

Sri Venkateshwara Ashtottharam

(From BrahmANDa PurANam)



Annotated Commentary in English

By

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nirmaathaa of this e-book:

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Uthsavar Malayappar in Kannan ThirukOlam
(Thirumala/Thirupathi)





॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

श्री वेङ्कटेश्वर अष्टोत्तरम्

SRI VENKATESWARA ASHTOTTHARAM

(FROM BRAHMANDA PURANAM)

INTRODUCTION

adiyEn originally started the kaimkaryam of writing up about the AshtOttaram of Lord VenkatEsa, on the PurattAsi SravaNam day of the SvabhAnu year which was also the avathAra dinam of Lord VenkatEsan, Swamy Desikan and the First Brahma Tantra YathIndhra Maha Desikan, the founder of the ParakAla Mutt.

As I now release it as an e-book, I would like to seek the anugraham of my revered AchAryan, SrI VaNN SaThakOpa NaarAyaNa YathIndhra Maha Desikan and Sri VenkatanAthana of Thirumalai for initiating this Kaimkaryam on the Sri VenkatEsa AshtOttara and Sahasra Naamams

SRI VENKATESA SAHASRA NAAMAVALI AT THE FIRST BELL



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

Now is the time for the First Bell and the First NaivEdhyam. Lord's SatthumuRai follows. At this time of the first bell, Sri VenkatEsa SahasranAmams are recited by archakAs. It takes approximately 45 minutes





to recite the Sahasra-nAmams housed in BrahmANdA PurANam as conversation between Sage Vasishta and the great VenkatEsa Bhaktha, Sri NAradha. This Sahasra Naamam recitation concludes with the following ancient benediction for the Lord:

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।

श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

Sriya: kAntAya kalyANa nidhayE nidhayErthinAm |

SrI vEnkaTanivAsAya SrInivAsAya mangaLam ||

श्री वेङ्कटाचलाधीशं श्रियाऽध्यासित वक्षसम् ।

श्रितचेतनमन्दारं श्रीनिवासमहं भजे ॥

SrI VenkatAchalAdhIsam SriyAadhyAsitha Vakshasam

Sritha-chEthana-mandhAram SrInivAsam aham BhajE

The First NaivEdhyam for the Lord is offered now.



SRI VENKATESA ASHTOTTHARA NAAMAVALI AT THE SECOND BELL



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

The AshtOttharam used inside the garbha graham is from VarAha PurANam





with copious references to sthala purANam and the incidents associated with the seven hills. The BrahmANDa purANam version is quite different in NaamAvalis than the one enshrined in the VarAha PurANam (ebook #96).

At the outset, I would like to extend my sincere thanks to SrIman Sadagopan Iyengar of Coimbatore and SrIman M.G.VasudEvan of Chennai for reviewing this essay and offering their feedbacks.

The two recitations of the Lord's 1008 and 108 NaamAs take place at the early hours of the Morning as described by ANDAL in Her ThiruppAvai as "**SiRRam SiRu KaalE Vanthunnai Sevitthu**". These are very sacred recitations at Thiruppathi-Thirumalai before the Lord by His archakAs. Let us commence with the 108 NaamAs of Lord VenkatEsa first and follow it up with the meanings, commentaries and reflections on the 1008 Naamaas next. Very many sources will be cited and hence it may not be easy to acknowledge every one of the references completely.

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



Sri AlarmEl Mangai thAyaar-Thirumala/Thirupathi

ADDITIONAL COMMENTS BEFORE STARTING THE NAAMAVALIS

One can notice that number of the naamaas are echoes of SrI VishNu Sahasra





Naamam(VSN).

For e.g. the first ten naamaas of the VenkatEsha AshtOttharam are :

1. (PraNavam) SrI VenkatEsAya nama:
2. (PraNavam) SrIvAsAya nama:(*)
3. (PraNavam) Lakshmi PathayE nama:
4. (Pranavam) anAmayAya nama:(*)
5. (PraNavam) amruthAmsAya nama:(*)
6. (Pranavam) Jagadh-vandhyAya nama:
7. (PraNavam) GovindhAya nama:
8. (PraNavam) SaasvathAya nama:(*)
9. (PraNavam) PrabhavE nama: (*)
10. (Pranavam) SEshAdhri-nilayAya nama:

The ones with asterix (*) can also be found in Sri VishNu Sahasranaamam (VSN).

1. SrIvAsAya nama: is the same nAmam as the 609th VSN.
2. anAmayAya nama: is the same name as the 694th VSN.
3. amruthAmsAya nama: is the same VSN as found in the 819th naamA of VSN.
4. sAsvathAya nama: is the same as VSN 57
5. PrabhavE nama: is the same mangalAsanam of VSN (34th naamam).

Please add PraNavam before each of these 108 NaamAs.

THE IMPORTANCE OF PRANAVAM BEFORE THE NAAMA

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





Let us reflect on the importance of adding PraNava OmkAram before the Lord's NaamA first. Let us follow the revelations provided by VishNu PurANam, which is revered as "PurANa Rathnam" by our AchAryAs.

PraNavam is Sabdha Brahma Svaroopam. The UpAsanam of PraNavam is vital for realizing Para Tatthvam according to ParAsara Maharishi, the author of VishNu PurANam. He says:

DhruvamEkam Brahma OmithyEva vyavasTitham

BhruhathvAth BruhmaNathvAccha tath BrahamEthyabhidheeyathE

Here is SrImath Prakrutham Azhagiyasingar's comments on this passage:

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

1. anaadhi or timeless in origin
2. eternally present everywhere (vyApthi)
3. indestructible
4. base for the TamO guNam, which bewitches the World and deludes its beings
5. PraNavam shines through Saththa GuNa activities





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

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

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

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

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

THE IMPORTANCE OF NAMA: SABDHAM

In the AshtOtthara and Sahasra Naama Archanais, we end with the Nama: sabdham. For instance, we recite (Pranavam) VishNavE nama:





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

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

BHAGAVAD GUᅆA DARPAᅆAM:

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

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



NamO VenkatEsAya





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ASHTOTTHARA NAAMAS
&
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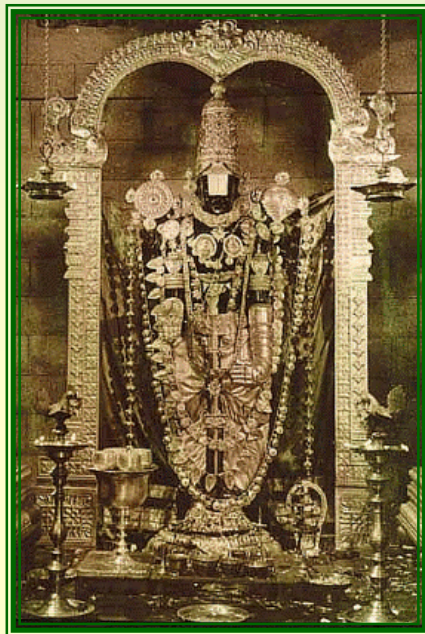


THE 1ST NAAMAM

(प्रणवम्) श्री वेङ्कटेशाय नमः

(PraNavam) srI vEnkaTEsAya nama:

SALUTATIONS TO THE LORD OF AUSPICIOUS VENKATAM HILLS!



SrI VEnkatEsha PerumAL-Thirupathi

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COMMENTS

The names of Tiruvenkatam-udayan, ThiruvenkatatthAn, Venktapathi, Venkataachala-pathi, VenkataramaNan, Venkata Raaghavan, Venkata Varaahan, Venkata KrishNan arise from the links of the Lord to Thiruvenkatam (VenkatAdhri) hills. Venkatam hills have the power to burn away all our sins and bless us with the bliss of darsana soubhAgyam of the Lord standing on top of it.

PURANIC SIGNIFICANCE OF THIS NAAMA :

The sacred temple of Lord SrinivAsa is located on the top most (Seventh) peak of a group of hills in today's Andhra PradEsh, which is revered as





VenkatAdhri or Venkata hills. It is considered as the hill resting on top of the hoods of AdhisEshA. The sacred feet of the Lord (VishNu Paadham) are resting on VenkatAdhri Sikharam (crest/peak) and that is why He is recognized as VenkatAdhri SikharAlaya KaaLamEgham (the dark rainy cloud hued Lord on top of the Venkatam hills).

Once upon a time, in a fierce competition involving the testing of the strength of Vaayu and AdhisEshan, latter tied himself around the Ananda hills and Vaayu tried to blow that mountain away. Lord intervened in that powerful contest and suggested AdhisEshan to let go of that mountain so that Vaayu can place it in the southern part of the country for the benefit of the BhakthAs to come and worship Him there. He also blessed AdhisEsha to carry that hill on his thousand hoods forever. Hence the hills below VenkatAdhri are known as SeshAdhri.

SPIRITUAL AND PHILOSOPHIC SIGNIFICANCE OF VENKATESA NAAMAM

The first naama has deep philosophical and spiritual significance. The name Venkatam has been interpreted as akshaya Isvaryam (Eternal, imperishable Wealth). All AzhwArs except the RanganAtha pathivrathai (ThoNDaradippodi AzhwAr) have performed their MangaLAsAnams (eulogies) of this Eternal Isvaryam with a total of 202 Paasurams. His unique Isvaryam is that of being SarvalOka SaraNyan (Refuge for the entire world).

SRI VENKATESA NAAMAM/MANTHRAM IN HIS SUPRABHATHAM

Among the 29 sLOkams Of Thirumalai SuprabhAtham, Lord of Thirumalai is addressed 14 times as Venkatachala-pathi (SrI VenkatAchalapathE! Tava SuprabhAtham).

SRI VENKATESA NAAMAM/MANTHRAM IN VENKATESA STHOTHRAM

After wishing the Lord of Venkatam an auspicious dawn, SrI VenkatEsa SthOthram salutes the Akshaya Nidhi (undepletable treasure) standing on top of the Venkatam hills through a moving sLOkam :





विना वेङ्कटेशं न नाथो न नाथः

सदा वेङ्कटेशं स्मरामि स्मरामि ।

हरे वेङ्कटेश प्रसीद प्रसीद

प्रियं वेङ्कटेश प्रयच्छ प्रयच्छ ॥ ९ ॥

vinA vEnkaTEsam na nAthO na nAtha:

sadA VEnkaTEsam smarAmi smarAmi |

harE! vEnkaTEsa! praseeda praseeda

priyam vEnkaTEsa! prayaccha prayaccha! || 9 ||

--Sri VenkatEsa SthOthram: 9th sLOkam

Meaning

There is no Lord for me other than VenkatEsa. I will always remember and reflect on Him. Oh Hari! Oh VenkatEsa! May Thou be pleased (with my imperfect aarAdhanam). May Thou shower me with the undecaying Isvaryam of Moksha Sukham (bliss of freedom from the cycles of births and deaths) and Nithya Kaimkaryam (eternal service to You as the Lord of SrI Vaikuntam).

SRI VENKATĒSA NAAMAM/MANTHRAM IN VENKATĒSA PRAPATTHI

Fourteen of the Sixteen SrI VenkatEsa Prapatthi sLOkams conclude with a moving surrender at the holy feet of Sri VenkatEsan :

"Sri VenkatEsa Charanou SaraNam PrapadhyE".

One of the Prapatthi sLOkam refers to the sacred feet of the Lord being hailed in Rg Vedam as the most exalted (VishNO: ParamE padhE) and as the fountain of honey (Yau Madhva uthsa) and as the most enjoyable.

Those Thiruvadis of Lord VenkatEsa are the objects of moving surrender





(Prapatthi) as revealed in another VenktEsa Prapatthi sIOkam:

श्रीमन् कृपाजलनिधे कृतसर्वलोक
 सर्वज्ञ शक्त नतवत्सल सर्वशेषिन् ।
 स्वामिन् सुशील सुलभाश्रितपारिजात
 श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ २ ॥

srimann! krupAjalanidhE! kruta sarvalOka!
 sarvaj~na! saktha! natavatsala! sarvasEshin! |
 swAmin! suseela sulabhAsrita pArijAta!
 srI vEnkaTEsa caraNau saraNam prapadyE || 2 |
 --Sri Venakatesa Prapatti, sIOkam 2

Meaning

Oh the consort of the most auspicious SrI Devi! Oh Ocean of Compassion! Oh the Creator of all the worlds and their beings! Oh Omniscient One! Oh the Omnipotent One! Oh the Lord filled with DayA for those, who prostrate before you! Oh the Lord of the chEthanAms and achEthnams! Oh the easy object of attainment by people of righteous conduct! Oh boon granting Kalpaka tree for those, who seek your refuge! Oh VenkatesA! I perform Prapatthi at Your holy feet.

SRI VENKATESA NAAMAM/MANTHRAM IN VENKATESA MANAGALAM

There are 14 sIOkams in SrI VenkatEsa MangaLam. Ten out of the 14 sIOkams celebrate the VenkatEsa Naama MahAthmiyam. Here are selected examples:

ChakshushE sarva-IOkAnAm VenkatEsAya MangaLam...sIOkam 2

(MangaLam to Lord VenkatEsa, who is the eye of all the worlds).





SarvAntarAthmanE Srimath VenkatEsAya MangaLam...SIOkam 5

(MangaLam to Sri VenkatEsa, who is the indweller of All)

SulabhAya SushIIAya VenkatesAya mangaLam...SIOkam 6

(MangaLam to Sri VenkatEsa, who is easily accessible to His devotees and is known for His noble GuNAs).

prayunjE ParatatthvAya VenkatEsAya MangaLam...SIOkam 7

(Mangalam to VenkatEsa, who is the Supreme principle with no equals or superiors)

atrupthyamrutha-roopAya VenkatEsAya MangaLam...SIOkam 8

(Auspiciousness to VenkatEsa, whose enchanting form is like the insatiable nectar to the ChEthanams).

prAya: sva-charanou pumsAm saraNyathvEna

paaNina KrupayA disathE SrImadh-VenkatEsAya MangaLam...SIOkam 9

(May MangaLam be to Sri VenkatEsa, who with His right hand indicates His Feet, as the sole refuge to all human beings)

apAngai: sinjathE visvam VenkatEsAya MangaLam...SIOkam 10

(MangaLam to VenkatEsa, who moistens/nourishes the universe with His rejuvenating glances).

SarvArthi-samanAyAsthu VenkatEsAya MangaLam...SIOkam 11

(May auspiciousness be to VenkatEsa, who subdues all the three kinds of afflictions/taapa thrayam)

SrI Vaikunta VirakthAya Swami pushkariNee-taDE

RamayA RamamAnAya VenkatesAya MangaLam...SIOkam 12





(MangaLam to SrI VenkatEsA, who gave up His fondness for SrI Vaikuntam in favor of sporting with Lakshmi on the banks of Swami PushkariNi at Thirumala)!

THE CELEBRATION OF VENKATĒSA NAAMAM BY THE AZHWARS

AzhwArs celebrate SrI VenkatEsa Tatthvam, His Soundharyam and GuNAdhisayams through 200 plus Paasurams and lose themselves in those delectable anubhavams. For the sake of brevity, we will quote selected examples from their divine Paasurams:

PeriyAzhwAr salutes Him as:

- ☆ Vitthahan VenkatavANan (all powerful Magician, the Lord of ThiruvEnkatam),
- ☆ Minnu Mudiyan, MinnalankAran (One with resplendent crown),
- ☆ Veda PoruL (the inner meanings of the VedAs),
- ☆ Ulahu tannai Vaazha ninRa Nambi (The great One, who is the cause for the existence and thriving of the world).

AndAL, the daughter of PeriyAzhwAr loses herself in the beauty and majesty of the agni-spitting chakram that rotates in the right hand of the Lord (VeyyathOr Tazhal umizhum Chakkarakkai Venkatavan) and the pure white Conch on the left hand (VeLLai ViLi Sankidankayyir KoNDa Vimalan).

She loses Herself also in the beauty of His seven hills (TeNNeer Paay Venkatatthen ThirumAl) and says that She will wait for Him to come before Her and keep Her soul together with Her body through reciting His Govindha Naamam (KuLir aruvi Venkatatthen Govindhan GuNam Paadi--aavi KaatthiruppEnE).

She loses herself over the beauty of the Lord and with great affection and describes Him as "AzhagappirAnAr" and salutes MahA Lakshmi residing on His





chest and giving Him the name of SrInivAsan (Venkatatthut-tannAhat-Thirumangai tangiya seer mArvan).

KulasEkhara AzhwAr wants to be near Him by taking the form of any thing appropriate to enjoy Him on His golden hills

**SempavaLa VaayAn ThiruvEnkadamennum EmperumAn ponn malai mEI
yEthEnum aavEnE.**

This AzhwAr looks in to the VenkatEsa Tatthvam through the Paasura Vaakyam:

"chediyAya Vall vinaikaL theerkkum ThirumAIE! NediyanE VenkatavA."

KulasEkharar reminds us that this Lord towering over the seven hills is the One, who destroys utterly even the most heinous of sins.

Thirumazhisai AzhwAr states that the Venkatam hills are those, which burn away all the sins and recommends us to go to Venkatam hills and worship the Lord to receive that anugraham

**senRu VaNanguminO sENyuar Venaktatthai, ninRu Vinai kedukkum
Neermayaal.**

This AzhwAr points out that the Venkatam Hills is the abode of the Lord, who comes to the rescue of the worshipping DevAs by destroying the asurAs with His fierce ChakrAyudham and banishes totally all the sins of those, who prostrate before Him (**VenkatamE mey vinai nOy theerpathuvum**).

Thirumnagai AzhwAr introduces Him to us as "**PiRappaRukkum PirAn**" or the One who destroys the cycles of births and deaths and grants us Moksham. Elsewhere, Thirumangai says:

"Immamisap-piRaviyai nOkki, TannAkki TanninaruL seyyum Talaivan"

(He takes pity on our human births full of sufferings and grants us MOksham and grants all His kalyANa guNams to us as the Supreme Master).





The three Mudhal AzhwArs attest to the Lord of ThiruvEnkatam residing permanently in their heart cavities

**ManatthuLLAn VenkatatthAn, VeLLattharuvi ViLangoli neer VenkatatthAn
uLLatthinuLLE uLan**

Swamy NammAzhwAr pays moving tribute to ThiruvEnkatatthAn in Thiruviruttham, ThiruvAimozhi and Periya ThiruvandhAthi. AzhwAr identifies with SrI VenkatEsan as his Mother, Father and his life itself and submits that he can not ever leave Him now that he has gained Him in Thiruvaimozhi 2.6.10:

Thaay Tanthai uyir aahinRAY Unnai naan adainthEn viduvEnO?

In ThiruvAimozhi (3.3.1), Swamy NammAzhwAr states that the greatest goal of life should be to stay close to the Lord of ThiruvEnkatam and serve Him at all times, without any gap or flaw and with no thought of other things in mind

Ozhivil Kaalam yellAm udanAi manni vazhuvilA adimaiseyya VeNDum nAmm

We should perform Kaimkaryams for the Lord for the Kaimkaryam's sake alone. We should perform that Kaimkaryam and establish our Seshathvam since we are subservient to Him at all times. In this decad on ThiruvenkatamudayAn, Swamy NammAzhwAr avers that ThiruvEnkatam temple is equivalent to Sri Vaikuntam since the Nithyasooris led by VishvaksEna come to Thiruvenkatam to serve Him there. Next, AzhwAr salutes the Lord's ease of access by all (Soulabhyam) be they a great Devotee or a nomadic tribal. His magnanimous Dayaa towards those who seek His protection is praised by the AzhwAr this way: "He stands there permanently even today, waiting for protection of seekers, unmindful of the merits of the person, not satisfied even when hosts of souls reach Him and are to be redeemed. His simplicity and magnanimous guNams are His greatest virtues that really mark Him out."

ThiruvAimozhi 3.3.6 Paasuram on the Lord of Seven hills reveals





the significance of reciting Sri VenkatEsa Manthram:

வேங்கடங்கள் மெய்மேல் வினமுற்றவும்
தாங்கள் தங்கட்கு நல்லனவே செய்வார்
வேங்கடத் துறைவார்க்கு நமவென்னல்
ஆங்கடமை, அது சுமந்தார்கட்கே.

Venkatangal meymmEl vinai muRRavum

taangal tangatkku nallanavE seyvAr

Venkatatthu uRaivArkku NAMAVENNAL

AANGKADAMAI ATHU SUMANTHAARKATKKE

When we utter "NamO VenkatEsAya", all the sins are burnt like cotton thrown in the fire. This is due to the power of UpAya anushtAnam. The subsequent Paapams won't get attached to him. This fact is emphasized by Brahma Soothram (IV.1.13):

Tadhadhigama utthara-poorvAgayO: aslEsha vinAsou--"

Here the Soothram is referring to the fruits of meditation on Brahman. The result is that all previous sins are destroyed and the subsequent Sins do not cling to the Jeevan. The meditation on the Supreme Brahman with His manthram (NamO VenkatEsAya) destroys the displeasure of the Lord produced by the sins accumulated by the Jeevan before meditation and that paves the way for His limitless grace and removal of all sins through the just utterance of His Manthram (Ukthi Manthram), He takes care of the rest. Past sins are burnt and future sins do not cling. The Lord of ThiruvEnkatam sees to that with devoted service to him and recitation of His Manthram with svaroopA Jn~Anam, we are assured of Moksham by the Lord of Venkatam hills.

AzhwAr instructs us to get to the ThiruvEnkatam hills before old age or disease disables us (**yeythu iLaippathin munnam adaiminE**). Even if we get to the bottom of His sacred hills and are unable to proceed higher, the Lord will fell the cycles of births and deaths along with old age and disability as long





as we meditate on Him and His lotus feet through the utterance of His manthram and meditation on Him:

ஓயூமூப்புப் பிறப்பிறப்புப்பிணி
வீயுமாறுசெய்வான் திருவேங்கடத்
தாயன், நாண்மலராம் அடித்தாமரை
வாயுள்ளும் மனத்துள்ளும் வைப்பார்கட்கே.

Ooya moopup-piRap-piRappup-piNi
veeyumARu seyvAn ThiruvenkatatthAyan
NaaNNmalarAm aditthAmarai
vAyULLUm manatthuLLUm vaippArhatkKE

--Thiruvaimozhi 3.3.9

The individual salutations of Swamy NammAzhwAr to SrI VenkatEsa are nectarine anubhavams of a great soul steeped in Bahgavath Bhakthi. Here are some examples:

"anthamil Puhazh kaar yezhil ANNaI"

(The most beautiful Lord with limitless glory).

"Aadhi Moorthy"

(the primordial Lord)

"Paran senRu sEr ThiruvEnkata Maamalai onRumE thozha namm vinai
OoyumE"

(If we worship the ThiruvEnkatam hills reached by the Supreme Lord, all of our sins would disappear)

"PaNN pudai Vedam payantha Paran"

(The Supreme One who blessed BrahmA with the Vedams as Lord HayagrIvan)

"TilathamulahukkAi ninRa ThiruvEnkatatthemperumAnE"





(The Lord of ThiruvEnkatam, who shines as the Tilakam for the world).

"Naal ThOLamudhE YenathAruyirE"

(Oh Lord with four beautiful shoulders and my life itself).

"ThirumAmahaL kELvA"

(Oh SrInivAsa, Lord of MahA Lakshmi)

"YeNNam Puhunthu titthikkum amudhE ImayOr adhipathiyE"

(Oh Lord of DevAs who enters my thoughts and delight me like the nectar).

"Sanku Vill Vaal TaNDu ChakkarakkaiyA"

(Oh Lord with the weapons of Conch, Bow, Sword, Mace and Disc in Your hands)

"ThirunEmi ValavA DeivakkOmAnE"

(Oh Divine Lord with the Chakram on Your upper right hand)

"SedyAr VinaikaL theer marunnthE ThiruvEnakatatthemperumAnE"

(Oh Lord of ThiruvEnkatam, who is the oushadham/medicine for the cruel VinaikaL)

WHY SUCH A CELEBRATION OF VENKATESA NAAMAM?

The First AshtOththaram is **"(PraNavam) VenkatEsAya Nama:"**. One may wonder why there is such a celebration of this VenkatEsa Naamam in His SuprabhAtham, SthOthram, Prapatthi, MangaLam, PurANam and dhivya Prabhandhams. The reason is because this first nAmam is the most powerful SrI VenkatEsa manthram: **"(PraNavam) namO VenkatEsAya"**. This First AshtOththaram is thus the most appropriate and auspicious start and confers MangaLams on all the reciters. VenkatEsa is the Lord of VenkatAdhri or Venkata Giri. The significance of that Giri (Hill) has been revealed to us by Swami Desikan in the very first sLOkam of his famous SrI DayA Sathakam:





PrapadhyE thamm GIRIM prAya:SrInivAsaanukampayaA
IkshusArasravanthyEva yannmUrthyA sarkarAyitham

Meaning

AdiyEn performs Prapatthi at the sacred hills of VenkatAdhri, which is the crystalized version of the flood of cane sugar juice representing the Dayaa guNam of Lord SrinivAsan. The limitless compassion of Lord SrInivAsan flows swiftly as a flood to reach His devotees. That compassion of the Lord is most enjoyable. That compassion is like a river of cane juice. That cane juice has transformed ultimately in to the sweetest rock candy to be enjoyed by His BhakthAs. That rock candy takes the form of VenkatAdhri, which bears the trespasses of the chEthanams and grants all the desired boons sought by the BhakthAs.

Such is the MahAthmyam of the First AshtOtthara nAmam of SrI VenkatEsa!



(Note: SwAmy Desikan's SrI Sookthi DayA Sathakam (with annotated commentary) is available at <http://sundarasimham.org/ebooks/Dayasatakam.pdf>)





THE 2ND NAAMAM

(प्रणवम्) श्रीवासाय नमः

(praNavam) srivAsAya nama:

SALUTATIONS TO THE LORD, WHO IS THE ABODE OF SRI DEVI



SrInivAsa PerumAL--Gunaseelam

COMMENTS

This is the same as the 609th Sri Vishnu Sahasra Naamam. Swamy ParAsara Bhattar comments that Lord Vishnu (Venkatesa) is forever with Her (Sri Devi). She is His "Nithya SrI". He is the Nandavanam (UdhyAnam/Garden) of Kalpaka trees, where SrI Devi is forever sporting according to Her pleasure. She loves to sport with the Lord on the banks of Swami PushkariNi. He is the ground/abode for those sports for her. She will never be found outside that abode, the Vakshasthalam of the Lord (the chest region) her sporting ground.

ADDITIONAL COMMENTS

The First AshtOtthara Naamam celebrated the Sri VenkatEsa manthram. The





second Naamam celebrates the SrInivAsa Tatthvam. Swamy NammAzhwAr's famous ThiruvAimozhi Paasuram is to be linked here:

அகலகில்லேன் இறையும் என்றலர்மேல் மங்கையுறை மார்பா!
நிகரில் புகழாய்! உலகமுன்றுடையாய் என்னை ஆள்வானே!
நிகரில் அமரர் முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே
புகலொன்றில்லா அடியேன் உன் அடிக்கீழமர்ந்து புகுந்தேனே.

ahalakillEn iRayum yenralarmEl mangai uRai MaarbhA!

niharil puhazhAy ! ulahamUnRudayAi yennai ALvAnE!

niharil amarar munik kaNangaL virumpum THIRUVENAKTATTHAANE

PuhalonRilla adiyEn unnadikkeezhamarntu puhunthEnE

-- ThiruvAimozhi: 6.10.10

Meaning according to Dr.V.N.Vedantha Desikan Swamy

"Not even for a moment will I leave this seat of mine" says Alarmel Mangai (MahA Lakshmi/SrI Devi). That she is always on your chest is reassuring to me. Your reputation of Qualities is matchless. The three worlds are yours. You have enslaved me. I have adopted you as my Master for all times. You are the unequalled Master since this relationship is not conditioned by any circumstance. Great sages, who have no match and devAs and nithyasooris come all the way to this place to worship You, Oh Lord of ThiruvEnkatam ! I, who have no other prop to cling to, humbly surrendered myself at your feet and there I remained protected by you".

Earlier AchAryAs have commented extensively on the deep links of this paasuram with the most Sacred Dhvaya Manthram and PurushakAram (intercession) of SrI Devi on our behalf with Her Lord as well as the presence of Her (SrI Devi) both during the UpAya dasai (enactment of the means) and UpEya Dasai (prayer for Moksham as PurushArtham) at the time of surrender to the divine couple. She intercedes on our behalf and pleads with Her Lord to forgive our trespasses and then again, she is there





with Her Lord when Prapatthi is performed and accepts it along with her husband as His SahadharmachAriNi.

SrI VishNu PurANam recognizes Her presence on the Lord's chest always as Nithya SrI :

"VishNO: yEsha anapAyini".

AnapAyini means inseparable (ahalahillEn iRayum yenRu AlarmEl MangayuRai Maarbhan is SrIvAsan or SrinivAsan). Lord SrinivAsan follows the hints arising from the movements of His Sri Devi's brows and performs His protective duties accordingly. So says KurEsar in Sri Sthavam:

"YasyA Veekshya Mukham tadhinghithaparAdhInO vidhatthE akhilam".

He is completely under her sway (**Ingitha ParAdhInan**). The Lord of Venkatam goes about His duties of Creation, Protection, Destruction of the universe (Jagath VyApAra leelais), granting of Svarga vaasam or naraka Vaasam or Vaikunta Vaasam and all other activities by taking the hints from the movement of SrI Devi's brows. That is why she has to be there always on His chest to help Him and participate in the joy of the conductance of the Jagath-VyApArams. Vedam says that She is present with Him even during the time of PraLyam as "SvadhA Devi", which is another name for Sri Devi:

"aanIdhavAdhag SvadhayA TadhEkam".

For our SaraNagathi to become fruitful, her inseparable presence with Her Lord is essential. Vedam again says that she is the object of His (Lord's) Preethi and as such she is inseparable from Him:

"Sriyam IOkE DevajushtAm UdhArAm"

Devan here is the ParamAthmA, SrInivAsan/SrIvAsan. Lord SrinivAsan and AlarmEl Mangai are Saha-dharmachAris. They stay inseparable and grant the PurushArTam (ultimate goal of life), Moksham for SaraNagathAs:





**LakshmyA saha Hrushee DevyA KaaruNyarooPyA! Rakshaka:
sarvasiddhAnthE**

She is a DEFINING MARK for Her Lord. In fact, it is Her presence that conclusively identifies Her Lord to us; as such She is the "**SvaroopA nirUpaka dharmam**", without whom we would be groping in the dark in our search for the Parama Purushan. Just as His lotus eyes, it is Sriya: Pathithvam that reveals Him as the ultimate One (**tiru illA dhevarai tErElmin dEvu**). Swamy NammAzhwAr instructs us about this inseparable Dhivya dampathis blessing us (their children) with MokshAnugraham:

oNDodiyAL ThirumahaLum ThaanumAhi oru ninaivAl eenRa uyirellAm uyya

(They have taken this sankalpam to redeem us together).

There are many cross correlations to the Second Naamam of "SrIvAsan" in Dhivya prabhandhams:

"panthirukkum melviralAL Paavai PanimalarAL vanthu irukkum Maaravan"

--Periya Thrumozhi:2.2.9

The key words are "Vanthu-irukkum Maarbhan". She elected to stay on His Chest after coming out of the Milky Ocean. ParAsara Maharishi states in VishNu PurANam that She took permanent residence at the Lord's Chest as the DevAs were watching

PasyathAm Sarva-dEvAnAm yaTou vakshasthalam HarE:

She defined Her Lord through Her presence and stays on His chest as anapAyini. As indicated earlier, she is His LakshaNam, the defining mark.

From that seat and together with Her Lord, She does SaraNagatha rakshanam through participation as saha-dharmachAriNi in the yAj~nam of SaraNagathi.

Swamy Desikan explains this taththvam to us in the fifth sLOkam of ParamArTa





Sthuthi: "The Periya PirAtti is Your Dharma Pathni, who never ever leaves your side. Oh Lord! Your GuNams like dayA are the helping adhikAris (Rthviks) in that yAj~nam. This YAj~nam focusing on the protection of those, who seek Your RakshaNam is a very long and ancient one. As per the Yoga Soothram defining pathni (pathyunou yAj~nya SamyOgE), your consort, Sri Devi takes equal part in that SaraNAGathi Yaagam and gives the Phalan (fruits of that yAj~nyam)." The pramANam for PirAtti's PurushakAra function is :

"vEri mArAda poo Mel iruppAL vinai theerkkumE".

The PramANam for the Piratti's presence during the UpAya dasai is from SrImad RaamAyaNam:

"SA BhrAthu: charaNou gaadam nipeedyA Raghunandana:"

The other PramANam is from dhivya Prabhandham:

**"on toddiyAL ThirumagaLum neeyum nilA nirpa, kaNda sadir
KaNdu ozhindEn adaindEn unn ThiruvadiyE".**

Through the second naamam of "SrIvAsAya nama:", we are reminded of the Lakshmi Tatthvam and our duty to celebrate Her Lord as the abode of the Sarva MangaLa dhAyaka SrI Devi:

**Sarva-kAma-pradhAm RamyAm samsArArNava-taaRiNIIm
Kshipra-prasAdhinIm LakshmiIm SaraNyAm anuchinthayEth**

Meaning

We should reflect upon SrI Devi, who is the grantor of all desires quickly and is beautiful. She gets us across the ocean of SamsAram and She is the Sarva-Ioka -SaraNyai).

Replying to the doubts as to the lack of widespread and specific mention by the name of Sri in the Sruthi (Vedam), AchArya RaamAnujA is reported to have said:





"PerumALai sonna idam yellAm PirAttaiyum sonnadhAyittru"

(Wherever Lord is mentioned, PirAtti is also included there).

Swamy ParAsara Bhattar echoes this sentiment in a Passage in his GuNa Rathna Kosam:

"tat antarbhAvAt na tvaam prithak abhidattE Sruthirapi".

She confers thus the name of "SrIvAsan" on Her Lord through Her eternal presence on His chest.

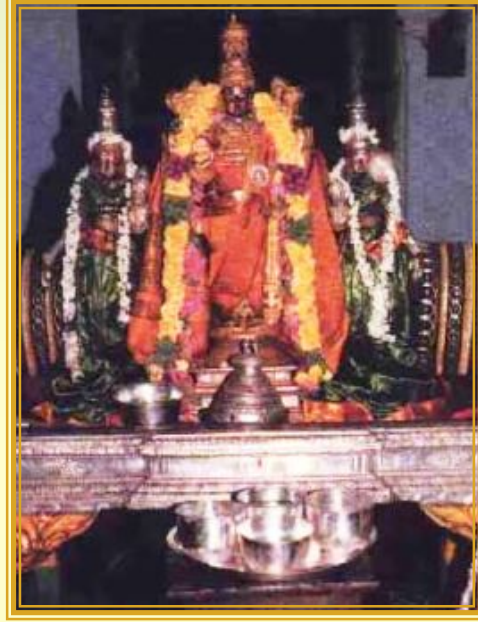


THE 3RD NAAMAM

(प्रणवम्) लक्ष्मीपतये नमः

(praNavam) lakshmi patayE nama:

SALUTATIONS TO THE CONSORT OF MAHAA LAKSHMI



PrahalAda Varadhan--AhObilam

COMMENTS

Our Lord is saluted as Sriya: Pathi, Lakshmi Kaanthan, KamalA Pathi, Sriya: SrI:, IndhirA Naayakan, SrIsan, Lakshmi SahAyan, Sriya: Prabhu. All of these nAmAs refer to the auspiciousness of Him becoming/being the blessed husband of MahA Lakshmi.

Vedam itself celebrates the Lord's status as the husband of Lakshmi and Her status as His divine consort:

"AsyEsAnA JagathO Vishnu Pathni"--TaittirIya Samhithai

(She rules the world as VishNu pathni).



The VishNu PurANam text for the above Vedic passage is:

"nityA yEva yEshA JaganmA+A VishNO: SrI: anapAyini"

NavalpAkkam VidvAn Sri RamAnuja TatAchAr Swamy has pointed out other Vedic references to MahA Lakshmi as VishNu Pathni in AsvamEdha-anga manthrams. The corollary of her identification and salutation as VishNu Pathni is the name, "Lakshmi Pathi" for Her Lord (the third AshtOttara naamam for Lord Venkatesan). Two passages from the above manthram cited by NavalpAkkam Swamy and his commentaries on them are:

☆ "DhruvA disAm" and

☆ "VishtambhO divO dharuna: priTivyA asyEsAnAagatO VishNu Pathni".

DhruvA and Adhithi invoked in these manthras are identified with MahA Lakshmi, who is VishNu Pathni.

"Adhithyai: VishNu Pathnyai: charum"

This is another Veda manthram, which refers to VishNu Pathni and Yaagam connected with Her. If She has VishNu as husband, He has Lakshmi (SraddhA, MedhA, Adhithi, which are synonymous in Vedam to Lakshmi) as His wife. He is JaathavEdhan and She is His Divine consort. When SrI Sooktkam invokes Sriman NaarAyanan as:

"JaathavEdhO ma aavaha"

It invokes His divine consort as well. Lakshmi Avaahanam (invocation) is hence implicit. Without His dearest Lakshmi, the name of Lakshmi Pathi can not be invoked. As Lakshmi Pathi, He consults with her and is counseled by her in all Jagath-vyApAram and Jagath Hitham (activities and well being of the world):

"Saha-dharmacharI SourE: sammanthritha Jagath HithAm"

She is like the Minister in counseling. Another pramANam in favor of the





Lord's Lakshmi Pathithvam is the Purusha sooktha Vakyam:

"Hreesccha tE LakshmiSccha Pathnyou".

He as Lakshmi Pathi is the First AchAryan for SrI VaishNavAs (AkAra Vaachyan). She is the second AchAryan (UKAra Vaachyai) as VishNu Pathni. That is why we call our sampradhAyam as

"Lakshmi-NaaTa SamArambhAm --".

That is why our sampradhAyam has also been described as "antha: pura sampradhAyam" or SrI SampradhAyam. This couple (Dampathi) is therefore celebrated as the ancient MiTunam of the Universe:

"aadhyou Dampathi JagathAm Pathi".

They are the Father and Mother of this Universe:

"Thvam MaathA SarvalOkAnAm DevadEvO Hari: PithA".

He is Lakshmi Pathi and She is His BhAryA (consort) and Nithya SrI (eternal MangaLam).

Another special feature of the relationship between the Divine couple is that as much as PirAtti is the defining mark of the Lord and imparts "atisayam" to Him. He too adds immeasurable glory to her, by His Pathithvam. Swamy AlavanthAr salutes the Lord by asking the question: "Ka SrI: Sriya?" Thirumangai adores the Lakshmi Pathithvam at ThErzhundhUr with the salutation: "Thiruvukkum ThiruvAhiya selvA".

Paancha Raathra samhithai named JayAkhyā Samhithai recognizes our Lord's Lakshmi Pathithvam and His inseparability from Her with two examples :

**Sooryasya rasmayO yathvAth
OrmayasyachAmbhudhEriva
Sarvaiswarya prabhAvEna KamalA
SrI tEstathA**





Meaning

Just as the rays and lustre (rasmi) can not be separated from the Sun and just as the waves of the Ocean can not be separated from the Ocean, SrI Devi is united with Her Pathi in an inseparable manner so that He can be recognized readily as Lakshmi Pathi.

MahA Lakshmi is "AakAra Thraya Sampannai" and in that role, She helps Her Pathi in three ways to execute His vows. AakAram means a rich source and resource:

1. PurushakAra aakAram
2. UpAya aakAram
3. UpEya aakAram

During PurushakAram, AlarmEl Mangai (PadhmAvathi) uses Her influence with her Pathi as His wife and pleads on behalf of us, the chEthanams that have committed many trespasses and pleads with Him to forgive our sins. She kindles Her Lord's affection (vaathsalyam) for us, the pitiable Jeevans.

During UpAya anushtAnam, She stimulates His Sankalpa Jn~Anam to protect the chEthanam performing Prapatthi and enhances Her Lord's Jn~Ana sakthi to come forward to protect the suffering jeevans.

During the UpEya dasai, She enhances the soundharyam of Her Lord for the Muktha Jeevan to enjoy the Lord and accepts the havis of aathma samarpaNam (offering of Self) as His Saha-dharmchariNi. Whenever and wherever PerumAL is mentioned, PirAtti is there. That is the Tatthvam which is behind this Third Naamam:

(PraNavam) LAKSHMI PATHAYE NAMA:

The most merciful Lakshmi united with Her Lord HrushIkEsan is recognized in all siddhAnthams as the protector of the erring Jeevans. **LakshmyA saha HrushIkEsa: DevyA KaaruNya RoopayA, Rakshaka: Sarva siddhAnthE**





VedAnthEapi cha geeyathE.

In this context, Dr.M.A.Venkata KrishNan Swamy has commented: "When the individual soul refrains from interdicted actions, the Lord along with Goddess Lakshmi overlooks the soul's innumerable demerits accumulated in its numerous previous lives and helps it attain infinite bliss through Moksham".

Such is the glory behind this Third Naamam.



THE 4TH NAAMAM

(प्रणवम्) अनामयाय नमः

(praNavam) anAmayAya nama:

SALUTATIONS TO THE LORD, WHO IS THE BESTOWER OF HEALTH
FROM THE DEGENERATIVE DISEASE OF SAMSAARAM!



Sri VijayAsanar--Thiru VaraguNa Mangai

COMMENTS

This Naamam is the same as the 694th Sri Vishnu Sahasra Naamam. The 585th and the 586th SrI VishNu Sahasra Naamams, "BhEshajAam Bhishak" also declares that He is the effective medicine for the incurable disease of SamsAram and the expert in the diagnosis of that disease and its treatment:

asAdhya Bhava-rOgasya BhEshajam; samyak-vidhitha nidhAna chikithsO
Bhishak

ADDITIONAL COMMENTS

One who bestows health is a Doctor, who prescribes the right kind of medicine. He is a Vaidhyan or Doctor. The disease is SamsAric illness, which is



very cruel and debilitating. One needs therefore a very special Doctor to cure this disease. That Doctor, who treats this terrible disease, is Vaidhya NaarAyaNan standing on top of the seven hills, the SapthagirIsan.

Lord VenkatEsa is not only a super specialist for the crippling malady of SamsAra but He is also the only One capable of curing the same. Others too have opened shops and tried to cure common garden variety of diseases, but they do not have the treatment for this chronic disease of SamsAraa:

எருத்துக் கொடியுடையானும்* பிரமனும் இந்திரனும்* மற்றும்-
ஒருத்தரும் இப் பிறவியென்னும் நோய்க்கு* மருந்து அறிவாருமில்லை*
மருத்துவனாய் நின்ற மாமணிவண்ணா!* மறு பிறவி தவிரத்-
திருத்தி* உன்கோயில் கடைப்புக் பெய்* திருமாலிருஞ்சோலை எந்தாய்!

Yerutthuk kodi udayAnum Biramanum indiranum maRRum-
oruttharum ip-piRavi enum nOikku marundu arivArum illai
MarutthuvanAi ninRa MaamaNivaNNA! maRu piRavi tavira
tirutthi unn kOil kadai pugappEi ThirumAlirumchOlai YenthAi!"

--PeriaazhwAr Thirumozhi, passuram 5.3.6

Meaning

Neither Siva PirAn with the flag of a bull or Brahma dEvan or Indhran or other gods can prescribe an effective medicine for this disease known as repeated births in SamsAric world. Oh Lord of ThirumAlirum ChOlai! with the hue of a giant gem and standing as the effective Physician to cure the disease of repeated births! Please cure me from this degenerative disease and place me at the proximity of Your Sannidhi!

The diseases of the body and mind are curable by ordinary doctors. The disease of SamsAric afflictions that leads to repeated births and deaths can only be treated by a Super-Specialist. In this context Adhi SankarA says:

"Punarapi Jananam punarapi MaraNam, punarapi janani jaDarE sayanam,
iha samsArE bahu dusthArE krupayA paalaya paahi MurArE"





(We are born again, we die again and then come back to rest in the wombs of mothers again. Oh MurArE, please save me from this misery of repeated cycles of births and deaths and bless me with "na punarAvrutthi", non-return to this samsAram).

KulasEkhara AzhwAr in His Mukundha Maalai refers to the disease of SamsAram and points out that Lord KrishNa is the alchemy (rasAyanam) to cure the disease of SamsAram (Bhava RhOgam):

**idham sarIram pariNAma pEsalam
padhathyavasyam slathasanthi jarjaram
kimaoushadhai: klisyasi MooDa-dhurmathE !
nirAmayam KrishNa rasAyanam pibha**

(This body over time will become feeble and is going to die. Oh MooDa mathi! Why are You chasing all kinds of medicine for cure of this samsAric disease? Please drink the special medicine known as KrishNa to overcome this disease of samsAram).

In the very first sLOkam of SrI Mukundha Maalai, KulasEkharar identifies Sarva Swamy, Sri Mukundhan as "Bhaktha Priyan and Bhava-lundana gOvithan":

**SrI VallabhEthi VaradhEthi DayAparEthi
Bhaktha-priyEthi Bhava-luNDana gOvithEthi
NaaTEthi Naaga-sayanEthi JagannivAsEthi
aalApinam prathipadham kuru maam Mukundha**

KulasEkharar identifies the Ubhaya VibhUthi NaaTan, Mukndhan as Sriya: Pathi, the Daya-SvarUpi, who can not bear the sufferings of His adiyArs; He is devoted to His bhakthAs and is the Master resting on AdhIsEshan; He is THE DOCTOR, WHO CURES THE DISEASE OF SAMSAARAM. AzhwAr begs this Super-specialist to make him repeat often the names of SeshasAye and JagannivAsan to be cured of the disease of SamsAram.





Swamy NammazhwAr prays for the same boon of the destruction of SamsArice disease:

**piRappinmai peRRu adik-keezh kuRRavElaRu,
maRappinmai yaan vENDum maadu"--Periya ThiruvandhAathi**

(Oh Sriman NaarAyaNA! I seek the boon (medicine) that will free me from repeated births in different yOnis (wombs) and to remember always to perform nithya kainkaryam for You at Your Parama Padham).

In another sLOkam of Mukundha Maalai, KulasEkharar refers to samsAram as a parched desert land full of suffering and states that he gets relief from that sorrow by dipping deep into the cool and rejuvenating pond of EmperumAn:

**sramamushi agAtha maargE HARI SARASI VIGAHYA --Bhava maru
parikinna: khEdham adhya thyajAmi.**

In a subsequent sLOkam, KulasEkharar identifies this Master-Doctor, who cures all sorrows as:

"vyasana apanOghanakara:na:SwamySridhara:"

KulasEkharar identifies this disease of samsAram as "Prasoothi MaraNa VyAdhi" (repeated birth and death disease). The treatment (chikithsai) for it is the magnificent medicine (marunthu/oushadham) of the indwelling Krishnan, who produces the permanent cure:

hE IOka: sruNutha PRASUTHI-MARANA VYAATHE: CHIKITHSAAM

AntharjyOthi: amEyam KrishNAkhyam aapeeyathaam

Tath peetham PARAMOUSHADHAM vithanuthE

NIRVAANAM-AADHYANTHIKAM

KulasEkharar goes on to extol this Parama Oushadham and the Super-specialist





that administers this medicine as "Sri KrishNa Dhivya Oushadham" and "Bhava bhaya pradhvamsana yEka Oushadham". The FOURTH Naamam of Sri VenkatEsa AshtOttharam thus refers to this Venkata Krishna oushadham standing on top of Thirumalai that surely cures the disease of SamsAram as we prostrate before Him and seek Him as our "Bhishak".

Let us offer our salutations to this great Doctor with one more of the Mukundha Maalai sLOkams:

NamAmi NaarAyaNa Paadha Pankajam
KarOmi NaarAyaNa Poojanam sadhaa
VadhAmi NaarAyaNa Naama nirmalam
smarAmi NaarAyaNa Tatthvam avyayam





THE 5TH NAAMAM

(प्रणवम्) अमृताम्शाय नमः

(praNavam) amrutAmsAya nama:

SALUTATIONS TO THE LORD, WHO IS THE NECTAR-RAYED MOON IN COOLING US FROM THE SCORCHING HEAT OF SAMSAARAM AND SAVING US FROM THE DEATH OF KAIVALYAM .



SrI RanganAthar (Muthangi Sevai)--SrI Rangam

COMMENTS

This is also an echo of the 284th naamam of Sri Vishnu Sahasra nAmam (amrutha-amsu-udhbhavAya nama:). The Moon is recognized as taking its birth from the mind of the MahA Purushan in Purusha Sooktham (ChandramA ManasO Jaatha:). Therefore, Moon has acquired the most benovolent attributes of BhagavAn such as Taapa samanam and mrutha sanjeevanam (banishing the heat of samsAram and rejuvenation from the life without Bhagavathanubhavam through the KaivalyAnubhavam).

ADDITIONAL COMMENTS

Our Lord is the Amrutha-maya amsu. He feeds us with the enjoyment of the most nourishing nectar of His guNAnubhavam. This caring and nourishing quality of the Lord arising from His dayA guNam is recognized by the 819th nAmam of Sri Vishnu Sahasra Naamam: "amruthAsAya Nama:"





This amrutha-amsan feeds us with the amrutham of ParipoorNa BrahmAnubhavam as "amruthAsan" as celebrated in Taitthiriya Upanishad Aanandhavalli Vaakyams:

Sa yEkO BrahmaNa aanandha: rasam hyEvAyam laBdhvA aanandhI bhavathi

When the Nectar-rayed Moon of our Lord (amruthAmsu) feeds us with those nectar rays, the jeevan rises from its sarIram, enters the 101st naadi and with the help of those nectar rays of the Lord attains the Supreme Brahman and becomes manifest in his own true nature as revealed by the ChAndhOgya Upanishad passage(8.12.2):

"yEvam yeva yEsha samprasAdhA asmAth sarIrAth samutthAya ParamjyOthi rupam sampadhya svEna roopEna abhinishpadhyathE"

He is the power of the amrutha kiraNam of the Moon on top of Venkata Giri that is celebrated through this Fifth nAmam of SrI VenkatEsa AshtOtthara Satham.





THE 6TH NAAMAM

(प्रणवम्) जगद् वन्द्याय नमः

(praNavam) jagad vandyAya nama:

SALUTATIONS TO OUR LORD, WHO IS WORSHIPPED BY THE ENTIRE
WORLD!



Sri KAisiniVendan--ThiruPuLiyangudi

sadagopan.org

COMMENTS

Lord SrInivAsan is the object of worship of Brahma, Rudra, other DevAs and celebrated Sages as visualized by the 5th and 6th sLOkams of SrI VenkatEsa SuprabhAtham :

अत्र्यादिसप्तऋषयस्समुपास्य सन्ध्यां

आकाशसिन्धुकमलानि मनोहराणि ।

आदाय पादयुगमर्चयितुं प्रपन्नाः

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ५ ॥





atryAdi saptarishayas samupAsya sandhyAm

AakAsa sindhu kamalAni manoharANi |

AadAya pAdayugam arcayitum prapannA:

sEshAdri sEkhara vibhO! tava suprabhAtam || 5

Meaning

Having completed the prAtha: sandhya-vandhanam, the Seven sages like Athri bring beautiful lotuses from the divine Ganges to perform worship at Thy sacred feet. Oh Lord of SeshAlacham! May this be an auspicious day for you!

पञ्चाननाब्जभवषण्मुखवासवाद्याः

त्रैविक्रमादिचरितं विबुधाः स्तुवन्ति ।

भाषापतिः पठति वासरशुद्धिमारात्

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ६ ॥

pancanana abjabhava shaNmukha vAsavAdhyA:

traivikramAdi caritam vibudhA: stuvanti |

bhAshApati: paThati vAsarasuddhim aarAt

sEshadri sEkhara vibhO! tava suprabhAtam || 6

Meaning

The Five-faced Isvaran, the Lotus-born BrahmA, the six-faced SubramaNya, Indra are recalling with reverence your wondrous deeds during the avathArams like Thrivikramaavatharam. Nearby, Brahaspathi, the Deva Guru is reading out the PanchAngam (the planetary positions for the day). Oh Master of SeshAchalam! May it be an auspicious dawn to Thee!





The sage Narada with his celestial VeeNA is singing your praise. Agni, Yama, Nairuti, VaruNA, Vaayu and KubEra, the dhig-paalakAs are standing before You with folded hands and are eager to offer their services to You.

The Lord of Birds (GarudA), The Lord of Serpents (Adhi Sesha), Lord of Elephants (AirAvatha) and the King of horses (Ucchaisravas) are paying their respects. The Nava grahams are prostrating before you. Your devotees are reciting Your dhivya nAmAs and are seeking Your blessings:

श्रीपद्मनाभ पुरुषोत्तम वासुदेव

वैकुण्ठ माधव जनार्दन चक्रपाणे ।

श्रीवत्सचिह्न शरणागतपारिजात

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

SrI PadmanAbha ! PurushOttama ! VaasudEva !

vaikuNTha! mAdhava ! janArdana ! cakrapANE ! |

SrIvatsa cihna ! saraNAgata pArijAta !

SrI vEnkaTaacalapatE ! tava suprabhAtam ||

--Sri Venkatesa Suprabhatam, sLOkam 22

Thirumalai Nambi, Sri AnanthANpillai, AchArya RaamAnujA are performing their Kaimkaryams to You. Swamy Desikan is placing at your feet the centum of DayA sathakam in celebration of Your DayA GuNam. SrI MaNavALa Maamuni is seen prostrating before you. His key disciple, PrathivAdhi Bhayankaram AnnA composes four SrI Sookthis (Your SuprabhAtham, SthOthram, Prapatthi and Mangalam) and places them at Your holy feet.

Saint AnnamayyA, Purandara Dasa and other sacred bards perform their Naama KusumAnjalis.





It is getting to be noon time. The divine bard and your dear Bhaktha, ThyagarAja SwamigaL arrives in front of You and begs for the removal of the curtain of anger, arrogance and jealousy standing in front of him and keeping him outside the Dharma and Moksha PurushArthams :

**"Tera theeyaga raadha ? LOni Thiruppathi VenkataramaNa!
Mathsaramunu, Parama Purusha! DharmAdhi Mokshamula
paara dhOlu chunnadhi, naalOnoi"**

The curtain standing between ThyagarAja and You falls down and You bless Your dear Bhakthan with Your darsanam. The ecstatic ThyagarAja sings in MadhyamAvathi Raagam and thanks You in gratefulness:

"VenkatEsa Ninnu sEvimpanu

padhivEla kanulu gAvalEnayya

PankajAksha ParipAlitha Munijana

BhAvakamagu dhivya-roopamanugOnna

yEkkuuva neevani dhikkulu

BhOgaDaakkaragOni madhisOkkika kanugOna

nikkamu neevE grakkuna BhROvuthaLukkani

mErasE chakka tanamugala

YEnOmu PhalamO nee naamAmrutha-paanamu

yanu sOpAnamu dhOrikenu SrInaayaka !

ParamAnandha nee sari gAnamu sObhAyamAnAmgrulu gala

yOgihrudhaya neevEgathiyanu jana-bhAgadhEya!

VarabhOgIsasayana!

BhAgavatha Priya ThyagarAjanutha naagAchalamupai

BhAguga nelakOnna (VenkatEsa)"





Meaning

Oh Venkatesa standing on top of SeshAchalam and in the heart lotuses of Yogis! One should have thousands of eyes to see your glorious and beautiful roopam. You are recognized by all as the Supreme among all Gods and you are JAGATH VANDHYAN. Your mere darsanam will assure Moksham for those with pious devotion to you. As a result of Poorva Janma sukrutham (PuNyam acquired from previous janmAs), I am standing before You and tasting the amrutham of Thy sweet naamAs and thus have assured myself of a stepping stone to come close to You, whose holy feet shines with matchless, radiant lustre.

Worshipped by all of His BhakthAs, Lord VenkatEsan becomes the Bhuvana-Vandhyan (Jagadh-Vandhyan) and responds to our prayer for protection:

श्रीमन् कृपाजलनिधे कृतसर्वलोक

सर्वज्ञ शक्त नतवत्सल सर्वशेषिन् ।

स्वामिन् सुशील सुलभाश्रितपारिजात

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥

Srimann krupAjalanidhE kruta sarvalOka

sarvaj~na saktha natavatsala sarvasEshin |

swAmin suseela sulabhAsrita pArijAta

srI vEnkaTEsa caraNau saraNam prapadyE ||

This is the essence of the Sixth Naamam of the SrI VenkatEsa AshtOttharam.



THE 7TH NAAMAM

(प्रणवम्) गोविन्दाय नमः

(praNavam) govindAya nama:

SALUTATIONS TO THE REVERED LORD KNOWN BY THE NAME OF
GOVINDHAN!



TherazhundUr PerumAL

COMMENTS

The Naamam "Govindhan" is made up of two sabdhams: "gO" and the dhAthu, "Viddh". The "gO" sabdham has been given ten meanings by scholars (SummA Patti Sri Krishna Iyengar). The DhAthu "Viddh" has been given four meanings. The combination of "gO" and "Viddh" reveals that the Lord Is:

- ☆ the One who grants Moksham (Mokshapradhan),
- ☆ the One who is understood through VedAs and saluted by the VedAs (Veda-vEdhyan),
- ☆ One who gifted VajrAyudham to Indhran and the One who took on the ten avathArams (DasAvathAran).



ADDITIONAL COMMENTS

This sacred name of the Lord is more powerful than the Lord Himself (Vaachaka prabhAvam is greater than Vaachya PrabhAvam) according to Sri PiLlailOkAchaar:

"Droupathikku aapatthil pudavai surandhadu ThirunAmam irE"

(In the time of utter distress, this sacred name blessed Dhroupathi with the vasthrams for her Maana samrakshaNam).

More than other sacred names of the Lord, this nAmam places the Lord in our debt forever:

"GovindhEthi yath Aakrandaat KrishNa maam doora Vaasinam

riNam pravridham iva mE hrudayAth nAparpati"

IndhrA performs "Govindha PattAbhishEkam" after the episode of the lifting of the Govardhana Giri by the Lord to protect His devotees.

Govindha Naamam is celebrated in the ancient Rg Vedam already:

chamUshchyEna: sakunO vibhuthvaam

GOVINDUR-DRAPSA aayudhAni Bibrath

apAm Urmim sachamAna: samudhram

thurIyam dhAma nahishO vivakthi

--Rg Vedam: IX.96.19

Meaning

One eagle (GarudA?) joined the assembly of eternally liberated (nithya sooris) by adorning the weapons of Lord Govindhan. Those, who are in SamsARA world due to prakruthi sambhandham will reach the Lord's Parama Padham, if they also wore those aayudhams of the Lord and will be venerated by one and all.





This "Govindha" naamam has been pointed out as being unique to our Lord Govindhan, the cowherd of Gokulam thru PaaNini Soothram rules and is recognized as: **"gavAdhishu vindhEssamj~nAyAm"**.

That is why ANDAL, PeriyAzhwAr and Swamy NammAzhwAr placed special emphasis on the Govindha nAmam (KaNNan). ANDal saluted Him as **"KaNNan yenum Karum Dhaivam"**. PeriyAzhwAr enjoyed Him as Baala GOpAlan and Swamy NammAzhwAr instructed us to perform SaraNagathi at the sacred feet of KaNNan (Govindhan).

Govindha Naama sankIrthanam is very special to Thiruppathi Venkatesan. PerumAL's name is Venkata KrishNan as at ThiruvallikkENi. On PurattAsi Saturdays, the sweet sound of Govindha naama sankeerthanam GovindhA! GovindhA! echoes from the sacred hills of Thirumalai. On His "Birthday" of PurattAsi SravaNam, the sanctifying Govindha naama gOsham reaches a crescendo from dawn to dusk in the inner chambers of the Lord's sannidhi and all around.

Lord VenkatEsan is **"the KuRai onRum illa Govindhan"** (Blemishless Lord: Sakala KalyANa GuNa SampoorNan) adored by His divine consort ANDAL in Her sacred ThiruppAvai. She declared the inalienable relationship between us, the jeevans with Her Lord and showed us the way to perform kaimkaryam to Him. Vaikunta Vaasi U.Ve. MukkUr Lakshmi NarasimhAcchAr Swamy has celebrated the doctrines behind the blemishless Tattvams behind the name, "KuRai OnRum illa Govindhan" in his multi-tomed, brilliant monographs. ANDAL declares that She will wait for His grace as long as it takes, through the singing of the nAmam of Govindhan and keep Her life in tact:

"Govindhan guNam paadi Aavi kAtthiruppEn"

In the 28th ThiruppAvai, She salutes "KuRai onRum ilaa Govindhan", Her dear Lord. She performs MangaLAsasanam for "Govindhan" and identifies Him specifically as VenkatAchalapathi in Her NaacchiyAr Thirmozhi Paasurams (NTM 1.3, 10.7 and 12.4).





Her dear father, Sri Vishnu chitthar is lost in the bliss of listening to the divine flute playing of Govindhan (Periya Thirumozhi: 3.6.2, 3.6.3, 3.6.8 and 3.6.11). AzhwAr invites the Young Moon to come near Her (YasOdhai's) son, Govindhan. AzhwAr as YasOdhai invites Her son by the name of Govindhan to have His ears pierced. PeriyAzhwAr does Govinda Naama sankIrthanam in His PeriyAzhwAr Thirumozhi TWELVE times. This essay will get longer if we describe these exquisite anubhavams of the AzhwAr's PiLLai Tamizh (PeriyAzhwAr Thirumozhi: 4.3.4, 4.4.9, 4.5.8, 4.6.4, 2.3.4, 2.5.6, 2.9.11 and 3.4.1).

As indicated earlier, Govindhan is SaraNagatha rakshakan and responded immediately to the desperate appeals of Droupathi, when she was being humiliated at the court of Kauravas. She did not call Krishna by the names of Achyuthan, Maadhavan or VaasudEvan, but she called him in great pain with the name of Govindhan, He responded immediately. Govindhan is the name of KrishNa-VaasudEvan and as such is recognized by Upanishads and GopAla Sahasra Naamams:

1. "BrahmaNyO DevakI Puthraaya:" (NaarAyaNOPanishad)
2. "KrishNaya DevakI PuthrAya" (ChAndhOgya Upanishad)
3. "Tadhasmyaham VaasudEva:" (Brahma Bindhu Upanishda) and
4. GopAla TaapanIyOpanishad passages.

This is the same "Govindha" nAmam that is being celebrated by Upanishads and Vedam. Thiruppathi GOvindhan is thus the Veda Moorthy, who is celebrated by the Seventh Naamam of Sri VenkatEsa AshtOttara satha Naamam.

THE TEN MEANINGS OF "GO" SABDHAM (BY SUMMAPATTI SWAMY)

Veda prasiddham is the Govindha Naamam:

"gObhi: Veda-vaakdhya vEdhyathE ithi Govindha:"

His pious feet are enjoyed as bliss by devathAs





sarvE VedA yath Padham aamananthi

Govindan is Sarva sabdha-vaachyan.

"SarvE VedA-yathrai: kam bhavanthi"

is another sruthipramANam.

"SollinAl thodarcchi Nee, sollappadum poruLum Nee"

is the mangalAsanam of Thirumazhisai AzhwaAr, the expert researcher on SrIman NaarAyaNa Para-tatthvam. He bases his conclusion on the "gO" sabdham of Govindhan, which refers to:

1. Veda Vaak
2. Moksham
3. arrow
4. Cow
5. divine speech
6. VajrA weapon
7. Divine sight
8. Jwaalai or Param JyOthi
9. BhUmi and
10. Jayam or Victory.

The many derivative meanings of the ten interpretations are limitless. AdiyEn will conclude this salutation to Govindha Naamam with the adaptation of an ancient eulogy:

"MaathA PithA BhrAthA nivAsa: SaraNam suhruth gathi Govindha:"

That NivAsan is SrInivAsan of Thirumalai.



THE 8TH NAAMAM

(प्रणवम्) शाश्वताय नमः

(praNavam) sAsvatAya nama:

SALUTATIONS TO THE LORD WHO IS ETERNAL, EVERLASTING,
UNDECAYING AND IMPERISHABLE!



Thiru ArimEya Vinnagara PerumAL

COMMENTS

SrI NaarAyana anuvAkam recognizes Him as Saasvathan:

"Pathim visvasya AthmEswaram SAASVATHAM Sivam Achyutham".

The name derives from "Sasvath" meaning eternal, everlasting and perpetual. Saasavthan is one, who is undecaying, eternal, Para Brahmam, SrIman NarAyaNa-Venkatesan. He is "SasvacchAnthi:" (Eternal Tranquility). "Sasvath bhava: Ann" is the derivation for "Saasvatha:" SrImath RamAyaNam refers to the "Saasvathi Sama:" (eternal years).



The Rg Vedic reference to the eternal existence of the Lord (Sasvath) is seen in three Rg Veda manthrams as the antharyAmi of Agni burning up adversities in Life (Rg.X.69.11, X.70.3), the eternal dawn going on forever without death or decay (Rg.I.113.13). All of these manthrams start with the Powerful word "Sasvath" and HAVE CONNECTION TO THE SALUTATION "SaasvathAya Nama:". His eternal presence in creation, sustenance and destruction is inferred from these and other manthrams.

We will focus briefly on MahA NaarAyaNOpanishad for PramANams on the Akshara Brahmam, the Tatthvam behind the 8th nAmam, "SaasvathAya Nama:".

"YadhaksharE ParamE prajA:"-- Manthram 3

Meaning

He is the eternal and Imperishable One in whom all creatures abide. This manthram recognizes the Lord as Saasvathan being Sarva Seshi, the Self-supporting Ultimate Akshara Brahman.

"yadEkam avyaktham anantha Roopam Visvam PurANam Tamasa:
ParasthAth".

..Mantram 5, utthara Paadham

Our Lord's becoming the manifold universe of limitless variety and multiplicity is referred to here and He is recognized as the older than the oldest and eternal.

This Upanishad salutes Him as the eternal web and woof of creation. He is the eternal friend, parent and commander of the Jeevans.

He is the remover of obstacles for higher knowledge about Him, an immanent and transcendental Lord who is forever present.

In the tenth chapter of Bhagavath GitA, ArjunA acknowledges and salutes the





ETERNAL (SAASVATHAN) PARABRAHMAM this way:

Param Brahma Param DhAma Pavithram Parmam BhavAn
Purusham SAASVATHAM dhivyAn AadhidEvam ajam Vibhum
aahusthvAm Rushaya: sarvE Devarshi: NaaradhastaTA
AsithO DevalO VyAsa: Svayam chaiva BravIshi mE

--Bhagavath GitA: 10.12& 13

Meaning

You are Supreme Brahman, the Supreme Light and the Supreme Sanctifier. All the Sages proclaim you as THE ETERNAL DIVINE PERSON, THE PRIMAL LORD, THE UNBORN AND ALL-PERVADING. So also proclaim the divine sages, Asita, Devala and VyAsa. You yourself also proclaim this".

The last reference to Bhagavath Vaakyam are two passages in Bhagavath GitA (7.4 and 10.8). The Rishis are "parAvara Tatthva YATAmya vidha:" Rishis are the true knowers of the reality of the highest truth (Yourself) and the lower truth (Individual souls). They speak in unison about you as the eternal, divine Purushan and as the principal Lord of ChEthanams, Achethanams and Prakruthi.

These are some of the meanings relating to the 8th AshtOthara Satha NaamA of Sri VenkatEсан.

ADDITIONAL COMMENTS

We focused so far on the Rg Vedic, Upanishadic and Smruthi (Bhagavath GitA) connotations of the 8th naamam so far.

This 8th name appears THRICE in Sri Vishnu Sahasra Naama SthOthram (57th, 121st and 633rd Naamams).

We will now study Swamy PrAsara Bhattar's comments on this all powerful Naamam as it appears at the three different sections of Sri Vishnu Sahasra





Naamam.

THE 57TH VISHNU SAHASRA NAAMAM

"AgrAhya: SAASVATHA: KrishNO LOhithAksha: Pratardhana:"

is the context, where the salutation, "SaasvathAya Nama:" occurs. Swamy ParAsara Bhattar comments:

"yEvam Saasvatha: anavarata-Jagadh-vyApaara pravathvEna Nithya:"

(He is Eternal/Saasvatha: because of the uninterrupted activities pertaining to the world such as its Creation, Sustenance and Dissolution).

This interpretation is based on the VishNu PurANa SIOkam (1.2.26) referring to the Lord's ceaseless activities pertaining to Srushti (Creation), STithi (Sustenance) and antha: (end) of the world and its beings.

THE 121ST VISHNU SAHASRA NAAMAM: "SAASVATHA: STANu"

The 121st and 122nd naamAs are joined above by Bhattar to give the meaning of one, who is eternal and steady. Bhattar compares our "AparyAptha Amrutham" (Our Lord) to the other ordinary nectar, which rejuvenates one and makes them live "forever". Bhattar points out our Lord as SAASVATHAN IS DIFFERENT from this nectar churned out of the Milky Ocean this way:

"The nectar, which is the essence of the Ocean is known as such because of its having just a little of the above-mentioned power. But BhagavAn is different from it, because He is Saasvathan and STANu (eternal and steady). By Himself He is Eternal and can not be taken away from those, who are enjoying Him. He is the object of enjoyment to those, who never think of returning to the world of mortals for rebirths. That other nectar (obtained from the Ocean) is not only transitory, but can be taken only once."

THE 633RD VISHNU SAHASRA NAAMAM:

"Saasvatha: STira:"





"Saasvatha:" appears for the third time in Sri Vishnu Sahasra Naamam and this time it is coupled with the next nAmam, "STira:" (SAASVATHA: STIRA:). Niruktha, which explains the meanings and the significance of the Vedic words observes in this context:

BhimBha-AakruthyA AathmanA BhimBhE STitha: syAth Saasvatha: STira:

Niruktha follows the above passage from Saathva SamhithA of PaancharAthram Text, which means: "He assumes the various forms of the images, which continue to exist for ever and which are directly perceptible to the eyes at all times. Our Lord as "Saasvatha-STiran" assumes a form similar to that of the consecrated image, enters into it and remains there". ArchA form of the Lord is celebrated here.

The Saasvathathvam, STANuthvam and STirathvam are individually and collectively celebrated by Swamy ParAsara Bhattar in his commentary for the three VishNU Sahasra Naamams relating to the 8th SrI VenkatEsa Sahasra Naamam of "SaasvathAya Nama:".

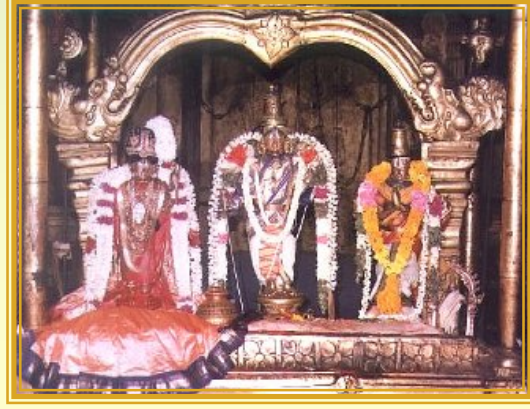


THE 9TH NAAMAM

(प्रणवम्) प्रभवे नमः

(praNavam) prabhava nama:

SALUTATIONS TO THE LORD WHO IS THE LORD AND MASTER



AndAL with RangaMannAr--SrivilliputhUr

COMMENTS

BhagavAn is the Supreme Master of All- Prabhu!

One definition of "Prabhu" is along this way:

"BrahmAdhInAm cha sarvEshAm BhOga Moksha samarpaNE SamarTa:
Prabhu: ithyuktha: sarvEshtaphaladhO manu:"

As Prabhu, He is capable of conferring BhOgam and Moksham even to Brahma and other Devaas. He is SarVabhIshta Daayakan. He is the Varam Kodukkam VaradarAjan standing on top of Saptha Giri as SrI VenkatEsan.

ADDITIONAL COMMENTS

The Sruthi salutes:

"Visvam NaarAyaNam Devam aksharam Paramam PRABHUM"



"Prabhu:" is the 35th Sri Vishnu Sahsra Naamam.

"sambhavO bhAvanO barthA Prabhava PRABHU: Isvara:"

"Prabhava Prabhu:" and "Prabhu: Isvara:" are the two ways of juxtaposing the nAmam, "Prabhu:". Prabhava: is the 34th VishNu Sahasra Naamam and Isvara is the 36th Naamam. "Prabhu:" is sandwiched between Prabhava: and Isvara: for a special reason.

"Prabhava:" refers one of exalted and sublime birth. "Prabhu:" means one who is Omnipotent and all powerful. He as the Lord of the world is capable of conferring all purushArTams including Moksham, which no other God can grant. Thus He is all powerful Lord (Prabhu:).

"PrabhurIsvara:" means the Lord, who is the Supreme Ruler. When this Lord incarnates, He keeps the power of ruling as Isvaran "Prabhu: and Isvaran".



THE 10TH NAAMAM

(प्रणवम्) शेषाद्रिनिलयाय नमः

(praNavam) sEshAdri nilayAya nama:

SALUTATIONS TO THE LORD, WHOSE CHOSEN RESIDENCE IS
SESHADHRI HILLS!



Utsavar Malayappa swamy--Thirupathi

COMMENTS

This nAmam refers to Lord VenkatEsaN having Seshadhri as His favorite abode. The Sthala PurANam states that in a mighty contest between Vaayu and AdhisEshan, a piece of Meru mountain was blown away as AdhisEshan was binding himself tightly to it and that piece landed in today's Thirumalai. SrIman NaarAyaNa comforted AdhisEshan with the assurance that His alayam in Kali yugam will stay on top of AdhisEshan's seven heads.

These seven hills are saluted in Sri VenkatEsa SubrabhAtham (SIOkam 15):



श्रीशेषशैल गरुडाचलवेङ्कटाद्रि-
 नारायणाद्रि वृषभाद्रि वृषाद्रि मुख्याम् ।
 आख्यां त्वदीयवसतेरनिशं वदन्ति
 श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

SrIsEshasaila garuDaachala vEnkaTaadri-
 nArAyaNaadri vrushabhAdri vrushAdri mukhyAm |
 aakhyAm tvadIya vasatEranisam vadanti
 SrI vEnkaTaalapatE tava suprabhAtam ||

Meaning

Oh Lord of Venkatam hills! The abode of Thine is always called by several names such as Sri Seshasailam, GaruDACHalam, VenkatAdhri, NaarAyaNAdhri, VrushabhAdhri, VrushAdhri (and AnjanAdhri). The peak of these seven hills is Seshadhri, which is where you reside.

SeshAdhrinilayan is the Supreme Lord, who has as His aasthAnam/nilayam/abode, the Sesha Hills.

This "nilayam" part of this nAmam reminds one of the famous prayer of Droupadhi, when BhagavAN rushed to protect Her, as she was being humiliated at the court of KouravAs:

"Sankha Chakra GadhApANE DwarakA-NilayAchyutha"

DwarakA-Nilyan is Lord KrishNan on the west coast and SeshAdhri-Nilayan is SrI VenkatEsan in His SeshAdhri hills.



THE 11TH NAAMAM

(प्रणवम्) केशवाय नमः

(praNavam) kesavAya nama:

SALUTATIONS TO THAT KESAVA! WHO IS THE DISPELLER OF STRESS IN THE WORLD, THE ONE WHO HAS SOFT, CURLY, SHINING BLUE LOCKS OF HAIR AND THE ONE WHO DESTROYED THE ASURAN BY THE NAME OF KESI.



Adi Keshava PerumAL--ThiruvattAru

COMMENTS:

☆ "Naarasimha Vapu: SrImAn KESAVA: PurushOthama:" thunders Sri Vishnu Sahasra Naamam. It is the 23rd SrI VishNu Sahasra Naamam. "Kesava" naamam is made up of "Kesa" with a suffix "Va" added to it for grammatical correctness according to Swamy ParAsara Bhattar. Our Lord's hair (Kesa:) is known for its natural curliness, softness and exquisite bluish-black color. Niruktha defines the Kesava Naamam this way: "Prasastha neela-kEsathvAth Kesava: Parikeerthitha: (because of His celebrated blue locks of hair, He is well known as Kesavan).

☆ "ThrilOkAthmA ThrilOkEsa: KESAVA: KesihA Hari" is another Sri Vishnu



Sahasra Naamam passage, where Kesava Naamam appears again as the 654th Naamam.

Nirukthi defines the Kesava Naamam this time with reference to BrahmA and Sivan arising out of Sriman NaarAyaNan's body :

"BrahmEsayO: svAngajathvAth Kesava: Parikeerthitha:"

A well known Hari Vamsa SLOkam quoted by Swamy ParAsara Bhattar in this context is :

**Ka ithi BrahmaNO nAma IsOham Sarva dEhinAm
aavAm TavAngE sambhoothou tasmAth Kesava nAmavAn**

Meaning

Lord Siva describes to Sriman NaarAyaNa the origin of the Kesava Naamam this way: "Ka is BrahmA's name; I am Isa, who rules over all the embodied beings with the command of You, the sarvalOka SaraNyan. Both of us (BrahmA and I) have been born out of Thy body and therefore Thou art known by the name of Kesavan". The combination of Ka+Isa gives the name, "Kesa". With the addition of "va" it becomes "kesava".

☆ **Kesavaaya Nama:** is the first of the 12 NaamAs that a SrI VaishNavan utters, when adorning the 12 PuNDrams as VaishNava LakshaNam every day to remind him of the Lord's sacred feet. The PunDra SthAnam for Kesavan is the Forehead. His color is golden and He presides over the Eastern direction. His weapon is Sudarsanam/Chakram:

"Chathus-cchakram namasyAmi Kesavam Kanaka-prabham"

We invoke Him during our PuNDra DhAraNams on our foreheads. Kesava Moorthy adorns four chakrAyudham in His Four hands.

☆ After Aachmanam, we touch twelve parts of our body with five right hand fingers. The first of them (anga nyAsam) is the touching of the right cheek





(Kannam) with the right thumb and the salutation at that time is "(PraNavam) KesavAya Nama:" Kesava Naamam takes precedence among the 12 salutations to the Lord.

- ☆ In the KesavAdhi TarpaNam during the Sandhya worship, the first salutation is "(PraNavam) Kesavam TarpayAmi".
- ☆ The importance of Kesava Naamam among the Twelve names of the Lord is pointed out by Swamy NammAzhwAr in ThiruvAimozhi's Panniru Naamap Paattu :

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

KESAVAN tamar keezh mEl yemarEzhuezhu piRappum
maasatirithu peRRu nammudai vaazhvu vaaykkinRava
Isanen karu-mANikkam yenn sEnkOlakkaNNan viNNOr
Naayakan YempirAnammAn NaarAyaNanAIE

--ThiruvAimozhi: 2.7.1

Meaning according to Dr.V.N.VedAntha Desikan Swamy

"My Lord, Cool like the blue gemstone, beautiful doyen of Nitya-Sooris, the Lord with red (lotus) eyes, NaarAyaNa, has made all, in my line, Kesava's servants. What a fine achievement for me, that I had never dreamt of, that seven generations previous, seven including me and seven succeeding, have all been transformed into true VaishNavAs. (The twelve names from Kesava to DaamOdhara are the names of the Urdhva PuNDrAs to be adorned by every SrI VaishNava. They are the insignia of a true VaishNava. Thus the designation of the Lord's men/BhAgavathAs (Kesavan Tamar) is inseparably associated with this simple practice of adorning the upper torso with 12 nAmams, each corresponding to one name of the Lord)".

- ☆ In the 7th ThiruppAvai Paasuram, Andal chides one of her beautiful





friends, who is a leader of Her ghOshti (Naayaka PeNN PiLLai) for not getting out of bed to open the front door although she is wide awake:

"Naayaka PeNN PiLLai NaarAyaNan Moorthy

KESAVANAIP-Paadavum nee kEttO kidatthiyO

tEsamudayAi! ThiRavEIOrEmpAvAi"

☆ In Her NaacchiyAr Thirumozhi paasuram (NTM), Andal prays to Manmathan to assign Her to the Lord of ThiruvEnkatam:

"Kesava Nambiyai kaal pidippAL yenum ippERenakku aruL kaNDai"

--NTM: 1.8

(Oh ManmathA! Please bless me with the boon of pressing the sacred feet of Kesava Moorthy standing on top of the Seven Hills!)

Thus in this First decad of NTM, Our Andal reveals the identity of VenkatanAthan, the Lord of Saptha Giri as the One with the dark blue tresses, who removes the distress (SamsAric afflictions) of all and who killed the asuran named Kesi during KrishNAvathAram.



NOTE: The entire NACHIAr Thirumozhi (with annotated commentaries) can be found at <http://sundarasimham.org/ebooks/NachiyarThirumozhi.pdf>



THE 12TH NAAMAM

(प्रणवम्) देवाय नमः

(praNavam) devAya nama:

SALUTATIONS TO THE MASTER OF THE SENTIENTS AND INSENTIENTS



Thiru ThevanAr Thogai divya desam

COMMENTS

This is the 377th naamam in Sri Vishnu Sahasra nAmam (VSN). There are two other VSNs which are close to the 377th nAmam of DevAya Nama: Those are: DevabruthayaE nama: (494th name) and DevEsAya nama: (493rd name).



The meanings are however quite different from the 377th nAmam.

"DevAya nama:" salutes the Devan, the MaayAvi, who amuses Himself by binding the jeevans with the strings of His own MaayA (Moola prakruthi) and plays with them just like the hunters do in the forest with the wild animals that they have subdued.

Nirukthi, the elaborations of an unknown author on SrI VishNu Sahasra Naama commentary of Swamy ParAsara Bhattar explains this 377th nAmam along these lines:

VyAgrAdhvath jeevavatatE: mAyA-pAsEna Bhandhanam

kruthvA nithyam kirIDathi ya: Sa: Deva: parikeerthitha:

ADDITIONAL COMMENTS

Here the focus is on the jeevans that are Bhaddha Jeevans who have not yet been blessed with kaimkaryam for the Lord and are stuck in the samsAric life due to Karma Bhandhams (**kinkarathva adhirAjyam avindhan, kalusha mathi saktha Jeevans**). These are the children of the Devan, the Lord and due to their aj~nAnam are involved in the enjoyment of Moola prakruthi.

VishNu PurANa sLOkam explains the status of the jeevans bound by the Lord due to karma vaasanA:

anEka janma saahasrIm samsAra padhavIm vrajan

mOha-srama-prayAthOsou vAsanA rENu kuNDitha:

--SrI VishNu PurANam: 6.7.19

Meaning

The Jeevan having traveled in the dusty roads of SamsAram through many births is deluded and exhausted and remains without Jn~Anam about tatthva Thrayam and is without any energy to uplift himself. He is coated with the dirt of Karma vaasanAs. He enjoys the karmas accumulated from previous





births and is hopelessly entangled in the net of Prakruthi.

The endless flow of KarmAs (anAdhi karma pravAham) makes them anuvruttha samsAris (bound to samsAric afflictions).

Swamy NammazhwAr complains in one of his ThiruvAimozhi Paasurams (5.1.5) about the Lord binding him up with strong ropes of previous karmAs and covering the disgusting wound like body with the skin to hide the dhOshams and to keep him away from the place, where the Lord is:

KaNNapirAnai ViNNOr karumANikkatthi amudhai

naNNiyum naNNahillEn naduvEyOrudampilittu

tiNNam-azhunthak-kattip-pala seyvinai vankayiRRAI

puNNai maRaya varinthu yennaip-pOra vaitthAi puRamE

AchArya RaamAnuja explains in his SaraNagathi gadhyam as to how the Moola prakruthi hides the svaroopam of PerumAL from the jeevan and deludes the jeevan to mistake one object for the other and make the jeevan believe that prakruthi itself is the most enjoyable one :

"madIya anAdhi karma pravAha pravrutthA Bhagavath svaroopA thirOdhanakarIm, viparItha Jn~Ana JananIm, sva-vishayaSccha bhOgya buddher-jananIm dEhEndhriyathvEna bhOgyathvEna sookshma roopENa chaavasTithAm Dhaiveem GuNamayeem MAAYAAM daasabhUtha: saraNagathOsmi TavAsmi Daasa: ithi vakthAram mAMm thAraya".

Our Lord vouches for his disposition to make a chEthanam, which accumulated papams take birth again and again in the yOnis of other chEthanams having asura svAbhAvam in Bhagavath Geetha (16.19) :

thAnaham dhvishata: krUrAn samsAreshu narAdhamAn

kshipAmyajasram asubhAn aasureeshvEva yOnishu

The other meaning for Devan is to interpret it as the abbreviation for "Deva





NaaTan" the Lord of DevAs. Swamy NammAzhwAr addresses this Devan as "ImayOr Talaiva" or the Lord of the DevAs. He is the One, who goes ahead of 33 crores of dEvAs (**Muppatthu mukkoDi amararkku munn senRu kappam tavikkukum Kali** as Andal saluted in ThiruppAvai). The 35th Sri VenkatEsa AshtOttara nAmam "SurapthayE Nama:" elaborates further on this line of interpretation.



THE 13TH NAAMAM

(प्रणवम्) मधुसूदनाय नमः

(praNavam) MadhusoodanAya nama:

SALUTATIONS TO THE LORD, WHO DESTROYED THE ASURAN MADHU
AND RESTORED THE VEDAS TO HIS SON, BRAHMA DEVAN !



Sri Soundara Raaja PerumAL--Thiru Naagai

COMMENTS

This is the 74th naamam in Sri Vishnu Sahasra nAmam (VSN). Madhusoodhana means the slayer of the asuran Madhu. Madhusoodhanan conferred immeasurable prosperity to the DevAs by slaying Madhu. The entire SrI HayagrIva SthOthram of Swamy Desikan is about His vaibhavam as Madhusoodhanan and the Lord of Sakala vidhyAs.

The other meaning of "Madhusoodhanan" relates to His matchless Svaroopam, Roopam and GuNam that attracts and draws close to Him all the Muktha Jeevans and Nithya Sooris effortlessly. Madhu is the name of the sense organs that distract the chEthanams from the enjoyment of the



VailakshaNyams (glories) of His DhivyAthma Svaroopam and Dhivya ManagaLa Vignham.

Out of His great affection for us, Lord Venkatesan as Madhusoodhanan attracts us to Him and blesses us with the Parama PurushArTam of Mukthi and residence at His Supreme Abode.

ADDITIONAL COMMENTS

The Madhusoodana Naama is invoked, when a SrI VaishNava adorns the Urdhva PuNDram on his right, upper arm with the manthram:

"Chathur-musalAmBajAbham SamsrayE Madhusoodhanam"

He is the Lord of the South Eastern Direction; His hue is that of a red lotus; The weapons seen in His four hands are four pestles (Ulakkai). The order of the 12 NaamAs are: Kesavan, NaarAyaNan, Maadhavan, Govindhan, VishNu, MADHUSOODHANAN, Thrivikraman Vaamanan, SrIdharan, HrishikEsan, PadhmanAbhan and DaamOdharan.

Swamy Desikan salutes Him in His SrI sookthi of Panniru ThirunAmam this way:

"Mudhumaa VinaikaL aRukkum muyalankaL IriRaNDAn "

He identifies the Lord in this paasuramas also as:

"Ponn Maathu uRai Pankaya VaNNan"

or the Lord of lotus hue (Madhusoodhanan), who has MahA Lakshmi residing on His Chest always. Swamy Desikan also instructs us that this SrInivAsan is also Venkatesan, since He destroys all of our ancient paapams by burning them away

☆ mudhu maa = ancient and huge,

☆ vinaikaL = paapams,





☆ aRukkum = cutting asunder

In this passage of the Paasuram, Swamy Desikan instructs us that Madhusoodhanan's weapons for destruction/pulverization of our paapams are four Pestles seen on each of His four hands. He has His seat on the upper right hand shoulder of the Sri VaishNavan through the adornment of Urdhva PuNDram there every day.



THE 14TH NAAMAM

(प्रणवम्) अमृताय नमः

(praNavam) amrutAya nama:

SALUTATIONS TO THE LORD, WHO IS THE AMBROSIA, THE LIFE GIVING NECTAR FOR HIS DEVOTEES.



SrI Vaikuntha thirukOlam

COMMENTS

This is the 120th naamam in Sri Vishnu Sahasra nAmam (VSN). Rg Vedam salutes Amrutha Svaroopam of the Lord:

"amrutham jaatavEdasam tiras tamAmsi darsatham ghiruthAhavanam Eedyam" (Rg Vedam 8.74.5)

Meaning

Our Lord (the antharyAmi of Agni) is immortal (amrutham) and all-knowing. He is visible through the gloom of nescience and is the most worthy object of our worship with invocations and offerings accompanied by affectionate reverence.



He is the Mrutha Sanjeevanam or resuscitator from the death of ajn~Anam. He is the insatiable nectar (aparyAptha Amrutham), AarAvamudhan. Swamy ParAsara Bhattar Comments:

**"tEshAm niravdhika mAdhuryENa, jarA-maraNa vaaraNEna, Sadha
sEvayAmapi atrupthi-karathvENa vaa AMRUTHA:"**

(He is recognized as AMRUTHA, since He is delectable to His BhakthAs in a limitless manner or because He chases away old age and death from them or because the BhakthAs never get satiated by enjoying His Dhivya MangaLa Vigramam, while they do nithya Kaimkaryam for Him at Parama Padham).



THE 15TH NAAMAM

(प्रणवम्) माधवाय नमः

(praNavam) mAdhavAya nama:

SALUTATIONS TO THE DIVINE CONSORT OF MAHA LAKSHMI!



Thiru MaNiKKoodam

COMMENTS

The importance of this nAmam can be inferred from the fact that the Lord is addressed thrice by this nAmam in Sri Vishnu SahasranAmam (Naamams 73, 169, and 741). Maadhvan is the divine consort of MahA Lakshmi. He is Sriya: Pathi, Lakshmi Kaanthan. Maa means Lakshmi and Dhava: is Husband.

The other five meanings of Maadhavan are:

1. He is the scion of the Kulam of Madhu (Madhu KulOthbhavan)
2. One who is realized by observing Silence (Maa/Mounam), Meditation (dha) and YogA (VA)
3. One who has the sankalpa Jn~Anam about Srushti
4. One who is the target (upEyam) of prapatthi
5. One who has the quality of Madhu (Delectable bhOgyam as Honey).



ADDITIONAL COMMENTS

1. Among the twelve names used by SrI VaishNavAs during the Sandhya Vandhanam and adorning of Urdhva PuNDrams, Maadhavan is the third one after Kesavan and NaarAyaNan: "**Maadhavam MaNibhangAbham ChinthayAmi Chathurgadham**". This is the prayer used by us as we adorn the Pundram at the center of the chest. He is visualized as holding four maces as weapons for our protection and having the sapphire blue color. His direction is Urdhavam or upper region.
2. SrI DhvAdasa Naama Panjara SthOthram pays its obsequence to Maadhavan this way: **IndhIvara-daLa shyAmO MaadhavOrdhvam GadhAdhara:**
3. Maadhava Naamam is linked with the Lord, who is both SrI Tatthvam and Dhvaya Manthram and is thus deeply embedded in this Naamam according to PoorvAchAryAs, who wrote commentary on ThiruvAimozhi.
4. Swamy NammazhwAr invokes the Maadhava Naamam FIVE TIMES in His ThiruvAimozhi (TVM) Prabhandham:

Maadhavan pAl SaThakOpan thIthaminRi uraittha

yEdhamilA aayirappatthu OdhavallAr PIRAVAARE

--TVM 1.6.11

4.a) Here Swamy NammazhwAr says: "Of the thousand flawless verses that SaThakOpan has SUNG OF MAADHAVAN, THE LORD OF MAHAA LAKSHMI, without any taint to affect Him, this decad is sure to make any one, who masters it, FREE FROM THE CYCLES OF BIRTHS AND DEATHS ". Here the link of Maadhava Naamam with Moksham is clearly pointed out.

4.b) **Maadhavan yenRathE --TVM 2.7.3:** Here Swamy NammAzhwar confides to the Lord: "adiyen just uttered Maadhavaa; adiyEn did not know the depth of meaning behind this name of Yours. adiyEn's





Mother and Your divine consort, MahA Lakshmi (Maa) must have a special ruchi for this name and therefore She recommended adiyEn to You (purushakAram). You said then: "Oh AzhwAr! Let bygones be bygones! Though I could have enjoyed giving the bliss of My Company to you long ago however I would assure you (now) that I would not let you subject yourself to any kind of penance or similar effort for gaining me! Saying this, entering me and sitting fixed inside me, the Lord, My nectar (amrutham) has totally terminated all kinds of sins that I had committed knowingly or unknowingly (after prapatthi). He is My Swamy, Maadhavan".

4.c) Towards the end of the ThiruvAimozhi, Swamy NammAzhwAr is in a hurry to join His Lord at SriVaikuntam. He composes Paasurams, which are almost like KuRaL. In these paasurams of 10.5, he invokes the Moksham granting SrIman NaarAyaNana twice. In the first of these two paasurams, He connects Maadhava Naamam directly to Lord VenkatEsan (TVM10.5.6):

mEyAn Venkatam KaayA Malar VaNNan

pEyAr mulai uNDa vaayAn MAADHAVANE

Meaning

Madhvan is the Lord, who has the hue of blue KaayAmbhu flower; He is the beloved of MahA Lakshmi (SrinivAsan) residing at ThiruvEnkadam. He sucked the life out of Poothanai, who came to kill Him during His KrishNAvathAram.

4.d) In the next Paasuram (TVM 10.5.7), Swamy NammAzhwAr asks us to recite the name of Maadhavan again and again and at all times. He says: "Past sins will get destroyed and no sin or stigma will attach themselves in the future":

Maadhavan yeRu yenRu OthavalIrEI





theethu onRum adayA yETham saarAve

Theethu here refers to the sins accumulated before the performance of Prapatthi; yETham is connected with the sins committed after SaraNAGathi. Both are destroyed by the repeated utterance of Maadhava Naamam and reflecting on its deep meanings.

4.e) In the TVM 10.9.5 paasuram, Swamy NammAzhwAr celebrates the servants of Maadhavan (Sri VaishNavaas, who performed SaraNAGathi) and points out the honors received by them during their travel via archirAdhi mArgam (path of light) to SrI Vaikuntam:

Maadhavan tamar yenRu Vaasalil Vaanavar

pOthumin yemathidam puthuha yenRalum

geethangal paadinar Kinnarar Gerudarkal

Veda-nal-vaayavar vELviuL madutthE

That the VaishNavAs are DaasAs of MAADHAVAN, the name standing for the divine couple explicitly, would attract great respect from all ! The aadhivAhikAs welcome them at their gateways and honor them. DevAs, Maharishis pay their due regards to these MAADAVA DAASAAS.

The Vedic experts readily offer the fruits of their Yaj~nams to fulfil their vow to recognize BhAgavatha Seshathvam (Being servants of the Lord's bhakthAs).

Soon after, the divine musicians (KinnarAs, GarudAs and GandharvAs) play melodious music to honor these Maadhava DaasAs. Such is the glory of the Naamam of MAADHAVAN, which has intimate connection to the Dhvaya Manthram!



THE 16TH NAAMAM

(प्रणवम्) कृष्णाय नमः

(praNavam) KrushNaaya nama:

SALUTATIONS TO THE LORD, WHO IS AANANDHAMAYAN.



RajagOpAlan--MannArgudi

COMMENTS

This is the 58th Sri Vishnu Sahasra Naamam. Swamy ParAsara Bhattar interprets the Naamam with, one who is exceedingly delighted. He is saluted as KrishNa since He is exceedingly delighted with the joy of His LeelAs. The other meaning is derived from etymological perspective:

"Krushhi: BhUvAchaka: sabdha Nasccha nirvruthi vaachaka:"

He is the receptacle of Joy (Aanandham in the Upanishadic concept). The word "krishi" stands for the ground or receptacle or aadhAram. "Na" signifies the Joy housed in the Krishi sabdham.

ADDITIONAL COMMENTS ON THE ANCIENT KRISHNAA DOCTRINE

SrImath BhAgavatham: The Tenth Canto (dasama Skandham) of Srimad



BhAgavatham has many eulogies (Sthuthis) that elaborate on the meanings of KrishNa Naamam and His glories :

1. VasudevA's and Devaki's Hymns at the time of birth of KrishNa in the prison (Chapter 3).
2. The Hymn of BrahmA (Chapter 14)
3. Indhra's Hymn to KrishNa (Chapter 27)
4. Gopi's Yugala Geetham (Chapter 35)
5. Uddhava on the greatness of KrishNa (Chapter 46)
6. Hymn of AkrUra (Chapter 48)
7. The Glory of KrishNa (Chapter 90).

Celebration of KrishNa Tatthvam in ThiruvAimozhi:

1. Swamy NammAzhwAr is an authority on SrI KrishNa Tatthvam. In one of the Paasurams of ThiruvAimozhi (3.4.9), Swamy NammAzhwar tries to explain this extraordinary Tatthvam:

"To describe and thereby, cover the whole gamut of the splendor that the Lord possesses, the Lord who always accomplishes one magical phenomenon or another, who churned the Milk-Ocean to secure the nectar, who is Achyutha, who is AnanthA, lying on the couch of another AnanthA (AdhisEshan), who is well seated on this couch (as if in deep sleep, whom even His consorts can not wake up), who once swallowed and spat the universe with a purpose, is admittedly an impossible Tatthvam to fully comprehend. I attempted to understand Him, since the desire to do so was unquenchable. I shall now merely content myself by concluding that HE IS ALL THINGS AND ALL BEINGS".

2. In ThiruvAimozhi 9.1.10, Swamy NammazhwAr declares that there is no other sure God of surrender for us, to be sure. He instructs us to surrender all of our possessions at His sacred feet to ensure our Moksham. He concludes again with the statement that there is nothing in this world, which is not His.





3. In ThiruvAimozhi 10.5.1, Swamy NammAzhwAr links the NaamA of KrishNa with SrIman NaarAyaNan and asks us to reflect on His pair of sacred feet to secure without fail, Moksham:

KaNNan kazhaliNai --NaNNUm Manamudayeer

yeNNum ThirunAmam --tiNNam NaaraNamE

VishNu PurANam & the Glories of KrishNa Naamam:

In the second amsam, sixth chapter of VishNu purANam, Sage ParAsarA reveals the greatness of KrishNa Naamam and the unique benefits arising from meditation on that Naamam with the understanding that we are His lieges (bonded servants):

prAyascchitthAn asEshANi Tapa: karmAthmakAni vai

yaani tEshAm asEshANam KRISHNA-ANUSMARANAM PARAM

SmaraNam means recall and reflection. Addition of prefix, "anu" gives us the word "anusmaraNam" indicating that we will have recall of ourselves as the seshabhUthars to Lord Krishna (the SarvasEshi) always. Such reflections (KrishNANusmaranam) will remove all of our sins and repeated reflections with a sense of being His servant will prevent future sins from attaching to us and grant us Moksham. All the Japam, homam and archanai should be done with KrishNanusmaraNam and the fruits should be placed at KrishNa's sacred feet as belonging to Him alone.

Such is the power and glory of KrishNa Naamam!



THE 17TH NAAMAM

(प्रणवम्) श्रीहरये नमः

(praNavam) srI harayE nama:

SALUTATIONS TO THE LORD, WHO HAS A DARK GREEN HUE!



Thiru KovilAdi PerumAL

COMMENTS

This is the 656th Sri Vishnu Sahasra Naamam. Swamy ParAsara Bhattar interprets this Naamam as the Lord with Green Hue. He is saluted as Young KrishNa living at the Govardhana Hill with the name of Hari. He is the receiver of the Havis/Hari BhAgam (Sacrificial offerings in Yaj~nams). The Lord Himself states that the color dear to Him is green and therefore He is called Hari

varNasccha mE HARI: SRESHTA: tasmAth Hari ithi smrutha:

ADDITIONAL COMMENTS ON THE HARI TATTHVAM

SrI Hari is the specialist, who destroys our sins completely whether we utter His name sincerely or not and with knowledge about the glory of that name or not. The utterance of the "SrI Hari" naamam burns away our sins just as Agni scorches us, whether we touch it knowingly or not:

"Hari: harati pApAni dushta chitthairapi smrita:



anicchayApi samsprishtO dahatyEva hi pAvaka:"

The AraNyakam confirms this attribute of the Lord, while telling us that all the celestial beings follow the Lord: "**Harim harantam anuyanti dEva:"**

The mere utterance of the two askharAs comprising the name of Hari confers on us merits that can be acquired through munificent offerings to Brahmins at the sacred sites of VaraNasi, KurukshEtram and NaimisAraNyam:

"VArANAsyam KurukshEtrE NaimisAraNya yEva cha

dattam syAt tena yEnOktam HARI: ithi akshara dhvayam"

The doctrine of Hari is an ancient one. It is about KrishNA and hence this name follows the previous SrI VenkatEsa AshtOttara Satha nAmam of "KrishNAya Nama:"

In this Seventeenth nAmam, the prefix of SrI is added to the Naamam of Hari (**SrI HarayE Nama:**). Thus the connection between SrInivAsan and Sri Hari is established. He is not simple "Hari" but "Sri Hari", the Lord accompanied by Sri Devi (Sri RukmiNi SamEtha DwAraka NaaTan).

MahA BhAratham (The great War of BharathAs), the tenth canto of BhAgavatha PurANam and Hari Vamsam (Genealogy of VishNu) house abundant salutations to the glories of the avathAram of Hari NaarAyaNan as KrishNA. Hari Vamsam is the appended text (19th parvam) of MahA BhAratham; it was appended to MahA BhAratham around 4 C.E. It is thus an anubhandham to the main text of MahA BhAratham; it has 317 chapters with 16 thousand plus sLOkams. Hari Vamsam, with its impressive narrative vigor deals with the life of the Young KrishNa as SrI Hari.

The 12th century text of "Geetha Govindham" is yet another moving source book containing vibrant salutations to Marakatha MaNI VaNNan, KaNNan and is hailed by the composer (JayadEva) of this MangaLa-manjuLa-gItham as "**Hari-CharaNa-Smruthi Saaram**" (The essence of reflections on the sacred





feet of Lord KrishNA, adhi-adhbhutha KrishNANusmaRaNam).

This Hari NaarAyaNan is always accompanied by SrI Devi in every one of His avathArams to qualify as "SrI Hari NaarAyaNan" and is saluted as DasAvathAran by the KrishNa-bhakthi laden mind of Jaya Deva Kavi in his Geetha Govindham:

"Kesava-dhrutha dasa-vitha roopa, Jaya JagadhIsa HARE "

("You take the tenfold cosmic form, KrishNA. Triumph HARI, the Lord of the World!")...Song 1.15

In the Fourteenth song of the 7th chapter of Geetha Govindham sung in Raaga VasanthA at the Pooari JagannAth Temple, Jaya Deva Kavi prays to HARI to remove the dhOshams of Kali Yugam that drive us away from Him (Hari NaarAyaNan):

"SrI JayadEva BhaNitha HARI-ramitham

Kali-kalusham janayathu parisamitham"

("May Hari's delight in JayadEva's song bring an end to this dark time", Kali yugam).

Such is the Vaibhavam of Hari united with SrI Devi as "SrI Hari!" When the Naama sankIrthanam of SrI Hari (SrInivAsan as Govindhan) is done with KrishNANusmaraNam, then the road to Moksham is paved through the intervention of SrI Devi.

Such is the power and glory of SrI Hari's Name.



THE 18TH NAAMAM

(प्रणवम्) ज्ञानपञ्जराय नमः

(praNavam) jn~Ana panjarAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE UTTHAMA JN~ANAM
(SUPREME AND TRUE KNOWLEDGE) INSIDE THE CAGE OF VEDA-VEDANTHAM!



ThiruKudalur Vaiyyam Kaatha PerumAL

COMMENTS

This naamam is close to two VishNu Sahasra nAmams:

(1) Jn~AnAya UtthamAya Nama: (455th Naamam)/Jn~Amam-uttham.

(2) Jn~AnagamyAya nama: (499th Naamam)

ADDITIONAL COMMENTS ON THE JN~ANA PANJARA TATTHVAM

Swamy Desikan's SrI VaradarAja PanchAsath sLOkam (20th sLOkam) is pertinent here:

NaagAchalEsa nikhilOpanishad-maneeshA--
manjUshika-Marakatham parichinvathAm ThvAm



tanvI hrudhi sphurathi kAapi sikhA munInAm
 soudhAmanIeeva nibruthA nava-mEgha-garbhA:

Meaning

Oh Lord VaradarAjA! Thou art like the Emerald gem inside the beautiful (glass) box of Upanishads. You are thus the marakatha MaNi VaNNan sitting inside the Upanishad manthrams. This is so because, all Upanishads (Jn~Ana KaaNdam) speak in a single voice about your glories. You thus become the inner meaning of the Upanishads. You with Your hue of dark rain cloud are also shining forth as a radiant flame (JwAlai/lightning) inside the hearts of the Sages (Jn~Anis), who are performing Tapas. They meditate upon the Agni jwAlai inside their heart cavity during these tapas.

That Lord is the Utthama Jn~Anam as indicated by the VishNu sahasra Naamam, "**SughOshAya Nama:**" (459th Naamam). This nAmam means that He is saluted by the voice of Upanishads as the Supreme Jn~Ana svaroopan. He is the protector of DharmA ("Dharma-gup", 476th VishNU Sahasra Naamam). He is DharmA-kriith (Practitioner of His dharmAs, 477th Naamam). He is Dharmee (He is the One with DharmA as His instrument, 478th Naamam). Jn~Anis comprehend Him as "Sadaksharam" (One who is eternal without decrease or destruction. His Jn~Ana Svaroopam never alters, 480th Naamam).

Thus the Lord of Saptha Giri sits inside the auspicious cage of Upanishads as an emerald gem with "SahasrAmsu:", thousand rays of Knowledge (Jn~Anam). That is why He is saluted as Jn~Ana Panjaran.



THE 19TH NAAMAM

(प्रणवम्) श्रीवत्सवक्षसे नमः

(praNavam) srIvatsa-vakshasE nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO HAS SRIVATHSAM MOLE AS A MARK OF AUSPICIOUSNESS ON HIS CHEST AND HAVING HIS DEAR CONSORT MAHA LAKSHMI THERE AS WELL.



COMMENTS

This naamam is the same as the 608th VishNu Sahasra nAmam.

ADDITIONAL COMMENTS ON THE SRIVATHSA-VAKSHAS TATTHVAM

The second half of the SrI VishNu sahasra nAma sIOkam housing the SrIvathsam on the chest of the Lord as a symbol of the Lord being Sriya: Pathi takes this form :

"SrIvathsavakshA: SrIvAsa: SrIpathi: SrImathAm vara:"

SrIman NaarAyaNan is identified here as the unmistakable One with SrIvathsam on His chest as well as MahA Lakshmi residing there. His chest is her eternal abode and she never leaves that abode and gives Him thus the title



of SRINIVAASAN.

SrIvathsam is recognized as the unique symbol (Chinnam) of SrInivAsan underlining the Vallabhya and SoubhAgya tatthvams of MahA Lakshmi. PerumAL's other name is SrI Vallabhan.

Swamy Desikan salutes the auspicious chest region of the Lord in His SrI Bhagavath DhyAna sOpAnam (<http://sundarasimham.org/ebooks/bhagavadhyanasopanam.pdf>) following the way shown by ThiruppANar in His AmalanAdhipirAn:

**SRIVATSENA praTitha-vibhavam SrIpadha-nyAsa dhanyam
madhyam BaahOr-maNivararuchA ranjitham RangadhAmna:
sAndhracchAyam taruNa-tuLasi-chithrayA Vaijyanthya
samthApam mE samayathi dhiya: chandrikOdhAra-hAram
--The Sixth sLOkam of SrI Bhagavath DhyAna Sopanam**

Meaning

The SrIvathsam mole shines on the chest of the Lord to reveal the grand vaibhavam of the Lord's chest. That chest has attained the greatest of auspiciousness through the residence of MahA Lakshmi there and the contact with Her Thiruvadi. The resplendent Kousthubham gem, the white pearl necklace and the fresh green TuLasi garland on the Lord's chest combine to beautify and sanctify the Lord's chest with its well known symbol of SrIvathsam.

Thirukkudanthai Desikan, the founder of the Munithraya SampradhAyam was a great devotee of Lord AarAvamudhan of Thirukkudanthai. Following the lead of Swamy Desikan's Bhagavath DhyAna sOpAnam, this AchAryan composed a sOpAnam of his own named AparyApthAmrutha DhyAana sOpAnam (<http://sundarasimham.org/ebooks/aparyApthAmrutha.pdf>). The seventh sLOkam salutes the Lord's auspicious chest and the SrIvathsam (MaRu) found there as





a SrInivAsa-chihnam:

RamA-Vaasa-sTAnam MaNivararuchA bhAsvad-anagam
mahAhArOllAsam nikhila jagadhAdhi prakruthibhU:
Sunaddham sUthrENa dhrutha-kanaka-bhAsvath svavapushA
sadhA VakshascchitthE mama lasathu SaarngAkhya-dhanusha:

Meaning

"The lovely CHEST of the Lord - who wields a bow reputed as Saarngam - is flawless and harbours on it: MahA Lakshmi, the Kousthuba gem, the SrIvathsA curl of hair (Which is regarded as the representative of Moola Prakruthi, the basic element of the world), a large garland made up of wild flowers and the Yaj~na Soothram, which is a veritable flow of pure gold. May the sight of this chest of our Lord remain in my heart for me to enjoy its loveliness!"

Such is the glory of the Lord's chest in general and the SrIvathsam mole there in particular to signal the residence of the auspicious Periya PirAtti on Lord SrInivAsan's Thiru Maarbhu (Chest)!



THE 20TH NAAMAM

(प्रणवम्) सर्वेशाय नमः

(praNavam) sarvEsAya Nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE CONTROLLER AND RULER OF ALL (BHADDHA JEEVANS, MUKTHA JEEVANS, NITHYA SOORIS AND ACHETHANAMS).



Senkanmaal--ThiruTherriyambalam

COMMENTS

This naamam is the echo of the 36th, 65th and the 75th Sri Vishnu sahasra Naamams (IsAna: and Isvara:). The 20th Naamam adds a prefix of Sarva sabdham before "Isa:" to arrive at the Naamam of SarvEsan.

ADDITIONAL COMMENTS

Isan is Iswaran. He is saluted as Isan because of His Supreme Power to control and direct. Since that power extends over ALL, He is saluted as SarvEsan. Even when He takes avathArams such as Raaman and KrishNan (as Human beings), His power of ruling over all beings is not affected at all. He is



the NiyanthA (Director) always.

Swamy ParAsara Bhattar quotes the two manthrams from BrahadhAraNyakam to illustrate the SarvEsa Tatthvam:

"Sarvasya VasI Sarvasya IsAna: Sarvasya adhipathi:,
Sa na saadhuna karmaNA bhUyAn, nO yEva asaadhuna
kanIyAN; YESHA SARVESWARA:, yEsha BhUthAdhipathi:,
yEsha BhUtha Paala:, yEsha sEthu: vidharaNa yEshAm
IOkAnAm asambhEdhAya ---Sa vaa ayamAthmA sarvEshAm
bhUthAnAm adhipathi:; sarvEshAm bhUthAnAm Raaja".

Meaning

"He is the Lord of all, the controller of all, the ruler of all; He does not become greater by means of a good act or smaller by a bad one; He is the Lord of ALL, the King of all beings, and the protector of all beings. He is the Bridge and Support for all the worlds so that they may not get deluded----- This (then) is the Supreme soul and the ruler of all beings of the universe; He is the king of all beings (SarvEsa)".

VishNu PurANam salutes this Lord as ParamAthmA. He is the support of all and He is the Supreme ruler (**ParamAthmA cha SarvEshAm Aadhaara: ParamEswara** :).

As Iswaran, He is Satya Kaaman (One with True desires) and Satya Sankalpan (One with True Will). As SarvEsa, He is the AathmA of chEthanams and achEthanams. He has both ChEthanams and achEthanams as His body. He is of unchanging nature. He is JnAnandha Svaroopan. He is not limited by Desam, Kaalam and Vasthu. He is the creator, protector and destroyer of all. He is the UpAyam and Phalan for every one. He is eulogized by all VedAs. He is worshipped by all karmAs and grants the boons. He has no blemishes. He is the





abode of all auspicious attributes. He pervades every being and vasthu. He is SrIman NaarAyaNan standing on top of the seven hills as Sri Venkatesan.



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THE 21ST NAAMAM

(प्रणवम्) गोपालाय नमः

(praNavam) gOpAlAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE PROTECTOR OF THE COWS
AS WELL AS VEDA VAAK.



SrI Gopala Krishnan--Thiru Kavalampadi

COMMENTS

This naamam is close to the 189th and the 543rd nAmam of Sri Vishnu Sahasra Naamam (GovindhAya Nama:). It is also close to the 497th and 599th Nama (GopathayE Nama:).

ADDITIONAL COMMENTS

We commented earlier that the "gO" sabdham has many meanings: (1) Moksham (2) Arrow (3) Cow (4) Divine Speech/dhivya Vaak (5) The VajrA weapon (6) Sight (7) Eyes (8) JwAlai (9) BhUmi and (10) Victory/Jayam. In the context of



this GopAla nAmam, the meaning number 3, the Cow, is more appropriate. He is the protector of the Cows at Gokulam and BrundhAvanam.

He is celebrated as Baala GopAlan, VeNu GopAlan and Raaja GopAlan by SrImath BhAgavatham (Dasama Skandham) and by various AzhwARs and AchAryAs. PeriyAzhwAR assumed the role of YasOdha to enjoy the plays and pranks of Baala GopAlan (infant GopAlan). PeriyAzhwAR celebrated the divine flute music of VeNuGOpAlan and forgot himself in that dhivya naadham.

ThiruppAnAzhwAR visualized Lord RanganAthan as GopAlan and refused to see anyone or anything after seeing Him as GopAlan and experiencing the lingering fragrance of stolen butter in His mouth:

"koNDal VaNNanaik-kOvalanAi veNNai

uNDa vaayan yenn uLLam kavarnthAnai

aNDarkOn aNiyaranganan yenn amudhinaik-

kaNDa kaNkaL maRRonRinaik-kaaNave "

--AmalanAdhi PirAn : Last (10th) Paasuram

The entire GopAla Vimsathi is a salutation to GopAla Parabrahmam by Swamy Desikan. Each one of these 21 sLOkams is marvelous enjoyment of Sri GopAlan as Baala GopAlan, VeNu GopAlan and Raaja GopAlan. Here are selected anubhavams of GopAlan by Swamy Desikan :

BrundhAvana charam = One who roamed as a cowherd in the forests of BrundhAvanam

VaijyanthI vibhUshaNam = One who wears the garland made up of wild flowers known as Vaijyanthi during those travels as a cowherd.

VallavI jana vallabham = One who is the object of the love of Gopis.

Vallava ChakravarthI = the king of Cowherds





GopAla Dhimbha Vapusham = KrishNan, who has taken the form of a cowherd child (Aayan at ThErazhundhUr dhivya desam).

MiTya Gopa: = The one who assumed the role of a Cowherd boy in a stealthy way.

Swamy Desikan visualizes the bewitching VeNugOpAla roopam in the 12th verse of GopAla Vimsathi and wishes to remember that divine form during his last moments. In the 16th to the 18th sLOkams, Swamy Desikan enjoys the Raasa krIDai, the divine music emanating from the flute of VeNu GOpAlan and the bewitching beauty of Raaja GopAlan. In the 19th sLOkam, Swamy Desikan enjoys the Jala krIDai of Raaja GopAlan and salutes the Lord as "Bhaktha JeevAthu: vallavI vallabha:" (that target of the love of Gopis and the resuscitating oushadham/medicine for the samsAric illness of His devotees).

The entire SrI KrishNAMrutham of Leela Sukhar is a delectable nectar of enjoyment of GopAla Tatthvam. This same GopAlan is lying down as DaamOdharma GopAalan at Srirangam (Moolavar). He is present as archai in Pancha Krishna KshEthrums of ChOLa dEsa Thiruppathis (dhivya dEsams) and ThErazhundUr.

All the Thirumangai AzhwAr Paasurams on the ArchA Moorthys at these five temples elaborate on this GopAala Tathtvam.

Being a cowherd is an extremely pleasurable occupation for our Lord: "daivattilum pasu nirai meypu uvatthi" (You prefer herding cows to reigning in Parama Padham as the Parama Purushan)--Swamy NammAzhwAr.



NOTE: SwAmy Desikan's GOpAla Vimasathy in its entirety along with annotated comments can be found at <http://sundarasimham.org/ebooks/GopalaVimsati.pdf>



THE 22ND NAAMAM

(प्रणवम्) पुरुषोत्तमाय नमः

(praNavam) purushOtthamAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE MOST SUPREME.



SrI Purushottaman--ThiruVanPurudotthamam

COMMENTS

This naamam is the 24th nAmam of SrI VishNu Sahasra Naamam (VSN). The sequence in which the PurushOtthama Naamam appears in VSN is:

yOgO yOgavidhAm nEthA Pradhana: PurushEswara:

Naarasimha Vapu: SrImAn Kesava: PURUSHOTTHAMA:

Meaning of PurushOtthama NamaAm

Salutation to the Lord of Sapthagiri, who is the most supreme amongst the PurushAs (i.e) individual Souls. He is the ParamAthmA distinct from and Superior (uthkrushtan) to Nithya, Muktha, and Baddha Jeevans. There is



no one equal or Superior to this PurushOtthaman. He is different from achEthanam, the object of enjoyment. He is different from the chEthanam (enjoyer). He is the Lord and controller (niyanthA) of both chEthanams and achEthanams.

ADDITIONAL COMMENTS

Two sLOkams of the 15th Chapter of Bhagavad-GitA (PurushOtthama yOgam) define this PurushOtthaman:

Utthama: Purushasthvanya: ParamAthmEthyudhAhruta:

yO IOka-thrayam-aavisya Bhibarthavya Isvara:

--Bhagavad GitA : 15.17

There is the Supreme Person other than the two (Ksharan and aksharan). That One different from the Ksharan and the aksharan is named the Supreme Self (ParamAthmA) in all the VedAs. He is the immutable one, who enters the three worlds and supports them with His power. He is of a category that is distinct from the bound (kshara purushan) and the liberated selves (akshara Purushan) as well as "the bound-conscient matter". He is the Lord of the above three categories/worlds in His role as PurushOtthaman

YO MaamEvamasammUDO jaanAthi PURUSHOTTHAMAM

sa sarvavidh-bhajathi Maam sarva-bhAvEna Bhaaratha

--Bhagavad-GitA: 15.19

He, who without any doubt and delusion knows Me as the PurushOtthaman, knows every thing that needs to be known to attain Me. Such a blessed person worships me in every manner. This person knows me as the One, who pervades, supports and rules all the three worlds and their beings. This bhAgyasaali worships me by all the modes of worship and attains me ultimately. I am the Para: ParANAm Parama: (the Supreme PurushOtthaman, the greatest among the great according to Sri Vishnu PurAnam). In PeriyAzhwAr's





Thirumozhi (4.7), we enjoy the anubhavam of PurushOtthaman at the Northern dhivyadesam of ThiruKaNdham Kadi nagar on the western banks of Ganges. The Lord's name here is PurushOtthaman.

The 4.7.10 Paasuram is a beautiful one distilling the essence of AshtAksharam :

Monrezhutthu-atanai Moonrezutthu-athanAl

MonnRezhutthu-aakki, Moonrezhutthai

yEnRu koNDiruppArkku irakkam nanku-udaya

Yemm PuruDOtthaman irukkai

MoonRadi nimirttthu Moonrinil thOnRi

MoonRinil MoonRu-uruvAnaan

kaan-taDam pozhil soozh Gangayin karai mEI

KanDam yenum kadi-nakarE

This paasuram celebrates the three manifestations (AakAra Thrayams) of PurushOtthaman through His AshtAkshara manthram and its deep meanings.

First salutation is to PraNavam made up of three letters (A+U+M). Lord is recognized as having unmatched KaruNai for those who take refuge in PraNavam. When that PraNavam is joined with Nama: Padham and NaarAyaNa Padham, AshtAkshara manthram results. These three padhams together house the three AakArams: the individual Jeevan's ananyArha sEshathvam (Being the servant of PurushOtthaman alone and for no one else), ananya SaraNathvam (Taking refuge in Him and Him alone) and ananya bhOgyathvam (experiencing Him and Him alone as the delectable nectar). PurushOtthaman creates these AakAra Thrayams and sits on the opposite scale of the balance manifesting other three aakArams to reveal His three roles: Seshithvam (Being the Supreme Master), SaraNyathvam (Being the means for the Jeevans: neRiyAthal), and PrApyathvam (being the place of





refuge, adayum idam aathal). PeriyAzhwAr points out that PurushOththaman defined by Moola Manthram lives on the western bank of Gangai at Kadi Nagaram known for its fragrant groves.

The fourth sLOkam of Ashta sLOki of Swamy ParAsara Bhattar, Mumukshupadi and the 27th chapter of Srimad Rahasya Thraya saaram (Moola ManthrAdhikAram) elaborate on the deep meanings of the AshtAkshara manthram associated with the PurushOththama Naamam.

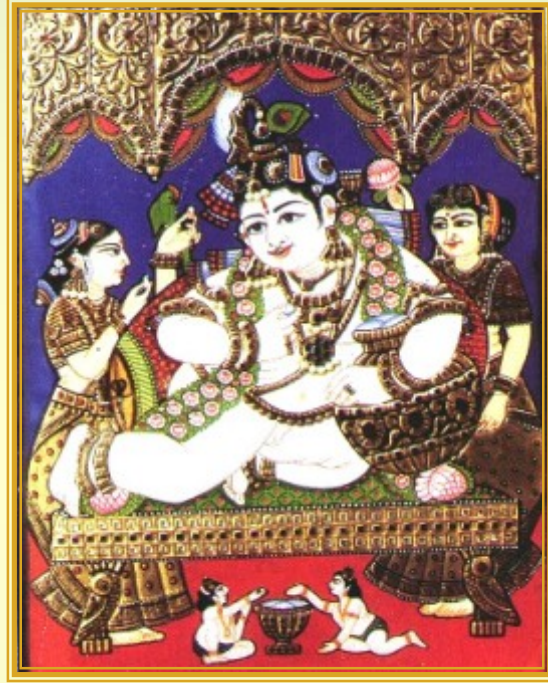


THE 23RD NAAMAM

(प्रणवम्) गोपीश्वराय नमः

(praNavam) gOpIsvarAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE ISVARAN OF THE GOPIS
(GOPA STHRIS)



Navamohana Krishnan--ThiruAyarpaDi

COMMENTS

Recently, ParamahamsEthyathi SrImad PoundarIkapuram Andavan wrote a brief SrImukham for the special centennial celebration Souvenir for HH the 43rd Jeeyar of SrI AhObila Matam, SrI VeerarAghava YathIndhra MahA Desikan. That Srimukham had wonderful reference to the topic of Bhakthi, which Srimad Andavan defined as unique devotion displayed to the Lord and one's AchAryan. That Bhakthi should be an unbroken flow just as when the oil is poured (Thaila-tArAvath avicchinna smruthi santhathir Bhakthi :). There are no breaks in the stream of oil that is being poured. The key words in this



definition are "avicchinna smruthi" or uninterrupted memory and anubhavam of the Lord. The Bhakthi of Gopis is an exemplary case of avicchinna smruthi. They forgot their husbands, Fathers, Brothers, Children and Houses in favor of KrishNAnusmaraNam.

Chapters 29--35 and the chapter 47 of the Tenth Canto (Dasama Skandham) of SrImad BhAgavatham have repeated references to that avicchinna Bhakthi of the Gopis for their Isvaran, SrI Krishna ParamAthmA. Sukha Brahmam explains the Tanmayathvam attained by the Gopis through seeking the Lord as their "lover" (During RaasakreeDA, JalakreedA, Trysts on the bank of YamunA):

nruNAm nistrEyasArTaya vyakthir-BhagavathO nrupa
 avayayasya-apramEyasaya nirguNasya guNATHmana:
 kaamam krOdham bhayam snEham iykam souhrudhamEva cha
 NITHYAM HAROU vidhadhathO yaanthi tanmayatAm hi tE

-- SrImad BhAgavatham : 10.29.14 and 15

"The Supreme Being, who is changeless, immeasurable, unseen, transcending matter but regulating its course, adopts an individuality only to bestow salvation on Jivans. All those who always fix their minds on Hari through any sentiment-Sex-love, anger, fear, affection, sense of unity or devotion (Bhakthi)-they attain to His nature ".

The Gopis declare themselves as country-bred girls without any sophistication. Their conversation with their Lord as His servitors is worthy of any Jn~Ani: "Accept us as the Supreme Being accepts all that go to Him seeking liberation--Oh The Lord of all and is the foremost topic of instruction of all teachers (achAryans) and Scriptures! For art Thou not the closest relative, the dearest object of love, for all JivAs, being the soul of their souls? The really wise person entertains loving attachment only to Thee--the ever lovable soul of one's soul ".





The song of the GopIs (YugaLa Geetham) houses their intense love for KrishNA as their Isvaran (BhAgavatham: 10.31). As SarvEswaran, KrishNA revels over the thought of having the GopIs as those who performed Prapatthi to Him:

"Even by service for countless divine years, I can not pay back to You anything equal to Your glorious act of self-surrender, prompted by love untarnished by any blemish of selfishness, and breaking the ever-powerful chain of attachment for home and worldly concerns. As I can not pay back the debt, May your generous act be its own reward!"--SrImad BhAgavatham: 10.32.22

Such is the bond between the Lord as Isvaran and the GopIs as His servitors. Andal took therefore the GopIs as Her model in enjoying the Lord at SrIvilliputthUr and blessed us with Her ThiruppAvai Paasurams with its powerful message of SaraNAgathi to (**UnakkE naam aatcheyvOm**) the Lord of GopIs.



THE 24TH NAAMAM

(प्रणवम्) परञ्जयोतिषे नमः

(praNavam) paranjyOtishE nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE SUPREME RADIANCE



SrI Deepa PrakAsar--ThUppul

COMMENTS

This SrI VenkatEsa Naamam is connected with the following SrI VishNu Sahasra Naamams(VSN):

1. JyOthi:(VSN 881),
2. JyOthir-Adhitya :(VSN 569),
3. JyOthir-gaNEswara :(VSN 625)

ADDITIONAL COMMENTS

The PaancharAthra Samhithais declare that Six essential/principal attributes define Brahman:



1. Jn~Ana/Knowledge
2. Sakthi/Power
3. Bala/Strength
4. Isvarya/Lordship
5. Veerya/Energy and
6. TEJAS/Splendor.

Among the above principal attributes, the sixth one (Tejas) is the closest to the 24th NaamA of SrI Venkatesan: ParamjyOthi. Tejas is the asAdharana dharmam that is the closest to "Param JyOthi" svarUpam (distinguishing characteristics) of BhagavAn VenkatEsan. Although the general meaning of Tejas is splendor and parAkramam without dependence on any other "external aids", the particular/literal meaning is lustre as defined by Mundaka Upanishad:

na tatra sooryO bhAti, na chandra-tArakAm

nEMa vidhyuthO bhanthi kuthOyamagni:

TamEva bhAntham-anubhAti sarvam

Tasya bhAsA SARVAMIDHAM vibhAti

---Mundaka Upanishad: II.2.10

Meaning

"There the Sun does not shine, nor the Moon, the Stars; there lightning also does not shine--how then (can) this earthly fire (Agni)? Verily everything shines as a result of Him, who shines. This whole world is illumined with His light (Supreme radiance/Param JyOthi).

He is the "JyOthir-gaNESwaran" (i-e), He is the Lord of innumerable lustrous deities like the Sun and the Moon. "agnir-moordhnA chakshushi chandra-sooryou" declares another MuNDaka Upanishad passage. The infinite (VirAt svaroopam) in terms of finite, Param Jyothi Tatthvam of the Lord is saluted





here: "(the radiance of) Heaven is His head and His eyes are the Sun and the Moon".

He is "dhivyAsccharya JyOthirmayan, apoorva jyOthi" before whose effulgence the radiance of the Sun pales. Although He gives the power of luminescence to Sun that is no comparison to His Supreme JyOthi. Sun's radiance is a small part of His Param JyOthi.

This JyOthi (VSN 881) is equated by Swamy ParAsara Bhattar with "archi" (the domain of light, SrI Vaikuntam), reached by the Muktha Jeevans by ArchirAdhi maargam. Following this line of thought, the next SrI VenkatEsa AshtOthara Naamam takes the form of "VaikuntapathayE Nama:"

Param JyOthi Tatthvam is DhIpa PrakAsa Tatthvam that is well saluted by Rg Vedam through five different manthrams. The deep meanings of "Param JyOthi" Tatthvam are saluted by the Rg veda Manthrams (9.86.20, 3.39.8, 3.39.7, 1.136.6, 8.58.3, 8.58.3). They are covered in the commentaries for Swamy Desikan's SrI SaraNAgathi DhIpikai (<http://sundarasimham.org/ebooks/57SGTD.pdf>).

The JyOthirutthaman that is resplendent on the top of the Seven Hills and who is visible to our physical eyes is the Param JyOthi that is visible to Nithya Sooris and Muktha Jeevans in SrI Vaikuntam. NaarAyaNAnuvAkam salutes His ParamjyOthi Svaroopam as: "NaarAyaNa ParO jyOthi: Atmaa NaarAyaNa: Para:".

Swamy NammAzhwAr in his moving ThiruvAimozhi Paasuram (3.1.3) salutes the Lord of Supreme effulgence this way:

ParamjOthi nee ParamAi ninrigazhandu pin-maRROR

ParamjOthi inmayin padiyOvi nigazhginRa

ParamjOthi ninnuLLe padarulagam padaittha, em

ParamjOthi! GOVINDA! PaNpuraikka mAttEnE





Meaning

"Oh Superb Effulgence! There is none to excel you. Even this tribute looks empty, when I recall how people are prone to praise things. One thing is beyond dispute. Just a fraction of your divine will (Sankalpa) could create all the worlds. You wrought the entire universe out of yourself, yet you are not equivalent to the created work. Its vices and maladies can not taint You. How am I to recount Your auspicious qualities? "



THE 25TH NAAMAM

(प्रणवम्) वैकुण्ठपतये नमः

(praNavam) VaikuNThapatayE nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE LORD OF SRI VAIKUNTAM,
THE SUPREME ABODE OF SRIMAN NAARAYANAN.



Sri VaikunTam

COMMENTS

This SrI VenkatEsa Naamam is connected with the 406th Sri VishNu Sahasra Naamam: "VaikuntAya Nama:"

Vaikunta: Purusha: PrANa: PrANadha: PraNama: Prithu:

ADDITIONAL COMMENTS

SrI Vaikuntapathy is also ThiruviNNagarappan (ILam Kumaran Tann ViNNagar) offering His dhivya darsanam on top of the seven hills as well as at the dhivya dEsam of Oppiliappan Koil as DakshiNa Venkatesan.

Swamy ParAsara Bhattar derives the word "Vaikunta" from the root "kuti", which means obstructing the paths (obstacles to the paths to unite with Him).



Lord SrinivAsan as Sri Vaiknuta NaaTan removes all the obstacles for the ChEthanams to unite with Him at Vaikuntam and blesses them to become Muktha Jeevans and to perform nithya kaimkaryam for Him at His Supreme abode.

The glories of the Lord at SrI Vaikuntam is celebrated by AchArya RaamAnujA in His SrI Vaikunta Gadhyam in raptourous passages. The descriptions of the Beauty of SrI Vaikuntapathy seen through DhyAnam of AchArya RaamAnujA are the most moving : "**Achinthya-dhivyAdhbhutha Nithya Youana svabhAva LaavaNyAmrutha saagaram--prabuddha-mugdhAmbhuja-chAru IOchanam-savibrama-bhrUlatham, ujjvalAdharam, Suchismitham, kOmala GaNDam--tath-kshaNONmeelitha puNDarIka-sadhrusa saraNa YugaLam -**". All of these most beautiful descriptions of the Lord at Vaikuntam apply to SrI Vaikunta Pathy at Thirumalai. In BhUIOkam, many dhivya desams have suffix of ViNNagaram (Vaikuntam) to their names:

1. ArimEya ViNNagaram,
2. Sri Vaikuntam,
3. Thiru Nandhipura ViNNagaram,
4. Thiru ParamEswara ViNNagaram (Vaikunta PerumAL Koil) and
5. Thiru ViNNagaram.
6. SrIrangam is recognized as BhUIOka Vaikuntam.

In all these dhivya dEsams, Sri Vaikunta Naathan is present as ArchA Moorthy.

The Supreme abode of SrIman NaarAyaNan situated beyond this earth is known as SrI Vaikuntam. This dhivya desam can not be seen with our human eyes and is saluted by AzhwArs through their 36 Paasurams as:

1. TeLi Visumpu Thiru Naadu,
2. NalamathamillathOr Naadu,



3. Sudar OLiyAi ninRa Tannudai ChOthi

The 36 Paaasurams relating to SrI Vaikunta Naathan at His Parama Padham (Supreme Abode) are the following :

PeriyAzhwAr(4)	:	Divya prabhandham (D.P) 190, 277, 399, 472.
Andaal (1)	:	D.P 482
Thirumazhisai(2)	:	D.P 796, 2476
ThiruppANar(1)	:	D.P 927
Thirumangai(1)	:	D.P 2042
Poygai(2)	:	D.P 2149, 2158
PEy(1)	:	D.P 2342
NammAzhwAr(24)	:	D.P 2543, 2545, 2552, 2652, 3627, 3740, 3747, 3755-3765.

At SrI Vaikuntam, the Lord gives His darsanam (prathyaksham) to Nithya Sooris (eternally liberated souls) and Muktha Jeevans (liberated Souls). Among the five states of manifestations of SrIman NaarAyaNan (Param, VyUham, Vibhavam, AntharyAmi and ArchA), the First is Sri Vaikuntam or Parama Padham. Here, He gives us His sEvai as Parama Padha NaaTan. He is seated there on Adhi SEshan. The river there is VirajA nadhi; the pushkaraNi is aiyiramatha Pushkarani; the VimAnam is AnanthAnga VimAnam.



THE 26TH NAAMAM

(प्रणवम्) अव्ययाय नमः

(praNavam) avyayAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, THE LORD OF SRI VAIKUNTAM, WHO DOES NOT SEND ANYONE FROM HIS SUPREME ABODE BACK TO THE MORTAL WORLD.



Sri Hara Saapa Mochana PERumAl--Thirukkandiyur

COMMENTS

This SrI VenkatEsa Naamam is same as the 13th nAmA of Sri VishNu Sahasra Naamam.

Swamy ParAsara Bhattar derives the word "avyaya" from the verb "na veeyatE", which means that the liberated soul arriving at SrI Vaikuntam is not turned away ever from there.

ADDITIONAL COMMENTS

This Nama is based on the pramANams from ChAndhOgya Upanishad passages



(4.15.6 and 8.15.1), Brahma Soothram, Yama smruthi and Bhagavad GitA:

"yEthEna prathipadhyamAnA imam mAnavam aavatham na aavarthanthE"

--ChAndhOgyam: 4.15.6

("They who go by this path (i-e. archirAdhi mArgam) attain Bhagavan and do not come back to this mortal world").

"na cha punarAvarthathE na cha punarAvarthathE "

---ChAndhOgyam : 8.15.1

("He does not return; He does not return").

"AnAvrutthi sabdhAth anAvrutthi sabdhAth"

----Brahma Soothram: 4.4.22

("There is no return according to the scriptures, there is no return according to Scriptures")

Yama Smruthi also says in this context: "The MukthA bears a body of pure and subtle satthvA and attains the Supreme Lord, who is the ParamAthmA at the Superior and glorious Vaikuntam. Then he (Muktha Jeevan) becomes fit for immortality and does not come back (to this world) any more. (amruthathvAya kalpathE na nivarthatE vai puna:).

mAm upEthyA punarjanam dukkhAlayam asAsvatham

nApnuvanthi mahAthmaana: samsiddhim paramAm gathA:

Aabrahma-bhuvanAlOkA: punarAvarthinOarjuna

MaamupEthyA thu KounthEya punarjanma na vidhyathE

---Bhagavad GitA: 8.15 & 16

"Having attained Me, the great souls are never again subject to birth, which is transient and is the abode of sorrow. They have found the highest perfection.





All the worlds, down from the realm of Brahma, are subject to return (destruction and rebirth), Oh ArjunA. But on reaching me, there is no rebirth".

Parama Purushan's sankalpam frees the muktha jeevan from the cycles of births and deaths and leads to the salutation "Avyaya Nama:"



THE 27TH NAAMAM

(प्रणवम्) सुधातनवे नमः

(praNavam) sudhAtanavE nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO HAS AN AUSPICIOUS BODY, WHICH IS SWEET LIKE NECTAR.



Thirukkadithanam

COMMENTS

This SrI VenkatEsa Naamam is close to the 820th nAmA of Sri VishNu Sahasra Naamam (SVSN): "Amrutha VapushE nama:" This namaa is also an extension of the 120th Naama of SVSN: "AmruthAya Nama:"

ADDITIONAL COMMENTS

The darsana soubhAgyam of the limbs of His perfectly proportioned body is such a delectable experience to the Sages, AzhwArs, Nithya Sooris and MukthAs that it is equivalent to drinking the immortal nectar (SudhA=Amrutham). The drinking of the beauty of the Lord of Saptha Giri is



equivalent to drinking nectar that is insatiable (**aparyAptha amrutham**). His soundharyam has been described as "**niradhisaya maadhuryam**" (incomparable sweetness).

ANDAL salutes His beauty as "**VengatattHuL ninRa AazhgappirAnAr**". She enjoys Him as the integrated essence of delectable beauty and enjoys Him like tasting amrutham. KulasEkhara AzhwAr swoons over the beauty of His coral red lips (**SempavaLa VaayAn**) and wishes to stay at His golden hills as any object just to enjoy His beauty.

Amrutham is known for providing immortality for those who drink it. Speaking of the immortality the Lord of ThiruvEngadam provides Thirumazhisai states:

"VengaDattu mEyAnai mey vinai nOy yeythAmal TaaN kadatthum TanmayAn ThAL"

The rejuvenating nectar-like powers of the Lord's sacred feet are being saluted here.

Thirumazhisai AzhwAr states once again that the SudhA Tanu of ThiruvEngadamudayAn is the protection for the DevAs and the Humans:

"VengaDamE VaanOrkkum MaNNOrkkum Vaippu".

Thirumangai is celebrated for His intense anubhavam of ThiruvEngaDamudayAn's KomaLAngams (Beautiful nectar like limbs). The passages from His Periya Thirumozhi are: "Taamaraik-KaNNNinan" (Soft and beautiful eyes like that of just blossomed red lotus flower); "Taamarai adi EmpirAn" (The Emperor of all with lotus soft feet).

Thirumangai's enjoyment of the nectar-like beauty of ThiruvEngaDamudayAn breaks out in to saluting Him as insatiable nectar (Periya Thirumozhi 10.3):

SeerAr ThiruvEngaDa maamalai mEya

AARAAVAMUDHE adiyERkku aruLAYE





Thirumangai addresses the sweetness of experiencing the Lord of Sapthagiri as the insatiable honey:

**"ThEnE ThiruvEngaDa Maamalai mEya
kOnE yenn manam kudi kondirunthAyE"**

(Oh delectable Honey to experience! Oh Lord who has His home at the mighty Seven Hills! What an enriching feeling it is to know that you are residing in my heart).

In the ThiruvAimozhi decad 6.6 Swamy NammAzhwAr takes on the role of ParAnkusa Naayaki and describes how the "SudhA Tanu" of the Lord of VengaDam overpowered Her senses and how she lost to His beauty totally as a woman.

Swamy NammAzhwAr in the decad 6.10 salutes the nectarine beauty of the Lord of Saptha Giri with choice salutations:

"Ulaham uNDa Peru VaayA"

(the One with the huge mouth that swallowed the world and its entities during PraLayam)

"Thiru NEmi Valavan"

(One sporting Sudarsanam in His right hand)

"MEga VaNNan"

(One with the dark blue hue of the rain- laden clouds).

"kOlak-Kani Vaay PerumAn"

(One with the beautiful mouth like the ripe red BhimbhA fruit)

"SenthAmaraikat-senkani Vaay naal thOL amudhE"

(One with lotus-soft beautiful eyes, red lips and beautiful four arms and





nectarine to experience)

All the AzhwArs except ThoNDaradippodi have enjoyed the amrutha vapu of the Lord of Thirumalai and saluted Him as: (PraNavam) SudhA TanavE Nama:



THE 28TH NAAMAM

(प्रणवम्) यादवेन्द्राय नमः

(praNavam) yaadavEndrAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI (VENKATA KRISHNAN), WHO IS THE BEST AMONG THE RULERS OF THE YADHU VAMSAM.



ThirukkOvilUr Thiruvikraman

COMMENTS

This SrI VenkatEsa Naamam is close to the 710th Sri VishNu Sahasra Naamam (SVSN): "Yadhu SrEshtAya nama: " (The pre-eminent among the YaadavAs).

ADDITIONAL COMMENTS

The Yadhu clan arose from Chandran, His son Budhan and then on to YayAthi and king Yadhu. VasudEvar who married Devaki belongs to this Yadhu Vamsam. KrishNa was born as the son of VasudEvar and Devaki to destroy Kamsan (asuran KaalanEmi's rebirth) and to perform many miracles as avathAra purushan. The Lord's avathAram as YaadhavEndhran is saluted by SrI NaarayaNeeyam:

"BhavAmi Yaadhava kulE sOham samagrAthmanA"



(The Lord's words: I will incarnate in the Yaadhava Kulam in my ParipoorNa Svaroopam to destroy kings like Kamsan, who terrorize others on Earth).

Swamy Desikan has created one of the greatest Kaavyams celebrated as YaadhavAbhudhyam. KrishNa is the IndhrA (the famous ruler) of the Yaadhava vamsam. He is the Yaadhava kula DhIpam and Tilakam. The other Indhran (King of DevAs) performed Govindha PattAbhishEkam to the Indhran of YaadhvAs to acknowledge the divinity of KrishNa and His role as SarvEswaran. This was after the Lord destroyed Indhran's power by lifting Govardhana Giri and protected the terror-stricken GopAs and Gopis as well as the cattle of Vraja BhUmi. The humiliated Indhran brought the divine cow, KaamdhEnu, and performed AbhishEkam for the Lord of Govardana GiridhAri with KaamadhEnu's milk. Indhran fell at the feet of the YaadhavEndhran and saluted the Lord this way:

PithA Gurusthvam jagadhAmadhIsO

dhurathyaya: kaala upAttha-dhaNDa:

hithAya svEcchAtanubhi: samIhasE

mAnam vidhunvan-jagadhIsa-maaninAm

--SrImad BhAgavatham: X.27.6

Oh Lord! Thou art the father, AchAryan and the ruler of this world. As the Emperor of this world and its controller, Thou as the wielder of Time punish the trespassers of your commands swiftly for the benefit of the world. Thou incarnate in different forms and engage in your dhivya leelais to humble those, who believe that they are the masters of this world.

Namas-Thubhyam BhagavathE PurushAya MahAthmanE

VaasudEvAya KrishNAya SaathvathAm PathayE Nama:

--SrImad BhAgavatham: X.27.9

Lord of Thirumalai is this YaadhavEndhran (Venkata KrishNan) who is the





Omniscient One. He is the Divine PurushOtthaman, who has assumed His form on top of the Saptha Giri out of His own will and is of Suddha Satthva svaroopam. He is the Jagath KaaraNan and is the AntharyAmi Brahman for all chEthanams and achEthanams.



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THE 29TH NAAMAM

(प्रणवम्) नित्य यौवन रूपवते नमः

(praNavam) nitya-yauvana-roopavatE nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE EMBODIMENT OF ETERNAL YOUTH.



Sri Maalankaarar--ThirumAlirumchOlai

COMMENTS

The AzhwAr salutes the Lord of ThiruviNNagar as "iLam Kumaran". ThiruviNNagarappan's other name is DakshiNa VenkatEsan. Humans go through the stages of Childhood (Saishavam), Youth (KumAran) and a old man (vruddhan). Our Lord is present always as Nithya YuvA (Eternally Young) or "iLam Kumaran" and never ever experiences aging.

ADDITIONAL COMMENTS

Our Lord does indeed exist as a little boy in KrishNAvathAram to thrill the



minds of PeriyAzhwAr and His foster mother, YasOdha. His equally charming form is that of a Yuva fit for the enjoyment of the Gopis and other BhakthAs as He Presents Himself as Nithya YuvA on top of Saptha Giri.

The 14th century KrishNa Bhakthar (Leela Sukhar) recognizes this KisOra (Child-Youth) Tatthvam as: "**akhila UdhAram kisOra aakruthi asthi**".

Yes, there is the form of little boy, who is generous to all the worlds. He has in His hands "**Hastha-nyastha apavargam**" (He has in His hands the boon of Moksham for those who seek refuge from Him). He is known for His "**PrOnmilan nava-younam**" (growing stage of Youth in its freshness).

Leela Sukhar visualizes this eternal Youth in his mind and salutes Him:

**mukulAyamAna nayanAmbhujam vibhO:
muraLI-ninAdha makarandha-nirbharam
makurAyamANa-mrudhu-gaNda-manDalam
mukha-pankajam manasi mE vijrumbhathAM**

--SrI KrishNa KarNAmrutham: 1.6

The beauty of this eternal youth is enjoyed by Leela Sukhar: His beautiful eyes resemble a fresh bud of lotus; He has soft and reflecting cheeks and His lotus like mouth is filled with the honey of vENu Gaanam (Flute Music). The beauty of this eternal youth that bewitches the people of this world and the DevAs is saluted by Leela Sukhar in yet another lilting sLOkam:

**samucchvasitha YOUVVANAM tarala saisavAlankrutham
madhacchuritha IOchanam madhana-muktha-haasAmrutham
prathikshaNa vilOkanam praNaya peetha vasI mukham
Jagathraya vimOhanam Jayathi maamakam jeevanam**

--SrI KrishNa KarNAmrutham: 1.87





(My Lord's Youvvanam is growing and His form as a child is slowly sliding away. His eyes are filled with the wonderful intoxicating beauty of budding Youth and displays smiles filled with kaama rasam. His nectarine smile and looks are changing every minute to become insatiable in anubhavam and bewitches all the three worlds. May that life force of mine be victorious forever!).

Celebrating the anubhavam of this Nava Youvana, Nithya Youvana Parama Purushan, Leela Sukhar says:

Madhuram Madhuram VAPURASYA VibhO:

Madhuram Madhuram vadhanam Madhuram

Madhugandhi mrudhusmitham yEthadhahO

Madhuram Madhuram Madhuram Madhuram

----Sri KrishNa KarNaamrutham: 1.91

My Lord's nithya Youvvana ThirumEni (Vapu:) is sweeter than the sweetest. What a wonder! His beautiful face is sweet, reminiscent of the sweetness of Honey. His shining smile is sweeter than any thing that one can experience. This KrishNa Tatthvam is indeed Sweet, Sweet and Sweet!

Sri Leela Sukhar goes on to describe what this sweet KrishNa Tatthvam is to him:

prEmadham cha mE kaamadham cha mE

vEdanam cha mE vaibhavam cha mE

jeevanam cha mE jeevitham cha mE

dhaivatham cha mE DEva naaparam

Oh Lord of Gods! Thou art the One, who blesses me with Vaathsalyam-filled devotion to you. Thou art the One, who fulfills all my desires. Thou art the One who blesses me with true Jn~Anam. Thou art the One who blesses me with all





wealth and auspiciousness. Thou art indeed my life and life breath I do not know of any God except You.

Yajur BrahmaNam salutes this nithya yuvA:

"YuvA suvAsA: pariveeta AgAth, Sa u shrEyAn bhavati jAyamAna: "

He is ever young and the more He takes birth, the younger and more glorious does He become.

Swamy ALavantAr pays his tribute to this nitya yuvaa roopan in his StOtra Ratna sLOkam this way:

**"achintya divyAdhbhutha NITYA YOUVVANA lAvaNya maya
amrutOdadhim"**



THE 30TH NAAMAM

(प्रणवम्) चतुर्वेदात्मकाय नमः

(praNavam) catur-vedAtmakAya nama:

SALUTATION TO THE LORD OF SAPTHAGIRI, WHO IS THE INDWELLER OF ALL THE FOUR VEDAS. HE IS THE SUBJECT OF SALUTATION BY THE FOUR VEDAS.



Thiruvithuvakkodu

COMMENTS

"sarvE vEdA: sarva-vEdhyA: saasthrA:

sarvE Yaj~nA: sarva ijyasaya KrishNa:"

Lord KrishNa is every thing:

1. He is of the form of all the Four VedAs;
2. He is the One to be known by all of His SaasthrAs;



3. He is of the form of all Yaj~nAs.
4. He is SarvAthmakan, Sarva VyApi.

That is why He is saluted as: "VedAya Nama:" by the 129th SrI Vishnu Sahasra Naamam (SVSN). He declares in GitA:

"Veda-vidEva cha:"

(I am indeed the knower of all the Four VedAs).

"vEdaaisccha sarvam ahamEva vEdhya:"

(Our Lord says: "I am the One to be known in all the four vEdAs".)

ADDITIONAL COMMENTS

Thirumangai Mannan salutes the Lord of ThiruallikkENi as Vedam and Vedatthin Suvaip-payan:

**Vedatthai Vedatthin Suvaip-payanai --Aadhiyai,
Amudhai, and YennaiALudaya Appanai"**

--Periya Thirumozhi: 2.3.2

In His TirukkaNNapura Paasuram, AzhwAr salutes the Lord as "Veda Mudhalvan", the Supreme One in the vedAs.

In the ThiruppullANi Paasuram, ParakAla Naayaki recognizes the Lord in Viraha Taapam as:

**vedamum vELvium ViNNum iru sudarum
AadhiyumAnan aruL tantavavA namakku**

--Periya Thirumozhi: 9.4.9

Here Kaliyan acknowledges the grace of the Lord and sees Him as Veda Moorthy, Yaj~na Moorthy, the vast AakAsam, the Sun and the Moon and the prime force behind the Universe.





In a moving Paasuram saluting ThErzhundhUr PerumAL, SrI Gosakan, Thirumangai pays respect to His Chathur-Veda-Svaroopam:

ChandhOhA PouzhiyA TaitthiriyA

Saama VEDIyanE NedumAlE

anthO NinnadiyanRi MaRRaRiyEn

AzhunthUr mEl tisai ninRa AmmAnE

--Periya Thriumozhi: 7.7.2

Chathur-vEdAthmakthvam of the Lord is saluted here through reference to Him as:

1. ChandhOhA (Rg Vedam),
2. PouzhiyA, (Atharva Vedam),
3. TaittirIyA (Yajur vedam)and
4. Saama vEdiyanE(Saama Vedam)

Kalijan states here that he does not know of anything except the ChathurvEda Moorthy's sacred feet.



THE 31ST NAAMAM

(प्रणवम्) विष्णवे नमः

(praNavam) VishNavE nama:

SALUTATIONS TO THE ONE WHO PERVADES ALL BEINGS (MOVABLE AND IMMOVABLE)



Sri Gajendra Varadhar--Thiru Kapisthalam

COMMENTS

The name "VishNu" is derived from the root, "Vis" to enter. He enters in to all chEthanams and achEthanams, which are His vibhUthis (wealth).

ADDITIONAL COMMENTS

An entire Sahasra Naamam known as Sri Vishnu Sahasra nAmam salutes elaborately this special Tatthvam in MahA BhAratham.

VishNu Sooktham offers its salutations starting from the passage: "VishNOrukam --".

That VishNu's supreme abode is enjoyed by the nitya sooris (**Tath VishNO: paramam padham sadhA pasyanthi Sooraya:**). VishNu is venerated as the form, goal and fruit of all Yaj~nams (**Yaj~nO vai VishNu:**). VishNu's sacred



feet exudes nectar: **"VishNO: PadE paramE madhva utsa:"** VishNu is responsible for IndraA winning his battles (**Indrasya yujya: sakhA**).

VishNu is the repository of all bravery and valor according to Srimad RaamAyaNam: **"adhikam mEnirE VishNum"**. The Shadakshara manthram is devoted to VishNu.

The JayAdhi mantram of Sruthi hints that the Lord of Seven hills is VishNu:

"VishNu: parvatAnAm adhipathi: SA mA avatu"

VishNu is the 31st Sri VenkatEsa Sahasra Naamam and it occurs thrice in Sri Vishnu Sahasra Naamam as the 2nd, 259th and 663rd NaamAs.

"Sva-vibhUthi bhUtham chidachidhAthmakam SARVAM visathi ithi" is the overall commentary for this nAmam.

This anupravEsam (entry) and vyApthi (pervasion) of the Lord saluted as VishNu stays everywhere (Sarvathra sTitha:). As VishNu, He pervades every thing without exception and showers His benedictions and Arul (divine grace) on all. He is recognized as "avinAbhavan" or the One who is present everywhere. There is thus an inseparable association between VishNu and all charAcharams. In His GitOpadEsam, He refers to this pervasive presence in all as:

"na tadhasthi vinA yath syAth Maya bhUtham charAcharam".

The nAmA of VishNu as pervader is also linked with ThrivikramAvathAram since He measured the three worlds with His steps (**"VishNur-vikramanNath dEva:"**). This VishNu Tatthvam is saluted therefore as **"Sarva gatha: Prathi vasthu PoorNan"** by Swamy Desikan. This power pervades even the minutest atom and bears all chEthanams and achEthanams (**Sakala dhAraNa aadhi prabhUthA**).



THE 32ND NAAMAM

(प्रणवम्) अच्युताय नमः

(praNavam) acyutAya nama:

SALUTATIONS TO ACHYUTHAN, THE LORD OF SAPTHAGIRI, THE ONE WHO NEVER ABANDONS HIS BHAKTHAS. THE ONE WHO NEVER SLIPS FROM HIS ROLE AS THE SUPREME BEING.



ThiruppAdagam

COMMENTS

As Achyuthan behind the Achyutha tatthvam, Sri VenkatEsan is saluted also by three Sri Vishnu Sahasra Naamams (101st, 320th and 557th). Swamy Desikan has saluted VenkatEsa Svaroopan at ThiruvahIndhrapuram with the 100 sLOkams in PrAkrutham through his Sri Achyutha Sathakam.

Chyuthi means leaving or abandoning. Achyuthi means the act of never leaving one, who has sought refuge. In MahA BhAratham, Achyuthan declares His vow as "na thyajEyam kaTanchana" (Never will I abandon my bhakthAs).



In SrImad RaamAyaNam, which is SaraNagathy sAsthrAm, the Lord declares: "**TasyAham na praNasyAmi**" (I do not disappear from him). It is His dharmam and Karmam. Aasritha rakshaNam is His chosen duty.

SrI VishNU sahasra Naamam passage containing the 320th nAmA elaborates on the Achyutha Tatthvam this way:

**"ACHYUTHA : praTitha: PrANa: praNadhO VaasavAnuja: apAm nidhi:
adhishDAnam apramattha: prathishtitha:"**

As Achyuthan, He never loses His supremacy and His position as SarvEswaran, even if He takes an avathAram as Brahma, Indhra et al. There is never ever chyavanam on any occasion. He does not come down from His exalted status ever as the Overlord of all. Brahma, Indhra are Karma-vasyaL and suffer rebirths and come down from their appointed positions. Our Lord as Achyuthan never ever slips from His position as SarvEswaran and Sarva Rakshakan.

To celebrate the Achyutha Tatthvam, Swamy Desikan salutes Him as "**sTira JyOthi:**", the enduring Radiance, which never dims. He is also saluted as "**DaasAnAm Sathyam**", the One who is true to His dAsAs. He never plays games with them. He is always there for them. He is "**SaraNagatha Sathan**" and stays as Achyuthan for them. His sankalpa Jn~Anam stays steady as the brightest lamp on the hills of ThiruvEnkatam for all to see and experience. This Achyutha Sakthi (**PrabhAvam**) is a wondrous power (**adhbhutha sakthi**) that is not shared by any others (**sadhrysa abhyakA: na khalu**/There is no one equal or superior to Him as Achyuthan). There is no one to give the hand to lift us out of the miseries of SamsAram ("**Thvath anya: hastha aalamBa: na asthi**" according to Swamy Desikan). Rest of the DevAs have Isvara BhAvam and have limits to their powers, which are granted in the first place by Achyuthan Himself. They have limits in coming to our rescue. Our Lord VenkatEsan is Achyuthan and never fails in His vow to protect us.



THE 33RD NAAMAM

(प्रणवम्) पद्मिनीप्रियाय नमः

(praNavam) padminI-priyAya nama:

SALUTATIONS TO THE ONE WHO IS DEAR TO HIS BELOVED CONSORT (MAHA LAKSHMI).



Stalasyanar(Utsavar)--Thirukadalmalai

COMMENTS

He is the revered consort of PadmAvathi ThAyAr. He is the dearest consort of AlarmEl Mangai. As the divine couple, their anyOnyam is celebrated in PurANams, IthihAsams and AchArya SrI Sookthis. As the husband of PadmAvathi (Sri Devi), Lord VenkatEsan acquires the name of Sri Vallabhan and SrInivAsan. As Dhivya Dampathis, they are our ParadEvathais as per Veda Manthrams.

"BhAvAroodou Bhagavathi yuvAm Dampathi dhaivatham na:" as per Swamy Desikan. She is His Priya Sahachari (dear support and fellow traveler) for the Lord in quenching the samsArice fires of those who seek their protection. She is united in this endeavor as Saha dharama chAriNi. Lord VenkatEsan is delighted to have Her help and hence He adores Her as "MaalOlan". He



acquires the name of Padhmini Priyan. She follows Him in all His incarnations with an appropriate form.

When She came out of the milky ocean, Our Lord gave Her His lofty Chest as a place of permanent residence so that He can have Her katAksham always to go about His duties successfully. For this He is grateful to her and relates to her as Padhmini Priyan.



THE 34TH NAAMAM

(प्रणवम्) धरापतये नमः

(praNavam) dharA-patayE nama:

SALUTATIONS TO THE ONE WHO IS THE LORD OF BHUMI DEVI.



Sri Nithya KalyANar--ThiruvIdavEnthai

COMMENTS

As Vedam declares, Lord VenkatEsa has SrI Devi and BhU Devi as His two pathnis (**Hreesccha tE LakshmiSccha Pathnyou**). Here the salutation is to the Lord as the Divine consort of Bhoomi DEvi. Thirumalai is known as VarAha KshEthram. BhUmi DEvi is saluted as "MaayA VarAha Mahishi" or the Consort of the Lord who incarnated out of His own sankalpam as SrI VarAha Bhagavan. The various names that glorify BhUmi DEvi as the Consort of the Lord are:

1. Sarvam SahA,
2. AchalA,



3. Visvambhara,
4. Vipula,
5. PruTvee and
6. Vasundhara.

Her Lord is proud about these and other NaamAs of His dear consort that reveal Her durability in coming to the protection of suffering ChEthanams with Her Lord, Her infinite capacity to forgive those who transgress Her Lord's injunctions, Her vastness (VipulA) and possessing inestimable wealth (VasundharA).

BhUmi Devi's association with Her Lord VenkatEsan makes Him potent and powerful to grant the Wishes of all those who seek boons from Him (**Thvath sangamAth asou Harichandana: labhdha pOsaha: Bhavathi**). She becomes the ultimate boundary to the Ocean of mercy that Her Lord is (**VishNu jaladhE: vEIeva**).

The dearness of BhUmi Devi to the Lord is indicated by the 10th sLOkam of SrI BhU sthuthi of Swamy Desikan. Our AchAryan says that the Lord adorns SrI Devi on His chest and honors Her (**PraNayAnurhOdhAth VaruNa aalaya rAja kanyAm vakshasthalEna SambhAvayan Madhuripu:**). He goes one step further in recognizing the greatness of BhUmi Devi by carrying her on His thousand heads by taking AadhisEsha Roopam (**SeshAthmanA Bhavatheem sirasa thu dadhAthi**). As DharA Pathi, He demonstrates His special affection for BhUmi Devi. The salutations to Him as the Lord of BhUmi DEvi is housed in the following SrI VenkatEsa SuprabhAtham:

SrI BhUmi Naayaka! DayAdhi-guNamruthAbhAdhE!

DevAdhidEva! JagadhEka SaraNya MoorthE!

SrIman-Ananatha GarudAdhibhir-archithatAngrE!

SrI VenkatAchalapathE! Tava SuprabhAdham





Meaning

Oh Lord of Sri Devi and BhUmi DEvi! Oh the nectarine Ocean of DayA and other auspicious attributes! Oh the Lord of DevAs! Oh sole refuge of the Universe worshipped by AdhisEshan and Garudan! May this be an auspicious dawn for you!

As the Lord of BhU Devi, our Lord brought her out from the depths of Ocean:

"uddhrutAsi VarAhENa KrishNENa Satha bAhunA".

Sruthi pays its tribute to the consort of Lord VenkatEsa as: "**MahIm dEvIm VishNupatnIm ajUryAm**".

BhU Sooktham salutes the consort of the Lord as: "**BhUmir BhUmna dhyaaur varina antariksham mahitvA**".

The Lord's consort is invoked in PrANAYAmam as Bhoo:

Our Lord as the divine consort of BhU Devi blessed us with the powerful VarAha Charama sLOkam at Her request to uplift us.



NOTE: Swamy Desikan's BhU Stuthi with annotated comments can be found at <http://sundarasimham.org/ebooks/5BS.pdf>



THE 35TH NAAMAM

(प्रणवम्) सुरपतये नमः

(praNavam) sura-patayE nama:

SALUTATIONS TO THE ONE WHO IS THE MASTER OF ALL DEVAS.



SrI Sowmya NArAyaNan--ThirukOshtiyUr

COMMENTS

All dEvAs offer Him tribute as their Swamy through this TaittirIya Upanishad passage: "SarvEsmai dEvA balim Avahanti".

Our Lord is the DevanAthan (ImayOr Talaivan) according to Swamy NammAzhwAr. As DEvanAthan/DEvarAjan, He is Dhaiva Naayakan and DEvAthi Devan. There are many passages in dhivya prabhandham that salutes the Lord as the Master of dEvAs:

"valam seyyum vAnOr MaalirumchOlai"

(dEvAs perform pradhakshiNam to Azhagar Malai, the abode of DEvAthi dEvan).

"paravi vAnavar yEttha ninRa Paramanai Param sOthiyai"

(The assembly of dEvAs eulogize the Lord, the Supreme effulgence).

Swamy Desikan salutes Him as DevanAthan through visualization of the honey



that flows from the fresh MandhAra flower garlands wound around the crowns of the prostrating DEvAs at the feet of their Lord :

PraNatha Sura kirIDa prAntha mandhAra maala-
vikaLitha Makarandha snigdha PaadhAravindha:
Pasupathi Vidhi poojya Padhma PathrAyadhAksha:
PhaNipathipura NaaTa: pAthu mAMm DevanATa:

In this first sLOkam of SrI DevanAyaka PanchAsath, Swamy Desikan refers to the aarAdhanams done by Brahmaa and Sivaa for the lotus-eyed Lord of ThiruvahIndhrapuram, as DevarAjan (ThEpperumAL); His sankalpam and commands are obeyed without resistance by the ten dhigpAlakAs and the 33 crores of DevAs. Lord VenkatEsa as the Lord of DEvAs and His rulership over the DEvAs is saluted in the 13th sLOkam of SrI VaradarAja PanchAsath:

aasAdhipEshu girisEshu ChathurmukEshvapi
avyAhathA vidhi nishEdhamayee TavAj~nA
Hastheesa nithyam anupAlana langnAbhyAm
PumsAm subhASubha mayAni phalAnisoothE

Meaning

Oh Lord ! Your commands proceed without interruption to the ten lords of directions and instruct them about their duties and controlling them as well. They can not trespass your commands. If it is so for the DevAs, the humans also have to follow Your Saasthraic commands and free themselves from your anger if they violate those commands and instructions. When they follow faithfully Your Vedic instructions, then they achieve great auspiciousness.

As the asurAs caused harm to DevAs, He took many incarnations as SrI HayagrIvan, VarAhan, Narasimhan Raama and KrishNan to protect the DevAs





in His role as their Lord & Ruler (Sura Pathi) and protected them.

This VenkatEsa Sahasra Naamam of "Surapathi:" is echoed by the 493rd and 494th SrI VIshNu Sahara nAmams of "DevEsa: and Deva Bhrith". TEshAm (DevAnAm) SwAmi ithi DevEsa: (Sura Pathi:) He is also the supporter of the DEvAs in their times of distress. He assigns duties to them according to their ability and as their Lord protects them during the execution of those duties. For Brahma, He teaches VedAs and their inner meanings so that BrahmA can go about his duties of creation of the beings of the world. He comes to the rescue of the very same BrahmA, when he gets egotistic and loses the VedAs and cries out over his loss. As Sura Pathi, our Lord takes the incarnation as HayagrIvan and restores the stolen VedAs for the benefit of BrahmA.





THE 36TH NAAMAM

(प्रणवम्) निर्मलाय नमः

(praNavam) nirmalaaya nama:

SALUTATIONS TO THE ONE WHO OVERLOOKS THE dhOSHAMS (BLEMISHES) OF HIS BHAKTHAS (AND WHO HIMSELF IS DEVOID OF ANY BLEMISHES).



Sri Jagadeesa PerumAL--Thiruneeragam

COMMENTS

This salutation is to be linked with the First Paasuram of ThiruppANazhwaAr's dhivya Prabhandham, AmalanAdhipirAN:

Amalan Aadhi PirAn adiyArkkennaiAtpaduttha

Vimalan ViNNavarkOn virayA pozhil Venkatavan

nimalan ninmalan neethi vaanavan neeLmathiL ArangatthammAn

Thirukkamala Paadham vanthen kaNNInuLLana okkinRavE

Here ThiruppANazhwaAr salutes the Lord of Venkatam as Amalan, Vimalan, Nimalan and Ninmalan. The key word here is "Ninmalan", which is close to the Sanskrit Nirmalan invoked in this Naamam. This naamam means that He is free from the dhOsham of finding faults in those, who has sought His protection. He is Amalan in that He destroys the dhOsham of all. He is Aadhi and is the ancient cause for this Universe. He is PirAn in that He has the limitless





generosity to help us all reach Him at His Supreme abode. He is Vimalan and as such is free from any inauspiciousness.

Nirmalathvam: SrI BhAshyakArar describes this as "akila hEya pratyAnIkathvam", the antithesis of anything bad or with blemish. AndAL refers to this quality in her Prabhandham as "KuRai onrum illAda Govindhan". He does not have any Kurai (Blemish), The Upanishads salute this Nirmalathvam:

"nishkaLanko nirvikalpO nirAkhyAta: shuddhO Deva ekO NaarAyaNa: na dvitiyOthi kascchith ".



THE 37TH NAAMAM

(प्रणवम्) देवपूजिताय नमः

(praNavam) deva-poojitAya nama:

SALUTATIONS TO THE ONE WHO IS WORSHIPPED ARDENTLY BY THE THANKFUL
DEVAS FOR HIS PROTECTIVE HELP TO THEM.



Azhagar--ThirumAalirunchOlai

COMMENTS

The entire assembly of DevAs are assembled at SuprabhAtham time at His Sannidhi to thank Him for all the great upakArams that He has done when the DevAs faced catastrophes from aggressive asurAs. He has no mercy to the asurAs for the offenses committed by them to the DevAs as saluted by Thirumangai AzhwAr in his ThirunedumthANDakam (ebook 103) paasuram passage :



"avuNarkku yenRum salam purinthu angu aruL illA TanmayALan"

The DevAs think of His ten incarnations and the help given to them during most of these avathArams and thank Him as their Protector at the morning hours at Thirumala:

MeenAkruthE! KamaDa! KOla! Nrusimha! VarNin!

SWamin ParasvaTatapOdhana! Raamachandra!

SeshAmsarAma! Yadhunandhana! Kalkiroopa!

SrIvenkataachalapathE! Tava SuprabhAtham

Meaning

Oh Lord who has taken nine avathArams in different yugAs and is yet to take Kalki avathAram in Kali Yugam! May it be an auspicious dawn. The ten incarnations saluted here are Fish, Tortoise, Boar, Nrusimhan, Vaamana-Thrivikramna, ParasurAman, Raaman, BalarAman, KrishNan and Kalki.

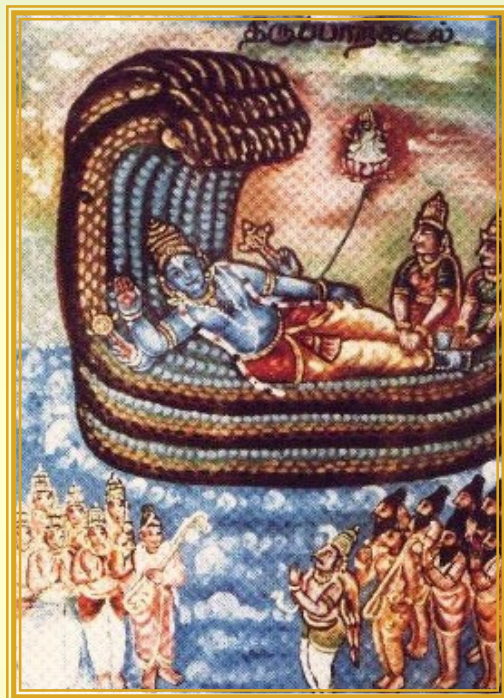


THE 38TH NAAMAM

(प्रणवम्) चतुर्भुजाय नमः

(praNavam) catur-bhujAya nama:

SALUTATIONS TO THE ONE WHO HAS THE FOUR ARMS TO BLESS BHAKTHAS WITH THE FOUR KINDS OF PURUSHARTAMS.



SrI KsheerAbdhi Naathan-- ThiruPaarkadal

COMMENTS

"ChathurthAnAm PurushArTAnAm chathurbhujOVishNu:

MahA BhAratham salutes Him as the MahA Purushan with four arms (Bhujai: chathurbhi: SamEtham). This is the Para Roopam or the transcendental form of the Lord.

The udhAra limb (chatur Bhujam) is saluted by VishNu PurANam as: "Chathur-bhujam udhArAngam ChakraadhyAyudha BhUshaNam".



He is the Sundara Naal ThOLan (One with four Beautiful arms) as saluted by AzhwArs. His hands are long and are known for their matchless generosity to reach out to the ends of the world. He blesses His BhakthAs with any one of the four PurushArTams that they seek such as Dharma, ArTa, Kaama and Moksham.

In His GeethOpadesam, our Lord points out there are four types of Men of good deeds who worship Him. He identifies them as the distressed, the seekers after Knowledge, the wealth seekers and the men of knowledge. The last believes that the Lord alone is the highest goal to reach (Parama PurushArTam) and does not seek any thing else from the Lord (Bhagavath Gita : 7.16).

Our Lord identifies with the Jn~Ani, the man of knowledge as being very dear to Him and being with Him always in YogA and devoted totally to Him. Our Lord acknowledges that this Jn~Ani is very dear to Him and vice versa:

†EshAM Jn~Ani nithya yuktha yEka bhakthir-visishyathE

priyO hi Jn~AninOathyarTamaham sa cha Mama Priya:

--Bhagavath Gita : 7.17



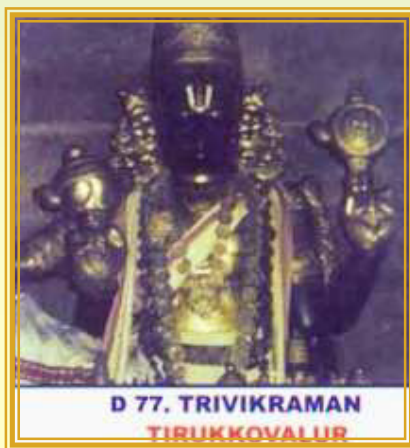


THE 39TH NAAMAM

(प्रणवम्) चक्रधराय नमः

(praNavam) cakra-dharAya nama:

SALUTATIONS TO THE ONE WHO ADORNS THE POWERFUL WEAPON OF CHAKRAM NAMED SUDARSANAM ON HIS UPPER HAND.



SrI Thiruvikraman--ThirukkOvalUr

COMMENTS

Chakram is the Sankalpa Sakthi of the Lord. That Sudarsanar (Sacred Disc on the upper hand of the Lord) is saluted in the SudarsanAshtakam, ShOdasAyudha SthOthram of Swamy Desikan and the Sudarsana Sathakam of Kooru NaarAyaNaJeeyar. Sudarsanar gives the name of ChakrapANi to the Lord (ChakrINa:). Sudarsanar carries out the commands of the Lord as His AayudEswaran (Lord of weapons). The second sLOkam of ShOdasAyudha SthOthram salutes this Hethi Raajan (ChakratthAzhwAn) :

YadhAyattham Jagacchakram Kaalachakram cha Saasvatham

paathu vastath Param chakram Chakraroopasya ChakriNa:

Meaning

The world is rotating like a spinning disc. The Tatthvam of Kaaalam rotates





with the subdivisions of seconds, minutes, hours, days and years. All of these time divisions are contained inside the great weapon of VishNu,Sudarsanam. The Lord Himself has taken the form of His disc. May that lofty chakram protect us all!

One of the Sudarsana ashtaka sLOkams celebrates the Lord for adorning the Sudarsanam (**Subha Jagath roopa MaNDitha**)

Another Sudarsana ashtaka sLOkam celebrates the ChakradhAri and how the ChakrAyudham fulfills the Lord's sankalpam:

Dhanuja-visthara-karthana Jani-tamisraa-vikarthana
Dhanuja-VidhyA-nikarthana Bhajath-avidhyA-nivartana
Amara-dhrushta-svavikrama Samara-jushta-bhramikrama
Jaya Jaya SrI Sudarsana Jaya Jaya SrI Sudarsana

Meaning

Oh Sudarsana, who destroys asurAs to their roots for engaging in dushta kaaryams ! You stand as the Sun who destroys the dark night of samsAram for the Lord's devotees. You overcome every kind of Maayai that the asurAs perform to gain an upper hand and make them powerless. You remove the nescience of those, who approach You for anugraham. DevAs delight seeing Your heroic acts in their defense. Hail to Thee with such vaibhavam!



Note: Sudarshana vaibhavam containing the ShOdashAyuda stotram, sudarshana kavacham et al can be found with annotated comments in <http://sundarasimham.org/ebooks/Shodasaayudha.pdf>



THE 40TH NAAMAM

(प्रणवम्) त्रिधाम्ने नमः

(praNavam) tridhAmnE nama:

SALUTATIONS TO THE ONE WHO SHINES IN THE THREE WORLDS AS PARANDHAMAN.



Thiru Badri NArAyaNan--Thiru BadrikAsramam

COMMENTS

This Naamam is close to the 62nd Sri Vishnu Sahasra Naamam:"Thrikakud dhAmaa". This means that He is the Master of the three worlds and is the radiance principle in all these three worlds. ThridhAmna is ThripAdh VibhUthi LakshaNam. He has the transcendent world (SrI Vaikuntam) as His supreme residence, which is three times the size of this world. In SrI Vaikuntam, He is ParamdhAman. Here, He is the LeelA VibhUthi NaaTan. He descended from His Parama Padham out of His own sankalpam and stays on top of the ThiruvEnkatam Hills to bless us.



THE 41ST NAAMAM

(प्रणवम्) त्रिगुणास्त्रयाय नमः

(praNavam) triguNAstrayaAya nama:

SALUTATIONS TO THE ONE WHO IS THE DHRAVYAM, WHICH IS THE HOME OF THE SATTVA, RAJAS AND TAMO GU NAMs.



Thiru Neervannan--Thiruneermalai

COMMENTS

The 14th Chapter of SrImad Bhagavath GiTA has elaborations on this Naamam. Lord says that my womb is the great Prakrithi (Mama YOnir-mahath garbham). In that I lay my germ (TasmingarbhE dhadhAmyaham). Arjuna! From that act are the birth of all beings (Sambhava: SarvabhUthAnAm tathO bhavathi BhAratha).

Sattva, Rajas and Tamas are the three guNAs that arise from this prakruthi. They bind the immutable Self in the body (Nibhadhnanthi dEhE dEhinam avyayam).

Our Lord is beyond the thriguNams, which is His dhraavyam. He is thus ThriguNAtheethan. The embodied Self, crossing beyond these thriguNaas (GuNAn yEthAn atheethya) which arise in the body, and freed from birth,



death, age and pain, attains immortality (**Janma Mruthyu JarA dukkha: svairvimukthO amrutham asnuthE**).

Our Lord is NirguNan in the sense that "Satthva and other guNAs that are in the Prakrithi have no place in BhagavAn". He keeps all of them however under His control (**Sarvasya VaseeSarvayEsAana:**).



THE 42ND NAAMAM

(प्रणवम्) निर्विकल्पाय नमः

(praNavam) nirvikalpAya Nama:

SALUTATION TO THE ONE WHO IS VISUALIZED THROUGH NIRVIKALPA SAAMADHI.



Thiru Mukunda Nayakan--Thiruvelukkai

COMMENTS

Nirvikalpa SamAdhi is a state of DhyAnam, where exclusive concentration on the Lord is realized without distinct and separate consciousness of the knower, known and the knowing and even without self-consciousness.

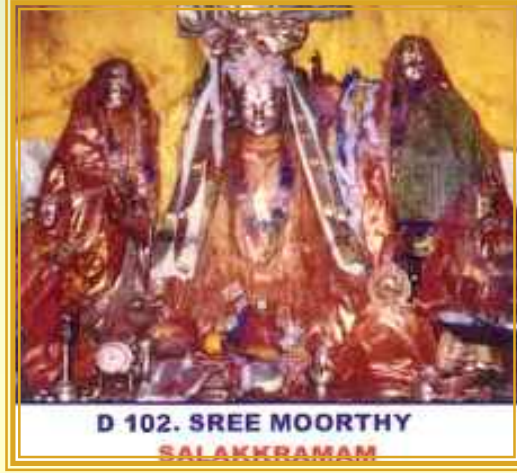


THE 43RD NAAMAM

(प्रणवम्) निष्कलङ्काय नमः

(praNavam) nishkaLankAya nama:

SALUTATIONS TO THE ONE WHO IS WITHOUT ANY BLEMISH OR DHOSHAM.



SrI ShrI MUrthy--Thiru SaalakkrAmam

COMMENTS

Bhagavath Svaroopam is saluted here. Sathyam, Jn~Anam, Anatham, Aanandham and AMALATHVAM (blemishlessness) are His SvabhAvams. He is full of auspicious attributes. There is no room for describing Him as NirguNa Brahman. He is samastha KalyANaguNaathmakan. He has no Satthva-RajO-TamO guNams. He has no hEya guNams (inauspicious guNAs). He has the twin lakshaNams (Ubhaya Lingams) of: All auspicious attributes and free from all amangaLams, dhOshams and hEyams. Sage Dhoumyar's UpadEsam for Yudhishtar is apt in this context (BhAratham-ARanya KANDam):

PavithrANAM hi Govindha: Pavithram paramuchyathE

PuNYAnAmapi PuNyOasou MangaLAnAm cha MangaLam

Meaning

Govindhan is the purest of the Pure, He is the loftiest among the Lofty



PuNyams. He is the most auspicious among auspicious things. As ChAndhOgya Upanishad states He is "Sarva gandha: Sarva Rasa:" (He has all the fragrances in His sacred body. He has all the tastes).



THE 44TH NAAMAM

(प्रणवम्) निरातङ्काय नमः

(praNavam) nirAtankAya nama:

SALUTATIONS TO THE ONE WHO IS WITHOUT ANY FEAR.



SrI RAman--Thiru AyOdhi

COMMENTS

His Heroism is celebrated in SrI Raghuveera Gadhyam-Yuddha KaaNDam section and in ParamArTa Sthuthi about Vijaya Raaghavan. He is saluted as "aprathidhvandhva Pourushan" (One with matchless parAkramam). His arrows are recognized as being more powerful than those of the fearsome arrows of Lord Sivan (Thrayambhaka samadhika ghOrAsthraDambhara). He is "Bheema ParAkraman" (He has terrific powers. He is frightful to His enemies and movingly affectionate to His aasritha janams.) SrImad RaamAyaNam of Sage Valmiki salutes Sri Raamachandran's overpowering heroism and unmatched valor in many cantos of His epic.



THE 45TH NAAMAM

(प्रणवम्) निरञ्जनाय नमः

(praNavam) niranjanAya nama:

SALUTATIONS TO THE ONE WHO IS FREE FROM FALSEHOOD (SATHYA SVAROOPi).



SrI Govardanesan--Thiru Vada Mathurai

COMMENTS

He is Natha Satyan (true to those, who seek His protection). He is "Sathyam Jn~Am anantham Brahma Svaroopan"

sadhA kshapitha sakala hEyam saraNAGatha Sathya sathya-Jn~Anandham

ullangitha ThrividhAntham upanishadhAm sathAni gAyanthi ThvAm

-Achyutha Sathakam : SIOkam 8

Meaning

Oh Lord, who is celebrated by hundreds of Upanishads! They salute You as totally free from hEyams (blemishes).

Your Svaroopam and SvabhAvam is changeless as the abode of Jn~Anam and Aanandham. You can not be defined or limited by place, time and vasthu.



You are present at all times and places and are pervasively present in all chEthanams & achEthanams as Sathya Svaroopan.



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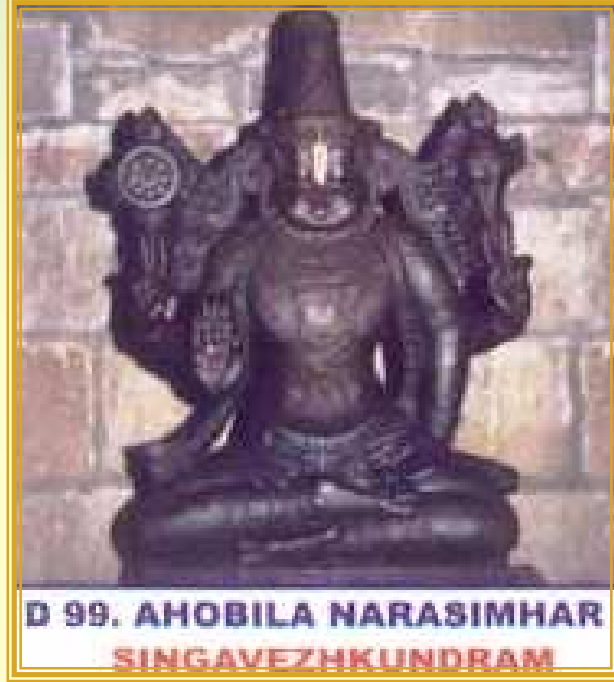


THE 46TH NAAMAM

(प्रणवम्) निराभासाय नमः

(praNavam) nirAbhAsAya nama:

SALUTATIONS TO THE ONE WHO IS FULL OF AUSPICIOUSNESS.



Sri Ahobila Narasimhar--Singavezhkundram

COMMENTS

His splendor and auspicious attributes as saluted by Swamy NammAzhwAr are

YeNN perukkannalat-thoNN poruLeerila

VaNN Puhazh NaaraNan tiNN kazhal serE

-- ThiruvAimozhi: 1.2.10

Meaning

"Numberless are the effulgent JeevAs. Their qualities are numberless. The Lord has all the JivAs and also His innumerable, auspicious qualities as His



prakAra, as His aspects, as His VibhUthi. All of these are subservient to Him. His name NaarAyaNa signifies all these facts. You unite Yourself with the Lord's feet. They are strong bulwark for your protection". Such is His "NirAbhAsa" tatthvam.

His unmatched auspiciousness as "MangaLAnAm MangaLam" can be inferred from the recognition that VedAs speak only about Him (SrIman NaarAyaNan). When He incarnated as SrI Ramachandran, then Vedam became SrImad RaamAyaNam. When SrIman NaarAyaNan incarnated as Archai (Consecrated Moorthys at Temples), then He took on the form of the Lord of Seven Hills. Then the Vedams took on the form of the Paasurams of AzhwArs

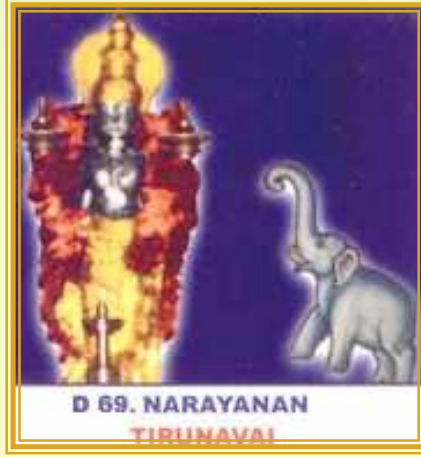


THE 47TH NAMAM

(प्रणवम्) नित्यतृप्तय नमः

(praNavam) nitya truptAya nama:

SALUTATIONS TO THE ONE WHO IS FOREVER SATISFIED WITH THE SIMPLEST OFFERING, DEVOTION BY HIS BHAKTHAN.



Thiru NARayanan--Thiru NAVAai

COMMENTS

Our Lord says that even a petal of flower; drop of water offered to him with devotion would please Him. He does not need any ostentatious or elaborate display of worship. The Bhaavam behind the offering and worship is important to Him.

One day, ThondaimAn King known for his lavish worship of the Lord asked Him as to where He was at the time of his pooja for the day and why he arrived late to receive the offerings of the day. Our Lord replied that He had to be present at another aarAdhanam, where a humble potter had made a flower made of left over clay and presented it to the Lord.

That humble clay flower was more important to the Lord of Seven Hills than the elaborate pushpAlankArams and the aarAdhana vasthus assembled by the



King and his entourage.

Our Lord prioritized His schedule and arrived a little late for the King's daily worship at His aasthAnam.



THE 48TH NAAMAM

(प्रणवम्) निरुपद्रवाय नमः

(praNavam) nirupadravAya nama:

SALUTATIONS TO THE ONE WHO IS FREE FROM ANY MISFORTUNES (ALAKSHMEE).



Thiru KaruNAkaran--ThirukkAragam

COMMENTS

With SrI Padhmaavathi's (SrI Devi's) sambhandham, Lord SrInivAsan becomes free of any misfortunes. He becomes Amalan. If she were not with Him, He becomes angry over the trespasses of the Jeevans and is ready to show anger at those offending Jeevans. She intercedes for the erring Jeevans and brings out His natural guNAs of Mercy and affection (Sahaja KaaruNyam and Vaathsalyam). His alakshmi like anger and the mind set to punish melts away. He is PurushOtthaman and hence does not have any amangaLams as SrInivAsan.



THE 49TH NAAMAM

(प्रणवम्) निर्गुणाय नमः

(praNavam) nirguNAya nama:

SALUTATIONS TO THE ONE WHO IS SUDDHA SATTHVA MAYAN (SUDDHA SATTHVA DHIVYA MANGALA VIGRAHAN WITHOUT ANY ADMIXTURE OF RAJAS AND TAMAS).



Thiru Nilathingal Thundatthan---Nilathingal Thundam

COMMENTS

NirguNa does not mean one without any KalyANa GuNAs. It means that He is the one above all the three GuNAs. He is different from the Kshara or perishable entities (from Brahma down to the blade of grass) and Akshara/kUtasta entities (totally liberated selves).

Our Lord VenkatEsan is in a category of His own as the Supreme Person (PurushOtthaman/ParamAthmaa).

He is immutable; He enters all the worlds and their beings and yet is untouched by the dhOshams associated with the three guNams.

"Bound non-conscient" matter affected by GuNAs is bound to decay and perish. Since our Lord is beyond GuNAs in the Suddha Satthva state, He is



imperishable. The world's blemishes just do not touch Him even if He mingles in the world. He is not a karma vasyan unlike the others bound by the three guNAs. Upanishadic example of the two birds sitting on the same tree (One eating the fruit and the other not eating the fruits of the tree) are relevant here:

dhvA SuparNA sayujA sakhAyA samAnam vruksham parishasvajAthE

TaOranya: pippalam svAdhvathi anasnanyO abhichAkaseethi

-- Mundaka Upanishad: 3.1.1

Meaning

"The two birds (JivAthman and ParamAthman) having similar qualities and moving together sit on the same tree. Of these two, the one eats the fruit of Karma that is ripe and the other shines out even without eating".

This "NirguNa ", Suddha Satthva Maya PurushOtthaman stays in His supreme abode of SrI Vaikuntam free from the three GuNAs and is pure and is the light of lights according to the knowers of aatman:

HiraNmayE parE kOsE virajam Brahma nishkalam

Tacchubram JyOthishAm JyOthis-tadhyadhmaividhO vidhu:

--Mundaka Upanishad: 2.2.10





THE 50TH NAAMAM

(प्रणवम्) गदाधाराय नमः

(praNavam) gadAdhArAya nama:

SALUTATIONS TO THE ONE WHO SPORTS THE DIVINE MACE, KOWMEDAKI, IN HIS LEFT LOWER HAND.



Thirukkuralappan--Thiruvaranvilai

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COMMENTS

Gadhai (Mace) is a divine weapon of our Lord of Seven Hills and is saluted in the third SLOkam of the PanchAyudha SthOthram this way:

HiraNmayeem Meru-samAna-sArAm

KaumOdakeem dhaitya kulaika hanthreem

Vaikuntha-VaamAgra karAbhimrushtAm

GadhAm sadhAham saraNam prapadhyE

Meaning

I seek always the protection of the divine mace of the Lord (KaumOdakee), which is golden and is equal in strength to the Meru Mountain. It is the





matchless slayer of the assembly of AsurAs. It is gently held by the palm of the left hand of Vaikunta NaaTan.



THE 51ST NAAMAM

(प्रणवम्) शार्ङ्गपाणये नमः

(praNavam) SaarngapANayE nama:

SALUTATIONS TO THE ONE WHO SPORTS THE DIVINE BOW, SAARNGAM, IN HIS LOWER RIGHT HAND.



SrI SAarangaPANi PerumAl--Thirukkudanthai

COMMENTS

Saarngam is the divine bow of the Lord, which pours out unfailing arrows at the enemies of His bhakthAs. It is the weapon of Lord Raamachandra. With Saaranga bow in His hand, Our Lord dispels the misery of the oppressed, destroys the fear of the frightened and serves as the instrument of death for the enemies of His aasrithAs:

AartAnAm aarthihanthAram bheethAnAm bheethi-nAsanam

dhvishathAm kaaladaNDam Tamm Raamachandram namAmyaham

The seeking of refuge of the Lord's mighty Saaranga bow is the subject of another PanchAyudha Sthothram:



Yaj-jyaa-ninAda-sravNaath surANAm
chEthAmsi nirmuktha bhayAni sadhya:
bhavanthi Daitya-asani -bANa varshee
Sarngam Sadhaaham SaraNam prapadhyE

Meaning

For ever I seek the protection of the Lord's bow of Saarangam , whose twangs of the bow string, when heard removes instantly the fear from the hearts of DevAs. This bow showers thunder like arrows on the Asuraas.



THE 52ND NAAMAM

(प्रणवम्) नन्दकिने नमः

(praNavam) nandakinE nama:

SALUTATIONS TO THE ONE WHO ADORNS THE DIVINE SWORD (NANDHAKAM) IN HIS WAIST.



SrI SAranAtha PerumAL--ThiruchErai

COMMENTS

Nandhakam is the sword of the Lord. One seeks refuge in that divine sword of the Lord, which is frightful to the RaakshasAs and asurAs.

The blade of that Sword Nandhakam is smeared with the blood flowing from the severed necks of the enemies of the Lord and His bhakthAs.

He is saluted as NandhakinE Nama: due to being the Master of this powerful and resplendent sword.

The fourth PanchAyudha SthOthram salutes the power of that sword:



RakshOsUrANAm kaDinOgra- kaNTha
cchEdha-ksharac-chONitha digdha dhAram
Tamm Nandakam Nama Hareh pradheeptham
Khadgam sadhAham SaraNam PrapadhyE



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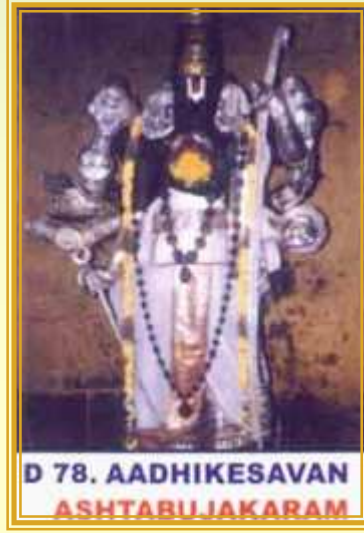


THE 53RD NAAMAM

(प्रणवम्) शङ्खधारकाय नमः

(praNavam) sankha-dhArakAya nama:

SALUTATIONS TO THE ONE WHO HOLDS THE DIVINE CONCH (PAANCHAJANYAM) IN HIS LEFT UPPER HAND.



SrI AdhiKeshavan--Ashtabhujakaram

COMMENTS

Our Lord's conch is pure white in hue ("sol aazhi veNN sangE'). Our Lord's divine conch has the name of Paanchajanyam. AndAl has envied this Conch, which has the intimate contact with the Lord's mouth and has pointed out that even the Devis of the Lord do not have the frequency of communion with the Lord's nectarine mouth. The sankhA is very dear to the Lord, since it has the same place of origin (the Ocean) as MahA Lakshmi, His dear consort.

This may be the reason why the divine conch, PaanchajanyaA, is always mentioned first, whenever the Lord's Chakram and Sankham are mentioned at one place:

"Sankha Chakra GadhApANE",



"paschAth bAhu dhvayEna pratibhata samanE dhArayan Sankha chakrE"

AndaaL has bestowed the honorific title of "SankarayyA" on this nithya Soori.

The second PanchAyudha SthOthram seeks the unfailing refuge of this Conch, the sound of which filled by the air from the divine mouth of VenkatEsan destroys the pride of haughty asurAs. This conch shines like crores of Moons in the sky:

VishNOOr-mukhOtthAnila-pooritasya

Yasya dhvanir-dhAnava-darpa-hantaa

Tamm Paanchajanyam Sasi-kOTi subhram

Sankham sadhAham SaraNam prapadhyE



THE 54TH NAAMAM

(प्रणवम्) अनेकमूर्तये नमः

(praNavam) anEka-mUrtayE nama:

SALUTATIONS TO THE ONE WHO IS OF MANY FORMS.



Thiru OOragam

COMMENTS

According to the VisishtAdhvaitic sampradhAya, the Lord exists in each and every being, sentient and otherwise, as the antharyAmi. Hence all the forms that are found in this world are indeed the Lord's own Moorthy.

This plurality too flows from His own sankalpam revealed in the Upanishadic statement: "Tath aikshatha, bahu syAm prajAyEyEti" (Let Me become Many).

Why is there a need for the Lord to be present as anEka Moorthys? Because,



He does not relish being alone (**SA yEkAki na ramathE**). Swamy NammAzhwAr salutes this anEka Moorthithvam this way:

"yEka Moorthy iru Moorthy mUndru Moorthy pala Moorthy---"

This is the 726th VishNu Sahasra Naamam. He has many forms that are unique to Him such as the four Vyuha Moorthys. In DhwaRaka, He took 16,100 forms to be with each of His 16,100 wives always. Sage Naradha was blessed to see these many forms of KrishNa at DhwaRakai as He went from one palace to the other of the wives of DEvaki Puthran.

VishNu PurANam also salutes the the 16,100 forms of the Lord as DhwarakAdheesan:

ShOdasatsthree sahasrANi sathamEkam tathOadhikam

tAvanthi chakrE roopANi BhagavAn DevakIsutha:



THE 55TH NAAMAM

(प्रणवम्) अव्यक्ताय नमः

(praNavam) avyaktAya nama:

SALUTATIONS TO THE ONE WHO ASSUMES HUMAN FORM AS RAAMA AND KRISHNA AND YET CONCEALS HIS TRUE NATURE AS ISVARAN (MANUSHYATHVENA GOOHATHE).



Thiru ThAmaraiyAL Kelvan--Thiru PArtthan PaLLi

COMMENTS

Avyaktha strictly means one, who is not manifest. He, incarnates as Raaman and KrishNan and yet does not make His Supreme Purushan's nature manifest or patent. He keeps it latent. He declares Himself to be the mere human child of King DasarathA. After RaavaNa's destruction, the DevAs and Rishis reveal His Supreme Nature and offer their praises to Him as SarvEswaran. At that time, He becomes Vyakthan.

The Lord does not manifest Himself to the human eyes: "**na chakshushA pasyathi kasccha nainam**" (no body sees Him with the fleshy eyes) says the Upanishad. AzhwAr salutes Him as "Kaatkilee" (one who is beyond experience by mortal eyes). He becomes manifest however to the devout and provides them with a special faculty for seeing Him. It is thus that Arjuna and Sanjayaa



saw Him in His Viswaroopam at Kuru KshEthram. Our Lord is avyakthA for those lacking in devotion but is very much accessible to the sight of those, who pine away for His Company:

peN ulAm SadainaNum pIramanum Indiranum

yeNNiLA Oozhi tavam seidAr veLgi niRppa

viNNuLAr viyappa vandhu Aanaikku anRu aruLAI yeendha en

KaNNARAa! Unnai anRO kaLaikaNA karudumArE

In this ThirumAlai Paasuram, AzhwAr points out that a lowly elephant could see Him directly with the mascara of devotion, while even exalted DevAs like BrahmA and RudrA could not. Latter had done penance for eons but their ahankAra-mamakAras interfered with the direct visualization.



THE 56TH NAAMAM

(प्रणवम्) कटिहस्ताय नमः

(praNavam) kaTi-hastAya nama:

SALUTATIONS TO THE ONE WHO DISPLAYS HIS LEFT LOWER HAND AT THE HIP LEVEL TO INDICATE THAT SAMSARAM IS ONLY THIGH DEEP FOR THOSE, WHO SEEK HIS REFUGE.



SrI SrInivAsan--Thiru VELLakuLam

COMMENTS

One of the Hastha mudhrais of Lord SrInivAsan is the left lower hand that is bent at the mid thigh level. This is known as the KaTi hastham.

SrI DakshiNa VenkatEsa suprabhAtham explains this mysterious mudhrA and its symbolism:

MaamAsrithasya SumatEArathibhIshaNOapi

SamsAra Saagara iyAn bhavatheethi noonam

HasthEna soochayasi NaaTa! KaDisTithEna

VaamEna BhUmigamithas Tava SuprabhAtham



Meaning

Oh Lord SrInivAsa! Through Your left lower hand positioned over your mid thigh, you seem to indicate that the terrorizing samsAram is only thigh deep for those, who seek your protection. Oh BhUmi NaayakA! May this be an auspicious dawn to you!



THE 57TH NAAMAM

(प्रणवम्) वरप्रदाय नमः

(praNavam) vara-pradAya nama:

SALUTATIONS TO THE ONE WHO IS THE GREATEST BOON GIVER IN ALL YUGAMS.



SrI VaradarAja PerumAL--Thiru Kanchi

COMMENTS

While one of the lower arms of Lord SrInivAsa is held in the KaDi avalambita mudhrA as seen in the previous nAmam, the other lower arm is held in a gesture of munificence. It is a mudhrA consisting of an open palm, signifying the Lord's readiness to grant the desires of His devotees-the Varadha MudhrA.

"KaruthA varam taru Dhaiva PerumAL vandhAr"

says Swamy Desikan in Thirucchina mAlai, dwelling with wonder on the Lord's



propensity to grant all that we seek and much more. There is absolutely nothing the Lord would not give us, including Himself and all His Iswaryam. However, while normally anything given away reduces the giver's possessions, the Lord's boundless munificence only adds to His glory, says Swamy Desikan.:

"Tamathu anaitthum avar tamakku vazhangiyum tAm miga viLangum "

Lord of Thirumala is known as Kali Yuga Varadhan. In fact, He is the loftiest boon granter (Varada Raajan) in all the four yugams. Those who climb up the Thirumala hills with Govindha Naama sankeerthanam and stand before Him requesting boons have the Bhaagyam of getting the Lord Himself as their Supreme boon.

"azhiyAtha AruLazhip-PerumAn seyyum

anthamila udhavi yellaam aLappAr yArE"

Swamy Desikan states in His UpakAra Sangraham. "Who indeed can measure the matchless help that the Lord with Sudarsanam provides?" Our Lord's anugraha sankalpam (vow to bless us) is our indispensable support for travel in this world to serve Him and for continuing that kaimkaryam in SrI Vaikuntam.

When we are in front of this DayA Moorthy, His heart melts when He sees our palms united in devotion (**anjali bhaddha hastham**). When we pray and tell Him that I have come from afar with the keenest desire to prostrate before your sacred feet and therefore grant me for this occasional worship, the reward given by you for the regular (daily) worship, our Lord grants that boon as well. The VenkatEsa SthOthra SIOkam containing such a prayer is:

aham dhUrastastE PadhAmbhOja-Yugma

praNAmEcchayaagata sevAm karOmi

sakruth sevayaa nithya sevAphalam Thvam

prayaccha prayaccha PrabhO VenkatEsa





We seek the banishment of the sins from Him. He grants that boon too:

athivElatayA Tava dhurvishahair-
anuvEla kruthair-aparadhAra- sathair
bharitham tvaritham Vrusha-sailapathE!
ParayA krupayA paripaahi Hare

Meaning

Oh Lord of ThiruvEnkatam! Oh Hari! May Thou with utmost dayA protect me, who has always committed various heinous sins.

We conclude our visit to this Kali Yuga Varadhan's sannidhi with a prayer for forgiveness as an ignoramus and qualify for His paripoorNa anugraham:

ajn~AninA mayA dhOshAn asEshAn vihithAn HarE!
Kshamasva Thvam Kshamasva Thvam Seshasaila SikhAmaNE

Meaning

Oh Lord of seven hills! Oh Hari who stands on top of the Sesha sailam as the crown jewel! I am an ignorant one and hence please forgive me for all the sins that I have committed through trespass of your commands.



THE 58TH NAAMAM

(प्रणवम्) अनेकात्मने नमः

(praNavam) anEkAtmanE nama:

SALUTATIONS TO THE ONE WHO IS THE OWNER OF COUNTLESS (ALL) JEEVATHMANS.



Thiru Deivapiran/Thiru Aravinda LOchanan--Tholai Villimangalam

COMMENTS

Our Lord is the SarvasEshi, the owner of all sentient and insentient beings. He is the Master (Swami) and we are His "sothhu" (property).

Lord VenkatEsan is the Supreme Lord, who is the owner of ALL sentients and insentients. All of them are only His aspects of splendour (prAkAraa) and are not independent. This is the Tattvam: We, the jeevans as Seshans are subservient to Him and dependent on Him as our unquestioned Master (Seshi). We are His property. Infinite is His splendor and Infinite is His bliss. He treasures us. Infinite indeed is the count of Jeevans owned by Him.



THE 59TH NAAMAM

(प्रणवम्) दीन बन्धवे नमः

(praNavam) deena-bandhavE nama:

SALUTATIONS TO THE ONE WHO IS THE KITH AND KIN TO ALL HELPLESS AND MEEK ONES.



DwarakAdeeshan--Thiru ThuvAri

COMMENTS

The helpless infant Dhruvan was pushed off from his father's lap by His step mother. He took refuge in the Lord and was blessed by the Lord to attain a matchless status. Again, Bhaktha PrahlAdhan tormented by his father found a saviour in Lord Narasimhan.

Our Lord has sahaja karuNai. When an elephant caught in the jaws of a crocodile in a lotus pond cried out "AdhimoolamE! Please protect me", He rushed in great haste on His Garuda to its side and saved it.

When Droupadhi cried out in Anguish, when she was being humiliated by the



wicked KauravAs, He responded instantaneously from DhwaAraka. He helped the DevAs to churn the milky Ocean to produce amrutham and blessed them with immortality.

Once during KrishNAvathAram, Lord was doing a one day Yaagam (ahIna Yaagam) at DwArakai. Morning oblations were over. At that time a BrahmaaNan arrived before the Lord and cried that his children die soon after birth and complained that it is due to the adharmam prevailing in the kingdom. He asked the Lord to come & protect his child that was to be delivered shortly so that it would not be snatched away again.

Since He was in the middle of that day long Yaagam, DhwarakApathi could not go to the BrahmaNaa's house to protect the expected baby. Arjunan volunteered to go instead and fight any force that would take the baby away. Arjunan constructed a cage of arrows to prevent the entry of any spirit or being. The child was born and soon after, its life was stolen. The BrAhmaNan was angry at Arjuna for his failure. By this time, the Yaagam was over and the Lord of DhwaArakai mounted His chariot and traveled to Vaikuntam and restored the 4 children of the Brahmin from there.

When asked by Arjuna as to what happened, the Lord replied that He has been too long on this earth as a result of His avathAram and that it was the play of His dear consort (Maha Lakshmi) to get Him back to His Supreme abode quickly.

Helping the meek and distressed bhakthAs, who take refuge in Him is thus His favorite past time.



THE 60TH NAAMAM

(प्रणवम्) आर्तलोकाभयप्रदाय नमः

(praNavam) Aarta-Ioka-abhaya-pradAya nama:

SALUTATIONS TO THE ONE WHO GRANTS RELIEF FOR THOSE WHOSE MINDS ARE FILLED WITH GRIEF AND HE PROVIDES THEM SUCCOR AND FREEDOM FROM FEAR.



SrI Veera RAghava PerumAL--ThiruvALLUr

COMMENTS

Having dealt with two of His magnificent MudrAs (KaDi and Varada mudrAs), now the third and most important mudrA from the view point of mortals is taken up, Viz., Abhaya MudrA.

As extolled by the VishNu Sahasra Naamam "Bhaya Naasana:", the Lord provides us freedom from all kinds of fears that besets us. The surrender to the Lord removes our fears as stated by Upanishad: "ata sO abhayam gatO bhavati".

As JitantE sthOthram describes our status full of fear:



"aham bhIthOsmi DevEsa! SamsArEsmIn bhayAvahE "

The worst of the fear is about the future after the end of life here. Once we seek refuge in the Lord, our fears are destroyed in a trice as pointed out by Thirumangai Mannan:

**"naman tamar seyyum vEdanaikku odungi nadinginEn --nATanE
vandu un Thiruvadi adaintEn NaimisAraNyatthuL YenthAi"**

Meaning

I was frightened about the tortures of the Yama kinkarAs and therefore I sought refuge at Your feet to be spared of such sufferings, Oh My Lord of NaimisAraNyam! "

Abhaya PradhAnam or providing assurance of protection is the core of His SaraNAGathy dharmam. With His uplifted right hand, Our Lord shows us the Abhaya Mudhrai and tells those, who surrender to Him not to worry anymore.

He declares in Githai:

PartithrANaya SaadhUnAm vinAsAya cha dhushkrutham

Dharma samsTapanArTaya SambhavAmi yugE yugE

(For protection of the devout and for destruction of the sinners, who cause harm to my devotees and for establishing righteousness, I incarnate on this earth in all yugams).

He is Sarva Loka SaraNyan (Protector of all chEthanams). Srimad RaamAyaNam known otherwise as SaraNAGathy Saasthram is replete with the Lord's granting of SaraNAGathy for those in distress :

1. In Baala KaaNDam, He grants abhaya pradhAnam to DEvAs, SiddhAs and GhandarvAs.
2. In AaraNya KaanDam, He provided abhaya pradhAnam to the sages of





the DaNDakaa forest. He saved the offending Kaakam, when it fell at His feet after roaming the world for finding some one to protect him from Raama BhANam. Even if that offending crow deserved to be killed, the Lord forgave him once he sought refuge at His feet.

3. He gave abhaya pradhAnam to the monkey king, SugrIvan and crowned him later as the King of KishkindhA.
4. He offered protection to VibhIshaNan on the sea side and crowned him later as the king of Lankaa.

The abhaya PradhAnam vow of Lord Raamachandraa is etched in RaamAyaNam:

"mithrabhAvEna samprAptham na thyajEyam kaTamchana"

Meaning

I will not abandon any one even if he feigns to be my friend (and hides his enmity) as long as he has performed SaraNagathy at my feet and sought my protection. Even if any danger will come to me by protecting him against any danger, I will not abandon him.

"Abhayam sarvabhUthEbhyO dhadhAmyEthath vratham Mama"

Meaning

My vow is to protect all the janthus from fear once they sought my protection.



THE 61ST NAAMAM

(प्रणवम्) आकाशराजवरदाय नमः

(praNavam) AakAsarAja varadAya nama:

SALUTATIONS TO THE ONE WHO GRANTED THE BOONS TO AAKASA RAAJAN, THE KING OF THONDAl MANDALAM.



Thirupathi SrI SrInivAsan Thiru PADham

COMMENTS

AakAsa Raajan is the father of PadhmAvathi ThAyAr and hence the father-in-law of Lord VenkatEsan. He was the king of ThonDai maNDalam and his queen was DharaNi Devi. They performed KanyA dhAnam to Lord SrInivAsan at NaarAyaNa puram and received boons and blessings from the Lord of ThiruvEnkatam. The brother of AakAsa Raajan was ThondaimAn chakravarthy, another blessed bhakthA of Lord VenkatEsa.



THE 62ND NAAMAM

(प्रणवम्) योगिहृत्पद्ममन्दिराय नमः

(praNavam) yogi-hrut-padma-mandirAya nama:

SALUTATIONS TO THE ONE WHO HAS HIS ABODE IN THE HEART LOTUSES OF YOGIS.



Thiru MAyappirAn--ThiruppuliyUr (Kutta NAdu)

COMMENTS

BhAgavatha PurANam says: "Hrudhi tishtathi yOgInAm" (The Lord sits in the hearts of yOgis). AzhwAr describes His presence in the hearts of yOgis: "uLLuvAr uLLatthu uLan kaNDai". This Lord, who resides in the hearts of yOgis is none other than VenkatEsan according to the AzhwAr and he goes on to say:

"VeLLatthin uLLAnum Venkatatthu mEyAnum uLLatthil uLLAn enRu ohr"

(Please understand Him as the same one resting in the milky ocean, on top of Venkatam hills and inside the heart lotus of yOgis).

Yogis are very dear to the Lord and He sits with great affection inside the heart lotus of the Yogis and treats that space as His Temple. He arrives with MahA Lakshmi and His throne, AdhisEshan to take His seat inside the



heart lotus of the Yogis. PeriyAzhwAr describes this scene inside his heart lotus, where he visualizes the Lord with SrI Devi seated on the AdhisEshan:

**YemmanA yenn kuladhaivamE yennudaya NaayakanE
ninnuLLEnAi peRRa nanmai ivulahinil aar peRuvAr?**

--PeriyAzhwAr Thirumozhi: 5.4.3

Meaning

My Lord! My Kula dhaivam! Oh SrinivAsa! I have gained the soubhAgyam of having you inside my heart lotus. Who in this world can claim that kind of MangaLam?

"AravattthamaLiyinODum azhahiya pARRkkadalODum

Aravindhap-pAvayum thAnum aham padi vanthu puhunthu--"

--PeriyAzhwAr Thirumozhi: 5.2.10

Here, PeriyAzhwAr visualizes the Lord as KsheerAbdhi Naathan with Sri Devi resting on His bed of AdhisEshan inside his heart.



THE 63RD NAAMAM

(प्रणवम्) दामोदराय नमः

(praNavam) dAmOdarAya nama:

SALUTATIONS TO THE ONE WHO WAS TIED UP WITH A ROPE TO A PESTLE BY HIS MOTHER, YASODHA AS PUNISHMENT.



Thiru Arul Maa Kadal--Thirusiripuliyur

COMMENTS

DamOdhara nAmam is associated with the pranks of KrishNa during his infant days. This is celebrated by the opening lines of Madhura Kavi AzhwAr's dhivya Prabhandham:

"KaNNInuNN siRutthAmpinAl KattuNNappaNNiya peru Maayan"

(The MaayAvi, who helped His Mother to bind him to a husking mortar with knotted and fine sections of coir rope).

In commemoration of Him being tied up by YasOdha for His mischief, the Lord still wears a rope of pearls around His midriff says AchArya RaamAnujA, while describing His many pieces of jewelry adorning Him:

"MuktA DamOdhara bandhana ".



The Dasama skandham, Chapter 9 of SrImad BhAgavatham celebrates the glorious incident of the all powerful Lord being bound to mortar by His mother to punish Him for His mischief in breaking a pot of curd. First, YasOdha scolded and threatened her infant. She could not have the heart to hit Him with a stick. She decided to tie Him down to a husking mortar. She took a string and found that to be two inches too short to fasten Him to the mortar. She added another string and still it was two inches short. Any number of additions of strings still left her always short of two inches to tie Him (the SarvEswaran) up to the mortar. Our Lord took pity on His mother's exertions and allowed Himself to be tied up (**kattuNNA paNNiya Peru Maayan**). Few minutes later, while His mother was away on household chores, Our Lord with His waist tied with a rope (**DaamOdharan**) crawled over and went between two Arjuna trees, who were two gandharvAs cursed by a sage to take the form of those trees. He brought those trees down and released the gandharvAs from their curse.

The adbhutham of the Omnipotent being tied up by a simple Gopi is beautifully described by SrImad BhAgavatham (10.9.13-14):

"He who has neither inside nor outside, who has neither before nor after; who is yet the before and after, the inside and the outside of the whole universe, nay, who is the universe itself -- Him, the unmanifest and Supreme sporting a human form, the Master of the senses--Him, the Gopi, taking for her child, tried to fasten to the mortar". With the Lord's help, YasOdha succeeded in tying Him up"

It is this DaamOdharan, who brought all glory to His Mother, YasOdha says AndAL :

"taayai kudal viLakkma seytha DaamOdharanai"

Swamy NammAzhwAr wonders at the soulabhyam, which made Parabrahman amenable to being tied up with a trivial rope to the mortar:



"yetthiRam uralinOdu iNainthu irundu yEngiya yeLive ".

AzhwAr also salutes "DaamOdharan" as "Tani Mudalvan" and tells us that His glory is indeed unfathomable: "aamO (avan) taram ariya".

DhAmOdharan is the presiding deity of one of the Twelve PuNDrams used by VaishNavAs to decorate their bodies as VaishNava chinham. His hue is that of early morning Sun. His weapons are four paasams on four hands. He protects the inside and outside of the adorer's body. This PuNDram is worn on the back of the neck.

It is significant that the ultimate mantra uttered at the end of each Achamaneeyam is DaamOdarAya Nama.



THE 64TH NAAMAM

(प्रणवम्) जगत्पालाय नमः

(praNavam) jagat-pAlAya nama:

SALUTATIONS TO THE ONE WHO IS THE PROTECTOR OF THE UNIVERSE.



Thiru VayalAli ManALan-Thirunagari

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COMMENTS

Jagath pAlanam (the protection of the Universe) is His vyApAram. During KrishNAvathAram:

1. He saved the GopAs and Gopis from the poison of the serpent, KaaLiyan and subdued him.
2. He lifted the Govardhana Mountain and saved those who depended on Him from the fury of Indhra.
3. He rescued the cattle from the forest fire. He consumed the forest fire and saved the cattle and the livelihood of those, who sought His



protection.

4. He saved His father, Nanda from being swallowed by a python, who was cursed to take that form due to a curse of a Sage. BhagavAn's paadham touched the snake and released him from the body of snake back into that of a beautiful VidhyAdaran.

In every avathAram including ArchAvathAram as Lord VenkatEsa, the Lord is fully engaged in protecting the Universe and its beings.



THE 65TH NAAMAM

(प्रणवम्) पापघ्नाय नमः

(praNavam) paapaghnaAya nama:

SALUTATIONS TO THE ONE WHO DESTROYS ALL SINS UTTERLY.



Thiru Valli RAman--Thiru PuLLamboothamkudi

COMMENTS

Our Lord VenkatEsa'n's name is most sacred (Parama Paavanan). The recitation of His manthram (NamO VenkatEsAya) destroys all of our sins. Like the cotton coming in touch with fire, the sins get burnt to ashes (Theeyinil thUsAhum) in a trice.

This SrI VenkatEsa nAmam is close to the 992nd SrI VishNu Sahasra Naamam - "Paapa NaasanAya Nama:" The recounting of the LeelAs of the Lord as Thrivikrama, Nrusimha, KrishNa and RaamA removes the sins of all people. The internal and the external enemies of SrI VaishNavaas are destroyed during the recitation of the nAmAs linked to His avathArams.



THE 66TH NAAMAM

(प्रणवम्) भक्तवत्सलाय नमः

(praNavam) bhakta-vatsalaaya nama:

SALUTATIONS TO THE ONE WHO HAS GREAT AFFECTION FOR HIS DEVOTEES.



Thiru YathOthakAri

COMMENTS

This is the 742nd Naama of Sri Vishnu Sahasra Naamam. His special affection for His BhakthAs is particularly evident in KrishNAVathAram. The bonds of friendship and love He has for the unlettered Gopis speaks a world about His devotion to His BhakthAs.

At the very end of the Dasama skandham of SrImad BhAgavatham, the special status of Bhakthan and the Lord's affection for them are summarized:

"By constant and continuous practice of hearing, singing about, and



remembering the glorious deeds of the Lord, man's devotion to Him grows day by day, and by virtue of it, he attains the Supreme abode of the Lord, overcoming the otherwise irreversible and inevitable approach of death, which engulfs all beings. It is seeking that state the kings go to the forests abandoning their kingdoms".

The PerumAL at the dhivya dEsam of ThirukkaNNamangai is known as Bhaktha Vathsalan, which is PattarAvi in Tamil. BhattarAvi means the soul of BhakthAs to indicate the tight relationship between the Lord and His BhakthAs. Thirumangai mannan's ten paasurams (Dhivya Prabhandham 1638-1647) on Bhaktha Vathsala PerumAL are special celebrations of the Bhaktha Vathsala Tatthvam of the Lord.



THE 67TH NAAMAM

(प्रणवम्) त्रिविक्रमाय नमः

(praNavam) trivikramaaya nama:

SALUTATIONS TO THE ONE WHO TOOK THRIVIKRAMA AVATHARAM TO CURB THE HAUTEUR OF BALI CHAKRAVATHI AND HELP DEVAS REGAIN THEIR LOST KINGDOM.



Thadalan, ThiruKAZhicheerAma Vinnagaram

COMMENTS

SeerKazhi (KaazhicheerAma ViNNagaram) and ThirukkOvalUr dhivya Desam paasurams of Thirumangai AzhwAr and Swamy Desikan's SrI DehaLeesa sthuthi (ebook #72) as well as the Paasurams of the Mudal AzhwArs (Poygai, BhUtham and PEy) have to be recalled for the enjoyment of the Tatthvam behind the Thrivikrama Naamam. He took the First aasramam of BrahmachAri to receive Bikshai from Bali Chakravarthy. Had He gone as a grahasthan (second aasramam), He would not have received the gift of three feet of land that He wanted from Bali. He hid His inseparable Consort under the deer skin in His sacred thread and went as a dwarf BrahmachAri, got what he asked and



then grew to the giant size of Thrivikraman and measured the worlds with His two steps and sent Bali to the nether world with the third step.. This Naamam is also 533rd Sri Vishnu Sahasra Naamam. Swamy ParAsara Bhattar interprets it as the Lord, who traverses or pervades the three VedAs. He is the main subject matter of the three VedAs and all the VedAs speak in one voice about Him and His glories (**ThreeN VedAn kramathE yO hi mahimnA sa Thrivikrama:**).

Swamy AlavanthAr prays for that Thrivikrama Paadham to decorate his head as aabharaNam (**Thrivikrama ThvaccharaNambhuja dhvayam madheeya moordhAnam alankarishyathi**). AchArya RaamAnuja salutes the Thrivikrama avathAram and performs His prapatthi:

"Loka VikrAntha charaNou saraNam tEavrajam VibhO"



Note: Swami Desikan's DehaLIsa Sthuthi with annotated comments can be found at <http://sundarasimham.org/ebooks/dEhaLisaSthuthi.pdf>

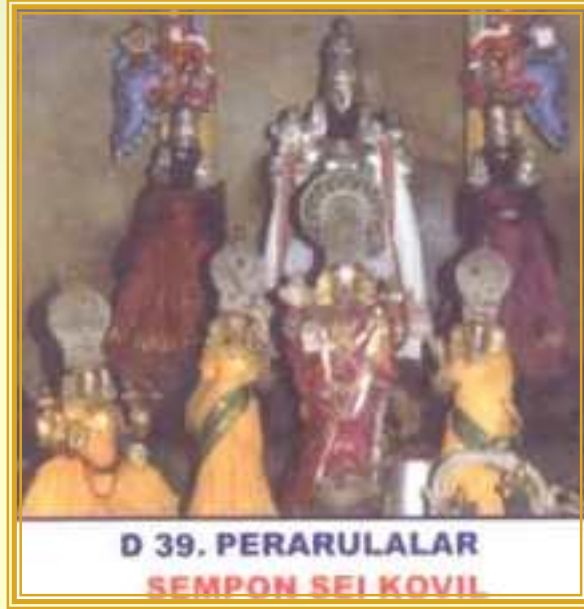


THE 68TH NAAMAM

(प्रणवम्) शिंशुमाराय नमः

(praNavam) simsumArAya nama:

SALUTATIONS TO THE ONE WHO IS THE FOUNDATION FOR THE SIMSUMARA
CHAKRAM CONSISTING OF DHRUVA MANDALAM.



Thiru PerarulAlan--Thiru Sempon sei kovil

COMMENTS

All the stars of the universe are in the form of an animal known as Udumbu (a medium-sized lizard).

The glory of ThrivikramAvathAram and the trajectory of the upward moving foot of the Lord is celebrated by Thirumangai AzhwAr in the fifth paasuram of ThirunedumthANDakam. The upward growing foot of the Lord went upto the wall of aNDam, where VirajA River forms the boundary to Sri Vaikuntam. It went in a subtle way past the wall of BrahmANDam without making a hole in it. During that travel, the foot of the Lord passed by anthariksham, Nakshathra maNDalam and simsumAra chakram (CharavALa giri), which is



above the constellations of stars and below the wall of the BrahmANDam (Cosmic egg). SrImath NaarAyaNeeyam (21st Dasakam SLOkam 11) salutes the Lord as SimsumAra Roopan hosting in every one of His limbs the nava grahams like Sooryan and Nakshathrams like Aswini. Those who worship SimsumAra Roopa Bhagavan at Sandhya Kaalams will ward off all inauspiciousness.

The Manthram used is:

"namO JyOthir lOkAya kAlAyanAyAnimimishAm pathayE MahA
PurushAya abhidhImaheethi"

--SrImadh BhAgavatham: 5.23.9





THE 69TH NAAMAM

(प्रणवम्) जटामकुटशोभिताय नमः

(praNavam) jaTA-makuTa-sObhitAya nama:

SALUTATIONS TO THE ONE WHO SHINES WITH JADAI (MATTED HAIR) OF RAAMAVATHARAM (DURING VANA VAASAM) AND MAKUDAM (CROWN) AFTER CORONATION AT AYODHYA.



Thirumalai SrI Srinivasan suprabAtham

COMMENTS

At Thirumala the Lord has JaDaa and Makudam and has been celebrated as such by Pey Azhwar in the 63rd paasuram of MoonRAM ThiruvandhAthi.

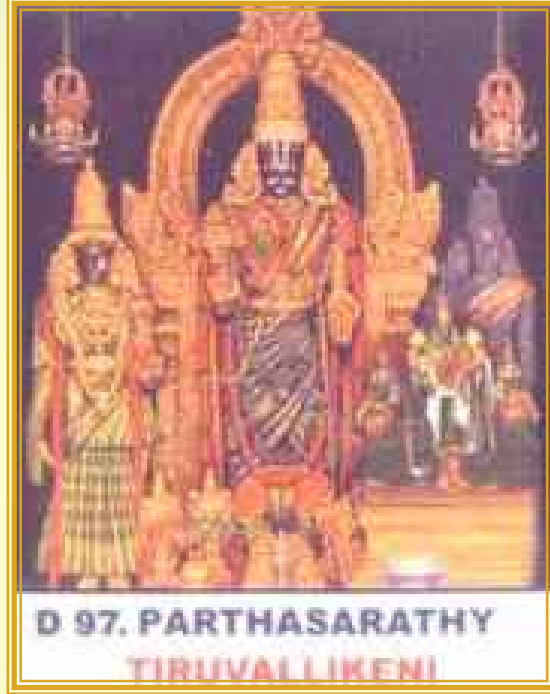


THE 70TH NAAMAM

(प्रणवम्) शङ्खमध्योल्लसन्मञ्जु किङ्किण्याढ्यकरण्डकाय नमः

(praNavam) sankha-madhyOlasan-manju-kinkiNyADhya-karaNDakAya
nama:

SALUTATIONS TO THE ONE WHO HAS A SPECIAL, RADIANT WAIST BAND ADORNED
WITH SMALL BELLS AND CLASPED BY TWO CONCH-LIKE FASTENERS.



SrI ParthasArathy PerumAL-THiru AllikENi

COMMENTS

ThiruvEnadamudayAn's alankArams are bewitching. Here, one of his aabharaNams used as a waist band is the focus of attention.





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Paramapada Nathan



THE 71ST NAAMAM

(प्रणवम्) नीलमेघश्यामतनवे नमः

(praNavam) neelamEgha-syAma-tanavE nama:

SALUTATIONS TO THE ONE WHO HAS THE DARK BLUE HUE OF RAIN-BEARING CLOUD.

COMMENTS

Our Lord is known for His Neela Megha ShyamaLa ThirumEni. AzhwArs have sung rapturously about His unique dark-blue hued body and the red lotus like eyes:

Neelat-tadavarai Mel PuNDareeka nedum TadangaL

kOlam kariya pirAn EmpirAn KaNNin kOlangaLE

--Swamy NammAzhwAr's Thiruviruttham: 39th Paasuram

The eyes of the Lord are compared to the red lotus ponds in the middle of a beautiful bluish gem mountain. "Kariya kOlam EmpirAn" refers here to the dark blue hue of the Lord resembling the monsoon clouds.

When our Lord arose out of the Yaj~na Kuntam of Brahma Devan at Kaanchi, He was saluted as "ShyAmaLo HavyavAha:" Normally the Agni will be of a flaming red hue. When the Lord arose out of that Agni, the color of the Agni was overshadowed by the dark blue (shyAmaLa) hue of the Lord.

The Neela Meghan's hue is compared some times to KaayAm Poo, a bluish flower, Maragatham and Mazhai muhil (dark rainy cloud).



THE 72ND NAAMAM

(प्रणवम्) बिल्वपत्रार्चनप्रियाय नमः

(praNavam) bilva-patrArcana-priyAya nama:

SALUTATIONS TO THE ONE WHO IS FOND OF ARCHANAI WITH BILVA LEAVES.



SrI SrInivAsar--Thirupathi

COMMENTS

Bilva tree is known for its association with MahA Lakshmi. Therefore, He is fond of receiving Archanai with Bilva leaves. This type of archana takes place at the aasthAnam of Sri VenkatEsA at Thirumalai.



THE 73RD NAAMAM

(प्रणवम्) जगद्व्यापिने नमः

(praNavam) jagad-vyApinE nama:

SALUTATIONS TO THE ONE WHO IS Pervasively present in all chETHNAMS AND
ACHETHANAMS.



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COMMENTS

The lakshaNam of VishNu is invoked here again.

ChAndhOgya Upanishad declares :

"Sarvam Khalvidham Brahma tajjaalAnithi sAntha upAseetha"

(All this is verily Brahman as this is born of Brahman, withdrawn in to Brahman and as it is living in Brahman).

In instructions to SvEthakEthu, Uddaalaka reveals that all entities in the prapancham have Brahman (Sath) as their aathmA :

sa ya yEshONimaitha dhAthmyamidham sarvam Tadh satyam sa AathmA

---ChAndhOgyam: 6.13.3



here the Upanishad points out that He is the Jagath KaaraNan and is therefore present in a pervasive manner in all created entities. Swamy NammAzhwAr follows this line of thought and says:

TidavisumperivaLi neer nilamivaimisai
padar poruL muzhuvathumAi avai avai thoRum
udanmisai uyirenak-karanthengum paranthuLan
sudar mihu suruthiyuL ivai uNDa suranE
---ThiruvAimozhi: 1.1.7

Meaning

"Everybody is sure to admit the existence of the five elements. The Lord created them in the order, ether, fire, air, water and earth. Out of them, he wrought all the others. Indeed He became all the others. He pervades everything in and out. He is the soul for the body of every being and every thing, controlling and directing, but being invisible. In the final deluge, He devours all and thus destroys the Prapancham that existed as Naama-Roopam and protects them in a small portion of His stomach during the PraLayam as avyaktham. All this knowledge about the Lord and His relationship to the world is obtained from the Supreme authority, the VedAs, of excellent effulgence. The VedAs, which are authorless, timeless, endless, faultless and which sustain propagation, through the ages, only orally without a writing process for transmission"

The Jagath VyApakathvam of the Lord and the supporting scriptures are covered by this naamam.



THE 74TH NAAMAM

(प्रणवम्) जगत्कर्त्रे नमः

(praNavam) jagat-kartrE nama:

SALUTATIONS TO THE ONE WHO IS THE CREATOR OF THE UNIVERSE AND ITS BEINGS.



SrI AnDALukkum aiyyan--Thiru AthanUr

COMMENTS

The Brahma Soothram (1.1.2): "**JanmAdhyasaya yatha:**" is the reference for this Naamam. He is the Creator of this Universe as the Omniscient, Omnipotent Brahman, and the embodiment of DayA. All created entities take their origin (originate) from Him in this wonderfully structured world. All are aspects of His splendor.

TaitthirIyam salutes Him as SrIman NaarAyaNan, who is the creator and Lord of the Universe:

"Pathim VisvasyAthmEswaram Saasvatham Sivam-Achyutham"

He is the Lord of the Universe and Jeevans; He is eternal, auspicious and never slips from His lofty status as Jagath KaaraNan and Jagath Rakshakan.



THE 75TH NAAMAM

(प्रणवम्) जगत्साक्षिणे नमः

(praNavam) jagat-saakshiNE nama:

SALUTATIONS TO THE ONE WHO IS THE WITNESS OF ALL THAT HAPPENS IN THE WORLD.



Thiru Aravamudhar (moolavar)-Thirukkudanthai

COMMENTS

ThonDaradippodi AzhwAr has a moving verse in which He refers to the Lord being the witness from inside of all the activities of the Jeevan (34th Paasuram of ThiriumAlai): Oh Lord! I do not have the intelligence to think about You, who resides inside me always and therefore deceitfully acted like I am Your dear servant and adorned forms of Your daasan. Then I realized that You comprehend all my thoughts as AntharyAmi Brahmam and felt shameful; I left Your presence and laughed heartily about my deceit until my ribs hurt me.

Saakshi occurs twice in Sri Vishnu Sahasra Naamam (15th and 517th Naamam). He witnesses every thing directly through His SaakshAthkAram ("Svayam aananadhayan thruptayan Saakshee SaakshAthkarOthi Sa:"). He looks at Muktha jeevans directly in His Supreme abode with Joy. He is the observer. He looks at the Jeevans closely so that He can come to their rescue and



protect them. Hence, He is called Saakshee.



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THE 76TH NAAMAM

(प्रणवम्) जगत्पतये नमः

(praNavam) jagat-patayE nama:

SALUTATIONS TO THE ONE WHO IS THE LORD OF THE UNIVERSE.



Thiru NAdhan kOil PerumAL

COMMENTS

He is SarvEsvaran. The Nithya and Leela VibhUthis (SrI Vaikuntam and BhU LOkam) are His Isvaryam. He is the Swamy of all Jeevans. Therefore He is Jagath Pathi.

Our Lord VenkatEsan is ParipoorNan and avAptha Samastha Kaaman (Embodiment of all auspicious GuNams and does not have any thing that He needs). He enjoys the leela rasam of creating the universe, protecting the beings of the Universe, granting Moksham to the Jeevans and finally the dissolution of the Universe. In this role, He has full control over the Universe and its beings and serves as the uncontested JagathAm Pathi. He is the Seshi and Swamy for all Jeevans and is saluted as "aadhyO NaarAyaNo Deva:" (the



ancient Supreme Being). Every one else are DaasAs to this JagathAm Pathi. As the Sarva Sakthan, He grants health, Isvaryam, BhOgams and MOksham for those, who seek them (SarIrArOgyam arTAmSccha --apavarga prathO Hari :).



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THE 77TH NAAMAM

(प्रणवम्) चिन्तितार्थप्रदायकाय नमः

(praNavam) cintitArtha-pradAyakAya nama:

SALUTATIONS TO THE ONE WHO BLESSES HIS DEVOTEES WITH THE BOON THAT THEY SEEK.



SrI vaTathra sAyee-- Sri VilliputthUr

COMMENTS

He has long and generous hands that reach out and grants whatever the BhakthAs want from Him. Even after giving Moksha SaamrAjyam, He feels bad that He has not anything more to give. Such is His never-drying generosity, which is like an eternal spring. He is VaradrAjan.

He has four arms to give each of the four PurushArTams. They compete with each other to grant the boons sought by the BhakthAs.



THE 78TH NAAMAM

(प्रणवम्) जिष्णवे नमः

(praNavam) jishNavE nama:

SALUTATIONS TO THE ONE WHO IS ALWAYS VICTORIOUS AND TRIUMPHANT.



Thiru NandaviLakku PerumAL--Thiru MaNi mAda KOvil

COMMENTS

He is Jayaseelan in all His endeavors and His victory is never ever in doubt. He is Omnipotent and has none who match Him in valor and heroism.

His unrivalled Emperorship as Lord Raamachandran is saluted by Swamy Desikan in His SrI Raghu Veera Gadhyam (Utthara KaaNDam section):

haaDaka Giri kaDaka laDaha paadha nikaDa taDa pariluDitha

nikhila nrupathi kireeDa kODi maNi gaNa kiraNa nikara

neerAjitha charaNa raajeeva!

Meaning

You were crowned in AyOdhya and sat on the throne of Raghu Vamsam. At that time, the foot stool (Peetam) that supports your lotus feet looked radiant like



the foothills of the golden Meru Mountain. The kings of the world prostrated before that Peetam and their crowns touched the Peetam. The radiant gems set in their crowns spread their rays on your sacred feet. Those rays emanating from the gems on the crowns of the kings looked like the MangaLa Aaaratthi for Your lotus feet.



THE 79TH NAAMAM

(प्रणवम्) दाशार्हाय नमः

(praNavam) daasArhAya nama:

SALUTATIONS TO THE ONE WHO IS THE OBJECT OF FITTING-WORSHIP BY HIS DEVOTEES AND RECEIVES THE GIFTS OFFERED BY HIS DEVOTEES.



SrI Neelamegha PerumAL--Kandan Gadinagar

COMMENTS

With reference to KrishNAvathAram, He is of the DaasArha Kulam. This nAmam is the 513th Naamam of Sri Vishnu Sahasra Naamam. Our Lord is saluted here as "DaasArha: SaathvathAm Pathi:"

Daasa means gift and He is the appropriate One to receive the Jeevan's return of His property through the act of Aathma SamarpaNam.



THE 80TH NAAMAM

(प्रणवम्) दशरूपवते नमः

(praNavam) dasa-roopavatE nama:

SALUTATIONS TO THE ONE WHO HAS TAKEN THE TEN FORMS FROM THAT OF A FISH TO KALKI BHAGAVAN (FUTURE AVATHARAM).



Dasha avataar

COMMENTS

AzhwArs and AchAryAs have extolled the ten avathAras of the Lord in many paasurams and sLOkams. The salutation by Jaya Deva Kavi is beautiful to recall here (Gita Govindham 1:16) :

VedAnuddharathE JagannivahathE BhUgOlamudhBibrathE
dhaithyam dhArayathE Balim chalayathE Kshathra-kshayam kurvathE
Poulस्थ्यam jayathE halam kalayathE kArUNyamAtanvathE
mlEcchAn moorchayathE DASAaKRUTHI KRUTHE KrishNaya Thubhyam

Nama:



Meaning

"For upholding the VedAs (as Matsya), for supporting the earth (as Tortoise), for raising the world (as VarahA), for tearing the demon asunder (as Narasimhan), for cheating Bali (as Vaamanan), for destroying the warrior (as ParasurAma), for conquering RaavaNa (as Raama), for wielding the plow (as Bala Raaman), for spreading compassion (as KrishNa), For routing the barbarians (as Kalki), Homage to You, KrishNa, in Your ten incarnate forms".



THE 81ST NAAMAM

(प्रणवम्) देवकीनन्दनाय नमः

(praNavam) dEvakI-nandanAya nama:

SALUTATIONS TO THE ONE WHO GLADDENS THE HEART OF HIS MOTHER, DEVAKI
AND BRINGS JOY TO HER.



Thiru KalyAna NARayaNan--DwArakai

COMMENTS

Although Queen Devaki did not have the bhAgyam of seeing her son KrishNA's leelAs as a child, she was the birth mother of the Lord. That great good fortune of raising the child and enjoying His boyhood pranks rested with a noble lady from the cowherd clan in Gokulam.

The sorrow of Devaki over her misfortune has been described by KulasEkara AzhwAr as:

"Yellayil PiLLai SeyvAn kANAd-Dhaiva DEvaki pulambiya pulambal".

AzhwAr describes the lamentations of Queen Devaki as expressions of heart felt sorrow over her lost good fortune and salutes her (the other Mother) as



"Dhaiva Devaki" (Divine DEvaki). These 11 paasurams form the 7th decad of KulasEkarar's PerumAL Thirumozhi.

The 8th Paasuram is a moving one, where Queen Devaki, "the biological Mother" of Sarveswaran vicariously enjoys the Lord being tied up by the foster Mother, YasOdha and compliments YasOdha for her enjoyment of the infinite bliss of direct experience of the Lord's Baala KreeDais:

Muzhuthum VeNNai aLainthu thottuNNum

mukizhiLam siRutthAmaraik-kaiyum

yezhiL koLL thAmpu koNDadippathaRkku yeLku nilayum

veNN Tayir tOyntha sevvAyum

azhuhayum anji nOkkum annOkkum

thozhuhayum ivai kaNDa YasOdhai

tollai inbatthu iRuthi kaNDALE

Meaning

Our Lord was dipping deep in to the pot of VeNNai and enjoying the tasting of that with His lotus soft hand. YasOdha caught Him in the act and threatened to tie Him up with a rope; our Lord feigned to be afraid over the proposed punishment and stood still without running.

At that time, the corners of His mouth were showing pieces of curd that He had just helped Himself with. He began to cry and opened His beautiful mouth with pearly teeth to beg His mother not to tie Him down.

All these sights were enjoyed by the fortunate YasOsdha and she reached the height of the limitless bliss of anubhavam of the youthful pranks of the Lord, Her son.

At the time of His avathAram in the prison of His uncle Kamsan, our Lord





blessed His Mother with the bliss of sevai with four hands as SrIman NaarAyaNan and thus became Devaki Nandhanan. Later in His avathAram days, He reunited with His parents, Devaki and VasudEvar at DhwArakai.



THE 82ND NAAMAM

(प्रणवम्) शौरये नमः

(praNavam) saurayE nama:

SALUTATIONS TO THE ONE WHO HAS LIMITLESS VALOUR



Thiru Sowrirajan-ThirukkaNNApuram

COMMENTS

In the context of KrishNAvathAram, He is the son of Soora (the valiant VasudEva). Soora is another name for VaasudEvan, the husband of Devaki and Father of our Lord during KrishNaavathAram.

This Naamam is invoked twice by Sri Vishnu Sahasra Naamam (342nd and 649th NaamAs). The 342nd Naamam emphasizes that unique quality of His, which propels Him towards His BhakthAs in a great haste.

When Adhi VaNN SaThakOpa Jeeyar invoked Him, SrI Lakshmi Nrusimhan (MalOlan) of Ahobilam rushed in such haste that He left behind one of His Paadhukais behind in His AsthAnam. Even today, the SanchAra Moorthy of



Ahobila Matam has only coverage of one foot with His Paadhukai.



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THE 83RD NAAMAM

(प्रणवम्) ह्यग्रीवाय नमः

(praNavam) hayagrIvAya nama:

SALUTATIONS TO THE ONE WHO TOOK THE HAYAGRIVA AVATHARAM WITH HORSE'S NECK AND A HUMAN BODY TO RESTORE VEDAS FROM THE ASURAS (MADHU AND KAI DABHAN), WHO STOLE THE VEDAS FROM BRAHMA DEVAN.



SrI YOga HayagrIvar--Thiruvaheendrapuram

COMMENTS

Lord HayagrIvan is akhila VidhyA Moorthy. With a small portion of the vidhyAs gained by the blessings of Lord HayagrIvan, others known as VidhyA Moorthys like DakshiNAMoorthy and Sarasvathy have the power to act out their roles. Lord HayagrIvan is Jn~Ananadha Mayan and is the AadhAram for Sarva VidhyAs. He is Vaageesan. Brahma would be an ignoramus had not Lord HayagrIvan initiated him in to Vedams and VedArthams. He has Manthramaya body. Those who have the anugraham of Lord HayagrIvan (HayagrIva VenkatEsan) defeat all their opponents in debates. We pray for His



aavirbhavam (appearance) in our Manas for the birth of Jn~Anam in our minds. Swamy Desikan's first sthOthram is about Lord HayagrIvan. The detailed meanings of the 33 sLOkams of SrI HayagrIva sthOthram are available at the as a separate e-book in the sundara simham series. There are also SrI HayagrIva Panjaram, AshtOtram and Upanishad for Lord HayagrIvan.

Please use the following links to go to the individual SrI HayagrIva Stuthis in the www.sundarasimham.org website:

1. HayagrIva stothram - <http://sundarasimham.org/ebooks/3SHS.pdf>
2. HayagrIva Panjaram-<http://sundarasimham.org/ebooks/HayagrivaPanjaram.pdf>
3. SrI HayagrIva SahasranaamA-<http://sundarasimham.org/ebooks/Hayasahasram.pdf>

There are also SrI HayagrIva Panjaram, AshtOtram and Upanishad for Lord HayagrIvan available at: <http://www.parakalamatham.org/stotram/hs/intro.shtml> and <http://www.parakalamatham.org/stotram> .



THE 84TH NAAMAM

(प्रणवम्) जनार्दनाय नमः

(praNavam) janArdanAya nama:

SALUTATIONS TO THE ONE WHO IS THE DESTROYER OF THOSE, WHO ARE ANTAGONISTIC TO HIM OR HIS BHAAGAVATHAS WITHOUT ANY EXTERNAL HELP. SALUTATIONS TO HIS POWER TO DESTROY HIS ENEMIES SINGLEHANDEDLY.



Thiru Parimala Rangan--Thiru IndaLur

COMMENTS

BhAnatham provides the definition for the word: JanArdhanan. "Dasyu-thrANAth JanArdhana:". He destroys the people, who are antagonistic to His devotees and dependents all by Himself.

(In KeraLa, the temple for JanArdhanan at Varkalai is a famous center of pilgrimage.)



This is the 128th Sri Vishnu Sahasra Naamam. The definition for this name is given as:

"Bhaktha vidhvEshiNAM thUrNam mardhanAth Sa JanArddhana:"

This name is linked to the complete (thUrNam) destruction (marddhanam) of those who cause harm to His BhakthAs (**Bhaktha vidhvEshins**).



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THE 85TH NAAMAM

(प्रणवम्) कन्याश्रवणतारेज्ञाय नमः

(praNavam) kanya-sravaNatarEjhyAya nama:

SALUTATIONS TO THE ONE WHO HAS KANYA SRAVANAM (PURATTASI SRAVANAM)
AS HIS DAY OF AVATHARAM AT THIRUMALAI.



Sri Prasanna VenkatAchalapathy(Utsavar)-Guna seelam

COMMENTS

The whole month of PurattAsi is the time when Govindha Naama Sankeerthanam is resonant in the hills of ThiruvEnkatam. On the PurattAsi SravaNam day, this naama sankeerthanam reaches its crescendo to celebrate the avathaaram of the Lord.

On this sacred day, the Lord of the Saptha Giris blessed the avathAram of two of His famous AchAryAs: Swamy VedAntha Desikan and the First Brahma Tantra Swatantra Jeeyar of ParakAla Matam.



THE 86TH NAAMAM

(प्रणवम्) पीताम्बरधराय नमः

(praNavam) pItAmbardharAya nama:

SALUTATIONS TO THE ONE WHO ADORNS A BEAUTIFUL, MULTI-HUED SILK GARMENT
AROUND HIS WAIST.



SrI DEvarAjan-NaimisAraNyam

COMMENTS

Our Lord's PithAmbharam is a delight to behold as it adorns His divine body. ThiruppANazhwAr stands before Lord RanganAthA and salutes first the Lotus feet of the Lord. Next, His gaze shifts to the enjoyment of the PithAmbharam of the Lord that extends from the waist to the ankle of the Lord: "kadiyAr pozhil ArangatthammAn araic-chivantha aadayin mEl chenrathAm yenn chinthanayE".

(AdiyEn's mind arrived at the red peethAmbharam of the Lord of SrIrangam known for its beautiful groves).

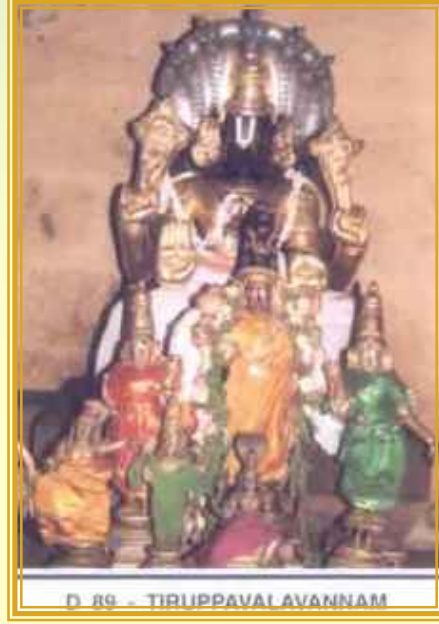


THE 87TH NAAMAM

(प्रणवम्) अनघाय नमः

(praNavam) anaghAya nama:

SALUTATIONS TO THE ONE WHO IS FREE FROM SINS.



ThiruppavaLavaNNam

COMMENTS

Inspite of being born in the middle of SamsAram during His vibhava avathArams as Raama and KrishNa, He is not subject to KarmAs like humans.

Agham means sins. Besides Agha, Vedam uses three more words to describe Sins: Paapa, amhas and yEnaa. The Paapam is the sin of the mind arising out of thoughts forbidden by SaasthrAs. Atharva Vedam asks those Paapams to leave the mind (**ParOapEhi manaspApa:**). Atharva Vedam has many more manthrAs to banish the paapams from the mind (AV.IV. 23-29).

Rg Vedam has a famous set of ManthrAm (RV. I.97.1-8), where the refrain is "May we get rid of the Sins/agha" (**apa na: sOsuchadhagham**). This series of



Manthras conclude with the Upadesam that our Lord alone would help us to get across the ocean of sins as one travels across on a safe boat (Sa Na: Sindhumiva nAvayAthi parvA svasthayE, apa na: sOsuchadhagham).



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THE 88TH NAAMAM

(प्रणवम्) वनमालिने नमः

(praNavam) vanamAlinE nama:

SALUTATIONS TO THE ONE WHO WEARS THE DIVINE GARLAND MADE OF WILD
(FOREST) FLOWERS (VAIJAYANTHI) OF THE FOREST.



Thiru PurushOtthaman--ThiruVaN PurushOtthaman

COMMENTS

The 566th Naamam of Sri Vishnu Sahasra Naamam is "Vanamaalee". The never-fading forest flower garland is known as Vaijyanthee and it adorns the Lord's chest along with MahA Lakshmi and the mole known as SrIvathsam.

VanamAlai (Vaijyanthee) is hailed in our siddhAntham as the presiding deity of the Pancha BhUthams and Pancha TanmAthrais (the subtle and gross forms of the five elements), all of which have been created by the Lord Himself.

Swamy Desikan's salutation to the VanamAlai found on the chest of Lord DevanAtham in SrI Deva Naayaka PanchAsath is a beautiful one:

"VarNakramENa ViBhudhEsa vichithritAngi

smEra prasoonA subhaghA VanamaalikEyam



**hrudhya sugandhi rajahath kamala MaNIndhra
nithya Tava sphurathi Moorthiriva Thvadheeya "**

Here Swamy Desikan states that the Vaijyanthi maalai is like the other body of the Lord and gives reason for this comparison. It is made up of multicolored flowers. It is fragrant like the Lord's body (**rasO vai gandha:**). It never leaves His body like Kousthubham jewel, MahA Laskshmi and is eternally present.



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THE 89TH NAAMAM

(प्रणवम्) पद्मनाभाय नमः

(praNavam) padmanAbhAya nama:

SALUTATIONS TO THE ONE WHO HAS A LOTUS FLOWER SPROUTING OUT OF HIS
NAVEL TO PROVIDE THE HOUSE FOR HIS SON, BRAHMA.



Thiru Anantha PadmanAbhan--ThiruAnantha Puram

COMMENTS

The 48th, 198th and 348th VishNu Sahasra Naamams are "PadhmanAbhAya Nama:" Out of the navel of the birthless Lord, a lotus arose that became the house of Brahma. Thus, the Lord is saluted as PadmanAbhan and the son of the Lord, BrahmA is known as Lotus-born (Padhma Bhuvan).

The definition given by Swamy ParAsara Bhattar to this Naamam is:

"PaarTivam bhUri Padhmam thu nAbhou ashtadalam mahath

Yasya hEmamayee dhivyaa karNika mEru: uchyathE

Yasya naabhO tadhuthpatti: PadhmanAbha: Sa UchyathE"



Meaning

In ancient time, a divine and gigantic, eight-petalled lotus (padhman) arose out of the navel (Naabhi) of the sleeping Lord whose divine and peri-carp is said to be Mount Meru itself.

PadhmanAbhan is the presiding deity for one of the twelve PuNDrams worn by VaishNavAs. He has five weapons, Sankham, Chakram, Sword, Bow and mace. His color is like that of Sooryan. He protects the Manas. The salutation as we adorn the PuNDram on the back of the neck to have Lord PadmanAbhA's protection is:

PanchAyudham PadmanAbham praNamAmi arka-rOchisham

The famous Dhivya Desam of Thiruvananthapuram has Lord PadmanAbhan resting on a gigantic bed of AadhisEshan. Swamy NammAzhwAr has performed MangaLAsAsanam for this Lord with beautiful Paasurams and asks us to get there today to gain salvation:

sErum-taNN Ananthapuram sikkenap-puhuveerAhil

theerum nOy vinaikal yellAm tiNNam nAmm aRiyacchonnOm

-ThiruvAimozhi: 10.2.3

Swamy NammAzhwAr points out that quick arrival at the city of Thiruvananthapuram and worshipping Sri Harilakshmi samEtha Sri PadmanAbhan would be sure cure for all types of SamsAric illness.



THE 90TH NAAMAM

(प्रणवम्) मृगयासक्तमानसाय नमः

(praNavam) mrugayAsakta-mAnasAya nama:

SALUTATIONS TO THE ONE WHO IS FOND OF CHASING THE SUFFERINGS OF CHĒTHANAMS AND TO LIBERATE THEM FROM THE CYCLES OF BIRTHS AND DEATHS.



Thiru Bhakthvathsalan--ThiruNindravUr

COMMENTS

His Yoga NidhrA is all about such chinthanais (thoughts) on catching such jeevans and offering them SaraNAgathi.

Swamy Desikan's SaraNAgathi DhIpikai (sLOkam 43) refers to the "hunt" by the Lord "to capture" the many kinds of Janthus suffering from SamsAric afflictions and grant them Moksha Sukham. Swamy Desikan prays that he becomes one of the janthus that would become the object of the Lord's focus and consequent compassion leading to anugraham:

"sathvAni NaaTa vividhAnyabhisanjhrushO:

samsAra NaaDya rasikasya TavAsthu Thrupthyai:

prathyak parAngmukha mathE: asameekshyakarthu:

prAchIna sajjana viDamBana bhUmika"

Meaning

Oh Lord! You come forward and confront many janthus (Jeevans) and wish to bring them under your benevolent sway. For this purpose, you grant different kinds of births to these Jeevans based on their KarmAs. You guide them to perform appropriate deeds during these births to get closer to you. They go about these activities as they are performing a dance in this samsAric world full of sorrows. You watch and enjoy these dances of the jeevans. As for me, I commit many trespasses and forget the means for my upliftment. I do whatever that comes to my mind. One of those acts of mine is the performance of Prapatthi following my forbearers. I dress like them and acts like them. May this act of mine (Prapatthi) invite your attention as the connoisseur of the dance of the Jeevans in this SamsAram.



NOTE: Swamy Desikan's Sri Sookthi SaraNAGathi Deepikai can be found at <http://sundarasimham.org/ebooks/57SGTD.pdf>

THE 91ST NAAMAM

(प्रणवम्) अश्वारूढाय नमः

(praNavam) asvArooDhAya nama:

SALUTATIONS TO THE ONE WHO IS SEATED ON A WHITE HORSE AS KALKI
AVATHARAN.



Thiru SowriRAja PerumAL--ThirukkaNNapuram

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COMMENTS

The reference here is to the tenth and final avathAram of the Lord, when the Lord will be born as the son of Brahmin, VishNuyasas and put an end to the inauspiciousness caused by the advancement of Kali Yugam.

He will come amidst us to remove our samsAric Bhandhams (bonds) and destroy all nAsthiKAs and Paapis. He will arrive on a horse with sword in hand and destroy the prevailing adharmams and prepare the world for the righteous time of Krutha Yugam, where Satthvam dominates.

Swamy Desikan salutes this AsvArooDan in his DasAvathAra SthOthram (<http://sundarasimham.org/ebooks/14DAS.pdf>):

BhAvinyA dasayA Bhavanniha bhava-dhvamsAya na: kalpathAm

KALKEE VishNuyasasutha: KalikaTAKAlushya-kUlankasha:



nissEsha-kshatha-kaNDakE kshthitalE dhArAjalaoughair-dhruvam
dharmam kArthayugam prarOhayathi yannismthrasadhArAdhara:



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THE 92ND NAAMAM

(प्रणवम्) खड्गधारिणे नमः

(praNavam) khaDga-dhAriNE nama:

SALUTATIONS TO THE ONE WHO WEARS THE SWORD KNOWN AS NANDHAKAM (THE SOURCE OF JOY).



Sri Oppilliappan PerumAL--Thiru ViNNagaram

COMMENTS

This sword, Nandakam, of the Lord represents pure knowledge (jn~Ana), which is born out of wisdom (sadhvidhyA) according to VishNu PurANam.

The flaming sword of Knowledge is the most powerful weapon to destroy our ajn~Anam. The sheath of this sword is nescience or avidhyA (VishNu PurANam: 1.22.74).

Thus all the weapons and AabharaNams of the Lord represent different Tatthvams. The Sword represents Jn~Anam.



Lord 's Sword is radiant in its lustre and the PanchAyudha SthOthram salutes Nandakam this way :

RakshOsurANAm kaDinOgra-kaNDacchEdaksharac-chONitha digdhadhAram

**Tamm NANDAKAM nAma HarE: pradheeptham Khadkam sadhAham
saraNam prapathyE**

Among the 12 forms of the Lord protecting us, Thrivikraman is viewed as protecting us with Nandakam standing in the nirrudhi direction.

One of the visions of the Lord Raamachandra protecting us with drawn sword is depicted in the AapadhApaharthAra SIOkam:

**Sannaddha: kavachee khadgee chApa-BANadharO yuvA
gacchan mamaagrathO nithyam Raama: pAthu salakshmaNa:**

The prayer is for Lord Raamachandra with LakshmaNa to go in front and protect the Jeevan with sword in hand, bow and arrow always.



THE 93RD NAAMAM

(प्रणवम्) धनार्जनसमुत्सुकाय नमः

(praNavam) dhanArjana-samutsukhAya nama:

SALUTATIONS TO THE ONE WHO IS FOND OF ASSEMBLING WEALTH TO PAY HIS DEBTS TO KUBHERAN.



SrI SrInivAsa PerumAL--Thirumala/Thriupathi

COMMENTS

The sthala PurANam says that our Lord had to borrow a lot of money from KubhEran to celebrate His wedding with the daughter of AakAsa Raajan. The samarpaNams by His devotees in the Hundis help Him to pay back the loans that KubEran gave to celebrate His wedding in a grand style.



THE 94TH NAAMAM

(प्रणवम्) घनसारलसन्मध्य कस्तूरितिलकोज्ज्वलाय नमः

(praNavam) ghana-saara-lasan-madhya kastUri tilakOjvalAya nama:

SALUTATIONS TO THE ONE WHO HAS RADIANT KASTHURI TILAKAM IN HIS FOREHEAD.



SrI SrinivAsa PerumAL-Thirupathi

COMMENTS

The Tilakam is always present on the Lord's forehead. For those, who worship it have their nescience removed. It is for the purpose of removing the darkness of Aj~nAnam of the people of the world that the Lord adorns His beautiful KasthUri Tilakam.

PerumAL at SrIrangam is known as KasthUri Rangan because of His KasthUri Tilakam. This tilakam can be interchanged with the Urdhva PuNDram in having the same effect of being the world's auspicious dheepam (Visvasya MaangaLIka PradhIpam).

THE SRI SOOKTHI OF NYASA TILAKM BY SWAMY DESIKAN.

Swamy chose the name NyAsa Tilakam for this creation because this one stands radiant as a Tilakam for Prapatthi.

It is the Tilakam that brings out the beauty of the face. This NyAsa Tilakam is



about the SrI RanganAthan adorning KasthUri TILAKAM.



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THE 95TH NAAMAM

(प्रणवम्) सच्चिदानन्दरूपाय नमः

(praNavam) saccidAnanda roopAya nama:

SALUTATIONS TO THE ONE WHO HAS THE ROOPAM OF JN~ANAM, CONSCIOUSNESS
AND BLISS.



SrI YOga Narasimhar--Thiru ShOlingUR

COMMENTS

TaittirIya and BrahadrANyaka have advanced the concept of Brahman as Sath-chith-aanandhaa.

Here Brahman is Sath (absolute being), chith (consciousness) and Aanandha (absolute bliss principle). This is the essence of Brahma Svaroopam.

TaitthirIyam describes Brahman as:

"aanandhO BrahmEthi vyajAnAth"

BrahadhAraNyakam also instructs that both Vij~nanam and Aanandham is



Brahman (**Vij~nanam Aanandham Brahma**). This Brahman bestowing bliss is indicated by: **yEsha hy-eva aanandhayathi** (TaitthirIyam: (I.7.1).



THE 96TH NAAMAM

(प्रणवम्) जगन्मङ्गलायकाय नमः

(praNavam) jagan-mangaLa-dAyakAya nama:

SALUTATIONS TO THE ONE WHO CONFERS AUSPICIOUSNESS ON THE WHOLE WORLD.



SrI AyOdhyA RAman

COMMENTS

Lord is Sarva MangaLa Vighrahan. He gives svaroopam for the different vasthus of the world and their existence (satthA). This is DhArakathvam.

He enables them to engage in activities through the power of His sankalpam. This is known as Niyanthruthvam.

He is delighted to make the jeevans recognize Him as the Undisputed Lord and make them use Him as their PrayOjanam and thus reveals His vaibhavam. This is Known as Seshithvam or being the Master of all Jeevans.

These three sambhandhams-DhArakathvam, Niyanthruthvam and Seshithvam-permits Him and no one else to bear all the sentients and insentients as His



own body (**SarIrAthma BhAvam**). This doctrine is unique to VisishtAdhvaitham and is known as PradhAna Prathitanthram.

This way, He becomes Jagan-MangaLa Moorthy. The salutations contained in Maangalya Sthavam (<http://sundarasimham.org/ebooks/mangalyastavam.pdf>) elaborate further on the Sarva Maangalya Svaroopam of the Lord.



THE 97TH NAAMAM

(प्रणवम्) यज्ञरूपाय नमः

(praNavam) yaj~na roopAya nama:

SALUTATIONS TO THE ONE WHO IS OF THE FORM OF ALL YAJ~NYAS (YAJ~NO VAI VISHNU :) HE IS THE LORD OF YAJ~NAS AND GRANTS THE FRUIT OF SACRIFICES.



Thiru Adhi Keshavan--ThirukkaLvanUr

COMMENTS

This svaroopam of the Lord as Yaj~na Svaroopi with all the vessels and accoutrements used in Yaj~nam are seen in the Body of Yaj~na VarAhan as described in SrImadh BhAgavatham: Yaj~na Purusha avayava varNanam (III.13.37-42).

VishNu PurANam salutes Him as the Yaj~nam, its means and the ultimate goal. He is therefore Yaj~na roopan (Yaj~no vai VishNu:).



THE 98TH NAAMAM

(प्रणवम्) यज्ञभोक्त्रे नमः

(praNavam) yaj~na-bhOktrE nama:

SALUTATIONS TO THE ONE WHO IS THE ENJOYER OF ALL OFFERINGS AND IS THE PROTECTOR OF THE YAJ~NAS.



Thiru KOLavalli RAmAn--Thiru VELLiangudi

COMMENTS

This Nama is the same as the 979th Nama of Vishnu Sahasra Naamam. Swamy ParAsara Bahttar comments:

"thAnn bhunkthE bhunakthi vaa ithi Yaj~na Bhuk"

(It is Bhagavan that enjoys or He is the protector of the Yaj~nam).

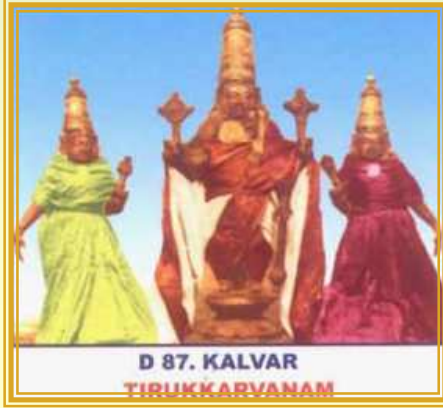


THE 99TH NAAMAM

(प्रणवम्) चिन्मयाय नमः

(praNavam) cinmayAya nama:

SALUTATIONS TO THE ONE WHO IS OF THE FORM OF PURE INTELLIGENCE (JN~ANAM)
AS SACCHIDHANADHA BRAHMAN.



Thiru Kalvar--ThirukkArvanam

COMMENTS

This Brahman should be comprehended as the pure Jn~Anam dwelling eternally inside the JeevAthman as antharyAmi Brahman. This Brahman is the inner self of the bhOkthA (the jeevAthman who is the enjoyer), as the inner self of the object of enjoyment (BhOgyam) and as the controller (prErithA). When one understands Brahman as BhOkthA, BhOgyam and PrEritha, it leads to Moksham according to VedArtha Sangraha of AchArya RaamAnujA:

"bhOkthA bhOgyam prErithA ithyEthath thrividham prOktham yEthath
sarvam mathvA Brahma Bhavathi mukthO bhavathi ithyarTa:"



THE 100TH NAAMAM

(प्रणवम्) परमेश्वराय नमः

(praNavam) paramEsvarAya nama:

SALUTATIONS TO THE ONE WHO IS THE SUPREME ISVARAN OF ALL BEINGS AND ENTITIES.



Thiru Paramapada Nathan - Thiru ParamEswara ViNNagaram

COMMENTS

He is the Supreme ruler, "whose ruler ship is made fruitful as he gets the voluntary embrace of SrI Devi" (SrInivAsa Tatthvam).

Our Lord VenkatEsan is the Supreme Master of all ChEthanams and achEthanams. He is thus the Seshi, Swami and Para Tatthvam (Supreme Doctrine). He is the only one, who can grant Moksham to Jeevans and free them from the cycles of births and deaths. He is the One enjoyed by the liberated Jeevans (SrImaan NaarayaNO Na: Pathi: akhilatanu: mukthitadhO mukthabhOgya:).

SrIman NaarAyaNan is our Sarva Swami. When He as ParamEswaran looks at the jeevan at the time of birth, then that person becomes rich with Satthva GuNam and develops the taste for Moksham. No one else can grant Moksham



since they are not ParamEswaran. The other gods are under the influence of their KarmAs (**Karma vasyA:**) They are under the influence of Prakruthi (**Prakruthi adhinA:**). They themselves recognize SrIman NaarAyaNan as their Swamy. Lord Sivan composed Manthra Raaja Padha Sthothram, where He declares that He is the Daasan of the ParamEswaran, SrIman NaarAyaNan.



THE 101ST NAAMAM

(प्रणवम्) परमार्थप्रदायकाय नमः

(praNavam) paramArtha-pradAyakAya nama:

SALUTATIONS TO THE ONE WHO GIVES THE SUPREME PURUSHARTAM OF MOKSHA
SUKHAM.



SrI BhUvarAha PerumAL--SrI MuShNam

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COMMENTS

Swamy NammAzhwAr salutes SrIman NaarAyaNan as:

"Tann SaarvillAt-Tanip-Perumoorthy"

(He is not dependent on any one else for removing the sorrows of all and He is the One and only One, who can bless us with Moksham).

For the purpose of gaining Moksham, the one to be meditated upon is SrIman NaarAyaNan (KaaraNam thu dhyEya:) VishNu dharma sLOkam underlines this doctrine: "Apavarga-pradhO Hari:"

In his Mukundha Maalai, KulasEkharA AzhwAr avers that SrIman NaarAyaNan is the manthram and medicine for us to overcome SamsArIc afflictions and to realize Moksham. This conviction makes Thirumangai AzhwAr declare :



"MaRRumOr Dhaivam uLathenRiruppArOdu uRRilEn"

(I will not associate with those, who believe that there are other Dhaivams that can bless one with Moksham.)

SrIman NaarAyaNan in the form of the Lord standing on top of the seven hills is the One to confer Moksha Sukham on those, who seek His protection.



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THE 102ND NAAMAM

(प्रणवम्) शान्ताय नमः

(praNavam) saantAya nama:

SALUTATIONS TO THE ONE WHO IS SUPREMELY TRANQUIL.



Thiru GnAnapirAn--AzhwAr Thirunagari

COMMENTS

As Lord SrInivAsan is united with Sri Devi always and as Sriya: Pathi, He is full of bliss and therefore He is supremely tranquil.

Let us seek the boon of Bhakthi from this Parama Saantha Moorthy accompanied by MahA Lakshmi on His Chest and travel on the path marked out by AchArya RaamAnujA at the beginning of SrI BhAshyam:

akhila bhuvana janma-sTEma bhangAdhileelE

vinatha vividha bhUtha vrAtha rakshaika dheekshO

Sruthi-sirasi vdheepthE BrahmaNi SrInivAsE

Bhavathu mama parasmin sEmushi BhakthiroopA



Lord VenkatEsan's Saantha Svaroopam is saluted by one of the JithanthE SthOthra SLOkams:

SAANTHAYAA cha visuddhaya tEjasE ParamAthmanE

NamO BhagavathE VishNO VaasudEvAmithadhyuthE

--JithanthE StOthram

The purity, splendour and tEjas of Bhagavan is invoked here as the Parama Saantha Moorthy.



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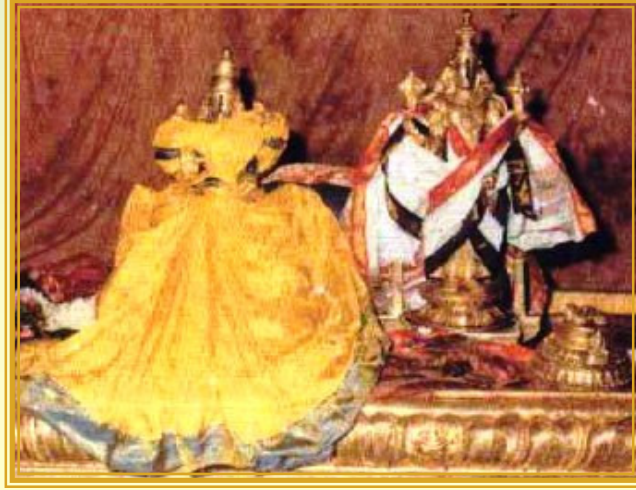


THE 103RD NAAMAM

(प्रणवम्) श्रीमते नमः

(praNavam) srImatE nama:

SALUTATIONS TO THE ONE WHO IS THE CONSORT OF SRI DEVI (SRINIVASAN).



SrI ThothAdri NATHan--VANamAmalai

COMMENTS

Due to the loving glances of His Consort SrI Devi, the Lord acquires the SrImath status and is filled with every auspiciousness. She is the eternal abode of all auspicious attributes (**KalyANAnAm avikala nidhi:**). She is the boundary of Mercy and compassion (**Kaapi KaaruNya seemA**). She is the divine wealth for the Lord, who destroyed the demon Madhu (**Madhu Vijayina: dhivya sampath**). She is the head garland made of MandhAra Flowers for the ever fragrant VedAs (**nithya aamOdhaa nigama vachasAm mouLi MandAra maalA**). She is the wish-granting KaamadhEnu for the whole world (**Sakala Bhuvana prArthanaA KaamadhEnu:**). Such a SrI Devi with the above greatest vaibhavams adorns the Chest (**Vaksha Sthalam**) of Her Lord and makes Him qualified for SrImath Sabhdham, SrInivAsan.



THE 104TH NAAMAM

(प्रणवम्) दोर्दंडविक्रमाय नमः

(praNavam) dOrdaNda-vikramAya nama:

SALUTATIONS TO THE ONE WHO IS OF INVINCIBLE VALOUR.



SrI Vijaya RAghavan -- Thirupputkuzhi

COMMENTS

He is Omnipotent. He is sarva sakthan. No one can and has defeated Him in battles. Single handedly, He destroyed 14,000 rakshasAs at JanasthAnam during His RaamAvathAram.

In Yaaga SamrakshaNam on behalf of Sage VisvAmithrA at SiddhAsramam, in destroying the foul Taatakai, Indhrajith, KumbhakarNan and RaavaNa, He displayed such a valor that could not be matched by any God.

The destruction of RaavaNan is saluted by SrImad BhAgavatham this way:

Rakshapathi: svaBalanashtim avEkshyarushta

aaruhya yAnamaTApi sasaara Raamam

sva syandhanE dhyumathi MathalinOpaneethE



VibhrAjamAnamahananisithai: kshuraprai:
yEvam kshipandhanushi sannidhimuthsasarja
BhANam cha vajramiva tadhrudhayam BhibhEtha
sOasrugvaman-dsamukhairanyapadhath vimAnAth
haahEthi jalpathi janE sukrutheeva riktha:
-SrImad BhAgavatham: 9.10.21 and 23

Meaning

RaavaNaa, the king of Raakshasaas was angered over the sight of the destruction of his Moola Bala sainyaam (army of elite) and got on to his chariot to fight Raamachandran. There in the battle field, he saw Raama seated on a shining chariot of Indhra driven by Maathali, the charioteer of Indhra. RaavaNa hit Raama with sharp arrows named Kshupram. Raama in return listed the trespasses of RaavaNa and hit him with the BrahmAsthrum and tore his heart. As the watching assembly of people shouted "haa haa, what a heroism", RaavaNan fell on the earth like the ones falling from Svargam after puNyams have been expended.

Swamy Desikan salutes the dhivya parakramam of Lord Raamachandra in His splendid Raghuvera Gadhyaam.



THE 105TH NAAMAM

(प्रणवम्) परात्पराय नमः

(praNavam) parAtparAya nama:

SALUTATIONS TO LORD VENKATĒSAN IN THE ARCHĀ FORM WHO IS THE SUPREME OF SUPREMES.



Thiru SelvapiLLai (Vairamudi sEvai)--Melkote, Thiru nArAyaNapuram

COMMENTS

He is SrIman NaarAyaNa without any equal or superior. The only act for us to do is to fall at His sacred feet acknowledging the unassailable Tatthvam that He is, as the Supreme of Supremes and recite :

"jitham tE PuNDareekAksha namsthE VisvabhAvana
namasthEasthu HrushIkEsa Maahapurusha Poorvaja
jitham te PuNDareekAksha PoorNa-shAdguNya vighram
parAnandha PARABRAHMAN namasthE ParamAthmanE"

We accept the fact that we have been won over by the divine beauty, unmatched valor and limitless mercy of the ParAthparan and fall at His sacred feet with gratefulness for accepting our Bhara SamarpaNam (request for accepting the burden of protecting us).



His ParAthpara Tatthvam is invoked by the address of Him as Parabrahman. The entire sixth chapter of SrImath Rahasya Thraya Saaram of Swamy Desikan is devoted to the establishment of SrIman NaarAyaNan as the ParAthparan. The name given by Swamy Desikan to this chapter is: "**Para DEvathA ParamArTyAdhikAram**".





THE 106TH NAAMAM

(प्रणवम्) परब्रह्मणे नमः

(praNavam) parabrahmaNE nama:

SALUTATIONS TO THE ONE WHO IS THE SUPREME BRAHMAN.



Thiru Yeri KAttha RAman--MadhurAnthakam

COMMENTS

He is the one defined by the Ubhaya Lingam of total blemishlessness and limitless auspicious attributes (**anantha KalyANa GuNams**).

As Para Brahman, He is the One and only One that exists at the time of Maha PraLayam. He is the Prabhu of all and is the Para Brahman:

aabhUtha SamplavE prApthE praleenE prakruthou mahAn

YEKASTHISHTATHI VisvAthmA Sa thu NaarAyaNa: Prabhu:

--Maha BhAratham: Saanthi Parvam: 210.24

As Parabrahman, He created Brahma, Rudhra, Indhra and all other gods, empowers them and rules over them.

Swamy NammAzhwAr refers to the Lord standing all by Himself during the PraLayam and creating Brahmaa, Sivan and others as AadhipirAn and asks us why would we seek any other God other than this ParAthparan and





Parabrahmam:

OnRum Devum ulahamum maRRum yAthum illa
anRu Naanmukhan tannodu DevaraulahOdu uyir padaitthAn
KunRam pOI MaNimAda needu ThirukkuruhUr athanL
ninRa AadhipirAn niRkka maRRait-dhaivam naaduthirE

-- ThiruvAimozhi: 4.10.1



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THE 107TH NAAMAM

(प्रणवम्) श्रीविभवे नमः

(praNavam) SrIvibhavE nama:

SALUTATIONS TO THE ONE WHOSE TRANSCENDENTAL VAIBHAVAM (GLORY) AND OVERLORDSHIP IS DERIVED FROM BEING ASSOCIATED WITH SRI DEVI RESIDING ON HIS CHEST (SRINIVASAN).



ThiruppEraI nAcchiAr

COMMENTS

The entire GuNa Rathna Kosam blessed to us by Swamy ParAsara Bhattar is about the glories of MahA Lakshmi, who confers on the Lord His Vaibhavam by residing on His chest and presiding over the Lord's vyApArams from that throne. She never ever leaves Him even for the fraction of a second and intercedes for us with Her Lord at times of our SaraNAGathy and accepts that SaraNAGathy thereafter as Yeka Seshithvam.

The detailed commentary on SrI GuNa Rathna Kosam is archived at the Sundara Simham web site (<http://sundarasimham.org/ebooks/GRK.pdf>) and at <http://www.malolan.org>

The ChathusslOKi blessed to us by Swamy AlavanthAr and the SrIsthavam (<http://sundarasimham.org/ebooks/Sristavam.pdf>) of Swamy KurEsar salute



extensively the Vaibhavam acquired by the Lord as SrInivAsan through His links to His divine consort.

The first VenkatEsa Prapatthi sLOkam pays obeisance to the Divine consort of the JagadhIsan, Lord Venkataachalapathi :

ईशानां जगतोऽस्य वेङ्कटपतेर्विष्णोः परां प्रयसीं

तद्वक्षस्स्थलनित्यवासरसिकां तत्क्षान्तिसवर्धिनीम् ।

पद्मालङ्कृतपाणिपल्लवयुगां पद्मासनस्थां श्रियं

वात्सल्यादिगुणोज्ज्वलां भगवतीं वन्दे जगन्मातरम् ॥

IsAnAm jagatOsya vEnkaTapatEr-vishNO: parAm prEyasIm

tad vakshassthala nityavAsa rasikAm-tatkshAnti samvardhinIm |

padmAlankruta paaNi pallava yugAM- padmAsanasthAm sriyam

vAtsalyAdi-guNojvalAm bhagavatIm- vandE jaganmAtaram ||

Meaning

The divine consort of the Lord of the Universes, PadhmAvathi ThAyaar holds lotus flowers in Her hands and is seated on the lotus flower with great joy. She is our Mother and Empress. She resides at the chest of our Lord and reduces the anger that the Lord develops over the trespasses of the jeevans. She has the greatest of affection for us as our Mother. Therefore, we can approach Her Lord through Her without fear or doubt. AdiyEn bows before Her for that reason. By taking the route of prostrating before our Mother before approaching our Father leaves me without any fear or anxiety.





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Thiru NArAyaNan (Moolavar) --Melkote





THE 108TH NAAMAM

(प्रणवम्) जगदीश्वराय नमः

(praNavam) jagadIsvarAya nama:

SALUTATIONS TO THE ONE WHO IS THE SUPREME LORD OF ALL THE UNIVERSES.

COMMENTS

He is the sole owner of the immeasurable wealth of the Two VibhUthis as Ubhaya VibhUthi NaaTan (BhU IOkam et al and Sri Vaikuntam). He is JagathAm Pathi. VedAs and Upanishads declare Him to be the Para Devathai (Supreme Lord) and JagadhEeswaran (Lord of all worlds). He is the abode of all MangaLams as JagadhIswaran (**MangaLAnAm nivAsAya SrInivAsAya MangaLam**). He is filled with the five auspicious guNAs of Sathyathvam, Jn~Anathvam, Ananthathvam, Amalathvam and Aanandhathvam as JagadhIswaran. So declare the Upanishads. He is the eternal JagadhIswaran and Para Brahmam revered on top of the seven hills as SrI VenkatEсан:

नित्याय निरवद्याय सत्यानन्दचिदात्मने ।

सर्वान्तरात्मने श्रीमद्वेङ्कटेशाय मङ्गळम् ॥

nityAya niravadyAya satyAnantha-cidAtmanE |

SarvAntarAtmanE SrImad vEnkaTEsAya mangaLam ||

--SrI VenkaTEsa mangaLam, sIOkam 5



विना वेङ्कटेशं न नाथो न नाथः सदा वेङ्कटेशं स्मरामि स्मरामि ।

हरे वेङ्कटेश प्ररसीद प्ररसीद प्रियं वेङ्कटेश प्रयच्छ प्रयच्छ ॥ ९ ॥





vinA vEnkaTEsam na nAthO na nAtha:
 sadA VEnkaTEsam smarAmi smarAmi |
 harE! vEnkaTEsa! praseeda praseeda
 priyam vEnkaTEsa! prayaccha prayaccha! ||
 --SrI VenkaTEsa Stotram, sIOkam 9



श्रीमन् कृपाजलनिधे कृतसर्वलोक
 सर्वज्ञ शक्त नतवत्सल सर्वशेषिन् ।
 स्वामिन् सुशील सुलभाश्रितपारिजात
 श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥

Srimann krupAjalanidhE kruta sarvalOka
 sarvaj~na saktha natavatsala sarvasEshin |
 swAmin suseela sulabhAsrita pArijAta
 srI vEnkaTEsa caraNau saraNam prapadyE ||
 --SrI VenkaTEsa Prapatti, sIOkam 2

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
 श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

Sriya: kAntAya kalyANa nidhayE nidhayErthinAm |
 SrI vEnkaTanivAsAya SrInivAsAya mangaLam ||
 --SrI VenkaTEsa mangaLam, sIOkam 1





श्रीवैकुण्ठविरक्ताय स्वामिपुष्करिणीतटे ।

रमया रममाणाय वेङ्कटेशाय मङ्गळम् ॥

SrIvaikunTha-viraktAya svAmi pushkariNI-taTE |

ramayA ramamaaNaya vEnkaTEsAya mangaLam ||

--SrI VenkaTEsa mangaLam, sLOkam 12



अहं दूरतस्ते पदाम्भोजयुग्मप्रणामेच्छयाऽऽगत्य सेवां करोमि ।

सकृत्सेवया नित्यसेवाफलं त्वं प्रयच्छ प्रयच्छ प्रभो वेङ्कटेश ॥

aham dUratas tE padAmbhOja yugma-

prANama icchayaa Aagatya sEvAm karOmi |

sakrutsEvayA nitya sEvA phalam tvam

prayaccha prayaccha prabhO vEnkaTEsa || 10

Oh Lord! Having come from afar (with a desire to worship at Thy lotus feet) once.Today, adiyEn is worshipping Thee VenkatEsA! (Please) give me, for this occasional worship, the reward given by You for Your regular (daily) worship.(SrI Venkatesa SthOthram: sLOkam 10)



SrI VenkatesAya Nama:

SrImath Azhagiya Singar ThiruvadigaLE SaraNam

DAsan, Oppiliappan KOil VaradAchAri SaThakOpan





nAmAvaLi



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Malayappa Swamy (Uthsavar) with Ubhaya Nacchiyars (Thirupathi)





श्रीवेङ्कटेश अष्टोत्तरशतनामावलिः

SrI vEnkaTEsa ashTOttarasata nAmavaLi

(BrahmaaNDa PuraaNam)

(प्रणवम्) श्री वेङ्कटेशाय नमः

(PraNavam) srI vEnkaTEsAya nama: - 1

(प्रणवम्) श्रीवासाय नमः

(PraNavam) srIvAsAya nama - 2

(प्रणवम्) लक्ष्मीपतये नमः

(PraNavam) lakshmi patayE nama - 3

(प्रणवम्) अनामयाय नमः

(PraNavam) anAmayAya nama: - 4

(प्रणवम्) अमृताम्शाय नमः

(PraNavam) amrutAmsAya nama: - 5

(प्रणवम्) जगद् वन्द्याय नमः

(PraNavam) jagad vandyAya nama : - 6

(प्रणवम्) गोविन्दाय नमः

(PraNavam) govindAya nama: - 7

(प्रणवम्) शाश्वताय नमः

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(PraNavam) sAsvatAya nama: - 8

(प्रणवम्) प्रभवे नमः

(PraNavam) prabhavE nama: - 9

(प्रणवम्) शेषाद्रिनिलयाय नमः

(PraNavam) sEshAdri nilayAya nama: - 10

(प्रणवम्) केशवाय नमः

(PraNavam) kEsavAya nama: - 11

(प्रणवम्) देवाय नमः

(PraNavam) dEvAya nama: - 12

(प्रणवम्) मधुसूदनाय नमः

(PraNavam) madhusoodanAya nama: - 13

(प्रणवम्) अमृताय नमः

(PraNavam) amrutAya nama: - 14

(प्रणवम्) माधवाय नमः

(PraNavam) mAdhavAya nama: - 15

(प्रणवम्) कृष्णाय नमः

(PraNavam) krushNaaya nama: - 16

(प्रणवम्) श्रीहरये नमः

(PraNavam) srI harayE nama: - 17





(प्रणवम्) ज्ञानपञ्जराय नमः

(PraNavam) jn~Ana panjarAya nama: - 18

(प्रणवम्) श्रीवत्सवक्षसे नमः

(PraNavam) srIvatsa-vakshasE nama: - 19

(प्रणवम्) सर्वेशाय नमः

(PraNavam) sarvEsAya nama: - 20

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