

SrI vishNu sahasra nAmam

Volume III



Annotated Commentaries by
Sri narasimhan kRshNamAcAri

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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमते श्री रङ्गरामानुज महादेशिकाय नमः

SrI vishNu sahasra nAmam

(Volume III)



*Birth of SrI vishNu sahasranAma
(Artwork Courtesy: Sow. R. Chitralekha)*







Sloka 64

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥

anivartI nivrutAtmA samksheptA kshemakrucchivah ||
srlvatsavakshAh srlvAsah srlpatih srlmatAm varah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 603. अनिवर्ती a-nivartI

- a) He who does not turn away those who are inclined to comeback to this world.
- b) He Who does not turn away from His battles with the asura-s.
- c) He Who does not turn away from dharma under any circumstance.
- d) He whose creations never turn back in their shape, form etc. till pralaya.

a-nivartine namah.

The term nivartana means causing to return, returning, turning back etc.

a) Srl BhaTTar: na nivartayati iti a-nivRtI. For those who are attached to the pravRtti dharma, bhagavAn does not let them turn away from samsAra - (pravRtti dharma nishTargaLai samsArattai viTTu nivartikkacceiyyAdavar - Srl P. B. aNNa'ngarAcArya svAmi)

b) and c): Srl Samkara gives two alternate interpretations.

1. devAsura samgrAmAt na nivartata iti a-nivartI - He who never turns away in His battles with the asura-s; and
2. VRsha priyAt dharmAt na nivartata iti a-nivartI - He who, being devoted to dharma, never turns away from it.

d) Srl satyadevo vAsishTha gives the interpretation - na nivartitum SI lam asyaiti a-nivartI - He who does not have the characteristic of coming back. He elaborates by pointing out that bhagavAn's creations are such that they do not lose their attributes until the end of creation, until pralaya.

In summary, two main interpretations are given:



a) Srl BhaTTar - (samsArAt) na nivartayati iti a-nivarti - One who does not let those who observe pravRtti dharma turn back from samsAra, and

b) Srl Samkara - na nivartata itia-nivarti - One who does not turn away Himself from certain things.

nAma 604. निवृत्तात्मा nivRttAtmA

a) He whose Nature is superior to other things.

b) He who is the AtmA of those who practice the nivRtti dharma.

c) He whose nature is that He is free from the bonds of samsAra.

d) He whose mind is turned away from worldly attachments.

e) He whose mind turns away from any feeling of self-glory over His kIrti or fame.

f) He who naturally turns away from the objects of senses.

g) He who does not turn away from anywhere because of He is Omnipresent.

nivRttAtmane namah.

This nAma is one of the two nAma-s that occur 4 times in Srl BhaTTar's interpretation (231 - Slokam 25, 453 - Slokam 48, 604 - Slokam 64, and 780 - Slokam 83). (The other nAma which occurs 4 times in Srl BhaTTar's interpretation is prANa-dah). Please see the write-ups under Sloka-s 25 and 48. The write-up below supplements the previous write-ups.

nivRtti refers to detachment. Srl BhaTTar uses the word in this sense, as also with the meaning "superior" - nivRttam - udgatam - superior. His interpretation of the nAma in Slokam 25 uses the meaning "superior", indicating that bhagavAn's Nature rises above all other things. The interpretations of the other three instances of the nAma are based on the meaning "detachment", and correspond to d) for nAma 453, b) for nAma 604, and e) for nAma 780.

Srl v. v. rAmAnujan elaborates on how bhagavAn is the AtmA of those who practice the nivRtti dharma (interpretation b). These are the jIva-s who do



not have any interest in pravRtti dharma, and live their lives with the sole objective of doing kaimkaryam to Him. They are not interested in any fruit out of their action except the bhAgyam of doing kaimkaryam to Him. BhagavAn gives them exactly that, namely He gives them His lokam from where there is no return to samsAra - viNNulagam taruvAnAi variaginrAn (tivuvAimozhi 10. 6. 3). In fact, even though bhagavAn is AtmA of these nivRtti dharma practitioners just as He is the AtmA of all other creations, yet He considers that these nivRtti dharma followers are His soul, that is, He cannot live without them.

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

In the four instances where SrI BhaTTar uses the nAma nivRttAtmA as referred to above,

SrI Samkara uses the nAma nivRttAtmA in Sloka-s 25 and 64, the nAma vimuktAtmA in Slokam 48, and gives interpretations using the pATha as a nivRttAtmA or alternatively as nivRttAtmA in Slokam 83.

His interpretations are:

Sloka 25: "He whose nature is that He is free from the bonds of samsAra - samsAra bandhanAt nivRtta AtmA svarUpam asya iti nivRttAtmA".

Sloka 64: "He who naturally turns away from material pleasures - svabhAvatah vishayebhyo nivRtta AtmA manah asya iti nivRttAtmA".





Sloka 48, where Samkara pATHam is vimuktAtmA: "He who is the free Self - svabhAvena vimukta AtmA yasya iti vimuktAtmA". Note that He is unbound by the effects of karma, and so by nature He is vimukta AtmA - the unbound Self.

Sloka 83: a-nivRttAtmA: "He who never turns away from anywhere because He is omnipresent - sarvatra vartamAnatvAt a-nivRttah kuto'pi iti a-nivRttAtmA. If the nAma is taken as nivRttAtmA, Sri Samkara's interpretation is: "By nature He turns away from the objects of the senses - nivRtta AtmA mano vishayebhyo asya iti vA nivRttAtmA".

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

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

Summarizing the four instances of this nAma, bhagavAn is called nivRttAtmA because His Nature is superior to all other things, He showed how to practice the nivRtti dharma in His incarnation as nara-nArAyaNa, He is the soul of those who practice the nivRtti dharma, His nature is that He turns away from material pleasures, sense objects, etc., and He turns away from any self-glory about His immeasurable greatness and instead does everything only for the pleasure of His devotees.

nAma 605. संक्षेप्ता samkshepta

- a) He who constrains or limits (the field of light of knowledge of those who practice the pravRtti dharma).
- b) He who, at the time of cosmic dissolution, contracts the expansive Universe into a subtle state.
- c) He who minimizes the misfortunes of His devotees.





samksheptre namah.

The term samkshepa means shortened, abridged, contracted, etc. (e.g., samkshepa rAmAyaNam). Different vyAkhyAna kartA-s have different anubhava-s of this guNa of bhagavAn.

a) SrI BhaTTar continues to interpret this nAma in relation to his vyAkhyAna of the previous nAma-s, in terms of pravRtti and nivRtti dharma-s. Thus, his interpretation in the current instance is that bhagavAn constrains the knowledge field of those who observe the pravRtti dharma such that they don't see the light completely, and are born again in samsAra instead of attaining Him. Associated with birth in this world, there is a diminution of the natural knowledge consistent with the pUrva karma-s.

b) SrI Samkara interprets His constraining act in terms of the contraction of the whole Universe in His body in a subtle form - vistRtam jagat samhAra samayesUkshma rUpENa samkshipan - samksheptA.

c) SrI kRshNa datta bhAradvAj gives the interpretation that He is samksheptA because He reduces or minimizes the misfortunes of His devotees - samkshipatinyUnayati bhaktAnAm vipattI h iti samksheptA.

d) SrI satyadevo vAsishTha's anubhavam of this nAma is that bhagavAn contracts a huge tree in the form of a small seed, and the same dharma applies to all of His creations in the whole huge Universe.

e) SrI cinmayAnanada and SrI anatakRshNa SAstri point to an alternate pATham, with the nAma being given as a-samksheptA, meaning He who never abandons His devotees.

The dharma cakram writer remarks that the deeper we get involved in this worldly life, the more we are contracting or constraining our knowledge of Him. The purpose of life properly lived is to expand the knowledge of Him. Those who live a life of involvement in the material and sensual aspects of life, are living and yet not living (that is, they have not achieved the purpose of this precious life).





The idea to take from the different interpretations is that bhagavAn incorporates different constraints on His creatures as part of the administration of dharma and as part of the administration of His function of the cycle of creation. This is seen in different forms: in the form of limiting the knowledge of the followers of the pravRtti dharma, the form in which the huge tree is contained in a small seed, the way in which He assimilates all the innumerable jIva-s into Himself at the time of pralaya, the way in which He minimizes the suffering of His devotees, etc.

nAma 606. क्षेमकृत् kshema-kRt -

- a) He who does what is good for His devotees.
- b) He who protects what has been acquired by His devotees.

kshema-kRte namah.

SrI BhaTTar: BhagavAn does what is good for the practitioners of nivRttidharma by removing the obstructions to their knowledge.

SrI Samkara: upAttasya kshemam - parirakshaNam karoti iti kshema-kRt. This has been translated differently by two different translators. SrI T. S. kRshNamUrti gives the translation - He who gives kshema or protection to those who go to Him. SrI R. anantakRshNa SAstri gives the meaning - He who protects what has been acquired by His devotees.

SrI cinmayAnanda notes that bhagavAn not only preserves that which has been attained by His devotees, He also helps them attain what has not been attained so far - ananyAS cintayanto mAm. . . . yoga kshemam vahAmyaham - gl tA 9. 22. Here yoga refers to what has not been attained yet, and kshema refers to what has been already acquired. tirukkaLLam

SrI nRsimha rAghavAcArya svAmi explains yoga and kshema as follows: a-labdhasyaAbho yogah, labdha rakshaNam kshemah - attaining something that we don't have is yoga, and preserving what we have is kshema.

SrI kRshNa datta bhAradvAj gives a similar explanation - aprAptasya prApaNam yogah, yogasya rakshaNamkshemah. BhagavAn gives yogam in the





form of moksham to the devotee who longs for it, and then gives kshemam by making sure he does not lose it (kshemam).

SrI v. v. rAmAnujan gives reference to nammAzhvAr - perum tunbam vEraRanIkki tantALin klzh SErttu avan Seyyum SEmattai eNNit teLivuRRE? - tiruvAimozhi 7. 5. 10. Note that the kshemam referred to here is moksham.

SrI satyadevo vAsishTha gives the meanings: dwelling or residing - nivAsa, going or in movement - gati, to diminish or extinguish - kshaya, to hurt or cause pain- himsa, etc. to the word kshema, starting from the roots kshi kshaye, kshinivAsa gatayoh, and kshi himsAyAm, in addition to the traditional meaning, to bestow welfare. He thus gives the interpretation to the nAma as indicating that bhagavAn resides in everyone and everything (nivAsa), He gives it movement (gati), and in the end He takes away the soul from the body (kshaya). He knows the beginning, the end, and the in-between of all the jIva-s. Hence He is kshema-kRt in all thesenses.

The dharma cakram writer gives the analogy of a mother who protects the child when the child is in her womb, and then for as long as the child seeks the mother's support, she provides this support by loving the child even more than her own self. That is the way bhagavAn looks after His devotees (bhagavAnbhaktan mI du pittuk koNDuLLAr).

This nAma should remind us that it is He protects us, and does whatever is good for us no matter what He does.

nAma 607. शिवः Sivah

- a) He who gives auspicious things to His devotees.
- b) He who purifies those who meditate on Him.
- c) He in whom the whole Universe rests at the time of pralaya.
- d) He who resides in everything and everywhere.

SivAya namah.

- a) SrI BhaTTar: Sivam karatvAt Sivah - He does what is auspicious for all





whether they desire the enjoyment of worldly pleasures or whether they seek moksha - whether the aspirant is a bubhukshu or a mumukshu. Sri BhaTTar refers us to - Sri mahAbhArata - Sivo SivAnAm a-Sivo a-SivAnAm- He does good for the good, and bad for the bad. - Sri vishNu purANam (6. 7. 62)- samsAra moksha sthiti bandha hetuh - He is the cause of the bondage of worldly existence, also for the release from it.

Sri v. v. rAmAnujan gives reference to tirumozhi 1. 1. 9 - aruLoDu peru nilamaLikkum nAraNan, and to tiruvAimozhi 1. 5. 7 - SeDiyAr Akkai aDiyAraic cErdalI rkkum tirumAl.

The idea emphasized here is that a) whatever He does is for our good, and b) He does whatever we deserve to get based on our karma.

b) Sri Samkara: He is Sivah because He purifies everyone by the mere remembrance of His name.

c) Both Sri kRshNa datta bhAradvAj and Sri satyadevo vAsishTha give the alternate interpretation based on the root SI'ng - svapne to sleep. Sete sarvam jagat pralaya velAyAm yasmin iti Sivah - He in whom the whole Universe rests at the time of pralaya is Sivah (Sri kRshNa datta bhAradvAj).

d) Sri satyadevo vAsishTha also gives the alternate interpretation based on the root Syai - to go, the meaning given being that He is present everywhere, He is in everything - SyAyate sarvam iti prAptoti iti arthah.

Thus, the nAma Sivah indicates that whatever bhagavAn gives us is what is good for us, and is meant for our purification and for our reaching Him. The punishment He gave to the demons such as rAvaNa, kamsa, etc. were all for their ultimate good. It should be realized that when we encounter some sufferings in life that are obviously given to us by bhagavAn, we should accept these as willingly as when He gives us things that make us happy, because whatever He does is for our good.

nAma 608. श्रीवत्सवक्षा: Sri vatsa-vakshAh

He who has the Sri vatsa mole on His chest.





SrIvatsa vakshase namah.

SrI BhaTTar interprets the nAma-s starting from the current one and up to nAma 619 as praising His sambandham with pirATTi. The nirukti description for the current nAma is:

lakshmi -vallabhya saubhAgya cihnam SrI vatsa nAmakam |
SrI vatsa vakshA asya asti vakshasi iti sa tu smRtah ||

The SrI vatsa mark is the unique sign of He who is the lakshmi vallabhan.

SrI rAdhAkRshNa SAstri refers us to SrI vishNu purANam where parASara narrates to maitreyi what has been communicated to him by vyAsa, on how vishNu bears the whole world, abiding in His nature, characterized by ornaments and weapons. In this description, the SrI vatsa mark is described as the pradhAna seated in the Eternal:

SrI vatsa samsthAna dharam anante ca samASritam (1. 22. 67)

The glorious Hari wears the pure soul of the world, undefiled, and void of qualities, as the kaustubha gem. The chief principle of things, (pradhAna) is seated on the Eternal, as the SrI vatsa mark. Intellect abides in mAdhava, in the form of His mace. . .

SrI rAdhAkRshNa SAstri refers to another passage in SrImad bhAgavatam (12. 11. 10) where the SrI vatsa mark is described as the reflection of the kaustubha gem that bhagavAn wears, representing His Atma-jyoti (translated as Suddha jIva caitanyaby a translator):

kaustubha vyapadeSena svAtma jyotih bibharti ajah |
tat-prabhA vyApinI sAkshAt SrI vatsam urasA prabhuh ||

Similar to the description in vishNu purANam, this section of SrImad bhAgavatam gives details of how bhagavAn bears on Him everything that constitutes everything that exists.

SrI cinmayAnanda refers to the story of bhRgu maharshi's testing who among the trinity was the superior one, and kicking Lord vishNu on His chest. He indicates that the mark of bhRgu's foot is the SrI vatsa mark on the





Lord's chest, since the Lord offered to bear the mark of bhRgu's foot as an indication of how He values the touch of the feet of His devotee. He gives the reference to the story of bhRgu maharshi in Srlmad bhAgavatam (10-89), wherein bhagavAn says that mahAlakshmi will henceforth reside in His vaksha sthalam because it has now been purified by the touch of the sage's foot -

adyAham bhagavan lakshmyA Asam ekAnta bhAjanam |
vatsyati urasi me bhUtih bhavat pAda hatAmhasah || (10. 89. 12)

Srl cinmayAnanda interprets this to mean that the Srl vatsa mark itself is the mark of Srl on His chest ("bhagavAn says - He will ever bear the mark of the sage's foot as Srl on His chest".).

The Srlvatsam mark on bhagavAn's chest is thus the representation of pradhAna as being supported by Him, as the unique of Him who is the Srl vallabhan, as the reflection of the kaustubha gem that bhagavAn wears, and as the symbol of how He values His devotee as reflected by the incident involving bhRgu maharshi.

nAma 609. श्रीवासः Srl -vAsah

The Abode of lakshmi.

Srl-vAsAya namah.

Srl BhaTTar gives reference to Srlmad rAmAyaNam - yuddha kANDam 114. 15 - referring to Lord as nitya Srl h. He is like the garden consisting of kalpaka trees, and She is kalpaka valli, who freely roams around as She pleases in the kalpaka tree garden.

Srl v. v. rAmAnujan quotes "agalagillEniRaiyum enRu alarmEl ma'ngai uRai mARban" - tiruvAimozhi 6. 10. 10.

Srl Samkara's vyAkhyAnam is "asya vakshasi Srl h anapAyinI vasati iti Srl -vAsah" - One on whose chest Srl devi dwells uninterruptedly.

Srl kRshNa datta bhAradvAj adds - "SobhA soundarya sampannah" as his explanation for the nAma - He who is always full of eternal luster and beauty. Srl cinmAyananda gives a similar interpretation - Srl vasati asminiti Srl -





vasah - Srl - all glory and riches, ever dwell in His bosom of love and beauty.

The dharma cakram writer refers to different kinds of wealth, which all can be grouped under the six categories - Srl , klrti, aiSvarya, j~nAna, vlrya, and vairAgya. The term "bhagavAn" refers to One who has all these six kinds of wealth. In the case of others, if they show the slightest sign of having any one of these in some measure, we talk of his having been blessed with "lakshmi kaTAksham". The more one devotes one's life in the thought and service of bhagavAn, the more these qualities start demonstrating themselves in the individual. This should be the purpose of life correctly lived - Meditation on Him and association with Him will lead to our acquiring these traits, just as: "poovODu Sernda nArum maNam peRum".

Srl vAsah thus refers to Him who has Srl in the form of lakshmi with Him always on His vaksha sthala, as well as One who has all the Srl 's (klrti-s) in full measure with Him always, undiminished, undiluted, and uninterrupted.

nAma 610. श्रीपतिः Srl -patih

- a) The Consort of lakshmi.
- b) The Master of the Supreme Cosmic Power.

Srl-pataye namah.

BhagavAn is the Eternal and suitable Consort of lakshmi in all the incarnations, and She accompanies Him whatever form He takes in His incarnation. Srl BhaTTar gives reference to Srl sUktam - asyeSAnA jagato vishNupatni - She is the Ruler of this Universe and the Consort of vishNu, and to sundara kANDam 16. 5 - RAghavo'rhati vaidehi m tam ceyam asitekshaNA - Only Lord rAma is fit for sl tA, and only sl tA is fit for rAghava.

Srl v. v. rAmAnujan gives references to divya prabandham - tiruvin maNALan (tivuvAimozhi 1. 9. 1); tiruvukkum tiruvAgiya SelvanE! (peria tirumozhi 7. 7. 1) - He who is the Wealth (Consort) of One who bestows wealth on all; kOlA malarp pAvaikuanbAgiya en anbEyO! - You who are LOVE personified to mahAlakshmi, and who is LOVE itself for me (tiruvAimozhi 10. 10. 7).





SrI Samkara refers to the incident of the churning of the Milky Ocean, wherein mahAlakshmi appears from the Ocean, and chooses mahAvishNu as Her consort, from among all the deva-s who are present - amRta mathane sarvAn surAn asurAdInvihAya SrI h enam patitvena varayAmAsa iti SrI -patih. SrI Samkara gives an alternate interpretation as well: SrI means Supreme Cosmic Power, and bhgavAn is the Master of this Power, and so He is SrI -patih.

Thus, SrI patih refers to Him who is the Consort of mahA lakshmi, the Master of the Supreme Cosmic Power, and the Master and Bestower of all that is auspicious.

nAma 611. श्रीमतां वरः SrI matAm-varah

- a) The Best Among those who possess affluence.
- b) The Best among those who possess knowledge of the veda-s.

srImatAm-varAya namah.

a) SrI BhaTTar refers to the incident of the churning of the Milky Ocean for the interpretation of this nAma. Goddess lakshmi chose by Him among all thedeva-s that were assembled, and He is the Object of her full and loving glances always; after being seated in His vaksha-sthala (chest), she blesses the deva-s such as brahma by her casual glances or blessings occasionally. Thus, He is the best among those who receive lakshmi's kaTAKsham. SrI BhaTTar gives reference to SrI vishNu purANam (1. 9. 106-107), describing the above.

SrI v. v. rAmAnujan elaborates further by pointing that bhagavAn is the Only One who is SrI mAn of Possessor of all wealths; the others can be qualified as SrI mAn because they may possess some wealth in some specific area for some brief period of time. He gives references to nacciyAr tirumozhi 10. 10 - nAgaNaimiSai nam parar Selvar periyar; nammAzhvAr's tiruvASiriyam 1 - Sivan ayanindiran ivar maudal anaitOr deivak kuZhA'ngaL kai tozhak kiDanda tAami undittanip peru nAyakan.





b) Sri Samkara interprets the term "Sri" here as a reference to the veda-s, and his anubhavam of this nAma is that bhagavAn is the Best among those who have the knowledge of the veda-s. He gives reference to the Sruti -

Rcah sAmAni yajUgmshi |

sA hi Sri amRtA satAm ||

(taitt. BrAhmaNam 1. 2. 1)

The Rg, yajus, and sAman are the imperishable Sri or wealth of the wise. Sri Samkara's interpretation is: Rg yajus sAma lakshaNA Srih; yeshAm teshAm sarveshAm Sri matAm virincyAdInAm varah pradhAna bhUtah Sri matAmvarah.

Sri cinmayAnanda builds on the above, and gives another interpretation: varah means blessing; so the nAma can also mean that He is the Blessing that is sought by those who are the students of the veda-s.

The nAma can also be interpreted to mean that He is worshipped as the Chief Deity by those who have the veda-s as their wealth.

To summarize, the nAma means that bhagavAn is the wealthiest of all those who possess wealth, He is the One who possesses all the wealth all the time, His wealth is permanent and ever-existent unlike all the others whose wealth is only transient and temporary, He is the One sought by those who are proficient in the veda-s, He is the Chief Deity that is praised by the veda-s, etc.





Sloka 65

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥ ६५ ॥

srl dah srl sah srl nivAsah srl nidhih srl vibhAvanah |
srl dharah srl karah sreYah srl mAn lOkatrayAsrayah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 612. श्रीदः Srl dah

The Giver of Glories.

SrI-dAya namh.

As mentioned in the beginning of the explanation for nAma 608,

SrI BhaTTar continues to interpret the nAma-s up to 619 in terms of bhagavAn's inseparable association with pirATTi. For the current nAma, his explanation is that bhagavAn is the Giver of glory to lakshmi in the form of supreme love which is eternal, fresh, and spontaneous. The Srl that He gives lakshmi is makes her declare "agalagillEn iRaiyum" (Srl v. v. rAmAnujan).

Srl bhaTTar's vyAkhyAnam is: nitya nUtana, nir-vyAja praNaya rasa Sriyam tasyai dadAti iti Srl-dah. That is to say, He is Her life itself. He gives references to:

1. Srl vishNu purANam 1. 9. 144 vishNoreshA anapAyinI - She is ever inseparable from vishNu;
2. yuddha kANDam 121. 19 - ananyA hi mayA sl tA bhAskareNa prabhA yathA - (rAma's words) - SitA cannot be without Me even as the Sun and its luster cannot be separated from each other;
3. sundara KANDam 21. 15 - (SitA's words) - ananyA rAghaveNAham bhAskareNa prabhA yathA - Just as radiance cannot be separated from the Sun, I cannot be separated from rAma.

If Srl is taken to mean wealth, then the interpretation is that He is the Giver of wealth to His devotees. This is Srl Samkara's vyAkhyAnam - Sriyam dadAti





bhaktAnAm iti Srl -dah. Srl BhaTTar's vyAkhyAnam centralizes this to the case of Srl Herself - He is the One who gives Her the quality of Srl , just as She is the One who gives Him the pUrNatvam. The idea is that the two are One inseparable tattvam.

Since bhagavAn is the Giver of wealth, the question arises: What kind of wealth should we seek? The dharma cakram writer clarifies this. There are two kinds of wealth. One is called preyas and the other is called Sreyas (this has been explained in a previous write-up as well). Preyas is the search for material wealth, and Sreyas is the search for spiritual wealth. This is dealt with in detail in kaThopanishad. We should learn to worship vishNu with the interest in seeking Sreyas, and not preyas, even though bhagavAn will bestow whatever the seeker seeks. The lesson to take from this nAma is that we should seek Sreyas in this life by worshipping vishNu, as the means for attaining mukti.

In summary, the nAma illustrates that He is the Giver of wealth to His devotees, and He is the Giver of the attribute of Srl to lakshmi, just as She is the Giver of pUrNatvam to Him, and thus the two are one inseparable tattvam. PerumAL and pirATTi are like the Sun and its prabhA or luster.

nAma 613. श्रीशः Srl -Sah

- a) He Who is the ISa or Lord of Srl .
- b) He Who has Srl as His Ruler.

SrISaya namah

Srl + ISah = Srl -Sah. Here again the inseparable Oneness of the tattvam of bhagavAn and pirATTi is reflected. Srl BhaTTar gives reference to the description of lakshmi as:

"AdAvAtma guNatvena bhogya rUpeNa vigrahe |
AdhAraka svarUpeNa dAsI bhAvena vA sadA || "

"lakshmi is ever with bhagavAn either as His innate qualities in His Transcendental Form, or in a delightful form in His body, or as His support by



Her essential nature as a devout servant".

SrI v. v. rAmAnujan explains this as: "pirATTi is in the form of His auspicious qualities in His Transcendental Form, as His beauty (saundaryam) in His divya ma'ngala vigraha form, and as His Support as well as servant", as described in the SrI pA'ncarAtra samhita. She is also His Ruler in that He does not act without consent and approval from Her - SrI I SAh asya sa SrI -Sah. SrI v. v. rAmAnujan points to the nAma SrI -patih (nAma 610) in this context.

SrI BhaTTar also refers us to SrI sanatkuMara samhita 113, describing lakshmi as the Ruler of bhagavAn: - "pum pradhAna I svara I svarI " - lakshmi is the Ruler of the individual souls, or prakRti, and of the Ruler Himself.

SrI Samkara interprets the nAma as meaning that He is the Lord of wealth - Sriya I Sah SrI Sah.

The nAma can thus be understood as illustrating that bhagavAn is the Lord of all wealth, and He is also the Lord of lakshmi, who in turn is His Ruler as well.

nAma 614. श्रीनिवासः SrI -nivAsah

- a) The Abode of lakshmi
- b) The Support of lakshmi.
- c) He who dwells in purified hearts.
- d) He who resides where lakshmi resides.

SrI-nivAsAya namah.

This nAma occurred earlier as nAma 185 (Sloka 20). The gist of the vyAkhyAnam for the nAma in Sloka 20 is included here.

- a) In Sloka 20, SrI BhaTTar interprets the nAma based on the incident of bhagavAn churning the Milky Ocean. lakshmi emerges from the Ocean and takes Her place on His vaksha-sthalam, with the declaration as captured by nammAzhvAr: "agagillEn iRaiyum enRu alarmEI ma'ngai uRai mArban (tiruvAi mozhi 6. 10. 10)".

SrI v. v. rAmAnujan gives several references:



1. paSyatAm deva devAnAm yayau vaksha sthalam hareh (SrI vishNu purANam);
2. en tiru vAzh mArvar (tiruvAimozhi 8. 3. 7);
3. malindu tiru irunda mArvan (mUnRAM tiruvantAdi 57);
4. tiru ma'ngai ta'ngiya Sir mArban (nAcciyAr tirumozhi 8. 4).

SrI rAdhAkRshNa SAstri describes the inseparable oneness of bhagavan and pirATTi in terms of pirATTi being the amRta creeper that surrounds bhagavAn who is like the kalpa vRksham - yato lakshmi s-tato harih.

SrI Samkara bhAshyam for the occurrence of this nAma in Slokam 20 is: yasya vkashasi anapAyinI SrIh vasati sah SrI-nivAsah - He in whose vaksha-sthalam SrI always resides is SrI-nivAsah.

SrI cinmayAnanda describes SrI as connoting "all Glory and power, faculties and strength, to be good and to perform creative acts of righteousness". She is found to never reside permanently in any bosom, except that of Lord vishNu. Even great sages and saints in recorded history have come to compromise the perfection in them. The only place where imperfections never enter to molest the serene essence is the seat of Eternal Perfection, which is the bosom of nArAyaNa. Hence mahA vishNu is indicated as SrI-nivAsa - The Permanent Abode of lakshmi.

b) In the current Slokam, SrI BhaTTar interprets the nAma in terms of the Oneness of bhagavAn and pirATTi - He is the contiguous support of lakshmi - note the word nitya in the vyAkhyAnam - divya vallyA iva kalpa drumah tasyAh nitya aupaghnah SrI-nivAsah.

c) SrI Samkara bhAshyam in the current instance of the nAma is: SrImatsu nityam vasati iti SrI-nivAsah - He who dwells in devotees who are endowed with SrI or virtue.

SrI cinmayAnanda gives the interpretation that SrI here refers to those who are pure at heart, wherein the passions and lusts have been removed, and peace, joy, devotion, and understanding reside. BhagavAn lives in the hearts of



these, who are here referred to as SrImAn's, or those who have SrI in them.

d) SrI anantakRshNa SAstri gives the explanation that bhagavAn resides where SrI resides, which is suggestive of the togetherness of bhagavAn and pirATTi. SrI rAdhAkRshNa SAstri quotes: **yato lakshmi s tato harih.**

Under Slokam 20, SrI cinmayAnanda explains the nAma as referring to bhagavAn being the Permanent Abode of all auspicious qualities, unlike in the case of everyone else, whom She blesses for a brief period of time with a tiny part of some aspect of auspiciousness. Please see the detailed description under Slokam 20.

The nAma "SrI -nivAsah" thus signifies that

- SrI lives in His vaksha sthalam inseparably (SrI referring to pirATTi),
- He lives in those who are blessed with SrI or virtue (SrI referring to the virtue in the devotees of bhagavAn)
- BhagavAn is the permanent Abode of all auspicious qualities (SrI or virtue residing in Him always in full)

nAma 615. श्रीनिधि: SrI -nidhih

- a) He who has lakshmi as His wealth.
- b) He in whom all wealth resides.
- c) He who is the treasure house for SrI.

SrI-nidhaye namah.

a) **nidhi** means wealth. He who has SrI as His wealth is SrI-nidhih. SrI BhaTTar's anubhavam is that SrI has been placed in bhagavAn like a gem-studded jewel in a casket.

SrI rAdhAkRshNa SAstri describes that SrI is the personification of all His Sakti, and He treasures her and protects her in His vaksha-sthalam and keeps her protected with His pl tAmbaram. She is the incarnation of all Sakti, and He is the resort where all Sakti resides.

b) SrI Samkara gives the interpretation - **sarva Saktimaye asmin akhilAh**



Sriyoh nidhlyanta iti Srl -nidhih - He who is the resort of the entirety of wealth, as He is all-powerful.

c) Srl cinmAyananda interprets the nAma as "He who is the nidhi for Srl", and notes that He is All-Full and Perfect, all glories draw themselves from Him alone. In this sense, Srl also draws her vitality from Him, and He is thus the nidhi of Srl.

The dharma cakram writer explains the meaning behind the nAma as follows: Srl refers to all that is good. As bhagavAn has declared - He takes incarnations to protect the good and destroy the evil - paritrANaya sAdhUnAm vinASaya ca dushkRtAm. This nAma indicates His protecting Srl - the incarnation of all that good and virtuous. This nAma teaches us that just as the good part of the food that is consumed is converted into blood etc. and the bad part is discarded as waste, we should retain what is good around us and discard what is not good. Meditation on this nAma of vishNu with this understanding of the meaning of this nAma will give us this ability.

The nAma Srl -nidhih thus means:

- He has Srl as His treasure
- Srl has Him as her treasure
- He is the resort of all wealth

nAma 616. श्रीविभावनः Srl -vibhAvanah

- a) He who owes His greatness to lakshmi.
- a) He who bestows greatness on all according to their karma.
- b) He who makes lakshmi's fame (vivhavam) known to everyone.

Srl-vibhAvanAya namah

Srl BhaTTar gives the reference to sage vAlmiki - aprameyam hi tat tejah yasya sA janakAtmajA (AraNya. 37. 18) - "The tejas or splendor of Srl rAma, who has sltA as His pirATTi, is beyond all measure". These are the words of mArIca to rAvaNa. ANDAL dramatically describes the extent of trouble He



went through to get pirATTi - uNNADu uRa'ngAdu oli kaDalai UdaRuttu peN Akkai AppuNDa SelvanAr (nAcciyAr tirumozhi 11. 6). peN here refers to pirATTi who has no one to compare with.

b) Sri Samkara gives the interpretation that He is Sri-vibhAvanah because He gives various forms of prosperity to all according their karma-s - karmAnurUpeNa vividhAh Sriyah sarvabhUtAnAm vibhAvayati iti Sri-vibhAvanah.

c) Sri rAdhAkRshNa SAstri gives the interpretation that He is Sri-vibhAvanah because He spreads the fame of lakshmi by proudly displaying His association with lakshmi, and by bestowing blessings on all devotees through His association with lakshmi.

The dharma cakram writer explains in simple terms the complimentary nature of perumAL and pirATTi. The analogy he gives is that when wealth is in someone's possession who does not use it for anything good, it is wasted. Neither the wealth of this person acquires fame, nor does the possessor of this wealth. The dharma cakram writer gives the example of a poor man who got seven jars of gold, six of them full, and the seventh half full. He was taken by greed that the seventh jar was only half full, and so started living a life with the aim of trying to get the seventh jar filled up, and in the process suffered even more in poverty than before he got the gold jars. This is not the purpose of getting wealth.

Instead, there are those who get wealth and then use it to help those in need. They attain fame because of their wealth, and their wealth also becomes famous because it is used for the right purposes. BhagavAn has the wealth in the form of Sri (mahAlakshmi), and He bestows all His devotees with blessings according to their karma, and so He gets His fame. Sri gets the fame since the wealth that He has because of His association with her is being used for protecting dharma. Thus, the mutually complimentary nature of bhagavAn and pirATTi is conveyed in this nAma, as in other nAma-s of this group.

nAma 617. श्रीधरः Srl -dharah

The Bearer of Srl.

SrI-dharAya namah.



*SrI -dharAya namah.
Sri Malayappa SwAmy - Thirumalai*

The inseparable nature of the relationship between Srl and bhagavAn is once again revealed in this nAma. Srl BhaTTar's vyAkhyAnam is: ratnamiva arcisham, pushpamiva surabhim, induriva candirkAm, amRtamiva svAdutAm, autpattikena sambandhena Sriyam dharati iti Srl-dharah - Just as the gem bears its luster, the flower its fragrance, the moon her moonlight, and nectar its sweetness, so also vishNu bears lakshmi in Him by an innate relationship. He also quotes the following support from Srlmad rAmAyaNa - na hi hAtumiyam SaktyA klrtirAtmavato yathA (ayodhya. 3. 29) - It will be impossible for rAma to abandon sltA even as the fame of a virtuous man cannot be abandoned by him.

It is not possible to separate the quality of an object from the object itself.



Similarly, it is not possible to separate bhagavan from lakshmi, just as it is not possible separate the heat from the fire, the whiteness from the milk, the prakASam from the Sun, etc., as additional examples.

nAma 618. श्रीकरः Srl -karah -

- a) He who makes lakshmi (follow Him in His incarnations)
- b) He who confers Srl (spiritual wealth) on the devotees, including moksham (nitya-Srl)
- c) He who makes His devotees shine with Srl (glory).
- d) He who has taken the hand of Srl (mahA lakshmi).

Srl-karAya namah.

Sriyam karoti iti Srl -karah.

Srl BhaTTar's vyAkhyAnam is that bhagavAn makes lakshmi incarnate Herself in a suitable form when He comes down into this world in His incarnations, and thus He is called Srl -karah. 'devatve deva deheyama maushyatve ca mAnushI ' is from Srl vishNu purANam (1. 9. 145) - She assumes the deva deham when He is in daiva lokam, and she assumes a human form when He takes a human form.

Srl v. v. rAmAnujan quotes the following support from nammAzhvAr: ezhil malar mAdarum tAnum iv-Ezh-ulagai inbam payakka AlginRa e'ngaL pirAn (tiruvAi. 7. 10. 1).

Srl rAdhAkRshNa SAstri elaborates on this, and adds that after making lakshmi incarnate in a suitable form with Him, (such as sl tA when He came as rAma, rukmiNi when He came as kRshNa etc.), He spreads her fame, and ensures that she blesses those who worship Him, including nitya-Srl (moksham) to those devotees who have matured to that level.

Srl Samkara vyAkhyAnam is: smarAtAm, stuvAtAm, arcayAtAm ca bhaktAnAm Sriyam karoti iti Srl -karah - He is called Srl -karah since He confers spiritual wealth on His devotees who think about Him, praise Him, and worship Him.





SrI kRshNa datta bhAradvAj gives the interpretation - SriyAm - svajana klrtInAm karah iti SrI-karah - BhagavAn is SrI-karah because He gives expression to the kl rti or fame of His devotees.

Based on the vyAkhyAnam by SrI Baladeva vidyAbhUshaN, yet another interpretation suggests itself - He is SrI-karah because He has taken SrI's (mahA lakshmi's) hand in marriage.

Thus, the significance of this nAma can be summarized as:

1. bhagavAn is called SrI-karah because He causes lakshmi follow Him in an appropriate form whenever He takes an incarnation
2. He bestows SrI (spiritual wealth) including moksham, on His devotees according to their karma and maturity level in their bhakti
3. He gives expression to the SrI (kl rti) in His devotees.
4. He has taken the hand of mahA lakshmi.

nAma 619. श्रेयः श्रीमान् Sreyas-SrI mAn

- a) He that has lakshmi who is resorted to by devotees for attaining the good.
- b) He who is decorated with the exquisitely beautiful wealth of ornaments such as His nUpuram, keyuram, kaTakam, kirI Tam, etc.

SreyaS-SrImate namah.

Here Sreyas or Sreyah refers to the Spiritual Good. In kaThopanishad, yama's description of Sreyas, and its difference from preyas (the material wealth), is nicely presented. In the current nAma, SrI BhaTTar interprets laskhmi as Sreyas-SrI, who bestows the spiritual benefits to those who worship her. BhagavAn is SreyaS-SrImAn, the One who possesses her. Thus, again the inseparable nature of perumAl and pirATTi is brought out. SrI BhaTTar gives the following quotes in support of his interpretation:

praNipAta prasannA hi mythill janakAtmajA |
alameshA paritrAtum rAkshasyo mahato bhayAt ||

(sundara. 58. 92)





"Mythili (sI tA), the daughter of Janaka, is surely bent upon showing her grace to those who make their obeisance to Her. O rAkshasis! She is capable of protecting us from this danger" - words of trijaTA to rAkshasi-s.

SaI ra Arogyam AiSvaryam ari paksha kshayah sukham

(vishNu purANam 1. 9. 125)

She bestows bodily health, wealth, destruction of enemies, and happiness.

vimukti phala dAyinI

(vishNu purANam 1. 9. 120)

She is the grantor of the fruit of release from bondage.

yasyAm hiraNyam vindeyam gAmaSvam purushANaham

(SrI sUktam 2)

(She) from whom I shall get gold, cows, horses, and sons.

Sriyam loke devajushTAmudArAm (SrI sUktam 5)

lakshmi, who is worshipped by the gods for getting their ends accomplished, or who is loved by nArAyaNa Himself, and who is bounteous in Her gifts.

SrI kRshNa datta bhAradvAj gives the explanation that bhagavAn has the nAma SreyaS-SrImAn because He possesses the most exquisite SrI-s in the form of His ornaments etc. -

SreyasI atiSaya SobhamAnA SrI r-vesha racanA nUpura yugala kA'ncI kaTaka keyUra kuNDala kIrI TAdimatI yasya iti Sreyah SrImAn.

He gives the support from amarakoSa - SreyAn-SreshThah pushkalah syAt sattamS-cAtisobhane (3. 1. 58).

In SrI Samkara vyAkhyAnam, this nAma is treated as two separate nAma-s - Sreyah and SrImAn. In this interpretation, bhagavAn is called Sreyah because He is Salvation, the Ultimate Goal of Eternal Bliss. He is called SrImAn because He is the Possessor of SrI (SrI here meaning His power, splendor, and supreme wisdom).

SrI rAdhAkRshNa SAstri quotes from the kaThopanishad, referenced earlier





in this nAma, to explain the significance of the term "Sreyah" -

"anyat Sreyah anyadutaiva preyah, . . .tayoh Sreya AdadAnasya sAdhu bhavati, Sreyo hi dhl ro'bhi preyo vRNI te" -

(extracts from KaThopanishad 2-1and 2).

"Sreyas and preyas take one in two entirely different paths; Sreyas brings good (Spiritual realization) to those who aspire for it. The wise ones chose Sreyas over preyas (sensual and materialistic pleasures)".

SrI satyadevo vAsishTha equates preyas and Sreyas to pravRtti and nivRtti mArga-s respectively, and gives the quote from the Rg veda to indicate how preyas and Sreyas can go together to achieve the final liberation - by acquiring material wealth and using it properly to attain the Higher Spirit -

paricinmartto draviNam mamanyAdRtasya pathA namasA vivAset |
uta svena kratunA sam vadeta SreyAmsam daksham manasA jagRbhyAt ||

(Rg 10. 31. 2)

nAma 620. लोकत्रयाश्रयः loka-trayASrayah

a) He Who is the Resort for all three worlds.

b) He who is the substratum for the worlds-of-experiences of waking, dream, and deep sleep.

loka-trayASrayAya namah.

trayANAm lokANAm AsrayatvAt loka-trayASrayah (SrI Samkara) - One who is the refuge for all the three worlds.

SrI BhaTTar: BhagavAn and lakshmi, like father and mother, are the one resort for all beings in all three worlds. SrI BhaTTar gives the reference to indra's words in SrI vishNu purANam - tvam mAtA sarva lokANAm devadevo harih pitA (1. 9. 126) - "Thou art the Mother of all the worlds, and Hari, the God of all gods, is the father".

SrI anantakRshNa Sastri interprets the "three worlds" as referring to the earth, the atmosphere, and the heavens.



SrI cinmayAnanda interprets the "three worlds" as referring to the three "worlds of experiences", namely, waking, dream, and deep-sleep. Thus, he explains the nAma as referring to bhagavAn being the substratum (ASraya) for these three worlds-of-experiences in every being; without the presence of nArAyaNa in everyone of us, we will not be able to experience anything in any of these states.



Slokam 66

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥

svakshah svangah satAnandO nandir jyOtirgaNesvarah |
vijitAtmA vidheyAtmA satkI rtis chinnaamsayah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

nAma 621. स्वक्षः svakshah

The Beautiful-Eyed.

svakshAya namah.

The nAma can be understood by looking at the two parts which constitute the word- su + akshah. Sri Samkara's vyAkhyAnam is su - **sobhane puNDarIkAbheakshiNi asya iti svakshah** - He whose eyes resemble the lotus-petals.

Sri BhaTTar continues his anubhavam of seeing pirATTi and bhagavAn together - his interpretation is that bhagavAn has these beautiful eyes which are thoroughly proficient in the art of the enjoyment of the nectarine ocean of Her beauty. We may recall that the hue of bhagavAn's kaDaik-kaN is described as reddish, and pirATTi's eyes are dark-hued. The anubhavam of this by our elders is that His kaDaik-kaN (corner of the eye) is reddish in color because He is always looking at the beautiful reddish complexion of pirATTi through His side glances, and Her eyes are dark because She is always enjoying the beautiful dark complexion of bhagavAn. She is "nArI NA muttamA vadhU" (Sri v. v. rAmAnujan). tiruppANAZhvar describes the beauty of His eyes - "kariya Agip puDai parandu miLirndu Sevvari ODiap-periavAya kaNgal ennaip pEdaimai SeidanavE".

Sri satyadevo vAsishTha gives the interpretation that bhagavAn is svakshah because He views the whole universe seated in the Sun chariot, and He is the eye of everything that exists.





nAma 622. स्वङ्गः sva'ngah

The Lovely-bodied.

sva'ngAya namah.

The interpretation is similar to the previous nAma - su + a'ngah = sva'ngah. Su - SobhanAni a'ngAni asya iti sva'nah - One whose limbs are beautiful (SrI Samkara). He has a beautiful form that captivates all His devotees. See the anubhavam of tiruppANazhvAr, svAmi deSikan, hanumAn, etc., referenced below.

SrI BhaTTar'as anubhavam is that He has a celestial body that is worthy of being admired by even lakshmi. SrI Baladeva vidhyAbhUshaN echoes the same anubhavam - lakshmi spRhaNIya divya SarIra dhArI. BhagavAn's soundaryam leads Her to declare "agalagillEn" (SrI v. v. rAmAnujan). In sundara kANDam, vAlmiki gives a very detailed description of every aspect of Lord rAmA's beauty through 16 Sloka-s in hanumAn's words (35,7-22). We also have tiruppANazhvAr's beautiful description of Lord ra'nganAtha's beauty in his amalanAdi pirAn. His beauty just makesAzhvAr just conclude his praise of the Lord with the declaration "enamudianik kaNDa kaNgal maRRonRinaik kANAvE". svAmi deSikan describes Lord ra'nganAtha's beauty in bhagavad dhyAna sopAnam and many other stotra-s.

SrI satyadevo vAsishTha derives his interpretation using the root agi - gatau - to go, to move around, and gives the explanation - SobhanAni a'ngAni - gamanAniyasya sa sva'ngah - He who has beautiful paths or gaits is sva'ngah. He gives the quote from Rg veda to support his interpretation:

agre bRhannushsAmUrdhvo asthAnnirjaganvAn tamaso jyotishAgAt |
agnirbhAnunA rushatA sva'nga A jAto viSvA sadmAnyaprAh ||

(Rg. 10. 1. 1)

"High hath the Mighty risen before the dawning, and come to us with light from out of the darkness. Fair-shapen agni with white-shining splendor hath filled at birth all human beings" (translation from Ralph Griffith).





Alternatively, since bhagavAn has created this Universe with beings which all have the capability to move around and perform their functions, He is called sva'ngah.

nAma 623. शतानन्दः SatAnandah

He of infinite Bliss.

SatAnandAya namah.

SrI BhaTTar's vyAkhyAnam is that He has boundless Bliss which is ever flowing on account of the mutual love of pirATTi and bhagavAn. SrI v. v. rAmAnujan comments that the number "hundred" here does not mean the number "100", but stands for the greatness of the extent of the Bliss.

SrI Samkara interprets the nAma in terms of His being of the form of Infinite Bliss, and quotes from the bRhadAraNya upanishad - **etasyaiva AnandasyaanyAni bhUtAni mAtrAm upajIvanti** (4. 3. 32) - "Compared to His Bliss, the bliss of all other beings is a but a minute fraction".

SrI rAdhAkRshNa SAstri explains that Anandam is of different kinds at the level of the different beings; man gets one type of Anandam, the animal enjoys a different kind of Anandam, the deva-s yet a different type, the Rshi-s a different type, etc. Thus, the Anandam varies depending on the enjoyer of Anandam. The j~nAni who is disinterested in worldly affairs derives the great Anandam that those who are interested in worldly pleasures get only in bits and pieces. All these bits and pieces of Anandam that every creature derives is what flows from Him who is the Supreme Bliss, SatAnandah. SrI SAstri gives the support from taittiriya upanishad 2. 8 -

te ye Satam mAnushAh, devAnAm, indrasya, prajApateh

AnandAh sa eko brahmaNa Anandah |

Srotriyasya cAkAmahatasya |

SrI satyadevo vAsishTha gives yet another view of the Infinite Bliss of bhagavAn. Other than Him, each creature feels pleasure when it is in some particular environment, and feels pain when it is in a different environment.



Thus, a fish feels pleasure when in water, and feels pain when outside water. For human beings, it is exactly the reverse. For birds, it is a different kind of medium. But for Him, His Bliss is independent of any constraint, and thus He is of Infinite Bliss. The Anandam of everything else flows from the One and Only source of true Anandam - SatAnandah.

The dharma cakram writer explains the concept of pErAnandam starting with the little Anandam of the immobile (sthAvara) beings such as plants, which derive their pleasure through the sense of touch alone. The worms derive their pleasure through the sense of touch and taste. Slightly more evolved beings such as the ants derive their pleasure from the sense of touch, taste, and smell. Beings such as the bees derive their pleasure from the sense of touch, taste, smell, and sight. The animals derive their pleasure from the additional sense of hearing. Man derives his pleasure from the mind in addition. Yet ordinary people seek cheap material pleasures with all these gifts, and end up enjoying the impermanent pleasures, just as the fish enjoys its sense of taste and falls prey to the fisherman's hook. Only a true yogi reaches the next level, that of AtmAnandam. This nAma should teach us to meditate on the "SatAnanda" mantra on Him, and derive the permanent Anandam.

nAma 624. नन्दिः nandih

He who is ever delighted.

nandaye namah.

nandati iti nandih - He who is delighted is nandih.

SrI BhaTTar: He is nandi because He is ever prosperous by virtue of His being with SrI at all times, at all places, and in all ways. His constant and inseparable association with SrI is the reason for His constant delight.

SrI Samkara: paramAnanda vigraho nandih - One who is the embodiment of Supreme Bliss.

SrI rAdhAkRshNa SAstri: His Anandam is such that the humans and the deva-scan look to Him to derive the true Anandam - He is the Bestower of



their true Anandam.

nAma 625. ज्योतिर्गणेश्वरः jyotir-gaNeSvarah

- a) The Lord of the host of lustrous deities (nitya sUri-s).
- b) The Lord of the luminaries (the stars, sun, moon, etc.).

jyotir-gaNeSvarAya namah.

The simple meaning of the nAma is - He who is the leader of the luminaries. The difference in the vyAkhyAna-s centers around who the luminaries are that is being referred to in the nAma.

- a) SrI BhaTTar refers to the host of nitya-sUri-s like AdiSesha, vishvakSena, etc., who are constantly at the service of bhagavAn and pirATTi, and who are themselves lustrous. He refers us to purusha sUktam - marIcI nAmpadamicchanti vedhasah - "Wise men desire to attain the world of the radiant souls", referring the world of nitya sUri-s as the world of radiant souls. MarIci here refers to those who are radiant.

SrI v. v. rAmAnujan nicely translates "jyotir-gaNeSvarah" to "ayarvaRum amarargaL adhipati" of nammAzhvAr. The nitya sUri-s are shining with the kaimkarya SrI to bhagavAn and pirATTi.

- b) SrI Samkara gives the same meaning, but interprets the term "jyotir-gaNa" to the luminaries, namely the stars, the Sun, etc.

SrI kRshNa dattabhAradvAj gives the derivation of the meaning - jyotishAm - nakshatrANAm, gaNAiti jyotir-gaNAh; teshAm I Svara iti jyotir-gaNeSvarah. SrI Samkara gives the support from kaThopanishad -tameva bhAntam anubhAti sarvam tasya bhAsA sarvamidam vibhAti (2. 2. 14)

When He shines, all the others shine after Him. "Everything here shines by His effulgence"; and from the gl tA - yadAtiya gatam tejah (15. 12) - referring to the brilliance which is in the sun.

The dharma cakram writer gives the analogy that just as a person who does not have eyesight cannot see the light around him, one who does not have j~nAnam





will not be able to see the jyoti-gaNeSvarah residing in him. One has to first rid oneself of the darkness of kAma, krodha, etc. in him, before one can see the light inside. This is the lesson to take from this mantra.

nAma 626. विजितात्मा vijitAtmA

a) He whose mind has been conquered (by His devotees).

b) He who has conquered His Mind.

vijitAtmane namah.

SrI BhaTTar has thus far interpreted the previous nAma-s 608 up to 625 in terms of His association with pirATTi. Now he proceeds to interpret the next few nAma-s in terms of His extreme sauSI lyam (the quality of amiability).

SrI BhaTTar's vyAkhyAnam for the nAma "vijitAtmA" is that bhagavAn revels in being conquered by His devotee; this is His real nature. When a devotee goes and bows before Him with devotion and sincerity, bhagavAn is easily conquered by the devotee. Recall that kRshNa makes the promise at the start of the mahAbhArata war, that He won't take to weapons during the war. Then, in the course of the war, bhl shma, the great devotee of kRshNa, takes a vow in front of kRshNa that he will make kRshNa take to weapons the next day during the fighting. Everyone including bhl shma knew kRshNa's earlier vow not to take to arms. And yet, since His great devotee declared that he will make kRshNa take to arms, kRshNa made that word of His devotee come true, and did exactly as his devotee wished the next day. Such is His compassion to His devotee, that He will even break His own promise in order to make His devotee's words come true.

SrI v. v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi 1. 3. 1 - pattuDai aDiyavarkku eLiyavan ... ettiRam. nammAzhvAr who could sing bhagavAn's parattvam in a clear state of mind, could not bear to describe His soulabhyam and the troubles He went through to remain bound to the ural (mortar), get beaten up by yaSodA, etc. AzhvAr passed out and lost His conscience of the external world for six months since He could not bear to think of perumAL





going through all this suffering, just to please His devotees.

b) Sri Samkara bhAshyam is - **vijita AtmA mano yena sah vijitAtmA** - He by whom His mind has been subdued or controlled, is vijitAtmA.

Sri rAdhAkRshNa SAstri adds that bhagavAn possesses everything there is to possess, and so He has nothing to desire, and thus He is of a mind that is absolutely controlled.

The dharma cakram writer indicates that that meditation on this nAma of bhagavAn will lead one to better mind control, and ultimate God-realization.

Note that this is one of the nAma-s that was discussed in the posting comparing the bhAshya-s of Sri Samkara and Sri BhaTTar, where the point was made that Sri Samkara tends to emphasize the parattvam, aiSvaryam, etc., of Brahman, and Sri BhaTTar emphasizes the soulabhyam of perumAL repeatedly. Sri P. B. aNNa'ngarAcArya selects all the four nAma-s starting with the current one for his comparison of the bhAshya-s of Sri Samkara and Sri BhaTTar to establish his point.

nAma 627. विधेयात्मा vidheyAtmA

- a) He who is of a submissive nature (to His devotees).
- b) He who has the jIva-s as subservient to Him.
- c) If a-vidheyAtmA, then He who is subservient to no one.

vidheyAtmane namah.

vidheya means subservient. As mentioned in the previous nAma, Sri BhaTTar interprets the nAma in terms of bhagavAn's being subservient to the devotee and His enjoying His subservience. Sri BhaTTar's vyAkhyAnam is that it is bhagavAn's essential nature to be at the disposal of His devotees to such an extent that they can easily command Him to do whatever they want. He gives examples of "Come here, stand here, sit here, eat this", etc. (Sri v. v. rAmAnujan refers to perIAzhvAr calling Him - pUc cUDa vA, nI rADa vA, ammam uNNAi, etc.).



SrI PBA gives the example of Sonna vaNNam Seyda perumAL. When tirumazhiSai AzhvAr asked Him to pack up His snake bed and leave town, He obeyed as He was told, and later when AzhvAr commanded Him to go back when the king repented, perumAL obeyed AzhvAr's command as well. SrI PBA also gives the example of Lord kRshNa obeying the command of arjuna when the latter ordered Him to take the chariot and position it in between the two armies at the start of the mahAbhArata war - "Senayorubhayor madhye ratham sthApaya me acyuta!".

SrI v. v. rAmAnujan gives the example from peria tirumozhi 11. 5. 5. - vaNNak karum kuzhal AycciyAl mottuNDu kaNNik kuRum kayiRRAI kaTTuNDAn.

Similar to SrI v. v. rAmAnujan's examples of "pUc cUDa vA", SrI satyadevo vAsishTha gives the examples from the Sruti-s: "udbhudyasva, pratijAgRhi, ishTApUrtam samsRja", etc. ("udbudhyasvAgne pratijAgRhi tavam ishTApUrte samsRjeyAmayam ca" - yajur. 15. 54), ("deva savitah prasuva, yaj'nam prasuva, yaj'na patim bhagAya" - yajur. 32. 15).

b) SrI kRshNa datta bhAradvAj gives the interpretation - vidheyAh -sevakA AtmA - jIvA yasya iti vidheyAtmA - He who has the jIva-s who are subservient to Him.

c) SrI Samkara in this case uses the pATham a-vidheyAtmA instead of vidheyAtmA, and gives the meaning "One who is not subservient to any one".

Using this pATham, the dharma cakram writer notes that the requirement for one to be not subservient to anyone else, is to win over his/her own self. When one has controlled his/her own indriya-s and manas, then there is nothing that this person needs or wants, and so there is no need to be subservient to anyone else. He gives a story to illustrate the point that want is what makes people subservient to others. Traditionally, the priests of a particular temple were brahmacAri-s, and were devoting themselves whole heartedly to the worship of God. The local king tried to get them to come to His palace and do some things according to his wish, and they refused to leave their service to Lord. He consulted with his ministers, and the ministers advised the king that



if the king can get the priests married, the problem of the king will go away. The king accordingly made efforts to get the priests married, and succeeded in this effort. Once they got children, their materialistic needs increased, and they voluntarily took temple prasAdam and started visiting the king, in expectation of some material gift from him. So they automatically became subservient to the king without his effort. So the lesson to take from this nAma is that the key to being not subservient to another human being is to win over oneself first - get control of one's own indriya-s and mind.

SrI PBA addresses the difference between the pATha-s used by SrI Samkara and SrI BhaTTar, and observes that the version used by SrI BhaTTar is more appealing to a devotee since it brings out the aspect of saulabhyam in perumAL which is in favor of His devotees.

nAma 628. सत्कीर्तिः sat-klrtih

He of true renown.

sat-kIrtaye namah.

SrI BhaTTar associates bhagavAn's klrti as resulting from His sauSIlya - sauSIlya sattvena asya ati-mahatI klrtih iti sat-klrtih. SrI BhaTTar points out that no matter how well we praise His klrti, it is still only an understatement. In addition, His klrti is all truth and no exaggeration.

SrI v. v. rAmAnujan refers to nammAzhvAr: "nigar il pugazhAy" - He whose klrti has no comparison.

SrI Samkara emphasizes the "sat" in sat-klrtih as referring to the true nature of His klrti - satI - avitathA klrtih asya iti sat-klrtih.

SrI cinmayAnanda associates the klrti with His being the Consort of lakshmi.

The dharma cakram writer describes two kinds of fame - the fame that comes from material wealth, official status, etc., and the fame that comes because one follows the path of dharma. The former type of klrti is temporary and transient - one loses it as soon as the wealth or the position that brought the fame are gone, and they go one day or the other anyway. But the followers of



the path of dharma - such as dharmaputra or hariScandra - do not ever lose their kIrti; the world praises them forever. It is the kIrti that comes out of following the path of dharma and the worship of bhagavAn that one should follow in order to realize sat-kIrtih, the mantra contained in this nAma.

SrI satyadevo vAsishTha explains that He is sat-kIrti also because it is only by constantly worshipping Him and singing His praise that one can attain true kIrti; all the other kIrti-s attained through any other means will be not true kIrti. Readers may recall that SrI satyadevo vAsishTha, in addition to giving detailed explanations of the derivation of the nAma-s and their interpretations, has composed one Slokam for each nAma that contains his interpretation. His Slokam for the current nAma is: vishNuh sadA sarvaguNAbhirAmah samkIrtiyate svAtma tamah pramRshTyai | mantrair-vrataih satya-japais tapobhir nAnyas-tatah kIrtim upaiti satyAm ||

nAma 629. छिन्नसंशयः chinna-samSayah

The Dispeller of all doubts.

chinna-samSayAya namah.

chinnAh samSayA bhaktAnAm yena iti chinna-samSayah (SrI kRshNa datta bhAradvAj) - He by whom all doubts of His devotees are dispelled is called chinna-samSayah.

SrI BhaTTar comments that because of His reputation of being endowed with extreme sauSilyam and saulabhyam, all doubts that anyone may have about Him - such as: "Can He be easily known or is it difficult to realize Him?", "Can He be easily pleased or is it difficult to please Him?", "Can He be easily approached or is it difficult to approach Him", etc. - stand easily dispelled.

SrI v. v. rAmAnujan quotes arjuna's words to kRshNa from the gl tA: "None but You (kRshNa) can possibly dispel my doubt":

etat me samSayam kRshNa chhettumarhasi aSeshatah |
tvat ananyah samSayasya asya chhetta na hyupapadyate ||

(gl tA 6. 39)



SrI cinmayAnanda points out that after Lord kRshNa gave the upadeSam to arjuna, the later declares that all his doubts are now cleared:

sthito'smi gata-sandeahah karishye vacanam tava

(gl ta 18. 73)

SrI Samkara gives the interpretation that bhagavAn is called chinna-samSayah because He has no doubts of any kind Himself - He realizes everything directly like a fruit in the palm - karatala amalakavat sarvam sAkshAtkRtavatah kvApi samsAyo nAsti iti chinna-samSayah. SrI satyadevo vAsishTha observes that the lack of any doubt in bhagavAn is revealed in the flawless way He executes His acts of creation all the way up to pralaya.

Note that SrI BhaTTar links his interpretation to bhagavAn's sauSIlyam, as was pointed out in a recent comparison of the two vyAkhyAna-s.





Sloka 67

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्स्थिरः ।

भूशयो भूषणो भूतिः अशोकः शोकनाशनः ॥६७॥

udI rNah sarvatascakshuranI sah sAsvatas sthirah |
bhUsayO bhUshaNO bhUtih asOkah sOkanAsanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 630. उदीर्णः udI rNah

- a) He Who visibly manifests Himself through His incarnations.
- b) He who is superior to all beings
- c) He who elevates His devotees to His level.

udIrNAya namah.

a) Sri BhaTTar interprets this nAma and the subsequent few nAma-s as describing the arca form of bhagavAn. In this context, he interprets the nAma "udI rNah" as "ullasitah" which means "shining, bright, becoming visible" and gives the meaning "He has a pleasing and splendid form that is clearly visible to the eyes of the devotee".

b) and c) Sri Samkara's interpretation is "sarva bhUtebhyah samudriktatvAt udI rNah" - He who is superior to all beings.

Sri satyadevo vAsishTha derives the words starting from the upasarga "ut" and the root Ru - gatau - to go, and gives the meaning - One who is above all beings. Alternatively, he says that the nAma can signify that He is udI rNah because He lifts everyone up. Sri kRshNa datta bhAradvAj essentially gives the same explanation - ut - abhyudayam, Rccahati - prApayati sma eva sadaiva svASritAnAm iti udI rNah. Thus, he also derives the nAma from ut, and the root R - to go, and gives the meaning that bhagavAn is called udI rNah because He lifts up His devotees so that they reach Him.

The dharma cakram writer illustrates at different levels how bhagavAn is superior in all respects. In sheer size of His form, He permeates everything,





and everything is His body, so there is no one who has a bigger form than Him. In superiority of Power, we know through His incarnations that there is no one superior to Him in His Power. In the area of controlling indriyas and mind, bhagavAn is the yogI Svara, and there is none superior to Him in this aspect also. In the area of Love to everyone, bhagavAn demonstrated that there is none equal to Him in this aspect by His leelA-s in gokulam. When it comes to knowledge, there is nothing more to know for one who has known mahA vishNu; since He is the ultimate in knowledge. Thus, no matter what aspect one looks at, there is nothing superior to Him. This nAma should reveal to us this great and at the same simple Truth, and thus lead us to meditate on Him.

nAma 631. सर्वतश्चक्षुः sarvataS-cakshuh

- a) He Who is visible to the eyes of all.
- b) He who has eyes everywhere, and sees everything through His consciousness.

sarvatas-cashushe namah.

a) **SrI BhaTTar:** He is sarvataS-cakshuh because He is visible to the likes of even ordinary people like us. He has been visible to the people of His time when He took incarnations rAma, kKRshNa, etc., and He is visible to us today in the form of arcA mUrTi in the temples and in our houses. This again supports His beingchinna-samSayah as we saw in nAma 629. He delights His devotees with His complete darSanam.

b) **SrI Samkara:** He is sarvataS-cakshuh because He has eyes everywhere, and thus sees everything through His consciousness. **Sarvatah sarvam sva-caitanyena paSyatiiti sarvatS-cakshuh.** Through His caitanyam which is natural to Him, He sees everything always. The Sruti says - He has eyes on all sides - **viSvataS-cakshuruta viSvatas-pAt** (SvetASva. 3. 3).

nAma 632. अनीशः anI Sah

- a) He Who is not the Master.





b) He Who has no one above Him as the Master.

anISaya namah.

a) **SrI BhaTTar:** He is called anI Sah since when it comes to His devotees, He does not assert or display His rulership, and instead, is completely subservient to them. We already saw several examples of this in our explanation of the nAma 627 - vidheyAtmA.

SrI v. v. rAMAnujan presents this idea more graphically by pointing out that bhagavAn becomes dependent on the likes of us to bathe Him and feed Him in His arcA form! PeriAzhvAr describes this act of His becoming dependent on His devotees thus - AycciiyAgiya annaiyAl anRu veNNei vArttaiyuL sIRRamUNDu azhukUtt appan (tiruvAi. 6. 2. 11). He just puts up a show of weeping and crying to show how subservient He is to yaSodA at the very thought that she may get angry at the remote suggestion that He may be involved in any reported incident of butter being stolen.

b) **SrI Samkara:** He is called anI Sah because He has no one above Him as His Master - na vidyate asya I Sa iti anI Sah. He quotes from the Sruti - na tasya I Se kaScana - nArAyaNa. Upa. 3. 2.

SrI rAdhAkRshNa SAstri gives the additional example - na tasya kaScit patirasti loka na ceSiLA - SveTASva. 6. 9.

The dharma cakram writer points out that the lesson to take from this nAma is that one who is devoted to bhagavAn has bhagavAn Himself under his control, and so devotion will lead one to the state where there is no one who will be a master of the bhakta. This is the greatness of devotion or bhakti.

nAma 633. शाश्वतस्थिरः SASvata-sthirah

He Who is eternally existent and steady.

SASvata-sthirAya namah.

SASvata means eternal, always, and sthirah means stable.

SrI BhaTTar: He assumes the various forms of the images (arcA forms) which





continue to exist for ever and which are directly perceptible to the eyes, at all times. Sri Bhattacharya quotes from the sattvata samhita - bimba AkRtyA AtmanA bimbe samAgamyaavatisThate - "He assumes a form similar to that of the image (fashioned by us), enters into it and remains there". The reference here is to the arca mUrti-s.

Sri kRshNa datta bhAradvAj also interprets the nAma in terms of bhagavAn's vAtsalyam to His devotees - He is eternally stable in His vAtsalyam to His devotees. His vyAkhyAnam is: SASvat bhava iti SASvato nityah | sa ca asau sthira iti SASvata-sthirah -nityam svASrita vAtsalya pratishThitah |

Sri Samkara: Even while being Eternal, He is also unchanging and stable - SaSvat bhavannapi, na vikriyamkadAcit upaiti iti SASvata-sthirah.

The dharma cakram writer points out that when our mind is involved with things that change, our likes and dislikes are also changing. For example, if we get attracted to a body that is young, we lose the attraction when the body becomes older. But if we involve our mind with paramAtmA, who is never changing, there is no question of our changing constantly between likes and dislikes. One who involves his mind in the Supreme Self also attains eternal and stable peace, knowledge, and love. The likes of us who have an impermanent body and live in this impermanent world can attain permanent peace and permanent joy by meditating on the eternal and stable Self - the SASvata-sthirah. This is the significance of this nAma.

nAma 634. भूयः bhU-Sayah

- a) He who lies in His arca form wherever the devotee installs Him
- b) He Who lay on the sea shore on His way to Sri la'nkA.
- c) He who lies inside every one of His creations as their antaryAmi
- d) He in whom the whole world rests at the time of pralaya.

bhU-SayAya namah.

- a) Continuing his interpretation of the current set of nAma-s in terms of His arca incarnations, Sri Bhattacharya gives the vyAkhyAnam to the current nAma as



follows: He is called bhU-Sayah since He defers to the request of His devotees to appear in this world, and makes His appearance in different forms such as svayam-vyakta, siddha, mAnusha, etc., and even stays put in these places by lying down there permanently in order to bless the devotees.

1. **svayam-vyakta** forms are those where the Lord has chosen to manifest Himself without the effort of anyone;
2. **siddha** are those forms where the image of the Lord has been consecrated by siddhas or perfected beings (such as brahma etc.), and
3. **mAnusha** are places where the Lord is installed by ordinary human beings.

SrI P.B.aNNa'ngarAcArya describes his anubhavam of bhU-Sayah as "He Who just stubbornly lies down and stays wherever His devotees ask Him to be", which is the best I could translate from his tamizh sentence "**anbargaLuganda iDa'ngaLil paDu kADu kiDappavar**".

b) SrI Samkara gives reference to Lord rAma's resting on the sea shore while proceeding to SrI lankA for destroying rAvaNa.

c) SrI cinmayAnanda gives an additional alternate interpretation - He in whom the whole world rests at the time of dissolution - **bhUh Sete asmin iti bhU-Sayah**.

d) SrI satyadevo vAsishTha gives the interpretation that since He rests in all things that exist in the form of antaryAmi, He is called bhU-Sayah - **bhUshu Sete**.

Thus, in summary, the nAma bhU-Sayah is enjoyed by the different vyAkhyAna kartA-sin various ways:

- a) He responds to the devotee's wishes by lying down wherever they install Him in the form of acrA mUrti, so that they can worship Him easily;
- b) He is called bhU-Sayah because He lied down on the ground(on the sea shore) on His way to SrI la'nkA;
- c) He lies in the heart lotus of all the creatures as their antaryAmi;



d) All the creatures (referred to by the term bhU here), rest in Him (Sayah) at the time of parlaya.

nAma 635. भूषणः bhUshaNah

He Who becomes adorned, or He Who adorns.

- a) He who wears the ornament of saulabhyam as His bhUshaNam
- b) He who is decorated with all kinds of different and wonderful ornaments as described by emperumAnAr in Sri SaraNAgati gadyam
- c) He who adorns this world with His different incarnations at His wish
- d) He Who adorns every creature by His being their antaryAmi
- e) He who beautifies this world by His variety of creations

bhUshaNAya namah.

The literal meaning of the term bhUshaNam is "decoration, adornment, ornament". bhUshaNah is thus One who is decorated or adorned, or one who decorates or adorns. The different vyAkhyAna kartA-s give different anubhavams of what he is decorated with, or what He decorates with.

a) Sri BhaTTar looks at His saulabhyam as His most important bhUshaNam - His easy accessibility to His devotee. The act of climbing down from His paratvam to the level of His devotees and mixing with them, is only bhUshaNam for Him and not a dUshaNam.

b) Sri v. v. rAmAnujan gives the additional explanation in terms of His divya bhUshaNa-s as described by emperumAnAr in Sri SaraNAgati gadyam: kirITa makuTa cUDAvatamsa makara kuNDala graiveyaka hAra keyUra kaTakaSriIvatsa kaustubha muktAdAama udara bandhana plItAmbara kA'ncI guNa nUpurAdiaparimita divya bhUshaNa - He is decorated with all sorts and kinds of ornaments, most wonderful to behold, ever-lasting, faultless, sweet-smelling, soft to touch, wonderful with splendor, such as the crown bearing the central diadem of lustrous stone, other head ornaments, ear ornaments, necklaces and neck ornaments, garlands, shoulder-bracelets,



bracelets in the hands, SrI vatsa and kaustubha, pearl garlands, waistlets, lace cloths, gold waist band and leg ornaments and others precious and innumerable.

c) SrI Samkara views His taking the numerous incarnations at His wish as His act of bhUshaNam or adorning this world - "sva icchA avatAraibahubhih bhUmim bhUshayan bhUshNah". SrI rAdhAkRshNa SAstri gives the example of bhagavAn decorating gokulam by His very presence.

d) SrI satyadevo vAsishTha gives the example of the soul or AtmA being in the body as itself a decoration or adornment of the body. When the soul leaves the body, the body becomes unattractive by the second. Similarly, bhagavAn is the adornment for the whole world. That which is the life of something is the bhUshaNa for it as well. For instance, bhagavAn is bhUshaNa for the universe in the form of the sun and in the form of the antaryAmi of the sun.

e) SrI cinmayAnanda gives the interpretation that He makes this world beautiful (adorns) with the varieties of His creation. He gives love and other finer instincts, and He is the One behind all great, noble, and beautiful thoughts that have enriched human life.

The dharma cakram writer points out that all the different kinds of beauties that we experience in nature (through sound, sight, touch, thought, intellect, etc.), are present in Him. In His form as kRshNa, He was exquisitely beautiful to see, the sound of His flute stole the hearts of all the gopi-s, the bhagavad gl tA that He gave us is the incarnation of knowledge, His character is absolute perfection, etc. The same is true of His incarnation as Lord rAma. Lord rAma's divine beauty was well-known, the Rshi-s were immensely moved by the beauty of His character, vAlmIki lost himself in the nAma of rAma, and hanumAn lost himself in His service. BhagavAn is thus the bhUshaNa above all bhUshaNa-s to His devotees.

The different interpretations for this nAma are thus based on:

a) His being decorated or adorned with qualities that are beneficial to His devotees;



- b) His being adorned with all different kinds of beautiful ornaments;
- c) His adorning this Universe with all kinds of beautiful creations and equipping them with qualities such as love and intellect, and above all, giving them the vital force of life by being their antaryami;
- d) His adorning the Universe through His different incarnations, and thus decorating the place where He is by His very presence.

nAma 636. भूतिः bhUtih

- a) He Who is wealth to His devotees.
- b) He Who is the personification of Glory.
- c) He Who is the cause of all glory in His creations.
- d) He Who exists in the forms of all His creations.

bhUtaye namah.

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

The nAma can also mean vibhUti - wealth. Sri cinmayAnanda quotes amarakoSa - vibhUti bhUtir_aisvarye. The other amara koSa definitions are bhavati iti bhUtih, and bhavati anayA SriImAn iti bhUtih, which support the two meanings indicated. The different interpretations for this nAma are centered on these two meanings.

a) Sri BhaTTar explains that He is the wealth in every way to those who have totally surrendered to Him, and so He is called bhUtih. nammAzhvAr captures this sentiment in tiruvAimozhi 5. 1. 8: "SelEi kaNNiyarum perum Selvamum nan makkaLum mElAt tAi tandaiyum avarE iniAvArE" (Sri v. v. rAmAnujan). Sri kRshNa datta bhAradvAj echoes the same idea in his interpretation - paramA sampath bhaktAnAm iti bhUtih.

b) Among the interpretations Sri Samkara gives are: a) BhavagavAn is called bhUtih because He Himself is the embodiment of Glory (vibhUtih), or, b) He is the cause of all glories in all His creations, or the source of all glorious



manifestations - sarva vibhUtI nAm kAraNatvAt bhUtih.

c) SrI satyadevo vAsishTha gives the interpretation that bhagavAn is called bhUtih because He exists everywhere in the forms of all His creations, in the forms of the sun, the stars, etc. , and He also is the cause of all the glory that His creations display.

d) The dharma cakram writer gives the interpretation that bhagavAn is One who is the personification of greatness. He observes that the significance of the nAma lies in our realizing that we should not go after the transient and false greatness that comes with impermanent and materialistic benefits, but instead, learn to meditate on Him in thought, word, and deed so that we aim towards the realization of that One True Greatness.

nAma 637. अशोकः a-Sokah or vi-Sokah

He Who is without sorrow.

a-SokAya namah.

SrI satyadevo vAsishTha gives the derivation - vigatah Soko yasya sa vi-Sokah, or avidyamAnah Soko yasya sa a-Sokah. (SrI kRshNa datta bhAradvAj: na Soko yasya iti aSokah nitya Ananda mayah).

a) SrI BhaTTar continues to stress bhagavAn's concern for the devotee in everyone of his interpretations. For the current nAma, his interpretation is that bhagavAn has no need to be sorrowful because He never abandons any anAtha who has no other help and seeks His help.

b) SrI Samkara continues to stress bhagavAn's paratvam, His being without blemish, etc. For the current nAma, his interpretation is that bhagavAn is Griefless, being absolute Bliss.

One might raise the obvious question: Lord rAma was struck with extreme sorrow when He was separated from sItA. How can one say He is without Sokam? SrI rAdhAkRshNa SAstri gives the explanation straight from SrI madbhAgavatam 9. 10. 11 - Lord rAma went through this act in His role of showing us all how ordinary mortals who are attached to a woman dear to them



behave: priyayA viyuktah strI sa'nginAm gatimiti prathayanS-cacAra.

SrI cinmayAnanda observes that it is because of disturbances at the body-mind-intellect level that one experiences sorrow. Since bhagavAn is beyond these agitations, He is ever Blissful, desireless, ever contented, and thus never experiences sorrow.

SrI kRshNa datta bhAradvAj quotes from chAndogyopanishad in support of the vyAkhyAnam for this nAma - ya AtmApahatapApmA vijaro vimRtyur-viSoko avijighatsoapipAsah satyakAmah satya samkalpah sonveshTavyah sa vijij~nAsitavya. (chA. 8. 7. 1), wherein one of the many attributes of Brahman is given as viSokah.

nAma 638. शोकनाशनः Soka-nASanah

The Destroyer of sorrows.

Soka-nASanAya namah.

a) SrI BhaTTar gives the interpretation that He removes the sorrow of the devotee who suffers from separation from Him, by helping the devotee cross the ocean of samsAra.

SrI v. v. rAmAnujan observes that while all wealth in this world causes sorrow, He is the only Wealth who removes the sorrow. How does He do that? SrI rAmAnujan refers us to tirumazhiSai AzhvAr's tiruccandaviruttam 115: attan Agi annai Agi, Alum empirAnumAi, ottu ovvAdapal piRappu ozhittu nammai AT-koLvAn - He becomes the devotee's whole Wealth, He becomes the devotee's Father, Mother, and Lord, gets into the devotee's heart, and redeems the devotee from the ocean of samsAra, and thus removes the devotee's sorrow once for all.

b) SrI Samkara gives the interpretation that by the very remembrance of Him, the sorrow of the devotee is removed - smRti mAtreNa bhaktAnAm Sokam nASayati itiSoka-nASanah.

SrI rAdhAkRshNa SAstri gives reference to the upanishads - He who knows the Self has no sorrow:





tarati Sokam Atmavit (chAndogya. 5. 1. 3);

tatra ko mohah kahSokah (I SAvAsya. 7).

SrI cinmayAnanda gives reference to gl tA -

teshAm aham samuddhartA mRtyu-samasAra sAgarAt |
bhavAni na cirAt pArtha mayyAveSita cetasAm ||

(gl tA 12. 7)

"Of those whose minds are thus focused on Me, I become soon their savior from the ocean of mortal life".

The dharma cakram writer points out that when there is moham (attachment), the result is Sokam. Thus, to be rid of Sokam, one has to overcome attachment. This is accomplished by meditating on bhagavAn. He gives the example of arjuna. gl tA begins with the expression of Sokam in arjuna's mind because of his moham or attachment to all his relatives and AcArya-s, whom he faces in the battlefield. Because of this Sokam, arjuna loses his heart completely, his bow is slipping from his hand, his mind is tired, he is unable to stand up, his body perspires and he is shivering with nervousness. The whole gl tA is imparted to arjuna by bhagavAn just so he can overcome his moham and thus his Sokam. At the end of receiving the instruction from bhagvAn, He asks arjuna if he has overcome his Sokam because of the realization of the truth, and arjuna confirms that by listening to His instructions, he has been able to overcome the Sokam. The lesson to take from this nAma is that by meditating on Him we can overcome Sokam.





Sloka 68

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।

अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥

arcishmAnarcitah kumbhO visuddhAtmA visOdhanah |
aniruddho=pratirathah pradyumnO=mitavikramah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 639. अर्चिष्मान् arcishmAn

He Who has great lustre.

arcishmate namah.

The word **arcis** refers to a ray of light. This is the basis for the interpretation of this nAma. He Who possesses **arcis** or great lustre is arcishmAn.

a) **SrI BhaTTar**: bhagavAn has the great lustre that He reveals to His true devotees. Ordinarily, people are unable to realize His greatness. However, in the case of a few like arjuna, He gave divine vision so that they could see His true greatness.

SrI v. v. rAmAnujan gives an alternate interpretation that this can refer to His jyoti in His arcA form.

SrI kRshNa datta bhAradvAj also gives this interpretation - **arci-vigraha kAntih** | tadasya asti iti arcishmAn |

SrI rAdhAkRshNa SAstri explains that He reveals His lustre or greatness to His devotee just at the level that the devotee can enjoy. He also gives the ability to His devotees such that they can experience His greatness. In truth, His Divine Lustre is beyond nature, and so no one can ordinarily realize its depth and magnitude.

b) **SrI Samkara bhAshyam** is that He is the principal Luminary by whose radiance the sun, the moon, and the others shine. **Archishmanto tadIyena arcishA candra sUryAdayah, sa eva mukhyah archishmAn.** **SrI rAdhAkRshNa SAstri** elaborates that just as a hot iron rod acquires redness like fire when it





is associated with fire, so also the sun and the moon shine because they are associated with (have as their antaryAmi) bhagavAn.

SrI cinmayAnanda gives reference to the gltA - jyotishAmapi taj-jyotih tamasah param ucyate (13. 17) - The light of all lights, this is said to be beyond tamas. He also refers us to kaThopanishad 2. 5. 15 -

na tatra sUryo bhAti na candra tArakam
nemA vidyuto bhAnti kuto'yamagnih |
tameva bhAntum anubhAti sarvam
tasya bhAsA sarvamidam vibhAti ||

"There, neither the sun, nor the moon, nor the stars, nor the lightning has any effulgence; how then can this Fire-light illumine It? By Its Light alone, all else in the world illumined".

c) SrI baladeva vidyAbhUshaN, who is a follower of the gauDIya sampradAya, gives the interpretation that bhagavAn is called archishmAn (jAjvalyamAnah) because He was shining with anger on hearing that kamsa had disgraced his father (ugrasena) by putting him in prison and dethroning him - kamsAt pitror-avaj~nayA jAjvalyamAnatvAt archishmAn. This is an example of how the different vyAkhyAna kartA-s have the anubhavam of the different bhagavan nAma-s to even better enjoy their own sampradAya-s.

nAma 640. अर्चितः arcitah

He Who is worshipped.

arcitAya namah.

a) SrI BhaTTar: All the guNa-s that have been described so far are consistent with Him being arcitah - To be worshipped. This nAma also refers to His incarnation in the arcA form. The other incarnations are limited to us by the time in which they took place (rAma, kRshNa, etc.), or the place where He is found in these incarnations (for example, the para rUpa in SrI vaikunTham). Unlike these, the arcA form is not at all limited in any way in Its accessibility to us, and is available to us in holy places, temples, and even houses at all times.





The mysterious truth (guhyam) about the arcA form can be found in bhagavat SAstra (the pA'ncarAtra Agama), bodhAyana smRti, vaishNava purANa, and other scriptural texts.

SrI BhaTTar gives the following passage from vaishNava dharmam, which describes the benefit of the worship of the arcA mUrti:

su-rUpAm pratimAm vishNoh prasanna vadanekshaNA m |

kRtvA"tmanah prI tikarI m suvarNa rajatAdibhih ||

tAm arcayet tAm praNamet tAm yajet tAm vicintayet |

viSatyapAsta-doshastu tAmeva abrahma rUpiNI m ||

"After having shaped a beautiful image of vishNu with a lovely face and lovely eyes, out of gold, silver, and the like in a manner that would be pleasing, one should worship it, do sacrifice to it, and meditate on it. By doing so, one would enter into that form which is none other than Brahman itself, and will have all the sins dispelled".

SrI v. v. rAmAnujan gives reference to mudal tiruvantAdi 44 - "tamar ugandadu evv-uruvam avv-uruvam tAnE, tamar ugandadu ep-pEr, ap-pEr" - He assumes whatever shape His devotees want Him to assume, accepts whatever name they give Him, and becomes whatever form the devotees give Him when they meditate on Him. SrI rAmAnujan also refers us to gl tA Slokam 4. 11, which conveys the same thought.

ye yathA mAm prapadyante tAns-tathaiva bhajAmyaham |

nammAzhvAr tells us the same truth in tiruvAimozhi 3. 6. 9 - ne'njinAl ninaippAn yavan avanAgum nI L-kaDal vaNNanE - We do not need to worry about our inability to access Him in His para rUpam in SrI vaikunTham; He will assume whatever form we give Him even in our thoughts.

b) SrI Samkara's interpretation is that the Lord is arcitah because He is worshipped and adored even by the likes of brahma.

SrI rAdhAkRshNa SAstri comments that the likes of sUrya, candra, brahma etc. worship Him just so that they can have a fraction of His divya Sakti.



SrI cinmayAnanda points out that the name “Worshipped” is given to Him because He is worshipped by Siva, brahma, etc.

The dharma cakram writer points out that from this nAma, we can take the lesson that He can be worshipped in whatever form one chooses to worship Him, depending on one’s mental maturity in the path of sAdhanA.

Note that the orientation of SrI BhaTTar’s interpretation is always in terms of bhagavAn always doing everything He does for the sake of His devotees, while SrI Samkara’s interpretation is invariably in terms of His parattvam. Almost without exception, this aspect is noticeable in every nAma, and the reader should keep this in mind in order to enjoy the different vyAkhyAna-s to the fullest extent. This point will not be repeated for every nAma, but seems to be true without exception for every nAma.

nAma 641. कुम्भः kumbhah

- a) He Who is an object of desire.
- b) He Who shines in this world.
- c) He Who fills this world with His fame.
- d) He in Whom everything is contained.
- e) He Who envelops the earth.

kumbhAya namah.

SrI BhaTTar gives two derivations for the nAma:

- a) The first of these meanings – “He Who is desired”, is derived from the root kamu – kAntau, and the uNAdi sUtra kameh kum ca. (I could not find this specific sUtra in my copy of the siddhAnta kaumudi, but both SrI BhaTTar and SrI satyadevo vAsishTha have referred to this sUtra in explaining this nAma. An example of the application of this sUtra is in the formation of the word kumAra, which is also derived from the same root – kamu kAntau – to desire). Thus one interpretation for the nAma is He Who is desired – kAmyata iti kumbhah. He is desired by the devotees because He is the Ultimate in beauty,



He is the One by reaching whom there is no more return to the ocean of samsAra, there is nothing more to desire after reaching Him, etc.

SrI v. v. rAmAnujan gives reference to:

1. tirumozhi – accO oru azhagiyavA (9. 2. 1);
2. to tiruppANAZhvAr – en amudinaik kaNDa kaNgAL maRRonRinaik kANAvE; and
3. to tirumAlai – mAdaraAr kayarkaN ennum valaiyuL paTTu azhunduvEnaip pOdarE enRu Sollit tan pAl Adaram peruga vaitta azhagan ara'ngan, which all illustrate His being the Object of desire for His devotees.

b) SrI BhaTTar gives the alternate interpretation based on the root bhA – to shine, in association with the word kum – this world. So He Who shines in this world is kumbhah – kau bhAti iti kumbhah. SrI BhaTTar attributes His shining in this world to His presence as the arca mUrthi in the shrines, and gives several quotes to support the sanctity of the areas around the sacred shrines, the power of the presence of His shrine in the temples etc. The reference to bhUmi here is thus to the divya deSam-s. Birth, living, or death in a divya deSam is the most purifying for any one. Yama and his servants won't dare to approach one who dies close to a divya deSam.

c) SrI kRshNa datta bhAradvAj gives the interpretation which is a variation of the above – kuh bhUmih prapa'nca pratI kah; umbhati pUrayati iti umbhah; koh prapa'ncasya umbhah – pUraKah sva-yaSasA iti kumbhah – BhagavAn fills this world with His fame and thus makes it complete, a fit place to live.

d) SrI Samkara uses the meaning "container or pot" to the word "kumbhah", and gives the interpretation that bhagavAn has this nAma because everything in this Universe is contained in Him like in a pot.

SrI rAdhAkRshNa SAstri elaborates on this – BhagavAn protects everyone in this Universe like a vessel that protects the water contained inside it. He gives the following supports from the Sruti-s: ubhe asmin dyAvA pRthivI antareva samAhite (chAndogya. 8. 1. 3), and tasmin sarvam pratishThitam (bRhadA. 1. 5. 1).



SrI cinmayAnanda gives yet another variation of the interpretation - He is called "The Container", because everything that happens only takes place within Him.

The dharma cakram writer explains that what is meant here is the He is the support for everything. All our friends and relatives can at best be supports for us only as long as we live; after that they can't support us. He is the One who supports the jIva all the way until it attains mukti. But the jIva-s who are steeped in aj~nAna only think of the support from their friends and relatives, and do not realize that the real support comes from Him. We find many means to keep our eyes and ears in good shape, but we don't spend the time to keep our minds in shape. This nAma tells us that He is the Only One who can support us in achieving this.

e) SrI satyadevo vAsishTha derives the meaning from the root kubhi AcchAdane - to envelop, to cover, and explains that bhagavAn envelops the earth in the form of the sun etc., and so He is called kumbhah.

nAma 642. विशुद्धात्मा viSuddhAtmA

He of a pure nature.

viSuddhAtmane namah.

SrI BhaTTar's anubhavam is that because bhagavAn sacrifices all that He has on His devotees, He is One of pure nature. AzhvAr's equivalent nAma is amalan Adi pirAn, vimalan, etc.

SrI Samkara gives the interpretation - viSuddha AtmA - The pure Atman - He who is beyond the influence of the three guNa-s - sattva, rajas and tamas, which keep influencing our actions and thoughts, and thus keep us attached to this body and ultimately bind us in samsAra. Since He is beyond the influence of prakRti whose attributes are these three guNa-s, He is not influenced by these, and thus He is pure. He is beyond all passions and desire, and all disturbances arising from these - triguNAtI tah (SrI cinmayAnanda).

SrI kRshNa datta bharadvAj gives the interpretation - **viSesheNa Suddhah**



AtmA svarUpam yasya iti viSuddhAtmA.

SrI satyadevo vAsishTha gives the following reference from the Sruti which describes His Suddha svarUpam:

sa paryagAt Sukram akAyam avRaNam asnAviram Suddham apaApaviddham
(I SAvAsya. 8)

etonvindram stavAma Suddham Suddhena sAmnA |
SuddhairuktairvAvRdhvAmsam Suddha ASI rvAn mamamttu ||
indra Suddho na Agahi Suddhah SuddhAbhirUtibhih |
Suddho rayim ni dhAraya Suddho mamaddhi somya ||
indra Suddho hi no rayim Suddho ratnAni dASushe |
Suddho vRtrANi jighnase Suddho vAjam sishAsasi ||

(Rg. 7. 95 -7,8,9)

nAma 643. विशोधनः viSodhanah

The Purifier.

viSodhanAya namah.

a) SrI BhaTTar: viSodhayati iti viSodhanah. bhagavAn has the nAma "Purifier" since He purifies those who give up their body in a holy shrine, by making them fit to attain Him. This is reflected in nammAzhvAr's tiruvAimoshi 2. 7. 4 - ennaik koNDu en pAvam tannaiyum pARak kaiitu (tanna0) mevum tan mayam AkkinAn em pirAn vittu. viSesheNa Sodhayati vimall karoti samArAdhana niratAn iti viSodhanah (SrI kRshNa datta bhAradvaAj).

b) SrI Samkara gives the interpretation that He is the Purifier because the very remembrance of Him purifies us by destroying our sins - smRrti mAtreNa pApAnAm kshapaNAAt viSodhanah. This purification happens because remembrance of Him keeps our mind from being influenced by the three guNa-s (sattva, rajas and tamas), and thus it enables us to realize Him (SrI rAdhAkRshNa Sastri). By remembering Him, the human heart becomes cleansed of its sins, immaculately swept of all consequent feelings of restlessness (SrI cinmayAnanda).



c) SrI satyadevo vAsishTha points out that bhagavAn purifies this universe in various ways – by the process of creation (**navo navo bhavati jAYamAnah**), by His being unconstrained and unrestrained in any way (**indrasya bAhvor bhUyishThamojah**) – amogha Sakti, in the form of the Sun, etc. Through creation, He renews the old into the new, and thus makes us feel like one who wakes up from sleep and feels fres

SrI BhaTTar interprets the next few nAma-s as describing the vyUha (Emanations) and vibhava (Incarnations) of bhagavAn in the holy shrines.

SrI v. v. rAmAnujan adds that the forms described are His representations in the para, vyUha, and vibhava forms in different kshetra-s. Note that the vyUha forms are the ones which are the precursors to the vibhava forms in the viSAkha yUpa tree, and are the forms which He assumes in the process of creating and maintaining the various beings in the Universe.

nAma 644. अनिरुद्धः aniruddhah

- a) He Who is in the form of aniruddhah.
- b) He Who is unobstructed.

aniruddhAya namah.

This nAma occurred earlier as nAma 187. The root from which the word is derived is rudhir – AvaraNe to oppose, to besiege. niruddha means obstructed, hindered, restrained, etc. a-niruddha is one who is unrestrained or unrestrainable. The nAma literally means “One who cannot be obstructed in any way” – **na asti nirodho yasya sa aniruddhah** (SrI satyadevo vAsishTha).

SrI BhaTTar has explained nAma 187 by pointing that this Unobstructed Power is used by Him to protect all beings and to repel all opposition in this act of His. (Note that always bhagavAn’s acts are for the good of His creation, His devotees, His Sesha-s, and never for His pleasure or benefit! This is also seen in all His incarnations, such as the rAma and kRshNa incarnations, where none could stop Him from fulfilling the purpose of His incarnation). The aniruddha form is considered one of the vyUha forms. His main function in this



form is protection of the beings (SrI rAdhAkRshNa SAstri terms this form as “kAppuk kaDavuL”).

The dharma cakram writer observes that this form of bhagavAn also illustrates that He has the unobstructed Power to help His devotees who want to overcome the influence of the indriya-s.

SrI cinmayAnanda refers to the law of Truth and dharma being irresistible, as a demonstration of His irresistible power.

SrI satyadevo vAsishTha gives the example of the inability of anyone or any way to prevent the jIva from leaving the body when the time comes for this to happen.

For the current occurrence of the nAma aniruddhah, SrI BhaTTar gives the interpretation as referring to bhagavAn's nitya vAsam as janArdana in the part of this earth called vasubhANDa. Some translators of SrI BahTTar's bhAshyam refer to vasubhANDa as a kshetram.

nAma 645. अप्रतिरथः a-prati-rathah

The Matchless.

apрати-rathAya namah.

prati-rathan is one who can oppose another in a fight mounted in a chariot. a-prati-rathan is One who has no such person who can confront Him thus. bhagavan is matchless in the sense that no one can stand directly in front of His chariot and engage successfully in a war with him. na prati-rathah samAna SaktimAn ko'pi yasya iti a-prati-rathah (SrI kRshNa datta bhAradvAj).

SrI v. v. rAmAnujan gives the reference to tiruvAimozhi 2. 3. 2 - “ottAr mikkArai ilaiyAya mAyan”.

SrI BhaTTar gives the interpretation that as janArdana (The Tormentor of people who are wicked by nature), He is matchless in this task, and there is no one who can stop Him.

SrI Samkara bhAshyam is - prati-rathah pratipakshah asya na vidyata iti a-





prati-rathah.

SrI kRshNa datta bhAradvAj gives reference to the gltA - na tvat samo'styabhyadhikah kuto'nya... (11. 43) - "There is no one equal to You. How then could there be another greater than You in the three worlds?".

SrI cinmayAnanda's anubhavam is that in the loving Presence of vishNu, everyone is vanquished, and there is no one even to threaten Him.

nAma 646. प्रद्युम्नः pradyumnah

- a) He Who illumines the jI va-s.
- b) He Whose wealth is of a superior order.
- c) The Bestower of all desires.
- d) He Who is endowed with great strength.

pradyumnAya namah.

The word **dyumnam** means wealth as well as lustre. SrI Samkara uses the former meaning and SrI BhaTTar uses the latter. Other interpretations are based on the meaning "desire", "strength", etc. for the word "dyumnam".

SrI BhaTTar's explanation is "**Atma pradyotavAn pradyumnah**" - He who makes the individual souls effulgent. Per information in SrI v. v. rAmAnujan's book, we can worship pradyumna in tiru-allik-kENi. I believe tirunaRaiyUr or nAcciyAr koil is another kshetram where bhagavAn is present in the four vyUha forms.

SrI satyadevo vAsishTha, who analyzes the meaning of each nAma by looking at the word syllable by syllable, derives the meaning from pra + dyu + mna (pra - prakRshTa, utkRshTa - Superior; dyu - lustre; mna - abhyAse - repeatedly). Thus, he gives the interpretation that bhagavAn displays His special lustre again and again in the form of the sun, and so He is called pradyumna; or because He gives lustre to the jI va-s repeatedly birth after birth. We can also extrapolate and have the anubhavam that because He takes several incarnations and keeps displaying His superior luster repeatedly, He is also





called pradyumna. Thus, Sri satyadevo vAsishTha's interpretation draws heavily on "mnA - abhyAse - repeatedly, again and again.

Sri Samkara gives the interpretation "prakRshTam dyumnam draviNam asya iti pradyumnah" - One who has wealth of a superior order, or One who has enormous wealth. Sri cinmayAnanda adds that as lakshmi-pati, He is endowed with all the riches, and in His benevolence, He gives riches and mighty glory to all His devotees.

Again, we note the difference in the approach of the vyAkhyAna-s of Sri Samkara and Sri BhaTTar - Sri BhaTTar emphasizes bhagavAn's qualities in terms of helping the jIva-s, and Sri Samkara emphasizes His parattva.

Sri rAdhAkRshNa SAstri gives the additional meaning "desire" to the word dyumnam. pradyumna is the Deity for manas, and in this role He creates the desires in us that contribute to the sustenance of creation.

The dharma cakram writer gives the interpretation that the desires being fulfilled are those of the devotees to realize the Self. The best of desires that for Self-realization and for performing eternal service to Him. He is the Only One who can fulfill this, and so He is called pradyumna - The Bestower of all desires.

Sri kRshNa datta bhAradvAj uses the meaning "balam" or strength for the word dyumnam, and gives the meaning "He who has distinguished strength" - prakRshTam dyumnam balam yasya iti pradyumnah. He quotes the support from medinI kOSam 1. 20. 11 - dyumnam vittam bale'pi ca. Sri baladeva vidyAbhUshaN also gives the same interpretation - prakRshTam anantam balam asya iti pradyumnah.

nAma 647. amita-vikramah

He of immeasurable steps.

amita-vikramAya namah.

This nAma occurred earlier as nAma 519. See the write-up under Slokam 55.

vikrama means stride. Sri BhaTTar interprets the nAma as a reference to His



tri-vikrama incarnation - trilokye'pi aparya vasita vikramatvAt trivikramah amita-vikramah - "In His incarnation as trivikrama, all the three worlds were no match for His three steps. So He is tri-vikrama".

SrI v. v. rAmAnujan takes amita as a reference to "innumerable", and gives the interpretation that He has innumerable feet - tALgaL AyirattAi pErgaL AyirattAi tamiyanEn periya appanE (tiruvAi. 8. 1. 10). Note the declaration in purusha sUktam - sahasra SirshA purushah; sahasrAkshah sahasra pAt. SrI Samkara has given this as the first of his two interpretations for the earlier occurrence of this nAma (Sloka 55).

Vikrama also means prowess, heroic valor. For the current occurrence of the nAma, SrI Samkara uses this meaning and gives the interpretation that He is amita-vikramah because of His unequalled prowess which cannot be injured by any one - amitah atulitah vikramah asya iti amita vikramah; a-himsita vikramo vA. This interpretation in terms of His boundless valor was given by SrI BhaTTar for the earlier occurrence of this nAma (519). SrI rAdhAkRshNa SAstri makes a connection to the previous nAma by observing that since pradyumna is the Lord of manas, He acts with unlimited speed of mind (power of mind) in His role as pradyumna, and so He is also called amita-vikramah. SrI cinmayAnanda remarks that as SrI man nArAyaNa, He is Omnipotent, and none can stand against Him.

SrI baladeva vidyAbhUshaN, a follower of the gauDiya vaishNava sampradAya, interprets the nAma in terms of the Prowess displayed by child kRshNa - ati-vikramiNAmapI cANUrAdI nAm helaiva vinASanAt amita-vikramah - He is called amita-vikrama because He destroyed the likes of the mighty cANUra as if in a sport. Thus we see that the different interpreters interpret the nAma-s in terms of their sampradAya-s, all of which are equally valid except when it comes to deep philosophical differences. Thus, in most instances, we benefit by getting exposed to multiple, equally enjoyable, anubhavam-s of His kalyAna guNa-s.



Slokam 69

कालनेमिनिहा शौरिः शूरः शूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥

kAlaneminihA saurih sUrah sUrajaneshvarah |
triLOkaAtmA triLOkesah kesavah kesihA harih ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

At the outset, we will note that there are different versions of this Sloka in use, where the nAma-s 649 and 650 occur as follows. vIrah sUrah, Saurih sUrah, Saurir-vIrah, vIrah Saurih, etc. Thus the two names are chosen from vIrah, Saurih, and Surah, depending on the pATham that is being used.

nAma 648. kAla-nemi-nihA

- a) The destroyer of the wheel of ignorance of Time.
- b) The Destroyer of the asura by name kAlanemi.
- c) He Who sets the direction for the sun who is the controller of Time.
- d) He Who is beyond the wheel of Time.

kAla-nemi-nighne namah.

a) nemi refers to the outer ring of a wheel; nihanam means killing, slaughter. Sri v. v. rAmAnujan comments that the wheel of Time represents avidyA; since bhagavAn destroys this avidyA, He is called kAlanemi-nihA.

Sri M. V. rAmAnujAcArya explains that kAlanemi – the wheel of Time- refers to the bane of kali, and since He destroys the effect of kali, namely avidyA, by firmly residing in the holy places and shrines, He is called kAlanemi-nihA.

Sri BhaTTar quotes the following words of bhagavAn in support, but the reference is not available:

avidyAkhyA ca yA nemih kAlacakrasya durdharA |
sA mayI yam samASritya vighraha vidhunoti ca ||

“avidyA (Ignorance) is an irresistible folly of the wheel of Time; when it comes





to Me, it loses its form".

The nine-syllabled mantra containing this nAma "(praNavam) kAla-nemi-nighne namah" removes the root-cause of avidyA or ignorance, as summarized by the author of nirukti:

kAla-cakrasya yA nemih avidyAkIhyA ca durdharA
tAm nASayati yaScAsau kAla-nemi-nihA smRtah ||
navAksharo manurayam avidyA-mUla mocakah ||

SrI rAdhAkRshNa SAstri explains that for those who are caught up in the wheel of time (being born again and again?) because of avidyA, He stops this wheel for them when they seek His help. He destroys their karmA-s accumulated over time; He ensures that kAla (yama) does not get them in his cycle, to be born again.

b) SrI Samkara interprets the nAma as a reference to His destroying the asura by name kAlanemi - kAalanemim asuram nijaghAna iti kAlanemi-nihA. kAlanemi was born later as kamsa, and bhagavAn destroyed kamsa also; so the nAma can be interpreted as as a reference to His destroying kamsa.

SrI kRshNa datta bhAradvAj gives reference to SrImad bhAgavatam (10. 51. 42 - kAlanemi-hatah kamsah ...), and gives the interpretation - kAalanemih kamsah tasya nihanteti kAlanemi-nihA.

SrI rAdhAkRshNa SAstri also makes a reference to kamsa's killing as an interpretation for this nAma.

c) SrI satyadevo vAsishTha gives a different explanation. He uses the root hA - to go, and interprets nihA as One who gives directions or makes things happen. He interprets kAla as time, and nemi as the wheel, or that which keeps going. So kAla nemi is interpreted as referring to the sun, and kAla-nemi-nihA as He who makes the sun go, or who sets the direction for the sun, which sets the direction for time.

d) SrI cinmayAnanda gives the interpretation that the Supreme Self is called kAlanemi nihA because Self is beyond the reach of intellect, and time is but a concept of intellect only, and since He is beyond this wheel of Time, He is





called kAlanemi-nihA.

e) The dharma cakram writer points out that we should learn to use "time" without wasting it for our personal pleasures, but to overcome the karma-s of the past and to avoid accumulating karma-s for the future. The clock was invented to measure time, and we use that to beautify ourselves instead of learning to use it for making the best use of it. The nature of time is that you don't get it back after it is past. He who does not waste even a single moment of it and devotes all the time in the service of God and His creatures is the one who has utilized time properly, and thus won over time. Of all the indriya-s that we have for utilizing time, at least one of these indriya-s should always be in the service of Him. The most precious possession that God has given to mankind is Time. Those who use it properly overcome Time itself and reach Him who is beyond Time.

nAma 649. शौरिः Saurih

- a) The son of SUra (another name for vasudeva), or He Who is born in the race of SUra-s, a yAdava clan.
- b) A reference of Sauri rAjap perumAL of tirukkaNNapuram
- c) He Who is ever valiant and victorious.

This nAma has been presented earlier as nAma 342 (Sloka 37). Please see the previous write-up as well.

Sauraye namah.

- a) He is the son of vasudeva, who is also called SUra - SUrasya - **vasudevasya apatyam iti Saurih** (SrI BhaTTar). Or, because He is born in the kulam of SUra, He is called Saurih - **SUra vamSa prAdurbhUtatvAt Saurih** - SrI kRshNa datta bhAradvAj.

(Note: Under nAma 342, it has been indicated that kRshNa is the grandson of SUra. This was based on SrI anantakRshNa SAstri's explanation. Under the explanation given for this nAma in Sloka 37, SrI rAdhAkRshNa SAstri indicates that since Lord kRshNa was born in the race of yAdava-s by name



SUra-s, He is called Saurih, and both vasudeva and his father were known by the name SUra).

b) Or, He is in the form of Sauri rAjap perumAL in tirukkaNNapuram (utpalAvartaka), as Lord kRshNa (SrI BhaTTar).

c) SrI satyadevo vAsishTha derives the meaning from the root SUra - vikrAntau - to be heroic. Thus Saurih means One who is heroic and victorious - **SUrayata iti Saurih**. The alternate meaning he gives is: SURasya apatyam Saurih - atyanta SURah. apatyam normally means progeny, as SrI BhaTTar has used above, but SrI satyadevo vAsishTha points out that it can also mean atyanta "the Ultimate", based on a reference from niruktam (6. 32).

SrI Samkara uses the pATham "vI rah" in place of "Saurih" in this place, and his next nAma is Saurih. The meaning of "vI ra" is "He Who is valiant".

The dharma cakram writer observes that unlike for all other creatures, for man there are two types of potential enemies - those from outside and those from inside. The enemies from inside are the more difficult to overcome - desire, anger, fear, jealousy, pride, lust, etc. One who does not win over these enemies will not make progress in life. A vIra is one who does not run away from these enemies, but fights valiantly and overcomes them. For these enemies who are fighting us from within, it is not enough for us to fight alone - we need His help to overcome them. It is only when we realize this that He helps us, as evidenced in purANa-s over and over again. It is only when the deva-s realize that they can't by themselves be victorious over the asura-s, and go to Him and seek His help, that He takes His incarnations and comes and helps them overcome the asura-s. We should learn to seek His help in fighting and overcoming the internal enemies inside us.

Under the earlier occurrence of this nAma, SrI Sankara's interpretation is that bhagavAn in His incarnation as kRshNa was born as the son of vasudeva, whose father's name was SUra. **SURasya gotrApatyam pumAn Saurih** or **SURa kulodbhavAt Saurih**. This is the same as explanation a) for this nAma by SrI BhaTTar for the current occurrence for this nAma.



nAma 650. शूरः SURah

The Valiant.

SURaya namah.

The sequence in Samkara pATHam is "kAlanemi-nihA vIrah Saurih Sura-janeSvarah", and BhaTTar pATHam is "kAlanemi-nihA Saurih SURah SURa-janeSvarah". The nAma "SURah" occurs once in Samkara pATHam, in Slokam 37 (nAma 341); in BhaTTar's pATHam, it occurs twice, the second one being the current occurrence. He explains the first occurrence in terms of the generic guNa of His valor (Sauryam), and the second occurrence as specifically referring to His incarnation as Lord rAma, whose valor is well-known.

The derivation of the meaning from its root is explained under nAma 341. Sri satyadevo vAsishTha's anubhavam is that He is unrestrained not only in the sense that His valor is unconstrained, but He is also:

1. unconstrained by deSa, kAla, etc. (kAla dig deSa vibhAga muktah),
2. unconstrained in fulfilling the desires of His devotees (dadAti varyam),
3. pervades this Universe unconstrained in His functions of creation, protection, and destruction,
4. sustains all creatures by being unconstrained and appearing in the form of the Sun as mitra, varuNa, and agni in the morning, afternoon and evening (mitrasya varuNasyAgneh...), etc.

nAma 651. शूरजनेश्वरः SURa-janeSvarah

The Chief of the SURa-s or the valiant people.

SURa-janeSvarAya namah.

SURa janAnAm I Svarah Sura-janeSvarah – The Chief of the valiant people. Sri aNNa'ngarAcArya and others give the example of His being the Chief of valiant warriors of the likes of hanuman, sugrIva, etc.

Sri Samkara gives the example of His being the Lord of indra and others.

Sri rAdhAkRshNa SAstri observes that bhagavAn is the Lord of gods like





indra, men like arjuna, and monkeys such as sugrI va and hanuman.

SrI satyadevo vAsishTha gives another dimension of this guNa of bhagavAn - He is the one from whom all that moves in any form has originated, and thus He is the Lord of all.

SrI baladeva vidyAbhUshaN gives the interpretation that He has this nAma because He is the Lord or Chief of the SUra klan, through acts such as the destruction of kamsa.

nAma 652. त्रिलोकात्मा tri-lokAtmA

- a) He who ever moves about in the three worlds.
- b) He Who makes the three worlds move about.
- c) He Who is the AtmA for everything in all the three worlds.

tri-lokAtmane namah.

a) SrI BhaTTar gives his interpretation based on the derivation of the word "AtmA" from the root ata - to be always moving about (ata sAtatyagamane) - trI n lokAn atati satatam gacchati.

SrI v. v. rAmAnujan gives reference to tiruvAimozhi, where nammAzhvAr beautifully expresses this concept -

"viN mI diruppAi! malai mEl niRpAi! KaDal SerppAi!
maN mI duzhalvAi! ivaRRuL e'ngum maRainduRaivAi!
eN mI diyanRa puRavaNDattAi!. ."

tiruvAimozhi (6. 9. 5).

He keeps moving about in all the three worlds in order to be easily accessible to everyone.

b) SrI satyadevo vAsishTha extends this anubhavam to point out that not only does He move about in the three worlds, but He is the One who makes everything move about in all the three worlds - avan anRi Or aNuvum aSaiyAdu. So He is tri-lokAtmA in this sense as well.

c) SrI Sankara gives the interpretation that He is the AtmA of everything in





all the three worlds - trayANAm lokAnAm antaryAmitayA AtmA iti tri-lokAtmA. The three worlds here refer to the earth, the world above and the world below. SrI cinmayAnanda interprets the term tri-loka to refer to the three states of experience - the waking, the dream and the deep-sleep, and gives the interpretation that He is the Reality, the Self of the all the three worlds of experiences.

Thus, He is called tri-lokAtmA because He moves about in the three worlds, He is the antaryAmi of everything in the three worlds, and He makes everything in the three worlds move about.

nAma 653. त्रिलोकेशः tri-lokeSah

The Ruler of the three worlds.

tri-lokeSAya namah.

tri-lokAnAm I SatayA tri-lokeSah - By virtue of His being the Lord or Ruler of the three worlds, He is known as tri-lokeSah. NammAzhvAr's well-known pASuram "agalagillEn" refers to Him as as "ulagam mUnRu uDaiyAi (tiruvAimozhi 6. 10. 10).

SrI Sankara elaborates His Rulership thus - trayo lokAh tadA~jnayA sveshu sveshu karmasu vartanta ititri-lokeSah - The three worlds, in obedience to Him, attend to their respective functions.

SrI rAdhAkRshNa SAstri gives support from the Sruti-s - esha loka pAla esha lokeSah (kaushI takI 3).

nAma 654 (23). केशवः keSavah

- a) One who has beautiful locks of hair
- b) He whose hair is of supreme fragrance
- c) He who is the source or origin of brahmA and Siva.
- d) He who is the source of the rays emanating from the Sun etc.
- e) The Slayer of keSi





f) The tormentor of His enemies

g) One who has Adhipatyam over water (oceans etc.)

h) One who has Adhipatyam over the different kinds of sukham (including moksham)

keSavAya namah.



keSavAya namah.

adanur-SriAndalakkumAiyyan (Pic Courtesy : B. Senthil)

This nAma occurred as nAma 23 in Sloka 3.

The word keSa refers to hair, as also rays of light. Some of the interpretations are based on these two meanings. Another approach at interpreting the nAma is based on the word kam = water or sukham. Yet another interpretation is based on the root kliS - to torment. There is also one which is based on kah + I sah = keSah.

From amara pada vivRti of lingayasUrin, we have the following:

a) **SobhanAh keSA yasya sah keSavah** - He who has beautiful hair. keSa means hair, and the suffix va is added to keSa to denote the "beauty" of the hair, by





a grammatical rule - "keSAdvo'nyatarasyAm" iti praSamsAyAm vah (SrI BhaTTar). SrI aNNa'ngarAcArya svAmi nicely translates the nAma in tamizh as "kuzhal azhagar".

Under nAma 23, SrI BhaTTar adds that by implication, this nAma indicates that the Lord is possessed of qualities like supremacy and loveliness which are all His own by nature. He possesses curly locks of hair, which are sublime, soft and blue (praSasta - snigdha - nI la - kuTila - kuntalah).

SrI rAdhAkRshNa SAstri adds to this anubhavam further. In His incarnation as nRsimha, the beauty of His Lion's hair (piDari mayir in tamizh) was exceptionally beautiful. MAriCa has described Lord rAma's hair as "Sikhl kanaka mAlayA" - beautiful like a golden garland. The gopi-s describe Him as "kuTila kuntalam komalAnanam - One with curly locks of hair and lotus-like face. SrI Samkara bhAshyam is "abhirUpAh keSAh yasya sah keSavah" - "His hair's beauty is compatible with His divya ma'ngala rUpam" - black, curly, consistent, just indescribably beautiful.

NammAzhvAr describes the beauty of the keSam of bhagavAn as well as its fragrance in 7. 7. 9 - tiruvAimozhi:

koLginRa kOLiruLaic cugirndiTta kozhum SuruLin
uL koNDa nI la nan-nUI tazhai kol? anRu . . .

"I thought may be the darkness of His hair can be compared to the thread made out of the darkness that results at the time of pralaya kAlam; but no, this is not a good enough comparison - there is no comparison. The comforting fragrance of tulasi that emanates from His kuzhal has completely stolen my AtmA, and only I can feel it and feel about it".

b) vAnti gandhayanti iti vAh gandhavantah keSAh yasya iti keSavah (based on the root vA - gatigandhanayoh)- He who has fragrant keSa. We just saw nammAzhvAr's reference in the previous para to the fragrance of tulasi emanating from His kuzhal.

c) bhagavAn is called keSava because ka - brahmA, and I Sa - Siva, originated from His body. SrI Sankara and SrI BhaTTar quote the following from



harivamSa: ka iti brahmaNo nAma (brahmeti samAkhyAta) I So'ham sarva
dehinAm | AvAm tavA'nge sambhUtau (tavAmSa sambhUtau) tasmAt keSava
nAmavAn || - (harivamSa 3. 88. 48)

The above are words of Siva to bhagavAn - (ka is the name of brahma, and I am I Sa who rules over all the embodied beings. Both of us have been born out of Thy body, and therefore Thou art known by the name keSava). Thus, the nAma signifies that brahma and Siva originated from bhagavAn.

d) Sri Samkara gives the additional interpretation that He is the owner of the keSa-s or rays that emanate from the Sun, the moon, and all the effulgent objects in the cosmos, and so He is called keSava. He gives the support from mahAbhArata:

amSavo ye prakASante mamaite keSa sam~jnitAh |
sarvaj~nAh keSavam tasmAt mAm Ahuh dvija-sattamAh ||

(mahA. 12. 328. 43)

(Literally, the above says: "The rays that are emanating from Me are called keSa-s, and so the learned Brahmins call me by the name keSava").

e) Sri rAdhAkRshNa SAstri gives a reference from vishNu purANam, and narrates that when brahmA with the other deva-s sought the help of Lord nArayaNa against the terror from asura-s, the Lord plucked two keSa-s (hairs - one black and one white), and told brahmA that those two hairs will descend on earth as kRshNa and balarAma, and relieve the earth of the burden of the demons:

evam sastUyamAnastu bhagavAn parameSvarah |
ujjahArAtmanah keSau sita-kRshNau mahAmune ||
uvAca ca surAnetau mat-keSau vasudhAtale |
avatI rya bhuvo bhAra kleSa hAnim karishyatah ||

(vishNu purA. 5. 1. 59-60)

(The commentator indicates that the above should be taken just as an indication by bhagavAn that His hair should be sufficient to take care of the asura-s, and should not be literally taken to suggest that the two hairs took incarnation).



f) Sri satyadevo vAsishTha has another anubhavam of this nAma - He derives the meaning that keSavah signifies One who torments His enemies - based on the root kliS - vibAdhane - to torment, to distress, and the uNAdi sutra (kliSeran lo lopaSca). kliSnAti, kliSyate vA anena iti keSavah.

g) Two more interpretations by Sri satyadevo VasishTha: kam refers to water and to sukham: kam = jalam or sukham;

1. He who has the Adhipatyam over water (oceans etc.) is keSavah - jalam tamI shTa aiSvarya bhAvAya nayati iti keSah (kam + I sah); or,
2. He who has control over the sukham (aihika as well as Amushmika) of the jIva-s.

h) In the explanation under nAma 23, the interpretation of the nAma based on His destroying keSi has been covered. This is also explicitly the subject of the next nAma.

nAma 655. केशिहा keSi-hA

a) He who killed the asura by name keSi.

b) He who directs agni, sUrya, indra, vAyu etc. in their functions.

keSighne namah.

a) keSi-nAmAnam asuram hatavAn iti keSi-hA. kamsa sent the asura keSi to destroy child kRshNa, and keSi who took the form of a horse to destroy kRshNa was destroyed by kRshNa. The references in tiruppAvai to "mA vAi kI NDAn", and in 2nd tiruvantAdi to "kUndal vAi kI NDAn" are to this incident.

b) Sri satyadevo vAsishTha takes the meaning of the root hA- to go, and derives his interpretation for the nAma based on the Rg-vedic description of keSi referring to agni, vAyu, and sUrya (see the mantra below. KeSi is one who has keSa or hair. smoke is the "hair" of the fire; the rays of sUrya are the keSa-s of sUrya; indra (lightning) is the keSi which is not seen - the reference to dadRSe na rUpam in the mantra (Ralph Griffith translates this as referring to vAyu instead of indra in his traslation); These are explained in Yaska's niruktam in detail (12-24,25).





The Rg-vedic mantra he quotes in support is:

trayah keSina RtuthA vicakshate samvatsare vapata eka eshAm |
viSvameko abhicashTe SacI bhirdhrAjirekasya dadRSe na rUpam ||

(Rg 1. 144. 44)

Thus, in this interpretation, bhagavAn is called keSi-hA because He directs agni, sUrya, indra, or vAyu perform their functions.

SrI vAsishTha has given several other interpretations for this nAma (e. g., keSi referring generically to a horse, keSi referring to AtmA, heart, etc.), which are not being covered here. Those interested can refer to his original vyAkhyAna in samskRt, with translation in hindi.

nAma 656. हरिः harih

- a) The Green-hued.
- b) He Who removes the distress of His devotees
- c) He Who wards off samsAra with its cause from His devotees.
- d) The Destroyer of the Universe at the time of pralaya.

haraye namah.

a) The term hara refers to green color. BhagavAn's words from mahA bhArata are given in support by SrI BhaTTar:

iDopahUtam varNaSca me harih SreshThah tasmAd harir-iti smRtah ||
(mahA. SAnTi. 343. 39)

"My superior complexion is green, and therefore I am called Hari".

One is reminded of the familiar pASuram "paccai mA-malai pOI mEni..." (tirumAlai 2).

b) SrI aNNa'ngarAcArya gives the interpretation "ArtigaLai harippavar" - He who removes the distress of His devotees.

c) (samsAram) harati iti harih - He who wards off samsAra with its cause from His devotees is harih (SrI Samkara). Alternatively, pApAnAm harati iti harih - He who wards off the sins of His devotees.





d) Sri satyadevo vAsishTha extends the anubhavam to include bhagavAn's destruction of the world at the time of pralaya, and His destruction of the darkness in our minds always.

The dharma cakram writer observes that the sight of green gives a feeling of peace to the mind; the thought of Hari, the green-hued One, similarly gives peace to the mind. The "hari nAma" is chanted whenever one starts anything auspicious, and this is to remove all obstacles and sins that may be committed in the process.

Sri rAdhAkRshNa SAstri notes that in kali santaraNa Upanishad, the repetition of the 16 nAma-s in the following familiar chant is prescribed for the removal of all sins caused by kali:

hare rAma hare rAma rAma rAma hare hare |

hare kRshNa hare kRshNa kRshNa kRshNa hare hare || (6. 2)



Slokam 70

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुः वीरोऽनन्तो धनंजयः ॥ ७० ॥

kAmadevah kAmapAlah kAmI kAntah krutAgamah |
anirdesyavapur vishNuh vI rO=nantO dhananjayah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 657. कामदेवः kAma-devah

- a) The One who grants all desires.
- b) The Lord who is desired by those who seek the four purushArtha-s.

kAma-devAya namah

a) SrI BhaTTar derives his interpretation kAmAn dIvyati iti kAma-devah - One who gives as a gift all that His devotees desire. The term "dIvyati" signifies dAna-karmA. He gives the support for this interpretation from mahA bhAratam:

kAmadevastu bhagavAn sarveshAm sarva-kAmadah |

(bhA. Santi. 343. 39)

" The Lord has the name kAma-deva as He grants all the desires of all beings".

b) SrI Samkara gives the interpretation that bhagavAn has this nAma because He is the God (deva) who is desired (kAma) by those who seek the four kinds of goals - dharma, artha, kAma, and moksha. (kAmyata iti kAmah - kAma because He is desired, and devaSca - God).

kAmam or desire can be that which is consistent with dharma, or that which is contrary to dharma. The kAma that one should seek is the one that is consistent with dharma. BhagavAn refers to this in gltA 7. 11 - dharmaaviruddho bhUteshu kAmo'smi bharatarshabha - In all beings, I am the kAma which is unopposed to dharma.

The dharma cakram writer points out that by worshipping bhagavAn, the



kAma-deva, one can develop the enrichment of the desire that is consistent with dharma, and move away from the kAma that is opposed to dharma. He points out that those with the right kind of kAma see God in the world, and those who have the wrong kind of kAma see the world in God. To win over the worldly kAma and to grow the godly kAma, one should chant the nAma of kAma-deva with this meaning in mind.

nAma 658. कामपालः kAma-pAlah

- a) The Protector of the gifts that He bestows.
- b) The Protector of those who desire Him.

kAma-pAlAya namah.

a) In the previous nAma, Srl BhaTTar interpreted kAma-devah as One who bestows the gifts that the devotee desires, thus kAma referring to the gifts desired by the devotee. He interprets the current nAma as referring to bhagavAn's guNa of protecting that which He has bestowed - sa eva datta (kAmAn)anupAlanAt kAma-devah.

Srlmad baladeva vidyAbhUshaN, a follower of the gauDiya vaishNava sampradAyam, specifically refers to bhagavAn fulfilling the wishes of the deva-s by killing keSi - keSi vadhena teshAm kAmam abhilAsham pAlayati pUrayati iti kAma-pAlah.

b) In one of the interpretations that Srl cinmayAnanda gives, he interprets kAmaas referring to those who desire Him, and then assigns the meaning to kAma-pAlahas One who protects those who desire Him.

nAma 659. कामी kAmI

- a) He who has all things that are desirable.
- b) He who is of fulfilled desires.

kAmine namah

a) Srl BhaTTar gives the interpretation that He is kAmI because He has





everything that is desired.

SrI v. v. rAmAnujan emphasizes the abundance of all good things that He possesses, such that He can bestow anything to the devotees that they want.

b) SrI Samkara gives the interpretation that He is kAmI because He is One who has all His desires fulfilled (pUrNa kAma svabhAvatvAt). He is referred to as avApta-sarva-kAman.

nAma 660. कान्तः kAntah

a) He Who is charming.

b) He Who causes the end of brahma at the end of his period.

c) He Who is present everywhere, and Effulgent.

kAntAya namah.

We encountered this nAma earlier in Slokam 32 (nAma 297).

SrI BhaTTar gives the vyAkhyAnam - sa eva svayameva kamanI yah kAntah - By Himself He is fascinating.

Under the earlier occurrence of this nAma, he indicates that this natural charm of bhagavAn is because of His eternal saukumAryam, saundaryam, etc. - svayam saundarya, saukumAryAdi rUpaguNaih.

SrI v. v. rAmAnujan refers us to nammAzhvar's tiruvAimozhi - paruguinnamudE (7. 1. 7). Unlike the deva-s who made Him strain Himself by churning the ocean for getting the amRtam for them, AzhvAr just wants to drink Him directly, because He is the amudam Himself! SrI rAmAnujan also gives reference to kulasekhara AzhvAr's perumAL tirumozhi 8. 2: "kaNDavartam manam vazha'ngum kaNa purattu en karu maNiyE!" - Those who see Him in tirukkaNNapuram, just lose their mind to Him and surrender to His beauty - such is His charm.

b) SrI Samkara gives an alternate interpretation - kasya brahmaNah antah asmAtiti kAntah - Since He is the cause of the end of brahma at the end of the parArdha (100,00 billion years), He is called kAntah - kasya antah kAntah.





c) Sri satyadevo vAsishTha derives another interpretation based on the root kani- dIpti kAnti gatishu, and gives the meaning that He is around everywhere, and He is Effulgent.

nAma 661. कृतागमः kRtAgamah

- a) The Revealer of the sacred mantra-s to the pure-minded.
- b) He who has propounded the pA'ncarAtra Agama-s.
- c) He Who has given us the Sruti-s and the smRti-s.
- d) He from Whom the kRta yuga emerged
- e) He who victoriously entered the gathering of His kith and kin after slaying keSi
- f) He Who appears to His devotees again and again in whatever form they desire.

kRtAgamAya namah.

a) Sri BhaTTar explains the nAma as referring to His being the Revealer of the mantra-s to those who are pure-minded. Every mantra has associated with it a mantra-drashTA, the Seer or sage who is associated with the revelation of that mantra. It is He who is in the form of the mantra Itself, and reveals Himself to the mantra-drAshTA in the form of the mantra. Thus, His nAma as kRtAgamah.

b) Sri kRshNa datta bhAradvAj gives the derivation thus - kRto viracita upadishTo vA Agamah pA'ncarAtra-SAstram yena iti kRtAgamah - He is called kRtAgamah because He propounded the pA'ncarAtra Agama. The pA'ncarAtra Agama was given to us directly by bhagavAn, and thus has the same authority as the veda-s. Readers are referred to the series on pA'ncarAtra that has appeared in this list for more details on pA'ncarAtra and its origin.

c) Sri Samkara interprets the term "Agama" in a generic sense to refer to all Sruti-s and smRti-s, and thus gives the interpretation that He is called kRtAgamah because He is the author (originataor) of the Agama-s - the Sruti-



s and smRti-s. He quotes bhagavAn's own words - Sruti smRti mamaiva A~jne - The Sruti and smRti are My commands. Later on in Sri vishNu sahasra nAmam, Sage vyAsa declares - vedAh SastrANi vi~jnAnam etat sarvam janArdanAt - The veda-s, SAstra-s, wisdom, and all these, came from janArdana (Lord vishNu).

Sri aNNa'ngarAcArya gives the following crisp interpretation from prabandham, which contains an ocean of thoughts - "kalaigaLum vedamum nIdi nUlu kaRpagamum SoL poruL tAnum maRRai nilaigaLum vAnavarkkum piRarkkum nI rmaiyaInAl aruL Seidavar" (peria tirumozhi 2. 8. 5) - He Who gave the veda-s, vedAnta sUtra-s, itihAsa-s, kalpa sUtra-s, vyAkaraNa, mImamsA, etc., to the deva-s and to the mansuhya-s, by His sheer kindness towards them.

d) Sri cinmayAnanda gives yet another angle - consistent with the interpretation that He is the Destroyer of brahmA at the time of pralaya for the previous nAma, the current nAma can be interpreted as One who then inaugurates the kRta yuga (kRta Agamah). Thus, He is the One into whom the whole world dissolves at the time of pralaya, and from whom the world re-emerges at the beginning of the next yuga.

e) Sri baladeva vidyAbhUshan continues his thoughts from the previous Slokam dealing with keSi vadham, and gives the interpretation to the current nAma that He is kRtAgamah because He finished off keSi and then victoriously entered the assemblage of His kith and kin (probably the root he draws on is kR himsAyAm - to kill, and gam gatau - to go). Here kRta refers to the act of destruction of keSi, and Agamah refers to His gamana or arrival in the midst of His kith and kin.

f) Sri satyadevo vAsishTha uses the roots kR karaNe - to do, and gam gatau - to go, to derive his meaning, and gives the following interpretation - kRta Agamo yena sa kRtAgamah - BhagavAn does the act of appearing to His devotees in whatever form they desire, in response to the stuti of the stotrA-s of the devotees. He bases his interpretation on the Rg-vedic mantra 8. 3.



13-14:

kadu stuvanta Rtayanta devata Rshih ko vipra ohate |
kadA maghavan indra sunvatah kadu stuvata Agamah ||

"What prayers shall we the mortals sing, so that You will appear in response to the call of the praiser?"

The dharma cakram writer, in the issue of May 1998, describes the Agama-s and the veda-s under the term darSana, and then gives a detailed description of their different classifications under the groups of nyAya, vaiSeshika, mImamsa, sAnkhya, yoga, and vedAnta. He also goes into further sub-classifications under these. He points out that all these different categories of darSana-s are provided to us by bhagavAn Himself, or by those who are blessed with the right knowledge by Him, in order to guide us towards Him. This is the explanation for the nAma kRtAgamah that is provided by the dharma cakram author.

nAma 662. अनिर्देश्यवपुः anirdeSya-vapuh

a) He of indefinable form

anirdeSya-vapushe namah.

This nAma occurred earlier as nAma 179 (Sloka 19). Please visit the write-up for nAma 179 as well.

SrI kRshNa datta bhAradvAj gives the derivation thus: na nirdeshTum Sakyamvapuh yasya iti anirdeSya-vapuh - He is anirdeSya-vapuh because He has a body that is beyond the reach of the mind, words, etc.

In his vyAkhyAnam for this nAma under Sloka 19, SrI BhaTTar quotes from maula samhita, and gives an analysis of the difference between the nature of bhagavAn's form vs. our forms. Our body is formed by the seven great elements - the pa'nca bhUta-s, plus mahat and ahamkAra. We possess intellect, mind, body and limbs. From the SAstra-s we know that bhagavAn also has intellect, mind, body and limbs. So the question arises: "Of what substance is bhagavAn's body composed?", and the answer is given: "BhagavAn's body is



composed of His form itself". In other words, there is nothing else of which He is composed, and so He can't be described in terms of something else. This a-nirdeSya-vapuh is further revealed thus: "BhagavAn is of indescribable form because His body is knowledge incarnate, lordship incarnate, power incarnate, like the glowing ember, of the burning khAdira or silk-cotton that has fire on all sides, like pure honey, when drunk, that is sweet on all sides, like a bar of gold that is being polished is gold all around, like a mansion that will be attractive when viewed from all angles. Similarly, bhagavAn is entirely lordship and power in full. Whatever He wants to become, He becomes". It is very clear that this description keeps looking for similes to describe Him unsuccessfully, illustrating that He can't be described.

SrI BhaTTar also gives reference to SrI vishNu purANa (1. 2. 10-1. 2. 12), which states the impossibility of describing Him: "Who can describe Him who is not apprehended by the senses, who is the best of all things, the Supreme Soul, Self-existent, who is devoid of all the distinguishing characteristics of form, color, etc., is exempt from birth, growth, aging, death or decay, who exists everywhere and in whom everything exists always.....". - varjjitah Sakyate vaktum yah sadA asti iti kevalam - All we can do is say that He exists always, but we can't describe Him in words.

SrI rAdhAkRshNa SAstri quotes kaThopanishd 2. 2. 14 - "anirdeSyamparamamsukham" in support of the interpretation of this nAma.

Those who have realized Him give up after struggling for words in their description of Him, as evidenced by the pASuram-s of AzhvArs. The thought is poured out by tiruma'ngai AzhvAr in his 3rd pASuram in tiruneDunTAnDakam (referenced by SrI v. v. rAmAnujan):

tiruvaDivil karu neDu mAl Seyan enRum, tirEdaik kaN vaLai uruvAit tigazhndAnenRum peru vaDivil kaDal amudam koNDa kAlam, perumAnaik karu nI la vaNNan enRumoru vaDivattu Or uru enRu uNaral AgAdu, Uzhi tORu Uzhi ninRu Ettal alIAI karuvaDivil Se'nkaNNa vaNNan tannai, kaTTuraiyE yAr oruvar kANgiRppArE?



"By nature, He who has immense Mercy towards His creation is dark like the water-laden clouds; in tretA yugam, He is known to have a reddish color; in kRtayugam His complexion is white like that of the conch. In each yugam devotees can worship Him in whatever form(s) He chooses to present Himself in, but beyond worshipping, we cannot precisely understand His true form. People can describe this nI la megha SyAmalan with lotus-like reddish eyes as they want, but none can describe Him in the form in which He has revealed Himself to me".

SrI v. v. rAmAnujan also gives reference to:

1. nammAzhvAr's tiruvAimozhi 8. 8. 2 - paDiyE idu enRu uraikkalAm paDiyan allan paramparan - His Nature is not such that it can be described as such and such;
2. I Dum eDuppum il I San - There is nothing that is equal to Him or above Him (tiruvAi. 1. 6. 3);
3. oruvaraiyum ninoppAr oppu ilA enginRALAI (peria tirumozhi 8. 1. 2) - There is no one comparable to Him.
4. In praising Lord oppiliappan of tiruviNNagaram, nammAzhvAr refers to Him as "tan oppAr il appan" - oppu ili appan (tiruvAi. 6. 3. 9).

There are vast numbers of additional references in divya prabandham pointing to the indescribable nature of bhagavAn, but one more from nammAzhvAr is included:

kOlamE! tAmariak kaNNadOr a'njana
nI lamE! ninRu enadAviyai I rginRa
SilamE! SenRu SellAdana munnilAm
kAlamE! unnai ennAL kaNDu koLvEnE?

(tiruvAi. 3. 8. 8)

One can feel the depth of feeling that the great AzhvAr is trying to convey through words, of the experience that cannot be described in words.

We have the tiatittirIya upanishd mantra - yato vAco nivartante, aprApya mansAsaha (Anandavalli - anu. 4) - He is inaccessible to words or to mind; He



can only be experienced. Similar passages abound in veda; e. g., kenopanishad 1. 5 to 1. 9 - Brahman is that which reveals speech, but which cannot be revealed by speech; that which gives us the ability to see but which cannot be seen, etc.; ISAVAsya upanishad mantra 4-5 (The Self is inaccessible to the mind since it is faster than the mind; it is beyond the reach of the senses; It moves and moves not; It is far for those who are ignorant, and near for those who are wise; It is within and without; etc.).

Under the current nAma, SrI BhaTTar's anubhavam is that bhagavAn assumes different forms in the different yuga-s as needed in order to bless the devotees, and so He is called a-nirdeSya-vapuh.

The nirukti author summarizes SrI BhaTTar's thoughts thus - **yugAnusAri rUpatvAt a-nirdeSya-vapuh.**

SrI satyadevo vAsishTha observes that He is inside everyone, permeates everything inside and out, has a virAT SarI ra (viSva rUpa), is neither born nor ends nor ages, and this is His guNa of anirdeSya-vapuh.

b) SrI satyadevo vAsishTha also gives an alternate interpretation that is not given by any of the other major vyAkhyAna kartA-s, based on the root vap - **bljasantAne chedane ca** - to sow (the seed, vapati).

Since bhagavAn is the One who sows the seeds that result in the creation of the Universe, and since He is indescribable, He is the Indescribable Originator or the seed-sower. He relates the origin of the word bAp or bApu in hindi to this root vap - to sow.

nAma 663. विष्णुः vishNuh

The Pervader.

vishNave namah.

This nAma occurred earlier as nAma-s 2 and 259 (Sloka-s 1 and 28).

Please refer to the nAmaas 2 and 259 in vol I for a detailed commentary on the nAma vishNuh



nAma 664. वीरः vl rah

- a) The Valiant.
- b) The swift Mover (into the hearts of His devotees or against demons).
- c) He Who destroys His enemies
- d) He Who makes the enemies tremble in front of Him and run, showing their backs.

vIrAya namah.

This nAma was described earlier under Slokam 43 - nAma 402.

a) SrI BhaTTar derives the interpretation for the nAma from the root aja - gatikshepaNayoh - to drive or to lead, and a grammatical rule which states that vl is the substitute for aja under certain conditions (ashTAdhyAyI 2. 4. 56), and gives the meaning - He Who is valiant.

SrI kRshNa datta bhAradvAj uses the interpretation - vl rayate iti vl rah - He who displays valor is called vl rah, and expands - ripu damanAya vikramate - It is for the destruction of the enemies.

SrI BhaTTar describes that it is for the destruction of the enemies of His devotees that He uses His valor. Thus, the anubhavam here, as in all the vyAkhyAna-s of SrI BhaTTar, is that whatever bhagavAn does is for the sake of His devotees. SrI BhaTTar describes the nature of this valor - He induces terror in the hearts of His devotees' enemies - rakshsAm ati-bhaya calana hetutvAt vl rah.

b) SrI Samkara gives an additional interpretation based on the root vl - gati, vyApti, prajanana, kAntI, asana, khAdaneshu - to go, to pervade, to obtain, to throw, to conceive, to be born, to shine, to be beautiful, to desire, to eat. Thus, the root denotes motion, creation, radiance, existence and consumption. As He has all these qualities, He is called vl rah - gatyAdimattvAt vl rah.

SrI anantakRshNa SAstry extends this anubhavam and gives the interpretation that this speed is displayed in His swift entry into the hearts of



His devotees, as well as His swift move against His devotees' enemies.

This guNa of bhagavAn, namely His swift entry into the heart of His devotee to please the devotee, and His swift effect on His devotees' enemies by causing them terror, reminds one of the nArasimha vapuh incarnation (see the detailed explanation for this nAma under Slokam 3). In this incarnation, bhagavAn's form as Lord nRsimha terrorizes hiraNyakaSipu, but at the same time this same form is so pleasing to prahlAda. This is one more example of the guNa of His possessing the anirdeSya-vapuh that we encountered in the previous nAma - the form that cannot be described as this or that, because simultaneously it is everything.

c), d) Other interpretations for this nAma that are given in the vyAkhyAna for amarakoSa are: **viruddhAn rAti hanti iti vIrah** - One who destroys the enemies; **vidvishTAn Irayati iti vIrah** - One who makes the enemies tremble and run showing their backs (**Ira -gatau kampane ca**).

When this quality of being valiant applies to us human beings, the dharma cakram writer emphasizes that we should be valiant against the internal enemies even more than the external enemies. It is the fight against the internal enemies - kAma, krodha, lobha, moha, bhaya, etc., that one should learn to win effectively. It is by resorting to prayer and devotion to bhagavAn that we can effectively overcome these internal enemies. Meditating on this nAma of bhgavAn will help us achieve this objective.

References to the Sruti, smRti, divya prabandham, etc., that have been given by the great AcArya-s in support of their interpretations for this nAma, have been provided under nAma 402.

nAma 665. अनन्तः anantah

a) The Limitless.

b) One who is beyond the reach of those who are not of pure mind.

anantAya namah.

Note that this is one of the nAma-s from the trio - acyuta, ananta, govinda,



that is uttered several times daily by vaishNava-s.

Starting from this nAma, and up to nAma 683 (mahA havih), SrI BhaTTar interprets the nAma-s as describing His limitless vibhUti-s.

a) SrI BhaTTar gives the interpretation - na asya deSa kAla vastutah avadhayah santi iti anantah - He for whom there is no limitation of space, time or object. He is ananta-mUrTi - One of unbounded form. In the gltA, bhagavAn declares: nAstyanto vistarasya me (10. 19) - There is no limit to My auspicious manifestations (vibhUti-s). SrI BhaTTar also gives reference to the Sruti-s: "satyam, j~nAnam anantam brahma" (tait. Ananda. 1) - Brahman is Existence, Knowledge, and Infinite; "athaitasyaiva anto nAsti tad brahma" (tait. yajur. 7. 3. 4) - There is no limit or end to this object known as Brahman.

SrI Samkara gives additional reasons for His being called ananta - vyApitvAt, nityatvAt, sarvAtmatvAt, deSatah, kAlatah, vastutaSca aparichinnah anantah - Because He is all-pervading, eternal, and the Self of all, and because He is unlimited by space, time, or substance, He is known as anatah. In addition to the upanishadic support, he also gives additional support from SrI vishNu purANa -

gandharvApsarasah siddhAh kinnaroraga cAraNAh |
nAntam guNANAm gacchanti tena anantah ayam avyayah ||

(VP. 2. 5. 24)

"The gandharva-s, apsara-s, siddha-s, kinnara-s, uraga-s, and the cAraNa-s are unable to find the end of His attributes; hence, the imperishable Lord is called ananta".

nammAzhvAr refers to bhagavAn as "kaNakku aRu nalattanan, antam il Adi am bhagavan" (tiruvAi. 1. 3. 5) - "bhagavAn possesses limitless kalyANa guNa-s, He is the beginning of everything, and He has no end". He captures the ananta nature of bhagavAn nicely in the pASuram

nAm avan ivan uvan avaL ivaL uvaL evaL
tAm avar ivar uvar adu idu udu edu





vI mavai ivai uvai avai nalam tI 'ngavai
Am avaiyAi avaiyAi ninRa avare

(tiruvAi. 1. 1. 4)

"We are but He; What one indicates as that man, this man, that woman, this woman, that object, this object; on whatever we indicate in plural similarly, all are but He and He alone; Things with good traits or bad traits, things there or here, things that go off, things that will come one day, all are merely He. All are aspects of His splendor" (translation copied from Sri V. N. Vedanta deSikan).

SrI rAdhAkRshNa SAstri elaborates further on His being unlimited by time, space, and substance.

1. Since He existed before everything else, He exists now, and He will exist for ever in the future, He is unlimited by time (bhUta-bhavya-bhavan-nAthah). Thus He is nitya - nityo nityAnAm (kaTha. 2. 2. 13);
2. Since He pervades everything and is everywhere inside and out, He is unlimited by space (vishNu); eko devah sarva bhUteshu gUDhah sarva-vyApl ca bhagavAn (SvetASva. 3. 11).
3. Since He is everything there is, it is not possible to precisely say that He is this, that, man, woman, or any one thing, and so He is unlimited by form; naiva strI na pumAn eshah (SvetASva. 5. 10).

b) SrI baladeva vidyA bhUshaN gives the interpretation that He is anantah because He is beyond the reach of those who are not pure in their mind - a-viSuddha manasAm a-nikaTatvAt anantah.

nAma 666. धनंजयः dhana'njayah

- a) He Who surpasses all other wealth in being desired.
- b) One Who manifested Himself as arjuna, the conqueror of wealth.

dhana'njayAya namah.

- a) He is the source of redemption for everyone, and those who know this will





seek Him above all other wealth like gold and diamond, because of His far superior qualities and possessions. Those who know the Truth will seek Him above all, and will want to keep Him secure with them. The nirukta author summarizes Sri BhaTTar's vyAkhyAnam as follows: **maNi-mauktika ratnAdi hema-rUpyAdikam dhanam jayati - adhah karoti iti dhanan'njayah** - As wealth that is to be desired, He is the wealth who surpasses all other wealth such as gold, diamond, etc. Those who know His value will consider the likes of gold and diamond as less than grass.

One is reminded of svAmi deSikan's views in this context from his vairAgya pa'ncakam, on which a write-up on which can be found in one of my previous postings in the list. SvAmi deSikan points out that the real dhanam or wealth is "**dhana'njaya vivardhanam dhanamudUDha govardhanam su-sAdhanam a-bAdhanam su-manasAm samArAdhanam**" - The true wealth that will never diminish, that will always give the utmost pleasure to those who are of pure mind, that is the surest means of attaining anything that is desired, is the One that bore the govardhana mountain, and that gave arjuna the greatness that he attained.

nammAzhvAr describes Him as "**enakkut tEnE, pAlE, kannalE, amudE**" - He is the honey, milk, sugar-candy, nectar, everything for me (tiruvAi. 10. 7. 2) - (quote from v. v. rAmAnujan).

b) dhana'njaya is a common name for arjuna, because he conquered several kings and accumulated enormous wealth to facilitate the rAjasUya yAg by dharma putra. In the gl tA, Lord kRshNa declares that arjuna is a vibhUti or manifestation of Himself - **pANDavAnAm dhana'njayah** (gl tA 10. 37). Thus, Sri Samkara interprets this nAma as referring to Him as the Conqueror of wealth in His manifestation as arjuna. **dhanam ajayat iti dhana'njayah**.

Just as an example of how the different devotees enjoy bhagavAn's nAma-s in their own way, Sri baladeva vidyAbhUshaN, a gauDI ya vaishNava sampradAya follower, gives interpretations for most nAma-s based on Lord kRshNa's life in this world. For the current nAma, he gives the interpretation that bhagavAn



is called dhana'njaya because He won over all the wealth of kamsa, and gave them to ugrasena - kamsa sampado dhanAni jayati, jitivA ugrasenAya dadAti iti dhana'njayah.

c) Srl satyadevo vAsishTha gives the interpretation that the whole Universe belongs to Him, and all this is under His control, and so He is dhana'njayah - the Conqueror of all wealth.



Sloka 71

ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद्ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥

brahmaNyO brahmakrudbrahmA brahma brahmavivardhanah |
brahmavit brAhmaNO brahmI brahmaj~nO brAhmaNapriyah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

The word brahman or a derived word occurs in this Sloka repeatedly. It will be useful to have some basic understanding of this term before proceeding with the explanation of the nAma-s.

The word brahman is derived from the root brah, which means vastness, power, growth, etc. Anything that is big is covered under the term brahma. The term can refer to penance, veda-s, brAhmaN-s well-versed in scripture, wisdom, etc. - tapo vedASca viprASca, j~nAnam ca brahma sam~jnitam.

The word brahman can also denote the Supreme Being, veda, prakRti, and the Atman (jIva). The last one is particularly used in the bhagavad rAmAnuja school, because the jIva in its essential nature is unlimited in its power, and thus is brahma in nature.

Any limitation it suffers is temporary, and the limitation is only when the jIva is associated with a body.

The Atman or self possesses the quality of "infinite extensiveness" as its true nature, even though it is conditioned by the limitations of the body when it is associated with a body.

As a proper noun, the term brahmA refers to the four-faced brahmA, and ofcourse, the word stands to denote bhagavAn when it comes to the creation of the four-faced brahmA.

The different interpreters use one or more of the above meanings for the term brahman in their vyAkhyAna-s for the following nAma-s. This is partly the source of the differences in the different anubhava-s.





nAma 667. ब्रह्मण्यः brahmaNyah

a) He who is beneficial to all the big things both a-cetana and cetana, namely prakRti and Atman.

b) He who is beneficial to Brahman, namely the veda, brAhmans well-versed in scripture, penance, etc.

brahmaNyAya namah.

In chapter 5. 1 of pANini's ashTAdhyAyi, sUtra-s 4 to 7 deal with the affix yat, and indicate that the suffix means "good for that" under certain cases; specifically, sUtra 5. 1. 7 - khala yava mAshA tila vRsha brahmaNah ca (yat)-states that the affix ya after brahman denotes "good for Brahman".

Since bhagavAn is the cause for the existence and enjoyment of prakRti and purusha, He is beneficial to them. Thus, Sri BhaTTar's interpretation for this nAma is that He is beneficial to the jIva and to prakRti, and so He is called brahmaNyah. The vastness of prakRti, jIva, and paramAtmA (and thus all being Brahman) is nicely captured by nammAzhvAr in tiruvAumozhi 10. 10. 10 as referenced by Sri v. v. rAmAnujan:

SUzhndu aganRu Azhndu uyarnda muDivil perum pAzhEyO

SUzhndu adanil peria para nan malarc cOdI yO

SUzhndu adanil peria SuDar j~nAna inbamEyO

SUzhndu adanil peria ennavA aRac cUzhndAyE.

"Oh the antarAtmA of the mUla prakRti, which evolves into mahat, ahamkAra, etc., which pervades all space, and is infinite! Oh the antarAtmA of the jIvAtmA-s, who encircle, extend over, and are larger than, the prakRti in extant, whose j~nAna is unlimited, and whose very nature is characterized by j~nAna, Ananda, and tejas! Oh the unique possessor of samkalpa j~nAna, which extends beyond the above, and has its halo even beyond still further, which is pure Bliss innature! My desire to join you is even larger than your samkalpa j~nAna. But You have now enveloped me, and I am a drop in your vastness of nectar ocean. My long-time ambition is fulfilled".





The first line above refers to the vastness of prakRti, the second refers to the vastness of the j~nAna of the Atman, and the third line refers to His vastness. When the term Brahman refers to the Supreme Being, it is qualified by both cit and acit, or has both conscious and unconscious entities as His body; when it refers to prakRti, it is qualified by only acit or insentiency; and when it refers to Atman, it is qualified by only cit or consciousness.

b) Srl Samkara interprets the term brahma in this nAma as referring collectively to penance, veda-s, brAhmaN-s well-versed in scripture, and wisdom - tapovedASca viprASca, j~nAnam ca brahma sam~jnitam, and gives the interpretation to the nAma that because He is beneficent to them all, He is called brahmaNyah.

Srl rAdhAkRshNa SAstri gives examples of this: bhagavAn retrieved the veda-s from the asura by name hayagrI va in His matsya incarnation; He showed the path of penance in His nara-nArAyaNa incarnation; He gave us the knowledge of the veda-s through His teaching of the gl tA; He takes several incarnations to protect the brAhmaNa-s (vipra-s) in their times of distress.

As examples of bhagavAn being beneficent to the brAhmaNa-s, Srl kRshNa dattabhAradvAj gives the example of Lord kRshNa doing pAda pUjA for all the brAhmaNa-s who came for the rAjasUya yAga performed by yudhisThira, and Srl baladeva vidyAbhUshan gives the example of Lord kRshNa retrieving the son of His guru from yama loka.

Srl satyadevo vAsishTha observes that He is called brahmaNyah because He is big, and He makes His devotees big, by giving them all the things to enjoy, and by supporting them and protecting them.

nAma 668. ब्रह्मकृत् ब्रह्मा brahma-kRt-brahmA

The Creator Who created brahmA, the creator of big things.

brahma-kRt-brahmaNe namah.

Srl BhaTTar explains this nAma again using the generic meaning "big" for the word brahman. The creator of the world, the four-faced brahmA, is brahma-



kRt because he creates the big things, namely the worlds. BhagavAn is the Big One who creates this brahmA. So He is called brahma-kRt-brahmA.

SrI nammAzhvAr captures this thought in his pASuram 2. 2. 4 intiruvAimozhi (quote from SrI v. v. rAmAnujan): dEvum epporuLum paDaikka, pUvilnAn-muganaip paDaitta dEvan emperumAn

“This emperumAn created the four-faced brahmA so that he could create all the other things including all the deva-s, and all the sentient and non-sentient objects”.

SrI Samkara considers “brahma-kRt-brahmA” as two nAma-s, brahma-kRt, and brahmA. For brahma-kRt, he assigns the generic meaning tapas etc. for the word brahma, and thus interprets the nAma as meaning that He is the Originator of tapas etc.

SrI cinmayAnanda gives a slight variant – He is brahma-kRt because He performs the brahma – tapas etc., and abides in tapas.

SrI baladeva vidyAbhUshaN gives a similar explanation – brahma karoti brahmacarya lakshaNam tapas carati itibrahma-kRt.

SrI satyadevo vAsishTha gives the meaning that bhagavAn makes His devotees big, and so He is brahma-kRt. Or, He created the four-faced brahmA, the veda-s, the brAhamaNa-s, tapas, etc. as special (magnanimous), and so He is brahma-kRt (SrI rAdhAkRshNa SAstri).

For the second part, SrI Samkara gives the interpretation that He is brahmA the creator. Since He is the antaryAmi of brahmA the four-faced creator, He is the real Creator.

nAma 669. ब्रह्म brahma

The Supreme Brahman, paramAtmA.

brahmaNe namah.

This nAma signifies that He is the paramAtmA. There are two aspects to this that are brought out by the vyAkhyAnakartA-s:



- 1) He is Big, and
- 2) He makes everything big.

His “Bigness” is explained in terms of His parattvam in the vyAkhyAna-s of SrI Samkara and those following him, and the emphasis is placed on His unlimited kalyANa guNa-s in the vyAkhyAna-s of SrI BhaTTar and those following his school. Please refer to the write-up comparing the different vyAkhyAna-s that was presented in this series earlier. The root is the same as for the previous nAma-s, namely bRah – to grow, to increase. SrI BhaTTar quotes the following in support: “bRhatvAtbrahmaNatvAcca brahmeti parikIrtiyate” – He is called Brahman because He is big, and He also makes others big. He is everywhere, He is in everything, He makes everything big, His guNa-s are big, and He performs all His actions without any other support and by His mere samkalpam. He expands the non-sentient matter into gross and subtle, He sustains these in a form that is useful for the jIvAtmA-s to enjoy, He sustains the jIvAtmA-s, He grows them towards their ultimate goal, namely His realization. He does all these only for the benefit of the jIva-s. He is big with countless unsurpassed qualities, by His essential nature, by the glory of His possessions, etc. His greatness is such that He can lift a baddha jIva – an ordinary samsAri – to the level of a nitya sUri through His Infinite Mercy (SrI v. v. rAmAnujan).

SrI kRshNa datta bhAradvAjgives the interpretation – bRmhayati prajAh sva-dayAdRSA iti brahma – He Who enhances His devotees by His mere Merciful glance (kaTAKsham), is Brahma.

SrI Samkara emphasizes His being Great (bRhatvAt), as signified by His all-pervasiveness, His expanding into everything, etc. He quotes from the vishNupurANa (6. 7. 53) – sattA mAtram, a-gocaram vacasAm, Atma samvedyam, tad j~nAnam brahma – That which is Pure Existence, is beyond the reach of words, and can only be experienced, is Brahma.

SrI cinmayAnanda gives the interpretation – bRmhatvAt brahma – Because He is the Biggest, the Vastest, the All-Pervading, He is called Brahma.





nAma 670. ब्रह्मविवर्धनः brahma-vivardhanah

- a) He Who makes dharma grow.
- b) He Who grows and nurtures everything in a big way.

brahma-vivardhanAya namah.

a) SrI BhaTTar's interpretation here uses the meaning "tapas", which in itself includes dharma, for the term brahma. The Sruti text is "tapobrahma", and He Who makes it grow is brahma-vivardhanah - tapo brahma, tamvivardhayati iti brahma-vivardhanah.

SrI satyadevo vAsishTha gives reference to the Sruti - brahma vai yaj~nah (aiyt. BrAh. 7. 22).

SrI v. v. rAmAnujan adds that tapas involves getting detached from objects of sensual enjoyment; the more one grows tapas, the more will be the growth towards enjoyment of Him.

SrI kRshNa datta bhAradvAj gives the interpretation that because He nurtures the tattva of brahma in the hearts of His devotees, He is called brahma-vivardhanah- brahma tattvam, tat viSesheNa vardhayate sva-jana hRdayeshu itibrahma-vivardhanah.

SrI cinmayAnanda includes austerities, veda-s, truth, and knowledge under the term tapas, and since He grows these in His devotees, He has this nAma.

b) SrI satyadevo vAsishTha gives another interpretation which uses the meaning "big" for brahma. Because He grows things indefinitely and infinitely, as in the case of a seed yielding a tree, which yields many more seeds, and the process continues on and on, He is called brahma-vivardhanah -

vivardhanam viSvamidam samastam yatah svayam brahma-vivardhanah sah |
bl jAcca vRksham kurute vivRddham vRkshAcca bl jAn kurute bahUn sah||

The dharma cakram writer includes tapas, dhAnam, and yaj~nam under the term brahma for this nAma. I have summarized his write-up in the following: tapas is the means by which one keeps improving his or her own self. When one sacrifices what one has for the benefit of the society, it is called dhAnam.





Doing all our actions through thought, word, and deed without feeling self-ownership, and dedicating them to bhagavAn, is yaj~nam. All karma should be performed without attachment. This way of doing karma leads one to forsake the worldly pleasures, and seek union with God instead. All the actions that one undertakes with this feeling become tapas, dhAnam, or yaj~nam. The more we indulge in actions in this spirit, the more the world improves and becomes purer. tapas through deed, or through body, is the service to bhAgavata-s. Talking only good things, chanting the veda-s,etc., become tapas by word. Thinking only good thoughts, and not thinking bad thoughts, becomes tapas through thought. All this tapas should be undertaken with no desire for fame or name, and should be as ordained in the SAstra-s. Similarly, dhAnam should be done with full joy in giving, and not with reservation or sadness that one is parting with one's possessions,or expecting something in return. Yaj~na should again be undertaken with selflessness, and not for show or recognition, and should be consistent with SAstra-s, and performed with SraddhA. It is His thought that grows this path of tapas, dhAnam, and yaj~nam. Therefore He is called brahma-vivardhanah.

The above ideas (of sAttvic tapas, dhAnam and ya~jnam) are clearly enunciated by bhagavAn in gl tA Chapter 17 - **SraddhA traya vibhAga yogah.**

nAma 671. ब्रह्मवित् brahma-vit

- a) The Knower of the veda-s.
- b) He Who restored the veda-s during His matsya incarnation.
- c) He Who knows everything big, both seen and unseen, and those that can only be inferred.

brahma-vide namah.

brahma vetti iti brahma-vit - He Who knows brahma is brahma-vit.

- a) The term brahma in the current nAma is interpreted as referring to the veda-s by Srl BhaTTar. The veda-s are endless - **anantA vai vedAh**, and Lord Srl man nArAyaNa is the Only One who knows all there is to know of the veda-





s in their entirety:

anAdi nidhanam brahma na devA na Rshayo viduh |
ekas tad veda bhagavAn dhAtA nArAyaNah svayam ||

(mahA. Moksha. 380. 19)

"The veda is both beginningless and endless. Neither the gods, nor the sages, know it in entirety. The one great Creator, bhagavAn nArAyaNa alone knows it, by Himself". Note that the veda-s are the ones that reveal Him, and just as He cannot be entirely known, so also the veda-s cannot be entirely known, except by Him.

SrI v. v. rAmAnujan gives reference to the gltA - vedAnta-kRt veda-videva cAham (15. 15) - "I am the One who brings about the fruition of the vedic acts, and I am the Knower of the veda-s".

bhagavad rAmAnuja in his commentary on verse 15. 15 of the gltA indicates that by "knowledge of the veda" is meant the understanding that He is the Onewho is the object of worship to all other devatA-s such as agni, vAyu, etc. - aham hi sarva yaj~nAnAm bhoktA ca prabhureva ca (9. 24), that He is One who brings fruition to all the offerings - labhate ca tatah kAmAn mayaiva vihitAn hitAn (7. 22), that He is the One to be known from the veda-s - vedaiSca sarvaihameva vedyah (15. 15),. Anyone who does not clearly understand these, and interprets the veda-s in any other sense, is not a knower of the veda-s.

SrI v. v. rAmAnujan gives references to peria tirumozhi of tiruma'ngai AzhvAr in support of SrI BhaTTar's vyAkhyAnakm:

1. paNDaYa vEda'ngaL nAngum ainduvELvigaLum kELviyODu a'ngam ARum kaNDAnai (2. 5. 9),
2. paNDai nAn maRaiyumvELviyum kELvip pada'ngaLum pada'ngaLin poruLum... tAnAi ninRa em perumAn (5. 7. 1).

b) SrI kRshNa datta bhAradvAj uses the meaning vid - lAbhe - to get or to find, and interprets the nAma in terms of His matsya incarnation where He restored the veda-s when they were escaping from brahma's mouth -





visramsitAn uru bhayesaile mukhAt me AdAya tatra vijahAra ha veda mArgAn - Srl mad bhAgavatam - 2. 7. 12) - (The four-faced brahma's words - Because of my great fear at the vast waters at the end of the millennium, the veda-s came out of my mouth, and the Lord who enjoys those waters protected the veda-s).

c) Srl satyadevo vAsishTha gives the meaning brahma = anything big, seen or unseen, and gives the interpretation that bhagavAn is brahma-vit, because He alone knows all things big, that are seen or unseen, or that can be perceived only through j~nAna, and He is the One who creates them, sustains them, and grows them bigger. His samkRt wording is worth repeating - vivRddhamvivardhanam vA brahma, dRSyam adRSyam j~nAna mAtra gamyam ca yat, tad sarvam kovetti iti praSne vaktum Sakyate, sa eva sarvasya AdhAro bhagavAn vishNuh vettiiti, tasmAt sa brahma-vit.

The dharma cakram writer points out that the true knowledge of the veda-s lies in understanding the differences between the prakRti, the jIva, and paramAtman, and in particular, in realizing the distinction between the jIva and the Supreme One. Those who try to analyze and dissect the lives of rAma, kRshNa, etc., as if they are ordinary jIva-s like us, are the ones who are truly ignorant of the veda-s, since they have not realized the difference between the jIvAtmA and paramAtmA. The veda-s are a secret(maRai) to those who don't have the mental maturity to realize the truth behind the veda-s. The realization that He is not just a purusha but the purushottama, that He is beyond the three guNa-s, that He is the Supreme in everything, that there is nothing that binds Him or constrains Him, etc., is the true knowledge of the veda-s.

nAma 672. ब्राह्मणः brAhmaNah

The Instructor of the veda-s.

brAhamNAya namah.

Etymologists give the derivation - brahma nayati, aNati iti brAhmaNah - He Who guides or recites the veda is a brAhamNa (Srl BhaTTar). (The relevant



roots for aNati are aN - Sabde to sound, or prANane - to live). Sri BhaTTar refers to bhagavAn's taking birth in the atri gotra as dattAtreya, and other such births as brAhamaNa in order to establish the teachings of the veda in this world.

In the amarakoSa vyAkhyAnam, a brAhmaNa is described as one who engages in the six-acts - yajana yAjana adhyayana adhyApana dAna pratigraha lakshNAni :

1. the act of sacrificing,
2. the act of helping in conducting a sacrifice,
3. learning the veda-s,
4. teaching or instructing of the veda-s,
5. giving dAnam to others, and
6. receiving or accepting alms from others.

The dharma cakram writer summarizes the qualifications for a brAhamaNa:

He knows the true nature of Brahman, and devotes his entire life in the service of Brahman; he has no attachment to his body or to material things in this world; he has absolute trust in bhagavAn's kalyANa guNa-s; he dedicates himself through thought, word, and deed to bhagavAn; every act of his is dedicated to His service and to the service of His devotees; by nature he has control of his mind and indriya-s; he is not interested in worldly enjoyment; he devotes his life in the pursuit of eternal service to Him; he has naturally purity in thought, word, and deed; he accepts whatever difficulties confront him without question, and does not cause harm to others in return; he is straightforward in thought, word, and deed; he will have full trust and faith in veda-s, SAstra-s, and bhagavAn; he will learn the veda-s, and teach the veda-s to others; he will get enormous delight in learning the veda-s and SAstra-s from the learned, and in living a life based on these teachings; he will be dominating in sattva guNa; his dharma will be to live for the veda-s, to learn the veda-s and to impart the knowledge of the veda-s to others; he will dedicate himself to live in such a way that by his example he will teach others



what it is to live a life of righteousness and love towards others.

nAma 673. ब्रह्मी brahmI

- a) He who possesses all that goes by the term brahma - prakRti, purusha, I Svara, veda, etc.
- b) He Who has the four-faced brahmA in His nAbhI -kamalam.

brahmiNe namah.

The etymology for the nAma is given by SrI satyadevo vAsishTha based on the pANini sUtra "vrIhyAdibhyaSca" (5. 2. 116) and "nastaddhite"(6. 4. 144), whereby the addition of the affix ini to the word brahma gives the meaning "having or bearing brahma".

- a) SrI BhaTTar gives the interpretation that He is called brahmI because He possesses all that is in the form of pramANa (the means of knowledge), and prameya (the objects of knowledge).

SrI SrInivAsa rAghavan notes that this includes the veda-s (pramANa), and prakRti, purusha, I Svara, etc. (the prameya-s - those that are to be known from the veda-s).

SrI rAdhAkRshNa SAstri observes that the veda-s, the four-faced brahmA, the braAmaNa-s (vipra-s), tapas, etc., are all there to reveal His true nature, and since they are all His possessions, He is called brahmI.

- b) SrI kRshNa datta bhAradvAj gives the interpretation that because He has the four-faced brahmA in His nAbhI -kamalam (in the lotus in His navel), He has the nAma brahmI - sa nAbhI kamale vishNoh sthito brahmA prajApatih - (mArkaNDeya purA. 78. 51).

The dharma cakram writer observes that the significance of this nAma is to realize that just as the body which is made of the pa'nca bhUta-s needs their support for its survival, the realization of the paramAtmA who resides within us requires the support of His possessions, namely the veda-s, the brAhMaNa-s (vipra-s), and tapas. One should learn the veda-s, live the life revealed by the veda-s, and live the life of a brAhmaNa as described in the previous nAma, and



this yogic way of life will lead to His realization.

nAma 674. ब्रह्मज्ञः brahma~njah

The Knower of the inner meaning of the veda-s.

brahma~jnAya namah.

SrI BhaTTar distinguishes between this nAma and the earlier nAma brahma-vit(671), as follows:

"brahma-vit - anatA vai vedAh; tAn avadhinA vetti iti brahma vit" - veda-s are limitless; He knows the the veda-s to completion or to the ultimate limit, and so He is called brahma-vit.

"brahma~jnah - vedAn artha-paryantam sAkshAtkaroti iti brahm~jnah" - He perceives, apprehends, and knows the veda-s inclusive of their significance or meanings, and therefore He is called brahma~jnah.

The nirukti author gives the corresponding summary for veda-vit as "yo vedAn antato vetti sa brahma-vit udlritah" - He Who knows the veda-s to their full extent is brahma-vit is called brahma-vit, and for brahma~jnah as "yo vedAn arthato vetti so'yam brahma~jnah lritah" - He Who knows the veda-s with their true inner meanings is veda~jnah.

Based on the above, one can say that in the first nAma, SrI BhaTTar emphasizes the breadth of knowledge of the veda-s, and in the second one the depth of knowledge is indicated.

SrI Samkara differentiates the two nAma-s as follows: brahma-vit - vedamvedArtham ca yathAvat vetti iti brahma-vit; brahma vedAn svAtmabhUtAn jAnAti itbrahma~jah. Thus, in this case, the first interpretation includes the knowledge of the meanings of the veda-s, and the second one states that He knows the veda-s which are born of Himself.

SrI cinmayAnanda comments for the first one as "One who has intuited the veda-s and their full commentaries", and for the second one, "One Who knows the nature of Brahman as no one else can; He being the very Brahman, no one else knows His nature as He Himself can".



Other interpreters have used other ways to distinguish between the two nAma-s. Sri kRshNa datta bhaAradvAj uses the meaning "to find, to get", to the word "vid", in the nAma brahma-vit - "brahma vedah; tad vindati matsyAvatAre iti brahma-vit", and uses the meaning "One who knows" for "j~nah" in "brahma-jnah". - brahma SrlvishNor vibhUtih; tad sva vibhUti rUpam jAnAti iti brahma-jnah (brahma refers to all His manifestations; He who knows this brahma in truth is brahm-jnah).

The best way to view the interpretation of the two nAma-s seems to be to consider them as complimentary to each other, the two nAma-s together signifying His perfect knowledge of all there is to know of the veda-s, in completion and with the complete understanding of the significance of the veda-s.

nAma 675. ब्राह्मणप्रियः brAhmaNa-priyah

a) He for Whom the brAhamaNa-s are of specialliking.

b) He Who is specially liked by the brAhamaNa-s.

a) Sri BhaTTar's interpretation is that the brAhamaNa-s are extremely dear to Him, and so He is called brAhmaNa-priyah. He gives the example of how bhagavAn treated bRgu maharshi when the latter kicked Him in His vaksha sthalam (chest). Sri BhaTTar quotes several supports:

"ghnantam Sapantam parusham vadantam
yo brAhmaNam na praNayet yathA'ham.... ."

(itihAsa samuccaya 30. 100)

"Though a brAhmin beats a person, curses him, or utters harsh words to him, one should bow to the brAhmin as I did to bRgu. One who does not respect the brAhmin this way will be consumed by the wild fire of the brAhmin's anger, and he deserves to be killed and punished. He is not Mine".

This extreme respect for brAhmins from bhagavAn is because "they are the ones who follow the virtuous conduct of karma yoga as instructed by Me, who are full of faith, and who hold Me as the Highest Deity, and so they are dear





to Me" -

ye tu dharmyAmRtamidam yathoktam paryupAsate |
SraddhAnA mat-paramA bhaktAste atI va me priyAh ||

(gItA 12. 20)

"I am victorious over the asura-s because of the blessings of the brAhmins"-
vipra prasAdAt asurAn jayAmi

(vishNu dharma 52. 23).

Buried in this vyAkhyAnam is also a summary of how a brAhmaNa should conduct himself, that justifies the great respect that bhagavAn holds for them. Srl rAdhA kRshNa SAstri gives the following explanation: "The brAhmins are very dear to Him because they live for the sole purpose of chanting the veda-s as well as teaching the veda-s. Since the veda-s are the Lord Himself, the love of a brAhmin in the veda-s as He chants them transforms into a love to Him; and since the brAhmin gives the place for Him in them in the form of the veda-s, the brAhmin is dear to Him".

The dharma cakram writer adds that those who live for Him are brAhmins, and those who live for themselves are the rest.

b) Srl Samkara gives the first interpretation as well as the second one

brAhmaNAnAm priyah brAhmaNa-priyah |
brAhamNAh priyaA asya iti vA|

He also gives the support given under a) from itihAsa samuccayam.

c) Srl bala deva vidyA bhUshaN, who gives all his interpretations based on Lord kRshNa's life in this world, gives the example of His pleasing sAndI pani by bringing back his child alive, as the explanation for this nAma.

d) Srl cinmayAnanda observes that the term brAhmaNa here refers to the class of people who have the supreme experience-divine, those men of complete realization, and not to the brAhmins by caste.





Sloka 72

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥

mahAkramO mahAkarmA mahAtejA mahOragah |
mahAkratur mahAyajvA mahAyaj~nO mahAhaviih ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

SrI BhaTTar enjoys bhagavAn's greatness in terms of His unbounded vAtsalyam towards His devotees in the next few nAma-s. The interpretation of SrI BhaTTar is in terms of His relation with His devotees, how He makes it easy for the worshipper to worship Him, etc.

nAma 676. महाक्रमः mahA-kramah

- a) He Who provides easy step-by-step access for the elevation of His devotee.
- b) He of the three great strides (in His tri-vikrama incarnation).
- c) He Whose strides are great in that He reaches everything faster than anyone else.
- d) He Whose Feet are great (to surrender).

The word kramam refers to step or pace (of the feet), and also to a systematic or gradual approach. SrI Samkara uses the first meaning to explain thenAma in terms of His tri-vikrama incarnation, and SrI BhaTTar uses the second meaning and interprets the nAma in terms of bhagavAn's making it easy for devotees to reach Him through gradual steps.

- a) Since bhagavAn provides a systematic approach to elevate us who are at the bottom of the pit of samsAra from our lowly levels to His level, He is called mahA-kramah. SrI BhaTTar provides a very lucid analogy to make this point clear. Just as a mother starts feeding breast milk to the child first for easy digestion, and then slowly starts feeding cow's milk, then other fluids, and then solid food, so also bhagavAn provides gradual steps to His devotees to reach Him. At first, He removes from our mind the dislike against Him; then





He makes us believe in Him and His vedic injunctions; then He makes us obey these injunctions with pleasure; after this, He bestows knowledge and devotion, and generates deep faith in Him; ultimately He makes us attain Him. Even though this takes several births in the cases of most of us, He keeps at it till He gets us to Him. Sri BhaTTar quotes the following in support:

janmAntara sahasreshu tapo dhyAna samAdhibhih |
narANAm kshI Na pApAnAm kRshNe bhaktih prajAyate ||

(laghuatrismRti)

"The sins of human beings get annihilated over a period of several births by means of austerities, meditation, and contemplation on Him, and devotion to Lord kRshNa results in the end".

ahUnAm janmanAm ante j~nAnavAn mAm prapadyate

(gl tA 7. 19)

"I t is only at the end of many births that a wise man resorts to Me".

AbhyAsa yogena tato mAm icchAptum dhana'njaya |

(gl tA 8. 8)

"O Arjuna! Strive to attain Me by constant practice of meditation".

Sri v. v. rAmAnujan gives related reference from divya prabandham:

"ARRa nalla vagai kATTum ammAn" (tiruvAi. 4. 5. 5), and "neRi vASal tAneyAi ninRAnai..." (mudal tiruvantAdi 4)

Sri v. n. vedAnta deSikan in his tamizh vyAkhyAnam for the first reference brings out the point that bhagavAn shows this path to arjuna step by step, gradually, and not all at once. Doing so all at once would have only confused arjuna profusely. The second reference stresses that it is only by His Grace that the step-by-step path will be revealed, and not otherwise; Siva tried his best to realize Him by controlling all his indriya-s, and could not find Him.

b) Sri Samkara interprets the nAma as referring to His tri-vikrama incarnation - mahAntah kramAh pAda-vikshepA asya iti mahA-kramah. He gives reference totaittirIya Upanishad in support - Sanno vishNur-uru-kramah





(1. 1).

SrI rAdhAkRshNa SAstri adds that the significance of mahA here is that these measures are nothing known to us, and beyond our comprehension - we can't define what each "step" of bhagavAn means in this context of tri-vikrama incarnation. All we can say is that His steps are "big".

c) SrI cinmayAnanda interprets the "long stride" to refer to His being able to permeate and pervade everything, one of meanings of the term "vishNu"; He reaches everything and everyone earlier than anything else or anyone else, and so He is mahA-kramah, or One with great strides, in this sense as well.

SrI satyadevo vAsishTha conveys this anubhavam in his vyAkhyAnam as well - "na cAsti ki'ncit bhuvi vartamAnam mahAkramo yan-na vaSe karoti..." -There is nothing in this universe that is not under the control of this mahA-kramah.

d) The dharma cakram writer gives yet another anubhavam - His steps (Feet) are so great that by resorting to them one crosses the ocean of samsAra; our ordinary steps only allow us to cross short distances in this earth. The lowliest of beings here will become the greatest of mukta-s just by surrendering to His steps - such is their greatness.

nAma 677. महाकर्मा mahA-karmA

He of great actions.

mahA-karmaNe namah.

This nAma occurs as nAma 793 again (Sloka 84).

mahAnti karmANi yasya iti mahA-karmA - One Whose actions are great is mahA-karmA. SrI BhaTTar and his followers interpret the nAma in terms of His great actions in helping His devotees. Other interpretations emphasize His great actions in the form of His creation etc.

SrI BhaTTar refers to His actions as "ati-vismayanIyam" - extremely surprising, and refers to bhagavAn's action in lifting the likes of worms, germs, and less, from those low levels to the level where they are capable of enjoying His supreme glory. He lifts us from our very low levels to the level of



a nitya sUri, a wonder that can't even be comprehended by us.

SrI v. v. rAmAnujan gives reference to nammAzhvAr (tiruvAi. 7. 5. 1):

".... puRpA mudalAp pul eRumbu enRu Ado onRu inRiyE naRpAI
ayottiyil vAzhum SarASaram muRRavum naRpAlukkumittanan..." -

Lord rAma lifted all the jIva rASi-s starting from the blades of grass, the ants, and all other life forms that existed in His land ayodhyA with Him to SrI vaikunTham when He departed this world after His avatAra kAryam ended. KulasekharaAzhvAr refers to the same incident in perumAL tirumozhi 10. 10 - "anRuSarASara'ngaLai vaikundattu ERRI...", where His makA-karmA aspect is sung.

His great actions do not stop with just directly helping His devotees by lifting them to His level, but also in His acts in punishing His devotee's enemies, including tricking them as part of His leelA. SrI BhaTTar interprets the occurrence of this nAma in Slokam 84 in this sense (in terms of His BuddhaavatAra, where He intentionally taught those who were averse to Him to follow the non-vedic path). These great acts of His are also just, since they are aimed at punishing those who are set against Him.

SrI Samkara interprets the nAma in terms of His great karma or act in the form of His creation of this Universe etc. - mahat jagat utpatyAdi karmA asya itimahA-karmA.

SrI rAdhAkRshNa SAstri gives the example of His swallowing the entire universe at the time of dissolution. In the later occurrence of this nAma in Slokam 84,

SrI Samkara brings out another aspect of His great creation - that of bringing out the great elements etc. - mahAnti viyadAdI nibhUtAni karmANi kAryANi asya iti mahA-karmA.

SrI kRshNa datta bhAradvAj refers to Lord kRshNa's words in the gl tA that His actions are "divya" karma-s (divine actions) - janma karma ca medivyam ... (gl tA 4. 9.).



The dharma cakram writer explains His "great action" in terms of His supporting whatever a jIva is after: if the earthly pleasures is what one wants, He supports that by providing the means for these; if after some stage this person realizes that it is not worth going after earthly pleasures, He provides the necessary means for them to follow the yogic path; when the person matures in this path over several births, and starts feeling the desire to seek Him, He aids this person in this path as well, and ultimately unites this person with Him. He does all these things simultaneously to all the beings, according to their wishes and desires.

For the English-speaking world, SrI cinmayAnanda's description for this nAma is a good summary, which is similar to SrI Samkara's interpretation: "To create a cosmos so scientifically precise and perfect out of the five great elements, and to sustain them with an iron hand of efficiency, all the time presiding over acts of destruction without which the world of change cannot be maintained, is, in itself, a colossal achievement".

nAma 678. महतेजाः mahA-tejAh

He of great Resplendence.

mahA-tejase namah.

SrI BhaTTar's interpretation is that He is called mahA-tejAh because He has the effulgence which destroys the darkness of the beginningless ignorance of even those who are tAmasic by nature.

SrI v. v. rAmAnujan gives referenceto the Sruti - "nArAyaNa paro jyotih". The jyoti of a thousand Suns is a but a small fraction compared to His jyoti. tirumazhiSaip pirAn called Him "SodiyAda Sodi nee" - "You are the unquestionable jyoti" (tiruccanda viruttam 34).

SrI Samkara's anubhavam is that He is called mahA-tejAh because of His radiance through which the Sun and other luminaries possess their light. The Sun is known to illumine everything around us, but this Sun itself gets its tejas from a minute fraction of His tejas. SrI Samkara quotes the Sruti



"yenasUryas-tapati tejaseddhah" (tait. brAh. 3. 12. 9) - "By whom the sun shines, illuminated by His effulgence". He also gives referenceto the gl tA -
 yad-Aditya gatam tejo jagad-bhAsayate'khilam |
 yac-candramasi yac-cAgnau tat-tejo viddhi mAmakam ||

(gl tA 15. 12)

"Know that tejas (Light) to be Mine which is residing in the Sun and which illumines the whole world, and that is in the moon and in the fire".

SrI cinmayAnanda gives reference to muNDakopanishad II. 2. 10 - na tatra sUryo bhAti na candra tArakam nemA vidyuto bhAnti kuto'yamagnih| tameva bhAntam anubhAti sarvam tasya bhAsA sarvam idam vibhAti || - "Even the Sun, moon, the stars and fire have no light of their own. By Him they shine, the Giver of light in all". He also gives another reference to the gl tA - "jyotishAmapi taj-jyotih tamasah param ucyate" (13. 17) - "That Light of all lights, is said to be beyond darkness".

SrI Samkara also gives the alternate interpretation that He is endowed with brilliance of various excellences like harshness towards His enemies, valor, etc., and so also He is called mahA-tejAh - kraurya SauryAdibhih dharmaih mahadbhih samalamkRta iti vA mahA-tejAh. His being merciless towards dushTa-s, being aggressive against conquering even the strongest of enemies, being unconquerable, etc., are all aspects of "tejas". His tejas is supreme, and so He is called mahA-tejAh (SrI rAdhAkRshNa SAstri).

The dharma cakram writer observes that while the Sun eliminates the darkness outside us, He eliminates the darkness inside us, while at the same time He provides the light to the Sun and other objects that remove the darkness outside. Just as the Sun reveals itself as well as the objects outside with its light, He reveals Himself in addition to enlightening the inner-selves of all of us.

nAma 679. महोरगः mahoragah

a) He Who is great, and enters into our heart (uras).



b) He Who has a great heart (uras), and blesses us.

c) He Who manifests Himself in the form of the great serpent ananta, vAsuki,etc.

d) He Who has the serpent ananta as His bed.

e) He Who traverses everywhere in the form of the Sun with His broad chest.

mahoragAya namah.

a) Sri BhaTTar derives his interpretation by using the combination mahA + urah + gah. Uras refers to chest, and in this context it refers to the heart within us. urah pradarSitam hRdayam, yad-dvArA tAn (adIyAn) gaccgatiiti mahoragah - He is called mahoragah because He reaches us who are small like a particle of dust compared to Him, through our hearts. Sri BhaTTar poses the rhetorical question: "How does He enter our heart?", and gives the answer that He enters our heart the same way the material objects of pleasure enter our heart, namely through our indriya-s. We see His form through our eyes, we hear His praise through our ears, etc., and He slowly gets into our heart through our own indriya-s, and occupies it after displacing our materialistic desires from our hearts.

Sri v. v. rAmAnujan gives several references to prabandham in support of Sri BhaTTar's interpretation:

"vandAi! En manam pugundAi, manni ninRAi, nandAda kozhum SuDarE! E'ngaLnambi!"

tiruma'ngai AzhvAr, tirumozhi 1. 10. 9;

"eNNam pugundu tittikkum amudE! imaiyOr adhipatiyE"

tiruvAimozhi 6. 10. 3;

"muttanAr mukundanAr pugundu tammuL mEvinAr; ettinAI iDar kaDal kiDatti? Ezhai ne'njamE"

tiruccanda. 115;

"vandu aruLi en ne'nju iDam koNDa vAnavar kozhundu"

tiruvAi. 5. 7. 7.



b) While Sri BhaTTar interprets *uras* as referring to our heart, the term can also refer to His great heart in blessing the lowest of creatures - *mahatA urasA hRdayena gacchati sva-bhaktam mucukundam iti mahoragah* (Sribaladeva vidyA bhUshaN).

Sri vidyA bhUshaN uses the term "bhakta praNayittvam", or love for the devotee, to describe the significance of this nAma. He gives examples of Lord rAma's getting into guha's heart by His Ali'nganam or embrace, His showing His magnanimous heart in performing the last rites for jaTAyu, and His showing His great affection for His devotee by accepting the fruits offered by SabarI .

c) *uragah* means serpent. The snake or serpent moves around on its chest (*uras*), and so it is called *uragah* - *urasA gacchati iti uragah*. Sri Samkara uses this meaning for *uragah*, and gives the interpretation that bhagavAn manifests Himself in the form of the great serpent *vAsuki*, and so He is called *mahoragah*. He supports his interpretation with the quote from gltA 10. 28 - *sarpANAmapi vAsukih*. Lord kRshNa also declares that He is *ananta* among the many-hooded serpents - *anataScAsmi nAgAnAm* (10. 29), and based on this, Sri cinmayAnanda interprets the nAma as indicating that He has this nAma because He manifests Himself in the form of *ananta*.

d) Sri kRshNa datta bhAradvAj suggests that the nAma is suggestive of His having *ananta* as His bed - *mahAn* - *mahanIyah*, *uragah* - *anantah*, *SayyA-rUpeNa yasya iti mahoragah*.

e) Sri satyadevo vAsishTha uses the same etymological approach as Sri BahTTar (*mahA+ uras+ gah*), but comes up with the interpretation that He is *mahoragah* because He moves relentlessly with His great (broad?) *vaksha-sthalam* (chest), in the form of the Sun.

In passing, I would like to point out that most of Sri satyadevo vAsishTha's interpretations are based on an assumption of identity between Lord vishNu and the Sun, even though I have not represented his interpretations in this view. The significant value I have derived from his *vyAkhyAnam* is the very



detailed etymological derivation of each nAma, which is thorough, with references to the pANini sUtra-s, and detailed vedic references. In this aspect, his vyAkhyAnam is superb.

nAma 680. महाक्रतुः mahA-kratuh

- a) He Who is worshiped by the great yAga-s.
- b) He Who can be easily worshiped.
- c) He Who can be worshiped in many ways
- d) He Who is the Great Sacrifice (that gives the best results)
- e) He Who performed the great sacrifice called the pA'ncarAtra kratu.

mahA-kratave namah.

The word "kratuh" occurred as nAma 449 in Slokam 48, and the meaning of the term was explained there. Briefly recapitulating, the term "kratuh" refers to a particular type of sacrifice, or can also refer to bhagavAn since He is the object of the yAga-s. Srl satyadevo vAsishTha also gives the explanation "karoti iti kratuh, kriyate vA kratuh" - One who performs is a kratuh, or that which is performed is kratuh.

The term "mahA" is used in the sense of "great", "many", "great because of its ease", etc., in the different interpretations.

- a) Srl aNNa'ngarAcArya gives the interpretation "He Who is the object of worship of the great yAga-s". "mahA" is interpreted here with the meaning "great".
- b) Srl BhaTTar gives the interpretation that He is mahA-kratuh because "He is the Great Lord Who has the easiest means of worship" - mahat sarvasukaram ArAdhanam asya iti mahA-kratuh. Based on the supporting references he has quoted in his interpretation, I feel that he is using the term "mahA" or "great" here in two ways:

1. to mean "easy or simple for the devotee", and thus "great from the point of view of the devotee",



2. to refer to the multitude of easy ways that are available to worship Him.

He gives reference to vishNu dharma (90. 69), and to gl tA (9. 27), where he emphasizes the ease of worship:

yo na vittair na vibhavaih na vAsobhir na bhUshNaih |
toshyate hRdayenaiva kas-tam I Sam na toshayet ||

(vishNu dharma-90. 69)

"Who will not endeavor to please that God Who is pleased by just sincerity of heart alone, but not by wealth or riches, clothes or ornaments?"

yat karoshi yad-aSnAsi yaj-juhoshi dadAsi yat |
yat-tapasyasi kaunteya tat-kurushva madarpaNam ||

(gl tA 9. 27)

"Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practice as austerity, O kaunteya, do it as an offering to Me".

SrI baladeva vidyA bhUshan also associates the ease of His worship with this nAma, and explains that He is mahA-kratuh because He has such great (easy) ways of worship such as being offered the tulasi leaves, in order to obtain the greatest of blessings.

c) In his commentary, SrI BhaTTar also says that "He is to be worshiped by all acts which have been prescribed by the Agama SAstra-s, and by offering to Him, these acts become sanctified and sweet "-samarpaNa samskArasvAdu-kRtaih Agama SAstra kArIta sarva vyApAraih ArAdhyatvAt" - from which it may be inferred that the term "mahA" may refer to the many ways of offering worship.

d) SrI Samkara's interpretation is that He is mahA-kratuh because He is Himself the Great Sacrifice - mahAnSca asau kratuSca iti mahA-kratuh. Akratuh is a sacrifice that is performed for specific benefits, and thus it is a sacrifice that yields specific benefits. We note that bhagavAn declares that He is kratuh Himself, in gl tA 9. 16:



aham kratu-aham ya~jnah svadhAham aham aushadham |
mantra'ham ahmevAjyam aham-agnir-aham hutam ||

(gl tA 9. 16)

"I am the kratu; I am the sacrifice; I am the offering to the manes; I am the herb; I am the mantra; I am myself the clarified butter; I am the fire; I am the oblation". This Slokam is explained in greater detail under the nAma mahA-havih (nAma 683).

e) Srl kRshNa datta bhAradvAj gives the interpretation - mahAn kratuhpa'ncarAtro yaysa it mahA-kratuh. Srl Ramachandra Rao in his AgAma kOSa vol.IV, quotes from the Satapata brAhmaNa which says that purusha nArAyaNa performed the great pA'ncarAtra kratu or sacrifice, and attained superiority over all beings and became all beings Himself:

"purusho ha vai nArAyaNo'kAmayata atitishTheyam |
sarvANi bhUtAni ahameva idam sarvam iti |
sa etam purushamedham pA'ncarAtram ya~jna
kratum apaSyat tam Aharat tena ajAyata teneshTam |
atyatishTatsarvANi bhUtAnI dam sarvam abhavat || " (13. 6. 1)

nAma 681. महायज्वा mahA-yajvA

a) He Who performs great sacrifices.

b) He Who has the special class of devotees (mahA-yajvA-s) of a superior nature.

According to pANini sUtra 3. 2. 103 (suyajor'ngvanip), the word yajvA is derived from the root yaj - to sacrifice, with the addition of the affix 'ngvanip. When the affix 'ngvanip is added to the root yaj, the result is yajvA with a past signification, and thus means "one who has sacrificed". Srl satyadevo vAsishTha gives the etymological derivation "mahAntam ya~jnam kRtavAn itimahA-yajvA" - He Who has performed great sacrifices.

a) Srl Samkara gives the interpretation that He is called mahA-yajvA because He has performed great sacrifices. Srl cinmayAnanda gives the example of



the aSvamedha yAgA in His incarnation as Lord rAmA. He is also the yajAmana of all sacrifices performed by all devotees, since He ensures their successful completion, and in this sense also He is mahA-yajvA, the Great Sacrificer.

b) SrI BhaTTar interprets the term "mahA-yajvA" as a reference to the superior class of devotees who worship vishNu with single-minded devotion, without worshipping any other devatA for any reason. In this derivation of the interpretation, a yajvA is one who offers worship, a mahA-yajvA is one who offers the superior form of worship whereby he worships only Lord vishNu without worshipping any devatA-s, and bhagavAn is Himself referred to as mahA-yajvA because He has this superior class of devotees, or because He is the Leader of these devotees. He is also a mahA-yajvA because He worships (values) these mahA-yajvA-s as His AtmA, and uplifts the devotees who worship Him specially in comparison to those who worship any devatA-s (sva-yAjInAm anyA-yAjimyo'piatyutkarshatvAt mahA-yajvA - SrI BhaTTar).

SrI v. v. rAmAnujan has given the meaning in tamizh for SrI BhaTTar's vyAkhyAnam (tannai ArAdhippavargaLaicciRappUTTubavan).

SrI aNNa'ngarAcArya svAmi's interpretation is "tannaiArAdhippavargaLaicciRandavargaLAgac ceibavar" - "He Who especially elevates those who worship Him exclusively".

The superiority of His exclusive devotees derives from the fact that these are the ones who seek the best of all blessings - moksham, to the exclusion of all other worldly benefits.

nAma 682. महायज्ञः mahA-ya~jnah

- a) He Who is the best among those to be worshiped.
- b) He Who manifests Himself in the form of the best of ya~jna-s.
- c) He Who is worshiped by the great j~nAni-s, or He Who is worshiped through great sacrifices.

mahA-ya~jnAya namah.



As in the previous nAma, the root from which ya~jna is derived is yaj- deva pUjA sa'ngati karaNa yajana dAneshu - to sacrifice, to make an oblation to, to give, to associate with, etc. The act of sacrifice, or one who is worshipped through a sacrifice, are both referred to by the term ya~jnah - yajanam ya~jnah, ijyate iti vA ya~njah (SrI satyadevo vAsishTha).

a) SrI BhaTTar's interpretation for this nAma is "He Who is the best among those to be worshiped". SrI v. v. rAmAnujan explains this interpretation as follows: ya~jnam is bhagavad ArAdhanam; ya~jnah is the object of this ArAdhanam; MahA-ya~jnah is the Most Superior Object of bhagavad-ArAdhanam, or He Who is the best among those to be worshiped. SrI BhaTTar points out that the term ya~jna includes such ways of worship as singing suprabhAtam to emperumAn, respectful approach, offering sweet things such as mixture of honey etc., prostrating at His Feet, etc. The best of ya~jna-s is when these are offered to Him rather than any to other devatA. SrI BhaTTar points out that worship of Lord vishNu is the best because "He protects His devotees as if there were His own body" - rakshate bhagavAn vishNuh bhaktAn Atma-SarI ravat, "He accepts the rites performed by His devotees with great joy and with a bowed head" - tAh sarvAh SirasA devah prati-gRhNAti vai svayam (mahAbhArata moksh. 17. 163), vidhi prayuktAm pUjAm ca gRhNAti SirasA svayam (SAnti. 353. 64), etc.

b) SrI Samkara gives the interpretation for the nAma as "He who manifests Himself in the form of the Great Sacrifice", and gives the support from the vibhUti yoga in gl tA: "ya~jAnAm japa ya~jno'smi" (gl tA 10. 25)- "Of sacrifices, I am the sacrifice of japa".

SrI rAdhAkRshNa SAstri observes that unlike kratu which is a sacrifice performed with a specific benefit in mind, ya~jna is a sacrifice that is done as part of one's duty, and is not done with a specific benefit in mind. Among the ya~jna-s, the japa ya~jna (silently repeating a sacred mantra) is declared as the best by bhagavAn in the referenced gl tA Slokam. The japa ya~jna can be performed easily, without interruption, and with no accessory needed other than the desire to perform this ya~na.



c) Sri satyadevo vAsishTha gives the meaning "He Who is worshiped by great ya~jna-s", or "He Who is worshiped by the great j~nAni-s" - mahat yajanam yasya, mahadbhih ijjata iti vA.

The dharma cakram writer explains the spirit behind offering worship to bhagavAn who is the mahA-ya~jnah (the personification of the ya~jna-s) through five types of ya~jna-s that are expected of each one of us:

1. the bhUta ya~jna,
2. the pitR ya~jna,
3. the nara ya~jna,
4. the Rshi ya~jna, and
5. the deva ya~jna.

bhUta ya~jna involves our rendering service and assistance to the life forms that are below our level. This involves the protection of plants, trees, the four-legged animals, etc., all of which are rendering service to us in various ways, and making our life possible.

The pitR ya~jna involves our devotion and service to our elders, to our parents, etc., who have devoted their lives to bring us up, educate us, and help us live the way we live, and thus made our lives possible.

The nara ya~jna involves service to our fellow humans in the society, including how we treat others in our thought, word, and deed. Without the help of the others in the society, we will not be able to lead our lives, and in return, we owe the debt to society to make it better by spreading good thoughts, good word, and good deed.

The Rshi ya~jna involves learning, chanting, protecting, and propagating the mantra-s, veda-s, and the knowledge that the Rshi-s have given us. This will lead to our acquiring the kind of knowledge that they possessed, over time.

The deva ya~jna involves our worshipping Him with constant and uninterrupted devotion, which will result in our attaining Him.

The significant point to take from this discussion is that we should perform all



the above five types of ya-jna-s with the full realization that these are all offerings to Him, since He is the mahA ya-jnah who is worshiped by all these offerings. They should be performed for His pleasure and not with any benefit for us in mind, with the clear understanding that He is the Doer who is just using us as the means for getting these done, etc.

nAma 683. महाहविः mahA-havih

- a) He Who is worshiped with supreme oblations.
- b) He Who manifests Himself in the form of the great Offering.
- c) He Who accepts the whole Universe as havis at the time pralaya.

mahA-havishe namah.

The root from which the word **havis** is derived is hu - dAnAdAnayoh - to offer, to perform a sacrifice, to eat. The word **havis** is explained by the uNAdi sutra "arci Suci hu sRpi chAdi chardibhya ish (268), and has the meaning "clarified butter offered in sacrifice". In common usage, the term is used for referring to the material used in the oblation to the fire. mahA-havis is the greatest of these oblations, and mahA-havih refers to the One who is the recipient of the supreme oblations. SrI satyadevo vAsishTha indicates that the term havih can also refer to one who is making the offering, one who is the object or recipient of the offering, that by which the offering is made, etc.

We will see in the interpretations below that He is mahA-havih in all the above senses: He is mahA-havih because:

1. He is worshiped by the offerings that are themselves supreme in nature (e. g., in the form of our AtmA);
2. He is the Great or Supreme acceptor of the meager offerings that we make;
3. Everything is but a form of Him, or His manifestation, and He manifests Himself in the form of the Great Sacrifice.

a) SrI BhaTTar interprets **havis** as referring to the offerings, and thus mahA-havis refers to the great offerings; mahA-havih is the recipient of the great



offerings. Sri BhaTTar explains what these "great offerings" are, or why the offerings to Him are great or supreme: He can be worshiped without killing of any animal - na tatra paSu ghAto'bhUt (mahA. SAnti. 337. 9); the sacrifices to Him that He likes best are the offering of our mind, buddhi, and indriya-s to Him, and best of all, Atma-samarpaNa (ahamevan mAm juhomi - tait. nArA. 41; pratyagAtma havishTvAt, ahimsram AtMAAdi havih yasya syAt sa mahAhavih).

Sri v. v. rAmAnujan refers us to nammAzhvAr's Atma-samarpaNam to Him in pASuram 2. 3. 4 in tiruvAimozhi - "enadAviyuL kalanda peru nal udavik kaimmARu enadAvi ozhindEn ini mI Lvadenbadu uNDE...".

Sri ALavandar also refers to Atma samarpaNam in his stotra ratnam (53) - "aham adyaiva mayA samarpitah". Even though this AtmA belongs to Him to start with, we offer it to Him as if it is an offering from us of something that belongs to us, and He is kind enough to accept it as a supreme offering.

The concept of offering the AtmA as an oblation to the fire is to be understood as referring to the burning of the feeling, or getting rid of the feeling once for all, that our AtmA belongs to us and that we have independent ownership of our soul.

Sri baladeva vidyA bhUshaN gives an interpretation similar to that of Sri BhaTTar, and gives different examples of the great offerings that He likes - namaskAra, svAdhyAya, aushadi rUpatvena ati-pavitratvAt anya havibhyo mahAnti havI mshi yasya sa mahA-havih

(He is called mahA-havih because He has the offerings that are supremely pure, in the form of namaskAra, chanting of veda-s, and offerings of tulasi leaves). He quotes the following in support:

tulasI dala mAtreNa jalasya culukena ca |
vikrI NI te svam AtmAnam bhaktebhyo bhakta-vatsalah ||

(quote from vishNu dharma)

"bhagavAn who dearly loves His devotees, just trades away His own Self in exchange for the offering of some tulasi leaves or a palm's content of water".



He also quotes from moksha dharma, where it is stated that no matter what a person who has single-minded devotion offers to Him, He accepts it with a bowed head:

yAh kriyAh samprayuktAh syuh ekAnta gata bhuddhibhih |
tAh sarvAh SirasA devah pratigRhNAti vai svayam ||

(from moksha dharma)

A brAhmaNa qualifies for the title of brAhmaNa by pure nAma japam, and nothing else is required:

japyenaiva hi sam-Suddhyet brAhmaNo nAtra samSayah |
kuryAd-anyan-na kuryAt maitro brAhmaNa ucyate ||

(from moksha dharma)

b) SrI Samkara gives the interpretation that bhagaVan is Himself the Great Sacrifice. SrI rAdhAkRshNa SAstri gives reference to the gl tA in support:

aham kratu-aham ya~jnah svadhAham aham aushadham |
mantra'ham ahmevAjyam aham-agnir-aham hutam ||

(gl tA 9. 16)

"I am the kratu; I am the sacrifice; I am the offering to the manes; I am the herb; I am the mantra; I am myself the clarified butter; I am the fire; I am the oblation".

Bhagavad rAmAnuja explains the concept in his vyAkhyAnam for Slokam 9. 15.

"... vividha vibhakta nAma rUpa sthUla cit acit vastu SarI rah syAm iti
samkalpya, sa ekadeva eva tiryang manushya sthAvarAkhya vicitra jagac-
charI rah avatishThate iti anusandhAnASca mAm upAsate. . "

The Lord wills thus: May I become embodied in gross animate and inanimate entities, distinguished variously by name and form. He alone then abides, with the variegated cosmos as His body, comprising gods, animals, men, and immobile things. (The mahAtma-s) worship Me contemplating on Me thus.

Thus, everything is part of His body, His form. In the context of the current nAma, He is Himself the havis also - aham hutam (SrI tirukkaLLam svAmi





reminds us that this does not mean that everything or everyone is identical to Him, but that everything is part of Him).

The concept that He is the AtmA of everything, is also conveyed in Slokam 4. 24 of gl tA:

brahmArpaNam brahma havih brahmAgnau brahmaNA hutam |
brahmaiva tena gantavyam brahma karma samAdhinA ||

(gl tA 4. 24)

"Brahman is the instrument through which the offering is made; The offerings are Brahman; The One who offers is Brahman, and the offering is made into the agni which is Brahman. One who performs all actions with this understanding and knowledge of the Supreme Brahman, attains none other than Brahman".

SrI rAmAnuja again explains that the ladle with which the offering is made is Brahman because it is an effect of Brahman, (who is the material cause of this universe); The oblation likewise is Brahman; It is offered by the agent Brahman into the fire of Brahman. Again, identity is not to be inferred from this, but the sense that He has all these as His body.

c) SrI rAdhAkRshNa Sastri gives the additional interpretation that He is mahA-havih since He accepts as an offering the whole universe at the time of pralaya, and contains it all within Him. Just as an offering made to fire becomes fire itself, the offering made to Him at the time of pralaya becomes a part of Brahman Himself.





Sloka 73

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतः स्तोता रणप्रियः ।

पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥

stavyah stavapriyah stOtram stutah stOtA raNapriyah |
pUrNah pUrayitA puNyah puNyakI rtiranAmayah ||

[PLEASE ADD PRANAAM BEFORE EACH NAAMA]

SrI BhaTTar has described His worship through body and mind in the previous few nAma-s. He interprets the next few nAma-s in terms of His worship through word.

nAma 684. स्तव्यः stavyah

- a) He Who is worthy of praise.
- b) He Who is praised by all, but who does not have to praise anyone else.

stavyAya namah.

The root from which the word stavyah is derived is stu - to praise. The affix yat is added in the sense of "he deserves praise" (SrI BhaTTar).

a) stavam arhati iti stavyah. SrI BhaTTar explains that only Lord vishNu is endowed with the innumerable auspicious qualities which are eternal, boundless and flawless, and thus He is worthy of praise over any other god. Praising Him will lead to the release of bondage from samsAra. He refers us to the following in support:

AdareNa yathA stauti dhanavantam dhanecchayA |
evam cet viSva-kartAram ko na mucyeta bandhanAt ||

(bRhaspati samhita)

"If one praises the Creator of the Universe the same way one praises a rich man just to get some wealth from him, is there any doubt that he will be relieved from the bondage of samsAra by praising the Creator?".

Such is the power of His praise.





In the phala-Sruti for Sri vishNu sahasra nAmam, bhI shma tells yudhisThira:
itI dam kl rtanI yasya keSavasya mahAtmanah |
nAmnAm sahasram divyAnAm aSesheNa prakI rtitam ||

"Thus the thousand divine names of bhagavAn keSava, the Supreme Being, Who is worthy of being praised, have been sung in their entirety". Here the choice of the word keSava signifies that He is the Creator of Siva and brahma; mahatmA refers to His being the Supreme Person; the term divya signifies that these thousand nAma-s are worthy of being recited both in this world and in parama-padam; and the word kl rtanI yasya emphasizes that He is worthy of being praised.

Sri v. v. rAmAnujan gives reference to nammAzhvAr (tiruvAimizhi 3. 9. 1), where he declares that bhagavAn is the Only One who is worthy of praise with his words, and no one else.

SonnAl virodham idu, Agilum Solluvan kENminO
en nAvil in kavi yAn oruvarkkum koDukkilEn
....tiruvE'nkaTattu
en Anai en appan emperumAn uLan AgavE

(tiruvAi. 3. 9. 1)

"Even though it is unpleasant for you (those of you who waste your time worshipping other deities) to hear this, I am going to say it, and please listen (for your own good): I will not waste my sweet words of praise on anyone except My Lord who stands like an elephant in tiruvE'nkaTa malai. "

Sri kRshNa datta bhAradvAj gives an interpretation similar to that of Sri BhaTTar - stotum yogyah sarvottamatvAt iti stavyah - Because He is Supreme in all respects, He is fit to be worshiped.

Sri rAdhAkRshNa SAstri notes that bhagavAn's divya guNa-s are infinite, and no matter for how many thousands and thousands of years we sing His praise, we will still be not be done, and can keep praising Him; such are His natural guNa-s. He gives reference to the SvetASvatara upanishad: "tam I SAnam varadam devam I Dyam" (4. 11) - "He Who is the Lord of all, benevolent, divine,





and worthy of praise"; "tam viSva rUpam bhava-bhUtam IDyam" (6. 4) - He Who has the Universe as His form, He who is the cause of all origin and existence, and who is praiseworthy".

b) Sri Samkara's interpretation is: sarvaih stUyate, na stotA kasyacit iti stavayah - He who is praised by everyone, but who does not need to praise anyone. Sri cinmayAnanda adds that "all the jIva-s invoke Him, but He does not invoke the jIva-s".

Sri bala deva vidyA bhUshaN comments that He is stavayah or worthy of praise because it is easy to praise His infinite kalyANa guNa-s through mere use of words - vAg-vyApAreNaiva samArAdhyatvAt nitya kalyANa guNakatayA stotum arhah stavayah.

The dharma cakram writer gives some examples of the way the AzhvAr-s have praised Him: uyarvaRa uyar nalam uDaiyavan, mayrvaRa madi nalam aruLbavan, amarargaL adipati, nalam tarum Sollai nAn kaNDu koNDEn nArAyaNA ernnum nAmam, acyutA amaraR Eru, Ayar tam kozhundu,... etc. But He is not fully described by any of these; these are just some limited ways through which His true devotees have enjoyed Him. Knowing the inner meaning of songs in praise of Him and singing them, nAma japam, meditating on Him, dedicating all that we do to Him, etc., are among the different ways in which He can be praised.

nAma 685. स्तवप्रियः stava-priyah

He Who is pleased by the praise in whatever form it is offered.

stava-priyAya namah.

In his interpretation, Sri BhaTTar points out that when anyone praises Him in any manner (even in a negative manner!), in any language (even if it contains errors in diction or meaning), even if it is adverse to His splendor, bhagavAn accepts it as praise. Sri BahTTar's exact words are:

1. yathA katha'ncit (in whatever manner),
2. yayA kayAcit bhAshayA (in whatever language - even in negative language),





3. yena kenApi (by anyone - even including those who denigrate Him),
4. tejaskarah tiraskaropi vA (either in praise of His qualities or in negative terms),
5. stavah priyatamah asya iti stava-priyah (He accepts them as praise of Him - because these actions are done while thinking of Him).



stava-priyAya namah.

Sri BhaTTar gives an example of this guNa of bhagavAn by referring us to the incident of ghaNTakarNa, who did not like to hear even the name of vishNu being uttered by anyone even casually. So he suspended two bells from his ears, and at the very utterance of the name of vishNu, he will shake his head violently, so that these words won't fall in his ears. But in order to ensure that he shake his head at the mere mention of the name of vishNu, he had to





always be thinking of vishNu, and watching for even a casual mention of the name of vishNu. The Lord took this as constant meditation on Him, and gave salvation to ghaNTAkarNa for this constant meditation on Him. This is an example of how He takes even the negative thought about him as praise of Him.

SrI v. v. rAmAnujan adds to this the example of SiSupAlan, who got moksham even though all he was doing was using abusive language to talk about Lord kRshNa at every possible opportunity - "kETpAr Sevi SuDu kIzhmai vaSavugaLaiyE vaiyum pazham pagaivan SiSupAlan". nammAzhvAr concludes one of his dacads in tiruvAimozhi by pointing out that no matter how we say His name - knowing the meaning or not knowing the meaning, etc., - the final outcome is that it will always lead to good for us - "e'nganE Sollinum inbam payakkumE" (7-9-11).

SrI rAmAnujan refers us to nammAzhvAr's tiruvAimozhi pASuram 5. 1. 1, which supports the interpretation that SrI BhaTTar has given for this nAma - perumAL is stava-priyah because His Grace is such that even if we don't mean to praise Him, as long as we say something about Him, even without sincerity, He will accept it as praise, in order to help us reach Him - such is the destiny of the jIva:

kaiyAr Sakkarattu en karu mANikkamE enRenRu
poyyE kaimmai Sollip puRamE puRamEyADi
meyyE peRRozhindEn vidi vAikkinRu kAppAr Ar?
AiyO! KaNNa pirAn! aRaiyO inip pOnAIE

(tiruvAi. 5. 1. 1)

SrI rAdhAkRshNa SAstri observes that bhagavAn's pleasure when He is praised is not because He is happy that people are praising His qualities, but because He is pleased that the jIva-s are putting to appropriate use the indriya-s that He has given to the jIva-s. When the thought, word, and deed are all directed appropriately for His praise, He is all the more happy. By praising Him, we are getting closer to Him, and this is exactly what He wants of the jIvAtmA-s, and this makes Him happy.





The dharma cakram writer gives the analogy of the parents who feel happy when the child does well in the school. The body and the indriya-s that He has given us are for serving Him, and, just like the parents who feel happy when the child does well in the school, He is happy when we do well with the facilities He has given us.

nAma 686. स्तोत्रं stotram

The Eulogy Incarnate.

stotrAya namah.

The word stotram is derived from the root stu - to praise, through the addition of the affix shTran, which gives the sense of instrument (i. e, means of praise), according to pANini sUtra 3. 2. 182. The nAma means that bhagavAn is stotram incarnate.

SrI BhaTTar's interpretation is that bhagavAn is the cause or the instrument of the stotram or praise, because it is only by His anugraham that the devotee praises Him. SrI BhaTTar gives the example of child dhruva who was spell-bound when bhagavAn appeared before Him, and could not utter even a word. Then bhagavAn gently touched dhruva's cheek with His conch, and immediately words of praise of bhagavAn started pouring out form dhruva's mouth. Thus, bhagavAn was the true instrument for His praise in this case. SrI rAdhAkRshNa SAstri refers to the following words of dhruva:

yo antah praviSyA mam vAcam imam prasuptAm
sa'njI vayatyakhila Sakti dharah sva dhAmnA |
anyAmSca hasta caraNa SravaNa tvagAdI n
prANAn namo bhagavate purushAya tubhyam ||

"I worship that Lord who entered into me,
gave life to my words which were more or less dead, and
with His unique Sakti, rejuvenated my hands, legs, ears, skins, etc.,
and gave movement to them".

SrI v.v.rAmAnujan gives reference to tiruvAimozhi 10. 7. 5, where





nammAzhvAr echoes this same sentiment: paNNAr pADal in kavigaL yAnAit tannait tAn pADi..., where nammAzhvAr says that bhagavAn sang His own praise by Himself through tiruvAimozhi using nammAzhvAr as the vehicle or means.

SrI Samkara's interpretation is that bhagavAn is Himself the Hymn. SrI cinmayAnanda explains this by pointing out that when a glorious hymn, praising His Divine Nature, is sung with full devotion and ardent aspiration to realize Him, this praise lifts the devotee into the experience of the Nature of Truth. Thus, the nAma (praise here) and the nAmee are one and the same in experience.

SrI rAdhAkRshNa SAstri observes that words that praise Him are by their very nature good words, and so they are His manifestation (Note that Lord kRshNa declares in the gltA that all that are best in this world are but His manifestations).

The dharma cakram writer explains that the great Rshi-s to whom bhagavAn has revealed Himself, have a mind which is pure and where He resides. When these sages reveal their experience of Him through words to others, this becomes the mantra or the word of praise or stotram. Thus the stotram or the mantra becomes the representation of Him. This is what AzhvAr declares when he says: "nalam tarum Sollai nAn kaNDu koNDEn nArAyaNA enum nAmam". One is reminded of the incident of draupadi being saved by invoking the nAma of kRshNa which saved her even before kRshNa could personally come and save her. In this sense, the nAma or the stotram is even more powerful than Him.

SrI satyadevo vAsishTha interprets stotram in the current context to refer to veda - stUyate anena iti stotram vedah - that by which bhagavAn is praised, is veda.

Since bhagavAn is the object of praise of the veda-s, He is stotram Himself: vedasya pradhAna vishayatvA brahmApi stotram.





nAma 687. स्तुतः stutah

He Who is praised.

stutAya namah.

SrI BhaTTar's vyAkhyAnam is that bhagavAn is called stutah because He is praised by everyone including the nitya sUri-s for the attainment of their respective desires. This includes the thousand-hooded AdiSesha, garuDa who is the embodiment of the three-fold veda-s, brahma and other gods, and also byhuman beings like ourselves

sahasra-phaNa trayI -mayAdibhih anantaih brahmAdibhih
asmadAdibhiSca tat-tad-abhiIAsa siddhaye stuta iti

SrI BhaTTar gives reference to the Sruti

"dhAtA purastAt yamudAjahAra
Sakrah pravidvAn pradiSaS-catasrah"

purusha sUktam

"At first, brahma, the creator, praised Him, then indra of great knowledge extolled Him, and then the four directions". The reference to the four directions indicates that He is the Object of praise by all beings like ourselves.

SrI v. v. rAmAnujan gives reference to nammAzhvAr's tiruvAimozhi 3. 3. 5, which conveys this idea - "SodiyAgi eIIA ulagum tozhum Adi mUrti enRAI aLavAgumO?".

SrI Samkara pATham for this nAma is stuthih - the act of praise. SrI rAdhAkRshNa SAstri observes that with SrI Samkara's version, the previous nAma refers to the words of praise, and the current nAma will refer to the act of praise.

With SrI BhaTTar's version (stutah), the previous nAma says that He is the instrument for His praise (including the words and the acts), and the current nAma indicates that He is the object of these words and acts of praise.

The dharma cakram writer notes that it is only when we have a mind that is





clean, and is occupied by Him, that meaningful and proper stuti comes out through our words. It is then that the greatness of bhagavAn takes shape in the form of words and comes out as stuti. Thus, it is He who causes the stuti to occur, and hence He is called stutih.

nAma 688. स्तोता stotA

- a) He Who praises those who extol Him.
- b) He Who is also the form of the Eulogizer of bhagavAn.

stotre namah.

SrI BhaTTar's vyAkhyAnam is "sva-stotAram stotum Seelam asya iti stotA" - He Whose nature it is to praise those who praise Him is stotA. He quotes from vishNu dharma in support:

"yam stuvan stavyatAmeti vandamAnaSca vandyatAm" (75. 55) - "He Who praises bhagavAn is praised by bhagavAn Himself, and he who adores bhagavAn becomes an object of adoration for Him".

SrI BhaTTar gives the example of bhagavAn's kailAsa yAtra in His kRshNa incarnation. The incident referred to is Lord kRshNa's praise of Siva in the form of a hymn during the kailAsa yAtra. Siva constantly meditates on bhagavAn through the tAraka mantra, and so He becomes an object of stuti by bhagavAn, as He says in hari vamSa - "One who praises Me becomes praiseworthy".

SrI kRshNa datta bhAradvAj gives the same interpretation as SrI BhaTTar - stauti sva-janAn iti stotA.

SrI baladeva vidyAbhUshan gives the reason for bhagavAn praising His devotee - He wants to bring out the greatness of such a devotee. He quotes from the gl tA - j~nAnI tvAtmaiva me matam (7. 18). Slokam 7. 17 of the gl tA also conveys this idea:

teshAm j~nAni nitya-yukta eka-bhaktir viSishyate; |
priyo hi j~nAnino'tyartham aham sa ca mama priyah ||

where Lord kRshNa declares that the devotee who has exclusive devotion to



Him is extremely dear to Him.

SrI cinmayAnanda refers us to the gl tA Slokam 12. 14 - mayyarpita mano-buddhir yo mad-bhaktah sa me priyah.

The dharma cakram writer elaborates on the attributes or qualities of the devotee whom bhagavAn praises. This devotee :

1. shows kindness to all,
2. has overcome anger,
3. considers pleasure and pain as equal,
4. is pure in thought, word and deed,
5. dedicates all his actions to bhagavAn,
6. is neither happy when he obtains objects of pleasure nor unhappy when he is faced with objects of displeasure,
7. is neither positively influenced by praise nor negatively influenced by unkind words, etc.

Lord kRshNa describes such a devotee in Chapter 16 of the gl tA among other places.

b) SrI Samkara's vyAkhyAnam is - stotA api sa eva, sarva AtmakatvAt - so He is the Eulogizer as well.

SrI cinmayAnanda obsrves that the true devotee who sings the divine hymns of the Lord dissolves in the Lord (becomes one with theLord), and is in at-one-ment with Him.

nAma 689. रणप्रियः raNa-priyah

- a) He Who delights in battle.
- b) He Who delights in the auspicious sounds in places of worship.
- c) He Who moves around happily in the form of the Sun etc.

raNa-priyAya namah.

The word raNa has two meanings - raNa gatau, raNa Sabda arthah- it can mean



motion or sound. The different interpretations draw on these two different meanings.

Generically, raNa-priyah thus means one who delights in moving around, accompanied by sound. Thus, the term raNa is used to refer to battle, where a vl ra purusha moves around with joy in confronting his enemies. Sri Samkara and Sri BhaTTar use this meaning (battle) in their interpretations. Sri satyadevo vAsishTha uses the meaning "movement", while Sri kRshNadatta bhAradvAj uses the meaning "sound".

He is raNa-priyah when it comes to dealing with the enemies of those who have surrendered to Him and sought His protection. He delights in battle for the purposes of protection of those who seek refuge in Him, and for protection of righteousness. The fight against rAvaNa in His rAma incarnation, and the destruction of duryodhana and other demons in His kRshNa incarnation are among the widely known examples of His guNa of raNa-priyah. These are for the protection of the good and the destruction of the evil -

paritrANAYasAdhUnAm vinASAYa ca dushkRtAm
dharma smasthApANArthAya sambhavAmi yuge yuge.

Sri BhaTTar quotes sage vAlmI ki in yuddha kANDa:

tatah sakAmam sugrIvam a'ngadam ca mahA-balam |
cakAra rAghavah prIto hatvA rAvANamAhave ||

(yuddha. 111. 31)

"Sri rAma killed rAvaNa in the fight and felt happy that

He fulfilled the desires of the powerful sugrIva and a'ngada".

Sri Samkara refers to His carrying the great pa'ncAyudha-s ever ready for the protection of the world - yatah pa'nca mahAyudhAni dhatte satatam lokarakshaNArtham ato raNa-priyah.

b) Sri kRshNa datta bhAradvAj gives an interpretation which is different from the other vyAkyAna kartA-s: raNo ravah mandireshu ma'ngala dhvanih; sa priyo yasya iti raNa-priyah - The auspicious sound in the temples is called



raNah or ravah; since these are pleasant to Him, He is referred to as raNa-priyah.

c) SrI satyadevo vAsishTha uses the meaning of movement for raNa, and gives the interpretation that He is called raNa-priyah because He delights in moving around in the hearts of everyone and removing the darkness in them and enlightening them, or He delights in moving around in the form of the Sun and removing the darkness in the world.

The dharma cakram writer points out that life intrinsically is a struggle of one thing vs. another. For one life to live, some other life or some aspect of another life is destroyed. For us to be relieved from evil influences, we have to fight to overcome the evil. bhagavAn has the big task of fighting against the evils of the world, and this is what He signifies by carrying the pa'ncAyudha-s. This nAma of bhagavAn should remind us that our life is a big struggle and a fight to keep the bad from us, and to constantly assert the good in us.

nAma 690. पूर्णः pUrNah

He Who is complete.

pUrNaya namah.

The root from which the nAma is derived is pUrI - ApyAyane - to fill, to satisfy.

SrI BhaTTar gives the interpretation that since He is avApta-samasta-kAman (One Who has all His desires fulfilled, and has nothing else to wish for), He is pUrNah. SrI BhaTTar notes that this is why it is easy to please Him with just words of praise, with no expenditure of any kind involved, no physical strain, and no need for elaborate worship.

nammAzhvAr sings His pURNattvam in tiruvAimozhi (4. 5. 7, 4. 510) - eIIA ulagum uDaiyAn tannai, tanadEulagena ninRAn tannai (references from SrI v. v. rAmAnujan).

SrI cinmayAnanda points out that He is lakshmi -pati, and there is nothing that He does not have.



SrI Samkara comments that He has all objects of desire, and all Sakti-s or energies, and so He is pUrNah - sakalaih kAmaih, sakalAbhih SaktibhiSca sampannaiti pUrNah. Thus, He not only has all that is desired, but also has all the powers to fulfill all that is desired. He is also pUrNah in the sense that He is everywhere, and permeates and pervades everything (SrI rAdhAkRshNa SAstri). Since everything is part of Him, and there is nothing that is not part of Him, there is nothing for Him to desire.

SrI SAstri refers us to the well-known upanishadic passage

pUrNamadah pUrNamidam pUrNAt pUrNamudacyate;

pUrNasya pUrNamAdAya pUrNamevAvaSishyate

(Santi pATha of I SAVAsya uapnishad, bRhadA. 5. 1. 1)

He is complete in all respects; whatever emanates from Him is complete; His fullness is such that even though many things emanate from Him that are complete, He remains complete in all respects. Other upanishadic references he gives are: pUrNam apravarti (bRhadA. 2.1.5), and tadetat pUrNam apravarti (chAndoygya. 3. 12).

SrI kRshNa datta bhAradvAj adds additional anubhavam for this nAma - a) He is filled with infinite kalyANa guNa-s, and so He is pUrNah - pUryate ApyAyate smakalyANa guNaih iti pUrNah; b) He is easily fulfilled and satisfied with the simple offerings from His devotees, such as flowers, fruits, etc. - bhaktArpitaih phala kusumAdibhih tarpita iti pUrNah.

SrI baladeva vidyA bhUshaN builds on his vyAkhyAnam for the previous nAma, and interprets the current nAma to mean that He is perfect in the sense of finishing off His enemies once for all without trace.

Thus, among the different anubhavam-s for this nAma are:

1. He is full, with all desires fulfilled;
2. He is complete with all the kalyANa guNa-s;
3. He is easily satisfied and fulfilled with the simple offerings of His devotees;
4. He is filled with all the Sakti-s that are needed to fulfill any possible



desire;

He permeates and pervades everything, and there is nothing that is not part of Him.

The dharma cakram writer discusses the implications of this nAma to our daily life. PUrNa is the fulfilled or completely satisfied state. The general observation in our lives is that as we succeed more in our material life, we become more and more dissatisfied, because our needs and wants keep growing more. The modern day education only helps grow this material need. The term 'kalvi' signifies 'kalludal', digging into. The true purpose of kalvi should be to bring out the good in us and to develop the desire to seek Him. But the modern day education only digs out more desire, more wants, and helps us lose whatever little good we might have had to start with. We become even more of pleasure seekers and wealth seekers as we get the modern education. The more devices we discover to defend ourselves, the more the fear in us increases of possible attacks. Lack of trust and faith in Him is the general result of the education we receive nowadays. The significance of this nAma for us should be to realize that the joy we are seeking externally is really within us, and to realize our true nature and become fulfilled through this realization of the true nature of our selves.

nAma 691. पूरयिता pUrayitA

The Fulfiller of the desires of His devotees.

pUrayitre namah.

bhagavAn has the nAma pUrayitA because He bestows anything that anyone desires depending on their merit - dharma, artha, kAma or moksha. Sri BhaTTar gives the interpretation that He has this nAma because He fulfills the desire of the devotees to sing His praise. In other words, bhagavAn is pUrayitA by becoming a stava-priyah (nAma 685) for the sake of His devotees, and fulfilling their desire to praise Him, even through He is a pUrNah (previous nAma), and thus does not need the praise of the devotees. His true devotees



would only seek the chance to do kaimkaryam to Him by pleasing Him through praise etc., and this is what He fulfills, as signified by the nAmapUrayitA.

SrI Samkara continues on his interpretation for the previous nAma, and points out that bhagavAn is not just fulfilled Himself (pUrNah), but He makes others fulfilled as well (pUrayitA) at the appropriate time, by bestowing whatever they seek.

The dharma cakram writer gives some instances of the unique ways in which bhagavAn fulfils the desires of those who seek His help, all the time upholding dharma. The story of arjuna and duryodhana seeking help from Lord kRshNa for the mahAbhArata war is interesting. Lord kRshNa bestowed both arjuna's and duryodhana's wishes, though ultimately He made sure that dharma won. bhl shma, the great devotee of kRshNa, declared to duryodhana that he will fight so ferociously that he will make kRshNa break His vow and take to arms during the war. BhagavAn fulfilled bhl shma's promise, because it was the wish of a devotee. By fulfilling His devotees' wishes, all He is doing is fulfilling His own wishes, since He wants to ensure that His devotees' words are true. The reason that bhagavAn always fulfills His devotees' wishes is because their wish is never contrary to His wish under any circumstance. In the mahAbhArata war, even though bhl shma was on duryodhana's side, he blessed yudhisThira that he should win the war, which was the same as bhagavAn's wish.

nAma 692. पुण्यः puNyah

a) The Purifier.

b) He Who is excellent in performing pious activities.

puNyAya namah.

This nAma occurs again as nAma 925 in Slokam 98.

There are two ways the derivation of the word "puNyah" has been approached - one from the root pU - pavane - to purify, and the other puN- Subha karmaNi - to be pious. The details will be seen below under the respective authors.



SrI BhaTTar gives the definition - **puNAti iti puNyah** - He who purifies is puNyah, which is derived from the root pU - pavane to purify. SrI BhaTTar points out that bhagavAn has this nAma because He purifies even the worst of the sinners and makes them fit for extolling Him.

SrI v. v. rAmAnujan observes that the nAma "puNyan" for bhagavAn in tamizh is a favorite of the AzhvArs. Among the references he gives are from tirumazhiSaiAzhvAr - "**anantan mEl kiDanda em puNNiyA!**" (tiruccanda viruttam45), and from tiruma'ngai AzhvAr - "**un aDiyEn manam pugunda appulava! puNNiyanE!**" (periya tirumozhi 3. 5. 7).

SrI Samkara interprets this nAma to mean that He is a Purifier because thought about Him purifies the person who thinks about Him - **smRtimAtreNakalmashANi kshapayati iti puNyah**.

The dharma cakram writer explains that just as the thoughts of indriya-sukham are thoughts that are not conducive to His realization, the thoughts about Him produce the purity that leads to His realization.

Under nAma 925, SrI BhaTTar gives the above as his second interpretation for this nAma - that by the mere contemplation of His kI rti pertaining to His helping His devotees, we become pure. He gives the example of bhagavAn's protection of gajendra, and observes that the meditation of His kI rti through acts such as this will purify us. This same interpretation and example are presented by SrI baladeva vidyA bhUshaN for this nAma under Slokam 98.

For the occurrence of this nAma in Slokam 98, SrI Samkara gives the interpretation that bhagavAn has the nAma puNyah because He enables all to be righteous by His teachings through the Sruti-s and smRti-s - **sarveshAmSruti smRti lakshaNayA vAcA puNyam AcashTa iti vA puNyah**.

Under the current Slokam, SrI baladeva vidyAbhUshaN comments that bhagavAn is a Purifier of this world in the sense of eliminating or removing the wicked (such as kamsa).

SrI satyadevo vAsishTha derives the nAma starting from the root pU - pavane- to purify, and gives the derivation - **pavata iti, pUyate vA anena**



itipuNyah - pavitrah pApAnaviddhah Subho vA - He who purifies, or One by whom things are purified is puNyah; or, One who is pure, devoid of any sin, auspicious, etc. He gives the example of bhagavAn in the form of the Sun purifying all objects in the universe, in addition to being pure Himself.

In addition to the above derivation and interpretation, both Srl satyadevo vAsishTha and Srl kRshNa datta bhAradvAj also give the alternative derivation of the nAma starting from the root puN - Subha karmaNi - to be pious.

Srl bhAradvAj gives the derivation as "puNati Subhamkarma Acarati iti puNyah" - One Who observes pious activities is puNyah. By the grammatical rule "tatra sAdhuh" (ashTAdyAyi 4. 4. 98), with the addition the yat pratyaya to puNa, the term puNyah means "One who is excellent in observing the pious activities", and not just in the sense of being good. BhagavAn sets the example to His devotees on performing pious acts by performing them Himself. He leads by example.

Thus, bhagavAn is puNyah (the Purifier) because:

1. He purifies even the worst of sinners by making them think of Him;
2. He purifies this world by eliminating the wicked from our midst during His incarnations;
3. His thought is a purifier for those who meditate on Him;
4. He purifies everything in the form of the Sun;

He guides us to be righteous through the Sruti and smRti.

Alternatively, He is puNyah (One who excels in observing pious activities) because He excels in the practice of pious activities so that He sets an example for others to follow.

nAma 693. पुण्यकीर्तिः puNya-kl rtiH

He Whose kIrti or praise is also purifying (in addition to Him being the Purifier).

puNya-kIrtaye namah.



SrI BhaTTar interprets the nAma as signifying that His kIrti is purifying when it is sung by His devotees; in other words, nAma samkIrtanam by His devotees, which involves singing His kIrti, purifies the devotee, and so He is called puNya-kIrtih. SrI BhaTTar gives several references that indicate the purifying nature of His praise.

nAma samkIrtanam pumsAm vilAyanam anuttamam |
maitreya! aSesha pApAnAm dhAtUnAmiva pAvakah ||

(vishNu purA. 6. 8. 20)

"Maitreya! Just as fire purifies the metals, the unequalled recitation of the names of bhagavAn, which have unsurpassed greatness, destroys all sins of man".

avaSenA'pi yan-nAmni kIrtite sarva-pAtakaih |
pumAn vimucyate sadyah simha-trataih mRgairiva ||

(vishNu. PurANam. 6. 8. 19)

"Those who, even without being aware of it, pronounce the name of bhagavAn are freed from their sins the same way a deer is freed from the attack of the beasts when they run away on hearing the roar of a lion nearby".

dhyAyan kRte yajan ya-jnais-tretAyAm dvApare'rcayan |
yadApnoti tadApnoti kalau samkIrtya keSavam ||

(vishNuPurANam. 6. 2. 17)

"By the mere mention of the name of bhagavAn, a man in kali yuga attains the same fruits that one obtained in the kRta yuga by abstract meditation, in the tretA by sacrifice, and in the dvApara yuga by adoration".

SrI v.v.rAmAnujan gives reference to ANDAL's tiruppAvai pASuram "mAyanai"- vAyinAl pADi manttinAl Sinndikka pOya pizhaiyum pugutaruvAnninRanavum tIyinil tUSAgum - (pizhai here refers to our sins or pApam).

The dharma cakram writer gives the additional reference to: "nalam tarum Sollai nAn kaNDu koNDEn nArAyaNA ennum nAmam".



SrI Samkara also gives the interpretation that this nAma signifies that He has kIrti which brings purity to people- puNyam Avahati asya kIrtih nRNAm itipuNya-kIrtih.

SrI rAdhAkRshNa SAstri seems to draw a connection between the previous nAma and the current nAma. SrI Samkara interprets the previous nAma as referring to His being a puNyah or Purifier in the sense that mere thoughts about Him by the devotee lead to the purification of the devotee - smRtimAtreNa kalmashANi kshapayati iti puNyah. In order to have this smRti of Him, one should first realize His greatness. The current nAma provides this basis, namely His fame, which induces thoughts about Him in the devotee, which then leads to the smRti of bhagavAn. Thus, His kIrti has the effect of being a purifier (this nAma), just as His smRti is (the previous nAma).

SrI cinmayAnanda explains that whoever glorifies Him becomes holy, and so in this sense His glory is purifying.

nAma 694. अनामयः an-Amayah

a) He Who removes the disease of samsAra.

b) He Who is beyond pain or suffering - internal, external, karma-related, etc.

an-AmayaAya namah.

The root from which this nAma is derived is ml - himsAyAm, to die, to perish. The term Amayah refers to disease or sickness. He Who is beyond disease or sickness is an-Amayah.

a) SrI BhaTTar gives the interpretation that He is called an-Amayah because He is the adversary for the worst Amayah, namely the disease of samsAra, in His devotees - samsAra mahA-vyAdhi virodhi. samsAra is considered a disease because it is an obstacle to the power of enjoyment of the glory of bhagavAn. SrI BhaTTar quotes from chAndogyopanishad and indicates that those who have realized the true nature of samsAra declare that "they are full of disease" - "vyAdhibhih paripUrNo'smi" (chAn. 4. 10. 3). nammAzhvAr refers to Him as "vani tIra marundu" (tiruvAi. 7. 1. 4) -reference from SrI v. v.



rAmAnujan.

b) Srl samkara gives the interpretation that He is called an-Amayah because He is free from all ills produced by karma - internal or external.

Srl kRshNadatta bhAradvAj gives the derivation - na Amayo rogo yasya iti anAmayahdivya-ma'ngala vigrahaH - His divya ma'ngala vigraham is beyond any kind of disease or illness. His Nature is of pure unstained divine essence, and He is thus beyond the mental restlessness or physical pangs that constantly haunt us because of our karma (Srl cinmayAnanda).

The following summary from dharma cakram is educational and informative: "Disease is whatever causes discomfort to the body or mind. The body is sthUla and the mind is sUkshma. When the sthUla body feels suffering, it impacts the sUkshma mind, and the reverse is also true. Since jIvan is associated with the body and mind, the pain felt by either is felt by the jIvan or soul also. BhagavAn is beyond all these, and so He is an-Amayah".



Slokam 74

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।

वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ७४ ॥

manOjvas tI rthakarO vasuretA vasupradah |
vasupradO vAsudevO vasur vasumanA havih ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 695. मनोजवः mano-javah

He Who is swift as thought.

mano-javase namah.

The word javah is derived from the root ju'ng - gatau - to go. The amara koSam commentator observes that the series of words related to javah all indicate movement with speed - etAni sa-vega-gati nAmAni. SrI kRshNa datta bhAradvAj gives the definition - manaso java iva javo yasya itimano-javah - He Who has speed like that of the speed of the mind.

a) SrI BhaTTar comments that He is called mano-javah because He is faster than thought itself in implementing all the acts described in previous nAma-s in purifying a devotee. SrI BhaTTar gives supports from the gl tA and the vishNu dharmā:

kshipram bhavati dharmAtmA SaSvat SAntim nigacchati |
kaunteya pratijAnI hi na me bhaktah praNaSyati ||

(gl tA 9. 31)

"The devotee who is solely dedicated to Me quickly becomes righteous and obtains everlasting peace. Affirm, on my behalf, arujuna, that My devotee never perishes".

sapta-janma-kRtam pApam svalpam vA yadi vA bahu |
vishNor-Alaya vinyAsa prArambhAdeva naSyati ||

(vishNu dharmā 83. 20)

"The sins committed in seven births, be they many or a few, are all destroyed



the moment a man begins to place his foot in the temple of vishNu".

SrI v. v. rAmAnujan refers us to gajendra moksham, where bhagavAn was not willing to depend solely on the speed of garuDa, and hurried out without even worrying about His appearance.

nammAzhvAr also describes His extreme speed in removing the sins of His devotees:

kaDivAr tI ya vinaigaL noDiyAm aruLavaikkaN
koDiyA aDu puL uyartta vaDivAr madhavanArE

(tiruvAi. 1. 6. 10)

Especially because of mahA lakshmi's proximity, it takes Him less than the time it takes us for producing the sound of a noDi (the sound produced by two fingers), to remove all our sins from beginningless time.

SrI aNNa'ngarAcArya svAmi notes that this nAma signifies that He fulfils His devotees' wishes with the speed of mind. (He can fulfill whatever He decides by His mere samkalpam - samkalpa mAtreNa).

SrI baladeva vidyAbhUshaN comments that He has this nAma because He removes the obstacles of samsAra extremely fast for those who surrender to Him.

b) SrI Samkara observes that bhagavAn has the speed like that of the mind in that He is everywhere at the same time - manaso javah, vega iva vego'sya sarva-gatatvAt iti mano-javah.

The I SAvAsya Upanishad mantra describes His speed:

anejadekam manaso javI yo nainad-devA Apnuvan pUrvam arshat |
tad-dhAvato'nyAn atyeti tishThat-tasminn-apo mAtariSvA dadhAti ||

(I SA. 4)

"Although fixed in His abode, God is swifter than the mind and can overcome all others running.".

SrI rAdhAkRshNa SAstri's comments for this nAma can be summarized as follows: Time, place, or things (kAla, deSa, vastu) can obstruct one's speed.



But in bhagavAn's case, none of these come as impediments; He is everywhere already (deSa) ; He is not limited by past, present, or future (kAla); He is the Controller of everything, and so nothing can obstruct Him (vastu). SveTASvatara Upanishad (3-19) declares - a-pANi pAdo javano grahItA paSyati a-cakshuh sa SRNoti a-karNah | sa vetti vedyam na ca tasya asti vettA tam Ahuh agryam purhsham mahAntam || - "Without use of His hands and feet, He moves and grasps; He sees without use of His eyes, hears without need for His ears. He knows whatever is to be known, and of Him there is no knower. They speak of Him as the first, the purusha, the Great".

The dharma cakram writer points out that the more we think of Him, the more our mind get these attributes of being unconstrained by deSa, kAla, and vastu, and the more we become closer to Him. He quotes rAmakRshNa paramahansa, who says that the more we proceed towards the east, the farther we get away from the west. The more we get closer to Him, the farther away we move from the worldly attachments, and the faster He can grasp us towards Him like a powerful magnet.

nAma 696. तीर्थकरः tIrtha-karah

- a) He Who is the source of the holy waters.
- b) He Who makes us cross over the ocean of samsAra.
- c) He Whose touch of hand is purifying.
- d) He Who has provided simple steps to access Him through His various incarnations.

tIrtha-karAya namah.

The word tIrtham is derived from the root thRR - plavana taraNayoh - to swim, to cross over. That through which one crosses over or swims is tIrtham. The term tIrtham is used to refer to sources of water that purify a person. The term is also used to refer to the sacred scriptures which purify a person through their learning - taratyanena pApam aj~nAnam iti tIrtham, or making it easier for us to reach Him through His various incarnations (para, vyUha,





vibhava, arcA, antaryAmi). The "crossing over" can also refer to crossing over the ocean of samsAra, the crossing over of all sins, etc.

nammAzhvAr''s tiruvAimozhi pASuram 7. 10. 1 captures the full significance of the word "tIrtham":

tIrthanukkaRRa pin maRROR SaraN illai enRu eNNi, tIrthanuukE
tIrta manattanan Agi, Sezhum kurugUr SaThakOpan Sonna
tIrtha'ngaL AyirattuL ivai pattum vallArgaLai, dEvar vaikal
tIrtha'ngaLe enRu pUSittu nalgI uraippar tam dEviyarkkE

(tiruvAi. 7. 10. 11)

The reference to "tIrthan" in the first line is to perumAL; the "tIrtham" in the 3rd line refers to nammAzhvAr's pASuram-s which are purifying to those who chant them, and are even more purifying than Him ; the reference to tIrtham in the 4th line is to those who have learned the purifying pASuram-s, who are even more pure than the pASurams themselves (SrI V. N. vedAnta deSikan from ARAyirap paDi). Thus, tIrtham here refers to the three levels - perumAL, the sacred AzhvAr's pASurams, and the devotees who chant them. bhUtattAzhvAr also refers to those who sing His praise as "tIrtha-kara-s" - eN tiSaiyum pErtta karam nAngu uDaiyAn pEr Odip pediagAL - tIrtha karar Amin tirindu (iraNDAm tiruvantAdi - 14). - reference from SrI v.v. rAmAnujan.

The term karah is used in two ways by the vyAkhyAna kartA-s: The Doer, from the dhAtu kR - karaNe - to do; or to refer to karah - hand.

Thus, tIrtha-karah means tIrtham karoti iti tIrtha-karah - He Who creates the tIrtha-s is tirtha-karah (SrI satyadevo vAsishTha), or He Who creates the SAstra-s etc. that purify the person who resorts to them, or He has the divine hands whose touch purify the devotee - tIrthah tArakah karo yasya iti tIrtha karah (SrI kRshNa datta bhAradvAj).

a) SrI BhaTTar gives three interpretations:

1) He has this nAma because He is the source of the holy rivers such as the ganges, and the holy lakes such as the pushkara, which purify those that





mediate on them or recite their names, just as His nAma purifies them.

2) He is the Originator of yoga, j~nAna, sAmkhyA (science, craft and other arts, Vedas, SAstra-s, and music) - *yogo j~nAnam tathA sAmkhyam...*(mahA bhArata, Anu. 150. 141).

3) He, Who is deep like an unreachable ocean, but makes it possible for the devotees to reach Him through a series of incarnations that are like steps to reach Him.

In dayA Satakam, svAmi deSikan prostrates to the AcArya paramparA as the steps that make it possible to have access to Him who is otherwise inaccessible like the deep ocean (Sloka 2 - *vigAhe tIrttha bahulAm. SitalAm guru-santatim...*). One is reminded of the sAmyam of AcArya-s with bhagavAn that svAmi deSikan refers to in nyAsa vimSati Sloka 2. I feel that, along the lines of SrI BhaTTar's third interpretation above, bhagavAn is tIrttha-karah also in the sense that He has provided this great AcArya paramparA starting with Him, followed by pirATTi, vishvakesenar, etc., all the way down to our current AcArya in order to enable us to reach Him.

b) SrI Samkara uses the meaning "vidyA" for tIrttham, and gives the interpretation - *caturdaSa vidyAnAm bAhyA-vidyA-samayAnAm ca praNetA pravaktA ca iti tIrttha-karah* - He is the Teacher of the fourteen vidyA-s and the auxiliary sciences, and so He is called tIrttha-karah. These include the veda-s and other vidyA-s which He taught to brahma and the deva-s, as well the other sciences that are contradictory to the vedic teachings that He gave to the asura-s to deceive them.

SrI rAdhAkRshNa SAstri refers to the 14 or 18 vidyA-s or the "ghats of knowledge - kalvit tuRaigaL" - the four veda-s, the six vedA'ngga-s (SikshA, vyAkaraNa, chandas, niruktam, jyotisham, kalpam), the two darSana-s (mImamsA, nyAaya), dharma SAstra, and purANa-s, and the four additional ones - Ayurveda, dhanurveda, gAndharva, artha SAstra. Among the vidyA divisions that are non-vedic in nature and meant for misleading those who are Asuric are the bauddha, jaina, etc. branches.



SrI cinmayAnanda comments that He is tIrtha-karah because He is the most ancient Teacher of vidyA-s or tIrtha-s.

c) SrI kRshNa datta bhAradvAj uses the meaning "hand" for the word karah, and gives the interpretation that He is called tIrtha-karah because He has hands whose mere touch alone can purify anyone or anything - tIrthah tArakah karo yasya iti tIrtha-karah. He gives support from SrI mad bhAgavatam where we find that the mere touch of bhagavAn was able to lift gajendra from his a-jnAnam, to which he had been subjected through a previous curse (SApam) from agastya muni. .

gajendro bhagavad-sparSAAt vimuktah aj~nAna bandhanAt |
prApto bhagavato rUpam pl tavAsAS-caturbhujah ||

(bhAga. 8. 4. 6)

"By the touch of bhagavAn the elephant-king was relieved from the bondage of a-jnAnam, and attained sArUpyam with bhagavAn, wearing the yellow silk garment and endowed with four hands".

d) SrI satyadevo vAsishTha comments that the nAma signifies that He is the One who makes the Sun and all the other planets move around (tIrtham is used in the sense of crossing over, and karah in the sense of making this possible for the graha-s).

nAma 697. वसुरेताः vasu-retAh

- a) The Source of Lustre.
- b) He Who shines like gold in the context of creation.
- c) He Who is the cause or origin of the universe.

vasu-retase namah.

Starting from this nAma, up to nAma 786, SrI BhaTTar bases his interpretations on the kRshNa incarnation of bhagavAn.

SrI v. v. rAmAnujan has grouped the nAma-s up to 848 under the major title "dushTa nigraha SishTa paripAlanam - the destruction of dushTa-s and the



protection of the virtuous".

vasu as a noun can mean a class of deities (deva-bhedah), fire (analah), a ray of light (raSmi), a rein or halter (vasU), gem (ratna), wealth (dhana), vishNu, the intelligent or wise (vedhAh), etc.

The following is from amara koSam (3-4- 288):

deva-bhede'nale raSmau vasU ratne dhane vasu |
vishNau ca vedhAh strI tvASIr-hitASamsAhidamshTrayoh ||

The word retah is derived from the root rI - sravaNe - to flow. The term retas is used to refer to the semen or seed, cause, etc.

a) SrI BhaTTar uses the meaning "lustre", related to "raSmi" for the word vasu - vasu iti jyotih paryAyah, and the meaning "cause or source" for the word retas, in his interpretation for the nAma, and thus gives the meaning "He Who is the Source of the Divine Lustre". He is also the One from Whom the other objects including the Sun get their light.

The nirukti summary for the nAma is -

vasu Sabdo jyotir-artho retas-tat-kAraNam matam |
divya-jyotih kAraNatvAt vasu-retAh prakIrtitah ||

SrI aNNa'ngarAcArya gives the interpretation for the nAma as "He Who has His divya tejas as the cause for His incarnations".

SrI v.v.rAmAnujan gives the example of His kRshNa incarnation, where He entered the garbham of devaki in the form of His jyoti.

b) SrI Samkara's interpretation is - vasu suvarNam retAh asya iti vasu-retAh. This has been translated as "He Whose essence is gold" by one translator. SrI Samkara quotes the following from vyAsa in support:

devah pUrvam apah sRTvA tAsu vIryam upAsRjat |
tad-aNDam abhavat haimam brahmaNah kAraNam param ||

"The Lord created the waters, and cast His Power into them. It became the golden Egg, the prime source of Brahma".

As extract of the description of SrI cinmayAnanda for the above follows: "In



the beginning of creation were the primeval waters. In this Ocean the Lord dropped His Essence and it became a Golden Egg from which brahma, the Creator, first arose. Thus, Lord, as the womb of all Creation, is mentioned in the purANa-s as hiraNya-garbha, the Golden Womb".

c) Sri satyadevo vAsishTha uses the root vas - nivAse - to dwell, and derives the meaning that One in Whom the whole universe resides is vasu. He uses the meaning "root" or "cause" for the term retah, and thus gives the interpretation that vasu-retA refers to One Who is the cause of all things in this universe.

The dharma cakram writer gives the analogy that just as gold serves as the base material for all gold ornaments, so also He serves as the base from which all other beings arise. He shines like gold in the context of creation. Just as gold needs to be admixed with a small amount of copper in order for it to be used in making jewels, so also the joining together of His vIryam with the moola-prakRti results in the creation of the universe, with its pa'nca bhUta-s etc.

nAmas 698, 699. वसुप्रदः vasu-pradah

- a) The Giver of Treasure (in the form of Himself).
- b) The Giver of Glory or Dignity.
- c) The Bestower of moksham
- d) He Who provides the place for dwelling for all beings

vasu-pradAya namah.

This nAma repeats itself as the next nAma also. It is also similar to the nAma 270 in Slokam 29 (vasu-dah). The difference between nAma 270 and the current nAma is the addition of "pra" in pra-dah. This stands for prakarsheNa - in a special way. In general, the vyAkhyAna kartA-s have interpreted nAma 270 as referring to His bestowing any wealth in general; the current and the next nAma are interpreted as referring to His bestowing special wealth such as the wealth similar to that of kubera, Himself, moksham, ever-lasting fame,



etc. One could think of nAma 270 as referring to His being the Bestower of any wealth at all (the transient wealth etc.), and nAma-s 698 and 699 as referring to His being the Bestower of ever-lasting wealth and the associated joy. The vyAkhyAna-kartA-s give their interpretations such that redundancy in the meanings is avoided, thus establishing that there is no fault of punar-ukti (redundancy or repetition) in the composition of vyAsa just because the nAma repeats itself - the meaning is different in each of the occurrences.

vasu dhanam prakarsheNa dadAti iti vasu-pradah - One Who bestows wealth in an eminent or superior way is vasu-pradah.

a) SrI BhaTTar's anubhavam for nAma 698 is that He gives the best of wealth to the true seeker, in the form of Himself - thus He gives the parama nidhi - the Treasure, to the true devotee. SrI BhaTTar gives the example of bhagavAn giving Himself as a son to devaki and vasu-deva.

For nAma 699, SrI BhaTTar gives the explanation that in the process of offering Himself as their son to devaki and vasudeva, the Lord also gave them the kl rti (vasu) of being His parents, and so He is vasu-pradah in this sense as well. He also gave kl rti to daSaratha when He was born as rAma - ellai il SI r daSarathan tan maganAit tOnRi (perumAL. 10. 11).

b) c) For nAma 698, SrI Samkara gives the interpretation that He has this nAma because He is the true Giver of wealth even to the likes of kubera. Even though kubera has the fame that he is the giver of wealth, he gets his fame as giver of wealth purely by bhagavAn's Grace. For nAma 699, SrI Samkara interprets the term wealth to specifically refer to the best of wealths, namely moksham, and thus the interpretation here is that He is this nAma because He is the Bestower of the greatest of wealths, which He alone can give.

d) SrI satyadevo vAsishTha uses the meaning "dwelling" for vasu, and gives the interpretation that He has the nAma vasu-pradah because He provides Himself as the place for the existence of all beings - vastatyasmin iti vasuh vAsastam pradadAti iti vasu-pradah. In the next occurrence of the nAma, he interprets the nAma as "The Giver of wealth".



Thus, the nAma vasu-pradah has been interpreted variously as:

- a) He Who gives Himself to His devotees as the best of treasures that they seek;
- b) The Bestower of kI rti to His devotees;
- c) He gives immeasurable wealth to the likes of kubera;
- d) He provides the dwelling place for all beings at the time of pralaya;
- e) He is the Bestower of moksham.

nAma 700. वासुदेवः vAsu-devah

- a) He Who pervades and sports.
- b) The Son of vasudeva.
- c) The presiding Deity of the well-known 12-lettered vAsu-deva mantra.
- d) The Deity Who is adored by His devotees.
- e) He Who lives in everything and Who keeps them moving around.

vAsudevAya namah.

This nAma occurred earlier as nAma 334 (Sloka 36), and will occur again as nAma 714 (Sloka 76). The meaning given for this nAma under Sloka 36 was "He Who pervades and sports". Please refer to the write-up under Sloka 36 for the many references. Sri BhaTTar points out under nAma 334, that this nAma, like the nArAyaNa nAma, is aguhya mantram, and its meaning should be properly learnt from a qualified AcArya. I am sharing what little I understand based on what is written in the different vyAkhyAna-s.

- a) For nAma 334, Sri BhaTTar's interpretation was that bhagavAn is called vAsu-deva because He is vAsu (One inwhom everything lives like in a mother, and One who envelopes and protectseverything like a bird with its wings), and He is a deva (One Who sports, or has this process of pervasion, permeation, creation, protection, destruction, etc.,as a part of His leelA). So He is both a vAsu and a deva, and so He is called vAsu-devah.



*vAsudevAya namah.
vimAna_vAsudhEvan-kadalmallai (Pic Courtesy ; B. Senthil)*

For this nAma in Slokam 36, Srl Samkara also derives the meaning based on the combination of the words vAsu anddeva, but he suggests that in addition to His divine play in permeating everything and being the dwelling place for everything, His play includes His covering everything with His mAyA (vasati - AcchAdayati - covers, conceals, sheaths, envelops, etc. - vasati, vAsayati, AcchAdayati vA sarvam itivAsuh). For the nAma in Slokam 76, he unequivocally associates His play (being a deva) with enveloping the whole universe (vAsu) with His mAyA - jagat AchchAdayati mAyayA iti vAsuh sa eva deva iti vAsu-devah. The term 'mAyA' in the advaita system is interpreted as "illusion", whereas in the viSishTAdvaitic system it refers to the wonderful power of I Svara, whose effects are very real.

b) For the current occurrence of the nAma, both Srl Samkara and Srl BhaTTar gives the explanation that He is called vAsu-deva because He is the



son of vasudeva (vasudevasya apatyamvAsu-devah). SrI kRshNa datta bhAradvAj gives the support from SrImad bhAgavatam, where bhagavAn declares that He is called vAsu-deva because He was born as the son of vasu-deva in the yadu kulam:

avatI rNo yadukule gRha Anakadundubheh |
vadanti vAsu-deveti vasu-deva-sutam hi mAm ||

(bhAga. 10. 51. 41)

c) Under Slokam 76, SrI BhaTTar explains the nAma vAsu-deva in terms of the twelve-lettered mantra, namely that the nAma vAsu-deva refers to the Deity that presides over this (vAsu-deva) mantra. The same para-vAsu-deva from SrI vaikunTham took incarnation asvyUha vAsudeva in the Milky Ocean (SrI BhaTTar's interpretation for nAma 714), and He also took the incarnation as the son of devaki and vasu-deva in mathurA (SrI BhaTTar's interpretation for nAma 700).

SrI v. v. rAmAnujan observes that it is the same vyUha vAsu-deva that descended from SrI vaikunTham, that also took birth as the child of vasu-deva, delighted the hearts of the gopi-s, was the para-tattvam for the yogi-s, and at the same time was the death for kamsa and a terror for his other evil-minded associates.

d) SrI kRshNa datta bhAradvAj includes an additional interpretation that has not been given by the others - He has the nAma vAsu-deva because He is adorned by His devotees - vAsyate sevyatebhaktaih iti vAsuh; sa cAsau deva iti vAsu-devah. The root from which he derives this interpretation is vAs - upasevAyAm - to scent, to make fragrant.

e) One of the meanings for the root "div" (from which the word deva is derived) is "to move around" - div krI DA vijigI shA vyavahAra dyuti stuti moda mada svapna kAntigatishu. SrI satyadevo vAsishTha uses this last meaning (gacchati, gamayati) for the word deva, and gives the interpretation for the nAma as "One Who dwells in everything, and makes it possible for everything to move around". He gives reference to the ISAvAsya Upanishad mantra



"I SAvAsyam idam sarvam yad-ki'nca jagatyAm jagat" as support.

SrI cinmayAnanda gives the interpretation that He has this nAma since He lives in every living entity as the jIva-entity. He supports his interpretation with a reference to the gl tA Slokam 18-61:

I Svarah sarva bhUtAnAmhRd-deSe'rjuna tishThati |
bhrAmayan sarva bhUtAni yantrArUDhAni mAyayA ||

(gl tA18. 61)

"The Lord, O arujuna, abides in the heart of every being, spinning them round and round, mounted on a wheel as it were, by His power".

The gl tA bhAshyam for this Slokam by bhagavad rAmAnuja indirectly supports this interpretation by the use of the name vASu-deva for bhagavAn in this context - "I Svarahsarva-niyamana-Seelo vASu-devah sarva-bhUtAnAm hRd-deSe sakala-pravRtti-nivRttimUla-j~nAnodaye deSe tishThati".

nAma 701. वसुः vasuh

- a) The Dweller (in the hearts of His devotees)
- b) The Best of wealths that is sought after.
- c) He Who resides in the Milk-Ocean.
- d) He Who is in the form of the vasu-s.
- e) He Who lives in everything and in whom everything lives.
- f) He Who conceals Himself (from those who are not devoted to Him).
- g) He Who is the final dwelling place for all.

vasave namah.

We encountered this nAma earlier as nAma-s 105 (Sloka 12) and 271 (Sloka 29).

The term vasu refers to one who dwells, wealth, one who conceals, etc. (see nAma 697).

- a) For the first occurrence of this nAma in Sloka 12, SrI BhaTTar comments



that bhagavAn is vasuh because He dwells in the hearts of His devotees as He is pleased even with the slightest of devotion. Sri v. v. rAmAnujan refers us to nammAzhvAr's tiruvAimozhi 8. 8. 1, where he declares this saulabhyam of perumAL: kaNGaL Sivandu peria vAi.... . on Sa'ngu gadai vAL AzhiyAn oruvan aDiyEn uLLAnE (The one unique Lord shines as my soul's soul inside me). Sri rAmAnujan's anubhavam is that if someone counts number sequentially starting from one, when they count 26, He will consider that they have finished counting the 24 tattva-s, and the 25th as AtmA, and when they count the number 26, He will consider that this person is thinking of Him as the 26th, and will rush to dwell in this person. If someone casually keeps recalling the names of familiar hills, and somewhere mention the names of tirumalai or tirumAl irum Solai, He will consider this as their recollecting His place, and will rush to their side. Such is His desire to help the devotee and redeem the jIva.

Sri baladeva vidyA bhUshaN quotes bhagavAn's own words - mad-bhaktA yatra gAyanti tatra tishThAmi nArada - "Wherever my devotees invoke My name, I am present there. "

b) Under Slokam 29, Sri BhaTTar's interpretation is that bhagavAn is vasuh because He is the wealth or treasure sought after by great people to the exclusion of all other wealth - "vAsu-devah sarvam" iti prakAreNa garIyasAm svayameva dhanam iti vasuh. Sri rAmAnujan points out that these are the people who consider that "uNNum SORu parugu nI r tinnum veRRilai eIAm kaNNan" (tiruvAi. 76. 7. 1).

The dharma cakram writer points out that just like a child which gets distracted with some toys and forgets its mother, we get distracted with the trivial materialistic wealth often and forget Him; but just as the mother embraces the child when it cries for her, bhagavAn embraces us when we cry for Him instead of for the materialistic pleasures, and realize that He is the wealth of all wealths.

c) For the current occurrence of the nAma, Sri BhaTTar's interpretation is in



the context of kRshNa incarnation, and he explains the nAma vasuh as referring to His dwelling in the Milk-Ocean, from where He takes His incarnations for our benefit. SrI BhaTTar quotes the following in support:

sa lokAnAm hitArthAya kshI rode vasati prabhuh | (mahA bhAra. SabhA. 47. 26) - "The great Lord resides in the Milk-Ocean for doing good to the people of the world"

esha nArAyaNah SrI mAn kshI rArNava niketanah |
nAga parya'nkam utsRjya hyAgato mathurAm purI m ||

(harivamSam 113. 62)

"This nArAyaNa, Who is always with lakhsmi, resides in the Milk-ocean; He has come to the city of MathurA leaving serpent-couch (AdiSesha).

d) e) f) SrI Samkara's interpretation in Slokam 12 is that that nAma signifies that He is the in-dweller in all beings, and all beings dwell in Him, or that He is one of the eight vasu-s Himself (vasUnAm pAvakaScAsmi - gl tA 10. 23); In Slokam 23, SrI Samkara gives several interpretations: He is the Wealth that He gives Himself to His devotees; He is vasuh because He conceals Himself with His mAyA (vas to cover); He is one of the vasu-s in the form of vAyu (vasur-antarikshasat - kaThopanishad 2. 2. 3 - He is vasu dwelling in the atmosphere.

The dharma cakram writer identifies the nAma with fire, which according to him is the most important of the ashTa vasu-s in nature.

g) SrI cinmayAnanda gives the explanation that He is the final refuge of all, and this is what is signified by this nAma.

nAma 702. वसुमनाः vasu-manAh

- a) He Who has a Mind which thinks of His devotees as a treasure.
- b) He Whose mind is always with vasu-deva.
- c) He Who has a golden mind - pure, without any afflictions.
- d) He Who has a pure mind (He dwells in every thing without distinction)





e) He Who has a mind which is filled with vAtsalyam to His devotees.

f) He Who has a mind that leads to His removing the difficulties of His devotees.

g) He Who has complete knowledge of the type of body and other needs of all beings.

h) He Whose mind was with bhI shma as he lay in his death-bed of arrows.

vasu-manase namah.

We encountered this nAma earlier as nAma 106. The sequence vasuh and vasu-manAh occurred as nAma-s 105 and 106, and now we see the two nAma-s consecutively as nAma-s 701 and 702.

a) In Slokam 12, where SrI BhaTTar interpreted the nAma vasuh as "He Who dwells in His devotees' minds" even when they display the slightest of devotion, he explained the next nAma - vasu-manAh, as indicating further that bhagavAn considered these devotees as a treasure which is hard to find (vasuh interpreted as wealth, and manas interpreted as mind; vasu-manAh - He Who treasures the devotees in His mind). SrI BhaTTar gave the reference togl tA 7. 19 - sa mahAtmA su-durlabhah, indicating how the pure devotees are a hard treasure for Him to find.

SrI baladeva vidyA bhUshaN comments that all that bhagavAn look for is the wealth of pure devotion to Him from His devotees - aki'ncana bhaktadhaneshu mano yasya sa vasu-manAh.

In his first pASuram of tiruvAimozhi, nammAzhvAr refers to perumAL's tiruvaDi as "tuyar aRu SuDar aDi". The traditional meaning given for this is: The glorious tiruvaDi that removes the sufferings of His devotees.

SrI v. v. rAmAnujan gives this as a support for the current nAma, and comments that perumAL's tiruvaDi shines brightly when He is relieved of His sorrow on finding His devotee.

SrI B. R. Purushottam Naidu explains this in his work on IDuvyAkhyAnam in tamizh. bhagavad rAmAnuja has given this alternate explanation for this





phrase of nammAzhvAr: It is bhagavAn whose tayar or sorrow is removed, and His Divine Feet shine brilliantly, as they get in contact with His dear devotees. Such is the importance of the devotees and their happiness to bhagavAn. Bhagavad rAmAnuja's anubhavam is that He suffers when the devotees suffer, and He feels happy when the devotee feels happy, as described in SrI mad rAmAyaNam, ayodhya kANDam, 2. 42:

vyasaneshu manushyANAm bhRSambhavati duhkitah |

utsaveshu ca sarveshu piteva paritushyati ||

SrI rAmAnujan also gives support for this interpretation of SrI BhaTTar from tiruma'ngai AzhvAr's tiruneDuntANDakam (1) - endai taLir puraiyum tiruvaDi entalai mElavE.

SrI periyavAccAn piLLai explains that it is only after coming into contact with AzhvAr's head that His tiriuvaDi got their life; until that time they were like dried leaf. The point to be noted is that for bhagavAn, association with His devotee is the most important treasure, which He longs for - hence His nAma as vasu-manAh.

b) For the current occurrence of the nAma vasu-manAh, SrI BhaTTar follows up on his interpretation of the previous nAma (701) - vasuh, which he interpreted as "One Who dwells in the Milk-Ocean ready to take the different incarnations for the benefit of mankind". He interprets the current nAma as indicating that though He was resting in the Milk-Ocean, His manas was with vasu-deva - vasu-manAh (the term vasu in this nAma referring to vasu-deva), to whom He decided to be born as the son for His kRshNa incarnation. SrI BhaTTar points out that just as the term 'datta' without any other qualification always refers to deva-datta, and the term 'bhAmA' refers to satyabhAmA, so also scholars in mahA-bhAshya have interpreted the name vasu to refer to vasu-deva. Even though He resides in the Milk-ocean, the birth place of lakshmi, His mind is with vasu-deva, and this is why He chooses to be born as vasu-deva's child.

c) d) For this nAma in Slokam 12, SrI Samkara gives the interpretation that



He has the nAma vasu-manAh since He has a manas which is vasu (pure, excellent, superior); His mind is not polluted with desire, aversion, pride, etc. (raga-dveshAdibhih kleSaih madAdibhih up-kleSaiSca yato nakalushitam cittam tatah tan-manah praSastam; praSastam mano yasya sah vasu-manAh). For the current occurrence of this nAma, SrI Samkara gives the interpretation that He has a mind which is pure and excellent in the sense that He dwells in everyone's mind without distinction, and treats everyone equally - a-viSesheNasarveshu vishayeshu vasati iti vasuh, tAdRSam manah asya iti vasu-manAh.

The dharma cakram writer explains that while most people are used to think of only their own selves and their own welfare, a person who strives to put vedAnta into practice will have the broad mind to think of the welfare of others, and will see God in everything he encounters. He realizes that bhagavAn is the only One who is worthy of worship. He acquires unshakable devotion to Him. This is not easy to attain, and it may take several births to achieve. Meditation on the current nAma, with an understanding of its significance, will help us all move closer to this objective in life.

e) f) SrI kRshNa datta bhAradvAj uses yet other meanings for the word vasu (vas- snehe - to love, and vas- apaharaNe - to take away, based on vas -snehaccheda apaharaNeshu - to love, to cut, to take away). His first interpretation is that this nAma signifies bhagavAn's vAtsalyam (vasu snehahvAtsalyam tan manasi yasya iti vasu-manAh). His second interpretation, based on vas - apaharaNa - to take away, is that He has this nAma because He has a mind which makes Him take away or remove the sufferings of His devotees - vAsayati apaharati vipadahsva-janAnAm iti vasu; tAdRSam mano yasya iti vasu-manAh.

g) SrI satyadevo vAsishTha uses the root man - j~nAne - to know, to think, and gives the interpretation that this nAma signifies that bhagavAn is the Knower of the type of body, and the relative requirements of heat, air, water, etc., for the different kinds of beings, and so He is vasu-manAh - One Who knows the various needs, constitution, etc., of all the creatures (yena



prakAreNanivasitum arhati, pRthak pRthak SarIra-kRte katham vidhasya aushNyasya, kim vASitasya, kim vA jalasya, kim vA vAyoh AvaSyakatA astiiti sarvam vishNuh jAnAti,tasmAt sa vasu-manAh ukto bhavati).

h) SrI baladeva vidyA-bhUshaN specifically takes the reference to "vasu" as a reference to bhI shma, and gives the interpretation for the nAma as "He Who had bhI shma in His mind". bhI shma is one the ashTa-vasu's who was born to ga'ngA devi with santanu. SrI vidyA bhUshaN quotes the following in support:

Saratalpo gato bhI shmah Samyanniva hutAsanah |
mAm dhyAyati purusha-vyAghra tato me tad-gatam mana ||

nAma 703. हविः havih

a) The Sacrificial Offering.

b) He Who is satisfied or pleased.

havishe namah.

The word **havih** is derived from the root hu - dAnAdanayoh - to offer, to perform a sacrifice. The derivation and the different interpretations for the nAma mahA-havih (nAma 683 - Slokam 72), has been given before. Briefly, the term havis refers to any material offered in a sacrifice in general.

a) In the context of kRshNa incarnation, SrI BhaTTar's anubhavam for this nAmais that it signifies that bhagavAn was given away (sacrificed) by devaki and vasudeva to yasodA and nandagopa as soon as He was born. Even though child kRshNa did not have anything to fear from kamsa, He let Himself be given away to nandagopa just for the peace of mind of vasudeva and yasodA.

The dharma cakram writer observes that when something is offered in sacrifice by one person to another, both benefit in the process. In the case of Lord kRshNa, devaki and vasudeva who gave Him away were released from the atrocity of kamsa, and yaSodA and nandagopa who received Him derived immense joy by having Him with them. That is the greatness of sacrifice. However, it is important to note that sacrifice should be performed without the feeling of ownership, and without the desire for benefit.



In a more general sense, bhagavAn describes Himself as havih in gltA Slokam4. 24. This Slokam and its meaning have been explained under nAma 683 (Sloka72) in detail. Sri Samkara gives his interpretation for the current nAma as "He Who is the Oblation in the sacrifice", and gives the above-referenced gltA Slokam in support. His explanation is that a Brahman-knower knows that the havis is nothing but Brahman - brahma arpaNam yenakaraNena brahma-vit havih agnau arpayati tat brahmaiva iti paSyati.

b) A different derivation is given by Sri kRshNa datta bhAradvAj and Sri baladeva vidyA bhUshaN. They derive their interpretations based on the root hu (hinv) - prI Nane - to please, and thus give the interpretation for the nAma as "He Who is pleased or satisfied" - hUyate prI yate iti havih. Following on his explanation for the nAma vasu-manAh in terms of bhIshma, Sri vidyA bhUshaN observes that He was pleased with bhIshma's meditation as He was lying on the bed of arrows, and bestowed moksham on him, and this is what is signified by the nAma "havih".



SlOkam 75

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।

शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ७५ ॥

sadgatih satkrutih sattA sadbhUtih satparAyaNah |
sUrasenO yadusreshThah sannivAsah suyAmunah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 704. सद्गतिः sad-gatih

- a) He Who provides the right path for the good.
- b) He Who is Himself the right path for the good.
- c) He Who has superior intellect.
- d) He Who is attainable by the good.

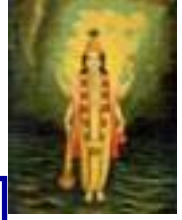
sat refers to that which is good, or those who are good. gatih means path.

SrI kRshNa datta bhAradvAj gives the derivation as - satAm sAttvika-sajjanAnAm gatih iti sad-gatih. We have seen the nAma "muktAnAm paramA gatih" (nAma 12, Slokam 2) earlier, which conveys that He is the Supreme Goal for all the Released souls. The current nAma describes His showing the right path for those who seek the Truth. The inner significance of the nAma sad-gatih is that He removes the shackles of samsAra and liberates His devotees and shows them the right path.

a) SrI BhaTTar gives the interpretation for the current nAma as "One Who provides the right path for the good or virtuous". The "right path" is that which leads to eternal peace and tranquility. SrI BhaTTar gives the example of how even at time of birth of Lord kRshNa, the virtuous people saw all signs of tranquility all around them. He gives support from vishNu purANam, 5.3, which elaborately describes the tranquility and auspicious signs at the time of birth of child kRshNa to devaki. One of the Sloka-s from the reference is:

santah santosham adhikam praSamam canDa mArutah |





prasAdam nimagnA yAtA jAyamAne janArdane ||

(vishNu purA.5.3.4)

"The virtuous experienced new delight, the strong winds subsided, and the river glided tranquilly, as janArdana was about to be born".

SrI v.v. rAmAnujan gives additional examples. As soon as Lord kRshNa was born to devaki, He unfettered vasudeva from the shackles that held him in prison; Even as a child, and He ridded the asura-s from amongst the gopi-s and gopa-s in nandagopa's place. SrI rAmAnujan observes that in addition to His being sad-gatih (the path for the good), He is also asad-gatih - The Redeemer of the bad also, like SiSupAla. So He is the gati for asat-s also.

nammAzhvAr refers to Him in his tiruvAimozhi pASuram 7.2.7 as "paRRilArpaRRa ninRAn" - He Who is the Refuge for even those such as kAkAsuran.

b) SrI Samkara gives the significance of the nAma as "He Who is the Goal or Refuge for the good". He quotes from taittiriya Upanishad, which says that "If a person knows that Brahman exists, then the wise call him good" - asti brahmeti ced veda, santamenam tato viduh (taitt. 2.6).

c) SrI Samkara also gives an additional interpretation using the meaning "intellect" for the term "gati". Thus the nAma can also mean "He Who has a superior intellect".- sati gatih, buddhihsamutkRshTA asya iti vA sad-gatih.

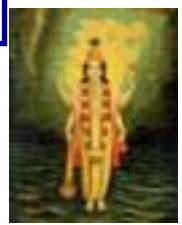
d) SrI baladeva vidyAbhUshaN uses the meaning "accessible or attainable" to the term "gatih", and gives the interpretation that He is accessible to the good, such as bhl shma - satAm bhl shmAdI nAmprApyatvAt sad-gatih.

nAma 705. सत्कृतिः sat-kRtih

He of lovable acts, and full of good actions.

sat-kRtaye namah.

a) SrI kRshNa datta bhAradvAj gives the explanation - sati satyA SobhanA ca kRtI racanA yasya iti sat-kRtih. SrI BhaTTar gives the examples of His





stealing butter, getting tied to the mortar, etc. Sri v.v. rAmAnujan refers to bhagavAn's own words about His acts - janma karma ca me divyam (gl tA4.9), where He Himself describes His karma-s or acts as divine. The mere contemplation of even His acts will release the person who contemplates on these from the bondage of samsAra.

His divine acts do not just stop with the lovable acts in His childhood, but extend to all aspects of creation, protection and destruction. nammAzhvAr starts the description of His leelA-s in 6.4.1, and goes on listing more and more of His acts in the next 11 pASuram-s, frequently interspersing with "maRRumpala", indicating that they are countless, even though he is listing some examples (This list reminds one of Lord kRshNa's description of just a few examples of His indescribable vibhUti in chapter 10 of the gl tA):

kuravai AicciyarODu kOttadum, kunRam onRu Endiyadum,
uravu nI rp poigai nAgam kAindadum maRRum pala ... (6.4.1);
kEyat tI 'nkuzhal UdiRRum nirai mEittadum, keNDai oN kaN
vASap pU'nkuzhal pinnai tOLgaL maNandadum maRRum pala.. (6.4.2);
nigar il mallaric ceRRadum, nirai mEittadum, nI L neDum kai
Sikara mAkaLiRaTTadum, ivai pOlvanavaum piRavum (6.4.3);
nOva Aicci uralODu Arkka ira'ngiRRum, va'njap peNNaic
cAvap pAI uNDadum, Ur SakaDamiDac cADiyadum (6.4.4);
vENDi dEvar irakka vandu piRandadum, vI 'ngu iruL vAi
pUNDu anRu annai pulambap pOI a'ngu Or Aikkulam pukkadam,
kANDal inRi vaLarndu ka'njanait tu'nja va'njam Seidadum ... (6.4.5);
igal koL puLLaip piLandadum, imil ERugaL SeRRaduvum,
uyar koL SOLaik kurundu oSittadum uTpaDa maRRum pala (6.4.6);
manap parippODu azhukku mAniDa SAdiyil tAn piRandu
tanakku vENDu uruk koNDu tAn tana SI RRattinai muDikkum



punat tuzhAi muDi mAlai mArban ... (6.4.7);

nl nilattoDu vAn viyappa niRai perum pOrgaL Seidu

vANan Ayiram tOL tuNittadum uTpaDa maRRum pala

mANiyAi nilam koNDa mAyan..... (6.4.8);

kalakka Ezh kaDal Ezh malaiyum ulagam Ezhum kazhiyak kaDAi

ulagat tEr koDu SenRa mAyamum uTpaDa maRRum pala... (6.4.9);

maN miSaip perum bAram nl 'nga Or bhArata mA perum pOr

paNNiya mAya'ngaL Seidu SENaiyaip pAzh paDa nURRiTtup pOi

viN miSai tan tAmamE puga mEviaya SOdi (6.4.10);

nAyagan muzhu Ezh ulagukkumAi muzhu Ezh ulagam, tan

vAiyagam puga vaittu umizhndu avaiAi avai allanumAm kESavan... (6.4.11).

In the issue of dharma cakram 48.8, several of kaNNan's sat-kRti-s are described, and the associated lesson that is intended to be taught to us by each of these acts is also described.

b) Sri cinmayAnanda reminds us that even those acts of His that may seem destructive (such as His role in the mahA bhArata war, the killing of the rAkshasa-s such as rAvaNa etc.), are really for the good of the individual and for the protection of the world. All His actions are in harmony and are meant for the establishment of peace.

Sri Samkara specifically emphasizes that His acts are sat-kRti-s because they are meant for protecting the universe - sati kRtih, jagad-rakshaNAdi lakshaNA asya yasmAt tena sat-kRtih.

c) Sri baladeva vidyA bhUshaN gives the interpretation that He is sat-kRtih because at the time of giving up the body by a devotee, if this devotee is not capable of thinking of bhagavAn as a result of his/her physical condition, bhagavAn takes the responsibility to give this soul moksham.

yadi vAtAdi dosheNa mad-bhakto mAm na ca smaret |



aham smarAmi mad-bhaktam nayAmiparamAm gatim ||

nAma 706. सत्ता sattA

Existence Incarnate.

sattAyai namah.

a) The word **sat** refers to existence. Slokam 17.26 of bhagavad gl tA explains the meaning of the word **sat**:

sad-bhAve sAdhu-bhAve ca sad-ityetat prayujyate |
praSaste karmaNi tathA sac-chabdah pArtha yujyate ||

(gl tA 16.26)

"The term **sat** is used in the sense of existence and goodness. And so also, O arjuna, the word is applied to an auspicious action".

The addition of the affix **tva** or **tal** (**ta** or **tA**) to a word in the sixth case leads to the sense of "the nature thereof" according to pANinisUtra 5.1.119 (**tasya bhAvah tva-talau**) - SrI satyadevo vAsishTha. Thus, **sattA** means "He Who is of the nature of Existence".

b) SrI BhaTTar's vyAkhyAnam is that He has this nAma signifying that He is the very existence of the good and the pious and all other things. There is indeed nothing that can exist without Him -

sattAdi satAm svayamevaiti sattA |
na hi tad-vyatirekeNa ki'ncit syAt.

SrI BhaTTar gives reference to the gl tA in support:

yac-cApi sarva-bhUtAnAm bIjam tad-aham-arjuna |
na tad-asti vinA yat-syAt mayA bhUtam carAcaram ||

(gl tA 10.39)

"I am also that which is the seed of all beings, O arjuna. Nothing that moves or is stationary, exists without Me".





SrI v.v. rAmAnujan refers us to tirumazhiSai AzhvAr's nAnmugan tiruvantAdi (7) -

nanRaganAn unai anRi iLEn kaNDai,

nAraNanE! nee ennai anRi ilai -

"Without You we do not exist, and as for You, if we are not the ones You protect, there is nothing else for You to protect".

b) SrI Samkara gives the meaning "Existence" to the nAma - sajAtIya vijAtIya svagata bheda rahitA anubhUtih sattA. One translator has given the meaning as "The state which is devoid of difference as regards its own species, as well as others" (explained further in the next para). SrI Samkara quotes the chAndogya Upanishad in support: ekam eva advitIyam - chAndogya. 6.2.1 - "He remains ever the same, One without a second".

The dharma cakram writer elaborates on the above vyAkhyAnam of SrI Samkara. He notes that sajAtIya bhedam is the difference that we see between the different members of a given species - such as the difference between one human being and another. Seeing this difference externally takes us away from realizing the truth that we are all His property, and He is our antaryAmi and we are His Sesha-s. True knowledge consists in seeing the unity and serving everyone as God's creation. BhagavAn does not have this sajAtIya bhedam that we are subject to.

The vijAtIya bhedam is the difference that we observe between the different species, such as the difference between man and animal. It is because of vijAtIya bhedam that a dog attacks the cat, and one species attacks another. One who has true knowledge sees all species as equals, and shows respect and love for all without distinction. Again, bhagavAn is beyond this kind of bhedam as well.

svagatabhedam is the difference we observe in ourselves - such as the difference in appearance between the different parts of our body. We humans feel one part of the body is attractive, and another part is not attractive. Seeing these kinds of distinctions only leads us away from realizing the truth.





BhagavAn is beyond all these bheda-s (the root cause of our not realizing Him. The nature of **sat** is to see unity in everything at all levels. When this state is reached, it is the pure personification of sat or good. Such is bhagavAn, and so He is called **sattA**.

c) BhagavAn is also "Existence Incarnate", "One without a second", and "Pure Existence" in the sense that He is unchanging, never subject to aging, disease, death, etc., to which everything else is subjected.

d) SrI vAsishTha gives the interpretation that the act of protection or preservation is **sattA** - **sattA hi Atma-dhAraNam**. In this sense, only He is **sattA**, since He alone protects everyone and everything, and no one else is capable of protecting or preserving himself.

nAma 707. सद्भूतिः sad-bhUtih

a) The wealth, in all forms, for the good.

b) He Who is endowed with rich glories (aiSvaryam)

c) He Who alone truly exists.

d) He Who manifests Himself in infinite forms.

sad-bhUtaye namah.

The term bhUti can refer to wealth, prosperity or existence (amara koSam) - **bhavatyanaya SrI mAn iti bhUtih; bhavatAt iti vA.**

a) SrI kRshNa datta bhAradvAj gives the derivation - **satAm mahAtmanAm bhUtih sampattih iti sad-bhUtih** - The wealth for the good.

SrI BhaTTar points out that for the true devotee, He is the son, friend, messenger, charioteer, and everything else also.

SrI aNNan'ngarAcArya svAmi points out that this means that He is their help in all forms.

b) SrI cinmayAnanda gives the interpretation that this nAma means "One Who has Rich Glories". He interprets bhUti as referring to His aiSvaryam - wealth,



power, happiness, etc. Alternatively, he gives the interpretation that the nAma refers to "One Who has taken different incarnations", exhibiting in all of them the glories of the Supreme.

c) SrI Samkara gives the meaning bhAsamAnatvam (Effulgence) to the term 'bhUti', and "true existence" to the term sat, and thus gives the interpretation that this nAma of bhagavAn signifies that He alone truly exists, and has the effulgence which is revealed without any other external object. Without Him nothing else exists, and without His Effulgence, nothing else is revealed. One translator has translated SrI Samkara's original vyAkhyAnam as follows: "As the supreme Self is ever-existing as Consciousness and shining, He is unsublated being".

d) SrI satyadevo vAsishTha uses the root bhU - sattAyAm - to be, to live, for the term bhUti, and thus gives the interpretation suggestive of "His truly existing in different forms" (sati = SASvatI, bhUtih = bhavanam = vividha bhAvena pariNAMah, sad-bhUtih). He gives as an illustration the fact that the tree exists in the seed, and the seed exists in the tree, and both are real and true. Time does not destroy this relationship, and this relationship is eternal. This same relationship extends to everything in the universe. Thus, bhagavAn is both the nimitta kAraNam and the upAdAna kAraNam (tathaiva idam brahma jaDa cetana rUpasya asya viSvasya nimittam kAraNam na tu upAdAna kAraNam, bljAnAm vapte ca).

nAma 708. सत्परायणः (or) सत्परायणम् sat-parAyaNam

- a) The Support for the good.
- b) The supreme Goal for the good.
- c) He Who has the good people as His support.

sat-parAyaNAya namah.

SrI BhaTTar gives two alternate versions for this nAma - sat-parAyaNam or sat-parAyaNah. The first version is in neuter gender, and the second one is in masculine gender. SrI BhaTTar's interpretation corresponds to the meaning



"BhagavAn is the supreme support for the good" for the first version, and for the second, he gives the interpretation "The good are His supreme support".

a) sat-parAyaNam: satAm parama ayanam iti sat-parAyaNam (SrI kRshNa datta bhAradvAj) - "He Who is the Supreme Support for the good". In support of the interpretation of the nAma as "sat-parAyaNam", SrI BhaTTar quotes the mahA-bhArata Slokam 173.24 from droNa parva:

kRshNASrayAh kRshNa balAh kRshNa-nAthASca pANDavAh |

kRshNah parAyaNam teshAm ||

"The pANDava-s have kRshNa as their resort, kRshNa as their strength, kRshNa as their savior. In short, kRshNa is their great support". So He is their sat-parAyaNam.

SrI v.v. rAmAnujan quotes nammAzhvAr's well-known agagillEn pASuram "pugal onRu illA aDiyEn un aDi-kl zh amarndu pugundEnE" (tiruvAi. 6.10.10), as support for SrI BhaTTar's interpretation.

b) Among those who have provided translations for SrI Samkara's vyAkhyAnam, some have used the version "sat-parAyaNah" and some have used "sat-parAyaNam". SrI Samkara's vyAkhyAnam is - satAm tattva vidAm param prakRshTam ayanam iti sat-parAyaNam or sat-parAyaNah, depending on the source. Translators have interpreted the nAma as meaning that He is the supreme Goal for the good people. SrI Samkara elaborates that "satAm" here refers to those who are the knowers of Reality, or the true nature of God - satAm - tattva vidAm.

c) sat-parAyaNah: If the version "sat-parAyaNah" is used, SrI BhaTTar gives the interpretation "santoh asya parAyaNam" - The good are His supreme support. For this interpretation, SrI BhaTTar quotes the following in support: mama prANa hi pANDavAh (mahAbhA. Uttara. 90.33) - "The pANDava-s are verily my life-breath"; j~nAni tvAtmaiva me matam (gl tA 7.8) - "It is My view that the wise men are my inner soul".

tirumazhiSai AzhvAr sings this dependence of bhagavAn on His bhakta-s -





"nAraNanE! nee ennai anRi ilai!" (nAnmugan tiru. 7), which has been referenced before (e.g., under nAma 706 in this Slokam).

nAma 709. शूरसेनः SUra-senah

a) He with a valiant army.

b) He Who keeps everything that moves around, bound together and functioning as a unit.

SUra-senAya namah.

a) The word SUra is derived from the root SUra - vikrAntau - to act the hero. The amara koSa vyAkhyAnam for the noun senA is "inena prabhuNA saha vartata iti senA" - That which has a powerful, mighty, leader is senA. The term is thus used to refer to an army. The term sUra-senah thus refers to One who has a mighty army. SUrA senA yasya iti SUra-senah (SrI kRshNa datta bhAradvAj).

SrI BhaTTar observes that bhagavAn had a great army of yAdava-s and pANDava-s when He relieved the Earth of her burden by eliminating the wicked kaurava-s.

SrI Samkara refers to Lord rAma's great and valiant army consisting of the likes of hanuman -

hanUmat pramukhAh sainikAh SaurySAlino yasyAm

senAyAm sA SUrA senA yasya sah SUra-senah.

nammAzhvAr sings the praise of the SUra-sena aspect of bhagavAn in his tiruvAimozhi pASuram 6.4.10 - "Or bhArata mA perum pOr paNNi Senaiyaip pAzh paDa nURRiTta Sodi nAthan" - (reference - SrI v.v. rAMAnujan; SENai in the context of this pASuram refers to the army of the opponents).

b) Alternately, SrI satyadevo vAsishTha derives the word SUra from the root Su - to go, based on the uNAdi sutra - Su si ci mI nAm dI rghASca (sutra 185) - the root is elongated and the rak pratyaya is added, leading to SUra. He derives the word senA from the root si - bandhane - to bind. Thus, he gives





the interpretation that this nAma indicates that bhagavAn binds the creatures that have the ability to move around such that they function as a unit with all their parts intact. We are given the ability to walk and to run fast, but we do not ever worry about our legs falling apart as we run. We watch a dancer dance, and in the process our eyes move all around, but there is never a thought in us that the eyes will fall out as they move around constantly. This general rule, trivial as it may seem, is an important part of the whole world functioning - when the planets keep moving around, we do not worry about their falling apart, colliding with each other, etc. All this is because of bhagavAn- the SUra-sena, who keeps everything bound in a way that everything functions as a unit and all things co-exist with each other. Srl vASishTha-s summary of this interpretation is - evameva sakalam carAcara dRSyam adRSyam ca cintayam acintayam ca jagat tasya vishNoh SUra-senatva lakshaNam guNam prakASayan SUra-sena abhidhAnam labhate.

The learned people know and understand that bhagavAn has given us the freedom to move around, and at the same time He is the One who keeps us all together as one unit, and has established the rules for all of us to follow. The mahA-purusha-s understand this simple and universal secret that permeates in everything all around, and praise this SUra-sena and thereby all their sins are removed.

The dharma cakram writer illustrates the significance of this nAma in terms of the mahA bhArata war. In that war, bhagavAn used the pANDava army consisting of the good people such as arjuna, and defeated the wicked kaurava-s. When duryodhana enlisted good people such as bhl shma and droNa on his side, and when arjuna hesitated to kill them for the sake of dharma, bhagavAn imparted true knowledge to him and made him fight. It was thus with bhagavAn's help that arjuna could win the war.

We have to constantly fight the Asuric tendencies in us in order to elevate ourselves. For this, we need His help. It is only by removing our association with the materialistic desires, and by strengthening our connection with bhagavAn, that we can succeed in overcoming the Asuric tendencies in us. This





is the lesson that we should take from this nAma.

nAma 710. यदुश्रेष्ठः yadu-SreshThah

- a) The pre-eminent among the yAdava-s.
- b) He Who is Best among those who strive (for the redemption of the jI va-s).

yadu-SreshThAya namah.

a) yadushu SreshThah iti yadu-SreshThah (SrI kRshNa datta bhAradvAj) - He Who is the most praise-worthy among the yadu-s; yadUnAm paradhAnatvAt yadu-SreshThah (SrI Samkara) - The Chief of the yadu-s, the clan to which kRshNa belonged. SrI BhaTTar gives support from vishNu purANa (5.20.37):

ayam sa kathyate prAg~jnaih purANArthAvalokibhih |

gopAlo yAdavam vamSam magnam-abhyuddharishyati ||

"This is He who has been foretold by the wise, skilled in the sense of the purANa-s, as gopAla, who shall exalt the depressed yAdava race".

The depressed state of yAdava kulam was because of kamsa (SrI v.v. rAmAnujan). SrI aNNan'garAcArya refers to yayAti's curse on the yadu kulam as the reason for the depressed state of the yadu clan.

b) SrI satyadevo vAsishTha derives his interpretation from the root yat - prayatne - to attempt, to strive for, and gives the meaning "One whose nature it is to strive for" (yateh yatuh prayatna-SI lah); SreshThah is explained on the basis of the pANini sUtra "praSasya Srah" (sutra 5.3.60), which states that Sra is substituted for praSasya when followed by the affix "ishThan". The affix ishThan represents the superlative (pANini sutra atiSAyine tamap ishThanau - 5.3.54). Thus, SreshThah refers to One who is the most praiseworthy. Thus, the meaning that SrI vAsishTha derives for the nAma yadu-SreshThah is "One who is most praiseworthy among those who strive, or put in effort". He gives the examples of bhagavAn constantly nourishing and sustaining the different life forms in the form of the Sun, and His being the Soul of all the souls in our heart, and constantly driving the function of the





heart to sustain life. In fact, even after the body falls, the AtmA continues to live and does not get destroyed. This principle is true of everything else as well (the principle of conservation of energy?). Perhaps the best example of His being "the Best among those who strive - yadu-SreshThah", is in His constantly striving to reach the jIva-s and trying to provide for opportunities for them to re-unite with Him;

He does this by providing the veda-s to us for our guidance, by taking the arcA form so that He is always accessible to us, by providing opportunities again and again for us by giving us a body so that we can use it to reach Him, etc. On a different level, His efforts to bring a reconciliation between the pANDava-s and the kaurava-s by repeatedly trying His very best to impart sense in the kaurava-s to avoid the war, is also an example of His being the best among those who strive hard to achieve the best for everyone.

As with all other nAma-s, the dharma cakram writer relates the significance of the nAma to our day-to-day life. He points out that in the case of Lord kRshNa, because He was born in the yadu kulam, the clan itself became famous, the place He lived - gokulam - became well-known, the day He was born is widely celebrated, and both His natural parents and His adopted parents became famous. Thus, when one is praiseworthy, everything else associated with this individual also becomes praiseworthy. This is how kRshNa's guNa of yadu-SreshThah is to be meditated. TiruvaLLuvar says: "tOnRin pugazhoDu tOnRuga; ahdu ilAdAr tOnRalin tOnRAmai nanRu". We should use this gift of life in a way that our life is praiseworthy; if we don't live such that our life and everything associated with us is praiseworthy, we would have wasted this precious gift of life.

The lesson to take from this nAma is that we should meditate on this quality of bhagavAn, and live a life that leads to the mental maturity to constantly meditate on Him and elevate ourselves to be SreshTha-s in our worship of Him.





nAma 711. सन्निवासः san-nivAsah

The Abode of the saintly.

san-nivAsAya namah.

The word nivAsah is derived from the root vas - nivAse - to dwell. nivAsa refers to a place of dwelling or a resting place. Sri BhaTTar gives the interpretation that bhagavAn has this nAma because He is the abode of rest for great saints like Sanaka, even though He has assumed the human form and the actions of ordinary human beings. PeriazhvAr refers to this guNa of perumAL as "Ayar puttiran allan arum daivam" (peria. tiru. 1.1.7); in tiruvASiriyam (1), nammAzhvAr describes His being worshiped by Sivan, ayan, indiran, etc. - "Sivan, ayan, indiran ivar mudal anaittOr daivak kuZhA'ngaLkai tozhak kiDanda tAmarai undit tanip-perum nAyaka" (references from Sri v.v. rAmAnujan).

Sri rAdhAkRshNa SAstri gives the support from rAmAyaNa, where tArA praises rAma as "nivAsa vRkshah sAdhUnAm ApannAnAm parA gatih" (kishkindA. 15.19).

Sri BhaTTar gives the reference from vishNu purANam, where akrUra describes his anubhavam of sanandana and other seers meditating intensely on bhagavAn:

sanandanAdyair-munibhih siddha yogair-akalmashaih |

samcintyamAnam tatrasthaih nAsAgra nysta-locanaih ||

(vish. PurA. 5.18.42)

"(Sri kRshNa in gokulam) is the object of meditation for sanandana and other seers, who remain there, who are flawless, who have attained perfection in yoga and who do the meditation with their eyes fixed at the tip of their nose".

Sri satyadevo vAsishTha takes "sat" to mean "those that are permanent and unchanging" - (satAm - vinASa rahitAnAm, pravAhato nityAnAm, Apralaya sthAyinAm), and gives the interpretation that this nAma indicates that He is





the dwelling place of all these jIva-s who are eternal, and who do not go through the cycle and birth and death (the nitya sUri-s), and He also dwells in them (loka lokAntarANi nija sattAyAm vAsayantam, teshu vA vasantam iti bhAvah).

nAma 712. सुयामुनः su-yAmunah

- a) He with the delightful sport in the yAmuna river.
- b) He Who is attended by the good yAmuna-s.
- c) He Who has beautiful collyrium in His eyes.
- d) He Who lifts up and protects the jIva-s during the time of pralaya.

su-yAmunAya namah.

The term yAmunah has been interpreted by SrI BhaTTar as "One who is associated with the river yamunA". YAmunam also means a kind of collyrium that is applied to the eye; some interpreters have used this meaning as the basis for their interpretation.

a) SrI BhaTTar gives the interpretation "He with the delightful sport in the yAmuna river" - Sobhanam pAvanam manoharam yamunAsambandhi jala-krIDApushpAcaya rAsa-krIDAdi yasya iti su-yAmunah - "He is su-yAmunah because of all of His activities that are connected with yamuna, activities which are pure, auspicious and fascinating like water-sport (in its waters), culling of flowers (on its banks), and dance with the gopis (on its sands)".

SrI v.v.rAmAnujan refers us to "tUya peru nI r yamunait turaivan" (tiruppAvai). Because of association with Lord kRshNa, yamunA is considered sacred even now. nAthamunigaL is said to have looked for any left-over from the divine gopi-s on the banks of the yamunA river.

b) SrI Samkara interprets the term yAmuna to refer to the gopa-s who lived on the banks of the river yamunA (yamunA sambandhinah yAmunah); since Lord kRshNa was surrounded by the good yAmuna-s such as devaki, vasudeva, nanda,yasodA, balabhadra, subhadra, and others, He has this nAma su-



yAmunah.

SrI cinmayAnanda comments that these yAmuna-s were not just keepers of cows, but were indeed the keepers of the milk of knowledge of the upanishads. He quotes from nArAyaNI yam in support:

tAruNyAramya ramyam parama sukha rasa svAda romA'ncitA'ngaih
AvI tam nAradAdyaih vilasat upanishad sundarI maNDalaiSca ||

(nArAyaNI yam daSaka 100.1)

"(I behold) the form of a divine boy, attractive with the advent of adolescence and surrounded by nArada and others with their limbs covered with hairs standing on end at the taste of the Bliss Supreme, and by that bevy of charming maidens of the form of shining upanishads".

c) SrI kRshNa datta bhAradvAj uses the meaning "a type of collyrium" for the term yAmunam, and gives the interpretation "sundaram yAmunam nayanaa'njanam yasya iti su-yAmunah" - He Who has beautiful collyrium decorating His eyes.

d) SrI satyadevo vAsishTha uses the root yam - upame - to lift up, as the basis for his interpretation. He gives the meaning "yacchati, upamayati" - "He who lifts up", to the word yAmunah. His interpretation is thus - Sobhano yAmunah su-yAmuno vishNuh - One Who lifts up (the souls) in an auspicious way (during the time of pralaya) -

bhagavAn vishNuh mahApralaye svaki yayA vyavasthayA kArya kAraNa
rUpam idam samastam viSvam yacchati, pariNatam upamayati, Samayati.



Sloka 76

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।

दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥

bhUtAvAsO vAsudevah sarvAsunilayO=nalah |
darpahA darpadOdruptO durddharO=thAparAjitah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 713. भूतावासः bhUtA-vasah

- a) He Who is the abode of all creatures.
- b) He Who dwells in the hearts of His devotees.
- c) The dwelling place of the Great Elements.

bhUtA-vAsAaya namah.

The word bhUtAh can be derived from the root bhU - bhav - to be; bhavantiiti bhUtAni. The word vAsAh is derived from the root vas - nivAse - to dwell. Sri satyadevo vAsishTha gives the derivation - samantAdvasanti bhUtAni yasmin sah bhUtA-vAso vishNuh - He in Whom all beings everywhere live is bhUtA-vAsah.

The nirukti description (a summarization of Sri BhaTTar's vyAkhyAnam) for the nAma is "yasmin vasanti bhUtAni bhUtA-vAsa sa kathyate" - He in Whom all beings reside is called bhUtA-vAsah.

Sri v.v. rAmAnujan comments that Lord kRshNa revealed through several viSva rUpa darSana-s that He is bhUtA-vasah, One in Whom all beings reside. Sri rAmAnujan gives references to the gltA and to divya prabandham in support:

paSyAmi devAns-tava deva dehe sarvAns-tathA bhUta viSesha sa'ngAn |
brahmaNam I sam kamalAsanastham RshiNSca sarvAn uragAnSca dIptAn ||

(gl tA 11.15)





"O Lord, I behold in Your body all the gods and all the diverse hosts of beings, brahma, Siva, the seers, and the lustrous snakes" - (arjuna's words as he has the viSva rUpa darSanam).

mattah parataram nAnyat ki'ncidasti dhana'njaya |
mayi sarvam idam protam sUtre maNigaNA iva ||

(gl tA 7.7)

"There is nothing higher than Myself, O arjuna.

All this is strung on Me, as rows of gems on a thread".

nammAzhvAr refers to perumAL as "uyirgaL eIlA ulagum uDaiyavan" (tiruvAi.3.2.11); - He is the Soul of all souls.

periAzhvAr describes yaSOdA's anubhavam of finding all the universes inside His mouth - "vaiyam Ezhum kaNDAL piLLai vAyuLE" (periAzhvAr tiru. 1.1.6)

SrI Samkara vyAkhyAnam is: bhUtAni atra abhimukhyena vasanti iti bhUtA-vAsah - He in whom all beings, in essence, dwell, is bhUtA-vAsah.

b) SrI kRshNa datta bhAradvAj interprets the nAma as "He who dwells in the devotees who perform His worship and sing His praise" - bhUteshu bhajana parAyaNeshu prANishu AvAso yasya iti bhUtA-vAsah.

c) SrI cinmayAnanda interprets the terms bhUtAh as referring to the five Great Elements, and thus interprets the nAma to mean "He Who is the very dwelling place for the Great Elements". He quotes the following from harivamSa as support: "vasanti tvayi bhUtAni bhUtAvAsas-tato bhavAn" (279.52).

SrI satyadevo vAsishTha gives some examples to illustrate His guNa of bhUtAvAsah in the context of His being the Controller of the five great elements. Even though we human beings are constituted of the five great elements, our principal nature is that of pRthvI, while that of the fish is primarily the nature of water. The fish is created such that its lungs don't fill with water as it lives in water, whereas the fish cannot live outside the water





and on the land. Those that fly in the air are primarily of the nature of vAyu. He says that if the ashes from burnt cow dung are let stand for 50 years, there will be an insect that originates from this that will be fire-proof, and thus has fire as its principal nature. Thus, bhagavAn has created the different creatures in different ways, and associated them with the pa'nca mahA bhUta-s indifferent ways. There is variety also in the way the different creatures reproduce themselves. Some creatures that live in water lay their eggs outside water, on land, because of the need for heat in hatching the egg. Even in poison, there are germs that survive and live and thrive. All these are illustrations of the fact that He is bhUta AvAsah - One in Whom everything lives, and One Who lives in everything. SrI vAsishTha refers us to the Rg vedic hymn - vishNoh karmANi paSyata (1.22.19) - Look at vishNu's works, whereby He has let His great ways be seen.

nAma 714. वासुदेवः vAsu-devah.

vAsu-devAya namah.

This nAma has been covered under nAma 700.

nAma 715. सर्वासुनिलयः sarvAsu-nilayah

The Abode and support of all souls.

sarvAsu-nilayAya namah.

The word sarvAsu-nilayah consists of three parts: sarva, asu, and nilayah. asu is derived from the root as - bhuvi - to be (asti); asti iti asuh (SrI vAsishTha). The word asu is also used to refer to life, breath, etc. nilaya means abode, derived from the root lee - SleshaNe - to stick, to lie on.

The interpretations for the nAma cover the following:

- BhagavAn is the necessary and essential support for His true devotees who cannot live without Him;
- He is the support and vital life-force for all beings;



c) He is the final resting place for all souls at the time of pralaya.

The sum total of all this is that all the beings dwell in Him and have Him as their support during their existence in this world and during their laya in Him during pralaya.

SrI BhaTTar gives the interpretation that bhagavAn has this nAma indicating that He is the indispensable support for His devotees - sarva prANa Alambanam sarvAsunilayah. Alambanam means abode or support. SrI BhaTTar gives support from mahA bhArata, utara kANDam (28.22), which describes how kRshNa's arrival at hastinApuram was greeted by the people there with the joy that one would feel if the sun appears all of a sudden in a place that has been dark for a long time, or when breeze arrives in a region where there has been no wind for a long time:

a-sUryamiva sUryeNa nivAtamiva vAyunA |

kRshNena samupetena jahRshe bhAratam puram ||

SrI aNNa'ngarAcArya's anubhavam is that everyone is so captivated by Him that their very life depends on Him, and this why He is called sarvAsu-nilayah - "ellArum tammiDattilEyE prANanai vaittirukkum paDiyAga manOharamAi iruppavar".

SrI Samkara interprets asu as prANa, the life-energy, the indestructible jIva, and explains the meaning of the nAma as "He Who is the abode of all life-energies, being the indestructible jIva Himself" -

sarva eva asavah prANA jIvAtmake yasmin

avyaye nill yante sa sarvAsu-nilayah.

SrI rAdhAkRshNa SAstri suggests the explanation for the nAma as "He Who is the final resting place for all jIva-s" - "ellA uyirgaLum oDu'ngum iDam". Just as the indriya-s act as if they are independent of the jIva in the waking state, but lose this so-called independence in the sleeping state, the jIva merges into Him at the time of pralaya, and so He is the nilaya or the final resting place for all the asu-s or jIva-s.



nAma 716. अनलः an-alah

- a) He Who is never satisfied that He has done enough for His devotees.
 - b) He Who cannot tolerate the offense committed to His devotees.
 - c) He Who receives the prANa Sakti as His own and functions in the form of the jIvAtmA (SrI Samkara).
 - d) He Who is beyond smell etc.
 - e) He Who is unlimited (in His Glories) (alam - paryApti - end).
 - f) He Who is in the form of Fire.
 - g) One Who has no end (alam - paryApti - end)
 - h) One Who has no opposition (alam - opposition)
 - i) He who rejuvenates His devotees who intensely long for Him (an - prANane).
- analAya namah.**

This nAma occurred as nAma 294 in Slokam 32 earlier.

The reader is referred to this earlier write-up as well.

The nAma can be looked at as an-alah, a-nalah, or ana-lah.

The different interpretations are derived based on the different ways of looking at the word.

a) For the occurrence of this nAma in Slokam 32, SrI BhaTTar uses the meaning al - paryApti - to be satisfied, and gives the interpretation to the nAma an-alah as "He Who is not satisfied". In spite of all that He does for His devotees, He feels that He has done nothing to help His devotee - "na ki'ncit kRtam eshAm mayA iti avitRptah". SrI BhaTTar quotes the incident from mahA bhArata, where Lord kRshNa expresses His feeling of being permanently in debt to draupadi who cried out for His help.

SrI v.v. rAmAnujan describes that even though He protected her when she cried out for help, and even though in addition He helped the pANDava-s by



changing the day into night, violating His promise not to take to arms during the war, etc., still His heart was heavy that He did not do enough to help draupadi. As Lord kRshNa was departing to SrI vaikunTham after the purpose of His incarnation was completed, He said relating to this incident: **RNam pravRddhamiva me hRdayAt nApasarpati** (udyoga. 28.22) - "(That cry of help uttered by draupadi even from a distance calling me "govinda", even though I was far away in dvArakA) - that cry is never away from My mind, like a debt that has increased over time with interest accumulated on it".

nammAzhvAr describes this guNa of bhagavAn in peria tiruvanTAdi 53 - "**un aDiyArkku en Seivan enRE irutti nee**" - "Your preoccupation is in contemplating on what You can do to help your devotee always". In this aspect, He is like the fire that is never satisfied with anything that is offered to it; it keeps consuming whatever is offered, and grows more eager to consume ever more. For this reason, the term analah also refers to fire.

SrI rAdhAkRshNa SAstri gives another dimension to His not being "satisfied" - He is not satisfied with just the materialistic offering during His worship, but will be satisfied only when it is offered with bhakti or devotion. Bhakti is the only requirement for satisfying Him, and not any accompanying materialistic offerings.

b) For the current occurrence of the nAma an-alah, SrI BhaTTar gives the additional interpretation that bhagavAn has this nAma because of His guNa of not being able to put up with apacAram to His devotees. SrI BhaTTar quotes the following words of bhagavAn:

dvau tu me vadha kAle'smin na kshantavyo katha'ncana |
ya~jna vighna-karam hanyAm pANDavAnAm ca dur-hRdam ||

(bhA. sabhA.68.26)

"At the time of destruction, two persons will not at all be forgiven by Me. I will kill Him who obstructs the conduct of this sacrifice, and also him who is ill-disposed to the pANDava-s".



SrI rAmAnujan also refers us to the incident where Lord kRshNa refused to take the offering in duryodhana's house because of duryodhana's attitude of hatred towards the pANDava-s.

c) Under Slokam 32, one of the interpretations given by SrI Samkara is based on looking at the nAma as ana-lah. ana refers to prANa, and the root lA means "AdAne dAne ca - to take, to obtain". His interpretation is "anAn prANAn Atmatvena lAti iti ana-lah". The translators have generally translated this to mean that He receives the prANa Sakti as His own and functions in the form of the jIvAtmA, and hence this nAma.

SrI satyadevo vAsishTha uses the same approach as above, but gives the interpretation that since bhagavAn ultimately takes away the prANa-s to Him, He is called ana-lah.

d) Another alternate interpretation that SrI Samkara gives is based on the root nal - gandhe bandhane ca - to smell, to bind. In this interpretation, the nAma is explained as a-nalah; na alam asya sah a-nalah - He Who is beyond smell etc. SrI Samkara gives support from bRhadAraNya upanishad:

a-sthUlam anaNvahrAsvam a-dI rgham a-lohitam a-sneham acc-chAyam
a-mAtram anantaram a-bAhyam ...(3.8.8.) -

Brahman is neither big nor small, neither short nor tall, not colored, not wettable, can't be measured, etc.

e) For the current occurrence of the nAma analah, SrI Samkara uses the meaning "limit" for alam - paryApati, and gives the interpretation that this nAma signifies that bhagavAn is unlimited in His energies and powers - alam paryAptih Sakti sampadAm na asya vidyata iti an-alah.

SrI cinmayAnanda quotes the gI tA in support:

nAnto'smi mama divyAnAm vibhUtInAm paramtapa | (gI tA 12.5) - "Of My Divine Glories, there is no end".

This interpretation of SrI Samkara brings out the parattvam of bhagavAn. Notice that Sri BhaTTar has used this same root (al - paryApti), and given the



interpretation that bhagavAn is unlimited in His desire to help His devotees (see above). Both experiences are true, and are different dimensions of His guNa, the first expounding His parattvam, and the second expounding His vAtsalyam. Further appreciation of this difference in approach between Srl Samkara and Srl BhaTTar can be gleaned from the article that was posted earlier, comparing the two vyAkhyAna-s.

f) Srl cinmayAnanda takes the meaning "fire" for "analah", and comments that the nAma can refer to His being in the form of Fire and sustaining our body with the right amount of warmth that is needed for the sustenance of our body.

g) h) Using the meaning "paryApti - tRpti vacana" for the term alam, Srl satyadevo vAsishTha interprets an-alah as "One Who does not have an end". In addition, using the meaning vAraNa - resistance or opposition for the word "alam", he gives the alternate interpretation "He Who has no one to oppose Him" for the nAma an-alah. He gives several Sruti references:

na tvadanyah kavitaro na medhayA dhl ro varuNa svadhAvAn

(atharva. 5.11.4);

na dvitIyo na tRtIyah

(atharva. 13.4.16);

aham indro na parAjigye

(Rg. 10.48.5);

sarvam tadindra te vase

(Rg. 8.93.4; atharva. 20.112.1; yajur. 33.35).

i) Srl kRshNa datta bhAradvAj takes an approach different from others, and gives his interpretation starting with the root an - prANane - to live, to breathe. Using the uNAdi sUtra "vRshAdibhayaScit - (1.106)" - he derives the word analah, and gives the interpretation "Anayati samujjIvayati tapah: kRSAn sva-janAn sva-darSanena iti analah" - He Who rejuvenates His devotees who



are engaged in intense tapas on Him, by giving His darSanam to them.

nAma 717. दर्पहा darpa-hA

The Destroyer of pride.

darpaghnAya namah.

The root from which the word darpa is derived is dRp - **harsha mohanayoh** - to be glad, to be proud; **hA** is derived from the root **han** - to kill. So the nAma darpa-hA means "He Who kills or destroys the pride in those who are afflicted with pride".

SrI BhaTTar gives the above interpretation, and points out instances of bhagavAn destroying the pride of the deva-s and asura-s without destroying the deva-s or asura-s themselves. He gives as examples the instance of BhagavAn lifting up the govardhana mountain against the lashing rains caused by indra, the carrying away of the pArijAta tree from the garden of indra, chopping off the grove-like arms of bANAsura, etc.

SrI Samkara explains the nAma as referring to bhagavAn repressing the pride of those that stray from the path of dharma.

SrI rAdhAkRshNa SAstri points out that darpam refers to acts that are undertaken when one becomes ecstatic without knowing one's own position (relative to bhagavAn), and starts indulging in actions that are not consistent with dharma. This applies to those who do not follow the path of dharma, as well as to those who follow dharma but momentarily get carried away from the success of their dhArmic acts and start feeling pride in their accomplishments. In these later cases, bhagavAn imparts a lesson to these people by temporarily posing some obstacle.

The dharma cakram writer gives a similar explanation, and describes darpa as the act performed by us when we do not realize that the self is different from the body, and falsely feel ownership for our action. BhagavAn creates obstacles as needed under these circumstances, and strives to remove this pride.





SrI satyadevo vAsishTha explains the darpa-hA guNa of bhagavAn by alluding to the day-to-day events in our lives. He observes that most jIva-s consider themselves independent of Him and feel proud. Then, off and on when these same jIva-s observe someone else undergo suffering, momentarily their pride gives way to a temporary annihilation of a tiny part of their pride. Thus He performs His act of destroying the pride constantly (darpa-hA), even as He is the Bestower of pride to us (see next nAma).

nAma 718. दर्पदः darpa-dah

- a) The Bestower of pride (to His devotees).
- b) The Bestower of beauty and attractiveness in everything.

darpa-dAya namah.

a) SrI kRshNa datta bhAradvAj gives the explanation - darpo harshah; tam sAttvikebhyo dadAti AtmAnam pradarSyA iti darpa-dah. BhagavAn makes His true devotees proud by revealing Himself to them.

SrI aNNa'ngarAcArya svAmi's anubhavam is that bhagavAn gives full enjoyment of Himself to His true devotees, and makes them feel proud of this experience. tiru ara'ngattu amudanAr expresses this kind of pride arising out of his association with emperumAnAr - "enakku Arum nigar illaiyE"; "Ar enakku inRu nigar, Sollil?", "enakku enna tAzhvu iniyE?".

SrI rAdhAkRshNa SAstri explains that bhagavAn gives pride (darpo garvah) to His devotees when they have to face the opponents of dharma. He gives the example of Hanuman bubbling with God-given pride when he was crossing the ocean going in search of sItA pirATTi, when he was addressing rAvaNa, etc. Thus bhagavAn gives the strength in the form of pride to His devotee as necessary.

SrI cinmayAnanda points out that bhagavAn creates this pride in His devotees, which helps them in their urge to be the best among the righteous and the virtuous. This pride is their protection from compromising in even a small way in any act. This is positive 'pride' of a higher order, and not the pride referred





to in the previous nAma.

The dharma cakram writer comments that pride per se is not bad. If it is used negatively then it is bad, but if it is used to advance dharma, then it is good. It is like a knife that can be used to cut a fruit or cut the hand. A pure devotee of vishNu should feel proud about his position, and this will help him advance further spiritually. The feeling of pride reflecting as "I am following the path of dharma; I am a sesha (servant) of the Lord; I cannot be defeated in my objective of attaining Him" is a positive pride that is good.

b) Srl satyadevo vAsishTha interprets the term darpa as referring to attractiveness, beauty etc. (dRp - harsha mohanayoh). His anubhavam is that the nAma indicates that anything that is attractive or beautiful around us has this beauty because Lord vishNu, the darpa-dah, has given this attractiveness to this object. In addition to his expertise in samskRt grammar, the veda-s, etc., Srl vAsishTha's expertise also includes Ayurveda, jyotisha etc. For this nAma, he indicates that the aspect of attractiveness arises from the influence of moon and Venus, and they in turn have their powers because of bhagavAn. He gives reference to the Sruti - tadevAgnis- tad-Adityas-tad vAyus-taducandramAh (yajur. 32.1).

Some interpreters suggest the pATham a-darpa-dah. Srl cinmayAnanda gives the meaning "He Who never allows His devotees to become proud". The LI FCO publication, "Srl vishNu sahasra nAma stotram", which gives the alternatives for the viSishTAdvaita, dvaita, and advaita pATham-s, does not give this alternate version; thus, this version is probably a later addition by the more recent interpreters.

nAma 719. अहम्तः a-dRptah

a) He Who is not proud Himself.Or dRptah -

b) He Who is ever happy;

c) He Who is proud.

a-dRptAya namah.



SrI BhaTTar gives his vyAkhyAnam using the nAma a-dRptah first, followed by the vyAkhyAnam for the nAma as dRptah as an alternate. SrI Samkara uses dRptah in his vyAkhyAnam.

a) SrI BhaTTar's interpretation for a-dRptah is - "One Who does not become proud". In His kRshNa incarnation, even though He did many great things, He never became proud, because of His majestic nature. SrI BhaTTar quotes the following in support:

evam vidhAni karmANi kRtvA garuDa-vAhanah |
na vismayam upAgamat pArameshThyena tejasA ||

(mahA. SabhA. 51.28)

"Even though He did so many great things like these,
He never became proud, because of His majestic nature".

He is "nanadagopan kumaran", in other words, One Who is an obedient Son to His father. (SrI v.v. rAmAnujan).

SrI vAsishTha's anubhavam is that bhagavAn is a-dRptah (One Who is not proud) since He never violates any of His commandments under any circumstances, even though He is the Ultimate Controller of everything.

b) dRptah - He Who is ever happy.

SrI BhaTTar's interpretation if the nAma is taken as dRptah, is that He is delighted with the love and care given by yasodA and nandagopa - yasodA-nanda-lAlana dRptah. He is "yasOdai iLam Si'ngam" (SrI v.v.rAmAnujan). SrI Samkara gives the interpretation that He has the nAma dRptah because He is ever blissful/satisfied, and is immersed in His true nature which is Pure Bliss - svAtmAmRta rasAsvadanAt nitya-pramudito dRptah.

SrI kRshNa datta bhAradvAj interprets the nAma as "nityam harsha mayatvAt dRptah", and "garva rahitatvAt a-dRptah" - "He is dRptah because of His eternal Blissful nature", and "He is a-dRptah because He is devoid of pride".



c) dRptah - He Who is proud. SrI rAdhAkRshNa SAstri follows this line, and gives the interpretation that bhagavAn is proud as the Fighter for dharma.

SrI vAsishTha: He is dRptah - dRpyati iti dRptah - One Who causes us to wonder as to who created all these worlds etc, (dRp - harsha mohanayoh). This is what causes the wise to seek the Ultimate Cause of everything, and thus releases them from sorrow. This dRptah-adRptah combination is analogous to His nAma-s vi-Sokah and Soka-nASanah, tadejati tan-naijati (ISAvAsya upanishad), etc.

nAma 720. दुर्धरः dur-dharah

a) He Who is difficult to control (as child kRshNa).

b) He Who cannot be constrained by the evil-minded (duryodhana).

c) He Who is difficult to be held in concentration (except by those of trained mind).

dur-dharAya namah.

The word dharah is derived from the root dhR - dhAraNe - to hold, to bear, to support; The word duhkkena is interpreted in the sense of "with great difficulty or trouble". Thus, the meaning of the nAma dur-dharah is "One Who can be held in one's mind only with great difficulty", or "One Who is difficult to control and be held down physically (as child kRshNa)". SrI BhaTTar uses the latter meaning and interprets the nAma in terms of kRshNa's childhood leelA-s. The other vyAkhyAna-kartA-s use the former meaning to illustrate the difficulty of meditating on Him and realizing Him except by those with trained minds.

a) SrI BhaTTar's interpretation is - "bAla leelAdiprasa'ngeshu matta-mAta'ngatvAt tAbhyAm dur-dharah durvAra-ca'ncala ceshTitah" - He (Child kRshNa), in His sportive activities in His childhood, was uncontrollable by yasodA and nandagopa, like an elephant in ruts. SrI BhaTTar quotes the support from vishNu purANam (5.6.15): yadi Saknoshi gaccha tvam ati-ca'ncala-ceshTita - "O Thou of naughty acts! Now run away if Thou



canst" (yasodA's words to kRshNa after He was tied to a mortar).

SrI v.v. rAmAnujan gives support from divya prabandham: "kaDainda naR-pAlum tayirum nee piRandaduvE mudalAgap peRRaRiyEn empirAnE!", veNNaik kuDattai uruTTi iLam piLLai kiLLi ezhuppi kaNNaip puraTTi vizhittu kazhagaNDu Seiyum pirAnE!", "kanRinai vAIOLai kaTTi kanigaL udira eRindu, pin toDarndu ODi Or pAmbaip piDittuk koNDATTinAi pOlum nin tiRattEn allEn nambil" (all from periAzhvAr's neerATTam).

b) In another sense, the nAma can be interpreted to mean that bhagavAn cannot be restrained by the evil-minded people under any circumstance. SrI BhaTTar gives the following supports:

imam hi puNDarI kAksham jidhRkshanti alpa-medhasah |
paTenAgnim prajvalitam yathA bAlo yathA'balAh ||

(bhAra.udyoga. 129.16)

"These men of little knowledge want to seize and bind Him just as a weak boy or girl think of keeping under control the blazing fire with a piece of cloth".

dur-grahah pANinA vAyuh duh-sparSah pANinA SaSau |
dur-dharA pRthivi mUrdhnA dur-grahah keSavo balAt ||

(bhAra. Vana.309.28)

"The wind cannot be caught by hand, nor can the moon be touched by the hand, nor the Earth be supported by the head of a man; so also, keSava cannot be caught by force".

SrI rAdhAkRshNa SAstri refers to kRshNa showing His viSva rUpam like an uncontrollable elephant under rut when duryodhana tried to bind kRshNa in his court.

c) A third interpretation for the nAma is that bhagavAn is beyond the grasp of anyone except through intense concentration and meditation extending over several births, and in this sense also He is dur-grahah.

SrI rAdhAkRshNa SAstri indicates that dhAraNa is an a'nga of yoga that is



between dhyAna and samAdhi, and is attained only after practicing dhyAna over several births. Sri Samkara gives this interpretation, and quotes the gl ta in support:

kleSo'dhika-taras-teshAm avyaktAsakta-cetasAm |

avyaktA hi gatiR-duhkham dhavadbhir-avApyate || (gl ta 12.5)

"Greater is their trouble whose minds are set on the Unmanifest; for, the path of the Unmanifest is very hard for the embodied to tread".

Sri satyadevo vAsishTha gives the derivation "duhkkena dhartum Sakhyo dur-dharah" - One Who can be realized only with great difficulty. Sri kRshNa datta bhAradvAj gives the interpretation - duhkkena AyAsena dhriyate hRdaye a-samAhita-mAnasaih iti dur-dharah - He Who can be held only with great difficulty by those who do not have a collected and composed mind.

atha Sabdam following dur-dharah: When atha Sabdam occurs in the middle of a sentence, it usually has the context of a ma'ngaLa vAkyam - atheti grantha madhye ma'ngalam (Sri baladeva vidyAbhUshaN). Apte in his samskRt dictionary indicates that the word "atha" is considered to be indicative of auspiciousness, since this word, along with the praNava, came out of the throat of brahma as the first words:

OmkAraS-ca atha-SabdaS-ca dvAvetau brahmaNah purA |

kaNTham bhitvA viniryAtau tena mA'ngaLikAvubhau ||

nAma 721. अपराजितः a-parAjitah

The Invincible.

a-parAjitAya namah.

This nAma will re-occur in Slokam 92 (nAma 866). Please refer to nAma 866 for additional anubhavam-s.

The root from which this nAma is derived is ji - jaye - to conquer. Sri kRshNa datta bhAradvAj gives the explanation - na parAjitah kadApi kenApi iti a-





parajitah - He Who cannot be conquered by anyone and through any means is a-parAjitah.

Sri BhaTTar quotes several examples where the deva-s have declared over and over again that bhagavAn cannot be vanquished by anyone.

ekam hanishyasi ripum garjantam tam mahAmRdhe |
na tu tam prArthasyekam rakshyate sa mahAtmanA ||
yam Ahur-veda-vidusho vArAham a-jitam harim |
nArAyaNam a-cintyam ca tena kRshNena rakshyate ||

(bhA. udyo.129.40)

indra tells karNa: "In the great fight, I give you the power to kill one thundering warrior, but this cannot be the one you wish to kill (arjuna), since he is protected by the Great Lord (kRshNa). kRshNa is none other than the Invincible Hari, Who had assumed the form of the Wild Boar, and Who is the Incomparable nArAyaNa, as declared by the vedic scholars".

The same message is given to jayadratha by rudra:

a-jayyAnScApi a-vadhyAnSca vArayishyasi tAn yudhi |
Rte arjunam mahA-bAhum devairapi durAsadam |
yam Ahuh amitam devam Sa'nkha-cakra-gadA-dharam |
pradhAnah so'stra-vidushAm tena kRshNena rakshyate ||

(bhA. vana.260.75)

"In the fight you can ward off the attacks of all invincible and indestructible warriors except the long-armed arjuna who is unassailable even to the gods, since he is protected by kRshNa who is the Unknowable Deity Who bears the conch, discus and mace as arms".

BhI shma, droNa, etc., declare that they could have annihilated the pANDava-s without a trace if only vishNu had not been their Protector, and that just as certainly as truth rests with a brAhmin, humility is certain in the pious, and wealth is sure in the skillful, so also victory is certain for nArAyaNa:





dhruvam vai brAhmaNe satyam dhruvA sAdhushu sannatih |

SrI r-dhruvA cApi daksheshu dhruvo nArAyaNe jayah ||

We also have the vishNu sahasranAma phala-Sruti Slokam which we will encounter later:

yatra yogeSvarah kRshNo yatra pArtho dhanur-dharah |

tatra SrI r-vijayo bhUtir-dhruvA nI tir-matir-mama || (gl tA 18.78)

Where kRshNa, the Lord of the yoga-s is, and where pArtha, the bow-armed arjuna is, there is prosperity, there is victory, there is wealth, and there is firm justice - this is my conclusion".

SrI BhaTTar quotes from the Ayurveda caraka samhita, where again the invincibility of bhagavAn is conveyed:

yathA'ham nAbhijAnAmi vAsudeve parAjayam |

mAtuSca pANigrahaNam samudrasya ca SoshaNam |

etena satya-vAkyena sicyatAm agado hyayam ||

"On the veracity of the following statements, may this medicine be pounded and be effective: "There is no defeat for vAsudeva"; "I have not witnessed the marriage of my mother"; "the ocean will never become completely dry". (These are all absolute true statements)".

In vaitaraNa, the following is used to invoke the efficacy of the poison-removing mantra:

ratnAkara iva akshobhyo himavAniva ca acalah |

jAtavedA iva adhRshyo nArAyaNa iva ajayah ||

"Let this poison-removing mantra be effective just as the ocean is imperturbable, himAvan is unshakable, fire is unapproachable, and nArAyaNa is unconquerable".

SrI BhaTTar also gives references to SrImad rAmAyaNam and mahAbhAratam: a-jayyah SASvato dhruvah (yuddha. 114.15); a-jitah khaDga-



dhRk (yuddha. 120.14); yatah kRshNah tato jayah (bhA. udyoga. 6.79); etc. - "He is Invincible, eternal and steady"; "He is unconquered, and is the Wielder of the Sword", "Where kRshNa is, there victory is certain".

SrI v.v. rAmAnujan gives references to divya prabandham in support of SrI BhaTTar's vyAkhyAnam: "paRpanAbhan uyarvuRa uyarum perum tiRaIOn" (tiruVai. 2.7.11); anRu aivarai velvitta mAyap pOrt tErp pAganAr (tiruvAi. 4.6.1).

b) SrI Samkara gives the interpretation that bhagavAn is a-parAjitah since internally, desire and the rest cannot conquer Him, and externally, demons and others cannot conquer Him.

c) SrI satyadevo vAsishTha also derives the interpretation for the nAma starting from the word para meaning Supreme - para eva kaScin-nAsti "na dvitIyo na tRtIyah" iti atharva vacanAt, tasmAt parAjitvasya a-sambhavAt bhagavatah aparAjita iti nAmnA samkIrtanam upapadyate - Since there is no one who is para (Supreme) except Him, there is no possibility of His being vanquished by anyone else, and so He is called a-parAjitah.



Sloka 77

विश्वमूर्तिर्महामूर्तिः दीप्तमूर्तिरमूर्तिमान् ।

अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥

visvamUrtir mahAmUrtih dIptamUrtiramUrtimAn |
anekamUrti ravyaktah satamUrtih satAnanah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 722. विश्वमूर्तिः viSva-mUrtih

- a) He Who has the Universe as His body.
- b) He Who has a beautiful Form that finds entry into the mind, eyes, etc., of His devotees.
- c) He Who has mAyA Sakti in the form of the Universe.
- d) He Who has a Form that can induce mAyA in everything.

viSva-mUrtaye namah.

a) SrI BhaTTar explains the nAma as indicating that bhagavAn has the whole Universe as His body. He is the Inner Soul who resides in the hearts of all beings - "ahm AtmA guDAkeSa! Sarva-bhUtAtaya-sthitah" (gItA 10.19). SrI BhaTTar points out that the reason why the strong ones always do not always win in conflicts with the weak is because bhagavAn is sitting in the hearts of the weak also, ensuring that dharma is preserved at all times and under all conditions.

SrI v.v. rAMAnujan observes that this is why the kauravas, with a might army and with the support of the likes of bhl shma and droNa, could not defeat the pANDava-s. nammAzhvAr sings this "viSva mUrti" form of bhagavAn in tiruvAimozhi 6.9.7:

ulagil tiriyum karuma gadiyAi ulagamAi

ulagukkE Or uyirumAnAi...

"You are the karma-s; You are the worlds in which they are performed; You are



the Soul of all beings;" .

SrI Samkara vyAkhyAnam is "viSvam mUrtih asya sarvAtmakatvAt iti viSva-mUrtih" - He Who has the whole universe as His body or form, since He is soul of all.

SrI rAdhAkRshNa SAstri identifies viSva mUrti with "viSva rUpam" that bhagavAn revealed in duryodhana's palace and other instances. He also gives references to the Sruti - "viSvAtmAnam parAyaNam" (tait. AraN. 10.13), "Urdhvaretam virUpAksham viSvarUpAya vai namo namah" (tiat. AraN. 10.14).

The dharma cakram writer comments that in order to appreciate the significance of this viSva rUpam of bhagavAn, first one should develop the mental maturity required for that. In the case of arjuna, he asked Lord kRshNa to show him the viSva rUpam, but when bhagavAn showed the viSva rUpam to him, he was completely bewildered and confused. This nAma signifies to us the need for developing our mind so that we can comprehend the viSva rUpam aspect of bhagavAn.

b) SrI kRshNa datta bhAradvAj uses the meaning of the root viS - to enter, and gives the interpretation - viSati mano nayanAni satAm iti viSvA; tADRSI kamanIyA mUrtih yasya iti viSva-mUrtih - He Who has such an attractive Form that It finds entry into the minds, eyes, etc., of the good people.

c) d) In addition to the meaning "rUpam" or "Form" for the word mUrtih, SrI satyadevo vAsishTha gives the additional meaning "mAyArUpA mohikA Saktih" for "mUrti" from the root murcchA - moha samuchrAyayoh - to faint, to become senseless, to grow, to prevail, to be a match for. Thus he gives the following interpretations to the nAma viSva-mUrtih - "viSvameva mUrtih AkAro yasya sah viSva-mUrtih", viSvameva mAyA = vimohikA Sakti yasya sa viSva mUrtih"; "viSvasya mohikA Saktih yasya sa viSva-mUrtih", which can be approximately translated as: "He Who has the Form of the Universe", "He Who is the mAyA Sakti in the form of the Universe", or "He Who can bind the Universe with mAyA".

Even though every single thing in this universe is but a clear and vivid



expression of bhagavAn's Sakti, most of us do not recognize any of that, and we look at our own form and conclude and feel proud that we are in sole control of that. All this is the result of bhagavAn's mAyA or leelA.

The common dictionaries do not give this later meaning for the term "mUrti" (namely, mAyArUpA mohikA Saktih), but Prof. A. A. Ramanathan has included this interpretation in his collection of amara koSa vyAkhyAna-s - mUrchyata iti mUrtih.

e) SrI baladeva vidyA bhUshaN links his interpretation for the nAma "viSva mUrtih" to the previous nAma a-parAjitah. His anubhavam is that bhagavAn is a-parAjitah or Unconquerable because He resides in and controls all the bodies of all the deva-s, gandharva-s, mAnava-s etc. - deva gandharva mAnavAdi sarva SarI rah.

nAma 723. महामूर्तिः mahA-mUrtih

- a) He of Immense form.
- b) He Who is immensely worthy of worship.

mahA-mUrtaye namah.

a) SrI BhaTTar explains that His body is immense because it is the resort for everything in the entire Universe. He gives reference from the gl tAas support:

ihaiKastham jagat kRtsnam paSyAdya sa-carAcaram |
mama dehe guDAkeSa! yacchAnyat drashTum icchati ||

(gl tA 11.7)

"guDAkeSa! See now the whole Universe with all the things moving and non-moving, in one corner of My body, and you may also see (in My body) anything else you wish to see (because everything is part of My body)".

SrI rAdhAkRshNa SAstri refers us to gl tA 11.13, which describes arjuna's seeing the whole Universe in His body:



tatraikastham jagat-kRtsnam pravibhakta-manekadhA |

apaSyat deva-devasya SarI re pANDAvas-tathA ||

(gItA 11.13)

"There (in that form) arjuna beheld the whole Universe, with its manifold divisions gathered together in one single spot within the body of (Lord kRshNa) the God of gods".

SrI v.v. rAmAnujan gives reference to tiruma'ngai AzhvAr's peria tirumozhi, where AzhvAr describes perumAL's mahA mUrti form - aLattarkku ariyAi - beyond measure. If this whole Universe is but a tiny part of His body, one can only try to imagine His true mahA mUrti form.

b) SrI kRshNa datta bhArdvAj interprets the word mahA as "pUjanIya", or worthy worship, instead of "big" in size. His interpretation is - mahatI pUjanIyA mUrtih AkRtih yasya iti mahA-mUrtih.

The dharma cakram writer comments that the mahA mUrti form of bhagavAn illustrates a few points: It illustrates unity in diversity. Even though each embodied soul has its body, all are ultimately dependent on Him, and are part of His body. BhagavAn's body includes sRshTi (creation), sthiti (existence), as well as samhAram (destruction). In order for one life to live, another life is destroyed. In order to realize Him, sAdhanA is required, and for this a body is required. All these functions are happening in Him because these are essential for the jIva-s to ultimately evolve towards Him and realize Him. The embodied souls do not realize Him because of the screen they have created between Him and them through their karma-s. When they refine their minds through several births and divert their minds towards Him, He will bless them with His anugraham, and they will see His mahA mUrti form and beyond.

nAma 724. दीप्तमूर्तिः dIpta-mUrtih

He with a shining form.

dIpta-mUrtaye namah.



dlptA a-prAkRta tejomayI mUrtih AkArah yasya iti dlpta-mUrtih - He Who has a form which shines exceptionally. Sri BhaTTar observes that anything in this Universe which shines is only because it gets its shine from Him. He quotes the gl tA Slokam 10.41 in support:

yad-yad vibhUtimat sattvam SrImad-Urjitameva ca |
tat tadevAvagaccha tvam mama tejo'mSa sambhavam ||

"Whatever being is possessed of power, or of splendor, or of energy, know that as coming from a fragment of My power".

Sri rAdhAkRshNa SAstri gives reference to kaThopanishad - tameva bhAntam anubhAtisarvam (2.2.15) - While shining by Itself, It also illuminates everything else.

Sri v.v. rAmAnujan gives references to divya prabandham in support: nandAda kozhum SuDarEI e'ngaL nambl (peria tirumozhi 1.10.9); oLi maNi vaNNan (tiruvAimozhi 3.4.7) - describing His dlpta mUrti character or guNa.

Sri Samkara's vyAkhyAnam is that He is called dlpta-mUrtih because He is the incarnation of Wisdom (dlptA j~nAna mayI mUrtih yasya iti dlpta-mUrtih), or because He assumes the radiant form at His own will (svecchayA gRhItA tejasImUrtih asya iti vA dlpta-mUrtih). Sri cinmayAnanda gives reference to gl tA 11.12, where sa'njaya describes the splendor of Lord kRshNa to dhRtarAshTra - divi sUrya-sahasrasya bhavedyugapadutthitA - If a thousand Suns were to blaze simultaneously in the sky, the splendor of this is only a fraction of the splendor of that Mighty Being.

Sri satyadevo vAsishTha uses the term dlpta not only in the sense of resplendence, but also in the sense of "explicit", and not hidden. Thus he comments that unlike the humans who sometimes tend to hide what they do from others, bhagavAn does not have a need to hide anything from anyone. He gives the example of a woman who is to deliver a baby, the signs of which are explicit right up to the time of the baby's delivery.

The dharma cakram writer distinguishes between two types enlightenment:



the enlightenment of the objects externally through the sunlight, and the enlightenment of the mind through knowledge. BhagavAn enlightens everything externally in the form of the Sun, and He enlightens us internally through our minds. The bad acts in the external world invariably take place when the Sun is out, and when it is dark. It is the external light of the Sun that keeps crime away. Similarly, the internal light is needed for keeping the mind clean, and keeping negative thoughts away. The gAyatrI mantra is one way that bhagavAn has provided for inducing and enlightening the mind. The significance of this nAma is to realize that bhagavAn controls everything in this world both externally and internally by being the antaryAmi of everything, and cultivating our mind to seek Him who enlightens our minds.

nAma 725. अमूर्तिमान् a-mUrtimAn

- a) He Who has even the subtle and formless things as His possessions.
- b) He Who Forms that are not the result of karma.
- c) He Who has a disposition that is not hard, inflexible, etc.
- d) He Who has Forms that are indescribable, and not fixed.
- e) He Who takes whatever Forms He pleases as His incarnations, and thus One Who has no fixed forms.

a-mUrti-mate namah.

a) SrI BhaTTar interprets the nAma as "He Who owns even the forms which are a-mUrti's", such as earth, fire, water, wind, etc. He gives several references in support:

bhUmir-Apo'nalo vAyuh kham mano buddhireva ca |

ahamkAra itIyam me bhinnA prakRtir-ashTadhA ||

(gl tA 7.4)

"Earth, water, fire, air, ether, manas, buddhi, and ego-sense - thus My PrakRti is divided eightfold".



yasya avyaktam SarIram - He Whose body the Unmanifested prakRti is-subAlopanishad 7.

yasya AtmA SarIram - He Whose body the individual soul is - Satapata brAh. 14.6.30).

The pANini sutra 5.2.94 says that the affix **matup** comes after a word in first case in the sense of "whose it is" - **tat asya asti asmin iti matup**. Thus, SrI BhaTTar points out that the interpretation should be "One Who has as His possession the a-mUrthi objects", and not as "He Who does not have a specific murti or form". The latter interpretation will take away the significance and purpose of the specific use of the **matup** affix in this case. Thus, according to SrI BhaTTar, the nAma a-mUrthimAn should not be taken to signify the negation of a form for BhagavAn. In addition to the **matup** violation, such an interpretation will be contrary to the earlier and later nAma-s, such as viSva mUrthih, mahA mUrthih, dIpta mUrthih, aneka mUrthih, etc.

SrI v.v. rAmAnujan gives references to nammAzhvAr's tiruvAimozhi, where AzhvAr refers to emperumAn as aru - meaning One He is formless, as well as of such complex forms that He cannot be understood:

1. **puRa aNDattu alagil polinda tiSai pattAua aruvEyO** (tiruvAi. 6.9.7) - You are the (Formless) soul of the countless mukta jIva-s that are in all the directions of SrI vaikhunTham
2. **tollai nan nUlil Sonna uruvum aruvum nee** (tiruvAi. 7.8.10) - You are the Only One with a beautiful, enjoyable Form, and you are the also the One who is the abstract, invisible, soul of all things in the world!
3. **OnRaIA uruvAi aruvAya nin mAya'ngaL** (tiruvAi. 5.10.6)- (I wonder) at Your wonders - You who has innumerable Forms, as well as One who is the (Formless) soul of all beings.

SrI rAdhAkRshNa SAstri gives support from the Upanishads expressing that bhagavAn has as His Form the unmanifested objects as well as the manifested ones: **divyo hyamUrtah** (muNDako. 2.2); **dve vA va brahmaNo rUpe mUrtam ca a-mUrtam ca** (bRhadA. 3.1).



b) SrI Samkara interprets the nAma as signifying that He has no form brought on by karma - karma nibandhanA mUrtih asya na vidyata iti a-mUrtimAn.

c) As an extension of the meaning "that which has a form, shape, etc.", the term mUrti also stands for "One who is hard, stubborn, etc. - mUrtih kAThinyam" - amara koSa. SrI kRshNa datta bhAradvAj uses this meaning for the word mUrti, and gives the interpretation that because bhagavAn has a disposition that is not hard, inflexible etc., (krUra, kaThora), He has the nAma a-mUrtimAn.

d) SrI satyadevo vAsishTha gives the interpretation that because bhagavAn has forms which are indescribable, He is not of a fixed form and therefore, He is called a-mUrtimAn.

SrI cinmayAnanda gives a similar explanation - The limited alone has a form, but He being Unlimited, like "Space", has no limited form.

e) The dharma cakram writer comments that bhagavAn takes the forms that He desires when He takes His incarnations, but He is not constrained in any way by that form. This is like the lotus leaf that remains in water but is not wetted by the water, or the fish that lives in mud but is not soiled by the mud. He takes His forms just for the protection of the good and the destruction of the bad.

nAma 726. अनेकमूर्तिः aneka-mUrtih

He of many forms.

aneka-mUrtayenamah.

SrI kRshNa dattabhAradvAj gives the derviation - anekA bahavo mUrtayah AkArAh svecchA parigRhItA yasya iti aneka-mUrtih - He Who can assume many different forms as He desires at will is aneka-mUrtih.

SrI BhaTTar gives the example of Lord kRshNa assuming 16,100 forms in order to be always in the company of His 16,100 Queens. He gives the following reference from vishNu purANam in support:



shoDaSa strI sahasrANi Satamekam tato'dhikam |

tAvanti cakre rUpANi bhagavAn devakI -sutah ||

(vish purA. 5.31.18)

"In order to be always in the company of His 16,100 Queens, Lord SrI kRshNa, the Son of devaki, took as many forms".

SrI v.v. rAmAnujan gives reference to nammAzhvAr's tiruvAimozhi: "pErumpala palavE, pala palavE Sodi vaDivu" (2.5.6) - He has manifold variety in all aspects, such as in names, some relating to valor, some related to qualities; manifold forms of divine effulgence, etc.

SrI satyadevo vAsishTha gives the support from Sruti - "ekam sad viprA bahudhA vadantyagnim yamam mAtariSvAnam Ahuh (Rg.1.164.46).

SrI Samkara interprets the nAma as a reference to bhagavAn taking different incarnations for the protection of the world.

nAma 727. अव्यक्तः a-vyaktah

He Who is not manifest; He Who cannot be easily realized.

a-vyaktAya namah.

vyaktam means "manifest". vyaktam is anything that can be perceived through the sense-organs. Since bhagavAn is beyond the sense organs, He is a-vyaktah.

SrI BhaTTar gives the interpretation that bhagavAn is called a-vyaktah because in His human incarnations such as the kRshNa incarnation, His true nature is not manifest to everyone. SrI BhaTTar gives the support for his interpretation from the gl tA:

nAham prkASah sarvasya yoga mAyA samAvRtah |

mUDho'yam nAbhijAnAti loko mAm ajam avyayam ||

(gl tA7.25)

"Veiled by My mAyA, I am not manifest to all. The deluded world does not recognize Me as the unborn and immutable."





nAham vedair na tapasA na dAnena na ca ijjayA |

Sakya evam vidho dRashTum dRshTavAnasi mAm yathA ||

(gl tA 11.53)

"Not by the veda-s, nor by austerities, nor by gifts, nor by sacrifice, can I be seen in such a form as you have see Me" (kRshNa-s words to arjuna).

SrI rAdhAkRshNa SAstri gives references to the Sruti in support of His a-vyaktaguNa: na sandRSe tishThati rUpamasya na cakshushA paSyati kaScanainam (SvetA. 4.20) - His form does not exist within the range of vision; no one sees this One with the eye.

SrI satyadevo vAsishTha quotes support from the atharva veda and from SvetAsvatara upanishad:

anti santi na paSyati anti santam na jahAti |

devasya paSyA kAvyam na mamAra na jIryati ||

(atharva.10.8.32)

which conveys the idea that even thou bhagavAn is close by and never far away, He is not seen, and He neither ages nor decays - such is His wonder.

eko devah sarva bhUteshu gUDhah (Sve. 6.11) - He is One Deity, but He remains hidden in all beings.

SrI v.v.rAmAnujan gives support from the prabandham: "yavarkkumcindaikkum gocaram allan" (tiruvAi. 1.9.6) - He is beyond the grasp of anyone through mere logical analysis; "yArurmOr nilaimaiyan ena aRivaRiyaemperumAn" (tiruvAi. 1.3.4) - (Except for His devotees) His true Nature is beyond comprehension. Even when He reveals Himself at times momentarily, He immediately withdraws that memory from them, and becomes a-vyaktan again. He revealed His viSva rUpam to arjuna, but after this incident passed, arjuna treated kaNNan as His charioteer only. He revealed Himself to yaSodA, and following this incident, she continued to tie Him up and beat Him for His mischief anyway.

SrI Samkara gives the interpretation that even though he has various forms in





His incarnations, He is called a-vyaktah because He cannot be defined precisely in His true state in terms such as "He is of this nature, He is like this etc." - yadyapi aneka mUrtitvam asya (previous nAma), tathApi ayam IdRSaeva iti na vyajyata iti a-vyaktah.

nAma 728. शतमूर्तिः Sata-mUrtih

He with a hundred forms.

Sata-mUrtaye namah.

The nAma Sata-mUrtih is very similar to the nAma aneka-mUrtih (nAma 726). The term "hundred" in the current nAma is just a figurative expression, and means "many". The Sata Sabdam, the sahasra Sabdam, etc., are indicative of "many". In this sense, the words "Sata-mUrtih, sahsra-mUrtih, aneka-mUrtih, bahu-mUrtih, etc. all signify the same concept. Sri BhaTTar seems to distinguish between the two nAma-s by interpreting "aneka-mUrtih" as representing different forms that He took as different incarnations at different times, and interpreting "Sata-mUrtih" as referring to His simultaneous display of different forms to the seer in His one form at a given instant in time. (It should be noted that this distinction is not the result of anything specific to the words involved in the two nAma-s, but is the result of the bliss of different anubhavams by the vyAkhyAna kartA for the two nAma-s, and a great example of how the great interpreters avoid punarukti or redundancy in the interpretation of the thousand nAma-s). After assuming a cosmic form for the sake of arjuna, Lord kRshNa tells arjuna - paSyA me pArtha! RUpANi SataSo'thasahasraSah (gItA 11.4) - "O arjuna! Look at My bodies which are in hundreds and thousands".

Sri rAdhAkRshNa SAstri gives a different anubhavam of His one form showing itself as different forms - Whereas Sri BhaTTar's example was of arjuna seeing different forms in bhagavAn's ViSva rUpam, Sri SAstri gives the example where different people see bhagavAn's one form differently at the same time, as He enters the stage that kamsa had set for trapping kRshNa, illustrating His guNa of being Sata-mUrtih:





mallAnAm aSanih nRNAm nara-varah strI NAm smaro mUrtimAn
gopAnAm svajanah asatAm kshitibhujAm SastA sva-pitro SiSuh |
mRtyuh bhoha-pateh virAt avidushAm tattvam-param yoginAm
vRshNI nAm paradevatA iti viditah ..

(bhAga. 10.43.17)

"As kRshNa enters the stage set by kamsa with His brother balarAma, the boxers saw in Him a thunder arriving, the men folk saw Him as the best of men, the womenfolk saw in Him manmatha arriving, the gopa-s saw their friend arriving, the kings affiliated with kamsa saw Him as the enemy arriving to met out punishment to them, devaki and vasudeva saw their child arriving, kamsa felt that death was approaching him in kRshNa's form, the ignorant saw a king coming, the yogi-s realized that the para tattvam was in front of them, and the yAdava-s felt that some divine force has arrived to redeem their prestige".

SrI SAstri also gives the analogy of the kalpaka vRksham - the tree that can give anything that anyone wishes while standing under that tree. For example, all the different fruits and flowers that normally appear indifferent seasons will all be found at the same time in the kalpaka vRksham, and whoever wishes whichever species of fruits or flowers will just see what he/she wishes in the tree at any given time. BhagavAn is exactly that - He will appear in whatever form anyone wishes to see Him - Sata-mUrtih.

SrI Samkara distinguishes between the nAma-s aneka-mUrtih and Sata-mUrtih as follows: He interprets aneka-mUrtih in terms of His different incarnations, and for Sata-mUrtih, he explains that even though vishNu is of the form of pure consciousness, He projects Himself as of many different forms by His own thoughts - nAnAvikalpajA mUrtayah samvida-kRteh santi iti Sata-mUrtih.

nAma 729. शताननः SatAnanah

a) He Who is many-faced.





b) He Who has provided many different means (such as nose, mouth, etc.) for life to be sustained.

c) He Who has created various life-forms and provided easy means for their survival.

d) He Who is viewed in different "faces" (in different ways) by different faiths.

SatAnanAya namah.

SrI satyadevo VasishTha gives the derivation of Ananam from the root ana - prANane - to breathe. According to pANini sUtra 3.3.117 - karaNa adhikaraNayoSca - the affixlyuT (ana) comes after a root, when the relation of the word to be formed to the verb is that of an instrument or location. The definition that SrI vAsishTha gives is A = samantAt anyate = prANyate anena iti Anananm = mukham - The part of the body which contains the means for breathing, namely the face. The word Sata has the same meaning as in the previous nAma, namely, many, uncountable, etc. Thus the explanation for the nAma is: SatamAnanAni yasya sa SatAnanah =anantAnanah - He Who has innumerable faces.

SrI BhaTTar gives the support from gl tA 11.10:

aneka vaktra nayanam anekAbhuta darSanam |
aneka divyAbharaNam divyAnekodyatAyudham ||

(gl tA 11.10)

"With innumerable mouths and eyes, many marvelous aspects, many divine ornaments, and many divine weapons" - This is how sa'njaya starts the description of the viSva rUpam that bhagavAn shows to arjuna.

SrI cinmayAnanda refers us to Lord kRshNa's words in gl tA Slokam 13.13, which conveys the same concept when He describes Brahman:

sarvatah pANi-pAdam tatsarvo'kshi-Siro-mukham |
sarvath Srutiman-loke sarvam-AvRtya tishThati || (gl tA 13.13)





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

SrI v.v. rAmAnujan gives support from tiruvAimozhi:

tOLgaL AyirattAi! muDigaL AyirattAi! tuNai malark kaNgaL AyirattAi!

tALgaL AyirattAi! pErgaL AyirattAi! tamiayanEn peria appanE!

(tiruvAi.8.1.10)

where nammAzhvAr refers to Him as "Oh Lord with a thousand shoulders, faces, eyes, feet, names", etc.

SrI rAdhAkRshNa SAstri gives reference to the SvetASvtara Upanishad wherein Brahman is described as "sarvAnana SirogrIvah sarva bhUta guhASayah" - (3.11) - "He Who has many faces, heads and necks, and resides in the hearts of all the beings".

b) SrI satyadevo vAsishThagives a second interpretation, in which he takes Ananam to mean "the means for sustaining life", and gives the meaning to the nAma as "He Who has provided innumerable ways (such as nose, mouth, face, etc.), through which life is sustained for the different creatures" - jIvana upAyAnAm ca bAhuvidyam, tathA cayadyad jIvane Silpa vaiSishTyam tattat tasyaiva bhagavata ityAkhyAtum SatAnananAmnA bhagavAn vishNuh stUyate.

c) Yet another interpretation provided by SrI vAsishTha is based on the pANinisUtra 3.1.26 - hetumati ca - which states that the affix Nic is employed after a root when the operation of a causer is to be expressed. Thus, he interprets the term "Ananah" as "Anayati iti Ananah" - "One Who causes, or makes it possible to live". Ananam is here interpreted as referring to bhagavAn's action in creating the different life-forms which have different ways of sustaining life. Ananah is thus given the meaning "jIvan dAtA - the life-giver". The meaning given here is thus "He Who has created various life-forms" - catur-vidha SrshTi udvhAvinah anantAn jIvAn tat-tat jIvanaih upakaraNaih Anayati = jIvayatiiti SatAnanah.

d) SrI rAdhAkRshNa SAstri explains the nAma in terms of bhagavAn being





seen in different "faces" by the different faiths such as the jaina matam, the bauddha matam, etc., and also viewed differently by nyAya, mImAmsA, etc., the dvaiti-s, advaiti-s, etc.



Sloka 78

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।

लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

ekO naikah savah kah kim yattat padamanuttamam |
IOkabandhur IOkanAthO mAdhavO bhaktavatsalah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 730. एकः ekah

One Who is Unique and matchless in all respects.

ekAya namah.

SrI BhaTTar gives his interpretation of the nAma ekah based on the root iN - gatau - to go, with the addition of the affix kat per uNAdi sUtra 326 - iNa bhl kA. kan, with the meanings "one, chief, alone" for the word ekah.

SrI satyadevo vAsishTha explains ekah as "eti - gacchati sarvatra iti ekah" - He Who is present everywhere.

When we have more than one of anything with similar attributes, we refer to them as "two brAhmaNa-s, five kshatriya-s", etc.; however, in the case of bhagavAn, there is no one else to compare to Him, and so He is ekah. SrI BhaTTar's actual words are - ukte mahimni sajAtIyasamkhyeya asambhavAt advaitam gacchati iti ekah - With reference to His Supreme greatness, there is no one who can be compared with Him, and so He is called ekah.

SrI BhaTTar gives the Sruti vAkhyam "eka id-rAjA jagato babhUva" (tait.yaju. 4.1.8) - "He was the only King of the whole world" in support.

SrI kRshNa datta bhAradvAj gives the following references:

- * dyAvA bhUml janayan deva ekah - Rg. 10.81.3 - "He, the Sole God, producing earth and heaven ,,";
- * yadi no bhagavAn prI ta ekah sarva-guNASrayah - bhAga. 9.5.11 - "If it is true that bhagavAn, who is the antaryAmi of all the beings and the abode



of all kalyANa guNa-s, is pleased with us, then let this braAhmin be relieved of his suffering".

nammAzhvAr refers to Him as "oruvan" (One without a second) in many places. Sri v.v. rAmAnujan gives the following references:

arakkarai uruk keDa vALi pozhinda oruvanE

(tiruvAi. 8.6.2)

kaNgAL Sivandu periyavAi, vAyum Sivandu kanindu,...,
oN Sa'ngu gadai vAL AzhiyAn oruvan aDiyEn uLLAnE

(tiruvAi. 8.8.1)

ilanadu uDaiyan idu ena ninaivu ariyavan .an-nalanuDaiya oruvanai

(tiruvAi.1.1.3)

j~nAlam uNDu umizhnda endai eka-mUrtikke

(tiruvAi. 1.1.3)

b) Sri Samkara gives the interpretation - "paramArthatah sajAtIyavijAtIya sva-gata bheda vinirmuktatvAt ekah " - The One, being devoid of any distinction such as sajAtIya, vijAtIya, and svagata". The concepts of sajAtIya, vijAtIya, and the svagata bheda are explained under nAma 706 in Slokam 75. BhagavAn is unique in not discriminating between the different members of the same species, members of different species, etc., and so He is ekah (Unique). Sri Samkara gives the support from chAndogya upanishad - ekameva a-dvitIyam (6.2) - He is One without a second.

c) Sri baladeva vidyAbhUshaN links this nAma to the nAma-s of the previous Slokam, and comments that even though He has many forms, many faces, etc., (Sata-Murtih, SatAnanah), He is still One and Only One, and so He is referred to as ekah in this nAma.

d) Sri satyadevo vAsishTha gives the analogy of the one father for the many children; BhagavAn vishNu is the One Father who creates everything in this Universe, and so He is called ekah. In the sahasra nAmAvali, the mantra is



"ekAya namah" according to the followers of viSishTAdvaitam and dvaitam, and "ekasmai namah" according to the advaita sampradAyam. Similar difference exists in many nAma-s: viSvAya namah vs. viSvasmai namah (First nAma of Srl vishNu sahasra nAmam); naikAya namah vs. naikasmai namah for nAma 731, etc. The difference seems to arise as a result of the fundamental difference in the philosophies of thevYAkhyAna kartA-s.

When a word is a pronoun or a sarvanAma, (and the words viSvam, ekah etc. are sarvanAma-s when they have their traditional meanings), then it is declined similar to the word sarva, and the dative singular is "sarvasmai, viSvasmai, ekasmai etc." (pANini sUtra 1.1.27). However, when this same words is not treated as a pronoun, and instead refers to something special, like the specific name of a person (e.g., ekah as a person's actual name), then the word is declined like an ordinary noun such as narah, and not as a pronoun. Then the dative singular is declined as sarvAya, viSvAya, ekAya, etc.

The example given in explanation of this sUtra by Srl Sa Candra Vasu in his "AshTAdhyAyi of pANini" is that of the word "sarva" meaning "everything" (a pronoun) vs. sarva being the name of a person (an ordinary noun). The former is declined as a pronoun, and the latter is declined as an ordinary noun like narah.

The followers of the advaita sampradAyam seem to consider the different sarvanAma-s that occur in Srl vishNu sahasra nAma as pronouns representing Brahman, whereas the followers of the viSishTAdvaita sampradAyam seem to treat each of the nAma-s as a distinct personification of bhagavAn in His different Forms. Thus each sarvanAma word that occurs as a nAma in sahasra nAmam is treated as a special nAma of bhagavAn with its own special meaning, each a proper noun in its own right, and not treated as a pronoun standing for Brahman. This seems to explain the difference in the nAmAvali, based on grammar as well as the difference in the different philosophies.

nAma 731. नैकः naikah

He Who is not One only.



naikAya namah

(**naikasmai namah** in Samkara pATham - see nAma 730).

a) SrI BhaTTar explains how He is One (the previous nAma), and also "Not one only" (the current nAma). He is One in the sense of being unique in having everything in all the Universe as His possession; but He is not one only, since there are all these other things which are His glorious vibhUtis or extensions which are of a nature different from His. He is the antaryAmi of all that exist. SrI BhaTTar's words are - vibhUtitaYAvijAtIyena sarveNa dvitIyavAneva itinaikah - Since He has as His glorious possessions all that are of a nature different from His, He is not One only. He quotes from the gl tA in support - "nAnto'sti mama divyAnAm vibhUtInAmparamtapa" (11.40) - "O arjuna, There is no end to the divine glories of Mine (What I have stated in detail is only a small part of My glories)".

SrI v.v. rAmAnujan gives support from nammAzhvAr's tiruvAimozhi:

...tIyAi nI rAi nilanAi viSumbAik kAIai
tAyait tandaiyAi makkaLai maRRumAi muRRumAi
nI yAy nI ninRavARu ivai enna niyAya'ngaLE?

(tiruvAi. 7.8.1)

"You are the Fire, Water, Earth, Ether, and Air.

To us You are the mother, father, children, other relatives all rolled into one.

You are more; You are the whole Universe. Yet I enjoy You in Your own beautiful Form.

Now pray tell me the secret of all this. I don't understand this high-level abstract mysticism".

nI rAi nilanAi tIyAi kAIai neDu vAnAi
SirAr SuDargAL iraNDai SivanAi ayan AnAi ...

(tiruvAi. 6.9.1)



"You are Water, Earth, Fire, Air, and Ether, the Sun and the Moon., Siva and Brahma.

(You are antaryami of all of them; You became all of them; You entered into them all)."

Since He is AtmA of all the AtmA-s, He has all of these as His body. Thus He is not only One, but He is also Many.

SrI Samkara explains the nAma naikah - He Who is not one only, by attributing His many forms to His mAyA - mAyayA bahu-rUpatvAt naikah. In the nAmAvali, the advaita pATham is "naikasmai namah".

b) SrI kRshNa datta bhAradvAj gives a different interpretation - naikah - dvitAm vindamAnah; mAta-pitR-bhAvanayA SrI-lakshmi-nArAyaNa rUpENavirAjamAnah | - He is not One but should be recognized as two - in the form of our Father and Mother, in His Form as SrI lakshmi-nArAyaNa.

SrI cinmayAnanda observes that His being One (ekah) is to be realized at the "knowledge" level, but His being Many is realized at the "Being" level. He is in everything that exists, and without Him, nothing exists; so He is Many. However it is He and He alone who is in everything making everything function, and so He is One.

c) SrI satyadevo vAsishTha's explanation is that He is called naikah because there is no identity in anything that is created by Him, and everything is different - na eko yasmAt iti naikah. (na tasya pratimA asti - yajur. 32.3.). SrI vAsishTha refers to this as the naikattva dharma of bhagavAn.

nAma 732. सः सह

- a) He Who spreads knowledge.
- b) He Who is the final authority on all knowledge.
- c) He Who destroys all obstacles to His devotees.
- d) He Who is easily accessible, to the point of being pointed out as "He" by the youngsters of AyarpADi.



e) He Who is of the form the soma sacrifice (when the nAma is taken as savah)

f) He Who is the final Knowledge, and Who dwells everywhere (savah)

sAya namah.

The root from which the word **sah** is derived in the interpretation of this nAma is **so - antakarmaNi-** to destroy, to bring to an end.

a) SrI BhaTTar gives the vyAkhyAnam - **sva-vishaya j~nAnam syati iti sah-** He Who spreads knowledge about Him is **sah**. The explanation of this interpretation starting from the root **so -antakarmaNi**, is given under item ii) under "savah" below (**syati = antayati= niScayati sva-vishaya j~nAnam**). SrI BhaTTar gives the example of Lord kRshNa spreading knowledge about Him right from His childhood to everyone.

SrI v.v. rAmAnujan gives the support from embAr's interpretation for periAzhvAr's "**ap pUcci kATTuginRAn**" pASurams - the reference here is that even as a child, kRshNa reveals His tiru Azhi and tiruc ca`ngu to even the children of AyarpADi and reveals His greatness to them. nammAzhvAr declares that he has realized the whole truth about emperumAn because he has been bestowed with "**mayarvaRa madi nalam**" by perumAL - **avanE avanum avanum avanum avanE maRRellAmum aRindanameE** (tiruvAi. 9.3.2, and the associated vyAkhyAnam by SrI V. N. VedAnta deSikan).

b) SrI satyadevo vAsishTha gives the interpretation that bhagavAn has this nAma because He ultimately determines (brings to a conclusion, ends the discussion on) how everything in this Universe functions etc. (see the additional explanation under ii) for the nAma interpreted as "savah"below.

c) SrI kRshNa datta bhAradvAj gives the interpretation - **syati vinASayatisva-jana vipada iti sah** - He is called **sah** because He destroys the obstacles of His devotees.

d) SrI aNNa'ngarAcArya svAmi seems to give his interpretation using the direct meaning of the word **sah** - He. His actual words are: "**appaDip paTTavar enRu koNDADat takkavar**" - He Who is worthy of being praised as such and such", where I assume that the reference "**appaDip paTTavar**" refers to His



previous nAma-s such as ekah, naikah, etc.

SrI rAdhAkRshNa SAstri gives a similar interpretation, and notes that He has the nAma sah because He was such (a saulabhyan) that the other young and innocent gopa-s in AyarpADi could point to Him and say "He" is kRshNa.

savah:

i) While SrI BhaTTar treats sah (the current nAma) and vah (the next nAma) as two separate nAma-s, SrI Samkara treats the two words as forming one nAma - savah (savAya namah). savah is defined in the amarakoSa vyAkhyAna as "sUyate abhishUyatesomah atra iti savah" - that event in which the soma juice is offered is called savah, namely the soma sacrifice. SrI Samkara's explanation is that He is the soma sacrifice Himself, and so has this nAma.

SrI rAdhAkRshNa SAstri notes that the term savah refers to the somayAga because the juice extracted from the stems of the soma plant (soma latA) is used in this sacrifice. He adds that the inner meaning is that bhagavAn is the essence or the final extract of everything that exists.

ii) SrI satyadevo vAsishTha gives the above interpretation, and also gives an alternate interpretation: savah - yo hi syati = antayati - niScAyayati sva-vishayam j~nAnam, vasati casarvatra, iti savah - He Who gives the final knowledge about Him to His devotees, and also dwells everywhere, is savah.

nAma 733. वः vah

The Dweller.

vAya namah.

The nAma vah is derived from the root vas - nivAse - vasati iti vah- He Who dwells as the antaryAmi of everything. The pANini sUtra anyeshvapi dRSyate (3.2.101) is applied in the derivation of this word from its root , similar to jah standing for "one who was born" (e.g., najAyate = a-jah, dvir-jAtah = dvi-jah, etc.).

SrI BhaTTar gives support from SrI vishNu purANam for his interpretation:



vasanti tatra bhUtAni bhUtatmanyakhilAtmani |

sa ca bhUteshvaSeshesu vakArArthas-tato mune || (6.5.76)

"All beings dwell in Him Who is Himself all beings and the Inner Soul of all.

He also dwells in all of them without exception.

Therefore, O sage, He is signified by the letter 'va'."

(The above Slokam in Sri vishNu purANam occurs in the context where all the letters of the word "bhagava" is explained).

nammAzhvAr refers to His being everywhere always, in his tiruvAimozhi pASuram 2.8.9, in the context of the description of prahIAda caritram (ref: Sri v.v. rAmAnujan): e'ngum uLan kaNNan enRa maganaik kAyndu, I'ngu illaiyAl enRu iraNiyan tUNpuDaippa..

Sri v.v. rAmAnujan also gives reference to nammAzhvAr's tiruvAimozhi pASuram1.1.10:

paranda taN paravaiyuL nI r torum paranduLan

paranda aNDam idu ena nila viSumbu ozhivaRak

karan Sil iDam toRum iDam tigazh poruL toRum

karandu e'ngum paranduLan ivai uNDa karanE

(tiruvAi.1.1.10)

"He is present in every atom in the cool waters that are widely distributed everywhere;

He permeates everything everywhere in the land and in the sky in all the Universes;

He is present in the minutest of things, and also in the AtmA of everything;

He Who swallowed all these things and kept them in His stomach,

is present in everything without their even knowing that".

Sri kRshNa datta bhAradvAj gives the interpretation - "He Who goes to the





abodes of those who sing His praise", using the meaning vAti = gacchati; vAti gacchati sva janAyojita bhajanabhavanam iti vah.

As pointed out under the previous nAma, vah is not treated as a separate nAma by Sri Samkara and those who follow his bhAshyam.

nAma 734. कः kah

- a) He Who shines.
- b) He Who is invoked or praised through words by devotees.
- c) He Who is the personification of happiness.
- d) He Who remains an unanswered Question Mark when approached through "intellection".

kAya namayh.

The root from which this nAma is derived is kan - dIpti kAnti gatishu- to shine etc.

The same grammatical rule which applied for vah above (pANini 3.2.101) is used here to derive the nAma kah from kanati - He shines.

a) Sri BhaTTar points out that even though He dwells even in things that are dirty (as the Soul of their soul), He Himself is ever-resplendent - maleemaseshu vasannapi kanati iti kah. Even though bhagavAn is the antrayAmi in everything including those that are impure, sinful, etc., their impurity or sin do not affect Him or His luster in any way.

Sri v.v. rAmAnujan adds that in His case, His luster is natural, unlike in the case of people like us whose appearance is dependent on the clothes we wear, the talk we talk etc. - vastra AbharaNa vapushA vAcA. Based on kan - dIpti kAnti gatishu,

Sri vAsishTha gives the explanation that because He shines everywhere, and He is present everywhere (gati), and enlightens everything or makes everything shine (dIpti), thus in all senses He is called kah. At an individual level, we see that the kAnti that a living being has is only so long as He is in





that body as the Soul of the soul; when the Soul leaves the body, the luster is gone also. This whole Universe shines because He is present everywhere and in everything, illuminating all.

b) SrI kRshNa datta bhAradvAj uses the root kai - Sabde - to sound, and gives the interpretation - kAyate Sabdyate AhUyate bhaktaih iti kah - He Who is invoked by devotees or praised by them through sound is kah.

c) One of the meanings of the word kam is happiness - kam sukhe'pivijAnI yAt - (as quoted by A. A. Ramanathan in his title "amarakoSa" - Part 2, p.228, 1978 edition). SrI Samkara uses this meaning, and gives the interpretation that bhagavAn is called kah because He is the personification of happiness. He gives the support from chAndogya Upanishad 4.10 - kam brahma - Happiness is Brahman.

SrI rAdhAkRshNa SAstri adds that the limit of happiness is the tyAga of ahamkAra and mamakAra, and bhagavAn is One who has realized the limit of this.

The dharma cakram writer points out that there are two kinds of happiness: the happiness of the body and the happiness of the soul. The first one leads to sorrow, but this is the happiness that most people go after. It is only by sacrificing this bodily happiness that the happiness of the soul is achieved, and the latter is achieved only to the extent that the former is sacrificed. It is the happiness of the soul that should be sought after, and this is the lesson to be learnt from this nAma.

d) SrI cinmayAnanda adds a new interpretation based on the common meaning of kah- "Who?". His interpretation is that this nAma says that bhagavAn is a Question Mark with no answer when approached with the human intellect or reasoning alone; He can only be experienced when one transcends the intellect, and not through "intellection".

nAma 735. किम् kim

a) He about Whom all questions are asked by seekers of Truth (such as -





Where is He, What is He, Who is He, etc.)

b) He Whose praise is sung by His devotees

c) He Who is fit to be enquired about or sought after.

kime namah

(**kasmai namah** in Samkara pATHam – see explanation under ekAyanamah, nAma 730). The common usage of the word kim is to represent the question “What?”. The word kim is derived from the root praccha – j~nIpsAyAm – to ask, to seek. Here it is used as a noun, and means “He about Whom all questions are asked by seekers of Truth”.

SrI sataydevo vAsishTha comments: “pRcchati iti kim | pRcchyata iti vA kim |” - He who asks is kim, or He about whom questions are asked is also kim. Here bhagavAn is called kim in the context of the latter of the two. In other words, all questions that are asked by those who want to realize Him, are questions about Him, since they all lead to Him in the end.

SrI vAsishTha gives an alternate derivation as well, starting from the root kai-Sabde – to sound, leading to “kAyati iti kim” – He about Whom questions are asked, such as “Who is He, What is He, Where is He”, etc., is kim. Those who seek Him start with the enquiry of “What”, and end up with Him after they realize that He is the ultimate answer to every enquiry.

SrI BhaTTar’s vyAkhyAnam is: tat tat sarvepsituh buphutsUnAm nirupAdhika prashTavyatvAt kim – He is enquired into by all those who are desirous of knowing the ultimate objects of their desire without any other motive, and so He is called kim. SrI BhaTTar gives the support from the Sruti - sa anveshTavyah, sa viji~njAsitavyah – ChAndogya. 8.7.1 – He is to be sought after, He is to be known with eagerness.

SrI v.v. rAmAnujan gives reference to tiruvAimozhi 5.6.2, where nammAzhvAr declares about perumAL: “kaRkum kalvic cAramum yAnE”. In fact, every line of each pASuram, starting with 5.6.1 (kaDal j~nAlam SeidEnum yAnE ennum...), all the way up to 5.6.10 (kOLam koL Suvarkkamum yAnE ennum), are beautiful singing of His being everything, line after line.





SrI Samkara's interpretation is: "sarva purushArtha rUpatvAt Brahmaiva vicAryam iti Brahma kim" – As Brahman is the supreme goal among all aims of life, He is to be inquired after, and so is called kim. He refers us to the first Slokam of chapter8 of Bhagavad gl tA, where arjuna precisely starts with this question:

kim tad brahma kim adhyAtmam kim karma purushottama |
adhibhUtam ca kim proktam adhidaivam kim ucyate ||

(gl tA 8.1)

"What is that Brahman? What is adhyAtma? What is karma? What is said to be adhibhUta?

O Supreme Person, who is said to be adhidaiva?"

SrI satyadevo vAsishTha gives similar passages from the Rg veda, which ask similar rhetorical questions about Brahman:

1. ambhah kim AsIt gahanam gabhIram (10-129-1) - Was water there, unfathomed and deep?
2. kutah AjAtA kuta iyam visRshTih (10-129-6) - Whence was it born, and whence comes this creation?
3. yo'syAdhyakshah parame vyoman (10-129-7) - (He) whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Thus, He is called "kim - What" because He is the Ultimate answer to all the questions.

b) SrI kRshNa datta bhAradvAj uses the root ku~ng - Sabde - to sound, and the uNAdi sutra kAyater dimih (siddhAnta kaumudi, uNAdisutra 600) to derive the word kim, and gives the definition - kUyate - AhUyate svajanaih bhajamAnaih iti kim - He Whose praise is sung by His devotees is kim.

c) SrI aNNa'ngarAcArya gives the interpretation that this nAma means that He is One who is worth being sought after; One Who is described as





anveshTavyahin the Upanishads: sa anveshTavyah, sa viji~njAsitavyah - ChAndogya. 8.7.1 - He is to be sought after, and He is to be known with eagerness.

The dharma cakram writer elaborates that bhagavAn is called kim - He Whose Nature is contemplated on by those who seek the Truth, because it is by knowing this Truth that everything there is to be known is known. That which is beyond time, space, etc., that which never changes and is eternal, that which is beyond the reach of the senses and is only reached by true devotion and meditation, that which is in everything and everywhere, is the Ultimate answer to all questions asked by those who seek the Truth.

nAma 736. यत् yat

- a) He Who takes efforts.
- b) That Which already exists.
- c) That from Which everything in this Universe came about.

yate namah

(yasmai namah in Samkara pATham, when yat is interpreted as asarvanAma or pronoun).

SrI BhaTTar derives the interpretation from the root yat - prayatne- to attempt. to strive after, etc. His vyAkhyAnam is: "teshAm rakshAyai yatate iti yat" - He Who takes all efforts for the protection of His devotees.

SrI kRshNa datta bhAradvAj elaborates further on the same concept: yatate prayatate sva-samkalpa mAtreNa svajana Apat nivAraNaya iti yat.

SrI BhaTTar quotes the following words of bhagavAn:

kRshNa kRshNeti kRshNeti yo mAm smarati nityaSah |

jalam bhitvA yathA padmam narakAt uddharAmyaham ||

"Whoever remembers Me always repeating the name "kRshNa, kRshNa, kRshNa", I lift him up from naraka just as one takes a lotus free from water





by brushing aside the water”.

***aham smarAmi mad bhaktam nayAmi paramAm gatim |** (varAha caram Slokam)- “I remember My devotee and take him to the Supreme abode”. Even if the devotee in his final state is unable to think of bhagavAn, bhagavAn thinks of the devotee, and takes him to His abode.

SrI v.v. rAmAnujan gives reference to nammAzhvAr’s tiruvAimozhi 5.8.9 – “iSaivittu ennai un tAL iNaik klzh iruttum ammAnE” – nammAzhvAr says that bhagavAn took the effort to impart Atma j~nAna to even him who was unrelenting, sensually disposed, haughty enough to be an incorrigible soul-thief, etc. (nammAzhvAr’s naicya bhaAvam is what is reflected here).

b) SrI Samkara interprets the nAma using the conventional meaning “Which” for the word yat. His interpretation is: **yat Sabdena svatah siddha vastu uddeSa vAcinA brahma nirdiSyata iti brahmayat** – The word yat indicates a self-sustaining entity, can only denote Brahman, who is by nature always existing. He quotes the taittiriya Upanishad in support- **yato vA imAni bhUtAni jAyante** (3.1) – From which all these beings come out....

c) SrI rAdhAkRshNa SAstri uses the above Sruti vAkyam and gives the interpretation that yat refers to “That from Which all the other things in the Universe came into existence”.

SrI cinmayAnanda quotes another similar usage: **yato vAco nivartante aprApya manasA sah** (tiatt. Up. 2.9.1) – That from which words retire, along with the mind, unable to reach.

nAma 737. तत् tat

- a) He Who increases (the j~nAnam and bhakti about Him in the devotees).
- b) He Who increases the kl rti (fame) of His devotees
- c) He Who expands the Universe from its subtle form to its visible form
- d) He Who is not seen by senses etc.

tate namah



(**tasmai namah** in Samkara pATham).

The root from which the nAma is derived is tanu - vistAre - to spread, togo (tanoti - vistRNAti - expands).

SrI BhaTTar's bhAshyam is "sva j~nAna bahktim tanoti iti tat" - He Who increases the j~nAnam and bhakti in His devotees. He gives the support from taittirIya nArAyaNIyam (27) - tat savitur vareNIyam - That superior lustre of the Lord, the cause of the Universe.

The term tat is given another meaning in the gl tA. The term refers to the veda-s. and to the acts of sacrifice that are undertaken without any expectation of a benefit, as prescribed in the veda-s.

(pravaNam)-tat-sat iti nirdeSo brahmaNah tri-vidhah smRtah |
brAhamaNAs-tena vedASca ya~jnASca vihitAh purA ||

(gl tA 17.23)

"Brahman (the veda) is denoted by the three-fold expression: (PraNavam), tat,sat.

Associated with these, the BrAhamaNas, the Vedas, and sacrifices were ordained in the past".

In Slokam 7.25, the term tat is explained further:

tad-iti anabhisandhAya phalam ya~jna tapah kriyAh |
dAna-kriyASca vividhAh kriyante moksha kA'nkshibhih ||

"Acts of sacrifice, austerity and various gifts are performed without aiming at reward by those who seek release (moksha), after pronouncing tat".

In our samkalpam for many religious rites, we start with "Harir-om tat". Bhagavad rAmAnuja explains in his vyAkhyAnam for gl tA Slokam 7.25, that whatever acts such as the study of the Vedas, sacrifices, austerities and gifts are done without aiming at results by those of the first three stations, seeking only final release - these are designated by the term tat, referring to Brahman, since they constitute the means for attainment of Brahman. He also



refers in this context to the current Slokam (78) of Sri vishNu sahasra nAmam, and observes that it is thus well-known that the term tat refers to Brahman- “sa vah kah kim yat tat padam anuttamam iti tat-Sabdo hi brahma vAcI prasiddhah”.

In the context of the above gl tA Slokam, Sri rAmAnuja interprets the term tatas referring to Brahman, or to the means of attaining Brahman such as the study of the Vedas etc.

Sri v.v. rAmAnujan links the previous nAma (yatate – takes special efforts to protect us), with the current nAma (tanoti – increases the bhakti in us towards Him as part of that effort). While Sri Samkara's vyAkhyAnam is also “tanoti iti tat”, in the nAmAvall, the mantra is “tasmai namah”, signifying that the nAma is treated again as a sarva nAma or pronoun, meaning “That”, the term standing for Brahman.

b) The beauty of the diverse anubhavam-s of the great vyAkhyAna kartA-s is seen in the diverse ways in which they interpret the same explanation “tanoti- vistRNAti – expands”. We already saw Sri BhaTTar's interpretation, that He expands the j~nAnam and bhakti in His devotees.

Sri kRshNa dattabhAradvAj gives the interpretation “tanoti vistArayati sva-janAnAm kI rtim ititat” – “He is called tat because He spread the kIrti or fame of His devotees”.

Sri rAdhAkRshNa SAstri explains the action of bhagavAn in His guNa of tat as “spreading and pervading into everything”, which is yet another way that He enables the jIva to function in this world to attain Him.

Sri satyadevo vAsishTha gives the interpretation that this nAma signifies that He expands the sUkshma jIva-s into the visible world forms and shapes (seed below) Whether it is in the form of increasing our j~nAnam and bhakti about Him so that we can reach Him, or it is in the form of His spreading the fame and kIrti of His devotees so that others learn from this and follow the correct path for their attainment of Him, or it is in the form of His spreading into everyone as their antaryAmi and supporting and guiding them, in the end



everything that He does is for the sake of His devotees

c) Srl vAsishTha gives the interpretation – tanoti viSvam iti tat – He Who expands the Universe. His explanation is that bhagavAn is called tat because He expands the Universe that is inside Him in the sUkshma state, into a Universe that is in the sthUla and visible state, just as the mother gives expression to a child which is contained in her in an unseen state.

d) satya sandha yatirAja, an AcArya from the madhva sampradAyam, explains the nAma tat as referring to “that which is not seen” – paroksham vastutat Sabda vAcyam, haristu pratyakshAt avedyatvena mukhyto vedaika gamyatvAt vAguNaih tatatvAd-vA tat iti ucyate.

nAma 738. पदमनुत्तमम् padam anuttamam

- a) The Supreme Goal.
- b) The Unexcelled Protector of His devotees.

padAya anuttamAya namah.

The root from which the word padam is derived is pad – gatau – to go, to attain.

Srl satyadevo vAsishTha gives the meanings – padyate = gamyate, j~nAyate, prApyate, yatyate vA tat padam, and summarizes the meaning of the word padam to mean “that for the attainment of which, or the knowledge of which, effort is to be undertaken”. na uttamam yasmAt iti anuttamam – That which is not surpassed by anything else is anuttamam. Padam anuttamam thus refers to “That which is unsurpassed by anything else, and for whose attainment knowledge and effort deserve to be undertaken”.

Srl BhaTTar’s bhAshyam is “teshAm parama prApyatvAt – padam anuttamam”- He is the Supreme Goal for His devotees.

Srl aNNa’ngarAcArya summarizes this in tamizh as “tamakku mElprApaymAnadu onRillAda paDi parama prApayamAnavar”.

Srl v.v. rAmAnujan gives support from nammAzhvAr’s tiruvAimozhi, where



AzhvAr declares that he does not want even Srl vaikunTham, but he only wants to have the Lotus Feet of bhagavAn on his head. In other words, His Lotus Feet are the Supreme Goal: "nin SemmA pAda paRput talai Serttu ollai ... ammA aDiyEn vENDuvadu ihdE" (5.9.1).

In tiruvAimozhi 3.7.6, nammAzhvar declares that bhagavAn is the Supreme, unexcelled rakshakan (padam anuttamam):..... oLi koNDa Sodiyai uLLattuk koLLum avar kaNDI r

b) Srl kRshNa datta bhAradvAj uses the meaning "trANam - rakshaNam - protection" to the word padam, based on amara koSam: padam vyavasiti trANasthAna lakshmA'ngihri vastushu (3.3.93), and gives the interpretation to this nAma as: "padam trANam | anuttamam sarvottamam iti padam anuttamam | arthAt sarvottamo rakshakah Srl bahagavAneva sarvottmas-trAtA sva-janAnAm|" - The Unexcelled Protector of His devotees.

c) Srl cinmayAnanda's interpretation is: "Lord VishNu has this nAma because He is the way (pada), the goal (pada), and the pilgrimage (pada)". He gives support from the gltA Slokam 7.18, where bhagavAn declares that He is anuttama gati (Supreme path, Supreme Goal):

udArAh sarva evaite j~nAnI tvAtmaiva me matam |

Asthitah sa hi yuktAtmA mAmeva anuttamAm gatim ||

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

nAma 739. लोकबन्धुः loka-bandhuh

a) The Relative of the World.

b) One to Whom everything is bound since He is their Support

c) One to Whom everything is related since He is their Best Friend - their Father

d) One Who provides instructions as a kinsman on what is right and what is wrong through the SAstra-s.





*loka-bandhave namah.
(Artwork Courtesy: Sow R. Chitralekha)*



e) One Who limits everything through things such as limited life etc.

loka-bandhave namah.

The mutual and inseparable relation between us and bhagavAn is what is revealed in this nAma.

a) SrI BhaTTar gives the interpretation that bhagavAn has this nAma because He is the Relative of everyone in this world without exception, and blesses all without exception - *evam a-viSesheNa a-Sesha anugrahe a-varjanIyam bAndhavam nibandhanam Aha - loka bandhuh.* He gives the following in support: - *mAtA pitA bhrAtA nivAsah SaraNam suhRt gatih nArAyaNah* (subAlaopanishad 6) - *nArAyaNa* is the mother, father, brother, abode, refuge, friend, and the final goal".

pitA aham asya jagato mAtA dhAtA pitAmahah |
vedyam pavitram om-kAram Rk sAma yajureva ca ||

(gI tA 9.17)

"I am the father, mother, creator, and grandfather of the universe.

I am the purifier. I am the syllable (PraNavam) and also Rk, sAma, and yajus".

SrI v.v. rAmAnujan refers us to gI tA 9.29, which conveys the very same thoughts that SrI BhaTTar has given in his bhAshyam:

samo'ham sarva bhUteshu na me dveshyo'sti na priyah |
ye bhajanti tu mAm bhaktyA mayi te teshu cApyaham ||

(gI tA 9.29)

"I treat everyone in creation the same way. There is none whom I like more or dislike more.

But those who worship Me with devotion abide in Me and I abide in them."

Other references given by SrI v.v. rAmAnujan to emphasize this point are:

1. "o un tannODu uRavEI namkku I'ngu ozhikka ozhiyAdu" - (tiruppAvai 28)
- The relationship between You on the one hand, and all of on the other,



is permanent, and never alterable.

2. "o nAn unnai anRi iEn kaNDai nAraNanE nI ennai anRi ilai" – (nAnmugan tiru. 7) – I have no refuge other than Yu, and You have no one who is more worthy anddeserving of protection than me.
3. "o ennap peRRa at-tAyAyt-tandaiyAy aRiyAdana aRivitta attA" (tiruvAi. 2.3.2) – You are my Father, my Mother, my AcArya.
4. "otAyAit tandaiyAi makkaLai maRRumAi muRRumAi nIyAi nI ninRavu ivai ennaniyAya'ngaLE?..... "(tiruvAi. 7.8.1) – You are the Mother, Father, Children, other relatives all rolled into one. You do all that a father does, a mother does, children do (to the parent at the latter's old age). You are more. You re the whole Universe; yet I enjoy You in your own beautiful Form. Now pray tell me what is the secret of all this. I don't understand this abstract high-level mysticism!

b), c) & d) Sri Samkara gives three alternate interpretations:

- i) All the worlds are bound to Him since He is the support of all – AdhArabhUte'smin sakalA lokA badhyanta iti lokAnAm bandhuh lokabandhuh;
- ii) He is the relative of all, since He is the Creator of all and so He is related to all and there is no greater friend than the father – lokAnAmjanakatvAt janakopamo bandhur-nAstI ti vA;
- iii) He instructs the world as a kinsman in right and wrong, through Sruti and smRti – lokAnAm bandhukRtyam hitAhitpadeSam Sruti smRti lakshaNam kRtavAn itivA.

Sri kRshNa datta bhAradvAj uses the root bandh – to bind, and gives the anubhavam that He is loka-bandhuh because He binds His devotees with His affection – badhnAti prema –pASena iti bandhuh | lokAnAm bandhuh iti lokabandhuh.

e) Sri satyadevo vAsishTha gives the explanation for the nAma starting with the roots lok – darSane, to see, to perceive, and bandh – to bind, to attract, etc. One interpretation he gives is that bhagavaAn has this nAma because He



binds all things that are seen, for instance with limited life etc.- **badhnAti iti bandhuh.**

Another interpretation that Sri VasishTha gives is that He binds all the jIva-sto their karma without a rope or such things, and so also He is called loka-bandhuh. Or, He binds the dealings between the people of this world through His vedic teachings, and so also He is loka-bandhuh.

The dharma cakram writer elaborates on the guNa of loka-bandhu of bhagavAn. BhagavAn gives whatever a devotee prays for; but the devotee can pray either for worldly comfort or for the attainment of true Realization. Most people prefer to ask Him for the worldly comforts (the kaThopanishad describes the two aspects- preyas or pleasant, and Sreyas or the good) BhagavAn acts in the role of the worldly relatives and bestows preyas or pleasure in the form of wife, children, father, mother, etc., or He bestows Sreyas in the form of the guru when we seek Sreyas. The dharma cakram writer comments that the lesson to take from this nAma is to realize that He is our bandhu either way, and we need to realize what is truly good for us, and seek that from Him.

nAma 740. लोकनाथः loka-nAthah

- a) The Protector of the world.
- b) He Who bestows aiSvaryam on all as a result of His unlimited aiSvaryam
- c) He Who is sought after or prayed by all
- d) He Who shines in the world, or He Who regulates the world by energizing
- e) He Who comforts or blesses the world
- f) He Who rules over the world
- g) He Who gives troubles as needed to those who need to be disciplined.

loka-nAthAya namah.

The roots involved in the nAma are: lok - darSane - to see, to perceive, or lok - bhAshAyAm dIptau ca - to behold, to shine, to know, to seek; and nAth - yAc,



upatApaih, aiSvaryASI hshu - to ask, to be master, to harass.

Based on these, the word lokam signifies the world, and the word nAtha is interpreted in the sense of nAthyate - One Who is sought, or nAthate -One Who seeks. In the former sense, He is One Who is sought by the people of the world, and the latter sense, He seeks His devotees and blesses them. The different interpretations below are combinations of the above meanings.

a) Sri BhaTTar's vyAkhyAnam is that He is addressed as loka nAthah because of His unique relationship to all the creatures, which is the cause of His attachment which is natural to Him, as their Master - tan-mUlam asAdhAraNam svAbhAvikam ca sambandham Aha - loka nAthah. His interpretation is that through this nAma, the specific relationship between bhagavAn and us, that is the cause of His natural attachment to us, is delineated - He is our svAmI or Master, and we are His belongings, and so He is naturally attached to us.

Sri v.v.rAmAnujan gives references from prabandham, that reflect this concept:- iv Ezh ulagai inbam payakka iniduDan vI RRirundu AlginRa e'ngaL pirAn (tiruvAi.7.10.1) - BhagavAn is seated together with pirATTi in all the divya deSam-s only to ensure that His creations in all the seven worlds are happy.

*j~nAlattUDE naDandum ninRum kiDandu irundum SALap pala nAL ugandu Or uyirgaLkAppAnE - (tiruvAi. 6.9.3) - "You have appeared in various Forms in this world at various times only for the protection of the all the creatures in Your creation".

*"ulagam mUnRu uDaiyAi! ennai AlvAnE" (tiruvAi. 6.10.10) - You Who is My Lord, and Who owns the three worlds (the three types of cetanas-baddha, nitya, mukta, and the three types of acetana-s - time, prakRti, Suddha sattva).

b) Sri satyadevo vAsishTha gives the following interpretation: lokam nAthati - sva aiSvarya yogena aiSvaryavantam karoti iti loka nAthah - He Who bestows aiSvaryam on all as a result of His unlimited aiSvaryam, is lokanAthah.

Sri Samkara gives four explanations for the nAma (b, c, d, e):



c) **lokaih nAthyate yAcyate** - He Who is sought after or prayed by all; (Srl kRshNa datta bhAradvAj gives a similar explanation - that they pray to Him for dharma, artha, kAma, and moksha - **lokhaih nAthyate yAcyate dharmarthakAma mokshAn iti loka nAthah**);

Srl satyadevo vAsishTha gives the explanation - **lokaih prANibhihsvarthasiddhaye nAthyate prArthyata iti loka nAthah** - He Whose favor is sought by the beings of the world for the fulfillment of their desires is lokanAthah.

d) **lokAn upatapati** - One Who shines in the world, or Who regulates the world by energizing;

e) **ASaste** - One Who comforts or blesses the world; or

f) **lokAnAm IshTa** - One Who rules over the whole world.

g) Srl rAdhAkRshNa SAstri interprets upatapati (see c above for Srl Samkara) as "One Who gives punishments as needed", and gives the meaning that this nAma can be interpreted as "One Who gives punishments as needed and disciplines the world (**ulagai vATTi nal vazhi paDuttubavar**)".

The dharma cakram writer weaves all the above explanations under the general concept that bhagavAn is the Lord of the world. In this role, He ensures that the evil is destroyed and good is established. He ensures that all the creatures, who are His belongings, attain Him ultimately. If anyone transgresses dharma, He ensures that they are adequately disciplined and brought back to the proper way of life. Those who follow dharma always live in peace, and those who follow a-dharma live a life of unrest. This is the constant rule in His role as loka-nAthah.

nAma 741. माधवः mAdhavah

The Consort of Lakshmi.

mAdhavAya namah.

a) The Consort of MA or Lakshmi

b) The Bestower or Propounder of Knowledge about Himself.



- c) One Who is attained through the madhu vidyA.
- d) One Who is attained through mauna, dhyAna and yoga
- e) One Who is born in the race of madhu, a yAdhava
- f) The nAma that reveals the eternal relationship of the Mother and Father with the rest of the Universe.
- g) One for whom there is no Lord above

The nAma mAdhavaH occurs three times (nAma-s 73, 169, and 741). The description below extends the description given under nAma 73, with additional information included.

a) mAyAh dhavaH mA-dhavaH - The Lord or consort of MA or Lakshmi. The concept here is that BhagavAn and SrI are eternally and constantly associated with each other, and inseparable. As if to emphasize this, SrI BhaTTar gives a very detailed explanation for the qualities of MA or Lakshmi under this nAma, rather than dwell on the guNa-s of bhagavAn. In the end, he concludes with one sentence: "The secret about the true nature of SrI is that Lord VishNu gets His Lordship because of His association with Lakshmi". All this detailed explanation is provided by Sri BhaTTar under the very first occurrence of the nAma, in Slokam 8.

SrI BhaTTar gives reference to the Sruti vAkhyA-s which establish the interpretation for a start: - hrI Sca te lakshmi Sca patnyau (purusha sUktam) - Bhumi and Lakshmi are Thy spouses - asyeSAnA jagato vishNu-patnI (nIIA sUktam) - Lakshmi, who is the Ruler of this universe the spouse of VishNu. Then he proceeds to explain the qualities of Lakshmi in the following words:

AsyAh svarUpavat nitya-nirmala-rUpatvam,
 nirupAdhika paramaiSvaryAdi,jagan-mAtRtvam,
 autpattiko bhagavat-sambandho nitya anapAyaSca
 ityAdi tattvapareshu SastreshuamaryAdam |
 vedeshu tAvat SrI -sUktam, medhA sUktam,



uttara nArAyaNam, kaushI takI brAhamaNamityAdau.

"The essential Nature of Lakshmi is described in the Sastras dealing with the Supreme Reality as follows: Her Form is eternal and spotless; Her Supreme Rulership is not restricted by any limiting adjunct; Her universal Motherhood, Her natural association with bhagavAn, are all delineated in great detail in the SAstra-s. In vedic literature, the SrI sUkta, SraddhA sUkta, medhA sUkta, uttaranArAyaNa, kaushI takI brAhamaNa and others deal with this subject".

Then SrI BhaTTar gives several references from the purANa-s etc., that speak of the Supremacy of pirATTi, starting with the following reference from SrI vishNu purANa:

nityaiva eshA vishNoh SrI r-anapAyinI |

yathA sarvagato vishNuh tathaiveyamdvijottama ||

(vishNu purANa 1.8.17)

"This Lakshmi is eternal, the universal Mother, and is ever in union with VishNu. Just as VishNu pervades all things, she also does, O best of Brahmins".

In Brahma PurANa, we have

tat Saktih durjayA bhI mA vishNu-Saktih iti smRtA |

sarva bhUta hRdabjasthA nAnArUpa dharA parA ||

prANAkhyA mantra-mAtA ca viSvasya jananI dhruvA |

devI bhinnA'njana SyAmA nirguNA vyoma eva hi ||

"Her power is invincible and awe-inspiring and She is considered the power of VishNu Himself. She is the Supreme Being who lives in the lotus-like hearts of all beings of the universe and She is endowed with diverse forms. Her name is prANa or life. She is the Mother of all mantras, and is the eternal Mother of the Universe".

tathaivaika parASaktih SrI h tasya karuNASrayA |

j~nAnAdi shADguNya mayI yA proktA prakRtih parA ||



ekaiva Saktih Srl h tasya dvitI yA parivartate |
 parAvareNa rUpeNa sarvAkArA sanAtanI ||
 ananta nAmadeyA ca Sakti-cakrasya nAyikA |
 jagat carAcaram idam sarvam vyApya vyavasthita ||

“Likewise, Lakshmi is His Supreme Power, and She is endowed with the quality of Mercy. She is called the Supreme prakRti and possesses the six qualities, knowledge and others. Lakshmi is the supreme, unique, and eternal Sakti of BhagavAn; She is His second and transforms Herself into diverse forms, high and low. She has innumerable names, and is the head of the Sakti-cakra – the wheel of powers. She stands steady, pervading the entire universe, moving and non-moving”.

In Srl LahsmI sahasra nAmam, She is described as follows:

mahA-vibhUteh sampUrNa shad-guNya vapushah prabhoh |
 bhagavad-vAsudevasya nityaiva esha anapAyinI ||
 ekaiva vartate bhinnA jyotsneva hima dI dhiteh |
 sarva SaktyAtmikA caiva viSvam vyApya vyavasthita ||
 sarvaiSvarya guNoPetA nityam tad-dharma dharmiNI |
 prANa Saktih parA hyeshA sarveshAm prANinAm bhuvi ||
 SaktI nAm caiva sarvAsAm yoni-bhUtA parA kalA ||

“She is eternal and inseparably associated with BhagavAn vAsudeva, who is the Master of great glory, who is endowed with the six qualities, and who is all powerful. She is like the moon-light of the cool-rayed moon; She is one with Him, yet remains distinct. She pervades the Universe, and is the very embodiment of all Sakti-s. She is endowed with all glory and qualities, and is eternal. Her dharma is the same as that BhagavAn. She is the life-giving Sakti of all beings on earth. She is the source of all Sakti-s and is the sublime element in all”.



yasmAt lakshmyamSa sambhUtAh Saktayo viSvagAh sadA |
kAraNyatvena tishThanti jagatyasmin tadAj~nayA ||
tasmAt prI tA jaganmAtA SrI h yasya acyuta-vallabhA |
suprI tAh Saktayah tasya siddhim ishTAm diSanti ca ||

“All the Saktis that have emanated from Lakshmi are always pervading the entire Universe. They remain, under the command of SrI, as the cause. Therefore, when Lakshmi, the Mother of the Universe and the beloved consort of Bhagavan Acyuta is pleased with someone, these Saktis themselves highly pleased, bestow prosperity which one desires.”

After this detailed description of Lakshmi's qualities, SrI BhaTTar points out that this subject is more fully dealt with in vaishNava smRti and other dharma SAstra-s.

rAmAyaNa also declares the greatness of Lakshmi in the Sloka in bAla kANDam(4.7):- kAvyam rAmAyaNam kRtsnam sI tAyAh caritam mahat – “The entire epic poem of rAmAyaNa is but the glorious story of sI tA”.

SrI BhaTTar concludes his vyAkhyAnam for the nAma mAdhava in its first occurrence in Slokam 8 (nAma 73), by elaborately dwelling on the qualities of Lakshmi, and then ending with one line for mA-dahva, where he attributes the greatness of mAdhava to His association with SrI: “SraddhayA devo devatvamaSnute – Lord VishNu gets His Lordship because of His association with Lakshmi. This is the secret about the true nature of SrI”.

Under nAma-s 169 and 741, SrI BhaTTar gives alternate explanations for the nAma mA-dhava, but these a couple of sentences each in length, compared to the very elaborate description above that he has given for the first occurrence of the nAma in Slokam 8 (nAma 73). It is clear that SrI BhaTTar's thoughts are about our Mother SrI in his anubhavam of the nAma mA-dhava for the Lord.

b) The Bestower of Knowledge (mA – The vidyA or knowledge of Hari; dhava- Lord, Preceptor, Propounder) For the nAma mA-dhava in Slokam 18 (nAma 169),



both Sri Samkara and Sri BhaTTar give the interpretation in terms of His being the Propounder (dhavah) of the mA vidyA – the knowledge of Hari. They both quote the support from the harivamSa:

mA vidyA ca hareh proktA tasyA I so yato bhavAn |

tasmAt mA-dhava nAmAsi dhavah svAmI ti Sabditah || (3.69.4)

The knowledge about of Hari is called mA. Thou art the Master of that knowledge.

Therefore Thou art known as mAdhava. It has been stated that dhava means “Lord”.

Sri cinmayAnanda elaborates further on the above. He Who helps introspection and meditation in the seeker is Madhava.

Sri BhaTTar gives additional support from the mahAbhArata:

madhu vidyA avabodhatvAt dhAvatvAt-vA Sriyo’niSam |

maunAd-dhyAnAcCa yogAcCa viddhi bhArata mAdhavam ||

(mahA. 3.69.4)

There are three explanations that are given in the above Sloka for the nAmA mAdhava.

c) first is that since He is cognized through madhu vidyA, He is called mAdhava (madhu vidyA is referenced in chAndogya Upanishad 3.1, bRhadAraNya upanishad 2.5); the second explanation is that He is the Lord of Sri (the explanation discussed in detail under a) for this nAmA;

d) and the third one is that because He is recognized through dhyAna, mauna, and yoga, He is called mA-dhava.

The dharma cakram writer explains mauna, dhyAna, and yoga further. Mauna results in the control of the indriya-s; dhyAna focuses the mind in the thought of the Atma tattvam, and yoga solidifies and consolidates this thought on a permanent basis.



e) Under the current nAma, both Srl Samkara and Srl BhaTTar give the interpretation that He is a scion of the Race of the Madhus, and therefore has the name mAdhavah (madhu kulodhbahavAt mAdhavah, or madhu kule jAtatvAt mAdhavah).

f) Another explanation given by Srl BhaTTar for the nAma is that this nAma is an illustration of the togetherness of Srl and BhagavAn as Mother and Father of all of us. Srl v.v. rAmAnujan comments the importance of this special relationship of bhagavAn and pirATTi to the world, and their togetherness always, in the protection of the jIva-s. It is of because of the Mother's nearness that bhagavAn forgives the countless apacAra-s committed by the cetana-s. It is in this sense that it is important for all of us that He is "agalagillEniRaiyum enRu alrmEl ma'ngai uRai mArban" (tiruvAi. 6.10.10), and She is always with Him.

g) Srl tirukkaLLam nRsimha rAghavAcArya in his gltA bhAshya, has given another interpretation - mA dhavah yasya sa mAdhavah - He for Whom there is no Master.

Since there is no one above Him in any sense, and since He is the Lord of everyone and every thing in all the universes, He is called mA-dhavah.

nAma 742. भक्तवत्सलः bhakta-vatsalah

a) Affectionate towards the devotees.

b) He Who goes to the devotees who makes offerings to Him through yaj~na

c) He Who takes the devotees to Him, who are dear to Him like a calf to the cow

bhakta-vatsalAya namah.

The term bhakta is derived from the root bhaj - sevAyAm - to serve, to honor (bhajati bhajate sevate iti bhaktah - kASakRtsna dhAtu vyAkhyAna 1.695, referenced by Srl satyadevo vAsishTha). Thus, one who serves, honors, praises, etc., is a bhakta. The word vatsalah is derived from the word vatsa, which by itself means calf. However, by pANini sutra 5.2.98, the addition of



the affix lac after the word vatsa gives it the meaning “love” - **vatsa amsAbhyAmkAma bale**. Thus, the word vatsala means kAmavat, snehavat, etc. - one who is in love, one who is friendly. Bhakta vatsalan is thus One Who is affectionate towards His devotees.

a) SrI BhaTTar’s anubhavam is that this nAma brings out the special attitude of BhagavAn towards His devotees, who are eager to cultivate the relationship with Him as Master and kinsman (i.e., as bhakta-s towards Him). SrI BhaTTar comments that His joy of having attained His bhakta-s is so great, that He forgets all other desires - **tal-lAbha sambhrama vismRta anya-kAmah**.

SrI v.v.rAmAnujan elaborates on the term vatsalah, or vAtsalyam of BhagavAn towards His devotees. As mention earlier, vatsa refers to a calf. Vatsalah also refers to affection, of the kind that a cow shows towards its calf. The cow licks and removes any dirt or other material that may be found on the body of the calf, or in other words, it treats even the blemishes on its calf as bhogyam for itself. BhagavAn’s love towards His devotees is similarly one of ignoring their faults, and enjoying their devotion instead. SrI rAmAnujan gives two examples.

1. When Vidura was offering worship to kRshNa at his house, he was totally immersed in looking at Lord kRshNa with devotion and affection, and he was peeling off the outer layer of the banana, and giving the peeled skin to kRshNa for eating instead of giving the peeled fruit by mistake. Lord kRshNa was so immersed in His devotee that He did not also realize that the skin was what He was being given, and He also ate the skin as a bhogya vastu, because it had been offered with the utmost devotion.
2. When Bhl shma was lying on the death-bed of arrows and meditating on Lord kRshNa, the Lord just informed the fellow pANDava-s: “The Lion of men is lying there, just thinking of Me and meditating on Me”, and having said that, He Himself was lost on the thought of His bhakta and forgot Himself and His surroundings.



b) In addition to giving the above interpretation (bhakteshu vAtsalyavAn), Srl satya sandha yatirAja gives two other interpretations for the nAma. One of these is based on the meaning "cooked rice or food" for the term bhakta (see the explanation for bhakta vilocanan in the nAcciyAr tirumozhi posting for pASuram 12.6). In this interpretation, Srl satya sandha yatirAja looks at the nAma as bhaktavat-salah, and gives the interpretation: "bhaktam annam yeshAm asti iti bhaktavanto yaj~na kartAro brAhmaNAn, tAn pratisalati gacchati iti bhaktavat-salah" - He Who goes to the devotees who make offerings to Him through yaj~na (the rootsal - to go, to move is used for the interpretation of the second part, salah).

c) The other interpretation given by Srl satya sandha yatirAja is "bhaktA eva vatsAh, tAn lAti iti bhaktavatsa-lah" - "He Who takes the devotees to Him, who are dear to Him like a calf to the cow". (The root lA - AdAne dAne ca - to take, to obtain, is used in this interpretation).

The dharma cakram writer compares the relationship between BhagavAn and us to that between the mother and the child. The mother has selfless affection to the child, and the child trusts the mother solely and exclusively for its survival. A true devotee will be like the child towards the mother, and BhagavAn is of course like the Mother towards all.





Sloka 79

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।

वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७९ ॥

suvarNavarNO hemAngO varAngas candanAngadI |
vI rahA vishamah sUnyO ghrutAsI racalascalah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 743. सुवर्णवर्णः suvarNa-varNah

The golden-hued.

suvarNa-varNAya namah

Sobhana varNa su-varNa, suvarNamiva varNam yasya sa su-varNah - "He Who has a hue that is attractive like gold". Thus, the literal meaning of the nAma is "He Who is golden-hued". Gold is known for its purity and its untarnished nature, its effulgence, its being highly desired by people, etc. All these aspects of bhagavAn are brought out by this nAma, namely His Effulgence, His blemishless nature, His Illuminating Power, His Purifying Nature, His being desired and coveted by all His devotees, etc. The term suvarNa here stands for "that which is extremely desired and longed for, that which is flawless and pure", etc.

SrI aNNan'ngarAcArya gives the explanation: "He Who has the divya svarUpam which is blemishless like gold". nAma-s similar to the current one are used in the outpourings of AzhvArs who grope for words to describe the aunbhavam that they have had of the indescribable emperumAn.

SrI v.v. rAmAnujan gives several examples from prabandham.

*tiruma'ngai AzhvAr describes Him in tiruk kuRum tANDakam (6) as sweet song, fresh honey, shining gold, the flower that the nitya sUri-s wear on their head, etc. - "inbap-pAvinai, paccait tEnai, paim-ponnai, amarar Sennit pUvinai".

*nammAzhvAr describes Him in tiruviruttam (85) as "ualgu aLanda





mANikkamE!En maradagamE! MaRRu oppArai illA Anip ponnE!" - The Gem that measured the three worlds! My favorite Emerald! The Incomparable Pure Gold!

*Tirum'ngai AzhvAr describes the beautiful golden hue of perumAL in periatirumozhi 4.9.8 as follows: "ponnin vaNNam maNiyin vaNNam puraiyum tirumEni" - (in tretAyugam), Your hue is golden, and (in dvApara yugam), Your hue is blue..

Sri bhaTTar gives supports from the Sruti and smRti-s, where paramAtman's suvarNa varNam is referenced:-

yadA paSyah paSyate rukma varNam kartAram

I Sam purusham brahma yonim

(muNDakopanishad 3.3)

"When the seer sees the purusha, the golden-hued, creator, lord..."

praSasitAram sarveshAm aNI yAmsam aNorapi |

rukmaBham svapanadhI gamyam vidyAttam purusham param ||

(manu smRti - 12.122)

"Let him know the Supreme Purusha, the Sovereign Ruler of them all, smaller than the smallest, bright like gold,

and perceptible by the intellect only when in a state of abstraction".

Aditya varNam

(purusha sUktam 20)

He Who has the lustre of the sun.

ya eshontarAdiye hiraNmayah purusho dRSyate

hiraNya smaSruh hiraNya keSa ApraNakAt sarva eva suvarNah |

(chAndog. 1.6.6)

"That golden Person who is seen within the sun, with golden beard and golden





hair,

golden altogether to the very tip of His nails".

SrI cinmayAnanda explains the significance of this Sruti vAkhyā: Upon witnessing the Self-Effulgent (Golden) Being, the seer's realization is completely transformed, and "then, the wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the supreme State of Equipos".

PirATTi is also described along the same lines in the veda-s: "hiraNyavarNAṁ hariNIm..." (SrI sUktam). SrI kRshNa datta bhAradvAj gives additional support from SrImad rAmAyaNAṁ, where śrīTA pirATTi describes rAma as "One Who has golden hue":

kaccin-na tad-hema samAna varNAṁ..."

(sundara. 36.28).

nAma 744. हेमाङ्गाः hemA'ngah

He of golden-hued limbs.

hemA'ngAya namah.

SuvarNa and hema are equivalent words that refer to gold. The word hema is derived from the root hi - gatau, vRddhau ca - to go, to promote. SrI kRshNa datta bhAradvAj gives the following derivation for the nAma :

hinvanti vardhayanti SobhAm iti hemAni |

taDRSAṇi a'ngAni yasya iti hemA'ngah | -

He Who has limbs that promote the beauty of His tirumēni,

or He Who has limbs that resemble gold in promoting His beauty.

SrI bhaTTar interprets the nAma as referring to the limbs of His body which are eternal, celestial, and composed of suddha-sattva material. nityam, divyam, sattva mayam a'ngam asya iti hemA'ngah. This nAma is a logical extension of the previous one - Since He has a body which is golden-hued, His a'nga-s





likewise are golden-hued. All the pramANa-s quoted in support of the interpretation for the previous nAma are applicable here as well. Additional supports given under this nAma, which equally apply to the previous nAma, are:

"dhyeyas-sadA, savitR-maNDala madhyavartI nArAyaNa ... hiraNmaya vapuhdhRta sa'nkha cakrah....."

(in sandhyAvandana mantram)

pon AnAi! Pozhil Ezhum kAval pUNDa pugazh AnAi! I mayOrku enRum mudal AnAi!

(tirumangai AzhvAr, tiruneDum tANDakam 10)

nAma 745. वराङ्गः varA'ngah

- a) He Who displayed His Divine Form to devaki in response to her prayers.
- b) He Who has beautiful limbs.
- c) He Who has a lovable Form that is pleasing to those who meditate on Him.

varA'ngAya namah

Among the dictionary meanings for the term **vara** are: i) best, excellent, most beautiful; ii) boon; iii) a wish; etc. Different interpretations use these different meanings.

a) SrI bhaTTar uses the meaning "wish" or "prayer" for the term vara, and gives the interpretation that because He manifested the form with celestial marks etc., that are concealed from mortal eyes, to devaki in response to her prayer, therefore He is named varA'ngah: tadetat aupanishadamdevakyA vriyamANam atinihnuta divya cihnam AvishkRtam iti varA'ngah. SrI bhaTTar refers us to SrI vishNu purANam 5.3.8, which describes this beauty of child kRshNa in vasudeva-s words:

phullendI vara patrAbham catur-bAhum udI kshya tam |

SrI vatsa vakshasam jAtam tushTAva Anakadundhubhih ||

"Anakadundhubhi (vasudeva) beheld the Child, of the complexion of the petal



of a full-blown blue lilly,

having four arms, and the mystic mark of SrI vatsa on His chest, and started praising Him".

b) SrI Sa'nkara uses the meaning "beautiful" for the word vara, and gives the interpretation for the nAma as "varANi SobhanAni a'ngAni asyaiti varA'ngah" - One Who has beautiful limbs.

c) SrI cinmayAnanda interprets the nAma as: He Who has a Form that is pleasing (lovable) to those who meditate on Him. Thus he gives the meaning "lovable" to the term vara.

We have seen three nAma-s above in sequence, which all describe the beauty of His form: suvarNa-varNah, hemA'ngah, varA'ngah. SrI rAdhAkRshNa SAstri gives his anubhavam of the subtle difference in the ideas conveyed by the three nAma-s.

1. suvarNa-varNah - One Who has the natural form of sheer exquisite brilliance-
2. hemA'ngah - One Who has beautiful limbs that attract and hold the attention of everyone. -
3. varA'ngah - One Who has all the sAmudrikA lakshaNa-s brought together in one place, in His Form.

The dharma cakram writer comments that even as beauty in human form tends to evoke kAmam, the beauty of the divine form evokes bhakti. The three nAma-s that we have just gone through, convey to us the beauty of the Divine Form of Lord vishNu, that evokes bhakti in those who mediate on His Form.

nAma 746. चन्दनाङ्गदी candanA'ngadI

a) He Who is adorned with delightful armlets.

b) He Who is besmeared with pleasing sandal.

c) He Who provides us all with the means and ways to be happy.



d) He Who has a'ngada as His pleasing devotee.

candanA'ngadine namah.

The word candana is derived from the root cand - AhIAde dIptauca - to be glad, to shine. That which causes pleasure is candana - candyateanena, candayati vA yat, tat candanam iti (SrI satyadevo vAsishTha) - That through which happiness is attained, or that which is instrumental in bringing happiness, is candana. The word a'ngada is derived as - a'ngam dayate, dAyati,dyati vA. The relevant roots are: de'ng - pAlane - to protect, to cherish (dayate);or daip - Sodhane to purify, to be purified (dAyati); or do - avakhanDane - to cut, to divide, to move (dyati). The term is used for the ornament worn on the upper part of the arm (keyUram). The armlets are ornaments of defense worn on the upper arm to protect the shoulders from enemy swords. Thus we get the meaning "He Who is adorned with delightful armlets" for the nAma.

a) SrI bhaTTar notes that bhagavAn's Body is itself an infinitely beautiful jewel, and objects like the a'ngadI get their pleasing appearance when they get attached to His Body, and so He is called candanA'ngadI. So it is not that beautiful jewels decorate His Body, but His beautiful Body decorates the jewels that are placed on His Body, and make them beautiful. The a'ngada or keyUra is only one example of the kinds of jewels that get their pleasing appearance by association with Him. nammAzhvAr describes in tiruvAimozhi 2.5.6 - pala palavE AbharaNam pErum pala palavE - Countless are the jewels that are on Him. The beauty of bhagavAn as every part of His body competes and complements the beauty of all the other parts, is captured by nammAzhvAr in tiruvAimozhi pASuram 8.8.1, starting with "kaNgal Sivandu periyavAi, vAyum Sivandu kanindu,..makara kuNDalattan.oruvan aDiyEn uLLAnE".

The reader is encouraged to delve deep into the meaning of this pASuram to get the true anubhavam. bhagavad rAmAnuja pours out his anubhavam of bhagavAn's beautifully decorated tirumEni in his SrI vaikunTha gadyam:

"ati manohara kirI Ta cUDAvatamsaka makara kuNDala graiveyaka hAra



keyUra kaTaka Srl vatsa kaustubha muktAdAma udara bandhana pl tAmbara
kA'ncl guNa nUpurAdibhih atyanta sukha sparSaih divya gandhaih bhUshitam."

Srl v.v.rAmAnujan refers us to tiruvAimozhi 10.1.8, where nammAzhvAr describes the Jewel that is perumAL: "tayarathan peRRa marakata maNit taDattinaiyE". Marakata maNi has the characteristic that it will remove the fear from poisonous creatures, because they won't even approach anywhere close to its location. Similarly, enemies won't even get close to where Lord rAma is. The word taDam refers to a cool reservoir of water, which is liked and desired by everyone.

b) Srl ananta kRshNa SAstri ues the meaning "sandal" to the term candana, and gives the interpretation that He has this nAma because He is adorned with pleasing sandal on His body.

c) Srl satyadevo vAsishTha uses the meaning "pleasing" to the term candana as we indicated earlier, and the root a'ng - to go, and interprets the nAma candanA'ngadI as referring to "He Who gives the means or ways for all of us to be happy" - (AhlAdalarI m gatim yo dadAti).

d) Srl satyasandha yatirAja gives an interpretation where he links the nAma to a'ngada, the son of vAli. He gives the meaning "pleasing" or "devout" to the term candana, and interprets the nAma as referring to "One Who has a'ngada as a pleasing devotee".

The dharma cakram writer sees the nAma as revealing to us the guNa of bhagavAn whereby we derive mental peace by the very meditation on the Form of bhagavAn.

nAma 747. वीरहा vl ra-hA

a) The Slayer of the strong demons.

b) The Destroyer of those who indulge in vain arguments and distract others from meditating on Him.

c) The Destroyer of the bonds of yama.



- d) He Who leads the jI va-s to moksha by showing them the right path.
- e) He Who provides different ways for His creations to move around.
- f) He Who is accompanied by garuDa and vAyu when destroying the asura-s.
- g) He Who ends the various paths that go from birth to birth.

vIraghne namaH.

We have delved into the anubhavam of this nAma earlier (nAma 168 - Slokam 18), and we will see the nAma again in Slokam 99 - nAma 927). The term vI ra is traditionally used to refer to the attribute of a person who is heroic and exhibits valor towards his enemies in war. Based on amara koSa vyAkhyAnam: **viruddhAn rAti hanti iti vI rah** (rA - dAne, chedane ca) - One who destroys his enemies; **vI rayati iti vA vI rah** (vI r - vikrAntau - to display valor) - He who displays valor. So the nAma 'vI ra-hA' literally means "He Who destroys the vI ra-s".

Based on the attribute of bhagavAn described here, namely that He is One Who destroys 'vI ra-s', some interpreters have given the meaning to the term "vI ra" itself, with a negative connotation (instead of the meaning 'brave', they interpret the term as referring to 'those who violate dharma', based on the root Ir - gatau - to go, or, Ir - kshepe - to move, to throw, to cast off, to discard). In this interpretation, those who discard the path of dharma are being referred to as 'vI ra-s', or those who go in the wrong path are called 'vI ra-s' (see the interpretations of SrI vAsishTha and SrI kRshNa datta bhAradvAj below).

To understand the interpretation of the nAma with the positive meaning 'brave' for 'vI ra', we should remember that all vI ra-s are not followers of dharma. In this nAma, bhagavAn's guNa of destroying the vI ra-s who resort to a-dharma is what is addressed. SrI satyadevo vAsishTha elaborates that it is only where vishNu is that victory is, and it is not necessarily where a vI ra is. Victory is where dharma is. A person who has the strength, but who tortures the innocent, is called an "aparAdhI" or one who has committed an aparAdham. It is these people that are destroyed by bhagavAn in the end without a trace.



Grammatically, words such as *vl ra-hA kAma-hA*, etc., signify a past action (one who has destroyed) - *pANini sUtra 3.2.87*.

a) *SrI BhaTTar* gives examples of the "*vl ra-s*" covered under this *nAma*: It is the likes of *pUtanA*, *SakaTa*, the twin *arjuna* trees, and such others who tried to kill child *kRshNa* deceitfully.

nammAzhvAr describes some of these instances in his *tiruvAimozhi pASuram 5.3.8* (*SrI v.v. rAmAnujan*):

pel mulai uNDu SakaTam pAindu marudiDaip pOi mudal SAittu

puL vAi piLaNdu kaLiraTTa tU muRuval toNDai pirAnai.....

(Note the references to *pUtanA*, *SakaTAsuran*, the twin *maruda* trees, *bakAsuran*, *kuvalayApl dam*, etc. He killed all these, and then just smiled with His bright teeth showing through the red lips in a mild artistic smile that is characteristic of Him whenever He achieves a feat).

tiruma'ngai AzhvAr refers to Him as "the *vl ra* beyond all *vl ra-s*" - *vem tirAl vl riril vl rar oppAr* (*periya tirumozhi 2.8.2*).

SrI vAsishTha gives the derivation - *viruddha gatIn hanti iti vl ra-hA*. Along the same lines,

SrI kRshNa datta bhAradvAj gives the interpretation: *viSesheNa Irayanti kshipanti dharma mArgam iti vl rAh kamsa rAvaNa prabhRtayah; tAn vl rAn hanti iti vl ra-hA* - He destroys those that discard the path of dharma, such as *kamsa*, *rAvaNa* etc..

b) Another interpretation that *SrI BhaTTar* gives for the term '*vl ra-s*' in the context of this *nAma* are those that are proficient in words, but misuse their skill to give fallacious arguments and prevent people from meditating on Him. *BhagavAn* destroys them, and so also He is referred to as *vl ra-hA* (*sva-vedana vihantRRn haituka-vl rAn hatavAn iti vl ra-hA*).

c) For the third instance of the *nAma*, *SrI BhaTTar* explains the *nAma* as referring to "One Who removed the strong bonds with *yama* for *gajendra*". *SrI baladeva vidyA bhUshaN* explains the *nAma* as: "*vl ram vikrAntam graham*



hataVAn iti vIra-hA" - He Who destroyed the ferocious crocodile. BhagavAn removed the bonds of yama from gajendra by releasing him from the crocodile's jaws - mokshayAmAsa nagendram pASEbhyah SaraNAgatam (vishNu dharma 69). The nirukti author summarizes the vyAkhyAnam: vIram tad-bAdhakam mRtyum hataVAn vIra-hA matah.

d) One of the interpretations that Srl Sa'nkara gives is that BhagavAn is called vIra-hA because He destroys the asura vIra-s (covered under a). In addition, he gives an alternate interpretation that bhagavAn has this nAma because He shows the right path to the samsArin-s and gives them salvation, by taking them away from following the various wrong paths - vividhAH samsAriNAm gatIh mukti-pradAnena hanti iti vIra-hA. Srl ananta kRshNa SAstry indicates the derivation of this interpretation as: "The Destroyer (hA) of various (vi-) wrong paths (Ira), by conferring salvation on the devotees".

e) In addition to the interpretation a), Srl satyadevo vAsishTha uses the roots Ir -gatau - to go, and hamm - gatau - to go, to give another interpretation: vividham Irati iti vIrah - referring to all the different creatures which move in different ways; tAnsca yo hanti - gamayati - He Who makes it possible for them to go, is vira-hA - sarveshAm bahudhA irANAm jantUnAm gamayitA vishNuh.

f) One of the interpretations given by Srl satya sandha tIrtha is: vih = garuDah, Irah = vAyuh; tAbhyAm hanti gacchati iti vIra-hA - vishNu is called vIra-hA because He goes along with garuDa and vAyu in destroying the asura-s.

g) In one of the interpretations, Srl cinmAyananda takes the term vIra to mean "various or different paths or ways", (this is probably derived from the root Ir - gatau - to go), and gives the interpretation to the nAma as "He Who ends the passage from birth to birth".

The dharma cakram writer observes that just as there are those who follow the path of a-dharma and are destroyed by BhagavAn, there are the internal enemies in each one of us in the form of kAma, krodha, moha and lobha, which are also destroyed by Him when we devote ourselves to Him. The lesson to take



from this nAma is that the chanting and meditation on the mantra derived from this nAma will result in His destroying these internal enemies in us, that obstruct us from realizing Him.

nAma 748. विषमः vishamah

- a) He of unequal (conflicting) acts towards His devotees vs. His enemies
- b) He for Whom there is no equal.
- c) He Who destroyed the effect of the poison that was consumed by rudra during the churning of the Milk Ocean.

vishamAya namah.

The word vi-shamah is derived by the combination: vi + samah = vishamah - vigatah samo yasya iti vi-shamah - One Who is devoid of equals is vishamah. When the prefix vi is combined with the word samah, the sa becomes sha according to pANini sUtra 8.3.88 (ashTAdhyAyi) - su-vi-nir-durbhyah supi, sUti, samAh - The s of svap, sUti, and sama, is changed to sh after su, vi, nir, and dur.

a) Sri bhaTTar's anubhavam is that His guNa of vi-samam reflects in His conflicting behavior in His treatment of the good vs. the bad. His interpretation is that bhagavAn is "One with unpredictable and conflicting acts" - vi-samah, because He acts in different ways with different persons. He is very benevolent with His devotees, and He is fearsome and terrific with those who are offenders of dharma.

Sri v.v.rAmAnujan refers us to tiruvAimozhi 2.6.1, where nammAzhvAr describes this guNa of bhagavAn: "vaikunthA maNi vaNNanE en pollAt tirukkuraLA .. Sei kunda varum tImai un aDiyArkkut tIrttu aSurarkkut tImaigAL Seikunda!

nammAzhvAr names some of His "viDam'ngaL' in tiruvAimozhi pASuram7.8.3: "Sittirat tEr valavA! Tiruc-cakkarattAi!..ivai enna viDama'ngaLE!" He was the charioteer for arjuna in the mahAbhArata war. As arjuna's charioteer, He will either depress the whole chariot slightly or raise it slightly, such that the



arrows of bhlshma aimed at arjuna will miss him, and the arrows of arjuna meant of the enemies will hit their targets without fail. In the war between arjuna and jayadratha, He just wielded His cakra to interchange day and night, so that jayadratha who was hiding till he thought the sun had set, could be eliminated by arjuna. These are just some instances of His "viDama'ngaL".

The same idea is conveyed by Srl baladeva vidyAbhUshaN, who gives the interpretation "bhakta pakshapAtittvAt" vishamah - Because He is biased towards His devotees, He is called vi-samah.

b) Srl Sa'nkara's interpretation is that He is vishamah because He has no equal in any sense, and He transcends everything - samo na asya vidyatesarva-vilakshNatvAt iti vishamah. He refers us to arjuna's words from bhagavad-gl tA (11.43):

pitA'si lokasya carAcarasya tvamasya pUjyasSca gurur-garI yAn |

na tvat-samosti abyadhikah kuto'nyo loka-trayepyapi apratimaprabhAva ||

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

nammAzhvAr describes perumAL in his tiruvAimozhi as: "ottAr mikkArai ilaiyAya mA-mAyA (2.3.2)" - "You are a mA-mAyan without a peer or a superior".

Srl satyadevo vAsishTha comments that it is precisely this vishama guNa of bhagavAn that He reflects in all His creation - no two creations are exactly identical in all respects, and every single creation is unique. No two children of any parent are identical, and nothing is identical to another in this universe consisting of countless creations. As has been indicated in a few places before, Srl vAsishTha, who explains the intricate grammatical basis for each of the nAma-s in great detail, also has composed a Slokam for each nAma explaining the significance of the nAma, in addition to giving a detailed vyAkhyAnam. His Slokam for the current nAma is:



sa vishNureko vishamah purANah karoti viSvam vishamam svabhAvAt |
tamAnukurvan vishamam pravRttA sampat vipac-cApi jagat prasRptA ||

"The purAna purusha, vishNu, is distinct from everyone else, and is distinct. Consistent with this guNa of His, He has also created everything else such that nothing is same as another in His creation. This guNa is spread not only in species of different kinds, but also in members of the same kind".

c) Srl satya sandha yatirAja gives the interpretation that He has the nAma vishamah because He nullified the effect of the poison that was consumed by rudra during the churning of the Milk Ocean (visham rdura pltam mInAti hantisva-nAma-smaraNena iti vish-mah). The root ml - himsAyAm - to kill, to lesson, to change, to be lost is used in this interpretation).

The dharma cakram writer gives several examples to illustrate that bhagavAn is unique and without anyone to compare to Him - vi-samah.

- a) He is hRshI keSan - One Who is unexcelled in His control of His indriya-s, and even more so, He is the sole Controller of all our indriya-s.
- b) He is keSavan, KeSi nishUdanan, madhu sUdanan, etc. In other words, there is no one comparable to Him in assisting the deva-s when they are harassed by the asura-s, and in destroying the asura-s.
- c) He is govindan, since there is no one comparable to Him in knowing the nature of the jIva-s.
- d) He is janArdanan; there is no one as determined and powerful as He is in chastising the wicked people.
- e) He is vishNu; He pervades everything and He is everywhere. Without Him nothing exists and functions.
- f) He is yogI Sa and yogavidAm netA - The best among the yogi-s and the Leader of all those who follow the path of yoga.
- g) He is bhagavAn, who is unique in His shad-guNya paripUrNattvam - the qualities of j~nAna, Sakti, bala, aiSvarya, vl rya, and tejas.



h) He is **acyuta**, Who neither slips from His vow, nor lets His devotees slip away from their goal. These are just a few instances that bring out His **vi-samattvam**, and so He is known as **vishamah**.

nAma 749. शून्यः SUnyah

- a) He Who is devoid of defects when He takes births as one of us.
- b) He Who is without any attributes (advaita interpretation)
- c) He Who goes everywhere, or is present everywhere.
- d) He Who cleans out everything at the time of pralaya.
- e) He Who is not accessible when we seek Him through our senses.

SUnyAya namah.

The word **SUnyam** means empty, void, etc. The **nAma** is interpreted by different **vyAkhyAna kartA-s** in terms of His being devoid of defects, His destroying everything completely at the time of pralaya, His ridding His enemies completely without trace, etc.

a) **SrI bhaTTar's** interpretation is that He has this **nAma** because He was without any trace of any type of defect even though He took human incarnations.

SrI v.v. rAmAnujan refers us to **nammAzhvAr's** **tiruvAimozhi pASuram 3.10.6:**

tuyar il SuDAroLi tannuDaic cOdi ninRa vaNNam niRkavE

tuyarin maliyum maniSar piRaviyil tOnRik kaN kANa vandu

tuyara'ngaL Seidu tan deiva nilai ulagil puga uykkum ammAn

tuyaram il SI rk kaNNan mAyan pugazh tuRRa yAn Or tunbam ilanE.

BhagavAn is without any trace of defect, and this is well accepted. But He takes birth among the grief-stricken human beings. Even so, He continues to have all His **parattvam** intact in His incarnations, and so He is without any defect. He takes these births so that He is accessible to the people. He continues to torture His enemies through His weapons etc., and He continues



to torture His devotees because of even the minutest separation from Him. But for nammAzhvAr there is no tuyaram in this world because he is constantly having the anubhavam of His thought.

svAmi deSikan describes the six rahasya-s of bhagavAn's incarnations, in his SaraNAgati dI pikA, Slokam 17:

1. nAnA-vidhaih (they are of different types, e.g., matsya, nArasimha, kRshNa, etc.),
2. a-kapaTaih (they are all His true Forms, not just appearances),
3. ajahat-svabhAvaih (He is full of all His qualities of parattvam during these incarnations,
4. a-prAkRtaih (His tirumeni during His incarnations are made of suddha-sattva, and not of the pa'nca bhUtas as in the case of His creations);
5. nija vihAra vaSena siddhaih (These Forms are not a result of pUrva karma, as is in our case; they are assumed as part of His leelA, by His own Free Will);
6. AtmIya raksha, vipaksha vinASanArthaih (They are assumed for the protection of His devotees, and for the destruction of their enemies, and not for the expiation of the karma accumulated in previous countless births as in our case). It is clear that bhagavAn is a Big Zero when it comes of to any form of defect even when He is born among us humans!

SrI kRshNa datta bhAradvAj gives the interpretation that the nAma signifies that bhagavAn is completely devoid of any guNa-s associated with prakRti - prAkRta guNa virahitatvAt SUNyah, which is item 4 in svAmi deSika's list above.

b) SrI Sa'nkara's interpretation is a reflection of his advaita philosophy - He is called SUNyah because He is devoid of any attributes - sarva viSesharahitatvAt SUNyavat SUNyah.

c) SrI satyadevo vAsishTha uses the root Sun - gatau - to go, and interprets



the nAma as referring to "One Who goes everywhere, or is everywhere" (SunatiprApto bhavati sarvatra iti SUnyo vishNuh). He points out that kham - the word for sky, also means "void" or "a cipher". It is because there is a void that a motion or movement from another place to this void is possible, and thus void leads to motion, and motion leads to void. He points out the importance of SUnya by reminding us how the number "1" undergoes a ten-fold increase in value by the placement of just a SUnyam next to it in the number system.

d) SrI satyasandha yatirAja gives the interpretation that He is SUnyah because He clears out everything in this universe with nothing left, at the time of pralaya - pralaya kAle sarva padArtha SUnyatvAt SUnyah.

e) The dharma cakram writer gives yet another anubhavam: bhagavAn is called SUnyah because He is not accessible to our senses, no matter how much we try. We are used to believing that something exists only if we can relate to it through our senses. He is not accessible to the senses, and so He is SUnyah.

nAma 750. घृताशीः ghRtASi h

- a) He Who sprinkles the world with prosperity
- b) He Who is desirous of the butter in the gopis' houses.
- c) He from Whom all desires have flown away.
- d) He Who enjoys the offering of ghee in the homa etc.

ghRtASishe namah.

The two parts that make up this nAma are ghRtam and ASi h. There are several meanings for the word ghRtam - secanam, ksharaNam, dI panam vA ghRtam -sprinkling, flowing, or shining. ghRtam also refers to ghee or butter. The word ASi h is derived from the root A'ng - SAsu - icchAyAm - to expect, to bless. The different combinations result in the different interpretations.

a) SrI bhaTTar derives his interpretation using the meaning ghR - secane - to sprinkle, to cover. SrI bhaTTar's vyAkhyAnam is - ghRtam - secanam, sva-



guNaihjagat ApyAyanam - He makes the world prosperous by means of His benevolent qualities.

b) An alternate interpretation given by Sri bhaTTar is based on the meaning "ghee or butter" for the word ghRtam. Since He has great desire (ASAsti) for the butter (ghRtam) in the gopis' homes, He is called ghRta-ASi h - gopa gRha gavye ASAstih asya iti ghRtASi h (ghRte ASi h kAmo yasya sa ghRtASi h).

c) Sri Sa'nkara's interpretation is: ghRtAh vigaItAh Asishah prArthanAh asya iti ghRtASi h - He of non-existent requests is ghRtASi h.

Sri rAdhAkRshNa SAstri paints a picture of this guNa by pointing out that "the qualities of desiring something, seeking someone's grace to get it, receiving it from someone, etc., which are common sequences for many of us in day-to-day life, have melted away like ghee, and dripped off or oozed out from Him, and so He is devoid of all these qualities of need, want, etc".

d) Sri satyadevo vAsishTha gives the interpretations that He is ghRtASi h because He desires or enjoys the offerings of ghRtam or ghee in the fire offerings; or, He is ghRtASi h because He likes the offering in the form of alighted dIpam.

nAma 751. अचलः a-calah

a) He Who is unshakable against His enemies.

b) He Who is immutable in His nature, power, wisdom, etc.

c) He Who does not move anywhere, because He is everywhere already.

a-calAya namah.

The root from which the nAma is derived is cal - kampane - to stir, to shake. That which does not move, or He Who is firm in His conviction and action, are called a-calah.

a) Sri bhaTTar gives the interpretation: duryodhanAdhibhih durAtmabhih a-bhedyaha-calah - He is called a-calah because He is not stirred by the evil-minded duryodhana and others.



b) Sri Sa'nkara's anubhavam is: na svarUpAt na sAmarthyAt na ca j~nAnAdikAt guNAt calanam vidyate asya iti a-calah- He is Immutable, or a-calah, because He undergoes no change in His nature, power, wisdom or any other attributes.

The reader is again referred to the article that had been posted earlier, comparing the approaches of Sri Sa'nkara and Sri BhaTTarto the vyAkhyAna of Sri vishNu sahasra nAmam. The difference we see in the interpretation of the current nAma is another illustration of this difference.

c) One of the interpretations that Sri cinmayAnanda gives is that because bhagavAn is everywhere (All-pervading), and there is no place that He is not, therefore He is a-calah. He gives the gl tA Slokam 2.24 as support:

ac-chedyo'yam a-dAhyo'yam a-kledyo'Soshya eva ca |

nityah sarva-gatah sthANuh a-calo'yam sanAtanah ||

"It cannot be cleft; It cannot be burnt; It cannot be wetted and It cannot be dried;

It is eternal, all-pervading, stable, immovable, and primeval".

Sri satyadevo vAsishTha observes that bhagavAn Who is a-calah, has also inculcated in all His creations, the principle of a-calattvam in some form. Thus, for instance, the tree or plant that comes out of a given seed is only of the same type as the seed, and not of a different type. This dharma is not violated ever. When a fire shoots out, it is always directed in an upward direction, and not in a downward direction. Thus, even those that are moving and active, are bound by His principle of a-calattvam.

The dharma cakram writer gives a real-world analogy to illustrate the importance of this nAma. A small wind is able to move and shake small plants; a bigger cyclone is able to uproot even big trees; however, a mountain is not moved by any of these. Similarly, people who are involved and entangled in worldly joys and sorrows are shaken up and tossed around emotionally; even arjuna got totally confused and disheartened when he entered the battlefield.





It is very rare indeed to find human beings who are not tossed around, because their indriya-s control them. But he who controls his manas and indriya-s is firm in his resolve, and he is not tossed around or shaken by happenings around him. His mind becomes a-cala manas. The peace that comes out of this disposition is the true peace that we should aim for.

nAma 752. चलः calah

a) He Who swerves. b) He Who moves (in the form of vAyu etc.). c) He Who rushed out of SrI vaikunTham at the cry for help from gajendra. d) He Who is full of leelA-s.

calAya namah.

We just saw in the previous nAma that bhagavAn is a-calah. Now we see that He is also calah, He Who swerves. His a-cala guNam or firmness was towards His enemies; his cala guNam is reserved for His devotees.

SrI bhaTTar gives the well-known instance of His carrying arms against bhl shma after making a promise earlier that He will never take to arms in the mahA bhArata war. Thus, He swerved from His word, and so He was a calah in this case. A couple of reasons are given for His breaking His own promise. One was that He wanted to save His dear devotee, arjuna, from the wrath of bhl shma, and so decided to go with His cakra against bhl shma to protect arjuna. The second reason given is that bhl shma, who was a great devotee of kRshNa, had taken an oath in front of kRshNa the previous evening that he will fight so ferociously the next day as to make kRshNa break His promise and take to arms; what was at stake was the word of His devotee bhl shma, and kRshNa had to protect the word of His devotee even if it meant that He had to break His own promise. Making His devotee's word come true was more important for Him than to keep His own promise. So He took to arms, and thus became a calah - One Who swerves for His devotee. Another instance was His cheating jayadratha by converting day into night. The real truth to be understood in the above instances that He is the One who establishes what is right and what is wrong, and so by definition, what He decides is Justice.





b) Sri Sa'nkara's interpretation is that He is calah, or One Who moves, in the form of air - vAyu rUpeNa calati iti calah.

c) Sri ananta kRshNa SAstry has added an interpretation that He is called acalah because He rushed out of Sri vaikunTham to help the elephant-king gajendra when he cried out for help.

d) Sri kRshNa datta bhAradvAj uses the root cal - vilasane - to sport, to frolic, and gives the interpretation that He has this nAma because He is full of leelA-s -

calati vilasati iti calah

vilAsa leelA sampannah.





Slokam 80

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।

सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ८० ॥

amAnI mAnadO mAnyO lOkasvAmI trilOkadhruth |
sumedhA medhajO dhanyah satyamedhA dharAdharah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 753. अमानी a-mAnI

- a) He Who is not proud.
- b) He Who does not mistakenly identify things such as the body with Atman.
- c) He Who is beyond all measure in all respects.

a-mAnine namah.

a) The nAma is derived from the root mAn - pUjAyAm - to honor, to worship. mAna means garva (pride), ahamkAra (the feeling of "I"), etc. - garvoabhimAno ahmakArah (amara koSam 1.7.22). The word a-mAnI means One Who has no garva or ahamkAra (na mAno garvo yasya aiti amAnah). He is unconcerned about being respected by others - Atma-sammAna bhAva rahitah (Sri satyadevo vAsishTha), even though He is the prabhu Who is worshipped by the likes of brahma.

Sri bhaTTar gives the example of bhagavAn undertaking to be a messenger for the pANDava-s, even though He had to face indignities in the process. His being the charioteer for arjuna is another example of the same guNa of bhagavAn. For the good of the world, He does not hesitate to take incarnations even as a Boar, a Fish, a Form with the face of a Lion, etc.

Sri v.v. rAmAnujan gives references to prabandham in support:

mun Or tUdu vAnarattin vAyil mozhindu avanE

pin Or tUdu Adi mannarkku Agi peru nilattAr "innAr tudan" ena ninRAn.

(periya tirumozhi 2.2.3)





"He became the messenger to the pANDava kings, and let Himself be referred to as "so-and-so's messenger", even though He is the Supreme Lord".

ANDAL describes Him in Her nAcciyAr tirumozhi 11.8 as "One Who is willing to become mAna ilAp panRi":

pASi tUrttuk kiDaNda pAr magaTkup paNDoru nAL mASu uDambil nI r vArA
mAnamilAp panRiyAm...

"He shamelessly took the Form of a varAha, with a dirty body and water dripping all over, just for the sake of retrieving bhU devi who was lying under the Ocean with fungus growing all over Her..".

nammAzhvAr refers to Him as "nADuDai mannarkkut tUdu Sel nambi" in tiruvAimozhi 6.6.4.

b) SrI Sa'nkara's interpretation is that He is called a-mAnI because He has no mistaken notions of Atman in things that are not Atman - anAtma vastushuAtmAbhimAno na asti asya iti a-mAnI.

c) SrI satyadevo vAsishTha gives an additional interpretation using the root mA - mAnE - to measure, to compare with, and gives the meaning "One Who cannot be measured (with regard to strength, power, or any of the other auspicious qualities)". The sense conveyed here is that bhagavAn is a-prameya- Beyond the scope of definition.

nAma 754. मानद्: mAna-dah

a) He Who honors others.

b) He Who confers rewards on His devotees, or denies rewards for the unrighteous (Sa'nkara)

c) He Who removes the false understanding of Atman in true seekers, or induces a false sense of Atman in non-seekers (Sa'nkara)

d) He Who gives spiritual enlightenment to His devotees.

e) He Who gives a measure and dimension to everything in the Universe.



mAnadAya namah.

The same root that was used in the last nAma applies for the current nAma as well.

a) SrI bhaTTar's interpretation is that BhagavAn is called mAna-dah because He always honors His devotees. He gives the instances of Lord kRshNa's honoring arjuna by making him the master of the chariot, making ugrasena the Ruler and being his vassal, and making yudhisthira the king and respecting him - arjunaugrasena yudhisthirAdibhyo rathitva, Adhi-rAjya , bahumAnam dattavAn mAna-dah.

There are numerous other instances where bhagavAn has exhibited His guNa of being a mAna-dah. His being born as a son to daSaratha, vasudeva, etc., are all examples where He bestows honor on these great devotees of His.

b) & c) SrI Sa'nkara gives multiple interpretations for the nAma:

In the first of his interpretations, SrI Sa'nkara uses the meaning AtmAbhimAnam for the word mAnam, and gives the interpretation that Lord vishNu induces a false sense of Atman through His mAyA - He creates the false attachment in objects that are not the self, and makes people get attached to them as if they are the self - sva-mAyayA sarveshAm anAtmasu mAnam AtmAbhimAnamdadAti it mAna-dah.

1. His second interpretation is that vishNu is mAna-dah because He confers rewards on His devotees - bhaktAnAm mAnam satkAram dadAti iti vA.
2. The third interpretation is that He prevents rewards to the unrighteous - a-dharmishThAnAmmAnam sat-kAram dyati khANDayati iti.
3. The last interpretation of SrI Sa'nkara is that He has this nAma because He destroys the wrong notions of Atman in earnest seekers - tattva-vidAm anAtmasumAnam AtmAbhimAnam dyati khaNDayati iti vA mAna-dah.



d) SrI kRshNa datta bhAradvAj uses the meaning "citta samunnati" or "elevation of mind" to the word mAna, and thus interprets the nAma as meaning that He gives spiritual enlightenment to His devotees, and so He is mAna-dah - mAnam citta-samunnatim dadAti iti mAna-dah (mAnaS-citta samunnatih - amara koSam).

e) SrI satyadevo vAsishTha uses the meaning "parimANam" or measure to the word mAnam, and gives the interpretation that the nAma means "One Who gives dimension to everything". SrI vAsishTha uses both the roots dad - dAne- to give, and dau - avakhaNDane - to cut, to divide, in his interpretation of the nAma simultaneously, and points out that bhagavAn has this nAma because He establishes a definition of everything in this universe by both the principles of attraction and repulsion (AkarshaNam and vikarshaNam) to achieve this function of giving dimension to everything (mAna-dah) - mAna dadAti AkarshaNena,mAna dyati khaNDayati vikarshaNena.

He gives the example of the various planets having their shapes, orbits, etc., only because of this function of bhagavAn as mAna-dah. He also points out that the very shape of the body, with its different parts, is because of His giving dimension and definition to all these, and thus His guNa of mAna-dah is reflected in everything we see. SrI vAsishTha-s anubhavam of the nAma goes further, and he points out that because bhagavAn has thus given the definition and dimension to everything, He has shown us the principle of the airplanes through the birds that fly, the principle of the ship etc., through the creatures that navigate in water, etc. Water quenching fire, and fire evaporating away water, are all instances of His giving dimension and definition to these elements, such that everything works together in unison.

Drawing from the thoughts conveyed by the dharma cakram writer, the lesson to take from this nAma is that just as bhagavAn gives respect to His devotees, we should learn to give respect to Him and to His devotees, and to devote our energy to Atma vishayam, and not waste our life and time by giving respect to things that do not deserve true respect, such as a-dharma, injustice, etc.





nAma 755. मान्यः mAnyah

The Object of honor.

mAnyAya namah.

This nAma again has the same root as the previous two nAma-s: mAn - pUjAyAm - to honor, to worship. mAnayitum yogyo mAnyah pUjanIyah iti mAnyah- He Who is fit to be worshipped or honored is mAnyah.

SrI bhaTTar comments that bhagavAn is worthy of respect because of His special relationship towards His devotees based on His affection towards them- tadIyatvena sanmantavyo mAnyah. SrI bhaTTar gives the example of Lord kRshNa's concern for arjuna through the following verse in mahAbhArata: "na sAratheh sAttvata kauravANAm kruddhasya mucyeta raNe'dya kaScit"- "In the battle of kurukshetra today, no sAttvata or kaurava is going to escape death because the Charioteer of arjuna is angry".

SrI v.v. rAmAnujan refers us to nammAzhvAr's periyA tiruvantAdi 53, where AzhvAr points to this guNa of bhagavAn: un aDiyArkku en Seivan enrE irutti nI - You are constantly thinking of the good that You can do to Your devotees.

SrI Sa'nkara's vyAkhyAnam is that bhagavAn is worthy of being worshipped by all because of being the SarveSvaran - sarvaih mAnanIyah pUjanIyah sarveSvaratvAt iti mAnyah.

SrI satyadevo vAsishTha points out that rightly He is worthy of being worshipped, because it is because of Him that everything exists and functions- I SAvAsyam idam sarvam yat kim ca jagatyAm jagat (I SAvAsya upanishad - mantra1). He is the Lord, Creator and Protector of everything.

SrI cinmayAnanda refers us to another work of SrI Sa'nkara, viveka cUDAmAni, where Sa'nkara uses the term mAnyah to refer to those blessed souls who have been able to realize the Supreme Being - dhanyah sa mAnyo bhuvi. If the people who have realized the Supreme Being are mAnyah or worshippable, what words can be used to describe the worship-worthiness of the Supreme Being Himself!





It is noted again that SrI bhaTTar's anubhavam of the nAma-s are primarily oriented towards enjoying bhagavAn's guNa-s as being subservient to the welfare of His devotees, and SrI Samkara's vyAkhyAnam is primarily oriented towards bringing out His parattvam and Supreme Rulership.

SrI SAstri reminds us of the idea conveyed by the three nAma-s, a-mAnI, mAna-dah, and mAnyah: bhagavAn does not show Himself as One Who deserves to be supremely respected and honored (a-mAnI), He ensures that His devotees are respected (mAna-dah), and this is where all His feeling of respectability lies (mAnyah).

The dharma cakram writer observes that even though bhagavAn is mAnyah (To be worshipped), it is only His true devotees who realize this, and it is to those that He gives the ability to overcome the lower desires, and realize Him.

We will use this nAma to bring out an important point about understanding the reason for the existence of different vyAkhyAna-s for the same vishNu sahasranAma stotram. One of the reasons is of course the difference in the anubhavam-s of the different vyAkhyAna-kartA-s, who are all great devotees of the Lord. Another reason is that the interpreters try to interpret ancient works such as the Sruti, smRti, itihAsa-s and purANa-s so that they can claim authority and authenticity for their specific school of philosophy through their interpretation of these scriptures. We will see this briefly for the dvaita interpretation for this nAma. In the dvaita philosophy, the view on pirATTi is:

1. She is a jI va, but a higher jI va than all the other jI va-s;
2. She is vibhu, but less than vishNu in Her parattvam.

Two of the interpretations that SrI satyasandha yatirAja, one of the AcArya-s in the dvaita lineage, gives for this nAma (mAnyah), are based on looking at the nAma as (mA + anyah):

1. mAyA ramAyA anyA ceshTanI yA asya iti mAnyah; and
2. mAyA ramA upalakshita jI va rASeh anyo bhinna iti mAnyah.

Both of these support the elements of their philosophy that are given above.





It is worth noting that both Sri Sa'nakara and Sri bhaTTar chose to use only the root mAn as the basis for their interpretation of the nAma, and gave the meaning to the nAma as "He Who is worthy of worship", while the dvaita interpreter chose to see the nAma as mA + anyah.

nAma 756. लोकस्वामी loka-svAml

The Master of the Universe.

loka-svAmine namah.

One meaning for the word svam is aiSvaryam. The amara koSavyAkhyAnam for svAml is svam aiSvaryam asya asti iti svAml. There is a pANini sUtra, svAmin aiSvarye (5.2.126), which equates the word svAmin with aiSvaryam. The affix Amin after the word sva comes in the sense of lordship. aiSvaryam refers to sovereignty, Lordship, power, wealth, etc. Thus, one interpretation for the nAma is: He is called loka-svAml because He is the Lord of the Universe.

The thread in Sri bhaTTar's vyAkhyAnam is worth revisiting for the full enjoyment of his vyAkhyAnam. BhagavAn is called amAnI (nAma 753) because He is not proud of any of His possessions or guNa-s, He is mAna-dah (nAma754) because He honors His devotees, and he is mAnyah (nAma 755) because He considers Himself worthy of respect because of His special relationship of affection to His devotees. Now we come to His nAma - loka-svAml (nAma 756) - The Master of the Universe. In what sense? According to Sri bhaTTar, it is not because of His superior power or wealth or parattvam, but because He is the Master in simplicity, based on the previous three nAma-s, and so He is loka-svAml in soulabhayam. This anubhavam of bhagavAn as living for the devotees and acting for the devotees, is the crowning aspect of Sri bhaTTar's bhAshyam, which can be seen throughout the vyAkhyAnam. His interpretation for the current nAma is: he is loka-svAml because He is a-mAnI, mAna-dah, and mAnyah as explained above - ka evam karmakarah? loka-svAml.





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*IOkaswAminE namah - adanur pranavakara vimanam
(Pic Courtesy: B. Senthil)*





The idea that Sri bhaTTar reflects is conveyed by nammAzhvAr in tiruvAimozhipASuram 4.5.7:

enRum onRAgi ottArum mikkArgaLum, tan tanakku

inRi ninRAnai eIIA ulagum uDaiyAn tannai

kunRam onRAI mazhai kAtta pirAnai....

The important point here that bhagavAn is not only superior because of His parattvam, but more so because He is unique and excels everyone in His soulabhyam by His own choice; He behaves and sees Himself as another human being, even though in every sense He retains His parattvam in His human incarnations – aham mAnusham manye.

Sri Sa'nkara's vyAkhyAnam is that He is loka-svAmI because He is the Lord of the fourteen worlds, the seven worlds above and the seven worlds below – caturdaSAnAm lokAnAm I svaratvAt loka-svAmI .

Sri rAdhAkRshNa SAstri gives support from the kaushItakI Upanishad – eshalokAdhipatih (3.9).

Sri cinmayAnanda comments that He is loka-svAmI in the sense that He is the Creator, Controller, Director, the Lord and the Governor of all fields-of-experience of all creatures, at all times, everywhere; He is the Consciousness that illumines matter.

Sri vAsishTha gives an alternate interpretation, based on "One Who has lokam or the Universe as His svam or aiSvaryam". Adding the affix Amin to the word loka-svam, he derives the meaning for the nAma as "The Lord Who has the Universe as His wealth".

nAma 757. त्रिलोकधृत् tri-loka-dhRt

a) He Who supports the three worlds (the worlds above, the worlds below, and earth in the middle).

b) The Supporter of the three states of experience (waking, dream and deep sleep)





tri-loka-dhRte namah.

a) Sri bhaTTar's interpretation is that He is One Who has the burden of responsibility for the support and nourishment of the entire Universe, and so He is called tri-loka-dhRt - aSeshANAmapi dhAraNa poshakayoh bhArakatvAtloka-svAmI (the root involved is dhR - dhAraNe - to hold, to bear, to support). Because He created us, therefore He necessarily has the burden of responsibility for supporting us, just like the responsibility of a father to his children.

Sri Sa'nkara bhAshyam is: trIn-lokAn dhArayati iti tri-loka-dhRt - The Supporter of the three worlds.

b) In addition to the meaning "world" for the word "loka", Sri cinmayAnanda also gives an alternate interpretation where he takes tri-loka to mean the three states of waking, dream and deep sleep. He then gives the interpretation that bhagavAn has this nAma because He is the Supporter, in the form of Consciousness, of the three states of experience, since without the kindling support of life in the bosom, it would be impossible for us to have any experience.

Another variant of the nAma is tri-loka-dhRk. The interpretation given is essentially the same as for tri-loka-dhRt. Sri baladeva vidyA bhUshaN gives the interpretation - tir-loka-dRg-iti dhArakatayA pAlakatayASca tri-lokIm dharjati gacchati iti tasyasvAbhAviko'yam dharmah - It is His dharma to sustain this universe and keep it going by supporting and protecting all the creatures of the three worlds. Here he uses the root dhRj - gatau - to go, to move, as the root for this explanation.

Sri satya sandha yatirAja gives the interpretation - tri-lokAndyu pRthivi antarikshAn dharati iti tri-loka-dhRk, where the root dhR -dhAraNe - to hold (dharati) is used.

Without getting into intricate grammatical rules, it is difficult to distinguish between the two versions. However, it is to be noted that Sri Sa'nkara and Sri bhaTTar have explained the nAma using the version tri--loka-dhRt, and



SrI satya sandha yatiRaja has explained the nAma as tri-loka-dhRk.

nAma 758. सुमेधाः su-medhAh

The Well-Intentioned.

su-medhase namah.

medhA means memory or intellect. su is a prefix or an upasarga which means "superior". So the nAma means "One Who has a Superior intellect or memory". The different interpretations involve different anubhavam-s of what "good intellect" means.

a) SrI bhaTTar's anubhavam is that His buddhi is su-medhA or "Superior buddhi", because He constantly thinks of the good of His devotees - ArAdhaku-sAdhu buddhih su-medhAh.

SrI kRshNa datta bhAradvAj gives the derivation - SobhanA medhA dhAraNavatI dhl h asya iti su-medhAh, which also conveys the above idea.

SrI Sa'nkara bhAshyam is "SobhanA medhA pra~jnA asya iti su-medhAh - He of bright intelligence.

SrI rAdhakRshNa SAstri elaborates that "superior intellect" consists in anticipating future events or outcomes, not being disturbed or impacted by surrounding events, etc.

SrI cinmAyananda points out that when applied to us, the term su-medhA can refer to the ability of the self to realize its true nature, something that is not new information, but that has been temporarily forgotten by us. So he interprets the nAma as meaning "Divine memory Power".

SrI satyadevo vAsishTha gives the meaning to medhA as "the intellect that gives protection or support", and explains the nAma as referring to the memory of bhagavAn that is always aware of everything that is going on everywhere, as well as events associated with all beings - past, present, and future. He comments that the intellect of each of us is directly proportional to the extent to which we are able perceive the medhA of bhagavAn.



The dharma cakram writer explains medhA as that power which enables us to understand and realize "That which is the biggest of the big and the smallest of the small". All of us have this power potentially, and can realize it once we know how to control our thought, word and deed and realize the potential power that we have in us.

nAma 759. मेधजः medha-jah

- a) He Who was born as a result of a sacrifice.
- b) He Who is realized as a result of sacrifices.
- c) He Who makes His presence in the gatherings of bhakta-s.

medha-jAya namah.

The term medha refers to ya-jna or sacrifice. Sri bhaTTar's vyAkhyAnam is: ato medhe - devaki putrIya vrata rUpe ya-jne jAtah iti medha-jah - He has this nAma indicating that He was born to devaki as a result of the medhA or sacrifice in the form of austerities performed by her to get Him as son. This was revealed by Lord kRshNa Himself as soon as He was born to devaki (vishNupurANam 5.3.14):

stuto'ham yat tvayA pUrvam putrArthinyA tadadya te |
saphalam devi! Sa'njAtam jAto'ham yat tavo'darAt ||

"O Revered Lady! You praised Me before, desirous of having Me as Your son.

Your prayers have been fruitful today since I have taken birth out of your womb".

Sri bhaTTar also gives support from vishNu dharma:

sabyagh-ArAdhitenoktam yat prasannena te Subhe! |
tat kRtam saphalam devi! ... ||

(vishNu dharma 33.39)

"O Auspicious Lady! When you worshipped Me in the proper manner before, I became pleased and made a promise to you (that I would be born as your son).



That has been carried out now".

SrI v.v. rAmAnujan gives other instances where bhagavAn has taken birth as the child of devotees, as a result of their yAgA, vrata, etc. He was born in His incarnation of vAmana as aditi's son as a result of her payo-vratam; it is well-known that Lord rAma was born as a son to daSaratha as a result of the putra kAmeshTi yAgam; yaSodA and nandagopan had Lord kRshNa as their son because of their tapas.

SrI rAdhAkRshNa SAstri gives the additional instances of Lord varadarAja, Who manifested Himself from the sacrificial fire of brahmA in kA'nci.

b) SrI cinmayAnanda comments that because bhagavAn makes His appearance in every yaj~na in His pure Form, we can say that He is born in yaj~na. Based on the gltA, he gives the definition for yaj~na as "a co-operative endeavor wherein we offer our capacity into a field of chosen work invoking in it the unmanifested Lord, who pours His blessings in terms of profit". In this sense, when all the personality layers are offered in an act of total surrender, the spiritual experience of the Self is born. Thus bhagavAn is the result of the medha or sacrifice (medha-jah), and to the student of vedAnta, the term is rich in its suggestiveness.

The dharma cakram writer describes the five types of yaj~na-s that each of us should be observing, and indicates that the realization of the Self is a result of observing these pa'nca mahA yaj~na-s, and this is the significance of this nAma for us. In other words, He becomes accessible and available to us as a result of our observing the pa'nca mahA yaj~na-s (medha-jah). The pa'ncamahA yaj~na-s are: bhUta yaj~na, pitR yaj~na, nara yaj~na, Rshi yaj~na, and devayaj~na. These have been described before, under nAma-s 449 and 682.

c) SrI baladeva vidyA bhUshaN uses the root med, medh - sa'ngame - to meet, as the basis for his interpretation: medha - bhakta sa'ngame jAYate prAdur-bhavati iti medha-jah - He Who makes His presence in the gatherings of bhakta-s.



nAma 760. धन्यः dhanyah

The Blessed.

dhanyAya namah.

The word dhanam refers to wealth. The amara koSa vyAkhyAnam is “dhanadharma sAdhuh dhanyah” – One Who excels in wealth and dharma is dhanyah. By pANini sUtra “dhana gaNam labdhA” (4.4.84), the addition of the yat pratyayato dhana gives the meaning to this nAma as: “One who obtains dhana or wealth”.

What wealth does bhagavAn have to attain, that He does not have? Sri bhaTTar’s anubhavam is that He considered being born to devaki as the wealth that He coveted. Since He got His desired wealth by being born to devaki, now He is dhanyah – tad-janma dhana lAbhAt dhanyah.

Sri v. v. rAmAnujan’s anubhavam is that since bhagavAn is One Who does not have birth normally, this is a great blessing for Him!

(I am reminded of an article that I recently received from a friend of mine. In this moving article, the well-known Sri candra sekhara sarasvati (the previous AcArya of kA'nci Sa'nkara maTham), feels intensely sorry that his position as the sanyAsi and head of his Asrama had permanently deprived him of the privilege of prostrating at the feet of elders right from a very young age, since he became the head of the maTham when he was probably less than 10. So he feels intensely for his situation, that falling at the feet of elders and prostrating was a bhAgyam that he was permanently deprived of in his life because of his position).

Sri Sa'nkara bhAshyam is that since every wish of bhagavAn is fulfilled, He is dhanyah – kRtArtho dhanyah – He is self-satisfied, and so He is Blessed.

Sri kRshNa datta bhAradvAj uses the amaram “sukRti puNyavAn dhanyah”, and gives the interpretation that BhagavAn accepts the sincere offerings in the form of flowers etc., and constantly keeps thinking of their welfare; This is sukRtam and puNya kAryam, and so He is dhanyah – sukRtI or puNyavAn.





The dharma cakram writer dwells on the lesson to take from the nAma, as he invariably does for all the nAma-s. In common use, the word dhanyah refers to “one who is benefiting from the good karma-s in his previous birth” (dhanyo’smi- I am blessed). The antima smRti is a determinant of the next birth. In order to have good antima smRti, one should train oneself throughout one’s life to be involved in good deeds, thoughts and words. This is what will make one adhanyah in the future births. This is the lesson to take from the concepts behind this nAma.

nAma 761. सत्यमेधाः satya-medhAh

- a) He of true thoughts – honest, straightforward.
- b) He of true knowledge – with foresight and minuteness.
- c) He of true knowledge – of the Vedas and their numerous branches.

satya-medhase namah.

a) SrI bhaTTar’s vyAkhyAnam is that bhagavAn is satya-medhAh because He is sincere in whatever He says, and it is not just for pretence – medhA satyAasya, na naTana mAtram iti satya-medhAh. SrI v. v. rAmAnujan describes this guNa of bhagavAn as Arjavam – straightforwardness. SrI bhaTTar quotes the instance where bhagavAn addresses His gopa friends, after they see Him perform the govardhana episode and wonder aloud whether He is really one of them:

yadi vo’sti mayi prI tih SIAGhyo’ham bhavatAm yadi |
tad-Atam-buddhi sadRSI buddhir-vah kriyatAma mayi ||

(vishNu purANam 5.13.11)

nAham devo na gandharvo na yaksho na ca dAnavah |
aham vo bAndhavo jAtah na vaS-cintyam ato’nyatA ||

(V.P. 5.13.12)

“If you have real love for me and think that I am worthy of praise from you,





then you must think of me as you think of yourselves (i.e., you must think of me as a gopa, as you all are). I am neither a god, nor a gandharva, neither a yaksha (a demi-god), nor a dAnava (demon). I am a born relative to you all. You must not think of me any other way”.

Similarly, rAma declares: “AtmAnam mAnusham manye rAmam daSarathAtmajam” –

I consider myself as a human being, and the son of daSaratha.

b) SrI Sa'nkara vyAkhyAnam is that He is of unfailing intelligence – satyA avitathA medhA yasya iti satya medhAh. SrI rAdhAkRshNa SAstri comments that true knowledge (satya medhA) consists of the ability to foresee things and to see the inner aspects of things (nuN aRivu), so that there are no obstructions caused because of unanticipated or overlooked aspects of things during execution of any action. If one's knowledge is useful in times of need with these attributes, then any action undertaken by this person will be bound to succeed. Since bhagavAn is One Who is equipped with such knowledge, He is called satya-medhAh.

c) SrI ananta kRshNa SAstry gives the interpretation that because bhagavAn has the true knowledge of the veda-s and their numerous branches, He has the nAma satya-medhAh.

d) SrI satyadevo vAsishTha gives yet another anubhavam for the nAma – because bhagavAn has the unfailing knowledge that keeps all the multifarious creations right from the beginning of the kalpa to the end with their proper perspectives, He is called satya-medhAh.

The dharma cakram writer observes that because bhagavAn unfailingly bestows true knowledge on those who follow the path of dharma, and thereby gives them a mind that is directed towards realization of Him, therefore He is called satya-medhAh. So the lesson for us from this nAma is that we should follow the unfailing path of dharma so that we will be bestowed with true knowledge.





nAma 762. धराधरः dharAdharah

a) He Who supported the Mountain (govardhana).

b) He Who supports the earth.

dharAdharAya namah.

The word dhara means mountain, and the word dharA refers to earth. So the nAma can be viewed as dhara + Adharah, dharA + dharah, dharA + Adharah, etc. The different vyAkhyAna kartA-s come up with their interpretations depending on which combination they choose.

a) Sri bhaTTar gives the interpretation using the word dharam – mountain. The nirukti description for the nAma is dharam dhRtavAn dharAdharah – He Who bore the mountain. The reference here is to Lord kRshNa's bearing the govardhana mountain to protect the cows and cowherds when indra caused trouble to them (dharasya govardhanasya girer-dharaNAAt dharAdharah – Sri baladeva vidyA bhUshaN). Sri bhaTTar gives the following reference to bhagavAn's thoughts described in vishNu purANam prior to His lifting the Mountain:

tad-etad-akhilam goshTham trAtavyam adhunA mayA |

imam adrim aham dhairyAt utpATyA"Su SilAdhanam |

dhArayishyAmi goshThasya pRthucchatramivAparam ||

"The cowpen with all the cows and cowherds should be protected by me now. I shall by force uproot this mountain with big boulders at once and hold it over their heads as a big umbrella and save them all (from this distress)".

Sri v.v. rAmAnujan gives several references to AzhvArs on this incident:

kal eDuttuk kal mAri kAttAi (tiru ma'ngaiAzhvAr, tiru nedum tANDakam 13)

kaDu'nkAl mAri kalIE pozhiya neDu'nkAl kunRam kuDai onRu Endiniraiyaic
ciramattAl naDu'ngA vaNNam kAttAn

(tiruma'ngai AzhvAr, periyatirumozhi 6.10.8)





"tiRambAmal malai eDuttEnE ennum...." (tirambAmal - flawlessly)

(nammAzhvAr, tiruvAi. 5.6.5)

Eleven pASurams of periyAzhvAr tirumozhi (3-5) are all dedicated to the govardhana incident.

b) Sri Sa'nkara's interpretation uses the meaning dharA - earth. dharAmdhaArayan dharAdharah. His actual vyAkhyAnam is: "amSaih aSeshaih SeshAdyaih a-SeshAm dharAm dhArayandharah" - He Who supports all the earths through His amSa-s such as Adi-Sesha.

Sri rAdhAkRshNa SAstri points out the other forms, such as varAha, the eight elephants of the eight directions, etc. He quotes the Sruti vAkhyam in support: yene me vidhRte ubhe; vishNunA vidhRte bhUmi; dAdhartham pRthivImabhitomayUkahih |

Sri cinmayAnanda gives a different anubhavam of His being the "sole support of the earth". He interprets earth here to refer to matter in general, and observes that bhagavAn is the very essence from which matter has come to express itself, both its gross and subtle forms. He continues: "Geographically, the earth is supported by water, water by atmospheric air, and air by space. If one enquires further and questions what supports space, we know that space is a concept which we experience by our intellect. All experiences of the intellect are established in Consciousness, and therefore, the ultimate support for the entire world is the Supreme nArAyaNa", and so He is dharAdharah.

The dharma cakram writer explains bhagavAn's "support of the earth", starting from the pa'nca bhUta-s in their sUkshma form, and how they combine together to evolve into their sthUla forms. His "support of the earth" is really a part of His support of the pa'nca bhUta-s. He is the Creator of everything, and He is the ultimate Abode of everything, and so He is dharAdharah. Several are the concepts that are hidden in this mantra "dharAdharAya namah". Just like all the other mantra-s (and remember that each nAma is a mantra), this is another very potent mantra.





Slokam 81

तेजो वृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।

प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

tejOvrushO dyutidharah sarvasastrabhrutAm varah |
pragrahO nigrAhO vyagrO naikasrungO gadAgrajah ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 763. तेजोवृषः tejo-vRshah

- a) He Who showers His splendor on His devotees in the form of His protection.
- b) He Who showers rain through the sun.
- c) He Who showers His radiance on everything.
- d) He Who showers His fierce weapons on His enemies in defense of His devotees.

tejo-vRshAya namah.

The two roots applicable to this nAma are given by Srl satyadevo vAsishThaas: tij - niSAne - to whet, or tej - niSAne, pAlane ca - to whet, to protect, and vRsh - secana - to rain, to shower. tejah also can refer to tejas - lustre, light, brilliance, splendor. varshati itivRshah. Thus, the nAma can mean One who showers brightness, One who showers protection, etc.

a) Srl bhaTTar emphasizes the meaning "protection" in his interpretation: "evam suhRt-pAlana lakshaNam tejo varshati iti tejo-vRshah" - "Thus He showers splendor in the form of protection of the good-hearted beings. So He is tejo-vRshah".

As all of us know, Srl bhaTTar sees a connection through the sequence of nAma-s, and the current nAma-s are being interpreted as referring to the kRshNa incarnation. So here the protection of the cows and the cowherds that we saw in the previous nAma is being referred to.





SrI v.v. rAmAnujan explains the nAma as referring to bhagavAn showering His tejas or Sakti on His devotees in the form of His protection. The innocent folks in AyarpADi loved kaNNan with all their hearts, and He showered His Grace and protection on them even as the mother cow secretes the milk for its calf with all its heart.

b) The word tejas also refers to water, and SrI Sa'nkara uses this meaning in his interpretation - **tejasAm ambhasAm Aditya rUpeNa varshaNAAt tejovRshah** - He always showers rain through the medium of the sun.

SrI ananta kRshNa SAstri elaborates: **tejAmsi AdAya Aditya rUpeNavarshati vA.**

The dharma carkam writer points out that just as the sea water, which by itself is unusable for most purposes, is converted by the sun into potable and usable water, so also the thought of bhagavAn distills our mind and purifies it from bad thoughts. Just as we cannot live without water, we cannot live without Him either. Just as the sun keeps functioning behind our conscious thoughts to purify the sea water into a form that is usable by us, so also His Grace is always functioning to purify our thoughts constantly.

c) The anubhavaam of SrI kRshNa datta bhAradvAj is that this nAma indicates that He showers His luster on everything because of His divine and auspicious Form - **SrI vigrahAt tejasvinah prabhA kiraNAh sarvatah prasaranti.** Whatever radiance a living organism has, is a result of a miniscule fraction of His tejas.

d) SrI baladeva vidyA bhUshaN has yet another different interpretation: **sva-bandhu rakshAyai cakrAdi duh-sahAni tejAmsi varshati iti tejo-vRshah-** He Who showers His magnificent weapons such as the cakra (on the enemies) in the cause of protection of His bhandu-s (devotees), is tejo-vRshah.

nAma 764. द्युतिधरः dyuti-dharah

He Who possessed a majesty.

dyuti-dharAya namah.



We encountered the phrase dyuti-dharah as part of nAma 276 - ojas-tejo-dyuti-dharah (Sloka 30). dyuti refers to effulgence or radiance. The root involved is dyut - dI ptau - to shine. Sri rAdhAkRshNa SAstri comments that dyuti is the term that refers to the unique effulgence that is characteristic of deva-s. The word dharah can refer to "One Who protects" or "One Who bears" (see nAma dharAdharah in previous Sloka).

Sri bhaTTar gives the interpretation for the nAma as "One Who had the effulgence or radiance even at a very young age in His kRshNa incarnation, that could be dazzle devendra".

Sri kRshNa datta bhAradvAj describes His unique kAnti - atiSayita kAntisampannah.

Sri Sa'nkara refers to the kAnti in all of bhagavAn's limbs as his interpretation for this nAma (Recall the Sloka 79 nAma-s: suvarNa-varNahhemA'ngah varA'ngah candanA'ngadI , where the beauty and kAnti of His limbs are described).

Sri rAdhAkRshNa SAstri comments that bhagavAn is called dyuti-dharah because He supports the dyuti that is characteristic of the sun, the moon, all the deva-s, lightning, ratna, etc. In fact, whatever radiance we all possess in us, is but a tiny part of His radiance.

Sri cinmayAnanda points out that it is this kAnti in us that enables us to be aware of all our perceptions, emotions, and thoughts.

Sri satyadevo vAsishTha treats the word dyuti itself as referring to "One Who possesses effulgence", and then treats the word dharah as "One Who protects", and thus gives the meaning to the nAma "dyuti-dharah" as "One Who has Effulgence, and Who protects and everyone and everything" - svayam prakASamAnah sarvam dharati iti; vAsatavika arthah prakASamAnahsarvasya AdhAraSca iti arthah.

The dharma cakram writer comments that the dyuti that is referred to here is not the physical beauty that one sees in the body, but the radiance that emanates from the inner AtmA, and is reflected in the same body. Unlike the



physical beauty which stirs thoughts of kAmam in the observer's mind, the beauty that is seen in the body because of the dyuti emanating from the AtmA, kindles thoughts of bhakti in the observer. He quotes the famous saying in tamizh: "rAman irukkum iDattil kAman illai; kAman irukkum iDattil rAman illai"- "There is no kAma where rAma is, and there is no rAma where kAma is" .

This nAma signifies to us that every part of bhagavAn's Form is such that it evokes extreme devotion on the devotee. One should go through some of svAmi deSikan's stotra-s such as Srl bahgavd-dhyAna sopAnam, Srl devanAyaka pa'ncAsat,etc., to appreciate the truth of this statement as svAmi deSikan has the anubhavam of emperumAn.

nAma 765. सर्वशस्त्रभृतां वरः sarva-Sastra-bhRtAm-varah

The Best among those warriors who are armed with all weapons.

sarva-Sastra-bhRtAm-varAya namah.

The relevant roots for this nAma are (Srl satya devo vAsishTha): - Sas - himsAyAm - to cut up, to destroy; based on the pANinisUtra 3.2.182 - dAmnI Sasa yu yujakaraNe (shTran), whereby the root Sas with the affix shTran gets the sense of instrument. Thus, the word Sastra gets the meaning "a weapon". - bhR - dhAraNa poshaNayoh - to hold, to support; bhRt means One Who holds. - vR - varaNe - to choose. VarI tum arhah varah - One Who is fit to be chosen is varah. So the nAma means "He Who is Best among all those who hold or carry weapons". - sarveshAm Sastra-bhRtAm madhye varah - SreshThah.

a) Srl BhaTTar's vyAkhyAnam is that He has the nAma indicating that He was the foremost among the wielders of weapons in His fight against the asura by name naraka, king jarAsandha, and others. Srl bhaTTar emphasizes that it was child's play for the Lord during His incarnations to wield these weapons against His enemies:

manushya dharma leelasya leelA sA jagat-pateh |





astrANyaneka rUpANi yad arAtishu mu'ncati ||

(vishNu purANa 5.22.14)

"For the Lord of the world Who was diverting Himself with the activities of the human beings it was mere play to discharge different kinds of weapons against His enemies".

SrI ananta kRshNa SAstry gives the support from bhagavad gl tA 10.31:

pavanah pavatAm asmi rAmah Sastra-bhRtAm aham |

jhashANAm makaraS-cAsmi srotasAm asmi jAhnavi ||

(gl tA10.31)

"Of moving things, I am the wind.

Of those who bear weapons, I am rAma.

Of fishes, I am makara, and of rivers, I am ga'ngA".

SrI cinmayAnanda points out that bhagavAn is the "Best" among those Who wield weapons, because He uses them to bring about "constructive destruction", as opposed to other weapon-wielders who bring about "destructive destruction". His words are: "The Lord never uses His weapon of annihilation indiscriminately - for He is ever just. It is also significant that all destructions in nature are always 'constructive destructions'; therefore, the Lord's Discus is itself called 'the auspicious vision' - su-darSana. In the maturity of one's evolution when one becomes fit for one's own inner unfoldment, slowly but irresistibly, the seeker can ever detect a secret hand that diligently cuts off all this connections with the outer world, and compels him to lean more and more on the higher. Our purANic literature is replete with instances, and, without exception, in all of them SrI nArAyaNa is described as using His weapon to destroy the devilish - and to give him moksha! - "the auspicious vision" - su-darSana. Others, when they employ their weapons of destruction, the result invariably ends in a sad "destructive destruction", and therefore, to invoke Him as the "the best among those who wield weapons" is most significant for a seeker."





SrI satyadevo vAsishTha asks the rhetorical question as to why He should be considered the “Best among those with weapons”, and answers it by pointing out that it is because He has expressed Himself by equipping every living creature with the appropriate weapon for its own protection and for its enemies’ destruction. On the one hand, He has equipped the different creatures with different claw types for those creatures with claws, the different types of teeth for those that protect themselves with their teeth from their enemies, with their fangs, horns, etc. However, it is to be noted that each creature has only one or two such weapons for its own protection. He is the origin of all these Sastra-s, and so He is rightly known as the **sarva-Sastra-bhRtAm-varah**. He also reserves for Himself the ability to strike with all the weapons as necessary and when necessary. Thus, the enormous earthquakes, the great epidemics that strike down masses of people, etc., are weapons that He wields as He deems necessary on a mass scale.

The dharma cakram writer comments that it is because rAma and kRshNa used their weapons for the destruction of evil and for the protection of the good, that they were SreshTha-s or vara-s among wielders of weapons. Those that used their weapons for committing atrocities only ended up being ruined. The lesson to take from this in these modern days of invention of more and more technologically advanced weaponry, is that they should be used for the good of mankind, and not for their destruction.

nAma 766. प्रग्रहः pragrahah

The Controller.

prgrahAya namah.

pra is an upasarga or prefix, and the root involved in the nAma is **grah** - upAdAne - to take hold of, to seize. **prakarshaNena gRhNAti iti pragraphah** (SrI satya devo vAsishTha) - He Who controls in a special, excellent, or unique way. The different bhAshya-s differ on what is controlled by Him. SrI Sa'nkara uses the meaning “He receives” for the term **grah** in his primary interpretation.



a) Sri BhaTTar explains the nAma as referring to Lord kRshNa's excellent control over arjuna, even though He was only arjuna's charioteer. It should be kept in mind that Sri bhaTTar is continuing the thread of kRshNAvatAram starting from nAma 697, all the way up to nAma 786. Lord kRshNa controlled arjuna like the reins that control the horse. The word pragraham refers to reins (see kaThopanishad - manah pragramaeva ca - mind is like the reins , with AtmA the the master of the chariot, the body is like the chariot, etc. - AtmAnam rathinam viddhi, SarIram rathameva ca, bhuddhim tu sArathim viddhi, manah pragrahameva ca).

b) Sri satyadevo vAsishTha explains the nAma by referring to bhagavAn's exceptional control of everything in the universe - prakarshaNena gRhNAtiviSvam iti.

c) Sri Sa'nkara uses the meaning "to receive" for the word grah, and gives the interpretation that bhagavAn has the nAma parigraha because He receives offerings such as leaf, fruit, etc., from His devotees - bhaktaihupahRtam patra pushpAdikam pragRhNAti iti pragraha. Sri cinmayAnanda gives a different dimension to this notion - He is pragraha because He is the ultimate recipient of the worship offered by people of all creeds and races, and all animals, men, plants, etc.

d) Sri Sa'nkara gives an alternate interpretation along the lines of vyAkhyAna-s (a), and (b) also. Here, he refers to the overall control that bhagavAn exerts on a devotee's otherwise uncontrolled horse-like senses roaming over the forest of sense-objects -

dhAvato vishaya AraNye durdAnta indiriya vAjinaha,

tat-prasAdena aSmineva badhnAti it vA pragravat - pragraha.

It is because of His anugraha that a true devotee is able to overcome the involvement in sense-objects, and proceeds to the true realization.

e) Sri kRshNa datta bhAradvAj takes the prefix pra as representing prakRshTa- special, exalted, and the word graha as One Who accepts or receives, and gives the interpretation - prakRTo graha svIkAro yasya iti



pragrahah – One Whose acceptance (of saraNAgati) is unique, exceptional, special, exalted. His vyAkhyAnam is: svajanam sakRdapi SaraNAgatam svIkRtya punah kadApi tam na partityajatiiti prakRshTa eva grahah prabhoh – He is the Lord Who accepts the SaraNAgati from His devotee the very first time, and will never ever forsake the devotee; such is the superiority of His acceptance of SaraNAgati.

nAma 767. निग्रहः nigradah

- a) The Subduer.
- b) He Who has a firm control over all creation.

nigrahAya namh.

The word nigraha means restraining, keeping in check; nigrahaNa means holding back or down, suppressing. Thus, the nAma means “One Who restrains”, “One Who keeps in check”. The different vyAkhyAna kartA-s give different instances of His restraint as illustrations of this nAma.

a) SrI bhaTTar’s vyAkhyAnam is that He has this nAma since He successfully subdued all the enemies in the mahAbhArata war by His skill as a Charioteer, without expecting the support of arjuna or his valor.

SrI Sa’nkara’s vyAkhyAnam is that the nAma signifies that He controls all things independently – sarvam sva-vaSena nigRhNAti iti nigradah.

SrI satya sandha yati raja alludes to His subduing all the asura-s – nigRhNAti daityAn iti nigradah.

SrI kRshNa datta bhAradvAj gives the interpretation – nigRhNAti vipathagAminah iti nigradah – He restrains those who stray away from the path of dharma.

SrI bala deva vidyA bhUshaN refers to His control of the enemies of pANDava-s in the form of yama – nigRhyanTe pArtha-Satravah kaka-dRshTinA anena iti nigradah.

b) SrI satyadevo vAsishTha gives a different interpretation from the above.



Taking the upasarga ni, and the root grah - upAdAne - to take hold of, to seize, Srl satyadevo vAsishTha gives the interpretation: niScayena gRhyate yena iti nigrahaḥ vishNuh - bhagavAn has a firm grasp and leads everything in this universe as He wishes, creating what is fit to be created, destroying what is fit to be destroyed, etc.

c) Srl cinmayAnanda literally translates the nAma "nigrahaḥ" as "The Killer", and points out that such a nAma is justified for bhagavAn in the context of His destroying the ego in His devotees. This is like a doctor who "murders" the diseases in the patients, the sun is the destroyer of darkness, etc. The nAma also means "One Who absorbs the devotees unto Himself".

nAma 768. व्यग्रः vyagrah

- a) He Who was very enthusiastic (to destroy the enemies of His devotee during the mahAbhArata war).
- b) He Who has no end.
- c) He Who moves around in many different ways.
- d) (a-vyagrah - He Who is not confused - dvaita pATham)
- e) He Who uses garuDa as His vehicle.

vyagrAya namaḥ.

The root from which the term agrah is derived is agi -gatau. Through the uNAdi sutra 2.28, the addition of the affix ra leads to the wordsagra, which mean "front, first".

a) Srl bhaTTar's vyAkhyAnam is that Lord kRshNa took the lead as needed in the mahAbhArata war, because He could not put up with any delay in putting down the enemies of arjuna. This is evidenced by His action against bhl shma:

ye yAntI yAntyeva Sini-pravI ra! Ye'vasthitA satvaram te'pi yAntu |

bhl shmam rathAt paSyata pATyamAnam droNam ca sankhye sa-gaNam
mayA'dya||



..... rathAt avaplutya visRjya vAhAn || (mahA bhArata,bhI shma. 59.86)

“O Sini-pravIra (referring to Satyaki)! Those who have gone, have gone forever. Those who are still left, let them all go at once. You will see now that bhI shma is thrown from his chariot, and also droNa with his army”. So saying, kRshNa jumped down from the chariot , and leaving the horses, advanced forward against bhI shma.

SrI v.v. rAmAnujan translates the above quote from mahA bhArata slightly differently: He describes the scene where the pANDava forces are running confused at the intensity of bhI shma’s attack, and then kRshNa declares:

“Let those who run keep running, and let the remaining watch Me defeat bhI shma and droNa”; so saying, He jumps from His chariot, even forgetting His own promise not to take to weapons. Thus, He is One Who does not delay when it comes to His determination to get rid of enemies. Thus, the nAma indicates His intolerance and impatience when it comes to getting rid of the enemies of His devotees.

nammAzhvAr beautifully captures this guNa of bhagavan in tiruvAimozhi 9.2.10: amararkku iDar keDa aSurarukku iDar Sei kaDu vinai ne’njE! – “You are One with the determined Mind to do whatever You have to do eliminate the demons when it comes to protecting the deva-s”. (SrI v.n.vedAnta deSikan comments that in this regard, He is the efficacious poison to the asura-s that will not fail, and for which there is no antidote).

b) SrI Sa’nkara uses the meaning “end” for the word “agram”, and gives the interpretation that because He has no end, He is vyagrah – vigatamagram asya itit vyagrah (agram – antah, vinASah).

c) SrI satyadevo vAsishTha gives the derivation “vividham gamanam yovidhatte sa vyagra ucyate – He Who moves around using many different ways is vyagrah. He points out that everything that is moving is a manifestation of His guNa of vyagra, or movement in various ways.

d) SrI satya sandha yatirAja uses the pATham a-vyagrah for the nAma as his primary interpretation. The meaning is “One Who is not confused” – vyagro na





bhavati iti a-vyagrah. (In this interpretation, vyagrah means "One who is confused", and avyagrah is the opposite. vividham agramasya iti vyagrah – One Who is confused, with multiple paths and not knowing what to choose – amara koSa vyAkhyAnam).

e) In his alternative interpretation using the pATham "vyagrah", SrI satya sandha yatirAja gives the explanation: "vih garuDo agre asya sa vyagrah" – He Who has garuDa as His vehicle (togo, to move around).

nAma 769. नैकशृङ्गः naika-SR'ngah

- a) He Who adopted diverse tactics for controlling His devotees' enemies.
- b) He Who can be brought under control (realized) through the four horns in the form of the four veda-s.
- c) He Who can be controlled (reached) through the praNavam, with its four "horns" – akAra, ukAra, makAra, and nAda.
- d) He Who has the four horns in the form of the four veda-s, to control the world through dharma.
- e) He Who has many dimensions to His Lordship (prabhutvam).
- f) He Who has many aspects to His role as a Bestower of His devotees' wishes.
- g) (eka-SR'ngah – satya sandha yatirAja) – He Who took incarnation as the one-horned varAha.
- h) He Who has many rays of effulgence radiating from Him.
- i) He Who has provided diverse means to the different living beings to cause harm to their enemies, as also to defend themselves from their enemies.

naika-SR'ngAya namah.

The root involved in the nAma is SRR – himsAyAm – to tear to pieces, to kill, to hurt. The word SR'ngah is derived from this root by the application of the uNAdi sUtra 126, SRNAtar-hrasvaSca. SrI satyadevovAsishTha gives the meanings – dIpti (radiance), "means of destruction", and "means for protection





against obstacles from others", for the word SR'ngam - SR'ngam iti dIpter nAma, himsA-sAdhanam tathApara-kRta-bAdhA-nivAraNa-sAdhanamapi SR'ngam. The word SR'nga also means horn, and Sri Sa'nkara uses this meaning in his interpretation.

a) Of the above, Sri bhaTTar has used the meaning 'himsA sAdhanam" in his interpretation. na + eka + SR'ngah = naika-SR'ngah - He Who has multiple means for causing distress to His enemies. Sri BhaTTar elucidates his interpretation using the instances of mahA bhArata -

buddhi-yogah sArathyam anAyudha grahaNa vyAjah prAptakAle tad-grahaNam iti bahu-vairi-bAdhakam asya iti na-eka-SR'ngah

"He is naika-SR'ngah since He adopted several devices for bringing about the fall of the enemies, like giving sound advice, skillfully driving the chariot, pretending that he would not use a weapon but actually making use of His weapon at the opportune moment, etc". Interchanging day and night is another of the tactics that He used.

nammAzhvAr's tiruvAimozhi 6.4.10 describes this guNa of His (Sri v.v.rAmAnujan):

maN miSaip perum bhAram nI 'nga Or bhArata mA-perum pOr

paNNI mAya'ngaL Seidu Senaiyaip pAzh paDa nUtRiTtup pOi....

"To reduce the weight of this world caused by the ahamkAra of people, the Lord caused the mahA bhArata war, performed many miracles, as if some mantra was invoked for each step, and made sure that His design succeeded". (nooTriTTu- fabricated, as it were, all these mAya-s).

b) Sri Sa'nkara uses the meaning "horn" for the word SR'ngah, and gives the meaning "He With Many Horns".

Sri rAdhAkRshNa SAstri explains that just as the animals with horns come under control when their horns are seized, bhagavAn comes under control of His devotees through the four veda-s - the four "horns" referred to by Sri Sa'nkara - catuh SR'ngah naika-SR'ngah.



SrI San'kara gives support from Rg veda - catvAri SR'ngA (RV 4.58.3) -

catvAri SR'ngA tray'sya pAdA dve Sirshe sapta hastAso'sya |

tridhA baddho vRshabho rorarvI ti mahAdevo martyAgm AviveSa ||

(Ralph T. H. Griffith gives an explanation based on SAyaNa bhAshya for the above in his translation of the Rg vedic hymns. The four horns refer to the four veda-s, the three feet refer to the three daily sacrifices, etc.).

c) SrI rAdhAkRshNa SAstri gives other interpretations from the SAyaNabhAshyam, which includes the four "horns", namely akAra, ukAra makAra, and nAda for the PraNavam - akAra ukAra makAra nAdarUpaSR'nga catusTayopetah; from the niruktam - catvAri SR'ngA iti vedA vA uktah.

d) A thought that comes out of b) is that bhagavAn has the four horns in the form of the four veda-s, that He uses to control the world through dharma.

SrI cinmayAnanda interprets the reference to "the four horns "catvAriSR'ngA" in the Rg vedic quote above (4.58.3) as a reference to the four States of Consciousness - the waking, dream, deep-sleep, and Pure Awareness. He interprets the three feet as the three states of gross, subtle and causal bodies respectively.

e) The word SR'ngam also means Lordship, supremacy, etc. SrI kRshNadatta bhAradvAj uses this meaning, and gives the interpretation that the nAma refers to His many aspects to His Lordship -

naikam vividham SR'ngam prabhutvam yasya iti naika-SR'ngah.

He quotes medinI in support - SR'gam prabhutve Sikhare

(medina 3.25).

f) SrI satya sandha yatrAja gives the interpretation - na eka SR'ngo, na ekAni - anekAni SR'ngANi yasya vRsha rUpe sanaika-SR'ngah, which can be translated as "He Who has multiple forms in His aspect as the Bestower, or One Who establishes dharma" (vRsha - dharma).

f) In his alternate interpretation, he splits the word as nA eka-SR'ngah, and



explains the word nA separately as referring to the parama purushatvam of bhagavAn (parama purshatvAt nA), and then takes eka-SR'ngah as the nAma, and gives the interpretation that it refers to vishNu's form as the one-horned varAha incarnation. He quotes moksha dharma in support -

eka-SR'ngah tato bhUtvA varAho nandi-varadhanah|

imAm ca udhRtvAt bhUmimeka-SR'ngah.

h) Srl satyadevo vAsishTha uses the meaning "dIpti" for the word "SR'nga", and interprets the nAma as referring to One Who has many radiant rays emanating from Him. He also gives two other interpretations -

1. He Who has many ways of causing himsA; and
2. He Who provides many ways to ward off from himsA (see the first paragrapah).

As illustration of the third interpretation, he points out the sharp nails in the paw of the lion are its horns (SR'nga) for its protection, the horns of the buffalo are its way of protection, the hands for the man are his SR'nga's for protection, the tusks of the elephant are its SR'nga for protection, etc. All these same instruments for their protection are also the same instruments for destruction or himsA, and thus the same examples hold for the 2nd interpretation above as well.

nAma 770. गदाग्रजः gadAgrajah

- a) The elder brother of gada.
- b) He Who was born as a result of mantra.
- c) He Who pervades those who walk and talk (gada + agra + jah)
- d) The Foremost among those who created sound (in the form of veda-s)
- e) He Who keeps the brAhamaNa-s healthy (spiritually)

gadAgrajAya namah.

- a) Srl bhaTTar's vyAkhyAnam is that kRshNa is the elder brother of a child



named **gada**, born to vasudeva after **kRshNa**. Gada's mother is **sunAmA**, one of the wives of vasudeva.

b) Sri Sa'nakra sees the **nAma** as (ni) **gada-agraja**, or born as a result of mantra (as in the case of Lord **rAmA** who was born as a result of **putra kAmeshTiyAgha**). He treats **ni** as **lopa** (left out, elided) in this interpretation - **nigadena mantreNa agre jAyata iti "ni" Sabda lopam kRtvA gadAgrajah**. (**gadyateiti gadah**, referring to mantra-s). He also gives the interpretation "Elder brother of gada" as his second interpretation.

Sri **rAdhAkRshNa** **SAstri** notes that in her letters to **kRshNa**, **rukmiNi** calls Him by this name, **gadAgrajah**.

c) Sri **vAsishTha** gives a different interpretation: He looks at the **nAma** as **gada + agra + jah**. For **gada**, he derives the meaning from **gada vyaktAyAm vAci** -to speak; For **agra**, he derives the meaning from **agi - gatau - to go**; and he uses the meaning **jAta - anupavishTa - who enters or pervades**, for the part **jah**. Thus, his interpretation for the **nAma** is "He Who pervades (in the form of the soul) those that speak and those that walk or move around. **Gadeshu - gadana Seeleshu, agreshu - gamana Seeleshu, anupravishTo jAta iva pratIyamAno gadAgraja itivishNor nAma. SabdAyamAne, gamanaSI le ca jIvita SarIra eva jIvAtmAno'vabhAsahprakASa ityarthah**.

d) Another alternate interpretation by Sri **vAsishTha** is: **gadAnAm vyaktam Sabdam kurvatAm manushyANAm agrajah -- jyeshThah = SreshThah - The foremost and the best among those who have produced sound. The reference here is to His revelation of the veda-s. For this reason, He is also called vAcaspati**.

e) Sri **satya sandha yatirAja**, in addition to the interpretation for **gadAgrajah** as "the elder brother of gada", also considers the alternate **pATham agadAgrajah**, and sees the **nAma** as **agada + agrajah**. Here **agada** means healthy, without disease, and **agraja** refers to **brAhmins**. His interpretation is: **agadA nIrogiNo agrajA brAhmaNA yasmAt iti agadAgrajah - He because of Whose Grace the brAhmaNa-s are healthy. The reference can be to spiritual**



health because of the vedic chanting.

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Sloka 82

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।

चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ८२ ॥

caturmUrtis caturbAhus caturvyUhas caturgatih |
caturAtmA caturbhAvas caturvedavidekapAt ||

[PLEASE ADD PRANAVAM BEFORE EACH NAAMA]

nAma 771. चतुर्मूर्तिः catur-mUrtih

He of Four Forms.

catur-mUrtaye namah.

The nAma means He of Four Forms.

Different vyAkhyAna kartA-s have anubhavam of His four folded-ness in different ways. Sri bhaTTar comments that the reference to “Four Forms” immediately reminds one of the four vyUha forms (vAsudeva, sa'nkarsaNa, pradyumna, and aniruddha). These four vyUha forms preceded the vibhava incarnations such as rAma, kRshNa, etc. Even in His vibhava form as Lord kRshNa, He had four forms, in the forms of balabhadra, vAsudeva, pradyumna, and aniruddha (balabhadra is the elder brother of kRshNa, pradyumna is His son, and aniruddha is His grandson). Similarly, in His incarnation as rAma, the four brothers (rAma, lakshmaNa, bharata, and Satrughna) originated from the same pAyasam that was given to daSaratha at the end of the putra kAmeshTi yAgam.

Sri Sa'nkara refers to His Four Forms as virAT, sUtrAtman, avyAkRta, and turIya (gross, subtle, uncompounded, and transcendent).

Sri rAdhAkRshNaSAstri provides the following explanation for the four forms:

1. In the process of creation, the first tattva is called **avyakta**, the state of mUla prkRti before it started evolving.





2. **virAT** refers to the sthUla form of the evolved state of mUla prakRti, before bhagavAn entered it in the form of antaryAmi and made it functional.
3. **SUtrAtman** refers to the prANa Sakti in all of us; SrI SAstri refers to this form as HiraNyagarbha. This is the form in which bhagavAn manifests Himself in our buddhi and manas (sUkshma form);
4. The **turIya** state is the one that is beyond the three states above, and is called parama pursha or purshottama. This is the state in which everything is contained in Him, and He alone exists, with His Supreme effulgence, before the jIva-s get their forms etc.

SrI cinmayAnanda refers to His four forms with four different colors in the four yuga-s:

1. white in kRta yuga,
2. red in tretA yuga,
3. yellow in dvApara yuga, and
4. dark (black) in kali yuga.

He also refers to the four states of the self – the waking state, the dream state, the deep-sleep state, and the Pure Self state. In the microcosm, these are called viSva, taijasa, praj~nA, and turIya, and in the macrocosm, they are called virAt, hiraNyagarbha, ISvara, and paramAtman. This latter is similar to the interpretation by SrI Sa'nkara.

Again, SrI rAdhAkRshNa SAstri describes the terms viSva, taijasa, prAj~na, and turIya. SarIram has three aspects to it:

1. sthUla,
2. sUkshma, and
3. kAraNa.
 - * sthUla is the external appearance, with a shape and a form.
 - * sUkshma aspect refers to manas, prANan, etc.



* The kArANa SarIra aspect is reflected in the memories acquired from previous births.

An example of this is the knowledge that a child has as soon as it is born, that by crying it will get milk, by sucking at the mother's breast it will be fed, etc. The viSva, taijasa, and prAj~na are the states of the jIva associated with the sthUla, sUkshma, and kArANa SarIra-s. These are also associated with the person in the waking, dream, or sleep states. In all the above states, the jIva wrongly considers that the sarIra belongs to "It", and has the feeling of ownership for its body etc. When the jIva realizes the truth and passes beyond this feeling of "I" ness, this state is the turIya state.

SrI kRshNa datta bhAradvAj refers to His four forms in SrI vaikunTha, satyaloka, Sveta dvl pa, and kshI rAbdhi respectively. He quotes the following insupport:

vaikunThe prathamA mUrtih satya loke tathA'parrA |

Sveta dvl pe tRtIyA ca caturthI kshI ra sAgare ||

nAma 772. चतुर्बाहुः catur-bAhuh

The Four-armed.

catur-bAhave namah.

This nAma is equivalent to the nAma 142 (Sloka 15) – catur-bhujah. It has been pointed out earlier that SrI BhaTTar interprets different groups of nAma-s as connected to each other in a string that describes a particular form or incarnation of bhagavAn. nAma 142 occurs in the segment where he describes bhagavAn's vyUha incarnations, and the current nAma (772) is in the segment where he is having anubhavam of the vibhava incarnation of Lord kRshNa. Correspondingly, his interpretation of nAma 142 refers to bhagavAn's vyUha incarnation with four arms, and the current interpretation refers to His vibhava incarnation in His birth to devaki as child kRshNa with four arms. Several references are given under both the nAma-s in support.

Under nAma 142 in Sloka 15, catur-bhujah, SrI BhaTTar gives the following



references:

- "catur-bhujam udArA'ngam cakrAdyAyudha bhUshaNam"

(vishNu purANam);

- "tamasah paramo dhAtA Sa'nkha cakra gadhA-dharah"

(SrImad rAmA. yuddha. 114.15);

- "bhujair-caturbhih sametam"

(mahA bhArata moksha. 5.34).

For the current nAma, catur-bAhuh, where the interpretation is in terms of the kRshNa incarnation, we have a reference to His appearance as child kRshNa to devaki with the four arms etc., in SrImad bhAgavatam - tam adbhutam bAlakamambujekshaNam catur-bhujam.... (SrImad bhAgavatam 10.3.9). SrI BhaTTar gives reference to vishNu purANam in support, as devaki describes Him soon after He was born:

upasamhara sarvAtman rUpametat catur-bhujam |

jAnAtu mA'vatAram te kamsa'yam diti-janmajah ||

(V.P. 5.3.13)

"O The Inner Soul of all beings! Please withdraw this four-armed form within Yourself. Let not this kamsa that belongs to the asura race know that you are the incarnation of vishNu".

nammAzhvAr refers to Him as nAnGu tOLan - tiruvAimozhi 8.8.1 (v.v. rAmAnujan). It is as if He has four long arms instead of the normal two, just to embrace AzhVar!

In gl tA Sloka-s 11.45 and 11.46, arjuna refers to His divine form with four hands:

kirI Tinam gadinam cakra hastam icchAmi tvAm drshTum aham tathaiva |

tenaiva rUpENa catur-bhujena sahasra bAho bhava viSva mUrte ||

"I wish to see You adorned in the same way (as before) with crown and with mace and discus in hand. Assume again that four-armed shape (that is, in the



divine form of vishNu – deva rUpam as mentioned in the previous Slokam), O Thou Universal Being with the thousand-arms”.

ANDAL describes Him as “Ir IraNDu Mal varait tOL Se’nKaN tiru mugattu Selvat tirumAl” (tiruppAvai30).

PerukkAraNai Sri cakravartyAcArya’s anubhavam is that the four arms for bestowing the four purushAtha-s. It is as if He just keeps increasing the number of arms as needed, to carry many more weapons to protect His devotees as occasion demands. Thus, when He came to protect gajendra, He came with eight arms; sudarSana AzhvAr that He carries has 16 arms, and 16 weapons in those hands (Sri shoDaSAyudha stotram of svAmi deSikan).

tiruma’ngai AzhvAr also refers to His four arms in periya tirumozh 8.1.1 – “malai ila’ngu tOLnAngE maRRu avanukku! eRRE kAN”.

Sri Sa’nkara points out that the nAma catur-bAhuh is traditionally reserved for vAsudeva (recall Sa’nkha cakra gadA pANe dvArakA-nilayAcyuta govindaa puNDarI kAksha raksha mAm SaraNAgatam).

Sri rAdhAkRshNa SAstri points out that vishNu is typically personified with Sa’nkha, cakra, gadA, and either lotus or dhanus in the four hands.

Sri kRshNa datta bhAradvAj gives the reference to SriMad bhAgavatam describing bhagavAn as One with Four arms:

- catur-bhujah Sa’nkha gadAbja cakrah piSa’nga vAsA nalinAyatekshaNah
(bhAga.8.18.1);

-tam adbhutam bAlakam ambujekshaNam catur-bhujam Sa’nkha
gadAyudAryudham
(bhAga. 10.3.9).

Under Slokam 15, Sri cinmAyananda describes the four arms of bhagavAn carrying the Sa’nkha, cakra, gadA, and padmam. These are meant for maintaining dharma among mankind. The conch calls man to the righteous path that directly leads to Peace and Perfection, to His Lotus Feet. But most of us, in the enchantment of the immediate sense-joys, refuse to listen to the small

inner voice of conscience from His conch. For those, He wields the Mace (gada) very gently, and we suffer small calamities and tragic jerks in our otherwise smooth existence, in the form of communal, social or national calamities. If still the individual is not listening to the call of the "conch", then the cakra - the Wheel of Time, annihilates the entire being. The call and the punishment are all only to take man towards his Ultimate Goal, represented by the "padma" in His hand.



*Chaturbhuja gopalan-arimeya vinNagaram
(Pic Courtesy: Sri. B. Senthil)*

For the nAma catur-bAhuh, Srl cinmayAnanda's anubhavam is that the four hands represent the four factors that together constitute the inner equipments in man – mind (manas), intellect (buddhi), thought flow towards objects (citta), and ego (ahamkAra). These are the four agents through which all the physical activities are controlled, regulated, and constantly commanded from within the body.

Srl rAdhAkRshNa SAstri gives the following support:

"sattvam rajas tama iti aha~nkAraScaturbhujah"

(gopAlottaratApini 55).

A related explanation is that the Self functions in a four-fold pattern involving mind, intellect, cit, and ego, and these are represented by the four arms containing the conch, the mace, the cakra, and the padma. The cit is represented by the Lotus or Padma, the intellect is the 'Conch', ego is the 'Mace', and mind is the 'Discus'.

For catur-bhujah, Srl satya sandha yatirAja has given the following interpretations:

1. bhun'gte bhunakti iti bhujah; caturNAma dharma artha kAma mokshANAmbhujah catur-bhujah – vishNu is catur-bhujah since He makes dharma, artha, kAma, and moksha to be experienced by the deserved.
2. caturbhyah vedebhyah bhavati iti catur-bhug j~nAnam tena jAyateabhityAjyate iti catur-bhujah – vishNu is known as catur-bhujah since He can only be known by the four veda-s.

nAma 773. चतुर्व्यूहः catur-vyUha

- a) He of the form of four Emanations (vyUha forms).
- b) He Who had four manifestations in His vibhava form (as kRshNa, balarAma, pradyumna, and aniruddha).
- c) He Who manifests Himself as purusha, chandah purusha, veda purusha, and



mahApurusha.

d) He Whose Supremacy is established by the four-fold veda-s.

e) He Who is in the form of four divisions of speech (three veda-s, and ordinary speech)

f) He Who has four kinds of greatness (vyUha = mahimA).

catur-vyUhAya namah.

We dealt with this nAma in Slokam 15 (nAma 140). The root is Uh – vitarke- to conjecture, to reason, to infer. Srl satyadevo vAsishTha gives the expansion – viSishThA UhA vyUhA – He Who forms Himself into four forms for the purposes of creation etc.

Following is a recap with some additional information, mostly taken from Vol.4 of the Agama-koSa published by the Kalpatharu Research Academy (S. K..Ramachandra Rao), dealing with the pA'ncarAtra Agama.

The term vyUh means to divide, to distribute, to separate, to resolve, etc. It is used to refer to the four forms in which para vAsudeva or nArAyaNa decided to divide Himself for His functions of creation, preservation, and destruction. This is a fundamental and integral concept of the pA'ncarAtra Agama. In this concept, in the para or transcendental mode, the Deity is like an ocean of nectar altogether devoid of waves, quiet, profound, still, limitless and unfathomable, un-fragmented by space or time. This is His form in Srl vaikunTham. It is the plane in which knowledge and bliss abound unobstructed, and which is populated by the nitya sUri-s (who are never involved at any time in transmigration etc.), and by the mukta-s. The para form is full of the six attributes – j~nAna, bala, aiSvarya,, vlrya, Sakti, tejas. The vyUha mode of bhagavAn emphasizes the differential manifestations and functions of the six attributes. This creative configuration of the attributes is for the sake of creation and evolution of the world, for maintaining the world and protecting the devotees, and for leading the devotees to salvation. The vyUha forms are four in number: vAsudeva, samkarshaNa, pradyumna, and aniruddha. VAsudeva has all six attributes in their fullness and equal dominance. VAsudeva appears



as three additional sequential emanations as follows:

1. j~nAna + bala = SamkarshaNa
2. aiSvarya + vl rya = pradyumna
3. Sakti + tejas =aniruddha

As in the case of the other nAma-s of this Slokam that are common with Slokam15, the first instance of this nAma is explained by SrI BhaTTar in terms of the vyUha incarnations of bhagavAn, and the second in terms of His vibhava incarnation as Lord kRshNa.

a) As part of his description of this nAma in terms of the vyUha incarnations (vAsudeva, samkarshaNa, pradyumna, and aniruddha), SrI BhaTTar points out that each of the vyUha forms have their own limbs, color, ornaments, weapons, vehicles, banners, etc. These forms are assumed by bhagavAn for the purpose of meditation and worship (dhyAna and ArAdhana) by His devotees. The four states of meditation that are associated with each of these four forms are:

1. jAgrat -Wakeful state;
2. svapna - State of dreams;
3. sushupti - Deep sleep; and
4. turIya -The fourth and Final State.

In the Wakeful state, the external senses function; in the svapna state, they do not function, but only the mind is active; in the Sleep state, even the mind does not function, and there is only breathing; and in the turIya state, even the breath is suspended.

SrI kRshNa datta bhAradvAj refers us to SrImad bhAgavatam, where the four vyUha-s are mentioned:

namaste vAsudevAya namah sa'nkarshaNAya ca |

pradyumnAya aniruddhAyaAttvatAm-pataye namah || (bhAgavatam. 10.40.21)

b) For the nAma 773, where SrI BhaTTar continues his description of bhagavAn's vibhava incarnation as Lord kRshNa, the explanation he gives is the



four forms of kRshNa or vAsudeva, balabhadra (balarAma, His brother), pradyumna (His son), and aniruddha (His grandson). Just as in the vyUha incarnation, in the vibhava incarnation also, kRshNa was full of all the six qualities, and baralAma (sankarshaNa), pradyumna, and aniruddha had two of the six qualities dominating.

SrI Sa'nkara gives two different interpretations for the nAma in their two instances, consistent with the trait of being free from punar-ukti dosham of authentic vyAkhyAna-s. For the instance of the nAma in Slokam 15, he gives the interpretation in terms of the four vyUha incarnations. He quotes the words of vyAsa in support:

vyUhya AtmAnam caturdhA vai, vAsudevAdi mUrtibhih |
sRshTyAdI n prakarotyesha, viSrutAtmA janArdanah ||

"He Who is known as viSrutAtmA, janArdana, etc., divides Himself into four forms, and performs the functions such as creation".

c) For the current nAma catur-vyUhah, he uses the generic meaning "manifestation", and using the aitareya AraNyaka declaration, describes the four manifestations as the purusha in the body, the purusha in the chandas, the purusha in the veda-s, and the great purusha - SarIra purushaS-chandah purusho veda purusho mahApurushah (ait. AraN. 3.2.9). SrI rAdhAkRshNa SAstri expands on this: purusha or SarIra purusha refers to the soul or AtmA in the SarIra of the cetana-s; chandahpurusha is the AtmA in the form of the correctly pronounced mantra-s; the vedapurusha is the AtmA in the form of the veda-s; and the mahA purusha refers to the purusha in the form of kAla or Time.

d) SrI baladeva vidyA bhUshan gives the explanation that He has this nAma because His Supremacy is established by the four divisions of the veda-s - Rg, yajus, sAma, and atharva: caturbhih vedaih vyUhyate pareSatvena vRdhyate yam iticatur-vyUhah.

e) SrI satyadevo vAsishTha uses the Rg vedic passage "catvAri vAk parimitApadAni" (1.164.45), and interprets the nAma as referring to "four



divisions of speech". The passage continues to say "The brAhmins who have understanding know them". Ralph Griffith interprets this as a reference to three veda-s, and to ordinary speech as the fourth one.

f) The dharma cakram writer gives a different interpretation. He takes vyUhato mean "greatness", and then interprets the nAma as representing bhagavAn as having the following four mahimA-s:

1. Performing the function of creation, destruction etc., just as part of His leelA-s;
2. Revealing the greatness of parA-bhakti (extreme devotion) through rAsa-krIDA;
3. The revelation of the relation between jeevAtmA and paramAtmA by being the nAtha simultaneously for innumerable gopi-s; and
4. The calm acceptance of the curse of gAndhAri relating to the destruction of the vRshNi race.

nAma 774. चतुर्गतिः catur-gatih

- a) He Who is in the form of the four purushArtha-s.
- b) He Who provides the four goals: indra, brahma, kaivalya, and moksha.
- c) He Who has the four gaits (vRshabha, gaja, vyAghra, and simha gati)
- d) He Who is the goal of the four varNa-s and the four ASrama-s.
- e) He Who is the Refuge for the four kinds of bhakata-s (Arta, ji-jnAsu, arthArthI, and j~nAnI)

a) SrI bhaTTar interprets the nAma as referring to His being the path for all the four goals desired by His devotees – upAsaka abhiyoga tAratamyakRta-kramAt catasrah prAptayah asmin iti catur-gatih.

SrI bhaTTar does not explicitly specify what the four goals are that he has in mind. Two different interpretations have been given by the subsequent interpreters. One is that the four goals are the four purushArtha-s – dharma,



artha, kAma, and moksha.

b) An alternate interpretation, given by Sri aNNa'ngarAcArya and a few others, is that, depending on the merit of the upAsaka, bhagavAn takes the upAsaka to one of the four goals: the position of indra, brahmA, kaivalyam, or moksham.

c) In Sri mad rAmAyaNam, hanuman describes Lord rAma to sl tA pirATTi with the name catur-gatih (sundara kANDam 35.20 - catur-daSasamadvandvaS-catur-damshTraS-catur-gatih). This is traditionally translated using the meaning "gait" for the word "gatih", giving the meaning to the nAma as "One Who has the four kinds of gaits". Sri v.v. rAmAnujan refers us to the ARAyirap paDi vyAkhyAnam for tiruppAvai pASuram 23 - "mArl malaimuzha'ngil", for the part "un koil ninRu l'nganE pOndu aruLi". emperumAn's naDai is enjoyed in four different ways in Sri ra'ngam utsavam-s. These are the:

1. Rshabha gati (the walk of a bull, characterized by pride and exultation),
2. matta gaja gati (the gait of an infatuated elephant, characterized by majesty),
3. the vyAghra gati (associated with the anger of an angry tiger), and
4. simha gati (the walk of lordliness associated with its position as the king of the four-legged species and by its ability to overpower and conquer the other four-legged species).

In Sri mad rAmAyaNam we have the reference to the beauty of Lord rAma's gait - gaja simha gatI vlrau SardUla vRshabhaupamau, referring to the four gaits described above.

d) Sri Sa'nkara uses the meaning "goal" (the ultimate end) for the word gati, and gives the interpretation that the nAma means "He Who is the Goal of the four varNa-s and ASrama-s" - ASramANAm varNAnAm caturNAmYathokta-kAriNAm gatih catur-gatih - He is the goal of the four stages of life or ASrama-s (brahmacharya, gRhasta, vAnaprastha and sannyAsa), and the four castes (brAhmaNa, kshatriya, vaiSyA, and Sudra), when their respective codes



of conduct are observed.

e) SrI baladeva vidyA bhUshaN gives the interpretation that He has this nAma because He is the Refuge for the four kinds of bhakta-s – the Arta, ji~jnAsu, arthArthI, or j~nAnI – caturNAm ArtAdInAm bhaktAnAm yathA-bhAvam AsryatvAtcatur-gatih.

SrI satya sandha yatirAja also gives this interpretation, and gives the reference to the gl tA Slokam 7.16:

catur-vidhA bhajante mAm janAh sukRtino' rjuna |

Arto ji~jnAsur-arthArthIj~nAnI ca bharatarshabha ||

(gl tA 7.16)

“Four types of men of good deeds worship Me, O arjuna. These are the distressed, the seekers after knowledge, the wealth-seekers, and men of knowledge”.

nAma 775. चतुरात्मा catur-AtmA

- He Who has four forms in His vyUha incarnation
- He Who has four manifestations in His vibhava incarnations of kRshNa and rAma
- He Who has a four-fold manifestation in His functions of creation, preservation and destruction.
- He Who is skilled in keeping His AtmA pure from attachment etc. (catura - cAturya AtmA)
- He Who is behind the functions of manas, citta, buddhi, and ahankAra.
- He Who manifests Himself in four forms to support the jIva in its four states - viSva, taijasa, prA`jna, and turl ya.
- He Who is the antaryAmi of the four types of devotees - Arta, arthArthI, etc.



h) He Who created the fit being - the four-faced brahmA (catura = kuSala, fit)

i) He Who manifest Himself in four kinds of AtmA-s: jIva, antarAtmA, paramAtmA, j~nAnAtmA.

catur-Atmane namah.

We dealt with this nAma in Slokam 15 (nAma 139). The term Atman usually refers to the individual soul, but is also used refer to the Supreme Self (ParamAtman), one's essential essence or nature, Form, image etc. (VAman Apte's dictionary). The nAma-s catur-mUrtih (nAma 771 in the current Slokam), catur-AtmA (nAma 139 in Slokam 15, and the current nAma), and catur-vyUhah (nAma 140 in Slokam 15, and the previous nAma in the current Slokam have interpretations that are some what related. So I am re-visiting all the above nAma-s here.

It has been pointed out in many places before, that a unique feature of SrI BhaTTar's bhAshyam is that he sees a connection between groups of nAma-s in SrI vishNu sahasra nAmam, and has grouped the 1000 nAma-s into 44 groups, like 44 petals of a lotus flower. So in SrI BhaTTar's bhAshyam, we will see the interpretation that is most appropriate to the form of bhagavAn that he is dealing with for any instance of a given nAma. For instance, he interprets:

1. the nAma-s 123 to 146 in terms of His vyUha incarnations (vAsudeva, samkarshNa, pradyumna and aniruddha), and nAma-s 697 to 786 in terms of the vibhava incarnation of bhagavAn as Lord kRshNa.
2. the occurrence of catur-AtmA and catur-vyUhah as nAma-s 139 and 140 in terms of the vyUha incarnation, and the occurrence of the same nAma-s catur-AtmA and catur-vyUhahas nAma-s 775 and 773, in terms of His kRshNa incarnations.

Thus, he uses the meaning "Emanation" or vyUha incarnation in the former instance of the term vyUha, and refers to His four vyUha incarnations for the nAma 139, and deals with why He took these forms, for nAma 140.

When interpreting the series of nAma-s under the kRshNa incarnation, he



refers to the four manifestations of kRshNa as vAsudeva (Himself), samkarshaNa (His brother), pradyumna (His son), and aniruddha (His grandson) for catur-mUrtih (nAma 771), the distribution of the six qualities between them for nAma 773, and the meditation of these four forms by the devotees under nAma 775.

The point to be made is that even though the nAma-s may have outwardly same or similar meanings, the interpretation is made with emphasis on different aspects of bhagavAn's manifestations and guNa-s, and thus the full benefit of the diversity of the guNAnubhavam is provided to us, with no dosham of repetition or punar-ukti.

Even though SrI Sa'nkara has not adopted a scheme of interpretation where he weaves a thread of connection between groups of nAma-s as a rule (as SrI BhaTTar has done), he also avoids punar-ukti or repetition because this is an "accepted" and expected trait or lakshaNa of the great vyAkhyAna kartA-s. He uses different meanings for the words in his interpretations for the two instances of catur-AtmA. In the first instance, he uses the meaning "four", and explains the nAma in terms of four manifestations of His in each of His roles of protection, creation, and destruction, based on quotes from SrI vishNu purANam. In the second instance of the same nAma, he views the nAma as catura +AtmA, and gives the meaning "cAturyam" to the word catura, and gives the interpretation that the nAma refers to His skill in keeping His AtmA or Self pure from any attachment etc. Similarly, for the first instance of the nAma catur-vyUha, he uses the interpretation in terms of the four vyUha incarnations, and for the second instance of the same nAma, he gives a different interpretation, based on the different forms of purusha - The purusha in the body, the purusha in the chandas, the purusha in the veda-s, and the great purusha. For the nAma catur-mUrtih, he draws on yet another aspect of bhagavAn's guNa-s - His appearing with different colors in the four yuga-s: white, red, yellow and black bodies.

With that diversion on how the great vyAkhyAna kartA-s provide us with diverse anubhavam-s of bhagavAn's guNa-s and eliminate the punar-ukti



dosham, we will briefly summarize the anubhavam of the current nAma - catur-AtmA.

a) As pointed out in the previous paragraph, for nAma 139 SrI bhaTTar gives the interpretation that He manifests Himself in four vyUha forms - vAsudeva, samkarshaNa, pradyumna, and aniruddha. Here the meaning given for the term AtmA is rUpam, based on the nirukti description - vAsudevAdi rUpatvAt caturAtmA itikathyate.

b) For the instance of this nAma in the current Slokam, he gives the interpretation that bhagavAn makes Himself available for experience of the devotees both in sthUla and in sUkshma form, in any of the four states of experience: the waking state, the dream state, the sleep state, and the turlYa state, depending on the capacity of the devotee to meditate on Him.

c) SrI Sa'nkara's vyAkhyAnam for this nAma in Slokam 15 is that His Sakti is expressed in a four-fold manifestation in each of His functions of creation, preservation, and destruction. These four forms are:

1. In creation: brahmA, daksha and others, time, and all creatures
2. In preservation: vishNu, manu and others, time, and all creatures
3. In dissolution: rudra, yama and others, time, and all creatures.

He supports this interpretation from vishNu purANam 1.22.30-32:

brahmA dakshAdayah kAlah tathaiva aklhila jantavah |

vibhUtayA hariretA jagatah sRshTi-hetavah ||

vishNur manvAdayah kAlah sarva bhUtAni ca dvija |

sthiter nimitta bhUtasyavishNoretA vibhUtayah ||

rudrah kAlah antakAdyaSca samastASvaiva jantqavah |

caturdhA pralayAyaitA janArdana vibhUtayah ||

d) For the current instance of the nAma caturAtmA, SrI Sa'nkara views the nAma as catura + AtmA, where he uses the meaning cAturyam for the word catura. His interpretation here is that He has this nAma because He is skilled



in keeping His AtmA or Self pure and free from attachment etc. – rAga deveshAdirahitAtvAt catura AtmA mano asya iti caturAtmA.

e) An alternate interpretation by Sri Sa'nkara is that He is in the form of, or behind, the four types of internal organs – mind, intellect, sense(ego), and citta (intuition), and so He is in these four forms – catur-AtmA. Sri Sa'nkara's words are: mano buddhi ahankAra cittAkhyAntah karaNacatushTaya AtmakatvAt catur-AtmA.

Sri rAdhakRshNa SAstri elaborates on this. He describes the four as the mind function, the buddhi function, the citta function, and the aha'nkAra. The mind function involves thinking of doing something, the buddhi function is one of analysis, the citta function is one of drawing on prior experiences in execution, and the aha'nkAra is the feeling of accomplishment at the end of this process. These four are called the four antahkaraNa-s, or internal organs. Since bhagavAn is the AtmA of function behind these, He is called catur-AtmA. –

mano buddhir-aha'nkArah cittam karaNamAntaram |

samSayo niScayo garvas smaraNam vishayA aml ||

Sri cinmAyanada gives the pATham as catvarAtmA as the one corresponding to this interpretation –catvara + AtmA – “The One Infinite Effulgence that expresses Itself as the four aspects of our inner equipment – antah karaNa catushTaya.

f) Sri rAdhAkRshNa SAstri gives a interpretation based on nRsimhottara tApinI. This describes His manifesting His Self in four forms. The first is the manifestation where He supports the sthUla SarIra of the jIva (called viSva), in His form as virAT. The combined form of viSva and virAT is otA. The second form is where He supports the sUkshma SarIra of the jIva called taijasa, in His form as sUtra. This combined manifestation is called anuj~nAtA. There is third aspect or dimension of the soul, which is called kAraNa SarIra (also called prA~jna), which is responsible for memories that are carried over from previous birth, such as the memory of the newborn child that crying will result



in its getting milk. The manifestation of His Self that supports this kAraNa SarIra of the soul in His form as ISvara is called anu~jnaikarasa. His Self which is past these three aspects of the soul, and which is realized through brahma j~nAna is called avikalpa. The nAma caturAtmA, based on the nRsimhottra tApinI, refers to the four forms of His Self described above - otA, anu~jnAtA, anu~jnA ekarasa, and avikalpa - atha turIyaS-caturAtmA turIyAvasitvAt ekaikasya otAnu~jnAtranu~jnAvaikalpaih (1.11). The first three forms lead to the fourth form - the paramAtman, through knowledge and realization.

SrI T. S. Raghavendran gives reference from mArkaNDeya purANa which declares that paramAtmA enters the bodies of all creatures with the four forms of viSva, taijasa, prA~jna, and turIya:

paramAtmA catu-rUpah sarva-prANi-sarI ragah |

viSvaSca taijasahprA~jnas-trIyaSceti kathyate ||

In his explanation, SrI Raghavendran associates the viSva form with the wakeful state of the jIva, the taijasa with the dream state, the prA~jna with the sleep state, and the turIya with the state that is above all the other three, the moksha state.

g) SrI kRshNa datta bhAradvAj gives the interpretation that the nAma refers to His being the antaryAmi of the four types of devotees - the Arti, arthArthI j~nAnI and mumukshu - those who worship Him for relief from sufferings, those who seek wealth, those who seek knowledge, and those who seek moksha - caturNAm Arta arthArthi ji~jnAsu mumukshUNAm AtmA antaryAmI priya iti caturAtmA.

SrI satya sandha yatirAja gives an interpretation that is based His being the cause of the four types of desires in the devotees: caturshu dharma artha kAmamoksheshu janAnAm yogyatAnusAreNa AtmA mano yasmAt sa caturAtmA.

h) SrI satya sandha yatirAja also gives another anubhavam: BhagavAn is called caturAtmA because He created the fit being for purposes of creation, in the



form of brahmA - caturah kuSala AtmA catur-mukho yasmAt iti caturAtmA.

i) Another of Srl satya sandha yatirAja's interpretations is that bhagavAn has the nAma caturAtmA because He has all the qualities of the four types of AtmA-s: AtmA, antarAtmA, paramAtmA, and j~nAnAtmA (catvAra AtmAnah - AtmA,antarAtmA, paramAtmA, j~nAnAtma lakshNA yasya iti caturAtmA).

Srl T. S. Raghavendran explains that parmAtmA, in the rUpa of AtmA, resides in our hearts, and resides in the rUpa of antarAtmA in the heart of the soul. paramAtmA is the Supreme Soul. He explains j~nAnAtmA by referencing the taittirIya Upanishad - satyam j~nAnam anatham brahma. He is prANa maya, mano maya, anna maya, vi~jnAnamaya, and Ananda maya. Manomaya and Ananda maya here refer to His manifestations as j~nAnAtmA according to the explanation provided by Srl Raghavendran. He also quotes the bRhat samhitA to distinguish between AtmA and antarAtmA as distinct manifestations of hari:

AtmA antarAtmA iti harir-eka eva dvi-vidhA sthitah |
nivishTo hRdaye nityamrasam pibati karmajam ||

nAma 776. चतुर्भावः catur-bhAvah

a) He Who gives expression to the four vyUha forms through four kinds of actions.

b) The Source of the four - varNa-s, ASrama-s, pururshArtha-s, etc.

c) He Who created the four kinds of species.

catur-bhAvAya namah.

The root from which the word bhAvah is derived is bhU - sattAyAm - to be, to live, to be born. Srl vAsishTha notes that the meaning for the word bhAva can be "One who exists, one through whom existence takes place, one who came into existence by himself, one who makes others appear" etc.

a) Srl bhaTTar interprets the word 'bhAva' as standing for 'bhAvanA', which means 'manifesting, revealing'. - bhAvah = bhAvanA = abhivya'njanam, which



means 'manifesting, revealing'. He continues his interpretation linking the nAma to the previous ones, which dealt with His vyUha forms, and interprets the current nAma as revealing the expression of these vuYha forms through actions. Creation, sustenance, protection of the beings, and propagation of the SAstra-s are the four actions or duties. These are distributed respectively as follows:

1. vAsudeva – sRshTi, universe creation;
2. sa'nkarshaNa – sthiti, keeping the universe in form;
3. pradyumna – rakshaNa, protection;
4. aniruddha – sAstrapradAnam – bequest of a good number of instructional scriptures as guides for living.
5. abhivya'njanam – manifesting, revealing.

b) Sri Sa'nkara gives the interpretation that the nAma represents bhagavAn as the Source of the four kinds of purushArtha-s: dharma, artha, kAma and moksha – dharam artha kAma mokshAkhyā purushArtha catuṣṭayam bahavati – utpadyate asmAt iti catur-bhAvah.

Sri cinmayAnanda takes the generic meaning "The Source of the Four", and then expands on it. He is the Source of the four varNa-s, the four ASrama-s, the four purushArtha-s etc. (see b above). He gives reference to the gl tA Slokam 4.13 in support:

cAtur-varNyam mayA sRshTam guNa karma vibhAgaSah |
tasya kartAramapi mAmviddhi akartAram avyayam ||

(gl tA 4.13)

"The system of four stations was created by Me according to distinction of guNa-s and karma. Though I am their creator, know Me as non-agent and immutable".

c) Sri satyadevo vAsishTha gives the interpretation that the current nAma signifies His creation of the four kinds of species: svakRtavyavasthayaCatur-vidhAm sRshTim utpAdayati – One Who has created the four kinds of species





through His own Free Will. The four species are: those that come from an egg, such as birds, serpent, etc.; the humming kind, such as the mosquito, bee, etc.; the species such as trees, and the human species.

nAma 777. चतुर्वेदवित् catur-veda-vit

- a) He Who is known by those who are learned in the four veda-s.
- b) He Who is the Knower of the four veda-s.
- c) He Who makes it possible to know the four veda-s.

catur-veda-vide namah.

Literally, the term catur-veda-vit refers to one who is an expert in all the four veda-s. This unequivocally applies only to bhagavAn. Other who are learned in the four veda-s, see but a drop of the Great Ocean that He is, because the magnificence displayed in the vyUha and vibhava is vast like the ocean, which cannot be comprehended by anyone.

a) nammAzhvAr addresses Him as “maRaiyAya nAl vEdattuL ninRa malarcuDarE” in tiruvAimozhi 1.3.10 (SrI v.v. rAmAnujan).

SrI V. N. Vedanta deSikan points the use of the two words maRai and vedam, in this pASuram. MaRai refers to this great secret being concealed from the undevoted, and vedam refers to its being revealed to the great devotees. In gl tA 15.15, Lord kRshNa reveals that He is the Only One Who is to be known from all the veda-s, He is the One Who created the veda-s, He is the One Who brings about the fruition of the rituals of the veda-s, and He is the One Who knows the veda-s –

“vedaiSca sarvam ahamevavedyah |

vedAnta-kRt, veda-videva cAham ||”.

To know Him as He is in parama padam is extremely difficult, to say the least. But in His vyUha and vibhava incarnations, with His Grace, a tiny part of His mahimA can be realized.

b) SrI Sa'nkara's vyAkhyAnam is that He has this nAma because He is the Only





One Who knows the meanings of the veda-s as they are - yathAvat vetticaturNA m vedAnAm artham iti catur-veda-vit.

SrI kRshNa datta bhAradvAj gives a similar interpretation -

catvAro vedA RgAdayah |

tAn aSeshAn vetti iticatur-veda-vit.

SrI rAdhAkRshNa Sastri comments that not only it is true that He alone knows the four veda-s completely and with their correct meanings, but He is also the veda-s Himself. Thus, knowing Him is only possible for those who have learned the veda-s correctly and with their true meanings.

SrI cinmayAnanda comments that a student of veda can be considered to have achieved his study's objective only when he has realized the Lord.

c) SrI baladeva vidyAbhUshaN has a different anubhavam of the nAma - bhagavAn has this nAma because He is the One Who enables His devotees to know the four veda-s - caturo vedAn vedayati bhaktAn iti catur-veda-vit. In other words, only through devotion to Him will a student of veda be able to know and understand the veda-s and their meanings correctly.

nAma 778. एकपात्_eka-pAt

a) He Who manifests only a part of His mahimA when He takes incarnations amongst humans.

b) He Whose manifestation in the form of this Universe is only one-fourth of Himself.

c) He Who is constantly on the look-out as our Sole Protector (ekapo + at)

eka-pade namah.

(Both SrI satyadevo vAsishTha and SrI kRshNa datta bhAradvAj give the mantra corresponding to this nAma as eka-pAde namah).

The word pAda refers to a quarter of anything (one-fourth), or to the foot. Generically, the term is also used to 'a part or a fraction' of something.



a) Sri bhaTTar gives the interpretation that bhagavAn chooses to show only apart of His greatness when He takes incarnations amongst us. (This does not mean that He actually has only part of His mahimA during the incarnations. He has His complete and undiminished attributes at His command, but He just does not invoke them or use them. This is revealed in Sri mad rAmAyaNam, where Lord rAma emphasizes that He is only a human – (aham mAnusham manye), even though viSvAmitra and others know His true Nature. See svAmi deSikan's description of the six rahasya's of His incarnations in Slokam 17 of SaraNAgati dI pikA, which has been described previously).

Sri BhaTTar gives the following references:

amSAvatAro brahmarshe! Yo'yam yadu kulodbhavah

(V.P. 5.1.2)

"O Brahmarshi! This incarnation of the Lord as kRshNa in the yadu race is only as small part of Himself".

AmSAmSena avatI rya urvyAm

(V.P. 5.1.3)

"He has come down to this world only with a part of a part of Himself".

VishNor-ardham mahA bhAgam putram ikshvAku nanadanam

(bAla. 18.12)

"rAma, the delight of the ikshvAku race, took birth as half the amSam of vishNu".

b) Sri Sa'nkara gives the interpretation in terms of the purusha sUktam passage

"etAvAn asya mahimA | ato jyAyAgmSca pUrushah |

pAdo'sya viSvAbhUtAni | tri-pAdasyAmRtam divi |

tri-pAd-Urdhva udait-purushah | pAdo'syehAbhavAtpunah |

tato vishva'ng vyakrAmat | sASanAnaSane abhi | "



In his purusha sUkta vyAkhyAnam, SrI K. SrInivAsa aiye'ngAr gives the interpretation that the leela vibhUti which is expressed in His manifestation through this universe is only a fourth of His mahimA. The remaining three-fourths is found in parama padam in His nitya vibhUti. The reference to one-fourth and three-fourth here really are parts of His immeasurable mahimA.

SrI Sa'nkara gives reference to the gl tA in support:

athavA bahunA etena kim j~nAnena tava arjuna |

vishTabhAyahamidam kRtsnamekAmSena sthito jagat ||

(gl tA 10.42)

“But of what use to you is all this extensive knowledge O arjuna?

I stand sustaining this whole universe with a fragment of Mine (My power)”.

SrI baladeva vidyAbhUshaN gives the following reference from the smRti:

aNDAnAm tu sahasrAnAm sahasrAnyayutAni ca |

I dRsAnAm tathA tatra koTi koTiSatAni ca ||

All the thousands of universes together are nothing more than a tiny part of Him.

c) SrI satya sandha yatirAja bases one of his interpretations by looking at the nAma as ekapo + at, and using the root at – sAtatyagamane – to go constantly (atati). His interpretation is “ekapo mukhya pAlakah san atati” – He Who is constantly on the lookout as the Sole Protector.

The root pA – rakshaNe – to protect (pAti – protects), also suggests that the nAma can be viewed as meaning that He is the Sole Protector.

(To Be Continued in Vol. IV)

-dAsan kRshNamAcAryan

