

SRI HAYAGRIVA ASHTOTTHARA SATANAMAVALI



ANNOTATED COMMENTARY IN ENGLISH BY:

SRI NRUSIMHA SEVA RASIKAN

OPPILIAPPAN KOIL

SRI VARADACHARI SATHAKOPAN



sadagopan.org

Sincere thanks to:

Smt. Mythreyi Ananth from Japan, for providing the Sanskrit text
as well as assembling this eBook

Originally authored by:
VaikuNThavAsi sevaa swaamigAL





CONTENTS

Introduction	1
naamaavali and commentaries	3
nigamanam	28





sadagopan.org



SrI Lakshmi HayagrIvar - SrI ParakAla MaTam





॥श्रीः ॥

श्री हयग्रीव अष्टोत्तर शतनामावळी

SRI HAYAGRIVA ASHTOTTHARA SATANAMAVALI



INTRODUCTION

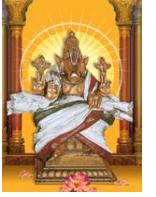
Sri Sevaa Swamigal was a great Ubhaya Vedanta scholar belonging to the AppuLLAr and ArasANippAlai SrI VenkatAdhvari MahAn's AatrEya gOtra vamsam. He lived amidst us from 1923-2001 C.E.

His devotion to Swamy Desikan and His Sri Sookthis were matchless. He was conferred the title of Desika Bhakta Ratnam by the great VidvAns of his time. He built a MaNi Mantapam for Lord HayagrIvan, His UpAsanA Moorthy, at Villivaakkam near Chennai and had his own printing press to release many commentaries on Swamy Desikan's SrI Sookthis. He was a great poet in the tradition of ArasANippAlai vamsattAr and has blessed us with many compositions in immaculate and delectable Sanskrit.

Swamy Desika sEvai was his Poshakam and he was engaged in Desika sEVA for little over 50 years. Some of the stOtrams for his AarAdhya Moorthys at ManI Mantapam are:

- (1) SrI LakshmI Hayavadhana SuprabhAtham
- (2) Sri LakshmI Hayavadhana Nakshatra Maalaa
- (3) Sri Lakshmi Hayavadhana MangaLam
- (4) SrI Akshaya AarAdhanam (Swami Desikan Vishayam)
- (5) Sri GopAlAshtOttara Sata NaamAvali culled from Swamy Desikan's GopAla Vimsaty (*)
- (6) SrI BhUmi Devi AshtOttara Sata NaamAvali derived from BhU stuti of Swamy Desikan (*)





(7) Sri Godha Stotram

(8) Many commentaries on Swamy Desika stOtrams

(9) Sri HayagrIva AshtOttara Sata NaamAvaLi (*)

(10) Sri DesikOshtattara Sata NaamAvaLi (*) and many others.

(*) adiyEn plans to cover them in the SrI Hayagrivan ebook series.

adiyEn does not have the texts of other SrI Sooktis of SrI Seva Swami and hope that some one from his family can send it to me to share them with other Desika BhaktAs.

We will follow the brief notes of SrI Seva SwamigaL, wherever available in following this SrI hayagrIva ashtOttara sata NaamAvaLi and add adiyEn's commentaries, when SrI Sevaa SwamigaL's Commentaries are not available.

sadagopan.org





ASHTOTTARASATA
NAAMAVALI AND
COMMENTARIES

sadagopan.org





sadagopan.org



namo SrI lakshmi hayagrIvAya!





SRI HAYAGRIVA ASHTOTTARA SATA NAAMAVALI :

१ ॥ (प्रणवम्) ह्यग्रीवाय नमः ।

(1) (PraNavam) hayagrIvAya nama:

Hayagrivan is the Lord's divine name. He has the face of a white horse and the body of a human being. HayagrIva sabdham is yOgarooDam like Pankaja sabdham. Kaliyan salutes the HayagrIva Moorthy as: "ParimuhAmAi VantaLitta PirAn". Srimad Bhagavatam salutes the Lord as one of the avatAra Moorthys: "Matsya-Aswa-Kacchapa" Moorthys.

२ ॥ (प्रणवम्) महा विष्णवे नमः ।

2) (PraNavam) MahA VishNave nama:

With awe and reverence, VishNu is addressed here as Mahaa VishNu. Sri HayagrIvan will be saluted with "VishNu" sabdham once again thru the seventh Naamam.

३ ॥ (प्रणवम्) केशवाय नमः ।

3) (PraNavam) KeSavAya nama:

There are three meanings for this NaamA:(a) One who has beautiful and dense hair (b) One who initiated Brahma with the the Veda Samhitis and meanings of Veda mantrams and removed the kIEsams (fears and anxieties) of BrahmA and those created by him (c) One who is superior to all the DevAs.

४ ॥ (प्रणवम्) मधुसूदनाय नमः ।

4) (PraNavam) MadhusoodanAya nama:

This is an important ThirunAmam for this avatAram and refers to the Lord destroying the asuran Madhu, who stole the VedAs from BrahmA.

५ ॥ (प्रणवम्) गोविन्दाय नमः ।





5) (PraNavam) GovindAya nama:

Sri VishNu sahasra Naamam refers to this nAmam with the salutation: "GovindhO govitAm pathi:" He is Govindan because all speeches/Veda Mantrams (Vaak) end with him. There is a strong link between GeetAchAryan, who performed upadEsam on GitOpanishad and HayagrIvan who performed PoorNa upadEsam of Vedam to BrahmA.

६ ॥ (प्रणवम्) पुण्डरीकाक्षाय नमः ।

6) (PraNavam) PundAreekAkshAya nama:

HayagrIvan has spotless crystal white ThirumEni (Suddha Spatikam) and yet His eyes are red like that of a fully blossomed Lotus. PuNdareeka Akshi (eyes with hue similar to that of a red Lotus) is a unique lakshaNam of Hyaagreevan as VishNu avatAran. This is an asAdhAraNa lakshaNam of BhagavAn.

७ ॥ (प्रणवम्) विष्णवे नमः ।

7) (PraNavam) VishNavE nama:

This is also the 2nd naamam of SrI VishNu Sahasra Naamam. It refers to His pervasive presence in all the created beings and objects. He has vyApti (antar Bahisccha tath sarvam VyApya HaygrIva: sthita:).

८ ॥ (प्रणवम्) विश्वम्भराय नमः ।

8) (PraNavam) ViSvambharAya nama:

One is the AadhAram for the created world and its beings. He is sarvAdhAri and sarva Poshakan.

९ ॥ (प्रणवम्) हरये नमः ।

9) (PraNavam) haraye nama:

Hari is the One who steals the hearts of every one through His tejas and soundharyam; He is also called Hari because He steals (destroys) the sins of all, who seek His rakshaNam. He removes the blemishes of Haran and





therefore, He is called Hari.

१० ॥ (प्रणवम्) आदित्याय नमः ।

10) (PraNavam) AdityAya nama:

There are three reasons given for this name: (1) He is one of the DhvAdasa Adityars (2) He has the tejas of the Adityan; in fact He sits in the middle of the Soorya MaNDalam and bestows the tEjas for the Adityan (3) He confers clear Jn~Anam (tEshAm Adityavath Jn~Anam dhadAti).

११ ॥ (प्रणवम्) सर्व वागीशाय नमः ।

11) (PraNgavam) sarva vaageeSAya nama:

He is the meaning behind all speeches. He is the one, who commands all speeches (niyamana kartA). Sri HayagrIva stOtram salutes this VaagheeSa aspect this way: "DhAkshiNya ramya GiriSasya Moorthy: dEvi SarOjAsana dharma patnee,vyAsadhayOpi vyapadEsha Vaacha: sphuranti sarvE Tava SaktiESai:". For details on the meaning of this passage, please refer to Sri HayagrIva StOtram commentaries (4th ebook): www.sundarasimham.org

१२ ॥ (प्रणवम्) सर्वाधाराय नमः ।

12) (PraNavam) sarvAdhArAya nama:

He is the foundation for all universes and their entities besides being "AadhAram Sarva VidhyAnAm". Our relationship to Him is: "AadhAra-AadhEyam". He has referred to that relationship as "Mayi-tE".

१३ ॥ (प्रणवम्) सनातनाय नमः ।

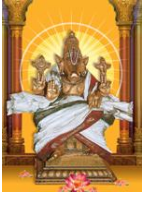
13) (PraNavam) sanAtanAya nama:

This is also a Sri VishNu Sahasra nAmam. He is ancient and yet forever anew.

१४ ॥ (प्रणवम्) साारस्वत प्रताय नमः ।

14) (PraNavam) saarasvata pratAya nama:





The Vidhya blessed by Him has a special Superiority (tunga Saarasvata Pratam).

१५ ॥ (प्रणवम्) वेधोदत्रे नमः ।

15) (PraNavam) vedodatre nama:

He is the first VedamArga PratishtApana AchAryan. He raised the VedAs from the oceans, where it was hidden by the asurAs, who stole them from Brahma devan. This is saluted by the HayagrIva Mantram with the section:"VedAharaNa KarmaNe..nama:".

१६ ॥ (प्रणवम्) वेद निधये नमः ।

16) (PraNavam) veda nidhaye nama:

He is the moola dhanam (core funds) for the Vedam. He is the nidhi for the Vedams. He holds His wealth and displays it in His lower left hand as a book along with the conch and disc in the upper hands (Pustakam Sankha chakrE).

१७ ॥ (प्रणवम्) वेद वेद्याय नमः ।

17) (PraNavam) veda vedyAya nama:

He has to be comprehended through Vedam; Vedanta Saastrams refer to this in the Saastra yOnitvAti adhikaraNam. He Himself has stated in this context: "Vedaisccha sarvai: AhamEva vEdhya:"

१८ ॥ (प्रणवम्) पुराधनाय नमः ।

18) (PraNavam) purAdhanAya nama:

He is eternally ancient ("yenRum Pazhayavar"). He is without beginning or end (Aadhi anta rahitar). He is the Father of Brahmaa and the One who preceded all avatArams.

१९ ॥ (प्रणवम्) पूर्णाय नमः ।





19) (PraNavam) PpoorNAya nama:

He is "avApta samasta kaaman" and does not need anything and therefore He is PoorNan. Upanishad salutes Him as "PoorNamatha: PoorNam". He is the consort of PirAtti, the PoorNai and therefore He is PoorNan.

२० ॥ (प्रणवम्) पूरयित्रे नमः ।

20) (PraNavam) poorayitre nama:

He fulfills all the abhilAshais and abhisandhis of His devotees and hence He is "Poorayitri". Only a PoorNan can be eligible for the nAmA of "PoorNayitri".

२१ ॥ (प्रणवम्) पुण्याय नमः ।

21) (PraNavam) puNyAya nama:

AndaL saluted Him as "pORRa PaRai tarum PuNNiyan". He is not influenced by the karmas like chEtanams and therefore He is PuNNiyan. He is the refuge for those, who are rich with deeds of PuNyam and hence He is saluted as "PuNNiyanAr puhazh Anaitthum puhazhuvOmE".

२२ ॥ (प्रणवम्) पुण्य कीर्तनाय नमः ।

22) (PraNavam) PuNya keertanAya nama:

He is MahA Yasasvi. Singing about His ananta KalyANa guNams yields us PuNyams.

२३ ॥ (प्रणवम्) परात् पराय नमः ।

23) (PraNavam) parAt parAya nama:

He is "MahatOr MaheeyAn". He is loftier than the loftiest. He is ParAth paran. DEvas are loftier than the humans. HayagrIvan is greater in Vaibhavam than the DevAs. For those who worship Him, He is the Supreme Being.

२४ ॥ (प्रणवम्) परमात्मने नमः ।





24) (PraNavam) paramAtmane nama:

He is the indwelling AtmA of the jeevAtmAs and empowers them and controls them. Hence He is the ParamAtmA. He has JeevAtmAs as His Sareeram.

२५ ॥ (प्रणवम्) परस्मै-ज्योतिषे नमः ।

25) (PraNavam) parasmai-jyotiske nama:

He is Param JyOthi and Svayam JyOthi. The Upanishad describes the attainment of this ParamjyOthi as:"ParamjyOthirupasampadhya". He is saluted in NaarAyaNAnuvAkam as: "NaarAyaNa parO JyOthi". He is also saluted as "JyOthishAm JyOthi", "antarjyOthi" and "maha:"

२६ ॥ (प्रणवम्) परेशाय नमः ।

26) (PraNavam) pareSAya nama:

He gets the Prapanna Jeevans across to the other shore of SamsAram. He stands there on the other side of SamsArice Ocean to receive these mukta Jeevans. He stands as the SiddhOpAyam for us.

२७ ॥ (प्रणवम्) परस्मै नमः ।

27) (PraNavam) Parasmai nama:

He is the One celebrated as Paran (Supreme One).

२८ ॥ (प्रणवम्) सकलोपनिषद्देवाय नमः ।

28) (PraNavam) sakalopanishad vedyAya nama:

He is the Lord denoted by all the Upanishads as the Iswaran and BhagavAn (ShAdguNya Moorthy).

२९ ॥ (प्रणवम्) निष्कलाय नमः ।

29) (PraNavam) nishkalAya nama:

He is like the Moon with sampoorNa kalAs. He has no diminishing or growing





KalAs. He is PoorNan.

३० ॥ (प्रणवम्) सर्व शास्त्र कृते नमः ।

30) (PraNavam) sarva Saastra krute nama:

He is VedAnta kruth and being HayagrIvan, He is the One who blessed us with all Saastrams.

३१ ॥ (प्रणवम्) निराधाराय नमः ।

31) (PraNavam) nirAdhArAya nama:

He does not depend on anyone for His sankalpam to be executed. The PramANam is: "nachAham tEshvavastitha:"

३२ ॥ (प्रणवम्) निराकाराय नमः ।

32) (PraNavam) nirAkArAya nama:

He has features that does not resemble that of others. He has the unique Jn~Anandha ThirumEni. His VilakshaNa AakAram (body) is saluted by the Upanishad as: "yattE roopam KalyANatamam".

३३ ॥ (प्रणवम्) निरीशाय नमः ।

33) (PraNavam) nireeSAya nama:

He is the Ieesan (Yeesan), who commands every one. There is no one, who can command Him. Therefore, He is the Lord of all. "OppAr Mikkar ilan".

३४ ॥ (प्रणवम्) निरुपद्रवाय नमः ।

34) (PraNavam) nirupadravAya nama:

After destroying the asuran Madhu, He has no more nuisances (ubhadhravam) to confront. Hence, He is Nirubhadhravan. When one has the darsanam of Lord HayagrIvan, one is also blessed with the blossoming of Jn~Anam (Jn~AnavikAsam) that the Lord does not have any worry about that devotee. He is thus





Nirubhadhrava vara dhAyakar.

३५ ॥ (प्रणवम्) निरञ्जनाय नमः ।

(35) (PraNavam) niranjanAya nama:

His ThirumEni is Svatasiddha ThirumEni arising from His own sankalpam. He did not realize his Parimukha roopam due to other kaaaraNa visEsham. Therefore He is saluted as Niranjanar. Those who seek refuge in Him are niranjanars and therefore He is hailed as Niranjanar. Anjanam means paste with dark hue. He has white rock crystal like hue (Suddha SphaDika sankAsam) and hence He is referred to as Niranjanar. Swamy Desikan refers to this apoorva (rare) niranjana roopam as "ApoorvA anjana SrI:" for this reason.

३६ ॥ (प्रणवम्) निष्कलङ्काय नमः ।

36) (PraNavam) nishkaLankAya nama:

He is like a blemishless Moon (Chandran) in His hue and appearance. He has a welcome (AhlAdhakara ThirumEni) and cool ThirumEni. He blesses Chandran with that coolness and inviting luster: "Yacchandramasi YacchAgnou tatth tEjO vitthi Maamakam".

३७ ॥ (प्रणवम्) नित्य तृप्ताय नमः ।

37) (PraNavam) nitya truptAya nama:

He is PoorNa Kaamar and all His wishes have been realized (AvApta Sakala Kaamar). Therefore, there is nothing for Him left to be satisfied (trupti) and is saluted as nitya truptar. He is beyond the influence of KarmAs like chEtanams including dEvAs like Brahma, Rudran and Indhran. He is not a Karma Vasyar like them and hence He is hailed as the nitya truptar.

३८ ॥ (प्रणवम्) निरामयाय नमः ।

38) (PraNavam) nirAmayAya nama:

He has no diseases or discomforts of any kind. He is not subject to the





influence of anyone (Paaratantryam) or KaamAs; He is paripoorNa svatantrar and frees the PrapannAs from the disease of SamsAram.

३९ ॥ (प्रणवम्) चिदानन्दमयाय नमः ।

39) (PraNavam) cidAnandamayAya nama:

He is Jn~Anandhamaya dEvan. Both Jn~Anam and Aanandham (bliss principle) are fully and homogenously united in Him compared to the other dEvAs. He is therefore ParadEvathai (Para Brahmam).

४० ॥ (प्रणवम्) साक्षिणे नमः ।

40) (PraNavam) saakshiNe nama:

He is the witness to all that the chEtanams do.

४१ ॥ (प्रणवम्) शरण्याय नमः ।

41) (PraNavam) SaraNyAya nama:

He is an incomparable SaraNyan and unfailing rakshakan for those who seek His rakshaNam. SveEtaswatAra Upanishad salutes Him this way: "Aatma Buddhi prakAsam Mumukshurvai SaraNam aham prapadhyE" for this reason.

४२ ॥ (प्रणवम्) सर्वदायकाय नमः ।

42) (PraNavam) sarvadAyakAya nama:

He blesses us with every thing that we seek including the rarest boon that He alone can grant: Moksham. The others can give one or other boons but never Moksham. He blesses us with VidhyA, which is the ladder to Moksham.

४३ ॥ (प्रणवम्) श्रीमते नमः ।

43) (PraNavam) Srimate nama:

He is the Lord of SrI Devi, who has been saluted as "Aatma VidhyA cha Devi Thvam". He has Sri Devi saluted as "Saahi SrI". He is the abode of SrI Devi





(ahalahillEn yenRu iRayum Thiru Maarbhan).



sadagopan.org

"SrimatE namaH"

४४ ॥ (प्रणवम्) लोकत्रयाधीशाय नमः ।

44) (PraNavam) LokatrayAdheesAya nama:

He is akilANDa kOTi Naayakan and as such is the Lord of all the three universes and the dEvAs do not do well unless they secure His anugraham.

४५ ॥ (प्रणवम्) शिवाय नमः ।

45) (PraNavam) SivAya nama:

He is the most auspicious, MangaLa dEvan. Thru links to His Thiruvadi, Rudran got the Siva Padham.

४६ ॥ (प्रणवम्) अक्षमाला- ज्ञान मुद्राङ्गित हस्ताय नमः ।





46) (PraNavam) akshamAlA-Jn~Ana-MudhrAngita hastAya nama:

Salutations to the Lord, who holds the Japa Maalaa in one hand and Jn~Ana mudhrai in His right hand. His daughter in law also adorns a japa Maala in Her hand to be the recipient of VidhyAnugraham from Her Father in Law. The UpAsakars of HayagrIvan, AchArya RaamAnuja and Swamy Desikan adorn VyAkhyA MudhrA in their right hand like their UpAsanA Murthy.

४७ ॥ (प्रणवम्) वरप्रदाय नमः ।

47) (PraNavam) varapradAya nama:

He is the benovent grantor of sacred Jn~Anam and the rare boon of Moksham. He does not hold back, when He gives His boons. He has OudhArya SrI.

४८ ॥ (प्रणवम्) पुराण पुरुषाय नमः ।

48) (PraNavam) purANa purushAya nama:

Swamy Desikan saluted Him as "Purusha: PurANa:" He is PurANan (beginningless) and PurushOttaman.

४९ ॥ (प्रणवम्) श्रेष्ठाय नमः ।

49) (PraNavam) SreshtAya nama:

He is nirupAdhika SrEshtan. His Superiority is inherent (svAbhAvikam) and is beyond comparison (matchless). There is no one equal or superior to Him.

५० ॥ (प्रणवम्) शरण्याय नमः ।

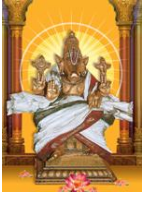
50) (PraNavam) SaraNyAya nama:

He is sarvalOka SaraNyan. VibheeshaNa, Sugreeva and samudhra Raajan attest to His Vaibhavam as the Sarva Loka SaraNyan.

५१ ॥ (प्रणवम्) परमेश्वराय नमः ।

51) (PraNavam) parameswarAya nama:





Srutis salute Him as "TameesvarANaam Paramam MahEswaram". In Geethai, He is saluted as "Iswara: sarva BhUthAnAm". The name "ParamEswaran" denotes Him and not Sivan, who has surrendered to Him (ahirbudhnya Samhithai: Mantra Raaja Padha stOtram).

५२ ॥ (प्रणवम्) शान्ताय नमः ।

52) (PraNavam) SaantAya nama:

He is Jn~Ana svaroopan and blesses one with tranquility and peace (Saanti).

५३ ॥ (प्रणवम्) दान्ताय नमः ।

53) (PraNavam) dAntAya nama:

He has Indhriya nigramam (control over His sensory faculties). He is worshipped by those who have attained the power of Indhriya nigramam.

५४ ॥ (प्रणवम्) जितक्रोधाय नमः ।

54) (PraNavam) jitakrodhAya nama:

He is the One, who has truly conquered anger. He does not reduce to ashes those who anger Him. He is worshipped by the Saadhus, who have conquered anger. He has difficulty to invoke anger even at those who offend Him the most.

५५ ॥ (प्रणवम्) जितामित्राय नमः ।

55) (PraNavam) jitAmitrAya nama:

He overcomes even those who bode ill will and conquers them thru the display His KalyAna guNams, soundharyam (roopam) and Veeryam. amitrAs (enemies) are won over. Once they arrive at His sacred feet even in mitra bhAvam, he does not abandon them or discard them (mitrabhAvEna samprAptam na tyajAmi kadanchana).

५६ ॥ (प्रणवम्) जगन्मयाय नमः ।





56) (PraNavam) jagan-mayAya nama:

The Sri VishNu sahasra Naamam starts with the word "Viswam" to refer to Him being of the form of the Jagath consisting of all chEtanams and achEtanams. He pervades the Universe and its beings.

५७ ॥ (प्रणवम्) जरा-मृत्यु-हराय नमः ।

57) (PraNavam) jarA-mruthyu-harAya nama:

He is the nithya yuvA; Vedam salutes Him as " YuvA KumAra:". Thirumangai Mannan salutes Him as "ILam Kumaran". Being a Nithya YuvA, He chases away the Jarai (old age) and death (mruthyu).

५८ ॥ (प्रणवम्) जीवाय नमः ।

58) (PraNavam) jeevAya nama:

He exists eternally as a Nithyan. He is also the antaryAmi of all Jeevans (JeevAtmAs) and shines in their heart lotuses as ParmAtman.

५९ ॥ (प्रणवम्) जयताय नमः ।

59) (PraNavam) jayatAya nama:

He confers the power to defeat one's enemies in Vaadham. He responded to Swamy Desikan's prayer to sit on the tip of his tongue to help him defeat paramata vAdhins (JeegheeshitO mE Kavi-taarkiEndhrAn jihvAgra simhAsanam abhyupEyA:).

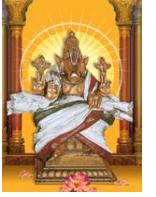
६० ॥ (प्रणवम्) जाड्य नाशाय नमः ।

60) (PraNavam) jaaDya naaSAya nama:

JaaDyam (SaTha Vaayu) is a blemish that stands in the way of acquiring Jn~Anam.He chases away this JaaDyam from the chEtanams and saves them from acting like an achEtanam.

६१ ॥ (प्रणवम्) जप प्रियाय नमः ।





61) (PraNavam) japa priyAya nama:

He has aksha MaalA in His hand to indicate that He likes very much Japam on His Mantram by His bhakthAs as the Mantramaya Moorthy. He also likes Veda adhyayanam as the Lord of the VedAs. That is also denoted by the aksha Maalaa.

६२ ॥ (प्रणवम्) जपस्तुत्याय नमः ।

62) (PraNavam) japastutyAya nama:

He is pleased by the Mantra Japam, which is like a stOtram for Him.

६३ ॥ (प्रणवम्) जप कृते नमः ।

63) (PraNavam) japa krute nama:

He also does Japam. Our Lord does nitya KarmAs in the spirit of "YadhyAcharati SrEshta:" He does it in His archA forms to set an example for others to persist with their anushtAnams.

६४ ॥ (प्रणवम्) प्रियकृते नमः ।

64) (PraNavam) priyakrute nama:

He confers auspicious and desired anugraham on His bhakthAs and is therefore Priyankaran (BhaktAstE ateeva mE PriyA:).

६५ ॥ (प्रणवम्) प्रभवे नमः ।

65) (PraNavam) prabhave nama:

He is the Lord of one and all. He is the Prabhu, Samarthan and SarvalOka SaraNyan.

६६ ॥ (प्रणवम्) विमलाय नमः ।

66) (PraNavam) vimalAya nama:

He is totally devoid of any hEya guNams. He is blemishless. ThiruppANAZhwAr





salutes Him as "Yennai-Aadpadutthum Vimalan" and Andal appeals to Him to awaken with the invocation of Vimala saBdham (VimalA Thuyil YezhAi).

६७ ॥ (प्रणवम्) विश्वरूपाय नमः ।

67) (PraNavam) viswaroopAya nama:

All the universes and the beings take their abode in Him. His Viswaroopa form was seen by Arjuna in the battle field with the dhivya chakshus blessed by GeethAchAryan: "PaSyA mE Paartha RoopANi satatOta sahasra cha". YasOdhA saw the universe in the open mouth of the infant KrishNa, when she wanted to check whether He has been eating mud.

६८ ॥ (प्रणवम्) विश्वगोप्त्रे नमः ।

68) (PraNavam) viswa goptre nama:

He rules the world and protects the beings of the world consistent with His nAmam, VishNu. He protects every one without discrimination as BhakthAs or otherwise.

६९ ॥ (प्रणवम्) विधिस्तुताय नमः ।

69) (PraNavam) vidhi-stutAya nama:

He is eulogized by Brahma Devan as his AchAryan (VedOpadEsam).

७० ॥ (प्रणवम्) विधये नमः ।

70) (PraNavam) vidhaye nama:

He is also serving the role as the Creator (Jagath KaaraNan/Srushti KaarANan). He is the empowering antaryAmin inside Brahma dEvan.



"Vidhi-stutAya namaH"





७१ ॥ (प्रणवम्) प्रणवोत्गीत वपुषे नमः

71) (PraNavam) praNavotgeeta vapushe nama:

Salutations to Lord, whose body (ThirumEni) is made up of udhgeeta PraNavam of Saama Vedam.

७२ ॥ (प्रणवम्) शिव स्तुताय नमः ।

72) (PraNavam) Siva stutAya nama:

Sivan follows the foot steps of his father, Brahma Devan and eulogizes the Lord (sphuranti sarvE Tava SaktiESai:).

७३ ॥ (प्रणवम्) शान्तिदाय नमः ।

73) (PraNavam) SaantidAya nama:

He confers the blessings of Saanthi of three kinds by removing the sorrows of three kinds: AdhyAtmikam, Aadhi Boudhikam and Aadhi dhaivatam.

७४ ॥ (प्रणवम्) क्षान्तिपारगाय नमः ।

74) (PraNavam) kshAntipaaragAya nama:

He is the limit of forbearance. His KshAnti is indispensable for destroying our multitudes of sins.

७५ ॥ (प्रणवम्) श्रेयःप्रदाय नमः ।

75) (PraNavam) Sreya:pradAya nama:

He confers SrEyas (the wealth of Moksha Sukham). He can confer both SrEyas and PrEyas (worldly wealth, which is perishable). SrEyas is of course lasting and is loftier.

७६ ॥ (प्रणवम्) श्रुतिमयाय नमः ।

76) (PraNavam) SrutimayAya nama:





He is Veda Svaroopan. AzhwAr salutes Him as the embodiment of the VedAs and their delectable fruit (Vedatthai, Vedatthin suvaip-payanai).

७७ ॥ (प्रणवम्) श्रेयसांपतये नमः ।

77) (PraNavam) SreyasAm patayE nama:

He is the benevolent Master, who blesses us with SrEyas.

७८ ॥ (प्रणवम्) ईश्वराय नमः ।

78) (PraNavam) IswarAya nama:

He is the One who attracts all towards Him and rules over them.

७९ ॥ (प्रणवम्) अच्युताय नमः ।

79) (PraNavam) acyutAya nama:

He is the One, who never slips away from His duties to protect those, who seek His refuge.

८० ॥ (प्रणवम्) अनन्त रूपाय नमः ।

80) (PraNavam) ananta roopAya nama:

As revealed by the PramANam, "KrishNa roopANi asankyAni", the forms that He takes for bhakta rakshaNam and dhushta nigraham are countless.

८१ ॥ (प्रणवम्) प्राणदाय नमः ।

81) (PraNavam) prANadAya nama:

He gives the bikshai of life. He brought back to life the dead sons of His "AchAryan", Saandheepini Rishi.

८२ ॥ (प्रणवम्) पृथिवीपतये नमः ।

82) (PraNavam) pruthivee pataye nama:

He is the Lord of BhUmi Devi and the Lord of all the Kings of the world.





८३ ॥ (प्रणवम्) अव्यक्ताय नमः ।

83) (PraNavam) avyaktAya nama:

He is vyaktAvyakta Svaroopi. He stays in un-manifest form as well.

८४ ॥ (प्रणवम्) सर्व साक्षिणे नमः ।

84) (PraNavam) sarva saakshiNe nama:

He is the Universal witness.

८५ ॥ (प्रणवम्) तमोहराय नमः ।

85) (PraNavam) tamoharAya nama:

He removes the darkness of ajnA~nam (nescience) and Vipareeta Jn~Anam.

८६ ॥ (प्रणवम्) अज्ञाननाशकाय नमः ।

86) (PraNavam) ajn~ana naaSakAya nama:

Through His svayam jyOti, He destroys the ajnA~nam that prevails in this world.

८७ ॥ (प्रणवम्) ज्ञानिने नमः ।

87) (PraNavam) jn~Anine nama:

He is saluted as a JnA~ni although He is the embodiment of JnA~nam.

८८ ॥ (प्रणवम्) पूर्णचन्द्र समप्रभाय नमः ।

88) (PraNavam) poorNa candra samaprabhAya nama:

He has the luster in a worldly sense equal to that of the Full Moon.

८९ ॥ (प्रणवम्) ज्ञानदाय नमः ।

89) (PraNavam) jnA~nadhAya nama:

As per the sruti Vaakyam, "dhiyO na: prachOdayAt", He kindles our Jn~Anam





and makes it shine fully.



"PurNa candrAya namaH"

sadagopan.org





९० ॥ (प्रणवम्) वाक्पतये नमः ।

90) (PraNavam) vaakpatayE nama:

He is the Master of Speech (Veda Vaak).

९१ ॥ (प्रणवम्) योगीशाय नमः ।

91) (PraNavam) yogeeSAya nama:

He is the Master of all yOgis. He has an archA form revered as Yoga HayagrIvan, which is enshrined at the dhivya dEsam of Thiruvaheendhrapuram. He is the goal of AshtAnga Yogis.

९२ ॥ (प्रणवम्) सर्वं कामदाय नमः ।

92) (PraNavam) sarva kaamadAya nama:

He fulfills all of our desires.

९३ ॥ (प्रणवम्) महामौनिने नमः ।

93) (PraNavam) mahA mounine nama:

He is a MahA Yogi and as such is adept at observing Mouna yOgam.

९४ ॥ (प्रणवम्) मौनीशाय नमः ।

94) (PraNavam) mouneeSAya nama:

He is the Lord of all Mounis including DakshiNA-Moorthy.

९५ ॥ (प्रणवम्) श्रेयसांनिदये नमः ।

95) (PraNavam) SreyasAm nidaye nama:

He is the treasure house and abode of all SrEyas.

९६ ॥ (प्रणवम्) हंसाय नमः ।

96) (PraNavam) hamsAya nama:





He is the One who took the avatAram of a Hamsam to instruct Brahma on the VedArthams to enable him to engage in Srushti kAryam as per His niyamanam.

९७ ॥ (प्रणवम्) परमहंसाय नमः ।

97) (PraNavam) parama hamsAya nama:

He is the Paramahamsar worshipped by all Paramahamsa ParivrAjaka SanyAsis.

९८ ॥ (प्रणवम्) भय ध्वंशिने नमः ।

98) (PraNavam) bhaya dhvamSine nama:

Salutations to the One, who destroys the bhayam (bheeti) related to SamsAram.

९९ ॥ (प्रणवम्) विराजे नमः ।

99) (PraNavam) virAje nama:

He stays in the state of VirAt saluted by the Purusha sooktam. He shines in this state with special effulgence.

१०० ॥ (प्रणवम्) स्वराजे नमः ।

100) (PraNavam) svarAje nama:

He stays in the form of svarAt. He is the ubhaya VibhUthi Naathan.

१०१ ॥ (प्रणवम्) शुद्धस्फटिकसङ्काशाय नमः ।

101) (PraNavam) Suddha sphaTika sankASaya nama:

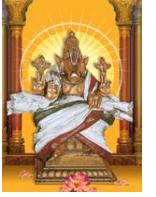
He has the hue of the spotlessly white SphaTikam (crystal).

१०२ ॥ (प्रणवम्) आदिमध्यान्तरहिताय नमः ।

102) (PraNavam) AdimadhyAntarahitAya nama:

He has no beginning, middle or end.





"Suddha SphaTika sankAsAya namaH"

१०३ ॥ (प्रणवम्) सर्व वागीश्वराय नमः ।

103) (PraNavam) sarva vaageeSvarAya nama:

He is the Lord of all Mahaa Vaagmees (great poets gifted with the power of speech).





१०४ ॥ (प्रणवम्) विश्व सुन्दराय नमः ।

104) (PraNavam) viSva sundarAya nama:

He is the most beautiful one in all the worlds.

१०५ ॥ (प्रणवम्) वाजीवक्र वासुदेवाय नमः ।

105) (PraNavam) vaajivaktra vasudevAya nama:

He is Para VaasudEvan's avatAram with the siras of a Mahaa aSvam (Head of a great Horse). Sri VaikunTha Naathan has incarnated as SrI Hayagreevan.

१०६ ॥ (प्रणवम्) विशुद्ध विज्ञान घन स्वरूपाय नमः ।

106) (PraNavam) viSuddha vijn~Ana ghana svaroopAya nama:

Sri Hayagreevan's dhivyAtma svaroopam is sacrosanct Jn~Ana svaroopam. He has taken this avatAram to confer Jn~Anam for the chEtanams and for them to gain the supreme goal of Moksham.

१०७ ॥ (प्रणवम्) मन्त्रमय शरीराय नमः ।

107) (PraNavam) mantramaya SareerAya nama:

He is the One who stands in the form of mantrams, when adhikARis perform Yajn~ams and offer Havis into the sparkling Agni. He receives those Havis and distributes them to the devAs waiting for them.

१०८ ॥ (प्रणवम्) मञ्जुप्रणादं वेदगीरां मञ्जूषिकाय नमः ।

108) (PraNavam) manjupraNAdam vedagirAm manjUshikAya nama:

Salutations to Lord Hayagreevan, who is the safe box for the delectable sounding Veda Mantrams !

Sri HayagrIva bhakthAs are requested to browse three ebooks released earlier in Sundarasimham series (<http://www.sundarasimham.org>) for additional information on the vaibhavam of Lord Hayagreevan. These are:





- 1) Sri HayagrIva StOtram of Swamy Desikan (4th ebook)
- 2) SrI HayagrIva Panjaram (29th ebook)
- 3) SrI HayagrIva Sahasra Naamam (66th ebook).



sadagopan.org

SrI Hayagreeva ParaBrahmaNE namaH

dAsan,

Oppiliappan Koil VardAchAri Sadagopan

