

ॐ

INVOCATION

श्रीसुब्रह्मण्यसहस्रनामस्तोत्रम्॥ (BETA VERSION.1)

गणपति प्रार्थना Ganapathy PrArth2anA

अगजानन पद्मार्क गजाननं अहर्निशम्। अनेकदंतं भक्तानां एकदन्तं उपास्महे॥ *"AgajAnana PadmArkam
gajAnanam aharnisham AnEkadamtham b²aktaanam Ekadantam upAsmahE.*

1: As the Rays from the face of DhEvi PARvathy is Always on HER beloved Son GajAnana (Who is having the face of an Elephant) VARIATION: PARvathy's face on seeing her son GanEs₂a 's face blooms like a lotus receiving the first sun beam.

2: Similarly, the Grace of Sri GanEsha is always on HIS devotees (who Worship the Ekadanta. (Single Tusk) with deep devotion); granting their prayers; and destroying the hazards they face. VARIATION: Such a B²aghavAn GanEs₂a may destroy all hurdles and grant our prayers.

अगजा (Agajaa) = Devi Paarvathi, the daughter of Himalaya आनन (Aanana) = Face + पद्म (Padma) = Lotus + अर्क (Arka) = Belonging or Relating to Sun; blooming like sun's ray+ गज (Gaja) = Elephant + आननम् (Aanana) = Face + अहर्निशम् (Aharnisham): Day and Night, Continually. अनेकदंतं (AnEkadamtam): Granting Many [Wishes of] His [Devotees] एकदन्तं (Ekadantam): Having a Single Tusk: अनेक (AnEka) = Many + द (Da) = Giving, granting + तम् (Tam) = His + भक्तानां (BhaktAnaam): Devotees भक्त (Bhakta) = Devotee एक (Eka) = One + दन्त (Danta) = Tusk; उपास् (Upaas) = Worship.

Bow to the Lotus feet of B²aGhavAn GurunAth²A swAmy – our kula dhEvathA (SubrahmaNya) whose grace, made this work possible. It is now placed under HIS divine feet

ACKNOWLEDGEMENT:

We are all instruments of B²aGhavAn, WHO gets done what needs to be done for universe to unfold the way it does and it should. In this process HE prepares his instruments i. e. us to do our role.

As a part of this, that Cosmic wisdom unfolded itself through listening to lectures of so many great pravachana karthAs (lectures on scriptures)

Likewise, books by greatest of GURUs Parama Poojya Aadhi Sankara and annotations of these books by great masters, works in Tamil by Arunagiri nAthar's also had a profound impact in the thinking that is shared here.

Nature such as rivers, mountains, agriculture fields, deserts, rain, storm have also given a lot of thought seeds.

SELFLESS AUTHORS maintain many scriptures related works in dhEvAnAgari script in the web-site "Sanskritdocumnets. org" My sincere gratitude to all of them to have shaped the wisdom shared here in.

HOWEVER, I must add that if anything in this treatise is absurd, controversial, downright wrong and unacceptable, I take full responsibility in not reflecting the true teachings of great masters.

समर्पणम् (Samarpanam) HUMBLE OFFERING

Humble offering 1: The scriptures present collective wisdom of millions of 350 cc brains accumulated over centuries. Let us call this "COLLECTIVE CONSCIOUSNESS" a repository of all WISDOM that there is from time immemorial. So when an individual like me with 350 cc brain try to share my limited wisdom, it appears an irony. A question arises as to why I must share my limited wisdom? However, there are 3 reasons for this.

Reason 1: From a young age, I have benefitted from what others have written. The perspectives that I get today, when I read the same books that I read in my young age is very different. It has been a journey of more reading; leading to more research; leading to better understanding leading to a relatively blissful life. I couldn't have read unless someone had written and I wouldn't have done the research if I had not read what others had written. Books are more to help us assimilate knowledge to derive wisdom, experiential knowledge (more annotation of this phrase: in Naamaa 631) and finally liberation. With the hope that this annotations kindle more thoughts in more people and leads to Auspiciousness (IOka kalyANam लोक कल्याणं) and over all prosperity (Sarva mangala karam सर्व मङ्गल) in this world, this book is a humble offering to all "knowledge seekers (JingyAsu जिज्ञासु)

Reason 2: First time, I came across "THE B²AGAVATH GEETHA" in my teens when I first listened to SwAmy ChinmayAnadaji's "GEtha GyAna YagnA" lectures. Likewise, I first came across B²agavaan Ramana maharishi's lectures/ books in my early 20s. My understanding of both the above kept changing as I read more commentaries, more, science, other scriptures, books by renowned atheist and books on assorted subjects. Finally, when I was about to hit my 60s, the EUREKA moment came when I could reasonably say that I understood the true "teaching" and get this validated by great enlightened souls. The same is true with works of SwAmy Arunagirinathar. This means that no matter what we read, finally, what we understand is in our hands and enabled by B²agavaan. This doctrine is summarized beautifully in "Kandar Anubhoothi by Saint ArunagirinAthar - excerpts of all knowledge that needs to be known. " *Whatever I learn and the wisdom I gain (understanding) has been assimilated by me by LORD vElavA's (SubrahmaNya 's) grace Therefore let us discard the illusions in worldly transactions and embrace and keep living a dh²Armic life* " *yAm Odhiya kalviyum em aRivum thAmE peRa vElavar thandhadhanAl pUmEl mayalpOi aRam meippuNarveer nAmEl nadaveer nadaveer iniyE!* யாம் ஓதிய கல்வியும் எம் அறிவும் தாமே பெற வேலவர் தந்தத னால் பூமேல் மயல் போய் அறம் மெய்ப்புணர்வீர் நாமேல் நடவீர் நடவீர் இனியே!

This therefore points to the reader also needing to exercise intellectual curiosity to research further on thoughts conveyed. With the earnest hope that this sets up more brains to analyses and march towards knowing the "THE ETERNAL TRUTH "; I ventured in to sharing what I have learnt.

Humble offering 2: As an extension of above thought I humbly request all readers to let me know how we can improve the contents so that more people derive benefit in their quest of "realization ". If you would like to disagree or suggest improvements or modifications or re-word the sentences to convey the concept better or make it more precise & concise, please spare some efforts to E-mail your "take" to samynarayana@gmail.com. To generate more analysis, Sanskrit word splits (padam) have been provided for as many naamaas as possible either in-laid or as foot notes, so that knowledgeable people can cross check and recommend changes. Please quote the Naama number since page numbers might change when edited.

Volunteers are welcome to translate in to other languages. I am ready to provide. Probably, we could split the book one for each language when we reach 99% accuracy.

Humble offering 3: There are about 90 "FOOTNOTES" included to convey some related concepts that will further peace, prosperity, auspiciousness and divinity in society. Footnotes mostly deal with an associated concept. The same concept may be relevant for many other naamaas. Whenever a concept is relevant to a Naama, the same is covered in the first such naamaa and this naamaa number cited when the same concept is relevant in other naamaas. Most annotations have to be understood with these footnotes. Suggestions welcome to improve the presentation.

Handling character mapping inadequacy:

Telugu has vargam + deergam + maps on to Sanskrit characters. TAMIL & ENGLISH do not map and may sound different when chanting shLOkAs. So I have used the following mapping. Initially this may be difficult but Within 2 or 3 reads, it is easy to ignore numbers in superscript/ subscript and read normally

Sanskrit	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ		ए	ऐ		ओ	औ		ळ		
Tamil	அ	ஆ	இ	ஈ	உ	ஊ	று			எ	ஏ	ஐ	ஓ	ஔ	ஔள	ள		
English	A	Aa	E/I	E ²	U	U	Ru			I	I ²	I	O	OO	Oau	L		
Sanskrit	क	क्ष	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण		
Tamil	க	கஷ	க ²	க ³	க ⁴	ங	ச	ச ²	ஜ	ஜ ²	ஞ	ட	ட ²	ட ³	ட ⁴	ண		
English	K	Ksh	K ²	G	G ²	ng	C	C ²	J	J ²	gn	T	T ²	D	D ²	N		
Sanskrit	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह
Tamil	த	த ²	த ³	த ⁴	ந/ ன	ப	ப ²	ப ³	ப ⁴	ம	ய	ர	ல	வ	ஸ	ஷ	ஸ	ஹ
English	Th	Th ²	Dh	Dh ²	n	P	P ²	B	B ²	M	Ya	Ra	L	V	Sz	Sh	S	H

A: VARGAM (Soft breath- Alpa prAnam / hard breath-mahA prAnam). Superscript numbers used to denote same as shown in Table above.

Example (English): Sound of "b" in "bus" is different from sound of same "b" in "bull". So, b has been used for bus but b² has been used for b²ull. Same with characters C, D, G, J, K, P and T

Example (Tamil): Sound of க in following words are actually க¹ட¹ட¹ம் (square) கா²டு² (forest); கா³னம் (Gaanam = பாட³டு); க⁴ட¹ம் (percussion instrument). This same pattern applies for ச, ட, த, ப

B: Special characters:(characters in Sanskrit but not in Tamil / English)

(b. 1) Sanskrit character ऋ is in between the sound of Ri and RU but I have used Ru. sound is as in rhythm.

B. 2) The four characters च, श, ष, स in DhEvAnagari do not have exact equivalent sound in Tamil / English.

(b. 2. 1) च sounds similar to சப்பரம், சித்திரம் and written as ச in Tamil. In English, the sound is similar to "charity". Tamil character ச and English characters **ch** is used. Since this character has vargam, superscript is used to make it sound deeper. ச = च; and ச² = छ. Same rule for other characters.

(b. 2. 2) श sounds similar to சிவம், சரவணா, சரணாகதி in Tamil and "Cylinder" in English. The Tamil character ஸ+ English character Sz are used. Sz sounds like zambesi. (शिव= சிவ= Sziva= ஸிவ; शरण= சரவண= ஸரவணா Szaravana; शरणागति= சரணாதி = ஸரணாகதி= SzaraNagati).

(b. 2. 3) ष sounds similar to ஷன்முகம், Same Tamil character ஷ used. In English, the closest sounding word is "Shunting". So "sh" is used. Phonetically this will fit. षट्कोणम् = (షట్కోణం = ஷட்டகோணம் = SHatkONam

(b. 2. 4) स as used in சுப்ரமண்யம் in Tamil and SMILE in English. Tamil character ஸ and English character S are used to give similar sound (सुब्रह्मण्यम् = సుబ్రహ్మణ్యం = சுப்ரமண்யம் = Subramanyam),

(b. 2. 5) क्ष sounds similar to க்ஷமாபனம் in Tamil. (क्षमापनम्=க்ஷமாபனம்= క్షమాపణం = kshamapanam. "ksh" is used in English transliteration.

C: Deergam and special sounds (Tamil has deergam sound in standard character set. So the same has been used). English character set doesnot have Deergam. Usually vowels make up deeragm sound. So following patterns used:

c. 1) To the extent possible, CAPITAL letters are used for deeragm. English word "Paid ", "said' Vs. "Papa" "dad ", "sad ". The second character "a" in papa is pronounced as "aa ". , this would be written as pApa or Paapa (aa if prior letter is also in capitals). Other examples: वासना= వాసనా= வாசனை= vAsanA; कमला= కమలా= కమలా= kamalaa= kamalA. Another example: "a" in "advertisment" is different from "a" in "after "

(c. 2) "o" sound in English word "Know" / "go" / "Bonafide" Vs. "Boolean" / "choose ". The first set is used as it is. Capital O is used to get sounds like BOnafide, Boolean. Take the words Choose vs chose. This is written as choose and chOse.

(c. 3) The sound of "U" in the word "bud 'Vs Burn ". To get extended sound either Capital "U" or "uu" are used. "T" sounds as in Tender. "Th" sounds as in Thundar

(c. 1. 4) Upper case "E" is used when sounds like "a" in " plAte" or "eAt" is needed.

D. Difficult to map all characters. Tried my best but left to Indian English phonetics and based on context.

NOTE: Split in English /Tamil /Naama is not based on meaning but to facilitate chanting.

SOME RANDOM THOUGHTS

- 1 The "human brain" in collective effort, has succeeded in
 - deciphering the escape velocity and landing in moon and mars;
 - have developed capacity to foresee earth quakes and storms,
 - harnessing wind, sun, atoms, water streams, minerals
 - inventing / discovering / producing technology driven products that have made our life easier, practically reduced geographical distances, made communication instantaneous across the globe and even to nearby planets and
 - over centuries we have more command on nature today than what early humans had.

Yet, none of us, living entities have a clear answer to some fundamental questions

1. why were we born at all?
2. why were we born at the place we were born to a set of parents (on whom we had no choice), at the time horizon we live without our choice?
3. How a virus consisting of a cells under 100 is able to make us -6 billion cells to boast - sick or even kill us?
4. The collective knowledge today has sub-divided to millions of branches and knowledge has exploded in each. If we go to an orthopedic surgeon to consult about shoulder bursitis pain, he claims that he is a pediatric knee specialist and refer us to another who specializes in shoulder! Same is true in each field. Specializations have reached to a level of particle or even say μ mesons (that exist only in motion) be in medical science, space science, particle science, engineering or whatever. We know precisely all the 100s of variants in breast cancer genes and which result in multiple secondary nodes and yet we do not know why for some people, cancer is detected only in terminal stage 4?
5. Does only sincere hard work + talent + tact + foresight + analytical and conceptual strengths + leadership qualities; shape our life or destiny also has a role?
6. Why "some" individuals, groups die in a natural disaster (or why some random individuals were trapped in such places) whereas sick and aged people elsewhere survive. Why some visitors in WTC died whereas regular working staff in the same building escaped by being on leave or out of station.?
7. Why hard workers or good people or most skilled and competitive people need not necessarily mean rich people? Why not all entrepreneurs are not in high IQ/ EQ bracket and why not all PhDs are great entrepreneurs?
8. Extending Script theory (*that postulates that the early two years create a mix of (nurturing / rebel variations) of parent – adult – child scripts that determines our future mental disposition, behaviour patterns, our innate responses to stimuli from external world and so on*) why are we who we are? We may even conjectures that our inherited DNA, our parents, our early teachers, our company and circumstances beyond our control have shaped us to what we are. But even 2 brothers born to same parents with a few year difference, nurtured by same parents, teachers having same company do differ and hence there are more factors that shape each of us.
9. Not all super rich people, highly educated people, peoples in powerful positions be it tribal level or corporate level or political level, super successful entrepreneurs (in material terms) are happy. Probably most of them can't even eat and digest all the food they love or sleep properly. But they contribute net + real positive + wealth to others. On the contrary, poor persons, who doesn't know from where the next meal would come, can eat what he /she gets, sleep any time they chose and remain happy

But all of us know one thing for sure. That we want ourselves and our near * dear ones to be happy, healthy, prosperous. If someone says otherwise, they are lying or do not have a thinking mind. We could have 2 basic responses for the questions above: (1) Let us not waste time in finding out whether chicken came from egg or vice versa but get on with life. (2) Put in more analytical thinking to reduce as many "uncertainties" converted to "risks" and "pay-off elements" that can be measured and managed. *This has led us to conquer our immediate space if not the entire universe.* We could also use this thinking to find out how we each of us could contribute to true universal brotherhood.

On one side, we all know that in spite of so many religious scriptures over millenniums + moral education in primary school + hundreds of thousands preaching and elucidating religious scriptures, countless prayer places, the society has been marching the way it did where greed and self-entitlements dominates more and more. The best evidence for this assertion is what we see when we come out after a religious gathering, no matter it is church or mosque or a temple or a mere sermon or a lecture in public places. All those who patiently waited for an hour or more when inside the prayer hall, try to beat others in taking their vehicle out first! On another side, we also know that a few individuals have brought in massive changes and paradigm shift in the way humans think and conduct their lives. In every millennium, there had been "Super game changers" More analysis of human mind is presented in Naamaa 74

We can easily see that unless the society i. e. all surrounding us are also largely happy, prosperous, we alone can't be individually happy. That is why we have a set of rules of "dos and don'ts" codified to ensure overall prosperity and auspiciousness. That is to say cumulative sum of all plus and minus for all of us put together is maximized, even if some individuals have struggles, pains, failures exceeding the wins.

This is why all the religions lay down code of conduct and more so in of sanAthana dh²arma (सनातन धर्म). The uniqueness of sanAthana dh²arma is that whereas it allows humans to choose the name / form / shape / gender of B²aGhavAn / GOD that one wants to worships, it stresses on duties and obligations for every role that we play throughout our lives so that over all societal prosperity and auspiciousness are ensured. Everything that surrounds us - including nature, forests, other species and even apparently non-living things such as mountain, matter etc. have been given a divine association so that we respect and protect the nature and get protected by nature in return. Christianity gives more freedom in the way we live but restricts the form of worship. Islam restricts both aspects. Difficult to judge the merits or demerits, because, this is the part of nature's evolution and we must accept and proceed to do what best we can contribute to overall welfare and protection of nature.

- 2 Most us believe in God or a sort of some super power (we may even call that as nature). We all realize that we humans have a limitation.

We clearly see that organizations, societies and entities have developed more business systems and processes; that the technology has leveraged all the process systems including legal framework and all these are "COGNITIVE" systematic, rational knowledge and this store of this cognitive knowledge is increasing exponentially. We proudly declare that anything that can't be measured can't be managed. YET we see that (i) we have no clear rational cognitive justification for historical events (ii) the real world happenings are irrational, unsystematic, unscientific random and beyond clear bounded measurements

and therefore beyond management or control by individuals (iii) no individual has control on all the world's events and yet a few individuals had exercised HUGE influence on others.

The "Faith" in God / superpower is a deductive knowledge arising from the above. We see each organization / entity is layered both on specific competencies and hierarchies. These entities have production / operations + marketing / sales +, accounts + administration and other support functions based on "Competencies / skill sets" They also have hierarchy levels such as manager, senior manager, VP, CXO, CEO.

Likewise; ancient seers deduced that dhEvAthAs such Indhra, VarunA, Agni, VAYu, Ashwini dhEvAthAs etc. performing many functions for survival of life based on competencies AND grAma dhEvathA, kula dhEvathA, IOka nAth²A, Jagath nAth²A and finally vis₂wath²A (the universal head) based on hierarchies. Even if science fails to prove, people will always believe in Gods and pray both for material goods / happiness and removal of fear / insecurities.

We also know that Science vindicate certain beliefs or throw them as irrelevant at different stages of human evolution as we keep evolving / mutating. Some superstitions are ritualization of such collective wisdom so that even those who are dumb, could derive the benefit. A superstition that we should run towards mountains, if we see shoreline receding saved thousands of lives in 2016 Tsunami. Some superstitions, rituals and practices that evolved even for larger good, either got polluted by individual selfishness and became mere baseless superstitions or lost irrelevance due to entropy (*dis-orderliness that slowly creeps in to any organized system*) as human society evolved in organizing itself to suit the times. This is where individual wisdom helps to sift through and take the best from both instead of condemning and disregarding either.

Probably there is no "TRUE BELIEVER" and no "ATHIEST ". A "believer" who assumes that nature or B²aGhavAn has created "bad people" to be punished (or reformed or civilized or delivered) by us assumes that "Nature or God" is an idiot to have created a variety in its own WISDOM to keep some sort of kinetic force for the universe to keep evolving is not a TRUE believer. Likewise, an atheist when facing life's turmoil, challenges and seeks some sort of "comfort" in lowest / weakest point of mind is not an atheist. Further does an atheist deny the existence of B²aGhavAn or the Nature and its creation or religion or merely scriptures in different religions? It is difficult for anyone to remain a SOLID STEADY STATE" such as inert elements?

- 3 You may already know the reason for survival of traditions, across multiple civilizations in the globe, is that by and large they have evolved using the collective wisdom of great saints / RISHSIs and millions of 350 cc brains over years This is empirical knowledge. Knowledge we gain by observing, seeing, feeling and experience. We do not want scientific knowledge to prove that life exists. People knew milk crushed from Oleander seeds killed infants. Later science established that oleander seeds contain poison. If every individual 350 cc brain were to decide what is good and bad by oneself, there will be conflicts and hence chaos. That is why the society needs a manual to lead all to a collective auspiciousness and prosperity. The S₂AstrAs (शास्त्र) (*is सम्यक् त्रायते: इति = one which leads us in a good path*)- that guides us to auspiciousness and prosperity) are codified rules & regulations (similar to corporate manuals) to achieve collective auspiciousness and prosperity. Some individual 350 CC brains, assuming that they are more

intelligent than the way the collective wisdom – COSMIC – primordial –eternal pure consciousness (*sudh²dha* chaitanyam – शुद्ध चैतन्यं) unfolds through millenniums) ignore them but difficult to prove that they alone pay the price and not impose a price on others / society. This logic holds good for any religious manual / scriptures.

- 4 We all know that the real meaning of the B²aghavath GEtha chapter 2, verse 47 declares: कर्मण्येव अधिकारस्ते मा फलेषु कदाचन। (“KarmaNyEva adh²ikArasthE mA Ph²alEshu kadhAchana”) is **not** as simple as what it is often portrayed to be. “*You have a right to perform your actions but not rewards* “. Many people thunder such assertions and many books proclaim to be so. *Of course my intention is not question the authority or superior teaching of life’s lessons contained in gEtha but to question self-appointed experts thundering their partial understanding.* Probably majority people chose not question and accept what is told by someone with apparent authority/ mastery / expertise and ready to get swayed or simply ignore and get on with life.

Suppose a spouse / cook claims that his / her job is to cook food but not to worry whether it is tasty and hungry could eat that food, what would be a common reaction? We say that “proof of pudding is in the eating”. Same applies to every skilled craft mason, carpenter, barber, electrician, teacher, engineer, doctor and who ever. Even to perform ones’ duties as per the obligations of the roles we perform, we can’t take this escapist route. Even for ultimate realization, the scriptures prescribes *Adh²anA = साधन = repeated practice + determination, single minded devotion.*

On another side, we know that the very SCRIPTURES, S₂AstrAs; have prescribed that results (fruits) of action have many parameters but not all are in our control. We know for sure that in order for any action (=karma = कर्म) to be performed

- a. we (=kartha = कर्ता) need to
 1. have outcome expectation (=कर्म फलम् = karma ph²alam) +
 2. vision (Dh²rusti दृष्टि) +
 3. goal (=kAraNam = कारणम्) +
 4. assemble variable input resources (karaNam = करणम्) +
 5. fixed assets that support input resources (= upakaraNam = उपकरणम्) +
- b. work with focus (Eka b²Ava एकभाव) AND
- c. our actions (=kAryam = कार्यम्) must be goal directed (=kAraNa dhishta = कारण दिष्ट) AND
- d. we must have
 1. necessary knowledge (=gnAnam = ज्ञानम्) +
 2. intellect (=budhdh²i = बुद्धि) +
 3. skill (=kausalam = कौशलम्) to perform action +
 4. discretion (vivEkam विवेकम्) AND
- e. we must time our efforts (=prayathnam = प्रयत्नम्) at right time (=kAlam = कालम्) +
- f. work with
 1. passion (= ugram = उग्रम्) +
 2. commitment (=dh²ruda chiththam = दृढ चित्तम्) +
 3. faith (= vis₂vASam = विश्वासम्) +

4. belief (shradhdh²a श्रद्धा) +
5. clarity of thoughts (= vyAk²ya = व्याख्या)
6. with no delusions (=nirvyOmOham = निर्व्यामोहम्).

On yet another perspective, if everyone abstains from action, who will produce food, shelter, clothing? Does it mean that we also live like other animals? Once, the Managing Director of the company where I worked observed in the Annual Business Strategy Meeting, "I never knew that 90% of my employees are saints and live a philosophical life without caring or working towards results" If every company employs the logic thundered in 1st paragraph, where will human society be today?

How do we reconcile the above gEtha assertion with reality we all face and experience? Probable answer is below:

That all living humans have to eat, sleep and take care of body till jEva chaitanyam जीव चैतन्यं discards the mortal body. In order to perform existential functions, we need "means" (arth²a अर्थ). That "means" needs to be earned in a way that it delivers value to others / society at large / nature and not the other way. This is what is termed "Dh²aarmic" earnings (first two in four fold purushArthaas -धर्मार्थ काम मोक्षं). But this leads to actions (worldly material transactions). Action needs thoughts and words that in turn leads to emotions "Raaga & Dwesha" राग द्वेष (like-dislike, love-hate, want to possess-want to discard and such dualities). No humans including highly evolved SanyAsIs escape from performing actions. The ability to perform actions that are defined as "duties" for each person at each stage of life based on roles that we play with duty orientation कर्तृत्वं karthruthvam) and sacrifice the emotional effects of the actions (results orientation भोक्तृत्वं b²Okthuthvam) called karma phalam – reward) is the true spiritual progress. Easily said than done but we all keep our प्रयत्नं –prayathnam = efforts to reach that state.

The term d²arma = धर्म is more fully annotated in naamaa 402. It is not charity as misunderstood by many. Some example of roles most of play in life are:

(1) mAthru / pithru dh²arma = मातृ / पितृ धर्म = duties of a mother / father)

(2) puthra / puthri dh²arma = पुत्र / पुत्री, धर्म = duties in the role of a son / daughter)

(3) udyOga dh²arma = उद्योग, धर्म = (duties associated as a professional such as engineer, doctor, lawyer, carpenter, barber, electrician, farmer, leader, manager and so on)

(4) pathi / pathni dh²arma = पति / पत्नी धर्म = (duties in the role of husband / wife)

(5) guru / s₂is₂ya dh²arma = गुरु / शिष्य धर्म = (Duties in the role of teacher / student)

(6) eJamAna / sEvaka dh²arma = एजमान / सेवक, धर्म = (duties in the role of employer / employee or boss & team mate or a master and his helper)

(7) aashrama dh²arma = आश्रम धर्म, = duties associated with stage of life such as bachelor, married, retired, given-up all worldly transactions);

(8) kula dh²arma = कुल धर्म = (duties associated with our basic DUTY PROFILE – protection and passing on knowledge and interpreting that knowledge for overall auspiciousness of all life, nature, protection of people and other animals, trading the produced goods and services for profits and all others employed in production of goods and services + also includes extending duties to siblings and relatives),

(9) mAnava dh²arma = मानव धर्म = (extending duties to all living species and other nature)] within our capability.

- 5 Another interesting aspect of human life deriving from above is not only the emotions are like a pendulum oscillating between happy and sad feelings but even our conscious self oscillates between IGNORANCE and WISDOM. Ignorance is likened to darkness and also "BLUNTness" of our brain. Negative feelings. Wisdom is likened to light, awakening, sharpness of brain, positive feelings. In fact the term "VaikunT²am" [वैकुण्ठम्] beautifully defines human states. "kunT²am" [कुण्ठम्] is "bluntness" that denotes ignorance, darkness and our own perceptions that make us unhappy, angry or such negative feelings. "vikunT²am" [विकुण्ठम्] is its antonym. This is "penetrating sharpness" and denotes knowledge, wisdom, ability to distinguish between mortal Vs. immortal and in turn ability to remain in blissful state. However; with all rational and spiritual wisdom, we are all human beings, emotional and subject to dualities. Our happiness (though is in our perception and the way we perceive and react to happenings around us but outside us) to some extent hinges on others until we are truly liberated. Some may spend a large part of life in ignorance and some in wisdom. And when we condition ourselves to remain "totally unaffected", not swinging between ignorance to wisdom and back and remain in ever blissful state, we have reached "vaikunT²am" [वैकुण्ठम्].
- 6 Remaining eternally in BLISS, requires practice (साधना). A concept that helps us do this practice more meaningfully is to understand our true nature of duality on one side and oneness on another side; viS₂wa roopa dharshanam (विश्व रूप धर्षण) in B²agavath GEtha Good or bad is a dicey classification. Whatever preserves harmony, synergy, induces bliss, happiness, joy and energy and enhances positive feelings are generally termed good. Every person has both good and bad traits that manifests at different times to different people -just like a river appears shallow / deep + placid / violent + narrow/ wide at different places from origin to merger with sea. There are subordinates who swear by their boss as the best humans and also some who vilify the same boss. Just like a house has a kitchen and bath room, just like a street has good buildings as well as thatched roof, just like a city community have a nursing home as well as crematorium, there is creation, sustenance and cessation. B²aghavAn Krishna declares that HE is present in whatever activities, thoughts, words, manifestations and that without HIM/ HER, there is no life going on, because everything gets evolved from HIM / HER and subsumed in HIM/ HER. If we internalize this understanding that nothing happens without divine will, slowly we march to that Blissful state.
7. Throughout this work, the word **भगवान् B²aghavAn** has been used for a specific reason. The readers can substitute whatever name they like: be it "gOd, IOrd, rAmA, / krisNaa / jEsus" whatever and still find the "wisdom contained" relevant.

One school of thought is the "भग B²agha" - is a set of attributes and "Vath- वत्" is possession (of those qualities/ attributes listed above). Thus B²aghavAn" is one who possesses all the greatest of great qualities and highest glory. This is similar to terms like # guNavAn गुणवान् (a person possessing, good character); #dh²anaAan धनवान् (a person possessing wealth and hence rich, affluent, wealthy, person), # Balavaan बलवान् (a person possessing great strength and valour etc. "B²aga" also means crush and "vath" means ability. So B²aghavAn is a person who has ability to crush the enemies such as (rAga रागा) desire; (dwEsha द्वेष) hatred and (mOha मोहा) stupidity) and set of enemies described in naamaa 31. But these explanations do not fit in with ADHVAITAM (= अद्वैत) concept of "non-duality" and neutrality of supreme being, beyond desire and hatred (rAga रागा and dwEsha द्वेष).

Therefore, the most apt and interesting meaning (at least to me) is: B²gatE B²Athih lthi B²aghavann = भागते भाति: इति भगवन्. = The cosmic consciousness शुद्ध चैतन्यम् is making itself visible (b²atih भाति:) through millions of parts (B²agam भाग) of जीव चैतन्यम् living entities and also non-living entities. In other words, whatever is visible to our eye is a small part of that B²aghavAn who is not perceivable by physical eyes but only thru wisdom eye. This is the b²agavth thathvam भगवत् तत्त्वम्. - true universal inclusivity.

This view is supported by B²aghavat gEtha - vis₂va roopa dhars₂anam concept, expounded in chapter 11 verse 16: **अनेकबाहू उदर वक्त्र नेत्रं पश्यामि त्वां सर्वतः अनन्त रूपम् | न अन्तं न मध्यं न पुनः त्वा अदिम् पश्यामि विश्वेश्वर विश्व रूप || 16||** anEka-bAhoO udharam -vakthra-nEthram paś₂hyAmi thvAm sarvathah' anantham - roopam nā antham na madhyam na punah thvA adhim paśhyAmi viś₂hveś₂hvara viś₂hva-rūpa. Normally, ViS₂va roopa dharS₂anam is depicted as a mammoth Krishna having faces of all gods, demons, planets, people, some faces throwing out new lives, some faces swallowing the dead, some faces belching out fire, water, air and faces of different animals, and so on. Good pictorial representation to denote sum total of universe as one GOD. In order for easy understanding, the verse is translated by many to mean "I see your infinite form in every direction, with countless arms, stomachs, faces, and eyes. "O B²aGhavAn of the universe, whose form is the universe itself, I do not see in you any beginning, middle, or end". And we all have a mental picture of Krishna in viS₂va roopa. But same B²aGhavAn talks of equanimity in suk²a सुख = happiness and dhuk²a दुःख = sorrow in multiple places in B²aghavath gEtha starting from chapter 2 verse 38 onwards. HENCE THE CORE MEANING MAY BE SUBTLER AND REQUIRING EFFORT TO UNDERSTAND.

An animal (human) body consists of a mouth and bowel. A house consists of kitchen as well as toilet, puja room as well as bed room. A village consists of a nursing home (where children are born) and a burial ground / crematorium where dead are disposed of. Every street has shops that sell vegetables as well as meat/ fish. We have a deep sea and tall mountains on our planet. We have deserts as well as fertile lands. We see a tall giraffe as well as a minute mosquito. The same fire cooks our food or burns dead bodies. The same water nourishes fertile lands as well inundates houses/ buildings. There are preys and predators in the living world. A same river is shallow / deep; calm / swirling, narrow / wide at different places as it flows. Likewise, a human mind is often occupied by positive virtues, compassion, and mercy, soothing words, divinity and also devilish hatred, anger, jealousy and so on. Therefore, we are surrounded by people, situations, time windows where what happens outside us is sometimes pleasing, giving us happiness / joy and sometimes frustrating, disappointing making us sad / mad / bad. A person who truly sees a vis₂va roopam विश्वरूप धर्शनम् understands & accepts the real nature of outside world and remains peaceful and grateful to divinity, dispassionate & composed inside (antharAtma) as well. The subtle difference is instead of seeing millions of faces / shapes as God's form, we see B²aGhavAn in all forms- be it rivers, mountains, animals, trees, other people. That attitude is good for the individual's health and also nature and society.

This view also answers a basic atheist question raised by Bertrand Russel. We all know that when we make / produce / construct any item – be it a building or machine, we use "INPUT" materials + knowledge of production processes, a bounded space where the production takes place. If B²aGhavAn created man, this world etc. where was HE sitting, when he produced the world as we see it & inhabitants; what materials did HE use, to create this world and who produced those materials, equipment and the production space?

When we say COSMIC CONSCIOUSNESS is in energy form, divisible and mutates in to different forms within each division, but indestructible, we see the entire universe, sum total of everything in this universe as that COSMIC consciousness, cosmic energy, PURE EXISTANCE - शुद्ध चैतन्यम्. Just like a spider constructs a web from its own saliva, meanders within that web and controls that web, probably the whole universe is a web created by B²aGhavAn as defined above.

This also answers as to why GOd / B²aghavAn doesn't interfere in day to individual's life events but remains a mute witness as the life evolves and also why b²aghvAn doesn't judge and award punishment as the judicial system does.

- 8 A corollary question arises if that B²aghavAn is so powerful to manifest in space, time, material, intangible but perceivable universal form, why do we have so much of injustice, hatred, sorrow, war, destruction existing with good constructive aspects among us? There is no direct answer. However, we see that per capita productivity among various communities differs, per capita earnings among humans vary from under 1 USD an hour to millions of USD per hour, one person could change the way (most 4 billion people communicate or conduct business transaction, one person could lead millions of people to achieve a goal and so on. If the power of humans is visibly so different and we can't even fathom reasons, how could we fathom the power of B²aghavAn? That is how, we have to conclude that B²aghavAn can cause big-bang as well as complete absorption of universe in smallest black hole in tiniest fraction of time.

Another interesting question arises. Why do we call the COSMIC CONSCIOUSNESS – "PURE life force" *sudhā dha chaitanyam* शुद्ध चैतन्यम्? If we say that all of us – the individual consciousness, the individual life forces – jEva chaitanyam जीव चैतन्यम् are miniscule parts of that WHOLE (the eternal truth, B²aghavAn), and we know that we have impurities in our thoughts, words and actions, then, how can a combined consciousness of impurities remain pure and unadulterated? There are ways to understand that cosmic consciousness remains pure and unadulterated. We know electricity is a power that runs a television set, air conditioner, iron box, refrigerator, hair dryer, computer and so many items of our daily use. Does the electric power get adulterated when it leaves an electrical gadget becomes faulty? Suppose we watch a comedy / tragedy, classical dance / high power gyrations, listen to a soothing music that puts us to sleep verses rocking music that energizes us to dance or whatever television shows, does the TV retain the impact of assorted programs that it was instrumental in our watching those shows? Does the TV and electrical power that made it display light and sound become adulterated by those shows or remain pure? Suppose we are in a perfumed enclosed space such as a car or an auditorium. When the door opens, the perfumed air mixes with outside air. How long the perfume in the air has lasted? Has that perfume affected the air's ability to supply oxygen for living entities? Naamaa 267 also deals with this "purity" of "Eternal truth / conscious energy of the universe".

- 9 In general we have many sets of words that appear synonyms but in reality they have subtle differences. In my profession, I was often asked by my customers: what is the difference between "Business Analytics" and "Business Intelligence"? Are the tools employed / processes the same? Are the "outcome expectations and pay-off" the same? Does the first phrase deal with more cognitive analysis and the latter deals with outcome of such analysis? The best answer I could give was that though both deal with statistical extrapolation for future actions, the former deals with operational data supporting a spectrum

of immediate term, short term and medium terms operative actions and the latter dealing with medium to long term operative and strategic decisions. Likewise, there are many terms in this annotation that are synonyms and have been annotated to the best of my ability with reference to the context.

To understand true meaning of BLISS आनन्दम् let us consider 3 similar words that we use day-to-day.

(#1) Pleasure = प्रेय = prEya = is transient and in receiving. This could also be sadistic i. e. by hurting others. After a while pleasure could also become a pain. Most sensual pleasures result in pain. An example is that a feast on potatoes result in flatulence!

(#2) Happiness सुखम् (Suk²am) = is lasting for slightly longer and in sharing with others. But this could also result in unhappiness when the results of sharing go against expectations.

(#3) Joy = मुदिता is long lasting and in giving. We could recall the joyous occasions many times and live the same memory many times till death. There is also another word in Sanskrit प्रमोद = pramOdhā which denotes extreme joy.

But all the 3 above have antonyms Pain, Unhappiness, Sorrow, grief and nightmare They are two sides of the same coin and cannot be separated. They are dual aspects, transient and not permanent. All refer to a definitive time frames.

But BLISS is in being – a state where there is no duality, no space or time dimension or boundaries that contain. There is no antonym for आनन्दम् BLISS / AAnandam+ It has no time / space / other dimensions. In this state. the non-manifested BLISS शुद्ध चैतन्यम् *sudh²dha chaithanyam* is no different from the manifested and living person in blissful state आनन्द मय जीव चैतन्यम्. This non-duality is bestowed upon by B²aghavAn SubrahmaNya.

The phrase शुद्ध चैतन्यम् *sudh²dha chaithanyam* is referred to in 32 different naamaas and another 8 annotations. This phrase has to be understood as PURE EXISTANCE -without any limitations – explained in # below, cosmic consciousness, primordial consciousness, collective consciousness of trillions of life forms, the absolute truth, the only truth, a truth that can never be negated at any time-in anyway- at any place and verily शुद्ध चैतन्यम् *sudh²dha chaithanyam* is no different from भगवान् B²aghavAn, and vice-versa

Explanation of limitations:

There are 5 dimensions called (1) अस्ति = Asthi = pure existence (2); b²Athi भाति- being visible; (3) priya प्रिया = prEma प्रेम = emotions, likes & dislikes (4) नाम = naamaa = name and (5) रूप= roopa = shape.

As humans, [जीव चैतन्यम् = jEva chaithanyam = individual consciousness] we are limited in time, matter, emotions, form & shape. Wwe have all the 5 dimensions – limiting us and we have no choice to shed any of them.

However, B²aGhavAn भगवान् is PURE EXISTANCE - शुद्ध चैतन्यम् (= sudh²dha chaithanyam =) pure consciousness, cosmic indestructible energy) and that means HE has a choice to be “visible” or not, “show compassion” or not, “take a name” or not, “assume a shape” or not. `

However, B²aGhavAn भगवान् at HIS will can take a चिद्रूप = chidhroopa = a form in which Chaitanyam चैतन्यम् energy / life is invoked in any body form- visible having a size and shape; for a reason (at HIS CHOICE for accomplishing a purpose) and this we call “kAraNa para chid roopa. कारण पर चिद्रूप. Due to

grammar चित् Chith + Roopa = रूप becomes चिद्रूप = chidhroopa. Even when B²aGhavAn भगवान् takes a name, form, B²aGhavAn भगवान् doesn't get "limited" because the name and form at HIS own will and as and when required. When B²aGhavAn भगवान् takes such a shame, name and descends to be with humans, we call that as AVATHARAM अवतारम्.

For our convenience, we give a name, shape, form and symbol, so that, we could focus on the paramAtma परमात्म. [Form includes clothe colors such as white cloth (श्वेत अम्बरधारी s₂vEtha ambara dh²ari) for B²aghavAn Vig²nEswara, yellow cloth (पीत अम्बरधारी peetha amabara dh²ari) for B²aghavAn VishNu. Symbols include vaahanam वाहनम् such as mouse (मूषिकम् = mooshikam) to B²aGhavAn Vig²nEswara and Ayudh²am आयुधम् such as chakram चक्रम् for B²aghavAn VishNu and standard such as d[#]amarukam दमरुकम् for B²aghavAn S₂iva.

सागरात् = sAgarAth = from the ocean

तारयस्व = ththArayasva = cause to arrive

नः negate

कलौ कलुषचित्ता ये नराः पापरताः सदा ॥ २ ॥

కలౌకలుషచిత్తాయేనరాఃపాపరతాఃసదా.

கலௌ கலுஷ சித்தாயே நரா:பாபரதா:ஸதா³.

kalau kaluṣHa chihthtA yE narāḥ pApa rathAḥ sadhA

Praise the B²aghavAn who is the saviour of people from foul and evil intentions caused by kali yugA and who immerse / delight continuously in sin, guilty activities (that is those which harm to societal auspiciousness.

कलौ = kalou – in the kaliyuga

कलुष = kaluṣa = foul, dirty, turbid, muddy, impurity, sin

चित्त = chiththa = intention. thought, knowledge

अये = (a) yE = interjection (= like calling some one "Hey – you please come here")

नराः = NarAh = of people, men

पाप = pApa = sin, guilt

रताः rathAḥ = devoted or addicted to

सदा = sadhA = always, ever, every time: continuously, perpetual

केन स्तोत्रेण मुच्यन्ते सर्वपातकबन्धनैः । కేన స్తోత్రేణ ముచ్యంతే సర్వ పాతక బంధనైః

கேன ஸ்தோத்ரேண முச்யந்தே ஸர்வபாதக ப³ந்த⁴னை:

kEna sthOthrEṇa muchyantE sarva pAthaka bandh²anaiḥ.

As soon as we chant B²aghavAn 's praise, we get released from all sins of past crimes

केन = kEna = whence, how, by what

स्तोत्रेण = sthOthrEnNa =(by offering) prayers

मुच्यन्ते = muchyanthE = to get relief from

सर्व = sarva = all

पातक = pAthaka = causing to fall, crime

बन्धनैः = bandh²anaihi= binding

इष्टसिद्धिकरं पुण्यं दुःखदारिद्र्यनाशनम् ॥ ३ ॥ ఇష్ట సిద్ధి కరం పుణ్యం దుఃఖ దారిద్ర్య నాశనం.

இஷ்ட ஸித்³தி⁴ கரம்' புண்யம்' து³:க²தா³ரித்³ர்யநாஸனம்.

iṣṭa siddh²i karaṁ puNyam duḥk²a dhAridh²rya nAś²anam.

HE fulfils our (legitimate) desires, guides us in virtuous path and eliminates sorrow and poverty.

इष्ट = iṣṭa = desired

सिद्धि = sidhdh²i = fruits of action or objects of desire

करम् = karam = who does (fulfils)

पुण्यम् = puNya = virtues

दुःख = duk²a = sorrows

दारिद्र्य = dhAridh²riya = poverty

नाशनम् = nAs²anam = destroy

सर्वरोगहरं स्तोत्रं सूत नो वक्तुमर्हसि । సర్వ రోగ హరం స్తోత్రం సూత నో వక్తుమర్హసి

ஸர்வரோக³ஹரம்' ஸ்தோத்ரம்' ஸூதநோவக்துமர்ஹஸி

Sarva rOga haraṁ sthOthraṁ sootha nO vakthumarhasi.

Praise the B²aghavAn, the teacher fit to be worshipped, destroys all sickness of the manifested body.

सर्व = Sarva = all

रोग = rOga = diseases. sickness

हरम् = haram = destroy

स्तोत्रम् = sthOthram =praise/ worship

सू = soo = bring forth, produce, yield

तनो = thanO = material bodies, manifestations, whose form

ऋषय ऊचुः - ఋషయః ఊచుః ऋ'ष्ययञ्चुः - ṛṣaya Uchuh

ఋషయ ఉచుః - ṛṣaya Uchuh = The rishis prayed and replied.

किमाह भगवान्ब्रह्मा नारदाय महात्मने ॥ ६ ॥ కిమాహ భగవాన్బ్రహ్మానా రదాయ మహాత్మనే

కిమాహ ప⁴క³వాన్ ప³రహమా నారతా³య మహాత్మనే

kimAha B²aGhavAn Brahma nAradhAya mahAthmanE. 6.

When the great soul nArada answered with "ha" (a tone to convey that we listen), Brahma described as follows.

కిమాహ = kimAha = When NArada answered with "ha" to the preceding sentence

భగవాన్బ్రహ్మా = భగవాన్ బ్రహ్మా = B²aGhavAn Brahma

నారదాయ మహాత్మనే = nAradhAya mahAthmanE = to great Soul narada

सूतपुत्र महाभाग वक्तुमर्हसि साम्प्रतम् । సూతపుత్ర మహాభాగ వక్తుమర్హసి సాంప్రతం

సూతపుత్ర మహాభాగ వక్తుమర్హసి సాంప్రతం.

Sootha putra mahA b²Aga vakthumarhasi sAmpratham

HE described (about) the highly distinguished Son of a great chief (B²aghavAn S₂iva), with enormous valour, who HIMSELF is an illustrious Teacher and who is fit to be worshipped at that very moment.

సూతపుత్ర = soothaputra = son of a chief महाभाग = mahAbAga = highly distinguished. illustrious

वक्तुम् = vakthum = speak. Teacher अर्हसि = arhasi = quality of being worshipped

साम्प्रतम् = sAmpratham = at present moment,

श्रीसूत उवाच - श्रीसूत उवाच श्रीसूत उवाच Shree sootha uvAcha

श्रीसूत = Shree Sootha = Shri Sootha maharishi +उवाच, enquired / said

दिव्य सिंहासनासीनं सर्वदेवैरभिष्टुतम् ॥ ७ ॥ దివ్య సింహాస నాసీనం సర్వ దేవైరభిష్టుతం.

దివ్య సింహాస నాసీనం సర్వ దేవైరభిష్టుతం. 7.

Dhivya simhAsanAseenam sarvadhEvairab²hiṣṭutham. 7.

All dhEvathAs, with reverence addressed B²aghavAn Brahma, the one who was seated on a splendorous lion headed throne.

दिव्य = divya = splendorous सिंहासन = simhAsanam = Lion headed throne (fit for an emperor)

आसीनम् = Aseenam = being setaeed सर्व देवै = sarva dhEvaihi = all dhEvathAs

अभिष्टुतम् = Ab²ishtutham = praised with reverence, addressed with OM

साष्टाङ्गप्रणि पत्यैनं ब्रह्माणं भुवनेश्वरम् । సాష్టాంగ ప్రణి పత్యైనం బ్రహ్మాణం భువనేశ్వరం

సాష్టాంగ ప్రణి పత్యైనం బ్రహ్మాణం భువనేశ్వరం.

sAṣṭāṅga prANi pathyainam brahmAṅam b²uvanEēs₂varam.

(All dhEvathAs), prostrated fully with all 8 limbs of the body, unto B²aghavAn Brahma, the B²aGhavAn of the earth.

साष्टाङ्ग = (स अष्ट अङ्गा) = sAshtAnga = full body (all 8 limbs prostration in reverence) (the 8 limbs to touch the ground are both feet, both knees, both hands, the chest, and either the chin or the forehead)
प्रणि +पत्यैन्म् = praNi +pathyainam = offering obeisance's, prostration with reverence, devotion (to leader, one who gives guidance)

ब्रह्माणम् brahmANam = of B²aGhavAn Brahma, un to B²aGhavAn Brahma
भुवन b²vanam = earth ईश्वरम् | Eeswara = B²aGhavAn , God

नारदः परिपप्रच्छ कृताञ्जलिरुपस्थितः ॥ ८ ॥ నారదః పరి పప్రచ్చ కృతాంజలీ రుపస్థితః.

நாரத³:பரிபப்ரச்ச² க்ரு'தாஞ்ஜலிருபஸ்தி²த:

nAradhah paripaprachch²a kr̥tAñjalirupasth²ithah.

NAradha mahAmuni approached with proper reverence and folded hands and enquired.

नारदः = nAradha = MahA muni nAradha परिपप्रच्छ = paripaprachch²a = enquired
कृत krutha = proper अञ्जलिः =Anjali = with folded hands in reverence
उपस्थितः upasth²ithah = approached

नारद उवाच - నారదఉవాచ நாரத³ உவாச nAradha uvAcha

नारद उवाच = nAradha = nAradha maharishi +उवाच = uvAcha = explained

लोकनाथ सुरश्रेष्ठ सर्वज्ञ करुणाकर । లోక నాథ సురశ్రేష్ఠ సర్వజ్ఞ కరుణాకర

ಲೋಕನಾಥ² ಸುರಾಸ್ರೇಷ್ಠ² ಸರ್ವಜ್ಞ ಕರುಣಾಕರ

lOkanAtha sura s₂rEshT²a sarvangya karuNAkara.

Highest and absolute praise to the B²aghavAn of worlds SubrahmaNya), most distinguished of dhEvAs, who is omniscient and knower of all knowledge, most merciful

लोकनाथ = lOkanAth²a = B²aGhavAn of worlds, guardian of people
सुर = surah = of dhEvAths श्रेष्ठ = s₂rEshT²a = best, distinguished, superior
सर्वज्ञ = sarvangya = omniscient, real knower of the knowing.
करुणाकर = KaruNAkara = one who extends mercy, empathy

षण्मुखस्य परं स्तोत्रं पावनं पापनाशनम् ॥ ९ ॥ షణ్ముఖస్య పరం స్తోత్రం పావనం పాప నాశనం

షణ్ముఖస్య పరం స్తోత్రం పావనం పాప నాశనం. 9.

ṣaṇmuk²asya param sthOthram pAvanam pApanAs₂anam. 9.

Highest and absolute praise to the B²aghavAn of worlds SubrahmaNya), who can destroy our sins and purify us of all sins and blemishes.

षण्मुखस्य = षण्मुख अस्य = Of B²aGhavAn Shanmuka
परम् = param = absolute, highest स्तोत्रम् = sthOthram = worship, singing praise
पावनम् = paavanam = purificatory, purifying, holy

पाप = pApa = sins, blemishes

नाशनम् = nAsanam = destroy(er)

धातस्त्वं पुत्रवात्सल्यात्तद्वद प्रणताय मे । ధాతస్త్వం పుత్రవాత్సల్యాత్తద్వద ప్రణతాయ మే

తా⁴తస్త్వమ్' పుత్రవాత్సల్యాయాత్తత్³వత్³ ప్రణతాయమే

dh²Athasthvam puthravAthsalyAth thadhvadha praNathAya mE.

Praise the B²aghavAn; who, in the same manner as a father protects his children with affection called put1hra vaatsalaym. PROVIDES / bestows to the devotees who have surrendered to HIM

धातः = dh²Athah = provider, one who gives /bestows त्वम् = tvam:= you

पुत्र puthra = children

वात्सल्यात् = vAthsalyAth = out of affection

तद्वद = तद्वत् thadvath = in the same manner, likewise, in the same manner, thus

प्रणताय = praNathAya = unto your surrendered devotees (who are bowing down)

मे mE = for me

उपदिश्यतु मां देव रक्ष रक्ष कृपानिधे ॥ १० ॥ ఉప దిశ్యతు మాం దేవ రక్ష రక్ష కృపానిధే.

உபதி³ஸ்யதுமாம்' தே³வரக்ஷரக்ஷக்ரு'பாநிதே⁴.

upadhiśya thu mAm dhEva rakshA rakshA krupAnidhE. 10.

Praise the B²aghavAn; who is the treasure chest of mercy and compassion and guards the devotes (watches them, guides them) and provide instructions (that chEthanam चेतनम् life energy in us actually belongs to HIM)

उपदिश्य = upadis₂ya = instructing

तु = thu = thrive, increase

माम् = maam = belonging to me

देव = dhEvA = supreme B²aGhavAn

रक्ष = raksha = protecting, keeper

रक्ष = raksha =, guarding, watching

कृपा = krupa = mercy

निधे = nidh²E treasure chest

ब्रह्मा उवाच -

బ్రహ్మఉవాచ

ప్ర³రఘమా³వా³చ

brahmA uvAcha

ब्रह्मा उवाच = B²aGhavAn Brahma said

शृणु वक्ष्यामि देवर्षे स्तवराजमिमं परम् । శృణు వక్ష్యామి దేవర్షే స్తవరాజ మిమం పరం

శం³రు'ణువక్షయామి³దేవర్షే³స్తవరాజమిమం' పరం.

s₂ṛṇu vakṣyAmi dhEvarṣhE sthavarAja mimam param.

B²aGhavAn Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

शृणु = s₂runu = hear (from me)

वक्ष्यामि = VakshaYami = am speaking / explaining

देवर्षे = dhEvArshE = narada – great sage

स्तव = sthava = hymns and praise

राजम् = King (among hymns)

इमम् = imam = all the these (the following)

परम् = param = highest, liberation, most glorious, most supreme

मातृकामालिकायुक्तं ज्ञानमोक्षसुखप्रदम् ॥ ११ ॥ మాతృకా మాలికా యుక్తం జ్ఞాన మోక్ష సుఖ ప్రదం.

మాతృకా'కామాలికాయుక్తమ్' జ్ఞానమోక్షసుఖప్రదమ్. 11.

mAthrukA mAlikAyuktham gñAna mOksha suk²apradam. 11.

B²aghavAn *Brahma said – praise the B²aghavAn who well connected to (wearing the garland belonging to) Divine Mother will bestow knowledge, happiness and final liberation*

मातृका = mAthrūka = coming from or belonging to a divine mother

मालिका = malikA = garland,

युक्तम् = yuktham wearing, conected

ज्ञान = gyAna = knowledge

मोक्ष = mOksha = liberation

सुख = suk²a = happiness

प्रदम् = pradham = bestow,

सहस्राणि च नामानि षण्मुखस्य महात्मनः । సహస్రాణి చ నామాని షణ్ముఖస్య మహాత్మనః

ஸஹஸ்ரராணிசநாமானிஷண்முக்²ஸ்யமஹாத்மனః

sahasrANi cha nAmANi shanmuk²asya mahAtmanah.

Praise the B²aghavAn Shanmuk²A, the great soul who is called by different names

सहस्राणि = sahasrANi= thousands of च cha = and

नामानि = nAmANi = all the names, different names, holy names, possessing names, transcendental names

षण्मुख = shanmuk²a = B²aGhavAn Shanmuka अस्य asya = for HIM, about HIM, by this,

महात्मनः = महा = MahA = great + आत्मनः = Aatmana = soull

यानि नामानि दिव्यानि दुःखरोगहराणि च ॥१२॥ యాని నామాని దివ్యాని దుఃఖ రోగ హరాణి చ.

యానినామాని ద్వి³వయాని ద్వి³:క్² రోగాక్³ హరాణిః. 12.

yAni nAmAni dhivyAni duk²a rOga harANi cha. 12.

Praise the B²aghavAn whose different divine names will dispel the unhappiness and diseases.

यानि = yAni = all such, whatever

नामानि = nAmAni = all the transcendental names

दिव्यानि = divyAni = transcendental,divine

दुःख = duk²a = pains, unhappiness

रोग = rOga = diseases, pain

हराणि = haraNi. remove

च = cha = and

तानि नामानि वक्ष्यामि कृपया त्वयि नारद । తాని నామాని వక్ష్యామి కృపయా త్వయి నారద

తానినామానివక్ష్యయామిక్ర⁴పయాత్వయినారద³.

thAni nAmAni vakshyAmi krupayA tvayi nAradhA.

I shall now describe all those transcendental names by being merciful to you, NAradhA

तानि = thAni = all of those,

नामानि =nAmAni = transcendal names

वक्ष्यामि = vakshyAmi, I shall describe,

कृपया = krupayA = by being merciful

त्वयि = tvayi = to you,

नारद = nAradhA

जप मात्रेण सिध्यन्ति मनसा चिन्तितान्यपि ॥१३॥ జప మాత్రేణ సిద్ధ్యంతి మనసా చింతితాన్యపి.

జప మాత్రేణణి త్⁴యన్తి మనసా చిన్తి తాన్యపి. 13.

Japa mAthrENa sidh²yanthi manasA cinthithAnyapi. 13.

Praise the B²aghavAn by simply saying WHOSE (transcendental) names, even the extra-ordinarily agitated minds become perfect (peaceful)

जप = japa = saying prayers / namea

मात्रेण = mAthrENa = by simply

सिध्यन्ति = sidh²yanthi = Become perfect मनसा = manasA = thought
चिन्तित = chinthitha= anxious अन्य anya = extraordinary
अपि = api = also,

इहामुत्र परं भोगं लभते नात्र संशयः । ఇహ ముత్ర పరం భోగం లభతే నాత్ర సంశయః

இஹாமுத்ரபரம்' போ⁴க³ம்' லப⁴தேநாத்ரஸம்'ஸய:

ihAmuthra param b²Ogam lab²atē nAthra sams₂aya.

and (ensure such people who chant) receive highest enjoyment in this and the other worlds. And have no doubt in this matter.

इहामुत्र = इह + अमुत्र = Iha + amuthra = here and there, in this world and the other worlds

परम् = param = highest, absolute भोगम् = b²Ogam = enjoyment,

लभते = lab²athE = receive, नात्र = न na = antonym + अत्र athra = in this matter

संशयः = sams₂aya doubt,

इदं स्तोत्रं परं पुण्यं कोटियज्ञफलप्रदम् । ఇదం స్తోత్రం పరం పుణ్యం కోటి యజ్ఞ ఫల ప్రదం

இத³ம்' ஸ்தோத்ரம்' பரம்' புண்யம்' கோடியஜ்ஞப²லப்ரத³ம்

idham sthOthram param puNyam kOti yangya pal²apradham.

(Be assured) that this singing HIS praise, gives the fruits and auspicious good equivalent to the fruits of crores of yangyams, penances. (Yangyam is different from yAgam. Yangyam can be done by chanting with dedication, purpose, focus but yAgam requires fire-place -hOma kundam).

इदम् = idham = this स्तोत्रम् = sthOthram = praising verses, hymns

परम् = param = highest, absolute पुण्यम् = puNyam = auspicious, propitious good

कोटियज्ञ = kOti yangya =crores of penances फलप्रदम् = pal²apradham = gives the fruits

सन्देहो नात्र कर्तव्यः शृणु मे निश्चितं वचः ॥१४॥ ఓం సందేహో నాత్ర కర్తవ్యః శృణుమే నిశ్చితం వచః

ஸந்தே³ஹோ நாத்ர கர்தவ்ய: ஸ்ரு'ணுமே நிஸ்சிதம்' வச: 14.

sandhEhO nAthra karthavyah s₂ruNu mE niS₂chitham vachah. 14.

Hear from me- I have no doubts in this matter and my word is that you do permissible duties and be sure of (rewards stated above)

सन्देहो = sandhEha = doubts नात्र = (न =na = antonym + अत्र athra = in this matter)

कर्तव्यः = karthavyah = permissible and necessary duties शृणु = s₂ruNu = hear from me

मे = mE = for me निश्चितं = niS₂chitham =for sure, ascertained, conclusion,

वचः = vachah = speech, word, command

ॐ अस्य श्रीसुब्रह्मण्यसहस्रनामस्तोत्र महामन्त्रस्य । ఓం అస్య శ్రీ సుబ్రహ్మణ్య సహస్ర నామ స్తోత్ర మహామన్త్రస్య

ఓం అస్య శ్రీ సు³రఱ్ఱమణ్య సఱ్ఱనామ స్తోత్ర మఱ్ఱా మన్త్రస్య

Om Asya Shri SubrahmaNya sahasranaama sthOthra MahA Manthra(h)sya

Now I will tell you purification manthrAs before we chant Shri SubrahmaNya sahasranaamam (1000 names)

ॐ अस्य = Om Asya = Om – of HIm श्रीसुब्रह्मण्य = Shri SubrahmaNya
सहस्रनामस्तोत्र = sahasranaama sthOthra = thousand names sthOthra
महामन्त्र + अस्य = MahA Manthrah +asya = for purification of manthraS I

ब्रह्मा ऋषिः । బ్రహ్మఋషిః పరమహంసాః బ్రహ్మఋషిః brahma rishi

ब्रह्मा ऋषिः । *Brahma the greatest of all rishis*

अनुष्टुप्छन्दः । అనుష్టుప్చందః అనుష్టుప్చందః anushtup ch²andhaḥ

अनुष्टुप्छन्दः = anushtup ch²andhaḥ = *having anushtup (chandh² as) for meter*

सुब्रह्मण्यो देवता । సుబ్రహ్మణ్యో దేవతా సుబ్రహ్మణ్యో దేవతా SubrahmaNyO dEvathA

सुब्रह्मण्यो देवता = SubrahmaNyO dEvathA = B²aghavAn *shri SubrahmaNya the dhEvathA to be worshiped and praised*

शरजन्माक्षय శర జన్మాక్షయ శర జన్మాక్షయ S₂ara janmaakshaya

शरजन्माक्षय / शर जन्मन अ-क्षय S₂ara janma a-kshaya = *Indestructible, imperishable, non-decaying, the s₂ara grass born*

इति बीजम् । ఇతి బీజం ఇతి బీజం ithi beejam

इति बीजम् = *ithi beejam = this is the essential truth (seed)*

शक्तिधरोऽक्षय इति शक्तिः । శక్తిధరోఽక్షయ ఇతి శక్తిః శక్తి ధరో (అ)క్షయ ఇతి శక్తిః

s₂akthidarO (a)kshaya ithi s₂akthih

Praise the B²aghavAn who is holding the sphere and non-decaying energy, power and strength.

शक्तिधरो = s₂akthidarO = name of skandha, one who is holding a spear

S₂akshaya = akshaya = non diminishing ఇతి = ithi = this

शक्तिः = s₂akthih = ability, strength, power, energy

कार्तिकेय इति कीलकम् । కార్తికేయ ఇతి కీలకం కార్తికేయ ఇతి కీలకం kArthikEya ithi keelakam

Praise the B²aghavAn who is our pillar of support like a pole where cows are tied.

कार्तिकेय = kArthikEya = B²aghavAn kArthikEya + इति = ithi = this

कीलकम् = keelakam = a wedge / pole to support

क्रौचम्पेदीत्यर्गलम् । క్రౌచంపేదీత్యర్గలం. క్రౌచంపేదీత్యర్గలం. క్రౌచంపేదీత్యర్గలం క్రౌచంపేదీత్యర్గలం Krauncham b²Edithyargalam

Praise the B²aghavAn who penetrated and destroyed Krauncha mountain with his sphere.

क्रौंचम् = Krauncham = Krauncham mountain भेदीत = b²Editha=penetrated, broke and sublimated

अर्गलम् = argalam = sphere (bolt, wave, rod)

शिखिवाहन इति कवचम् । శిఖి వాహన ఇతి కవచం శ్రికి² వాహన ఇతి కవశమ్. s₂ik²i vaahana ithi kavacham

Praise the B²aghavAn kArthikEya who is our protective armour, shield

शिखिवाहन = s₂ik²i vaahana = B²aGhavAn karthikEya who rides on a peacock

इति ithi = this कवचम् = kavacham = protective shield, armour

षण्मुख इति ध्यानम् । షణ్ముఖ ఇతి ధ్యానం షణ్ముఖ² ఇతి త్⁴యానమ్ shaNmuk²a ithi dhAyanam

Praise the B²aghavAn Shanmuk²a upon whom we meditate upon.

षण्मुख = shaNmuk²a = Six faced B²aGhavAn + इति ithi = this + ध्यानम् dhAyanam = we meditate upon

श्रीसुब्रह्मण्यप्रसादसिद्ध्यर्थे जपे विनियोगः । శ్రీ సుబ్రహ్మణ్య ప్రసాద సిద్ధ్యర్థే జపే వినయోగః

श्रीसु³र³ह³म³ण³य³प³र³सा³त्³ष³ठि³त्³त्³य³र³त्³थे³ ज³पे³ वि³नि³य³ो³ग³ः

Shri SubrahmaNya prasAdha Sidhdh²yarth²E japE viniyOga.

Praise our work is to keep saying B²aGhavAn name as prayers so that we obtain HIS grace as prasAda (offering to B²aGhavAn which we receive back)

श्रीसुब्रह्मण्य Shri SubrahmaNya

प्रसाद = prasAdha= propitiatory offering to god

सिद्ध्यर्थे =Sidhdh²yarth²E =for the sake of accomplishing or obtaining

जपे =japE= saying prayers

विनियोगः = viniyOga = name of work

श्री सुब्रह्मण्यः कर न्यासं

కరన్యాసః

கரந்யாஸః

karanyāsaḥ

Invoking BB²aghavAn SubrahmaNya in to our hands – each finger. (Please note: The second word in each KaranyAsam and anganyAsam represent BEEJA MANTHRA, the seed manthra. This is supposed to activate (cause energy flow) the energy levels in each body part we invoke God's powers.)

ॐ शं ओंकारस्वरूपाय ओजोधराय ओजस्विने सुहृदयाय हृष्टचित्तात्मने भास्वर रूपाय अंगुष्ठाभ्यां नमः।

ఓం శం ఓంకార స్వరూపాయ ఓజోధరాయ ఓజస్వినే సుహృద్యాయ హృష్టచిత్తాత్మనే భాస్వర రూపాయ అంగుష్ఠాభ్యాం నమః

ఓమ్ శమ్ ' ఓంకార స్వరూపాయ ఓజోధరాయ ఓజస్వినే సుహృద్యాయ హృష్టచిత్తాత్మనే భాస్వర రూపాయ అంగుష్ఠాభ్యాం నమః

Om S₂am OmkAraswaroopAya OjOdh²arAya Ojas vinE SuhrudayAya hrusta chiththaathmanE B²AsvararoopAya angushTAb²yAyAm namah

Praise the B²aghavAn and invoke B²aGhavAn's life force with HIS resplendent shine, rejoicing in HIS heart with good heart on to the thumb finger

शुभ लक्षणाय = sub²a lakshaNAya = with all auspicious and propitious attributes of divinity
शिकिवाहनाय = S₂iki vAhanAya = rveriding on peacock vAhanA मध्यम् = madh²yam = middle finger
आभ्याम् = Ab²yAm = with them, with those नमः = namah = hail, praise

ॐ णं कृशानुसंभवाय कवचिने कुक्कुटध्वजाय अनामिकाभ्यां नमः |

ఓం ణం కృశాను సంభవాయ కవచినే కుక్కుటధ్వజాయ అనామికాభ్యాం నమః

ఓం ణం' కంఠ'సానుసంభవంప⁴వాయకవచినేకుక్కుటధ్వజాయఅనామికాభ్యాం' నమః.

Om NAM kruS₂anusamb²avAya kavachinE kukkuta dh²vajAya anAmikAb²yAm namah

Praise the B²aghavAn aGavAB²aghavAn who is "Be produced after" (being dropped in) kus₂a grass, one who holds a flag post containing cock. I invoke HIS energy to flow in to my ring finger

ॐ णं = Om NAM = beeja mantra for anAhatha chakra

कुशा = kruS₂a = sacred grass used in religious ceremonies (called dh²arbam)

अनुसम्भवति = Anusamb²avathi = be produced after being deposited in s₂ara grass

कवचिने = kavachinE = armour protected one कुक्कुट = kukkuta = cock

ध्वजाय = dh²vajAya = flag post (onne who has cock in his standard / flag post (Tamil SEval kodiyaone)

अनामिक = anAmika = ring finger

आभ्याम् = Ab²yAm = with them, with those नमः = namah = hail, praise

ॐ भं कन्दर्पकोटिदीप्यमानाय द्विषड्बाहवे द्वादशाक्षाय कनिष्ठिकाभ्यां नमः |

ఓం భం కందర్పకోటి దీప్యమానాయ ద్విషడబాహవే ద్వాదశాక్షాయ కనిష్ఠికాభ్యాం నమః.

ఓం ప⁴మ్' కంఠ³రంపకోటిదీప్యమానాయ ద్విషడబాహవే ద్వాదశాక్షాయ కనిష్ఠికాభ్యాం' నమః.

Om B²am kandharpa kandharpa deepyamaanaaya dwishadbaahavE dhvaadhas₂aakshaya kanishtika Ab²yAm namah.

I invoke the B²aghavAn who is having 12 shoulders and 12 eyes and who is more luster and brilliance than 1000 manmaTh²As and HIS energy to flow in to my little finger.

ॐ भं = Om B²am is beeja mantra of B²aghavAn S₂ivA

कन्दर्प = kandharpa = Cupid, the dhEvathA of love; कोटि = kOti = crores (of manmaTh²a / kAmadhEvA)

दीप्यमानाय = deepyamaanaaya = brilliance and lustre (of crores of kAmadhEvA)

द्विषड्बाहवे = द्विषट् + बाहवे = dwishadbaahavE = one who is having 12 shoulders (dwi shat = 2 * 6 = 12)

द्वादश अक्षाय = dhvaadhas₂a akshaya = twelve eyes (dwAdasam is also 12)

कनिष्ठिक = kanishtika = youngest i. e little finger

आभ्याम् = Ab²yAm = with them, with those नमः = namah = hail, praise

ॐ वं खेटधराय खड्गिने शक्ति हस्ताय करतलकरपृष्ठाभ्यां नमः |

ఓం వం ఖేట ధరాయ ఖడ్గినే శక్తి హస్తాయ కర తల కర పృష్ఠాభ్యాం నమః.

ఓం వం' కే²డ⁴రాయ క²డ³కి³నే శక్తి హస్తాయ కరతల కరపృ²ష్ఠా²భ్యాం' నమః.

Om VAM kEtadh²arAya kad(n)ginE s₂akth²i hasthAya Kara thala kara prushT² Ab²yAm Namah.

Praise the B²aghavAn who is armed with a weapon sphere and having most powerful hands and invoke HIS energy flow in to my palms and back of my hands

ॐ वं = Om VAM = beeja manthra (normally activates SvAdisthana. Chakra Sacral chakra)

खेटधराय = kEtadh²arAya = armed with a weapon खड्गिने = kad(n)ginE = armed with sword

शक्ति = s₂akth²i = energy, power हस्ताय = hasthAya = hands

कर तल = Kara thala = palm of the hands + कर पृष्ठा = kara prushT²A = back side of the hand

आभ्याम् Ab²yAm = with them, with those नमः = namah = hail, praise

श्री सुब्रह्मण्यः अङ्ग न्यासं

ఆంగన్వ్యాసం అంగకన్ఠయాసమ్

Angan nyaasam

Invoking B²aghavAn SubrahmaNya in to each part of the body as described below. Manthra padham split is as in KaranyAsam. Hence not repeated.

ॐ शं ओंकारस्वरूपाय ओजोधराय ओजस्विने सुहृदयाय हृष्टचित्तात्मने भास्वर रूपाय हृदयाय नमः।

ఓం శం ఓంకార స్వరూపాయ ఓజోధరాయ ఓజస్వినే సుహృద్యాయ హృష్ట చిత్తాత్మనే భాస్వర రూపాయ హృదయాయ నమః

ఓమ్ శమ్' ఓంకార స్వరూపాయ ఓజోధరాయ ఓజస్వినినే సుహృద్యాయ హృష్ట చిత్తాత్మనే భాస్వర రూపాయ హృదయాయ నమః

Om S₂am OmkAraswaroopAya OjOdh²arAya Ojas vinE SuhrudayAya hrusta chiththaathmanE B²AsvararoopAya hrudayAya namah

Praise the B²aghavAn and invoke B²aghavAn aGavAn's life force with HIS resplendent shine, rejoicing in HIS heart with good heart on to my HEART.

ॐ रं षट्कोण मध्यनिलयाय षट् किरीटधराय श्री मते षडाधाराय शिरसे स्वाहा ।

ఓం రం షట్కోణ మధ్య నిలయాయ షట్కిరీట ధరాయ శ్రీమతే షడా ధారాయ శిరసు స్వాహా.

ఓమ్ రమ్' షట్కోణ మధ్య నిలయాయ షట్కిరీట ధరాయ శ్రీమతే షడా ధారాయ శిరసు స్వాహా

OmRAM shatkONa madh²ya nilayAya shat kreeta dh²arAya shat Aadh²ArAya S₂irusE svAhA

Praise the B²aghavAn who is the opulent beautiful and resides in the middle of hexagonal house and wearing six crowns in six heads. Let HIS energy flow in to my HEAD (actually top of the head, kapAlam).

शिरसे S₂irus = top part of the head

स्वाहा = svAhA = hail! hail to! may a blessing rest on!

ॐ वं षन्मुखाय शरजन्मने शुभ लक्षणाय शिकिवाहनाय शिखायै वौषट् ।

ఓం వం షన్ముఖాయ శర జన్మనే శుభ లక్షణాయ శిఖి వాహనాయ శిఖాయై వౌషట్

ఓమ్ వమ్' షన్ముఖాయ శర జన్మనే శుభ లక్షణాయ శిఖి వాహనాయ శిఖాయై వౌషట్

Om VAM shaNmuk²Aya S₂ara janmanE sub²a lakshaNAya S₂iki vAhanAya S₂ik²Ayai vowshat

Praise the B²aghavAn who was deposited by GangA mAthA in S₂ara grass where he took divine shape from fire ball agni=pindam and hence called S₂ara jenmanE = reed grass born. I invoke HIS energy in to my tuft (hair at the back head

शिखायै = S₂ik²Ayai = lock of hair in crest वौषट् = vowshat = An exclamation or formula used in offering an oblation to the gods or Manes.

ॐ णं कृशानुसंभवाय कवचिने कुक्कुटध्वजाय कवचाय हुम् |

ఓం ణం కృశానుసంభవాయ కవచినే కుక్కుటధ్వజాయ కావచాయ హుమ్

ॐ ణం' క్రు'శానుసంభవాయ కవచినే కుక్కుటధ్వజాయ కావచాయ హుమ్:

Om NAm kruS₂anusamb²avAya kavachinE kukkuta dh²vajAya kavachAya hUm

Praise the B²aghavAn who is "Be produced after" (being dropped in) kusza grass, one who holds a flag post containing cock. I invoke HIS energy to flow in to my body as I cross my both hands in front of my chest.

कवचाय = armour around the body हुम् hum = an exclamation

ॐ भं कन्दर्पकोटिदीप्यमानाय द्विषड्बाहवे द्वाद शाक्षाय नेत्रत्रयाय वौषट् |

ఓం భం కందర్ప కోటి దీప్య మానాయ ద్విషడ్బాహవే ద్వాద శాక్షాయ నేత్రత్రయాయ వౌషట్

ॐ భం' కందర్పకోటి దీప్యమానాయ ద్విషడ్బాహవే ద్వాద శాక్షాయ నేత్రత్రయాయ వౌషట్

Om B²am kandharpa kandharpa deepyamaanaaya dwishadbaahavE dhvaadhas₂aakshaya nEthrathrayaaya vowshat.

I invoke the B²aghavAn who is having 12 shoulders and 12 eyes and who is more lustre and brilliance than 1000 manmaTh² aas and HIS energy to flow in to my little finger.

नेत्रत्रयाय -नेत्रत्रयाय -nEthra Thrayaya = signifies 2 physical eyes and 1 "knowledge Gyanaa" eye in the middle of two brows (depicted as middle of forehead but it is actually bruvOr madhyE (total 3)

वौषट् An exclamation or formula used in offering an oblation to the gods or Manes.

ॐ वं खेटधराय खड्गिने शक्ति हस्ताय अस्त्राय फट् |

ఓం వం ఖేటధరాయ ఖడ్గినే శక్తి హస్తాయ. అస్త్రాయ ఫట్

ॐ వం' కేటధరాయ ఖడ్గినే శక్తి హస్తాయ. అస్త్రాయ ఫట్

Om VAM kEtadh²arAya kad(n)ginE s₂akth²i hasthAya asthrAya p²at

Praise the B²aghavAn who is armed with a weapon sphere and having most powerful hands and invoke HIS energy flow in and around my head (my halo that surrounds my head). So usually, we do take the hand around the head by making two finger clicks.

अस्त्राय = asthrAya = to become or turn into a weapon

फट् = p²at = An onomatopoeic word used mystically in uttering spells or incantations

karNAhAlambitha kundala pravilasath ganda sth²ala s₂Ob²itham kAnchi kangkaNa kingkiNee rava yutahm s₂rungAra sArOdhayam.

Visualize the B²aghavAn with ear rings suspended from HIS ears, pendant dangling and touching cheeks and landing on the neck, B²aghavAn wearing waist girdle (odyAnam), pleasant sounds from small bells suspended on arms, wrists, legs and the essence of brilliance, rising up like morning sun. so effulgent

कर्णा = karNAh = (B²aGhavAn 's) ears आलम्बित = Alambitha = suspended, pendent, supported
 कुण्डल = kundala = ear ring प्रविलसत् = pravilasath = spreading over
 गण्ड = ganda = cheek, neck स्थला = sth²ala = landing place (of neck)
 शोभितम् = s₂Ob²itham = adorned, shining, decorated
 काञ्ची = kAnchi = girdle worn around waist (a waist band made of gold and in laid with precious stones)
 कङ्कण = kangkaNa = ornament worn around legs, bracelets, ring, crest
 किङ्किणी = kingkiNee = small bells रव = rava = small sounds (of the trinklets, bracelets etc.)
 युतम् = yutahm = comprising, enriched, possessed of
 शृङ्गार = s₂rungAra = dainty, fine, lovely, handsome, pretty, gold dress
 सार = sAra = essence, substance, creme, nectar उदयम् = udhayam = rising up

ध्यायेदीप्सितसिद्धिदं शिवसुतं श्रीद्वादशाक्षं गुहम् । खेटं कुक्कुटमङ्कुशं च वरदं पाशं धनुश्चक्रकम् ॥३॥

ధ్యాయేదీప్సిత సిద్ధిదం శివ సుతం శ్రీ ద్వాద శాక్షం గుహం ఖేటం కుక్కుట మంకుశం చ వరదం పాశం ధనుశ్చక్రకం

త్⁴యా⁴యే త్రీ³ప్³స్లిత ణిత్³త్రి⁴త్³మ్' శి¹వ గు¹తమ్' ణ్రీ³త్³వాత్³శా³క్షమ్' క్ర³ఱమ్. కే²డమ్' క్రక్³క్ర³డమ్' క్రు³శమ్' పా³శమ్' త⁴ను³శ్చక్రకమ్.

kEtam kukkutam Ankus₂am cha varadham pAS₂am Dh²anuh chakrakam. dh²yAyEdhEpsita sidhdh²idham s₂iva sutham shree dwAdasaaksham Guham

Contemplate and mediate upon B²aghavAn shree Guha, son of B²aghavAn S₂iva, holding a shield, cock in the flag (Standard), rope, bow, arrow and a wheel shaped fighting device- who can bestow all you desire

ధ్యాయేత్ = dh²yAyEth = contemplate / mediate upon ిప్సిత = Eepsitha = Desired, wished for, dear to;
 సిద్ధిదమ్ = sidhdh²idham = bestowing success, liberation శివ సుతమ్ = s₂iva sutham = B²aGhavAn s₂iva's son
 శ్రీ ద్వాదశ అక్షమ్ = shree dwAdasa aksham = having twelve eyes

గుహమ్ = Guham = B²aghavAn Guha (Skanda, Subramanyam who is concealed within each of us, living entities in the form of consciousness

ఖేటమ్ k² = kEtam = shield కుక్కుటమ్ = kukkutam = cock, rooster
 అ³క్కుశమ్ = Ankus₂am = hook, stimulus చ = cha = and
 వరదమ్ = varadham = granting wishes to benefactor పాశమ్ = pAS₂am = rope, entanglement (affection)
 ధను = Dh²anuh = (Armed with) bow చక్రకమ్ = chakrakam = wheel shaped, device for fighting.

वज्रं शक्तिमसिं च शूलमभयं दोर्भिर्धृतं षण्मुखम् । देवं चित्रमयूरवाहनगतं चित्राम्बरालङ्कृतम् ॥ ४ ॥

వజ్రం శక్తి మసిం చ శూలమభయం దోర్భిర్ధృతం షణ్ముఖం దేవంచిత్రమయూరవాహనగతంచిత్రాంబరాలంకృతం.

வஜ்ரம்' ஸக்திமஸிம்' சஸூலமப⁴யம்' தோ³ர்பி⁴ர்த்⁴ரு⁴தம்' ஷண்முக²ம். தே³வம்'
சித்ரமயூரவாஹனக³தம்' சித்ராம்ப³ராலங்க்ரு⁴தம். 4.

Vajram s₂akthim asim cha s₂oolamab²ayam dhOrbih dh²rutham shaNmuk²am
dhEvam chithra mayUra vAhana gatham chithrAm ambara alankrutham

B²aghavAn *Shanmuk²a, the B²aghavAn with the arms so firm and powerful and holding a sphere as hard as diamond + the B²aghavAn who is adorned with a multicoloured bright cloth, arrived on a conspicuous wonderful peacock vAhana and offers refuge of fearlessness to devotees*

வஜ்ரம் = vajram = thunderbolt, hard as diamond शक्तिम् = s₂akthim = powerful

அசிம் = asim = sword च = cha = and शूलम् = s₂oolam = sphere, trident, lance

அபயம் = ab²ayam = fearless, assurance of safety to devotees, courageous

தொறி: = dhOrbih = with the arms धृतम् = dh²rutham = firmness, support, self-

commandB²aGhavAn षण्मुखम् = shaNmuk²am = B²aGhavAn Shanmuk²a

தேவம் = dhEvam = upon / unto the B²aGhavAn चित्र = chithra = conspicuous, excellent, wonderful

மயூரவாஹன = mayUra vAhana = peacock seated गतम् = gatham = arrived

சித்ரம் = chithrAm = multicoloured, bright, variety अम्बर = ambara = cloth

அலங்க்ருதம் = alankrutham = adorned, decorated.

॥ श्रीसुब्रह्मण्यसहस्रनामावली ॥

శ్రీ సుబ్రహ్మణ్య సహస్ర నామావళి స్తోత్రం

ஓம் ஸ்ரீஸூப்பிரமணியஸஹஸ்ரநாமநாமாவளி

OM SHREE SUBRAHMANYA SAHASRA NAAMAVALI

अचिन्त्यशक्तिरनघस्त्वक्षोभ्यस्त्वपराजितः। अनाथवत्सलोऽमोघस्त्वऽशोकोऽप्यजरोऽभयः॥१॥

1. ॐ अचिन्त्यशक्तये नमः।

ஓம் அசிந்த்ய ஸக்தயே நமஹ

ఓం అచిన్త్య శక్తయే నమః।

Achinthya s₂akthayE (E sounds like "a" in plate)

Praise to B²aGhavAn who is indefinable by our thought process. One who is beyond any of our conceivable thought processes. (अचिन्त्य a+chinthya = beyond thought processes + शक्ति s₂akthi =power /energy) (please see foot note)

1 Foot note Naamaa 1

Chinta चिन्ता is thinking.

Knowing 2 + 2 = 4 is cognitive knowledge. Thinking leads to development of cognitive perception.

Hunger is intuitive. It doesn't require learning. It is inherent (वासना = vAsanA=) intuitive knowledge (that comes without any learning-effort from us). Mere cognitive effort is not going to help us see, here and perceive with our sense organs or understand, perceive, define, assimilate inside us to give a shape, form and name to B²haGavAn SubrahmaNya.

A frog in the well could only perceive the well by moving around inside it but not comprehend the dimensions of ocean, unless someone else (the effort of other than self) lifts the frog and puts it in the ocean! Likewise, we humans limited in space, time, shape, 350 cc brain and form will not be able to fully understand UNLESS HIS GRACE helps us to transcend the human limitations. The limitations are more fully explained in point 10 of "Some random thoughts).

2 ॐ अनघाय नमः।

ஓம் அநகா⁴ய நமஹ

ఓం అన ఘాయనమః।

Ana g²Aya

Praise the B²aGhavAn One who is Sinless, innocent, faultless, handsome, free from blame, spotless and free of any attributes that limit. In space- time dimension. (अनघ = anag²a) one word sinless, faultless, free from any blame, innocent, uninjured, handsome)

NOTE: The word "SIN" = pApa appears in annotations of many Naamaas with different Sanskrit words. 2, 11, 48, 147, 251, 255, 283, 333, 334, 343, 403, 445, 451, 522, 579, 776, 973 and 981. Detailed annotation is provided in Naamaa 147 and are annotated with reference to the context in others. All the bits and pieces together conveys a great strength of sanAthana d²arma. (the term धर्म dh²arma is annotated in naamaa 402 and roles we play are annotated in "Some random thoughts" 4)

3 ॐ अक्षोभ्याय नमः।

ஓம் அக்ஷோப்⁴யாய நமஹ

ఓం అక్షోభ్యాయనమః।

AkshOb²yAya

Praise the B²aGhavAn who is (अक्षीभ्य =) unassailable, unperturbed, immovable, unshakeable, cannot be disturbed in any way. (please see foot note)

2. Foot note Naama 3

(We could extend that B²aghavAn is स्थित प्रज्ञ sth²itha prangya = steadfast. HE is ready to extend HIS grace to HIS genuine "seeker" devotees).

4 **ॐ अपराजिताय नमः।** **ஓம் அபராஜிதாய நமஹ**
 ఓం అపరాజితాయనమః। **AparAjithAya**

Praise the B²aGhavAn One who is INVINCIBLE, Undefeatable. Double negative. अ (antonym)+ परा + जित् = a+parA+jitha = undefeatable. Jith is win, parAjith is defeat, A-parA-jith is beyond defeat (one who can never be defeated).

5 **ॐ अनाथ वत्सलाय नमः।** **ஓம் அநாத² வத்ஸலாய நமஹ**
 ఓం అనాథవత్సలాయనమః। **AnAth²a vathsalAya**

Praise to B²aGhavAn who protects orphans, like HIS own children and extends affection. Literally all of us are orphans because, our parents, protector are all mortal and perishable. We are alone at birth and death. A+nAth²a =अ + नाथ = those who have no protecting leader. / chief / protector / father / husband. + Vathsala वत्सल = affectionate towards off-spring.

6 **ॐ अमोघाय नमः।** **ஓம் அமோகா⁴ய நமஹ**
 ఓం అమోఘాయనమః। **AmOg²Aya**

Praise the B²aGhavAn One who is Ever useful. Always near to help.

7 **ॐ अशोकाय नमः।** **ஓம் அశோகாய நமஹ**
 ఓం అశోకాయనమః। **AsOkAya**

Praise the B²aGhavAn One who is Beyond sorrow. Keeps us also beyond sorrow. (अ = a =antonym+ शोक = S₂Oka= sorrow). We can also interpret as HE delivers us from our sorrows / miseries.

A sad person can't spread cheer. Only a person beyond sorrow can remove us from sorrow. Unless food is in the pot, a ladle can't pick it up. Since B²aghavAn is beyond sorrow, HE can also help us to be so.

8 **ॐ अजराय नमः।** **ஓம் அஜராய நமஹ**
 ఓం అజరాయనమః। **AjarAya**

Praise the B²aGhavAn One who is Always young, (never getting old). (अ A antonym i. e. beyond getting + जरा = jara = old)

9 **ॐ अभयाय नमः।** **ஓம் அப⁴யாய நமஹ**
 ఓం అభయాయనమః। **Ab²ayAya**

Praise the B²aGhavAn One who is the ultimate refuge. (अ + भया. B²aya is fear. With prefix A अ, it is beyond fear. But together, as one word अभया = aB²aya = means REFUGE, A place where we feel safe, secure and where there is no fear). (please see foot note)

3. Foot note: Naama 9

What is **refuge** then? That is a reservoir unto which helpless people surrender so that, that reservoir protects the helpless. The act of that surrender is called $S_2araNAgati = शरणागति = आत्म समर्पणं करोति Athma samarpaNam karOthi$. The "refuge giver" is protector (not a servant). There is a misconception among some of us that $S_2araNAgati = शरणागति = "surrender"$ is to leave everything to $B^2aGhavAn$ and by default we do nothing. This is unfortunate because $B^2aGhavAn$ is not our servant to do our bidding. HE is not one to keep checking what all we need and provide us with that like a mother protects a newly born infant. In fact, I have observed who ever define surrender to God is to do nothing, end up as parasites on hard workers who create wealth, with whatever faculties, $B^2aGhavAn$ has given in our custody. Note that $B^2aGhavAn$ includes nature and beyond.

Of course an infant needs parental care, protection. Infant's mom must keep checking the child, feed, clean, bathe, dress up and so on. But the infant must grow up to take care of himself / herself and grow to a level where he / she is able to take care of an infant in due course. If a child doesn't grow up to talk, walk, take care of itself, there is a fear of stunted growth and life-long dependence. This equation is true for almost all species except a few species like turtle which may not even see its mom but start the journey towards food, nourish itself to adulthood. in parents. This is true even for adults. If we do not use our capacity to take care of our self and remain idle and suffer as result, should be blame $B^2aGhavAn$? "Surrender" doesn't mean doing nothing except singing HIS praise. That is an escapism. We are all ordained to engage in worldly transactions at each stage of life.

The meaning of real surrender is as follows: As humans we take many roles from birth to death (student /teacher, employer / employee; husband / wife, parents-children and so on- already explained). Performing each role involves challenges and emotions which makes us sad / mad even bad at times. $S_2AsthtrAs$ have laid down $d^2harmA = prescribed way of performing our duties for each role$, so that we escape the bondage the thoughts, words, actions create in us. That emotion is binding us (the $jEvAthma जीव आत्मा$) and makes us suffer. This suffering (or enjoyment) is called लोक माया = $IOka maaya$ or विष्णु माया $VishNu maaya$. If a fish must escape the fisherman's net, it must be under the fisherman's legs where the net will not reach. If we surrender unto $B^2aghavAn$'s feet, his NET of $IOka mAya$ will not catch us but allow us to perform our (roles and duties as prescribed in $d^2harma S_2AsthtrAs$) in the most $d^2hArmic$ way. Please see Naama 686 and 725 for $Karthruthvam / b^2ogthruthvam$ for additional annotation). There is no escape from performing our role-duties in accordance with $As_2rama dh^2arma आश्रम धर्मा$ as long as we live. But by "Surrender" we escape the BINDING, other limited finite entities create in us who are also limited and finite. In other words, धर्म शास्त्र = $dharma S_2AstrA$ helps us to live peacefully and "leave" fearlessly.

अत्युदारोह्यघहरस्त्वग्रण्योऽद्रिजासुतः ।

अनन्तमहिमाऽपारोऽनन्तसौख्यप्रदोऽव्ययः ॥२॥

10 ॐ अत्यु दाराय नमः । १०

ॐ अत्युता³राय नमः

ఓం అత్యు దారాయ నమః । ౧౦

Athyu dhA rAya

Praise the $B^2aGhavAn$ who is honest, sincere, eloquent, Exuberant in being munificent, liberal, magnanimous towards devotees. (अति athi =) excessively (udhaara उदारा =) dignified,

11 **ॐ अघ हराय नमः ।** **ஓம் அக⁴ஹராய நமஹ**
ఓం అఘ హరాయ నమః । **AG²a harAya**

Praise the B²aGhavAn One who is Destroyer of: evil, sin, wickedness, grief, injury, misfortune, pain, suffering, grief, distress, misdeeds, faults, crimes, harm, impurity (अघ agha evil + हरA harA destroy)

12 **ॐ अग्र गण्याय नमः ।** **ஓம் அக³ர க³ண்யாய நமஹ**
ఓం అగ్ర గ ణ్యాయ నమః । **Agra gaN yAya**

Praise the B²aGhavAn One who is On the top of hierarchy. (Agra अग्र Agra is first or elder. Agraja अग्रजा is elder brother +. गण्या from गणा is a team / group and therefore followers)

13 **ॐ अद्रिजा सुताय नमः ।** **ஓம் அத³ரிஜா ஸுதாய நமஹ**
ఓం అద్రిజా సుతాయ నమః । **AdhrijA su thAya**

Praise the B²aGhavAn One who is Parvathy's son. (Adri= अद्रि = mountain + ja = जा = born out a mountain is Parvathy + Sutha =सुता = is son.

14 **ॐ अनन्तमहिम्ने नमः ।** **ஓம் அநந்த மஹிம்நே நமஹ**
ఓం అనన్త మహిమ్నే నమః । **Anantha mahimnE**

Praise the B²aGhavAn One who has ENDLESS might, power, greatness or importance, glory. (Anantha अनन्त = endless + Mahima महिमा prowess)

15 **ॐ अपाराय नमः ।** **ஓம் அபாராய நமஹ**
ఓం అపా రాయ నమః । **ApA rAya**

Praise the B²aGhavAn One who is (apArA =अपारा =) Shoreless, boundless, beyond any measurement, unfathomable, limitless and inexhaustible. All this represents the COSMIC CONSCIOUSNESS (is one word)

16 **ॐ अनन्त सौख्य प्रदाय नमः ।** **ஓம் அநந்த ஸௌக்²யப் ப்ரதா³ய நமஹ**
ఓం అనన్త సౌఖ్య ప్రదాయ నమః । **Anantha shouk²ya pra dhAya**

Praise the B²aGhavAn One who gives "Endless satisfaction" (is bliss) अनन्तम् anantha =endless, endless, all-inclusive + सौख्य souk²ya =wellbeing / satisfaction + प्रदा) pradha = giver). (please see foot note)

4. Foot note Naama 16:

अनन्त सौख्य = आनन्दम्. The BLISS is "non-dual ". To understand true meaning of BLISS आनन्दम् please refer to Poorva b²Agam RANDOM thoughts 8.

17 **ॐ अव्ययाय नमः ।** **ஓம் அவ்யயாய நமஹ**
ఓం అవ్య యాయ నమః । **Avya yAya**

Praise the B²aGhavAn One who is Imperishable, immutable, non-decaying, beyond any change. (please see foot note)

5. Foot note Naama 17:

The One in Whom All Disappear During the Deluge (B²aghavAn alone is capable of vyaktha - manifested form and avyaktha – un-manifested existence. SOOKSHMA is formless, invisible to plain eyes but perceivable. (A is antonym to say" beyond this + व्यय vyaya = dissipation, expendable, decaying, mutable). Same thought reflected in naamaa 46 also. VishNu Sahasranaamam also depicts VISHNU as अव्यय पुरुषः. And uses another naamaa" vyakthovyaktha = vyaktha + avyaktha व्यक्तोव्यक्तः Later in naamaa 381, B²aghavAn is also called sth²oola (=स्थूल) = visible shape/ occupying physical space) + Sookshma (=सूक्ष्म) =invisible, not occupying physical space but perceivable + pradharṣaka (= प्रदर्शिका) displayed to us. B²aghavAn aGavAn is also called व्यक्तोव्यक्तः Humans are called vyakthi व्यक्ति". Vyaktha and sth²oola represents objectified, materialized, distinct, definable in terms of space-time dimensions and hence, Human body is a vyakthi - visible + occupies definite space, time dimensions. Avyakathi = अव्यक्ति. Air or sun's radiation energy, heat, sound, light are sookshma & avyakthi. Not seen. But perceivable. Divine energy flow is perceivable but not in objectified / materialized form. But divine idol is objectified. In other words, B²aghavAn by default is both in all physical forms and metaphysical forms.

अनन्तमोक्षदोऽनादिरप्रमेयोऽक्षरोऽच्युतः । अकल्मषोऽभिरामोऽग्रधुर्यश्चामितविक्रमः ॥३॥

18 **ॐ अनन्त मोक्षदाय नमः ।** **ஓம் அநந்த மோக்ஷதாய நமஹ**
 ఓం అనన్త మోక్షదాయ నమః । **Anantha mOksha dhAya**

Praise the B²aGhavAn One who gives endless freedom from bondage. (anantha अनन्त =endless + mOksha मोक्ष= liberation + dAyaka दायक= giver). (please see foot note). Please also see NAAMAA 117

6. Foot note Naama 18:

mOksha मोक्ष= liberation is delivery from ignorance (अज्ञानम्) / bondage (संसारम्). So what is ignorance or bondage? An illusory notion that other incomplete (अपूर्णम् = apoorNam) and finite (मृत्यु = mrutyu) objects (मूर्तिवम् = moorthithvam = a finite shape, form, defined in space, geography) be it relations such as parents, spouse, children, friends, relatives or perishable goods of necessities, comforts luxuries) that have time bound and space constrained existence can give completeness (पूर्ण) and infinity (अमृत्यु). to us who are also incomplete and finite. MOksha is cutting the ropes of worldly existence/ shedding bondage. Only पूर्ण (completeness) is शुद्ध चैतन्यम् = sudh²dha chaitanyam = Cosmic consciousness). जीव चैतन्यम् = jEva chaitanyam = individual consciousness merging with Cosmic Consciousness alone is completeness and infiniteness. The term "vaikunT²am" [वैकुण्ठम्]; annotated in poorva b²aagam is also a related concept.

19 **ॐ अनादये नमः ।** **ஓம் அநாதையே நமஹ**
 ఓం అనా దయే నమః । **AnA dhayE**

Praise the B²aGhavAn One who is Eternal, beginning less. Always existing cosmic consciousness. शुद्ध चैतन्यम्. (अन् an = without आदि Aadhi =beginning. Both a अ and an अन् prefixes gives antonym effect but used based on the main word). Mortal, finite things have a beginning and an end (=antham अन्तम्).

20 **ॐ अप्रमेयाय नमः । २०** **ஓம் அப்ர மேயாய நமஹ**
 ఓం అప్ర మేయాయ నమః । ౨౦ **Apra mEyAya**

Praise the B²aGhavAn One who is Immeasurable, boundless, unfathomable, that can't be so easily understood. (अ a = antonym + pramEya प्रमेय = measurable, ascertainable, provable, possible to hypothecate, demonstrable, explainable with existing cognition knowledge)

21 **ॐ अक्षराय नमः ।** **ஓம் அக்ஷராய நமஹ**
ఓం అక్షరాయ నమః । **Aksha rAya**

Praise the B²aGhavAn One who is Non decaying, indestructible, not perishable, unalterable that are attributes of *sudh²dha* chaitanyam (शुद्ध चैतन्यम्) primordial / pure / cosmic consciousness / energy. (Aksharam is one word. Primordial sound energy. Sanskrit letters have come out of Damarukam = डमरुकम् = a drum / cymbal sound of B²aghavAn S₂iva. The aksharam lives forever through multiple generations. Ecclesiasts (Bible) also says that the "WORLD" came from the "Word" and word signifies energy and consciousness the two mandatory for word to be uttered and heard.

22 **ॐ अच्युताय नमः ।** **ஓம் அச்யுதாய நமஹ**
ఓం అచ్యుతాయ నమః । **Achyu thAya**

Praise the B²aGhavAn One who is imperishable, unswerving, permanent, stable, permanent, steadfast. He who never falls from his status, Infallible B²aghavAn

23 **ॐ अकल्मषाय नमः ।** **ஓம் அகல்மஷாய நமஹ**
ఓం అకల్మ షాయ నమః । **Akalma shAya**

Praise the B²aGhavAn One who is Sinless, faultless, blemish-less, with no stains, (अ a = antonym + कल्मष kalmasha = impurity, stain, blemish)

24 **ॐ अभि रामाय नमः ।** **ஓம் அபி⁴ராமாய நமஹ**
ఓం అభి రామాయ నమః । **Ab²i rA mAya**

Praise the B²aGhavAn One who is Beautiful, lovely, graceful, charming, Pleasing, delightful, sweet, agreeable. (अभि ab²i is a prefix to convey added impact of succeeding word + रामा = delightful etc).

25 **ॐ अग्र धुर्याय नमः ।** **ஓம் அக்³ர து⁴ர்யாய நமஹ**
ఓం అగ్ర ధుర్యాయ నమః । **Agra dh²ur yAya**

Praise the B²aGhavAn One who is The first leader, who leads from front and carries the burden of the led. (Agra अग्र Agra =first or elder+ धुर्य dhurya =eminently fit for / distinguished by, being at the head of,/ foremost, fit to be harnessed, best, charge de affaires, leader. chief,

26 **ॐ अमितविक्रमाय नमः ।** **ஓம் அமித விக்ரமாய நமஹ**
ఓం అమిత విక్రమాయ నమః । **Amitha vikra mAya**

Praise the B²aGhavAn One who has limitless, ENDLESS prowess. (A+mithra = अ (antonym)+ मित (measurable, limited = immeasurable, immense, infinite, boundless + Vikrama विक्रमा = power, courage, strength, gait, prowess, stride).

अनाथनाथोह्यमलोह्यप्रमत्तोऽमरप्रभुः।अरिन्दमोऽखिलाधारस्त्वणिमादिगुणोऽग्रणीः॥४॥

27 ॐ अनाथ नाथाय नमः । ॐम् अनाथ² नाथा²य नमः
 ఓం అనాథ నాథాయ నమః । AnAth²a nAth²Aya

B²aGhavAn is the leader / protector of all orphans. Praise the B²aGhavAn One who is the नाथा = naath²aa (leader, husband, and protector/ parents) of all those अनाथ = anaath²a (orphan). who have no body to protect them. (Variation: Praise the B²aGhavAn who is an orphan in the sense that HE has no protector (अनाथ = anaath²a = has no leader / protector) as HE is the supreme leader /protector).

28 ॐ अमलाय नमः । ॐम् अमलाय नमः
 ఓం అమ లాయ నమః । Ama lAya

Praise the B²aGhavAn One who is PURE, no trash, undefiled, free from dirt, stains, (a अ = antonym+ mala मल = stain, dirt)

29 ॐ अप्र मत्ताय नमः । ॐम् अप्र मत्ताय नमः
 ఓం అప్ర మత్తాయ నమః । Apra math thAya

Praise the B²aGhavAn One who is so careful, attentive, vigilant and watchful of his devotees for their welfare. (Actually a double negative: Not careless, not inattentive etc.) [a अ = antonym + pramaththa प्रमत्ता = careless, intoxicated, inattentive, thoughtless. Negligent)

30 ॐ अमरप्रभवे नमः । ॐम् अमरप्रभ⁴వే నమః
 ఓం అమరప్ర భవే నమః । 30 Amara prab²a vE

Praise the B²aGhavAn One who is B²aGhavAn of all immortals (dhEvA). (Amarah अमर = immortal + Prab²u = प्रभु = leader). Mruth = मृत = mortal; मृत्यु = death.

31 ॐ अरिन्दमाय नमः । ॐम् अरि³न्³माय నమః
 ఓం అరిన్³ మాయ నమః । Arindha mAya

Praise the B²aGhavAn who is (arindhama = अरिन्दम =) Victorious, foe-conquering and has NO ENEMIES. And therefore, HE is capable of vanquishing any / all enemies of HIS devotees also. (please see foot note)

7 Foot note Naama 31

The word "ENEMY" comes up in many Naamaas (84, 85, 86, 90, 92, 131, 148, 166, 174, 219, 253, 288, 301, 303, 323, 343, 348, 401, 429, 484, 487, 597, 608, 612, 722, 803, 823, 835, 862, 864, 869, 939, 981, 994). So the term is annotated here. There are two kinds of enemies each of us have. External enemies (बाह्यशत्रु = bAhya S₂athru) and Internal enemies (अन्तर शत्रु = anthar S₂athru). These 3 are further grouped in to 3 as given below.

External enemies are

(i) आदिभौतिकम् = aadhi b²outhikam = physical / worldly issues that derail us from our goal (focus) and cause physical illness / mental disturbances and impede our progress or give results of OPPOSITE effects of what we desire, set out for. This could be a bad weather (that affects efforts), fire, earthquake etc. (that destroy the results of our efforts), This could be in the form of animals that poses risk to humans. This could also be fellow

humans who impede efforts/ hurt physically / disturb mentally out of jealousy, hatred, anger, conflicts of interests and such.

(ii) आदि दैविकम् = aadhi daivikam = divine forces such as excessive cold, excessive heat, excessive rain, excessive wind and such. These are attributed as divine forces, because, they are beyond our or other human efforts.

(iii) आध्यात्मिकम् = aadhyathmikam = proceeding from bodily and mental causes.

Internal enemies: A pure thought and action is one that adds to LOKA kalyANAm. Auspiciousness and prosperity of the universe and living beings. An enemy is one which denies us the "BLISS" the state of being. And humans are supposed to have 6 enemies called SHAT ARI षट् अरिः. These are kAma काम= desire + krOdha क्रोध, = anger + IOB²a लोभ = greed +, MOha मोह = passion + Mada मद, = lust, obsession Prejudices + matsara मत्सर = impurities in thoughts & action envy, jealousy. There are more meanings for these terms and given below. These terms are referred in many naamAs and these annotations are not repeated. Kamam काम 31, 55, 323, 862, 869 KrOdham क्रोध 323, 862, 869, Loba लोभ 323, 862, 863 MOha मोह 323, 862, 864, 869 Mada मद 323, 862, 864, 869, Matsara मत्सर 864.

Kamam, काम = Note that kAma काम has multiple meanings (desire, wish, wishing, radiance, loveliness, longing, beauty,, name of viShNu, particular form of temple, desire for, wish, name of baladhEva, longing after, affection, will, stake in gambling, sensuality, pleasure, species of mango tree, Love or Desire personified, enjoyment, kind of bean, object of desire or of love or of pleasure, desirous of, having a desire or intention. and referred in some way in Naama 152, 155, 163, 177, 276. kAma has synonyms in Ipsita ईप्सित in Naama 73 and इष्टि / इष्ट Ishti / Ishti and Ishta. Colloquially though kAma is assumed to mean lust which has different synonym words in Sanskrit, लोलुपाः lolupA, कामात्मताः kAmAtmatA, मदाः madA, प्रमदः pramad, कैशिकः kaisika, मदः विलासः, madha, vilAsa, शरीरजः s₂arIraja, कामानलः kAmAnala, कामाग्निः kAmAgni, कन्दर्पः kandarpa, लोलुपत्वः lolupatva, आमिषः AmiSha, रतः ratha.

Krodham क्रोध = Anger, wrath, passion. (Manyu type of anger defined in 323)

Loba लोभ 323, = cupidity, greed, eager desire for or longing after something, avarice, impatience, confusion, desire, perplexity, covetousness, strong desire

MOha मोह = foolishness, palsy, magic employed to bewilder, perplexity, delusion, loss of consciousness, wonder, hallucination, inability to discriminate, error, amazement, confusion, infatuation, ignorance, distraction, bewilderment

Mada मद = drunkenness, jagginess, intoxication, rapture, excitement, lust, inspiration, ardent passion, sexual desire, insolence, pride,

Matsalaym मत्सर =envious, jealous, hostile, joyous, exhilarating, selfish, cheerful,, malicious, gay, selfish, intoxicating, envious, jealous, greedy, wicked, exhilarated, passion for anger, wrath, hostility, gladdener, selfishness, envy, jealousy.

In temples, they take from B²aghavAn 's idol's feet what is called SHadARI षडारि and place that on our head as blessings. This signifies that we need B²aGhavAn 's blessings and surrender unto him to overcome these six enemies and this SHadARI is symbolic transfer of that blessings from B²aGhavAns feet to our head.

When we talk of a temple, an interesting question arises. Be it a church / mosque / temple / synagogue, this is constructed by HUMANS using materials (either excavated by HUMANS from mother earth or synthesized using excavated stuff), consecrated by HUMANS. Prayers are officiated by HUMANS. Prayer places are

Praise the B²aGhavAn One who is mysterious; enigmatic; complex, a prodigy; a wonder; strange, surprising, astonishing, amazing. Adhb²udhtam = अद्भुतम् = beyond normal descriptions

42 ॐ अभीष्टदायकाय नमः । ॐम् அபீ⁴ஷ்டதா³யகாய நமஹ
 ॐम् अभीष्ट दायकाय नमः । Ab²Ishta dhAya kAya

Praise the B²aGhavAn One who delivers / gives what one desires Please see Naama 73 for "desired"
(ab²eestam अभीष्ट = what is desired, favourites+ dhaayaka दायक = giver)

अतीन्द्रियोऽप्रमेयात्माहृदशयोऽव्यक्तलक्षणः । आपद्विनाशकस्त्वार्यआह्यआगमसंस्तुतः ॥६॥

43 ॐ अतीन्द्रियाय नमः । ॐम् அதீந்த்³ரியாய நமஹ
 ॐम् अतीन्द्रि याय नमः । Atheen dhri yAya

Praise the B²aGhavAn One who is beyond perception by sense organs –(Hence devotion and GnAnam ज्ञानम् is required to perceive B²AGhAVAN) (अतीत = atheetha = beyond, surpassed + इन्द्रिय Indhriya sense organs)

44 ॐ अप्रमेयात्मने नमः । ॐम् அப்ரமேயாத்மநே நமஹ
 ॐम् अप्रमे यत्माने नमः । Apra mE yAth manE

Praise the B²aGhavAn One who is The cosmic consciousness - the infinite that is immeasurable and boundless, unfathomable, that can't be so easily understood (apramEya अप्रमेया see Naama 20 + आत्मने aatmanE= the living energy, consciousness, life force)

45 ॐ अदृश्याय नमः । ॐम् அத்³ரு(ஸ்)ஸயாய நமஹ
 ॐम् अदृ श्याय नमः । Adhrus₂yAya

Praise the B²aGhavAn One who is Beyond visible, un-manifested, that eyes can't see (अ a Antonym दृश्य – eye, seeing, vision). The real and correct understanding of अदृश्यम् = invisible is that B²aGhavAn guides us without even our seeing HIM in physical form as long as there is a auspicious intent in us seeking HIS guidance, support, help. Sometime this term is interpreted to mean "fortune" – mostly unearned wealth, that comes one's way from nowhere. In Naama 427, we will see that only wealth earned by putting in efforts is "high quality" even if it just gives one meal.

46 ॐ अव्यक्त लक्षणाय नमः । ॐम् அவ்யக்த லக்ஷணாய நமஹ
 ॐम् अव्य क्तलक्षणाय नमः । Avyaktha laksha NAya

Praise the B²aGhavAn One whose attribute is Indistinct, non-manifested, non-objectified, non-materialized. HE is not limited by space -time imposed shape / form of defining in terms of any limiting factors. (avyaktham अव्यक्तम् = non-objectified + लक्षणम् Lakshanam is attributes. Defining characteristics, indications to identify, qualities). (please see foot note for Naamaa 17 and 381).

47 ॐ आपद्विनाशकाय नमः । ॐम् ஆபத்³விநாஸகாய நமஹ
 ॐम् आपद्वि नाशकाय नमः । Apadh winAs₂a kAya

Praise the B²aGhavAn One who is One who destroys the dangers that are likely to befall us. (AApadh आपद् = misfortune, calamity + vinASz_akA विनाशक = remover, annihilator, makes them disappear, destroyer of calamities)

48 ॐ आर्याय नमः ।
ఓం ఆర్యాయ నమః ।

ஓம் ஆர்யாய நமஹ
Ar yAya

Praise the B²aGhavAn who is Spotless, blemish-less, possessing all respectable, esteemed, venerable, honourable, worthy, noble qualities. HE is the fine and excellent preceptor of faith to d²armic rules. आर्य, aarya denotes the qualities described above. B²aGhavAn himself is aarya by virtuous attributes possessed. A person who possesses such virtuous qualities, honourable, venerable, respectable, esteemed, faithful (& live up to trust of dh²Armic rules) and help others also live virtuous (dh²aarmic) life is an aarya. It is unfortunate misunderstanding that the term aarya is interpreted to represent a race / caste / BrAhmins or that B²aGhavAn likes only BrAhmins. This is fully evidenced by what we see around us. प्रत्यक्ष प्रमाणम् = prathyaksha pramaNam = self-evident be being before us. If sun and moon shines for everyone, air cools all living things and give oxygen, fire cooks food for all, land produces food for whoever plants seeds, waters and nurtures, food is digested by all, rain, stars, lightning, thunder, floods, earth-quake do not differentiate among pious & virtuous Vs. sinners or based on geography, race and any other distinguishing aspects, how would B²aGhavAn differentiate among HIS own creations? Probably, human greed – the electron part / role within an electron-proton-neutron atomic particle causes such distortions for ignorantly mistaking body to own goods and material wealth, though intellectually we are aware that this body is mortal, limited in space, time dimensions. Alternately, a societal structure that evolved to benefit all humans to elevate themselves based on profession degenerated by misinterpretation. Suppose all people are good, noble then all humans become protons and we know that without any electrons to balance protons, no atom would be stable! Anyway this a complex subject for me to comprehend, leave alone explain in the most rational, scientific way. Evolutionary past can't be negated. We just need to accept and find ways for a better future.

49 ॐ आढ्याय नमः ।
ఓం ఆఢ్యాయ నమః ।

ஓம் ஆட்⁴யாய நமஹ
AaD² yAya

Praise the B²aGhavAn for the richness, wealth, abundant, copious (=AAadya आढ्या one word)

50 ॐ आगम संस्तुताय नमः । ५० ॐ ஆக³ம ஸம்ஸ்துதாய நமஹ
ఓం ఆగమ సంస్తుతాయ నమః । ౫౦ Aagama samsthu thAya

Praise the B²aGhavAn One who is Celebrated (praised) by vEdhA/ knowledge; (HE is vEdhA /knowledge HIMSELF) [आगम aagama =, means appendix, annexure, add-on ALSO a science relating to temple construction, consecration, installation of life energy in a stone idol etc. + sam सम् very well + स्तुत sthuti = praise)

आर्तसंरक्षणस्त्वाद्यआनन्दस्त्वार्यसेवितः ।

आश्रितेष्टार्थवरदआनन्द्यार्तफलप्रदः ॥७॥

51 ॐ आर्त संरक्षणाय नमः ।

ஓம் ஆர்த்த ஸம்ரக்ஷணாய நமஹ

ఓం ఆర్త సంరక్షణాయ నమః ।

Aartha samraksha NAya

Praise the B²aGhavAn One who protects from disease, pain, sickness, distress, unhappiness, (आर्त aartha = pain, affliction, trouble, distress, unhappiness + sam सम् very well + रक्षण rakshaNa = protecting, saving from

52 ॐ आद्याय नमः ।

ఓం ఆధ్యాయ నమః

ఓం ఆద్యాయ నమః ।

AdhyAya

Praise the B²aGhavAn One who is Primordial, Chief, principal, preeminent. (AAdh²ya is one word and is related to Aadhi आदि = beginning. B²aGhavAn has no beginning.)

53 ॐ आनन्दाय नमः ।

ఓం ఆనందాయ నమః

ఓం ఆనందాయ నమః ।

Aanan dhAya

Praise the B²aGhavAn One who is Very compassionate. HE is the BLISS residing in our inner being. Please see footnote to Naamaa 16.

54 ॐ आर्य सेविताय नमः ।

ఓం ఆర్య సేవితాయ నమః

ఓం ఆర్య సేవితాయ నమః ।

Aarya sEvi thAya

Praise the B²aGhavAn One who is (सेवित, sEvitha=) Worshipped by (आर्य, aarya =virtuous people) Pl see Naama 48 for annotation of the word AAya.

55 ॐ आश्रितेष्टार्थवरदाय नमः ।

ఓం ఆశ్రితేష్టార్థవరదాయ నమః

ఓం ఆశ్రితేష్టార్థవరదాయ నమః ।

Aas_zri thEshta Arth²a varadhAya

Praise to B²aGhavAn who has the resource to and a practice of fulfilling the wealth desired for. Aas_zritha (आश्रित = having, practice, recourse to, resting on, inhabit, retreat, asylum) + Ishta इष्ट =comfortable, wished for, desired + Artha अर्थ = wealth (*wealth does not mean financial wealth but mental, physical, spiritual wellbeing*) + varada वरद =fulfilling requests, conferring, granting) would mean B²aGhavAn has capacity and recourse to grant all the wealth that we desire. (please see foot note)

9 Foot note Naama 55:

We should not assume that B²aGhavAn bestows whatever wealth we desire or WANT. The answer is clear "NO". B²aGhavAn grants what we NEED and make sure that 4 aspects of human living चतुर्विध पुरुषार्थ (object of human pursuit) viz. धर्मार्थ काम मोक्षम् are strictly adhered to. Chamakam चमकम् lists down all that humans NEED (could be called the legitimate desires). DH²ARMAM धर्मम् (prescribed way of life is followed in value addition to others and earn. ARTH²AM अर्थम् commensurate wealth (physical, financial, emotional, spiritual) are earned by performing the roles, duties& obligations as prescribed in dh²arma s_zAsthAs to earn that wealth. This wealth leads to KAAMAM कामम् fulfillment of legitimate desires, and finally attain MOKSHAM मोक्षम् i. e. liberation. If a mortal mother knows how to fulfill the child's needs and not pamper to what child wants, then, how can we assume that B²aGhavAn is not intelligent enough to know what artha = physical, mental, emotional and financial wealth as appropriate and give that to us Related Naama 31 and 73 (ईप्सित = desired).

56 ॐ आनन्दिने नमः । ॐ ஆநந்தி³நே நமஹ
 ॐ असन्दिने नमः । Aanan dhinE

Praise the B²aGhavAn One who is Pleasing, giving delight, happy, joyful (Please see Naamaa 17 also)

57 ॐ आर्तफलप्रदाय नमः । ॐ ஆர்த்த ப²லப்ரதா³ய நமஹ
 ॐ अर्त फलप्रदाय नमः । Aartha p²ala pra dhAya

Praise the B²aGhavAn One who grants (प्रदाय pradaaya) rewards (फल p²ala) for all the sufferings (आर्त, aartha) undertaken as a part of dh²Armic duties to be performed. Suffering is a mental state and doesn't attach to *sudh²dha* chaitanyam शुद्ध चैतन्यम्. B²aGhavAn gives wisdom to know that a consequence that is inconvenient unexpected- unreasonable in our assessment; need not cause mental suffering / agony and resultant in physical ailments

आश्चर्यरूपआनन्दआपन्नार्तिविनाशनः । इभवक्त्रानुजस्त्विष्टइभासुरहरात्मजः ॥ ८ ॥

58 ॐ आश्चर्यरूपाय नमः । ॐ ஆஸ்சர்ய ரூபாய நமஹ
 ॐ अश्चर्य रूपाय नमः । AaS₂charya roo pAya

Praise to the B²aGhavAn having a marvelous shape beyond description. Actually, it means that we can't ascribe a limited / bounded space that becomes the shape B²aGhavAn SubrahmaNya. आश्चर्य As₂arya = extra-ordinary, surprising, wonderful, astonishing, miraculous, marvellous, glorious, prodigious + roopam रूपम् = figure, form, appearance

59 ॐ आनन्दाय नमः । ॐ ஆநந்தா³ய நமஹ
 ॐ अनन्दाय नमः । Aanan dhAya

Praise to the B²aGhavAn who gives delight, infinite bliss. Please see Naama 16 for annotation of आनन्दम्.

60 ॐ आपन्नार्तिविनाशनाय नमः । ॐ ஆபந்நா³ர்தி விநாஸநாய நமஹ
 ॐ अपन्ना²र्ति विनाशनाय नमः । ६० AapanArthi vinAs₂a nAya

Praise to B²aGhavAn who removes / destroys the unhappiness arising from various afflictions. Aapannam आपन्न is afflicted / distressed + Aarta आर्ति is unhappiness + VinaS₂ana विनाशन – destruction, removing So B²aGhavAn saves us from afflictions.

61 ॐ इभवक्त्रानुजाय नमः । ॐ இப⁴ வக்த்ராநுஜாய நமஹ
 ॐ इभ²वक्त्रा²नुजाय नमः । Ib²a vakthra anu jAya

Praise to B²aGhavAn who is younger brother of B²aGhavAn GanEs₂a whose elephant trunks are bent. (ib²a इभ – elephant + Vakthra वक्त्र – snout, visage, mouth-throat speech organ, jaws; beak + Anuja अनुज younger brother.

62 ॐ इष्टाय नमः । ॐ இஷ்டாய நமஹ
 ॐ इष्ठा²य नमः । Ish tAya (I in ithi sound as e in ear sound)

Praise to B²aGhavAn who is most beloved, husbandry in the sense of care taking provider and a friend

63 ॐ इभासुरहरात्मजाय नमः । ॐ இபா⁴ஸூர ஹராத்த மஜாய நமஹ
ఓం ఇభాసుర హరా త్మజాయ నమః । Ib²a asura harAth ma jAya (I in ithi sound as e in ear sound)

Praise the B²aGhavAn who is the son of B²aGhavAn S₂iva, the slayer of demon in the form of an elephant
इभ ib²a (= elephant and also servants, family, household) + असुर asura (demon, evil spirit, cloud, opponent of
divinity) + हरा hara (removing, captivating, conveying, slaying, obtaining)+ AthmajA आत्मज (self-originated,
son, daughter, reasoning facility. originating from intellect).

इतिहासश्रुतिस्तुत्यइन्द्रभोगफलप्रदः । इष्टापूर्तफलप्राप्तिरिष्टेष्टवरदायकः ॥१॥

64 ॐ इतिहास श्रुति स्तुत्याय नमः । ॐ இதிஹாஸ ஸ்ருதி ஸ்துத்யாய நமஹ
ఓం ఇతిహాస శ్రుతి స్తుత్యాయ నమః । ithi hAsa s₂ruthi sthuth yAya

Praise the B²aGhavAn One who is praised by and commended and spoken with good words in ithihAsa and,
S₂ruthi. (please see foot note)

10 Foot note Naama 64:

(sthuti - स्तुति) = praise) S₂ruthi श्रुति means what is revealed (#) by cosmic consciousness and heard (and
compiled). They are the fundamental vEdhAs. There is no named author.

Smuruthis स्मृति are what are remembered and compiled / codified by human effort. Some have named
authors such as Bruhu, Yaangyavalkia). These are dh²arma S₂AsthrAs, upanishadhs, various prayOga manthrAs,
sookthas.

PurANams पुराणम् (there are 18 main PurANams such as VishNu PurANam, BrahmAnda PurANam, S₂iva
PurANam etc.) and many additional purAnams. Itihasams इतिहासम् (RamAyaNa & MahAb²aratha) are
elucidations of dh²arma s₂AsthrAs by known authors in story forms.

(#) Some of us may wonder why there is a revelation only to certain individuals? Answer is simple.

The knowledge has always existed / is existing / will always exist as cosmic consciousness -energy -शुद्ध
चैतन्यम् Shudhdh²a chaitanyam. Can be evidenced by a few observations we could make ourselves without any
external inputs or elaborate proof.

(i) "Tuning Fork" experiment. A simple vibration of a fork is able to cause so much (resonance) sound when
taken near a tube. And where was this sound until the wavelengths / frequencies were synchronized by that
of the tuned fork?

(ii) Those who fly observe that at 40,000 feet in the air, it appears sunny and absolutely clear skies up there
but at ground level. freezing temperatures, snow, poor visibility and even rains is common in winter.

(iii) Likewise where is the light until reflected by a mirror / an object?

(iv) When temperature in deep space is absolute zero, how come there is so much heat to cause forest fire in
land? Where was this heat hidden?

(v) If we are able to tune our own consciousness to the frequency / wavelength required by cosmic
consciousness, we could also hear from cosmic energy. Just like an invisible energy operates for us to

Praise the B²aGhavAn who is (वन्दित vandhitha = celebrate, extol, praise, worship, respectfully greet) worshipped by Indhra = इन्द्र

71 ॐ ईडनीयाय नमः । ॐम् ऋ³नीयाय नमः
 ఓం ఈడ నీయాయ నమః । E²danE yAya (E sounds like ee extended)

Praise the B²aGhavAn One who is worthy of praising, worshipping. (ईडन = EEdana = act of praising, ईडनीय worthy of praising)

72 ॐ ईशपुत्राय नमः । ॐम् ऋ³पुत्राय नमः
 ఓం ఈశపుత్రాయ నమః । E²s₂a puth rAya (E sounds like ee extended)

Praise to B²aGhavAn who is the son of B²aGhavAn S₂iva. (IS₂a = ईश when used alone refers to B²aGhavAn S₂iva who is the leader of the pack, dhEvAdhi-dhEva-MahAdhEva + Puthra पुत्र = son). IS₂a = ईश also refers to protection, care and such; exercised by the Chief provider (Pathi). *Note: The word "puthra meaning son is referred to in 118, 214, 276, 300, 359, 402, 638 and 686.*

73 ॐ ईप्सितार्थप्रदायकाय नमः । ॐम् ऋ³प्सिता²र्थ²प्र³दा³य³का³य³ नमः
 ఓం ఈప్సి తార్థ ప్రదాయ కాయ నమః । E²psi thArth²a pradhAya kAya (E sounds like ee extended)

Praise to B²aGhavAn who bestows desired wealth. (Eepsitha = ईप्सित = Desired, wished for, dear to + arth²a = अर्थ = wealth + PradAyaka प्रदायक = supplier, one who bestows. (Eepsitha = ईप्सित and Ishta इष्ट are synonyms) Please see Naama 55 for annotation of "desired ". Desire for NEED (for surviving a virtuous life) is different from desire of WANTS (which is greed). (Almost same attribute conveyed in Naamaa 155 again)

ईतिभीतिहरश्चेड्यईषणात्रयवर्जितः । उदारकीर्तिरुद्योगीचोत्कृष्टोरुपरक्रमः ॥११॥

74 ॐ ईतिभीतिहराय नमः । ॐम् ऋ³ति⁴भी⁴ति⁴ह⁴रा⁴य⁴ नमः
 ఓం ఈతి భీతి హరాయ నమః । E²thi b²eethi harAya

Praise to B²aGhavAn who destroys distress, invasion, drought, floods. Danger, risk and the fear from these. ईति Eethi to be seen as threats from outside us – the world surrounding us (call this stimuli) + भीति B²²eethi is our emotional response in terms of fear, insecurity apprehension, dread, terror, tremor and Trembling). Interestingly + + हर - eliminate, nullify totally) (please see foot note)

11 Foot note: Naama 74:

Adhi SankarAchArya in Dakshinamoorthy sthOthram says that (when we wake up in the morning) our mind (manas मनस्) sees (dhrushya दृश्य) outside world (nagari नगरी) in a mirror (dharpaNam दर्पणम्) called mind itself. We the jEva जीव is full of roles (each with its own duties, responsibilities, resources and authority such as: #husband / wife; # parents / children; # employer /-employee; # teacher / student; #leader / follower; etc. to be played that translates to worldly (loukeeka लौकीक) transactions. As a corollary, these transactions create the emotional challenges, disturbances and outcome results.

विश्वम् दर्पण दृश्य माननगरी तुल्यम् निजान्तर्गतम्. *Visṭvam DarpaNa-Drsṭyamaana-Nagaree-Thulyam Nija-Anthargatham. Meaning: The Entire World is Like a City Seen within a Mirror, - called our "mind" that acts as a reflecting mirror of outside world. The "Seeing" is happening within One's Own Being. Actually what happens in the outside world is irrelevant to our "Body-Mind-Intellect" complex; as long as its image is not captured in our mind. Every day, millions die and millions are born but that doesn't affect us. But a birth / death in our close circles make us glad / sad. Our real consciousness is awake for a fraction of second between when we wake up physically and start assuming responsibilities and worldly transactions of our roles. And that is the interval when Individual consciousness (jEva chaithanyam जीव चैतन्यम्) is same as cosmic consciousness (sudhṛ dha chaitanyam शुद्ध चैतन्यम्)*

ADDITIONAL NOTES ON MIND:

The "mind" is directly referred to in Naamaas Poorva b²agam verse 13, 267, 527, 587, 671, 679, 915 AND referred to in annotations of naamaas 74, 76, 79, 91, 126, 153, 186, 231, 238, 262, 281, 303,340, 343, 355, 403, 427, 441, 459, 462, 597, 622, 624, 631, 637, 677, 719, 428, 735, 736, 772, 808 and 840.

Whereas most animals are believed to have intuitive brain – to the extent of survival of self and species, at least we humans do not believe that animals have "mind" as we humans have. But we do know many animals – including birds feel sad when the partner dies. Almost all species share the food with the members of the species and also leave behind for parasites such as 'hyena'. Some like snakes, monkeys, elephants do even remember and recall. I have personally witnessed the following in nature and therefore skeptical whether we are wiser, peaceful and possess long term wisdom as much as we think we are.

Hippopotamus is a very heavy animal weighing 2 tonnes plus minus 20% and have legs that can't support its body weight on land. So, it needs to be in water supported by bouncy. If it gets on to land for food, it needs to run, so that the momentum supports its weight. But it is a mammal and breathes using lungs. So when it yields an off-spring, the mother should be in water to take advantage of bouncy and the delivered child must be on land so that it can get its first breathe from air. I have personally seen, the fellow hippos push the river sand and create a small island on which mom delivers its off-spring.

Another interesting phenomenon I have observed is how the different herbivores species –eat the leaves from same tree but at different heights starting from goat to giraffe, and finally arboreal monkeys on top of the tree! Yet another interesting nature's play is that different species starting from cattle, warthogs, cheetah, wildebeest, leopard, lions etc. time their watering from the same river Zambesi leaving elephants all the afternoon hours to consume water and do merry making in herds! When I sat (in a safe boat) whole day there, I realized that is nature's height division and time division multiplexing!

Is this cognitive reasoning or intuitive wisdom or driven by rational thinking mind or nature's scheme of things? But surely, this knowledge lets the species survive. No matter, whether other species have "mind ", we do have enough understanding on human mind. CAUTION: Mind is too complex a subject to be completely understood just by what is described below.

Some special peculiarities of human mind to the extent I have understood are shared below:

(i) There is enough scientific documentation on BRAIN and MEMORY.

(i. 1) In physical terms, we talk of fore brain, mid-brain, and hind brain. We also talk of Frontal lobe, Precentral gyrus, Central sulcus, post-central gyrus, parietal lobe, Occipital lobe, cerebellum, Temporal lobe (+ its part hippocampus), neo Cortex and amygdala, Sylvian fissures and such PHYSICAL sub-divisions.

(i. 2) We talk of Episodic and semantic long term memories VS. short term memory. We know that there are 3 main stages, namely, encoding, storage and recall associated with "memory's use". We know that memories arise from our sense organs and related associations to outside world. We know that more the "EMOTION" attached to a memory event, it is more easy to recall. There may be disputes where memory is stored. Whether entire brain is used up or a part of it is used to store memory. We know the roles of neuron, hippocampus as primary regulator of memory retention. We accumulate the "thoughts" triggered by each event – "stimuli and our responses" in our "memory" over the years and have capacity to recall randomly at any time.

(i. 3) But then what is "MIND"? Is it similar to software that drives the brain the hardware? If so who created that software and put in there? Does "Mind" as a software has bugs?

(i. 4) Is "Mind" another synonym to "Brain"? If so are there physical differences among "knowledge", "intellect"; "wisdom"; "discretion / discrimination ability"? At best we can summarize that # KNOWLEDGE is a "library / storage #INTELLECT is our ability to analyze and use the knowledge # WISDOM is the processed information –output from intellect that drives us to thoughts / words / actions and #Discretion is our ability to distinguish between what we need Vs what we want, mortal Vs. immortal, desirable Vs undesirable; important Vs unimportant and such choice between binary or even complex functions. Do we have definitive answers?

(i. 5) But we certainly are aware of the following no matter whether they physical or virtual; analog or digital, visible or mere perceptible, manifested or un-manifested.

(i.6) Suppose the body gets hurt, does the physical body feel the pain? Or the life energy, the soul, the individual consciousness feels the pain? Or the memory, brain or any part of it feel the pain? If so, why body doesn't feel the pain when cremated or buried (after death)? Why when brain goes to "coma" stage and the person still lives (or if the person is under anaesthesia), the individual life force doesn't feel the pain? What happens to memory under sedation or LSD type of drugs?

(ii) Each memory recall brings with it emotions ranging from joy to anger, sadness, frustration and even hatred that was first response in us when we received those stimuli.

(ii.1) Every day, every thinking person is able to see some relatives, friends, neighbours die and their "body" is disposed off. During the we are a witness to death, certainly, we realise that we are also mortals and have to kick the bucket some day. And yet, no sooner, we resume other activities the "MIND" somehow forgets this immense reality and repeated realization and gets tormented by greed, anger, sadness or filled with happiness and joy? Why only this "TRUTH of mortality" always remains subdued in our mind-intellect-reasoning system?

(ii.2) Suppose we imagine a far of Quasar, a billion light years away, what is the mental distance between us and the quasar? It is obviously zero. Suppose we do not like a person before our eyes. What is the mental distance between us and that hated person? If physical distance counts, why do we shout in anger as though that person can't hear when we talk softly?

- (iii) Each of the negative emotion has propensity to negatively affect our "peace: (or peaceful mind.
- (iv) Entropy acts even on memory. Slowly, we may forget past events + stimuli and responses + faces.
- (v) A positive mind is paradise, make social interactions easy.
- (vi) Whereas we accept SUN, Moon, Stars, communities at distances, rain, cold, heat as they are – no matter they physically affect or not, we have happy-sad associations only with those we closely interact – this includes parents, siblings, neighbours, colleagues, friends and relatives. Sometimes the negative emotions are so high, that we do not want to interact with people who kindle negative responses in our mind.
- (vii) Many scriptures are interpreted to mean (by those who give discourses) that once we "drop" the mind, we are in "BLISS" state of non-duality with zero emotions. But humans are called "mAnavA" (मानवा) in Sanskrit because they have "manas" (मनस्) the mind. Even the ENGLISH word MAN probably comes from the Sanskrit Word MaN (मन) to denote that man is differentiated by the mind. Is it really possible to "drop" the mind and still live human life with a purpose and useful value addition. ? We can stop talking and performing actions. We can stop responding to external stimuli and yet perform our duties and live a useful human life. But can we stop thinking? Do the scriptures really call for "dropping the mind" or they only want us to "tranquil / quieten" the pendulum action of the mind oscillating between two extremes of joy and sorrow, love and hate etc.?
- (viii) Almost in every language I have come across, I have seen proverbs to STRESS on the power of mind. In English we say, "You are -what you think you are "; "power of positive thinking ". In Sanskrit we have a phrase "Yath B²Avam Thath b²avathi" = "यत् भावं तत् भवति" "Your thoughts (attitude, conduct, behaviour, mental disposition) defines what you are ". Other such phrases "Always Think GOOD, Good will happen to you "; "Your good mind is the gateway to bliss". Therefore, MIND is the key. What happens if we were to drop it? Do we still remain humans?
- (ix) Further, mind is the driving force for words and actions as we can see in Naama 186. Without "mind" we are same as "inert" elements in "Right Hand Side" of the periodic table. Probably a burden on those who create net real positive wealth that's sustains our life too. (a sort of vegetative COMA state)
- (x) Does that mean humans will always be subjected to DUAL EMOTIONS of "love & hate "? The answer is largely 'yes', In fact, I personally think, that. this is what defining "human" existence. What are the solutions prescribed by various religious scriptures to find sanity within the duality caused conflicting emotions?
- (xi) Another interesting fact of human mind is that it is virtually impossible to make the mind stay on one single thought / object / subject. Mind is full of thought streams. Mind always swings like a pendulum between divinity and satanic. And always one thought begets another thought. Though all thoughts are based on accumulated experiences (stimuli – responses) of the said individual. In other words, no human could ever be "Always sad / Always mad / Always bad / Always good / Always happy ". One of the greatest seers in 20th century B²aghavAn Ramana Maharishi advocated that if we can trace back our thoughts and keep doing this exercise until, we could fathom the very first thought. we will find our original root is cosmic consciousness. The beauty of this is that we keep tracing back thoughts and emotions and hence abide by nature's rule that mind can never focus on one thing for ever and yet we can realize the शुद्ध चैतन्यम् = sudh²dha chaithanyam= PURE EXISTANCE.

(xii) Suppose we have something neutral (that does not trigger positive / negative stimuli) and focus our mind on that "neutral" we neither have negative / positive "response" germinating in our mind. Though difficult to retain that "neutral stimuli" it does help relax for that duration. This probably is "real intent" of meditation.

(xiii) Another aspect of mind control is "crowding out ". Just like the darkness is crowded out by light, we could use positive thoughts / neutral thoughts to crowd out negative thoughts. But what are "neutral thoughts? In fact, such "crowding out negative thoughts" allow us to find better "solutions" for the problems our mind is grappling with all the time. I have personally used "chanting this sahasraNama and enjoying the meanings and beauty" to crowd out negative thoughts. And the indirect benefit of this is maintaining good physical health even at 72 years and clarity of issues / challenges facing human life and best way forward emerging on its own, though not immediately

(xiv) Do we have a way to convert "negative" emotions to "positive" or at least kill such negative emotions. All the religions, geographies, communities have some sort of festivals. In SanAthana traditions, we have festivals to celebrate / commemorate "sibling love / protection" (RakshA bandh²an), "Teacher- student" (Guru poornima; and neighbourhood (Holi) and others such as harvest festival, Diwali and so on. Likewise, there are Christmas, Easter, Eid-UI-Fitr, Eid-UI-adha and others. These festivals give an occasion for people to (re-)engage with all, receive and give "positive" stimuli so that the "negative accumulated emotions" are "RESET to ZERO ". Just like darkness is absence of light, when our mind is filled with positive vibes, the negativity simply gets crowded "out ".

75 ॐ ईक्ष्वाय नमः ।
 ఓంకూడ్యాయ నమః ।

 ఓం ఋ³యాయ నమః
 Ed² yAya

Glory and praise to B²aGhavAn SubrahmaNya. (The difference between idaneeya ईडनीया (Naama 71) and Idya ईक्ष्वा Naama 75 is that here we request and implore the glory)

76 ॐ ईषणात्रयवर्जिताय नमः ।
 ఓంకూషణాత్రయ వర్జితాయ నమః ।

 ఓం ఋషణాత్రయ వర్జితాయ నమః
 E²IshaNa thraya varji thAya

Praise to B²aGhavAn who delivers devotees from all triads of miseries / existential challenges and issues with utmost haste. ईषणा ishaNaa = haste, commanding, reigning, ruling owning, possessing; त्रय is three =Thraya = denotes all triads such as guNathraya, kaalathraya, avasthathraya, dhEhathraya, thaapathraya, bhaavaa thraya, etc. described below. वर्जित varjita exclude, avoid, abandon, deprive, without, with exception of). (please see foot note)

12 Foot note Naama 76:

More annotation as त्रय thraya: - गणपति अथर्वशीर्षम् GaNapati Ath²arvas₂eersha Upanishad describes B²aGhavAn Ganapathy as:

#1 त्वं गुणत्रय अतीतः = Tvam GuNa-Thraya-Atheethah = You are beyond the Three GuNAs (Saththva, Rajas and Thamas) (Therefore, O-Ganapati, help us realize Your Conscious Essence beyond the three variations of the Mind due to the play of GuNAs),

#2 त्वं अवस्थात्रय अतीतः = Tvam Avasth^{aa}-Thraya-Atheethah = You are beyond the Three States (Waking, Dreaming and Deep Sleep (Therefore, O Ganapathy, help us realize Your Conscious Essence beyond the constraints of the three States of human existence.),

#3 त्वं देहत्रय अतीतः । Tvam DhEha- Thraya-Atheethah = You are beyond the Three Bodies (Gross Body, Subtle Body). Therefore, O Ganapathy, help us realize Your Conscious Essence beyond the constraints of the three Bodies),

NOTE: Just for comprehension of those who hear these terms for the first time; some annotation is added. \$1: Cause = kAraNA = कारण = reason. कारण शरीर = KAraNa s₂areeram = the causal body has no other function than being the seed of the subtle and the gross body. By itself, it is formless, undifferentiated, doesn't have the "I" consciousness and originates with "ignorance" of the real identity of the "life energy" (Aatman = आत्मन् = soul). Many seers describe this as "emptiness", "ignorance", and "darkness. \$2. Sookshma s₂areeram = सूक्ष्म शरीर = the body of the mind and the vital energies, which keep the physical body alive. We could perceive them as our mind, intellect, digestive, respiratory and such energy systems, sense organs inside the body that which gives us our perceptions, experiences. \$3. Sthoola s₂areeram or the gross body is the material physical mortal body that eats, breathes and moves. The jEva chaithanyam forms "I" ness by attaching itself to this body.

#4 त्वं कालत्रय अतीतः । Tvam Kaala- Thraya-Atheethah. You are beyond the Three times (Past, Present and Future) (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all Time constraints),

#5 त्वं तापत्रय अतीतः = Tvam Taapa thraya Atheethah = The three sorts of affliction incidental to created beings viz. (i) आध्यात्मिक = AdhyAtmika = bodily and mental pain + (ii) आधि दैविक = Adh^{id}idhaivika = super human = factors beyond human control and (iii) आधि भौतिक = and ādh^{id}ibh^{id}autika = natural but incidental pain - physical issues) – discussed in footnote of Naamaa 31. (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all physical, emotional, mental, intellectual afflictions),

#6 त्वं भावत्रय अतीतः = Tvam B²aavaa Thraya Atheethah = You are beyond the three kinds of b²aava which predominates in a person depends on their own nature – \$1. सत्त्व = sAthvic = This mental disposition is close to Divine b²ava or pure b²ava, highest form of human nature (Suddh^{id}a b²aava). \$2. रजो = rajasic = action oriented inner force that drives thinking, words and actions and \$3. तामस = tAmasic = dull, lazy, (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all constraints of mental disposition and behavioural, attitudinal constraints).

#7 त्वं भुवनत्रय अतीतः = Tvam b²uvana-thraya Atheethah = You are beyond the three worlds (\$1). Swarga = स्वर्ग heaven, blissful, (\$2). Marthya = मर्त्या = mortal world = this planet earth and (\$3.)pAthAla = पाताल = hell). (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all places of living imposing geographical constraints). Please related Naamaa 31 also.

77 ॐ उदारकीर्तये नमः ।

ఓం ఉదార కీర్తయే నమః ।

ஓம் உதார³ரகீர்த்தயே நமஹ

UdhAra keer thayE

Praise to B²aGhavAn who has name and fame for being (Udhaara उदार = Munificent, Noble, exalted, dignified, High, lofty, great, illustrious, distinguished; Honest, sincere, upright. Good, nice, fine; Proper, right, eloquent, kind, soft, agreeable; plentiful, Rich + कीर्ति keerthy = mention, glory, lustre, reputation, credit, renown, edifice).

78 ॐ उद्योगिने नमः । ॐம் உத்³யோகி³நே நமஹ
 ఓంఉద్యోగినే నమః । Udh yO ginE

Praise to B²aGhavAn who is Active, diligent, persevering, industrious (= UdhyOginE = उद्योगिने one word)

79 ॐ उत्कृष्टोरुपराक्रमाय नमः । ॐம் உத்³క్ருஷ்ட உருபరాక్రமాయ நமஹ
 ఓంఉత్కృష్టోరుపరాక్రమాయ నమః । UthkrushtOru parAkra mAya

Praise to B²aGhavAn who has the most eminent, superior, exquisite, excellent thigh representing a great valour (उत्कृष्ट uthkrushta =eye-catching, considerable, remarkable, fine, noticeable, great, noticeable, outstanding, prominent, attracted, excessive, best, extracted, exquisite, superior, taking a high position, eminent, much, drawn up or out, most, excellent+ उरु uru thigh (please see foot note below) + पराक्रम) parAkrama valour) VARIATION: B²aGhavAn's valour represented by his exquisite large thighs calls out loudly by itself. Sometimes this is chanted as two NAAMAAS ॐ उत्कृष्टाय नमः ॐ उरुपराक्रमाय नमः UthkrushtAya namah / Uru parAkra mAya namah). (please see foot note)

13 Foot note Naama 79:
 उत्कृष्टता = utkRuStathA = eminence, superiority, excellence.
 उत्कृष्टत्व = utkRuStathva = superiority, excellence, eminence.
 उरु =uru = large, spacious, extended, much, broad, wide, excellent, great, excessive, widely, far, far off, shank, room, wide space, space. **Uru denotes the ever growing, multiplying aspect where the growth is gigantic, instantaneous. Just like what happened in the beginning of the universe, and what is happening to the universe even now. Tremendous speed, tremendous growth. Uru krama is also name of Shreeman NarayaNa denoting the thri-vikrama (vAmana) avathAra. To that B²aGhavAn whose valor magnifies limitlessly and instantaneously and who is most excellent, I bow down (in mind, speech and action in humility) to HIM**

उत्कृष्टशक्तिरुत्साहउदारश्रोत्सवप्रियः । उज्जम्भउद्भवश्रीग्रउदग्रश्रीग्रलोचनः ॥१२॥

80 ॐ उत्कृष्टशक्तये नमः । ८० ॐம் உத்³క్ருஷ்ட శక్తియే నమః । ౮౦
 ఓంఉత్కృష్ట శక్తియే నమః । ౮౦ Uthkrushta s₂akthayE

Praise the B²aGhavAn who is the REAL energy and one who bestows energy for conversation, crying out, calling, exclamations and in general dealing with worldly transactions. (उत्कृष्ट = uthkrushta = exalted + शक्ति s₂akthi energy)

81 ॐ उत्साहाय नमः । ॐம் உத்ஸாஹாய நமஹ
 ఓంఉత్సాహాయ నమః । UthsA hAya

Praise to B²aGhavAn who has tremendous passion, commitment, energy, enterprise, power, spirit, ebullience and hard work-performance to make - the universe and devotees merry, happy, festive, joyous, delighted and elevated. In other words, the energy behind all this उत्साहम् Utsaaham comes from the B²aGhavAn.

82 ॐ उदाराय नमः । ॐம் உதா³ராய நமஹ
 ఓంఉదారాయ నమః । UdhA rAya

Praise the B²aGhavAn One who is Good, nice, fine, who is proper, right, eloquent, kind, soft, agreeable; rich, plentiful (please see Naama 77 for Udhaara उदार = Munificent, Noble, exalted, dignified, High, lofty, great, illustrious, distinguished; Honest, sincere, upright.

83 ॐ उत्सव प्रियाय नमः । **ஓம் உத்ஸவப்ரியாய நமஹ**
 ఓం ఉత్సవప్రియాయ నమః । **Uthsava pri yAya**

Praise to B²aGhavAn who makes devotion a joyous, festive and divine celebration / occasion. HE also enjoys joyous dance, Joy, merriment, delight, pleasure and enterprise. [Uthsavam उत्सवम् + Priyaya प्रियाय. Uthsavam have two purposes: It gives an opportunity for all sections of society to come together and remain engaged with divine spirit. It also helps poor people to get food and contribute their physical might. Further, it converts the social atmosphere to a festivity and divinity and also removes sadness and brings in auspiciousness.

84 ॐ उज्जृम्भाय नमः । **ஓம் உஜ்ஜரும்பாய நமஹ**
 ఓం ఉజ్జ్రంభాయ నమః । **Ujrum b²Aya**

Praise to B²aGhavAn whose might makes his enemies part like a yawning mouth and enemies open their mouth in awe VAR 1: B²aGhavAn breaks asunder all enemies. VAR 2: B²aGhavAn spreads and occupies the universe.

(ujjrumb²a उज्जृम्भ is one word = blown, expanded, gaping, open, parting, breaking asunder AND उज्जृम्भा is the act of gaping, yawning, spreading, increasing.

85 ॐ उद्भवाय नमः । **ஓம் உத்³ப⁴வாய நமஹ**
 ఓం ఉద్భవాయ నమః । **Udh b²a vAya**

Praise to B²aGhavAn who is the source of origin, birth. VARIATION: who arose, from agni pindam. उद्भव udhbh²ava = Production, creation, birth, generation Source, origin, cause to exist, create, produce, to proclaim to employ. to raise, elevate. To rise in arms, revolt, rebel against enemies.

86 ॐ उग्राय नमः । **ஓம் உக்³ராய நமஹ**
 ఓం ఉగ్రాయ నమః । **Ug rAya**

Praise the B²aGhavAn who to HIS enemies is fierce to his enemies.
 (ugra उग्र = Fierce, cruel, ferocious, savage having a formidable, terrific, frightful, fearful; Powerful, mighty, strong, violent, intense look and that look alone would do the correction required in enemies.
When we say HIS enemies, a question arises as to how B²aGhavAn could have enemies since all living entities are HIS children. However, B²aGhavAn has codified dh²arma s_zAsthAs and vEdhAs. Those who do not abide by their respective DH²ARMA and those who are harming nature, prakrithi, creation, are HIS enemies to be corrected and taken back to dh²Armic life).

87 ॐ उदग्राय नमः । **ஓம் உத்³க்³ராய நமஹ**
 ఓం ఉదగ్రాయ నమః । **Udha grAya**

Praise to B²aGhavAn who is Tall, lofty, high, exalted, large, broad, vast, big, Noble, good-looking (=उदग्र, udhagra)

88 ॐ उग्र लोचनाय नमः । ॐம் உக்³ர லோசநாய நமஹ
 ॐம் ఉగ్రలోచనాయ నమః । Ugra IOcha nAya

Please see Naama 86. Here IOchana = लोचन = eye sight is added to उग्र UGRA. = Same annotation as in Naamaa 86 applies.

उन्मत्तउग्रशमनउद्वेगघ्नोरगेश्वरः । उरुप्रभावश्चोदीर्णउमापुत्रउदारधीः ॥१३॥

89 ॐ उन्मत्ताय नमः । ॐம் உந்மத்தாய நமஹ
 ॐம் ఉన్న త్తాయ నమః । Unmath thAya

Praise to B²aGhavAn who is furious and mad at those who do not follow virtuous- dh²Armic ways of life. (unmaththam उन्मत्तम् = furious, mad)

90 ॐ उग्रशमनाय नमः । ९० ॐம் உக்³ர ஸமநாய நமஹ
 ॐம் ఉగ్రశ మనాయ నమః । ౯౦ Ugra s₂ama nAya

Praise to the B²aGhavAn who can also NEUTRALISE, the ferocity of the enemies (शमन =S₂amana = equalizing, quelling, allaying, subduing, appeasing, soothing, consoling, conquering, alleviating the misery that could force people in to adh²armA.

91 ॐ उद्वेगघ्नोरगेश्वराय नमः । ॐம் உத்³வக³க்⁴ நோரகே³ஸ்வராய நமஹ
 ॐம் ఉద్వేగఘ్నోర్షా రగేశ్వరాయ నమః । Udh wEgag²-nOra gEs₂warAya

The literal meaning of words will be counter intuitive understanding because उद्वेगम् udhvEgam (passion) + घ्न gna (destroy) + उरग uraga (snake)+ ईश्वराय Is₂waraya. (leader) would mean: Bow to B²aGhavAn - leader of snakes - who destroys the exuberance. उद्वेगम् udhvEgam usually means energetic, passionate, driven by energy. In positive form of use, a leader or a doer of an action requires energy and passion to deliver performance. Passion is the driving forces of all actions whether good (resulting in overall auspiciousness, prosperity and divinity) or bad (the opposite effect). The same उद्वेगम् udhvEgam =force could also result in negative (*destructive*) action. Therefore, we could understand this Naama as Praise the B²aGhavAn, (*who is also worshipped as Naaga RAjA = head of serpent family = uraga ES₂warA*) who stops the poisonous exuberance and allows flow of positive energy -the energy required for actions).

VARIATION 1: A snake has two qualities =it moves crooked and has single point focus. Likewise, the human mind moves in a crooked way and can focus only on one thing at a time. The prayer here could be "I bow to that B²aGhavAn who is the Master Mind who rises up very fast to kill the waywardness of my (human) mind, and who eliminates my mind itself at the end. The progression takes place as follows: #1: "No mind" is the अमनस्कम् amanaskam stage = low-spirited, not well-disposed, silly, without perception or intellect, indecisive. #2 अमनस्कम् amanaskam is a stage before अहङ्कारम् = ahamkaaram (= *self-consciousness, individualization, viz. the conceit or conception of individuality, haughtiness, pride, egotism, thinking of self, conception of one's individuality, arrogance, conceit*) occupies the mind. #3 सायुज्यम् =sAyujyam = (*absorption, intimate union, closely united with, similarity, likeness, identification, communion with*) occurs. (*Like what happened to Pareekshit mahaaraaja*) This meaning also fits beautifully from spiritual pursuit perspective.

उद्वेग udhvEga = going upward and rising, Going swiftly Steady, calm, tranquil. Ascending, mounting. an ascetic whose arms by long practice continue always raised above the head, Trembling, shaking, waving. , agitation, excitement, alarm, fear), fuss + घ्न (Gna) has multiple meanings. =Killing, destroying, removing, curing, striking with, murderer, killer. This word occurs in Naamas 175, 185, 192, 232, 275, 326, 365, 391, 427, 428, 429, 579, 784, 823, 835, 862, 869, 939, 984)+ औरग (Oraga) relating to / belonging to snake) / / उरग (Uraga) serpent, snake +. ईश्वराय + Is₂waraya- leader / chief / wealth.

92 ॐ उरु प्रभावाय नमः । ॐम् உரு ப்ரபா⁴வாய நமஹ
 ॐम् ఉరు ప్రభావాయ నమః । Uru prab²A vAya

Praise to B²aGhavAn who gives foresight, far-reaching, wide, spacious and high strength and other virtues (uru उरु = thigh, much, broad, wide, excellent, great, excessive, large, spacious, wide, + prab²Avam प्रभावप्रम् = beauty, efficacy. Strength, tranquility, super natural. Majesty). Variation: Praise to B²aGhavAn who has majestic large powerful thighs that can send fear in enemies Please see Naama for 79 for more annotation on उरु Uru.

93 ॐ उदीर्णाय नमः । ॐम् உதீ³ர்ணாய நமஹ
 ॐम् ఉదీ ధ్ణాయ నమః । Udheer NAya

Praise to B²aGhavAn who ascended (from agni pindam) and is generous, great, excellent. (उदीर्ण UdheerNa = elevated, issues out, proud, excited, increased, ascended from. Stand out).

94 ॐ उमा पुत्राय नमः । ॐम् உமா புத்ராய நமஹ
 ॐम् ఉమా పుత్రాయ నమః । UmA puth rAya

Praise to B²aGhavAn who is the Son (puthra = पुत्र) of umA (umA = उमा). (Uma stands for splendour, light, fame, reputation, tranquility, turmeric and companion of B²aGhavAn S₂iva. Uma is PArvathy and mother of B²aGhavAn.

95 ॐ उदारधिये नमः । ॐम् உதா³ரதீ⁴யே நமஹ
 ॐम् ఉదా రధియే నమః । UdhAra dh²iyE

Praise to B²aGhavAn who is enlightening the organs of senses and capable of upward lifting devotees. (उदारधि udhaaradh²i = sagacious, highly intelligent, wise, enlightening).

उर्ध्वरेतःसुतस्तूर्ध्वगतिदस्तूर्जपालकः । ऊर्जितस्तूर्ध्वगस्तूर्ध्वऊर्ध्वलोकैकनायकः ॥१४॥

96 ॐ ऊर्ध्व रेतःसुताय नमः । ॐम् ஊர்த்⁴வ ரேத: ஸுதாய நமஹ
 ॐम् ఊర్ధ్వరేతః సుతాయ నమః । Urdh²wa rEtha su thAya

Praise to B²aGhavAn who is the son of B²aGhavAn S₂iva
ऊर्ध्वरेतस् means one who lives in perpetual celibacy and abstains from sexual intercourse. This is an epithet of B²aGhavAn S₂iva. (B²aGhavAn SubrahmaNya was born from S₂iva and Parvathy's reproductive energies flowing upwards and combining to become agni pindam (Split used: Oordhva rEthas ऊर्ध्व रेतस् + sutha सुता (son).

Oordhva, ऊर्ध्व = erect, upright, above, rising / tending upwards, after words, subsequent to, in a high tone,

97 ॐ ऊर्ध्व गति दाय नमः । ॐம் ஊர்த்⁴வ க³தி தா³ய நமஹ
 ఓం ఊర్ధ్వ గతిదాయ నమః । Urdh²wa gathi dhAya

Praise to B²aGhavAn who gives us (ऊर्ध्व गति- oordhva gathi =) passage to upper world, heaven, blissful state of wakefulness consciousness. (ऊर्ध्व oordhva heaven and गति gathi = go to, movement, refuge)

98 ॐ ऊर्जपालकाय नमः । ॐம் ஊர்ஜ பாலகாய நமஹ
 ఓం ఊర్జ పాలకాయ నమః । Urja pAla kAya

Praise to B²aGhavAn who is the protector and gives us breathe of life, food, strength. (oorja ऊर्ज food, strength, vigour, effort, power, eminence, breath + pAlaka पालक guardian, keeper, protector provider, nourisher)

99 ॐ ऊर्जिताय नमः । ॐம் ஊர்ஜிதாய நமஹ
 ఓం ఊర్జి తాయ నమః । Urji thAya

Praise to B²aGhavAn who is abode of bravery, heroism. Valour, gallantry (ऊर्जित oorjitha = lofty, excellent, gallant, strong, mighty, great, important, powerful, valour)

100 ॐ ऊर्ध्वगाय नमः । ॐம் ஊர்த்⁴வ கா³ய நமஹ
 ఓం ఊర్ధ్వగాయ నమః । १०० Urdh²wa gAya

Praise to B²aGhavAn who is (and hence leads us on an) (ऊर्ध्वग=) ascending, rising, virtuous, pious path. ऊर्ध्वगति =upward, reaching heaven, rising up. (please see 101 also for ऊर्ध्व)

101 ॐ ऊर्ध्वाय नमः । ॐம் ஊர்த்⁴வாய நமஹ
 ఓం ఊర్ధ్వాయ నమః । Urdh²vAya

Praise to B²aGhavAn who is: Highest / superior / most elevated among divine / celestials / gods / demi-gods. **and** Highest most superior cosmic consciousness for us to merge our individual consciousness. (ऊर्ध्व oordhva = being above, high, going upwards, ascending looking up, erect, aloft, tending upwards, high, elevating, superior and hence leads us to heaven).

102 ॐ ऊर्ध्व लोकेक नायकाय नमः । ॐம் ஊர்த்⁴வ லோகைக நாயகாய நமஹ
 ఓం ఊర్ధ్వ లోకైకనాయకాయ నమః । Urdh²va lOkaiKa nAya kAya

Praise to the B²aGhavAn who is the ONLY HERO, protector of upper world (usually ऊर्ध्वलोक means dhEva LOAKAM of Indhra and others / heaven. B²aGhavAn as dhEvA SEnApathi is the only protector.

ऊर्ध्व oordhva = upper world – heaven + लोकेक lOkaiKa = लोके + एक) + (for the) world. , the only) + नायक leader) ²

ऊर्जिवानूर्जितोदारऊर्जितोर्जितशासनः । ऋषिदेवगणस्तुत्यऋणत्रयविमोचनः ॥१५॥

103 ॐ ऊर्जवते नमः । ॐம் ஊர்ஜ வதே நமஹ

ఓం ఊర్జ వత్ నమః |

Urjav athE

Praise to B²aGhavAn who is the most powerful (urjavathE ऊर्जवते = powerful, vigorous, strong,)

104 ॐ ऊर्जितोदाराय नमः |

ఓం ఊర్జితోదారాయ నమః |

ఓం ఊర్జితోదారాయ నమః |

UrjithO dhA rAya

Praise to B²aghavAn who is not only strong and powerful but also noble, lofty, softy, munificent (ऊर्जित oorjitha+ See 99 lofty + उदार udhAra =lenient, noble, liberal, generous)

105 ॐ ऊर्जितोर्जितशासनाय नमः |

ఓం ఊర్జితోర్జిత శాసనాయ నమః |

ఓం ఊర్జితోర్జిత శాసనాయ నమః |

UrjithOr jitha SzAsa nAya

I bow to B²aghavAn who makes rule book for valour. Strength can be derived only from something that is strong by itself. Hence ऊर्जित oorjitha =Strength. (in order to make doubly strong, the word is used twice). Our strength can be physical, emotional, mental and spiritual. All these strengths are derived from the Strength of the SzAstrAs (शास्त्र) + vEdic (वेद) commands (शिक्षा).

This SzAsanam (शासनम्) itself is B²aghavAn . I bow to that B²aghavAn who has manifested in the form of SzAstrAs and vEdic teachings giving me strength in my life. ऊर्जित oorjitha (Strength, gallant, power, might, great, important, valour) + ऊर्जित oorjitha + शासनम् SzAsanam (edict, doctrine, grant, chastisement, punishing, teaching, instructing).

106 ॐ ऋषिदेवगणस्तुत्याय नमः |

ఓం రిషిదేవ గణ స్తుత్యాయ నమః |

ఓం ఋషి దేవ గణ స్తుత్యాయ నమః |

Rushi dhEva gaNa sthuth yAya

Praise the B²aGhavAn who is worshipped by enlightened Rishis, dhEvAthAs, dhEvA gaNa [Rishis ऋषि (enlightened souls performing penance) + dhEvA देव (who are responsible for various natural actions) + their team (देव) गण (siSzyaas, sEnA). [Sthuthi =स्तुति worshipping. praising already seen

107 ॐ ऋणत्रयविमोचनाय नमः |

ఓం రుణత్రయ విమోచనాయ నమః |

ఓం ఋణత్రయ విమోచనాయ నమః |

RuNa thraya vimOcha nAya

Praise to B²aGhavAn who can LIBERATE us from Three RuNams (three debts) that we inherit when we are born. ऋण ruNam = debt + त्रय thria = triad + विमोचन = vimOchana (deliverance). (please see foot note)

14 Foot note Naama 107:

The 3 fundamental DEBT ruNam ऋणम् with which all of us – human beings- are born are:

(1) Rishi ruNam ऋषि ऋणम्: study of the vEdhAs (vEdh²a adh²yayanam वेद अध्ययनम्) - owed to the sages / teachers. This is to maintain a chain of passage of knowledge in guru s₂ishya ParamparA गुरु शिष्य परम्परा tradition. Essentially for survival of self – adequate knowledge to earn and live a dignified life.

2) Pithru ruNam पितृ ऋणम् begetting a child (owed to the ancestors) This is to maintain the chain of human race. Essentially for survival of human species

(3) देव ऋणम् sacrifice i. e. havan - hOmam होमम्– fire offerings (owed to the dhEvAthAs gods). Essentially for survival of nature that sustains all “food chains” + conducive living atmosphere for all species.

The 4 goals served by discharging the 3 debts are dh²arma धर्म (righteous social behavior), arth²a अर्थ (material success in a dh²Armic way), and kAma काम (satisfaction of legitimate sensual pleasures for survival of self and species) and ultimately liberation mOksha मोक्षं

Note: I have heard of pancha ruNam पञ्च ऋण (also referred in Naama 689. This is just an elaboration of the above. As a jEva, we have 5 ruNams (debts) and prescribed ways to discharge the debts.

- (1) to parents (who give us a body and existence: Repay debt by begetting children and protecting lineage).
 (2) to teachers (guru who give us knowledge. Repay by ourselves teaching others and continue the knowledge flow down the generation.
 (3) To rishis (who bequeathed the vEdhA, knowledge, s₂AsthAs: Repay by proper learning and protecting them without making amendments based on our limited 350 cc brain and pass on to next generation.
 (4) to dhEvAthAs who protect planet earth (that causes rain & shine and food production and feeds us, Re-
 pay by conducting hOmA, not wasting food that nature toils to produce
 (5) and finally to प्रकृति = nature / prakrithi / वन देवता vana dhEvathA (Idemi gods protecting forests that generate oxygen) / पर-देवता ara-dhEvathA (they are - the rivers, mountains, animals in the food chain, trees and forests that give us fertility, food, oxygen to breath. Repay by protecting nature, taking just what we need for survival. IF we have done all our duties as per roles assigned to us in s₂AsthAs; we are automatically repaying the debts and become eligible for jEvan mukthi.

ऋजुरूपोहृजुकरऋजुमार्गप्रदर्शनः। ऋतंभरोहृजुप्रीतऋषभस्त्वृद्धिदस्त्वृतः ॥१६॥

108 ॐ ऋजु रूपाय नमः । ॐ रीज्जा रूपाय नमः
 ఓం ఋజు రూపాయ నమః । Ruju roo pAya

Praise to B²aGhavAn who himself is the form of straight, upright, sincere, truthful, benevolent, honest and divine. The word Rishi is with the root ऋ (ऋजु ruju = above adjectives + रूप = form)

109 ॐ ऋजु कराय नमः । ॐ रीज्जा कराय नमः
 ఓం ఋజు కరాయ నమః । Ruju ka rAya

Praise to B²aGhavAn who makes us, upright, sincere, truthful, benevolent, honest and therefore divine. (Kara कर is tribute, ऋजूकृत rijukrutha is making straight. Contextual meaning noted)

110 ॐ ऋजु मार्ग प्रदर्शनाय नमः । ११० ॐ रीज्जा मार्ग³ प्रदर्शनाय नमः
 ఓం ఋజు మార్గ ప్రదర్శనాయ నమః । ౧౧౦ Ruju mArga pradharS₂a nAya

Praise to B²aGhavAn who is and capable of GUIDING us in the honest divine path. (ऋजु riju = divine + मार्ग mArgam = path, way forward + प्रदर्शन pradars₂anam = showing, directing, making visible)

111 ॐ ऋतम्भराय नमः । ॐ रीतम् भ⁴राय नमः
 ఓం ఋతమ్భ రాయ నమః । Rutham b²a rAya

Praise to B²aGhavAn who is wearing luminous and effulgent clothes (clothes denote divinity, truth, sincerity, benevolence, honesty) who is bearing the truth to oneself, intellect / knowledge which contains the truth in

NOTE NAAMAA 116: लुलित *lulitha* = moved or tossed about, destroyed, tremulous, heaving, beautiful, disarranged, unnerved, hurt, come in contact with, pleasing, disheveled, waving, injured, crushed, swinging to and fro, fatigued, agitated,. dangling, touched by, fluttering, agreeable, movement, motion + उद्धारक *udhdh²Araka* = paying, giving out, affording, one who raises or lifts, drawing out, saviour, rescuer, saviour).

117 ॐ लूतभवपाशप्रभञ्जनाय नमः । ॐ लु⁴त⁴ब⁴व⁴ प⁴ा⁴श⁴ प⁴्र⁴ब⁴ञ्ज⁴नाय नमः
 ఓం లూ⁴త⁴ బ⁴వ⁴ పా⁴శ⁴ ప్ర⁴భ⁴జ్ఞ⁴నాయ నమః । **Lootha b²ava pAS₂a prab² anja nAya**

Praise to B²aGhavAn who destroys and cuts the ropes that attaches us worldly existence. Typically, पाश *pas₂a*= cord is associated with Yamadh²arma Raja. B²ava pAS₂a भव पाश = attachment to existential issues. Lootha लूत = all such attachments are gathered + Prabh²anjana प्रभञ्जन = conquer. भव पाश प्रभञ्जन = B²ava pAS₂a prabh²anjana is Liberation--= मोक्ष²-Moksham- Please see 18 for more understanding of bondage

118 ॐ एणाङ्गधरसत्पुत्राय नमः । ॐ ए⁴ण⁴ा⁴ङ्ग⁴ ध⁴र⁴ स⁴त्⁴पु⁴त्राय नमः
 ఓం ఏ⁴ణ⁴ా⁴ఙ్గ⁴ ధ⁴ర⁴ స⁴త్తు⁴ పు⁴త్రాయ నమః । **YENAnka dh²ara sathputh rAya**

Praise to B²aGhavAn who is a Great son of PARvathy. [एणाङ्ग = yENAnka = moon eyes). + धर dh²ara = who bears those eyes = Goddess PARvathy + Sath puthra सत्पुत्र = (that Parvathy's) good son]

119 ॐ एकस्मै नमः । ॐ ए⁴क⁴स्मै⁴ नमः
 ఓం ఏ⁴క⁴స్మై⁴ నమః । **YEka smai**

Praise the B²aGhavAn who is THAT ONE who is always existing as Cosmic consciousness = शुद्ध चैतन्यम् [ekaha. = एकः =always existing, timeless & imperishable and therefore denotes = Cosmic consciousness = शुद्ध चैतन्यम्. + अस्मि = be, are, am]

120 ॐ एनोविनाशनाय नमः । ॐ ए⁴न⁴ो⁴वि⁴ना⁴श⁴नाय नमः
 ఓం ఏ⁴న⁴ో⁴ వి⁴నా⁴శ⁴నాయ నమః । **YEnO vinAs₂a nAya**

Praise to B²aGhavAn who is THAT ONE WHICH IS INDESTRUCTIBLE. [Split used: एन YENA – that, this, it, one, he, she, + अविनाश = avinAs₂a (indestructible) The cosmic consciousness in this, that, he she, whatever is indestructible, though individual consciousness leaves body on death.

ऐश्वर्यदशैन्द्रभोगीचैतिह्यशैन्द्रवन्दितः । ओजस्वीचौषधिस्थानमोजोदश्रीदनप्रदः ॥१८॥

121 ॐ ऐश्वर्यदाय नमः । ॐ ऐ⁴श्व⁴र्य⁴दा⁴य⁴ नमः
 ఓం ఐ⁴శ్వ⁴ర్య⁴ దా⁴య⁴ నమః । **Eis₂varya dhAya (El as in sound eye)**

Praise to B²aGhavAn one who grants the powers/ prosperity. Supremacy. ऐश्वर्यम् = AiS₂waryam = power, superhuman power, prosperity, state of being a mighty B²aGhavAn, supremacy, sovereignty, wealth, sway, dominion. +दाय dhAya = giver. (please see foot note)

15 Foot note Naama 121:

Power could mean position power (hierarchical), knowledge power, power in using words (called Vak chaathuryam), muscle power, material wealth as power, and skill as power. Likewise, wealth is not just financial but also intellectual / emotional / physical health / ability to be useful to others

ऐश्वर्यम् Aṣṭvarya colloquially is thought to be wealth. But it is actually, leadership and control over others from the perspective of taking care of them/ protecting them and not in a negative way of judging and punishing.

ईश = Is₂a = na^Tha = नाथ leader, protector. The feminine equivalent is ऐश्वर्य. A good human leader himself / herself has a responsibility to guide the team, bringing back the wayward people back in to the "herd" / team and take them to goal achievement. A good shepherd makes sure that all his sheep remain in the flock and safe even as they are grassing the terrain. That being the case how the B²aGhavAn would be punitive and judging? The main goal of the divine is the auspiciousness and prosperity of entire universe. What we call as "IOka kalyANam and sarva mangalam ". So the B²aGhavAn is provider of all that is required for sustenance and welfare of all creatures and supporting nature

122 ॐ ऐन्द्रभोगिने नमः ।
ఓం ఐన్ద్ర భోగినే నమః ।

ఓం ఇన్ద్ర³ర పో⁴కి³నై నమః
Eindhra b²OginE

Praise to B²aGhavAn who is the source of all Indhra's possessions and protector or all Indhra 's enjoyment. (Eiendhra ऐन्द्र: = of / from / related to Indhra, +b²ogin भोगिन्: means enjoyment, enduring, possessing, indulgence, suffering eating). By extension, Praise to B²aGhavAn who is the source of all our possessions and enjoyment.

123 ॐ ऐतिहाय नमः ।
ఓం ఐతిహ్యాయ నమః ।

ఓం ఇతిహ్యాయ నమః
Eithih yAya

Praise to B²aGhavAn who is the legendary / traditional instructor to devotees. HE sustains tradition and passes on to successive generations. (ऐतिहा Aithihya = tradition, history, legendary account, traditional instruction)

124 ॐ ऐन्द्रवन्दिताय नमः ।
ఓం ఐన్ద్ర వన్దితాయ నమః ।

ఓం ఇన్ద్ర³ర వన్ది³తాయ నమః
Endra vandhi thAya

Praise to B²aGhavAn who is venerated by INDHRA and his team (in Indhra gaNa) ऐन्द्र Eiendhra == whole team belonging to Indira (coming from / belonging to, similar to Indhra) वन्दित = celebrated, extolled, praised, respectfully greeted, saluted, revered, honoured, paid homage to; respected, venerated)

125 ॐ ओजस्विने नमः ।
ఓం ఓజస్వినే నమః ।

ఓం ఓజస్వినినై నమః
Ojas vinE

Praise to B²aGhavAn who is energetic, powerful, strong and vigorous and the LIFE FORCE of cosmic consciousness, (please see foot note)

16 Foot note Naama 125:

तेजस् Tejas is the DIVINE aspect of cosmic energy source. And ओजस् = Ojas is its counterpart for jEva life energy. A mortal person is alive only as long as the ओजस् OJAS energy flows in that person's body. When

OJAS energy flow stops, the person is dead. When elders bless, they say TEJASVI bhava तेजस्वि भव and not Ojasvi bhava ओजस्वी भव because we are already alive and we only need to acquire the cosmic divine consciousness energy, tEjas and shine with that energy. However, when we perform SandhyaAvanadhanam we do say ओजोसि सहोऽसि बलमसि भ्राजोऽसि देवानां धामनामासि विश्वमसि विश्वायु-स्सर्वमसि सुर्वायु-रभिभूरोम्. OjOsi, sahOsi, balamasi b²rAjOsi dhEvAnAm dh²AmanAsi vis₂vamasi vis₂vAyuh sarva masi sarvAyuh ab²ib²oorOm..... The तेजस् TEJAS is the energy flow of the universe = that of divinity, ever shining consciousness energy keeping universe alive. When B²aGhavAn S₂iva inhales all TEJAS energy within HIM, there is pralaya (explained below) and no more universe in materialized form as we see them with our eyes).

My understanding from science: A planet in order to sustain LIFE, needs to be in a "habitable" distance from the SUN -around which it revolves. For the size of our SUN, the Scientists say that distance is about 0. 95 AU to 1. 67 AU (1 AU is roughly 149. 6 million km). This is the distance at which water – the nourisher, that gives food – remains in liquid state. And Edwin Hubble postulated that the universe is expanding. The Sanskrit word PARA in Para Brahman also means expanding. It is now scientifically believed that interstellar distances keep on increasing as result of expansion of universe. THIS THEREFORE leads to a conclusion that at some point in time, life holding planet (our current earth) will move away from habitable zone from SUN and no life can be sustained thereafter. As per SanAthana Dh²arma (Indestructible way of life- discipline – process framework), this is the point of PRALAYA (equal to Noah's ark and the boat that carries the seed of all life forms) where all OJAS energy (individual life energies) gets subsumed in TEJAS (the cosmic consciousness energy) and that PRIMORDIAL energy source absorbs all knowledge in to it, waits for the next planet in any solar system in the universe to enter in to habitable zone and then deposits the SEED of life in that planet. Just like a single fertilized cell takes about 39 weeks to be born as a baby, this "LIFE SEED" takes gestation period to evolve in to food chain starting from single cell plankton to 6 billion cell humans and a nature that is capable of producing food. But the knowledge energy / cosmic consciousness doesn't get destroyed because the UNIVERSE itself is its materialized manifestation. Naama 126, 134, 528 and 531 are related to this

126 ॐ ओषधिस्थानाय नमः ।
ॐ ఓష ధిస్థానాయ నమః ।

ఓమ్ ఓషధి⁴ స్థానా²నా² నమః
Oshadh²i sth²a nAya

Praise to B²aGhavAn HE is the remedy for all disease, the real curing force in a medicine, the fertility in the food chain, the abode / place for all remedies, fertility and medicines to reside and therefore life force itself. (ओषधि Oshadh²i = remedy in general, herb+ स्थान, n. , sthAna, (could also be place of origin उत्पत्ति स्थान uthpaththi sthAnam), place for storage, proper or right place, altar dwelling *SthAnam also means shape, condition, appearance, occasion, state of perfect tranquility, but they are out of context*) (please see foot note)

17 Foot note Naama 126:

ThaithrEya Upanishadh = तैत्तिरीय उपनिषद् - BrahmAnanda Valli traces that from Brahman came space (aakAs₂a); from space came air / vAyuh. (= आकाशाद्वायुः = aakAs₂a aakAs₂ath vAyuh). From air came fire (agni), (=वायोरग्निः = vAyOragnih) /from Fire came the water (aapa), (= अग्नेरापः = agnEraapah). from water came the matter (prith²vi – earth); (= अद्भ्यः पृथिवी = adhb²yahprith²ivee) from the matter came the Fertility (Oushadi – पृथिव्या ओषधयः = prith²ivyA Oshadh²ayah). this fertility gets mutated to medicine!); from fertility came food (annam)

ఓం ఔషధాయ నమః ।

Oaudhar yAya

Please see 129. Praise the B²aGhavAn who is generous, magnanimous, noble, great, excellent. Most COMPASSIOANTE towards devotees.

134 ॐ औषधकराय नमः ।

ఓం ఔషధ⁴కరాయ నమః

ఓం ఔషధ కరాయ నమః ।

OaushaDH²a ka rAya

Praise to B²aGhavAn who makes medicines / inner force of medicine to make them work / the fertility that gives bus food औषध +करा Oushadh²a + kara = *Maker of medicines*. (please see foot note)

18 Foot note Naama 134:

(Makes doesn't mean B²aGhavAn uses consumables and equipment to manufacture medicines! But without GOD's energy, there is no fertility, plant or animal life and without that life, no medicine can be extracted or formulated. HE HIMSELF is the medicine for the disease called life B²AVA ROGINAAM भव रोगिणां-(disease called birth death cycle). Doctors say, if liver cannot metabolize a medicine, no medicine can save a life. But even metabolizing is by GOD's action. Pl see Naamaa 651 also.

Please see 126 for quote from ThaitrEya upanishadh. तैत्तिरीय उपनिषद्: औषध Oushadam's primary meaning is fertility which evolves to become food and further to purusha. Because all medicines are also foods, oushadam also means medicine. So much so OushadAlayA (औषदालय) becomes pharmacy

Vishnu Sahasranaamam also refers B²aGhavAn as भेषजं भिषक् The medicine (to cure the disease called samsaraa) (administered by) the PHYSICIAN Vishnu. Refer to verse 62: त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् । संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥ ThrisAmA SAMagah SAma NirvAnam B²Eshajam B²ishak SanyAsakruh Ch²amah S₂aantO Nisht²a S₂anthih ParAyaNam B²Eshajam: The medicine for the disease of Samsara. B²ishak: The B²aGhavAn is called B²ishak or physician

135 ॐ औषधाय नमः ।

ఓం ఔషధ⁴య నమః

ఓం ఔష ధాయ నమః ।

Oausha dh²Aya

Praise to B²aGhavAn who is the fertility and divine medicine HIMSELF. Please see 134

136 ॐ औषधाकराय नमः ।

ఓం ఔషధ⁴కారాయ నమః

ఓం ఔషధా కరాయ నమః ।

Oausha dh²Aka rAya

Refer naamaa 134. औषध + करा. Here B²aGhavAn is described as औषधा + करा – i. e B²aGhavAn himself is medicine and that B²aGhavAn himself has manifested as medicines. Praise to the B²aGhavAn who makes the medicines work औषध Ouashadh²a = medicinal plant, herbs औषधा = medicines that work on human body- Variation: This term औषध already explained in Naama 126. अकरा = Akara is most exalted, source, the best. B²aGhavAn is the best medicine for all ills. To that B²aGhavAn, I bow

अंशुमाल्यंशुमालीड्यअम्बिकातनयोऽन्नदः । अन्धकारिसुतोऽन्धत्वहारीचाम्बुजलोचनः ॥२०॥

137 ॐ अंशुमालिने नमः ।

ఓం అంశుమాళినే నమః

ఓం అంశు మాళినే నమః ।

Ams₂u mAlinE

Praise the B²aGhavAn who is the SUN HIMSELF, energy and splendour, heat and valour, witness and light in the SUN and SUN's rays. अंशुमालिन् = ams₂uAlin = SUN. Here ams₂u denotes ray of light, effulgence. The whole universe is bathed in effulgence only. This is the garland of divine light, B²aGhavAn - the B²a in B²aghavAn - denotes this only. To this garland of effluent, garland of light that is present within me and without me, I bow.

138 ॐ अंशुमालीड्याय नमः । ॐ अं अंशुमा³ली³ड्याय नमः
 ఓం అంశు మాలీడ్యాయ నమః । Am s₂umAleed yAya

Praise the B²aGhavAn who is glory and effulgence in the SUN. अश्नुमान्, amS₂umat = SUN + ईड्य = Idya = imploring glory. This naamaa reflects the Karpooora hArathy manthra which is explained in the foot note)

19 Foot note Naama 138:

Best understood with the Karpooora hArathy manthra – we all use in day-to-day pooja. This is from KaṭṭopaniṢadh Chapter 2 Verse (2) ॐ न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भाति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली॥ Om. na thathra sUryO b²Aathi na chandhra-thArakam nEmA vidhyutho b²anthi kutho'yam agnih tham Eva b²anhtam anub²athi sarvam thasya b²asa sarvam idham vib²athi. In simple language this means "That Sun, moon, stars and lightning are all NOT self-effulgent. The fire as we light up and use doesn't shine by itself. Tvam Eva b²aantam- You - (the sudh²dha chaithanyam) alone is effulgent. Sarvam anub²aathi. Rest are merely reflecting your effulgence. That being the case, how could haarathy light be self-shining? The unsaid sentence is that I still show this haarathy to understand the truth of your effulgence and pleading you to remove my ignorance

139 ॐ अम्बिकातनयाय नमः । ॐ अं अं³म्बिका³ तनयाय नमः
 ఓం అమ్బికా తనయాయ నమః । Ambika thana yAya

Praise to B²aGhavAn who is The son of PARvathy / Ambika (अम्बिका Ambika + तनयाय thanayAya)

140 ॐ अन्न दाय नमः । ॐ अं अ³न्न³ दाय³ नमः
 ఓం అన్న దాయ నమః । ౧౪౦ Anna dhAya

Praise to B²aGhavAn One who gives / gifts food to all creatures. अन्न Anna + दाय DhAya

141 ॐ अन्धकारि सुताय नमः । ॐ अं अ⁴न्ध⁴కారి⁴ సుతాయ నమః
 ఓం అన్ధకారి సుతాయ నమః । Andh²a kAri su thAya

Praise to B²aGhavAn who is Son of B²aGhavAn S₂iva. AnDH²Aka was a demon slayed by S₂iva who is therefore called AnDH²akaari. (Andh²aka अन्धक + ari अरि+ SuthAya सुताय)

142 ॐ अन्धत्व हरिणे नमः । ॐ అం అ⁴న్ధ⁴త్వ⁴ హరిణే నమః
 ఓం అన్ధత్వ హరిణే నమః । Andh²athwa hA riNE

Praise to the B²aGhavAn who is the DESTROYER of ignorance (Andh²atvam అన్ధత్వ = ignorance + hAriNE हरिणे = DESTROYER of ignorance)

143 ॐ अम्बुज लोचनाय नमः । ॐ అం అం³బుజ³ లోచనాయ నమః

Praise to B²aGhavAn whose eyes are like lotus flowers अम्बुजम् Ambujam =lotus flower लोचना IOchanA =eyes, seeing, vision IOchana

अस्तमायोऽमराधीशोह्यस्पष्टोऽस्तोकपुण्यदः । अस्तामित्रोऽस्तरूपश्चास्खलत्सुगतिदायकः ॥२१॥

144 ॐ अस्तमायाय नमः ।

ஓம் அஸ்த மாயாய நமஹ

ఓం అస్త మాయాయ నమః ।

Astha mA yAya

Praise to B²aGhavAn who is सत्यम् sathyam (eternal truth that can't be negated) since B²aGhavAn has cast away all Maaya (apparent sight, illusion, delusion, confusion. B²aGhavAn can't be shrouded by maaya and at the same time he can weave maaya at HIS will. Even mAyA is a part of B²aGhavAn and B²aGhavAn alone can deliver us from mAyA. [Astha =अस्त = thrown, given up, left, oust + माया =MAyA = apparent). (please see foot note)

20 Foot note Naama 144

What causes innumerable vision of one truth? That is Maaya माया. B²aGhavAn has cast away Maaya and maaya can't shroud B²aGhavAn. Truth is one but apparently seen through Innumerable mutations. Ekam Sath एकम् सत = Truth is one. Dhrusti anEkam दृष्टि अनेकम्. = The way we see that could be innumerable as many as eyes. (अस्ता = Asthahah = Sun set does not fit here contextually.

Some say that "mAyA" as "that one, which is not there ". This definition is confusing. How would you attribute something that is not there? This is against ADVAITHA which proclaims everything is EeS₂wara. Does Maaya not part of EeS₂wara if it is not there? This also beats the five dimensions of Asti, bath (see Naama 1). Therefore, there must be a better understanding.

The, least controversial and reasonable understanding of Maaya is close to the English word REFRACTION. A stick, dipped in a pail of water, appears to be bent at water surface. But the stick is not bent. And this is how it is seen by everyone who looks at the stick with physical eyes.

A rope, when seen as snake, is not MAAYA but misunderstanding by only that person who sees it as snake. (This is delusion). Because all others, even when they see with physical eye, see it as rope.

When the mirage is seen by physical eyes it is seen by everyone as water but it is not water. (That is illusion). However, when the same is seen with scientific perception (knowledge eye ज्ञान दृष्टि) we know it is just mirage! When we think two plus two makes five, that is ASATYAM (false) – which is not true for anyone else except us who think so. This FALSEHOOD is different from delusion, illusion, apparency,

When we think that some other apoorna vasthu (अपूर्ण वस्तु) = incomplete / finite / mortal object or subject can make us- (another an apoorna vasthu) in to Poornam पूर्णम् = complete / infinite / immortal) that is called bondage. Because we are under an unreal understanding that "n" digit number added to another "n" digit number is INFINITY. But since we are not alone in thinking so and everyone thinks this to be true, this is called mAya. So mAya माया is our inability to see the TRUTH - SATHYAM as sathyam itself without colouration imposed by our roles we play when we are alive, actions (karma ph²ala of those actions) creating vAsanAs (intuitive junk) clouding us. The knowledge of refraction makes us see the truth. The knowledge of bondage and liberation from it makes us see the Satyam - sudh²dha chaitanyam.

The word "vAsanA" is referred again in naamaas **186, 267, 546, 631 and 686**. Detailed annotation is provided here and cited in other places. And repetition is avoided to the extent context permits. We –all humans -have 3 types of knowledge. (probably applies to all living entities both plant (non-moving) and animal (moving life) forms

#1 Cognitive – which we acquire by being taught, rationalizing, thinking, analyzing and assimilating in our mind

#2 Intuitive knowledge – which is either born with us at birth such as hunger, fear, like-dislike. Even a child withdraws fingers if it senses fire / heat / cold. There are many voluntary actions we humans and animals do which are not learnt from teachers / books / others. Some part of cognitive knowledge becomes innate-involuntary knowledge. What we learn and practice repeatedly will get internalized as intuitive knowledge. A tennis player hits the ball without looking at incidence velocity, direction, reflection speed, friction / momentum / force that hits the racquet etc. Same with musicians playing beautiful notes without worrying about major / minor scales, notes/ bass, treble and such.

#3 Experiential knowledge – this is what experience teaches us with practice, sAdh²anA, साधन faith, dedication & perseverance. Best example is faith. They are innate. Even if someone could teach, we could rebel if our faith differs.

There is a concept in scriptures called FIVE types of AIR (pancha prANa (पञ्च प्राण) that we need while living and the body to survive. We need to keep in mind that this is a knowledge which is more than 5000 years old and our current knowledge base has evolved billions of times. They are:

(1) prANa air = प्राण = scientific equivalent is Oxygen that is required to burn the food we eat to convert to energy

(2) apAna = अपान the waste air something like carbon-di-oxide, ammonia that results from conversion of food to energy that needs to be removed from the body system

(3) vyAna = व्यान the air that takes the energy to every spec of a space in the body , head to toe, finger tips, nail tips

(4) samAna = समान = that vital air which keeps body temperature at normal, no matter there is food being burnt to produce energy, that energy being circulated throughout the body, waste air being exhaled / removed and finally

(5) udhAna = उदान, The nearest scientific equivalent is the lowest gene in a DNA spiral. And this is supposed to store all the experiential knowledge we gain, all the rewards of all our thoughts, words and deeds (karma p²ala कर्म फल.) When a living entity dies, the first 4 air mixes with atmospheric air, the body decomposes to basic elements of matter, water but udhAna = उदान becomes a basic building block of life seed in energy form, enters another body and carries with all knowledge required for survival of self and species. And THIS udhAna = उदान holds all our experiential knowledge referred to as अनुभूति = anub² Uti.

B²aGhavAn cannot be realized by cognitive or intuitive knowledge – not by learning or analyzing or reasoning but can be realized by experiencing the B²aGhavAn! The cosmic consciousness in this individual consciousness itself by growing beyond space / time limitations. AND THIS IS CALLED अनुभूति = anub² Uti.

145 ॐ अमराधीशाय नमः ।
ఓం అమరా ధీశాయ నమః ।

ఓం అమరా త్రిశాయ నమః
AmarA dh²ee s₂Aya

Praise to B²aGhavAn who is The king of immortals (amara अमर = dhEvA / immortal + aadheeS₂A आधीशा = king)

146 ॐ अस्पष्टाय नमः ।
ఓం అస్పష్టాయ నమః ।

ఓం అస్పష్టాయ నమః
Aspalash tAya

Praise to B²aGhavAn who is Beyond any clarity, clear definition, clear boundary setting, clear objectification and therefore all pervasive and beyond visible, audible, perceivable range. Devotees must see HIM thru devotion, dedication, humility, intellect and not through bounded definitions of form, name, shape, time etc. [स्पष्ट is absolutely crystal clear and अस्पष्ट aspaShT²a =vague, dim, blurred, faint

147 ॐ अस्तोकपुण्यदाय नमः ।
ఓం అస్తోక పుణ్యదాయ నమః ।

ఓం అస్తోకాక పుణ్యదాయ నమః
AsthOka puNya dhAya

Praise to B²aGhavAn who is Capable of granting immeasurable virtues. (अस्तोक AsthOka = means considerable not slight, + पुण्य PuNya = virtues + दाय + dhAya = giver). B²aGhavAn guides us to perform virtuous actions. (please see foot note)

21 Foot note Naama 147

Annotation: The concept of puNya (& its opposite pApa) is also having a Christian equivalent (virtue & sin) and an Islamic equivalent (halAl and haram). SanAthana d²arma handles this concept of in a unique way. **The following naamas** 2, 11, 48, 147, 251, 255, 283, 333, 334, 343, 403, 445, 451, 522, 579, 776, 973, 981 also deal with or refer to different aspects of puNyA or pApa and hence an overall picture is attempted in this annotation.

In Non-dual AdhvaithA philosophy, there is only COSMIC CONSCIOUSNESS = sudh²dha chaitanyam = शुद्ध चैतन्य. The rest (with life = individual consciousness = जीव चैतन्यम् = jEva chaitanyam Or non-living entities) are its reflections / images / small part copies. We believe that everything in this universe is B²aGhavAn's manifestations and nothing moves without HIS will. Therefore whatever happens in this world (or even Universe) happens under full command of that brahman ब्रह्मन् absolute, universe- COSMIC CONSCIOUSNESS शुद्ध चैतन्य. That nothing happens without GOD's WILL is reflected in Quran as well as in Biblical literature. Therefore, all actions performed by humans are at HIS will. Then, how could some human acts be sinful when we are all mere "Instruments in the hands of B²aGhavAn? (निमित्त कारण = nimiththa kAraNa =instrumental cause or efficient cause). We reconcile that a predator killing its prey is part of a food chain and not a murder. But when humans kill others for greed, hatred or jealousy, we call it murder and an evil act. Suppose all harsh - evil - acts that unfold are also at the command / approval of B²aGhavAn, should we conclude that B²aGhavAn is also performer of evil acts as the real cause and human murderer is only an efficient cause? This is where sanAthana Dh²arma brings in "WITNESS" AND "KARMA PHALA" CONCEPTS.

Cosmic consciousness, nature, universe does not partake in all human actions but remains a witness and keep evolving. Humans have some freedom of thinking, speaking and acting though they have no freedom to be

invisible, non-existent and beyond duties. Hence human actions either add to overall auspiciousness and prosperity which we designate as puNya / virtuous / halAl activities and those that diminish overall auspiciousness as pApa / sin / haram.

Suppose each individual – having freedom of thinking and freedom to speak and act – assumes whatever that individual does is right, then there will be conflicts, violence and powerful becomes right. That is why we need a code of conduct and behavior and a categorization that are permanent and yet simple to follow. The first such code was धर्म शास्त्र dh²arma S₂AstrA. Similar codes, canons, commandments evolved in different geographies suiting that geography. Then LEGAL system evolved as the worldly transactions became more commercial and complicated. Yet the original धर्म शास्त्र dh²arma S₂AstrA, canons, commandments largely remain relevant even today for living a peaceful co-existential, mortal life.

All humans have to perform some actions based on the roles they play in life (and kula / ASz,ama dh²arma) at different ages and stages of life as prescribed in धर्म शास्त्र dh²arma S₂AstrA (or equivalents such as commandments / canons / edicts / laws of the land).

As long as actions performed results in maintenance / increase of peace, physical welfare, mental wellbeing, overall harmony in society, auspiciousness, prosperity, divinity + does not destroy nature or interfere with the way it evolves + actions are performed in accordance with dh²arma S₂AstrA धर्म शास्त्र and such actions are not performed out of enmity, jealousy, hatred; selfishness, greed, then, this is called धर्म अनुचरण कर्म actions in accordance with d²arma. colloquially resulting as PuNya karma पुण्य कर्म virtuous actions. PuNya पुण्य has many dimensions: Holy, pure, meritorious, pleasant, sacred, virtuous, lovely fair, just, righteous, auspicious, propitious, favourable, agreeable; pleasing, beautiful, solemn, festive, religious good work and in general positive outcome for overall living beings and nature.

All actions that destroy overall harmony are अधर्म, haram, sinful and colloquially resulting as pApa karma = पाप कर्म = evil actions.

From the perspective of dh²arma, a pApa is both (i) not performing an act that we are ordained to perform in धर्म शास्त्र = dh²arma s₂Asthra (विहित कर्म vihita karma) & (ii) performing acts that are not sanctioned by Dh²arma S₂AstrAs (निषिद्ध कर्म)

However, distinguishes acts that does harm to others, society and nature even if there is no selfishness AND those acts even with selfishness doesn't harm others. society and nature. Difference could be subtle. If I tell a lie to protect an innocent person and no other person, nature and society is harmed, it is still a lie but not telling that lie might result in harming an innocent. This kind of dilemma are resolved with dhEs₂a kAla nirmayam- depending on time & place of performance of actions.

What happens if we intend overall good but action results otherwise?

What happens when we are in a dilemma unable to decide?

That is where the "Code" / legal framework / corporation manual / constitution etc. help in interpretation. In India, the original code that evolved was Dh²arma s₂AstrAs = धर्म शास्त्र

Further, SanAthana d²arma NEVER makes B²aGhavAn as a judge of human activities and to hand punishment / rewards. That is why karma and karma p²ala are conceptualized as we are masters of our own fate. (more

details in naamaa 155). The action we perform today, determine what happens to us as we progress in this life and after birth (for those who believe in that concept).

Again concept of FORGIVENESS is also unique in sanAthana dh²arma.

View 1: A person seeking forgiveness and given forgiveness doesn't do that harmful act again if the prayer for forgiveness is sincere. B²aGhavAn alone is the person to forgive. (Please see Naama 539). And the sinful act must have been committed as part of discharging our dh²Armic duties and not out of greed, spite, vengeance, hatred and selfishness. The concept of "Confession" and "forgiveness" sounds similar. Naama 981 also touches on this concept.

View 2: We as "mortals "; are no one to forgive any other "mortal" as per "adhvaithA" philosophy we follow. It is simple to understand. Since, not even a straw moves without HIS divine will, how could someone hurt us without divine will? And if we accept whatever happens as GOD's play and guidance, then how can be hurt at all? And if we are not hurt, where is the question of forgiveness? And at that level of spiritual evolution, B²aGhavAn certainly forgives any sinful acts (that harm others / nature). For example: a soldier kills an enemy but has no vengeance but does it for a cause and as PART OF HIS DUTY - udyOga dh²arma.

As per Karma yoga, if we do acts as part of the role duty with karthruthvam कर्तृत्वं) and sacrifice the emotional effects of the actions (results orientation भोक्तृत्वं) b²ogthruthvam, (more fully annotated in point 4 of Poorva b²aagam) all our acts are dh²armic and B²aGhavAn forgives if there is a conflict of dh²arma and resulting sinful acts.

148 ॐ अस्तामित्राय नमः ।
ఓం అస్తా మిత్రాయ నమః ।

ஓம் அஸ்தா மித்ராய நமஹ
AsthA mith rAya Corrections in meaning

Praise to B²aGhavAn who is an enemy of decline, death, fall (and therefore a friend of innumerable living entities, Friend of existence) [Asta: अस्त = sun set, thrown, given up, cast, thrown off, left off, set aside, die, decline, fall, + A अ =antonym + Mithra = मित्रा = friend. So अमित्र = amithra =enemy = friend,

149 ॐ अस्तरूपाय नमः ।
ఓం అస్తరూపాయ నమః ।

ஓம் அஸ்த ரூபாய நமஹ
AsthA roo pAya

Praise to B²aGhavAn who has Innumerable and immeasurable forms (अस्त = Astha = innumerable+ रूपा roopa = forms. (अस्त = Astha also mean let of, thrown off but out of context:

150 ॐ अस्खलत्सुगतिदायकाय नमः ।
ఓం అస్థలత్సు గతిదాయకాయ నమః । Ask²alath su gathi dhAya kAya

Praise the B²aGhavAn who gives a place in unshaken unmoving place (i. e. heavenly abode) (i. e. liberation. VARIATION: Praise to B²aGhavAn who can take / guide HIS devotees in a dh²Armic / virtuous path. [Ask²alath अस्खलत् Unshaken, unyielding, firm in + Su सु good + gathi गति path place for devotees + dhaayaka = दायक = bestowing, giving, granting]

कार्तिकेयःकामरूपःकुमारःक्रौञ्चदारणः।

कामदःकारणकाम्यःकमनीयःकृपाकरः॥२२॥

151 ॐ कार्तिकेयाय नमः ।
ఓం కార్తికేయాయ నమః ।

ఓం కార్తికేయాయ నమః
Karthi ke yAya

Praise the B²aGhavAn who was brought up by the six Kriththika ladies. B²aGhavAn MahAdhEva -S₂iva gave them liberation and made them 6 stars. kArthikEya is an epithet of B²aGhavAn SubrahmaNya. *kArthikEya means belonging to krittikaa/ taken care of by krittikaas. krittikaa is the name of constellation containing 6 stars. Later these krittikaa- are described as six women who nursed kArthikEya. It is for this reason Skandha is called kArthikEya and has six heads. krittikaa (= कृत्तिका) also means vehicle, white spots, cart but does not fit here.)*

152 ॐ कामरूपाय नमः ।
ఓం కామరూపాయ నమః ।

ఓం కామ రూపాయ నమః
Kaama roo pAya

Praise to B²aGhavAn who can take any form that HE desires to be seen by us. In other words, devotees could see HIM in whatever form that pleases them also. कामरूपा is one word to denote taking any form at will. We can also look at B²aGhavAn in most desirable form. Please see the naamaa 155 for annotation on kAma.

153 ॐ कुमाराय नमः ।
ఓం కుమారాయ నమః ।

ఓం కుమారాయ నమః
KumA rAya

Praise to B²aGhavAn who is the eternal youth. *In more detail, the term mArA मारा stands for ManmaTh²a मन्मथा (the B²aGhavAn of love. The prefix "Ku" कु stands for "where not entered ". In other words, KumAra is an age where kAma dhEva ManmaTa has not entered the BMI= body-mind-intellect system of a living being. In feminine terms, we call that KumAri. In colloquial terms it is used for unmarried status. A prefix SU denotes good, auspicious. It is usually added and we say SukumAra. सुकुमार (please see Naama 932. For feminine, the same age bracket is called SukumAari सुकुमारि*

154 ॐ क्रौञ्चदारणाय नमः ।
ఓం క్రౌంచ దారణాయ నమః ।

ఓం క్రౌంచ దారణాయ నమః
Krowncha dh²ara NAya

Praise to B²aGhavAn who split and cleared the mountain (क्रौञ्च = Krouncha mountain + दारण = dhAraNa = splitting, rending, tearing, cleaving, opening) which was nothing but sUrapadma AsurA's brother. *Variation: Krouncha BEdhanAya क्रौञ्च भेदन is also used to praise B²aGhavAn. भेदन = BEdhana = penetration, splitting, destroying, piercing, breaking, rending, causing to flow.*

155 ॐ कामदाय नमः ।
ఓం కామదాయ నమః ।

ఓం కామదాయ నమః
Kaama dhAya

Praise to B²aGhavAn who grants desires (=KAmadhA, कामदा). (please see foot note)

22 Foot note Naama 155

Kamadh²Enu कामधेनु also comes from same root word of KAmadh²A which is kAma the desire).

B²aGhavAn fulfills all legitimate desires. Please see Naama 55, 73 for chaturvidh²a purusharth²am. चतुर्विध पुरुषार्थ = धर्मार्थ काम मोक्षम्

B²aGhavAn is karma ph²ala pradhAye - कर्म फल प्रदायि. One who gives the fruits of our labour – rewards / consequences of our actions. Not to be construed that B²aGhavAn gives whatever we desire. Because we all know that “want” is different from “need”.

An action कर्म always succeeds a thought (which could be called a “kAma काम or sankalpa संकल्प”, (that thought could a simple desire, varying in degrees all the way to obsessive passion to perform an action). The result (कर्म फल) of the ACTION depends on 3 factors viz.:

(i) कालम् = kAlam = time (at which we take action. No use in studying after writing an examination!)

(ii) प्रयत्नम् = prayathnam = effort. We need to put commensurate effort to the results desired. If we want to win the race, our effort to run faster than fastest competitor.

(iii) दैव बलम् = dhEiva balam = strength coming from invisible divine source. For example: a farmer takes timely effort to sow seeds, water, dewed, nurture the plant etc. But a fire / flood / storm could deny all the reward of all timely effort. Likewise, we also see someone putting all efforts (say to legitimately work, earn and save a treasure trove) but a person who didn't put commensurate effort getting to enjoy it. This “invisible” factor also plays a key role in getting the कर्म फल -the reward of action.

This why we call B²aGhavAn as कर्म फल प्रदायि.

When what is desired is auspicious and helping prosperity and divinity of the society / nature and are legitimately required in discharging one's role based duties and repayment of 5 debts (pancha ruNam – Naama 105), B²aGhavAn certainly fulfills such desires.

156 ॐ कारणाय नमः ।

ఓం కారణాయ నమః ।

ஓம் காரணாய நமஹ

Kara NAya

Praise to B²aGhavAn who is the CAUSE of this creation. B²aGhavAn is also

(i) kAraNa atheetha कारण अतीता i. e. who is beyond any cause

(ii) kAraNa uthpaththi DhEha कारण उत्पत्ति देहा –i. e. who deigned embodiment for a cause – protecting the good and destruction of evil forces

(iii) KArya kAraNa nirmuktha कार्य कारण निर्मुक्त who is beyond the action / cause and the bondage that gets created from action AND THEREFORE capable of releasing us from such bondage) Please see Naama 18 and 144 for an annotation on bondage.

157 ॐ काम्याय नमः ।

ఓం కామ్యాయ నమః ।

ஓம் காம்யாய நமஹ

Kaam yAya

Praise to B²aGhavAn who is the most “desired for” god. HE is also desire personified. काम्या kAmyA = agreeable, beautiful, amiable, lovely, a purpose (i. e. B²aGhavAn serves a purpose in the universal scheme of things)

158 ॐ कमनीयाय नमः ।

ఓం కమనీయాయ నమః ।

ஓம் கமனீயாய நமஹ

KamaneeyAya

Praise to B²aGhavAn who is attractive (in whichever form whichever devotee sees HIM). कमनीय kamaneeya= agreeable, enchanting, desirable, entrancing, lovely, to be desired or wished for, pleasing, pretty, beautiful, charming

159 ॐ कृपा कराय नमः ।
ఓం కృపా కరాయ నమః ।

ஓம் க்ருபா கராய நமஹ
Kripa ka rAya

Praise to B²aGhavAn Who Is Merciful with profound kindness, is exhibited by HIS eyes He is ever Merciful and the beacon of divine light. करा kara =do कृपा krupA =mercy. KrupA also means wavy (B²aGhavAn delivers us from the waves of (samsAra sAgara संसार सागरम) bondage created by finite and limited objects. Please see Naama 18 and 144 for an annotation on bondage

काञ्चनाभःकान्तियुक्तःकामीकामप्रदःकविः।कीर्तिकृत्कुक्कुटधरःकूटस्थःकुवलेक्षणः॥२३॥

160 ॐ काञ्चनाभाय नमः । १६०
ఓం కాంజ్చనాభాయ నమః । ౧౬౦

ஓம் காஞ்ச நாபாய நமஹ
KaanchanA b²Aya

Praise B²aGhavAn who shines with GOLDEN splendor (or whose waist shines like GOLD's brilliance. (Naabh²i नाभि is navel + KAnchana काञ्चना = gold).

161 ॐ कान्ति युक्ताय नमः ।
ఓం కాన్తియుక్తాయ నమః ।

ஓம் காந்தி யுக்தாய நமஹ
Kaanthi yuk thAya

Praise to B²aGhavAn who is loveliness, beauty personified (KAnthi कान्ति = grace, charm, radiance, splendor, light, brightness + yukthAya युक्ताय = concentrated, established, accompanied, sensible, adapted, appropriate, conforming to, connected experienced, thriving,)

162 ॐ कामिने नमः ।
ఓం కామినే నమః ।

ஓம் காமிநே நமஹ
KaaminE

Praise to B²aGhavAn who is most beloved and affectionate and desirable (B²aGhavAn loves HIS devotes and affectionate to the entire creation). कामिनी = kAminee is one word

163 ॐ कामप्रदाय नमः ।
ఓం కామ ప్రదాయ నమః ।

ஓம் காம ப்ரதாய நமஹ
Kaama pra dhAya

Praise to B²aGhavAn Who bestows the Desired Objects (pradhAya प्रदाय =grant) (kAma काम=desired) Please see Naama 55, 73 155.

164 ॐ कवये नमः ।
ఓం కవయే నమః ।

ஓம் கவயே நமஹ
Kava yE

Praise the B²aGhavAn who is THE POET who creates present and future (and hence had created the past also) as a smooth flowing poem.

Praise the B²aGhavAn who is the divine poet who resides in my Heart and writes the poem of my life, one who knows the past, the present and the future. He is a divine poet because everyone of his poems is madh²uram only, soaked only in love which is what each one of us are.

In invocation to Lord Ganapathy, we call him: कविकवीनामुपमश्रवस्तमम् = Kavim Kaviinaam-UpamaS₂ra vastamam = You are the Wisdom of the Wise and Upper most in Glory.

Praise the B²aGhavAn who alone capable of seeing the future (and hence documents how the future will unfold) कविः क्रान्त दर्शि Kavihi kraantha dharshih

Variation 1: Praise the B²aGhavAn also exists in sound energy form (कव Kava = sound energy form) who is the master composer, poet HIMSELF (कवि kavi= poet, composer, wisdom).

VARIATION: Praise to the B²aGhavAn who married Valli, a mountain tribe as well as dhEvasEna (Indhra's daughter) -intermingled with one and all? (कव = kava = intermingle, mixed, intermingled, Set, inlaid. A braid or fillet of hair, Variegated,

165 ॐ कीर्तिकृते नमः ।

ఓం కీర్తి కృతే నమః ।

ஓம் கீர்த்தி க்ருதே நமஹ

Keerthi kuithE

Praise to B²aGhavAn who has accomplished enormous fame, reputation, visibility, presence, celebrity status. (krutha, कृते =) accomplished + (keerthy, कीर्ति =)

166 ॐ कुक्कुटधराय नमः ।

ఓం కుక్కుట ధరాయ నమః ।

ஓம் குக்குட த⁴ராய நமஹ

Kuk kuta dh²a rAya

Praise to B²aGhavAn who has COCK as part of the flag staff HE holds (धरा = dh²ara) sUrapadma asura- the evil demon was to be vanquished by B²aGhavAn. But B²aGhavAn decided not to kill him but bring a change in him by removing evil in him. He made sUrapadmAsura in to 2 parts Cock (kukkuta) and a snake and kept both by HIS Side. B²aGhavAn is credited to be capable of bringing in change in us where evil is removed and the goodness re-established. Please see related Naama 172.

167 ॐ कूटस्थाय नमः ।

ఓం కూటస్థాయ నమః ।

ஓம் கூடஸ்தாய² நமஹ

Kootas thAya

Praise to B²aGhavAn who is the Supreme eternal permanent consciousness energy (kootasth²a कूटस्थ =immoveable, unchangeable, immutable, and perpetually the same. Imperishable, standing at the top)

168 ॐ कुवलेक्षणाय नमः ।

ఓం కువ లేక్షణాయ నమః ।

ஓம் குவ லேக்ஷணாய நமஹ

KuvalE ksha NAya

Praise to B²aGhavAn whose eyes, are like blue water lily. Kuvala कुवल = blue water lily, pearl, orb, ईक्षण = eye, aspect sight, view, look, seeing, looking-after, caring-for, B²aGhavAn Krishna is also called कुवलय धल नीलम - Kuvalaya dh²ala neelam= blue colour of petals of water lily)

कुङ्कुमाङ्गःक्लमहरःकुशलःकुक्कुटध्वजः।कुशानुसंभवःक्रूरःक्रूरघ्नःकलितापहत्॥२४॥

169 ॐ कुङ्कुमाङ्गाय नमः ।

ஓம் குங்கு மாங்கா³ய நமஹ

ఓం కుంకుమ మాఙ్గాయ నమః ।

Kunkuman gAya

Praise to B²aGhavAn whose limbs are saffron colour (Kumkuma कुङ्कुम + angAya अङ्गाय)

170 ॐ क्लमहराय नमः । १७०

ఓం క్లమ హరాయ నమః । ౧౭౦

ఓం క్లమ హరాయ నమహ

Klama ha rAya

Praise the B²aGhavAn who removes fatigue in us and sets our energy free. (klama क्लम = fatigue, exhaustion, languor, weariness +हरा remove) (We need to pray that B²aGhavAn ensures our constant devotion to HIM should not become a fatigue)

171 ॐ कुशलाय नमः ।

ఓం కుశ లాయ నమః ।

ఓం కుశలాయ నమహ

KuS₂a lAya

Praise to B²aGhavAn who is in happy state always HIMSELF and bestows same to devotees. (कुशल means "healthy, well, able, good condition, prosperous, benevolent, welfare and Happy)

172 ॐ कुक्कुटध्वजाय नमः ।

ఓం కుక్కుట ధ్వజాయ నమః ।

ఓం కుక్కుట త్⁴వజాయ నమహ

Kukkuta dh²wa jAya

Praise to B²aGhavAn who has COCK in HIS flag post (standard). (*Please see Naama 166. कुक्कुट Kukkuta is cock. Kukkuta dh²ari is one who has COCK near him / on him. Dwajam ध्वजा = flag post. Kukkuta Dwajam is one who has COCK in the standard / flag. As per the story: B²aGhavAn forgave the sUrapadmAsura when he sought "forgiveness" at the end, B²aGhavAn didn't kill or vanquish the asura. But B²aGhavAn split him in to two: Cock and snake and made them be near HIM always. That is HIS level of benevolence.*)

173 ॐ कुशानुसम्भवाय नमः ।

ఓం కుశాను సమ్భవాయ నమః ।

ఓం కుశాను సమ్⁴వాయ నమహ

KuS₂Anu samb²a vAya

Praise to the B²aGhavAn whose source of birth / origin is the sacred grass. [kuS₂a कुशा = sacred grass used in religious ceremonies (called dh²arbam) +. Anusamb²avathi अनुसम्भवति means "proceed after, be produced after"]. Since B²aGhavAn at birth was agni pindam and Ganga mAtha deposited the pindam in a grass (called S₂ara शर, B²aGhavAn is called शरवण भव which stands for "born/ originated from a thicket of reeds ". कुश अनुसम्भव = KuS₂a anusamb²ava = S₂aravana b²ava शरवण भव= born of reed

174 ॐ क्रूराय नमः ।

ఓం క్రూరాయ నమః ।

ఓం క్రూరాయ నమహ

Kroo rAya

Praise to B²aGhavAn who is sharp, fierce and strong, Formidable with enemies until they give up their evil and embrace virtuous ways.

क्रूर krUra like all other Sanskrit words have contextual meanings. Other meanings that may not fit here are bestial, beastly, cruel, bloody, hard, hot, pitiless, harsh, solid, hurt, disagreeable, wounded, ferocious, raw, sore, inauspicious, a variety of red blossoms, heron, slaughter, cruelty, any frightful apparition, harshness, any horrible deed, red oleander, hawk, blood-shedding, kind of house, boiled rice, wound.

175 ॐ क्रूरघ्नाय नमः ।

ఓం క్రూరక్⁴నాయ నమహ

Praise to B²aGhavAn who can destroy cruelty. (క్రూర krUra = *discussed* in 174. Gna a ఘ్న = *destroy* also has multiple meanings. Please see Naama 91 (*please see foot note*))

23 Foot note Naama 175

So B²aGhavAn is described both as "cruelty" and "one who destroys cruelty ". This is easy to rationalize. Since whatever exists in the universe is GOD's manifestation, B²aGhavAn is both cruel and destroyer of cruelty. Incidentally SriRudram also describes B²aGhavAn MahAdhEva as the leader of thieves (స్త్రోనానాం పత్యే. verse3. 2 sthEnAnAm pathayE), leader of bandits (Verse 3. 3), cheats, very bad cheats, their leader (వజ్రంతే పరివజ్రంతే స్తాయూనాం పత్యే vanchathE pari vanchathE sthAyoonaAm pathayE; verse 3. 4) Shri Rudram goes on to add attributes of B²aGhavAn as the arrow, the bow, the bearer of bow & arrow, one who shoots the arrow, one who is shot at, the wood that makes a chariot, the chariot itself, the rider in the chariot, the hunter, the hunted,, one who sleeps, one who is awake, one who is sitting, one who is lying down and so on. Please recall ViS₂varoopā dharshanam annotation that corroborates these thoughts in Poorva bhaagam last para of "SOME THOUGHTS ON Uniqueness of sanAthana dh²arma.

176 ॐ కలితాపహ్తే నమః |
ఓం కలితాపహ్తే నమః |

ఓం కలితా పహ్తే నమః
KalithApa hruthE

Praise to B²aGhavAn who protects HIS devotees from the hassles arising from Kaliyuga (present life cycle of all life forms). {Kali కలి =yuga = యుగ =kali yuga is supposed to be filled with evils where people are after wealth (no matter whether legitimately earned or not) such as greed, crimes, murder, selfishness and acts that destroy harmony and auspiciousness in universe / creation (కలౌ కల్మిష చిత్తాః) + తాప Taapa = evil influences, problems, tough impact, ills, created by the (evil) influence of kali + HruthE హ్రతే = deprive of, take away. Please see Naama 76 for more details of తాప Taapa.

కామరూపఃకల్పతరుఃకాంతఃకామితదాయకః |కల్యాణకృత్వలెశనాశఃకృపాల్పఃకరుణాకరః ||౨౫||

177 ॐ కామరూపాయ నమః |
ఓం కామరూపాయ నమః |

ఓం కామ రూపాయ నమః
Kaama roo pAya

Praise to B²aGhavAn who can take any form that HE desires to be seen by us. కామరూపా = kAmarUpa = assuming any shape at one's will. In other words, devotees could see HIM in whatever form that pleases them and invoke the divine consciousness / energy in any idol, picture, material such as water, sand, turmeric or photo/ drawings or a vessel (kumbham) etc.

178 ॐ కల్పతరవే నమః |
ఓం కల్పతరవే నమః |

ఓం కల్ప తరవే నమః
Kalpa tharavE

Praise to B²aGhavAn who fulfills all desires and a bountiful source to keep granting and B²aGhavAn is generous in granting wish fulfillment. కల్పతరు = kalpatharu = generous person, productive –bountiful source, tree of plenty, wish fulfilling tree, one of the 5 trees of paradise.

179 ॐ कान्ताय नमः ।

ఓం కాన్తాయ నమః ।

ஓம் காந்தாய நமஹ

KAn thAya

Praise to B²aGhavAn who is beloved to devotees (and devotees are beloved to HIM). कान्त = kAntha = magnet
कान्तायते = attracting like a magnet, beloved person, highly loved person

कान्ता kAntha name of kAntha, beloved, lovely woman, beloved woman, wife, mistress, कान्त kanta happy ; कान्त
kAntha dear, liked, pleasing, agreeable, desired, lovely, loved, beautiful, lover, iron, kind of perfume, anyone
beloved, stone, husband, charming wife, moon, earth, spring, magnet.

180 ॐ कामित दायकाय नमः । १८० ॐ कामिத தாயகாய நமஹ

ఓం కామిత దాయకాయ నమః । ౧౮౦ Kaamitha dhAya kAya

Praise to B²aGhavAn who bestows what we desire (legitimate desires discussed in Naama 55)

कामित = kAmitha – longing, desired, wished for दायका = giver

181 ॐ कल्याणकृते नमः ।

ఓం కల్యాణ కృతే నమః ।

ஓம் கல்யாண க்ருதே நமஹ

KalyANa krithE

Praise to B²aGhavAn who makes all AUSPICIOUS and good things to happen. कल्याण= auspiciousness + कृते= doer. When we say LOKA KALYANAM we mean auspiciousness to all living things.

कल्याण =kalyANa also has o, well-being, welfare, child welfare, noble, salutary, lucky, fair, generous, auspicious, beautiful, well, lovely, excellent, happy, agreeable, right, virtuous, prosperous, illustrious, beneficial, fortunate, good, red arsenic, particular rAgiNI, river in Srilanka, particular rAga, kind of leguminous plant shrub used in traditional medicine, happiness, heaven, prosperity, form of salutation, good conduct, virtue, festival, good fortune, gold,

182 ॐ क्लेशनाशाय नमः ।

ఓం క్లేశ నాశాయ నమః ।

ஓம் க்லேஸ நాஸாய நமஹ

KleS₂a nA S₂Aya

Praise to B²aGhavAn who destroys pain and affliction. [KIES₂a क्लेश = pain, affliction sense of insecurity and fear of (known and unknown) + nAS₂A नाश = destroys]

183 ॐ कृपालवे नमः ।

ఓం కృపాలవే నమః ।

ஓம் க்ருபாளவே நமஹ

KruipA lavE

Praise to B²aGhavAn who is (Kripaalu कृपालु =)- abundantly merciful

184 ॐ करुनाकराय नमः ।

ఓం కరుణా కరాయ నమః ।

ஓம் கருணா கராய நமஹ

KarunA ka rAya

Praise to B²aGhavAn who is full of mercy, form of mercy, bestows mercy and compassion on all HIS devotees. (There is a similar Naama - करुणा सागरा in other sahasraNamAs. सागरा= ocean of + karunaa करुणा = mercy

कलुषघ्नःक्रियाशक्तिःकठोरःकवचीकृती।कोमलाङ्गःकुशप्रीतःकुत्सितघ्नःकलाधरः॥२६॥

185 ॐ कलुषघ्नाय नमः ।
ఓం కలుషఘ్నాయ నమః ।

ஓம் கலுஷக்⁴நாய நமஹ
Kalushag² nAya

Praise to the B²aGhavAn who can cut thru / destroy all the dirt in us? (Kalusha = कलुष = foulness, dirt, filth, turbidity, muddy, impurity, muddiness, wickedness + gna घ्ना = destroy)

186 ॐ क्रियाशक्तये नमः ।
ఓం క్రియా శక్తయే నమః ।

ஓம் க்ரியா ஸக்தயே நமஹ
Kriya S₂akth ayE

Praise to the B²aGhavAn who is energy behind all our actions. क्रियाशक्ति = action energy. (please see foot note)

24 Foot note Naama 186

First step, there is a thought arising by itself in the mind (as part of intuitive vAsanA / cognitive experience, DNA, surrounding in which we were brought up, stimuli we received in infant / child hood etc., the behavior patterns we observed in others all during our formative years. This is ichch² aa s₂akthi = इच्छा शक्ति = – desiring power

To perform action, we need to know the “how to perform” And this is ज्ञान शक्ति gyAna s₂akthi = Knowledge power. Without a thought in the mind, there is no word spoken and no action taken -SUrnamaskAram-verse 90 says तस्यान्तर्मनसि कामस्समं वर्तत । इदं सृजेयमिति । तस्माद्यत्पुरुषो मंसभिगच्छति । तद्वाचा वंदति । तत्कर्मणा करोति । तद्वेषाऽभ्यनूक्ता ।

Together with action energy, all the 3 are the energy forms are from the B²aGhavAn HIMSELF.

Without God’s energy flowing in us, (Please see 125 Ojas energy a fraction of Tejas energy) we do not even have any form of energy.

Even “thought” requires energy, because we hear people saying that they are tired from their worries. Words and actions are kriyA s₂akthi. Of course how thought processes form from both vAsanAs and cognitive inputs (parenting, neighbours, schools) and how good company SATH SANGAM leads to “good thought seeds” and how such good thought seeds lead to good words and in turn to good actions are extensively dealt with in AAdhi SankarA’s works.

187 ॐ कठोराय नमः ।
ఓం కఠోరాయ నమః ।

ஓம் கடோ²ராய நமஹ
Kat²O rAya

Praise to B²aGhavAn who is complete, full grown, fully developed and nothing inadequate.

(कठोरा = Ka² orA thapas (तपस् = penance) means fierce, very hard ruthless penance. But that meaning doesn't fit context. कठोर ka² Ora means based on context: full-grown, rude, strict, kind of cup or vessel, sharp, complete,, hard, piercing, rigid, severe, luxuriant, stiff, solid, hard-hearted, rank, offering resistance, full, cruel

188 ॐ कवचिने नमः ।
ఓం కవచినే నమః ।

ஓம் கவசினே நமஹ
Kava chinE

Praise to B²aGhavAn who is ARMOUR to devotees to protect them from evil. B²aGhavAn Himself is an armour. B²aGhavAn S₂iva is also referred to in Sri Rudhram as KavachinE cha = कवचिने च (verse 6. 14. 2)

189 ॐ कृतिने नमः ।
ఓం కృతినే నమః ।

ஓம் க்ருதிநே நமஹ
Kri thinE

Praise to B²aGhavAn who is the "Action / DOER - energy behind all our actions also and composer of this world in action. Without HIS consent, no action is done. कृति kRithi also means making, creation, manufacturing, a deed, number twenty, magic, composing,

190 ॐ कोमलाङ्गाय नमः । १९०
ఓం కోమలా ఙ్గాయ నమః । ౧౯౦

ஓம் கோமளாங்கா³ய நமஹ
KOmalAn gAya

Praise to B²aGhavAn who has beautiful limbs kOmala कोमल + angAya अङ्गाय)

191 ॐ कुश प्रीताय नमः ।
ఓం కుశ ప్రీతాయ నమః ।

ஓம் குஸப்ரீதாய நமஹ
KuS₂a pree thAya

B²aGhavAn who is fond of sacred grass (कुश KuS₂ =grass discussed + preethaya प्रीताय dear to, friendly disposition, happiness, kindness, grace, gladness, satisfaction, pleasurable emotion, favour, affection)

192 ॐ कुत्सितघ्नाय नमः ।
ఓం కుత్సి తఘ్నాయ నమః ।

ஓம் குத்ஸி தக்⁴நாய நமஹ
Kuthsi thag² naya

Praise to B²aGhavAn who destroys contemptible, despised, low, mean attributes in us (kuthsitha कुत्सित + gna घ्न destroyer).

193 ॐ कलाधराय नमः ।
ఓం కలా ధరాయ నమః ।

ஓம் களாத⁴ராய நமஹ
KaLA dh²a rAya

Praise to B²aGhavAn who is basic support of all 64 forms of arts, treasure chest of arts. Without B²aGhavAn energy no art can survive to practice any form of art. (Split is kaLa कल + aadh²ara आधाराय)

ख्यातःखेटधरःखड्गीखट्वाङ्गीखलनिग्रहः।ख्यातिप्रदःखेचरेशःख्यातेहःखेचरस्तुतः॥२७॥

194 ॐ ख्याताय नमः ।
ఓం ఖ్యాతాయ నమః ।

ஓம் க்²யாதாய நமஹ
K²ya thAya

Praise to B²aGhavAn who is well Known; (ख्याति kyaathi single word = celebrated, famous, glorious, proclaimed, high reputation, with a huge title /appellation of great dignity reputation, glory, celebrity status, Knowledge, praise, the faculty of discriminating objects by appropriate designation; praise, on devotees)

195 ॐ खेटधराय नमः ।
ఓం ఖేట ధరాయ నమః ।

ஓம் கே²ட த⁴ராய நமஹ
K²etadh²a rAya

Praise to B²aGhavAn who is having a sheath on his person (k²Eta खेट= sheath, hide, skin + dh²ara धरा = possessing, wearing),

196 ॐ खड्गिने नमः ।

ஓம் க²ட்³ கி³நே நமஹ

ఓం ఖడ్గినే నమః ।

K²ad ginE

Praise to B²aGhavAn who is a sword HIMSELF (to destroy of our ignorance and hardships (खड्गम्= K²adgam sword)

197 ॐ खट्वाङ्गिने नमः ।

ఓం ఖట్వాఙ్గినే నమః ।

ఓం క²ట్ వాఙ్కి³నే నమః

K²atwan ginE

Praise to B²aGhavAn who carries a flag with skull at the top (KatwAngam खट्वाङ्ग = a pole / staff / club with skull at the top. Usually this is considered a weapon of B²aGhavAn S₂iva. But ascetics also carry this).

198 ॐ खलनिग्रहाय नमः ।

ఓం ఖల నిగ్రహాయ నమః ।

ఓం క²ల నిగ్రహాయ నమః

K²ala nigra hAya

Praise to B²aGhavAn who keeps evil wicked persons, villains in control.

खल Khala = low, vile, base, bad, villainous wicked (also metal, stone, mortar). निग्रह = subjugation, break, defeat, imprisonment, binding, punishment, restraint, suppression, control, destruction, arresting, healing, coercion, reprimand, confinement, refute, blame, boundary, overthrow, cure, seize

199 ॐ ख्यातिप्रदाय नमः ।

ఓం ఖ్యాతి ప్రదాయ నమః ।

ఓం క²యాతి ప్రదాయ నమః

K²yathi pra dhAya

Praise to B²aGhavAn who bestows fame. ख्याति Kyaathi =. Please see Naama 194 for Kyaathi. + pradhAya =give)

200 ॐ खेचरेशाय नमः । २००

ఓం ఖేచ రేశాయ నమః । ౨౦౦

ఓం కే²శరేశాయ నమః

K²echarE S₂aya

Praise to B²aGhavAn who is the Leader/supporter / provider /head of dhEvAs. (खेचर KhEChara – moving fast in the air+ ईशाय ES₂Aya). ईशा is leader

खेचर could mean SUN because sun also moves fast in the air and certainly in the domain of dhEvAs.

Variation: head, chief of all creatures moving in the air. खेचर could also means flying and hence arboreal species, object or person related to higher education, number, particular mudra or position of the fingers, any aerial being, bird, planet, dhurgA, demon,

खेचर also means ear ring or a cylinder of wood passed through the lobe of the ear but doesn't fit context.

ख could mean hollow, cavern, cavity of the body; खै is used in compound.

201 ॐ ख्यातेहाय नमः ।

ఓం ఖ్యాతే హాయ నమః ।

ఓం క²యాతే హాయ నమః

K²iyathE hAya

I bow to B²aGhavAn who is certainly himself with highest fame, reputation and who likes those with high reputation. (Kyaathihi ख्याति + + Iha. इह) the latter word means: in this world, in this place, here, now, at this place, in this system/book

202 ॐ खेचरस्तुताय नमः ।

ఓం ఖేచర స్తుతాయ నమః ।

ఓం కే²శర స్తుతాయ నమః

K²echara stu thAya

Praise to B²aGhavAn who is son of B²aGhavAn S₂iva [KhaNda खण्ड= cut, part, portion; Indhu इन्दु =moon; Mouli मौलि = crest, head; tanaya तनय =son] [B²aGhavAn S₂iva is wearing a part of moon in HIS crest]

208 ॐ खेलाय नमः ।
ఓం ఖేలాయ నమః ।

ஓம் கே²லாய நமஹ
K²E IAya

Praise to B²aGhavAn who is playful, whose plays are enchanting and endearing us to HIM. The world itself is B²aGhavAn's play. The word play is sometimes referred to लोक माया (lOka mAya) OR जगन्माय (Jagath + maaya = JaganmAya). Please see Naama 144 for annotation on mAya.

Jagath is defined as जायते गच्छति इति जगत् (jaayathE gajjathi ithi jagath) means the one that keeps ever changing, mutating and evolving. Does not stop in one place. Because of the continuous change, there are continuous challenges posed to mankind. Next moment is unknown, uncertain and very difficult to bend the future the way we like.

209 ॐ खेचरपालकाय नमः ।
ఓం ఖేచర పాలకాయ నమః ।

ஓம் கே²சர பாலகாய நமஹ
K²echara pAla kAya

B²aGhavAn protects all species moving in the air- which obviously includes dhEvAs and demons. In simplistic term, we can say खेचर = K²echarA = dhEvAthAs and पालका = pAlakA = protector (of dhEvAs) We have to understand that this includes all creations because even planet earth moves in the air.

खस्थलःखण्डितार्कश्चखेचरीजनपूजितः।

गाङ्गेयोगिरिजापुत्रोगणनाथानुजोगुहः॥२९॥

210 ॐ खस्थलाय नमः । २१०
ఓం ఖస్థ లాయ నమః । ౨౧౦

ஓம் க²ஸ்த²லாய நமஹ
K²asth²a IAya

Repeat of Naama 204.

211 ॐ खण्डितार्काय नमः ।
ఓం ఖణ్డి తార్కాయ నమః ।

ஓம் க²ண்²டி³தார்காய நமஹ
K²aNdithAr kAya

Praise to the B²aGhavAn who refuted Indhra in arguments and illuminated him with real wisdom- to know what is to be known, (K²anditha खण्डित could mean refute, illuminate defeat + Arka अर्का could mean Indhra, Sun, learned men, lightening, praising).

VARIATION 1- I bow to B²aGhavAn who is the real illuminating rays of SUN. B²aGhavAn is like SUN's rays illuminating.

Variation 2: B²aGhavAn who can defeat any learned men in order to illuminate them with wisdom.

Other meanings of K²anditha खण्डित broken as allegiance, disobeyed against, rebelled, refuted, controverted, injured (especially by the teeth), disappointed, betrayed, abandoned (as a lover)

Other meanings of ARKA अर्क fire, song, singer, amulet made of the Arka plant, flash of lightning, crystal, sun, praise, learned man number, copper, hymn, elder brother, twelve, religious ceremony, Sunday, one who praises, sunbeam, name of different food

212 ॐ खेचरी पूजिताय नमः । ॐ కేశరీజన పుజితాయ నమఱ
ఓం ఖేచరీ జన పుజితాయ నమః । K²echaree jana pUji thAya

Praise to B²aGhavAn who is worshipped by all dhEvAthAs (also all beings / creatures moving in the air -since humans are also mobile, they are also considered (चर) CHARA moving. खेचरी = magical power of flying, with siddhi., Vidh²yAdh²arī, an earring or a cylinder of wood passed through the lobe of the ear, DhurgA + जन = jana creatures + पूजिता = poojitha =worshipped by Mountains are (अचर) achara- non-moving. "AnDa charAchara" is a common term representing all moving (Chara) and non-moving (achara) in the universe.

213 ॐ गाङ्गेयाय नमः । ॐ గా³ంగే³యాయ నమఱ
ఓం గా³ణ్ణే యాయ నమః । GAngE yAya

Since B²aGhavAn was deposited in to Ganga river by Agni DhEvA (who was unable to bear the heat of B²aGhavAn when B²aGhavAn had just emerged from the merged energies of Uma and MahAdhEva and Agni stole that agni pindam), B²aGhavAn is also known as GangKeya (= of Ganga / belonging to Ganga). Ganga MATHa is also considered a mother of B²aGhavAn since she carries the agni pindam and deposits in S₂ara grass.

214 ॐ गिरिजापुत्राय नमः । ॐ గి³రిజా పుత్రాయ నమఱ
ఓం గిరిజా పుత్రాయ నమః । GirijA puth rAya

Praise to the B²aGhavAn who is the Son of Paaarvathi (Giri गिरि = mountain + ja जा =born of mountain i. e. daughter of Himavantha, the King of mountains= Goddess Paarvathi + puthra पुत्रा = son.

215 ॐ गणनाथानुजाय नमः । ॐ గ³ణనాథా²నుజాయ నమఱ
ఓం గణనాథానుజాయ నమః । GaNa nAth²a nu jAya

Praise to B²aGhavAn who is - Younger brother of B²aGhavAn GanEsza: गण GaNa = flock, multitude, group, troop, collection (there are dhEvA GaNa, Rishi GaNa) + नाथा nath²a = Who is the leader of those gaNAs = B²aGhavAn Vig²nEswara (भगवान् विघ्नेश्वर) + + अनुज Anuja = younger brother

216 ॐ गुहाय नमः । ॐ గు³ఱాయ నమఱ
ఓం గుహాయ నమః । Gu hAya

Praise be to the B²aGhavAn, the Invisible indweller in the core of our hearts, (guhA, guhya, guhyam गुहा गुह्यम् etc. mean hidden, secretive. When B²aGhavAn is hiding in our heart and if we look for B²aGhavAn in outside world, how do we find him in external world, worldly transactions and possessions? B²aGhavan resides in all our hearts secretly and without that divine grace (B²aGavath krupA, भगवत् कृपा) no words, thoughts and actions can emanate in any creature. Can a dead body digest food or metabolize what is eaten? Since living means life force dwelling in this body and the exit of life force is beyond our control, we invoke and say divine grace.

गोप्तागीर्वाणसंसेव्योगुणातीतोगुहाश्रयः।गतिप्रदोगुणनिधिःगम्भीरोगिरिजात्मजः॥३०॥

217 ॐ गोप्त्रे नमः ।

ఓం గోప్త్రే నమః ।

ఓం కౌ³ప్త్రే నమః

GOp thrE (O sound as in Box)

Praise to B²aGhavAn who is the protector of the universe गोप्त्र is protector, guardian, defender)

218 ॐ गीर्वाणसंसेव्याय नमः ।

ఓం గీర్వాణ సంసేవ్యాయ నమః ।

ఓం కీ³ర్వాణ సమ్సేవ్యాయ నమః

GeervANa sam sev yAya:

Praise to B²aGhavAn who is most fit to be worshipped as divine (gErvAna గీర్వాణ = god, deity, B²aGhavAn + SamsEvya సంసేవ్యః = to be worshipped / served)

219 ॐ गुणातीताय नमः ।

ఓం గుణా తీతాయ నమః ।

ఓం క్ష³ణాతీతాయ నమః

GuNa athee thAya

Praise to B²aGhavAn who is BEYOND any ATTRIBUTES (=గుణా guNA) (please see foot note)

25 Foot note Naamaa 219

GuNAs. गुण + अतीत is beyond the guNAs. Also means not constrained by or governed or controlled by the guNAs. In otherwords HE is free to take any GUNA at any time based on the need and yet remain unattached to the human way of experiencing GuNAs. GuNa is also discussed in about 20 Naamas: 33, 76, 219, 222, 227, 228, 233, 235, 238, 222, 240, 245, 288, 362, 584, 624, 741, 761, 830, 860, 867 Naamaa 227 describes him as गुण आधीशा = one who controls the guNAs.

B²aGhavAn is also described as nihi + guNa = nirguNA = निर्गुण = devoid of all qualities or properties or characteristics or attributes or mental dispositions or any description. –pristine = pure = unadulterated by any constraint or controlling factors.

The term गुणा GuNa represents both sath guNA/ suguNa सत् गुणा (or) सुगुण and durguNa दुर्गुणा. But colloquially it always means good GuNa unless specified as दुर्गुणा. Three basic GuNAs that humans have are: (1) Sathvam सत्त्वं (extremely patient, good natured, never intending / harming others and doing their duty as prescribed in dh²arma. dhEvAs are supposed to have this GuNa. Sathva guNa people overcome six enemies (See Naama 862)

(2) Thamo तमो GuNAs laziness, sleepiness, not bothering about the dh²arma we are supposed to follow. No issues in hurting others. Essentially DhAanava (asura) guNA.

(3) Men who perform actions - do karma as prescribed are subject to rajas. रज

Naama 288 describes B²aGhavAn as having 3 GuNAs concealed / hidden, Naama 362 says B²aGhavAn HIMSELF is the nature of three GuNAs. And Naama 761 describes HIM as one who is beyond the way of the three GUNAs

220 ॐ गुहाश्रयाय नमः ।

ఓం గుహా శ్రయాయ నమః । ౨౨౦

ఓం క్ష³హా శ్రయాయ నమః

Guha S₂ra yAya

Praise to B²aGhavAn whose residing place (shelter) is our invisible heart. गुह / गुहय / गुहयम् Guha, guhya hidden + आश्रय AS₂raya explained already Naama 55. Please see 211 above for guhyam. Since B²aGhavAn is the life force, HE is hidden in us.

221 ॐ गतिप्रदाय नमः ।
ఓం గతి ప్రదాయ నమః ।

ஓம் க³திப் ரதா³ய நமஹ
Gathi pra dhAya

Praise to B²aGhavAn who lavishly provides us with all guidance required to attain the liberation and merge with B²aGhavAn HIMSELF. Gathi गति also means a destination. The final destination for mankind is mOksha + Prada प्रदा - Give lavishly

222 ॐ गुणनिधये नमः ।
ఓం గుణ నిధయే నమః ।

ஓம் கு³ணநி த⁴யே நமஹ
GuNa ni dh²ayE

Praise to B²aGhavAn who is the shining treasure house of all that is good (nidhi: निधि the treasure house of good गुण guNa already discussed in 219 above)

223 ॐ गम्भीराय नमः ।
ఓం గమ్భీరాయ నమః ।

ஓம் க³ம்பீ⁴ராய நமஹ
Gam b²ee rAya

Praise to The B²aGhavAn Who is majestic (गम्भीर = that majesty comprises of Serious, knowledge & wisdom, deep; profound; hard to perceive, unfathomable, well founded, whose depth cannot be measured).

224 ॐ गिरिजात्मजाय नमः ।
ఓం గిరిజా త్మజాయ నమః ।

ஓம் கி³ரிஜாத் மஜாய நமஹ
Giri jAthma jAya

Praise to B²aGhavAn who is the son of Girija –(गिरिजा) Paarvathi (Note: Athmaja आत्मज is son, AthmajA आत्मजा is daughter). Here it is Athmaja.

गूढरूपोगदहरोगुणाधीशोगुणाग्रणीः । गोधरोगहनोगुप्तोगर्वघ्नोगुणवर्धनः ॥३१॥

225 ॐ गूढरूपाय नमः ।
ఓం గూఢ రూపాయ నమః ।

ஓம் கூ³ட⁴ ரூபாய நமஹ
Good²a roo pAya

Praise to The B²aGhavAn whose roopam form / shape itself is concealed, invisible, secretive. Not easily fathomable with mere cognitive reasoning. Dedication, faith, knowledge, devotion and sense of surrender – (this term explained in Naama 9) (गूढ = hidden, mysterious, disguised, private, secret, invisible) +रूपा roopa = form)

226 ॐ गदहराय नमः ।
ఓం గద హరాయ నమః ।

ஓம் க³த³ ஹராய நமஹ
GadHa ha rAya

Praise to the B²aGhavAn who delivers us from sickness and disease. [Gadha = गद = sickness, disease. (other meanings enumerating & speaking are out of context) Hara हर means taking away, deliverance]

227 ॐ गुणाधीशाय नमः ।
ఓం గుణా ధీశాయ నమః ।

ஓம் கு³ணா தீ⁴ஸாய நமஹ
GuNA dH²ee S₂aya

ఓం గుప్తాయ నమః ।

Gup thAya

Praise to The B²aGhavAn Who is Hidden from Mind and the Words and we need to SEEK him with full intent in order to realize HIM (गुप्त guptha = hidden, concealed, disguised), (गुप्त guptha = also means guarded, kept, secret, stealthy, concealed, guarded, protected, encrypted)

232 ॐ गर्वघ्नाय नमः ।

ఓం క³ర్వక్⁴నాయ నమః

ఓం గర్వ ఘ్నాయ నమః ।

Garvag²-nAya

Praise to the B²aGhavAn who destroys +controls & limits our pride, arrogance, haughty? (गर्व garva = pride + घ्न = destroy)

233 ॐ गुणवर्धनाय नमः ।

ఓం క్ర³ణ వర్త⁴నాయ నమః

ఓం గుణవర్ధనాయ నమః ।

GuNa vardh²a nAya

Praise the B²aGhavAn who upgrades us from three GUNAs to predominantly Sathva guNa. (Restorative of GUNAs गुण + Vardhana वर्धना Augmenting, ameliorating, upgrading Sathva guNa and cutting down the tama guNa). Please see Naama 33, 76, 219, 222, 227, 228, 233, 235, 238, 222, 240, 245, 288, 362, 584, 624, 741, 761, 830, 860, 867 where गुण GuNa is discussed

*वर्धन, **vardhana** = amelioration, extension, increment, upgrading, granting prosperity, animating, thriving, exhilarating, causing to increase, gladdening, strengthening, granter of increase, act of increasing, promoting, educating, success, surcharge, prosperity, enlarging magnifying, growth, who bestows prosperity, additional charge, rearing, tooth growing over another tooth, kind of measure, extra charge, restorative, water-jar of a particular shape, means of strengthening, comfort, increasing, growing, increase, act of cutting or cutting off, (Word Vardhana is seen in Naama 443, 514, 545, 625, 954)*

गुह्योगुणज्ञोगीतिज्ञोगतातङ्कोगुणाश्रयः । गद्यपद्यप्रियोगुण्योगोस्तुतोगगनेचरः ॥३२॥

234 ॐ गुहाय नमः ।

ఓం క్ర³హ్యాయ నమః

ఓం గుహ్యాయ నమః ।

Guh yAya

Praise to The B²aGhavAn Who is Secret because The B²aGhavAn Who Dwells in the Cave of the Heart, and hence the Mysterious, (गुह्या guhya = hidden Also means: mysterious, covered, secret, hypocrisy, privately, secretly. Synonym to गुप्त guptha = hidden and गूढ = hidden. But each term has other meanings to.)

235 ॐ गुणज्ञाय नमः ।

ఓం క్ర³ణక్ గ్రాయ నమః

ఓం గుణజ్ఞాయ నమః ।

GuNa jnAya

Praise to B²aGhavAn who is fully knowledgeable of constraints + definition and confines of human behavioural attributes, patterns, all merits / mental dispositions and knows how to admire or appreciate merits, appreciative (गुणज्ञा – guNangya = one word). (please see foot note)

27 Foot note Naama 235

There are other Naamas associated with guNa not finding mention in sahasranaamam. They are also B²aGhavAn's attributes. Some of them are:

(a) guNAnthara = गुनान्तर = (गुण + अन्तर) = Different-HIGHER quality; the inner secret of guNAs.

(b) guNa AD²ya = गुण आढ्य = Rich in virtues;²

(c) guNa Adh²ara = गुण आधार = The fulcrum, the basis, the foundation, the support base of all guNAs

(d) guNa grAhya = गुण ग्राह्य = Appreciating meritorious qualities;

(e) guNa niDh²i = गुण निधि = store house of virtues; receptacle of virtues, most virtuous

(f) guNa mahath = गुण महत् = superior qualities,

(g) guNa rAga = गुण राग = delighting in merits in others,

(h) guNa sangrama = गुण सङ्गम् = association of all meritorious,

(i) guNa sampadha = गुण सम्पद (दृ) = richness of merit, great perception,

(j) guNa sAgara = गुण सागरं = Ocean of merits, very meritorious being

(k) guNa athEtha = गुण अतीत = beyond the confines of any defining characteristics of mental dispositions

236 ॐ गीतिज्ञाय नमः ।

ఓం గీతిజ్ఞాయ నమః ।

ஓம் கீ³திக் குாய நமஹ

Geethi jnAya

Praise to B²aGhavAn of perfection who is fully knowledgeable and conversant in all forms of music, knows how to appreciate good music, song, sung devotionally (गीतिज्ञा = geethingya = one word)

237 ॐ गतातङ्काय नमः ।

ఓం గతా తాంకాయ నమః ।

ஓம் க³தா தங்காய நமஹ

Gatha than kAya

Praise the B²aGhavAn one who has no mental worries whatsoever (and hence capable of) releasing us from miserable life (गत + आतङ्क remover of misery, suffering, pain, mental agitations etc.)

238 ॐ गुणाश्रयाय नमः ।

ఓం గుణా శ్రయాయ నమః ।

ஓம் கு³ணா ஸ்ரயாய நமஹ

GuNa S₂ra yAya

Praise to The B²aGhavAn Who is the residing place of all qualities. (गुण GuNa = virtuous qualities+ ASzrayA आश्रया =residing place) (please see foot note)

28 Foot note Naamaa 238

Sometime SA स, SU सु prefix is added to reflect positive attribute (saguNa सगुण, suguNa सुगुण) and DUR is added to reflect negative attributes durguNa दुर्गुण. However, the word guNa गुण without prefix reflects good qualities. A person of high character is called GuNavAn गुणवान्. Pl also see 219, 584, 624) NirguNa निर्गुण means attribute-less, pristine, pure, unadulterated. सगुण ब्रह्म उपासना saguNa brahma upAsanA means using an idol / picture / roopam to focus / concentrate and worship with one pointed mind. निर्गुण ब्रह्म उपासना = NirguNa brahma upAsanA means meditating and doing penance on cosmic consciousness without a prop of name/ shape / picture / idol of any B²aGhavAn form.

239 ॐ गद्यपद्य प्रियाय नमः ।

ఓం గద్య పద్య ప్రియాయ నమః ।

ஓம் க³த³ய பத³ய ப்ரியாய நமஹ

Gadhya padhya pri yAya

Praise to The B²aGhavAn Who is affectionate to prose and poetry. Gadh²yam गद्य is prose rendered as a song. (best example is SrinivAsa gadh²yam broadcast daily evening by TTD-SVBC) + Padh²yam पद्य is poetry also sung - padh²yams are (padhams) words, written with poetic grammar + प्रियाय (who likes them)

240 ॐ गुण्याय नमः । २४०
ఓం గుణ్యాయ నమః । ౨౪౦

ஓம் கு³ண்யாய நமஹ
GuN yAya

Praise to The B²aGhavAn Who is Endowed with merits and virtues that are to be described and praised. गुण्या guNya = one word to be enumerated, to be multiplied, endowed with good qualities or virtues, to be described or praised.

241 ॐ गोस्तुताय नमः ।
ఓం గోస్తు తాయ నమః ।

ஓம் கோ³ஸ்துதாய நமஹ
GOsthu thAya (O sound as in goes)

Praise to The B²aGhavAn who is worshipped by vEdhAs, cow, bhoomi and physical mother. गो = gO = the EARTH and vEdhAs apart from cow and physical mother,. स्तुति sthuthi = praise. : We can also understand that when we worship the COW, vEdhAs, bhoomi (land) and our physical mother, we actually worship B²aGhavAn.

242 ॐ गगनेचराय नमः ।
ఓం గగనే చరాయ నమః ।

ஓம் க³க³நே சராய நமஹ
GaganE charAya

Praise to The B²aGhavAn Who is Capable of moving through the sky, who moves through sky गगने gaganE represents sky path (aakAs₂a mArgam आकाश मार्गम्) moving in the air + चरा is moving. Please see Naama 212 for chara-achara (moving, non-moving).

गणनीयचरित्रश्चगतक्लेशोगुणार्णवः । घूर्णिताक्षोघृणिनिधिः घनगम्भीरघोषणः ॥३३॥

243 ॐ गणनीयचरित्राय नमः ।
ఓం గణనీయ చరిత్రాయ నమః ।

ஓம் க³ணநீய சரித்ராய நமஹ
GaNa neeya charithrAya

Praise to The B²aGhavAn Who has innumerable tales of valour, majestic performance [गणनीय GaNanEya is innumerable, beyond counting (and also to be counted or to be reckoned or to be classed) + चरित्र charithra is proper conduct, behavior, habit, conduct, practice, acts, deeds., performance, observance, history, life, biography, account, adventures nature, disposition, duty, established or instituted observance; a foot, leg, going.]

244 ॐ गतक्लेशाय नमः ।
ఓం గత క్లేశాయ నమః ।

ஓம் க³த க்லேஸாய நமஹ
Gatha kIE S₂Aya

Praise to The B²aGhavAn Who makes all our pains disappear; takes us beyond pain. (गत Gatha = make disappear + क्लेश kIES₂a = Pain, anguish, suffering, distress, trouble, Wrath, anger, Care, trouble, Worldly occupation).

245 ॐ गुणार्णवाय नमः ।
ఓం గుణా ర్ణవాయ నమః ।

ஓம் கு³ணார்ணவாய நமஹ
GuNArNa vAya

Praise to B²aGhavAn Who is OCEAN of good qualities such as mercy, compassion. (*Guna गुण by itself without prefix, suffix refers to good qualities, virtues, excellence + अर्णवा ArNava is ocean. Same as guNa sAgara गुण सागर*)

246 ॐ घूर्णिताक्षाय नमः ।
ఓం ఘూర్ణితాక్షాయ నమః ।

ॐం క్క⁴ర్ణితాక్షాయ నమఱు
G²oor Nitha kshaAya (oo sound as in choose)

Praise to B²aGhavAn who has roving eyes are ensuring devotees to remain cool, prosperous, auspicious (घूर्णित g²oornitha = roving + अक्षाय akshaya = eyes) Just as an overseer over sees and ensures the job is well done, B²aGhavAn has oversight on all creatures, their welfare. (please see foot note)

29 Foot note Naamaa 246

One interesting meaning I have come across for Goddess लक्ष्मी is as follows. ल la + क ksh + म (m) + अ (A becoming I when at end)

अक्षि akshi = literally means eyes but also means overseeing, supervising, ensuring protection to all those purveyed by eyes. कल्याणम् = KalyANAm auspiciousness (seen already. मङ्गलकरं = Mangala karam = prosperity. One who oversees /supervises (अक्षि) Auspiciousness () and prosperity (म) for this planet (लोकम् = IOkam) (ल) is LAKSHMI

247 ॐ घृणि निधये नमः ।
ఓం ఘృణినిధయే నమః ।

ॐం క్క⁴రుణి నిధ⁴యే నమఱు
G²ruNi nidh²ayE

Praise to The B²aGhavAn Who is a treasure house of compassion, tenderness, mercy towards creation and created. (घृणि g²runi = compassion, tenderness + निधि nidh²i – treasure house)

248 ॐ घनगम्भीरघोषणाय नमः ।
ఓం ఘనగమ్పీర ఘోషణాయ నమః ।

ॐం క్క⁴న క్క³మ్పీ⁴ర క్క⁴షణాయ నమఱు
G²ana gamb²eera g²Osha NAya

Literal meaning: Praise to B²aGhavAn who has a majestic voice similar to cloud (in otherwords the thunder). We could also infer: Praise to B²aGhavAn Who is a MAJESTIC proclaimer of TRUTH to HIS devotees

(घन g²ana = solid, thick, dense, lump, mass, uninterrupted, profound, destroyer, viscous, hard, fortunate, coarse, dark, deep [as sound or color], thick, slaying, + गम्भीर gamb²eera = serious,, bass [music], deep, hiccup, violent hiccup, lemon tree, lotus, mantra of the depth, depth + घोषण g²OshaNa =sounding, declaring, proclamation, public announcement, proclaiming aloud. In Srirudram 2 12. 1, B²aGhavAn S₂iva is referred to as UchairgOshaaya उच्चैर्घोषाया = one who has a very loud voice.

घण्टानादप्रियोघोषोघोराघौघविनाशनः । घनानन्दोघर्महन्ताघृणावान्घृष्टिपातकः ॥३४॥

249 ॐ घन्तानादप्रियाय नमः ।
ఓం ఘంటా నాద ప్రియాయ నమః ।

ॐం క్క⁴ణ్డా నాద³ ప్రియాయ నమఱు
G²anta nAdha pri yAya

Praise to The B²aGhavAn Who is pleased to hear the sound of puja bell (made of bronze metal) घन्टा g²aNta =bronze bell + नाद nAdha = sound = प्रियाय pleased, likes to

250 ॐ घोषाय नमः ।

ఓం ఘోషాయ నమః । ౨౫౦

ఓం కో⁴షాయ నమః

G²Oshya

In this context B²aGhavAn is a team leader, herdsman who takes the flock of devotees nicely together on right path. (घोषा g²Osha = sound proclamation). This is an extension of Naamaa 248.

251 ॐ घोराघौघविनाशनाय नमः ।

ఓం ఘోరా ఘోఘ వినాశనాయ నమః । G²Ora g²oug²a vinaS₂a nAya

ఓం కో⁴రా కెల⁴క⁴ వినాశనాయ నమః

Praise the B²aGhavAn who is destroyer of very dangerous accumulated bags of sins. (घोर g²Ora =active and also terrible, very fierce, very fearful, blamable + अघौघ = ag²aug²a = mountain of sins + विनाशना = vinAS₂ana = destruction). अघौघमर्षण = (ag²aug²amarshaNa = destroying whole mass of sins like cleaning the slates. (please see foot note)

30 Foot note Naamaa 251

The concepts relating pApa / puNya (sin /virtue) already dealt in detail in Naamaa 147.

It is generally believed that there are 3 kinds of कर्म =karma = our worldly transaction-actions that gives us कर्मफला consequences (rewards and punishments) in this birth. These are:

#1 आगामी AagAmi. AagAmi is the Karma that we are performing in this birth – right as we live and do our duties on which we have full control. Whatever consequences we have not enjoyed of this AagAmi karma before death, goes to add in Karma bank (similar to a Fixed Deposit) to be carried forward for subsequent births.

#2 संचित Sanchitha karma - is a BAG of Karma that we have in (karma bank fixed deposit – deposited in prior births) Some karma p²ala is drawn from this bag to undergo consequences in this birth and the balance goes forward to next birth. Likewise, some karma committed this birth may also get added to this bag – sanchitha karma

#3 प्रारब्ध, prArabd²a: What we draw from Sanchitha karma for enjoyment (undergoing consequences) in this birth There are 3 sub kinds of PrArabd²a karma:

#3. 1 इच्छा Ichch²a (arising out of our own desire / intention and actions performed from those desires and intentions)

#3. 2 अनिच्छा Anichch²a (those that arise due to Performance of duties even without desire and

#3 परेच्छा parEchch²a (para + ichch²a) (that arises due to others' desires).

Again it is generally believed that even a fully realized soul (जीवन् मुक्ता A) is forced to undergo consequences of prArabd²am प्रारब्धम् though they can burn-off the Sanchitha संचित karma, avoid Karthruthvam कर्तृत्वं and hence escape AagAmi आगामी (that is going to come i. e. future). But more so what has been accrued from अनिच्छा Anichch²a and परेच्छा parEchch²a have to be enjoyed / suffered in this birth itself. To vindicate this statement, many pundits quote B²aGhavAn Ramana Maharishi suffering ailments in later life though he was also a standing example of JEvan muktha - जीवन् मुक्ता

Does it mean that all of us born, have no escape route from enjoying the good / bad consequences of past karma on which we have no control in this birth? Does it sound unfair to punish us this way? Luckily we have

solutions: the first solution is in this naamaa itself. B²aghavan destroys (or helps us / guide us to do so ourselves, because B²aGhavAn is beyond any thought / action / bondage.

BG chapter 4. Verse 19 declares that GnAnAgni (Fire of Knowledge) can destroy the karmap²ala कर्मफला and release us from bondage / ignorance. A person whose works (actions / undertakings) are free (devoid) of selfish desires and motives, and whose all actions (Karma) is burned up in the fire of Self-knowledge, is called a sage by the wise. यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः / ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः yasya sarvE samAramb²Aḥ kAma-saṅkalpa-varjithAḥ jñAnAgni-dhagdh²a-karmANam̐ thamAhuḥ paṇḍitham̐ budh²āḥ.

Likewise AruNa pras₂nam (अरुणाप्रश्न = Commonly known as sUryanamaskAram) also declares that even the worst sins (that cannot be expiated, atoned, using any AruNa kEthuka chayanam अरुणा केतुक चयनम् and similar water – fire rituals) can be washed away by GnAnAgni, ज्ञानाग्नि Reference to chapter 28 verse 117 यत् कुमारी मन्द्रयते - यद्योषिद्यत्यति व्रत अरिष्टं यत् किंचा क्रियते अग्निस्तदनु वेधति अशूतासश्शूतासश्च yath kumAri mandrhayathE yadhyoshidhyathpathi vratha arishTam yath kimchA kriyathE agnis thadhanu vEdh²athi / aS₂rutA saS₂rthA saS₂cha: GnAnAgni = ज्ञानाग्नि will destroy all sins that defy destruction by PrAyaS₂ciththa

PrAyaS₂ciththa anushT²Anam - प्रायश्चित्त अनुष्ठानम् is a kind of atonement, a ritual to neutralize the ill effects arising from any of karma discussed above and is similar to "confession box" confession.

There are a few sins such as the sins acquired out of the union of an unwedded girl, wedded one or a chaste woman by a man out of the passion between them that can never be neutralized even by most stringent atonement rituals. We will be freed of even from such sins and transformed from unchastised state to the chastened state through the power of GnAnAgni = ज्ञानाग्नि. Related concept is discussed in Naama 147.

252 ॐ घनानन्दाय नमः ।

ఓం ఘనా న్దాయ నమః ।

ఓం క⁴నా న్దతా³య నమః

G²anA nan dhAya

Praise to The B²aGhavAn Who is the complete BLISS, happiness (for all devotees) in every atom, bit, slice of what we all perceive. B²aGhavAn is embodiment of bliss itself, in every atom. AnandhO Brahman.

(G²aNa घन = complete, deep, fortunate, uninterrupted, dense, in every atom without void. This is a quality aspect. Best explained by sweetness in every atom of sugar or saltiness in every atom of salt. + Aananda) + आनन्द bliss – already explained as a state without duality.

253 ॐ घर्महन्त्रे नमः ।

ఓం ఘర్మ హ్న్రే నమః ।

ఓం క⁴ర్మ ఱ్తరే నమః

G²arma han thrE

Praise to The B²aGhavAn Who slays the heat and provides cool shelter. घर्म = G²arma = heat, warmth, perspiration, day (as opposed to night), a cauldron, a boiler, a cavity in the earth shaped like a boiler, hot beverage, + हन्त्र = killer, slaying, slayer robbing, murder, disturber, destroyer.

VARIATION: घर्म = G²arma = heat + अन्त्र = intestine. Bow to B²aGhavAn who is the DIGESTIVE HEAT in all living creatures.

VARIATION: HE himself is hotter than agni and that is capable of slaying all enemies (described in Naamaa 16).

254 ॐ घृणावते नमः ।

ఓం ఘృణా వతే నమః ।

ఓం క⁴రుణా వతే నమః

G²ruNA vathE

Praise to B²aGhavAn who is most compassionate with tender and loving feelings. (Split as G²ruNa घृण =enthusiasm, passion, compassion, warm feeling, tenderness, warm feeling towards others,, + avathi अवति impelled, impelling, promoting, lead, guard, defend).

NOTE 1: VARIATION: Praise the B²aGhavAn who is a WELL of compassion (Split as G²ruNA घृणा= + avatha अवत well).

NOTE 2: The single word घृणावत्, = g²ruNAvath =means disgusting. So it will not fit as a praise or worship. घृणा also, means (ii) through heat or sunshine (iii) disgust, horror, aversion, contempt घृण G²ruNA =heat, sun shine, ardour. वात vaatha = wind or wind god, air, air emitted by body, morbid affection of the windy humour, hurt. Solicited, desired, attacked, wished, injured, dried up, वत vatha = sounded, asked, begged, uttered, spoken, like, enclosure अवत avatha = well, cistern, अवतर avathAra = descend (from heaven to earth as an example)

255 ॐ घृष्टिपातकाय नमः । ॐ कं⁴रुषडि पातकाय नमः
ఓం ఘృష్టి పాతకాయ నమః । G²rushti pAtha kAya

Praise to The B²aGhavAn Who is the Destroyer of all our sins घृष्टि g²rusti =- pounding + पातका = pAthakA = crime, sins,

घृणीघृणाकरोघोरोघोरदैत्यप्रहारकः । घटितैश्वर्यसंदोहोघनार्थोघनसंक्रमः ॥३५॥

256 ॐ घृणिने नमः । ॐ कं⁴रुणीने नमः
ఓం ఘృణినే నమః । G²ru Nine

Praise to The B²aGhavAn Who is Compassionate, tender, shining, glowing and pleasing B²aGhavAn (=g²ruNi घृणि also means sun, ray of light, passion, wave)

257 ॐ घृणाकराय नमः । ॐ कं⁴रुणा कराय नमः
ఓం ఘృణా కరాయ నమః । G²ruNa ka rAya

Praise to The B²aGhavAn One who extends compassion, tenderness to devotees. Variation: Praise to The B²aGhavAn One who gives shining and glow to the SUN. (G²ruNa घृणा + कर = do)

258 ॐ घोराय नमः । ॐ को⁴राय नमः
ఓం ఘోరాయ నమః । G² OrAya

Praise to The B²aGhavAn Who is Frightful for those who resort to ad²arma (non-virtuous behavior) For all others he is actually Ag²Ora sakshu अघोरा सक्षु = most tender eyes.

घोरा – G²Ora = very fierce, fearful, impure, most ferocious.

259 ॐ घोरदैत्यप्रहारकाय नमः । ॐ को⁴र दैत्य प्रहारकाय नमः
ఓం ఘోరదైత్య ప్రహారకాయ నమః । G²Ora dhaithya prahAra kAya

Praise to The B²aGhavAn Who strikes away the dreadful terrifying demons from devotees. घोर g²Ora = dreadful + दैत्य dhaithya = asura characteristics, evil + + प्रहारक prahAraka =drive away, blow away. Variation:

ఓం ఘన సజ్జ్రమాయ నమః ।

G²ana sankra mAya

Praise to The B²aGhavAn who leads the gaNa (घन Warriors +sankrama सङ्क्रम is) going together, and leading to victories in battle ground (Battle ground is our mind and victory is overcoming evil thoughts)

चित्रकृच्चित्रवर्णश्चञ्चलश्चपलद्युतिः । चिन्मयश्चित्स्वरूपश्चचिरानन्दश्चिरंतनः ॥३६ ॥

263 ॐ चित्रकृते नमः ।
ఓం చిత్రకృతే నమః ।

ఓం శిత్ర కంఠతే నమః
Chithra kruthE

Praise the B²aGhavAn who is astonishing, surprising (Chithra kruth = चित्रकृत् is 1-word Astonishing, surprising portrait, painting, woven cloth with a picture).

264 ॐ चित्रवर्णाय नमः ।
ఓం చిత్ర వర్ణాయ నమః ।

ఓం శిత్ర వర్ణాయ నమః
Chithra var NAya

Praise to The B²aGhavAn Who is a Multifaceted colourful personality. HE is embodiment of all colours, all hues, all lights, all that are visible. चित्र = chithra =multiple colours, multitude वर्णा = varNa =paint, colour.

265 ॐ चञ्चलाय नमः ।
ఓం చచ్చలాయ నమః ।

ఓం శచ్చలాయ నమః
Chancha lAya

Praise The B²aGhavAn Who makes this universe moving. In another interpretation, we can say, that HE is the energy for all movements. HE keeps moving to oversee the nature and life forms are evolving and mutating and going forwards. (chanchalA चञ्चला = keeps moving in the universe, a disturbed wavering mind, not still / steady. In a different perspective B²aGhavAn is also "achanchala =अचञ्चला = beyond being swayed, moved, disturbed. That would mean that B²AGhAVAN does not have the wavering perceptions and dualities of joy – sorrow that afflict human beings).

266 ॐ चपलद्युतये नमः ।
ఓం చపలద్యుతయే నమః ।

ఓం శపల ద్యుతయే నమః
Cha pala dhyu thayE

Praise the B²aGhavAn who is the shining brilliance, splendor and bright lustre of all that has been created and all that we see. Without HIS brilliance shining in all creations, nothing can be seen. To the One Who shines in, and as the brilliance, of the resources (physical, mental, wind, spiritual) for my sustenance, I bow to and worship

(द्युति dhyuthi = magnificence, dignity, gleam, flash, brilliance, splendour, brightness, shimmer, threatening, lustre, brightness, dignity, majestic, handsome + चपल = Chapala= instantaneous, swift, agile, momentary, trembling. lightening, wavering, unsteady, moving to & fro, wind, the wind, fickle, inconstant, thoughtless, resources for sustaining.

267 ॐ चिन्मयाय नमः ।
ఓం చిన్మయాయ నమః ।

ఓం శిన్మయాయ నమః
Chinma yAya

Praise to B²aGhavAn who exists and completely occupies the universe as PURE CONSCIOUSNESS. शुद्ध चैतन्यम्. (चित् = chith + मयम् = mayam = चिन्मयम् = chinmayam) (please see foot note)

33 Foot note Naamaa 267

चैतनम् chEthanam is life force, the conscious energy that drives us. It is pure, unadulterated. However, vAsanAs (instincts) can cause adulteration of body-mind-intellect. For example: If there is aroma of perfume inside the car, there is a smell. When the car doors are opened, within a few minutes the smell inside and outside the car are same. Likewise, jEva chaitanyam जीव चैतन्यम् – the individual consciousness has attributes arising from action organs and thinking / knowledge organs. (body-mind-intellect) of a finite mortal jEva. (कर्मेन्द्रिय KarmEndhriya and ज्ञानेन्द्रिय GnanEndriya) Whereas sudh² dha chaitanyam has no attributes at all. And that is referred as CHIT चित्. If we attribute some aspects such as name, shape, form (roopam), it is for our convenience of conceptualization and that is okay as long as that helps us to live a human life and attain the liberation (remain goal focused unperturbed by what happens around) mOksha (this term also discussed in 117

268 ॐ चित्स्वरूपाय नमः ।

ఓం చిత్స్వరూపాయ నమః ।

ఓం చిత్ స్వరూపాయ నమః

Chith swa roo pAya

Praise to The B²aGhavAn Whose form itself is pure consciousness चित् + स्वरूपं which is pure consciousness शुद्ध चैतन्यम् (More annotation in Naama 1). In other words, B²aGhavAn is no different from pure consciousness शुद्ध चैतन्यम् and vice-versa.

269 ॐ चिरानन्दाय नमः ।

ఓం చిరాన న్దాయ నమః ।

ఓం చిరా నంతాయ నమః

ChirA nana dhAya

Praise to The B²aGhavAn One who bestows upon devotees ENDLESS, long lasting bliss (already pleasure, happiness, joy, bliss discussed in Naama 16) [चिर chira is lasting / existing for long time. आनन्द AAnandam is bliss] We have used the split between चिर + आनन्द

270 ॐ चिरन्तनाय नमः । २७०

ఓం చిర న్తనాయ నమః । ౨౭౦

ఓం చిరన్త నాయ నమః

Chirantha nAya

Praise to B²aGhavAn who is timeless, (चिरन्तन = Chiranthana = one word = means everlasting, existing from ancient times, timeless and endless. Also refers to B²aGhavAn S₂iva and brahma

चित्रकेलिश्चित्रतरश्चिन्तनीयश्चमत्कृतिः । चोरघ्नश्चतुरश्वारुश्चामीकरविभूषणः ॥३७॥

271 ॐ चित्रकेलये नमः ।

ఓం చి త్రకేలయే నమః ।

ఓం చిత్త్ర కేలయే నమః

Chithra kElayE

Praise to The B²aGhavAn Whose divine plays with devotees are Astonishing, mesmerizing and elevating. (Chithra = चित्र mean astonishing) and kEla = केल mean plays, & also trembling, shaking, moving. DIVINE PLAYS? The concept of divine play discussed in Naama 144. लोकमाया = LOka maaya, जगन् माया JaganmAya are the terms used to convey divine play.

272 ॐ चित्रतराय नमः ।
ఓం చిత్ర తరాయ నమః ।

ఓం శిత్ర తరాయ నమఱ
Chithra tharAya

Praise to The B²aGhavAn Who is Most excellent, bright, variegated, manifold. (grammatically tara = तर is a suffix to express excellence. Chithra चित्र also means bright, variegated, manifold.) चित्रतर Chithrathara as one word means very nice, superlative and used as an adjective.

273 ॐ चिन्तनीयाय नमः ।
ఓం చిన్త నీయాయ నమః ।

ఓం శిన్త నీయాయ నమఱ
Chinthanee yAya

Praise the B²aGhavAn who is worthy of constant contemplation, thought of as the essence of cosmic consciousness to investigated by us leading to our understanding and liberation. चिन्तनीय = ChinthanEya = one word meaning to be thought of, to be contemplated, to be investigated, to be well considered, to be thought over again and again, to be observed) coming from chinathana – thought. Please see Naama 1

274 ॐ चमत्कृतये नमः ।
ఓం చమత్కృతయే నమః ।

ఓం శమత్ క్ఠయే నమఱ
Chamath kru thayE

Praise to The B²aGhavAn Who is a wonder, admirable, surprise, astonishment, to see in awe, full of energy चमत्कृत chamathkrutha is one word (चमत् chamath is an interjection of surprise + कृत service done, result, relating / referring to, proper, obtained, made ready, injure, hide, good, gained and so on).

275 ॐ चोरघ्नाय नमः ।
ఓం చోఱఘ్నాయ నమః ।

ఓం శోఱఱ⁴నాయ నమఱ
ChOrag² nAya

Praise to The B²aGhavAn Who annihilates those who steal someone else's earnings (fruits of other's labour. ChOram चोरम् = stealing घ्न = destroy, punish

276 ॐ चतुराय नमः ।
ఓం చతురాయ నమః ।

ఓం శతురాయ నమఱ
Chathu rAya

Praise to The B²aGhavAn who blesses us with four fold purushArthaas (Details in Naamaa 55): Dh²arma arth²a kAma mOksha धर्म अर्थ काम मोक्ष. Conduct oneself as per dh²arma (puthra dh²arma duty of a son, pathi dh²arma, pathivrata dh²arma, duty of a wife / husband; pithru / mAthru dh²arma duty as father mother, udyOga dh²arma –professional duties; depending on the roles we take in worldly existential transactions, earn money (buying power) legitimately, satisfy the desires associated with each stage of life and finally get liberated. Liberation is talked about in Naama 18 & 117. चतुर् is four fold.

277 ॐ चारवे नमः ।
ఓం చారవే నమః ।

ఓం శారవే నమఱ
Cha ravE

Praise to The B²aGhavAn Who is walking about with gait, beautiful, merciful, agreeable (*charu = चारु = Agreeable, welcome, beloved, esteemed, approved, esteemed, endeared, dear person, pleasing, lovely, beautiful, pretty, elegant, attractive*)

278 ॐ चामीकरविभूषणाय नमः । ఓం శామీకర విభూ⁴షణాయ నమఱ

ఓం చామీకర విభూషణాయ నమః ।

ChAmi kara vib²oosha NAya

Praise to The B²aGhavAn Who is decorated with gold ornaments (చామీకర Chamikara = gold ornaments
విభూషణాయ vib²ushaNaya = decorated

चन्द्रार्ककोटिसदृशश्चन्द्रमौलितनूभवः । छादिताङ्गश्छद्महन्ताछेदिताखिलपातकः ॥३८॥

279 ॐ चन्द्रार्ककोटिसदृशाय नमः । **ఓం శ్రంత³రారక కౌాడి టిసద్రుశాయ నమః ।**
ఓం చంద్రార్క కోటి సద్రుశాయ నమః । **Chandraarka kOti sadri S₂Aya**

Praise to The B²aGhavAn Whose is as brilliant as brilliance of 1000s of suns and moon and that emanates (चन्द्र Chandra = moon + अर्क arka = sun + कोटि kOti = thousands of suns + moons + सदृशाय sadruS₂Aya = wonderful sight as wonderful as 1000s of suns and moons

280 ॐ चन्द्रमौलितनूभवाय नमः । **ఓం శ్రంత³ర మెలలి తనూ బ²వాయ నమః ।**
ఓం చంద్ర మౌలి తనూభవాయ నమః । ౨౮౦ **Chandhra mouli thanoo b²a vAya**

Praise to The B²aGhavAn SubrahmaNya- son of B²aGhavAn S₂iva (who in turn is the one with moon for HIS crest-jewel) blesses our existence. (चन्द्र Chandra = moon + मौलि mouli = diadem, crown, crest (also means tuft, earth,, chief, head, best) [one who is having moon as diadem in his head is B²aGhavAn S₂iva HIMSELF + तनू thanoo = son + भवाय bhavAya (भवयना bhavAyana) means coming from B²aGhavAn S₂iva

281 ॐ छादिताङ्गाय नमः । **ఓం శాత్రి³తాంకాయ నమః ।**
ఓం ఛాదితాంకాయ నమః । **Ch²Adhi thAn gAya**

Praise to The B²aGhavAn who has all his limbs hidden [छादित = ch²Adhitha = is concealed, fully covered, disguised, concealed] + अङ्गा angA = a limb, a mental organ, a sub-division, each speck of our body. True meaning is that HE is inherent, concealed, (anth²aryAmi = अन्तर्यामि=) indwelling; not visible to mortal eyes within our own body, in each limb, in each molecule of our own body. IN OTHERWORDS each (amsam = अस्मि =) physical, spiritual, metaphysical aspect of our body / existence is B²aGhavAn HIMSELF.

NOTE: छादित also means HIS body (all limbs) fully covered in armour but not in this context. अङ्गा angA also means subdivision of Mantra or counsel, a subordinate division or department, a supplement, an expedient, any subdivision, anything immaterial or unessential, anything inferior or secondary, member, the body, the mind Again, this meaning doesn't apply in this context.

282 ॐ छद्महन्ते नमः । **ఓం శ²త్³మ ఘంతరే నమః ।**
ఓం ఛద్మ హన్తే నమః । **Ch²adhma hanthrE**

Praise to The B²aGhavAn who kills deceptive Hippocratic presumptions (illusions, delusions, confusions, ignorance in us, the human existence that is continuously torn between good & evil deeds –d²arma and ad²arama धर्म अधर्म) (Ch²adma छद्म = guise, pretext, deceptive, player, hypocrite + Han- हन् = slay, destroy, kill, strike down)

283 ॐ छेदिताखिलपातकाय नमः । ॐं శే²త్రి³తాకి²ల పాతకాయ నమఱు
 ఓం ఛేదితాఖిల పాతకాయ నమః । Ch²edhithAk²ila pAtha kAya

Praise to The B²aGhavAn one who can destroy all the sins of devotees across the universe (chEedita छेदि- =cutting, dividing, braking; + Akila अखिल = entire + pAtakam पातका: Sin. (please see foot note)

34 Foot note Naamaa 283

5 types of mahA pAthakam =महा पातकम् =-great sins; have been enumerated (1) THE destroyer of a BrahmaNa, (2) one who drinks spirituous liquors, (3) a thief, (4) the violator of the preceptor's bed, and (5) the one who associates with the above 4. Even such sins are destroyed by B²aGhavAn but on certain conditions. Basically, the sinner understands the reason why the act was a sin, feel sincere remorse and never commit the sinful act again. More annotation in Naamaa147.

छेदीकृततमःक्लेशश्छत्रीकृतमहायशाः । छादिताशेषसन्तापश्छरितामृतसागरः ॥३९॥

284 ॐ छेदीकृततमःक्लेशाय नमः । ॐం శే²త్రి³ క్ఱత తమఱు క్లేశాయ నమఱు
 ఓం ఛేదీకృత తమఃక్లేశాయ నమః । Ch²edhi krutha thama kIE S₂Aya

Praise to The B²aGhavAn Who is the one who can cut through and remove all our sufferings (Ch²edi छेदि = Cutting. , Breaking + krutha कृतः = accomplished + tama तमः =suffix; tam तम्: choke, suffocate, get exhausted = kIES₂a क्लेशः pain anguish, suffering, distress, trouble, wrath, anger, trouble

285 ॐ छत्रीकृतमहायशसे नमः । ॐం శ²త్రి¹ క్కఱత మఱాయసఱసే నమఱు
 ఓం ఛత్రీకృత మహాయశసే నమః । Ch²athri krutha mahA yaS₂sE

Praise to The B²aGhavAn who is an accomplished, lovely, worthy personality and capable of bestowing the same honour on devotees (ch²athri: छत्री =umbrella + krutha कृतः accomplished + yaS₂as यशस्: lovely, honourable worthy, reputation, glory renown + MahA महा great).

286 ॐ छादिताशेषसन्तापाय नमः । ॐం శా²త్రి³ తాశేష సఱతా పాయ నమఱు
 ఓం ఛాదితాశేష సఱతాపాయ నమః । Ch²adhi thA S₂esha santhA pAya

Praise to The B²aGhavAn Who is CAPABLE of destroying all anguish and pain of devotees without leaving even a bit as a hidden trace (ch²adita छादित = concealed, hidden, covered + aS₂Esha अ + शेष = without remainder / balance, whole + santhApa सन्ताप=: distress, heat, suffering, torture, agony, anguish, torment)

287 ॐ छरितामृतसागराय नमः । ॐం శ²రి¹తా మ్కఱత సాక³రాయ నమఱు
 ఓం ఛరితామృత సాగరాయ నమః । Ch²arithA mritha sAgarAya

Praise to B²aGhavAn who wanders in the sea of immortality. B²aGhavAn HIMSELF is the immortal ocean. Immortal ocean itself is manifestation of B²aGhavAn [ch²arita: छरिता = चरिता =seems same as charitha) performed practiced, roamed, wandered] अमृत amrutha = immortal + सागरा saagaram = sea). B²aGhavAn is ever present in the universe which is indestructible and immortal.

छन्नत्रैगुण्यरूपश्चछातेहश्चिन्नसंशयः । छन्दोमयश्छन्दगामीछिन्नपाशश्चविश्चदः ॥४०॥

288 ॐ छन्नत्रैगुण्यरूपाय नमः । ॐ स²न्त्र³तर³कु³ण्यरूपाय नमः
 ఓం చన్నత్రైగుణ్యరూపాయ నమః । Ch²annathriguNyaroopAya

Praise to The B²aGhavAn Who takes all the 3 GUNA forms (that remain concealed) – as required [ch²anna छन्न =secret, concealed, hidden, covered + thriguNya त्रैगुण्य = three guNAs + roopa रूपा = form].
When confronting an enemy तमो thamO guNAM is exhibited. However, after destruction of enemy he remains in सत्त्व Sathva GuNa. When taking care of devotees, he exhibits रजो rajas also so that whenever required devotees are corrected and put back on a righteous path. (Please see Naama 219 B²aGhavAn is described as BEYOND all 3 Guna)

289 ॐ छातेहाय नमः । ॐ स²తేహాయ నమః ।
 ఓం ఛాతేహాయ నమః । Ch²AthE hAya

Praise The B²aGhavAn Who CAN cut thru all our attachments, bondages and deliver us (c²hAta छात: cut divide, thin, emaciate + lhA ईहा = activity, request, desire, effort, wish, exertion (please see 117 for bondage)

290 ॐ छिन्नसंशयाय नमः । २९० ॐ చి²న్న సంశయాయ నమః । ౨౯౦
 ఓం చిన్న సంశయాయ నమః । ౨౯౦ Ch²inna samS₂a yAya

Praise to The B²aGhavAn Who is free of all doubts, clear on Vedic injunctions and hence could dispel, clear all our doubts and guide us in right path. (ch²ina छिन्न = Cut, divided, chopped, riven, torn, broken, Destroyed, removed; Decaying, declining, Exhausted, tired, fatigued + संशय samS₂ayam Doubt)

291 ॐ छन्दोमयाय नमः । ॐ స²న్దోమయాయ నమః ।
 ఓం చన్దో మయాయ నమః । Ch²andho ma yAya

Praise to The B²aGhavAn Who is vEdhAs HIMSELF, CHANTING METER FOR vEdhA, (ch²anda छन्द = vEdhAs; ch²andoma छन्दोम= chanting meter)

292 ॐ छन्दगामिने नमः । ॐ స²న్దత³ గామినే నమః ।
 ఓం చన్ద గామినే నమః । Ch²andha gaminE

Praise to The B²aGhavAn whose movements are so pleasing to our eyes / perception (ch²anda: छन्द =pleasing + germinal = గామిన: = going walking, moving).

293 ॐ छिन्नपाशाय नमः । ॐ చి²న్న పాశాయ నమః ।
 ఓం చిన్న పాశాయ నమః । Ch²inna pA S₂Aya

Praise to The B²aGhavAn Who is the destroyer of Yama pAS₂am पाशम् - the string with which B²aGhavAn of death Yama pulls out the life from body and causes death. (ch²inna छिन्न cut / polished / divided / destroyed / removed / mutilated + pAS₂am पाशम् = cord)

294 ॐ छविश्चदाय नमः । ॐ చవిశ్చదాయ నమః ।
 ఓం చవిశ్చదాయ నమః । Ch²avis₂ ch²a dhAya

I bow to B²aGhavAn Who Prevents us suffering from Old Age and Death. (JarA जरा = old age + Marana मरण = death + Varjitha. वर्जित = prevent, exclude, avoid, abandon, deprive, without, with exception of)

307 ॐ ज्योतिर्मयाय नमः । ॐ జ్యోతిర్మ యాయ నమః
ఓం జ్యోతిర్మ యాయ నమః । JyOthir ma yAya

Praise to B²aGhavAn who has who is the most effulgent [ज्योति = jyOthi= brightness, illuminated, effulgent + मयम् mayam= filled with, everywhere spread] B²aGhavAn is inner light, is the root to spirituality, divine energy

308 ॐ जगन्नाथाय नमः । ॐ జగన్నాథాయ నమః
ఓం జగన్నాథాయ నమః । Jagan nA th²Aya

Praise to The B²aGhavAn Who is The leader, chief, protector, provider, head of this jagath. The terms जगत् Jagath and naTh²a नाथ have been annotated already. Please see Naamaa 208.

309 ॐ जगज्जीवाय नमः । ॐ జగజ్జీవాయ నమః
ఓం జగజ్జీ వాయ నమః । Jagaj jee vAya

Praise to B²aGhavAn who is making this world a principle of life, vital health, livable (jagath जगत् + jEva जीव life vitality). Jagath -ever- mutating, but teaming with millions of life forms.

310 ॐ जनाश्रयाय नमः । ३१० ॐ జనా శ్రయాయ నమః
ఓం జనా శ్రయాయ నమః । 3౧౦ Jana s₂ra yAya

Praise to B²aGhavAn who is the place of RESIDENCE (and sustenance) of all people (Jana जन + AaS₂raya = आश्रया) {VAR} B²aGhavAn who is residing in people's (heart) [As₂rayam please see Naama 55]

जगत्सेव्योजगत्कर्ताजगत्साक्षीजगत्प्रियः । जम्भारिवन्द्योजयदोजगज्जनमनोहरः ॥४३॥

311 ॐ जगत्सेव्याय नमः । ॐ జగత్సేవయాయ నమః
ఓం జగత్సే వయాయ నమః । Jagath sEv yaya

Praise to B²aGhavAn who is worshipped, revered, respected, honoured and enjoyed by people (jagath जगत् Refer prior Naamas + sEvya सेव्य = worshipped, revered, respected, honoured, enjoyed to be enjoyed calmly, to be studied, to be honoured, to be followed, to be waited upon, to be approached, to be taken care / protected

312 ॐ जगत्कर्त्रे नमः । ॐ జగత్కర్త్రే నమః
ఓం జగత్కర్త్రే నమః । Jagath karthrE

Praise to The B²aGhavAn Who is the creator of the world all material, objectified & un-objectified moving & non-moving (jagath जगत् + karthru कर्तृ= creator of the world, doing any particular action, one who makes or does or acts, maker, priest, agent of action, doer, author) [karthru कर्त्र, = spell, charm] {karthTHru कर्तृ = one who extinguishes or spins or cuts off, destroyer} We have taken the first word because the sthOthram contains kartha कर्ता and Naamaavali is calling out and hence there is a change.

313 ॐ जगत्साक्षिणे नमः ।

ఓం జగత్సాక్షిణీ నమః ।

ஓம் ஜக³த் ஸாக்ஷீணே நமஹ

Jagath sakshiNE

Praise to B²aGhavAn who is the WITNESS to this world. (jagath जगत् + sAkshi साक्षी = witness, observer, attest, testify) Usually Sun is referred to Jagath sAkshi जगत्साक्षि because Sun is able to see activities (karma) of every one and dutifully report to यमा YAMA (dhEvA of death) to enter in the database that YAMA maintains of all living entities karma कर्म and karma p²ala कर्मफला. But SUN's effulgence is from B²aGhavAn.

314 ॐ जगत्प्रियाय नमः ।

ఓం జగత్ప్రియాయ నమః ।

ஓம் ஜக³த் ப்ரியாய நமஹ

Jagath pri yAya

Praise to B²aGhavAn who loves the world and protects its and loved by all creatures in this world (*jagath* जगत् + प्रिय priya = favorite, loved, favourable, favourite, liked, dear, wanted, darling, beloved, favour, own, agreeable, expensive, pleasant, fond of attached or devoted to, comfortable, dear to, high in price, loving, kind of deer, willingly, love, kindness, pleasure,

315 ॐ जम्भारिवन्द्याय नमः ।

ఓం జమ్భారి వంద్యాయ నమః ।

ஓம் ஜம்பா⁴ரி வந்த³யாய நமஹ

Jamb²Ari vandhyAya

Praise to B²aGhavAn who is worshipped / respectfully saluted by INDHRA's bow (jamb⁴ari जम्भारि = fire, indhra danusu + vandh³ya वन्द्या worship)

316 ॐ जयदाय नमः ।

ఓం జయ దాయ నమః ।

ஓம் ஜயதா³ய நமஹ

Jaya dhAya

Praise to B²aGhavAn who bestows control, mastery, regulation and victory (jaya जय = control, regulation, mastery dhAya दाय = bestow

317 ॐ जगज्जनमनोहराय नमः ।

ఓం జగజ్జన మనోహరాయ నమః ।

ஓம் ஜக³ஜ்ஜன மனோ ஹராய நமஹ

Jagaj jana manO ha rAya

Praise to The B²aGhavAn Who is pleasing, lovely captivating to the creatures in the jagath. B²aGhavAn attracts all devotees and delights them.

(jagath जगत् + manOhara मनोहरा = heart-stealing, (literal meaning). Other meanings are appealing, witching, beautiful, entrancing, enchanting, charming, attractive, fascinating, charming, heart-stealing, taking the fancy, attractive, the third day of the civil month, fascinating, captivating,

जगदानन्दजनकोजनजाड्यापहारकः । जपाकुसुमसंकाशोजनलोचनशोभनः ॥४४॥

318 ॐ जगदानन्दजनकाय नमः ।

ఓం జగదానన్ద జనకాయ నమః ।

ஓம் ஜக³தா³ நந்த³ ஜநகாய நமஹ

JagadhA nandha jana kAya

Praise to The B²aGhavAn Who is the father to ensure that this living creatures in this jagath are blissful. (B²aGhavAn generates for this world = जगत् + eternal bliss = आनन्द Ananda / bliss (already discussed in Naama 16+ जनक janaka = fin the capacity of father). B²aGhavAn's dharS₂an दर्शन (see, view) is Ananda

DhAyaka आनन्द दायकम्. BLISS GIVEN TO US by B²aGhavAn). In a similar vein Saint ThyAgayya calls B²aGhavAn Rama as जगत् आनन्द कारका jagath Anandha kArakA One who makes the world a blissful place.

319 ॐ जनजाड्यापहारकाय नमः । ॐम् ஜநஜாட்³யா பஹாரகாய நமஹ
ఓం జనజాడ్యా పహారకాయ నమః । Jana jaDyA pahAra kAya

Praise to B²aGhavAn who destroys the sluggishness, inactivity in people
(jana जन = people+ jaadya जाड्य = dullness, apathy, absence of power of taste [in the tongue], stiffness, absence of intellect or soul, insensibility, chilliness, sluggishness, inactivity, coldness, stupidity, dullness + apahAra अपहार- = taking away, removing, to conceal one's real character, damage, plundering, thief, dissembling, spending another person's property, stealing, killing, secreting, destroying, concealment,

320 ॐ जपाकुसुमसङ्काशाय नमः । ॐम् ஜபா குஸூம ஸங்காஸாய நமஹ
ఓం జపాకుసుమ సజ్కాశాయ నమః । 3౨౦ JapA kusuma sankA s₂Aya

Praise to B²aGhavAn who resembles a type of rose flower? (Japaakusuma जपाकुसुम = kind of rose flower + sankAs₂A संकाशा is resemblance, vicinity, appearance, look, neighbourhood)

321 ॐ जनलोचनशोभनाय नमः । ॐम् ஜன லோசந ஸோப⁴நாய நமஹ
ఓం జనలోచన శోభనాయ నమః । Jana lOchana s₂ob²a nAya

Praise to The B²aGhavAn Who is auspicious, embellishing and beautiful to look at. (variation: B²aGhavAn who makes this world auspicious, so beautiful with his illuminating effulgence)

(जन = jana = people + लोचन = lOchana = seeing, view, what appears to people+ शोभन = s₂Ob²na = auspicious, shining, virtuous, smart, beautiful, distinguished in or by, magnificent, brilliant, fine, moral, right, excellent,, superior to, glorious, correct, pretty, better than propitious, planet, turmeric, act of adorning, prosperity, anything propitious or auspicious, virtue brilliance, moral good, causing to look beautiful, welfare, ornament, lotus

जनेश्वरोजितक्रोधोजनजन्मनिर्बर्हणः।जयदोजन्तुतापघ्नोजितदैत्यमहारजः॥४५॥

322 ॐ जनेश्वराय नमः । ॐम् ஜநேஸ்²வராய நமஹ
ఓం జనేశ్వరాయ నమః । JanEs₂ wa rAya

Praise to B²aGhavAn who is the LEADER (जन Jana people + ईश्वरा Es₂warA = is supreme being, supreme soul, head, chief, primordial, provider, king, husband, ruler, master, who takes care) The ruler provides sustenance as required with whatever wealth appropriate)

323 ॐ जितक्रोधाय नमः । ॐम् ஜிதக் ரோதா⁴யநமஹ
ఓం జిత క్రోధాయ నమః । Jitha krO dh²Aya

Praise to B²aGhavAn who has conquered ANGER (In Sanskrit we have two types of anger: Manyu- मनु what parents show on children out of love, there is no enmity, hatred. There is no intention to harm End result desired is more auspiciousness. KrOdham क्रोधम् is out of enmity, disappointment, frustration or vengeance.

Since B²aGhavAn is beyond the shat ari (Six enemies Please see Naama 31), HE is "jitha जित= victory over + krOdha क्रोधा= anger) Please see Naama 31.

324 ॐ जनजन्मनिबर्हणाय नमः । ॐ జన జన్మ నిప³ర్ హణణాయ నమః
ఓం జనజన్మ నిబర్హణాయ నమః । **Jana janma nibarha Naya**

Praise to B²aGhavAn who destroys the birth cycle and takes us from mrutyu = మృత్యు mortal) to amruthyu = అమృత్యు immortal. जन (generating) + जन्म (birth)+ निबर्हणा (crushing, destroying, removing, annihilating).

325 ॐ जयदाय नमः । ॐ జయ దా³య నమః
ఓం జయదాయ నమః । **Jaya dhAya**

Praise to B²aGhavAn who bestows control, mastery, regulation and victory (jaya जय-control, regulation, mastery = dhAya दाय= giver)

326 ॐ जन्तुतापघ्नाय नमः । ॐ జన్తు తాపక్⁴నాయ నమః
ఓం జన్తు తాపఘ్నాయ నమః । **Janthu thApag²-nAya**

Praise to B²aGhavAn who cuts all sorrows, pain and distress of all living creatures in this universe [जन्तु janthu creature, off-spring, living being, person, child, servant + ताप thApa sorrows affliction, fever, heat, warmth, affliction+ घ्ना destroy]

327 ॐ जितदैत्यमहाव्रजाय नमः । ॐ జిత దైత్య మహా వ్రజాయ నమః
ఓం జితదైత్య మహావ్రజాయ నమః । **Jitha dhaithya mahA vra jAya**

Praise to B²aGhavAn who conquered a huge army of rAkshashAs (जित jitha = victory + दैत्य dhaithya = asura / dhAanava / rAkS₂asha + महा maha huge + व्रजा = herd, band, army, troop, flock, cloud, wandering)

जितमायोजितक्रोधोजितसङ्गोजनप्रियः । इन्द्रानिलमहावेगो झरिताशेषपातकः ॥४६॥

328 ॐ जितमायाय नमः । ॐ జిత మాయాయ నమః
ఓం జిత మాయాయ నమః । **Jitha MA yAya**

Praise to B²aGhavAn who has conquered MAYA (जित jitha = victory + mAya माया = appears different than what it really is like refraction of a stick) Detailed annotation on mAya is in Naama 144.

329 ॐ जितक्रोधाय नमः । ॐ జిత క్రోధాయ నమః
ఓం జితక్రోధాయ నమః । **Jitha krO dh²Aya**

Praise to B²aGhavAn who has conquered ANGER. See 323. Seems repeat)

330 ॐ जितसङ्गाय नमः । ॐ జిత శంకా³య నమః
ఓం జితసంకాయ నమః । 330 **Jitha san gAya**

Praise to B²aGhavAn who makes available Successful association; B²aGhavAn's COMPANIONSHIP gave victory to dhEvAs. (जित jitha = victory + san gAya संङ्ग = coming together, conflict, war, be united, *companionship*)

331 ॐ जनप्रियाय नमः ।
ఓం జనప్రి యాయ నమః ।

ఓం జన ప్రియా య నమః
Jana pri yAya

Praise to B²aGhavAn who is loved by all people (and who loves all people and extends HIS grace unequivocally on all creations) Please see Naama 314. (Jana जन + priyAya प्रिया)

332 ॐ झञ्जानिलमहावेगाय नमः । ఓం జ⁴మ్జా నిల మఱా వేకా³య నమఱ
ఓం ఝజ్జానిల మహావేగాయ నమః । J²anjA nila mahA vEgAya

Praise to B²aGhavAn who is वेग vEga = the energy behind and manifesting as (the vehemence, current, impulse, power, agitation / forced circulation, outburst, momentum, quickness, rapidity) + the maha महा = great big in +janjAnila झञ्जानिल =high wind in rainy season, wind with rain.

333 ॐ झरिताशेषपातकाय नमः । ఓం జ⁴రితాశేష పాతకాయ నమఱ
ఓం ఝరితాశేష పాతకాయ నమః । J²arithA s₂Esha pAtha kAya

Praise to B²aGhavAn who destroys all accumulated, old sins in entirety with zero balance. (झरित Jaritha = decayed and old + अशेष AS₂Esha is innumerable, entirely, wholly, without any remaining + पातकम् paathakam = sin. Please see Naamaa 251 where karma has been annotated and has a similar meaning.

झर्झरीकृतदैत्यौघोझल्लरीवाद्यसंप्रियः । ज्ञानमूर्तिज्ञानगम्योज्ञानीज्ञानमहानिधिः ॥४७॥

334 । ॐ झर्झरीकृतदैत्यौघाय नमः ఓం జ⁴ర్జ⁴రి క్రుత డైత్యౌఘ కాయ నమఱ
ఓం ఝర్జరీ కృతదైత్యౌఘాయ నమః । J²ar j²ari krutha dhaithyow g²Aya

Praise to B²aGhavAn whose team destroys all demonic warriors in a grand style.
जर्जरी कृत = Jharjhari krutha= break into pieces + (औघ - group, flood) + दैत्य औघ - flood of demonic forces

335 ॐ झल्लरीवाद्यसम्प्रियाय नमः । ఓం జ⁴ల్లరి వాద్య³య సమ్ప్రియా య నమఱ
ఓం ఝల్లరీ వాద్య సమ్ప్రియా య నమః । J²allari vAdhya sampri yAya

Praise to B²aGhavAn who is (sampriyAya = सम्प्रियाय =) completely pleased with the (vaadh²ya वाद्य)) instrument called (jallari = झल्लरी =) cymbal

336 ॐ ज्ञानमूर्तये नमः । ఓం జ్ఞాన మూర్తయే నమఱ
ఓం జ్ఞాన మూర్తయే నమః । GyAna moorthayE

Praise to B²aGhavAn who is the form if KNOWLEDGE were to take a shape (or form). B²aGhavAn is knowledge and is the FACE of all knowledge, whose roopa, face, appearance itself is KNOWLEDGE. HE is personification of knowledge AND visible as knowledge. (GyAna ज्ञान = knowledge, wisdom + मूर्तय form)

337 ॐ ज्ञानगम्याय नमः । ఓం జ్ఞాన గమ్యాయ నమఱ
ఓం జ్ఞాన గమ్యాయ నమః । GyAna gam yAya

Praise to The B²aGhavAn Who is the destination of all the knowledge we acquire, who is easy to comprehend with knowledge (GyAna ज्ञान = knowledge, wisdom + gamyA गम्या = to be perceived / understood, destination, approach, accessible, impending, desirable, suitable, countable, perceptible.)

338 ॐ ज्ञानिने नमः । **ஓம் ஞானிநே நமஹ**
 ఓం జ్ఞానినే నమః । **GyAninE**

Praise to The B²aGhavAn Who is an intelligent wise sage possessing all spiritual knowledge. B²aGhavAn is knowable by such wise - intelligent sages also. (GyAninE = ज्ञानिने is one word)

339 ॐ ज्ञानमहानिधये नमः । **ஓம் ஞான மஹாநித⁴யே நமஹ**
 ఓం జ్ఞాన మహానిధయే నమః । **GyAna mahA nidh²a yE**

Praise to B²aGhavAn who is the treasure house of knowledge, endowed with many superior qualities/ attributes. (GyAna ज्ञान = knowledge, wisdom + maha महा = huge +nidhi निधि= treasure chest)

टंकारनृत्तविभवःटंकवज्रध्वजाङ्कितः । टंकिताखिललोकश्चटंकितैनस्तमोरविः॥४८॥

340 ॐ टङ्कारनृत्तविभवाय नमः । **ஓம் டங்கார ந்ருத்த விப⁴வாய நமஹ**
 ఓం టంకారానృత్తవిభవాయ నమః । 3౪౦ **Tan kAra nruththa vib²a vAya**

Praise to B²aGhavAn who is the power and energy behind the sound and also that of dance. He affords dignity behind the dance and sound. (टङ्कार tangkAra =a sound, + नृत्त nruththa = dance, + विभव might, omnipresence, any condition which excites or develops a particular state of mind or body, evolution, magnanimity, rank, assets, wealth, power, magnanimity, evolution)

341 ॐ टङ्कवज्रध्वजाङ्किताय नमः । **ஓம் டங்க வஜ்ரத்⁴வ ஜா ங்கிதாய நமஹ**
 ఓం టంక వజ్రధ్వజాఙ్కితాయ నమః । **Tanka vajradh²wa jAnki thAya**

Praise to B²aGhavAn who has cymbal (drum), vajrAyudha (Indira's thunderbolt), flag and such rays as his STANDARDS / symbols. B²aGhavAn is marked, identified with diamond like hard thunderbolt as weapon tied to his flag post. (टङ्क tanka = sword, hatchet, wrath, scabbard, axe, stamped coin, stone-cutter's chisel, edge or declivity of a hill, leg, peak or crag shaped like the edge of a hatchet, pride, hatchet, spade, borax, hoe, by the side of leg + वज्र = vajra = Indhra's thunderbolt, the vajrAyudh²am (the bone of Maharishi दधीचि Dhadh²eechi) / (hard like diamond, thunderbolt, thunderbolt as weapon, bedecked with diamonds, hard, severe, a form of military array + ध्वजा = dh²vaja is a flag, standard, banner, flag + अङ्कित spotted, marked, branded, numbered. B²aghavAn is known as holding the flag with a sign of a cock (कुक्कुट ध्वजा kukkuta dh²vaja flag)

342 ॐ टङ्किताखिललोकाय नमः । **ஓம் டங்கிதா²கில லோகாய நமஹ**
 ఓం టంకీతాఖిల లోకాయ నమః । **TankithAk²ila IO kAya**

Praise to B²aGhavAn who possesses whatever entities created in this universe. B²aGhavAn binds all the living entities in the three worlds, all planets and celestial bodies in the universe as a living system that does not fall apart (टङ्कित tankitha = bound + अखिल akila =all, continuous without gaps + लोकाय IOKAya –all the 3 worlds, living entities in planet, planets, the whole universe. When we say HE “possesses”, HE is also “protecting”.

343 ॐ टङ्कितैनस्तमोरवये नमः । ॐம் டங்கி தைநஸ்த மோரவயே நமஹ
 ॐం టంకీతైన స్తమోరవయే నమః । Tanki thaina stha mOra vayE

Praise to B²aGhavAn who removes all the sin arising and binding us just like darkness is removed by SUN.
 टङ्कित tankitha = stamped, marked, laden with a bound crime. Censure, blame + एन Ena =this, that, he, she, it.
 Enam =the B²aGhavAn, these, this, this (body), this (soul), this arrangement, this body, this boy, this man, this
 mind, this particular, this person +तम = most desired, night, in a high degree, much, anxiety, longing, distress,
 yearning, point of the foot + रवि = sun, mountain रवये ravayE= Sun is the enemy of darkness. (तमो thamO =
 ignorance, darkness)

डम्बरप्रभवोडम्भोडम्बोडमरुकप्रियः । डमरोत्कटसत्रादोडिंभरूपस्वरूपकः ॥४९॥

344 ॐ डम्बरप्रभावाय नमः । ॐம் டம்ப்³ர ப்ரப⁴வாய நமஹ
 ॐం డంబుర ప్రభవాయ నమః । Dambara prab²avya

Praise to The B²aGhavAn Who is The famous, renowned creator - the loud assertion of superiority and
 effulgence. The basis of existence, appearance and likeness of existence
 [dambara डम्बर = famous, renowned, loud assertion, mass, beauty, verbosity, multitude, entanglement, great
 noise (Dambara is also one of the two attendants given by Brahma as famous warrior to B²aGhavAn
 SubrahmaNya) + prabhva प्रभव = splendour, source, prowess, effect, greatness, impact, origin, impression,
 importance, influence, prominent, excelling, distinguished, majesty, might, super natural power. -

345 ॐ डम्भाय नमः । ॐம் டம்ப்³ப⁴ய நமஹ
 ॐం డంబాయ నమః । Dam b²Aya

Praise to The B²aGhavAn Who is most handsome in external appearance (i. e to our eyes)
 Praise to The B²aGhavAn Who is The vanquisher of negative energies using his weapon. डम्भयति damb²ayati = collect,
 impel, destroy, डम्भा damb²A a sling-hook or spear head to which a string is tied and is flung at a fish or bird. name of a
 weapon, Dhamb²a दम्भ. An epithet of S₂iva

346 ॐ डम्बाय नमः । ॐம் டம்ப்³ப³ய நமஹ
 ॐం డంబాయ నమః । Dam bAya

Praise to The B²aGhavAn who presents himself most majestic and ostentatious. Praise to The B²aGhavAn who
 presents himself most majestic and ostentatious Whose energy fills the whole universe
 (डम्भयति= throw, push) दम्बा डंब = Quite full. filling, swelling, puffing. डम्बर dambara = loud assertion of,
 mass, beauty, multitude, entanglement, verbosity, great noise, loud assertion, Name of an attendant of
 skandha, -डम्भयति dambayati = throw, push

347 ॐ डमरुकप्रियाय नमः । ॐம் டம்³ம ருக ப்ரியாய நமஹ
 ॐం డమరుకప్రియాయ నమః । Damaruka pri yAya

Praise to The B²aGhavAn Who likes the sound of damarukam sound (डमरुक damarukam =small drum instrument + प्रियाय priyAya = pleased with)

348 ॐ डमरोत्कटसंनादाय नमः । ॐम् ल³मरोत्कट सन्नादाय नमः । **Dama rOthkata sam nA dhAya**
 ఓం డమరోత్కట సన్నాదాయ నమః ।

Praise to The B²aGhavAn Who is the Destroyer of terrifying enemies only with roaring sound of his drum / cymbal. [डमर damara + उत्कट uthkata = haughty abounding in, much, uneven, drunk, superior, exceeding the usual measure, large, difficult, mad, high, gigantic, immense, furious, proud, richly endowed with, spacious, excessive, ardent + संनादाय sannAdhAya. = uproar, clamour, confused or tumultuous noise, din, shouting together]

349 ॐ डिम्बरूपस्वरूपकाय नमः । ॐम् डि³म्प³ रूप स्वरूप काय नमः । **Dimba roopa swaroota kAya**
 ఓం డిమ్బరూ పస్వ రూపకాయ నమః ।

Praise to The B²aGhavAn Who is with beautiful form of a young child [(dimba डिम्ब = new born child, young child + roopa रूप = shape / form + swaroota स्वरूप = original own form)]. Please also see Naama 153 which talks of KumAra and SukumAra.

ढक्कानादप्रीतिकरोढालितासुरसंकुलः । ढौकितामरसंदोहोढुण्डिविघ्नेश्वरानुजः ॥५०॥

350 ॐ ढक्कानादप्रीतिकराय नमः । ॐम् ड⁴क्का नाद³ प्रीति कराय नमः । **D²akka nandha preethi ka rAya**
 ఓం ఢక్కానాద ప్రీతికరాయ నమః । ౩౫౦

Praise to The B²aGhavAn Who is very pleased / satisfied with the sound of a large double drum (Dakka ढक्का = large double drum + NAdha नाद = sound + preethikara प्रीतिकर = pleased with

351 ॐ ढालितासुरसङ्कुलाय नमः । ॐम् ड⁴లితా సూర సంగులాయ నమః । **D²alitha sura sam ku lAya**
 ఓం ఢాలితాసూర సజ్కులాయ నమః ।

Praise to The B²aGhavAn Who caused distress (samkula) to AsurAs wearing armed shields around them. (Daalitha ढालित = armed with shields + asura असुर = demons + samkula सङ्कुल = confused, campus, dense [smoke], full of, disordered, thronged, crowded with, thick, mentally disturbed, confused, crowded together, filled or thronged or mixed or mingled or affected with, intense, perplexed, abounding in, hindered by, violent, possessed of, filled, impeded, throng, inconsistent or contradictory speech, battle, trouble, distress, mob, war, confused fight, crowd)

352 ॐ ढौकितामरसंदोहाय नमः । ॐम् డె⁴కితా మర సన్దోహాయ నమః । **D²aukithA mara sam dO hAya**
 ఓం ఢౌకితా మర సన్దోహాయ నమః ।

Praise the B²aGhavAn who leads as a team of the dhEvAs together (DoukithA ढौकिता = brought near + amara अमर = immortal, dhEvA + sandhohA सन्दोहा = totality, abundance, together)

353 ॐ ढुण्डिविघ्नेश्वरानुजाय नमः । ॐम् డు⁴ణ్డి⁴ విక్⁴నేశ్వరాయ నమః । **D²uNd²i vig²-nEs²warAnu jAya**
 ఓం డుణ్డి విఘ్నేశ్వరాయ నమః ।

Praise to the B²aGhavAn who is THREE vEdhAs taken together. (*ThrayEmaya* (त्रयीमय) refers to one "who is identical with the three vEdhAs ", and is used to describe S₂iva, according the Śivapurāṇa 2. 2. 15. Accordingly as Brahma narrated to nAradA his mAnasa puthra: " On arrival there, after paying respects to the B²aGhavAn [S₂iva] with great excitement we lauded Him with various hymns with palms joined in reverence. The dhEvAs said: [] Obeisance to Thee whose velocity is unbearable, who hast three Ś₂akthi, who art identical with the three vEdhAs (*ThrayEmaya*); Obeisance to Thee the delighted protector of immense potentiality" The same term is used to refer to B²aGhavAn SubrahmaNya here. According to the ŚrEmadh BhAgavatham 8. 3. 13 *ThrayEmaya* (त्रयीमय) refers to the "form of B²aGhavAn Narayana ", and an epithet of the Sun-God (Ravi/ Suyra / ĀdhithyA). This confirms that B²aGhavAn SubrahmaNya is multifarious partial reflections विभिन्न प्रति बिम्बं vibinna prathi bimbam of same B²aGhavAn the cosmic consciousness. Whom we call by different names. Please see Naama 624 for understanding the term B²aGhavAn

360 ॐ त्रिकालज्ञाय नमः । ३६० ॐம் த்ரிகால கஞ்ஞாய நமஹ
 ஓம் த்ரிகால ஜ்ஞாய நமஃ । 3६0 ThrikAla jnAya

Praise to the B²aGhavAn who is omniscient, knower of and who has TRANSCENDED all the 3 times viz. past, present and future. (please see foot note)

35 Foot note Naamaa 360

We need to understand that space and time dimensions restricts only mortals. For cosmic consciousness there is no time- binding the chaitanyam. So a better interpretation would be one who is beyond the time dimension. From human point of view, we could say that the B²aGhavAn is aware of the 3 time dimensions we face and help us transcend them. Moreover, the present is only just one moment -a KSHANAM. The क्षणम् KSHANAM is the time a sharp needle takes to move from outer surface of one lotus leaf to the inner surface of the next lotus leaf if we hold hundred leaves tightly together.

The past is what has happened till this moment and known and therefore poses no risk or fear. Even the most dangerous incidents, tragic events that we suffered do not create a fear. Suppose we were encircled by a snake in the past and saved at the last minute. We are not scared of that incident any more. Same with death of loved one.

The present, this living moment we are experiencing the fear-risk-sadness-euphorea-joy or whatever. We are mentally agile to handle event he worst event that is unfolding.

Only the future is uncertain and carries risk. And this alone causes "fear" in us. B²aGhavAn being knower of past-present-future is capable of giving us a sense of security and help overcome fear.

361 ॐ त्रिमूर्तये नमः । ॐம் த்ரி மூர்த்தயே நமஹ
 ஓம் த்ரிமூர்த்யே நமஃ । Thri moor thayE

Praise the B²aGhavAn who is the triumvirate: Creator ब्रह्म Brahma, sustainer विष्णु Vishnu and merger S₂iva शिव. (please see foot note)

36 Foot note Naamaa 361

Though most people identify B²aGhavAn S₂iva as B²aGhavAn of death, the final destroyer of mortal lives that is not the real meaning. S₂iva means peace. Therefore, S₂iva is "laya kAraka" लय कारक. Layam is as used in

music the synchronization of rAgam, thaalam, instruments. Layam is merger of entities. When जीव चैतन्यम् merges / synchronizes with शुद्ध चैतन्यम्, that is the real and ultimate LAYAM and eternal blissful state attained. B²aGhavAn S₂iva helps in achieving this Layam and hence called laya kAraka.

In a different note, those mortals who did not achieve this Layam during lifetime are in ALAYAM state - unmerged state. Probably this might be the reason, why we offer mahAlaya thithi during the S₂raavana month so that elders who are still not merged with TRUTH could be helped by our rituals

362 ॐ त्रिगुणात्मकाय नमः । **ஓம் த்ரி கு³ணாத்ம காய நமஹ**
 ॐ त्रिगुणात्माय नमः । **Thri guNathma kAya**

Praise to B²aGhavAn who is composed of and belonging to (= aathmaka =आत्मक) the nature of three GuNAs (त्रिगुणा) Please see Naama 219, 288 and 761 that are associated.

त्रिदशेशस्तारकारिस्तापघ्नस्तापसप्रियः । तुष्टिदस्तुष्टिकृत्तीक्ष्णस्तपोरूपस्त्रिकालवित् ॥५२॥

363 ॐ त्रिदशेशाय नमः । **ஓம் த்ரித³ஸேஸாய நமஹ**
 ॐ त्रिदशैशाय नमः । **Thridha S₂E S₂Aya**

Praise the B²aGhavAn who is the complete and infinite divine nature HIMSELF. [Literally त्रिदश = thridhas₂a means 33 GODs, multitude of all Gods, dhEvAthAs, heaven, water, divine, as₂vini dhEvAthAs + ईशा = is₂a means master/ leader / protector /wealth.

(त्रिदशेश्वर =dhEvA of water, dhEvA of fire, DhurgA, S₂iva, indhra, yama And त्रिदशता = thridhas₂thA =divine nature)

364 ॐ तारकारये नमः । **ஓம் தார காரயே நமஹ**
 ॐ तार कारये नमः । **ThAra kAraYE**

Praise to B²aGhavAn who killed demon called Taaraka (तारका + अरि)

365 ॐ तापघ्नाय नमः । **ஓம் தாபக்⁴நாய நமஹ**
 ॐ तप घ्नय नमः । **ThA pag²-nAya**

Praise to B²aGhavAn who destroys the samsaara thaapam is the hassles caused heat in life due to bondage. [Thaapa ताप = frustration, heat, burning = gna, घ्न = destroy)

366 ॐ तापसप्रियाय नमः । **ஓம் தாபஸ ப்ரியாய நமஹ**
 ॐ तपस प्रियाय नमः । **ThApsa pri yAya**

Praise to B²aGhavAn who is affectionate and loves (= priya प्रिय) religions, penance, hermit, practitioner of religious austerity, devotee, and ascetic, austerities (= तापस, thApsa).

367 ॐ तुष्टिदाय नमः । **ஓம் துஷ்டி தா³ய நமஹ**
 ॐ तुष्टि दाय नमः । **Thushti dhAya**

Praise to B²aGhavAn who BESTOWS (=dAya दाय) + Satisfaction, contentment. acquiescence, indifference to everything except what is possessed (= thushti = तुष्टि). thushti तुष्टि also means gratification, pleasure,

368 ॐ तुष्टिकृते नमः ।
ఓం తుష్టి కృతే నమః ।
ఓం తుష్టి కృతే నమః ।
ఓం తుష్టి కృతే నమః ।

ఓం తుష్టి కృతే నమః ।
ఓం తుష్టి కృతే నమః ।
ఓం తుష్టి కృతే నమః ।
ఓం తుష్టి కృతే నమః ।

Praise to B²aGhavAn who makes available Satisfaction, contentment. acquiescence, indifference to everything except what is possessed. (thushti तुष्टि as above + krutha कृत=doer)

369 ॐ तीक्ष्णाय नमः ।
ఓం తీక్ష్ణాయ నమః ।
ఓం తీక్ష్ణాయ నమః ।
ఓం తీక్ష్ణాయ నమః ।

ఓం తీక్ష్ణాయ నమః ।
ఓం తీక్ష్ణాయ నమః ।
ఓం తీక్ష్ణాయ నమః ।
ఓం తీక్ష్ణాయ నమః ।

Praise to B²aGhavAn who is Sharp passionate, keen; Intelligent, clever; zealous, energetic; devoted, devout, ascetic, pious (= TheekshNa तीक्ष्ण)

370 ॐ तपोरूपाय नमः ।
ఓం తపోరూపాయ నమః ।
ఓం తపోరూపాయ నమః ।
ఓం తపోరూపాయ నమః ।

ఓం తపోరూపాయ నమః ।
ఓం తపోరూపాయ నమః ।
ఓం తపోరూపాయ నమః ।
ఓం తపోరూపాయ నమః ।

Same as 357. Praise to B²aGhavAn who is in the (रूपा = form=) form of thapO =तपो =) Penance

371 ॐ त्रिकालविदे नमः । ३७०
ఓం త్రికాల విదే నమః । 320
ఓం త్రికాల విదే నమః । 320
ఓం త్రికాల విదే నమః । 320

ఓం త్రికాల విదే నమః ।
ఓం త్రికాల విదే నమః ।
ఓం త్రికాల విదే నమః ।
ఓం త్రికాల విదే నమః ।

Pease see 360. त्रिकालज्ञ and त्रिकालविद both mean the omniscient, knower of three times usually thrikaala stand for past, present, future). Praise to B²aGhavAn who is timeless, beyond being bound by time, he is Thrikaalagyaani = त्रिकालज्ञानि..

स्तोतास्तव्यःस्तवप्रीतःस्तुतिःस्तोत्रंस्तुतिप्रियः । स्थितःस्थायीस्थापकश्चस्थूलसूक्ष्मप्रदर्शकः ॥५३

372 ॐ स्तोत्रे नमः ।
ఓం స్తోత్రే నమః ।
ఓం స్తోత్రే నమః ।
ఓం స్తోత్రే నమః ।

ఓం స్తోత్రే నమః ।
ఓం స్తోత్రే నమః ।
ఓం స్తోత్రే నమః ।
ఓం స్తోత్రే నమః ।

Praise to B²aGhavAn who is deserving to be praised, worshipped, eulogized and held in highest esteem (= sthOthrE, स्तोत्रे)

373 ॐ स्तव्याय नमः ।
ఓం స్తవ్యాయ నమః ।
ఓం స్తవ్యాయ నమః ।
ఓం స్తవ్యాయ నమః ।

ఓం స్తవ్యాయ నమః ।
ఓం స్తవ్యాయ నమః ।
ఓం స్తవ్యాయ నమః ।
ఓం స్తవ్యాయ నమః ।

Praise to B²aGhavAn who is glorious, praise worthy and to be celebrated, (Sthavam स्तवम् is particular type hymns / praise/ eulogy For example: KumAra Sthavam)

374 ॐ स्तवप्रीताय नमः ।
ఓం స్తవ ప్రీతాయ నమః ।
ఓం స్తవ ప్రీతాయ నమః ।
ఓం స్తవ ప్రీతాయ నమః ।

ఓం స్తవ ప్రీతాయ నమః ।
ఓం స్తవ ప్రీతాయ నమః ।
ఓం స్తవ ప్రీతాయ నమః ।
ఓం స్తవ ప్రీతాయ నమః ।

Praise to B²aGhavAn who is pleased by singing Hymns. (SIOkAs श्लोक, sthOthrAs स्तोत्रम्, sthuthi स्तुति and Sthavam. स्तवम् pleases B²aGhavAn

375 ॐ स्तुतये नमः । **ஓம் ஸ்துதயே நமஹ**
 ஓம் ஸ்துதயே நமஃ । **Sthuth ayE**

Praise to The B²aGhavAn with celebratory hymns, (sthuti स्तुति hymns of prayers)

376 ॐ स्तोत्राय नमः । **ஓம் ஸ்தோத்ராய நமஹ**
 ஓம் ஸ்தோத்ராய நமஃ । **SthOth rAya**

Praise to B²aGhavAn with commendatory verses (HE who is the sIOka verses HIMSELF. SthOthram are the verses + sthuthis are the words conveying praise, eulogize, worship.

377 ॐ स्तुतिप्रियाय नमः । **ஓம் ஸ்துதி ப்ரியாய நமஹ**
 ஓம் ஸ்துதி ப்ரியாய நமஃ । **Sthuthi pri yAya**

Praise to B²aGhavAn who is fond of devotees praising HIM with songs and rituals that glorify HIM.

378 ॐ स्थिताय नमः । **ஓம் ஸ்தி²தாய நமஹ**
 ஓம் ஸ்தி²தாய நமஃ । **Sth²i thAya**

Praise to B²aGhavAn who is the STATE OF BEING, EXISTING and true. We are all HIS partial reflections

(Sth²itham = स्थितम् = FIXED, standing firmly, with a lot of perseverance; being available for Devotees to stand upon in difficult circumstances; Sth²itha = स्थित =existing, being, virtuous, turned or directed to, standing, staying, stopping, standing still, standing firm, standing alone, resting or depending on, resting or abiding or remaining in, remaining, ready, protecting

379 ॐ स्थायिने नमः । **ஓம் ஸ்தாயி²நமஹ**
 ஓம் ஸ்தாயி²நமஃ । **Sth²AyinE**

Praise to B²aGhavAn who is permanent, constant, persistent stationary, resident, permanent (=Sth²Ayi स्थायी) devotees find it easy to approach HIM.

380 ॐ स्थापकाय नमः । ३८० **ஓம் ஸ்தாப²காய நமஹ**
 ஓம் ஸ்தாபகாய நமஃ । 380 **Sth²apa kAya**

Praise to B²aGhavAn who is the Founder, establisher of the universe (=sth²Apaka स्थापक), makes the universe stand-up and the director of universe

381 ॐ स्थूलसूक्ष्मप्रदर्शकाय नमः । **ஓம் ஸ்தூ³²ல ஸூக்ஷ்ம ப்ரத³ர்ஸகாய நமஹ**
 ஓம் ஸ்தூ³²ல ஸூக்ஷ்ம ப்ரத³ர்ஸகாய நமஃ । **Sth²oola sookshma pradharS²a kAya**

Praise to B²aGhavAn who is the champion, demonstrator, principle of both objectified and unobjectified energies. B²aGhavAn can be seen in both materialized and non-materialized energy forms. (स्थूलम् sth²oola =objectified + सूक्ष्मम् sookshmam = unobjectified + प्रदर्शक = pradarśaka = display, demonstrator, teaching, teacher, showing, proclaiming, principle, indicating, foretelling, expounding, doctrine. प्रदर्शन = pradarśanam = being visible) HE is visible and invisible at HIS choice. (please see foot note)

37 Foot note Naamaa 381

HE exploits both for a divine purpose and divinity to prevail. Divine energy flow is perceivable but not in objectified / materialized form. But divine idol is objectified. But none of this, would exist without B²aGhavAn's championship, leadership, exploits. A similar term is Vyaktham- avyaktham used in Vishnu sahasraNama. (Please see Naama 46) [Sthalam स्थलम् = a given place; Sth²avaram स्थावरम् = a life that grows in a given place without moving (as against mobile life forms called jangamam जङ्गम); sthambam स्थंभम् = a column in a given place – nonmoving; Sth²aali paak²am स्थाली पाखाम् = cooking at the same place as fire offering =All these are in materialized forms] sth²oola, स्थूलम्. Please also see Naamaas 17 & 46.

स्थविष्ठःस्थविरःस्थूलःस्थानदःस्थैर्यदःस्थिरः।दान्तोदयापरोदातादुरितघ्नोदुरासदः॥५४

382 ॐ स्थविष्ठाय नमः । **ஓம் ஸ்த²வி ஷ்ட²ய நமஹ**
ஓం స్థ²வி ஷ்ட²ய நமஃ । **Sth²avish t²aya**

Praise to LOD who is solid, strong and has very strong and broad shoulders (=sthavishT²a = स्थविष्ठ)

383 ॐ स्थविराय नमः । **ஓம் ஸ்த²விராய நமஹ**
ஓం స్థ²வி ராய நமஃ । **Sth²avi rAya**

Praise to B²aGhavAn who appears a very old man (when HE goes to seek the hand of Valli) (स्थविर sth²avira = ancient, elder, venerable, sturdy, solid, broad, powerful, strong, compact, thick, firm,)

384 ॐ स्थूलाय नमः । **ஓம் ஸ்தூ²லாய நமஹ**
ஓం స్థூ²லாய நமஃ । **Sth²oo lAya**

Praise to B²aGhavAn who has capacity to manifest in materialized objectified forms as and when HE needs to. We often say" B²aGhavAn mAnusha roopEna" भगवान् मानुष रूपेण. When a devotee is in need of a support, the divine energy of a B²aGhavAn acts through other objectified energies – such as other human animals, plant lives (Humans and animal are moving (जङ्गम) and plants are non-moving and fixed (स्थिरम् sth²iram) in one place (स्थलम् sth²alam) and hence called स्थावर sth²aavaram.

385 ॐ स्थानदाय नमः । **ஓம் ஸ்தா²ந தா³ய நமஹ**
ஓం స్థా²நதாய நமஃ । **Sth² Ana dhAya**

Praise the B²aGhavAn who gives devotees HIGHEST PLACE (स्थान sth²Ana =place+ दाय dhAya = giver)

386 ॐ स्थैर्यदाय नमः । **ஓம் ஸ்தை²ர்ய தா³ய நமஹ**
ஓం స్థை²ர்ய தாய நமஃ । **Sth² airya dhAya**

Praise to B²aGhavAn who gives / bestows solidity, steadfastness, continuance, stability and permanence (=स्थैर्य sth²airyam =stability+ दाय dhAya)

387 ॐ स्थिराय नमः । **ஓம் ஸ்தி²ராய நமஹ**
ஓం ஸ்திராய நமஃ । **Sth²i rAya**

Praise to B²aGhavAn who is DEPENDABLE, stable, existing and constant AND never mutating / changing.
Devotees can fully depend on the CONSTANT energy source (=स्थिरम् sth²iram)

388 ॐ दान्ताय नमः । **ஓம் தா³ந்தாய நமஹ**
ஓం दान्ताय नमः । **DhAn thAya**

Praise to the B²aGhavAn - -who is the giver. Everything that we have, and have not, is given by B²aGhavAn only.
Everything that the world/nature gives, and does not give, is given by B²aGhavAn only दान्त = liberal, giver, donor, ALSO tamed, subdued, mild, restrained

389 ॐ दयापराय नमः । **ஓம் த³யா பராய நமஹ**
ஓం दयापराय नमः । **DhayA pa rAya**

Praise to the B²aGhavAn - -solely devoted to mercy (dhayA दया = mercy; compassion, pity +Para परा= n this context – devoted to / extends).

390 ॐ दात्रे नमः । ३९० **ஓம் தா³த் தே நமஹ**
ஓం दात्रे नमः । ३९० **DhA thrE**

Praise to The B²aGhavAn Who is the GIVER of whatever we need physical and spiritual pursuits (DhAtre दात्रे = giver)

391 ॐ दुरितघ्नाय नमः । **ஓம் து³ரிதக்⁴ நாய நமஹ**
ஓం दुरितघ्नाय नमः । **Dhuritha g²- nAya**

Praise to The B²aGhavAn capable of destroying all discomfort and evil (दुरित = Dhuritha= difficulties, obstacles, evil, sin. Discomfort, danger bad course of events + Gna घ्न = destroyer)

392 ॐ दुरासदाय नमः । **ஓம் து³ரா ஸதா³ய நமஹ**
ஓం दुरासदाय नमः । **Dhura sa dhAya**

Praise to B²aGhavAn who is difficult to be conquered, unparalleled, difficult even to be met with, difficult to defeat. (All these meanings are for durAsada =दुरासदा) by AsurAs and non-virtuous people. But B²aGhavAn is भक्त सुलभ = B²aktha sulaB²a= very easy for devotes)

दर्शनीयोदयासारोदेवदेवोदयानिधिः।दुराधर्षोदुर्विगाह्योदक्षोदर्पणशोभितः॥५५॥

393 ॐ दर्शनीयाय नमः । **ஓம் த³ர்ஸ நீயாய நமஹ**
ஓం दर्शनीयाय नमः । **DharS₂anee yAya**

Praise to The B²aGhavAn Who for devotees, is the Most agreeable, handsome, pleasing to see (Pleasing to have dharS₂an=दर्शनीय = DharS₂anEya). दर्शनीय स्थलम् DharSzanEya sth²alam is a pilgrimage site that is worth visiting and seeing)

394 ॐ दयासाराय नमः । **ஓம் த³யா ஸாராய நமஹ**

ఓం దయా సారాయ నమః ।

DhyA sA rAya

Praise to The B²aGhavAn Who is The essence of Mercy. (DhayA दया = mercy + sAra सारा= essence).
B²aGhavAn is also DhayA sAgara दयासागर. ocean of mercy.

395 ॐ देवदेवाय नमः ।

ఓం దేవ దేవాయ నమః ।

ఓం தே³వ தே³వాయా నమఱ

DhevadhE vAya

Praise to The B²aGhavAn Who is foremost of all dhEvAthAs, he is dhEvA to other dhEvAs. Usually dhEvAdhi dhEvA is attributed to mahA dhEvA (देवादि देवा महा देवा). All names are all vibinna prathi bimbam = विभिन्न प्रति बिम्बम् = reflections of same Cosmic consciousness

396 ॐ दयानिधये नमः ।

ఓం దయా నిధయే నమః ।

ఓం త³ యా నిత⁴యే నమఱ

DhayA nidh²ayE

Praise to The B²aGhavAn Who is the treasure house of mercy, compassion (निधि nidhi= treasure house)

397 ॐ दुराधर्षाय नमः ।

ఓం దురా ధర్షాయ నమః ।

ఓం దు³రా త⁴ర్షాయ నమఱ

DhurA dh²a shAya

Praise to The B²aGhavAn Who is (दुराधर्षा = dhurAdh²arshA) irresistible, invincible, difficult to be attacked or approached, (dangerous, arrogant for raakshasAs). Could be interpreted to mean that B²aGhavAn HAS BIRDS EYE VIEW control on all humans, HE, using his vision, ensures even the distant devotee is blessed

398 ॐ दुर्विगाहाय नमः ।

ఓం దుర్విగా హ్యాయ నమః ।

ఓం దు³ర్వి కా³హ్యాయ నమఱ

Dhurvi gAh yAya

Praise to The B²aGhavAn Who is unfathomable, impenetrable, difficult to comprehend, (दुर्विगाह = durvigaha = dangerous and difficult (to demons))

399 ॐ दक्षाय नमः ।

ఓం దక్షాయ నమః ।

ఓం త³క్షాయ నమఱ

Dh akshAya

Praise to The B²aGhavAn Who is an EXPERT (in whatever aspects we ascribe (दक्षा=DakshA = earth; दक्ष=Daksha =alert, diligent, prompt, clever, wise

400 ॐ दर्पणशोभिताय नमः ।

ఓం దర్పణ శోభితాయ నమః । ౪౦౦

ఓం త³ ర్పణ శోభి⁴తాయ నమఱ

DharpaNa S₂Ob²i thAya

Praise to The B²aGhavAn Who is shining like a mirror We need to understand that even we the individual consciousness जीव चैतन्यम् jEva chaitanyam is a mirror reflection of cosmic consciousness शुद्ध चैतन्यम् *sudh²dha chaitanyam*.

दुर्धरोदानशीलश्चद्वादशाक्षोद्विषड्भुजः । द्विषट्कर्णोद्विषड्बाहुर्दीनसंतापनाशनः ॥ ५६ ॥

401 ॐ दुर्धराय नमः ।

ఓం దు³ర్ త⁴రాయ నమఱ

ఓం దుర్గ రాయ నమః ।

Dhur dh²a rAya

Praise to The B²aGhavAn Who is irresistible (*once you get a taste of devotion to B²aGhavAn*) + unstoppable and unrestrained in battle (*if we allow B²aGhavAn, to destroy the enemies discussed earlier in 31*) + inevitable and absolutely necessary (*for our dhArmic existence*) and to be led through our life journey [Dhur²arA = దుర్గ = also stands for battle, a kind of hell, difficult to suffer]

402 ॐ दानशीलाय नमः ।
ఓం దానశీలాయ నమః ।

ఓం దా³న శీలాయ నమః
DhAna S₂ee lAya

Praise the B²aGhavAn who is High in virtue and charitable. B²aGhavAn is liberally disposed (*to releasing HIS devotees from bondage. Please see 117 for understanding bondage*). It is a contribution by one, by way of material goods or services - in thankfulness to what nature has bestowed upon that one and giving it back to nature's creation viz. society. Since B²aGhavAn is the creator/ sustainer/ and manifests himself as nature, HE is most compassionate and liberal towards HIS creations [दानशील = DhAnaS₂eelA = charitable and liberally disposed. दान = DhAna= giving, act of giving, gift, donation, charity, giving away + शील = S₂eelA =nature of good position, character, tendency, piety, disposition. (please see foot note)

38 Foot note Naamaa 402:

In colloquial use, many people often use धर्म = dh²arma to mean दान = DhAna. More so, some people associate धर्म = dh²arma to mean charity. धर्म = dh²arma has been explained in point 4 of "random thoughts" earlier. Just a summary is given for comparison

Most important and appropriate meaning of the word धर्म = dh²arma = that which is established or firm, statute, relating to justice or virtue, ordinance, ethical precepts, customary observance or prescribed conduct. This word is also sometimes (though rarely) used to mean (in some contexts): attribute, nature, manner, to become, thing, steadfast decree, right, religious abstraction, property, peculiarity, peculiar condition or essential quality, particular ceremony, morality, mark, Law or Justice personified, law or doctrine, justice, good works, devotion, character, associating with the virtuous. Each person born has "duty" based on roles such # work ethics = udhyOga dh²arma, # duty of a father/ mother = pithru dh²arma / mAthru dh²arma # duty of a son / daughter= puthra dh²arma / puthri dh²arma; # duty of husband / wife = pathi dh²arma / pathni dh²arma and so on. धर्म शील = dh²arma S₂eelA = one who lives a life as prescribed in धर्म शास्त्र = code of conduct manual

दान = DhAna= is something we give out of compassion to those whom we consider as धनहीन =dh²anahEna = poor and, दीन = dhEna = physically / mentally / emotionally / intellectually challenged, weak people. We do not expect any return from those who receive dhAna from us but we assume that it is a good deed deposited in to our "deeds / karma bank account ". Those who receive dhAna are supposed to at least pray for the welfare of the giver and welfare of the world in general. In certain rituals, such as birth / death / completion of certain age and so on, we are advised to give different dhAna. Sometimes called pancha dhAna (5 giveaways), dasa dhAna (ten giveaways). Often people do charity in the form of (i) Anna dhAna = अन्न दान = feeding hungry; (ii) धन दान = dh²ana dhAna = giving exchangeable wealth (iii) धान्य दान = dh²Anya dhAna = giving edible food items; (iv) स्वर्ण दान swarNa dhAna = giving gold; (v) भूमि दान b²oo(mi) =giving land for shelter / agriculture; (vi) गो दान = giving milch cows; (vii) ज्ञान दान = gyAna dhAna = giving knowledge (so that they

ఓం దీనసన్తాప నాశనాయ నమః ।

Dheena san thApa naS₂a nAya

Praise to The B²aGhavAn Who destroys the pain and distress of all poor humble devotees
Dheena दीन = poor is colloquial. Actually Dheena includes helplessness due to physical, mental, emotional, and other limitations, constrained by time-opportunities-threats triad (The living world doesn't throw up equal opportunity) + SanthApa सन्ताप = pain and distress + naS₂anA नाशना = destroy, remove away.

दन्दशूकेश्वरोदेवोदिव्योदिव्याकृतिर्दमः । दीर्घवृत्तोदीर्घबाहुर्दीर्घदृष्टिर्दिवस्पतिः ॥५७॥४

408 ॐ दन्दशूकेश्वराय नमः ।

ఓం ద³న్ద³శూకేశ్వరాయ నమఱ

ఓం దన్దశూకేశ్వరాయ నమః ।

Dhandha s₂ookEs₂wa rAya

Praise to The B²aGhavAn Who is the King of all venomous snakes and reptiles. (Dhandhas₂ooka दन्दशूक = snake + Es₂warA ईश्वराय = king, chief, head, master) is also known as nAgarAja, nAgEswara, nAgEndhra and such terms which all mean the same thing. nAgasubrahmaNyam is a common name

409 ॐ देवाय नमः ।

ఓం దే³వాయ నమఱ

ఓం దేవాయ నమః ।

DhE vAya

Praise to The B²aGhavAn Who is Heavenly, celestial, divine (=dhEvA देवा)

410 ॐ दिव्याय नमः । ४१०

ఓం ది³వ్యాయ నమఱ

ఓం దివ్యాయ నమః । ४१०

Dhivi yAya

Praise to the B²aGhavAn who is personification divine, [दिव्या = DhiviyA = celestial, heavenly, wonderful, brilliant, splendid and all the good things (words, eye sight, to hear, to feel, to smell), splendorous, play, heaven, sky, celestial regions [pl.], divine world or anything divine, agreeable, beautiful, charming, magical, supernatural, angelic.

411 ॐ दिव्याकृतये नमः ।

ఓం ది³వ్యాకృతయే నమఱ

ఓం దివ్యాకృతయే నమః ।

Dhiviya kri thayE

Praise to The B²aGhavAn Who causes all divinity, splendour, wonder, brilliance (and eventually capable of making devotees also divine) दिव्या DhiviyA As in 410 + कृत krutha = doer

412 ॐ दमाय नमः ।

ఓం ద³మాయ నమఱ

ఓం దమాయ నమః ।

Dha mAya

Praise to The B²aGhavAn Who is self-restraint over senses and therefore self-command to protect / guide devotees. The B²aGhavAn Who is Also the Patience personified (दमा DhamA = patience, self-command, taming, subduing, fine, self-restraint, self-control, home, house.)

413 ॐ दीर्घवृत्ताय नमः ।

ఓం దీ³ర్గ⁴వృత్తాయ నమఱ

ఓం దీర్ఘవృత్తాయ నమః ।

Dheerg²a vruth thAya

Praise to such B²aGhavAn who is long and steadfast, unimpaired, famous and without birth and death. (Deerga दीर्घ = long, intense, deep + वृत्ता vruththa = Lived, existed, occurred, happened, completed, finished, performed, done, acted, past, gone, bound, circular, derived from, famous, covered, turned, choose, like, distribute)

414 ॐ दीर्घबाहवे नमः । ॐ त्रींरुक्⁴ पा³णुवे नमः
 ఓం దీర్ఘ బావే నమః । Dheerg²a bA havE

Praise to The B²aGhavAn Who has long, heavy and steady shoulders that protect the devotees (Deerga दीर्घ = long (well developed, deep, sharp, long, focused) + bhaahu बाहु = forearms)

415 ॐ दीर्घदृष्टये नमः । ॐ त्रींरुक्⁴ त्रुंरुषुडये नमः
 ఓం దీర్ఘ దృష్టయే నమః । Dheerg²a drish tayE

Praise to B²aGhavAn who can oversee all creations and universe with long and steady eye sight. Without missing even, a small distressed creation. (Deerga दीर्घ = long both in distance and time + Dhruṣṭi = धृष्टि= vision, what we see. Dhruṣṭi is not only seeing but also OVERSEEING, supervising, managing and leading. Together they mean foresight in terms of time knowing what is going to come in future and in terms of distance long distance beyond human eyes).

416 ॐ दिवस्पतये नमः । ॐ त्रुिवसु पतये नमः
 ఓం దివస్పతయే నమః । Dhivas patha yE

Praise to The B²aGhavAn Who is Leader / master of sun who causes dawn every day and night. Sun is called Divaa karA =दिवा करा = one who makes dawn happen). Divas is also a day. Pathi is leader, master. दिवस्पति as one word means sky-lord, name of Indhra of the 13th manvanthraa, Nahusha and VishNu.

दण्डोदमयितादपोदिवसिंहोदहव्रतः । दुर्लभोदुर्गमोदीप्तोदुष्प्रेक्ष्योदिव्यमण्डनः ॥५८॥

417 ॐ दण्डाय नमः । ॐ त्रुण्डणाय नमः
 ఓం దణ్డాయ నమః । DhaN dAya

Praise to The B²aGhavAn Who is Holding flag staff as a sign of ruler-ship of all that pervades to protect and guide. (please see foot note)

39 Foot note Naamaa 417

Though दण्ड DhaNdA means stick, we should not interpret stick as a punishing device BUT as a GUIDING device to guide even the wayward sheep back in to the flock and keep marching forward towards liberation. That is why Jesus Christ is called a GOOD SHEPHERD.

दण्ड DhaNdA = stick, punishment, fine (financial fine), bar: B²aGhavAn SubrahmaNya is also known as DhaNdA paaNi दण्ड पाणि (paaNi is holding in hand.) One who is holding stick in hand. BrahmachAris also hold a stick in hand as a sign of their AS₂rama आश्रम status. B²aGhavAn Rama is known as KoDhaNda PaNi Rama is holding कोदण्ड = KoDhaNda bow. in his hand. This represents ruler-ship. KO also means a King and he is

418 ॐ दमयित्रे नमः । **ஓம் த³மயித்ரே நமஹ**
ஓం దమయిత్రే నమః । **Dhama yithrE**

Praise to The B²aGhavAn Who tames, subdues and punishes wicked people (दमयित्, dhamayithru = tamer, usually attributed to B²aGhavAn S₂iva but also applies to B²aGhavAn SubrahmaNya also).

419 ॐ दर्पाय नमः । **ஓம் த³ர் பாய நமஹ**
ஓం దర్పాయ నమః । **Dhar pAya**

Praise to The B²aGhavAn Who is The Destroyer of Pride in Evil-Minded People (दर्प DharpA = conceit, pride, haughtiness, arrogance, insolence, imprudence, (दर्पयति dharpayathi = make mad, proud or arrogant)

420 ॐ देवसिंहाय नमः । **ஓம் தே³வ ஸிம்ஹாய நமஹ**
ஓం దేవసింహాయ నమః । ౪౨౦ **DhEva sim haya**

Praise to The B²aGhavAn Who is a LION Among the dhEvA (the celestial demi gods) (देव dhEvA = dhEva + सिंह simha = lion). (We all know Lord Vishnu incarnated as Nrushimha नारसिंह, नृसिंहा = man's body with lion's head, nails, teeth, jaws.)

421 ॐ दृढव्रताय नमः । **ஓம் த³ரு⁴ வ்ரதாய நமஹ**
ஓం దృఢవ్రతాయ నమః । **Dhri d²a vra thAya**

Praise to The B²aGhavAn Who is strict in observance of all austerities. (दृढ Dhrid²a = **steadfast**. substantial and inflexible in observance of vrathAs -व्रता austerities, penance)

422 ॐ दुर्लभाय नमः । **ஓம் து³ர்ல பாய நமஹ**
ஓం దుర్లభాయ నమః । **Dhurla b²Aya**

Praise to The B²aGhavAn Who is extremely rare. (दुर्लभा Dhurlab²A = difficult to obtain, but HE is also भक्त सुलभा bhaktha sulabh²A - easy to go near subject to but can be attained by devotion, good thought + words + actions; (called त्रिकरण शुद्धि = thrikaraNa sudhd²hi) + श्रद्धा dedication + S₂radd²hA साधन sAD²ana (consistent practice) (please see foot note)

40 Foot note Naamaa 422

त्रिकरण शुद्धि Thre-karaNa sudhdh²i – is an important aspect to be practiced by every individual so that the humanity is auspicious, prosperous, peaceful and blissful. Being pure (+ virtuous + auspicious + divine) in all 3 instruments (Thre=त्रि =Three. karaNa = करण = instruments) required for living, viz.: thoughts + words + actions.) guarantees “liberation”. An example quoted by KAnchi MahA SwAmiji Chandra sEkarEndra Saraswathi would help clarify this. If a student gets 100 in Physics 100 in chemistry and 20 in mathematics, he/she fails the exam. However, those who get pass mark say 40 in each subject pass the exam. Those who get 100 in all 3 subjects ACE the exam. Thus, even if a person who is divine in words and actions but not so in thoughts, will find it difficult to be peaceful and enjoy “bliss”.

423 ॐ दुर्गाय नमः ।
ఓం దుర్గమాయ నమః ।

ఓం తు³ర్క³ మాయ నమఱ
Dhurga mAya

Praise to B²aGhavAn, who is strong, inviolable, unassailable, unattainable, impassable, inaccessible, non-controllable and non-attackable, Though (=దుర్గా PaNi DhurgamA). B²aGhavAn is inaccessible that easily BUT he can be easily accessed with thrikaraNa sudhdh²i and total devotion as explained above in naamaa 422

424 ॐ दीप्ताय नमः ।
ఓం దీప్తాయ నమః ।

ఓం త్రి³ప్తాయ నమఱ
Dheep thAya

Praise to the B²aGhavAn who is so bright that the effulgence blinds the eye, He is the light (energy) source of the universe. He is also the "seeing energy" behind our eyes and without HIS Dheeptha energy, our eyes are useless to see anything. Please see Naama 138 which discusses how B²aGhavAn alone is self-shining and rest are all HIS reflective energies.

425 ॐ दुष्प्रेक्षाय नमः ।
ఓం దుష్ప్రేక్షాయ నమః ।

ఓం తు³ష్ ప్రేక్షయాయ నమఱ
Dhush prEksh yAya

Praise the B²aGhavAn who is so difficult to look at when HE is fighting a battle because of his valour and so disagreeable to look at when in HIS vis₂waroopa dharS₂anam. (However, for devotees he is always दिव्या, DhivyA delight to look at) (दुष्प्रेक्ष DushprEksha = difficult to look at, disagreeable to looked at).

426 ॐ दिव्यमण्डनाय नमः ।
ఓం దివ్యమణ్ణనాయ నమః ।

ఓం త్రి³వ్య మణ్ణ³నాయ నమఱ
Dhiviya maNda nAya

Praise to The B²aGhavAn who wears brilliant wonderful collection of adorning ornaments (dhivya दिव्य= brilliant, mandana मण्डन = ornaments)

दुरोदरघ्नोदुःखघ्नोदुरारिघ्नोदिशांपतिः । दुर्जयोदेवसेनेशोदुर्ज्ञयोदुरतिक्रमः ॥५९॥

427 ॐ दुरोदरघ्नाय नमः ।
ఓం దురో దరఘ్నాయ నమః ।

ఓం తు³రో త³ర్క⁴ నాయ నమఱ
DhurO dharag²-nAya

Praise the B²aGhavAn who destroys gambling and such evil habits / vices in us and leads us to a live a life of (Uththama purusha = उत्तमम पुरुष =) a virtuous person). (दुरोदर DhurOdharma = gambling, gamester, dice-player + घ्न gna = B²aGhavAn destroys). So why gambling is considered evil and vice? The answer lies in three simple rules:

(please see foot note)

41 Foot note Naamaa 427:

Rule 1: Who is entitled to take alms (दानम् = dhAnam) for a living? By definition, though not stated explicitly all other than the 5 defined below are prohibited by taking alms to live. All others must work, deliver value to others and earn दक्षिण = dakshiNa = remuneration.

These five who are allowed to take alms are:

- (i) ब्रह्मचारि = a brahmachAri = a student who pursues education for the benefit of society is still acquiring skills in order to be fruitfully employed in adult life
- (ii) सन्यासि = sanyAsi = one who has dropped all associations of all material manifestations such as body, mind, intellect from the आत्मन् soul - sanyAsi (सः नि असि – one who has dropped everything i. e. given up all material / worldly transactions)
- (iii) क्षेत्राडणयात्रि = KshEthrAdana yAthri = pilgrim = one who is in transit on pilgrimage and depends on others
- (iv) अंगहीन, बुद्धिहीन = anga hEna, bhudh²i hEna = physically, mentally challenged one who has physical or mental disabilities to protect oneself
- (v) अशक्तिमान् = as₂akthimaan = temporarily incapacitated such as sickness, accident, job-loss or affected by natural disasters (flood, fire etc.).

Rule 2: What is considered legitimate earning? We have broadly 3 income sources defined: (1) दक्षिण dhakshiNa (2) दानम् = DhANa – explained in Naamaa 402 in detail. There is a giver and receiver but no value exchanged. The giver gives away something that he / she has earned with self-effort. In such cases, the receiver gets it free without returning any value and hence also take a share of pApa of the giver. The giver is thankful to nature for whatever one had received from nature and in appreciation of what has been received wants to share with society the fruits of whatever one has in possession whether self-earned and gifted by others. This is different from YAJNA यज्ञ which means both sacrifice and worship. (3) चोरम् ChOram – this is stealing. In other words, wherever there is no dhakshiNa paid for service or DhANa paid willingly by giver, rest are all ChOra – stealing someone else's effort. Gambling is part of this where the one who receives doesn't get it by rendering exchange value nor with the good intention of loser.

Rule 3: What are the merits of wealth in hand that we are able to spend in dhakshiNa or DhANa or even in gambling? (money) (a) स्वयार्जितं उत्तमम् SwayArjitham Uththamam = Highest is to earn by self and spend. Earning by rendering value in return to one who gives wealth to us. (b) पितुरार्जितं मद्यमम् Pithrarjitham Madyamam (wealth inherited from parents is medium for dignified life (c) ससुरार्जितं अधमं Sasurarjitham Adh²amam = wealth from in-laws is lower form of dignity. (d) पत्नियार्जितं अधमोधमम् PathniyArjitham adh²amo adh²amam = Spending wealth earned by wife is lowest. (e) इतरार्जितं अधमोधमोधमम् Ithararjitham adh²amOadh²amOadh²amam = Spending from money earned by someone else's effort (be it by stealing, gambling or soliciting) is the worst form of living and worse than being dead.

428 ॐ दुःखघ्नाय नमः ।

ఓం దుఃఖ ఘ్నాయ నమః ।

ఓం ద్రు³ ఙ్క²క్⁴ న్రాయ నమః

Dhuh k²ag²-nAya

Praise to the B²aGhavAn who destroys all unhappiness (घ्ना gna= destroys + दुःख Dhuhk²a = unhappiness, sorrow, unpleasant, disagreeable, distress, suffering, grief, pain,

429 ॐ दुरारिघ्नाय नमः ।

ఓం దురారి ఘ్నాయ నమః ।

ఓం ద్రు³రారిక్⁴ న్రాయ నమః

DhurA rig²-nAya

Praise the B²aGhavAn who destroy evil enemies (gna घ्न= destroyer + दुर + अरि = दुरारि = Dhura + ari = DurAri = evil enemies. Both the words Evil and Enemy have been annotated earlier.

430 ॐ दिशाम्पतये नमः । ४३०

ఓం దిశామ్ప తయే నమః । ౪౩౦

ஓம் தி³ஸாம் பதயே நமஹ

Dhis₂am patha yE

Praise to B²aGhavAn who is the protector of all 10 directions. (दिशा Dhis₂A = directions (total 10 given below)
पति = pathi = protector)

10 directions = dasa dik = दस दिख are (1) North - उत्तर – Uttara (2) East - पूर्व – Poorva (3) West - पश्चिम – PaS₂chima (4) South - दक्षिण – Dakshina (5) North-East - ईशान – IS₂anya (6) South-East - आग्नेय– AgnEya (7) South-West - नैऋत्य – Nairrutya (8) North-West - वायव्य – VAYavyA (9) Skywards - ऊर्ध्व - Urdh²wa/ Akasha (10) Downwards - अधरस्त - Adh²arastha/ PAtHAla.

पत patha= fly, ascend, descend. So we can also interpret as Praise to B²aGhavAn who can fly / descend / ascend in any direction in all directions (to save / guide HIS devotees)

431 ॐ दुर्जयाय नमः ।

ఓం దుర్జ యాయ నమః ।

ஓம் து³ர்ஜயாய நமஹ

Dhurja yAya

Praise to B²aGhavAn who is Invincible, irresistible, difficult to be subdued or overcome and invincible (= Dur + jaya= दुर् जय

432 ॐ देवसेनेशाय नमः ।

ఓం దేవ సేనేశాయ నమః ।

ஓம் தே³வ ஸேநேஸாய நமஹ

Dheva sE nE s₂Aya

Praise to the B²aGhavAn who is the HEAD / Chieftain of DhEvA's army (DhEva देव= of dhEvAs + sEnA सेन= army + IS₂a ईशा= head / chieftain)

VARIATION: Praise to B²aGhavAn who is the husband of DhevasEna (DhEvA sEnaa देवसेन dhEvAsEna = Indhra's daughter+ IS₂a ईशा = husband, protector)

433 ॐ दुर्ज्ञेयाय नमः ।

ఓం దుర్జ్ఞేయాయ నమః ।

ஓம் து³ர் ஜ்ఞேయాయ நமஹ

DhurjnE yAya

Praise to the B²aGhavAn who is difficult to be known, incomprehensible thru mere cognitive / intuitive knowledge. Devotion and faith are required to know the B²aGhavAn (DurnEya = दुर्ज्ञेय); ज्ञेय = jnEya = having to be known, to be known, to be understood, to be ascertained, to be perceived, to be investigated. The prefix दुः duhu is annotated as "difficult to".

434 ॐ दुरतिक्रमाय नमः ।

ఓం దుర తిక్రమాయ నమః ।

ஓம் து³ரதி க்ரமாய நமஹ

Dhurathi kra mAya

Praise to B²aGhavAn who is unconquerable, insurmountable [duh दुः =Difficult + athikrama अतिक्रमा= to be overcome or conquer, violation, trespassing, overstepping, going beyond, surpassing, neglecting, excessive, encroaching, transgressing]

दम्भोदृप्तश्चदेवर्षिर्देवज्ञोदैवचिन्तकः ।

धुरंधरोधर्मपरोधनदोधृतिवर्धनः ॥६०॥

435 ॐ दम्भाय नमः ।

ஓம் த³ம்பா⁴ய நமஹ

ఓం దమ్భాయ నమః ।

Dham b²Aya

Praise to the B²aGhavAn who is the lover of exuberance (one word)

436 ॐ दृप्ताय नमः ।

ఓం త్³రుప్తాయ నమఱ

ఓం దృప్తాయ నమః ।

Dhrup thAya

Praise to B²aGhavAn who is highly DARING person. No one can challenge him. (or by his glances he extends mercy to his devotees) दृप्त dhruptha =strong, wild,, proud arrogant. दृपति dhrupathy = torture, pain

437 ॐ देवर्षये नमः ।

ఓం డే³వర్షయే నమఱ

ఓం దేవర్షయే నమః ।

DhEvar shayE

Praise to The B²aGhavAn Who is the conductor of all penance and related rituals done by dhEvAs. Usually nAradhA is considered దేవర్షి DhEvarishi VARIATION: Praise to The B²aGhavAn Who is Chief of all B²aGhavAn (DhEvA+ rishi దేవ రిషి), (DhEvA+ iS_{za} దేవ ిశా)

438 ॐ दैवज्ञाय नमः ।

ఓం డే³వజ్ఞాయ నమఱ

ఓం దైవజ్ఞాయ నమః ।

Dhaiva jnAya

Praise to The B²aGhavAn Who is knower of destinies of all, more so devotees and appreciates (and is pleased to see) divinity in devotees. When a devotee takes 1 step in terms of thought – word -action purity and sADh²ana (spiritual practice), B²aGhavAn takes many steps to lift such devotees to DhAIVATVAM - దేవత్వమ్

439 ॐ दैवचिन्तकाय नमः ।

ఓం డే³వ చింత కాయ నమఱ

ఓం దైవచింతకాయ నమః ।

Dhaiva chintha kAya

Praise to The B²aGhavAn Who has a lot of consideration, care to oversee the welfare of divine virtuous people & DhEvAthAs. (దేవ daiva= related to dhEvA, virtuous people + चिन्तका chinthakA = consideration)

440 ॐ धुरन्धराय नमः । ४४०

ఓం డు⁴రన్త⁴రాయ నమఱ

ఓం ధురన్త రాయ నమః । ४४०

Dh²uran dh²arAya

Praise to The B²aGhavAn Who is the LEADER, chief and head of human race- laden with good qualities and bears the yoke of burden of this life and living. (one word), helping another out of need.

441 ॐ धर्मपराय नमः ।

ఓం డ⁴ర్మ పరాయ నమఱ

ఓం ధర్మప రాయ నమః ।

dh²arma parAya

Praise to The B²aGhavAn Who is solely devoted to dh²arma, religiously-minded, pious, righteous. (dh²armaधर्म + para परा para = devoted to) Please see Naama 447 for parAyaNA

442 ॐ धनदाय नमः ।

ఓం డ⁴నదాయ నమఱ

ఓం ధన దాయ నమః ।

dh²ana dhAya

Praise to B²aGhavAn who bestows of Wealth (ధన dh²ana + దాయ dhAya)

443 ॐ धृतवर्धनाय नमः ।
ఓం ధృత వర్ధనాయ నమః ।

ஓம் த்⁴ருத வர்த⁴நாய நமஹ
dh²rutha var dh²a nAya

Praise to The B²aGhavAn Who is bearing and ensuring prosperity, B²aGhavAn who is elevating all those whom he binds to himself, B²aGhavAn who ensures his devotees are divested of their hold on material things.

There are many meanings for both words धृत dh²rutha वर्धन, vardhana but chosen the best in context.

धृत dh²rutha = one who ensures, holder, bearer, Held, carried, borne, supported. - Possessed. Kept, preserved, retained. Seized, grasped, laid hold of. Worn, used, put on; Placed, deposited, practiced, observed Weighed. holding, bearing. Intent upon. Prepared, ready.

वर्धन, **vardhana** = granting prosperity, causing to increase, gladdening Please see Naama 233,

धर्मेशो धर्मशास्त्रज्ञो धन्वी धर्मपरायणः । धनाध्यक्षो धनपतिर्धृतिमान्धृतकिल्बिषः ॥ ६१ ॥

444 ॐ धर्मशाय नमः ।
ఓం ధర్మే శాయ నమః ।

ஓம் த⁴ர்மே ஸாய நமஹ
dh²armE s₂Aya

Praise to B²aGhavAn who is the head / leader / implementer /protector in-charge of DH²ARMA (being observed) [Literally धर्म ईशा dh²arma IS₂a is B²aGhavAn Yama. However, here B²aGhavAn SubrahmaNya in one of his forms performs the role of Yama - dh²arma rakshaNa also.

445 ॐ धर्मशास्त्रज्ञाय नमः ।
ఓం ధర్మ శాస్త్ర జ్ఞాయ నమః ।

ஓம் த⁴ர்ம ஸாஸ்த்ர க்ஞாய நமஹ
dh²arma s₂Asthra jnAya

Praise to The B²aGhavAn one who is the all KNOWER of / knows what is right interpretation of dh²arma and S₂AsthAs. HE is also fully knowledgeable and conversant in dh²arma and s₂Asthra. (please see foot note)

42 Foot note Naamaa 445

AT THE COST OF REPETION, this term is annotated again.

धर्म dh²arma + शास्त्र S₂AstrA. It is a moral code / law for righteous behavior depending on roles we have to play in our lives Then what is righteous behaviour?

Dh²arma धर्म means nature's laws that are permanent, has no beginning and no end. Therefore, we must understand that a conduct of our life in terms of (i) performing our role duties (roles are student - teacher, employer -employee; husband - wife, parents - children etc.). that causes no harm to Nature / other living humans & millions of species (ii) our actions ensure लोक कल्याणं IOka kalyAnam (auspiciousness to all animate and inanimate in the universe) + सर्व मङ्गल दायकं sarva mangalam (prosperity to all). (Prosperity is not tonnes of paper money or gold. But good food / physical & mental health, growth in line with nature.

dh²arma contains all acts (i) to be performed as duty as mandated for our roles (विहित कर्म विधि vihita karma vidh²i) in vEdhAs and S₂AstrA) and also (ii) abstaining from performing all those actions that are prohibited (निषिद्ध कर्म nishidhdh²a karma) -since these actions could harm other lives and nature, planet and universe. In short all actions leading to auspiciousness and prosperity of the world are puNyA karma - good virtuous acts.

VEdhA is treasure chest of knowledge. If everybody decides to themselves what is good and what is bad, then, there will be chaos and certainly disharmony. That is the reason why, so many brains have come

together to draw out a code of conduct for different roles humans play, in a way there is over all harmony, peace and divinity.

So what is शास्त्र S₂AstrA? The word literally means that which takes us, humans in a path that is auspicious, prosperous, divine and sustainable. सम्यक् त्रायते इति शास्त्र. Samyak=-good + traayattheh= path to traverse + ithi=- that path is S₂Asthra. By being a devotee to B²aGhavAn SubrahmaNya, we get led in the righteous sustainable non-harming path of life.

446 ॐ धन्विने नमः । **ஓம் த⁴ந்விநே நமஹ**
 ఓం ధన్విన్ నమః । **dh²an vinE**

B²aGhavAn who is armed (with a bow / weapon) in order to protect devotees from evil (us = धनुस् = bow; धन्विन् = Dh²anvin = archer, bowman, armed with bow)

447 ॐ धर्मपरायणाय नमः । **ஓம் த⁴ர்ம பாராயணாய நமஹ**
 ఓం ధర్మప రాయణాయ నమః । **dh²arma parAya NAya**

Praise to B²aGhavAn who is devoted to, observer of and leading us in dh²arma path of life, (धर्म dh²arma + परायणा parAyaNA. The term dh²arma has been annotated in Naama 445. The word परायणा parAyaNA in this context is leading and conducive to, wholly devoted to, complete knowledge and ability to guide based on that knowledge.

NOTE: The word परायणा parAyaNA is repeated in many Naamas 441,447,510,534,553,923 and hence its other meanings are also given here. : object of attention, reading a scripture from beginning to end, principal, violent, leading or conducive to, strong [as pain], being the chief object or final aim, filled or occupied with, studying, last resort, chief matter, complete text, principal object, final end, totality, wholly devoted or destined to, last resort or refuge, departure or way of departure, going over, religious order or division, final end or aim, reading through [perusing, studying], whole, engaged in, epitome, perusing, summary, going away, affected or possessed by, making anything one's chief object, essence, reading a purANa (sacred story type texts to elucidate vEdhic knowledge) or causing it to be read, universal medicine, intent upon, complete collection of, panacea, dependent on

448 ॐ धनाध्यक्षाय नमः । **ஓம் த⁴நாத்⁴ யக்ஷாய நமஹ**
 ఓం ధనా ధ్యక్షాయ నమః । **dh²anA dh²yak shAya**

B²aGhavAn who presides over wealth – (treasury head, overseer) (wealth doesn't mean mere paper money / gold. It is physical, mental, , emotional, health, knowledge and other sustenance related aspects. (धन dh²ana = wealth+ अध्यक्ष = adhr²yaksha = manager, head, chairperson, ruler, controller, overseer, eye witness, director, warden, inspector)

449 ॐ धनपतये नमः । **ஓம் த⁴ந பதயே நமஹ**
 ఓం ధన పతయే నమః । **dh²ana pathayE**

Praise to B²aGhavAn who takes care of / protects / wealth (धन dh²ana = wealth+ पति Pathi is also husbanding, protecting). Together the word also colloquially refers to one who possesses wealth.

450 ॐ धृतिमते नमः ।

ఓం ధృతి మతే నమః । ౪౫౦

ఓం త్⁴రుతి మతే నమః

dh²rithi mathE

Praise to B²aGhavAn Who is the Personification of Courage; worthy of prayer, steadfast, resolute, courageous, delight (=धृति dhRti + मति mathi= intellect)

धृति dhRti courage, self-command, fish, skin, leather water bag, hide, cloud pair of bellows, leather bag for holding water and other fluids, bag, piece of leather, Resolution or Satisfaction, firmness, supporting, satisfaction, firm bearing, holding, any offering or sacrifice, will, content, steadiness, joy, seizing, constancy, resolution, keeping, misleading + मति mathi: regarded as, taken for, supposed, believed, counsel, advice, religion, vote, intuition, prescience, intention, intellect,, measure,

451 ॐ धूतकिल्बिषाय नमः ।

ఓం ధూత కిల్బిషాయ నమః ।

ఓం దూ⁴త కిల్పి³షాయ నమః

dh²ootha kilbi shaya

Praise to B²aGhavAn who has shaken off all faults, injuries, sickness, diseases, injuries (and by default who is fit to give the same benefit to HIS devotees) (धूत dh²ootha = shaken, stirred etc. किल्बिष kilbisha= faults, guilt, sin, injustices, disease, offence, injury)

धर्महेतुधर्मशूरोधर्मकृद्भर्मविद्धुवः । धाताधीमान्धर्मचारीधन्योध्युयोधृतव्रतः ॥ ६२ ॥

452 ॐ धर्महेतवे नमः ।

ఓం ధర్మ హేతవే నమః ।

ఓం త⁴ర్మ హేతవే నమః

dh²arma hEthavE

B²aGhavAn is both Cause, reason of dh²arma. Hence HE protects dh²arma (धर्म dh²arma + हेतु hEthu = facilitator, protector)

453 ॐ धर्मशूराय नमः ।

ఓం ధర్మ శూరాయ నమః ।

ఓం త⁴ర్మ శూరాయ నమః

dh²arma s₂oo raya

Praise to B²aGhavAn who is the brave KING of dh²arma in protecting dh²arma. Protecting order / justice (धर्म dh²arma + शूरा s₂oora= brave, daring)-

454 ॐ धर्मकृते नमः ।

ఓం ధర్మ కృతే నమః ।

ఓం త⁴ర్మ క్³రుతే నమః

dh²arma krithE

Praise to B²aGhavAn is fully accomplished in dh²arma. (धर्म dh²arma + कृतु kruthu = doing) धर्मकृत् = dh²arma kruth =virtuous, maintenance of order, doing one's duty, virtue, fulfilment, moral / religious observance

455 ॐ धर्मविदे नमः ।

ఓం ధర్మ విదే నమః ।

ఓం త⁴ర్మ వి³దే నమః

dh²arma vidhE

Praise to B²aGhavAn Who is fully knowledgeable and conversant with dh²arma, pious, knower of law / duty, (धर्म dh²arma + विद् vid = knowledgeable)

456 ॐ ध्रुवाय नमः ।

ఓం త్⁴రువాయ నమః

ఓం ధ్రువాయ నమః ।

dh²ru vAya

Praise to B²aGhavAn Who is Very Stable like the pollster (dh²ruva- fixated) in protecting the devotees who surrender un to his feet. Pl see Naama 9

457 ॐ धात्रे नमः ।

ఓం తా⁴త్రే నమఱు

ఓం ధాత్రే నమః ।

dh²a thrE

Praise to The B²aGhavAn Who Gives; the B²aGhavAn who is the mother of mother of mother, origin source of motherhood, a holder of all that could be granted as boon to devotees (one word) [धात्र = dh²Athra = vessel, holder, receptacle]

458 ॐ धीमते नमः ।

ఓం ధీ⁴మతే నమఱు

ఓం ధీమతే నమః ।

dh²ee mathE

Praise to B²aGhavAn who is Wise, intelligent, learned personified (one word)

459 ॐ धर्मचारिणे नमः ।

ఓం త⁴ర్మ శారిణే నమఱు

ఓం ధర్మ చారిణే నమః ।

dh²arma chArinE

Praise to B²aGhavAn who himself traverses the path of dh²arma (/ observes the Laws of, honest, virtuous, fulfilling one's duties. ధర్మ B²aGhavAn is easily obtained by those observing dh²arma (the code of life for each role and stage) with steadfast mind. (Chaarini चारिणी is the observing traversing the virtuous path of ధర్మ dh²arma -)

460 ॐ धन्याय नमः । ४६०

ఓం త⁴న్ యాయ నమఱు

ఓం ధన్యాయ నమః । ४६०

dh²an yA ya

Praise to The B²aGhavAn Who bestows of all blessings, wealth, good fortune, opulence, (one word) [धन्य =wholesome, wealth, virtuous, treasure, rich, thankful, fortunate, blessed]

461 ॐ धुर्याय नमः ।

ఓం దు⁴ర్ యాయ నమఱు

ఓం ధుర్యాయ నమః ।

dh²ur yAya

Praise to B²aGhavAn who is Fit for bearing burden, bears the burden of universe, fit to be entrusted with important duties of protecting the creation, standing at the head, chief, foremost; who carries out creation and sustenance etc. without hitch (one word)

धुर्य = dh2urya = fit to be harnessed, minister, kind of medic. plant, horse, forepart of a pole, foremost, eminently fit for or distinguished by, chief, charge d' affaires. bullock, best, being at the head of, beast of burden, able to draw or bear, leader,

462 ॐ धृतरताय नमः ।

ఓం త⁴రుత వ్రతాయ నమఱు

ఓం ధృత వ్రతాయ నమః ।

dh²ritha vra thAya

Praise to B²aGhavAn who himself observes all austerities and penances, firmly, resolutely with steadfast B²aGhavAn is easily obtained by observing austerities with steadfast mind. (व्रता vratha = penance etc. + धृत्

dh²rutha: observe) [धृतरुत = dh²rutha vratha = of fixed law & order, maintaining law & order, firmly, resolutely, faithful, devoted, attached, being accustomed to]

नित्योत्सवो नित्यतृप्तो निर्लेपो निश्चलात्मकः । निरवद्यो निराधारो निष्कलङ्को निरञ्जनः ॥६३

463 ॐ नित्योस्तवाय नमः । **ஓம் நித்யோ த்ஸவாய நமஹ**
ఓం నిత్యస్తవాయ నమః । **NithyOstha vAya**

Praise to B²aGhavAn on whom is immortal, everlasting, constant and for whom we can celebrate festival every day. Praise to B²aGhavAn who is always in a celebratory energy, always delightful. (नित्य Nithya = daily, eternal. Immortal, + उस्तवा uthsavam = festive)

[Other meanings of नित्य Nithya = daily, eternal. Immortal, constant, usual (routine), perpetual, obligatory, ocean, ordinary, one's own, necessary, invariable, fixed, Everlasting, constantly dwelling or engaged in, constant and indispensable rite or act, native, innate]

464 ॐ नित्यतृप्ताय नमः । **ஓம் நித்ய த்ருப்தாய நமஹ**
ఓం నిత్య తృప్తాయ నమః । **Nithya thrup thAya**

Praise to B²aGhavAn who is always contented, satisfied, gratified. (नित्य Nithya = eternally + तृप्ता thruptha = ever satisfied. Nothing is missing for HIM, in HIM)

465 ॐ निर्लेपाय नमः । **ஓம் நிர்லேபாய நமஹ**
ఓం నిర్లేపాయ నమః । **Nirle pAya**

Praise to B²aGhavAn who does not have any attachment, stainless, sinless, un-smearred, (निः Ni: antonym + लेपा lEpA attachment, food, unguent, stain, spot, impurities, glue)

466 ॐ निश्चलात्मकाय नमः । **ஓம் நிச்சலாத் மகாய நமஹ**
ఓం నిశ్చ లాత్మకాయ నమః । **NiS₂ chala thma kAya**

Praise to B²aGhavAn who is steadfast bound, consciousness (nih निः antonym + chala चल moving wavering + aatmaka आत्मक = consciousness)

467 ॐ निरवद्याय नमः । **ஓம் நிரவத்³யாய நமஹ**
ఓం నిర వద్యాయ నమః । **Nira vadh yAya**

Praise to B²aGhavAn who is beyond imperfections, unobjectionable, non-blameable, excellence, stainless. All actions of B²aGhavAn are only for good of mankind. There is no expectation of benefit from any of B²aGhavAn's actions. There is no motive except to lift mankind and hence intention / words / actions of are PURE and beyond even debate (nih निः antonym + avadya अवद्य all accusations, blames, vice, disagreements, inferiorities)

468 ॐ निराधाराय नमः । **ஓம் நிரா தா⁴ராய நமஹ**
ఓం నిరా ధారాయ నమః । **Nira dh²A rAya**

ఓం నిత్య నన్దాయ నమః ।

NithyA nan dhAya

Praise to B²aGhavAn who is eternally happy, always blissful and hence can extend bliss to devotees. Only if water is in the bucket, a pail can pick up. When B²aGhavAn is Blissful, the same can be extended to others. (నిత్య Nithya = daily, always, ever + ఆనన్దాయ = blissful. Please see Naama 16 for non-dual bliss)

476 ఓం నిరాతక్లాయ నమః ।

ఓం నిరా తక్లాయ నమః

ఓం నిరాత జ్ఞాయ నమః ।

Nira than kAya

Praise to B²aGhavAn who is comfortable, healthy, free from fear, free from insecurity, free from ailment honest (nih నిః antonym + ఆతక్లాయ Athankam = fear, insecurity, ailment etc.)

477 ఓం నిష్ప్రపంచాయ నమః ।

ఓం నిష్ప్ పరపంచాయ నమః

ఓం నిష్ప్రప జ్ఞాయ నమః ।

Nish prapan chAya

Praise to B²aGhavAn who is being real, beyond the universe in materialized form. – beyond expansion, beyond manifoldness, (nih నిః antonym + prapancham ప్రపంచమ్ copious expansion of universe, manifestation). (we must understand that B²aGhavAn is beyond any description using known boundaries, space and time dimension). Universe is brahma swaropa but B²aGhavAn has no need to materialize as universe. Brahma/ can just exist as शुद्ध चैतन्यम् *sudh² dha* chaitanyam, cosmic consciousness in sookshma form (unobjectified, non-materialized सूक्ष्म / अव्यक्त)

478 ఓం నిరామయాయ నమః ।

ఓం నిరా మయాయ నమః

ఓం నిరామ యాయ నమః ।

NirAma yAya

Praise to B²aGhavAn who is free from disease / illness, sound, healthy, able, untainted, pure. guileless. free from defects or blemishes. full, complete, infallible. - . not liable to failure well-being, welfare, happiness. నిరామయ nirAmaya is one word=secure, causing health, healthy, untainted, complete, well, entire, infallible, wholesome, free from illness, pure, health, welfare, freedom from . (nih నిః antonym + అమాయ amAya =not cunning, not sagacious, free from deceit, guileless, absence of delusion or deceit or guile, indigestion, sickness, disease

నిరవద్యోనిరీహశ్చనిర్దశోనిర్మలాత్మకః ।నిత్యానన్దోనిజరిశోనిఃసङ్గోనిగమస్తుతః ॥౬౫॥

479 ఓం నిరవద్యాయ నమః ।

ఓం నిరవ త్తయాయ నమః

ఓం నిర వద్యాయ నమః ।

Niravadh yAya

Praise to B²aGhavAn who has no end, no boundary, limitless. (nih నిః antonym + అవద్య **avadya** disagreeable, not to be praised, fit to be condemned, blamable, low, inferior, blame, anything blamable, shame, want, disgrace, imperfection, vice, censure, (నిరవద్య = niravadhya = unobjectionable, non-blamable, excellence, high number, stainless)

480 ఓం నిరీహాయ నమః ।

ఓం నిరీహాయ నమః

ఓం నిరీ హాయ నమః । ౪౮౦

Niree hAya

extremes of ignorance and enlightenment stops and we reach "Nih chala" non-movement? One notable point here is the verse doesn't talk of dropping the mind but making it still! How come an enlightened soul gets back to ignorance? This is explained by vaikuntam वैकुण्ठम् concept annotated in poorva b²aagam and Naamaa 18

486 ॐ निगमस्तुताय नमः । ॐம் நிக³ம ஸ்துதாய நமஹ
 ఓం నిగమ స్తుతాయ నమః । **Nigama sthu thAya**

Praise to B²aGhavAn who is praised, worshipped, kept in a high status (=sthutha స్తుతా) by and in vEdhAs (=నిగమ, nigama) In effect B²aGhavAn is NigamaAnthara నిగమాంతర (నిగమ + అంతర) = the core of vEdhAs, innermost message of vEdhAs. Knowing B²aGhavAn is same as knowing vEdhAs.

निष्कण्टकोनिरालम्बोनिष्प्रत्यूहोनिरुद्धवः।नित्योनियतकल्याणोनिर्विकल्पोनिराश्रयः॥६६॥

487 ॐ निष्कण्टकाय नमः । ॐம் நிஷ⁶ కణ్టకాయ నమహ
 ఓం నిష్కణ్టకాయ నమః । **Nish kaNta kAya**

Praise to B²aGhavAn who is free of thorns (symbolically for any obstacles), secure, peaceful, free of enemies, unhurt (never capable of being hurt), always untroubled, [nih निः antonym + कण्टक, kaNTaka =obstacles, thorns]

Note: कण्टक, kaNTaka may also mean: symptom of disease, sting, boundary of a village, first, any troublesome seditious person, detection of error, vexing or injurious speech, fault, fourth, paltry foe, anything pointed, bamboo, any annoyance or source of vexation, finger-nail, defect, seventh, enemy in general, point of a pin or needle, workshop, obstacle, erection of the hair of the body in thrilling emotions, and tenth lunar mansions and, sharp stinging pain, prickle, manufactory, impediment, unevenness or roughness,

488 ॐ निरालम्बाय नमः । ॐம் நிரాలంపా³య నమహ
 ఓం నిరా లంబాయ నమః । **NirA lam bAya**

Praise to B²aGhavAn who is self-supported, independent, not-dependent on any external props, not resting on any other, alone, friendly (nih निः antonym + आलम्ब Alamba = prop, receptacle, hook, platform hanging down, support, depending on or from, that on which one rests or leans)

489 ॐ निष्प्रत्यूहाय नमः । ॐம் நிஷ⁶ ప్రత్యూహాయ నమహ
 ఓం నిష్ప్ర త్యూహాయ నమః । **Nish prathyU hAya**

Praise to B²aGhavAn who is unobstructed, unimpeded, irremediable, free (nih निः antonym + प्रत्यूह prathyUha = impediment, obstacle, interruption.

490 ॐ निरुद्धवाय नमः । ॐம் నిరుద్ధ³ ప⁴వాయ నమహ
 ఓం నిరుద్ధవాయ నమః । ౪౯౦ **Nirudh b²a vAya**

Praise to B²aGhavAn who has no birth (always existing, beyond birth and death (nih निः antonym + उद्भवाय =being born, arise, existence, produced from, coming from)

Praise to B²aGhavAn who can bestow complete (= पूर्ण, PoorNa) virtuous consequences (= पुण्य PuNya). That means B²aGhavAn takes us in a virtuous (dh²armic) path where only virtuosity (PuNya पुण्य) accrues. Please see Naama 147 for annotation on PuNya. Please see Naama 144 for some annotation. (please see foot note)

45 Foot note Naamaa 506:

purNam is infinity. Immortality. Nothing that adds or substrates make it increase or decrease. It remains infinity. पूर्णमिदं पूर्णमिदं पूर्णतूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ PUrnnam-Adah PUrnnam-Idam

PUrnnAt-PUrnnam UdhachyatE |PUrnnasya PUrnnam-Aadaaya PUrnnam-Eva-Avashissyate. ॥

That = Adah = Outer World) is PoorNa (Full with Divine Consciousness).

This = Idam = inner World) is also PoorNa (Full with Divine Consciousness);

PUrnnAt = From PoorNa is (UdhachyatE =) manifested PoorNa (PUrnnam). (From the Fullness of Divine Consciousness the World is manifested,

Taking (Aadaaya) PoorNa (PUrnnam) from PoorNa (PUrnnasya), PoorNa indeed remains (PUrnnam-Eva-Avashissyate)

MEANING: That is complete. This is complete, From the completeness comes the completeness. Even if completeness is removed from completeness, it indeed remains completeness.

Because Divine Consciousness is non-Dual and Infinite= purNam = पूर्णम् = "COMPLETENESS" = all-inclusive universe = is same as cosmic conscious, pure consciousness, collective consciousness, primordial energy, indestructible energy.

507 ॐ पुण्याकराय नमः ।
ఓం పుణ్యా కరాయ నమః ।

ॐ పుణ్యకరాయ నమః
PuNya karAya

Praise to B²aGhavAn who makes PuNya happen. Makes us to perform PUNYA earning actions (virtuous actions). Please see Naama 147 for discussion of PuNya.

508 ॐ पुण्यरूपाय नमः ।
ఓం పుణ్య రూపాయ నమః ।

ॐ పుణ్యరూపాయ నమః
PuNya roo pAya

Praise to B²aGhavAn whose form (=रूपा roopa) itself is heavenly, highest paradise visible to us and help us accrue puNya. Please see NAAMA 147 for discussion of पुण्य PuNya.

509 ॐ पुण्याय नमः ।
ఓం పుణ్యాయ నమః ।

ॐ పుణ్యాయ నమః
PuN yAya

I bow to the B²aGhavAn who is the PUNYA = virtuousness; HIMSELF.

510 ॐ पुण्यपरायनाय नमः ।
ఓం పుణ్య పరాయనాయ నమః ।

ॐ పుణ్యపరాయణాయ నమః
PuNya parAya nAya

Praise to B²aGhavAn who. makes the PUNYA as the end object of every one. (Pl see 147 for discussion on PuNya. Pl see 447 for discussion on ParAyaNA.

पुण्योदयःपरंज्योतिःपुण्यकृत्युण्यवर्धनः।परानन्दःपरतरःपुण्यकीर्तिःपुरातनः॥६९॥

511 ॐ पुण्योदयाय नमः ।
ఓం పుణ్యో దయాయ నమః ।

ఓం పుణ్యో దయాయ నమః
PuNya dhA yAya

Praise to B²aGhavAn who makes PuNya emerge, come up, ascend, elevate and each of us get guided/ elevated in performance of PuNya karma (PuNya पुण्य + udaya उदय = emerge, rise

512 ॐ परञ्ज्योतिषे नमः ।
ఓం పరజ్ఞ్యోతిషే నమః ।

ఓం పరం జ్యోతిషే నమః
Param jyO thishE

Praise to B²aGhavAn who is (परम् = param =) greatest and supreme + (ज्योतिषे = jytOthish) astrologer, astronomer, who keeps the universe in motion in a stable condition

513 ॐ पुण्यकृते नमः ।
ఓం పుణ్య కృతే నమః ।

ఓం పుణ్య కృతాయ నమః
PuNya krithE

Praise to B²aGhavAn who makes us act right and perform virtuous meritorious actions PuNya KArya (Please see 147 for discussion on PuNya). (puNya पुण्य + kruth कृते= doer. Similar to Naamaa: 411 दिव्याकृतये Dhiviya kri thayE and Naamaa 454 ॐ धर्मकृते dh²arma krithE

514 ॐ पुण्यवर्धनाय नमः ।
ఓం పుణ్య వర్ధనాయ నమః ।

ఓం పుణ్య వర్ధనాయ నమః
PuNya var dh²a nAya

Praise to B²aGhavAn who ensures that the puNya activities (we perform) keeps increasing, upgrading, promoting until the end objective is achieved. Please see 147 for पुण्य puNya and 233 for vardhana वर्धना augmenting.

515 ॐ परानन्दाय नमः ।
ఓం పరా నన్దాయ నమః ।

ఓం పరా నన్దాయ నమః
ParA nan dhAya

Praise to B²aGhavAn who is the SUPREME BLISS (para पर + AnanDhaya आनन्दाय). The word PARA पर has many meanings based on context. Explained in 441, 447, 505 and 512. It could be oldest of the oldest or the most distant future, or of another set, another world. It could mean above, great, supreme, farthest, extreme depending on suffix, prefix and character that follows).

516 ॐ परतराय नमः ।
ఓం పర తరాయ నమః ।

ఓం పర తరాయ నమః
Para tha rAya

Praise to B²aGhavAn who is beyond space dimension, superlative, farthest. (परतर = parathara = superlative and comparative), परातरम् = paratara = further away,

517 ॐ पुण्यकीर्तये नमः ।
ఓం పుణ్య కీర్తయే నమః ।

ఓం పుణ్య కీర్తయే నమః
PuNya keerthayE

Praise to B²aGhavAn who is bearing that (कीर्ति = keerthy =) auspicious, celebrated, famous, renowned, glorified name, reputed, lustrous name chanting of which leads us to (पुण्य = puNya =) virtuous activities.

518 ॐ पुरातनाय नमः ।

ఓం పురా తనాయ నమః

ఓం పురా తనాయ నమః ।

PurA tha nAya

Praise to B²aGhavAn who is the most ancient, legendary, first to be known, first manifestation of cosmic consciousness in the sound of OM ॐ. (पुरातन purAthana = one word)

ప్రసन्नరూపఃప్రాణేశఃపన్నగఃపాపనాశనః । ప్రణతార్తిహరఃపూర్ణఃపార్వతీనందనఃప్రభుః ॥ ౫౦ ॥

519 ॐ ప్రసన్నరూపాయ నమః ।

ఓం ప్రసన్న రూపాయా నమః

ఓం ప్రసన్న రూపాయ నమః ।

Prasan na roo pAya

Praise to B²aGhavAn who has bright, propitious, gracious, form (ప్రసన్న Prasanna + రూపా roopam)

520 ॐ ప్రాణేశాయ నమః ।

ఓం ప్రాణేశాయ నమః

ఓం ప్రాణేశాయ నమః । ౫౨౦

PrAnE S₂Aya

Praise to B²aGhavAn who is most beloved leader, chief of all living creatures in this universe (this is typical meaning. (prANa ప్రాణ = breath of life + ईशा IS₂a = leader) VARIATION: Praise the B²aGhavAn who controls the prANa breath of life of all living life) (Spouses call each other prANeS₂a)

521 ॐ పన్నగాయ నమః ।

ఓం పన్న గాయ నమః

ఓం పన్న గాయ నమః ।

Panna gAya

Praise to B²aGhavAn who is worshipped in snake form (पन्नग= pannaga = moves in wavy motion, serpent,) in many parts of India

522 ॐ పాపనాశనాయ నమః ।

ఓం పాప నాశనాయ నమః

ఓం పాప నాశనాయ నమః ।

Paapa naaS₂a nAya

Praise to the B²aGhavAn who is the destroyer of pApa (= Evil, sinful, wicked, vicious Mischievous, destructive, accursed, Low, vile, abandoned; Inauspicious, malignant, foreboding evil acts). The was sanAthana dh²arma has already been dealt with in 147 and 445.

523 ॐ ప్రణతార్తిహరాయ నమః ।

ఓం ప్రణతార్తిహరాయ నమః

ఓం ప్రణతార్తి హరాయ నమః ।

PraNa thArthi harAya

Praise to B²aGhavAn who removes all worries of devotees who surrender to HIM. (प्रणत –surrendered + आर्ति - devotee desiring release from sufferings and miseries + हर - eliminate, nullify totally) (please see foot note)

46 Foot note Naamaa 523:

True sense of this Naama is much more: I bow, surrender and worship B²aGhavAn, the One who totally removes all my sufferings (that arises from assumption of "I" ness). At the end HE alone remains and "me" gets sublimated. My humble salutations to B²aGhavAn towards the highest love of GOD. Merging = of individual consciousness with cosmic consciousness, losing the "I" ness is possible by HIS (one who is laya kAraka = लय कारक) divine grace and guidance.

Arti आर्ति is one of the four types by which the devotees approach B²aGhavAn for the removal of our sufferings and worldly miseries. Induced and impelled by this limited objective, when we surrender to

B²aGhavAn, B²aGhavAn removes not only our worldly sufferings but all our sufferings totally, i.e. reveal the *aatma gnAnam* itself to us. This surrender is most important. Because whether we surrender or not, it is B²aGhavAn who removes our worldly sufferings (pain, pleasure etc.) as they arise, and many times even before they arise. But the permanent erasure (हरं hara) happens when we surrender, lose the "I" identity and submerge.

B²aghavath gEtha 18:66 मामेकं शरणं ब्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि (mAm Ekam s₂aranam vraja, sarva paapeb²yoh mOksha ishyAmi.) mAm = unto Me + Ekam = only + s₂aranam = surrender + vraja = go + aham = I + tvam = you + sarva = all + pApEb²yOh = from sinful reactions + mOksha ishyAmi = deliver;).

VARIATION 1: Praise the B²aGhavAn who skillfully removes all our pain, grief, injury. (pranatha प्रणत = revered, clever, skillful, humble, respectfully bowed to, + aarti आर्ति (grief, mischief, pain, injury + हरं hara = take away, destroy). VARIATION 2: Praise the B²aGhavAn who when approached with devotion, removes all the karma and liberates us. (प्रण Prana = ancient, old + तार्ति tharthi = belonging to 3rd part + हरं hara = take away, destroy. We have already seen the details of karma in Naama: 333 प्रणी is devotion, furtherance, guidance and doesn't apply here).

524 ॐ पूर्णाय नमः ।
ఓం పూర్ణాయ నమః ।

ஓம் பூர்ணாய நமஹ
Poor NAya

Please see Naama 506. Praise to B²aGhavAn who is infinity, complete, nothing lacking. Whatever added or subtracted doesn't change anything to B²aghavAn .

525 ॐ पार्वतीनन्दनाय नमः ।
ఓం పార్వతీ నన్దనాయ నమః ।

ஓம் பார்வதீ நந்த³நாய நமஹ
PARvathee nandha nAya

Praise to B²aGhavAn who is the son and delight of Goddess PARvathy. (नन्दना nandhana =delight on seeing son).

526 ॐ प्रभवे नमः ।
ఓం ప్రభవే నమః ।

ஓம் ப்ரப⁴வே நமஹ
Pra b²avE

Praise to B²aGhavAn who is the originating place of all lives jEva chaitanyam (प्रभु = prab²u = Excellent, distinguished, Superior, powerful, mighty, authority, owner, B²aghavAn)

पूतात्मापुरुषःप्राणःप्रभवःपुरुषोत्तमः।प्रसन्नःपरमस्पष्टःपरःपरिवृढःपरः॥७१॥

527 ॐ पूतात्मने नमः ।
ఓం పూతా త్మనే నమః ।

ஓம் பூதாத்மநே நமஹ
Poo thath manE

Praise to B²aGhavAn who is breathing all the time (पूतात्म poothaathma taken as one word). पूतात्मन् **pUthAthman** as applied to humans in one word means: pure-minded, ascetic, man purified by ablution, saint. From this perspective पूत = pootha = purified, cleansed, cleaned, clear, clear, bright-fit to hold life.

पूत pootha has 2 sets of meanings *There is an opposite meaning though not fitting in to this context पूत शरीर = Pootha s₂areeram = a body without life. From that perspective it means putrefied, foul smelling and*

stinking. In other words, B²aGhavAn is the Athman आत्मन् that makes a body capable of holding life in to a human with pure mind].

528 ॐ पुरुषाय नमः ।

ఓం పురుషాయ నమః ।

ஓம் புருஷாய நமஹ

Puru shAya

Praise to B²aGhavAn who is the Parama purusha -the first, greatest, farthest immutable truth. *sudh²dha* chaitanyam (शुद्ध चैतन्यम्) – the primordial consciousness, the non-destructible eternal consciousness, eternal and – all-inclusive energy source in the form of fire column (*agnih sthambam* = अग्नि स्तम्भम्) whose beginning and end are beyond measurement, beyond knowing by searching. This requires some annotation. Please see Note below

47 Foot note Naamaa 528:

agnih sthambam = अग्नि स्तम्भम् = pillar / column of primordial fire that denotes the primordial energy source with no beginning and end. This knowledge is ritualized using an idol lingOdhbava.

In almost all S₂iva temples in South of India, there is a small idol kept behind B²aGhavAn S₂iva 's sanctum sanctorum called lingOdhbava = लिङ्गोद्भव. The top of head (called S₂iras शिरस् just the top of the hair line. Note it is not full head and face) and bottom of foot (called pAdham = पादम्. this is not the entire foot below ankle but just tips of toe phalanges, the bottom most points) are concealed. B²aGhavAn vishNu – protector / sustainer of life- is shown searching downwards and B²aGhavAn Brahma – the creator of life-searching upwards. The story goes that when these two had an argument on superiority between the two roles, they went to B²aGhavAn S₂iva; the "laya kAraka= लय कारका "- one who is responsible to absorb the individual life and merge it with cosmic energy. B²aGhavAn S₂iva in turn, asked these two that one of them should go in search of the HIS feet which is the origin of "Fire column" and the other should go in search of HIS head which is the end of the fire column. And whosoever finds first would be declared the winner. And both could not find the "Start / origin" or "End", no matter how deep or up they went. This is to convey that no one can truly find out the beginning and end of the primordial consciousness represented as "fire column". This "energy column" / Agni sthambam has always existed, exists even now and will always exist and referred to as ब्रह्मन् or परब्रह्मन् or परचिद्रूपा or परम पुरुषा. Naamaa 126 contains annotation for पुरुषा =purusha as quoted from तैत्तिरीय उपनिषद् = ThaithrEya upanishadh. Please also see Naama 531 below].

During each cycle of CREATION to ANNIHILATION, the span of which may be millions of years, B²aGhavAn S₂iva absorbs all the individual parts of consciousness (this is called merging = laya kArakam= लय कारकम्) At the start of the creation – the living organisms- scientifically called single cell plankton – the start of the food chain (referred to as dasAvathAra = दशावतार; the 10 incarnations starting from fish which is supposed to be swimming in the milky way galactic ocean – depicting the start of food cahin and called matsyAvathAra मत्स्य अवतार) keeps evolving culminating in 6 + billion cell humans and more. At the end of creation, Noah Arc, all life energies are absorbed / merged in to the " fire column"

529 ॐ प्राणाय नमः ।

ఓం ప్రాణాయ నమః ।

ஓம் ப்ராணாய நமஹ

Pra NAya

Praise to B²aGhavAnwho himself is The Supreme Spirit. The breath of life, vitality, principle of life

530 ॐ प्रभवाय नमः । ५३०
ఓం ప్రభవాయ నమః । ౫౩౦

ఓం పరప⁴ వాయ నమః
Prab²a vAya

Praise to B²aGhavAn who is the source and origin of all manifestations, life, moving, non-moving, material and unobejctified creations. (प्रभव Prab²avA =origin, source, prominent, excelling, distinguished, power, might, production, cause of existence, birthplace, might importance, influence, prowess, effect, greatness, impact, influential, happen, splendorous, thermal effect, efficacy, conciliation, supernatural power, production, majesty, splendour, dignity, beauty, strength, tranquillizing).

531 ॐ पुरुषोत्तमाय नमः ।
ఓం పురుషోత్తమాయ నమః ।

ఓం పురుషోత్తమాయ నమః
PurushO ththa mAya

Praise to the B²aGhavAn who is referred to as The Purusha Uththama, the very first, primordial, greatest and most virtuous purusha. Purusha already annotated in 126. (please see foot note)

48 Foot note Naamaa 532:

This leads to a question as to why the Brahman started to get divided / mutated / evolved in to space, fire, water, matter, life holding form at all; instead of remaining Non-DUAL *sudh²dha* chaitanyam itself. What is the "Cause (KAARANA- कारण) of para-chidhrUpa परचिद्रूप to manifest itself as

- (1) S₂iva –Parvathy शिव and शक्ति / पार्वति (लय कारका s₂ivA laya kAraka and its energy source = s₂akthi) for merging of jEva and *sudh²dha* chaitanyam;
- (2) Vishnu- Lakshmi = विष्णु - लक्ष्मी (स्थिति कारक sthithi kaaraka and the provider of all wealth needed to sustain / protect) protection / sustenance and
- (3) Brahma – Saraswathi = ब्रह्म - सरस्वती (जनन कारक janana karaka Creation and the intelligence to be installed in living things to sustain self and species)?

One explanation is: *तस्यान् तर्नमसि कामः समपद्यत इदं सृजेयमिति स ऐक्षत बहुस्यां प्रजायेयेति (Tasyaan tharnamasi kaamah sama padyatha idam srijeuam ithi Sa Aikshatha bahunbyaam prajaayeyethi) it is of HIS own will / desire, the ONE became many.*

And there is another explanation that the single entity ऐक्षत - with no dual existence, could not bestow love, mercy because there was no duality and that is the reason परचिद्रूप primordial roopa decided to mutate in to what we see as this world.

532 ॐ प्रसन्नाय नमः ।
ఓం ప్రసన్నాయ నమః ।

ఓం పరసన్నాయ నమః
Prasan nAya

Praise to B²aGhavAn who is delightful, pleasing, pure and clear (Please see Naama 519)

533 ॐ परमस्पष्टाय नमः ।
ఓం పరమ స్పష్టాయ నమః ।

ఓం పరమస్పష్టాయ నమః
Parama spash tAya

Praise to B²aGhavAn who is excellently, extremely and PLAINLY clear and confirmatory supreme being (it is so clearly visible where there is no scope for doubts (परम parama + स्पष्ट spashta =plain, evident, clearly perceived or discerned, unfettered, openly correct, real, distinctly visible, straight, clear, intelligible, true, straight out distinct, boldly, bound, one who sees clearly).

B²aGhavAn is also our wealth. B²aGhavAn is also PARA पर +arth²a अर्थ - the ultimate truth. Please see naamaa 55, 261 and 891 for various meanings of the word ARTH²A अर्थ

540 ॐ प्रियदर्शनाय नमः । **ஓம் ப்ரிய த³ர்ஸநாய நமஹ**
ஓం ப்ரிய దర్శనాయ నమః । ५५० **Priya dharS₂a nAya**

Praise to B²aGhavAn who looks enchanting and pleasant to look at AND also B²aGhavAn looks at any issue, any creature with loving kind eyes प्रिय Priya + दर्शन dharS₂anA sight of

541 ॐ पवित्राय नमः । **ஓம் பவித்ராய நமஹ**
ஓం పవి త్రాయ నమః । **Pavith rAya**

Praise to B²aGhavAn who is pure, chaste and also gives us purity in heart. (= pavithrA पवित्रा)

542 ॐ पुष्टिदाय नमः । **ஓம் புஷ்டிதாய³ நமஹ**
ஓం పుష్టి దాయ నమః । **Pushti dhAya**

Praise B²aGhavAn who BESTOWs us strength, nourishment, development, opulence, maintenance, support, growth and prosperity to living creatures. (=pushti, Pushti + दाय = dhAya = giver)

543 ॐ पूर्तये नमः । **ஓம் பூர்தயே நமஹ**
ஓం పూర్తయే నమః । **Poor tha yE**

Praise to B²aGhavAn who is complete in HIMSELF and a fully accomplished person. (=पूर्ति poorthy) B²aGhavAn acts to fill the void in us and make us also complete. Poornam, poorthy, infinity all signify more or less same. Poorthy however also means accomplishment, completion, reward, filling to the brim etc.

544 ॐ पिङ्गलाय नमः । **ஓம் பிங்க³லாய நமஹ**
ஓం పిఙ్గలాయ నమః । **Pinga lAya**

Praise to B²aGhavAn who is the bridge between this life IHA इह and after-life PARA पर. VARIATION: he is considered the Pingala पिङ्गला- fifth seat of swAdhistAna chakra. He is of serpent form). (please see foot note)

49 Foot note Naamaa 544

The above annotation is my understanding. However, the terms Ida and pingala are quoted in Hindu, Budhdh²a and Chinese literature. A few of them are quoted for an alternate understanding to suit your chemistry.

Quote 1: Sadhuguru Jaggi VASudEv. *Within the spine, if you know its physical construction, you will know there are two holes on either side of the spine which are like conduit pipes for all the nerves to pass. This is the Ida and the Pingala, the left and the right channels. In the Pranamayakosha or the energy body, there are 72,000 nAdis. The 72,000 nAdis spring from three basic nAdis – the left, the right and the central – the Ida, Pingala, and Sushumna. The word “nadi” does not mean nerve. nAdis are pathways or channels of prANa in the system. These 72,000 nAdis don’t have a physical manifestation. In the sense, if you cut the body and look in, you will not find them. But as you become more aware, you will notice the energy is not moving at random, it is moving in established pathways. There are 72,000 different ways in which the energy or prANa moves. Only when energies enter into Sushumna, life really begins. –*

Quote 2: 'Tantra yoga: In addition to the seven chakras of the subtle body, the Tantras have described a network of subtle channels known as nAdis through which the life force (prANa) circulate. Nadi means "stream ". According to the tantric treatise Shiva Samhita, there are fourteen principal nAdis. Of these, Ida, Pingala and Sushumna are considered the most important.

Ida is the left channel. Ida is white, feminine, cold, represents the moon and is associated with the river Ganga (Ganges). Originating in Muladhara, Ida ends up in the left nostril.

Pingala is the right channel. Pingala is red, masculine, hot, represents the sun and is associated with the river Yamuna. Originating in Muladhara, Pingala ends up in the right nostril.

Sushumna is the central channel and is associated with the river Saraswathi. Within the Sushumna nadi there are three more subtle channels: Vajra, Chithrini and Brahma nadi through which Kundalini moves upwards running up the body from just below Muladhara chakra to Sahasrara chakra at the crown of the head.

The kanda in Muladhara chakra is the meeting place of the three main nAdis and is known as Yuktha Thriveni (Yuktha: "combined ", thri: "three ", vEni: "streams "). In Muladhara, Shakti, the static un-manifested Kundalini, is symbolized by a serpent coiled into three and a half circles around the central axis Svayambhu-linga at the base of the spine. The serpent lies blocking the entrance to Sushumna, the central channel with his mouth.

Sushumna remains closed at its lower end as long as Kundalini is not awakened

The technique of Kundalini Yoga consists in using PrAna (the vital air), guiding its circulatory movement through Ida and Pingala down to the base of the spine into the space where Kundalini lies coiled. The vital energies of the opposite forces circulating in Ida and Pingala will be unified and Shakti Kundalini will then awaken and rise up Sushumna, energizing the seven chakras.

From Muladhara chakra, Ida and Pingala alternate from the right to left sides at each chakra until they reach Ajna chakra where they meet again with Sushumna.

In Ajna chakra the meeting of the three main nAdis is called Mukta Thriveni (Mukta: "liberated "). Continuing beyond Ajna chakra, Ida and Pingala end in the left and right nostrils respectively.

Once the Kundalini Shakti has ascended through Sushumna to Sahasrara, the highest psychic center at the crown of the head, it is made to reverse its course and return to rest in the base center again

Quote 3: Yin Yoga

Running alongside the sushumna nadi, on either side of the spine, are the "ida" and "pingala" nAdis. Ida refers to the Chandra(yin) energies of the moon while pingala refers to the surya(yang) energies of the sun. [1]

The flow of these two channels is disputed. Modern teachers generally teach that the ida begins in the muladhara at the base of the spine and rises up the left side of the spine until it reaches a chakra. It switches sides at each chakra until it reaches the back of the head. Climbing over the head, it comes down the forehead until it ends in the left nostril. The pingala runs similarly but begins on the right side and ends in the right nostril. Together they form a caduceus, two snakes spiraling their way around the sushumna nadi. [2]

Dr. Moto Yama's research reveals that none of the yogic texts actually describe in detail the paths of the ida and pingala. There is certainly no discussion of the nAdis crossing at the chakras. Implied is that the nAdis flow up alongside the spine much like the Urinary Bladder lines in Chinese medicine. His experience shows that these channels pass through the nostrils on their way to their termination in the Ajna chakra (at the point between the eyebrows).

An interesting thing happens to the flow of energy in our ida and pingala channels: about once every ninety minutes or so, our breath switches sides. See if you can tell which nostril is more open right now. Generally, if you close one nostril while you breathe, and then the other, you can tell which one is more open. When we are healthy, the breath switches nostrils regularly, every ninety minutes or so. When we are ill, the time between switching is longer, maybe every few hours. It has been said that when death is near, the breath does not switch nostrils at all; we will all get to test out that theory one day.

When the breath is flowing out of the surya (the solar or right) nostril, we are in a yang, energized state. When the breath is flowing out of the chandhra (the moon or left) nostril, we are in a yin, passive state. There are several forms of pranayama that help to balance the surya and Chandra energies such as (nAdi shOdana =) an exercise designed to cleanse the nAdis). [3]

According to many teachers, there are certain activities that must be abstained from if the wrong nostril is open.

545 ॐ पुष्टिवर्धनाय नमः ।
 ఓం పుష్టి వర్ధనాయ నమః ।

ஓம் புஷ்டி வர்த்த⁴நாய நமஹ
Pushti vardh²a nAya

Praise to B²aGhavAn who (वर्धना =vardh²ana =) augments, INCREASES strength, nourishment, growth, maintenance, support, development and prosperity in living creatures. पुष्टि pushti nourishment + Please see Naama 233

पापहारीपाशधरःप्रमत्तासुरशिक्षकः।पावनःपावकःपूज्यःपूर्णानन्दःपरात्परः॥७३॥

546 ॐ पापहर्त्रे नमः ।
 ఓం పాప హర్త్రే నమః ।

ஓம் பாப ஹர்த்ரே நமஹ
Papa harthrE

Praise to B²aGhavAn who destroys the pApa पाप vAsanAs - the instincts in us- that drives us do pApa actions and purify us. Though route word han हन् means slaying, we should not assume that B²aGhavAn slays humans doing papa or sinners.

547 ॐ पाशधराय नमः ।
 ఓం పాశధరాయ నమః ।

ஓம் பாஸ த⁴ராய நமஹ
PaS₂a dh²arAya

Praise to B²aGhavAn who is holding the Rope/ noose which acts as controller of human senses and prevent them to go astray / wayward - Usually B²aGhavAn "yama" is the pAS₂a पाश = rope + dh²aari धारी = holder and he uses pAS₂A to extract life out of a living person. Here it denotes that B²aGhavAn SubrahmaNya is all inclusive infinity purNam.

548 ॐ प्रमत्तासुरशिक्षकाय नमः ।
 ఓం ప్రమత్తాసుర శిక్షకాయ నమః ।

ஓம் ப்ரம த்தாஸூர ஸிக்ஷகாய நமஹ
Pramath thAsura S₂iksha kAya

Praise to B²aGhavAn who "teaches a lesson" to "Asura" s (demons who are careless, intoxicated and following adh²arma (pramththa प्रमत्ता =intoxicated + asura असुर demons = S₂ikshaka शिक्षका teach) The real import is that B²aGhavAn guides us away from demonic tendencies

Praise to B²aGhavAn who was born of fire, originated from a golden fire. B²aGhavAn was born as agni pindam and originated from this Agni pindam (PAvaka पावक = fire, pure, saint, clear, shining, one who is purified from sin by religious observations + udb²avAya उद्भव = arise from)

परब्रह्मस्वरूपश्चपरमैश्वर्यकारणम् ।

परद्धिदःपुष्टिकरःप्रकाशात्माप्रतापवान् ॥७५॥

563 ॐ परब्रह्मस्वरूपाय नमः ।

ஓம் பர ப்³ரம்ஹ ஸ்வரூபாய நமஹ

ఓం పర బ్రహ్మ స్వరూపాయ నమః ।

Para brahma swaroo pAya

Please see name 538. In 538, we saluted B²aGhavAn as the primordial cosmic consciousness with no shape / form or such limitations. This is called अरूप ध्यान = arUpa d2yAna = meditating on abstract cosmic consciousness. But for many of us, it is difficult to meditate in abstraction. We may find it easy to keep focusing on a sweet form that pleases us in our meditation, स्वरूपा = swaroopam (auspicious form) attached to it. If स्वरूपा = swaroopam = pleasing, likeable form has to be given to the para Brahman, it would be that of B²aGhavAn SubrahmaNya.

564 ॐ परमैश्वर्यकारणाय नमः ।

ஓம் பரமை ஸ்வர்ய காரணாய நமஹ

ఓం పరమైశ్వర్య కారణాయ నమః ।

ParamAiS₂warya kAra NAya

Praise to B²aGhavAn who is the (कारण = kAraNA=) CAUSE of (परम = parama =) all and beyond, highest primary (ऐश्वर्य = IS₂waraya=) leadership, prosperity, care

565 ॐ परर्धिदाय नमः ।

ஓம் பரர்⁴தா³ய நமஹ

ఓం పర ర్ధిదాయ నమః ।

Parar dh²i dhAya

Praise to B²aGhavAn who bestows immense growth to others (पर for others + ऋद्धि accomplishment + द giver) (please see foot note)

51 Foot note Naamaa 565

TRUE IPMORT of this naamaa: Praise to B²aGhavAn = I worship and surrender to the supreme selfless love in which everything in life shines, who is the selfless part of all living creatures with individual consciousness (jEva chaitanyam). पर - प्रेम. PrEma. Selfless love + अर्धिन् - forming a half (part). "half" though mathematically (quantitatively) denotes 50 % but qualitatively, it simply means a "part" of the "whole". That we jEva and every one of us are a small part of Cosmic consciousness and therefore we are partly human (hunger, thirst, possession, desire is human aspects) and partly divine (the LOVE, care, compassion area all divine aspects in us). In addition, we all have both masculine (predominantly characterized as "protective" and feminine = predominantly characterized as "compassionate" qualities. Scientifically it is known that for the first few days, the foetus is feminine only before male chromosomes form in some cases to give a male form to the human body).

अर्दिधिषु = ardhidh²ishu = desirous of increasing or making anything prosperous

परार्ध = parArdh²a = highest number and more remote of opposite half.

अर्दित = ardhitha = afflicted, pained, killed, injured, requested, wounded, disease.

अर्ध = Ardh²a = one part, the other part, halved, forming a half, place, region, country, part, party, one part of two, to give or leave to anybody an equal share.

परार्ध = *prArDH²a* = more remote or opposite side or half, highest number, number of mortal days corresponding to 50 years of brahmA's life

566 ॐ पुष्टिकराय नमः ।
ఓం పుష్టి కరాయ నమః ।

ఓం పుష్టి కరాయ నమః
Pushti ka rAya

Praise B²aGhavAn who makes strength, nourishment, growth, maintenance, support, development and prosperity happen in living creatures. (पुष्टि pushti = nourishment + करā kara = doer. As combined word it also means causing to thrive and grow.

567 ॐ प्रकाशात्मने नमः ।
ఓం ప్రకాశా త్మనే నమః ।

ఓం ప్రకాశా త్మనే నమః
PrakA S₂Ath manE

Praise to B²aGhavAn of effulgent aatma form. Aatma or soul is energy and needs a body to become a life. (प्रकाश = prakaS₂a = Brilliant, shining, lustre. Bright, the very best of something. Openly (transparently / visible to others) + आत्म aatma)

568 ॐ प्रतापवते नमः ।
ఓం ప్రతా పవతే నమః ।

ఓం ప్రతా పవతే నమః
PrathApa vathE

Praise to B²aGhavAn who is glorious, dignified, valorous, powerful and mighty (=प्रतापवत् PrathApavath = glorious, majestic, splendorous, powerful)

प्रज्ञापरःप्रकृष्टार्थःपृथुःपृथुपराक्रमः ।

फणीश्वरःफणिवरःफणामणिविभूषणः ॥७६॥

569 ॐ प्रज्ञापराय नमः ।
ఓం ప్రజ్ఞా పరాయ నమః ।

ఓం ప్రజ్ఞా పరాయ నమః
PrajnA pa rAya

Praise to B²aGhavAn with discerning and grasping power par excellence. Of other word with highest (having nothing higher) wisdom and constant compassion to take devotees from IHA LOKAM to pARA LOKAM? (प्रज्ञा'. PrangyA = grasping-power, intelligence, wisdom to know, to be aware, awareness, to discern, to distinguish, to discover, to invite, to call, to summon, to find out, intellect, wisdom, discrimination, judgment, discernment, insight, understanding + पर Para = Other, different, another, distant, removed, remote, beyond, further, on the other side of Subsequent, following, next to, future, after.

570 ॐ प्रकृष्टार्थाय नमः । ५७०
ఓం ప్రకృష్టార్థాయ నమః । ౫౭౦

ఓం ప్రకృష్టార్థాయ నమః
Prakrishtar th²aya

Praise the B²aGhavAn whom we seek as superior leader to lead us in virtuous path in life. [प्रकृष्ट Prakrushta = Protracted, long, lengthy, Superior, distinguished, excellent, eminent, exalted. principal Chief, + अर्थ arth²a = object of desire, sense, wealth, asset, meaning].

571 ॐ पृथुवे नमः ।
ఓం పృథు వే నమః ।

ఓం పృథు వే నమః
Pru th²u vE

Praise to B²aGhavAn who is smart clever, superlative and bestows to devotees abundance, ample, numerous benefits (पृथु = pruthu =numerous, clever, spacious, extensive, copious, detailed, important, abundant, prolix, dexterous, manifold, ample, smart, expansive, opium, fire, particular measure of length

572 ॐ पृथुपराक्रमाय नमः । **ஓம் ப்ருது² பராக்ரமாய நமஹ**
 ఓం పృథు పరాక్రమాయ నమః । **Pruth²u parA kra mAya**

Praise to B²aGhavAn who is smart, dexterous, superlatively valourous

(पराक्रमा = parAkramA =, dexterous, superlatively valourous + पृथु =pruthu =large, great, wide, broad, spacious, smart, numerous, manifold, important, extensive, expansive, dexterous, detailed, copious, clever, ample, abundant. Pruthu was a king who got mother earth yield plants and fruits to his subjects using his strength and valour)

573 ॐ फणीश्वराय नमः । **ஓம் ப²ணீஸ்வராய நமஹ**
 ఓం ఫణీ శ్వరాయ నమః । **P²aNee S₂wa rAya**

Praise to B²aGhavAn who is Head of all snakes. Generally, p²aNi Es₂warA = फणी ईश्वरा = refers to Aadhi S₂esha, आदिशेष, vAsuki वासुकि and Patanjali पतञ्जलि). फणी = p²aNi = snake / cobra. B²aGhavAn is worshipped in SNAKE form in many places in Karnataka, AP and north)

574 ॐ फणिवराय नमः । **ஓம் ப²ணிவராய நமஹ**
 ఓం ఫణి వరాయ నమః । **P²aNi va rAya**

Praise to B²aGhavAn who is treasure of Naga LOka.

वर Vara = best, boon, bridegroom, valuable, choicest, excellent, preferable, princely, choosing, royal, most excellent or eminent among or for, eldest, better, foremost, select, choice, better than or among, precious, enclosing, reward, advantage, bride-groom, space, blessing, envioning, chooser, room, alms, lover, dowry, gift, benefit, stopping, thing chosen as gift, charity, privilege, favour, circumference, election, suitor, checking, request, husband

575 ॐ फणामणिविभूषणाय नमः । **ஓம் ப²ணாமணி விபூ⁴ஷணாய நமஹ**
 ఓం ఫణా మణి విభుషణాయ నమః । **P²aNaa maNi vib²oosha nAya**

Praise to B²aGhavAn who is adorned with NaagamaNi - which is considered extremely precious. फणामणि **P²aNaamaNi** = NaagamaNi = विभूषणा **vib²ooshanA** = adorned with

फलदःफलहस्तश्चफुल्लाम्बुजविलोचनः । फडुच्चाटितपापौघःफणिलोकविभूषणः ॥ ७७ ॥

576 ॐ फलदाय नमः । **ஓம் ப²லதா³ய நமஹ**
 ఓం ఫలదాయ నమః । **P²ala dhAya**

Praise to B²aGhavAn who gives the fruits of (consequences of) our actions Karma p²ala कर्म फल = consequences rewards or punishments + दाय द्वा³य = giver

577 ॐ फलहस्ताय नमः ।

ఓం ఫలహస్తాయ నమః ।

ఓం ప²లఱుఱతాయ నమఱు

P²ala has thAya

Praise to B²aGhavAn who has the "fruit" in HIS hands. Means B²aGhavAn gives the fruits of our actions, devotion. फल = P²ala= consequences rewards or punishments + हस्ता hasthA = hand. [There is a story that B²aGhavAn got angry when Vig²nEswara got the GyAna fruit and he was denied though he circumambulated the word 3 times as per contest rules whereas B²aGhavAn GanEs₂a just circumambulated his parents which was considered equivalent to. He was pacified saying that HE HIMSELF being the GyAna fruit, how can anyone give a fruit to him]

578 ॐ फुल्लाम्बुजविलोचनाय नमः ।

ఓం ఫుల్లముజువిలోచనాయ నమః । P²ullam buja vi IO cha nAya

Praise to B²aGhavAn whose side glance looks like open lily/ lotus (p²ulla फुल्ल=blossoming, splitting open, अम्बुज ambuja = water born flower - lily or lotus; vilOchana विलोचन= side glance)

579 ॐ फट्च्चाटितपापौघाय नमः ।

ఓం ఫ²ఱు³ఱఱిత పాపెఱకా⁴య నమఱు P²aduch chAtitha pApau g²Aya

Praise the B²aGhavAn who holds all the pApa crowd of all HIS devotees (i. e for destruction / annihilation) and does that most skillfully. Appears that it should be फट्. + उच्चाटित As soon as a devotee chants the word "phat" (similar to Astraaya Phat), praise the B²aGhavAn who destroys all sins like a magical charm. फट् phat = = mystical syllable used in incantation, Exclamation of no meaning, forming part of a Mantra or incantation, similar to Astraaya phat अस्त्राय फट्. + उच्चाटित uchchaatitha / उच्चाटनम् Uchchaatanam = kind of charm or magical incantation + पाप pApa = sins + औघ flood of / घ्न gna = destroy). पाप औघ: flood stream (of divine grace) instantly carrying away all our sins.

580 ॐ फणिलोकविभूषणय नमः । ५८०

ఓం ఫణిలోకవిభూషణాయ నమః । ౫౮౦

ఓం ప²ణిలోక విభూ⁴షణాయ నమఱు

P²aNi lOka vib²oosha nAya

Praise to B²aGhavAn who is Naga lOka's (snake kingdom's) main ornament. Naga lOka is adorned with B²aGhavAn SubrahmaNya [फणि P²aNi = snake + लोक lOka = world + विभूषणा vib²UshaNa adorn]

बाहुलेयोबृहद्रूपोबलिष्ठोबलवान्बली ।

ब्रह्मेशविष्णुरूपश्चबुद्धोबुद्धिमतांवरः ॥७८॥

581 ॐ बाहुलेयाय नमः ।

ఓం బాహులే యాయ నమః ।

ఓం పా³ఱు లెయాయ నమఱు

Baahu lE yAya

Praise to B²aGhavAn who represents manifold, diverse, abundance, opulence. BahulEya बाहुलेय is an epithet of B²aGhavAn SubrahmaNya, skandha, kArthikEya.

बाहुल = bAhula = manifold, month of kArthika, manifoldness, armour for the arms

बहुल = bahula = copious, abundant, extensive, a lot, much, fire, variously applicable, sky, Pleiades, particular high number, indigo plant, fire, factitious black salt, dark half of a month, cow, comprehensive, cardamoms, born under

the Pleiades, black, attended with, accompanied by, dense, broad, wide, spacious, ample, large, numerous, many,, thick,

बहुलम्, = bahulam = frequently,, often,

बहुलता, =, bahulata = comprehensiveness,, being rich in, abounding in, copiousness, plenitude, amplex, multiplicity, abundance, numerousness

बाहुलक, =., bAhulaka, manifoldness,, diversity on,

582 ॐ बृहद्रूपाय नमः । **ஓம் ப்³ ருஹுத்³ ரூபாய நமஹ**
ஓం బృహ ద్రూ పాయ నమః । **Bruhadh roo pAya**

I worship HIS form which is so huge. ViS₂wa roopa dharS₂anA discussed in point 6 of POORVA b²AgA and Naama 625. The form comprises everything animate and inanimate in the universe + बृहत् bruhat = gigantic, huge, massive+ रूपा roopa= shape / form

583 ॐ बलिष्ठाय नमः । **ஓம் ப³ லிஷ்டா²ய நமஹ**
ஓం బలిష్ఠాయ నమః । **Balish t²Aya**

Praise to B²aGhavAn who is the Most powerful, strongest, mighty, mightiest (= बलिष्ठ, Balisht²A)

584 ॐ बलवते नमः । **ஓம் ப³ல வதே நமஹ**
ஓం బలవతే నమః । **Bala vathE**

Praise the B²aGhavAn who is very/ most powerful, strongest, superior, preponderant, intense, dense, prevailing upon (all else) mightiest, most vehement. (Please see a related Naama 624 ANNOTATION OF बलवान्, balavaan wherein, गुणवान्, guNavAn, धनवान् dh²anavaan, बुद्धिमान् Budhdh²imAn and भगवान् B²aGhavAn in terms of possessing a certain attribute

बलवत् balavath =vehement, possessing power, dense, preponderating, powerful, prevailing, strong, accompanied by an army, mighty, intense, severely, vehemently, powerfully, well, strongly, much.

585 ॐ बलिने नमः । **ஓம் ப³லினே நமஹ**
ஓం బలినే నమః । **BalinE**

Praise to B²aGhavAn who is Strong powerful, robust, mighty. (=बलिन् balin) Also means vehement, possessing power, dense, preponderating, powerful, prevailing, strong, accompanied by an army, mighty, intense, severely, vehemently, powerfully, well, strongly, much

586 ॐ ब्रह्मेशविष्णुरूपाय नमः । **ஓம் ப்³ரஹ்மமேஸ விஷ்ணுரூபாய நமஹ**
ஓం బ్రహ్మేశ విష్ణు రూపాయ నమః । **BrahmeS₂a vishNu roo pAya**

B²aGhavAn SubrahmaNya is HIMSELF/ manifesting as / appearing to perform 3 roles: # ब्रह्म brahma – the creator of life forms # विष्णु VishNu the sustainer # शिव S₂ivA, the laya kaaraka - one who merges us with cosmic energy. ईश Please see Naama 361 for LAYAM. This is reinforcement of concept of भगवान् B²aGhavAn annotated in 624. The different naamaa / name we attribute to भगवान् B²aGhavAn is to highlight various

attributes to be propitiated. All names of Gods are mere reflections of भगवान् B²aGhavAn, the शुद्ध चैतन्यम् *sudh²dha chaitanyam* cosmic consciousness.

587 ॐ बुद्धाय नमः ।
ఓం బుద్ధాయ నమః ।

ஓம் பு³த்³தா⁴ய நமஹ
Budh dh²Aya

Praise to B²aGhavAn who is the perfect knowledge of the truth- enlightenment- that liberates us from ignorance and hence tis the ONLY truth to be known. बुद्धि Budhdh²i = talent, brain power, perception, reason, acumen, understanding, discernment, intelligence, alert, bright-mind,, wit, point of view.

588 ॐ बुद्धिमतां वराय नमः ।
ఓం బుద్ధి మతాం వరాయ నమః ।

ஓம் பு³த்³தி⁴ மதாம் வராய நமஹ
Budhdh²i mathAm va rAya

Praise to B²aGhavAn who is most exquisite intelligence ever (बुद्धि budhdh²i =is, enlightening, understanding knowing, wit, intelligence, perception, brain power, intuitive power, alertness + मति Mathi is intellect, intuition, prescience, prudence, insight, precognition, clairvoyance, forethought, divination + Vara वरा =is best, excellent, finest, most beautiful, choicest and best. (please see foot note)

52 Foot note Naamaa 588

In "random thoughts8; we saw the subtle difference each word carries with similar meaning names. We used the words pleasure, happiness, joy and bliss. Likewise, we have words बुद्धि budhdh²i = wisdom; ज्ञानम् gnAnam = knowledge; मति Mathi = intellect; विवेकम् vivEkam = discretion.

ज्ञानम् =Knowledge is a storehouse; cognitive knowledge is what all we have learnt; intuitive knowledge is all we have inherited by birth based on what species we belong to. And the latter is most powerful when it comes to survival of self and species. Though we may not recall all that we learnt, human brain can randomly access any knowledge that is stored (in the brain). Skill is in action performance and knowledge is mental prowess that tells how to perform. Mere knowledge or mere skill does not make it a whole बुद्धि =Wisdom is ability to use the knowledge and accumulated skills. Wisdom guides what action to be performed at what time, what words to be spoken at what time, how our response should be for multiple external stimuli we constantly receive and process in our brain.

मति =Intellect is a measure on how quickly we acquire knowledge, skill, wisdom.

विवेकम् =Discretion is ability to discern what is right and appropriate for a given situation and what is not. The ultimate discretion lies in knowing what is eternal, immortal, infinite, bliss – deserving all our efforts and time VS. what is finite, mortal, space/time bound and doesn't give us the infinite blissful state.

बालरूपो ब्रह्मगर्भो ब्रह्मचारी बुधप्रियः । बहुश्रुतो बहुमतो ब्रह्मण्यो ब्राह्मणप्रियः ॥७९॥

589 ॐ बालरूपाय नमः । var बलरूपाय
ఓం బాలరూపాయ నమః । var బలరూపాయ

ஓம் பா³ல ரூபாய நமஹ
Baala roo pAya

Praise to B²aGhavAn who is Always seen as young looking. (बाल = bAla = young). B²aGhavAn is constrained by time dimension. Therefore, HE can remain without any form or take a form at HIS own will. Generally,

Praise to B²aGhavAn who is The patron of BrahmaNyam.

An individual consciousness (जीव चैतन्यम् jEva chaitanyam) which is small fraction of cosmic consciousness (शुद्ध चैतन्यम् sudh² dha chaitanyam) ever in search merging is brAhmaNathvam.

Brahman is cosmic consciousness शुद्ध चैतन्यम् sudh² dha chaitanyam -which is divested of all qualities. It has no attributes, no limits, no boundaries, no taste, no smell, no shape, no form and not dependent on time.

BrahmaN is ever expanding and all inclusive - Poornam i. e. complete and infinite. Whatever is added or subtracted makes no change to brahman. Brahman is the original source of sum total of energies that has manifested or remains un-manifested and never decays. Energy may mutate in the way it manifests itself but never diminish. The one who is the absolute reality. Absolute truth. Omnipresent, Omni potent, Omniscient, immutable.

596 ॐ ब्राह्मणप्रियाय नमः ।

ఓం బ్రాహ్మణ ప్రియాయ నమః ।

ஓம் ப்³ராஹ்மண ப்³ரியாய நமஹ

BrAhmaNa pri yAya

B²aGhavAn SubrahmaNya has a special place of affection for a BrahmaN who is devoted to study of vEdhAs + protect vEdhAs because that is the basis of LOKA KALYANAM (auspiciousness of the world). + comprehending the brahman and teaching others. The word BrahmaN and brAhmaNathvam (always a seeker of auspiciousness, prosperity and divinity for the whole world is defined in Naama 598.

बलप्रमथनोब्रह्माबहुरूपोबहुप्रदः ।

बृहद्भानुतनूद्भूतोबृहत्सेनोबिलेशयः ॥८०॥

597 ॐ बलप्रमथनाय नमः ।

ఓం బల ప్రమథనాయ నమః ।

ஓம் ப்³ல ப்³ரமத²நாய நமஹ

Bala pramath²a nAya

Praise to B²aGhavAn who is the Strongest (= bala बल) in destroying enemies (=pramath²ana प्रमथन). Enemies should not be seen some designated 100% evil minded demons. The term "enemies" has been annotated in naamaa 31. Those who seek B²aGhavAn's guidance and strength in overcoming enemies, gets that guidance.

(this term also means harassing, tormenting, injuring, hurting, destroying, churning, agitating, killing (प्रमथनाथ means the first among those who attend on B²aGhavAn S₂iva)

598 ॐ ब्रह्मणे नमः ।

ఓం బ్రహ్మణే నమః ।

ஓம் ப்³ரஹ்மணே நமஹ

BrahmaNE

Praise to B²aGhavAn who is in essence HIMSELF BrahmaN (The word BrahmaN is defined in Naama 595).

599 ॐ बहुरूपाय नमः ।

ఓం బహు రూపాయ నమః ।

ஓம் ப்³ஹு ரூபாய நமஹ

Bahu roo pAya

Praise to B²aGhavAn who is Capable of taking any number of forms (Bahu बहु= manifold, multitude, variegated+ roopa रूपा = shape, form)

600 ॐ बहुप्रदाय नमः । ६००

ఓం బహు ప్రదాయ నమః । ౬౦౦

ஓம் ப்³ஹு ப்³ரதா³ய நமஹ

Bahu pra dhAya

Praise to B²aGhavAn who is Exceedingly liberal, munificent and grants us all legitimate prayers (*Bahu* बहु+ *pradha* प्रदा = give) granting, bestowing, offering, causing, speaking, effecting, uttering, giving, yielding

601 ॐ बृहद्भानुतनूद्भूताय नमः । ॐம் ப்³ருஹத்³ பா⁴நு தநூத்³ பூ⁴தாய நமஹ
ஓం బృహద్భాను తనూద్భూతాయ నమః । **Brihadh b²anu thanoodh b²oo thAya**

Praise to B²aGhavAn who is so marvellous and so large that even if we stretch the huge sun, he can't be measured. (बृहत् bruhat = huge + भानु B²Anu = sun + तनू thanu = stretch + अद्भूताय adb²oothAya = marvellous)

602 ॐ बृहत्सेनाय नमः । ॐம் ப்³ருஹத் ஸேநாய நமஹ
ஓం బృహత్సేనాయ నమః । **Brihath sE nAya**

Praise to B²aGhavAn who himself is huge army and leads a huge army (बृहत् bruhat = huge + सेना sEnA = army)

603 ॐ बिलेशाय नमः । ॐம் பி³லே ஸயாய நமஹ
ஓం బిలే శయాయ నమః । **BilES₂a yAya**

Praise to B²aGhavAn who appears in the form of snake. VARIATION: Praise to B²aGhavAn who is a teacher of the haṭha-vidyā. In many places B²aGhavAn SubrahmaNyA's roopa itself is a snake.

बिलेशय bilES₂aya is a snake (rat) or an animal living in Burroughs and coming out of a hole. mouse, rat; Any animal living in burrows, a hare; lurking in holes; m. animal living in holes बिल = bila = opening, cave, pit, hollow, bowl, aperture, hole

बहुबाहुर्बलश्रीमान्बहुदैत्यविनाशकः । बिलद्वारान्तरालस्थोबृहच्छक्तिधनुर्धरः ॥८१॥

604 ॐ बहुबाहवे नमः । ॐம் ப்³ஹு பா³ஹவே நமஹ
ஓం బహు బాహవే నమః । **Bahu bAhavE**

Praise to B²aGhavAn who is having innumerable shoulders (बहु Bahu = great number of, plentiful, abundant, much) + बाहु bAhu= shoulders)

605 ॐ बलश्रीमते नमः । ॐம் ப்³ல ஸ்ரீமதே நமஹ
ஓం బల శ్రీమతే నమః । **Bala S₂ree mathE**

Praise to B²aGhavAn who has the power, strength and stamina to grant wealth, rich, happiness, fortune (i. e. HE is strongest among those who could bestow all these to HIS devotees). VARIATION: Praise to B²aGhavAn who is strongest and splendourous

[बल Bala = strong, strength, power, force, stamina, श्रीमते = S₂reemathE = fortune, wealth श्रीमत् = shrEmath = splendorous, wealthy, venerable, splendid, possessed of fortune, pleasant, parrot, of high rank or dignity, lovely, illustrious, glorious, fortunate, eminent, decorated with the insignia of royalty, charming, beautiful, auspicious, another tree, abounding in gold, posh, prosperous]

606 ॐ बहुदैत्यविनाशकाय नमः । ॐம் ப³ஹுதை³த்ய விநாஸநாய நமஹ
 ॐం బహుదైత్య వినాశకాయ నమః । Bahu dhatihya vinAS₂a kAya

Praise to B²aGhavAn who destroyed innumerable number of demons. (बहु Bahu = innumerable + दैत्य dhatihya = demons (who do not follow dhArmic rules) + विनाशक vinAS₂akA =destroy). The demons need not be external but includes our own evil tendencies that trigger thoughts / words / action that harm others / nature for our greed.

607 ॐ बिलद्वारान्तरालस्थाय नमः । ॐம் பி³லத்³ வாராந் தராலஸ் தா²ய நமஹ
 ॐం బిలద్వారాన్తరా లస్థాయ నమః । Bila dhwArAn tharA las th²Aya

THE BEST MEANING I CAN think of:: (i) Praise the B2aGhavAn who is one who is firmly established in my hrudhuyam, B2aGhavAn resident in the middle portion of body i. e. in our heart [biladwAra = cavity + अन्तराल antharAla = intermediate space, those who know the condition of the soul within the body', One conversant with the inner nature, interval, inner or middle part + स्थ sT²ha (staying, abiding) Variants: (i) B2aGhavAn SubrahmaNya is the CREATIVE energy of reproduction of all life forms (ii) B2aGhavAn SubrahmaNya is the protector of reproductive / creative energy of all life forms. if we split: बिल bila (hole) द्वार dwAra (entry), अन्तर antara (infinite) अल Ala (adorn, competent) स्थ sTh²a (staying, abiding).

608 ॐ बृहच्छक्तिधनुर्धराय नमः । ॐம் ப³ருஹச் ச²க்தி த⁴நுர்த⁴ராய நமஹ
 ॐం బృహచ్ఛక్తిధనుర్ధరాయ నమః । Bruhach ch²akthi dh²anur dh²a rAya

Praise to B²aGhavAn who (धरा = dh²ara =) holds (बृहत् =bruhath =) hugely (शक्ति = s₂akthi=) powerful (धनुर्धर = dh²anurdh²arA =) bow and arrow. Praise to B²aGhavAn who is wielding a hugely powerful bow and arrow that causes trembling in enemies. /opponents [NOTE Due to grammar rules, the word शक्ति s₂akthi, changes to छक्ति = ch²akthi] (बृहत् bruhath = huge, large.

Note: the छक्ति =ch²akthi means same as chakthi = shaking, trembling, frightened, afraid, apprehensive alarmed with awe + धनुर्धर dh²anurdh²arA= archer, wielding bow and arrow.

शक्ति = s₂akthi=has various meaning including power, [Yoga], power, ability, strength, power, over, sword, spear, skill, regal, power, power, or, signification, of, a, word, power, or, force, or, most, effective, word, of, a, sacred, text, or, magic, formula, pike, particular, configuration, of, stars, and, planets, lance, idea, conveyed, by, a, case, help, gift, flag-staff, female, organ, energy, or, active, power, of, a, deity, personified, as, his, wife, and, worshipped, by, the, s₂Aktha sect (those who worship GODDESS as prime deity), of, Hindus, under, various, names, effort, effectiveness, or, efficacy, dart, creative, power, or, imagination, case-power, bestowal, assistance, aid, might, efficacy, effectiveness, capacity, for, faculty, capability, missile, miraculous, weapon,

बालार्कद्युतिमान्बालोबृहद्वक्षोबृहद्धनुः । भव्योभोगीश्वरोभाव्योभवनाशोभवप्रियः ॥८२॥

609 ॐ बालार्कद्युतिमते नमः । ॐம் பா³லார்க த³யுதிமதே நமஹ
 ॐం బాలార్క ద్యుతిమతే నమః । Baalaarka dhuthi mathE

Praise to B²aGhavAn who is young, splendourous, lustrous, bright, most intelligent and fit to be worshipped. (बाल bAla = young + अर्क arka = fit to be worshipped; + द्युति dyuthi = magnificence, dignity, gleam, flash, brilliance, splendour, brightness, majesty, shimmer, threatening, lustre; + मति mathi = intellect

610 ॐ बालाय नमः । ६१०
ఓం బాలాయ నమః । ౬౧౦

ఓం పా³లాయ నమః
BA IAya

Praise to B²aGhavAn who is ever young. (Please see Naama 153 = KumAa కుమార & 932 = suKumAa సుకుమార which are similar. *बालयते BAlayathE means explain and describe. बालयति bAlayathi means nourish, nurture, rear.*

611 ॐ बृहद्वक्षसे नमः ।
ఓం బృహద్వక్షసే నమః ।

ఓం ప³రుఱత్³ వక్షశే నమః
Bruhadh vakshasE

Praise to B²aGhavAn who has Huge / large chest (बृहत् bruhat = large + **वक्षस्** = vakshas = chest, part of the body between neck & stomach). Usually a child rests its head on mom's / dad's chest to feel lot secure. B²aGhavAn VenkatEswarA keeps Lakshmi in his vakshas sthalam. This means that B²aGhavAn gives a protective, secure place for all HIS devotees to lean on when they are in trouble. That is why it is bruhat vakshas! to offer refuge / protection all devotees (**वक्षणा** vakshaNA = stomach / abdomen)

612 ॐ बृहद्धनुषे नमः ।
ఓం బృహద్దనుషే నమః ।

ఓం ప³రుఱత్³ త⁴రుషే నమః
Bruhadh dh²anushE

Praise the B²aGhavAn who HIMSELF is armed with huge bow & arrow (बृहत् = bruhat = huge) + (धनुस् / धनुष् = dh²anus / dh²anush / bow). (*धृ means excellent as well as destruction: is a compound from धनु + ध and means destroys enemy*)

613 ॐ भव्याय नमः ।
ఓం భవ్యాయ నమః ।

ఓం ప⁴వ్యాయ నమః
B²av yAya

Praise to B²aGhavAn who is grand, auspicious, suitable, good, nice, calm, excellent, auspicious, appropriate, adequate and existing to extend grace to devotees. (भव्य, Bhavya = one word)

614 ॐ भोगीश्वराय नमः ।
ఓం భోగీశ్వరాయ నమః ।

ఓం పో⁴గీ³శం వరాయ నమః
B²Ogee S₂wa rAya

Praise to B²aGhavAn who is master of enjoyment and Head / chief of all enjoyments & possessions. Everything we enjoy is because of B²aGhavAn giving us the sense of enjoyment and instances to enjoy. But for him we have no delight / good feeling. भोग, B²Oga = enjoyment, possession, delight, utility, profit, good feeling, property, fruition, vantage. without whom, the ENJOYMENT itself doesn't exist + ईश्वर EeS₂wara = king, chief, head, master.

615 ॐ भाव्याय नमः ।
ఓం భావ్యాయ నమః ।

ఓం పా⁴వ్యాయ నమః
B²Av yAya

Praise the B²aGhavAn who is the actual energy of making things happen. B²aGhavAn is our future to be mediated upon and accomplished by us, HE is the only future we need to focus. (भविष्यत् b² avisyath = future).

भाव्य b²Avya = About to be or happen, future, to be performed or accomplished, to be conceived -or imagined, to be proved- or demonstrated, To be determined or investigated, futurity, easy to guess or understand, to be effected or accomplished or performed, it is to be by, it should be understood, to be imagined or conceived, to be apprehended or perceived,, to be argued or demonstrated or admitted or approved, about to be or what ought to be or become,

616 ॐ भवनाशाय नमः ।
ఓం భవ నాశాయ నమః ।

ఓం ప⁴వ నాశాయ నమః
B²ava nA S₂Aya

In this context, B²aGhavAn SubrahmaNya is the one who destroys the birth cycles and mundane existence. When भविष्यत् b²avisyath = future is destroyed, there are no more birth – death cycles. (please see foot note)

53 Foot note Naamaa 616:

The WORD bhava भव, is very powerful. As like other Sanskrit words have contextual meanings, it also represents birth, origin, worldly existence, well-being, health, excellence, superiority, prosperity etc. The same word also means B²aGhavAn S₂ivA. When elders / pundits bless us as a part of " bestowing blessings/ benediction =-aas₂Ervachanam = आशीर्वचनम्', they usually say: शतमानम् भवति: S₂athamaanam b² avathi, आरोग्यवान् भव: Arogyavaan b² ava (If ladies: आरोग्यवाति भव, AarOgyavathi b² ava); यशस्वी भव yaS₂aswi b² ava / आयुषमान् भव: ayushman b² ava (If ladies: आयुषमति भव: Aayushmathi b² ava); (For ladies) दीर्घं सुमङ्गलि भव dErga sumangali b² ava and such. Since B²ava भव also means S₂iva; one who resides in half part of अर्धनारीश्वर (अर्ध नारी ईश्वर) ArdhanArEswara, the other half part is b²avAni, भवानि. Since she is the s₂akthi (energy), all the blessings are coming from SAKTHI. In other words, whenever people bless, they invoke bhavAni to bless. भाव b²Ava manner, sentiment, intuition, thing, spirit, prescience, attitude, emotion, situation. भव b²ava prosperity, भवती b²avathl happen, become.

617 ॐ भवप्रियाय नमः ।
ఓం భవ ప్రియాయ నమః ।

ఓం ప⁴వ ప్రియాయ నమః
B²ava pri yAya

Praise to the B²aGhavAn who "Extends love to all those who are stuck in worldly / material existence where jEva chaitanyam (b²ava भव = whoever are living – with chaitanyam-life force in the body; also means prosperity

भक्तिगम्योभयहरोभावज्ञोभक्तसुप्रियः । भक्तिमुक्तिप्रदोभोगीभगवान्भाग्यवर्धनः ॥८३

618 ॐ भक्तिगम्याय नमः ।
ఓం భక్తి గమ్యాయ నమః ।

ఓం ప⁴క్తి క³మ్యాయ నమః
B²akthi gam yAya

Praise to B²aGhavAn who is Easily accessible by the Faithful devotees. (भक्ति B²akthi = devotion + gamya गम्य = to be perceived / understood, destination, approach, accessible, impending, desirable, suitable, countable, perceptible. Please see Naama 337

619 ॐ भयहराय नमः ।

ఓం భయ హరాయ నమః ।

ஓம் ப⁴ய ஹராய நமஹ

B²aya ha rAya

Praise to B²aGhavAn One who removes (destroys) devotee's fears, insecurities (भय B²aya = fear, disease, sickness, phobia, dismay, risk, danger, apprehension, peril, afraid, timid, alarm, worry, frightening, dread, scary, trepidation + हर = destroy. Please see Naama 74 for related term भीति B²eethi.

620 ॐ भावज्ञाय नमः ।

ఓం భావ జ్ఞాయ నమః । ౬౨౦

ஓம் பா⁴வ க்ஞாய நமஹ

B²Ava gnAya

Praise to B²aGhavAn who is fully knowledgeable of our hearts, our thinking, our values, our attitudes and capable of guiding when we offer prayers

NOTE: (भाव = B²Ava = prescience, attitude, intuition, thing, manner, situation, constellation, spirit, sentiment, emotion) भावज्ञ = B²Avagnya = Any word ending with ज्ञ denotes "Knower" of what precedes. , we have already seen similar naamaas तत्त्वज्ञ (=knower of philosophy), सर्वज्ञ (=omniscient), त्रिकालज्ञ (knower of past-present-future), ब्रह्मज्ञ (=knower of scriptures), कूटनीतिज्ञ (=knower of diplomacy), गणितज्ञ (knower of mathematics), पुरातत्त्वज्ञ, (knower of archeology) राजनीतिज्ञ (knower of politics) and so on. Please also see Naamaa 978 for. क्षेत्रज्ञ KshEthrangya= knower of the universe

621 ॐ भक्तसुप्रियाय नमः ।

ఓం భక్త సుప్రియాయ నమః ।

ஓம் ப⁴க்த ஸுப்ரியாய நமஹ

Praise to B²aGhavAn One who is the Most beloved in an auspicious way for all devotees (भक्त B²aktha = devotees सुप्रिय supriyA auspiciously loving and affectionate)

622 ॐ भुक्तिमुक्तिप्रदाय नमः ।

ఓం భుక్తి ముక్తి ప్రదాయ నమః ।

ஓம் ப⁴க்தி முக்தி ப்ரதா³ய நமஹ

B²ukthi mukthi pra dhAya

Praise to B²aGhavAn One who HE gives both enjoyment (eating and sense enjoyments) and also liberation (from all transactional roles and impact from those roles) (भुक्ति B²ukthi = eating and sense enjoyment + मुक्ति mukthi = liberation (actually this is liberation from sense enjoyment and mind) + प्रदाय =pradhAya = giver

623 ॐ भोगिने नमः ।

ఓం భోగినే నమః ।

ஓம் போ⁴கி³நே நமஹ

B²O ginE

Praise to B²aGhavAn One who is Devoted to enjoyment (भोगि B²Ogi = Eating. Enjoying. Suffering, experiencing, enduring. Using, possessing, Devoted to enjoyment, opulent)

624 ॐ भगवते नमः ।

ఓం భగవతే నమః ।

ஓம் ப⁴க³வதே நமஹ

B²aga vathE

Praise to B²aGhavAn who is "b²agavath ". "भगवत्" means. Glorious, illustrious, revered venerable, divine, holy, fortunate, respectable, adorable, super most being. These are attributes of B²aghavAn . (please see foot note)

54 Foot note Naamaa 624:

Praise to the B²aGhavAn whose valour is All encompassing, huge, terrible, formidable form, extraordinary strength. भीम = B²eema = extraordinary strength+ पराक्रमा =a parAkramA = valour

631 ॐ भूतिदाय नमः ।

ఓం భూతి దాయ నమః ।

ஓம் பூ⁴திதாய நமஹ

B²oothi dhAya (Caps U sounds like Boolean)

Praise to B²aGhavAn who is pure existence. He is capable of giving that pure existence to devotees. Please see Naama 1 to understand pure existence in mere energy –cosmic – pure consciousness form. [अस्ति Asti (pure existence); b²Ati भाति- being visible; priya प्रिया/ prEma प्रेम (emotions, likes and dislikes) नाम (Naama name) रूप (and shape). As humans जीव चैतन्यम् we have all the 5 dimensions – limiting us and we have no choice to shed any of them] (please see foot note)

55 Foot note Naamaa 631:

Please see naamaa 144 for detailed description of 3 types of knowledge #1 Cognitive, #2 Intuitive, #3 Experiential

B²aGhavAn cannot be realized by cognitive or intuitive knowledge – not by learning or analyzing or reasoning but can be realized by experiencing the B²aGhavAn! The cosmic consciousness in this individual consciousness itself by growing beyond space / time limitations. AND THIS IS CALLED अनुभूति =anub² Uti. अनुभूति =anub² Uti =sensation, consequence, dignity, beyond the knowledge gained by means of the sense / knowledge organs / text books / from any source but from memory, perception, experience.

(भूति B²oothi also = being, existence, power, birth, production, wealth, riches, ornament, wellbeing, fortune, welfare, might, happiness, prosperity, class of ancestors, success, good fortune, ornament, Grandeur, dignity, majesty, decoration. The superhuman power attainable by the practice of penance, an epithet of Śiva Of ViShNu, Brihaspathi, a class of deceased ancestors, ground, earth, ashes.

विभूति = (viB²oothi), thriving, greatness, prosperity, wealth, holy, ash, welfare, superhuman, power, successful, issue, splendour, sovereign, power, riches, presiding, over, powerful, plenty, plentiful, pervading, penetrating, particular, S₂ruthi, particular, S₂akthi, opulence, multiplication, mighty, might, of, a, king, or, great, lord, manifestation, of, might, magnificence, great, power, glory, fortune, expansion, development, ashes, of, cow-dung, abundant, abundance.

632 ॐ भूतिकृते नमः ।

ఓం భూతి కృతే నమః ।

ஓம் பூ⁴தி க்ருதே நமஹ

B²oothi kruthE

Praise to B²aGhavAn who has accomplished our existence, guides us in experiencing B²aGhavAn =cosmic consciousness in this individual consciousness itself by growing beyond space / time limitations. (भूति B²oothi = as in 631 + कृते kruthE= doer)

633 ॐ भोक्त्रे नमः ।

ఓం భోక్త్రే నమః ।

ஓம் போ⁴క్த்రே நமஹ

B²Ok thrE (Caps O sounds like bonafide)

Praise the B²aGhavAn Who is the consumer of nature, The B²aGhavAn Who Enjoys the Truth in HIMSELF. Without B²aGhavAn's grace / energy, we can't experience enjoyment or suffering. Please see Naama 623.

The term is similar to भोगि B²Ogi = one who enjoys using sense objects. भोक्तु B²Ok thru Eating. Enjoying. Suffering, user (of an object- the use experience in that), experiencing, enduring. Using, possessing, state of being an enjoyer, opulent, perception, ruling, feeling, loving. भोक्तृत्वम्, the act / perception of enjoying-. Please see Naama 686 for annotation of karthruthvam कृत्वम् and b²Ogthruthvam भोक्तृत्वम्

634 ॐ भूतात्मने नमः ।

ఓం భూతా త్మనే నమః ।

ఓం ప్ర⁴తాత్ మనః నమః

B²oo thath manE

Praise to the B²aGhavAn who is the soul –fully purified and subdued and present in every Being in the Universe. भूतात्मन् B²oothathman = one whose soul is subdued or purified, soul of all beings, nature of all beings

NOTE: भूतात्मन् B²oothathman also means=Body, individual soul,. Please see Naama 126. तैत्तिरीय उपनिषद् = ThaithrEya upanishadh verse: भूत B²ootha is a matter (physical body) in which चेतनम् chEthanam - life can be established, invoked. (when चेतनम् life is invoked in a stone idol in a temple, we call that Pradishta प्रदिष्ट) भूत B²ootha + चेतनम् chEthanam = purusha- पुरुष - a living being. That is also S₂ivam (peace). (Please see Naama 531 for PurushOththama annotation). And when चेतनम् -chEthanam-life leaves the living person's body, it is no more called भूत B²ootha, It is then called प्रेतम् or प्रेतम् (prEtham) or प्रेत शरीरम् (prEtha S₂ariram or शवम् S₂avam. (भूत B²ootha has other meanings = real, existing, actually happened, son, become, present, been, true, purifies, obtained, consisting of, mixed or joined with, prosperity, creature, ghost, any living being, ascetic, great devotee based on context.

635 ॐ भुवनेश्वराय नमः ।

ఓం భువ నేశ్వరాయ నమః ।

ఓం ప్ర⁴వనః షంవరాయ నమః

B²uva neES₂wa rAya

Praise to B²aGhavAn who is the leader of the earth, mankind, cause of existence, (=భువనమ్ B²uvanam + ईश्वराय IS₂vara represents leadership, protectorship, master,).

भावकोभीकरोभीष्मोभावकेष्टोभवोद्धवः ।

भवतापप्रशमनोभोगवान्भूतभावनः ॥८५॥

636 ॐ भावकाय नमः ।

ఓం భావకాయ నమః ।

ఓం పా⁴వకాయ నమః

B²Ava kAya

Praise to B²aGhavAn who is the one who affords humans to feel, to express sentiments / affection, to enjoy, to sing with joy and have a taste. B²aGhavAn ensures welfare of devotees and the भावकम्, B²AvakAm is the external manifestation of that grace.

भावकम् = B²AvakAm = singing, with, expression, sentiment, promoting, any, one's, welfare, imagining, having, a, taste, for, the, beautiful, or, poetical, singing, fancying, 4external, expression, of, amatory, sentiments, existence, effecting, causing, to, be, being, affection.

637 ॐ भीकराय नमः ।

ఓం భీకరాయ నమః ।

ఓం ప్రి⁴కరాయ నమః

B²eeka rAya

Praise to the B²aGhavAn One who is - a doctor who cures / prevents of our illness of cycle of births and deaths (भिक्षक = B²ishak = physician (more annotation in naamaa 134. वारयति vArayathi = prevent.

महासेनोमहोदारोमहाशक्तिर्महाद्युतिः।

महाबुद्धिर्महावीर्योमहोत्साहोमहाबलः॥८७॥

652 ॐ महासेनाय नमः ।
ఓం మహా సేనాయ నమః ।

ஓம் மஹா ஸேநாய நமஹ
MahA SE nAya

Praise to B²aGhavAn who HIMSELF is a great army and an army general [sEnApathi]

(mahA = महा = great + sEnA = सेना = army AND mahAsEnA = महासेना = great army, general, commander of a large force, having a great army

653 ॐ महोदराय नमः ।
ఓం మహో దరాయ నమః ।

ஓம் மஹோ த³ராய நமஹ
MahO dha rAya

Praise to B²aGhavAn with powerful, mighty with large abdomen (MahA = महा = great) + (उदर udara = abdomen) As one word महोदरा mahOdharA means mighty and, powerful also. Further, B²aGhavAn's large belly is also considered as the food granary for people. Usually this naamaa is attributed to B²aGhavAn GanEs₂a

654 ॐ महाशक्तये नमः ।
ఓం మహా శక్తయే నమః ।

ஓம் மஹா ஸக்தயே நமஹ
MahA S₂ak thayE

Praise to B²aGhavAn who is the greatest of all energies. and provider of energies to living beings. (महा MahA = great + शक्ति s₂akthi = power, energy). Icch²a इच्छा शक्ति, kriyA क्रिया शक्ति, GyAna s₂akthi ज्ञान शक्ति discussed in Naama 186

655 ॐ महाद्युतये नमः ।
ఓం మహా ద్యుతయే నమః ।

ஓம் மஹா த³யுதயே நமஹ
MahA dhyu thayE

Praise to the B²aGhavAn very bright, glorious, of great splendor, GREATEST brilliance. B²aGhavAn is gives life, visibility, light to all living beings. One who is the (महा MahA = great + द्युति dhyuthi = complexion, brilliance, splendour, lustre, magnificence, dignity, gleam, flash, brightness, majesty,)

656 ॐ महाबुद्धये नमः ।
ఓం మహా బుద్ధయే నమః ।

ஓம் மஹா பு³த³த⁴யே நமஹ
MahA budh dh²ayE

Praise to the B²aGhavAn One who has the GREATEST intellect (महा mahA + बुद्धि budhdh²i = intellect) The intellect, wisdom, discretion and knowledge have been annotated in 588.

657 ॐ महावीर्याय नमः ।
ఓం మహా వీర్యాయ నమః ।

ஓம் மஹா வீர்யாய நமஹ
MahA veer yaya

Praise to the B²aGhavAn One is very powerful, very potent, very efficacious and of greatest strength or energy. And who has the greatest VALOUR (महा mahA + वीर्या veeryA = valour)

658 ॐ महोत्साहाय नमः ।
ఓం మహోత్సాహాయ నమః ।

ఓం మహోత్సాహాయ నమః
MahOth sA hAya

Praise the B²aGhavAn Who has Great Enthusiasm, energy (महा = mahA = great, large, huge + उत्साहम्
uthsAham = enthusiasm,

उत्साहम् = uthsAham also means encouragement, effort, endurance, cheerfulness, resolution, perseverance,
strength, happiness, power, joy, will (power), energy, fortitude, strenuous and continuous exertion

659 ॐ महाबलाय नमः ।
ఓం మహా బలాయ నమః ।

ఓం మహా బలాయ నమః
MahA ba lAya

Praise to the B²aGhavAn One who is the exceedingly strong (महा mahA + बला balA strength)

महाभोगीमहामायीमेधावीमेखलीमहान्। मुनिस्तुतोमहामान्योमहानन्दोमहायशाः॥८८॥

660 ॐ महाभोगिने नमः । ६६०
ఓం మహా భోగినే నమః । ౬౬౦

ఓం మహా బోగి⁴నే³ నమః
MahA b²O ginE

Praise to the B²aGhavAn One who is the greatest opulence and plenteous. (महा = maha = great + भोगिन् =
bhOgin =great enjoyment. The same root as BhOga भोग has a slightly different meaning. HE is the opulence
and plentiful which is the source of all HE bequeaths to devotees.

661 ॐ महामायिने नमः ।
ఓం మహా మాయినే నమః ।

ఓం మహా మాయి⁴నే³ నమః
MahA mA yinE

Praise to the B²aGhavAn who is the greatest in trapping people in mAyA (this term discussed in Naama 328
(महा = maha = great + मायिन् maayin = deceptive,
मायिन् maayin = deceptive, magical, illusory, artful, cunning, jugglery, enchanting, conjuring)
very illusory, illusory nature of worldly objects personified and identified with, having great deceit or illusion,
great deceit or illusion, divine power of illusion

662 ॐ मेधाविने नमः ।
ఓం మేధా వినే నమః ।

ఓం మేధా⁴వి³నే³ నమః
MEdh²A vinE

Praise to the B²aGhavAn who is the most intelligent teacher. (मेधाविन् MEdh²Avin= intelligent, teacher, learned
man, pundit, clever, judicious)

663 ॐ मेखलिने नमः ।
ఓం మేఖ లినే నమః ।

ఓం మేఖ²లి³నే³ నమః
MEk²a linE

Praise to B²aGhavAn who is the most outstanding, greatest, unmatched student, (मेखलिन् = mEkalin =
BrahmachAri, religious student, wearing a girdle. ALSO name of B²aGhavAn Sziva and VishNu

664 ॐ महते नमः ।
ఓం మహతే నమః ।

ఓం మహతే³ నమః
Maha thE

Praise to the B²aGhavAn One who is the consummation of all glories (one word)

महत् mahat leader of a sect or superior of a monastery advanced state or time, greater part, anything great or important, power, dominion, sacred knowledge, important matter, might, great thing, /महती mahatl great, / महत्त्व mahatva greatness, largeness, magnitude, greatness, emphasis, /माहात्म्य mAhAtmya greatness, magnanimity, majesty/महत्तर mahaththara greater, larger.

665 ॐ मुनिस्तुताय नमः ।

ఓం మునిస్తు తాయ నమః ।

ஓம் முநிஸ்துதாய நமஹ

Muni sthu thAya

Praise to the B²aGhavAn One who is worshipped by all sages, mendicants, rishis and all good people (मुनिः muni: sages + स्तुते sathkutha worshipped)

666 ॐ महामान्याय नमः ।

ఓం మహా మాన్యాయ నమః ।

ஓம் மஹா மான்யாய நமஹ

MahA mAn yAya

Praise to B²aGhavAn who is being in great HONOUR all by HIMSELF without requiring any supplement from anyone else. HE is the greatest to be honoured (महा =mahA = great +मान्य respectable, venerable आत्मना AtmanA by one self)' मान्य to be respected or honoured, worthy of honour, respectable, venerable, honourable,

667 ॐ महानन्दाय नमः ।

ఓం మహా నన్దాయ నమః ।

ஓம் மஹா நந்தாய நமஹ

MahA nan dhAya

Praise to B²aGhavAn who extends the GREATEST joy especially great bliss of final beatitude. (महा mahA + नन्दा nandhA = delight, happiness, felicity, prosperity, making happy, rejoice, final emancipation, great bliss, great joy of deliverance further transmigration.

668 ॐ महायशसे नमः ।

ఓం మహా యశసే నమః ।

ஓம் மஹா யஸஸே நமஹ

MahA yaS₂asE

Praise to the B²aGhavAn One who is very glorious, renowned, celebrated, the Greatest of eternal success and fame. (महा mahA + यशस् yaS₂as = fame, honour, worthy, esteem, veneration, respected, splendid, divine glory, sacrificial splendor, reputation.

महोर्जितोमाननिधिर्मनोरथफलप्रदः । महोदयोमहापुण्योमहाबलपराक्रमः ॥८९॥

669 ॐ महोर्जिताय नमः ।

ఓం మహోర్జితాయ నమః ।

ஓம் மஹோர் ஜிதாய நமஹ

MahOr ji thAya

Praise to B²aGhavAn who is the strongest and powerful (महा mahA + ऊर्जित Urjitha =lofty, excellent, mighty, ऊर्जित =Urjitha =also means decorated, great, important, powerful, gallant, strong, valour, endowed with strength or power, mighty, powerful, excellent, exceeding, strength, power, more than expected, vigorous, Distinguished, glorious, superior; excellent, beautiful; High, noble, spirited; Energy – also proud, bragging,

670 ॐ माननिधये नमः । ६७०
ఓం మాన నిధయే నమః । ౬౭౦

ఓం మాన నిధయే నమః
MAAna nidh²ayE

Praise to the B²aGhavAn One who is the TREASURE Chest of the honour, reputation, glory. , deserving praise.
(माननीय= fit to be honoured, to be honoured, honourable man, deserving honour from, containing homage or praise +निधि nidh²i = reservoir, treasury, fund, buffer, storing place,

671 ॐ मनोरथफलप्रदाय नमः ।
ఓం మనో రథ ఫల ప్రదాయ నమః ।

ఓం మనో రథ ఫల ప్రదాయ నమః
ManO rath²a p²ala pra dhAya

Praise to the B²aGhavAn One who (प्रदाय = pradhAya=) grants / bestows / gives + (फल = P²ala=) the consequences / fruits / rewards (and also punishments) + of our (मनोरथ = ManOrath²a =) desires born from mind

672 ॐ महोदयाय नमः ।
ఓం మహో దయాయ నమః ।

ఓం మహో దయాయ నమః
MahO dhA yAya

Praise to the B²aGhavAn who is the greatest master a lord who can confer great fortune and prosperity.
(महोदय = mahOdhaya = Very fortunate, a lord, conferring great fortune or prosperity, final emancipation, master, name of a mountain name of a royal chamberlain (who built a temple), pre-eminence, sour milk with honey sovereignty
Variation: One who has the greatest appearance, ascent, success ((महा =mahA + उदय udaya =ascent, creation. Rising, success, appearance, prosperity, advantage, coming forward, elevation, consequence, profits, development)

673 ॐ महापुण्याय नमः ।
ఓం మహా పుణ్యాయ నమః ।

ఓం మహా పుణ్యాయ నమః
MahA puN yAya

Praise to the B²aGhavAn who is very holy, greatly purifying, extremely auspicious, favourable, very beautiful.
(महा = mahA=great) (पुण्या = puNyA=) of all virtues /positive consequences of all actions and therefore grants puNyA to devotees on a righteous path

674 ॐ महाबलपराक्रमाय नमः ।
ఓం మహా బల పరాక్రమాయ నమః ।

ఓం మహా బల పరాక్రమాయ నమః
MahA bala parAkra mAya

Praise to B²aGhavAn whose strength and valour are greatest (महा = mahA + बल Bala + पराक्रमा parAkramA = valour, energy, strength, heroism, valour, courage, attack, power, exertion, enterprise, bold advance, good deed, prowess

मानदोमतिदोमालीमुक्तामालाविभूषणः । मनोहरोमहामुख्योमहर्द्धिर्मूर्तिमान्मुनिः ॥१०॥

675 ॐ मानदाय नमः ।
ఓం మానదాయ నమః ।

ఓం మాన దాయ నమః
MAAna dhAya

Praise to B²aGhavAn who destroys our pride and leads us in right path (*मानद = mAnadha one word = Rich in honour, honourable, measured, destroying arrogance or pride, giving or showing honour (in the way address / title)*)

676 ॐ मतिदाय नमः । **ஓம் மதி தாய நமஹ**
 ఓం మతి దాయ నమః । **Mathi dhAya**

Praise to B²aGhavAn who bestows intelligence (मति mathi= intellect + दाय dhAya = give) VARIATION: Praise to B²aGhavAn who has the faculty of seeing through intentions / thoughts behind spoken words, actions,

677 ॐ मालिने नमः । **ஓம் மாலினே நமஹ**
 ఓం మాలినే నమః । **MA linE**

मालिनी = maalini =Name of one of the [KArthika (=a star) sthree (= mother)] mothers; who nurtured B²aGhavAn Skanda. PArvathy gave birth but. Ganga mAthA bore the agni pindam form of B²aGhavAn. But the 6 KArthika stars (Sthree) nurtured him मालिनी = maalini =also means female florist gardener

Variation 1: मालिन् =maalin = male gardener, florist, crowned, encircled and surrounded by. Praise to B²aGhavAn who nurtures us and the world we live-in, exactly the way gardener nurtures a garden.

(the word मालिन्य MAlinya refers adversely such as dirt, impurities, darkness, stains in the mind and मालिन mAlina refers to unclean dirty foul places. So such annotations are out of context). We could however surmise, that B2aGhavAn is capable of removing all dirt from humans as a gardener de-weeds his garden.

678 ॐ मुक्तामालाविभूषणाय नमः । **ஓம் முக்தா மாலா விபூ⁴ஷணாய நமஹ**
 ఓం ముక్తా మాలా విభూషణాయ నమః । **MukthA mAla vib²oo sha NAya**

Praise to B²aGhavAn who is adorned with (oyster) pearl garland. (muktha =मुक्ता= an oyster pearl. + Mala = माला = garland + Vib²ushana विभूषणा = adorning). But when the word muktha goes with maalinya, then मुक्त मालिन्य नमः Muktha mAlinyAya Namah would mean Liberation from human impurities in thoughts, words, actions.

679 ॐ मनोहराय नमः । **ஓம் மனோ ஹராய நமஹ**
 ఓం మనో హరాయ నమః । **ManO ha rAya**

Praise to the B²aGhavAn who is the most pleasing, delightful, charming, lovely, captivating. fascinating, (manOhara मनोहरा is one word – when we immerse ourselves in B²aGhavAn the “I” consciousness in the (मन् = mann = mind) + (हर = hara =) is destroyed) thereby the Individual consciousness (jEva chaithanyam) is no different from cosmic consciousness (*sudh²dha chaitanyam*)

680 ॐ महामुखाय नमः । ६८० **ஓம் மஹா முக²யாய நமஹ**
 ఓం మహా ముఖాయ నమః । ౬౮౦ **MahA muk²yAya**

Praise to the One who is the greatest of all chiefs/ heads/ leaders. / managers / controllers (महा =mahA = great +मुखा muk²ya = first & foremost, above all, principal, main, commander, chief, leader, guide, preeminent, prominent)

681 ॐ महर्द्धये नमः । **ஓம் மஹூர்த்³த⁴யே நமஹ**
 ఓం మహర్దయే నమః । **Mahardh dh²ayE**

Praise to the B²aGhavAn who is very sage, very prosperous and powerful and greatest perfection (महर्द्धि mahardh²i is one word = great prosperity or power or perfection, very prosperous or powerful.

682 ॐ मूर्तिमते नमः । **ஓம் மூர்த்தி மதே நமஹ**
 ఓం మూర్తి మతే నమః । **Moorthi mathE**

Praise to B²aGhavAn who is incarnation for devotees to see and perceive the B²aGhavAn in Material, corporeal embodied, personified, incarnation of cosmic consciousness शुद्ध चैतन्यम्

मूर्तिमत् = mUrthimath = personified. having a material form, corporeal, having a form / shape, embodied, incarnate.

683 ॐ मुनये नमः । **ஓம் முநயே நமஹ**
 ఓం మునయే నమః । **MunayE**

Praise to B²aGhavAn who is the greatest of all ascetic, Sages (=मुनि), who have shed all attachments / bondages. Also stands for devotees.

महोत्तमो महोपायो मोक्षदो मङ्गलप्रदः । मुदाकरो मुक्तिदाता महाभोगो महोरगः ॥९१॥

684 ॐ महोत्तमाय नमः । **ஓம் மஹோ த்தமாய நமஹ**
 ఓం మహోత్త మాయ నమః । **MahOth tha mAya**

Praise to B²aGhavAn who is the greatest of NOBLE souls, very great (MahA = महा = greatest + Uththama उत्तमा = noblest, purest)

685 ॐ महोपाय नमः । **ஓம் மஹோ பாய நமஹ**
 ఓం మహోపాయ నమః । **MahO pAya**

Praise to the B²aGhavAn who is the greatest "means" of liberation to this world. The ways and means of the world are caused by B²aGhavAn (MahA महा = greatest+ upAya उपाय = stratagem, means, approach, scheme, effort, device, craft, artifice, way, remedy¹⁸¹ in)

686 ॐ मोक्षदाय नमः । **ஓம் மோக்ஷ தா³ய நமஹ**
 ఓం మోక్షదాయ నమః । **MOksha dhAya**

Praise to B²aGhavAn one who arranges and gives us our liberation. (mOksha मोक्ष + dhAya दाय). (please see foot note)

56 Foot note Naamaa 686

As discussed in 18 in detail, mOksha - liberation is: when the जीव चैतन्यम् (i) sheds the bondage which is "an ignorance that other मृत अपूर्ण वस्तु (mrutha apoorna vasthu) finite - incomplete objects makes us who are also limited definite in to अमृत पूर्ण वस्तु infinite, death less and complete ". + (2) drops all the consequences (karma p²ala) of all duties required to be performed for many roles of the living person and karthruthvam कर्तृत्वम्

remains minus b²Okthruthvam भोक्तृत्वम्. One good example of "karthruthvam कर्तृत्वम् minus b²Okthruthvam भोक्तृत्वम् "is our eating food. If we eat to live it is karthruthvam कर्तृत्वम्. If we live to eat it is b²Okthruthvam भोक्तृत्वम्.

B²aghavath gEtha verse कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। (KarmanyEva adhikArastE ma PhalEshu kadhAchana) is often quoted probably in all situations and discourses. A reasonable understanding of this verse further clarifies the inner meaning of karthruthvam कर्तृत्वम् and b²Okthruthvam भोक्तृत्वम्. That all living humans have to eat, sleep and take care of body till jEva chaitanyam जीव चैतन्यं discards the mortal body. In order to perform existential functions, we need "means" (अर्थ). That "means" needs to be earned in a way that it delivers value to others / society at large / nature and not the other way. This is what is termed "DhArmic" earnings (first two in four fold purushArthaas -धर्मार्थ काम मोक्षं). But this leads to actions (worldly material transactions). Action needs thoughts and words that lead to emotions राग and द्वेष "Raaga & Dwesha" (like-dislike, love-hate, want to possess-want to discard and such dualities). No humans including highly evolved SanyAsIs escape from perform actions. The ability to perform actions that are defined as "duties" [*such as- puthra/ puthri dh²arma, udyOga dh²arma, pathi-pathni dh²arma, mAthru /pithru dh²arma, aashrama dh²arma(bachelor, married, retired, given-up all worldly transactions) kula dh²arma -(extending duties to siblings and relatives), mAnava dh²arma- (extending duties to all living species and other nature)] within our capability (with duty orientation कर्तृत्वं) and sacrifice the emotional effects of the actions (results orientation भोक्तृत्वं) (called karma phalam – reward) is the true spiritual progress. Easily said than done but we all keep our प्रयत्नं – efforts to reach that state.*

Such a ChEthanam चेतनम् -life is already in the state of शुद्ध चैतन्यम् cosmic consciousness which is bereft of all vAsanA associated with roles resulting in action and consequences (karma p²ala). Moksha is absence of suffering and release from bondage to samsara. Various schools of our sanAthana dh²armaalso explain the concept of mOksha मोक्ष as presence of the state of complete Brahman experience (paripurna-brahmAnub²ava) (the experience of oneness with Brahman, the One Supreme Self). Liberation can take place even when with a physical body. But when the physical body is shed, we colloquially say that the person attained mOksha मोक्ष.

687 ॐ मङ्गलप्रदाय नमः ।

ఓం మజ్జల ప్రదాయ నమః ।

ஓம் மங்க³ல ப்ரதா³ய நமஹ

Mangala pra dhAya

Praise to B²aGhavAn who grants auspiciousness, propitious and prosperity (=मङ्गल mangala + प्रदा Prada grant)

688 ॐ मुदाकराय नमः ।

ఓం ముదా కరాయ నమః ।

ஓம் முதா³ கராய நமஹ

MudhA karAya

Praise to B²aGhavAn who (karA = करा =) makes HIS worship (MudhA = मुदा=) the greatest of rejoice, joy, delight

689 ॐ मुक्तिदात्रे नमः ।

ఓం ముక్తి దాత్రే నమః ।

ஓம் முக்தி தா³த்ரே நமஹ

Mukthi dhAthrE

Praise to the B²aGhavAn One who arranges our liberation. All annotations in 686 equally applies to the word mukthi here also. The difference is mukthi is release, deliverance emancipation, absolution of soul of physical body. When we get release from INDEBTEDNESS, that is also called mukthi. Please see 107 for five debts पञ्च ऋण (दातृ dhAthru = giver)

690 ॐ महाभोगाय नमः । ६९० **ஓம் மஹா போ⁴கா³ய நமஹ**
 ఓం మహా భోగాయ నమః । ౬౯౦ **MahA b²O gAya**

Praise to the B²aGhavAn One who is the greatest enjoyer The word b²oga (Please see Naama 686) means the enjoyer apart from other meanings. It has special significance. There is Karma p²ala for whatever karma we do. One who enjoys the p²ala (consequences plus or minus) is a b²ogi. Who performs actions and leaves the p²ala to B²aGhavAn and accepts consequences as HIS grace is Yogi. But B²aGhavAn is both mahA b²ogai and also mahA yOgi. Hence, we must understand this naamaa as the B²aGhavAn who bestows the enjoyment of karma p²ala (MahA महा + भोगाय b²OgAya)

691 ॐ महोरगाय नमः । **ஓம் மஹோ ரகா³ய நமஹ**
 ఓం మహో రగాయ నమః । **MahO ra gAya**

Praise to the B²aGhavAn One Who has the Form of the Greatest of Serpents. (MahA महा + Uruga उरगा)

यशस्करो योगयोनिर्योगिष्ठो यमिनां वरः । यशस्वी योगपुरुषो योग्यो योगनिधिर्यमी ॥९२॥

692 ॐ यशस्कराय नमः । **ஓம் யశஸ் கராய நமஹ**
 ఓం యశస్క రాయ నమః । **YaS₂as ka rAya**

Praise to B²aGhavAn who (कर =kara =) confers (यशस् = **YaS₂as** =) glory, fame, success to us. "us" includes devotees and deserving. When a person sticks to dh²armaanushtAna धर्म अनुष्ठान (Please see Naama 55), he is more dear than a person who simply sings glory and doesn't even EARN his own food. YaS₂AS यशस् variously means" Lovely, agreeable, worthy. Honoured, Fame, reputation, 'glory, renown, An object of glory or respect, a person of distinction. Beauty, splendour. Favour, partiality. Wealth, Food & water "

693 ॐ योगयोनये नमः । **ஓம் யோக³ யோநயே நமஹ**
 ఓం యోగ యోనయే నమః । **YOga yO nayE**

Praise to the B²aGhavAn who is the (योनी = yOni =) very origin source of yOga. (please see foot note)

57 Foot note Naamaa 693:

(योनी yOni =descent, origin, source, seed) yOga comes from the root yuj. (yuj युज = connect, merge, attach, bind, combine). In this aspect yOga means all the physical, mental and spiritual activities required to merge individual consciousness (jEva chaithanyam) जीव चैतन्यम् with cosmic consciousness शुद्ध चैतन्यम्. (we can also call PURE consciousness, collective consciousness). We need to understand that yOga just does not mean physical exercise alone. All the knowledge (GyAna ज्ञान) + regular practice (साधना SAdh²ana) + Religious contemplation or devotion) + yOga Asana -exercises to achieve the physical strength so that body survives to achieve the merger in this birth itself with this body itself - all are part of Yoga. YOga also includes day-to-day activities in accordance with धर्म शास्त्र dh²armaS₂Asthra.

694 ॐ योगिष्ठाय नमः ।
ఓం యోగిష్ఠాయ నమః ।

ఓం యోగి³ష్ఠాయ నమః
YOgish t²Aya

Praise to B²aGhavAn who considers yOga as very Beloved, agreeable, liked, favourite, Worshipped, revered. Praise to B²aGhavAn who is respected by yOgees (yoga practitioners) and who holds yogis dear to him.

695 ॐ यमिनां वराय नमः ।
ఓం యమినాం వరాయ నమః ।

ఓం యమి³నాం వరాయే నమః
YaminAm varAya

Praise to the B²aGhavAn who is the (वर = vara=) Best, excellent, -most beautiful, precious, choicest, finest among YAMAs. (YAMA is not only the dhEvathA of death but also means restraining / administering / controlling / subduing / stopping /suppressing- any great moral or religious practice (known to be यम - नियम yama-niyama). Whoever practices yama-niyama are all yamin यमिन् and this Naama guarantees that they are very dear to B²aGhavAn SubrahmaNya. (please see foot note)

57 Foot note Naamaa 693:

The 5 “yamA”s are:

- 1 AhimsA (अहिंसा): Nonviolence
- 2 Satya (सत्य): Truthfulness
- 3 AstEya (अस्तेय): Not stealing
- 4 Brahmacharya (ब्रह्मचर्य): Chastity,^[15] marital fidelity, sexual restraint^[16]
- 5 Aparigraha (अपरिग्रह): Non-avarice, non-possessiveness
 - 5.1 KshamA (क्षमा): Patience, forgiveness.^[17]
 - 5.2 Dhrti (धृति): Fortitude, perseverance with the aim to reach the goal.
 - 5.3 DayA (दया): Compassion^[17]
 - 5.4 Ārjava (आर्जव): Non-hypocrisy, sincerity^[18]
 - 5.5 Mitāhāra (मिताहार): Measured diet (mitha = AhAram)

The 5 “niyamA”s are:

- 1 Saucha: शौच purity, cleanliness
- 2 SanthOsha: संतोष contentment, satisfaction
- 3 Thapas: तपस् self-discipline, training your senses, asceticism
- 4 SvAdhyAya: स्वाध्याय self-study, inner exploration (of vEdhAs)
- 5 ISzvara PraNidhANa: ईश्वर प्रणिधान surrender to eternal cosmic truth

696 ॐ यशस्विने नमः ।
ఓం యశస్వినే నమః ।

ఓం యశస్³వినే నమః
YaSzas vinE

Praise to B²aGhavAn who HIMSELF is famous, glorious, renowned, excellent, successful, auspicious and best.

697 ॐ योगपुरुषाय नमः ।
ఓం యోగ పురుషాయ నమః ।

ఓం యోగ³ పురుషాయ నమః
YOga puru shAya

Praise to B²aGhavAn who is not only the personification of yOga but also the cosmic consciousness, cosmic being and universal principle behind yOga and body & principles of yOga. (योग =YOga + पुरुषा =purusha)

698 ॐ योग्याय नमः । **ஓம் யோக்³யாய நமஹ**
 ఓం యో గ్యాయ నమః । **YOg yAya**

Praise to B²aGhavAn who is (योग्य, = yOgya =) Fit, proper, useful, just, proper, sufficient, eligible, suitable, appropriate, qualified, qualified for, capable He can be reached by yoga

699 ॐ योगनिधये नमः । **ஓம் யோக்³ நித⁴யே நமஹ**
 ఓం యోగ నిధయే నమః । **YOga ni dh²ayE**

Praise to B²aGhavAn who is treasure chest of the wealth called yOga. All yoga arises from HIM and lead to HIM and merges with HIM (yOga योग +nidh²i నిధి).

700 ॐ यमिने नमः । ७०० **ஓம் யமிநே நமஹ**
 ఓం యమినే నమః । ౭౦౦ **YaminE**

Praise to the B²aGhavAn who is the follower of restraint, self-control, renunciation etc. (Please see Naama 695 for full annotation on Yamin यमिन)

यतिसेव्यो योगयुक्तो योगविद्योगसिद्धिदः । यन्तो यन्त्री च यन्त्रज्ञो यन्त्रवान्यन्त्रवाहकः ॥९३

701 ॐ यतिसेव्याय नमः । **ஓம் யதி ஸேவ்யாய நமஹ**
 ఓం యతి సేవ్యాయ నమః । **Yathi sEv yAya**

Praise to B²aGhavAn who is (सेव्याय sEvyaAya =) worshipped, served and adored by (yati यति =) mendicant, saintly person, devotees, restrained, controlled, renounced worldly pursuits, one who is capable of controlling his own happiness.

702 ॐ योगयुक्ताय नमः । **ஓம் யோக்³ யுక్తாய நமஹ**
 ఓం యోగ యుక్తాయ నమః । **YOga yuk thAya**

Praise to B²aGhavAn who is connected with Yoga, absorbed in Yoga, skilled, experienced in Yoga, clever, sensible and ingenious in using yOga. (yOga योग +युक्त = yuktha=immersed in deep meditation, absorbed in yOga),

703 ॐ योगविदे नमः । **ஓம் யோக்³ விதே³ நமஹ**
 ఓం యోగ విదే నమః । **YOga vidhE**

Praise the B²aGhavAn who is the KNOWER of yOga (yOga योग + विद् vidh = knower)

704 ॐ योगसिद्धिदाय नमः । **ஓம் யோக்³யே ஸித்³தி⁴தா³ய நமஹ**
 ఓం యోగ సిద్ధిదాయ నమః । **YOga sidhi dh²Aya**

Praise to B²aGhavAn who is the most accomplished in YOGA and who bestows the rewards, results and benefits to the yoga practitioners / yogis. (yOga योग + sidhdh²is सिद्धि = accomplishment, realization of goals and achieve desired results + dhAya दाय) All the sidhdh²is that one can aspire for (Please see Naama 33 for AshtamA sidhdh²i), ²

Sidhdh²a could mean many things as follows: Real meaning would be on context. Accomplished, effected, performed, achieved, completed. Gained, obtained, acquired. Succeeded, successful. Settled, Proved, demonstrated, Valid, sound, decided, adjudicated Paid, discharged, liquidated Cooked, thoroughly prepared, compounded, Subdued, won over, subjugated Brought under subjection, become Thoroughly conversant with or skilled in, Perfected, sanctified (as by penance, endowed with super natural powers, divine, immortal, eternal.

705 ॐ यन्त्राय नमः ।
ఓం యన్త్రాయ నమః ।

ஓம் யந்த்ராய நமஹ
Yanth rAya

Praise to the B²aGhavAn who is the (यन्त्रा = yanthrA=)- a great protecting force HIMSELF. Praise to the B²aGhavAn who is the conceiver, designer, manufacturer and maintainer of the machine called BODY at micro level and UNIVERSE at macro level and in between every device. In other words unless divine will adds to human effort, nothing would come out).

A yanthrA (यन्त्रा)- could mean (i) restraining, guarding, protecting force such as amulet (tied to wrist or displayed at the house or consecrated in temples) (ii) the knowledge and design of yanthrA /machines. (iii) In general, it means that which restrains or fastens, any prop or support, stay, A surgical instrument, especially a blunt instrument (iv) Any instrument or machine, an appliance, a contrivance

706 ॐ यन्त्रिणे नमः ।
ఓం యన్త్రిణే నమః ।

ஓம் யந்த்ரிணே நமஹ
Yanth riNE

Praise to B²aGhavAn who is furnished with all yanthrA, amulets, vaahanan, weapons and all such devices (यन्त्रिणे YanthriNE one word)

707 ॐ यन्त्रज्ञाय नमः ।
ఓం యన్త్ర జ్ఞాయ నమః ।

ஓம் யந்த்ர க்ஞாய நமஹ
Yanth ra jnAya

Praise the B²aGhavAn who is the KNOWER of yanthrA. Please see Naama 705 for full description of yanthrA (Already the term gyAya = ज्ञाय as the knower explained in 360 and others)

708 ॐ यन्त्रवते नमः ।
ఓం యన్త్ర వతే నమః ।

ஓம் யந்த்ர வதே நமஹ
Yanth ra vathE

Praise to B²aGhavAn who is (यन्त्रवत् Yanthravath=) possessed of all yanthrA (Please see 705 for yanthrA)

709 ॐ यन्त्रवाहकाय नमः ।
ఓం యన్త్ర వాహకాయ నమః ।

ஓம் யந்த்ர వాஹகாய நமஹ
Yanthra vAha kAya

Praise to the B²aGhavAn who is conductor, (वाहका vAhaKA =) carrier of yanthrA. YanthrA has been annotated in Naama 705. This therefore means that B²aGhavAn is the designer, manufacturer, maintainer of all the restraining or supporting devices we use. It may be an amulet or a rocket.

यातनारहितो योगी योगीशो योगिनां वरः । रमणीयो रम्यरूपो रसज्ञो रसभावनः ॥९४॥

710 ॐ यातनारहिताय नमः । **ஓம் யாதநா ரஹிதாய நமஹ**
 ఓం యాతనా రహితాయ నమః । **YAta nA rahi thAya**

Praise to the B²aGhavAn who is (rahitA = रहिता =) immune, devoid of, and bereft of (यातना yAthana=) all pains inflicted by whatever sources.

*NOTE: यातना yAthana= acute pain, torment, pains of hell, punishment inflicted by Yama, exertion, making effort, agony, return, retaliation, requital. By praying B²aGhavAn he elevates us to be free from yAthana
 यातन = yAthana = making effort or exertion, retaliation, return, requital
 rahitA = रहिता =devoid of, lonely, deserted, left, bereft of, deprived of, wanting, solitary, separated or free from, quitted
 forsaken, deserted by, deprived or void or destitute of, absent, immune*

711 ॐ योगिने नमः । ७१० **ஓம் யோகி³ நே நமஹ**
 ఓం యోగినే నమః । ౭౧౦ **YOginE**

Praise to the B²aGhavAn who is the personification of Yoga; Who is the "Aim and the End" of Yoga. योगिन् yOgin = follower of the yoga system, saint, devotee, ascetic, possessed of superhuman powers, being in conjunction with, relating to, accompanied by, possessed of, joined or connected with, AND also magician, conjurer,

712 ॐ योगीशाय नमः । **ஓம் யோகీ³ శాయ నమహ**
 ఓం యోగీ శాయ నమః । **YOgee S₂Aya**

Praise to the B²aGhavAn who is adept in or a master of Yoga, one who has obtained superhuman faculties and protects the yOga knowledge, precepts and practices. Who is the Greatest/ king / chief among Yogis. Please see Naama 693. Yogis are those who practice yoga) [yogeeS₂a योगीशा = yoga योग + iS₂a ईशा = leader, protector].

713 ॐ योगिनां वराय नमः । **ஓம் யோகி³நாம் வராய நமஹ**
 ఓం యోగినాం వరాయ నమః । **YOgi nAm va rAya**

Praise to B²aGhavAn who is considered as (वरा varA =) Best, excellent, -most beautiful, precious, choicest, finest, select; wish, request, boon, gift, reward, privilege by (yOgin = योगिन् = yogis.

योगिन् = yogin = contemplative saint; relating to possessed of superhuman powers, follower of the yoga system, devotee, ascetic, yogi

714 ॐ रमणीयाय नमः । **ஓம் ரமணீயாய நமஹ**
 ఓం రమణీ యాయ నమః । **Rama Nee yAya**

Praise to B²aGhavAn who is the knower of all sentiments, essence of creation and manifestation of the universe as we see it.

भावना bhAvanA concept, conception, imagination, imagining, fancying, creator, teaching, manifesting, displaying, effecting, promoting welfare, causing to be, nature, production, producer, producing, essence,

रञ्जनो रञ्जितो रागी रुचिरो रुद्रसंभवः । रणप्रियो रणोदारो रागद्वेषविनाशनः ॥१५॥

718 ॐ रञ्जनाय नमः ।

ఓం రజ్జనాయ నమః ।

ఓం రఙ్జనాయ నమః

Ranja nAya

Praise to B²aGhavAn who makes us rejoice in his saffron colour, pleasing, delighting, charming

Note: रञ्जन raJjana = saffron colour, charming, pleasing, delighting, rejoicing, giving pleasure, act of pleasing, रञ्जन raJjana also means dyeing, colouring, befriending, conciliating, indigo plant, night-flowering coral jasmine, turmeric, kind of fragrant perfume, Munja grass used for making roofs and baskets, red arsenic, particular s;ruthi, cinnabar, dye, act of colouring or dyeing, colour, red sandalwood, nasalization, paint but these are out of context

719 ॐ रञ्जिताय नमः ।

ఓం రజ్జితాయ నమః ।

ఓం రఙ్జితాయ నమః

Ranji thAya

Praise to B²aGhavAn who is most charming (Ranjitham is colour, coloured, tinted, illumined, delighted and charming. ManOranjitham is one which is pleasing to mind)

720 ॐ रागिणे नमः । ७२०

ఓం రాగిణి నమః । ౭౨౦

ఓం రాగి³నే నమః

RA giNE

Praise to B²aGhavAn who is (being) and also inspires affection, beauty, desire, delight, fondness, harmony, happiness, interest, joy, longing, love, loveliness, melody, passion, sympathy, and such positive feelings (राग =rAga).

Therefore, this really means that B²aGhavAn fills us with positive feelings and love for the world which also HE helps us surpass and move in to blissful state. (Please see Naama 624 and 725 on how B²aGhavAn destroys rAga and द्वेष dwEsha - the duality of opposites (meaning hatred, unacceptability, unwanted,) and liberates us from bondage and takes us to blissful state). राग =rAga also means musical note,, dye, colour, seasoning, king, nasalization, sun, tune, any feeling or passion, prince, hue, tint, dyeing [act of]. , red colour, inflammation, moon, condiment, colouring [act of], redness, act of colouring or dyeing, but they are out of context here.

721 ॐ रुचिराय नमः ।

ఓం రుచిరాయ నమః ।

ఓం రుచిరాయ నమః

Ruchi rAya

Praise the B²aGhavAn who is agreeable, beautiful, brilliant, bright, charming, cordial, dainty, delicious, handsome, liked by, nice, pleasant, radiant, splendorous, sweet, splendid,. (Ruchira रुचिरा means all the above apart from taste (ruchi) and saffron colour).

722 ॐ रुद्रसम्भवाय नमः ।
ఓం రుద్ర సమ్భవాయ నమః ।

ఓం రుద్ర³ర సమ్⁴వాయ నమః
Rudhra sam b²a vAya

Praise to B²aGhavAn is who is born of Rudra (Rudra रुद्र an epithet of B²aGhavAn S₂iva, Samb²ava संभव could mean birth, spring up

Variation:1 Praise to B²aGhavAn who engages with enemy in a dreadful manner [Rudra रुद्र could mean dreadful, howling, Samb²ava संभव could mean mixing, adaptation appropriateness and engagement

Variation:2 Praise to B²aGhavAn who drives away evil by destruction of such evils [Rudra रुद्र could mean evil, Samb²ava संभव could mean destruction, Possibility]

723 ॐ रणप्रियाय नमः ।
ఓం రణ ప్రియాయ నమః ।

ఓం రణ ప్రియా య నమః
RaNa pri yAya

Praise the B²aGhavAn Who is the (प्रिया priya =) Lover of Battles and conflict (=रण RaNa).

The battle here need not mean only external enemies, battles but also include the battle within us, with evil within us, evil thoughts, evil words and evil actions. Evil here means any action that is not conducive for IOka kalyANam - auspiciousness of all creatures and nature (prakrithi). No single human is evil all the time or good all the time. Likewise, what results as struggles, harm to us might have happened even without evil intention from others.

[VARIATION 1 रण RaNa also means pleasure, joy, delight, noise. PriyAya means dear, wanted, favourite, loved, favourable, liked, darling, beloved, favourite So it could also mean Praise to B²aGhavAn who likes delight and pleasure but that doesn't sound appropriate]

724 ॐ रणोदाराय नमः ।
ఓం రణో దారాయ నమః ।

ఓం రణో దారాయ నమః
RaNO dhA rAya

Praise to B²aGhavAn who is both energetic and generous in battle field (रण RaNa = battle field + उदारा Udhaara =lenient, noble, bountiful, energetic, munificent, not-perplexed, illustrious, upright, exalted, lofty, honest, great, right, active, gentle (unable to get other meaningful splits)

725 ॐ रागद्वेषविनाशनाय नमः ।
ఓం రాగద్వేష వినాశనాయ నమః ।

ఓం రాగ³ త్³వేష వినాశనాయ నమః
RAga dhwESha vinAS₂ nAya

Praise to B²aGhavAn who helps us overcome the opposing emotions that makes human life both enjoyable miserable and torn between these two. B²aGhavAn destroys the duality of rAga राग (likes) and dwEsha द्वेष (hatreds) and establishes us in blissful state. (विनाशन vinAS₂ana = destroy) (please see foot note)

59 Foot note Naamaa 725:

Please see Naamas where related concepts are discussed: (Naama 1) 5 dimensions अस्ति Asti (pure existence); b²Atthi भाति- being visible; priya प्रिया/ prEma प्रेम (emotions, likes and dislikes) नाम (Naama name) रूप (and shape). (Naama) 276 roles we play in day-to-day life as father /mother; son /daughter, husband /wife. Employer /employee are discussed. (Naama) 633 mOksha मोक्ष (Naama) 686 karthruthvam कर्तृत्वम् and b²Okthruthvam भोक्तृत्वम्. When we do actions (Karma) as per the kula-AS₂rama dh²arma (कुल आश्रम धर्म) and remain detached from the enjoyership (of fruits, rewards) we perform Karma for karthruthvam कर्तृत्वम् i. e.

discharge of actions to repay the debts (discussed in Naama 1070 with which we are born and not enjoying b²Ogthruthvam भोक्तृत्वम्. Enjoying the consequences means both pleasure and pain. Both lead to attachment. Extreme happiness comes from expectations fulfilled and extreme unhappiness comes from unfulfilled expectations and this leads to frustration, misery, sadness, anger and even violence. 100% devotion to B²aGhavAn helps us overcome the b²Ogthruthvam भोक्तृत्वम् and perform our dhArmic duties with the spirit of karthruthvam कर्तृत्वम्. This is called Karma yOgam कर्म योगम् and requires tremendous focused practice (साधना sAdh3ana) to achieve mOksha. (Please also see Naama 981 for related concept.

रत्नार्ची रुचिरो रम्यो रूपलावण्यविग्रहः । रत्नाङ्गदधरो रत्नभूषणो रमणीयकः ॥९६॥

726 ॐ रत्नार्चिषे नमः । **ॐ रत्नार्चिषे नमः**
 ॐ रत्नार्चिषे नमः । **RathnA r chishE**

Praise to the B²aGhavAn who is the real brilliance and shine of precious stones (we can also say that B²aGhavAn is as radiant / brilliant as precious stones. However, having annotated in 138 that every aspect of B²aGhavAn is a mere part of that B²aGhavAn and HE has no defining / constraining / limiting boundaries, we say that brilliance of precious stones are a mere aspect of that B²aGhavAn) [रत्ना Rathna = precious stones, pearls, jewel, gemstone, magnet, wealth, riches, treasure, present, gift, anything valuable + अर्चिस् archis= lustre, ray of light, flame, light].

727 ॐ रुचिराय नमः । **ॐ रुचिराय नमः**
 ॐ रुचिराय नमः । **Ruchi rAya**

Please see Naama 721. Repeat

728 ॐ रम्याय नमः । **ॐ रम्याय नमः**
 ॐ रम्याय नमः । **Ram yAya**

Praise to B²aGhavAn who is pleasant, attractive, beautiful, charming, delightful, enjoyable, lovely, pleasing. B²aGhavAn makes HIS devotees fall in love with HIM so that there is no other thought in our mind and we reach blissful state of non-duality.

729 ॐ रूपलावण्यविग्रहाय नमः । **ॐ रूपलावण्यविग्रहाय नमः**
 ॐ रूपलावण्यविग्रहाय नमः । **Roopa lAvaNya vighra hAya**

Praise to the B²aGhavAn whose form (body / shape /idol) is beautiful. (रूपलावण्य = roopalAvaNya = lovely, elegant beautiful form. विग्रह vighraha = form, shape, body, figure, configuration

730 ॐ रत्नाङ्गदधराय नमः । ७३० **ॐ रत्नाङ्गदधराय नमः**
 ॐ रत्नाङ्गदधराय नमः । २३० **RathnAngadha dh²arAya**

Praise to B²aGhavAn who (धरा = dh²arA=) wears + (अङ्गद = angadha =) bracelet worn on upper arm) made of precious stones + a (made of) + Rathna रत्ना =precious stones jeweler)

731 ॐ रत्नभूषणाय नमः । **ॐ रत्नभूषणाय नमः**

ఓం రత్న భూషణాయ నమః ।

Rathna b²oosha NAya

Praise to the B²aGhavAn decorated with precious stone. There is no precious stone if it is not adorned by B²aGhavAn. रत्न Rathna = precious stones + भूषणा b²ooshaNa = decorated with)

732 ॐ रमणीयकाय नमः ।

ఓం రమణీయకాయ నమః

ఓం రమణీయ కాయ నమః ।

Rama Neeya kAya

Praise to B²aGhavAn who make the delightfulness happen. Please see Naama 714 for annotation of word RamaNa. The difference is Naama 714 describes B²aGhavAn as RamaNeeyam HIMSELF and this Naama credits the B²aGhavAn to make RamaNeeyam happen. Since B²aGhavAn is non-dual, every manifestation is B²aGhavAn.

रुचिकृद्रोचमानश्च रञ्जितो रोगनाशनः । राजीवाक्षो राजराजो रक्तमाल्यानुलेपनः ॥९७॥

733 ॐ रुचिकृते नमः ।

ఓం రుచి కృతే నమః

ఓం రుచి కృతే నమః ।

Ruchi krithE

Praise to B²aGhavAn who causes the relishing, because of whom we are able to get delighted, relish the life and living (रुचिकृत्, ruchikruth = causing relish)

734 ॐ रोचमानाय नमः ।

ఓం రోచ మానాయ నమః

ఓం రోచ మానాయ నమః ।

ROcha mA nAya

Praise the B²aGhavAn who has curly hair like a horse's mane; pleasing, shining, splendid, agreeable, bright, stimulating, shining, pleasant, lovely, radiant, giving satisfaction (=रोचमाना ROchamAna)

735 ॐ रञ्जिताय नमः ।

ఓం రంజితాయ నమః

ఓం రంజితాయ నమః ।

Ran ji thAya

Praise to B²aGhavAn who is most charming (Ranjitham रञ्जितम् is colour, illumination and charm. Manoranjitham मनो रञ्जितम् is one which is pleasing to mind)

736 ॐ रोगनाशनाय नमः ।

ఓం రోగ నాశనాయ నమః

ఓం రోగ నాశనాయ నమః ।

ROga nAS₂a nAya

Praise the B²aGhavAn who destroys (= नाशना naS₂anA) (रोग रोग³ =) disease, sickness, injury and afflictions and eventually liberates us from cycle of births and deaths. We have two aspects (1) Physical aspect. B²aGhavAn by filling us with positive mind, keeps us healthy in physical body. He is the best medicine भैषजम् Bhaishajam and best doctor भिषक् Bhisak (2) Spiritual aspect: B²aGhavAn delivers us from the disease of cycle of births and deaths called भव रोग

737 ॐ राजीवाक्षाय नमः ।

ఓం రాజీవా క్షాయ నమః

ఓం రాజీ వాక్షాయ నమః ।

RAji vA kshAya

Praise to B²aGhavAn whose eyes are like Lotus (Rajeeva राजीव = lotus + aksha अक्षा).

738 ॐ राजराजाय नमः ।
ఓం రాజ రాజాయ నమః ।

ఓం రాజ రాజాయ నమః
RAja rAjAya

Praise to the B²aGhavAn who is the King of Kings, Chiefs of all chiefs, supreme sovereign of this universe

739 ॐ रक्तमाल्यानुलेपनाय नमः । ఓం రక్త మాల్యా నులేపనాయ నమః ।
ఓం రక్త మాల్యా నులేపనాయ నమః । Raktha mAlyA nu lEpa nAya

Praise to B²aGhavAn who has anointed HIS body with saffron garland / flower (रक्तमाल्य rakthamAlyA - red coloured flower / garland + anulEpanam अनुलेपना- anointing body with unguents)

राजद्वेदागमस्तुत्यो रजःसत्त्वगुणान्वितः । रजनीशकलारम्यो रत्नकुण्डलमण्डितः ॥९८॥

740 ॐ राजद्वेदागमस्तुत्याय नमः । ఓం రాజద్వేదాగమ స్తుత్యాయ నమః ।
ఓం రాజద్వేదాగమ స్తుత్యాయ నమః । RAjadh vEdha Agama sam sthuth yAya

Praised and worshipped by Kings + vEdhAs, vEdhA pandithAs + Agama s₂Asth_{rA} pandithAs. Sam adjective to convey good. (राज + वेद vEdhA + आगम Agama + सम् sam + स्तुत्य sthuthya

741 ॐ रजःसत्त्वगुणान्विताय नमः । ఓం రజః సత్త్వ గుణాన్వితాయ నమః ।
ఓం రజః సత్త్వ గుణాన్వితాయ నమః । Rajahs sathwa guNA nvi thAya

Praise to B²aGhavAn who is endowed with the auspicious GuNAs (GuNAs already explained in Naama 219, 288. (रजः rajo + सत्त्वं sathva + गुण guNa + अन्विताय AnvithAya = अन्विता Anvitha is joined by, possessed by, overpowered by] Please see Naama 761

742 ॐ रजनीशकलारम्याय नमः । ఓం రజనీశ కలా రమ్యాయ నమః ।
ఓం రజ నీశ కలా రమ్యాయ నమః । Raja neeS₂a kalA ram yAya

Praise to B²aGhavAn who takes rest during a part of the night. रजनी Rajani = night, turmeric, coloured, indigo plant, + शकल S₂akala = fragment, part, bit, chip, half + आरम्य Aaramya = to delight in, to take pleasure in, to take rest.

743 ॐ रत्नकुण्डलमण्डिताय नमः । ఓం రత్న కుణ్డల మణ్డితాయ నమః ।
ఓం రత్న కుణ్డల మణ్డితాయ నమః । Rathna kuNdala maNdi thAya

Praise to B²aGhavAn who is adorned with ear ornaments made of precious jewel stones (Rathna रत्ना =precious stones + कुण्डल kundala = ear ornaments + मण्डित manditha = adorn, decorate)

रत्नसन्मौलिशोभाढ्यो रणन्मञ्जीरभूषणः । लोकैकनाथो लोकेशो ललितो लोकनायकः ॥९९॥

744 ॐ रत्नसन्मौलिशोभाढ्याय नमः । ఓం రత్న సన్మౌలి శోభాఢ్యాయ నమః ।
ఓం రత్న సన్మౌలి శోభాఢ్యాయ నమః । Rathna san mauli S₂Ob²ad² yAya

Praise to B²aGhavAn who is enriched by the oldest crown embedded with precious jewel stones. (RathnA रत्न = precious stones + san सन् = old + मौलि mouli = crown + शोभा S₂Ob²a = graceful + आढ्या aadya- enriching)

745 ॐ रणन्मञ्जीरभूषणाय नमः । ॐ रणन् मञ्जीर भू⁴षणाय नमः
 ఓం రణన్మంజీర భూషణాయ నమః । **RaNan manjeera b²oosha NAya**

Praise to the B²aGhavAn who is adorned with jingling anklet (रणत् RaNath = jingling, sounding, ringing + मञ्जीर manjeera == anklet + भूषणा b²ooshaNa = adorned)

746 ॐ लोकैकनाथाय नमः । ॐ लोकाक नाथाय नमः
 ఓం లోకైక నాథాయ నమః । **LOkaika na th²Aya**

Praise to the B²aGhavAn who is the ONLY care-taker, provider, chief, head of the creatures in this IOkam (लोके IOkE =in this worldly affairs + एक Eka = only + नाथा na th²A = Only leader)

747 ॐ लोकेशाय नमः । ॐ लोकाकेशाय नमः
 ఓం లోకేశాయ నమః । **LOkE S₂Aya**

Praise to the B²aGhavAn One who is the husband, provider, chief, head of the creatures in this IOkam (IOkam (लोके IOkE =in this worldly affairs ईशा =providers, heads chiefs.

748 ॐ ललिताय नमः । ॐ ललिताय नमः
 ఓం లలితాయ నమః । **Lali thAya**

Praise the B²aGhavAn who is beauty personified, easily approachable, always playing (= Lalitha ललिता one word) (the tasks like creation, etc., are themselves like sports for HIM)

749 ॐ लोकनायकाय नमः । ॐ लोका नायकाय नमः
 ఓం లోక నాయకాయ నమః । **LOka nAya kAya**

Praise to the B²aGhavAn One who is the chief of the universe. He controls the universe. लोक IOka = this worldly affairs + नायका nAyaka = Only leader)

लोकरक्षो लोकशिक्षो लोकलोचनरञ्जितः । लोकबन्धुर्लोकधाता लोकत्रयमहाहितः ॥१००॥

750 ॐ लोक रक्षाय नमः । ७५० ॐ लोका रक्षाय नमः
 ఓం లోకరక్షాయ నమః । ౭౫౦ **LOka rakshAya**

Praise to B²aGhavAn who protects the universe and creatures (लोक IOka = this world + रक्षा rakshA = protect)

751 ॐ लोक शिक्षाय नमः । ॐ लोका शिक्षाय नमः
 ఓం లోకశిక్షాయ నమః । **IOka S₂ik shAya**

Praise to the B²aGhavAn One who provides" teaching" [giving necessary survival (how to live in this world) + liberation (how to leave the world) skills] for the creatures in this universe (लोक LOka + शिक्षा S₂ikshA)

752 ॐ लोकलोचनरञ्जिताय नमः । ॐ लोका लोचन रञ्जिताय नमः

ఓం లోక లోచన రజ్జితాయ నమః | **IOka IOchana ranji thAya**

Praise the B²aGhavAn who is delighting, is pleased to illuminate this universe (please see Naama 781 for more annotation) (लोक LOka + लोचन IOchana illuminating, brightening, eye, sight + रज्जिता ranjitha = delighted)

753 ॐ लोकबन्धवे नमः | **ఓం లోక బంధవే నమః |**
ఓం లోక బంధవే నమః | **IOka ban dh²avE**

Praise the B²aGhavAn who is related to all creatures in this universe (लोक LOka + बन्धु bandh²u= relation)

754 ॐ लोकधात्रे नमः | **ఓం లోక ధాత్రే నమః |**
ఓం లోక ధాత్రే నమః | **IOka dh²AthrE**

Praise to B²aGhavAn who is the creator, originator, bearer, preserver and supporter of this universe, (लोक LOka + धातृ dh²Athru= creator etc.)

755 ॐ लोकत्रयमहाहिताय नमः | **ఓం లోక త్రయ మహా హితాయ నమః |** **IOka thraya mahA hi thAya**

Praise to the B²aGhavAn One who is the greatest soothing influence for all the 3 worlds (त्रय = thraya =) all the three + लोक = LOka = worlds + महा mahA = great + हिता hithA = soothing influence. The three worlds can be interpreted in many ways. (please see foot note)

60 Foot note Naamaa 755:

We have already seen in Naamaa 76, that there are many sets of "THREES" **गुणत्रय Gunna-Thraya-/ अवस्थाय Avasthaa-/ देहत्रय DhEha-Thraya-/ कालत्रय Kaala-Thraya- तापत्रय =Taapa Thraya / भावत्रय Bhaavaa Thraya, भुवन-त्रयम् = bhuvana-thrayam)**

Likewise IOkam is also considered to be three: **भूलोक = B²oolokam** where we live, -also called **मृत्यु = mrtyu** IOkam because all living species die after a given life span **स्वर्ग = Swarga** IOkam = heaven – where there is no pains / pleasures and struggles experienced in **bhoolOkam** and only bliss, contentment, prosperity, auspiciousness exists and **नरक=** hell where there is only pain and struggles unlike our world we experience both

Sometimes we call **पाताल = pAthAla** IOkam, (below earth) + **मृत्यु = mrthyu** IOkam (the world we live) and **अन्तरीक्ष = antariksham = skywards**

Another interpretation of **thriloKa** – though rare - are **भूतकाल = B²ootha kaala = past**, **भविष्यकाल B²avyishya kaala = future**) and **वर्तमान काल = varthamana kaala = B²avath = present**

लोकचूडामणिलोकवन्द्यो लावण्यविग्रहः । लोकाध्यक्षस्तु लीलावान्लोकोत्तरगुणान्वितः ॥१०१॥

756 ॐ लोकचूडामणये नमः | **ఓం లోక చూడామణయే నమః |**
ఓం లోక చూడామణయే నమః | **IOka choodA maNayE**

Praise to the B²aGhavAn who is like a jewel worn on the top of the head to the world. He is the jewel of the world. (लोक LOka + चूडामणि choodAmaNi crown jewel)

757 ॐ लोकवन्द्याय नमः ।
ఓం లోక వంద్యాయ నమః ।

ஓம் லோக வந்த³யாய நமஹ
IOka vandh yAya

The B²aGhavAn is the most praiseworthy and to be venerated in the world. (लोक LOka + वन्द्या vandhya = to be saluted reverentially, very venerable, to be praised, to be regarded or respected, adorable.

758 ॐ लावण्यविग्रहाय नमः ।
ఓం లావణ్య విగ్రహాయ నమః ।

ஓம் லாவண்ய விக்³ரஹாய நமஹ
LAvaNya vigra hAya

B²aGhavAn is the unmatched handsome roopa. (लावण्य LAvaNya = loveliness, charm, grace, beauty, delight + विग्रह vighraha = form, shape, body, figure, configuration

759 ॐ लोकाध्यक्षाय नमः ।
ఓం లోకా ధ్యక్షాయ నమః ।

ஓம் லோகாத்⁴ யக்ஷாய நமஹ
LOka adh²yaks hAya

B²aGhavAn is the adhyaksha - leader / manager / controller of the world (लोक LOka + अध्यक्ष adh²yaks h=, chairperson. Overseer, inspector, director, controller, visible and perceptible to senses)

760 ॐ लीलावते नमः ।
ఓం లీలా వతే నమః । ౭౬౦

ஓம் லீலாவதே நமஹ
Leela vathE

B²aGhavAn who is playful (and playfully creates, sustains and annihilates the universe and creatures) लीलावत् leelAvath =charming, comely, graceful, possessed of grace. Our very life is a divine play and B²aGhavAn is the one who conducts the play.

761 ॐ लोकोत्तरगुणान्विताय नमः ।
ఓం లోకో త్తర గుణా న్వితాయ నమః ।

ஓம் லோகாத்தர கு³ணாந் விதாய நமஹ
LOkOth thara guNAn vi thAya

Praise the B²aGhavAn who joins the company of people with highly exalted attributes (GuNAs). [लोकोत्तर = लोक +उत्तर = IOka uththara= extraordinary, exceptional, uncommon, beyond what is common or general, excelling or surpassing the world, unusual, uncommon person + गुण Guna = We have already seen Sathva, rajo Thamo Guna) + अन्विता Anvitha is joined by, possessed by,, overpowered by]

वरिष्ठो वरदो वैद्यो विशिष्टो विक्रमो विभुः । विबुधाग्रचरो वश्यो विकल्पपरिवर्जितः ॥१०२॥

762 ॐ वरिष्ठाय नमः ।
ఓం వరిష్ఠాయ నమః ।

ஓம் வரிஷ்டா²ய நமஹ
Varish t²aya

Praise the B²aGhavAn who is (वरिष्ठा Varisht²a =) Best, most excellent, most distinguished or pre-eminent, Largest, greatest, Widest, Heaviest.

763 ॐ वरदाय नमः ।
ఓం వర దాయ నమః ।

ஓம் வரதா³ய நமஹ
Vara dhAya

Praise the B²aGhavAn is the greatest benefactor; (dhAya दाय) who bestows (वर varā =) boon, gift, reward based on our entitlement earned by good conduct and needs

764 ॐ वैद्याय नमः ।
ఓం వైద్యా య నమః ।

ఓం వైద్యాయ నమః
Vaidh yAya

Praise to B²aGhavAn who is (i) learned man, scholar and most knowledgeable in vEdhAs (ii) Relating to medicine, doctor, physician. (వైద్యా vaidhyA also relates to AyurvEdhA and comes from root vid). Preferred understanding is that B²aGhavAn delivers from Bhava rOgam భవ రోగమ్- the disease called birth and death cycle.

765 ॐ विशिष्टाय नमः ।
ఓం విశిష్టాయ నమః ।

ఓం విశిష్టాయ నమః
ViS₂ish tAya

Praise the B²aGhavAn who is the most distinguished + superior surpassing all dhEvAthAs (=విశిష్ట ViS₂ishta)

766 ॐ विक्रमाय नमः ।
ఓం విక్రమాయ నమః ।

ఓం విక్రమాయ నమః
Vik ra mAya

Praise the B²aGhavAn who has measured the worlds valour, the most daring, overpowering strength (=విక్రమా Vikrama) Lord vishNu is known as THReVIKRAMA because in his vAmana avathAra (incarnation as a dwarf) he measured all three IOkAs.

730 490 6664

767 ॐ विभवे नमः ।
ఓం విభవే నమః ।

ఓం విభవే నమః
Vib²ha vE

Praise the B²aGhavAn who HIMSELF is exalted position, Wealth, riches, prosperity, leadership, power, evolution, magnanimity, greatness, fortune, omnipresence [విభు = Vib²hoo = all-penetrating, moon, sun, servant, chief of or among, king, sovereign, ruler, lord, hard, solid, firm, able to or capable of, effective, strong, great, excellent, powerful, mighty, plentiful, abundant, eternal, omnipresent, all-pervading, far-extending, being everywhere, ruler, lord, powerful, unlimited, far reaching, pervading.]

768 ॐ विबुधाग्रचराय नमः ।
ఓం విబుధాగ్ర చరాయ నమః ।

ఓం విబుధాగ్ర చరాయ నమః
Vibu dh²Agra cha rAya

Praise the B²aGhavAn who is (अग्र agra =) foremost (विबुध= Vibudh²a) to become conscious, to wake up, to awake, to arise (after end of pralaya period) and to (चर = chara =) move forward to observe, to perceive; to find out, to restore the consciousness in the created species after pralaya period. (please see foot note)

61 Foot note Naamaa 768:

प्रलय =Pralaya and युग yuga (total annihilation) and a new time period starting from zero base evolution – also quoted in Bible as “NOAH’s ark” has scientific basis. Please see Naamaa 125. Since universe is continuously expanding and therefore distance of planets from respective suns also keeps increasing, planets do remain in the HABITABLE DISTANCE of [142 to 250 million km (. 95 AU to 1. 67 AU (1 AU is roughly 149. 6 million km) measured in relation to our sun / earth]. only for a specific time period. Since there is a minimum distance between two planets required to keep in its own orbit around its sun, we can guess that there is time period for another planet to move to a habitable distance around its sun. When the planet is at a distance conducive

to life, evolution of life from single cell plankton to billions of cells human starts. The FORCE, leadership, the protecting energy that makes this "consciousness ": "move forward" is B²aGhavAn – the Cosmic consciousness which is non-destructible.

769 ॐ वश्याय नमः ।

ఓం వశ్యాయ నమః ।

ஓம் வஸ்யாய நமஹ

VaS₂yAya

Praise the B²aGhavAn who charms opponents and subdue them. (वश्य VaS₂ya =at the disposal of, being under control, controllable, conquered, dependent, dutiful, docile, governable, humbled, kept under influence or control, obedient, obedient to another's will, tractable,, tamed, to be subjected, submissive, subdued

770 ॐ विकल्पपरिवर्जिताय नमः । ७७०

ఓం వికల్ప పరి వర్జితాయ నమః । ౭౭౦ Vikalpa pari varji thAya

ஓம் விகல்ப பரி வர்ஜிதாய நமஹ

Praise the B²aGhavAn who is devoid of any changes / mutations /ageing and untouched by any agent such as time, season, geography, nature, natural elements that causes any mutations in humans. In otherwords, HE is changeless

(विकल्प vikalpa = hesitation, indecision, doubt, suspicion choice, option, alternative, different, variety, imagination, combination, false notion, manifoldness, diversity, alternation, indecision, contrivance, fancy, mental occupation,, doubt, art, intermediate kalpa, difference of perception, admission, statement, god, calculation, variation, interval between two kalpAs, admission of an option or alternative, thinking, hesitation, collateral form, antithesis of opposites, irresolution, distinction, allowing a rule to be observed or not at pleasure. परिवर्जित parivarjita = deprived of, girt, devoid of, wound round,, innumerable, countless, abandoned or left by, deprived or devoid of, shunned, avoided)

विपाशो विगतातङ्को विचित्राङ्गो विरोचनः । विद्याधरो विशुद्धात्मा वेदाङ्गो विबुधप्रियः ॥१०३

771 ॐ विपाशाय नमः ।

ఓం విపా శాయ నమః ।

ஓம் விபாశாய நமஹ

VipA s₂Aya

Praise to B²aGhavAn who is free from bondage, ties and noose, (=विपाशा VipAs₂A = untying, un-noosing, unbinding, unfettering) and capable of untying and release us also. (bondage already discussed in Naama 686. pAs₂A is discussed in Naamaa 547 which means tying, noosing)

772 ॐ विगतातङ्काय नमः ।

ఓం విగతా తఙ్కాయ నమః ।

ஓம் விக³தா தங்காய நமஹ

VigathA thang kAya

Praise the B²aGhavAn who frees us from anxiety, mental anguish, panic, insecurity.

(विगत vigata= gone away, disappear, disperse, abstain, desist, free from + आतङ्काय Athangkaya =pain or affliction of mind, panic, pain of mind, apprehension, disquietude, fear, agony, disease or sickness of body, sound of a drum, fever, disease

773 ॐ विचित्राङ्गाय नमः ।

ఓం విచిత్రా ఙ్గాయ నమః ।

ஓம் விசித் ராங்கா³ய நமஹ

Vichi thrAn gaAa

Praise the B²aGhavAn who has Beautiful, lovely, Wonderful, multicoloured Limbs (विचित्र vichithra = colourful अङ्गाय anga = limbs). विचित्राङ्ग = vichithraanga also stands for PEACOCK,

774 ॐ विरोचनाय नमः ।
ఓం విరో చనాయ నమః ।
ஓம் விரோ சநாய நமஹ
VirOcha nAya

Praise to the B²aGhavAn who is light, brightness, lustre, illuminating and effulgence. (विरोचन VirOchana =) of Sun, Moon / Fire B²aGhavAn is the one Who Shines in Different Forms

775 ॐ विद्याधराय नमः ।
ఓం విద్యా ధరాయ నమః ।
ஓம் வித்யா த⁴ராய நமஹsh
VidhyA dh²arAya

Praise the B²aGhavAn who is a receptacle of knowledge, great scholar, receptacle of knowledge, possessed of all skills and supernatural being. (विद्याधर, Vidh²yAdh²arA).

776 ॐ विशुद्धात्मने नमः ।
ఓం విశుద్ధా త్మనే నమః ।
ஓம் விஸூத்³த⁴த்மநே நமஹ
ViS₂udh dh²ath manE

Praise the B²aGhavAn who is purified, cleansed, free from vice/ sin /imperfection, Spotless, stainless, correct, accurate, virtuous, pious, straightforward (=विशुद्ध ViS₂udhdh²a) soul -chaitanyam- life energy (=आत्मन् aatman) and B²aGhavAn also resides in viS₂udda chakra in the body.

777 ॐ वेदाङ्गाय नमः ।
ఓం వేదా ఙ్గాయ నమః ।
ஓம் வேதா³ங்கா³ய நமஹ
VEdhan gAya

Praise to the B²aGhavAn whose LIMBS are vEdhAs. (वेद अङ्ग vEdha + anga). VARIATION. Praise to the B²aghavAn who HIMSELF manifests as vEdhAnga.

VEdhAnga a member of the vEdhA', of certain classes of works regarded as auxiliary to the vEdhAs and designed to aid in 'the correct pronunciation and interpretation + understanding of the text and the right employment of the Mantras in ceremonial!'; (the VEdhAnga are six in number: sikhshA = शिक्षा the science of proper articulation and pronunciation Ch²andas = छन्दस् science of prosody, vyAkaraNam = व्याकरणम् grammar 'niruktham = निरुक्त्य² etymological explanation of difficult Vedic words'; jyOthisham = ज्योतिषं = astronomy', and कल्प 'ritual or ceremonial issues.

778 ॐ विबुधप्रियाय नमः ।
ఓం విబుధ ప్రియాయ నమః ।
ஓம் விபு³த⁴ப்ரியாய நமஹ
Vibu dh²a pri yAya

Praise to B²aGhavAn to whom wise, learned awakened, clever people are beloved (See naamaa 768 विबुध Vibudh²a = to become conscious, to wake up+ प्रिय = priya = beloved).

वचस्करो व्यापकश्च विज्ञानी विनयान्वितः । विद्वत्तमो विरोधिघ्नो वीरो विगतरागवान् ॥१०४

779 ॐ वचस्कराय नमः ।
ఓం వచస్క రాయ నమః ।
ஓம் வசஸ் கராய நமஹ
Vachas ka rAya

Praise to B²aGhavAn who is a great orator himself and gives us the felicity of expression and words.

VARIATION: Praise to B²aGhavAn whose words are commands. [The word Vachas वचस् means variously command, order, speech, word, sentence, hymn, number, command, direction. Hence Vachas kara could mean make a nectar like speech. + कर = kara = do]

780 ॐ व्यापकाय नमः । ७८०

ఓం వ్యాప కాయ నమః । ౭౮౦

ஓம் வ்யாபகாய நமஹ

VyApa kAya

Praise the B²aGhavAn who is all pervasive in the entire universe, continuous, concomitant, comprehensive, diffusive, widely spread, extending over the whole of universe (व्यापक = vyApaka). (please see foot note)

62 Foot note Naamaa 780:

Usually, the definition of B²aGhavAn Vishnu is given as (सर्व व्यापिहि विष्णुः) Sarva vyApih Vishnu – one who has spread everywhere. As per adhvaithA, all are (विभिन्न प्रति बिम्बम्) vibinna prathi bimbam different reflections of same B²aGhavAn भगवन् which we already discussed in 624. We (our जीव चैतन्यम् = jEva chaithanyam =-life force) just pray B²aGhavAn SubrahmaNya and still we are connecting with para chid roopa (पर चिद्रूप) (universal cosmic consciousness= शुद्ध चैतन्यम् sudh² dha chaitanyam

781 ॐ विज्ञानिने नमः ।

ఓం విజ్ఞానినే నమః ।

ஓம் விஞ்ஞாநிநே நமஹ

VijnA ninE

Praise the B²aGhavAn who is a विज्ञानिन् = vignAnin = clever, having intelligence, acquaintance of scientific knowledge, skillful, specialist. The B²aGhavAn is Cosmic consciousness itself, there is no knowledge which is not a part of cosmic consciousness because, it is the latter that manifests as mortal- immortal, manifested-un-manifested

The ultimate intelligence however is विवेकम् vivEkam = which is ability to distinguish from and knowing मृत mrutha= mortal from अमृत amrutha = immortal AND apoornam अपूर्ण (incomplete) from poornam पूर्ण (complete and infinite) and knower of all that is worthy of being known.

782 ॐ विनयान्विताय नमः ।

ఓం వినయాన్వితాయ నమః ।

ஓம் விநயாந் விதாய நமஹ

VinayAn vi thAya

praise the B²aGhavAn Who is endowed with humility, modesty (vinaya = विनय= humility) + (Anvitha = अन्वित + possessor)

783 ॐ विद्वत्तमाय नमः ।

ఓం విద్వత్త మాయ నమః ।

ஓம் வித்³வத்த மாய நமஹ

Vidhwath tha mAya

Praise the B²aGhavAn Who is very wise, wisest and has the Greatest Wisdom (=विद्वत्तम Vidhwaththama)

784 ॐ विरोधिघ्नाय नमः ।

ఓం విరోధిఘ్నాయ నమః ।

ஓம் விரோதி⁴ க்நாய நமஹ

VirO dh²ig²- nAya

Praise the B²aGhavAn who (दाय = pradhAya=) provides us in abundance with (वसु = Vasu=) water, wealth, jewels, gold and gems

791 ॐ विश्वदीप्तये नमः ।
ఓం విశ్వ దీప్తయే నమః ।
ஓம் விஸ்வ தீ³ப்தயே நமஹ
ViS₂va dheep thayE

Praise the B²aGhavAn who is the LIGHT of the Universe. (Please see Naama 138. B²aGhavAn is the Light, effulgence and the cause of visibility. Already discussed. विश्व ViS₂va = universe+ दीप्त Dheeptha = light)

792 ॐ विशालाक्षाय नमः ।
ఓం విశా లాక్షాయ నమః ।
ஓம் விஸாலாக்ஷாய நமஹ
ViS₂A lAkS₂aya

Praise to B²aGhavAn who is the eye sight and causing us to see. Wide eyes mean Overseeing the whole world and guiding and conducting the universe (विशाल ViS₂Ala = wide + अक्षा akSha= eyes)

793 ॐ विजितात्मने नमः ।
ఓం విజి తాత్మనే నమః ।
ஓம் விஜிதாத்மனே நமஹ
Viji thAth manE

Praise to B²aGhavAn who has conquered self, self-controlled and self-subdued (no impact of any pain, fully renounced of any b²Ogthruhvam) (विजित = Vijitha = won, gained, victory, subdued, conquered + a आत्मन Athmana = soul)

794 ॐ विभावनाय नमः ।
ఓం విభా వనాయ నమః ।
ஓம் விபா⁴வ நாய நமஹ
Vib²A va nAya

Praise to the B²aGhavAn Who manifests in any number of Forms All-Pervading (विभावन = Vib²AvanA = causing to appear, manifesting, developing, description of effects the causes of which are left to be conjectured, judgement, causing to appear or become visible, manifesting on, clear ascertainment, development, reflection on, clear perception, examination, act of producing a particular emotion by a work of art, showing, creation)

वेदवेद्यो विधेयात्मा वीतदोषश्च वेदवित् । विश्वकर्मा वीतभयो वागीशो वासवार्चितः ॥१०६॥

795 ॐ वेदवेद्याय नमः ।
ఓం వేద వేద్యాయ నమః ।
ஓம் வேத³ வேத்³யாய நமஹ
VEdha vEdh yAya

Praise the B²aGhavAn who has to be recognized, regarded, celebrated as our real object of knowledge.

Naamas 795 to 798 are all related to each other with same root word vEdha. (1) vEdhA वेद= knowledge (2) VEdhyA वेद्य =to be recognized or regarded as, celebrated, famous # object of knowledge, relating to the vEdhA, that which is learnt, knowledge # to be learnt or known or understood, notorious, to be married, to be acquired. All have same root word vEdha. (3) vEdhi वेदि = knower (4) vEdhavidh वेदविद् = conversant with vEdhA, knowing the teachings of (5) vidhwath विद्वत् = a level of knowledge so high that they could help others to know the truth (6) vidhwAn विद्वान् = a person having that level of knowledge. (7) vidhvathwa विद्वत्त्व = scholarship, wisdom has exceptionally high levels of knowledge of vEdhAs.

796 ॐ विधेयात्मने नमः ।
ఓం విధే యాత్మనే నమః ।

ఓం విధే⁴ యాత్మనే నమః
Vidh²E yAth manE

Praise the B²aGhavAn who is విధేయాత్మన్ = Vidh²EyAthman = those who succeed in having the soul subdued or controlled, knows HIS duties, performs as prescribed with enthusiasm and joy of doing. HE is the guide who could lead us to subdue our soul

797 ॐ वीतदोषाय नमः ।
ఓం వీత దోషాయ నమః ।

ఓం వీత దో³షాయ నమః
Veetha dhO shAya

Praise to B²aGhavAn who is rid of any fault, blemish, defect, weakness (दोषा = defect, crime, glitch, disorder, blame,) (वीत Veetha = rid of, vanished, lost, departed, disappeared, gone away + worn out – *out of context meanings: loved, pleasant, smooth, quiet, trained, desired, straight; covered, wrapped in, concealed, hidden, useless*)

798 ॐ वेदविदे नमः ।
ఓం వేద విదే నమః ।

ఓం వేద³ విదే³ నమః
VEdha vidhE,

Praise to the B²aGhavAn who is (वेदविद् = vEdhavidh =) fully versed & conversant with vEdhA, knowing the teachings of + knows vEdhA + constantly contemplates on vEdhA. HE guides us to do the same. He is also called #1. vEdhAthipa वेद + अधिप= वेदातिप= one who presides over vEdhAs, #2 vEdha arth²a वेद + अर्थ = वेदार्थ = inner / core meaning of vEdhAs. CORE MEANING means knowing which one knows everything and not knowing which that nothing worthwhile is really known; #3 vEdhangya वेद + ज्ञ = वेदज्ञ = Knower of VE vEdhAs

799 ॐ विश्वकर्मणे नमः ।
ఓం విశ్వ కర్మణే నమః ।

ఓం విశ్వ కర్మ³ణే నమః
ViS₂wa karmaNE

Praise the B²aGhavAn who is adept in all activities of the universe including creation and sustenance, (विश्व कर्म ViS₂wakarma =accomplishes everything, creating everything, all-creator. The DhEvathA in-charge of design, engineering, construction behind every natural aspect including our residences- is also called ViS₂wakarma

800 ॐ वीतभयाय नमः । ८००
ఓం వీత భయాయ నమః । ౮౦౦

ఓం వీత భ⁴యాయ నమః
Veetha b²a yAya

Praise the B²aGhavAn who is fearless, undaunted, who has tamed and freed himself from fear (=Veethab²ayA వీతభయ) Veetha వీత = వీత rid of + b²ayA భయ fear)

801 ॐ वागीशाय नमः ।
ఓం వాగీ శాయ నమః ।

ఓం వాగీ³శాయ నమః
VAgee S₂Aya

Praise to B²aGhavAn who is The B²aGhavAn of Words, eloquent, master of language, poet, an orator, author and without HIS grace we humans would have no speaking capability. (वाक् vAk = words, speech + ईशा ES₂A God, head, chief)

802 ॐ वासवार्चिताय नमः ।
ఓం వాస వార్చితాయ నమః ।

ఓం వాస వార్చి³తాయ నమః
VAasa vAr chi thAya

Praise to the B²aGhavAn who is worshipped by Indhra(vasava वासव =Indhra+ architha अर्चिता worshipped by)

वीरध्वंसो विश्वमूर्तिर्विश्वरूपो वरासनः । विशाखो विमलो वाग्मी विद्वान्वेदधरो वटुः ॥१०७॥

803 ॐ वीरध्वंसाय नमः । **ஓம் வீர த்⁴வம்ஸாய நமஹ**
ஓம் வீரధ్వం సాయ నమః । **Veera dh²wam sAya**

Praise to B²aGhavAn who (dh²wamsa ध्वंस =) destroys (Veera वीर =) valorous, brave, heroic enemies.
VARIATION: Praise to B²aGhavAn who destroys the aggression in us and leads us to peace.

804 ॐ विश्वमूर्तये नमः । **ஓம் விஸ்வ மூர்த்தயே நமஹ**
ஓம் विश्व मूर्तये नमः । **ViS₂wa moorthayE**

Praise the B²aGhavAn who is existing in Sum total of all forms and shapes - in all animate lives and inanimate things. is (ViS₂vam विश्वम् = all, whole, universe, infinite+ moorthy मूर्ति= having a material objectified form, figure, form, statue, idol, incarnation, body, shape, image, manifestation, embodiment, appearance. Pl see footnote.

63 Foot note Naamaa 804:

Please see 624 for discussion of core concept viS₂wa roopa dharS₂anam. Accepting the dualities as they are = performing duties + shedding all dualities please see foot note)
The term ViS₂wam denotes the INFINITY, POORNAM, COMPLETENESS, ALL INCLUSIVE. As we saw earlier, just like hierarchies in organizations such as Department Manager, divisional manager, general manager, CEO etc., we have PROTECTOR for a small bounded space (say one hall) a place where a community lives (village – grAma), multiple communities of some homogeneity (state/ county), place where all heterogeneous communities and multiple species live and ultimately the whole universe. These protectors / leaders are called respectively स्थल देवता sth²ala dhEvathA ग्राम देवता grAma dh²Evatha लोक नाथा IOka nAth²a जगन्नाथ jagannAth²a विश्वनाथा viS₂wa nAth²a.

805 ॐ विश्वरूपाय नमः । **ஓம் விஸ்வ ரூபாய நமஹ**
ஓம் विश्व रूपाय नमः । **ViS₂wa roo pAya**

Praise the B²aGhavAn who is all inclusive of all lives. HE is the SUM TOTAL of all living species and non-living entities. If we give a form /. shape to that SUM Total i. e B²aGhavAn SubrahmaNya. The universe (viS₂vam) is no different from B²aGhavAn and vice versa. All consciousness that pervades is cosmic, pure consciousness
VARIATION: B²aGhavAn is seen in and through every living species, manifested, un-manifested, perceptible and beyond in this universe. (viS₂vam).

806 ॐ वरासनाय नमः । **ஓம் வராஸநாய நமஹ**
ஓம் वरा सनाय नमः । **VarA sa nAya**

Praise to B²aGhavAn who is in the excellent-seat, chief seat, throne. (vara वर = excellent, foremost) = (Asana आसन = seat). HE is the KING of this universe (as annotated in 805 above

VARIATION 1: Praise to B²aGhavAn whose seat is my heart, my soul, my inner being. HE is ruling and guiding us from that throne

VARIATION 2: Praise to B²aGhavAn who is my conscience keeper. The moment we surrender unto him, HE guides our conscience with IOka kalyANam and enables us perform actions that promotes for all the living, non-living things in this world) auspiciousness, prosperity, divinity (वरासन also means "door keeper)

807 ॐ विशाखाय नमः ।

ఓం విశా ఖాయ నమః ।

ஓம் விஸாகாய நமஹ

ViS₂A k²Aya

Praise to B²aGhavAn Skandha who is credited to have arisen on a विशाखा ViS₂AK²A star. Day. Pl see footnote.

64 Foot note Naamaa 807:

In Indian calendar system, the planet, moons position and the star which are just visible at SUN rise is considered the वारम् = vAram = day (7 days of the week) + तिथि = thithi (15 days of a fortnight when moon waxes and wanes, from one to 14 + no moon day + full moon day +and नक्षत्रा = nakshatrA = (roughly 29 to 31 days of a month). A day is made of 1400 minutes. This translates to 60 Indian system of hours. So each Indian system hour = 24 clock minutes. Some stars may be at a particular angle to the EARTH, as the earth rotates for less than 1 day or even more than 1 day. Lunar calendar starts on first day after no moon day. The month is named after the star which will be visible at dawn on full moon day. The solar calendar has 365 days however and hence some months may have 32 days in certain years.

In the month of वैशाखा VaiS₂AK²A, the full moon happens on the day when star at dawn is विशाखा ViS₂AK²A.

808 ॐ विमलाय नमः ।

ఓం విమ లాయ నమః ।

ஓம் விமலாய நமஹ

Vima lAya

Praise to B²aGhavAn who is completely free of ignorance, illusion (which are the real impurities affecting human mind). Ignorance discussed in Naama 117 (vimalA विमला =pure, spotless, stainless, transparent, clear, impeccable, transparent, pristine, white and bright. vi =वि =antonym +malA = मल =dirt)

809 ॐ वाग्मिने नमः ।

ఓం వాగ్మి నే నమః ।

ஓம் வாக்³மிநே நமஹ

VAg minE

Praise to B²aGhavAn who is (वाग्मिन् = vAgmin =) eloquent in speech; excellent communicator, oratorical. B²aGhavAn controls word and speech. And that energy gives us ability to speak and communicate with each other. Please see Naama 801.

810 ॐ विदुषे नमः ।

ఓం విదుషే నమః । ౮౧౦

ஓம் விது³ஷே நமஹ

Vidhu shE

Praise the B²aGhavAn who is (विदुष, vidhush =) wisest and most attentive (to devotees' needs)

811 ॐ वेदधराय नमः ।

ఓం వేదధరాయ నమః ।

ஓம் வேத³ த⁴ராய நமஹ

VEdha dh²arAya

Praise to B²aGhavAn who is (विजयिन् vijayin =) victorious, triumphant, conqueror, subdued, winner

818 ॐ विनयिने नमः ।
ఓం విన యినే నమః ।

ஓம் விநயிநே நமஹ
Vina yinE

Praise the B²aGhavAn who is (विनयिनम् =vinayinam =) properly trained; (विनय =vinaya=) mild, of subdued senses, with propriety of conduct, disciplined, controlled and also a trainer, instructor, educator and capable of guiding us in that path.

NOTE: विनय = vinaya =also means trainer, instructor, the educator and tamer to remove our obstacles. education, removal, trader, merchant, business, office, mildness, good breeding, training, guidance, leading, withdrawal, secret, thrown, cast, leading away or asunder, taking away, cast away, thrown away, separating, decency, rules of discipline for monks, guidance, upbringing but these meanings are out of context.

819 ॐ वेद्रे नमः ।
ఓం వేద్రే నమః ।

ஓம் வேத்ரே நமஹ
VEth rE

Praise the B²aGhavAn who has vEdhA under HIS protection acting as the door keeper of vEdhA. HE bestows vEdic knowledge on deserving. HE grants access to the vEdic knowledge. Without HIS grace, no one can learn vEdhA.

वेद्रे VEthra = also means a cane stick, a stick held by a door keeper. वेद्रेसन vEthrAsana = cane seat on which people sit.

820 ॐ वरीयसे नमः ।
ఓం వరీ యసే నమః । ౮౨౦

ஓம் வரீயஸே நமஹ
Varee yasE

Praise the B²aGhavAn who is, Most excellent, very good, better, preferable, larger, wider, more extensive, (वरीयस् varEyas = freedom, easier, broader, wider, chief or best or dearest of, better, superior, freer, better more or most excellent, farther, farther off or away, rest, liberty, wider space, comfort, free space, ease

821 ॐ विरजासे नमः ।
ఓం విర జాసే నమః ।

ஓம் விரஜா ஸே நமஹ
Vira jAsE

Praise to B²aGhavAn who is free from passion, ignorance, lust dust and impurities. (वि vi= free from + रजस् rajas –dust, impurities. Please see Naama 219. Pl see footnote.

65 Foot note Naamaa 821: Rajas (RajO guNA) was explained as action attributes. Some examples will illustrate relation between Rajas as an action attribute and rajas as impure dirt. We all know that (1) in a plain & even surface, water stays and doesn't move, except that it spreads itself as much as it can on a 360 °. But at an inclined surface, water flows down than spread itself evenly. The gravity pulls the water down. In a lake, water is static. Water in a dam has potential energy just like water in lake. Whereas in a river water flows from land at higher mean sea level to lower levels until it reaches sea level finally. The HEIGHT differences causes the flow. And the flow due to height difference has capacity to convert potential energy in static water to kinetic energy that we can harness.

(2) there are INERT elements in periodic table on "right most" column of table. We say that these elements do not have unsatisfied valences required to form compounds. In other words, only elements with unsatisfied valences can form compounds. A compound can be a useful element, even a medicine OR turn out to be poisonous for humans.

Likewise, a person whose mental state is static and inert has potential energy but doesn't act at all. There is neither good nor bad coming out of such persons. However, actions are required for survival. A land must be tilled, seeds sowed, weeds removed, adequately watered and protected so that we could harvest food. All the activities described are human actions resulting in good for humans, species and nature. So we can NOT downright condemn all actions as bad. We had seen in Naama 186 that action requires thoughts and these are energy flows. These are associated with emotions which are also energy. That is why Rajas the action attribute (rajo guNa). A poison seed can also be planted and harvested. When a person with knowledge of poison does this, the intentions and results of action are disastrous to society. The thought power behind such intentions that results in bad outcomes are called (mAlinyam = मालिन्यम् = impurities)

822 ॐ वसवे नमः ।

ఓం వసవే నమః ।

ஓம் வஸவே நமஹ

Vasa vE

Praise to B²aGhavAn who (वस् vas =) dwells, inhabits. resides, lives, stays and abides in devotees' hearts.

[The word वसव्य vasavya = affluent, wealth riches and hence not annotated, वसव = vasava also denotes a demigod who normally have assigned functions and authorities. B²aGhavAn in the capacity of देव सेनापति = dhEva sEnApathi has a specific function of protecting dhEvAs and to that extent is called वसव =vasava

वीरघ्नो विज्वरो वेद्यो वेगवान्वीर्यवान्वशी ।

वरशीलो वरगुणो विशोको वज्रधारकः ॥१०९॥

823 ॐ वीरघ्नाय नमः ।

ఓం వీర ఘ్నాయ నమః ।

ஓம் வீரக்⁴நாய நமஹ

Veerag²-nAya

Praise to B²aGhavAn who is the vanquisher of heroic opponents (वीर Veera = heroic (understood extension) enemies + घ्न g²nA = destroy). VARIATION: Praise to B²aGhavAn who is the vanquisher of aggressive negative tendencies in us,

824 ॐ विज्वराय नमः ।

ఓం విజ్వరాయ నమః ।

ஓம் விஜ்வராய நமஹ

Vijva rAya

Praise to B²aGhavAn who is free from fever, any other ailments (vi = वि =antonym + jwara ज्वरा =fever, distress, anxiety)

825 ॐ वेद्याय नमः ।

ఓం వేద్యాయ నమః ।

ஓம் வேத்³யாய நமஹ

VEdh yAya

Praise to B²aGhavAn who is celebrated by VEdhA, who has fully learnt vEdhAs (VARIATION: creator of this UNIVERSE) VEdhyA वेद्य =relating to the vEdha, knowledge, object of knowledge, to be learnt or known or understood, to be recognized or regarded as, celebrated, famous. Meanings out of context to be married, to be

832 ॐ वज्रधारकाय नमः ।
ఓం వజ్ర ధారకాయ నమః ।

ஓம் வஜ்ர தா⁴ரகாய நமஹ
Vajra dh²Ara kAya

Praise to B²aGhavAn whose body is like a Indira's Thunderbolt. [वज्रम् Vajram is hard. वज्र आयुधं Vajra Ayudh²am is the bone of Dhadh²ichi दधिचि maharishi who was gifted by B²aGhavAn S₂ivA, a body that cannot be destroyed by any other force. Vajradh²Ari could be taken to mean vajra ayudh²a dh²Ari who is Indhra. Dh²araka धारका is holding, possessing, bearing. Hence we could conclude B²aGhavAn's body is as hard as diamond. Impenetrable.

शरजन्मा शक्तिधरः शत्रुघ्नः शिखिवाहनः । श्रीमान्शिष्टः शुचिः शुद्धः शाश्वतो श्रुतिसागरः ॥११०

833 ॐ शरजन्मने नमः ।
ఓం శర జన్మనే నమః ।

ஓம் ஸரஜன்மநே நமஹ
S₂ara jan manE

Praise to B²aGhavAn who is REED BORN (S₂ara शर = reed + janman जन्मन् = birth). Ganga mAtha deposits the agni pindam dropped in to it by Agni (who was unable to bear the heat after kidnapping as soon as HE was born of PARvathy and S₂iva's energy confluence). This reed is called S₂ara शर. The forest area where this reed was found was known as शरवन. Hence B²aGhavAn is call is शरवन (a very common Tamil name of B²aGhavAn SubrahmaNya)

834 ॐ शक्तिधराय नमः ।
ఓం శక్తి ధరాయ నమః ।

ஓம் ஸக்தி த⁴ராய நமஹ
S₂akthi dh²A rAya

Praise to B²aGhavAn who is bearing or holding a spear (in this context शक्ति S₂akthi = spear + धरा dh²Ara = holding)

835 ॐ शत्रुघ्नाय नमः ।
ఓం శత్రు ఘ్నాయ నమః ।

ஓம் ஸத்ருக்³நாய நமஹ
S₂ath rug²-nAya

Praise to B²aGhavAn who is the destroyer of enemies (already discussed the concept of enemies in naamaa 311) (शत्रु S₂athru = enemies + घ्न g²nA = destroy). Please see Naama 823)

836 ॐ शिखिवाहनाय नमः ।
ఓం శిఖీ వాహనాయ నమః ।

ஓம் ஸிகி² வாஹநாய நமஹ
S₂ik²i vAha nAya

Praise to B²aGhavAn who rides on a peacock शिखि S₂ik²i = peacock + वाहना vAhana = an animal used by B²aGhavAn as his vehicle for movement) (in Tamil Mayil vaahanan is a common name)

837 ॐ श्रीमते नमः ।
ఓం శ్రీమతే నమః ।

ஓம் ஸ்ரீமதே நமஹ
S₂ri mathE

Praise to B²aGhavAn who is both wealth and intelligence. श्रीमत् S₂rimath ==splendorous, abounding in gold, pleasant, charming, illustrious, possessed of fortune, decorated with the insignia of royalty, prosperous, lovely, auspicious, splendid, eminent, of high rank or dignity, beautiful, venerable, fortunate, posh, wealthy, glorious.

838 ॐ शिष्टाय नमः ।

ఓం శిష్టాయ నమః ।

ஓம் ஸிஷ்டாய நமஹ

S₂ish tAya

Praise to B²aGhavAn who is (शिष्ट S₂ishta=) learned, disciplined, polite, gentlemanly, eminent, superior, [cultured, escaped, wise, directed, ordered, educated, residual, commanded, chief, counselor, courtier, remnant, anything that remains or is left, rule, instruction, precept, remains, left apart, taught

839 ॐ शुचये नमः ।

ఓం శుచయే నమః ।

ஓம் ஸாசயே நமஹ

S₂u chayE

Praise to B²aGhavAn who is pure, clean, unsullied, innocent, shining bright, radiant, holy, clear, white & virtuous. (assume that शुचि = S₂uchi is the root word)

840 ॐ शुद्धाय नमः । ८४०

ఓం శుద్ధాయ నమః । ౮౪౦

ஓம் ஸாத்த³தா⁴ய நமஹ

S₂udh dh²Aya

Praise to B²aGhavAn who is (शुद्ध = S₂udhdh²a =) absolute, pure, clean, innocent, holy, simple, bright, blameless, free from error, and correct. Pl see footnote.

66 Foot note Naamaa 840:

Both the words शुचि = S₂uchi AND शुद्ध = S₂udhdh²A; take many and similar meanings as follows: शुचि = S₂uchi = a ray of light, brilliantly white, bright, bonafide, clean, clear and transparent, faithful minister, gleaming, glowing, holy, honest, honesty, innocent, innocently, lucid, moon, one who has acquitted himself of /or discharged, particular hot month, planet Venus, pure, purification, purity, radiant, shining, sun, the condition of a religious student, undefiled, unsullied, virtuous, virtue, wind. The word शुद्ध = S₂udhdh²A = acquitted, An epithet of Śiva, Anything pure, bright, clean, cleared, chaste, Correct, faultless, Genuine, holy, honest, Innocent, Pure, purified, simple, spotless, Stainless, The bright fortnight, transcendental, true, unalloyed, undefiled, Unequaled, unmixed, upright,, veritable, White. However, there is a subtle difference between शुचि = S₂uchi AND शुद्ध = S₂udhdh²A. Both refers to "Cleanliness" The former may be associated with the condition of halo and body and condition of body-mind-intellect. For example when there is a newborn / death in the family, there is अ शुचि = aS₂uchi = impurity. This lasts for specific days and certain actions are prohibited during these periods. Mostly these are from hygiene perspective. It could also be the condition of invisible. Whereas the latter is associated with physical conditions, food, environment, home. The days (thithis) in waxing phase of moon is prefixed with शुद्ध = S₂udhdh²A. such as S₂udhdh²A Panchami (5th day from no moon day) etc.

841 ॐ शाश्वताय नमः ।

ఓం శాశ్వతాయ నమః ।

ஓம் ஸாச்வதாய நமஹ

S₂AS₂wa thAya

Praise to B²aGhavAn who is (शाश्वत =S₂AS₂watha =) eternal, everlasting, perpetual and continual with no beginning or end.

842 ॐ श्रुतिसागराय नमः ।

ఓం శ్రుతి సాగరాయ నమః ।

ஓம் ஸ்ருதி ஸாக³ராய நமஹ

S₂ruthi sAga rAya

ఓం శితి కణ్ఠాత్మ జాయ నమః ।

S₂ithi kaNt²Ath ma jAya

Praise to B²aGhavAn who is the son of B²aGhavAn S₂iva. (శితి S₂ithi =dark-blue or black + కణ్ఠా kaNt²A neck + ఆత్మజ Athmaja = son). Pl see foot note.

68 Foot note Naamaa 854:

B²aGhavAn S₂iva is also called నీలకణ్ఠా = nEla kanT²a = Who has a blue neck. That "blue" is known as the deadliest of the poison that came out when the ocean was churned and B²aGhavAn S₂iva swallowed the same to protect the world. Goddess pArvathy managed to ensure that poison got blocked in the neck and didn't allow it to go to B²aGhavAn S₂iva's blood stream. (శితి may also be white as per context)

855 ఓం శూరాయ నమః ।

ఓం సూరాయ నమః

ఓం శూరాయ నమః ।

S₂oo rAya

Praise to B²aGhavAn who is(శూర = S₂oorA =) brave, heroic, valiant mighty and warrior for establishing good over evil

856 ఓం శాంతిదాయ నమః ।

ఓం శాంతి దాయ నమః

ఓం శాంతి దాయ నమః ।

S₂Anthi dhAya

Praise to B²aGhavAn who (దాయ dhAya=) bestows శాంతి S₂Anthi (please see 848 for discussion on s₂Anthi)

857 ఓం శోకనాశనాయ నమః ।

ఓం శోక నాశనాయ నమః

ఓం శోక నాశనాయ నమః ।

S₂Oka nA s₂a nAya

Praise to B²aGhavAn who (నాశన nAs₂ana=) destroys (శోక = S₂Oka =) sorrow, grief, distress, affliction, lamentation, wailing, deep anguish; We have already seen B²aGhavAn being called विशोक =vis₂Oka in naamaa 831

858 ఓం షాణ్మాతూరాయ నమః ।

ఓం షాణ్మాతూరాయ నమః

ఓం షాణ్మా తూరాయ నమః ।

shAN mAthu rAya

Praise to B²aGhavAn who has 6 mothers in KArthika stars. B²aGhavAn was brought up by them until mAtha PArvathy unified them in to B²aGhavAn SubrahmaNya (షాణ్మాతు = shANmAthu = षट् shat (six)+ మాతా = mAtha (mother)

Apart from 6 KArthika stars who claimed motherhood of B²aGhavAn, river Ganga who bore B²aGhavAn in the form of agni pindam (fire ball) + mother earth (because the agni pindam was deposited by Ganga in to forest of reed grass (शिवन) (see naamaa 833) also claimed motherhood. B²aGhavAn S₂iva శివ accepts all their claims and lets them have the "Pride of motherhood" for brief periods until MAtha PArvathy takes custody at an appropriate age when B²aGhavAn SubrahmaNya has to take tutelage from B²aGhavAn S₂iva

859 ఓం షణ్ముఖాయ నమః ।

ఓం షణ్ముఖాయ నమః

ఓం షణ్ముఖాయ నమః ।

ShaN mu k²Aya

Praise to B²aGhavAn who has six faces. (षण्मुखा = shANmuk²A = षट् shat (six)+ मुखा muk²A (faces) Pl see foot note.

69 Foot note Naamaa 859:

Adhi Shankar Acharya says that the six main qualities of B²aGhavAn, namely, #1 lordship, #2 valour, #3 fame, #4 wealth, #5 wisdom and #6 detachment are signified by the six faces of shanmuk² ha.

Another version of 6 faces are #1 the light of wisdom, #2 grace, #3 austerity, #4 Mantra-Shakti, #5 victory over evil, and #6 love.

The six faces in Sanskrit words are:

1. ईशानमुख = IS₂anamuk²a; (ईशान = EES₂Ana = master, splendour, light, the sun as a form of S₂iva , one of the rudrAs, one of the older names of S₂iva-rudra, reigning, wealthy, possessing, owning, haste, hastening, commanding, ruler, lord)

2, तत्पुरुषमुख = Thathpurusham. तत्पुरुष = तत् =thath = that+ पुरुष =purusha=matter capable of holding life

3 अघोरमुख = AgOram. अघोर = अ a = antonym + घोर ghOra = disgusting, loathsome, fearful. Together means that which can never be disgusting, fearful. Always charming and compassionate.

4. वामदेवमुख vaama dhEvam. वामदेवः वाम = vAma = left, wealth, splendid, striving देव = dhEvA = demigod

5. सद्योजातमुख ५ sadh²OjAtham सद्योजात = सद्यो जात= newly born सद्यः = sadh²yah = just now, immediately, recently instantly, at present जात = jAtha = born

6. अधोमुख adhOmukam. अधोमुख = face downwards, head long

The first 5 faces are that of पञ्च अनन pancha anana - five faced B²aGhavAn S₂iva. The sudh²dha chaitanyam adds to the five to become six. The energy comes from S₂iva and PARvathy.

860 ॐ षड्गुणैश्वर्यसंयुताय नमः । ८६० ஓம் ஷட்³கு³ணைஸ்வர்ய ஸம்யுதாய நமஹ
ஓం షడ్గుణైశ్వర్య సంయుతాయ నమః Shad guNaiS₂ warya samyu thAya

Praise the B²aGhavAn who is chief, head and possessor of six kalyANa GuNAs all blended beautifully. (षट् shat + गुण guNa =) षड्गुण shadguNa = six kalyANa guNa] + (ऐश्वर्य aiS₂warya = wealth and leadership) + (संयुताय samyuthAya) = Joined, united together Pl see foot note.

70 Foot note Naamaa 860:

(षट् shat + गुण guNa =) षड्गुण shadguNa = six kalyANa guNa] + (ऐश्वर्य aiS₂warya = wealth and leadership) + (संयुताय samyuthAya) = Joined, united together, connected, endowed or furnished with, mixed, blended, attached to, bound, attached, bound together, tied, fettered, put together, increased by, added to being in conjunction with, consisting of, containing relating to, implying accumulated, mingled. Accompanied by, possessed of, endowed with, consisting of, devoted, attached to; related, married to; belonging or relating to

The six kalyANa GuNAs are "ऐश्वर्यस्य समग्रस्य धर्मस्य यशसरिश्रयः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ।।" AiS₂warya samagrasya dh²armasya yas₂a saris₂raya. gyAna vairAgya yOs₂chaiva shaNNAm bh²aga ethEraNa. Complete splendor, virtue, glory, opulence, knowledge (GyAna), dispassion - these six are known as b²aga and hence possessor of these 6 GuNAs called B²aGhavAn. Please see Naama 624 for more detailed discussion on meaning of B²aghavAn

षट्गुणैः (ShatGuna) discussed above) + ऐश्वर्य (head, chief, wealth seen many times before) + सम् sam (adjective for good) + युत (Yuta) = occupied, possessed of. Combined. concerning, connected with.

Sometimes the following 6 are called KalyANa GuNAs: GyAna ज्ञान (knowledge), Bala बल (strength), AiS₂varya ऐश्वर्य (leadership, S₂akthi शक्ति (endless energy levels), Veerya वीर्या (valour), Tejas तेजस् (divine auspicious energy).

ShatguNam षट्गुणम् in respect of battle fields are:1) peace or alliance. संधि 2 war विग्रह; 3 march or expedition यान; 4 halt स्थान; 5 seeking shelter संश्रय; 6 duplicities; द्विधी भाव. Samyuktha संयुक्त refers to "mix and match" capability and aiS₂varya is leadership.

There are six GuNAs correspond to six faces of B²aGhavAn ईशानमुख १ EES₂anam (IS₂Anam) 1; तत्पुरुषमुख २ Thathpurusham 2 अघोरमुख ३ AgOram 3; वामदेवमुख ४ vaama dhEvam 4; सद्योजातमुख ५ sadyojatham 5 and अधोमुख ६ adhOmukam 6. The first 5 faces are that of pancha anana - five faced B²aGhavAn S₂iva. The sudh²dha chaitanyam adds to the five to become six. The energy comes from S₂iva and PARvathy.

षट्चक्रस्थः षड्मिघ्नः षडङ्गश्रुतिपारगः । षड्भावरहितः षट्कः षट्शास्त्रस्मृतिपारगः ॥११३॥

861 ॐ षट्चक्रस्थाय नमः । ॐ षट् चक्र स्थाय नमः ।
 ఓం షట్చక్ర స్థాయ నమః । Shat chakras th²Aya

Praise to the B²aGhavAn who in the inner most cavity (which is our heart!) of the Six chakras. VARIATION He is also the repository of 6 chakras. षट् Shat = six + चक्र chakra = wheel or energy positions + स्था sth²A = a receptacle, the place where the energy position is fixed. Pl see foot note.

71 Foot note Naamaa 861:

The chakras are axial pathway composed of several layers, each subsequent layer being subtler than the prior one. The primary one called Brahma- naadI luminous filament of vital energy

षट्चक्र Shat chakras are:

#1 Muladh²ara, मूलाधार = Base or Root Chakra – Base of spine. Bija mantra (seed sound) is lam लम्.

#2 Swadishta स्वाधिष्ठान = Sacral Chakra – " Root of sexual organs (Where the self is established). Bija Mantra is vam. वम्.

#3 Manipura मणिपूर = Solar Plexus Chakra Navel Bija Mantra is RAM रम्

AnAhata अनाहत = heart Chakra – Hear (unstuck) Bija Mantra is YAM यम्

#5 vishudhdh²a विशुद्ध = Throat Chakra (purest) Bija Mantra is HAM हम्

#6 Sahsrara सहस्रार = Crown (made of thousand-petals). Bija Mantra is OM ॐ

Ajna आज्ञा = Third Eye, between eyebrows (command) is considered beyond the 6 chakras (though some authors make it 6th and sahasrAra the 7th). Bija Mantra is OM ॐ YOga s₂Asthra talks of different sets of chakraas of which I have zero knowledge. Those interested may please refer to "YOga s₂Asthra"

862 ॐ षड्मिघ्नाय नमः । ॐ षड्మిగ్నా య నమః ।
 ఓం షడూర్మి ఘ్నాయ నమః । Shadur mig²-nAya

Praise to B²aGhavAn who delivers us from six kinds of sufferings. [Shadurmi षड्मि refers to six waves of existence. / six enemies / six kind of sufferings. shat urmi – षट् ऊर्मि = shat- ripu षट् रिपु = antar-ari = the six

"internal sufferings ". They are= (1) hunger, (2) thirst, (3) sorrow, (4) despondence, (5) old age, and (6) death + Gna ॒ = remove, destroy. Pl see foot note.

72 Foot note Naamaa 862:

There are many 6TETS spelled as SEXTETS (set of six) in our sanAthana dh²arma. Probably B²aGhavAn SubrahmaNya's six faces may mean many of them

(i) Shat ari = Six enemies of humans = Please see Naama (1) KAmA काम,, 862, 869 (2) KrOdham क्रोध, 862, 869, (3) LOba, 862, 863 (4) MOha = मोह 862, 864, 869 (5) Madha मद, 862, 864, 869, (6) Matsaram मत्सर 864

(ii) Shat bhava = characteristics. Please see Naama 865

(iii) Shat vEdhA angAs = Please see Naama 863

(iv) Shan muKa = Six faces please see Naama: 859

(v) Shat S₂Asthra = Please see Naama 866

(vi) Shad linga = 6 characteristics (in understanding vEdhAs (1) Upakrama and upasamhara (beginning and end) (2) Apurvatha (novelty) (3) ABhyasa (repetition) (4) Ph²ala (result) (5) arthaavada (praise / censure) and (6) Upapatti (reasoning intelligently)

(vi) Six wealth's: (1) क्षमा =Kshama = inner tranquility of the mind. (2) दम =Dama = control over senses (3) तितिक्षा = Thithiksha =forbearance., ability to endure (4) श्रद्धा = S₂raddh²a to adore something that you don't completely know (5) उपरति Uparati enthusiasm in what we do & enjoying that we do – (6) समाधान samadh²ana means contentment. Please see Naama 695.

863 ॐ षडङ्गश्रुतिपारगाय नमः । ॐ షడ³ంగక³ (ఁ)స్ర్రుతి పారకా³య నమః
ఓం షడఙ్గ శ్రుతి పారగాయ నమః । Shadanga S₂ruthi pAra gAya

Praise to B²aGhavAn who is fully conversant with six angAs (limbs of vEdhAs.) (Shat angA = षडङ्ग = षट् अङ्ग refers to #1 S₂iksha = phonetics, #2 VyAkarana = grammar, #3 Chandas = metre, #4 Nirukta = etymology, #5 Kalpa = ritual, #6 Jyotishya = astronomy + శ్రుతి = S₂ruthi = refers to vEdhAs (see Naama 842). పారగా means fully conversant, profoundly learned, knowing thoroughly.)

864 ॐ षड्भावरहिताय नमः । ॐ షడ³పా⁴వ రఱితితాయ నమః
ఓం షడావ రహితాయ నమః । Shad b²Ava rahi thAya

Praise to B²aGhavAn who is beyond 6 (Shadb²ava vikaaraas) mutations, different appearances (षट् + भाव = षड्भाव विकारा) BECAUSE HE is always existing. Neither born nor dead, neither growing nor diminishing. + रहित Rahitha = contextually it means free from Pl see foot note.

73 Foot note Naamaa 864

This requires some annotation. षड्भाव shat b²Ava =One who is changeless. All the mortal existence are supposed to have. They are (i) being born (ii) existing (iii) growing (iv) transformations (v) wear out / diminish and (vi) death. These changes do not occur to B²aGhavAn SubrahmaNya (for that matter to B²aGhavAn S₂iva or B²aGhavAn Vishnu). S₂iva PuraNam says: महान् प्रभुर्वै पुरुषः सत्वस्यैश प्रवर्तकः सुनिर्मलामिमां शान्तिमीशानो ज्योतिर्व्याय. Mahaan praBHoorvai, purushah sathvasyaiS₂a, pravarthakah, sunirmalaamimaam S₂anthimS₂anO jyOthirvayaya (Meaning: This Self is indeed the mighty B²aghavAn. HE is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukthi).

+ रहित Rahitha = contextually it means free from devoid of, immune to. The word रहित Rahitha has other meanings: deserted by, bereft of, left, absent, separated from, lonely, deprived of). The word B²AVA is also used in other contexts as below:

#1 The 6 b²Ava correspond to 6 faces which each have a different countenance (ईशानमुख ? EES₂anam (IS₂Anamuk²a); तत्पुरुषमुख Thathpurusham, अघोरमुख AgOram, वामदेवमुख, vaama dhEvam, सद्योजातमुख sadyojatham and अधोमुख adhOmukam. The first 5 faces are also that of pancha anana. The sudh²dha chaitanyam adds to the five to become six.

#2 The 6 b²Ava correspond to the 6 enemies of humans: kAma, krOdha, lOba, mOha, madha, mathsara

#3 The typical 8 B²ava rasAs – emotions are: -SrinagAr (erotic), vEra (heroic), Karunaa (compassionate), Adb²uthaya (marvellous), Hazy (ludicrous), B²ayankara (terrible), B²ibhatsa (disgusting), and Raudra (furious)? [In natya s₂Asthra = dancing manual; there are 9 b²AvAs: Peace- S₂anthi added to above 8. In generic terms: there are three types of B²ava, namely, Sthayi (eight types), Vyabhichari (thirty-three), and Satvika (eight), totaling forty-nine. Satvika bhava is the physical manifestation of intense emotion].

#4 The 5 b²avas related to devotion are: (1) S₂Antha B²Ava the mind of the devotee is free from mundane thoughts. (2) dAsya B²Ava – servant to B²aGhavAn (3) In Sakhya B²Ava, the devotee considers the B²aghavAn as his equal in relation (4) vAtsalya B²Ava - the devotee considers the B²aghavAn GavAn as his child (5) mAdhurya B²Ava- the devotee feels the love for the B²aGhavAn

#5 The four b²Avas of Mindfulness in yoga s₂Asthra: dh²arma, gyAna, Vairagya and AiS₂warya.

865 ॐ षट्काय नमः ।
ఓం షట్కాయ నమః ।

ஓம் ஷட்காய நமஹ
Shat kAya

Praise to B²aGhavAn who was aggregated to one B²aGhavAn SubrahmaNya by Goddess PArvathy from 6 different children raised by 6 KARthika stars and that B²aGhavAn SHANMUKHA was seen with 6 heads, 12 eyes, 12 shoulders. षट्क shatka =consisting of six; doing anything for the sixth time; occurring for the sixth time; bought for six; six passions collectively; hexade [aggregate of six]. 6 Faces of B²aGhavAn already covered in Naama 859.

866 ॐ षट्शास्त्रस्मृतिपारगाय नमः । ஓம் ஷட்ஸாஸ்த்ர ஸ்ம்ருதி பாரகாய நமஹ
ఓం షట్శాస్త్ర స్మృతి పారగాయ నమః । Shat S₂Asthra smrithi pAra gAya

Praise to B²aGhavAn who keeps and fulfills six S₂AstrAs and smritis.

षट्शास्त्र Shat षट् +S₂Asthra शास्त्र= six S₂AsthAs + स्मृति smrithi = upanishadhs, PurANam Itihasam etc. + पारग pAraga = knowing thoroughly, one who has gone through or accomplished or mastered, profoundly learned, fully conversant with, fulfilling, fame and possessing (keeping) and fulfilling them. Please see foot note.

74 Foot note Naamaa 866

षट्शास्त्र: The six S₂AstrAs are:

(1) साङ्ख्य Sankhya S₂Asthra =Mathematics):- Kapila Muni is founder of this science. Prakruti and Purusha are elucidated in SAnk^hya S₂Asthra. Prakruti is Karta(Founder) and Purusha is Aatma (soul/ user) is considered here.

2) योग YOga S₂Asthra:= Patanjali is foundry of this s₂Asthra. it describes way and features of Yoga.

3) न्याय Nyaya S₂astra = justice system (Law):- Gautama Muni founded this S₂AsthAs.

4) वैशेषिक =Vaisheshik S₂astra:-=Authored by the Hindu sage Kanada, also known as Kashyapa. The *Vaiśeṣika Sūtra* is written in aphoristic sutras style,¹ and presents its theories on the creation and existence of the universe using naturalistic atomism, applying logic and realism, and is one of the earliest known systematic realist ontology in human history. The text discusses motions of different kind and laws that govern it, the meaning of dh²arma, a theory of epistemology, the basis of Atman (self, soul), and the nature of yoga and moksha. The explicit mention of motion as the cause of all phenomena in the world and several propositions about it make it one of the earliest texts on physics. (for more details, please visit <https://vedicfeed.com/vaisheshika-sutra-objects-of-experience/> and https://en.Wikipedia.org/wiki/Vai%C5%9Be%E1%B9%A3ika_S%C5%ABtra

5) Poorva mimansa:-Its Founded by Jaiminy Muni.

6) Uththara Mimansa S₂Asthra: - It is Founded by Baadrayana Vyas. Smrithi refers to UpaniS₂adhs, D²arma S₂Asthra, karma prayOga and works allied to vEdhAs.

स्मृति Smuruthi: what are remembered and compiled / codified by human effort. (please see Naama 64) one who keeps them.

षड्वर्गदाता षड्ग्रीवः षडरिग्नः षडाश्रयः । षट्किरीटधरः श्रीमान् षडाधारश्च षट्क्रमः ॥११४॥

867 ॐ षट्द्वर्गदात्रे नमः ।
ఓం షడ్వర్గ దాత్రే నమః ।

ஓம் ஷட் வர்க³ தா³த்ரே நமஹ
Shat warga dAthrE

PRAISE TO THE B²aGhavAn who bestows all sixtets that give us auspiciousness, prosperity, divinity and destroy all sixtets that derail us from our path to liberation. (Shat षट् = six + Vargas वर्ग =assembly + दात्र dhAtra = possession/ granting

Variation: Praise to B²aGhavAn who can cut us off from the binding / company of sixtets and Shadvargam and liberate us. Pl see foot note.

75 Foot note Naamaa 867

Note: षट्द्वर्ग = shatvarga = # six inner foes / faults of humans (please naamaa 31); # five senses (touch, vision, hearing, taste, smell) & Mind (manas = मनस्) that translates these to emotions; # class of aggregate of six (please see naamaas 859 to 867 for various aggregates of sixtets)

Shat षट् = six + Vargas वर्ग = religion, economic development, sense gratification and liberation, company, the assembly (and also items of contamination)

दात्र DhAthra = possession, allotted person. दातृ DhAthru = donor, founder, one who offers, one who bestows, giver, one who grants.

868 ॐ षट्द्वीवाय नमः ।

ஓம் ஷட் க்³ரீவாய நமஹ

ఓం షడ్ఠీ వాయ నమః ।

Sat gree vAya

Praise to B²aGhavAn who has six necks -being part of six faces discussed already Naama 859 [षट् = Shat = six + ग्रीवा grEvA Neck. 6 faces and 6 necks on 1 body. B²aGhavAn S₂iva is referred to as नीलग्रीवा शिति कण्ठा = nEla grEvA S₂iithi kanT²a in SriRudram. Please see naamaa 854

869 ॐ षडरिघ्ने नमः ।

ఓం షడ³ రిక్⁴నాయ నమః

ఓం షడ రిఘ్నే నమః ।

Sada rig²-nE

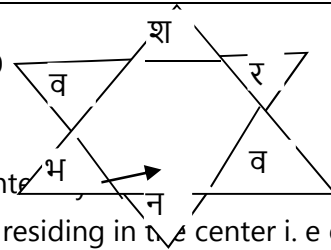
Praise to the B²aGhavAn who is the destroyer of six enemies. (षट् = Shat = six + अरि = ari=enemies = घ्न = g²na = destroy) These 6 enemies are KAma, krOdha, LOba, mOha, madha, mathsara. Excessive desire, anger, greed, delusion/ prejudice, lust, excessive obsession (jealousy / envy / malicious / spiteful) already annotated in naamaa 31. Please see foot note.

76 Foot note Naamaa 869

A rational question arises as to why B²aGhavAn who is all compassionate, merciful, inclusive, infinite, complete, and guiding people to auspiciousness, prosperity and divinity also make humans do inauspicious things. We all know that no atom is stable without electrons, protons and neutrons. Some elements have huge appetite to combine with other elements and remain in a stable state without the atoms splitting up. So any stable state requires both positive and negative energy sources. These two could be likened to Love & hate. In fact, these two forces drive our thoughts, words and actions and all real world material transactions. Whereas all species have two options with respect to performing actions VIZ. either to do or not to do; humans have "freedom" to think, speak and act have 3 options. कर्तुम् सक्तः = karthum sakthah = To do OR अकर्तुम् सक्तः = akarthum sakthah = not to do OR अनयता कर्तुम् सक्तः = anyathaa karthum sakthah = do something else (tangentially!) The unsatisfied valences drive us to actions. Whereas the unsatisfied valences are only survival of self and species for all life forms other than humans, the latter have freedom to "own / possess" and this leads to both constructive and destructive actions

870 ॐ षडाश्रयाय नमः । ఓం షడ³ యాయ నమః

ఓం షడా శ్రయాయ నమః । ౮౭౦ SadA S₂ra yAya



Praise to the B²aGhavAn who resides in a hexagonal place represented (षट् = Shat = six + aS₂rayam आश्रया =place / residence) B²aGhavAn residing in the center i. e our heart Surrounded by 5 senses and our mind.

Variation: B²aGhavAn is the abode of all sixets that govern human life.

B²aGhavAn's SIX sacred letters" sa, ra, va, na, b²a, va" symbolizes; #1 the spear HE wields; VElayudh²a, #2 the peacock HE travels; MayilvAhana, #3 HIS ensign of rooster, #4 the garland HE wears; Kadamba, #5 the staff he holds at Palani, Dhandayuthapani, #6 the place he resides Also by his six sacred faces, Shanmuk²a. (Naama 874 – षट् +कोण मध्य निलयाय shat kONa Madhya nilayAya has a similar meaning).

NOTE: In Tamil Nadu (India) B²aGhavAn is considered to have SIX important abodes called AArU padai veedu in Tamil.

871 ॐ षट्किरीटधराय श्रीमते नमः । ఓం షడ్³కీరీడ త⁴రాయ శ్రీమతే నమః

ఓం షట్కీరీట ధరాయ శ్రీమతే నమః । **Shat kireeta dh²arAya S₂reemathE**

Praise to B²aGhavAn who is wearing Six crowns on his six heads (six faces / heads already annotated in naamaa: 859) and bestowing wealth and intellect (षट् = Shat = six + किरీट = kireeta = crown, crest, tiara, diadem + धर = wearing + श्रीमते = S₂reemathE fortune wealth Please see Naama 837 for other aspects of श्रीमति =Shreemathi.

872 ॐ षडाधाराय नमः ।

ఓం షడా ధారాయ నమః ।

ஓம் ஷடா³ தா⁴ராய நமஹ

ShadA dh²A raya

Praise to B²aGhavAn who is the SUPPORT BASE and foundation for all sixtets,. (षट् = Shat = six + आधारा = Adh²Ara = support, backing, ground, foundation, base, basis, respectable, proof.) Please see foot note.

77 Foot note Naamaa 872

B²aGhavAn is the SUPPORT BASE of #1 अखिल अण्डम् = akila aNdam (entire universe support to be consisting of billions of worlds + #2 चर Moving life forms (जङ्गमम् = jangama) all 3 viz. terrestrial, aquatic and arboreal + #3 स्थावरम् non-moving + #4 अचर non-moving non-life life forms such as mountains, planets -but all except शुद्ध चैतन्यम् cosmic consciousness have a beginning and end and hence considered to have a life span though that life span could be millions or billions of years until all are retracted to an egg (symbolic Noah's ark contents) and regenerates as seen in naamaa 768+ #5 अन्तरिक्षम् space / ether contained in between + #6 चेतनम् the energy that drives and the demi-Gods) dhEvAthAs that ensure, rain, shine, air, water, fire, food production for survival of species and emotions that ensure survival of species.

873 ॐ षट्क्रमाय नमः ।

ఓం షట్కర మాయ నమః ।

ஓம் ஷட் க்ரமாய நமஹ

Shat kra mAya

Praise to B²aGhavAn of six systems. (षट् Shat + क्रम krama =systems) HE is the creator, sustainer and absorber and who sublimates these six systems. HE guides HIS devotees through such six systems. There are many SIX systems. It is difficult to attribute what the compiler of this sahasraNama neant. However, a few are cited below. Please see foot note.

78 Foot note Naamaa 873

#1 Six systems of learning (please refer to naamaa 866)

#2 Six scriptures are: (i) Sruthis, (ii) Smrithis, (iii) Itihasas, (iv) Puranas, (v) Agamas and (vi) Darsanas. Various sacred literatures (annotated already)

#3 Six systems of worship (i) कौमारम् KaumAram, (II) शैवम् S₂aivam, (iii) वैष्णवम् VaishNavam, (iv) शाक्त S₂aaktham, (v) गाणपत्यम् Gaanapathyam and (vi) सौरम् sauram viz. worship of prime deity as B²aghavAn SubrahmaNya, S₂iva, `Vishnu, s₂akthi, GanEs₂a and SUN)

#4 Six cleansing systems in yOga. Shatkarmas (1) नेती Neti – nasal cleansing (2) धौती Dh²auti- cleansing stomach (3) नौली Nauli -practice of churning the abdominal muscles to the left and right (4) बस्ति Basti – cleansing bowels (5) कपालभाती KapAlabh²ati prAnayAma (6) त्राटक ThrAtaka - gazing steadily at a point

षट्कोणमध्यनिलयः षण्डत्वपरिहारकः । सेनानीः सुभगः स्कन्दः सुरानन्दः सतां गतिः ॥११५॥

874 ॐ षट्कोणमध्यनिलयाय नमः । **ஓம் ஷட் கோண மத்⁴ய நிலயாய நமஹ**
 ఓం షట్కోణ మధ్య నిలయాయ నమః । **Shat kONa madh²ya nila yAya**

Praise to the B²aGhavAn who resides in the center of hexagonal place Please see Naamaa 870. (षट् कोणम् = shat kONam = hexagon + मध्य = Madh²ya = in the center of + निलयाय = nilayAya = place Please see Naama 870 for more details.

875 ॐ षण्डत्वपरिहारकाय नमः । **ஓம் ஷண்ட³த்வ பரிஹார காய நமஹ**
 ఓం షణ్డత్వ పరిహార కాయ నమః । **ShaN dathwa pari hAra kAya**

Praise to B²aGhavAn who (परिहार parihAra =) liberates from / remover of + (षण्डत्व ShaNdathwa =) impotence and weakness (षण्डत्व =ShaNdathwa also means helplessness, neuter gender, the state of being eunuch, barren seeds that will not sprout, useless person

876 ॐ सेनान्ये नमः । **ஓம் ஸேநாந்யே நமஹ**
 ఓం సేనాన్యే నమః । **SEnA nyE**

Praise to B²aGhavAn who is the leader/ chieftain of all dhEvAs (SEnAni सेनानि is the chief of SEEnA)

877 ॐ सुभगाय नमः । **ஓம் ஸுப⁴கா³ய நமஹ**
 ఓం సుభ గాయ నమః । **Sub²a gAya**

Praise to B²aGhavAn who is our "good fortune" (सुभगा = Sub²agA = wealthy, loveable, rich, fortunate, blessed, pretty, delicate, lucky, dear and prosperous.)

Alternative: सुभ Sub²a anything beautiful, bright, auspicious, likable + गाय gAya: a soft mild person, singing, song (3) सुभगायति: Sub²agAyathi beauty, adorn, make beautiful

878 ॐ स्कन्दाय नमः । **ஓம் ஸ்கந்தா³ய நமஹ**
 ఓం స్కన్దాయ నమః । **Skan dhAya**

Praise to B²aGhavAn who is the Prince, King, clever person, who can attack evils and destroy them. (स्कन्द = skandha = clever learned man, king, prince, effusing, attacker, (shedding, destruction and perishing)

879 ॐ सुरानन्दाय नमः । **ஓம் ஸுரா நந்தா³ய நமஹ**
 ఓం సురానన్దాయ నమః । **SurA nan dhAya**

Praise the B²aGhavAn who is the "BLISS and DELIGHT" of all dhEvAs, DhEvAthAs. सुर Sura = dhEvAs Indhra, agni, varuNa, VAyu dhEva, dasa dik p²AlakAs (ten directional gate keepers), Yama etc. + आनन्द Anandha blissful and joy and happiness (of dhEvAs)

880 ॐ सतां गतये नमः । ८८० **ஓம் ஸதாங் க³தயே நமஹ**
 ఓం సతాం గతయే నమః । ౮౮౦ **SathAm gathayE**

Praise to B²aGhavAn Who is the Ultimate Goal of Those Who Seek for Salvation, all virtuous people. सतां SathAm = good, virtuous (सत् = sath represents good, wise) गति = the refuge / the savior / protector;

obeisance towards, mode of existence. Means of success; Condition, motion in general, path, position, arriving at, passage, going, way, means, progress, happy issue, meaning

सुब्रह्मण्यः सुराध्यक्षः सर्वज्ञः सर्वदः सुखी।सुलभः सिद्धिदः सौम्यः सिद्धेशः सिद्धिसाधनः ॥११६

881 ॐ सुब्रह्मण्याय नमः ।
ఓం సుబ్రహ్మణ్యాయ నమః ।
ஓம் ஸுப்³ரஹ்மண்யாய நமஹ
Subrah maNyAya

Praise to B²aGhavAn Who is the abode of highest ब्रह्म तेजस् = brahma tEjas = the life energy of cosmic consciousness. Please see the NAAMA 1001. Because of the importance of the NAAMA, the very sahasraNama itself is on B²aGhavAn SubrahmaNya, the term has been discussed in the last verse/ Naama.

882 ॐ सुराध्यक्षाय नमः।
ఓం సురాధ్యక్షాయ నమః ।
ஓம் ஸுராத்த⁴ யக்ஷாய நமஹ
SurA dh²ya kshAya

Praise to B²aGhavAn who is the leader, co-coordinator, supervisor, chief, organizer, manager, leader of all dhEvAs. (सुरा= surA = dhEvA + अध्यक्ष A dh²yaksha is manager, controller, chief)

883 ॐ सर्वज्ञाय नमः।
ఓం సర్వజ్ఞాయ నమః ।
ஓம் ஸர்வ க்ஞாய நமஹ
Sarva gnAya

Praise to B²aGhavAn who is omniscient "The All Knowing, coming from or relating to one who is omniscient (सर्वज्ञ = SarvagnyA = omniscient, all knowing) We had listed similar naamaas ending with ज्ञ = gngya in naamaa 620.

884 ॐ सर्वदाय नमः।
ఓం సర్వదాయ నమః ।
ஓம் ஸர்வ தா³ய நமஹ
Sarva dhAya

Praise to B²aGhavAn who is all-bestowing, forever, at all times, existing, knowable guiding and (सर्व दाय =, Sarva dhAya = सर्व = sarva = everything, all + दाय dhAya = one who bestows)

885 ॐ सुखिने नमः ।
ఓం సుఖినే నమః ।
ஓம் ஸுகி²நே நமஹ
Su k²inE

Praise to B²aGhavAn who personifies Happy, delighted, joyful, pleased, agreeable, sweet, charming, pleasant, easy, comfortable, prosperous, and all that creates sweet emotions (Suk²ina = सुखिन = happy

886 ॐ सुलभाय नमः ।
ఓం సులభాయ నమః ।
ஓம் ஸுலபா⁴ய நமஹ
Sula b²Aya

Praise to B²aGhavAn who is the easiest to access, approach, easy to reach, easy to obtain HIS grace. (सुलभ = Sulab²A = accessible) anyone can think of, praise the B²aGhavAn without any hitches of any middlemen or any conditions. B²aGhavAn is #1 Sarva Sulab²a सर्व सुलभ (= easy for all) #2 SzaraNagatha शरणागत (=seek refuge and get) vathsala वत्सल (loving, kind, tender, affectionate:

887 ॐ सिद्धिदाय नमः ।
ஓம் ஸித்தி³தா⁴ தா³ய நமஹ

Praise to B²aGhavAn who bestows accomplishments, fulfillment, perfection, completion, success, welfare.
Please see foot note.

79 Foot note Naamaa 887

The Eight sidhdh²i is- ashtamA sidhdh²i is already discussed in Naama 33. सिद्धि Sidhdh²i =perfection, advantage, bliss, complete sanctification, perfection, perfectibility, final emancipation, performance, indisputable conclusion, proof or indisputable conclusion, fulfillment, any unusual skill or faculty or capability, complete attainment, attainment, perfection personified, accomplishment + दाय dhAya = give.

The word Siddh²i has other meanings of such as liquidation, demonstration, result, advantage, intellect, solution of a problem, understanding, hitting of a mark, driving off, cooking, particular yoga, preparation, magical shoe, fortune, settlement, cure by, validity, efficacy, prosperity, coming into force, making one's self invisible, substantiation, fulfillment, skill in general, decision, payment,, art, issue, vanishing, efficiency, putting aside, maturing, acquisition of supernatural powers by magical means or the supposed faculty so acquired, good luck, determination, personal success, beatitude, kind of medicinal root, work of art, establishment, readiness, maturity, adjudication, success, healing, supreme felicity, dexterity, pointing out in the same person of various good qualities, becoming clear or intelligible but are out of context,

888 ॐ सौम्याय नमः ।

ఓం సౌమ్యాయ నమః ।

ఓం సెలంపాయ నమః

Soum yAya

Praise to B²aGhavAn who is (सौम्य = SoumyA =) likable, lovely, pleasant, auspicious, cheerful, gentle and happy

(Other meanings of the word सौम्य SoumyA = bland, northern, mild, resembling the moon, cool and moist, agreeable,, placid, pearl, worshipper, adherent, serum, left hand, blood before it becomes red, middle of the hand, particular penance, left eye but are out of context)

889 ॐ सिद्धेशाय नमः ।

ఓం సిద్దేశాయ నమః ।

ఓం ణిత్³తే⁴ఠాయ నమః

Sidhdh²E S₂Aya

Praise to B²aGhavAn who is the chief, head of all eight different types of powers (सिद्धि Sidhdh²i + ईश ES₂Aya).
(The Eight सिद्धि Sidhdh²i are already discussed in naamaa 33.).

890 ॐ सिद्धि साधनाय नमः । ८९०

ఓం సిద్ధిసాధనాయ నమః । ౮౯౦

ఓం ణిత్³క్రి⁴సాధ⁴నాయ నమః

Sidhdh²i sA dh²a nAya

Praise to the B²aGhavAn who is the instrument, apparatus, means, materials behind any accomplishments/ attainment. HE is the energy behind whoever performs actions to achieve a desired goal. (सिद्धि Sidhdh²i + साधना sAdh²anA)

सिद्धार्थः सिद्धसंकल्पः सिद्धसाधुः सुरेश्वरः । सुभुजः सर्वदक्साक्षी सुप्रसादः सनातनः ॥११७॥

891 ॐ सिद्धार्थाय नमः ।
ఓం సిద్ధా ర్థాయ నమః ।

ఓం ణిత్³తా⁴ర్ తా²య నమః
Sidhdh²Ar th²Aya

Praise to B²aGhavAn who has accomplished all the SIDHDH²is. (सिद्धि Sidhdh²i + अर्थ arth²a). HE is the real accomplisher behind accomplishment, divinity behind super natural powers, the REAL WEALTH, power and energy latent in all 8 sidhdh²is. Please see foot note.

80 Foot note Naamaa 891

The whole word सिद्धार्थ Sidhdh²Arth²A = name of one of B²aGhavAn skandhA's attendants, one who has fulfilled the object / goal, successful, efficacious, achieved / accomplished goals. सिद्धार्थ Sidhdh²Arth²A is also birth name of Gautama Bhudhdh²a. Sidhdh²a could mean many things as follows: Real meaning would be on context. Accomplished, effected, performed, achieved, completed. Gained, obtained, acquired. Succeeded, Settled, Proved, demonstrated, Valid, sound, decided, adjudicated, paid, discharged, liquidated, cooked, thoroughly prepared, compounded, Subdued, won over, subjugated Brought under subjection, become Thoroughly conversant with or skilled in, Perfected, sanctified (as by penance, endowed with super natural powers, divine, immortal, eternal).

892 ॐ सिद्धसङ्कल्पाय नमः ।
ఓం సిద్ధ సజ్కల్పాయ నమః ।

ఓం ణిత్³త⁴ సాంకల్పాయ నమః
Sidhdh²a sankal pAya

Praise to the B²aGhavAn who has (सिद्ध = Sidhdh²a=) accomplished whatever is (सङ्कल्प sankalpam =) desired. There is nothing impossible for B²aGhavAn to achieve and whatever declaration of purpose, intention, determination / goal declaration) there is, HE has achieved all. Please see foot note.

81 Foot note Naamaa 892

(सङ्कल्प sankalpam = wish, thought, conviction, desire, solemn vow or determination to perform an act, volition, persuasion, wish, sentiment, will, decision, purpose, thought, intention, declaration, will personified, solemn vow or determination to perform any ritual observance, idea or expectation of any advantage, definite intention or determination or decision or wish for , conception or idea or notion formed in the mind or heart.

893 ॐ सिद्धसाधवे नमः ।,
ఓం సిద్ధ సాధవే నమః ।

ఓం ణిత్³త⁴ సాధవే నమః
Sidhdh²a sAdh²avE

Praise to the B²aGhavAn who has accomplished whatever to be attained +who is the energy behind whoever performs rites to accomplish desired results. (सिद्ध Sidhdh²a + as above + (साधन = sAdh²ana =) means of accomplishment, instrument, apparatus, device.

One word सिद्धसाध्य sidhdh²asAdh²ya = who or what has effected what was to be done, effected, proved, accomplished, particular mantra, demonstrated proof or conclusion

894 ॐ सुरेश्वराय नमः ।
ఓం సురేశ్వరాయ నమః ।

ఓం సురేశ్వరాయ నమః
SurES₂ warAya

Praise to B²aGhavAn who is the Leader, chief of dhEvAs and ensures their prosperity. (Sura सुर = dhEvA + ईश्वरा EeS₂wara =leader / protector). SureS₂waracharya is also the Dhaitya guru (guide for AsurAs). But Dhaitya guru did his duties of Guru so exceeding well that he was dear to B²aGhavAn S₂iva who in turn guided him and blessed him with mrutyanjaya manthra (मृत्युञ्जय =mruthunjaya =victory over death).

895 ॐ सुभुजाय नमः ।
ఓం సుభు జాయ నమః ।

ஓம் ஸுபு⁴ ஜாய நமஹ
Sub²u jAya

Praise the B²aGhavAn with handsome fore arms (सु Su = handsome + भुजा b²u ja = fore arms)

896 ॐ सर्वदृशे नमः ।
ఓం సర్వ దృశే నమః ।

ஓம் ஸர்வ த்³ருஸே நமஹ
Sarva driS₂E

Praise to B²aGhavAn who is capable of seeing in (सर्व Sarva =) all + (दृशे driS₂E +) directions. Please see foot note.

82 Foot note Naamaa 896

For convenience we consider **4** (उत्तरा = uththara = उदीची = udheechi =NORTH + पूर्वा = Porva = प्राची, prachyai = EAST + पश्चिमा, = pas₂chima =प्रतीची = Pratheechi; = WEST; + दक्षिणा = Dhakṣhina =अवाची =Avaachi = SOUTH) or **6** (prior 4 + उर्ध्व = oordh²wa = **Sky** wards + अधो = aDh²O = earth words) or **8** (first 4 + ऐशानी Ees₂anee = North-East + आग्नेयी = AgnEyee = South-East; + वायव्या = vAyavyA = North-West नैर्ऋता = Nairirutha = South-West) or **10** (first 6 + last 4) directions in X- Y or X-Y-Z plane. But B²aGhavAn is there everywhere, sees every direction and everything. By extension, devotees can also see HIM in any direction, any place, any object. So in our rituals we also add one more manthra अवान्तरायै दृशे = avAntharAya driS₂E = सर्व दृशे = Sarva dri = everywhere we look, beyond the definition of north, east etc. directions.

897 ॐ साक्षिणे नमः ।
ఓం సాక్షిణే నమః ।

ஓம் ஸாக்ஷி ணே நமஹ
Sak shinE

Praise to B²aGhavAn who is the "WITNESS" to all our thoughts, words, actions, desires, frustrations, likes and dislikes, auspicious / virtuous Vs. vile actions. (साक्षि = SAKshi = witness) He has the EYES of the UNIVERSE and is a witness to whatever is happening, whenever, wherever without any restrictions. We could extend this naamaa as सर्व = Sarva = all-inclusive + साक्षि Sakshi = witness.

898 ॐ सुप्रसादाय नमः ।
ఓం సుప్ర సాదాయ నమః ।

ஓம் ஸு ப்ரஸாதா³ய நமஹ
Supra sA dhAya

Praise the B²aGhavAn who bestows many auspicious things to us as propitiatory offering or gift, blessings (सु Su = an adjective that denotes auspicious, good + प्रसाद prasAdha=propitiatory offering. Please see foot note.

83 Foot note Naamaa 898

Su = an adjective become prefix for many words / names such as: Su mana, Su malatha, Su IOchana, Su S₂eela, Su mEru, Su MeDh²A, Su bh²adra, Su dh²arma, Su chithra, Su BrahmaNyam. , Su priya, Su dh²a, SU vidh²a (of a good nature),Su suvidha (very knowledgeable / prince / king); Su varNa, Su lakshaNa, Su jAtha, Su jana, su gandh²a, Su rakshaNa, Su swagatham Su surAlaya, Su ruchu, Su mangala, Su mathi, Su kumAra, Su

kumari, Su nandana, Su b²alakshmi, Su b²odhaya, Su gOshA, Su hridhaya, Su vyaktha and so on + *प्रसाद prasAdha also means* well-being, favour, the remnants of food left by a spiritual teacher, decoction, loving kindness, serenity of disposition, kind behaviour, approbation, grace, placidness, free gift, settlements, kindness, calmness, clearness, perspicuity, good humour, cheerfulness, tranquility, brightness, graciousness, absence of excitement, welfare, mediation, clearness of style, residuum, purity, gratuity, aid,,

899 ॐ सनातनाय नमः ।
ఓం సనా తనాయ నమః ।

ஓம் ஸநா தநாய நமஹ
SanA tha nAya

Praise to B²aGhavAn who is most ancient and ever living சனாதன SanAthana = permanent, eternal, perpetual, primeval, unending, forever, everlasting, no beginning and therefore no end. The "knowledge" vEdha is a non-destructible energy. Hence a system of life based on eternal truth is called சனாதன ஧ர್ಮ = sanAthana dh²arma

सुधापतिःस्वयंज्योतिः स्वयंभूःसर्वतोमुखः। समर्थःसत्कृतिः सूक्ष्मःसुघोषः सुखदःसुहृत्॥ ११८

900 ॐ सुधापतये नमः ।
ఓం సుధా పతయే నమః । ౯౦౦

ஓம் ஸுதா⁴ பதயே நமஹ
Sudh²A pa thayE

Praise to B²aGhavAn who is protector of Nectar (Amrita) which is in custody of dhEvAs. (सुधा Sudh²A = beverage of B²aGhavAn; (Sudh²A, nectar honey of flowers, ease, juice, water + पति pathi = protector)

901 ॐ स्वयम्ज्योतिषे नमः ।
ఓం స్వయ మ్జ్యోతిషే నమః ।

ஓம் ஸ்வயஞ் ஜ்யோதிஷே நமஹ
Swayam jyOthi shE

Praise to B²aGhavAn who is self-effulgence. He does not need external light source to be seen. He is the illumination, light, effulgence HIMSELF. We do not mortal eyes to see that LIGHT but a sincere seeking. (स्वयम् = Swayam = By one self, self-shining + ज्योतिषे + jytOthish effulgence, splendour, brilliance. (स्वयम् प्रकाशि = swayam prakAs₂i also has the same meaning)

902 ॐ स्वयम्भुवे नमः ।
ఓం స్వయ మ్భువే నమః ।

ஓம் ஸ்வயம் ப⁴வே நமஹ
Swayam b²uvE

Praise the B²aGhavAn who has manifested HIMSELF. Please see Naama 1001 as to how a B²aGhavAn described as born in the form of agni pindam in some other Naama, is called self-born, self-arisen. स्वयम् = Swayam = By one self + भुव = b²uva =body (भुव = b²uva also means antariksham (अन्तरिक्षम् =) –atmosphere, earth, fire, air)

903 ॐ सर्वतोमुखाय नमः ।
ఓం సర్వతో ముఖాయ నమః ।

ஓம் ஸர்வதோ முகா²ய நமஹ
Sar vathO mu k²Aya

Praise to B²aGhavAn who has faces everywhere, every direction. HE can witness all our actions. VARIATION: B²aGhavAn is the chief in all directions of the universe. (सर्वत sarvatha = all directions, totality, from everywhere, wholeness, in every direction, unlimited, complete + मुखā muk²A= face, head, chief, surface, countenance.

904 ॐ समर्थाय नमः ।
ఓం సమ ఠ్ఠాయ నమః ।

ఓం సమర్తా²య నమఱు
Samar th²Aya

Praise to B²aGhavAn who is (समर्थ = Samarth²a =) ultimately powerful, able, strong, sufficient, qualified, competent, efficient, adequate.

905 ॐ सकृत्तये नमः ।
ఓం స త్కృతయే నమః ।

ఓం సత్ క్ఠతయే నమఱు
Sath kru thayE

Praise The B²aGhavAn Who (सकृत् sathkutha =) is to be treated with respect or hospitality, honoured, adored, adorned with, worshipped, entertained (षोडश उपचार पूजा shOdas₂a upachAra in pooja – 16 types of offerings in traditional puja) by all virtuous people. Variation: सत् sath = very well + कृत् krutha done/ doer. Sathkutha also means done well, honored, virtue, honourable reception, respect.

906 ॐ सूक्ष्माय नमः ।
ఓం సూక్ష్మాయ నమః ।

ఓం సూక్ష్మాయ నమఱు
Sooksh mAya

Praise to B²aGhavAn who is invisible energy but perceptible. (सूक्ष्मम् sookshmam = un-objectified, non-materialized). (Please see verse: 381). Just because, heat, light, air etc. are not seen, no one denies their existence. A cool breeze is most welcome perception.

907 ॐ सुघोषाय नमः ।
ఓం సుఘోషాయ నమః ।

ఓం సుఘోషాయ నమఱు
Sug²O shAya

Praise to B²aGhavAn who has a pleasant sound, sounding loud to call humans to salvation. (सु su = good घोष g²Osha sound)

908 ॐ सुखदाय नमः ।
ఓం సుఖ దాయ నమః ।

ఓం సుఖ దాయ నమఱు
Suk²a dhAya

Praise to B²aGhavAn who (दाय dhAya =) bestows all that is (सुख = Suk²a =) pleasing, satisfying, happiness, joy and bliss, comfort (See Naama 885 for Suk²a)

909 ॐ सुहृदे नमः ।
ఓం సుహృదే నమః ।

ఓం సుహృదే నమఱు
Suh ru dhE

Praise the B²aGhavAn with a good heart that HE guides all HIS devotees in a dh²aarmic path (सु su = good + हृद् हृद् hrudhE = heart)

सुप्रसन्नः सुरश्रेष्ठः सुशीलः सत्यसाधकः ।

సంభావ్యః సుమనఃః సేవ్యః సకలాగమపారగః ॥౧౧౧॥

910 ॐ सुप्रसन्नाय नमः ।
ఓం సుప్ర సన్నాయ నమః । ౯౧౦

ఓం సుప్ర సన్నాయ నమఱు
Supra san nAya

Praise to B²aGhavAn who is (सुप्रसन्न Suprasanna=) very bright, very serene, very gracious, very clear, well/ favourably disposed to devotees, most delightful sight to perceive with physical mental eyes.

(VARIATION: सु su = good + प्रसन्न prasanna = glad, lucid, bright, pure, gracious, placid, correct, right, happy, just, cheerful, plain, distinct, showing favour, kind, true, favourable, soothed, kindly disposed towards, clear, serene, perspicuous, complacency, good humour, spirituous liquor made of rice, tranquil, kindly disposed to, pleased, favourably disposed to,

911 ॐ सुरश्रेष्ठाय नमः । **ஓம் ஸூர ஸ்ரேடா²ய நமஹ**
 ఓం సుర శ్రేష్ఠాయ నమః । **Sura S₂rEsh t²Aya**

Praise to B²aGhavAn who is the (श्रेष्ठा = S₂rEsT²a = greatest, best (among), classic, oldest, senior most, first, distinguished, most beautiful, most auspicious, most splendid, most excellent, superior. Chief among सुर=Sura +) dhEvAs

912 ॐ सुशीलाय नमः । **ஓம் ஸூசீலாய நமஹ**
 ఓం సుశీలాయ నమః । **SuS₂ee lAya**

Praise to B²aGhavAn who is having an (सुशील = SuS₂eela =) amiable disposition, well disposed, amiable, well conducted, affable, good-tempered and affords a cool wind in times of our distress, suffering and pain)

913 ॐ सत्यसाधकाय नमः । **ஓம் ஸத்ய ஸாத⁴காய நமஹ**
 ఓం సత్యసా ధకాయ నమః । **Sathya sAdh²a kAya**

Praise to B²aGhavAn who (साधक = sAdh²aka=) practices ONLY (सत्य Sathya =) truth. B²aGhavAn is realized only by ONLY those who (साधक sAdh²aka =) accomplishing, practicing, worshipping, effecting, perfecting + (सत्य Sathya =) the authentic and truth.

914 ॐ सम्भाव्याय नमः । **ஓம் ஸம்பா⁴ வ்யாய நமஹ**
 ఓం స మా⁴ వ్యాయ నమః । **Sam b²Av yAya**

Praise to the B²aGhavAn who is well respected, competent adequate and bless HIS devotees with the same). (सम्भाव्य = Samb²Avya = well respected, competent, adequate, capable of, to be honourably mentioned, to be regarded or considered as, fit, able to, to be supposed or expected, well-suited, probable, to be honoured or respected or well treated,

915 ॐ सुमनसे नमः । **ஓம் ஸூமனஸே நமஹ**
 ఓం సుమనసే నమః । **SumanasE**

Praise to B²aGhavAn who is (सुमनस्, = sumans) benevolent, good-minded, gracious, comfortable, wise, well pleased, easy, intelligent, agreeable, cheerful, pleasant, satisfied, favourable, well-disposed, good or wise man

916 ॐ सेव्याय नमः । **ஓம் ஸேவ்யாய நமஹ**
 ఓం సేవ్యాయ నమః । **SEv yAya**

Praise the B²aGhavAn who is the (सेव्य = sEvya =) master to be followed, to be approached, to be honoured, to be waited upon and to be served

917 ॐ सकलागमपारगाय नमः । **ஓம் ஸகலாக³ம பாரகா³ய நமஹ**

ఓం సకలాగమ పారగాయ నమః ।

Sakala Agama pAra gAya

Praise the B²aGhavAn who completely and fully knows all AagamAs, protects and hands it down to successive generation of humans. *सकल Sakala = total, all, entire, complete, possessing all component parts + आगम Agama= in general, Agama refers to temples construction, consecration, rituals, worship but also includes the vEdhA, sacred work, science of origin, anything handed down and fixed by tradition, traditional doctrine or precept, collection of such doctrines + पारग pAraga = knowing thoroughly, one who has gone through or accomplished or mastered, profoundly learned, fully conversant with, fulfilling, fame and possessing (keeping) and fulfilling them (#)acquisition of knowledge, studying, coming, theory, issue, course, reading, coming near, grammatical augment, approach, income, lawful acquisition, appearance or reappearance, mountain, addition, principle, approaching.*

सुव्यक्तः सच्चिदानन्दः सुवीरः सुजनाश्रयः । सर्वलक्षणसंपन्नः सत्यधर्मपरायणः ॥१२०॥

918 ॐ सुव्यक्ताय नमः ।

ఓం సూవ్య క్తాయ నమః

ఓం సువ్య క్తాయ నమః ।

Suv yak thAya

Praise to the B²aGhavAn who can manifest in a delightful objectified form for our convenience of focus (Su = good + vyaktha व्यक्ताय = clear, vivid, distinct, obvious, certain. Perceptible by senses, specific, objectified, manifested, intelligible, plain Please see Naama 15, 46, 381. Colloquially व्यक्ति = vyakthi refers to a human being (seen, visible in action, manifested)

919 ॐ सच्चिदानन्दाय नमः ।

ఓం సాఞ్చితా³ నంతా³య నమః

ఓం సచ్చిదా న్దాయ నమః ।

Sachchi dhA nan dhAya

Praise to B²aGhavAn who is the ultimate bliss. (sath = सत् =) Truth + (chith = चित् =) consciousness + and (Anandha = आनंद =) bliss. Sath refers to ever-truth which is cosmic consciousness. Chith refers to chEthanam चेतनम्= life force, life energy. Anandha is bliss. Please refer to 624, 720, 725.

920 ॐ सुवीराय नमः । १२०

ఓం సూ వీరాయ నమః

ఓం సువీ రాయ నమః । ౧౨౦

Suvee rAya

Praise the B²aGhavAn who is (सुवीर = SuveerA =) bold, courageous, heroic, valour personified.

921 ॐ सुजनाश्रयाय नमः ।

ఓం సూజనా శ్రయాయ నమః

ఓం సుజనా శ్రయాయ నమః ।

SujanA aS₂ra yAya

Praise to B²aGhavAn who is the place of RESIDENCE (and sustenance) of all good people (Su = good + Jana जन + AS₂raya आश्रया) {VARIATION} B²aGhavAn who is residing in good people's (heart) [आश्रया AS₂rayam is discussed in many Naama 55, 238 310 494 816 870, 874.

922 ॐ सर्वलक्षणसम्पन्नाय नमः ।

ఓం సర్వ లక్షణ సాంపన్నాయ నమః

ఓం సర్వ లక్షణ సాంపన్నాయ నమః ।

Sarva lakshaNa sam pan nAya

ఓం సదా మృష్టాన్న దాయకాయ నమః | **Sadha mrushtAn na dhAya kAya**

Praise to B²aGhavAn who (सदा SadhA =) always + (दायक dhaayaka) makes available + (मृष्टा mrusta =) clean (अन्न annam =) food

927 ॐ सुधापिने नमः ।

ఓం సుధాపినే నమః ।

ఓం సూతా⁴ పినే నమః

Sudh²a pinE

Praise to B²aGhavAn who is milk, nectar, earth, comfort, water, -life forces for all of us.

सुधा = Sudh²a. = nectar, juice, milk, water, welfare, honey of flowers, good drink, earth, comfort, beverage of Gods, (सुधा = Sudh²a. + पिनयति = pinayathi =put in to, introduce) सुधा पाणि = Sudh²a. paaNi = is one who is having nectar in his hands.

928 ॐ सुमतये नमः ।

ఓం సుమ తయే నమః ।

ఓం సూమతయే నమః

Su ma thayE

Praise to B²aGhavAn whose intellect (=मति mathi) is (सु, su =) the most auspicious, benevolent, merciful and HE conducts the universe in an orderly way.

929 ॐ सत्याय नमः ।

ఓం సత్యాయ నమః ।

ఓం సత్యాయ నమః

Sath yAya

Praise the B²aGhavAn who is the personification of truth 144, 913, 923. Repeat of 925

930 ॐ सर्व विघ्न विनाशनाय नमः । ९३० ఓం సర్వ విఘ్న వినాశనాయ నమః । ౯౩౦ ఓం సర్వ విఘ్న వినాశనాయ నమః । ౯౩౦ **Sarva vig²-na vinAS₂a nAya**

ఓం సర్వ విఘ్న వినాశనాయ నమః । ౯౩౦ **Sarva vig²-na vinAS₂a nAya**

Praise to B²aGhavAn who destroys all obstacles (in the path of living and leaving - liberation) सर्व Sarva = all) + (विघ्न vig²na = obstacles) + (विनाशन vinAS₂ana = destroy). Please see foot note.

85 Foot note Naamaa 930

During our life time, we face many hurdles in performing our roles in accordance with dh²arma S₂AsthtrAs. Apart from struggles, we also face dilemmas. In spite of our life's struggles, the death is so painful because 99.99% of us want to hold on to this life in this body. The thought of unfinished worldly material transactions even at the last breath, may derail us from thinking of B²aGhavAn. By constant devotion, B²aGhavAn bestows a good life to live and an easy death with HIS memory.

सर्वदुःखप्रशमनः सुकुमारः सुलोचनः । सुग्रीवः सुधृतिः सारः सुराराध्यः सुविक्रमः ॥१२२॥

931 ॐ सर्वदुःखप्रशमनाय नमः ।

ఓం సర్వ దుఃఖ ప్రశమనాయ నమః ।

ఓం సర్వ దుఃఖ ప్రశమనాయ నమః

Sarva dhuhk²a praS₂a ma nAya

Praise the B²aGhavAn who cures all frustrations (Sarva सर्व =) all, complete + (dhuhk²a दुःख =) pain, afflictions, sorrow + (praS₂amana प्रशमन =) curing, healing, pacifying

932 ॐ सुकुमाराय नमः ।

ఓం సూక్మారాయ నమః

ఓం సుకు మారాయ నమః ।

Suku mA rAya

Praise the B²aGhavAn who is a permanent KumAra and hence his worship has come to be known as KoumAram. SukumAr also means very delicate, smooth, soft, beautiful / handsome, pious, virtuous. SU is a prefix to denote auspiciousness – already discussed in naamaa 898. + KumAra - already discussed in Naama 153 is an age when *ManmaTh²a మమ్మతా* is yet to enter in to the BMI (Body mind intellect) system,

933 ॐ सुलोचनाय नमः ।

ఓం సులో చనాయ నమః ।

ఓం సులోచనాయ నమః

SulO cha nAya

Praise the B²aGhavAn who has the (సు su =) most auspicious, lovely, beneficial, merciful (लोचन Su IOchana =) vision on all the universe. SulOchana can also be understood as "OVERSIGHT ". B²aGhavAn oversees the universe with most auspicious benevolent eyes

934 ॐ सुग्रीवाय नमः ।

ఓం సుగ్రీ వాయ నమః ।

ఓం సుగ్రీవాయ నమః

Sugree vAya

Praise to B²aGhavAn who has a beautiful (= సు su) + (గ్రీవా greeva =) neck, the back part of the neck; the nape, SUGRIVA also means a well accomplished HERO

935 ॐ सुधृतये नमः ।

ఓం సుధృ తయే నమః ।

ఓం సుధృతయే నమః

Sudh² rutha yE

Praise to B²aGhavAn who is (సుధృత Sudh²rutha =) very constant and persevering, courageous, steady, firm, supporting, self-commanded

936 ॐ साराय नमः ।

ఓం సారాయ నమః ।

ఓం సారాయ నమః

SA rAya

Praise to B²aGhavAn who is (सारा = sAra=). the essence, real meaning, energy, extract, core substance of all consciousness, knowledge and the rest in the universe. If we know B²aGhavAn, we have understood the universe.

937 ॐ सुराराध्याय नमः ।

ఓం సురా రాధ్యాయ నమః ।

ఓం సురా రాధ్యాయ నమః

SurA rAdh² yAya

Praise the B²aGhavAn who is the (आध्याय Adh²yAya =) main worshipped deity (as one's own deity) by (सुरा = Sura =) dhEvA. We all have family B²aGhavAn – Kula dheivam, Kula dhEvathA, grAma dhEvathA which has a special place in our prayers. That god/ goddess is called आध्याय दैवम् = Adh²yAya dheivam or आराध्य दैवम् = AarAdh²ya dheivam

938 ॐ सुविक्रमाय नमः ।

ఓం సు విక్ర మాయ నమః ।

ఓం సువిక్రమాయ నమః

Suvi kra mAya

Praise to B²aGhavAn who is (सु विक्रम + Su Vikrama =) courageous, with a beautiful gait, chivalrous, bold, heroic, valorous

Praise to the B²aGhavAn who is the (वरA = varA =) bridegroom of (सुर = sura =). dhEvAs since he married dhEvAyani (Indhra's daughter),

VARIATION: Praise to the B²aGhavAn who is the (वरA = varA =) best person among all (सुर = sura =). dhEvAthAs

945 ॐ सर्वायुधविशारदाय नमः । **ஓம் ஸர்வாயுத⁴ விஸாரதா³ய நமஹ**
ஓం சர்வாயுத விசாரதாய நமః । **Sarv Ayudh²a viS₂ara dhAya**

Praise to B²aGhavAn who is (ViS₂aradha = विशारद =) very conversant with (सर्व = Sarva =) all types of (आयुध = Ayudh²a = weapons

946 ॐ हस्तिचर्माम्बर सुताय नमः । **ஓம் ஹஸ்தி சர்மாம்ப³ர ஸுதாய நமஹ**
ஓం ஹஸ்தி சர்மாம்ப³ர ஸுதாய நமః । **Hasthi char mAm bara su thAya**

Praise to B²aGhavAn who is the son of B²aghavAn S₂iva who wears elephant skin. (hasti हस्ति = elephant) + (charma चर्म = skin) + ambara अम्बर = as cloth) + (sutha सुता = son)

हस्तिचर्माम्बरसुतो हस्तिवाहनसेवितः । हस्तचित्रायुधधरो हताघो हसिताननः ॥१२४॥

947 ॐ हस्तिवाहनसेविताय नमः । **ஓம் ஹஸ்திவாஹந ஸேவிதாய நமஹ**
ஓం ஹஸ்தி வஹந சேவிதாய நமః । **Hasthi vAhana sEvi thAya**

Praise to B²aGhavAn who is (sEvitha = सेवित =) worshipped by Indhra (हस्ति = hasti =elephant) + (वाहन = vAhana =) main vehicle of transport (this is Indhra because he uses IrAvatham elephant as his vAhana).

948 ॐ हस्तचित्रायुधधराय नमः । **ஓம் ஹஸ்த சித்ராயுத⁴ த⁴ராய நமஹ**
ஓம் ஹஸ்த சித்ராயுத⁴ த⁴ராய நமః । **Hastha chithrA yudh²a dh²a rAya**

Praise to B²aGhavAn whose -(hasta हस्त =) hands (धरा dh²ara =) holds (चित्र chithra =) bright, clear, spotted and variegated (aayudh²a आयुध =) arms.

949 ॐ हताघाय नमः । **ஓம் ஹ்ருதாஹ⁴ய நமஹ**
ஓம் ஹ்ருதா ஹ⁴ய நமః । **HruthA g²Aya**

Praise to B²aGhavAn who (hrutha = हता =) takes away, seizes all our (अघयति= agh²ayathi =). Sins, threats, injuries, things that can go wrong.

950 ॐ हसिताननाय नमः । **ஓம் ஹஸி தாநநாய நமஹ**
ஓம் ஹஸி தாநநாய நமః । ९५० **Hasi thAna nAya**

Praise to B²aGhavAn whose (Anana अनन =) facial countenance is always (Hasitha हसित) smiling.

हेमभूषो हरिद्वर्णो हृष्टिदो हृष्टिवर्धनः । हेमाद्रिभिद्धंसरूपो हुंकारहतकिल्बिषः ॥१२५॥

951 ॐ हेमभूषाय नमः । **ஓம் ஹேம பூ⁴ஷாய நமஹ**
ஓம் ஹேம பூ⁴ஷாய நமః । **HEma b²oo shAya**

Praise to the B²aGhavAn who is (b²oosha = भूष =) decorated with (हेम = hEma=) gold

952 ॐ हरिद्वर्णाय नमः ।

ఓం హరిద్వర్ణాయ నమః ।

ஓம் ஹரித்³ வர்ணாய நமஹ

Hari dwar NAya

Praise to B²aGhavAn whose (हरित = haritha =) green, yellow, greenish, yellowish (वर्ण varNa =) colour pleasing and delightful to the eyes to our eye.

953 ॐ हृष्टिदाय नमः ।

ఓం హృష్టి దాయ నమః ।

ஓம் ஹ்ருஷ்டி தா³ய நமஹ

Hrishti dhAya

Praise to B²aGhavAn who (दाय dhAya=) bestows (हृष्टि = hrishti =) happy mind and cheer to devotees). How can one give that is not with one? How can empty pot, serve food? So B²aGhavAn is full of cheer and happy mind. + pride, joy, rapture, delight and is capable of bestowing them on us.

954 ॐ हृष्टिवर्धनाय नमः ।

ఓం హృష్టి వర్ధనాయ నమః ।

ஓம் ஹ்ருஷ்டி வர்த⁴நாய நமஹ

Hrishti var dh²a nAya

B²aGhavAn keeps (वर्धना = vardh²a =) increasing the (हृष्टि = hrishti =) happiness, cheer and rejoice

955 ॐ हेमाद्रिभिदे नमः ।

ఓం హేమాద్రి భిదే నమః ।

ஓம் ஹேமாத்³ரிபி⁴தே³ நமஹ

HEmA dri b²idE

Praise to B²aGhavAn who (भिदे = b²idhE=) broke-down (हेमाद्रि = hEmAdri=) golden mountain. Please see foot note.

86 Foot note Naamaa 955

Though हेमाद्रि = hEmAdri =golden mountain or snow clad mountain stands for Himalayas, in this context, it refers to Krouncha (supposed to be the grandson of Himavantha, playfully blocked Sage Agastya and got cursed to remain a mountain; until B²aGhavAn SubrahmaNya pierced him and delivered of Sage's curse. The events unfolded whereby Krouncha supported sOorapadma the demon king, got pierced by B²aGhavAn and was relieved of his curse. , So B²aGhavAn is also known as क्रौञ्च भेदन Krouncha b²Edhana one who broke down the Krouncha mountain.

956 ॐ हंसरूपाय नमः ।

ఓం హంస రూపాయ నమః ।

ஓம் ஹம்ஸ ரூபாய நமஹ

Hamsa roo pAya

Praise to B²aGhavAn who is donning (रूपा =roopa =) the form of (हंस= hamsa =) Swan.

VARIATION: Praise to B²aGhavAn who takes the (रूपा =roopa =) form of our हंस= hamsa =) spiritual preceptor, temple of a particular form, one of the vital airs, soul or spirit to guide us on spiritual path. Please see foot note.

87 Foot note Naamaa 956

Hamsa is credited with two attributes – (i) It is the best example of WHITE colour. That shows B²aGhavAn is with absolutely no blemish. No impurities attach to B²aGhavAn. (ii) If you mix milk and water and feed the

same to Swan; it is supposed to be capable of separating milk from water and consume milk. Likewise, B²aGhavAn is capable differentiating the good from bad and guide us towards good. Hamsini is the form of swan. Hamsa also means the following which are out of context: to act or behave like a swan, relating to a goose or swan, goose, swan, flamingo, unambitious monarch, silver, mountain, man of supernatural qualities born under a particular constellation, malice, kind of measure, kind of mantra or mystical text, kind of ascetic, horse, goose, gander, excellent draught-ox, envy.

957 ॐ हुङ्कारहतकिल्बिषाय नमः । ॐమ్ ஹுங்கார ஹத கில்பி³ஷாய நமஹ
 ॐమ్ హుంకార హత కిల్బిషాయ నమః । **Hoom kAra hatha kilbi shAya**

Praise the B²aGhavAn, who (हत Hata =) kills / removes all our (किल्बिषम् = Kilbisham =) faults and sins by mere uttering (हुङ्कारम् =Hoom kAram=) HOOM sound. (Hoom karam is to utter sound Hoom).

हिमाद्रिजातातनुजो हरिकेशो हिरण्मयः । हृद्यो हृष्टो हरिसखो हंसो हंसगतिर्हविः ॥१२६॥

958 ॐ हिमाद्रिजातातनुजाय नमः । ॐమ్ ஹிமாத்³ரி ஜாதா தநுஜாய நமஹ
 ॐమ్ హిమాద్రి జాతా తనుజాయ నమః । **Hima dhri jAtha thanu jAya**

Praise to B²aGhavAn who is (तनुजा = thanujA =) Son of Goddess PARvathy; who HRSELF (जाता = jAtha =) born to हिमाद्रि Himadhri =snow mountain Himalaya mountain.

959 ॐ हरिकेशाय नमः । ॐమ్ ஹரி கேஸயாய நமஹ
 ॐమ్ హరి కేశాయ నమః । **Hari kE S₂Aya**

Praise to the B²aGhavAn whose hair (=केश kES₂a) is of (हरि hari =) golden green) In Srirudram 2. 2 also B²aGhavAn S₂ivA is referred to as वृक्षेभ्यो हरिकेशेभ्यःनमः = vrukshEb²yo harikes₂Eb²yo Namah = B²aGhavAn's hair is all the green leaves of trees

960 ॐ हिरण्मयाय नमः । ॐమ్ ஹிரண்மயாய நமஹ
 ॐమ్ హిరణ్మయాయ నమః । ౯౬౦ **HiraN ma yAya**

Praise to B²aGhavAn made of gold (that conveys brahma) Gold conveys exalted status. (HiraNmaya हिरण्मय = gold coloured)

961 ॐ हृदाय नमः । ॐమ్ ஹ்ருத்³ யாய நமஹ
 ॐమ్ హృదాయ నమః । **Hridh yAya**

Praise to B²aGhavAn who always resides in the devotee's heart- who touches devotees' hearts (Hridhya हृद्य = Hearty, cordial, sincere, cherished, desired, beloved, agreeable, pleasant; charming, affectionate, kind) Vedic mantra employed to effect the subjection of an enemy or rival, proceeding from or produced in the heart, pleasing or dear to the heart, Hridhya हृद्य - though not suitable for this context, also means: charming, intoxicating drink made from honey or the blossoms of honey tree, wood-apple tree, white cumin, thick sour milk, she-goat, red arsenic, pleasant

to the stomach savoury,, particular medicinal root, lovely, inward, internal, innermost, inmost, grateful, dainty, loved.

962 ॐ हृष्टाय नमः । **ஓம் ஹ்ருஷ்டாய நமஹ**
ஓం హృష్టాయ నమః । **Hrish tAya**

Praise to B²aGhavAn who is (हृष्ट = hrishta =) happy in the mind, rejoiced, cheerful, delightful, glad, pleased, merry, thrilled with joy, excited. (हृष्ट = hrishta also means in other contexts: thrilling with rapture, surprised, stiff, standing on end, rigid, erect, bristling, blunted, astonished)

963 ॐ हरिसखाय नमः । **ஓம் ஹரிஸகா²ய நமஹ**
ஓం హరి సఖాయ నమః । **Hari sa k²Aya**

Praise to B²aGhavAn who is (हरि =Hari=) Destroyer of the Cycle of Birth सखा sak²A means a friend who helps. So PRAISE TO B²aGhavAn who is devotee's friend in delivering us from the cycle of births and deaths.

VARIATION 1 Praise to B²aGhavAn who is: हरिसखा hari sak²A = friend of Indhra and a Gandharva, because one meaning of हरि hari is Indhra.

VARIATION 2 2 हरि =Hari is also an epithet of B²aGhavAn Vishnu. So हरि hari + सखा sak²A could mean: Praise to B²aGhavAn who is a friend of B²aGhavAn Vishnu.

964 ॐ हंसाय नमः । **ஓம் ஹம்ஸாய நமஹ**
ஓం హంసాయ నమః । **Ham sAya**

Praise to B²aGhavAn who is the SWAN "हंस Hamsa" symbolizing the Athma आत्मा. The JEva aatma when it sheds all impurities becomes so pure like a swan which in effect (i. e JEva aatma with zero impurities is paramAtma itself). So(a)hum (सौ Sहम् so 'ham or so 'Hum) is a mantra, meaning "I am He /That" in Sanskrit. It means identifying oneself with the universe or ultimate reality. The combination of "so 'ham Hamsa सौ Sहम् Sहम् सौ" has also been interpreted as "I myself am the Swan ", where the swan symbolizes the Athma. Please see Naama 956 for discussion on swan.

965 ॐ हंसगतये नमः । **ஓம் ஹம்ஸ க³தயே நமஹ**
ஓం హంస గతయే నమః । **Hamsa gath yE**

Praise the B²aGhavAn who is the ultimate refuge for realized souls (गति gathi = refuge, means of success apart from movement, path, course, obtain, arrive at, procedure, going etc. हंस Hamsa is swan, aatman.)

966 ॐ हविषे नमः । **ஓம் ஹவிஷே நமஹ**
ஓం హవిషే నమః । **Havi shE**

Praise the B²aGhavAn who ACCEPTS whatever we offer as oblation into the hOmA fire. Praise to B²aGhavAn who is the हविस् havis oblation, agni अग्नि the fire that carries to target DhEvathA and the target DhEvathA all HIMSELF. B²aGhavAn is everything and everywhere. We do rituals to cleanse ourselves. # हविस् Havis = anything offered as an oblation with fire. In colloquial terms, havis is cooked rice + ghee offered into the

hOmA fire. # हविष् Havish= prepared and fit to be offered as an oblation. # It also means accepting what is offered. So B²aGhavAn accepts what we offer as oblation.

हिरण्यवर्णो हितकृद्दर्शदो हेमभूषणः । हरप्रियो हितकरो हतपापो हरोद्भवः ॥१२७॥

967 ॐ हिरण्यवर्णाय नमः । **ஓம் ஹிரண்ய வர்ணாய நமஹ**
ఓం హిరణ్య వర్ణాయ నమః । **HiraNya varNAya**

Praise to B²aGhavAn whose colour is that of gold (or golden green),

968 ॐ हितकृते नमः । **ஓம் ஹித க்ருதே நமஹ**
ఓం హిత కృతే నమః । **Hitha kruthE**

Praise to B²aGhavAn who is our well-wisher and soothing refuge. He is beneficial to humanity + moving - nonmoving, objectified or not. # हित hitha = soothing, salutary, made ready, affectionate, wholesome, beneficial, well-disposed etc. Generally, the term refers to being what is good and in a compassionate manner. Kruth कृत् = making, doing.

969 ॐ हर्षदाय नमः । **ஓம் ஹர்ஷதாய நமஹ**
ఓం హర్ష దాయ నమః । **Harsha dhAya**

Praise to B²aGhavAn who (दाय = dhAya =) gives (हर्ष = Harsha=) happiness, joy, delight, happiness, thrill, ardent desire. Just thinking of the B²aGhavAn gives romAharsham रोमहर्ष – goose bump, goose pimple, gooseflesh, pilomotor reflex, causing the hairs to bristle or stand erect

970 ॐ हेमभूषणाय नमः । **ஓம் ஹேம பூ⁴ஷணாய நமஹ**
ఓం హేమ భూషణాయ నమః । ౯౭౦ **HEma b²usha NAya**

Praise to the B²aGhavAn who is decorated with (hEma = हेम =)-gold (bhUshaNa भूषणा) ornaments.

971 ॐ हरप्रियाय नमः । **ஓம் ஹரப்ரியாய நமஹ**
ఓం హర ప్రియాయ నమః । **Hara pri yAya**

Praise to B²aGhavAn who is (priya प्रिय =) dearest to B²aGhavAn S₂iva (hara- हर usually relates to B²aGhavAn S₂iva, who takes away, removes, grasps, seizes all our miseries)

972 ॐ हितकराय नमः । **ஓம் ஹித கராய நமஹ**
ఓం హిత కరాయ నమః । **Hitha ka rAya**

Please see similar Naama 968. Praise the B²aGhavAn always हितकरा hitha kara = does beneficial, wholesome, proper, good, favourable. soothing, advantageous, auspicious, useful things to devotees.

973 ॐ हतपापाय नमः । **ஓம் ஹதபாபாய நமஹ**
ఓం హత పాపాయ నమః । **Hatha pA pAya**

Praise to B²aGhavAn who can (हत hatha =) destroys all categories of (पाप pApa =) SINS. (see naamaa 147)

974 ॐ हरोद्धवाय नमः ।
ఓం హరోద్ధ వాయ నమః ।

ஓம் ஹரோத்³ ப⁴வாய நமஹ
HarOdh b²a vAya

Praise to B²aGhavAn who originated from B²aGhavAn MahAdhEva हर Hara = has many meanings.
Contextually it is B²aGhavAn S₂iva. + उद्भव Udhb²ava =produced from, springing from, origin, birth place

क्षेमदः क्षेमकृत्क्षेम्यः क्षेत्रज्ञः क्षामवर्जितः । क्षेत्रपालः क्षमाधारः क्षेमक्षेत्रः क्षमाकरः ॥१२८॥

975 ॐ क्षेमदाय नमः ।
ఓం క్షేమ దాయ నమః ।

ஓம் கேஷம தா³ய நமஹ
KshEma dhAya

Praise to B²aGhavAn who (दाय dhAya =) bestows, (क्षेम kshEma =) comfort, happiness, ease and safety.
(क्षेम kshEma occurs in 976, 977 and 986 also. So it also means as per context final emancipation, any secure or easy or comfortable state, safely, at ease, in security, comfortable, conferring comfort, tranquility, state of comfort, security, safety, prosperous, conferring happiness, giving rest or ease or security, well, kind of perfume, residing, basis, resting, habitable, Ease or Prosperity, kind of perfume, foundation, abiding at ease, weal, peace, welfare, rest, happiness,

976 ॐ क्षेमकृते नमः ।
ఓం క్షేమ కృతే నమః ।

ஓம் கேஷமக்ருதே நமஹ
Kshema kruthE

Praise to B²aGhavAn who is the preserver of entire universe (that therefore includes us. KshEma क्षेम is general welfare. Kruth कृत् = making, doing, one ensures,)

977 ॐ क्षेम्याय नमः ।
ఓం క్షేమ్యాయ నమః ।

ஓம் கேஷம்யாய நமஹ
KshEm yAya

Praise to B²aGhavAn who is always at ease. No agitation at all (क्षेम्य KshEmya = giving peace, tranquility; at leisure, prosperous, auspicious, resting)

978 ॐ क्षेत्रज्ञाय नमः ।
ఓం క్షేత్ర జ్ఞాయ నమః ।

ஓம் கேஷத்ரக்ஞாய நமஹ
KshE thra-ng yAya

Praise to B²aGhavAn who is (क्षेत्रज्ञ kshEthagya =) knower of the field. The field refers to the entire universe. HE is the universe, HE is the knower, HE is the "know "(ledge) HE is the one to be known. HE is the means, tools, instrument, mechanism to "know ". Please see foot note.

88 Foot note Naamaa 978

Hence we consider our body as a KshEthram where sudh²dha chaitanyam resides and we struggle to realize this. One who knows himself / herself is क्षेत्रज्ञ kshEthagya. Typically, क्षेत्रम् kshEthram is understood as "Our body" because our aatma gets liberated with the bounds imposed by body-mind-intellect complex only with the help of the body itself. So one who knows his body well is क्षेत्रज्ञ kshEthagya. In common parlance क्षेत्रज्ञ kshEthagya refers to B²aGhavAn Vishnu and B²aGhavAn S₂iva.

seat of compassion, and most forgiving. Repose faith in him (means we will abstain from evil thoughts, words and deeds) and he will protect us. EVIL thoughts-words-deeds mean anything that harms others / nature.

क्षुद्रघ्नः क्षान्तिदः क्षेमः क्षितिभूषः क्षमाश्रयः । क्षालिताघः क्षितिधरः क्षीणसंरक्षणक्षमः ॥१२९॥

984 ॐ क्षुद्रघ्नाय नमः ।

ఓం క్షుద్ర ఘ్నాయ నమః ।

ஓம் க்ஷுத்³ர க்⁴நாய நமஹ

Kshudhrag²nAya

Praise to B²aGhavAn who (घ्न g²na=) destroys (क्षुद्र kshudhra =) poverty (mentality) in us. Please see foot note.

89 Foot note Naamaa 984

Poverty has 2 dimensions:

*The first is **physical (financial) poverty** where humans lack food to eat, shelter, clothing, education, skill and such things. (In fact other species also famine. That is governed by nature's cycles). This physical poverty is easy to destroy. Poor people can be given food, shelter, clothing. In fact, they could also be given empowering education and skill systematically so that they are lifted off poverty in a short to medium to long term. History and evolution have proved that "**human effort**" at right time, right place, with perseverance, dedication, commitment, focus, passion. and compassion can do wonders.*

*The second is **mental poverty**. A person who is NOT mentally poor, just having adequate food to eat may still share it with the other hungry person. But, when a person possessing enough physical strength, skills, knowledge, capacity & capability to work to produce net + real + positive value is unwilling to generate value for others but wants others to subsidize him, then, that is mental poverty. Self-entitlement to be served by others at the cost of "those others" suffering, is mental poverty. Likewise, misery, greed, niggardliness, mean – low-vile mentality, is mental poverty. Intentional laziness + mediocrity + unwillingness to work as hard as required, robbing others of their legitimate rewards and refusal to produce net real wealth is mental poverty. And this has only one solution. Spiritual awakening. AND only B²aGhavAn can bestow that awakening and destroy this poverty. क्षुद्र kshudhra means many things Trifling, insignificant. Unimportant, minor, minute, small, tiny, little, trifling. mean, low, vile, basal, wicked, cruel. poor, indigent, miserly, niggardly; diminutive, short. Insignificant, unimportant, minor.*

985 ॐ क्षान्तिदाय नमः ।

ఓం క్షాన్తి దాయ నమః ।

ஓம் க்ஷாந்தி தாய நமஹ

KshA nthi dhAya

Praise to B²aGhavAn who (दाय dhAya =) bestows, (क्षान्ति KshAnthi =) forbearance, patiently waiting, endurance, patience, state of saintly abstraction, fortune, bliss, endurance, state of abstraction

NOTE that the word क्षान्ति KshAnthi is different from the word शान्ति = s₂Anthi which means peace of mind, calmness of mind, rest, cessation, welfare, pacification, comfort, consolation, quiet, rest, tranquility, ease, prosperity and finally any expiatory or propitiatory rite for averting evil or calamity

986 ॐ क्षेमाय नमः ।

ఓం క్షేమాయ నమః ।

ஓம் క్షేమాయ నమహ

KshE mAya

Praise to B²aGhavAn who is capable of giving us (क्षेम = kshEma =) final emancipation, prosperity, security and bliss. Please see Naama 975

987 ॐ क्षितिभूषाय नमः ।
ఓం క్షీతి భూషాయ నమః ।

ॐ క్షితి బ్రూషాయ నమః
Kshithi b²oo shAya

Praise the B²aGhavAn who has made lives on earth (i. e. our hearts) as HIS dwelling place. [क्षिति kshithi settlements, estates, period of the destruction of the universe, destruction, soil of the earth, habitation, perishing, dominion, abode, sort of base metal, house, races of men, dwelling, piece of land, sort of yellow pigment, nations, ruin, end of the world, earth, wane, number one, colonies + भूषाय b²ooshaya lying or dwelling on earth, any animal living in the earth.]

988 ॐ क्षमाश्रयाय नमः ।
ఓం క్షమా శ్రయాయ నమః ।

ॐ క్షమాశ్రయాయ నమః
Kshama s₂ra yAya

Praise to B²aGhavAn who is the apt, adequate, suitable person to reside in our heart (क्षम Kshama = most competent + आश्रया AS₂raya= place of residence our heart)

क्षम = kShama = also means: able, adequate, apt, appropriate, becoming, bearing, bearable, competent, capable, enduring, fit for, favourable to, proper, proper for, patient, propriety fitness, resisting, submissive, suitable, suffering, tolerable. The word आश्रया = AS₂raya: already discussed in 55, 238, 310, 494, 816, 870, 921.

989 ॐ क्षालिताघाय नमः ।
ఓం క్షాలితా ఘాయ నమః ।

ॐ క్షాలి తాకాయ నమః
KshA lithA g²Aya

Praise the B²aGhavAn who (क्षालित kshAlitha =) removes, wipes away cleanses us of our (अघाय ag²Aya =) sins. [# क्षालित kshAlitha = removed, washed, wiped away, cleaned, purified, requited. # क्षाम kshEma =wash # अतः so, therefore, hence # अघाय = threaten, intend to injure, to sin, to be malicious, threatening with ruin #अघयति ag²Ayati = sin, go wrong # अघायु ag²aayu = malicious, harmful, injurious, intending to injure]

990 ॐ क्षितिधराय नमः । ९९०
ఓం క్షితి ధరాయ నమః । ౯౯౦

ॐ క్షితి ధరాయ నమః
Kshithi dh²a rAya

Praise to B²aGhavAn who is (धरा dh²arA =) preserving, protecting, sustaining, supporting the (क्षिति kshithi =) earth, place of our abode
Please see Naama 987 क्षिति kshithi settlements, estates, period of the destruction of the universe, destruction, soil of the earth, habitation, perishing, dominion, abode, sort of base metal, house, races of men, dwelling, piece of land, sort of yellow pigment, nations, ruin, end of the world, earth, wane, number one, colonies. धरा =dh²arA keeping, preserving, sustaining, possessing, observing, bearing, supporting, carrying

991 ॐ क्षीणसंरक्षणक्षमाय नमः ।
ఓం క్షీణ సంరక్షణ క్షమాయ నమః ।

ॐ క్షీణ సంరక్షణ క్షమాయ నమః
KsheeNa-sam-rakshaNa-ksha mAya

Praise to B²aGhavAn who has the patience to (संरक्षण = samrakshaNa =) protect the (क्षीण = KsheeNa =) weak powerless people (क्षमा =kShamA =) on this earth. क्षीण KsheeNa =slender, feeble on, diminished, torn, broken, injured, waning, weakened, delicate, destroyed, miserable, worn away, emaciated, lost, poor,

expended, wasted, weak, thin, powerless + संरक्षण samrakshaNa =conservation, security, conserve, preservation, prevention, protection of or from, act of guarding or watching, custody + क्षमा kShamA = on the earth, forgiveness, forbearance, patience, pardon, indulgence, tolerance, endurance, patience, pardon,]

क्षणभङ्गुरसन्नद्धघनशोभिकपर्दकः । क्षितिभृन्नाथतनयामुखपङ्कजभास्करः ॥१३०॥

992 ॐ क्षणभङ्गुर सन्नद्धघन शोभि कपर्दकाय नमः।

ఓం క్షణ భఙ్గుర సన్నద్ధఘన శోభి కపర్దకాయ నమః।

ఓం క్షణప⁴ంగు³ర స³న్నద్ధ³త⁴క⁴న టోపాపి⁴ కపర్త³కాయ నమః

KshaNa b²angura sannadh dh²ag²ana s₂ob²i kapardha kAya

Praise to Glorious B²aGhavAn who has most beautiful hair, that is of the same colour as a transient (quickly appearing / disappearing) thick black clouds. Please see foot note.

90 Foot note Naamaa 992:

[Hair signifies attachment and ignorance. Attachment on finite mortal lives and goods expecting that possessing them gives us completeness and immortality is ignorance. Cloud is considered fertility and auspicious life giver.

I bow down and worship B²aGhavAn whose shining matted hair; whose Effulgence instantly removes my thick pervasive ignorance (అజ్ఞానమ్ = agnyAnam), But for the cosmic consciousness = sudh² dha chaitanyam = शुद्ध चैतन्यम्, all the rest are transient

B²aGhavAn to whom when I turn my mind to Him and concentrate in Him, in His Effulgence, the dark mass of ignorance is destroyed and I see Him shining in full glory with matter hair

क्षण - instantly as in the blink of an eye (please see Naamaa 360 for definition) + भङ्गुर - illusionary (क्षणभङ्गुर = kshaNab²angura = transient / perishable, asserting a doctrine) + सन्नद्ध = sannadhdh²a - pervading / destroying / fully prepared armed + घन = g²ana =- thick, moss, lumpy, solid, dense + शोभि - shining, effulgent, glorious + कपर्दकः - one wearing matter / braided hair.

गण battalion, group सन्नधी dispirited, depressed

993 ॐ क्षितिभृन्नाथ तनयामुख पङ्कज भास्कराय नमः।

ఓం క్షితి భృన్నాథ తనయాముఖ పంకజ భాస్కరాయ నమః ।

ఓం క్షితి ప⁴ంక²జ ప⁴ంక²జ పా⁴స్కరాయ నమః

Kshiti b²rin nAth²a thanayA muk²a pankaja b²Aska rAya

The lotus flower blooms on seeing the sun Praise the B²aGhavAn, the sight of whom makes Goddess Paarvathi's face bloom like a lotus. (క్షितिభృత్ Kshitib²rit =) mountain + (నాథ nAth²a=) king, leader, chief i. e Himavantha + తనయా thanaya =) daughter i. e PArvathy + (ముఖ muk²a=) [Goddess's] face [blooms exactly as] + (పంకజ pankaja=) Lotus [blooms upon the sight of] + (భాస్కర b²Askara =) sun.

క్షितिభృత్, = kSitibhRt = earth-supporter, king, mountain; క్షितिభృత్తా = kSitibhRttA =reign, state of a king; క్షితి kShiti = sort of yellow pigment, nations, ruin, end of the world, earth, wane, number one, colonies, settlements, estates, period of the destruction of the universe, destruction, soil of the earth, habitation, perishing, dominion, abode, sort of base metal, house, races of men, dwelling, piece of land, ground. This

naamaa is very similar to Ganapathy stOtram given as invocation right in page which: we all chant at beginning of any Pooja: / ritual / project.

क्षताहितः क्षरः क्षन्ता क्षतदोषः क्षमानिधिः । क्षपिताखिलसंतापः क्षपानाथसमाननः ॥१३१॥

994 ॐ क्षताहिताय नमः ।
ఓం క్షతా హితాయ నమః ।

ஓம் க்ஷதா ஹிதாய நமஹ
KshathA hi thAya

Praise the B²aGhavAn who is a soothing pain balm for all our hurts and injuries. [क्षत / क्षता = kShata / KshathA = wound, injury, rent, destroyed, injured, impaired, wounded, broken, diminished, torn, hurt, sore, contusion + #. हित hitha = soothing, salutary, made ready, affectionate, wholesome, beneficial, well-disposed etc. Generally, the term refers to being what is good and in a compassionate manner.

NOTE: आहित = inauspiciousness. the enemy, who is not a well-wisher, unfit, improper, un-advantageous, noxious, hostile, damage, disadvantage, evil. आहित deposited, given, noxious, comprising, placed on, done, one who has added, hostile, conceived, noxious, pledged, effected, unfit, pawned, containing, hostile, put on, entertained, improper, unfit, performed, delivered, felt, added, improper, placed, foe, enemy, enemy, evil, damage, disadvantage, harm, disadvantage, disadvantage, particular mode of fighting, injury, evil, Both are out of context.

995 ॐ क्षराय नमः ।
ఓం క్షరాయ నమః ।

ஓம் க்ஷராய நமஹ
Ksha rAya

: Praise to the B²aGhavAn who is also in (क्षर = kshara =) all people with some deficiency, inadequacy, faults, handicap etc. In othwerwords B²aGhavAn is in every person no matter whther they are perfect and have no faults or they have faults, spots, inadequascies.

VARIATION: Praise to the B²aGhavAn who is [अक्षर = akshara =] the sound energy of cosmic consciousness] supreme being

The word क्षर kshara also means Melting away, Moveable, Perishable; Water, the body, Ignorance, Cause and effect

996 ॐ क्षन्ते नमः ।
ఓం క్షన్తే నమః ।

ஓம் க்ஷந்த்ரே நமஹ
Kshan thrE

Praise to B²aGhavAn w who (क्षन्तु kSantRu =) who pardons or bears patiently and is the ultimate refuge after the last moment (i. e. death)

997 ॐ क्षतदोषाय नमः ।
ఓం క్షత దోషాయ నమః ।

ஓம் க்ஷத தோ³ஷாய நமஹ
Kshatha dhOshAya

Praise to B²aGhavAn who (क्षत KshathA =) destroys all our दोष dhOsha =) defects and crime

क्षत kSata =wound, injury, rent, destroyed, injured, impaired, wounded, broken, diminished, torn, hurt, sore, contusion दोषा = defect, crime, glitch, disorder, blame,)

998 ॐ क्षमानिधये नमः ।
ఓం క్షమా నిధయే నమః ।

ఓం క్షమా నిత⁴యే నమః
Kshama nidh²a yE

Praise to B²aGhavAn who is the TREASURE CHEST of forgiveness, compassion. (Kshama क्षमा = forgiveness + నిధి nidhi)

999 ॐ क्षपिताखिलसन्तापाय नमः ।
ఓం క్షపితాఖిల సన్తా పాయ నమః ।

ఓం క్షపితాకి²ల సంతాపాయ నమః
Kshapi thak²ila santhA pAya

Praise the B²aGhavAn who (क्षपित Kshapitha =) diminishes and destroys the + (अखिल ak²ila=) world's + (सन्ताप santhApa =): distress, heat, suffering, torture, agony, anguish, torment. [क्षपित = diminished, destroyed, ruined, suppressed अखिल Ak²ila = whole, entire, universe, without a gap, complete]

1000 ॐ क्षपानाथ समाननाय नमः ।
ఓం క్షపా నాథ సమా ననాయ నమః ।

ఓం క్షపానాథ² సమాననాయ నమః
KshapA nAtha²a samAna nAya

Praise to the B²aGhavAn of the night (क्षपानाथ = kshapanath²a) who breathing together at night keeps us breathing. [क्षपानाथ B²aGhavAn of the night + समानन, adj. , samAnana, having a like face with, being in honour or respect, breathing together, having the same name. क्षपा, kShapA, measure of time equivalent to a whole day of twenty-four hours,, night, turmeric, at night}]

1001 ॐ सुब्रह्मण्याय नमः ।
ఓం సుబ్రహ్మణ్యాయ నమః ।

ఓం సుబ్రహ్మణ్యాయ నమః
Subrah maN yAya

Praise to B²aGhavAn who is is the supreme and cosmic knowledge HIMSELF.

BrahmaNyam means relating to the Brahma, i. e. creation through the word creator. Creation can't be done without knowledge of vEdhA and supreme knowledge. Creator in Vedic text also means knower of and possessor of supreme Knowledge. 'Su' as we saw earlier is a prefix used to denote vitreous or excellent. So 'SubrahmaNya' means one who is related to the vitreous supreme knowledge. He is the supreme knowledge HIMSELF. Some people annotate SubrahmaNya to mean "a B²aGhavAn dear to Brahmins ". But Brahmin doesn't mean people of a certain birth but those who try to know the cosmic knowledge, protect that knowledge and pass on to the subsequent generations. And we can safely assume B²aGhavAn SubrahmaNya makes available cosmic knowledge to any and all devotees who seek that knowledge.

It is interesting to see many of the Naama (names) used in praise of B²aGhavAn SubrahmaNya equally applies to B²aGhavAn Sziva, Vishnu, Rama, Krishna, GanEsza, Hanuman, Goddess Lalitha, PARvathy, Lakshmi, Saraswathi and so on. So it is clear that all these forms and names we use to praise are merely for विभिन्न प्रति बिम्बम् VIBINNA PRATHI BIMBAM (borrowing the famous words of AADHI SANKRACHARYA). It is the ultimately the para chid roopa परचिद्रूप, sudh²dha chaitanyam शुद्ध चैतन्यम्, primordial energy source cosmic consciousness (agnih sthambam = अग्नि स्तम्भम् = pillar / column of primordial fire that denotes an energy source), Please see Naamaa 528 for description. When we are singing the praise of B²aGhavAn, it doesn't mean that Cosmic consciousness is pleased and comes running to do wonders at our call. B²aGhavAn is impartial and only protects dh²arma (prakrithi dh²arma, dhEvA -dhAanava-maanava dh²arma). But the very

devotion to B²aGhavAn and understanding the meaning and enjoying the implications gives us "Sense of peace ", "sense of security ". We are blissful when we are listening to music or have immersed ourselves in some activity that we like, because during that 'Time Interval" the "I" consciousness is absent. Just like dark is absence of light, sorrow is absence of joy / bliss. When we chant and enjoy, there is no pain / sorrow just like there is no darkness when there is light. Darkness does not run away. But it is just not there. Exactly in that way when we chant sahasraNama, the rAga / dwEsha associated with our roles (Such as father /child etc.) doesn't exist and hence we are in BLISSFUL state.

There is one more advantage. When we are thinking over the same world transactions, we sometimes get confused and get in to a circle (such as we add 2 plus 2 to be 5). When we give a break to mind and get back to resolution of every day, every role conflicts, we have better clarity and mental strength. The cosmic consciousness acts through the human mind as well. Further, we start seeing the whole world as manifestation of *sudh²dha* chaitanyam and find it easy to live as per dh²arma applicable to us.

श्रीसुब्रह्मण्य सहस्रनाम स्तोत्रम् फलश्रुति

- శ్రీసుబ్రహ్మణ్యసహస్రనామస్తోత్రం ఫలశ్రుతి

ஸ்ரீஸுப்³ரஹ்மண்யஸஹஸ்ரநாமஸ்தோத்ரம் லஸ்ருதி

Śree SubrahmaNya sahasraNama sthOthram p²alaś₂ruti

The rewards (fruits of) listening and absorbing the vEdhic revelations (of Shanmu²a sahasraNama sthOthram) [given below]

इति नाम्नां सहस्राणि षण्मुखस्य च नारद । यः पठेच्छृणुयाद्वापि भक्तियुक्तेन चेतसा ॥ १॥

ఇతి నామ్నాం సహస్రాణి షణ్ముఖస్య చ నారద యః పఠేచ్ఛృణుయాద్వాపి భక్తియుక్తేన చేతసా

ఇతి నామ్నామ్' సహస్రరాణి షణ్ముఖస్య చ నారద³ యః పఠే²చ్ఛ²ృ²ణుయాత్³వాపి ప⁴క్తియక్తేన శేతసా.

ithi nAmnAm sahasraaNi ShaNmukasya cha NARadha. yah pat²Eth S₂ruNyAth aapi b²akthi yukthi Ena chEthasA

इति = ithi =these

नाम्नाम् = nAmnAm =holy names

सहस्राणि = sahasraaNi = thousands

षण्मुखस्य = ShaNmukasya = of B²aGhavAn ShaNmuk²a

च = and

नारद = Oh NARadha I,

यः = yah = this

पठेत् = pat²Eth = reading

श्रुण्यात् (शृणोतु) = S₂ruNyAth = hearing

आपि = aapi = enhanced, enlarge, reach to

भक्ति = b²akthi = devotion युक्तेन yukthEna युक्ति एन = yukthi Ena = reason, practice, + that

चेतसा = chEthasA= awareness, consciousness

Oh nARadha, these thousand holy names of B²aGhavAn shaNmuk²a - by reading and hearing enhances our devotion, reasoning and consciousness (and awareness)

स सद्यो मुच्यते पापैर्मनोवाक्कायसम्भवैः । आयुर्वृद्धिकरं पुंसां स्थैर्यवीर्यविवर्धनम् ॥२॥

స సద్యో ముచ్యతే పాపైర్మనోవాక్కాయసంభవైః ఆయుర్వృద్ధికరం పుంసాం స్థైర్యవీర్యవివర్ధనం

స సత్³యో ముచ్యతే పాపైర్మనోవాక్కాయసంభవైః ఆయుర్వృద్ధికరం పుంసాం స్థైర్యవీర్యవివర్ధనం

sa sadh²yO muchyathE pApaihi manO vAk kAya samb²avaihi Aayuh vrudhdh²i karam pumsAM sth²airya
veerya vivardh²anam

स = sa = prefix denoting good / auspicious

सद्यो =sadh²yO = recently, immediately

मुच्यते = muchyathE = becomes liberated, from

पापैः = pApaihi = sins, blames, impurities

मनो = manO = (whatever committed) by mind

वाक् = vAk = (and by) words

काय = kAya = (by the) body (i. e our actions)

सम्भवैः samb²avaihi = being brought about,

आयुः = Aayuh = life

वृद्धि = vrudhdh²i =, extend

करम् = karam = doing

पुंसाम् = pumsAM = capability,

स्थैर्य = sth²airya = tranquility, steadfastness,

वीर्य = veerya =strength, valour

विवर्धनम् = vivardh²anam = increase, augmentation

*Praise the B²aGhavAn who liberates us immediately, from sins committed by mind, words and actions (body)
He has the capability to increase the life and bestow steadfastness-tranquility and augment our strength and
valour.*

वाक्येनैकेन वक्ष्यामि वाञ्छितार्थं प्रयच्छति । तस्मात्सर्वात्मना ब्रह्मन्नियमेन जपेत्सुधीः ॥३॥

వాక్యేనైకేన వక్ష్యామి వాంఛితార్థం ప్రయచ్చతి తస్మాత్సర్వాత్మనా బ్రహ్మన్నియమేన జపేత్సుధీః
వాక్యేనైకేన వక్ష్యామి వాంఛితార్థం ప్రయచ్చతి తస్మాత్సర్వాత్మనా బ్రహ్మన్నియమేన జపేత్సుధీః
వాక్యేనైకేన వక్ష్యామి వాంఛితార్థం ప్రయచ్చతి తస్మాత్సర్వాత్మనా బ్రహ్మన్నియమేన జపేత్సుధీః
వాక్యేనైకేన వక్ష్యామి వాంఛితార్థం ప్రయచ్చతి తస్మాత్సర్వాత్మనా బ్రహ్మన్నియమేన జపేత్సుధీః

vAkyEnaikEna vakshyAmi vAnchch²ithArth²a prayachch²athi. thasmAth sarvAthmanA brahmannyamEna

वाक्य = vAkyA = sentence what is said so far + ऐन = Ena = this + एकेन = EkEna = alone

वक्ष्यामि = vakshyAmi = speak, explain, describe, tell वा

ञ्छित =vAnchch²itha = desired, longed for, wished, beloved

उर्थम् = arth²am = wealth, material goods, profit, aim, significant

प्रयच्छति = prayachch²athi = awards, delivers, gives, offers

तस्मात् = thasmAth = from above such worship; सर्वात्मना -सर्व + आत्मना = sarva + Athman = All + souls

ब्रह्मन् = brahman = the supreme being, नियमेन = mnyamEna = by regulations set by Brahma,

जपेत्सुधीः = जपेत् =japEth: repeated prayers =सुधीः = sudh²eehi = sensible,

*These sentences described (so far) alone awards (gives) the aims desired (spiritual wealth) and longed for by virtue of the
regulations set by Brahma, (and by laws of nature), all those who constantly repeat these prayers are blessed to become
wise enough to reach the Supreme being.*

॥ इति श्रीस्कान्दे महापुराणे ईश्वरप्रोक्ते ब्रह्मनारदसंवादे षण्मुखसहस्रनामस्तोत्रं सम्पूर्णम् ॥

ఇతి శ్రీస్కాందే మహాపురాణే ఈశ్వరప్రోక్తే బ్రహ్మనారదసంవాదే షణ్ముఖసహస్రనామస్తోత్రం సంపూర్ణం
ఇతి శ్రీస్కాందే మహాపురాణే ఈశ్వరప్రోక్తే బ్రహ్మనారదసంవాదే షణ్ముఖసహస్రనామస్తోత్రం సంపూర్ణం
ఇతి శ్రీస్కాందే మహాపురాణే ఈశ్వరప్రోక్తే బ్రహ్మనారదసంవాదే షణ్ముఖసహస్రనామస్తోత్రం సంపూర్ణం
ఇతి శ్రీస్కాందే మహాపురాణే ఈశ్వరప్రోక్తే బ్రహ్మనారదసంవాదే షణ్ముఖసహస్రనామస్తోత్రం సంపూర్ణం

**ithi sreeskAndE mahApurANE EEs₂varaprOkthE brahmanAradha samvAdhE sahasraNama shanmuk²a
sthOthram sampoorNam.**

By this, what is described / announced by B²aGhavAn S₂iva, in the great purANam named Skanddha purANam in the form of a dialogue) between B²aGhavAn Brahma and his son nAradha come to be known as shaNmuk²a sahasraNama sthOthram is completed (

By (ithi = इति =) this, (prOkthE = प्रोक्ते =) what is described / announced by (IS₂iwara = ईश्वर =) B²aGhavAn S₂iva, (mahA purANE = महा पुराणे =) in the great purANam (named (Shree SkAndhE = श्रीस्कान्दे =) Skanddha purANam as a (samvAdham = संवादे =) dialogue) between B²aGhavAn Brahma and his son nAradha (ब्रह्मनारद brahma nAradha) come to be known as shaNmuk²a sahasraNama sthOthram षण्मुख सहस्रनाम स्तोत्रम् is completed (sampoorNam सम्पूर्णम्) ॥

ADDITIONAL NAMES FROM OTHER BOOKS:

1 ॐ अणिमादिगुणागुणाग्रण्याय नमः ।

ஓம் அணிமாதி³கு³ணாக்³ரண்யாய நமஹ

ఓం అణిమాది గుణాగ్రంయాయ నమః । ANi mAdhi gu NAGraNYaya

Praise the B²aGhavAn One who is the FOREMOST among all those who have mastery over and possesses and grants all 8 Siddhis starting from Anima. अणिमा (=aNimA =the first of 8 sidhdh²is+ आदि (= aadhi =starting from) + गुण (= guNa = attributes) + अग्रण्याय =agraNya = foremost)

2 ॐ अन्नादाय नमः ।

ஓம் அந்நதா³ய நமஹ

ఓం అన్నదాయ నమః ।

AnnadhAya

Praise the B²aGhavAn who is the giver of food (अन्नद giving food)

3 ॐ अंशुमते नमः ।

ஓம் அம்ஸூமதே நமஹ

ఓం అంశుమతే నమః ।

Ams₂u mathE

Praise the B²aGhavAn who is the SUN himself. (अंशुमत् amS₂umat =rich in soma plants or soma juice, pointed, radiant, fibrous, rich in filaments, luminous, moon, sun.)

4 ॐ उष्ण शमनाय नमः ।

ஓம் உஷ்ண ஸமநாநமஹ

ఓం ఉష్ణ శ మనాయ నమః ।

UshNa s₂ama nAya

Praise the B²aGhavAn who can neutralize all the heat (heat could mean any longing, lust, pain, craving, real heat from SUN, the pox virus).

5 ॐ ऋचे नमः । ॐ रुचे नमः

ஓம் ருசே நமஹ

ఓం ఋచే నమః । ఓం రుచే నమః । RuchE

Praise the B²aGhavAn who is most agreeable. VARIATION: Praise the B²aGhavAn who is the "sacred verses" HIMSELF.

रुचि = ruchi = pleasant, agreeable, splendour, colour, liking, lustre, zest, light, relish, beauty, desire, wish, appetite, pleasure, taste

ऋच् = ruch = verse, especially a sacred verse recited in praise of a deity, praise, sacred text, sacred verse

Praise the B²aGhavAn who is worshipped by all mankind (जगत् = jagath mankind + वन्द्य = venerable, praiseworthy, adorable)

12 **ॐ जगत् श्रेष्ठाय नमः ।** **ஓம் ஜகத்³ஸ்ரேஷ்டாய நமஹ**
 ஓம் జగత్ శ్రేష్ఠాయ నమః । **Jagath s₂rEshTAya**

Praise the B²aGhavAn who is most eminent in the world (जगत् = jagath = world, mankind + श्रेष्ठ = s₂rEshTA =best in class, most eminent)

13 **ॐ जितक्लेशाय नमः ।** **ஓம் ஜிதக்லேஸாய நமஹ**
 ஓம் జితक्लेशाय నమః । **JithaklEs₂Aya**

PRAISE the B²aGhavAn who has WON over all burdens, troubles, grief, dichotomies and hence capable of helping us to do so (जित = jitha = win + क्लेश = klEs₂A =grief, burden, trouble)

14 **ॐ जगत्विभवे नमः ।** **ஓம் ஜகத்³விப⁴வே நமஹ**
 ஓம் జగద్విभवे నమః । **Jagath vib²avE**

Praise the B²aGhavAn who is the real wealth, power of the world (जगत् = jagath= world, mankind + विभव = vib²ava = riches, wealth, power)

15 **ॐ जिताय नमः ।** **ஓம் ஜிதாய நமஹ**
 ஓம் जिताय नमः । **JithAya**

Praise the B²aGhavAn who is the conqueror (of all worlds, all guNAs, all wealth and all enemies) (जित = जित)

16 **ॐ निर्द्वन्द्वाय नमः ।** **ஓம் நிர்³த்³வந்த³வாய நமஹ**
 ஓం నిర్ద్వంద్వాయ నమః । **NirdhvanthvAya**

Praise the B²aGhavAn who is beyond all confusion, dilemma, dichotomy and contests. (निः + द्वन्द्व = nih + dhwandha = dilemma, confusion, contest)

17 **ॐ पटवे नमः । / ॐ फटवे नमः ।** **ஓம் படவே (ப²டவே) நமஹ**
 ஓం పాటవే నమః । ఓం ఫటావే నమః **PataVe Namah** P²atavE

Praise the B²aGhavAn who is our ultimate shelter, VARIATION: Praise the B²aGhavAn with hood in his Naaga (snake) form. HE represents the mystic syllable Om phat (पटवेश्मन् = patavEs₂man =) tent पट = pat = garment; फट p²at = hood, mystic syllable

18 **ॐ बहुश्रुताय नमः ।** **ஓம் ப³ஹு³ச³ருதாய நமஹ**
 ஓం బహు శ్రుతాయా నమః । **Bahus₂ruthAya**

Praise the B²aGhavAn who is very learned, well versed in vEdhAs. (बहुश्रुत =Bahus₂rutha =very learned, well versed in vEdhAs, well studied)

19 **ॐ भवनाशाय नमः ।** **ஓம் ப⁴வநாசநாய நமஹ**
 ஓం భావ నాశాయ నమః । **B²avanAs₂aya**

Praise the B²aGhavAn who has the mighty powerful (शकन् = s₂akvan = mighty powerful सकण = s₂akkaNa =making sound)

28 ॐ सशिरसे नमः ।
ఓం సశిరసే నమః ।

ఓం సశిరసే నమః
sas₂i rasE

Praise the B²aGhavAn who has the most auspicious and powerful head and that overseas and ensures welfare. (सशिरस् = sas₂irās =along with head -most auspicious powerful head)

29 ॐ सम्पारातण तत्पराय नमः । ఓం ణంపారాతణ తత్పరాయ నమః ।
ఓం సంపారాతన తత్పరాయ నమః । sampArAthaNa thathparAya

Praise the B²aGhavAn who is fulfils our highest objective in life viz. liberation (सम्पारण = samparaNa = fulfillment, accomplishment, promoting. संभारः = samb²Ara = 1 Bringing together, collecting; तत्पर = thathpara = devoted to, addicted to. Eagerly engaged in, intent, following that, there upon, having that as ones highest object, आतनम् 1 Spreading, penetrating, expanding. -2 Sight, view. अतनम् [अत्-ल्युट्] = Going, wandering. -नः =A wanderer, a passer-by.

सुभमस्तु శుభమస్తా

சுபமஸ்து Subhamasthu

ॐ शान्तिः शान्तिः शान्तिः ॥

ఓం శాంతిః శాంతిః శాంతిః' ॥

ఓం శాంతి శాంతి శాంతి

Om ShAnthih ShAnthih ShAnthihi ॥