r-dhruvA cApi daksheshu dhruvo nArAyaNe jayah ||

- yasya mantrI ca goptA ca suhRc-caiva janArdanah |

harih trailokya nAthah san kim nu tasya na nirjitam ||

What is there in this world that cannot be conquered by that person who has bhagavAn Hari as His mentor, protector, and friend?

SrI v.v. rAmAnujan gives references to divya prabandham in support: - anRu aivarai velvitta mAyap pOr tErp pAganAr (tiruvAi. 4.6.1) - He, who, in the form of the Charioteer, ensured the victory of the pANDava-s.

SrI Sa'nkara avoids redundancy in interpretation by giving the following two anubhava-s: 1) BhagavAn is unconquered by desire and the rest - na Antarai ragAdibhih parajita iti aparAjitah (Sloka 76) 2) BhagavAn is invincible by His foes - Satrubhih na parAjita iti a-parAjitah (the current Sloka)

SrI satya sandha tI rtha enjoys the nAma as (a-parah + a-jitah) - He Who has none superior to Him, and He Who can never be conquered - na vidyate para = uttamo yasmAt iti a-parah; a-paraSca asau a-jitaSca iti aparAjitah.

b) One of the interpretations of SrI satya sandha tI rtha is based on looking at the nAma as a-pah + rAjitah: na vidyate pah = pAlako yasya sa a-pah; sa cAsau rAjitaSca iti a-pa-rAjitah - He Who has no protector above Him, and He Who is resplendent. He is also Unconquered in another sense - no one who is not single-mindedly devoted to Him will be able to attain Him.

SrI satyadevo vAsishTha also derives the interpretation for the nAma starting from the word para meaning Supreme. One of his interpretations is same as the first interpretation of SrI BhaTTar. The other interpretation is: For one to be defeated, there needs to be someone or something other than





that entity. But since there is nothing else that exists other than the Supreme Self, there is no possibility of defeat for this One Truth - "para eva kaScin-nAsti; na dvitIyo na tRtIyah" iti atharva vacanAt, tasmAt parAjitvasya a-sambhavAt bhagavatah aparAjita iti nAmnA samkIrtanam upapadyate. This probably follows the advaita philosophy (Non-existence of anything except of Brahman in truth).

SrI cinmayAnanda gives yet another dimension to the enjoyment of this nAma. The Supreme Self is aparAjita since the Self alone remains when everything else is destroyed.

c) SrI raghunAtha tIrtHa looks at the invincible nature of bhagavAn's Power over time as compared to all others, whose powers are perishable over time - parAjiyate kAlatah iti parAjita - naSvarAh vibhUtayah; na vidyante naSvarAha vibhUtayah yasya sah a-parAjita

His vibhUti-s are powers are not transitory, but are eternal, and therefore He is called a-parAjita.

nAma 867. सर्वसहः sarva-sahah -

- a) The Supporter of all the other deities.
- b) He Who conquers all His enemies.
- c) He Who is competent in all His actions.
- d) He Who forgives the aparAdha-s of everyone.

sarva-sahAya namah

The word sah has multiple meanings - 'to bear or support', 'to bear or put up with', 'to be capable of', 'to be powerful'. sahas also means strength - sahate anena Satrum iti saha (amara kOSam). The difference in the different interpretations results from the use of the different alternate meanings.

SrI BhaTTar and SrI vAsishTha use the meaning "One Who Supports - bears", SrI Sa'nkara uses the meaning 'to be capable of', 'to be powerful, to conquer', and 'to support', and SrI kRshNa datta bhAradvAj uses the meaning



"One Who puts up with". In addition, SrI Sa'nkara uses the meaning 'strength' for 'sahas' in one of his interpretations.

a) SrI BhaTTar interprets the nAma specifically in the context of bhagavAn's support to the other gods. Because of His support to the other gods, they continue to be worshipped by people who have not achieved the full realization that nArAyaNa is the Supreme Deity to be worshipped. As the Provider of this support, He is called sarva-sahah - sva-SAsanena sarvam devatAntaramapi mandAdhikAriNAm ArAdhyatayA sahate - bibharti iti sarva-sahah.

The same concept is given by nammAzhvAr in tiruvAimozhi 5.2.8 (referenced by SrI v.v. rAmAnujan):

iRukkum iRai iRuttu uNNa ev-vulagukkum tan mUrti niRuttinAn deiva'ngaLAga ad-deiva nAyagan tAnE ..

"The other deities have been established like tax-collectors by my daiva nAyakan - the Chief of all gods; they are all His body".

In one of his interpretations, SrI vAsishTha uses the meaning "support", and gives a more general interpretation - bhagavAn has this nAma because He supports and protects everything including the sky, the earth, the movables and the immovables.

b) c) SrI Sa'nkara gives multiple interpretations:

1) sarvAn SatrUn sahata iti sarva-sahah - He Who conquers all His enemies.

2) sarva karmasu samartha iti sarva-sahah - He Who is competent in all His actions.

3) pRthivyAdi rUpeNa vA sarva-sahah - He Who supports all in the form of the earth etc.

d) SrI kRshNa datta bhAradvAj gives the interpretation - sarveshAm sva-jana aparAdhAnAm sahadh iti sarva-sahah - He is sarva-sahah because He puts up with all the aparAdha-s of all His devotees.

SrI rAdhAkRshNa SAstri also gives this as his interpretation - The Lord



forgives the aprAdha-s of His enemies by considering that it is because of their inherent nature that they perform the aparAdham, and a person of good conduct and character should forgive and forget, rather than punish and seek revenge. He refers to Srlmad rAmAyaNam (yuddha. 116.49), where sltA pirATTi instructs hanuman that the servant-maids of rAvaNa should not be punished for mistreating her while in aSoka vanam: **na kaScit na aparAdhyati** - There is no one who does not commit aparAdham (it is in the nature of all beings).

Using the meaning 'to bear, to put up with' Srl vAsishTha gives an alternate interpretation along similar lines. Just as the sea does not lose its nature even though all kinds of other waters mingle with it over time, so also bhagavAn is untouched by all the things that He has to endure. It is the reflection of this guNa of bhagavAn' guNa of sarva-sahatvam that is reflected in the ability of the jIva to endure all that is happening when it is occupying one body, and then move to another body at the end of this body's life.

Srl baladeva vidyAbhUshaN gives the example of Lord kRshNa putting up with all the insults from the likes of rukmi (brother of rukmiNi), duryodhana, SiSupAla etc. - **sarvANi rukmyava~jnA vadAmsi sahata iti sarva-sahah.**

nAma 868. नियन्ता niyantA

a) He Who directs.

b) One Who has no one above Him to direct and control Him (a- niyantA).

niyantre namah

Srl satya devo vAsishTha derives the word from the root yama - upame - to lift up, to show, to offer. **ni** is an uapasarga (prefix) that denotes, among other things, command, order, etc. **tRc** is an affix added to denote agency. niyantA is One Who controls, directs, governs, restrains, etc.

a) Srl BhaTTar extends the idea from the previous nAma (sarva-sahah) relating to the worship of the anya devatA-s. Those who worship the other devatA-s or gods, still are worshipping these gods with the support of



bhagavAn. The initial freedom of choice is given to the individual, but once the choice is made, no matter what the choice is, then bhagavAn supports this individual in the pursuit of this choice. It is this guNa of bhagavAn that Srl BhaTTar brings out through the nAma niyantA - tatra tat tat rucln prarocayan niyacchatI iti niyantA - He directs and guides these individuals after letting them make the choice according to their tastes. Srl BhaTTar gives the following quote from the gl ta in support:

yo yo yAm yAm tanum bhaktah SraddhayA arcitum icchati |
tasya tasya acalAm SraddhAm tAmeva vidadhAmyaham ||

(gl tA 7.21)

"Whichever devotee seeks to worship with faith whatever form, I make that faith steadfast".

This same idea is given by nammAzhvAr in his tiruvAimozhi pASuram 1.1.5 (reference from Srl v.,v. rAmAnujan):

avar avar tama tamadu aRivaRi vagai vagai
avar avar iRaiyavar ena aDi aDaivargaL
avar avar irAiyavar kuRaivilar iRaiyavar
avar avar vazhi vazhi aDaiya ninRanarE

(tiruvAi. 1.1.5)

"Each and every individual chooses, in accordance with his nature and attainments, limited by his intellect, to worship a particular deity of his/her choice in the hope of securing desired results. These deities are, without doubt, capable of granting the lesser boons (other than moksha) to their devotees according to their merits, because the Lord is the inner soul, controller, and source of their power". The idea that bhagavAn is the niyantA of all the other gods is to be appreciated here.

Srl Sa'nkara gives the interpretation that bhagavAn is the "Regulator of all in all their functions" -



sarvAn sveshu sveshu kRtyeshu

vyasthApayati iti niyantA.

SrI vAsishTha points out that everything functions according to the course laid out by Him as the niyantA of all - including the sun and all the planets, and even the heart inside all of us - niyacchati = nibhadhnAti sarvam vyavasthita vartmanA gamanAya iti 'niyantA' vishNuh.

b) SrI cinmayAnanda uses the pATham a-niyantA for this nAma, and gives the interpretation - One Who has none above Him to control Him" - He is the One Who has appointed all controllers of the phenomenal forces as the Sun, the Moon, Air and Waters.

nAma 869. नियमः niyamah

a) He Who controls.

b) He Who ordains.

c) He Who is attained through the yogic path of niyama (and yama).

d) He Who has no Controller or Director above Him (a- niyamah).

e) He Who bestows sacred knowledge about Himself to devotees in full measure.

f) He Who pervades and surrounds everything (yama - pariveshane - to surround).

niyamAya namah.

This nAma occurred earlier in Slokam 17 - nAma 163.

The root from which the word is derived is yam-upame - to check. SrI vAsishTha also gives another root - yama-pariveshaNe - to surround. The word niyama means restraint or check, and niyamah is One Who restrains.

a) For nAma 163, SrI BhaTTar brings out the role of bhagavAn in controlling even the likes of the mighty mahA bali - bali prabhRtayah api niyamyante anena iti niyamah.



The nirukti author captures the significance of the interpretation as - niymayate jagat yena niyamah sa udlritah - He is called niyamah because the whole universe is controlled by Him.

SrI v.v. rAmAnujan emphasizes the role of bhagavAn as the ASrita-rakshaka - One Who protects those Who seek refuge in Him, as the guNa that is portrayed in this nAma. The Lord controlled hiraNyAksha in His incarnation as vAmana; He killed keSi and protected the cowherds of AyarpADi; He destroyed the elephant that was deployed by kamsa to kill Him; and there are many other similar instances in His other incarnations such as the rAma incarnation etc.

b) For the current instance of the nAma niyamah, SrI BhaTTar enjoys another aspect of His control - He ordains (prescribes, specifies) the fruits of worship to each individual according to the nature of their worship of the anya devatA-s of their choice: tat-phalam ca - jAti, Ayuh, bhogAdikam niyamyate asmin iti niyamah. Following on the reference to the gl tA Slokam 7.21 for the previous nAma, SrI BhaTTar takes the idea conveyed by bhagavAn in the very next Slokam - 7.22 of the gl tA to support the interpretation of the current nAma:

sa tayA SraddhayA yuktah tasya ArAdhanam I hate |

labhate ca tatah kAmAn mayaiva vihitAn hi tAn ||

(gl tA 7.22)

"Endowed with that faith, he worships that form (of other devatA-s) and thence gets the objects of his desire, granted in reality by Me alone".

It is to be noted that:

- bhagavAn lets the individual choose the deity to be worshiped by him based on his limitations and knowledge;
- bhagavAn then supports the individual in this endeavor;
- bhagavAn bestows the benefits of this worship by empowering the devatA that the individual worships to bestow the desired powers, depending on the eligibility of the individual.



Ideas a) and b) are reflected in the nAma niyantA in Srl BhaTTar's interpretation, and idea c) is reflected in the current nAma; and these two interpretations nicely follow the two concurrent Sloka-s, 7.21 and 7.22, in the gl tA. The concept of individual freedom of choice for the jIva as outlined in the above steps is reflected in Srl bhAshyam by Srl rAmAnuja (vyAkhyAna for sUtra 2.3.41 - kRta prayatnApekshatu vihita-pratishiddhA avaiyarthAdibhyah).

The idea that bhagavAn is the One Who ordains the benefits that are attained by resort to the lesser devatA-s, is reinforced by Srl v.v. rAmAnujan through a reference to tiruvASiriyam 4 by nammAzhvAr, where AzhvAr notes that bhagavAn is the One Who created the likes of brahma, Siva etc., along with their limited powers: daiva nAn-mugak kaDavuLai EnRu, mukkaN I SanODu dEvu pala nudaliya mAyak kaDavUL (tiruvASiri. 4).

Note the way Srl BhaTTar has avoided redundancy in interpretation (punarukti dosham) by giving two different aspects of bhagavAn's control for the two instances of the nAma.

c) Srl Sa'nkara gives two different versions of the nAma-s in Slokam 92: a-niyamah and a-yamah, or niyamah and yamah. In the version "niyamo yamah", his interpretation is that bhagavAn has these nAma-s because He can be attained through the two means of yoga called niyama and yama.

Srl rAdhAkRshNa SAstri refers us to pata'njali's yoga sUtra for the definition of the term niyama -

Soca santosha tapah svAdhyAya I svara praNidhAnAni niyamAh

(sUtra 2.32)

"Purity of the body, mental contentedness, austerity, reciting the veda-s, and persevering devotion to the Lord are called 'religious observances - niyama'".

Srl Sa'nkara's interpretation for the nAma niyamah in Slokam 17 is that He is the Director of all beings in their respective functions - sveshu sveshu adhikAreshu prajA niyamati iti niyamah. (see d below for Sri Sa'nkara's



interpretation with the pATham a-niyamah).

d) SrI Sa'nkara's explanation for the pATham a-niyamah in the current Sloka is that bhagavAn is One Who does not have anyone else who controls or directs Him

niyamah niyatih tasya na vidyata iti a- niyamah |

sarva-niyantuh niyantantara abhAvAt |

Since He is the Controller and Director of everything else, there is no Controller or Director above Him. Note that He is the niyantA of all (previous nAma), and so by definition, He is a-niyamah.

e) SrI raghunAtha tIrtha in his tattva sAra gives the explanation - sva-vishaya j~nAnAni bhaktebhyo niyamayati - prayacchati iti noyamah - He is called niyamah because He bestows sacred knowledge about Himself to devotees in full measure.

f) Using the root yama - pariveshTane - to surround, SrI satya devo vAsishTha gives the explanation for the nAma as "niyaman SaktyA sakalam viSvam vyApnoti tasmAt sa niyamayh" - One Who pervades and surrounds everything.

Using the alternate root yam - upame - to check, SrI vAsishTha gives the alternate interpretation in terms of all things beings constrained by being bound to Him, by residing in Him, and by moving only because of Him.

nAma 870. यमः yamah

a) The Controller (of all the deva-s).

b) He Who is attained through the yogic path of yama (and niyama).

c) He Who is beyond yama or mRtyu (a-yamah).

d) One Who has no one to command Him (a-yamah).

e) One Who brings to end all life at the time of pralaya.

f) One Who feeds His devotees with delectable food in the form of anubhavam of Himself.



g) One Who knows and prescribes the mandates that bestow virtue (aya+mah).
yamAya namah.

The root from which the word is derived is the same as for the previous nAma, namely, yam - upame - to check, or yama - pariveshaNe - to surround.

We had anubhavam of this nAma earlier in Slokam 17 - nAma 164. In fact, the sequence "niyamo yamah" occurs in Slokam 17, just as it does in the current Slokam. All the four nAma-s are derived from the same root. The functions of bhagavAn that Sri BhaTTar chooses to describe for the four nAma-s are, respectively:

1. One Who control even the likes of mahA bali,
2. One Who corrects all as their antaryAmi,
3. One Who ordains and bestows the fruits of the worship of different gods, and
4. One Who controls and directs all the deva-s.

Given that Sri BhaTTar interprets the whole set of nAma-s as but a reflection of bhagavAn's guNa-s which are infinite, he is able to provide different anubhavam-s for the different instances of the same or related nAma-s and provide ever greater enjoyment of His guNa-s in the process.

Sri satydevo vAsishTha has composed a Slokam in which He conveys nicely that the nAma-s niyantA, niyamah, yamah, a-niyamah, and a- yamah, all refer to Lord vishNu:

vishNur niyantA niyamo yamo'sau vishNur niyantA a-niyamo a- yamo sah |
prakASate viSvam idam samastam yamair niyAmaiSca kRta vyavastham ||

a) For the specific instance of the nAma in the current Sloka, Sri BhaTTar's vyAkhyAnam is: tat-tat phala niyAmakAn yamAdIn api yacchati iti yamah - He is called yamah because He is the One Who controls the likes of yama who are the bestowers of the respective fruits". He quotes yama's own words from vishNu purANa in support: prabhavati samyamane mamApi vishNuh (vishNu. 3.7.13) - VishNu controls me also.



SrI T. S. Raghavendran refers us to ISAvAsya Upanishad mantra 16, where there is reference to bhagavan as yamah - the Controller as antaryAmi of all: pUshan! ekarshe! yama! sUrya! PrAjApatya! ... (mantra 16)

"O pUshaN! The One Seer! O Controller! Prompter! The Indwelling Ruler of all creatures born of prajApati!."

He also gives reference to the gl tA, where arjuna praises bhagavAn as being the antaryAmi of all including yama etc.:

vAyur-yamo'gnir-varuNah SasA'nkah prajApatis-trvam prapitAmahaSca |.

(gl tA 11.39)

"You are the Controller and antaryAmi of yama, agni, varuNa, the Moon, and brahmA; You are the Grandfather and Great Grandfather of all".

Lord kRshNa Himself declares that He is yama among subduers: "yamah samyatAmyaham" - Among those who administer punishments, I am yama.

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 4.10.8, where AzhvAr gives an example to show that bhagavAn controls all the others, including Siva:

pukk-aDimaiyinAl tannaik-kaNDa mArkanDEyan avanai nakka-pirAnum anRu uyyak-koNDadu nArAyaNan aruLE

(tiruvAi. 4.10.8)

"It is true that Siva granted eternal life to mArkanDeya when the later surrendered to him. But note that Siva could bestow this eternal life on mArkhanDeya only because of the Grace of Lord nArAyaNa".

b) SrI Sa'nkara interprets the first instance of niyamah and yamah respectively as: One Who establishes all the beings in their respective functions, and, One Who controls all the beings as their antaryAmi. SrI Sa'nkara gives two versions for the second set of nAma-s: a-niyamah and a-yamah, or niyamah and yamah. In the later choice, he gives the interpretation that since bhagavAn is attained through two yogic paths - niyama and yama, He is called niyamah and yamah - athavA yama niyamau yogA'nge, tad



gamyatvAt sa eva niyamo yamah.

SrI rAdhAkRshNa SAstri recalls the yoga sUtra of pata'njalai for the definition of 'yama' -

ahimsA satya a-steeya brahmacaryA parigrahA yamAh

(sUtra 2.30)

"Not hurting others, veracity, not stealing, continence, and not coveting, are part of "Forbearance" - yama."

c) Using the pATham a-yamah (the first choice by SrI Sa'nkara), his interpretation is that bhagavAn is a-yamah because He has no yama (death) - na asya vidyate yamah mRtyuh iti a-yamah. BhagavAn is beginningless and endless, and He is the One Who has created yama and Who controls and directs him.

d) Using the root yam - upame - to check, a-yamah can also be interpreted as "One Who has no one to command Him at any time under any circumstance, or One Who has no one similar to Him in any respect - na vidyate yamah = niyAmakah, sadRSo vA yasya sah yamah. This is one of the interpretations given by SrI satya sandha tIrtha.

e) SrI rAdhAkRshNa SAstri gives the additional interpretation that bhagavAn is called yamah because He controls the life of all the beings, and He is yama in this role - Controller of the lifetime of all beings.

SrI vAsishTha gives a similar interpretation, and refers to bhagavAn being the 'yama' or One Who terminates all life at the time of pralaya by keeping them in Himself - yacchati = upasamharati sarvam sargAnte iti yamah.

f) SrI kRshNa datta bhAradvAj uses the meaning "to eat" for the root yama (yamayati brAhmaNan - He feeds the brAhmaNa-s; yama - pariveshane; pariveshaNam - bhojanam), and gives the interpretation - yamayati bhojayati svAdubhih annaih bhaktAn iti yamah - He Who feeds His devotees with delectable food (e.g., with delightful thoughts of anubhavam about Himself).

g) An alternate interpretation given by SrI satya sandha tIrtha is: ayam =





SubhAvaha vidhim, mAti = jAnAti iti a-yamah - He is aya-mah because He knows and prescribes the mandates that bestow virtues (mA - mAne - to measure).

SrI BhaTTar concludes this section by reminding us that the previous few nAma-s (851 onwards) have dealt with bhagavAn's presiding over the rajas and tamo guNa-s predominant in the worshippers. He will interpret the nAma-s 870 to 880 in terms of bhagavAn's role in presiding over the sattva guNa.





Sloka 93

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ९३ ॥

sattvavAn sAttvikah satyah satyadharmaparAyaNah |
abhiprAyah priyArhOrhah priyakrut prI tivardhanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 871. सत्त्ववान् sattva-vAn

- a) He Who controls the sattva guNa that paves the way for liberation.
- b) One Who possesses courage, strength etc.
- c) One Who is determined to bestow His blessings on His devotees.

sattva-vate namah.

The term 'sattva' is generally used to refer to the sAttvic quality. However, the term has other meanings, and these are used in some of the interpretations below.

Among the meanings given are:

1. quality of goodness,
2. wealth (dravyam),
3. inherent power,
4. determination (vyavasAyah - niScayah), etc.

Here is a list from a commentary on amara koSam:

dravye prANe bale jantau vyavasAya svabhAvayoh |
guNe vitte sato bhAvo sattvam guNini tu trishu ||

SrI satyadevo vAsishTha gives detailed derivation of the nAma from the basics of grammar: starting from the root as - bhuvi - to be, he derives 'sat', and then by pANini sUtra 5.1.119 - tasya bhAvas-tva- talau - tva is added to sat in the sense of 'the nature thereof', leading to 'sat-tva'. Next, use of



pANini sUtra 5.2.94 - tat-asya- asmin-asti iti matup - the matup prtyaya, in the sense of 'whose it is' or 'in whom it is', is added to sat-tva, leading to 'sat-tva-mat'; and then va is substituted for ma by sUtra 8.2.9 - ma At upadhAyAh ca matoh dhah a yavAdhibyah, leading to 'sat-tva-vat', which is the basis for 'sattva-vAn'. This detail is included here just as one example of the depth to which SrI vAsishTha delves into the etymological derivation of the nAma-s, which he does in this elaborate detail for every single nAma. Another special feature of his vyAkhyAnam is that he gives references from the Sruti-s to support his interpretation. This is a superb piece of work for those who understand samskRt grammar.

Starting from this nAma, up to nAma 880, SrI BhaTTar describes the nAma-s in terms of bhagavAn being the presiding Deity over sattva guNa. SrI BhaTTar notes that of the three guNa-s, sattva, rajas and tamas, the sattva is the guNa that leads to moksha ultimately. sattva guNa has the qualities of lustre, lightness and bliss, and is the cause of salvation - parama-prakASa lAghava, sukha-sampadA moksha mUlam sattvam sAkshAt adhishTheyam asya iti sattva-vAn - BhagavAn is called sattva-vAn because He directly presides over the sattva guNa which has the qualities of lustre, lightness and bliss, and which therefore is the cause of Salvation. According to the pANini sUtra "tad asya asti asmin iti matup" - 5.3.94, the mat pratyaya or affix follows a word in first case in the sense of "whose it is" or "in whom it is". It is to be noted in passing that this pratyaya is not used for someone who just possesses the object in some small measure (like one having a couple of cows etc.), but to one who has thousands of cows, as an example. Thus, in the current case, the matup pratyaya refers to One Who is full of sattva quality. Here Sri BhaTTar's interpretation is that bhagavAn has leadership of the sattva quality in His devotees.

SrI BhaTTar gives support from the SvetASvatara Upanishad:

mahAn prabhur-vai purushah sattvasya esha pravartakah |

su-nirmalAm imam Santim l SAno jyotir-avyayah || (SvetAS. 3.12)



"This purusha alone is the Great Giver of moksha. This purusha is the propagator of sattva. Therefore this immutable light is the ruler (ordainer) of this pure peace of the form of moksha" - (SrI N. S. ananta ra'ngAcArya's translation).

SrI BhaTTar also gives support from the varAha purANa:

sattvena mucyate jantuh sattvam nArAyaNAtmakam |

(VP 3.7.13)

"A being is released from bondage because of the quality of sattva in him. sattva is indeed nArAyaNa Himself."

Recently, asmad AcAryan SrImad SrImushNam ANDavan quoted several references from svAmi deSikan's stotra ratna vyAkhyAnam for Slokam 12 of stotra ratnam, where bhagavAn's sattva aspect is emphasized:

In li'nga purANam, ch. 14, we have:

hiraNyagarbho rajasA tamasA Sa'nkaraH svayam |
sattvena sarvago vishNuh sarvAtmA sadasanmayah ||

In ch. 24 of the above, we have:

tvat-kopa sambhavo rudraha tamasA ca samAvRtah |
tvat-prasAdAt jagat-dhAtA rajasA ca pitAmahah ||
tvat-svarUpAt svayam vishNuh sattvena purushottamah ||

In the very next chapter, nandikeSvara declares:

paramAtmAnam I SAnam tamasA rudra rUpiNam |
rajasA sarva-lokAnAm sarga-leelA pravartakam ||
sattvena sarva-bhUtAnAm sthApakam parameSvaram |
sarvAtmAnam mahAtmAnam paramAtmAnam I Svaram ||
te dRshTvA prAha vai brahmA bhagavantam janArdanam ||

In bhagavac-chAstra (pA'ncarAtra) we have:



sAttvikaih sevyate vishNuh tAmasaireva Sa'nkaraH |

rAjasaih sevyate brahmA sa'nkI rNais-tu sarasvatI ||

SrI raghunAtha tIrtha, based on bRhatI sahasram, gives the interpretation - satah samIcInasya bhAvah sattvam viSishTa prakRshTa AnandAdi guNa jAtam, tat asya asti iti sattva-vAn - Possessor of special supreme qualities such as Bliss.

b) SrI Sa'nkara uses the meaning 'power, courage', etc. for the term 'sattava' - Saurya, vIryAdikam sattvam asya asti iti sattva-vAn - "One Who possesses courage, strength, etc., is sattva-vAn". (The term simha-sattva refers to the 'strength' of the lion).

SrI rAdhAkRshNa SAstri elaborates that this quality is associated with the ability to remain fearless in war, to be unperturbed in situations which might otherwise cause one to be disturbed and lose balance, etc.

c) SrI kRshNa datta bhAradvAj uses the meaning vyavasAyah - niScayah for the term sattva, and gives the interpretation - sattvam vyavasAyah - niScayah bhaktAnugraha sUcako vartate yasmin sah sattva- vAn - Since bhagavAn is determined to bestow His Blessings on His devotees, He is called sattv-vAn.

nAma 872. सात्त्विकः sAttvikah

a) He Who confers the fruits of sattva guNa.

b) One Who is essentially established in sattva guNa.

sAttvikAya namah.

The same root from which the previous nAma was derived is used for the derivation of this nAma. The taddhita affix ik is added to the word sattva in the sense of "who deserves that" - "tad-arhati" pANini 5.1.63).

a) SrI BhaTTar gives the interpretation - dharma j~nAna vairAgya aiSvarya rUpa phala niyamanena ca sattvam arhati iti sAttvikah - He dispenses the fruits of dharma, knowledge, non-attachment and riches, and so He is called sAttvikah.



SrI vAsishTha gives the explanation - tathA ca sarva manushyAdi vanaspatyAdi vargaSca sattva-yukta, sattva-arhah, sattva-sambandhi vA - He bestows the sattva aspect on people, on the plants etc., as they deserve.

Essentially the same idea is echoed in SrI raghunAtha tIrtha's interpretation in his tattva tIkA - sattva-guNa janyatvAt sAttvam - j~nAnam, tad-vAn sAttvI, sva-bhaktam sAttvinam karoti iti sAttvikah - Makes His devotees possessors of sacred divine knowledge.

b) SrI Sa'nkara vyAkhyAnam is - sattve guNe prAdhAnyena sthita iti sAttvikah -

One Who is essentially established in sattva guNa.

nAma 873. सत्यः satyah

- a) One Who is well-disposed towards pious souls.
- b) One Who is good in a supreme way.
- c) He Who is established in Truth.
- d) He Who is Real, and who alone exists (Sri Sa'nkara).
- e) He Who is in the form of prANa, anna, and sUrya.

satyAya namah.

This nAma has been visited earlier in Sloka-s 12 (nAma 107) and 23 (nAma 213). The addition of the taddhita affix (pratyaya) 'yat' to the word 'sat' leads to the word satya. The pANini sUtra "tatra sAdhuh" (4.4.98) is used - "The affix yat comes after a word in the locative construction in the sense of 'excellent' in regard thereto" (SrI vAsishTha).

SrI vAsishTha refers us to the Sloka-s in bhagavad gItA (17.26 and 17.27) for a definition of 'sat' in Lord KRshNa's words:

sad bhAve sAdhu bhAve ca sadyetad prayujyate |

praSaste karmaNi tathA sac-chabdah pArtha ucyate ||

ya~jne tapasi dAne ca sthitih saditi cocyate |





karma caiva tadarthIyam sadityevAbhidIyate ||

(gl tA 17.26 and 27)

The word 'sat' thus refers to existence, goodness, good acts, devotion to sacrifice, austerities, and gifts, and any acts for such purposes. One who is excellent in all these, or One who is excellent to (i.e., supports) those who do acts along these lines, is satya.

a) For the instance of the nAma in Slokam 12, Sri BhaTTar takes 'sat' to refer to the 'pious souls', and gives the explanation that the nAma means-teshu satsu sAdhuh - "One Who is well-disposed towards the pious souls".

b) For the instance of the nAma in Slokam 25, Sri BhaTTar uses the meaning 'good' for the term sat, and interprets the nAma as "One Who is good in a supreme way", or "One Who is exceptionally good", and gives the example of His being good to those who seek His help, such as Manu who sought refuge in Him - manvAdishu tat-kAla samASriteshu satsu sAdhuh.

Sri v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram-s 9.10.6 and 9.10.7:

.....nALum tan meyyarikku meyyanE

(tiruvAi. 9.10.6)

"He is always true to His devotees, and He will never abandon them".

meyyan Agum virumbit tozhuvArkkellAm poiyan Agum puRamE
tozhuvArkkellAm ..

(tiruvAi. 9.10.7)

"To those who are sincerely devoted to Him without looking for any benefits as a result, He is always true. In other words, to those who desire only kainkaryam to Him, and do not worship Him just for some small benefit to them, He always delivers. For those others who may worship Him with desire for small benefits, He may give them the benefit, but then He will leave them, and there won't be any bond between Him and them." (extract from Sri v. n.





vedAnta deSikan).

c) For the current instance of the nAma, SrI BhaTTar explains the nAma as "He Who is Truth Himself" - sAttvika SAstra-pratipAdyatayA yathArthavaibhavaḥ satyah - "The Lord is delineated by the sAttvika SAstra-s, and all the greatness attributed to Him is true, and He stands fully established in Truth".

He gives reference to mahA bhArata in support:

satye pratisThitah kRshNah satyam asmin prathiThitam |
sattAsatte ca govindah tasmAt satyah satAm matah ||

(udyoga. 69.12)

"Lord kRshNa is rooted in satya, and the Truth (satya) is rooted in Lord kRshNa. Existence and non-existence are both established on Lord Govinda. Hence He is called 'satya' or "Truth".

These are the words of sa'njaya to dhRtarAshtra on why kRshNa is called vAsudeva, satya, etc.

SrI v.v. rAmnujan notes that bhagavAn's tiru nAmam in the divya kshetram by name tirumeyyam, is "satya mUrti". He also refers us to periya tirumozhi 5.6.9, where tiruma'ngai AzhvAr declares that bhagavAn truly reveals Himself to those who seek Him with sincerity.

poi vaNNam manattu agaRRi,

pulan aindum Sela vaittu

mei vaNNan ninRavarkku mein-ninRa vittaganai.

(periya tirumozhi 5.6.9)

"He Who reveals His True Nature to those who sincerely seek Him by forsaking the pursuit of the impermanent object of this world, and by desisting from acts of the five senses..".

d) e) SrI Sa'nkara gives several alternate interpretations, some of which are directed towards a reinforcement of his advaita philosophy. This conclusion is



made based on the English elaborations by scholars, of the vyAkhyAna-s in samskRt that Sri Sa'nkara gives. Among his interpretations are:- He is called satyah because He is the Real, Not False - avitatha rUpatvAt. He refers to taitt. upanishad 2.1 - (satyam, j~nAnam, anantam brahma) - in support. - He, Who alone exists as manifest and unmanifest - **sat ca tyat ca abahavat** (He is all that exists in the manifest and unmanifest conditions). - He Who is in the form of prANa, anna, and sUrya; or He Who is the Origin of prANa, anna and sUrya - **saditi prANAsI tyannam yamityasAvAdityah** (taitt. AraN. 1.3).

Sri vAsishTha gives additional reference to atharva veda for this interpretation:

satyenottabhitA bhUmih sUryeNottabhitA ca dyauh |

Rtena AdityAs-tishThanti divi somo adhiSritah ||

(atharva. 14.1.1)

"Truth (satya) is the Base that bears the earth; by sUrya are the heavens upheld; By Law the Aditya-s stand secure, and Soma holds his place in heaven".

- He Who is good towards the good - **satsu sAdhuvAt**.

Sri annatakRshNa SAstri translates this as: "He Who is in the form of virtue in holy men". - He Who is embodied as the virtue of the truth-speaking, or, He Who is the Embodiment of Truth since He speaks the Truth, or, He Whose words always come true, depending on the different translators - **satya vacana dharma rUpatvAt satyah**. He gives reference to the Sruti - **tasmAt satyam paramam vadanti** (mahAnArayaNa. 221.) - (Therefore, they say that Truth is Supreme). - **satyasya satyam** - The Truth of truths. He quotes bRhadAraNyaka Upanishad (2.1.20) in support - "**satyasya satyam iti prANa vai satyam, teshAm esha satyam**" (The prANA-s are true and He is the Truth of those).

One of Sri satya sandha tIrtha's interpretations is: **sadbhAvam yApayati iti satyah** - He Who directs His devotees towards good qualities is satyah.

For the current instance of the nAma, Sri vAsishTha gives the explanation -



satsu - sAdhusvabhAveshu paramahita kAritvena mahApurusha pUjyah nitya - paramahitakArI ca ityarthah - He Who is best among those endowed with sAttvic quality because of His disposition to help others, and Who is worshipped by the great souls.

Sri T. S. Raghavendran has assembled and presented 34 different interpretations or pramANa-s for the nAma. We will look at some of these.- tat-satyam-ityAcakshase (taitt. upa. 3.6) - Therefore Brahman is called "one of good deeds" (Sri ananta ra'ngAcArya's translation).

He of all auspicious qualities as stated in the following Sloka from Aditya purANA:

satyeSam satyasankalpam satyam satyavratam harim |
satyacaryam satyayonim satyaSI rsham aham bahaje ||

(Aditya. 3.5)

Sri madhvAcArya in his bhAgavata tAtparya describes bhagavAn as:

satyam nir-duhkha nitya niratiSaya Ananda anubhava svarUpam (1.1.1)

"He Whose Nature is Truth, One without any trace of sorrow, Eternal, of Extreme Splendor, Eternally Blissful."

Another quote from Sri madhvAcArya - satyo hi bhagavAn vishNuh sad-guNatvAt prakIrtitah - "vishNu is called satya because of His infinite auspicious attributes.

Sri jayatiRtha in his "karma nirNaya TI kA" gives the interpretation - satyah - svatantrah - He Who is Independent.

The atharvaNa Upanishad mantra that follows, declares bhagavAn as 'satyah':

satyameva jayati nAnRtam, satyena kathAh vitato devayAnah |
yanAkramanti Rshayo hyAptakAmAh yatra tat-satyasya paramam nidhAnam ||

(athar. Upa. 2.6)



chAndogya upanishad mantra 7.16.1:

esha tu ativadati |
 yah saytena tivadati |
 so'ham bhagavah satyenAvadAnI ti |
 satyam tveva viji~jnAsitavyam iti |
 satyam bhagavo vijij~jnAsa iti ||

aitareya Upanishad mantra 2.1.7:

tat satyam |
 sat iti prANah |
 ti iti annam |
 yam iti asau Adityam |
 tad etat tri-vRt | .. |
 ya evam etat satyasya satyattvam veda ||

"That Brahman-vishNu is called satyam. He is sarvottama and hence he is called sat.

ti - tanu vistAre - vishNu is complete and full by deSa, kAla, and guNa-s. He is perfectly full and complete, and so is called as 'ti'. Yam - yeti j~nAnam samuddishTam | He is sarvaj~nA. All these denote one Person: sat, ti, yam".
 (translation from Sri Raghavendran's book).

Sri Raghavendran has collected an extensive list of supporting references from the brahma sUtra-s etc. as well.

The interested reader is referred to his book for details.

nAma 874. सत्यधर्मपरायणः satya-dharma-parAyaNah

- a) He Who is pleased with the true dharma practiced by His devotees.
- b) He Who is ever devoted to, and established in, Truth and in righteousness.



c) He Who provides the support to, and Who shows the path for, those who follow the superior path of dharma.

d) Refuge of devotees such as yadu, turvaSa, etc., who take interest in discharging virtuous duties.

satya-dharma-parAyaNaya namah.

SrI vAsishTha derives the word parAyaNa from the roots pRR - to refresh, to fill, and ay - to go. The meaning is "One Who conducts Himself according to the satya dharma, or Who is the Abode of satya dharma - satyaSca asau dharmah satya-dharmah saccidAnana lakshaNah, sa eva parah ayanam = Asrayah svarUpam vA sa satya-dharma- parAyaNah.

a) SrI BhaTTar interprets the term satya-dharma as referring to "the true dharma as laid down in the SAstra-s, namely the nivRtti dharma that is practiced by pious men without any expectation of benefit etc., and parAyaNam as "parama prINanam" - that which gives the most happiness to bhagavAn. BhagavAn is "satya-dharma-parAyaNah" because He is most pleased with the practice of the dharma that is practiced by pious men with no expectation of any benefit, as laid down in the sAttvika SAstra-s. All actions by us should be undertaken in the spirit of "SrI bhagavad Aj~nayA SrIman nArAyaNa prI tyartham" - all actions we undertake should be in the spirit that these are His commands (we only should do what is prescribed in the SAstra-s, which are His commands), and for His pleasure only.

SrI cinmyAnanda points to the definition for dharma - kartavya, akartavya vidhrevā dharmah - The rules of do's and don'ts (as per the SAstra-s) is dharma.

b) SrI Sa'nkara's vyAkhyAnam is: "satye yathAbhUtArtha kathane dharma ca, codanA lakshaNe niyata iti satya-dharma-parAyaNah" - He Who is ever devoted to, and established in, Truth and in righteousness (i.e., acting according to scriptural injunctions of do's and don'ts).

c) SrI kRshNa datta bhAradvAj explains the nAma as:

satyah samIcI no dharma AcAro yeshAm te satya dharmANah |



teshAm param paramam ayanam gatih AdhAro vA yah

sa satya-dharma-parAyaNah ||

He Who provides the support to, and Who shows the path for, those who follow the superior path of dharma, is satya-dharma-parAyaNah.

d) Srl raghunAtha tI rtha gives the derivation -

satsu bhavah satyah, sa ca asau dharmaSca satya-dharmah |

satya-dharmeshu sAttvika- dharmeshu param tAtparyam

yeshAm te satya-dharma-parAh, yadu, turvaSa Adi bhkta-janAh |

teshAm ayanam Asrayah iti satya-dharma-parAyaNah |

"Refuge of devotees such as yadu, turvaSa, etc., who take interest in discharging virtuous duties".

He refers us to another related nAma - sat-parAyaNah, in Slokam 75 (nAma 708).

Srl rAdhAkRshNa SAstri refers us to two other nAma-s that are similar, and that we have studied earlier:

satya dharma parAkramah - Slokam 31 - 290;

satya dharmA - Slokam 56 (nAma 532).

nAma 875. अभिप्रायः abhiprAyah

a) He Who is the object of choice.

b) He to Whom all beings go (praiti) directly (abhi) during pralaya.

c) He Who exclusively directs the activities of all others.

abhiprAyaAya namah.

'abhiprAya' as is commonly used, means 'aim, purpose, intention, wish, desire' etc. Srl kRshNa datta bhAradvAj explains the nAma as: abhiprIyate - kAmayate svajana hito yena iti abhiprAyah - He Who desires the welfare of His devotees is "abhiprAyah". He derives the meaning from abhi + prI -



tarpaNe kAntau ca - to please, to take delight in.

a) SrI BhaTTar enjoys the nAma as a reference to "One Who is the aim or object of the devotees". His interpretation is: satyadharma nishThena svacchena nirupAdhika uddeSyatayA abhipretah iti abhiprAyah - He is the Highest Goal sought after by His devotees who are pure by nature, practice the sAttvika dharma, and are not seeking lower pleasures.

The niukti author explains - sacchena dharma nishThena yo abhitah preyate punah - He Who is decidedly the highest goal sought after by His devotees who are pure at heart...

SrI v.v. rAmAnujan illustrates the spirit of the interpretation with a reference to AzhvArs' pASuram-s:

vizhumiya munivar vizhu'ngum kOdalini kani

(periya tirumozhi 2.3.2)

"The delightful fruit with no residual fiber whatsoever, that is relished by the excellent sages."

vizhumiya amarar munivar vizhu'ngum kannar-kani

(tiruvAi. 3.6.7)

He is the sugar block for the discerning devas and sages.

b) SrI Sa'nkara gives the explanation - abhipreyate purushArtha ka'nkshibhih - He Who is sought after by those who seek the four purushArtha-s (dharma, artha, kAma and moksha).

Alternatively, he gives the interpretation - Abhimukhyena pralaye asmin praiti jagat iti vA abhiprAyah - He to Whom all beings go (praiti) directly (abhi) during pralaya, is abhiprAyah. This interpretation is based on 'abhi', used as a prefix, meaning 'to, towards', and prAya meaning 'going away, departing'.

c) SrI raghunAtha tIrtha interprets the nAma in his tattva sAra as - 'abhi abhitah prakarsheNa prAyah preraNAdikriyA yasya iti abhiprAyah' - He Who exclusively directs the activities of all others.





nAma 876. प्रियार्हः priyArhah

- a) He Who is rightly the object of love.
- b) He Who deserves to be offered our most beloved offerings.

priyArhAya namah.

The roots involved in the nAma are: prI - tarpaNe, kAntau ca - to please, to take delight in, and arh - pUjAyAm yogyatve ca - to worship, to deserve.

SrI vAsishTha gives two alternate derivations:

priyam arhati iti priyArhah - He Who deserves love.

priyeshu arhah = yogyah, priyArhah - He Who is most fitting among objects of love.

- a) SrI BhaTTar comments that bhagavAn is rightly the object of love from the devotees, since He loves and respects the devotees intensely. He is worthy of love from His devotees because of His attitude towards them - bhagavAn feels that His devotees are 'benevolent' to Him because they have chosen to seek Him for their needs. By giving their devotion to Him, bhagvAn feels that His devotees have benevolently given Him all their belongings:

udArAh sarva evaite j~nAnI tvAtmaiva me matam |

Asthitah sa hi uktAtmA mAmemAnuttamAm gatim ||

(gl tA 7.18)

"All these devotees are indeed generous (udArAh), but I deem the man of knowledge to be My very self; for he, integrated, is devoted to Me alone as the highest end". BhagavAn considers that by worshipping Him and seeking His help, they have already contributed everything they have to Him, and so He considers them benevolent and generous. Such is His respect to His devotees, and so he is deserving of extreme love from these devotees.

SrI v.v.rAmAnujan gives reference to nammAzhvAr's tiruvAimozhi 7.5.11: teLivuRRu vIvinRi ninRavarkku inbak kadi Seyyum teLivuRRa kaNNan.... "bhagavAn kaNNan bestows the constant thought of His Divine Feet to those





devotees who surrender to Him with unswerving devotion, but even after that, He feels that He has not done enough to His devotee" (SrI v. n. vedAnta deSikan). The way that Lord kRshNa felt about His not having done enough to help draupadi even at time He returned to SrI vaikunTham, comes to mind.

b) SrI San'kara interprets the term 'priya' as a reference to 'things that are dear to oneself', and explains the nAma as signifying that Lord vishNu deserves to be offered our most precious and beloved things. He quotes the vishNu dharmottara in support:

yad-yat ishTa-tamam loke yaccAsya dayitam gRhe |
tat-tat gRNavate deyam tadeva akshayam icchatA ||

(mahA. 13.58.7, V.D. 55.3)

"By those that desire the imperishable (Brahman), the most beloved things in the world and the choicest things in the house should be offered to a meritorious person". (This will become a choice offering to God).

In elaboration of the above, SrI rAdhAkRshNa SAstri refers to a mantra from bRhadAraNyaka Upanishad - "Atmanastu kAmAya sarvam priyam bhavati", and notes that of all the things that are dear to one, the self is the dearest. This would support the great concept of Atma-samarpaNam or prapatti that is dear to SrI vaishNavas in particular.

Another anubhavam is provided by SrI kRshNa datta bhAradvAj - priyANi srak-candanAdIni arhati iti priyArhah - He Who deserves to be worshipped with a wreath or garland of flowers, sandal, etc.

SrI vAsishTha refers to the yajur vedic mantra in support:

priyANAm tvA priyapatim havAmahe |

(yajur. 23.19)

nAma 877. अर्हः arhah

The fitting Lord to be worshipped.

arhAya namah.



Arhyate - prAptum yujyata iti arhah - He Who is fit to be attained.

SrI BhaTTar's vyAkhyAnam is - "ananya-spRhANAm teshAmapi ayameva yogya iti arhah" - He is the right Deity to be sought after by devotees who have no other desire in life (other than moksha).

SrI BhaTTar refers us to Lord kRshNa's words in the gl tA:

Asthitah sa hi yuktAtmA mAMEva anuttamAm gatim |

(gl tA 7.18)

SrI Sa'nkara explains the nAma as referring to "One Who is deserving of worship" - svAgata Asana, praSamsA, arghya, pAdya, stuti namaskAra Adibhih pUjA sAdhanaih pUjanIya iti arhah - "He should be worshipped by such things as words of welcome, offering of a seat, praise, arghya or offering of water, milk, etc., pAdya or water for washing His Feet, glorification, prostrations, etc". One is reminded of the SrI vaishNava ArAdhanam for perumAl in the form of sAlagrAma in the houses.

SrI vAsishTha very nicely captures the spirit of the nAma in the following words:

sarvAntargatAn sarvAn bhogAn vihAya,

SreyorthinAm vidushAm sarva prakAraih sAdhanaih,

sopakaraNaih pUjA vidhAnaih,

sarva karmArpaNena nishkAma karmabhiSca sa eva prAptum

yogya iti arthah.

"Giving up interest in all external pleasures, and desiring only the ultimate bliss, the learned direct all their efforts, spiritual practices, different ways of worship, and all the resultant benefits from these actions, to that One bhagavAn - vishNu, and therefore He is arhah - Fit to be worshipped". The point to note is that He is fit to be sought by those who have no interest in anything else.

He points out that there are several instances where the term 'arhate' occurs



in the veda-s, and gives just one example:

imam stomam arhate jAtavedase rathamiva sam mahemA manI shayA |
bhadra hi nah pramatirasya samsadyagne sakhye mA rishAmA vayam tava ||

(Rg. 1.94.1)

SrI vAsishTha notes that we are all arha-s (fit) in some sense or the other only because He reflects His arhattvam in all of us in some tiny measure.

SrI raghunAtha tIrtha uses a different pATham from the others by treating the nAma as "arhapriya-kRt" - He Who bestows affection and blessings on the devotees who are deserving - arhebhyah -yogyebhyah bhaktebhyah, priyam karoti - rakshaNAdi karoti iti arhapriya-kRt.

nAma 878. प्रियकृत् priya-kRt

He Who does what is wanted by others.

priya-kRte namah.

SrI BhaTTar's interpretation for the nAma is that bhagavAn does fulfill the wishes of those who desire other, lesser, pleasures from Him as well (that is, in addition to bestowing moksha), as long as they are His devotees. He does not look at their deficiencies, but only considers the fact that they are His devotees.

SrI v.v. rAmAnujan refers us to divya prabandham - "un aDiyArkku en Seyvan enrE irutti nI". This way, He pleases them and thereby converts them over time to be solely interested in attaining Him - anya parAnapi bhajatah tac-chandAnuvartanena priyAn karoti iti priya-kRt.

SrI Sa'nkara notes that He is not only worthy of being pleased priyArhah - (see nAma 876), but He is also One Who pleases His devotees priya-kRt by fulfilling the desires of those who worship Him by means of hymns, etc. - na kevalam priyArha eva, kim tu stutyAdibhih bhajatAm priyam karoti it priya-kRt.

SrI vAsishTha observes that when vedic mantra-s are invoked in offerings,



such as the following, bhagavAn is pleased and bestows the desired benefits on the devotee, and so He is called priya-kRt:

vashaT te vishNavAsa akRNomi tan me jushasva SipivishTa havyam ||
vardhantu tvA sushTutayo giro me yUyam pAta vastibhih sadA nah ||

(Rg. 7.99.7)

(May these my songs of eulogy exalt thee. Preserve us ever more with blessings).

agne naya supathA rAye asmAn viSvAni deva vayunAni vidvAn |
yuyodhyasmad-juhurANameno bhUyishThAm te nama uktim vidhema ||

(Rg. 1.189.1)

(By goodly paths, lead us to riches. Remove the sins that make us stray and wander; We will bring the most ample adoration to you).

tat savitur vareNyam bhargo devasya dI mahi |
dhiyo yo nah pracodayAt

(Rg. 3.62.10)

(We meditate on the adorable effulgence of the Lord who creates everything, so that it may energize our consciousness).

SrI raghunAtha tI rtha uses the nAma as 'arha-priya-kRt', and gives the interpretation as "One Who bestows protection and affection to the deserving devotees".

nAma 879. प्रीतिवर्धनः prI ti-varadhanah

- a) Who increases the joy of His devotees.
- b) He Who fulfills the love of His devotees.

prIti-varadhanAya namah.

SrI satyadevo vAsishTha notes that the word 'vardhanah' can be derived from either of the two roots - vRd - vRddhau - to grow, or vardh - pUraNa - to fill.



The two different meanings could then be:

- a) He Who grows the love of the devotees towards Him, or
- b) He Who fulfills the love of the devotee.

a) Sri BhaTTar comments that by manifesting His qualities more and more, He increases the joy of His devotees, and so He called prI ti- vardhanah. He quotes the gl tA in support:

teshAm satata yuktAnAm bhajatAm prI ti pUrvakam |
dadAmi buddhi yogam tam yena mAm upayAnti te ||

(gl tA 10.10)

"To those who are constantly united with Me and who worship Me with immense love, I lovingly grant that mental disposition (buddhi yoga) by which they attain Me".

tirumazhaippirAn refers to emperumAn as "bhakti uzhavan" - He who cultivates bhakti in the devotees like a peasant.

Sri v.v. rAmAnujan also refers us to bhagavd rAmAnuja's introductory section for his gl tA bhAshya, where he says of bhagavAn kRshNa:

"niratiSaya saundarya sauSI lyAdi guNa gaNa AvishkareNa akrUra
mAlAkArAdI n parama bhAgavatAn kRtvA."

"He Who made akrUra, mAlakAra, and others His most ardent devotees by the manifestation of His unsurpassed qualities such as beauty and loving compassion".

This is what the nAma "prI ti-varadhanah" refers to.

Sri v.v. rAmAnujan also refers us to nAmmAzhvAr's tiruvAimozhi pASuram 1.10.10, where AzhvAr recounts that bhagavAn has lodged Himself into namAzhvAr's heart with the beauty of His lotus eyes, lest AzhvAr may forget Him accidentally: maRakkum enRu Sen-tAmaraik kaNNoDu maRappaRa ennuLLE manninAn tannai. (tiruvAi. 1.10.10)



SrI cinmayAnanda's explanation is:

1. "The sense of drunken joy that arises in one's bosom when one loves deeply and truly is called prI ti."
2. "One Who increases the prI ti in the devotee's heart is SrI nArAyaNa. The more He is contemplated upon, the more His glories are appreciated, the more our prI ti in Him increases".

SrI satya sandha tI rtha's explanation for the nAma is: "prI tim bhakteshu vardhayati prI tyA bhaktAn vardhayati iti vA prI ti- vardhanah" - He Who grows the love in the devotees, or He Who grows the devotees through love, is prI ti-varadhanah.

b) Using the root vardh - chedana pUraNayoH - to cut,. to fill, SrI vAsishTha gives an alternate interpretation also - prI tim vardhayati = pUrayati it prI ti- vardhanah - He Who fulfills the love of the devotees.



Sloka 94

विहायसगतिज्योतिः सुरुचिर्हुतभुग्विभुः ।

रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥

viHAyasagatiR jyOtiH surucirhutabhugvibhuh |
ravirvirOcanah sUryah savitA ravilOcanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

Sri BhaTTar interprets the nAma-s of this Sloka and the beginning nAma-s of the next Sloka in terms the different steps that the mukta jIva takes in reaching Brahman. These steps are described differently in different upanishad-s. chAndogya Upanishad lists seven steps (chAndogya upanishad 4.15.5, 4.15.6, 5.10.1 and 5.10.2):

1. arcis - agni,
2. ahaH - day,
3. Sukala paksha,
4. uttrAyana,
5. samvatsara - year,
6. Aditya - ravi,
7. candra - moon,
8. vidyut - lightning.

The kaushI taki Upanishad lists six steps (kaushI taki upanishad 1.21):

1. agni loka,
2. vAyu loka,
3. varuNa loka,
4. Aditya loka,
5. indra loka, and
6. prajApati loka.

The bRhadAraNyaka Upanishad lists the following (bRhadAraNyaka Upanishad





8.2.15, 7.10.1):

1. arcis,
2. ahah,
3. Sukla paksha,
4. uttarAyaNa,
5. deva loka,
6. Aditya, and
7. vaidyuta.

The chAndogya Upanishad mantra-s are given below:

tadya ittham viduH; ye ceme'raNye SraddhA tapa itupAsate - te'rcisham
abhisambhavanti, arcisho'haH, ahna ApUryamANa paksham, ApUryamANa
pakshAt yAn shaDuda'n'neti mAsAnstAn ||

(chAnd. 5.10.1)

"Those who know the nature of the five fires - pancAgni thus, and those who practice in the forest meditating upon Brahman with faith, will unite with agni. From agni to the deity of the day and from there to the deity of the bright half of the month and thereon he comes upon the deity of the half year while the sun moves towards the north."

mAsebhyah samvatsaram samvatsarAt Adityam,AdityAt candramasam,
candramaso vidyutam | tat-purusho amAnavaH | sa enAn brahma
gamayati esha deva patho brahma pathah etena pratipadyamAnA imam
mAnavam Avartam nAvartante nAvartante ||

(chAn. 5.10.2)

"From that half year he reaches the year - samvatsara. From samvatsara he comes to the sun. From the sun to the moon, from the moon to vidyut, and from there that amAnava, super human, takes him to parabrahman. This is known as the path of the gods or the path to Brahman. Those who go by this





path never again return to this world of samsAra".

The other upanishadic passages are not given here, but these are discussed in detail in bhagavad rAmAnuja's Srl bhAshya (sUtra 4.3.1).

Bhagavad rAmAnuja points out that all the paths described in the three Upanishad-s refer to the same arcirAdi mArga with the same steps, and that consistency is to be obtained by consolidating the details from the different descriptions, since they all list the same path in the final analysis, but do not list all the steps.

Thus, we end up with the arcirAdi mArga with the following twelve steps:

1. arcis or agni,
2. ahas or day,
3. pUrva paksha or Sukla paksha,
4. uttarAyaNa,
5. samvatsara or year,
6. vAyu,
7. Aditya,
8. candra,
9. vaidyuta,
- 10 varuNa,
- 11 indra and
- 12 prajApati.

The sequence of these steps and their relative arrangements is not arbitrary in any sense, but is based on intense analysis of the different upanishad-s, and coming up with a sequence that is consistent between the different upanishadic declarations. A detailed discussion of the sequencing is given in bhagavad rAmAnuja Srl bhAshyam - brahma sUtra 4.3.2. These twelve are the deities that are established by bhagavAn to lead the mukta in his ascent





to paramapadam from this world. They are also called AtivAhika-s or 'those that lead the way'.

The mapping between the different nAma-s by Sri BhaTTar, and the different steps of arcirAdi mArga as outlined in the upanishads, is given below:

vihAyasa gatiH - The summary statement that He is the One who leads the mukta jIva to Himself.

1. jyotiH - agni
2. suruciH - deity of the day
3. huta-bhug-vibhuH - deity of the bright half of the month
4. raviH - the deity of the half year while the sun moves towards the north
5. virocanaH - the year, samvatsara
6. sUrya - vAyu
7. savitA - the sun
8. ravi-locanaH - a reference to the moon, the lightning, and varuNa
9. ananta-huta-bhug-bhoktA - indra loka, and prajApati loka

It is an entirely delightful experience to delve into nammAzhvAr's description of the ascent of the jIva to Sri vaikunTham in his pASurams, and their interpretations by our AcArya-s in particular. We get a different dimension of the function of these AtivAhika-s as the mukta jIva is received and led on his way to bhagavAn. BhagavAn's deep love for his devotee who is arriving, is expressed by AzhvAr in his delightful devotional outpouring.

Here, **vaidyuta** comes first, and announces with joy the arrival of the mukta to the rest of the AtivAhika-s with his thunder (**Suzh viSumbaNi mugil tUriyam muzhakkina** - tiruvAi. 10.9.1). VaruNa fills the sky with water-laden clouds, as if with golden pots - **pUraNa pork-kuDam** (10.9.2). The oceans are dancing with joy with their rising and falling waves constantly - **neer aNi kadalgaL ninRu Artana**. Not just the 12 AtivAhika-s listed above, but everyone in the AtivAhika lokam come out and stand in line and offer their obeisance to the arriving mukta, including the usually meditating and silent sages (10.9.3).





BhagavAn is decorating Himself with tulasi garlands, and is waiting along with pirATTi to receive His long-lost devotee (10.9.4). The deva-s in all the worlds on the way of the mukta jIva are setting up delightfully decorated huts for the temporary stay of the mukta jIva to take rest on the way. VaruNa, indra, and prajApati are eagerly waiting at the entrance to their regions to welcome and receive the mukta, with a request to the mukta to bless them by passing through their regions - emadu iDam puguduga (10.9.5). The likes of sanaka, nArada, etc., are chanting veda-s with great delight to welcome the mukta jIva.

A big festive atmosphere is prevalent everywhere on the way. High-sounding musical instruments are being played all the way along. As the mukta jIva nears the limits of parama padam, the nitya sUri-s, who are supreme in their Seshattvam, welcome the mukta to their world (10.9.8). Even the Lord is shining brilliantly in anticipation of this special occasion.

The nitya sUri-s are rejoicing that at last a jIva has realized his Permanent Abode, and is joining them, and consider it their good fortune that this incident is taking place. They all welcome the mukta by offering pAdya upacAra (washing his feet) at each house as the mukta passes along (pAda'ngaL kazhuvinar - 10.9.10). It is thus that bhagavAn and pirATTi look forward to their long-lost child, and welcome the mukta to Sri vaikunTham.

nAma 880. विहायसगतिः vihAyasa-gatih

- a) He Who is the means for the attainment of paramapadam.
- b) He Who travels in the form of the Sun.
- c) He Who travels in space through His vehicle garuDa- the King of birds.
- d) He Who is attained by tapasvin-s through their tapas (hA - tyAge - to abandon).

vihAyasa-gataye namah.

Sri vAsishTha derives the nAma starting with vi as an upasarga, the root hA - gatau - to, to get, to attain; or hA - tyAge - to abandon, and adding the 'asun'



pratyaya according to a related uNAdi sUtra. gati means "that which is attained". That through which one travels is vihAyasa, meaning space. vihAyasa also can refer to those who sacrifice, or those sAttvik people who perform tapas etc. Thus, vihAyasa-gatih can mean "One Who travels in space", or "One Who is attained by those who follow the sAttvik path". The amara koSa gives the meanings "sky", "bird", Lord's vishNus' Abode, etc., for the word vihAyasa - viyad vishNupadam vihAyasI .

a) Srl BhaTTar uses the last of these, and gives the interpretation - tathA nirUDha bhakti parakoTibhih vihAyasam = parama vyoma padameva gamyate asmAt iti vihAyasa-gatih - He is called vihAyasa-gatih since it is through Him and because of Him that those devotees who have reached the highest stage of bhakti attain the supreme abode, namely paramapadam.

He quotes from the vishNu purANa in support:

bhunktvA ca vipulAn bhogAn tam ante mat-prasadAdajam |

mamAnusmaraNam prApya divyam lokam avApsyasi ||

(V.P. 5.19.26)

"Having enjoyed the worldly pleasures in abundance by My grace, you will remember Me at the last moment of life, and will attain the divine world of parama padam".

He also quotes brahma sUtra 4.2.16 in support:

tadokah agra-jvalanam tat-prakASita-dvAro vidyA-sAmarthyAt tac-

cheshagatyanusmRti yogAcCa hArdAnugRhI tah SatAdhiikayA |

"Because of the efficacy of the bhakti yoga that has been practiced by the devotee and because of the constant meditation on the path that leads to the Supreme Abode of the Lord" - the devotee is able to see the opening by which he has to go when he leaves the body, and when the soul leaves the body through the mUrdhanya nADi or the sushumnA nADi, it leads him to the Supreme Abode of the Lord.



SrI v.v. rAmAnujan refers us to divya prabandham, where AzhvAr refers to bhagavAn letting His devotee enjoy the pleasures of this world, and then takes them to His world in the end:

"i'ngu ozhindu bhOgam nee eidip pinnum nam iDaikkE pOduvAi".

(periya tiru. 5.8.5)

nammAzhvAr refers to bhagavAn as "vAneRa vazhi tanda vATTARRAn" (tiruvAi. 10.6.5), and "maN ulagil vaLam mikka vATTARRAn vandu inRu viN ulagam taruvAnAi viRaiginRAn" (tiruvAi. 10.6.3).

b) SrI Sa'nkara uses the meaning 'abode' for the term 'gati', and gives the explanation for the nAma as: "One Who has His abode in the firmament - referring to either Lord vishNu or His form as the Sun" - vihAyasah - vihAyAsam gatih ASrayah asya iti vihAyasa gatih, vishNu padam, Adityo vA.

SrI cinmayAnanda refers to the nAma of bhagavan - sUrya nArAyaNa, in this context. SrI satya devo vAsishTha also gives an interpretation that the nAma refers to bhagavAn in the form of the Sun - vihAyase antarikshe gatih gamanam yasya sa vihAyasa-gatih - sUryah.

SrI rAdhAkRshNa SAstri takes the term vihAyasa as a reference to the sky, and observes that bhagavAn is called vihAyasa gatih because He has the sky as His path - unobstructed, unsupported, vast, limitless - in the form of the Sun. He comments that bhagavAn manifests in the form of the Sun as one reflection of His immense love for His creation - priya-kRt, prI ti-varadhanah etc. He will look at the next 10 nAma-s as describing bhagavAn in the forms of various aspects of the Sun.

c) SrI kRshNa datta bhAradvAj uses the dual meaning "sky" and "bird" for the word vihAyasa, and interprets the nAma as "One Who travels in space by means of the king of birds - garuDa, as His vAhana - vihAyase - vyomni vihAyah patinA gatih yasya iti vihAyasa-gatih.

SrI satya sandha tI rtha also gives the explanation in terms of bhagavAn's garuDa vAhana - vihAyaso - garuDah, tena tena gatih yasya sa vihAyasa-gatih.





d) An alternate interpretation provided by Sri vAsishTha uses the meaning 'tapasvin' for the term 'vihAyasa' (see first paragraph for this nAma; hA - tyAge - to abandon): "He Who is attained by the tapasvin-s through their tapas" - vihAyasaih tapasvibhih, abhigamyate prApyata iti vihAyasagatih vishNuh.

nAma 881. ज्योतिः jyotih

- a) The Light that leads to Sri vaikunTham.
- b) The Light that is self-luminous.
- c) The Light that illuminates the Sun, the moon etc.

jyotishe namah.

Starting from this nAma, Sri BhaTTar interprets the next few nAma-s as a description of the different steps involved in the arcirAdi mArga, the path taken by the mukta-s in their way to paramapadam. The root from which the nAma is derived is dyuta - dIptau - to shine. The uNAdi sUtra - dyuter-isin AdeSca jah (uNAdi. 2.110) results in the word jyotih starting from the root duyta. dyotyate asmAt iti jyotih - He by Whom things are illumined, is jyotih.

- a) Sri BhaTTar interprets this nAma as the first step in the ascent of the jIva-s to parama padam. This step is also called arcih.

arcih refers to the first deity that escorts the mukta jIva to the Supreme Abode. Sri BhaTTar refers to chAndogya Upanishad (5.10.1) and to the brahma sUtra-s for the above details:

te arcisham abhisambhavanti

(chAn. 5.10.1)

"They unite with agni; from agni to the deity of the day, and from there to the bright half of the month".

(Sri ananta ra'ngAcArya translates arcih as a reference to agni).

brahma sUtra 4.3.1 - arcirAdinA tat-pratitkeh | - "Along the path beginning with light, this is well-known" -





The mukta-s (Released souls) are led along the stages beginning with arci (light), and this is well-known from the upanishadic texts.

brahma sUtra 4.3.4 - AtivAhikAh tal-li'ngAt |

"They are persons deputed to take the meditators to Brahman, because there is indication of this" - arcih and the other deities are known as AtivAhika (Escorting Angels) because of the nature of their duty which is to lead the mukta-s to the Supreme Abode.

SrI v.v. rAmAnujan gives reference to the gl tA (Sloka-s 8.24 to 8.27), where the path taken by the knowers of Brahman to reach Brahman is described.

agni jyotir-ahah Suklah shaNmAsA uttarAyaNam |

tatra prayAtA gacchanti brahma brahmavido janAh ||

(gl tA 8.24)

"Light in the form of fire, the day, the bright fortnight, the six months of the northern course of the Sun - the knowers of Brahman who take this path go to Brahman."

By contrast, those who reach svarga (a temporary abode where the jI va enjoys the benefits of his good karma and then is reborn in this world) take the dhUmAdi mArga (Sloka 8.25) - smoke etc., and those who are headed for narakam take the yAmaya mArga according to the SAstra-s.

In divya prabandham also we have the description of the path taken by the knowers of Brahman. SrI rAmAnujan gives reference to nammAzhvAr's tiruvAimozhi 10.9 (SUzh viSumbaNi), where the ten pASuram-s describe in detail the welcome that is offered to the mukta jIvan on his way to SrI vaikunTham.

SrI baladeva vidyA bhUshaN gives an interpretation similar to that of SrI BhaTTar: "dyotate sushumnayA nirgatah tad-bhaktah arcih prApya yasmAt sa jyotih" - He Who is the guiding light for those devotees whose souls leave the body through the sushumnA nADi, is jyotih.

b) SrI Sa'nkara gives the interpretation that the nAma signifies that



bhagavAn is "One Who shines of His own accord". He quotes the mahA nArAyaNa upanishad in support - nArAyaNa paro jyotir-AtmA nArAyanah parah.

SrI rAdhAkRshNa SAstri gives additional support from bRhadAraNyaka upanishad - atra ayam purushah svayam jyotih (bRhadA. 4.3.9).

SrI T. S. Krishnamoorthy translates Sri Sa'nkara's commentary as: "One Who is the light of self-luminous consciousness - He Who reveals Himself (without external aid), as well as other things - is jyotih".

SrI cinmayAnanda refers us to the gltA: jyotishAmapi tad-jyotih - (gl tA 13.18) - The Light of all lights. SrI cinmayAnanda also gives support from muNDakpanishad:

tameva bhAntam anubhAti sarvam tasya bhAsA sarvam idam vibhAti

(muNDa. 2.2.10)

"Everything shines following Him alone as He shines. All this shines by His light".

SrI kRshNa datta bhAradvAj explains the nAma as - dyotate dIpyati kAntyA iti jyotih - He Who enlightens through His kAnti is jyotih.

c) SrI satyadevo vAsishTha observes that the Sun and Fire are both referred to as jyoti in the vedic terminology, and since bhagavAn is the One who illumines these, He is appropriately jyotih:

agnir-jyotir-jyotir-agnih svAhA |

sUryo jyotir-jyotih sUryah svAhA ||

(yajur. 3.9)

nAma 882. सुरुचिः su-rucih

a) He of lovely effulgence - The Day time.

b) One Who has the good desire or Will to protect the world.

c) He Who is the cause of all the effulgence in everything.



d) He Who has intense attachment to His devotees.

su-rucaye enamah.

The root from which the nAma is derived is: ruc - diPtAvabhiprI tau - to shine, to look beautiful, to be pleased with.

SrI vAsishTha gives the derivation: sushThu rocata iti su-rucih - He Who shines beautifully and well is 'su-rucih'.

a) SrI BhaTTar continues his interpretation as a continuation of the previous nAma, and interprets the current nAma as a reference to "Day time", which is the second step in the ascent of the mukta to SrI vaikunTham.

He derives the interpretation as follows: sUryodayAt rocate iti rucih, sA asya SobhanA iti su-rucih - The rising of the Sun is pleasing because of its effulgence. Since He is the cause of that beauty, He is called su-rucih.

SrI BhaTTar quotes the Sruti - arcisho-ahah - (chAndog. 5.10.1) - After agni to the deity of the day., where the path to Brahman is described.

SrI baladeva vidyAbhUshaN gives an interpretation that associates the nAma su-rucih to the daytime, similar to SrI BhaTTar. His vyAkhyAnam is: Sobhano rucih = divasah yasmAt sa su-rucih - He by Whose Grace we have a pleasant day time is su-rucih.

b) SrI Sa'nkara explains the nAma as: "One Whose effulgence is beautiful, auspicious and attractive", or, "One Whose Will is beautiful, auspicious and attractive".

SrI rAdhAkRshNa SAstri uses the meaning 'taste' for the word 'ruci', and gives the explanation for the nAma as "One who has good desire or taste to protect the world".

c) SrI vAsishTha explains the nAma as a reference to bhagavAn being the cause of anything that is effulgent.

SrI cinamyAnanda uses the meanings "Glory" or "Desire" for the term 'ruci', and gives the meanings: "He of auspicious Glory or He of auspicious desire", both referring to this world being an expression of His Will or Desire.





d) Srl kRshNa datta bhAradvAj explains the nAma as - SobhanA su-rucih = abishva'ngaH anurAgaH yasmin bhaktAnAm iti su-rucih - He Who is intensely attached to His devotees, is su-rucih. He quotes the amara koSa in support - abhishva'nge spRhAyAm ca gabhastau ca rucih striyAm - 3.3.29, giving the meaning "abishva'ngaH = intense attachment, affection" to the word ruciH.

nAma 883. हुतभुग्विभुः huta-bhug-vibhuh

He that is the Bright Fortnight of the Moon.

huta-bhug-vibhave namah.

The term hutam is formed from the root hu - dAnAdanayoH - to offer, to perform a sacrifice, to eat. 'bhuk' is formed from the root bhuj - pAlana, abhyavahArayoH - to protect, to consume. One who consumes the offering is huta-bhuk - hutam bhu'ngte = huta-bhuk. The term vibhuH is defined by Srl vAsishTha as: vi is an upasarga or prefix, meaning vividha; the root bhU - sattAyAm - to be, to exist. vividho bhavati it vibhuH - That which manifests itself in different ways.

Srl BhaTTar interprets the term hutag-bhuk to refer to the moon - hutam bhu'njAnah - somah, and the term vibhuH is given the meaning "One who grows and becomes full - pUrNo bhavati". In other words, the term huta-bhug-vibhuh is interpreted as a reference to the waxing moon - one that has consumed (bhuk) the offerings (huta) made to it, and has become full (vibhuh - pUrNo bhavati).

The nirukti author summarizes Srl BhaTTar's interpretation as follows:

hutam sudhA pariNatam bhu'njAnaS-candramAs-tathA |

vibhuh pUrNo bhavet yasmin sa vai syAt huta-bhug-vibhuh ||

This is the third step in the arcirAdi mArga. Again, reference is made to the chAndogya Upanishad 5.10.1 in support - arcishaH ahaH ahna ApUryamANa paksham. "From agni to the deity of the day and from there to the deity of the bright half of the month..."

Srl baladeva vidyA bhUshaN's vyAkhyAnam for the current group of nAma- s





continues to parallel that of Sri BhaTTar. He interprets the nAma huta-bhug-vibhuh as a reference to the waxing period of the moon, the Sukla paksha, similar to Sri BhaTTar. His explanation is: huta- bhuk = candraH, vibhuH = pUrNaH, yatra sa huta-bhug-vibhuH Sukla pakshaH.. He because of Whom His devotees have all their darkness removed just like Sukla paksha is called 'huta-bhug-vibhuh'. (The translator of Sri vidyA bhUshaN's vyAkhyAnam in Hindi says - "jinkI kRpA se bhakton kA nitya Sukla paksha hai, arthAt unke sarva andhakAr dUr ho jAtA hai ").

Sri Sa'nkara treats "huta-bhuk-vibhuh" as containing two nAma-s: huta-bhuk, and vibhuH. The dvaita AcArya, Sri satya sandha tIrtha, and Sri satya devo vAsishTha also follow the same system. With this pATham, the nAma huta-bhuk re-occurs in Slokam 95 in the pATha-s of both above vyAkhyAnaa-kartA-s (In Sri BhaTTar's vyAkhyAnam, the nAma is treated as ananta-huta-bhug-bhoktA in Slokam 95, as we will see later).

huta-bhuk

- i) He Who is the Consumer of oblations in homa-s etc.
- ii) The Protector of the sacrifices.

huta-bhuje namah:

i) The interpretation given by Sri Sa'nkara for the instance of the nAma in the current Slokam is: "He Who is the Consumer of the oblations". Sri Sa'nkara's words are: samasta devatoddeSena pravRtteshvapi karmasu hutam bhu'nkte bhunakti it vA huta-bhuk - "Though offered to different gods in sacrifices, He is the real Enjoyer, or He protects the offerings"

ii) For the instance of the nAma in Slokam 95, Sri Sa'nkara gives the interpretation - hutam bhunakti it buta-bhuk - He Who protects the sacrifice.

Sri vAsishTha explains that hutam refers to the offerings in the fire during homa etc., accompanied by the associated mantra-s: hutamiti agnau prakshiptam sa-mantram. He refers us to the seven tongues of fire that we have described earlier, under the nAma sapta-jihvaH: sapta te agne samidhaH sapta jihvaH (yajur. 17.79). He further adds that its is this 'huta-bhuk' guNa





of bhagavAn that is reflected in, and is responsible for, our being able to consume the offerings in the form of food to our body. Associated with the prANa vAyu that we inhale and the fire that is in our body, this food or offering gets 'consumed'.

vibhuh

- i) He Who is present everywhere, or He Who is the Lord of all the worlds.
- ii) He because of Whom all the beings of this universe become distinguished.
- iii) He Who manifest Himself in different forms.

vibhave namah:

SrI Sa'nkara's interpretation is: sarvatra vartamAnatvAt trayANam lokAnAm vibhutvAt vA vibhuH - Because He is everywhere, or because He is the Lord of all the three worlds, He is called vibhuH.

SrI cinmayAnanda translates the nAma as "All-Pervading" - Lord nArAyaNa, the Self, is unconditioned by time or space, for He is Eternal, the Omnipresent. He is All-pervading as He is unlimited by any conditionings.

ii) SrI satya sandha tI rtha gives the interpretation - viSishTA bhavanti asmAt it vibhuh - Since beings become distinguished and distinct because of Him, the Lord is called vibhuh.

iii) SrI satyadevo vAsishTha interprets the nAma as: vividho bhavati iti vibhuh - He Who manifests Himself in many forms is vibhuH.

nAma 884. रविः raviH

- a) The Sun in his uttarAyaNa or Summer solstice.
- b) He Who is responsible for the ability of all cetana-s and acetana-s to make sound.
- c) He Who is praised by His devotees.

ravaye namaH.

a) SrI BhaTTar uses the root ru - Sabde - to sound, and interprets the nAma





as as rUyate - praSasyati iti ravih - One Who is praised. In his mapping of the nAma-s of this Sloka with the different steps in the arcirAdi mArga, Srl BhaTTar interprets the nAma as "One Who is praised as the uttarAyaNa, or the Summer solstice" - the period in which the Sun begins his movement towards the north. uttarAyaNa is the fourth step in the arcirAdi mArga (see the detailed introduction at the beginning this Slokam).

Srl baladeva vidyA bhUshaN gives an interpretation similar to that of Srl BhaTTar. He derives the nAma from the root ru - gatireshaNayoH - to go, to hurt, and gives the explanation for the nAma as -

ravate gacchati uttarAyaNena yasmAt sa raviH;

yad-anukampayA uttarAyeNa yAti iti arthaH.

The translator in hindi gives the meaning as - JinkI kRpA se sUrya uttarAyaNa mem gaman kartA hai | - He by Whose Grace the sun is able to traverse the uttarAyaNa mArga, is raviH.

Srl Sa'nkara explains the nAma as a reference to the Sun - Aditya AtmA - The driving force behind the sun. 'rasAn Adatta iti raviH' - The Sun has the name ravi because he absorbs all the rasas or fluids from all objects. Srl Sa'nkara quotes the vishNu dharmottara 1.30.16 in support of his interpretation - rasAnAm ca tathA AdAnAt ravih iti abhidhIyata.

Srl ananta kRshNa SAstry refers to bhagavad gl tA 10.21 - AdityAnAm aham vishNuH jyotishAm ravir-amSumAn | - "Of Aditya-s I am vishNu, of luminous bodies I am the radiant Sun".

b) Srl vAsishTha derives the nAma from the root ru - Sabde - to cry, to yell, to sound as bees; The application of the uNAdi sUtra 4.139 - "aca iH" leads to the word raviH - the Sun. Srl vAsisTha indicates that the affix 'i' adds the sense of "one who does", "one who causes others to do" - kartari karaNe vA. So in his interpretation, the term raviH means "One who causes sound", or "One who enables others to make sound", and indicates that it is because of Him that the beings are able to create sound, and so He is called raviH.





c) SrI kRshNa datta bhAradvAj explains the nAma as - rUyate stUyate bhakta janaih iti raviH - He Who is praised by His devotees is raviH.

nAma 885. विरोचनः virocanaH

- a) The Illuminant (the year).
- b) He of various splendors - such as Sun, moon, day, night, etc.
- c) He Who shines in the minds of His devotees in various special ways.
- d) He Who gave special sight (divya cakshus) to arjuna, sa'njaya etc. (vi-locanaH).

virocanAya namaH.

The root from which the nAma is derived is 'ruc' - dIptAvabhiprI tau - to shine, to look beautiful, to be pleased with. vi- is an upasarga or prefix. The pratyaya which leads to the word rocana from ruc, (the pratyaya yuc, which becomes ana), has the sense of "one who has a habit of", according to SrI vAsishTha, who gives pANini sUtra 3.2.149 - anudAttettah ca halAdeh - in support. Thus, virocate tacchI lo virocanaH - He Who has the habit of, or for whom it is part of His nature, to shine and to look beautiful. He Who is naturally shining, and Who enlightens this Universe, is virocanaH.

a) SrI BhaTTar explains the nAma as "dvAbhyAm ayana-gatibhyAm samvatsaro rathena virocayati iti virocanaH" - He is the year that illuminates the Sun when he rides his chariot through the two ayana-s or the two periods of six months each (the uttarAyaNa and the dakshiNAyana - the summer solstice and the winter solstice). This is the fifth step in the arcirAdi mArga (see the detailed introduction at the beginning of this Sloka).

SrI baladeva vidyA bhUshaN continues to parallel the interpretation of SrI BhaTTar - virocayati samvatsareNa gacchantam svopAsam abhiprautam dIpra'nca karoti it virocanaH - He Who makes the Sun shine as he travels through the samvatsara or through the year.

b) SrI Sa'nkara explains the nAma as "vividham rocata iti vi-rocanaH" - He of various splendors. One translator gives the example of His shining in forms





such as the Sun, the moon, etc.; another refers to His shining as the day, night, twilight, etc.; Srl rAdhAkRshNa SAstri points to His providing various types of rays to assist in the growth of the plants etc.

c) Srl kRshNa datta bhAradvAj points to His shining in special ways in the minds of His devotees - viSesheNa rocate bhaktebhya iti virocanaH. He quotes the yajur vedic mantra - namo rucAya brAhmaye (yajur.31.20). Srl cinmayAnanda notes: "Whatever form the devotee chooses to contemplate upon Him, the Lord manifests in that very Form for the sake and joy of the devotee".

Srl vAsishTha refers us to a few mantra-s where the nAma virocana occurs in the Sruti:

tasyA virocanaH prAhIAdir-vatsa AsI d-ayaspAtram pAtram |

(atharva. 9.10.2)

Sriye sudRSI ruparasya yAh svar-virocamAnaH kakubhAmacodate |

(Rg. 5.44.2)

ayam punAta ushaso virocayat

(Rg. 9.86.21)

d) Srl satya sandha tI rtha gives an alternate pATham -vi-locanah - One Who gave the special sight to arjuna, to sa'njaya etc. - divyam locanam pArthasya yasmAt sa vi-locanaH. He supports his interpretation with a reference to the gl tA - divyam dadAmi te cakshuH (gl tA 11.8).

nAma 886. सूर्यः sUryah

- a) The source of movement in the form of wind.
- b) He Who brings forth everything, or He Who brings forth wealth.
- c) One who generates Srl or brilliance in sUrya or agni (sacred fire).
- d) He because of Whom we get enlightenment.

sUryAya namah.



SrI vAsishTha derives the nAma from the root sR - gatau - to go, or sU - preraNe - to excite, to impel. The pANini sUtra 3.1.114 - rAja sUya sUrya .. leads to the word sUryah by the addition of the kvip pratyaya. The meaning is "That which moves", or "That which impels all beings to action" - sarati gacchati iti sUryah, or suvati karmaNi prerayati lokAn iti sUryah.

SrI cinmayAnanda notes:- "The term etymologically means the One Source from which all things have been borne out, or out of which they have been delivered. The Lord as the First Cause is the Womb of the Universe". The term is commonly used to refer to the Sun, because on the surface of the world it is the Sun that nurtures and nourishes all living creatures.

a) SrI BhaTTar interprets the root sR with the meaning 'to move'. He notes that the kRt affix (kvip in the present case) has got wide application, and the meaning of the affix is not restricted. Thus, the word sUrya can be interpreted in a way suitable to the context, and he interprets the term in association with 'vAyu', since the wind always moves out of Him - vAyuh sadA sarati yasmAt iti sUryah. In other words, he maps the nAma sUrya to the sixth step in the arcirAdi mArga.

SrI baladeva vidyA bhUshaN also gives the same interpretation - vAyum sarati svopAsakam nI tvA iti sUryah.

SrI rAdhA kRshNa SAstri explains the nAma as a reference to One Who streaks through the skies like a snake (sarati). This can closely relate to the interpretation of the nAma as a reference to the wind. vAyu is placed next to samvatsara in the arcirAdi mArga based on the kaushI takI Upanishad - sa vAyu lokam (kaushI takI upa. 1.3) - "He (the jIva) goes to the vAyu loka".

b) & c) Sri Sa'nkara's vyAkhyAnam is -

sUte sarvam iti sUryah |

sUte Sriyam iti vA sUryah |

One translator translates this to mean "He Who brings forth everything, or He Who brings forth wealth, is sUryah". Another translator gives the



following as the interpretation - "One who generates Sri or brilliance in sUrya or agni (sacred fire) is sUryah".

d) In addition to some of the above interpretations, Sri satya sandha tIrtha gives one another interpretation - sUri gamyatvAt sUryah - He because of Whom we get enlightenment is suryah.

Somewhat related to this interpretation, Sri raghunAtha tIrtha gives the following explanation - sUribhih j~nAnibhih prApyate iti sUryah - He Who is attained by the enlightened Sages.

nAma 887. सविता savitA

a) He Who produces or brings forth the crops etc., in the form of the Sun.

b) He Who brings forth everything in the Universe (including the sun etc.).

savitre namah.

sUte iti savitA.

This nAma occurs again as nAma 969 (Sloka 104).

Sri vAsishTha derives the nAma from the root sU - prANi garbha vimocane - to bring forth, to produce.

Sri BhaTTar gives the vyAkhyAnam - sUrya dvArA vRshTi sasyAdikam sUte iti savitA - BhagavAn produces, through the sun as the medium, rain and the crops, and so He is called savitA or Aditya.

This is the seventh step in the arcirAdi mArga.

For the instance of the nAma in Sloka 104, Sri BhaTTar gives the interpretation that bhagavAn's nAma here signifies that He is the Creator of everything (including the sun) - sarveshAm sAkshAt janayitA savitA.

Sri Sa'nkara gives the interpretation - sarvasya jagatah prasavitA savitA - He Who brings forth or creates all the Universes. He gives support for the interpretation from vishNu dharmottara:

rasAnAm ca tathAdAnAt raviH iti abhidhIyate |





prajAnAm tu prasavanAt savitA iti nigadyate ||

(vishNu dharmottara 1.30.15).

SrI rAdhAkRshNa SAstri gives references to Sruti:

devo varuNah prajApatiH savitA

(chAndogya. 1.12.5)

"He who shines brilliantly, He who brings rain, He who is the Protector of people, the Lord SavitA";

savanAt savitA - (maitrAyaNi 5.7).

SrI ananta kRshNa SAstry gives an interesting alternate pATham that has the same meaning - "sa pitA - He, The Father of All".

SrI vAsishTha gives the explanation - sUrya dvArA vRshTi sasyAdikam utpAdya jagat janayati iti savitA - He Who creates grains etc. through rain by means of the sun and generates and sustains life, is savitA.

nAma 888. रविलोचनः ravi-locanaH

- a) He Who illuminates (through the rays of the sun).
- b) He that has the Sun for His eye.
- c) He from Whose eyes the Sun was born.
- d) He Who is fond of praise.

ravi-locanAya namaH.

raviNA - tat prakASena, locayati - darSayati iti ravi-locanaH - That which reveals everything to us through its lustre. The root from which 'locana' is derived is 'loc - darSane - to see'. ravi refers to the Sun.

a) SrI BhaTTar uses this nAma to cover the eighth, ninth and tenth steps of arcirAdi mArga - the Moon, indra (lightning), and varuNa. All these shine by means of the sun's rays, and so they are together covered by this nAma in SrI BhaTTar's interpretation - ravi raSmi sa'nkrAntyAdi mukhena candra-vidyud-varuNAn locayati iti ravi- locanaH.





The chAndogya Upanishad mantra quoted at the beginning of this Sloka - "AdityAt candramasam, candramaso vidyutam", and the kaushItakI Upanishad passage - sa varuNa lokam (1.3), are invoked in support of the interpretation.

b) Sri Sa'nkara's interpretation is - raviH locanam = cakshuH asya iti ravi-locanaH - He Who has the Sun as His eye is ravi-locanaH. Sri Sa'nkara quotes the muNDakopanishad passage in support- agnir-mUrdhA cakshushI candra sUryau (Mundako. 2.1.4) - "He Who has fire for the crown of His head, and Who has candra and sUrya as His eyes".

c) Sri kRshNa datta bhAradvAj interprets the nAma as "One from Whose eyes arose sUrya" - raviH bhAskaraH locanAd-yasya iti ravi-locanaH. He refers us to purusha sUkta - cakshoh sUryo ajAyata (Rg. Veda 10.90.13).

Sri satya devo vAsishTha gives multiple explanations:

1. raviNA locayati sarvasm iti raiv-locanaH - He Who enlightens everything through the Sun;
2. He Whose eyes are the Sun, and through which we see - locyate anena iti locanaH, raviH locanam = cakshuH yasya sa ravi-locanaH.

d) Sri raghunAtha tIrtha seems to derive his interpretation based on the root ru - Sabde - to sound, for the word raviH, and gives the meaning 'praise' for the word 'raviH'. His interpretation for the term locanaH is "One Who is pleased", probably based on the root loc - to shine. His interpretation for the nAma is: raviH stutiH; locanI yatvAt locanam priyam; raviH stutiH, locanam - priyam yasya sah ravi-locanaH - He Who is fond of praise, is ravi-locanaH.





Sloka 95

अनन्तहुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।

अनिर्विण्णः सदामर्षी लोकधिष्ठान मद्भुतः ॥ ९५ ॥

anantahutabhug bhoktA sukhadO naikadO=grajah |
anirviNNah sadAmarshI IOkadhishThAna madbhutah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 889. अनन्तहुतभुग्भोक्ता ananta-huta-bhug-bhoktA

- a) He Who is indra and brahmA of immeasurable greatness.
- b) He Who is endless, and Who consumes the offerings through fire.

ananta-huta-bhug-bhoktre namah.

a) Sri BhaTTar interprets this nAma as representing the last two steps (the eleventh and twelfth) in the arcirAdi mArga. indra and brahmA escort the jIva in the final two steps in the ascent of the jIva to parama padam through the arcirAdi mArga (sa indra lokam, sa prajApati lokam - kaushI takI.). Sri BhaTTar interprets the term huta-bhuk as a reference to indra, since he is the consumer of the offerings through fire in the sacrifices - sapta tantushu hutam bhu'unkte iti indro huta-bhuk. He maps the term 'bhoktA' in this nAma to 'brahmA' - prajAh bhunakti - pAlayati iti prajApatih bhoktA. Since brahmA sustains and protects the process of creation - birth etc., he is called bhoktA (prajA means propagation, production, birth). Since both indra and brahmA, who are endowed with immense greatness (ananta), are under bhagavAn's control, He is called ananta- huta-bhug-bhoktA.

Sri bala deva vidyA bhUshaN, who has given the same anubhavam as Sri BhaTTar for the past few nAma-s (i.e., in terms of bhagavAn leading the mukta jIva-s in their path to Sri vaikunTham after they leave their body in this world), treats 'ananta-huta-bhug-bhoktA' as consisting of two nAma-s - 'anantah' and 'huta-bhug-bhoktA', and gives an interpretation similar to that of Sri BhaTTar for the term 'huta-bhug-bhoktA' -





huta-bhugbhih amRta pariNAma rUpam hutam

bhu'njAnaih vidyuta paryanta Agatena amAnavena purusheNa sahitaih

varuNa indra prajApatibhih sva-pada gAminam bhaktam bhunakti pAlayati it

huta-bhug-bhoktA

"He is the Protector of the devotee who have been escorted by the amAnava purusha-s through the indra lokam, etc., and who are on their final stages of reaching His Abode, escorted by varuNa, indra, and prajApati".

b) Sri kRshNa datta bhAradvAj treats 'ananta-huta-bhug-bhoktA' as one nAma, but interprets it as consisting of two parts - na antah yasya iti anantah - One for Whom there is no end, is anantah; and, huta- bhuja pAvakena bhu'nkte iti huta-bhug-bhoktA - He Who consumes (the offerings of oblations in sacrifices) through fire is huta-bhug- bhoktA; anantaSca asau huta-bhug-bhoktA iti ananta-huta-bhug-bhoktA - He Who is endless, and Who consumes the offerings through fire, is ananta-huta-bhug-bhoktA.

Now we will look at the different interpretations by other vyAkhyAna kartA-s who have interpreted 'ananta-huta-bhug-bhoktA' as consisting of three nAma-s - anantah, huta-bhuk, and bhoktA.

Sri Sa'nkara is the leading vyAkhyAna kArtA who takes this approach. (The nAma 'anantah' occurs as nAma 665 (Sloka 70) in Sri BhaTTar's interpretation, and the nAma bhoktA has been studied as nAma-s 145 and 502 in Sri BhaTTar's interpretation).

i) **anantah** - The Infinite.

anantAya namah.

'anta' means 'end'; ananta means "One Who is not limited", "One Who is endless", etc. - na antam yasya sa anantah. The reader is referred to the detailed write-up for this in Sloka 70 (nAma 665). In addition to the interpretations given for the instance of this nAma in Sloka 70, Sri Sa'nkara gives an alternate interpretation here - Because He is in the form of AdiSesha, He is called ananta - Sesha rUpo vA.





ii) huta-bhuk

- a) The Protector of the sacrifice.
- b) The Consumer of the offerings in a sacrifice.

huta-buje namaH.

We encountered the nAma huta-bhuk earlier in Slokam 94 in Sa'nkara pATham (SrI BhaTTar takes the nAma as huta-bhug-vibhuh in Slokam 94).

SrI vAsishTha gives the root hu - dAnAdanayoH - to offer, to perform a sacrifice, to eat; and the root bhuj - pAlaAbhyavahArayoH - to protect, or anavane - to eat, to consume, for deriving the nAma.

- a) For the current instance of the nAma in SrI Sa'nkara's pATham, the interpretation given is - **hutam bhunakti iti huta-bhuk** - He Who protects the sacrifice.

SrI rAdhA kRshNa SAstri notes that this protection refers to the successful completion of the sacrifice by His blessing, even when there may be inadvertent deficiencies in the performance of the sacrifice -

yasya smRtyA ca nAmoktyA taop yAga kriyAdishu |

nyUnam sampUrnatAm yAti satyo vande tam acyutam ||

- b) For the instance of the nAma in Slokam 94 in SrI Sa'nkara's pATham, he gives the explanation - **hutam bhu'ngte iti huta-bhuk** - He Who consumes the offerings in the sacrifice.

SrI rAdhAkRshNa SAstri elaborates on this further: When offerings are made to different devata-s in a sacrifice, agni (fire) again receives it first, and then passes it on to sUrya, who then takes it to the respective deities. All the deities ultimately offer these to bhagavAn, Who is the ultimate receiver of all the offerings.

iii) bhoktA

- a) The Enjoyer of all offerings made by devotees with love.
- b) Enjoyer of offerings made in all sacrifices.





c) Enjoyer of offerings made to the pitR-s etc.

d) He Who consumes (destroys) everything over time through different forms - as agni, sUrya, kAla etc.

e) He Who protects everything (bhuj - pAlane - to protect).

bhoktre namaH.

The root for 'bhoktA' is the same as for the term 'bhuk', namely, bhuj - to protect, to eat. We have studied the nAma 'bhoktA' previously in Sloka 16 (nAma 145) and Sloka 53 (nAma 502). Two derivations for the term 'bhoktA' are - bhunakti iti bhoktA - The Protector, and bhunkte iti bhoktA - The Enjoyer.

SrI satyadevo vAsishTha nicely expresses this as 'rakshako bhakshaNaSca'. BhagavAn creates, protects, and then swallows at the time of pralaya.

a) For nAma 145, SrI BhaTTar gives the interpretation that bhagavAn is the Enjoyer of things offered by His devotees with love, like nectar. He refers us to Lord kRshNa's words in the gl tA:

patram pushpam phalam toyam yo me bhaktyA prayacchati |

tadaham bahktyupahRtam aSnAmi prayatAtmanah ||

(gl tA 9.26)

"If a devotee offers to Me a mere leaf, flower, fruit, or water with sincere devotion and love, I accept it as invaluable treasure."

b) Alternatively, SrI BhaTTar explains that bhagavAn is bhoktA since He is the Ultimate recipient and Enjoyer for all the sacrificial offerings irrespective of the deity to whom the offering is made.

SrI BhaTTar refers us to Sloka 5.29 of the gl tA, where Lord kRshNa declares:

bhoktAram yaj~na tapasAm sarva-loka-maheSvaram |

suhRdam sarva-bhUtAnAm j~nAtvA mAm SantimRcchati ||

(gl tA 5.29)





"Knowing Me as the Enjoyer of all sacrifice and austerities, as the Supreme Lord of all the worlds, as the Friend of every being, one attains peace".

We also have bhagavAn's declaration in Sloka 9.24 of the gl tA.

aham hi sarva yaj~nAnAm bhoktA ca prabhureva ca |
na tu mAm abhijAnanti tattvena atah cyavanti te ||

(gl tA 9.24)

"For, I am the only enjoyer and the only Lord of all sacrifices. They (The ordinary people) do not recognize Me in My true nature, and hence they fall".

c) For the instance of the nAma in Slokam 53 (nAma 502), SrI BhaTTar extends this guNa of bhokta of bhagavAn 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 vishNoH udak-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 above interpretations:

Seigaip-payan uNbEnum yAnE ennum

(tiruvAi. 5.6.4)

ahamannam_ahamannam_ahamannam ahamannAdo_'hamannAdo_'hamannAdah

(taitti. Upa.)

"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".

vArik-koNDu ennai vizhu'nguvan kANil enRu..

ennil munnam pArittu tAn ennai muRRap paruginAn

(nammAzhvAr's tiruvAimozhi 9.6.10)

AzhvAr and bhagavAn are competing with each other to enjoy each other, and





bhagavAn succeeds in the competition!

avA aRac-cUzh ariyai

(tiruvAimozhi pASuram 10.10.11)

"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.

The dharma cakram writer explains the function of bhagavAn as bhoktA in a way that applies to our day-to-day life, using Sri Sa'nkara vyAkhyAnam for Sloka 13.22 from the gl tA. BhagavAn is in all of us - as the observer, as the guide, as the Enjoyer, etc.

upadrashTA anumantA ca bhartA bhoktA maheSvaraH |

paramAtmA iti cApyukto dehe'smin purushaH paraH ||

(gl tA 13.22)

"Close Observer, Giver of sanction, Sustainer, Experiencer, the pre- eminent Lord, Supreme Self - thus is styled the Supreme Spirit in the human body".

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 or Protector and Supporter 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 or Enjoyer, 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.

d) SrI satya devo vAsishTha uses the meaning bhuj - to eat, and interprets the nAma 'bhoktA' as One Who consumes or swallows everything in the form of kAla or time - kAla rUpo hi bhgavAn kAlakRameNa sarvam bhu'nkte. He also links the term 'ananta' to 'bhoktA' by pointing out that bhagavAn consumes all things over time in different forms - agni, sUrya, kAla or yama, etc.

SrI rAdhAkRshNa SAstri refers us to the kaThopanishad mantra:

yasya brahmaSca kshtram ca ubhe bhavata odanaH |

(kaTho. 2.25)

"He for whom brahma and kshatra (the movables and immovables) both become food".

SrI vAsishTha notes that just as the ocean is the source of the rain that results in the small rivers, and the rivers merge back into the ocean, so also bhagavAn is the Origin of everything, He is the Support for everything (bhoktA), and He is also the end of everything (One Who consumes everything in the end - bhoktA) - utpAdayitA, rakshitA, bhakshitA ca bhavati.

e) SrI baladeva vidyA bhUshaN uses the meaning "to protect" for the root 'bhuj', and interprets the nAma as "One Who protects the good" - bhunakti pAlayati SishTAn iti bhoktA.

nAma 890. सुखदः sukha-dah

- a) The Giver of Bliss to His devotees.
- b) The Remover of happiness for the wicked.
- c) The Remover of tiny pleasures from His devotees (dyati - cuts) so that they can seek the Higher Bliss.
- d) The Remover of unhappiness for His devotees (a- sukha-dah; dyati - cuts).
- e) He Who is the source of water for all beings (sukham = udakam = water).
- f) He Who has given a beautiful body to the jI va-s.





sukha-dAya namah.

We studied this nAma in Slokam 49 (nAma 460). The reader is referred to the write-up for nAma 460 as well.

a) For the instance of the nAma in Slokam 49, Sri BhaTTar's interpretation was that this nAma indicated bhagavAn's guNa of bestowing bliss on those who followed the sadArAca. It should be remembered that the 'sukha' that is bestowed by bhagavAn, in addition to including the ordinary pleasures of life, specifically refers to the pErinbam or the Supreme Bliss of moksha, which He alone can bestow among all the deities.

For the current instance of the nAma, Sri BhaTTar continues on the interpretation of the immediately preeceding nAma-s describing the ascent of the jIva to parama padam, and interprets the current nAma as follows:

amAnava mukhena spRshTvA sa-vAsanam samsAramutsAyaM,
svApti sukham dadAti iti sukha-dah.

"Once the jIva reaches the final step, bhagavAn removes the last traces of contact of the jIva with this world along with the latent impressions, and confers Bliss on the jIva, and so He is called sukha-dah. The touch by the amAnava purusha removes all traces of association of the jIva with samsAra, and thus purified, the jIva is led to paramAtmA."

Sri BhaTTar gives support from the Upanishad:

tat purushah amAnavah sa enAn brahma gamayati |
esha devayAnah panthA iti ||

(chAndogya. 5.10.2)

"From there (through the moon, vidyut etc.), the amAnava, the super-human, takes him to parabrahman. This is known as the path of the gods."

Sri baladeva vidyA bhUshaN's interpretation is along the same lines -

tato mAnavena sva-pArshadena AnI tAya vidhvasta-li'nga dehAya
sva- bhaktAya sva-pArshada tanu lAbha rUpam sukham dadAti it sukha-dah.



b) SrI Sa'nkara gives two alternate interpretations for the nAma 'sukha-dah':

- i) He Who bestows happiness on the righteous ones - **sukahm dadAti**; or
- ii) He Who deprives the wicked of their happiness - **sukham dyati**.

c) SrI rAdhAkRshNa SAstri gives another anubhavam for the nAma: sukha-dah = sukham dyati - bhagavAn even takes away the 'sukham' of His devotees, namely the ordinary pleasures of life, in order to help the devotees lose their attachment to the materialistic pleasures, and instead seek the higher Bliss of attaining Him.

d) SrI Sa'nkara also uses an alternate pATham - a-sukha-dah, and gives the interpretation that bhagavAn removes the misery of His devotees - asukham dyati, and so He is called a-sukha-dah.

e) SrI vAsishTha notes that sukham means 'udakam' or 'water' as specified in nighanTu (1.12) - probably based on the root khanu - avadhAraNe - to dig. So he interprets the nAma as referring to bhagavAn being the Giver of water in the form of wells, rivers, ponds, etc., for the survival of all the beings.

f) Alternately, SrI vAsishTha interprets the term su-kha as a reference to this body - a well-dug moat, and since bhagavAn has given this body to the jIva-s, He is su-kha-dah - **suvyavasthita khAtam ca idam SarIram jIvebhyo dadAti iti su-kha-dah**. The Lord has beautifully mixed flesh and bones with fluids and made a beautiful piece of creation called the 'body', and so He is 'su-kha-dah'.

nAma 891. नैकदः naika-daH

- a) The Giver of many things (Literally, The Giver of Not just one thing).
- b) He Who is not 'born' just once, but many times (naika-jaH).

naika-dAya namaH.

a) The nAma can be looked at as na-eka-daH. SrI BhaTTar continues his interpretation based on the reception accorded to the mukta jIva who is arriving at SrI vaikunTham. He explains the nAma as follows: **ekam dadati iti**



eka-dAH; tad-viruddAh naika-dAH - Those who give only one thing are called 'ekada-s'; unlike these, naikada-s are those that give not just one thing, but many things. The context in which Sri BhaTTar interprets the nAma is in terms of the reception accorded to the mukta jIva as he ascends to parama padam. BhagavAn has thousands of celestials as His attendants, who are well-versed in the art of giving to the mukta-s, and who bestow countless garlands, clothes, etc., as the jIva arrives. He quotes the kaushI takI Upanishad (1.4) in support:

tam pa'nca-SatAni apsarasaH upadhAvanti Satam mAIA-hastAh

Satam a'njana-hastAH .tam brahmAla'nkArena ala'nkurvanti.

"Five hundred apasara-s (divine damsels) rush forth to receive the mukta. A hundred of them have garlands in their hands, and another hundred have scented ointments etc., in their hands to decorate him..They decorate him with the adornments of the Brahman itself".

Sri baladeva vidyA bhUshaN's interpretation is also that He is the Giver of many things - "na ekam vastu dadAti, api tu sva-paryantAni sarvANi vastUni dadAti" - He gives everything, including Himself.

Sri kRshNa datta bhAradvAj also gives a similar interpretation, namely, that bhagavAn's nAma 'naika-dah' refers to His being the Bestower of all the four purushArtha-s - dharma, artha, kAma and moksha -

bhaktebhyo na ekAn arthAn bahUn eva kAmAn catur-varga

antarvartino dadAti iti naika-dah.

b) Sri Sa'nkara uses the pATham 'naika-jah' - One Who is not born just once, but has many births for protecting dharma - dharma guptaye asakRt jAYamAnatvAt naika-jah. Note that the birth referred to here is to His incarnations out of His own free Will, and not the births because of karma that the jIva-s take. Lord kRshNa declares:

paritrANaya sAdhUnAm vinASAaya ca dushkRtAm |

dharma samsthApanArthAya sambhavAmi yuge yuge || (gItA 4.8)





"For the protection of the good and also for the destruction of the wicked, for the establishment of dharma, I am born from age to age".

SrI rAdhAkRshNa SAstri refers us to Lord kRshNa's words in the previous Slokam of gl tA:

yadA yadA hi dharmasya glAnir-bhavati bhArata |
abhyutthAnam adharmasya tad-AtmAnam sRjAmyaham ||

(gl tA 4.7)

"Whenever there is a decline of Dharma, and an uprising of adharm, O arjuna!, then I incarnate Myself".

SrI satya sandha tIrtha uses the pATHam, naikajah, but gives an entirely different interpretation - he looks at the nAma as consisting of the upasarga 'ni', and the word ka-ja. He interprets the word ka-ja as 'born from water', namely lotus etc. ke jAyanti iti kajAni kamalAni. He then interprets 'ni-kajA as a reference to SrI mahA lakshmi, and gives the meaning to naikajah as "The Lord of SrI mahA Lakshmi". Alternatively, he interprets 'nikajam' as a reference to the gardens or forests containing lotuses, tulasi flowers etc., and then gives the interpretation that bhagavAn's nAma symbolizes that He is ever present in these places - nitarAm kajAni yasmin tad-vanam ni-kajam, tatra bahvo nai-kaja iti - He Who is present where there are lots of lotus flowers, tulasi flowers etc. He quotes:

tulasI kAnanam yatra yatra padma vanAni ca |
vasanti vaishNavA yatra tatra sannihito hariH ||

"Hari is present in the tulasi gardens, in the forests where there are lotus flowers, and in places where vaishNava-s live".

As his last interpretation, he gives the explanation of His being born many times through His incarnations.

SrI raghunAtha tIrtha, another AcArya of the dvaita sampradAya, uses yet another pATHam - aneka-dah, but the meaning he gives is the same as the ones who use the pATHam naika-daH - anekAni bahUni dadAti iti aneka-daH.anekAni





bahUni dadAti iti aneka-daH.

nAma 892. अग्रजः agra-jaH

He Who manifests in front of the mukta-s.

agra-jAya namaH.

agra means first. agra-jaH means One Who is born first, or existed before everything - agre jAyata iti agra-jaH. SrI vAsishTha refers us to the purusha sUkta mantra - "pUrvo yo devebhyo jAtaH; namo rucAya brAhmaye" (yajur. 31.20).

SrI BhaTTar uses the word agra in the sense of 'in front', and ja in the sense of "One who came forward". He continues the interpretation of the current nAma along the lines of the mukta jIva's arrival at SrI vaikunTham. He explains the nAma as referring to bhagavAn coming forward, or manifest Himself, along with SrI or mahA Lakshmi, to welcome the mukta jIva on his arrival at SrI vaikunTham. His words are:

"evam prAptAnAm muktAnAm agre saha sarveSvaryA SriyA yathA -parya'nka vidyam parama bhogyo jAyate iti agrajah "

This is described in the kaushI taki Upanishad:

" sa Agacchati amitaUjasam parya'nkam" iti prabhRti |

upaSrI rupabRmhaNam tasmin brahmAste, tamitthamvit pAdenaiva agre

Arohati, tam brahma Aha "ko'si" iti" iti prabhRti ca | sA yA

brahmaNi citiH yA vyashTiH tAm citim jAyati, tAm vyashTi vyaSnute

iti" ityevamantA hi parya'nka vidyA |

(kaushI . 1.5, 1.6)

"The mukta comes near the dazzlingly lustrous couch. The Supreme Brahman is seated on it with Lakshmi beside Him and the celestial attendants around Him. The mukta who has meditated on the Lord thus, now realizes Him in this manner, and climbs on the couch. The Supreme Brahman enquires about the



mukta. Then the mukta acquires the knowledge that the Supreme Brahman has. He also enjoys the Bliss that is that of Brahman".

SrI Sa'nkara gives the explanation - agre jAyata iti agra-jaH - "The First-Born". Other interpreters give interpretations that all refer to His having existed before anything else existed. SrI kRshNa datta bhAradvAj refers us to SrImad bhAgavatam, which describes that brahmA was able to see Lord SrIman nAraYaNa and His loka-s prior to starting his creation, through intense tapas:

tasmai sva-lokam bhagavAn sabhAjitaH

sandarSayAmAsa param na yat-param |

vyapeta samkleSa vimoha sAdhvasam

sva-dRshTavadbhiH abhishTutam ||

(bhAga. 2.9.9)

"Thus worshipped, Lord vishNu revealed to brahmA His Abode, SrI vaikunTham, that is blemishless, above which there is nothing superior, and which is the object of meditation and praise by the learned Atma-j~nAni-s".

SrI cinmayAnanda explains the nAma as: "The One Who was First-Born". Naturally, everything came from Him alone. That from which everything comes, in which everything exists, and into which everything finally merges, is agra-jaH.

nAma 893. अनिर्विण्णः a-nir-viNNah

- He Who is not despondent that the jIva-s are not resorting to Him for redemption.
- He Who is relieved of worry after having liberated a jIva who becomes a mukta.
- He Who is not depressed because He has nothing to wish for.
- He Who is not tired of fulfilling the wishes of His devotees.



a-nir-viNNaYa namaH.

We studied this nAma earlier in Slokam 47 - nAma 436.

SrI satya devo vAsishTha gives two roots for deriving the nAma: vid - sattAyAm - to happen, to be; and vid - vicAraNe - to discuss, to consider. ni- is an upasarga or preposition that is used in many senses, including 'a collection'. nirviNNa means 'despondency, depression'. a-nirviNNah refers to "One Who does not have any concerns". SrI vAsishTha gives the interpretation - nirvedam kshobham kleSam Alasyam vA na prApnoti sa a-nirviNNa vishNuH - He Who does not become despondent, indifferent, depressed, lazy, etc., is a-nirviNNah; or, yo na kadAcidapi nir-vedam = khinnatAm (viraktatAm) prApnoti sa a-nir-viNNah - He Who does not attain depression, despair, frustration etc., on any account is a-nir-viNNah. The different vyAkhyAna-kartA-s give different anubhavam-s of why He is without concerns or worries.

a) For the instance of the nAma in Slokam 47, SrI BhaTTar explains that bhagavAn engages in His act of creation, and gives bodies to the jIva-s, and gives them the benefit of all pleasures, hoping that they will turn to Him for redemption. But the jIva-s continue to revel in material pleasures, and His wish is not fulfilled. But He does not become despondent over this unsuccessful outcome, and goes on with His next cycle of creation. This is how the cycle of creation and destruction go on repeatedly, and He never gives up or becomes dispirited in the process. a-nirviNNaH = an-alasaH - He Who does not become indolent, lazy, frustrated, giving up, etc.

SrI v.v.rAmAnujan refers us to nammAzhvAr - SOmbAdu ip-palluruvai eIlAm paDarvitta vittA - periya tiruvantAdi 18. tirumazhiSai AzhvAr also refers to bhagavAn as "bhakti uzHAVan" in his nAnmugan tiruvantAdi 23 - BhagavAn tries to inculcate bhakti even in those who have gone away from Him, without giving up, even as a farmer keeps cultivating his land no matter whether he get results out of first effort or not.

b) For the current instance of the nAma, SrI BhaTTar gives the interpretation



that bhagavAn 'ceases to be concerned - because he is relieved', and so He is a-nirviNNah - devoid of concern. This interpretation is a continuation of his interpretations of the previous nAma-s starting with vihAyasa-gatih (nAma 880), describing the path taken by the released soul - mukta jIva, to Srl vaikunTham. Srl BhaTTar explains that bhagavAn is at last relieved that His devotee - the mukta, has arrived safely at Srl vaikunTham, and has been united with Him. Until this time, this jIva as an object of compassion for bhagavAn, who keeps worrying about whether this jIva will use his life to become free of his karma-s and move towards Him. Now that this jIva has become a mukta - a released soul, bhagavAn does not have worries about this jIva any more.

Srl BhaTTar give the example of how relieved Lord rAma was, once He crowned vibhIshaNa as King of la'nkA. He had given His word to vibhIshaNa to crown him as the king of Srl la'nkA, and until the time of coronation of vibhIshaNa, Lord rAma felt that He had a word that He still had to fulfill. After the coronation, He felt relieved as One who had fulfilled His duty at last - kRtakRtyas-tadA rAmo vi- jvaraH pramumoda ha - (bAla kANDam 1.85).

Srl v.v. rAmAnujan comments that in the very first pASuram of tiruvAimozhi, the term "tuyar aRu SuDar aDi", was enjoyed by emperumAnAr as "tuyar aRum SuDar aDi" - the Lotus Feet that became free of tuyar or sorrow, because He had blessed AzhvAr with "mayarvaRa madi nalam" - the intense j~nAna and bhakti that are free from any flaws or deficiency.

c) Sri Sa'nkara explains that bhagavAn is 'not depressed - a- nirviNNaH', because He has nothing to be depressed about, since He has all His desires fulfilled, and He has nothing more to attain - avApta sarva kAmatvAt, aprApta hetjabhAvAt, nirvedaH asya na vidyata iti a-nirviNNaH.

Srl cinmAyananda refers us to the gl tA Slokam 3.22:

na me pArtha asti kartavyam trishu lokeshu ki'ncana |
nAnavAptam avAptavyam varta eva ca karmaNi ||

(gl tA 3.22)



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

d) Srl ananta kRshNa SAstri gives another view - BhagavAn never gets tired of fulfilling the desires of His devotees, and so also He is a- nirviNNaH - One Who does not get exhausted, negligent, lazy, etc., in fulfilling His devotees' desires.

The same explanation is given by Srl kRshNa datta bhAradvAj - na nirvindati kadApi svajana kAmanApramaparA pUrtishu iti a-nirviNNaH.

Srl vAsishTha and Srl rAdhAkRshNa SAstri both note that nirviNNa - virakti - frustration, despondency, etc., are characteristics of those who keep changing constantly, or for those who can't get enough of what they want, or not satisfied with what they get. All of these happen because of the effects of pUrva-janma karma. None of these is an issue for bhagavAn - He has no birth and no karma, He is never- changing, He has everything He wants, and can get anything He wants at His will. So He is beyond being dissatisfied, frustrated etc. He is full of Bliss, brahmAnanda svarUpan. BhagavAn's creations are changing constantly, and are suffering from their karma-s, and so they undergo nirviNNa, but He Himself is beyond all these, and so He is a-nirviNNaH.

nAma 894. सदामर्षी sadA-marshI

a) He Who is ever patient (sadA _ marshI).

b) He Who is patient towards the mistakes of good people (sat +A+marshI).

c) He Who is extremely impatient with the wicked people (sadA + AmarshI).

sadA-marshiNe namah.

The root from which the nAma is derived is mRsha - titikshAyAm - to suffer, to allow, to pardon.

Srl BhaTTar continues his description of the arrival of the mukta jIva in Srl vaikunTham. He enjoys the nAma in terms of bhagavAn's trait of helping the



mukta jI va in performing kainkaryam to Him once he is in SrI vaikunTham. The 'patience' aspect comes in since bhagavAn patiently accepts, with pleasure, all kainkaryam offered to Him by the mukta. Whatever kainkaryam the mukta wishes to perform to bhagavAn out of his intense love and bhakti to the Lord, He will accept it with a sweet disposition, even if it is not a kainkaryam that He needs.

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 10.8.10:
uRREn ugandu paNi Seidu una pAdam peRREn, EdE innam vENDuvadu entAi ..

"Oh Lord! It was given to me to enjoy Your Lotus feet. The kainkaryam (in this case, the singing of tiruvAimozhi by AzhvAr) was performed with an ardor that led to the enjoyment of Your Lotus feet. This enjoyment of Divine feet is what I would request for all time".

b) SrI Sa'nkara interprets the nAma as - sataH sAdhUn Abhimukhyena mRshyate kshamata iti sadA-marshI - He Who always forgives, especially if the good men commit any aparAdham unintentionally. SrI Sa'nkara looks at the nAma as sat + A + marshI, 'sat' referring to the 'good people'. (SrI rAdhAkRshNa SAstri). The prefix A is used in some instances to signify "from all sides" (SrI vAman Apte's dictionary).

SrI kRshNa datta bhAradvAj echoes the same thoughts - sataH sAdhUn A samantAt masrshitum Seelam yasya iti sad-A-marshI.

SrI SAstri refers us to SrI mad rAmAyaNam in support:

katha'ncit upakAreNa kRtena ekena tushyati |
na smarati aparakArANAm Satamapi AtmavattayA ||

(ayodhyA. 1.11)

"Lord rAma is intensely pleased with even a single act, even minor, that is performed towards Him; On the contrary, He does not even keep it in His mind even if a hundred acts are committed that are unhelpful to Him, out of His sheer nature".

SrI satya devo vAsishTha gives support from the Rg veda, illustrating the



extreme patience of bhagavAn:

nAkshas-tapyate bhUri bhAraH

(Rg. 1.164.13)

"The axle of the wheel that supports all the living creatures never becomes over-heated, and is never broken".

c) Sri satya sandha tIrtha derives the exact opposite meaning for the term sadAmarshI, based on looking at the nAma as "sadA + AmarshaH" (instead of sadA + marshaH) - sadA AmarshaH kopo daityeshu asya asti iti sadAmarshI - He Who is extremely impatient with the evil people, the demons. In samskRt, the prefix A is sometimes used to give the opposite meaning of the verb it is associated with (e.g., gam - to go, Agama - to come). So also, marshI - One who is patient, A-marshI - One who is angry or impatient. Sri Apte gives the meaning "anger" to the word "AmarshaH" in his dictionary.

nAma 895. लोकधिष्ठानम् lokAdhishThAnam

The Support of all the worlds.

lokAdhishThAnAya namaH.

The root word for the nAma is sthA - gati nivRttau - to stand, to be. adhi is a prefix, which means 'principal, chief, supreme' in the current context. 'loka' refers to the worlds. He Who is the Principal Support for all the worlds is "loka adhi-sThAnam" - lokasya adhishThAnam lokAdhishThAnam.

In continuation of his anubhavam of the previous nAma-s in terms of the mukta jIva's arrival at Sri vaikunTham, Sri BhaTTar specifically refers to bhagavAn being the Support of the world that the mukta jIva enjoys, namely the world of bhagavAn's nitya vibhUti.

Sri baladeva vidyA bhUshaN echoes similar thoughts - lokAnAm svAntikam AgatAnAm svajanAnAm nityam ASryatvAt lokAdhishThAnam - He is the final resting place and Abode for those who have reached the end of their journey and reached Him.





SrI v.v. rAmAnujan refers us to tiruvAimozhi: ...

SAi koNDa immaiyum SAdittu vAnavar nATTaiyum nI kaNDu koL enRu vI Dum
tarum ninRu ninRE.

(tiruvAi. 3.9.9).

"He gives all mundane prosperity. Then He takes us to vaikunTham, and tells us:

"This is your house. Take it". We then become owners of vaikunTham."

SrI satyadevo vAsishTha gives several supports from the Sruti:

tasminnAthasthur-bhuvanAni viSvA

(Rg. 1.164.13)

Rco akshare parame vyoman yasmin devA adhi viSve nisheduH

(Rg. 1.164.39)

yasminnidam sam ca vicaiti sarvam

(tait. AraN. 10.1.1)

SrI kRshNa datta bhAradvAj gives additional support:

yasmin viSvAni bhuvanAni tasthuH

(yajur. 17.30)

SrI Sa'nkara gives the interpretation - tam anAdhAram adhishThAya trayo
lokAH tishThanti lokAdhisThAnam - The three worlds rest in Him as Support,
even though He Himself needs no support.

SrI rAdhAkRshNa SAstri notes that He is the Support for the world in the
forms of His kUrma and varAha incarnations, and in the form of AdiSesha.

nAma 896. अद्भुतः adbhutah

- a) He Who is extremely wonderful.
- b) He Who makes appearances occasionally amongst us.
- c) He because of Whom grains, food etc. exist (Adyam = grains).

adbhutAya namaH.





SrI satyadevo vAsishTha derives the nAma using the root bhU - to be, and the uNAdi sUtra 5.1 (adi bhuvo dutac). 'ad' is an indeclinable meaning 'occasionally' or 'sudden'. The term 'adbhuta' also means 'AScarya' - wonderful.

a) SrI BhaTTar interprets the nAma in terms of His being "Insatiable" - He is always delightful to enjoy, no matter how much we have enjoyed Him. He is a source of wonder always, as if unseen before - sarvadA sarvaiH sarvathA anubhave'pi apUrvavat ati- vismayanI yaH.

SrI baladeva vidyA bhUshaN captures the spirit of the interpretation through the following words - "vicitraiH pratikshaNam nI tanaiH guNa rUpa caritaiH taiH teshAm vismaya karaNAt adbhutaH" - He makes His devotees - the mukta-s enjoy Him every second in great wonder and amazement, by expressing His guNa, rUpa, etc. through numerous acts that give pleasure to them.

SrI v.v. rAmAnujan gives support from divya prabandham:

paNDu ivaraik kaNDu aRivadu evvUrIl yAm

(periya tirumozhi 8.1.9)

"Where did I see Him earlier? In what divya kshetram?

Or, have I not seen Him before anywhere?"

innAr enRu aRiyEn; annE! AzhiyoDum pon Ar Sa'ngam uDaiya

aDigaLai innAr enRu aRiyEn

(periya tirumozhi 10.10.9)

"My mother! I am unable to identify Him Who has the divine cakra in His hand, and also the golden hued bow by name Sar'ngam. I just can't define Him."

aRpudan nArAyaNan, ari, vAmanan

niRpadu mEvi iruppadu en ne'njagam.....

(tiruvAi. 8.6.10)

"Lord nArAyaNa who delights in performing wonderful acts"



adbhuta cEshTitangaLai uDaiya en appan.

What are His 'adbhuta cEshTita'ngaL' - His wonderful acts? He helps not only His devotees but also His enemies. He takes incarnations and assumes all kinds of forms including that of a boar, a tortoise, or anything at all, to make sure He helps His devotees, and He gives us delight beyond measure when He get to enjoy Him. He comes as a dwarf vAmana, and then rises to all the three worlds; and while He stands spreading over all the worlds thus, He at the same time is occupying a seat in my heart. Such is the nature of His adbhuta ceshTita'ngaL.



adbhutAya namaH.

SrI Sa'nkara gives support from the Upanishad and from bhagavad gl tA:

kaThopanishad: (kaTho. 2.7)

SravaNAyApi bahubhir-yo na labhyaH SRNvanto'pi bahavo yam na vidyuH |

AScaryo vaktA kuSalo'sya labdhA AScaryo j~nAtA kuSaAnuSishTaH ||



"The Supreme Self is such that He is not gained by many for the mere hearing, and not known by many even while hearing. Rare is an expounder of Him, and rare is an able attainer, and rare is he who knows Him under the instruction of an adept teacher".

SrI cinmayAnanada summarizes the message as: "He, and the teacher who teaches of Him, and even the student who grasps Him are all 'wonders'".

Bhagavad gl tA:

AScaryavat paSyati kaScidenam AScaryavat vadati tathaiva cAnyah |

AScaryavac-cainam anyah SRNoti SrutvApyenam vada ca caiva kaScit ||

(gl tA 2.29)

"One looks upon this self as a wonder; likewise, another speaks of It as a wonder; still another hears of It as a wonder; and even after hearing of It, one knows It not".

The message of both passages is identical.

b) SrI vAsishTha gives the meaning: ad = kadAcit bhavati iti adbhutam - He Who occasionally appears, is adbhutam. sannapi a- bhUtam iva iti arthah - Being present, He is not present at the same time. While bhagavAn exists amongst us all the while, we are oblivious to this fact, and more or less live in a state where He does not exist for us. This is signified by the nAma 'adbhutaH'.

c) SrI raghunAtha tIrtha explains the nAma as "Adyam = bhogyam annAdikam bhavati asmAt iti adbhutam" - "He because of whom grains and food exist for sustaining life, is adbhutaH". (The term Adyam refers to grains, food etc.).

(TO BE CONTINUED IN VOLUME V)

dAsan KRshNamAcAryan

