

Sloka 1

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥

viśvaṁ viṣṇurvasatkāro

bhūtabhavyabhavatprabhuḥ |

bhūtakṛdbhūtabhṛdbhāvo

bhūtātmā bhūtabhāvanah ||

Nama 1: vishvam / a) Universe or Cause of Universe b) One who is full in all respects. Om visvaya namah.

2. Vishnu: - a) One who permeates everything, is inside every sentient and non-sentient being. b) One who surrounds everything. Om vishnave namah.

3: vashatkara / One who controls and directs (not merely pervades).

4: bhuta-bhavya-bhavat-prabhu: The Master of all things past, future, and present. Nirukti - trikAla vartinAm seshi - The Lord of all things that exist in the past, present, and future.

5: bhuta-krit / The creator of all beings.

6 : bhuta-bhrt / The supporter of all things. Bhutani bibharti iti bhuta-bhrt - One who supports all. (seems to be further elaborated by namas 8 and 9)

7: bhavah / He who exists with all the splendor. He who exists always, independent of anything else.

8: bhutatma / The AtmA or soul of all beings - sarvesham bhutanam atma

9: bhuta-bhavanah / One who nourishes and nurtures all beings that He created.

Sloka 2

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।

अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥

pūtātmā paramātmā ca
muktānām paramā gatiḥ |
avyayaḥ puruṣaḥ sāksī
kṣetrajña'kṣara eva ca ||

10: Putatma / The Pure Self - One who is untainted by the effects of karma - good or bad. Puta Atma yasya sa putatma - One who has the pure Atma is pUtAtmA.

11: paramatma / The Supreme Soul - for whom there is no other guiding or superior soul

12: muktanam parama gatih / One who is the ultimate goal for all muktas or Released or Liberated Souls.

13: avyayah / a) One who does not send back anyone who has reached Him (to the cycle of birth and rebirth).(Sri Bhattar) b) Indestructible (Sri Sankara)

14: purushah / a) One who bestows on the Muktas the enjoyment of the Bliss of Himself in plenty.- puru sanoti iti purushah. b) One who is reclining in this body - puri sete iti purushah. c) One who existed before anything else existed - purA AsIt iti purushah. d) One who completes and fulfills existence everywhere - pUrayati iti purushah

15: sakshi / One who directly witnesses everything .as it is. , The All-Knower, The Omniscient

16:kshetrajnah / One who knows, and can lead, the muktas to the exact place where the muktas will get their sought-after Supreme Bliss.

17: akshara / One whose greatness never diminishes over time in spite of being enjoyed by the miktas constantly. na ksharati iti aksharah .

Sloka 3

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।

नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥

yogo yogavidān netā
pradhānapuruseśvarah |
nārasimhavapuh śrīmān
keśavah puruṣottamah ||

18. yogah / One Who alone is the definite and unobstructed means to salvation. The word yoga is derived from the word yujyate which means "with whose help the goal is attained".

19. yogavitam neta / One who leads those who practice yoga until they reach their Goal.

20. pradhana purusha Isvarah / One who is the Lord of Primordial Matter as well as the Jivas.

21. narasimha vapuh / One who possesses a body of man and lion combined.

22. sriman / One with a lovely form.

23. kesavah / One with lovely locks of hair.

24. purushottamah / The Supreme amongst the purushas (i.e., individualsouls).

Sloka 4

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।

संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥

sarvah śarvah śivah sthānur
bhūtādirnidhiravyayah |
sambhavo bhāvano bhartā
prabhavah prabhurīśvarah ||

- 25. sarvah** / (sa as in sanatana) One who is all - the cause of creation and destruction of all things.
- 26. sharvah** / (sa as in Shiva) The Remover of all sins.
- 27. shivah** / One who confers auspiciousness. subha avahasca siva - One who bestows auspiciousness on all.
- 28. sthanuh** / One who is firm in His benefits and anugraha to the devotees.
- 29. bhutadih** / a) One who is eagerly sought after by all beings. b) The source or cause of all beings. c) The very source of the panca bhutas.
- 30. nidhiravyayah** / The inexhaustible treasure.
- 31. sambhavah** / (Though like a Hidden Treasure), One who manifests Himself at will to those who sincerely seek Him. He manifests Himself at any place and at any time and in any form (e.g., nrsimha, matsya, kurma, etc.).
- 32. bhavanah** / (Having manifested thus), One who regenerates all by dispelling all their evils.
- 33. bharta** / Supporter.
- 34. prabhavah** / One whose birth is of a sublime nature.
- 35. prabhuh** / He who is all powerful.
- 36. Isvarah** / a) One who has the supreme power of control over all beings. b) One who has the ability to do anything without the help of any other beings or things

Sloka 5

स्वयंभूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।

अनादिनिधनो धाता विधाता धातुरुत्तमः ॥

svayambhūḥ śambhurādityaḥ

puṣkarākṣo mahāsvanaḥ |

anādinidhanao dhātā

vidhātā dhāturuttamaḥ ||

- 37. svayambhuh** / He who manifests Himself by His own free will.
- 38. shambhuh** / One who causes happiness to everyone by the beauty of His appearance.

39. **Adityah** / a) The purusha in the Sun. b) One of the twelve Adityas. c) One who sustains and nourishes everything like the Sun.
40. **pushkarakshah** / The Lotus-eyed.
41. **maha-svanah** / He of the venerable sound (of the Vedas).
42. **anadi-nidhanah** / One who is without beginning or end.
43. **dhata** / The creator (of .Brahma and others).
44. **vidhata** / The producer (of Brahma from the fetus referred to above).
45. **dhaturuttamah** / a) One who is far superior to Brahma (dhatr). b) The best of all basic constituents

Sloka 6

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥
aprameyo hrṣīkeśah
padmanābho'maraprabhuḥ |
viśvakarmā manustvaṣṭā
sthavistṭhaḥ sthaviro dhruvaḥ ||

46. **aprameyah** / One who cannot be defined, explained, measured, etc. through logical means, (but who can only be experienced)
47. **hrshikesah** / a) The controller of the sense-organs of all including Brahma, Rudra, etc.
b) One who, in the form of the Sun and the Moon, makes this world happy through His rays
48. **padma-nabhah** / One from whose navel the lotus (the cause of the Universe) emanates.
49. **amara-prabhuh** / The Lord of the immortal gods.
50. **visva karma** / a) One who is the agent of all actions with regard to the Universe.
b) The Creator of the Universe.
51. **manuh** / The Great Thinker: Mananat manuh -
52. **tvashtha** / One who created all the different forms and names in this Universe.
53. **sthavishthah** / One who is exceedingly huge in size.
54. **sthavirah** / One who has always existed, Older than the oldest.

55. dhruvah / One who is unaffected by Time, Unchanging, Permanent.

Sloka 7

अग्राह्यः शाश्वतो कृष्णो लोहिताक्षः प्रतर्दनः ।

प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ ७

agrāhyaḥ śāśvato kṛṣṇo
lohitākṣaḥ pratardanaḥ |
prabhūtastrikakubdhāma
pavitraṁ maṅgalaṁ paraṁ ||

56. agrahyah / One who is beyond the grasp of others.

57. shashvatah / One who is eternal.

58. krshnah / a) One who is always in a state of Bliss (with His sport of creation etc.). b) One who has a dark-blue complexion.

59. lohitakshah / One with eyes red like the beautiful lotus flower.

60. prarddanah / The Destroyer.

61. prabhutah / One who is affluent, ever full, and well-endowed with wisdom, greatness, and other qualities.

62. tri-kakud-dhama / There are three words in this name - *tri*, *kakub* or *kakut*, and *dhAma*.

63. pavitram / Purity Incarnate.

64. mangalam param / The Embodiment of Supreme Auspiciousness.

Sloka 8

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।

हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥

īśānaḥ prāṇadaḥ prāṇo
jyesthaḥ śreṣṭhaḥ prajāpatiḥ |
hiranyagarbho bhūgarbho
mādhavo madhusūdanaḥ ||

65. **isanah** / The controller.

66. **prana_dah** / The life-giver.

67. **pranah** / Life.

68. **jyeshthah** / Older than the oldest.

69. **sreshthah** / Most praise-worthy.

70. **prajapatiḥ** / Lord of the Ever-free Angels.

71. **hiranyagarbah** / He who is in a lovely Abode.

72. **bhugarbhah** / One for whom the Earth is the object of protection.

73. **madhavah** / a) The consort of MA or Lakshmi. b) One who is attained through the Madhu vidya, or through mauna, dhyana, and yoga. c) The Lord of knowledge or the propounder of the knowledge of the Supreme Being. d) One who is born in the race of Madhu, a yadhava. e) One for whom there is no Lord (i.e., One who is the Lord of everyone)

f) A silent observer, a maunee,

74) **madhusudhanah** / The slayer of the evil demon called Madhu.

Sloka 9

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।

अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥

Íśvaro vikramee dhanvee
medhāvee vikramah kramah |
anuttamo durādharsah
kṛtajñah kṛtirātmavān ||

75. isvarah / The Ruler.

76. vikrami / a) The most courageous, The most powerful. b) One who has the "Special" footsteps viz. Vamana.

77. dhanvi / The wielder of the bow.

78. medhavi / One who is capable of powerful memory.

79. vikramah / a) One with great strides (see nAma 76), such as in the vAmana incarnation. b) One who rides on the king of birds, the Garuda.

80. kramah / a) One who is the basis for the order in the Universe. b) One who controls and bestows the power of movement. c) One who is highly prosperous.

81. anuttamah / One for whom there is nothing superior or better.

82. duradharshah / One who cannot be overcome by the demons and others.

83. krtajnah / One who is grateful.

84. krtih / One who is the cause of the virtuous act of His devotees.

85. atmavan / The real Owner and Controller of the souls of those who do these virtuous acts.

Sloka 10

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

अहः संवत्सरोव्यालः प्रत्ययः सर्वदर्शनः ॥

sureśah śaraṇam śarma
viśvaretāh prajābhavaḥ |
ahah saṁvatsaro vyālah
pratyayaḥ sarvadarśanaḥ ||

86. **suresah** / a) The Lord of all the other gods. b) The best among those who can bestow their devotees' desires.
87. **saranam** / The Refuge.
88. **sarma** / One who is Bliss, the Highest Goal to be attained.
89. **visvaretAh** / The seed for the Universe.
90. **prajabhavah** / One from whom all beings have originated.
91. **ahah** / a) One who never forsakes anyone. b) One who is like the Day that awakens people from ignorance. c) One who does not destroy His devotees.
92. **samvatsarah** / He who lives for the uplift of His devotees.
93. **vyalah** / a) One who accepts the devotees - e.g., vibhishana. b) One who is beyond grasp such as a vyAla - a serpent, an elephant, a tiger, etc.
94. **pratyayah** / One who can be relied upon.
95. **sarvadarsanah** / a) One who shows all His grace to His devotees. b) The All-seeing.

Sloka 11

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥

ajah sarveśvarah siddhah

siddhiḥ sarvādiracyutah |

vṛṣākapurameyātmā

sarvayogaviniḥsṛtah ||

96. **ajah** / a) Unborn. b) The Remover of all obstacles. c) One who moves in the hearts of the devotees. d) One who removes the ignorance from the hearts of His devotees. e) One who is the root of all sound (akshara "a").
97. **sarvesvarah** / a) One who reaches all who seek Him. b) One who is the isvara for all isvaras.
98. **siddhah** / One who is available at the hands of His devotees. 99. **siddhih** / The Goal.

100. sarvadih / The Origin or Cause of all things.

101. acyutah / a) One who has never slipped from His glory. b) One who never lets His devotees slip. c) One who undergoes no modifications such as birth, growth, decay, disease, etc.

102. vrishakapih / One who lifted the Earth from the waters of adharma in the form of varaha. **103. ameyatma** / One whose Nature cannot be comprehended.

104. sarva yoga vinissritah / a) One who is beyond any attachment. b) One who is easily attained by all means by His devotees

Sloka 12

वसुर्वसुमनाः सत्यः समात्माऽसम्मितः समः ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥

vasurvasumanāḥ satyah

samātmā'sammitah samah |

amoghah puṇḍarikākṣo

vṛṣakarmā vṛṣākṛtiḥ ||

105. vasuh / a) One who dwells in the hearts of His devotees. b) One who dwells in the Milk-Ocean. c) One who is the wealth that His devotees seek. d) The best among the eight vasus - pavaka. e) One who lives in the sky.

106. vasumanah / Om vasumanase namah / a) One who has a 'wealthy' or rich mind. b) One who has a mind which thinks of His devotees as a treasure.

107. satyah / Om satyaya namah / a) The Truth. b) One whose form is made up of prana, matter and sun. c) One who is well-disposed towards the good.

108. samatma / Om samatmane namah - One who has an even mind.

109. sammitah / Om sammitaya namah / a) One who has let Himself be understood (controlled) by His devotees. b) The One Truth who is accepted by the Rsihis and revealed in the Upanishads.

110. samah / Om samaya namah / One who treats all His devotees equally.

111. amoghah / Om amoghaya namah / One who always gives fruits to those who worship Him.

- 112. pundarikakshah** / Om pundarikakshaya namah / a) One whose eyes are beautiful like the lotus flower. b) One who resides in the heart space of everyone and observes all. c) One who is like the eye to the residents of SrivaikunTham.
- 113. vrishakarma** / Om vrshakarmane namah / One who is of righteous actions.
- 114. vrishakriti** / Om vrshakrtaye namah / One who is an embodiment of dharma.

Sloka 13

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।

अमृतः शाश्वत स्थाणुर्वरारोहो महातपाः ॥

rudro bahuśirā babhrur
viśvayonih śuciśravāḥ |
amṛtaḥ śāśvata sthāṇur
varāroho mahātapāḥ ||

- 115. rudrah** / a) One who brings tears to the eyes. b) One who confers the good on the devotees. c) One who destroys misery. Om rudraya namah.
- 116. bahu-sirAh** / One who is multi-headed. Om bahu-sirase namah.
- 117. babhruh** / The Supporter. Om babhrave namah.
- 118. visva-yonih** / a) The cause of this world. b) One who unites His devotees with Himself. Om visva-yonaye namah.
- 119. suci-sravah** / a) One who listens to words which are pure. b) One whose names are worthy of being heard. c) One who has beautiful and divine ears. Om Suci-Sravase namah.
- 120. amritah** / a) The unsatiating nectar to His devotees. b) One who is Immortal. Om amritaya namah.
- 121. sasvata-sthanuh** / One who is Eternally Firm. Om Sasvata-sthanave namah.
- 122. vararohah** / a) One who is the most supreme object of attainment. b) One of Excellent Ascent. Om vararohaya namah.
- 123. maha-tapah** / One who is endowed with great knowledge. Om maha-tapase namah.

Sloka 14

सर्वगः सर्वविद्वानुर्विष्वक्सेनो जनार्दनः ।

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ॥

sarvagah sarvavidbhāmur

visvakseno janārdanah |

vedo vedavidavyango

vedāngo vedavit kavih ||

124. sarva-gah / One who reaches all. Om sarvagaya namah.

125. sarva-vit / One who is the All-knower. Om sarva-vide namah.

126. bhanuh / One who shines. Om bhanave namah.

127. vishvak-senah / One who has His army in all directions for the protection of all. Om vishvaksenaya namah.

128. janardanah / a) One who destroys the wicked. b) One who protects people from the wicked. c) One who is approached by devotees for their wishes. Om janardanaya namah.

129. vedah / One who is the embodiment of scriptures. Om vedaya namah.

130. vedavit / The true knower of the meaning of the vedas. Om veda-vide namah.

131. avya~ngah / One who has no imperfections. Om avya~ngaya namah.

132. veda~ngah / a) One who has Vedas as His body. b) One who has the srutis and smritis as His body. Om vedangaya namah.

133. vedavit / One who knows not only the Vedas, but the true meaning behind the Vedas, viz. the dharma. Om vedavide namah.

134. kavih / One who cognizes beyond ordinary perception.

Sloka 15

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।

चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥

lokādhyaṁśah surādhyaṁśo

dharmaṁdhyaṁśah kṛtākṛtah |

caturātmā caturvyūhah

caturdaṁṣṭraścaturbhujah ||

135. lokadhyakshah - Lord of the worlds, Master or superintendent of all people who should practice dharma. Om lokadhyakshaya namah.

136 - suradhyakshah - Master of the devas, Om suradhyakshaya namah.

137 - dharmadhyakshah. Master of dharma, the way the Supreme should be worshipped. Om dharmadhyakshaya namah.

138. kritakritah / a) The grantor of fruits that are this this-worldly as well as those that are eternal. b) One who is both the cause and effect of all things. c) One who has a form which is nitya or permanent, as well as transient forms.

139. caturatma / One whose Self has a four-fold manifestation. Om caturatmane namah.

140 - catur-vyuhah / One with four forms (the vyuha forms). Om catur-vyuhaya namah.

141 - catur-damshtrah / He of four teeth. Om catur-damshtaya namah.

142 - catur-bhujah / One with four arms. Om catur-bhujaya namah.

Sloka 16

भ्राजिष्णुर्भोजनम्भोक्ता सहिष्णुर्जगदादिजः ।

अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥

bhrājīṣṇurbhojanambhoktā

sahīṣṇur jagadādi jah |

anagho vijayo jeta

viśvayoniḥ punarvasuḥ ||

143. bhrajishnuh / One who is effulgent. Om brajishnave namah.

144. bhojanam / One who is the object of enjoyment. Om bhojanaya namah.

145. bhokta / The Enjoyer. Om bhoktre namah.

146. sahisnuh / The Forgiver. Om sahisnave namah.

147. jagadadijah / He who was born at the beginning of the Universe. Om jagadadijaya namah.

148. anagha / One who is Sinless, uncontaminated. Om anaghaya namah.

149. vijayah / Victory Incarnate. Om vijayaya namah.

150. jeta / The conqueror. Om jetre namah.

151. visva-yonih / The Cause of the Universe. Om visva-yonaye namah.

152. punarvasuh / One who lives again and again as the antaratma of all His creations.

Sloka 17

उपेन्द्रो वामनः प्राम्शुरमोघः शुचिरूर्जितः ।

अतीन्द्रः सम्ग्रहः सर्गो धृतात्मा नियमो यमः ॥

upendro vāmanah prāmsūr
amoghah śucirūritah |
atīndrah samgrahah sargo
dhṛtātmā niyamo yamah ||

153. upendrah / a) One who appeared as the younger brother of Indra to help him. b) One who is superior to Indra. Om upendraya namah.

154. vamanah / One with the Dwarf form. Om vamanaya namah.

155. pramsuh / The Tall. Om pramsave namah.

156. amoghah / One whose acts are never purposeless. Om amoghaya namah.

157. suchih / Pure. Om sucaye namah.

158. urjitah / One who is endowed with immense strength. Om Urjitaya namah.

159. atIndrah / One who is superior to Indra. Om atindraya namah.

160. samgrahah / a) He who is easily reached. b) He who has everyone under His control. Om samgrahaya namah.

161. sargah / The creator of Himself. Om sargaya namah.

162. dhritatma / The supporter of all the jivatmas. Om dhritatmane namah.

163. niyamah / The Controller. Om niyamaya namah.

164. yamah / The Ruler. Om yamaya namah.

Sloka 18

वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।

अतीन्द्रियो महामायो महोत्साहो महाबलः ॥

vedyo vaidyah sadāyogī
vīrahā mādhave madhuḥ |
atīndriyo mahāmāyo
mahotsāho mahābalaḥ ||

- 165. vedyah** / a) He who can be realized. b) That which should be known or realized. Om vedyaya namah.
- 166. vaidyah** / The knower of vidya or knowledge. Om vaidyaya namah.
- 167. sada-yogi** / a) One who is always awake with respect to His devotees. b) One who unites this Universe as the sarva-vyapic) One who always follows the dharmic way. d) One who is in constant yogic meditation e) One who always displays the samatva-bhava, i.e., treats everyone equally. Om sada-yogine namah.
- 168. vira-ha** / The slayer of strong men of wicked nature. Om viraghne namah.
- 169. madhavah** / The propounder of the knowledge of the Supreme Being. Om madhavaya namah.
- 170. madhuh** / One who is like honey to His devotees. Om madhave namah.
- 171. atindriyah** / He who is beyond the range of the sense organs. Om atIndriyaya namah.
- 172. maha-mayah** / One who is possessed of wonderful power of enchantment. Om maha-mayaya namah.
- 173. mahotsahah** / He of great enthusiasm. Om mahotsahaya namah.
- 174. maha-balah** / One with immeasurable strength - The Omnipotent. Om mahabalaya namah.

Sloka 19

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।

अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥

mahābuddhirmahāvīryo

mahāśaktirmahādyutih |

anirdeśyavapuh śrīmān

ameyātmā mahādridhṛk ||

- 175. maha-buddhih** / He of infinite knowledge. Om maha-buddhaye namah.
- 176. maha-vīryah** / He of great virility. Om maha-viryaya namah.
- 177. maha-Saktih** / Of immense power. Om maha-saktaye namah.
- 178. maha-dyutih** / He of great splendor. Om maha-dyutaye namah.
- 179. anirdesya-vapuh** / He who possesses an indescribable body. Om anirdesya-vapushe namah.
- 180. srīman** / Possessed of beauty. Om Srimate namah.
- 181. ameyatma** / He of an incomprehensible nature. Om ameyatmane namah.
- 182. mahadri-dhrit** / The bearer of the great mountain. Om mahadri-dhrite namah.

Sloka 20

महेष्वासो महीभर्ता श्रीनिवासः सतांगतिः ।

अनिरुद्धः सुरानन्दो गोविन्दो गोविदांपतिः ॥

maheṣvāso mahībhartā

śrīnivāsaḥ satāṅgatiḥ |

aniruddhaḥ surānando

govindo govīdāmpatiḥ ||

183. maheshvasah / a) The discharger of great arrows, b) The wielder of the mighty bow. Om maheshvasaya namah.

184. mahi-bharta / The bearer of the earth. Om mahi-bhartre namah.

185. Srinivasah / In whom Lakshmi resides. Om Srinivasaya namah.

186. satam-gatih / The Ultimate Goal for all spiritual seekers. Om satam-gataye namah.

187. aniruddhah / One who cannot be obstructed or resisted by anyone. Om aniruddhaya namah.

188. suranandah / One who gives delight to the gods. Om suranandaya namah.

189. govindah / a) One who is praised by the gods (for His help). b) One who dug out the Earth from the depths of the Ocean. c) The protector of cows. d) One who confers the Vedas. Om govindaya namah.

190. govidam patih / The protector of those who know the Vedas. Om govidam-pataye namah.

Sloka 21

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।

हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥ २१ ॥

marīcīrdamaṇo haṁsaḥ suparṇo bhujagottamaḥ

hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ 21

191. maricih / Ray of light. Om maricaye namah.

192. damanah / a) Dispeller (of the samsara bharam), b) One who controls and punishes those who swerve from their prescribed path. Om damanaya namah

193. hamsah / One who is like the swan. Om hamsaya namah.

194. suparnah / a) (literally) One possessed of charming feathers. b) One who can lead men to the other shore across the ocean of samsara. Om suparnaya namah.

195. bhujagottamah / The Master of the Serpent AdiSesha. Om bhujagottamaya namah.

196. hiranya-nabhah / One who has a beautiful navel with a golden hue, One who supports in His navel the creator, hiranyagarbha. Om hiranya-nabhaya namah.

197. sutapah / a) One who is possessed of supreme knowledge. b) One with consistent creative thinking. Om sutapase namah.

198. padma_nabhah / a) One who has the lotus emanating from his navel (carrying Brahma), b) One who resides in the center of everyone's heart. Om padma nabhaya namah.

199. prajapatih / The Lord of beings. Om prajapataye namah.

Sloka 22

अमृत्युः सर्वदृक् सिंहः संधाता सन्धिमान् स्थिरः ।

अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥

amṛtyuh sarvadr̥k simhaḥ sandhātā sandhimān sthiraḥ |
ajo durmarṣaṇaḥ śāstā viśrutātmā surārihā 22

200. amrityuh / One who is beyond death or decay. Om amrityave namah.

201. sarvadr̥k / All-seeing. Om sarva-dr̥se namah.

202. simhah / a) The Lion, b) Destroyer. Om simhaya namah.

203. sandhata / a) One who unites His devotees with Him b) One who unites the beings with the fruits of their actions. Om sandhatre namah.

204. sandhiman / One who is always united with His devotees. Om sandhimate namah.

205. sthiraḥ / One who is firm in His relation to His devotees. Om sthiraya namah.

206. ajah / a) Unborn, b) Remover of obstacles, c) One who moves in the hearts of the devotees, d) One who removes the ignorance from the hearts of His devotees, e) One who is the root of all sound (akshara "a"). Om ajaya namah.

207. durmarshanah / The Unassailable. Om durmarshanaya namah.

208. sasta / The Teacher. Om sastre namah.

209. visrutatma / a) One whose exploits are praised with wonder, b) One who is called by special names (such as Truth, Knowledge, etc), c) One whose praise is sung in various forms, d) One whose Atma is of a special Nature.

210. surari-ha / The slayer of the enemies of the gods. Om surarighne namah.

Sloka 23

गुरुः गुरुतमो धामः सत्य सत्यपराक्रमः ।

निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥

guruḥ gurutamō dhāmah satya satyaparākramah
nīmiṣo'nīmiṣaḥ sragvī vācaspatirudāradhīḥ 23

211. gurur-guru-tamah / The foremost among the preceptors. Om gurutamaya gurave namah.

212 - dhama / a) The Place of Residence. b) The Supreme Light. c) The Abode of all desired things. Om dhamne namah.

213. satyah / The Good. Om satyaya namah.

214. satya-parakramah / One of unfailing valor. Om satyaparakramaya namah.

215. nimishah / One whose eyes are closed (towards the enemies of His devotees). Om nimishaya namah.

216. animishah / One with eyes closed. Om animishaya namah.

217. sragvi / Adorned with the garland (vajrayanti). Om sragvine namah.

218. vacaspatih / The Lord of Speech. Om vacaspataye namah.

219. udara-dhih / One with vast knowledge. Om udara-dhiye namah.

Sloka 24

अग्रणीग्रामिणीः श्रीमान् न्यायो नेता समीरणः ।

सहस्र मूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ २४ ॥

agraṇīgrāmaṇīḥ śrīmān nyāyo netā samīraṇaḥ
sahasra mūrdhā viśvātmā sahasrākṣaḥ sahasrapāt 24

220. agranīh / One who leads forward. Om agranye namah.

221. gramanih / Leader of the hosts of angels. Om gramanye namah.

222. sriman / a) One who is endowed with wealth. b) One who is full of all glories. c) One who is radiant. d) The Lord of Mahalakshmi e) One who has Mahalakshmi in his vaksha-sthala. f) One who is endowed with all the powers. Om Srimate namah.

223. nyayah / a) The Just. b) Logical arguments (tarka) and lines of contemplation (yukti) that help us in arriving at the absolute experience. Om nyayaya namah.

224. neta / a) One who fulfills the requests of His devotees. b) One who manages or regulates the affairs of the cosmos. Om netre namah.

225. samiranah / a) One who performs acts which are delectable. b) One who controls all movements (e.g., breath) in beings. Om samiranaya namah.

226. sahasra-murdha / The thousand-headed.

227. visvatma / The very soul of the Universe; the very inner Essence in all living creatures. Om visvatmane namah. visvasya atma visvatma.

228. sahasra-akshah / The thousand-eyed.

229. sahasra-pat / The thousand-footed. Om sahasra-murdhne namah; Om sahasrakshaya namah; Om sahasra-pade namah.

Sloka 25

आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।

अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥

āvartano nivṛttātmā samvṛtaḥ sampramardanaḥ |
ahaḥ samvartako vanhīranilo dharaṇīdharah 25

230. avartanah / He who turns the wheel of worldly life or samsara. Om Avartanaya namah.

231. nivrittatma / a) He whose nature rises above other things. b) He whose mind is turned away from worldly desires. c) He who is the atma of those who practice nivrtti dharma. d) He who is beyond the bonds of samsara. Om nivrittatmane namah.

232. samvritah / He who remains hidden. Om samvritaya namah.

233. sampra-mardanah / The dispeller (of the darkness). Om sampra-mardanaya namah.

234. ahah-samvartakah / The regulator of the day (time); The Sun. Om ahah-samvartakaya namah.

235. vahnih / The Bearer or The Carrier; The Fire. Om vahnaye namah.

236. anilah / a) The Giver of life-breath; The Air. b) One who needs no goading to Help His devotees. c) The Beginningless. d) One who has no binding, unaffected by virtue and vice. e) One who is beyond dissolution. f) One who is omniscient - All-Knowing. g) Easily accessible to His devotees. h) One who has no fixed residence. i) One who is not supported (by Earth etc). j) One who does not hide anywhere i.e., who is present everywhere. k) One who is always awake. Om anilaya namah.

237. dharani-dharah / The bearer of the Earth. Om dharani-dharaya namah.

Sloka 26

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।

सत्कर्ता सत्कृतः साधुर्जन्हुर्नारायणो नरः ॥ २६ ॥

suprasādaḥ prasannātmā viśvadhṛgviśvabhugvibhuḥ

satkartā satkṛtaḥ sādhuṛjanhurnārāyaṇo naraḥ 26

238. su-prasadaḥ / The Giver of good favors. Om suprasadaya namah.

239. prasannatma / He with a clear mind; Of delightful nature. Om prasannatmane namah.

240. visva-srit / The Creator of the Universe. Om viava-srije namah.

241. visvabhug-vibhuḥ / He who pervades all things and protects them. Om visvabhug-vibhave namah.

242. satkarta / He who honors the good. Om satkartre namah.

243. satkritaḥ / He who is worshipped by the sadhus (even by those who deserve to be worshipped). Om satkritaya namah.

244. sadhuḥ / One who carries out (whatever His devotees say). Om sadhave namah.

245. jahnūḥ / The Concealer (of His greatness from the non-devotees). Om jahnave namah.

246. narayanah / The Supporter of the hosts of souls. Om narayanaya namah.

247. narah / a) He who is imperishable. b) The Leader. Om naraya namah.

Sloka 27

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।

सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥ २७ ॥

asaṅkhyeyo'prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ

siddhārthaḥ siddhasaṅkalpaḥ siddhidaḥ siddhisādhanaḥ ...27

248. asankhyeyah / One whose attributes, names, forms, etc. are Innumerable. Om asankhyeyaya namah.

249. aprameyatma / One who cannot be known through knowledge, direct or indirect. Om aprameyaya namah.

250. visishtah / He who is Superior. Om visishtaya namah.

251. sishta-kṛt / He who makes His devotees eminent. Om aishta-krite namah.

252. Suciḥ / Pure. Om sucaye namah.

253. siddharthah / One who is in possession of all desirable things. Om siddharthaya namah.

254. siddha-sankalpah / One whose wishes are always fulfilled. Om siddha-sankalpaya namah.

255. siddhi-dah / The bestower of siddhi-s or super-human powers. Om siddhi-daya namah.

256. siddhi-sadhanah / One who makes the means for siddhi as pleasant as the fruit itself. Om siddhi-sadhanaya namah.

Sloka 28

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।

वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥

vrishahi vrishabho vishnur-vrishaparva vrishhodara
vardhano vardhamanashcha viviktah shruti-saagaraha ॥(28)

257. vrishahi / a) One who shines in the form of dharma. b) One who makes His devotees shine like day because of their dharma. c) One who makes the day auspicious when the devotee approaches Him. d) One who reveals dharma. e) One who is the devata for the vrishaha sacrifice. f) One who has the brightness of agni etc., or is the cause of the brightness of all objects Om vrishahine namah.

258. vrishabhah / a) He who showers (His grace). b) He who shines because of His dharma. Om vrishabhaya namah.

259. vishnuh / One who pervades everything. Om vishnave namah.

260. vrisha-parva / He who has provided the steps of dharma to reach Him. Om vrisha-parvane namah.

261. vrishodarah / One who has dharma as His mid-region or belly. Om vrishodharaya namah.

262. vardhanah / He who nourishes. Om vardhanaya namah.

263. vardhamanah / He who grows. Om vardhamanaya namah.

264. viviktah / He who is unique. Om viviktaya namah.

265. sruti-sagarah / He who is the sea where all Vedas take us. Om sruti-sagaraya namah.

Sloka 29

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।

नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥

subhujo durdharo vāgmī mahendro vasudo vasuḥ

naikarūpo bṛhadrūpaḥ śhipiviṣṭaḥ prakāśanaḥ 29

266. su-bhujah / One with majestic arms. Om su-bhujaya namah.

267. dur-dharah / a) The irresistible. b) One who is difficult to comprehend c) One who is difficult to hold in concentration d) One who cannot be supported by anyone or anything else Om durdharaua namah.

268. vagmi / a) He who has words which are praise-worthy. b) He who has powerful words. c) He from whom the veda-s originated. Om vagmine namah.

269. mahendrah / a) He of great wealth. b) The God of Indra and other gods. Om mahendraya namah.

270. vasu-dah / The Giver of wealth. Om vasudaya namah.

271. vasuh / He who is Himself the wealth sought by those who have realized the Truth. Om vasave namah.

272. naika-rupah / He of Infinite forms (as seen in visvarupa). Om naikarupaya namah.

273. brihad-rupah / He of an immense form. Om brihad-rupaya namah.

274. Sipi-vishtah / He who pervades the rays. Om sipi-vishtaya namah.

275. prakasanah / a) One who shows Himself to His devotees. b) One who illumines everything. Om prakasanaya namah.

Sloka 30

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।

ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥

ojas-tejo-dyutidharah prakasha-atmaa pratapanah |

riddhah spashya-taksharo mantrash-chandraanshur-bhaskara-dyutih ||(30)

276. ojas-tejo-dyuti-dharah / One who is endowed with strength, vigor and brilliance. om ojas-tejo-dyuti-dharaya namah.

277. prakasatma / He of a nature that is well-known to all. Om prakasatmane namah.

278. pratapanah / He who scorches (His enemies). Om pratapanaya namah.

279. Rddhah / He who is full in all respects. Om rddhaya namah.

280. spashya-taksharah / He of clear words (through the Vedas). Om spashtaksharaya namah.

281. mantrah / The mystic word (He who protects those who meditate on His name). Om mantraya namah.

282. candra-amsuh / He who is possessed of the effulgent rays like those of the moon. Om candramsava namah.

283. bhaskara-dyutih / He who has the effulgence of the sun. Om bhaskara-dyutaye namah.

Sloka 31

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ३१ ॥

amrta-amsu-udbhavo bhanuh shashabinduh sureshvarah |
aushadham jagatah setuh satya-dharma-parakramah ||(31)

284. amrta-amsu-udbhavah / The source of nectar-rayed moon. Om amrtamsudbhavaya namah.

285. bhanuh / The lustrous Sun or One who is Radiant. Om bhanave namah.

286. sasabinduh / a) He who disowns the evil-minded. b) The Moon c) One who controls the paths of the planets and the stars. Om sasabindave namah.

287. sureshvarah / The Lord of the gods. Om sureshvaraya namah.

288. aushadham / The Medicine. Om aushadhaya namah.

289. jagatah-setuh / a) The barrier for the world. b) The bridge for crossing the ocean of samsara. c) One who binds and keeps in-tact all that moves in this world. Om jagatah-setave namah.

290. satya-dharma-parakramah / One whose qualities and valor are always true. Om satya-dharma-parakramaya namah.

Sloka 32

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥

bhutabhavyabhavannathah
pavanah pavano-analah
kamaha kamakrt-kantaha
kamah kamapradah prabhuh || (32)

- 291. bhuta-bhavya-bhavan-nathah** / The Lord of all in the past, present and future. Om bhuta-bhavya-bhavan-nathaya namah.
- 292. pavanah** / He who moves about (Wind). Om pavanaya namah.
- 293. pavanah** / He who purifies everything. Om pavanaya namah.
- 294. analah** / One who is never satisfied (in His Mercy or daya). Om analaya namah.
- 295. kama-ha** / The Destroyer of desires. Om kama-ghne namah.
- 296. kama-krt** / One who creates desirable things, and also fulfils the desires. Om kama-krtē namah.
- 297. kantah** / He who is charming. om kantaya namah.
- 298. kamah** /The Lovable (or manmatha). om kamaya namah.
- 299. kama-pradah** / The Grantor of wishes. om kama-pradaya namah.
- 300. prabhuh** / One who has the supreme power to attract the minds of all towards Himself; One who surpasses all in being. om prabhava namah.

Sloka 33

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ३३ ॥

yugaadi-krt yugaavarto naikamaayo mahashanah ।
adrishyo vyaktarupashcha sahasrajid anandaji ॥(33)

- 301. yugadi-krt** / The Creator at the beginning of a yuga. om yugadi-krtē namah.
- 302. yugavartah** / He who revolves the yuga-s or aeons. om yugavartaya namah.
- 303. naika-mayah** / He of multifarious wonders. om naika-mayaya namah.
- 304. mahasanah** / He who is a voracious eater. om mahasanAya namah.
- 305. adrsyah** / He Who cannot be seen. om adrsyaya namah.
- 306. vyakta-rupah** / He of a manifest form. om vyakta-rupaya namah.
- 307. sahasra-jit** / The Conqueror of thousands. om sahasra-jite namah.
- 308. ananta-jit** / One whose victory is endless, limitless, countless. om ananta-jite namah.

Sloka 34

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रिधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥

iṣṭo'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhāṇḍī nahuṣo vṛṣaḥ
krodhahā kridhakṛtkartā viśvabāhurmahīdharaḥ 34

- 309. ishTah** / a) One who is liked by everyone.
b) One who is worshipped in ishti or sacrifice. om ishtaya namah.
- 310. aviSishTah** / a) He who is impartial to everyone. b) He who cannot be distinguished. c) He who has no equal. om avisishtaya namah.
- 311. SishTeshTah** / a) He who is dear even to eminent persons. b) He who dearly loves the eminent persons. om sishteshtaya namah.
- 312. SikhanDI** / a) He who has the plume (or effulgence) of Lordship. b) He who wears a peacock feather. om sikhandine namah.
- 313. nahushah** / One who binds (the jiva-s by His maya). om nahushaya namah.
- 314. vRshah** / a) He who drenches (those who are scorched by the heat of samsara). b) He who showers His devotees with all that is asked for. c) He who is the embodiment of dharma. om vrshaya namah.
- 315. krodha-hA** / a) He who gave up His anger. b) He who destroys the anger in sadhus. om krodha-ghne namah.
- 316. krodha-kRt** / He who developed anger. om krodha-krte namah.
- 317. kartA** / He who slays. om kartre namah.
- 318. viSva-bAhuh** / He who has arms for the good of the world. om visva-bahave namah.
- 319. mahl-dharah** / The Supporter of the world. om mahl-dharaya namah.

Sloka 35

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।

अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥

acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsavānujaḥ
apānnidhiradhiṣṭhānamapramattaḥ pratiṣṭhitaḥ 35

- 320. acyutah** / He who does not fall from His status. om acutaya namah.
- 321. prathitah** / One who is famous, One who is of great reputation. om prathitaya namah.
- 322. pranah** / The Life-Breath. om pranaya namah.
- 323. prana-dah** / The Life-Giver. om pranadaya namah.
- 324. vasavanujah** / The younger brother of vasava or indra. om vasavanujaya namah.
- 325. apam-nidhih** / The Sustainer of the waters of the ocean. om apam-nidhaye namah.
- 326. adhishtanam** / The Support. om adhishtanaya namah.
- 327. apramattah** / The Vigilant. om apramattaya namah.
- 328. pratishthitah** / He who is self-dependent. om pratishthitsya namah.

Sloka 36

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।

वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥

skandaḥ skandadharo dhuryo varado vāyuvāhanaḥ
vāsudevo brhadbhānurādidevaḥ purandaraḥ 36

329. **skandha** / He who dries up (destroys). om skandaya namah.
330. **skanda-dharah** / The Supporter of skanda. om skanda-dharaya namah.
331. **dhuryah** / The Supporter. om dhuryaya namah.
332. **vara-dah** / The Grantor of boons. om varadaya namah.
333. **vayu-vahanah** / He who has Vayu as His vehicle. om vayu-vahanaya namah.
334. **vasu-devah** / He who pervades and sports. om vasu-devaya namah.
335. **brhad-bhanuh** / He of profuse luster. om brhad-bhanave namah.
336. **adi-devah** / The First Deity. om adi-devaya namah.
337. **purandarah** / a) The Destroyer of the cities. b) The Destroyer of the sufferings from the adi-daivika causes. c) He who helps the devotee in transcending the attachment to sthula, sukshma and karana sarlras. d) He who brings an end to the bodies of all beings. Om purandaraya namah.

Sloka 37

अशोकस्तारणस्तारः शूरः शौरिजनिश्वरः ।

अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥

aśokastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ
anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ 37

338. **a-sokah** / The dispeller of sorrows. om a-sokaya namah.
339. **taranah** / He who takes others to the other shore (a boat). om taranaya namah.
340. **tarah** / The Savior. om taraya namah.
341. **surah** / The Valiant. om suraya namah.
342. **saurih** / a) The son of valiant people like vasudeva, dasaratha, etc. b) The grandson of Sura, the name of Vasudeva's father. c) The descendant of the group of people called Suras in the Yadava race. om sauraya namah.
343. **janesvarah** / The Lord of the people. om janesvaraya namah.

344. anukulah / One who is within bounds. om anukulaya namah.

345. satavartah / a) He who has several incarnations to sustain dharma, b) He whose wealth is bubbling but not overflowing (like vortices), c) He who maintains and manages several cycles - the cycle of samsara for all the beings, the cakras of grahas, nakshatras etc. om satavartaya namah.

346. padmi / He who carries the lotus in His hand. om padmine namah.

347. padma-nibhekshanah / One who has eyes which resemble the lotus. om padama-nibhkshanaya namah.

Sloka 38

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।

महर्द्धिरिद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥

padmanābh'o'ravindākṣaḥ padmagarbhah śarīrabhṛt
maharddhirīṛddho vṛddhātmā mahākṣo garuḍadhvajah 38

348. padma-nabhah / One with a lotus-like navel. om padmanabhAya namah.

349. aravindakshah / The Lotus-eyed. om aravindakshaya namah.

350. padma-garbhah / He who is installed in a lotus. om padma-garbhaya namah.

351. sarira-bhrt / The Protector of the bodies of everyone through food and life-energy. om sarira-bhrte namah.

352. maharddhih / He of immense riches. om maharddhaye namah.

353. rddhah / One who keeps growing; Prosperous. om rddhaya namah.

354. vrddhatma / One who is full-grown. om vrddhatmane namah.

355. mahakshah / a) He with a (vehicle of) powerful axle. b) One with Great Eyes. om mahakshaya namah.

356. garuda-dvajah / One who has Garuda in His banner. om garuda-dvajaya namah.

Sloka 39

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।

सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिंजयः ॥ ३९ ॥

atulaḥ śarabho bhīmaḥ samayañño havirhariḥ
sarvalakṣaṇalakṣaṇyo lakṣmīvān samitiñjayaḥ 39

257. atulah / The Incomparable. om atulaya namah.

358. sarabhah / a) The Destroyer (of those who transgress the bounds of ethics). b) One who shines as the Inner Self. om sarabhaya namah.

359. bhimah / The Formidable. om bhimaya namah.

360. samayajnah / The Knower of the conventions. om samayajnaya namah.

361. havir-harih / Hari who is the recipient of the havis offered in the yajna. om havir-haraye namah.

362. sarva-lakshna-lakshanyah / a) He who is the abode of all the auspicious qualities, b) He who is the ultimate definition of all good qualities, c) He who is pointed to as the Ultimate Truth through all analysis, d) He who reveals Himself through everything around us. om sarva-lakshana lakshanyaya namah.

363. lakshmlvan / He who is always with Lakshmi. om lakshmivate namah.

364. samtinayah / He who is victorious in battles. om samitinjayaya namah.

Sloka 40

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।

महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥

vikṣaro rohito mārgo heturdāmodaraḥ sahaḥ
mahīdharo mahābhāgo vegavānamitāśanaḥ 40

365. viksharah / He who never wanes. om viksharaya namah.

366. rohitah / He who is of red complexion. om rohitaya namah.

367. margah / He who is sought after. om margaya namah.

368. hetuh / The Cause. om hetave namah.

- 369. damodarah** / 1) He who has the worlds in His belly. 2) One who was tied around His waist by ropes by YaSodA. 3) One who has happiness for His devotees. 4) One who is attained by observances such as dama. om damodaraya namah.
- 370. sahaḥ** / He who has patience. om sahaya namah.
- 371. mahidharah** / The Supporter of the Earth. om mahldharaya namah.
- 372. mahi-bhagah** / He who is extremely Fortunate. om maha-bhagaya namah.
- 373. vegavan** / He who is quick. om vegavate namah.
- 374. amitasanah** / a) The voracious Eater. b) He who gives unlimited supply of food to His creations. om amitaanaya namah.

Sloka 41

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।

करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥

udbhavaḥ kṣobhaṇo devaḥ śrīgarbhaḥ parameśvaraḥ
karaṇam kāraṇam kartā vikartā gahano guhaḥ 41

- 375. udbhavah** / a) He who removes the bondage. b) He who is beyond the bondage of samsara. c) He who is the origin of the Universe. om udbhavaya namah.
- 376. khsobhanah** / The Creator of a commotion. om khshobanaya namah.
- 377. devah** / He who sports Himself. om devaya namah.
- 378. srl-garbhaḥ** / a) He who has Lakshmi always with Him in His play as devah. b) He who has Lakshmi in Him in the form of the Universe. c) He who is the abode of all auspicious qualities (Srl). om sri-garbhaya namah.
- 379. paramesvarah** / The Supreme Ruler. om paramesvaraya namah.
- 380. karanam** / The Means. om karanaya namah.
- 381. karanam** / The Cause - He who causes others to act. om karanaya namah.
- 382. karta** / The Agent. om kartre namah.
- 383. vikarta** / a) He who undergoes modifications. b) He who created the world of varieties. om vikartre namah.
- 384. gahanah** / He who is deep and inscrutable. om gahanaya namah.
- 385. guhah** / a) The Savior. b) One who hides Himself effectively from non-devotees. om guhaya namah.

Sloka 42

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।

परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ४२ ॥

vyavasāyo vyavasthānaḥ samsthānaḥ sthānado dhruvaḥ
pararddhiḥ paramaspaṣṭastuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ 42

386. vyavasayah / a) The Pivot (of the planets). b) One with a firm and resolute mind, One with True Knowledge about Self. om vyavasayaya namah.

387. vyavasthanah / The basis. om vyavasthanaya namah.

388. samsthanah / The final end. om samsthanaya namah.

389. sthana-dah / The Giver of the Supreme Abode. om sthanadaya namah.

390. dhruvah / The Stationary (Fixed). om dhruvaya namah.

391. pararddhih / He who is full of noble and auspicious qualities. om paraddhaye namah.

392. parma-spashtah / He whose greatness is explicit. om parama-spashtaya namah.

393. tushtah / He who is full of happiness. om tushtaya namah.

394. pushtah / He who is full of noble qualities. om pushtaya namah.

395. subekshanah / He who has auspicious eyes. om subhekshanaya namah.

Sloka 43

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४३ ॥

rāmo virāmo virajo mārgo neyo nayo'nayaḥ
vīraḥ śaktimatām śreṣṭho dharmo dharmaviduttamaḥ 43

396. ramah / a) He who delights others. b) He in whom everyone delights. om ramaya namah.

397. viramah / a) He before whom all become powerless. b) He who is the final goal of everyone. om viramaya namah.

398. virajo-margah / One who shows the faultless path. om virataya namah - The Unattached. om margaya namah - He who is sought after. om virajo-margaya namah - He who shows the flawless path.

399. neyah / He who lets Himself be governed (by His devotees). om neyaya namah.

400. **nayah** / He who draws everyone towards Himself. om nayaya namah.
401. **anayah** / He who cannot be spirited away. om anayaya namah.
402 **virah** / Valiant (See 664). om viraya namah.
403. **saktimatam-sreshthah** / The Greatest among the powerful. om saktimatam-sreshthaya namah.
404. **dharmah** / Virtue Incarnate. om dharmaya namah.
405. **dharmavid-uttamah** / The foremost among those who are conscious of dharma. om dharma-vid-uttamaya namah.

Sloka 44

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ४४ ॥

vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuh
hiraṇyagarbhaḥ śatrughno vyāpto vāyuradhokṣajaḥ 44

406. **vaikunthah** / Remover of obstacles (to union). om vaikunthaya namah.
407. **purushah** / The Purifier. om purushaya namah.
408. **pranah** / The vital air (Life-breath). om praaaya namah.
410. **pranamah** / a) He who makes others bow before Him. b) He who deserves to be worshiped. om pranamaya namah.
411. **pṛthuh** / Well-known. om pṛthave namah.
412. **hiranya-garbhaḥ** / He who delights everyone's heart. om hiranya-garbhaya namah.
413. **satru-ghnah** / The Slayer of the enemies. om satru-ghnaya namah.
414. **vyaptah** / He who is full (of love and affection). om vyapataya namah.
415. **vayuh** / He who moves (towards His devotees). om vayave namah.
417. **adhokshajah** / He who does not get diminished. om adhokshajaya namah.

Sloka 45

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।

उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥

ṛtuḥ sudarśanaḥ kālah parameṣṭhī parigrahaḥ
ugraḥ samvatsaro dakṣo viśrāmo viśvadaḁṣiṇaḥ 45

417. ṛtuḥ / Seasons (The Lord of Time who governs the seasons). om ṛtave namah.

418. sudarśanaḥ / a) He of a delightful appearance that induces happiness in those who see Him. b) He whose vision leads to mokṣham. c) He whose eyes resemble the lotus petals. d) He who is seen easily by His devotees. om sudarśanaya namah.

419. kālah / a) He who draws all towards Himself. b) He who measures and sets a limit to everything. c) He who is Death or annihilation to all His enemies. d) He who measures everyone's karma and doles out the phala. om kalaya namah.

420. parameṣṭhī / a) He who resides in the Supreme Abode, Srivakuntham. b) He who resides in the Supreme cave of the heart. om parameṣṭhine namah.

421. parigrahaḥ / a) He who takes all with Him. b) He who is grasped on all sides by those who seek refuge in Him. c) He who accepts any offering by His devotees when offered with sincerity. d) He who has everything in this Universe under His control. om parigrahaya namah.

422. ugraḥ / The Formidable. om ugraya namah.

423. samvatsaraḥ / a) He who resides (in the patala loka). b) He in whom everything resides. om samvatsaraya namah.

424. dakṣaḥ / He who is quick in action. om dakṣaya namah.

425. viśramaḥ / a) The Place of Rest. b) One who provides rest to all the beings. om viśramaya namah.

426. viśva-dakṣiṇaḥ / a) He who is well-disposed towards all. b) He who offers the whole world as dakṣiṇa in the asva-medha yaga. c) He who is proficient in everything. d) He who is more proficient than everyone. om viśva-dakṣiṇaya namah.

Sloka 46

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।

अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥

vistāraḥ sthāvarasthāṇuḥ pramāṇam bījamavyayam
artho'nartha mahākośo mahābhogo mahādhanah 46

427. vistarah / a) He who spreads (the Vedas). b) He who is spread out in everything. c) He who expands to contain everything (at the time of pralaya). om vistaraya namah.

428. sthavar-sthanuh / a) He who is tranquil after establishing the dharma in krita yuga. b) He in whom the earth etc. rest, c) He who is motionless, and in whom the earth etc. rest. om sthavar-sthanave namah.

429. pramanam / The Authority. om pramanaya namah.

430. bijam-avyayam / The Seed Imperishable. om bijaya avyayaya namah.

431. arthah / The Goal - He who is sought after. om arthaya namah.

432. anarthah / a) He who is not the goal for some. b) He who is self-fulfilled and does not have any other end to seek. om anarthaya namah.

433. maha-kosah / a) He who has a great treasure. b) He who is a Great Treasure. c) He who is shielded by the five kosas or shields. om maha-kosaya namah.

434. maha-bhogah / He who has objects of great enjoyment. om maha-bhogaya namah.

435. maha-dhanah / He of great wealth. om maha-dhanaya namah.

Sloka 47

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।

नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ४७ ॥

anirvinṇaḥ sthaviṣṭho'bhūrdharmayūpo mahāmakhaḥ
nakṣatranemirnakṣatrī kṣamaḥ kṣāmaḥ samīhanaḥ 47

436. anirvinnah / He who is never despondent. om a-nirvinnaya namah.

437. sthavishtah / He who is Immense. om stahvishtaya namah.

438. bhuh / The All-supporter. om bhuve namah.

439. dharma-yupah / He who is united with dharma. om dharma-yupaya namah.

440. maha-makhah / The Great yajna-svarupi. om maha-makhaya namah.

- 441. nakshatra-nemih** / He who makes the stars move. om nakshatra-nemaye namah.
442. nakshatri / He who has (supports) the stars. om nakshatrine namah.
443. kshamah / a) He who is competent. b) He who has great patience. om kshamaya namah.
444. kshamah / a) He who is in a diminished form. b) He in whom all forms diminish. om kshamaya namah.
445. samihanah / a) He who establishes all others (Indra etc.) in their respective posts. b) Well-wisher, He who works towards the welfare of His creation. om samihanaya namah.

Sloka 48

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।

सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥

yajña ijyo mahejyaśca kratuḥ satram satām gatiḥ
 sarvadarśī vimuktātmā sarvajñaḥ jñānamuttamam 48

- 446. yajnah** / The Sacrifice. om yajnaya namah.
447. ijyayah / He who is the (only) object of worship. om ijyaya namah.
448. mahejyah / He who is the best among the objects of worship. om mahejyaya namah.
449. kratuh / a) Object of worship through the sacrifices called kratus. b) He who is behind the actions of everybody or He by whom everything is done. om kratave namah.
450. satram / a) He who is worshipped by the sacrifice called satram. b) He who protects the good people. c) He who makes everything go. om satraya namah.
451. satam gatih / The Goal of the pious. om satam-gataye namah.
452. sarva-darsl / The All-Seer. om sarva-darsine namah.
453. nivrttatma / a) He whose mind is turned away from worldly desires. b) He who is the atma of those who follow the nivrtti dharma. om nivrttatmane namah.
454. sarvajnah / The Omniscient. om sarvajnaya namah.
455. jnanam-uttamam / The Greatest Knowledge. om uttamaya jnanaya namah or jnanaya uttamaya namah.

Sloka 49

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।

मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४९ ॥

suvrataḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadaḥ suhṛt
manoharo jītakrodho vīrabāhurvidāraṇaḥ 49

456. su-vrataḥ / a) He of good vows - to protect anyone who surrenders. b) He who did intense tapas in His nara-narayana incarnation. c) He who has good control of the offerings He accepts - e.g., from the likes of kucela only. d) He who observes nitya-karma-s in His incarnations just to set an example to us. om su-vrtaya namah.

457. su-mukhaḥ / He with a charming face. om su-mukhaya namah.

458. suksmah / Subtle, delicate and difficult to comprehend. om suksmaya namah.

459. su-ghoshah / a) He whose voice is itself the great Vedas. b) He who is praised by the delightful voice of the Vedas. c) He who has a very sweet, deep, and sonorous voice. om su-ghoshaya namah.

460. sukha-dah / He who Bestows Bliss. om sukha-daya namah.

461. su-hrt / The good-hearted, a True Friend. om su-hrde namah.

462. mano-harah / He who captivates the heart. om mano-haraya namah.

463. jita-krodhah / He who has overcome anger. om jita-krodhaya namah.

464. vlra-bahuh / He of mighty arms. om vlra-bahave namah.

465. vidaranah / a) He who cut (rahu, hirnyakasipu and others). b) He who cuts the sins of His devotees. om vidaranaya namah.

Sloka 50

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।

वत्सरो वत्सलो वत्सी रत्नगर्भा धनेश्वरः ॥ ५० ॥

svāpanaḥ svavaśo vyāpī naikātmā naikakarmakṛt
vatsaro vatsalo vatsī ratnagarbho dhaneśvaraḥ 50

466. svapanah / He who lulls people into sleep. om svapanaya namah.

467. sva-vasah / He who is under His own control. om sva-vasaya namah.

468. vyapi / The Pervader. om vyapine namah.

469. naikatma / He of diverse forms. om naikatmane namah.

470. naika-karma-krt / He who performs diverse acts. om naika-karma-kṛte namah.

471. vatsarah / a) He who lives within all beings. b) He in whom everything resides. c) He who is the Infinite Time. d) He who restored the calves to the gopas. om vatsaraya namah.

472. vatsalah / The Affectionate. om vatsalaya namah.

473. vatsi / a) He who possesses lots of calves, b) He who possesses lots of children whom He protects like a cow protects its calves. om vatsine namah.

474. ratna-garbhah / a) He who is in possession of abundant wealth. b) He who is the source of everything that can give happiness. om ratna-garbhaya namah.

475. dhanesvarah / The quick giver of wealth. om dhanesvaraya namah.

Sloka 51

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।

अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५१ ॥

dharmagubdharmakṛddharmī sadasatkṣaramakṣaram

avijñātā sahastrāṁśurvidhātā kṛtalakṣaṇaḥ 51

476. dharma-gup / He who protects dharma. om dharma-gupe namah.

477. dharma-krt / a) He who induces His devotees to follow dharma. b) He who practices dharma. om dharma-kṛte namah.

478. dharmi / He who has dharma as an instrument. om dharmine namah.

479. sat / a) He who is commendable. b) He who is ever existent. c) He who is in the form of good and meritorious acts. om sate namah.

480. aksharam (sat) / a) He whose existence is never diminished or destroyed in any way. b) sad-aksharam - He who never forsakes the good. om akshara-sate namah.

481. a-sat / a) That which does not exist now, but existed in the past as well as will exist in the future. b) He who is the cause of misery to those who do sinful acts. c) He who is non-existent for those who do not follow the path of dharma. om a-sate namah.

482. asat-ksharam / He who moves away from the bad. om asat-ksharaya namah.

483. avijnata / The Non-cognizant. om avijnatre namah.

484. sahasramsuh / He who has a thousand rays (of knowledge). om sahasramsava namah.

485. vidhata / a) The (Supreme) Controller. b) The Supporter of the Universe. c) The Creator of brahma. om vidhatre namah.

486. kṛta-lakshanah / a) He who has prescribed the distinguishing characteristics for the pious. b) He who has created distinguishing marks for Himself. c) He who has created the Vedas. d) He who distinguished the different species by external and internal attributes. om kṛta-lakshanaya namah.

Sloka 52

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।

आदिदेवो महादेवो देवेशो देवभूदुरुः ॥ ५२ ॥

gabhastinemiḥ sattvasthaḥ siṁho bhūtamahēśvaraḥ
ādidevo mahādevo deveśo devabhṛdguruḥ 52

487. gabhasti-nemih / a) He who has the effulgent cakra as His weapon. b) He who enlightens everything by His effulgence. c) He who is the Center of the planetary system (viz. the Sun). om gabhasti-nemaye namah.

488. sattva-sthah / a) He who is in the hearts of the devotees. b) He who abides in sattva-guna.

c) He who resides in all beings. om sattva-sthaya namah.

489. simhah / a) He who punishes (those who harm His devotees). b) He who took the nrisimha form. c) He who is most powerful. om simhaya namah.

490. bhuta-mahesvarah / The Supreme Lord of all beings. om bhuta-mahesvaraya namah.

491. adi-devah / a) He who is the first cause and is endowed with effulgence. b) The Foremost Deity.

c) He who swallows the three worlds at the time of pralaya, and releases at the time of creation. om adi-devaya namah.

492. maha-devah / The great Player. om maha-devaya namah.

493. devesah / The Ruler of Gods. om devesaya namah.

494. deva-bhrit / The Supporter of gods. om deva-bhrite namah.

495. guruh / The Preceptor. om gurave namah.

Sloka 53

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।

शरीरभूतभूदोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥

uttaro gopatirgoptā jñānagamyah purātanah
śarīrabhūtabhṛdbhoktā kapīndro bhūridakṣiṇah 53

496. uttarah / a) The Rescuer (of brahma and others from the asuras), b) The Savior (of devotees from samsara), c) He who transcends the bounds of birth and transmigration. om uttaraya namah.

497. go-patih / a) The Master of all words (Vedas as well as all languages). b) The Protector of His own word. c) The Protector of His bhakta's words. d) Protector of the cows in His krishnavatara.

e) Protector of all that moves around. f) The Lord of Mother Earth. g) The Lord of the (celestial) world. om go-pataye namah. [This nama reoccurs as nama 599.]

498. gopta / a) The Savior. b) He who hides Himself from non-devotees. om goptre namah. [This nama re-occurs as nama 600.]

499. jnana-gamyah / He who is to be realized by knowledge. om jnana-gamyaya namah.

500. puratanah / The Ancient. om puratanaya namah.

501. sarira-bhuta-bhrit / a) He who supports all the tattvas which constitute the sarira. b) He who supports all beings which are part of His body. c) He who protects the devatas who are associated with different parts of the body. om Sarira-bhuta-bhrite namah.

502. bhokta / The Enjoyer. om bhoktre namah.

503. kapindrah / a) The Lord of the monkeys. b) The Great Boar - varaha. c) He who controls all movement in everything. om kapindraya namah.

504. bhuri-dakshinah / a) The giver of liberal gifts. b) He who makes things grow fast and move fast. c) He who is extremely dexterous. om bhuri-dakshinaya namah.

Sloka 54

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।

विनयो जयः सत्यसंधो दाशार्हः सात्वतां पतिः ॥ ५४ ॥

somapo'amṛtapah somah purujitpurusattamah

vinayo jayah satyasandho dāśārhaḥ sātvatām patiḥ 54

505. somapah / a) He who drank the soma juice after performing sacrificial offerings in His Rama incarnation. b) He who, in the form of the deity being invoked in a yajna, accepts the soma juice by the householder performing the yajna. om somapaya namah.

506 - amritapah / The drinker of ambrosia. om amritapaya namah.

507. somah / a) The Nectar. b) The moon. om somaya namah.

508. puru-jit / The Conqueror of all. om purujite namah.

509. puru-sattamah / a) He who remains with the great. b) He whose form is of cosmic dimensions, and who is the best of all. om puru-sattamaya namah.

510. vinayah / a) The Subduer. b) He who leads well. om vinayaya namah.

511. jayah / a) He who is conquered. b) He who is victorious. om jayaya namah.

512. satya-sandhah / a) He whose promises are always true. b) He of firm resolve. om satya-sandhaya namah.

513. dasarhah / a) He who is worthy of gifts. b) He is worthy to be possessed as a gift. c) He who was born in the race of dasarhah i.e., the Yadava race. om dasarhaya namah.

514. sattvatam-patih / The Lord of the sattvatas. om sattvatam-pataye namah.

Sloka 55

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।

अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥

jīvo vinayitā sākṣī mukundo'mitavikramah
ambhonidhiranantātmā mahodadhiśayo'ntakah 55

515. jivah / He who gives true life to His devotees. om jivaya namah.

516. vinayita / a) The Savior. b) He who shows the path to everyone. om vinayitre namah.

517. sakshi / The Observer. om sakshine namah.

518. mukundah / He who gives moksha. om mukundaya namah.

519. amita-vikramah / a) He of boundless valor. b) He of the three great strides (trivikrama). om amita-vikramaya namah.

520. ambho-nidhih / a) He who has the waters as His abode (Kurma incarnation). b) He who is in the form of the Oceans. c) He who sustains the Ambhas (devas, men, manes, and asuras). om ambho-nidhaye namah.

521. anantatma / The Inner Soul of ananta. on anantatmane namah.

522. mahodadhi-sayah / He Who is reclining in the vast ocean. om mahodadhi-sayaya namah.

523. antakah / He Who brings out the end of all. om antakaya namah.

Sloka 56

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।

आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥

ajo mahārhaḥ svābhāvyo jītamitraḥ pramodanaḥ
ānando nandano nandaḥ satyadharmā trivikramaḥ 56

524. ajah / a) He who is signified by the letter 'a'. b) He who is not born. c) He who drives away the darkness in the mind of the devotee. d) He who goes where the devotee is. e) He who is the cause of motion in the heart. f) He who is ever active in bestowing the effects of karma. g) The collections of things that exist. h) He who is everywhere and in everything. om ajaya namah.

525. maharhah / He who is worthy of worship. om maharhaya namah.

526. svabhavyah / a) He who is to be meditated upon by those who belong to Him. b) He who is by nature fit to be the Master. c) He who is naturally without a beginning. d) He who is present everywhere and in everything without exception. om svabhavyaya namah.

527. jitamitrah / a) He who helps His devotees conquer enemies such as anger, kamam, ahamkaram, mamakaram, etc. b) He who has conquered anger, kamam, etc. c) He who has conquered His enemies such as ravana etc. om jitamitraya namah.

528. pramodanah / a) He who delights His devotees. b) He who is always joyful. om pramodanaya namah.

529. anandah / He Who is Bliss. om anandaya namah.

530. nandanah / The Bliss-Giver. om nandanaya namah.

531. nandah / He Who is full of things that are Blissful. om nandaya namah.

532. satya-dharma / a) He Who performs His dharma truthfully. b) He Who protects those who have surrendered to Him without exception. c) He Who truly all the kalyana guna-s in perfection. om satya-dharmane namah.

533. tri-vikramah / a) He Who pervades the three Vedas. b) He Who measured the three worlds with three strides. c) He Who pervades all the three worlds completely. d) He Who has transcended the waking, sleep, and deep-sleep states. om tri-vikramaya namah.

Sloka 57

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।

त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ५७ ॥

maharṣiḥ kapilācāryaḥ kṛtajña medinīpatiḥ

tripadastridaśādhyaḥṣo mahāśṛṅgaḥ kṛtāntakṛt 57

534. maharshih / The Great Seer. om maharshaye namah.

535. kapilacaryah / He Who is of brown complexion and also an acarya. om kapilacaryaya namah.

536. krtajnah / a) He Who remembers the good deed done. b) He Who is both the Created and the Creator. c) He Who knows everything about His Creation. om krtajaya namah.

537. medinipatih / The Lord or Protector of the Earth. om medinipataye namah.

538. tripadah / a) The Propounder of the three tattvas. b) He Who is in the form of pranava mantra with three letters. c) He Who assumed the form of a Boar with three humps. d) He Who triumphed over the worlds with three steps. e) He Who is the Lord of the past, present, and future. om tri-padaya namah.

539. tridasadhyakshah / a) The Savior of the thirty-three gods. b) The Master of the three states. c) The Master of the three gunas. om tridasadhyakshaya namah.

540. maha-sringah / a) The Big-tusked Varaha. b) He who took the matsya rupam with the big horn. om mahasringaya namah.

541. kritantakrit / a) The Slayer of hiranyaksha. b) He who kills death himself. c) He who proclaimed the kritanta (siddhanta). d) He who brings about the end to the manifested condition of the Universe. om kritantakrite namah.

Sloka 58

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।

गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥

mahāvarāho govindah suṣeṇah kanakāṅgadi

guhyo gabhīro gahano guptaścakragadādharah 58

542. mahavarahah / He Who appeared in the form of the Great Boar. om mahavarahaya namah.

543. govindah / a) One who is praised by the gods (for His help). b) One who dug out the Earth from the depths of the Ocean. c) The protector of cows. d) One who confers the Vedas. e) He who rescued the Earth. f) He who is known by Vedic sentences. g) He who is responsible for all things that move. om govindaya namah.

544. sushenah / a) He who is equipped with a body with suddha sattva sakti-s that are like an army. b) He Who has an army of auspicious associates. om sushenaya namah.

545. kanakangadi / He Who is adorned by armlets of gold. om kanakangadaye namah.

546. guyah / He who is concealed. om guhyaya namah.

547. gabhirah / He who is deep or mysterious. om gabhiraya namah.

548. gahanah / a) He who is deep, Impenetrable, Inexplicable. b) He who is the witness in everyone. om gahanaya namah.

549. guptah / He who is hidden. om guptaya namah.

550. cakragadadharah / The bearer of the discus and the mace. om cakragadadharaya namah.

Sloka 59

वेधाः स्वङ्गोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।

वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ५९ ॥

vedhāḥ svāṅgo'jitah kṛṣṇo dr̥dhah saṅkarṣaṇo'cyutah

varūṇo vāruṇo vṛkṣah puṣkarākṣo mahāmanāḥ 59

551. vedhah / a) The Provider. b) The Doer (of auspicious happenings). c) The Creator. om vedhase namah.

552. svangah / a) He who has the marks of sovereignty which are His own. b) He who is both the Instrumental Cause and the Material Cause of the Universe. c) He who has beautiful, well-proportioned limbs. d) He who, in the form of the Universe, moves by Himself. om svangaya namah.

553. ajitah / a) He who is unconquered, and unconquerable. b) He who is the Chief of the Unconquerable place called ajita or srivaikuntha. c) He who took the amsavatara in the 6th manvantara as ajitah to help in churning the Milk Ocean. d) He who is unconquered in His vow to protect those who have surrendered to Him. om ajitaya namah.

554. krshnah / a) One who is always in a state of Bliss (with His sport of creation etc.). b) The Dark-hued. c) He who irresistibly attracts His devotees to Him through His infinite kalyana gunas. d) He who cultivates the Earth like a plough and makes it suitable for life forms to form and nourish. e) He who appeared as veda vyasa or krshna dvaipayana. f) He who cultivates the minds of devotees by providing the veda-s in His incarnation as krishna dvaipayana. g) The Dark, Mysterious, and Unknowable except by deep devotion. om krishnaya namah.

555. drdhah / a) He Who assumes firm, concrete vyuha forms for the benefit of His devotees. b) He Who is firm and determined in His thoughts, words and deeds. c) He Who is firmly established and cannot be negated as the Supreme Deity by counter-arguments. d) He Who is huge and strong. om dridhaya namah.

556. sankarshanah / He Who draws others near Him. om sankarshanaya namah.

557. acyutah / a) One who never slips from His glory. b) One who never lets His devotees slip. c) One who undergoes no modifications such as birth, growth, decay, disease, etc. om acyutaya namah.

558. varunah / He Who envelops. om varunaya namah.

559. varunah / a) He Who is with those who have sought Him as their Lord or svami. b) The Son of varuNa. c) He Who removes the adversities of His devotees. om varunaya namah.

560. vrikshah / a) He Who provides shade like a tree (i.e., He is the Resort) for the wise. b) He Who is firm like a tree. om vrikshaya namah.

561. pushkarakshah / a) He Who has nourishing eyes. b) He Who has beautiful lotus-like eyes.

c) He Who pervades all space. d) He Who has the Sun and the Moon as His eyes. e) He Who shines as the light of consciousness when meditated upon in the lotus of the heart. om pushkarakshaya namah.

562. maha-manah / a) The Broad-minded. b) He Who has a great (highly capable) mind. c) He Who has a mind (intellect) with unlimited capability . om maha-manase namah.

Sloka 60

भगवान् भगहनन्दी वनमाली हलायुधः ।

आदित्यो ज्योतिरादित्यः सहीष्णुर्गतिसत्तमः ॥ ६० ॥

bhagavān bhagahānandī vanamālī halāyudhah

ādityo jyotirādityah sahīṣṇurgatisattamah 60

563. bhagavan / a) He Who is worthy of worship. b) He Who is full of the six attributes. c) He Who knows the origin and the end of all beings. om bhagavate namah.

564. bhagaha / a) He Who is possessed of auspicious qualities. b) He Who gets rid of the wealth etc. from everyone during pralaya. om bhagaghne namah.

565. nandi or anandi / a) He Who has nanda as His father. b) He Who is ever blissful by Nature, and also because of His prosperity and the six gunas. c) He Who is ever happy by association with His devotees. d) He Who gives Bliss to His devotees. om nandine namah, or om anandine namah.

566. vanamali / He Who has the vanamala garland. om vanamaline namah.

567. halayudhah / One Who has the plough in His hand. om halaydhaya namah.

568. adityah / a) Son of Devaki who was Aditi in her previous birth. b) Son of Aditi (and Kasyapa) in His Vamana incarnation. c) Bhagavan Samkarshana, who is attained through the bija mantra "A". d) He from Whom moksha is obtained. om adityaya namah.

569. jyotir-adityah / a) The Resplendent Aditya. b) He Who resides in the disc of the sun. c) He Who glows like the sun . om jyotir-adityaya namah.

570 sahishnuh / a) He Who is endowed with enormous patience. b) He Who forgives. c) He Who suffers patiently for us with perfect detachment. d) He Who conquers His foes. e) He Who willingly accepts the offerings of His devotees. f) He Who can bear the opposites - like heat and cold. om sahishnave namah.

570. gati-sattamah / a) The best instructor in the path of dharma. b) The Best among the refuges to be sought. c) The Ultimate Support and the Greatest of all beings. om gati-sttamaya namah.

Sloka 61

सुधन्वा खण्डपरशुदरुणो द्रविणप्रदः ।

दिविस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥

sudhanvā khaṇḍaparāśurdāruṇo dravinapradah

divisprk sarvadr̥gvyāso vācaspatirayonijah 61

572. sudhanva / He Who has a splendid bow. om sudhanvane namah.

573. khanda-parasuh / He with the broken axe. Om khanda-parasave namah.

574. darunah / a) The Splitter. b) He who is merciless to those who deviate from the path of virtue. Om darunaya namah.

575. dravina-pradah / The Bestower of wealth. Om dravina-pradaya namah.

576. divisprk / He Who touches the skies. a) through His knowledge, b) by His being not only in the form of this Universe, but also far beyond it. c) By His vamaṇa incarnation. d) By His viavarupa revealed to arjuna. e) By His being the antaryami for surya and the other planets. Om divisprse namah.

577. sarvadrk / The All-seer. a) He who sees everything - the totality of para tattvam. b) He who is in the form of knowledge of all forms. c) He who is the Creator of all forms that can see under different conditions. Om sarvadrse namah.

578. vyasah / The Arranger. a) He who arranged the Vedas into its four divisions, the Puranas

into 18, etc. b) He who divided time as well as His creation into its various sub-divisions (e.g., day and night, Sukla paksha and Krshna paksha, man from woman, Surya from Candra, etc.), c) He whose ornaments (like kaustubha) shine distinctly. Om vyasaya namah.

579. vacas-patih / The Master of words. (See also 218) Om vacaspataye namah.

580. ayonijah / The Unborn. Om ayonijaya namah.

Sloka 62

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।

संन्यासकृच्छ्रमः शान्तो निष्ठा शान्तिः परायणम् ॥ ६२ ॥

trisāmā sāmagaḥ sāma nirvāṇam bheṣajam bhiṣak |

sannyāsakṛcchamaḥ śānto niṣṭhā śāntiḥ parāyaṇam ||

581. tri-sama / He who is propounded by the three-fold Sama Veda. om tri-samne namah.

582. sama-gah / a) The singer of sAma. b) He who is praised by the Sama. Om sama-gaya namah.

583. sama / a) He who removes the sins of those who sing about Him. b) He who is in the form of the Sama Veda Himself. c) He who is soft and sweet. Om samne namah.

584. nirvanam / The Bliss. a) He who is the cause of Bliss to His devotees. b) He who is the embodiment of Bliss Himself. Om nirvanaya namah.

585. bhesajam / The Remedy. Om bhesajaya namah.

586. bhishak / The Physician. Om bhishaje namah.

587. sannyasa-krt / a) He Who cuts asunder the bonds when desires are renounced. b) The Institutor of the samnyasa asrama for the attainment of moksha. c) He Who shows the path of Saranagati to His devotee. Om sannyasa-karte namah.

588. Samah / a) He Who instructs on how to control anger etc. b) He who instructs that control of mind is the principal dharma for samnyasin. c) He who controls all beings, including during pralaya. d) He Who has absolute control of mind - He Whose nature is Calmness. e) He who puts an end to the darkness in His devotees' mind. Om Samaya namah.

589. Santah / He whose mind is always tranquil. Om Santaya namah.

590. nishtha / a) The object of concentration. b) The stable Abode of all during pralaya. Om nishthayai namah.

591. santih / a) Peace. b) The object of meditation. c) The Ultimate Support. Om santaye namah.

592. parayanam / a) The Ultimate Means. b) The Best Goal. c) He Who has the Best Abode to seek. Om parayanaya namah.

Sloka 63

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।

गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥

śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ |

gohito gopatirgoptā vṛṣabhākṣo vṛṣapriyaḥ || 63||

593. Subhangah / a) He Who possesses and gives the eight auspicious accessories of yoga. b) He Who has a handsome form. c) He Who has a form that bestows mangalam to those who meditate on It. d) He Who makes everything auspicious by His presence, movement, etc. The same nama occurs again as nama 788. Om subhangaya namah.

594. santi-dah / The bestower of eternal peace. Om santidaya namah

595. srashtA / The Creator. Om srashtre namah. (This nama also occurs later as nama 990.)

596. ku-mudah / He who is happy in His relation to this world in various forms. Om kumudaya namah.

(This nama also occurs as nama 813.)

597. kuvalesayah / a) The Controller of the jivas who wander in this world with the thought that they are the masters of their bodies. b) He Who is reclining in the waters surrounding this earth. om kuvalesayaya namah.

598. gohitah / a) He Who looks after the welfare of the world. b) He Who protected the cows by lifting the Govardhana mountain. Om gohitaya namah.

599. gopatih / a) The Lord of the Celestial world. b) The Lord of the indriyas. om gopataye namah. (This nama occurred earlier as nama 497, Slokam 53.)

600. gopta / The Protector. Om goptre namah. (This nama occurred earlier as nama 498, Slokam 53.)

601. vrshabhakshah / a) He Who is the Support for the cycle of samsara in the form of dharma. b1) He Whose Eyes shower all fruits desired. b2) He who has dharma as His objective. om vrshabhakshaya namah.

602. vrshapriyah / a) dharma-lover. b) Dear to the virtuous. Om vrsha-priyaya namah.

Sloka 64

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥

anivartī nivṛttātmā saṅkṣeptā kṣemakṛcchivah |

śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatāṁ varah || 64 ||

603. anivarti / a) He who does not turn away those who are inclined to come back to this world. b) He Who does not turn away from His battles with the asuras. c) He Who does not turn away from dharma under any circumstance. d) He whose creations never turn back in their shape, form etc. till pralaya. Om anivartine namah.

604. nivrttatma / a) He whose Nature is superior to other things. b) He who is the atma of those who practice the nivṛtti dharma. c) He whose nature is that He is free from the bonds of samsara. d) He whose mind is turned away from worldly attachments. e) He whose mind turns away from any feeling of self-glory over His kirti or fame. f) He who naturally turns away from the objects of senses. g) He who does not turn away from anywhere because of He is Omnipresent. om nivrttatmane namah.

605. samkshepta / a) He who constrains or limits (the field of light of knowledge of those who practice the pravṛtti dharma). b) He who, at the time of cosmic dissolution, contracts the expansive Universe into a subtle state. c) He who minimizes the misfortunes of His devotees. Om samksheptre namah.

606. kshema-krt / a) He who does what is good for His devotees. b) He who protects what has been acquired by His devotees. Om kshema-kṛte namah.

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

608. srivatsa-vakshah / He who has the Srivatsa mole on His chest. Om Srivatsa vakshase namah.

609. srī-vasah / The Abode of Lakshmi. Om Sri-vasaya namah.

610. srī-patih / a) The Consort of Lakshmi. b) The Master of the Supreme Cosmic Power. Om srī-pataye namah.

611. srīmatam-varah / a) The Best Among those who possess affluence. b) The Best among those who possess knowledge of the Vedas. Om srimatam-varaya namah.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमाल्लोकत्रयाश्रयः ॥ ६५ ॥

śrīdah śrīśah śrīnivāśah śrīnidhih śrīvibhāvanah ।

śrīdharah śrīkarah śreyah śrīmāṃllokatrayāśrayah ॥ 65 ॥

612. Sridah / The Giver of Glories. om Sridaya namh.

613. SriSah / a) He Who is the Isa or Lord of Sri. b) He Who has Sri as His Ruler. om Srisaya namah.

614. Srinivasah / a) The Abode of Lakshmi, b) The Support of Lakshmi. c) He who dwells in purified hearts. d) He who resides where Lakshmi resides. om Srinivasaya namah.

615. Srinidhih / a) He who has Lakshmi as His wealth. b) He in whom all wealth resides. c) He who is the treasure house for Sri. om srinivasaya namah.

616. Srivibhavanah / a) He who owes His greatness to Lakshmi. a) He who bestows greatness on all according to their karma. b) He who makes Lakshmi's fame (vivhavam) known to everyone. om srivibhavanaya namah

617. Sridharah / The Bearer of Sri. Om sridharaya namah.

618. Srikarah / a) He who makes Lakshmi (follow Him in His incarnations). b) He who confers Sri (spiritual wealth) on the devotees, including moksham (nitya-sri). c) He who makes His devotees shine with Sri (glory). d) He who has taken the hand of Sri (Mahs Lakshmi). Om Sri-karaya namah.

619. sreyaś-srīman / a) He that has Lakshmi who is resorted to by devotees for attaining the good. b) He who is decorated with the exquisitely beautiful wealth of ornaments such as His nupuram, keyuram, katakam, kiritam, etc. Om sreyaś-srīmate namah.

620. loka-trayaśrayah / a) He Who is the Resort for all three worlds. b) He who is the substratum for the worlds-of-experiences of waking, dream, and deep sleep. Om loka-trayaśrayaya namah.

Sloka 66

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्मा विधेयात्मा सत्कीर्तिः छिन्नसंशयः ॥ ६६ ॥

svakṣaḥ svaṅgaḥ śatānando nandirjyotirgaṇeśvaraḥ |
vijitātmā vidheyātmā satkīrtiḥ chinnaśaṁsayah || 66 ||

621. svakshah / The Beautiful-Eyed. Om svakshaya namah.

622. sva'ngah / The Lovely-bodied. Om sva'ngaya namah.

623. SatAnandah / He of infinite Bliss. Om Satanandaya namah.

624. nandih / He who is ever delighted. Om nandaye namah.

625. jyotir-gaNeSvarah / a) The Lord of the host of lustrous deities (nitya suris). b) The Lord of the luminaries (the stars, sun, moon, etc.). Om jyotir-ganesvaraya namah.

626. vijitAtmA / a) He whose mind has been conquered (by His devotees). b) He who has conquered His Mind. Om vijitatmane namah.

627. vidheyAtmA / a) He who is of a submissive nature (to His devotees). b) He who has the jiva-s as subservient to Him. c) If a-vidheyatma, then He who is subservient to no one. Om vidheyatmane namah.

628. sat-klrtih / He of true renown. Om sat-kirtaye namah.

629. chinna-samSayah / The Dispeller of all doubts. Om chinna-samsayaya namah.

Sloka 67

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।

भूशयो भूषणो भूतिरशोकः शोकनाशनः ॥ ६७ ॥

udīrṇaḥ sarvataścakṣuranīśaḥ śāśvatasthiraḥ |
bhūśayo bhūṣaṇo bhūtiraśokaḥ śokanāśanaḥ || 67 ||

630. udirnah / a) He Who visibly manifests Himself through His incarnations. b) He who is superior to all beings. c) He who elevates His devotees to His level. Om udirnaya namah.

631. sarvatash-cakshuh / a) He Who is visible to the eyes of all. b) He who has eyes everywhere, and sees everything through His consciousness. Om sarvatash-cashushe namah.

632. anisah / a) He Who is not the Master. b) He Who has no one above Him as the Master. Om anisaya namah.

633. sasvata-sthirah / He Who is eternally existent and steady. Om sasvata-sthiraya namah.

634. bhusayah / a) He who lies in His arca form wherever the devotee installs Him. b) He Who lay on the sea shore on His way to SrilankA. c) He who lies inside every one of His creations as their antaryami. d) He in whom the whole world rests at the time of pralaya. Om bhusayaya namah.

635. bhushaNah / He Who becomes adorned, or He Who adorns. a) He who wears the ornament of saulabhyam as His bhushanam. b) He who is decorated with all kinds of different and wonderful ornaments as described by emperumanar in Sri Saranagati gadyam. c) He who adorns this world with His different incarnations at His wish. d) He Who adorns every creature by His being their antaryami. e) He who beautifies this world by His variety of creations. Om bhushanaya namah.

636. bhutih / a) He Who is wealth to His devotees. b) He Who is the personification of Glory. c) He Who is the cause of all glory in His creations. d) He Who exists in the forms of all His creations. Om bhutaye namah.

637. asokah or visokah / He Who is without sorrow. Om asokaya namah.

638. sakanasanah / The Destroyer of sorrows. Om sakanasanaya namah.

Sloka 68

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।

अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥

arciṣmānarcitaḥ kumbho
viśuddhātmā viśodhanaḥ |

aniruddho'pratirathaḥ
pradyumno'mitavikramaḥ || 68||

639. arcishman / He Who has great luster. Om arcishmate namah.

640. arcitah / He Who is worshipped. Om arcitaya namah.

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

642. visuddhatma / He of a pure nature. Om visuddhatmane namah.

643. visodhanah / The Purifier. Om visodhanaya namah.

644. aniruddho / om aniruddhaya namah

645. apratirathah / The Matchless. Om apratirathaya namah.

646. pradyumnah / a) He Who illumines the jivas. b) He Whose wealth is of a superior order. c) The Bestower of all desires. d) He Who is endowed with great strength. om pradyumnaya namah.

647. amitavikramah / He of immeasurable steps. Om amitavikramaya namah.

Sloka 69

कालनेमिनिहा शौरिः शूरः शूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः

kālaneminihā śauriḥ śūrah śūrajaneśvarah |

trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ ||

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

648. kalaneminiha / a) The destroyer of the wheel of ignorance of Time. b) The Destroyer of the asura by name kalanemi. c) He Who sets the direction for the sun who is the controller of Time. d) He Who is beyond the wheel of Time. om kala-nemi-nighne namah.

649. saurih / a) The son of Sura (another name for Vasudeva), or He Who is born in the race of suras, a Yadava clan. b) A reference of Sauri rajap perumal of tirukkannapuram c) He Who is ever valiant and victorious. Om sauraye namah. (This nama has been presented earlier as nama 342, Slokam 37.)

650. surah / The Valiant. Om suraya namah.

651. sura-janesvarah / The Chief of the sura-s or the valiant people. Om sura-janesvaraya namah.

652. tri-lokatma / a) He who ever moves about in the three worlds. b) He Who makes the three worlds move about. c) He Who is the atma for everything in all the three worlds. Om tri-lokatmane namah.

653. tri-lokesah / The Ruler of the three worlds. Om tri-lokesaya namah.

654 (23). kesavah / a) One who has beautiful locks of hair. b) He whose hair is of supreme fragrance. c) He who is the source or origin of Brahma and Siva. d) He who is the source of the rays emanating from the Sun etc. e) The Slayer of Kesi. f) The tormentor of His enemies. g) One who has adhipatyam over water (oceans etc.). h) One who has adhipatyam over the different kinds of sukham (including moksham). Om kesavaya namah.

655. kesiha / a) He who killed the asura by name Kesi. b) He who directs Agni, Surya, Indra, Vayu etc. in their functions. Om kesighne namah.

656. harih / a) The green-hued. b) He Who removes the distress of His devotees. c) He Who wards off samsara with its cause from His devotees. d) The Destroyer of the Universe at the time of pralaya. om haraye namah.

Sloka 70

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुः वीरोनन्तो धनन्जयः ॥

kāmadevāḥ kāmāpālāḥ kāmī kāntaḥ kṛtagamāḥ |
anirdesyavapurvishṇuḥ viro'nanto dhananjayaḥ ||

kamadevah kama-palah kami kantah krtagamah |
anirdesyavapurvishnur viro'nanto dhananjayah ||

657. kama-devah / a) The One who grants all desires. b) The Lord who is desired by those who seek the four purusharthas. Om kama-devaya namah.

658. kama-palah / a) The Protector of the gifts that He bestows. b) The Protector of those who desire Him. Om kama-palaya namah.

659. kami / a) He who has all things that are desirable. b) He who is of fulfilled desires. om kamine namah.

660. kantah / a) He Who is charming. b) He Who causes the end of Brahma at the end of his period. c) He Who is present everywhere, and Effulgent. Om kantaya namah.

661.krtagamah / a) The Revealer of the sacred mantra-s to the pure-minded. b) He who has propounded the Pancaratra Agamas. c) He Who has given us the Srutis and the Smrtis. d) He from Whom the krita yuga emerged. e) He who victoriously entered the gathering of His kith and kin after slaying Kesi. f) He Who appears to His devotees again and again in whatever form they desire. om krtagamaya namah.

662. anirdesya-vapuh / a) He of indefinable form. Om anirdesya-vapushe namah.

663. vishnuh / The Pervader. Om vishnave namah.

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

665. anantah / a) The Limitless. b) One who is beyond the reach of those who are not of pure mind.

Om anantaya namah.

666. dhananjayah / a) He Who surpasses all other wealth in being desired. b) One Who manifested Himself as Arjuna, the conqueror of wealth. Om dhananjayaya namah.

Sloka 71

ब्रह्मण्यो ब्रह्मकृत्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद्ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥

brahmanyō brahmakṛtbrahmā

brahma brahma-vivardhanah |

brahmavidbrāhmaṇo brahmī

brahmajñō brāhmaṇapriyah ||

667. brahmanyah / a) He who is beneficial to all the big things both acetana and cetana, namely prakriti and atman. b) He who is beneficial to Brahman, namely the Veda, brahmans well-versed in scripture, penance, etc. Om brahmanyaya namah.

668. brahma-krt-brahma / The Creator Who created Brahma, the creator of big things. Om brahma-krt-brahmane namah.

669. brahma / The Supreme Brahman, Paramatma. Om brahmane namah.

670. brahma-vivardhanah / a) He Who makes dharma grow. b) He Who grows and nurtures everything in a big way. Om brahma-vivardhanaya namah.

671. brahmavit / a) The Knower of the Vedas. b) He Who restored the Vedas during His Matsya incarnation. c) He Who knows everything big, both seen and unseen, and those that can only be inferred. om brahmavide namah.

672. brahmanah / The Instructor of the Vedas. om brahamnaya namah.

673. brahmi / a) He who possesses all that goes by the term brahma - prakriti, Purusha, Isvara, Veda, etc. b) He Who has the four-faced Brahma in His nabhi-kalam. om brahmine namah.

674. brahmanjah / The Knower of the inner meaning of the Vedas. om brahmajnaya namah.

675. brahmana-priyah / a) He for Whom the brahmanas are of special liking. b) He Who is specially liked by the brahmanas. om brahamna-priyaya namah.

Sloka 72

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥

mahākramo mahākarmā

mahātejā mahoragah |

mahākraturmahāyajvā

mahāyajño mahāhaviḥ ||

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

677. mahakarma / He of great actions. Om mahakarmane namah.

678. mahatejah / He of great Resplendence. Om mahatejase namah.

679. mahoragah / a) He Who is great, and enters into our heart (uras). b) He Who has a great heart (uras), and blesses us. c) He Who manifests Himself in the form of the great serpent Ananta, Vasuki, etc. d) He Who has the serpent ananta as His bed. e) he Who traverses everywhere in the form of the Sun with His broad chest. Om mahoragaya namah.

680. mahakratuh / a) He Who is worshiped by the great yagas. b) He Who can be easily worshiped. c) He Who can be worshiped in many ways d) He Who is the Great Sacrifice (that

gives the best results). e) He Who performed the great sacrifice called the pancaratra kratu. Om mahakratave namah.

681. mahayajva / a) He Who performs great sacrifices. b) He Who has the special class of devotees (mahayajvas) of a superior nature. om mahayajvane namah.

682. mahayajnah / a) He Who is the best among those to be worshiped. b) He Who manifests Himself in the form of the best of yajnas. c) He Who is worshiped by the great jnanis, or He Who is worshiped through great sacrifices. Om mahayajnaya namah.

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

Sloka 73

स्तव्यः स्तव प्रियः स्तोत्रं स्तुतः स्तोता रण-प्रियः ।

पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥

stavyah stava-priyah stotram

stutah stotā raṇa-priyah |

pūrṇah pūrayitā puṇyah

puṇya-kīrtiranāmayah ||

684. stavyah / a) He Who is worthy of praise. b) He Who is praised by all, but who does not have to praise anyone else. Om stavyaya namah.

685. stava-priyah / He Who is pleased by the praise in whatever form it is offered. om stava-priyaya namah.

686. stotram / The Eulogy Incarnate. Om stotraya namah.

687. stutah / He Who is praised. Om stutaya namah.

688. stota / a) He Who praises those who extol Him. b) He Who is also the form of the Eulogizer of Bhagavan. Om stotre namah.

689. rana-priyah / a) He Who delights in battle. b) He Who delights in the auspicious sounds in places of worship. c) He Who moves around happily in the form of the Sun etc. Om rana-priyaya namah.

690. purnah / He Who is complete. Om purnaya namah.

691. purayita / The Fulfiller of the desires of His devotees. Om purayitre namah.

692. puṇyah / a) The Purifier. b) He Who is excellent in performing pious activities. Om puṇyaya namah.

693. puṇya-kīrtih / He Whose kīrti or praise is also purifying (in addition to Him being the Purifier). Om puṇya-kīrtaye namah.

694. anamayah / a) He Who removes the disease of samsara. b) He Who is beyond pain or suffering - internal, external, karma-related, etc. om anamayaya namah.

Sloka 74

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥
manojavastīrthakaro
vasuretā vasupradah |
vasuprado vāsudevo
vasurvasumanā havih ||

695. mano-javah / He Who is swift as thought. Om mano-javase namah.

696. tīrtha-karah / a) He Who is the source of the holy waters. b) He Who makes us cross over the ocean of samsara. c) He Whose touch of hand is purifying. d) He Who has provided simple steps to access Him through His various incarnations. Om tirtha-karaya namah.

697. vasu-retah / a) The Source of Luster. b) He Who shines like gold in the context of creation. c) He Who is the cause or origin of the universe. Om vasu-retase namah.

698, 699. vasu-pradah / a) The Giver of Treasure (in the form of Himself). b) The Giver of Glory or Dignity. c) The Bestower of moksham. d) He Who provides the place for dwelling for all beings. Om vasu-pradaya namah.

700. vasu-devah / a) He Who pervades and sports. b) The Son of vasudeva. c) The presiding Deity of the well-known 12-lettered vasu-deva mantra. d) The Deity Who is adored by His devotees. e) He Who lives in everything and Who keeps them moving around. Om vasudevaya namah.

701. vasuh / a) The Dweller (in the hearts of His devotees). b) The Best of wealth that is sought after. c) He Who resides in the Milk-Ocean. d) He Who is in the form of the vasu-s. e) He Who lives in everything and in whom everything lives. f) He Who conceals Himself (from those who are not devoted to Him). g) He Who is the final dwelling place for all. Om vasave namah.

702. vasu-manah / a) He Who has a Mind which thinks of His devotees as a treasure. b) He Whose mind is always with vasudeva. c) He Who has a golden mind - pure, without any afflictions. d) He Who has a pure mind (He dwells in every thing without distinction). e) He Who has a mind which is filled with vatsalyam to His devotees. f) He Who has a mind that leads to His removing the difficulties of His devotees. g) He Who has complete knowledge of the type of body and other needs of all beings. h) He Whose mind was with bhishma as he lay in his death-bed of arrows. Om vasu-manase namah.

703. havih / a) The Sacrificial Offering. b) He Who is satisfied or pleased. Om havishe namah.

Sloka 75

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।

शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥

sadgatih satkrutih satta
sadbhutih satparayanah |
śuraseno yaduśreṣṭhah
sannivasah suyamunah ||

704. sadgatih / a) He Who who provides the right path for the good. b) He Who is Himself the right path for the good. c) He Who has superior intellect. d) He Who is attainable by the good. Om sad-gataye namah.

705. satkrutih / He of lovable acts, and full of good actions. Om satkrtaye namah.

706. satta / Existence Incarnate. Om sattayai namah.

707. sadbhutih / a) The wealth, in all forms, for the good. b) He Who is endowed with rich glories (aisvaryam). c) He Who alone truly exists. d) He Who manifests Himself in infinite forms. om sad-bhutaye namah.

708. satparayanam / a) The Support for the good. b) The supreme Goal for the good. c) He Who has the good people as His support. om satparayanaya namah.

709. sura-senah / a) He with a valiant army. b) He Who keeps everything that moves around, bound together and functioning as a unit. Om sura-senaya namah.

710. yadu-sreshthah / a) The pre-eminent among the Yadavas. b) He Who is Best among those who strive (for the redemption of the jiva-s). om yadu-sreshthaya namah.

711. sannivasah / The Abode of the saintly. Om sannivasaya namah.

712. suyamunah / a) He with the delightful sport in the Yamuna river. b) He Who is attended by the good Yamunas. c) He Who has beautiful collyrium in His eyes. d) He Who lifts up and protects the jivas during the time of pralaya. Om suyamunaya namah.

Sloka 76

भूतावासो वासुदेवः सर्वासुनिलयोनलः ।

दर्पहा दर्पदोदृप्तो दुर्धरोथापराजितः ॥

bhūtāvāso vāsudevaḥ sarvāsunilayonalaḥ |
darpahā darpadodrpto durdharothāparājitaḥ ||

713. bhutavasah / a) He Who is the abode of all creatures. b) He Who dwells in the hearts of His devotees. c) The dwelling place of the Great Elements. Om bhutavasaaya namah.

714. vasudevah. / Om vasu-devaya namah. [This nama has been covered under nama 700]

715. sarvasunilayah / The Abode and support of all souls. Om sarvasunilayaya namah.

716. analah / a) He Who is never satisfied that He has done enough for His devotees. b) He Who cannot tolerate the offense committed to His devotees. c) He Who receives the prana sakti as His own and functions in the form of the jivatma (Sri Samkara). d) He Who is beyond smell etc. e) He Who is unlimited (in His Glories) (alam - paryapti - end). f) He Who is in the form of Fire. g) One Who has no end (alam - paryapti - end). h) One Who has no opposition (alam - opposition). i) He who rejuvenates His devotees who intensely long for Him (an - pranane). Om analaya namah.

717. darpaha / The Destroyer of pride. Om darpagnaya namah.

718. darpa-dah / a) The Bestower of pride (to His devotees). b) The Bestower of beauty and attractiveness in everything. om darpa-daya namah.

719. adrptah / a) He Who is not proud Himself. Or driptah. b) He Who is ever happy; c) He Who is proud. Om adrptaya namah.

720. durdharah / a) He Who is difficult to control (as child Krishna). b) He Who cannot be constrained by the evil-minded (Duryodhana). c) He Who is difficult to be held in concentration (except by those of trained mind). Om durdharaya namah.

721. aparajitah / The Invincible. Om aparajitaya namah.

Sloka 77

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
 अनेकमूर्तिरव्यक्तः शतमूर्तिश्शताननः ॥

viśvamūrtirmahāmūrtir
 diptamūrtiramūrtimān |
 anekamūrtiravyaktaḥ
 śatamūrtiśśatānanah | |

722. visvamurthih / a) He Who has the Universe as His body. b) He Who has a beautiful Form that finds entry into the mind, eyes, etc., of His devotees. c) He Who has maya sakti in the form of the Universe. d) He Who has a Form that can induce maya in everything. Om visva-murtaye namah.

723. mahamurthih / a) He of Immense form. b) He Who is immensely worthy of worship. Om mahamurtaye namah.

724. diptamurthih / He with a shining form. Om diptamurtaye namah.

725. amurtiman / a) He Who has even the subtle and formless things as His possessions. b) He Who Forms that are not the result of karma. c) He Who has a disposition that is not hard, inflexible, etc. d) He Who has Forms that are indescribable, and not fixed. e) He Who takes whatever Forms He pleases as His incarnations, and thus One Who has no fixed forms. Om amurtime namah.

726. anekamurtaye / He of many forms. Om anekamurtaye namah.

727. avyaktaha / He Who is not manifest; He Who cannot be easily realized. Om a-vyaktaya namah.

728. Satamurtisa / He with a hundred forms. Om satamurtaye namah.

729. satanana / a) He Who is many-faced. b) He Who has provided many different means (such as nose, mouth, etc.) for life to be sustained. c) He Who has created various life-forms and provided easy means for their survival. d) He Who is viewed in different "faces" (in different ways) by different faiths. Om satananaya namah.

Sloka 78

एको नैकः सवः कः किं यत्तत् पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥

eko naikah savah kah kim yattat padamanuttamam
lokabandhurlokanātho mādhave bhaktavatsalah 78

730. ekah - One Who is Unique and matchless in all respects. om ekaya namah

731. naikah- He Who is not One only. om naikaya namah

732. sah - a) He Who spreads knowledge. b) He Who is the final authority on all knowledge. c) He Who destroys all obstacles to His devotees. d) He Who is easily accessible, to the point of being pointed out as "He" by the youngsters of Ayarpadi. e) He Who is of the form the soma sacrifice (when the nAma is taken as savah). f) He Who is the final Knowledge, and Who dwells everywhere (savah). om saya namah

733. vah - The Dweller. om vaya namah

734. kah - a) He Who shines. b) He Who is invoked or praised through words by devotees. c) He Who is the personification of happiness. d) He Who remains an unanswered Question Mark when approached through "intellection". om kaya namah

735. kim - a) He about Whom all questions are asked by seekers of Truth (such as - Where is He, What is He, Who is He, etc.). b) He Whose praise is sung by His devotees, c) He Who is fit to be enquired about or sought after. om kime namah

736. yat - a) He Who takes efforts. b) That Which already exists. c) That from Which everything in this Universe came about. om yate namah

737. tat - a) He Who increases (the jnanam and bhakti about Him in the devotees). b) He Who increases the kīrti (fame) of His devotees. c) He Who expands the Universe from its subtle form to its visible form. d) He Who is not seen by senses etc. om tate namah

738. padam anuttamam - a) The Supreme Goal. b) The Unexcelled Protector of His devotees. om padaya anuttamAya namah

739. loka-bandhuh - a) The Relative of the World. b) One to Whom everything is bound since He is their Support. c) One to Whom everything is related since He is their Best Friend - their Father. d) One Who provides instructions as a kinsman on what is right and what is wrong through the SAstra-s. e) One Who limits everything through things such as limited life etc. om loka-bandhave namah

740. loka-nathah - a) The Protector of the world. b) He Who bestows aisvaryam on all as a result of His unlimited aiSvaryam. c) He Who is sought after or prayed by all. d) He Who shines in the world, or He Who regulates the world by energizing. e) He Who comforts or blesses the world. f) He Who rules over the world. g) He Who gives troubles as needed to those who need to be disciplined. om loka-nathaya namah

741. madhavah - The Consort of Lakshmi. a) The Consort of MA or Lakshmi. b) The Bestower or Propounder of Knowledge about Himself. c) One Who is attained through the madhu vidyA. d) One Who is attained through mauna, dhyAna and yoga. e) One Who is born in the race of madhu, a yAdhava. f) The nAma that reveals the eternal relationship of the Mother and Father with the rest of the Universe. g) One for whom there is no Lord above. om madhavaya namah

742. bhakta-vatsalah - a) Affectionate towards the devotees, b) He Who goes to the devotees who makes offerings to Him through yajna, c) He Who takes the devotees to Him, who are dear to Him like a calf to the cow. om bhakta-vatsalaya namah

Sloka 79

सुवर्णोवर्णो हेमाङ्गो वराङ्गः चन्दनाङ्गदी ।

वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ७९ ॥

suvarna-varno hema'ngo vara'ngah candana'ngadI |
vira-ha vishamah sunyo ghrtasir_acalas_calah ||

743. suvarna-varnah - The golden-hued. om suvarna-varnaya namah

744. hema'ngah - He of golden-hued limbs. om hema'ngaya namah

745. vara'ngah - a) He Who displayed His Divine Form to devaki in response to her prayers. b) He Who has beautiful limbs. c) He Who has a lovable Form that is pleasing to those who meditate on Him. om vara'ngaya namah

746. candana'ngadI - He Who is adorned with delightful armlets. b) He Who is besmeared with pleasing sandal. c) He Who provides us all with the means and ways to be happy. d) He Who has a'ngada as His pleasing devotee. om candana'ngadine namah

747. viraha - a) The Slayer of the strong demons. b) The Destroyer of those who indulge in vain arguments and distract others from meditating on Him. c) The Destroyer of the bonds of yama. d) He Who leads the jivas to moksha by showing them the right path. e) He Who provides different ways

for His creations to move around. f) He Who is accompanied by Garuda and Vayu when destroying the asura-s. g) He Who ends the various paths that go from birth to birth. om viraghne namah

748. vishamah - a) He of unequal (conflicting) acts towards His devotees vs. His enemies. b) He for Whom there is no equal. c) He Who destroyed the effect of the poison that was consumed by rudra during the churning of the Milk Ocean. om vishamaya namah

749. sunyah - a) He Who is devoid of defects when He takes births as one of us. b) He Who is without any attributes (advaita interpretation). c) He Who goes everywhere, or is present everywhere. d) He Who cleans out everything at the time of pralaya. e) He Who is not accessible when we seek Him through our senses. om sunyaya namah

750. ghrtasIh - a) He Who sprinkles the world with prosperity. b) He Who is desirous of the butter in the gopis' houses. c) He from Whom all desires have flown away. d) He Who enjoys the offering of ghee in the homa etc. om ghrtasishe namah

751. a-calah - a) He Who is unshakable against His enemies. b) He Who is immutable in His nature, power, wisdom, etc. c) He Who does not move anywhere, because He is everywhere already. om acalaya namah

752) calah - a) He Who swerves. b) He Who moves (in the form of vAyu etc.). c) He Who rushed out of SrI vaikunTham at the cry for help from Gajendra. d) He Who is full of leelas. om calaya namah

Sloka 80

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥

a-manI manado manyo loka-svamI tri-loka-dhrt |
su-medha medhajo dhanyah satya-medha dhara-dharah ||

753. a-manI - a) He Who is not proud. b) He Who does not mistakenly identify things such as the body with Atman. c) He Who is beyond all measure in all respects. Om a-manine namah.

754. mana-dah - a) He Who honors others. b) He Who confers rewards on His devotees, or denies rewards for the unrighteous (Sa'nkara). c) He Who removes the false understanding of Atman in true seekers, or induces a false sense of Atman in non-seekers (Sa'nkara). d) He Who gives spiritual enlightenment to His devotees. e) He Who gives a measure and dimension to everything in the Universe. Om manadaya namah.

755. manyah - The Object of honor. Om manyaya namah.

756. loka-svamI - The Master of the Universe. Om loka-svamine namah.

757. tri-loka-dhrt - a) He Who supports the three worlds (the worlds above, the worlds below, and earth in the middle). b) The Supporter of the three states of experience (waking, dream and deep sleep). Om tri-loka-dhrte namah.

758. su-medhah - The Well-Intentioned. Om su-medhase namah.

759. medha-jah - a) He Who was born as a result of a sacrifice. b) He Who is realized as a result of sacrifices. c) He Who makes His presence in the gatherings of bhakta-s. Om medha-jaya namah.

760. dhanyah - The Blessed. Om dhanyaya namah.

761. satya-medhah - a) He of true thoughts - honest, straightforward. b) He of true knowledge - with foresight and minuteness. c) He of true knowledge - of the Vedas and their numerous branches. Om satya-medhase namah.

762. dharadharah - a) He Who supported the Mountain (govardhana). b) He Who supports the earth. Om dharadharaya namah.

Sloka 81

तेजोवृषो द्युतिधरः सर्व शस्त्रभृतां वरः ।

प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ८१ ॥

tejo-vrsho dyut-dharah sarva-aastra-bhrtam-varah |
pragraho nigraho vyagro naika-sr'ngo gadagrajah ||

763. tejo-vrshah- a) He Who showers His splendor on His devotees in the form of His protection. b) He Who showers rain through the sun. c) He Who showers His radiance on everything. d) He Who showers His fierce weapons on His enemies in defense of His devotees. Om tejo-vrshaya namah.

764. dyuti-dharah - He Who possessed a majesty. Om dyuti-dharaya namah.

765. sarva-Sastra-bhrtam-varah - The Best among those warriors who are armed with all weapons. Om sarva-sastra-bhrtam-varaya namah.

766. pragrahah - The Controller. Om pragrahaya namah.

767. nigraha - a) The Subduer. b) He Who has a firm control over all creation. Om nigraha namah.

768. vyagrah - a) He Who was very enthusiastic (to destroy the enemies of His devotee during the mahAbhArata war). b) He Who has no end. c) He Who moves around in many different ways. d) (a-vyagrah - He Who is not confused - dvaita patham). e) He Who uses Garuda as His vehicle. Om vyagraha namah.

769. naika-sr'ngah - a) He Who adopted diverse tactics for controlling His devotees' enemies. b) He Who can be brought under control (realized) through the four horns in the form of the four veda-s. c) He Who can be controlled (reached) through the Omkara, with its four "horns" - akara, ukara, makara, and nada. d) He Who has the four horns in the form of the four Vedas, to control the world through dharma. e) He Who has many dimensions to His Lordship (prabhutvam). f) He Who has many aspects to His role as a Bestower of His devotees' wishes. g) (eka-sr'ngah - satya sandha yatiraja) - He Who took incarnation as the one-horned Varaha. h) He Who has many rays of effulgence radiating from Him. i) He Who has provided diverse means to the different living beings to

cause harm to their enemies, as also to defend themselves from their enemies. Om naika-sr'ngaya namah.

770. gadagrajah - a) The elder brother of gada. b) He Who was born as a result of mantra. c) He Who pervades those who walk and talk (gada + agra + jah). d) The Foremost among those who created sound (in the form of Vedas). e) He Who keeps the brahamana-s healthy (spiritually). Om gadagrajaya namah.

Sloka 82

चतुर्मूर्तिः चतुर्बाहुः चतुर्व्यूहः चतुर्गतिः ।

चतुरात्मा चतुर्भावः चतुर्वेदः विदेकपात् ॥

caturmūrtiḥ caturbāhuḥ caturvyūhaḥ caturgatiḥ ।

caturātmā caturbhāvaḥ caturvedaḥ vīdekapāt ॥

771. catur-murtih - He of Four Forms. Om catur-murtaye namah.

772. catur-bahuh - The Four-armed. Om catur-bahave namah.

773. catur-vyuhah - a) He of the form of four Emanations (vyUha forms). b) He Who had four manifestations in His vibhava form (as krshna, balarama, pradyumna, and aniruddha). c) He Who manifests Himself as purusha, chandah purusha, veda purusha, and maha purusha. d) He Whose Supremacy is established by the four-fold Vedas. e) He Who is in the form of four divisions of speech (three veda-s, and ordinary speech). f) He Who has four kinds of greatness (vyuha = mahima). Om catur-vyuhaya namah.

774. catur-gatih - a) He Who is in the form of the four purushartha-s. b) He Who provides the four goals: indra, brahma, kaivalya, and moksha. c) He Who has the four gaits (vrshabha, gaja, vyaghra, and simha gati). d) He Who is the goal of the four varna-s and the four asramas. e) He Who is the Refuge for the four kinds of bhakata-s (arta, jijnasu, artharthI, and jnanI). om catur-gataye namah.

775. catur-atma - a) He Who has four forms in His vyUha incarnation. b) He Who has four manifestations in His vibhava incarnations of Krishna and Rama. c) He Who has a four-fold manifestation in His functions of creation, preservation and destruction. d) He Who is skilled in keeping His atma pure from attachment etc. (catura -caturya atma). e) He Who is behind the functions of manas, citta, buddhi, and ahankAra. f) He Who manifests Himself in four forms to support the jiva in its four states - visva, taijasa, prajna, and turiya. g) He Who is the antaryami of the four types of devotees - Arta, artharthi, etc. h) He Who created the fit being - the four-faced brahma (catura = kusala, fit). i) He Who manifest Himself in four kinds of Atmas: jiva, antaratma, paramatma, jnanatma. Om caturatmane namah.

776. catur-bhavah - a) He Who gives expression to the four vyuha forms through four kinds of actions. b) The Source of the four - varnas, asramas, purusharthas, etc. c) He Who created the four kinds of species. Om catur-bhavaya namah.

777. catur-veda-vit - a) He Who is known by those who are learned in the four Vedas. b) He Who is the Knower of the four Vedas. c) He Who makes it possible to know the four Vedas. om catur-veda-vide namah.

778. eka-pat - a) He Who manifests only a part of His mahima when He takes incarnations amongst humans. b) He Whose manifestation in the form of this Universe is only one-fourth of Himself. c) He Who is constantly on the look-out as our Sole Protector (ekapo + at). Om eka-pade namah.

Sloka 83

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ८३ ॥

samavarto nivrttatma dur-jayo dur-atikramah |
dur-labho dur-gamo durgo duravaso durari-ha ||

779. samavartah - a) He Who takes incarnations again and again for the benefit of His devotees. b) He Who performs His function of creation again and again in cycles. c) He Whose true thoughts are always revolving around what He can do to help His devotees. om samavartaya namah.

780. nivrttatma - a) He whose Nature is different from, and superior to, everything else (Transcendental Form). b) He whose mind is turned away from worldly attachments. (nara-narayana incarnation). c) He who is the AtmA of those who practice the *nivrtti* dharma (Bestower of benefits according to karma). d) He whose nature is that He is free from the bonds of samsara, even when He takes His incarnation amongst us (Krshna incarnation). e) He who does not turn away from anything or anywhere because He is Omnipresent. (a-nivrttatmA - Sankara). f) He Who withdraws the jivas into Him during pralaya. g) He Who has permeated everything completely. h) He Who is Himself un-impacted or withdrawn with respect to the effects of *pralaya* of *srshti*. i) He whose mind turns away from any feeling of self-glory over His *kirti* or fame. Om nivrttatmane namah.

781. dur-jayah - a) He Who cannot be under control except by devotion. b) He Who is Invincible. c) He Who makes it possible for us to conquer *duhkham*. d) He Who can be won over by difficult practices such as samadhi etc. Om dur-jayaya namah.

782. dur-atikramah - a) He Who cannot be bypassed by those who seek relief from samsara. b) He Who cannot be transgressed because of fear of the consequences of disobeying Him. c) He for whom all sorrow is bypassed. d) He by transgressing whose orders, sorrow is the result. Om dur-atikramaya namah.

783 dur-labhah - He Who is difficult to attain for those who are not single-minded in their devotion to Him. Om dur-labhaya namah.

784 dur-gamah - He Who is difficult to attain because of His Effulgence. b) He Whose True Nature can be known only with difficulty. c) He Who can be known only by the difficult process of enquiry into the Upanishads, etc. Om dur-gamaya namah

785 dur-gah - He Who is separated from us by our *avidya* which acts like a fortress between Him

and us. b) Nor easily realized because of unanticipated obstacles during our efforts to seek Him. c) He Whose realization is constrained by our own limitations. d) He Who causes pain and suffering to the evil-minded rAkshasa-s. e) He Who is praised by the sAma gAnam which is difficult to master. Om dur-gaya namah

786 dur-avasah - He Whose place of residence (SrI vaikunTham) is not easy to attain. Om dur-avasaya namah.

787. durari-ha - a) The Dispeller of the evil-minded enemies. b) The Dispeller of evil thoughts from the minds of the devotees. Om durarighne namah.

Sloka 84

शुभाङ्गो लोकसारङ्गः सुतन्तुः तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ८४ ॥

Subha'ngo loka-sara'ngah su-tantuh tantu-varadhanah |
Indra-karma maha-karma krta-karma krtagamah ||

788. Subha'ngah - a) He with a bewitching form that mesmerizes the asura-s and misleads them. b) He with an auspicious form that is meditated upon by His true devotees. c) He Who makes the ashtanga yoga successful for those who follow this path with devotion. d) He Who has beautiful gaits. e) He Who pervades everywhere at all times with His auspicious form. f) He Who makes things functional in this Universal in a beautiful way. g) He Who brings the auspicious aspects such as trust in sastra-s, guru's words, etc., to His devotees. om subhangaya namh.

789. loka-sara'ngah - a) He Who preached the superficially acceptable goals in the world. b) He Who grasps the essence of the world like a sara'nga or honeybee. c) He Who is reachable through the essence (sara) of the vedas, namely pranava. d) He Who is the object of devotion (loka-sara). e) He Who is attracted by bhakti. f) He Who bestows moksham, and He to whom the jnani-s are attracted. g) He Who has devotees singing His auspicious qualities. Om loka-sara'ngaya namah.

790. su-tantuh - a) He who has a powerful net of threads to capture the asuras and retain them from escaping. b) He Who has expanded this Universe starting from Himself. c) He Who has progeny such as brahmA. d) He Who expanded the yadava race in auspicious way by being born as the son of vasudeva. Om su-tantave namah.

791. tantu-varadhanah - a) He Who increases the meshes. b) He Who augments the expansion of Himself into this world, by protecting it. c) He Who withdraws this world into Himself after creating it. d) He Who expanded the Vasudeva family through pradyumna and others. Om tantu-varadhanaya namah

792. indra-karma - a) He Who did all this for the sake of Indra. b) He Who is responsible for the powers of indra. c) He Who performs acts that reflect His Supreme Lordship. Om indra-karmane namah.

793. mahA-karma - He of magnanimous actions. Om maha-karmane namah.

794. krta-karma – a) He Who practiced the acts He preached to the asura-s, in order to convince them. b) One Who has achieved all there is to achieve. c) One Who keeps repeating the processes of creation etc., with perfection. d) One Who has performed acts that no one else can ever perform. om krta-karmaNe namah.

795. krtagamah – a) The Propounder of Agama-s (Spiritual texts) including those dealing with Buddhism, Jainism, etc. b) He Who propounded the Vedas - Rig, Sama, etc. c) He Who is the Originator of the pancaratra Agama. d) He Who made His appearance at Dvaraka after performing His several leelas. e) he Who makes His appearance repeatedly through different incarnations. om krtagamaya

Sloka 85

उद्भवः सुन्दरः सुन्दो रत्नाभः सुलोचनः ।

अर्को वाजसनिः शृङ्गी जयन्तः सर्वविजयी ॥ ८५

udbhavah sundarah sundo ratna-nabhah su-locanah |
arke vaja-sanih sr'ngl jayantah sarva-vij-jayl ||

796. udbhavah - a) He Who rose above samsara. b) He Who is of a superior birth, taking birth as He likes, where He likes, when He likes. c) He from Whom everything originated. d) He Who resides in an exalted place (Srl vaikunTham). e) He Who created the exalted gods and goddesses. f) He Who is born again and again for the protection of dharma. om udbhavaya namah

797. sundarah - a) He Who is handsome. b) He Who has the beautiful conch - pa'ncajanya. c) He Who killed sunda through upasunda (sunda-rah). d) He Who is exceedingly well regarded and worshipped. e) He Who has separated or divided the different creatures well in many ways. Om sundaraya namah.

798. sundah - a) He Who presents Himself as a very soft person to the asura-s in order to convince them to follow His deceitful methods. b) He Who is soft to His devotees. c) He Who bestows joy and happiness on His devotees. Om sundaya namah.

799. ratna-nabhah - a) He with a gem-like navel. b) He Who has the navel from which the gem among men -brahma - originated. c) He Who destroys the asuras (aratna-nAbhah). d) He Who has ratna in His navel - in the form of ratna-s in the oceans. Om ratna-nabhaya namah.

800. su-locanah - a) One with bewitching eyes. b) He of superior wisdom. c) One Who has the wisdom and the vision of the Self. d) He Who gives everyone else the ability to see. om su-locanaya namah.

801. arkah - a) He Who is praised. b) He Who is in the form of the sun. Om arkaya namah.

802. vaja-sanih - a) He Who advocated eating a lot (a Preacher of mundane pleasures, like eating). b) He Who provides for the nourishment of all His creation. Om vaja-sanaye namah.

803. sr'ngi - a) He Who appears like one having a horn (with a bunch of peacock feathers in his hand). b) He Who had a horn in His matsya and varAha incarnations. c) He With the peak of Govardhana mountain on His hand. d) He Who has provided every creature with the means to express its sr'nga or expression of power. e) He Who destroys the fear of birth in His devotees. Om sr'ngine namah.

804. jayantah - The Conquerer. Om jayantaya namah.

805. sarva-vij-jayl - a) The Conqueror of those who had learnt all things. b) He Who is Omniscient and Victorious. c) He Who had won over the hearts of the all-knowing sages. Om sarva-vij-jayine namah.

Sloka 86

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।

महाह्रदो महागर्तो महाभूतो महानिधिः ॥८६॥

suvarnabindurakshobhyah sarvavagisvaresvarah |
mahahrado mahagarto mahabhuto mahanidhih ||

806. suvarna-binduh - a) He Who concealed the truth of the vedic path from the asuras with sweet words. b) He Who has a beautiful form with golden-colored beautiful limbs. c) He Who is in the form of the auspicious praNava mantra. d) He Who has a beautiful form, and Who has beautifully divided the creatures of the universe into their various parts. e) The Knower of the veda-s consisting of auspicious letters. f) He Who has the beautiful golden-colored sandalwood marks on His forehead, cheeks, etc. Om suvarna-bindave namah.

807 - a-kshobhyah - He who is unshaken by desire. Om akshobhyaya namah.

808. sarva-vag-isvara-isvarah - The Lord of all who have a mastery over all words. Om sarva-vag-isvara-isvaraya namah.

809. maha-hradah - a) The Vast Lake in which the sinners drown never to rise again, and the devotees dip again and again to get relief. b) He Who is associated with the deep waters, as in kAlIya mardanam, or in His reclining on the Milk Ocean. c) He Who has created the great oceans so that the earth does not become completely dry and perish. Om maha-hradaya anamah.

810. maha-gartah - a) He Who pushes the great sinners into the great pit of samsAra. b) The Great Charioteer of mahabharata fame. c) The One with the Great Chariot (with the Garuda in its flag). d) He Who resides in the great mountains such as Seshacala. e) The Great Pit in which everything in this Universe originates, resides, and merges back. Om maha-gartaya namah.

811. maha-bhutah - a) He Who considers great men as His own. b) He Who is a Great Being. c) He Who is the Origin of the five elements. Om maha-bhutaya namah.

812. maha-nidhih - a) He Who has the great treasure in the form of His devotees. b) He Who is a great treasure for His devotees. c) He Who is the Abode of everything in the Universe. d) He Who is like a treasure from which His devotees can draw at will. Om maha-nidhaye namah.

Sloka 87

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥८७॥

kumudah kundarah kundah parjanya pavano'nilah |
amrtaso'mrta-vapuh sarva~jnah sarvato-mukhah ||

813. kumudah - a) He Who is on this earth with delight by enjoying the association with His devotees. b) One Who gladdens the earth by ridding it of the evil-doers. c) One Who bestows the auspicious world of parama padam. d) One Who delights in the sky, in the form of the sun. e) He Who wears a garland made of blue lilies. Om kumudaya namah.

814. kundarah - a) The Bestower of the knowledge of the Supreme Reality (kunda-rah). b) He Who dissolves or eliminates the sins accumulated over countless births (kundarah). c) He Who bestows benefits as agreeable as the kunda flower (kunda-rah). d) He Who accepts offering that are pure like the kunda flowers (kunda-lah). e) He Who pierced the earth in His varAha incarnation in search of hiranyaksha (kum-darah). f) One Who gives what is sought or what is desired. g) He Who created the oceans by tearing apart the earth (kum-darah). h) He Who is very pleased with the offerings of the kunda pushpa-s by His devotees (kunda-rah). Om kundaraya namah.

815. kundah - a) He Who grants the successive stages of higher knowledge. b) He Who cleanses the sins of His devotees. c) He Who is pure and beautiful like the kunda (jasmine) flower. d) He Who bestows purity like the kunda flower to His devotees. e) He

Who has the spear by name kunta (kuntah). f) One who is sharp like the kunta spear in removing the sins of His devotees (kuntah). g) He Who gave an offering of the earth to kasyapa rshi. h) He Who eliminated the bad kshatriya kings from the earth. i) He Who cleanses the earth through the sun, rain, etc. Om kundaya namah.

816. parjanyah - a) He Who bestows His blessings on the devotees like the rain-cloud. b) He from whom a superior birth is attained. c) He Who protects. Om parjanya namah.

817. pavanah - a) He Who is the forerunner of the wind. b) He Who moves to His devotees to remove their distress. c) He Who purifies in the form of wind, agni, water, etc. d) He Who protects the protectors - the kings (pA + avanah). Om pavanaya namah.

818. anilah - a) He Who need not be goaded by anyone in His blessing the devotees (an-ilah). b) He Who has no enforcer above Him. c) He Who is easily accessible to His devotees (a-nilah). d) He Who is the Giver of life-breath to everything else. e) He Who is ever awakened. f) One Who needs no support. g) One Who does not have a fixed residence, One Who is in the form of the wind, etc. h) He Who has no end. i) One Who has no binding to papa, punya, etc. j) He Who gave the kingdom (to ugrasena after killing kamsa). k) He Who spent sleepless nights (planning how to save rukmini). om anilaya namah.

819. amrtasah - a) He Who feeds His devotees with the Nectar - Himself. b) He Who consumed the nectar after churning the Milk Ocean. c) One Who has an ever-living will to give fruits. d) One Whose wishes are failure-proof. e) One Who is dear to the mukta-s. f) One Who provides unending means of survival for His creation. Om amrtasaya namah.

820. amrta-vapuh - a) He of a Nectar-like body. b) He Who has an immortal form. c) He Who sows and cuts the lives of this Universe continuously irrespective of time. Om amrta-vapushe namah.

821. sarvaj~nah - a) He Who knows all. b) He Who knows all the needs of all His devotees. Om sarvajnaya namah.

822. sarvato-mukhah - a) He Who can be approached from many paths. b) He Who has faces on all sides. Om sarvato-mukhaya namah.

Sloka 88

सुलभः सुव्रतः सिद्धः शत्रुजित् शत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थः चाणूरान्ध्रनिषूदनः ॥

sulabhah su-vratah siddhah Satru-jit Satru-tapanah |
nyag-rodhodumbaro'Svatthah canurandhra-nishudanah ||

823. su-labhah - a) He Who can be easily attained. b) He Who makes it possible to attain sukham (sukham labhata). Om su-labhaya namah.

824. su-vratah - a) He Who has taken a good, strong vow. b) He Who accepts only the pure food that is offered with sincerity by His selfless devotees. c) He Who controlled what He consumed appropriately in His nara-narayana incarnation. d) He Who controls everything in this universe and keeps them in order. e) He Who observed all the vrata-s rigorously in His Krishna incarnation, even though He was the Supreme Soul. Om su-vrataya namah.

825. siddhah - a) He Whose protection is ever available without any special effort on the part of His devotees. b) He Who is the siddhopaya - the already existing means - for attaining moksham. c) He Who is fully accomplished, without dependence on anyone or anything else. d) He Who makes His devotees accomplished - in their tapas and other efforts to attain Him. e) He Who gave us the Sastras, or He Who bestows auspiciousness on us. f) The final conclusion - the Ultimate Truth - through all means of proof available to us. g) He Who accomplishes all His undertakings flawlessly to completion and perfection. om siddhaya namah.

826. Satru-jit-satru-tapanah - He Who occupies the bodies of Satru- jits to torment His devotees' enemies. Om satru-jit-satru-tapanaya namah.

827. nyag-rodhodumbarah - He Who has the Supreme Abode with Lakshmi and everything that is magnificent, but Who is at the command of the devotees who approach Him with folded hands. a) He Who has the most auspicious Srl vaikuntham as His own. b) He Who is 'above the sky', i.e., superior to all. c) He Who nourishes the world in the form of food etc. d) One Who has the best of sounds - the veda-s, as His form. e) He Who is praised by the highest and best of sounds - bhajans, nama-sankirtanas etc. f) He Who has the superior pitambaram as His garment (ud- ambarah). om nyagrodhodumbaraya namah.

828. asvattah - a) He Who has established the impermanent gods for performing various functions. b) He Who is described as the root of an eternal asvattha tree of samsara etc. c) He Who eternally rules over the universe that is never the same, and keeps constantly changing. d) He Who pervades the entire universe in the form of the five great elements. om asvattaya namah.

829. canurandhra-nishudanah - a) He Who slew the wrestler by name canura. b) He Who causes utmost misery to those who cause hardship to the good people of sattvik disposition. c) He Who slew canura, duryodhana and the like. Om canurandhara-nishudanaya namah.

Sloka 89

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ ८९ ॥

sahasrarcih sapta-jihvah saptaidhah sapta-vahanah |
a-murtir_anagho'cintyo bhaya-krt bhaya-nasanah ||

830. sahasrarcih - a) The Thousand-rayed, Who illumines everything in this Universe. b) He Whose tirumeni radiates with kanti that resembles infinite number or rays emanating from Him. Om sahasrarcishe namah.

831. sapta-jihvah - The seven-tongued. Om sapta-jihvaya namah.

832. saptaidhah - One Who is kindled in the form of fire by the seven kinds of offerings. Om saptaidhase namah.

833. sapta-vahanah - a) He Who has seven vehicles in the form of the seven Vedic mantra-s represented by the seven horses of the Sun. b) He Who supports the Universe in the form of the seven Sun-s. c) He Who supports the three worlds through the seven vayu-mandala-s or regions of air. d) He Who has a vehicle with its horse named sapta. e) He Who protects the beings through facilities that has provided in units of seven - seven types of fluids in our system, seven holes in our face as sense organs, the seven objects of these sense-organs, etc. f) He Who conducts the seven worlds with prosperity. Om sapta-vahanaya namah.

834. a-murtih - a) He Who does not have a body that is the effect of karma similar to ours. b) He Who is signified by the letter `a' in pranavam. om a-murtaye namah

835. an-aghah - a) The Sinless. b) He Who is opposed to sin. c) He Who is of blemishless character. d) He Who does not suffer sorrow. Om anaghaya namah.

836. a-cintyah - a) He Who is incomparable to anything known. b) He Whose power cannot be imagined. c) He Who cannot be completely comprehended in our minds. Om a-cintyaya namah.

837. bhaya-krt - He Who causes fear. Om bhaya-krtē namah.

838. bhaya-nasanah - He Who destroys fear. Om bhaya-nasanaya namah.

Sloka 90

अणुर् बृहत् कृशः स्थूलो गुणभृन्निर्गुणो महान् ।

अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥

anur_brhat_krsas_sthulo guna-bhrn_nir-guno mahan |
adhrtah sva-dhrtah svasyah prag-vamso vamsa-vardhanah || 90

839. anuh - a) He Who has the power of being smaller than anything small that is known to us. b) He Who is the cause of the sound that permeates everywhere and is in everything (ana - Sabde). c) He Who is in the form of the Vedas, or He Who reveals the Vedas, the Sastras, etc. (ana - sabde). Om anave namah.

840. brhat - The Great. Om brhate namah.

841. krsah - a) He Who is lighter than the light. b) He Who is thinner than anything thin. c) He Who reduces or eliminates the difficulties to His devotees. d) He Who pares down the form for the jiva-s to make it possible for them to live in comfort. e) He Who makes 'light work' of the asura-s (i.e., He Who destroys the asura-s). Om krsaya namah.

842. sthulah - a) He Who is immense. b) He Who grows or enhances enormously the wealth of His devotees. Om sthulaya namah.

843. guna-bhrt - a) The Supporter of all that are subject to Him. b) He Who supports the three guNa-s of sattva, rajas, and tamas. c) He Who bears (has) infinite kalyana guna-s. Om guna-bhrte namah.

844. nir-gunah - He Who is bereft of the qualities (common to others). Om nir-gunaya namah.

845. mahan - a) He Who is supreme in everything. b) He Who is Great beyond comprehension. c) He Who is worthy of worship, and worshiped by the likes of Indra. Om mahate namah.

846. a-dhrtah - a) The Unconstrained. b) The Unsustained. Om a-dhrtaya namah.

847. sva-dhrtah - He Who is Self-sustained and superior over the baddha-s who may have some of the same ashTa aiSvarya-s that we saw above, through meditation , prayer, etc. Om svadhrtaya namah

848. svasyah - He Who has a glorious status and is superior over the mukta-s, who have a status equivalent to Him in many respects, but who were once clouded by nescience. Om svasyaya namah

849. prag-vamsah - He Who is the cause of the eternally free souls and is superior over the nitya-s, the eternal souls in Sri Vaikuntham, since He is their origin, source and eternal support. Om prag-vamsaya namah

850. vamsa-vardhanah - He Who keeps His progeny growing, bhagavan, the One who fosters and grows all the three categories of jIva-s. Om vamsa-vardhanaya namah.

Sloka 91

भारभृत्कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥

bhara-bhrt kathito yogi yogisah sarva-kama-dah |
asramah sramanah kshamah suparno vayu-vahanah ||

851. bhara-bhrt - He Who shoulders the burden. Om bhara-bhrte namah.

852. kathitah - He Whose greatness is extolled by all the Vedas, Puranas, etc. om kathitaya namah.

853. yogi - a) He Who is endowed with super-human powers. b) He Who is realized through yogic powers. c) He Who bonds everything together. d) He Who has total control of His Self. e) He Who unites the devotees with their wishes - i.e., He Who bestows the devotees' wishes. Om yogine namah.

854. yogisah - He Who is the foremost Lord of all yogins. Om yogisaya namah.

855. sarva-kama-dah - He Who bestows all desires. Om sarva-kama-daya namah.

856. asramah - He Who provides an abode of rest for the seekers. Om asramaya namah.

857. Sramanah - a) He Who makes it possible to continue the effort of uncompleted yoga in the next birth. b) He Who torments those who have not exercised their discriminating ability. c) He Who undertook tapas in the form of Nara Narayana for the welfare of the world. d) He Who is the source of subsistence for sanyAsin-s. e) Subject matter of, and known by, hymns of praise. Om Sramanaya namah

858. ksamah - a) One Who is in a diminished form (in the form of Dhruva, the Pole Star). b) He Who helps the yogi to become well-equipped. c) He Who alone is left behind at the time of pralaya. d) He Who reduces everything to its un-evolved state at the time of pralaya. e) He Who remains hidden amongst us, and he in Whom everything is hidden. f) He Who is the final abode for all (kshayati). g) He Who has established the Universe in all its dimensions (ksha + mane). h) He Who restrains and controls those of demonic disposition (ksha + mavate). i) He Who bore the Earth (in His varAha incarnation).

j) Remover of obstructions in the path of cows (ksham + ama). k) He Who endures patiently. Om kshamaya namah.

859. suparnah - a) One Who has beautiful wings - in the form of hamsa, Garuda, etc. b) He Who helps the yogi-s cross the ocean of samsara. c) He Who enables everything to move around. d) He Who is in the form of the Vedas (as the "leaves" of the tree of samsara). e) One Who is decorated with the beautiful green tulasi leaves. f) One Who has the green color of emerald because of His association with Lakshmi. g) One Who is easily pleased by pure devotion. h) He Who is the Abode of Supreme Happiness (supar-Nah). i) He Who rests on the beautiful tender green fig-tree leaf (at the time of prlaya). j) He Who pervades the entire Universe completely. k) He Who has suparna - Garuda as His vahana. Om suparnaya namah.

860. vayu-vahanah - a) He Who makes the wind flow for the benefit of sustaining life. b) He Who lifts up the fallen with the swiftness of air with the help of Garuda. c) He Who had "The Vayu - Hanuman" as His vehicle during His Rama incarnation. Om vayu-vahanaya namah.

Sloka 92

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥

dhanur-dharo dhanur-vedo dando damayita'damah |
a-parajitah sarva-saho niyanta niyamo yamah ||

861. dhanur-dharah - The wielder of the bow. Om dhanur-dharaya namah.

862. dhanur-vedah - a) The Propounder of the science of archery. b) The Knower of the Science of archery in its completeness (a reference to Lord Rama). c) One Who has given the means of self-protection (dhanush) to all His creation. d) One Who has propounded meditation on "OM" as the sure means of Self realization. Om dhanur-vedaya namah.

863. dandah - a) The source of punishment for the wicked. b) He Who is verily the weapon (power) of yama - the danda. c) He Whom no one else controls (a-dandah). d) He Who is the source of restraint for all beings so that they follow dharma. Om dandaya namah.

864. damayita - a) The Subduer (of the enemies of His devotees). b) The Dispeller (of the miseries and sufferings of His devotees). Om damayitre namah.

865. a-damah - a) He Who is not subdued by anyone. b) He Who is in the form of the good effects of punishment to those who err. c) He Who is the means of control. d) He Who controls everything. e) He Who bestows all wishes to His devotees. Om a-damaya namah.

866. a-parajitah - a) He Who is invincible. b) He Who has no protector above Him, and Who is Resplendent (a-pah + rajitah). c) He Whose Powers do not perish or diminish over time. Om a-parajitaya namah.

867. sarva-sahah - a) The Supporter of all the other deities. b) He Who conquers all His enemies. c) He Who is competent in all His actions. d) He Who forgives the aparadha-s of everyone. om sarva-sahaya namah

868. niyanta - a) He Who directs. b) One Who has no one above Him to direct and control Him (a-niyanta). om niyantre namah

869. niyamah - a) He Who controls. b) He Who ordains. c) He Who is attained through the yogic path of niyama (and yama). d) He Who has no Controller or Director above Him (a-niyamah). e) He Who bestows sacred knowledge about Himself to devotees in full measure. f) He Who pervades and surrounds everything (yama - pariveshane - to surround). Om niyamaya namah.

870. yamah - a) The Controller (of all the deva-s). b) He Who is attained through the yogic path of yama (and niyama). c) He Who is beyond yama or mrityu (a-yamah). d) One Who has no one to command Him (a-yamah). e) One Who brings to end all life at the time of pralaya. f) One Who feeds His devotees with delectable food in the form of anubhavam of Himself. g) One Who knows and prescribes the mandates that bestow virtue (aya+mah). Om yamaya namah.

Sloka 93

सत्त्ववान्सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियार्होऽर्हः प्रियकृत्प्रीतिवर्धनः ॥ ९३ ॥

sattva-van sattvikah satyah satya-dahrma-parayanah |
abhiprayah priyarho_'rhah priya-krt prlti-varadhanah ||

871. sattva-van - a) He Who controls the sattva guna that paves the way for liberation. b) One Who possesses courage, strength etc. c) One Who is determined to bestow His blessings on His devotees. Om sattva-vate namah.

872. sattvikah - a) He Who confers the fruits of sattva guna. b) One Who is essentially established in sattva guNa. Om sattvikaya namah.

873. satyah - a) One Who is well-disposed towards pious souls. b) One Who is good in a supreme way. c) He Who is established in Truth. d) He Who is Real, and who alone exists (Sri Sankara). e) He Who is in the form of prana, anna, and surya. Om satyaya namah.

874. satya-dharma-parayanah - a) He Who is pleased with the true dharma practiced by His devotees. b) He Who is ever devoted to, and established in, Truth and in righteousness. c) He Who provides the support to, and Who shows the path for, those who follow the superior path of dharma. d) Refuge of devotees such as yadu, turvasa, etc., who take interest in discharging virtuous duties. Om satya-dharma-parayanaya namah.

875. abhiprayah - a) He Who is the object of choice. b) He to Whom all beings go (praiti) directly (abhi) during pralaya. c) He Who exclusively directs the activities of all others. Om abhiprayaya namah.

876. priyarah - a) He Who is rightly the object of love. b) He Who deserves to be offered our most beloved offerings. Om priyarahaya namah.

877. arhah - The fitting Lord to be worshipped. Om arhaya namah.

878. priya-krt - He Who does what is wanted by others. om priya-krte namah.

879. prlti-vardhanah - a) Who increases the joy of His devotees. b) He Who fulfills the love of His devotees. Om prlti-vardhanaya namah.

Sloka 94

विहाय सगतिर् ज्योतिः सुरुचिर् हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥

vihayasa-gatir_jyotir_su-rucir_huta-bhug-vibhuh |
ravir_iorocanah suryah savita ravi-locanah ||

880. vihayasa-gatih - a) He Who is the means for the attainment of paramapadam. b) He Who travels in the form of the Sun. c) He Who travels in space through His vehicle Garuda- the King of birds. d) He Who is attained by tapasvins through their tapas (ha - tyage - to abandon). Om vihayasa-gataye namah.

881. jyotih - a) The Light that leads to Sri Vaikuntham. b) The Light that is self-luminous. c) The Light that illuminates the Sun, the moon etc. Om jyotishe namah.

882. su-rucih - a) He of lovely effulgence - The Day time. b) One Who has the good desire or Will to protect the world. c) He Who is the cause of all the effulgence in everything. d) He Who has intense attachment to His devotees. Om su-rucaye enamah.

883. huta-bhug-vibhuh - He that is the Bright Fortnight of the Moon. Om huta-bhug-vibhave namah.

884. ravih - a) The Sun in his uttarayana or Summer solstice. b) He Who is responsible for the ability of all cetana-s and acetana-s to make sound. c) He Who is praised by His devotees. Om ravaye namah.

885. virocanah - a) The Illuminant (the year). b) He of various splendors - such as Sun, moon, day, night, etc. c) He Who shines in the minds of His devotees in various special ways. d) He Who gave special sight (divya cakshus) to arjuna, sa'njaya etc. (vi-locanah). om virocanaya namaH.

886. suryah - a) The source of movement in the form of wind. b) He Who brings forth everything, or He Who brings forth wealth. c) One who generates Sri or brilliance in surya or agni (sacred fire). d) He because of Whom we get enlightenment. Om suryaya namah.

887. savita - a) He Who produces or brings forth the crops etc., in the form of the Sun. b) He Who brings forth everything in the Universe (including the sun etc.). om savitre namah.

888. ravi-locanah - a) He Who illuminates (through the rays of the sun). b) He that has the Sun for His eye. c) He from Whose eyes the Sun was born. d) He Who is fond of praise. om ravi-locanaya namah.

Sloka 95

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकधिष्ठानम् अद्भुतः ॥ ९५ ॥

ananta-huta-bhug-bhokta sukha-do naikado-'grajah |
a-nirvinnah sadamarshi lokadhishtanam_adbhutih ||

889. ananta-huta-bhug-bhokta - a) He Who is indra and brahmA of immeasurable greatness. b) He Who is endless, and Who consumes the offerings through fire. om ananta-huta-bhug-bhoktre namah.

890. sukha-dah - a) The Giver of Bliss to His devotees. b) The Remover of happiness for the wicked. c) The Remover of tiny pleasures from His devotees (dyati - cuts) so that they can seek the Higher Bliss. d) The Remover of unhappiness for His devotees (a- sukha-dah; dyati - cuts). e) He Who is the source of

water for all beings (sukham = udakam = water). f) He Who has given a beautiful body to the jivas. Om sukha-dAya namah.

891. naika-dah - a) The Giver of many things (Literally, The Giver of Not just one thing). b) He Who is not 'born' just once, but many times (naika-jaH). Om naika-dAya namaH.

892. agra-jah - He Who manifests in front of the mukta-s. om agra-jAya namaH.

893. a-nir-vinnah - a) He Who is not despondent that the jlva-s are not resorting to Him for redemption. b) He Who is relieved of worry after having liberated a jlva who becomes a mukta. c) He Who is not depressed because He has nothing to wish for. d) He Who is not tired of fulfilling the wishes of His devotees. om a-nir-viNNaya namaH.

894. sada-marshl - a) He Who is ever patient (sada_marshl). b) He Who is patient towards the mistakes of good people (sat +A+marshl). c) He Who is extremely impatient with the wicked people (sada + amarshl). Om sada-marshine namah.

895. lokadhishtanam - The Support of all the worlds. Om lokadhishtanaya namah.

896. adbhutah - a) He Who is extremely wonderful. b) He Who makes appearances occasionally amongst us. c) He because of Whom grains, food etc. exist (Adyam = grains). om adbhutaya namah.

Sloka 96

सनात् सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः ॥ ९६ ॥

sanat sanatana-tamah kapilah kapir_avyayah |
svasti-dah sasti-krt svasti svasti-bhuk svasti-dakshinah ||

897. sanat - a) The Object of enjoyment. b) He Who is in the form of Time. c) He Who is Eternal, Immutable, and always of the same beautiful Form. om sanate namah.

898. sanatana-tamah - The Most Ancient. om sanatana-tamaya namah.

899. kapilah - He Who is of beautiful complexion. Om kapilaya namah.

900. kapir-avyayah - He Who enjoys the never-diminishing Bliss. om kapaye-avyayaya namah.

901. svasti-dah - The Giver of Auspiciousness. om svasti-daya namah.

902. svasti-krt - The Doer of good to the devotees. om svasti-krt namah.

903. svasti - He Who is Auspiciousness. om svastine namah.

904. svasti-bhuk - a) The Protector of all that is auspicious. b) The Enjoyer of Bliss. c) He Who enables His devotees to enjoy bliss. om svasti-bhuje namah.

905. svasti-dakshinah - He Who gives auspicious things as dakshina to His devotees. om svasti-dakshinaya namh.

Sloka 97

अरौद्रः कुण्डली चक्री विक्रम्यूर्जित शासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ९७ ॥

a-raudrah kundali cakraI vikram_yurjita-sasanah |
sabdatigah sabda-sahah sisirah sarvikarah ||

906. a-raudrah - He Who is not driven to anger easily. om a-raudraya namaH.

907. kundali - He Who is bedecked with beautiful ear-rings. om kundaline namah.

908. cakraI - One with the Discus in His arm. om cakrine namah.

909. vikrami - a) He Who has prowess. b) He with the characteristic stride (in His tri-vikrama incarnation). c) He Who has no difference in His different incarnations. d) He Who has a distinguishing role - that of protection. om vikramine namah.

910. urjita-sasanah - He of inviolable commands. om urjita-sasanaya namah.

911. sabdatigah - He Who is beyond words. om sabdatigaya namah.

912. sabda-sahah - He Who shoulders the burden of the words of cry of distress. om sabda-sahaya namah.

913. sisirah - He Who rushed to render help. om sisiraya namah.

914. sarvari-karah - a) He Who had the destructive weapons in His hands. b) The Maker of `night' - in the form of samsara. c) The maker of night - the time for rest. d) He Who is in the form of the cool rays of the moon in the nights. e) He Who causes destruction of His enemies. om sarvari-karaya namah.

Sloka 98

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणांवरः ।
विद्वत्तमो वीतभयः पुण्यश्रवण कीर्तनः ॥ ९८ ॥

a-kruraH pesalo daksho dakshinah kshaminam-varah |
vidvat-tamo vita-bhayah punya-sravana-kirtanah ||

915. a-krurah - He Who was not cruel (while rescuing gajendra). om a-kruraya namah.
916. pesalah - a) He Who is charming. b) One Who is supremely soft. om pesalaya namah.
917. dakshah - a) He Who removes evil elements very quickly (daksh - sighrarthe). b1) He Who came to the rescue of gajendra very fast (daksh - sighrarthe). b2) He Who had the Sakti - power, to arrive very fast at the scene of Gajendra's suffering. c) He Who grows into, or manifests Himself as, the Universe (daksh - to grow). d) He Who is deft in His creation, sustenance and destruction (daksha - dexterous). e) He Who destroys His enemies (daksh - himsanayoh). om dakshaya namah.
918. dakshinah - a) He Who is pleasing and amiable. b) He Who pervades everywhere. c) He Who destroys everything (at the time of pralaya). d) He Who is very liberal, charitable, and kind. om dakshinaya namah.
919. kshaminam-varah - a) The foremost in bearing the burden of protection of His devotees. b) The Foremost among those who bear the burden of the Universes. om kshaminam-varaya namah.
920. vidvat-tamah - The Best among those who know what to do. om vidvat-tamaya namah.
921. vIta-bhayah - a) He because of Whom fear is dispelled. b) He Who is devoid of fear. om vIta-bhayaya namah.
922. punya-sravana-kIrtanah - He Whose nama sravanam and kirtanam are purifying. om punya-sravana-kirtanaya namah.

Sloka 99

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ९९ ॥

uttarano dushkrti-ha punyo duh-svapna-nasanah |
vira-ha rakshanah santo jivanah paryavasthitah ||

923. uttaranah - He Who lifts up. om uttaranaya namah.
924. dushkrti-ha - a) He Who slays the evil-doers. b) He Who destroys the sins of those who surrender to Him. om dushkrti-ghne namah.
925. punyah - The Purifier. om punyaya namah.
926. dus_svapna-nasanah - The Remover of evil dreams. om dus-svapna-nasanaya namah.

927. vIra-ha - He Who destroyed the powerful bonds that tied Gajendra to death. om vira-ghne namah.
928. rakshanah - The Savior. om rakshanaya namah.
929. santah - a) He Who makes those who have sought refuge in Him prosper. b) He Who exists for His devotees. c) He Who bestows the desired benefits on His devotees. d) He Who manifests Himself in the form of holy men. e) He Who is present everywhere and permeates everything. f) He Who is worshipped. g) He Who expands the world in a controlled way. om santaya namah.
930. jivanah - The Life-Giver. om jivanaya namah.
931. paryavasthitah - He Who stands beside. om paryavasthitaya namah.

Sloka 100

अननन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ १०० ॥

ananta-rupo_'nanta-srih jita-manyur_bhayapahah |
catur-asro gabhiratma vidiso vyadiso disah | |

932. ananta-rupah - a) He of infinite Forms. b) He of unending (never decaying) form. c) He of indescribable form - extending infinitely in all directions. om ananta-rupaya namah.
933. ananta-srih - a) He of infinite wealth, glory, power, etc. b) He of wealth, glory, power etc., that will never diminish. om ananta-sriye namah.
934. jita-manyuh - He Who has conquered His anger. om jita-manyave namah.
935. bayapahah - He Who destroys the fear (of samsara) in the mind of the devotee. om bhayapahaya namah.
936. catur-asrah - a) One Who is skilled in all aspects. b) One Who is fair to everybody. c) One from whom wishes are asked for. d) One Who pervades in all four directions. e) One Who nourishes and feeds everything in all four directions f) One Who is worshipped by the knowledgeable people. om caturasraya namah.
937. gabhiratma - He of deep and profound nature. om gabhiratmane namah.
938. vidisah - a) One Whose nature, forms, and qualities are spread out in all directions. b) One Who can be reached from all directions. c) He Who bestows all benefits on His devotees. d) He Who pervades everywhere, and is in everything, in all directions. e) He Who is the cause of happiness for the knowers (of Brahman) - based on vid - to know. f) He Who has revealed all sastras in elaborate detail. om vidisaya namah.
939. vyadisah - a) He Who appoints the different gods in their respective positions. b) He Who bestows different benefits on devotees based on their karma-s. c) He Who gives directions to the different gods as appropriate. om vyadisaya namah.
940. disah - He Who commands. om disaya namah.

Sloka 101

अनादिर्भूरभुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ १०१ ॥

anadir_bhur-bhuvo lakshmih su-viro rucira'ngadah |
janano jana-janmadir_bhimo bhima-parakramah | |

941. anadih - a) He Who is not realized by many because of their ignorance etc. b) He Who has no beginning. om anadaye namah.

942. bhur-bhuvah - a) He Who is the abode of those who really live (by realizing their relation to the Lord). b) He Who supports that which supports all (namely, the earth). c) He Who exists in Himself (with no other support). d) He Who is the Source of all knowledge. om bhuvo-bhuve namah.

943. lakshmih - The Wealth. om lakshmyai namah.

944. suviro - om su-viraya namah.

945. rucira'ngadah - a) He Who bestows His lovely form for His devotees to enjoy. b) He Who gives a beautiful body to those who are devoted (e.g., to the hunch-backed woman). c) He Who is adorned with beautiful shoulder ornaments (angadas). d) He Who has given elegant means for all creatures to move about. om rucira'ngadaya namah.

946. jananah - The Creator. om jananaya namah.

947. jana-janmadih - a) He Who is the root cause of all beings. b) He Who is the ultimate goal of all beings. om jana-janmadaye namah.

948. bhimah - He Who is frightful to those who do not follow dharma. om bhimaya namah.

949. bhima-parakramya - om bhima-parakramaya namah.

Sloka 102

आधारनिलयो धाता पुष्पहासः प्रजागरः ।
उर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ १०२ ॥

aadhaaranilayo-adhaata pushpahaasah prajaagarah
oordhvagah satpathaacharah praanadah prranavah panah.

950. Aadhaaranilayah -"One who is the fundamental sustainer" -the support for all that exists. All things and all beings are supported by the earth which itself rests upon the lord, the self, that each mind projects the entire world of names and forms.

951. Adhaataa -"Above whom there is no other to control or to command" -One who is the supreme controller of all. He is the Law; the eternal truth is that the Law and the Law-Giver are one and the same.

952. Pushpahaasah -"He who shines like an opening flower." The bud opens and manifests into the lord at the time of deluge existed as the total Unmanifest, and there after, at the maturity of the vaasanaas, opens up as the manifest world of things and beings, He came to be indicated by this term.

953. Prajaagarah -"Ever-Awaked" -He who knows no sleep. Sleep means 'non-apprehension.' This 'non-apprehension' of reality is called 'Avidyaa' (nescience) which produces our 'mis-apprehension' of I and mine, and the world of pains and shocks. Since Narayana is the self, He is 'Ever-available" and is never asleep to his Eternal-Divine-Nature.

954. Oordhvagah -"One who walks the path of truth" -a path which other implicitly follow to reach the Truth Infinite. "Whatever an adored one does, other people will implicitly follow," warns Krishna in Bhagava Geeta. Lord is the standard of perfection" and all devotees place him as the ideal -trying to imitate, in their own lives, His Absolute Goodness, Absolute Love and Absolute Peace.

956. Praanadah -"One who gives 'Praana' to all." The term 'Praana' in our Sastras means the physiological functions, the manifestations of life in man. Therefore, Narayana, the self, is the Vital Source from which all sense organs, mind and intellect barrow their power of perception, capacities of feeling and their faculties of thinking and understanding.

957. Pranavah -"Om-kaara is Pranava." The Infinite reality is indicated by 'OM' in the Vedas. 'OM' is the manifesting sound of the supreme self. Therefore, Sree Narayana is called 'Pranavah': meaning he is of the 'nature of Omkaara."

958. Panah -"The supreme Manager of the universe." The root 'Pana' means "to transact." By giving the exact rewards for all actions, Lord both orders and justly manages all activities of each individuals and things constituting this scientifically precise universe.

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।

तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १०३ ॥

**pramaanam prananiayah praanabhrit praanajeevanah
tattvam tattvavidekaatmaa janmamrityujaraatigah.**

959. Pramaanam -"He whose very form is the Vedas" -which are the only 'proof' for the Eternal Reality. Or, we may read it: He who is pure Infinite Consciousness (Prajnaanam) as we have it in the great Commandment, "Consciousness is the Infinite Reality."

960. Praananiayah -"He in whom all 'praanas' stand established." He who is very substratum -vital foundation -for all 'activities' manifested in a living organism.

961. Praana-brit -"He who rules over all 'Praanas' -Sree Hari is the one who causes everyone to eat, digest, feel energized, act, achieve the fruits thereof, grow old and die. In all 'activities,' the great One-commanding, Factor-Divine, Sree Narayana, the self, presides in silent detachment, and by His Presence He initiates and maintains all these activities in all living creatures upon the earth's surface.

962. Praana-jeevanah -"He who maintains the life-birth in all living creatures." This interpretation is not a happy one as this meaning has just come in the preceding, endearing term. In love, of course, there is no rule that the lover should not repeat the same loving words to address his beloved. But, we can find yet a new depth of suggestion if we understand this term to mean "One who is the very life-giving divine-touch in every breath."

963. Tattvam-"the Reality" -that which is eternal, the essence. "That which one gains in subjective realization is the self," Sree Narayana.

964. Tattvavit -"One who has realized fully the reality" -meaning the original essential nature of the self. On realizing the self, the individual become the self and, therefore, Sree Narayana, that very self, is One who has realized fully the Reality which is His Own Nature Divine.

965. Ekaatmaa -"The Advaita Reality" -Narayana is the One self, the Oversoul, Who expresses himself as the individualities of the infinite entities in the universe.

966. Janma-mrityu-jaraa-atigah -"One who knows no change or modifications in Himself." Ever finite object in the world undergoes constant 'change' and each of them is extremely painful. They are birth, growth, decay, and the Eternal, the changeless Self, Sree Narayana, Ever- the-same Supreme. Geeta thunders the nature

of the self to be "ever-birthless and never dying," and once It has existed, Self never becomes non-existent.

Sloka 104

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

bhoorbhuvah svastarustarah savitaaa prapitaamahah
yajno yajnapatiryajvaa yajnaango yajnavahmah.

967. Bhoor-bhuvas-svas-taruh -"One who is snap in the tree-of-life existing in all the universe of the higher world, our-world and the lower world." The famous Vedic terms bhooh Bhuvah and Svah connote the three worlds (lokas). The world 'Loka' in Sanskrit means "a field of experience." Therefore, in fact, these three terms, called Vyaahritees, subjectively represents all our experiences in the walking, dream and deep-sleep states of consciousness. His constant Yajna to nurture and nourish the Universe. So, this epithet has been given to Sree Narayana, the infinite Self, the glorious Essence (Sap) that pervades the entire Tree-of-Life-flowering out to even embrace all experiences in all planes of Consciousness. Everywhere, in the everything at all times.

968. Tarrah -"One who helps all to cross -over" -the Eternal Boat-man, to whom, if the devotees can surrender in unswerving faith and true devotion, he will surely row them across the "Ocean of samsara:" that one is Taarah. Through exclusive, devoted meditation, alert with understanding, the individuality in each of us wakes up to the higher plane - and there is Be-attitude to experience the Self, the eternal Brahman - Sree Hari.

969. Savitaa -"He who is the father of All" -Who is the eternal father of the entire Universe.

970. Pra-pitaamahah -"He who is the father of even the 'Father of all Beings,' the creator, Brahmaaji, of the trinity." The creator Himself rose from the Absolute self. Creator is known in our scriptural language as Pitaamaha -the Father.

971. Yajnah -"One whose very nature is yajna." The term yajna means "work undertaken with a pure spirit of total dedication in complete co-operative endeavor with total selflessness, there is Sree Narayana in action through His creatures.

972. Yajna-patih -"The lord of all yajnas." I am the 'Enjoyer' in all self -dedicated, co-operative endeavors (Yajna). These are the joyous words of the lord who Himself declares; "The 'Enjoyer' and the 'lord' in all yajnas am I."

973. Yajvaa -"The one who performs Yajna according to the strict prescriptions laid down in Vedas" -the one who maintains in all his divine actions the true Yajna spirit.

974. Yajnaangah -"One whose limbs are the 'things' employed in Yajna." In Harivamsa we told that 'things' are the very aspects of Lord Sree Narayana.

975. Yajna-vaahanah -"One who fulfils Yajnas in complete and exact accord with the Vedic instructions."

Sloka 105

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।

यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद् एव च ॥ १०५ ॥

yajnabhridyajnakridyajnee yajnabhugyajnasaadhah
yajnaantakridyajnaguhyamannamannaada eva cha.

976. Yajna-bhrit -"the ruler of the Yajnas" -the One who helps us to conclude successfully all our 'good, dedicated. Selfless acts of service to others' -Yajnas.

977. Yajna-Krit -"One who performs Yajna." The same term also mean One who destroys the yajnas. The term Yajna connotes all noble and divine actions of service and love undertaken in a pure sense of God dedication, selflessness and joy. Lord issued forth the creation as an act of yajna, and in the end He must also undertake the total dissolution of this very yajna. Sometimes this is interpreted as "One who 'performs' the yajnas of the good people and one who 'destroys' the Yajnas of the evil minded folk."

978. Yajnee -"One who is constant 'Enjoyer' of the perpetual Yajnas." In all Yajnas, because every act is Narayana -centered-god-dedicated-to him alone is the attribute of being the only single 'Enjoyer.'

979. Yajnee -"All that is offered into the scared Fire during a Yajna, though with an invocation to any of the deities, in tender devotion and joy. Goes to Him alone, the "One receiver of all that is offered," for all deities are but Narayana in different forms.

980. Yajna-saadhanah - "One who fulfills all Yajnas." It is by his grace alone all noble endeavours, undertaken in an honest and true sincerity, gain spectacular success.

981. Yajnaantakrit - "One who performs the last, concluding act in all Yajnas." The final item in a yajna is the "total -offerings" (Poorna-Aahuti) when Sree Narayana is reverently and earnestly invoked. Without this prayer-ritual. Yajna is never complete. Sree Hari, therefore, is of the form of Poorna-Aahuti -in the sense that when 'total' surrender of all vehicles and their actions is accomplished, the transcendental experience of the Self, Narayana alone, comes to manifest in all His divine Splendour.

Some commentators have, however, taken the meaning of the Yajna-anta-not as "the last item in yajna" but as 'anta,' the 'fruit' of the yajna by which they bestow the meaning that Narayana is the "One who gives away the 'fruits' for all Hari-dedicated, selfless acts of love and service."

982. yagna-guhyam - "Sree Narayana is the most profound truth to be realised in all yajnas." The self is the most noble truth to be sought through 'offerings' all the 'Dravya' (objects) into the "consciousness" (Fire) in the "body" (kunda). This kind of subjective-Yajna is called in the Geeta as "Knowledge-Yajna." This is also called in the Vedas as Brahma-Yajna.

983. Annam - "One who has himself become the 'food' " -sense -objects which are the 'food' consumed by the sense -organs. As a verb it can be used as One who "Eats" the whole universe at the time of the great dissolution. At that time, he is the one in whom the world remains absorbed in the pralaya, just as our individual world each day gets dissolved in our sleep. The one in whom alone the world of names and forms can remain in their 'seed-form,' is Sree Narayana, the self.

984. Annaadah - "One who eats the 'food.' " not only the objective world is the projection on Narayana, but the subjective-enjoyer -the individuality, the ego, that experiences-is also Narayana. The self, functioning through the "equipment" is the jeevaatman, the individuality in each of us who "experiences." Thus the self is the both 'food' (Annam) and 'eater-of-food' (Annaadah) just as our own waking-mind becomes the "experiencer" and the "experienced" in our dream-world.

Sloka 106

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।

देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

**aatnayonih svayamjaato vaikhaanah saamagaayanah
devakeenandanah srashtaa kshiteesah paapanaasanah.**

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985. Aatma-yohin -"One who is himself the 'material cause' (Upaadaana Kaarana) for himself;" the self born, the uncaused cause.

986. Svayam-jaatah -"One who, as the lord of the universe, has no other 'Instrumental cause' (Nimitta-Kaarana) in projecting Himself."

Three cause are necessary in all 'creation' in the pluralistic world: the Material cause' (mud), the "Instrumental cause' (wheel), and the 'Efficient cause' (the pot maker). In sree Narayana's self-projection, as in the dream, that all these three causes are He, Himself, is shown in these term.

987. Vai-Khaanah -"The one who dug through the earth" -cutting through the denseness of the gross to reach, apprehend and kill the subtle Hirnyaksha, the terrible and the monstrous who had tried to destroy the spiritual values in the world. The self has to reach us to destroy the ego in us and give us the 'liberation' from our evil adherence to the body-mind-intellect.

988. saama-gaayanah -"One who signs the Saama-songs."

989. Devakeenandhanah -"He who appeared as born to Devakee in his Incarnation as Krishna." And since Devakee could only, from afar, see, watch and enjoy the pranks and play of her blessed child in Gokula, Krishna is called as the "Joy of Devakee" (Devakee-nandhana).

990. Srashtaa -"One who creates." Even the Creator can perform his job only by drawing his abilities and capacities from the infinite self, Sree Narayana.

991. Kshiteesah -"One who is the lord of the earth." Sree Narayana is the husband of mother Earth. He is her protector. Her nurtuer and nourisher. Her, earth may stand for all that is gross -the entire maayaa-and Narayana is the Lakshmee-Pati.

992. Paapa-naasanah -meditating upon whom, all vaasanaas (sins) are liquidated. When the individuals, surrendering in love to Him, acts and fulfils his duties, all his existing vaasanaas are destroyed and no new ones are created -this is the very root in the theory of karma Yoga in the Vedas. Through meditation upon the self, all sins are dissolved and totally removed.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।

रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १०७ ॥

॥ श्री सर्वप्रहरणायुध ओनम इति ।।

**Samkhabhirnnandakee chakree saarn gadhanvaa gadaadharah
Rathaangapaanirakshobhyah sarvapraharanaayudhah.**

993. Samkha-bhrit -"One who has the divine conch named "Paanchajanya." The word meaning is this term pancha-janya is "that which is born of the five" (sense organs), so it stands for the mind. Mind being the seat of ego, the sastras declare that the conch in the divine hand of Sree Narayana is the ego-factor (Ahamkaara-Tattva) in our personality.

994. Nandakee -The lord's sword is called Nandaka. Therefore, this term indicates one who holds and wields the Nandaka sword. The word Nanda-kam mean "that which brings bliss." The Sastras sing that the divine sword in the sacred hands of the lord hari represents the knowledge-Spiritual (Vidyaa-Tattva) with which the seeker can destroy all his "ignorance" of the self in him.

995. Chakree -"one who carries the discus called Sudarsana." The term Su-Darsana means "that gives the auspicious vision." The sastras attribute to this discus-Divine the representation of the human mind.

996. Saarnga-dhanvaa -"One who aims his unerring bow called Saarnga." This bow of Narayana is glorified in our texts as representing the Ego, as the 'apex' of all the sense organs, Ahankaara-Tattva. In this concluding Stanza, the instruments of Blessing in sree Narayana's hands are remembered with reverence and devotion.

997. Gadda-dharah -"One who holds his divine club (Mace) celebrated as Kaumodakee -which generates and spreads beauty and joy." This Mace is described as representing the intellect in man (Buddhi-Tattva).

998. Rathanga-paanih -"The traditional meaning is, of course, "One who has the 'wheel of the chariot' as his weapon." This means the discuss which already has been mentioned in this very Stanza as Chakree. But, there are others who would like to interpret this term in other ways. In a glorification-Hymn or devotional-Chant, repetition is no sin; in fact, it should be quite natural.

999. Akshobhyah -"One who cannot be exasperated by anyone, by any act or acts, however blasphemous they may be." One whose peace and calm cannot be stormed

out by any happening in his outer world; Ever-peaceful. The term suggests Infinite patience, love and kindness towards man and his frailties.

1000. Sarva-praharanaayudhah -"He who has all implements for all kinds of assault and fight." No enemy can surprise Him. The 'conqueror of all.' One who has weapons to meet any missile. However powerful.

Sloka 108

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥ १०८ ॥
श्री वासुदेवोऽभिरक्षतु ॐ नम इति ।

Vanamalee gadhee sarnghee Sanghee Chakree ca nandaki |
Sreemaan NaarayaNo VishnurVasuDevOabhirakshathu | |

Sree VasuDeVoabhirakshathu Om Nama: ithi |