

# SrI vishNu sahasra nAmam

Volume V



Annotated Commentaries by  
Sri narasimhan kRshNamAcAri

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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

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श्रीमते श्री रङ्गरामानुज महादेशिकाय नमः

SrI vishNu sahasra nAmam

(Volume V)

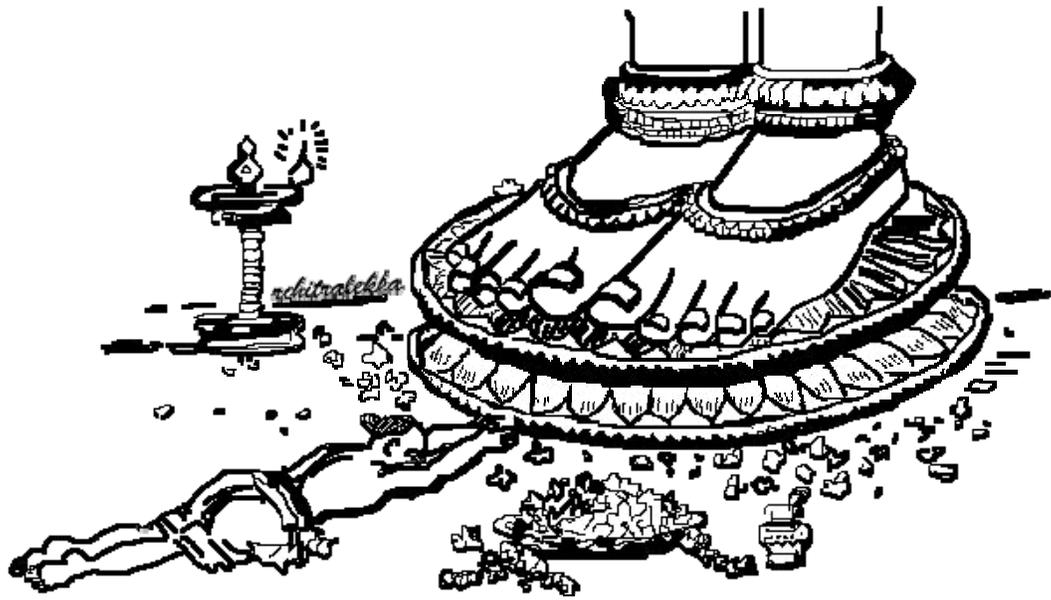


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## Slokam 96

सनात्सनातनतमः कपिलः कपिरव्ययः ।

स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्तिभुक्œ स्वस्तिदक्षिणः ॥ ९६ ॥

sanAtsanAtanatamah kapilah kapiravyayah |  
svastidah svastikrut svasti svastibhuk svastidakshiNah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 897. सनात् sanAt

- The Object of enjoyment.
- He Who is in the form of Time.
- He Who is Eternal, Immutable, and always of the same beautiful Form.

**sanAte namaH.**

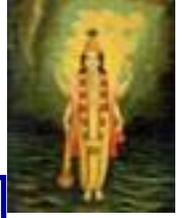
Two distinct derivations have been used to interpret the nAma. Sri kRshNa datta bhAradvAj uses the root san - dAne - to give, to worship, and gives the definition - sanoti - dadAti svadarSanam bhaktebhya iti sanAt - He Who gives His darSanam to His devotees is sanAt. This is the sense in which Sri BhaTTar seems to interpret the nAma.

Sri vAsishTha interprets the nAma as meaning 'SaSvat, nitya' - permanent, eternal. The amara koSa lists the word 'sanA' as an indeclinable meaning 'perpetually, ever', and gives the definition - 'sanA nitye'. The word 'sanAtana' is derived from the word sanA.

- Sri BhaTTar's interpretation is: teshAm sambhajanAt sanAt - Because He confers perfect enjoyment on all the mukta-s equally, He is called sanAt.
- Sri Sa'nkara gives the meaning 'ancient', 'of long duration', to the word sanAt - sanAt iti nipAtah cirArtha vacanaH - An indeclinable indicating a great length of time. One of the manifestations of bhagavAn is as Time. He quotes vishNu purANa in support:

parasya brahmaNo rUpam purushaH prathamam dvija |





vyaktAvyakte tathaivAnye rUpe kAlas-tathAparam || (VP 1.2.15)

"The first form of para brahman is purusha. The next two are vykata and avyakta. Another is Time". Just as He is without beginning and without end, Time is also without beginning and without end.

c) Sri vAsishTha gives the description - sanAt nityaH avikAraH ekarasaH ityarthaH - He Who is Eternal, Immutable, and always of the same beautiful Form. He gives references to the Sruti in support:

sanAt yuvAnamase havAmahe

Rg. 2.16.1

sanAdeva sahase jAta ugraH

Rg. 4.20.6

A yo mahaH SuraH sanAt anI DaH

Rg. 10.55.6.

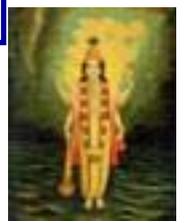
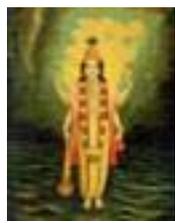
d) Sri baladeva vidyA bhUshaN gives the interpretation - sanam tad- datttam rasa gandhAdi atti iti sanAt - He Who gladly accepts the offerings from His devotees (one of the meanings given by Sri Apte for the word 'san' is 'to receive graciously').

nAma 898. सनातनतमः sanAtana-tamaH

The Most Ancient.

**sanAtana-tamAya namaH.**

SanA is an indeclinable meaning 'nitya' etc., as noted in the previous nAma. The word 'sanAtana' is derived by application of the pANini sUtra 4.3.23 (Sri vAsishTha), that says that addition of the pratyaya here to a word having the sense of time (sanA), leads to the sense of 'belonging to'. Thus, the term 'sanA-tana' has the meaning 'belonging to the eternity or ancient times'. With the addition of the 'tamap' pratyaya, the meaning for 'sanAtana-tama' is "The Most ancient". He was present before anything else was present, and He is present when everything else is destroyed during the pralaya. So He is





sanAtana-tamaH.

Sri BhaTTar comments that even though He is ancient (purANa), He is always new, and is always more enjoyable and fresh, as though He is new and not seen before. In bhagavAn's case, He is 'purA api navaH purANaH'. This is what is exciting (tama) about His ancient nature - Ageless but new. Sri BhaTTar uses the term 'tana' in the nAma to refer to rUpam or form (tanu - SarI ram). He remarks: sadA-tanatve'pi tadA-tanatvavat nitya nUtana bhogyaH - Even though He has always had a body (sadA tanatvam), He looks like One who is just new (tadA-tanattvam - One who has just been endowed with a new body), and is enjoyed as though He is new, and this is why He is sanA-tana- tamaH.

Sri baladeva vidyA bhUshaN's interpretation supports that of Sri BhaTTar - sanAtanAnAm muktAnAm ayam atiSayena sanAtana-tamah |  
sanAtanve'pi teshAn tadA-tanatvavat pratI ya itayarthaH.

Sri v.v. rAmAnujan refers us to nammAzhvAr's pASuram, which graphically captures this thought of bhagavAn being ever new for our enjoyment, no matter how many yuga-s pass.

ep-poruLum tAnAi maragatak kunRam okkum

ap-pozhudait tAmaraip-pUk-kaN pAdam kai kamalam

ep-pozhudum nAI ti'ngaL ANDu Uzhi Uzhi torum

ap-pozhudaikkappozhudu en ArA amudamE.

(tiruvAi. 2.5.4)

"I am sorry I have to repeat what I have said before. It is because the experience I have is refreshingly new every moment, even if I enjoy it for days, years, ages, and millennia, without my being satiated. The infinite variety, unlike tiring uniform monotony, makes every moment a fresh bliss; it is an experience that is new always. Do not think that my new experience is because I am discovering something new every moment because of my growing intellect. The Lord has given me flawless intellect at the very outset. The experience of the Lord's company is on an entirely different plane. He Who is





the inner soul of all, having all things as His aspects, looks like a greenish cool hill of beauty, with eyes, feet, hands, all like lotus flowers that have freshly blossomed at this very moment. He is nectar that is sweeter and sweeter every moment, insatiable and unceasingly enjoyable". (translation from v.n. vedAnta deSikan).

AzhvAr again refers to this ever-new experience of bhagavAn in pASuram 2.6.1:

.....ennuL manni vaigum vaigal tOrum amudAya vAnERE .....

(tiruvAi. 2.6.1)

"O My Lord, You who are the Chief of all gods, is like nectar with which one never gets satiated with every new day that we live through".

SrI Sa'nkara's interpretation is that "He is the Most Ancient", since He is the cause of all, and older than brahmA and others who are very ancient - sarva kAraNatvAt, viri'ncyAdI nAmapi sanAtanAnAm atiSayena sanAtanatvAt sanAtana-tamaH.

SrI vAsishTha gives support from the Sruti:

sanAtanam-enam-Ahur-utAdyaH syAt-punAr-Navah |  
aho-rAtre prajAyete anyo anyasya rUpayoh ||

(atharva. 10.8.23)

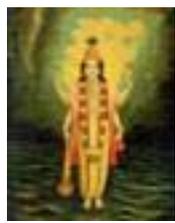
"Being ancient, He appears new every moment, even as the day and night reappear fresh repeatedly, one assuming the form of the other".

### nAma 899. कपिलः kapilaH

He Who is of beautiful complexion.

### kapilAya namaH.

We studied the nAma kapilAcArya earlier (535 - Slokam 57). SrI Sa'nkara and Sri BhaTTar have both interpreted the instance of the nAma in Slokam 57 as a reference to bhagavAn's incarnation as kapila, who propounded the





sAnkhyā system of philosophy. (Sri BhaTTar has interpreted the nAma-s from 529 to 538 in terms of bhagavAn's incarnation as kapila, an amSAvatAra). Both Sri Sa'nkara and Sri BhaTTar interpret the current instance of the nAma using its generic meaning - "One Who has a beautiful complexion". Thus the punarukti dosham (fault of redundancy) is avoided.

The roots from which the nAma can be derived are: kam - kAntau - kAntir-icchA - to desire, or, kabR - varNe - to color. Through the application of the uNAdi sUtra 1.55 - kameH paSca, the ma of 'kam' or bR of 'kabR' is changed to pa, and the affix ilac is added, leading to kapilaH - 'One who is tawny (reddish) in color'.

The reader is referred to the write-up for nAma 535 (Sloka 57) for Sri BhaTTar's interpretation of the nAma 'kapilAcAryah' in terms of bhagavAn's incarnation as Sage kapila, an amSAvatAra. Sri Sa'nkara gives the following supports for the interpretation:

Rshim prasUtam kapilam mahAntam

(SvetAsvatara upa. 5.2)

aSvatthaH sarva vRkshANAm dava-RshI NAm ca nAradaH |  
gandharvANAm citra-rathaH siddhAnAm kapilo muniH ||

(gl tA 10.26)

"Of trees, I am the aSvattha. Of celestial seers, I am nArada. Of the gandharva-s, I am citraratha. Of the perfected, I am kapila". (Lord kRshNa's words).

For the current instance of the nAma kapilaH, Sri BhaTTar gives his interpretation in the generic sense of the term 'kapilaH' - "One Who is of beautiful complexion". He enjoys the nAma in terms of bhagavAn's beautiful bluish complexion, with mahA lakshmi represented by 'sparkling streaks of lightning - madhyastha nI la toyada vidyul- lekhojjvala varNaH kapilaH - He is of radiant form in the self- luminous Sri vaikunTham, very much like a blue cloud in the midst of sparkling streaks of lightning.



SrI Sa'nkara interprets the nAma as "One Who is tawny in color". He enjoys the nAma as representing the form of bhagavAn in the form the fire inside the ocean that keeps the ocean from overflowing - the baDavAnala fire - the subterranean fire in the ocean, which is called kapila. His interpretation is - baDavAnalasya kapilo varNa iti tad- rUpI kapilaH.

SrI rAdhAkRshNa SAstri describes kapila as referring to a color that is golden with a black tinge.

SrI vAsishTha uses the meaning 'Sun' for the word kapi - tawny in color - pi'ngala varNaH (Recall the interpretation of 'kapyAsam puNDarI kAksham' by SrI bhagavad rAmAnuja - kam pibati iti kapiH). SrI vAsishTha gives the interpretation -kapim = sUryam lAti - Adatte, sarvasya jagataH pravartanAya iti kapi-laH - He Who brings the Sun for the sustenance of everything in this world is kapi-laH.

SrI kRshNa datta bhAradvAj uses the meaning 'monkey' for the term 'kapi', and gives the interpretation - kapIn sugRiva hanumat AdIn lAti sevAyAm iti kapi-laH - He Who got sugrI va, hanuman etc., in the line of service for Him.

nAma 900. कपिरव्ययः kapir-avyayaH

He Who enjoys the never-diminishing Bliss.

**kapaye-avyayAya namaH.**

Some interpreters treat this as two nAma-s: kapiH and avyayaH or apyayH.

In SrI BhaTTar's pATHam, the nAma is kapir-avyayaH. avyayaH means 'undiminished'. The word 'kam' is used with the meaning 'sukham' by SrI BhaTTar. In this interpretation, the term kapiH is explained as "kam pibati, pAti vA kapiH - He Who experiences Bliss, or He Who protects the Bliss of His experience for others. He derives the word kapiH as: kam +pA = ka-piH, using the uNAdi sUtra - 'sarva dhAtubhya in' (4.117) to derive 'pi' from 'pA - to protect or to drink'). He explains the nAma as -

a) svayamapi tad-anubhava sukha nirvRtim pAti pibati vA kapir-avyayaH - He protects (pAti) the pleasure of enjoyment of His Bliss for the mukta-s without



decrease (avayaya), or,

b) He experiences (pibati) the pleasure of the enjoyment of His Bliss by the mukta-s without decrease (avyaya), and so He is called kapiH-avyayaH.

SrI kRshNa datta bhAradvAj treats 'kapiH-avyayaH' as one nAma, but interprets it as a combination of two guNa-s - kapiH and avyayaH. He explains 'kapiH' as - **kaam -jalamapi pibati sva-janaiH sa-prema upahRtam iti kapiH** - He Who accepts an offering from His devotee, even it be only water, as long as it is offered with love and affection. He explains 'avyayaH' as "**sadaiva avyayo = nir-vikAra iti avyayaH**" - He Who is Eternal and unchanging, is avyayaH. He Who is both kapiH and avyayaH is kapiH-avyayaH.

### kapiH

i) He Who is in the form of the Sun.

ii) He Who protected the Earth from the great waters in His varAha incarnation.

iii) He Who accepts even water gladly as an offering when offered with devotion.

### kapaye namaH.

i) SrI Sa'nkara interprets the nAma as - **kam - jalam raSmibhiH piban kapiH, sUryaH**. He Who 'drinks' (dries up) the water through His rays in the form of the Sun, is kapiH.

ii) Alternatively, Sri Sa'nakra gives the explanation that the term kapiH can refer to His varAha incarnation:

**kAt - toyAt bhUmim apAt iti kapiH - varAhaH** - He Who protected the Earth from the great waters

(SrI Sa'nkara and SrI BhaTTar both interpret the term kapiH as it occurs in Slokam 11 - nAma 102 - vRshA-kapiH, as a reference to varAha). They give the support from mahA bhArata:

**kapiH varAhaH SreshThaSca dharmaSca vRsha ucyate |**





tasmAd vRshAkapiM prAha kASyapO mAm prajApatiH ||

(SAnTi parva 330.24)

"..The word kapi refers to "The Great Boar varAha..".

(pA means to protect and ka means water, and so kapi refers to varAha incarnation where He protected the Earth from the waters).

SrI vAsishTha gives several alternate roots from which the word 'kapiH' can be derived:

- i) kai - Sabde - to sound;
- ii) kRR - vikshepe - to pour out, to scatter; or
- iii) kan - dIpti kAntI gatishu - to shine.

Among the interpretations he gives are:

1. Because bhagavAn enjoys ('drinks') the praise that is in form of Sabda, He is called ka-piH stavaH Sabda rUpaH tam pibati iti kapiH;
2. kam - jalam, pAti = pibati; He that 'drinks' water, referring to sUrya. Since bhagavAn is the antaryAmi for sUrya, He has this nAma.

iii) SrI baladeva vidyA bhUshaN interprets the nAma kapiH as: tad- sevA rUpam kam pibati iti ka-piH - He Who accepts water etc., when offered as a devotional offering by His devotees. Recall the Slokam

patram pushpam phalam toyam yo me bhaktyA prayacchati |

tad-aham bhaktyupahRtam aSnAti prayatAtmanaH ||

(gl tA 9.26)

"Whosoever offers to 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".

**a-vyayaH:**

SrI baladeva vidyA bhUshaN gives the interpretation - na vyeti teshAm samAjAt iti a-vyayah - He Who never moves away from His devotees, and Who is always with His devotees.





## apyayaH

The term apyayaH is made of a preposition (upasarga - api), and the verb ay - to go.

The preposition is used in the sense of 'placing near or over, taking towards, reaching or going up to, proximity, nearness', etc.

SrI Sa'nkara interprets the nAma as - pralaye asmin apiyanti jaganti iti apyayaH - The resting Place for the Universes during its dissolution.

SrI vAsishTha gives the interpretation - apiyanti iti apyayaH - leeyante asmin bhUtAni pralaya kAle, ataH apyayaH iti ucyate - He in whom all beings merge at the time of pralaya, is apyayaH. We have 'tena devAn apiyanti' in taittiriya Upanishad - brahmAnanda mI mAmsA - "Through these they reach the deva-s'.

With this nAma, we have reached the end of the commentary on the first 900 nAma-s of SrI vishNu sahasra nAmam. Just an observation, though this might not be significant - While the numbering of the nAma- s differed widely between the systems of SrI Sa'nkara and SrI BhaTTar starting around nAma 69, they are beginning to coincide starting with nAma 901.

## nAma 901. स्वस्तिदः svasti-daH

The Giver of Auspiciousness.

### svasti-dAya namaH.

The word svasti is formed from the root 'as - bhuvi - to be', with the addition of 'su' - an upasarga, as described by the uNAdi sUtra 4.180 - sAvaseH, and is an indeclinable that denotes blessing. SrI vAsishTha explains the word as 'su + asti' = svasti. svastim dadAti iti svasti-daH - kalyANa-daH - The Bestower of auspiciousness.

SrI kRshNa datta bhAradvAj uses the root asa - gati dIptyAdAneshu - to go, to shine, to accept, and gives the derivation - SobhanA astiH = gatiH arthAt j~nAnam gamanam prAptiH, svastiH, tAm dadAti bhaktebhya iti svasti-daH - He Who bestows the path for the attainment of true knowledge to the



devotees.

SrI BhaTTar explains the nAma as "evam mahan-ma'ngalam dadAti iti svasti-daH" - "In this way He gives supreme auspiciousness to all". SrI v.v. rAmAnujan explains that the Supreme Auspiciousness that is being referred to is brahma j~nAnam that leads ultimately to the Bliss of SrI vaikunTham, that He alone can give. This is in line with the interpretation and derivation given by SrI bhAradvAj above. SrI rAmAnujan refers us to AzhvAr's pASuram-s:

1. nammAzhvAr refers to bhagavAn as "uyar vinaiyE tarum oN SuDark kaRRai" (tiruvAi. 1.7.4) - The Beam of Light that gives the supreme knowledge that leads to the moksha Anandam.
2. PeriAzhvAr says: "pirama guru Agi vandu, pOdil kamala an- ne'njam pugundu, en SennittiDaril pAda ilaccinai vaittAr" (periAzhvAr tiru. 5.2.8) - "BhagavAn came as the guru Who performed brahmopadeSam to me, entered the seat of true knowledge in me - my mind, and set His Feet there, and this removed all the flaws, deficiencies and ignorance in my mind".

SrI Sa'nkara's interpretation is: bhaktAnAm svasti ma'ngalam dadAti it svasti-daH - The Conferrer of blessings on His devotees.

SrI vAsishTha gives an alternate explanation - Atma dhAraNaya - arthAt jIvanAya jIvana upayogini sAdhanAni dadAti sa, svasti-daH - He Who gives the necessities for the jIva-s to sustain themselves.

nAma 902. स्वस्तिकृत् svasti-kRt

The Doer of good to the devotees.

**svasti-kRte namaH.**

BhagavAn gives auspicious things to us (svastidaH), and then He gives us the attitude that enables us to enjoy this auspiciousness. In SrI BhaTTar's interpretation, after giving the brahma j~nAnam (svasti- daH), He then makes Himself available to the mukta-s to enjoy Him and His qualities (svasti-kRt).

In SrI Sa'nkara's interpretation, bhagavAn gives auspicious things to the



devotees (svasti-daH), and He also does things that are good to the devotees (svasti-kRt).

Sri ananta kRshNa SAstry adds another interpretation - He Who makes His devotees do good things is svasti-kRt.

Sri cinmayAnanda uses an approach that has been used by Sri Sa'nkara in many nAma-s that end with kRt, and gives an alternate interpretation using the root kRt - chedane - to cut, and explains the nAma as One Who robs an individual of all bliss when that individual follows a path that is not according to dharma.

### nAma 903. स्वस्ति svasti

He Who is Auspiciousness.

#### svastine namaH.

Sri BhaTTar explains the nAma as - svayameva mahan-ma'ngalam - svasti - He Who is Himself the incarnation of auspiciousness. The Sri vishNu sahasra nAma satsangam, New Delhi, in the translation for Sri BhaTTar's bhAshyam, gives the following additional explanation: "All the jIva-s tend to live with lot of attachment and desires towards worldly pleasures. Since this is not real enjoyment, the Lord blesses the devotees for directing their desire towards Him, and makes them enjoy Him". Thus, He is the true ma'ngalam for His devotees..

Sri Sa'nkara gives the interpretation - ma'ngla svarUpam AtmIyam paramAnanda lakshaNam svasti - He Whose nature is Supreme Bliss or Auspiciousness.

Sri v.v. rAmAnujan gives several supports on this.

en amudinaik kaNDa kaNgal maRRonRinaik kANAvE - amalanAdipirAn - My eyes that have seen my Sweet Nectar, will never move away from Him and see anything else again (tiruppANAzhvAr).

yatra na anyat paSyati, na anyat vijAnAti, na anyat SruNoti, tad bhUmA - sanat kumara - That which is auspicious or Bliss is that from which the eyes



can't turn away, the mind does not move away, and the ears can't divert. This object of Supreme Bliss is all- absorbing, and the best that there can ever be.

AzhvArs' anubhavam of this all-engrossing beautiful Blissful and auspicious form of bhagavAn are too numerous to list. SrI rAdhAkRshNa SAstri reminds us that bhagavAn is "pavitrANAm pavitram" - The Purest of the pure, "ma'ngLAnAm ca ma'ngalAm" -The Most Auspicious among the auspicious, and "ma'ngalAm param" - The Supreme Bliss.

SrI cinmayAnanda comments that He is of the Nature of sat-cit-Ananda, and thus there is no cause for inauspicious in Him.

SrI satya sandha tIrtha interprets the nAma as - su atyantam asti iti sakala deSa kAleshu vartata iti svasti - He Who always exists in the past, present and the future, is svasti.

nAma 904. स्वस्तिभुक् svasti-bhuk

- The Protector of all that is auspicious.
- The Enjoyer of Bliss.
- He Who enables His devotees to enjoy bliss.

**svasti-bhuje namaH.**

The root bhuj - pAlanAbhyavahArayoH, has multiple meanings: to protect, to eat, to consume, to enjoy, to rule, to govern.

a) SrI BhaTTar uses the meaning 'to protect', for the root bhuj, and gives the interpretation - sarvam etat svasti bhunakti - pAlayati iti svasti-bhuk. One translator of SrI BhaTTar's commentary elaborates on this: "The Lord protects everything auspicious, and protects the devotees. The pleasure of experiencing the Lord in the mind, the extreme satisfaction that the devotees get on that account, and the services that the devotees are induced to perform thereby, are all preserved and protected by the Lord".

The nirukti author summarizes the above thoughts through the following:

"pAlanAt ma'ngalasya iva svasti-bhuk ca iti gamyate" - He is sung by the name



svasti-bhuk because He protects all that is auspicious.

SrI baladeva vidyA bhUshaN echoes the same thoughts in his interpretation - svasti - kalyANam bhunakti - pAlayati samrRRUNAm iti svasti-bhuk.

b) c) SrI Sa'nkara uses the meaning bhuj - to enjoy, and interprets the nAma as -

tadeva bhu'nkta iti svasti-bhuk |

BhaktAnAm ma'ngalam svasti bhunakti iti vA svasti-bhuk | -

"The Enjoyer of Bliss", or "He Who enables His devotees to enjoy blessings".

The alternate interpretation given by SrI baladeva vidyA bhUshaN echoes interpretation (b) above - svayam svasti bhu'nkte anubhavati iti svasti-bhuk.

d) SrI satya sandha tirtha interprets the nAma as - svasti sukham bhojayati it svasti-bhuk - One Who feeds (bestows) sukham or happiness on His devotees, is svasti-bhuk.

nAma 905. स्वस्तिदक्षिणः svasti-dakshiNaH

He Who gives auspicious things as dakshiNA to His devotees.

**svasti-dakshiNAya namH.**

The root from which the term dakshiNA can be derived is daksh - vRddhau - to grow.

SrI BhaTTar uses the term 'dakshiNA' in the sense of 'fee' or 'gift' that is offered to the officiating priests in religious ceremonies etc. He interprets the current nAma as "One Who offers 'svasti' or auspiciousness as dakshiNA". The ceremony and the priests who receive the dakshiNA are to be identified. Here is SrI BhaTTar's anubhavam: BhagavAn is performing an eternal, never-ending sacrifice, called dIrga satram, in which the 'officiating priests' are the nitya-s and the mukta-s (the eternal souls and the liberated souls). The purpose of this yAga of bhagavAn is to offer Himself to be enjoyed by His devotees. BhagavAn gives Himself to His devotees, the nityas and the mukta-s, as an offering in this 'sacrifice'. In addition, He gives them auspicious things



such as a celestial body that is made of Suddha sattva material that never decays or ages, and other powers such as Sakti, j~nAnam, etc. So bhagavAn is like the yajamAna or master of the sacrifice who offers dakshiNA or fee to the priests who are officiating in it. Hence the nAma svasti-dakshiNaH. Sri BhaTTar's words are: anyAdapi sva-paricaraNa anuguNam divya- SarIra SaktyAdi svasti svAtma dAna dI rgha satre Rtvigbhyo deya dakshiNA asya iti svasti-dakshiNaH.

Sri baladeva vidyA bhUshaN gives an interpretation that is along similar lines: "sva-nityam dhAmAdikam kalyANa rUpatvAt svasti iti ucyate | sA dakshiNA sva-bhakti-satra Rtvigbhyo deyam asya iti svasti-dakshiNaH".

In this interpretation, Sri vaikunTham and other aspects of Sri vaikunTham are referred to as 'svasti' because of their eternal and auspicious nature. BhagavAn offers these to the officiating Rtvik-s in His bhakti ya~jna as dakshiNA or fees, and so He is called svasti-dakshi NaH.

Another interpretation along similar lines, given in the title "bhagavd guNa darpaNa" published by the Sri vishNu sahasra nAma satsangam in New Delhi, is that bhagavAn bestows auspicious things to those who perform sacrifices, as the 'fee', and hence He is svasti- dakshiNaH.

Sri kRshNa datta bhAradvAj gives a similar interpretation - svastibhiH ASI rbhiH dakshayati vardhayati svajanAn iti svasti- dakshiNaH.

Sri Sa'nkara gives three alternate interpretations:

i) svastirUpeNa dakshate vardhate - He Who grows through His auspiciousness, that is, He Who feels great by bestowing auspiciousness on His devotees;

ii) svasti dAtum samartha iti vA svasti-dakshiNaH - He Who is capable of bestowing auspiciousness (dakshiNa also means 'able, dexterous, skillful');

iii) dakshiNa Sabda Asu-kAriNi vartate; SIghram svasti dAtum ayameva samartha iti svasti-dakshiNaH - Using the meaning "One who is capable of achieving things fast" for the term 'dakshiNa', bhagavAn is called svasti-



dakshiNaH because He alone is capable of bestowing auspiciousness on His devotees fast or readily.

SrI Sa'nkara gives the following in support:

smarAdeva devasya siddhyanti sarva siddhayaH ||

smRte sakala kalyANa bhAjanam yatra jAyate |

purushas-tam-ajam nityam vrajAmi SaraNam harim ||

smaraNAdeva kRshNasya pApa sa'ngHata pa'njaram |

SatadhA bhedam AyAti girir vajrahato yathA ||

"I always take refuge in Hari, the Supreme Person, the Unborn, Eternal, Who, by just being remembered, becomes the source of all auspiciousness. By the mere remembrance of kRshNa, the body of accumulated sins are destroyed just as a mountain gets destroyed (broken into many pieces) by indra's thunderbolt".

SrI cinmayAnanda nicely captures the spirit of the above: "The term indicates that SrI nArAyaNa will quickly and efficiently reach His sincere seekers to give them the experience of auspiciousness which is the Lord's very nature".

SrI vAsishTha explains the nAma as - svastim dakshate vardhayati iti svasti-dakshiNaH - varada-hasto ma'ngala hasta iti - He Who grows auspiciousness by bestowing the desired boons and other auspicious things to His devotees, as signified by His varada-hasta or ma'ngala hasta, is svasti-dakshiNaH.



## Slokam 97

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।

शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ९७ ॥

araudrah kuNDalI cakrI i vikramyUrjitasAsanah |  
sabdAtigah sabdasahah sisirah sarvarI karah ||

[ PLEASE ADD PRANAVAM BEFORE EACH NAAMA ]

nAma 906. अरौद्रः araudrah

He Who is not driven to anger easily.

**a-raudrAya namaH.**

The root from which the nAma is derived is rudir - aSru vimocane - to cry, to weep, to roar. rudra means 'one who causes others to shed tear' - rodayati iti rudraH. 'raudra' means 'rudra-like, violent, irascible, wrathful' (Sri Apte's dictionary). Since bhagavAn is not a raudra, He is called a-raudraH.

Sri BhaTTar notes that bhagavAn is gentle, agreeable, and cool by nature, and is not irate, even though He is sarveSvaran - parama aiSvarye'pi guNa SI talimnA a-raudraH. Hence He is called a-raudraH. Note the dhyAna Slokam starting with "SantAkAram bhujaga Sayanam padmanAbham sureSam, viSvAdhAram..".

Note also that the first trait praised here is His SAnTa AkAram - His Peaceful form with a countenance that radiates kindness and warmth. Sri kRshNa datta bhAradvAj explains the nAma as "parama SAnTa saumya sundara AkAraH".

Sri v.v. rAmAnujan points out that even though bhagavAn is radiating extreme tejas, it does not deflect His devotees even a bit.

Sri Sa'nkara's interpretation is - avApta sarva kAmatvena rAga dveshAdeH abhAvAt iti a-raudraH - Because bhagavAn is avApta-sarva- kAman, He is beyond desire, anger, or any action that can cause either of these. Desire leads to action to attain the desired object, and when it is not attained, it



leads to anger; or, when the desired object is attained, more of the same is desired, or some other object is desired, and so the cycle goes on. BhagavAn has no desire, hatred, etc., and so He is called a-raudraH.

SrI raghunAtha tIrtha gives an essentially similar interpretation - rudati anena iti rudram = duHkham, taj-janakatvena tat-sambandhitvAt raudram = kAma krodhAdi duHkha sAdhanam, tat asya nAsti iti a- raudraH - He is called a-raudraH because He has no association with sorrow that arises out of desire, anger, etc.

SrI baladeva vidyA bhUshaN notes that bhagavAn is the exact opposite of raudram - Ananda pURnAtvAt a-raudraH prasanna mUrTiH - He is the embodiment of Perfect Bliss.

### nAma 907. कुण्डली kuNDaI

He Who is bedecked with beautiful ear-rings.

#### kuNDaline namaH.

The term kuNDalam refers to the ear-ring, or the decoration worn for the ear (karNika tAla patram syAt kuNDalam karma veshTanam) (amara. 2.103).

SrI BhaTTar interprets the nAma as "yathocita nitya divya bhUshNaH kuNDalee" - He Who is appropriately bedecked with celestial ornaments befitting His body and His status.

Thus, SrI BhaTTar takes the kuNDala as one representation of all infinite auspicious ornaments. Literally, "One Who is adorned with beautiful ear-rings, the kuNDala-s, is kuNDalee", since bhagavAn is adorned with makara kuNDalam, or ear-rings that are shaped like fish.

In his SaraNAgati gadyam, Bhagavd rAmAnuja describes bhagavAn as "niratiSaya aujvalya kirITa makuTa cUDAvatamsa makara kuNDala graiveyaka hAra keyUra kaTaka SrIvatsa kaustubha muktAdAmodara plTAmbara kA'ncliguNa nUpurAdi aparimita divya bhUshaNa!" - One Who is adorned with wonderfully splendid Crown bearing the central diadem of lustrous stone, other head ornaments, ear ornaments, necklaces and other ornaments for the



neck, garlands, shoulder-bracelets, bracelets in the hands, Sri vatsa and kaustubha, pearl garlands, waist ornaments, lace clothes, gold waist band, leg ornaments and other precious and innumerable other jewels.

Sri v.v. rAmAnujan refers us to nammAzhvAr's description of His makara kuNDalam in tiruvAimozhi pASuram-s 7.3.10 and 8.8.1:

1. makara neDum kuzhaik kAdan mAyan (7.3.10) - This mAyan has beautiful, long ear pendants that are shaped in the form of fish.
2. ilagu vilagu makara kuNDalattan (8.8.1)- He Who has shining fish-shaped ear ornaments that are dangling back and forth beautifully while shining lustrously.
3. makaram SEr kuzhai iru pADu ila'ngi ADa - (tiruneDum tANDakam 21 - tiruma'ngai AzhvAr) - With the shining fish-shaped ear pendants dangling from both ears.

The term kuNDalee also refers to a 'serpent' - kuNDalAkAram vapuH asya iti kuNDalee - that which has a coiling body (amara koSa vyAkhyAnam). Sri Sa'nkara uses this definition for the word 'kuNDala', and gives the meaning to the nAma as "Sesha rUpa bhAk kuNDalee" - One Who is in the form of the serpent Sesha. He gives an alternate interpretation that uses the meaning 'ear-ornament' for the word 'kuNDala':

Since bhagavAn has ear-rings that are bright like the Sun, or since He has fish-shaped ear pendants representing sAmkhya and yoga SAstra-s, He is called kuNDalee.

Sri rAdhAkRshNa SAstri gives the support for this interpretation from Sri mad bhAgavatam:

bibharti sA'nkhyam yogam ca devo makara kuNDale |  
maulim padam pArameshThyam sarvalokAbhaya'nkaram ||

(bhAga. 12.11.12)

"The Supreme Deity wears the sA'nkhya and yoga as His two makara kuNDala-s and the whole brahma lokam as His crown".



SrI vAsishTha indicates the roots for the nAma as kuDi - dAhe - to burn, or kuDi -rakshaNe - to protect. He uses the uNAdi sUtra 1.104 - kalas-tRpaSca, to add the affix kala (ala) to kuND, that results in 'kuNDala'. He gives the derivation: kuNDalam dAho rakshaNam vA, sa asya asti iti kuNDaI - That which has the property or guNa of burning or destruction (dAhaH - dahanam), or protection (rakshNam) is kuNDala;

SrI vAsishTha suggests that this refers to the sun, fire etc.; since bhagavAn is their Creator, He is kuNDalee.

The explanation can also be given that since bhagavAn is the One who has the guNa of destruction as well as protection, (and creation), He has the guNa of 'kuNDala' - (destruction and protection), and so He is kuNDalee.

SrI satya sandha tIrtha explains the nAma as - makarakuNDalvAn kuNDalee, and SrI raghunAtha tIrtha gives the interpretation - kuNDalam dahanam SatrUNAm asmAt bhavati it kuNDalee - He Who destroys His enemies, is kuNDalee.

### nAma 908. चक्री cakrI

One with the Discus in His arm.

### **cakriNe namaH.**

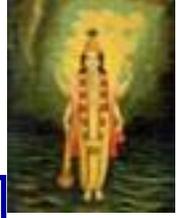
The nAma occurs also in Slokam 107 (nAma 995). (nAma 417 - sudarSanaH, is related).

SrI BhaTTar explains the nAma as - "tAdRSa divyAyudhaH cakrI" - He Who has divine weapons also of like nature (in the context of the previous nAma - kuNDalee).

SrI BhaTTar elaborates further on the grand enhancement of bhagavAn's beauty with the divine weapons (nAma 905), and also the reflection of His rakshakattvam - His nature of protecting His devotees, when he comments on the same nAma in Slokam 107 - nAma 995:

"nitya sudarSanaH | svabhRtyasura pratibhaTa rakshaH asura SONita  
kalmAshita jvAIA'ncitam cakramapi tathiva iti cakrI"





BhagavAn is ever armed with the Discus known as sudarSana. The cakra is smeared with the blood of the asura-s who are the sworn enemies of the gods that are His devout servants. The cakra is also adorned with the flames of fire that are shooting out of it.

"BhagavAn is called cakrI because He has it as one of His weapons".

Note that Sri BhaTTar avoids the punarukti dosham by interpreting the nAma cakrI in the current instance as a mark of His divine ornament, and in Slokam 107 (nAma 995), he interprets the same nAma - cakrI , as One Who bears this weapon to destroy His enemies - as a reflection of His rakshakattvam.

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*cakriNe namaH.  
namperumAL (Courtesy: Sri Murali BhaTTar)*





NammAzhvAr praises and enjoys the guNa of bhagavAn as the Protector (rakshakattvam) - 'kAkkum iyalvinan' - One Whose nature is protection - (tiruvAimozhi 2.2.9).

We have bhagavad rAmAnuja describing the divine Ayudha-s of bhagavAn in his SaraNAgati gadyam:

"svAnurUpa acintya Sakti Sa'nkha cakra gadA'si Sar'ngAdi asan'khyeya nitya niravadya niratiSaya kalyANa divyAyudha!"

"You, My Lord, bear the various weapons of par- excellent powers, and worthy of You alone, such as the Conch, the Discus, the Mace, the Sword, the Bow, and such other innumerable auspicious divine weapons exceeding all others in power and force".

SrI v.v.rAmAnujan gives several references to divya prabandham: - nammAzhvAr describes His always bearing the cakra in readiness to help His devotees -

eppOdum kai kazhaIA nEmiyAn nam mEl vinai kaDivAn (periya tiruvantAdi 87).

The cakra in His hand serves multiple purposes: It is an adornment for Him; it is also there ever ready to destroy anyone who hurts His devotees.

Azhiyum Sa'ngum SumappAr (tiruvAi. 8.3.3) - He Who carries the Discus and the Conch in His hands.

kUrAr Azhi veN Sa'ngu Endik koDiyEn pAl vArAy (tiruvAi. 6.9.1)

nAngu tOLan kuni SAR'ngan oN Sa'ngu gadai vAL AzhiyAn (tiruvAi. 8.8.1) - He with four arms, with the beautiful weapons (SA'rnga or the bow, Sa'nkha - the Conch, gadA - the mace, khaDga - the sword, and cakra - the Discus).

PadmanAbhan kaiyil Azhi pOl minni valam puri pOl ninRu adirndu - tiruppAvai.

taDavarait tOL cakrapANi - (PeriAzhvAr tirumozhi 5.4.4) - The broad-shouldered One bearing the cakra in His hand.

In his upanyAsam on SrI vishNu shasra nAmam, SrI velukkuDi kRshNan points out that the cakra is a distinguishing mark of emperumAn, and refers us to





nammAzhvAr - (Seru oN Sakkaram Sa'ngu aDaiyALam tirundak kaNDE)  
(tiruvAi. 6.1.7).

SrI kRshNa datta bhAradvAj gives several additional references:

1. sudarSanam cakram asahya tejaH (SrImad bhAga. 8.20.30) - The sudarSana Discus with its intense brilliance.
2. Sa'nkha cakra dharo hariH (rAmAyaNam 1.45.22) - Lord vishNu who bears the Conch and the Discus)
3. namaste carka hastAya (VishNu purANam 5.30.22) - Obeisance to Lord with the Discus in His hand.

SrI rAdhAkRshNa SAstri comments that bhagavAn used this cakra of His during the protection of gajendra, and during His kRshNa incarnation more than once.

SrI Sa'nkara's interpretation is: "samasta loka rakshaNArtham manas-tattvAtmakam sudarSanAkhyam cakram dhatta iti cakrI" - He holds in His hand the cakra called sudarSana, which represents the principle of manas or mind, for the purpose of protecting all the worlds.

SrI Sa'nkara gives support from vishNu purANa:

cala svarUpam atyantam javenAntaritanilam |

cakra svarUpam ca mano dhatte vishNu kare sthitam || (VP 1.22.70)

"vishNu holds in His hand the cakra which represents the mind that is unsteady, and which is swifter than the wind". The sudarSana cakra in His hand is always rotating and ready to be discharged at anyone who causes obstacles to His devotee, and so it is equated to being 'unsteady' in this translation.

An alternate interpretation given by SrI Sa'nkara for the instance of this nAma under Slokam 107 is that bhagavAn is the Wielder of the cakra of samsAra for everyone, and so He is cakrI in this sense as well - samsAra cakram asya A~jnayA parivartata iti vA.





The word 'cakra' also means 'army' - (varUthinI balam sainyam cakram.. amara koSa 2.8.78); cakate hanti parabalam iti cakram (amarakoSa vyAkhyAnam).

Sri baladeva vidyAbhUshaN uses this meaning and gives the following interpretation for the nAma: cakram aparimitam sainyam asya asti iti cakrI - He Who has an unlimited army at His disposal is cakrI .

### nAma 909. विक्रमी vikramI

- He Who has prowess.
- He with the characteristic stride (in His tri- vikrama incarnation).
- He Who has no difference in His different incarnations.
- He Who has a distinguishing role - that of protection.

### vikramiNe namaH.

We had this nAma in Slokam 9 (nAma 76). The word 'vikrama' means 'valor', as well as 'a pace, stride' (Sri Apte's dictionary).

a) For nAma 76, Sri BhaTTar uses the first meaning above, and comments that bhagavAn is called vikramI because it is His nature to dispel any possibility of anything going against His desire or will - icchA pratihantR prasakti paripanthi svabhAvam (asya iti) vikramI .

Sri mad SriI mushNam ANDavan explains that bhagavAn has the 'viSesha kramam' that He will eliminate any obstruction to His Will, and so He is called vi-kramI .

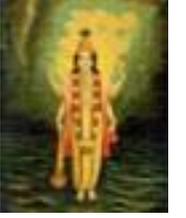
Sri veLukkuDi kRshNan refers us to Lord rAma's declaration to sugrIva, that He will eliminate any foe with the tip of His finger, if only He so wishes:

piSACAn dAnavAn yakshAn pRthivyAm caiva rAkshasAn |

a'ngulya mAtreNa tAn hanyAm icchan harigaNeSvara ||

"O King of vAnara-s! I f only I so desire, I can eliminate any of the beings, be it a piSaca (devilish being), asura, yaksha, or rAkshasa, with the tip of My finger".





Sri v.v. rAmAnujan notes that the whole of tiruvAimozhi 5.10 speaks of bhagavAn's vikramam. Some examples are given below:

piRandavARum vaLarndavARum periya bhAratam kai Seidu,  
aivarkkut tira'ngal kATTi iTTuc ceidu pOna mAya'ngalLum.. (5.10.1)

"How You were born, what all You suffered, what miracles You wrought, how You grew up with mischief-s, how you killed Your foes sportively, how You contrived to conduct a battle showing Your deftness in support of pANDava-s, the many episodes that You enacted that pass one's understanding.."

vadvai vArtaiyuL ERu pAindadam mAya mAvinai vAi piLandadam . (5.10.2)

"To win nappinnai in marriage, You jumped on the seven bulls and slew them. As a boy, You slew bakAsura by splitting open his mouth.

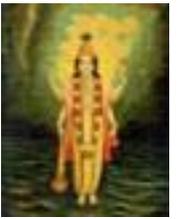
peyyum pUm kuzhal pEy mulai uNDa pl LLait teRRamum pErndu Or  
SADiRac ceyya pAdam onRAI Seida nin Siruc cevagamum .. (5.10.3)

"You beautifully got rid of pUtaNA who tried to trick You by decorating herself like a well-meaning mother, by sucking the life out of her poisoned breast; Your one red foot achieved a small feat by destroying the SakaTAsura who took the form of a wheel in a toy cart, by a mere kick at the wheel".

b) For the current instance of the nAma, Sri BhaTTar gives the interpretation - gAmbhI ryAnukUla vilAsaH vikramI - He whose actions are fascinating and befitting His heroic nature.

Sri v.v. rAmAnujan refers us to periAzhvAr's emotional recollection of bhagavAn's vikramam:- unnuDaiya vikkiramam onRu ozhiyAmal eIlAm ennuDaiya ne'njagam pAl Suvar vashi ezhudikkoNDEn (periAzhvAr tiru. 5.4.6) - "My Lord! Just like the pictures that are drawn on a wall and that are very clearly visible to the eye, I have written all Your heroic leelA-s in my mind without leaving out anything".

Sri mad Sri mushNam ANDavan Sri ra'ngarAmAnuja mahAdeSikan explains the nAma as a reference to the 'vikrama gati' - the walk that is consistent





with His valor and heroism. He refers us to ANDAL, who describes His majestic walk or vikrama (stride) resembling that of a lion that is just coming out of its cave and surveying its surroundings with its authoritative majesty:

mArI malai muzha'ngil mannik kiDantu uRa'ngum

SI riya Si'ngam aRivuRRut tI vizhittu

vEri mayir po'nga eppADum pOrndu udaRi

mUri nimirndu muzha'ngip puRappaTTu

pOdarumA pOIE nI pUvai pU vaNNA!

(tiruppAvai 23)

SrI vAsishTha indicates the derivation of the nAma from the root kram - pAda vikshepa - to walk, to step. viSishTaH krama iti vikramaH; sa asya asti iti vikramI, or, vishTam kramaNam asya asti iti vikramI - He Who has the distinguishing stride is vikramI .

SrI vAsishTha gives reference to the Rg vedic mantra-s, which describe the tri-vikrama incarnation:

idam vishNur vicakrame tredhA nidadhe padam |

sa-mUdhAmasya pAgm sure ||

(Rg. 1.22.17)

yasyorushu trishu vikramaNeshu adhikshiyanti bhuvanAni viSvA

(Rg. 1.154.2)

He within whose three wide-extended paces all living creatures have their habitation - referring to His trivikrama incarnation.

SrI Sa'nkara uses the meaning 'pAda vikshepa - stride', as well as bhagavAn's prowess, in his interpretation: vikramaH pAda vikshepaH Sauryam vA, dvayam ca aSeshapurushebhyo vilakshaNam asya asti iti vikramI - He Who is endowed with the unique movement of His Feet, or Who is endowed with prowess; these two being so unique to Him as compared to all other beings, He is called vikramI " .





In his SaraNagati gadyam, bhagavad rAmAnua lists a series of bhagavAn's kalyANa guNa-s, including Sauryam - vikramam, which are all used by Him for the benefit of His devotees.

"svAbhhAvika anavatikAtiSaya j~nAna bala aiSvarya vI rya Sakti  
tejas sauSI lya vAtsalya mArdava Arjava sauhArda sAmya kAruNya  
mAdhurya gAmbhI rya audArya cAturya sthairyA dhairyA saurya parAkrama  
sataya kAma satya sankalap kRtitva kRta-jnatAdi asankhyeya kalyANa  
guna gaNaugha mahArNava! "

"You are the Ocean unto which flow rivers of limitless excellent virtues, all natural to You, and useful for the protection of the devotees. These include:

1. All knowledge,
2. mighty Rulership of the worlds,
3. Untiring virility,
4. Power to act without any outside help;
5. Kind disposition,
6. Affectionate tenderness,
7. Gentleness,
8. Truthfulness in speech, mind and body,
9. Friendliness,
10. Feeling of equality,
11. Mercifulness,
12. Sweetness,
13. Nobility,
14. Generosity,
15. Quickness to respond to the miseries of the devotees,
16. Firmness in resolve to protect the devotees,
17. Undaunted courage to bring succour to them,





18. Courage to fight for the devotees,

19. Ability to fight the enemies within their own camp;

20. Having Your Will ever fulfilled,

21. Having Your commands ever irresistible,

Your deeds fully executed,

Always remembering with gratitude even a little worship done to You."

SrI velukkuDi kRshNan enjoys the nAma in terms of bhagavAn's act of bestowing His blessings on His devotees without any limit or restraint. BhagavAn bestows His blessings on His devotees without their asking, without any limit, without even thinking that He is bestowing these blessings on the devotee, and without putting any limits or questioning His actions in this respect. He is like an ocean in this respect - the ocean is very deep, immeasurable in its depth or breadth, and contains treasures that cannot be measured. So also, bhagavAn's desire to bestow His blessings on His devotees is immeasurable and unrestrained (vikrama).

c) SrI satya sandha tIrtha gives another anubhavam - he interprets the term 'krama' as 'tAratamya' or 'stepwise differences'. The prefix vi- gives a negative sense, and so vi-kramaH is "One Who does not have differences (between His various incarnations)": kramaH tAratamyam asya asti iti kramI ; na kramI vi-kramI sva avatAreshu tAratamya rahita iti vi-kramI .

SvAmi deSikan describes the avatAra rahasyam of emperumAn in his SaraNAgati dIpikA (Sloka 17), emphasizing that in all of bhagavAn's incarnations, He has all the qualities that are unique to Him as the Supreme Deity in full perfection, and they are in no way diminished just by His assuming the form of a human or a boar etc.

d) SrI raghunAtha tIrtha gives yet another interpretation - he interprets 'krama' as 'occupation' or 'function', and gives the meaning "He Who has a distinguishing occupation or function is vikramI" - viSishTaH kramaH vyApAraH vikramaH. As the Lord of all, It is bhagavAn's role to constantly look after His creation, which is His unique concern.





## nAma 910. ऊर्जितशासनः Urjita-SAsanaH

He of inviolable commands.

### Urjita-SAsanAya namaH.

SrI vAsishTha derives the term Urjita from the root Urj - bala prANanayoH - to strengthen, to live, and gives the meaning 'balavat' or 'endowed with strength' to the word "Urjita". He derives the word SasanaH from the root "SAs - anuSishTau - to teach, to inform, to govern, to correct, to advise. Thus `Urjita-SAsanaH" would mean "One Who governs with forceful effectiveness" - balavat anuSAsanam = A~jnAnuvartanam yasya sa UrjitaSAsanaH vishNuH anatikramaNIya niyamaH - He Whose order cannot be transgressed or violated.

SrI BhaTTar's interpretation is - viri'nci purandarAdi alanghyA~jnaH Urjita-SAsanaH - He Whose commands cannot be disobeyed even by brahma, indra, and others.

SrI baladeva vidya bhUshaN gives an essentially similar explanation - vidhi rudrAdi ala'nghya A~jnatvAt Urjita-SAsanaH.

In his tiruvASiriyam-3, nammAzhvAr refers to emperumAn as 'ANai mei peRa naDAya daivam' - The Lord Whose commands are fulfilled without obstruction (reference by SrI v.v. rAmAnujan).

SrI veLukkuDi kRshNan refers us to tirumazhiSai AzhvAr - poru kaDal nI r vaNNan ugaikkumEI, et-tEvar vAIATTum? (nAnmugan tiruvantAdi 38) - Not a single one among all the deities can as much as lift a finger against bhagavAn's Will.

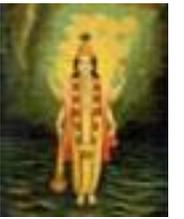
The taittiriya upanishad declares:

bHiSAsmAd vAtaH pavate;

bhI shodeti sUryaH;

bhI sAdagniScendraSca;

mRtyur-dhAvti 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 kRshNa datta bhAradvAj gives support from bRhadAraNyaka Upanishad:

etasya vA aksharasya praSAsane gArgi

sUrya candramasau vidhRtau tishThataH |

etasya vA aksharasya praSAsane gArgi

gArgi dyAvAprthivyaU vidhRte tishThataH |

"yA~jnavalkya said: O gArgi under the mighty rule of this immutable Brahman, the Sun and the moon are held in their positions. Under the mighty rule of this Brahman, heaven and earth in their positions..."

SrI Sa'nkara gives another dimension to the anubhavam of the power of His commands - in the form of Sruti and smrti-s - "Sruti smRti lakshaNam Urjitam SAsanam asya iti Urjita-SAsanaH - He of powerful commands in the form of Sruti and smRti. SrI Sa'nkara gives the following support:

Sruti smRtI mamaivA~jne yaste ulla'nghya vartate |

A~jnAc-cchedI mama dveshI mad-bhakto'pi na vaishNavaH ||

The Lord has said: "The Sruti and smRti are My commands. He who overrides them is a violator of Law and My enemy. Such a person, though he may profess to be My devotee, is not a true VaishNava (worshipper of vishNu)".

SrI cinmayAnanda asserts the inviolability of bhagavAn's Laws - "It permits no exceptions, accepts no excuses, admits no circumstantial conditions".

nAma 911. शब्दातिगः SabdAtigaH

He Who is beyond words.

**SabdAtigAya namaH.**

SrI vAsishTha explains the nAma as "Sabdam atigacchati = vAcam atikramya vartate iti `SabdAtigaH".





SrI BhaTTar's vyAkhyAnam is that His Glory is such that even the thousand-tongued AdiSesha, or the veda-s with all their innumerable branches, or even Goddess sarasvati herself, will be unable to describe them through words - ananta jihvena anantena, ananta SAKhaiH AmnAyaiH sAkshAt sarsvatyA ca durudAraha mahimA SabdAtigaH.

He is One of ananta kalyANa guNa-s - full of infinite auspicious qualities. We note the thousand guNa-s that are extolled by SrI Bhl shma in our SrI vishNu sahasra nAma stotram, are just a small collection of examples of His kalyAna guNa- s. AzhvArs sing this aspect of bhagavAn over and over again.

SrI v.v. rAmAnujan gives the following examples:

tan muDivu onRu illAda taN tuzhAi mAlaiyanai Sol muDivu kANEn nAn  
Solluvadu en? Solll rE?

(nammAzhvAr's tiruvAimozhi 2.5.8)

"His Power, beauty, quality, splendor, feats, etc., have no end. The tulasi garland around His neck is proof of His overlordship. How can I describe in words what I have enjoyed? If any of you think you can describe His greatness, try it".

tE nI r kamalak kaNgALum vandu en Sindai niraindavAI tU nI rk kaDalul  
tuyilvAnE endAi Solla mATTEnE!

(tiruvAi. 8.5.4)

"You have filled my mind with Your captivating, honey-exuding, watery, kindly lotus eyes. I recall with glee Your lying in sleep in the middle of the Milky Ocean. Oh My Lord! It is not enough that I have the mental experience; I will not be able to put in all in words here".

The Sruti itself declares about Him: "yato vAco nivartante; aprApya manasA saha" (taittirIya upanishad 2.3) - "Words turn back without being able to describe Him; The mind also cannot reach Him".

SrI Sa'nkara also explains the nAma as One Who transcends speech, because He is not of a species that can be described by words - Sabda pravRtti





hetunAm jATyAdI nAm asambhavAt Sabdena vaktum aSakyatvAt SabdAtigaH.

He refers us to the taittiriya upanishad passage 2.3 quoted above, and also to the following from vishNu purANam - na Sabda gocaro yasya yogi dhyeyam param padam (VP 1.17.22) - "His Supreme Abode transcends speech, and is meditated upon by yogin-s".

Sri cinmayAnanda explains that the veda-s only 'point to the Truth', but cannot explain, or even define the truth. The Infinite and Eternal Truth is beyond even the veda-s, beyond all that can be gained even through the highest faculties of the finite equipments (mind and intellect).

Sri BhaTTar describes nAma-s 912 to 945 that follow, in terms of the gajendra episode (gajendra mokshaNam).

### nAma 912. शब्दसहः Sabda-sahaH

He Who shoulders the burden of the words of cry of distress.

### Sabda-sahAya namaH.

The word Sabda is derived from the root Sap - AkroSe - to curse, to wear, to blame, and the use of the uNAdi sUtra 4.97 - SASapibhyAm dadanau - The affix dan comes after the root roots Sap - to curse, with the meaning Sabda - noise. The term saha is derived from the root sah - marshaNe - to forebear.

Sri BhaTTar relates the nAma to the cry of help from gajendra; since bhagavAn bears the responsibility of protecting even animals which may incoherently cry for help, He is called Sabda-sahaH - aspatha SabdAnAm tiraScAmapi Arta-Sabdam ati-bhAramiva sahate iti Sabda- sahaH. Arta refers to one who is in distress or pain. BhAratvena sahate iti sahaH - He treats the cry for help from the Arta just like carrying a major responsibility or load. When bhagavAn heard the cry of gajendra for help, the cry of "AdimUlam", it immediately evoked a sense of urgency on the part of bhagavAn to help the wounded animal, and He left Sri vaikunTham in a very great hurry to help gajendra. BhagavAn noted that that the elephant had a flower in its hand, and He pondered over its devotion, and this was enough for Him to



consider it a major responsibility of His to immediately rush to protect the elephant. 'Sabdam' can refer to both good and bad words.

SrI vAsishTha takes the word here to refer to 'abusive words', and explains that the nAma signifies that bhagavAn puts up with even abusive words from His enemies, because He is full of patience - kshamA vibhUshA sakalasya loke, sarvam kshamAvAn sahate kshmAyAm.

So his interpretation is that it is bhagavAn's kshamA or patience that is really spoken of through His nAma 'Sabda-sahaH'. Note that Lord rAma is described as kshamayA pRthivI samaH - "In patience, Lord rAma is like Mother Earth".

SrI vAsishTha notes that this same guNa transfers to those who are worshippers of Lord vishNu - they are kshamA-vAn-s, those endowed with a predominance of sAttvic tendency.

SrI satya sandha tIrtHa gives the example of bhagavAn putting up with the insults of Sage bhRgu - bhRgvAdi bhakta kRta tarjana rUpa Sabdam sahata iti Sabda-sahaH.

SrI Sa'nkara interprets the nAma as - sarve vedAH tAtparyeNa tameva vadanti iti Sabda-sahaH - He Whom alone all the veda-s proclaim, with single focus.

SrI cinmayAnanda explains the nAma as "One Who allows Himself to be invoked by the vedic declarations".

### nAma 913. शिशिरः SiSiraH

He Who rushed to render help.

#### SiSirAya namaH.

SrI vAsishTha indicates the root for the nAma as SaSa - pluta gatau - to leap, to jump. The word 'SiSiraH' is formed by using the uNAdi sUtra 1.53, which states that the word is formed by adding the kirac affix to the root SaSa - to go by leaps. SaSati = Seeghram utplutya gacchati iti SiSiraH.



a) Sri BhaTTar interprets the nAma in terms of bhagavAn rushing to the scene where gajendra needed help - Arta Sabda SravaNAntaram ati- tvarayA gataH SiSiraH. Sri BhaTTar quotes the following passage in support, to indicate the speed with which He arrived at the scene where gajendra needed help: "SrutvA cakra gadAdharaH, sAnnidhyam kalpayAmAsa tasmin sarasi" - "Immediately on hearing the painful cry of the elephant gajendra, the Lord, armed with His Discus and Mace, flew (on the back of garuDa) and stood on the bank of the pond". Commentators enjoy this incident by pointing out that bhagavAn left without even informing pirATTi, and, when He found that garuDa was not fast enough for His desired speed, He carried garuDa in His hand, and jumped at the scene instantly.

Sri v.v. rAmAnujan refers us to the following divya prabandham passages in support:

"Anaiyin tuyaram tIrap puL Urndu SenRu Azhi toTTAn" (tirumozhi 2.3.9) - "He Who came on garuDa and relieved the misery of the suffering elephant gajendra by releasing the carkrAyudha against the crocodile".

"nArAyaNA! O! maNi vaNna! NAgaNaiyAi! VArAi en iDarai niKKai - ena veguNDu tIrAda SIRRattAI SenRu iraNDu kUrAga ErA adanai iDar kaDindAn" (SiRiya tirumaDal) - "When gajendra cried for help - O nArAyaNA! MaNi vaNna! ananta Sayana! Please remove my misery, bhagavAn became very angry at the crocodile, hurried to the scene, split the crocodile into two, and relieved gajendra from his agony".

Sri kRshNa datta bhAradvAj also gives an interpretation similar to that of Sri BhaTTar - SaSati-drutam gacchati svajanAnAm avanAya iti SiSiraH - He Who rushes to the protection of His devotees is 'SiSiraH'.

b) The word SiSiraH also means 'the cool season'. Sri Sa'nkara uses this meaning, and interprets the nAma as signifying that bhagavAn cools down the tApa-traya-s of His devotees (physical, mental and supernatural) - tApa trayAbhitaptAnAm viSrama sthAnatvAt SiSiraH. The three tApa-s are called AdhyAtmika, Adhibhautika, and Adhidaivika.





SrI cinmayAnanda notes that bhagavAn has this nAma indicating that He is the cool resting place for those tortured by the heat of samsAra.

SrI vAsishTha uses both the above meanings for 'SiSira', namely 'one who leaps', and 'the cool season', and gives the interpretation that bhagavAn's nAma 'SiSiraH' signifies that He is One who supports all the beings by the methodic and regular changing of seasons etc.

SrI bala deva vidyA bhUshaN explains the nAma as - dRshTa mAtraH teshAm santApam nivartayati iti SiSiraH - By His very darSanam, all the sorrows of the devotees are washed away, as signified by the nAma SiSiraH.

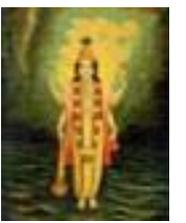
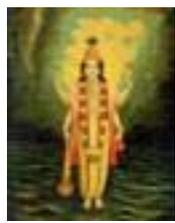
### nAma 914. शर्वरीकरः SarvarI -karaH

- a) He Who had the destructive weapons in His hands.
- b) The Maker of 'night' - in the form of samsAra.
- c) The maker of night - the time for rest.
- d) He Who is in the form of the cool rays of the moon in the nights.
- e) He Who causes destruction of His enemies.

### SarvarI-karAya namaH.

a) SrI BhaTTar indicates the derivation of the word 'SarvarI' from the root SR - himsAyAm - to tear to pieces, to hurt, to kill, and the application of the uNAdi sUtra 2.122 that results in addition of the affix shvarac to the root SR (SR + shvarac = SarvarI). SrI BhaTTar interprets the word 'karaH' as "One with the weapons in His hands" (kara - hand). Some of the other interpreters use the meaning "He Who does" for the word 'karaH', based on the root - kR - karaNe - to do.

SrI BhaTTar continues his interpretation in terms of the gajendra moksham incident - himsA para vidAriNI pa'ncAyudhI kare asya iti SarvarI-karaH - He Who had the five destructive weapons in His hands, when He came to help gajendra. BhagavAn has the five weapons - Sa'nkha, cakra, gadA (the mace), Sar'nga (the bow), and nandaka (the sword) in His hands, ready to destroy the





enemies who are a source of harm to others.

b) One of the meanings for the word SarvarI is 'night' - SRNAyAm loka ckashUmshi iti SarvarI (amara koSa vyAkhyAnam) - That which shuts out the vision of the beings. Sri Sa'nkara uses this meaning, and gives the interpretation that the nAma signifies that bhagavAn is "The Maker of Night". To those bound in samsAra, the knowledge of the Atman is dark as night, and to those who are illumined, samsAra is undesirable and dark as night. As bhagavAn is the cause of both of these, He is called SarvarI-karaH. Sri Sa'nkara quotes support from the gl tA for this interpretation:

yA niSA sarva bhUtAnAm tasyAm jAgarti samyamI |  
yasyAm jAgrati bhUtAni sA niSA paSyato muneH ||

(gl tA 2.69)

"What is night for all beings (i.e., lacking in knowledge of the self), in it the controlled one is awake; when all beings are awake (i.e., involved in the enjoyment of sense objects), that is the night to the sage who sees". (That understanding which has the self for its object, is obscure like night to most. But he who has subdued the senses and is serene, is awake in respect of the self).

c) Sri rAdhAkRshNa SAstri comments that the daytime reflects rajo guNa or activity, and the nighttime reflects tamo guNa or inactivity. In this nighttime, the feeling of "I", "mine" etc., are not dominant in our lives. This alternation of day and night is a great help from nature for our lives in this world. The 'night' allows us to rest, and forget all the worldly worries. The j~nAnI enjoys the calm of the night even while he is awake. But the aj~nAnI is given the chance to rest by bhagavAn blessing him with the 'night' time to rest. So bhagavAn is "SarvarI-karaH" by giving the time of rest - the night for all of us.

Sri kRshNa datta bhAradvAj also gives a similar interpretation - SarvarI niSA loka-viSrAma dAyinI | tasyAH karaH sampAdakaH iti SarvarI-karaH - He Who gives the night which is a time of rest for all the beings.



d) A different anubhavam is given by Sri satya sandha tIrtha using the meaning 'rays' for the term 'karaH', and the meaning 'night' for the word 'SarvarI' - SarvAyAm = rAtrau, karAH = kiraNA yasya candrArgata rUpeNa iti SarvarI -karaH - He Who is in the form of the cool rays of the moon in the night.

e) Sri raghunAtha tIrtha uses the meaning 'doer' for the word 'karaH', but gives yet another anubhavam: SarvarI = himsA, tAm karoti iti SarvarI -karaH - He Who causes destruction of His enemies.



## SlokaM 98

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।

विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ९८ ॥

akrUrah pesalO dakshO dakshiNah kshamiNaam varah |  
vidvattamO vI tabhayah puNyasravaNakI rtanah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 915. अक्रूरः a-krUraH

He Who was not cruel (while rescuing gajendra).

**a-krUrAya namaH.**

SrI vAsishTha indicates that the root from which the nAma is derived is kRt - chedane - to cut, to divide. Application of the uNAdi sUtra 2.21- kRtecchaH krU ca - The affix rak comes after the root kRt -to cut, and in one case, the verb is itself replaced by krU, leading to krUraH - wicked, cruel. na krUraH a-krUraH - He Who is not cruel, is a-krUraH.

The best example of His disposition to be 'not cruel' is His treatment of rAvaNa during the battle with him. When rAvaNa was all but defeated, and could have been finished with one more arrow, rAgahvan just told rAvaNa to go back to his home, rest and recuperate, and then come back refreshed the next day to continue the battle. Given the nature of the sin that rAvaNa had committed, the strength of the enemy, and the deceitful means that he employed in the battle, none but the kindest at heart would give 'time to recuperate' for the enemy.

In the context of the gajendra episode, bhagavAn was first kind enough to draw the elephant and the crocodile both from the waters to the shore safely, but did not kill the crocodile right away, even though He had His weapons in His hands - gajaparijigI rshayA karasthairapi AyudhaiH grAhamapi jhaTiti a-kRttavAn akrUraH.

It is only when the crocodile refused to let go of gajendra even after being



brought to the shore alive, that bhagavAn killed it. Sri kRshhNan comments that when He did ultimately kill the crocodile, He did not kill it with cruelty, but killed it instantly by splitting it into two, so that it did not suffer for a prolonged time in the process. Sri BhaTTar gives the following support:

grAhagrstam gajendram ca tam grAham ca jalASayAt |

ujjahAra aprameyAtmA tarasA madhusUdanaH ||

"MadhusUdana, the Lord of inscrutable nature, quickly took out not only the elephant which had been seized by the crocodile, but lifted the crocodile also from the waters of the pond".

Sri Sa'nkara first establishes a link between the mental state of cruelty and the desire of the mind, and the anger associated with unfulfilled desires. Then he notes that since bhagavAn is avApta samasta kAman - One Who has all His desires fulfilled, there is no room for anger in the mind, and no room for cruelty

avApta samasta kAmatvAt kAma abhAvAdeva kopa abhAvaH, tasmAt krauryam asya na asti it a-krUraH.

Sri rAdhAkRshNa SAstri notes that in the hiraNyakaSipu episode, because the anger that bhagavAn had while slaying hiraNyakaSipu was 'made up' anger and not natural, the moment the Lord saw prahlAda, His disposition immediately changed to one of love from anger. Thus, by nature, bhagavAn is a-krUraH.

Sri baladeva vidyA bhUshaN adds another incident to illustrate that bhagavAn is, by nature, forgiving. He relates the durvAsa episode in the forest-life of pANDava-s, where the sage harassed the pANDava- s on behalf of duryodhana by demanding feast for a large battalion of his disciples after draupadi had washed her 'akshaya-pAtra' for the day. In spite of this harassment to His dear devotees, Lord kRshNa did not harm him because, by His nature, He is akrUra - pANDava kleSa kAarakam durvAsasam na kRtavAn iti a-krUraH.



nAma 916. पेशलः peSalaH

- a) He Who is charming.
- b) One Who is supremely soft.

**peSalAya namaH.**

SrI vAsishTha indicates the root for the nAma as piS - avayave, dI panAyAm ca - to form, to kindle, to light, and the application of the uNAdi sUtra 1.106 - that adds the affix kala (ala) after the root.

a) SrI BhaTTar explains the nAma as One Who was charming at the time of gajendra moksha, even with all His ornaments in chaotic condition because of the hurry in which He left SrI vaikunTham to help gajendra - sambhramAt ayathAyatha srag-bhUshAmbara ramaNI yaH - peSalaH.

This association between the gajendra rakshaNam and bhagavAn's especially beautiful form at that time is beautifully reflected by nammAzhvAr in his tiruvAimozhi pASuram 3.5.1 (reference by SrI veLukkuDi kRshNan):

moim-mAm pUmpozhil poigai mudalic ciRaippaTTu ninRa kaimmAvukku aruL  
Seida kAr mugil vaNNan ..

(tiruvAi. 3.5.1)

"To the elephant gajendra, that got into the trap of a crocodile while plucking a flower in the lotus-pond, our Lord kRshNa, with His dark hue reminiscent of the cloud, flew in a great haste displaying His condescending simplicity and grace".

What is the connection between bhagavAn protecting gajendra, and His charming appearance (peSalaH)? SrI kRshNan has a few anubhavam-s on this. BhagavAn's beautiful appearance is a result of His feeling of happiness at having protected His devotee who was in distress. Or, His ornaments, dress etc., were very disorganized since He was in a hurry, and this itself was beautiful on Him - since the ornaments get their beauty by being associated with Him, and not the other way.



Sri Sa'nkara's interpretation is that this nAma of bhagavAn indicates that He is handsome - peSalaH, because His deeds, mind, words, and body are all beautiful - karmaNA, manasA, vAcA, vapushA ca SobhanatvAt peSalaH.

b) Sri rAdhAkRshNa SAstri comments that the nAma indicates "One with a soft heart, like a flower". He is One who is full of kindness and compassion, and this reflects in all His thoughts, words and deeds.

Sri cimayAnanda comments: "In His Infinite kindness and Mercy, His Heart-divine is ever flowing out in love and tenderness towards His devotees when they call out for help ardently and lift themselves from their body-consciousness and egocentric life of sense-pursuits".

Sri vAsishTha uses the meaning 'piS - avayave - to form', and interprets the nAma as signifying that bhagavAn is One Who has formed or separated every major form in His creation (such as our human body) into its several parts - pimSati - avayavam karoti it peSalaH. He also gives examples of the nakshatra maNDalam being separated into individual stars, time being separated into its subdivisions, etc.

Sri satya sandha tIrtha gives an alternate interpretation by looking at the nAma as pa + Isa + la: ISam = rudram, lAti = bhaktatvena gRhNAti, iti ISAlaH; pAti iti paH; paSca asau ISalaSca iti peSalaH - He Who has rudra who is devoted to Him, and He Who protects him, is peSalaH.

### nAma 917. दक्षः dakshaH

a) He Who removes evil elements very quickly (daksh - SIghrArthe).

b1) He Who came to the rescue of gajendra very fast (daksh - SIghrArthe).

b2) He Who had the Sakti - power, to arrive very fast at the scene of gajendra's suffering

c) He Who grows into, or manifests Himself as, the Universe (daksh - to grow).

d) He Who is deft in His creation, sustenance and destruction (daksha - dexterous).



e) He Who destroys His enemies (daksh - himsanayoH).

### **dakshAya namaH.**

We studied this nAma earlier in Slokam 45 (nAma 424).

SrI vAsishTha derives the nAma from the root daksh - vRddhau SIghrArthe ca - to grow, to go in speed. The amara koSa vyAkhyAnam is "kAryam SIghram karoti iti dakshaH". The different meanings for the word 'daksha' are given by SrI vAsishTha - pravRddhaH, SaktaH, SIghrakArI ca - One Who is grown.

SrI Sa'nkara uses this meaning and interprets the nAma as "One Who has manifested Himself in the form of the Universe" - see below), One Who is skilled, and One Who is fast. The root daksh has also another meaning - gati himsanayoSca - to go, to hurt. The different interpretations are based on these different meanings for the word 'daksha'.

a) SrI BhaTTar explains nAma 424 in terms of the kalki incarnation, and how bhagavAn will get rid of the evil elements very quickly in this incarnation (dasyu-vadhe dakshate - SIghra-kArI iti dakshaH).

One of SrI Sa'nkara's interpretations for the instance of the nAma in Slokam 45 is - sarva karmANi kshipram karoti vA dakshaH - He Who performs all actions fast. The term 'sankalapa mAtreNa' is used extensively in describing this guNa of bhagavAn - All He has to do is to 'will', and the action will be done.

b) For the current instance of the nAma, SrI BhaTTar gives the interpretation - kshipram AgantA dakshaH. This has been interpreted (translated) as "One Who came swiftly when called for by gajendra" by most translators, based on 'daksh - SIghra-kArI'.

SrI baladeva vidyA bhUshaN also gives his interpretation in terms of bhagavAn's speed in responding when He is meditated upon - smRta mAtraH tvarayA gatavAn iti dakshaH. SrI kRshNa datta bhAradvAj also echoes the idea of the speed with which bhagavAn rushes to the protection of His devotee - dakshate = SighratAm kurute svajana avane iti dakshaH.



Given that Sri BhaTTar's bhAshyam for nAma 913 - SiSiraH, has already been interpreted as referring to bhagavAn's speed in arriving at the scene where gajendra had called for help in pain, the above interpretation is redundant, and thus, is not the best interpretation for this instance in the writer's opinion. It is to be noted that this is not punar-ukti dosham (fault of repetition) in the strict sense of the term, since different words (nAma-s) have been used by Sage vyAsa.

This point is made by Sri Sa'nkara in his vyAkhyAnam for the next nAma, dakshiNaH, where he interprets the nAma 'dakshiNaH' as having the same meaning as the current nAma - dakshaH. While the redundancy is thus not a case of punar-ukti dosham in the strict sense of the term, a better interpretation is provided by SriMad SriMushNam ANDavan, that removes this redundancy. He 'translates' Sri BhaTTar's vyAkhyAnam for the current nAma as "One Who is skilled and has the power to arrive very fast", based on 'daksha - sAmarthya SAlI' or 'Sakti-SAlI'. This point is discussed in detail near the end of the write-up for the current nAma.

c) For the instance of the nAma in Slokam 45, using the meaning 'daksh - to grow', Sri Sa'nkara gives another interpretation - jagad-rUpeNa vardhamAnatvAt dakshaH - He Who grows into, or manifests Himself as, the Universe.

d) For the current instance of the nAma, Sri Sa'nkara explains that since the Supreme Being has the three qualities - immensity, strength, and quickness in execution, He is called dakshaH -

pravRddhaH SaktaH SighrakArI ca dakshaH |

trayam caitat parasmin niyatiam iti dakshaH.

Sri rAdhAkRshNa SAstri explains that He is deft in creation, and this is indicated by this nAma.

Sri cinmayAnanda explains: "One Who undertakes creation, sustenance, and destruction of the whole Cosmos with ease and efficiency, diligence, and promptitude".



e) One of the alternate interpretations of Sri satya sandha tIrtha is: **SatrUNAm hantA dakshaH** - He Who destroys His enemies. This uses the meaning - daksh - himsanayoH - to hurt.

This nAma provides a very good example of the difficulties in translating and interpreting the samskRt vyAkhyAnam of the great vyAkhyAna-kartA-s into other languages, and the possible errors that might be introduced in the process. The nAma-s 'SiSiraH' and 'dakshaH' occur almost adjacent to each other (nAma-s 913 and 917 respectively).

Sri BhaTTar's vyAkhyAnam in samskRt for the two nAma-s are:

1. **SiSiraH - Arta-Sabda SravaNantaram ati-tvarayA gataH SiSiraH** (SASa - pluta gatau; sAnnidhyam kalpayAmAsa tasmin saarasi).
2. **akshaH - kshipram AgantA dakshaH.**

As explained under nAma 913, and based on Sri BhaTTar's vyAkhyAnam, it seems clear that Sri BhaTTar had in mind the speed with which bhagavAn came to help gajendra. For nAma 917 - dakshaH, Sri BhaTTar refers to bhagavAn's 'speedy arrival' (kshipram AgantA) again. The translators (two in English and two in tamizh) have translated both the above vyAkhyAna-s as referring to "One Who was very fast in coming to the help of gajendra)". A couple of those who have elaborated on Sri BahTTar's vyAkhyAnam even go to the extent of pointing out that 'two nAma-s refer to the same incident' - and thus the same guNaAnubhavam. Thus they have essentially attributed redundancy in Sage vyAsa's narration, even though this is not punar-ukti dosham in the strict definition of this term, since different nAma-s are involved in describing the same incident. (See Sri Sa'nkara's commentary for the next nAma, where he makes this point).

SriImad SriImushNam ANDavan explains Sri BhaTTar's vyAkhyAnam for the current nAma that eliminates this repetition, and thus, is a more elegant explanation of Sri BhaTTar's vyAkhyAnam for this nAma. For the nAma SiSiraH, SriImad ANDavan gives the explanation of Sri BhaTTar's vyAkhyAnam as a reference to "One Who came fast to the scene where



gajendra had been seized by the crocodile". But for the nAma 'dakshaH' (nAma 917), SrImad ANDavan explains SrI BhaTTar's words "kshipram AgatA dakshaH", as "One Who has the sAmarthyam as evidenced by His arriving at the scene very fast. (sAmarthyam = power, force, capacity, ability, strength - SrI Apte's dictionary). Note that one of the meanings for the word 'daksha' is 'dexterous, skilled'.

Also, recall SrI vAsishTha's words giving the different meanings for the word 'daksha' - SaktaH, Sighra-kArI ca - One Who has the power (SaktaH), or One Who achieves things fast (Sighra-kArI).

Thus, SrImad ANDavan explains SrI BhaTTar's vyAkhyAnam for 'SiSiraH' (nAma 913) in terms of bhagavAn being "SIghra-kArI", and for "dakshaH" (nAma 917) in terms of bhagavAn being a "Sakti-SAli". Thus the redundancy in the interpretation of SrI BhaTTar's vyAkhyAnam does not exist any more.

One could argue, mistakenly, that there is still redundancy in the interpretation of the nAma 425 (dakshaH), and the nAma SiSiraH (nAma 913), since both refer to His speed. But there is no redundancy in fact, since, for nAma 425, SrI BhaTTar refers to bhagavAn's speed in getting rid of the evil people in His kalki incarnation, and for nAma 913, he is referring to BhagavAn's speed in responding to the cry for help from a devotee. These are subtle points that may be of interest to some readers.

SrI Sa'nkara avoids the punarukti dosham by giving interpretations that are distinctly different from each other, and thus there is no confusion in translating these:

1. SiSiraH - (based on "The cool season") - tApa-traya abhitaptAnAm viSrama sthAnatvAt SiSiraH - He Who removes the torments arising from physical, mental and supernatural causes.
2. dakshaH - pravRddaH, SaktaH, SIghra-kArI ca - He Who is endowed with the qualities of immensity, strength, and quick execution.



nAma 918. दक्षिणः dakshiNaH

- a) He Who is pleasing and amiable.
- b) He Who pervades everywhere.
- c) He Who destroys everything (at the time of pralaya).
- d) He Who is very liberal, charitable, and kind.

**dakshiNAya namaH.**

The root from which the nAma is derived is the same as for the previous nAma - daksh - vRddhau, SIghrArthe - to grow or act quickly. The application of the uNAdi sUtra 2.50 - dru dakshibhyAm inan, results in addition of the affix inan to the root daksh, leading to the word dakshiNa. The siddhAnta kaumudI gives the following meanings for the word dakshiNaH - dakshate vardhate SIghrakArI bhavati vA sa dakshiNaH; saralo vAmabhAgaH paratantro'nuvartanam (right, honest, courteous, submissive). As explained above, the term 'dakshiNa' has the same meaning as the term 'daksha' - "dexterous, skillful, one who arrives fast, one who accomplishes things fast", etc., but additionally, it means 'pleasing, amiable, courteous, civil', etc. (SrI Apte's dictionary). Thus, the word 'dakshiNa' means 'One who is fast, One who destroys, One who is courteous, One who grows His devotees, One who is compassionate', etc.

a) SrI BhaTTar uses the meaning 'courteous and compassionate' for the word 'dakshiNa', and comments that even though bhagavAn responded immediately to the cry for help from gajendra, He still expressed regret to gajendra that He was not nearer to the site of the incident, and consoled gajendra with kind words. SrI BhaTTar's words are: thathA Agatya, 'dhin'g mAm, dUragato'ham tvAm', iti sAntvanaiH, gajendrasya anukUlaH dakshiNaH - "Though He came as soon as gajendra called for His help, He still expressed regret that He was not near at the time of danger, and consoled gajendra with kind words - "Fie upon Me that I was far away from you". SrI BhaTTar gives support from vishNu dharma:





prI timAn puNDArI kAkshaH SaraNAgata vatsalaH |

bhajantam gajarAjAnam madhuram madhu-sUdanaH ||

(vishNu dhArma 69.83)

"The Lotus-eyed Slayer of madhu, Who is kind and affectionate to those who have surrendered to Him, showed His love to gajendra, who worshipped Him".

SrImad SrImushNam ANDavan explains the nAma as referring to His dAkshiNyam - politeness, civility, courtesy. For sarveSvaran to express regret to a mere animal, is a clear expression of His guNa of sauSI lyam.

SrI kRshNan graphically describes that bhagavAn knelt at the feet of the elephant, checked for the injuries, took out His uttarIyam - the vastram at the top of His divya tirumEni, blew at it to get some heat, and then applied the heat to the elephant's leg to give comfort to the elephant's wound. In addition, He expressed regret for not having come earlier. This nAma thus illustrates that bhagavAn is SaraNAgata-vatsalan - One Who is dearly attached to those who surrender to Him.

The word 'sAntvanam' that has been used by SrI BhaTTar in his vyAkhyAnam means 'consolation, pacification'. SrI kRshNan refers to another instance where bhagavAn felt 'regret at having been late' - in helping the devotee who surrendered to Him and expressed words of consolation - 'sAntvanam'. This was in the case of vibhI shaNa SaraNAgati. 'vacasA sAntvayitvainam locanAbhyAm pibanniva' - yuddha kANDam 19.7 - "Lord rAma uttered words of consolation to vibhI shaNa, and blessed him with His kaTAKsham, as if He drank vibhI shaNa through His eyes".

b) c) SrI Sa'nkara comments that the meaning for the previous nAma and the current one are same, and notes that there is no punarukti by Sage vyAsa because different words have been used to describe this guNa of bhagavAn - dakashiNa SabdasyApi daksha eva arthaH; Sabda bhedaT na paunaruktyam. However, he proceeds then to give an alternate interpretation based on the root daksh - gati himsanayoH - to go or to kill - athavA, gacchati hinasti iti vA dakshaH - He Who goes or He Who kills is dakshiNaH. This is translated by





SrI T. S. Krishnamoorthy as "One Who pervades everywhere", or as "One Who destroys everything" (e.g., at the time of pralaya - the function of samhAra).

Using the meaning 'to kill' or 'destroy' for the root daksh, SrI baladeva vidyA bhUshaN gives the example of Lord kRshNa destroying or preventing the rise of duryodhana - **damSati duryodhana udyamam iti dakshiNaH**.

d) SrI cinmayAnanda interprets the nAma in terms of dAkshiNya (liberal-hearted) - the opposite of selfishness and attachment to wealth that one possesses. He sums up the meaning of the nAma as "One Who has Infinite Kindness and Charity towards all good people and One Who is thus ever ready to liberally give away His endless Benevolence". He gives the example of the offering of 'dakshiNA' to the priests after a ritual as their fee - this should be given in a spirit of large-hearted, liberal charity. Recall the nAma svasti-dakshiNaH (nAma 905 in Slokam 96), which is interpreted along these lines.

SrI vAsishTha comments that bhagavAn is One Who arrives fast if one calls to Him for help, and is pleasant once He arrives - **kshipram Agacchati AhUta, Agatya ca santushTo mukta-hastam dadAti iti udAraH sa dakshiNa ucyate**.

e) SrI kRshNa datta bhAradvAj uses the meaning - daksh -vardhate - to grow, and interprets the nAma as - **dakshayati vardhayati svajanAn iti dakshNaH** - He Who grows His devotees is dakshiNaH.

f) An alternate interpretation by SrI bhAradvAj is - **ata eva viSvara'nge udAratamo nAyakaH** - BhagavAn is the most compassionate Lord of all. The amara describes 'dakshiNa' as 'sarala, udArau ca' - honest, sincere, generous, compassionate. (amara. 3.1.8).

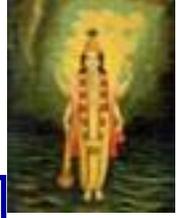
### nAma 919. क्षमिणां वरः kshamiNAm-varaH

- a) The foremost in bearing the burden of protection of His devotees.
- b) The foremost among those who bear the burden of the Universes.

### **kshamiNAm-varAya namaH.**

The root of interest for the nAma is ksham - sahane - to allow, to suffer. vara is derived from vRN - varaNe - to choose. 'kshamiNAm varaH' refers to





"One Who is superior among those who are endowed with patience or endurance"...

Sri vAsishTha explains the nAma as "sahana SilAyAm, kshmAvatAm madhye varaH = SreshTha ityarthaH", which has the above meaning. Sri Apte has listed the meanings 'able, competent' for the word 'kshama' in addition to 'forbearance, patience'. The interpretations below use both these meanings. The nAma has been translated as "One Who is the best among those who have endurance", by most of the translators of Sri BhaTTar's vyAkhyAnam. However, the significance of Sri BhaTTar's vyAkhyAnam does not seem to be expressed well enough with this translation.

Sri BhaTTar's words are - tad-darSanena dhRtAtmA; abhavat tatra deveSaH - It was only after seeing gajendra safe that He felt relieved; The Lord of all gods stood as though revived (after seeing gajendra safe). This signifies that bhagavAn was throbbing with anxiety on behalf of His devotee and patiently putting up with this anxiety for the short duration between gajendra's call and His protecting gajendra. His desire to protect His devotee is so extreme and intense, that normally for Him to patiently wait till He comes to the scene of the incident was unimaginable. It is this extreme concern of bhagavAn - the intensity with which He is committed to the protection of His devotees, that is to be enjoyed here. It is the seriousness with which He takes His commitment to protect His devotee, and His anxiety at the smallest delay in protecting the devotee, that is enjoyed by Sri BhaTTar through this nAma - "BhagavAn is the Foremost in bearing the burden of protection of His devotee - kshamiNAM varaH".

Sri kRshNan emphasizes this point, and refers to another incident where the Lord was throbbing with anxiety for the welfare of His devotee - when sugrIva suddenly rushed to rAvaNa and fought a duel with him, and brought the ten crowns of his ten heads. Lord rAma tells sugrIva after his return that He was very concerned about sugrIva's safety during that time, and added that for Him, sugrIva's safety was more important than even lakshmaNa or sItA pirATTi's welfare. Such is the intensity with which He bears the





responsibility for the protection of His devotee.

Of course, other anubhavam-s are possible for the nAma in the context of gajendra moksham, and some of these are given by some of the interpreters of Sri BhaTTar's bhAshyam. The most common among these is that bhagavAn did not lose His composure once He arrived at the scene of gajendra being caught by the crocodile (Sri M.V.Ramanujacharya's explanation - "gajendraniak kaNDa piRagu, tam manattaip padaikkAmal niRuttinavar").

Sri v. n. vedAnta deSikan comments that this guNa of bhagavAn was evident only after He saw that the elephant was safe (until that time, His concern for the safety of His devotee was extreme.

b) Sri Sa'nkara gives multiple interpretations:

kshamavatAm yoginAm iti kshamiNAm varaH.

He Who is the foremost among yogin-s who have forbearance

pRthivyAdI nAm bhAra dhArakANAm SreshTha iti kshamiNAm varaH.

He Who is foremost among those that bear all burdens such as that of the Earth etc.

kshamiNaH SaktAH, ayam tu sarva SaktimatvAt sakalAH kriyAH kartum kshamata iti vA kashmainAm varaH.

He Who is the foremost among the strongest (here the word kshamiNaH is interpreted to mean "One Who is endowed with power")

He gives support from Sri mad rAmAyaNam - kshamayA pRthivi samaH (1.1.18) - Lord rAma's ability to endure is described as equal to that of Mother Earth.

Sri cinmayAnanda's anubhavam is that bhagavAn has this nAma indicating that He is the most patient when it comes to tolerating and forgiving the sins of the jIvas. His words are: "He exhibits supreme patience with the evil-minded, the tyrant, the foul and the fiendish. hiraNyAksha, hiraNyakaSipu, rAvaNa, and others of this type were given many fair opportunities to realize for themselves the folly of their baser attitudes and their immoral ways of life.





It is only when no other method of treatment could cure them that the Lord destroyed them in His Infinite kindness" (they all reached parama padam as a result of having His darSanam!).

Another dimension of bhagavAn's forbearance is His willingness to forgive the sins of His devotees also

kshamitum soDhum bhakta aparAdhAn Seelam yeshAm te kshamiNaH;  
teshAm varaH uttama iti kshamiNAm varaH

(SrI kRshNa datta bhAradvAj)

One is reminded of the extent of sufferings that He subjected Himself to, during His rAma incarnation. The whole rAmAyaNa is a demonstration of His being kshamiNAm varaH, along with pirATTi, who is in all respects equal to Him. The incident of Sage bhRgu kicking bhagavAn in His vaksha sthalam, and the composed reaction of bhagavAn to this incident, is another example of His most superior kshamA or endurance and forbearance.

SrI baladeva vidyAbhUshaN gives another example from Lord kRshNa's incarnation: - the magnanimity with which bhagavAn forgave Sage durvAsa for his ignoble act of harassing the pANDava-s on behalf of duryodhana during the vana vAsam of the pANDava-s. The kAkAsura incident, and SrI pirATTi's kind act of laying the evil asura such that his head was facing Lord rAma's Feet so that Lord rAma will forgive the asura, and bhagavAn's forgiving the asura by just punishing him very mildly instead of killing him as he justly deserved, is an example that shows both bhagavAn and pirATTi rival each other in their kshamA, or willingness to forgive and put up with aparAdha-s of their children. nammAzhvAr repeatedly reminds us that none in all the Universes - not even the catur-mukha brahmA who is gifted with superior knowledge by bhagavAn Himself, will be able to describe bhagavAn's kalyANa guNa-s and do justice to even one of His guNa-s. We are seeing that His guNa as 'kshamiNAm varaH' is just one example of the inability to describe the guNa - we just have to feel His guNa-s and enjoy them.





nAma 920. विद्वत्तमः vidvat-tamaH

The Best among those who know what to do.

**vidvat-tamAya namaH.**

Sri vAsishTha gives the following derivation for the nAma - vidanti iti vidvAmso j~nAninaH teshu atiSayena SreshThaH sarvaj~natvAt iti vidvat-tamo vishNuH - He Who is the best among those endowed with knowledge - the All-Knowing. He from Whom all knowledge originated, He Who gave the veda-s to the world, etc., is vidvat-tamaH.

Sri BhaTTar interprets the nAma in terms of the gajendra moksham incident, and points out that the nAma reminds us that bhagavAn knew exactly how to administer treatment to gajendra as soon as He arrived at the scene - tac-cikitsAyAm vidvat-tamaH - BhagavAn gently touched the elephant, and started speaking to the elephant comfortingly. Extreme devotion to bhagavAn is what caused gajendra to go to the pond to pluck the lotus flower for offering to Him in the first instance. Nothing was more important to gajendra than the darSanam of bhagavAn, and all his ailments were cured right away. (The beauty of the vyAkhyAnam of Sri BhaTTar, illustrating the extreme concern of bhagavAn to His devotees at every step, can only be felt, and cannot be described adequately through words. The current interpretation is one such example).

SriImad SriImushNam ANDavan explains the nAma with the comment that bhagavAn is the 'greatest Doctor there ever was and is, - the way He administered the most appropriate cikitasA or treatment to gajendra, (who had suffered for a thousand years in the clutch of the crocodile)'. BhagavAn knew precisely what would give gajendra the greatest comfort, and so He is called vidvat-tamaH in Sri BhaTTar's anubhavam.

Sri BhaTTar gives support from vishNu dharmā:

evamuktvA kuruSreshTha! gajendram madhusUdanaH |

sparsayAmAsa hastena.....

(vishNu dharmā 69.89)



The Bliss of the touch by bhagavAn's hands eliminates all misery, and is like the herbs that can cure any ailment. His divine hands were the medicine for gajendra, and the heat from His beautiful red lips were the comfort that gajendra would do anything to have.

SrI veLukkuDi kRshNan gives another analogous example, where pirATTi administers the cikitsA that is the most appropriate for the occasion. When rAma came back full of bleeding wounds after victoriously eliminating the rAkshasa khara and his army of 14,000 rAkshasa-s in janasthAnam, sltA pirATTi administered the best treatment for the occasion - she gave Him a very fond embrace. As Lakshmi, she is the embodiments of all cures, and thus, Her embrace was the best cure for rAma's wounds.

tam dRshTvA Satru-hantAram maharshI NAm sukhAvaham |  
babhUva hRshTA vaidehI bhartAram parishasvaje ||

"sltA pirATTi was extremely happy to see Lord rAma who had eliminated the rAkshasa-s that were causing immense harm to the sages, and thus had fulfilled the cause of ensuring the safety of these sages".

SrI baladeva vidyAbhUshaN also interprets the nAma based on the gajendra episode - atha gajendra uddhArakatAm sUcayan Aha - svaika SaraNyasya gajendrasya vipad vinASe ati-nipuNatvAt vidvat-tamaH - He Who handled the surrender of gajendra in the most skillful manner.

SrI rAdhAkRshNa SAstri generalizes SrI BhaTTar's explanation - bhagavAn is One Who knows how to remedy the bhakta's problems.

SrI Sa'nkara's interpretation is that bhagavAn has this nAma because He alone, and no one else, always possesses the knowledge of everything - nirastAtiSayam j-nAnam sarvadA sarva gocaram asya iti asti, na itareshAm iti vidvat-tamaH. All the rest possess but a tiny fraction of His knowledge.

SrI vAsishTha comments that bhagavAn is All-Knowing - One Who knows everything there is to know ever since creation started, and prior to that, and for all future to come, and so He is vidvat-tamaH. This cannot be said of



anyone else. This is how the veda-s praise Him.

nAma 921. वीतभयः vl ta-bhayaH

a) He because of Whom fear is dispelled.

b) He Who is devoid of fear.

**vIta-bhayAya namaH.**

SrI vAsishTha derives the meanings "One Who has no fear" - vi = vishesheNa, itam = gatam, bhayam = bhI tiH yasya it vl ta-bayaH - One Who is totally devoid of fear.

SrI BhaTTar, whose special emphasis is the guNanubhavam of bhagavAn as One Whose sole purpose in everything He does is to help His devotees, gives the anubhavam that He has this nAma since He drives away the fear in His devotees - vl tam bhayam yasmAt sa vl ta-bhayaH.

The former interpretation is given by SrI Sa'nkara and others who follow his vyAkhyAnam, and the later interpretation is given by SrI BhaTTar and those that follow his lead.

a) SrI BhaTTar's interpretation is: tat-samAgama tumula upalambhAt vl tam bhayam gajendrasya iti vl ta-bhayaH - Seeing the ardent zeal of the Lord in coming to his help, the fear of gajendra vanished. Thus, bhagavAn has this nAma since He is "One Who dispelled the fear of gajendra through His arrival".

SrI veLukkuDi kRshNan's anubhavam is that gajendra was afraid that the lotus flower that he was carrying for offering to the Lord might become old and lose its freshness, and this fear was gone as soon as gajendra noticed that bhagavAn had arrived.

SrI v.v.rAmAnujan comments that gajendra had called for help from nArAyaNa, and was afraid that bhagavAn's guna of ASrita rakshaNam might be questioned by some if He did not come right away, and it was this fear that was removed as soon as bhagavAn arrived.



Sri baladeva vidyAbhUshaN echoes the same thoughts as above - vItam = vinashTam gajendrasya grAhAt bhayam yena sa vIta-bhayaH - He Who relieved gajendra of the fear of being gripped by the crocodile, is vIta-bhayaH.

b) Sri Sa'nkara gives the interpretation - vItam = vigatam, bhayam sAmsArikam samsAra lakshaNam vA asya iti vIta-bhayaH, sarveSvaratvAt nitya muktatvAt ca - He Who has no fear pertaining to, or accompanying, the transmigratory life; in addition, since He is the Lord of all, and ever free, He is without fear of any kind as well.

Sri rAdhAkRshNa SAstri comments that the worst of all fears is the fear of samsAra, or being born in this world; since bhagavAn is beyond this, He is Fearless, and beyond fear - vIta-bhayaH.

Sri satya sandha tIrtha also gives the explanation along the same lines - bhaya SUnyaH vIta bhayaH - One Who is without fear.

Another dvaita AcArya, Sri raghunAtha tIrtha, gives the alternate interpretation that is supported by Sri BhaTTar - bhaktebhyo vItam = vigatam bhayam yasmAt saH vIta-bhayaH.

nAma 922. पुण्यश्रवणकीर्तनः puNya-SravaNa-kIrtanaH

He Whose nAma SrvaNam and kIrtanam are purifying.

**puNya-SravaNa-kIrtanAya namaH.**

The nAma can be understood in terms of its three component words: puNya, SravaNa, and kIrtana. puNya here refers to 'that which purifies' - pavate, pUyate vA anena iti puNyam. SravaNa refers to hearing from others, and kIrtana refers to our own chanting. The nAma says that bhagavAn's glory is such that by hearing it from others, or by singing His glory ourselves, we will be purified. puNyam = pavitrIkraraNam, nAmnAm SravaNam kIrtanam ca yasya sa puNya- SravaNa-kIrtanaH vishNuH.

One by hearing whose names, and by chanting whose names, we get purified, is called 'puNya-SravaNa- kIrtanaH' - yasya vishNor-nAm nAm anyataH



SravaNam, tathA sva-mukhata uccArya kIrtanam, ityubhayatA pavitrI karaNam bhavati, sa etan-nAmnAm abhidhIyate.

Sri BhaTTar continues his interpretation of the nAma as it relates to gajendra moksham, and explains the nAma as: "He by hearing whose gajendra moksham episode, or by narrating it ourselves, we get purified". This is one example of the purifying power of singing His glory or hearing His glory.

Sri BhaTTar refers us to a Sloka from vishNu dharma in support:

Srutena hi kuru-SreshTha! SmRtena kathitena vA |  
gajendra moksheNaiva sadyaH pApAt vimucyate ||

(vishNu dharma 69.79)

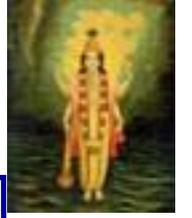
"O the best of kuru-s! A person is immediately rid of his sins if he hears, thinks or talks about the story of the rescue of gajendra by the Lord".

Sri mad Sri mushNam ANDavan points out that bhagavAn is puNya SravaNa kIrtanaH also because He has the kIrtana (fame) that is worthy of being heard (SravaNa), and that will remove all our sins. He reminds us that this is the reason why we do the anusandhanam of the following Slokam on gajendra moksham every morning as we get up:

grAham graste gajendre sarabhasam tArkshaym Aruhya dhAvan  
vyAghUrNan mAlya bhUshA vasan parikaro megha gambhI ra ghoshaH |  
vibhrANo rathA'ngam Saram asim abhayam Sa'nkha cApau ca  
kheTau hastaiH kaumodakI m api avatu harirasAvamhasAm samhater\_naH ||

The Slokam is found in devanAgari lipi in prakRtam Sri mad Azhagiya Si'ngar's Ahnika grantham. The Slokam reminds us how bhagavAn rushed to the scene of gajendra's suffering, climbing on to garuDa's back in a big hurry, with disheveled ornaments because of the hurry, with the roaring sound of His arrival clearly noticeable, and with all His weapons ready for the protection of the devotee. The anusandhanam (thinking with the meaning in our mind) of this act of bhagavAn will protect all those who meditate on it, chant it, or





hear it from others.

Sri baladeva vidyA bhUshaN echoes the same anubhavam - pApahAri-gajendra-sambandhi-SravaNAdivAt puNya-SravaNa-kl rtanaH.

Sri Sa'nkara gives the following interpretation- puNyam puNyakaram SravaNam kl rtanam ca asya iti puNya-SravaNa-kl rtanaH - He, whose names, heard and recited, lead to religious merit.

Both Sri Sa'nkara and Sri vAsishTha give reference to the phala Sruti Slokam which conveys the same message that is conveyed by this nAma:

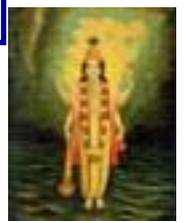
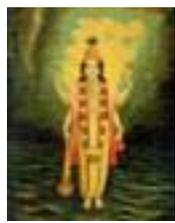
ya idam SruNuyAn-nityam yaScApi parikl rtayet |  
nASubham prApnuyAt ki'ncit somutreha ca mAnavaH ||

"Nothing inauspicious or unwelcome will accrue either in this world or in the world beyond, to anyone who hears the vishNu sahasra nAma stotra daily, or who recites it daily".

Sri cinmayAnanda comments that "kl rtana should not be just interpreted to mean mechanical repetition, but the serious student should reflect upon the glories of the Lord. We must learn to get ourselves committed to the life of God-centered activities. It is not to be a mere noisy chanting of hymns, a mere muttering of mantra- s. We must teach ourselves to allow Him to express through us. Our physical activities, mental feelings, and intellectual thoughts must all shine forth the awareness of His Divine Presence that is in us at every moment, everywhere. The life of such a devotee will itself become, in its dynamic beauty, love and devoted tenderness, a constant worship (poojA), a continuous (akhaNDa) hymn chanted (kl rtana) in praise of the Lord-of-the-heart". The message should be self-explanatory.

Sri vAsishTha summarizes the meaning of this nAma through the following composition of his own:

yasyAsti nAmnAm SravaNam pavitram, sa'nkl rtanam cApyamalam hi tasya |  
so'nanta nAmA bhagavAn hi vishNuH, sva-nAmabhir viSvamidam punAti ||





"Lord vishNu, whose nAma-s are purifying to those who hear them or chant them - this Lord vishNu with His infinite nAma-s (representing His infinite kalyANa guNa-s), purifies this whole Universe through His nAma-s".



## Slokam 99

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।

वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ९९ ॥

uttAraNO dushkrutihA puNyO dussvapnanAsanah |  
vI rahA rakshaNah santO jI vanah paryavasthitah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 923. उत्तारणः uttAraNaH

He Who lifts up.

**uttAraNAya namaH.**

'ut' is an upasarga, meaning 'intensity'. 'tAraNa' is derived from the root tR - plavana santaraNayoH - to cross over, to swim. uttArayati iti uttAraNaH - He Who helps in crossing over, is uttAraNaH.

Sri BhaTTar continues the interpretation in terms of the gajendra episode - the nAma refers to bhagavAn lifting up the elephant and the crocodile both from the waters - tau sarasaH uttAritavAn. It is to be noted that Sri BhaTTar uses the word 'tau' - He lifted both of them from the lake. In a sense, bhagavAn protected both the elephant and the crocodile - by relieving gajendra from the clutches of the crocodile, and by relieving the crocodile from its curse.

Sri baladeva vidya bhUshaN gives the same interpretation also - sarovarAt gajendram uttArayAmAsa iti uttAraNaH.

Most other interpreters interpret the nAma as a reference to bhagavAn lifting the samsAri-s from the ocean of samsAra.

Sri Sa'nkara's interpretation is: samsAra sAgarAt uttArayati iti uttAraNah.

Sri cinmayAnanda explains the nAma as: "One Who lifts us out of the ocean-of-change. By identifying through our body-mind-intellect with the changing whirls of matter around us, we assume to ourselves the changes which provide us the horrible sorrow of mortal finitude. On lifting ourselves from the giddy



changes in these whirls of finite matter, when we fix it upon Him, the one Consciousness that illumines all changes in all living creatures, we get uplifted into a state of Immortality - changeless, blissful, supremely satisfying. Hence Sri nArAyaNa is called the Up-lifter, the Savior".

Sri vAsishTha explains the nAma as: bhavArtisantaptAnAm bhavac- charaNa AgatAnAm uttitI rshUNAm uttAraNo nAviko nAveva ityarthaH - He Who, like a person rowing a boat to help cross a river, helps the samsAri who is tortured by the heat of samsAra, and who surrenders to bhagavAn seeking help in crossing over the ocean of samsAra.

Sri satya sandha tIrtha explains the nAma in terms of the praNava mantra that lifts up the spirits of the sanyAsin-s etc. - utkRshTaH tAraH praNavo yeshAm ta uttArAHsannyAsinaH teshAm NaH sukham yasmAt sa uttAraNaH.

### nAma 924. दुष्कृतिहा dushkRti-hA

- a) He Who slays the evil-doers.
- b) He Who destroys the sins of those who surrender to Him.

#### **dushkRti-ghne namaH.**

a) dushkRtinam hanti iti dushkRti-hA - He Who destroys the evil-doers is dushkRti-hA.

Sri BhaTTar explains the nAma in terms of bhagavAn killing the crocodile that seized the leg of the devotee gajendra who was involved in bhagavad kainkaryam, and threatened his life. Sri BhaTTar continues the support from vishNu dharma (69) - sthalastham dArayAmAsa grAham cakreNa mAdhavaH - mAdhava slew the crocodile with His discuss when the crocodile was on the land.

Note the following Sloka, which describes the guNa of bhagavAn praised in this nAma:

paritrAnAya sAdhUnAm vinASAYa ca dushkRtAm |  
dharma samsthApanArthAya sambhavAmi yuge yuge ||



"I take incarnations in every yuga, for the protection of the good, the destruction of the evil, and the establishment of dharma".

SrI baladeva vidyA bhUshaN also interprets the nAma in terms of the gajendra episode: **dushkRtim grAham hatavAn iti dushhkRti-hA** - He Who destroyed the crocodile that committed apacAram towards a bhAgavata.

SrI v.v. rAmAnujan gives references to divya prabandham where this guNa of bhagavAn is extolled:

ANDAL sings this guNa of bhagavAn in tiruppAvai: **pollA arakkanaik kiLLik kaLaindAnai** - He Who got rid of the ferocious demon as if by weeding him out.

**vEzham mUvAmal nalgI mudalai tuNittAn** (periyA tirumozhi 6.8.3) - BhagavAn came on garuDa who is the incarnation of the veda- s, destroyed the crocodile and removed the pain and suffering of gajendra.

SrI veLukkuDi kRshNan explains that for bhagavAn, the worst among those who are sinners are those who commit apacAram to His devotees. This is what makes Him angry the most, and this is where His guNa of dushkRti-hA is in full force. We see this in His incarnations as Lord rAma and Lord nRsimha. Lord ra'nganAtha also displayed His anger when the priest committed apacAram against tiruppANazhvAr. This nAma should remind us that bhAgavata apacAram is the worst of all sins, and should be avoided at all costs.

b) SrI Sa'nkara interprets the nAma as - **dushkRtiH pApa sam~jnitAH hanti iti dushkRti-hA** - He Who destroys the sins, or alternatively, "**ye pApakAriNaH tAn hanti it vA**" - He Who destroys those who commit sinful deeds.

SrI rAdhAkRshNa SAstri reminds us that it is not just bhagavAn who redeems us from our sins, but His nAma is just as effective.

In helping draupadi against act of duryodhana, Lord kRshNa assured rukmiNi that before He could go and help draupadi, His nAma already protected her when she cried out His name when in need of help. In addition to getting rid of those extreme sinners who cannot be corrected any other way, bhagavAn is also the One Who corrects and redirects those who are inadvertent sinners.



Sri cinmayAnanda's anubhavam is that when bad actions (dush-kRti-s) are undertaken by anyone, prompted by sensuous desires, they leave impressions (vAsanA-s), and these always have a tendency to make them repeat similar actions. When one turns the mind towards nArayaNa, the Self, one is emptied of these existing vAsanA-s, and so the Lord is indicated as the "Destroyer of the sins".

Sri kRshNa datta bhAradvAj explains the nAma as - **dushkRtiH hanti prapannAnAm iti dushkRti-hA** - "One Who destroys the sin of the prapanna-s - those who have sought refuge under Him.

**nAma 925. पुण्यः puNyaH**

The Purifier.

**puNyAya namaH.**

Please refer to the write-up for this nAma in Slokam 73 (nAma 692).

**nAma 926. दुःस्वप्नाशनः dus\_svapna-nASanaH**

The Remover of evil dreams.

**dus-svapna-nASanAya namaH.**

'dus' is an upasarga. 'svapna' is derived from the root svap - Sayane - to sleep; the word 'svapna' means 'dream'. 'nASana' is derived from the root naS - adarSane - to be lost, to perish. **dushTaH svapno dus-svapnaH; dus-svapnasya nASano dus-svapna-nASanaH** - He Who removes bad or inauspicious dreams.

Sri BhaTTar continues his interpretation in terms of the gajendra moksham - "Those who hear the story of gajendra mosham will be relieved of inauspicious dreams".

It should be noticed that Sri BhaTTar has been giving support from the vishNu dharma for his interpretations of all the nAma-s based on gajendra moksham. This extends to the current nAma as well. Sri BhaTTar's interpretation for the current nAma is found in the phala Sruti of this episode





as described in vishNu dharmā:

ye mAm tvAm ca saraScaiva grAhasya ca vimoskaNam |

ye smarishyanti manujAH prayatAH sthirabuddhayaH |

dus-svapno naSyate teshAm su-svapnaSca bhavishyati ||

Sri baladeva vidyA bhUshaN gives the same interpretation, and gives the reference quoted above as well.

Sri kRshNa datta bhAradvAj quotes support from Sri mad bhAgavtam, where it is declared that meditation on Lord kRshNa and the gajendra moksham will relieve the devotee from bad dreams:

etan mahArAja taverito mayA kRshNAnubhAvo gajarAja mokshaNam |

svargyam yaSasyam kali kalmashApaham dus-svapna nASanam kuru varya

SRNvatAm ||

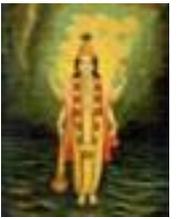
(8.4.14)

"O parIkshit mahArajan! I (Sage Suka) have narrated to you this great mahimA of Lord kRshNa that is called gajendra moksham, by hearing which all sins accrued in the kali yaga will be destroyed, bad dreams will be eliminated, and one can attain the svarga loka and all fame".

Sri Sa'nkara interprets the nAma as the "Dispeller of bad dreams that forewarn of upcoming dangers, when He is meditated upon, praised and worshipped".

Sri rAdhAkRshNa SAstri comments that since bhagavAn ensures that His devotees are not exposed to dangers, they do not get bad dreams forewarning them of the dangers also. He also comments that the habit of constant meditation of bhagavAn's nAma-s will ensure that in the long run, there is no room for bad dreams.

Sri cinmayAnanda interprets that the worst dream is that of being re-born. He notes that when one is ever centered in nArAyaNa-smaraNa, then his sub-conscious mind is not loaded with half-digested thoughts and unexpressed intentions, repressed desires and suppressed motives, immoral passions and





covetous inclinations, and he has no fearful dreams in his sleep. Over time he enters nArAyaNa-consciousness, and there is no room for bad dreams.

SrI vAsishTha gives references to vedic passages where prayer is made for the removal of bad dreams:

jAgrad dush-svapnyam svane dush-svapnyam |

(atharva. 16.6.9)

punarehi vRshAkape suvitA kalpayAvahai |

ya esha svapnanamSano'stameshi pathA punar-viSvasmAd-indra uttaraH ||

(Rg. 10.86.21)

**nAma 927. वीरहा vI ra-hA**

He Who destroyed the powerful bonds that tied gajendra to death.

**vIra-ghne namaH.**

We studied this nAma previously in Sloka-s 18 and 79 (nAma-s 168 and 747).

Please refer to the write-up for nAma 747 in Slokam 79.

**nAma 928. रक्षणः rakshaNaH**

The Savior.

**rakshaNaya namaH.**

The nAma is derived from the root raksha - pAlane - to protect. rakshati = pAlayati sakalam viSvam iti rakshaNaH.

SrI BhaTTar relates the nAma to the protection of gajendra by bhagavAn - tam sparSana parirambhaNa sAntvanAdibhiH rakshitavAn - BhagavAn saved the elephant by touching it, embracing it, and speaking words of consolation to the elephant.

SrI BhaTTar and SrI baladeva vidyA bhUshaN quote vishNu dharma in support:

evamuktVA maharaja gajendram madhusUdanaH |





sparSayAmAsa hastena gajam gandharvameva ca ||

Sri Sa'nkara explains the nAma as "One Who has the function of protection of all the three worlds" - sattvam guNam adhishThAya jagat-trayam rakshan iti rakshaNaH - He who, assuming the sattva guNa, protects all the three worlds.

In tiruvAimozhi, nammAzhvAr stresses that it is Lord vishNu's nature to protect (kAKkum iyalvinan - pASuram 2.2.9). In fact, AzhvAr points out that in addition to protection, Lord vishNu performs the functions of destruction and creation through rudra and brahmA respectively by being their antaryAmi-s, and these functions are also directed in effect, towards protection of the jIva-s. The destruction is for the purpose of giving new bodies to the jIva-s instead of continuing with the aged and worn-out bodies, and the creation is to give indriya-s etc. to the jIva-s so that they can strive to attain Him in the new birth. Thus rakshaNam is the motivation for all His acts.

Sri cinmyAnanda reminds us that protection is the reason that bhagavAn keeps taking incarnations:

paritrANaYa sAdhUnAm visASaYa ca dushkRtAm |

dharma samsthApanArthAya sambhavAmi yuge yuge ||

(gItA 4.8)

"For the protection of the good, the destruction of the wicked, and the establishment of righteousness, I take different incarnations in each yuga".

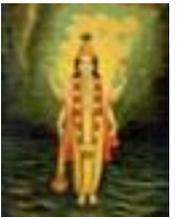
Note that 'protection' comes first in the reasons for His incarnations. In fact, destruction of the wicked is only for the protection of the good.

Sri vAsishTha gives reference to a vedic mantra that prays for this protection:

rakshA No agne tava rakshaNebhI rArakshANaH sumukha prI NAnaH |

pratishphuTa viruja vI Dvaho jahi raksho mahi cid vAvRdhAnam ||

(Rg. 4.3.14)





nAma 929. सन्तः santaH

- a) He Who makes those who have sought refuge in Him prosper.
- b) He Who exists for His devotees.
- c) He Who bestows the desired benefits on His devotees.
- d) He Who manifests Himself in the form of holy men.
- e) He Who is present everywhere and permeates everything.
- f) He Who is worshipped.
- g) He Who expands the world in a controlled way.

**santAya namaH.**

sam - is an upasarga (preposition). The root for the nAma is tanu - vistAre - to spread. The word also means 'to bestow, to lengthen' etc. (Sri Apte's dictionary).

a) Sri BhaTTar explains the nAma as "ASritAn santanoti (samyak tanoti) iti santaH" - He Who makes those who have sought refuge in Him prosper, and feel joy by thoughts on Him.

Sri baladeva vidyA bhUshaN gives the same interpretation - evam gajendram SaraNAgatam santanoti iti santaH.

Sri veLukkuDi kRshNan explains the significance of the nAma as illustrating the guNa of bhagavAn in growing the confidence in us (santanoti) that He will protect us without fail. The very sight of bhagavAn during His procession around our streets is for giving us this confidence at the sight of Him.

b) Sri BhaTTar gives two other alternate interpretations: 'teshAm asti iti santaH' - He Who exists for His devotees is santaH.

Sri kRshNan refers us to the Slokam in jitante stotram:

na te rUpam na cAkAro nAyudhAni na cAspadam |  
tathA'pi purushAkAro bhaktAnAm prakASase ||



"Neither Your divya Atma svarUpam, nor Your divya ma'ngaLa vigraham, nor for that matter Your weapons, or Your own SrI vaikunTham, are for Your benefit (they are all for Your devotees' benefit, and thus You are not independent, but You are the possession of Your devotees). Even so, You shine as the Supreme Being".

c) Or, **tebhyaH ishTam dattavAn iti santaH** - He Who bestows the desired benefits on His devotees is santaH.

d) SrI Sa'nkara gives the following interpretation: '**san-mAraga-vartinaH santaH, tad-rUpeNa vidyA vinaya vRddhaye sa eva vartata iti santaH**' - Those who follow the right path (of dharma) are holy men. Since bhagavAn manifests Himself in the form of the holy men for the increase of knowledge and modesty, He is called santaH.

e) SrI satya sandha tI rtha gives the derivation for the nAma as '**sampUrvAt tanoteH DaH vyAptaH**' - He who is present everywhere and permeates everything. This is consistent with the meaning tanu - vistAre - to spread.

f) SrI kRshNa datta bhAradvAj uses the root **san- sambhaktau** - to worship, and gives the interpretation - **sanyate ArAdhyate sma iti santaH** - He Who is worshipped, is santaH.

g) SrI vAsishTha explains the nAma as "**samyak tanoti vistArayati jagat iti santaH**" - He Who appropriately (in a controlled way?) expands the world, is santaH.

### nAma 930. जीवनः jI vanaH

The Life-Giver.

#### **jIvanAya namaH.**

The root from which the nAma is derived is "jIv - prANa dhAraNe - to live".

SrI vAsishTha explains the nAma as "**jIvayati = prANayati jIvana upayoga sAdhanaiH iti jIvanaH**" - He Who sustains life by giving all the means for all the created beings to live.



nammAzhvAr describes bhagavAn as "One Whose nature it is to protect" - kAkkum iyalvinan kaNNa perumAn (tiruvAi. 2.2.9).

All acts of bhagavAn are directed towards protection of the jIva-s. His swallowing the whole Universe with all beings at the time of pralaya, is only for the purpose of protecting them and giving them new bodies in the next cycle of creation. When a being meets with 'death', it is only a means of removing the old, aged body, and giving the jIva a new body. Thus, bhagavAn is Life-giver in his acts of creation, protection and destruction.

SrI BhaTTar's vyAkhyAnam is - sva-hastena hananAt grAham api gandharvatvena jIvayan - jIvanaH - Even though bhagavAn slew the crocodile for its apacAram, He restored the crocodile to its former form as a gandharva, and so He is jIvanaH - the Life-Giver. SrI BhaTTar gives support from SrI vishNu purANam:

sa hi devala Sapena hUhUH gandharava-sattamaH |  
grAhavatmam agamat kRshNAt vadham prApya divam gataH ||

(VP 69)

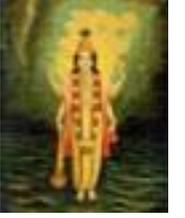
"The foremost among gandharva-s, Hoo-hoo by name, had become a crocodile by the curse of Sage devala. Later, when the crocodile met its death at the hands of kRshNa, he went back to svarga". Even though all we superficially note is that bhagavAn slew the crocodile, in fact He restored his life as a gandharva. Whatever bhagavAn does, including the slaying of the rAkshasa-s in His different incarnations, is truly for the benefit of the rAkshasa-s who are killed by Him.

SrI baladeva vidyAbhUshaN's interpretation is along the same lines as that of SrI BhaTTar - grAhamapi gandharvatbvena jIvati iti jIvanaH.

SrI v.v. rAmAnujan refers us to tiruviruttam of nammAzhvAr, where bhagavAn is referred to as "uyir aLippAn" - "Life Giver" (pASuram 1).

SrI Sa'nkara's vyAkhyAnam is - "sarvAH prajAH prANa rUpeNa jIvayati iti jIvanaH" - He Who sustains all life forms by giving them vital airs (prANa), is





jI vanaH.

SrI cinmayAnanda explains the nAma as "One Who is the Life-spark in all living creatures". He gives support from the gl tA:

gAmAviSya ca bhUtAni dhArayAmyaham ojasA |  
pushNAmi caushadhI H sarvAH somo bhUtvA rasAtmakaH ||

(gl tA 15.13)

"Permeating the earth I support all beings by My energy; and having become the juicy Moon I nourish all herbs".

nAma 931. पर्यवस्थितः paryavasthitaH

He Who stands beside.

**paryavasthitAya namaH.**

SrI vAsishTha indicates the base root for the nAma as sthA - gati nivRttau - to stand, to wait, to be at hand, etc. pari is a prefix which means 'round, round about' etc.

SrI BhaTTar's vyAkhyAnam is - vAtsalyAt gajendram pari = paritaH, avasthitaH iti paryavasthitaH - Out of His vAtsalyam (affection) to gajendra, He stood closely around gajendra. He refers us to the Sloka from vishNu dharma, that praises bhagavAn's attachment and affection to His devotees:

prI timAn puNDarI kAksaH SaraNAgata vatsalaH

(vishNu dharma.)

SrI v.v.rAmAnujan refers us to nammAzhvAr who points to this guNa of bhagavAn in his tiruvAimozhi - avA aRac cUzh ari (10.10.1) - nArAyaNa, who mingles with a yearning with His devotees, and also in pASuram 8.3.6 - tiru nI la maNiyAr mEniyODu en manam Suzha varuvArE - BhagavAn, with His cool bluish gem-like hue, comes to His devotees and completely occupies their mind. In the whole of tiruvAimozhi 1.9, AzhvAr describes how bhagavAn enjoys His devotee and pervades him and floods him gradually, and how all the indriya-s of the devotee are ultimately permeated by Him without interruption, and





dedicated to His thought permanently.

SrI kRshNan's anubhavam is that bhagavAn went round and round gajendra, to find out all the places where he might have suffered injury in his encounter with the crocodile, so that He can comfort the elephant as needed, and so He is called paryavasthitaH.

SrI bala deva vidyA bhUshaN also explains the nAma in terms of bhagavAn being around gajendra with vAtsalyam - vAtsalya bhareNa gajendrasya paritaH sthitaTvAt paryavasthitaH.

While the above anubhavam of SrI BhaTTar, supported by nammAzhvAr's pASuram-s, points to bhagavAn vAtsalyam to His devotees, SrI kRshNa datta bhAradvAj enjoys another aspect of bhagavAn's guNa - His extreme concern to His devotee, and His ever being ready to protect the devotee from any harm. His vyAkhyAnam is - parito bhaktam avasthitaH tasya rakshAyai iti paryavasthitaH. He gives support from SrI mad bhAgavatam (1.12.9, 10), that describes the moving episode of how bhagavAn protected parIkshit in his mother's womb by surrounding the yet-to-be-born child from the brahmAstra of aSvatthAma:

kshatajAksham gadApANim AtmanaH sarvato diSam |

paribhramantam ulkAbhAm bhrAmayantam gadAm muhuH ||

(bhAga. 1.12.9)

astra tejaH sva-gadayA nI hAramiva gopatiH |

vidhamantam sannikarshe paryaikshata ka ityasau ||

(bhAga. 1.12.10)

"BhagavAn, with angry red eyes, bore the gadA in His hand, and was moving around like a wind in all directions around the yet-to-be-born child, whirling the gadA in His hand that was shining like a burning firewood, and destroying the tejas of the brahmAstram with His gadA like the Sun that removes the dew. The child wondered aloud who this purusha was, who had suddenly appeared by his side".



Sri Sa'nkara's interpretation is that bhagavAn pervades everything in this Universe, and hence is called paryavasthitaH - partiaH sarvato viSvam vyApya avasthita iti paryavasthitaH.

Sri rAdhAkRshna SAstri refers us to the following from nArAyaNa sUktam - antarbahisCa tat-sarvam vyApya nArAyaNaH sthitaH - BhagavAn is permeating all things inside and out.

The act of permeation of bhagavAn as our antaryAmi in all of us, is a result of His concern for the jIva-s, to ensure that He is always with the jIva to help him in whatever he undertakes.

Sri vAsishTha gives the same interpretation as Sri Sa'nkara - paritaH = sarvata UrdhvAt adhaH, tiryak ca avasthitaH - sarva-vyApaka iti paryavasthitaH.



## Slokam 100

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।

चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ १०० ॥

anantarUpO=nantasrI r jitamanyurbhayApahah |  
caturasrO gabhI rAtmA vidisO vyAdisO disah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 932. अनन्तरूपः ananta-rUpaH

- a) He of infinite Forms.
- b) He of unending (never decaying) form.
- c) He of indescribable form - extending infinitely in all directions.

**ananta-rUpAya namaH.**

The nAma is explained as :

- a) One Who has infinite forms - e.g., through His different incarnations and manifestations;
- b) He Who has a form that is indescribable, and extends in all directions, e.g., His viSva rUpam;
- c) He Who has form that will never decay, age, or in any way undergo any change of any kind. We will see the detailed vyAkhyAna-s below.

a) anantAni rUpANi yasya saHanata-rUpaH - He Who has infinite forms is ananta-rUpaH. The familiar Slokam that comes to mind is the one that declares the purpose of bhagavAn's incarnations, as declared by Him:

paritrANaya sAdhUnAm vinASaya cadushkRtAm |

dharma-samsthApanArthAyasambhavAmi yuge yuge ||

"I take incarnations as needed, in every yuga, for the purpose of the protection of the good, the destruction of the evil, and the sustenance of dharma". Even though three reasons are given here, the primary reason for all His





incarnations is the one stated first – the protection of His devotees; the other two are incidental to the first one. The form in which He appeared at the scene of gajendra moksham was one such form.

Sri BhaTTar's vyAkhyAnam is -IdRSi sadyaH sampAdyAni anantAni rUpANi asya iti ananta-rUpaH – He Who assumes innumerable forms, of His own volition, straight away as occasion arises and as necessity demands.

Sri v.v.rAmAnujan gives nammAzhvAr's pASuram-s that sing this guNa of bhagavAn:

eLivarum iyalvinan nilai varambu ilapala piRappAi

oLivarum muzhu nalam mudal ila kEDu ila vI DAm

teLitarum nilaimai adu ozhivilan muzhuvadum iRaiyOn

aLivarum aruLinODu agattanan purattanan amarndE.

(tiruvAi. 1.3.2)

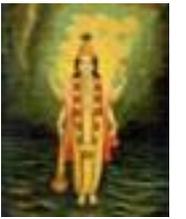
"BhagavAn takes several incarnations that are characterized by simplicity as needed by the circumstance. He does not care what form He has to take in order to help His devotees. In these incarnations, He is full of all His auspicious kalyANa guNa-s,gives the moksha anubhavam to His devotee, and is easy to attain for His devotee in these forms, and at the same difficult to attain for the foes of His devotees".

He does not mind taking the form of a Boar, a Fish, a half-man and half-lion form, etc., in order to fulfill the purpose of His incarnation.

pala palavE AbharaNam pERum palapalavE pala palavE SOdi vaDivu paNbu  
eNNilpala pala kaNDu uNDu kETTURRu mOndu inbampala palavE j~nAmum  
pAmbaNai mElArkkEyO.

(tiruvAi.2.5.6)

"The Lord who lies on AdiSesha in the Milky Ocean, has countless variety in every respect – jewelry adorning Him; names – some being related to valor, some related to qualities; forms of divine effulgence, yet different roles such





as para, vyUhas, etc.; He can be enjoyed in several modes - through singing, through contemplation, through seeing, hearing, etc. He Who lies on anantan is ananta in the aspects of His rUpa etc. as well".

SrI kRshNan interprets the nAma as referring to bhagavAn's forms in the para, vyUha, vibhava, arcA and antaryAmi forms, each of which consists of multiple forms (e.g., in vibhava, the many incarnations such as rAma, kRshNa etc., the numerous arcA forms, the countless antaryAmi forms, etc.). All these forms are taken by bhagavAn for the sole purpose of protecting His devotees.

SrI Sa'nkara's interpretation is - anantAni rUpANi asya viSva prapa'nca rUpeNa sthitasya iti ananta-rUpaH - Endless are His forms, since He shines as the whole universe.

b) SrI kRshNa datta bhAradvAj adds another dimension to the anubhavam of the nAma - anantam SASvatam rUpam asya iti ananta-rUpaH - He has countless forms that are also ever-lasting and permanent. Many of the forms that He has are there eternally, and those that He takes (such as the vibhava incarnations) are also there for us to enjoy forever.

SrI satya sandha tIrtha also uses the word ananta in the sense of ever-lasting, permanent - a-nASAni rUpANi yasya sa ananta-rUpaH (nASa - that which decays or is destroyed; a-nASa - that which never decays or gets destroyed).

c) SrI rAdhAkRshNa SAstri adds another dimension to the interpretation- BhagavAn has a form that is endless in all dimensions- which sounds like a reference to His viSva rUpam. He gives reference to kaivalya upanishad - acintyamavyaktam ananta rUpam (6) - that which cannot be clearly comprehended, cannot be clearly defined, and is infinite in all dimensions.

SrI satyadevo vAsishTha refers us to the Rg vedic mantra in support:

viSvataS-cakshuruta viSvato-mukhoviSvato-bAhuruta viSvatas- pAt |  
sam-bAhubhyAmdhamati sampatatrair-dvyAvA bhUmI janayan devaekaH ||

(R.10.81.3); (yajur.17.19)





"He Who has eyes on all sides round about Him, mouths on all sides, arms and feet on all sides; He, the One God, producing earth and heaven, keeping them together, with His arms as wings..".

nAma 933. अनन्तश्रीः ananta-SrI H

- a) He of infinite wealth, glory, power, etc..
- b) He of wealth, glory, power etc., that will never diminish.

**ananta-Sriye namaH.**

a) SriMad SriMushNam ANDavan explains the nAma as: anantAH SriyaH yasyasaH ananta-SrI H - He Who has unending and infinite wealth is ananta-SrI H. What does He do with all this wealth? Just so that He can give everything that His devotees want, including the attainment of Himself, to the devotees. SriMad ANDavan notes that in the current instance of gajendra episode, the crocodile got SApavimocanam by being restored to his gandharva form, and was thus given svargam by bhagavAn. Gajendra was given Sri vaikunTham by bhagavAn. This possession of infinite wealth to give away, is reflected by the nAma ananta-SrI H.

Sri BhaTTar's vyAkhyAnam is - tebhyodeyAH sva-prApati-paryantAH anatAH Sriyo'pi asya iti ananta-SrI H - He who has all wealth to give to His devotees, at His command, including giving the enjoyment of Himself in full to His devotees. In the case of gajendra, bhagavAn gave him a divine body and sent him to Sri vaikunTham.

Sri BhaTTar gives support from vishNu dharma 69:

tato divya vapor-bhUtvA hasti-rATparamam padam jagAma |

(vishNudharma 69)

Sri v.v.rAmAnujan comments that both His vibhUti-s - the leelA vibhUti in this world, and the nitya vibhUti in Sri vaikunTham, are purely for the benefit of His devotees. He refers us to nAcciyArtirumozhi (10.10), where ANDAL refers to emperumAn as "Selvar periyar"- One Who is full of wealth and Who





is mahA purushan. PeriyAzhvAr(2.8.8) refers to perumAL as "SelvattinAI vaLar piLLai" -One, who, as child kRshNa, was growing amidst abundant wealth.

SrI kRshNan refers us to tiruma'ngaiAzhvAr's pASuram in periya tirumozhi (7.7.1) - "tiruvukkum tiruvAgiya SelvA! deivattukkuaraSA!" - "He Who is the Wealth for even Lakshmi - the Goddess of all wealth! He Who is the Lord of all the deva-s!".

SrI kRshNan also refers us to ALavandAr's stotra ratnam (Sloka12):

kaH SrIH SriyaH paramasattvasamASrayaH kaH kaH puNDarI ka  
nayanaHpurushottamaH kaH |

kasyaayutAyuta Sata eka kalAmSaka amSe viSvam vicitra citacit  
pravibhAgavRttam ||

"Who is the Deity that is the SrI for SrI (Lakshmi devi) Herself? Who is the Deity that is the embodiment of sattva guNa? Who is the Deity that is the Supreme Purusha of all purusha-s? Who is the One who is endowed with beautiful lotus-like eyes? Who is the One Deity by whose tiny fragment of Power this whole Universe consisting of the countless forms of cetana and acetana forms are created, protected, and destroyed? (It is none other than the Supreme Deity, SrI man nArAyaNa)".

SrI Sa'nkara uses the meaning "Sakti"for the word SrI, and gives the interpretation- anantA a-parimitA SrIH = parA SaktiH asya iti ananta-SrIH - He of infinite power and glory, because He possesses countless superior Sakti-s. He quotes the Sruti in support - parA asya SaktiH vividhaiScaSrUyate (Sve. upa. 6.8) - His supreme Sakti is declared to be various.

SrI rAdhAkRshNa SAstri comments that bhagavAn's infinite Sakti is the driving force for all of us in whatever we achieve during our lives.

b) SrI kRshNa datta bhAradvAj uses the meaning 'indestructible' - a-  
vinASinI, for the word ananta, and gives the interpretationas "anantA = a-  
vinASinI SrIH SobhA sampat yasya iti ananta-SrIH" - He who has eternal  
beauty and wealth, is ananta-SrIH.



SrI satya sandha tI rtha also interprets the nAma along the same lines- anantA = nASa-rahita SrI H avarUpa SrI H yasya sa ananta-SrI H -He Whose wealth is by nature eternal.

SrI cinmayAnanda refers to the three 'powers' that the Lord expresses in this universe:

1. icchA Sakti (desire-power),
2. kriyA Sakti (action-power), and
3. j~nAna-Sakti (Knowledge-power).

He adds: "These are expressions of His Glory at our physical (kriyA sakti), mental (icchA Sakti), and intellectual (j~nAna Sakti) levels. These three manifestations of His 'powers', and their continuous interplay, together weave the fabric of the total dynamic expressions of life in this world. The self, SrI nArAyaNa, is the one springboard for all these vibrant aspects of life".

nAma 934. जितमन्युः jita-manyuH

He Who has conquered His anger.

**jita-manyave namaH.**

The word manyu is formed from the root man - j~nAne - to know, to think. Application of the uNAdi sUtra 3.20 results in the addition of the affix yuc to the root, giving the word 'manyuH', meaning 'distress, sacrifice, or anger'. The word 'jita' is derived from the root 'ji - jaye, abhibhave ca - to conquer'. The nAma 'jita-manyuH' thus means "One Who has conquered anger".

SrI BhaTTar continues his interpretation of the current series of nAma-s in relation to the gajendra moksham incident. He explains the nAma as indicating that bhagavAn controlled His anger at the crocodile even after seeing that the crocodile was not letting go of His devotee's leg. Here was a SaraNagata in the form of gajendra, and this 'creature' in the lake (SrI BhaTTar's words - jala-kITam - the worm in the water) was causing pain and misery to His devotee, but still He controlled His anger, and proceeded with calm to take the action needed for relieving the pain of gajendra.



Perhaps the best example of His control over anger is the incident where sage bRghu kicked Him on His chest, and in response, bhagavAn calmly comforted the sage's foot (and, of course, in the process killed the ahamkAra of the sage).

Lord kRshNa describes how anger develops in us, and the consequences of not controlling anger:

dhyAyato vishyAn pumsaHsa'ngas-teshUpajAyate |

sa'ngAtsa'njAyate kAmAH kAmAt krodho'bhijAyate ||

(gI tA 2.62)

"To a man thinking about sense-objects, there arises attachment to them; from attachment arises desire, and from desire arises anger".

krodhAt bhavati sammohaH sammohAtsmRti-vibhramaH |

smRt-bhramSATbuddhi-nASo buddhi-nASAt praNaSyati ||

(gI tA 2.63)

"From anger, there comes delusion; from delusion, the loss of memory; from loss of memory, the destruction of the ability to discriminate; and with the destruction of discrimination, he is lost (that is, he gets deeper and deeper into actions that sink him into the ocean of samsAra)".

SrI rAdhAkRshNa SAstri notes that there are times when bhagavAn forces Himself to become angry, especially if the offense is such that the subject needs to be punished; but in these cases, He gets His anger under control as soon as the object of anger is achieved. One such case is when samudra rAjan did not respond to His 'request' for assistance during the crossing of the ocean to SrI la'nkA.

SrI SAstri points to another nAma that has a similar interpretation - jita-krodhaH (Sloka 49, nAma 463), and distinguishes between three terms- manyu, kopam, and krodham. manyu is the state where one feels anger at the mental level, but this has not found externally visible expression. Kopam is the



state when the anger is visible through facial indications such as reddish eyes. krodham is the state when this feeling finds expression through harsh words, banging on things, and other actions indicating the state of anger. BhagavAn has all these states of anger under full control, and 'becomes' angry only when needed, but still fully under His control. Sri SAstri points to two incidents in Sri mad rAmAyaNam where sage vAlmI ki describes Lord rAma 'getting' angry.

vinamyA dhanur-bhI mam tUNyoScoddhRtyasAyakAn |

krodhamAhArayat tI vram vadhArtham sarva-rakshasAm || (3.24.33)

"Sri rAma bent His bow, and set the arrows to them, and, for the purpose of the destruction of the rAkshasa-s, got Himself angry". In other words, He has His anger under control, and brings it out only when He wants, as needed.

The second instance is when hanuman was bleeding from the arrows of rAvaNa while hanuman was carrying Lord rAma on his shoulders. Then Lord rAma again 'got angry'. When He Himself undergoes personal suffering in any of His incarnations, such as the rAma incarnation, He is in complete control of His anger. But when His devotee suffers, He deliberately and knowingly 'invites' anger to Himself - in other words, under full control of Himself, He decides to be angry. This is because He cannot tolerate His devotee's suffering.

Interestingly, Sri BhaTTar interprets the nAma 'jita-krodhaH' in Slokam 49 as "BhagavAn conquering the anger in others", instead of "One Who has conquered anger in Himself"; in other words, when He deceived the asura-s and cheated them without giving them the amRta in His mohini incarnation, instead of getting angry, they were confounded and confused by His mohini form, and thus He overcame the anger in them towards the deva-s.

The reader is referred to the write-up for nAma 463, since much of this information is covered there.

Sri kRshNan comments that it would have been quite understandable if BhagavAn had indeed become angry and put additional curse on the crocodile since it had committed bhAgavata apacAram by hurting gajendra. But instead, He was willing to give credit as it were, for the crocodile to have put its head



at a bhAgavata's feet, and sent it to svarga lokam instead. Sri kRshNan gives two other instances where bhagavAn gets anger completely under control once the object of anger has been achieved. After Lord rAma killed rAvaNa, He asked vibhIshaNa to proceed to perform the final rites for his brother. When vibhIshaNa hesitated because of the feeling of enmity, Lord rAma pointed out to him that enmity between Him and rAvaNa ended the moment rAvaNa was dead, and rAvaNa was after all a great warrior who was undefeated until that time.

maraNā antAni variANi nirvRttam naHprayojanam |

kriyatAm asya samskAromamApyesha yathA tava ||

"Enmity (between rAvaNa and Me) was only until rAvaNa's death. Now he is as related to Me as he is to you. The object of our effort is accomplished. Now please proceed to do the final rites for your brother".

Sri mad Sri mushNam ANDavan also refers to the above Slokam in support of the interpretation of this nAma in his sahasra nAma bhAshya upanyAsam.

Again, when rAvaNa hit hanuman in the forehead, and hanuman was bleeding, rAma reached the peak of anger (kopasya vAsAM EyivAn - yuddha.59.147). He attacked rAvaNa fiercely, and in a few moments, he found that rAvaNa was completely paralyzed by the attack. At that point, instead of continuing the attack on rAvaNa, rAma calmly told him: "I find you are completely tired and de-stabilized, and so I will not kill you now. I will permit you to go back to your palace, take rest and recuperate, and then come back, and then you can see My true Might".

tasmAt pariSrAnta iva vyavasya na tvAmSarair-mRtyu vaSam nayAmi|

yuddha. 59.153

gacchAnujAnAmi raNarditas-tvampraviSya rAtri'ncara-rAja la'nkAm|

AsvAsya niryAhi rathI ca dhanvI tadA balamdrakshyasi me rathasthaH ||

yuddha. 59.154





Sri vAsishTha comments that anger arises towards one who is stronger or more powerful than oneself, and in the case of bhagavAn, there is no cause for anger, since there is no one who is superior to Him in any respect.

nAma 935. भयापहः bayApahaH

He Who destroys the fear (of samsAra) in the mind of the devotee.

**bhayApahAya namaH.**

bhaya means fear. The verb apahan means 'to kill, to destroy'. bhaya-apahaH means "One Who destroys fear". Both Sri BhaTTar and Sri vAsishTha refer to the pANini sUtra 3.2.49 -ASishi hanaH, which declares that the affix Da is added to the root han - to kill, with a sense of benediction ("May He remove our fear").

The ending 'ha' means 'to kill, to destroy' (from the verb han - to kill). The pANini sUtra 3.2.50 - ape kleSa tamasoH states that the affix Da comes after the verb han - to kill, when it is compounded with the preposition ap, and when the object in composition with it is the word kleSa - pain, or tamas -darkness. The above sUtra leads to the words kleSApahaH - remover of pain, and tamopahaH - remover of darkness. The current nAma bhayApahaH falls in a similar category - remover of fear.

We studied the nAma bhaya-nASanaH (nAma 838 - Slokam 89), that has a similar meaning. Sri BhaTTar explains the current nAma as - asmadAd l nAmapi sva-vAtsalyena tAdRSa anAthatva bhayam vadhyAt iti ASamsanArhaH - By virtue of His love for His devotees, He can be relied upon to dispel our fear that we have no Protector. He can be relied on to protect us also just as He protected gajendra, and we can pray to Him for removing our fear. Sri BhaTTar quotes - bhayemahati magnAnSca trAti nityam janAradanaH - "JanAradana always protects those who are drowned in the great fear (of samsAra)".

It is the trust that we can have in bhagavAn that He will surely protect us without fail if we surrender to Him (mahA viSvAsam) that is emphasized in





this nAma. Sri v.v. rAmAnujan gives examples from divya prabandham where AzhvArs capture this guNa through the use of the word "namban" - One Who can be trusted.

"nambanai naraSi'nganai"

(peiyAzhvAr tirumozhi 4.4.9)

"Lord nRsimha who can be trusted (to protect us)."

nambanE! .....Azhi mun Endi kamba-mA-kari kOL viDuttAnE!

(periyAzhvAr.5.1.9)

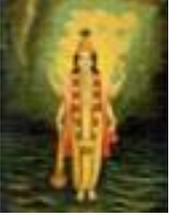
'He the Most Trustworthy One when it came to rakshaNam of the devotees! He came with His cakra in His hand and relieved the pain and distress of the great elephant gajendra."

Sri Sa'nkara's vyAkhyAanam is - bhayam samsAra-jam pumsAm apa-ghnan bahayApahaH - He Who destroys the fear of repeated cycle of birth and death in this world in the case of His devotees. (Sri Sa'nkara's vyAkhyAanam for the nAma 'bhaya-nASanaH' - Slokam 89, was that bhagavAn removes the fear of those who follow the path of dharma. In other words, these followers of dharma do not have any feeling of fear for anything, because bhagavAn gives them the mental maturity to accept whatever comes as a natural result of karma, and so they do not have any sorrow or fear of anything).

Sri rAdhAKRshNa SAstri comments that fear is the state that occurs as a result of anticipation of some problem, and its effect and intensity is even more severe and longer lasting than the problem itself. Those who trust in the Lord do not have this fear, and when any problem does arise, they accept it. A true devotee is one who sees pain and pleasure without any difference - that is, he neither rejoices when something good happens, nor suffers when something bad happens. This is revealed to us in several places in the gl tA (sukhadukha same kRtva .. 2.38; duhkeshvanudvigna manAHsukheshu vigata spRhaH...2.56; etc.).

Sri kRshNan's anubhavam for the nAma is that bhagavAn not only removed





the fear of gajendra, but also that of the crocodile, which got the fear of the curse removed on seeing bhagavAn.

SrI satyadevo vAsishTha uses the pATham 'byAvahaH', which has a similar meaning (avahan - to strike away, to fend off.)

nAma 936. चतुरश्रः catur-aSraH

- a) One Who is skilled in all aspects.
- b) One Who is fair to everybody.
- c) One from whom wishes are asked for.
- d) One Who pervades in all four directions.
- e) One Who nourishes and feeds everything in all four directions
- f) One Who is worshipped by the knowledgeable people.

**caturaSrAya namaH.**

The term 'catur' refers to the number 4, and 'aSra' or 'aSri' means 'corner'. catruasraH refers to the geometrical shape known as the square. The term has been used by some vyAkhyAna kartA-s as a reference to "One Who is fair-minded, or fair to everyone". SrI cinmayAnanda explains the nAma as "One Who deals squarely with all". The term catura also means "One Who is skilled" - a reference to one's 'sAmarthya'. So He Who is skilled in all aspects is catur-aSraH.

a) SrI BhaTTar uses the meaning "One Who is skilled in all aspects" as the meaning for the nAma "catur-aSraH". SrImad ANDavan explains that bhagavAn has this nAma indicating that He does whatever is appropriate in the benefit of the devotee under any and all circumstances. In the current context of gajendra moksham, He relieved the crocodile from its curse, He fulfilled the desire of gajendra to perform flower kankaryam to Him, and He demonstrated to all of us that He will definitely protect those who surrender to Him, all with His one act of responding to gajendra's call the way He did. He could have taken care of the crocodile from SrI vaikunTham itself, but He





did not do that. When gajendra screamed out for help, He rushed to the scene even with all His ornaments not properly positioned – garjate gajAya jagAma. And, He invited upon Himself great anger against the meager 'water-creature' – kshudra jalakITaya cukrodha; all because of His extreme concern for His devotee. Thus, all His actions are appropriate and consistent with His real nature – 'kAkkumiyalvinan' according to nammAzhvAr – One Whose real nature is that of protection.

Using the meaning 'cAturya', or skill for the word 'catur', Sri VeLukkuDi kRshNan gives an example of bhagavAn's cAturyam from Sri mad rAmAyaNam. During vAli vadham, when vAli lies wounded by rAmA's arrow, first he starts accusing rAmA of unfairly hitting him while hiding behind a tree. vAli and rAmA exchange some words, and at the end, just before dying, vAli praises rAmA for His righteousness. It is not easy to mortally wound someone, and then have him praise the one who is causing your death. This is clearly possible only for One who is a caturasraH – skilled in all respects.

b) Sri Sa'nkara's vyAkhyAnam is – nyAya sama vetaH catur-aSraH – He Who is just to everyone by distributing the fruits of their karma etc.

Sri ananta kRshna SAstry gives an elaborate list of examples and explanations for the term catura (four) in the nAma:

1. dharma, artha, kAma and moksha; bhagavAn distributes these to the deserving according to their karma-s.
2. The sacrificial fire is of four kinds – AhavanIya, gArhapatya, dakshiNa, (the sources I have only refer to 'agni-traya, or three agni-s; so it is unclear what the four fires are that are being referred to here).
3. He nourishes with food the four kinds of creatures – born of womb, born of egg, born of sweat, and those that come out of earth.
4. He protects four kinds of people – the distressed, those desirous of knowing Him, the desirers of wealth, and the wise ones.
5. He is known by the Siras of the four veda-s (i.e., by theUpanishad-s).
6. His command is obeyed in all four corners of the world.



c) Sri vAsishTha derives the nAma from the root **cad - yAcane - to ask**, and the application of the uNAdi sUtra **cater-uran (5.58)**, which states that the affix **uran** comes after the root **cat**, giving the word 'catur'.

Sri vAsishTha gives the meaning "One who asks for something", or "One from whom something is asked", to the term 'catur' - **catati catyate vA iti - catur**.

d) e) Alternately, Sri vAsishTha derives the meaning based on the root **aS - vyAptau sa'ngHate ca - to pervade, to accumulate; or aS -bhojane - to eat**. The meanings derived from these are: "**catasro diSo aSnute caturaSraH**" - One Who pervades in all four directions, or "**catasRshu dikshu sthitAnAm prANinAm bhojanasya dAtA iti vishNuH**" - One Who nourishes and feeds everything in all four directions.

f) Sri kRshNa datta bhAradvAj explains the nAma as - **caturaiH Sriyate =sevyate iti catur-aSraH** - He Who is worshipped by those who have the knowledge to understand His greatness.

**nAma 937. गभीरात्मा gabhIrAtmA**

He of deep and profound nature.

**gabhIrAtmane namaH.**

Sri vAsishTha indicates the derivation of the nAma based on the uNAdi sUtra 4.35 - **gabhIra gambhIrau** - The affix **Iran** comes after the root **gam - gatau-** to go, and the 'm' gets changed to 'bh', leading to the word **gabhIra**. This has the same meaning as **gambhIra**, which means 'deep' (amara koSa has 'nimnam, gabhIram, gambhIram...' as equivalent words). The term 'AtmA' here refers to 'sva-rUpa' or inherent nature.

Sri BhaTTar interprets the nAma as "One who has a deep and profound nature", that is beyond the understanding of even the likes of brahmA and others - **anyeshAm catur-mukha-mukhAnAm apradhRshya gAmbhIryaH gabhIrAtmA**.

Sri mad Sri mushNam ANDavan explains the nAma as One Who is of such depth\* (like an ocean) that nothing and no one can disturb or perturb Him in



anyway.

Sri kRshNan adds that Siva who was fortunate enough to have borne the Sri pAda tirtham of bhagavAn (in the form of ga'ngA) in his head, or brahmA who is the best among those who have been endowed with knowledge (brahma vidAm varaH), are not able to see His true nature eventhough they have been performing penance for this for a long, long time. He refers us to toNDaraDip poDi AzhvAr:

peN uIAm SaDaiyinAnum piramanum unnaikkANbAn eN iIA Uzhi Uzhi tavam  
SeidAr veLgi niRpa .....

(tirumAlai 44)

nammAzhvAr points out that brahmA can know things that he created, but cannot have full knowledge of all things that existed long before he was created. Thus, his knowledge of the One who created all the things including brahmA, is not totally within his comprehension:

Surar aRi arul nilai

tiruvAi.1.1.8

uNarndu uNarndu uNarilum iRai nilai uNarvaduvaridu uyirgAL

(tiruvAi.1.3.6)

In fact, bhagavAn is One whose greatness is such that even He cannot know it  
tanakkum tan tanmai aRivaRiyAn.

Sri v.v. rAmAnujan gives several supports from divya prabandham:

kaTkariya piraman Sivan indiran enRuivarkkum kaTkariakaNNanai....

(tiruvAi. 7.7.1)

"We humans cannot see, with our physical eyes, the likes of brahmA, Siva, and indra. Exactly in the same manner, they also cannot see my Lord kRshNa".

tirumAI! nAnmugan, Se'n-caDaiyAn enRuivargAL en perumAntanmiyai yAr  
aRigiRpAr? pESi en?....

(tiruvAi. 8.3.9)



"Oh Lord who is always associated with Sri or Lakshmi! The likes of brahma and Siva are incapable of fathoming Your true greatness. Where is the need to even discuss this limitation of theirs?

ArE aRivAr - anaittu ulagum uNDuumizhnda pEr AzhiyAn tan perumaiyai?

KAr SeRinda kaNDattAn eN-kaNNAn kANAn avan vaittapaNDait-tAnattin pati.  
(nAnmugan tiruvan. 73)

"Who can comprehend the greatness of emperumAn who is like the deep ocean, and who swallowed all the Universes at the time of pralaya, and then spit them out at the time of creation? No one! The eight-eyed brahma (four-faced), and Siva who has the blue neck (because he swallowed the poison), do not even know the greatness of the surest means to reach Him - the carama Sloka.

Sage vAlmiki describes Lord rAma as "samudra iva gAmbhI rye" - "deep as the Ocean"; bhagavAn conceals His greatness such that even the deva-s can't easily recognize His greatness without deep devotion.

Sri Sa'nkara's vyAkhyAnam is - AtmA= svarUpam cittam vA gabhIram paricchettuma-Sakyam asya iti gabhI rAtmA - He Whose true form or mind is unfathomable.

Sri rAdhAkRshNa SAstri elaborates that His mind is such that He never gets disturbed easily, and does not easily reveal what is in His mind, as He considers pros and cons of everything deeply.

Sri cinmayAnanda describes the unfathomable nature of bhagavAn through the following words: "One Who, in His Real Nature, is too deep to be fathomed by the frail instrument of our mind. Depth here indicates profoundness - the Supreme Essence pervading the Universe is unfathomably profound in its significance and glory."

Sri vAsishTha gives interpretations based on the root gam - gatau- to go: gacchati gamyate = prApyate anena - He because of Whom everything is attained, or, 'gacchanti = prApuvanti, dhyAyanti prArthayante vA



sagabhIraH' - He Who is the object of attainment, meditation or worship, is gabhIraH. He is also gabhIraH since He makes everything move - gacchati = gamana-SilaH; He makes even the sthAvara-s such as plants, trees etc. move through death or decay.

nAma 938. विदिशः vidiSah

- a) One Whose nature, forms, and qualities are spread out in all directions.
- b) One Who can be reached from all directions.
- c) He Who bestows all benefits on His devotees.
- d) He Who pervades everywhere, and is in everything, in all directions.
- e) He Who is the cause of happiness for the knowers (of Brahman) - based on vid - to know.
- f) He Who has revealed all SAstra-s in elaborate detail.

**vidiSAya namaH.**

This nAma and the next two nAma-s all have root diS in them in one form or another (vidiSaH, vyAdiSaH, diSaH). The root has different meanings - direction, order or command, dAnam or bestowing, etc. The different interpreters use different permutations of these meanings in their interpretations for the three nAma-s.

SrI vAsishTha indicates the root for the nAma as diS - atisarjane - to grant, to allow (atisarjanam = dAnam). He takes vi - as an upasarga, meaning 'vividah' - of different types.

a) SrI BhaTTar's vyAkhyAnam is: "teshAmvinaya gadgada stutigirAm asyadUre vividhA diSAH deSAH iti vidiSaH" - He Who is far above everything, and beyond the reach of words. BhagavAn is One Whose nature, forms, and qualities are immeasurable, as if they are spread out in space in all directions. Even when the deva-s seek Him by praising Him in moving words, still His kalyANA guNa-s are far beyond their reach.

SrI v.v. rAmAnujan gives references from divya prabandham in support:





nAt tazhumba nAnmuganum I sanumAimuRaiyAI Etta

(periyā tirumozhi 1.7.8)

While the four-headed brahmA and Siva praise Him till their tongues gets scars, (He does not reveal Himself to them; instead, He becomes pratyaksham to devotees like prahlAda etc.).

Sivanum piramanum kANAdu aru mAi eydi aDi parava aruLai I ndaammAnE

(tiruvAi. 10.7.6)

Siva and brahmA are not in a position to comprehend the Lord in full, but still they pay homage to Him in humility and devotion, and the Lord does protect them in times of need; (but without any prayer, He shows grace to the whole universe at the time of pralaya by protecting all the jI va-s in His stomach).

dAmOdaran uruvAgiya Sivarkkum tiSai mugarkkum AmO taram aRiyaemmAnai

(tiruvAi. 2.7.12)

All the different Siva-s and brahmA-s that are created in the different yuga-s are but bodies of dAmOdaran, and they are incapable of realizing the full greatness of emperumAn.

However, emperumAn whose greatness is far beyond the reach of the likes of brahmA and Siva, comes readily and willingly to help gajendra just at the mere cry of distress from him.

b) SrImad SrImushNam ANDavan explains that the nAma signifies that bhagavAn can be reached by calling Him from far and wide - vividhAH diSAdeSAH yasya sa vidiSaH.

c) SrI Sa'nkara interprets the nAma as "One Who bestows diverse fruits on deserving persons based on their diverse karma-s" - vividhAni phalAni adhikAribhyo viSesheNa diSati iti vidiSaH (based on diS - atisarjane - to grant).

SrI kRshNa datta bhAradvAj's interpretation is also along the same lines - viSesheNa diSati = dadAtibhaktebhyaH abhIshTam iti vi-diSaH - He Who





bestows the desired objects to His devotees.

Sri cinmayAnanada echoes the same interpretation: "One Who is unique in His giving". He is divinely liberal, magnificently benevolent in fulfilling the earnest desires of all His true devotees.

d) Sri vAsishTha comments that the nAma also signifies that bhagavAn pervades everything, everywhere, in all directions, and there is no place where He is not present.

e) Sri satya sandha tIrtha looks at the nAma as vidi-SaH, and derives the meaning based on vid - to know, and Sam - sukham: vidiSi = j~nAniniSam = sukham yasmAt sa vidi-SaH - He Who is the cause of happiness in those who are knowledgeable (about Brahman).

f) Sri raghunAtha tIrtha explains the nAma as "vi = atiSayena, diSati = upadiSati iti vidiSaH" - He Who shows in a special way (referring to bhagavAn showing the procedures for performance of sacrifices etc. very clearly - vi = atiSayena ya~jna kriyA prakArAn diSati = upadiSatiiti vidiSaH). The explanation can equally apply to His revelation of all the SAstra-s and the codes of conduct.

**nAma 939. व्यादिशः vyAdiSaH**

a) He Who appoints the different gods in their respective positions.

b) He Who bestows different benefits on devotees based on their karma-s.

c) He Who gives directions to the different gods as appropriate.

**vyAdiSAya namaH.**

'vyAdiS' means 'to distribute, to divide among, to appoint, dispatch to any place or duty, direct, order, command' (Monier-Williams). The word AdeSa means "command, instruction". The explanation of the nAma can be derived based on either of the above.

a) Sri BhaTTar explains the nAma as "One Who establishes the likes of brahmA and rudra in their respective functions" - teshAm abhimatam tat-tat-





padam atisRjati iti vyAdiSaH (teshAm here refers back to nAma 937, where Sri BhaTTar refers to brahmA and rudra).

Sri v.v.rAmAnujan refers to nammAzhvAr's tiruvAimozhi 5.2.8, where AzhvAr refers to bhagavAn being the One who establishes the deva-s in their respective positions:

iRukkum iRai iRuttu uNNa ev-ulagukkumtan mUrti niRuttinAn daiva'ngaLAgA ad-daiva nAyagan tAnE ...

(tiruvAi. 5.2.8)

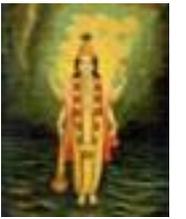
"In order to accommodate the people with different tastes for worship, bhagavAn formed the anya devata-s from His body, and established them in their various positions so that offerings can be made to them, which ultimately reach Him. So it is none other than bhagavAn who established the lower deities in their various positions, so that they can collect offerings from their respective devotees, and pass them on to Him".

b) Sri mad Sri mushNam ANDavan explains the nAma as "viSesheNa AdiSati iti vyAdiSaH" - He Who bestows the benefits to the different deities etc., as they deserve, according to their karma-s.

Sri kRshNan uses a different version for Sri BhaTTar's vyAkhyAnam than the ones found in the available publications, but the interpretation is enjoyable as an illustration of one more of bhagavAn's guNa-s: tat tat abhimata deSam sRjati iti vyAdiSaH - He Who bestows whatever is desired by the devotees.

He explains that in the case of gajendra moksham episode, gajendra got what he wanted, namely the opportunity to offer the lotus flower at the Feet of emperumAn; the crocodile got its curse removed; BhagavAn Himself had the chance to demonstrate once more that for Him, the protection of His devotee is the most important thing He is concerned about; all of us get our sins removed by thinking of and listening to this episode. Thus, with one act, He has given His blessings in one form or the other to everyone.

Sri kRshNan gives bhagavAn's vAmana incarnation as another example: To start with, bhagavAn Himself was satisfied that He fulfilled indra's wish;





indra was satisfied that he got his wish fulfilled; mahAbali was happy that he got the chance to give dAnam to mahA vishNu Himself; everyone in all the worlds got the blessings of His Holy Feet; The AzhvAr-s are happy that they got to sing the praise the Holy Feet that accomplished so much for the devotees; and the SAstra-s themselves were happy that bhagavAn proved their declaration that all the worlds belong to Him.

SrI satya devo vAsishTha uses the root diS - atisarjane - to grant, to allow (atisarjanam = dAnam), and explains the nAma as "vididham AsamantAt diSati = dadAti iti vyAdiSaH - He Who bestows diverse benefits on devotees from all directions is vidiSaH.

c) SrI Sa'nkara vyAkhyAnam is -"vididhAm A~jnAm SakrAdInAm kurvanvyAdiSaH" - He Who gives to indra and other deities directions, according to their varied functions.

SrI kRshNa datta bhAradvAj derives the nAma as: "viSesheNa AdiSati = A~jnApayatiiti vyAdiSaH" - He Who commands in s special way (because everyone and everything is under His command, and there is no exception, it is 'command in a special way).

SrI bala deva vidyA bhUshaN explains the nAma as - "vididhAn adhikArAntasya AdiSati = A`jnApayati adhikAriNi tasmin evam eva ucitamiti bhAvaH" - He gives orders or commands to the different deva-s as deemed appropriate.

SrI cinmayAnanada explains the nAma as "One Who is unique in His commanding Power. One Who orders even the phenomenal powers, the deities and the gods".

SrI satya sandha tIrtha explains the nAma as "viSesheNa AdiSati = A`jnApayatiiti vidiSaH" - One Who has unique and special commanding power.

**nAma 940. दिशः diSaH**

He Who commands.

**diSAya namaH.**



Sri Bhattar uses the meaning 'command' for the word diSa in explaining this nAma. In addition to establishing the likes of brahmA and rudra in their positions, bhagavAn also commands and controls them in their proper functions. This is unlike His treatment of devotees such as gajendra, who are treated with a much closer intimacy - na tAn gajendravat antara'ngI karoti, kim tu Aj~nApayatiiti diSaH.

Sri mad Sri mushNam ANDavan explains that prapanna-s such as gajendra are the object of His love, whereas the karma-vaSyas (those who are subject to the effects of their karma-s) such as brahmA, rudra etc. are the objects of His command.

Sri vAsishTha explains the nAma as "diSati = Aj~nApayati veda mukhenaviSva nibandhanena ca, evam kartavyam evam na iti diSaH" - He Who ordains through the veda-s the ways in which things should be done, and ways in which things should not be done.

Sri Sa'nkara's vyAkhyAnam is - samastAnAm karmaNAm phalAni diSan vedAtmanAdiSaH. Sri rAdhAkRshNa SAstri interprets the nAma as signifying that bhagavAn shows, in the form of the veda-s, what is good and to be followed, and what is bad and to be avoided. (This would use the meaning diS - to direct, to show).

Sri T.S.Krishnamoorthy translates Sri Sa'nkara's vyAkhyAnam as: "One Who, in the form of the veda-s, bestows on different beings the fruits of all their ritualistic actions". This translation probably uses the meaning diS - atisarjane - to grant, to allow (atisarjanam = dAnam).

Sri kRshNa datta bhAradvAj explains the nAma as - diSati = dadAti karmaphalam iti diSaH - He Who gives the fruits of karma to the jIva-s.

Sri cinamyAnanada captures the same sense in his explanation: "One Who advises and gives knowledge. Lord nArAyaNa, in the form of the Sruti texts, gives to man the knowledge of the Self".

Sri raghunAtha tirtha explains the nAma as 'diSyate = bhaktaiH pRcchateiti diSaH' - He Who is sought after or enquired into by the devotees, is diSaH.



In the beginning of nAma 938, it was pointed out that the nAma-s vidiSaH, vyAdiSaH, and diSaH had similar roots. It is interesting to look at how some of the well-known vyAkhyAna-kartA-s have approached the interpretation of the three nAma-s while avoiding repetition in interpretation.

SrI BhaTTar avoids redundancy in the three nAma-s (vidiSaH, vyAdiSaH, and diSaH) by giving the following interpretations: **vidiSaH** - He Whose nature, forms and qualities are spread out beyond description in all directions or everywhere (diSaH - direction?). **vyAdiSaH** - He Who has established the different gods in their different posts (vyAdiS - to appoint). **diSaH** - He Who commands (diS - to command).

SrI Sa'nkara has given the following interpretations:

**vidiSaH** - One Who distributes different fruits of action to persons according to their karma (diSati = dadAti; diS = dAnam). **vyAdiSaH** - He Who gives directions to indra and others according to their various functions. **diSaH** - He Who bestows fruits for the various ritualistic actions specified in the veda-s.

SrI satya sandha tI rtha: **vidiSaH** - He Who bestows sukham or happiness to brahma j~nAni- s (vid - to know, a reference to j~nAni-s). **vyAdiSaH** - He Who gives commands in a unique and special way (i.e., everything is under His command). **diSaH** - He Who transfer knowledge of dharma through analogy - **dharma j~nAna atideSanAt diSaH**. (vid - atisarjane- to grant, to allow).

SrI satya devo vAsishTha:

1. **vidiSaH** - He Who pervades everything and everywhere in all directions.
2. **vyAdiSaH** - He Who bestows fruits in various forms from all directions.
3. **diSaH** - He Who gives instructions on do's and don't's in the form of vedic injunctions.





## Slokam 101

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।

जननो जनजन्मादिः भीमो भीमपराक्रमः ॥ १०१ ॥

anAdir bhUrbhuvO lakshmi h suvI rO rucirAngadah |  
jananO janajanmAdih bhI mO bhI maparAkramah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 941. अनादिः anAdiH

a) He Who is not realized by many because of their ignorance etc.

b) He Who has no beginning.

**anAdaye namaH.**

SrI vAsishTha derives the nAma from the root dA - dAne - to give, and gives the interpretation "na AdIyate iti anAdiH" - He Who is not easily attained. The word Adi means 'beginning'. One interpretation for the nAma is "He Who is beginningless".

a) SrI BhaTTar interprets the nAma as - taiH anyaparaiH na svAmitvena AdIyate iti anAdiH - He Who is not realized by the likes of brahmA and rudra as their Lord.

SrI SrImushNam ANDavan explains the nAma as "na dIyate iti AnadiH" - He Who does not give Himself to the non- devotees. SrI BhaTTar comments: evam tiryakshvapi bahkteshuvivaSaH; brahmAdishu phalgu phalameva prayacchati - He gives Himself to the complete control of animals such as gajendra, but when it comes to the likes of brahmA and rudra, He gives them only meager fruits. He does not bestow the same level of benefits on the likes of brahmA and rudra as He does on His dear devotees. He gives Himself freely to the likes of gajendra, who have surrendered to Him. But He does not give the likes of brahmA and rudra the same benefits, namely the ability to realize Him and reach Him, as He bestows on devotees such as gajendra, and so He is anAdiH.

SrI veLukkuDi kRshNan comments that even though brahmA and rudra obey





the Lord, it is not necessarily out of love, but more out of fear (because of bhI ti rather than prI ti). BhagavAn is bound by prI ti, and not by bhI ti, and so the likes of gajendra can attain Him easily, whereas the likes of brahmA and rudra don't stand a chance. BhagavAn is not realized as the Supreme Deity by the likes of brahmA and rudra; they rush to Him only when they are in danger, and need His help. At other times, they long after other benefits, such as their positions, rather than devoting their efforts to attaining Him. Thus, bhagavAn is called anAdiH also because He is not realized by many as the Supreme Deity.

SrI rAdhAkRshNa SAstri expresses the thought as "One Who is not accepted by those who are driven by pride and haughtiness (Serukku)".

SrI vAsishTha explains the nAma as: "na AdI yate iti anAdiH" - He Who is not 'given' to us though our mind, indiry-a-s etc. na AdI yate = gRhyate sa-manaskaiH j~nAnendriyaiH karmendriyaiSca itianAdiH. The meaning is that He is not accessible to us through the means of the mind and indiry-a-s.

b) SrI Sa'nkara uses the meaning 'beginning' for the word 'Adi', and gives the interpretation - AdiH = kAraNam asya na vidyata itianAdiH, sarva kAraNatvAt - He Who is beginningless, because He is the cause of everything.

An alternate interpretation by SrI vAsishTha is - na AdI yate = svI kriyate svodbhavAya ki'ncit aparam nimitta kAraNam anena so anAdiH - He Who does not need any other cause for His being, is anAdiH - in other words, One Who existed before anything else existed.

nAma 942. भूर्भुवः bhUr-bhuvaH

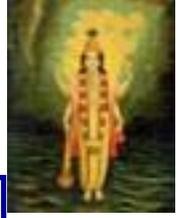
a) He Who is the abode of those who really live (by realizing their relation to the Lord).

b) He Who supports that which supports all (namely, the earth).

c) He Who exists in Himself (with no other support).

d) He Who is the Source of all knowledge.





## bhuvo-bhuve namaH.

Sri vAsishTha derives the nAma from the root bhU - sattAyAm - to be, to live. Based on the declension of the noun bhU, the first part, bhU, is interpreted as 'AdhAra - support', and the second part, bhuvaH, is taken as the 6th case - the genitive case, giving the meaning for 'bhuvaH = of the support". Sri vAsishTha's explanation is: prathamO bhU Sabda AdhAra vAcakaH prathamAnto, dvitIyaSca shashThyantaH pRthivi vAcakaH. In other words, bhagavAn bhuvaH bhUH - The Support of all supports. The different interpretations can be viewed on the basis of this meaning.

a) Sri BhaTTar explains the nAma as: "bhavati iti bhUH - svadAsya j~nAnena AtmaAbhavAn; tasya bhuvaH, svayameva bhUH = padam iti bhUr-bhuvaH" - A person who has the correct knowledge that he is the servant of the Lord and that the Lord is the Master, is one who is bhU - one who really lives. For that person, bhagavAn is an Abode or the Support - (bhU), and so He is referred to as bhUr-bhuvaH.

Sri mad Sri mushNam ANDavan explains that bhagavAn is bhUmi (support) for those who have the dAsya j~nAna, namely the knowledge and realization that they are always His dAsa-s, as their bhUmi. In other words, He is the Support for those that are followers of bhakti yoga, prapatti yoga, etc.

b) Sri Sa'nkara explains the nAma as "bhuvo'pi bhUH" - He Who supports the Earth, which itself supports everything else.

Sri vAsishTha explains the nAma as "bhavanti asyAm iti bhUH - pRthivi; tasyA bhUH - AdhAraH" - He is the Support of the earth, and so He is bhUr-bhuvaH. He is also the Creator as well as the Sustainer of everything - bhuvayor bhAvayitA = utpAdako mUIAdhAraH sa bhUr-bhuvaucyate.

c) Sri vAsishTha gives the alternate interpretation - svayam svasmin bhavati it bhUr-bhuvaH - He Who exists in Himself is bhUr-bhuvaH. In other words, there is nothing else which is the cause for His existence, or for His creation.

d) Sri kRshNa datta bhAradvaj gives the interpretation - bhuvaH - prapa'ncasya, bhUH - udgamaH (creation, sustenance etc.), bhuvo bhUH. He





gives the alternate interpretation - bhuva itij~nAnam, tasya bhUH = udbhava iti bhuvo bhUH - He Who is the source or Origin of knowledge. He refers to the gl tA Slokam 15.15 in support:

sarvasya cAham hRdi sannivishTo  
mattaH smRtir-j~nAnam apohanam ca |

(gl tA 15.15)

"I am seated in the hearts of all.

From Me are memory, knowledge, and their removal as well".

nAma 943. लक्ष्मीः lakshmi H

The Wealth.

**lakshmyai namaH.**

SrI BhaTTar comments that bhagavAn has this nAma signifying that He alone is all the wealth for His devotees - teshAm lakshmi H - sarvA sampat ca. He gives examples from the rAmAyaNa and the mahAbhArata:

bhavad-gatam ca me rAjyam jI vitam ca sukhAni ca

(yuddha. 19.6)

(vibhI shaNa says to Lord rAma): "My kingdom, my life and my happiness are all centered in You".

kRshNASrayAH kRshNa balAH kRshNa nAthASca pANDavAH |

kRshNaH parAyaNam teshAm jyotishAmiva candramA ||

(droNa. 183.24)

"For the pANDava-s, SrI kRshNa is the sole support. kRshNa is their strength, and kRshNa is their protector. SrI kRshNa is their sole Lord, even as the moon is to the stars".

SrI v.v. rAmAnujan refers to nammAzhvAr's pASuram in support:

... SEIEy kaNNiyarum perum Selvamum nan makkaLum mElAt tAi tandaiyarum





avarE iniAvArE.

(tiruvAi. 5.1.8)

"Beautiful damsels that one loves here, money and affluence, offspring on which one dotes, much-praised mother and father are, hereafter, for me none except my Lord. He is ALL to me".

SrI kRshnan explains the nAma as "One Who has all the wealth for giving away to the devotees, One Who is endowed with limitless wealth; One Who has lakshmi Herself as His Consort". In addition, He is Himself the wealth for the devotees who seek Him and nothing else. SrI kRshNan gives additional support from SrI mad rAmAyaNam:

na deva lokAkramaNam na amaratvam aham vRNe |

aiSvaryam vA vilokAnAm rAmaye na tvayA vinA || (lakshmaNa)

"There is no lordship, no eternal life, no great victory in this world, no wealth of any kind that I wish in this world; all I wish for is for You, My Lord rAma".

sneho me paramo rAjan tvayi nityam pratishThitaH |

bhaktiSca niyatA vI rA bhAvo nAnyatra gacchati || (hanuman)

"My mind does not seek anything except eternal and constant devotion to You; all I wish for eternal service-minded dedication to You".

en amudinaik kaNDa kaNgAL maRRu onRinaik kANAvE || (tiruppANAZhvAr)

"My eyes that have seen my sweet Nectar, the Lord of SrI ra'ngam, will never see anything else ever again".

ic-cuvai taviRa yAn pOi ac-cuvai perinum vENDEn ara'nga mA nagar uLANE

(toNDaraDippoDi)

"When I have this taste of enjoying You right here and now, My Lord ra'nganAtha! I will not trade this even for the taste of the after - life in SrI vaikunTham".

SrI Sa'nkara gives a few combinations of the three words bhUH, bhuvaH, and lakshmiH, and gives interpretations for these combinations. We saw the





interpretation for one of these combinations - bhUr-bhuvaH in the previous nAma. Now he proceeds to give two other combinations: bhuvo-lakshml H, and bhUr-bhuvo- lakshml H

1. **bhuvo lakshml H:** Sri Sa'nkara uses the meaning "SobhA" - splendor, for the word lakshml , and gives the interpretation that bhagavAn is not only the Support for the earth (previous nAma), but He is also the splendor of the earth - na kevalam asau bhUH bhuvaH, lakshml H SobhA ca iti bhuvolakshml H. (bhuvaH - of the earth, lakshml H - splendor).
2. **bhUr-bhuvo-lakshml H** - "One Who is in the form of the beauty (lakshml H) of this earth (bhUH), and of the firmament (bhuvaH) - bhUmi antarikshayoH SobhA itibhUr-bhuvo-lakshml H. In other words, He is One Who illumines the earth and the firmament.

An alternate interpretation he gives for the nAma taken as bhUr-bhuvo-lakshml H is "He Who is in the form of this earth (BhUH), the firmament (bhuvaH), and Atma vidyA - the science of Atman (lakshml H)". Here Sri Sa'nkara gives the meaning "Atma vidyA" or the science of Atman to the word 'lakshml H', based on vishNu purANam 1.9.118, where Lakshmi is praised as Atma vidyA - Atma vidyA ca devitvam. The idea is that Lakshmi and bhagavAn are the Ones who give Atma vidyA or the knowledge of the Self to the seeker.

Sri rAdhAkRshNa SAstri comments that the nAma is of feminine gender, and denotes that bhagavAn is One Who is always associated with Goddess Lakshmi, and in fact She never leaves Him ever, and is always residing in His vaksha sthalam. When bhagavAn takes incarnations, She always accompanies Him; for instance, when He took incarnation as rAma, She took incarnation as SitA, and when He took incarnation as kRshNa, She came as rukmiNi. Thus, She is inseparable from Him, and it is this duality together that we should worship. We have the well-known pASuram of nammAzhvAr:

agalakillEn iRaiyum enRu alarmEI ma'ngai uRai mArbA! nigar il pugazhAi ulagam  
mUnRuuDaiyAi, ennai AlvAnEI!..

(tiruvAi. 6.6.10)



"O! Lord of tiruvE'nkaTam! You rule over me, and You in fact own all the things in all the three worlds. Your kIrti (fame) is beyond compare to anything. Our Mother, alarmEl ma'ngai (mahA lakshmi), resides in Your vaksha sthalam (Divine chest), declaring that She is ever inseparable from You, and will never ever leave Her rightful place with You".

The nAma thus signifies that bhagavAn is ever associated with the qualities of beauty, fame, splendor, wealth, and in fact the fullness of all auspicious qualities, that are signified by Goddess lakshmi.

SrI cinmayAnanda captures the idea that bhagavAn is the Sole source of all that is good and beautiful in this universe through the following words: "If Self were not, then all would have been inert, unborn, dead. As the One Life everywhere, as Pure Existence, all the glories of this dynamic Universe are in Him and from Him alone".

SrI kRshNa datta bhAradvAj derives his interpretation starting from the root laksha - darSanA'nkanayoH - to notice, to define, to regard; or alternatively, the root laksh - Alocane - to perceive, to observe. His interpretations are:

1. lakshayati = darSayati niratiSaya vAtsalyam iti lakshmlH - He Who shows vAtsalyam (affection) that is beyond description, to His devotee.
2. lakshayati a'nkam Aropayati bhakta putrAn itilakshmlH, jaganmAtA - Refers to jagan mAtA, mahA lakshmi, Who ensures that Her children who are devoted to the divyadampati, are safely on His lap. (In previous nAma-s, we have described how a jIva who becomes a mukta jIva ultimately reaches SrIvaikunTham, and how, finally, the jIva climbs the snake bed of bhagavAn and pirATTi, and is affectionately seated on the lap of emperumAn). Since bhagavAn and piraTTi are inseparable in all respects, the nAma lakshmlH, which normally refers to our Mother, is also a reference to Him simultaneously.

Using the meaning laksh - Alocane, the alternate interpretation is - lakshayati = Alocayati sva-janAnAm vipat-sarita uddhArasya upAyAn iti lakshmlH - He Who shows the means to the devotee on how to overcome the obstacles



encountered in samsAra which is full of impediments to reaching Him.

SrI satya sandha tI rtha uses the same root - laksh - darSanA'nkayoH - to regard, and gives the interpretation: lakshayatipuNyakRto, lakshayate puNyakRtbhiH iti vA lakshmlH. BhagavAn is called lakshmlH since He regards those who are endowed with good virtues as His treasure, or because He is regarded as the Supreme Lord by the virtuous.

SrI vAsishTha uses the same root in his interpretation as well, and explains the nAma as - lakshayati = darSayati iti lakshmlH - He Who makes those who are endowed with lakshml - wealth, beauty, etc., shine distinguishably. In fact, He, in the form of lakshml, is present everywhere and pervades everything, and makes all things known. He gives the example of the Sun, which is visible from a vast distance away, because he has endowed the Sun with the SobhA or splendor.

nAma 944. सुवीरः suvI raH

- a) He Who possesses great valor.
- b) He Who has auspicious movements.
- c) He Who is accessible to us through different paths.
- d) One Who, in His kRshna incarnation, was associated with various other auspicious vI ra-s.

**suvIrAya namaH.**

Interpretations have been given based on the words vIra - One Who is valorous, and also based on the root Ir - gatau - to go. In the latter interpretation, su - and vi - are treated as upasarga-s or prepositions (su - meaning 'good', and vi - meaning vividha - various, per SrI satya devo vAsishTha).

The related nAma - vIraH, has been described in Sloka-s 43 (nAma402), and 70 (nAma 664). The reader is referred to the detailed write-ups under both these nAma-s in addition to the current write-up.



a) Sri BhaTTar uses the meaning 'valorous' for the term 'vIra', and explains the nAma as "One Who is valorous in defending His devotees from their downfall, and retrieving those who have had a downfall - teshAm vinipAta pratIkAraH.

Sri mad Sri mushNam ANDavan explains the nAma as "SobhanaH vIraH yaH saH su-vI raH" - He Who is a highly desirable vI ra is su-vI ra.

Sri v.v.rAmAnujan refers us to tiruvAimozhi 3.2.3, where nammAzhvAr praises the valor of Lord kRshNa in conducting the mahA bhArata war without even participating directly as a warrior in the war.

kollA mAka-kOI kolai Seidu bhAratap-pOr eIIAc-cEnaiyum iru nilattu aLitta endAi! (tiruvAi. 3.2.3)

BhagavAn uses the stick that He used for directing the horses of the chariot, and though this stick itself could not kill, He still used it so skillfully that arjuna was able to finish the task that He wanted to get fulfilled, and reduced the bhU-bhAram or the load on the earth by destroying the fighters of both sides.

Sri vAsishTha explains the nAma as SobhanA = saralA, vividhA ca I raH = gatiH yasya, sa suvI raH - He Who has beautiful, elegant, gait that is displayed in various forms. Even though Sri vAsishTha does not refer to the different gati-s of bhagavAn such as the gaja gati, simha gati, vyAghra gati, sarpa gati etc., one is immediately reminded of these beautiful gati-s that one is given to enjoy during our temple processions of emperumAn from temple chambers to the outside and back. Sri vAsishTha gives the example of bhagavAn manifesting Himself beautifully in various forms such as dakshiNAyana, uttarAyaNa, etc.

Sri veLukkuDi kRshNan distinguishes between three types of vIra-s: vIra, SUra, parAkrama. vIra is one who does not get disturbed by the might of the opposition; SUra is one who gets inside the army of the opposition and destroys the opposition without a trace; parAkrama is the quality wherein there is no harm or injury to the fighter in the process of fighting. Sri kRshNan



comments that through this nAma, bhagavAn's vIra, Saurya and parAkrama are all described. If one were to ask why this great term 'su-vIra' needs to be invoked in the context of His killing this small creature in the form of a crocodile, SrI kRshNan notes that whether it is a small creature like the crocodile or a big creature like rAvaNa, for bhagavAn what counts is that it is an enemy of His devotee. Once this is established, He displays His guNa of being a su-vIra in defending His devotee, no matter how insignificant this creature is.

SrI kRshNa datta bhAradvAj explains the nAma as - Shobano vIraHparakramI iti su-vIraH.

b) SrI Sa'nkara uses the root Ir - to go, in his interpretation - SobhaNa vividhA IrAH = gatayo yasya sa suvIraH - He Who has various auspicious movements.

SrI ananta kRshna SAstry elaborates that the different movements referred to here are His occupying the hearts of the yogin-s, His being in the Sun's disc, in the Milky Ocean, etc.

SrI cinmayAnanda explains the nAma as: "One Who moves through various ways which are all divinely glorious; Or, One Who exhibits in all His incarnations the inimitable splendor of valor in His actions and achievements".

c) SrI rAdhAkRshNa SAstri uses the same root Ir, and explains that bhagavAn has this nAma signifying that He is accessible to us through different means (e.g., bhakti, prapatti).

d) SrI bala deva vidyA bhUsahN interprets the nAma as One, Who, in His kRshna incarnation, was associated with many vIra-s alongside Him is su-vIraH - tataH samAgateshu sakhishu suvIraH SobhanAH SrIdAmasubhadrAdayaH svatulyA vIra yasya sa su-vIraH.

Given that bhIshma had already described bhagavAn's guNa of vIrya through two references to this guNa earlier (in Sloka-s 43 and 70), the question arises as to why He is now describing another guNa - 'su-vIraH'. One way to appreciate this subtlety is to realize that the nAma vIra was interpreted as a



reference to His parAkrama in His encounters with His enemies in general. As we saw in the study of the nAma vl ra-hA (nAma-s 168, 747, 927), vl ra-s (those endowed with valor or the skill to defeat opponents) are of two kinds: good and bad. BhagavAn's nAma of vl ra that we studied in Sloka-s 43 and 70 refer to His guNa of vl ra in containing the bad vl ra-s who use their vl rya in committing extensive atrocities and a-dharma in general, by curtailing these evil vl ra-s in their root. Thus, bhagavAn destroys the 'vl ra-s' who win at any cost, either by using fallacious arguments in their disputations in philosophical discussions, or by using their strength for wrong and a-dharmic causes (such as 'vl ra-s' like rAvaNa in committing atrocities against the followers of the righteous path). The nAma su-vl rah that we are studying currently, is a special class of this quality of emperumAn, and describes the use of this guNa by Him in ensuring that His devotees who encounter any obstacle will in the end come out of it auspiciously, with His help and support. In other words, the current nAma describes His guNa of ensuring auspiciousness to His devotees under all circumstances.

nAma 945. रुचिराङ्गदः rucirA'ngadaH

- He Who bestows His lovely form for His devotees to enjoy.
- He Who gives a beautiful body to those who are devoted (e.g., to the hunch-backed woman).
- He Who is adorned with beautiful shoulder ornaments (a'ngada-s).
- He Who has given elegant means for all creatures to move about.

**rucirA'ngadAya namaH.**

- The meaning of the nAma can be easily comprehended if we look at the nAma in terms of the individual words comprising the nAma: rucira-anga-daH. Sri BhaTTar explains the nAma as 'ruciram = ati-manoharam, anubhava bhogyam a'ngam dadAti iti rucirA'ngadaH' - He Who bestows His lovely form to His devotees which is fit to be enjoyed very much. Sri BhaTTar quotes from the jitante stotram in support (this has been referenced in nAma 923 as



well)

na te rUpam na cAkAro nAyudhAni na cAspadam |

tathA'pi purushAkAro bhaktAnAm prakASase ||

"Neither Your divya Atma svarUpam, nor Your divya ma'ngaLa vigraham, nor for that matter Your weapons, or Your own SrI vaikunTham, are for Your benefit (they are all for Your devotees' benefit, and thus You are not independent, but You are the possession of Your devotees). Even so, You shine as the Supreme Being".

BhagavAn has a divya ma'ngaLa vigraham (tirumEni) that is absolutely delectable to His devotees. SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi, where AzhvAr describes bhagavAn's tirumEni in more than one pASuram:

Sev-vAi undi veN paL SUDark kuzhai tammODu evvAic cuDarum tammil mun  
vaLAik koLLa Sev-vAi muruvalODu enadu uLLattu irunda avvAi anRi yAn aRiyEn  
maRRaruLE.

(tiruvAi. 8.7.7)

"I am truly enchanted by the reddish lips, the beautiful navel, the shining row of teeth, the lustrous ear ornaments, all competing with one another in encircling me and enslaving me. But the most successful of them all is the blossoming smile in the red lips, through which the Lord communicates His message with me while in my heart. Nothing else can equal this grace".

kaNgAL Sivandu periyavAi, vAyum Sivandu kanindu, uLLE veN pal ilagu SuDar  
ilagu vilagu makara kuNDalattan koNDal vaNNan SuDar muDiyAn nAngu tOLan  
kuni SAR'ngan oN Sa'ngau gadai vAL AzhiyAn oruvan aDiyEn uLLAnE.

(tiruvAi. 8.8.1)

"The one, unique, Lord shines as my soul's soul in me. I see Him in me! With large, beautiful, red eyes, with His mouth and lips resembling beautiful deep red fruits, with the rows of beautiful teeth showing ever so slightly with beautiful luster, with the fish- shaped ear ornaments, the cloud-hued One,



with shining crown, with four long arms, with the five overpoweringly beautiful weapons (Sa'nkha, cakra, gadA, Sar'nga, and khadga) - with all these, He stands inside me".

In these four lines, AzhvAr beautifully captures the beauty of His Form, but also the fact that this lovely form is there only for devotees like AzhvAr to enjoy.

Innumerable indeed are the places where our AzhvAr-s and AcArya-s have delved deep into this anubhavam of bhagavAn's tirumEni - tiruppANAzhvAr's amalanAdIpirAn, bhagavad rAmAnuja's gadya trayam, svAmi deSikan's bhagavad dhyAna sopAnam and Sri devanAyaka pa'ncAsat, among others. For the sake of brevity, details are not included here.

Sri kRshnan gives the instance of gajendra moksham, and notes that for a devotee such as gajendra, bhagavAn gave His divine tirumEni (by embracing him all around). He also refers us to tiruvAimozhi 1.9, all the ten pASuram-s of which describe how bhagavAn gives the enjoyment of Himself to AzhvAr in gradual steps at a time (instead of giving this anubhavam all at once in one dose), just so that AzhvAr is not overwhelmed by this divine experience.

Sri baladeva vidyA bhUshaN gives an interpretation similar that of Sri BhaTTar: **ruciram a'ngam tebhyo dadAti iti tad vidheyastAn Ali'ngatavAn iti arthaH** - He gives His divine embrace to those devotees who are deserving. Recall that Sri rAma blessed hanuman with His divine embrace, declaring that this was the best gift that He could ever give to anyone.

b) Sri ananta kRshNa SAstry gives a different interpretation, based on the same meaning for the words constituting the nAma - He Who bestows beautiful or auspicious bodies on His devotees.

Sri rAdhAkRshNa SAstri gives the example of bhagavAn giving a beautiful form to a hunch-backed woman in kamsa's palace by removing the disfigurement that she had in her form.

c) Sri Sa'nkara looks at the nAma as **rucire = kalyANe a'ngade yasya iti rucirA'ngadaH** - One Who is adorned with two beautiful shoulder ornaments



(refer to the nAma kanakA'ngadI - nAma 545).

SrI kRshNa datta bhAradvAj gives a similar explanation - rucirANidarSanI ya-tamAni bAhu-bhUshaNAni catvAri a'ngadAni yasya iti rucirA'ngadaH - He Who is adorned with four shoulder ornaments that are a delight to look at and enjoy.

d) SrI satya devo vAsishTha derives an interpretation based on the root a'ng - gatau - to go, and explains the nAma as: sundara gati yuktamSarI ram, sundram gamanam vA yo dadAti sa rucirA'ngadaH - One Who has given a body equipped with the means for all creatures to move around

**nAma 946. जननः jananaH**

The Creator.

**jananAya namaH.**

The root for the nAma is jan - prAdurbhAve - to be born. SrI vAsishTha explains the nAma as "janayati iti jananaH, sarvasya jagato jananaH, svayam ajo'pi" - One Who creates everything else, but Who Himself is not born. SrI T. S. Krishnamoorthy explains that the application of pANini sUtra 3.3.113 leads to the word jananaH from the root jan - "The suffix lyuT(ana) is added to a verbal root to form verbal nouns, denoting either the action itself, or the instrument, or the place where the action takes place. ... Here, jananaH, in masculine is derived in the sense of agency - kartari."

From this nAma onwards, till almost the end (till nAma 992), SrI BhaTTar interprets the nAma-s as conveying the purpose for which bhagavAn undertakes all His actions. - atha sarva bhagavad vyApArANAmprayojanam. We will see that everything that bhagavAn undertakes is for the sole benefit of the jIva-s, without exception.

First, we start with His act of creation. SrI BhaTTar's anubhavam is - tad-anubhava kshama karaNa yuktAn anyAnapi janayati iti jananaH - He creates us and other beings also, gifted with the indriya-s etc., for enjoying Him. SrI kRshnan quotes the following in support:





vicitrA deha sampattiH I SvarAya niveditum |

pUrvameva kRtA brahman hasta pAdAdi samyuta ||

"Brahman creates us fully endowed with the means of karma such as hands, legs, etc., just so we can dedicate these in the service of the Lord".

Out of His compassion, bhagavAn gives the jI va-s a body, with all the indriya-s, and a form that is based on their karma-s, so that they can better themselves in that birth and move towards Him. He also gives us the free will to use our capabilities to either move towards Him, or misuse all our faculties and divert them to other causes. If we misuse the opportunity, of course, we are reborn to have another chance again, according to our accumulated karma-s. (Lest some readers get confused and think that brahmA is the one who creates, nammAzhvAr repeatedly reminds us that it is bhagavAn who is the true Creator, who creates the mahat, the pa'nca mahA bhUta-s, the brahmANDa etc., and then creates brahmA inside this brahmANDa, and gives him the knowledge to continue the process of creation inside the brahmANDa, and gives Him the power to do this by being his antaryAmi. So it is bhagavAn who is the true Creator).

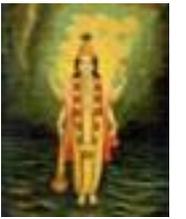
SrI cinmayAnanda explains the nAma as: "Lord SrI nArAyaNa is the great Father of all living beings, as all the universe comes from Him alone. He alone was before all creation; from Him alone everything has arisen; in Him everything exists, is nurtured and nourished by His Glory. Thus, as the very progenitor of the universe, SrI nArAyaNa, the Self, is the only jagad-I svara (Lord of the Universe)." SrI cinmayAnanda refers us to the gl tA:

pitAsi lokasya carAcarasya tvamasya pUjyaSca gurur-garI yAn |

na tvat-samo'styabhyadhikaH kuto'nyo loka-tyaye'pyapratima- prabhAva ||

(11.43)

"You are the Father of this world, of all that moves and that does not move. You are its teacher and the One most worthy of reverence. There is none equal to You. How then could there be in all the three worlds another greater than





You, O Being of matchless greatness?".

SrI satya sandha tI rtha's alternate anubhavam is: **janam nayati iti jananaH** - He Who leads all beings is **janana-naH**.

SrI kRshNa datta bhAradvAj explains the nAma as - **janayati mudam sva-janAnAm hRdayeshu iti jananaH** - He Who generates delight in the hearts of His devotees is **jananaH**.

**nAma 947. जनजन्मादिः jana-janmAdiH**

- a) He Who is the root cause of all beings.
- b) He Who is the ultimate goal of all beings.

**jana-janmAdaye namaH.**

The nAma can be understood by looking at its component words: **jana-janma-AdiH**. Most interpreters explain the nAma as "He Who is the Cause of all living beings". As we see below, the word **Adi** is interpreted as "root" or "cause" in this interpretation.

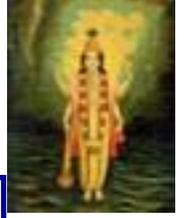
a) SrI vAsishTha explains the nAma as "**janAnAm janmana AdiH**" - One Who is the cause of all living things. He looks at the nAma as: **jAYante iti janAH; janma = jananam; AdiH = 'dadAteH'** - He Who gives, He Who is the root cause - **mUla kAraNam**.

b) SrI BhaTTar gives this interpretation as well, but in addition adds that He is also the 'prayojanam', or the ultimate goal for the living beings that are blessed with birth with a body - **teshAmjanAnAm janmana AdiH = nimittam** (root cause), **prayojanam** (benefit or fruit of the birth) **iti jana-janmAdiH**. In fact, in the context of the theme of SrI BhaTTar's interpretation, his emphasis is on the 'prayojanam', or "root purpose" of being this birth. He gives several supports that declare that the prime purpose of this birth that we are given by bhagavAn, is to attain Him through expiation of our karma-s.

**adya me saphalam janma** (vishNu dharma 5.17.3)

"This day my birth has become fruitful, and my night has given place to an





auspicious dawn, because I am going to see Lord kRshNa" – words of akrUra on the prospects of having the darSanam of Lord kRshNa.

janmanya viphalA saikA ya govindASrayA kriyA

The only act that is not fruitless in this life is that which has something to do with kRshNa.

sujanma dehamatyantam tadevASesha jantushu |

yadeva pulakotbhAsi vishNu nAmani kI rtite ||

"Amongst all beings, the body of that person is of good birth which shines with hair standing on their ends out of joy when the name of kRshNa is pronounced".

Sri Sa'nkara also gives a similar interpretation – janasya janimataHjanma udbhavaH, tasya AdiH, mUla kAraNam iti jana-janmAdiH – The primary Cause of beings.

Sri kRshNa datta bhAradvAj's interpretation is along the same lines as well – janAnAm = prANinAm janmanaH AdiH iti jana-janmAdiH.

nAma 948. भीमः bhI maH

He Who is frightful to those who do not follow dharma.

**bhImAya namaH.**

We studied this nAma in Slokam 39 (nAma 359). Please refer to the write-up for nAma 359 also. As indicated there, the root from which the nAma is derived is bhI – bhaye – to fear. In the larger scheme of things in creation etc., bhagavAn is called bhI maH because He is the Supreme Controller of all. In the case of His devotees, the extent of His control is related to their devotion, to the point that He lets Himself be controlled by devotees who are dedicated to Him. But in the case of those who do not whole heartedly devote themselves to Him, they still obey Him because of fear of the consequences of not obeying Him. This aspect is covered under nAma 359, where reference is given to the veda-s, which declare that even the five great elements (vAyu,





agni, etc.,) obey Him out of sheer fear, signified by His nAma bhI maH. Sri kRshNa datta bhAradvAj quotes Sri mad bhAgavatam in support:

vAyvambarAgnY-ap-kshitayas-trilokA brahmAdayo ye vayamudvijantaH |  
harAma yasmai balim antako'sau bibheti yasmAd-araNam tatonaH ||

(Sri mad bhAga. 6.9.21)

"The five great elements, the three world that are constituted from these, and all of us fear that great destroyer, who himself fears the great Supreme Brahman. Let that Supreme Being protect us".

For the current instance of the nAma, Sri BhaTTar stresses another aspect of His being frightful - by His punishing the Jiva-s who refuse to follow the proper and prescribed path of dharma in their lifetime. He pushes them into another janma, or into naraka etc., even though this is done for the ultimate benefit of the jIva, so that the jIva can correct himself and have another opportunity in another birth. Sri BhaTTar notes that bhagavAn chooses this treatment only when a being does not wish to resort to the Grace that He naturally shows - mahA anugraha vimukhAnAm bhI maH. He gives support for this interpretation from the gl tA:

tAn aham dvishataH krUrAn samsAreshu narAdhamAn |  
kshipAmyajastram aSubhAn AsurI shveva yonishu ||

(gl tA 16.19)

"I throw those who hate Me repeatedly into the samsAra, and into none other than demonic wombs, for they are cruel, unholy, and the worst of men".

Sri kRshNan refers us to nammAzhvAr pASuram 9.9.7 in tiruvAimozhi:

meyyanAgum virumbit tozhuvArkkellAm poyynAgum puRamE tozhuvArkkellAm  
(tiruvAi. 9.9.7)

"To those who are truly devoted to Him, and who worship Him without any other benefit in mind than Himself - those who do not bargain with Him for benefit, He is easy to realize. To those who worship Him with some benefit in



mind, He bestows this benefit, and then moves away from them; He is not accessible to them and is not attainable by them".

SrI Sa'nkara gives the meaning - **bhaya hetutvAt bhI maH** - He Who is the cause of fear, and gives the mantra from kaThopanishad in support - "**mahad-bhayam vajramudyatam**" (2.3.2) - "He is a great fear like an uplifted thunderbolt (to those who attempt to defy Him)".

SrI Sa'nkara has given an alternate pATham in Slokam 39 for this nAma - **a-bhI maH**, and has given the interpretation - "One Who causes no fear to those who follow the righteous path".

SrI rAdhAkRshNaSAstri gives the following support for the nAma a-bhI maH: - **bhI shNam abhI shaNam** (nRsimhottara. 6.1) - He Who is frightful and at the same time not frightful. It is well-known that in His nRsimha incarnation, bhagavAn was simultaneously a cause of intense terror to hiraNya kaSipu, and at the same time, He was a great delight for prahIAda.

Alternate interpretations are provided by SrI satya sandha tIrtha: - **bhRtA mA H pramANAni tena vyAsAdi rUpeNa iti bhI maH** - In His incarnation as veda vyAsa He established the authorities in the form of veda-s, and so He is called **bhI maH**. - **bhiyam bhakta bhayam minAti hinasti iti bhI maH** - BhagavAn is called **bhI maH** because He destroys the fear of His devotees and saves them.

Recall that through the current set of nAma-s, SrI BhaTTar is describing the prayoJanam or reason for bhagavAn's vyApara-s or actions. His being **bhI maH** or the cause of fear to the non-devotees etc., and His meting out punishment to them for their a-dharmic deeds, is to maintain order, to protect His devotees, and to help the non-conforming jIva-s so that they can correct themselves and attain Him over time.

**nAma 949. भीमपराक्रमः bhI ma-parAkramaH**

He Who has terrific powers.

**bhI ma-parAkramAya namaH.**

This nAma praises bhagavAn's parAkrama.



SrI BhaTTar explains that bhagavAn has terrific powers that strike terror in the hearts of the likes of hiraNya, rAvaNa, etc. This is a benefit to the devotees, since it keeps the evil souls under restraint. It is also of benefit to the evil souls themselves, because it keeps them under control, like keeping a mad person fettered so that he does not hurt himself.

SrI v.v.rAmAnujan gives reference to nammAzhvAr, who describes this guNa of bhagavAn as "amarkku iDar keDa, asurarukku iDar Sei kaDu vinai na'njE" (tiruvAi. 9.2.10) – BhagavAn is like virulent poison for which there is no cure, when it comes to dealing with asura-s who cause harm to the deva-s.

SrI kRshNan notes that the previous nAma – bhI ma, dealt with jIva-s who were not following the path of dharma in their code of conduct, whereas the current nAma deals with those who go one step further and are bent upon doing harm to the world.

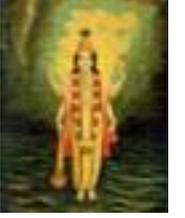
SrI BhaTTar's vyAkhyAnam for the current nAma is – anyeshvapi jagad-ahita-niratreshu hiraNyAdishubhI ma-paraAkramaH – In the case of others such as hiraNya who are bent upon causing harm to the world, He becomes One of terrific valor, and controls them.

SrI Sa'nkara explains the nAma as – bhaya hetuH parAkramaH asya iti bhI ma parAkramaH – His prowess is such that it will strike terror in the heart of the enemy. He explains the nAma as a reference to bhagavAn causing fear in the hearts of the asura-s during His incarnations.

SrI rAdhAkRshNa SAstri notes that even the fact that bhagavAn induces fear in the hearts of His enemies, turns out to be for their good in another sense as well – by constantly worrying about bhagavAn's parAkramam, they keep Him in their minds always, and this ends up purifying them over time. He gives Slokam 7.1.30 from SrImad bhAgavatam in support. However, all the Sloka-s of the referenced chapter are relevant, since the topic of the chapter itself is how bhagavAn uses His parAkrama for the elimination of the vil and the preservation of the good.

These Sloka-s declare that bhagavAn's punishment to the asura-s is purely for





the removal of their sins and for their ultimately attaining Him. In an exchange between dharmaputra and sage nArada, the former asks the later how it is that some extreme haters of Sri man nArAyana end up attaining Him in the end of their life. In response, nArada responds: "People end up thinking constantly about bhagavAn either through intense attachment (as in the case of gopi-s), or through intense enmity (as in the case of SiSupAla), or through extreme fear (as in the case of kamsa), or through being related to Him in one of His incarnations (as in the case of the people of vRshNi vamSa), or through pure devotion (as in the case of the likes of myself)".

gopyaH kAmAt bhayAt kamsaH dveshAt caidyAdayo nRpAH |

sambandhAt vRshNayaH snehAt yUyam bhaktyA vayam vibho ||

Sri satya sandha tIrtha explains the nAma as - bhI masya, draupadI -pate rudrasya vA parAkramo yasmAd sa bhI ma-parAkramaH - He Who is the source of the parAkrama of the likes of bhI ma, rudra etc.





## Slokam 102

आधारनिलयो धाता पुष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणद्ः प्रणवः पणः ॥ १०२ ॥

AadhAranilayO dhAtA pushpahAsah prajAgarah |  
Urdhvagah satpathAcArah prANadah praNavah paNah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 950. आधारनिलयः AdhAra-nilayaH

The Abode of those who support the world through their righteous actions.

**AdhAra-nilayAya namaH.**

'A' is a prefix meaning 'from all sides, in all respects'. dhAra is derived from the root dhR- dhAraNe - to support. nilaya is derived from the root 'lee - SleshaNe - to stick, to lie on', with the prefix ni-.

SrI vAsishTha explains the nAma as - jagad AdhArANAm api dhAraka iti AdHara-nilayaH - He is the Support of all those that are considered the support of the world. This means that He is the support of all the deva-s such as brahma, rudra, indra, the Sun and all the planets and their moons, the pa'nca mahA bhUta-s, etc. He is also present in every living being as their antaryAmi, supporting them in every act of these beings.

SrI BhaTTar specifically gives the example of the likes of prahIAda, vibhI shaNa, the pANDava-s, etc., whose righteous conduct in life is an example for us, and thus serve as the support for the world to follow. BhagavAn is the abode for such pious men, and so He is called AdhAra-nilayaH - dhArmikatayA jagad-AdhArAH prahIAda-vibhI shaNa-pANDavAdayaH, teshAm nilayaH AhdAra-nilayaH.

SrI BhaTTar quotes a Sloka from vishNu smRti in support:

varNASrama Acara-parAH santaHSAsTraika tatparAH |  
tvAm dhare! dhArayishyanti teshu tvad bhAram Ahitam ||



"O! Mother Earth! Those who strictly adhere to the rules of conduct stipulated for different castes and stages of life, and also scrupulously follow the dictates of the SAstra-s, are your support. On them your burden rests".

Note the emphasis here on the adherence to the dharma-s of the varNa-s (castes) and the Asrama-s (stages in life, such as brahmacarya, gRhasta, etc.). These are the ones because of whom this earth keeps going; these are the ones who are supported by bhagavAn in their righteous observances and conduct - AdhAra-nilayaH.

SrImad SrImushNam ANDavan explains the nAma in two ways: AdhAra bhUtAH sAttvikAH, teshAmnilayaH; or AdhAra bhUtAH nilayAH yasya sa AdhAra-nilayaH.

The first one corresponds to the interpretation discussed above. The second interpretation means that bhagavAn has, as His abode, those that support the earth through their dhArmic life (AdhArAH). This is a unique concept of the viSishTAdvaita sampradAyam, which is elaborated on by SrI veLukkuDi kRshnan. He explains this with nammAzhvAr's periyA tiruvantAdi pASuram 75:

puvium iru viSumbum nin agattanee en  
 Seviyin vazhi pugundu en uLLAi avinRi  
 yAn periyAn nee periyai enpadanai yAr aRivAr?  
 Un parugu nEmiyAi! ULLu

"It is true that You support everything including all the worlds, the skies, etc. But now You reside inside me by entering inside me through my ears, and thus I am supporting You inside me. Now You tell me whether You are supporting me or I am supporting You - whether You are the bigger One or I am the bigger one. You tell me, emperumAn with the cakra that drinks the blood of Your enemies".

The above pASuram of AzhvAr supports the alternate interpretation that bhagavAn has as His residence (nilayam) the hearts and minds of those who support the varNa and ASrama dharma-s (AdhAra-s), and so He has the nAma



AdhAra-nilayaH.

SrI kRshNan also quotes thegiTA Slokam 7.18 as additional support:

udArAH sarva evaite j~nAnI tvAtmaiva me matam |  
AsthitaH sa hi yuktAtmA mAmeva anuttamAm gatim ||

(gI tA 7.18)

"All these are indeed generous, but I deem the man of knowledge to be My own very self; for he, integrated, is devoted to Me alone as the highest end".

The declaration by Lord kRshNa that the j~nAnI is His own self, once again supports the second interpretation above.

SrI Sa'nkara explains the nAma in terms of bhagavAn's support of the pa'nca bhUta-s etc. - pRthivyAdInAm pa'nca bhUtAnAm AdhAratvAt AdhAra-nilayaH.

SrI vAsishTha gives numerous examples from the Sruti in support:

yatrAdhi sUra udito vibhAtikasmai devAya havishA vidhema |

(yajur. 32.7)

yataH sUrya udetyastam yatraca gacchati |

tadeva manye'ham jyeshTham tadu nAtyeti ki'ncana ||

(atharva. 10.8.16)

"I hold that Supreme because of which the Sun rises, sets, and rests.

Nothing surpasses the Will of this Supreme".

na te vishNo jAyamAno na jAto deva mahimnaH paramantamApa |

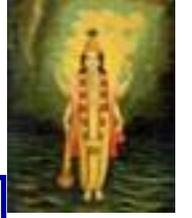
udastabhNA nAkamRshvam bRhantam dAdhartha

prAcI m kakubham pRthivyAH ||

(Rg. 7.99.2)

"None who is born or being born, Lord vishNu, has reached the utmost limit of Thy grandeur. The vast high vault of heaven hast Thou supported, and fixed





earth's eastern pinnacle securely".

yasyorushu trishuvikramaNeshu adhikshiyanti bhuvanAni viSvA

(Rg. 1.154.2)

"He within whose three wide-extended paces all living creatures have their habitation".

Sri rAdhAkRshNa SAstri chooses to interpret the nAma as "One Who is resident -nilayaH, in the pa'nca bhUta-s". Even though the five elements, by themselves, perform different functions within our body (e.g., agni converts the food that we consume into forms such as blood; water carries this into the different parts of the body; earth supports all the beings of this world; etc.), bhagavAn, by being present in these elements, ensures that there is mutual coordination such that all beings function as a unit, in a healthy way. Sri SAstri quotes the gl tA Slokam 15.13-14 to illustrate this point:

gAm AviSya ca bhUtAnidhArayAmaham ojasA |

pushNAmi caushadhI H sarvAH somo bhUtvA rasAtmakaH ||

(15.13)

"And entering the earth I uphold all beings by My strength.

I nourish all herbs, becoming the juicy soma".

aham vaiSvAnaro bhUtvA prANi nAmdeham ASritaH |

prANApAna samAyuktaH pacAmyannam catur-vidham ||

(15.13)

"Becoming the digestive fire, I function within the bodies of all living beings. In union with inward and outward breaths, I digest the four kinds of food - chewed (like rice etc.), sucked (like mango fruit etc.), licked (like medicinal power mixed with honey), and drunk (like water)".

Sri SAstri also gives support from the bRhadAranyaka Upanishad:

yaH sarveshu bhUteshu tishThansarvebhyo bhUtebhyo'ntaro yam sarvANi





bhUtAni na vidur-yasya sarvANi bhUtAni SarI ram yaH sarvANi  
bhUtAnyantaro yamayatyasha ta AtmAntaryAmyamRtaH ityAdhi-bhUtam  
athAdhyAtmam ||

(bRha. 3.7.19)

"He who dwells in all beings, who is within all beings, whom all beings do not know, whose body is all beings, and who controls all beings from within, is your Internal Ruler - the Self, the Immortal".

Sri satya sandha tIrtha gives an explanation based on the dhArA or the downpour of rain caused by indra in gokulam:

"A - samantAt dhArA = devendra-kRta vRshTi dhArA yeshAm ta A-dhArA gopAlAH, teshAm govardhana dhAraNena nilayaASraya iti A-dhAra-nilayaH" - He Who protected the gopAla-s or cowherds from the intense downpour of rain caused by devendra, through the govardhana dhAraNam.

**nAma 951. धाता dhAtA**

- One Who created the Universe (dhA - to produce, or dhA - to lay upon).
- He Who supports and sustains (dhA - dhAraN poshaNayoSca).
- He Who has no support other than Himself (a-dhAtA).
- He Who 'drinks' everything during pralaya (dheT - pAne - to drink).
- One Who is the antaryAmi of the four-faced brahma.

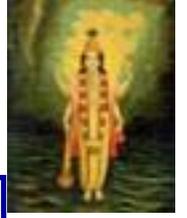
**dhAtre namaH.**

We studied this nAma in Slokam 5 (nAma 43).

Sri vAsishTha gives the root for the nAma as 'dhA - dhAraNa poshaNoyoh dAne ca' - to put, to grant, to produce, to bear.

a) Sri BhaTTar derives the interpretation for the instance of the nAma in Slokam 5 based on the root dhA - to put, place, lay, put in, lay on or upon (Sri Apte's dictionary), and gives the meaning "The Creator" for the nAma.





The detailed explanation is provided under nAma43 (Sloka 5).

b) For the current instance of the nAma, Sri BhaTTar gives the interpretation- svayam ca dharmAcAryakeNa dhAtA - He is called dhAtA because He practices dharma rigorously, and is thus the best Preceptor of dharma.

Sri M.V.rAmAnujAcArya explains Sri BhaTTar's interpretation based on the root "dhA - dhArana poshaNayoH" - to support, to sustain", and explains Sri BhaTTar's interpretation as referring to bhagavAn being the Sustainer and Supporter of the earth through strict adherence to dharma in all His incarnations. Thus, He sets Himself as a model for us to follow. Sri BhaTTar gives support from the gl tA:

na me pArtha asti kartavyamtrishu 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 that has not been acquired, and ought to be acquired. Yet I go on working" (to set an example to others, as explained further in Sloka 3.23 of the gl tA).

Different interpreters give their different anubhavam-s of the unending dimension of His guNa of protecting and nurturing all His creation.

Sri aNNa'ngarAcArya explains the nAma as - He Who supports the world through His teachings (in the forms of veda-s, gl tA etc.), and through His own code of conduct (during His incarnations).

Sri kRshnan illustrates this by referring us to Lord rAma's incarnation, which is an outstanding example of the adherence to dharma in all its intricacies.

For the earlier occurrence of this nAma, Sri vAsishTha gives the interpretation that bhagavAn supports (bears) the earth in the form of ananta.





This is the same interpretation that Sri Sa'nkara gives as well - anantAdirUpeNa viSvam bibharti iti dhAtA.

Sri kRshNa datta bhAradvAj gives the interpretation - dadhAti poshayati svajanAn itidhAtA - He Who protects and supports His devotees.

c) Sri Sa'nkara uses the pATHama-dhAtA in the current instance for his primary interpretation, and gives the interpretation as - "svAtmanA dhRtasya asya anyo dhAtA na asti iti a-dhAtA" - One for Whom there is no other support except Himself .

Sri vAsishTha also gives this pATHam as an alternative, and gives the same interpretation.

d) As an alternative, if the pATHam 'dhAtA' is used, Sri Sa'nkara gives the interpretation based on the root dheT - pAne - to drink, and the explanation is -samhAra samaye sarvAH prajA dhayati = pibati iti dhAtA - He Who drinks all beings during the time of pralaya.

Sri vAsishTha gives this interpretation as one of his alternate interpretations also - dhayati = pibati viSvam iti dhAtA.

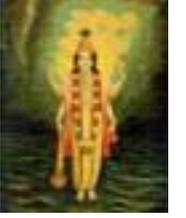
Sri satya sandha tIrtha gives the interpretation - dhAtA = dhAraNa poshaNakartA.

Sri baladeva vidyA bhUshaNexplains the nAma in Slokam 5 as - utpatti vinASa virahAdanAdi nidhanaH kAraNatve viri'ncyAdibhyo viSesham Aha dhAtA iti - He Who creates all beings, protects them, and destroys them at the appropriate time (in the forms of brahmA, vishNu and rudra respectively).

e) The term dhAtA is also used to refer to the four-faced brahmA.

Sri aNNa'ngarAcArya uses this meaning, and explains the nAma 43 as - "nAnmugak kadavuLai SarIramAgak koNDavar" - "One Who has brahmA as part of His body". We all know that our body is at our self's disposal, and its sole purpose is to serve our soul. So also, brahmA, as part of bhagavAn's body, is there solely to serve emperumAn.





nAma 952. पुष्पहासः pushpa-hAsaH

He Who is like the bloom of a flower.

**pushpa-hAsAya namaH.**

The roots involved in the nAma are: pushpa - vikasane - to open, to blow, and has - hasane - to smile, to excel, to bloom etc. The nAma signifies the tenderness and pleasing nature of bhagavAn towards His devotees.

SrI BhaTTar explains the nAma as - "evam nishpAdita svAnubhava- SaktInAm sAyamiva pushpasya hAso bhogyataullAsaH asya iti pushpa- hAsaH" - In the case of those who are blessed with the ability to enjoy Him, He manifests His enjoyable nature gently like a flower that blossoms in the evening. So He is called pushpa-hAsaH.

SrImad SrImushNam ANDavan explains SrI BhaTTar's bhAshyam as a reference to bhagavAn' Sakti-s or powers that are enjoyable for the devotee (svAnubhava SaktInAm), since they blossom forth towards the devotees as needed for protecting them (since He has Sakti-s or parAkrama-s that are worthy of enjoyment by the devotee - bhogya bhUta Sakti-s).

SrI veLukkuDi kRshNan describes the nAma in terms of bhagavAn's whole tirumEni as an illustration of His flower-like tenderness. This tenderness is particularly reserved for His dear devotees - thus illustrating His avatAra pryojanam that is the current topic of SrI BhaTTar's vyAkhyAnam. He draws the parallel between the interface of bhagavAn and His devotees on the one hand, and His flower-like tenderness on the other. For His devotees, having His divine Feet at their head is like having the soft flower in their head. His Lotus Feet are soft to touch just as the flowers are soft to touch. BhagavAn's whole tirumEni is soft to touch, just as the flowers are. The flowers blossom on seeing the Sun, and bhagavAn is delighted when He sees His devotees, who are like the Sun to Him. In other words, His devotees enjoy Him like a beautiful tender flower. SrI kRshNan refers us to periya tirumizhi-8.1.5, where tiruma'ngai AzhvAr enjoys bhagavAn's tirumEni as pushpa-hASan:





aDit-talamum tAmaraiyE am-kaigaLum pa'nkayamE enginrALAI  
kuDit-talamum poR-pUNum en ne'njattuL agalAdu enginrALAI  
vaDit-taDam kaN malar avaLO varia Agattu uL iruppAL enginrALAI  
kaDik-kamalam kaL ugakkum kaNNa purattu ammAnaik kaNDAL koLO.

(periya.tiru. 8.1.5)

"His Feet are soft like lotus flowers. His Hands, with which He picks us up when He surrender at His Feet, are equally soft like lotus flowers. Then He embraces us with affection, and the divine beauty of His tiru-muDi and His divine ornaments that we get to enjoy at that time, is something that will never leave our thoughts ever. We pray for the blessings of the One with broad eyes (Sri devi) Who is seated on the lotus flower in His broad vaksha sthalam (His chest), so that we are united with Him for ever. This emperumAn is waiting for us in the divya kshetram by name tiruk-kaNNa puram, which is itself the place full of fragrant lotus flowers dripping sweet honey".

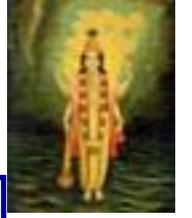
Another pASuram that Sri kRshNan refers us to is from nammAzhvAr's tiruvAimozhi (3.1.2), where AzhvAr describes bhagavAn's eyes, feet, hands, etc., for all of which the tender, fragrant, and beautiful lotus flowers are but a very poor comparison (since they have nowhere near the beauty compared to emperumAn's beauty) - kaTTuriakkil tAmarai nin kaN pAdamkai ovvA.

Sri kRshNa datta bhAradvAj gives a similar interpretation - pushpamiva mRduH svajana manoharI hAso yasya sa pushpa-hAsaH - He Who has a sweet and enchanting smile that delights the hearts of His devotees.

Sri Sa'nkara interprets the nAma as referring to bhagavAn blossoming into the form of the Universe - mukulAtmanA sthitAnAm pushpANAm hAsavat prapa'nca rUpeNa vikAsaH asya asti iti pushpa-hAsaH - As the buds of flowers blossom forth, He has blossomed forth in the form of the Universe.

Sri rAdhAkRshNa SAstri's anubhavam is that bhagavAn makes His devotees blossom with delight at His thought, and He also blossoms in their heart and gives fragrance to their thought, and so He is called pushpa-hAsaH.





SrI vAsishTha explains the nAma as

"yo sadA prasanna-mukaH Soka- rahistaSca bhavati,  
tasmin nishpApe Soka-moha-rahite svayam bhagavAn virAjate -  
sa vishNuH pushpa-hAsaH"

"He Who is always of a very pleasing disposition, who is beyond any sorrow, untainted by any defects, devoid of any desire or want, this is the significance of this nAma".

He points out that, just as it is the dharma (nature) of the flower to blossom beautifully, so also it is the nature of bhagavAnto have a sweet and smiling countenance.

nAma 953. प्रजागरः pra-jAgaraH

He Who is awake day and night, for the protection of the devotees.

**pra-jAgarAya namaH.**

SrI vAsishTha indicates the root for the nAma as "jAgR - nidrAkshaye" - to awake. pra- is a upasarga. prakarsheNa jAgarti iti pra-jAgaraH - He Who is awake in a special and unique way. The uniqueness is that He is always awake, and always thinking of ways to help the jIva- s attain Him.

SrI BhaTTar explains the nAma along the above lines - rAtrim divam pra-jAgartiiti pr-jAgaraH - He Who is awake day and night, to protect His devotees, like a farmer intent on protecting his crops. He gives a mantra from kaThopanishad in support:

ya eshu supteshu jAgarti kAmamkAmam purusho nirmimANaH

(kaTho.5.8)

"This purusha (the supreme) keeps awake while others (the individual souls) are asleep, creating through his eternal will power. (That is the effulgent and that is Brahman)".

SrI kRshNan explains this as bhagavAn keeping wide awake while we are all





fast asleep, bestowing all our desires and requests that are infinite and never-ending.

SrImad SrImushNam ANDavan points out an obvious demonstration of His being awake, in the form of His looking after us, while we are fast asleep. We all go to bed with the full hope that we will wake up alive the next morning. And He, as pra-jAgaraH, is there to wake us up safe and sound, fully rejuvenated, the next morning.

SrI Sa'nkara also interprets the nAma as One Who is ever awake, as part of His nature - nitya prabuddha svarUpatvAt jAgarti it pra- jAgaraH. This is interpreted by some as indicating that bhagavAn is not affected by nescience, and thus He is not affected by sleep that is a result of tamo guna etc.

SrI raghunAtha tI rtha gives yet another anubhavam - He Who liberates the accomplished devotees from sleep - prakasheNa bhaktAn jAgarayati nidra-rahitAnmuktAn karoti iti pra-jAgaraH.

SrI satya sandha tI rtha looks at the nAma as praja + aga + ra. In this interpretation, praja = He Who creates; aga = He Who resides in the hills of ve'nkaTAcala, ra = ramati = He Who enjoys the company of devotees by being in ven'kaTAcala. (prakarsheNa janayati lokAn it prajA;ageshu ve'nkaTAdi parvateshu ramata iti aga-raH, prajaSca asau agaraScaiti prajAgaraH).

This guNa is also reflected in the world through the pa'naca bhUta-s for which He is the antaryAmi, and ensures that they are all functioning in the interest of the jIva-s constantly - vAyu, agni, water, AkASa, etc. never sleep. So also, the Sun never sleeps, the AtmA never sleeps, and the prANa never sleeps.

nAma 954. ऊर्ध्वगः Urdhva-gaH

- a) He Who rises high.
- b) He Who leads His devotees to SrI vaikunTham, the highest goal of the jIva-s.
- c) He Who is above everyone else in all respects.





## Urdhva-gAya namaH.

a) The term Urdhva means 'above'. Urdhva-gaH means "One Who rises high". Sri BhaTTar explains the nAma as a continuation of his explanation of the previous nAma - He Who sleeplessly protects His creation. He devotes Himself to this task of rakshNam even without sleep, because He aims high in whatever He does, and so He is "Urdhva-gaH". Sri BhaTTar's words are: svabhAva-tu'ngaH - He Who, by nature, rises high in everything.

His aiming high in everything is sung by nammAzhvAr through the phrase "karuttin kaN periyān" (tiruvAi. 10.8.8) - "He Who is great when it comes to paying attention to His goal". nammAzhvAr also identifies His paramount goal "kAkkum iyalvinān" (tiruvAi. 2.2.9) - He Whose Nature it is to protect. It is this paramount goal of His that is being sung in this nAma.

SrImad SrImushNam ANDavan explains the nAma as "uyarvaRa uyar nalam uDaiyavan yavan avan" (tiruvAi. 1.1.1) - "He Who possesses auspicious qualities that cannot at all be excelled".

Sri Sa'nkara explains the nAmaas - sarveshAm upari tishThan Urdhva-gaH - He Who stands above all.

b) Sri ananta kRshNa SAstry gives an alternate interpretation that the nAma signifies that Lord vishNu is the One Who takes us to Sri vaikunTham.

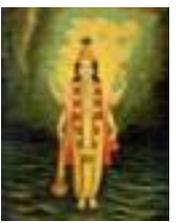
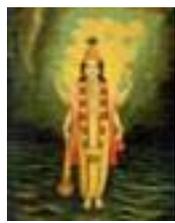
c) Sri vAsishTha interprets the nAma as - sarveshAm Urdhva sthiti SAlitvAt, sarvataH SreshThatvAt vA Urdhva-gaH - "He who is above everyone in all aspects". He notes that even in real life, the place of knowledge, namely the brain, is above all other organs in the body, reflecting an aspect of this guNa of bhagavAn.

## nAma 955. सत्पथाचारः sat-pathAcAraH

a) One Who leads His devotees in the right path.

b) He Who follows the path of dharma in His incarnations.

## sat-paThAcArAya namaH.





patha means path. sat refers to 'righteous'. The word AcAra is derived from the root car - gatau - to walk. 'AcAra' means 'conduct, behavior'.

a) Sri BhaTTar interprets the nAma as "One Who leads His devotees in the right path" - sat-pathe =svAbhAvika dAsya mArge, AcaraNam = teshAm pravartanam asya iti sat-pathAcAraH - He Who induces (leads) the devotee in the right path of kinkaryam (servitude) to Him, which is the true nature of the devotee. Recall that in this segment, Sri BhaTTar is interpreting the nAma-s in terms of the benefits to the devotees from His guNa-s (avtAra prayojanam). Since it is in the interest of the jIva-s to recognize and follow the relationship of Sesa-SeshIbhAva (the Master-servant relationship between the Supreme Being and the jIva), bhagavAn facilitates this, and leads the devotee in this path. Sri BhaTTar refers us to the words of advice given by Lord kRshNa to arjuna:

a-nityam a-sukham lokam imamprApya bhajasva mAm |

(gItA 9.33)

"You are now in the transitory and unhappy world. To get over it, worship Me".

Sri satya sandha tIrtHa also gives an interpretation similar to that of Sri BhaTTar - sat-pathe = san-mArge Acarayati yogyAniti sat- pathAcAraH.

b) Sri Sa'nkara interprets the nAma as -

satAm panthAnaH karmANi sat-pathAH |

tAn Acarati esha iti sat-pathAcAraH

He Who follows the path which good men have chalked out in His incarnations, is sat-pathAcAraH.

Sri rAdhAkRshNa SAstri refers us to Slokam 3.22 in the gItA, where bhagavAn tells us that He follows the path followed by the great ones in His incarnations, just to set an example for others to follow:

na me partha asti kartavyamtrishu lokeshu ki'ncana |

nAnavAptam avAptavyam varta eva ca karmaNi ||

(gItA 3.22)





"For Me, arjuna, there is nothing in all the three worlds that ought to be done, nor is there anything un-acquired that ought to be acquired. Yet I go on working (to set an example to others)".

SrI vAsishTha interprets the nAma as: sat-pathe AcAro yasya sa sat-pathAcAraH - He Whose conduct or behavior is along the righteous path, is sat-pathAcAraH.

nAma 956. प्राणद्: prANa-daH

The Life-giver.

**prANa-dAya namaH.**

This nAma is one of two nAma-s that is repeated four times in SrI BhaTTar's pATHam (the other nAma is nivRttAtmA). The other instances for the current nAma are: 66, 323, 409 - Sloka-s 8, 35, 44.

The root from which the word prANa is derived is aN - prANane - to breathe, to live, to move. pra - is an upasarga, meaning 'in a special way'. The word 'prANa' can be translated as 'vAyu' or air - prANyate =jI vyate anena iti prANaH = vAyuH. The ending stem -da of the nAma can be interpreted in several ways:

1. dadAti - gives (dadAti itidaH) - do - avakhaNDane - to cut (dyati) - kAlAtmanA avakhaNDayati - prANomRtyuH prANastakmA (atharva. 11.4.11)
2. dai - Sodhane - to purify. prANAnAn dApayati Sodhayati SudhyantivA.
3. dA - lavane - to cut; prANAn dAti lunAti it prANa-daH (kAlaH sarvasya I svaraH - atharva.19.53.8)

In essence, it is because of Him that beings breathe, and it is because of Him that they cease breathing. Here is the beautiful composition of SrI vAsishTha summarizing the various interpretations that are possible for the nAma prANa-daH:

prANAn dadAti, kimu vA dyati, dAti kim vA





prANan viSodhayati, dApayati iti kim vA |  
sarvatra sarva vidhinA sa hi vishNur-eko  
yaHprANado'sti kathitaH SrutibhiH purANaH ||

"He is the Giver of prANa, the Taker of prANa, the Purifier of prANa, Enlightener of prANa, and is present everywhere and in everything in the form of prANa. The Supreme Deity, Lord vishNu, is sung thus as prANa-daH in the Sruti-s".

Other references to the Sruti that are provided by Sri vAsishTha are:

prAna-dA apAna-dA vyAna-dAvarco-dA varivo-dAH |  
anyAns-te asmAt-tapantu hetayaH pAvako asmabhyam Sivo bhava ||  
(yajur. 17.15)

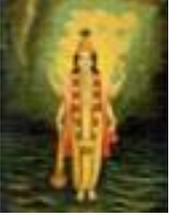
yaH prANa-daH prANadavAnbabhUva yasmai lokAH dhRtavantaH ksharanti|  
(atharva. 4.35.5)

prANo mRtyuH takmA prANam devAupAsate |  
prANo ha satyavAdinam uttamo loka Adadhat ||  
(atharva.11.4.11)

Another independent line of interpretation given by Sri vAsishTha is based on the root prA - pUrNe - to fill. In this interpretation, he gives the derivation - prANaH = pUrNaH, pURNasya dAtA prANa-daH - He Who gives fullness to everything. He gives real-life examples, such as our finding that the minerals are distributed uniformly through our bodies, we find the milk oozing out from any part of the tree that is cut, etc. And he also gives the beings all kinds of comforts to live with. So He is One Who bestows fullness - prANa-daH.

Several interpretations of the nAma are possible. One interpretation is: PrANam = jIvanam dadAti iti prANa-daH - He Who sustains life through vAyu or air is prANa-daH. PrANa is one of the five airs that enable the functions of the body (the others being apAna,vyAna, etc.).





Sri BhaTTar's interpretations for the four instances of the nAma are given below:

**nAma 66:** asya aiSvaryasyaprathamam vishayam - prANam dadAti - Giver of life (strength and vitality) that enables the devotees to perform eternal kai'nkaryam to Him. Sri BhaTTar gives the example of bhagavAn giving this energy and will to the nitya sUris- to serve Him uninterruptedly - sUribhyaH sadA-darSana-rUpa-svAnubhava paricaraNa-anukUla bala-daH. The nitya sUris not only get the ability to serve Him, but also the benefit of performing kai'nkaryam to Him eternally, being with Him constantly, and enjoying Him permanently. This is the first example of the foremost action of bhagavAn, signifying His lordship over all.

1. ya Atma-dAH bala-dAH (taitt.yajur. 4.1.8) - He gives the Self and He bestows strength.
2. SadaivaHprANa AviSati (bR. Upa. 3.5.20) - The vital airs enter the body of a created being, along with theSupreme Divinity.

BhagavAn is pRANa-daH also in the sense that He is the prANa or life for His true devotees, and He gives Himself for them to enjoy. Sri kRshNa datta bhAradvAj captures this thought with his interpretation - prANAn = jIvanam dadAti bhaktebhyaH AtmAna darSayitVA iti prANa-daH.

**nAma 323.** Sri BhaTTar interprets the sequence of eleven nAma-s starting from nAma 323 as a description of the kUrmAvatAra. In this context, Sri BhaTTar interprets the term prANa to refer to strength, and the nAma prANa-daH as One Who gave the strength to the deva-s during the episode describing the churning of the Milky Ocean. So bhagavAn is called prANa-daH - The Giver of strength. The amara koSa gives several meanings for the word prANa - vital breath, strength, prowess, life etc. - SaktiH parAkrama prANau. (amara koSa 2.8.102), and one of the meanings for the word prANa is seen to be strength.

Sri T. S. Raghavendran gives the following Sloka in support of the above interpretation:





marutAm bala dAnAd-hi samudramethane bhRSam |

prANadaSca samuddishTaH kUrmArUpatayA hi saH ||

In a sense, bhagavAn not only gave strength to the deva-s for the purpose of churning the ocean, but He Himself gave His strength to the whole effort by serving as the support for the huge mountain that was used as the axle for churning the ocean, in the form of a kUrma (His kUrma incarnation). He is meditated upon as ananta-bala Saktan (omananta-bala-Saktaye namaH) - One Who is endowed with unlimited strength and power.

**nAma 409:** Giver of life to all. Sri BhaTTar's vyAkhyAnam is "prasiddhAnapi prANAn dadAti iti prANa-daH". Sri SrInivAsa Raghavan translates this as "One Who bestows the well-known life itself to all", but Sri Satya Murthy Ayyangar chooses to translate it as "The Imparter of liveliness (instead of the Imparter of life)". Sri BhaTTar gives the example of the state of the trees, shrubs, flowers etc. in ayodhya when Sri rAma was separated from sitA through the abduction by rAvaNa. Even they withered because of sadness over this event:

api vRKshAH parimlAnAHsa-pushpA'nkura korakAH |

(ayodhya. 59.4)

pariSushka palASAni vanAnupavanAni ca |

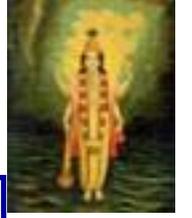
(ayodhya. 59.5)

"Even the trees with their flowers, buds, and sprouts withered. All that remained in the forests and gardens were only dry leaves".

On the other hand, when rAma returned from exile to ayodhya later with sitA, fruits and flowers appeared in plenty even out of season (described by Sri mad vAlmI ki in Sri mad rAmAyaNam).

**nAma 956:** Sri BhaTTar gives another example of His giving 'life' to the devotees: He confers redemption on those souls that have been poisoned by the indulgence in material pleasures - Atam ujjIvanam dadAtiiti prANa-daH -





He gives a new life to these souls.

The nirukti author describes this through the following words:

kAntAdi vishaya AsaktyA nashTaAtmabhyaH kRpA vaSAat |  
sad-Atma ujjIvanam yo'sau dadAti prANa-daH tu atyam ||

"BhagavAn is called prANa-daH because He instills life in the jIva-s whose souls are getting lost because they have been poisoned by the sensuous pleasures".

Sri Sa'nkara's vyAkhyAna-s for the different instances of the nAma are:

**SlokaM 8:** prANAn dadAticeshTayati iti prANa-daH - He Who bestows vital airs. kohyevAnyAt kaH prANyAt (taitt. 2.7) - (But for this), Who then could live, and who could breathe? Alternate interpretation by Sri Sa'nkara: prANAn kAIAtmanA dyatikhaNDayati, prANAn dAyati (dApayati) Sodhayati vA, prANAn dAti lunAti iti vA prANa-daH - He Who takes away the life in the form of death, or purifies or destroys the prANa-s (breaths).

**SlokaM 35:** surANAm asurANAm ca yathAsa'nkhyam prANam dadAti dyati vA iti prANa-daH - He Who gives life (energy) to the gods, and destroys (kills) the life of the demoniac beings (asura-s).

**SlokaM 44:** He Who gives life to all beings at the time of creation, or He Who withdraws all life at the time of pralaya -

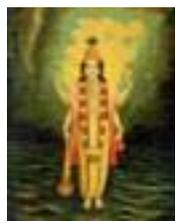
sRshTyA dausarva-prANinAm antaryAmitayA

prANAn dadAti iti prANa-daH |

dyati khaNDayati prANinAm prANAn

pralaya kAla iti vA prANa-daH.

**SlokaM 102 (current):** mRtAn parIkshit-prabhRtIn jIvayan prANa-daH - He Who revived the life of parIkshit and others. (Recall that Sri KrshNa also revived the son of the guru with whom He formally performed gurukula vAsam, by retrieving the son from yama lokam).





It is obvious how both Sri BhaTTar and Sri Sa'nkara have explained the nAma-s such that there is no punarukti dosham.

Sri rAdhAkRshNa SAstri gives another dimension to the anubhavam of the nAma - in His rAma incarnation, He declares that He will even give His life in order to protect those who have surrendered to Him:

apyaham jI vitam jahyAm tvAm vAsI te sa-lakshmaNAm |  
na tu pratij~nAm samSrutya brAhmaNebhyo viSeshataH ||

(rAmAyaNa AraNya. 10.19)

(Adressing sI tA pirATTi):

"I won't mind sacrificing My own life, or even those of You and lakshmaNa; but I will not swerve from the word I give especially to the brAhmaNa-s".

Other interpretations, given in Sri T. S. Raghavendran's book, are:

1. prANAN indiryANi dadAti itprANa-daH - He who gives indirya-s to all and makes them function,
2. prANAN indiryANi dyati khaNDayati iti prANa-daH - He Who removes the attachment to indriya-s for the sAttvic souls.
3. PrakrsheNa aNam sukha virruddha duHkham dyati khaNDayati iti prANa-daH - He Who removes the grief that is opposed to happiness. (NaH = sukham, tad-viruddhatvAt a-NaH = SokhaH, prakrsheNa tama dyati = khaNDayati iti prANa-daH).

nAma 957. प्रणवः praNavaH

He Who guides the devotee to surrender to Him with love.

**praNavAya namaH.**

nAma 410 - praNamaH, is related. 'praNavaH' is an alternate pATHam for nAma 410. The interpretation for the pATHam 'praNamaH' is covered under nAma 410 (Sloka 44). The interpretations for the nAma 'praNavaH' are covered here.



SrI vAsishTha indicates the derivation of the nAma from the root Nu - stutau - to praise, to commend. pra- is a prefix, meaning 'in a special way'. praNauti iti praNavaH, praNamayati iti vA - He Who is praised or worshipped is 'praNavaH'. Just as the root bhU becomes bhav, the root Nu becomes Nav (pANini sUtra 3.3.57 - Rdorap). Pra + Nav = praNav. In interpretations below that contain 'na' in the root, the na become 'Na' by the application of the pANini sUtra 8.4.14 - upasargAt a-samAse'pi NopadeSasya, leading to the change of the 'na' to 'Na'.

SrI BhaTTar's vyAkhyAnam for the nAma is: praNavena IdRSa sambandham udbhodhya, "mAm namaskuru" iti sva-caraNaravindayoH tAn praNamayati - "By means of the sacred 'praNava' mantra, bhagavAn reveals to His devotees the true relationship between Him and them, and makes them understand the need for surrendering to Him".

SrI rAdhAkRshNa SAstri quotes the yoga sUtra - tasya vAcakaH praNavaH (1.27) - "The praNava mantra is a manifestation in words of paramAtmA". This mantra reveals Him to us, when we understand the meaning of the mantra. Again, when we understand the deeper meaning of the mantra, it will lead us to worship Him.

praNava refers to the mantra represented by the three letters - a, u, and m - "aum" or "OM". This syllable, which is considered a mantra that is the essence of all veda-s, is considered as a manifestation of bhagavAn Himself in sound form. Detailed vyAkhyAna for this mantra has been expounded by the great AcArya-s, and this should be learnt from the AcArya-s. The mantra reminds us, the jIva-s, of the eternal and inseparable relationship of the jIvAtmA to the paramAtmA in a Sesha-SeshI relationship.

SrI V. N. Vedanta deSikan has translated SrI M. V. Ramanujacharya's interpretation for the nAma thus: "BhagavAn informs the souls - if they can understand - of the perennial bond of relationship existing between Himself and the individual soul, as imbedded in the secret import of the praNava mantra. The key is that "we should try and understand" this eternal



relationship between us and Him, and the true nature of our selves, and surrender to Him.

In the last chapter of the gltA, almost near the end, bhagavAn summarizes His instructions to arjuna:

man-manA bhava mad-bhakto mad-yAjI mAm namas-kuru |  
mAmeva eshyasi satyam te pratijAne priyo'si me || (18.65)

"Focus your mind on Me; Be My devotee; Be My worshipper; Prostrate before Me. You shall come to Me alone. I promise you, truly, for you are dear to Me".

It is enlightening to read bhagavad rAmAnuja's explanation of the meaning of the Slokam, so that we truly understand the nature of this obeisance that bhagavAn instructs us to offer to Him.

mad-bhaktaH bhava - "atyartham mama priyaH atyarthamatpriyatvena ca niratiSaya priyam smRti santatim kurushva ityarthaH".

This is translated by Sri AdidevAnanda as: "Focus your mind on Me; Be My devotee. Be one to whom I am incomparably dear. Since I am the object of superabundant love, meditate on Me, i.e., practice the succession of memory of unsurpassed love of Me. Such is the meaning".

Note the use of word 'priyam' thrice in this one sentence of vyAkhyAnam by Sri rAmAnuja. This priyam is the basis of the relationship between Him and us. It is because of His intense love and compassion to us that we should bow to Him, and surrender to Him, and He assures us that He will redeem us as a result.

mad-yAjI bhava - "tatrApi mad-bhakta iti anushajyate |  
yajanam pUjanam atyartha priya mad-ArAdhano bhava |  
ArAdhanam hi paripUrNa Sesha vRttiH".

Translation: "Be My worshipper (yAjI). Here also, the expression 'Be My devotee' is applicable. Yaj~na is worship. Worship Me as One exceedingly dear to you. Worship (ArAdhana) is complete subservience to the Lord".





Note again the emphasis on 'atyartha priyam'. This is the basis of the ArAdhana that bhagavAn is advising us to practice.

The complete subservience is based on our utmost love to Him, and not based on any other factor such as fear etc.

mAm namas-kuru - namo namanam mayi atimAtra-prahvI bhAvam atyartha-priyam kuru ityarthaH |

Translation: "Prostrate before Me". Prostration means 'bowing down'. The meaning is 'Bow down humbly before Me with great love'.

Once again, note the emphasis by bhagavad rAmAnuja on 'atyartha priyam kuru' - perform this act with great love.

For those who thus surrender to Him, bhagavAn says: "mAm eva eshyasi, satyam te pratijAne" - "I make this solemn promise to you. You shall attain Me as a result". These are not mere empty words, because bhagavAn continues: "priyo'si me" - "You are dear to Me". Thus, bhagavAn is not just advising us to worship Him with love as the basis, but He is bound to us by the same love, even more intensely than we can ever command. Elsewhere bhagavAn has already declared: "He in whom there is great love to Me, I hold him also as exceedingly dear to Me. I Myself will enable him to attain Me". (gI tA 7.17).

SrImad SrImushNam ANDavan points out that the spirit of the gI tA Slokam above is best understood if we look at the phrases as "man-manA eva bhava", "mad-bhata eva bhava", "mad-yAjI eva bhava", "mAm eva namas-kuru", "mAm eva eshyasi" - Meditate on Me alone, Worship Me alone, Prostrate only to Me; You will definitely attain Me without any doubt.

SrI BhaTTar also gives support from the atharva Siras: pRaNAn sarvAn paramAtmani praNamayati, etasmAt praNavaH | - "The mantra is called praNava mantra, because it makes all souls to obey, and pay respects to, the paramAtmA" (as indicated in the earlier translation, this is considered the greatest privilege by those who understand the significance of the mantra).

SrI Sa'nkara interprets the current instance of the nAma as a reference to





bhagavAn through the sound of the syllable "OM". Since bhagavAn is represented by this syllable in word form, this syllable is none other than bhagavAn - praNavo nAma paramAtmano vAcaka om-kAraH tad-abhedhopacAreNa ayam praNavaH.

For the instance of the nAma in Slokam 44, Sri Sa'nkara gives the interpretation -

praNauti iti praNavaH - He Who is praised. He gives the sanatkumAra vacanam "praNamanti ha yam vedAH tasmAt praNava ucyate" - "The veda-s pay obeisance to Him, He is named praNava".

Sri kRshNa datta bhAradvAj explains the nAma as "prakarsheNa nUyate - stUyate sadbhiH iti praNavaH" - He Who is praised uniquely by the devoted.

Sri satya sandha tIrtha gives the interpretation for the nAma as - prakarsheNa nayati iti praNavaH - Lord vishNu is called praNavaH because He regulates or puts the world in orderly form in a splendid way.

Sri baladeva vidyAbhUshaN gives the interpretation - nitya nUtanatvAt praNavaH (prakesheNa nUtanatvAt praNavaH (pra + nava= praNava)).

Sri Raghavendran has included some additional interpretation and support: praNamanti iha yam vedAH tasmAt praNavaH ucyate - sanatkumAra - vishNu is called praNavaH because all veda-s bow down to Him.

raso'ham apsu kaunteya pabhAsmi SaSi SurayayoH |

praNavaH sarva bhUteshu SabdaH khe paurusham nRshu ||

(gI tA 7.8)

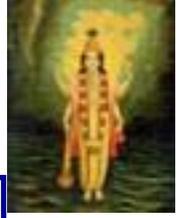
(Lord kRshNa declares to arjuna): "O arjuna! I am the taste in the waters, the light in the Sun and the Moon, and the praNava (OmKara) in all the veda-s, sound in the ether, and manhood in all men".

Sri vAsishTha gives support from kaThopanishad:

sarve vedA yat-padam Amananti tapAmsi sarvANi ca yad vadanti |

yad-icchanto brahmacaryam caranti tat-te padam





sa'ngraheNa bravI mi yom iti etat ||

(kaTho. 2.15)

"I shall briefly teach you that abode of which all the veda-s speak, of which the AraNyaka-s and the Upanishad-s mention, desiring which brahmacarya is observed. That is OM".

The Upanishad continues on:

etad-dhyevAksharam brahma stad-dhyevAksharam param |

etad-dhyevAksharam j~nAtvA yo yadi-icchatI tasya tat || (2.16)

etad-Alambanam SreshTham etad-Alambanam param |

etad-Alambanam j~nAtvA bloke mahI yate || (2.17)

"This letter is indeed Brahman. This very letter is the Supreme. Meditating upon this letter one gets whatever one wants. This is the best support. This is the highest support. He who knows this is glorified in the world of Brahman".

SrI vAsishTha gives several other references to the Sruti, where the significance of the praNava mantra is revealed to us:

viSve devAsa iha mAdayanta OM pratishTha |

(yajur. 3.13)

OM krato smara | klive smara | kRtam smara |

(yajur. 40.15)

OM kham brahma |

(yajur. 40.17)

Rco akshare parame vyoman asmin devA adhi viSve nisheduH |

(Rg. 1.164.9)

The significance of the praNava mantra is the meditation on the mantra with its meaning in mind, which, at a high level, reveals to us the permanent and eternal relationship between us and the paramAtmA, Lord vishNu.





## nAma 958. षणः paNaH

- a) He Who trades His role as Master with His devotees, and becomes subservient to them.
- b) He Who accepts offerings as the antaryAmi of the different deva-s, and bestows benefits.
- c) He is constantly active, creating 'forms and names'.
- d) He Who bestows benefits according to karma.
- e) He Who manages the activities of the Universe.
- f) He Who is the object of praise (paN - stutau - to praise).
- g) He Who assigns and controls the duties of the different gods.

### paNAya namaH.

SrI vAsishTha indicates the root for the nAma as 'paNa - vyavahAre - to bargain, to bet or stake at play', or 'paNa - stutau - to praise'. Most interpreters have used the first meaning, and SrI kRshNa datta bhAradvAj and SrI satya sandha tI rtha have used the second meaning.

vyavaharati, vyavahArayati vA viSvam, saH paNaH - He Who transacts the activities of the world, or He because of whom the people of the world transact their activities, is paNaH. (The term ApaNa means a market or a shop - a place where transactions are conducted). Different interpreters give different anubhavam-s of His 'transactions' or dealings with us.

a) SrI BhaTTar draws from the Sesha-SeshI bhAvam, or the Lord-servant relationship that exists between Him and us. While this is the natural relationship between bhagavAn and us, sometimes He chooses to reverse this relationship, and behaves as if He is the servant of the devotee. This is the 'transaction', namely the reversal of the role, that Sri BhaTTar enjoys through this nAma - *evam teshAm svAmya-dAsya vyatihAreNa vyavaharati iti paNaH* - He behaves as though there is a transaction whereby there has been an interchange of the role of the Master-servant relationship between Him





and us (vyatihAreNa means 'interchangeably, reciprocally'). He acts as if they are the masters and He is their servant.

SrI veLukkuDi kRshNan notes that this is what is reflected in tirumazhiSai AzhvAr being called 'tirumazhiSaip pirAN', and Lord ArAvamudhan of tirukkuDantai being called "ArAvamudha AzhvAr".

Lord kRshNa declares that He considers His true devotees as His AtmA - an example of the reversed role.

udArAH sarva evaite j~nAnI tvAtmaiva me matam |

AsthitaH sa hi yuktAtmA mAmevAnuttamAm gatim ||

(gI tA 7.18)

"....I deem the man of knowledge to be My very self; for he, integrated, is devoted to Me alone as the highest end".

Bhagavad rAmAnuja's vyAkhyAnam is: "ayam mayA vinA Atma dhAraNa asambhAvanayA mAmeva anuttamam prApyam AsthitaH, ataH tena vinA mama api AtmadhAraNam na sambhavati, tato mama api AtmA hi saH" - This person (the j~nAni who is solely devoted to Him) considers Him to be the highest, and finds it impossible to support himself without Me; so also, I find it impossible to be without him. Thus, verily, He is My self".

b) There is another aspect to the 'transaction' that bhagavAn has put in place. This is in the form of our offerings to the different gods through yaj~na etc. SrI vAsishTha gives examples from the Sruti where this 'transaction' aspect is captured:

yo agnishomA havishA saparyAt daivadrI cA manasA yo ghRtena |

tasya vratam rakshatam pAtamamhaso viSe janAya mahi Sarmayacchatam ||

(Rg. 1.93.8)

"Whosoever honors agni and soma with devout heart, through oil and poured oblation, for him, they (agni, soma etc.) in turn protect his sacrifice, preserve him from distress, and grant to the sacrificer great felicity".





agniH pUrvebhiH RshbhiH I dyo nUtanairuta |

sa devAm eha vakshati ||

(Rg. 1.1.2)

"Worthy is agni to be praised by the living as by ancient seers; he shall bring hither word the gods".

agne naya supathA rAye |

(Rg. 1.189.1)

"agni, god who knows every sacred duty, by goodly paths lead us to riches".

In the spirit in which Sri vAsishTha has interpreted the nAma, namely, that offerings are made to the deva-s, and the deva-s in return, bestow goods on the people, the following Slokam from the gl tA lends support to this thought:

DevAn bhAvayatAnena te devA bhAvayantu vaH |

parasparam bhAvayantaH SreyaH param avApsyatha ||

(gl tA 3.11)

ishTAn bhogAn hi vo devA dAsyante yaj~na bhAvitAH |

tair-dattAn apradAyaibhyo yo bhu'ngte stena eva saH ||

(3.12)

"By this (i.e., through sacrifices), please the gods, and the gods will support you. Thus nourishing one another, may you obtain the highest good".

(Note that these deva-s are the bodies of the Lord, and He is their antaryAmi. The offerings to these gods ultimately reach Him only).

"The gods, pleased by the sacrifice, will bestow on you the enjoyments you desire. He who enjoys the bounty of the gods without giving them anything in return, is but a thief".

c) Sri Sa'nkara interprets the nAma as one referring to the 'transaction' aspect of bhagavAn creating the different life-forms (according to their karma?). He quotes a mantra from the upanishad in support:

sarvANi rUpANi vicitya dhI raH;





nAmAni kRtvA'bhivadan yadAste |

(taitt. 3.12)

"He, the Wise, keeps creating various forms and giving a name to each".

d) Sri Sa'nkara's alternate interpretation is:

puNyANi sarvANi karmANi paNam sa'ngRhya adhikAribhyaH

tat-phalam prayacchati iti lakshaNayA paNaH

"He who awards, to those that are entitled, the fruits of their good karma-s, that they have accumulated".

Sri rAdhAkRshNa SAstri comments that as a merchant gives merchandise that is commensurate with the amount that is paid to him, bhagavAn measures out the phalanx commensurate with the karma; thus, the price for happiness is following the path of dharma, and the price for suffering is one's having followed the a-dharmic path.

e) Sri cinmayAnanda explains this guNa of bhagavAn in terms of the functioning of everything in the universe: "PaNaH - The Supreme Manager of the Universe. By giving the exact reward for all actions, Lord both orders and justly manages all activities of each individual and directly supervises the interactions between individuals and things constituting this scientifically precise universe".

f) Sri kRshNa datta bhAradvAj uses the root paN - stutau - to praise, and explains the nAma as "paNyate stUyate sattva guNavadbhiH itipaNah" - He Who is worshipped by those who are endowed with a predominance of the sattva guNa.

This is also one of the interpretations provided by Sri satya sandha tIrtha - paNyate janaiH stUyate iti paNaH.

g) Sri raghunAtha tIrtha gives yet another dimension to His 'transactions' - paNayati devAn vyahAreshu pravartayati itipaNah - He is called paNaH because He assigns the respective dutiesto be performed by the different the





gods, and controls them in these functions.



## SlokaM 103

प्रमाणं प्राणनिलयः प्राणधृत्प्राणजीवनः ।

तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

pramANam prANanilayah prANadhрут prANajI vanah |  
tattvam tattvavidekAtmA janmamrutyuJarAtigah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 959. प्रमाणम् pramANam

The valid authority.

**pramANaya namaH.**

We discussed this nAma earlier in SlokaM 46 (nAma 429).

SrI vAsishTha indicates the root for the nAma as mA'ng - mAnE - to measure, to limit, to compare with, to form, to show, etc. pra- is an uapsarga. The term 'pramANam' is used to refer to 'proof, valid knowledge, authority', etc. - prakRshTam mAnam pramANam - Superior knowledge, Valid authority.

SrI BhaTTar explains nAma 429 as "atha kArta yugAnAm hita a-hitayoHpramANam" - BhagavAn is the authority for determining what is good and what is bad for the people who live in the kRta yuga. PramANam is used here in the sense of 'vyavasthApanam - setting the standard, establishing'. The context in which SrI BhaTTar interprets the sequence of nAma-s 422 to 436, is in terms the kalki incarnation, which will be taken by bhagavAn when a-dharma will become so wide that He decides to eliminate everything and start again with creation in the kRta yuga. When the cycle of yuga-s starts with the kRta yuga after this current yuga (the kali yuga), bhagavAn sets the standard for action - the right and the wrong. SrI BhaTTar notes that perception and other means of knowledge are considered authoritative by being activated by this power of His, and people in this world are supposed to follow only this mode of His action.



For the current instance of the nAma, Sri BhaTTar explains that bhagavAn has this nAma since He reveals the secrets and mystic truths of the veda-s without doubt or error – evam nis-samSaya viparyaya veda rahasya paramArtha pratyAyakatvAt paramANam.

Sri mad Sri mushNam ANDavan explains that since bhagavAn reveals the paramArtha – the Supreme Truth, to us without any samSayam or viparyayam (beyond anydoubt and without any distortion in truth etc.), bhagavAn is the true pramANam – the true proof. He is not only the goal to be achieved – prameyam, but He is also the means to achieve the goal.

Sri satya sandha tI rtha interprets the nAma as – prakRshTam mAnamvedAdi pramANam yasmin iti pramANam – He Who has given the veda-s etc. as the highest authority, is pramANam.

Sri vAsishTha uses the generic meaning 'measure' for the root 'mAn', and gives the interpretation that bhagavAn has this nAma signifying that prior to creation itself, He has decided and established the nature of the Universe, including the extent, the nature of the guNa-s that dominate our conduct, the different kinds of beings, etc. –

yAvat-pramANakam, yAdRg-guNam, yAdRg-AkRtimacca jagan-nirmitsati, tat-pramANam tAn guNAn tA'nca AkRtim jagad-ArambhAt pUrvameva tan-nirmAtiparimitayata eva tat-pramANam abhidI yate |

Sri vAsishTha gives several instances from the Sruti to support his interpretation:

anaDvAn indraH sa paSubhyo vicashTe trA'nchako vimimI teadhvanaH

(atharva. 4.11.2)

nava prANAn navabhiH sam mimI te dI rghAyutvAya SataSaradAya |

(atharva. 5.28.1)

dhAmAni veda bhuvanAni viSvA |

(yajur. 32.10)





sa bhUmim sarvato vRtvA atyatishThad-daSA'ngulam |

(Rg.10.90.1)

etAvan asya mahimA ato jyAyAg'mSca pUrushaH |

(yajur. 31.3)

SrI kRshNa datta bhAradvAj gives another etymological derivation - prakrsheNa mimIte Sabdayati, Avishkaroti j~nAnam brahmAdibhya iti pramANam - He Who clearly reveals or makes known, the true nature of Brahman etc. (mA'ng = mAne, Sabde ca).

Alternatively, SrI bhAradvAj explains the nAma as - prakrsheNa mAnyate brahmAdibhiH iti praMANam - He Who is worshipped by the likes of brahmA (mAne - pUjAyAm).

One of the alternate interpretations given by SrI satya sandhatIrtha is: prakRshTam mAnam SarIraAdi parimANam tri-vikramAdi rUpeNayasya iti vA pramANam - He Who had unusual dimensions for His form in His tri-vikrama incarnation ( mAne - to measure).

SrI baladeva vidyA bhUshaN explains the nAma as "One Who always speaks the truth". satya bhAshitvAt pramANam. He gives the following in support: "pramANam nitya-maryAdA satya vAdipramAtRshu".

In the amara koSa vyAkhyAnam by Prof. A. A.Ramanathan, he gives the following: "iyattA hetu SAstreshu pramANamsatyavAdinI |", showing the equivalence of the words pramANam and "satya vAdinI".

**nAma 960. प्राणनिलयः prANa-nilayaH**

He Who is the Abode for all beings.

**prANa-nilayAya namaH.**

SrI BhaTTar defines prAnA as "prANanti iti prANAH, anye'pi jIvAH -Those that live, namely the jIva-s. nilayam means abode.

SrI vAsishTha uses the word 'nilaya' as 'AdhAra' or support. SrI BhaTTar gives the analogy of the birds going to their nest at the end of the day for





rest. Similarly the jIva-s have Him as their abode. SrImad SrImushNam ANDavan reminds us: "vaikunTham puguvalu maNNavarvidiyE" (tiruvAi. 10.9.9) - vaikuNTham is our ultimate final Abode.

SrI baladeva vidyA bhUshaN uses the same analogy, and explains the nAma in terms of bhagavAn's incarnation as kRshNa - "He in Whom the gopi-s sought support as a result of the intense love of devotion to Him, just as the birds seek shelter in their nest" - prANanti tat- snehAmRtena sambandhavateti prANAHA tat-preyasIjanAH te nileeyante asmin SakuntA iva nIDe iti prANa-nilayaH.

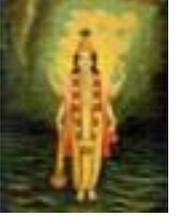
SrI Sa'nkara uses the term prANa to collectively represent the five types of vAyu-s that help the body function: prANa that sustains life in the form of the inhaled breath, apAna that denotes the exhaled breath that expels impurities outside of the system, vyAna that sustains the movements of the systems in the body, udAna that supports the movements of the karmendriya-s etc., and samAna that aids the expelling of the waste in the form of stools. Since bhagavAn is the Support of all these functions, and since they all merge into Him ultimately, He is called prANa-nilayaH.

The term 'nill na' - merging with, merging into, has been used by both SrI Sa'nkara and by SrI vAsishTha in one of their interpretations for this nAma: prANI ti iti prANo jIvaH pare pumsi nill yata iti prANa-nilayaH - The Supreme Person in whom the prANa or jIva merges (SrI Sa'nkara), and prANA nill yante yasmin sa prANa-nilayaH - He in Whom the jIva-s merge (SrI vAsishTha).

SrI satyadevo vAsishTha comments that bhagavAn has this nAma also because He makes provision for the living of all living beings in whichever form it is appropriate for them. For example, He provides the means for the sustenance and survival of the trees, the beings in the water and in the land, the humans, etc. - in other words, He makes the provisions for the different jIva-s to live or have an abode - sa sarveshAm shtAvara ja'ngamAnAm ca yatha yogay sAdhana pradAnena vAsayita'taH sa prANa-nilayaH ucyate.

SrI cinmayAnanda explains the nAma as: "He in Whom all prANa-s stand





established. He Who is the very substratum - vital foundation - for all 'activities' manifested in a living organism". This seems to summarize Sri Sa'nkara's vyAkhyAnam in terms of prAnA, apAna, etc., described above.

### nAma 961. प्राणधृत् prANa-dhRt

He Who sustains the beings.

#### prANa-dhRte namaH.

prANa means life. The word dhRt is derived from the root dhR - dhAraNe - to hold, to support, to bear.

Sri BhaTTar's vyAkhyAnam is "tAn mAtR-vat dhArayati ca iti prANa-dhRt" - He Who nourishes the living beings like a mother.

Sri v.v. rAmAnujan refers us to nammAzhvAr, who praises bhagavAn as "Our mother, Our father, Our soul" - the three that always work for our welfare and benefit, in the present, in the past and in the future:

pOginRa kAla'ngaL, pOya kAla'ngaL, pOgu kAla'ngaL,  
tAi tandai uyirAginRAi! unnai nAn aDaindEn viDuvEnO...

(tiruvAi.2.6.10)

The pATHam 'prANa-bhRt' is used by Sri Sa'nkara, Sri vAsishTha etc. The root in this case is bhR - dhAraNa poshaNayoH - to hold, to support. Sri Sa'nkara's interpretation is - poshayan anna rUpeNa prANAn prANa-bhRt - He Who nourishes the beings by means of food, or in the form of food.

Sri vAsishTha gives the interpretation - sarvatra vyAptaH sarveshAm prANinAm prANAn bibharti = poshayati, dhArayati vA saH prANa-bhRt - He Who pervades everything, and nourishes and supports everything is prANa-bhRt.

Sri cinmayAnanda explains the nAma as: "He Who rules over all prANa-s - Sri Hari is the One Who causes everyone to eat, digest, feel energized, act, achieve the fruits thereof, grow old and die. In all these activities, the great One, Commanding, Factor, Divine, Sri nArAyana, the Self, presides in silent





detachment, and by His presence He initiates and maintains all these activities in all living creatures upon the earth's surface".

Sri satya sandha tirtha gives the following interpretation – prANAn indriyaNI bibharti iti prANa-bhRt – He Who nourishes and supports the indriya-s and life.

**nAma 962. प्राणजीवनः prANa-jI vanaH**

He Who nourishes the beings.

**prANa-jIvanAya namaH.**

The root involved in the nAma is jIv – prANa dhAraNe – to live, to support life. jIvayati iti jI vanaH; prANAnAm jI vanaH prANa jI vanaH – He Who supports life.

Sri BhaTTar explains the nAma as: "tAn anna pAnI yAdivat jI vayati iti prANa-jI vanaH" – He Who supports life even as food and drink do.

Sri mad Sri mushNam ANDavan comments that even the food and the water etc., have their power to sustain life only because He has given them this power.

Sri v.v. rAmAnujan refers us to a pASuram from nammAzhvAr, where AzhvAr declares that for devotees like him, bhagavAn is verily the food that is eaten, the drink that is consumed, etc. In other words, they will not live without Him: uNNum SORu parugu nI r tinnu veRRilaiyum eIlAmkaNNan, emperumAn.. (tiruvAi. 6.7.1) - "emperumAn kaNNan is the food that we consume, the water that we drink, and the betel leaves that we chew after food". He is the tArakam (sustenance), poshakam (nurturing), and bhogyam (enjoyment) for His devotee.

Sri kRshNan comments that bhagavAn offers Himself as the food for the true devotees, and they cannot live without Him, and so He is their life or jIvanam. So He is prANa-jI vanaH. Sri kRshnan notes that this same idea is conveyed by the phrase "vAsudevaH sarvam" in the gl tA.

Sri kRshNa datta bhAradvAj gives an interpretation that has the same spirit:





"prANAn jIvAn bhajana parAyaNAn jIvyati sva-darSana dAnenaiti prANa-jIvanaH - He Who rejuvenates His devotees who sing His praise, by revealing Himself to them".

Sri Sa'nkara's vyAkhyAnam is: "prANino jIvayan prANAkhyaiH pavanaiHprANa-jIvanaH" - He Who makes the beings live by means of prANa or vital air. He gives the following Sruti in support:

na prANena na apAnena martyo jIvati kaScana |  
itarena tu jIvanti yasmin etAvupASritau ||

(kaTho. 5.5)

"A man, whosoever he may be, does not live by prANa or apana, but by something else on which both of these depend". In other words, bhagavAn is the Supporter of prANa by which the life is supported.

Sri rAdhAkRshNa SAstri notes that life is not the vital air, or the body, or the mind, by itself. It is a mysterious togetherness of all of these that causes life, and this is made possible by bhagavAn alone, and nothing else. So He is the true Support of life, or the Giver of life to every living being.

Sri satya sandha tIrtha's interpretation is: prANena mukhya prANena jIvayati janAn iti prANa jIvanaH - He Who sustains life through the vital airs.

Sri baladeva vidyA bhUshaN explains the nAma as: "prANAH te jIvanamasya iti prANa-jIvanaH" - He Who has His devotees as His prANa or life. This idea of how bhagavAn treats those who are dear to Him as His own AtmA, has been described before, most recently under nAma950, Slokam 102 (gI tA 7.18).

Sri vAsishTha gives several supporting mantra-s from the Sruti:

yo asya sarva janmana I Se sarvasya ceshTataH |  
atandro brahmaNA dhI raH prANo mA nu tishTatu ||

(atharva.11.4.24)

"I pray to prANa, alert and resolute, Who is the Lord of all and who is responsible for the activities of all in this universe of various beings that move





and work".

prANaya namo yasya sarva idam vaSe |

(atharva. 11.4.1)

"Homage to prANa under whose control everything in this universe exists".

prANam Ahur mAtariSvAnam vAto ha prANa ucyate |

prANe ha bhUtam bhavyam ca prANe sarvam pratishTitam ||

(atharva. 11.4.15)

"The name prANa is bestowed on mAtariSvan, also known as the wind (air). On this prANa depend the past, the future and everything in the present".

There are different dimensions to supporting the life forms, starting from giving a body to the jIva-s, giving them the vital airs for survival, the food to eat, the water to drink, the mind to think, the indriya-s to act with, etc., all functioning in a coordinated and highly regulated way, till death parts the body and the soul. Between the nAma-s prANa-daH, prANa-dhRt or prANa-bhRt, and prANa-jIvanaH, one can see that all these supports happen because of Him, and thus He is the sole Creator, Protector, and Destroyer in the end.

nAma 963. तत्त्वम् tattvam

He Who is the Essence.

**tattvAya namaH.**

SrI vAsishTha derives the word **tat** from the root **tanu - vistAre** - to extend, to spread, to go. The application of the uNAdi sUtra 1.132 leads to the addition the affix **adi** to the root **tan**: **tan + adi = tad**. The application of the pANini sUtra 5.1.119 - **tasya bhAvaH tvatalau** - (The affixes **tva** and **tal** come after a word in the sixth sense in construction, in the sense of "the nature thereof"), leads to the word **tat-tvam**. (e.g., **aSvasya bhAvaH aSvat-tvam, go-tvam** etc.). **tanyata iti tat, sthAvara ja'ngamAtmakam jagat,tasya sAra bhUtam vastu tat-tvam ityarthah** - This universe is denoted by the term 'tat', which consists of movable and immovable things spread all over; the essence of





basis of all this is **tat-tvam**.

Sri vAsishTha gives the following from the atharva veda in support:

**yo vidyAt sUtram yasminnotAHprajA imAH |**

**sUtram sUtrasya yo vidyAt sa vidyAt brAhmaNam mahat ||**

(atharva. 10.8.37)

"One who knows the drawn-out string whereon all these creatures are strung, one who knows the thread's thread, knows the Great Brahman".

That without the support or existence of which a given thing cannot function, can be considered to be its **tattvam**, its essence or support. Thus, for a machinery, the oil or lubricant is something without which it cannot function for a prolonged time, and so it can be considered one of its **tattva-s**. Everything in this universe that functions will not exist without Him, and so He is the **tattva** behind all that exist.

Sri BhaTTar interprets the term '**tattvam**' as '**sArAmSa**' - and this is translated as 'essence', or 'the principle of the universe' by the translators. Sri BhaTTar clarifies the interpretation through an example: "**dadhi dugdhayoriva dadhisAraH cit acitoH vyApti prayojanAbhyAm sArAmSaHtat-tvam**" - Like butter which is the essence of milk and curd, bhagavAn, by His pervasion and usefulness in the sentient and non-sentient things, is the essence of all things. Butter gives texture,taste, the energy content, etc., to milk and curd. So also, bhagavAn is the essence of all things, by being the cause of their existence, the source of their sustenance etc.

Sri v.v. rAmAnujan gives the analogous reference from nammAzhvAr:

**iRandadum nI yE.. kaRanda pAI neyyE! Neyyin in SuvaiyE! KaDalinuL amudE!  
amudil piRanda in SuvaiyE! Suvaiyadu payanE! pinnai tOL maNanda pErALA!**

(tiruvAi. 8.1.7)

"Oh my Lord! You are the ghee present latent in fresh milk. You are the covetable taste of the ghee. You are the nectar from the ocean; no, the taste





of the nectar; no, no, You are the pleasure that one derives from enjoying the nectar...".

Sri BhaTTar gives the following support for his interpretation:

paramArtham aSeshasya jagataHprabhavApyayam |

SaraNyam SaraNam gacchan govindam nAvasI dati ||

"Govinda is the true entity and He is the cause of creation, destruction, as well as protection. If a person seeks refuge in Him, he will never be in grief".

ekato vA jagat kRtsnam ekato vAjanArdanaH |

sArato jagataH kRtsnAt atirikto janArdanaH ||

"Place the entire Universe in one pan of a balance, and bhagavAn janArdana in another, and you will find that janArdana is superior to the whole Universe because of His intrinsic greatness".

ANDAL refers to Him as "tattuvan" in naAcciyAr tirumozhi 5.6:

iLam kuyiE! en tattuvanaivarak kUviRRiyAgil talaiyalAI kaimmARu iEnE.

(nAcci. tiru.5.6)

ANDAL is asking the bird to go and tell the Lord - the tattuvan, of her condition, and ask Him to come to her right away without delay. She tells the bird she will forever be indebted to it if it can do this help for her. tattuvan here refers to His being the sole reason for her existence - the essence of her life.

Another pASuram in which nammAzhvAr describes bhagavAn being the essence of everything that exists, is in tiruvAimozhi pASuram 6.9.7:

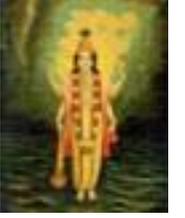
ulagil tiriyum karuma gatiyAiulagamAi ulagukke Or uyirum AnAi ..

(tiruvAi. 6.9.7)

"You are the karma-s; the worlds in which they are performed, the Soul of all the beings".

SriI mad SriI mushNam ANDavan refers us to the following from the gltA in





support of His being the tattvam behind everything:

yad-yad vibhUtimat sattvamSrImad-Urjitameva vA |  
tat-tad-evAvagaccha tvam mama tejo'mSa sambhavaH ||

(gItA 10.41)

"Whatever being is possessed of power, or splendor, or energy, know that as coming from a fragment of My power".

SrI rAdhAkRshNa SAstri gives another view of the term 'tattvam' - that which leads to existence, and that which does not cease to exist when the being that came into existence disappears, is the true origin or source - the tattva. The other sources that disappear over time, are not the true cause. He comments that 'tat' is the word-form of Brahman that is the true cause of everything. tat-tvam is the nature of this 'tat', as has been explained in the first paragraph.

SrI kRshNa datta bhAradvAj refers us to the nArAyaNa Upanishad - tattvam nArAyaNaH paraH - nArAyaNa is the Supreme Reality.

SrI Sa'nkara interprets the term 'tattva' as synonymous with 'brahman'

"tattvam, amRtam, paramArthaH, satattvam iti ete ekArtha vAcinaH |  
paramArtha sato brahmaNo vAcakaH SabdaH tattvam |

"The words tattva, amRta, satya, pramArtha, and satattva are synonyms, and mean the Supreme Brahman.

nAma 964. तत्त्ववित् tattva-vit

The Knower of Truth.

**tattva-vide namaH.**

The term 'tattvam' has been explained above. The root vid - to know, is the second part of the nAma. tattvam tat-svarUpamvetti iti tattva-vit - "He Who knows the true nature of Himself".

SrI BhaTTar explains the nAma as "AtmanaH tattvam vetti iti tattva- vit" -





"One Who knows the truth about Himself", or One Who knows the truth about the tattva. The truth that bhagavAn is the Supreme Deity and the Lord of all, is something that is not easily understood even by the likes of brahmA, rudra and indra, as repeatedly pointed out by nammAzhvAr:

Surar aRivu aru nilai

(tiruvAi. 1.1.8)

He is of such nature that even the deva-s cannot understand His tattvam.

uNarnduuNarndu uNarilum uyar nilai uNarvadu aridu uyigAL!

(tiruvAi. 1.3.6)

It is just not easy, even with intense contemplation, to understand the true nature of the Supreme Deity.

SrI BhaTTar refers to Slokam 10.15 in the gl tA, in which arjuna declares that bhagavAn knows Himself by His own Self:

svayameva AtmanAtmAnam vetthatvam purushottama |

bhUta bhAvana bhUteSa devadeva jagatpate ||

(gl tA10.15)

"O Supreme Person, O Creator of beings, O Lord of all beings, O God of all gods, O Ruler of the Universe, You Yourself know Yourself by Yourself".

SrI BhaTTar also refers to the Sruti vAkyam - "tvameva tvAm vettha" - You alone are aware of Yourself".

SrI veLukkuDi kRshNan refers us to tArA's description of bhagavAn as 'a-prameyan' (SrImad rAmAyaNam) - He Who is beyond the reach of our intellect (pramA means 'buddhi'). It is not just the ordinary mortals like us who can't fully comprehend Him through our intellect, but even the SAstra-s return back declaring that He is beyond description. The taittiriya upanishad declares: yato vAco nivatante, aprApaya manasA saha (Anandavalli) - Words, alongwith the mind, turn back without being to fully comprehend the Bliss of Brahman, which is infinite. The deva-s are unable to fully know Him, as we



have seen through nammAzhvAr's words above. Even He is unable to fully realize His own greatness.

SrImad SrImushNam ANDavan refers to AzhvAr's words: "tanakkum tan tanmai aRiya aRiyAnai" - He whose greatness is such that even He cannot know it fully. Alavandar declares in his stotra ratnam: "yasyAste mahimAnam Atmana iva tat- vallbho'piprabhuH" - Neither bhagavAn's greatness nor pirATTi's greatness can be known either by Him or by Her, because there is no limit to it, and so even they cannot measure something that has no limit. The idea is that of all those who can know Him, He knows Himself the most.

SrI Sa'nkara explains the nAma as "tattvam svarUpam yathAvat vetti iti tattva-vit" - "He Who knows the Truth as it is". BhagavAn alone knows the functions of creation, preservation, destruction, giving the benefits to the jIva-s according to their karma-s, taking the jIva to Him ultimately at the appropriate time, etc., and no one else does.

### nAma 965. एकात्मा ekAtmA

The one unique and Superior Soul.

#### ekAtmane namaH.

eka means 'one', and 'AtmA' refers to 'soul'.

SrI BhaTTar explains that bhagavAn is the One and only Supreme Soul who controls all the other souls, and so He is ekAtmA - sarvasya cit acit vargasya ayam ekaeva SeshI bhoktA abhimAnau ca iti ekAtmA - He is ekAtmA because He is the Sole Master, Enjoyer, and Well-wisher of all sentient and non-sentient objects.

SrI v.v. rAmAnujan refers us to nammAzhvAr's pASuram, where bhagavAn is called 'Or uyirEyO!' - which is 'translated' by SrI V. N. Vedanta deSikan as 'ekAtmA' in his tamizh translation. He obviously chose this word for the tamizh translation because 'ekAtmA' summarizes AzhvAr's thoughts the best, eventhough it is not a tamizh word. The pASuram of interest is:

AruyirEyO! AgaliDa muzhudumpaDaittu iDandu uNDu umizhndu



aLandaPERuyirEyO!

Periya nI r paDaittu a'ngu uRaindu adu kaDaindu aDaittu uDaitta SI ruyirEyO!  
maniSarkku dEvar pOla devarkkum devAvO! Or uyirEyO!  
Ulaga'ngaTkellAm unnai nAn e'ngu vandu uRugO!

(tiruvAi.8.1.5)

"The vast universe was created, once dug out from deep waters (varAha incarnation), swallowed (pralaya), spat out (creation after pralaya), scaled with feet (trivikrama incarnation), all by You, out of grace. You made the seas, churned them, bridged the ocean, and broke a part of it later. You are my dear life. You are the Lord of all the deva- s, and You are far above the deva-s just as the deva-s are far above the humans. You are the Supreme Soul above all the other souls, the Creator, Protector and Destroyer of the universe. How am I to reach You? Pray tell me."

SrI veLukkuDi kRshNan quotes the following Sruti vAkya in support of SrI BhaTTar's interpretation of the nAma - nityo nityAnAm cetanaS- cetanAnAm eko bahUnAm yo vidadAti kAmAn - He Who is the Most Eternal above all the nitya-s, the Supreme above all the cetana-s, the One Who constitutes the many, and the One Who bestows all the wishes of all the other beings.

SrI Sa'nkara's vyAkhyAnam is ekaSca asau AtmA ca iti ekAtmA - The one Self. He gives the following in support:

AtmA vA idameka agra AsI t | nAnyat ki'ncana mishat |

sa I kshatalokAnnu sRjA iti |

(Aita. 1.1.)

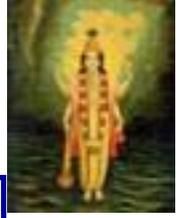
"In the beginning all this was this Atman alone. There was nothing else that winked. He willed "Let me create the worlds".

He also gives the li'nga purANa in support:

yaccApmoti yad-Adatte yaccAttivishayAniha |

yaccAsya santato bhAvas-tasmAd Atmeti gl yate || (li'nga. 70.96)





"That which pervades, that which receives, that which enjoys the objects, and that which exists always, is called the Atman".

Sri satya devo vAsishTha explains the nAma as: "eva'nca sa vishNureva sarvasya sthAvara ja'ngama rUpasya viSvasya ekaAtmA sarvatra vyAptatvAt ekAtmA" - Lord vishNu, who pervades everything in this Universe of sentient and non-sentient objects, is called ekAtmA.

Sri satya sandha tI rtha explains the nAma as "eka AtmA = mukhya svAmI = The Supreme Deity.

nAma 966. जन्ममृत्युजरातिगः janma-mRtu-jarAtigaH

He Who is beyond birth, death and old age.

**janma-mRtyu-jarAtigAya namaH.**

1. janma = birth;
2. mRtyu = death,
3. jara = old age;
4. atigaH = He Who is beyond.

The meaning for the nAma is thus derived easily. Just for the sake of completeness, the respective roots are:

1. jani - pradurbhAve
2. mR'ng - prANa-tyAge
3. jRsh - vayohAnau
4. gam - gacchati - to go with ati- as prefix meaning over step, go beyond (atigacchatiiti atigaH).

janma mRtyu jarA atigacchati it janam- mRtyu-jarAtigaH.

Sri BhaTTar explains the nAma as One Who is beyond birth, death, aging etc.. His vyAkhyAnam is - tathApi tad-ubhaya vidharmAtmA - He Who, while being the Inner Soul or antaryAmi of all the sentient and non-sentient objects, is not affected by their attributes (such as rajas,tamas, puNya, pApa etc.). The ordinary souls accumulate the effects of the puNya-s and pApa-s that they





accrue while they are embodied. Unlike these souls, bhagavAn is not touched by any of these effects of puNya-s and pApa-s even though He is the antaryAmi of all these objects. In addition, when He assumes a body out of His own free will, He is not born like the rest of us, and is not subject to aging, death etc. like the rest of us.

It is important to understand the difference between the body and the soul in order to understand the meaning of this nAma. Ordinary souls (jI va-s) also are beyond birth, death and decay. But they get a body based on their previous karma-s, to enable them to enjoy the effects of these karma-s. This body is subject to birth, death and decay. The jI va-s go through repeated births and deaths, with the associated new bodies, until they exhaust all their karma-s, and ultimately realize the paramAtman and are relieved of this cycle of birth and death. BhagavAn is not subject to this cycle, since He is not touched by the effects of karma ever. Lord kRshNa declares in the gl tA:

na mAm karmaNi limpanti na mekarma phale spRhA |  
iti mAm yo'bhijAnAti karmabhir na sa badhyate ||

(gl tA 4.14)

"Works do not contaminate Me. In Me there is no desire for fruits of actions. He who understands Me thus is not bound by actions".

Even though He has all the sentient and non-sentient beings as His body according to the viSishTAdvaita philosophy, SrI BhaTTar explains that BhagavAn is still not touched by the dharma-s (namely, sins, good deeds, the resulting birth, death etc.), of these sentient and non-sentient beings, but instead, it is the souls of these beings that get the effects of these karma-s. The bodies of all the sentient and non-sentient beings are part of His body in the sense that they are all subservient to Him and are fully under His control. So are the souls of all these beings - they are His body, and are subservient to Him. He is the antaryAmi of these souls, and is a witness and the Energizer of these souls; however He is not touched by their karma-s, and so He is never born, and so there is no question of aging, death etc. There is no such thing as





karma for Him, since all His actions are all selfless, and are devoted to the benefit of all the beings that exist. None of His actions is for His benefit.

Sri veLukkuDi kRshnan delves in some length on some of the above points in his sahasra nAma upanyAsam for this nAma.

Sri Sa'nkara's vyAkhyAnam is: "jAyate, asti, vardhate, vipariNamate, apakshIyate,naSyati, iti shaD-bhAva vikArAn atItya gacchati iti janma-mRtyu-jarAtigaH- He Who transcends the six kinds of changes, namely conception, birth, growth, maturity, decay and death.

Sri vAsishTha refers us to a Rg-vedic mantra that conveys the sense of this nAma:

akAmo dhl ro amRtaH svayambhUrasena tRpto na kutaScanonaH |  
tameva vidvAn na vibhAya mRtyor-AtmAnam dhl rm ajaram yuvAnam ||

(Rg. 10.8.44)

"Desireless, firm, immortal, self-existent, contented with the essence, lacking nothing, free from fear of death is he who knows that Soul courageous, youthful and undecaying".

Sri rAdhAkRshNa SAstri gives the following upanishadic mantra in support:

sa vA esha mahAn aja AtmAajaraH amaraH amRtaH abhayaH brahma  
abhayamvai brahma abhayam hi vai brahma bhavati ya evam veda

(bRhadAraNya.4.4.25)

"That infinite birthless undecaying, indestructible immortal, and fearless self (ParamAtman) is the Supreme Brahman. The Supreme Brahman is devoid of fear. He who knows that Supreme Brahman thus becomes indeed the fearless parabrahman".





## Slokam 104

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

bhUr-bhuvah svastarustArah savitA prapitAmahah |  
yaj~nO yaj~napatir yajvA yaj~nAngo yaj~navAhanah ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 967. भूर्भुवःस्वस्तरुः bhUr-bhuvah-svas-taruH

He Who is the tree for the beings of the three worlds - earth, sky and heaven (svarga loka)..

**bhUr-bhuvah-svas-tarave namaH.**

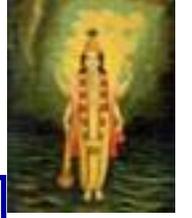
The term bhU here refers to this world; bhuvah refers to the middle world, the antariksha or sky, and sva refers to the heavenly world (svargaloka). The term 'taru' means 'tree'. Since He is the protection for all the beings of all the three worlds, and since He bestows all the fruits to the beings of all these worlds, He is called the tree for the beings of the three worlds.

Sri Bhattar explains the nAma as "bhUr-bhuvah-svar-upalakshitaiH pakshi pathikairiva prANibhiH upajI vyamAnac-chAya patralapArijAtaH bhUr-bhuvah-svas-taruH"- He is like the pArijAta, the celestial tree, for all the beings living in the worlds beginning with earth, sky and heaven, even as a tree is a welcome resort for the birds and the travelers by virtue of its green foliage and cool shade.

Sri Apte gives the following meanings for the terms bhU-loka, bhuvah-loka and svar-loka:

1. bhU-loka - the world in which we live, as opposed to antariksha or svarga.
2. bhuvah-loka - the second of the three vyAhRti-s; the space immediately above the earth.
3. svar-loka: paradise, the paradise of indra, and the temporary abode of





the virtuous after death, the space above the sun or between the sun and the polar star, the third of the three vyAhRti-s.

SrI VeLukkuDi kRshNan notes that in this nAma only three out of the fourteen worlds, namely the bhU, bhUva and svar-loka-s, are mentioned, and the protection aspect described in this nAma refers to the naimittika pralaya, when the three worlds referred to by the terms bhU, Bhuva, and svar-loka-s get submerged in the waters during the pralaya, and bhagavAn protects all the beings of these three worlds by swallowing them and keeping them in His stomach. However, He is also the Protector for all the beings in all the fourteen worlds. So the nAma can be understood to mean that bhagavAn is the Protective tree for all the beings of all the fourteen worlds.

SrI BhaTTar gives the following support:

samASritAt brahma taroH anantAt |  
nis-samSayaH pakva phala prapAtaH ||

(VP 1.17.91)

"If a person resorts to the eternal Tree of Brahman, there is no doubt that the ripe fruit (of release from the bondage of samsAra and the attainment of moksha) will certainly fall in his hands."

SrI v.v.rAmAnujan refers to nammAzhvAr's tiruvAimozhi pASuram 2.8.5, where AzhvAr refers to the same concept:

OvAt tuyarp piRavi uTpaDa maRRu ivvevvaikum  
mUvAt tani mudalAi mU ulagum kAvalOn..

(tiruvAi. 2.8.5)

"Single-handedly, bhagavAn protects all the beings of the three worlds, who are full of sufferings etc. He is the Sole cause for all the beings, and after creating them, He takes responsibility for protecting them, and does not back down under any circumstance".

Specifically to be noted in this nAma is the emphasis on the protection aspect





of bhagavAn (taru - one that provides the cool shade and protection from the torture of the heat of samsAra). In his tiruvAimozhi, nammAzhvAr emphasizes that even though bhagavAn is responsible for all three functions - creation, protection and destruction, protection is His primary concern (kAkkumiyalvinan kaNNa perumAn -tiruvAi. 2.2.9). This protection aspect of bhagavAn is to be specially enjoyed in this nAma.

SrI veLukkuDi kRshnan gives a quote from SrImad rAmAyaNa where rAma is described by tArA as a tree of protection, hope and refuge for all:

nivAsa vRkshaH sAdhUnAm ApannAnAm parA gatiH |

ArtAnAm samSrayaScaiva yaSaSca eka bhAjanam | |

(kishkindA. 15.19)

"(rAma) is the protective tree for the sAdhu-s or the virtuous people; He is the safe Abode for the suffering; He is the Protector for those who have no other protection; He is the One who is worthy of praise".

SrI Sa'nkara uses the root 'tR - plavana taraNayoH - to cross over, to swim', in his primary interpretation for the nAma, and gives the meaning "One Who helps in crossing over the three worlds - bhU loka, bhavarloka and svar loka". His vyAkhyAnam is:

"bhUr-bhuvaHsvaH samAkhyAni trI Ni vyAhRti

rUpANi SukrANi trayI sArANi bahvRca AhuH |

tair-homAdinAjagat-trayam tarati plavate

vA iti bhUr-bhuvas-svas-taruH".

He bases his interpretation on the following Rg vedic mantra, which also occurs in the taittiriya Upanishad:

bhUr-bhuva-svariti etAs-tisro vyAhRtayaH | ..

bhUriti vA ayam lokaH | bhuvarityantariksham | suvarityasaulokaH | ...

bhUriti vA agniH | bhuva iti vAyuH | suvarityAdityaH | .. bhUriti vA RcaH |





bhuva iti sAmAni | suvariti yajUgmshi | .. bhUriti vai prANaH |  
 bhuva ityapAnaH | suvariti vyAnaH |"

"BhagavAn created the three worlds; then He created agni in this world, vAyu in the sky, and sUrya in the heaven. From these came the three veda-s: Rg veda from agni, yajur veda from vAyu, and sAma veda from the Sun. Out of these again came the three vyAhRti-s or sounds: bhUH from agni, bhuvaH from vAyu, and svaH from the Sun. By performing homa using these three vyAhRti-s, one crosses the three worlds".

Based on this, Sri Sa'nkara's interpretation for the nAma as 'One Who helps those who perform homa using these vyAhRti-s to crossover the three worlds that are the origin of these three vyAhRti-s".

An alternate interpretation given by Sri Sa'nkara is:

bhUr-bhuvaH svarAkhyamloka trayam vRkshavat vyApya tishThati iti bhUr-  
 bhuvaH-sars-taruH

Lord vishNu has this nAma signifying that He is spread out in the three worlds bhUH, bhuvaH and svaH like a tree.

Sri vAsishTha explains the nAma as:

"bhUH iti bhU lokaH, buvaH iti antariksham,svaH iti dyu-lokaH, ete trayo  
 lokAH trayaH skandhA iva yamASritya tishThanti, sa eteshAm AdhAro mUla-  
 bhUtaH parameSvaraH tarur-ivasthito bhUr-bhuvas-svas-taruH - "

He Who serves as the tree under which all the beings of this world, the sky and the heaven seek refuge, is bhUr-bhuvas-svas-taru".

**nAma 968. तारः tAraH**

Savior

He Who is a ferry to cross the ocean of samsAra.

**tArAya namaH.**

We saw this nAma in Slokam 37 earlier (nAma340). The root from which the





nAma is derived is tRR - plavanasantaraNayoH - to cross over, to swim. He who helps the jIva-s that are deeply immersed in the ocean of samsAra, to cross this ocean.

For nAma 340, SrI BhaTTar gives the interpretation "Savior" - sarva samsAra bhayAt tAraYati iti tAraH - One Who protects us from the ocean of samsAra. He gives a quote from the atharva Siras in support:

garbha janma jarA maraNa samsAra sAgaramahA bhayAt tAraYatiiti |  
tasmAt tAraH |

"He makes all cross over the great fears of the ocean of samsAra comprising conception, birth, old age, and death. Therefore, He is called tAraH".

Note that bhagavAn Himself is beyond all these fears, since He is never born (a-jAyamAnaH), He is beyond aging (a-jaraH), and beyond death (a-maraH).

SrI v.v. rAmAnujan gives reference to tiruma'ngai AzhvAr's periya tirumozhi, where the guNa of bhagavAn signified by the nAma tAraH is praised:

nandA naragattu azhundA vagai nALumentAi!  
tonDar Anavarkku in aruL SeivAi ...

(periya tiru. 11.8.10)

"You Who help Your devotees by making sure they do not get submerged in the hell-like experience of samsAra".

Because samsAra is compared to an ocean, and bhagavAn helps cross this, He is traditionally compared to a ferry. SrI kRshNan refers us to ANDAL's reference to Him as the ferry to cross all miseries: nALumtunbak kaDal pukku vaikuntan enRu Or tONi peRAdu uzhalginREn (nAcci.tiru. 5.4). SrI kRshNan also refers us to the divya dESam by name tiru nAvAi (literally meaning "The Blessed Ship"), where Lord mukundan gives moksham to the devotees who worship Him.

Drawing from an example from SrI KRshNan, all that a measly worm has to do to cross from one peak to another peak in its lifetime, is to climb on a lion that



jumps from the first peak to the second peak, and in the process, the worm has achieved the otherwise impossible feat. Similarly, all that the jIva has to do is to surrender to Lord nRsimha, the man-lion incarnation, and He will make sure that the jIva crosses the insurmountable obstacle of crossing the ocean of samsAra. He is like a boat that carries one from one shore to the other shore. All that the individual has to do is to get into the boat, and leave the navigation to the boatman.

Sri Sa'nkara's interpretation is also that bhagavAn has this nAma signifying that He helps us cross the ocean of samsAra - samsArasAgaramtArayan tAraH. His alternate interpretation is "tAraH praNavovA" - The word tAra refers to the praNava mantra, since meditating on the praNava mantra uplifts one from the ocean of samsAra.

Sri mad Sri mushNam ANDavan also points to the significance of the praNava mantra as the lifter from samsAra.

Sri cinmayAnanda explains the nAma as "One Who helps us cross over; the Eternal Boat-man, to whom, if the devotee can surrender in unswerving faith and true devotion, He will surely row them across the Ocean of samsAra. That One is tAraH. Through exclusive, devoted meditation, alert with understanding, the individuality in each of us wakes up to the higher plane, and there, in that Be-attitude to experience the Self - the Eternal Brahman - Sri Hari".

The dharma cakram writer notes that we should take a hold of bhagavAn instead of being taken hold of by nature. We should dedicate ourselves to His service in everything we do. The rAma nAma is called 'tAraka mantra', because it protects those who meditate on this tAraka nAma. Just as hanumAn was able to cross the ocean by chanting Lord rAma's name, we will be able to cross the ocean of samsAra by meditating on His name. He quotes the common saying in tamizh:

"rAman irukkum iDattil kAman illai; kAman irukkum iDatitil rAmanillai"

(Where there is rAma, there is no desire in material things; where is desire in



material things, there is no dedication to rAma").

The more intensely we resort to the tAraka mantra, the faster we will be relieved from the bondage of samsAra.

## nAma 969. सविता savitA

He Who produces.

### savitre namaH.

SrI vAsishTha indicates the root for the nAma as sU - prANi garbhavimocane - to produce, to bring forth. sUte sarvam jagat iti savitA; sarvasyautpAdakaityArthaH - He Who creates everything in the universe is savitA.

We studied this nAma in Slokam 94 (nAma 887), with the same generic meaning, but interpreted by SrI BhaTTar as a reference to bhagavAn in the form of the Sun (the producer of rain, crops etc)., since the context there was the description of the arcirAdi mArga, of which Sun is the seventh step. The current interpretation refers to bhagavAn as the Creator of everything - sarveshAm sAkshAt janayitA savitA.

SrImad SrImushNam ANDavan refers us to the upanishad mantra - "so'kAmayata| bahu syAm prajAyeyeti |" - (taittiriya. Ananda. 6) - He willed : May I become many. May I be born.

SrI kRshNan stresses the importance of the word 'sAkshAt' in SrI BhaTTar's vyAkhyAnam. When it is stated that bhagavAn is the Creator of everything in all the worlds, some may have a doubt that the four- faced brahmA is the true creator. SrI kRshNan points out that there are two aspects to sRshTi - a-dvAraka sRshTi, and sa-dvAraka sRshTi.

In the first category, bhagavAn first creates the 24 tattva-s (prakRti, mahAn, aha'nkAra, the five tanmAtra-s or subtle elements (Sabda, sparSa, rUpa, rasa, and gandha - sound, touch, sight, taste, smell), the pa'nca bhUta-s (ether, air, agni or light, water, earth), the five karmendriya-s (hand, leg, tongue, anus, and the organ of reproduction), the five j~nAnendriya-s (ear, eye, mouth, nose, and skin), and manas. After this, He creates the first being, the catur-mukha





brahmA, and endows him with the knowledge for proceeding further with creation. He becomes the antaryAmi of brahmA, and guides him in the creation after this point. All the a-dvArakasRshTi is performed by bhagavAn through the medium of catur- mukha brahmA. If it were not for the knowledge and power given to brahmA by bhagavAn, the subsequent stage of sa-dvAraka sRshTi through brahmA would not have happened. So the true Creator is bhagavAn - sAkshAt janayitA. The creation that takes place through brahmA is the sa-dvAraka sRshTi by bhagavAn - in other words, the process of creation continued by Him through the medium of brahmA.

nammAzhvAr, in many of his tiruvAimozhi pASurams, repeatedly reminds us that bhagavAn is the true Creator, Protector and Destroyer. One among these is pASuram 1.5.3, where AzhvAr refers to bhagavAn's action of creating brahmA and delegating the further responsibility to Him for subsequent creation: nl yOnigaLaip paDai enRu niRai nAnmuganaippaDaittavan.

SrI baladeva vidyA bhUshaN uses the pATHamsa-pitA, and interprets the word 'sa-pitA' as two nAma-s: sa, and pitA. This interpretation might have been chosen because of the next nAma (pra-pitAmahaH, meaning "Great Grandfather". But for the nAma pita, he essentially the same interpretation as SrI BhaTTar has given for the nAma 'savitA', namely, The Father of all, or the Creator of all - "teshAm janakatvAt pitA". We already noted earlier that SrI ananta kRshNaSAstry also has used the same pATHam, and his interpretation is also same.

### nAma 970. प्रपितामहः pra-pitA-mahaH

The Great-grandfather.

#### prapitAmahAya namaH.

SrI vAsishTha starts the derivation of the nAma from the root pA -rakshaNe - to protect. The word pitR (father) is derived by application of the uNadi sUtra 2.95. pitAmaha refers to father's father (pANini 4.2.36). 'pra' is added to pitAmaha in the sense of 'gone', or 'previous' (pANini. 2.2.18), leading to the nAma 'pra- pitAmahaH' - Great grand-father - pitAmahInAmapi pitA pra-





pitAmahaH.

The four-faced brahmA is called pitAmaha or grand-father because he created the prajApati-s, the first beings, who then created all the other prajA-s - all the other beings. amarakoSa vyAkhyAnam gives the definition for pitAmaha as "agnishvAttAdipitRRNAM pitA pitAmahaH (the term agnishvAtta is given the meaning 'tasted by the funeral fire' by Monier-Williams; thus, the amarakOSa description refers to brahmA as the father of all our forefathers who are dead and gone from time immemorial). Since bhagavAn is the Father of this catur- mukha brahmA, He is called "pitAmahasya pita orprapitAmahaH".

Sri satya sandha tIrtha explains the nAma as: "loka pitRRNAMmarI cyAdI nAm pitA pitAmahaH catur-mukhaH, tasya pitRtvAt "pra- pitAmahaH", which conveys the same idea as conveyed above.

In several places in tiruvAimozhi, nammAzhvAr refers to bhagavAn being the Creator of catur-mukha brahmA first, and then entrusting brahmA to be the creator of the rest of the beings such as the prajApati-s etc. For instance, in tiruvAimozhi pASuram 1.5.3, AzhvAr says:

mA yOnigALai naDai kaRRa vAnOr palarummunivarum

ni yOnigALaip paDai enRu niRai nAnmuganaip paDaittavan.... (1.5.3)

BhagavAn created brahmA, endowed him with adequate knowledge, and assigned the function of subsequent creation to him so that he could then create all the deva-s , Rshi-s etc, with their superior knowledge and powers.

Sri Sa'nkara's vyAkhyAnam is: "pitAmahasya brahmaNo'pi pitA iti prapitAmahaH" - He is called prapitAmahaH because He is the Creator of brahmA, who himself is known as the grandfather of all.

Just to give a feel for how some vyAkhyAnakartA-s look for hidden meanings in their interpretations, the following is by Sri raghunAtha tIrtha: prapIn tAmayati hanti ca iti prapi-tAma-haH - prapIn = mithyA j~nAnAdi rUpa pApavataH asurAn tAmayati hanti ca iti prapi- tAma-haH - He Who kills the sinful demons having false knowledge and throws them in darkness.





nAma 971. यज्ञः yaj~naH

He Who is the Sacrifice.

**yaj~nAya namaH.**

We studied this nAma in Slokam 48 (nAma 446). The nAma is derived from the root yaj - deva pUjA sa'ngati karaNayajana dAneshu - to sacrifice, to make an oblation to, to give, to associate with.

Several interpretations are possible:

yajanam yaj~naH; ya ijyate sayaj~naH;

yajanti yatra iti yaj~naH;

ijyate anena iti yaj~naH sAdhanam

(offering, He Who is worshipped, the means or objects used in the offerings, are all called yaj~naH).

A Slokam from the gl tA captures the above thought:

brahmArpaNam brahma haviH brahmAgnaubrahmaNA hutam |

brahmaivatena gantavyam brahma karma samAdhinA ||

(gl tA 4.24)

"Brahman is the instrument to offer with; Brahman is the oblation; By Brahman is the oblation offered into the fire of Brahman; Brahman alone is to be reached by him who meditates on Him in his works".

For the instance of this nAma in Slokam 48, Sri BhaTTar comments that bhagavAn is the object of all yaj~na-s, the Bestower of benefits of the yaj~na-s, the aids for the performance of the yaj~na, etc., and so He is called yaj~naH -

"yaj~na, tat sAdhana,tat-phalA vadhitvena pratipAditaH | ato yaj~naH |".

Sri BhaTTar gives the following from vishNu purANa in support, where the ijyA or sacrifice is described as the basis for all the sustenance of all the three worlds:





tataSca ijyA Ahutir-dvArA poshitAstehavir-bhujah |  
vRshTeHkAraNatAm yAnti bhUtAnAm sthitaye punaH ||

(VP 2.8.101)

"The gods, who are the receivers of the oblations, being nourished by the offerings in the fire, cause the rains to fall for the support of the created brings".

SrI v.v.rAmAnujan refers us to the gl tA, where Lord kRshNa declares that He is the basis of everything that constitutes the yaj-na:

aham kratur\_aham yaj-naH svadhAham ahamaushadham |  
mantra'hamahameva Ajyam aham agniH aham hutam ||

(gl tA 9.16)

"I am the kratu - the jyotisThoma and other vedic sacrifices. I alone am the Great sacrifice. I am the offering to the manes. I am the herb. I am the mantra. I am Myself the clarified butter. I am the fire, and I am the oblation".

Again, in Slokam 8.24, Lord kRshNa declares:

aham hi sarva yaj-naAnAm bhoktA caprabhureva ca |  
na tu mAmabijAnanti tattvena ataS-cyavanti te ||

(gl tA 9.24)

"I am the only enjoyer and the only Lord of all sacrifices. They do not recognize Me in My true nature, and hence they fall".

SrI BhaTTar also refers us to the SrutivAkya - yaj-no vai vishNuH -yaj-na is vishNu Himself.

For the current instance of the nAma, SrI BhaTTar explains that bhagavAn serves the function of the yaj-na for those who do not have the means to perform proper yaj-na-s, but who just do His nAma japa instead- svArAdhana dharma samRddhi riktAnAm tad-arthinAm svyameva yaj-naH- To those devotees who wish to attain Him, and therefore want to perform ArAdhanA





(worship) of the Lord, but have no physical and material wherewithal, the Lord Himself stands as the japa yaj~na, namely, He is pleased with the japa which itself is a yaj~na.

Sri veLukkuDi kRshNan notes that some previous nAma-s (sapta-jihvaH, saptaidhAH etc.) have dealt with the subject of yaj~na also, but these were directly related to bhagavAn being the support for those who are capable of performing yaj~na in the prescribed way. However, the current series of nAma-s deal with bhagavAn's support for those who do not have the means to perform yaj~na-s in the prescribed manner.

Sri baladeva vidyA bhUshaN's interpretation is along similar lines - "aki'ncanAnAm tat-tad-ArAdhana upakaraNatvAt yaj~naH" - Since He serves as the means for those who are otherwise not in a position to worship Him, He is called yaj~naH.

Sri vAsishTha explains the nAma as "evamca yajyate sa'ngamyatedIyate ca yasmA iti nAnArtho yaj~na SabdaH" - He Who is worshipped, to Whom all the benefits of all karma-s are dedicated, etc., is known as yaj~naH. Sri vAsishTha further explains that all our actions are ultimately performed for our Atma-prI ti, and since bhagavAn is the antaryAmi of our AtmA, they are ultimately performed for His pleasure.

Several versions of Sri Sa'nkara's vyAkhyAnam are given: ya~jnasvarUpatvAt ya~jnaH; yaj~nAtmanA yaj~naH; sa'ngantA yaj~naH; etc., all of which explain the nAma as "One Who is of the form of yaj~na or sacrifice".

For the instance of the nAma in Slokam 48, Sri Sa'nkara's vyAkhyAnam is:

"sarva yaj~na svarUpatvAt yaj~naH |

sarveshAm devAnAm tushTikArako yaj~na AkAreNa pravarta iti vA |"

"All sacrifices are His form, or because He exists as sacrifice in order to please all the gods".

One of the meanings for the root yaj that we have seen above is yaj~sa'ngati - to associate with. Sri rAdhAkRshNa SAstri uses this meaning and explains the





nAma as "One who associates the karma-s of the jI va-s with their effects".

For the instance of the nAma in Slokam 48, SrI baladeva vidyAbvhUshaN refers to bhagavAn's birth to ruci and AkUti as yaj~na - rucipatnyAm AkUtyAm yaj~na nAmA AvirbhUtatvAt yaj~naH.

In Slokam 48, SrI raghunAtha tI rtha uses the pATham in which he treats "yaj~na ijyaH" as one nAma, and explains the nAma as One who is worshipped in sacrifices - "yaj~ne ijyaH stutyaH pUjyaH itiyaj~na-ijyaH".

SrI cinmayAnanda defines the term yaj~na as "work undertaken with a pure spirit of total dedication in complete cooperation with others, and for the well-being of all creatures and for the welfare of the world". He then comments that whenever there is such a cooperative endeavor with total selflessness, there is SrI man nArAyaNa in action through His creatures, and this is why He is called yaj~naH.

**nAma 972. यज्ञपतिः yaj~na-patiH**

The Lord of yaj~na.

**yaj~na-pataye namaH.**

The term yaj~na has been discussed above. SrI vAsishTha indicates the root "pA - rakshaNe - to protect, to rule", for the derivation of the word patiH. The term 'pati' also means "Lord, Master". The interpretations are based on either of these two meanings.

SrI BhaTTar explains the nAma as "sva-yaj~na-phala-pradaH yaj~na-patiH" - He Who gives the fruit of sacrifices done to please Him.

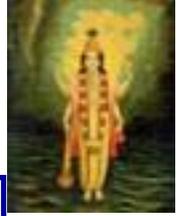
Lord kRshNa declares in the gl tA:

aham hi sarva-yaj~nAnAm bhoktA caprabhureva ca | (gl tA 9.24)

"I am the only enjoyer and the only Lord of all sacrifices".

Sri Sa'nkara gives the above as support, and his interpretation includes both protection aspect as well as the aspect that bhagavAn is the Lord of all yaj~na-s: yaj~nAnAm pAtA svAmI vA yaj~na-patiH - The Lord of the





sacrifices or the Protector of them.



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*yaj-na-pataye namaH.  
ThiruvavEnthai*





Sri vAsishTha explains the nAma as "svayam yaj~na rUpo yajanIyoyaj~na sAdhanam ca bhagavAn yaj~nam pAtiityato yaj~na-patiH" - BhagavAn is Himself in the form of sacrifice, He is the One Who is worshipped through yaj~na-s, and He is the means for the performance of the yaj~na, and so He is the Protector of the yaj~na-s, and so He is called yaj~na-patiH.

Sri cinmayAnanda continues with his broader definition of yaj~na as given in the previous nAma, and explains the current nAma as indicating that bhagavAn is the Enjoyer in all self-dedicated, co-operative endeavors, and so He is called yaj~na-patiH. He points out that in chapter 3 of the gl tA, the term yaj~na is used in this sense. In particular, for the Sloka 3.9 below, his interpretations emphasizes this point:

ya~jnArthAt karmaNo'nyatra lok' yam karma-bandhanaH |  
tad-arthamkarma kaunteya mukta-sa'ngaH samAcara ||

(gl tA3.9)

"The world is bound by action other than performed for "the sake of sacrifice"; do thou, therefore, O son of kunti, perform action for the sake of ya~jna alone, free from all attachments".

He offers the additional explanation:"ya-jna here means only "any self-sacrificing work undertaken in a spirit of Self-dedication, for the blessing of all"... The following stanza also will become more and more clear only when we understand ya~jna as "any social, communal, national, or personal activity into which the individual is ready to pour himself forth entirely in a spirit of service and dedication".

nAma 973. यज्वा yajvA

He Who performs the sacrifice.

**yajvane namaH.**

Sri vAsishTha points to the pANini sUtra3.2.103, which explains the word yajvA as indicating a past signification - One who has sacrificed. However, he notes that in the case of bhagavAn there is no limitation of time, and so the



meaning should apply to the past, present, and future - in other words- "viSva nirmANa rUpeNa tad- artha sAdhana sampAdana rUpeNa ca yaj~nenaishTavAn yajate, yakshyati iti vA sa yajvA vishNuH" - One Who has sacrificed, One Who is sacrificing, and One Who will continue to sacrifice for the purpose of creating the Universe, and creating all the supporting materials for the existence and enjoyment of all the creatures, is Lord vishNu.

Sri BhaTTar explains the nAma as signifying that bhagavAn Himself performs sacrifice on behalf of those who are unable to perform their rites, and gives the support from mahAbhArata in Lord kRshNa's own words:

teshAm tu pavanAya aham nityamevayudhisThira! |

ubhesandhye anutishThAmi hi askannam tad-vratam mama ||

"O yudhisThira! For the purification of those who are unable to observe the daily rites, I am Myself doing the yaj~na at both dawn and dusk every day. I never fail in carrying out this vow of Mine".

Sri mad Sri mushNam ANDavan points out that the reference here is to the paramaikAntin-s who are unable to perform their nitya karma-s because of some inevitable disabilities. Thus, this does not absolve physically capable people from performing their nitya karma-s regularly.

Sri baladeva vidyAbhUshaN interprets the nAma along lines similar to Sri BhaTTar - aSaktam aki'ncanam AviSyA tat-tad-ArAdhanam nivartayan svyameva yajvA.

The term yajvA has the same meaning as the word yajmAna - one who performs the sacrifice. Sri Sa'nkara explains the nAma as - yajmAnAtmanAtishThan yajvA, where he interprets the term a yajmAna as the "Lord" of the yaj~na, which is also true. He supports this interpretation with a reference to the gl tA:

aham hi sarva yaj~nAnAm bhoktA caprabhureva ca | (gl tA 9.24)

"I am the only enjoyer and the only Lord of all the sacrifices".

Sri cinmayAnanda reminds us of the definition of yaj~na as given by him for



nAma 971, and notes that the current nAma stresses that bhagavAn is "One who performs yaj~na according to the strict prescriptions laid down in the Vedas – the One Who maintains in all His divine actions the true yaj~na spirit" – in other words, He undertakes all His actions for the benefit of the creatures of this world.

One of the meanings of the root yaja is 'to give (yaja – deva pUjAsa'ngati karaNa yajana dAneshu – to sacrifice, to make an oblation, to give, to associate with). Sri kRshNa datta bhAradvAj uses this meaning (yaja – dAne – to give), and interprets the nAma as – yajate dattevarAn bhaktebhya iti yajvA – He Who bestows His blessings on the devotees is yajvA.

#### nAma 974. यज्ञाङ्गः yaj~nA'ngaH

- a) He for Whom the yaj~na performed by the devotees is an anga or accessory to attain Him.
- b) He Who has the divya avayava-s that are worthy of worship.
- c) He Whose divya avayava-s in His mahA varAha incarnation represent the different aspects of a yaj~na or sacrifice;
- d) He Who makes it possible for us to attain the different means needed for a sacrifice;
- e) Who receives the offerings of a sacrifice;
- f) Who is attained through the sacrifice, etc.

#### yaj~nAngAya namaH.

Sri vAsishTha discusses the nAma in terms of the two parts of the nAma yaj~na and angaH. The derivation of the word yaj~na has been discussed before (to sacrifice). The term anga is derived from the root ang to go. anga also means a part or accessory. Sri BhaTTar's interpretation uses this meaning.

- a) Sri mad Sri mushNam ANDavan explains the nAma as – yaj~nam angam asya iti yaj~nAngaH He Who is attained by the yaj~na-s (performed by those who



are capable). The yaj~na-s such as bhagavad ArAdhanA etc., performed by the devotees are an upAyam or means in the form of an offering to Him, and He is the One Who is the angl or the final goal. Sri BhaTTar's vyAkhyAnam is samarthAn anushThitamapi yaj~nAntaram asya SeshabhUtam iti yaj~nAngaH. He Who has the sacrifices of others as an accessory to what He is doing. The sacrifices performed by those who are capable of performing them, are all subservient to Him, namely, a means or an accessory to attain Him.

b) Sri kRshNa datta bhAradvAj uses the meaning parts for the term anga, and comments that this nAma of bhagavAn signifies that He is One Who is endowed with the divya avayava-s from His Lotus Feet to His divine Head that are worthy of worship yaj~nAni pUjanIyAni angAni caraNAdi mastakAntAni yasya iti yaj~nAngaH.

c) Sri Sankara interprets the nAma as - yaj~nA angAni yasya iti varAha mUrTiH yaj~nAngaH - One Whose different parts of the body- incarnate as varAha mUrTi are associated with the different aspects of a yaj~na. He gives the passages from hari vamSa in support (hari vamSa 3.34-3.41), wherein the different parts of His body are associated with the different aspects of a yaj~na.

1. His Feet are equated to the veda-s,
2. knowledge to His face,
3. fire to His tongue,
4. darbha grass to His hair,
5. the day and night to His eyes,
6. the sacrificial ladle to His mouth,
7. the great chants of sAmaveda to His talk,
8. virtue and truth to His body, etc.

Sri rAdhAkRshNa SAstri refers us to a similar description of the varAha rUpa in SriMad bhAgavatam 3.13.34-39, where the divine form of varAha bhagavAn is compared to the different aspects of a yaj~na (e.g., His body is



itself veda; the hairs of His body are like darbha-s; His eyes are havis or ghee; etc.)

d) Sri vAsishTha notes that broadly, the term yaj~na can refer to all materials associated with a sacrifice:

ijyate yaH, ijyate yena, ijyate yasmai, ijyate yatra vA iti yajanI yaH, yajana sAdhanam havirAdi, yajan sampradAm uddeSo, yajan sthalAdikam ca sarvam yaj~na Sabdena gRHI tama bhavati.

He for whom the sacrifice is done, he by whom the sacrifice is done, that for which it is performed, the place where the sacrifice is performed, in other words, the Lord who is worshipped through the sacrifice, the place of worship, the havis (ghee) etc. that are used in the sacrifice, etc. can all be indicated by the term yaj~na.

The term yaj~nAngaH then can mean One Who makes it possible to attain all the above that are needed for the sacrifice, or One Who receives the offerings through the sacrifice (svayam yajanOyo yaj~narUpaH san yaj~na rUpANi havirAdInI yaj~na sthalam gatvA prApnoti iti yaj~nAngaH), Or One Who is attained through yaj~na (yaj~ne anganam = gatiH yasya, sa yaj~nAngaH, or yaj~naiH = yajana karmabhiH angaH = prAptiH yasya sa yaj~nAngaH), etc.

Alternatively, Sri vAsishTha notes that the term anga can be taken to mean part, and since bhagavAn is the antaryAmi for all the aspects that are needed in a sacrifice, including the brahmA, the hotA, the adhvaryu, the havis, etc., He is also known as yaj~nAngaH.

**nAma 975. यज्ञवाहनः yaj~na-vAhanaH**

He Who helps others complete their sacrifices.

**yaj~na-vAhanAya namaH.**

The root from which the word vAhanaH is derived is vaha-prApaNe to bear along, to carry, to flow.

Sri BhaTTar interprets the nAma as teshAm bhakti SraddhA adhikAra dAnena yaj~nam vAHayati iti yaj~na-vAhanaH. He Who ensures the successful



completion of a yaj~na undertaken by the kartA, by investing the kartA with the necessary power, faith and means to perform the yaj~na.

Thus, bhagavAn is the One Who bestows the benefits to those who are able to perform the yaj~na themselves (yaj~na-patiH), He is the One who performs the yaj~na for those who are unable to perform it themselves (yajvA), He is the One Who is to be attained by the yaj~nas that are performed (yaj~nAngaH), and He is the One Who gives the ability (Sakti), the interest (SraddhA) and the authority (adhikAra) to undertake the yaj~na-s.

Sri Sankara's interpretation is phalahetu bhUtAn yaj~nAn vAhayati iti yaj~na-vAhanaH - He Who ensures the successful fruition of the yaj~na-s that are undertaken with good benefits in mind.

Sri kRshNa datta bhAradvAj uses the meaning vehicle for the term vAhana, and interprets the nAma as yaj~nam = pUjanIyam vAhanam = vainateyo yasya iti yaj~na-vAhanaH - He Who has for His vAhana or vehicle, garuDa who is worthy of worship.



## Slokam 105

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभृग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

yaj~nabhurut yaj~nakrut yaj~nl yaj~nabhuk yaj~nasAdhanah |  
yaj~nAntakrut yaj~naguhyamannamannaAda eva ca ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 976. यज्ञभृत् yaj~na-bhRt

He Who brings about the completion of the sacrifice (even when there are imperfections in its performance).

**yaj~na-bhRte namaH.**

The root from which the word bhRt is derived is bhR - poshaNa dhAraNayoH - to hold, to support. yaj~nam bibharti = pushNAti, dhArayati iti yaj~na-bhRt - He Who supports the sacrifice and brings it to successful completion is called yaj~na-bhRt.

Sri BhaTTar notes that even if there are deficiencies in the actual performance of a yaj~na, the final offering of pUrNa Ahuti while thinking of Him, results in the rectification of all these deficiencies and the successful completion of the yaj~na- vikalpam api yaj~nam sva-smaraNa pUrNAhutibhyAm pushNAti iti yaj~na-bhRt.

Sri BhaTTar gives the following support from the Sruti:

pramAdAt kurvatAm karma pracyavatyadhvareshu yat |  
smaraNAdeva tad-vishNoH sampUrNam syAd-iti SrutiH ||

If there is a mistake in the performance of sacrifices due to negligence or oversight, the sacrifice will become imperfect. If the person thinks of vishNu for the removal of these deficiencies, they are removed and the sacrifice becomes perfect. This is what the Sruti declares.

Sri vELukkuDi kRshNan notes that the term bhRt suggests that bhagavAn



bears the bhAram (burden) of completing the yaj~na successfully when the performer is unable to bear this burden for successful completion by himself. All the yajamAna has to do is to shift the burden for forgiving all the deficiencies at the end to bhagavAn by doing a pUrNAhuti. This is the final Ahuti that is offered, with divine thoughts at the Lotus feet of Lord kRshNa, asking for forgiveness for all the known and unknown, intended and unintended deficiencies in the performance of the yaj~na in order to ensure that the yaj~na as a whole becomes completed (pUrNam). The faults inherent in the performer of the yaj~na, the faults in the procedures, the faults used in the materials used in the offering, (deficiencies in mantra, tantra, vidhi, viparyAsa etc.), are all forgiven by bhagavAn when the final Ahuti is made with His Divine feet in mind. Among the mantra-s that are meditated upon at the time of pUrNAhuti are:

prAyaScittAnyaseshAni tapaH karmAnyAtmakAni vai |

yAni teshAm aSeshANAm SrI kRshNANusmaraNam param ||

upAcArApadeSena kRtAn aharar mayA |

apacArAn imAn sarvAn kshamasva purushottama ||

pUrNAhutim uttamAm juhuti ; karmam vai pUrNAhutiH ;

Avirgl rbhiH yatatona Unam tena uktim vidhema

SrI Sankara reflects the same meaning in his interpretation yaj~nam bibharti pAti iti yaj~na-bhRt.

SrI rAdhAkRshNa SAstri notes that there are four chief priests at any yAga, called Rtvija-s, and they ensure that all steps of the yAga are performed correctly without any deficiency. These priests are called hotR, udgAtR, advaryu, and Brahman. At grand ceremonies, sixteen priests are enumerated.

SrI cinmayAnanda continues his earlier interpretation of the term yaj~na, and gives his interpretation for the current nAma as: One Who helps us conclude successfully all our good, dedicated, selfless acts of service to others.



nAma 977. यज्ञकृत् yaj~na-kRt

He Who created the sacrifice.

**yaj~na-kRte namaH.**

Both Sri Sankara and Sri BhaTTar give the interpretation that Lord vishNu has this nAma because He created yaj~na as a means for the well-being of the universe.

Sri BhaTTars interpretation is: jagad- hitAya yaj~namAdI sRjati iti yaj~na-kRt - He first created the sacrifice for the well-being of the Universe.

The following Sloka-s in the gltA explain in detail, in the words of Lord kRshNa, the idea that bhagavAn created yaj~na as a means of establishing a connection between the deva-s and the human beings:

saha-yaj~nAH prajA sRshTvA purovAca prajApatiH |  
anena prasavishyadhvam esha vostvishTa kAma-dhuk ||

(gl tA 3.10)

In the beginning, the Lord of all beings, creating man along with the sacrifice, said: By this shall you prosper; this shall be the cow of plenty granting all your wants.

devAn bhAvayatAnena te devA bhAvayantu vaH |  
parasparam bhAvayantaH SreyaH param avApsyatha ||

(gl tA 3.11)

By this (yaj~na), please the gods, and the gods will support you. Thus nourishing one another, may you obtain the highest good.

ishTAn bhogAn hi vo devA dAsyante yaj~na bhAvitAH |

(gl tA 3.12)

The gods, pleased by the sacrifice, will bestow on you the enjoyments you desire.

In his explanation for the nAma vashaTkAraH, Sri rAdhAkRshNa SAstri



elaborates on this connection and inter-dependence between the deva-s and the manushya-s as follows: The deva-s depend on the manushya-s for their havir-bhAgam through the yaj~na-s, and the people depend on the deva-s for their sustenance through rain etc.

Thus, bhagavAn has set up the yaj~na as the bridge between the deva-s and the people, and thereby the interdependence between the deva-s and the manushya- s.

Therefore, He is called yaj~na-kRt.

The term yaj~na-kRt has also been interpreted as One Who is the performer of yaj~na-s. Sri cinmayAnandas translation for the nAma is: One Who performs yaj~na. He notes that the Lord issued forth creation as an act of yaj~na a pure and selfless act of service to the jI va-s.

Sri kRshNa datta bhAradvAj gives the interpretation: yaj~nAn makhAn svayamapi karoti avatAra vighrahe iti yaj~na-kRt - He Who performs yaj~na-s Himself during His incarnations.

As has been noted in several previous nAma-s, Sri Sankara gives an alternate interpretation for the term kRt as One Who destroys - kRntati: jagadAdau yaj~nam karoti, tadante yaj~nam kRntati iti vA yaj~na-kRt - He Who created the sacrifices at the beginning, or He Who destroyed them at the end of the universe.

nAma 978. यज्ञी yaj~nI

He for Whose sake the yaj~na-s are done.

**yaj~nine namaH.**

Sri vAsishTha notes that the word yaj~nI is derived from the word yaj~na by the addition of the ini pratyaya that has the same sense as the matup pratyaya (one indicating possession) - yaj~naH asya asti iti yaj~nI - He for Whom the sacrifices are performed.

Sri BhaTTar's vyAkhyAnam is - sarva yaj~nAnam SeshI yaj~nI - He Who is the Lord or Master of all the yaj~na-s. It is for His propitiation that all



yaj~na-s are performed.

SrI v.v. rAmAnujan refers us to the gl tA Sloka 9.24 in support:

aham hi sarva yaj~nAnAm bhoktA ca prabhureva ca |  
na tu mAm abhijAnanti tattvenAtaS-cyavanti te ||

(gl tA 9.24)

"For, I am the only Enjoyer and the only Lord of all sacrifices. They do not recognize Me in My true nature, and hence they fall".

SrI rAmAnujan also refers us to nammAzhvAr's tiruvAimozhi: Seigaip payan uNbEnum yAnE ennum.... (tiruvAi. 5.6.4) - "Fruits of acts anyone does are but Mine".

SrI veLukkuDi kRshNan explains that this Lordship of bhagavAn expresses itself in His ensuring that His devotee attains Him even when any offering to Him is flawed and deficient. He illustrates this point by taking five of toNDaraDipoDi AzhVAR's pASurams from tirumAlai, starting with pASuram 25: (kuLittu mUnRanalai Ombum...).

AzhvAr tells the Lord that he has not performed the karma-s ordained for his varNa, he has not followed the j~nAna yoga or the bhakti yoga, he has not spent any time singing the name of the Lord, he has not done anything even remotely similar to the offering of a flower like gajendra, he has not even offered the relatively small service like the squirrels or the monkeys to Lord rAma, but the only thing he knows is to cry for the help from the Lord. The Lord accepts this as sufficient yaj~na, and takes AzhvAr to His Feet.

This example is an excellent illustration of why BhagavAn is called the Lord of all yaj~na-s. BhagavAn takes the offering of a flower by gajendra, the offering of a few specks of sand by the squirrels, the service offered by the monkeys, or the sheer cry for help from Him, as a sufficient offering to Him, in order to bless His devotee.

(One should remember that it is just sheer naicyAnusandhAnam that leads AzhvAr to declare that he has no devotion of any kind, and has done nothing to





sing the name of the Lord).

Sri Sa'nkara's interpretation is: "yaj~nAnAm tat-samAradhAnAtmanAm SeshI iti yaj~nI" - He Who is the Principal (SeshI) of the yaj~na, that is performed for His own adoration.

nAma 979. यज्ञभुक् yaj~na-bhuk

The Enjoyer or the Protector of the sacrifice.

**yaj~na-bhuje namaH.**

yaj~nam bhu'nkte, bhunakti iti vA yaj~na-bhuk. The root used is bhuj - pAlana abhyavahArayoH - to protect, to eat, to consume, to enjoy. Thus, both the meanings (He is the Enjoyer, and He is the Protector) are given. Both Sri Sa'nkara and Sri BhaTTar give both the definitions.

Sri kRshNa datta bhAradvAj emphasizes the meaning bhu'nkte = aSnAti = consumes, and gives the following interpretation: "ijyante dIyante samarpyante svajanaiH iti yaj~nAH, arthAt nAnA-vidhA rucirAH padArthAH | tAn bhu'nkte aSnAti iti yaj~na-bhuk" - He Who accepts and enjoys the different kinds of offerings that are offered with devotion by the devotees is ya~jna-bhuk. He gives support from the gI tA:

patram pushpam phalam toyam yo me bhaktyA prayacchati |  
tad-aham bhaktyupahRtam aSnAmi prayatAtmanaH ||

(gI tA 9.26)

"Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him with pure heart".

It is worth recalling from the write-up for the previous nAma that yaj~na is anything offered with sincerity, and that bhagavAn is ever ready to accept even the simplest offering as long as it is made with love, as we saw from the pASuram-s of toNDaraDippoDi AzhvAr, as elaborated by Sri veLukkuDi kRshNan. The gI tA Slokam quoted here confirms the same point.

SrImad SrImushNam ANDavan refers to the gI tA Slokam 9.24: "aham hi





sarva yaj~nAnAm bhoktA ca prabhureva ca" - (I am the enjoyer and also the Lord of all the sacrifices").

For the current nAma, SrI kRshNan points out that the protection aspect of yaj~na-s by bhagavAn is very well illustrated in His rAma incarnation, where He protects the yAga by sage viSvAmitra. Anyone who came in the way of the yaj~na was finished off by Lord rAma. This is a vivid and visible case of protection of the yaj~na by bhagavAn. For all the yaj~na-s performed, bhagavAn is the means, the end, the One Who is worshipped, the One Who is the Object of worship, and is also the One Who ensures the successful completion of the yaj~na by protecting it from all obstacles. This is the significance of the interpretation that "He is the Protector of yaj~na-s".

SrI cinmayAnanda makes another important point: "All that is offered into the sacred Fire during a yaj~na, though with an invocation to any of the deities, in tender devotion and with joy, goes to Him alone, The One receiver of all that is offered".

**nAma 980. यज्ञसाधनः yaj~na-sAdhanaH**

- He Who is an accessory for the sacrifices.
- He Who is attained through yaj~na-s as a means (or sAdhana).

**yaj~na-sAdhanAya namaH.**

The word sAdhana is derived from the root sAdh - samsiddhau - to finish, to accomplish. SrI BhaTTar gives the interpretation - te asya j~nAna-dvArA siddhyupAyA iti yaj~na-sAdhanaH - The sacrifices become the means for attainment of the respective fruits only because of the knowledge about Him. The emphasis is made that it is the knowledge about bhagavAn, about the relationship between us and bhagavAn - the Sesha-SeshI bhAvam or the servant-Master relationship, and above all, the love with which the offerings are made to Him, that are essential for the attainment of the fruits. It is not so much the substance of what is offered that is important, but the dedication behind it that is important, as has been emphasized repeatedly earlier.



SrI baladeva vidyA bhUshaN's interpretation is along similar lines - j~nAna dAnena yaj~na upakArItvAt yaj~na-sAdhanaH - Because He gives the know-how for the performance of the yaj~na, and thus assisting in the conduct of the yaj~na, bhagavAn is called yaj~na-sAdhanaH.

SrI veLukkuDi kRshnan starts with the definition of the term yaj~na as "prApti upAyAH yaj~nam" - any means to attain Him is termed yaj~na. Thus, the term does not just refer to the yaj~na performed in a homa kuNDam, but covers any means of worshipping Him, including the nitya tiru ArAdhanam performed for Him. The term sAdhanam refers to upAyam or means to attain Him. SrI kRshnan points out that this nitya ArAdhanam should be performed with SraddhA, and full dedication to Him, and then bhagavAn accepts this as means or uapAyam to attain Him, and so He is called yaj~na-sAdhanaH.

SrI vAsishTha explains the nAma as - yaj~naH sAdhyate anena, yaj~nam sAdhayati vA yaj~na-sAdhanaH - He through whom the yaj~na gets accomplished, or He Who fulfils the yaj~na, is yaj~na-sAdhanaH.

SrI Sa'nkara explains the nAma as - yaj~nAH sAdhanam tat-prAptau iti yaj~na-sAdhanaH - He is yaj~na-sAdhanaH because the yaj~na-s are a sAdhana or a means to attain Him.

SrI kRshNa datta bhAradvAj notes that He is called yaj~na-sAdhanaH because He enables the devotee to perform the yaj~na, and He is also yaj~na-sAdhanaH because He is attained through the yaj~na-s -

"yaj~naH pUjA ArAdhanam vA |

tam bhaktAnAm sAdhayati iti yaj~na- sAdhanaH |

tathA yaj~naH pUjA sAdhanam prAptaye yasya iti yaj~na- sAdhanaH".

Sri cinmayAnanda explains the nAma as: "One Who fulfils all ya~jna- s. It is by His Grace alone that all noble endeavors, undertaken in an honest and true sincerity, gain spectacular success". Notice again that SrI cinmayAnanada interprets the term yaj~na in a broad sense as "any effort undertaken for the public good, in a sense of selfless undertaking".



SrI satya sandha tI rtha uses the meaning "means" for the term sAdhana, and explains the nAma as "yaj~nasya sAdhanam sruk sruvAdikam mantrAdikam vA yasmAt iti yaj~na-sAdhanaH" - He is called yaj~na sAdhanaH since it is He who is the cause for the means such as the ladle, the mantra-s, etc. used during the yaj~na. The terms sruk and sruva refer to two different types of ladles used in the yaj~na (sruva refers to the smaller ladle, and sruk refers to the larger ladle in which the ghee is poured using the smaller ladle - Monier-Williams dictionary). Lord kRshNa declares in the gl tA that He is the means for all the aspects associated with a yaj~na:

brahmArpaNam brahma haviH brahmAgnau brahmaNA hutam |

brahmaiva tena gantavyam brahma karma samAdhinA ||

(gl tA 4.24)

"Brahman is the instrument to offer with; Brahman is the oblation. By Brahman is the oblation offered into the fire of Brahman; Brahman alone is to be reached by him who meditates on Him in his works".

Bhagavad rAmAnuja explains the term 'brahmArpaNam' as a reference to the means for offering in a yaj~na, such as a ladle -

arpyate anena iti arpaNam sruGAdi, tad brahma kAryatvAt brahma, brahma yasya havishaH arpaNam tad-brahmArpaNam.. -

"That by which an offering is given, such as a ladle, is an arpaNa. It is called Brahman because it is an effect of Brahman, Brahman being the material cause of the Universe. BrahmArpaNam is the oblation, of which the instrument is Brahman...".

This is the same idea that has been reflected by SrI satya sandha tI rtha in his interpretation given above.

As if to illustrate that the devotees of the Lord can enjoy Him in His infinite dimensions through their thoughts, Sri raghunAtha tI rtha gives another interpretation - yaj~na SabdaH Subha-vAcl, tam sAdhayati iti yaj~na-sAdhanaH - "The term yaj~na refers to auspiciousness, and since bhagavAn





gives auspicious results, He is called yaj~na-sAdhanaH".

nAma 981. यज्ञान्तकृत् yaj~nAnta-kRt

He Who produces the fruit of the sacrifices.

**yaj~nAnta-kRte namaH.**

yaj~nasya antam = samAptim phalam vA karoti iti yaj~nAnta-kRt - He Who brings about the successful conclusion of the yaj~na, or He Who gives the fruits of the yaj~na. Thus, there are two approaches to the interpretation of the nAma - One Who helps in the successful conclusion of the yaj~na, or One Who gives the fruits of the yaj~na at the conclusion of the yaj~na. Some interpreters have chosen both the explanations, and others have chosen one of the two.

It should be remembered that yaj~na is a karma, and its goal is to attain the true knowledge of bhagavAn, when it is performed without material goals in mind. Sri BhaTTar's interpretation is that bhagavAn is called yaj~nAnta-kRt since He makes the attainment of true knowledge about Him as the end and the goal of all sacrifices - yaj~na paryavasAnam sva-tattva j~nAnam karoti iti yaj~nAnta-kRt. (It is well to remember here that in vedic parlance, 'true knowledge' about something means the conduct of one's life according to that knowledge, and not the mere knowledge only). Sri BhaTTar quotes the gl tA in support of this concept:

SreyAn dravya mayAt yaj~nAt j~nAna yaj~naH parantapa |

sarvam karma akhilaM pArtha j~nAne parisamApyate ||

(gl tA 4.33)

"Of the two aspects of karma yoga - knowledge and material aspects, the component of knowledge is superior to the component of material sacrifices. O arjuna, all actions and everything else culminate in knowledge".

Sri vELukkuDi kRshNan refers us to the Sruti vAkyam - "tamevam vidvAn amRta iha bhavati | nAnyA H panthA ayanAya vidyate" - He Who realizes that great Brahman attains the moksha Ananadam; there is no other path to attain





moksha. In other words, it is the knowledge about Him that ultimately leads to moksha according to this Sruti vAkyam. BhagavAn gives this knowledge as a result of the karma of yaj~nam, and so He is called yaj~nAnta-kRt.

SrI Sa'nkara gives both the interpretations mentioned in the introduction to the nAma:

a) He Who gives the fruits of the yaj~na at the conclusion of the yaj~na - yaj~nasya antam phala prAptim kurvan yaj~nAnta-kRt;

b) He Who brings about the successful conclusion of the yaj~na with the chanting of the vaishNavI Rk or the pUrNAhuti mantra as the final oblation - vaishNavI Rk-Samsanena pUrNAhutyA vA yaj~na samAptim karoti iti yaj~nanta-kRt.

The idea that even when there are deficiencies during the performance of the yaj~na, bhagavAn makes the yaj~na complete and successful with the final offering of the last Ahuti dedicated to Him with pure thoughts, has been explained earlier in nAma 976 - yaj~na-bhRt. SrI rAdhA kRshNa SAstri quotes the following Sloka in support:

yasya smRtyA ca nAmoktyA tapo yA Su-kriyAdishu |  
nyUnam sampUrNatAm yAti satyo vande tam acyutam ||

"Our prostrations to acyuta Who brings to successful completion any good act, by the very thought of Him or the mention of His nAma".

SrI cinmayAnanda's explanation for the nAma is: "One Who performs the last, concluding act in all yaj~na-s". He follows the lead of SrI Sa'nkara in interpreting the nAma as a reference to the final act of pUrNAhuti offering to the Lord, and notes that "when total surrender of all vehicles and their actions is accomplished (in the form of pUrNAhuti offering), the transcendental experience of the Self, nArAyaNa alone, comes to manifest in all His divine Splendor".

SrI kRshNa datta bhAradvAj notes that the nAma signifies that bhagavAn blesses the conclusion of the yaj~na by His very auspicious appearance, out of





His sheer Mercy -

yaj~nAnAm anto ramaNI yo bhagavad- AvirbhAvaveIA |  
tamapi kRpayA karoti it yaj~nAnta-kRt |

He gives support from Sri mad bhAgavatam:

yatra yaj~na-patiH sAkshAt bhagavAn harir\_I SvaraH |  
anvabhUyata sarvAtmA sarva-loka-guruH prabhuH || (4.19.3)

"The Supreme Deity, Lord vishNu, Who has everything and everyone as His body, and Who is the Lord and Master of all, was offered worship". (The subsequent Sloka-s, e.g. 4.19.6) describe bhagavAn's actual appearance at the yaj~na, accompanied by the siddhas, kapila, nArada, datta, etc.).

Sri satyadevo vAsishTha notes that the nAma signifies that bhagavAn brings about the successful conclusion of the yaj~na by removing all the obstacles, and also gives the fruits of the yaj~na to the kartA - vighnAn vihRtya yo yaj~nam samApayati, sampAditasya tasya yaj~nasya yo antam = phalam ca dadAti sa yaj~nAnta-kRt abhidI yate.

Sri baladeva vidyA bhUshaN chooses the meaning that bhagavAn decides the final fruit of the yaj~na - yaj~nasya antam phala niScayam karoti iti yaj~nAnta-kRt.

In an alternative interpretation, Sri satya sandha tI rtha uses the root kR - himsAyAm - to hurt, to kill, and explains the nAma as "One Who destroys or kills the likes of subAhu and mAriCi, who tried to put a premature end to the ya~na by viSvAmitra in the rAma incarnation - yaj~nasya anto nASo yebhyaH te yaj~nAntAH subAhu mAricAdayaH, tAn kRNoti it vA yan~nAnta-kRt.

nAma 982. यज्ञगुह्यम् yaj~na-guhyam

He Who is the secret of the sacrifice.

**yaj~na-guhyAya namaH.**

The word guhyam is derived from the root guh - samvaraNe - to cover, to keep secret. Guhyam means 'rahasyam' or secret. Different interpreters have given





their diverse anubhavam of how bhagavAn is the hidden secret behind yaj~na-s.

Sri BhaTTar comments that bhagavAn is the 'secret' behind the sacrifice, because not everyone understands that He is the ultimate object of the sacrifice, and that even though bhagavAn is not in need of any offering, He still feels satisfied as if He has been long expecting the offerings, and enjoys them. Only those who are wise and knowledgeable about the injunctions, the means and the fruits of the sacrifices, realize this secret about Him; others do not realize this secret. Sri BhaTTar quotes the following from the mahAbhArata in support:

sarve vedAh sarva vedyAH sa-SastrAH  
sarve yaj~nAH sarva ijyaSca kRshNaH |  
viduH kRshNam brAhmaNAs-tattvato ye  
teshAm rAjan sarva-yaj~nAH samAptAH ||

"All the veda-s and all that has to be learnt, all the SAstra-s and all the sacrifices, and all worship - all are Sri kRshNa. Those who know kRshNa correctly this way, may be considered to have completed all the sacrifices successfully".

jyotI gmshi SukrANi ca yAni loke  
trayo lokAH loka-pAlas-trayI ca |  
trayo'gnayaSca AhutayaSca pa'nca  
sarve devA devakI putra eva ||

"All the shining luminaries in the universe, the three worlds, the three guardians of the world, the three fires, and the five offerings in those holy fires, and all the gods, are all Sri kRshNa, the Son of devaki".

The above references bring out another subtle secret that is elaborated by Sri mad Sri mushNam ANDavan: Even though the offering in a given yaj~na may be for some of the other deities, the real Deity Who ultimately receives



all the offerings is BhagavAn and no one else. BhagavAn is the antaryAmi of all these other deities, and while He feels satisfied with the offering, He also ensures that these other deities are satisfied, and thus it is no one other than BhagavAn Who is the ultimate object of all yaj~na-s. Not everyone who performs yaj~na-s understands this, and thus bhagavAn is the secret behind the yaj~na-s in this sense as well - yaj~na-guhyam.

Sri VeLukkuDi kRshNan brings out another dimension to the anubhavam of this nAma: Accepting the relatively meager offering in the yaj~na with great delight, BhagavAn can give to the performer of the yaj~na, the benefit even up to moksham; in other words, there is no limit to the return that He can bestow on the performer of the yaj~na in return for the relatively trivial offering that bhagavAn does not even need. This is a great secret that is not easily understood by most people. He keeps the means of yaj~na as a great secret that is understood only by a few who know the yaj~na SAstra properly, and so He is yaj~na-guhyam.

Sri rAdhAkRshNa SAstri notes that there are two aspects to any sacrifice - the material aspects, and the thoughts behind the performance of the karma. We dealt with this discussion under nAma 981 (gItA 4.33). Lord kRshna declares that the thought behind the actions is more important than the act itself. When this thought itself is dedicated to bhagavAn, in other words, when the thought behind the yaj~na or offering is not one that aims at receiving some benefit for the performer of the yaj~na, this is the best form of yaj~na. This is the secret behind the performance of yaj~na-s in their ultimate true sense. When such thought is the basis for the offering, this is a manifestation of Brahman Himself, and so there is no difference between Brahman and the yaj~na or the offering, and so He is called the 'secret of the sacrifice' or the 'yaj~na-guhyam'. This seems to be the meaning for Sri Sa'nakara's interpretation for the nAma - yaj~nAnAm guhyam j~nAna-yaj~naH phalAbhisandhi-rahito vA yaj~naH; tad-abheda upacArAt Brahma yaj~na-guhyam - "The secret of sacrifices is 'knowledge-sacrifice'. Yaj~na may also mean any deed performed without desire for the fruit; Brahman, as identified



with such deeds, is called yaj~na-guhyam".

Sri cinmayAnanda explains the nAma as "The most profound truth to be realized in all yaj~na-s". He elaborates: "The Self is the most noble truth to be sought through 'offering' all the dravya (objects) into the 'consciousness' (fire) in the 'body' (kuNDa). This kind of subjective yaj~na is called in the gl tA as Knowledge-sacrifice ("j~nAna-yaj~na)". This is also called in the veda-s as Brahma yaj~na".

Sri baladeva vidyA bhUshaN reinforces the true spirit behind the performance of sacrifices - It is for bhagavAn's pleasure alone, and not for any material benefits for the performer, that the yaj~na is to be undertaken, and so He is the secret behind the yaj~na-s - tena yaj~nena tasyaiva mukhya uddeSyatvAt yaj~na-guhyam.

**nAma 983. अन्नम् annam**

The object of enjoyment.

**annAya namaH.**

The root from which the nAma is derived is ad - bhakshaNe - to eat. atti = bhakshati iti annam - He who consumes or enjoys is 'annam'. Alternatively, adyaH iti annam - That which is consumed or eaten, is annam.

Sri vAsishTha gives another alternate derivation using the root ana - prANane - to breathe, to live: an ti iti annam, yadvA anyate = prANyate yena tad annam - He Who makes the beings live, or He because of Whom the beings exist. This can refer to the vital air that is necessary for the beings to survive and live.

Sri vAsishTha points out that the word 'annam' is used in the Sruti to refer to any offering in a yaj~na - that which can be offered as havis, including ghRtam (ghee) etc:

Sri BhaTTar explains the nAma as "bhoktR-SaktibhiH bhujyate iti annam" - He Who is enjoyed, or is the Object of enjoyment by those who have been blessed by Him with the power to enjoy Him. In fact, for the true devotee,





everything except bhagavAn is not an object of enjoyment, and He is everything for them.

SrI v.v. rAmAnujan refer us to nammAzhvAr:

uNNum SORu parugu nI r tinnum veRRilai eIlAm kaNNan \* emperumAn enRenRE  
kaNGaL nI I malgi maNNiNuL avan SI r vaLam mikkavan Ur vinavi tiNNam en iLa  
mAn pugumUr tirukkOLUrE.

(tiruvAi. 6.7.1)

"To His devotee, all is kRshNa. Food - eaten to satisfy the appetite, water - drunk to quench the thirst, and betel leaves - consumed after the food, are all kRshNa only in their case. Saying His name, speaking of His qualities, and thinking of Him, His devotee will feel the hunger and the thirst and all other needs satisfied. They will not eat any other food since kRshNa-consciousness is enough food for them. Reciting His name and enquiring everyone on the way "Am I on the right path to tirukkOLUr? How far is it hence?" the devotee will proceed without any other need for sustenance. The very thought of His place serves as nourishment for the devotee".

SrI rAmAnujan also refers us the gl tA in support:

bahUnAm janmanAm ante j~nAnavAn mAm prapadyate |  
vAsudevas-sarvam iti sa mahAtmA sudurlabhaH ||

(gl tA 7.19)

"At the end of many births, the man of knowledge finds refuge in Me, realizing that "vAsudeva is all" (annam). It is very hard to find such a great-souled person".

The well-known Sruti vAkya from taittiriya Upanishad:

aham annam aham annam aham annam |  
aham annAdo'ham annAdo'ham annAdaH |

bhagavAn is annam because He allows Himself to be enjoyed by those who are qualified and endowed with the knowledge to enjoy Him. He in turn enjoys





those who thus enjoy Him, and so He is also called **annAdaH** - Enjoyer (next nAma).

Sri vELukkuDi kRshNan refers us to the pASurams of nammAzhvAr where AzhvAr refers to both the aspects of bhagavAn being **annam** and **annAdaH**. In the ten pASurams of tiruvAimozhi 5-10, AzhvAr repeatedly refers to both these aspects. We will deal with the references for the nAma **annAdaH** under the next nAma.

The whole of divya prabandham is nothing but bhagavAn being enjoyed as annam by the different AzhvArs. Sri kRshNan profusely keeps quoting from different AzhvArs. Couple of examples are given below:

**pAlAzhi nee kiDakkum paNbai yAm kETTEyum kAl Azhum ne'nju azhiyum kaN Suzhalum \* neelAzhic cOdiyAi! AzhiyAi! tol vinai empAl kaDiyum neediyAi! niR-cARndu ninRu.**

(nammAzhvAr periya tiruvantAdi 34).

"Oh Lord! You have the brilliance of the dark Ocean, and You are the First Cause of all the universes. It is Your nature to remove the blemishes in the likes of me. When I think of You and the beauty of Your reclining in the Milky Ocean, the experience is so profound that my legs are not able to support me any more, my mind is not able to comprehend Your beauty, and my eyes experience the same profoundness".

**ERaDarttadum EnamAi nilam ki NDadum mun rAmanAi mARaDarttadum maN aLandadum Sollip pADi...**

(perumAL tiru. Of kulaSekhara. 2.3)

"When I sing Your glory - Your great feat of destroying the seven mighty bulls, Your lifting the whole Earth in Your varAha incarnation, Your destroying the evil rAvana in your rAma incarnation, tears of joy well into my eyes and overflow like a river.....".

Sri Sa'nkara explains the nAma as '**adyate iti annam**' = That which is consumed by all beings is annam. Since He is the sustaining power present in all the food





consumed by all beings, He is called annam.

SrI cinmayAnanda includes all the sense-objects that satisfy the needs of the sense-organs under scope of annam represented by Him, and explains the nAma as "One Who has Himself become the sense- objects which are the 'food' consumed by the sense-organs".

Using the definition **atti = bhakshati iti annam** - he Who eats, both Sri Sa'nkara and SrI cinmyananda give the alternate interpretation that He is called **annam** - One Who eats - **atti bhUtAni iti annam** - He Who consumes everything at the time of pralaya.

SrI kRshNa datta bhAradvAj uses the root **ana - prANane** - to breathe, to live, and gives the explanation - **anyante uapjIvyante bhaktAH yena sva-darSana-dAna dvArA iti annaH** - BhagavAn sustains the bhakta-s by giving them His darSanam, and so He is the Sustainer - annam. The application of the uNAdi sUtra 3.10 adds the affix na after the root an, giving the word annam - food.

SrI baladeva vidyA bhUshaN extends the topic of yaj~nam that has been the subject of the previous nAma-s to the current one as well, and explains the nAma as indicating that at the successful conclusion of the yaj~na by the devotee, when the devotee reaches the ultimate objectives of SrI vaikunTham, bhagavAn presents Himself to the devotee in the forms of the most enjoyable objects in SrI vaikunTham through His sa'nkalpa Sakti, and so He becomes the ultimate annam for the devotee - **yaj~na labhye parama vyomni yad-divya-rasa- gandhAdikamadanIyam bhogyam**.

**nAma 984. अन्नाद्ः annAdaH**

The Enjoyer of those who enjoy Him.

**annAdAya namaH.**

The word annam can be derived from the roots **ad - bhaksahNe**, or **ana - prANane**, as indicated in the previous nAma, and one of the meanings is food. To this word, the stem - **Ada** is added, to get the word **annAdaH**. This stem





itself (Ada) is again derived from the same root ad - bhakshaNe - to eat, literally giving the meaning "The eater of food". In the current context, the meaning is that BhagavAn is the Enjoyer of those who enjoy Him. The previous nAma indicated that He is One who is enjoyed by His devotees as annam, and the current nAma indicates that He in turn enjoys the devotees who enjoy Him - annam atti iti annAdaH.

SrI BhaTTar's words in interpretation are: tAnSca tathA bhun'kte iti annAdaH - He is annAdaH since He also enjoys them in the same way as they enjoy Him. He proceeds to explain the significance of the next two words in the Slokam - eva and ca, which are not nAma-s of bhagavAn per se. He explains that the significance of the word eva is that there is no one else like Him - ko anya IdRSaH? iti eva-kAraH. The significance of the word ca is that all that has been described thus far are present perfectly in this one Deity, namely Lord vishNu - 'ca' SabdaH sarvamuktam ekatra asmin samuccinoti |.

SrI baladeva vidyA bhUshaN echoes the same interpretation for the words eva and ca -

na hyetAdRk anyo'sti iti bodhayitum eva-kAraH |  
nikhila bhhogya samuccAya ca-kAraH

This mutual love of the devotees to BhagavAn (He being annam), and for bhagavAn to His devotees (He being annAdaH), is nicely described by nammAzhvAr in his tiruvAimozhi pASuram 9.7.9, almost like a mutual competition of who enjoys whom most, and is referenced by both SrI v.v.rAmAnujan and by SrI vELukkuDi kRshNan:

vArik koNDu unnai vizhu'nguvan kANil enRu ArvuRRa ennai ozhiya ennil munnam  
pArittu,  
tAn ennai muRRap paruginAn kAr okkum kATkarai appan kaDiyanE.

(tiruvAi. 9.7.9)



AzhvAr says that he had been just waiting to see bhagavAn, and as soon as He would see Him, his plan was to just swallow Him completely with nothing left for anybody else. But even before that could happen, bhagavAn planned more skillfully, and displayed His extreme sauSIlyam to AzhvAr. This made AzhvAr melt down completely, and bhagavAn just drank him totally in this 'dravya' form. AzhvAr exclaims that this tirukkATkaraippan is an extremely hard nut to crack, and One with whom no one can compete in this kind of game, or in anything else for that matter. AzhvAr wanted to make Him annam, but bhagavAn instead became the annAdan in this case.

SrI Sa'nkara gives the meaning - annam atti iti annAdaH - "The Eater of food" to the nAma, and explains that the nAma signifies that bhagavAn is the eater of the whole world as food. SrI Sa'nkara proceeds to explain the next two words eva and ca as follows:

sarvam jagat annAdi rUpeNa bhoktR-bhogyAtmakam eva iti darSayitum eva-kAraH

"The particle eva is used to show that the entire universe of becoming enjoyer and enjoyed, is traceable to the Lord.

ca SabdaH sarva nAmnAm ekasmin parasmin pumsi samuccitya vRttim darSayitum

The adjunct ca is used to indicate that all names ultimately indicate a single Superior person. Another translation found for Sri Sa'nkara's words is: The word ca is used to show that all the names given in the text can be applied to the one ParamAtman.

SrI rAdhAkRshNa SAstri comments that everything in this world can be classified in two categories: food, and the eater of food. Through the nAmas annam and annAdaH for bhagavAn almost near the conclusion of the stotra, SrI bhIshma indicates to dharmaputra that vAsudeva who is seated in front of them is the One that has been described all along through all the nAma-s starting with viSvam, all the way up to the current nAma. In the next Sloka, he states explicitly that Lord vishNu who has been praised in all the previous



Sloka-s, is none other devaki -nandana kRshNa Who is seated in front of them.

The concluding section of bhRgu valli in the taittiriya upanishad summarizes that bhagavAn pervades food as well as the eater of food, and so He is both of the form of annam and annAdaH - aham annam annamadantamAdmi.

Sri kRshNa datta bhAradvAj explains the nAma as - annam - svajanopahRtam modakAni atti iti annAdaH - BhagavAn is called annAdaH because He gladly accepts the offerings from His devotees.



## SlokaM 106

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।

देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

Aatmayonih svayamjAatO vaikhAnah sAmagAyanah |  
devakI inandanah srashTaa kshitI sah pApanAsanah ||

[ PLEASE ADD PRANAVAM BEFORE EACH NAAMA ]

nAma 985. आत्मयोनिः Atma-yoniH

He mixes with His devotees very easily.

**Atma-yonaye namaH.**

The root from which the word yoni is derived is *yu - miSraNe amiSraNe ca* - to join, to separate. The affix *ni* is added by application of the uNAdi sUtra 4.51, leading to the word *yonI* - womb. One explanation for the nAma is *AtmA = svayameva, svasya yoniH = kAraNam* - He Who is the Cause for Himself.

SrI BhaTTar uses the root *yu* - 'to unite, to mix', and interprets the nAma as - "*dughdeneva sitAvalayam AtmanA bhoktAram miSrayati iti Atma-yoniH*" - One Who mixes others with Himself easily like milk with sugar. In other words, it is bhagavAn's sauSIlyam that is emphasized by SrI BhaTTar through this nAma.

As has been pointed out in many previous nAma-s, SrI BhaTTar's main emphasis in his sahasra nAma vyAkhyAnam is to bring out the two guNa-s of bhagavAn that are of utmost significance and importance to the devotees - namely bhagavAn's sauSIlyam and saulabhyam. The interpretation of the current nAma is a vivid example where SrI BhaTTar uses his skills in interpretation to emphasize bhagavAn's guNa of sauSIlyam - or His ability to mix with His devotees with the greatest ease, and let them enjoy Him easily and completely, as long as they are sincerely devoted to Him.

SrI baladeva vidyA bhUshaN echoes the same thoughts as SrI BhaTTar in his interpretation - *AtmAnam svam yauti bhaktaH sahaVAsa bhoge iti Atma-yoniH*



- He Who mixes the bhakta-s with Himself indistinguishably for the purpose of their enjoyment of Him. He quotes the ananda maya vidyA from Ananda valli of taittiriya upanishad -

"yo veda nihitam guhAyAm parame vyoman |

So'Snute sarvAn kAnmAn saha |

brahmaNA vipaSciteti |"

"He who knows Brahman hidden in the cavity of the heart, enjoys in the supreme abode all the auspicious qualities of Brahman along with the all-knowing Brahman".

SrI v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 2.3.1 in support of SrI BhaTTar's interpretation:

Unil vAzh uyirE nallai pO unnaip peRRu vAnuLAR perumAn maduSudan en ammAn

tAnum yAnum eIlAm tannuLE kalandu ozhindOm tEnum pAlum neyyum kannalum amudum ottE.

(tiruvAi. 2.3.1)

"O my mind! Even though you are present in this physical body of flesh and the like - all filthy, you have served me right in the direction of deliverance. What I have enjoyed is what nityasUri-s enjoy in SrI vaikunTham. BhagavAn has subdued me even when I was in a mood to leave Him, and has made me a happy servant of His, and he has become one with me. It is like honey mixing with honey, milk with milk, sugar with sugar, ghee with ghee, and nectar with nectar."

It is worth noting that while SrI BhaTTar says that bhagavAn mixes with His devotee like sugar and milk (see his vyAkhyAnam above), AzhvAr says bhagavAn has mixed with Him like milk with milk itself (honey with honey, milk with milk, ghee with ghee, etc.), a level more intimate than the mixing of milk and sugar.



SrI Sa'nkara brings out an aspect of bhagavAn's function of creation through this nAma - Atmaiva yoniH - upAdAna kAraNam na anyat iti Atma- yoniH - Because He alone is the material cause of the universe, and no other, therefore He is called Atma-yoniH.

SrI kRshNa datta bhAradvAj also gives the interpretation that since bhagavAn has no cause other than Himself, He is called Atma-yoniH - svambhUtvAt Atma-yoniH. He gives support from the Upanishad: sa viSva-kRd viSva-vid Atma-yoniH (SvetASvatara. 6.16)

While SrI kRshNa datta bhAradvAj gives the meaning svayam-bhU to the word Atma-yoniH in the upnaishadic passage above, SrI N. S. Anantara'ngAcArya translates the term as "indweller in the jIvAtman" in his book titled "Selections from the Upanishads", and this translation is based on the vyAkhyAna of SrI ra'nga rAmAnuja muni.

**nAma 986. स्वयंजातः svayam-jAtaH**

He Who is self-born.

**svayam-jAtAya namaH.**

svayam jAyate ajanishTa iti vA svayam-jAtaH

He Who is self-born, or is not created by anyone else is svayam-jAtaH.

SrI BhaTTar's anubhavam is that bhagavAn has this nAma signifying that He takes His incarnations as and when necessary, without waiting for those in difficulty to come and pray to Him to take His incarnation - prArthanA nirapekshatayA jAtaH svayam-jAtaH. In other words, He takes the incarnation out of His concern for the protection of the good, the destruction of the evil, and the preservation of dharma (paritrANaya sAdhUnAm, vinASaya ca dushkRtAm, dharma samsthApanArthAya sambhavAmi) - He Himself takes birth out of His own will. His main concern is the protection of the jIva-s that are His children; it is His Nature to be concerned and to protect (kAkkum iyalvinan kaNNa perumAn - nammAzhvAr in tiruvAimozhi 2.2.9), and so He takes incarnations for this purpose as and when necessary, out of His own



sa'nkalpam.

Repeated reference has been made to the unique approach of Sri BhaTTar in interpreting the nAmas by emphasizing that all that BhagavAn does is for the benefit of His devotees. Even though the outward meaning for the nAma is "One Who is born by Himself", Sri BhaTTar takes the opportunity to point out that "He is born by Himself as and when necessary to remove the sufferings of His devotees", rather than to just say that "Bhagavan has no other Creator". The current nAma is one other instance of Sri BhaTTar's unique anubhavam in his interpretation of the nAma-s.

Sri v.v. rAmAnujan quotes the tiruviruttam pASuram in support:

uyir aLippAn enninRa yOniyumAip piRandAi ! imaiyOr talaivA |

(tiruviuttam 1)

"You Who took birth voluntarily in order to liberate us from the burden of samsAra".

Sri vELukkuDi kRshNan gives a quote from the gltA in support, and notes that bhagavAn gets entangled in the miseries of this world just to release us from the same miseries:

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 un-acquired that ought to be acquired. Yet I go on working".

Sri veLukkuDi kRshNan points out that it is for removing the bondage of several other women that sl tA pirATTi voluntarily lived for ten months in the prison of the ten-headed rAvaNa, and it is for removing our bondage that Lord kRshNa voluntarily chose to be born in the prison of kamsa. For the Divine Couple, all these voluntary sufferings are for the purpose of relieving our





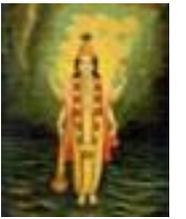
sufferings.

In his vyAkhyAnam for the above gl'tA Sloka, bhagavad rAmAnuja explains that bhagavAn still continues to work for the protection of the world, even though there is nothing for Him personally to be achieved by working

"karmaNA avAptavyam na ki'ncid api asti,  
athApi loka rakshAyai karmaNi eva varte".

Sri Sa'nkara had explained the previous nAma (Atma-yoniH) as signifying that bhagavAn is the Material cause of the Universe. He continues this thread in the current nAma, and explains the nAma svayam- jAtaH as signifying that bhagavAn is also the Instrumental cause - nimitta kAraNam api sa eva iti darSayitum svayam-jAta iti. The terms 'Material cause' and 'Instrumental cause' can be briefly explained by reference to the making of a pot by a potter, using the mud, the wheel, the water etc. In this example, the mud is the upAdAna kAraNa or the material cause. The nimitta kAraNa or the Instrumental cause is the pot maker. The other supplementary materials such as the wheel, the water etc. are called the sahaKari kAraNa-s. Sri Sa'nkara's interpretation for the previous and the current nAma-s are that bhagavAn is both the Instrumental Cause and the Material Cause in the process of creation. He gives support from the brahma sUtra (prakRtiSca pratij~nAdRshTAnta anuparodhAt (1.4.23)) that declares that bhagavAn is not just the Instrumental cause but also the Material cause. In other words, He performs the function of creation with no other help or external means but from Himself, by Himself. This is nicely captured by nammAzhvAr in his tiruvAimozhi pASuram 1.5.4 (tAn Or uruvE tani vittAi tannil mUvar mudalAya.).

Sri rAdhAKRshNa SAstri explains the nAma as 'One Who appeared by Himself', and gives the reference from taittiriya upanishad in support: tad-AtmAnam svayam akuruta - That Brahman created Itself by Itself (Anandavalli in taittiriya upanishad). If it be said that devaki 'gave birth' to kRshNa, Sri Suka explains that bhagavAn just appeared from her womb just





as the moon appears in the sky -devakyAm deva rUpiNyAm vishNuH sarva guhASayaH AvirAsIt yathA prAcyAm diSi induriva pushkalaH (SrImad bhAgavatam 10.3.8). Lord kRshNa chose to enter devaki's womb for some time, and then chose to come out when He chose to come out; the connection between devaki and kRshNa is just the same connection as between the east direction and the moon from which it appears.

nAma 987. वैखानः vaikhAnaH

He Who uproots (the evils of the world).

**vaikhAnAya namaH.**

The root from which the nAma is derived is khana - avadhAraNe - to dig. vi- is an upasarga, and the sense in which it is used here is to denote intensity (viSesheNa). The sense in which He 'digs' is interpreted differently by different interpreters.

Sri BhaTTar uses the root khana with the meaning 'uproot', and explains the nAma as One Who uproots the miseries of His devotees - janitvA, bhava duHkha vikhananAt vaikhAnaH - Having taken His birth or incarnation out of His own will, then BhagavAn proceeds to uproot the sorrows of the world, in particular the sorrow of repeated birth and death.

Sri baladeva vidyA bhUshaN follows a similar interpretation -

janitvAca sva-bhakta duHkha vikhananAt vaikhAnaH

Taking birth voluntarily, He destroys the sorrows of His devotees.

SrImad SrImushNam ANDavaan refers us to the first pASuram of nammAzhvAr's tiruviruttam, where AzhvAr points out that bhagavAn takes His births for the purpose of removing our bondage to this samsAra:

poi ninRa j~nAnamum pollA ozhukkum, azhukku uDambum in ninRa nI rmai ini yAm uRavAmai

uyir aLippAn en-ninRa yOniyumAip piRandAi!





imaiyOr talaivA mei-ninRu kETTU aruLAI,  
aDiyEn Seyyum viNNappamE.

"O Lord of the deva-s! You take Your births amongst us out of Your own free will in order to protect us, who live with false and incomplete knowledge, bad conduct, and an impure body and mind, and are stuck deep in the ocean of samsAra. You alone can redeem us from this deep misery. Please bless us and heed my plea and save us".

Sri Sa'nkara uses the meaning 'dig' for the root **khana**, and uses the instance of bhagavAn's varAha incarnation to illustrate the significance of the nAma -

dharaNI m viSeshena khanitvA pAtAla vAsinam  
hiraNyAksham vArAha rUpam AsthAya jaghAna  
iti purANe prasiddham

It is well-known in the purANa-s that He, in the form of a boar, dug up the earth, and killed hiraNyAksha, an asura who lived in the netherworld.

Sri cinmayAnanda gives an interesting interpretation for the above purANic incident - **hiranya** is gold, and **aksha** is eye, and the term '**hiraNyAksha**' symbolizes our eye towards materialistic pleasures. BhagavAn has to dig and reach inside our ego to rid us of this desire for materialistic pleasures, and in this sense He is **vaikhAnaH**.

\*One of the interpretations given by Sri satyadevo vAsishTha uses the meaning 'disturbance' for the term 'khana'. Using the meaning 'devoid of' for the upasarga **vi-**, he interprets the term **vikhAna** as a reference to the **mukta**-s who are completely liberated, and then explains the term **vaikhAna** as the Lord of **vikhAna**-s or the **mukta**-s - **vikhAnAH khanana rahitAH muktAH, tatsambandhi vaikhAnaH**.

Sri raghunAtha tIrtha takes the word 'khana' as meaning 'to dig, to completely undo', and interprets the nAma as - **viSesheNa Satrum avadArayati**





iti vikhAnaH, vikhAna eva vaikhAnaH - He who cuts into pieces and destroys the enemy.

Using the meaning 'dig' for the root khana, SrI vAsishTha gives another interpretation, and attributes the existence of oceans etc., as the work of the Lord - He has specially provided for these as examples of His specially digging out these resources of water in nature, which no one else can do - tasya ca viSishThaH khAno samudrasya \_ nahIdRk khananam kenacit tad-anyena kartum Sakyam |

**nAma 988. सामगायनः sAma-gAyanaH**

- a) He before Whom the sAma hymns are sung.
- b) He Who sings the sAma gAna Himself.
- c) He Who is the final resort for those who sing the sAma gAna.

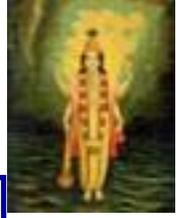
**sAma-gayanAya namaH.**

The word sAma is derived from the root so - antaHkarmaNi - to destroy, to bring to an end. By application of the uNAdi sUtra 4.152 (sAtibhyAm manin maniNau), the word sAma is obtained, meaning 'that which is appeasing'. The word also refers to the sAma veda. The word gAyana means 'singer' (derived from the root gai - Sabde - to sing, and the pANini sUtra 3.1.153 - NyuT ca). sAma-gAyana means one who sings the sAma, and sAma-gAyaNaH means One Who has the singers of sAma hymns.

a) SrI BhaTTar uses the above interpretation and explains the nAma as "One Who has the mukta-s or the Released souls singing the sAma hymns in praise of Him once they have attained Him" - sva-prApti madhu pAnena "hAvu hAvu hAvu" iti sAmAni gAyamAno muktaH asya asti iti sAma-gAyanaH. He gives the quote from taittiriya Upanishad - "etat sAma gayannAste" - (The released soul or mukta) will be singing this sAma chant....

SrI kRshNa datta bhAradvAj refers us to a passage in SrImad bhAgavatam where the description is given about bhagavAn being worshipped through the





sAma gAna chanting:

yam brahmA rudrendra varuNa marutaH stuvanti divyaiH stavaiH vedaiH  
 sA'nga pada kramopanishadaiH gAyanti yam sAmagAH |  
 dhyAnAvasthita tad-gatena manasA paSyanti yam yoginaH yasyAntam na viduH  
 surAsura gaNA devAya tasmai namaH || (12.13.1)

"Our obeisance to Him who is worshipped by the likes of brahmA, rudra, indra, and marut-s through the best of praises, through veda-s chanted systematically with their a'nga-s and karma-s, whose praise is sung by those who sing the sAma gAna, who is seen through the concentrated meditation of the yogi-s, and whose infinite nature is beyond realization by the deva-s and asura-s, and Who is ever resplendent".

Among the four veda-s, sAma veda is given special emphasis by Lord kRshNa:

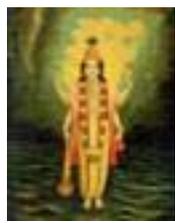
vedAnAm sAma vedo'smi devAnAmasmi vAsavaH |  
 indriyANAm manaScAsmi bhUtAnAm asmi cetanA ||  
 (gI tA 10.22)

"Of the veda-s I am sAma veda. Of gods, I am indra. Of sense-organs I am the manas. Of living beings, I am consciousness".

b) Sri Sa'nkara attributes the singing of the sAman to kaNNan Himself, and interprets the nAma as "One Who sings the sAma gAnam" - sAmAni gAyanti iti sAma-gAyanaH.

SrI rAdhAkRshNa SAstri comments that the brahma j~nAni sings the sAma gAnam in the excitement of his realization, and Lord kRshNa in His incarnation sang in the flute the peaceful and all-quieting sAma gAnam, and hence He is sAma-gAyanaH.

c) SrI satyadevo vAsishTha derives the interpretation for the nAma by looking at the nAma as sAma + ga+ ayanaH. Those who sing the sAma veda are called sAma-gAH. sAmagAnAm ayanam = ASrayaH paramo lakshayaH sAmagAyanaH - He Who is the final goal of those who sing the sAma is sAmagAyanaH.





SrI raghunAtha tI rtha explains the nAma as:

"yaj~na vinASakAn rAkshasAn syati hinasti

iti sAma gl yante asmin iti gAyanaH |

sAmAni stotra viSeshAH gl yante asmin

iti sAma-gAyanaH |"

"Extolled by special hymns of praises for His acts of killing the demons who ruin the performance of the sacrifice".

nAma 989. देवकीनन्दनः devakI -nandanaH

The Source of joy to devaki.

**devakI-nandanAya namaH.**

Recall that the whole vishNu sahasra nAma has been revealed to yudhishThira by bhI shma in the presence of kRshNa. SrI BhaTTar's interpretation for the nAma is that through this nAma, bhI shma is clarifying to yudhisThira that the nAma-s that have been revealed all along are not about some Deity who is beyond reach, but they describe none other than devakI-nandana who is seated just next to him, and who has taken incarnation as the kinsman of yudhishThira. SrI BhaTTar refers us to a Sloka from mahAbhArata:

sa esha pRthudhI rgAkshaH sambandhI te janArdanaH |

esha bhUtam bhavishyacca bhavacca bharatarshabha ||

"O! Best of Bharata-s! JanArdana, the broad and long-eyed Lord is your kinsman. He is all things in the past, the present and the future".

SrI Sa'nkara's interpretation is also along the same lines. He gives another support from the mahAbhArata:

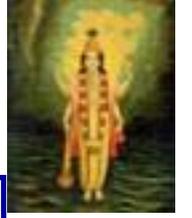
jyotI gmshi SukrANi ca yAni loke trayo lokA loka-pAIAS-trayI ca |

trayo agnayaSca AhutayaSca pa'nca sarve devA devakI -putra eva ||

(mahAbhArata 13, app. 1, 156-7)

"All the luminaries of the world, the three worlds themselves, the protectors





of the worlds by guarding the quarters, the three veda-s, the three sacred fires, the five oblations are all but the Son of devaki (kRshNa)".

SrI kRshNa datta bhAradvAj gives the reference from SrImad bhAgavatam, describing the incarnation of ParamAtmA as the Son of devaki:

devakyAm devarUpiNyAm devakI -nandanaH SrI kRshNaH |

AvirAsI t yathA prAcyAm diSir-induriva pushkalaH ||

(bhAga. 10.3.8)

"Lord kRshNa, the Joy of devaki, appeared as the child of the divine devaki just like the moon appearing from the eastern direction".

While the nAma devakI -nandana immediately reminds us of Lord kRshNa who was 'born' to devaki, a couple of interpreters have taken a different approach to interpreting the nAma that does not refer to this incident of Lord kRshNa's incarnation. A couple of these interpretations are included below as an example:

SrI raghunAtha tI rtha's interpretation is:

devAnAm kam sukham asya asti iti devakI somaH |

tena devakinA somena nandate iti devakI -nandanaH |

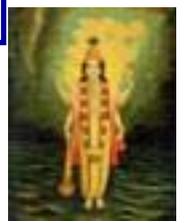
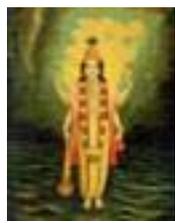
"The term devaki refers to soma juice because it gives pleasure to the deva-s; The Lord is called devakI -nandanaH because He is delighted by the offering of soma juice". Or,

devena pAshANena kriyate sUyate iti devakI |

devakyA somena nandate iti devakI -nandanaH |

"soma juice is extracted by the use of stones and so it is called devakI ; One Who is delighted by the offering of soma juice extracted through the use of stones, is devakI -nandanaH".

Sri satyadevo vAsishTha also avoids any reference to Lord kRshNa in this nAma, and explains the nAma as a reference to sUrya. We will not go into the details of how he gets this interpretation, but will only note that for some





reason, he also chose to not use the obvious interpretation that suggests itself for this nAma, namely that the Supreme Deity Lord vishNu is none other than kRshNa who was seated in the midst of the bhI shma and yudhishThira.

One can only speculate on why they chose to take this approach. One reason could be that kRshNa chose to leave devaki within a few moments after He was born to devaki, and so He was not a source of delight for devaki at least for a few years after He was born. A few interpreters observe that another name of yaSoda was devaki, and so He was a devaki-nandana (for instance, Sri rAdhAkRshNa SAstri and Sri baladeva vidyA bhUshaN both make this observation).

Bhagavad rAmAnuja mentions in his Sri Bhashya, in the explanation of the mahA vAkya 'tat tvam asi', that "when a direct meaning of an expression is sufficient, it is illegitimate to seek an indirect implied meaning - (Sri AdidevAnanda's words in his Introduction to the translation of bhagavad rAmAnuja's gitA bhAshyam). The 'indirect implied meanings' have been included here for those with academic interest, and may kindly be ignored by the bhAgavata-s of this group.

### nAma 990. ऋषा srashTA

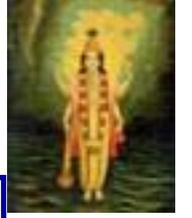
The Creator.

#### srashTre namaH..

We studied this nAma earlier (Slokam 63 - nAma 595). Please refer to the write-up for nAma 595 also.

sRjati iti sRashTA - vishNuH - He Who creates. As has been explained in several places before, brahmA creates the things inside the brahmANDa, after bhagavAn creates the things outside brahmANDa, and the brahmANDa itself with brahmA inside the brahmANDa, and gives the power, the knowledge and the responsibility to brahmA for the rest of the creation. It is because bhagavAn is the antaryAmi in brahmA that brahmA is able to proceed with this function at this point. Thus bhagavAn is the True Creator, as He is the





Destroyer and the Protector of all beings.

SrI BhaTTar reemphasizes through the interpretation for this nAma that SrI BhIshma once more tells yudhishThira that devakI-nandana, SrI kRshNa, is none other than para-vAsudeva who is responsible for creation. One can see bhagavAn's saulabhyam and sauSIlyam reflected through these series of nAma-s. Even though the reference to His function of creation can be taken to illustrate His parattvam, the fact that the same para-vAsudeva has made Himself accessible to all the people in the audience (where bhIshma is instructing yudhisThira on the greatness of bhagavAn's nAma-s reflecting His kalyANa guNa-s) shows simultaneously His saulabhyam.

SrI Sa'nkara bhAshyam is: "srashTA sarva lokasya" - BhagavAn is called srashTA because He is the Creator of all the worlds.

SrI cinmayAnanda comments: "Even the creator (meaning catur-mukha brahmA) can perform his job only by drawing his abilities and capacities from the Infinite Self, SrI nArAyaNa". In other words, brahmA creates only because bhagavAn is the antaryAmi of brahmA.

nAma 991. क्षितीशः kshtI SaH

The Lord of the Earth.

**kshitiSAya namaH.**

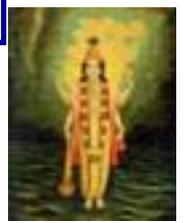
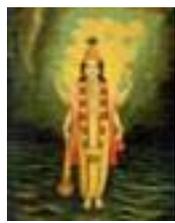
The root from which the nAma is derived is khsi - nivAsagatyoH - to dwell. The application of the pANini sUtra 3.3.94 - striyAm ktin, leads to the word khsitiH - the Earth; tasyA I SaH kshitiI SaH - The Lord of the Earth.

SrI BhaTTar notes that bhagavAn is the Lord of all the worlds, not just the Earth, as revealed in the following reference:

yo anantarUpo akhila viSvarUpo garbhe'pi lokAn vapushA bibharti ||

"He is of infinite forms and is in the form of the entire universe. He bears by His body all the worlds in His womb".

However, in this nAma, bhagavAn is particularly singled out as the Lord of the





Earth. Different anubhavam-s are given for this. Sri BhaTTar points out that there is generally more suffering in the Earth than in the other worlds such as the deva loka-s etc., and so bhagavAn takes incarnations more often here, to help relieve the sufferings of the beings here. So He is particularly addressed as the Lord of the Earth - kshitI SaH - sarva I Satve'pi Arti-bhUyishThatvAt bhUyishTham bhUmeH I SaH iti kshitI SaH.



*kshitI SAya namaH.*

Sri veLukkuDi kRshNan refers us to the tiruvAimozhi pASuram 3.3.4, where nammAzhvAr points out that even though bhagavAn is the Lord of the deva-s, He is more attached to AzhvAr in this world more, because AzhvAr is in a more helpless situation than the deva-s:

ESan vAnavarkku enban enRAI adu tESamO tiruvE'nkaTattAnukku nI SanEn





niRaivu onRum iEn en kaN pASam vaitta param SuDar SOdikke.

(tiruvAi. 3.3.4)

"We can declare that tiruvE'nkaTattAn is the Lord of nityasUri-s etc. But this in no way adds to His glory. His true glory is in His mingling with the lowliest of the lowly people like me, being accessible to all the downtrodden etc. This, it is His saulabhyam that adds to His glory, and not the Lordship over the nityasUri-s. He has shown a doting love to me, endearing me that way".

It is this love of bhagavAn towards the suffering and downtrodden beings of the Earth that makes them dear to Him, and so He is called the Lord of the Earth in this nAma.. bhagavAn is "ISan" for all the other worlds, but His "pASam" or love is with the Earth.

Sri baladeva vidyA bhUshaN also interprets the nAma as "Lord of the Earth", the Lordship being reflected in His being concerned with the removal of the suffering of the beings of the world and their protection - kshiter-bhAram apanI yatAm pAlayana kshiti SaH.

Sri Sa'nkara interprets the nAma as a reference to the rAma incarnation - The Lord of the earth, the son of daSaratha - kshiteH bhUmeH ISaH daSarathAtmajaH.

Sri cinmayAnanda interprets the nAma as "The Consort of Mother Earth" - kshiti referring to Mother Earth or bhUmi pirATTi.

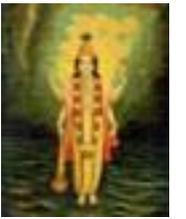
Sri satyadevo vAsishTha's interpretation is: Kshiyanti = nivasanti, gacchanti vA nASam bhUtAni yasyAm sA kshitiH = bhUH, tasyA ISaH kshiti SaH - That in which all beings ultimately mingle after their life here, is kshitiH, or earth. The Lord of kshiti is kshiti SaH.

**nAma 992. पापनाशनः pApa-nASanaH**

The Destroyer of sins.

**pApa-nASanAya namaH.**

pApam nASayati iti pApa-nASanaH.





It is very interesting to look at the derivation of the word pApa - it is derived from the root pA - rakshaNe - to protect. The addition of the affix paH leads to the word pApaH - that from which one should protect oneself is pApa, or sin. Sri vAsishTha gives the derivation for the word pApa as "pAti asmAt AtmAnam iti pApaH - That from which one should protect oneself is pApaH or sin.

Sri BhaTTar explains the nAma by reminding us of the great value of meditating on bhagavAn's leelA-s. By meditating on the nectar-like stories of His stealing the butter and curd, by reminding ourselves of His rAsa-kriDA-s with the gopi-s, etc., the sins in our minds are removed. In fact, this is one of the ways that bhagavAn annihilates the internal flaws in the minds of Sri vaishNava-s - those who meditate on Him with single-minded devotion. Sri BhaTTar's words are:

atha dadhi-navanI tastainya rAsa kri DADi kathAmRtena pareshAm pApa-nASanaH | avatAre'pi vaishNavAnAm bAhyAbhyantara Satru-nASanaH |

Even during His incarnations, He annihilates the enemies, both internal and external, of Sri vaishNava-s (the devotees of vishNu inseparably associated with Sri or mahA lakshmi). He annihilates the internal enemies when they meditate on His kalyANa guNa-s, and he annihilates the external enemies through the divine weapons that he carries for their protection (which is the substance of the next and last Sloka).

Sri mad Sri mushNam ANDavan explains that ordinary thieves only steal material objects, but bhagavAn steals the feelings of stealth itself from the minds of the devotees - the Stealer of the thought of stealth itself - cauryasya cauryam jagati prasiddham - He is well-known as the Stealer of the very thought of stealth itself from those who meditate on His leelA-s of stealing butter, curd etc.

Sri v.v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 3.6.2, where AzhvAr refers to bhagavAn by the nama "pApanASan":

mUvarAgiya mUrtiyai mudal mUvarkkum mudalvan tannai SAVamuLLana





ni kkuvAnai taDam kDal kiDantAn tannai dEva dEvanai ten ila'nkai eri ezhac  
ceRRa villiyai pAva nASanai pa'ngayat taDam kaNNanaip paravuminO.

(tiruvAi. 3.6.2)

"I beseech all of you people to devote yourselves to the Lotus-eyed Lord who is the Chief among the tri-mUrTi-s, the antaryAmi of rudra and brahmA, and their Creator. He is the One Who removes the curses of rudra, brahmA and other gods whenever they get into trouble. He is the One Who is reclining in the Milk Ocean, and the same One Who tortured the evil-minded ravAna and his Sri la'nkA to retrieve sItA pirATTi. He is the Lotus-eyed Lord Who removes all our sins by the mere contemplation on Him".

Similar thoughts are expressed by periyAzhvAr:

emmanA! en kula daivamE! ennuDai nAyakanE! nin uLEnAip peRRa nanmai  
ivvulaginil yAr peRuvAr? namman pOIE vl zhttu amukkum nATTil uLLa pAvam  
ellAm SummenAdE kai viTTo ODit tURugaL pAindanavE.

(periAzhvAr tiru. 5.4.3)

"My Lord! How can I ever describe the great benefit that I have received because of Your Grace? All the sins that normally push me down mercilessly to the ground like demons and ghosts, have left me quietly like prisoners that escape without making any noise and hide in the bushes".

Sri vELukkuDi kRshNan refers us to the gl tA Slokam 4.9:

janma karma ca me divyam evam yo vetti tattvataH |  
tyaktvA deham punar-janma naiti mAmeti so' rjuna ||

(gl tA 4.9)

"He who thus knows in truth My divine birth and actions does not get rebirth after this body; he will come to Me, O arjuna".

Sri kRishNan svAmi adds that if we meditate on His birth, we won't be born again; if we meditate on His drinking His mother's milk in His birth, we won't have to be born to drink a mother's milk; if we enjoy His leelA of stealing





butter and curd, our sins will be stolen away by Him; if we meditate on His being bound by ropes by yaSodA, we won't be bound again in samsAra; such is the greatness of the thoughts about Him and His leelA-s.

SrI Sa'nkara's vyAkhyAnam is: "kIrtitaH pUjito dhyAyataH smRtaH pAparASim nASayan pApa-nASanaH" – He Who destroys the sins of those who adore Him, meditate on Him, and remember and sing hymns of praise on Him. He gives support from a work titled vRddhaSAAtapa:

pakshopavAsAd yat-pApam purushasya praNaSyati |

prANAyAma Satenaiva tat-pApam naSyate nRNAm ||

prANAYA sahasreNa yat-pApam naSyate nRNAm |

kshaNa-mAtreNa tat-pApam harer-dhyAnAt praNaSyati ||

"Whatever sins are removed by fasting for a fortnight, are destroyed by performing a hundred prANAyAma-s. Whatever sins are destroyed by a thousand prANAyAma-s, are removed in a fraction of a second by meditating on Hari".

SrI rAdhAkRshNa SAstri gives an explanation for how the thought of bhagavAn's leelA-s is able to wash away one's sins. These thoughts of bhagavAn's leelA-s have the effect of keeping Him always on our thoughts, and this is what causes one's mind to be purified. This is what bhIshma tells yudhishThira at the beginning of the stotra:

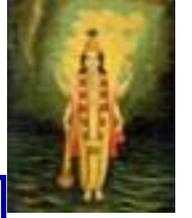
tasya loka pradhAnasya jagannAthasya bhUpate |

vishNor-nAma sahasram me SruNu pApa bhayApaham ||

"O king, hear from me the thousand names of vishNu, the Lord of the Universe, the highest in the worlds; these remove all sins and fear".

The next stanza clarifies that the nAma-s are but representations of bhagavAna's guNa-s – yAni nAmi gauNAni vikhyAtAni mahAtmanaH, and thus, meditation on the names of vishNu, or the guNa-s of vishNu, leads to the removal of sins in the mind of one who meditates on vishNu.





SrI kRshNa datta bhAradvAj gives support from SrI mad bhAgavatam:

nAma sa'nkI rtanam yasya sarva pApa praNASanam |  
praNAmo duHkha SamanaH tam namAmi harim param ||

(bhAga. 12.13.23)

"My prostrations to Lord SrI Hari Whose nAma sa'nkIrtanam leads to the eradication of all sins, and by worshipping Whom all sorrows are weakened".

This is the last Slokam of SrImad bhAgavatam, and can be considered the summarizing Slokam of SrImad bhAgavatam by SrI sUta muNi.

SrI cinmayAnanda summarizes the purport of the nAma in the following words: "Meditating upon Whom all vAsanA-s (sins) are liquidated. When an individual, surrendering in love to Him, acts and fulfills his duties, all his existing vAsanA-s are destroyed, and no new ones are created. This is the very root in the theory of karma yoga in the veda-s. Through meditation upon the Self, all sins are dissolved and totally removed".

In one of his alternate interpretations, SrI satya sandha tIrtha looks at the nAma as pApanAH + aSnAti - pApam nayati iti pApanAH daityAH, tAn aSnAti iti pApANASanaH. The asura-s are called pApanAH because they lead in committing sins, and bhagavAn 'eats away' or destroys these asura-s, and so He is called pApanASanaH.

SrI baladeva vidyA bhUshaN also includes the above thought in one of his alternative interpretations - pavitraiH caritaiH SrotRRNAM nikhila karmya rUpam pApam vivartayan, asurAnAmapi nihatan Atma vidyam nivartya muktim tebhyo yacchat pApanASanaH - He is called pApa nASanaH because He removes the sins of those who hear the stories of His leelA-s; He is also called pApa nASanaH because He destroys the asura-s, and in the process, even for them He removes their sins by redeeming the knowledge about the Self and gets them to moksha.





## Slokam 107

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।

रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

॥ श्री सर्वप्रहरणायुध ओं नम इति ॥

sankhabhrunnandakI cakrI sArngadhanvA gadAdharah |  
rathAngapANi rakshObhyah sarvapraharaNaayudhah ||  
|| srI sarvapraharaNaayudha Om nama iti ||

[ PLEASE ADD PRANAAM BEFORE EACH NAAMA ]

nAma 993. शङ्ख भृत् Sa'nkha-bhRt.

In this last Sloka of the stotra before phala-Sruti, bhagavAn's celestial weapons are described. There are several aspects in which the Ayudha-s or weapons in bhagavAn's hands are enjoyed by the devotees.

### Sa'nkha-bhRte namaH

1) 2) These weapons are enjoyed by His devotees as divine ornaments, while at the same time they are objects of terror for His enemies.

Even though bhagavAn has many weapons that decorate Him (for instance, the shoDaSAyudha stotram by svAmi deSikan describing 16 weapons in the hands of Lord sudarSana), the pa'nca Ayudha-s are the ones that receive mention in this Sloka. The pa'nca Ayudha-s or the five weapons are also sung in the pa'ncAyudha stotram.

3) In addition to the aspect that the weapons in bhagavAn's hands are worshipped as decorations for Him (which is how most devotees view the weapons), and the aspect that He carries them for the protection of His devotees and the destruction of their enemies, there is another aspect that is to be enjoyed. This is the perspective of the special devotee such as nammAzhvAr, who becomes extremely concerned about the safety of His Lord because of his intense love towards His Lord. We already know that



periAzhvAr sang ma'ngaLASAsaam to the Lord and prayed for a 'long life' for His Lord (paLLANDu). Similarly, nammAzhvAr gets concerned that His Lord has been left to carry all these huge weapons in His hands, with nobody coming forward to help Him by carrying them for Him. SrI v.v. rAmAnujan refers us to tiruvAimozhi pASuram 8.3.3:

ALum AL Ar, Azhiyum Sa'ngum SumappAr tAm vALum villum koNDu pin SelvAr maRRillai

tALum tOLum kaikaLai Arat tozhak kANEn nALum nALum nADuvan aDiyEn j~nalattE.

The pASuram is one where AzhvAr is in deep bhagavad anubhavam, to the point that he is worried and concerned that there is no one to help His Lord carry these heavy weapons, and instead they only keep calling on Him to bestow on them worldly things, instead of realizing that He is the only true object to wish for.

4) There is a fourth aspect to the Ayudha-s that Lord vishNu holds on His tirumEni, that is described in SrI vishNu purANam. Here, the Ayudha-s that Lord Hari holds in His divine body are described as representing the various tattva-s that ultimately are involved in the creation of the Universe and its beings. SrI kRshNan describes these in detail in his sahasra nAma upanyAsam. Briefly, the following is a summary:

1. cakram - symbolizes the constant movement of manas - vAyu vegam mano vegam
2. Sa'nkham - tAmasa aha'nkAram, from which the pa'nca bhUta-s have appeared; (pRthivi, ap, vAyu, tejas, AkASam). e.g., Sabdam, one of the tan-mAtras which is the first stage before AkASa appears, is the sound emanating from the conch.
3. gadhA - - buddhi - unlike manas which is ca'ncalam, buddhi is the stabilizing factor.
4. SAR'nga - sAttvika - the five karma indriya-s and the five j~nAna indriya-s. SAR'nga is the controlling force for the indriya- s.



5. nandakI - the sword represents brahma vidyA; the sheath for the knife is the controlling force that controls avidyA.

The Sloka-s from Sri vishNu purANam from chapter 1.22 that describe the above are:

pradhANam buddhirapyAste gadA rUpena mAdhave || (68)

bhUtAdim indriyAdiSca dvidhAha'nkAram I SvaraH |

bibharti Sa'nkha rUpeNa SAr'nga rUpeNa ca sthitam || (69)

bala svarUpam atyanta javenAntarivAnilam |

cakra svarUpaSca mano dhatte vishNuH kare sthitam || (70)

bibharti yac-cAsi ratnam acyuto'tyanta nirmalam |

vidyomayantu tad-j~nANam avidyA koSa samsthitam | (73)

"Intellect abides in Madhava in the form of His mace. The Lord supports egotism (aha'nkAra) in its two-fold division, into elements and organs of sense, in the emblems of His conch-shell and His bow. In His hand vishNu holds, in the form of His discus, the mind, whose thoughts fly swifter than the winds."

"The bright sword of acyuta is holy wisdom, concealed at some seasons in the scabbard of ignorance".

Thus Lord vishNu embodies the shapeless elements of the world as His weapons and His ornaments, for the salvation of mankind.

5) Yet another aspect to the pa'cAyudha-s is that these are asAdhAraNa lakshaNa-s for bhagavAn (the symbols that are unique to Him, and to no other god), as noted by Sri v.v. rAmAnujan.

Mandodhari, rAvaNa's wife, describes rAma as "tamasaH paramo dhAtA Sa'nkha cakra gadA dharaH".

Arjuna requests bhagavAn to display His 'usual form', with crown and with mace and discus in hand, after he sees bhagavAn's viSva rUpam and becomes frightened.





kirI Tinam gadinam cakra hastam icchAmi tvAm drashTum aham tathiva |  
tenaiva rUpeNa catur-bhujena sahasra bAho bhava viSvamUrte ||

(gl tA 11.46)

"I wish to see You as before, with crown and with mace and discus in hand. Assume again that four-armed shape, O Thou thousand-armed, of Universal Form!".

Another reference to the pa'ncAyudha-s is given by Srl kRshNa datta bhAradvAj, from Srl mad bhAgavatam:

sarvAtmanI dam bhuvanam nirI kshya sarve'surAH kaSmalam Apura'nga |  
sudarSanam cakram asahya tejo dhanuSca SAR'ngam stanayitnughosham ||  
parjanya ghosho jalajaH pA'ncajanyaH kaumodakI vishNu gadA tarasvinI |  
vidyAdhadro'siH Sata-candra yuktaH tUNottamau akshayasAyakau ca ||

"O King! Finding the whole world as the body of Srl Hari, the asura- s became concerned and sad. At the same time, the sudarSana cakra with incomparable tejas, the bow called SAR'nga that made the sound of the thunder, the conch by name pA'ncajanya that made the sound of the clouds about to shower, the gadA with enormous power, the sword that represents vidyA and that has a hundred sharp edges were prostrating to Lord Hari....".

Now we will look at the specific nAma Sa'nkha-bhRt.

Srl vAsishTha indicates the root for the word "Sa'nkha" as Sama - upaSame - to grow calm, to put an end to, to stop. (This is also the root for the word SA'ntiH). The application of the uNAdi sUtra 1,102 (SameH khaH) leads to the addition of the affix kha to the root Sama, leading to the word Sa'nkha - the conch-shell. The word 'bhRt' is derived from the root bhR - dhAraNa poshaNayoH - to hold, to support. Sa'nkham bibharti iti, Sa'nkham pushNAti iti vA Sa'nkha- bhRt - He Who holds the conch, He Who supports the conch, He Who nourishes the conch, etc. The last interpretation is the one that Srl BhaTTar emphasizes, and the one that ANDAL relishes, as we will see.





*Sa'nkha-bhRte namaH*

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Sri BhaTTar, who has described the previous 991 nAma-s by emphasizing bhagavAn's saulabhyam and sauSIlyam, finishes the last eight nAma-s by reminding us that this same bhagavAn is none other than the Supreme Lord of all the Universes - in other words, he describes the last eight nAma-s as indicative of bhagavAn's supreme overlordship - "parama aiSvarya cihna divya AyudhadvAt". At the same time, he directs his interpretation to aspects of these Ayudha-s in His hands that evoke the sense of bhakti rasam in His devotees. Thus, his interpretation for the nAma Sa'nkha-bhRt is that bhagavAn is supporting or nourishing the Sa'nkha through the adharAmRtam from His mouth (bhR - dhAraNa poshNayoH - to support, to nourish). This is the anubhavam that ANDAL has about the Sa'nkham in bhagavAn's hands.

ANDAL devotes a full tiruvAimozhi in praise of bhagavAn's divine conch, and enviously describes how His conch is blessed to be always with Him (unlike cakrattAzhvAn who has to go wherever there is need - such as the gajendra moksham incident, to take care of the enemy, and then return). The conch is resting either in His hand, or when it feels the need for some nourishment, it just goes to His mouth and enjoys the droplets of His adharAmRtam, and then returns back to His hand for rest. One sentence that summarizes ANDAL's description of His pA'ncajanya -

"uNbadu Sollil ulagaLandAn vAyamudam, kaN paDai koLLil kaDal vaNNan kait-talattE"

(nAcciyAr tiru. 7.7).

Sri Sa'nkara's vyAkhyAnam for the nAma is: pA'ncajanyaAkhyam bhUtAnaha'nkArAtmakam Sa'nkham bibhrat Sa'nkha-bhRt - The Bearer of the conch shell, called the pA'ncajanya, which stands for the tAmasa ahmkAra, from which the five elements are born. The inner significance of this interpretation is seen in the detailed explanation that is given in Sri vishNu purANam that has been described earlier.

Sri rAdhAkRshNa SAstri notes that the name pA'ncajanya itself signifies that the divine conch is the representation of the tattva called ahamkAra that



is the origin of the pa'ncabhUta-s. Of course, there is also the vRttAntam about bhagavAn slaying the asura by name pa'ncajana, who was in the form of a conch, and this conch also became a decoration for bhagavAn, and is known as pA'ncajanya.

SrI SAstri notes that the sound that emanates from His pA'ncjanya has the effect of removing the internal enemy in the form of ignorance in the minds of the devotees, as well as the powerful external enemies. Thus, in both senses the conch is a weapon that He bears for the protection of the devotee and the annihilation of the enemy of the devotee.

SrI vAsishTha refers us to hymns from the Rg-veda that are directed to the praise of the glory of the Sa'nkha. There are ten mantra-s in Rg veda 4.10 that all praise the glory of the Sa'nkha. Even though Ralph T. Griffith, the European translator of these mantra-s into English, describes these mantra-s as referring to those 'accompanying the investiture of a person with a protective amulet of shell', SrI vAsishTha refers to them in the context of bhagavAn's nAma of Sa'nkha- bhRt, as a reference to the glory of bhagavAn's Sa'nkha.

nAma 994. नन्दकी nandakI

He Who has nandakI , the sword.

**nandakine namaH.**

The root for the nAma is nand - samRddhau - to be pleased, to thrive. Both SrI BhaTTar and SrI vAsishTha refer to the pANini sUtra 3.1.150 - Asishi ca, whereby the affix vun is added to the verb when benediction is intended. This leads to the word nandakaH, with the meaning 'may he be happy'. nandakI then refers to One Who is inseparably associated with the sword that is prayed for with the prayer: "May He keep me happy" m j. SrI BhaTTar interprets the nAma as a reference to the divine sword that the Lord possesses, to whom the Lord makes the prayer to give Him joy in His victories.

SrI vAsishTha on the other hand interprets the nAma as "One Who has beings





for whom He wishes happiness always, and whom He can bless as "may he be happy always" - ASamsanArham priyam vastu nityam asya asti iti 'nandakl'. Thus, he does not even refer to the divine weapon in his interpretation.

Sri Sa'nkara explains the nAma as One Who carries the sword called nandaka, representing knowledge -"vidyA-mayo nadakAkhyaH asiH asya asti iti nadakl". This follows the description of the divine weapons given in Sri vishNu purANam that we discussed in the previous nAma. Sri baladeva vidyA bhUshaN gives the same interpretation - vi~jnAnAtmako nandako asiH asya asti iti nandakl.

Sri cinmayAnanda gives the following explanation: "The Lord's sword is called nandaka. Therefore, this term indicates One Who holds and wields the nandaka sword. The word nanda-kam means "that which brings bliss". The SAstra-s sing that this divine sword in the sacred hands of Lord Hari represents the Knowledge-Spiritual (vidyA- tattva) with which a seeker can destroy his ignorance of the Self in him".

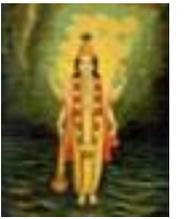
nAma 995. चक्री cakri

He Who has the cakra, the Discus.

**cakriNe namaH.**

We have studied this nAma earlier in Sloka 97 (nAma 908). Please refer to that write-up as well.

Cakra refers to the Discus, and He who has the Discus as one of His weapons is cakri. The cakra in bhagavAn's hand is called the sudraSana cakra. As noted earlier, it serves as the adornment for bhagavAn, as well as a weapon against the enemies of His devotees. Sri BhaTTar notes that the cakra in His hands is always smeared with the blood of the rAkshasa-s who are the sworn enemies of the gods who are His devotees. It is also adorned by the flames of fire that are shooting out of it. periAzhvAr refers to Him as taDavarai tOL cakkarapANi (periAzh. 5.4.4) - "One with the broad shoulders bearing the cakra (and the SAR'nga bow)".





SrI satyadevo vAsishTha takes a more generic meaning for the term cakra as something going round and round or happening again and again in circles, and gives the interpretation that bhagavAn has the nAma cakrI because He has established this world with events that happen again and again in circles – such as the appearance of the sun, the moon, the planets, etc.

SrI kRshNa datta bhAradvAj gives references to SrImad bhAgavatam and SrI vishNu purANam:

1. sudarSanam cakram asahya tejaH - "The sudrSana cakra with tejas that cannot be confronted" – SrI mad bhAga. 8.20.30.
2. namaste cakra hastAya (SrI VishNu purA. 5.30.22)

SrI cinmayAnanda explains the nAma as "One Who carries the Discus called sudarSana. sudarSana means "that which gives the auspicious vision. The SAstra-s attribute to this Discus-Divine the representation of the human mind".

SrI baladeva vidyA bhUshaN captures the thought as: "tejas-tattvam sudarSana cakram asya asti iti cakrI" – He Who bears the sudarSana cakra that represents the tattva of tejas.

SrI veLukkuDi kRshNan's anubhavam is that bhIshma has introduced 'nandakI' between Sa'nkha and cakra just so bhagavAn's beauty with Sa'nkha and cakra does not get the dosham of dRshTi from those who are not His devotees.

Other names for cakra noted by SrI kRshNan are: hetirAjan, rathA'nga, and sudarSana. rathA'ngapANI is the nAma we will discuss after a couple of nAma-s.

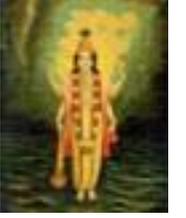
**nAma 996. शार्ङ्गधन्वा SAR'nga dhanvA**

He Who has the bow named SAR'nga.

**SAR'nga-dhanvane namaH.**

SAR'ngam dhanuH asya iti SAR'nga-dhanvA – He Who has the bow by name





SAr'nga.

The word SAr'nga can be derived from the root SRR - himsAyAm - to tear to pieces, to hurt, to kill.

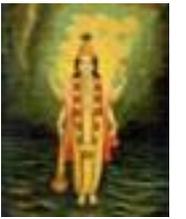
The word dhanush is derived from the root dhan - Sabde - to sound.

Sri BhaTTar describes the greatness of the SAr'nga bow as one that is capable of destroying not only the evil forces, but even the names and status of the enemies, by a mere twang (the sound caused by the vibration of the chord of the bow) echoing in a powerful and fiery manner. Added to this is the power of the sharp arrows issuing out of the bow. Note Sri BhaTTar's anubhavam that the SAr'nga dhanus destroys its enemies in two ways: by the sound that emanates when its chord is plucked, and the shower of arrows issuing from it - jyAgosha Sara-varsha nASita. The sound emanating from the string of the bow rejuvenates the ASrita-s and shatters the will of the enemies.

SriMad SriMushNam ANDavan reminds us of ANDAL's pASuram singing the glory of the SAr'nga dhanus, in her pASuram - Azhi pOI minni, valam puri pOI ninRu adirndu tAZhAdE SAr'ngam udaitta Sara mazhai pOI vAZh ulaginil peidiDAI. (tiruppAvai 4) - an appeal to the Rain-god to shower rain like the shower of arrows that shoot out from SAr'nga, the divine bow in the Lord's hands. Note that instead of comparing the shower of arrows to the rain, ANDAL compares the rain to the shower of arrows, meaning that the rain can only try to match the shower of arrows shooting out from the SAr'nga bow. For ANDAL, the profuse and ceaseless shower of arrows from His bow is the known (upamAna), and the shower of rain becomes only the upameyam.

Sri kRshNa datta bhAradvAj refers to the great sound of the bow as described in SriMad bhAgavatam - "dhanuSca SAr'ngam stanayitnughosham" (8.20.30) - The SAr'nga bow that makes the sound that resembles thunder.

Sri Sa'nkara's explanation is: indriyAdi aha'nkAra Atmakam SAr'ngam nAma dhanuH asya asti iti SAr'nga-dhanvA - He has the bow called SAr'nga,





representing the senses and egotism (aha'nkAra).

Sri cinmayAnanda explains the nAma as: " "One Who aims His unerring Bow called SAR'nga". He continues: "This bow of nArAyaNa is glorified in our texts as representing the Ego, as the apex of all the sense organs, aha'nkAra-tattva. In this concluding stanza, the instruments of Blessing in Sree nArAyaNa's hands are remembered with reverence and devotion."

Sri baladeva vidyAbhUshaN explains the nAma as - kriyA tattvam SAR'ngam dhanuH asya iti SAR'nga-dhanvA - He Who bears the bow by name SAR'nga that represents the kriyA tattvam.

**nAma 997. गदाधरः gadA-dharaH**

He Who bears the Mace.

**gadA-dharAya namaH.**

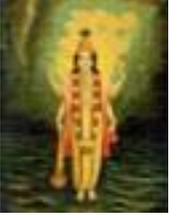
gada - vyaktAyAm vAci - to speak. gadati - Sabdam karoti iti gadA - that which generates sound is gadA. dhara is derived from dhR'nj - dhAraNe - to hold, to bear, to support. gadAyAH dharaH gadA-dharaH - He Who holds or bears the mace. BhagavAn's Mace is called kaumodakI. Sri BhaTTar describes the kaumodakI as the 'queen of maces, that gives Him pleasure and that emits flames all around like the fire at the final dissolution of all the worlds".

Sri vAsishTha compares the sound that emanates from the kaumodakI to the sound that one hears from the thunders.

Sri rAdhAkRshNa SAstri relates the incident of the destruction of kANDa vanam by arjuna with the help of kRshNa. At that time, the kaumodakI was given as a gift by varuNa to kRshNa, according to a description in mahA bhArata. He also gives another derivation for the nAma: kumudaH is One Who rejoices in the company of Bhumi devi. kumodakaH is One Who makes the earth happy. KaumodakI is that which belongs to Him - kumodakasya idam.

The vishNu purANa description given at the beginning of this Sloka attributes the buddhi tattva with the gadA, and Sri Sa'nkara gives his interpretation according to the vishNu purANam - buddhi- tattvAtmikAm kaumodakI nAma





gadAm vahan gadA-dharaH - The Bearer of the club called kaumodakI representing the principle of intellect.

SrI kRshNa datta bhAradvAj gives reference to SrImad bhAgavatam: kaumodakI vishNu gadA tarasvinI (8.20.31) - vishNu's gadA that has enormous strength.

nAma 998. रथाङ्गपाणिः rathA'nga-pANiH

He Who is armed with the wheel in His hand.

**rathA'nga-pANaye namaH.**

rathA'ngam, cakram pANau yasya iti rathA'nga-pANiH.- He Who has the discus in His hand. SrI vAsishTha gives the following derivation: The word ratha is derived from the root ramu - krIDAyAm - to play, to sport; by the application of the uNAdi sUtra 2.2, the affix kthan is added, leading to the word ratha - chariot (ramate = krIDati yasmin yena vA rathaH). The word a'nga is derived from the root agi - to go. rathah a'ngati yena tad rathA'ngam - That which makes the chariot go is rathA'ngam or wheel.

In one interpretation for this nAma, the reference is to the wheel or discus in His hand. We studied the nAma cakrI (nAma 995), and one might feel that there is redundancy between the two nAma-s. SrI BhaTTar points out that in nAma 995, bhagavAn being the Possessor of the Ayudham or weapon was described, whereas in the current nAma His readiness for action (having the cakra ready in His hand for release) is described, and thus there is no repetition. It is His readiness for action at all times that is enjoyed in the current nAma. In periya tiruvantAdi-87 this readiness is described by nammAzhvAr as "epozhudum kai kazhaIA nEmiyAn" - He Who has the discus that never leaves His hand.

Another interpretation given for the nAma is a reference to the incident where bhagavAn jumped from the chariot and rushed towards bhIshma during the mahA bhArata war with the wheel of the chariot in His hand, just to make the promise of His devotee bhIshma come true, even when it involved His





breaking His own promise not to take to weapons during the war. Sri mad Sri mushNam ANDavan reminds us of this incident in explanation of this nAma.

Sri rAdhAkRshNa SAstri refers us to bhIshma's own description of this incident:

sva-nigamam apahAya mat-pratij~nAm

Rtam adhikartum avapluto rathasthaH |

dhRta ratha caraNah abhyayAt calatguH

haririva hantum ibham gatottarI yaH ||

(bhAga. 1.9.37)

"Giving up His promise not to take arms in the battle, and just to fulfill my promise that I will make Him take arms, He who had ascended the chariot jumped down and rushed towards me with the haste that made the earth shake, like a lion that was rushing to kill an elephant".

Sri baladeva vidya bhUshaN also gives the interpretation in terms of bhagavAn bearing the wheel of the chariot in order to fulfill the vow of His devotee - bhakta pratij~nA pratipAlakatAm ati-SIAghyatvAt punarAha rathA'ngapANiriti bhI shmam prati pradarSitam etat.

nAma 999. अक्षोभ्यः akshobhyaH

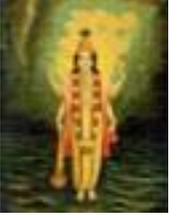
He Who is unshakable.

**akshobhyAya namaH.**

We studied this nAma earlier in Slokam 86 - nAma 807. Please refer to that write-up for additional insights on bhagavAn's akshobhyatvam.

Sri satyadevo vAsishTha gives the following derivation for the nAma: The nAma is derived from the root kshubh kshobh - sa'ncalane - to be agitated or disturbed. The application of pANini sUtra 3.1.124 - R- halor-Nyat, results in the word kshobhyah, giving the sense of SakyArthe arhArte vA - 'one who is capable of', and 'or one who is fit to be'.. Thus, khshobhyah means 'one who can be agitated, perturbed, shaken', and akshobhyaH means "One who cannot





be shaken' - na kshobhayitum = sa'ncalayitum Sakyah akshobhyah.

Sri BhaTTar's vyAkhyAnam is - prapanna abhaya dAna dArDhyAt svamahimnA'pi akshobhyaH - He Who cannot be shaken from the firm vow that He has taken to protect those who have surrendered to Him; this vow of His cannot be shaken even by His own Great Self". One is reminded of the words of bhagavAn found in SaraNagati gadyam of bhagavad rAmAnuja:

anRtam nokta pUrvam me na ca vakshye kadAcana

I have never uttered an untruth before, and will never utter one ever.

rAmo dvir-nAbhibhAshate

rAma never talks with two tongues

sakRdeva prapannAya tavAsmI ca yAcate |

abhayam sarva bhUtebhyo dadAmyetad vratam mama ||

(yuddha. 18.33)

"It is My vow to protect unconditionally from every living being, anyone that surrenders to Me even once, or seeks my protection saying "I am your servant"".

sarva dharmAn parityajya mAm ekam SaraNam vraja |

aham tvAsarva pApebhyo mokshayishyAmi mA Sucah ||

(gI tA 18.66)

"Completely relinquishing all Dharma-s, seek Me alone for refuge. I will release you from all sins. Grieve not".

Sri veLukkuDi kRshNan points to the incident where sl tA tries to persuade rAma not to bear arms while in the forest, but to follow the path of penance instead. Lord rAma's response is that He had given His word to the Rshi-s in the forest that they will be protected from the rAkshasa-s at all costs, and that He won't swerve from His word even if it involves losing sl tA and lakshmaNa:





apyaham jI vitam jahyAm tvAm vA sI te sa-lakshmaNam |  
na tu pratij~nAm samSrutya brAhmaNebhyo viSeshatah ||

(AraNya. 10.19)

"O sI tA! I would rather give up My life, or even you and lakshmaNa, than break My promise, especially that which has been made to brAhmins".

Lord rAma reinforces His commitment to protect anyone who approaches Him with sincerity, during vibhI shaNa SaraNAgati:

mitra bhAvena samprAptam na tyajeyam katha'ncana |  
dosho yadyapi tasya syAt satAm etat agarhitam ||

(yuddha. 18.3)

"I will not forsake anyone who has approached Me with a feeling of true love, even if this person has any faults. This is the conduct that will be considered blemish-less by elders".

The write-ups for the nAma satya-sandhah (Sloka 54), acyutah etc., give ample support to His akshobhyatvam.

SrI Sa'nkara's interpretation is - ata eva aSakya-kshobhaNa iti akshobhyaH - 'thus equipped with the various weapons, He is said to be unassailable'.

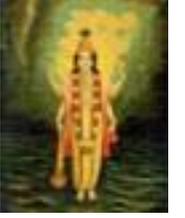
In other words, SrI Sa'nkara associates the unassailability with the previous nAma-s describing His weapons.

SrI rAdhAkRshNa SAstri's anubhavam is that bhI shma is describing the Lord whom He saw for 10 days in the battlefield through these last few nAma-s (rathA'nga pANiH - the previous nAma, and akshobhyah - the current nAma).

SrI baladeva vidyA bhUshaN gives essentially the same interpretation - tyakta Sastro'pi kshobhayitum gharshitum a- SakyatvAt akshobhyah.

Another anubhavam of His being unshakable, is given by SrI cinmayAnanda through the following words: "One Who cannot be exasperated by anyone, by any act or acts, however blasphemous they may be; One Whose peace and calm





cannot be stormed out by any happening in his outer world; Ever-peaceful. The term suggests Infinite patience, love and kindness towards man and his frailties".

nAma 1000. सर्वप्रहरणायुधः sarva-praharaNAyudhaH

He Who has all weapons that act against evil.

**sarva-praharaNAyudhAya namaH.**

praharaNam means 'striking, beating, attacking, hurting' etc. sarvaNI praharaNani AyudhAni yasya iti sarva-praharaNAyudah. – He Who has all kinds of destructive weapons to punish the evil.

In this Slokam, starting from nAma 993, and up to nAma 999, bhI shma has explicitly referred to the following Ayudha-s of bhagavAn – Sa'nkha – the divine conch, nandaka – the divine sword, cakra – the divine discus, Sar'nga – the divine bow, and gadA – bhagavAn's mace. These are the five weapons that are prominently sung in the pa'ncAyudha stotram. Then we have the shoDaSAyudha stotram that describes the 16 weapons that cakkarattAzhvAn himself has. This in no way is the limit of His weapons. He has limitless number of weapons that can strike at the enemy. This is the message conveyed in this nAma. The difference in the anubhavam of the different vyAkhyAna-kartA-s is on why He is carrying these weapons.

SrI bhaTTar explains that the nAma signifies that bhagavAn possesses countless Ayudha-s that are very powerful in removing all the obstacles encountered by the prapanna-s (those who have unconditionally surrendered to Him), are befitting His greatness, possess the great power to destroy the enemies of His devotees, serve as both ornaments and armaments to Him, and which have taken a vow as it were, to protect His devotees always, in all places, and through all means. Just as He has infinite Sakti, He has infinite Ayudha- s. These weapons are not to be looked upon simply as mere tools of machinery in the mundane physical sense. Each of these weapons possesses infinite power. (SrI bhaTTar's words are – sva-nishThAnAm sarva anishTa unmUlayitRRNi ..... sadA, sarvatra, savathA, sarva-prakAra samASrita....). These weapons help Him





discharge His responsibility as the Supreme Lord of the Universe, to root out all the miseries of His devotees".

The yAga that is mentioned by Sri BhaTTar in his vyAkhyAnam - **dl rgha satra yAga**, could also be enjoyed as referring to bhagavAn's long and never-ending yAga or undertaking of the 'protection of the people, and all His creation'. This aspect - namely, that whatever bhagavAn does, including the carrying of weapons, is solely for the protection of His devotees, has been the emphasis throughout Sri BhaTTar's vyAkhyAnam for all the nAma-s. We will enjoy more of this commitment of bhagavAn to protection of all of His creation in a subsequent write-up.

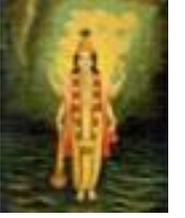
The words **sarva** and **praharaNa** are adjectives to the word '**Ayudhah**'. 'sarva' signifies that in addition to the Ayudha-s that have been mentioned explicitly, He has many more such Ayudha-s not mentioned here, which are all aspects of His indescribable splendor.

Sri v.v. rAmAnujan's anubhavam is that bhagavAn, who can destroy all His enemies through His mere Will, still carries the weapons just to cause terror in the hearts and minds of the wicked people.

Sri Sa'nkara explains the nAma as '**etAnyeva AyudhAni asya iti na niyamyate, api tu sarvANYeva praharaNAni AyudhAni asya iti sarva- praharaNAyudhah** - He has all of kinds of destructive weapons, and it cannot be categorically declared that He possesses only such and such weapons. Sri Sa'nkara comments that even though finger-nails are not considered Ayudham by any standards, in His case, He uses them as Ayudham as well, as He showed in the case of **hiraNya-kaSipu - Ayudhatvena aprasiddhAnyapi karajAdIni asya asya AyudhAni bhavanti iti**. Sri Sa'nkara further comments that this final nAma declaring that "He is One Who possesses all kinds of weapons with which He can strike", is chosen to show His satya-sa'nkalpam and His Lordship over all. He refers us to the bRhadAraNyaka upanishad - "**esha sarveSvaraH**" (BU 4.4.22).

It may be recalled from discussions of several previous nAma-s that a major





distinguishing feature between Sri Sa'nkara's and Sri BhaTTar's commentaries is that the former emphasizes Lord vishNu's paratvam (Supremacy), whereas the latter stresses His saulabhyam and sauSIlyam, and above all, His supreme concern for the welfare of His devotee. The respective vyAkhyAna-s for this final nAma by the two vyAkhyAna-kartA-s reflects this aspect of their approach to the commentary very distinctly - Sri Sa'nkara concludes that the final nAma reinforces Lord's sarveSvaratvam - Lordship over all, whereas Sri bhaTTar concludes that the nAma signifies bhagavAn's ever- readiness to go for the protection of His devotees with all His weapons.

While Sri Sa'nkara mentioned bhagavAn's use of even His fingernails as Ayudham, Sri rAdhAkRshNa SAstri goes one step further - The Lord used grass as a weapon (kAkAsura), the sucking of the breast milk from a demoness (pUtanA) as a weapon, etc.

Sri veLukkuDi kRshNan notes that bhagavAn used the darbha grass in the case of SukrAcArya who tried to interfere in bhagavAn's scheme to get three feet of land from vAmana. The point to enjoy is that just as He uses anything as a weapon to destroy the wicked, He will use anything to protect His devotee as well - He is satya-sa'nkalpan; by His mere Will, He can accomplish anything He wishes.

A legitimate question that can be raised, is: "Why does the Lord even need any weapons at all to destroy His devotees' enemies, when He can achieve this by His mere sa'nkalpam? For instance, Lord rAma Himself tells sugrI van:

piSAcAn dAnavAn yakshAn pRthivyAm caiva rAkshasAn |  
a'ngulyagreNa tAn hanyAm icchan harigaNeSvara ||

(yuddha. 6.18.22)

"O King of the army of monkeys! It is quite possible for Me to destroy all the ghosts, the asura-s, the yaksha-s, and all these rAkshasa-s with the tip of My finger, if I so desire".

Then why is it that He carries all these weapons? On reason given is that He





carries them so that they will induce terror in the hearts of the enemies of His devotees, and at least in some cases, they will desist from harming His devotees, without His having to punish them.

SrI v. v. rAmAnujan refers us to ANDAL's tiruppAvai (25): "ka'njan vayiRRil nerppenna ninRa neDumAIE!" – He struck fear deep down in the bowels of kamsan by His very thought. Another anubhavam is that when dealing with those who show enmity to Him alone, He uses His sa'nkalpa Sakti to punish them, but if anyone ill- treats His devotee, then bhagavAn becomes angry, and instead of destroying them through His sa'nkalpa Sakti alone, He resorts to His weapons to punish them (tiruvAi. 4.8.1).

Another aspect of His many divya Ayudha-s is that they are nitya-sUri- s who worry about His protection out of their love and attachment to Him, even though He does not need any protection Himself. But it is their love of Him that makes them be always on the lookout for His protection, and so they all reside in His tirumEni, always watching out for any unforeseen enemies. Recall periyAzhvAr singing pallANDu for Him, for His divine weapons, etc., all because of his concern for the welfare of emperumAn, driven by His deep love to Him.

This nAma formally concludes the write-up on the 1000 nAma-s of Lord vishNu. We still have the phala Sruti Sloka-s to cover. In addition, a member of the list who has been giving me great encouragement and support in all my works (including sahasra nAma, tAtparya ratnAvaLi, etc.), raised a very interesting question: Is there any special significance that the enumeration of the most prominent nAma-s chosen by bhIshma based on the nAma-s most commonly sung by the Rshi-s etc. (Rshibhih parigItAni), ends with a description of bhagavAn's weapons? We will cover this in a separate write-up devoted for this subject.

श्री सर्वप्रहरणायुध ओं नम इति

sarva-praharaNAyudha om nama iti |

Sloka 107 that we concluded in our last posting, has different versions in



different books. The version we used in our last posting is the version used by some; there are some who include the words 'sarva-praharaNAyudha om nama iti' as part of Slokam 107, at the end of the Sloka that we had in our last posting. There are some versions that just include the nAma 'sarva-praharaNAyudhaH' once more at the end as part of Slokam 107, followed by the words 'om nama iti' as the next sentence.

This is then followed by phala Sruti. Not all commentators have included vyAkhyAna beyond what we covered in our previous posting. Some proceed further, and give interpretation for the words 'sarva- praharaNAyudha om nama iti', followed by interpretation for the phala Sruti Sloka-s; others give vyAkhyAnam for "sarva-praharaNAyudha om nama it", but do not include a commentary for the phala Sruti Sloka-s.

SrI satya devo vAsishTha, SrI kRshNa datta bhAradvAj, SrI M. V. rAmAnujAcArya, NS SrI cinmayAnanda, are among those who end their commentaries WITH Slokam 107 as we had in the preceding posting.

SrI BhaTTar, SrI Sa'nkara, SrI v.v. rAmAnujan, are among those who continue their vyAkhyAna-s further, even though they do not all cover everything beyond this point.

**sarva-praharaNAyudha om nama iti**

I came to know about a 'Critical edition' of mahA bhArata by the Bhandarkar Oriental Research Institute. Following is a brief description of the 'Critical Edition' provided to me by Dr. Bob Evans of the University of Chicago:

"The project took decades. Some of the greatest Sanskrit scholars of India and the West worked on the project at different times. What I recall from Professor van Buitenen at the University of Chicago (from Sanskrit classes nearly 30 years ago), is that the goal was to try to reconstruct Vyasa's original text by comparing the oldest dated manuscripts from all over India. As manuscripts were copied and recopied over thousands of years, variations crept in. Some were mistakes made by the copiers, others were corrections based on the learning of the copier, etc. etc. In some cases, there were stories



that exist only in one region and not in other regions. The differences were culled out (and fully documented in notes). In a nutshell, the editors attempted to recover the "original" text before the variations crept in over time. In the West, this approach has been used to "recover" the "original" texts of the Bible. In India, this approach has been used to edit the Ramayana (project completed) and the Bhagavata Purana (project in progress at Tirupati)".

The editing of this manuscript for mahabhArata extended over several years (the cover page of the Critical Edition that I have lists the starting date as August 1925, and the effort was on-going as of at least April, 1961). The reason for my bringing up this information is that this Critical Edition does not have the words "sarva- praharaNAyudha om nama iti" in its text. This may partly explain why certain vyAkhyAna-kartA-s have omitted this line from their commentaries. However, it is worth noting that Adi Sa'nkara, the first one known to have written a vyAkhyAnam for Sri vishNu sahasra nAmam, has included these words in his vyAkhyAnam, and has commented on the phrase. Others have included his vyAkhyAnam when they have included the vyAkhyAnam for this line in their publications.

I am unable to find a vyAkhyAnam for this line by Sri BhaTTar in three texts that I have. asmad AcAryan, Sri mad Sri mushNam ANDavan, does not include this in his upanyAsam on Sri vishNu sahasra nAmam, and continues directly to the phala Sruti after Slokam 107. However, Prof. A. Srinivasa Raghavan, in his English translation of Sri BhaTTar's '**bhagavad guNa darpaNam**', has added an explanation in English for the line 'sarva-praharaNAyudha om nama iti', which essentially echoes Sri Sa'nkara's vyAkhyAnam. The same is the case with the English translation for Sri BhaTTar's vyAkhyAnam by Sri vishNu sahasra nAma satsa'ngam, New Delhi.

Sri Sa'nkara's vyAkhyAnam for this line is:

"**dvir-vacanam samAptim dyotayati |**

**OmkAraSca ma'ngalArthaH |"**

The repetition "sarva- praharaNAyudhah" marks the end of the work. The





syllable "OM" is used for auspiciousness. He gives support from the bRhan-nAradI ya purANam (51.10):

Om-kAraScAtha SabdaSca dvAvetau brahmaNah purA |  
kaNTham bhItvA viniryAtau tasmAn-mA'ngaLikaAvubhau ||

"As the words OM and atha proceeded from the throat of brahmA at the beginning, they are auspicious".

He further comments that by the word namaH, the author of the stotra offers obeisance to Lord vishNu. He gives support from the Sruti:

bhUyishThAm te nama uktim vidhema |

(ISA. 18)

"We offer Thee many words of salutation with the word namaH".

Sri Sa'nkara notes that it is the practice followed by elders to offer salutation to bhagavAn at the beginning of an act as well as the end of the act. (ante'pi namaskArasya SishTaiH AcaraNAt).

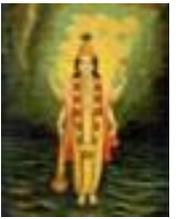
He concludes his vyAkhyANam of the tenth hundred with the following Sloka-s pointing out the greatness attained by prostrating to Lord kRshNa:

eko'pi kRshNe sukRtah praNAmo daSASvamedhAvabRthena tulyah |  
daSASvamedhI punareti janma kRshNa praNAml na apunar-bhavAya ||

"Even one salutation, offered with sincerity to Lord kRshNa, is equivalent to ten aSva-medha yAga-s properly performed. He who has performed the aSvamedha yAha can still take another birth, but he who salutes kRshNa is never re-born."

atasI pushpa sa'nkASam pl ta-vASasam acyutam |  
ye namasyanti govindam na teshAm vidyate bhayam ||

"There is no fear for those who bow down before Govinda, whose color resembles that of the atasI flower, who is clad in yellow pl tAmbaram, and who never lets His devotees fall."





loka-trayAdhipatim a-pratima-prabhAvam

I shat praNamyA SirasA prabhavishNum I Sam |

janmAntara pralaya kalpa sahasra jAtam

Asu praNASam upayAti narasya pApam ||

"The non-righteous acts committed by a man in his past births, over a thousand kalpa-s and pralaya-s, are immediately destroyed by slightly bowing down his head before the Supreme Lord, vishNu, of incomparable excellence, and the Master of the three worlds."

Sri v. v. rAmAnujan notes that in the gl tA, it is declared that the syllable 'OM' is the representation of Brahman in sound form ? ' omityekAkasharam brahma' (gl tA 8.13). Lord kRshNa declares again ?

tasmAt OM iti udAhRtya yaj-na dAna tapaH kriyAH |

pravartante vidAnoktAH satatam brahma vAdinAm ||

(gl tA 17.24)

"Therefore, the sacrificial acts performed as specified in the veda- s, gifts and austerity by the expounders of the veda-s, or such acts by those belonging to the first three stations, are always and at all times begun after pronouncing the syllable OM at the beginning".

The same practice applies to the completion of an act as well, according to the practice of elders.

Sri satya sandha ti rtha uses a version of Sloka 107 that contains a repetition of the nAma saeva-praharaNAyudaH, followed by the words 'om nama iti', as follows:

Sa'nkha-bhRn\_nandakI cakrI SAR'nga-dhanvA gadA-dharaH |

rathA'nga-pANr\_akshobhyaH sarva-praharaNAyudhaH

sarva- praharaNAyudhaH ||

om nama iti ||



This pATham retains the recurrence of the nAma sarva-praharaNAyudhaH twice in sequence, followed by the words 'om nama iti', as a separate phrase following this version of Slokam 107. Sri satya sandha tIrtha also points to the common practice that the last word(s) are repeated at the end, to signify conclusion of the work ? adhyAyAnte dvir-uktiH syAt vede vA vaidike'pi vA |

Sri veLLukuDi kRshNan includes comments for the phrase 'sarva praharaNAyudha om nama iti', and his vyAkhyAnam also echoes the spirit of Sri Sa'nkara bhAshyam. He gives the example of the brahma sUtra, where the last word(s) at the end of each of the four adhyAya-s are repeated, to signify the end of the adhyAya:

1. etena sarve vyAkhyAtA vyAkhyAtA | (at end of chapter 1 )
2. vaiSeshyAttu tad-vAdas-tad-vAdah ? (at end of 2nd adhyAya )
3. evam muktiphalAniyamas-tadavasthAvadhRtes-tadasthAvadhRteh - (at end of 3rd adhyAya )
4. anAvRtti SabdAt anAvRtti-SabdAt | - (at end of 4th adhyAya.)

This is the form of the sUtra that is used by both Adi Sa'nkara and bhagavad rAmAnuja in their bhAshya-s for the brahma sUtra, confirming that this is the form in which bAdarAyaNa himself has given the sUtra to us (with the words repeated at the end to indicate conclusion).

Thus, in conclusion of the write-up on the phrase 'sarva- praharaNAyudha om nama iti', we note that this phrase is not found in the Critical Edition of mahA bhArata. Sri Sa'nkara has commented on this line, and many subsequent commentators have followed his commentary. As expected, his commentary follows the vedic tradition of indicating the conclusion of the work by repetition of the last nAma, followed the 'OM' and 'namaH' Sabda-s.



## Sloka 107 - Additional Comments.

As I started on the write-up for Sloka 107, I received the following feedback from a devotee: "In texts that are organized and ordered (i.e. texts that are not randomly organized), the final portions are often reserved for summary or conclusive statements. Do any of the commentators explain why the final Sloka of nAmas is reserved for the Lord's weapons? Or, are the nAmas randomly organized, so that the final verse of nAmas has no more special significance than the other nAmas?"

The current write-up is an effort to address this comment. The answer to the question of whether the nAma- are a random collection, or whether there is any organization to the nAma-s, is answered easily. I have reproduced one paragraph from the Introduction that I wrote for the current series several years back: "In his commentary on Sri vishNu sahasra nAmam, Sri BhaTTar has beautifully traced a thread of connectivity in the sequence of the 1000 nAma-s as they occur in the stotram. He has identified an organization and structure in the composition that refers to the guNas of the Lord in the five manifestations in which He has revealed Himself to us, as described in the pA'ncarAtra Agamas. These manifestations are: para, vyuha, vibhava, arcA, and antaryAmi. Thus, for instance, Sri BhaTTar has noted that the first 122 nAma-s in the stotram describe the qualities of the Lord in his para vAsudeva form. The next set of nAma-s describe the vyuha forms etc. Thus the nAma-s as they occur in the stotram are not just a random collection of nAma- s, but have a beautiful thread of organization and structure to them. Sri BhaTTar has identified 44 such manifestations of BhagavAn in his exposition. Sri Srinivasachariar, in his editorial introduction to Sri vishNu sahasra nAmam published by LIFCO, (1967), describes this beautifully as an arrangement of the petals of a rose 44 layers deep, or a step of stairs with 44 steps leading to the enjoyment of the Supreme. I will not go into the enumeration of these 44 forms at this stage, but will identify these as we go along. The enumeration and the corresponding Slokas can be found in the LIFCO publication".



It is the unique contribution of Sri BhaTTar's commentary that he has identified this connectivity or organization in the sequence of the nAma-s. No other commentator has identified this thread of connectivity in the sequence of nAma-s. This connectivity and organization have been pointed out through the series of subsequent postings after the above Introduction was written. Having thus answered the question of organization, and noted that there is definite organization and structure to the sequence in which the nAma-s have been strung together by bhI shma, we now look at the question of significance of the reference to bhagavAn's Ayudham-s in the final Slokam 107. In other words, why, of all the possible endings for the stotram, did bhI shma choose to sing the praise of emperumAn with His divine weapons to conclude the stotram?

Perhaps the best reason for including a description of bhagavAn with His weapons as the concluding Slokam, can be best appreciated by understanding why He bears the weapons to start with. In the viSisTAdvaita tradition, two anubhavam-s are given for His bearing the weapons. One is that they are part of His adornments. The second, and the one that is relevant in the current context, is that He is carrying them for the protection of His devotees against the asura-s etc. After singing His guNa-s of saulabhyam and sauSIlyam through 992 nAma-s, Sri bhI shma perhaps sees it fit to point out that all these guNa-s of bhagavAn are purely for the benefit of His devotees, and that He stands ready, carrying His most ferocious weapons, ever ready to protect His devotees at all costs. Protection of the devotees is the primary and only concern of bhagavAn. Everything He does, including His functions of Creation, is for the protection of the jIva-s. It is this aspect of bhagavAn's commitment to Protection of His devotees that is signified in this concluding Slokam of the stotram, and that is revealed to us by presenting Him with His ferocious weapons. The devotees themselves enjoy these weapons as adornments on His divine tirumEni, and at the same time, these weapons are the objects of terror in the hearts of the most ferocious enemies of the devotees (hiraNyakaSipu, rAvaNa, SiSupAla, etc.).



In his vyAkhyAnam for the nAma akshobhyaah, SrI BhaTTar describes the vratam of bhagavAn in protecting His devotees - to the point that He won't even mind forsaking His dear brother lakshmaNa, or separating from sltA pirATTi. His vyAkhyAnam, taken from the write-up for the nAma akshobhyaH, is - prapanna abhaya dAna dArDhyAt sva-mahimnA'pi akshobhyaH - He Who cannot be shaken from the firm vow that He has taken to protect those who have surrendered to Him; this vow of His cannot be shaken even by His own Great Self". One is reminded of the words of bhagavAn found in SaraNagati gadyam of bhagavad rAmAnuja: anRtam nokta pUrvam me na ca vakshye kadAcana - I have never uttered an untruth before, and will never utter one ever. rAmo dvir-nAbhibhAshate - rAma never talks with two tongues sakRdeva prapannAya tavAsmi ca yAcate | abhayam sarva bhUtebhyo dadAmyetad vratam mama || (yuddha. 18.33) "It is My vow to protect unconditionally from every living being, anyone that surrenders to Me even once, or seeks my protection saying "I am your servant"". sarva dharmAn parityajya mAam ekam SaraNam vraja | aham tvAsarva 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".

SrI veLukkuDi kRshNan points to the incident where sltA tries to persuade rAma not to bear arms while in the forest, but to follow the path of penance instead. Lord rAma's response is that He had given His word to the Rshi-s in the forest that they will be protected from the rAkshasa-s at all costs, and that He won't swerve from His word even if it involves losing sltA and lakshmaNa:

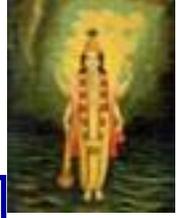
apyaham jI vitam jahyAm tvAm vA sl te sa-lakshmaNam |  
na tu pratij~nAm samSrutya brAhmaNebhyo viSeshatah ||

(AraNya. 10.19)

"O sltA! I would rather give up My life, or even you and lakshmaNa, than break My promise, especially that which has been made to brAhmins".

Lord rAma reinforces His commitment to protect anyone who approaches Him





with sincerity, during vibhI shaNa SaraNAgati:

mitra bhAvena samprAptam na tyajeyam katha'ncana |  
dosho yadyapi tasya syAt satAm etat agarhitam || (yuddha. 18.3)

"I will not forsake anyone who has approached Me with a feeling of true love, even if this person has any faults. This is the conduct that will be considered blemish-less by elders".

That is the level of commitment of bhagavAn to the Protection of His devotees.

BhagavAn's supreme commitment to the Protection of His devotees is sung by nammAzhvAr and other pUrvAcArya-s over and over again. BhagavAn is in fact the One responsible for Creation, Protection and the Destruction of all things. But Protection is the driving force for His functions of Creation and Destruction as well. His fundamental nature is one of protection. He performs creation and destruction only as acts that are directed towards protection.

kAkkum iyalvinan kaNNA perumAn SErkkai Seidu tan undi uLLE vAitta tiSai-  
mugan indiran vAnavar AkkinAn deiva ulagugaLE.

(tiruvAimozhi 2.2.9)

This pASuram states that kaNNA pirAn has, as His nature, the function of protection. Because this is His nature, He protects all the jIva- s in His stomach at the time of pralaya, but it is really protection. This 'destruction' again, is a prelude to creation that is in the welfare of the jIva-s, by giving them another opportunity to attain Him by giving them a body and all the comforts to enjoy, and is thus really protection in truth. BhagavAn is the One who creates brahmA first from the brahmANDam that emanates from His navel, and then gives him the power to create all other things, and thus He is the true Creator through brahmA also. Similarly, brahmA creates rudra, and bhagavAn remains as the antaryAmi of rudra, and enables him to perform the function of 'destruction', the function that He has entrusted to rudra. It is bhagavAn's nature to protect the jIva-s. This is what He considers more important than the functions of destruction and creation. These other two





functions are done only to facilitate the protection of the jIva-s, so that ultimately the jIva-s will attain moksham, and join Him in Sri vaikunTham for ever. The Supreme Deity (perumAn) takes incarnations for the primary purpose of protection, because this is His very nature (kAkkum iyalvinan). Note Lord kRshNa's declaration - paritrANAYa sAdhUnAm, vinASAYa ca dushkRtAm - For the protection of the good, and the destruction of the evil. Protection is mentioned first, and destruction only follows as the next function in importance. Like removing the weeds so that the intended grains can grow, destruction of the evil is only for the protection of the good.

The first set of words in AzhvAr's pASuram - kAkkum iyalvinan, refers to the function of protection, which is His nature. SErkkai Seidu - The second set of words, refers to the function of destruction. This is subservient to the function of protection. It is for the purpose of protecting the jIva-s from being destroyed during the pralaya, that He saves everything in His stomach at the time of pralaya, even ensuring that they do not bump into each other and suffer any damage. AkkinAn - The third function in this sequence, namely creation, is dependent on the previous step, that of samhAram, which again was meant for protection.

In order of importance, protection is the most important. By saying "kAkkum iyalvinan AkkinAn", AzhvAr emphasizes that the main purpose is protection, and creation is only a means of protection - giving a body to the jIva-s so that they can expend their karma-s and attain Him. By saying "SErkkai Seidu AkkinAn", AzhvAr clarifies that Serikkai Seidal or destruction is again a prelude to "Akkal" or creation. svAmi deSikan captures the gist of this pASuram as "rakshNAYa avatIrNam" - BhagavAn takes incarnations solely for the purpose of protection. The destruction of rAvaNa, hiraNyakaSipu etc., really result in their attaining moksham - the ultimate protection, even though we only see them as 'killing of rAvaNa or hiraNyakaSipu'. We have the well-known Slokam from the jitante stotram that declares that everything that bhagavAn possesses including His divine weapons, is for the benefit of His devotees: na te rUpam na cAkAro nAyudhAni na cAspadam | tathA'pi





purushAkAro bhaktAnAm prakASase || (jitante. 1.5)

"Neither Your divya Atma svarUpam, nor Your divya ma'ngaLa vigraham, nor for that matter Your weapons, or Your own SrI vaikunTham, are for Your benefit (they are all for Your devotees' benefit, and thus You are not independent, but You are the possession of Your devotees). Even so, You shine as the Supreme Being".

Having thus understood that the concluding Slokam of the vishNu sahasra nAma stotram emphasizes the concern of Protection that bhagavAn has for His devotees by mentioning His divine form with His weapons, a very logical question that can arise in some people's minds is: "Obviously emperumAn can destroy His devotees' enemies merely by His Will power. Why does He have to carry weapons to destroy these sinners?"

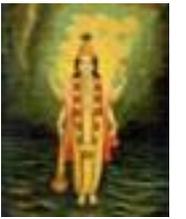
To understand this, let us look at nammAzhvAr's pASuram (tiruvAi. 4.8.1):

ERu ALum iRaiyOnum, tiSai muganum, tirumagaLum kURu ALum tani uDamban,  
kulam kulamA asurargaLai neeRu Agum paDiyAga nirumittu, paDai toTTa  
mARALan kavaraAda maNimAmai kuRai ilamE.

Many of bhagavAn's kalyANa guNa-s are to be enjoyed in this pASuram; however, let us look at the following in the current context: - kulam kulamA aSurargaLai neeRu Agum paDiyAga nirumittu, paDai toTTa mARALan - He is also the One who made the decision through His mere Will that the wicked asura-s who were enemies of His devotees will be destroyed without trace, by numbers upon numbers, and Who used His weapons to destroy them.

The key words to note are 'nirumittu' (having decided in His mind), and paDaai toTTa (He Who then used His weapons to destroy them). So bhagavAn has made up in His mind that the asura-s will be destroyed without trace. But how does He accomplish this - not just by His sa'nkalpam alone, but through the use of His weapons. Here is the anubhavam by our pUrvAcArya-s:

nirumittu - sankalpittu: emperumAn is also One Who could have destroyed the asura-s, who were enemies of His devotees, through a minute fraction of His Infinite Will power. But instead of destroying them thus with His Will power





alone, bhagavAn chooses to use His weapons to kill them. He would have destroyed them through His Will power alone if they were showing enmity only towards Him; but instead, they were showing enmity towards His devotees, and this is something that He could not tolerate. So He became angry, and used His weapons to destroy them. Through his choice of words, AzhvAr shows that bhagavAn will not tolerate any offense to His devotees - He will not tolerate bhAgavata apacAram.

kulam kulamA asurargaLai nI rAgum paDiyAga nirumittu paDai toTTa - refers to His veeryam - one His six primary guNa-s.

mARu ALan - He Who considers the enemies of His devotees as His own enemies; He Who literally exchanges His position with that of the devotee, and destroys their enemies. Note Lord kRshNa's refusal to eat in duryodhana's place, just because the later was an enemy of the pANDava-s; in other words, He considered the enemy of the pANDava-s as His own enemy -

dvishad-annam no bhoktavyam dvishantam naiva bhojayet |

pANDavAn dvishase rAjan mama prANA hi pANDavAH ||

Thus, bhagavAn's weapons are a sign of His ardent desire to protect His devotees. By singing bhagavAn's Form with His weapons in the last Slokam, bhIshma wants to bring out this guNa of bhagavAn, namely His commitment to protect His devotees against all forces opposed to His devotees.

SrI BhaTTar reflects the intensity of bhagavAn's commitment of protection of His devotees through His superb choice of words: 'at all times, in all places, by all means, etc'. In fact, SrI BhaTTar extends this commitment to protect the devotees, not only to bhagavAn, but to the divine weapons as well - who are all nitya-sUri- s who have taken the forms of His divine weapons. Let us look at his commentary: - SrI BhaTTar gives his summary at the conclusion of the last nAma sarva-praharaNAyudah - He Who has all the weapons that act against evil. He elaborates this further, and the translation of this explanation is: "He has also numberless other divine weapons befitting Him which are powerful enough to uproot completely the distress of His devotees who are rooted in



Him - weapons that have taken a vow as it were, in a long sacrifice to protect at all times at all places by all means, and in all ways those who have resorted to Him; which have unlimited power, which are like ornaments to Him and which help Him to discharge His duties as the Supreme Lord of the Universe". As we will see below, bhagavAn's main function in His leelA is the protection of the jIva-s. All His kalyANa guNa-s, and everything He possesses, are for the benefit of the devotee. Just as there is no limit to bhagavAn's kalyANa guNa-s, there is no limit to the enjoyment of His kalyANa guNa-s as well. And there is no limit to the extent to which He will go in ensuring protection of His devotees. It is hoped that the significance of the concluding stotram of Sri vishNu sahasra nAmam, with a reference to bhagavAn's form bearing His ferocious weapons, is thus understood in terms of His most important guNa - Protection of His devotees at all costs, under all circumstances, in all places, at all times, to quote Sri BhaTTar.



### vanamalee Slokam

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।

श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

॥ श्रीवासुदेवोऽभिरक्षतु ओं नम इति ॥

vanamAlI gadI sArngI sankhI chakrI ca nandakI |  
srI mAn nArAyaNO vishhNur vAsudevO=bhirakshatu ||  
|| srI vAsudevOsbhirakshatu Om nama iti ||

This Slokam is not found in the Critical Edition we referred to in the posting on 'sarva praharaNAyudhaH'. However, many people chant this as a result of their traditional training. Sri BhaTTar has not included it in his vishNu sahasra nAma bhAshyam. However, Prof. Srinivasa Raghavan has added the meaning in English, after noting that it is not found in the mahAbhArata and is not commented by Sri BhaTTar. Sri rAdhAkRshNa SAstri also makes the same comment, and has given the meaning in tamizh. The meaning in English is given below:

"Sri man nArAyaNa is adorned by the garland by name vanamAlI, and is armed with the Mace, SAR'nga - the bow, the Conch, the Discus and the sword by name nandaka. He is vishNu (all-pervasive), and vAsudeva (Who resides in all and in Whom all reside). May that vAsudeva protect us all".

After I posted the above brief write-up for the above Sloka, I received the comment that this Slokam is considered to contain the essence of Sri vishNu gAyatrI, by an author by name Nallan Chakravarti Raghunathacharyulu in his telugu translation of Sri BhaTTar's bhAshyam published by Mudra Offset Printers, Vijayawada (2002 edition). The comment was also made that 'this interpretation is consistent with the traditional way of concluding invocations on many deities with the gAyatrI mantra for the deity, and so this Sloka can be interpreted to be a fitting conclusion for the vishNu sahasra nAma stotra'.





However, it is to be noted that the Sloka is not part of Sri vishNU sahasranAma as found in the Critical Edition referred to earlier. It is also to be noted that Sri Sa'nkara, Sri BhaTTar, Sri raghunAtha tIrtha, and the other vyAkhyAna kartA-s whose works have been used as reference through this write-up, have not commented on this Sloka, which is consistent with the view that this Slokam is not part of the Sri vishNu sahasra nAma stotram as found in the mahAbhArata. On the other hand, there is nothing wrong in chanting any Sloka on Sri man nArAyaNa with faith, including chanting the Sloka with the faith that it is the essence of the gAyatrI - chanting His nAma-s with devotion and faith will confer all the benefits to be described in the rest of this phala Sruti write-up.





## SrI vishNu sahasra nAmam - phala Sruti

इतीदं कीर्तनीयस्य केषवस्य महात्मनः ।

नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १

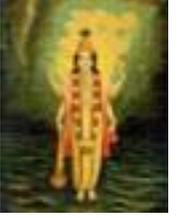
iti idam kI rtanI yasya keSavasya mahAtmanah |  
nAmnAm sahasram divyAnAm asesheNa prakI rtitam || (1)

The above is addressed by bhIshma to yudhisThira at the end of the 107 Sloka-s containing the 1000 nAma-s of bhagavAn. The meaning is: "Thus, the thousand divine names of bhagavAn keSava, the Supreme Being, Who is worthy of being praised, have been sung in their entirety".

SrI BhaTTar comments that the word 'kIrtanIyasya' has been chosen to indicate that bhagavAn richly deserves the praise, and that by using this word, bhIshma is telling yudhisThira that he should begin the recitation of the names right away. The reason for the same is given by the choice of the name keSava (the Creator of brahmA and Siva - see the interpretation for the nAma keSava - nAma-s 23 and 654), and mahAtmanah (He is the Supreme Being). The word 'divyAnAm' (divine) applied to the nAma-s signifies that the nAma-s are worthy of being sung in this world as well as in SrI vaikunTham. The word 'aSesheNa' is used to denote that nothing that is significant or important has been left out by bhIshma in his communication to yudhisThira, and everything that needs to be known has been taught.

SrI Sa'nkara explains the word 'aSesheNa' to mean 'a-nyUna, an- atirikta' - neither less, nor more, but exactly thousand nAma-s. The implication is that the choice of the thousand names by bhIshma are significant, and are not randomly chosen. SrI Sa'nkara also refers us back to one of the initial six questions - kim japan mucyate jantuh (see Introduction for detailed meanings), and points out that these 1000 divine nAma-s are the ones that are the object of 'japa' referred to therein. He points out that 'japa' consists of three kinds - ucca, upAmSu, and mAnasa - loud, whisper, or in the mind (trividha japo lakshyate - uccaA, upAmSu, mAnasa lakshaNah trividho japah). The words prakIrtitam in the current Sloka answers that all three means - chanting





loudly, through a low tone, or by contemplating in the mind, can be used in singing His praise (kI rtana).

This Slokam emphasizes that these nAma-s are divine, and are sung in SrI vaikunTham by the nitya sUri-s themselves. They are specifically selected as sung by the Rshi-s (Rshibhih parigl tAni - see the Introductory section). This stotram is unlike any other stotram that we know of. It was first revealed in Lord kRshNa's presence.

य इदं श्रुणुयात्तित्यं यश्चापि परिकीर्तयेत् ।

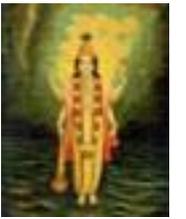
नाशुभं प्राप्नुयात् किञ्चित् सोऽमुत्रेह च मानवः ॥ २

ya idam SRNuyAt nityam yaScApi pariKl rtayet |  
nA'Subham prApnuyAt ki'ncit so'mutreha ca mAnavaH || (2)

In this Sloka, the qualifications for reciting the stotra, and the result from recitation are declared in general terms. "Nothing inauspicious or unwelcome will accrue to that man in this world or in the world beyond, when one hears this daily or recites it".

SrI BhaTTar comments that he, who according to his qualification and ability, hears it or meditates on it in his mind, will encounter nothing inauspicious in this world, or hereafter. Note that the benefit is attained by chanting, as well as by listening.

By the term 'hereafter (amutre ca)', lesser worlds than SrI vaikunTham, such as svargam, brahma lokam etc. are meant. SrI Sa'nkara points the case of yayAti and his father nahusha, both of whom ended up suffering after reaching brahma lokam and indra lokam respectively, because they committed sins against brAhmaNa-s after reaching these higher worlds. Such inauspicious instances won't happen to those who chant or hear this divine stotram - yayAti nahushAdivat aSubha prApti abhAvam.





वेदान्तगो ब्राह्मणःस्यात् क्षत्रियो विजयी भवेत् ।

वैश्यो धन समृधः स्याच्छुद्रः सुखमवाप्नुयात् ॥ ३

vedAnta-go brAhmaNah syAt kshatriyo vijayI bhavet |  
vaiSyO dhana samRddhah syAt SudraH sukham avApnyAt || (3)

The next few Sloka-s declare the benefits attained by chanting the hymn, hearing it chanted etc. Sri BhaTTar has categorized the benefits as follows:

The current Slokam declares the benefits attained by people of the four varNa-s, when they chant the stotram without necessarily directing their chanting for any specific benefit, and do so without necessarily following any special discipline etc.

The next Slokam (Sloka 4 in this sequence) declares the benefits attained by those who chant the stotram with specific benefits in mind.

Sloka-s 5 to 8 declare the benefits attained by those who chant the hymns following discipline such as getting up early in the morning, taking a bath etc., before chanting.

The organization along the above lines will be clearer as we see the meanings of the Sloka-s, in particular, Sloka 5 etc.

Thus, there is benefit that is bestowed by the recitation of the hymn, whether it is done by those with intense devotion or is chanted without necessarily following any specific discipline, whether specific benefits are sought by the person chanting the hymn or not, etc. (Note: Based on Sloka 2 of this sequence, whatever benefit is described for chanting the hymn, equally applies for listening to the hymn being chanted).

The current Sloka declares that by reciting this hymn or hearing it being chanted, (without necessarily following any specific rules etc., and without specifically seeking any benefit), still certain benefits are attained by people belonging to the four varNa-s. Thus, a brAhmaNa reaches the knowledge of the vedAnta-s, in other words, the knowledge of the self and its relation to



the Supreme Self. If he is a kshatriya, he will be victorious in war. A vaiSya (businessman) will attain immense wealth, and a SUDra will be bestowed with great happiness.

SrI Sa'nkara gives an elaborate explanation for the words 'vedAnta-go brAhmaNah syAt', and using the meaning "The brAhmaNa will get KNOWLEDGE of the vedAnta-s, he proceeds to argue that sage vyAsa is declaring through this Slokam that simply reciting the hymn is not the means to salvation (japa karmaNA sAkshAt mukti Sa'nkAyAm, karmaNAM sAkshAt mukti hetutvam nAsti, api tu j~nAnenaiva moksha iti darSayitum `vedAntago brAhmaNah syAt' ityuktam), but the knowledge obtained by the recitation is the path to salvation. We won't go into elaborate details of SrI Sa'nkara's argument on this point in the vyAkyAnam for this Slokam; however, this is one instance of how the vyAkhyAna-kartA-s orient their vyAkhyAna-s so that they can establish their philosophy, and argue that important works such as this one by veda vyAsa can be 'shown' to support their system of philosophy.

SrI v.v. rAmAnujan explains that the knowledge that is attained by chanting the hymn is the realization of the eternal relationship between the soul and the Supreme Soul as servant and Master (not the realization that everything is imaginary and non-existent, except Brahman, as SrI Sa'nkara defines true knowledge).

One commentator adds that this Slokam - by referring to the benefits attained by all the four varNa-s, implies that there is no constraint in anyone chanting the hymns. Some AcArya-s have asked the women among their followers to refrain from chanting the hymn either in part or in full. The instructions vary from being allowed to chant only the 107 Sloka-s starting from "viSvam vishNuh" up to "Sa'nkhabRn- nandakI", not chanting anything, chanting the stotra in its entirety, etc. To my knowledge, there is no restriction listening to the hymn, which is as powerful in conferring benefits as chanting the hymn. In all cases, one's own AcAryan's instructions should be rigorously followed.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।

कामानवाप्नुयात् कामी प्रजर्थी चाप्नुयात् प्रजाः ॥ ४

dharmArthI prApnuyAddharmamarthArthI cArthamApnuyAt |  
kAmAnavApnuyAt kAmI prajarthI cApnuyAt prajAh || (4)

In this Slokam, it is declared that those who desire righteousness (dharma), will be blessed with that; those who desire wealth will be blessed with wealth; those who are after the pleasures of life, will be bestowed with all pleasures of life; those who desire progeny will be blessed with children.

भक्तिमान् यः सदोत्थाय शुचिस्तद्गत मानसः ।

सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥ ५

bhaktimAn yah sadotthAya Sucis-tad-gata mAnasaH |  
sahasram vAsudevasya nAmnAmetat prakIrtayet || (5)

SrI BhaTTar groups the four Sloka-s, 5 to 8, as a statement of the benefits accruing to a devotee (bhakta) who recites the nAma-s as a japa (chanting) in accordance with the rules laid down for the same. SrI BhaTTar's words are: "atha niyama viSeshavat japa rUpa sa'nkIrtane bhaktasya sarva samRddhim Aha".

From the previous two Sloka-s, it is noted that the act of chanting - either aloud or in a whisper or in the mind, or just listening to others chanting the stotram, leads to benefits, either explicitly desired and sought, or those consistent with the varNa dharma-s of the one who chants or listens to the stotram. Now vyAsa points out that if a person gets up early in the morning, purifies himself with a bath and the observance of the rites and rituals consistent with his dharma as laid down in the SAstra-s (according to his varNa and ASrama), and recites the thousand nAma-s of vAsudeva with his mind firmly fixed on Him, he will be bestowed with salvation itself (anuttamam Sreyah prApnoti - Slokam 6).

SrI Sa'nkara's vyAkhyAnam is: "bhaktimAn ityAdinA bhaktimatah Suceh



satatam udyuktasyaikAgra cittasya SraddhAlorviSishTAdhikAriNah phala viSesham darSayati"

The special benefits accruing to one who is devout, pure, ever persevering with one-pointed attentive meditation, and with faith, are revealed next.

SrI rAdhAkRshNa SAstri notes that the benefis stated next are those that accrue to one who has single-minded devotion to vAsudeva, meditates on him constantly, is pure in thought, word and deed, and chants the thousand nAma-s of vAsudeva as laid down in this Slokam.

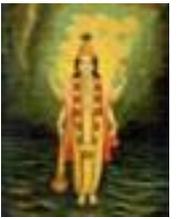
In order to reinforce the thoughts embedded in this Slokam, let us look at the individual meanings of a few words in the Slokam:

1. **bhaktimAn** - A devotee. Specifically, it refers to the devotee of vAsudeva (**vAsudevasya nAmnAm**). Single-minded devotion is of importance here, as noted in the above.
2. **anya devatA worship** - resort to other devatA-s, is to be avoided. -
3. **sadA utthAya** - always getting up early in the morning. **Sucih** - Purifies himself. The purity referred to is both external and internal. The external purity involves taking a bath etc. The other aspects of purification involved here are the strict observance of nitya karma-s as laid down in the SAstra-s for the devotee - the varNASrama dharma-s.

Our AcArya-s repeatedly emphasize that any activity undertaken without observing the nitya karma-s will end up as wasted effort. **tad-gata-mAnasaH** - The mind of the devotee should be concentrated on bhagavAn vAsudeva. This is a re-emphasis on the single-minded devotion to vAsudeva that was mentioned under 'bhaktimAn'. **prakIrtayet - kIrtana** specifically refers to chanting, recitation. The specific benefits that such a devotee will attain are specified in the next three Sloka-s:

यश प्राप्नोति विपुलम् ज्ञाति प्राधान्यमेव च ।

अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ ६





न भयं क्वचिताप्नोति वीर्यं तेजश्च विन्दति ।

भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ ७

रोगार्तो मुच्यते रोगाद्धृद्धो मुच्येत बन्धनात् ।

भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ ८

yaSah prApnoti vipulam j-nAti prAdhAnyameva ca |  
acalAm SriyamApnoti Sreyah prApnotyanuttamam || (6)

na bhayam kvacitApnoti vl ryam tejaSca vindati |  
bhavatyarogo dyutimAn balarUpaguNanvitah || (7)  
rogArto mucyate rogAdbaddho mucyeta bandhanAt |  
bhayAnmucyeta bhI tastu mucyetaPanna ApadaH || (8)

Sri BhaTTar has given his interpretation for the above Sloka-s in two short sentences

"anuttamam Sreyah - muktih |

anye abhyudaya viSeshAh ||"

"anuttamam Sreyah in Slokam 6 means 'salvation'; all the other fruits mentioned are fruits of success in this world".

Prof. Srinivasa Raghavan has given the following translation for the above Sloka-s:

"He becomes endowed with great reputation and becomes the foremost among his kith and kin. He acquires wealth that never diminishes in this world, and he also gets unexcelled prosperity in the next (namely, salvation). There is no fear for him from any quarters. He acquires valor and power. He is never unwell, and always shines. He becomes endowed with strength, a healthy body, and noble qualities. He who is suffering from any disease will get over it. He who is in bondage will be relieved of it. He who is affected by fear will become free from it, and he who is in difficulties will become rid of them".

Sri Sa'nkara also does not comment on the above Sloka-s. The idea is that



both Sri BhaTTar and Sri Sa'nkara consider that the meaning is self-explanatory.

The most important benefit is the one that Sri BhaTTar has commented on - **anuttamam Sreyah - moksham**.

The other benefits can all be understood as aid to this most important, and in fact the only phalan that such a devotee will aspire for.

1. Thus, for instance, being rid of fear in this world can be understood as the full confidence that bhagavAn will definitely redeem us from the ocean of samsAra at the end of our current birth in this world, - **mahA viSvAsam**
2. **acalAm Sriyam** - undiminished wealth in this world
3. the opportunity and blessing to be involved in kai'nkaryam to Him always - the **ka'inkarya Sri** ;
4. **rogArto mucyate rogAt** - the devotee will be rid of the greatest of diseases, namely attachment to the worldly and materialistic objects of this life, and, above all, the attachment to this body and to all the things associated with the body;
5. **bhayAn mucyeta bhI tah** - the devotee will be rid of the greatest of all fears - the fear of repeated births, the fear of samsAra;
6. **yaSah prApnoti** - the devotee will be known for his single-minded devotion to vAsudeva, as his greatest accomplishment;
7. **dyutimAn, tejaSca vindati** - the tejas of such a devotee will be self-revealing, as we can feel in the presence of our AcArya-s.

Next, it is stated that if a person is exclusively devoted to Sri kRshNa and his only desire is to attain Him, all his difficulties will automatically vanish even though he does not pray to the Lord for any relief from them.

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।

स्तुवन्नामसहस्रेण नित्यं भक्ति समन्वितः ॥ ९



durgANyatitaratyASu purushah purushottamam |  
stuvannAmasahasreNa nityam bhakti samanvitah || (9)

"That person, who, with devotion, praises the Supreme Being (purushottaman) reciting his thousand nAma-s daily, surmounts all difficulties very easily.

SrI BhaTTar comments that the next two Sloka-s speak of the attainment of the Lord by such devotees.

वासुदेवाश्रयो मर्त्यो वासुदेव परायणः ।

सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १०

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।

जन्ममृत्युजराव्याधिभयं वाप्युपजायते ॥ ११

vAsudevASrayo martyo vAsudeva parAyaNaH |  
sarvapApaviSuddhAtmA yAti brahma sanAtanam || (10)  
na vAsudevabhatAnAmaSubham vidyate kvacit |  
janmamRtyujarAvyAdhibhayam vApyupajAyate || (11)

"That man, who has taken resort to vAsudeva with the thought that vAsudeva is the highest goal to be reached, becomes cleansed of all sins and his mind becomes pure. He finally attains the Eternal Brahman."

"Nothing inauspicious ever occurs to the devotees of vAsudeva. Nor do they have any fear from birth or death or old age or disease".

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।

युज्येतात्मसुखक्षान्तिः श्रीधृतिस्मृतिकीर्तिभिः ॥ १२

imam stavamadHI yAnah SraddhAbhaktisamanvitah |  
yujyetAtmasukhakshAntih SrI dhRtismRtikI rtibhih || (12)

"The person who chants this hymn with zeal and devotion, is blessed with happiness of the self, forbearance, riches, firmness of mind, excellent memory, and great fame".



Sri BhaTTar comments - *niyamavato bhaktasya anusha'ngiNI m abhyudaya siddhim Aha* - For the devotee who recites the names in accordance with scriptural injunctions, there is attainment of prosperity of all kinds that come as a matter of course". He explains the term *SraddhA* as *sa-gaurava tvarA* - Eagerness associated with respect. He also comments that bhakti is a result of highly meritorious acts - *bhagavati bhaktih mahatah su-kRtasya phalam*. Thus a true devotee should chant the stotram with sincere devotion and interest, and should accompany the chanting with other meritorious acts as part of his way of life. Sri BhaTTar further adds: *govinda bhaktyabhyadhikam SreyaSca anyat na vidyate* - There is no act superior to devotion to Lord govinda.

Sri BhaTTar's *vyAkhyAnam* for Sloka-s 5 to 8 was "*atha niyama viSeshavat japa rUpa sa'nkIrtane bhaktasya sarva samRddhim Aha*". For the current Sloka, his interpretation is "*niyamavatah bhaktasya anusha'ngiNI m abhyudaya siddhim Aha*". Thus the interpretations in both cases describe the benefit for a 'bhakta' or devotee who follows 'niyama' or rules as laid down in the scriptures. Slokam 5 refers to the bhakta who follows niyama and does *prakIrtanA* (praising, extolling, lauding) of *bhagavAn* through the stotram, whereas the current Slokam refers to the bhakta with niyama who is '*adhI yAnah*' (a student, or one who goes over the stotra either as a student or as a teacher).

Sri v. v. *rAmAnujan* has used the term *anusandhAnam* (which means inquiry, investigation, scrutiny etc.), in the context of this Slokam. Thus, the difference between the two, if one were to look for a difference, is that the first discusses the benefits attained by the bhakta who chants the stotram, and the second about the benefits attained by the bhakta who propagates or delves deep into the meanings etc.

One translator of Sri Sa'nkara *bhAshyam* has grouped the Sloka-s from 5 (*bhaktimAn...*) to 12 (*imam stavam...*) into one group, and has ascribed Sri Sa'nkara's short commentary as follows, for all these Sloka-s as one group - "*bhaktimAn ityAdinA bhatimatah Suceh satatamudyuktasyaikAgra cittasya SraddhAlorvivishTa adhikAriNah phala viSesham darSayati*" - "In the verses



beginning with bhaktimAn etc., the stated results are promised to one who is devout, pure, ever- persevering with one-pointed attentive meditation, with faith".

SrI Sa'nkara further explains:

"SraddhA Astikya buddhih |  
bhaktih bhajanam tAtparyam |  
Atmanah sukam Atma-sukham |  
tena ca kshAnyatibhiSca ucyate |"

This is translated as: "Faith means belief in God; bhakti refers to worship; Atma sukham means spiritual bliss - by this term, other qualities such as patience, forgiveness etc. are also meant".

न क्रोधो न च मात्सर्यम् न लोभो नाशुभा मतिः ।

भवन्ति कृत पुण्याणां भक्तानां पुरुशोत्तमे ॥ १३

na krodho na ca mAtsaryam na lobho nAsubhA matih |  
bhavanti kRta puNyANAm bhaktAnAm purushottame || (13)

"Neither anger nor jealousy, neither greed nor evil thoughts haunt the minds of those people who are devotees of purushottama (The Supreme Being) and who have acquired merit by virtuous deeds".

SrI BhaTTar comments that as a matter of natural course, these defects by themselves keep away from the devotees. SrI Sa'nkara emphasizes the point that in the Slokam, krdha, lobha and aSubhAmatih occur without a 'ca', whereas mAtsarya occurs with a 'ca'. He explains that this means that not only krodha, lobha and aSubhA mati anger, lust and evil thoughts) are absent in these devotees, but also jealousy is absent.

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।

वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १४





dyauH sa-candrArka nakshatrA kham diSo bhUh mahodadhiH |  
vAsudevasya vI ryeNa vidhRtAni mahAtmanaH || (14)

"The firmament, along with the moon, the Sun, the stars, the sky, the directions, Earth, the great sea are all supported by the valor of vAsudeva, the Supreme Lord".

Untold benefits have been mentioned in previous Sloka-s, including moksham, for those who chant the stotram with devotion etc. Sri BhaTTar points out that there may be those who, because of their misfortune, may indulge in illogical reasoning, and doubt the above statements about the fruits. He stresses that this view is incorrect, and there is nothing to doubt about the power and greatness of bhagavAn vishNu, as described in the current Slokam and the next few - na ayam phala artha vAdah Sa'nkyah nir-bhAgyaih ku-tArkikaih bhagavat-prabhAvasya asambhAvya abhAvena ativAda apavAdayoh asambhavAt iti abhipriyan, tasya tam prabhAvam Aha.

Sri Sa'nkara has made the comment with regard to the purpose of this Sloka:  
'dyauh sa-candrArka nakshatrA' ityAdinA stutyasya vAsudevasya mahAtmya kathanena uktAnAm phalAnAm prApti vacanam yathArtha kathanam na artha vAda iti darSayati ||

By the verse 'dyauH' etc., it is indicated that the effects of reciting this hymn as laid down are literally true and not merely glorifying utterance or hyperbole.

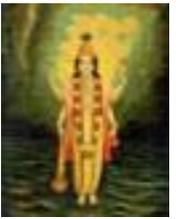
Note that both Sri Sa'nkara and Sri bhaTTar make similar comments for this Slokam rejecting the positions of non-believers.

A matter of grammatical interest is made here by Sri bhaTTar :

vidhRtAni nAnAli'ngAnAm "napumsakam a-napumsakena ekavat ca asya anyatarasyAm"

(ashTAdhyAyI 1.2.69)

Words in different gender (firmament, moon, Sun, etc) occur in the Sloka. VidhRtAni is a word in neuter gender that qualifies the words in different





genders. The grammatical rule stated says that the participle form of a neuter verb is put in the neuter gender when one verb qualifies several words in different genders, one of which is in neuter gender.

Having thus stated that everything functions by the power of bhagavAn, next it is stated that He is also their Controller.

ससुरासुरगन्धर्व सयक्षोरगराक्षसम् ।

जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १५

sa-surAsura-gandharvam sa-yakshoraga-rAkshasam |  
jagad-vaSe vartatedam kRshNasya sa-carAcaram || (15)

"This world along with all the sentient and non-sentient objects, with gods, asura-s, gandharva-s, as well as yaksha-s, serpents, and rAkshasa-s, is under the control of Sri kRshNa".

Sri bhaTTar notes that the joining of the words *vartata* and *idam* into the compound word '*vatatedam*' is Arsha prayogam (ancient usage); according to strict grammatical rule, the pATHam should be '*vartata idam*', alternatively, the pATHam could be '*avartata idam*', meaning 'this was'.

Sri Sa'nkara does not provide a vyAkhyAnam for this Slokam separately.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।

वासुदेवात्मकान्या=: क्षेत्रं क्षेत्रज्ञ एव च ॥ १६

indriyANi mano buddhih sattvam tejo balam dhRtiH |  
vAsudevAtmakAnyAhuH kshetram kshetraj~na eva ca || (16)

"The sense-organs, mind, intellect, the quality of sttva, power strength, firmness, as well as the body and the individual soul all of them have vAsudeva as their AtmA or Inner Soul. So it is stated (by the SAstra-s)".

*vAsudevasya AtmakAni* - all of them are His bodies. Sri BhaTTar comments that this state of all things being under the control of vAsudeva is particularized as the body-soul relationship between all objects and bhagavAn in this Sloka.





This relationship between the individual soul and the Supreme Soul as one of body-soul relationship is a key aspect of the viSishTAdvaita siddhAnta.

Sri bhaTTar comments that in this Slokam, it is pointed out that all the tattva-s (Realities) are under the control of bhagavAn, as declared by the SAstra-s, which are themselves under the control of bhagavAn. In the next Slokam, it is pointed out that all the SAstra- s that declare the injunctions for the practice of rites etc., including AcAra that forms the basis of all rites, are also under His control.

In other words, tattva SAstra-s as well as anushThAna SAstra-s are under His control.

सर्वगमानामाचारः प्रथमं परिकल्पितः ।

आचारप्रथमो धर्मो धर्मस्य प्रभुरच्युतः ॥ १७

sarvAgamAnAmAcArah prathamam parikalpyate |  
AcAra prathamo dharmo dharmasya prabhur-acyutah || (17)

"Right conduct is the foremost discipline to be observed by all the scriptures".

ऋषयः पितरो देवाः महाभूतानि धातवः ।

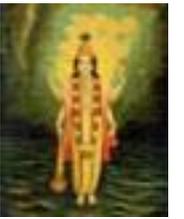
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥ १८

Rshayah pitaro devAh mahAbhUtAni dhAtavah |  
ja'ngamAja'ngamam ca idam jagat nArAyaNodbhavam || (18)

"All the Sages, the departed ancestors, the different gods, the great elements, their effects, the moving and the non-moving objects that comprise the Universe, all have their origin on nArAyaNa".

This Slokam and the next one declare that everything that exists, has existed and will ever exist have as their origin and support bhagavAn Sri man nArAyaNa.

Sri bhaTTar notes that anything and anyone that is under the influence and control of dharmam has bhagavAn as their origin: dharmAnubandhinAmapi tad-





udbhavatvam Aha.

SrI bhATTar provides word-by-word explanation:

1. Rshayah || manvAdayah, tasya smartArah, anushThAtAraSca (Manu and others; the writers of smRti-s as well as those who practice them);
2. pitarah, devAh || avAntara || ArAdhyAh || The Manes and the gods who are the subsidiary divinities that are to be worshiped.
3. mahA bhUtAni || viyadAdInI || The five great elements (air, water, fire, earth and ether)
4. dhAtavah - tat-kAryANi, tvak carmAdInI etAni karma phala bhoga uapakaraNAni || skin etc., that are provided as the means of enjoyment of the fruits of karma
5. ja'ngama aja'ngamam ca idam jagat || This world of beings both moving and non-moving, that enjoy the fruits of karma-s.
6. nArAyaNa udbhavam || all originated from nArAyaNa.

योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादिकर्म च ।

वेदाः शस्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १९

yogo j~nAnam tathA sA'nkhyam vidyAh SilpAdikarma ca |  
vedAh SastrANi vij~nAnam etat sarvam janArdanAt || (19)

"The knowledge of yoga, sA'nkhyā, other branches of learning, arts, works, Vedas and SAstra-s - a knowledge of all these springs from bhagavAn janArdana".

The Critical Edition has the pATHam "SilpAni", and SrI bhATTar has used the pATHam "SilpAdi". Also, SrI bhATTar seems to have used the pATHam yoga j~nAnam instead of 'yogo j~nAnam'. The former would mean 'knowledge of yoga' sprung from janArdana, and the later would mean 'yoga and j~nAna' originated from janArdana.

The previous Slokam declared that bhagavAn is the source and origin of all cetana-s and acetana-s (sentient and insentient beings). This Slokam declares



that bhagavAn is the Source of all knowledge as well. Again, SrI bhaTTar gives word-by-word meanings.

1. yoga j~nAnam || yogasya j~nAnam; j~nAnam || SAstram. yogo dvi-vidhah samAdhi yogah, karma yogaSca | j~nAnam = SAstra-s; yoga is of two kinds bhakti yoga and karma yoga. So yoga j~nAnam means the knowledge of the SAstra-s related to bhakti yogam and karma yogam.
2. sA'nkhyam || sa'nkhyayA tattvAnAm avadhAraNam sA'nkhyam || The science by which the nature of the Realities is arrived at by means of sankhyA or intellect.
3. vidyAh || vyAkaraNAdi a'nga vidyAh, dhanur, Ayur, gAndharva prabhRtIni dRshTArthAni upa-vidyAh - The subsidiary branches of knowledge such as grammar, archery, medicine, music, dancing etc. (veda-s are considered the foremost among sciences, as we see below).
4. Silpa Adi || Sculptures, architecture, etc.
5. karma || sarvatra anushTheyam karma - Observance of duties in all places.
6. vedAh || pradhAna vidyAh - The foremost among all sciences.
7. SAstrANi || smRti, itihAsa purANAni|| smRti, itihAsa-s and purANa-s.
8. sarvam etat vij~nAnam || all these SAstra-s
9. janArdanAt (udbhavanti) || All these sciences are born of janArdana.

The greatness of BhagavAn as revealed by His possession of all things and beings in both the nitya vibhUti (SrI vaikuNTham) and the leelA vibhUti (all the other Universes), is sung in the next Slokam.

एको विष्णुर्महद्भूतं पृथक्भूतान्यनेकशः ।

त्रीन्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ २०

eko vishNur\_mahad-bhUtam pRthak-bhUtAnyanekaSah |  
trI n-lokAn vyApya bhUtAtmA bhu'nkte viSva-bhuk avyayah || (20)



"vishNu is the unique and unparalleled Deity in that He pervades the many, various, and different objects of the three Universes, and the three worlds of souls.

Remaining as the Inner Soul of everything, He protects and enjoys the Universe, and yet remains untouched by their foibles and defects".

Again Sri bhaTTar provides word-by-word meanings and interpretation.

1. ekah - svayam ekah san, Being the Supreme Deity above all else
2. vyApya || teshAm niyama SeshitvAdibhah AtmA bhavan || By pervading, by being the Inner Soul of, Controller of, and Master of
3. anekaSah pRthak bhUtAni - asa'nkhyeyatayA rUpa-prakAra- pariNAmA-prayojana bhedena pRthak ca sthitAni mahAnti bhUtAni - The great Elements that are of countless forms, manners, mutations, and utility which are distinct and different from one another.
4. trIn lokAn ca || baddha mukta nityAn cetanAn || and of the three worlds of souls, namely, the bound souls, Released souls, and Eternal angels.
5. viSva-bhuk || sarvathA paripAlakah; and by being the Sole Protector of everything in all the Universes
6. tathA'pi || Even so,
7. avyayah || tad-doshaih aparAmRshTah, punaSca para vibhUtyA || being untouched by the faults of any of the souls whose AtmA He is.
8. mahad-bhUtam || avA'ng-manasa gocaraSca bhavan || His greatness is beyond description through words, imagination by the mind, etc.
9. bhu'nkte || leelA bhoga rasam anubhavati || and He enjoys the pleasure of Divine Sport and Divine Bliss.

Sri Sa'nkara has not commented on this Slokam. However, Sri T. S. Krishnamoorthy, who has provided a translation for Sa'nkara bhAshyam, provides the following translation:

"vishNu, the one great Being, pervades innumerable individual beings and the





three worlds; and being the undecaying Self and enjoyer of all, He experiences everything (and also protects)". He has essentially echoed the translation provided by Sri R. Anantakrishna Sastry.

An interpretation that is more reflective of the advaitic philosophy is given by Sri rAdhAkRshNa SAstri, a rough translation of which follows:

"Lord vishNu who permeates everywhere, became mahat, the basis for all the three worlds. Then He became many, took different forms, and filled all the worlds with these forms; He is the soul of all things that appeared thus. He is enjoying these worlds without being distinct from them in the slightest way. He ultimately contains everything within Himself. (He is the One who performs creation, protection, and destruction)".

### Conclusion

This posting formally concludes this project on Sri vishNu sahasra nAma that adiyEn started on May 7, 1997. Little did aDiyEn expect at that time that it would take close to 10 years to complete. Whatever little adiyEn knows about our sampradAyam, is completely owed to this effort over a period of 10 years. It was of immense benefit to me in taking me a tiny bit closer to the life's ultimate goal. In our sampradAyam, our AcAryan is our Lord in real life.

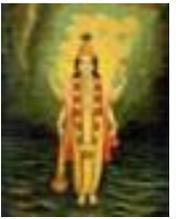
Today is the SatamAna utsavam (centenary celebration) of our great AcAryan Sri mad tirukuDanthai ANDavan, and aDiyEn is delighted to present this concluding write-up with the sweet memories of the few moments in my life when aDiyEn was blessed with his kaTAKsham, and place this work at the Lotus feet of asmad AcAryan Sri ra'nga rAmAnuja mahA deSikan.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।

पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ २१

imam stavam bhagavato vishNor-vyAsena kI rtitam |  
paThed-ya-icchet purushah Sreyah prAptum sukhAni ca || (21)

"That person, who desires to obtain supreme bliss and the pleasures of the world, should read this stotra of bhagavAn vishNu sung by the great sage





vyAsa".

SrI bhaTTar's comment can be summarized thus: "This stotra sings the praise of Lord vishNu, possessed of unlimited greatness. The one who praises him through this stotra is none other than Sage veda vyAsa, who has drunk this greatness in full, and who has no shortness of words to describe that greatness. This gem of a Hymn has the greatness of the One who is praised as well as the one who is praising Him. This world that is filled with destitution, is eminently qualified to benefit by the chanting of this Hymn, which is capable of redeeming this world from its destitution. Thus, everything is perfect about this hymn-the person who is sung, the person who sings, and the beneficiary who is qualified to benefit by singing His praise. Therefore, any person desirous of supreme Bliss or material pleasures, whoever he may be, can resort to it".

Some of the original words used by SrI bhaTTar in giving his summary above are: 'stava ratnam' to describe the vishNu sahasra nAma stotram, 'mahA dAridRyam idam jagat' to describe the deplorable state of this world which is straying away from dharma, 'nirviSa'nkah sevataAm' -- the benefits will be attained without any doubt. The Sloka itself declares that both Sreyas (denoting moksham), and the lesser pleasures (sukhAni ca) are attained by the chanting of this Hymn.

SrI Sa'nkara provides the following commentary for the Sloka:

"imam stavam ityAdinA sahasra SakhAj~nena sarvaj~nena bhagavata  
kRshNadvaipAyanena sAkshAt nArAyaNena kRtam iti sarvaireva arthibhih  
sAdaram paThitavyam sarva phala siddhaya iti darSayati"

By the verse beginning with 'imam stavam', bhI shma indicates that this hymn is composed by the revered kRsh dvaipAyaNa, the omniscient, the knower of the thousand branches of veda, who is nArAyaNa Himself, and hence this hymn is to be recited by all with faith, in order to achieve all the ends.





विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।

भजन्ति ये पुष्कराक्षं ने ते यान्ति पराभवम् ॥ २२

॥ ने ते यान्ति पराभवम् ओं नम इति ॥

viSveSvaram ajam devam jagatah prabhavApyayam |  
bhajanti ye pushkarAksham ne te yAnti parAbhavam || (22)

|| ne te yAnti parAbhavam oM nama iti ||

"The Lotus-eyed bhagavAn is the birthless Supreme Deity, the Ruler of the Universe, and the Cause of the creation and destruction of the Universe. Those who sing His praise will never meet with disrespect or discomfiture of any kind".

We will first look at SrI Sa'nkara's commentary for this last Slokam, and conclude with SrI bhaTTar's words of conclusion.

SrI Sa'nkara stresses the importance of worshiping Hari for the fulfillment of all that is desired, for the removal of all deficiencies in all karma-s performed with benefit as the objective, etc. He then points out that worship of Hari will bestow moksham itself - release from the bondage of samsAra. He concludes by dedicating his bhAshyam at the Lotus Feet of Hari.

He gives the following Sloka-s in support of his vyAkhyAnam:

pramAdAt kurvatAm karma pracyavetAdhvareshu yat |  
smaraNAdeva tad-vishNoh sampUrNam syAt iti Srutih ||

(garu. PurA. 230.50)

"The Sruti-s say that any acts that have been carelessly performed, such as irregular procedures in sacrifices etc., are rendered perfect by meditating on vishNu".

(Note the Slokam - "kAyena vAcA manasA -- nArAyaNayeti samarpayAmi" that is always chanted at the conclusion of any karma by the followers of any sampradAyam of the Hindu faith).





Sri Sa'nkara quotes another Slokam from vyAsa:

AdareNa yathA stauti dhanavantam dhanecchayA |  
tathA ced-viSvakartAram ko na mucyeta bandhanAt ||

"If one praises the Creator of the Universe with the same ardor with which one praises a rich man to get wealth from him, would not one be relieved from the bonds of samsAra"

Sri Sa'nkara concludes his vishNu sahasra nAma bhAshyam with the following Sloka of his own:

sahasra nAma sambandhi vyAkhyA sarva sukhAvahA |  
Sruti smRti nyAya mUIA racitA hari-pAdayoH ||

"This commentary of sahasra nAma which brings happiness to all, and which was written consistent with the Sruti, smRti and nyAya, is dedicated to Hari (laid at His Feet)".

Sri bhaTTar's vyAkhyAnam is:

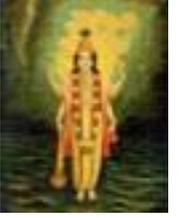
"evam svabhAvata eva samasta-dvandva- pratidvandvi - sakala kalyANa  
guNAkaram, prapanna pArijAtam, puNDarIkAksham, lakshmi-patim,  
bhagavantam bhajamAnAnAm sa eva sarvasvam iti, tad-sampado vAcAm  
agocarAh | kutah sAmsArika- paribhava-prasa'ngah iti paryAptayati -  
visveSvaram iti || "

"bhagavan nArAyaNa, the Consort of lakshmi and the Lotus-eyed Lord, is by nature opposed to all kinds of unwelcome things (like happiness and sorrow, good and evil), and is the mine of all auspicious qualities. He is like the celestial pArijAta tree for those who have resorted to Him. They consider that He alone is their wealth. Therefore the riches and well being of those people are beyond words. This being the case, where is there any occasion for them for dishonor or disgrace."

Sage vyAsa concludes the Hymn with the oath repeated twice:

"na te yAnti parAbhavam  
.. na te yAnti parAbhavam"





"NEVER DO THEY MEET WITH ANY DISRESPECT. NEVER DO THEY MEET WITH ANY DISRESPECT".

SrI bhaTTar concludes his bhagavad guNa darpaNam with the following:

asmAkam atra ca paratra'nca sarva duhkham

unmI lya sampadam aSesha vidhAm vidhAya |

SrI ra'ngarAja mahishI sa ca vaishNavAnAm

sa'ngAt sukham saha jayena sadA kriyAstAm ||

"May both SrI ra'nganAyaki, the Queen Consort of SrI ra'ngarAja, along with SrI ra'ngarAja, root out all the distress here and hereafter, confer wealth of all kinds on us, and always bless us with the company of the devoted SrI vaishNava-s, happiness and victory."

|| SrI kRshNArpaNamastu||

Dedicated in all humility to Lord kRshNa.

