INVOCATION

श्रीसुभ्रमण्यसहस्रनामस्तोत्रम्॥ (BETA VERSION.1)

गणपति प्रार्थना Ganapathy PrArth2anA

अगजानन पद्माकर्ण गजाननं अहिन्तिष्ठम्। अनेकशंक्तानां एकदंतं उपास्महे॥ “AgjAnana PadmArkam gajAnanam aharnisam 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 GanEsₐ‘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 GanEsₐ may destroy all hurdles and grant our prayers.


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

We are all instruments of B^3aGhavAn, 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.
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 कल्याणः) and over all prosperity (Sarva mangala karam सर्वं मंगलं) 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”

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 into 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.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>अ</th>
<th>आ</th>
<th>इ</th>
<th>ई</th>
<th>उ</th>
<th>ऊ</th>
<th>ए</th>
<th>ऐ</th>
<th>ओ</th>
<th>औ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td>அ</td>
<td>ஆ</td>
<td>இ</td>
<td>ஈ</td>
<td>உ</td>
<td>ஊ</td>
<td>ஏ</td>
<td>ஐ</td>
<td>ஓ</td>
<td>ஔ</td>
</tr>
<tr>
<td>English</td>
<td>A</td>
<td>Aa</td>
<td>E/I</td>
<td>E</td>
<td>U</td>
<td>U</td>
<td>Ru</td>
<td>I</td>
<td>I</td>
<td>O</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>क</th>
<th>ख</th>
<th>ग</th>
<th>घ</th>
<th>ङ</th>
<th>च</th>
<th>छ</th>
<th>ज</th>
<th>झ</th>
<th>ञ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td>க</td>
<td>எ</td>
<td>க</td>
<td>க</td>
<td>க</td>
<td>ச</td>
<td>ச</td>
<td>க</td>
<td>க</td>
<td>க</td>
</tr>
<tr>
<td>English</td>
<td>Th</td>
<td>Th</td>
<td>Dh</td>
<td>Dh</td>
<td>n</td>
<td>P</td>
<td>P</td>
<td>B</td>
<td>B</td>
<td>M</td>
</tr>
</tbody>
</table>

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 b \(^2\) has been used for b\(\text{\textsuperscript{2}}\)ull. Same with characters C, D, G, J, K, P and T.

Example (Tamil): Sound of க in following words are actually க\(\text{\textsuperscript{1}}\)ட் ட் ட் (square) கா (forest); கா (Gaanam = பாட்); கட் (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, ष, ष, ष in DhEvAnagari do not have exact equivalent sound in Tamil/English.

(b. 2. 1) च sounds similar to சனத்த, செகோணம் 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 च\(\text{\textsuperscript{2}}\) = छ. Same rule for other characters.
(b. 2. 2) ष sounds similar to ஷைக்கு, ஷைக்கு கைக் கைக் in Tamil and “Cylinder” in English. The Tamil character ஷ and English character S\(\text{\textsuperscript{2}}\) are used. S\(\text{\textsuperscript{2}}\) sounds like zambesi. (shiva = S\(\text{\textsuperscript{2}}\)iva = English; 
(b. 2. 3) ष sounds similar to ष, specifier, Same Tamil character ஷ used. In English, the closest sounding word is “Shunting”. So “sh” is used. Phonetically this will fit. 703 = S\(\text{\textsuperscript{2}}\)pram = Subramanyam).

(b. 2. 4) स as used in ஸ்ரீகுருமானம் in Tamil and SMILE in English. Tamil character ஸ and English character S are used to give similar sound (Sākṣākṣāyam = S\(\text{\textsuperscript{2}}\)pram = Subramanyam).
(b. 2. 5) kṣṇ sounds similar to கருப்தம் in Tamil. (kṣṇam = கருப்தம்= kṣṇāṉ = 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 does not 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= vAsANa; कमला= kamalAA. Another example: “a” in “advertisemnt” 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 sanAtha dhência (सनातन धर्म). The uniqueness of sanAthana dhência 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 viswath²A (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?

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 / RISHISs 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 SₐAstrAs (शाstrar:  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
(sudh dhrit chaitanyam – शुद्ध धर्मरत्न) unfolds through millennia) 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 kadhuAchana”) 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 prescribe sAdh²anA = 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 = कारणम्) +
   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 दिशा) AND

d. we must have
   1. necessary knowledge (=gnAnam = ज्ञानम्) +
   2. intellect (=budhdh2i = बुद्धि) +
   3. skill (=kauszalam = 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= द्वद चित्तम्) +
   3. faith (= vis²vASam = विश्वासम्) +
4. belief (shradhdh²a श्रद्धा) +
5. clarity of thoughts (= vyAk²ya = व्याख्या)
6. with no delusions (=nirvyOmOham = निर्व्योमोहम).

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 gEttha 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 - धमचार्थकाममोक्ष). But this leads to actions (worldly material transactions). Action needs thoughts and words that in turn leads to emotions “Raaga & Dwesha” रागेष (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 कर्तृतृ कर्थर्थवम and sacrifice the emotional effects of the actions (results orientation भोऽऽतृत्वं) called karma phalam – reward) is the true spiritual progress. Easily said than done but we all keep our प्रयात्न –prayathnam = efforts to reach that state.

The term d² arma = 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 dh² arma = मातृ / िपतृ धर्म = duties of a mother / father
(2)  puthra / puthri dh² arma = पुि / पुिी धर्म =duties in the role of a son / daughter
(3) udyOga dh² arma = उद्योग, धर्म = (duties associated as a professional such as engineer, doctor, lawyer, carpenter, barber, electrician, farmer, leader, manager and so on)
(4) pathi / pathni dh² arma = पाठि / पाठली धर्म = (duties in the role of husband / wife)
(5) guru / si∑ya dh² arma = गुरु / शिष्य धर्म = (Duties in the role of teacher / student)
(6) ejamAna / sEvaka dh² arma = एजमान / सेवक, धर्म = (duties in the role of employer / employee or boss & team mate or a master and his helper)
(7) aashrama dh² arma = आश्रम धर्म = duties associated with stage of life such as bachelor, married, retired, given-up all worldly transactions);
(8) kula dh² arma = 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 dh² arma = मानव धर्म = (extending duties to all living species and other nature)] within our capability.
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 “VaikunT\textsuperscript{2}am” [१९] beautifully defines human states. “kunT\textsuperscript{2}am” [२०] is “bluntness” that denotes ignorance, darkness and our own perceptions that make us unhappy, angry or such negative feelings. “vikunT\textsuperscript{2}am” [२१] 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 “vaikunT\textsuperscript{2}am” [१९].

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; viS\textsubscript{2}wa roopa dharshanam (विश्व रूप धर्मण) in B\textsuperscript{2}agavath 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. B\textsuperscript{2}aghavAn 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.

Throughout this work, the word भगवान् B\textsuperscript{2}aghavAn has been used for a specific reason. The readers can substitute whatever name they like: be it “gOd, lOrd, rAmA, / krisNaa / jEsus” whatever and still find the “wisdom contained” relevant.

One school of thought is the “भग B\textsuperscript{2}agha”- is a set of attributes and “Vath- वत्” is possession (of those qualities/ attributes listed above). Thus B\textsuperscript{2}aghavAn“ 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); #dh\textsuperscript{2}anaAan धनवान् (a person possessing wealth and hence rich, affluent, wealthy, person), # Balavaan बलवान् (a person possessing great strength and valour etc. “B\textsuperscript{2}aga” also means crush and “vath” means ability. So B\textsuperscript{2}aghavAn is a person who has ability to crush the enemies such as (rAga रागा) desire; (dwE\textsubscript{3}ha 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 dwE\textsubscript{3}ha द्वेष).
Therefore, the most apt and interesting meaning (at least to me) is: 

**Bṛgati bhātṛi: इति भगवन्. = The cosmic consciousness शूद्र चैत्यम् is making itself visible (बृद्धिभात्रि) through millions of parts (बृद्धि भाग) of जीव चैत्यम् living entities and also non-living entities. In other words, whatever is visible to our eye is a small part of that Bṛgah abhāvan who is not perceivable by physical eyes but only thru wisdom eye. This is the Bṛgagātvā thathvaṃ भगवत् तत्त्वम् - true universal inclusivity.**

This view is supported by Bṛgaghavat gEtha - viswa roopa dharsanam concept, expounded in chapter 11 verse 16: अनेकाभु उदर वक्र नेत्रं पश्यामि त्यं सर्वात: अनन्तरूपम् | न अन्तं न मध्यं न पुनः ला अदितिः पश्यामि विशेष्ठर विश्व रूपं || 16|| anEka-bAho udharam -vakthra-nEthraṁ paśyAmi thvAṁ sarvathā' anantham -roopam nā ananthā na madhyaṁ na punah thvAḥ adhīṁ paśhyAmi viś,vheś,hvāra viś,hvā-ruṇa. Normally, ViSva roopa dharṣanam 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 Bṛgahabhāvan 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 viSwa roopa. But same Bṛgahabhāvan talks of equanimity in sukha = happiness and dhukha दुःख = sorrow in multiple places in Bṛgaghavath 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 viSwa roopam विश्वरूपं धर्मनाम इसते understands & accepts the real nature of outside world and remains peaceful and grateful to divinity, dispassionate & composed inside (antherAtma) as well. The subtle difference is instead of seeing millions of faces / shapes as God’s form, we see Bṛgahabhāvan 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 Bṛgabhāvan 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 B^2aGhavAn as defined above.

This also answers as to why GOd / B^2aghavAn doesn't interfere in day to individual's life events but remains a mute witness as the life evolves and also why b^2aghvAn doesn't judge and award punishment as the judicial system does.

A corollary question arises if that B^2aghavAn 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 lmost 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 B^2aghavAn? That is how, we have to conclude that B^2aghavAn 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” sudh^2 dha chaityanam शुद्ध चैतन्यम्? If we say that all of us – the individual consciousness, the individual life forces – jEva chaityanam जीव चैतन्यम् are miniscule parts of that WHOLE (the eternal truth, B^2aghavAn), 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”.

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 आनन्दम let us consider 3 similar words that we use day-to-day.

(1) Pleasure = प्रेय = prEya = 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 (Suk^2am) = 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 = मुिदता 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 = pramOdha 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 आनन्दम BLISS / AAnandam+ It has no time / space / other dimensions. In this state, the non-manifested BLISS शुद्ध चैतन्यम् sudr̥h dha chaithanyam is no different from the manifested and living person आनन्द मय जीव चैतन्यम्. This non-duality is bestowed upon by ब्रह्माण्डन भगवान् SubrahmaNya.

The phrase शुद्ध चैतन्यम् sudr̥h dha 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 sudr̥h dha chaithanyam is no different from भगवान् ब्रह्माण्डन, and vice-versa.

# Explanation of limitations:

There are 5 dimensions called (1) अस्ति = Asthi = pure existence (2); ब्रह्माण्डन भाित- being visible; (3) प्रेय = prEma प्रे = 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, ब्रह्माण्डन भगवान् is PURE EXISTANCE - शुद्ध चैतन्यम् (= sudr̥h dha 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, ब्रह्माण्डन at HIS will can take a चिद्रूप = chidroopa = 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 “कारण पर चिद्रूप. 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 परमात्मा. [Form includes clothe colors such as white cloth (वेषेत अम्बारा sVEtha ambara dhṛari) for B²aGhavAn Vig²nEswara, yellow cloth (पीत अम्बारा peetha amabara dhṛari) for B²aGhavAn VishNu. Symbols include vaahanam वाहनम् such as mouse (मूिषकम् = mooshikam) to B²aGhavAn Vig²nEswara and Ayudh²am आयुधम् such as chakram चक्रम् for B²aGhavAn VishNu and standard such as d²amarukam ढमरुकम् for B²aGhavAn Siva.]
Śrī Subrahmanya Sahasranāma Stotrām Purvāṅga 2

Śrī Subrahmanya Sahasranāma sthOthram first part (dhyaana verses)

The rishis prayed and enquired.

Praise the Bṛ āghavān who is the knower of core meaning of all Sāstras, helpful to all creatures of the world, and guide them to observe a virtuous life as sharp as a knife.

Praise the Bṛ āghavān who guide the people on earth to observe a virtuous life as sharp as a knife.

Praise the Bṛ āghavān who is the giver of knowledge and one who has no superior to HIMSELF delivers us from the Samsara saagaram – the bondage and ignorance that the finite objects / finite persons can take us (again finite persons limited in space, time dimensions) to infinity and immortality.
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.

kalaù kalou – in the kaliyuga
kalou = foul, dirty, turbid, muddy, impurity, sin
chiththa = intention, thought, knowledge

As soon as we chant B²aghavan’s praise, we get released from all sins of past crimes

kEna sthOthrEna muchyantE sarva pAthaka bandh²anaih.

As soon as we chant B²aghavan’s praise, we get released from all sins of past crimes

As soon as we chant B²aghavan’s praise, we get released from all sins of past crimes

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

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

Sarva rOga haram sthOthram sootha nO vakthumarhasi.

Sarva rOga haram sthOthram sootha nO vakthumarhasi.
Brahma declared to his (mAnasa puthrA = son begotten by just mental will) nAradha - the great Soul.

SvayambhUva = svayam B²uvA = a self arising, usually B²GhavAn Brahma

Pūra = purA = before formerly, old  प्रोक्तं = prOktha = spoke to, addressed, taught, decalred

Nārādya = nAradhAya = to NAradha महा आलम्यन = mahA AthmanE = great soul

Shudham sampravaksyAmI śrOthu kauṭūhala yadi । ŚrOthum kauṭūhala = kauṭūhala = kauṭūhala = curiosity, interest, eagerness, vehement desire for

SvayambhAva pūra prOktā nārāda mAhāna ॥ 5॥ ॐ नमः शङ्करं श्रीमान्व संस्कारे सवर्णम्

Thadhaham sampravaksyAmI śrOthum kauṭūhala yadi । श्रोठम् = śrOthum kauṭūhala = kauṭūhala = curiosity, interest, eagerness, vehement desire for

Tadahm = tāt = that me;  समप्रवक्ष्यामि = सम् + प्रवक्ष्यामि = sampravaksyAmI = i shall speak / describe

Announce = श्रोठम् = śrOthum kauṭūhala = kauṭūhala = curiosity, interest, eagerness, vehement desire for  यदि = yadi = if

All you rishis – virtuous people engaged in doing penance and living in this holy place called naimisAraNyA, please listen.

Practicing various austerities + and proficient and learned in s²AsthtrAs and knower of core of all s²AsthtrAs

Tatvajāna tathopniṣṭā: sarvabhauma viśvaṁ ॥ 4॥ ॐ नमः शिवाय श्रीमेघादित्ये श्रीमान्व संस्कारे सवर्णम्

Thaththva gñAna thapO niṣṭāḥ sarva ś₂Asthra viśAraṇAḥ.

Brahma declared to his (mAnasa puthrA = son begotten by just mental will) nAradha - the great Soul.

SvayambhUva pūra prOktā nārāda mAhāna ॥ 5॥ ॐ नमः शङ्करं श्रीमान्व संस्कारे सवर्णम्

Shudham sampravaksyAmI śrOthu kauṭūhala yadi । श्रोठम् = śrOthum kauṭūhala = kauṭūhala = curiosity, interest, eagerness, vehement desire for  यदि = yadi = if
When the great soul nAradA answered with “ha” (a tone to convey that we listen), Brahma described as follows.

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

Brahma, the one who was seated on a splendorous lion headed thrown.

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

Shree Sootha mahA BǎAga vakhthumarhasi sAmpratham

Shree Sootha mahA BǎAga vakhthumarhasi sAmpratham

Shree Sootha = Shri Sootha maharishi +uvAcha, enquired / said

Dhivy simhAsanAseenam sarvadhEvaiRabhīshṭutham. 7.

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

sAshtāṅga prAṆi pathyainām brahmaṇāṁ bṛuvanēśvarāṁ.
(All dhEvathAs), prostrated fully with all 8 limbs of the body, unto B\textsuperscript{2}aghavAn Brahma, the B\textsuperscript{2}aGhavAn of the earth.

सा (स अष्ट अज्ञा) = 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 + पथ्यानम् = praNi +pathyainam = offering obeisance’s, prostration with reverence, devotion (to leader, one who gives guidance) 
ऋण ब्रह्माणम् = of Brahma, unto Brahma, un 
भुवन = earth ई 

नारदः = nAradha = MahA muni nAradha
प्रण = paripaprachch\textsuperscript{2}a = enquired 
कृ = krutha = proper 
अ = Anjali = with folded hands in reverence 
उपस्थितः = upasth\textsuperscript{2}ithah = approached 

нАрадхаСур supplementation: II 8 II जनकम नारद उवाच nAradha uvAcha 
नारद उवाच = nAradha =nAradha maharishi +उवाच = uvAcha = explained 

लोकनाथ सुर supplementation: I श्रेष्ठ लोकनाथ सुर श्रेष्ठ करुणाकर 
सुर = surah = of dhEvAt\textsuperscript{2}hs 
श्रेष्ठ = s\textsuperscript{2}rEshT\textsuperscript{2}a = best, distinghuished, superior 
करुणाकर = KaruNAkara = one who extends mercy, empathy 

षणमुखस्य परं स्तोत्रं पावनं पापनाशनम् II 9 II षणमुखस्य परं स्तोत्रं पावनं पापनाशनम् 9. 
षणमुखस्य = Of B\textsuperscript{2}aGhavAn Shanmuka 
परम् = param = absolute, highest 
स्तोत्रम् = sthOthram = worship, singing praise 
पापनाम् = paavanam = purificatory,purifying, holy 

Highest and absolute praise to the B\textsuperscript{2}aghavAn of worlds SubrahmaNya), most distinguished of dhEvAs, who is omniscient and knower of all knowledge, most merciful 

Highest and absolute praise to the B\textsuperscript{2}aghavAn of worlds SubrahmaNya), who can destroy our sins and purify us of all sins and blemishes. 

Highest and absolute praise to the B\textsuperscript{2}aghavAn of worlds SubrahmaNya), most distinguished of dhEvAs, who is omniscient and knower of all knowledge, most merciful 

Highest and absolute praise to the B\textsuperscript{2}aghavAn of worlds SubrahmaNya), who can destroy our sins and purify us of all sins and blemishes.
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

उपदेशयू मां देव रक्ष रक्ष कृपानिथे II १०॥ क्य ् वराज वाः सुः कृ ष्ण । कृपाद्वितीयः।

Praise the B²aghavan; who is the treasure chest of mercy and compassion and guards the devotees (who are bowing down) unto your surrendered devotees (who are bowing down)

brahma uvacha - ब्रह्मा uvAcha

Brahma said = B²aghavan Brahma said

शृणु वक्यामि देवं देवं स्तवराजस्मिम परम || ११॥ श्रवेयं महिमं तथा देवं देवं श्रवेयं ||

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA

B²aghavan Brahma said) = I am speaking; hear from me, Oh greatest of Rishis – nAradhA
Bṛghavaṇa: Brahma said – praise the Bṛghavaṇa who well connected to (wearing the garland belonging to) Divine Mother will bestow knowledge, happiness and final liberation

मातृका = mAthruka = coming from or belonging to a divine mother
मालिका = malikA = garland, युक्तम् = yuktham wearing, conencted
शान = gyAna = knowledge मोक्ष = mOksha = liberation
सुख = suk²a = happiness उदम् = pradham = bestow,

सहस्राणि च नामाणि षणुमुखस्य महात्माः:।
यानि नामाणि िद उद्रोगहराणिः

Praise the Bṛghavaṇa Shanmuk²a, the great soul who is called by different names

सहस्राणि = sahasrANi = thousands of च cha = and
नामाणि = nAmANi = all the names, different names, holy names, possessing names, transcendental names
षणुमुख = shanmuk²a = Bṛghavaṇa Shanmuka अवस्था = asya = for HIM, about HIM, by this,
महा = MahA = great + आत्मा = Aatmana = soul

यानि नामाणि दिव्याणि दुःखोराणिः

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

यानि = yAni = all such, whatever नामाणि = nAmANi = all the transcendental names
dिव्याणि = divyAni = transcendental,divine दुःख = duk²a = pains, unhappiness
rोग = rOga = diseases, pain हराणि = haraNi = remove च = cha = and

तानि नामाणि वक्ष्यामि कृपया तविं नारद ।

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

तानि = thAni = all of those, नामाणि = nAmAni = transcendental names
वक्ष्यामि = vakṣhyAmi, I shall describe, कृपया = kṛpayA = by being merciful
tविं = tvai = to you, नारद = nAradhA

Japa mAthrENA sidh²yanthi manas cinthithAnyapi. 13.

Praise the Bṛghavaṇa by simply saying WHOSE (transcendental) names, even the extra-ordinarily agitated minds become perfect (peaceful)
परम् भोगः लभते ना। संशयः। 

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

इदं स्थोथ्रम् परम् पुण्यम् कोटियज्ञफलप्रदम्।

(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).

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)

Now I will tell you purification manthrAs before we chant Shri SubrahmaNya sahasranaamam (1000 names)
 효 = Om Asya = Om of HIm

श्रीसुभ्रमण्य = Shri SubrahmaNya

सहस्रनामस्तूत्र = sahasranama sthOthra = thousand names sthothra

महामन्त्र + अस्त्र = MahA Manthrah + asya = for purification of manthrAs

क्राथिक = kArthik

Brahma the greatest of all rishis

Praise the

महामन्त्र + अस्त्र = MahA Manthrah + asya = for purification of manthrAs

क्राथिक = kArthik

Brahma the greatest of all rishis

Praise the

श्रीसुभ्रमण्य = Shri SubrahmaNya

सहस्रनामस्तूत्र = sahasranama sthOthra = thousand names sthothra

महामन्त्र + अस्त्र = MahA Manthrah + asya = for purification of manthrAs
Praise the B²aghavAn who penetrated and destroyed Krauncha mountain with his sphere.

शिखिवाहन इति कवचम् I (sik²i) vaahana = B²aghavAn who penetrated and destroyed Krauncha mountain

Praise the B²aghavAn kArthikEya who is our protective armour, shield

Shanthik²a vaahana = B²aghavAn karthikEya who rides on a peacock

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)

Shri SubrahmaNya prasAdha Sidhdh²yarth²E japE viniyOga.

Invoking B²aghavAn SubrahmaNya in to our hands – each finger. (Please note: The second word in each KaranyAsam and anganyAsam represent BEEJA MANTRA, the seed mantra. This is supposed to activate (cause energy flow) the energy levels in each body part we invoke God's powers.)

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
ॐ शं = Om S\text{am} = Primordial sound + S\text{am} also stands as an adjective denoting good, auspiciousness.

ॐकरस्वरूपाय = OmkAraswaroopAya = B³haGavAn is Omkara swaroopam = in the form of OM sound, which was the first sound to emanate from B³haGavAn S\text{iv}\text{A}’s damarukam (a percussion instrument) and the first manifestation of cosmic energy in sound form.

ॐ ओं का ŝpāy = OmkAraswaroopAya = B²haGavAn is Omkara swaroopam = in the form of OM sound, which was the first sound to emanate from B²haGavAn S\text{iv}\text{A}’s damarukam (a percussion instrument) and the first manifestation of cosmic energy in sound form.

ॐ रं षट्कोण मध्यनिलयाय षट्कोण धराय षट्कोण धाराय षट्कोण धाराय श्रीमते षट्कोण धाराय तर्जनीभयाय नमः |

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 index finger.

ॐ रम् = Om RAM = beeja manthra (normally activates manipura chakra – solar plexus)

षट्कोण = shatk\text{ONa} = hexagonal

मध्यनिलयाय = madh²ya = in the center of

षट् = shat = six

आधाराय = Aadh²ArAya = support

तर्जनी = tharjani = index finger

आभायम् = Ab²yAyAm = with them, with those

नमः = namah = hail, praise

ॐ वं षुखाय शरजने शुभ लक्षणाय िशिक वाहनाय मां नमः |

Praise the B²aghavAn who was deposited by Ganga mAtha (as soon as fire-ball - agni pindam form was thrown in to the river by B²aghavAn Agni) and in turn deposited in S\text{ara} grass where HE took divine shape from pindam and hence called S\text{ara} jenmanE = reed grass born = S\text{ara} vana b² ava. I invoke his energy in to my middle finger.

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

षुखाय = shaNmuk²Aya = With six faces

शरजने = S\text{ara} jenmanE = born in S\text{ara} grass

(Actually deposited in S\text{ara} grass by Ganga and HE grew from tehre)
ॐ णं कृशानुसंभवाय कविचने कुक्कुटधजाय अनािमिका आभाम्स = Om Nam krusanumbavathi kavachinE kukkuta dhvajaya anAmikAbhyAm namah

Praise the Baghavan aGavBaghavan who is “Be produced after” (being dropped in) kusa grass, one who holds a flag post containing cock. I invoke HIS energy to flow in to my ring finger

ॐ भं कंदरपा कंदरपा दीप्यामानाय द्विशादबाहवे द्वादशाखण्डितीयामानाय अनािमिका आभाम्स = Om Bham kandharpa kandharpa deepyamaanaaya dwishadbaahave dwishadbaahave anAmikAbhyAm namah.

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

ॐ वं केतधाराय करान्तलक्ष्ठाया अनािमिका आभाम्स = Om VAM Ketadharaaya karantlakshthaya anAmikAbhyAm namah.

I invoke the KashtaA as the bodyguard of the KashtaA and HIS energy to flow in to my ring finger.
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
खि | ने = kad(n)ginE = armed with sword
श = s,akth²i = energy, power
ह = hasthAya = hands
कर तल = Kara thala = palm of the hands + कर = kara prushT²A = back side of the hand
आभाम Ab²yAm = with them, with those
नमः = namah = hail, praise

----------------------------------------------------------------------------------------------------------------------------------------

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

----------------------------------------------------------------------------------------------------------------------------------------

ॐ रं षट्कोण मȯिनलयाय षट् िकरीटधराय झी मते षडाधाराय िशरसे = shatkONa madh²ya nilayAya shat kreeta dh²arAya shat Aadh²ArAya S²irusE svAhA

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 वं षठ कोण मंद्धनिलयं षट किरीष्ठरायं ष्रीं ष्टे ष्मद्धारायं षिरसे स्वहा |

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).

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

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
खि | ने = kad(n)ginE = armed with sword
श = s,akth²i = energy, power
ह = hasthAya = hands
कर तल = Kara thala = palm of the hands + कर = kara prushT²A = back side of the hand
आभाम Ab²yAm = with them, with those
नमः = namah = hail, praise

----------------------------------------------------------------------------------------------------------------------------------------

ॐ वं = Om VAM = beeja manthra (normally activates SvAdisthana. Chakra Sacral chakra)
Praise the B^aghavAn who was deposited by GangA mAtha in S^ara grass where he took divine shape from fire ball agni=pindam and hence called S^ara jenmanE = reed grass born. I invoke HIS energy in to my tuft (hair at the back head

शिखऱे = S^ik^Ayai = lock of hair in crest वौषट् = vowshat = An exclamation or formula used in offering an oblation to the gods or Manes.

ॐ णं कृ शानुसंभवाय कविचने कु टु टु जाय कवचाय Šम्

Praise the B^aghavAn 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 Šम् hum = an exclamation

ॐ भं कaoॆिटदी मानाय ि षड्बाहवे आद शाय ने Ūũũ याय वौषट्

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

नेत्रनाय = नेत्रनाय -nEthra Thraya = 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 धं कंदर ओँ खि चे अ आय फट्

Praise the B^aghavAn 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 = p^at = An onomatopoetic word used mystically in uttering spells or incantations
Praise the B^aghavAn B^aghavAn who is the binding force of earth, atmosphere wind and all directions and I invoke HIM all around me.

ॐ भूः , भुवः , सुवः , ॐ, इित, िदक ् , ब

Praise the B^aghavAn with six faces which are comparable in brilliance with crores of moons and adorned with luster filled precious stones. B^aghavAn is wearing 6 crowns on six faces, a bracelet up in the arm and adorned with a necklace and the effulgence is accentuated by rising sun’s illumination.

Contemplate and visualize the B^aghavAn with six faces which are comparable in brilliance with crores of moons and adorned with luster filled precisions stones. B^aghavAn is wearing 6 crowns on six faces, a bracelet up in the arm and adorned with a necklace and the effulgence is accentuated by rising sun’s illumination.
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

Contemplate and meditate 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

Contemplate and meditate 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
Vajram saakthim asim cha soolamab²ayam 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.

वज्रम् = vajram= thunderbolt, hard as diamond  
शक्तिम् = saakthim = powerful
अिसम् = asim = sword  
च = cha = and
शूलम् = soolam = sphere, trident, lance
अभयम् = ab/ayam = fearless, assurance of safety to devotees, courageous

de²rathi = dhOrbih = with the arms  
धृतम् = dh²rutham = firmness, support, self-command
B²aGhavAn षणुक्तम् = shaNmuk²am = B²aGhavAn Shanmuk²a

de²wam = dhEvam = upon / unto the B²aGhavAn  
चित्र = chithra = conspicuous, excellent, wonderful
मयूरवाहन = mayUra vAhana = peacock seated  
गतम् = gatham = arrived
chithrAm = multicoloured, bright, variety
अम्बर = ambara =cloth
अलङ्कृतम् = alankrutham = adorned, decorated.
Praise to B²aGhavAn who is indefinable by our thought process. One who is beyond any of our conceivable thought processes. (अिच a+chinthya = beyond thought processes + शक्ति s.akthi =power /energy) (please see foot note)

1 Foot note Naama 1
Chinta चिंता 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 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 d'arma. (the term धर्म dharma is annotated in naamaa 402 and roles we play are annotated in “Some random thoughts” 4)

3 Praise the AkshObyaya One who is Spotless, Innocent, Sinless, Free from any blame, faultless, free of any attributes that limit. In space- time dimension. (Akh = AkshOb²yAya)
Praise the B²aGhavAn who is (अक्षोभ =) 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 प्रजाधिकारघातिनथा = steadfast. HE is ready to extend HIS grace to HIS genuine “seeker” devotees).

4. ॐ अपराजितायनमः || ॐ अबोधणिकतायनमः ||
AparAjithAya  
AparA=parA=parA=parA+jith = incomparable. Jith is win, parAjith is defeat, A-parA-jith is beyond defeat (one who can never be defeated).

5. ॐ अनाथ वस्तलाय नमः || ॐ अनाथ वस्तलाय नमः ||
AnAth²a vathsalAya
Praise the 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 वस्तल = affectionate towards off-spring.

6. ॐ अमोघाय नमः ||
AmOg²Aya
Praise the B²aGhavAn One who is Ever useful. Always near to help.

7. ॐ अशोकाय नमः ||
AsOkaAya
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 ||
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 ||
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,araNAgati = शरणागति = आत्म समर्पण करोति Athma samarpaNam karOthi. The “refuge giver” is protector (not a servant). There is a misconception among some of us that S,araNAgati = शरणागति = “surrender” is to leave everything to B²aGhavAn and by default we do nothing. This is unfortunate because B²aGhavAn 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, B²aGhavAn has given in our custody. Note that B²aGhavAn 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 B²aGhavAn? “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. S₂AsthtrAs have laid down d²harmA = 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 = lOka maaya or विश्‍नु माया VishNu maaya. If a fish must escape the fisherman’s nest, it must be under the fisherman’s legs where the net will not reach. If we surrender unto B²aGhavAn ‘s feet, his NET of lOka maaya will not catch us but allow us to perform our (roles and duties as prescribed in d²harmA S₂AsthtrAs) in the most d²harmic way. Please see Naama 686 and 725 for Karthruthvam / b²oghthruthvam for additional annotation). There is no escape from performing our role-duties in accordance with As₂rama dhǎarma अश्वर्म 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 शास्त = dharma S₂Astra helps us to live peacefully and “leave” fearlessly.

अत्यदरोहावहरस्त्वग्राम्योद्विजाशु:।
अन्ततंमहिमाःपारोदन्त्सौक्ष्याध्रोधीःव्यः॥१२॥

10 ॐ अतु दाराय नमः । १० ॐ अति प्रकटं मात्रेः तापमात्रे
60 अतुं दाराय नमः । ६० Athyu dhA rAya

Praise the B²aGhavAn who is honest, sincere, eloquent, Exuberant in being munificent, liberal, magnanimous towards devotees. (अति athi =) excessively (udhaara उदारा =) dignified,
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 + हरा harA destroy)

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

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

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

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)

Praise the B²aGhavAn One who gives “Endless satisfaction” (is bliss) Anantha =endless, endless, all-inclusive + सौk्यa =wellbeing / satisfaction + प्रदha = giver). (please see foot note)

4. Foot note Naama 16:
अनंत सौk्यa = आनंदम. The BLISS is “non-dual “. To understand true meaning of BLISS आनंदम please refer to Poorva b²Agam RANDOM thoughts 8.

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 अंग्रेजप्रथमम्. And uses another naamam” vyakthovyaktha = vyaktha + avyaktha अंग्रेजप्रथमम्. Vishnu Sahasranaamam also depicts VISHNU as अंग्रेजप्रथमम्. And uses another naamam” vyakthovyaktha = vyaktha + avyaktha अंग्रेजप्रथमम्. Later in naamaa 381, B²aghavAn is also called अंग्रेजप्रथमम्. Humans are called vyakthi अंग्रेजप्रथमम्. 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 = अंग्रेजप्रथमम्. 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.

अनन्तमोक्षडूसनादिरप्रमेयोक्षरोच्चुद्यः। अनक्लमप्रथिरामोर्ग्रुध्यक्षुमातिविक्रमं॥

18 ॐ अनात्मा मोक्षदाय नमः। कथ अनन्तं अनंतं शुक्लं कथा।

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 (अपूणम् = apoorNam) and finite (मृतु = mrutyu) objects (मूर्तिलिम्ब = moolthithvam = 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 (पूणम्) and infinity (अमृतु). to us who are also incomplete and finite. MOksha is cutting the ropes of worldly existence/ shedding bondage. Only पूण (completeness) is स्वैर्य = suda dhya chaitanyam = Cosmic consciousness). जीव chaitanyam = jEva chaitanyam = individual consciousness merging with Cosmic Consciousness alone is completeness and infiniteness. The term “vaikunT²am” [वैकुण्तम्]; annotated in poorva b²aagam is also a related concept.

19 ॐ अनादये नमः। कथ अनन्तं अनंतं शुक्लं कथा।

AnA dhaye

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

20 ॐ अप्रमेयाय नमः। अंग्रेजप्रथमम्

Apra mEyAya
Praise the B^2aGhavAn 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 अक्षाय नमः ।
     कृम्य अक्षायाय भुवामि
     एवं अक्षाय नमः ।

Aksha rAya

Praise the B^2aGhavAn One who is Non decaying, indestructible, not perishable, unalterable that are attributes of sudhi dha chaitanyam (तृष्णा चैतन्यम्) primordial / pure / cosmic consciousness / energy. (Aksharam is one word. Primordial sound energy. Sanskrit letters have come out of Damarukam = दामरुकम् = a drum / cymbal sound of B^2aghavAn Śiva. 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 ।
     कृम्य अच्युतायाय भुवामि
     एवं अच्युताय नमः ।

Achyu thAya

Praise the B^2aGhavAn One who is imperishable, unswerving, permanent, stable, permanent, steadfast. He who never falls from his status, Infallible B^2aghavAn

23 ॐ अकलम्याय नमः ।
     कृम्य अकलम्यायाय भुवामि
     एवं अकलम्याय नमः ।

Akalma shAya

Praise the B^2aGhavAn One who is Sinless, faultless, blemish-less, with no stains, (अ a = antonym + कल्म kalmasha = impurity, stain, blemish)

24 ॐ अभिरामाय नमः ।
     कृम्य अभिरामायाय भुवामि
     एवं अभिरामाय नमः ।

Ab^2i rA mAya

Praise the B^2aGhavAn One who is Beautiful, lovely, graceful, charming, Pleasing, delightful, sweet, agreeable. (अिभ ab^2i is a prefix to convey added impact of succeeding word + रामा = delightful etc).

25 ॐ अग्रधुर्याय नमः ।
     कृम्य अग्रधुर्यायाय भुवामि
     एवं अग्रधुर्याय नमः ।

Agra dh^2ur yAya

Praise the B^2aGhavAn One who is The first leader, who leads from front and carries the burden of the led. (Agra अग्र =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 अमिथविक्रमाय नमः ।
     कृम्य अमिथविक्रमायाय भुवामि
     एवं अमिथविक्रमाय नमः ।

Amitha vikra mAya

Praise the B^2aGhavAn One who has limitless, ENDLESS prowess. (A+mithra = अ (antonym)+िमत (measurable, limited = immeasurable, immense, infinite, boundless + Vikrama विक्रम = power, courage, strength, gait, prowess, stride).
Anathnatho maly molo mome bhu.

B²aGhavAn is the leader / protector of all orphans. Praise the B²aGhavAn One who is the नाथा = naath²a (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).

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

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 प्रमथ्थ = careless, intoxicated, inattentive, thoughtless. Negligent)

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

Praise the B²aGhavAn who is ( arindhama = अरिञ्हा) 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 (बा्श्या = bAhya Sathru) and Internal enemies (अन्तर्र शत्रु = anthar Sathru). These 3 are further grouped in to 3 as given below.

External enemies are
(i) आद्वीथितकम् = aadhi b²outhithakam = 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 देविकम् = 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 = aadhyaatmikam = 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 SHADARI षड्ष अरि. These are kAma काम= desire + krOdha क्रोध, = anger + IOB एलोभ = greed +, MOha मोह = passion + Mada मद, = lust, obsession Prejudices + matsara मलसर = 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 मलसर 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 kind some way in Naama 152, 155, 163, 177, 276. kAma has synonyms in Ipsita ईपसित in Naama 73 and ईष्टि / ईष्टी / Ishti / Ishta and Ishta. Colloquially though kAma is assumed to mean lust which has different synonym words in Sanskrit, लोलुपः: lolupA, कामात्माः: kAmAtmatA, मद: madA, प्रमद: pramad, कैशिकः: kaisika, मद: vilasa, madha, vilAsa, शरीरजः: sArlraja, कामानलः: kAmAnala, कामाश्रिः: kAmAgni, कान्दर्प: kandarpa, लोलुपतः: lolupatva, आमिषः: Amisha, रत: 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, bewildermend

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

Matsalaym मलसर =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 षड्ष अरि 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 B2aghavAn’s 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
maintained by HUMANS. Then how do we say that B²aGhavAn resides inside the prayer place? Though, there is no direct answer, we could apply “deductive knowledge”. HUMNAs have a choice of planting a seed, choice on land to plant, time of sowing and such. But once planted, the plant / tree / creeper that grows depends on the seed and not in HUMAN control. Likewise, even if there is enough water, sun, rain, harvest is an “uncertainty” All living species have a right to engage in reproduction, but can never produce a different species altogether. A lion can only beget a lion and not a goat! We humans make match stick using chemicals and wood available, match box and engage in an action under our control of rubbing the match stick, on the surface on match box. Likewise, the oil is extracted by us, wicks are made of cotton that we produce and when we light the wick with a match stick, we do not have control whether the flame should point upwards or downwards. We can’t dictate the flame size. And we certainly can’t prevent a shadow that the light from the wick casts. Around. In the same way, we have choice to construct prayer hall, on materials used, consecration we do and all such. But once done, just like a flame from match stick, there is a “Divine presence flame” created by the same nature. We have no control whether to bring in a divine presence or not.

32 ॐ अखिलाधाराय नमः । कुम अधिरातस्य दत्तम ।
     ॐ अक्षादक्षारस्य दत्तम । Akila Adh²ara A rAya

Praise the B²aGhavAn who is the datum that holds the entire universe (ak²ilam अखिलम् universe, all, everything + आधारम् Aadh²aram = Focal point, fulcrum, datum, foundation, base. main support).

33 ॐ अणिमादिगुणाय नमः । कुम अणिमास्य दत्तम ।
     ॐ अणिमास्य दमय नस्या । ANi mAdhi gu NAYa

Praise the B²aGhavAn One who has mastery over and possesses and (therefore capable of granting HIS devotees) all 8 Siddhis starting from aNima. अणिमा = aNima + आधि = aadhi + गुणाय GUNA (attributes). (please see foot note)

8 Foot note Naama 33:
B²aGhavAn has control on all these 8 powers. They are:
aNimA = अणिमा = Ability to reduce one’s size;
MahimA = महिमा = Ability to increase one’s size;
GarimaA = गरिमा = Ability to increase one’s weight infinitely;
LaghimA = लघिमा = Ability to become lighter than the lightest;
PrApthi = प्राप्ति = Ability to Obtain anything;
PrAkAmya = प्राकाम्य = Ability to acquire anything desired,
EEsîthva = ईशिल = B² aGhavAnship over creation, (leadership of living beings)
Vasîthva = वासिलम = Having control over things, people, matter (something like a magnet to an iron)
There are also 9 treasures viz. MahApadma: Great lotus flower, Padma: Lotus/ a Himalayan lake with treasures, Shankha: Conch shell, Makara: Crocodile/ Antimony, Kachhhapa: Tortoise or turtle shell, Mukunda: Cinnabar/ Quick Silver, Kunda: Jasmine/ Arsenic, Nila: Sapphire/ Antimony, Kharva: Cups, vessels baked in fire. Anima Aadhi could include even this. Only sidh²dha purushAs obtain these powers among humans.
Praise the B²aGhavAn One who is foremost, first, front of all, leader (beyond grasping by human intellect)

अच्छोदर्मसत्योहकल्पोसमिताश्च।अग्रिभूतनवद्याज्ञोहदुभुतोसभीष्ठादायः॥५॥

35. ఓం అచానాయ నమः || కము అచ్ఛదానాం తమాం || Achan cha Iaya

Praise the B²aGhavAn One who is steady, (स्थित प्रज्जा = sth²itha prangya), unwavering, undisturbed by any time-space based events, non-mutations. And therefore HIS grace flows with zero disturbance on all HIS devotees)
(a अ = antonym+ channelam चं = Shaking, flickering, movable, unsteady, quivering

36. ఓం అమరసంయ నమः || కము అమర సంయాభా తమాం || Amara sthuth yAya

Praise the B²aGhavAn One who is Fit to be praised by immortals (dhEvAs) (अमर immortal + सु = praising).

37. ఓం అకलంగకయాయ నమः || కము అకలంగకాయ తమాం || AkalangkAya

Praise to B²aGhavAn who has no blemish, short comings, stains whatsoever. कलंक MEANS spot, dirt, blemish, stain, stigma, black mark etc. So, with अ prefix अकलंक would mean with no stigma, BLEMISHLESS, etc.

38. ఓం అమితాశానాయ నమः || కము అమితాశాభా తమాం || AmithA sAanAya

Praise the B²aGhavAn One who is beyond appetite. (अ a = antonym + मत control, measurable, limited, + अశన aS ana = apetitie. Together it means endless appetite.) This endless appetite is in us for liberation (for jEvan mukthi – merging of jEva chaithanyam with sudh²a dha chaithanyam) represents B²aGhavAn residing in us

39. ఓం అగ్ని సూపే నమः || కము అగ్నా పుపింద తమాం || Agni b²uvE

Praise the B²aGhavAn One who is resident in fire, born of fire, a fire that can't be held even by Agni (अग్ని agni = fire god = भुव bhuva place of being).

40. ఓం అనవదహాయ నమः || కము అనవదహాభా తమాం || Ana vadhyAngAya

Praise the B²aGhavAn One who is MOST PLEASEING TO VISUALISE - Faultless, blameless, irreproachable, immaculate, unobjectionable. PERFECT be it in limbs / body / description. Pleasing to see. अनవదహय a = faultless, unobjectionable, innocent, blameless अం = limbs, constituent parts, components

41. ఓం అధిభాదాయ నమः || కము అధిభాదాభా తమాం || Adh b²u thA ya
Praise the B²aGhavAn One who is mysterious; enigmatic; complex, a prodigy; a wonder; strange, surprising, astonishing, amazing. Adhbaudhta = अद्भुतम् = beyond normal descriptions

Praise the B²aGhavAn One who delivers / gives what one desires Please see Naama 73 for “desired” (abªeestam अभी = what is desired, favourites+ dhaayaka दायक = giver)

अतीत्रियोप्रभेदयात्माहत्योस्वप्नतलक्षणः | आपद्विनाशकस्वतार्यआत्मत्वागमसंस्तु: | 6 |

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

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 अप्रभेदयात्माः see Naama 20 + आत्मत्वागमसंस्तु: आत्मत्वागमसंस्तु:)

Praise the B²aGhavAn One who is Beyond visible, un-manifested, that eyes can’t see (अ a Antonym अश्लय – eye, seeing, vision). The real and correct understanding of अश्लय = 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.

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 Lakshnanam is attributes. Defining characteristics, indications to identify, qualities). (please see foot note for Naamaa 17 and 381).
Praise the B²aGhavAn One who is One who destroys the dangers that are likely to befall us. (AApadh आपद = misfortune, calamity + vinASz, kA विनाशक = remover, annihilator, makes them disappear, destroyer of calamities)

48 ॐ आयाय नमः । 
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 dh²Armic rules. आय, 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 (dh²Armic) 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. प्रत्यय प्रमाण = 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 आद्याय नमः । 
AaD²yAya

Praise the B²aGhavAn for the richness, wealth, abundant, copious (=AAdyā आद्या one word)

50 ॐ आगम संस्तुताय नमः । 
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)
Praise the B^2 aGhavAn One who protects from disease, pain, sickness, distress, unhappiness, (आत्तार्थ = pain, affliction, trouble, distress, unhappiness + सम् very well + रक्षण rakshaNa = protecting, saving from)

Praise the B^2 aGhavAn One who is Primordial, Chief, principal, preeminent. (AAdhya is one word and is related to Aadhi आिद = beginning. B^2 aGhavAn has no beginning.)

Praise the B^2 aGhavAn One who is Very compassionate. HE is the BLISS residing in our inner being. Please see footnote to Naama 16.

Praise the B^2 aGhavAn One who is (सेिवत, sEvitha=) Worshipped by (आय, aarya =virtuous people) Pl see Naama 48 for annotation of the word AAya.

Praise to B^2 aGhavAn who has the resource to and a practice of fulfilling the wealth desired for. Aas,ri = having, practice, recourse to, resting on, inhabit, retreat, asylum) + Ishta इ =comfortable, wished for, desired + Artha अथ = wealth (wealth does not mean financial wealth but mental, physical, spiritual well-being) + varada वरद =fulfilling requests, conferring, granting) would mean B^2 aGhavAn 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 B^2 aGhavAn bestows whatever wealth we desire or WANT. The answer is clear “NO “. B^2 aGhavAn grants what we NEED and make sure that 4 aspects of human living चतुर्विध पुरुषार्थ (object of human pursuit) viz. धमा थकाम्य =strictly adhered to. Chamakam चमकम् lists down all that humans NEED (could be called the legitimate desires). DHARMAM धर्म =prescribed way of life is followed in value addition to others and earn. ARTHAM अर्थम் commensurate wealth (physical, financial, emotional, spiritual) are earned by performing the roles, duties& obligations as prescribed in dhArma s,AsthrAs 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 B^2 aGhavAn 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 (ई =desired).
56 - Aanandine nam: । कुत्ताकाढयां तथां । Aanand dhiNE

Praise the B\textsuperscript{2}aGhavAn One who is Pleasing, giving delight, happy, joyful (Please see Naama 17 also)

57 - Arthapradaya nam: । कुत्ताकाढयां प्रविंशिष्ठ देशम । Aartha p\textsuperscript{2}ala pra dhAya

Praise the B\textsuperscript{2}aGhavAn One who grants (प्रदाय pradaaya) rewards (फल p\textsuperscript{2}ala) for all the sufferings (आत अर्थ aartha) undertaken as a part of dh\textsuperscript{2}Armic duties to be performed. Suffering is a mental state and doesn’t attach to sudh\textsuperscript{2} dha chaitanyam शुद्ध चैतन्यम्. B\textsuperscript{2}aGhavAn 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

\begin{center}
\textbf{आश्वयूपआनन्दआपन्नरतिविनाशान: । इभवक्त्तानुजस्वित्स्विःभासुरहरास:||8||}
\end{center}

58 - Aarthyaipuray nam: । कुत्ताकाढयां तथां । Aas\_charya roop p\textsuperscript{2}aya

Praise to the B\textsuperscript{2}aGhavAn having a marvelous shape beyond description. Actually, it means that we can’t ascribe a limited / bounded space that becomes the shape B\textsuperscript{2}aGhavAn SubrahaNya.

आश्वय As\_arya = extra-ordinary, surprising, wonderful, astonishing, miraculous, marvellous, glorious, prodigious + roopam रूपम् = figure, form, appearance

59 - Aananday nam: । कुत्ताकाढयां । Aanand dhAya

Praise to the B\textsuperscript{2}aGhavAn who gives delight, infinite bliss. Please see Naama 16 for annotation of आनन्दम्.

60 - AapanArthiratvinashanay nam: । कुत्ताकाढयां तथां । AapanArthi vin\textsuperscript{2}ana n\textsuperscript{2}aya

Praise to B\textsuperscript{2}aGhavAn who removes / destroys the unhappiness arising from various afflictions.

Aapannam आपन is afflicted / distressed + Aarta आर्त is unhappiness + Vina\textsuperscript{2}ana विनाशan – destruction, removing So B\textsuperscript{2}aGhavAn saves us from afflictions.

61 - Ibbhavktaanujava nam: । कुत्ताका वक्त्रां तथां । Ib\textsuperscript{2}a vakthra anu j\textsuperscript{2}aya

Praise to B\textsuperscript{2}aGhavAn who is younger brother of B\textsuperscript{2}aGhavAn GanEs\textsuperscript{2}a whose elephant trunks are bent. (ib\textsuperscript{2}a इभ – elephant + Vakthra वक्त्र – snout, visage, mouth-throat speech organ, jaws; beak + Anuja अनुज younger brother.

62 - Ishanaya nam: । कुत्ताकाढयां । Ish t\textsuperscript{2}aya (I in ithi sound as e in ear sound)
Praise to BhagavAn who is most beloved, husbandry in the sense of care taking provider and a friend

Praise the BhagavAn who is the son of BhagavAn Siva, the slayer of demon in the form of an elephant

इभा असुर हरा आथ मजाय नमः ।
ओम इभा हरात्म नमः ॥

Praise the BhagavAn One who is praised by and commended and spoken with good words in ithihasa and,Smruthis. (please see foot note)

10 Foot note Naama 64:

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

Smruthis श्रुति are what are remembered and compiled / codified by human effort. Some have named authors such as Brahu, Yanyaavalkia). These are dhāraṇa AsthrAs, upanishadhs, various prayoga manthrAs, sookthas.

Puranams पुराणम् (there are 18 main Puranams such as VishNu Puranam, BrahmaNda Puranam, Siva Puranam etc.) and many additional purAnams. Itihasams इतिहासम् (RamAyaNa & MahAb aratha) are elucidations of dhāraṇa AsthrAs 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 Shudhdh a chaityanam. 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
understand (as a brain process to register and recall) what we hear from others or read in books / screen or see in nature, in the same way, an invisible energy to listen to COSMOS can’t be ruled out

FOR THIS VERY reason, we could reason out that no knowledge can ever be destroyed, even if forgotten, ignored. KNOWLEDGE exists in the form of energy waves throughout the cosmos.

Praise the B²aGhavAn One who grants all the pleasures enjoyed by Indhrah (to devotes as well). इंध्र भोग फल प्रदाय (lin ithi sound as e in ear)

Praise to B²aGhavAn who ensures we get the REWARDS of our penance and pious deeds. (IshtA poortham इश्तपूर्ताः प्रदाय = Performance of pious or charitable deeds; performing sacrifices, penances + P²alam फलम् = fruits + प्राप्ति = (gain, receive, find, accomplish, reach).

Praise the B²aGhavAn who is “desired by all” as end result of all their devotion (ishtA इश्त = desired, wished, requested + vara वर = (Best, excellent, -most beautiful, precious, choicest, finest) + दायक dAyaka (giver) Please see Naama 55 for “desired “

Praise the B²aGhavAn who fulfills our legitimate desires + ishta इश्त - what we have requested) + दाय dAyaka (giver).
Praise the B²aGhavAn who is worshipped by Indhra = इङ्ग्र

71 उँ ईशपुत्राय नमः ||
80 कुं रजपुज्ज्वलि नमः ||
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 उँ ईशपुत्राय नमः ||
80 कुं रजपुज्ज्वलि नमः ||
E²s.a puth rAya (E sounds like ee extended)

Praise to B²aGhavAn who is the son of B²aGhavAn Siva. (IS.a = ईश when used alone refers to B²aGhavAn Siva who is the leader of the pack, dhEvAdhi-dhEva-MahAdhEva + Puthra पुत्र = son). IS.a = 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 उँ ईसितार्थप्रदाताकायाय नमः ||
80 कुं रजपुज्ज्वलि नमः ||
E²psi thArth²a pradhAya kAya (E sounds like ee extended)

Praise to B²aGhavAn who bestows desired wealth. (Eepsitha = ईसित = Desired, wished for, dear to + arth²a = अर्थ = wealth + PradAyaka प्रदात = supplier, one who bestows. (Eepsitha = ईसित and Ishta इष्ठ 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)

Praise to B²aGhavAn who destroys distress, invasion, drought, floods. Danger, risk and the fear from these. ईित to be seen as threats from outside us – the world surrounding us (call this stimuli) + भीित B²eethi 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 Dakshinamoorrrhy 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 दधर्पणम्) 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.
**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 (sudh2 dha chaitanyam शुद्ध चैतन्यम्)

**ADDITIONAL NOTES ON MIND:**


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

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.

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?

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?

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.

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?

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.

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” some how 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?

Suppose we imagine a far of Quasar, a billion light years away, what is the mental distance between us and the qasar? 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?
Each of the negative emotion has propensity to negatively affect our “peace: (or peaceful mind.

Entropy acts even on memory. Slowly, we may forget past events + stimuli and responses + faces.

A positive mind is paradise, make social interactions easy.

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.

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 (मन्) 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.?

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 BAvam Thath bQavathi” = पद्त भावं तत् भवित “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?

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)

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?

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 BQaghavAn 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 शुच्च चैतन्यम् = sudhQ dha 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 bandfrān), “Teacher- student” (Guru poornima; and neighbourhood (Holi) and others such as harvest festival, Diwali and so on. Likewise, there are Christmas, Easter, Eid-Ul-Fitr, Eid-Ul-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 ईषणा नमः | कृम रावसाथ तपस्वम्
        सार्वत्रेण ० य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ्
        ऐया

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

76 ॐ ईषणात्रयवर्जिताय नमः | कृम रावसाथ तपस्वम् भविष्यते तमम्
        सार्वत्रेण ० य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ् य ्
        ऐया 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; य 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 य thraya: - गणपित अथवाहिष्ठेश्वरम् GaNapati Ath arvas, eersha Upanishad describes B²aGhavAn Ganapathy as:

#1 त व गुणाथ अवितातः = Tvam GuNaN-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),
Tvam Avasthā 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).

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 s.areeram = 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 = आत्मन = soul).

Many seers describe this as "emptiness", "ignorance", and "darkness. $2. Sooksha s.areeram = 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 gives us our perceptions, experiences. $3. Sthoola s.areeram 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.

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),

Tvam Taapa thraya Atheethah = The three sorts of affliction incidental to created beings viz. (i) आध्यात्मिक = AdhyAtmika = bodily and mental pain + (ii) आधिदैविक = Adh2idhaivika = super human = factors beyond human control and (iii) आध्यौतिक = and ādhīibhautika = natural but incidental pain - physical issues) – discussed in footnote of Naama 31. (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all physical, emotional, mental, intellectual afflictions),

Tvam B2aava Thraya Atheethah = You are beyond the three kinds of B2aava which predominates in a person depends on their own nature – $1. साथ्विक = SAthvic = This mental disposition is close to Divine B2aava or pure B2aava, highest form of human nature (Suddh2a B2aava). $2. रजसिक = rajasic = action oriented inner force that drives thinking, words and actions and $3. तामसिक = tAmasic = dull, lazy. (Therefore, O Ganapati, help us realize Your Eternal Essence beyond all constraints of mental disposition and behavioural, attitudinal constraints).

Tvam b2uvana-thraya Atheethah = You are beyond the three worlds ($1. Swarga = स्वर्ग heaven, blissful. ($2. Marthya = मर्थ्य 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 Naama 31 also.

77 ॐ उदारकीति नमः ।
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).
Praise to B²aGhavAn who is Active, diligent, persevering, industrious (= UdhyOginE = उद्योगिने one word)

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 उरु पराक्रमाय नमः namah / UthkrushtAya namah / Uru parAkra mAya namah. (please see foot note)

13 Foot note Naama 79:
उत्कृष्ट = utkRuStathA = eminence, superiority, excellence.
उत्कृष्टव = 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

उत्कृष्टशक्तिरसाहउदारश्लोकमः । उज्ज्वलसश्रृंगश्रृंगश्लोकमः ॥ १२ ॥

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 = utkrushta = exalted +शक्ति s²akthi energy)

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.
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 उद्हार = Munificent, Noble, exalted, dignified, High, lofty, great, illustrious, distinguished; Honest, sincere, upright.

83 उ उत्सव प्रियाय नमः | कां उत्सवप्रियायम् देवम् | उत्सव प्रियाय 
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 उ उज्र्माय नमः | कां उज्र्ममायम् देवम् | उज्र्मा या 
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 उज्र्मम् is one word = blown, expanded, gaping, open, parting, breaking asunder AND उज्र्मा is the act of gaping, yawning, spreading, increasing.

85 उ उद्वाय नमः | कां उद्वायम् देवम् | उद्वा या 
Praise to B²aGhavAn who is the source of origin, birth. VARIATION: who arose, from agni pindam. उद्वा 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 उ उग्राय नमः | कां उग्रायम् देवम् | उग्रा 
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,AsthrAs 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 उ उधाग्राय नमः | कां उधाग्रायम् देवम् | उधाग्रा 
Praise to B²aGhavAn who is Tall, lofty, high, exalted, large, broad, vast, big, Noble, good-looking (=उधाग्र, udhagra)
88 ॐ उग्र लोचनाय नमः ।
कृम २क्रः उग्राकन्तुनी त्वम
Ugra IOcha nAya

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

उन्मत्तउग्रशायनांउद्रेग्निरोगेश्वरः ।
उरुग्राभावश्वेदीर्यमापुरुसाराधीः ॥२॥

89 ॐ उन्मत्ताय नमः ।
कृम २क्रः उग्राकन्तुनी त्वम
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 उग्रशायनाय नमः ।
कृम २क्रः उग्राकन्तुनी त्वम
Ugra sama nAya

Praise to the B²aGhavAn who can also NEUTRALISE, the ferocity of the enemies (शमन = S²aman = equalizing, quelling, allaying, subduing, appeasing, soothing, consoling, conquering, alleviating the misery that could force people in to adh²armA.

91 ॐ उद्रेग्निरोगेश्वराय नमः ।
कृम २क्रः उग्राकन्तुनी त्वम
Udh wEgag²-nOra gEs²-warAya

The literal meaning of words will be counter intuitive understanding because उद्रेग्म् udhvEgam (passion) + प्र gna (destroy) + उराग uraga (snake)+ इश्वरयाम is²-waraya. (leader) would mean: Bow to B²aGhavAn - leader of snakes - who destroys the exuberance. उद्रेग्म् 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 उद्रेग्म् 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 ES²-warA) 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 अहम्कारम् = 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.
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 + ग (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]+ ओरग (Oraga) relating to / belonging to snake) / उरग (Uraga) serpent, snake +.

उर (Uru) prab²A vAya
Praise to B²aGhavAn who gives foresight, far-reaching, wide, spacious and high strength and other virtues (uru उर = thigh, much, broad, wide, excellent, great, excessive, large, spacious, wide, + prab²Avam प्रभवप्रम् = 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 उर Uru.

उदीण (UdheerNa = elevated, issues out, proud, excited, increased, ascended from. Stand out).

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

उ (Urdhwa rEtha) su thAya
Praise to B²aGhavAn who is the son of B²aGhavAn Siva.

उ (UdhAra dhiyE)
Praise to B²aGhavAn who is enlightening the organs of senses and capable of upward lifting devotees. (उ (udhaaradh⎜ = sagacious, highly intelligent, wise, enlightening).
Oordhva, ऊर्ध्व = erect, upright, above, rising / tending upwards, after words, subsequent to, in a high tone,

97 ऊर्ध्व गति दाय नमः | क्रम आघवणं कान्ति कर्तव्यत्वम् | Urdhwa 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 ऊर्ध्वपालकाय नमः | क्रम आघवणं पालनमक्तिः | Urja pAla kAya

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

99 ऊर्जिताय नमः | क्रम आघवणं जीवनम् | 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 ऊर्धवाय नमः | क्रम आघवणं क्षेत्रं तत्तमम् | Urdhwa gAya

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

101 ऊर्ध्वाय नमः | क्रम आघवणं तत्तमाय तत्तमम् | Urdhä vAya

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 ऊर्ध्व लोकेक नायकाय नमः | क्रम आघवणं साधनं ध्येयम् | Urdhwa lOkaika nAya kAya

Praise to the B²aGhavAn who is the ONLY HERO, protector of upper world (usually ऊर्ध्वलोकेक 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)

ऊर्जितान्तोदरात्र्जितान्तोरितशासनः | ऋषिश्वेतवणस्तुत्क्रणात्रणविभोचः ||१५||

103 ऊर्जिते नमः | क्रम आघवणं पालनमक्तिः
Praise to B²aGhavAn who is the most powerful (urjavathE ऊजवते = powerful, vigorous, strong.)

104 ऊँ ऊर्जितोदाराय नमः ।
कृम अर्जितमाक्तः कर्मशः सफळः ।
Urjiv athE

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 ऊँ ऊर्जितोर्जितशासनाय नमः ।
कृम अर्जितोर्जितकर्मशः सफळः ।
UrjithO dhA rAya

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 S²AstrAs (शासनम्) + vEdic (वेद) commands (शिक्षा). This S²Asanam (शासनम्) itself is B²aghavAn. I bow to that B²aghavAn who has manifested in the form of S²AstrAs and vEdic teachings giving me strength in my life. ऊर्जित oorjitha (Strength, gallant, power, might, great, important, valour) + ऊर्जित oorjitha + शासनम् S²Asanam (edict, doctrine, grant, chastisement, punishing, teaching, instructing).

106 ऊँ ऋषिदेवगणस्तूत्याय नमः ।
कृम गीतिक्यक्यकालिकः काँडः एकाः ।
Rushi dhEva gaNa sthuth yAya

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

107 ऊँ ऋणयशिविमोचनाय नमः ।
कृम गीतिक्यक्यकालिकः काँडः एकाः ।
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 + ः 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 ऋिष ऋणम्: study of the vEdhAs (vEdh’a adh’yayanam वेद अध्ययनम्) - owed to the sages / teachers. This is to maintain a chain of passage of knowledge in guru sishya ParamparA गुरु शिष्य परम्परा tradition. Essentially for survival of self – adequate knowledge to earn and live a dignified life.

2) Pithru ruNam िपतृ 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 dh\text{arma} ṝhi (righteous social behavior), arth\text{a} ṝha (material success in a dh\text{Armic} way), and k\text{Ama} kāma (satisfaction of legitimate sensual pleasures for survival of self and species) and ultimately liberation mOksha mokṣa.

\textbf{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, s\text{s}AsthrAs: 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, Repay by conducting hOmA, not wasting food that nature toils to produce
5. and finally to प्रकृति = nature / prakr̥i / 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 s\text{s}AsthrAs; we are automatically repaying the debts and become eligible for jEvan mukthi.

\textbf{अनुवाद:}

108 ऋJu ruPing \text{pradArshan} | ऋतरोहः \text{pratArshan}v\text{Aviṣ\text{dr}d\text{viṣ\text{d}v\text{t}v}: 116

Praise to B\text{a}Ghav\text{An} who himself is the form of straight, upright, sincere, truthful, benevolent, honest and divine. The word Rishi is with the root ṛJu (ऋजू ruju = above adjectives + रूप \text{rup} = form)

109 ऋJu ka r\text{Ar}ya | ऋJu ka r\text{Ar}ya

Praise to B\text{a}Ghav\text{An} who makes us, upright, sincere, truthful, benevolent, honest and therefore divine. (Kara कर is tribute, ऋजूकृत \text{rijukruth}a is making straight. Contextual meaning noted)

110 ऋJu m\text{Ar}ga pr\text{Ar}\text{d}hr\text{S}a\text{An}a n\text{A}ya | 110 \text{R}Ju m\text{Ar}ga pr\text{Ar}\text{d}hr\text{S}a\text{An}a n\text{A}ya

Praise to B\text{a}Ghav\text{An} who is and capable of GUIDING us in the honest divine path. (ऋJu riju = divine + मार्ग mArgam = path, way forward + \text{pradAr}sh\text{an}a\text{m} = showing, directing, making visible)

111 ऋJu m\text{Ar}ga pr\text{Ar}\text{d}hr\text{S}a\text{An}a n\text{A}ya | 111 \text{R}Ju m\text{Ar}ga pr\text{Ar}\text{d}hr\text{S}a\text{An}a n\text{A}ya

Praise to B\text{a}Ghav\text{An} 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
itself and possessing this knowledge. \( \text{ऋत} = \text{rutha} = \text{luminous, gleaning, enlightening} + \text{अभराय} = \text{amb}^2\text{arAya} = \text{clothes} \)

**NOTE: NAAMA 111:** \text{ऋत} = \text{rutha} = has many other meanings but not fitting the context. They are indeed, sincerely, truly, wealth, sun, particular sacrifice, sacrifice, water, truth personified, vow, oath, promise, figuratively said of gleaning, righteousness, truth in general, divine truth, faith, divine law, sacred or pious action or custom, rule, law, fixed or settled order, respected, worshipped, honest, brave, able, suitable, apt, fit, right, proper, afflicted by, met with.

112 \text{ॐ ऋजु प्रीताय नमः} ।  
\text{रूजु प्रीता यया} ।  
**Ruju pree thAya**

Praise to \( \text{B}^2\text{aGhavAn} \) who is happy with devotees who are straight, upright, sincere, truthful, benevolent, honest and therefore divine. By being Riju, \( \text{B}^2\text{aGhavAn} \) is pleased. (ऋजु Riju see naamaa 108 for more adjectives conveyed by this word+ \text{प्रीता} preetha = beloved, dear to, satisfied, glad, delight, pleasure, joyful, kind, mirth, jest)

113 \text{ॐ ऋषभाय नमः} ।  
\text{रिषा भाय} ।  
**Risha b\text{\textsuperscript{2}}aya**

Praise to \( \text{B}^2\text{aGhavAn} \) who is the best or most excellent form of any race / birth. (ऋषभ rishaba is one word. \text{It also denotes any male animal, bull, medicinal plant, antidote but are not relevant to context})

114 \text{ॐ ऋधिव दाय नमः} ।  
\text{रू धधी दाय} ।  
**Ru dhDH\text{\textsuperscript{2}}i dhAya**

Praise to \( \text{B}^2\text{aGhavAn} \) who bestows, abundance, success, perfection, accomplishment, wealth, super natural powers, prosperity, (ऋधिव RiddhDH\text{\textsuperscript{2}}i = thriving, abundant, wealthy, filled with prosperous + दाय dhAya)

115 \text{ॐ ऋताय नमः} ।  
\text{रू धधी} ।  
**Ru thAya**

Praise to \( \text{B}^2\text{aGhavAn} \) who is brave, honest, luminous, proper, true, righteous, enlightened fit to worship, faith & wealth himself, and able to guide us. (ऋत Ritha = true, worshipped, suitable, proper, able, enlightened, brave, right, luminous, fit, honest, apt)

116 \text{ॐ लुिलि दारकाय नमः} ।  
\text{लुिलि धधी आरा का} ।  
**LulithOd\text{\textsuperscript{2}}Aara k\text{\textsuperscript{2}}Aya**

Praise to \( \text{B}^2\text{aGhavAn} \) who redeems, saves and rescues us from being shaken, tossed about in worldly affairs.  
\text{VARIATION: Most pleasing saviour, rescuer of devotees. (लुिलि lulitha = moved or tossed about + उद्धरक udhdh\text{\textsuperscript{2}}Araka = one who raises or lifts) Variation. Praise to \( \text{B}^2\text{aGhavAn} \) who is savior of injured
NOTE NAAMAA 116: लुित lūthā = 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 + उद्धर Araka = paying, giving out, affording, one who raises or lifts, drawing out, saviour, rescuer, saviour.

117 उँ लूिभवपाशप्रभुजनय नमः | कृम उद्धरा pASa prabh' anja nAya

Praise to B²aGhavAn who destroys and cuts the ropes that attaches us worldly existence. Typically, पाश pas,a= cord is associated with Yamadh arma Raja. B²a pAS,a भव पाश = attachment to existential issues. Lootha लूत = all such attachments are gathered + Prabh²anjana = conquer. भव पाश प्रभजन = B²a pAS,a prabh²anjana is Liberation- = मोक्षः-Moksham- Please see 18 for more understanding of bondage.

118 उँ एणाङ्कधरससथपथृत्रय नमः | येनांक dh²ara sathputh rAya

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

119 उँ एकसै नमः | येिक samai

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

120 उँ एनोिवनाशनाय नमः | येन O avinAS,a nAya

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

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.  

財業 = साधन, साधन यस्य साधनाशयं साधनाय प्रभावाभूतानि यथा। ऐंसाई साधनोपनुभव्याः। 

Aśayam 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 = इश्वर, नाथ leader, protector. The feminine equivalent is ईश्वरीया। 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 grazing 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 “Loka 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 ओँ ऐन्द्रभोगिने नमः | कूम ऐतिहया श्रद्धाम देवाता
80 ऐंत्र कृपाम राज्यं | Eindhra b²OginE

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

123 ओँ ऐतिहयानि नमः | कूम ऐतिहयानि देवाता
80 ऐतिहयानि राज्यं | Eithih yAya

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

124 ओँ ऐन्द्रवंदिताय नमः | कूम ऐन्द्रवंदिताय देवाता
80 ऐन्द्रवंदिताय राज्यं | Endra vandhi thAya

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

125 ओँ ओजस्विने नमः | कूम ओजस्विने देवाता
80 ओजस्विने राज्यं | 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 तेजस्वी 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 SandhyAvanadhanam we do say ओजस्वी सहास्य वात्मकविश्वास्वी विश्वायक्ष्यक्ष्यं सर्वविस्मिति सर्वभूतेऽस्मि. OJosi, sahoJosi, balamasi b² rajoJosi dhEvAnAm dh² AmanAsi vis, vamasi vis, vAyuh sarva masi sarvAyuh ab² i² oorOm........ The तेजस् TEJAS is the energy flow of the universe = that of divinity, ever shining consciousness energy keeping universe alive. When B²aGhavAn Sava 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 Dh² arma (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 ओँ ओषधिस्थानाय नमः ।
क म कल्याणात्मकम प्रमणे ।
ॐ ओषधि स्थानाय नमः ।
Oshadh¹i 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 Oshadh¹i = 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 = तैथरीय उपनिषदः - BrahmAnanda Valli traces that from Brahman came space (aakAsa), from space came air / vAyuh, (= आकाशायुः = aakAsa aakAsath vAyuh). From air came fire (agni), (=वायुराग्निः = vAyOragnih) From Fire came the water (aapa), (= अग्निरापाह = agnEraapah). From water came the matter (prithvi – earth); (= अद्वन्य पृथ्वी = adh² yahprithvi ivee) from the matter came the Fertility (Oushadi – पृथ्वी ओषधि = prithviivyA Oshadhf ayah). this fertility gets mutated to medicine!); from fertility came food (annam)
Praise to B²aGhavAn who gives “life energy” in this body, virility (ओजोदा ojOdA granting power, strengthening. (Ojas ओजस् see Naama 125 + DhAya –दाय = Already seen in 18, 67).

Praise to B²aGhavAn who gives us our daily food (ओदनम् Odhanam is rice cooked with milk + प्रदाय. pradhAya -giving, yielding, offering, granting, bestowing, causing, effecting, uttering, speaking)

Praise to B²aGhavAn who has a habit of protecting devotees with utmost compassion. Oudhaaryam = औदा yঃ is compassion, generosity, magnanimity, nobility, greatness and protective care. Sेela शील means in the habit of / accustomed to / addicted to / as a natural tendency

Praise to B²aGhavAn who is the Embodiment of primordial sound OM. VARIATION: OumE औमे also means “of Uma” such as OumES²A who is UMA’s IS²a i. e. B²aGhavAn S²iva. So B²aGhavAn SubrahmaNya belongs to Goddess PArvathy, HIS mother.

Praise the B²aGhavAn who is fierce and dreadful to enemies (औघ्रय = Oaugrya = fierceness, dreadfulness) To B²aGhavAn who manifests in fierceness as fierceness, I bow down. Fierceness is required in taming negative energies and therefore should not be seen as a negative term.

Praise to B²aGhavAn who elevates us, gives us the greatness and helps us progress towards life’s goals. औन्नतयम् Ounnaththyam is elevating, uplifting, height all denoting liberation DhAyaka is giver.
Please see 129. Praise the B²aGhavAn who is generous, magnanimous, noble, great, excellent. Most COMPASSIONANTE towards devotees.

Praise to B²aGhavAn who makes medicines / inner force of medicine to make them work / the fertility that gives bus food ॐ औषध + करा Oushadhi+a+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 ThaithrEya upanishadh.

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

Refer naama 134. औषध + करा. Here B²aGhavAn is described as औषध + 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

अंशुमाल्यशुभालीलाधिकारतन्योश्रद्र। अन्धकारिसुतोन्न्तवहारीचाम्पजलोचन:॥२०॥

Amśu mAlīE
Praise the B²aGhavAn who is the SUN HIMSELF, energy and splendour, heat and valour, witness and light in the SUN and SUN’s rays. अंशुमािलन्= ams₃umAlin = SUN. Here ams₃u 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 अंशुमालीयाय नमः || अंशुमालीयाय नमः || अंशुमालीयाय नमः || अंशुमालीयाय नमः ।
Am s₃umAleed yAya

Praise the B²aGhavAn who is glory and effulgence in the SUN. अंशुमािलन्, amS₃umat = SUN +ई्ज्य = Idya = imploring glory. This naama reflects the Karpoora hArathy manthra which is explained in the foot note)

19 Foot note Naama 138:
Best understood with the Karpoora hArathy manthra – we all use in day-to-day pooja. This is from KaT²opaniSadh Chapter 2 Verse (2) ṛष्य न तत्र सूचिः भागित न च दन्तवाकं नेमा विद्युतो भाँति कुलोयमश्रः। तमेव भातान्मुत्त्राचितः सति तथा भागित सर्विद्विभासितोः। इति काठिकोपविनिदिह द्वितीयायाम् द्वितीय वर्ती॥
Om. na thathra sUryO
b²Aathi na chandra-thArakam nEmA vidhutho b³anthi kutho’yam agnih tham Eva b³ anhtam anub³ athi sarvam thasya b³ asa sarvar idham vib³ athi. 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 b³ aantam- You - (the sudh₂dha chaithanyam) alone is effulgent. Sarvam anub³ aathi. 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

Praise to B²aGhavAn who is The son of PArvathy / Ambika (अंशुमालीयाय नमः)
Ambika thana yAya

Praise to B²aGhavAn who is Son of B²aGhavAn Siva. AnDH²aka was a demon slayed by Siva who is therefore called AnDH²akaari. (Andh²aka अन्ध + ari अरि+ SuthAya सुताय)

Praise to the B²aGhavAn who is the DESTROYER of ignorance (Andh²atvam अन्ध+ hAriNE हारिणे = DESTROYER of ignorance)

Praise to B²aGhavAn One who gives / gifts food to all creatures. अंशुमािलन्, amS₃umat = SUN + इ्ज्य = Idya = imploring glory. This naama reflects the Karpoora hArathy manthra which is explained in the foot note)
Praise to B²aGhavAn whose eyes are like lotus flowers. Ambujam = lotus flower, IOcha = eyes, seeing, vision. IOchana

अस्तमायोः मराधीशोहस्यप्प्रस्तोकपुण्यः ।
अस्तामित्रोः स्तरुपक्षास्वलस्लुगितिदायकः ॥२१ ॥

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. (Asthā = अस्त्य = 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 दृष्टी अनेकम् = The way we see that could be innumerable as many as eyes. (अस्त्य = 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 Ees₃wara. Does Maaya not part of Ees₃wara 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 दृष्टी) 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, apparancy.

When we think that some other apoorna vasthu (अपूण वस्तु) = incomplete / finite / mortal object or subject can make us- (another an apoorna vasthu) in to Poornam पूणम् = 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 - sudh² dha 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, sAdh anA, 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 (पच्च आर्ण्ण) 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 = आन 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 pala कर्म कला.) 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 अनुभूित =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 अनुभूित =anub2 Uti.
Praise to $^{B_2}a$GhavAn who is The king of immortals (amara अमर = dhEvA / immortal + aadheeSorrhia आधीशाय = king)

Praise to $^{B_2}a$GhavAn 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. अस्पष्ट is absolutely crystal clear and अस्पष्ट aspaShT$^2$a =vague, dim, blurred, faint

Praise to $^{B_2}a$GhavAn who is Capable of granting immeasurable virtues. (अस्तोक AstOka = means considerable not slight, + पुण्य PuNya = virtues + दाय + dhAya = giver). $^{B_2}a$GhavAn 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 dh$^2$arma 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 = sudhr$^2$ dha chaitanyam = शुच्च वैचित्यः. 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 $^{B_2}a$GhavAn's manifestations and nothing moves without HIS will. Therefore whatever happens in this world (or even Universe) happens under full command of that brahman ब्रह्म अरुण, universe- COSMIC CONSCIOUSNESS सुध्ध वैचित्यः. 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 $^{B_2}a$GhavAn? (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 $^{B_2}a$GhavAn, should we conclude that $^{B_2}a$GhavAn is also performer of evil acts as the real cause and human murderer is only an efficient cause?

This is where sanAthana Dh$^2$arma 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 dhर्मा Sअस्त्रा. 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 dhर्मा Sअस्त्रा, 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 / ASzःरा dhर्मा) at different ages and stages of life as prescribed in धर्म शास्त्र dhर्मा Sअस्त्रा (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 dhर्मा Sअस्त्रा 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 dhर्मा. 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 dhर्मा, a pApa is both (i) not performing an act that we are ordained to perform in धर्म शास्त्र = dhर्मा Sअस्त्रा (विहित कर्म vihita karma) & (ii) performing acts that are not sanctioned by Dhर्मा Sअस्त्रा (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 dhEsःa kAla nīrnayam- 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 Dhर्मा S�स्त्राः = धर्म शास्त्र

Further, SanAthana dःरा NEVER makes BःगाहवAn 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
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 dh\textsuperscript{2}arma.

View 1: A person seeking forgiveness and given forgiveness doesn’t do that harmful act again if the prayer for forgiveness is sincere. B\textsuperscript{2}aGhavAn alone is the person to forgive. (Please see Naama 539). And the sinful act must have been committed as part of discharging our dh\textsuperscript{2}armic 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, B\textsuperscript{2}aGhavAn 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 dh\textsuperscript{2}arma.

As per Karma yoga, if we do acts as part of the role duty with karthruthvam कःत्रुठ्वम् and sacrifice the emotional effects of the actions (results orientation भो\textsubscript{ृ}ं) b\textsuperscript{2}ogthruthvam, (more fully annotated in point 4 of Poorna b\textsuperscript{2}aagam) all our acts are dh\textsuperscript{2}armic and B\textsuperscript{2}aGhavAn forgives if there is a conflict of dh\textsuperscript{2}arma and resulting sinful acts.

\textbf{Praise to B\textsuperscript{2}aGhavAn who is an enemy of decline, death, fall (and therefore a friend of innumerable living entities, Friend of existence) [AsthA: 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,

\textbf{Praise to B\textsuperscript{2}aGhavAn who has Innumerable and immeasurable forms (अस्त = Astha = innumerable+ रूपा roopa = forms. (अस्त = Astha also mean let of, thrown off but out of context:

\textbf{Praise the B\textsuperscript{2}aGhavAn who gives a place in unshaken unmoving place (i. e. heavenly abode) (i. e. liberation. VARIATION: Praise to B\textsuperscript{2}aGhavAn who can take / guide HIS devotees in a dh\textsuperscript{2}armic / virtuous path. [Ask\textsuperscript{2}alath अस्कःलथ Unshaken, unyielding, firm in + Su सु good + gathi गति path place for devotees + dhaya\textsuperscript{k}a = दायक = bestowing, giving, granting]
Praise the B²aGhavAn who was brought up by the six Kriththika ladies. B²aGhavAn MahAdhEva -Siiva 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 (= क ृ ि ē का फ़ थी) also means vehicle, white spots, cart but does not fit here.

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.

Praise to B²aGhavAn who is the eternal youth. In more detail, the term mAra मारा stands for ManmaTh²a मन्मथ (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. सुकु मार (please see Naama 932. For feminine, the same age bracket is called SukumAari सुकु मा Ĭर).

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

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

22 Foot note Naama 155
Kamadh² Enu कामधेनु also comes from same root word of KAmadh² A which is kAma the desire).
B²aGhavAn fulfills all legitimate desires. Please see Naama 55, 73 for chathurvidh² a purushaarth² am. चतुर्विध पुरुषार्थ = धमान्त्व काम मोक्षम
B²aGhavAn is karma phala pradhāya. 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 karm always succeeds a thought (which could be called a “kAma kām or sankalpa sāṅkalpa”, (that thought could a simple desire, varying in degrees all the way to obsessive passion to perform an action). The result (karm fala) of the ACTION depends on 3 factors viz.:

(i) kālāṁ = kAlam = time (at which we take action. No use in studying after writing an examination!)
(ii) prayālaṁ = 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) daiv balāṁ = 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 karm fala—the reward of action.

This why we call B²aGhavAn as karm fala pradhāya.

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 ruNām—Naama 105), B²aGhavAn certainly fulfills such desires.

156 ॐ कारणाय नमः । कारण अतीता ।
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 उपथ्ति देहा – i. e. who deigned embodiment for a cause – protecting the good and destruction of evil forces
(iii) kArya kAraNa nirmuktha कायकारण निमुक्त 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 कामाय नमः । काम kAmyA =
Kaam yAya

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

158 ॐ कमनीयाय नमः । कमनीय kamanee =
Kamanee yAya
Praise to B²aGhavAn who is attractive (in whichever form whichever devotee sees HIM). कमनी = agreeable, enchanting, desirable, entrancing, lovely, to be desired or wished for, pleasing, pretty, beautiful, charming

159 ॐ कृपा कराय नमः । क्रिपा कराय नमः ।

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

160 ॐ काँचनाभा नमः । काँचनाभा b²Aya

Praise B²aGhavAn who shines with GOLDEN splendor (or whose waist shines like GOLD’s brilliance. (Naabh² नाभि is navel + KAnchana काञ्छना = gold).

161 ॐ कांथी युक्ताय नमः । कांथी युक्ताय thAya

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

162 ॐ कामिनी नमः । कामिनी

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 । कामप्रदाय 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 । कवये

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: कविक्रिवामुपमश्वस्तमम = Kavim Kaviinaam-UpamaS,ra 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) कविक्राण्त दर्शि Kavihi kraantha dharshihi

Variation 1: Praise the B²aGhavAn also exists in sound energy form (कव Kava = sound energy form) who is the master composer, poet HIMSELF (कवित 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 | उै कीर्तिकूर्तेनमः || फूम किरिते कपिलेत तुलमेः | Keerthi kuithE

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

| 166 | उै कुकुटधरायनमः || फूै कालकन्तु गणपतपतमेः | 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 | उै कूटस्थायायनमः || फूै काअलकुष्णयायु दुधमेः | Kootas thAya

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

| 168 | उै कुवलेक्षणयायनमः || फूै कु वलय धल नीलमेः | 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)
Praise to B^2aGhavAn whose limbs are saffron colour (Kumkuma कुंकुम + angAya अङ्ग)

170 ओँ क्लमहराय नमः | ॐ क्लम नमः
Klama ha rAya

Praise the B^2aGhavAn who removes fatigue in us and sets our energy free. (klama क्लम = fatigue, exhaustion, languor, weariness + हरा remove) (We need to pray that B^2aGhavAn ensures our constant devotion to HIM should not become a fatigue)

171 ओँ कुशलाय नमः | ॐ कुशल नमः
KuS_a IAya

Praise to B^2aGhavAn 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 ओँ कुक्कुटज्ञाय नमः | ॐ कुक्कुटज्ञ नमः
Kukkuta dh'wa jAya

Praise to B^2aGhavAn who has COCK in HIS flag post (standard). (Please see Naama 166. कुक्कुट Kukkuta is cock. Kukkuta dh'ari is one who has COCK near him / on him. Dwajam ध्वज = flag post. Kukkuta Dwajam is one who has COCK in the standard / flag. As per the story: B^2aGhavAn forgave the sUrapadmAAsura when he sought “forgiveness” at the end, B^2aGhavAn didn’t kill or vanquish the asura. But B^2aGhavAn split him in to two: Cock and snake and made them be near HIM always. That is HIS level of benevolence.

173 ओँ कुशानुसभवाय नमः | ॐ कुशानुसभव नमः
KuS_Anu samb^2a vAya

Praise to the B^2aGhavAn whose source of birth / origin is the sacred grass. [kuS_a कुशा = sacred grass used in religious ceremonies (called dh^2arbam) +. Anusamb^2avathi अनुसमभवति means “proceed after, be produced after ”]. Since B^2aGhavAn at birth was agni pindam and Ganga mAtha deposited the pindam in a grass (called S^2ara शार, B^2aGhavAn is called शारवण भव which stands for “born/ originated from a thicket of reeds ”. कुश अनुसभव = KuS_a anusamb^2ava = S^2aravana b^2ava शारवण भव= born of reed

174 ओँ क्रोणय नमः | ॐ क्रोण नमः
Kroo rAya

Praise to B^2aGhavAn who is sharp, fierce and strong, Formidable with enemies until they give up their evil and embrace virtuous ways.

क्रोू 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.
Kurrag\textsuperscript{2} nAya

Praise to $B^2aGhavAn$ who can destroy cruelty. (कूर क्रुरा = discussed in 174. Gna a \textasciitilde = destroy also has multiple meanings. Please see Naama 91 (please see foot note)

23 Foot note Naama 175

So $B^2aGhavAn$ 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, $B^2aGhavAn$ is both cruel and destroyer of cruelty. Incidentally SriRudram also describes $B^2aGhavAn$ MahAdhEva as the leader of thieves (सेनानिः पतंगे. verse 3. 2 sthEnAnAm pathayE), leader of bandits (Verse 3. 3), cheats, very bad cheats, their leader (वज्रते परिवर्जते स्नायुं पतंगे vanchathE pari vanchathE sthAyoonaAm pathayE; verse 3. 4) Shri Rudram goes on to add attributes of $B^2aGhavAn$ 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 Viś\textsuperscript{7} varoopa dharshanam annotation that corroborates these thoughts in Poorva bhaagam last para of “SOME THOUGHTS ON Uniqueness of sanAthana dh\textsuperscript{7} arma.

176 उँ कलितापहृते नमः | कृम कलिताप प्रणः नमः कलितापहृते नमः | KalithApa hruthE

Praise to $B^2aGhavAn$ who protects HIS devotees from the hassles arising from Kaliyuga (present life cycle of all life forms). (Kali कृम =yuga = युग =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 (कल्याणकृत्वेनेनाशः कृपालुः करणकरः ॥२५॥) + ताप Taapa = evil influences, problems, tough impact, ills, created by the (evil) influence of kali + HruthE ते = deprive of, take away. Please see Naama 76 for more details of ताप Taapa.

177 उँ काम्रुपाय नमः | कृम काम्रुपाय ते नमः काम्रुपाय ते नमः | Kaama roo pAya

Praise to $B^2aGhavAn$ who can take any form that HE desires to be seen by us. काम्रुपा = 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 उँ कल्परवे नमः | कृम कल्परवे ते नमः कल्परवे ते नमः | Kalpa tharavE

Praise to $B^2aGhavAn$ who fulfills all desires and a bountiful source to keep granting and $B^2aGhavAn$ is generous in granting wish fulfillment. कल्परवे = kalpatharu = generous person, productive –bountiful source, tree of plenty, wish fulfilling tree, one of the 5 trees of paradise.
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; कान्ता kAntha dear, liked, pleasing, agreeable, desired, lovely, loved, beautiful, lover, iron, kind of perfume, anyone beloved, stone, husband, charming wife, moon, earth, spring, magnet.

Praise to B²aGhavAn who bestows what we desire (legitimate desires discussed in Naama 55) कामित kAmit – longing, desired, wished for दायका = giver

Praise to B²aGhavAn who makes all AUSPICIOUS and good things to happen. 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,

Praise to B²aGhavAn who destroys pain and affliction. क्रीपल kruipA lavE

Praise to B²aGhavAn who is (Kripalu क्रीपालु =)- abundantly merciful

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

---

कलुषण:क्रियाशक्ति:कठोर:कवचीकृत:कमलाक्ष:कुशप्रीत:कुलसिंह:कलाधर:॥२६॥
185 ॐ कलुषाय नमः || कलुषः कलुषकांत्वं कलुष (Kalushag 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 = destroy)

186 ॐ क्रियागृहत्येव नमः || क्रिया सहक्षेठये (Kriya S,akth ayE)

Praise to the B²aGhavAn who is energy behind all our actions. क्रियासक्षित = 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 / childhood etc., the behavior patterns we observed in others all during our formative years. This is ichch̄a s,akthi = इच्छा शक्ति = – desiring power

To perform action, we need to know the “how to perform” And this is ज्ञान शक्ति gyAsa s,akthi = Knowledge power. Without a thought in the mind, there is no word spoken and no action taken -SUryanamaskAram-verse 90 says तत्मात्मातं निस्कास्या तस्मात्मातुण्डेयिति। तपस्निः प्रसादविषयिति। तद्वचा वंदति। तत्कर्मणा करोति। तदेवांभ्यनुपुत्रस्।

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 s,akthi. 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 || कठोरा कठोरायं कठोराय (Kat²O rAya)

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

(कठोरा = Kaṭ orA thapas (तपस् = penance) means fierce, very hard ruthless penance. But that meaning doesn’t fit context. कठोरा Kaṭ 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 कविचने नमः || कविचने कविचने (Kava chinE)

Praise to B²aGhavAn who is ARMOUR to devotees to protect them from evil. B²aGhavAn Himself is an armour. B²aGhavAn Śiva is also referred to in Sri Rudhram as KavachinE cha = कव॒िचने॑ (verse 6. 14. 2)
Praise to $B^2aGhavAn$ 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. कृ ित kRithi also means making, creation, manufacturing, a deed, number twenty, magic, composing,

$B^2aGhavAn$ who has beautiful limbs kOmala कोमल + angAya (अंग्याय) dear to, friendly disposition, happiness, kindness, grace, gladness, satisfaction, pleasurable emotion, favour, affection)

$B^2aGhavAn$ who destroys contemptible, despised, low, mean attributes in us (kuthsitha कुठित + gna ग्न destroyer).

$B^2aGhavAn$ who is fond of sacred grass (कुश KuS =grass discussed + preethaya प्रीत्याय dear to, friendly disposition, happiness, kindness, grace, gladness, satisfaction, pleasurable emotion, favour, affection)

$B^2aGhavAn$ who is basic support of all 64 forms of arts, treasure chest of arts. Without $B^2aGhavAn$ energy no art can survive to practice any form of art. (Split is kaLa कल + aadhara आधराय)

Praise to $B^2aGhavAn$ who is well Known; (खाति 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)

Praise to $B^2aGhavAn$ who is having a sheath on his person (k$^2$Eta खेट = sheath, hide, skin + dh$^2$ara धर = possessing, wearing),
Praise to $B^2$aGhavAn who is a sword HIMSELF (to destroy of our ignorance and hardships ($ kadgam = K^2 adgam sword)

Praise to $B^2$aGhavAn who carries a flag with skull at the top (KatwAm = a pole / staff / club with skull at the top. Usually this is considered a weapon of $B^2$aGhavAn $S_iva$. But ascetics also carry this).

Praise to $B^2$aGhavAn who keeps evil wicked persons, villains in control.

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

Praise to $B^2$aGhavAn who bestows fame. $kyaathi =$. Please see Naama 194 for Kyaathi. + prAdhAya $= give)$

Praise to $B^2$aGhavAn who is the Leader/supporter / provider /head of dhEvAs. ($khECharA – moving fast in the air+$ $Esha ES Aya$). $Esha is leader

$khECharA could mean SUN because sun also moves fast in the air and certainly in the domain of dhEvAs$. $Variation: head, chief of all creatures moving in the air$. $khECharA could also means flying and hence arboreal species, object or person related to higher education, number, particular mudrA or position of the fingers, any aerial being, bird, planet, dhurG A, demon,$

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

I bow to $B^2$aGhavAn who is certainly himself with highest fame, reputation and who likes those with high reputation. ($kyaathihi $ + + Iha. $Iha$) the latter word means: in this world, in this place, here, now, at this place, in this system/book
Praise to B²aGhavAn who is worshipped by all dhEvAthAs + arboreal creatures, demons alike. खेचर moving in the air, bird, aerial being, includes dhEvAthAs and demons. + सुति worship.

Praise to B²aGhavAn who destroys very hard & stringent pains and distresses [K²ara खर = hurtful, harsh, rough, injurious+ thApa ताप =struggles + haraya हरा = slay, demolish remove]

Praise the B²aGhavAn – who is (stands / exists) in his own eternal blissful state with no support required (with no prop required) whatsoever from any external sources. This means B²aGhavAn HIMSELF is this universe and the universe exists in B²aGhavAn and is supported propped up by B²aGhavAn.

(खस्थ K²astha) = standing in the air, can stand in the air, float and move through the air (stationary, being, existing in) Praise to the B²aGhavAn who keeps the SUN floating in space. Kha ख Sun also means understanding, action, happiness, heaven, empty space, air, ether, wound, sense organ, aperture of human body, + Asthā अस्थाय (stay, ascent, stay, hope, assembly, prop) स्थाय = standing.; स्थाय = sTH Aya = a receptacle, earth. But above is the real intent of the Naama)

Praise to B²aGhavAn who freely moves at HIS own will खेचर = K²EcharA – freely moving, flying in the air (please see Naama 200, 202) खेचर = K²EcharA = ALSO REFERS TO goddess DhurgA. खेचरता=khecara = MEANS magical power of flying

खेचर = K²EcharA = ALSO MEANS object or person related to higher education, demon, quicksilver, planet, particular mUrchanA, particular mudrA or position of the fingers, number, nine, moving in the air, green vitriol, flying, earring or a cylinder of wood passed through the lobe of the ear, bird, any aerial being BUT ARE OUT OF CONTEXT

Praise to B²aGhavAn whose residing place is Universal space, (खेचर = K²echarA =please see Naama 200, आश्रय ASrayA Please see Naama 55)

K²aNdEndhu mouli thana yAya
Praise to B^2aGhavAn who is son of B^2aGhavAn S^2iva [KhaNda खण्ड= cut, part, portion; Indhu इन्द्र=moon; Mouli मौलि= crest, head; tanaya तनय=son] [B^2aGhavAn S^2iva is wearing a part of moon in HIS crest]

Praise to B^2aGhavAn who is playful, whose plays are enchanting and endearing us to HIM. The world itself is B^2aGhavAn's play. The word play is sometimes referred to लोक माया (lOka mAya) OR जग्नाय (Jagath + maaya = JaganmAya). Please see Naama 144 for annotation on mAya.

Jagath is defined as जायते गज्ञित इति जग्नाय (jaayathE gajjathi iti 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.

B^2aGhavAn protects all species moving in the air- which obviously includes dhEvAs and demons. In simplistic term, we can say खेचर = K^2echA = dhEvAthAs and पालका = pAlakA = protector (of dhEvAs) We have to understand that this includes all creations because even planet earth moves in the air.

Praise to the B^2aGhavAn who refuted Indhra in arguments and illuminated him with real wisdom- to know what is to be known, (K^2andithaखिंट意思 could mean refute, illuminate defeat + Arka अर्क could mean Indhra, Sun, learned men, lightening, praising).

VARIATION 1- I bow to B^2aGhavAn who is the real illuminating rays of SUN. B^2aGhavAn is like SUN's rays illuminating.

VARIATION 2: B^2aGhavAn who can defeat any learned men in order to illuminate them with wisdom.

Other meanings of K^2andithaखिंट意思 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
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., Vidh²yAdh²ari, an earring or a cylinder of wood passed through the lobe of the ear, DhurgA + जन = jana creatures + पूिजता = 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.

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 S ara grass.

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 पुथ्र = son.

Praise to B²aGhavAn who is - Younger brother of B2aGhavAn GanEsza: गण GaNa = flock, multitude, group, troop, collection (there are dhEvA GaNa, Rishi GaNa) + नाथा nath² a = Who is the leader of those gaNAs = B²aGhavAn Vig²nEswara (भगवान् विशेष्यर) + + अनुज Anuja = younger brother

Praise be to the B²aGhavAn, the Invisible indweller in the core of our hearts, (guhA, guhya, guhyam गुहा गुहयम् 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.
Praise to B²aGhavAn who is the protector of the universe (गोप​ is protector, guardian, defender)

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

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

25 Foot note Naama 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 Naama 227 describes him as गुण आधीशा = one who controls the guNAs.

B²aGhavAn is also described as nihi + guNa = nirguNa = निरगुण = 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 दुगुण. But colloquially it always means good GuNa unless specified as दुगुण. Three basic GuNAs that humans have are:

1) Sathvam सत्व (extremely patient, good natured, never intending / harming others and doing their duty as prescribed in dhärArma. 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 dhärArma we are supposed to follow. No issues in hurting others. Essentially DhAanava (asura) guNAm.

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 अँ गुहाश्रयाय नमः । । Guha S,ra yAya

Praise to B²aGhavAn whose residing place (shelter) is our invisible heart. गुह / गुहाय / गुहयम् Guha, guhya hidden + आश्रय AS,ra explained already Naama 55. Please see 211 above for guhyam. Since B²aGhavAn is the life force, HE is hidden in us.
Praise to B²aGhavAn who lavishly provides us with all guidance required to attain the liberation and merge with B²aGhavAn HIMSELF. Gathi गित also means a destination. The final destination for mankind is mOksha + Prada - Give lavishly

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)

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).

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

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)

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]

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)
Praise to The B²aGhavAn Who is the KING of all GUNAs (attributes) Praise to B²aGhavAn who keeps all GUNAs under his control and direction. (Adh²eeSā = आधीशा = is king, controller). That means HE has all GUNAs in HIS CONTROL and uses as required. Pl see 219.

Praise to The B²aGhavAn Who is the foremost, leader of guNAs. He leads them Among Sathva Rajas Thamas, the leading is Sathva. So B²aGhavAn is full of Sathva guNa. Already we discussed that B²aGhavAn is beyond guNAs, manifestation of GUNAs and embodiment of guNAs etc. (गुण GuNa + AagraNI अग्राणी = foremost, leader, before everything else; चूर्णी = ೝరుని = pleasing, shining).

Praise to The B²aGhavAn who bears and supports vedha, cow, bhoomi and mother (who gives birth to all creatures). Incidentally धरणी = dh²araNE is the earth (bhoomAdEvi) = supporter of all living creatures. vEdha, cow, bhoomi is also sarva Adh²ara. (सव आधार = supporter / protector of everything) Praise the B²aGhavAn who bears and supports गो gO which gives nourishment, food to humans.

VARIATION 1 Praise the B²aGhavAn who bears this universe (please see foot note)

26 Foot note Naamaa 229

गो - has four meanings. vEdhA, cow, bhoomi, mother. + धर dh²arA = supporter, provider, giver. Praise the B²aGhavAn who bears and supports vEdhA, cow, bhoomi and mother (who gives birth to all creatures). Incidentally धरणी = dh²araNE is the earth (bhoomAdEvi) = supporter of all living creatures. vEdha, cow, bhoomi is also sarva Adh²ara. (सव आधार = supporter / protector of everything) Praise the B²aGhavAn who bears and supports गो gO which gives nourishment, food to humans.

230 Praise to The B²aGhavAn Who is omniscient. The B²aGhavAn whose shape, strength and actions are difficult to know; who is deep (difficult to delve in to depth) (गहन gahana = impenetrable, impervious, thick, inexplicable, difficult to understand, hiding, cave impassable, wood, thicket, thick)
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)

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

Praise the B²aGhavAn who upgrades us from three GUNAs to predominantly Sathva guNa. (Restorative of GUNAs गुण + Vardhana वधन = 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)

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

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 (गुण न = 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 B’aGhavAn’s attributes. Some of them are:

(a) guNAnthara = गुणान्तर = (गुण + अन्तर) = Different-HIGHER quality; the inner secret of guNAs.
(b) guNa AD’ya = गुण आद्य = Rich in virtues;
(c) guNa Adh’ara = गुण आधार = The fulcrum, the basis, the foundation, the support base of all guNAs.
(d) guNa grAhya = गुण ग्रह्य = Appreciating meritorious qualities;
(e) guNa niDhi = गुण दी = 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 संग्राम = association of all meritorious,
(i) guNa sampadha = गुण संपदा = 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 उँ गीतिज्यान नमः ।
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 (गीित = geethingya = one word)

237 उँ गतातिज्यान नमः ।
Gathya than kAya

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

238 उँ गुणाश्रयाय नमः ।
GuNa Sra yAya

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

28 Foot note Naamaa 238

Sometime SA स, SU सु prefix is added to reflect positive attribute (saguNa सागुण, suguNa सुगुण) and DUR is added to reflect negative attributes durguNa दुरुण. 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 िनगुण means attribute-less, pristine, pure, unadulterated. सागुण ब्रह्म उपासना saguNa brahma upAsanA means using an idol / picture / roopam to focus / concentrate and worship with one pointed mind. NirguNa 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 उँ गध्यपद्य प्रियाय नमः ।
Gadhya padhya pri yAya
Praise to The B²aGhavAn Who is affectionate to prose and poetry. Gadh²yam गध is prose rendered as a song. (best example is SrinivAsa gadh²yam broadcast daily evening by TTD-SVBC) +Padh²yam पध is poetry also sung - padh²yams are (padhams) words, written with poetic grammar + प्रियाय (who likes them)

240 उ गुण्याय नमः | २४० कु कुण्यायाम ते ।
ङ होय ते सः । २४० GuN yAya

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

241 उ गोस्तुताय नमः | २४१ कु गोस्तुतिताम ते ।
ङ च वृऽ तसाय । 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 stuthi = praise. : We can also understand that when we worship the COW, vEdhAs, bhoomi (land) and our physical mother, we actually worship B²aGhavAn.

242 उ गगनेचराय नमः | २४२ कु गगनेचराय पे ।
ङ ज चराय । GaganE charAya

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

243 उ गगनीयाचृत्रित्रयाय नमः | २४३ कु गगनीयाचृत्रित्रयाय पे ।
ङ चृत्रित्रयाय । 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) + चृत्रित्र 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 उ गतकलेशाय नमः | २४४ कु गतकलेशाय पे ।
ङ कलेशाय । Gatha klE S.Aya

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

245 उ गुणावयाय नमः | २४५ कु कुण्यासायाम ।
ङ होसाय । 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 + अणवा ArNava is ocean. Same as guNa sAgara गुण सागर)

246 ॐ घृणा फिरे नमः ।
G²oor Nitha kshaAya (oo sound as in choose)

Praise to B²aGhavAn who has roving eyes are ensuring devotees to remain cool, prosperous, auspicious (घृणा फिरनिध = roving + अणवा 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. ला + क ksh + म (m) + अ (A becoming I when at end)

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

247 ॐ घृणि निधि ये नमः ।
G²ruNi nidh'ayE

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 घनगंधीरघोषणाय नमः ।
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, + गंधीर 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 Šiva is referred to as UchairgOshaaya उचाईरोशया = one who has a very loud voice.

घन्तानादप्रियोघोषोघोषोघोषिका: घनान्दोभर्महन्ताघृणावान्गृहिष्टिपातकः।॥३४॥

249 ॐ घन्तानादप्रियाय नमः ।
G²anta nAdha pri yAya

Praise to The B²aGhavAn Who is pleased to hear the sound of puja bell (made of bronze metal) घन्ता g²aNta =bronze bell + नाद nAdha = sound = प्रियाय pleased, likes to
In this context B\(^2\)aGhavAn is a team leader, herdsman who takes the flock of devotees nicely together on right path. (Ghav\(\text{\text{"O}}\)sha = sound proclamation). This is an extension of Naama 248.

Praise the B\(^2\)aGhavAn who is destroyer of very dangerous accumulated bags of sins. (Ora =active and also terrible, very fierce, very fearful, blamable + \(\text{\text{"O}}\)ra = mountain of sins + vin\(\text{\text{"A}}\)= destruction). A\(\text{\text{"O}}\)ghu\(\text{\text{"A}}\)= (ag\(\text{\text{"A}}\)= destroying whole mass of sins like cleaning the slates.

(please see foot note)

30 Foot note Naama 251

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

It is generally believed that there are 3 kinds of karma = our worldly transaction-actions that gives us 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 p\(\text{\text{"A}}\)ala 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 प्रारंभ prArabdh\(\text{\text{"A}}\): What we draw from Sanchitha karma for enjoyment (undergoing consequences) in this birth There are 3 sub kinds of PrArabd\(\text{\text{"A}}\) karma:

#3. 1 इच्छ Ich\(\text{\text{"A}}\) (arising out of our own desire / intention and actions performed from those desires and intentions)

#3. 2 अनिच्छ Anich\(\text{\text{"A}}\) (those that arise due to Performance of duties even without desire and

#3 परेच्छ parEch\(\text{\text{"A}}\) (para + ich\(\text{\text{"A}}\) that arises due to others’ desires).

Again it is generally believed that even a fully realized soul (रक्ष मुक्त) is forced to undergo consequences of prArabd\(\text{\text{"A}}\)am प्रारंभम though they can burn-off the Sanchitha संचित karma, avoid Karthruthvam कतृत्वम and hence escape AagAmi आगामी (that is going to come i. e. future). But more so what has been accrued from अनिच्छ Anich\(\text{\text{"A}}\) and परेच्छ parEch\(\text{\text{"A}}\) have to be enjoyed / suffered in this birth itself. To vindicate this statement, many pundits quote B\(^2\)aGhavAn Ramana Maharishi suffering ailments in later life though he was also a standing example of JEvan muktha - जीवन मुक्त

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 and release us from bondage / ignorance. A person whose works (actions / undertakings) are free (devoid) of selfish desires and whom all actions (Karma) is burned up in the fire of Self-knowledge, is called a sage by the wise.

Likewise AruNa pras²nam (Commonly known as sUryanamaskAram) also declares that even the worst sins (that cannot be expiated, atoned, using any AruNa kEthuka chayanam and similar water – fire rituals) can be washed away by GnAnAgni, Reference to chapter 28 verse 117 यत् कुमारी मन्द्रायथे - yath kumArI mandrhayathE yadhvyoshidhyathpathi vratha arishTam yath kimchA kriyathE agnis thadhanu vEdh²athi / aS²rutA saS²S²rtha saS²cha: GnAnAgni = ज्ञानति will destroy all sins that defy destruction by PrAyaS²ciththa PrAyaS²ciththa anushT²Anam - प्रायोक्तिक अनुशत्तम् 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 = ज्ञानति. Related concept is discussed in Naama 147.

252 ओँ घनानन्दाय नमः ।
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 बिध्वि bliss – already explained as a state without duality.

253 ओँ घर्महल्ले नमः ।
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, + हत्व = 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 Naama 16).

254 ओँ घृणावते नमः ।
G²ruNA vathE
Praise to B²aGhavAn who is most compassionate with tender and loving feelings. (Split as G ruNa घृणा =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 G ruNa 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 घृणा 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 घृिणपातकाय नमः ।  G²rushti pAtha kAya
Praise to The B²aGhavAn Who is the Destroyer of all our sins घृिण also means sun, ray of light, passion, wave

256 ॐ घृणिने नमः ।  G²ru Nine
Praise to The B²aGhavAn Who is Compassionate, tender, shining, glowing and pleasing B²aGhavAn (=g²ruNi घृण also means sun, ray of light, passion, wave)

257 ॐ घृणाकराय नमः ।  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 + कर = do)

258 ॐ घोराय नमः ।  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. घोर = G²Ora = very fierce, fearful, impure, most ferocious.

259 ॐ घोरदैहारकाय नमः ।  G²Ora dhaithya prahAra kAya
Praise to The B²aGhavAn Who strikes away the dreadful terrifying demons from devotees. घोर g²Ora = dreadful + दैह दhaithya = asura characteristics, evil + + प्रहारक prahAra kAya =drive away, blow away. Variation:
Praise to The B²aGhavAn Who destroys all evil characteristics in HIS devotees and make them Blissful. (please see foot note)

31 Foot note Naamaa 259

Note: there are 2 pairs: (1) सुरा / देव (surA, dhEvA =denoting dhEvAthAs, angels who are programmed to do good things for living entities and nature VS. (2) असुरा / दानवा / राक्षसा = asurA, dhAanava. Dhaithya / rAkshAsA = signifying demonic characteristics who engage in destructive actions. However, humans मनुष्य एकना can swing between both characteristics. When we are filled with divine thoughts and engage in actions that increase overall auspiciousness, we are blissful. When we have demonic thoughts and perform evil activities that destroy overall peace/welfare, we are filled with negative characteristics, hatred, anger, frustration that incidentally destroys our health too. Hence we implore B²aGhavAn to destroy the evil characteristics in us and make us blissful.

260 ॐ घिटतै यं नमः । २६० G²ati tha iS²warya sandhOhAya

Praise to The B²aGhavAn Who is owner of all accumulated crowds of wealth. This is to be interpreted as Praise to The B²aGhavAn who is instrument behind our blissful state, all the “wealth “. घिटत = g²atitha = involved in, effected, produced + ऐ्‌ = leadership, wealth + संद्ध = sandhohA = multitude, crowd “, totality, mass, heap, abundance. (please see foot note)

32 Foot note Naamaa 260

Please see Naamaa 121. The real aiS²waryam is peace, bliss, complete satisfaction with zero regrets (aatma santhrupthi – i. e a state where nothing more is desired beyond what we are now. There are no unsatisfied valences/wants. B²aGhavAn is totally involved in our experiencing peace and bliss only. Even if we take the wrong road and suffer, B²aGhavAn relentlessly continues to guide and show us the way of peace and bliss. HE never gives up on doing this and never gives up on us. HE is involved in milking the peace and bliss, the true aiS²waryam for us to experience and become that peace. I bow and worship that B²aGhavAn who continuously feeds me that peace and bliss from within. VARIATION: B²aGhavAn ensures of multitude of wealth, leadership for devotees.

261 ॐ घनारथ्य नमः । G²anAr th²Aya

Praise to The B²aGhavAn Who possesses multifarious wealth and also HE is multifarious meaning of all our queries.

VARIATION: Praise to The B²aGhavAn Who is the real wealth, real meaning for all his team members [G’ana = घन could mean , multifarious, multitude, all of them apart from HIS own team of warriors, team members, devotees + अर्थ = arTH²a could mean concerns, object of desire, meaning, true sense, subject, use, utility, advantage, motive, reason, cause, wealth, profit, affair, thing, sake, object, aim, occurrence (event), matter, wish, purpose, material object, desire]
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).

<table>
<thead>
<tr>
<th>S.no</th>
<th>Stanzas</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>263</td>
<td>ओ</td>
<td>Chithra kruthE</td>
</tr>
<tr>
<td>264</td>
<td>ओ</td>
<td>Chithra var Naya</td>
</tr>
<tr>
<td>265</td>
<td>ओ</td>
<td>ChanchalAya</td>
</tr>
<tr>
<td>266</td>
<td>ओ</td>
<td>Cha pala dhyu thayE</td>
</tr>
<tr>
<td>267</td>
<td>ओ</td>
<td>Chinmaya</td>
</tr>
</tbody>
</table>

G²ana sankra mAyA
Praise to B^2aGhavAn who exists and completely occupies the universe as PURE CONSCIOUSNESS. शुद्ध चैतन्यम् (चित् = chith + मयम् = mayam =चितमयम् = chinmayam) (please see foot note)

---

**Foot note Naama 267**

चेतनम् 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 sudh dhA chaitanyam has no attributes at all. And that is referred as CHIT िचत्. 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) मOksha (this term also discussed in 117)

---

**Naama 268**

Praise to The B^2aGhavAn Whose form itself is pure consciousness िचत् + शु द चैत ऑ म् which is pure consciousness शु द चैत ऑ म् (More annotation in Naama 1). In other words, B^2aGhavAn is no different from pure consciousness शु द चैत ऑ म् and vice-versa.

**Naama 269**

Praise to The B^2aGhavAn One who bestows upon devotees ENDLESS, long lasting bliss (already pleasure, happiness, joy, bliss discussed in Naama 16) िचर + आन आन अन्द आन (िचर + आन आन अन्द आन) We have used the split between िचर + आन आन अन्द आन. Also Indian terms for bliss.

**Naama 270**

Praise to B^2aGhavAn who is timeless, िचर = Chiranthana = one word = means everlasting, existing from ancient times, timeless and endless. Also refers to B^2aGhavAn Sjiva and brahma

---

**Naama 271**

Praise to The B^2aGhavAn 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.
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. ) Chithrathara as one word means very nice, superlative and used as an adjective.

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. चिंतनीय = 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

Praise to The B²aGhavAn Who is a wonder, admirable, surprise, astonishment, to see in awe, full of energy 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).

Praise to The B²aGhavAn Who annihilates those who steal someone else's earnings (fruits of other's labour. ChOram चोरम् = stealing चा = destroy, punish

Praise to The B²aGhavAn who blesses us with four fold purushArthaas (Details in Naamaa 55): Dh²arma artha²a 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.

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)
Praise to The B^2aGhavAn Who is decorated with gold ornaments (चामीकर Chamikara = gold ornaments विभूषणय vib^2usahaNaya = decorated)

Praise to The B^2aGhavAn Whose is as brilliant as brilliance of 1000s of suns and moon and that emanates (चंद्रa = moon + अक arka = sun + कोिट kOti = thousands of suns + moons + सद्रूभव sadruBhay = wondrous sight as wonderful as 1000s of suns and moons)

Praise to The B^2aGhavAn SubrahmaNya- son of B^2aGhavAn S^2iva (who in turn is the one with moon for HIS crest-jewel) blesses our existence. (चंद्रa = moon + मौिल mouli = diadem, crown, crest (also means tuft, earth, chief, head, best) [one who is having moon as diadem in his head is B^2aGhavAn S^2iva HIMSELF + तनू thanoo = son + भवाय bhavaya (भवायना bhavAyana) means coming from B^2aGhavAn S^2iva)

Praise to The B^2aGhavAn who has all his limbs hidden [छािदत = ch^2Adhitha = is concealed, fully covered, disguised, concealed] + अंग angA = a limb, a mental organ, a sub-division, each speck of our body. True meaning is that HE is inherent, concealed, (ान्तर्यामी antr^2aryAMI = indwelling) indwelling; not visible to mortal eyes within our own body, in each limb, in each molecule of our own body. IN OTHERWORDS each (अम्सां = amsam =) physical, spiritual, metaphysical aspect of our body / existence is B^2aGhavAn HIMSELF.

NOTE: छािदत also means HIS body (all limbs) fully covered in armour but not in this context. अंग 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.

Praise to The B^2aGhavAn who kills deceptive Hippocratic presumptions (illusions, delusions, confusions, ignorance in us, the human existence that is continuously torn between good & evil deeds –d^2arma and ad^2arama अध्म a^2adhma = guise, pretext, deceptive, player, hypocrite + Han- हन्न = slay, destroy, kill, strike down)
Praise to The B²aGhavAn one who can destroy all the sins of devotees across the universe (chEdita छ दित - =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.

---

Praise to The B²aGhavAn who is the one who can destroy all the sins of devotees across the universe (chEdithA छ दितिठ =entire + pAtha kAya पाठका: Sin).

---

Praise to The B²aGhavAn who wanders in the sea of immortality. B²aGhavAn HIMSELF is the immortal ocean.

---

Praise to The B²aGhavAn who is an accomplished, lovely, worthy personality and capable of bestowing the same honour on devotees (ch²athri छ थ ठ री =umbrella + krutha कृत: accomplished + yaS यशस्: lovely, honourable worthy, reputation, glory renown + MahA महा great).
Praise to The B^2aGhavAn Who takes all the 3 GUNA forms (that remain concealed) – as required
[ch^2anna =secret, concealed, hidden, covered + thriguNyNa = three guNas + roopa = form].
When confronting an enemy तमो thamO guNAm is exhibited. However, after destruction of enemy he remains in सاث्वा 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 B^2aGhavAn is described as BEYOND all 3 Guna)

Praise The B^2aGhavAn Who CAN cut thru all our attachments, bondages and deliver us (च^2ता छात: cut divide, thin, emaciate + इहा = activity, request, desire, effort, wish, exertion (please see 117 for bondage)

Praise to The B^2aGhavAn Who is free of all doubts, clear on Vedic injunctions and hence could dispel, clear all our doubts and guide us in right path. (च^2िविना छिन्न = Cut, divided, chopped, riven, torn, broken, Destroyed, removed; Decaying, declining, Exhausted, tired, fatigued + संशय संशय = Doubt)

Praise to The B^2aGhavAn whose movements are so pleasing to our eyes / perception (च^2िंदा: =pleasing + germinal = गािमन: = going walking, moving.

Praise to The B^2aGhavAn Who is the destroyer of Yama पाशम्म - the string with which B^2aGhavAn of death Yama pulls out the life from body and causes death. (च^2िन्ना छिन्न cut / polished / divided / destroyed / removed / mutilated + पाशम्म = cord)
Praise to The B²aGhavAn Whose sheath - outer appearance - what is visible to our eyes is lustre, splendour and effulgence (ch²avi = छवि = complexion, splendour, brilliance + Ch²adha = छदा is = sheath covering).

B²aGhavAn is the FIRM BASE of the universe (Jagath जगत् the planet and life that keeps mutating + Dh²itha धिथ = put, placed, bestowed, satisfied, pleased One who keeps the world firmly placed). Please see Naamaa 208. जगत् = जायते गज्जथि इति जगात् (jaayathE gajjathi iti 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.

Praise to B²aGhavAn who is worshipped, revered, respected, held in highest esteem by people Jagath जगत् +पूिजत= worshipped, consecrated, adored, honoured, received / treated respectfully,

Praise to The B²aGhavAn Who is the eldest of all creations in this world- the first, primordial consciousness. (Jagath जगत् + ज्येश्त = elder, foremost)

I bow to The B²aGhavAn Who is the delight of the creation - containing the whole universe within HIM. Jagath जगत् + मय= maya= consisting of, made of).

Praise to B²aGhavAn who is the creator of this universe and therefore FATHER for all creations (janaka: जनक Creator / father, जनि Janani = mother)

Praise to B²aGhavAn who is the SON of Holy Ganga mAtha. सून = soona = son, born, produced, (and also blown, budded, vacant, bud, flower, swelled, increased, grown) + जाहवी = jAnhavE means daughter of JAnu. When BaghEratha brought Ganga from B²aGhavAn Sživa's head, the RISHI is supposed to have absorbed all the waters as it cut across his place of penance. At the request of BaghEratha, the RISHI let Ganges flow thru...
his ears. So Ganga is known as JAnhavE. When Indhra DhEva wanted Agni to abduct the newly born fire-ball (B²aghavAn SubrahmaNya), Agni abducted but he could not bear the heat and hence dropped in river Ganga who bore the B²aghavAn till she deposited it in S.Aravanam. So Ganga is also considered a mother of B²aghavAn. He is known as Girija puthra, Ganga Puthra, MandhAkini puthra (son of Giriji, Son of GangA, Son of MandhAkini. Giri is mountain and Giriji is daughter of mountain. MandhAkini is one of streams that joins other streams to become river GangA

301 ॐ जितामिनाय नमः । जिता मिथ्राया
JithA mithRaya
Praise to B²aghavAn who wins over all enemies, foes, adversary, opponents by showering grace. B²aghavAn helps devotees to overcome their enemies (enemies discussed already in Naama 31) जित Jita+अ A (antonym) + mithra. Mithra is friend. A+mithra = अमित्र is enemy.

302 ॐ जगद्गुरवे नमः । जगद्गुरवे
Jagadh guravE
Praise to The B²aghavAn Who is the supreme teacher, deity (जगत् गुरव् jagat guru= teacher of this world)

303 ॐ जयिश्ने नमः । जयिश्ने
JayinE
Praise to B²aghavAn who is the conqueror of all good minds’ hearts so that HE can reside there, as well as conquer all evils. B²aghavAn SubrahmaNya instead of vanquishing / killing enemies; conquers them and turns them to good beings. (jayinE जियने one word)

304 ॐ जितेंद्रियाय नमः । जितेंद्रियाया
JithEndhri yAya
Praise to B²aghavAn who has conquered SENSES. (Jitha जित = win + इन्द्रिय Indriya sense organs) KarmEndhriya कर्मेन्द्रिय and GnanEndhriya ग्नानेन्द्रिय cause karma / action कर्म and such actions result in karma p²ala कर्मफल (consequences of action). B²aghavAn is the master of all senses and not bounded / activated by the senses.

305 ॐ जैथ्राय नमः । जैथ्राय
Jaith rAya
Praise to B²aghavAn who is victor, victorious, leading to victory, conqueror, triumphant and helps devotees to conquer Ioka mAyA. (जै = Jaithra one word)

306 ॐ जयरमानवर्जितया नमः । जयरमानवर्जितया
JarA maraNa varji thAya
I bow to B^2aGhavAn Who Prevents us suffering from Old Age and Death. (JarA जरा = old age + Marana मरण = death + Varjitha. विज = prevent, exclude, avoid, abandon, deprive, without, with exception of)

Praise to B^2aGhavAn who is the most effulgent \(jyOthi= \text{brightness, illuminated, effulgent} + \text{mayam= filled with, everywhere spread}\) B^2aGhavAn is inner light, is the root to spirituality, divine energy

Praise to The B^2aGhavAn Who is The leader, chief, protector, provider, head of this jagath. The terms जगः \(jagath\) and नाथ \(naTh\) have been annotated already. Please see Naama 208.

Praise to B^2aGhavAn who is making this world a principle of life, vital health, livable \(jagath \text{ + jEv}= \text{life vitality}\). Jagath -ever- mutating, but teaming with millions of life forms.

Praise to B^2aGhavAn who is the place of RESIDENCE (and sustenance) of all people \(jana \text{ + AaS}= \text{residing in people's (heart)}\) We have taken the first word because the sthOthram contains kartha \(k\text{at}= \text{creator of the world}\) and Naamaavali is calling out and hence there is a change.
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 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 कम and karma pala. But SUN's effulgence is from B²aGhavAn.

Praise to B²aGhavAn who loves the world and protects its and loved by all creatures in this world (jagath जगत् + priya प्रिय = 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,

Praise to B²aGhavAn who is worshipped / respectfully saluted by INDHRA's bow (jambari जंबारी =fire, indhra इंध्र =god, danusu + vandhya वंध्या =worship)

Praise to B²aGhavAn who bestows control, mastery, regulation and victory (jaya जय =control, regulation, mastery dhAya दाय = bestow)

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,

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 आनन्द =bliss (already discussed in Naama 16+ जनक janaka = fin the capacity of father). B²aGhavAn's dharSán प्रेसन (see, view) is Ananda
DhAyaka आन्द्र दायक, BLISS GIVEN TO US by B2aGhavAn. In a similar vein Saint ThyAgayya calls B2aGhavAn Rama as जगात आन्द्र कारका jagath Anandha kArakA One who makes the world a blissful place.

Praise to B2aGhavAn who destroys the sluggishness, inactivity in people
(jana जन = people + jaadya जा = 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,

Praise to B2aGhavAn who resembles a type of rose flower? (Japaakusuma जपाकु सुम = kind of rose flower + sankAs, बिः is resemblance, vicinity, appearance, look, neighbourhood)

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)

Praise to B2aGhavAn who is the LEADER (जन जन = people + लोचन = lochana = seeing, view, what appears to people+ शोभन = संकाशा = 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

Praise to B2aGhavAn who has conquered ANGER (In Sanskrit we have two types of anger: Manyu- मन्यु 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 ऋधम्ब is out of enmity, disappointment, frustration or vengeance.
Since $B^2\text{aGhavAn}$ is beyond the shat ari (Six enemies Please see Naama 31), HE is “jitha जित= victory over + krOdha कोड़ा= anger) Please see Naama 31.

324 ॐ जनजन्मनिबहिराय नमः। कृष्ण जनजन्मनिबहिराय अकादाय तेमस
शोकवेला जनजन्मनिबहिराय नमः। 
Jana janma nibarha Naya

Praise to $B^2\text{aGhavAn}$ who destroys the birth cycle and takes us from mrutyu = गृह गृह गृह गृह गृह गृह = mortal) to amruthyu = अमृत अमृत अमृत अमृत अमृत अमृत = immortal. जन (generating) + जन (birth)+ निबे (crushing, destroying, removing, annihilating).

325 ॐ जयदाय नमः। 
Jaya dhAya

Praise to $B^2\text{aGhavAn}$ who bestows control, mastery, regulation and victory (jaya जय-control, regulation, mastery = dhAya दाय= giver)

326 ॐ जन्तुतापाय नमः। 
Janthu thApag²-nya

Praise to $B^2\text{aGhavAn}$ who cuts all sorrows, pain and distress of all living creatures in this universe [जन्तुजन्तु जन्तु जन्तु जन्तु जन्तु जन्तु = creature, off-spring, living being, person, child, servant +ताप thApa sorrows affliction, fever, heat, warmth, affliction+ प्रा destroy]

327 ॐ जितदैमाय नमः। 
Jitha MA yAyA

Praise to $B^2\text{aGhavAn}$ who has conquered MAYA (जित jitha = victory + मयं मयं = appears different than what it really is like refraction of a stick) Detailed annotation on mAya is in Naama 144.

328 ॐ जितमायाय नमः। 
Jitha MA yAyA

Praise to $B^2\text{aGhavAn}$ who has conquered MAYA (जित jitha = victory + मयं मयं = appears different than what it really is like refraction of a stick) Detailed annotation on mAya is in Naama 144.

329 ॐ जितक्रोधाय नमः। 
Jitha krO dh²AyA

Praise to $B^2\text{aGhavAn}$ who has conquered ANGER. See 323. Seems repeat)

330 ॐ जितसंगाय नमः। 
Jitha san gAyA

Praise to $B^2\text{aGhavAn}$ who makes available Successful association; $B^2\text{aGhavAn}$'s COMPANIONSHIP gave victory to dhEvAs. (जित jitha = victory + san gAyA संग = coming together, conflict, war, be united, companionship
331 ॐ जनप्रियाय नमः ।
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 ज्ञानिलमहावेगाय नमः ।
JaanjA 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 झझा =high wind in rainy season, wind with rain.

333 ॐ ज्ञिरितारोपातकाय नमः ।
J2ar jari krutha dhaithyow g²Aya

Praise to B²aGhavAn who destroys all accumulated, old sins in entirety with zero balance. (झिरित Jaritha = decayed and old + अशेष AS Eshe is innumerable, entirely, wholly, without any remaining + पातकम् paathakam = sin. Please see Naamaa 251 where karma has been annotated and has a similar meaning.

334 ॐ झिरीकृतदैलौघोझललरिवादसंप्रियः ।
J2allari vAdhya sampri yAya

Praise to B²aGhavAn whose team destroys all demonic warriors in a grand style. झिरीकृत Jharjhari krutha= break into pieces + (औघ - group, flood) + दैलौघ - flood of demonic forces

335 ॐ झिललरिवादसंप्रियः ।
J²allari vAdhya sampri yAya

Praise to B²aGhavAn who is (sampriyAya = समप्रियाय =) completely pleased with the (vaadhya वाध्या) instrument called (jallari =. झिललरिवाद =) cymbal

336 ॐ ज्ञानमूर्तियः ।
GyAna moorthayE

Praise to B²aGhavAn who is the form if KOWLEDGE 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 झ्ञान = knowledge, wisdom + मूर्ति form)

337 ॐ ज्ञानमयायः ।
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 गम्य = to be perceived / understood, destination, approach, accessible, impending, desirable, suitable, countable, perceptible.)

338 ॐ ज्ञानिने नमः ।
GyAna mahA nidh²a yE

Praise to The B²aGhavAn Who is an intelligent wise sage possessing all spiritual knowledge. B²aGhavAn is knowable by such wise - intelligent sages also. (GyAna ज्ञान = knowledge, wisdom + maha महा = huge +nidhi िनिध = treasure chest)

339 ॐ ज्ञानमहानिधिने नमः ।

Praise to B²aGhavAn who is the treasure house of knowledge, endowed with many superior qualities/attributes. (GyAna ज्ञान = knowledge, wisdom + maha महा = huge +nidhi िनिध= treasure chest)

340 ॐ टंकारनृविभवः टंकवतः ।
TankithAk ila lOKAya

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. (टंक्वर tankAra =a sound, + नृविभव 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 टंक्व्वविभववा यमः ।
TankithAkila lO 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. (टंक्व्विविभव तंक्व्वज्ञानितियः)
Praise to B²aGhavAn who removes all the sin arising and binding us just like darkness is removed by SUN.

टिक्तित 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 + सव = sun, mountain रवये ravayE= Sun is the enemy of darkness. (तमो thamO = ignorance, darkness)

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 डंबर = 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. -

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. डंभयति 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 डंभ. An epithet of Siva

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

(डंभयति = throw, push) डंभा डंब = Quite full. filling, swelling, puffing. डंबर dambara = loud assertion of, mass, beauty, multitude, entanglement, verbosity, great noise, loud assertion, Name of an attendant of skandha. डंभयति dambayati = throw, push

Praise to The Damaruka who presents himself most majestic and ostentatious Whose energy fills the whole universe
Praise to The B^2aGhavAn Who likes the sound of damarukam sound (ढमरक damarukam = small drum instrument + प्रियय priyAya = pleased with)

348 उँ दमोरकसनादयाय नः। फू ल^3विनाधकं सविदासाः कः पतेः।
Dama rOthkata sam nA dhAya

Praise to The B^2aGhavAn Who is the Destroyer of terrifying enemies only with roaring sound of his drum / cymbal. [ढमर damara + उकट 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 + सनादय sannAdhAya. = uproar, clamour, confused or tumultuous noise, din, shouting together]

349 उँ दिमबरस्वरुपकय नः। फू ल^3विन डा पः तनाधबाः कः पतेः।
Dimba roopa swaroopa kAya

Praise to The B^2aGhavAn Who is with beautiful form of a young child [(dimba डिम = new born child, young child + roopa रूप = shape / form + swaroopa स्वृप = original own form]. Please also see Naama 153 which talks of KumAra and SukumAra.

ढकानादप्रीतिकरोदालितासुरसंकुलः। दीक्तामरसांड़ोहोडुण्डिविप्रेश्वरराजुः॥५०॥

350 उँ ढक्कानादप्रीतिकराय नः। फू ल^4ककफ तत्तः पुष्टः तत्तः कः पतेः।
D^2akka nandha preethi ka rAya

Praise to The B^2aGhavAn 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 उँ दालितासुरसुरकुलाय नः। फू ल^4नेयक भुत्ता तत्तासंकक तत्तः
D^2alitha sura sam ku IAYa

Praise to The B^2aGhavAn Who caused distress (samkula) to AsurAs wearing armed shields around them. (Daalitha दालित = armed with shields + asura असुर = demons + samkula संकक= 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 उँ दीक्तामरसन्दोहय नः। फू ल^4ककफ केत युव तत्तक्कमाश तत्तः
D^2aukithA mara sam dO hAya

Praise the B^2aGhavAn who leads as a team of the dhEvAs together (DoukithA दीक्ता = brought near + amara अमर = immortal, dhEvA + sandhohA सन्दोह = totality, abundance, together)

353 उँ दुण्डिविप्रेश्वरराजयाय नः। फू ल^4अककफ तीर्थकात्मकमाश तत्तः
D^2uNd^2i vig^2-nEs,warAnu jAYa
Praise to The B²aGhavAn Who is younger brother of Dundi Vig²nEswara who is always meditating upon truth. (Dundi दुन्दी always enquiring, searching for truth + Vig²nEswara विप्रेश्वर B²aGhavAn GanEs,a + Anuja अनुज younger brother)

तत्त्वस्तत्वगतस्तत्वपूर्वपत्तपत्तियम्: | त्रयीमयस्तिकालज्ञस्तिमूर्तिस्तिगुणात्मक: ||५१||

354 उँ तत्त्वाय नमः ।

8. तत्त्वाय नमः ।

Thathwa gNaya

Praise to the B²aGhavAn who knows (Thathvangya = तथव्य the true nature of Brahman, knows the true nature of anything, acquainted with the true principles of brahma gyAnam, a philosopher (तत्त्व Thathva = True state, reality, philosophy or condition = gyAya = ज्ञाप = knower). THE TRUE PHILOSOPHY CONVEYED IS : thath = तथ = that (denotes cosmic pure consciousness) + thvam = त्वम = you = jEva chaithanyam.

355 उँ तत्त्वाय नमः ।

8. तत्त्वाय नमः ।

Thathwa gAya

Praise to B²aGhavAn Who sings (preaches) the absolute reality, eternal truth, imperishable, immutable cosmic consciousness तत्त्व Thathva = True state, reality, philosophy or condition; fact; true or essential nature; The real nature of the human soul or the material world as being identical with the Supreme Spirit pervading the universe; A true or first principle; An element; a primary substance; The mind; Sum and substance; The Supreme Being + गाय gaaya = praising by singing.

356 उँ तीव्राय नमः ।

8. तीव्राय नमः ।

Theev rAya

Praise to B²aGhavAn who is ALL pervading (theevra तीव्र = intense, sharp; acute, poignant, strong, endless, unlimited, focused high speed flow).

357 उँ तपोरूपाय नमः ।

8. तपोरूपाय नमः ।

ThapO roo pAya

Praise to B²aGhavAn who is in the form of Penance, religious austerities, purification and shine.

358 उँ तपोमयाय नमः ।

8. तपोमयाय नमः ।

ThapO ma yAya

Praise to B²aGhavAn who is manifestation of Penance, religious austerities, purification and shine. Please see 357 for more meanings. (तपो thapO + maya मय = filled with)

359 उँ त्रयीमयाय नमः ।

8. त्रयीमयाय नमः ।

Thrayee ma yAya
Praise to the $B^2\text{aGhavAn}$ who is THREE vEdhAs taken together. *(ThrayEmaya (त्रैयमय) refers to one “who is identical with the three vEdhAs”, and is used to describe $S\text{iva}$, according to the Śivapurāṇa 2. 2. 15. Accordingly as Brahma narrated to nAradA his mAnasa puthra: “On arrival there, after paying respects to the $B^2\text{aGhavAn}$ [$S\text{iva}$] 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 $S\text{akthi}$, 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 $B^2\text{aGhavAn}$ SubrahmaNya here. According to the ŚrEmadh BhAgavatham 8. 3. 13 ThrayEmaya (त्रैयमय) refers to the “form of $B^2\text{aGhavAn}$ Narayana”, and an epithet of the Sun-God (Ravi/Syra/ĀdhistyA). This confirms that $B^2\text{aGhavAn}$ SubrahmaNya is multifarious partial reflections विभिन्न प्रति विभिन्न vibinna prathi bimbam of same $B^2\text{aGhavAn}$ the cosmic consciousness. Whom we call by different names. Please see Naama 624 for understanding the term $B^2\text{aGhavAn}$

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 $B^2\text{aGhavAn}$ 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. $B^2\text{aGhavAn}$ being knower of past-present-future is capable of giving us a sense of security and help overcome fear.*

36 Foot note Naamaa 361

Though most people identify $B^2\text{aGhavAn}$ $S\text{iva}$ as $B^2\text{aGhavAn}$ of death, the final destroyer of mortal lives that is not the real meaning. $S\text{iva}$ means peace. Therefore, $S\text{iva}$ is “laya kAraka” लय कारक. Layam is as used in
music the synchronization of rAgam, thaalam, instruments. Layam is merger of entities. When जीव चैतन्य में merges / synchronizes with श्रुद्ध चैतन्य, that is the real and ultimate LAYAM and eternal blissful state attained. B²aGhavAn Siva 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 S_rAavana month so that elders who are still not merged with TRUTH could be helped by our rituals

362 ॐ त्रिगुणात्मकय नमः ||
     ॐ त्रिगुणात्मक  क्षम तमः ||
     त्रिः  त्रिहुणः  त्रिनमः ||
Thri guNathma kAya

Praise to B²aGhavAn who is composed of and belonging to (= aathmaka =आत्मक) the nature of three GuNAs (गुण) Please see Naama 219, 288 and 761 that are associated.

363 ॐ त्रिदशशाय नमः ||
     त्रिदशशाय  त्रितमः ||
     त्रिदशा  स्त्रितमः ||
Thridha S_z sAya

Praise the B²aGhavAn who is the complete and infinite divine nature HIMSELF. [Literally त्रिदश = thridhas= means 33 GODs, multitude of all Gods, dhEvAthAs, heaven, water, divine, as_vini dhEvAthAs + ईशा = is_a means master/ leader / protector /wealth. (त्रिदशशाय = ehvA of water, ehvA of fire, DhurgA, Siva, indhra, yama And त्रिदश = thridhas; thA =divine nature)

364 ॐ तारकाये नमः ||
     तारकाये  तारतमः ||
     तारा  कालिवत्  तारतमः ||
ThAra kArayE

Praise to B²aGhavAn who killed demon called Taaraka (ताराक + अरि)

365 ॐ तापस्वय नमः ||
     तापस्वय  तापस्वतमः ||
     ताप  प्रियः  प्रियतमः ||
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, प्र = destroy]

366 ॐ तापस्प्रियाय नमः ||
     तापस्प्रियाय  तापस्प्रियतमः ||
     ताप  प्रियः  प्रियतमः ||
ThApasa pri yAya

Praise to B²aGhavAn who is affectionate and loves (= priya रिय) religions, penance, hermit, practitioner of religious austerity, devotee, and ascetic, austerities (= तापस, thApasa).

367 ॐ तुषिताय नमः ||
     तुषिताय  तुषितमः ||
     तुष्टि  तुषितस्य  तुषितमः ||
Thushti dhAya

Praise to B²aGhavAn who is the complete and infinite divine nature HIMSELF. [Literally त्रिदश = thridhas= means 33 GODs, multitude of all Gods, dhEvAthAs, heaven, water, divine, as_vini dhEvAthAs + ईशा = is_a means master/ leader / protector /wealth. (त्रिदशशाय = ehvA of water, ehvA of fire, DhurgA, Siva, indhra, yama And त्रिदश = thridhas; thA =divine nature)
Praise to B²aGhavAn who BESTOWS (=dAya दाय) + Satisfaction, contentment. acquiescence, indifference to everything except what is possessed (= thushti = तुि). thushti तुि also means gratification, pleasure,

368 उँ तुिष्टिकृतेः नमः ।
धूम कांशवेण तुिष्टिकृते
Thushti krithE

Praise to B²aGhavAn who makes available Satisfaction, contentment. acquiescence, indifference to everything except what is possessed. (thushti तुि as above + krutha कृत=doer)

369 उँ तीक्ष्णाः नमः ।
धूम तीक्ष्णाः तृतीयः
Theeksh NAyA

Praise to B²aGhavAn who is Sharp passionate, keen; Intelligent, clever; zealous, energetic; devoted, devout, ascetic, pious (= TheekshNa तीक्ष्ण)

370 उँ तपोरूपाः नमः ।
धूम तपोरूपाः तृतीयः
ThapO roo pAyA

Same as 357. Praise to B²aGhavAn who is in the (रूप = form=) form of thapO =तपो =) Penance

371 उँ त्रिकालविदेः नमः ।
धूम त्रिकालविदेः तृतीयः
Thri kAla vidhE

Pease see 360. त्रिकालविद 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 Thrikaalagyani = त्रिकालानी..

Praise to B²aGhavAn who is deserving to be praised, worshipped, eulogized and held in highest esteem (= sthOthrE, स्थोत्रे)

372 उँ स्तोत्रेः नमः ।
धूम स्तोत्रेः तृतीयः
SthO thrE

Praise to B²aGhavAn who is glorious, praise worthy and to be celebrated, (Sthavam स्थवम् is particular type hymns / praise/ eulogy For example: KumAra Sthavam)

373 उँ स्तव्याः नमः ।
धूम स्तव्याः
Sthav yAya

Praise to B²aGhavAn who is pleased by singing Hymns. (SIOkAs श्लोक, sthOthrAs स्तोत्रम्, sthuthi स्तुति and Sthavam. स्थवम् pleases B²aGhavAn
Praise to B²aGhavAn with celebratory hymns, (sthuti स्तुति hymns of prayers)

Praise to B²aGhavAn with commendatory verses (HE who is the sLoka verses HIMSELF. SthOthram are the verses + sthuthis are the words conveying praise, eulogize, worship.

Praise to B²aGhavAn who is fond of devotees praising HIM with songs and rituals that glorify HIM.

Praise to B²aGhavAn who is the STATE OF BEING, EXISITING and true. We are all HIS partial reflections

Praise to B²aGhavAn who is permanent, constant, persistent stationary, resident, permanent (=Sth²AyinE) devotees find it easy to approach HIM.

Praise to B²aGhavAn who is the Founder, establisher of the universe (=sth²Apaka स्थापक), makes the universe stand-up and the director of universe

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. (स्थूलसूक्ष्म =objectified + सूक्ष्म = unobjectified + प्रदर्शन = pradarśanam = 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)
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; Sth² aavaram स्थावरम्= a life that grows in a given place without moving (as against mobile life forms called jangamam जंगमम्); sthambam स्थंभम् = a column in a given place – nonmoving; Sth² aali paak² am स्थाली पाखाम् = cooking at the same place as fire offering ==All these are in materialized forms] sth²oola, सूलम्. Please also see Naamaas 17 & 46.
Praise to B²aGhavAn who is DEPENDABLE, stable, existing and constant AND never mutating / changing. Devotees can fully depend on the CONSTANT energy source (=स्थिरम् sthīram)

388 ऊँ 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 दा = liberal, giver, donor, ALSO tamed, subdued, mild, restrained

389 ऊँ 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 ऊँ 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 ऊँ दुरितिप्राय 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 प्र = destroyer)

392 ऊँ 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)

393 ऊँ दर्शनियाय नमः ।
DharSaneeyAya
Praise to The B²aGhavAn Who for devotees, is the Most agreeable, handsome, pleasing to see (Pleasing to have dharSaneey =दर्शनीय = DharSaneeya). दर्शनीय स्थलम् DharSaneeya sth²alam is a pilgrimage site that is worth visiting and seeing)

394 ऊँ दयासाय नमः ।
Praise to The B²aGhavAn Who is The essence of Mercy. (DhayA दया = mercy + sAra सारा= essence). B²aGhavAn is also Dhya sAgara दया सागर. ocean of mercy.

DhyA sA rAya

Praise to The B²aGhavAn Who is the treasure house of mercy, compassion (िनिध nidhi= treasure house)

DhayA nidh²ayE

Praise to The B²aGhavAn Who is (दुिव Ō gāhъ = durvigaha = dangerous and difficult (to demons)) unfathomable, impenetrable, difficult to comprehend,

Dhurvi gAh yAya

Praise to The B²aGhavAn Who is also DhayA sAgara दया सागर. ocean of mercy.

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 (देवािद देवा महा देवा). All names are all vibinna prathi bimbam = िविभ = reflections of same Cosmic consciousness

DhevadhE vAya

Praise to The B²aGhavAn Who is the treasure house of mercy, compassion (िनिध nidhi= treasure house)

DhayA nidh²ayE

Praise to The B²aGhavAn Who is (दुिव Ō gāhъ = durvigaha = dangerous and difficult (to demons)) unfathomable, impenetrable, difficult to comprehend,

Dhurvi gAh yAya

Praise to The B²aGhavAn Who is (दुिव Ō gāhъ = durvigaha = dangerous and difficult (to demons)) 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

DhurA dh²a shAya

Praise to The B²aGhavAn Who is shining like a mirror We need to understand that even we the individual consciousness जीव चैत

DharpaNa S²Ob²i thAya

Praise to The B²aGhavAn Who is an EXPERT (in whatever aspects we ascribe (दक्ष =DakshA = earth; दक्ष =Daksha =alert, diligent, prompt, clever, wise

Dh akshAya

Praise to The B²aGhavAn Who is shining like a mirror We need to understand that even we the individual consciousness जीव चैतन्यम jEva chaitanyam is a mirror reflection of cosmic consciousness शुद्ध चैतन्यम sud²i dha chaitanyam.
Dhur dh² a rAya

Praise to The B² aGhavAn Who is irresistible (once you get a taste of devotion to B² aGhavAn) + unstoppable and unrestrained in battle (if we allow B² aGhavAn, to destroy the enemies discussed earlier in 31) + inevitable and absolutely necessary (for our dhArmic existence) and to be led through our life journey [Dhurdh² arA = दुर्धर = also stands for battle, a kind of hell, difficult to suffer]

DhAna S₂ ee lAya

Praise the B² aGhavAn who is High in virtue and charitable. B² aGhavAn 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 B² aGhavAn is the creator/ sustainer/ and manifests himself as nature, HE is most compassionate and liberal towards HIS creations [दानशील = DhAnaS₂ ee lA = charitable and liberally disposed. दान = DhAna= giving, act of giving, gift, donation, charity, giving away + शील = S₂ ee lA = 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 = dh² arma to mean दान = DhAna. More so, some people associate धर्म = dh² arma to mean charity. धर्म = dh² arma 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 = dh² arma = 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 dh² arma, # duty of a father/ mother = pithru dh² arma / mAthru dh² arma # duty of a son / daughter= puthra dh² arma / puthri dh² arma; # duty of husband / wife = pathi dh² arma / pathni dh² arma and so on. धर्म शील = dh² arma S₂ ee lA = 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 =dh² anahEna = 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 = dh² ana dhAna = giving exchangeable wealth (iii) धान्य दान = dh² Anya dhAna = giving edible food items; (iv) स्वरूप दान swarNa dhAna = giving gold; (v) भू(िम) दान b² oo(mi) =giving land for shelter / agriculture; (vi) go dhAna = giving milch cows; (vii) ज्ञान दान = gyAna dhAna = giving knowledge (so that they
can earn their food for rest of their life); (viii) कन्या दान = kanyA dhAna = giving daughter in marriage so that she bears progeny, guides husband in righteous path and feeds all the dependents of husband These days one can even donate blood (रक्त दान = raktha dhAna = giving blood) and body parts.

त्याग = Tyaaga = most used in connection with sacrifice and renunciation. True meaning of sacrifice is giving up something, without EVEN EXPECTING AND WITHOUT ACCEPTING ANY THING IN RETURN. Not even appreciation. Because when something is accepted in return (even if words) then, that becomes a worldly transaction. A very bad consideration received (such as appreciation for donating a land) is still a worldly transaction and not a charity. Most worldly transactions need not be for fair consideration. त्याग = Tyaaga also means gift, donation, discharge, distribution, abandonment, withdrawal, quitting, liberality on some contexts.)

dक्षिण = DakshiNa = reward, earning, remuneration, fees for services rendered. DakshiNa is a remuneration paid by us to someone who gave us some goods or services. For the same services rendered, the receiver of service may give widely different fees

(Also means sincere but rarely used with that meaning). The direction of south is also called dhakshiNa)

403 ॐ द्वादशाक्षीय नमः । ध्व ॐ यासुक्ष्मे सत्य वाल परमम देवताम ।
403 Dhwa dha sÅkṣma sA Tyaaga dhana dEva

Praise to The B²aGhavAn Who has twelve eyes. Each pair of eyes has a significance. #1 Compassion & love, #2 correction of sinful behaviour if required with punishment, #3 see the puja / praise offered by devotees with pure mind, #4 grant boons, #5 remove ignorance and darkness and #6 guide devotees to spiritual realization.

द्वादश = DhwAdhas, a = twelve + अक्ष्य Akshya = eyes.

404 ॐ द्विषद्बाहवे नमः । ध्व ॐ पात्राहव वर्ष्य देवाय ।
404 Dhwa dha saNāyakṣa v ṛṣṭya dhEva

Praise to B²aGhavAn with TWELVE shoulders (Dwi = द्वि = 2 multiple + षट् = 6) षट् changed due to grammar (joining = sandhi rules) = six (that makes twelve) + bhujam भुजाय shoulders. Shoulders denote valour, strength, power and capacity to protect.

405 ॐ द्विषद्वर्णयाय नमः । ध्व ॐ कार्याय वर्ष्य देवताम ।
405 Dhwa dha sA kArNa yākṣa v ṛṣṭya dhEva

Praise to B²aGhavAn with TWELVE long ears (Dwi = द्वि + षट् + कर्ण = कर्णम् = ears). Ears denote the ability to listen to all 12 directions.

406 ॐ द्विषद्वभावे नमः । ध्व ॐ वर्ष्य बाहु देवाय ।
406 Dhwa dha saNāyakṣa bAhv ṛṣṭya dhEva

Praise to B²aGhavAn with TWELVE whole (or fore) arms (Dwi = द्वि + षट् + bhaahu = bhaahu = bhaahu = bhaahu = bhaahu). Forearms denote ability to protect.
Praise to The B^2aGhavAn 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 + naS^anA नाशना = destroy, remove away.

Dheena san thApa naS^a nAya

Praise to The B^2aGhavAn Who is the King of all venomous snakes and reptiles. (Dhandhas^ooka दंडशूक = snake + Es^warA इश्वराय = 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

Dhandha^ooka rAya

Praise to The B^2aGhavAn Who is Heavenly, celestial, divine (=dhEvA देवा)

DhE vAya

Praise to The B^2aGhavAn who is personification divine, दिव्य = DhiviyA = celestial, heavenly, wonderful, brilliant, splendid and all the good things (words, eye sight, to hear, to feel, to smell), splendidous, play, heaven, sky, celestial regions [pl. ], divine world or anything divine, agreeable, beautiful, charming, magical, supernatural, angelic.

Dhiviya kri thayE

Praise to The B^2aGhavAn Who causes all divinity, splendour, wonder, brilliance (and eventually capable of making devotees also divine) दिव्य DhiviyA As in 410 + कृत krutha = doer

Dha mAya

Praise to The B^2aGhavAn Who is self-restraint over senses and therefore self-command to protect / guide devotees. The B^2aGhavAn Who is Also the Patience personified (दमा DhamA = patience, self-command, taming, subduing, fine, self-restraint, self-control, home, house.)

Dheerg^a vruth thAya
Praise to such B²aGhavAn who is long and steadfast, unimpaired, famous and without birth and death.

(Deerga दीघ = 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 अ दीघावेनमः || | दीघा दीघावेनमः ||
   Dheerg²a bA havE

Praise to The B²aGhavAn Who has long, heavy and steady shoulders that protect the devotees (Deerga दीघ = long (well developed, deep, sharp, long, focused) + bhaahu बाहु = forearms)

415 अ दीघावेनमः || | दीघा दीघावेनमः ||
   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 दीघ = long both in distance and time + Dhrushti धृि = vision, what we see. Dhrushti 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 अ दिवसपत्येनमः || | दिवसपत्येनमः ||
   Dhivas pathi yE

Praise to The B²aGhavAn Who is Leader / master of sun who causes dawn every day and night. Sun is called Divaa karA =िदवा करा = one who makes dawn happen). Divas is also a day. Pathi is leader, master. दिवसपत्यि as one word means sky-lord, name of Indhra of the 13th manvanthraa, Nahusha and VishNu.

दण्डोदमियतादपदिवसिंहोदद्रकितम: || दुर्लभोदमियतादपदिवसिंहोदद्रकितमः: ||

417 अ दण्डायः नमः || | दण्डायः नमः ||
   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 Naama 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 पाँण (paaNi is holding in hand.) One who is holding stick in hand. BrahmachAris also hold a stick in hand as a sign of their ASrAma अश्रम 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
identified by holding the kingdoms flagstaff (stick) मृ - दमिय dṛṣṭy-daNDa is capital punishment – death sentence

418 ॐ दमियत्रे नमः । Dhama yithrE
     द८ ॐस्मिर्य िन्यः । Praise to The B²aGhavAn Who tames, subdues and punishes wicked people (दमियु, dhamayithru = tamer, usually attributed to B²aGhavAn Siva but also applies to B²aGhavAn SubrahmaNya also).

419 ॐ दर्पायणौ नमः । Dhar pAya
     द८ ॐस्मिर्य िन्यः । Praise to The B²aGhavAn Who is The Destroyer of Pride in Evil-Minded People (दर्पयित, dharpayathi = make mad, proud or arrogant)

420 ॐ देवसिंहणौ नमः । DhEva sim haya
     द८ उौस्मिर्य िन्यः । 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 नारिसंह, नृ।संहा = man’s body with lion’s head, nails, teeth, jaws.)

421 ॐ द्रवतायणौ नमः । Dhri d²a vra thAya
     द८ उौस्मिर्य िन्यः । Praise to The B²aGhavAn Who is strict in observance of all austerities. (द्र।वAthA = steadfast, substantial and inflexible in observance of vrathAs - व्रता austerities, penance)

422 ॐ दुर्लभयणौ नमः । Dhurla b²Aya
     द८ उौस्मिर्य िन्यः । Praise to The B²aGhavAn Who is extremely rare. (दुर्लभ, DhurlaB²A = difficult to obtain, but HE is also भक्त सुलभ bhaktha sulabh²A - easy to go near subject to but can be attained by devotion, good thought + words + actions; (called त्रिकरण शुद्धी = thrikaraNa sudhdh²hī) + श्रद्धा dedication + स्राद्ध²A साधन sAD²ana (consistent practice) (please see foot note)

40 Foot note Naamaa 422

त्रिकरण शुद्धी Thre-karaNa sudhdh²hī – 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=त्री =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”.
Praise to B²aGhavAn, who is strong, inviolable, unassailable, unattainable, impassable, inaccessible, non-controllable and non-attackable, Though (=दुग PaNī DhurgamA). B²aGhavAn is inaccessible that easily BUT he can be easily accessed with thrikaraNa sudhdh² i and total devotion as explained above in naamaa 422

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 Dhdeeptha 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.

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 vis₃waroopa dharS₃anam. (However, for devotees he is always दिव्य, DhivyA delight to look at) (दुष्प्रेक्ष ShrupEksha = difficult to look at, disagreeable to looked at).

Praise to The B²aGhavAn who wears brilliant wonderful collection of adorning ornaments (dhivyA दिव्य = brilliant, mandana मण्डन = ornaments)

Praise the B²aGhavAn who destroys gambling and such evil habits / vices in us and leads us to a live a life of (Uththama purusha = उत्तम पुरुष =) a virtuous person). (दुरोधर DhurOdhara = gambling, gamester, dice-player + ग्ना 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 Naama 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) ब्राह्मचारी = 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) सन्यासी = sanyasi = one who has dropped all associations of all material manifestations such as body, mind, intellect from the आत्मन soul - sanyasi (सन्यासी - one who has dropped everything i.e. given up all material / worldly transactions)
(iii) क्षेत्रार्थयात्री = KshetraAdana yAthri = pilgrim = one who is in transit on pilgrimage and depends on others
(iv) अंगहृत, बुद्धिहृत = anga hEna, bhudhri hEna = physically, mentally challenged one who has physical or mental disabilities to protect oneself
(v) असाथ्तिमान = asAkthimaan = 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) दान = 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) चोरम 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) स्वयं जितं मई SwayArjitham Uththamam = Highest is to earn by self and spend. Earning by rendering value in return to one who gives wealth to us. (b) मद्यमां पिथरार्जितं Madyamam (wealth inherited from parents is medium for dignified life (c) ससुरार्जितं Sasurarjitham Adhī amam = wealth from in-laws is lower form of dignity. (d) सूत्रार्जितं PathniArjitham adhī amOdhī amam = Spending wealth earned by wife is lowest. (e) इतरार्जितं ItharArjitham amOdhī amOdhī amOadham =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.

Praise to the B2aGhaVAn who destroys all unhappiness (ण gna = destroys +दुः ख Dhuhk2a = unhappiness, sorrow, unpleasant, disagreeable, distress, suffering, grief, pain,

Praise the B2aGhaVAn who destroy evil enemies (ण gna = destroyer + दुर + अर = DurAri = Dhura + ari = DurAri = evil enemies. Both the words Evil and Enemy have been annotated earlier.
Praise to B²aGhavAn who is the protector of all 10 directions. (दिशा Dhis = directions (total 10 given below) पति = pathi = protector)


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)

Praise to B²aGhavAn who is Invincible, irresistible, difficult to be subdued or overcome and invincible (= Dur + jaya= दुर् जय)

Praise to the B²aGhavAn who is the HEAD / Chieftain of DhEvA's army (DhEvA देव = of dhEvAs + sEnA सेन= army + IS.a ईशा= head / chieftain)

VARIATION: Praise to B²aGhavAn who is the husband of DhevasEna (DhEvA sEnaa देवसेन dhEvAsEna = Indhra's daughter+ IS.a ईशा = husband, protector)

Praise to B²aGhavAn who is difficult to be known, incomprehensible thru mere cognitive / intuitive knowledge. Devotion and faith are required to know the B²aGhavAn (DurjnEya = दुर् ज्ञय); ज्ञ = jnEya = having to be known, to be known, to be understood, to be ascertained, to be perceived, to be investigated. The prefix दु: duhu is annotated as “difficult to “.

Praise to B²aGhavAn who is unconquerable, insurmountable [duh दु: =Difficult + athikrama अितक्रम= to be overcome or conquer, violation, trespassing, overstepping, going beyond, surpassing, neglecting, excessive, encroaching, transgressing]
Praise to the āGaGhavAn who is the lover of exuberance (one word)

Dham b²Aya

Praise to the āGaGhavAn who is highly DARING person. No one can challenge him. (or by his glances he extends mercy to his devotees)

Dhrup thAya

Praise to The āGaGhavAn Who is the conductor of all penance and related rituals done by dhEvAs. Usually nAradhA is considered देवष DhEvarishi VARIATION: Praise to The āGaGhavAn Who is Chief of all āGaGhavAn (DhEvA+ rishi देव ईशा), (DhEvA+ iS देव ईशा)

DhEvar shayE

Praise to The āGaGhavAn Who has a lot of consideration, care to oversee the welfare of divine virtuous people & DhEvAthAs. (दैव daiva= related to dhEvA, virtuous people + विच chintha = consideration)

DhEvar shyA

Praise to The āGaGhavAn Who is solely devoted to dh²arma, religiously-minded, pious, righteous. (dh²arma+ para दो para = devoted to) Please see Naama 447 for parAyaNA

Dh²arma parAya

Praise to B²aGhavAn who bestows of Wealth (धन dh²ana + दाय dhAya)
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 वध 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.

वध vardhana = granting prosperity, causing to increase, gladdening Please see Naama 233,

धर्मशोधर्मशास्त्रज्ञोधनवीर्धर्मपरायणः धनाध्यक्षोधनपतिष्ठतिमां भूततिक्षिपः ॥ ६१ ॥

धर्म धर्म= dh²arma शास्त्र शास्त्र= sAstrA

Praise to B²aGhavAn who is the head / leader / implementer /protector in-charge of DH²ARMA (being observed) [Literally धर्म ईशा dh²arma Is.a is B²aGhavAn Yama. However, here B²aGhavAn SubrahmaNya in one of his forms performs the role of Yama - dh²arma rakshaNa also.

धर्म धर्म= dh²arma शास्त्र शास्त्र= sAstrA jnAya

Praise to The B²aGhavAn one who is the all KNOWER of / knows what is right interpretation of dh²arma and sAstrAs. HE is also fully knowledgeable and conversant in dh²arma and sAstrAs. (please see foot note)

42 Foot note Naamaa 445

AT THE COST OF REPETION, this term is annotated again.

धर्म dh²arma + शास्त्र sAstrA. It is a moral code / law for righteous behavior depending on roles we have to play in our lives Then what is righteous behaviour?

धर्म 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 lOka kalyAnam (auspiciousness to all animate and inanimate in the universe) + सर्व मंदिर 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 (िविहत कर्म vihita karma vidhṛi) in vEdhAs and sAstrA) and also (ii) abstaining from performing all those actions that are prohibited (िनिष्ठ 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 AstRA? 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 + traya=to traverse + ithi=- that path is S.Asthra. By being a devotee to B²aGhavAn SubrahmaNya, we get led in the righteous sustainable non-harming path of life.

446 ॐ धनिने नमः ।
धू तुंकिविन तोमेः ।

B²aGhavAn who is armed (with a bow / weapon) in order to protect devotees from evil (us = धनुस् = bow; धनिन् = Dh²anvin = archer, bowman, armed with bow)

447 ॐ धर्मपरायणाय नमः ।
धू त्र्योजनान्तमानतेः तस्माः ।

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 purA Na (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 धनाध्यक्षय नमः ।
धू तुंकिव वक्षय तुमेः ।

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 = adh²yaksha = manager, head, chairperson, ruler, controller, overseer, eye witness, director, warden, inspector)

449 ॐ धनपतये नमः ।
धू तुंकिव धनपती तस्माः ।

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.
Praise to B²aGhavAn Who is the Personification of Courage; worthy of prayer, steadfast, resolute, courageous, delightful (=धृित dhRti + मित mathi= intellect)

धृित 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 + मित mathi: regarded as, taken for, supposed, believed, counsel, advice, religion, vote, intuition, prescience, intention, intellect, measure,

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 dhootha = shaken, stirred etc. किल्बिश kilbisha= faults, guilt, sin, injustices, disease, offence, injury)

Praise to B²aGhavAn who is the brave KING of dh²arma in protecting dh²arma. Protecting order / justice (धम dh²arma +शूरा szoorə= brave, daring)

Praise to B²aGhavAn who is fully accomplished in dh²arma. (धम dh²arma + कृत्व kruthu = doing) धर्मकृत्व = dh²arma kruth =virtuous, maintenance of order, doing one’s duty, virtue, fulfilment, moral / religious observance

Praise to B²aGhavAn who is fully knowledgeable and conversant with dh²arma, pious, knower of law / duty, (धम dh²arma +विद्व vid = knowledgeable)
Praise to B^2aGhavAn Who is Very Stable like the pollster (dh^2ruva- fixated) in protecting the devotees who surrender un to his feet. Pl see Naama 9

Praise to The B^2aGhavAn Who Gives; the B^2aGhavAn 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) [धा = dh^2Athra = vessel, holder, receptacle]

Praise to B^2aGhavAn who is Wise, intelligent, learned personified (one word)

Praise to B^2aGhavAn who himself traverses the path of dh^2arma (/ observes the Laws of, honest, virtuous, fulfilling one’s duties. धर्म = dh^2arma is easily obtained by those observing dh^2arma (the code of life for each role and stage) with steadfast mind. (Chaarini चारिणी is the observing traversing the virtuous path of धर्म dh^2arma -)

Praise to The B^2aGhavAn Who bestows of all blessings, wealth, good fortune, opulence, (one word) [धन्य = wholesome, wealth, virtuous, treasure, rich, thankful, fortunate, blessed]

Praise to B^2aGhavAn 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)

Praise to B^2aGhavAn who himself observes all austerities and penances, firmly, resolutely with steadfast mind. B^2aGhavAn is easily obtained by observing austerities with steadfast mind. (प्रता vratha = penance etc. + धृत
dh²rutha: observe) [धृत्रत = dh²rutha vratha = of fixed law & order, maintaining law & order, firmly, resolutely, faithful, devoted, attached, being accustomed to]

नित्योत्सवोत्सवविपोपंतीनिपोरणिशालात्मकः निरवधीनिराधारोनिष्कल्पकोनिरर्जनः II 63

Praise to B²aGhavAn on whom is immoratl, everlasting, constant and for whom we can celebrate festival every day. Praise to B²aGhavAn who is always in a celebratory energy, always delightful. (निल Nithya = daily, eternal. Immortal, + उस्तवा uthsavam = festive)

[Other meanings of 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]

Praise to B²aGhavAn who is always contended, satisfied, gratified. (निल Nithya = eternally + तृप्ता thruptha = ever satisfied. Nothing is missing for HIM, in HIM)

Praise to B²aGhavAn who does not have any attachment, stainless, sinless, un-smeared, (निल: antonym + लेपा lEpA attachment, food, unguent, stain, spot, impurities, glue)

Praise to B²aGhavAn who is steadfast bound, consciousness (nih िनः antonym + आत्मा aatma = consciousness)

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 are PURE and beyond even debate (nih िन: antonym + avadya all accusations, blames, vice, disagreements, inferiorities)

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 are PURE and beyond even debate (nih िन: antonym + avadya all accusations, blames, vice, disagreements, inferiorities)
Praise to B^2aGhavAn who needs no support, no prop and HE himself is a support and a prop to devotees (nih निनः antonym + adh²ArA आधार = support)

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who has no blemishes, stainless, innocent, immaculate (nih निनः antonym + kalan गक्ला stain, impurities, dirt, blots, stains etc.

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who is supreme being, simple, pure, spotless, void of passion, pure, unstained. Untinged, free from falsehood, void of any blemishes or scars (nih निनः antonym + anjana अज्जन = paint, ointment, colouration)

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who does not have the “ME / MY” ownership- no selfishness (nih निनः antonym + mama मम – “me” first, mine, my and such selfishness, possessiveness, attachments, interests, worldly connections)

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who is humble, with no egotism, free from pride, (nih निनः antonym + aham अहम् = me first, mine, my and such selfish + kAram कारम् = attitudinal position) aham kAram अहम्कारम् as one word denotes, me first attitude (which becomes arrogance eventually), my people, my things, mine, my possession.

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who does not have any attachment, no confusion, no bewilderment (nih निनः antonym + mOhi मोहि = finite nature of enjoyment. )

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ

Praise to B^2aGhavAn who is Free from calamity, Free from inauspicious, Free from danger, secure, peaceful, happy. guileless, honest (nih निनः antonym + upadhrava उपद्रवाय calamity or affliction, not visited by danger or adversity, lucky, happy, undisturbed, free from hostile attacks. Free from distress or tyranny. causing no affliction.

469 ॐ निषकलक्ष्य नमः । निष तीक्ष्य स्वबोधन स्तम्भ
470 ॐ निरजनाय नमः । निरा तिक्ष्य स्तम्भ
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 if Blissful, the same can be extended to others. (निथ्य Nithya = daily, always, ever + आनंद = blissful. Please see Naama 16 for non-dual bliss)

476 ॐ निरात्माय नमः ।
Nira than kAya

Praise to B²aGhavAn who is comfortable, healthy, free from fear, free from insecurity, free from ailment honest (निथ्य नित्यः antonym + अत्माय Athankam = fear, insecurity, ailment etc.)

477 ॐ निश्चर्पणमाय नमः ।
Nish prapan chAya

Praise to B²aGhavAn who is being real, beyond the universe in materialized form. – beyond expansion, beyond manifoldness, (निथ्य नित्यः antonym + prapancham प्रपन्धम् = copious expansion of universe, manifestation). (we must understand that B²aGhavAn is beyond any description using known boundaries, space and time dimension). Universe is brahma swaroopa but B²aGhavAn has no need to materialize as universe. Brahma/ can just exist as शुद्ध चैत्य प्राप्तम् sudh dhA chaitanyam, cosmic consciousness in sookshma form (unobejctified, non-materialized सूक्ष्म / अव्यक्त)

478 ॐ निरामाय नमः ।
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. निरामय nirAmaya is one word=secure, causing health, healthy, untainted, complete, well, entire, infallible, wholesome, free from illness, pure, health, welfare, freedom from . (निथ्य नित्यः antonym + अमाय amAya =not cunning, not sagacious, free from deceit, guileless, absence of delusion or deceit or guile, indigestion, sickness, disease

निरवद्वोनिर्देशीकृतिशौल्मलात्मक: नित्यानन्दोनिर्जीवशौलिनिः स्फोटिनगमस्तुः: ॥ ६५ ॥

479 ॐ निरवद्वाय नमः ।
Niravadh yAya

Praise to B²aGhavAn who has no end, no boundary, limitless. (निथ्य नित्यः antonym + अव्यय avadya disagreeable, not to be praised, fit to be condemned, blamable, low, inferior, blame, anything blamable, shame, want, disgrace, imperfection, vice, censure, (निरवधy = niravadhya = unobjectionable, non-blamable, excellence, high number, stainless)

480 ॐ नीरीयाय नमः ।
Niree hAya
Praise to The B^2aGhavAn Who is desire-less, inactive, indifferent (nih निहः antonym + Eeha ईह = desire) (nirEha = without any desires of worldly transactions or the fruits / rewards of such transactions.

481 ओ निदर्शाय नमः। दुः किं त्रिपुष्वान तपस्म। Nirdhar s\textsubscript{2}Aya

Praise to B^2aGhavAn who is not (so easily) visible as HE is pure consciousness sudh\textsubscript{2}dha chaitanyam (nih निहः antonym + dhars\textsubscript{a} = दर्श = view, appearance, look out, show, appearance, look,

482 ओ निर्मलात्मकाय नमः। दुः किं निपुष्वान तपस्म। NirmalA th ma kAya

Praise to B^2aGhavAn - personification of clarity, purity, having no desire, devoid of any dirt and purest consciousness (nih निहः antonym + mala मल = impurities + Atmaka = आत्मक = consciousness,

483 ओ निथ्यानन्दाय नमः। दुः किं निपुष्वान तपस्म। Nithya nan dhAya

Praise to B^2aGhavAn who is always blissful and hence can extend bliss to devotees Probably one of this is Nithya निथ्य = daily + आन्द = bliss + dhAya = giver. B^2aGhavAn is also Nithya निथ्य + Anna अन्न = food + Dhaayaka -giver)

484 ओ निरीशाय नमः। दुः किं जरिष्वार तपस्म। Nir jare s\textsubscript{2}Aya

Praise to B^2aGhavAn the leader who never gets old, immortal, ever young, imperishable, always fresh, nectar and leads young (soldiers) [Who fight the enemies annotated in Naama 31]. Always young. (nih निहः antonym +jara जर = old + IS\textsubscript{a}a ईशा leader)

485 ओ निसाङ्गाय नमः। दुः किं जरिष्वार तपस्म। Nihsan gAya

Praise to B^2aGhavAn who is not attached to any, indifferent, unselfish, unobstructed, moving freely, detached, liberated, unconnected, disinterested, renounced. (please see foot note)

43 Foot note Naama 485

This is an important concept that deserves good understanding. Whereas शुद्ध चैतन्यम् = sudh\textsubscript{2}dha chaitanyam = cosmic consciousness exists even without visibility, emotions, name and shape, (Pl see Naama: 1) we exist with all 5 and subject to emotions which is pendulum swinging action. How do we then the 4 dimensions other than existence and merge with EeS\textsubscript{a}wa? Aadhi Sankara in Baja GOvindham verse 9 says Sath SangathvE nihsangatvam. NihsangatvE nirmOhatvam, NirmOhatvE nischali thathvam and nischali thathvE jEvan mukthi. (सत्सागर निःसागर, निश्चलत्व निश्चितत्व जीवनमुक्ति: ॥ ॥ Nischali thathvam – not moving like pendulum between dualities of likes and dislikes, joy and sorrow; satisfaction and frustration; despair and violence and ignorance and enlightenment. To achieve that Aadhi Sankara says Nischali thathvam is required. And B^2aGhavAn grants us that capacity. So what happens if pendulum action between the
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 ।
80 निगमस्तुताय नमः ।
Nigama sthu thAya

Praise to B²aGhavAn who is praised, worshipped, kept in a high status (=sthutha स्थुता) by and in vEdhAs (=निगम, nigama) In effect B²aGhavAn is NigamAnthara निगमान्तर (निगम + अन्तर) = the core of vEdhAs, innermost message of vEdhAs. Knowing B²aGhavAn is same as knowing vEdhAs.

487 ॐ निष्कटकाययामः ।
80 निष्कटकाययामः ।
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 िनः 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 निरालम्बाययामः ।
80 निरालम्बाययामः ।
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 िनः antonym +आलंब आलamba = prop, receptacle, hook, platform hanging down, support, depending on or from, that on which one rests or leans)

489 ॐ निष्प्रत्यूहाययामः ।
80 निष्प्रत्यूहाययामः ।
Nish prathyU hAya

Praise to B²aGhavAn who is unobstructed, unimpeded, irremediable, free (nih िनः antonym +प्रत्यूह prathyUha = impediment, obstacle, interruption.

490 ॐ निरुद्वाययामः ।
80 निरुद्वाययामः । ४०
Nirudh b²a vAya

Praise to B²aGhavAn who has no birth (always existing, beyond birth and death (nih िनः antonym +उद्वाय =being born, arise, existence, produced from, coming from)
Praise to B²aGhavAn who is Continual, perpetual, constant, everlasting, eternal, uninterrupted, infinite (=Nithya निथ्य). Nithya could also mean daily but that also indicates a continuity.

Nithya kalyãNAya

Praise to B²aGhavAn who is always positively auspicious (न्यथा = regular, definite, assigned, abstemious, put together, held back, settled, dependent on, restrained, suppressed, positive, sure, contained or joined in, held back or in, steady, restricted, curbed, invariable, disciplined, fastened, quite concentrated upon or devoted to, limited in number, strict, customary, self-governed, tied to, measured, established, connected with, certain, usual, organs of sense [pl.], constant, fixed, certain, held down, checked + कल्याण = kalyãNAm auspiciousness.

Nirvikalapa Naya

Praise to B²aGhavAn who is non-wavering, without any alternative, free from any changes (with time), free of doubts, free of differences, has NO determination / boundary / form / alternative / conditionality / hesitation / reflection / dependence / determinants / debate’s / deliberative / distinctions.

NirAsra yAya

Praise to B²aGhavAn who HIMSELF being the completeness, universe, infinity, all inclusive, HE needs no separate resting place / residence / receptacle / help / support. Praise to B²aGhavAn who can be alone all by HIMSELF and yet be a complete pUrNam पूण (nih = िनः = antonym + आया Please see Naama 55

NEthrE

Praise to B²aGhavAn who is the leader, Conductor of the universe, the eye witness of all that happens (नेतृ = nEthrum = eyes)

Ni dh²ayE
Praise to B²aGhavAn who is the treasure chest of all wealth (physical, emotional, material, spiritual), reservoir and HE is the ONLY wealth we humans need.

497 ॐ नैकरूपः नमः ।
Naika roop pAya

Praise to B²aGhavAn who appears in infinite forms (as it suits our taste / out of illusion - lOka maya to ensure nature's survival) (न na = not + एक Eka = one+ रूप roopa = form). HE can't be bound in one roopa. This is to facilitate each individual to choose a form to focus and meditate and do penance depending on individual's state and choice.

498 ॐ निराकारः नमः ।
NirA kA rAya

Praise to B²aGhavAn who is formless, shapeless, universal spirit, indistinct, incorporeal (nih = िनः  = antonym + आकारा AkArA = form, size).

499 ॐ नदीसुता: नमः ।
Nadhee su thAya

Praise to B²aGhavAn the son of a river GANGA (नदी Nadhi river + सुता Sutha= son) discussed in the 300 & 677

500 ॐ पुलिन्दक्षणारमणः नमः ।
Pulindha kanya ramaNAya

Praise to B²aGhavAn who enjoys the company of Sri Valli (daughter of mountain tribe) In this context pulindha means KING of the tribe of MOUNTAIN people. Pulindha kanya पुलिन्दक्षणार = the daughter of the mountain king - SRI VALLI. Ramana =रमण = husband, charming, delighting =the enjoyer.

501 ॐ पुरुजितः नमः ।
PurujithE

Praise to B²aGhavAn who can conquer any and many at the same time. (purujith पुरुजित = conquering many at the same time) Conquering actually means conquering the hearts of true devotees, guide them to virtuous + divine life and help them overcome their enemies (shat ari षट् अ = Please see Naama 31)

502 ॐ परम्प्रियः नमः ।
Parama pri yAya

Praise to B²aGhavAn who is dearest, highest, excellent, most distant, supreme chief, we could rejoice exceedingly high. This could mean B²aGhavAn is dear to B²aGhavAn Siva (परम parama = most supreme, primary, absolute truth, that can’t be destroyed. In this context could mean B²aGhavAn Siva + प्रियः priyAya = dear to B²aGhavAn Siva.

VARIATION: B²aGhavAn is dear to all known beings and beyond. The word परम parama can also be used to convey extreme limit, highest point, remotest, profound, last, very, most distant, most prominent, most excellent, very great, chief part or matter or object, in the highest degree, excellently, excessively, very much,
AND ALSO to convey both extremes like, highest - lowest, best - worst, superior - inferior better or worse than, most conspicuous or least visible.
Praise to ḌvaGhavAn who can bestow complete (= पूण, PoorNa) virtuous consequences (= पुण्य PuNya). That means ḌvaGhavAn takes us in a virtuous (dharmic) 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. पूणमः पूण्यमिदं पूण्यसूर्यासुद्रवते। पूणस्य पूण्यमादय पूण्यिवाविषयते || PuNnam-Adah PuNnam-Idam PuNnAt-PuNnam UdhachyatE |PuNnasya PuNnam-Aadaaya PuNnam-Eva-Avashissyate. ||

That = Adah = Outer World) is PoorNa (Full with Divine Consciousness).

This = Idam = inner World) is also PoorNa (Full with Divine Consciousness);

PuNnAt = From PoorNa is (UdhachyatE =) manifested PoorNa (PuNnam). (From the Fullness of Divine Consciousness the World is manifested,

Taking (Aadaaya) PoorNa (PuNnam) from PoorNa (PuNnasya), PoorNa indeed remains (PuNnam-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 = पूणम् =”COMPLETENESS” = all-inclusive universe = is same as cosmic conscious, pure consciousness, collective consciousness, primordial energy, indestructible energy.

507 ॐ पुण्याकराय नमः । PuNya karAya

Praise to ḌvaGhavAn 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 । PuNya roo pAya

Praise to ḌvaGhavAn 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 । PuN yAya

I bow to the ḌvaGhavAn who is the PUNYA = virtuousness; HIMSELF.

510 ॐ पुण्यपरायनाय नमः । PuNya parAya nAya

Praise to ḌvaGhavAn 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.

पुण्योदयःपरल्योति:पुण्यकृपपुण्यवर्धनः ।परानन्दःपरतरं:पुण्यकीर्तिःपुरातनः ॥६९॥
Praise to B²aGhavAn who makes PuNya emerge, come up, ascend, elevate and each of us get guided/ elevated in performance of PuNya karma (PuNya पुन्य + udaya उदय = emerge, rise)

Praise to B²aGhavAn who is (परम् = param =) greatest and supreme + (ज्योतिष = jyOthish) astrologer, astronomer, who keeps the universe in motion in a stable condition

Praise to B²aGhavAn who makes us act right and perform virtuous meritorious actions PuNya KArYa (Please see 147 for discussion on PuNya). (puNya पुन्य + kruth कृते= doer. Similar to Naamaa: 411 िदाकृतये Dhiviya kri thayE and Naamaa 454 अ थर्मकृते dh²arma krithE

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 पुन्य puNya and 233 for vardhana augmenting.

Praise to B²aGhavAn who is the SUPREME BLISS (para पर + AnanDhaya आनाद्या). 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).

Praise to B²aGhavAn who is beyond space dimension, superlative, farthest. (परतर = parathara = superlative and comparative), परातरम् = paratara = further away,

Praise to B²aGhavAn who is bearing that (कीित = keerthy =) auspicious, celebrated, famous, renowned, glorified name, reputed, lustrous name chanting of which leads us to (पुन्य = puNya =) virtuous activities.
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)

Praise to B²aGhavAn who has bright, propitious, gracious, form (प्रसन्न Prasanna + रूप roopam)

Praise to B²aGhavAn who is worshipped in snake form (पन्नग pannaga = moves in wavy motion, serpent,) in many parts of India

Praise to the B²aGhavAn who removes all worries of devotees who surrender to HIM. (प्रार्थना Prarthi = surrendered + आर्ति Arthi - devotee desiring release from sufferings and miseries + हर har - 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 atma 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 (हर hara) happens when we surrender, lose the “I” identity and submerge.

B²aghavath gEtha 18:66 मामेकं शरणं \(\text{VARIATION 1: Praise the B²aGhavAn who skillfully removes all our pain, grief, injury. (pranatha = revered, clever, skillful, humble, respectfully bowed to, + aarti = grief, mischief, pain, injury + हरा 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 + ताित tharthi = belonging to 3rd part + हरा 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).}

Please see Naama 506. Praise to B²aGhavAn who is infinity, complete, nothing lacking. Whatever added or subtracted doesn’t change anything to B²aghavAn.

Praise to B²aGhavAn who is the son and delight of Goddess PArvathy. (नन्दना nandhana =delight on seeing son).

Praise to B²aGhavAn who is breathing all the time (पूता poothaathma taken as one word). 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.

527 ॐ पूतात्मने नमः ।
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.

Poo thath manE
527 ॐ पूतात्मने नमः ।
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.

Poo thath manE
527 ॐ पूतात्मने नमः ।
stinking. In other words, B^2aGhavAn is the Athman अथ्मन् that makes a body capable of holding life in to a human with pure mind.

Praise to B^2aGhavAn who is the Parama purusha -the first, greatest, farthest immutable truth. sudh^2 dha 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 Naama 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 Siva temples in South of India, there is a small idol kept behind B^2aGhavAn Siva’s sanctum sanctorum called lingOdhbava = लिङ्गोधब्ब. The top of head (called Sijras 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. B^2aGhavAn vishNu – protector / sustainer of life- is shown searching downwards and B^2aGhavAn 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 B^2aGhavAn Siva; the “laya kAraka= लय कारका “- one who is responsible to absorb the individual life and merge it with cosmic energy. B^2aGhavAn Siva in turn, asked these two that one of them should go in search of 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 परिच्छेद or परम पुरुषा. Naama 126 contains annotation for पुरुषा =purusha as quoted from तैित्रीय उपनिषद =ThaithrEya upanishadh. Please also see Naama 531 below].

During each cycle of CREATION to ANNIHILATION, the span of which may be millions of years, B^2aGhavAn Siva 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 मस्य 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”

Praise to B^2aGhavAnwho himself is The Supreme Spirit. The breath of life, vitality, principle of life
Praise to B²aGhavAn who is the source and origin of all manifestations, life, moving, non-moving, material and unobjctified creations. (प्रमव 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.

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 Naama 532:
This leads to a question as to why the Brahman started to get divided / mutated / evolved in to space, fire, water, matter, life forming all at once; instead of remaining Non-DUAL. sudh² dha chaitanyam itself. What is the “Cause (KAARANA- कारण) of para-chidhrUpa परिचू प प to manifest itself as
(1) Siva –Parvathy शिव और शक्ति / पावकी (लय कारका sivA laya kAraka and its energy source = sakthi) for merging of jEva and sudh² dha chaitanyam;
(2) Vishnu- Lakshmi = विश्व लक्ष्मी (स्थिति कारक sthithi kaaraka and the provider of all wealth needed to sustain / protect) protection / sustenance and
(3) Brahma – Saraswathi = श्री सरस्वती (जनन कारक janana karaka Creation and the intelligence to be installed in living things to sustain self and species)?
One explanation is: तत्स्यानन्तरमि कामं सम्पद्धत इदं सुप्रेर्यमिति द एक्ष्यां बुद्ध्यापयेति (Tasyaan tharnamasi kaamah sama padyatha idam srijeuam ithi Sa Aikshatha bahunbyam prajaayeyethi) it is of HIS own will / desire, the ONE became many.
And there is another explanation that the single entity एक्ष्यं - with no dual existence, could not bestow love, mercy because there was no duality and that is the reason परिचू प the primordial roopa decided to mutate in to what we see as this world.

Praise to B²aGhavAn who is delightful, pleasing, pure and clear (Please see Naama 519)

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 spashtha =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).
Praise the B²aGhavAn who is far in to the origin of time, extreme bliss, cosmic consciousness, far beyond the bhoolOkam what we see, hear and perceive, capable of guiding us in this world (= IHA = इह)–and guiding us rightly to (= PARA = पर) the world afterwards. Without virtuous effort one can’t fathom B²aGhavAn’s nija swaroopam (निज स्वरूप) i. e true form of limitless, unbounded by space / time.

Praise to B²aGhavAn who is the master, chief, head, owner of my life (parivruda parivrooda = superior, overseeing Lord).

Praise to B²aGhavAn who is the primordial cosmic consciousness (परम Parama = extreme and supreme + आथ्मने = consciousness). (please see naamaa 528. Actually Agni Sthambam is associated with B²aGhavAn SubrahmaNya. The sthambam though is translated as a “Column “, it simply means the ENERGY SOURCE with is in pure consciousness form, intense and contained in itself in a suitable geographical form. Probably the super massive black hole that not only contains matter and space but also all other black holes) Since B²aGhavAn SubrahmaNya was also born as Agni pindam, the same logic is applied to B²aGhavAn. There are five brahmas (pancha brahma) known as Brahma, Vishnu, Rudra, EEṣAna and SadhASiva “. The moolam / seed for all the chaitanyam is B²aGhavAn SubrahmaNya HIMSELF)

Praise the B²aGhavAn who is the chief or highest meaning, the highest object, the supreme good. Para also means different as in पर Para lOka (other world) and Iha lOka (world we live). Para arth²a also means
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 ।

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 dharS, a nAya

541 ॐ पवित्राय नमः ।

Praise to B²aGhavAn who is pure, chaste and also gives us purity in heart. (= pavithrA पवित्रा)

542 ॐ पुष्टिदाय नमः ।

Praise B²aGhavAn who BESTOWs us strength, nourishment, development, opulence, maintenance, support, growth and prosperity to living creatures. (=pushti, Pushti पुष्टि + dāy = dhAya = giver)

543 ॐ पूर्विय नमः ।

Praise to B²aGhavAn who is complete in HIMSELF and a fully accomplished person. (=पूित poorthy) B²aGhavAn acts to fill the void in us and make us also complete. Poomnam, poorthy, infinity all signify more or less same. Poorthy however also means accomplishment, completion, reward, filling to the brim etc.

544 ॐ पिंगलाय नमः ।

Praise to B²aGhavAn who is the bridge between this life IHA इह and after-life PARA पर. VARIATION: he is considered the Pingala िपंगला- 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 VAṣuDev. 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 Muladhāra, 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 Muladhāra, 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 Muladhāra chakra to Sahasrara chakra at the crown of the head.

The kanda in Muladhāra chakra is the meeting place of the three main nAdis and is known as Yuktha Thrívēni (Yuktha: “combined”, thrí: “three”, vēni: “streams”). In Muladhāra, 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 Muladhāra 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 Thrívēni (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 Sahasrāra, 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 muladhāra 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.

**Purushārtham**

Praise to B²aGhavAn who (वर्धना =vardhana =) augments, INCREASES strength, nourishment, growth, maintenance, support, development and prosperity in living creatures. पुष्टि पुष्टिः nourishment + Please see Naama 233

Praise to B²aGhavAn who destroys the pApa पाप vAsanAṣ - 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.

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 pASa पाश = rope + dh²aari धारी = holder and he uses pASa to extract life out of a living person. Here it denotes that B²aGhavAn SubrahmaNya is all inclusive infinity purNam.

Praise to B²aGhavAn who “teaches a lesson” to “AsurA” s (demons who are careless, intoxicated and following adhäarma (pramththa प्रमथ्त =intoxicated + asura असुर demons = Sṣiksha शिक्षक teach) The real import is that B²aGhavAn guides us away from demonic tendencies
Praise to B²aGhavAn - the greatest purifier (=pAvana पावन) of impurities in thoughts, words and actions. The pAvana पावन also stands for water (life giver), sanctification, fire (Agni – dhEvA of fire, and cow.

Praise to B²aGhavAn who is pure, saintly, clear, bright, shining; Fire, like gold (= pAvaka पावक) Praise to B²aGhavAn who guides us to become a (pAvaka = पावक) get purified from sin / person purified by religious abstraction or one who

Praise to B²aGhavAn who is the most worshipful and to be honoured (=pujyAya पूज्याय) Praise to B²aGhavAn who is complete BLISS (= pUrNA पूणा + AanandA आनंद) (both terms annotated earlier)

Praise to B²aGhavAn who is the supreme being, who is superior to superior, who is senior to senior, who is better than the best (= parAthpara परा इतर पराथरा) totally transcendent.

Praise to B²aGhavAn who is full, strong, resounding, magnificent, splendorous, complete, abundant, rich, splendid (=pushkalA, पुष्कल) (Also means other adjectives : resonant, purified, powerful, numerous, loud, full, excellent, copious, best, many, much

Praise to B²aGhavAn, most distinguished, most excellent chief and first in the great lineage of ancestors. (in other context the word प्रवर्त = pravaram means the following: invocation of dhEvA of fire at the beginning of a sacrifice, series of ancestors, race, principal, particular high number, family, eldest, cover, call, distinguished by, eminent. (please see foot note)

---

50 Foot note Naamaa 555
We would have heard of pravaram वरम् as a declaration of lineage in marriages from both boys and girls side. This practice was started so that the boy and girl have different chromosomes. As per our S, AsthrAs, the boy and girl must be 7 generations apart so that the children born out of that wedlock do not have congenital challenges. So in marriages, they used to read 7 generations. These days, most people do not know the great grandfather / great grandmother. So they stop with minimum 3 generations. Beyond 7 generations the X and Y chromosomes are different enough to ensure cross pollination. परमपर ParamparA is the lineage of 7 generations.

556 उँ पूर्वा नमः ।
Praise to B²aGhavAn who is first, foremost, first in line, old and ancient (=poorvा पूवा)

557 उँ पितृभक्ताय नमः ।
Praise to B²aGhavAn who is extremely respectful and devoted to PARENTS. (पितृ pithru = parents + भक्ति = b²akthi = devotion)

558 उँ पुरोगमाय नमः ।
Praise to the B²aGhavAn who is the leader preceding everyone else. (पुरोगम purOgama = Leading, preceding, going before)

559 उँ प्राणदाय नमः ।
Praise to B²aGhavAn who is the life giver (प्राण = prANa = breath, life force + दाय = dhAya = giver), (The word प्राण = PrANadhA = cheer, applause, acclamation, saving or preserving life, deadly, giving breath, murmur or sigh of rapture, shout, roar, blood, water based on context)

560 उँ प्राणिजनकाय नमः ।
Praise to B²aGhavAn who is provides the first breath of life for every creature born (प्राणि prAni = life forms+ जनका janaka = father / provider of first breath to new born).

561 उँ प्रदिश्टाय नमः ।
Praise to B²aGhavAn whom all devotees "fix upon": in their heart (Pradishta = प्रदिश्टा = also means installation. Ordained, fixed, indicated)

562 उँ पावकोद्रवाय नमः ।
Praise to B²aGhavAn who is ordains, fixes, indicates
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 = arise from).

Please see name 538. In 538, we saluted B²aGhavAn as the primordial cosmic consciousness with no shape / form or such limitations. This is called अरुप 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, ख्यातिकृत्वा = swaroopam (auspicious form) attached to it. If ख्यातिकृत्वा =swaroopam = pleasing, likeable form has to be given to the para Brahma, it would be that of B²aGhavAn SubrahmaNya.

Praise to B²aGhavAn who is the (कारण = kAraNA=) CAUSE of (परम = parama =) all and beyond, highest primary (ऐ = IS =waraya=) leadership, prosperity, care

Praise to B²aGhavAn who bestows immense growth to others (पर for others + ऋद्दियाः accomplishment + द giver) (please see foot note)

51 Foot note Naama 565
TRUE IPMORT of this naama: 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 + अर्द्ध - 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).

अर्द्धिष्ठु = ardhidh²ishlyu = desirous of increasing or making anything prosperous
परार्द्ध = parArɒd²a = highest number and more remote of opposite half.
अदित = ardhitha = afflicted, pained, killed, injured, requested, wounded, disease.
अर्थ = Arɒd²a = 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.
पराध = \( prArDH^a \) = more remote or opposite side or half, highest number, number of mortal days corresponding to 50 years of brahmA's life

566 ऋ पुष्टिकराय नमः ।
ध्वनि भवेन्द्र सत्प्रत्येकः ।
Pushti ka rAya

Praise B^2aGhavAn who makes strength, nourishment, growth, maintenance, support, development and prosperity happen in living creatures. (पुष्टि pushti = nourishment +करा kara = doer. As combined word it also means causing to thrive and grow.

567 ऋ प्रकाशात्मने नमः ।
ध्वनि वर्षिनान्तः श्रीमोक्षः ।
PrakA S,Ath manE

Praise to B^2aGhavAn of effulgent aatma form. Aatma or soul is energy and needs a body to become a life. (प्रकाश = prakaS = Brilliant, shining, lustre. Bright, the very best of something. Openly (transparently / visible to others) +आ aatma)

568 ऋ प्रतापवते नमः ।
ध्वनि प्रतापः सरस्वतिः देवः ।
PrathApa vathE

Praise to B^2aGhavAn who is glorious, dignified, valorous, powerful and mighty (=प्रतापवत् PrathApavath = glorious, majestic, splendid, powerful)

569 ऋ प्रज्ञारः पुरुषः पृथुपरा क्रमः ।
ध्वनि प्रज्ञापरा नमः ।
PrajnA pa rAya

Praise to B^2aGhavAn 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 ऋ प्रकृतियाँय नमः ।
ध्वनि प्रकृतियाः सत्यप्रकृतिः ।
Prakrishtar th^2aya

Praise the B^2aGhavAn whom we seek as superior leader to lead us in virtuous path in life. [प्रकृति Prakrushta = Protracted, long, lengthy, Superior, distinguished, excellent, eminent, exalted. principal Chief, + अर्थ arth^2a = object of desire, sense, wealth, asset, meaning].

571 ऋ पृथुच्छे नमः ।
�्वनि प्रसिद्धिमयं देवः ।
Pru th^2u 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 पृथुपराक्रमय नमः । पृथुपराक्रमय नमः ।
 दो विक्रमोत्सरे सदाम् ॥

573 ॐ फणीश्वराय नमः । पंचीयस्वरा नमः ॥
 दो विक्रमोत्सरे सदाम् ॥

574 ॐ फणिवराय नमः । पंचीवराय नमः ॥
 दो विक्रमोत्सरे सदाम् ॥

575 ॐ फणामिणिवभुषणाय नमः । पंचानामिणीवभुषणाय नमः ॥
 पंचानामिणीवभुषणाय नमः ॥

576 ॐ फलदाय नमः । पंचालदाय नमः ॥
 पंचालदाय नमः ॥

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)

Praise to B²aGhavAn who is Head of all snakes. Generally, प²aNi EswarA = फणी ई = refers to Aadhi S,esha, आदिशेष, vAsuki वासुिक and Patanjali पतंजलि. फणी = p²aNi = snake / cobra. B²aGhavAn is worshipped in SNAKE form in many places in Karnataka, AP and north)

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, enrobing, chooser, room, alms, lover, dowry, gift, benefit, stopping, thing chosen as gift, charity, privilege, favour, circumference, election, suitor, checking, request, husband

Praise to B²aGhavAn who is adorned with NaagamaNi - which is considered extremely precious. फणामणि P²aNaa maNi = NaagamaNi = विभूषण vib²ooshanA = adorned with

Praise to B²aGhavAn who gives the fruits of (consequences of) our actions Karma p²a doYay = consequences rewards or punishments + दाय दाय = giver
Praise to B^2aGhavAn who has the “fruit” in HIS hands. Means B^2aGhavAn gives the fruits of our actions, devotion. फल = P^2ala = consequences rewards or punishments + हस्त hastA = hand. [There is a story that B^2aGhavAn got angry when Vig^2nEswara got the GyAna fruit and he was denied though he circumambulated the word 3 times as per contest rules whereas B^2aGhavAn GanEs^2a 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]

Praise to B^2aGhavAn whose side glance looks like open lily/ lotus (p^2ulla फुल= blossoming, splitting open, अम्बुज ambuja = water born flower - lily or lotus; vilOchana िवलोचन= side glance)

Praise the B^2aGhavAn 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 + उ DŽािट As soon as a devotee chants the word “phat” (similar to Astraaya Phat), praise the B^2aGhavAn 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 + उच्चातिथि utchchaatitha / उच्छातनम् Uchchaatanam = kind of charm or magical incantation + पाप pApa = sins + औघ flood of / ग्न a gna = destroy). पाप औघ: flood stream (of divine grace) instantly carrying away all our sins.

Praise to B^2aGhavAn who is Naga lOka’s (snake kingdom’s) main ornament. Naga lOka is adorned with B^2aGhavAn SubrahmaNya फिण P^2aNi = snake + लोक LOka = world + िवभुषणा vibUshaNa adorn]


\begin{equation} \text{बाहुलेय} \end{equation}
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, amleness, multiplicity, abundance, numerousness
बहुलक, =, bAhulaka, manifoldness, diversity on,

582 अौ बृहद्घृपाय नमः || फृ हा च वासम दानम ||
Bruhadho roopa dharS anA discussed in point 6 of POORVA b^2AgA and Naama 625. The form comprises everything animate and inanimate in the universe +बृहत् bruhath =gigantic, huge, massive+ Š पा roopa= shape / form

583 अौ बलिष्ठाय नमः || फृ हा च वासम दानम ||
Balish t^2Aya

Praise to B^2aGhavAn who is the Most powerful, strongest, mighty, mightiest (=बलिष्ठ, Balisht^2A)

584 अौ बलवते नमः || फृ हा च वासम दानम ||
Bala vathE

Praise the B^2aGhavAn 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 dh^2anavaan, बुद्धिमान् Budhdh^3imAn and भगवान् B^2aGhavAn 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 अौ बलिने नमः || फृ हा च वासम दानम ||
BalInE

Praise to B^2aGhavAn who is Strong powerful, robust, mighty. (=बलिन balin) Also means vehement, possessing power, dense, preponderating, powerful, prevailing, strong, accompanied by an army, mighty, intense, severely, vehemently, powerfully, well, strongly, much

586 अौ ब्रह्मोशिवरूपाय नमः || फृ हा च वासम दानम ||
BrahmeSa vishNu roo pAya

B^2aGhavAn SubrahmaNya is HIMSELF/ manifesting as / appearing to perform 3 roles: # ब्रह्म brahma – the creator of life forms # विष्णु VishNu the sustainer # शिव SivA, the laya kaaraka - one who merges us with cosmic energy. Please see Naama 361 for LAYAM. This is reinforcement of concept of भगवान् B^2aGhavAn annotated in 624. The different naamaa / name we attribute to भगवान् B^2aGhavAn is to highlight various
attributes to be propitiated. All names of Gods are mere reflections of भगवान् B²aGhavAn, the शुद्ध चैतन्यम् sudh₃ dha chaityam cosmic consciousness.

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. बुधधिः Budhdh²i = talent, brain power, perception, reason, acumen, understanding, discernment, intelligence, alert, bright-mind,, wit, point of view.

Praise to B²aGhavAn who is most exquisite intelligence ever बुधधिः 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 + वारा 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 बुधधिः 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.

बुधधिः 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.

बालूप्रबलगभूमिभारीबुधधिप्रियः। बहुशुतोबहुमतोब्रह्मणयोब्रह्मणप्रियः॥७९॥

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,
B²aGhavAn is worshipped in the form of a young person, though B²aGhavAn had taken a form very old man when he went to marry SrIValli.

Praise to B²aGhavAn who is the very core / embryo / sanctum sanctorum of Brahma thathvam (शुध चैतन्यम् sudh² dha chaitanyam). This is the essence from which Brahma is known and comprehended by seekers of cosmic truth, sudh² dha chaitanyam शुध चैतन्यम्= the absolute truth, Praise to B²aGhavAn who is the offspring, descendant of Brahma thathvam, the first manifestation of cosmic consciousness शुध चैतन्यम् sudh² dha chaitanyam. Brahma ब्रह्म + garb² a गर्ब= seed, descent, conception, kernel, fetus, inner apartment, uterus, offspring, union, fire

Praise to the B²aGhavAn who is studying vEdhAs that being so profound that even B²aGhavAn SubrahmaNya keeps on studying as knowledge keeps on expanding. When applied to a human, this term BrahmachAri means one who is yet to enter GrahasthAs / SanyAsi aS /ramam but has entered the age where one can study, learn, acquire skills. In many parts of India B²aGhavAn SubrahmaNya is worshipped as bachelor.

Praise to B²aGhavAn who is the dear and beloved of those who comprehend and have desire to know HIM. Variation. Praise to B²aGhavAn who likes learned wise men and protect them. (Budh² a बुध = those who try to comprehend him (Budh² a बुध also means, planet mercury, Wednesday, sage, wise man, intelligent, awakened person, learned man, + priyAya प्रिय = beloved. Variation:

Praise to B²aGhavAn who is very well learned, extremely knowledgeable (बहु Bahu = a lot, copious, abundant, extensive, much + शूल = S²rutha = heard, head about, that which has been heard = in S²ruthi (Please see Naama 64)

Praise to B²aGhavAn who is highly esteemed as a person of wisdom, repository of all knowledge (बहुमत bahumata =valued, having many different opinions, highly esteemed, much thought of, valued, highly regarded. बहु Bahu= as above + मत = matha= believed, advice, counsel, regarded as, supposed

Praise to B²aGhavAn who is the dear and beloved of those who comprehend and have desire to know HIM.
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 sudhī dha chaitanyam) ever in search merging is brAhmaNathvam.

Brahman is cosmic consciousness शुद्ध चैतन्यम् sudhī 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.

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.

Bala pramath²a nAya

Praise to B²aGhavAn who is the Strongest (= bala बल) in destroying enemies (=pramath²ana प्रमथान). Enemies should not be seen some designated 100% evil minded demons. The term “enemies” has been annotated in naama 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 (प्रमथनाय means the first among those who attend on B²aGhavAn Siva)

Bahu roo pAya

Praise to B²aGhavAn who is in essence HIMSELF BrahmaN (The word BrahmaN is defined in Naama 595).

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 बृहद्भानुतनूदभूताय नमः । बृहत्तिनूदभूताय तनूदभूताय । 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 bruhath = huge + भानु B²Anu = sun + तनू thanu = stretch + अद् भूताय adb²oothAya = marvellous)

602 ॐ बृहस्पतिनाय नमः । बृहस्पतिनाय तनूदभूताय । Brihath sEnA thAya

Praise to B²aGhavAn who himself is huge army and leads a huge army (बृहत् bruhath = huge + सेना sEnA = army)

603 ॐ बिलेशयाय नमः । बिलेशयाय तनूदभूताय । BileS,a 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 bilES,yaya 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

604 ॐ बहुबाहवे नमः । बहुबाहवे प्रदाता तनूदभूताय । 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 । बलश्रीमते स्रीमथेनाय । Bala S,ree 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 S,ree mathE = fortune, wealth श्रीमत = shrEmath = splendidous, 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]
Praise to B²aGhavAn who destroyed innumerable number of demons. (बहु Bahu = innumerable + दैष dhatiya = demons (who do not follow dhArmic rules) + िवनाशक vinASa = 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.

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 + अंतराल antara = intermediate space, those who know the condition of the soul within the body’, One conversant with the inner nature, interval, inner or middle part + श् स्थ Tha (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: बिला bila (hole) ड्व आर dwAra (entry), अंतर antara (infinite) अल Alan (adorn, competent) श् स्थ Tha (staying, abiding.

Praise to B²aGhavAn who (धरा = dhara =) holds (बृह =bruhath =) hugely (शक्ति = sashakti=) powerful (धनुधर्म dhinurdhara =) 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 sashakti, changes to छाक्ति = ch²akthi] (बृहद् brukth = huge, large.

Note: the छाक्ति =ch²akthi means same as chakthi = shaking, trembling, frightened, afraid, apprehensive alarmed with awe +धनुधर्म dhinurdhara = archer, wielding bow and arrow.

शक्ति = sashakti=has various meaning including power, [Yoga], power, ability, strength, power, over, sword, spear, skill, regal, 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, s.Aktha 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,
Praise to B²aGhavAn who is young, splendorous, lustrous, bright, most intelligent and fit to be worshipped. 
बाल bAla = young + अक arka-= fit to be worshipped; + द्युित dyuthi-= magnificence, dignity, gleam, flash, brilliance, splendour, brightness, majesty, shimmer, threatening, lustre; + मित mathi= intellect

610 ऋ बालाय नमः । ६१० ॐ बालाय नमः । ६१० BA lAya

Praise to B²aGhavAn who is ever young. (Please see Naama 153 = KumAa कुमार & 932 = sukumAa सुकुमार which are similar. बालयते BAlayathE means explain and describe. बालयित bAlayathi means nourish, nurture, rear.

611 ऋ बृहद्वक्षसे नमः । ऋ बृहद्वक्षसे नमः । ६११ Bruhadh vakshasE

Praise to B²aGhavAn who has Huge / large chest (बृहत् bruhath = 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 bruhath vakshas! to offer refuge /protection all devotees (वक्षणा vakshaNA = stomach / abdomen)

612 ऋ बृहद्वनुषे नमः । ऋ बृहद्वनुषे नमः । ६१२ Bruhadh dh²anushE

Praise the B²aGhavAn who HIMSELF is armed with huge bow &arrow (बृहत् = bruhath= huge) + (धनुस् / धनुष् = dh²anus / dh²anush / bow). (ष means excellent as well as destruction: is a compound from धनु + ष and means destroys enemy)

613 ऋ भव्याय नमः । ऋ भव्याय नमः । ६१३ 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 ऋ भोगीश्वराय नमः । ऋ भोगीश्वराय नमः । ६१४ 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 ऋ भव्याय नमः । ऋ भव्याय नमः । ६१५ 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. (भविष्यः भविष्यत् भविष्यत् avisyath = future).

भवाय b² Avya = 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,

In this context, B²aGhavAn SubrahmaNya is the one who destroys the birth cycles and mundane existence. When भविष्यत् भविष्यत् avisyath = 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 सiva. When elders / pundits bless us as a part of “ bestowing blessings/benediction =-aasErvachanam = आशीर्वाचनम्”, they usually say: शतमानसामन भवति: Sathaamaanam b² avathi, आरोग्यावन भव: Arogyavan b² ava (If ladies: आरोग्यावती भव: AarOgyavathi b² ava); यशस्वी भव: yasasiw b² ava / आयुष्मान भव: ayushman b² ava (If ladies: आयुष्माति भव: Aayushmathi b² ava); (For ladies) दीघसुमंगल भव dErga sumangali b² ava and such. Since b² ava भव also means सiva; one who resides in half part of अधनारीश्वर (अधनारी ईश्वर) ArdhanaRaswara, the other half part is भवावर्ती, भवावानि. Since she is the s.akthi (energy), all the blessings are coming from SAKTHI. In other words, whenever people bless, they invoke bhavAni to bless. भव b² Ava manner, sentiment, intuition, thing, spirit, prescience, attitude, emotion, situation. भव b² ava prosperity, भवति b² avathī happen, become.

Praise to B²aGhavAn who “Extends love to all those who are stuck in worldly / material existence where जे वा चाईतन्यम् (b² ava भव = whoever are living – with chaitanyam-life force in the body; also means prosperity

BhaktiGyanobhayorabhavatobhaktasupriyam: । भुक्तिमुक्तिप्रदोषोगीभागवर्धनः ।• 83

Praise to B²aGhavAn who is Easily accessible by the Faithful devotees. (भक्ति B²akthi = devotion + gamya गम्य = to be perceived / understood, destination, approach, accessible, impeding, desirable, suitable, countable, perceptible. Please see Naama 337
Praise to B²aGhavAn One who removes (destroys) devotee’s fears, insecurities (भयः भय = 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 भीिता).

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) भाव = B²Avagnya= Any word ending with वू denotes “Knower” of what precedes., we have already seen similar naamas तत्वात् (=knower of philosophy), सर्वं (=omniscient), तिरक्तत्र (knower of past-present-future), ब्रह्मचर्य (=knower of scriptures), कृत्नीतिः (=knower of diplomacy), गणितिः (knower of mathematics), रुपालक्षिणम् (knower of archeology) राजनीतिः (knower of politics) and so on. Please also see Naama 978 for. क्षेत्रस्मृतिः KshEthrangya= knower of the universe

Praise to B²aGhavAn One who is the Most beloved in an auspicious way for all devotees (भक्ति B²aktha = devotees सुिpriyA auspiciously loving and affectionate)

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) (भूक्षित B²ukthi = eating and sense enjoyment + मुक्षित mukthi = liberation (actually this is liberation from sense enjoyment and mind) + प्रदाय =pradhAya = giver

Praise to B²aGhavAn One who is Devoted to enjoyment (भोिग B²Ogi = Eating. Enjoying. Suffering, experiencing, enduring. Using, possessing, Devoted to enjoyment, opulent)

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)
One school of thought is the “B2-agha- भग” is a set of attributes / quality/ glory and “Vath- वत्” is possession (of those qualities/ attributes listed above). This is similar to terms like # guNavaan गुणवान् (a person possessing, good character); #dh2anavaan धनवान् (a person possessing wealth and hence rich, affluent, wealthy, person), # Balavaan बलवान् (a person possessing great strength and valour etc.

“B2-agha” also means crush and “vath” means ability. So B2aghavAn is a person who has ability to crush the enemies such as (raga रागा) desire (dwEśha द्वेष) hatred and (mOha मोहा) stupidity)). But these explanations do not fit in with ADVAITA – non-duality and neutrality of supreme being. beyond desire (raga रागा) hatred (dwEśha द्वेष) Therefore, the most apt and interesting meaning (at least to me) is: B2-gatE B2Athih Ithi B2aghavAn भगवान् भागते भाितः  इित भगवन्. This is already dealt with in point 7 of RANDOM THOUGHTS in Poorva b2Agam.

Praise to B2agya var dh2a nAya

Praise to B2aghavAn One who bestows of prosperity that is increasing, growing. (B2agyam: भागम् = fortunate, blessed, happy and prosperous+ vardhana= वर्धना = strengthening, growing

Praise to the B2aghavAn who is Shining, resplendent, bright, radiant, effulgent, splendid (= भाजिष्णु B2raJishNu,

Praise to B2aghavAn who is The efficient cause that promotes welfare. (भावना = B2AvanA = effecting, teaching, attitude, water, steeping, demonstration, fancy, reflection, thought, argument, apprehension, ascertainment, meditation, feeling, supposition, concept, producing.)

Praise to the B2aghavAn who is our provider & commander. (भतृ B2arthA).

Praise to B2aghavAn - all encompassing, huge, terrible, formidable form, extraordinary strength (भीमा. B2eeema)
Praise to the B²aGhavAn whose valour is All encompassing, huge, terrible, formidable form, extraordinary strength. भीम = B²eema = extraordinary strength+ पराक्रमा =a parAkramA = valour

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 (pure existence); भाित- being visible; प्रिया 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 Naama 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 अनुभूित =anub²Ui. अनुभूित =anub²Ui =sensation, consequence, dignity, beyond the knowledge gained by means of the sense / knowledge organs / text books / from any source but from memory, perception, experience. (भूित 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 Viṣṇu, Brihaspathi, a class of deceased ancestors, ground, earth, ashes.

विभूित = (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.

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. (भूित B²oothi = as in 631 + कृते kruthE= doer)

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 ॲґ ॲગ = one who enjoys using sense objects. ॲक्क्य ॲक 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. ॲक्क्य्य्य, the act / perception of enjoying.
Please see Naama 686 for annotation of karthruvam ॲक्क्य्य्य and ॲग्थरुथ्वम ॲक्क्य्य्य.

Praise to the ॲग्वाग्वाग who is the soul —fully purified and subdued and present in every Being in the Universe. ॲटावाटाव = one whose soul is subdued or purified, soul of all beings, nature of all beings.

NOTE: ॲटावालाव ॲग्थरुथ्वम also means=Body, individual soul,. Please see Naama 126. तैत्तिर्य उपनिषदः = ThaithrEya upanishadAd verse: ॲट आधिरा is a matter (physical body) in which आन्तम्भ = life can be established, invoked. (when आन्तम्भ life is invoked in a stone idol in a temple, we call that Pradishta प्रदिष्ट.
ॲट आधिरा + आन्तम्भ = purusha- पुरुष - a living being. That is also सिवम (peace). (Please see Naama 531 for PurushOththama annotation). And when आन्तम्भ -आन्तम्भ life leaves the living person’s body, it is no more called ॲट आधिरा, It is then called प्रेतम or प्रेतम (prEtham) or प्रेत (prEtha S,ariram or शव S,avam. (ॲट आधिरा 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.

Praise to ॲग्वाग्वाग who is the leader of the earth, mankind, cause of existence, (=ॲवनम्ब + ईवराय IS,vara represents leadership, protectorship, master).
Praise the B²aGhavAn one who causes dread and fear (we have to deduce that this fear is caused in the evil mind since no one is evil person but have evil mind at some point in time. (=भीकर, B²eekara

Praise to the B²aGhavAn who is भीष्म B²eesma (= terrifying, fearful, dreadful. The GangAputhra (son of ShAntanu from ganga) was also called B²²eesharma because of the dreadful vow of celibacy he takes and the terror he is to his opponent kings.

Praise to the B²aGhavAn Effecting, promoting welfare of devotees with so much of interest. (भावक B²Avaka + इष्ट Ay ishtAya both terms annotated earlier)

Best meaning in the context is Praise to B²aGhavAn One who liberates us from the world existence- helps us ascend from the mundane to divine. We can also understand that our ascending to human birth in the cycle of birth as many species is due B²aGhavAn’S grace

भव B²ava in this context is this world life+ उद्धवा Udbh²avA= rising, birth, growth, generate, produce, grow, liberate from that existence).

Praise to the B²aGhavAn who is Calming, cooling, tranquilizing, removing, ending, curing pacifying, healing “the agony, mental pain, affliction” arising in human existence. (भव B²ava = arising from life + ताप thApa = struggles & pain + प्रशान्त prASama nAya = calming, cooling etc.).

Praise to the B²aGhavAn Who Nurtures Every Being in the Universe (भूतभावन B²oothab²AvanA =creating or causing welfare of living beings)
644 उँ भोज्य प्रदायाय नमः । कृम हृद्यव पुष्करणि त्रस्तम
80 भुजु भुज्य्या ग्रासोऽः ।

Praise to the B²aGhavAn One who provides / gives food (and other objects of enjoyment) (भोज्य + B²oja food + प्रदाया pradhAy= giver) [ Bhuj भुज् is the word from which B²ojanam = भोजनम् = meals also arises]

645 उँ भूतिनिनायाय नमः । कृम प्रददकिनि त्रस्तम
80 त्रस्तम् त्रस्तम् त्रस्तम् ।

Praise to the B²aGhavAn – who is the (नाशाय = nAS₂Aya =) destroyer of (भूति = B²rAnth = insecurity, fear, confusion, perplexity, uncertainty, suspense

646 उँ भानुमते नमः । कृम भानुमते त्रस्तम
80 भानुमते भानुमते भानुमते ।

Praise to the B²aGhavAn -He is the SUN and the moon. Both fierce and energy giving (like sun भानु B²anu) and cool and reflecting (like moon मित mathi). The SUN and MOON are like two eyes of the B²aGhavAn

647 उँ भुवनाश्रयाय नमः । कृम भुवनाश्रयाय त्रस्तम
80 भुवनाश्रयाय भुवनाश्रयाय भुवनाश्रयाय ।

Praise to the B²aGhavAn for whom THE WHOLE (bhuvanam = भुवनम् =) the universe is HIS resting place. (aS₂rayam आश्रयम).

648 उँ भूरिभोगप्रदायाय नमः । कृम भूरिभोगप्रदायाय त्रस्तम
80 भूरिभोगप्रदायाय भूरिभोगप्रदायाय भूरिभोगप्रदायाय ।

Praise to the B²aGhavAn One who (Prada =) grants (b²oori = भूरि =) abundant, copious, numerous (B²oga = भोग =). Enjoyment, consumption, possession. But for HIM, we also do not have the living space as humans.

649 उँ भद्राय नमः । कृम भद्राय त्रस्तम
80 भद्राय भद्राय भद्राय ।

Praise to the B²aGhavAn who is (भद्र = B²adhra =) happy, auspicious, prosperous, blessed, favourable, kind, gracious, friendly, great excellent and foremost among chiefs

650 उँ भजनीयाय नमः । कृम भजनीयाय त्रस्तम
80 भजनीयाय भजनीयाय भजनीयाय ।

Praise to the B²aGhavAn One who is (भजनीय = B²ajaneeya =) Adorable, venerable, honourable, worthy of worship, worthy of devotion, attachment

651 उँ भिषज्याय नमः । कृम भिषज्याय त्रस्तम
80 भिषज्याय भिषज्याय भिषज्याय ।

Praise to the B²aGhavAn One who
Praise to the B²aGhavAn One who is - a doctor who cures / prevents of our illness of cycle of births and deaths (भिक्कु = B²ishak = physician (more annotation in naama 134. वारयित vArayathi = prevent.

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

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 GanEsāa

B²aGhavAn who is the greatest of all energies. and provider of energies to living beings. (महा MahA = great + शक्ति sAkhthi = power, energy). Icch²a इच्छा शक्तिः, kriyA क्रिया शक्तिः, GyAna sAkhthi ग्यान शक्तिः discussed in Naama 186

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.)

B²aGhavAn One who has the GREATEST intellect (महा mahA + बुद्धि budhdhi² = intellect) The intellect, wisdom, discretion and knowledge have been annotated in 588.

B²aGhavAn One is very powerful, very potent, very efficacious and of greatest strength or energy. And who has the greatest VALOUR (महा mahA + वीर्य वीर्या = valour)
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

Praise to the B²aGhavAn One who is the exceedingly strong (महा mahA + बला balA strength)

Praise to the B²aGhavAn One who is the greatest opulence and plenteous. (महा = maha = great + भोिगन् =
bhOgin =great enjoyment. The same rout as BhOga भोग has a slightly different meaning. HE is the opulence
and plentiful which is the source of all HE bequeaths to devotees.

Praise to the B²aGhavAn who is the greatest in trapping people in mAyA (this term discussed in Naama 328
(महा = maha = great + माियन् maayin = deceptive,
माियन् 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

Praise to the B²aGhavAn who is the most intelligent teacher. (मेधािवन् MEdhAvin= intelligent, teacher, learned
man, pundit, clever, judicious)

Praise to B²aGhavAn who is the most outstanding, greatest, unmatchable) student, (मेखिलन् = mEkalin =
BrahmachAri, religious student, wearing a girdle. ALSO name of B2aGhavAn Sziva and VishNu

MahOth sA hAya
MahA b²O ginE
MahA mA yinE
MEdh²A vinE
MEk²a linE
Maha thE
Praise to the B²aGhavAn One who is the consummation of all glories (one word)
महती 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, महत्व mahatva greatness, largeness, magnitude, greatness, emphasis, माहत्म्य mAhamtya greatness, magnanimitiy, majesty, महात्तर mahattara greater, larger.

665 ॐ मुिस्तुताय नमः ।
Muni sthu thAya
Praise to the B²aGhavAn One who is worshipped by all sages, mendicants, rishis and all good people (मुिनः muni: sages + सुते sathkutha worshipped)

666 ॐ महामायाय नमः ।
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 + माया māya = respecte, venerable अत्मना AtmanA by one self) माय to be respected or honoured, worthy of honour, respectable, venerable, honourable,

667 ॐ महान्द्याय नमः ।
MahA nan dhAya
Praise to B²aGhavAn who extends the GREATEST joy especially great bliss of final beatitude. (महा mahA + नन्द्या nandhA = delight, happiness, felicity, prosperity, making happy, rejoice, final emancipation, great bliss, great joy of deliverance further transmigration.

668 ॐ महायस्थसाय नमः ।
MahA yaSzasE
Praise to the B²aGhavAn One who is very glorious, renowned, celebrated, the Greatest of eternal success and fame. (महा mahA + यस्था yaSṭa = fame, honour, worthy, esteem, veneration, respected, splendid, divine glory, sacrificial splendor, reputation.

--------------------------------------------------------------------------------------------------------------------------------------------------------------------------

669 ॐ महोर्मता नमः ।
MahOr ji thAya
Praise to B²aGhavAn who is the strongest and powerful (महा mahA + उर्जता Urjitha =lofty, excellent, mighty, उर्जता =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 ॐ मान निधये । े ६७० अष ॐ माननिधये । े
MAna 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 +निध nidh\(i\) = reservoir, treasury, fund, buffer, storing place,

671 ॐ मनोरथफलप्रदाय नमः । ॐ मनोरथफलप्रदाय माननिधये ।
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 । ॐ महोदयाय माननिधये ।
MahO dhAyA

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 महापुणयाय नमः । ॐ महापुणयाय माननिधये ।
MahA puN yAyA

Praise to the B2aGhavAn who is very holy, greatly purifying, extremely auspicious, favourable, very beautiful. (महा = mahA=great) (पुणया = puNyA=) of all virtues /positive consequences of all actions and therefore grants puNyA to devotees on a righteous path

674 ॐ महाबलपराक्रमयाय नमः । ॐ महाबलपराक्रमया माननिधये ।
MahA bala parAkramA yAyA

Praise to B2aGhavAn whose strength and valour are greatest (महा = mahA +बल Bala + पराक्रम parAkramA = valour, energy, strength, heroism, valour, courage, attack, power, exertion, enterprise, bold advance, good deed, prowess

---------------------------------------------------------------------------------------------------------------------------------
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 मानदय नमः । 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 । 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 । MukthA mAla vib²oo sha NAya

Praise to B²aGhavAn who is adorned with (oyster) pearl garland. (muktha = an oyster pearl. + Mala = garland + Vib²ushana विभूषणा = adorning). But when the word muktha goes with maalinya, then मुक्त मालियन मालियनया Namah would mean Liberation from human impurities in thoughts, words, actions.

679 ॐ मनोहराय नमः । 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 chaithanyam)

680 ॐ महामुक्तमालाय नमः । ॥ MahA muk²yAya

Praise to the One who is the greatest of all chiefs/ heads/ leaders. / managers / controllers (महा =mahA = great + मुख्या muk²ya = first & foremost, above all, principal, main, commander, chief, leader, guide, preeminent, prominent)
Praise to the B²aGhavAn who is very sage, very prosperous and powerful and greatest perfection (महर्द्धः mahardh) is one word = great prosperity or power or perfection, very prosperous or powerful.

Praise to B²aGhavAn who is incarnation for devotees to see and perceive the B²aGhavAn in Material, corporeal embodied, personified, incarnation of cosmic consciousness. मूर्तिम = mUrthimath =personified. having a material form, corporeal, having a form / shape, embodied, incarnate.

Praise to B²aGhavAn who is the greatest of all ascetic, Sages (=मुिन), who have shed all attachments / bondages. Also stands for devotees.

Praise to B²aGhavAn who is the greatest of NOBLE souls, very great (MahA = महा = greatest + Uththama उ = noblest, purest)

Praise to 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)

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 अपूणवस्तु (mrutha apoorna vasthu) finite - incomplete objects makes us who are also limited definite in to अमृत पूणवस्तु 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 \( b^2 \text{Okthruthvam} \). One good example of “karthruthvam कार्थृथवम् minus \( b^2 \text{Okthruthvam} \) is our eating food. If we eat to live it is karthruthvam कार्थृथवम्. If we live to eat it is \( b^2 \text{Okthruthvam} \).

\( B^2 \text{aghavath} \) gEtha verse कर्माणिवाधिकारस्ते मा फलेषु कदाचन। (Karmany Eva 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 कार्थृथवम् and \( b^2 \text{Okthruthvam} \). That all living humans have to eat, sleep and take care of body till jEva chaitanyam जीव चैत्यम् discards the mortal body. In order to perform existential functions, we need “means” (अथ). 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 - धर्मः कामः मोक्षः आर्यः). But this leads to actions (worldly material transactions). Action needs thoughts and words that lead to emotions रागः द्वेषः “Raaga & Dwesha” (like-dislike, love-hate, want to possess-want to discard and such dualities). No humans including highly evolved SanyAsIlS escape from perform actions. The ability to perform actions that are defined as “duties” (such as-puthra/putri dh^2arma, udyOga dh^2arma, pathi-pathni dh^2arma, mAthru /pithru dh^2arma, aashrama dh^2arma (bachelor, married, retired, given-up all worldly transactions) kula dh^2arma (extending duties to siblings and relatives), mAnav dh^2arma - (extending duties to all living species and other nature)) within our capability (with duty orientation कृद्विं and sacrifice the emotional effects of the actions (results orientation भोक्तुल्म) (called karma phalam - reward) is the true spiritual progress. Easily said than done but we all keep our प्रयत्ने efforts to reach that state.

Such a ChEthanam चेतनम् -life is already in the state of शुद्ध चैत्यम् cosmic consciousness which is bereft of all vAsanA associated with roles resulting in action and consequences (karma p^2ala). Moksha is absence of suffering and release from bondage to samsara. Various schools of our sanAthana dh^2armaalso explain the concept of mOksha मोक्षः as presence of the state of complete Brahman experience (paripurna-brahmAnub^2ava) (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 मोक्षः.
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)

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)

Praise to the B²aGhavAn One who (कर =kara =) confers (यशस् =YaSzas =) glory, fame, success to us. “us” includes devotees and deserving. When a person sticks to dh²armaanushtAna (Please see Naama 55), he is more dear than a person who simply sings glory and doesn’t even EARN his own food. YaSzas 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 “

Praise to the B²aGhavAn who is the (योनी = yOni =) very origin source of yOga. (please see foot note)

57 Foot note Naama 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 शूद्र 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 ग्यान) + 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.
Praise to B²aGhavAn who considers yOga as very Beloved, agreeable, liked, favourite, Worshipped, reverenced. Praise to B²aGhavAn who is respected by yOgees (yoga practitioners) and who holds yogis dear to him.

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 यिमन् 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 (आज्ञ): 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  ISvara PraNidhANa: ईश्वर प्रणिधान surrender to eternal cosmic truth

Praise to B²aGhavAn who HIMSELF is famous, glorious, renowned, excellent, successful, auspicious and best.
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 + पुरुष = purusha)

698 उँ योगाय नमः। फळ दंशक्तार्य दुर्गतिः।
योग yAya

Praise to B²aGhavAn who is (योग = yOgya =) fit, proper, useful, just, proper, sufficient, eligible, suitable, appropriate, qualified, qualified for, capable. He can be reached by yOga.

700 उँ यमिने नमः। ॐ परम्परम दुर्गतिः।
YamiE

Praise to B²aGhavAn who is the follower of restraint, self-control, renunciation etc. (Please see Naama 695 for full annotation on Yami यिमन्)

yatiseyo yogyukto yogividyoogasiddhid:। यन्त्रो यन्त्री च यन्त्र्यो यन्त्रवान्यन्तवाह:। १९३
701 उँ यतिसेवयाय नमः। फळ बकी सरस्मेव दुर्गतिः।
Yathi sEv yAya

Praise to B²aGhavAn who is worshipped, served and adored by (yati यित =) mendicant, saintly person, devotees, restrained, controlled, renounced worldly pursuits, one who is capable of controlling his own happiness.

702 उँ योगयुक्ताय नमः। फळ दुस्तुकथक्तार्य दुर्गतिः।
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 + yukt = yuktha= immersed in deep meditation, absorbed in yOga).

703 उँ योगविदे नमः। फळ दुस्तुकथक्तार्य दुर्गतिः।
Yoga vidhE

Praise the B²aGhavAn who is the KNOWER of yOga (yOga योग + vid = knower).

704 उँ योगसिद्धिदाय नमः। फळ दुस्तुकथक्तार्य दुर्गतिः।
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 + sidhdh²िः सिद्धि = accomplishment, realization of goals and achieve desired results + dhAya दाय) All the sidhdh²िः that one can aspire for (Please see Naama 33 for AshtamA sidhdh²िः), ²

Sidhdh²िः a 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, subdued Brought under subjection, become Thoroughly conversant with or skilled in, Perfected, sanctified (as by pance, endowed with super natural powers, divine, immortal, eternal.

705 ॐ यन्त्राय नमः । कृ यन्त्रिक्षणास्तु तदनमः ।
Yanth rAya

Praise to the B²aGhavAn who is the (यन्त्र = yantrA=)- 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 yantrA (यन्त्र)- 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 yantrA /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 यन्त्रिने नमः । कृ यन्त्रिक्षणास्तु तदनमः ।
Yanth riNE

Praise to B²aGhavAn who is furnished with all yantrA, amulets, vaahanan, weapons and all such devices (यन्त्रिणे YanthriNE one word)

707 ॐ यन्त्रज्ञाय नमः । कृ यन्त्रज्ञाम विद्वद्वज्ञमः ।
Yanth ra jnAya

Praise the B²aGhavAn who is the KNOWER of yantrA. Please see Naama 705 for full description of yantrA (Already the term gyAya = ज्ञाय as the knower explained in 360 and others)

708 ॐ यन्त्रवाहकाय नमः । कृ यन्त्रवाहकाभवदनमः ।
Yanthra vAha kAya

Praise to B²aGhavAn who is (यन्त्रवाहक = Yanthravath=) possessed of all yantrA (Please see 705 for yantrA)

709 ॐ यन्त्रवाहकाय नमः । कृ यन्त्रवाहकाभवदनमः ।
Yanthra vAha kAya
Praise to the $B^2\text{aGhavAn}$ who is conductor, (वाहका vAhaKA =) carrier of yanthrA. YanthrA has been annotated in Naama 705. This therefore means that $B^2\text{aGhavAn}$ 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 वर: | रमणीयो रम्यरूपो रसो रसभावनः: ||९४||

710 ॐ यातनारहिताय नमः ।
YAtha nA rahi thAya
Praise to the $B^2\text{aGhavAn}$ who is (rahitA = रिहता =) 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 $B^2\text{aGhavAn}$ 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 ।
YOginE
Praise to the $B^2\text{aGhavAn}$ 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 ।
YOgee S.Aya
Praise to the $B^2\text{aGhavAn}$ 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) [ yogeeS$_2$ a योगीशा = yoga योग + iS$_2$ a ईशा = leader, protector].

713 ॐ योगिनां वराय नमः ।
YOgi nAm va rAya
Praise to $B^2\text{aGhavAn}$ who is considered as (वरा varA =) Best, excellent, -most beautiful, precious, choicest, finest, select; wish, request, boon, gift, reward, privilege by (yOgin = योिगन् = yogis.

yOgin = yogin = contemplative saint; relating to possessed of superhuman powers, follower of the yoga system, devotee, ascetic, yogi

714 ॐ रमणीयाय नमः ।
Rama Nee yAya
Praise to B²aGhavAn who resides in Devotees hearts and help Devotees enjoy the beauty of the B²aGhavAn.

(रमणीयम् Ramaneeyam = a good sight, beautiful, agreeable, charming, pleasant, delightful, gladdening, joy and enjoyable,) (रमण = RamaNa = also means husband.

For example: we say सुंदर प्रकृतीय रमणीय नयन आनंद करस्त = sundara prakrīteya ramaNeeyam nayana aananda karam = Natures beauty is so delightful to eyes. Again we have words like Uma RamaNa, SeethA RamaNa, Lakshmi RamaNa. All these denotes S Śiva / Rama/ Vishnu delighting in the company Uma, SeethA, Lakshmi respectively Likewise ‘RamaNa’ also means ‘to wander / stroll’ or ‘reside’ or to ‘to sport in’. Venkata ramaNa means B²aGhavAn Balaji delighting, wandering in the vEnkaAadri hills.

715 अः रम्यरूपाय नमः ।
रम्य रूपम् कुशलम्

Praise to B²aGhavAn whose (रूपा, roopa=) form is (रम्य Ramya=) pleasing, graceful, comely, delighting, enjoyable, pleasant and heart filling.

716 अः रसजाय नमः ।
रसजाय कुशलम्

Praise to B²aGhavAn who is the very knowledge and essence of (रस = rasa=) taste, emotion, smell, colour without whom, no human could enjoy these sensual faculties. (please see foot note)

58 Foot note Naamaa 716:  
रस = rasa= could also mean based on context; emotion, familiar with, appreciative, discrimination, experience, poetical skill or taste, knowledge of flavours, poet or any writer who understands the rasAs, physician or any preparer of mercurial and chemical compounds, knowing tastes or the taste of tongue.  
We have already seen similar naamaas in 620 to convey the “KNOWER of=“such as भाव = B2Avagnya; तत्त्व = Thathvangya; सर्व = sarvangya; विकाल = thrikaalangya; श्रेण = brahmangya; कुटी = kootaneethingya; गाणी = gagaNithangya; पुरात = purAthathvangya; राजनी = raajaneethingya; यथास = yanthrangya  
The nine emotions included in Navarasa (नवरस) are  
#1: श्रृंगार = Shringara =love/beauty, pretty, dainty, fine, fine dresses, ornamental. decorative, 
#2 हस्य = Hasya = sense of humour, laughter, whisper, fun, amusement, jest, funny, comical, mirth, causing to laugh,), 
#3 कृत्य = KaruN?A = empathy, compassion, kindness, compassionate, pity, (also mournful, sorrow), 
#4 रावद = Raudra = anger, terrible, roaring, howling, horrible, dreadful, B²aGhavAn S Śiva 
#5 वीर = Veera = heroic, valour, heroism, courage, 
#6 भयानक = Bhayanaka = dreadful, scary, fearful, horrible, formidable, invoking fear of terror, 
#7 बीभत्स = bEb²hatsya = abhorance, disgust, disgusting, revolting, loathing, envious, cruel, hideous, 
#8 अदभुत = Adb²utha = wonderful, surprise causing, fantastic remarkable, fabulous, marvellous, super natural, extraordinary 
#9 शांति = S²anthi = peace, tranquility, calmness, appeasing, restful, soothing, alleviating
Praise to $B^2\text{aGhavAn}$ who is the knower of all sentiments, essence of creation and manifestation of the universe as we see it.

Note: $\text{raj}jana = \text{saffron colour, charming, pleasing, delighting, rejoicing, giving pleasure, act of pleasing, dyeing, colouring, befriending, conciliating, indigo plant, night-flowering coral jasmine, turmeric, kind of fragrant perfume, Munja grass used for making roofs and baskets, red arsenic, particular s\text{r}uthi, cinnabar, dye, act of colouring or dyeing, colour, red sandalwood, nasalization, paint but these are out of context}$

Praise to $B^2\text{aGhavAn}$ who makes us rejoice in his saffron colour, pleasing, delighting, charming

$\text{raj}jana$ 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\text{r}uthi, cinnabar, dye, act of colouring or dyeing, colour, red sandalwood, nasalization, paint but these are out of context here.

Praise to $B^2\text{aGhavAn}$ who is most charming ($\text{ra}njitham$ is colour, coloured, tinted, illumined, delighted and charming. $\text{ManOranjitham}$ is one which is pleasing to mind)

Therefore, this really means that $B^2\text{aGhavAn}$ 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 $B^2\text{aGhavAn}$ destroys $r\text{Aga}$ and $\text{d}w\text{Esha}$ - the duality of opposites (meaning hatred, unacceptability, unwanted,) and liberates us from bondage and takes us to blissful state). $r\text{Aga}$ 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.

Praise the $B^2\text{aGhavAn}$ who is agreeable, beautiful, brilliant, bright, charming, cordial, dainty, delicious, handsome, liked by, nice, pleasant, radiant, splendidorous, sweet, splendid. ($\text{Ruchira}$ $\text{ruchira}$ means all the above apart from taste (ruch) and saffron colour).
Praise to B²aGhavAn who is born of Rudra (Rudra रूढ्र an epithet of B²aGhavAn Siva, Samb²ava संभव could mean birth, spring up
Variation:1 Praise to B²aGhavAn who engages with enemy in a dreadful manner [Rudra रूढ्र 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 रूढ्र could mean evil, Samb²ava संभव could mean destruction, Possibility]

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 lOka 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)]

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)

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 dwEṣha द्वेष (hatreds) and establishes us in blissful state. (विनाशन vinASana = 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); b²Athi भावित- 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 मौक्ष (Naama) 686 karthruthvam कृथ्रूत्वम् and b²Okthruthvam भोक्त्रूत्वम्. When we do actions (Karma) as per the kula-ASrama dh²arma (कुल आश्रम धर्म) and remain detached from the enjoyership (of fruits, rewards) we perform Karma for karthruthvam कृथ्रूत्वम् i. e.
discharge of actions to repay the debts (discussed in Naama 1070 with which we are born and not enjoying b^2OGthruvam भोक्तृवम्. 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 B^2aGhavAn helps us overcome the b^2OGthruvam भोक्तृवम् and perform our dhArmic duties with the spirit of karthruvam कृथवम्. 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 || रत्नाकर्न्दीरः रत्नभूषणो रमणीयकः ||९६||

726 ऑ रत्नार्चिषे नमः || रथ्ना रचिषे

RathnA r chishE

Praise to the B^2aGhavAn who is the real brilliance and shine of precious stones (we can also say that B^2aGhavAn is as radiant / brilliant as precious stones. However, having annotated in 138 that every aspect of B^2aGhavAn is a mere part of that B^2aGhavAn and HE has no defining / constraining / limiting boundaries, we say that brilliance of precious stones are a mere aspect of that B^2aGhavAn) रथ्ना Rathna = precious stones, pearls, jewel, gemstone, magnet, wealth, riches, treasure, present, gift, anything valuable + अर्चिस archis= lustre, ray of light, flame, light.

727 ऑ रुचिराय नमः || रुचि राय

Ruchi rAya

Please see Naama 721. Repeat

728 ऑ रम्याय नमः || राम राय

Ram yAya

Praise to B^2aGhavAn who is pleasant, attractive, beautiful, charming, delightful, enjoyable, lovely, pleasing. B^2aGhavAn 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 ऑ रूपलावण्यविग्रहाय नमः || रूप लावण्यविग्रहाय

Roopa lAvaNya vigra hAya

Praise to the B^2aGhavAn whose form (body / shape /idol) is beautiful. (रूपलावण्य = roopalAvaNya = lovely, elegant beautiful form. विग्रह vigraha = form, shape, body, figure, configuration

730 ऑ रत्नाकर्न्द्धराय नमः || रथ्नांग़द्धराय

RathnAngadha dh^2arAya

Praise to B^2aGhavAn who (धरा = dh^2arA=) wears + (अङ्ग= angadha =) bracelet worn on upper arm) made of precious stones + a (made of) + Rathna रथ्ना =precious stones jeweler)
Praise to the B^2aGhavAn decorated with precious stone. There is no precious stone if it is not adorned by B^2aGhavAn. (Rathna = precious stones + भूषण b^2ooshaNa = decorated with)

Praise to B^2aGhavAn who make the delightfulness happen. Please see Naama 714 for annotation of word RamaNa. The difference is Naama 714 describes B^2aGhavAn as RamaNeeyam HIMSELF and this Naama credits the B^2aGhavAn to make RamaNeeyam happen. Since B^2aGhavAn is non-dual, every manifestation is B^2aGhavAn.

Praise to B^2aGhavAn who causes the relishing, because of whom we are able to get delighted, relish the life and living (रुचिकृत ruchi kruth = causing relish)

Praise the B^2aGhavAn who has curly hair like a horse's mane; pleasing, shining, splendid, agreeable, bright, stimulating, shining, pleasant, lovely, radiant, giving satisfaction (=रोचमाना ROchamAna)

Praise to B^2aGhavAn who is most charming (Ranjitham रि ā तम् is colour, illumination and charm. Manoranjitham मनो ā तम् is one which is pleasing to mind)

Praise the B^2aGhavAn who destroys (= नाशना naS.anA) (रोग रोचमा ना =) disease, sickness, injury and afflictions and eventually liberates us from cycle of births and deaths. We have two aspects (1) Physical aspect. B^2aGhavAn by filling us with positive mind, keeps us healthy in physical body. He is the best medicine भैषजम् Bhaisajam and best doctor िभषक ् Bjishak (2) Spiritual aspect: B^2aGhavAn delivers us from the disease of cycle of births and deaths called भव रोग

Praise to B^2aGhavAn whose eyes are like Lotus (Rajeeva राजीव = lotus + aksha अक्षा).
Praise to the B²aGhavAn who is the King of Kings, Chiefs of all chiefs, supreme sovereign of this universe

Praise to B²aGhavAn who has anointed HIS body with saffron garland / flower (रक्तमाल्य rakthamAlya - red coloured flower / garland + anulEpanam अनुलेपना- anointing body with unguents)

Praised and worshipped by Kings + vEdhAs, vEdhA pandithAs + Agama saAsthrA pandithAs. Sam adjective to convey good. (राज + वेद vEdhA + आगम Agama + सम् sam + सूढ़ sthuthya

Praise to B²aGhavAn who is endowed with the auspicious GuNAs (GuNAs already explained in Naama 219, 288. (रजः  rajo + सत्त्व सान्या sathwa guNa + अविता AnvithAya = अविता Anvitha is joined by, possessed by, overpowered by) Please see Naama 761

Praise to B²aGhavAn who takes rest during a part of the night. रजनी Rajani = night, turmeric, coloured, indigo plant, + शकल Szkakala = fragment, part, bit, chip, half + आराम Aaramya = to delight in, to take pleasure in, to take rest.

Praise to B²aGhavAn who is adorned with ear ornaments made of precious jewel stones (Rathna रथ्ना = precious stones + कुंदला kundala = ear ornaments + मणि manditha = adorn, decorate)

Rathsanmoolishoabhadhyo raganjoo rahoottvam:

Rathna san mauli S₂Ob²a²yAya
Praise to B²aGhavAn who is enriched by the oldest crown embedded with precious jewel stones. (RathnA रान = precious stones + san सन = old + मौिल mouli = crown + शोभा S.Ob²a = graceful + आद्या aadya- enriching)

745 औ रणन्मझीनभूषणाय नमः। दम्म गृहवते सधकृत्व द्वादशब्दशः। RaNan manjeera b²ooshNa NAYa
Praise to the B²aGhavAn who is adorned with jingling anklet (रणत् RaNath = jingling, sounding, ringing + मजीर manjeera = anklet + भूषणा b²ooshNa = adorned)

746 औ लोकेकनाथाय नमः। दम्म दासाकक दधकास्व देवमुः। Lokaika na th²Aya
Praise to the B²aGhavAn who is the ONLY care-taker, provider, chief, head of the creatures in this lOkam (लोक lOka = in this worldly affairs + एक Eka = only + नाथा na th²A = Only leader)

747 औ लोकेश्याय नमः। दम्म दासारसब्दवः देवमुः। LOKE S.Aya
Praise to the B²aGhavAn One who is the husband, provider, chief, head of the creatures in this lOkam (लोक lOka = in this worldly affairs ईशा = providers, heads chiefs)

748 औ ललिताय नमः। दम्म ललितदामवः देवमुः। 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 औ लोकानायकाय नमः। दम्म लोकानायकवः देवमुः। Loka nAYa kAya
Praise to the B²aGhavAn One who is the chief of the universe. He controls the universe. लोक LOka = this worldly affairs + नायका nAyaka = Only leader)

लोकर्सो लोकशिक्षो लोकलोचनर्सितः। लोकव्युलोकधाता लोकत्रयमहाहितः॥१००॥

750 औ लोक रक्षय नमः। ु१५०। दम्म लोकारकवः देवमुः। Loka rakhAy
Praise to B²aGhavAn who protects the universe and creatures (लोक lOka = this world + रक्ष रakshA = protect)

751 औ लोक शिक्षय नमः। ु१५०। दम्म लोकानिकवः देवमुः। LOKA 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 औ लोकलोचनर्सितय नमः। दम्म लोकानायकवः देवमुः।
Praise the B²aGhavAn who is delighting, is pleased to illuminate this universe (please see Naama 781 for more annotation) (लोक LOka + लोचन lOchana illuminating, brightening, eye, sight + रजिता ranjitha = delighted)

753 उँ लोकबन्धवे नमः ।
Oka ban dh²avE

Praise the B²aGhavAn who is related to all creatures in this universe (लोक LOka + बन्धु bandh²u= relation)

754 उँ लोकधात्रे नमः ।
Oka dh²AthrE

Praise to B²aGhavAn who is the creator, originator, bearer, preserver and supporter of this universe, (लोक LOka + धातु dh²Athru= creator etc.)

755 उँ लोकत्रयमहाहिताय नमः ।
loka 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 Naama 755:
We have already seen in Naama 76, that there are many sets of “THREES” गुणत्रय Gunna-Thraya/- अवस्थात्रय Avasthaa/- देशएश DhEha-Thraya/- कालत्रय Kaala-Thraya- तापत्रय =Taapa Thraya / भावत्रय Bhaavaa Thraya, भृण-त्रयम् = bhuvana-thrayam)
Likewise lOka is also considered to be three: भूतलोक =B²oolokam where we live, -also called मृतु =mrtyu lOka because all living species die after a given life span स्वर्ग = Swarga lOka = heaven – where there is no pains / pleasures and struggles experienced in bhoolOka 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 lOka, (below earth) + मृतु = mrthyu lOka (the world we live) and अन्तरिक्ष = antariksham = skywards
Another interpretation of thrilOka – though rare - are भूतकाल = B²oothakaala = past, भविष्यकाल B² avyishya kaala = future) and वर्तमान काल = varthamana kaala = B² avath = present

लोकचूडामिणलोकाध्यक्षस्तु लीलावान्लोकोत्तरगुणाविहारः।
LOka choodAmaNi lOkadhyakshu lIliawaN loko ttara grAunanibh:\ ॥१०१॥

756 उँ लोकचूडामण्ये नमः ।
Oka 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)
The B\textsuperscript{2}aGhavAn is the most praiseworthy and to be venerated in the world. (लोक LOka + वन्द्यa vandhya = to be saluted reverentially, very venerable, to be praised, to be regarded or respected, adorable.

B\textsuperscript{2}aGhavAn is the unmatched handsome roopa. (लाववणa LavaNya = loveliness, charm, grace, beauty, delight + विग्रह vigraha = form, shape, body, figure, configuration

B\textsuperscript{2}aGhavAn is the adhyaksha - leader / manager / controller of the world (लोक LOka + अध्यक्ष adh\textsuperscript{2}yaks h=, chairperson. Overseer, inspector, director, controller, visible and perceptible to senses)

B\textsuperscript{2}aGhavAn 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 B\textsuperscript{2}aGhavAn is the one who conducts the play.

Praise the B\textsuperscript{2}aGhavAn who joins the company of people with highly exalted attributes (GuNAs).

Praise the B\textsuperscript{2}aGhavAn who is (वरिष्ठ Varisht\textsuperscript{2}a =) Best, most excellent, most distinguished or pre-eminent, Largest, greatest, Widest, Heaviest.

Praise the B\textsuperscript{2}aGhavAn is the greatest benefactor; (dhAya दाय) who bestows (वर vara =) boon, gift, reward based on our entitlement earned by good conduct and needs
Praise to B²aGhavAn who is (i) learned man, scholar and most knowledgeable in vEdhAs (ii) Relating to medicine, doctor, physician. (वैश्य vaidhyA also relates to AyurvEdhA and comes from root vid). Preferred understanding is that B²aGhavAn delivers from Bhava rOgam भव रोगम्- the disease called birth and death cycle.

Praise the B²aGhavAn who is the most distinguished + superior surpassing all dhEvAthAs (=विशिष्ट ViS,ishta)

Praise the B²aGhavAn who has measured the worlds valour, the most daring, overpowering strength (=विक्रम Vikrama) Lord vishNu is known as THReVIKRAMA because in his vAmana avathAra (incarnation as a dwarf) he measured all three lOkAs.

Praise the B²aGhavAn who HIMSELF is exalted position, Wealth, riches, prosperity, leadership, power, evolution, magnanimity, greatness, fortune, omnipresence [िवभू = Vibhoo = 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. ]

Praise the B²aGhavAn who is (अँग्र agra =) foremost (िवबुध= 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 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 Naama 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.

Praise the B²aGhavAn who charms opponents and subdue them. (कथय VaS,ya =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)

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. परिवर्तित parivarjita = deprived of, girt, devoid of, shunned, avoided)

Praise to B²aGhavAn who is free from bondage, ties and noose, (=विपाशा VipAs = untying, un-noosing, unbinding, unfettering) and capable of untying and release us also. (bondage already discussed in Naama 686. pAs = discussed in Naamaa 547 which means tying, noosing)

Praise the B²aGhavAn who frees us from anxiety, mental anguish, panic, insecurity. (विगत vigata= gone away, disappear, disperse, abstain, desist, free from + आतंकः 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)

Praise the B²aGhavAn who charms opponents and subdue them. (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. परिवर्तित parivarjita = deprived of, girt, devoid of, shunned, avoided)
Praise the BṛṣaGhavAṇ who has Beautiful, lovely, Wonderful, multicoloured Limbs (विचित्र vichithra = colourful अंग anga = limbs). विचित्राङ्ग = vichithraanga also stands for PEACOCK,

774 ॐ विरोचनाय नमः ।  कृपा कीर्तन कर्तवे हृदये ।
                    विरोचनाय ।

Praise to the BṛṣaGhavAṇ who is light, brightness, lustre, illuminating and effulgence. (विरोचन VirOchana =) of Sun, Moon / Fire BṛṣaGhavAṇ is the one Who Shines in Different Forms

775 ॐ विद्याधाराय नमः ।  कृपा कीर्तन कर्तवे हृदये ।
                    विद्याधाराय ।

Praise the BṛṣaGhavAṇ who is a receptacle of knowledge, great scholar, receptacle of knowledge, possessed of all skills and supernatural being. (विद्याधर VidhYaAdhA).

776 ॐ विशुद्धातने नमः ।  कृपा कीर्तन कर्तवे हृदये ।
                    विशुद्धातने ।

Praise the BṛṣaGhavAṇ who is purified, cleansed, free from vice/ sin /imperfection, Spotless, stainless, correct, accurate, virtuous, pious, straightforward (=विशुद्ध ViSuddha) soul -chaitanyam- life energy (=आत्मन् aatman) and BṛṣaGhavAṇ also resides in viSudda chakra in the body.

777 ॐ वेदाण्याय नमः ।  कृपा कीर्तन कर्तवे हृदये ।
                    वेदाण्याय ।

Praise to the BṛṣaGhavAṇ whose LIMBS are vEdhA. (वेद अंग vEdha + anga). VARIATION. Praise to the BṛṣaghavAṇ 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: sikhshā = शिक्षा the science of proper articulation and pronunciation Cīṇṭhas = छिन्चन् science of prosody, vyAkaraNam = व्याकरणम् grammar 'niruktham = निरुक्तḥ etymological explanation of difficult Vedic words'; jyOthisham = ज्योतिषम् = astronomy ', and कल्प 'ritual or ceremonial issues.

778 ॐ विबुधार्याय नमः ।  कृपा कीर्तन कर्तवे हृदये ।
                    विबुधार्याय ।

Praise to BṛṣaGhavAṇ to whom wise, learned awakened, clever people are beloved (See naamaa 768 विबुध Vibudhā = to become conscious, to wake up+ प्रिय = priya = beloved).
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]

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)

**Foot note Naamaa 780:**
Usually, the definition of B²aGhavAn Vishnu is given as (सर्व व्यापिह विष्णु) Sarva vyApih Vishnu – one who has spread everywhere. As per adhvaithA, all are (विभिन्त प्रति विभिस्) vibinna prathi bimbam different reflections of same B²aGhavAn भगवन् which we already discussed in 624. We (our जीव chaitanyam = jEva chaithanyam =life force) just pray B²aGhavAn SubrahmaNya and still we are connecting with para chid roopa (पर चिद = universal cosmic consciousness = sudh2 dha chaitanyam)

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 अपूण (incomplete) from poornam पूण (complete and infinite) and knower of all that is worthy of being known.

Praise the B²aGhavAn Who is very wise, wisest and has the Greatest Wisdom (=विद्वत्तम Vidhwaththama)

**Foot note 781:**

Praise the B²aGhavAn Who is endowed with humility, modesty (vinaya = vinay= humility) + (Anvitha = अन्वीत + possessor)
Praise to the B²aGhavAn who ( = წ g²nA = destroy) removes all and any form (VirOdh²i =) of obstacles, hostilities, blocks, contradictory, hostility, disturbances, oppositions, adversities in our effort to not only for material pursuits but also mOkshatvam.

785 ॐ वीराय नमः ।
      Vee rAya

Praise to the B²aGhavAn who is a (वीर = VeerA =) brave Warrior / strong, powerful hero with great valour and heroic

786 ॐ विगतरागवते नमः ।
      Vigatha rAgavathE

Praise the B²aGhavAn who is free (and who lets us free by extension) from sufferings from duality of (राग = rAgavath = impassioned, coloured, enamoured)

Praise the B²aGhavAn who has (वीतभावा = vEthab²Ava =) likeable attributes Let us recall every attitude, spirit is part of B²aGhavAn and therefore there is nothing likeable (or dislikeable) about B²aGhavAn

Variation: Praise the B²aGhavAn who has dropped of (वीत = VEtha =worn out, vanished, dropped off) all भाव = attitudes. B²aGhavAn has no specific emotions / intentions, since all emotions /intentions put together emanates / originates from B²aGhavAn. (भाव = आशय भावना, तात्पर्य = Intention.)

788 ॐ विनीतातमने नमः ।
      VineethAthmanE

Praise the B²aGhavAn whose soul (consciousness) is humblest and well behaved. (विनीतातमन = VineethAthman having a well-controlled mind, well behaved and modest.

789 ॐ वेदगभा नमः ।
      VEdha gar b²aya

Praise the B²aGhavAn who is full of vEdhA.

VARIATION 1: Praise the B²aGhavAn who is (गभा = garb²a=) inner sanctum sanctorum of vEdha = knowledge

Variation 2: Praise the B²aGhavAn who is the origin of the vEdhAs (गभा = garb²a = birth of vEdhAs)

790 ॐ वसुदाय नमः ।
      Vasu pra dhAya
Praise the B²aGhavAn who (दाय = pradhAya=) provides us in abundance with (वसु = Vasu=) water, wealth, jewels, gold and gems

791 प्राच्यवर्धनं यथा दायं रुपम्।
दीप्ति प्रभासप्रभुवतं विश्वसत ।
Viṣva dheep thayē
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 Viṣva = universe+ दीप्ति Dheeptha = light)

792 प्राच्यालक्ष्यं यथा दायं रुपम्।
दीप्ति प्रभासप्रभुवतं विश्वसत ।
Viṣva IAkSaya
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 ViṣvaAla = wide + अक्ष = eyes)

793 प्राच्याज्ञानं यथा दायं रुपम्।
दीप्ति प्रभासप्रभुवतं विश्वसत ।
Viji thAth manē
Praise to B²aGhavAn who has conquered self, self-controlled and self-subdued (no impact of any pain, fully renounced of any b²Ogthruthvam) (विज्ञ = Vijitha = won, gained, victory, subdued, conquered + a आत्म = soul)

794 प्राच्याभवनं यथा दायं रुपम्।
दीप्ति प्रभासप्रभुवतं विश्वसत ।
Vib²A va nAyā
Praise to the B²aGhavAn Who manifests in any number of Forms All-Pervading (विभवन = 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)

वेदवेदा विधेयभा वैदिष्ट्य वेदविविधयः प्राच्यकर्मस्तु कल्याणो वागीशो वासवातिष्ठ ॥१०६॥

795 प्राच्यवेदयायं यथा दायं रुपम्।
दीप्ति प्रभासप्रभुवतं विश्वसत ।
VEDha vEDhyaA
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 वेध =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 विद्वान् = a level of knowledge so high that they could help others to know the truth (6) vidhvAn विद्वान् = a person having that level of knowledge. (7) vidhvathwa विद्वत्व = scholarship, wisdom has exceptionally high levels of knowledge of vEdhAs.
Praise the B²aGhavAn who is विष्णु = 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.

Praise to B²aGhavAn who is वीर = Veetha who is rid of any fault, blemish, defect, weakness (दोषा = defect, crime, glitch, disorder, blame,) वीर 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.

Praise to the B²aGhavAn who is वेदिवद ् = 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 + अिधप= वेदाितप= one who presides over vEdhAs, #2 vEdha arth²a वेद + अथ = वेदाथ = 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 + ओ= वेदो = Knower of VE vEdhAs.

Praise the B²aGhavAn who is विद्वान = Veetha who is adept in all activities of the universe including creation and sustenance, विद्वान = Veetha 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. (वाक = words, speech + ईशा God, head, chief)

Praise the B²aGhavAn who is fearless, undaunted, who has tamed and freed himself from fear (=Veethab²ayA वीर = बिंत rid of + b²ayA भय fear).

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. (वाक = words, speech + ईशा God, head, chief)
Praise to the B²aGhavAn who is worshipped by Indhra(vasava वासव =Indhra+ architha अर्चिता worshipped by)

वीरधंसो विष्णुरूपिनिविष्णुरूपो वरासन: । विशाखो विमलो वामी विद्वानेदधरो बदुः ॥१०७॥

803 ॐ वीरधंसाय नमः । कृष्ण क्षेरम्रत्वानुपलंकुक ।
 Veera dh²wam sAya

Praise to B²aGhavAn who (dh²wamsa ध्वस =) destroys (Veera वीर =) valorous, brave, heroic enemies.

VARIATION: Praise to B²aGhavAn who destroys the aggression in us and leads us to peace.

804 ॐ विष्णुरूपि: नमः । कृष्ण कृष्ण्यंकर्तव्रिः ।
 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 Naama 804:
Please see 624 for discussion of core concept viS₂wa roopa dhar₂sanam. 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 lOka nAth a जगाथू जगन्नाथ a विश्वनाथ viS₂wa nAth a.

805 ॐ विष्णुरूपाय नमः । कृष्ण कृष्ण्यंकर्तव्रिः ।
 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 । कृष्ण कृष्ण्यंकर्तव्रिः ।
 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 lOka 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 । कृत्व कीपरक्षांश ्करेत ।
ViS.A k²Aya
Praise to B²aGhavAn Skandha who is credited to have arisen on a विशाखा ViS.Ak²A 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) + लिथि = 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 VaiS.Ak²A, the full moon happens on the day when star at dawn is विशाखा ViS.Ak²A.

808 ॐ विमलाय नमः । कृत्व कीपरक्षांश ्तुयम ।
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 =िव =antonym +malA = मला =dirt)

809 ॐ वामिने नमः । कृत्व वागमनिःश्री ्तुयम ।
VAg minE
Praise to B²aGhavAn who is (वामिन् = 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 । कृत्व कीपरक्षांश ्तुयम ।
Vidhu shE
Praise the B²aGhavAn who is (बिदुष, vidhush =) wisest and most attentive (to devotees' needs)

811 ॐ वेदधराय नमः । कृत्व कीपरक्षांश ्तुयम ।
VEDha dh²arAya
Praise the B²aGhavAn who is the keeper (one who wears vEdha, protector of) vEdhAs. HE is wearing them as part of HIM. (vEdhadh²ArrA वेदधर = keeper of vEdha)

812 ॐ वटवे नमः ।
VatavE

Praise the B²aGhavAn who is also called वट = vata when in skandha roopa. It is known that the tree exhale’s OZONE during day time and helps to regenerate oxygen mix in the air while absorbing the carbon-di-oxide exhaled by humans. It is therefore considered very auspicious. B²aGhavAn SubrahmaNya is praised as an auspicious beneficial tree. In olden days, all public meetings in India used to be held under a banyan tree.

Praise the B²aGhavAn who provides the life giving oxygen from the (वट वृक्ष = vata vruksham =) malA banyan tree leaves (which pump out ozone also). This supplies enough prANa vaayu = ग्लाण वायु =oxygen that sustains life. (वट वृक्ष = vata vruksham =) banyan tree =This banyan tree is credited to be the seat of B²aGhavAn Siva when he was preaching siSyaas in Dakshinamoorthy swaroopam. वट वृक्ष = vata pathram =) a variety of the white basil; वट also means The fig-tree; small shell or cowrie, globule, a round figure, a cipher, a kind of cake; a string, rope; Equality in shape, flying fox, a pawn .

---

वीरचूडामणीवीरो विद्वेशो विद्वधाश्यः । विजयी विनयी वेत्ता वरीयान्तिरजा वसुः ॥१०८॥

813 ॐ वीरचूडामणये नमः ।
Veera chooda maNa yE

Praise to the B²aGhavAn who is crown jewel among valorous heroes (Veera वीर = heroes + chooda maNi चूडामणि= crest jewel)

814 ॐ वीराय नमः ।
Vee rAya

Praise to the B²aGhavAn who is a brave Warrior / strong, powerful hero with great valour (= veera वीर)

815 ॐ विद्वेशयाय नमः ।
VidhyE Sra yAya

Praise the B²aGhavAn who is the B²aGhavAn of education / B²aGhavAn of Knowledge. (विद्य =vidhya =learning + ES.A ईशा = chief)

816 ॐ विद्वधाश्रयाय नमः ।
Vibudh²a Sra yAya

Praise the B²aGhavAn who is the (आश्रया ASra =) residence, abode, dwelling place of (विद्वध Vibudh²a =) awakened, learned, discerning people. HE protects such people.

817 ॐ विजयिनिः नमः ।
Vija yinE
Praise to B^2aGhavAn who is (विजयिन् vijayin =) victorious, triumphant, conqueror, subdue, winner

818 ॐ विनयिने नमः ।

Vina yinE

Praise the B^2aGhavAn 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 वेथ्रे नमः ।

VEthrE

Praise the B^2aGhavAn 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.

वेथ्रा VEthrAsana = cane seat on which people sit.

820 ॐ वरीयसे नमः ।

Varee yasE

Praise the B^2aGhavAn 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 विरजसे नमः ।

Vira jAsE

Praise to B^2aGhavAn 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 = मािलɪन्यम् = impurities)

822 ॐ वसवे नमः ।
Vasa vE
Praise to B²aGhavAn who (वस् vas =) dwells, inhabits. resides, lives, stays and abides in devotees’ hearts.

823 ॐ वीरघानन्याय नमः ।
Veerag²-nAya
Praise to B²aGhavAn who is the vanquisher of heroic opponents (वीर Veera = heroic (understood extension) enemies + गन्तनA = destroy). VARIATION: Praise to B²aGhavAn who is the vanquisher of aggressive negative tendencies in us,

824 ॐ विज्ञाय नमः ।
Vijva rAya
Praise to B²aGhavAn who is free from fever, any other ailments (vi = िव = antonym + jwara ज्वरा = fever, distress, anxiety)

825 ॐ वेद्याय नमः ।
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
acquired, that which is learnt, notorious, to be pierced or perforated, to be fixed or observed, to be cut open or punctured, target, mark for shooting at, butt

826 ॐ वेगवते नमः ।
VEga vathE

Praise the B²aGhavAn who is Fastest in Reaching the Devotee’s Call From the Heart (vEgavath वेगवत् = hasty, rapid, swift, leopard, impetuous, violent and agitated)

827 ॐ वीर्यवते नमः ।
Veerya vathE

Praise the B²aGhavAn who is (वीर्यवत् veeryavath =) powerful, strong, possessing vigour, / strength / might, victorious, brave, heroic, Courageous, highly potent, victorious, efficacious

828 ॐ वशिष्णे नमः ।
VaS₂I nE

Praise the B²aGhavAn who is (वशिष्ण् = vaS₂in =) Powerful ruler, having authority & B²aGhavAnship, वशिष्ण् =VaS₂in =power (a sage / a master who has authority over HIS own senses & therefore subdued HIS passions). having will power, having authority, a ruler, lord, compliant, obedient, master of one's self having the mastery of one's passions, void, empty (properly “at disposal “, a sage with subdued passions,

829 ॐ वर्षीलाय नमः ।
Vara S₂ee lAya

Praise the B²aGhavAn who gives us boons in terms of moral precept, integrity, morality, virtue, piety, moral conduct. (Vara वर = excellent + S₂ee lA शील = character, habits, integrity, basic innate nature, moral conduct, disposition, tendencies. Customs & practices, way of living, morality, virtue)

830 ॐ वर्गुणाय नमः ।
Vara guNAYa

Praise the B²aGhavAn who HIMSELF is of impeccable character, conduct, best, most excellent, fairest (conduct attributes) and also delighted to bestow similar boons to devotees. (वर गुण = excellent + गुण Na Please see naamaa 219)

831 ॐ विशोकाय नमः ।
ViS₂O kAya

Praise the B²aGhavAn who is not afflicted by sorrow, , free from sorrow & grief. We the mortals oscillate between happiness / sorrow depending on what happens outside us. Favourable outcomes giving happiness or the unfavorable outcome leading to frustration. But B²aghavAn is beyond these oscillations and therefore HE is the only guide for out steadfastness. (वि विशोक = beyond / antonym+ शोक S₂Oka = sorrow, grief, affliction, troubles, pain, anguish)
832 ॐ वज्रधारकाय नमः । ॐ मातु जय जयहाम जयहाम ।
ते नागाचारणात । Vajra dhARA kAYA

Praise to B²aGhavAn whose body is like a Indira’s Thunderbolt. वज्र Vajram is hard. वज्र आयुध Vajra Ayudh²am is the bone of Dhadh²ichi दधिचि maharishi who was gifted by B²aGhavAn Sïva, a body that cannot be destroyed by any other force. Vajra dh²Ari 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.

833 ॐ शरजन्मा शक्तिधारेण ।
सा शरजन्मने नमः । ॐ सा जन्मदाता अंशम ।
सा जन्मदाता अंशम ।
Shārjaṣṭhīr: शनिवार: शिखिवाहन:। श्रीमान्निभिः शुचः: शाश्वतो श्रुतिसागर:।

834 ॐ शक्तिधाराय नमः ।
शाक्ती शरपंक्त नमः ।
Sªakra dh²A rAYA

835 ॐ शरत्वुद्ग्राय नमः ।
शात kUtrA-नयA
Sªath rUK²-AyA

836 ॐ शिखिवाहाय नमः ।
शिखिवाहाय नमः ।
Sªik²i vAha nAYA

837 ॐ श्रीमते नमः ।
श्रीमते नमः ।
Sªri mathE

Praise to B²aGhavAn who is REED BORN (Sªara 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 Sªiva’s energy confluence). This reed is called Sªara 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)

Praise to B²aGhavAn who is bearing or holding a spear (in this context शक्ती Sªakthi = spear + धरा dh²Ara = holding)

Praise to B²aGhavAn who is the destroyer of enemies (already discussed the concept of enemies in naama 311) (शुध्र Sªathru = enemies + घ g²nA = destroy). Please see Naama 823)

Praise to B²aGhavAn who rides on a peacock (In this context शिखि Sªik²i = peacock + वाहना vAhana = an animal used by B²aGhavAn as his vehicle for movement) (in Tamil Mayil vaahanan is a common name)

Praise to B²aGhavAn who is both wealth and intelligence. श्रीमत Sªrimath ==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.
Praise to B²aGhavAn who is (शिष्ण 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

Praise to B²aGhavAn who is pure, clean, unsullied, innocent, shining bright, radiant, holy, clear, white & virtuous. (assume that शुिच = S²uchi is the root word)

Praise to B²aGhavAn who is (शुिच = S²uchsita =) eternal, everlasting, perpetual and continual with no beginning or end.

Both the words शुिच = S²uchi AND शुिच = S²udhdh²A; take many and similar meanings as follows: शुिच = 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 शुिच = 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, Unequalled, unmixed, upright., veritable, White. However, there is a subtle difference between शुिच = S²uchi AND शुिच = 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 शुिच = 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 शुिच = S²udhdh²A, such as S²udhdh²A Panchami (5th day from no moon day) etc.

Praise to B²aGhavAn who is (शाश्वत =S²as²wa =) eternal, everlasting, perpetual and continual with no beginning or end.

Praise to B²aGhavAn who is (श्रुतिसागर = S²ruthi sAgA =) to the condition of invisible. The days (thithis) in waxing phase of moon is prefixed with शुिच = S²udhdh²A, such as S²udhdh²A Panchami (5th day from no moon day) etc.
Praise to B\textsuperscript{2}aGhavAn who is the Ocean of vEdha knowledge HIMSELF. All and any “knowledge” is in B\textsuperscript{2}aGhavAn and comes from B\textsuperscript{2}aGhavAn.

(\textit{Sruthi} \textit{Sruthi} usually refers to vEdha though actual meaning is “one which is heard” (and which is passed down to generations by guru-sis\textit{ya} tradition), vEdha was passed on to generations by recitation, hearing, memorizing and passing down. Heave vEdha are referred to as \textit{Sruthi} + (सागर sAgara =ocean of vEdhA knowledge)

\begin{scriptsize}
\begin{tabular}{l}
843 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
& ॐ \textbf{शुभदाय नमः:} I & \textit{Sub\textsuperscript{2}a dhAya} \\
844 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
845 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
846 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
847 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
848 \textbf{ॐ शरणयाय:} \textbf{नमः:} I & कृत्य पणरंनावम् तख्तम् \textit{SaraN yAya} \\
\end{tabular}
\end{scriptsize}
Praise to B²aGhavAn who is HIMSELF (शान्त = S₆Antha =) Pacification, alleviation, Calmness, tranquility, quiet, ease, repose removal of hostility; Absence of passion, complete indifference to all worldly enjoyments, consolation, solace. Reconciliation, Satisfaction of hunger

849 उॉ शूलधारय नमः।
ॐ शूलधारय नमः।
Praise to the B²aGhavAn who is holding a sharp sphere as a weapon. शूल S₂oola+ धर dh²ara

850 उॉ श्रेष्ठाय नमः।
ॐ श्रेष्ठाय नमः।
Praise to B²aGhavAn who is the virtuous, respectable, civil, polite, superior chief principal commander of dhEvA army (श्रेष्ठ = S₆ESzt²a = classic, most excellent, chief, senior, oldest, most splendid or beautiful, most beautiful of or among, most auspicious or salutary, first, classic, best, best of or among or in, respect of or in, superior, distinguished, king.

851 उॉ शुद्धातमने नमः।
ॐ शुद्धातमने नमः।
Praise to B²aGhavAn who is absolute, pure, clean and correct soul. (शु धध + आतmanE)

852 उॉ शिवाय नमः।
ॐ शिवाय नमः।
Praise to B²aGhavAn word who confers happiness, propitiousness, auspiciousness. S₂am = शम् = good + karah = कर: = doer)

853 उॉ शिवाय नमः।
ॐ शिवाय नमः।
Praise to B²aGhavAn who bestows absolute peace. S₂iva शिव as with any other Sanskrit word has multiple meanings. But certainly it denotes peace, auspiciousness, prosperity. Pl see footnote.

67 Foot note Naamaa 853:
Whereas the common saying is Sarvam VishNu mayam jagath, सर्वम् विश्व मयम् जगात् when it comes to s S₂iva, we simply say “S₂iva mayam” शिव मयम्. The reason is शिव already includes sarvam and therefore beyond the limitations of jagath. We already saw Jagath is jaayathE gajjathi iti - always mutating, changing, moving. No one says (and no one should say either) सर्वम् शिव मयम् जगात because we are imposing limitations on limitless. Similarly, S₂iva lOka prApti शिव लोक प्राप्ति signifies a place of eternal peace. There is no more return to a place of turmoil. That शिव लोक is the final end destination. S₂iva usually denotes B²aaghavAn S₂iva. So we could also understand B²aGhavAn SubrahmaNya is beloved to B²aGhavAn S₂iva.

शिविकण्ठात्मजः शूरः शान्तिः शोकनाशनः। पाण्मातृः षणमुख्यं षणमुख्ययुग्मयथः। ॥३२॥
Praise to B²aGhavAn who is the son of B²aGhavAn S²iva. (S²ithi =dark-blue or black + kaNt²A neck + आमज Athmaja = son). Pl see foot note.

68 Foot note Naamaa 854:
B²aGhavAn S²iva is also called नीलकण्ठ = 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. (S²ithi may also be white as per context)

Praise to B²aGhavAn who is (शूर = S²oorA =) brave, heroic, valiant mighty and warrior for establishing good over evil

Praise to B²aGhavAn who (दाय dhAya=) bestows शा Anthi (please see 848 for discussion on s²Anthi)

Praise to B²aGhavAn who (नाशन nAs²ana=) destroys (शोक = S²Oka =) sorrow, grief, distress, affliction, lamentation, wailing, deep anguish; We have already seen B²aGhavAn being called विशोक =vis²Oka in naamaa

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 (शरवन) (see naamaa 833) also claimed motherhood. B²aGhavAn S²iva िशव 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

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 (षा Anthu = shANmAthu = षट् shat (six)+ माता = 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 (शरवन) (see naamaa 833) also claimed motherhood. B²aGhavAn S²iva िशव 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
Praise to B²aGhavAn who has six faces. (षणमुख = shANmuk²A = षट्ट shat (six) + मुखा muk²A (faces) Pl see foot note.

69 Foot note Naama 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 = ISzānanamuK²a; (ईशान = EESzAna = master, splendour, light, the sun as a form of Sīva, one of the rudrAs, one of the older names of Sīva-rudra, reigning, wealthy, possessing, owning, haste, hastening, commanding, ruler, lord)
2. तत्‍ुषमुख = Thathpurusham. 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. वाम = vAma = left, wealth, splendid, striving देव = dhEvA = demigod
5. सधोजातमुख 5 sadh²OjAtham सधोजात = सधो जात= newly born सधो = 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 Sīva. The sudh²dha chaitanyam adds to the five to become six. The energy comes from Sīva and PArvathy.

860 ॐ षड्गुणैवाय संयुतायनमः । ८६० Ōm shad guNaiS warya samyu thAya

Praise the B²aGhavAn who is chief, head and possessor of six kalyANa GuNAs all blended beautifully. (षट्ट shat +गुण guNa = षड्गुण shadguNa = six kalyANa guNa] + (ऐसे aiSwarya = wealth and leadership) + (संयुताय samyuthAya) = Joined, united together Pl see foot note.

70 Foot note Naama 860:
(षट्ट shat +गुण guNa =) षड्गुण shadguNa = six kalyANa guNa] + (ऐसे aiSwarya = 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 “ऐसे ऐसे समग्र धर्मस्य यशस्तिरिः। ज्ञानेवयोग्योपूर्व शण्मुखेण भग इतिरणा।” AiSwarya samagrasya dh² armsaya yas²saras²raya. gyAna vairAgya yOṣchaiva shaNNAm bh² aga ethEraNa. Complete splendor, virtue, glory, opulence, knowledge (GyAna), dispassion - these six are known as bh²aga and hence possessor of these 6 GuNAs called B²aGhavAn. Please see Naama 624 for more detailed discussion on meaning of B²aGhavAn
षड्गुणै: (ShatGuna) discussed above) + ऐश्वर्य (head, chief, wealth seen many times before) + सम्स am (adjective for good) + युत (Yuta) = occupied, possessed of. Combined, concerning, connected with.

Sometimes the following 6 are called KalyANa GuNAs: GyAna (knowledge), Bala (strength), AiSvarya (leadership), S.ṭakthi (endless energy levels), Veerya (valour), Tejas (divine auspicious energy).

Shatgunaṃ in respect of battle fields are: 1) peace or alliance. 2) war; 3) march or expedition; 4) halt; 5) seeking shelter; 6) duplicities; युत. Combined. concerning, connected with.

There are six GuNAs correspond to six faces of Brahma-ṇam (IS.Anam) 1; ततुःसुखमुख 2 Thatpurusham 2 अघोरमुख ३ AgOram 3; वामदेवमुख ४ vaama dhEvam 4; सदोजातमुख ५ sadyojatham 5 and अधोमुख ६ adhOmukam 6. The first 5 faces are that of pancha anana - five faced B.2aGhavAn. The energy comes from Siva and PArvathy.

Praise to the B.2aGhavAn 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 + चक्षर = wheel or energy positions + शा = receptacle, the place where the energy position is fixed. Pl see foot note.

71 Foot note Naama 861:
The chakras are axial pathway composed of several layers, each subsequent layer being subtler than the prior one. The primary one called Brahma-ṇaadI luminous filament of vital energy षट् Shat chakras are:

#1 Muladhara, मूलाधार = Base or Root Chakra – Base of spine. Bija mantra (seed sound) is lam लम्.
#2 Swadishta = Sacral Chakra – "Root of sexual organs (Where the self is established). Bija Mantra is vam. वम्.
#3 Manipura मिणपूर = Solar Plexus Chakra Navel Bija Mantra is RAM रम्
# AnAhaṭa अनाहा = heart Chakra – Hear (unstuck) Bija Mantra is YAM यम्
#5 vishudhdh = Throat Chakra (purest) Bija Mantra is HAM हम्
#6 Sahasra = Crown (made of thousand-petals). Bija Mantra is OM ॐ

Ajna अज्ञ = Third Eye, between eyebrows (command) is considered beyond the 6 chakras (though some authors make it 6th and sahasra the 7th)). Bija Mantra is OM ॐ YOga s.Asthra talks of different sets of chakrasa of which I have zero knowledge. Those interested may please refer to "YOga s.Asthra”

Praise to B.2aGhavAn who delivers us from six kinds of sufferings. [Shadurmi षटुःम refers to six waves of existence. / six enemies / six kind of sufferings. shat urmi – षट् ऊःमि = 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. Pl see foot note.

72 Foot note Naamaa 862:

There are many 6TETS spelled as SEXTETS (set of six) in our sanAthana dh arma. Probably B\textsuperscript{2}aGhavAn SubrahmaNy\textsuperscript{a}'s six faces may mean many of them

(i) Shat ari = Six enemies of humans = Please see Naama (1) KAmA, 862, 869 (2) KrOdham, 862, 869, (3) LOba, 862, 863 (4) MOha = Moh, 862, 864, 869 (5) Madha = Mad, 862, 864, 869, (6) Matsaram = Matsar, 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 S\textsuperscript{a}Asthra = 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) Ph\textsuperscript{2}ala (result) (5) arthaavada (praise / censure) and (6) Upapatti (reasoning intelligently)

(vi) Six wealth's: (1) Kshama = inner tranquility of the mind. (2) Dama = control over senses (3) Thithiksha = Thithiksha = forbearance, ability to endure (4) Shr\textsuperscript{2}dha = Shraddh\textsuperscript{2}a to adore something that you don't completely know (5) Uparati enthusiasm in what we do & enjoying that we do – (6) samadh\textsuperscript{2}ana means contentment. Please see Naama 695.

863 ओँ षड्भावशृङ्गितिपराय नमः | 
\
\text{Shadanga S\textsuperscript{2}ruthi p\text{\textsuperscript{A}ra g\text{\textsuperscript{A}ya}}}

Praise to B\textsuperscript{2}aGhavAn who is fully conversant with six angAs (limbs of vEdhAs. ) (Shat angA = \text{\textsuperscript{\text{\text{}}}षट्} अग्नि = phonetics, #2 Vy\text{\textsuperscript{A}karana} = grammar, #3 Chandas = metre, #4 Nirukta = etymology, #5 Kalpa = ritual, #6 Jyotishya = astronomy + \text{\textsuperscript{\text{\text{}}}षट्} रुथि = refers to vEdhAs (see Naama 842). पारगा means fully conversant, profoundly learned, knowing thoroughly.)

864 ओँ षड्भावरिहताय नमः | 
\
\text{Shad b\textsuperscript{2}Ava rahi th\text{\textsuperscript{A}ya}}

Praise to B\textsuperscript{2}aGhavAn who is beyond 6 (Shadb\textsuperscript{2}ava vikaaraas) mutations, different appearances (षट् + भाव = षड्भाव विकारा) BECAUSE HE is always existing. Neither born nor dead, neither growing nor diminishing. + रिहत Rahitha = contextually it means free from Pl see foot note.

73 Foot note Naamaa 864

This requires some annotation. षड्भाव shat b\textsuperscript{2}Ava = 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 B\textsuperscript{2}aGhavAn SubrahmaNy\textsuperscript{a} (for that matter to B\textsuperscript{2}aGhavAn S\text{\textsuperscript{\text{\text{}}}iva or B\textsuperscript{2}aGhavAn Vishnu). S\text{\textsuperscript{\text{\text{}}}iva PuraNam says: महान् प्रभूर्वाय प्रकाश तत्त्वाय। सांनिध्यामिनी शासनामाप्नो ज्ञोऽर्थित्वाय। महान प्रभूर्वाय, पुरुषह यशवस्याय, प्रवर्थक, सुनिर्मालायमाक्षिनी सांनिध्यामिनी ज्ञोऽर्थित्वाय। Mahaan praBHoovai, prushah sathvasyaiS, a, pravarthakah, suimirlaamaaSmaamaa S, anthimaarmanS, anO jyOthirravyaya (Meaning: This Self is indeed the mighty B\textsuperscript{2}aghavAn. 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).}
+ रिहत Rahitha = contextually it means free from devoid of, immune to. The word रिहत Rahitha has other meanings: deserted by, bereft of, left, absent, separated from, lonely, deprived of). The word BAVA is also used in other contexts as below:

#1 The 6 bAVA correspond to 6 faces which each have a different countenance (ईशानमुख १ EES.anam (IS.Anamuk’a); तपशुष्मुख Thathpurusham, अघोरमुख AgOram, वामदेवमुख, vaama dhEvam, सदौजातमुख sadyojatham and अधोमुख adhOmukam. The first 5 faces are also that of pancha anana. The sudhchaitanyam adds to the five to become six.

#2 The 6 bAVA correspond to the 6 enemies of humans: kAma, krOdha, lOba, mOha, madha, mathsara

#3 The typical 8 BAVA rasAs – emotions are: -SrinagAr (erotic), vEra (heroic), Karunaa (compassionate), Adh uthaya (marvellous), Hazy (ludicrous), BAYankara (terrible), BIBhatsa (disgusting), and Raudra (furious)?

[In natya Asthra = dancing manual; there are 9 bAVA: Peace- S.anthi added to above 8. In generic terms: there are three types of BAVA, 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 bAVA related to devotion are: (1) S.Antha BAVA the mind of the devotee is free from mundane thoughts. (2) dAsya BAVA – servant to BagaGhavAn (3) In Sakhya BAVA, the devotee considers the BagaGhavAn as his equal in relation (4) vAtsalya BAVA - the devotee considers the BagaGhavAn GavAn as his child (5) mAdhurya BAVA- the devotee feels the love for the BagaGhavAn

#5 The four bAVA of Mindfulness in yoga Asthra: dharma, gyAna, Vairagya and AiSwarya.

865 ॐ षट्काय नमः ।
शत 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 षट्शास्त्रस्मरितपारगाय नमः ।
Shat S.Asthra smrithi pAra gAya
Praise to B2aGhavAn who keeps and fulfills six S.AstrAs and smritis.

74 Foot note Naamaa 866

शत्शास्त्र: The six S.AstrAs are:
Sankhya Sāstra = Mathematics: Kapila Muni is founder of this science. Prakṛti and Purusha are elucidated in Sānkhya Sāstra. Prakṛti is Karta (Founder) and Purusha is Aatma (soul/user) is considered here.

2) Yoga Sāstra: Patanjali is founder of this Sāstra. It describes way and features of Yoga.

3) Nyaya Sāstra = justice system (Law): Gautama Muni founded this Sāstra.

4) Vaiśeṣika Sāstra: Authored by the Hindu sage Kanada, also known as Kashyapa. The Vaiśeṣika Sūtra is written in aphoristic sutras style, 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 dhāraṇa, 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%E1%B9%A3ika_S%C5%ABtra


6) Uththara Mimansa Sāstra: It is Founded by Baadrayana Vyas. Smriti refers to Upaniṣadhs, Dharma Sāstra, karma prayOga and works allied to vEdhas.

75 Foot note Naamaa 867
Note: षट्वर्ग = 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 = assembly + दात्र dhAtra = possession/ granting

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.
Praise to B²aGhavAn who has six necks -being part of six faces discussed already Naama 859 [षट् = Shat = six + ग्रेवा grEvA Neck. 6 faces and 6 necks on 1 body. B²aGhavAn Sživa is referred to as नीलग्रेवा शिलिकण्ठा = nEla grEvA Sžithi kanT³a in SriRudram. Please see naama 854

869 Ó षड़पदीष्मे नमः । कहे त्र्यं ग्रीवते देवस्य
860 सद्यायणं नमः । Sada rig²-नE

Praise to the B²aGhavAn who is the destroyer of six enemies. (षट् = Shat = six + अरि=enemies = ग्र = 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 सक्त: = karthum sakthah = To do OR अकर्तुम् सक्त: = akarthum sakthah = not to do OR अनयता कर्तुम् सक्त: = 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 Óषडास्त्रयथैव नमः । कहे त्र्यं सर्वशः सदायणं
871 सदास्रयः नमः । Sada S žra yAya

Praise to the B²aGhavAn who resides in a hexagonal place represented by: (षट् = Shat = six + आस्रयम आश्य =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 sixtets that govern human life.

B²aGhavAn’s SIX sacred letters“ sa, ra, va, na, b² a, va” symbolizes; #1 the spear HE wields; VElayudy²a, #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 मध्या निलायय 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.
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 + किरीट = kireeta = crown, crest, tiara, diadem + धर = wearing + श्रीमति = ShreemathE fortune wealth Please see Naama 837 for other aspects of श्रीमति = ShreemathI.

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 Naama 872

B²aGhavAn is the SUPPORT BASE of #1अक्षिल अण्डम् = akila aNdam (entire universe support to be consisting of billions of worlds + #2 चर्का Moving life forms (जंगमम् = jangama) all 3 viz. terrestrial, aquatic and arboreal + #3 श्वास्वर्म् = system -a movement non-moving + #4 अन्तरिक्षम् = space / ether contained in between + #6 चेतनम् = shadhA dh²Ay a system) 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 अंतरिक्षम् = system) 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 अंतरिक्षम् = space / ether contained in between + #6 चेतनम् = Shat kireeta dh²Aya S²reemathE fortune wealth Please see Naama 837 for other aspects of श्रीमति = ShreemathI.

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.

78 Foot note Naama 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) वैश्वास्वर्म् VaishNavam, (iv) शाक्त S²aaktham, (v) गणपथम् 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) नाउली Nauli -practice of churning the abdominal muscles to the left and right (4) धूसु Basti – cleansing bowels (5) कपालभाती KapAlab²ati prAnayAma (6) थर्तका ThrAtaka - gazing steadily at a point

षट्कोणमध्यन्लयः षडाधाराय ममः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।

ॐ षडाधाराय नमः ।
874 उष्टकोणमध्यनिलयाय नमः | कृत्य एकाकाः नान्दन दीपमवर्जित
 सतां मभुश्च सोमवर्जित रजस | Shat kONa madh'ya nila yAyA

Praise to the B²aGhavAn who resides in the center of hexagonal place Please see Naama 870. (षट् कोणम् = shat kONam = hexagon + मध् = Madh'ya = in the center of + निलयाय = nilaYAyA = place Please see Naama 870 for more details.

875 उष्णध्वनिपरिहारकाय नमः | कृत्य एकाकाः परिहार तथा तत्र
 सतां मभुश्च सोमवर्जित रजस | ShaN datha pari hAra kAya

Praise to B²aGhavAn who (परिहार parihAra =) liberates from / remover of + (षणध्वनि =ShaN dathwa also means helplessness, neuter gender, the state of being eunuch, barren seeds that will not sprout, useless person.

876 उष्णानाय नमः | कृत्य एकाकाः सेननियेय
 सतां मभुश्च सोमवर्जित रजस | SEnA nyE

Praise to B²aGhavAn who is the leader/ chieftain of all dhEvAs (SEnAni सेनािन is the chief of SEnA)

877 उष्णध्वनिनाय नमः | कृत्य एकाकाः सुभाग्य
 सतां मभुश्च सोमवर्जित रजस | Sub²a gAyA

Praise to B²aGhavAn who is our “good fortune” (सुभाग्य = 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) सुभागयित: Sub²agAyathi beauty, adorn, make beautiful

878 उष्णध्वनिस्कन्दाय नमः | कृत्य एकाकाः स्कन्दाय
 सतां मभुश्च सोमवर्जित रजस | 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 उष्णध्वनिसुरानन्दाय नमः | कृत्य एकाकाः सुरानन्दाय
 सतां मभुश्च सोमवर्जित रजस | 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 उष्णध्वनिसतांगतये नमः | कृत्य एकाकाः सतां गतये
 सतां मभुश्च सोमवर्जित रजस | SathAm gathayE

Praise to B²aGhavAn Who is the Ultimate Goal of Those Who Seek for Salvation, all virtuous people. सतां SathAm = good, virtuous (सत = 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

Praise to B²aGhavAn Who is the abode of highest brahma tējas = brahma tējas = 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.

Praise to B²aGhavAn who is the leader, co-coordinator, supervisor, chief, organizer, manager, leader of all dhEvAs. (सुरा= surA = dhEvA + अ yaksha is manager, controller, chief)

Praise to B²aGhavAn who is omniscient “The All Knowing, coming from or relating to one who is omniscient (सवर्ण = SarvagnyA = omniscient, all knowing) We had listed similar naamaas ending with ग = gngya in naamaa 620.

Praise to B²aGhavAn who is all-bestowing, forever, at all times, existing, knowable guiding and (सवर्ण = Sarva = everything, all + दाय dhAya = one who bestows)

Praise to B²aGhavAn who personifies Happy, delighted, joyful, pleased, agreeable, sweet, charming, pleasant, easy, comfortable, prosperous, and all that creates sweet emotions (Suk²ina = सु = happy

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 सुलभ (= easy for all) #2 S araNagatha शरणागत (=seek refuge and get) vathsala (loving, kind, tender, affectionate:

Praise to B²aGhavAn Who is omniscient “The All Knowing, coming from or relating to one who is omniscient (सवर्ण = SarvagnyA = omniscient, all knowing) We had listed similar naamaas ending with ग = gngya in naamaa 620.

Praise to B²aGhavAn who is the leader, co-coordinator, supervisor, chief, organizer, manager, leader of all dhEvAs. (सुरा= surA = dhEvA + अ yaksha is manager, controller, chief)

Praise to B²aGhavAn who is omniscient “The All Knowing, coming from or relating to one who is omniscient (सवर्ण = SarvagnyA = omniscient, all knowing) We had listed similar naamaas ending with ग = gngya in naamaa 620.

Praise to B²aGhavAn who is all-bestowing, forever, at all times, existing, knowable guiding and (सवर्ण = Sarva = everything, all + दाय dhAya = one who bestows)

Praise to B²aGhavAn who personifies Happy, delighted, joyful, pleased, agreeable, sweet, charming, pleasant, easy, comfortable, prosperous, and all that creates sweet emotions (Suk²ina = सु = happy

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 सुलभ (= easy for all) #2 S araNagatha शरणागत (=seek refuge and get) vathsala (loving, kind, tender, affectionate:
Sidhdh²i dhAya

Praise to B²aGhavAn who bestows accomplishments, fulfillment, perfection, completion, success, welfare.
Please see foot note.

79 Foot note Naamaa 887

The Eight sidhdh is- ashtamA sidhdh is already discussed in Naama 33. सिद्धिः 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 Siddh 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 ।
专项资金 SoumyAya

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 सिद्धेश्याय नमः ।
Sidhdh²E S.Aya

Praise to B²aGhavAn who is the chief, head of all eight different types of powers (सिद्धि Sidhdh²i + ईश ES.Aya).

(The Eight सिद्धि Sidhdh²i are already discussed in naamaa 33.).

890 ॐ सिद्धि साधनाय नमः । ॐ ॐ
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)
Praise to B²aGhavAn who has accomplished all the SIDHDH²is. (सिद्धि Sidhdh² + 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 सिद्धि Siddh²Arth²A = name of one of B²aGhavAn skandhA’s attendants, one who has fulfilled the object / goal, successful, efficacious, achieved / accomplished goals. सिद्धि Siddh² Arth²A is also birth name of Gautama Bhudhdh²a. Siddh² a 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.

Praise to the B²aGhavAn who has (सिद्धि = Siddh²a =) accomplished whatever is (संकल्प 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**

(संकल्प 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.

Praise to the B²aGhavAn who has accomplished whatever to be attained +who is the energy behind whoever performs rites to accomplish desired results. (सिद्धि Siddh²a + as above + (साधन = sAdh²ana =) means of accomplishment, instrument, apparatus, device.

One word सिद्धि sAdh²ya = who or what has effected what was to be done, effected, proved, accomplished, particular mantra, demonstrated proof or conclusion

Praise to the B²aGhavAn who has accomplished whatever to be attained +who is the energy behind whoever performs rites to accomplish desired results. (सिद्धि Siddh²a + as above + (साधन = sAdh²ana =) means of accomplishment, instrument, apparatus, device.
Praise to B²aGhavAn who is the Leader, chief of dhEvAs and ensures their prosperity. (Sura सुर = dhEvA + ईश्वरा Eeswara =leader / protector). SureSwaracharya 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 Siva who in turn guided him and blessed him with mrutyanjaya manthra (मृत्युञ्जय =victory over death).

895 उँ सुभुजाय नमः । कू ल सर्वात्र तस्मान । Sub²u jAya
Praise the B²aGhavAn with handsome fore arms (सु Su = handsome + भुजा bhuja = fore arms)

896 उँ सर्वदिशेष नमः । कू ल सािंक्षै तस्मान । Sarva driS²E
Praise to B²aGhavAn who is capable of seeing in (सर्व Sarva =) all + (दिशेष driS²E =) directions. Please see foot note.

82 Foot note Naama 896
For convenience we consider 4 (उठत = uththara = उदीची = udheechi =NORTH + पूर्व = Porva = प्राची, prachyai = EAST + पश्चिमा, = pas²chima =प्राची = Pratheechi; = WEST; + दक्षिणा = DhaKshina =वाची =Avaachi = SOUTH) or 6 (prior 4 + उथ्वर = oordhwa = Sky wards + अथी = aDh²O= earth words) or 8 (first 4 + ऐशानी Ees²ane = North-East +अश्वी = AgnEyee =South-East; + वाय = vAyavyA = North-West नैष्ठ्र = 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 अवाची = avAntharAya driS²E = दिशेष = Sarva dri = everywhere we look, beyond the definition of north, east etc. directions.

897 उँ सािक्षे नमः । कू ल तात्तकी विवक्षा क्रुद्धता । 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 naama as सर्व = Sarva = all-inclusive + साक्षि Sakshi = witness.

898 उँ सुप्रसादय नमः । कू ल चतुरप्रसादकृष्णुम तस्मान । 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.)
kumari, Su nandana, Su b²alakshmi, Su b³odhaya, Su gOshA, Su hridhaya, Su vyaktha and so on + 

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, settleings, kindness, calmness, clearness, perspicuity, good humour, cheerfulness, tranquility, brightness, graciousness, absence of excitement, welfare, mediation, clearness of style, residuum, purity, gratuity, aid.

ॐ सनातनाय नमः ।
SanA tha nAya

Praise to B²aGhavAn who is most ancient and ever living सनातन 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 सनातन dh²arma

ॐ सुधापितः ॐ सुधूः सवतोमुखः ।
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 + पित pathi = protector)

ॐ स्वयम्भूः सुघोषः सुखदः सुश्वत्त्॥ ११८
Swayam jyOthish 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 + ज्योतिष्केन effulgence, splendour, brilliance. (स्वयम् प्रकाशिः = swayam prakAs;i also has the same meaning)

ॐ स्वयम्भूवे ॥
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. ॐ स्वयम् = Swayam = By one self + भुव = b²uva =body (भुव = b²uva also means antariksham (अंतरिक्षम् =) –atmosphere, earth, fire, air)

ॐ सर्वतोमुखय नमः ॥
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 सर्वत = all directions, totality, from everywhere, wholeness, in every direction, unlimited, complete + मुखा muk²A= face, head, chief, surface, countenance.
Praise to B²aGhavAn who is ultimately powerful, able, strong, sufficient, qualified, competent, efficient, adequate.

Praise The B²aGhavAn Who is to be treated with respect or hospitality, honoured, adored, adorned with, worshipped, entertained (षोडश उपचार पूजा shOdas, a upachAra in pooja – 16 types of offerings in traditional puja) by all virtuous people. Variation: सत् sath = very well + कृ त krutha done/ doer. Sathkutha also means done well, honored, virtue, honourable reception, respect.

Praise to B²aGhavAn who is invisible energy but perceptible. (सूक्ष्म 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.

Praise to B²aGhavAn who has a pleasant sound, sounding loud to call humans to salvation. (सु su = good घोष gOsha sound)

Praise to B²aGhavAn who (दाय dhAya =) bestows all that is (सुख = Suk²a =) pleasing, satisfying, happiness, joy and bliss, comfort (See Naama 885 for Suk²a)

Praise the B²aGhavAn with a good heart that HE guides all HIS devotees in a dh²aarmic path (सु su = good + हृद्द hrudhE = heart)

Praise to B²aGhavAn who is 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 सुश्रेष्ठाय नमः |

Sura S.rEsh t²Aya

Praise to B²aGhavAn who is the (श्रेष्ठ = S.rEsT²a = greatest, best (among), classic, oldest, senior most, first, distinguished, most beautiful, most auspicious, most splendid, most excellent, superior. Chief among सु = Sura +) dhEvAs

912 ॐ सुशीलाय नमः |

SuS.ee lAya

Praise to B²aGhavAn who is having an (सुशील = SuS.eela =) 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 |

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 |

Sam b²Av yAya

Praise to the B²aGhavAn who is well respected, competent adequate and bless HIS devotees with the same). (स्मिर्य = 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 |

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 |

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 सकलागम्पाराय नमः |
Praise the B²aGhavAn who completely and fully knows all AagamAs, protects and hands it down to successive generation of humans. सकल = 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.

Suv yak thAya
Praise to the B²aGhavAn who can manifest in a delightful objectified from for our convenience of focus (Su = good + vyaktha = 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)

Sachchi dhA nan dhAya
Praise to B²aGhavAn who is the ultimate bliss. (sath = सत् =) Truth + (chith = िचत् =) 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.

Suvee rAya
Praise the B²aGhavAn who is (Su = good +Jana जन + AS ra yA आ िरा या) B²aGhavAn who is residing in good people's (heart) [आ िरा याम is discussed in many Naama 55, 238 310 494 816 870, 874.

Sarva lakshaNa sam pan nAya
Praise to B²aGhavAn who is endowed with all that virtuous indications (that define a beautiful virtuous divine form). सर्व = Sarva = all + लक्षण = lakshaNa = attributes + सम्पन्न = sampanna = endowed with.

Please see Naama 780, 853, 883, 884, 896, 903 where सर्व Sarva is mentioned / discussed and Naama 46, 847 where लक्षण LakshaNa is discussed.

Sampanna also means = well-to-do, become, dainty, supplied, of perfect or correct flavour, excellent, accomplished, palatable, effected, perfect, possessed of, endowed or furnished with, turned into, furnished, fallen or turned out well, dainty food, delicacy, prepared, made of, grown, joined, furnished.

923 ॐ सत्यधर्मपरायणाय नमः । सद्य भक्तेः तदपायणात्तस्वतः ॥ १२१॥

Praise the B²aGhavAn Who protects and is Devoted to Truth and Dh²arma. (सत्य = Sathya = Truth (Please see Naama 144, 913) + धर्म = dh²arma = virtuous life (More discussion in Naama 441, 444, 445, 447, 452 to 455 + परायणा = parAyaNA = object of B²aghavAn’s attention. (more discussion in naamaa 441, 447, 510). dh²arma being an important aspect of life, it is mentioned in many Naama 9, 48, 54, 57, 64, 86, 107, 125, 147, 276, 506, 521, 606, 686,693, 725, 864.

924 ॐ सर्व देव मयाय नमः । सर्व देव मयाय नमः ॥ १२४॥

Praise to B²aGhavAn who comprises all GODs in HIM. (सर्व = Sarva =all, complete + देव =dhEvA = dhEvAs (demi-gods) + मया maya = presence). HE is the universal manifestation of all GODs. Please see Naama 624. Please see foot note.

84 Foot note Naamaa 924

Though repeat, we note the distinction between B²aGhavAn and dhEvathA. B²aGhavAn has been annotated in Naama 624. dhEvA are heads for particular activity that protects the universe & life forms. Just like a Company has department heads a CEO (Chief executive officer), CFO, (finance) CIO-CTO (information / technology, COO (operations), CMO (medical) and others, dhEvAs have assigned functions such as making sure of land water, fire, air and all such resources are well managed. विश्वakarma is the dhEvA for construction. Dhanvanthri is for medicine and so on. It also signifies that all these activities cease to exist at the time of pralayam and again they are started one by one. Sarva dhEvA maya means the epicenter from where all these action in-charges arise at start of kalpam and merge at the time of pralayam.

925 ॐ सत्य नमः । सदा मृदावन्तदाय कार्यक्षेत्राय नमः ॥ १२५॥

Praise the B²aGhavAn who is the ultimate truth to be known, B²aGhavAn is TRUTH personified, HIMSELF the truth Please see Naama 144, 913, 923

926 ॐ सदा मृदावन्तदायकाय नमः । सदा मृदावन्तदायकाय नमः ॥ १२६॥

Praise the B²aGhavAn who is dedicated to Truth and Dh²arma. (सदा = Sathya = Truth (Please see Naama 144, 913) + मृदावन्त = dh²arma = virtuous life (More discussion in Naama 441, 444, 445, 447, 452 to 455 + दायकाय = parAyaNA = object of B²aghavAn’s attention. (more discussion in naamaa 444, 447, 510). dh²arma being an important aspect of life, it is mentioned in many Naama 9, 48, 54, 57, 64, 86, 107, 125, 147, 276, 506, 521, 606, 686,693, 725, 864.
Praise to B²aGhavAn who (SadhA =) always + (daayak dhaayaka) makes available + (mrusta =) clean + (annam =) food.

Praise to B²aGhavAn who is milk, nectar, earth, comfort, water, -life forces for all of us.

Praise to B²aGhavAn whose intellect (=mathi) is (su, su =) the most auspicious, benevolent, merciful and HE conducts the universe in an orderly way.

Praise the B²aGhavAn who is the personification of truth 144, 913, 923. Repeat of 925

Praise to B²aGhavAn who destroys all obstacles (in the path of living and leaving - liberation) Sarva = all) + (vign vigna = obstacles) + (vinAs,ana = 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 dhArma S.AsthtrAs. 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.
Praise the $B^2aGhavAn$ 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 ManmaTha is yet to enter in to the BMI (Body mind intellect) system,

Praise the $B^2aGhavAn$ who has the (सु su =) most auspicious, lovely, beneficial, merciful (लोचन Su lOchana =) vision on all the universe. SulOchana can also be understood as “OVERSIGHT”. $B^2aGhavAn$ oversees the universe with most auspicious benevolent eyes

Praise to $B^2aGhavAn$ who has a beautiful (= सु su) + (ग्रीवा greeva =) neck, the back part of the neck; the nape, SUGRIVA also means a well accomplished HERO

Praise to $B^2aGhavAn$ who is (सुधृत Sudh$^2$rutha =) very constant and persevering, courageous, steady, firm, supporting, self-commanded

Praise to $B^2aGhavAn$ 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 $B^2aGhavAn$, we have understood the universe.

Praise the $B^2aGhavAn$ who is the (आध्यात्मिक Adh$^2$yAya =) main worshipped deity (as one’s own deity) by (सुरा = Sura =) dhEvA. We all have family $B^2aGhavAn$ – Kula dheivam, Kula dhEvathA, grAma dhEvathA which has a special place in our prayers. That god/ goddess is called आध्यात्मिक दैवम् = Adh$^2$yAya dheivam or आरा दैवम् = AarAdh$^2$ya dheivam

Praise to $B^2aGhavAn$ who is (सुविक्रम + Su Vikrama =) courageous, with a beautiful gait, chivalrous, bold, heroic, valourous
Praise to the B²aGhavAn who is the destroyer of dhEvA's enemies viz. Asura/ Daitya/ rAkshasa (SurA सुरा = dhEvathA + ari = enemies + g = destroy

Praise to B²aGhavAn who is (Swa =) Golden +. (वणा = varNa=) coloured

Praise to B²aGhavAn who is the (राजा = rAjA=) KING of (सप = sarpa =) snakes and snake world. B²aGhavAn HIMSELF gives vision in the snake form. Probably this is glorification of KUNDALINI yoga

Praise to B²aGhavAn who manifested HIMSELF from Agni – fire (Since B²aGhavAn was agni pindam when B²aGhavAn Siva's and Goddess pAravthi’s energies combined) and I bow down to HIM who is manifesting as the PRANAVA s²abdham- in the seven effulgence’s of the vEdhAs in the atmosphere and in my mental world.

The latter word annotated in 840.

Praise to B²aGhavAn in 7 headed serpent form.

Praise to B²aGhavAn worshipped by SUN.

# भुवः  bhuvaḥ भुवस् bhuvas = earth (भुव लोक), air, fire atmosphere (भुवस्).
# b’ulovakam भूलोकं means earth; # सप्त saptha is number seven. # archi अर्चि means ray, flame # archith अर्चित means worship, salute, respect.

Saptha Archis also means, evil, inauspicious look but is out of context here.

Praise to B²aGhavAn who is the destroyer of dhEvA's enemies viz. Asura/ Daitya/ rAkshasa (SurA सुरा = dhEvathA + ari = enemies + g = destroy

Praise to B²aGhavAn who is (Swa =) Golden +. (वणा = varNa=) coloured

Praise to B²aGhavAn who is the (राजा = rAjA=) KING of (सप = sarpa =) snakes and snake world. B²aGhavAn HIMSELF gives vision in the snake form. Probably this is glorification of KUNDALINI yoga

Praise to B²aGhavAn who manifested HIMSELF from Agni – fire (Since B²aGhavAn was agni pindam when B²aGhavAn Siva's and Goddess pAravthi’s energies combined) and I bow down to HIM who is manifesting as the PRANAVA s²abdham- in the seven effulgence’s of the vEdhAs in the atmosphere and in my mental world.

The latter word annotated in 840.

Praise to B²aGhavAn in 7 headed serpent form.

Praise to B²aGhavAn worshipped by SUN.

# भुवः  bhuvaḥ भुवस् bhuvas = earth (भुव लोक), air, fire atmosphere (भुवस्).
# b’ulovakam भूलोकं means earth; # सप्त saptha is number seven. # archi अर्चि means ray, flame # archith अर्चित means worship, salute, respect.

Saptha Archis also means, evil, inauspicious look but is out of context here.

Praise to B²aGhavAn who is the destroyer of dhEvA's enemies viz. Asura/ Daitya/ rAkshasa (SurA सुरा = dhEvathA + ari = enemies + g = destroy

Praise to B²aGhavAn who is (Swa =) Golden +. (वणा = varNa=) coloured

Praise to B²aGhavAn who is the (राजा = rAjA=) KING of (सप = sarpa =) snakes and snake world. B²aGhavAn HIMSELF gives vision in the snake form. Probably this is glorification of KUNDALINI yoga

Praise to B²aGhavAn who manifested HIMSELF from Agni – fire (Since B²aGhavAn was agni pindam when B²aGhavAn Siva's and Goddess pAravthi’s energies combined) and I bow down to HIM who is manifesting as the PRANAVA s²abdham- in the seven effulgence’s of the vEdhAs in the atmosphere and in my mental world.

The latter word annotated in 840.

Praise to B²aGhavAn in 7 headed serpent form.

Praise to B²aGhavAn worshipped by SUN. # भुक्तः b’uvaḥ भुक्तस् b’uvas = earth (भुक्त लोक), air, fire atmosphere (भुक्तस्).

# b’ulOkam भूलोकं means earth; # सप्त saptha is number seven. # archi अर्चि means ray, flame # archith अर्चित means worship, salute, respect.

Saptha Archis also means, evil, inauspicious look but is out of context here.

Praise to B²aGhavAn who is the destroyer of dhEvA's enemies viz. Asura/ Daitya/ rAkshasa (SurA सुरा = dhEvathA + ari = enemies + g = destroy

Praise to B²aGhavAn who is (Swa =) Golden +. (वणा = varNa=) coloured

Praise to B²aGhavAn who is the (राजा = rAjA=) KING of (सप = sarpa =) snakes and snake world. B²aGhavAn HIMSELF gives vision in the snake form. Probably this is glorification of KUNDALINI yoga

Praise to B²aGhavAn who manifested HIMSELF from Agni – fire (Since B²aGhavAn was agni pindam when B²aGhavAn Siva's and Goddess pAravthi’s energies combined) and I bow down to HIM who is manifesting as the PRANAVA s²abdham- in the seven effulgence’s of the vEdhAs in the atmosphere and in my mental world.

The latter word annotated in 840.

Praise to B²aGhavAn in 7 headed serpent form.

Praise to B²aGhavAn worshipped by SUN. # भुक्तः b’uvaḥ भुक्तस् b’uvas = earth (भुक्त लोक), air, fire atmosphere (भुक्तस्).

# b’ulOkam भूलोकं means earth; # सप्त saptha is number seven. # archi अर्चि means ray, flame # archith अर्चित means worship, salute, respect.

Saptha Archis also means, evil, inauspicious look but is out of context here.
Praise to the B²aGhavAn who is the (वरा = varA=) bridegroom of (सुर = sura =). dhEvAs since he married dhEvAyani (Indhra’s daughter),

VARIATION: Praise to the B²aGhavAn who is the (वरा = varA=) best person among all (सुर = sura =). dhEvAthAs

945 ॐ सर्वायुधविशारदाय नमः ।
क्रिया सर्वदर्शाय विशुद्धाय
ध्रुव आयुधाय प्रतिमा नमः ।
Sarv Ayudh²a vi₃ara dhAya

Praise to B²aGhavAn who is (Vi₃aradha = िवशारद =) very conversant with (सव = Sarva =) all types of (आयुध = Ayudh²a = weapons)

946 ॐ हस्तिच्छल्लिं मुताय नमः ।
क्रिया हस्ति चर्माय रसुतो हििवाहनसेिवतः ।
Hasti char mAm bara su thAya

Praise to B²aGhavAn who is (sEvitha = सेिवत =) worshipped by Indhra (हस्ति = elephant) + (वाहन = vAhana =) main vehicle of transport (this is Indhra because he uses IrAvatham elephant as his vAhana).

947 ॐ हस्तिच्छल्लिं सेिविताय नमः ।
क्रिया हस्ति वाहनाय सेिवितसेिवतः ।
Hasti vAhana sEvi thAya

Praise to B²aGhavAn who is (sEvitha = सेिवत =) worshipped by Indhra (हस्ति = elephant) + (वाहन = vAhana =) main vehicle of transport (this is Indhra because he uses IrAvatham elephant as his vAhana).

948 ॐ हस्तिच्छल्लिं युद्धधराय नमः ।
क्रिया हस्तिच्छल्लिं चित्रायुधाय
dhra² dh² a rAya

Praise to B²aGhavAn whose (hasta =) hands (धरा dhara =) holds (िच चित्रa =) bright, clear, spotted and variegated (aayudh²a आयुध =) arms.

949 ॐ हुँताय नमः ।
क्रिया ह्रुथाय गैय अेत्ताय
d² Aya

Praise to B²aGhavAn who (hrutha = ह्रुथा =) takes away, seizes all our (अघयित अघयित =) Sins, threats, injuries, things that can go wrong.

950 ॐ हसितानाय नमः ।
क्रिया हसितानाय गैय
dhAya

Praise to B²aGhavAn whose (Anana अनन =) facial countenance is always (Hasitha हिसत) smiling.

हेमभूषो हरिद्रो हरिश्वरन: ।
हेमभूषो हरिद्रो हरिश्वरनः ॥१२५॥

951 ॐ हेमभूषय नमः ।
क्रिया हेमभूषय गैय
d² Aya

HEma b²oo shAya
Praise to the B²aGhavAn who is (b²ooshा = भूषा =) decorated with (हेम = hEma=) gold

952 ॐ हरिद्वरणाय नमः ।
Hari dwar NAyā

Praise to B²aGhavAn whose (हरि = haritha =) green, yellow, greenish, yellowish (वर्ण = varNa =) colour pleasing and delightful to the eyes to our eye.

953 ॐ हरिशिदाय नमः ।
Hrishti dhAya

Praise to B²aGhavAn who (दाय = dhAya=) bestows (ह्रिष्टि = 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 हरिश्वर्धनाय नमः ।
Hrishti var dh²a nAya

B²aGhavAn keeps (वर्णा = vardh²a =) increasing the (ह्रिष्टि = hrishti =) happiness, cheer and rejoice

955 ॐ हेमाद्रिभिदे नमः ।
HEmA dri b²idE

Praise to B²aGhavAn who (भिदेन = 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 क्रूणचां बेदन Krouncha b²Edhana one who broke down the Krouncha mountain.

956 ॐ हंसरूपायाय नमः ।
Hamsa roo pAyā

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 हुमकरहतकिलिष्मय नमः || कुमुख्या हमवद सिँक्षीकरस्व दुर्गम ||
Hoom kAra hatha kilbi shAya

Praise the B²aGhavAn, who (हत Hata =) kills / removes all our (िक किलिष्म = Kilbisham =) faults and sins by mere uttering (हुमकार Hoom karam =) HOOM sound. (Hoom karam is to utter sound Hoom).

हिमाद्रिजातातनुजो हरिकेशो हिरण्यय: || हृषो हृषो हरिसको हंसो हंसगितह: ||१२६॥

958 ॐ हिमाद्रिजातातनुजाय नमः || कुमुख्या हमवद सिँक्षीकरस्व दुर्गम ||
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 || कुमुख्या हमवद सिँक्षीकरस्व दुर्गम ||
Hari kE S,aAya

Praise to the B²aGhavAn whose hair (=के श kES a) is of (हरि hari =) golden green) In Srirudram 2. 2 also B²aGhavAn S,iV is referred to as वृक्षेय vrukshEb²yo harikes²yo Namah = B²aGhavAn’s hair is all the green leaves of trees

960 ॐ हिरण्ययय नमः || कुमुख्या हमवद सिँक्षीकरस्व दुर्गम ||
HiraN ma yAya

Praise to B²aGhavAn made of gold (that conveys brahma) Gold conveys exalted status. (HiraNmaya हिरण्यय = gold coloured)

961 ॐ ह्रिदयाय नमः || कुमुख्या हमवद सिँक्षीकरस्व दुर्गम ||
Hridh yAya

Praise to B²aGhavAn who always resides in the devotee’s heart- who touches devotees’ hearts (Hridhya ह्रिदय = 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 ह्रिदय - 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.

Praise to B²aGhavAn who is (हरि = hrishta =) happy in the mind, rejoiced, cheerful, delightful, glad, pleased, merry, thrilled with joy, excited. (हरि = hrishta also means in other contexts: thrilling with rapture, surprised, stiff, standing on end, rigid, erect, bristling, blunted, astonished)

Praise to B²aGhavAn who is a friend of Indhra and a Gandharva, because one meaning of हरि hari is Indhra.

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 (सो हम् 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 सो हम् सो” has also been interpreted as “I myself am the Swan”, where the swan symbolizes the Athma. Please see Naama 956 for discussion on swan.

Praise the B²aGhavAn who accepts whatever we offer as oblation into the hOma fire. Praise to B²aGhavAn who is the हिवस् 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. # हिवस् Havis = anything offered as an oblation with fire. In colloquial terms, havis is cooked rice + ghee offered into the
hOma fire. # हिवष् Havish = prepared and fit to be offered as an oblation. # It also means accepting what is offered. So B^2aGhavAn accepts what we offer as oblation.

Praise to B^2aGhavAn whose colour is that of gold (or golden green),

Praise to B^2aGhavAn who is our well-wisher and soothing refuge. He is beneficial to humanity + moving - nonmoving, objectified or not. # हिवष् 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.

Praise to B^2aGhavAn who is decorated with (हेम = हेम) - gold (bhUshaNa भूषणा) ornaments.

Praise to B^2aGhavAn who can (हत hatha =) destroys all categories of (पाप pApa =) SINs. (see naama 147)
Praise to B^2aGhavAn who originated from B^2aGhavAn MahAdhEva हर Har = has many meanings. Contextually it is B^2aGhavAn Śiva. + उद्बाव Udhb^2aVāya = produced from, springing from, origin, birth place.

Praise to B^2aGhavAn who (दाय dhāya =) bestows, (क्षेम kṣēma =) comfort, happiness, ease and safety. (क्षेम kṣēma 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.

Praise to B^2aGhavAn who is the preserver of entire universe (that therefore includes us. Kṣēma क्षेम is general welfare. Kruth कृत्व = making, doing, one ensures.)

Praise to B^2aGhavAn who is always at ease. No agitation at all (क्षेम्य Kṣēmya = giving peace, tranquility; at leisure, prosperous, auspicious, resting)

Praise to B^2aGhavAn who is (क्षेत्र kṣētṛa =) 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 Kṣētṛaram where sudh^2 dha chaitanyam resides and we struggle to realize this. One who knows himself / herself is क्षेत्र kṣētṛa. Typically, क्षेत्र kṣētṛa 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 क्षेत्र kṣētṛa. In common parlance क्षेत्र kṣētṛa refers to B^2aGhavAn Vishnu and B^2aGhavAn Śiva.
VishNu Sahasraamam also deals with this concept beautifully. इस्त्रियाणि मनोबुद्धि: सत्वं तेजो बलं धृतः। 
वासुदेवाम् कृतं कष्ठ्याय चैव । || फलध्रुवित: 16 || IndhriyAni Mano Budhdhī i Sathvam Thejo Balam Dhirihi 
VasudhEvathmakYahoohu Kshethram KshEthrangya Eva cha (phṛtala sruথhi 16) The scriptures declare that the 
sense-organs, mind, intellect, the quality of sattva, shine, strength, firmness, as well as the body and the 
Individual soul, all of them have VasudhEvA as their Aatma or Inner Soul. The last phrase कष्ठ्याय चैव च 
Kshethram KshEthrangya Eva cha – means that this body and the KNOWER of the body are one and the same. 
This is to say that individual consciousness चैतन्यम् - jEva chaithanyam - that associates itself with 
existence of Body_Mind_Intellect complex ceases to exist when body dies (death could be physical death or 
dissociation of body consciousness) and the cosmic consciousness शुद्ध चैतन्यम् the KNOWER of the body 
and the individual consciousness, intellect and mind are one and the same.

979 उँ क्षामवर्जिताय नमः | कथम कथमवर्जितहि कथम तथात

Praise the B²aGhavAn who is. (बर्जित = varjitha =) devoid of any weakness, without, excluded, deprived off, 
(क्षमा = kShAma =) debilitation, infirmness and ensures devotees too are devoid of such weaknesses. burnt, 
slim, dried up, charring, weak, emaciated, scorched, debilitated, wasted, singed, infirm, thin, slight, burning to 
ashes, slender

980 उँ क्षेत्रपालाय नमः | कश्मे कालबालवर्जितहि कश्मे

Praise to B²aGhavAn who is the protector of universe at cosmic level and our body at individual level (see 978 
for more details). kshEthra = क्षेत्र= niverse & our body + pAlA = पाला =guardian, protector, gate security

981 उँ क्षमाधाराय नमः | कथम धाराघर्जितहि कथम

Praise the B²aGhavAn who offers (क्षमा KshamA =) forgiveness as a (धारा dhAra =) continuous flow 
(such as plentiful waterfalls). VARIATION: Praise the B²aGhavAn who is wearing forgiveness as part of HIM and forgives 
our sinful, harmful acts if we sincerely truly seek forgiveness. [क्षमा kShamA also means indulgence, tolerance, 
endurance, patience, pardon, forbearance, tameness, indulgence, river vEt Ravathi, an epithet of DhurgA dhEvı, on 
the earth, on the floor, forgiveness (2 concepts correlated to forgiveness are discussed in Naama 147)

982 उँ क्षमकृष्ट्राय नमः | कश्मे कश्मकृष्ट्राय कश्मे

Praise to B²aGhavAn who (क्षेत्र = kshEthra =) resides in a (क्षेत्र = kshEma =) comfortable, happy place. Let that 
happy place for B²aGhavAn to reside be our heart.

983 उँ क्षमाकराय नमः | कथम कराय कथम

Please see Naama 981. B²aGhavAn is the only one to “Forgive “. (क्षमा Kshama करा karA) Constant and regular 
chanting of B²aGhavAn’s name is a sure path for atonement of sins, since, HE is the abode of forgiveness, the
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.

अष्ट्र: क्षणेन: क्षम: क्षितिभूष: क्षमाश्रय: I क्षलिताघः: क्षिकिछर: क्षीणसंरक्षणक्षम: II १२९ II

984 ॐ क्षुद्राघ्य नमः I

KshudragNaYA

Praise to B²aGhavAn who (नa=) destroys (क्षुद्र kshudhra =) poverty (mentality) in us. Please see foot note.

89 Foot note Naama 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 क्षणियाय नमः I

KshA nthi dhAYA

Praise to B²aGhavAn who (दघ दहयa =) bestows, (क्षणि KshAnthi =) forbearance, patiently waiting, endurance, patience, state of saintly abstraction, fortune, bliss, endurance, state of abstraction

NOTE that the word क्षणि KshAnthi is different from the word शांति = sAnthi 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 क्षमाय नमः I

KshE mAYA
Praise to B²aGhavAn who is capable of giving us (श्रम = kShEma =) final emancipation, prosperity, security and bliss. Please see Naama 975

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.)

Praise to B²aGhavAn who is the apt, adequate, suitable person to reside in 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 आश्रय = ASraya already discussed in 55, 238, 310, 494, 816, 870, 921.

Praise the B²aGhavAn who (क्षलित kShAlitha =) removes, wipes away cleanses us of our (अघय = ag²Ayati = sin, go wrong) sins. [# क्षलित kShAlitha = removed, washed, wiped away, cleaned, purified, requited. # क्षम kShEma = wash # अघयित = threaten, intend to injure, to sin, to be malicious, threatening with ruin #अघयु ag²Ayu = malicious, harmful, injurious, intending to injure]

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

Praise to B²aGhavAn who has the patience to (संरक्षण = samrakshaNa =) weak powerless people (क्षम = 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.]

क्षणभंडागुरं सन्तादधणशोभिकपर्व: | कश्तिभृतृः ततनयामुखपञ्चजभास्करं: ॥ १३० ॥

992 भृतृः शोभिकपर्व: क्षणभंडागुरं सन्तादधणशोभिकपर्व: कांक्रय नमः ॥

Praise to Glorious B\textsuperscript{2}aGhavAn who has most beautiful hair, that is of the same colour as a transient (quickly appearing / disappearing) thick black clouds. Please see foot note.

\textbf{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 B\textsuperscript{2}aGhavAn whose shining matted hair; whose Effulgence instantly removes my thick pervasive ignorance (अश्नान् = agnyAnam), But for the cosmic consciousness = sudhi\textsuperscript{2} dh\textsuperscript{2}dha chaitanyam = शुद्ध चैतन्यम्, all the rest are transient B\textsuperscript{2}aGhavAn 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) + भंडागुर - illusionary (क्षणभंडागुर = kShaNa\textsuperscript{2}angura = transient / perishable, asserting a doctrine) + सन्तादधण = sannadh\textsuperscript{2}a - pervading / destroying / fully prepared armed + घन = g\textsuperscript{2}ana =-- thick, moss, lumpy, solid, dense + शोभि - shining, effulgent, glorious + कपर्वः - one wearing matter / braided hair.

# गण battalion, group सप्त्रथी dispirited, depressed

993 तनयामुखपञ्चजेन्द्रभास्करायेऽनमः ॥

The lotus flower blooms on seeing the sun Praise the B\textsuperscript{2}aGhavAn, the sight of whom makes Goddess Paarvathi’s face bloom like a lotus. (विभृतृः Ksitibh\textsuperscript{2}Rt =) mountain + (नाथ nAth\textsuperscript{2}a =) king, leader, chief i. e Himavantha + तनया thanaya =) daughter i. e PArvathy + (सुख muk\textsuperscript{2}a =) [Goddess’s] face [blooms exactly as] + (पञ्चज बासकराः =) Lotus [blooms upon the sight of] + (सारभ क्रस्त् =) sun.

क्षितिः = kSitibhRt = earth-supporter, king, mountain; क्षितिफूमिः = kSitibhRt\textsuperscript{3} =reign, state of a king; क्षिति 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.

Praise the B²aGhavAn who is a soothing pain balm for all our hurts and injuries. [क्षत / क्षत = 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: आिहत = inauspiciousness. the enemy, who is not a well-wisher, unfit, improper, un-advantageous, noxious, hostile, damage, disadvantage, evil. आिहत 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.

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

Praise to B²aGhavAn w who (क्षत्र = kSantRu =) who pardons or bears patiently and is the ultimate refuge after the last moment (i. e. death)

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 दोष = defect, crime, glitch, disorder, blame,)
Praise to B²aGhavAn who is the TREASURE CHEST of forgiveness, compassion. (Kshama = forgiveness + nidhi)

Praise the B²aGhavAn who (Kshapitha) diminishes and destroys the world's distress, heat, suffering, torture, agony, anguish, torment. [Kshapitha = diminished, destroyed, ruined, suppressed Ak²ila = whole, entire, universe, without a gap, complete]

Praise to the B²aGhavAn of the night (Kshapanath) who breathing together at night keeps us breathing. (Kshapanath B²aGhavAn of the night + समानन, adj., samAnana, having a like face with, being in honour or respect, breathing together, having the same name. क्षप, kShapA, measure of time equivalent to a whole day of twenty-four hours, night, turmeric, at night)

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 Siva, Vishnu, Rama, Krishna, GanEsA, 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 बिबम् VIBINNA PRATHI BIMBAM (borrowing the famous words of AADHI SANKRACHARYA). It is the ultimately the para chid roopa परिच, sudhdha chaitanyam शुद्ध चैतन्यम, primordial energy source cosmic consciousness (agnih sthambam = अग्नि सत्तम = pillar / column of primordial fire that denotes an energy source ). Please see Naama 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 sudh² dha chaitanyam and find it easy to live as per dh²arma applicable to us.

Śriṣuṣubhānaya sahasnāma stotram balasthitam

Śri SubrahmaNya sahasraNama sthOthram p²alaś,ruti

The rewards (fruits of) listening and absorbing the vEdhic revelations (of Shanmuk²a sahasraNama sthOthram) [given below]

इति नाम्रां सहस्राणि षणमुख्य च नारद । यः पठेच्छुणयाध्रापि भवित्युक्तेन चेतसा ॥ १ ॥

अठ सालं ज्ञाति श्रुया दिनमं क रुषम्व सा प्रमाणं तथा प्रमाणादयं ज्ञानार्थं ज्ञानार्थं ज्ञानार्थं

Shri Naṃsa Shaṇmukya cha Naṛadha. Yāḥ patīTh SaḥruNyāth āapi b²ākthi yukthi Ena chEthasA

इति = iti =these नाम्रां = nAṃm =holy names सहस्राणि = sahasraNama = thousands षणमुख्य = Shaṇmukya = of B²aGhavAn Shaṇmuk²a च = and नारद = Oh Naṛadha,

यः = yah = this पठेच्छुणयाध्रापि = ruNyAth aapi = enhanced, enlarge, reach to भवित्युक्तेन = b²ākthi = devotion चेतसा = chEthasA= awareness, consciousness

Oh Naṛadha, these thousand holy names of B²aGhavAn shaṇmuk²a - by reading and hearing enhances our devotion, reasoning and consciousness (and awareness)

स सच्च मुच्यते पापैमनोवकान्यासम्भवेः । आपूर्भद्विकरं पुंसां स्थैर्यीयविवर्धनम् ॥२॥

Sa Saḥcch muṣyaṭe pāpaṁmaṇāvakānayasambeḥ | āpūrvaṁdvikarāṃ puṇaṁ sthārīyāvyvṛdhnam ||

Sa Saḥcch muṣyaṭe pāpaṁmaṇāvakānayasambeḥ | āpūrvaṁdvikarāṃ puṇaṁ sthārīyāvyvṛdhnam ||

Sa Saḥcch muṣyaṭe pāpaṁmaṇāvakānayasambeḥ | āpūrvaṁdvikarāṃ puṇaṁ sthārīyāvyvṛdhnam ||

Sa Saḥcch muṣyaṭe pāpaṁmaṇāvakānayasambeḥ | āpūrvaṁdvikarāṃ puṇaṁ sthārīyāvyvṛdhnam ||
Praise the BṛhaGhavAn 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.

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 ब्रह्मानादस्वादे षण्मुखसहस्रनामस्तोत्र सम्पूर्णम् ॥

\[\text{ithi sreeskAndE mahApurANE EEs, varaprOkthE brahmanAdhE sahasrAAdhE shahasraNama shanmuk²a sthOthraṁ sampoorNam.}\]
By this, what is described/announced by Bāgovān Śiva, in the great purANam named Skandha purANam in the form of a dialogue between Bāgovān Brahma and his son nAradha come to be known as shaNmuk²a sahasraNama sthOthram is completed ()

By (ithi = इित = ) this, (prOkthE = उों = ) what is described/announced by (ISiwara = ई र = ) Bāgovān Śiva, (mahA purANE = महा पुराणे = ) in the great purANam (named (Shree SkAndhE = Ÿीाे = ) Skandha purANam as a (samvAdham = संवादे = ) dialogue between Bāgovān Brahma and his son nAradha (brahma nAradha) come to be known as shaNmuk²a sahasraNama sthOthram...
6 ॐ गणप्रियाय नमः ।
GaNapriyAya
Praise the B²aGhavAn who is dear to his troops, herd, team (गण gaNa = gang, team, herd, troops + प्रि liked, loved, favourite)

7 ॐ गोषाय नमः ।
GoshAya
Praise the B²aGhavAn who announces the victory in a high voice (गोषा gOshA = sound of victory, spoken at a distance, noise, announcement, roar, particular form of temple)

8 ॐ चित्र सेलाय नमः ।
Chithra sElaaya
Praise the B²aGhavAn who holds (chithra = चित्र =) variegated (sElA = सेला =) weapons to defeat enemies (Enemies our own internal enemies and variegated weapons are devotion, knowledge and reward) चित्र सेला variegated v weapons

9 ॐ छाय देहाय नमः ।
ChAya dhE hAya
Praise to The B²aGhavAn who has a splendourous glowing body. छाया chAya =shadow, granting shade, bribe, shady place, shading or blending of colours, reflected image, play of light or colour, resemblance, reflection, granting shade, reflection, light, bribe, shadow of a gnomon, nightmare, features, Sanskrit gloss on a Prakrit text, little, colour, shelter, play of light or colours, gracefulness, series, lustre, colour of the face, sun, protection, shading or blending of colours, metre of 4 x 19 syllables, complexion, wife of the sun and mother of the planet Saturn, reflected image, kind of rhetorical figure, beauty, shadow, multitude, copy.

10 ॐ जगध्वंसयाय नमः ।
Jagadhb²avyAya
Praise to The B²aGhavAn who is the most appropriate and adequate chief of mankind.

11 ॐ जगध्वंसयाय नमः ।
JagathVandhyAya
Praise the BāgahavAn who is worshipped by all mankind (जगह् = jagath mankind + वन्दः = venerable, praiseworthy, adorable)

12 ॐ जगह् श्रेष्ठाय नमः । जगाथ s.rEshTAYa

Praise the BāgahavAn who is most eminent in the world (जगह् = jagath = world, mankind + श्रेष्ठ = s.rEshTA = best in class, most eminent)

13 ॐ जितक्लेशाय नमः । JithaklEṣAYa

PRAISE the BāgahavAn who has WON over all burdens, troubles, grief, dichotomies and hence capable of helping us to do so (जित = jitha = win + क्लेश = klEṣA = grief, burden, trouble)

14 ॐ जगतिभवे नमः । Jagath vib²avE

Praise the BāgahavAn who is the real wealth, power of the world (जगह् = jagath = world, mankind + विभव = vib²ava = riches, wealth, power)

15 ॐ जिताय नमः । JithAYa

Praise the BāgahavAn who is the conqueror (of all worlds, all guNAs, all wealth and all enemies) (jith = जित)

16 ॐ निर्द्वाय नमः । NirdhvanthvAYa

Praise the BāgahavAn who is beyond all confusion, dilemma, dichotomy and contests. (नि: + ह्वन्द = nih + dhwandha = dilemma, confusion, contest)

17 ॐ पतवे नमः । / ॐ फतवे नमः । PataVe Namah P²atavE

Praise the BāgahavAn who is our ultimate shelter, VARIATION: Praise the BāgahavAn with hood in his Naaga (snake) form. HE represents the mystic syllable Om phat (पटवे = patavEs = man =) tent पट = pat = garment; फट p²at = hood, mystic syllable

18 ॐ बहुशुताय नमः । Bahus.ruthAYa

Praise the BāgahavAn who is very learned, well versed in vEdhAs. (बहुशुत = Bahus.rutha =very learned, well versed in vEdhAs, well studied)

19 ॐ भवनाशाय नमः । B²avanAsAYa
Praise the B²aGhavAn who liberates us from worldly existence and gives us "layam = लयम् = merger with cosmic consciousness. (भवनादीशनी = b²avanAsini =) destroy world existence)

20 ṉः भार्यकृते नमः | ब्रम्ह बलम् कथितं निबेदन | b²AgyakrithE
Praise the B²aGhavAn who is famous, well accomplished and is our destiny and fortune. (भार्य = fame, luck, destiny, fortune कृ = accomplish)

21 ṉः भेषजाय नमः | ब्रम्ह बलम् बलायत्र देशम | b²EshajAya
Praise the B²aGhavAn who is remedy for all our ills, pains, distress, afflictions. (भेषज = remedy, medicine)

22 ṉः विष्णु गर्भाय नमः | ब्रम्ह बलम् विश्वास्त्रायदेशम | Vis.vagarb²Aya
Praise the B²aGhavAn who holds the entire universe within HIM. (विष्णु = विष्णु =) bearing containing all things)

23 ṉः सर्वविदे नमः | ब्रम्ह सर्वविदीयैव देशम | SarvavidhE
Praise the B²aGhavAn who is all knowing and omniscient. (सर्वविद् = sarva vidh =) omniscient, all knowing)

24 ṉः सत्वाय नमः | ब्रम्ह सत्वायायदेशम | sathvAya
Praise the B²aGhavAn who is a strong and powerful warrior and fights the enemies (help us fight our internal enemies). (सत्वन् = sathvan =) warrior, strong, powerful)

25 ṉः सर्व लोकैकनाथाय नमः | ब्रम्ह सर्वलोकं कालम्यादेशम | sarva lOkaika nath²Aya
Praise the B²aGhavAn who is the (Eka = एक =) only (नाथ = नाथा =) supreme (leader of all creatures (beings) in (सर्व = सर्व =) all (लोक = लोक =) worlds

26 ṉः सदा शुभये नमः | ब्रम्ह सदशुभायायदेशम | SadhAs subdued
Praise the B²aGhavAn who is all perpetually auspicious and extends that auspiciousness to us continuously. (सदा = sadhA = eternally, continuously, always, perpetually शुभ = s,ub²a auspiciousness)

27 ṉः शक्याय नमः | ब्रम्ह शक्यायायदेशम | s,akvAya
Praise the $B^2aGhavAn$ who has the mighty powerful ($\text{शकन्} = s_2\text{akvan} = \text{mighty powerful}$, $\text{सकन} = s_2\text{akkaNa} = \text{making sound}$)

28 ओँ सशिरसे नमः ।
$\text{सूर्या} = \text{sasl rasE}$

Praise the $B^2aGhavAn$ who has the most auspicious and powerful head and that overseas and ensures welfare.
($\text{सशिरस्} = \text{sas}i\text{ras} = \text{along with head} - \text{most auspicious powerful head}$)

29 ओँ सम्पारातित्तथाय नमः ।
$\text{sampArAthaNa} \text{ thathparAya}$

Praise the $B^2aGhavAn$ who is fulfils our highest objective in life viz. liberation ($\text{सम्पारण} = \text{sampaaraNa} = \text{fulfillment, accomplishment, promoting}$, $\text{संभारः} = s\text{mbAra} = 1 \text{Bringing together, collecting}$, $\text{तथा} = \text{thathpara} = \text{devoted to, addicted to}$. Eagerly engaged in, intent, following that, there upon, having that as ones highest object, $\text{आतनम्} = 1 \text{Spreading, penetrating, expanding}$. -2 $\text{संभारः} = s\text{mbAra}$. $\text{तथा} = \text{thathpara} = \text{devoted to, addicted to}$.

सुभमस्तु कपिलेश्वरी
$\text{Subhamasthu}$

ओँ शान्ति: शान्ति: शान्ति: ||
$\text{Om ShAntih ShAntih ShAntihi}$ ||