

# APPROACHES TO VISHNUSAHASRANAAMA

FOR 21<sup>ST</sup> CENTURY

*Text developed by*

**Prof. P. NATARAJAN**

*Edited by*

**VIJAYAKUMAR RAMACHANDRAN**



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## FOREWORD

‘Vishnu Sahasranaamam’ is a divine chanting mantra of all believers in praise of the supreme Lord ‘Sri Mahavishnu’. The 1000 names of him will uplift the declining devotees from the mundane world. Vishnu Sahasranaama is a glorious, blissful part of Mahabharatha.

There are many scholarly commentaries written on ‘Vishnu Sahasranaama’. But the commentary in sanskrit by Jagadguru Adi Sankaracharya takes the references from Vedas and other texts. As for chronological order, it is said to be the earliest commentary of all. It is the duty of the believer (Aastika) to recite this sahasranaama atleast once a day. Though these naamas (names) are described as ‘Gaunaami – naamaani’, which are attributes, but for the layman’s understanding, they are added guidelines for sincere moral behaviour. This book especially fulfills the need to introduce aspects of philosophy and philosophical nomenclature as well. The author has putforth an indepth study of philosophical thoughts of Sanatana Dharma and Vedanta to its added essence.

Though there are criticisms of certain scholars that all the 1000 names are not unique because of their multiple occurrence, this is proved a baseless fact because Sankaracharya has skillfully arranged these names in a selected manner and made every name distinct, like ‘Acyuta’h’ one name and ‘Samskarshana’h. Another salient feature of this sahasranaama is that there are self same terms which have exactly two opposite attributes. Exemplifying it are ‘savya’ meaning left as well as right. To one’s astonishment, ‘Samnyaasa’ refers to both ‘being together’ as well as ‘leaving’ or renouncing’. This potentiality of the terms which have developed negation is high in exploring attributes of the immaterialistic (supreme) power. It is a claimed fact that ‘Vishnusahasranaamam’ was composed extempore by ‘Bhiishma’ in the presence of Lord Krishna who was almost prompting the dyeing warrior.

There are many translations of Vishnu Sahasranaama, Bhagavat Giitaa, Upanishats, etc., with very many narrations to explain various aspects of Sanaatana Dharma culture for the moral upgradation of proper adaptations. The special feature of this book is that the names are not followed in a sequence but are taken in groups to strengthen philosophical discourse and correlated thoughts.

As it is authorised that Bhiishma wanted to be educated first hand on the glories of Krishna, instead, Krishna let Bhiishma do the narration himself and endorsed it without amendment. It is significant that the 1000 names were uttered by mortally wounded Bhiishma to the then emperor Yudhishtira. These names are infact attributes including family names, and previous Avataaras to establish Satya, Dharma and values of life. The author has presented some interesting anecdotes regarding Sahasranaama. This work carries, study of Gaunaani – Naamaani. The author humbly submits of his inability to adopt the internationally accepted diacritical marks of transliteration for Samnskrta alphabets. But for a few ignorable inabilities, this book is of very great use for the readers to study in an organized manner to gain knowledge about the Sanaatana Dharma and the adaptations to be followed by the knowledged and layman in a simple manner.

I am happy to inform that this work of humble salutation to Lord Venkateswara is being published by Tirumala Tirupati Devasthanams, Tirupati. I hope that this book will be of great use to all the knowledged, layman and believers. I thank Prof. P. Natarajan, who has developed the text and Sri Vijaya Kumar Ramachandran, the editor of the book for submitting this valuable work to Tirumala Tirupati Devasthanams and enriching the TTD publications thereof.

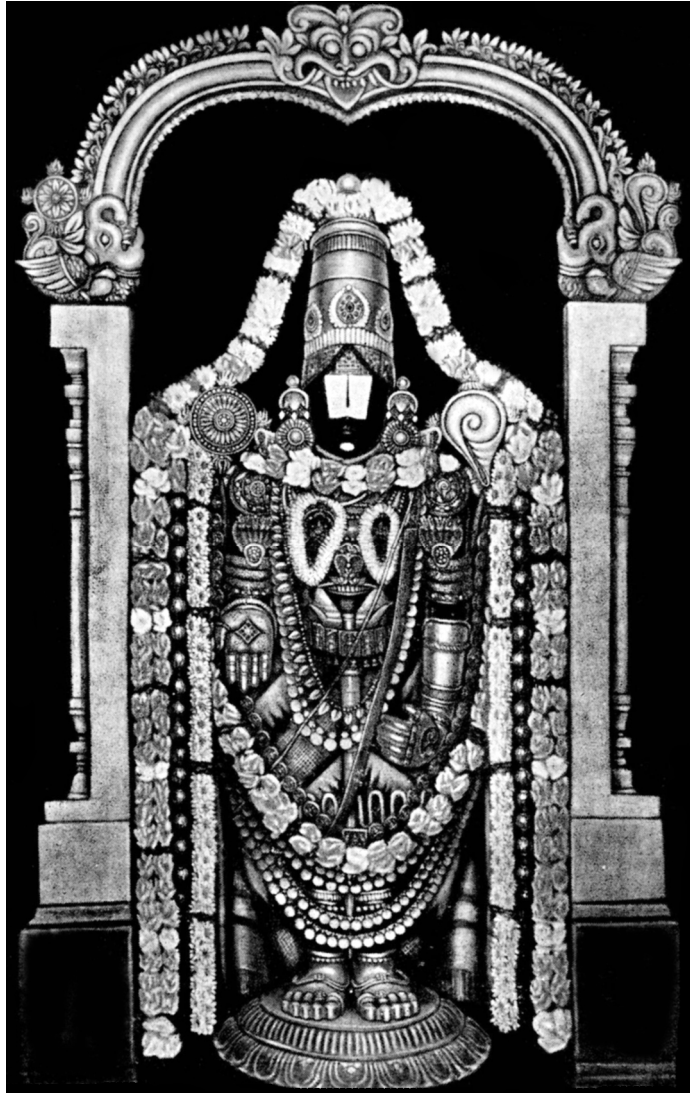
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Tirupati



OM GANESAAYA NAMA'H

## VISHNU SAHASRANAAMA

'Gurur Brahmaa Gurur Vishnu'h Gurur Devo Mahesvara'h|  
Guru'h saakshaat param Brahma Tasmai Srii Gurave nama'h|'

'Sadaasiva Samaarambhaam Samkaracaarya madhyamaam|  
Asmad aacaarya paryantaam Vande Guru paramparaam|'

### Foreword:

It is acknowledged that there are scholarly tomes explaining the import of Vishnu Sahasranaama. Chronologically, the earliest one is the commentary by Aadi Samkara in Samskrta with references to Vedik and other texts. As he has commanded, 'Geyam Giitaa-Naamasahasram Dhyeyam Sriipati- ruupam ajasram' (Bhaja-Govindam, original name being 'Mohamudgara'), it is incumbent on any believer to recite this Sahasranaama at least once a day. To the layman's understanding, it must be immediately emphasised that these names are what have been described as Gaunaani-Naamaani, meaning: related to several events, attributes, public exhortations, and as guidelines for behaviour with moral rectitude. We may also call them statements of Vibhuutis, ie, Excellences. Available commentaries seem to presuppose knowledge in the reader of the background inputs to appreciate the purports of the names. Given the standard of knowledge of Samskrta in most individuals and perhaps little introduction to philosophical nomenclature, the need for introduction into aspects of philosophy, and also of relevant anecdotes for the benefit of current day readers is acknowledged; and needful details are attempted herein. Recognising the further necessity to link the study to the high plateau of Indian philosophical thoughts of the Sanaatana Dharma, the studies are taken deeper to enhance the concepts on Vedaanta.

Any nagging urge in the reader to date the Vedas is incompatible with the following facts:

- (a) The whole of these Darsanas (philosophical settings) are eternal.
  - (b) Vedas are Anaadi and are retrieved at the beginning of every Kalpa.
- What Vyaasa had done at the end of the Dvaapara Yuga was to abbreviate and compile what could be retained by human ability in the

ambience of then-impending onset of Kaliyuga.

Sometimes, there is a criticism that the 1000 names are not necessarily unique; for instance, there are 2 names, Sriimaan and Praanada'h, which are each repeated 4 times; similarly there are 11 names each repeated 3 times; and 80 names each repeated twice; and 799 names occur only once: thus leaving only 892 unique names. Such a criticism is unfounded given that any repeated usage can be adduced a distinctive meaning.

Names employing parts like Sthavira'h, Dhruva'h, SarvaDrk, Acyuta'h, Prabhu'h, Dhaama, Uttama'h, Guru'h, Vaacaspati'h, Samvartaka'h, etc., would confound anyone in organizing a thousand names, because of their multiple occurrence. Isolating SarvaDrk as one name and taking SarvaDrk-Vyaasa'h as another name brings out two distinct names. The same happens with Acyuta'h as one single name and as another two-part name as Samkarshana'h-Acyuta'h. Adopting such selections, Samkara has deftly arranged an unassailable set of just 1000 names.

Another salient feature in this Sahasranaama is that a few of the self-same terms are capable of each being interpreted to mean two exactly opposite attributes much like the word 'redound' (contributing to advantage in certain circumstances/persons or to disadvantage in other circumstances/persons) in English Language, or 'Aaraat' in Samskrta meaning, 'Duura - samiipayo'h' (AK, line 2820), ie, far, or near. This enhances the power of expression besides illustrating the versatility of the language. In his lectures on Soundarya Laharii, Kaancii Paramaacaarya, while dealing with Sloka 47, has referred to other names which have two opposite meanings: Savya meaning left as well as right; Chaayaa meaning both shadow as well as light; Siti meaning both black and white; Aghora meaning both what is fierce and what is not so and, astonishingly, Samnyaasa meaning both being together as well as leaving or renouncing. In comparable vein, terms which are developed by 'Negation' have great potency in explaining several noumenal (the naama aspect of naama-ruupa) attributes. Examples are illustrated in the text.

The acclaimed Sahasranaamas are 2 in number, the other one besides this being Lalitaa Sahasranaama (Some include Ganapati Sahasranaama and Siva Sahasranaama in this category). Of these two, Lalitaa Sahasranaama was a precomposed one, by multiple authors, as

evidenced therein. But the most acclaimed Vishnu Sahasranaama was composed extempore by a departing (Mahaajana) Soul, Bhiishma, the further distinguishing characteristic being that it was composed so in the immediate presence of the Divinity, Srii Krshna, and almost by His prompting. Relatable names between Vishnu Sahasranaama and Lalitaa Sahasranaama are also indicated severally in the text; these are not accidental coincidences, but are vouched by Pauraanic understanding (See 106 Satya'h in text). Like references are also given from Siva Sahasranaama (which, in fact, contains 1008 names; the seriatim may vary between texts).

What follows has generally been guided by extant translations of Vishnu Sahasranaama, Bhagavat Giitaa, Upanishats, etc.; and drawn liberally from very many more narrations, including from Raamaayana and Samkara's other works. *Incidental explanations of various aspects of Scriptures are brought out for appreciation of the Sanaatana Dharma culture* and how this Sahasranaama could lead one to proper adaptations. Suggestions for adapting to moral upgradation are also incidentally mentioned. Sequence of the names is not followed herein exactly as in the Sahasranaama but taken in groups to emphasize cogent philosophical discourse and correlated thoughts. Two words: non-apprehension and mis-apprehension, which are used in several texts, have been minimally used in this text, since 'apprehension' itself may have to be explained; contexts of such usage are, it is believed, self-explanatory.

In brief reversion to what was stated in the beginning regarding the high plateau of Indian philosophical thought, reference is made to two other compositions by Samkara, Praata'h Smaranam and Govinda-Ashtakam.

In Praata'h Smaranam, Samkara starts with: 'Praata'h smaraami hrdisam sphurat aatma-tattvam sat-cit-sukham parama-hamsa-gatim turiyam | Yat svapna-jaagara-sushuptam avaiti nityam tat Brahma nishkalam aham na ca bhuuta-sangha'h ||', conveying that: *The ultimate subject of Saadhana for initiates and even upto the order of Parama-hamsa renounces is the Sat-Cit-Aananda essence of Brahman, that which is the fourth state of consciousness, beyond waking, dream and deep sleep conditions, and which, in course of time, reveals itself in the inner heart; such Brahman is what I meditate upon no sooner than I wake up in the morning. Moreover, I swear that I am not the composite*

*of the five elements alone, but am the unparted and eternal Brahman itself.* This Nirguna Brahman aspect is firmly established through this Sahasranaama. Yet this Sahasranaama is not un-mindful of the Ishta-Devataa (synonym for Isvara) of any individual as Saguna Brahman, one Vighraha of which is Vishnu as Krshna. And lauding Krshna in Govinda-Ashtakam, Samkara, inter alia, says: 'Satta-maatra-sariiram pranamata Govindam parama-aanandam', meaning: *'You all do pray and propitiate the Govinda who is an embodiment of Supreme Parama-Aanandam and the One Essential Existence, though seen as in a Sariira'*. This continues to reflect the Saguna Brahman aspect through his commentaries on this Sahasranaama. He has also conveyed that one shall not bank on emphasising distinctions between these aspects.

These 1000 names of 'Vishnu', meaning: 'He who pervades in everything', were recited by Bhiishma lying on his deathbed of arrows, to Yudhishthira, who, having been crowned as the Emperor after the battle at Kurukshetra, approached the former to educate him in statecraft, public administration, etc., and also in philosophical dharma matters including on the pursuit of the Purusharthas (Values in life).

For this purpose, Yudhishtira posed the following questions:

1. What is the One Divinity in this Universe?
2. What is the Supreme status which one should seek to attain?
- 3.a) Who is that Divinity by **chanting** whose names people attain greatest good?
- b) By **praying to whom** do people attain the greatest good?
4. Which is the highest form of Dharma according to you (Bhiishma)?
5. What is that by uttering which one can get freedom from the cycle of births and deaths?

Initially, Yudhishtira had asked these questions to Krshna, who, in turn, directed him to Bhiishma. Krshna expressed his desire to hear Bhiishma answer the above questions.

The questions were framed with the interrogative pronouns: Ka'h (kam) and Kim. With his high sagacity and wisdom, Bhiishma answered it most subtly when he narrated: Ka'h<sub>(1)</sub> kim<sub>(1)</sub> yat<sub>(2)</sub> tat<sub>(3)</sub> **padam anuttamam** (names 728 to 732): what you had asked for<sub>(2)</sub> by the interrogative pronouns Ka'h<sub>(1)</sub> and Kim<sub>(1)</sub>, is the one and only Truth<sub>(3)</sub> and is the **incomparable status** that one can attain. As regards anuttamam, note that it has not been given any superlative degree ascription since it is incomparable. With equal sagacity, he follows with 733 to 736 calling the Lord as Loka-bandhu'h, Loka-naatha'h, Maadhava'h and Bhaktavatsala'h.

Interestingly:

1. Bhiishma wanted to be educated first-hand (from Krshna himself) on the glories of Krshna. Instead, Krshna let Bhiishma do the narration and endorsed it without any amendment.
2. This setting is also on the lines of how Raama sent Lakshmana to Raavana (in recognition of Raavana's erudition) for learning Statecraft, Warfare, Vedas, Geography, etc. even as Raavana was mortally wounded and dying (as folklore goes).
3. It is significant that the 1000 names are being told by a person mortally wounded to one who was then the Emperor. Therefore any time is auspicious to recite these 1000 holy names, and no occasion is forbidden to learn and recite the same.
4. Bhiishma states that the 1000 names are, in fact, attributes. They include family names and previous Avataaras of the Supreme for the purpose of establishing Satya, Dharma and life's ideals/values. Several of the names are attuned to Advaita discipline of Sanaatana Dharma, as would be seen in the text.

5. An anecdote goes like: Bhiishma was yearning to know what transpired between Arjuna and Krshna when the Bhagavat Giitaa was rendered. Then, a few days into the war, when Krshna lifted the chariot-wheel and pretended to charge at Bhiishma, the essence of Giitaa was revealed to Bhiishma at that very instant. Thereupon, Bhiishma laid down his weapons. He welcomed and bowed down to Krshna with open arms. Seeing this, Krshna too cast away the wheel to ensure that there would be no blemish incurred by His carrying arms against unarmed Bhiishma. [Recall also that, though Bhiishma had blown the conch to signify the start of war, he held back on seeing Arjuna throw his bow down (before Krshna's narration started).] Bhiishma acknowledged his indebtedness for this act by repeating the name, 998 Rathaangapaani'h soon after the equivalent name, 995 Cakrii.

#### **A note on the structure of the Sahasranaama:**

The structure of exalted spiritual works like the Bhagavat Giitaa and Sahasranaamas generally falls into 3 triles.

In Swami Cinmayaananda's commentary on the Holy Giitaa, published by Central Chinmaya Mission Trust - Mumbai, he has lucidly postulated how the first six, the next six, and the last six chapters of the Giitaa can be taken as expansive statements of the Vedic appellations, OM, TAT and SAT, respectively. Separately, he has also stated that the 3 syllables, Tat, Tvam and Asi, impress on the sequential groups of six chapters, respectively. Largely, the first six chapters refer to the highest state of realization, the next six relate to the qualities of that state and the last six emphasize the needful conduct to achieve that state.

In Vishnu Sahasranaama also, the 107 slokas can be considered in 3 parts.

Part 1: Slokas 1 to 35: This refers to the state of the attributes as promised under the description: Gaunaani, Vikhyaataani, Rshibhi'h parigiitaani in 'Yaani naamaani gaunaani vikhyaataani mahaatmana'h | rshibhi'h pari-giitaani taani vakshyaami bhuutaye ||'  
Starting with Visvam, ie, THE ALL and also 'OM', both indicative of ParaBrahman, this Section deals more with Nirguna Brahman concepts and concludes stating that HE is established in His own glory as Pratishtitha'h.

Part 2: Slokas 36 to 70: This part deals majorly with the several qualities relatable to the aspects of Ishta-Devataa. This starts with Skanda'h, implying One who distributes Amrta to those who pray to Him, and goes through several qualities, instances and manners of Upaasanaa of the Lord. It concludes that He, as Dhanamjaya'h, dissipates all obstacles of devotees and rewards them.

Sloka 71, dealing with the high points of Advaita philosophy, is the transition between the 2<sup>nd</sup> and 3<sup>rd</sup> triles.

Part 3: Slokas 71 to 107 can be taken as a group of 35 (71 to 105), and 106, 107 as specifying two different objectives. Sloka 106 can be taken alone or along with Slokas 71 to 105. Slokas 71 to 106 start with Brahmanya'h, indicating how to reach the highest knowledge; and conclude by how to eliminate all the sins of the jiiva, vide the name Paapanaasana'h.

Should this be not sufficient to mould the conduct of the devotee, He sounds alerts, vide Sloka 107, by blowing the Samkha (993 Samkhabhrt); then visually warns using the sword Nandakii (showing slight effort like cutting grass with the sword); and, then to ensure mending, if not happened by then, chastises by using Cakra and the whole lot of armaments (995 Cakrii to 1000 Sarva-praharanaayudha'h), with the caution that He is above manipulations, and is in full control of the weapons, as indicated by 999 Akshobhya'h. Sloka 107 is especially addressed for the context of Kaliyuga with weapons *mutatis mutandis*. (*Mutatis mutandis* is a Latin phrase meaning "by changing those things which need to be changed", or more simply, "with the necessary changes having been made".)

This Sahasranaama was already on popular lips all across the lands by the time Janamejaya heard the narration of Harivamsa from Vaisampaayana is vouched by HV.VP.85.79...which concludes with the statement, 'jayati jagat-purusha'h sahasranaamaa||', ie, the exalted person of the whole universe, with his 1000 names in popular lore always prevails.

This Sahasranaama is a testimony to the conformity of **Miimaamsaa** prescription. Besides what is given in the text, one can also see that every believing human being is an **Adhikaarii**, the questions raised by

Yudhishthira indicate the **Sambandha**, the whole Sahasranaama is the **Vishaya** and the **Phala-Sruti** is the **Prayojana**.

#### **Namewise Commentary:**

Yudhishthira asks the first question, using neuter gender through the words '**Kim Ekam Daivatam**'.

Bhishma responds by starting with '**Visvam**'. (See Tai.Up.2.6.1 '...Idam sarvam asrjata....sat ca tyat ca abhavat....yat idam kinca....')

Visvam is in neuter gender, indicating that the Supreme non-dual Brahman is the entire manifested Universe. This Universe has its source (cause) in Him and its very forms are His effects too. The Supreme can be extolled using words in masculine gender, neuter gender or feminine gender.

This study pursues the **Gaunaani-Naamaani** (indicating His attributes) which are also described as **Vikhyaataani** (far-famed) and **Rshibhi'h-pariGiitaaani** (sung in exalted hymns by the Rshis) considering:

1. **Groups of Names:** Though some names may appear as repeated, each instance signifies a different meaning.
  - a. Quads: There are 2 Names, each of which appears 4 times.
  - b. Triads: There are 11 Names, each of which appears 3 times.
  - c. Diads: There are 80 Names, each of which appears 2 times, as such or varied in a minor way.
2. **Individual level:** Meaning of the individual names.
3. **Inter-related level:** Expounding on the relationship between different names in the Sahasranaama.
4. As single name, or a set of names in Sloka(s) strung into a context: The cogent meaning of the entire Sloka or group of Slokas.

For the purpose of editorial efficiency, the sequential order of names in certain groups has been slightly modified.

**Br.Bi.Up.Sloka 19 reads:**

'Gavaam aneka varnaanaam <sup>(1)</sup>,  
kshiirasya api eka varnataa <sup>(2)</sup> |  
Kshiiravat pasyate jnaanam <sup>(3)</sup>  
Lingina'h tu gavaam yathaa <sup>(4)</sup> | '

Even though Cows are of different breeds or colors (1), The Milk is of the same quality and color – (here 'api' means 'even though') (2)| Right Knowledge always sees unity in all commandments, this unity being much like the Milk (3), even though the Sources are as different as several Cows (4)|

This is similar to the declaration: 'Eko Deva'h; Bahudhaa Vadanti' meaning: 'One God, many are His descriptions'.

Grateful acknowledgement is accorded to several references which have been adopted in this write-up. VICAARA SAAGARA, an Advaita Vedaanta Grantha, edited by late P. PANCAAPAGESA SAASTRIGAL along with KALYAANASUNDARA SAASTRIGAL, based on a write-up by His Holiness VAASUDEVA BRAHMENDRA SARASVATII, under a scheme of the Government of India, 1964, has been an inspiring guidance through this engagement. Studies that helped in developing this text are acknowledged by listing under references; life itself has also been an education in this development. An overarching acknowledgement is affirmed by the two opening Slokas (p[3]) with due obeisance.

We are deeply thankful to Mr. Krishnan Kutty, Convener, Swami Saranam Tiirthaatana Sangham, Pimpri-Chinchwad, Pune, for having reviewed the text in a masterly way. Critical logistic support extended by Mrs. Anuradda Ganesh, Professor at IIT-Bombay, Powai, Mumbai, D/o Professor P.Natarajan, is acknowledged. Support extended by Mrs.V.Vijayalakshmi, W/o R.Vijayakumar, helped in organizing this work. The initial inputs and encouragement given by Dr.N.Swaminathan, Pune, S/o Professor P.Natarajan, helped in pursuing this work. We also appreciate the continuous support from our respective families.

P. Natarajan, son of P. PANCAAPAGESA SAASTRIGAL, had retired as Professor of Civil Engineering from the Indian Institute of Technology, Delhi. Vijayakumar Ramachandran works with Praj Industries, Pune.

Any suggestions for improvement of the text matter will be gratefully received for acting upon; and may be forwarded to: thousandnamevishnu@gmail.com

The text was provisionally developed by end November, 2012 and got its final format by July, 2014.

P.Natarajan  
R.Vijayakumar



**A Submission to the reader:**

**[For notes by reader]**

Presently, the text is handicapped by inability to adopt the Internationally accepted diacritical marks of transliteration for Samskrta alphabets. To partially overcome this handicap: **t** and **d** have been used for the 3rd set of consonants after Ka and Ca; h goes for the emphasis on all consonants. **p** has been used for the second letter in the Pa varga. The long vowels are indicated by doubling the short vowel. 'h' is used to indicate visarga. A few others are not covered herein like the fifth consonants in the **ta** and **ta** vargas.

's' has to be contextually read as in Keśava or in Śamudra. The Figure on page 399 may help.

E & O E.

(PN/RV)

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### Names occurring 4 times: There are 2 such names.

It is indeed fortunate that this write-up starts with the conventional auspicious invocation implied in **Sriimaan**.

**Q1. Sriimaan (22, 178, 220, 613):** SS 1006 Sriimaan, LS 1 Sriimaataa.

**In VR.1.1.8 to 20**, where Naarada describes the high virtues of Raama, he uses the appellation SRIIMAAN: Sloka: (9): 'Buddhimaan ...**Sriimaan**. .Mahaahanu'h||'; (13): 'Prajaapati sama'h **Sriimaan**..dharmasya parirakshitaa||'.

In BG the word Srii/Sriimat occurs at four places – which we can associate with these serial numbers, respectively: at Slokas 10.41, 10.34, 6.41 and 18.78 adhering as the most apposite going by Samkaracaarya's Commentary. These Slokas are cited before explaining the names.

BG.10.41: 'Yat yat vibhuutimat sattvam **sriimat** uurjitam eva vaa| Tat tat eva avagaccha tvam mama teja'h-amsa-sambhavam ||', meaning: Whatever glorious and **brilliant** or distinguished powerful being is there, know that to have sprung but from a spark of my splendour.

BG.10.34: 'Mrtyu'h sarvahara'h ca aham **udbhava'h ca bhavisyataam**|Kiirti'h **srii'h** vaak ca naariinaam smrti'h medhaa dhrti'h kshamaa ||', meaning: And I am the all-devouring death. I am the **source of upcoming prosperity**. And, among qualities, particularly in womenfolk (or, parsed in feminine gender), I am fame, **fortune**, speech, memory, intelligence, constancy and forbearance. This listing of Srii'h etc., may also be seen at HV.3.65.14 to 17.

BG.6.41: 'Praapya punyakrtam lokaan ushitvaa saasvatii'h samaa'h| Suciinaam **sriimataam** gehe yoga-bhrasta'h abhijaayate ||', meaning: Having attained the worlds of the righteous and having lived there for countless years, he who falls from Yoga is reborn in the house of the pure and **prosperous in saintly pursuits and virtues**.

BG.18.78: 'Yatra yogesvara'h Krshna'h yatra Paartha'h dhanurdhara'h | Tatra **srii'h** vijaya'h bhuuti'h dhruvaa niiti'h mati'h mama ||', meaning: Wherever is Krshna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there abide **prosperity in public domain**, victory, happiness and sound policy; such is My conviction.

**22 Sriimaan:** (See 116 Babhru'h also)

1. The name connotes the Consort of Srii (Lakshmi) embodying Aisvarya (wealth, opulence and prosperity), Kaanti (beauty) and Prasannataa (pleasantness). The name interprets as: One, in whose chest

(Vakshasthale), Goddess 'Srii' ever dwells spreading wealth, beauty and pleasantness.

BG.10.41: All beings that are Vibhuutimat (glorious), Sriimat (brilliant) and Uurjitam (powerful and advancing all said qualities) are indicated as Manifestations of God's glory. This name Sriimaan stands for each such being.

2. Srii denotes also a beautiful calf, vatsa - invoking in anyone feelings of extended affection and good health. Such attitudes are endowed on one who chants the name. Note also that such a description falls in place between the two names, Naarasimhavapu'h (indicating the exaltedness of Bhakti as by Prahlada) and Kesava'h (indicating all the intervening Avataaras till that of Krshna). SB 2.2.10 reads, 'Unnidra-hrt-pankaja-karnikaalaye yogesvara-sthaapita-paada-pallavam| Srii-lakshmanam kaustubha-ratna-kandharam amlaana-lakshmyaa vanamaalaya-citam||', meaning: His lotus like feet are placed over the whorls of the just-blooming heart-lotus of great mystics. On His chest is the beautiful calf-mark (Sriivatsa\*), the kaustubha jewel and several other jewels are on His shoulders. His complete torso is garlanded with unfading garlands of assorted fresh flowers and leaves. See also 376 Srii garbha'h, 602 Srii vaasa'h, infra.  
\*Interestingly, HV.3.70.33, describing Vaamana's birth from Aditi reads: 'Sriivatsena urasi Sriimaan romajaatena raajataa', pointing to the clump of hair on the chest, designated as Sriivatsa.
3. Srii also denotes the most potent poison. God Siva is Sriikan<sup>th</sup>a because He holds the Haalaahala poison in His throat, thereby protecting Srshti – which is lodged in His stomach. Perhaps an alert is also sounded, that one must handle one's wealth benevolently (vide: 'artham, anartham bhavaya nityam' in Bh.Go. by Samkara).

### **178 Sriimaan:**

BG.10.34 recalls the qualities described in words classified as in the feminine gender format.

The Lord says: I am Kiirti'h (fame/glory), Srii'h (fortune/prosperity), Vaak (speech), Smrti'h (memory), Medhaa'h\* (Intelligence, particularly Memory, for propagation of Vedas and Upanishats), Dhrti'h (constancy/endurance), Kshamaa (forbearance/forgiveness): this name indicates One endowed with all these qualities. The name exhorts the reader to cultivate such qualities in one's self to deserve his upcoming prosperity through the grace of God. \*Vaasanaas are predicated on

Memory, which thus admits of the Karma-Phala-Daataa aspect of lisvara  
- See under other names later, like 135 Dharmaadhyaksha'h.

### 220 Sriimaan:

BG.6.41 assures that one who, in current lifetime, had strayed enroute on (bhrashta'h, ie, only partially succeeded in) the path of (Jnaana) Yoga, after his current life span, attains the worlds of the righteous; and, having been there for countless years in lieu of his virtuous works, is reborn in the house of the pure (pious) and prosperous, in saintly and virtuous pursuits, engaged, to continue on the path of Jnaana Yoga. Such conducive ambience for redounding in Yoga Saadhana in the next birth is termed 'Sriimat' (besides 'Suci' the word that precedes in the BG Sloka). This is the 'resplendent' ambience for realigning onwards into yogik pursuits.

### 613 Sriimaan:

BG.18.78, Sanjaya declared that wherever Krshna and Arjuna are, that is where Srii'h, Vijaya'h, Bhuuti'h reside. In other words, all forms of Srii (Sriya'h), viz. prosperity in public domain marked by goodness/virtue, victory/power\*, glory/fame, beauty/amiability and unfailing righteousness are resident (asya santi iti) in response to the devotee's laudatory calls. This is the Sriimaan aspect of the Lord.

\*A.R. 6.5.65, reads,

'...Meghanaada'h...Brahmadattavara'h Sriimaan.....', refers to Indrajit with the epithet Sriimaan, to recall that he was noted for numerous victories including capturing Indra, when yet in his younger years. The use of the epithet Sriimaan in this instance is rather meant to be ironical, within the scope of the granted boons.

Separately, vide Samaveda, Srii'h means Dharma and also Soma.

**Q2. Praanada'h (65 ,321, 408, 956):** Compare SS 702 Praanadhaarana'h, LS 783 Praanadaa, LS 832 Praanadaatrii.

Notes: A few concepts in dhaarmik literature are taken at 3 levels – eg:

- (a) Bhuu'h, bhuva'h, sva'h- Earth, Intermediate space and Heavenly space.
- (b) See name 61 Trikakubdhaama.
- (c) At BG.11.20, 'Dyaavaa-prithivyo'h idam antaram hi....'.
- (d) Likewise Praana also can be annotated at three levels. Mukhya Praana at the Samashti (Collective/Cosmic) Level; at the individual's

levels as the aggregate of the five components: Praana, Apaana, Vyaana, Udaana, Samaana; and at the isolated unit level as Praana, the outgoing breath. 65<sup>th</sup> and 408<sup>th</sup> names can be considered at the first of these levels: 321<sup>st</sup> and 956<sup>th</sup> at the second of these levels.

The names ending with 'da'h' can be considered as derived from the verb root 'daa': to give; or from another verb 'dyati' meaning: to remove or to take away. Accordingly, **opposite** meanings can be inferable with names ending with 'da'h'.

### 65 Praanada'h:

One who, as Kaala, removes (dyati), rather – destroys (khandayati), Praana. The praanas are maintained in their seminal form till the next Kalpa, ie, the next day time of Brahmaa.

See information at 296 Kaanta'h, 30 Avyaya'h-Nidhi'h.

Tai.Up.2.7.1 reads, 'Asat vai idam agre aasiit (In the beginning all this was fully the Un-Manifested Brahman). Tata'h vai sat ajaayata (From that emerged the Manifested). Tat aatmaanam svayam akuruta (That Nirguna Brahman created Itself, ie, Saguna Brahman came out of Itself, ie, Nirguna Brahman). Tasmaat tat sukrtam ucyate iti (Therefore it is called the Self-Creator). Yat vai tat sukrtam (That which is known as the One and Only Self-Creator). Rasa'h vai sa'h (He is verily the source of joy (aananda)). Rasam hi eva ayam labdhvaa aanandii bhavati (Because one becomes happy by coming in contact with, ie, realising, that source of joy). Ka'h hi eva anyaat, ka'h praanyaat (Who, indeed, will inhale and exhale?), Yat esha'h aakaase aananda'h. Na syaat (If this Bliss be not there in the Supreme space (within the heart))....'. Sat herein is prelude to Vyaavahaarika satya as lisvara ( may see later discussions).

Note: Vide 478 Sat, 479 Asat, discussed infra as also 106, 212, 869 Satya'h, there shall be no misunderstanding of the terms Asat and Sat. In Tai.Up.2.7.1 cited above, the emphasis is that the Saguna Brahman came out of the Nirguna Brahman and this guna aspect is the content of 'Sat' herein. As regards 478 Sat and 479 Asat, they refer to the Paaramaarthika and Vyaavahaarika Satyam. In 106 Satya'h, both: (1) the manifest and unmanifest as in Tai.Up.2.7.1; and (2) the Gross and Subtle elements - are referred to. More fundamentally, one must adhere by the Br.Su. 1.1.16, '..Anupapatte'h'; 1.2.10, 'Prakaranat ca'; 1.4.19, 'Vaakya-anvayaat', all of which imply that the context must be the guiding factor in interpreting the text. See also SP 2.1.6, Slokas 3 to 30 and how Kaasii Kshetra is known also as Avimukta. See also 941 Anaadi'h, with BG.13.12.

### 321 Praanada'h:

1. One Who bestows (dadaati), or activates (ceshtayati), Praana, ie, strength and vital energy (balam) (the basis being the verb 'daa', to bestow or to give). He also makes life shine with brilliance (diipayati) and, moreover, purifies (sodhayati) the sustenance of life through oxygenating the blood as praana-vaayu. See 106 Satya'h, 4 therein.
2. One Who withdraws (lunaati/ucchinatti) the energy (based on 'dyati') from evil embodiments of souls (Asuras).

### 408 Praanada'h:

One who destroys (withholds) (by Tirodhaana) the praanas at the time of Final Dissolution (MahaaPralaya) pending absorption into Brahman (Anugraha). For information, Tirodhana and Anugraha are the 4th and 5th among the Pancakrtyas (See 16 Iisvara'h, 1 therein).

### 956 Praanada'h:

We refer to the episode towards the final stages of the MBh. war. Asvatthaama, after killing the sons of Draupadii, attacks the only surviving unborn child of the Paandava race, in the womb of Uttaraa. Uttaraa, in her dire straits, along with Draupadii, pleads with Krshna to save the child. Pariikshit is hence called DEVARAATA'H, one saved by God.

The name indicates **One Who gives life to dead ones** as in the case of Pariikshit (in the womb of Uttaraa), **and also to the virtually-dead** as in the case of Asvatthaama. The Lord did not distinguish between the victim (Pariikshit) and the culprit (Asvatthaama). However, the intention in bestowing life was different in each case.

In the case of Pariikshit, He heeded to the wailings and prayers of Uttaraa and Draupadii; and also to bring comfort to Bhiishma. Bhiishma, even as he was on his death-bed of arrows, was oath-bound to see Hastinaapura in safe hands (potentially at least) before parting with his life. Pariikshit was the only possible successor to propagate the lineage; and therefore Uttaraa must deliver Pariikshit alive before Bhiishma could part with his life.

In the case of Asvatthaama, Krshna made him a *ciranjiivii*. This was to demonstrate that even repentance had to be eternal for Asvatthaama's unatonable crimes of (i) having stealthily killed all five children of Draupadii, when they were asleep at night and (ii) having killed Uttaraa's child Pariikshit who was yet in his mother's womb.

VR 6 (Yuddha kaanda), 120.5,6,13-1, Rama called for **resuscitation** of *Vaanaras*, so that they could return to Kishkindhaa, to their kin.

There are 7 endowed as *ciranjiiviis*:

1. **Maarkandeya**: For intense bhakti since young age.
2. **Mahaabali**: To adduce that even if one is born in Aasuric order, one can attain exaltedness by adhering to principles.
3. **Parusuraama**: To herald and establish the principle that the State should not interfere adversely in educational activities. See SP 5.3.56 to 5.3.59 also.
4. **Hanumaan\***: For total Bhakti to the extent of being devoutly present wherever Raghunaatha-Kiirtanam is done, totally absorbed in the deity, and to propagate Godliness. He was also blessed by Raama that Raama will ever be present with Siitaa in his bosom.
5. **Vibhiishana**: For being an exemplar of '*saranaagati tattvam*'. For having always supported righteousness and for having discarded un-righteousness even if it meant disowning his own clan and totally surrendering to God.
6. **Krpacaarya**: To remonstrate the adversity of surrendering personal integrity for the sake of livelihood; and to indirectly propagate the concept that either you co-exist or go extinct.
7. **Asvatthaama**: To punctuate that lifelong repentance is needed in certain circumstances.

Odd references exist where Maarkandeya is substituted by Vedavyaasa; however, it is common to retain the above seven names; each illustrates principles in life that are either to be abided by or to be eschewed.

\* The remembrance of Hanumaan is considered very empowering, vide: 'Buddhi'h Balam Yasa'h Dhairyam Nirbhayatvam Arogataa | Ajaadyam Vaak-patutvam ca Hanumat-Smaranaat bhavet||'. This popular Sloka affirms that: One achieves by remembering Hanumaan with reverence - Wise awareness, Strength, Fame, Daring for good and Steadfastness, Fearlessness, Being free of illness; Being free of sloth and wearisomeness and Excellence in Speech and Oratory. He is accordingly called by Vaalmiiki as 'Buddhimataam varishtha'h. Further, for the same reasons, He is the only one among Ciranjiiviis for whom there are several dedicated temples.

VR.6.131.81,82 refers to the context where, after the coronation, Siitaa is holding out a pearl necklace with the intention of presenting to a

qualified individual (She herself had been contemplating for Hanumaan) and looks at Raama for his guidance. Raama reads her mind and says: 'Pradehi subhage haaram yasya tushtaasi bhaamini | Teja'h dhrti'h yasa'h daakshyam saamarthyam vinaya'h naya'h || Paurusham vikrama'h buddhi'h yasmin yetaani nityadaa |' (Conveying: Dear fortunate lady, you may present the necklace with whom you are very pleased for reasons of his possessing the qualities: Intelligence, Fortitude, Fame for his Valor and Truthfulness, Diplomacy, Timely-capabilities, Humility, Leadership, Manliness, Speed in understanding and action, and wisdom); and hearing this, Siitaa presented the necklace to Hanuman, vide 'Dadau saa vaayuputraaya tam haaram asita-likshanaa ||'. Other Ciranjiivis quoted include Pippalaada (SP.2.3.35), Kaartikeya (SP.2.4.5.50), Upamanyu (SP 5.1.50).

**[For notes by reader]**

### Names occurring 3 times: There are 11 such names.

A few other names are also taken in contextually.

**T1. Vishnu'h (2, 258, 657):** SS 621 Vishnu'h, LS 893 Vishnu-ruupinii, LS 892 Vaishnavii.

#### **2 Vishnu'h:**

One who pervades everything (Veshti, ie, Vyaapnoti) see 413 Vyaapta'h, 416 Vyaapii also. Desa-Kaala-Vastu-pariccheda-sabda-suunya'h, ie, unrestricted by Space, Time, Content and also devoid of any specific description. MBh.Saantiparva 341.42-43, '**Vyaapte** me *rodasii* Paartha **kraanti'h** ca **aabhyadhikaa** sthita| **Kramanaat** ca **api** aham Paartha Vishnu'h iti **abhi-samjñita'h**'- ie, *The Earth and the Sky have been pervaded* by Me, O! Partha! The **complete transformations** are also in Me, O! Partha! more so, because I **envelope** them **completely**, I **have been designated** as Vishnu'h.

lis.Up. starts with, 'Iisa-Aavaasyam (or Iisaa-vaasyam) idam sarvam yat kimca jagatyaam jagat|', meaning: All that is available in the Universe, moving or non-moving, is covered by the Lord and it is also to be treated as worthy of the Lord's presence therein. Further the Lord indwells as the soul in all.

Ma.Na.Up. Anuvaaka 13 – Naaraayana Suuktam – reads between the first and the second parts, 'Yat ca kincit jagat sarvam drsyate srūyate api vaa| Anta'h bahi'h ca tat sarvam vyaapya Naaraayana'h sthita'h |', meaning: As Naaraayana, He stands holding the insides as well as the outsides and blanketing everything and all that is seen or heard of as this world (movable and immovable) whatsoever.

The power (Mukhya Praana) of the Supreme Being (Brahman) has entered into the Universe (vide 1 Visvam), Tai.Up.2.6.1 reads, '..Idam sarvam asrjata (He created all this). Yat idam kim ca (All this that exists). Tat srshtvaa (That Brahman having created all that). Tat eva anupraavisat (That Brahman entered into that everything). Tat anupravisya (And having entered there), Sat ca tyat ca abhavat (It became, ie, continued, as the Manifested Effect and also retained the Un-Manifested Causal Condition)...'. This interpretation is based on the verb root 'Vis', meaning 'Pravesana' (entering into). Also see Br.Up.4.4.18: 'Praanasya Praanam' explained under 66 Praana'h.

Rk.Vedik mantra 2.2.26 enjoins the adoration of Vishnu for obtaining spiritual enlightenment: 'tam u' Him alone, 'stotaara'h' O! Praying flock!

'puurvyaam' the ancient being, 'yathaa-vida'h' having real knowledge, 'rtasya' one who is eternal and true, 'garbham janushaa' being born in several bodies, 'pipartana' put an end to, 'Aa' fully, 'asya' His, 'jaananta'h' understanding, 'naama' the several indicated names, 'cid vivaktana' knowing the import (repeat or chant), 'maha'h' the charming effulgence, 'te' of yours, 'Vishno!' O! All-pervader! 'sumatim' right attitudinal orientation (towards attaining you), 'bhajaamahe' we adore/entreat – conveying: The praying flock with real knowledge shall adore Him alone, who is eternally true and is the most ancient being, whereby, understanding His charming effulgence, they get the right attitudinal orientation and put an end to their being born in several bodies. The names must be chanted with knowing the import.

Concepts are explained in further contexts also.

#### **258 Vishnu'h :**

One, who pervades everything (Vishnu'h vikramanaat – because of pervading), especially with reference to being in (or constituting) all Dharma, practice of Dharma and outcome of Dharma.

The name thus accords with adjacent names 256 Vrshaahii, 257 Vrshabha'h and 259 Vrshaparvaa.

#### **657 Vishnu'h:**

One of immense brilliance permeating everywhere in all dimensions spread over Sky, Earth and through the Universe.

Also he straddles over everywhere, vide BG.11.20, 'Dyaavaa-prthivyo'h idam antaram hi **vyaaptam** tvayaa **ekena** disa'h ca sarvaa'h|', meaning: The whole extent between Heaven and Earth, this whole Interspace, **has been permeated** by You as **The One Existence** (see also 42 Anaadi-Nidhana'h, 435 Anirvinna'h, 834 Bhaya-Naasana'h, 2 therein) and so too are all the quarters and directions.

**T2. Padmanaabha'h (48, 196, 346):** SS 638 Padmanaabha'h, LS 280 Padma-naabha-sahodarii.

#### **48 Padmanaabha'h:**

1. He, in whose navel, the lotus which is the source of the Universe stands. Samkara cites a Srti statement: 'Ajasya naabhaavadhi ekam arpitam', ie, A lotus extended right up to be the support of Brahmaa from the Lord's navel.
2. One whose navel is beautifully and circularly shaped as a lotus.

### 196 Padmanaabha'h:

1. One who is sitting on the Lotus which has come out of the naabhi, ie, Brahmaa, signifying the Creator through the aspects of 194 HiranyaGarbha'h and 197 Prajaapatis.
2. As said in 48, His navel is the seat of the Cosmic Aggregated Creative Power which devolves also into all jiivas in their individual constitutions.
3. This Human creativity issues out often through the 4 inner equipments, Anta'hkaranas- Manas, Buddhi, Citta and Ahamkaara, much like plant propagation through the 4 parts of a flower: calyx, corolla, androecium and gynoecium/pericarp: And He presides over this creativity as 15 Saakshii.
4. According to YogaSaastras, all thoughts and experiences through the creative power initially emanate as Paraa at the basal Muulaadhaara area. This converts into a perception of the individual in the naval area (naabhi'h) as Pasyantii in a hazy form. These get more fully developed while progressing up to the heart region and there they are designated as Madhyamaa. Ultimately, they get expressed as Vaikharii at the throat region. These blooming ideas and progressing forms of sound, naada, as energy, much as a lotus (padma) does, suggest the name Padmanaabha for having facilitated this process. The moment the thought reaches at Madhyamaa, it then can only be expressed and not suppressed. These concepts are described in names LS 366 Paraa, LS 368 Pasyantii, LS 370 Madhyamaa, and LS 371 Vaikharii-ruupaa, LS 372 Bhaktamaanasa-hamsikaa.

### 346 Padmanaabha'h: LS 280 Padmanaabha-Sahodarii

One who resides and shines in the middle (ie, naabhi, hub) or the central part, karnikaa, ie, pericarp, of the heart-lotus of all beings.

### T3. Praana'h (66, 320, 407): Compare SS 702 Praanadhaarana'h.

#### 66 Praana'h:

1. The first fibrillation (see 29 Bhuutaadi'h) which started the whole of Manifestation, ie, the Mukhya-Praana'h. He is the 'Prakarshena Ana'h':-The most significant movement/motion. See also 2 Vishnu'h.
2. See Br.Up.4.4.18, Brahman is spoken of as 'Praanasya Praanam'. The life force of the individual Jiiva is referred to in 'Praanasya'. The word 'Praanam' is the Vital Force, ie, the Supreme Being behind activating all individual jiivas. Thus Brahman is the 'Soul of all souls'. This is also

called the Mukhya-Praana. Samkara bases an interpretation for Praana'h as 'Kshetrajna'h Paramaatmaa vaa', meaning: Either Kshetrajna'h or Paramaatmaa is denoted by this name. Obviously, 'Praanasya' yields the interpretation as Kshetrajna'h as Jiiva or self; and 'Praanam' yields the interpretation as Paramaatmaa/Brahman. Ken.Up.1.2, 'Praanasya Praana'h' – Vital Force of the vital force. It, ie, the Supreme Self, ensures the capacity of the vital force in the individual self to discharge its functions of sustaining life; this is, and has to be, so because there can be no sustaining of life, by anything that is not presided over by the Supreme Self; this is in accordance with Tai.Up.2.7.1, quoted under 65 Praanada'h, 'Ka'h hi eva anyaat, ka'h praanyaat, Yat esha'h aakaase aananda'h Na syaat.', 'Who indeed will inhale and who will exhale if this Bliss, ie, ParaBrahman, be not there in the Supreme space within the heart.'

3. He is Prakrshta'h Ana'h: The exalted sound form, namely, the Vedas.
4. Reading 'Praana'h vai Mitra'h' and 'Apaana'h Varuna'h', we have reference also to Maitraavarunau - The Gods of lore, specially referred to in Saama Veda. As Mitra, or Maitra, He controls the exhalations and, as Varuna, controls the inhalations. They are invoked also in Sandhyaa rituals vide 'Ahas ca maa Aadityas ca punaatu'; 'Raatri ca maa Varunas ca punaatu'. See Pr.Up.1.5, 'Aaditya'h ha vai praana'h', meaning: 'Aaditya is indeed the Praana'. Here Aaditya is same as Mitra. The Sun, while emerging from the Eastern horizon, is called 'Aruna', and, when above the Eastern horizon, is called 'Aaditya', and, when just above the Western horizon, is called 'Varuna'.

### 320 Praana'h:

1. One, who, as HiranyaGarbha, holds all astral (suukshma, subtle) bodies, (Praana'h vai aham asmi), and invests them with Praana to then transfer them to Viraat. This Praana is the total energy for each individual jiiva.
2. According to Saama Veda, Praanaa'h also means 'vasava'h' as under names 104,696 Vasu'h, and also 'rasmaya'h', ie, beams of light/enlightenment.



#### 407 Praana'h:

One who lives as Kshetrajna. Here the reference extends to the individual's Praana (breathing in Oxygen) responsible for the activities (ceshtayati) of that individual jiiva. BG.13.2: 'Kshetrajnam ca api maam viddhi sarva-kshetreshu Bhaaratā | Kshetra-kshetrajnayo'h jnaanam yat tat jnaanam matam mama | |', meaning: 'And know me as the Kshetrajna in all Kshetras, O Bhaaratā. The knowledge of Kshetra and Kshetrajna is deemed by me as True Knowledge'.

#### T4. Maadhava'h (72, 167, 735):

##### 72 Maadhava'h:

1. Consort (dhava) of Maa, ie, Lakshmi.
2. One who is fit to be known through Madhuvidyaa (Ch.Up.3.1.1); an elaborate description of Madhuvidyaa is in Br.Up.2.5.1 to 14 and closing with Br.Up.2.5.16 to 19. A few statements out of these are sampled, see 735.
3. One who is to be preached about by Madhuvidyaa.
4. The name comprises of: **silence (mauna)** as a **vow** (represented by **maa**), **concentration/meditation** (indicated by **dha**) and prescribed **yogik practices (va indicates yoga)**. Ref. MBh.Ud.Parva, 70.4.

##### 167 Maadhava'h:

Controller or Master (dhava'h) of all (Maa) knowledge.

See HV. 3.88.49, where Siva speaks of Krshna as, 'Maa vidyaa ca hare'h proktaa (Vidyaa, meaning knowledge of Hari, is denoted as Maa), tasyaa'h iisa'h yata'h bhavaan (because Thou art the master of that Vidyaa); tasmaat (so), Maadhava-naamaa asi (you get the name Maadhava'h). Dhava'h (This appellation) svaamii iti (as the master) sabdita'h (means)'. Vidyaa or knowledge of Hari is denoted by Maa and the Lord is the master (dhava'h) of that Vidyaa; hence He is called Maadhava'h.

**Note:** In addition to the above, 'Maa' has several other meanings, like: 1- (objective case) me, 2- negation when used along with a verb; eg. 'Maa kuru' do not do, etc... These are not relevant here.

##### 735 Maadhava'h:

1. One born in the clan of Madhu is Maadhava'h. This name is derived by the rule of Gotra-apatyam. (Apatyam is derived as *na anena patati*, ie, one is not lost to hell if a son, or one who is so recognised,

is there to perform pitr-yajnas.) Accordingly, Krshna, being the 'apatyam', ie, born in the clan, of Madhu, elevated the whole clan to demi-God-hood.

2. As relatable to 416 Rtu'h (bi-monthly season), Madhu stands for Vasanta Rtu that is the most pleasing and productive season, yet affording rest and recreation. The name means that the Lord represents such Vasanta Rtu.
3. The month of Vaisaakha is also known as Maadhava Maasa as part of 2 above. This, being the lush spring season, brings joy to all Creations with plentiful harvest, rest and recreation.

##### 168 Madhu'h: SS 359 Madhu'h.

The Lord is Honey, because He gives joy just like honey does.

Br.Up.2.5.13: 'Idam maanusham sarveshaam bhuutaanaam madhu', This human species is like honey to all beings....

Br.Up.2.5.14: 'Ayam Aatmaa sarveshaam bhuutaanaam madhu', This Cosmic Body is like honey to all beings...

Br.Up.2.5.18: 'Purascakre dvipada'h purascakre catushpada'h; pura'h sa'h pakshii bhuutvaa pura'h purusha'h aavisat. Sa vai ayam purusha'h, sarvaasu puurshu purisaya'h; na enena kincana anaavrtam, na enena kincana asamvrtam'. 'He made bodies with two feet and bodies with four feet and bodies as a bird (the subtle body). On account of His dwelling in all bodies, He is called the Purusha. There is nothing that is not covered by Him, nothing that is not pervaded by Him'. By declaring 'in all bodies', the declarations in 13 and 14 above get affirmed; so Madhu'h is an apt appellation of the Lord.

#### T5. Aja'h (95, 204, 521): LS 866 Ajaa, SS 133 Aja'h

##### 95 Aja'h:

1. One who has no birth. Being unborn, the same would never be born or annihilated. This signifies the Nirguna Brahman. See BG.2.20, 'Na jaayate mriyate vaa kadaacit...Aja'h nitya'h saasvata'h...puraana'h...', He is the totality of all Kshetrajnas, ie, the jiivas.
2. Brahmaa, emerging from the lotus as mentioned in 196 Padmanaabha'h, supra. 'A' means MahaaVishnu and 'Ja' means evolving out of Him.
3. Since 'Aja'h' may mean a goat, this name refers to Daksha Prajaapati who was given the head of a goat by Siva through some duration. Brahmaa operates through Prajaapatis for propagation of species.

#### 204 Aja'h:

The verb root 'Aj' means both 'go' and 'throw'.

1. One who goes into the heart of the devotees.
2. One who throws the evil Asuras (or Aasurii tendencies) to a distance or destroys them and thereby saves the worshipers. That the Asuras are thrown out is indicated in the immediate ensuing name 205 Durmarshana'h, also followed by 206 Saastaa and 208 Suraarihaa. This is a typical instance of interpreting the current name noting juxtaposition with adjacent names.

#### 521 Aja'h:

'A' means MahaaVishnu. The name denotes One who is born (ie, Ja) of MahaaVishnu (A), ie, Kaama-Deva. He denotes Love which happens without any specific reason in a one-to-one context.

Pradyumna, Krshna's son is the Avataara of Kaama-Deva (the *maanasa-putra* of Naaraayana). Naaraayana is considered as the Samnyaasii aspect of Vishnu.

Other related names of importance in this triad are taken next.

#### 205: Durmarshana'h:

One whose might and power the Asuras (evil individuals) cannot bear.

#### 206 Saastaa:

1. One who instructs and directs all beings through the scriptures thereby helping them to overthrow any Aasurii tendencies.
2. The name also refers to Hari-Hara Putra who is adored as Kaliyuga Varada. Moreover, this aspect emphasises the amalgamation of Siva and Vishnu aspects in the unitary concept of Iisvara.

#### 208 Suraarihaa: SS 605 Suraarihaa.

'Sura' means devas, 'Ari' means enemies, 'Haa' is destroyer; therefore: One who destroys or reins in the enemies of Devas, ie, of well-oriented noble individuals.

**T6. Vasu'h (104, 270, 696):** Compare SS 314 Vasuvega'h, SS 755 VasuSreshtha'h, SS 900 Aaditya'h Vasu'h. See also at 693,694 Vasuprada'h.

#### 104 Vasu'h:

1. One in whom all beings dwell.
2. Another denotation goes by BG.10.23: 'Of the Rudras, I am Samkara, of the Yakshas and Rakshasas, I am Kubera. **Of the Vasus, I am Paavaka (fire):** 'Vasuunaam pavaka'h ca asmi', and, of mountains, I am Meru'. BG.15.14: 'Aham **vaisvaanara'h** bhuutvaa praaninaam deham aasrita'h|Praana-apaana-samaayukta'h pacaami annam catur-vidham ||', meaning: Abiding in the body of living beings as Vaisvaanara, and associated with Praana and Apaana, I digest the four kinds of food. See after 696 Vasu'h, infra.

#### 270 Vasu'h:

For range of meanings of Vasu see before 693, 694 Vasuprada'h.

1. One who is Himself the Vasu, namely, the riches that he bestows.
2. One who veils (aacchaadayati) His real nature through Maayaa.
3. One who, as Air, moves about having one's exclusive residence, 'Vaasa', ie, Aakaasa, implying Antariksha or Sky, see Ka.up 2.5.2, 'vasu'h antariksha-sat'. See 657 Vishnu'h. In fact, He is each one of the eight Vasus§.

#### 696 Vasu'h: (Complementary to name 104.)

1. One who dwells in all beings and Creations. See 2 Vishnu'h.
2. He is every one of the eight Vasus.

**§The Eight Vasus are (See SP1.24.101):** Dharaa (Earth), Anala (Agni), Anila (Wind), Ahas (Day-time/Ambience/Aakaasa\*), Pratyuuushaa (Pre-Dawn/Sun\*), Dyu (Morning twilight/Water\*) (Bhiishma was incarnation of Dyu), Soma (Plant-nourishing Moon), Dhruva (PoleStar, permanent/steady features). These are interpreted as productive and health giving assets as further seen. \*These are rarer interpretations in certain texts. See the listing at HV 1.3.38: 'Apa'h dhruva'h ca soma'h ca dhara'h ca eva anila-analau| Pratyuuusha'h ca prabhaasa'h ca vasava'h naamabhi'h smrtaa'h||'

### **Vasus interpreted as productive and health-giving assets.**

- i. Dharaa (Earth) includes the content of fertility, minerals, rare and precious metals, reservoirs and storages of water, grazing lands, salt pans, etc.
- ii. Anala (Agni) indicates its fundamental role in Paavaka (fire) as in BG.15.14, which is attributed with digestive functions; it also includes the calorific value in food items and the disinfecting capacity of the (colour) spectrum (infra-red, ultra-violet, micro-wave, etc.). BG.15.4 also refers to catur-vidham annam, ie, four types of foods. These are:
  - (1) Bhakshya: masticating foods, eg., snacks, roti, rice, jack-fruit, apple, etc. This is considered to be the Earth aspect of food items.
  - (2) Bhojya: Food items to be swallowed, eg., payasam, halwa, bananas, jellys, etc. This is considered to be the Fire aspect of food items.
  - (3) Coshya: Succulent foods, eg., mango fruit, juices, beverages, etc. This is considered to be the Air aspect of food items.
  - (4) Lehya: Foods to be licked, eg., ice-cream, curds, water, honey, etc. This is considered to be the Water aspect of food items.
- iii. Anila (Wind) indicates the movement of air for benevolent purposes. This includes breathing, drying, evaporation for precipitation, drying of salt pans, anerobic and aerobic digestion of sewage, etc. The health and productivity benefits include disinfection, generation of fertilizers, aeration, etc.
- iv. Ahas (Day-time/Ambience) indicates the prevalent weather conditions in this time. The health benefits include induction of vitamins in the body, preparation of preserved foods, drying of raw harvest, etc. The productive benefit is predominantly witnessed in Photosynthesis in plants, with the incidental advantage of decreasing Carbon-di-oxide and increasing Oxygen in the atmosphere.
- v. Pratyushaa (Pre-Dawn) indicates the best time for prayers and observation of planets and stars for planning auspicious and other activities.
- vi. Dyu (Morning-Twilight) indicates the time for attention to cattle, milking, daily chores, and beginning of journeys. It is also possible that this transitional duration may induce concepts and thoughts to be developed into productive projects or may even end up in failures. Bhiishma is an incarnation of this Vasu. His

procrastinations and vacillations and endless anxiety with no personal advantage in any situation are typical of this Vasu.

- vii. Soma (Plant-nourishing Moon) indicates the building up of plant life by changing over from Photosynthesis in day time to respiration in night time. The age-old practice of cattle pounding in agricultural fields during night times has been the best facet of adding fertilizers to those fields. Production of milk from milch cattle also largely depends upon digestion in those animals by night after having grazed throughout the day.
- viii. Dhruva (Polestar, Permanent/stable/steady features) serves the traditional purpose of navigation, observation of constellations, derivation and deduction of almanac and forecasting. One of the greatest benefits that was realised by our fore-fathers was the ability to set out the helio-centric almanac notwithstanding the common geo-centric understanding.

### **8 Vasus interpreted in contemporary context:**

Psycho-physically these refer to the psychic powers in humans and can sponsor several functions, to the exclusion of control of the five senses. Once an external impulse passes through the senses, thought formation process begins.

- i. Dharaa (Earth): This holds and supports thoughts in respect of any problem. Clarity with respect to the problem is improved through alternative visualizations. This is like listing of alternatives in Decision Making.
- ii. Anala (Agni): Further clarity results when correlations are made of life's/Organization's objectives so that, at least tentatively, action-oriented decisions can come out. This is like implementation planning following identification, formulation, and preliminary appraisal of projects.
- iii. Anila (Wind): Like the wind that enters, leaves, blows, forms circulations including severe typhoon, cyclones, etc., this phase involves earlier-acquired and sharpened capabilities and procedures for the job decided upon. Recall or lack of these can make or mar a situation. Hanumaan had to be prompted to recall his prowess. Karna would forget the use of his astras. When hypnotized, one functions uncharacteristically. Working under threat or blackmail or greed are excluded from this group of responses. This phase is like planning for resources, project

personnel, hierarchical responsibility planning. Planning for lateral inputs, reporting formats, task output parameters, etc. are attended to. But final decisions are yet awaited.

- iv. Ahas (Day-time/Ambience): The fourth, fifth and sixth phases relate to the time, environment and socio-political circumstances in effectuating the processes inclusive of setting milestones for possible structuring of the project.

Ambience refers to being driven to act under the impulse of the thought progression achieved so far. Co-ordination gets into the mood of the pursuit. As it might happen, the mood can be of: loving and coordination, ambitions, grudge, hatred, anger, avarice, double-dealing, and the like. In short, one sees the reality of the faces of the components and constituents and members of the group. This phase marks the ingress of political equations in the thought process - not assuredly complimentary, but may be dodging, misleading or even adversarial.

- v. Pratyusha (Pre-Dawn): This is sandwiched between the uncertainties and weariness of night and possibilities of day. This represents the capability to keep focused during intervals or transitions with any newly realised context not foreseen so far. A necessary relook at even major decisions and set milestones and modified equations with external agencies and even scope changes may become obvious and stare starkly. Even an entirely remodeled thought process may develop.
- vi. Dyu (Morning-Twilight): The outcome from all that has happened may become visible howsoever hazily. Theosophically, this is the apparent cause behind what has manifested like in the final stages of erection of the skeletal structure for a building, or crops getting ready for harvest. The continuing outcome is awaited with bated breath. All may become well, or may be awfully spoilt. In spite of intentions to take the right decisions, circumstances lead to procrastination. There may be delicate anticipation like at counting of votes cast. **Bhiishma** was a manifestation of this psychic prowess, with not conveying any decisions or perhaps not even wishing to decide.
- vii. Soma (Plant-nourishing Moon): The seventh and eighth phases refer to the inescapable influence of social and political administration. Like the Moon, reflecting the light of the Sun, the

Jiivaatman reflects the light/consciousness of the soul (Cid-aabhaasa). Likewise, the thoughts and preferences of public figures reflect in the style and content of the administration. Advantages to the public are not always assurable, like the waning of the moon. Like the vagaries of weather, man-made double dealing, etc. may impinge subtly or brutally.

- viii. Dhruva (Polestar, Permanent/stable/steady features): In any set or group of thought processes, there would necessarily be a central prominent objective or cloak/pretence. There may be a charter for the organization, the constitution or accounting standards, standard operating procedures. These may be used for the good or the ill of the susceptible situations. In any case, any talk like maximising the profit with simultaneously minimising of input cost will be a non-starter proposition, for the mere incongruity in it. Let it be understood that any project disturbs the very environment in which it was started and hence the assumptions and assertions made to start with do definitely get not only outdated but also may be inadmissible.

#### **T7. Satya'h (106, 212, 869): Compare SS 998 Satyavrata'h.**

Though Satyam may be used in neuter gender, all the 3 names herein are in masculine gender.

LS 693 SatyaSandhaa corresponds, though indirectly;

LS 646 Satyaananda-Svaruupinii may correspond to 106<sup>th</sup> name.

#### **106 Satya'h:**

1. One whose nature is Truth (See Avitatha'h explained under 213 Satya-Paraakrama'h). Tai.Up.2.1.1, '...Satyam Jnaanam Anantam Brahma...', One whose nature is simultaneously Truth, Knowledge and Infinite is Brahman. Tri.Vi.MaNa.Up.Ch.3 reads: 'Ekam eva advitiyam brahma..Satyam eva Param Brahma, Satyam Jnaanam Anantam Brahma'. **Satya as a term connotes what remains unchanged over time, past, present and future, 'Trikaala-abaadhita-Vastu', hence implying Anantam as well.** The Self is perennially in Its own nature at all times.
2. He is all that exists in the Manifest and Un-Manifest conditions. Tai.Up.2.6, 'Sat ca Tyat ca abhavat', 'Sat' means 'manifested as effect'

and 'Tyat' means 'un-manifested casual condition'. Sat+Tyat = Satya(m/'h). See 2 Vishnu'h.

3. Other renderings of 'Sat' and 'Tyat' are: (a) Sat = Defined, Tyat = Undefined. (b) Sat = Gross elements, Tyat = Subtle elements. See 29 Bhuutaadi'h. Separately see also 'Satyasya Yonim' hereunder.
4. See Ait.Aa.2.1.5.6\*, splitting as Sat+Ti+Yam which, respectively, mean Praana, Food and Sun, the name denotes that He is of the nature of Praana, Anna and Aaditya for the benefit of all living beings, moving or stationary, sustaining life, stamina, and health, respectively. \*Sat iti praanaa'h, ti iti annam, yam iti asau aaditya'h.
5. Br.Up.5.5.1 reads, '**Sa** iti ekam aksharam, **Ti** iti ekam aksharam, **Yam** iti ekam aksharam'. In these, **Sa** means truth, **Yam** also means truth, **ti** which is untruth committed inadvertently without affecting the outcome, when encased in truth, becomes truth performer. **Inadvertent** deficiencies in-between during performance are obliterated by rightful bounding performance at both ends.

In SB.10.2.26 \*, the Lord, having entered the womb of Devakii, is glorified by eight epithets employing 'Satya':

'Satya-Vratam, Satya-Param, Tri-Satyam, Satyasya Yonim, Nihitam ca Satye| Satyasya Satyam Amrta-Satya-Netram Satya-Aatmakam Tvaam saranam prapannaa'h||'

- i. Satya-Vratam: One of true resolve and singular objective.  
See LS 817 Satya-vrataa.
- ii. Satya-Param: With Satya informing every one of His engagements since He holds Truth as the loftiest ideal.
- iii. Tri-Satyam: The One existing in the past, present and future (before, during and after Creation).
- iv. Satyasya Yonim: The Ultimate Source of Earth, Water and Fire (collectively referred in Vedic literature as Sat), as well as of Air and Ether (collectively referred to as Tyat)
- v. Nihitam ca Satye: Dwelling in the aforesaid five elements and also demonstrating Satyam by action; ever-established in Truth.
- vi. Satyasya Satyam: As the Reality underlying all the above elements held as Sat and Tyat.

See also Br.Up.2.1.20 and 2.3.6 – The Truth of Truth. As explained later: Each of us realising our existence mutually is a truth in day-to-day understanding, ie, Vyaavahaarika Satyam. The Ultimate Truth, namely, the Sarvaatmaa or Brahman is the common Cosmic

Consciousness behind each one of us; This is the Truth of the Truth, Paaramaarthika Satyam. Fleeting recognition as truth which soon fails to stand scrutiny is called Pratibhaasika Satyam: like mirage is mistaken for water, a piece of mica for a silver coin etc.; bhaasa is shining and prati is reflection.

- vii. Amrta-Satya-Netram: The prompter of truthful speech harmoniously in mind and body gestures of the speaker as well as of undifferentiating vision. If read as rta-satya-netram, it will mean: truth and goodness are Thy two eyes.
- viii. Satya-Aatmakam: As consisting of, rather as an embodiment of, Truth - being conducive for the welfare of the giver as well as of the receiver, and also as Lording it over Satyaloka of Brahmaa; and thereby, being the highest, yet easiest, way of attaining you.  
See LS 818 Satya-Ruupaa.

'Tvaam saranam prapannaa'h': We seek You as Our shelter and protector.

\*For corresponding prayers to 'Paarvatii' when she was yet in the womb of Menaa, see the following:

Corresponding to SB10.2.26, refer SP.2.3.6.18 to 20: 18, '...Vishnu-aadaya'h munaya'h ...garbhasthaam tushtuvu'h Sivaam ||' 19, '...Satyavrate(1) Satyapare(2) TriSatye(3) Satyaruupini(4)||', 20, 'Satyasthe(5) Satyasupriite(6) SatyaYone(7) ca Satyata'h(8)| Satyavaktre(9) Satyanetre(10) prapannaa'h saranam ca te||'. When Paarvatii (Sivaa) was in the womb of Menaa, Vishnu and other rshis praised and prayed to Her: 1,2,3, 7 are as in Satya-Vratam, Satya-Param, Tri-Satyam and Satyasya-Yonim, respectively. 5, 6 correspond to Nihitam ca satye, respectively. 4 corresponds to Satyasya-Satyam. 9,10 correspond to Amrta-Satya-Netram. 8 corresponds to Satya-Aatmakam. The last quarter is correspondingly read under 106 Satyam. This complete correspondence attests to what has been given in the Foreword, para 1 on page 5: '...Relatable names ....VS and LS...are vouched by Pauraanic understanding'.

## 212 Satya'h:

1. One who is embodied as the virtue of Truth. (Hence the following name 213: Satya-Paraakrama'h); see also Ma.Naa.Up.4.79.2, 'Tasmaat Satyam paramam vadanti': Truth is therefore said to be Supreme.
2. Br.Up.2.1.20, 2.3.6 read, 'Praanaa vai Satyam, teshaam esha Satyam', ie, Praanas are true, and the Paramaatman is the Truth even behind

them, Paaramaarthika Satyam. This is akin to Praansya-Prana'h under 66 Praana'h, Life Force behind life force. See also Satyasa-Satyam explained under 106 Satya'h, vi.

### 869 Satya'h:

One who is truly (and fully) established in good people (Satsu-saadhutvaat).

See Amrta Satya Netram, under 106 Satya'h, vii.

The ensuing name, 870 Satya-Dharma-Paraayana'h adds emphasis to this name.

**T8. Bhoktaa (143, 500, 888):** The root verb 'Bhuj' has two meanings: Bhunakti (protects) and Bhunkte (enjoys/ consumes).

### 143 Bhoktaa:

He, being the 14 Purusha'h, ie, indwelling self, is the Enjoyer (bhunkte) of the unconscious (jada, acetana) Prakrti which comprises of the objects of enjoyment; vide BG.13.21, 'Purusha'h prakrti-stha'h hi bhunkte prakrti-jaan gunaan|', meaning: Seated in bodies, which are the products of Prakrti, the Purusha enjoys the variations, ie, objects and qualities born of Prakrti. He is the Experiencer of the experiences.

In BG.9.18, 9.24, 13.22, several attributes of Paramaatmaa are described. Among these, Bhoktaa is referred in BG.9.24 and 13.22. All the attributes are explained here. See 33 Bhartaa, 359 Havir-Hari'h, 64 lisaana'h.

'Gati'h' - the Goal; 'Bhartaa' - the supporter or the protector being the Material Cause of the Universe of 'Naama-Ruupa' (names and form); 'Prabhu'h' - the Lord who with great authority lets things be; 'Saakshii' - the un-involved Witness; 'Nivaasa'h' - the Abode; 'Saranam' - the Refuge; 'Suhrt' - the Well-Wishing Friend; 'Prabhava'h' - the Origin; 'Pralaya'h' - the Dissolution; 'Sthaanam' - the Ground, 'Nidhaanam' - the Treasure-House; 'Avyayam-Bijam' - the Imperishable Seed in the interim between Kalpas; 'Bhoktaa' - the Enjoyer; 'Upadrashtaa' - the Spectator; 'Anumantaa' - the Permitter; 'Mahesvara'h' - the Sovereign Lord; 'Paramaatmaa' - the Supreme Self; 'Para'h Purusha'h' - the Supreme Spirit/Indweller, yet uncontaminated by the individual's actions and attitudes.

In this context, 'Bhoktaa' in these three names can selectively refer to either the Aatman (the individual self, see 482 Avijnaata also) or the Paramaatman, ie, Mahesvara'h (See BG.13.22 cited supra), the Supreme Self (Brahman).

### 500 Bhoktaa:

1. Enjoyer of the bundle (samdoha) of Infinite Bliss, Aananda in Sat-Cit-Aananda - ie, Brahman
2. He is also the One who protects – Bhartaa as seen in BG.13.22.

### 888 Bhoktaa:

One who consumes that which is offered in sacrifices, He is the Enjoyer of the offerings. See also 879,887 Hutabhuk.

BG.9.24, God is described as '**Sarva-yajnaanaam bhoktaa**'- Enjoyer of all the sacrifices. Such yajnas grant Bhakti and Jnaana and prepare one for Mukti. See also BG.5.29, 'Bhoktaaram yajna-tapasaam sarva-loka-mahesvaram | Suhrdam sarvabhuutaanam jnaatvaa maam saantim rcchati ||', meaning: The sage, having known the Paramaatman as the Enjoyer of all Yajnas and Tapas and also as the Great Lord of all the worlds as well as the well-wishing friend of all beings, attains Supreme Peace, ie, mukti. Separately 'Sarva-yajnaanaam' can mean 'of all welfare activities'. Here the name will imply that the Lord redistributes the accruing benefits to all beings as Karma-**Phala**-Daataa.

### T9. Viirahaa (166, 741, 927):

'Vii' as a verb root has several meanings: Gati-movement; Vyaapti-extension; Prajanana-birth; Kaanti-lustre; Asana-throwing, and Khaadana-eating. These names can be interpreted based also on several of these renderings of 'Vii', or Viira as a noun. Samkara's commentary reads nearly the same for 166 and 741 Viirahaa; herewith interpretations are given with other renderings. See also 401, 643, 658 Viira'h, where the last name 658 is interpreted also based on 'iraa'.

### 166 Viirahaa:

One who arrests and frustrates even the most enabled Astras and Sastras and also controls the fiercest and most calamitous situations. (Invoking Asana - throwing ; Gati - movement as meanings of 'Vii').

### 741 Viirahaa:

One who destroys even great warriors, for example; the likes of Hiranyakasipu and other evil forces, for protecting and extending Dharma.

It is noted that this name is followed by 742 Vishama'h which has one of its meanings as 'odd' [cf. odd and even]. That **one-to-one** battle with

Hiranyakasipu is taken for this name is prompted by this interpretation of Vishama'h as 'odd'.

### 927 Viirahaa:

One who frees Jiivas from bondage and thus saves them from various transmigratory paths. Witness the Holy men (929 Santa'h) being granted liberation by their qualifying therefor. Transmigratory paths include being born/sprouted as trees, worms, insects, reptiles, mammals, etc. in the evolutionary order.

### T10. Vaasudeva'h (332, 695, 709):

Like 104,696 Vasu'h, Vaasu also means that He dwells in (or conquers) every thing and every being; and, complementarily, everything and every being dwells in Him. Deva derives from the verb root 'div' which means – play (diivyati, kriidate), desire to conquer (vijigiishate), shine (dyotate), transacts (vyavaharati), praise (stuuyate), moves/propagates (gacchati) - and that is why the demi-Gods are called Devas. See explanations under 375 Deva'h. Here Deva'h denotes: One who shines resplendently and is always victorious. In 709, Vaasu denotes: one who covers everything.

### 332 Vaasudeva'h:

One who activates (vaasayati) all by dwelling (vasati) in their hearts, and in whom all beings dwell. He is both Vaasu and Deva - hence Vaasudeva'h.

Akin names are 710 Sarva-asu-nilaya'h and 960 Praana-nilaya'h.

### 695 Vaasudeva'h:

Son of Vasudeva (as apatyam of Vasudeva – see 735, supra for reference), who **lived** his earthly life **by the principle of 709** and at the same time **being 332 also**, refer to Durvaasa's episode during Paandavas' vanavaasa.

### 709 Vaasudeva'h:

Divinity who covers (aachaadayati) the whole of Universe by His veiling power of Maayaa. Also, He is the source of all divine entities.

According to BG.7.19, 'Jnaanavaan maam prapadyate| Vaasudeva'h sarvam iti sa'h mahaatmaa sudurlabha'h||', the Jnaanavaan realises that Vaasudeva pervades everywhere; and, by such Jnaana, and living accordingly, qualifies for Mukti; such a great soul would be hard to find.

Here Vaasudeva'h refers also to the prime-most of 138 Caturvyuha'h, viz. Vaasudeva'h or Raama'h.

Comprehensively, the term Vaasudeva'h refers to the essence of what is declared in 332, 695 and 709 and not restrictively to the son of Vasudeva as in Puraanas. According to the meanings given, one may recall the sloka in phalasruti: **'Vaasanaat Vaasudevasya vaasitam bhuvanatrayam sarva bhuuta nivaasa'h asi Vaasudeva nama'h astu Te'**.

**T11. Viira'h (401, 643, 658):** LS 836 Viira-Maataa, LS 777 Viiraaraadhyaa are relatable names.

We also take 402 Saktimataam-Sreshtha'h along with this name.

### 401 Viira'h: Compare LS 836 Viiramaata for 401, 658.

One who is valorous and throws enemies of righteousness into complete defeat by disarming them. This He does extensively and conclusively very often.

### 643 Viira'h: See LS 777 Viiraaraadhyaa

1. One who is courageous and so is of great lustre and resplendent majesty.
2. The term also denotes any 'Upaasaka', 'Mumukshu', the aspirant for liberation through rightful Upaasanas, following self-control and initiation.

### 658 Viira'h:

1. One who has the power of Gati or movement, inclusive of the force behind all celestial movements of stars, planets, etc. in their orderly orbits, self-rotation and spin. The entire force field is the domain of the Lord.
2. One who is capable of effective declamation so as to sustain a movement towards public good, essentially an orator.  
(Vi iraa + yesham: Vi means 'specially'; iraa means 'speech'; yesham means 'in/by whom'.)

### 402 Saktimataam-Sreshtha'h:

One who is the most powerful (sreshtha'h) among all powerful beings (saktimataam) including Brahmaa ('Virinci-aadiinaam api').

**Names occurring 2 times: There are 80 such names.**

Including one being a partial diad involving Saasvata. A few other names are also taken in contextually.

**D1. Acyuta'h (100, 318):** LS 344 Kshaya-vrddhi-vinirmuktaa; LS 867 Kshaya-vinirmuktaa refers indirectly.

**100 Acyuta'h:**

1. He Himself has never lost, nor will He lose, His inherent nature (svaruupa) and powers (saamarthya).
2. He does not let any devotee down. 'Chyuta' means one who has slipped or fallen; and 'Achyuta' is negation thereof. He and His actions are infallible.

SP.2.5.2.42 reads '....saivaanaam acyuta'h bhavaan', meaning: As Acyuta, He is the best of Saivas, ie, Siva's bhaktas. Entire sloka reads, 'Prataapinaam Paavaka'h tvam, Saivaanaam Acyuta'h bhavaan| Bhaaratam tvam puraanaanaam makaara'h asi akshareshu ca||'.

**318 Acyuta'h:** See under 966 Janma-Mrtyu-Jaraa-atiga'h, 338 Taara'h.

One who is without the **six transformations**, ie, undecaying. These transformations are - Takes birth (**jaayate**), grows (transforms) (**vardhate**), exists (produces bye-products including wastes) (**asti**), ripens (ages) (**viparinamate**), wanes (declines) (**apakshiiyate**) and perishes (dies) (**nasyati**). **Alternately**, one may take the sequence : Janma, Baalya, Kaumaara, Yauvana, (including Aadhi [mental disturbances] and Vyaadhi [physical disturbances]), Vaardhakya and Mrtyu.

Ma.Na.Up.13.1 (Naaraayana Suuktam) reads, 'Pathim Visvasya Aatmesvaram **Saasvatam Sivam Acyutam**', 'The Lord of the Universes, the presiding deity over all Jiivaatmaas, one who is *eternally auspicious* and **undecaying**. Br.Up.4.4.25: 'Sa'h vai esa'h mahaan aja'h Aatmaa ajara'h amara'h amrta'h abhaya'h; **abhayam vai Brahma**;...'meaning: That great birthless Self, is undecaying, immortal, undying, fearless and the infinite Brahman; (It is reconfirmed that) **Brahman is indeed Fearlessness itself**. See 336 Asoka'h, 966 Janma-mrtyu-jaraatiga'h.

**Additional notes:**

For the individual Jiiva, these two names 100, 318 together are held as LS 416 Cicchakti, running through and through, preceded by Raaga or Icchaasakti, further by Avidyaa/Vidyaa indicated by Jnaanasakti and further by Kalaa of Kriyaasakti. LS658 Icchaasakti-jnaanasakti-kriyaasakti-svaruupinii.

Two illustrations can explain.

1. The new born child or calf, by virtue of its 'vaasanaa', wishes and feels the urge (Icchaasakti) to suckle; again by 'vaasanaa', it knows that it can draw its sustenance from the mother's breast or udder (Jnaanasakti); and goes on, perhaps with a little assistance, if need be, to suckle (Kriyaasakti).
2. In (Tamizh) Thirukkural (391), it is elucidated: *Karrka*-prompting and advocating the child's 'Icchasakti' towards learning, then *Kasadarrak-karrpavai* - suggesting that one should rise to the utmost height of his/her learning capabilities, elucidating 'Jnaanasakti'; *Kartra-pin-nirra-atarrkut-taha* – behave and practise without swerving from the precepts, suggestive of 'Kriyaasakti'.

Recalling AaB, Sloka \*\*, '....Janma jaraa kaarsya (s as in siva)) laya aadaya'h...', one easily relates that the Aatman, ie, the soul or the spirit, is free from these characteristics of changes or transformations, which latter are exclusively the characteristic of the senses and the mind. The senses and the mind are 'material' in nature, ie, 'Jada'. There is total non-contact between these two entities - **Jada (matter)** and **Jiiva (soul/spirit)**. The Jiiva is free to strive for **lisvara's** grace and to aspire for Moksha.

\*\* AatmaBodha: Sloka 31, Srii RamaKrshna Mutt Publication; or Sloka 32, Chinmaya Mission Publication.

**D2. Anagha'h (146, 831):** SS 73 Anagha'h. LS 987 Anaghaa.

'Agha'h' means: sin, sorrow.

**146 Anagha'h:**

The sinless One. Ch.Up.8.7.1 reads, 'Apahata-paapmaa' - He is without sin. The same term 'Apahata-paapmaa' is used at several places in the Upanishats.

**831 Anagha'h:**

1. Being sinless, He is also without sorrow, and bestows freedom from sorrow on devotees. After any event of death, *Agha-marshana homa* is conducted typically on 10<sup>th</sup> day, after which one should not be greiving over the event, but must proceed onwards.
2. Even though Agni consumes every conceivable object, good, bad, discarded, despicable, etc., Agni is yet always qualified as Anagha'h (uncontaminated by filth).



Whereas *lisvara'h*, ie, Saguna Brahman, is ideated as composed '**Spiritually**' in the Vighraha which is considered not merely made purely of **Panca-loha** (5-metal alloy), the human body is made of elements, and is therefore **bhautika**, ie, materials-based. Accordingly, all investitured Vighrahas are Anaghas. Further, as regards Nirguna Brahman, this nature of sorrowlessness and sinlessness is because of Its 15 Saakshii nature as the Antar-Aatmaa. See also 177 Anirdesya-vapu'h, infra.

#### **Additional notes:**

The Saadhaka is likewise blessed as Anagha and he should conduct himself so. Like in 100/318 Achyuta'h, this is also the characteristic to be striven for by the jiiva to attain *lisvara*, rising above *jadatvam*. See Ch.Up.8.7.1 and 2 '**Apahata-paapmaa**', which also occurs at several places in Br.Up, eg. Br.Up.4.3.21.

#### **D3. Anirdesya-Vapu'h (177, 656):** Compare LT24 *Etat-tat-iti-Anirdesyaa. 177 Anirdesya-Vapu'h:*

He cannot be defined as this or that or indicated to others as of this form or of that form. He cannot be objectively known; but He is the subject to be experienced in own self by each jiiva.

BG.4.6 reads, '*Aja'h api san...prakrtim svaam adhishtthaaya sambhavaami aatma-maayayaa.*', ie, Though I am unborn, yet ruling over the primordial matter, I come into being by My own Maayaa powers. This conveys that the apparent bodily form taken by the Lord is not comparable to that of the other ordinary humans.

See also 831 Anagha'h sr.2, supra.

We may recall the **Heisenberg's Uncertainty principle**: If one knows the position of the electron, then one cannot determine the velocity of the electron; and vice-versa. One can only apprehend approximations.

See BG.7.25, '*Na aham prakaasa'h sarvasya yoga-maayaa-samaavrtta'h | Muudha'h maam na abhijaanaati loka'h maam ajam avyayam ||*', ie, I am not fully comprehended by anyone because I am enveloped in My power of Yoga Maayaa; Consequently, the *deluded persons of the world do not recognise* My real nature as never-born and never-perishing.

#### **656 Anirdesya-Vapu'h:**

He is called so, because, being above the Gunas, He is above their effects too, ie, cannot be uniquely propositioned.

Guna, as a word means, 'That which differentiates' or refers to multiplicity: compare the Hindi words, *duguna*, *tiguna*, etc.

#### **Additional Notes:**

Keno. Up.1.3 to 9: particularly see 1.6 –'*Yat manasaa na manute yena aahu'h mana'h matam | Tat eva* Brahman tvam viddhi na idam yat idam upaasate ||', That which man does not comprehend with the mind; that by which, the sages say the mind is encompassed; you should know that **alone** to be Brahman; and not what people worship as an object (Brahman is the subject by Itself, **one (undifferentiated) with the aspirant**, and not an object). Brahman is the only subject which is the subject of the subject emphasising 'self-realisation'.

See also 55 Agraahya'h.

#### **D4. Aniruddha'h (185, 638):**

HV.2.118.69 to 74 and HV.2.119.119 narrate instances regarding Aniruddha, grandson of Krshna.

#### **185 Aniruddha'h:**

'Niruddha'h' means one who has been constrained or obstructed. 'Aniruddha'h' is the negation thereof.

1. One who is never, and has never been, obstructed in His whatsoever mission by anyone or anything in any of His Avataaras. This name accords well with the preceding name 184 Sataam-gati'h, which conveys that: by His grace, holy men will not be distracted from attaining their highest destiny. See also 621 Avidheyaatmaa, 639 Apratiratha'h and 801, 999 Akshobhya'h.
2. He is not restricted from manifesting in various forms. See BG.4.6: '*Sambhavaami aatma-maayayaa*'– I manifest by My own power of Maayaa.

#### **638 Aniruddha'h:**

1. The last one of the four Vyuhas, ie, Manifestations, comprising Vaasudeva'h, Samkarshana'h, Pradyumna'h and Aniruddha'h. It is noted that all these names of the Vyuhas are of the same clan. Details of Vyuhas are given in 138 Caturvyuha'h further. To annotate on Caturvyuuya'h: Vaasudeva'h is the aggregation of all jiivas, Samkarshana'h refers to the withdrawal of all jiivas at the end of a kalpa, Pradyumna'h refers to the propagation of the species while as a jantu'h (as a living being). Aniruddha'h refers to the un-contained or unopposed engagement of the Supreme power in these activities. This is the implied philosophical import in brief.

2. This goes with 640 Pradyumna'h who is Aniruddha's father, witness MBh. and other narrations.  
Contextually, we also take up :

**640 Pradyumna'h:**

1. One who is vastly wealthy in all aspects. Prakrshtam (vast) dyumnam (wealth) yasya (whose).
2. One whose wealth (dyumnam) is of a superior, sacred and divine order.
3. Also one of the 4 Vyuuhas – See 138 Caturvyuuha'h.
4. According to HV.2.104.2 and 122.8 the name refers not only to Kaama, ie, Manmatha, but also points to Sanatkumaara being immanent in Pradyumna.

**D5. Anila'h (234, 812) :** SS 588, 641 Anila'h. See also 270 Vasu'h.

**234 Anila'h:**

1. One who has no fixed residence (A+nilaya'h).
2. Taking as A + Nilaya'h, again the name means: One who receives (as gratification) nothing (substantial) from anybody (anaadaanaat). Here 'nothing substantial' excludes whatever little is offered with bhakti.
3. One without a beginning, nila referring to place of origin.
4. One who moves (ananaat), implicitly meaning **Vaayu'h**. As a life-giver, He is All-Pervading.

**Note:** Anila'h follows 233 Vahni'h which: (1) means Agni'h, (2) denotes one who carries (Vahati) the oblations, with Vaayu'h also helping in this delivery. Agni is called Vaayu-sakha'h, with Vaayu as his friend.

**812 Anila'h:** SS 219 Hutaasanasahaaya'h.

1. 'Ilanam' means inducement. Anila is One who cannot be induced or manipulated. Compare 999 Akshobhya'h.
2. 'Ilana' also means sleep (svapiti) – indicating being in a state of ajnaana. Anila could thus mean 'ever-awake (active) – progressing to the state of jnaana'. Recall the legend when Vaayu ceased to move for a while in sympathy with his son Maaruti, and the terrible consequences thereof needing expeditious relief, ie, to keep Vaayu uninterruptedly active. Compare 953 Pra-jaagara'h. Refer also to Nitya-suddha-buddha-mukta svabhaavaat (see p.200 for information, 147 Vijaya'h) .

3. Nila means difficult to understand (see 544 Gahana'h); and hence Anila means the Lord is not difficult to understand because He is easily accessible to earnest devotees\*. \*in fact, 544 can be read both as Gahana'h and Agahana'h (see 4<sup>th</sup> hereunder).
4. Nila also means 'to slip', that is the Jiiva slipping into Avidyaa, the non-apprehension of Brahman. With the negative connotation 'A', the name means: One who never slips and never allows others to slip; He is ever of the nature of Cit, Cosmic Consciousness and Omniscience, and admits the seekers to attain awareness about the Absolute One. This is the intent of meaning Agahana'h, an alternate reading for 544 Gahana'h.

As with 177 Anirdesyavapu'h, here too, 621 Avidhyeyaatmaa goes in parallel. Also other contextual names are taken below.

**621 Avidhyeyaatma:** Compare 177 Anirdesyavapu'h.

1. One whose form or nature cannot be determined as 'Only this or that' – there is no compulsion of conforming to any clutch of rules; no such can be imposed on Him.
2. One who can neither be commanded nor subordinated: Contrast AK.line 2073: Vidheya'h, Vinayagraahii, Vacane sthita'h, Aasrava'h.

**233: Vahni'h:** Compare LS 352 Vahni-mandala-vaasinii.

One who, as Agni, carries (Vahati) the offerings (Havis) made in Yajnas to the respective deities. This is a functional name.

**881: Ravi'h:** SS 630 Ravi'h.

One who absorbs all the rasas (fluids) by evaporation by the function of His vibhuuti as the Sun-God, to deliver back through any form of precipitation (rain, hail, sleet, snow) to complete the hydrological cycle, with affording sustenance of life for all. This is a functional name. The said function pre-supposes Vanhi'h and Anila'h as functional aids. See under 234 Anila'h.

Invoking the functions of 233 Vahni'h and 234, 812 Anila'h aided by 881 Ravi'h, it immediately suggests the Lord's name 236 Suprasaada'h (one who is easily pleased, besides giving aplenty), and also that, He at once becomes 237 Prasannaatmaa. These names do not by any means diminish any importance from the names 621 Avidhyeyaatmaa and 999 Akshobhya'h as His pleasure is by His own grace.

### 236 Suprasaada'h:

One, whose 'prasaada' or mercy or blessing is uniquely and amazingly wonderful and gives plenty of good outcome. This is exemplified by His granting of Mukti even to Sisupaala and others who tried to harm Him.

### 237 Prasannaatmaa: Compare SS 490 Prasanna'h.

See also 435, 892 Anirvinna'h.

1. One whose mind is never contaminated (akalushita'h) by differentiations due to the two Gunas: Rajas and Tamas.
2. One who is extremely merciful, which is His nature (Karunaa-aardra-svabhaavaat).
3. One who is ever satisfied since His wishes are always fulfilled (Avaapta-sarva-kaamatvaat).

Regarding sr.1., BG.14.6 refers to: 'Tatra sattvam nirmalatvaat prakaasakam anaamayam|'- pure Sattva guna, being stainless, is luminous and healthy, ie, it keeps such *sattvik* individuals and their activities positively oriented and keeps healthy attitudes around.

### 367 Daamodara'h:

1. Vide MBh.Ud.Parva 70.8: 'Damaat Daamodara'h Vibhu'h', meaning: 'When the mind and the intellect (mati'h) become enlarged and benevolent (Utkrshtaa, Udaaraa) by discipline and self-control (dama), the Lord is thereby realised'.
2. One around whose waist (udara) the rope (daama) was tied by Mother Yasodaa. This refers to the context when Yamala and Arjuna were released from their curses by the crawling Krshna, by knocking down of their treelike features by pulling the mortar between them.
3. 'Daamaani' means the worlds. Udara means abdomen. This name means: One in whose abdomen all the worlds have their existence. Accordingly, alternate names for Daamodara are: Sriinivaasa, Sriidhara, Sriisamaasrita, where Srii means the worlds.
4. Unity of Siva and Vishnu is also established through this name. Siva drank Haalaahala, the most potent poison, otherwise called Srii, whereby the name Sriikantha evolves; Paarvatii restrained this potent poison at Siva's throat level itself, lest it descend to His Udara (belly), where all the worlds are embedded.

### D6. Anala'h (293, 711): SS 500, 589, 642 Anala'h. SS 221 Hutaasana'h

#### 293 Anala'h:

1. *Jiivaatmaa is called Anala'h*, because it recognizes (laati) Ana or Praana as Himself and does not perceive the Supreme Being which is beyond this Praana. This mistaken limitation of perception is the conditioning, called **UPAADHIs**, of the Jiivaatmaa which (this conditioning) disables the Jiiva from cognising its oneness with the Paramaatman. [Visishtadvaita, Dvaita and some other philosophies maintain the distinction between Jiivaatman and Paramaatman, either provisionally or permanently.]
2. Root word 'Nal' denotes smell ('Naartram' (not necessarily bad smell) in Tamizh), and representatively indicates all sensations as well as mental perception. Anala'h negates the recognition of such sensations and perceptions. Thus Paramaatmaa is beyond sense perception; therefore, He is Anala'h.

Ka.Up.1.3.15 reads, 'Asabdam-soundless...., Asparsam-touchless...., Arupam-colorless...., Arasam-tasteless...., Agandhavat-Odourless..'. 169 Atiindriya'h (One who is not knowable by the senses) corroborates.

#### 711 Anala'h:

1. One whose wealth or power, or glory, has no limits. BG.10.40, 'Na anta'h asti mama divyaanaam vibhuutinaam Paramtapa', ie, 'There is no end to my divine glories, O! torturer of enemies!'.
2. Being without Alam (end or sufficiency) for the devotee to cognise Him, He is called Anala'h.
3. Anala as Agni is counted under the 8 Vasus, and also under Ashtamuurthis of Siva. Note that in Tamizh 'Anal' refers to 'Fire'.

### D7. Anirvinna'h (435, 892):

By letting the devotee be and feel as hereunder, He enables them for orderly lives and Kaarmik pursuits; also leading to the purport of 435.

#### 435 Anirvinna'h:

One who is never in need, because His wishes are always fulfilled and therefore He is never disappointed (237 Prasannaatmaa, sr. 3). BG.3.22, 'Na anavaaptam avaaptavyam', meaning: There is nothing that has not been obtained nor is there anything yet to be obtained – by the Lord.

This particularity refers to the grace endowed on people in the Vaanaprastha and Samnyaasa Aasrama's.

BG.2.52, 'Yadaa te moha-kalilam buddhi'h vyatitarishyati | Tadaa gantaa asi nirvedam srotavyasya srutasya ca ||'- 'when your intellect transcends the mire of illusion, then you will attain a state of indifference towards things yet to be heard (srotavyasya) or those heard (known) so far (srutasya)'. Here, the faculty of hearing is a nominal representative of the collectivity of all faculties of seeing, hearing, feeling, touching and understanding. Building up on this 'anirveda', ie, indifference to worldly affairs, the Jnaanii gets to distinguish the Aparaa-Prakrti/Unreal or the **becoming** of things, and comes to recognise the Aatman/the Real/the **Being**, ie, the Sat in Sat-Cit-Aananda. Here Sat recalls The **One Existence**, vide 657 Vishnu'h, etc.

### 892 Anirvinna'h:

One who is always free from sorrow or grief and has never to reckon with any obstruction in achieving any of His desires. Hence He is at undisturbed peace.

This can be taken as specially referring to the Grhasthaasrama order.

Incidentally, 893 Sadaamarshii entails that the Grhasthaasramii must always be patient to receive and serve good men.

BG.6.23, '.... Sa'h niscayena yuktavya'h yoga'h Anirvinna-cetasaa-' The Dhyaana yoga as well as the conduct of the Grhasthaasrama must be practised with determination and without a despondent mind.

### D8. Vasuprada'h ( 693, 694): LS 670 Vasudaa.

**The word Vasu has several meanings: Food, residence, riches, wealth, precious and priceless possessions, veiling. Names based on this word can be interpreted accordingly.**

This immediate repetition of the name under 693 and 694 is also acclaimed under Sanaatana-dharma traditions and value systems. This explanation is centered on the soon-after-birth relocation of Kṛṣṇa from Mathura to Gokula. In Sanaatana-dharma ethos, any biological child is the most precious possession of the family, no matter the vastness of every other category of wealth and possessions. Kṛṣṇa, as He was born, was 'Vasuprada' (conferer of the most cherished possession) as a child on Devakii and Vasudeva. And having been relocated within hours in the same night into the abode of Nanda and Yasodaa (to be brought up by them as their most cherished possession also), He was 'Vasuprada' to

this latter couple as well. The repetition of the name endorses that He is 'Vasuprada' for two families at the same time.

The sloka contains 9 names 690 to 698. 690 Manojava'h can be related to the extraordinary speed with which Kṛṣṇa and Balarama learnt from their Guru Sandiipani. The range of knowledge received by them is covered by the name 691 Tirthakara'h. The name 692 Vasuretaa'h is taken to refer to the oceans they visited (normally called Ratnaakara'h meaning the mine of precious gems) to render their guru-dakshinaa. The oceans have been a Vasuprada'h because Kṛṣṇa received the Paancajanya, his divine conch, from the ocean bed. That He rendered the guru-dakshinaa through retrieval of the long-lost son of sage Sandiipani can be covered under 693 Vasuprada'h. 694 Vasuprada'h has been discussed in preceding para. That, these two, as students, hailed as successors of Vasudeva is covered by the names 695 Vaasudeva'h and 696 Vasu'h. That they held their appreciation of all natural events and locations during studentship and further on too is contained in 697 Vasumanaa'h. The whole undertaking, in these endeavors, resembled a Yajna is attributable to 698 Havi'h.

### 693 Vasuprada'h:

1. One who gladly bestows wealth in abundance, Himself being the master of all wealth. Others who seem to be so (like Kubera, etc.) are in those positions only because of His grace.
2. As in the case of Praanada'h (where contrarian meanings are attributable, here too), this word may also mean: One who destroys the wealth of evil persons/enemies of Devas.

### 694 Vasuprada'h:

1. On devotees, He bestows the highest wealth, namely, Moksha, by conferment of Knowledge with consequent Bliss, and 'Saanti' also.
- a) Note that the word 'Prada'h', is used here; and not simply 'da'h' as in 269 Vasuda'h. 'Prada'h' as 'Prakarshena dadaati' (Grants very specially) is interpreted as bestowing the highest wealth, namely, Moksha as Saayujya. See Appendix 1 for different aspects of Moksha.
- b) Incidentally, Bhiishma, as a Vasu-Incarnate (of Dyau), was granted Moksha immediately after his Icchaa-marana which happened soon after the rendition of this Sahasranaama in the presence of Kṛṣṇa Himself.

- c) While at this diad of names, one may not only recall the triads (104,270,696) Vasu'h, and (332,695,709) Vaasudeva'h, but also refer to names 269 Vasuda'h, 692 Vasuretaa'h, infra, and 105,697 Vasumanaa'h, infra.
2. He is the support and also the supreme goal of both categories of individuals, namely, Mokshaarthis and Karmaparaayanans. Regarding 693 sr.1 and 694 sr.1.a and 2, see Br.Up.3.9.28.7: 'Vijnaanam aanandam brahma raati'h daatu'h paraayanam tishthamaanasya tadvida'h', meaning: Vijnaanam – Supreme Knowledge, and Aanandam – Bliss, which are both of the nature of Brahman, and tishthamaanasya – for one who lives by or dwells in It having become Tatvidha'h, ie, those who have realized Brahman; and raati'h – wealth, (daatu'h) to one who gives in charities, ie, who are karmaparaayana (worldly men), ie, (tishthamaanasya) devoted to prescribed actions, therefore yet being only ajnaanii (indifferent to Knowledge). See figure under sloka 92 infra on Mokshaarthis and Karmaparaayanans.

Contextually we take up 269 Vasuda'h.

**269 Vasuda'h:** LS 670 Vasudaa is a relatable name.

This name Vasuda'h can be interpreted as the conferer of food, residence, riches and as remover of Maayaa's veil.

1. One who bestows riches. (Note the distinction discussed under 694 Vasuprada'h.)
2. Reading Br.Up.4.4.24 'Sa'h Vai Esha'h Mahaan, Aja'h Aatmaa Annaada'h, Vasudaana'h, vindate vasu, ya evam veda' (see also 984 Annaada'h). The above is rendered as 'Eater of (all) food - because He lives in all beings; and Vasudaana'h means the giver of wealth or the bestower of riches, ie, the fruits of all actions to all, ie, He connects all beings with the results of their respective actions. The word Vasu stands for wealth, ie, fruits of those actions (Karma-Phala-Daataa).

#### **D9. Aparajita'h (716, 862):**

##### **862 Aparajita'h:**

The Invincible (Na paraajita'h kadaa api). One who is never conquered by **internal enemies**. These are the **shad-ripu's** (six enemies) listed as **Kaama** (Attachment and Infatuation), **Krodha** (Anger), **Lobha** (Greed), **Moha** (Delusion), **Mada** (Headweight and Self-Importance) and **Maatsarya** (Envy and Jealousy). Nor is He ever conquered by **external enemies** like Asuras or evil men.

Note the difference between jealousy and envy:

Jealousy : When I don't have it, why should you have it?

Envy : Since you have it, why should I too not have it?

Note on Shad-Ripava'h:

In Tamizh literature, these are illustrated typically by: Kaama by Raavana, Krodha by Indra, Lobha by Vatsaasura, Moha by Sakataasura, Mada by Mahaabali, Maatsarya by Kapittha; one of them referring to Raama avataara, one to Vaamana avataara, and others to Ksrna avataara – mentioned in Tiruppaavai poems.

**716 Aparajita'h:** See also 715 Durdhara'h under D36.

1. Aparaa jita yena - Lord has supremacy over Aparaa (lower Prakrti) and thus sustains the Universe.
2. Aatman, as Nirguna Brahman, is never conquered; only objects can be conquered by the subject. Brahman being The Reality, Eternal Existence, any Deva (ie, any indriya) can never objectify or subjugate Aatman. See Iis.Up.4: 'Na enat Devaa'h aapnuvan', senses could never overtake It.

#### **D10. Ananta'h (659, 886):**

##### **659 Ananta'h:**

1. One Who pervades everything (ie, spread through all *vastu*), is eternal (He is not bound by *Kaala*), Who is the soul of all and Who cannot be limited or bound (*Pariccheda-suunyam*) by Space (*Desa*), Time (*Kaala*), Location (*Dik*, ie, Direction), Content (*Vastu*). *Dik-Desa-Kaala-Vastu-Pariccheda-Suunyam* is Anantam, ie, He is ALL-PERVADING (sarvagatatvaat, vyaapitvaat), IMMORTAL (nityatvaat), IMMUTABLE (avyayatvaat) and PARTLESS (sarvatmatvaat).
2. Ananta is also identified as Brahman. Tai.Up.2.1 says, 'Satyam Jnaanam Anantam Brahma'– Brahman is Truth, Knowledge and

Infinite. Tri.Vi.Ma.Na.Up.Ch.3 reads: 'Ekam eva advitiiyam brahma.. Satyam eva Param Brahma, Satyam Jnaanam Anantam Brahma.'

3. See VP 2.5.24: 'Gandharva apsaras-siddhaa'h kinnaraa'h uragaa'h caaranaa'h| Na antam gunaanaam gacchanti tena ananta'h ayam avyaya'h ||'- 'The Lord is Ananta because all beings including Gandharvas, Apsaras, Siddhas, Kinnaras, Sarpas and Caaranas cannot find the end of the His attributes; on this basis, He, the Lord, is Indestructible and Inexhaustible.'

### 886 Ananta'h:

1. One who has taken up the form of Aadishesha, who is called Ananta'h. See HV.2.14.43. Krshna tells Balaraama 'devai'h na drshta'h ca anta'h te tena ananta'h iti smrta'h', meaning: Your extent has not been identified by even devas and so you have been recognized as Ananta'h.
2. Ananta also means Aakaasa, the Sky. Aakaasa (or Kham) is one of the epithets to denote Brahman.
3. SP 5.19.23: 'Anantasya na tasya asti samkhyaa api parama-aatmana'h| tena ananta'h iti khyata'h pramaaanam na asti vai yata'h||', meaning: For that infinite and limitless paramaatmaa, mensuration is not possible, neither is quantification.

### Additional Notes:

There are several names involving Ananta like 932 AnantaRuupa'h, 933 AnantaSrii'h, 518 Anantaatmaa, 307 Anantajit preceded by 306 Sahasrajit. These several names reflect the realisation of the Lord in several aspects, namely, several qualities, several lustres, types of wealth, endless beauty, pervading all the endless beings and winning them over incessantly. Incidentally, having said Sahasrajit, namely, winning in thousands of situations, Bhiishma did not feel contented by this description and followed it up with Anantajit indicating winning in incessant or infinite situations.

### D11. Amitavikrama'h (516, 641): Compare SS 168 Amita'h.

#### 516 Amitavikrama'h:

One whose (three) strides were **limitless (amita)**. It refers to **Vaamana** measuring away the whole Universe and Mahaabali's persona with just three **very large strides**.

### 641 Amitavikrama'h:

1. One of **unlimited and incomparable Prowess**.
2. One whose prowess **cannot be obstructed** by anyone. Every Avataara is proof hereof.

Other contextual names are taken up herewith.

### 530 Trivikrama'h: SS 955 Trivikrama'h. Compare 516 Amitavikrama'h.

One whose **three strides** covered the whole of the worlds and more.

### 534 Tripada'h:

1. Pada basically means the **sole of the foot**. **Implicitly**, this means 'taking one step'. Tripada'h, accordingly, compares with 516 Amitavikrama'h, ie, One who covered the worlds and Mahaabali's persona too with three very large strides.
2. The Bhuvu'h, Antariksham and Bhuvu'h, ie, the Earth, the Sky and the Heavens are considered as one-fourth of the effulgence of the Lord. The rest of the three-fourths are beyond the ken of human and heavenly access. However, the correct word to refer to in this context would be 'Tripada'h'.

### Additional Notes:

Other names involving Krama or equivalents are 78 Vikrama'h, 79 Krama'h, 671 Mahaakrama'h, 776 Duratikrama'h. Moreover, two akin names are 75 Vikramii, 949 Bhiima-paraakrama'h.

### D12. Ameyaatamaa (102, 179): LS 616 Ameyaa and LS 617 Aatmaa may together be referred.

#### 102 Ameyaatamaa:

1. One whose form, and/or quantum (iyaan), and/or nature (aatmaa), cannot (a) be measured or determined (maa).
2. He is immeasurable because there is nothing outside Him, with which to measure Him.

'Miiyate' means 'can be measured'. The name negates this.

#### 179 Ameyaatamaa:

1. The Spirit (Aatman) whose intelligence (buddhi), being of high caliber, is immeasurable and invaluable.
2. One who is unbounded or unconstrained by Maayaa.

In the same vein, we may also read 46 Aprameya'h, 169 Atiindriya'h, 247 Asamkhyeya'h and 248 Aprameyaatmaa.

**46 Aprameya'h:** Compare LS 413 Aprameyaa.

1. One who is not measurable or understandable by any of the accepted means of knowledge. The term Pramaana means authority or article of proof. Such means are:
  - I. **Pratyaksha Pramaanam** (Direct Perception): The person understands through the senses and mind. This is the **only means** of evidence accepted by the Caarvaakas (One group of philosophers).
  - II. **Anumaana Pramaanam** (Inference): The person understands by analytical reasoning of the data perceived employing one's buddhi (Intelligence). Kanaada (of the Vaiseshika school) and Sugata (of the Buddha school) accept this as the **second means** of knowledge **besides** Pratyaksha.
  - III. **Sabda Pramaanam** (Word from one who has experienced the context): This is based on the credential of the person who reports. This can contain any or both of the following two.
    - a. Experimental: By experimenting, whereby one records the causes and effects under observation with necessary cautions. It is well to note that what are called process variables can sometimes simultaneously also be response variables.
    - b. Experiential: The observer minds the environment but may not contribute either to the Cause or the Effect, being merely an analytic witness.

The above methods depend to varying degrees on the capabilities of the observer.

Sabda also means Scriptures, ie, Veda, Upanishat, etc, which too are to be taken as Pramaanas.

The Saamkhya Saastra propounded by Kapila adopts **the above three means** for acquisition of knowledge; so too, the Visishtadvaitins. Saamkhya is the philosophical system to distinguish TRUTH from THE EPHEMERAL.

- IV. **Upamaana Pramaanam**: This is based on identifying an entity based on the similarities convincingly conveyed by others who have heard, seen or recognised it. This is akin to identification based on bonafide identity card.

The Nyaaya (ie, Tarka) Saastra propounded by Gautama adopts **these four means** of inferencing and knowledge. See 221 Nyaaya'h also.

- V. **Artha-aapatti Pramaanam**: This is based on arriving at the right circumstantial knowledge or inference by means of an unrelated information and a relatable phenomenon. For example: Someone must be having his nourishment only during night is an inference; that he does not eat anything by the day time is an unrelated information; that he is keeping a fit physique is a relatable phenomenon. Then the said inference (Artha) from the contributory information (Upapaadakam) follows unfailingly (Aapatti) from the given fact of fit physique (Upapaadyam) of the individual. Some translate this term Artha-aapatti as Presumption. One group of Puurva-Miimaamsakas of the Prabhaakara (student of Bhatta) School take **this also as a fifth ground** for inference.
- VI. **Anupalabdhi Pramaanam**: Inferring some theme because of absence of certain evidence. When unassailable evidence is not available, a negative inference is drawn that 'such' a phenomenon is impossible. For example, dismissal of cases for lack of evidence.

The (Advaita) Vedaanta school gives credence to **all the six types** of Pramaana's towards inferencing.

Samkara's commentary is as under:

Since Brahman is not describable, It is not subject to **Pratyaksha Pramaanam**. It cannot be inferred by **Anumaana** because Its complete extent and indicative factors are not comprehensible. Since It has no qualities or attributes, it cannot be inferred by **Upamaana Pramaanam**. Since nothing can be concretised without Brahman's invocation or penetration, It is not subject to **Arthaapatti Pramaanam**. It cannot be described as non-existent (so **Anupalabdhi is ruled out**), since its effects are uniformly realised by all the sense organs; yet It is the Witness (15 Saakshii) even to Non-existence. Since even the Vedas cannot describe It directly or fully, the **Saabdii-Pramaa** (Pramaa - see Triputii described under names 679 Stavva'h to 683 Stotaa - means duly inferred knowledge) only helps to eliminate the appearance of the Universe which stands in the way of, or hinders, intuiting It. **This intuitive knowledge is Prajnaanam as in the mahaavaakya – 'Prajnaanam Brahma' – and as used in sthithaprajna'h** in BG.Ch.2. In this collectivity, the rest of the Saastraic statements are the only source of evidencing It, in the sense that **one can realise it only internally, though cannot describe it (the**

**neti, neti dictum) fully.** He is outside the purview of all the means of knowledge which can reveal only the things of the objective world. [BG.2.55 to 2.68 elaborates on Prajnaa – intuitive knowledge.]

2. He is outside the purview of all means of knowledge, because these means of knowledge can reveal only things of the objective world but cannot intuit to understanding Him who is the Subject; as the Ultimate Witness, He is the Knower and He cannot be the object of knowledge; HE IS KNOWLEDGE (664 Brahman). Statements like LS 871 Antarmukha samaaraadhyaa and LS 872 Bahirmukha sudurlabhaa can refer to this basis.

He can be experienced only beyond all Pramaanas, if and only if the Jiiva identifies with Him Who is 15 Saakshii.

Additionally, SP 6.16.20 and onwards: Subrahmanya's instruction to Vaamadeva on realizing the Supreme Aatman is figuratively described as: Anumaana-prayogasya api avakaasa'h na vidyate| Panca-avayava-yuktasya sa'h tu dhuumasya darsanaat||, conveying: Subrahmanya answers to Vaamadeva on the nature of Paramaatman: In understanding the Panca-avayava vaakya, there is no need for inference by citing the smoke to declare that beyond the farther hillock there is a forest fire. Here Panca-avayava include: Pratijnaa, meaning: assertion by somebody else that there is a fire; Hetu'h, meaning: because something has been happening there in the past, the fire could have possibly occurred; Udaaharana, meaning: as we see smoke in our home fire; Upameya, meaning: some two locations of fire give similar leaps of smoke which have been illustrated to the observer; Nigamana, meaning: this has been declared by the learned. The recognition of the fire at the beyond should not be based on these simple things but should be inductively recognized because of own past experiences, which have no shape, smell or other features to recall. Similarly past experiences should be assimilated for recognizing the Self within, ie, there is no external prompting - Paroksha anubhuuti, but must be self-recognised - Aparoksha anubhuuti.

#### 169 Atiindriya'h:

One who is not knowable by the senses, vide Kat.Up.1.3.15, cited under 293 Anala'h, supra. This refers to Pratyaksha Pramaana.

#### 247 Asamkhyeya'h:

'Samkhyea' means counting. 'Eya'h' means (i) something done on that; made by, etc. (ii) for whom something is done. Hence Samkhyeya'h

means that which can be counted or differentiated.

Asamkhyeya'h, therefore, means that which cannot be differentiated by names and forms (naama-ruupa-bhedaadi'h Yasmin na vidyate).

With reference to counting mentioned herein, we see VR.6.28.33 to 41, regarding the counting system adopted since Vedic days. Names involving Koti, Sangha, Vrnda, Padma, Samudra, Ogha in stotras and texts can be interpreted on this basis also.

1000 is called Sahasra = $10^3$ ; Ayuta = $10^4$ ; Laksha, Niyuta = $10^5$	100000 Mahaa-Vrnda = 1 Padma = $10^{32}$
10 Laksha = 1 Million = Prayuta = $10^6$ 100 Laksha = 1 Koti = 1 Crore = $10^7$	100000 Padma = 1 Mahaa Padma = $10^{37}$ = 2 Pataakas**
10 Koti = 1 Arbud* = $10^8$ ; 10 Arbud = 1 Sangha = 1 Billion; 1 Billion = $10^9$	100000 Mahaa-Padma = 1 Kharva = $10^{42}$
10 Sangha = 1000 Koti = 1 Niila = 10 Billion = $10^{10}$	100000 Kharva = 1 Mahaa Kharva = $10^{47}$
100 Niila = 1 Sanku (or Sankha) = 1 Trillion = $10^{12}$	1000 Mahaa-Kharva = 1 Samudra = $10^{50}$
100000 Sanku = 1 Mahaa-Sanku = $10^{17}$	100000 Samudra = 1 Ogha (Vellam) = $10^{55}$
100000 Mahaa-Sanku = 1 Vrnda = $10^{22}$	100000 Ogha = 1 Mahaugha = $10^{60}$
100000 Vrnda = 1 Mahaa-Vrnda = $10^{27}$	Samudra Sadrsa = 100 Koti Mahaugha = $10^{69}$

\* Arbud is also called 'Arab' in Urdu.

\*\*Pataaka = 5 Padma-Ayuta =  $5 \times 10^{36}$ . MBh.Anu.P.107.31

Padma Mahaugha =  $10^{101}$  (= 10 Google).

Other higher numbers will be composed by combining (meaning multiplication of) appropriate names of units.

#### 248 Aprameyaatmaa:

One whose nature cannot be grasped by any means of knowledge. Prameya means one who is comprehended or understood by Pramaanas. The prefix 'A' negates the same. See Pramaa under 46 Aprameya'h, VI thereof.



**D13. Amogha'h (110, 154):** SS 698 Amogha'h.

**110 Amogha'h:**

Mogha'h means something that is wasteful or infructuous. See BG.3.16, 'Mogham Paartha sa'h jivati'. Thus Amogha'h means: One, the worship, prayer, or even simple remembrance (puujita'h, stuta'h, samsmrta'h vaa) of Whom never goes in vain but always bears ample benediction.

Ch.Up.8.1.5, 8.7.1, etc. '**Satya-samkalpa'h**' which means, that **His resolutions always become true**, meaning thereby that whosoever worships Him is blessed with His Satya-samkalpa, unailing resolution, and, thereby, His benediction.

**154 Amogha'h:**

One, Whose acts do not go in vain. All His actions are for the benefit of others; even those who are disciplined or destroyed by Him are eventually benefitted even with Salokya/Saayuja moksha.

**510 Satya-sandha'h:** (See later also.)

The name has the same purport as Satya-samkalpa'h implied in the above diad; and is detailed, infra.

BG.2.40, referable to 110,154 Amogha'h and also to 510 Satyasandha'h, reads: 'Na iha abhikrama-naasa'h asti, pratyavaaya'h na vidyate| Svalpam api asya dharmasya traayate mahata'h bhayaat||'. This is a reassurance of this Amogha aspect of the Lord. It translates as, 'In this there is **no loss of attempt**; nor is there any adverse effect. The practice of even a little of this Dharma protects one from great fear'. Here '**fear**' means '**Samsaara**' – repeated births and deaths; and hence **BRAHMAN** is described also as '**ABHAYAM**'.

**D14. Akshara'h/Aksharam (17, 481):** LS 757 Kshara-akshara-aatmikaa is relatable. Another akin name is **480 Ksharam**.

**17 Akshara'h:** This name is in masculine gender. SS 412 Akshara'h.

It is endless and without destruction, ie, it is the Supreme Spirit. The name is formed by 'As' or 'Asuu' as the verb root, and 'Sara' as the suffix.

BG.2.23, 24, 25 affirm the indestructibility of the Aatman by any whatsoever means. Slokas 23 and 24 affirm that any of the 4 active elements, Earth, Water, Fire or Air cannot destroy/impact Aatman. Space is of Supreme status of Brahman itself; see 886 Ananta'h, sr.2. The other aspects described in SI 24: Nitya'h, Sthaanu'h, Sanaatana'h and in SI 25 as

Avikaarya'h, confirm the Immutability of Aatman, who is described as **Akshara'h** here.

The two words, '**Eva**' and '**Ca**', that follow this name, have been elegantly explained by Samkara by correlating with the preceding name 16 Kshetrajna'h.

Kshetrajna'h refers to the Jiivaatmaa and Akshara'h refers to the Supreme Spirit, both of whom are present in every individual. Br.Su.1.2.11 'Guhaam Pravishtau Aatmaanau hi tad-darsanaat'. Hence the Lord is referred to as Kshetrajna'h and also as **Akshara'h as emphasised by 'Eva'** (Only, Likewise) and '**Ca**' (Also), *notwithstanding* the difference between Jiiva and Iisvara/Brahman. This explanation lets one understand to some extent at least **the Mahaa-Vaakya, 'Tat tvam asi' (Ccaa.Up.6.8..)**. '**Eva**' emphasises the invariance between the implicit meanings of the two words **Tat** and **Tvam**; and **Ca** emphasises that one should understand the two as assimilated. BG has several references to this effect, vide:

BG.8.3, '**Aksharam** Brahma paramam..'.

BG.8.11, 'Yat **Aksharam** Veda-vida'h vadanti, visanti yat yataya'h viita-raagaa'h| Yat icchanta'h Brahmacaryam caranti....', wherein *vadanti* refers to vaacaa, *caranti* refers to karmanaa, *visanti* refers to manasaa, the last one emphatically indicating the Jiiva-Brahma-Aikyam of *viita-raagaa'h who are also Veda-vida'h and Brahmacaryam caranta'h*. While Evolution, vide 2 Vishnu'h, **devolves** Brahman interpenetrating all beings by *veveshti*, the *viita-raagaa'h*, on the other hand, get **involved** into 2 Vishnu, ie, attain Moksha indicated by 'visanti yat' which means into which they (re)enter. See also 730 Yat, 983 Annam, 984 Annaada'h.

BG.8.13, 'Om iti eka-**aksharam** brahma...', which is understandable from BG.10.25 below.

BG.8.21: '**Akshara'h** iti ukta'h tam aahu'h paramaam gatim | Yam praapya na nivartante tat dhaama paramam mama||', meaning: This Un-Manifested is called the Imperishable; It is said to be the Ultimate Goal. Those who attain It do not return to Samsaara. That is My Supreme Abode. Herein, the terms *paramaa*, *gati*, *dhaama* are all constituted in this VS as in 11, 12; in 12, 184, 450; and in 61, 211, respectively.

BG.10.25: '...giraam asmi **ekam aksharam**..', meaning: 'Among the Vedik passages, I am **the One unique syllable**, ie, **OM**', with 725 *Eka* and 17,480, 481 *Akshara* occurring in VS.

BG.11.18 reads, 'Tvam **aksharam** paramam veditavyam...', meaning: 'You

are the Imperishable, the Supreme Being to be realised through the Vedas'.

BG.11.37 reads, '...tvam **Aksharam** Sat Asat Tat-param Yat', meaning: You are the Imperishable, *Sat (the Existent)*, *Asat (the non-existent)*, and also, *Tat-param Yat (Which is beyond both, ie, the indestructible Brahman)*. Sat and Asat have been discussed severally.

BG.12.1 reads, '...**Aksharam**, Avyaktam....', meaning: The Nirguna Brahman and Un-Manifest (Interpretable also as MaayaaSakti) before devolving into *Mahat*, *Ahamkaara* and downwards.

BG.12.3 reads, 'Ye tu **Aksharam** Anirdesyam Avyaktam paryupaasate | Sarvatragam acintyam ca kuutastham (see Additional notes below) acalam dhruvam ||....', meaning: But those who worship the Imperishable, the Indefinable, the Un-Manifest, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable, the Eternal,.... Here the term *Avyaktam* is not the same as given in BG.12.1, but as given in BG.8.20, '...*Avyakta'h Avyaktaat sanaatana'h*'. Here *Avyakta'h* is the Aksharam (Nirguna Brahman). And *Avyaktaat* refers to the Avyaktam given in BG.12.1, ie, MaayaaSakti. BG.15.16 is cited in 481 Aksharam hereunder. See 722 Avyakta'h also.

**Provisionally**, one can fall back on an elucidation of an infinite series 1+2+3+4+5.....to  $\infty$  as composed of several self-same series, 1+1+1+1+.....to  $\infty$ . Even if one of these latter series is taken away from the former series, the former series yet remains in full. This process can be repeated ad infinitum. **However**, since the Supreme Brahman is not subject to partitioning, we have used the term '**provisionally**' in the above statement, only for preliminary understanding. But this should not lead us to mistakenly consider that Brahman is diminished by taking off a part of it. This is to be understood as:  $\infty - 0 = \infty$ , with the interpretation that **Jagat is insignificant (0) before ParaBrahman ( $\infty$ )**.

ParaBrahman is Infinity and the Jagat is only an apparition and does not exist as a Truth. Jagat being apparent is only Mithyaa. (See Paaramaarthika Satya, etc. under 941 Anaadi'h and last five lines under 106 Satya'h, vi). This is echoed in VC 20, '**Brahma Satyam, Jagan Mithyaa**'. These concepts are implicit in the Sukla Yajur Veda Saanti Paat̥ha: 'OM, Puurnam ada'h, Puurnam idam, Puurnaam Puurnam udacyate; Puuranasya, Puurnam aadaaya, Puurnam eva avasishyate', vide Br.Up., meaning: 'OM, That (the one afar) (Brahman) is Infinite; This (the near one) (Universe) is (apparently) Infinite. The latter infinite emerges from the former Infinite. Then (through Knowledge) (even after

apparently) taking out the infinitude (Universe) off the Infinite (Brahman), It (Brahman) remains as the Infinite (Brahman) alone.'

#### Additional notes:

BG.12.3 has been quoted which included the word 'Kuutastham'. **The word 'Kuuta' has several meanings:**

1. Muulaa-Avidyaa, ie, ignorance which was the original cause of the Universe. Avyaktam/ un-manifest/ Maayaasaakti as said against BG12.1, see line 7-9 page 47. Any Internal Conscience in this context is referred to as Kuutastha'h.
2. Peak, ie, highest to be aspired for.
3. Anvil of a black-smith - static, immovable, firmly established.
4. Multitude of Universes as in LS 648 Liilaa-klpta-brahmaanda-mandalaa.
5. (Three) divisions of Pancadasii mantra as in LS 89 Muula-kuuta-traya-kalebaraa, expanded as: LS 85 Vaagbhavakuuta, LS 86 Madhya-kuuta and LS 87 Saktikuuta, and summed up as LS 88 Muula-Mantra.

#### 480 Ksharam: (neuter gender)

All beings that are subject to change are His amsas (parts).

#### 481 Aksharam: (neuter gender)

The changeless One. He is also called Kuutastha'h, meaning Immutability (non-transferable, non-changeable), also called the 'embodied soul'.

See 17 Akshara'h, supra.

In BG.15.16, the two, namely Jiivaatmaa and ParaBrahman, are referred to, respectively, as Kshara'h and Akshara'h, vide, 'Kshara'h sarvaani bhuutaani kuutastha'h akshara'h ucyate', meaning: The bodies (note the plural usage) of all beings spoken of as perishable and the embodied soul (see the singular usage) is called imperishable. BG.15.7: 'mama eva amsa'h..jivabhuta'h..', meaning: all living souls are my parts.

#### D15. Akshobhya'h (801, 999):

##### 801 Akshobhya'h:

One Who is never upset or perturbed by emotions/passions like attachment, avarice, jealousy/envy and aversion, nor by objects of the senses like sound, taste, feeling, etc., nor by Asuras, the antagonists of the Devas, ie, the evil forces.

### 999 Akshobhya'h:

1. Being in control of all unfailing weapons and the fiercely sounding conch 993 Samkha, He cannot be upset by anything. He controls the weapons mentioned in 994 Nandaka (The Sword), 995 Cakra (The Sudarsana discus), 996 Saarnga (The Bow) and 997 Kaumodakii (The Gadaa) - all of which are deemed to, by theological concepts, work by/for changing the attitude of the opponents, ie, by removing Ahamkaara and Avidyaa.
2. He cannot be manipulated by words/arguments except by Saranaagati and Bhakti. He is ever-peaceful (584 Saanti'h) and loving (460 Suhrt).
3. **He is synonymous with Sthithaprajna and Braahmii-stithi'h (or equivalents) used severally in BG**, eg. 'ekatvam aasthita'h', BG.6.31.

### D16. lisvara'h (36, 74): LS 271 lisvarii

1. The *Pancakrtyas*, *Srsh̥ti* (Creation), *Sthiti* or *Gopana* (Sustentation), *Samhaara* (dissolving into the five *Pancha-Bhuutas*), *Tirodhaana* (invisible, ie, not reborn, aggregation of the Jiivaatmans held under the spell of Maayaa) and *Anugraha* (merging into the Supreme Self) – are read as LS 264 *Srsh̥tikartri*, 266 *Goptri*, 268 *Samhaarinii*, 270 *Tirodhaanakarii*, 273 *Anugrahadaa* and summed up in LS 274 *Pancakrtya-paraayanaa*. Of these, *Tirodhaana* is recognised in LS as the *Krtya* or the performance of *lisvara* holding the aggregate of the *Jiivas* under the spell of *Maayaa*.
2. Another aspect in which *lisvara'h* is referred to is given in 36 *lisvara'h*, infra. *lisvara'h* is understood as the *Saguna Brahman* and is distinguished from *Jiiva* by attribution of *Nitya*, *Suddha*, *Buddha*, *Mukta* and *Prabhaavii* :
  - i. Not subject to *Aavarana* effect by *Maaya* (*Suddha*).
  - ii. *Nitya-Mukta*. (See 452 *Vimuktaatmaa*). (See 240 *Vibhu'h* also.)
  - iii. As *Sarvajna*, the all-knowing. (See name 453 *Sarvajna* (*Buddha*) and *Sarvasaktimaan* (*Prabhaavii*) - unlimited power).

Epithets like 'samasta kalyaana guna sampanna' are commonly lauded in several paddhatis. These three contribute to the concept of *Ishta-Devataa*.

While at this name, one can also refer to 64 *lisaana'h*, 69 *Prajaapati'h* (repeated under 197 also), 377 *Paramesvara'h* and 20 *Pradhaana-Purushesvara'h*, 14,406 *Purusha'h*, 24 *Purushottama'h*, and 558 *Bhagavaan*.

### 36 lisvara'h: SS 369 lisvara'h.

'*lishte iti lisvara'h*', meaning: One who can perform anything without other help.

One, who has, unlimited (*nir-upaadhikam* – not to be confused with *upaadhi* described under 293 *Anala'h*, supra) Lordliness or powers (*aisvaryam*) over all things. He is the driving force at the universal level as *Siva*. Attributes here essentially point to '*Sarvajna'h*', ie, Comprehender of all (beings, knowledge and activities) and '*Sarvasaktimaan*', ie, all-powerful (see 74 *lisvara'h*). This is the highest level of *Saguna Brahman*. He is the repository of six attributes recognised as **shaad-gunyam** - LS387 *Shaad-gunya-paripuurita*. These are collectively called '**Bhaga**'; and so the Lord's other name is 558 **Bhagavaan**. These *gunas* or capabilities are:

1. *Aisvaryam*: Lordliness, wealth and prosperity.
2. *Viiryam*: Command, prowess and strength, righteousness.
3. *Kiirti'h*: Fame, known to be doing good things.
4. *Srii'h*: Personality and beauty, *Kaanti'h/sobhaa* meaning splendor.
5. *Jnaanam*: Knows what is, what and when to do, both worldly and metaphysically, inclusive of '*vaak*' - appropriate speech.
6. *Vairaagyam*: Steadfast non-attachment and renunciation and without any expectation under any circumstances.

*Maa.Up.6*, reads: '(1) *Esha'h Sarvesvara'h*, (2) *esha'h Sarvajna'h*, (3) *esha'h Antaryamii*, (4) *esha'h Yoni'h Sarvasya*, (5) **Prabhava-Apyayau** hi, (6) *bhuutaanaam*': which means: (1) This One is the Lord of all [He is not something intrinsically different from, but is, the *Prajnaa*, Essence of Awareness – (LS 261 *Praajnaatmikaa*, LS 262 *Turyaa* and LS263 *Sarva-avasthaa-vivarjitaa*)], (2) This One is Omniscient, (3) This One is the Inner Director of all, (4) This One is the Source of all, and (5) This One is truly the place of Origin and Dissolution (6) of all beings.

Besides the *shaad-gunya* collectively referred to as *bhaga* (at the *vigraha* form) of *Saguna Brahman*, if one considers a *puurna avataara* form of the *Saguna Brahman*, additional components are mentioned in VR.2.33.12, '*Aansamsyam Anukrosa'h Srutam Seelam Dama'h Sama'h | Raaghavam Sobhayanti ete Shad-gunaa'h Purasharshabham ||*' - Absence of Cruelty, Sympathy, Learnedness, Decent and Right Conduct, Control of external indulgences, Mental control: these Six attributes stood as embellishments in the behavior of *Raama* who was marked out as a leader of all his subjects.

#### 74 lisvara'h:

The Omnipotent (sarva saktimaan) Being Who is immensely capable and competent - samartha, for all dealings encompassed in the statement **kartum, akartum, anyathakartum samartha'h**, ie, He can guide, He can undo and He can re-orient His devotees for their betterment.

SP. 8.37.12 and 13: .....Niraktam vishaye mana'h...Vishaya dvaya doshaanaam gunaanaam iisvarasya..., - Two recognitions for lisvaratva are: being generous to a fault towards the faithful and total non-involvement in their activities. SP .7.1.31.93, 'Anidam prathamam(1) sarvam iisitavyam(2) sa'h iisvara'h(3)| lisaanat ca tadiiyaa aajnaa(4) tathaa api sa'h na dushyati (5)|', meaning: (1)There was nothing before Him,(2) He has everything under His control, (3) So He is designated lisvara'h, (4) Since His is the only command, that alone prevails, (5) Yet no sin attaches to Him. Compare 67 Jyeshtha'h, 10 Bhuutaatmaa, 801 Akshobhya'h.

HV.VP.47.24, reads: 'Yasmaat lisa'h Mahesvaraanaam bhavaan aadya'h priitida'h praanada'h ca| Tasmaat hi tvaam lisvaram lisam santa'h| Vidvaamsa'h sarva-saasthra-artha-tat-jnaa'h||', meaning: Since you are the Lord over several other highly placed potentates and as you are the primordial purusha one who keeps the pleasure of everybody and also the source of their daily livelihood and since the knowledgeable people in all walks of wisdom applaud to your majesty, you are called both lisvara and lisa.

#### 64 lisaana'h: SS 368 lisaana'h.

1. 'lisate iti lisa'h', or 'lisaana'h', meaning: One who commands or lords over/ordains the functioning (of whatever). The names lisa, lisaana and lisvara can be taken as synonyms denoting One who has, and keeps, things under His control, arising from the verb root 'lis', meaning: to rule/control/prevail over; see lis.up.1 'lisaavaasyam idam sarvam'. He does not allow things to go out of His control, see SP.8.2.31 'Nigraham ca api asaadhuunaam iisaana'h sivasasanaat', ie, By command of iisaana deva, the wilful are restrained. (Perhaps, the atrial node which ensures the regularly regular heart-beat can aid visualising lisaana'h.)

Among the Ashta-muurthis, vide – Dak.A. by Samkara, in the Sloka: 'Bhuurambhaamsyanala'h anila'h ambaram aharnaatha'h himaamsu'h pumaan...', lisaana'h is referred by Anila'h (Vaayu'h) in respect of inhaling and exhaling by the individuals as well as the

rotation and orbiting of celestial objects. However, *lisaana'h* is specifically used to denote Controller over Knowledge features and *lisvara'h* for Controller over all Beings. '**lisaana'h sarva vidyaanaam** (SP.4.42.23, 6.3.19), **lisvara'h sarva bhuutaanaam**' is an invocation in Siva Pancaayatana Puujaa. In BG, wherever living beings are referred to, the term lisvara'h is invoked.

**BG.4.6:** 'Bhuutaanaam **lisvara'h** api san'. Lord of all beings.

**BG.5.29:** 'Sarvaloka mahesvaram'. Supreme Lord of all worlds including all beings.

**BG.9.5:** 'na ca matsthaani bhuutaani...yogam **aisvaram**, bhuutabhrt na ca bhuutastha'h', Implying that His yogik power ensures that all beings depend on Him, but He is not dependent on any of them. This is '**aisvara'h yoga'h**'. **BG.9.29:** also explains the same concept differently, vide, 'Mayi te teshu ca api aham', meaning: they abide in Me and I stand revealed in them.

**BG.9.11:** 'Bhuuta mahesvaram': The Overlord of the entire Creation.

**BG.10.3:** 'Loka mahesvaram': Supreme Lord of all worlds including all beings.

**BG.11.16:** 'Visvesvara': O! Lord of the Universe!

**BG.13.22:** 'Upadrashtaa (witness, 15 Saakshii) Anumantaa (True guide and approver) ca, Bhartaa (Sustainer of all, 33 Bhartaa), Bhoktaa (Experiencer as the embodied soul - 143, 500, 888 Bhoktaa), **Mahesvara'h** (Overlord)'.  
**BG.13.27:** 'Samam sarveshu bhuuteshu tisthantam paramesvaram', meaning, Supreme Lord abides equally in all beings. Reading 'Bhava-apyayau hi bhuutaanaam' in BG.11.2, juxtaposed with *Prabhava-Apyayau* in Maa.Up.6 (cited under 36 lisvara'h), Tisthantam in 13.27 refers to the interregnum between Bhava (birth, origin) and Apyaya (death, dissolution) under the control of Paramesvara. See 900 Apyaya'h, 34 Prabhava'h and also 373,790 Udbhava'h for Bhava'h.

**BG.13.28:** 'Sarvatra sam-avasthitam **lisvaram**'. The Supreme Lord equally present in all.

**BG.15.17:** 'lokatrayam aavisya bibharti...**lisvara'h**'. Having entered into and encompassed all the 3 worlds, lisvara'h upholds and maintains them.

**BG.18.61:** '**lisvara'h** sarva-bhuutaanaam hrddese...tisthati', The Lord dwells in the hearts of all beings.

**BG.15.8:** 'Sariiram yat avaanoti yat ca api utkramati **iisvara'h**', The Lord, in His aspect as Jiivaatmaa enters every which body and

eventually migrates from that body (see Vijnataa aspect under 482 Avijnataa). BG 13.22, 13.28 and BG 18.61 can be taken to refer to the interregnum between the two phases of birth and transmigration of the Vijnataa soul mentioned in this BG 15.8.

Typically, **BG 7.7, 9.4, 15.15** also establish the import of the epithet **lisvara'h**.

**BG.18.43:** 'Sauryam teja'h dhrti'h daakshyam yuddhe ca api apalaayanam| Daanam lisvara-bhaava'h ca kshaatram karma svabhaavajam||', meaning: 'Prowess, splendour of personality, unfailing courage, resourcefulness, dauntlessness in battle, generosity, leadership with control - these must be the attitudes of a kshatriya, ie, an administrator, to qualify him naturally for his duties'. Here, after describing the needed six better qualities of kshatriyas, the inevitable need of demonstrating 'lisvara bhaava' (a sort of self-concept) is referred to comprising the power to control and influence by rightful means those who are placed under his charge with reciprocal faith along with well-thought out coordination. This last, self-concept, is part of lisaana behaviour.

2. He ensures that everything is within His control and is well-regulated.
3. A) The presiding deity of all Vidyas is called lisaana'h. lisaana'h as the Lord of 'Sarva Vidyaa' refers also to Paraa-Vidyaa (BG.10.32 at 'Adhyaatma Vidyaa vidyaanaam' as one of the *vibhuutis* of the Lord), Aparaa-Vidyaa which is also referred to as Vijnana (BG.9.1 at 'Jnaanam Vijnana sahitam') and also to several forms of Vidyaa in Upanishats (MadhuVidyaa, AkshaVidyaa, VaaruniiVidyaa, etc.). For more on Vidyas, refer to 691 Tiirthakara.  
B) This same conceptualization is given in HV.3.18.19, '..Aadhaara'h sarva vidyaanaam..', He is the bedrock of all vidyas.
4. In Pancaayatana Puujaa, the five aspects - Panca Brahma of Siva are: *Sadyojaata, Vaamadeva, Aghora, Tatpurusha* and *lisaana*. lisaana also refers to the Lord of all luminous objects. With all the Vidyas adding to enlightenment, He adds to 'luminosity' of the understanding of the individual.

**20 Pradhaana-Purushesvara'h:** Compare SS 892 PradhaanaDhrt.

See 374 Kshobhana'h.

This name adopts from Saamkhya philosophy of Kapila. Saamkhya herein should not be confused with Saamkhya in Saamkhya Yoga in BG.2 wherein Saamkhya refers to Jnaana yoga. Aspects of Kapila's Saamkhya

yoga have been adopted by all other systems in so far as the 24 tattvas are concerned. The presiding deities of these tattvas are not part of Kapila's system. (See 29 Bhuutaadi'h.)

It is appropriate to state that **within the first 3 Slokas** of VS, Bhiishma has made quick reference to Origin of Creation, to Yajnas for Sustenance, to the sure means of attaining Mukti and also to the invariant concepts of the Supreme Brahman referring, inter alia, to the Jiivaatman and Supreme Soul (Brahman) in all individuals. He had also referred to the Saamkhya philosophy of Kapila and the higher recognition of God as 24 Purushottama'h.

The Saamkhya philosophy considers *Pradhaana* as the root content of individual's existence (composition) and the *Jiiva* as *Purusha*. The name invokes the Lord as *lisvara* thereover (however one may note that Kapila's original Saamkhya does not refer to God per se at all). At the start of **Prabhava** or Creation, the Primordial matter is referred to as **Prakrti**, 'Pra' meaning the one that was The Initial; and 'krti' is the material out of which things can be made. This making can occur after Prakrti trifurcates into the Gunas (components, differentiations, constituents are all terms used, though only always inadequately), namely, Sattvam, Rajas and Tamas. However, at the time of Final Dissolution, Involution takes place and Gunas are absorbed into Prakrti which continues undisturbed; this involved reconstruction of Prakrti is called Pradhaana.

The name means: He is the lisvara of Pradhaana (also called Prakrti or Maayaa, see 941 Anaadi'h) and also of Purusha (Jiivaatmaa). This concisely introduces Jada or Jagat as Pradhaana; Jiiva as Purusha; and lisvara discussed earlier, and later also.

Having referred to Vedaanta (BG.2), Kshetra, Kshetrajna (BG.13), Akshara Brahma (BG.8), Yoga (BG.6) and Kapila's Saamkhya, Bhiishma quickly refers to **Bhakti-Yoga** (BG.12) by invoking 21 Naarasimhavapu'h (Prahlaada is the exemplar of bhakti). The **Purushottama-Yoga** (BG.15) is also referred to through the names 14,406 Purusha'h and 24 Purushottamah. Thus Bhiishma succinctly refers to certain **essential topics in BG within the first 3 slokas of VS**. An interesting reference is in SP 2.6.18: 'Pradhaana Purushau yasya kaayatvena vinirgatau| Tasmai avyakta ruupaaya Samkaraaya namo nama'h||', meaning: We bow to Samkara from whose unmanifested aspect emerged Pradhaana (Brahmaa) and Purusha (Vishnu, Then this name refers to the TRIMUURTIS). In another context, while discussing 'OMkaara',

SP.2.18.19 reads, 'U-kaara-aakhya'h Hari'h yoni'h Pradhaana-Purushesvara'h', meaning: 'U-kaara is the source of Hari'h as Pradhaana-Purushesvara'h'.

SP 2.2.25 and 26 read in part: 'Mama baahu'h madiiya'h tvam dakshina'h asau vidhi'h hare|...Hridayam mama ya'h Rudra'h sa'h eva aham na samsaya'h|..', meaning: Hey! Hari! you are my own left hand. This Brahmaa is my right hand,...this Rudra who has come out of my heart is verily myself.

Generally, in colloquial use, lisvara is referenced to Siva. SP 5.1.66 to 69 read:

66: 'Sarva-tattva-vidhana-jna'h Sarva-tattva-artha-darsana'h| Sa'h eva Bhagavaan deva'h Pradhaana-Purusha-iisvara'h|'; meaning: Bhagavaan Siva'h is always aware of all the Tattvas and their interactions and also is conscious of the efforts of all philosophical concepts and He is the lisvara of Pradhaana and Purusha.

67: 'Ya'h nijaat dakshinaat paarsvaat Brahmaanam loka-kaaranam Vaamat api asrjat Vishnum loka-rakshaa-artham lisvara'h|'; meaning: Which Siva Himself created Brahmaa - the progenitor of all - from the right side of His body; and for the purpose of the protection of all worlds, He created Vishnu from His left part.

68: 'Kalpa-ante ca eva sampraapte asrjat rudram hrda'h prabhu'h| tata'h samaaharat krtsnam jagat-sthavara-jangamam|'; meaning: At the time of the end of the Kalpa, Siva created Rudra out of His heart, which Rudra withdrew to Himself the complete array of all movable and immovable in the whole of the worlds.

69: 'Yuga-ante sarva bhuutaani samvartaka'h iva anala'h| Kaala'h bhuutvaa MahaaDeva'h grasamaana'h sa'h tishthati|'; meaning (Yuga being interpreted as Samvarta): At the time of final pralaya, MahaaDeva'h, in His form as Time, ate up all the moving and non-moving things (in relative sense). BG.11.32, 'Kaala'h asmi loka-kshaya-krt pravrdha'h', meaning: I am the mighty Kaala, the Eternal Time Spirit, the Destroyer of the Worlds. See 137 Caturaatmaa for Kaala.

**In short, conceptual aspect of all divinities is One and Invariant.** Recall that lisvara-lisvara comparison is inadmissible in the triad of lisvara-jiiva-jada: See under 14 Purusha'h.

## **D17. Purusha'h (14, 406):**

### **14 Purusha'h:**

1. One who abides/resides (sete) in the body (pura) - 'Puri sete iti purusha'h'. Br.Up 2.5.18 reads, 'Sa'h vai ayam puurshu purisaya'h...', meaning: This Purusha exists in all bodies and is taken to be the owner of the city (body with its nine gates or openings). See also BG.5.13, 'Nava-dvaare pure dehii'.
2. 'Puraa' means 'since long' and 'Aasiit' means 'existed' always; BG.15.7, 'Mama eva amsa'h jiiva-bhuuta'h jiivaloke sanaatana'h|'. The Jiivaatmaa as an Amsa of Brahman has always existed and will continue (till absorbed into Brahman), ie, One who existed always, ie, even before the current Kalpa's Creation began (See 30 Nidhi'h-Avyaya'h). This asserts that the Jiivaatmaa is also eternal until it merges with Brahman on eradication of Ajnaana. **To explain:** Under the influence of Vaasanaas or impressions of previous activities including in previous births, the Jiiva identifies with the body and its experiences, ie, The Body, Mind and Intelligence. These are considered by the Jiiva under the sway of Avidyaa and it holds itself to be different from 15 Saakshii or Aatman and perhaps even oblivious of the Aatman; and the Jiiva feels individuality, ie, Ahamkaara. Incidentally, and quite appropriately, 15 Saakshii follows immediately highlighting the latency of Aatman in the Pura called the Kshetra where the Purusha or Kshetrajna dwells. That Purusha'h or the Saakshii or the Aatman in the body is also the Kshetrajna; as well as it is declared as *immutable* as is immediately reflected in names 16 Kshetrajna'h and 17 Akshara'h.
3. Brahman when taken as the Collective/Cosmic Consciousness with the facts described under 2.iii in introducing 36, 74 lisvara'h, covering Omniscience and Omnipotence in Its Saguna aspect is the **lisvara'h**. The **Jiiva** is the one described hereinabove in 1 and 2. Every other inert matter including senses and sense objects which have to be handled by lisvara or Jiiva is designated as **Jada**. These constitute the triad of '**lisvara - Jiiva - Jada**' (cited by some as Jiiva-Jagat-Jagadiisa). In any study about this triad, there can be only five pairs to compare: lisvara Vs Jiiva, lisvara Vs Jada, Jiiva Vs Jiiva, Jiiva Vs Jada and Jada Vs Jada; **there is no room for comparison of lisvara Vs lisvara, this being violative of Oneness of lisvara**.
4. Puurna means: One who is perfect. 'Puurna' (completely infilling) and 'Sa' ('Sadana' meaning sustaining), jointly yield the name Purusha'h.

See BG.13.33 'Yathaa prakaasayati eka'h..', like the Sun illuminating the whole world, the jiivaatmaa illumines the whole body, implying complete infilling.

5. BG.15.16, 'Dvau imau purushau loke kshara'h ca akshara'h eva ca | kshara'h sarvaani bhuutaani kuutastha'h akshara'h ucyate ||' – meaning: There are two Purushas in the Universe – the Perishable and the Imperishable. All beings are the Perishable, and the Kuutastha (embodied soul) is called the Imperishable. This name refers to Kuutastha.
6. Other interpretations include:
  - a) He depicts Himself in extraordinarily capable individuals.
  - b) He endows unimaginably immense fruits for good action.
  - c) At the end of each Kalpa, He destroys the whole lots of universes.
  - d) He is complete and self-contained – 685 Puurna'h.
  - e) He completes the content of every individual – 686 Puurayitaa.
  - f) Since He stands out among all others, He is Purusha.
  - g) According to MBh.Ud.70.11, because He completes the contents of others and also stands out as in (e) and (f) He is Purushottama'h also.

Incidentally, the second half of the sloka reading 'Puurna'h Puurayitaa Punya'h Punyakiirti'h anaamaya'h', consicely puts the cogent thought that He is Himself complete, He helps others to become self-contained once they recognize His uncontaminated Self and appreciate the great fame attached to Him for these reasons and thus also get rid of internal and external inflictions due to their karmas, and qualify to pray with thrice-repeated 'Saanti'h'. We can also refer to the Saanti paat<sup>h</sup>ha 'Puurnam ada'h....' regarding sr.6.

#### 406 Purusha'h:

1. One who can efface (reduce) all sins (to ashes). Br.Up.1.4.1 reads, 'Sa'h yat puurva'h asmaat sarvasmaat sarvaan paapmana'h aushat tastmaat purusha'h..', meaning: That Ancient One who annihilated all the sins and evils from one and all is therefore called Purusha'h.
2. One who makes all things perfect by pervading in them ('Puuryitaa' means: 'One Who pervades fully').

#### 24 Purushottama'h:

The name means: The Greatest and Most Supreme **among\*** all Purusha's (self, spirit) is Purushottama'h, (**among\*** may apply to 5<sup>th</sup>, 6<sup>th</sup> or 7<sup>th</sup> cases).

By BG.15.16 under 14 Purusha'h, sr.5. therein, Purusha'h has been explained. According to BG.15.16,17 and 18, the Supreme Self who is beyond the Kshetra (Kshara) and Kshetrajna (Kuutastha or Akshara) and who upholds and maintains all, and who is superior even to the imperishable Jiivaatmaa, ie, the every soul, is known as Purushottama'h. Hence 'Purushottama'h' is superior to: 14 Purusha'h, 16 Kshetrajna'h and 17 Akshara'h.

BG.15.17 reads: 'Uttama'h purushua'h tu anya'h paramaatmaa iti udaahrta'h | Ya'h lokatrayam aavisya bibharti avyaya'h iisvara'h ||', meaning: But distinct is the Supreme Purusha called the Highest Self, the Indestructible Lord, who pervades and sustains the three worlds.

BG.15.18 reads: 'Yasmaat ksharam atiita'h aham aksharaat api ca uttama'h | Ata'h asmi loke vede ca **prathita'h\*** purushottama'h ||', meaning: As I transcend the changeful and perishable (kshara) (the samsaara which has been depicted as the maayaa-based asvattha tree, which may not stand even till the next day) and am even above the Imperishable (akshara) (which is the material cause of the said samsaara) (which both have been described as Kshara and Akshara purushas in BG.15.16), therefore I am known in the world and also in the Vedas as 'Purushottama', the Highest Purusha, ie, He is the greatest amongst, and beyond, all Purushas and Spirits. Iisvara'h, Purushottama'h and Paramaatmaa are synonyms vide BG.15.17 and 15.18. **\*319 Prathita'h.**

BG.7.12 reads, '...na tu aham teshu, te mayi' is adaptable here taking the meaning as, I am not to be identified with individual selves but they can get involved in Me, the Supreme Self. This name also recalls 12 Muktaanaam paramaa gati'h which is reflected in BG.8.15, '...Samsiddhim Paramaam gataa'h |', meaning, '...have attained supreme perfection', and also in BG.8.21, '...tam aahu'h Paramaam gatim|', meaning, '...It is called the Ultimate Goal of all'.

BG.18.61, 'Iisvara'h sarva-bhuutaanaam hrd-dese ...tist<sup>h</sup>thati', and BG.15.15, 'Sarvasya ca aham hrdi samnivist<sup>h</sup>ta'h', confirm that the Purushottama, ie, the Paramaatmaa, is ever resident in the body along with the self, the self being the Purusha, and the Self being the Purushottama (explained in the whole of BG.15). In BG.13.17, 'Hrdi' means 'In the Antahkarana', ie, 'in the Buddhi' (in this instance). Samkara's comment invokes the 'samaasas' based upon the 5<sup>th</sup> and 6<sup>th</sup> and cases in grammar besides the implication of superlative degree.

**\*To explain 'among\*':** Instead of 7th case 'Purusheshu Uttama'h', adoption in the 6th case as 'Purushaanaam Uttama'h' is impressive

because thereby distinctions between any Purusha to whom He is compared based on **lineage** (Jaati), **character/behavior** (guna) or **activities** (kriyaa) of the Purushas are precluded by Samskrt grammar. This explanation therefore adopts the 6th case as 'Purushaanaam Uttama'h'. The implicit amazing secular content is explained succinctly borne out. Relative to each Purusha, ie, if used in the 5th case as 'Purushaat' in singular, or 'Purushebhya'h' in plural, He is Uttama'h, ie, Superior. This explains the adoption of 5th case. See BG.15.18 hereinabove. Uttama'h by itself implies superlative degree, and, so, explaining by the 5<sup>th</sup> case – interpretation is better shelved. The purushas referred to here are the Jiivaatmans. Any doubt that this Purusha may refer to any aspect of lisvara is untenable, vide the insistence conveyed in **there is no room for comparison of lisvara Vs lisvara, this being violative of Oneness of lisvara**, under 14 Purusha'h. Such resolution of any doubts regarding Krshna (lisvara) declaring Himself as the Only One to be followed or be attached to are the *sine qua non* (indispensable qualifications) of Advaita-understanding: All such declarations by Krshna are to be taken as indicative of lisvara.

#### **D18. Udbhava'h (373, 790):**

**373 Udbhava'h:** See 985 Aatmayoni'h and 986 Svayamjaata'h.

1. One who is the Material Cause (upaadaana kaarana) of Creation. See 117 Visva-Yoni'h for more details on **types of Causes**.
2. One who remains aloof (udgama) from transmigratory existence (bhava). SP 5.20.19 calls this as 'ud-manii-bhaava-dhaaranaa', meaning: Indifference and withdrawal from worldly affairs as a firm averment; ud meaning: being without.

'Ud', the prefix, (besides other meanings) can mean something which comes out or separates, like Udbhijja – plant which comes out of the seed and breaks out of the Earth. We refer to the invocation in Sa-Parivaara-Saamba-Paramesvara Puujaa, where the five forms: '**Sadyojaata'h**', '**Vaamadeva'h**', '**Aghora'h**', '**Tat-Purusha'h**' and '**lisaana'h**', are invoked wherein for the 'Sadyojaata' context one recites: '**Bhave bhava na atibhave bhavasva maam| Bhavodbhavaaya nama'h|**' , meaning: Bhave Bhava (in repeated births) ati bhava (which has now become unbearable to me) na bhavasva (do not involve/produce) maam (me). Nama'h (prostrations) Udbhavaaya (to One who remains aloof from transmigratory existence, ie, from Bhava) (see also 7 Bhaava'h, sr.5). These five avataaras are also indicated in

SP 3.1 in several Slokas as the first five of the 100 avataaras mentioned therein (SataRudra Samhitaa). Siva and Vishnu are one, as lisvara, all godheads are, in truth, Only One, see 14 Purusha'h, sr.3.

#### **790 Udbhava'h:**

1. One who assumes (Bhajati) great and noble (Utkrshtam) embodiments (Bhavam) out of His own will (Svecchayaa).
2. One who, as in BG.14.4, though the Cause (Material and Efficient) of all (sarvakaaranatvaat), yet Himself has no birth (udgatam janma/bhavam asya).

BG.14.4, 'Sarvayonishu....muurtaya'h sambhavanti yaa'h taasaam... .aham...pitaa', means: I am the Progenitor of all the beings who are born out of all sources. Refer also to 941 Anaadi'h, and 42 Anaadi-nidhana'h, the latter name including 'no termination' as well.

#### **D19. Rddha'h (278, 351):**

##### **278 Rddha'h:**

One, rich in excellences, which include **Dharma** (directives of conduct, self discipline), **Jnaana** (knowledge) and **Vairagya** (renunciation). Herein, regarding Jnaana, see 207 Visrutaatmaa explained below as well as 350 Maharddi'h and 389 Pararddhi'h.

##### **351 Rddha'h:**

One who stands in the form of the world (Prapanca ruupena). We also see 207 Visrutaatmaa, 225 Visvaatmaa, 352 Vrddhaatmaa here.

##### **207 Visrutaatmaa:**

Here 'Aatmaa' means 'understood as'. 'Visruta' means 'specially heard of or well heard of'; see 848 Kathita'h. Hence this name refers to (Nirguna) **Brahman** (664 Brahman), who is specially known through significant terms like : **Satyam** (Truth), **Jnaanam** (Knowledge), **Anantam** (Infinity), **Sat-Cit-Aananda** (Existence-Consciousness-Bliss), **Amaram** (Immortality), **Abhayam** (Fearlessness), **Turiyam** (4<sup>th</sup> Avasthaa), **Satyasya Satyam** (Truth of the Truth, Existence behind all existences), **Praanasya Praana'h** (The Driving force behind all life forces), **Kham** (Aakaasa), **OM**.

**225 Visvaatamaa:** SS 44, 95 Visvaruupa'h, SS 916 Visvakshetra'h, Compare SS 948 Visvam, and LS 256 Visvaruupaa. He is the Soul of Visva, namely, the Universe.



**352 Vrddhaatmaa:** Compare SS 740 Vrddha'h, LS 671 Vrddhaa.

One whose 'Aatmaa' is most ancient, ie, there is none before Him. See 67 Jyeshtha'h (eldest in age), 845 Praagvamsa'h. Whereas all *Chara* and *Achara* beings are subject to death, ie, have limited age only, here He is referred to as Vrddha meaning, One of uncountable age. Separately, there are other qualifiers for Vrddha, namely, **Vayovrddha** (by age – see under 929 Santa'h), **Dharmavrddha** (by conduct), **Jnaanavrddha/ brahmavrddha** (by knowledge and realisation of Brahman), **Aagamavrddha** (by practice in Vedik rituals), **Siilavrddha** (by conduct and behavior) and **Tapovrddha** (by tapas). HV.3.23.20 conveys: a Brahmavrddha is identified by his proper pronunciations with intonations of veda mantra; a vayovrddha is identified by his amicable conduct and the gifts that he affords to give away to the maximum of his means; and a tapovrddha is qualified by his jnaana of the Supreme Brahman. They must all be also familiar with yajna karma and the import of Omkaara.

See HV.2.89.86,87, '....na vaya'h pramaanam.....', indicating that age is not a criterion for exaltedness or public acclaim or mutual affection.

**D20. Aaditya'h (39, 563):** SS 311 Aaditya'h.

**39 Aaditya'h:** Numbers in () indicate occurrence in VS.

- These are considered as a group of 12, vide MBh.1.65.14 to 16:  
'Dhaataa Mitra'h Aryamaa Sakra'h Varuna'h tu Amsa'h eva ca |  
Bhaga'h Vivasvaan Puushaa ca Savitaa Dasama'h tathaa | | Ekaadasa'h  
tathaa Tvashta'aa dvaadasa'h Vishnu'h iti ucyate |'  
Other listings are seen under MBh.1.122.67, MBh.Sa.P.208.15,16 etc.  
**1-Vivasvaan:** First son of Aditi, the mother of the Devas. See BG.4.1  
**2-Vishnu'h:** (2,258,657) See BG.10.21, 'Aadityaanaam aham Vishnu'h'  
– I am Vishnu amongst the Aadityas.  
**3-Mitra'h:**  
**4-Aryamaa:** Guardian of pitrloka. BG.10.29.  
**5-Rudra'h:** (114) Ultimate Annihilator. BG.10.23, 11.6, 11.22.  
**6-Varuna'h:** (553) Controller of rains and waters. BG.10.29, 11.39.  
**7-Suurya'h:** (883) Controller of light, time and energy. See BG.15.6.  
**8-Bhaga'h\*:** (See under 558) Specifically One who has deep  
Knowledge. See BG titles, Bhagavaan uvaaca', also Bhagavan in  
BG.10.14,17.

**9-Dhaataa:** (43,951), One who is the support of Universe. See BG.8.9,9.17 and 10.33.

**10-Puushaa:** One in charge of agriculture

**11-Savitaa\*:** (884,969), Specially, 'Sukhot paadaka'the source of all happiness.

**12-Tvashta'aa:** (52), The Celestial artisan, architect and constructor.

\*SP 1.16: A few slokas refer to 8 and 11.

- There is a second listing of 12 Aadityas which are used in the arcanaa naamas in Shanmata (in Saura, ie, Surya worship).

The Shanmatas include 'Saiva, Saakta, Vaishnava, Gaanapatya, Saura and Kaumaara', referring to the worship of Lord in the installations of Siva, Sakti, Vishnu, Ganapati, Suurya and Kumaara (Subrahmanya), respectively.

1 Mitra	5 Khaga	9 Aaditya
2 Ravi (881)	6 Puushan	10 Savitr (884,969)
3 Suurya (883)	7 HiranyaGarbha (70,411)	11 Arka
4 Bhaanu (284)	8 Mariici (189)	12 Bhaaskara

Swami Chinmayananda however lists

1 Aruna	5 Chandramas	9 Aryaman
2 Suurya (883)	6 Mitra	10 Gabhasti
3 Bhaanu (284)	7 Hiranyaviirya	11 Divaakara
4 Tapana	8 Ravi (881)	12 Vishnu (2,258,657)

- As the single Supreme Spirit, He is reflected as individual jiivas in several body-minds (psycho-physical entities). This concept is generally explained by the simile: The single Sun's (or Moon's) Orb is what is reflected severally in several pools and in open water receptacles.
- The golden-hued person in the Sun's Orb.  
a.Ch.Up.1.6.6 says, '..atha ya'h esha'h antar-aaditye hiranmaya'h purusha'h drsyate...sarva'h eva suvarna'h', meaning: 'Then this One, the golden person who is seen in the Sun....This Omnipresent person is like Gold, ie, untaintable and self-fulfilled, a fact confirmed regarding Gold and other noble metals in modern chemistry (self-fulfilled - with no free electrons). [8 electrons are required in the outer orbit for self-fulfillment of elements and this perhaps underlines the listing of Ashṭa-Lakshmiis.]

- b. Iis.Up.15 reads, '(1) Hiranmayena (2) paatrena (3) satyasya (4) apihitam (5) mukham'- meaning; (5) The Face of, (3) Truth, ie, Brahman in the Solar Orb, (4) is concealed by, (1) a golden, (2) vessel.
- c. Daily prayer that one offers at the end of Sandhyaa-vandanam, taken from Brahmottara-Puraana, refers to the same. The Sloka is 'Dhyeya'h(1) sadaa(2) Savitr-mandala-madhya-vartii(3) Naaraayana'h(4) sarasi-ja-aasana-samnivishtha'h(5) | Keyuuravaan(6) makara-kundala-vaan(7) kiriitii(8) haarii(9) hiranmaya-vapu'h(10) dhrta-samkha-cakra'h(11) ||', meaning: 'The (4)Naaraayana who is in the (3)central core of the Sun's disc , (for prayer by the Samnyaasins in particular), and (5) who is seated on the Lotus as His seat, (10)with Golden figure, adorned by(6-9,11) (6)Keyuura, (7) two fish-like kundalas, (8)Crown, (9)Vanamaalaa, (11)Samkha and Cakra (for prayer by all orders of life is ) (2)always, (1)to be meditated upon'.
5. He (ayam) is the Lord (pati'h) of the entirety (akhanditaayaa'h) of the worlds (Mahyaa'h), which are also symbolised by the name Aditi. Regarding Mahii, see Taittiriya Samhitaa and Taittiriya Brahmanam: Bhuusuuktam (regarding Mahii):
- (i) 3: 'Vishnu-patniim Mahiim deviim Maadhaviim Maadhava-priyaam...'
- (ii) 4: '...Mahiim deviim Vishnu-patniim ajuuryaam....'

### 563 Aaditya'h:

1. Vaamana, Son of Aditi (First wife of Kashyapa Prajaapati). BG.10.21, 'Aadityaanaam aham Vishnu'h.....'.
2. Being like the Sun, He illumines all and also provides for their nourishment, health and freedom from sickness.
3. Also interestingly:
  - I.'A' refers to Vishnu; 'Aat' is the fifth case singular of 'A', meaning: from 'A', ie, derived from Vishnu; this name means: One who is the embodiment of the excellences of MahaaVishnu.
  - II.Moreover, this interpretation as 'Aat' also indicates the starting of the Guru Parampara (itya'h) with Naaraayana (Aat) at the head (see 209 Guru'h).
  - III.Further, the brilliance in the center of the disc of the Sun is often referred to as Brahman, see 39 Aaditya'h, sr.4.a.

- IV. Yet another context refers to the propagation of one branch of Yajur Veda by the Sun God. 795 Arka'h and 796 Vaajasana'h also refer to this context.
- V. 'Itya' can also mean: what can be obtained from. Accordingly, the name refers to Moksha, that which is obtainable by the grace of the Lord.
- VI. See 564 Jyotir-Aaditya'h, infra. Also Br.up.3.9.5: 'katame Aadityaa'h iti ; dvaadasa vai maasaa'h samvatsarasya ete aadityaa'h', ie, the twelve months of the year-long earth's orbit around the Sun as detailed below.  
The Sun, as Vibhuuti of Saguna Brahman/Vishnu, is credited with 12 names, one name for each of the Sauramaana maasa: **Amsu** during April-May, Taurus; **Dhaataa** during May-June, Gemini; **Indra** during June-July, Cancer; **Aryaman** during July-August, Leo; **Vivasvat** during August-September, Virgo; **Bhaga** during September-October, Libra; **Parjanya** during October-November, Scorpio; **Tvashtir** during November-December, Sagittarius; **Mitra** during December-January, Capricorn; **Vishnu** during January-February, Aquarius; **Varna** during February-March, Pisces; **Puushan** during March-April, Aries. When adhikamaasa is to be counted that is called Vishnu-maasa.

### D21. Aadi-deva'h (334, 490): LS 615 Aadisakti'h is comparable.

#### 334 Aadi-Deva'h:

1. The Divinity that is the Source (kaaranam, aadi) of all Devas.
2. He is the First and Foremost (Aadi) among all luminous entities (Devas). Compare 332 Vaasudeva'h, 'dyotate' therein.

#### 490 Aadi-Deva'h:

1. He who is the First of all beings.
2. He who draws all beings to Himself. 'Aadi' can mean one who eats, 'Deva' can be taken as one who evolves; herein, One who evolves by eating up by consuming or absorbing all jivas carrying names and forms; this means that He aids them towards Liberation/Mukti.

### **D22. Kumuda'h (589, 807):**

Names 589 Kumuda'h, 540 Kuvalessaya'h, 591 Gohita'h, 592 Gopati'h, 593 Goptaa evince a continuity of thought relating to the Earth.

#### **589 Kumuda'h:**

'Ku' means: the Earth; 'muda' means: delight, happiness.

1. One who delights in the facts and the events of/on the Earth.
2. One who is a delight to the *dhaarmik* beings on the Earth.

'Kumuda' is also the name of an aquatic flower which is reverentially presented to the Lord in South India.

#### **807 Kumuda'h:**

One who gives joy (muda) to mother Earth (Ku) by freeing her of her burdens of evil beings, like at the Mahaa-bhaarata war, extinction of Yaadava race at Dvaarakaa and annihilation of Kshatriyas by Parasuraama.

#### **590 Kuvalessaya'h:** [628 Bhuusaya'h, 590 Kuvalessaya'h,

519 Mahodadhisaya'h – involve composition with the verb saya/sete.]

1. 'Ku' means the Earth, 'Vala' means something that surrounds or goes around; hence 'Kuvala' means the waters that surround the Earth. 'Kuvala (on the water) sete (lies) iti kuvalessaya'h' - One who lies in the waters surrounding the Earth. He facilitates the sustenance of all life through oceanic waters and rains therefrom.
2. 'Kuvala' also means the underside of the Serpents (ie, 'Kau' on the Earth, 'Samiirate (valate) udaram' - moves the belly, which makes Kuvala to mean a serpent), The name thus means: One who lies on the Serpent 'Aadisesha'.
3. 'Kuvalayasya' - within a 'badarii phala' - lemon; madhye - within it; sete - lies; that is, the Takshaka'h, the Serpent, which caused the death of Pariikshit. Takshaka'h is considered as a Vibhuuti, a brilliant aspect, of Vishnu. So Vishnu also is designated as 'Kuvalessaya'h'.

#### **808 Kundara'h:**

1. One who offers blessings as pure as Kunda, ie, Jasmine. 'Kunda pushpa tulyaani suddhaani phalaani (1) raati dadaati, vaa (2) laati aadatte iti kundara'h'. Considering the permitted practice of overlooking the distinction between consonant letters Ra and La, this name can also be read as Kundala'h. This goes by the grammatical

dictum 'Ra-la-yo'h abheda'h'. Similar non-distinctions are permissible between 'da and 'la'; and between 'ba and 'va'.

2. In order to destroy Hiranyaaksha, the Lord incarnated as the Boar and pierced the enveloping waters (daarayaamaasa) to retrieve the Earth (Ku).

#### **809 Kunda'h:**

1. One whose limbs are as beautiful as Jasmine, ie, Kunda'h.
2. One who resembles a crystal in respect of purity.
3. One who gave as offering 'Ku', ie, the Earth, to Rshi Kasyapa. This refers to the story (vide HV.1.41.116,117) – 'Parasuraama, in order to be freed from all sins, performed the Asvamedha sacrifice. In that sacrifice where great gifts were given, He gladly offered to Kasyapa, son of Mariici, the whole of the Earth (the holder of all wealth as mines, etc. ie, vasundhara) as Dakshinaa. Accordingly, this name relates also to 425 Visva-Dakshina'h, 502 Bhuuri-Dakshina'h.
4. Taking 'da'h' to mean eliminating, this name refers to elimination of evil kings like Hiranyakashipu, Kaartaviiryaarjuna, Raavana, Kamsa, Narakaasura, Duryodhana, etc. He relieved the Earth of their oppression.

### **D23. Krtajna'h (82,532): LS374 Krtajnaa.**

#### **82 Krtajna'h:**

1. One who knows (jna) everything (Punyas and Apunyas) that has been done (krta) by Jivas.
  2. One who is pleased by acknowledging (jna) the simple offerings like leaves, flowers, fruits and water when given with love and devotion.
- See the oft-quoted BG.9.26, 'Patram pushpam phalam toyam...' under 818 Suvrata'h. Also refer to LS 533 Sarva-odana-priita-cittaa.

#### **532 Krtajna'h:**

Krtam means the Effect; the World (1 Visvam) is of the nature of an Effect caused by the Will (compare 'willing' in diagram under 29 Bhuutaadi'h) of Isvara. 'Jna'h' is the Knower. Accordingly, Aatman is the Knower of the whole world.

Like 16 Kshetrjna'h at the individual (vyashti) level (Jiivaatman), Krtajna'h is taken at the Cosmic (samashti) level (Paramaatman). The name can also be taken as a dvandva with equal emphasis on both

composing words, 'krta' and 'jna', ie, He is the Universe and He is also the Aatman that controls/knows it.

#### **D24. Krtaagama'h (655,789):**

##### **655 Krtaagama'h:**

1. He who produced scriptures as directives for life, like Srti, Smrti and Aagamas (Srti-Smrtii mama eva aajne – LS 287 Nija-aajnaa-ruupa-nigamaa). Smrti and Saastras are included in Aagamas; these manifested from Janaardana, witness Phalasruti (19<sup>th</sup> Sloka) of VS: 'Yoga'h jnaanam tathaa saamkhyam vidyaa'h silpaadi karma ca| Vedaa'h saastraani vijnaanam etat sarvam Janaardanaat||'.
2. After Dissolution (vide 654 Kaanta'h), He re-initiates the cycle with Krtayuga.

##### **789 Krtaagama'h:**

1. One who has given out the Aagamas as the narrative of the Vedas.
2. One who has brought forth the Vedas and other Vidyaasthaanas.  
See Br.Up.2.4.10, '....Asya mahata'h bhuutasya nissvasitam etat yat Rg veda'h, Yajur veda'h, Saama veda'h, Atharvaangirasa'h, itihaasa'h, puraanam, vidyaa, Upanishada'h, slokaa'h, suutraani, anuvyaakhyaanaani, vyaakhyaanaani; Asya eva etaani nissvasitaani', meaning: Rg Veda, Yajur Veda, Saama Veda, Atharvaangirasa, History, Mythologies, Arts, Upanishats, Meaningful short verses, Aphorisms, Elucidations, Explanatory statements: these are the breath of This Infinite, Ancient Reality which is this Supreme Self.

**D25. Kaanta'h (296, 654):** LS 329 Kaantaa, LS 449 Kaanti'h, SS 976 Kaanta'h. (See 214 Nimisha'h for Lesser time scales.)

##### **296 Kaanta'h:**

One who is extremely beautiful and handsome (Abhiruupatama'h).

**654 Kaanta'h:** LS 232 Mahesvara mahaa kalpa Mahaa Taandava Saakshinii, LS 571 Mahaa Pralaya Saakshinii.

One who effects the Anta or Dissolution of 'Ka' (Brahmaa) at the end of two *Paraardhas*. SP 2.1.8.24 indicates 'Kakaarakhya'h Caturbhujah', meaning: Brahmaa is indicated by the letter Ka.

See information on Time Scales below.

##### **Mega Time Scale (See SP 2.1.10):**

432000 Earth Years = 1 Kali Yuga

864000 Earth Years = 1 Dvaapara Yuga = 2 x Kali Yuga duration

1296000 Earth Years = 1 Tretaa Yuga = 3 x Kali Yuga duration

1728000 Earth Years = 1 Satya Yuga = 4 x Kali Yuga duration

4320000 Earth Years = 1 Caturyugam = Numerically, 10 times Kali Yuga duration

**1 Caturyugam is called a Mahaayugam.**

##### **Order of Yugas:**

First is Satya, or Krta, Yuga; Second is Tretaa Yuga; Third is Dvaapara Yuga and the Fourth is Kali Yuga. There is a vedik statement vide HV.2.71.31 as a general footnote thereof: 'Kali'h sayaana'h bhavati samjihaana'h tu dvaapara'h| uttishthan tretaa bhavati krtam sampadyate caran||'. Purport is: whoever is asleep under the influence of Avidyaa, ie, a heavily muudha, ie, ignorant person, is a personification of Kali. To retrieve him, God descends as Krshna. If someone can occasionally think of the welfare of the world and gets out of his sloth/lethargy, he is called dvaapara. God appears to him with a pleasant shine. He is attracted towards this divine form and tends towards bhakti. As one proceeds higher in wakefulness and distancing from ignorance, he is called a treta. For him, God extends a motherly vaatsalya. If one completely surrenders to God and is totally devoted and never swerves, he is enabled to achieve his purposes and he is considered to be a combination of achievement and compatibility, in short, krtayuga. To him God always appears in purest and brightest form with no untoward thoughts in him.

\* 1) 360 days per year is taken in what follows.

2) 21600 days and nights duration is called a Pramaana (60 years).

When each Yuga ends and the next starts, that time point is called YugaSandhi.

1000 MahaaYugas = 1 Kalpa = 1 Day time of Brahmaa = 1 Night time of Brahmaa = 4320 Million Earth Years.

2000 MahaaYugas = 2 Kalpas = 1 Full day of Brahmaa = 8640 Million Earth Years; thereby making 1 sec of Brahmaa = 1 Lakh Earth years.

720 Kalpas = 1 Year of Brahmaa; 50 Brahmaa Years = 1 Paraardha

2 Paraardhas = 1 MahaaKalpa which denotes end of (current) Brahmaa's life = approx. 311 trillion Earth Years.

Start of every night of Brahmaa is a Pralayam, ie, Dissolution called Khanda Pralaya.

Every Daytime of Brahmaa has 14 Manus, each extending over 71.43 Caturyugas.

In between two successive Manus, there is an Avaantara Pralayam/minor deluge. In this, only Bhuvah, Bhuva'h and Suva'h universes cease to exist. (See 137 Caturaatmaa also.) Therefore, there are 13 Avaantara Pralayas and 1 (terminal) Pralayam in 1 day time of Brahmaa. At this terminal pralaya, all the 7 worlds upto Brahma/Satya loka including the interim ones, namely, Maha'h, Jana'h, Tapa'h cease to exist. This is called the MahaaPralaya. At the end of 311 Trillion Earth Years, ie, the life time of each Brahmaa, there occurs total retraction phenomenon (MahaaPralaya), the last stage of which is (as the 100 x 360<sup>th</sup> Pralaya) induced by Samvartaagni in which everything becomes 'Bhasma'; and this is the MahaaTaandava which is witnessed by Supreme Sakti alone, see LS 232 Mahesvara mahaa kalpa Mahaa Taandava Saakshinii, and LS 571 Mahaa Pralaya Saakshinii. Noting that 14 x 360 x 100 = 504000, during the lifetime of 1 Brahmaa, 504000 sets of Indra, Manus, Saptarshis, etc. come into service.

**Sloka 84** containing names 661 to 670 has been described further on as a high watershed of this VS. The preceding sloka containing the names 651 to 660 is an excellent prequel to sloka 84. The name 654 Kaanta'h indicates the end of the current Brahmaa and name 665 Krtaagama'h indicates the beginning of the next Kalpa along with Manus, Saptarshis, etc. In the interim, 657 Vishnu'h as 659 Ananta'h along with 653 Kaamii as Naaraayana'h, 652 Kaamapaala'h also called Balaraama'h, who is 659 Ananata'h, and Nara'h as 660 Dhanamjaya'h, ie, Arjuna, holds the entire jivas and the forthcoming Universes as 656 Anirdesyavapu'h and restarts the cycle as 658 Viira'h and 651 Kaamadeva'h. Here Viira'h is interpreted on vyaapti (pervading throughout), prajana (bringing forth) and khaadana (absorption) out of the meanings of verb root 'vii'; and this process before and after the interim mentioned above is substantiated by the names 983 Annam and 984 Annaada'h.

**D26.Krshna'h (57, 550):** SS 128 Krshna'h, Compare SS 455 Krshnavarna'h, 850 Krshnapingala'h.

#### 57 Krshna'h:

1. Vide MBh.Ud.Parva 70.5, 'Krsh' represents existence (Krshi'h bhuuvacaka'h sabda'h), and 'na' denotes 'nirvrti' which is bliss. By combination of these two (tat-bhaava-yoga), the Supreme Soul is

Existence-Knowledge-Bliss. He is Eternal (Saasvata'h). Joining 'Krsh' and 'Na', we read as 'Krshna' denoting: the Supreme Brahman, as in '**Sat-Cit-Aananda-aatmaka'h Krshna'h**'.

2. The verb 'Krsh' refers to attraction (karshati, noun form is (Aa)karshana); and, accordingly, this name is also interpretable as: One who attracts all.
3. Krshna'h also stands for auspicious blue-black colour defining the Lord's complexion in Krshna-Avataara.
4. Vide 126 Janaardana'h where the 4-armed features of Vishnu are described; alternately, vide HV.VP.122.4.5, we note that: when leaving Dvaarakaa to wage war against Baanaasura, Krshna is depicted as 8-armed with asi (sword), cakra (discus), gadaa (mace), baanas (arrows) on the right side and dhaal (shield), saarnga dhanush (Bow), vajra (thunderbolt) and samkha (conch) on left side.

#### 550 Krshna'h:

1. He is Vyaasa, ie, the Krshna-Dvaipaayana, which means dark-complexioned and born in an island (dviipa). 'Who but Naaraayana-incarnate can produce a work like the Mahabhaarata' states Samkara, citing VP 3.4.5, 'lauding Vyaasa'. 'Naaryaana' is cited here along with 'Vyaasa' to commemorate the Guru-Parampara, vide 209 Guru'h in commemoration of His upadesa on all vidyaas for all eligible persons then and thereafter (sarva-vidyaanaam upadeshtrivaat).
2. In our daily recitation of VS, we seek the blessings of Vyaasa (Krshna-Dvaipaayana) as Vishnu and vice versa, vide 'Vyaasaaya Vishnu-ruupaaya, Vyaasa-ruupaaya Vishnave'. In continuation of the same citing, we also realise that this Personality is a Brahma-nidhi (Brahmanidhaye in the chant), ie, all blessed things as a treasure in the form of Brahman.
3. Since, in His incarnation as Krshna, He ploughed the Earth (Krshaami prthiviim) with an iron plough (Kaarshnaayasa'h hala'h), He is called Krshna, vide MBh.Sa.Parva, 342.79. In fact, 'Balaraama' is the true interpretation here.

## **D27. Kesava'h (23, 648):**

### **23 Kesava'h:**

1. One whose Kesa, ie, hair locks, are beautiful (Abhiruupaa'h), as in 21 Naarasimha-vapu'h, 22 Srimaan and 311 Sikhandii.
2. Ka'h (Brahmaa)+ A'h (Vishnu'h) + lisa'h (Siva'h) = Kesa'h; thus this name is synonymous to Trimuurtis; Samkara quotes 'Traya'h kesina'h' implying the Trimuurtis.  
Ka+A = Kaa; Kaa+lisa'h is Kesa'h; One who prevails through this trinity Ka+A+lisa'h is Kesava'h, 'Va' herein denoting 'Vase vartante' ('Prevailing through'). This concept of prevailing over is adopted in Tamizh by addressing as 'Avaal', vide Samkara's quote: 'Va pratyaya'h prasamsaayaam'.  
The divine powers of the Trimuurtis are also called *Kesaa'h*. So, One who is endowed with these *saktis* is Kesava'h.
3. According to HV 3.88.48, 'Ka'h iti brahmana'h naama iisa'h aham sarva-dehinaam| Aavaam tava anga-sambhuutau tasmaat Kesava-naamavaan||'. Samkara describes: Ka'h means Brahmaa, lisa'h means the Lord of all; 'Aavaam' means 'we the two'; and interprets this name to convey: Brahmaa and Siva jointly constitute 'the Lord' along with Vishnu. This conveys that one should not differentiate between Siva and Vishnu, be it pursuit of Bhakti or Knowledge.

### **648 Kesava'h:**

To introduce, we recall that planetary studies by Heliocentric orbits were introduced only during the 17<sup>th</sup>/18<sup>th</sup> century in the West. However, Indian astronomers had recognised the same (vide SP) long before; even then, to carry the general public along with them, they did all their calculations *as though* the system is Geocentric. Explanation 1 hereunder goes with this latter system.

1. Rays of light spreading within the orbit of the Sun (as by Geocentric orbitals) are denoted as Kesaa'h. One who is endowed with this brilliance is Kesava'h.
2. Mat-Kesau-Vasudhaatale: Mat (My) Kesau (Two Saktis: Aavarana and Vikshepa: see Appendix VC 111,112, [prevailing throughout]), Vasudhaa-tale (in the world - jagat). Samkara quotes this from VP 5.1.61.
3. Krshna, as the destroyer of Asura Kesii, has been praised as Kesava'h by Naarada in VP 5.16.23 which Samkara cites, 'Yasmaat tvayaa esha'h dushtaatamaa hata'h kesii janaardana| tasmaat kesava-

naamnaa tvam loke khyata'h bhavishyasi||' meaning: 'Since you killed this evil Kesii, O! Janaardana! so you will be known by the name Kesava'h throughout the worlds'. The same purport is conveyed in HV 2.24.65.

### **Additional Notes:**

Ka + Aja + lisa (in DB) = Kaajesa, which can also get pronounced as Kesava over repetitive use (also a 'prshodara' name).

Ka'h: Brahmaa. See also name 728 Aja'h: Vishnu'h. See also name 521 lisa'h: Siva'h. See also names 27, 600.

In SL.32 are implied the following coded meanings: Ka'h - Siva; E - Sakti; With Sava'h meaning the body, Kesava'h represents 'Ardhanaariisvara'. SL.32 reads: 'Amii hrllekhabhi'h tistrbhi'h avasaaneshu ghatitaa'h bhajante varnaa'h te tava janani naama-avayavataam' meaning: O Mother ! the parts that combine to form thy name are 3 groups of syllables comprising the Panca-dasa-aksharii overall, vide 'amii hrl lekhaabhi'h...avayavataam'.

See LS 85 Sriimadvaagbhavakuutaika svaruupa mukhapankajaa, 86 Kanthaadha'h katiparyanta madhyakuuta svaruupinii, 87 Saktikuutaikataapanna-katyadho-bhaagadhaarinii, 88 Muulamantra-aatmikaa and 89 Mullakutatraya-kalevaraa. The three groups (kuuta) of syllables are:

- i) Ka, E, li and La stand for Siva, Sakti, Kaama and Kshiti (the Earth), respectively. *If Kaama represented by 'ii' comes before Siva represented by 'ka', by grammar: ka + ii = Ke, then only 'Sava', is left. This sequence denotes that He helps us to get rid of worldly pleasures.*
- ii) Ha, Sa, Ka, Ha and La stand, respectively, for Ravi (Sun), Siitakirana (moon), Smara (Ananga meaning Kaama after being burnt by Siva whereafter only a memory, ie, smaranam, of Kaama lingers on), Hamsa (Vishnu's avataara) and Sakra (Indra, the lord of Devas).
- iii) Sa, Ka and La stand, respectively, for Paraa (Supreme Knowledge, or Paraasakti-incarnate), Maara (Man-matha, one who agitates the mind, ie, Cupid or Yama who is the lord of death) and 650 Hari (the 8-handed concept of Vishnu, see 57 Krshna'h, sr.4.).

Also see: SS 208,377, 712, 787 Siva'h.

Each of these above groups of syllables, comprising, 4, 5 and 3 letters is punctuated by Hrllekha (Hriim) at their end.

### **D28. Gahana'h (382, 544):**

#### **382 Gahana'h:**

One whose nature (svaruupam), greatness, capabilities (saamarthyam) and action (ceshtitam) cannot be known by anybody (jnaatum na sakyate). It also refers to 380 *Kartaa's* specialised, specific brilliance/nature (referring to the 'Vi', standing for Vicitram in 381 *Vikartaa*); also referring to '*kartum, akartum, anyathakartum samartha'h.*' vide 74 *Isvara'h* and 380 *Kartaa*. This three-fold activity is what is indicated by **ParamBhaavam** in BG.9.11.

BG.4.17: 'Karmana'h ca api boddhavyam, boddhavyam ca vikarmana'h | Akarmana'h ca boddhavyam, **gahanaa** karmana'h gati'h ||' meaning: 'It is needful to discriminate, ie, to know about the true status of, action, forbidden action, and inaction; **inscrutable, mysterious and deep** are the paths of Action'. The **inscrutability** is set out in BG.4.18: 'Karmani akarma ya'h pasyet, akarmani ca karma ya'h | sa'h buddhimaan manushyeshu, sa'h yukta'h, *krtasna-karma-krt* ||' meaning: '1-He who sees inaction in action and 2-action in inaction, he is wise among men, he is a yogii and accomplisher of **everything**'. Statement 1 refers to a realised soul, who does not identify his body and mind as being active for the purposes of worldly engagements, but takes his intellect towards realisation of Jnaana. All his actions align with the Aatmaa as the Saakshii but not with the Jiiva as the doer or enjoyer. Statement 2 refers to a man of the opposite character who simply believes that not to do any action is the meaning of inaction and therefore thinks that idling is the way of inaction. This man would suffer from worldly situations as set out in BG.3.8 which warns that '*Sariira-yaatraa api ca te na prasiddhyet akarmana'h ||*', meaning: if inactive, even the mere maintenance of the body would not be possible.

Naasadiya suuktam, mantra 1, refers to the pre-universe status where only Brahman prevailed; and, when the universal waters were created, the environment was described as '*gahanam gabhiiram*' which are seen as names 544 *Gahana'h* and 543 *Gabhiira'h*.

#### **544 Gahana'h:**

1. One who could be entered into (realised) only with great difficulty (*Du'h-pravesatvaat*), though He, as 2 *Vishnu'h*, has pervaded into everything.

2. One who is the witness (*Saakshitvaat*) of the 3 states (*avasthaatraya*) of waking, dream and sleep as also their absence (*Bhaava* and *Abhaava*). May also refer to 535 *Tridasa-adhyaksha'h*.
3. '*Vaang-manasa-a-go-caratvaat*' meaning: He will not be describable fully by words or mind. See Tai.Up.2.4.1, 2.9.1: '**Yata'h vaaca'h nivartante, appraapya manasaa saha**'.
4. Compare LS 629 *Tridasasvarii*: *Tridasaa'h* means the Trinity of God. This name will mean: One who prevails through Tri-muurtis, see 23 *Kesava'h*, sr.2. *Tridasaa'h* can mean demi-gods (AK.line 13), with only *Baalaa*, *Kaumaara* and *Yauvana*. He lords over the demi-gods.
5. As in 812 *Anila'h*, sr.4, the name can also be read as *Agahana'h*, meaning: One who does not allow an ardent devotee to slip into *Avidyaa*.

### **D29. Go-pati'h (495, 592): LS 605 Gomaata is comparable.**

**Note, in 591 Go-hita'h, and 495, 592 Go-pati'h:** *GO/GAU'H* means: Earth, Cow (cattle in general), *Indriyas*, *Upanishats*, *Vedas*, Speech, Brilliant rays of the Sun (See SP.5.35.29 where *Tvashtaa* addresses his son-in-law Sun God as *Gopate*). Accordingly, these three names can be explained based on each one of these meanings. Also see opening note under 589, 807 *Kumuda'h*.

#### **495 Go-pati'h:**

1. *Krshna*, who as the care-taker/master (*pati*), tends to cattle, in the role of *Gopa*.
2. One who is the master of the Earth (*Mahii*). See also 533 *Mediniipati'h*.
3. One who protects the *Vedas* eternally and is also considered as the subject of the *Vedas*. Compare 267 *Vaagmii*.

#### **592 Go-pati'h:** (See 499 *Sariira bhuuta bhrt* also).

1. One who is the subject of the *Upanishats*. LS 852 *Sarva-upanishat-udghushtaa*.
2. He by whose grace we can control our *indriyas*, also *praana*. See 47 *Hrshikesa'h*.
3. He by whose grace we perfect our speech.

### 591 Go-hita'h:

1. One who, as young Krshna, protected the cows from the 7-day rains by lifting the Govardhana mountain.
2. One who embodied Himself to do good to the Earth by ridding it of the evil ones. See 807 Kumuda'h. Compare LS 866 Liilaa-vigraha-dhaarinii, and BG.4.6 'sambhavaami aatma-maayayaa'. Krshna Ashtottaram, sr.8, reads Liilaa-maanusha-vigraha'h and simultaneously emphasizes the Nirguna-Saguna-brahma transition by sr 20 Sat-cit-aananda-vigraha'h.
3. One who ensures that the Vedas are saved at the time of every Deluge (see last para in 654 Kaanta'h) by insulating the Saptarshis who were commanded as repositories of the Vedas and Upanishats.

### D30. Goptaa (496, 593): LS 266 Goptri

#### 496 Goptaa:

1. He is the protector of all beings.
2. He is the elevator of all. Compare 923 Uttaarana'h.
3. He can be recognised by Vedik knowledge.

#### 593 Goptaa:

1. One who is the preserver of Vedas.
2. One who is the protector of the Universe.
3. One who conceals Himself by His Maayaa. Vide BG.7.14, Mama maayaa duratyayaa.
4. One who reveals Himself by subjugating His Maayaa for the protection of 'Go' (dharma, and also the Universe). BG.4.6 'Prakrtim svaam adhishthaaya sambhavaami aatma-maayayaa||'.

### D31. Govinda'h (187, 539): Compare SS 30 Gocara'h, SS 708 Gopaala'h, SS 709 Gopati'h. LS 267 Govinda-ruupinii corresponds to this name.

#### 187 Govinda'h:

'Go' ('Gau') has been explained. 'Vind' stands for one who makes others happy and also for one who restores the original nature/level.

1. Hari restored the earth that had sunk into the waters at the onset of Mahaa-Pralaya. This refers to the Aadi-Varaaha episode. This is referred to in MBh.SaantiParva 342.70. Accordingly, He is called Govinda'h. May note that the present aeon is 'Aadi-varaaha Kalpa'.

2. Krshna held the Govardhana mountain for 7 days on his right palm only to protect (SB 10.25.19,23, 10.26.3,14, HV.2.18.60 and HV.2.19.45) the residents and cattle of Vrindaavan from the vindictively lashing rains by Indra. Ultimately, Indra's pride was undone. This episode led to the crowning of Krshna with the leadership of cows. Hence He is called Govinda'h. After this, Indra performed the first-ever coronation\* of Krshna using the milk of the divine cow Kaamadhenu. \*HV.2.19.45 reads, 'Aham kila indra'h devaanaam tvam gavaam indrataam gata'h| Govinda'h iti lokaa'h tvaam stoshyanti bhuvī saasvatam||' meaning: Just as I am Indra for devas, you have more than equally become the Indra of the cows and all herds. So, from this day, eternally, all people throughout the Universe will sing your praise as Govinda.
3. 'Gau' means words with a power to convey impressions and utility. These are attributed to Him only; hence the name Govinda'h. Recall His several deliveries including the Giitaa and in the Itihaasas and Puraanas. HV.3.88.50 specifically highlights: 'Gau'h eshaa yata'h vaanii taam ca veda yata'h bhavaan|Govinda'h tu tata'h deva munibhi'h kathyate bhavaan||'.

There is a popular explanation among people on what the Giitaa pertains to. To be put in just **two letters**, one takes the first and the last letters in the narration of BG and says that it talks about Dhar+Ma = Dharma.

If to be explained in just **four words**, again taking the first two and the last two words, one says that whatever He has said at 'Dharma-kshetre kurukshetre' contains 'matir mama', ie, His decided, reasoned and wise declarations/determinations. Regarding mati'h, see also 908 Cakrii, sr.2. Some also add that, as said in Dharma-kshetre, one should devote one's bodily (kshetre) efforts to do good (kuru) to others and this is the definite declaration by God.

SP.2.2. Ch24: Satii could not control Her curiosity of how Raama, though in human form, is mindful of His Godliness but Satii is not aware that She is AadiSakti. In spite of Siva assuring her that Raama is Vishnu, Satii comes in the guise of Siitaa in front of Raama and Lakshmana. While Lakshmana could not recognise Satii, Raama addresses Satii correctly. Then Siva also appears in front of Raama and Lakshmana. Then, because Satii disbelieved Siva's assurance, Satii loses the right to be on the Leftside of Siva. Then Siva blesses Raama in the most significant manner:

\*Ajeya'h tvam rane kva api mama api hi bhavishyasi|| (21). 'Mama



baahu'h madiiya'h tvam dakshina'h asau vidhi'h hare| (25). Atra sthitvaa jagat sarvam paalaya tvam visheshata'h| naanaa-avataara bheda'h ca sadaa naanaa-uuti-kartbh'i'h|(27). Tadaa prabhrti lakshmiisa'h gopavesha'h abhavat tathaa|(31).

Sloka 21, along with the fact that the Sudarsana Cakra was presented to Vishnu by Siva, bears on VR.7.27.18 cited at 148 Jetaa, sr.2. Krshna avataara was also indirectly foretold in Sloka 31 as Gopavesha-dhara'h. 'mama api' relates to Siva and not to His army. It is also pertinent to note that during Raama avataara, no mention has been made of Cakraayudha in the hands of Raama, because Raavana declares himself as Siva's devotee.

\*'Ajeya'h tvam rane kva api', quoted supra, supplies the logic for the name 684 Ranapriya'h following 679 Stavva'h to 683 Stotaa. Raama has been praising Siva implicitly by names 679 to 683 and Siva reciprocates by 'Ajeya'h tvam rane kva api', implying 684 Ranapriya'h.

Also may see HV 3.84.11 and 12 cited under 908 Cakrii, sr.2. This incident happened after Vishnu did tapas and also puujaa towards Siva as narrated in HV.3.84.

### 539 Govinda'h:

Vedas are a special category of words. Accordingly, Govinda'h means One who is known by the Vedic Pronunciations, and, in fact, constituting those very words.

### Additional Notes:

The name Govinda'h is often taken as an attribution of all the acclaimed 10 avataaras as explained hereunder.

1. GO means Vedas. He retrieved the Vedas as Matsya. So Govinda'h refers to Matsya avataara.
2. GO means Mountains. He supported the Mandara Mountain as Kuurma. So Govinda'h refers to Kuurma avataara.
3. GO means Earth. He lifted the Earth from Pralaya waters as Varaaha. So Govinda'h refers to Varaaha avataara.
4. Though, as NaraSimha, He was very ferocious, and the ferocity did not abate even after Hiranyakasipu was killed, yet, when Prahlada propitiated Him, His *vaatsalya* towards Prahlada calmed Him, as narrated in SB. Such *vaatsalya* is described by 'Sva-potam iva Kesarii', meaning: The Lion-headed God *looked at Prahlada as His own son*. Only thereafter could the Devas join Prahlada in prayers to Him. The

narration **differs** in VP, SP, etc. GO means Good speech or vaak, ie, well organised stotra. He, having been pleased with such GO by Prahlada and others, Govinda'h refers to NaraSimha avataara.

5. GO means Bhuumi. As He measured Bhuumi during Vaamana avataara, Govinda'h refers to Vaamana avataara.
6. GO means Earth. As Parasuraama, He went around the Earth several times in the course of His mission of annihilating the despotic Kshatriyas and thereby reduced the evil burden on the Earth, Govinda'h refers to Parasuraama avataara.
7. GO means Astras and Sastras in their multiplicity. These were very happy to be deposited in Daasarthii Raama by the blessings of Visvaamitra. So Govinda'h refers to Raama avataara.
8. BalaRaama ploughed the Earth for changing the course of River Yamuna to the locale of Krshna's baala-liilaas and also for life-yielding agricultural practices. So Govinda'h refers to BalaRaama avataara.
9. GO means all the above. As Krshna, through His melodies, philosophical discourses and policy management, He came to be adored by all as Govinda'h. It is also considered that the aspects of the above 8 avataaras were also demonstrated in Krshna's activities. So Govinda'h refers to Krshna avataara.
10. As Kalki avataara, He destroys the mounting ills and reverts (pa) the worlds (GO) to goodness which pleases Mother Earth. So Kalki is a Gopa and thereby Govinda'h.

For the reasons that the name Govida-pathi'h occurs immediately after Govinda'h and that the component word 'Go' has been interpreted as 'words', synonymous with Vedas with their psychic powers, we take up Govida-pathi'h as a sequel.

### 188 Govidaam-Pathi'h:

'Go' ('Gau') can mean any of the above. 'Vid' is 'to know'. 'Pati' denotes supporter/protector/master. Taken together, Govid is a thorough knower and master of words (Vedas). Hence Govida-Pathi'h is the best of Veda-Vit's.

See also 128, 131 Vedavit; 591 Go-hita'h; 495, 592 Go-pati'h.

### D32. Cakrii (908, 995):

'Manas-tattvaatmakam (samasta loka rakshaartham) sudarsanaakhyam cakram dhatte iti Cakrii'. With Su (sobhana) indicating auspiciousness and Darsana meaning vision as well as philosophical knowledge, the

name implies that one gets philosophical knowledge by chanting this name.

SP 4.36.15, reads: 'Suuta'h uvaaca: 'Evam uktvaa dadau cakram suurya-ayuta-sama-prabham| Sudarsanam sva-paada-uttham sarva-satru-vinaasanam||', meaning: Suuta said: Having said so, (Siva) gave the Sudarsana Cakra that had come out of his leg and which had the brilliance (energy) of thousands of Suns and which could destroy all (most) enemies.

SP 2.2.35.39 reads, 'Sudarsana abhidham cakram etasmin na grahishyati| Saivam cakram idam yasmaat a-saiva-laya kaaranam||', meaning: (Vishnu tells Daksha when the latter seeks Him to save the assembly from Viirabhadra and his army) This Sudarsana-named Cakra is an output from Siva, hence it will not affect him (Viirabhadra), the reason being that this Cakra cannot be the cause of the death of any Saiva (a Siva Bhakta). In Sloka 40 it is indicated that the Cakra then reached and surrendered to Siva. Sloka 41 is an acknowledgement of Vishnu's gratitude: 'Saivam sapatham ullanghya sthitam maam Cakram iidsam| Asamhatya eva sahasaa krpayaa eva sthiram param||', meaning: Even though the undertaking given to Siva was flouted, yet this Cakra, having not killed (Viirabhadra) has immediately returned to me as a permanent powerful weapon by the grace of (Siva).

#### 908 Cakrii:

1. One who wields the Sudarsana Cakra, which stands for the principle called Mind (Manas) **for the protection of all the worlds** (as indicated above). The Cakra is said to move faster than the fastest movement of air. Usually Manas (mind), Vaayu (Wind) and Gaurda are supposed to be the fastest in movement\*; however, being vested with God Himself, Cakra moves with greater (supersonic/ hypersonic) speed.
2. Refer to 417 Sudarsana, where 'darsana' stands for (mati'h) philosophical knowledge (mati'h means reasoned wise determination with possible applications); thereby Sudarsana is interpretable also as One who bestows the most auspicious fruit, ie, Moksha. One Sivastuti reads: 'Aatmaa tvam girijaa mati'h.', implying, philosophical knowledge is for upliftment of the self towards moksha and also that the cakraa was awarded by Siva to Vishnu. In this context, see HV.3.84.11: 'yatra lebhe Hari'h cakram upaasya bahubi'h dinai'h||' and 12 : 'pushkarai'h satapatrai'h ca netrena ca jagatpatim||'. This means: Where Srii Hari (Vishnu) worshipped Siva over several days by

offering 100-petalled pushkaras (white lotuses) and His own right eye too. He got back his right eye along with the gift of Sudarsana Cakra from Siva.

\* Raavana, being mortally afraid of Vaalii, lists four individuals as the fastest when addressing Vaalii after he was taken around the Earth by Vaalii effortlessly: VR.7.34.39 in some texts or 7.45.39 in some other texts: 'Mana'h (A)nila(h), Suparnaanaam tava ca atra na samsaya'h': There is no doubt that such speed as demonstrated by Vaalii can only be seen in the movement of the Mind, the WindGod, Garuda and Vaalii. Since Raavana had not yet faced Hanumaan at that time, he had not included Hanumaan among the speedsters.

#### 995 Cakrii:

*Transmigration or rebirth is referred to as Samsaara.*

One who governs or turns the wheel of Samsaara according to the karma of the individual soul is Cakrii.

Following names are also discussed as these imply reference to 'Cakra' and other weapons of the Lord.

#### 998 Rathaanga-paani'h:

The chariot always runs on 4 wheels. However, distinguished special purpose chariots are designed only with two wheels. The wheel is called the Ratha+anga, meaning a part of the chariot. The name means: One in whose hand is a wheel, Cakra. This refers to the episode at the Kurukshetra battlefield where Krshna lifted out one of the wheels of the chariot He was plying for Arjuna, as a participant of mock battle pretending to aim at Bhiishma. Recall the same incident quoted in the Foreword.

It can oddly also be interpreted as: 'Rathaanga' can be taken to mean an essential in running the chariot, ie, the reins in the hand of the charioteer to control and guide the horses. Accordingly, this name can symbolise Krshna guiding Arjuna as Charioteer in every step of the war.

See Kat.Up.1.3.3,4 and Mu.Up.2.2.3,4 quoted under 181 Maheshvaasa'h: with the details given in these mantras in respect of the bow, the arrow, the chariot, the whip, etc., this name directs the seeker of Brahman to progress as indicated in these mantras.

#### 546 Cakra-Gadaa-Dhara'h:

The Lord is Cakra-Gadaa-Dhara'h because, for the protection of the

world, He holds in His hands the Discus representing the category of Mind, and the Gadaa representing Buddhi, working at varying speeds and levels of importance. Both work under the reflected power of Aatman for the protection of the worlds. Samkara quotes, 'Manas-tattva-aatmakam Cakram, Buddhi-tattva-aatmikaam Gadaam | Dhaaryan loka-rakshaa-artham ukta'h Cakra-Gadaa-Dhara'h ||'.

The Antahkaranas (internal organs) are said to be composed of Manas, Buddhi, Citta and Ahamkaara (see 769 Caturaatmaa). However, according to Kapila, Citta is supposed to be composed of the other three, vide YS, Sl.1, 'Yoga'h Citta-Vrtti-Nirodha'h'.

#### 997 Gadaadhara'h:

The mace carried by the Lord is called Kaumodakii and it represents Buddhi among the Antahkaranas. Hence this name.

#### 764 Gadaagraja'h:

1. One who is revealed (Ja) first (agra) by Mantra, also called Nigada. Nigada means: elaborated by; this is based on the verb root, 'Ni+gad'; Gad - means to sing. The name Gadaagraja'h is composed with dropping the prefix 'Ni'.
2. One who is the elder brother of Gada. The name of Gada is generally obscure. MBh. refers to how Ushaa, daughter of Baanaasura, got married to Aniruddha (grandson of Krshna). Baanaasura had imprisoned Aniruddha. Gada, a younger step-brother of Krshna, stealthily got into the palace of Baanaasura and completed his errand of getting Ushaa and Aniruddha married.
3. Gadaa stands for a duration of 1000 moons after which one normally celebrates Sathabhishekam (Sahasra Chandra-darsana-abhishekam). The God is superior (Agraja) to all those who have celebrated their 1000 moons.
4. Kaumodakii, the Gadaa of Vishnu, transformed itself into the Plough carried by Balaraama (the elder brother of Krshna) as his insignia. By the composite word Gadaa-saa-eva-agraja'h-asya-iti-Gadaagraja'h, ie, Of whom Gadaa is the elder brother is called Gadaagraja'h. Hence, Krshna is Gadaagraja'h.
5. HV.VP.85.68 refers to Krshna as 'Gada puurvaja'h' in the context of the episode of Bilva-udaka-iisvara'h, one of the 12 jyotir-lingas of Mahaadeva'h Siva'h.

#### D33. Caturaatmaa (137, 769):

##### 137 Caturaatmaa:

One, who, for the sake of Creation, Sustentation and Dissolution, assumes 4 forms of Aatmaa in each of these 3 functional modes. Each of these modes operates with 4 functionaries, which are referred as Catur (four)-aatmaa (functionaries).

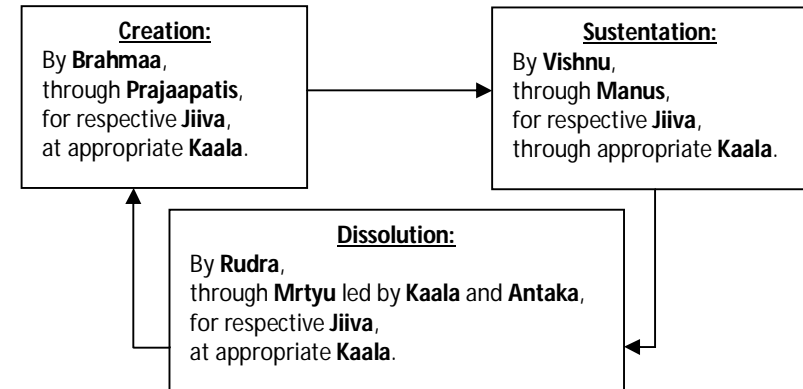
The Creation (Srshti) phase is supervised by Brahmaa, through the agency of Prajaapatis like Daksha, Kasyapa, etc., who cause the Manifestation of the yet-to-be-born Jiivas at appropriate Kaala.

During the Sustentation (Sthiti) phase, Vishnu works through the agency of Manu, etc., for sustaining the born-and-living Jiivas over their respective lifespan.

At the Dissolution (Pralaya) phase, as Rudra, He effects the departure of the Jiivas from their bodies at appropriate Kaala, through the agency of Mrtyu, Antaka, etc.

In all the above statements, Jiivas are given the epithet of jantava'h which means Jiivas that are ready to be born into new bodies and/or ready to depart from their bodies besides going through the lifespan in the interim.

Figure depicts how Trinity carry out the Triune functions.



### 769 Caturaatmaa:

1. THE Self, when specially characterised with puissance, because IT is then assuredly without any attachment (Raaga) or antagonism (Dvesha).
2. One who lets the jiiva function through the four internal organs (Anta'hKarana), namely, Mind (Manas), Intellect (Buddhi), the I-sense (Ahamkaara) and Memory (Citta). See 546 Cakra-gadaa-dhara'h.

Information on Anta'hkaranas: See VC 93, 94.

When the external impulses and stimuli are received by the organs of perception, they have to be processed by the inner organs – mind, intellect, I-sense and memory, collectively called Anta'hkaranas. (The term memory is a loose translation.)

When stimuli are received, there is a state of chaos and agitations with doubts and despairs with no clear actionable concept. This state is called the **Mind (Manas)**. When aided by one's own self-concept, namely **Ahamkaara**, and past memories, namely **Citta**, one deliberates and comes to a determination of the perceptions and a relative quietitude is caused by such determination. This phase is called the **Intellect (Buddhi)** and includes willing, wishing, desiring and judging as the functions of the Intellect. The assimilation in to the psyche of the individual that appropriates to itself, the doubts, decisions and the intermediate deliberations and gives them the finality of I, Me and Mine is called the **Ego (Ahamkaara, I-Sense)**. (The term Ego may be misunderstood for egoism/egotism by loose English language usage.)

The endless sequence of doubts, deliberations, determinations and their adoption in building up Ego, increases the Awareness, ie, Consciousness of the Mind-Intellect-Ego triad; and, more often, the more pleasant experiences get into permanent retention (which is to be the general norm). This aspect of awareness, consciousness and retention is called **Citta**. The future actions of the individual are constantly guided by the personality constituted by the triad of **Mind-Intellect-Ego** with the (mostly, pleasurable) retentions in Citta, or, in case of evil persons, by corresponding tumultuous retentions or sponsored aggression.

In fact, an inference from BG.15.15 based upon the declaration therein, 'Matta'h smrti'h jnaanam apohanam ca', meaning: 'From Me, result memory, knowledge as well as their loss', one can say: by such loss of unwanted memories and unwanted knowledge, one gets closer to turning one's Cittam towards recognition of Cit, ie, Cosmic Consciousness which stands for Brahman. To repeat:

**In its pure state, unconditioned by the triad of Mind-Intellect-Ego, the Citta becomes the Pure Consciousness, namely, the infinite Cit in the triad Sat-Cit-Aananda.**

### D34. Caturvyuha'h (138, 767): LS 691 Catur-anga-bala-iisvarii.

Vyuuha means organising centrally for dynamic decision-making along with implementing any indicated activity, under a single command center.

### 138 Caturvyuuha'h:

One who takes four-fold Manifestations. In Vighraha representation, these four Manifestations stand in one of two alternate combination, left to right, as below:

- Aniruddha, Vaasudeva, Samkarshana and Pradyumna. HV.2.123.37 states that the mere mention or remembrance of these names rids one of all calamities and diseases.

- Satrughna, Raama, Lakshmana and Bharata.

See 766 Catur-Baahu'h; Vaasudeva is always described as 4-armed.

Individual souls emanating from Vaasudeva, embodied by the interference of Pradyumna, are guided in their lives by Aniruddha, and are finally withdrawn by Samkarshana.

Vide 126 'Janaardana'h', the functions mentioned therein, as well as those mentioned in 137 Caturaatmaa, are achieved for the benefit of 'Jana's' through the four-fold manifestation in the Krishna avataara and Raama avataara as listed hereunder.

In Krshna Avataara	In Raama Avataara	Function
<b>Vaasudeva/</b> Krshna (695).	<b>Raama</b> (394)	Holder of all life.
<b>Samkarshana/</b> Balaraama (552).	<b>Lakshmana</b>	1.Collects all life at the time of Samvarta (total annihilation: every 360 x 100 <sup>th</sup> Pralaya), and of Brahmaa by Krama Mukti. 2.Pralaya is only a holding activity and is cyclic.**
<b>Pradyumna</b> See 640.	<b>Bharata</b>	One who sustains prosperity/magnanimity in all situations.
<b>Aniruddha*</b> See 185,638.	<b>Satrughna</b>	One who destroys all hindrances and enemies.

\*There is a reference in S.Radhakrishnan's commentary on Br.Su. (page 100, para 1) where Naaraayana replaces the name Aniruddha.

\*\*1. Rudra, Ananta (Aadisesha) are also mentioned relevantly in Puraanas.

\*\*2. Refer to last para in 654 Kaanta'h.

\*\*3. With regard to Lalitaa-Paramesvarii and Sambhu worship also, there are mentions about Vyuhas.

Refer SL Sloka 34, Sambhu is called Navaatman because He is characterised by nine Vyuhas or groups of Manifestations - Kaala, Kula, Naaman, Jnaana, Citta, Naada, Bindu, Kalaa and Jiiva.

In Lalitaa Srii-Cakra Puujaa, the 4 triangles pointing downwards are Vaamaa, Jyeshthaa, Raudrii and Ambikaa, while the 5 triangles pointing upwards are Icchaa, Jnaana, Kriyaa, Saantaa and Paraa; these 9 are collectively referred to as Vyuhas.

To emphasise the oneness or abheda of Siva and Vishnu, the following is quoted from SP.

SP 2.5.2.21, 'MahaaDeva! nama'h tubhyam trilokii-nandanaaya ca| Pradyumnaaya Aniruddhaaya Vaasudevaaya te nama'h||

22 'Samkarshanaaya Devaaya nama'h te Kamsanaasine| Caanuuraamardine tubhyam Daamodara! Vishaadine||, meaning: Hey Mahaadeva! who is the darling of the three worlds, who is Pradyumna, Aniruddha, Vaasudeva and Samkarshana, who is the most effulgent One,

One who slaughtered Kamsa and Caanuura, One who has the whole worlds in His stomach and who does all this notwithstanding that He was the One who saved the worlds by consuming the most potent poison, thereby making the above-said features feasible.

SP 6.8.18 refers to the context of Pancaavarana puujaa for SadaaSiva, where the fourth aavarana puujaa invokes: Vaasudevam Puurva bhage, Dakshine ca Aniruddhakam, Soumye Samkarshanam ca eva, Pradyumnam Pascime yajet - indicating that all the four vyuhas are considered along with SadaaSiva for puujaa. SP 8.30.56 and 57 also narrate the same members of the Caturvyuha'h.

### 767 Caturvyuha'h:

One having four Manifestations. Samkara cites Ait.Aar. 3.4.2.

1 Sariira-purusha'h, 2 Chanda'h-purusha'h, 3 Veda-purusha'h and 4 Mahaa-purusha'h. One may understand sr 1 as the jiiva, sr 2 as the collection of the vedas, sr 3 as the Hiranyagarbha and Brahmaa who propagated the vedas and sr 4 as Siva-cum-Vishnu.

### D35. Daksha'h (423, 917): SS 705 Daksha'h

#### 423 Daksha'h:

1. One who augments, in the form and content of the World, with conducive environment, wherein the jiivas can orient themselves properly for Moksha by self-effort. See 137 Caturaatmaa - the sustentation phase is managed in accordance with this name.
2. As Paramaatman, He resides in, and actuates, all beings as a Daksha, ie, One who is diligent, efficient, quick and smart.
3. One of the Prajaapatis is Daksha.

#### 917 Daksha'h:

One who has enormous powers (Pravarddha-sakti'h), quick-action (Siighra-kaarii), and is full of capability (Samartha'h). As Paramesvara, these three inseperable qualities of a 'Daksha' are innate (Svabhaava, of inseparable nature) to Him - 'Etat Daksha-Viseshana-trayam asmin paramesvare niyatam'.

### D36. Durdhara'h (266, 715):

One who supports by holding things up. 'Dur' here refers to something that is done with quite some difficulty (effort).

### 266 Durdhara'h:

1. One who supports the Universe by holding it up, a work which no one else can do.
2. One who cannot be held or propped up by anybody else.
3. One who is ordinarily said to be held in the mind for dhyana (meditation) with some or great difficulty by seekers of Moksha.

### 715 Durdhara'h:

One who is extremely difficult to be borne in the mind, or contemplated upon during meditation. This is because there are no *upaadhis* - adjuncts or limiting or identifying factors - at the Avyakta (divested of Manifestations) status. Yet, some, by His grace and also because of their continuous effort (see BG.6.45 'prayatnaat yatamaana'h tu', during, may be, countless lives), at last succeed in doing so (BG.6.45 'aneka janma samsiddha'h). However BG.6.36 alerted and comforted: 'Asamyata-aatmanaa yoga'h dush-praapa'h iti me mati'h| Vasya aatmanaa tu yatataa sakyah avaaptum upaayata'h||', meaning: My view is that Yoga is hard to attain by one who cannot control one's own mind, but it can be attained by one who has control over oneself and who strives by proper means. This is also reflected in BG.12.3 and 4 which, inter alia, declare 'te praapnuvanti maam eva'; This is a statement with regard to followers of jnaana/saamkhya maarga and falls under kuranga-nyaaya because they help themselves to attain Moksha. BG.12.6 and 7, particularly 'teshaam aham samuddhartaa', stress that, for those exclusively under the bhakti maarga, their upliftment is totally under the will of the Lord conforming to the maarjaara-nyaaya. See Appendix 1 for the two nyaaya illustrations. In recognition of the wide difference between self effort and dependence indicated above, Giitaa reads at BG.12.5 the effort needed by the former group is definitely more intense but not insurmountable.

The indeclinable word 'atha' incorporated between 715 Durdhara'h and 716 Aparajita'h can conformingly be appreciated. This 'atha' can be taken to mean 'even as' or 'accordingly' or 'as He is'. The explanation hereof is: Though He is declared as 715 Durdhara'h, yet He is above Maayaa, and, equally so, the follower of the jnaana maarga will also overcome Maayaa by constant effort: 'Aparaa jita yena sa'h', meaning: He by whom Maayaa has been subordinated or overcome. Even as the Lord is Durdhara'h but also the Aparajita'h, so too, the seeker becomes Aparajita'h accordingly on the intensity of his practice.

### D37. Dhaataa 43 and Adhaataa 951: SS 619 Dhaataa.

The respective extract of the Slokas are 'Anaadi-nidhano-dhaataa vidhaataa' and 'Aadhaara-nilayo-dhaataa'. In both places, one can read **either Adhaataa or Dhaataa**. In the latter extract, because 'Aadhaara-nilaya'h' refers to HIM being the support of other elements, it is preferable to read as 951 Adhaataa to infer that He, in turn, does not require any other support.

### 43 Dhaataa:

1. One who is the support/substratum of the Universe of names and forms and who supports all fields of experiences in all.
2. As Aadishesha, and Diggajas, and mountains and geographical force, He bears and supports (bibharti) the load of the whole Universe along with the Earth. In BG.15.17, Bibharti is read: 'Ya'h lokatrayam aavisya **bibharti** avyaya(h) iisvara'h'. See 33 Bhartaa, 116 Babhru'h.

### 951 Adhaataa:

1. He is Himself the ALL (1 Visvam) always and all along (ie, in Time and Space); and so there is no Dhaataa that is a maker of Him; hence He is Adhaataa.
2. One who has no other support, because He does not require one; One who is One's own support.
3. If read as Dhaataa: One who, as though, drinks (ie, collects into his custody, based on the verb root 'dhet') dhaarayati/ dhayati/pibati) all beings (sarvaa'h prajaa'h) during the time of Dissolution (samhaara-samaye).

### 33 Bhartaa:

Bibharti as a verb can be related to two names: Bhartaa and Babhru'h.

One who supports (Bharanaat) the Universe (Prapancasya) as its substratum (Adhishthanatvena). The world (Jagat) is superimposed on the substratum (Brahman).

BG.9.18, 'Gati'h(1) **bhartaa**(2) prabhu'h(3) saakshii(4) nivaasa'h(5) saranam(6) suhrt(7)| Prabhava'h(8) pralaya'h(9) sthaanam(10) nidhaanam(11) bijam(12a) avyayam(12b)||' - I am the (1)Goal, (2)**the Supporter**, (3)the Lord, (4)the Witness, (5)the Abode, (6)the Shelter, (7)the Friend and well-wisher, (8)the Origin, (9)the Dissolution, (10)the

Foundation, (11)the Treasure-house and (12b)the Imperishable (12a)Seed.

BG.13.22, 'Upadrashta(1) anumantaa(2) ca **bhartaa(3)** bhoktaa(4) mahsevara'h(5)| Paramaatmaa(6) iti(11) ca(12) api(12) ukta'h(13) dehe(10) asmin(9) purusha'h(8) para'h(7)||' - (7)The Supreme (8)Purusha (9)in this (10)body (11)is (12)also (13)called (1)the Spectator, (2)the One who permits, (3)**the Supporter**, (4)the One who experiences, (5)the Great Lord and (6)the Supreme Self. We see herein that Bhoktaa is also used to refer to Paramaatman (as One Who enjoys Prakrti as His 142 Bhojanam).

BG.15.17, 'Uttama'h(1) purusha'h(2) tu(4) anya'h paramaatmaa(3) iti(4) udaahrta'h(5)| Ya'h(6) loka(11):trayam(12) aavisya(9)... **bibharti(10)** avyaya'h(7) lisvara'h(8)||', meaning: Besides the two, namely, Kshara'h (the perishable bodies) and Akshara (interpreted as jiiva) who is the Kuutastha'h as in BG.15.16, is (1)the Supreme (2)Purusha (5)extolled (4)as (3)the Highest Self, (6)who is (4)also (7)the Indestructible (8)Lord (lisvara'h), (9)who pervades and (10)**sustains and upholds** the (12)Three (11)Worlds.

Two points can be noted here:

1) lisvara'h, Paramaatmaa and Purushottama'h (read in BG.15.18) are synonyms. 2) They are also synonymous metaphysically with Brahman, vide, Lokatrayam aavisya, meaning: Having entered into all the three phenomenal worlds, as 2 Vishnu'h.

**Kat.Up.2.2.13** reads, 'Nitya'h-anityaanaam cetana'h cetanaanaam tam aatmasthanam ye anupasyanti dhiiraa'h tesham *saanti'h saasvatii* na itareshaam|', meaning: 'Given the several destructibles, He is the Indestructible; Among the Manifestors of consciousness, He is the Supreme Consciousness; the discriminating wise men who realise Him as the Being within their own hearts, as the Nitya'h – The Indestructible, and the Cetana'h – The Supreme Consciousness, on/to them is bestowed the *Eternal Final Withdrawal*, ie, Moksha; and not for others'. Aavisya in BG.15.17 is implicit in Aatmasthanam in this **Kat.Up.2.2.13**. This means the liberation of the instant soul. See **Sv.Up.6.13**: 'Nitya'h nityaanaam cetana'h cetanaanaam'.

**Kat.Up.2.2.13** reads anityaanaam, while **Sv.Up.6.13** reads nityaanaam; the latter refers to the relatively long existence, say, of mountains, temples and vigraha, etc., while the former refers to one as eternal as Brahman. See also AB.7, explained under 324 Adhishthaanam.

**116 Babhru'h**: SS 982 Babhru'h.

One who governs (Bibharti) the world (inclusive of thoughts and experiences) (lokaan) and ensures upliftment (bharana) of all beings. This name also means the calf of a cow (SP.5.36.57): compare Srii in 22 Sriimaan, sr 2 therein.

### 324 Adhishthaanam:

He is the basis, seat or support of everything. **This must be distinguished from 33 Bhartaa**, from the following fact. Brahman is the Material Cause (upaadaana kaarana) of everything and therefore constitutes the substance as well as the support. Bhartaa simply refers to the support without falling back on the feature of being the Material Cause too.

'Adhi' means superimposing, and 'Sthaanam' means the substratum. The substratum, itself remaining unperceived and changeless, gives the appearance of reality to an illusion resting on It. This substratum is the 'presence' through the real knowledge of which one gets rid of the illusion resting upon It. For example, the illusion of the snake on a rope rests on the real rope; and even as the rope is not seen in its this true fact, it is yet, on the otherhand, the basis of the illusory snake. The real knowledge that it is 'the rope' gets rid of the illusion resting on it as 'the snake'. Likewise, getting rid of the illusion of the Jagat (Universe) takes us to the real Material Cause, namely, the non-dual Brahman. In this, the Universe or Jagat is not merely the gross outer world, but also includes the total of thoughts and experiences of the individual in its three avasthaas (ie, states of existence), namely, the waking, dream and deep sleep states. The thoughts and experiences referred to comprise of all that have been acquired through the physical, mental and intellectual instruments (378 *Karanas*). The physical experiences include all cognitions (thoughts and identifications) like forms, taste, sound, touch and smell through the sense organs. The mental thoughts and experiences include feelings and emotions. The intellectual thoughts and experiences include the decisions, ideas and ideologies sharpened by the mind. Thus the sum total of all experiences gained through the Gross, Subtle and Causal bodies is also a part of Jagat – the Universe. In short, the Physio-Psychic-Phenomenal experience aggregated is the Universe or Jagat. The dictum, VC 20 'Brahma Satyam, Jagan Mithyaa' refers.

AB.7, 'Taavat satyam jagat bhaati suktikaa-rajatam yathaa| Yaavat na jnaayate brahma sarva-adhishthaanam advayam||', meaning: 'The world appears to be real as long as the Non-dual Brahman, which is the

substratum/basis of all, is not realised. This is like the illusive appearance of Silver in the oyster-pearl'. BG.9.4 explains the same concept, though differently.

**D38. Nivrttaatmaa (229, 597):** Compare SS 23 Nivrtti'h. Regarding Pravrtti, see SS 22 Pravrtti'h.

Samkara's Foreword to his Giitaa Bhaashya reads: '...Dvi-vidha'h hi Veda-ukta'h dharma'h; pravrtti-lakshana'h nivrtti-lakshana'h ca...'. Nivrtti is inward serenity and Pravrtti is outward duty. From this, it follows that Nivrtti propels one towards self-realisation while Pravrtti will engage one in worldly affairs.

#### **229 Nivrttaatmaa:**

1. One whose nature is untouched by the bondage of Samsaara; here Aatmaa is taken to mean both the nature and the Supreme Self.
2. The above statement is an indication of the benediction one receives by propitiating the Lord or meditating on Him along with retreating or withdrawing totally from identification with matter (Prakrti) and its changes (Savikaaram BG.13.6). In the ultimate phase of this process, one becomes free from the bondage of Samsaara, ie, becomes Nivrtta'h. With Aatmaa referring to the individual self, such an aspirant is then a Nivrttaatmaa.

This name aptly follows 228 Aavartana'h; and likewise is aptly succeeded by 230 Samvrta'h which implies the activity of 'Avidyaa', ie, ignorance – which leads to engagement in Samsaara.

#### **597 Nivrttaatmaa:**

Here 'Aatmaa' refers to Manas.

One whose mind is naturally withdrawn from objects of senses. The seeker is also to practise likewise with total self-contentment.

Mu.Up.3.1.1, Sv.Up.4.6 read, 'Dvaa suparnaa sayujaa sakhaayaa samaanam vrksham parishasvajaate | Tayo'h anya'h pippalam svaadu atti anasnan anya'h abhicaakasiiti |'.

This implies that out of two birds sitting on the same perch, one (Jivatmaa) eats the fruits of the tree (worldly pleasures) with relish (under urges by the senses) while the other (Sarvaatmaa or Saakshii) keeps looking on without eating. This second aspect is indicative of a Nivrttaatmaa.

Compare also at **774 Anivrittaatmaa**.

Additionally, we discuss certain names contextually below.

**228 Aavartana'h:** Compare SS 754 Aavartamaanebhya'h Vapu'h.

He manages the Samsaara cakra, ie, the wheel of repeated births and deaths (worldly existence) for the Jiivaatmaa. This also accords with 773 Samaavarta'h.

#### **230 Samvrta'h:**

One who is covered by all-covering Avidyaa or Ignorance, ie, His Maayaa has invoked its Aavarana Sakti so completely that no being is able to comprehend Him correctly.

BG.7.14, 'Mama maayaa duratyayaa', meaning: 'My Maayaa is difficult to overcome'.

BG.3.38, 'Dhuumena aavriyate vahni'h yathaa darsa'h malena ca | Yathaa ulbena aavrta'h garbha'h tathaa tena idam aavrtam ||', meaning: 'As fire is enveloped by smoke, mirror by dirt and the embryo by the placenta, so is Aatman covered by this (Maayaa)'.

Consider an uninitiated individual who strives for perfection in spiritual pursuit. Smoke which covers the fire here refers to Aavarana sakti predominated by Tamas exhibited by veiling of the energetic fire itself. Dust in the mirror refers to Aavarana sakti predominated by Rajas because dust can be removed with a regular effort. The covering of the embryo by the womb refers to Aavarana sakti predominated by Sattva guna since, with merely keeping in good stead, the embryo when born has then automatically come out of the envelopment.

On the other hand, if one has been rightly inducted with requisite preparations indicated in VC 69 and other Slokas therein, the interpretation can be different. Desire dominated by Sattva guna is like fire being choked with smoke. A little blowing will set it ablaze and the smoke will disappear (compare 556 Pushkaraaksha'h). Discrimination will likewise drive out the thin cloud of Saattvik desire and reveal the Aatman as it is. For this, one may also fall back on the general saying in BG.4.19, 'Jnaana-agni-dagdha-karmaanam tam aahu'h panditam budhaa'h ||', meaning, 'The wise call him a sage, who has burnt up all self-centered activities with the fire of knowledge'. Some effort is required to remove the dust on a mirror. Even so, Raajasik desire demands sustained efforts for its removal. Lastly, Taamasik desire is compared with an embryo in the womb. Time and regulated living are the factors for the embryo to develop and be delivered as a baby. Time and self-preparations are



necessary to eliminate the deep-rooted Taamasik desire, this being the preparatory duration before he can feel rightly inducted. We see here the possibility of the same Sloka being interpreted differently according to the spiritual attainment of the inquirer. The same resilience and vigour of interpretation renders SB to be interpreted as a text on Advaita or on other persuasions of philosophy.

BG.3.39, 'Aavrtam jnaanam etena jnaanina'h nitya vairinaa'|, meaning: 'Jnaana is covered by This (Maayaa), which latter is a permanent enemy of the Jnaanii'.

### **D39. Paavana'h (292, 811):**

#### **292 Paavana'h:**

One who causes movement, both oscillatory and translatory.

Tait.Up 2.8 indicates the activities of wind, rain, fire, vaayu, etc., as being driven by the fear of the Lord: 'Out of fear (Bhiishaa) of Him (asmaat) Wind (vaata'h) blows (pavate)...(Bhiishaa) rises (udeti) the Sun (Suurya'h)..'. **NOTE** that here 'Bhiishaa' must be understood along with the import of 864 Niyantaa, He being the One Overlord who appoints all these deities in their respective services to the Universe. See also LS 827 Pracandaa.

#### **811 Paavana'h:** LS 619 Paavana-aakrti'h.

Based on a different meaning of the root word Paavana'h (purity), this name is interpreted as: One whose mere remembrance purifies the devotee.

#### **291 Pavana'h:** LS 619 Paavana-aakrti'h.

1. One who is the purifier.
  2. Pavana'h also means the blowing wind and it is commonly known that this is a refreshener and a purifier.
- BG.10.31: 'Pavana'h pavataam asmi', meaning: Among purifiers, I am the wind. In fact, the other elements Earth, Water and Fire are also purifiers. Of these, Wind helps the other three also to be purifiers.

#### **810 Parjanya'h:**

1. Parjanya'h means rain-bearing clouds. One who resembles the cloud in extinguishing the three Taapa's (heats), ie, miseries or obstructions arising from:

**Mental and Spiritual causes** - Adhi-Aatmikam: Problems arising out of one's own svabhaava (nature).

**Material causes** - Adhi-Bhautikam: Problems coming out of materials, other living entities and diseases and discomforts.

**Natural causes** - Adhi-Daivikam: Problems due to natural (divine, beyond human power) catastrophic causes like rain, earthquake, fire, etc.

In the normal Saanti Paatha, the 3 times repetition of the prayer Saanti'h, is to pray for relief and peace for all from each of these three (spiritual, material and natural) Taapa's. Taapa's can be translated as: discomforts, inconveniences, diseases and perils.

2. Deriving from the meaning as 'cloud', this indicates the outcome of the prayer by the devotees for receiving their desires like by rainfall from a cloud.

3. Read also 3 Vashatkaara'h.

4. Parjanya is linked with yajnas. (See figure on next page.)

BG.3.14: 'Annaat bhavanti bhuutaani parjanyaat anna-sambhava'h | Yajnaat bhavati parjanya'h yajna'h karma-samudbhava'h||', meaning: From food, beings become, ie, sustain; because of rain is food produced; from Yajna rain results; Yajna is born of, ie, performed as, an assigned karma (duty) as in: BG.3.15: 'Karma brahmodbhavam viddhi brahmaakshara-samudbhavam| Tasmaat sarvagatam brahma nityam yajne partishthitam||', meaning: Acts of sacrifice have their authority in the Vedas and Vedas are revealed by Brahman, the Supreme Being. Thus the all-comprehending Veda is eternally established in sacrifice.

#### **Additional Notes:**

Vide BG.8.3,4: Adhyaatma means one's individual Soul. Adhibhuuta are the perishable objects, including the body. Adhidaiva are all the deities and shining objects including Purusha. Thus anything which affects the individual's spirit and mental frame are the first level of Taapa's, imperfection and diseases of the body are the second level of Taapa's, any psychic and allegedly divine interruptions are the third level of Taapa's. Incidentally, Adhyaatma is referred in:

BG.3.30, 'Adhi-aatma-cetasaa': Mind fixed on the **Supreme**.

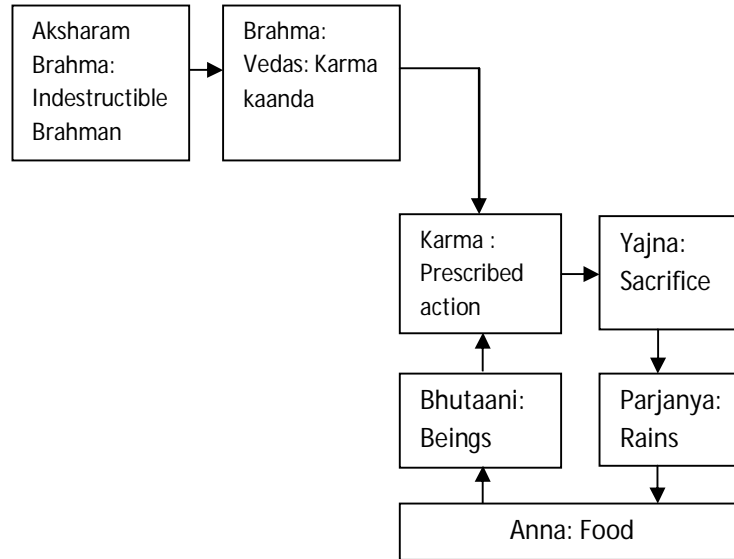
BG.10.32, 'Adhi-aatma-Vidyaa': Metaphysics, knowledge of the **Soul**.

BG.11.1, 'Adhi-aatma-samjnitam': (**Knowledge of**) **what** is called spiritual wisdom.

BG.13.11, 'Adhi-aatma-jnaana-nityatvam': Constant standing in Jnaana as **Brahman itself** (not interpreted as knowledge of Self, because,

Brahman is not an object of knowledge but is verily the subject (knowledge) itself).

#### Cycle of Dependence involving Parjanya (Rain), BG 3.14,15



BG.15.5, 'Adhi-aatma-nityaa': Eternally, in union with God/established in **Brahman**.

BG.7.29, 'Krtsnam-adhi-aatmam': The totality of all **embodied souls**.

In general, it is always taken that Saanti'h is not only about making the world a peaceful place, but more as being at peace with the world, ie, *a lasting effect comes more out of internal calmness (see LS 871 Antarmukha-samaaraadhyaa) than from external adjustments alone (LS 872 Bahir-mukha-sudurlabhaa).*

#### **D40. Punya'h (687, 925):**

Punya'h means One who is Inherently Pure.

#### **687 Punya'h:**

1. One, by hearing about Whom, all sins and base pursuits are obliterated.
2. All His famous activities bring sinlessness and merit on all.

#### **925 Punya'h:**

1. One who bestows holiness and aptitude and wherewithal for virtuous activities on those who remember and adore Him.
2. One who has revealed through Vedas and Smrtis whatever is holy.

#### **688 Punyakiirti'h:** LS 542 Punya-kiirti'h

1. One of holy fame.
2. Recollection of His excellences is capable of conferring great merits on such performers.

With reference to the sloka covering from 679 Stavya'h to 689 Anaamaya'h:

1. From 679 to 683 a Triputii (see infra) can be inferred. See Stotaa, Stotram/Stui'h and Stavya'h.
2. The Stavapriya'h and Ranapriya'h are referred to elsewhere, where Vishnu and Siva mutually complemented after Vishnu's 12-year long tapas and His receipt of Sudarsana Cakra from Siva.
3. The stotram/stuti'h mutually between the Two emphasizes the unity between Them as 685 Puurna'h (One who is totally complete) and 686 Puurayitaa (One who completes the other totally), emphasizing their oneness.
4. The occasion and its remembrance entails the import of the names 687 Punya'h, 688 Punyakiirti'h and 689 Anaamaya'h.

**922 Punya-Sravana-Kiirtana'h:** LS 542 Punya-kiirti'h, LS 543 Punya-labhyaa, LS 544 Punya-Sravana-kiirtanaa are relatable names.

The name indicates One to hear about Whom and to sing of Whom is meritorious. In the Phalasruti of VS, 'Ya'h idam **srnuya**at nityam ya'h ca api **parikiirtayet** na asubham praapnuyaat kincit sa'h amutra iha ca maanava'h', ie, 'he who **hears** and **recites** this VS everyday will not be overcome by evil here (while alive) or hereafter (in after-life) ,ie, to move

over from not being overcome by evil to attaining perfection and deliverance from evil as a process in realizing the Self.

It is also important to internalise the teachings beyond the above Sravana and Kiirtana stages. For this, one must follow these Sravanas and Kiirtanas with Mananam, ie, must reflect on the teachings calmly; and Nidhi-Dhyaasanam, ie, must meditate continually and regularly on the contents of the teachings. For this meditative phase, one must choose a quiet place (BG.6.10 to 15) so that the mind can concentrate and not continue with the congregation of the Sravana and Kiirtana phases. Discussions with others to anchor the concepts can, however, be engaged in as in BG.9.14,9.22, 10.9, 10, 11, the last two slokas asserting the Lord's assurance to void Ajnaana through the brilliant lamp of Jnaana through His own compassion.

#### **D41. Pushkaraaksha'h (40, 556):** LS 805 Pushkarekshanaa

##### **40 Pushkaraaksha'h:** LS 804 Pushkaraa

1. One whose eyes resemble petals of lotus in full bloom (Pushkara). The mind condition is discernible on the face. Facial condition is betrayed by the eyes, no matter what the effort to suppress the expression of the mind. The Lord's eyes with their great beauty look as the flowering lotus\* evidencing His emptying of all sorrows in the devotee's mind and of Him filling the devotee with peace and happiness.\*Recall the puujaa of Siva by Vishnu, offering of an eye in place of a lotus and also of receiving of Cakraayudha - under 908 Cakrii.
2. HV.3.28.72, reads: 'Pushkare ramate vishnu'h vishnu'h eva dvidhaa krta'h|', meaning: For the benefit of Pushkara, which means the totality of the Universe (as a kaarya), as willed by Brahman (as kaarana) Vishnu'h who pervades everywhere, Himself became two by His sport Lilaa as Nara and Naaraayana constituting the two eyes as it were in the shape of a Pushkara, performed long tapas for the benefit of the Universe.

##### **556 Pushkaraaksha'h:**

One who shines as the Light of Consciousness (Cit) when meditated upon in the lotus (Kamala/ Padma) of the heart (Hrt).

#### **D42. Prajaapati'h (69, 197):** SS 245 Prajaapati'h.

Also compare SS 917 Prajaabiija'h.

##### **69 Prajaapati'h:**

Prakrshtam (preponderantly) or Prativaaram (repeatedly) jaayate (are born) iti (therefore) Prajaa'h (they are called Prajaa).

He is the master (pati'h) (iisvaratvena) of all (sarvaasaam) living beings (prajaanaam), He being Iisvara'h. Manu, etc. are the Prajaapatis assigned by Brahmaa for the generation of the several species (8.4 million). See 137 Caturaatmaa, 930 Jivana'h.

##### **197 Prajaapati'h:**

He, as the protector, is called the father (pati'h/pitaa) of all beings (prajaanaam). All are His children.

BG.11.39, 'Prajaapati'h tvam prapitaamaha'h ca'.

See 970 Prapitaamaha'h.

##### **970 Prapitaamaha'h:**

Compare SS 386,926 Pitaamaha'h, SS 924 Pitaa.

For all the beings, Prajaapatis are the Progenitors; Brahmaa, the Creator, is the GrandFather, He being the Progentitor of all Prajaapatis. The Lord Himself is the Great-GrandFather of all beings, since Brahmaa had come out of the Lord.

**Interestingly**, BG.11.43 refers to the Lord as: 'Pitaa asi lokasya caracarasya', meaning: 'You are the Father of this world comprising the entities - moving and unmoving'. In this context, the explanation for Brahman being the Efficient, Material as well as the Instrumental Cause for the Manifestation of all beings may be referred to, vide 117, 149 Visva-Yoni'h, 985 Aatma-Yoni'h, 986 Svayam-Jaata'h, infra.

#### **D43. Pranava'h (409,957):**

##### **409 Pranava'h:**

1. One who is praised or prostrated to with the chanting of 'OM'.
2. Vedas do prostration to Him; hence He is called Pranava'h.
3. HV.3.10.66 reads: '**aham** ekaashara'h mantra'h tryakshara'h ca eva sarvasa'h|tripada'h ca eva **parama'h** tri-varga-artha-nidarsana'h', meaning: I (**as an individual in trimuurtis**) am the one-lettered mantra 'A' (one of the names of Vishnu); the three-lettered mantra pranava, which is **Parama (supreme)** is A + U + M = OM; I am the three-stepped mantra Gaayatrii, and One who **aids to reach** the

3 purusharthas – dharma, artha and kaama, and One who **demonstrates the approach** to the 4<sup>th</sup> purushartha – moksha.

HV.3.130.26: 'OM' is also called the Brahmasamhitaa. The purpose of this citing is to suggest that 'OM' by itself is a mantra for complete tapas. 'OM' uttered thrice after any activity tantamount to the repetition of all the vedas. 'OM' uttered with touching water and the right ear is a complete praayascitta by itself.

'OM' can be used as a salutation and is so used in arcanaas.

In cultured conversation, 'OM' refers to affirmation 'yes' with renewal of faith mutually.

### 957 Pranava'h:

He is the manifesting sound symbol 'OM' of Brahman. This is the most natural and basic sound that can be generated almost involuntarily: 'A' from the base of the tongue, 'U' blowing through the tongue and 'M' closing the lips. Such simple exhalation through the mouth leads to the chanting of this sacred word. An alternate explanation shows the three locations: deep inside the naval, at the level of the heart-lotus and the root of the tongue in sequence.

Since He and His name as 'OM' are inseparable, He is called Pranava'h.

See also 923 Uttaarana'h inasmuch as OM is the acclaimed Taaraka Brahman.

### Additional Notes:

**Kat.up.1.2.15** reads, 'Sarve Vedaa'h yat padam aamananti tapaamsi sarvaani ca yat vadanti| Yat icchanta'h brahmacaryam caranti tat te padam sangrahe na braviimi, OM iti etat||', meaning: 'I will briefly mention to you of that Goal which all the Vedas in one voice propound, which all the austerities describe about, and, wishing for which people practise Brahmacarya: It is This, namely, OM'. OM is the name and symbol of Brahman.

**Kat.Up.1.2.16** reads, 'Etat hi eva aksharam Brahma etat hi eva aksharam Param| Etat hi eva aksharam jnaatvaa ya'h yat icchati tasya tat||', meaning: 'This letter OM indeed is the undecaying inferior Brahman HiranyaGarbha; this same letter is indeed the Supreme Brahman as well. Anybody who, as he meditates on this letter, wishes to reach either of these two, to him comes (he attains) That (prayed-for Brahman)'.

**Tai.Up.1.8.1** reads, 'OM iti Brahma| OM iti idam sarvam|...', meaning: 'OM is Brahman, ie, Nirguna Brahman. OM is ALL This, which is the

phenomenal world', see 1 Visvam.

**Pr.Up.5.2** reads, 'Etat vai, Satyakaama! param ca aparam ca Brahma yat OMkaara'h| Tasmaat vidvaan etena eva aayatanena ekataram anveti||', meaning: 'O! Satyakaama! this very Brahman which is known both as the Superior as well as the inferior (Brahman) (mutually exclusively) is only This OM; therefore the illumined soul attains either of these two through this one means alone, ie, by meditating on OM'.

**Pr.Up.5.7** reads, 'Rqbhi'h etam Yajurbhi'h antariksham Saamabhi'h Yat tat kavaya'h vedayante| Tam OMkaarena eva aayatanena anveti vidvaan yat tat saantam ajaram amrtam abhayam param ca iti||', meaning: 'The intelligent know this world is attainable by Rq mantras, the intermediate space is achievable by Yajur mantras and THAT which is reached by the Saama mantras is the OMkaara. The enlightened man attains this three-fold world (and the purusharthas therein) through This OM alone. Moreover, with this OM as an aid, he reaches even to That which is the Supreme Reality which is simultaneously Quietitude, Unchanging and Unaging, and so not subject to Deceasing and is Fearlessness, per se, and surpasses every other entity, ie, He attains Mukti.

**BG.8.13:** 'OM iti eka-aksharam Brahma', - This Unique single syllable word OM is Brahman; Brahman's akshara-ruupa (word-form) is this One Syllable OM. **BG.9.17:** 'Aham....Vedyam pavitram Omkaara'h....', I am The Holy One to be known as OMkaara'h. **BG.10.25:** '...Giraam asmi ekam aksharam...', Among all the vedik words, I am the one-syllabled word 'OM'.

SP1.17.4. Prakrti is the Ocean, and Nav is the boat to the cross the ocean, hence Pranava is the boat to cross the ocean of Samsaaras. Unlike ordinary boats which are abandoned after crossing the river, this boat of Pranava is the destination of the amalgamation of the soul upon crossing over Samsaara. In this context, see the next sloka SP 1.17.5 'Pra' stands for 'Prapanca', ie, the 'samsaara'; 'na' stands for not continuing with; 'va'h' means for you; thus Pranava means there is no samsaara for any of you anymore once you do the japa of Pranava (Omkaara). In effect, Pranava is both the destination as well as the way thereto.

SP1.17.7.8: 'Tat eva maayaa-rahitam nuutanam paricakshate | Prakarshena mahaatmaanam navam suddha-svarupakam|| (7). 'Nuutanam vai karoti iti pranavam tam vidu'h budhaa'h|...|| (8)', meaning: Since the mantra releases you from effects of Maayaa, it is called Nuutana. Something which is of the purest nature and of the greatest effect is called Nava. Nuutanam is also called Prakarsha, ie,

superior. So that which makes you superior and pure is called Pranva - So declare the knowledgeable ones.

**Maan.Up.** devotes itself entirely to 'OM', ie, Pranava'h; specifically, 1 and 12 are laudatory statements on 'OM'.

**Maan.Up.1:** 'Om iti etat aksharam idam sarvam tasya upavyaakhyaanam bhuutam bhavat bhavishyat iti sarvam Omkaara'h eva| Yat ca anyat tri-kaala-atiitam tat api Omkaara'h eva||', meaning: The letter that is 'OM' is ALL this. On this a clear exposition is herewith started. All that is past, present or future is verily OM itself. And whatever is beyond these three periods of time, is also verily OM itself. (Since Time is a manifestation of Saguna Brahman, 'beyond the three periods of time' refers to super-conscious realisations, see under 8 Bhuutaatmaa.)

**Maan.Up.12:** 'A-maatra'h(1) caturtha'h(2) avyavahaarya'h(3) prapanca-upasama'h(4) siva'h(5) advaita'h(6) evam(7) Omkaara'h(8) aatmaa(9) eva(10); samvisati(11) aatmanaa(12) aatmaanam(13) ya'h(14) evam(15) veda(16)||', meaning: (1)The partless OM; (2)is TURIYA; (3)beyond all conventional dealings; (4)the limit of the negation of the phenomenal world; (5)the auspicious; (6)the non-dual. (7)Accordingly; (8)OM; (10)is surely; (9)the SELF, ie, BRAHMAN. (14)One who; (16)realises; (15)thus; (11)gets into; (13)the SELF; (12)through his self.

**D44. Prabhu'h (35, 299):** SS 3, 21 Prabhu'h.

**35 Prabhu'h:**

One who is extremely adept (Saamarthya-atisayaat) in all (sarvaasu) rites (Kriyaasu).

**299 Prabhu'h:**

1. One who surpasses all. 'Pra' means Prakrshta, like in Pradyumna'h (which latter means one whose wealth is enormous). 'Prakrshta' also means surpassing, which therefore leads to interpreting Prabhu'h as One who is capable of Kartum, ie, to get things done, Akartum, ie, to get things undone including reverting to prior status, Anyathaakartum, ie, to get things done differently, Samartha'h, ie, capable and with high potential to manage. Also refer to 74 lisvara'h, supra.
2. Implying the above, He is The Master, the real Lord, the Sovereign.

**Additional Notes:**

'Pra' can be interpreted as 'the earliest'. Accordingly, with 'Krti' meaning that which is produced, Prakrti means that which has been produced

earliest. Likewise, here, with 'bhu'h' meaning that which has come to being, Prabhu'h means that which is the first form of the Saguna Brahman, otherwise described as lisvara. This is implied in 299 Prabhu'h above. Comparatively, 'Vi' referring to 'spread everywhere', Vibhu'h means one who is omnipresent.

**49 Amara-Prabhu'h:** Compare SS 280,959 Amara'h, SS 602 Amaresa'h.

Amara means deathless ones, ie, Devas; and Prabhu'h means Master; hence He is the Master of all Devas.

**4 Bhuuta-Bhavya-Bhavat-Prabhu'h:**

1. Bhuuta - means that which has happened in the past; Bhavya - means what is to be/happen in future. Accordingly, Bhavya also indicates one who behaves as is wisely expected. Bhavat - means what is here at the present. Reading with 299 Prabhu'h, the Master, jointly, this name means: He is the Master of the Past, the Future and the Present.

See SB2.1.24, cited under 53 Sthavishtha'h, infra.

2. His 'sattaa' (essence as Existence, also called in literature as 'sanmaatra' or 'sattaamaatra') is beyond the sway of Time. See 56 Saasvata'h, infra.

Time is a concept of the Intellect (Buddhi) denoting the elapsed interval between experiences. These experiences combine to form man's thoughts implying clearly that thoughts are ever-changing. The Knower of the changes must have to be One other than the change itself. He, being the Illuminator of all that changes, is the Cosmic as well as the individual Consciousness; and, being the Knower, He is not conditioned or constrained by Time. Moreover, He is beyond measure: compare 102,179 Ameyaatamaa, 46 Aprameya'h.

3. His supremacy (pra), aisvarya, extending through eternal times (bhuuta-bhavya-bhavat) is a satta (bhua'h/bhu'h).
4. Derivatively, He is the Eternal Being vested with Undecaying Majesty. Having described the Lord as 2 Vishnu'h, and having described Him as the Provider through 3 Vashatkaara'h, it follows logically that He is the Lord of the Past, the Future and the Present as in this name. The same logic of proceeding with enunciations in sequence is implicit in 5 BhuutaKrt, 6 BhuutaBhrt, and 8 Bhuutaatmaa. And 7 Bhaava'h refers to what has been stated as 'satta' and also the benevolent and affectionate attitude that may go with the same. See below.

5. SB.2.1.24, Bhuuta-Bhavya-Bhavat means the gross body of the Lord in Viraat Svaruupa; See BG.11.

**290 Bhuuta-Bhavya-Bhavan-Naatha'h:** Compare SS 690 Bhuutaalaya'h. Naatha'h: means 'constant companion', also 'master' and 'protector', showering love and affection as well as exercising discipline, control, etc. Moreover, Naatha'h can also be interpreted as derived from 'na+atha', meaning None (na) + Beyond this (atha), ie, there is no one who can shower love and affection or exercise discipline and control better than Him.

1. One who is the master (naatha'h) of all the beings of the Past (bhuuta), the Future (bhavya) and the Present (bhavat).
2. As a master (iisvara'h), He is the object of the prayers (yaacyate/naathyate); He also subjects all to many ordeals (anutapati) and yet protects and comforts (aasvaasayati) them further.
3. He is the One who exercises control and discipline over all events and beings of the past, the future and the present.

\*5 Bhuuta-Krt, 6 Bhuuta-Bhrt are herein presented. 8 Bhuutaatmaa follows a little later.

#### 5 Bhuuta-Krt:

1. Under the philosophy of Sanaatana Dharma, when the LS 397 Muula(a)Prakrti, which is originally in a perfect balance of Sattva, Rajas and Tamas gunas, following a kalpaanta, is acted upon by the first perturbation of the Mukhyapraana, the Rajo-guna of Iisvara takes over (samaasritya) as Brahmaa, and drawing from the 30 Avyaya'h-Nidhi'h of 70,411 HiranyaGarbha, generates or manifests (krt/ karoti) all the objects and beings (Bhuuta) through the 69, 197 Prajaapatis.  
See LS 830 Prakata-aakrti'h, LS 831 Pranesvarii, LS 832 Praanadaatrii.
2. 'Krt' can also be interpreted to mean 'Krntana', ie, destruction. When the same assumes the Rudra form by **preponderance** of Tamo-guna, the worlds (bhuuta) are destroyed (krt/ krntati/ krnoti).

Note: Like the verb root 'daa', this verb root 'krt' can also be interpreted to mean two opposite situations.

**6 Bhuuta-Bhrt:** Compare SS 691 Bhuutapati'h.

The same Iisvara, mentioned in 5 Bhuuta-Krt, assuming the role of Vishnu

with **preponderance** of Sattva guna, sustains (dhaarayati), supports (bhibharti), governs (paalayati), and nourishes (poshayati) the Universes (bhuuta). The functions are indicated by verb root 'bhrt'.

BG.9.5, 'Bhuuta Bhrt', means supporter of the beings.

BG.9.4, 'Mat-sthaani sarva-bhuutaani na ca aham teshu avasthita'h', conveying that He is the supporter of the Bhuutas and it is not that He is supported by the Bhuutas.

Reading the name 5 Bhuuta-Krt and 6 Bhuuta-Bhrt together, the three functions with reference to the worlds as regards their Generation, Sustentation and Destruction are attributed to the Lord. See Lalitaa ashtotara 80 Srshti-sthiti-tirodhaana-samkalpaa.

**5 Bhuuta-Krt and 6 Bhuuta-Bhrt.** The word '**preponderance**' mentioned twice therein and related statements are seen in SP2.1.16.36 to 39: 'Brahmaa uvaaca ...36 Vaamaanga'h yasya vaikuntha'h; dakshinaaga'h aham eva ca| Rudra'h hrdayaja'h yasya trividha'h tu Siva'h smrta'h|| 37 Aham Vishnu'h ca Rudra'h ca Gunaa'h traya'h udaahrtaa'h| Svayam Sadaa Nirguna'h ca Para-Brahma-Avyaya'h Siva'h|| 38 Vishnu'h Satvam; Raja'h aham; ca tama'h Rudra'h Udaahrta'h| Lokaacarata'h iti evam naamata'h, vastuta'h anyathaa|| 39 Antas-tama'h Bahis-satva'h Vishnu'h; Rudra'h tathaa mata'h| Antas-satva'h tamo-baahya'h; raja'h aham sarvathaa, Mune||', so said Brahmaa addressing Naarada. The gist hereof is 1) Of Siva, Vishnu is the left part, Brahmaa is the right part; and Rudra is the heart. 2) These three, ie, Vishnu, Brahmaa and Rudra are characterised by Guna, but Siva continues to be Nirguna. By general understanding in the world, Vishnu represents Sattva, Brahmaa represents Rajas and Rudra represents Tamas. 3) In reality, though, Vishnu represents Sattva externally but internally is of the nature of Tamas. Rudra represents Tamas externally but internally is of the nature of Sattva. (In explanation): As in the case of Vrndaa and Tulasii, Vishnu undertakes tricks - is what is internal Tamas. That He is an Aasutosh, ie immediately pleased towards his devotees, indicates the internal Sattva of Rudra.

#### 29 Bhuutaadi'h:

Aadi'h, the source, of Bhuuta, all the elements or existing things. 5 BhuutaKrt and 6 BhuutaBhrt refer more to living beings and this name 29 Bhuutaadi'h refers to the constituting elements. The word 'elements' refers to the **Bhuutas**. See Tai.Up.2.1: 'Tasmaat vai etasmaat aatmana'h

aakaasa'h sambhuuta'h|aakaasaat vaayu'h| vayo'h agni'h| agne'h aapa'h| adbhya'h prthivii||'. The word 'existing' refers to the **Gross or Panciikrta** elements. Like Gold by itself, when 100% pure, cannot be worked upon inspite of its high ductility and malleability, likewise, the Bhuutas or the purest form of the elements, Aakaasa, Air, Fire, Water and Earth, are not individually capable in constituting the palpable contents of the Universe.

The Evolution of the elements and generation of Indriyas and Antahkaranas are presented further below. See notes at 68 Sreshta'h.

Like Gold has to be mixed with other elements for improving its ductility and malleability, yet maintaining its own strength, so too, the Bhuuta elements have to be compounded within themselves; and a process recognised in Sanaatana philosophy is as follows.

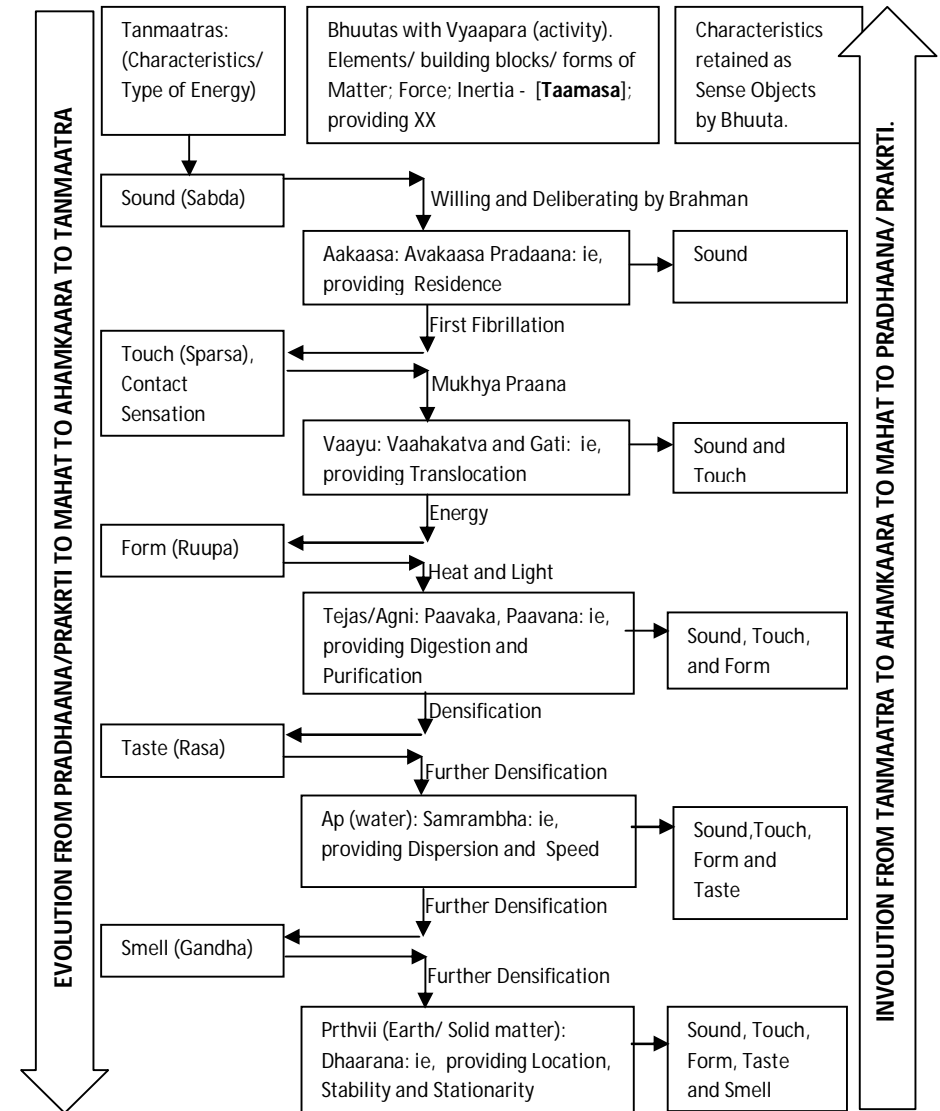
One half of each element is mixed with 1/8<sup>th</sup> of each of the other 4 elements (combination of five suukshma elements); this process is called 'Panciikaranam', ie, making of the five (Pentamorous) self-division and mutual combination resulting in the Sthuula (gross) element carrying the name of the preponderant element. Refer VC74.

Most commonly described Panciikarana system is tabulated below.

Other processes of combination are also described in a few texts. To explain the concept of Panciikarana: The Aakaasa we perceive is not merely the space, but also contains and provides for the gases, certain amount of heat indicated by temperature, some content of steam, force fields, dust and other particles. The Tanmaatras are the characteristics of the Bhuutas.

Panciikrta Element	Comprised by the Element	
	50% of	+12.5% of each of
Aakaasa	Aakaasa	other four
Vaayu	Vaayu	other four
Agni/ Tejas	Agni/ Tejas	other four
Water (Ap)	Water (Ap)	other four
Earth (Prthivii)	Earth (Prithivii)	other four

Maatra means 'alone'; tat means 'each one individually'; hence each is also called as verity (tanmaatras) in literature. This is also referred under 531 Vanamaalii on which Samkara comments, 'Bhuuta- Tanmaatras- Ruupaam Vijayantii-Aakhyaam Vanamaalaam vahan', meaning: 'One who wears the garland Vijayantii constituted of wild flowers', which are



**Note: PRADHANA/PRAKRTI is referred to in Metaphysics as AVYAKTA.**

none but the Tanmaatras of the five Bhuutas. LS also refers to this in: LS 11 PancaTanmaatrasaayakaa. According to Saamkhya philosophy, Prakrti (Avyakta) evolved into Mahat and further into Ahamkaara. Ahamkaara devolved into its three components/constituents, namely, Saattvika, Raajasa and Taamasa. Further Evolution continued first from Taamasa Ahamkaara into interdependent evolving components: Tanmaatras (Characteristics) and Bhuutas (Elements, ie, the building blocks constituting forms of **matter, force and Inertia**). The Evolution of Tanmaatras, Bhuutas and the retained characteristics in the Bhuutas as sense objects, ie, vishayas, in the bhuutas and what they provide for are demonstrated pictorially.

In this regard, Tai.Up.2.1 reads, 'tasmaat vaa etasmaat aatmana'h aakaasa'h sambhuuta'h| aakaasaat vaayu'h| vaayo'h agni'h| agne'h aapa'h| adbhya'h prthivii|'. (Cited earlier.)

See SP 6.Ch.17 for evolution of indicated components in the figure.

Tanmaatras and Jnaanendriyas		
Sense object - which provides for	With its adjunct of	Is sensed by Indriya
Sound / Avakaasa - Residence	Aakaasa	Ear
Touch / Sparsa, Gati – Touch, Motion	Vaayu	Skin/ Hair
Form / Daaha, Prakaasana – Heat and light	Agni/ Tejas	Eye
Taste / Dravatva – liquidity	Water	Tongue
Smell / Kaathinya – solidity	Prthivii	Nose

BG.15.9: 'srotram cakshu'h sparsanam ca rasanam ghraanam eva ca'.

SP 7.1.10.39 : 'Avyakta prabhavam sarvam aanulomyena jaayate| Praapte pralaya kaale tu praatilomye na anuliyyate||', meaning: At the time of initiation, Evolution happens from Avyakta and at the time of Dissolution there is complete absorption in the reverse order (shown in the reference diagram covering EVOLUTION/INVOLUTION).

That the Taamasa (inertial) Ahamkaara has created the Tanmaatras and Bhuutas (which maintain the taamasa/inertial characteristics) is shown above. Further upward Evolution under Ahamkaara is from Raajasa (perceptive) Ahamkaara which is also called Taijasa Ahamkaara. Rajas referring to activities and interactions, Raajasa Ahamkaara evolves into the 5 Karmendriyas and 5 Jnaanendriyas.

The accumulation of experiences by Raajasic indriyas has to be processed and consolidated by the Saatvika or Vaikaarika (differentiating) Ahamkaara by its components - the 4 Antahkaranas (internal organs). Since all these have to operate under the benevolence of Iisvara, Presiding Deities are attributed to the Antahkaranas, Karmendriyas and Jnaanendriyas and such deities are classified under Saatvika Ahamkaara; the Presiding Deities are representations or aliases of Iisvara.

The Karmendriyas are the organs of action and are 5 in number. These are speech, hands, feet, excretory organs and generative organs normally called by the terminology Vak-Paani-Paada-Paayu-Upastha in Aavaahana/Dhyaana stotras during the start of Puujaas. Particularly Upastha recognises the physiology of the exterior generative-cum-excretory organs being adjacent or self-same. The Karmendriyas have their Presiding Deities as Agni, Indra, Vishnu, Mitra and Prajaapati, respectively.

Independently of the Karmendriyas, as well as adopting them as accessories in their functioning, there are 5 Jnaanendriyas, organs of knowledge, which are the Ears, Skin, Eyes, Tongue and Nose (See BG.15.9, not listed in this order because of cchandasa/meter flow - 'Srotram cakshu'h sparsanam ca rasanam ghraanam eva ca |..|') capable, respectively, of sensing the characteristic of the 5 bhuutas as listed above. The Presiding Deities over these are Dik, Vaayu, Aaditya, Varuna and Asvins, respectively.

The organs of knowledge (as subjects) recognise the Tanmaatras (as objects), one-to-one appropriately. In this construct, for the referred subjects, Tanmaatras will be objects by definition of grammar. Eg., the skin recognises the touch; so, for the skin as a Jnaanendriya, touch, as a sensation, is the object. With like understanding, the Tanmaatras are normally referred to as sense-objects (Vishayas).

The Antahkaranas are inner-organs (4 in number) arising from Saatvika Ahamkaara: These are Manas, Buddhi, Ahamkaara and Citta. The Presiding Deities are Candra, Brahmaa, Rudra and Kshetrajna, respectively.

Incidentally, the 18 Steps at Sabarimala, bottom upwards, represent the Karmendriyas, the Jnaanendriyas, the Antahkaranas, the 3 gunas and Prakrti leading to the realisation of the Supreme Declaration (MahaaVaakya) 'Tat-Tvam-Asi' as held traditionally (this is one of the interpretations for the 18 steps).



The 5 Tanmaatras, 5 Bhuutas, 5 Karmendriyas, 5 Jnaanendriyas and 4 Antahkaranas constitute the **24 Tattvas (categories/verities)** enunciated in Saamkhya philosophy together with their upward integration into Ahamkaara, Mahat and Avyakta (Prakrti, also called MahatBrahma). (Loosely, Hiranyagarbha'h in Vedaanta is considered equivalent to Mahat in Saamkhya. BG.14.3.4: Mahat Brahman refers specifically to Avyakta, ie, Prakrti.) However, because of the general applicability of these concepts, other philosophical systems too have adopted them in toto. Often sub-groupings are adopted in certain situations in philosophical treatises, vide BG.7.4, 'Bhuumi'h....ashtadhaa', cited and explained elsewhere in this text.

Since Saamkhya philosophy does not recognise God per se, the Presiding Deities concept does not form part of Saamkhya philosophy texts. See 20 Pradhaana-Purushesvara'h, para therein.

#### 7 Bhaava'h: SS 523 Bhaava'h.

1. Pure Existence (Sat in Sat-Cit-Aananda), Sattaa-maatra . See 35,299 Prabhu'h, supra; and 701 Sattaa .
2. One who manifests Himself as the Universe, derived from the word Bhava'h, meaning Samsaara (transmigratory existence, prapanca-ruupena bhavati); see LS 842 Bhavarogagnii and LS 843 Bhava-cakra-pravartinii.
3. 'Bhaava'h' is the 'Vrddhi' form of the word 'Bhava'h' (meaning Siva'h). Thus 'Bhaava'h' means one who is devoted to Siva. As 'Bhaava'h', an offspring, including those conferred the same status, of Siva and Paarvatii/Mohinii, one recalls Vinaayaka, Subrahmanya, Saastaa, Upamanyu, Viirabhadra and Asoka Sundarii; some consider Bhrngii and Candikesvara also; Puraanas cite several others also.
4. Out of the **eight** basic names of Somaaskanda-Siva (sa means along with, Umaa means Paarvatii, Skanda means the son Shanmukha – Somaaskanda means Siva along with Umaa and Skanda), 7 Bhava'h is the first of the eight names, followed by 26 Sarva'h, 64 lisaana'h, Pasupati'h (may read 495,592 Gopati'h), 114 Rudra'h, 421 Ugra'h, 357,948 Bhiima'h and 841 Mahaan. It is seen that each of these 8 very important names of Siva are constituted in VS. See also Verse 18.13, 'OM Bhavayaa devaaya nama'h...' in Srii-Rudra Mahanyaasa Puujaa. These names are also available in other Veda-paddhatis. Also refer to Ma.Na.Up.4.16, 'Bhavaaya Nama'h'.

5. One feature may be noted: Ak.2747 states 'janma-harau bhavau', meaning: birth as also hara, one who takes away the jiiva, both have the same synonym 'bhava'. It may be appreciated that this corresponds to sr.1 and 2 under 5 Bhuutakrt. See also under 373 Udbhava'h.

#### 89 Prajaabhava'h:

He from Whom all beings (Prajaa'h) have originated (Bhava'h).

#### 31 Sambhava'h:

1. One taking birth out of His own will (Sva-icchayaa) as Incarnations, for the establishment of Dharma, right conduct. BG.4.8, 'Dharma samsthaapana-arthaaya (for the establishment of dharma)-sambhavaami (I am born) yuge yuge (in every age)'.
2. The Lord is born for reason of neither his past actions nor to reap the fruits of those actions like the Jiivas. BG.4.6 declares, 'Prakrtim (Primordial nature) svaam (My - which is My own) adhishtaaaya (keeping under control, presiding over it) sambhavaami (I manifest Myself) aatma-maayayaa (through My own Yoga Maayaa, ie, divine potency)'. Any depictions of experience as an alleged result of past actions in any avataara is more as lila, ie, sport with the purpose of educating the jiivas.
3. BG.4.14 reads, 'Na (Do not) maam (Me) karmaani (actions) limpanti (attach to, contaminate)'. I am not affected by my actions, because the purpose of my actions is for public good and for establishing Dharma on a firm footing. Any seeming suffering or being bound by curses is more as sport to demonstrate the superior will of Daiva or the high worth of Penance or Paativratya of the concerned individuals.  
Anything that may impulsively happen is called a Sambhava'h; however, it must be understood that these are also results of past action; in fact, nothing is accidental in Sanaatana philosophy.
4. Having defined the inertial elements and the indriyas under 29 Bhuutaadi'h and the collected seedings of souls under 30 Nidhi'h-Avyaya'h, VS describes the manifestation of the beings and how they are being protected and advanced by the Lord by the subsequent names 31 Sambhava'h, 32 Bhaavana'h, 33 Bhartaa, 34 Prabhava'h, 35 Prabhu'h and 36 Iisvara'h.

### 34 Prabhava'h:

1. One from whom all great elements (Aakaasa, Vayu, Agni, Ap and Prthivii) have their origination in an ordered manner (prakarshena), compare 29 Bhuutaadi'h. As discussed severally, He is also the source of Time (See 4 Bhuuta-Bhavya-Bhavat-Prabhu'h, sr.2).
2. One who is the source of all Creation. BG.7.6, 'Aham (I am) krtsnasya (of the entire) jagata'h (Creation) prabhava'h (the Source) pralaya'h (Final Dissolution) tathaa (likewise, equally)', implying an implicitly reverse sequence at Involution, ie, Pralaya. I am the source of the entire Creation (Evolution), and into Me all of it again dissolves (Involution). See marginal columns in figure under 29 Bhuutaadi'h.
3. One who has exalted (Pra, Prakrshita) births (Bhava) as His Incarnations.
4. One who maintains the culture of joyousness of anything that is started on: even within the cycle of 60 years as per solar reckoning (sauramaana), the first year is designated as Prabhava'h and the last one as Akshaya'h, ie, no deterioration or wasting away of human efforts and, no degenerative diseases. See 373, 790 Udbhava'h, infra. See BG.9.18 referred to under 15 Saakshii.

### 8 Bhuutaatmaa: Compare SS 163 Bhuutacaarii.

The name means that He is The Essence (Aatmaa) of all beings (Bhuutaanaam). This underlines that He is the In-dweller, 'Antaryaamii', through all beings, either aggregated or each separately, compare 16 Kshetrajna'h. HV.2.72..48 use the word bhuuta to indicate nityasiddha; accordingly, He is the very personality of every nitya siddha. The name is a logical followup of 7 Bhaava'h, sr 2.

**Kat.Up.2.2.12** reads, 'Eka'h vasii sarva-bhuuta-antara-aatmaa', meaning: He is the ONE who is the Controller and the Inner Self of all beings.

**Sv.Up.6.11**, 'Eko Deva'h Sarva bhuuteshu guudha'h sarva vyaapii sarva bhuutaantaraatmaa| Karmaadhyaksha'h sarvabhuutaadhivaasa'h saakshii cetaa kevalo nirguna'h ca||', meaning: The One Lord, Who resides in all beings, Who is omnipresent, Who is the internal soul of all beings, Who is the supervisor of the actions of all beings, Who is the final residence of all Jivas, He is the Saakshii, He is the **Super-Consciousness**, He is the One and Only One above all Gunas and descriptions.

This term 'Antaryaamii' is interpreted as one who 'in- (antar) -dwells (and activates) (Yaamin)' in all objects and all beings. In individuals, it is called

'Vyashti'; and, collectively, it is called 'Samashti'.

See LS 819 Sarvaantaryaaminii.

**Kat.Up.2.2.10**, '..Eka'h tathaa sarva-bhuutaantar-aatmaa na lipyate loka-duhkkena baahya'h||', The Self, that is One in all beings, is not tainted by the sorrows of the world, because It is transcendental.

**Br.Up.3.7.3 to 3.7.23: Br.Up.3.7.3** reads, 'Ya'h (who) prthivyaam (on, within and through Earth) tishthan (being there) prthivya'h (of the Earth) antara'h (within, pervading throughout), yam (whom) prthivii (The Earth) na (not) veda (has understood), yasya (whose) prthivii (the Earth) sariiram (the body), ya'h (who) prthiviim (The Earth) antara'h (within and throughout) yamayati (pervades and controls), esha'h (this One) te (yours) Aatmaa (the Soul), (a)ntaryaamii amrta'h' (is called Antaryaamii and is Imperishable/Immortal). To summarise, **Antaryaamii is One who is the Imperishable Self of yours, is stationed in the Earth, pervades and exists throughout the Earth, yet the Earth does not understand Him fully. The Earth is His Manifestation and He activates and controls the whole of the Earth.**

The same is described in terms of Water (3.7.4), Agni (3.7.5), Antariksha (intermediate space between the Earth and the Svargaloka) (3.7.6), Vaayu (3.7.7), Dyau'h (Svargaloka) (3.7.8), Aaditya (the core Deity in the Sun) (3.7.9), Dik (the directions and quarters) (3.7.10), Candra and Taarakaas (the Deities invoked in the Moon and Stars) (3.7.11), Aakaasa (3.7.12), Tamoguna (3.7.13, ie, all inert matter), Tejas (All forms of energy) (3.7.14), Sarve-bhuutaa'h (all beings) (3.7.15), Praanaa'h (Primary representation of all energies) (3.7.16), Vaak (all Speech and Vedas) (3.7.17), Cakshus (faculty of sight) (3.7.18), Srotram (faculty of hearing) (3.7.19), Mana'h (mind) (3.7.20), Tvak (dermis and layers of skin, all protective elements) (3.7.21), Vijnana (all knowledge about worldly features) (3.7.22), and Retas (reproductive systems and several others) (3.7.23). These quotes solemnly reaffirm the concepts conveyed under 1 Visvam and the triad 2,258,657 Vishnu'h.

Br.Su.1.2.18: 'Antaryaamii adi-daiva-aadishu tat-dharma-vyapadesaat|', meaning: The internal ruler in the divine and other contexts is the Supreme Self, since Its characteristics are spoken of.

Br.Su.1.2.19: 'Na ca smaartam a-tat-dharma-abhilaapaat|', meaning: (But) Pradhaana, known from the Saamkhya Smrti, is NOT the internal ruler since the qualities that do not belong to Pradhaana are being spoken of.

Br.Su.1.2.20: 'Saariira'h ca ubhaye api hi bhedena enam **adhiyate**|' (with

the rider that the word 'na' to be taken in from the aphorism Br.Su.1.2.19), meaning: The embodied soul also is not the internal ruler; for the followers of both the recensions **read** of this one as different.

Referring to 16 Kshetrajna'h, the individual self (as Kshetrajna'h in BG.13.1) is not the Bhuutaatmaa; but the Sarva-kshetreshu-Kshetrajna'h as in BG.13.2 is the Antaryaamii, also called as Suutraatman.

**Maa.Up.2.4** (read as sr.6 in some texts), 'Esha'h (This/He) sarvesvara'h (The Lord of all, the Lord in all) esha'h sarvajna'h (all knowing and to be known by all) esha'h antaryaamii (commonly exhibiting through all) esha'h (This) yoni'h (cause), sarvasya (of all) prabhava-apyayau (origin and dissolution) hi (surely) bhuutaanaam (of all beings)', see 36 lisvara'h, sr.6 therein.

HV.2.96.67 vide, 'Dadrsu'h sarvabhutaani kaarshnim sarveshu satrushu| Antaraatmani varitantam kshetrajnam iva tam vidu'h||' brings out Antaryaamii as the Antaraatmaa or Kshetrajna'h and continues to emphasise that as Nityasiddha he must be equanimous to both: those who consider Him as their enemy or as their friend.

BG.6.9 as in 107 Samaatmaa sr 1, and BG.12.18, '...sama'h satrau ca mitre ca...', emphasise the same.

**9 Bhuutabhaavana'h:** SS 35, 634 Bhuutabhaavana'h.

See also 733 Lokabandhu'h, 734 Lokanaatha'h.

1. He who (bhaavayati) originates, generates or creates, and also develops and keeps lovingly all bhuutas (elements - see Tanmaatras and Pancikarana at 29 Bhuutaadi'h, supra) and also all beings, vide 8 Bhuutaatmaa, 930 Jiivana'h, 946 Janana'h and 947 Janajanmaadi'h. BG.9.5: 'Bhuuta bhaavana'h'- He who originates and develops all elements and also all living beings.
2. To whom all beings (bhuuta's) are very dear; and so He pampers them (Bhaavana'h).
3. Admitting the necessity of the female principle for this concept, SP 7.1.15.35 reads, 'Sakala-bhuvana-bhuuta-bhaavanaabhyaaam janana-vinaasa-vihiina-vigrahaabhyaaam|Nara-vara-yuvatii-vapur-dharabhyaaam satatam aham pranata'h asmi Samkaraabhyaaam||', meaning: I bow to the Samkaras (Siva-Paarvatii, who bestow 'sam', ie, peace, happiness, auspiciousness) all the time, **who keep on loving all the bhuutas (elements and living beings)** in all the worlds, who are embodied even though ever devoid of birth and dissolution,

and who demonstrate the idealness of the ever-young constitution of the most acclaimable man and woman.

**32 Bhaavana'h:**

1. One who generates the fruits of karmas of all Jiivas for them to live through those fruits.
2. Br.Su. 3.2.38: 'Phalam (fruits or results or consequences) ata'h (out of this) Upapatteh (for (because of) obtaining)'. One of the functions of the Lord is: being the bestower (Upapatti'h) of the fruits of all actions (ata'h) of the Jiiva's; Hence He is designated as **Sarva-Karma-Phala-Daataa**. Upapatti conveys the imprint of appropriateness and reasonableness. See also Sv.Up.5.7, '..ya'h phala-karma-kartaa...'

**D45. Pramaanam (428, 959):** SS 80 Pramaanam.

**428 Pramaanam:**

One whose nature is of Pure Consciousness - Samvit-Svaruupa, ie, 'Sam' - comprehensively, 'vid' - knowing, 'Sva'-Own, 'ruupa'- nature.

7 Bhaava'h refers to Pure Existence (Sat); and 428 Pramaanam refers to Pure Consciousness (Cit); and 526 Aananda refers to Bliss or blessedness; these comprise the triple appellations: Sat-Cit-Aananda.

**959 Pramaanam:**

Being Pure Consciousness, He is the authority for people to follow, because He is self-certifying, self-evident, requiring no other proof.

**Ai.Up.3.1.3, 'Prajnaanam Brahma', One of the four MahaaVaakyas, meaning: Brahman is Consciousness (Cit), Samvitsvaruupa or Samvit Svayam pramaa (which is self-certified).** Samkara quotes VP1.2.6, 'Jnaana svaruupam atyantam nirmalam paramarthata'h| Tat eva arthasvaruupena bhraanti-darsanata'h sthitam||', meaning: That which is The Truth is absolutely pure and its nature is of pure Consciousness; the same, viewed under deluded vision, is experienced as the objective world'.

Regarding Pramaanam, BG.16.24, 'Tasmaat saastram pramaanam te kaarya-akaarya viniscaye', meaning: 'Therefore, let the Scriptures be your authority in deciding what ought to be done and what ought not to be done'. Dharma is defined likewise.

All popular aspects of Pramaanam are already described under 46 Aprameya'h, supra. See also 71 Apramatta'h, 248 Aprameyaatmaa.

**D46. Taara'h (338, 968):**

**338 Taara'h:** (See later also.)

One who liberates beings from the fear of residence in the womb, birth, old age and death. See 337 Taarana'h, infra. Also see 318 Acyuta'h regarding the shat-bhaava-vikaara'h, the six transformations of any being.

**968 Taara'h:**

1. One who helps Jivas to cross the ocean of Samsaara.
2. This signifies the Pranava (OM) which is One with the Deity, see 401, 957 Pranava'h, also called Taaraka-Mantra.

**D47. Bhiima'h (357, 948):** SS 4 Bhiima'h.

**357 Bhiima'h:**

One of whom everyone is afraid. Tai.Up.2.8.1, 'Bhiishaa asmaat vaata'h pavate...'as explained in 292 Paavana'h. 'Bhi'h' is that fright which results in crumbling and loss of poise. Even good people may be so perplexed to comprehend correctly at the sight of uncommon but highly impressive sights or information. This is seen in BG.11.20, 'Drsh<sup>t</sup>vaa adbhutam ruupam ugram tava idam loka-trayam pravyathitam..||', 'Seeing your wonderful yet terrible form as this, all the three worlds have been shaken and frightened'.

BG.11.23, 'Ruupam mahat te....drsh<sup>t</sup>vaa lokaa'h pravyathitaa'h tathaa aham||', 'Seeing this enormous form of yours, all worlds are trembling and so do I'.

BG.11.24, 'Drsh<sup>t</sup>vaa hi tvaam pravyathita-antaraatmaa dhrtim na vindaami samam ca....||', 'Seeing you (in this form), and being shaken to the core, I do not hold on to my courage or poise'.

These quotations aver that when it comes to annihilating or retribution of evil, and to ensure distribution of nourishment, health and well being as 9 Bhuuta-Bhaavana'h, He seems to be all of 39,564 Aaditya'h, 421 Ugra'h, 357, 938 Bhiima'h, 292, 811 Paavana'h and 864 Niyantaa as also 44, 484 Vidhaataa and always stays as 510 Satya-Sandha'h.

Read as, **Abhiima'h**, as permissible, it means: One who need not be feared by those who follow the righteous path. When the Lord, as

Nrsimha in His terrible form, had everyone in great fright, Prahlada, the great devotee, was not caught by fright.

**948 Bhiima'h:** See also 650 Hari'h and 1000 Sarva-Praharana-aayudha'h.

One who is the cause of:

- i. fear for the evil-minded because of His weapons;
- ii. repentance for the indecisive and weak-hearted devotee.

**949 Bhiima-paraakrama'h:**

Like 948 Bhiima'h, this name means: One whose power and courage in his several incarnations have caused great fear among the Asuras and evil Spirits, since His is the most superior force.

**D48. Mahii-Dhara'h (317, 369):**

**317 Mahii-Dhara'h:** 'Mahii' means both earth and worship.

1. One who supports the Earth. This refers not only to His role of sustenance but also to His being the divine husband of Bhuv-devi; also as Aadi-varaaha'h, see 187 Govinda'h, sr 1, 39 Aaditya'h, sr 5.
  2. He is the recipient of all forms of worship of any feature of God (Sarva-deva-namaskaara'h kesavam prati gacchati).
- 235 Dharanii-dhara'h and 756 Dharaadhara'h are comparable.

**369 Mahii-Dhara'h:**

1. One who props up the Earth, which has in it formations, mountains, forests and extended quarters/territories. This can also refer to situations where the Lord held up the Earth or parts thereof like in the Kurma Avataara lifting Mandara mountain and in Krshna Avataara lifting the Govardhana mountain.
2. He who props up the Earth in the functional form of mountains. It is common knowledge in mechanics that a flat long piece is made sturdier and less susceptible to buckling by providing some undulations, twists or troughs and crests or as folded plates. In the same way, the Earth's surface will be stable and well-drained only when elevations and depressions are present.

#### **D49. Maarga'h (365,397):**

##### **365 Maarga'h:**

1. He is sought after by persons seeking Moksha (Liberation). ('Maargana', a noun, and 'Maarg', a Verb, both mean seeking after, to look for). The Destination.
2. He is the way (Maarga'h) for attainment of Supreme Bliss (Parama-aananda'h, see 526 Aananda'h). The Path. See LS 365 Sva-aatma-aananda-lavii-bhuuta-brahmaa-aadi-aananda-santati'h, meaning Aananda (bliss) attained through various stages of 526 Aananda mentioned, leading upto the aananda of Brahmaa, is but a small speck in comparison to the merging with Supreme Aatmaa, of which She is the embodiment.

##### **397 Maarga'h:**

1. Maarga'h is the path by adopting which one can attain Immortality. This Maarga refers to "Knowledge" as Aatman; Brahma-jnaana is interpreted as 'Jnaana which is the same as Brahman/ Aatman'.
2. Sv.Up.6.15 reads, '..Na (no) anya'h (other) panthaa'h (path) vidyate (exists) ayanaaya (for liberation) ..', other than the Knowledge as Aatman (based on the context)'. In this context, Panthaa'h, the path for pursuing, is described by: Mahaajanaa'h yena gataa'h sa'h panthaa'h, ie, the path to be followed is the one by which great and successful men had gone earlier (to attain Moksha). Relatably one can see Sv.Up.6.15: 'Eka'h hamsa'h bhuvanasya asya madhye sa'h eva agni'h salile samnivistha'h| Tam eva viditvaa atimrtyum eti na anya'h panthaa'h vidyate ayanaaya|'. Compare with SP 5.27.25: 'Veda aham etam purusham mahaantam aaditya-varnam tamasa'h parastaat| Tam eva viditvaa atimrtyum eti na anya'h panthaa'h vidyate ayanaaya|', this is largely seen also in Pu.Su.7th anuvaaka.

#### **D50. Mahaa-Karmaa (672, 787):** SS 33 Mahaakarmaa.

##### **672 Mahaa-Karmaa:**

One who is engaged in the great works of Projection, Sustentation and Absorption of all worlds through all aeons (Kalpas).

Refer 296 Kaanta'h, supra, for explanation of Time Scales.

##### **787 Mahaa-Karmaa:**

One of whom the great elements like Aakaasa (Aa means extensively, kaasa means brilliance) are Effects. Karma or Kaarya means **Effects** whereas the **Cause** is called 379 Kaarana. The implements and processes used are called 378 Karana.

#### **D51. Yajna'h (445, 971):** (See later also.) SS 209, 216, 529 Yajna'h, LS 769 Yajna-ruupaa. Contrast SS 283 Ayajna'h.

##### **445 Yajna'h:**

1. One who is all knowing.  
Yat + jna: One who knows (jna) what is to be where, what is what, what for and when (Yat). See 358 Samayajna'h, 1 therein. (Compare: Tat+jna= Tajjna, which is normally used to indicate a Specialist (medical and other professions), ie, one who knows what is where, what, what for, when and why). By extension, this also refers to One who knows and enthuses the operation of such activities that contribute to sustainable development in a spirit of dedication with unflinched full co-operation of all.
2. One who, in the form of all the Yajnas, enthuses all Devas and Beings and crops, natural phenomena, etc.

##### **971 Yajna'h:**

1. Yajna is ('Yajno') a very ('vai') acclaimed identity of 1 Vishnu'h (Vishnu'h). Tait.Sam. 1.7.4: 'Yajno vai Vishnu'h'. This concept is brought out well in Saama-veda, Aagneya parva, 5<sup>th</sup> khanda, 4<sup>th</sup> mantra: 'Agni'h ukthe purohita'h graavaana'h barhi'h adhware| rchaa yaami maruta'h brahmana'h pate devaa'h avo varenyam|', conveying: Paramaatmaa is yajaniya, one who is the objective of yajna. The mukhyapraana and the antha'hkaranas are the purohita (priest). Other praana forms and indriyas are the rtvik (who pours the oblations). The stuti (venerating verse) offered is the soul (self), who is considered the yajamaana (performer of yajna). The body is the Vedi (altar). The stutis, the prayers, chanting and meditation are the oblated aahutis. The Paramaatmaa enlivens (as the appointed Brahmaa, supervising and certifying the processes), these components augmenting the attitudes of all and very particularly of the performer. All the components are considered as parts (amsas) of Vishnu. See 3 Vasha<sup>h</sup>kaara'h, infra.

2. One who, as 'Yajna' (LS 769 Yajna-ruupaa), administers joy to all Devas and humans reciprocally (as described in BG.3.10 to 3.12), through the prescribed process of 'Yajna' as in BG.3.14, 3.15. BG.3.13 extols the acceptance of yajna's remnants (yajnashesha) and warns against consumption otherwise.
3. DB.9.45.78, where Yajna, as an embodiment, addresses the Devii: 'Karma-ruupii svayam Brahmaa, **phala-ruupii** Mahesvara'h|Yajna-ruupii Vishnu'h aham, tvam eshaam saara-ruupinii ||', meaning: Brahmaa is the form of performance of Yajna, Mahesvara is the form of the awarded results of Yajna, **Vishnu Himself is the very form and content of Yajna**, Devii is the very essence of this triad of Gods.
3. 'Yat' stands for Yaata + Aayaata. 'Yaata' means that which has been spent; 'Aayaata' means that which has been received. 'Jna' in this context means One who knows how to manage spending and receiving to perfect satisfaction of the input-output cycle. (The reference is to Input/Output studies in overall planning, eg, IO matrix mapping the parts of National Output of any one sector, consumed as Input by every other concerned Sector, yet with leaving enough for public consumption).  
This is abbreviated as 'Yat+jna' which means: One who knows how to replenish what is given and what is taken, ie, sustaining the developmental activities for the present without infringing on the rights of future generations by retaining/rejuvenating/regrowing enough to sustain in future also. It is easily inferable by these imports under this diad, which emphasize the responsibility of the current generation towards future generations as the guiding principle in Yajna, which is synonymous with sustentation undertaken by Vishnu'h as Personal God.
4. An important statement can be seen in Ch.Up.8.5.1 which reads: '..yat yajna'h iti aacakshate brahmacyam eva...', meaning: The activities in pursuit of Brahma as knowledge do in themselves constitute Yajna; and this covers all the 4 aasrama's.

#### **D52. Vasumanaa'h (105,697):**

##### **105 Vasumanaa'h:**

'Vasu' means wealth, riches, and greatness; in the context of this name, 'mana'h', ie, 'mind' implies a great mind which accommodates the needs and emotions of several others without itself getting perturbed. Thus

this name indicates: One possessed of a '**Great mind**', devoid of attachments and effects of evil qualities. '**Great mind**' above means: The mind that is not deluded by Klesas and Upaklesas. See 424 Visraama'h for details of Klesas and Upaklesas.

##### **697 Vasumanaa'h:**

One whose mind dwells equally and equanimously in all.

With fire being the basic medium of offerings to God, wherever fire has been worshipped as the Primary God (as by Paarsiis), Bahumanaaha'h or Vasumanaaha'h refers to the Fire God in the Avesta language.

#### **D53. Vaayu-Vaahana'h (331, 856):** SS 501 Vaayu-Vaahana'h.

This name means the Mover of Vaayu.

##### **331 Vaayu-Vaahana'h:**

**Aavaha** means to call; vide 'Aavaahana' in Puujaa whereby the Deity is called in for investiture in the vighraha/book/plate with inscribed yantra or meru/figure, etc. This 'calling' is carried by vibrations in the air in normal parlance, but by psychological resonance in rituals and religious texting.

This name accordingly refers to: One who vibrates the seven Vaayus or atmospheres beginning with Aavaha. These are listed as **Aavaha** (between Earth and clouds), **Pravaha** (between clouds and Sun), **Anuvaha** (between Sun and Moon) (in vedik days, the Moon was supposed to be beyond the Sun, considering relative brightness), **Samvaha** (between Moon and Stars), **Vivaha** (between Stars and planets) (brightness of planets being almost nil), **Paraavaha** (between Planets and Saptarshi Mandal, ie, Great Bear constellation) and **Parivaha** (between Saptarshi Mandal and Dhruva - the Pole-Star). Occasionally, this is abbreviated as '**Aapraanusamviparaaparivaha**'. Some others list as Avahana, Pravahana, Vivahana, Paramavahana, Udvahana (incidentally, evaporation resulting in cloud formation as in hydrological cycles is a process under Udvahana, vide HV.3.133.72 etc.), Samvahana and Parivahana. Science recognises the following upward sequence of seven layers of atmosphere: Boundary layer of the Troposphere, Troposphere, Stratosphere, Mesosphere, Ionosphere, Exosphere and Space. Also ancient Indian philosophy recognises the action of interstellar forces by the term Vaayu.

In Raamaayana, when Raama and Lakshmana lay unconscious due to the effect of Sarpa-Astram of Indrajit, Sugriiva's army did not know what to do. Vibhiishana suggested that Garuda be summoned, but no one knew how to. Then Jaambavaan told Hanumaan that 'If nothing else, call out to your father – Vaayu, and request Him to summon Garuda', indicating that Vaayu knows at anytime who is where and can convey the message. This is because Vaayu is available all through space either as wind or as force field.

Though not exactly, but yet, relatable statements can be seen in VR.6.50.11,12,33,34, 36-39,44,46, etc.

#### 856 Vaayu-Vaahana'h:

1. He, for fear of whom, Vaayu moves (pavate)/carries (vaahana'h) all beings. See 357 Bhiima'h, supra, Tai.Up.2.8.1 'Bhiishaa (out of fear) asmaat (of him) vaata'h (wind/air) pavate (moves/blows)'. [The relative potential difference controls any movement, including of Vaayu; thus Vaayu is taken in the Upanishat for any type of force.]
2. Vaayu, referring to the interstellar forces, vahana referring to carrying (relatively), we can endorse what is mentioned in 440 Nakshatranemi'h, namely, that the bonds constituted of air/praana/Vaayu/interstellar forces tie along the several celestial bodies as a multi-body system, ie, hold them in their respective orbits and rotations and thereby relative distances.

**Br.Up.3.7.2** reads, '**..Vaayu'h vai Gautama tat suutram, Vaayunaa vai Gautama suutrena ayam ca loka'h para'h ca loka'h sarvaani ca bhuutaani samdrbdhaani bhavanti....Vaayunaa hi Gautama suutrena samdrbdhaani bhavanti....**' - 'O! Gautama! that bonding is Vaayu, O! Gautama! verily by this Vaayu as the binder are this world, the other worlds and all items and beings are held together... O! Gautama! By Vaayu surely as holder are these held bound together'. The repetition herein is meant to emphasise the inviolability and invariability of the said concept.

#### D54. Vikramii (75, 909):

Vikrama'h means 1-Courage, 2-Strides or steps taken.

#### 75 Vikramii:

1. The Courageous One. Moreover, the meanings given under 78 Vikrama'h also apply here.

2. Vikrama means Suura-Viirataa, ie, Capability and Courageousness. He is the fountain-source of capability and courage in all good (non-evil) people.

#### 909 Vikramii:

Vikrama means foot-fall. One who has longer strides than anyone else as demonstrated in Vaamana Avataara.

#### D55. Vibhu'h (240, 880): SS 145, 203, 635, 696 Vibhu'h.

#### 240 Vibhu'h

1. One who becomes many from HiranyaGarbha downwards (Vividham bhavati). Mu.Up.1.1.6 reads, '..Nityam Vibhum...' - where Vibhu'h stands for His multiple Formations/Manifestations; and Nityam stands for One who is Eternal. He assumes diverse forms in all the different Creations from Brahmaa down to a motionless thing which are all absorbed back in Him during Pralaya; yet, as the Eternal, He stands ever Beginningless and Endless.
2. Omnipresent. He dwells everywhere and in everything (Vistarena bhavati, compare 426 Vistaara'h). See 299 Prabhu'h, supra. Vibhu'h is interpreted in Br.Su.\* as: where all intellect is absorbed, where all life is borne, where all selves dwell as amsas (aspects), that which is steadfast and that which is the total communion across all beings and situations.
3. Vibhu'h also refers to the description of lisvara as 'Desa-Kaala-Vastu-Aparicchinna', ie, unbounded by Space, Time and Content. This is referred to in Tamizh language as: Engum, Endrum, Ethilum/Ellaam – aaha-iruppatu.

See LS 642 Aparicchedyaa. 2 and 3 herein apply to both Nirguna and Saguna Brahman; and so too 36, 74 lisvara'h.

\*Br.Su 2.3.15, 17, 18, 35, 43, 44, 45, 50 and 53 with their deep implications.

#### 880 Vibhu'h:

1. The Master of the three worlds.
2. He is never conditioned by Laws of Nature (Prakrti).

**D56. Vidhaataa (44, 484): SS 632 Vidhaataa.**

**44 Vidhaataa:**

1. He who witnesses the Karmas of all Jiivas and who supervises the dispensation of due fruits to the Jiivas according to established Dharma (Sarva-Karma-**Phala**- Daataa).
2. He ordains the Laws of Nature and ensures that natural phenomena like movement of wind, planets, etc. occur regularly.
3. During any ordained samkha puujaa, the following sloka is recited, 'tvam puraa saagara utpanna'h Vishnunaa vidhrta'h kare ....paancajanya nama'h astu te', meaning: O! Paancajanya! You who had been procured from the deep oceans by the Lord Vishnu have been carried by Him in His hands; hence, Paancajanya is Vidhrta'h. Accordingly, reading in active voice, as the bearer of Paancajanya, Vishnu is Vidhaataa. Vidhrta'h is passive voice usage, Vidhaataa is active voice usage.

**484 Vidhaataa:**

1. One who is the unique (viseshena) assigner (vidadhaati) of the agencies: Ananta, Diggajas, and the mountains, who bear the Universe (bhuudharaan) jointly. See supra. Ananta supports from bottom, Diggajas support from the sides and the mountains add stiffness integrally to the geoidal surfaces.
2. One who supports (being all of Material, Instrumental and Efficient Causes) and directs (vidadhaati) all beings (sarva-bhuutaani).

**D57. Visva-Yoni'h (117, 149): LS 637 Visva-garbhaa.**

Compare SS 916 Visvakshetra'h.

**117 Visva-Yoni'h:**

One who is the Material Cause of all features of the Manifested World. See 985 Aatmayoni'h also.

**149 Visva-Yoni'h:**

Being the source of the Universe, He is the Efficient Cause of the Universe. Separately, this name can also be taken as a *dvandva* with equal emphasis on both words, namely, He is both the Universe and also its comprehensive cause.

**Additional Notes:**

Even as the Nirguna Niraakaara Brahman contemplates the Manifestation or projection of the several Universes at the beginning of any Kalpa, then through and as ITS aspect as Saguna Brahman, He brings into Manifestation these several Universes **by** His own Will as **the Efficient Cause**; and composes them by Himself as **Material Cause** and interpenetrates/ pervades into everything causing a cohesive existence. See Tai.Up.2.6.1, 'Sa'h akaamayata | Bahu syaam prajaayeya iti | sa'h tapa'h atapyata | sa'h tapa'h taptvaa | idam sarvam asrjata | Yat idam kim ca |', meaning: He (Nirguna Brahman) wished: Let Me be many. Let Me be born. He undertook a deliberation (see diagram in 29 Bhuutaadi'h), and, having deliberated, He created all - Whatsoever is herein. According to Vedic philosophy, Evolution encompasses the concept of Jiivaatmaa (whatsoever exists in this world including the 8.4 million species created simultaneously) emanating from the Paramaatmaa, vide 930 Jiivana'h, infra. Compare BG.15.7, 'Mama eva amsa'h jiivaloke jivabhuuta'h sanaatana'h', meaning, 'An eternal fraction of myself has manifested as the Jiiva in the relative world of experiences'.

In Advaita philosophy, with *a little extension*, one can visualise **4 types of Causes** for every instance.

1. **Upaadaana Kaarana:** The source/material out of which it is caused/manifested - **Material Cause**.
2. **Nimitta Kaarana:**
  - a) The main maker (380 Kartaa) of that item – **Efficient Cause**.
  - b) Accessories like instruments and controls (378 Karana) used in the process – **Accessory/Instrumental Cause**.
4. The purpose for which the created item will be put to use. – **Utility/Purpose Cause**; this is *the extension* mentioned above. This may be equated to Viniyoga'h or Prayojanam, recited before beginning any main Stotra.

Taking **Pot-making as an example**: the Earth used is the Material Cause (it continues to be available in the output), the potter is the Efficient Cause, the potter's wheel and the stick, water and fire constitute the Accessory Cause, and usage for storage of water is the Utility Cause.

In the case of the Visvam (the Universes) the material is Himself (Upaadaana kaarana), the maker is Himself (Efficient Cause 2a), the accessories are also Himself (Accessory Cause 2b) and where it is placed



and where it should revert to is also in Himself (Utility Cause). One may also see 985 Aatma Yoni'h referring to the Material Cause and 990 Srashtaa referring to the Efficient Cause. Brahman, by Itself being Upaadaana and Nimitta Kaaranas, It is defined as Abhinna-nimitta-upaadaana-kaarana. We can explain the Utility Cause as under.

The ultimate prudent objective for any Jiiva is the attainment of Jnaana and thereby absorption back into Brahman; thus the Manifestation stage and the Absorption stage are both, respectively, from and into the same content. Refer BG.4.24, 'Brahma eva tena gantavyam...', which states that Brahman is the Ultimate Target to be entered into. And by the logic of continuity, the interim period should also be spent for and in the recognition of the same content. Thus, He Himself is the **Utility Cause** for the Visvam – namely, the Universes and all beings.

Thus for all the 3 stages, namely, Srshṭi, Sthiti and Anta/Laya, all the Causes are self-same. Hence the attribute, Srshṭi-sthiti-y-anta-hetu'h.

This **guides us to take up** the name 366 Hetu'h.

### 366 Hetu'h:

1. One who is both the Instrumental (Nimitta) and Material (Upaadaana) Cause of the Universe for all the phases of Projection, Sustentation, Absorption. In view of 378 Karanam, 379 Kaaranam, this name covers Brahman as being the other Causes also, namely, Accessory, Efficient and Purpose/Utility causes. Also see 985 Aatma-Yoni'h. As discussed elsewhere, the Muulaa-Avidyaa being the Kaarana Sariira, He is the Hetu'h (All Four Causes) for all Jiivas. See also 'all the Samashti bodies' under 30 Avyaya'h-Nidhi'h and 650 Hari'h.
2. Commenting on Sv.Up.6.17, Hetu'h is interpreted as any Capable Agent, ie, One who undertakes all responsibilities for all Universes. The Upanishat cites: 'Na anya'h **Hetu'h** vidyate iisanaaya', meaning: There is **no other Capable Agent** for ruling the Worlds.

**D58. Vedavit (128, 131):** See 188 Govidam Pati'h also.

### 128 Vedavit:

One who knows (vetti) the Vedas (vedam) with all their import (vedartham ca).

BG.15.15 says, 'Vedantakrt vedavid eva ca aham' – I am the author of the Vedanta and the knower of the Vedas.

### 131 Vedavit:

One, having known all the Vedas along with their purport, employs himself in researching them (Vinte/Vicaarayati) and in disseminating the realisation of his researching.

In BG.15.1, this name implies: One who not only understands the Vedas, but also the Supreme God (Saguna Brahman, Iisvara'h) and Source of Creation (Nirguna Brahman). The content of this purport is explained in BG.15.4 and 15.5 which prompt one to seek the final goal, reaching where, the Jiivas do not return again to this world of experiences. Samsaara, based on the verb root 'Sr' with prefix 'Sam' means to experience, to speak, ie, to interact.

### Additional Notes:

The full content of BG.15.15 is: 'Sarvasya ca aham hr̥di samniviṣṭa'h matta'h smṛti'h jnaanam apohanam ca | Vedai'h ca sarvai'h aham eva vedyā'h vedaantakrt **vedavit** eva ca aham ||', meaning - And I am seated in the hearts of all; from Me emanate memory, knowledge with both deductive and inductive reasoning, as well as their loss; I am verily that which is worth to be apprehended through all the Vedas; I am indeed the Organiser of the Vedanta into several texts and I am the knower of the Vedas.

The *sishya* must derive motivation from the Vedavit, whom the *sishya* must take as *SikshaaGuru*.

*SikshaaGuru* inducts the celibate into the Vedas and Vidyaas as the sequel to his Upanayanam.

*DiikshaaGuru* (666 Brahma-Vit) may later initiate him into Samnyaasa aasrama with due observances.

**Note:** Whereas Vedavit has been described in two names, with Brahma having one meaning as Veda, yet, 666 BrahmaVit is described by this one name only. This is substantiated by Mu.Up.3.2.9: 'Sa'h ya'h ha vai tat paramam brahma veda brahma eva bhavati'. One who internalizes the Brahman becomes Brahman Itself – which is the One and Only One.

**D59. Siva'h (27, 600):** SS 614 Siva'h, LS 53 Sivaa, LS 200 Sarvamangalaa, LS 272 Sadaa-Sivaa and LS 998 SriiSivaa, Refer MahaaNaaraayana Up.4.16, 'Sivaaya nama'h'.

**27 Siva'h:**

1. Pure One (Suddha).
2. He is Mangalam, ie, the happiness characterised by elegance, purity and cheerfulness.
3. He is not affected by gunas (Nistraigunyatayaa), where guna essentially means that which causes bifurcation and multiplication, ie, tending to show one to be many. See Hindi words gunaa, dugunaa, tigunaa, etc. In terms of metaphysics, the 3 gunas of Prakrti are Sattvam, Rajas and Tamas indicative of how each of the branched out many demonstrates its intrinsic/characteristic nature.
4. One in whom does not inhere any differentiation; to be so is His intrinsic nature, He is Siva.

Also Kai.Up.1.8, cites, 'Sa Brahmaa sa Siva'h....sa **eva** Vishnu'h'. In this vein, the intention is to emphasise the non-difference between Brahmaa, Siva and Vishnu, illustrated by invoking the name of Siva to praise and worship Vishnu (Abheda updesaat Siva aadi namabhi'h Hari'h eva stuuyate). HV.3.87,88, and 90 reconfirm this principle of oneness and mutuality. AR.6.7.68 reads, 'Avataaraa'h subahava'h Vishno'h liilaanukaarina'h| Teshaam sahasra sadrsa'h Raama'h Jnaanamaya'h Siva'h|', meaning: 'The sporting incarnations of Mahaa-Vishnu are many; among them, that as Raama, who is the pure embodiment of Knowledge and Purity, is equal to thousand such incarnations'.

See notes in italics under Adhyaksha group of names starting with 133 Lokaadhyaksha'h.

**600 Siva'h:**

One who purifies everyone by the very utterance of His name and also makes all the efforts of the utterer purposeful.

The invocation at the beginning of any travel/journey includes the prayer, 'Ya'h Siva'h naama-ruupaabhyaam yaa Devii sarvamangalaa; tayo'h samsmaranaat pumsaam sarvata'h jaya mangalam', meaning: He who is auspicious (Siva) by both name and form, and She, the Devii, who is ever happiness and purity - by remembrance of them it is always victory and good luck for all humans. The name 599 Kshemakrt, is a continuation of 598 Samksheptaa. 599 Kshemakrt means the

safeguarding of the dissolved contracted Universe resulting from 598 Samksheptaa.

The next name 600 Siva'h indicates the state of purity in which the above dissolved Universe will be maintained.

Yet again, as though to emphasise the Unitarian view of Siva and Vishnu, further names starting with Srii: 601 Sriivatsa-Vakshaa'h to 611 Sriikara'h and 613 Sriimaan follow 600 Siva'h.

The name 612 Sreya'h and 614 Loka-Trayaasraya'h are also attributable to 600 Siva'h, which itself follows 598 Samksheptaa and 599 Kshemakrt, these two latter names relating to the prior function for 600 Siva'h in this context.

Regarding 27, 600 Siva'h, sample the following:

SP 1.18.11: 'Siva'h tathaa prakrti-aadi vasii-krtiya adhitish<sup>h</sup>thati| Sarvam vasii-krtam tasmaat Siva'h iti smrta'h|..||', meaning: In the same way, Siva has control over Prakrti, etc. and keeps them under His surveillance; because of this He is called Siva.

SP 1.18.75: 'Tasmaat asya vasii-kartaa na anya'h asti iti sa'h Siva'h smrta'h|..||', meaning: Therefore He is One who gets attracted to Himself and there is none who will control Him, so He is remembered as Siva.

SP 5.20.51: 'Para-lokasya paatheyam moksha-upaayam anaamayam| Punya-sanga-eka-nilayam Siva'h iti akshara-dvayam||', meaning: The sustenance in the route to other higher worlds devoid of any difficulties, the conducive method of attaining Moksha and a single collective of all meritorious situations is composed of the two letters in Siva.

SP 6.9.7 and 8 are simply quoted. 'Anaadi-mala-samslesha-praag-abhaavaat svabhaavata'h| Atyanta-parisuddha-aatmaa iti ata'h ayam Siva'h ucyate|| (7). Atha vaa asesha kalyaana guna eka ghana'h lisvara'h| Siva'h iti ucyate sadbhi'h saiva-tattva-artha- vedibhi'h| (8)'. These are repeated as SP 7.1.29, 30.

**D60. Suci'h: (155, 251):** SS 551,999 Suci'h.

**155 Suci'h:**

One who purifies (paavanatvaat) those who remember or contemplate on (Smarataam), adore (Stuvataam) and praise/worship (Arcayataam) Him. Also Whose mere contact is very purifying like that of Raama and Krshna - vide the episodes of Ahalyaa, Kabandha, Jataayu, Sabarii, Kubjaa

and others. He also showers posthumous benevolence even on those who opposed/rebuked him - like Sisupaala, Kamsa, Vaalii, etc.

#### **251 Suci'h:**

One without any impurity, who is purity personified in humans; this purity enjoins both internal and external purity and alignment of conduct expressed through words, deeds and thought. BG.6.40,41 imply that people who are themselves pious and pure are qualified to raise children who will be exceptional including those who may become Muktas, vide: 'Suciinaam sriimataam gehe yogabhrashta'h abhijaayate, atha vaa yoginaam eva kule bhavati dhiimataam'. See 220 Sriimaan, supra.

#### **Additional Notes:**

Suci'h also means Agni'h who is considered ever pure. Though Agni was cursed by Paarvatii to be Sarva-Bhakshii (SP 2.4.1.20), yet he was very soon blessed by Siva, see SP 2.4.2.47, that Agni will overcome all his difficulties and remain happy as well as pure under the protection of Siva. See also 879,887 Hutabhuk.

**D61. Subhaanga'h (586, 782):** [Subha which is same as Sobhana is often edited as Su.]

#### **586 Subhaanga'h:**

One with a handsome form to meditate upon.

#### **782 Subhaanga'h:**

One whose form is auspicious to meditate upon.

#### **Additional Notes:**

For use of prefix, Su see: 265 Subhuja'h, 616 Svanga'h, 844 Svaasya'h, 878 Suruci'h detailed below; and 615 Svaksha'h and 794 Sulocana'h, infra. In 'Satyam-Sivam-Sundaram', and in 'Saantam-Sivam-Sundaram', the two quotations often made, the Sundara aspect refer here.

#### **265 Subhuja'h:**

One possessing excellent arms (shoulder to hand) that protect the world.

#### **616 Svanga'h:**

1. Whenever, and wherever, He participates (Anga'h), that activity ends up in fruitful culmination (Su).

This name is not the same as 548 Svaanga'h in purport.

2. One whose limbs are beautiful, pleasing and prompting to meditate upon.

#### **844 Svaasya'h:**

1. One whose face is beautiful, and is slightly red, like the inside of a lotus flower.  
2. One from whose face/mouth the aggregate of sounds called Vedas, etc., emerged in order to instruct and guide mankind about values of life. See Br.Up.2.4.10 '...asya mahata'h bhuutasya...', detailed under 789 Krtagama'h, sr.2.

#### **878 Suruci'h:**

Ruci has two meanings, Diipti'h – Brilliance (rocate) and Will Power (Icchaa). Su stands for Sobhana(a) which means attractive, propitious and auspicious. The name means: the Lord whose ruci, ie, both brilliance as well as icchaa, are attractive, propitious and auspicious. The aspect of Diipti is covered in other names like 719 Diiptamuurti'h. As regards Icchaa: Iisvara is the Samashti-kaarana-sarrira-abhimaanii, but controlling the Maayaa.[See more under 30 Avyaya'h-Nidhi'h.] This is because the whole phenomenal universe (Visvam, Jagat) performs by the Icchaa or will power of Paramaatmaa Iisvara. Ashtekar & Co 1925 edition of Samkara's Bhaashya reads: 'Sobhanaa havi'h-diipti'h-icchaa vaa asya iti'. Accordingly, going by common usage of ruci to denote what is pleasing to consume, this name means: One who is the final recipient of all oblations offered to, and so through, any deity. This same purport goes with the next name 879 Hutabhuk also. Pertinently, regarding Hutabhuk, Samkara writes, 'samasta devataa uddesena pravrtteshu karmasu hutam bhunkte bhunakti iti hutabhuk', meaning: all oblations given in every activity intended for the whole host of devataas are ultimately enjoyed by Him alone. Vide also the daily prayer: 'sarva deva namaskaara'h kesavam pratigacchati'. See also BG.9.23,24 where the Lord has declared that any puujaa offered to any other devataa, even if by defective method, but yet qualified by complete faith and good intentions, all those puujaas are ultimately received by the Supreme Lord and, in this same way, He is the ultimate enjoyer of every type of Yajna. See 979 Yajnabhuk also.

#### **D62. Sauri'h (340, 644):**

##### **340 Sauri'h:**

One, who, as Krshna, was the son of Suura, otherwise called Vasudeva. (Accordingly, Krshna is called 695 Vaasudeva'h.)

##### **644 Sauri'h:**

1. One who was born in the clan of Suura, an ancestor of Vasudeva.
2. In SL.2, this name refers to Aadishesha who carries the upper 7 worlds of the Universe on His hoods.

See also 751 Tri-loka-dhrk, 756 Dharaadhara'h.

#### **D63. Sriinivaasa'h (183, 607):**

##### **183 Sriinivaasa'h:**

One in whose heart Goddess Srii resides (Vaasa'h) eternally. 'Ni' stands for 'nitaraam' which means eternally; 'Srii' resides in the chest of MahaaVishnu out of her own volition which was granted. 'Nitaraam' also indicates that Goddess Srii is also eternal in nature (anapaayinii). Compare with 602 Sriivaasa'h, 22 Sriimaan.

An unwavering constant bhakti can give a comparable status to the devotee - is the message of this name.

##### **607 Sriinivaasa'h:**

Srii can also denote men with Virtue and Power, as is normally used in addressing individuals with this epithet (Srii sabdena sriimanta'h lakshyante). See opening remark preceding 22, 178, 220, 613 Sriimaan. Such 'Srii', ie, virtue and power, can be acquired by constant right conduct.

Thus this name means, One who constantly (ni) dwells in men with Virtue and Power. It is acquired by one's right conduct.

#### **D64. Sataam gati'h (184, 450):**

See also (566) Gati-Sattama'h, Compare SS 169,862 Gati'h.

We may note that 'Sataam' is a word in plural format, standing for an aggregate of people, not necessarily co-located describable by the name 929 Santa'h (often loners except for a very few accompanying sishyas) taken up hereunder.

#### **184 Sataam gati'h:**

He is the **objective** (gati'h) as the Ultimate Destination for all holy men, devotees and aspirants for Moksha. These people, being themselves 'Santa'h', ie, self-guided and righteous, deserve such bestowal. He bestows Moksha on them eventually. For Moksha, see Appendix 1 for details.

#### **450 Sataam gati'h:**

One who is the sole (na anyaa – no other) **support** (gati'h) of Holy men who seek Moksha (mumukshuunaam). He is their enabler in this endeavour of theirs.

#### **929 Santa'h:** This name is in masculine plural format.

Those who adhere to the virtuous path are called good men (Santa'h). The Lord Himself manifests as such persons for the spread of spiritual excellence and respectful good conduct (Vidyaa-vinaya-vrddhaye). *Physical age is not a consideration* in defining this group of people. Refer under 352 Vrddhaatmaa. See VC 37 in Appendix 3. The name also reinforces the efforts of such men, indicating 566 Gati-Sattama'h which is what is attainable by them. How their efforts corroborate with the name is shown in 512 Saatvataam Pati'h.

#### **512 Saatvataam Pati'h:**

1. 'Saatvataam' stands for 'Of totally engaged devotees', Samkara uses these words to denote all '**vaishnava's**'- ie, those who devote their thought to the concept of Vishnu, ie, One who pervades into everything, living and non-living, urging a uniform equality of regard towards all and shunning none inadvertently. The term *devotee* hereby encompasses all those who follow a steadfast purpose towards Moksha. See VC 31, 'Moksha-kaarana-saamagryaam bhakti'h eva gariiyasii| **Sva-sva-ruupa-anusandhaanam BHAKTI'H iti abhidhiyate**||', meaning: Among the contributing pursuits and conditions necessary to promote the progress towards liberation, BHAKTI alone is relatively more important. **A constant attempt to live up to one's own Real Nature is called SINGLE-POINTED DEVOTION.**

'Pati'h' means the Protector. Hence, He is the protector of such totally engaged devotees.

To further sharpen the purport of VC 31, see explanation of VC 17 under 11 Paramaatmaa. The '**constant attempt**....' discussed above under VC 31 refers to each one of the conditions emphasised in VC 17, namely, **Viveka, Virakti, Samaadi-Gunas, Mumukshutvam and Brahma-jijnaasaa**.

2. 'Saatvatam' is the name of a Tantra. Any way of worship needs 3 components other than the performer and offerings, they being: **Tantra**: the procedure; **Mantra**: the hymn; **Yantra**: the implements, tools, materials. (May see LS 226 Mahaa-Tantraa, LS 227 Mahaa-Mantraa, LS228 Mahaa-Yantraa.) This name thus indicates One who spelt out the Tantras and also commented upon them; and is also propitiated by this Tantra.
3. 'Saatvata' clan is recognised in lore, and, as a Yaadava, Krshna is the foremost leader of such a clan. One such citation is in SB2.4.14,20 etc. : 'Nama'h nama'h te astu rshabhaaya saatvataam', 'Pati'h Gati'h ca andhaka-vrshni-saatvataam', meaning: 'repeated salutations to His Excellence among Saatvatas', 'protector and refuge of all people constituting the tribes of Andhakas, Vrshnis and Saatvatas.' Yadu basically means human being.

#### 566 Gati-Sattama'h:

'Gati' is the Ultimate Resort. 'Sat' here can have two meanings. 1) Each individual being, 2) Something which is substantial and desirable. 'Tama'h' as suffixed is indicative of superlative degree.

1. One who is the Gati (Ultimate Resort and Support) and sattama'h (of all exalted [by mental qualities] beings); And He is also the greatest and most desirable of all beings.
2. Accordingly, He is the highest desired goal of the Santa'h indicated in 184, 450 Sataam Gati'h.
3. He is the way, He is the best constant companion; and He is the Destination.

**Note: One must understand that all names and their imports are more inclusive (though indicative) than exclusive.**

**D65. Savitaa (884, 969):** SS 629 Savitaa, LS 699 Saavitrii, LS 826 Prasavitrii, LS 837 Viyatprasuu'h, LS 550 Viyat-aadi-jagat-prasuu'h.

#### 884 Savitaa:

One who brings forth (Prasava) all the Worlds along with the features and beings therein, starting from Aakaasa which provides residence and Vaayu which provides motion through co-extensive force field as well as sensation by touch, ie, attraction or repulsion between bodies and also the essential identifier of life namely praana. Samkara cites Vishnu Dharmottara 1.30.15: 'Prajaanaam tu prasavanaat savitaa iti nigadyate'.

#### 969 Savitaa:

1. In Saama Veda, this name is interpreted as 'Sukhotpaadaka', ie, One who generates extensively conducive environment and happiness. Compare 889 Sukhada'h.
2. God invoked by 'Saavitrii' mantra, Suurya (see below).
3. In some texts, this is read as '**Sapitaa**', which means, 'Sarvasya-lokasya-janaka'h', 'sa' means saamaanya, ie, equally for all – 'pitaa', meaning: The Source of all beings. Samaana'h pitaa sarveshaam iti Sapitaa, ie, He is the common Father of all.

#### 883 Suurya'h: SS 64 Suurya'h.

1. One who generates (suute) Srii or brilliance (Sriyam) is Suurya. Also One out of whom, as HiranyaGarbha, all life systems (Sriyam) have evolved (suute). Again, as the Sun, He is the only source (suute) of energy in the world and ultimately the nourisher of all lives (Sriyam). He is the one central influence in the Solar system.  
AK. lines 200 to 206 read 37 synonyms for suurya, of which several have occurred in this VS, vide: 'suura'h suurya'h aryamaa aaditya'h dvadasaatmaa divaakara'h bhaaskara'h ahaskara'h vraghna'h prabhaakara'h vibhaakara'h bhaasvaan vivasvaan saptaasva'h haridasva'h ushnarasma'h vikartana'h arka'h maartaanda'h mihira'h aruna'h puushaa dyumani'h tarani'h mitra'h citrabhaanu'h virocana'h vibhaavasu'h grahapati'h tvishaampati'h aharpati'h bhaanu'h hamsa'h sahasraamsu'h tapana'h savitaa ravi'h'.
2. Agni (Fire God) is also referred to by this name.  
Both the above, Sun and Fire-God, are taken as 'amsas' (fragments highlighting the Excellence, Vibhuuti) of the Lord.

#### **D66. Sahishnu'h (144, 565):**

**144 Sahishnu'h:** Compare 205 Durmarshana'h.

One who has overpowered asuras like Hiranyaaksha. As Varaaha, Nrsimha, Vaamana, Parasuraama, Raama, Krshna - He vanquished the enemies in their own den. The next name 145 Jagadaadija'h can correlate with this name: after eliminating Hiranyaaksha, He, as Aadivaraaha, lifted the Earth from ekaarnava (pralaya waters) to provide for the floating/ emergence of the jagat from submergence.

**565 Sahishnu'h:** See BG.2.38,12.18,19, 14.24.

1. One who puts up with contraries like heat and cold, honour and dishonour, praise and abuse. Compare BG.2.38, 'sukha-duhkhe same krtvaa laabha-alaabau jaya-ajayau', BG.14.24/25, 'tulya-nindaa-aatma-samstuti'h, maana-apamaanayo'h tulya'h,' with BG 12.18 and 19 also reiterating likewise.
2. He blesses His devotees to be capable likewise.

**Additional Notes:** Sahishnu'h is a son of Pulaha Prajaapati and Kshamaa: His two brothers are Kardama and Aasuri. All are amsas of Brahmaa. BG.14.24/25 cited above reflects on all motherly qualities – Kshamaa.

#### **D67. Samvatsara'h (91, 422):** SS 906 Samvatsara'h.

**91 Samvatsara'h:** See 109 Sama'h.

Time started when the first perturbation of Mukhya Praana occurred. One of the units of Time is the year, and this is propitiated as a Manifestation of Vishnu. Usually this one solar year (also called sama) is considered as the time between two successive transits of the Sun at the First Point of Aries of the Ecliptic (some consider this as the imaginary position of the planet Raahu, with Ketu at the diametrically opposite position).

This time duration is, for convenience, divided into 12 intervals called raasis and the Sun is designated by 12 names, holding that it is the Sun that goes round the Earth. These are 12 Aadityas given in almanacs, see 563 Aaditya, sr.3.VI. These raasis are also listed in AK.line.199 'Raasiinaam udaya'h lagnam te tu mesha-vrshaadaya'h' detailed as 'mesha'h vrsha'h atha mithunam karkata'h simha-kanyake| tulaa ca vrschika'h dhanvii makara'h kumbha-meenakau|'.

#### **422 Samvatsara'h:**

1. 'Sam' refers to something which is exquisite and is highly appreciated. 'Vatsara'h' means One in which all beings reside or dwell. See 470 Vatsara'h below. Hence this word means One in whom all beings reside amicably, eg., Mouse-Snake, Peacock-Mongoose, Deer-Lion and Humans. See 193 Bhujagottama'h also.
2. 'Samvasanti bhuutaani asmin iti samvatsara'h'. Accordingly, this name is a refinement of the name Vatsara'h, where 'Sam' indicates excellence and refinement. Therefore, this name indicates that all beings cannot but dwell in Him. This name could also mean: One in whom all beings abide at their final stages, or are engrossed. VR.6.131.102, 'Raama'h, Raama'h, Raama'h iti janaanaam abhavan katha'h| Raamabhuutam jagat abhuut Raame raajyam prasaasati|', meaning: 'All subjects in Raama Raajya were always talking and thinking about Raama, His conduct, His deeds, His achievements; and were engrossed in Him during His reign.'

On a similar note, the chant 'Hare Rama, Hare Rama, Rama Rama Hare Hare | Hare Krshna, Hare Krshna, Krshna Krshna Hare Hare|' is an expression of a wish to dwell in the Lord. This chant forms part of the Aapat-Uddhaaraka-Stotram by Samkara and also of the short **K.Sa.Up.** popular since the end of Dvaapara yuga, said to be composed by HiranyaGarbha-Brahmaa. [The 'apaurusheya' requirement of an Upanishat is under cloud in this instance.] When divine names are chanted, not only should one be absorbed in the Divinity, but should also orient one's actions and principles in accordance. Chanting can be in three audio levels: Ucca (high decibels), Upaamsu (low-voiced that the chanter alone can hear) and Maanasa (no external sound, but only mental chanting). Of these, the effectiveness is highest in Maanasa and least in Ucca. However, there are votaries who insist on Ucca type of chanting; when Group Kiirtana is adopted, certain mantras can be chanted aloud, but not all. The Gayatrii chant should always be in one of the last two levels only, preferably Maanasa.

#### **470 Vatsara'h:**

1. One in whom every thing and all beings dwell.
2. Vatsam (Vasati atra akhilam iti: whatever is there dwells in this), raati (protects and promotes); jointly, we have the name Vatsara'h. One in

whom everything dwells. This is Brahman, and all jiivaatmaas are ultimately the same Brahman if devoid of body-consciousness. BG.15.7: 'Mama eva amsa'h jiiva-loke jiiva-bhuuta'h sanaatana'h|', Mama (my) eva (only, even) amsa'h (portion) jiiva-loke (in the world of life) jiiva-bhuuta'h (being the individual soul), sanaatana'h (being the eternal one)|, meaning: 'Every individual self in the world is only an eternal portion of Myself and has become the jiiva in this world of living beings'. In the narration of Upakrama (beginning invocation) Slokas in VR Paaraayana, one bows to Aanjaneya recalling: 'Yatra yatra Raghunaatha kiirtanam, tatra tatra krtamastaka-anjalim|...', indicating that wherever there is a narration of Raamaayana, everywhere there Hanuman stands with anjali held on his head. This type of invariant presence is also called a **Vatsara'h**, ie, He dwells everywhere. This indirect prayer invokes the Lord to abide and guide in the hearts of the readers and the audience.

**D68. Sarvajna'h (453, 815):** SS 88 Sarvajna'h. LS 196 Sarvajnaa

**453 Sarvajna'h:**

'Sarva'h' as well as 'Jna'h', ie, One who is All (Sarva'h) and also the Knower of All (Jna'h). Br.Up.2.4.6 'Idam sarvam yat ayam aatmaa' - This all that (is seen) (is) that Aatmaa - This states the extensive scope of the name 25 Sarva'h also. Prayed to by the name of Sarvaatmaa, during Siva maanasa puujaa, the Lord is considered as not only every individual but also the collective of all individuals and so He is addressed as Sarvaatmaa and Sarvajna'h.

**815 Sarvajna'h:** Compare LS 364 Cidekarasaruupinii.

One who is All-Knowing. 'Sarvam-Jaanaati'. One who is all-knowing and Omniscient as read in Mu.Up 1.1.9. 'Ya'h Sarvanja'h Sarva-vit'. As will be seen under 814 Amrtavapu'h, this next name Sarvajna'h, is understood as: Only the light of Cit (cidaabhaasa) on the intellect of the Jiiva enables the Jiiva to cognise experiences and perceptions. This lighting up by the Cit enabling the cognition *commonly* in all Jiivas permits one to recognise It (namely, Cit conferring Aananda, as in Sat-Cit-Aananda) as Sarvajna'h, ie, All-Knowing.

**Additional Notes:** Sarvajna'h is an essential attribute of 36,74 lisvara, the personal God. See also 240 Vibhu'h.

**D69. Siddha'h (97, 819):** LS 471 Siddhesvarii, LS 472 SiddhaVidyaa, LS 473 SiddhaMaataa.

**97 Siddha'h:**

1. He is 'Perfection', One who need not strive to attain perfection. Therefore, He is ever in unceasing and changeless nature of perfection. The congenital perfections of a Siddha are righteousness, wisdom, dispassion and overlordship.
2. One who is ever established in His own nature. Regarding those who seek after Him, this name is accordingly understood as: The aspirant who has steadily established himself, not simply as at birth, but by continued concentrated practices. Vide, BG.7.3 'Yatataam api siddhaanaam', where Siddha refers to a Yogii, ie, *one who has accomplishments to his credit. Such an aspirant becomes eventually as though perfection itself.*

**819 Siddha'h:**

One whose objectives (siddhi'h, ie, fulfillment of wishes, ie, icchaa-puurti) are always attained unobstructed (an-adhiina) by any other (other's) will, ie, He is Omnipotent, 'An-anyaa-adhiina-siddhitvaat'. Relatable names : 98, 252, 253, 254 and 255 are taken up now.

**98 Siddhi'h:** SS 227 Siddhi'h, Compare LS 471 Siddhesvarii, LS 472 Siddhavidyaa, LS 473 Siddhamaataa.

1. One whose form and capabilities excel over those of all others. (Absolute Knowledge and Special capability/Special nature/Special purpose).
2. One who is of the nature (Svaruupa) of Consciousness (Vit) in all (Sam), derived from the appellation, **Sam-Vit-Svaruupa'h**. Here 'Sam' can also mean: Excellent, Unsurpassable.
3. One who is the infallible fruit of all endeavours (of every individual separately) (unlike svarga, etc., which are term-bound).

**252 Siddhaartha'h:** SS 130, 343, 676, 995 Siddhaartha'h.

Compare SS 996 Siddhabhuutaartha'h.

One whose purposes and objectives are always fully accomplished conforming to regulations. (Objectives are oriented for the self-same individual or organization.) Ch.Up.8.7.1. reads as Satyakaama'h which means One whose desires are true: Note that *Kaama means the same as Artha in this case*, denoting purpose/objective.

Objective is external to the mind dealing with external things; Purpose is what is intended by design and not by accident.

### 253 Siddhasamkalpa'h:

Samkalpa'h has two meanings: resolutions, thoughts.

One whose resolutions are fulfilled. These resolutions are intended for the benefit of several (may be individuals, or even thoughts<sup>@</sup>) at large, with well-defined objectives under each component.

<sup>@</sup>Refer Sr. 2 under 4 Bhuuta-Bhavya-Bhavat-Prabhu'h, supra.

### Additiona Notes:

Both of the above names are readable in Ch.Up.8.7.1 'Ya atmaa.....\*satyakaama'h, \*\*satyasamkalpa'h....'

\*relates to 252 and \*\* relates to 253. It may be noted that Artha as well as Kaama refer to the 'desired purpose or objective'. See also 851 Sarva-Kaamada'h, infra, and equivalently at LS 698 Sarvaartha-Daatrii.

### 254 Siddhida'h: Compare SS 676 Siddhaartha'h.

One who bestows (da) Siddhis according to the recipient individual's eligibility. This refers to the fulfillment aligned with the particular disciplines of practice (Vidyaa).

### 255 Siddhisaaadhana'h: SS 344 Siddhasaadhaka'h.

One who brings fulfillment (Siddhi) to the works that have been adequately supported by Saadhana's, ie, inputs and prerequisites.

We may also see such statements as 'Saadhana-Catushtaya' in VC 17,18,19 and 980 Yajna-Saadhana'h in this Sahasranaama itself conveying the same import for the word Saadhana.

As for the practising individual, having fulfilled himself as **Siddhisaaadhana'h** and working as **Siddhasamkalpa'h** and **Siddhaartha'h**, he is blessed as a **Siddhida'h** (compare LS 474 Yasasvinii) and then, as though, becomes embodied **Siddhi'h**.

**D70. Simha'h (200, 488):** Compare SS 155 Simha-Saarduula-ruupa'h, SS 678 to 681: 'Simhanaada'h, Simhadamshttra'h, Simhaga'h, Simhavaahana'h.

Dropping and/or transposition of alphabets in a name as permitted grammatical practice are illustrated too.

### 200 Simha'h:

1. One who destroys (hinasti). He aids in transcending the limitations of the body, namely, experiences; **of the mind**, namely, emotions and thoughts; and **of the intellect**, namely, perceptions and pursuits; and thereby leads to the experience of the **Non-Dual Supreme**, which is the Total Destroyer **as the Turiya** beyond waking, dream and sleep states/avasthaas. Some schools of discourse discuss this as the BMI (Body, Mind and Intellect) pursuit, see 14 Purusha'h, sr.2.
2. One who does 'himsaa' (sets up challenges and opportunities). Rules of pronunciation permit transposition of sounds of letters: Himsaa as Simha'h. A general example quoted is : Kasyapa'h pasyaka'h bhavati, a Vedic statement meaning: Kasyapa is a knower of past, present and future; though this quotation is glibly passed on as a pedestrian excuse for mispronouncing Kasyapa as Pasyaka.

### 488 Simha'h:

One with irresistible power like a Lion.

One may take this name also to be identical with Nrsimha incarnation which is detailed under 21 NaaraSimhaVapu'h. 489 Bhuutamahesvara'h can be interpreted as the Lord of Beasts referring to Simha as Vibhuuti.

Relatable names are 191 Hamsa'h and 21 NaaraSimha-Vapu'h. See also 126 Janaardana'h for more information.

Shortening of names by dropping certain alphabets is seen in Nrsimha to Simha, Satyabhaamaa to Satyaa or Bhaamaa, Idindra to Indra.

### 191 Hamsa'h:

1. Based on Himsaa, meaning destruction, this name indicates Lord's benevolence to remove the fear of Samsaara (repeated births and deaths) from those who practise Taadaatmya (a dhyana of identity with Him as ParaBrahman) with concentration on the syllable 'Aham sa'h', ie, I am He/It, which when pronounced continuously may sound as 'Hamsa'h'. SP 2.1.7.54, '..Hamsa hamseti ya'h bruuyaat sa'h



hamsa'h atha bhavishyati||', meaning: One who pronounces Hamsa'h repeatedly become Hamsa.

2. One who moves in everybody and everything. In this context, Ka.Up.2.5.2: 'Hamsa'h sucishad' is quoted wherein 'suci' means the skies, and 'sad' (transformed to shad) means moving, ie, the Sun (Hamsa'h) moving in the skies (sucishad). The heart-space is called Dahara-aakaasa, ie, miniscule sky; hence the first statement. Compare LS 609 Dahara-aakaasa-ruupinii.
3. SB.11.13, Slokas 15 to 21 describe how as Hamsa Avataara (as Swan), the Lord instructed Sanaka and his group on Yoga practices. Further, 'Hanti (Ham) avidyaam tat-ruupena', is abbreviated as Hamsa'h; Hanti means destroys; Sa'h is the nominative singular of the root noun format 'Tat'; the two together constitute Hamsa'h; see Sv.Up.3.18, 'Hamsa'h' is interpreted as that which destroys all effects constituting Avidyaa, nescience. After the pursuit of Yoga practices, at the stages of Samaadhi practice, Avidyaa is removed and the realisation of Jnaana is consummated. Vide also 691 Tiirthakara'h, refer to the notes under Samnyaasa aasrama: the last two phases, namely, Hamsa and Paramahamsa denote the responsibility of those phases of Samnyaasa to help remove Ignorance from the disciples.
4. Ham represents the outgoing breath during deep exhalation and Sa'h represents the powerful inhaling over the tongue (besides through the nose). Thus the name Hamsa'h represents the Creation of the Universe at the time of Exhalation and its Withdrawal at the time of Inhaling by the Lord.
5. The name also refers to Baalamukunda, the child Naaraayana floating on the ekaarnava, ie, all waters mixed into a single body during Pralaya. Further, HV.3.10.35 reads, 'tathaa eva bhagavaan hamsa'h gata'h yogena baala'h| babhashe...purushottama'h||', conveying that, when Maarkandeya was lost, terrified and agitated, the Lord took the form of a swanlet to comfort him.

### 21 NaaraSimha-Vapu'h:

Naara (based on Nara) meaning man, Simha meaning Lion, Vapu'h meaning body: These words compose this name NaaraSimha-Vapu'h. Narasimha Avataara is being denoted here because of the appearance of the Lord with human body and several features of a lion. This highlights the Supreme Lord's capability of being unconditioned by bodily formation of beings/things, vide 488 Simha'h above.

### D71. Sukhada'h (459, 889): LS 192 Sukha-Pradaa.

#### 459 Sukhada'h:

1. One who gives happiness to good people.
  2. One who destroys the happiness of evil ones.
- More on this name is described later on under 455 (818) Suvrata'h upto 460 Suhrt.

#### 889 Sukhada'h:

1. One who bestows liberation (Moksha) on devotees; the greatest Sukha being Moksha. Sukha means an acceptable environment (Su + Kha).
2. By rules of grammar, this name can also be read as '**Asukhada'h**', meaning: One who destroys unhappiness.

### D72. Suparna'h (192,855):

#### 192 Suparna'h:

1. Suparna'h stands for Garuda: Kausalyaa refers to Vinata's blessings on her son Garuda while blessing her own son Raama. See: VR.2.25.33: 'Yat mangalam suparnasya vinataa (a)kalpayat puraa..', - Just as in an ancient day Vinata blessed Garuda (in his endeavour for securing Amrtakalasa).
2. One whose two distinguishing wings represent Dharma and Adharma.
3. One who has very excellent and strong (Su) wings (parna) and hence can negotiate very fast; three are quoted to be very fast: Manas, Garuda and Hanumaan. Vaalii was the fourth. See 908 Cakrii.
4. This name also refers to Upanishats' Two birds : Jiivaatmaa and Paramaatmaa. Mu.Up.3.1.1 reads, 'Dvaa suparnaa sayujaa sakhaayaa....', meaning: Two birds that are ever associated and have similar names, referring to the Jiivaatmaa and Paramaatmaa, and have the same Cause of Manifestation. Sv.Up.4.6 also reads the same. See Br.Su.1.2.11 under 16 Kshetrajna'h.

#### 855 Suparna'h:

Lord Himself has manifested as the tree of Samsaara (Asvattha), which has excellent (Su) leaves (Parna) in the form of Vedik passages (Chandas); hence Suparna'h.

Asvattha: 'Stha' means existing, 'Sva'h' means tomorrow, 'A' stands for negation; jointly, something which may not be around very soon, or, more fundamentally, which changes its appearance frequently even by the day (because of ageing), ie, Samsara (the phenomenal/relative world). BG.15.1, 'Cchandaamsi yasya parnaani||' - Whose leaves are the Vedik passages.

#### Additional Notes:

It is interesting to see that the next name 193 Bhujagottama'h, meaning: the best of serpents can in normal parlance be taken to club possible contradictions in adjacent names with 192 Suparna'h meaning: Garuda who is the natural enemy of 193 Bhujagottama'h. This juxtaposition implies that all contradictions resolve in Lord's presence.

#### 193: Bhujagottama'h:

Bhuja means 'the fore-arm'; Ga means 'moves on'; Uttama'h means 'the best among the group'. Greatest among movers on Bhujas, ie, Aadisesha and Vaasuki. Bhuja here refers to the rib bones. In BG.10.28,29 : There are two types of Bhujagottamas: One is the Serpent - Vaasuki (who has poisonous fangs) and the other is the Snake - Ananta (Aadisesha who does not have poisonous fangs). BG.10.28: 'Sarpaanaam asmi Vaasuki'h', - 'Of serpents I am Vaasuki', BG.10.29: 'Ananta'h ca asmi naagaanaam' - 'Of Snakes I am Ananta'.

HV.3.28.32 and 33 read as : 'Sesha'h satya-dhrti'h naaga'h balavaan brahma sambhava'h| vrksham aaruhya dharmaatmaa avaak-sirsha avalambate|| jihvaabhi'h lelihaanaabhi'h gaatrajam visham utsrjan|samaa'h sahasram sampoornam niraahaara'h tapodhana'h||', conveying that Aadisesha, with thousand heads hung head down for 1000 whole years without food and only doing tapas, shed out the complete venom of his body through his 1000 tongues; and incidentally he was the son of Kasyapa, who in turn was son of Brahmaa. The next (34<sup>th</sup> Sloka) conveys that this shed poison of Aadisesha was the Halaahala-kaala-kuuta-visha which Siva consumed during the churning of the Milky Ocean.

When taken together (192 Suparna'h, 193 Bhujagottama'h), these denote that, wherever Godliness prevails, even extreme enmity is overcome or is obliterated, Refer also to 422 Samvatsara'h. Adjacent names amenable to insightful interpretation is obvious in the different

renderings for names 192,193; and the pair of names 855 Suparna'h, 856 Vayuvaahana'h.

#### D73. Suvrata'h (455, 818):

Starting with 455 Suvrata'h and upto 474 Dhanesvara'h, several of the names are suggestive of the attributes/situations demonstrated in the narration of VR. Details are given subsequently. In Aa.B.50 cited later, the word, Aatmaaraama'h, interprets as a crisp summary of VR in its philosophical aspect.

#### 455 Suvrata'h:

One who has taken the magnanimous (Su) vow (Vrata) to save all refuge seekers. Raama vows to give protection to anyone who utters even once 'I am Thine'. VR.6.18.33: 'Sakrd eva prapannaaya tava asmi iti ca yaacate| Abhayam sarva-bhuutebhya'h dadaami etat vratam mama||' - which means: 'I offer protection (Abhayam dadaami) from all beings (Sarva-bhuutebhya'h) to one who seeks refuge in Me (prapannaaya), by even (eva) once (sakrd) saying/seeking (yaacate) 'I am Thine' (tava asmi iti), this is (etat) My (mama) vow (vratam)'. **This name** following 450 Sataam-gati'h to 454 Jnaanam Uttamam **highlights** that only one who is an embodiment of highest jnaana (see Aa.B.50) can grant blanket abhaya, including moksha for any seeker. Sequencing of 453 Sarvajna'h, 454 Jnaanam Uttamam and 455 Suvrata'h is thus significant.

#### 818 Suvrata'h:

1. 'Vratati' means 'enjoys'. So one who enjoys pure (su) offerings: this offering may just be the mind of the devotee as in Dhyana.
2. BG.9.26: 'Patram pushpam phalam toyam ya'h me bhaktyaa prayacchati, Tat aham bhakti-upahrtam asnaami prayata-aatmana'h', meaning: 'Whosoever offers Me with devotion a leaf, a flower, a fruit or water, I accept that pious offering of those who are pure in their hearts'. Accordingly, this name is a conforming sequel to 817 Sulabha'h.
3. The name can also mean: One Who is a Non-Enjoyer, that is, a mere (Su) Witness (Vrata'h).

#### Additional Notes:

In general understanding of the Puurna Avataaras, it is recognisable that

1. In Raama Avataara: Divinity is suppressed under human form. (God is in Human form.)
2. In Krshna Avataara: Divinity is hardly suppressed under human form. (Human form of God.)

See HV.2.21.18: 'Aho me supriyam Krshna yat tvam maanusha-dehavaan| Samagram vaishnavam teja'h viniguuhasi roshita'h||', meaning: (Indra addresses child Krshna after he was shamed by Krshna in the episode of Govardhana lifting) 'How wonderful and endearing it is, O! Krshna! You, in the garb of a human being, had concealed that You have been so angry with me and had withheld from public eye the full extent of brilliance of your Self as Vishnu.'

#### **D74. 56 Saasvata'h, 120 Saasvata-Sthaanu'h.**

28 Sthaanu'h can be taken as an alternate partial diad.

**56 Saasvata'h:** SS 25 Saasvata'h, LS 951 Saasvatii.

One who exists at all times - 'Sasvat sarvesu kaalesu bhavati iti'. Under Ma.Na.Up.,Naaraayana Suuktam, an extract reads, 'Patim-Visvasya aatmesvaram **Saasvatam** (Eternal) **Sivam** (Auspicious) **Acyutam** (Undecaying) '. This asserts that, being the very originator of Time, He is unconditioned by Time.

See 27,600 **Siva**'h, 100,318 **Acytua**'h and 552 Samkarshano'**cyuta**'h.

**120 Saasvata-Sthaanu'h:** See SS125 Saasvata'h with SS 2 Sthaanu'h.

One who is both eternal (Saasvata'h) and very firmly established (Sthaanu'h) and thus stays unchanged (Nityam). See later also.

#### **D75. Sthavishtha'h (53, 436):**

**53 Sthavishtha'h:** Discussed later also.

He who excels over everything in bulk and substantiality.

In terms of Mechanics, withstanding of compression by improving stiffness is comparable to this name.

SB.2.1.24 reads, '...Visesha'h asya deha'h ayam sthavishtha'h ca sthaviyasaam| Yatra idam drsyate visvam bhuutam bhavyam bhavat ca sat||', meaning: This Universe, which is the grossest of the gross entities, is the form of the Lord. In this Cosmic Form (Viraat Svaruupa), all the past, the present and the future subsist in Him. Among the positive-comparative-superlative statements 'Sthavira'h/Sthuula'h-Sthaviyaan-Sthavishtha'h', this name covers 'Sthavishtha'h' and the next name

(54<sup>th</sup>) covers 'Sthavira'h'. This is the Lord's special attribute that, being gross as Sthavishtha'h, at the same time, He is the Subtle Reality resident in the seekers' heart cavity, dahara-aakaasa as 383 Guha and 542 Guhya. See 4 Bhuuta-Bhavya-Bhavat-Prabhu'h.

#### **436 Sthavishtha'h:**

One of huge proportions as in the form of the Cosmic Person - Viraat.

SB.2.1.38 reads '...Sandhaaryate asmin vapushi sthavishtha mana'h sva buddhyaa na yata'h asti kim cit...' meaning, the spiritual seeker tries to concentrate exclusively on this **Gross Cosmic Body (Samashti Sthuula sariira) of the Lord (Viraat) beyond which there exists no more in this Manifested Universe.**

SB.5.26.38 reads, '...Bhaagavata'h Naaraayanasya saakshaat Mahaapurushasya sthavishtham\* ruupam Aatma-Maayaa-Gunamayam...' which means (the Brahmaanda or the Cosmic Shell) is the description of the gross body of the Supreme Naaraayana, constituted of His inherent spiritual power and is Atyanta-sthuula. (\* atyanta-sthuula, meaning Very Gross).

Mu.Up.2.1.4: 'Agni'h muurdhaa cakshushii Candra-Suuryau disa'h srotre..' indicates the huge proportions and substantiality. BG.13.13 'Sarvata'h paanipaadam tat sarvata'h akshi-sira'h-mukham, sarvata'h srtimat loka sarvam aavrtya tisthati'. It has hands and feet on all sides, eyes, head and mouth in all directions and ears all around. Stands as It/He thus pervading all in the Universe, the name indicates the bulk and substantiality aspects referred above. This also indicates the enormity, pervasiveness and substantiality of the Lord.

May also see Dhyana Sloka in VS, '..Yasya Nabhi'h viyat, asu'h anila'h, Candra-Suuryau ca netre, karnau aasaa'h, sira'h dyau'h...yasya vaasteyam abdhi'h', meaning: His Navel region is the whole of Aakaasa, Vayu is the life-breath of all beings held in Him, the Moon and the Sun (which themselves are large) are His eyes, All the directions extending to infinity constitute His ears, The whole of the skies in the upper region constitute His head and His abode is the Oceans including galactical ones.

**D76. Sthaanu'h (28, 120 second part):** SS 2 Sthaanu'h.

**28 Sthaanu'h:**

In its primary meaning, this word refers to the pillars demarcating ownership of land or national boundaries.

1. One who has several of the attributes: steady and permanent, immovable, motionless, long-lasting and changeless. BG.2.24 cites, 'Nitya'h ...Sthaanu'h Acala'h....Sanaatana'h | |'.
2. He is well characterised by inertial stiffness, ie, no buckling or crumpling, conveying: He is not swayed by threats.
3. This name is also well correlated in SS, which is narrated by Vaasudeva Krishna to Yudhishtira. Samples of correlation are given throughout this text; some highlights are mentioned hereunder:
  - a. The first 4 names in (SS), occurring in VS, are (1,525) 203 Sthira'h, (2) 28 Sthaanu'h, (3) 35,229 Prabhu'h, (4) 357, 948 Bhiima'h. The oneness in identity of Siva and Vishnu is well established by these common names in both Siva-, and Vishnu-, Sahasranaamas. The last name 'Jagat' in SS stands for the first name 'Visvam' in VS. See 7 Bhaava'h, sr.4.
  - b. By convention, Siva is supposed to represent the composure-dominated inertial aspect of Gunas, besides the Jnaana and Yoga aspects (Dhaarana, Dhyana and Samaadhi collectively known as Samyama).

In scientific terms, stiffness refers to something that does not crack, crumble or crush under heavy direct load - eg. stiffness of a column which is high in inertia.

The next 2 names in SS, namely, Prabhu'h and Bhiima'h, have both been already explained; Sthanu'h is the current name; Sthira'h follows.

See SP 6.8.12: During Pancaavarana puujaa of Siva, the naamashataka is chanted: 'Bhavam sarvam tathaa iisaanam rudram pasupatim puna'h | Ugram bhiimam mahaadevam trtiya-aavaranam tu idam | |'. See names 26 Sarva, 64 Iisaana, 114 Rudra, 421 Ugra, 357,948 Bhiima, 841,491 Mahaan/Mahaadeva. Bhava and Pasupati are implied in other names also: See 7 Bhaava'h, sr.4 therein.

**120 Saasvata-Sthaanu'h:** Already explained.

In this context, we take 203 Sthira'h, 53, 436 Sthavistha'h (supra), 426 Vistaara'h, 427 Sthaavara'h-Sthaanu'h, 627 Saasvata-Sthira'h, for study. 54 Sthavira'h-Dhruva'h is discussed along with Dhruva'h

subsequently. May recall information from Foreword regarding organising 1000 names.

**203 Sthira'h:** SS 1, 525 Sthira'h.

One who is always of the same nature, ie, permanence of qualities inheres as His nature.

In scientific terms, Sthira'h refers to the aspect of strength, ie, not deflecting or bending under longitudinal load, when held on support under one or both ends like a beam or a slab. Such non-deflection as under this name is an affirmation of the permanence (See 28.1 Nitya'h, 120 Saasvata-sthaanu'h, supra) of His nature. SP 8.24.38, 'Sivaartham jagati sthiram', meaning: Siva is called Sthira because of His firm resolve to do only good, kalyaana or mangala, for the world.

The term is generally used in the context of Dhyana yoga: SB.2.2.15 'Sthiram-sukham-ca-aasanam', means a firm and convenient posture. BG.6.11: 'Sthiram-aasanam-aatmana'h', meaning: choosing a firm (unsagging/non-deflecting) seat for oneself (for the purpose of practising Samyama, see 28 Sthaanu'h, 3.b, supra). (This sixth chapter of BG is rightfully nameable as Aatma-Samyama-Yoga, Yoga of Self-Control: Some books title it as Dhyana Yoga.)

**627 Saasvata-Sthira'h:** See SS 25 Saasvata'h with SS 1, 525 Sthira'h.

The meaning of this name comes out of the combination of the two names, 56 Saasvata'h and 203 Sthira'h.

[In the Foreword, the deftness of Samkara's fixing up the 1000 names has been stated. Saasvata, Sthaanu, Sthira have been well handled in specifying names 203 Sthira'h, 627 Saasvata-Sthira'h, 56 Saasvata'h, 120 Saasvata'h Sthaanu'h, 77 Sthaanu'h, 427 Sthaavara-Sthaanu'h.] However, the point to emphasise is that whatever is long in its life term, may perhaps be an item changing continuously through its life term. The interpretation of this joint name precludes such a concept in perceiving the Lord, this name being interpreted as: One, who, though eternal, is also unchanging - indicative of strength and flexural capacity, ie, it never flexes and is ever of same nature.

In Pauraanic illustration, one may cite Sanat Kumaaras (except for some interregnum) and Markandeya who are deemed to be ever young and looking unchanged.

#### **427 Sthaavara-Sthaanu'h:**

Compare SS 2 Sthaanu'h, SS 993 Sthaavaranaam Pati'h.

He is firmly established and so is called Sthaavara'h; He holds in Himself the long-lasting entities like Earth; so He is Sthaanu'h. He is both of these. Further, He is the essence of all oshadhiis – medicinal and other plants. 'Stha' means non-moving and 'avara' means inferior lives, indicating plantations which are stationary.

#### **D77. Srashtaa (588,990):** LS 264 Srshti-Kartii.

##### **588 Srashtaa:**

One who brought forth everything at the start of the (creative) cycle through Prakrti as the Material Cause, vide BG.7.4.

##### **990 Srashtaa:**

The Creator of all the worlds in the Universe. He is the Efficient Cause.

See infra along with 985 Aatmayoni'h, 986 Svayamjaata'h; and also the note after the name 992 Paapanaasana'h, infra.

Relatable name 426 Vistaara'h is taken herewith.

#### **426 Vistaara'h:** Compare SS 799 Vistaara'h Lavana'h Kuupa'h.

See 240 Vibhu'h, sr.2.

One in whom all the worlds have attained Manifestation. See BG.13.30 under 941 Anaadi'h, infra. Further, according to HV.3.79.11, this name also refers to Viraat svaruupa interpreting merely as 'expansion'.

#### **Additional Notes:**

See also the group: 37 Svayambhuu'h, 88 Visvaretaa'h, 985 Aatma-Yoni'h, 986 Svayam-Jaata'h and 990 Srashtaa again later.

#### **D78. HiranyaGarbha'h (70,411):** Compare with LS 638 Svarna-garbhaa, LS 637 Visva-garbhaa.

**70 HiranyaGarbha'h:** See at 692 Vasuretaa'h also for different interpretation.

The luminous globe (Hiranya) that contains *the whole Universe* in the seminal form (garbha'h). The souls are contained herein in the interval between Kalpa-anta and Sarga. See also 376 Sriigarbha'h infra. Iis.Up.1, 'Iisaa vaasyam idam sarvam....', meaning: 'All this is (should be) covered by the Lord'. Further, this is taken as Brahmaa's alter ego; Brahmaa is the active principle, the executive. As described elsewhere also,

**HiranyaGarbha is identified with the Cosmic Subtle Body, whereas Viraat with the Cosmic Gross Body.** The functional description of this is in 30 Avyaya'h-Nidhi'h.

**BG.14.3** reads, 'Mama yoni'h mahat brahma tasmin garbham dadhaami aham| Sambhava'h sarva-bhuutaanaam tata'h bhavati Bhaarata|', meaning: The womb I operate through is the Mahat Brahma (Prakrti); in that I place the seed; thence, O Bharata, is the birth of all beings.

**RV.10.121.1** reads, 'HiranyaGarbha'h samavartata (alone existed) agre (at first)', ie, HiranyaGarbha is described as having been pre-existing, all alone before the Creation of Brahmaa through Him.

**Sv.Up.3.4:** 'Ya'h devaanaam Prabhava'h ca Udbhava'h ca Visva-adhipa'h Rudra'h Maharshi'h| Hiranyagarbham janayaamaasa puurvam sa'h na'h budhyaa subhayaa samyunaktu', meaning: Rudra, who is the origin and the source of the divine powers of devas, Who is also the protector of the Universe and Who is also the Great Seer, projected Hiranyagarbha in the very beginning; may He endow us with good understanding.

**Note:** (1) the same is almost repeated in **Sv.Up.4.12**. (2) Whereas VP and SB suggest that Rudra was projected by Brahmaa, the cited RV.10.121.1, SV texts read oppositely, namely, that Rudra generated HiranyaGarbha (out of whom Brahmaa was later born). In Daarsanic Studies, ie, in scriptural philosophical studies, Srti has the highest authority followed by Smrti inclusive of Itihaasas and then followed by Puraanas. See 691 Tiirthakara. **Br.Up.1.4.10**, Samkara cites 'HiranyaGarbha'h' is the conditioned Brahman, thus being the convergence of the Trimuurtis. Samkara writes, 'Hitam(1) ramaniyam(2) ati(3) ujvalam(4) jnaanam(5), garbha'h(6) antas(6)-saara'h(7), yasya(8) sa'h(9)', meaning: (Hiranyagarbha) (9)Is one, (8)who possesses, (1)beneficial, (2)captivating, (3)most, (4)effulgent, (5)knowledge (of Brahman), (8)as His, (6)internal, (7)essence.

#### **411 HiranyaGarbha'h:** LS 638 Svarna-Garbhaa

He who is the Seminal Cause of the golden-coloured (Hiranya) egg (garbha'h) out of which Brahmaa is born. Note that the words 'is born', is also confirmed in BG.8.16 which reads: 'Aa brahmabhuvanaat lokaa'h punaraavartina'h Arjuna', meaning: All worlds including that of Brahmaa are subject to recycling, including Brahmaa. This should not be taken to contradict the name 48 Padmanaabha'h, the resolution being by 196 Padmanaabha'h sr.1,2.

Relatable names to HiranyaGarbha'h are taken herewith.

**145 Jagadaadija'h:** (This is taken up as aligning with HiranyaGarbha'h.) 'Jagat' means all of Creation, 'aadi' means beginning, 'ja'h' means Manifested. One who Manifested Himself as HiranyaGarbha at the beginning of the Creation Cycle.

Aa.B.48 confirms, 'Aatmaa eva idam jagat sarvam' – This tangible Universe is verily the Aatman Itself. Reading with 288 Jagata'h Setu'h, it is understandable that the same ParaBrahman (Aatman) helps the jiivas to cross over out of the ocean of Samsaara.

#### **891 Agraja'h:**

One born before everything else, ie, HiranyaGarbha'h. RV.10.121.1 says, 'HiranyaGarbha'h samavartata agre' - HiranyaGarbha came into being first, ie, even before Brahmaa emerged out of the Lotus from the navel of the Lord.

#### **Additional Notes:**

The names, 71 Bhuugarbha'h, 348 Padmagarbha'h, 376 Sriigarbha'h and 473 Ratnagarbha'h contain in part the word 'garbha'h'; these and 602 Sriivaasa'h, 610 Sriidhara'h which are also interpretable in this context are taken up now.

#### **71 Bhuugarbha'h:** LS 637 Visvagarbhaa.

One who has got the whole world within Himself as Garbha. Bhuvu'h, the Earth, is separately mentioned here, though being a part of '*the whole Universe*', mentioned under 70 HiranyaGarbha'h, 317 Mahiidhara'h. This is the only karmabhumi and dharmabhumi as stated also in the two opening words of BG from where Mukti is possible for Jiivas.

#### **348 Padmagarbha'h:** SS 853 Padmagarbha'h.

'Padma' means also the heart, because of its shape. He is to be worshipped (upaasyatvaat) in the heart, because He is already there (garbha'h).

BG.18.61: 'Iisvara'h sarva-bhuutaanaam hrd-dese Arjuna tis<sup>th</sup>hati | Bhraamayan sarva-bhuutaani yantra-aaru<sup>u</sup>dhaani maayayaa||', meaning: The Lord dwells in the hearts of all beings, O Arjuna, and by His Maayaa (compare LS 215 Mahaa-Maayaa) causes all beings to revolve as though mounted on a machine.

#### **376 Sriigarbha'h:**

Srii refers to the whole range of transmigratory Creations (Samsaara). These are held in His abdominal region (garbha'h) by the Lord. In this context 602 Sriivaasa'h is also referable.

BG.14.4, 'Sarva-yonishu Kaunteya muurtaya'h samhavanti yaa'h | Taasaam brahma mahat yoni'h aham bijaprada'h pitaa||', meaning: 'Whatever forms are produced, O Kaunteya, in any wombs whatsoever, the great Brahma (Prakrti\*) is their womb, and I am the Father'. \* The term Prakrti here accords with Prapanca as mentioned in 410 Prthu'h and as regards 426 Vistaara'h, supra, ie, Evolution of the Universe, and also as in BG.9.7 where both Final Retraction/Involution and following Regeneration/Evolution are mentioned. BG.9.7 reads, 'Sarva-bhuutaani Kaunteya prakrtim yaanti maamikaam | Kalpa-kshaye puna'h taani kalpa-aadau visrjaami aham ||', meaning: 'O Kaunteya! all beings get back into my Prakrti at the end of the Kalpa; thereafter, at the beginning (Sarga) of the next Kalpa, I release them into existence'. 30 Avyaya'h-Nidhi'h is comparable.

**473 Ratnagarbha'h:** Compare SS 771 Ratnaprabhuuta'h, SS 772 Ratnaanga'h, LS 638 Svarnagarbhaa. See 472 Vastii also.

He represents the Oceans which have many Ratnas (Precious gems) representing, as though, the loaded womb of the ocean. These Ratnas cater to the well-being and protection of all Creations.

**602 Sriivaasa'h:** Compare 607 Sriinivaasa'h.

1. Samsaara (ie, Creations as under 376 Srii) reside (vaasa'h) in Him.
2. Srii (Lakshmii) resides in His heart, being 'Anapaayinii', ie, never to be lost or displaced.

#### **610 Sriidhara'h:**

Srii (who is the mother of all) is borne (Dhara'h) on His chest. See further details given subsequently.

**Compare LS1 SriiMaataa:** 30 Nidhi'h Avyaya'h, 71 Bhuugarbha'h, 348 Padmagarbha'h, 376 Sriigarbha'h, 602 Sriivaasa'h, 610 Sriidhara'h: all these together add to the import of the name LS 1 Sriimaataa.

**D79. Hutabhuk (879, 887):** See 155,251 Suci'h also.

**879 Hutabhuk:**

One who eats (Bhuk/Bhuj), that is, receives, consumes, protects and transmits whatever is offered to whichever Deities (Devas) in all sacrifices. See 878 Suruci'h.

Samkara's comments on Pr.Up.2.11 read, 'Vraatya'h' means essentially unbaptised. The context there refers to Praana which is described not only as unpurified but which also refers to the Fire 'Ekarshi' which is the 'eater' of everything and is the Lord of all that exists. This can be extended to mean Agni also in the sense that He is the very first Muurtha-cum-Amuurtha element, after Aakaasa and Vaayu and before Water and Earth. There is no predecessor operator for Agni for purifying any oblations offered to Devas through him. Thus, though unbaptised, Agni is ever pure. He undertakes to purify everything offered into Him. Upanishats also hold that Fire issuing out of the Lord's mouth is the foremost among all Braahmanas. Even in the Dhyana Sloka of VS, it is said, 'mukham api dahana'h'. By extension, as Hutabhuk, He is co-extensive with the Vedas, noting that Mukham is the seat of the Vaak, speech, ie, the Vedas. Rk and Saama Vedas start with prayers to Agni: 'Agnim iizhe' (Rk); and 'Agne aayaahi' (Saaman). BG.11.19, 'dipta-hutaasa-vaktram', adopts the same purport.

**887 Hutabhuk:**

One who consumes what is offered in fire sacrifices including for burning dead bodies in His Uttapanaagni form. In recognition of consecrating the dead bodies, which even relatives do not wish to touch, special thanks through special offerings are given to the Uttapanaagni on the following day into a fire developed from the same pyre. One may recall Paarvatii cursed Agni to be a sarvabhakshii, even though Agni is among the foremost Braahmanas. Agni was restored to his brilliance by Siva without offending Paarvatii's curse.

**Additional Notes:**

SP 7.1.31.44 and 45: '.na agne'h asuci-samsargaat asucitvam apekshate|| (44) asuce'h tu agni-samyogaat sucitvam api jaayate| (45)', meaning: Because of meeting with something impure agni will not become impure. However, anything that is impure will become pure by contact with Agni.

**239 Visvabhuk:**

Verb root Bhuk/Bhuj has 2 meanings: 1 - Eat up or enjoy; 2 - Protect.

1. One who eats up, or enjoys the Worlds (Visva). Compare 5 BhuutaKrt, sr 2.
2. One who protects the worlds (Visva). Compare 6 BhuutaBhrt.

**D80. Kshaama'h (443,854):** Both interpretations highlight the acumen and insight of Samkara. See later also.

**443 Kshaama'h:**

One who remains in the **state of pure Self\***, after all the modifications of the mind have dwindled or shrunk away. Br.Up.1.5.3 lists what all constitute the mind. These are Kaama'h (desire), samkalpa'h (resolve) (including vikalpa'h meaning alternatives), vicikitsaa (doubts), sraddha (faith/belief in efficacy of rites directed to invisible ends and purposes), asraddha (lack of faith), dhrti'h (steadfastness), adhrti'h (lack of steadfastness), hrii'h (sense of shame or urge to withdrawal inhibiting coming forth into/with rightful activities), dhii'h (intelligence) and bhii'h (fear of the unknown). Mind also includes recognition of anything that is not seen directly. When in deep sleep, the mind calms down; and the self is enjoyed in its **full blissful glory\***, since the sleeper, on waking, recalls, that he had a most blissful sleep. \*This Sushupti is referred to as **'the state of pure Self'**. May see the names LS 256 Visvarupaa to LS 263 Sarva-avasthaa-vivarjitaa, for complete description; and Maa.Up. See also additional notes under 535 Tridasaadhyaksha'h.

**854 Kshaama'h:**

Kshaama'h basically means something which is declining. Since He facilitates the seeker to overcome his identifying with his body, thereby shifting to identification with Brahman in course of time (Mukti), the purpose of this declining identification with the body is eulogized positively by this name.

Like in the case of 482 Avijnaataa, etc., here too, Samkara has astutely **converted** a generally an unwelcome word **into** a highly philosophical constructive interpretation.

**This concludes the study of Quads, Triads and Diads along with other names taken in incidentally thereto.**

### Names recited only once (not taken earlier):

The individual names are taken up. Groupings have been made to appreciate correlations. Also, a running stream of thought is considered in the names taken in groups. Names already discussed may not appear in descriptions below; however, some names are reiterated to emphasise the importance in the context therein. The names are not given in numbered order, because of these considerations.

From Visvam to Muktaanaam paramaa gati'h (1-12) start with Nirguna Brahman, proceed with life activities and go on to liberated souls. BG.13.15 is a typical statement about Nirguna Brahman, '..duurastham ca antike ca tat', 'It stands afar and is also close at hand'. See also lis.Up.5, '..Tat duure tat tu antike..', meaning the same. Typically one may say that BG.2.23, 2.24, 2.25, 2.52, 2.72, 5.14, 5.15 refer to Nirguna Brahman. From Sloka 1 to 7 (naamas 1 to 63), the description is largely of ParaBrahman (synonymous with Nirguna Brahman).

Nirguna Brahman is devolved as lisvara'h, a personalised deity, Ishta Devataa, Saguna Brahman, for worship and prayer. BG.4.5, 9.9, 12.8, 18.61, 18.62 are typical statements about Saguna Brahman involving concepts of Sarvajna'h, Nitya-mukta'h, ever-unbound by activities, the refuge of all, the motive power in all and as omniscience.

For every ensuing **Kalpa**, ie, **Sarga**, to release the embodied souls held in **30 Avyaya'h-Nidhi'h**, the act of Creation is referenced through four concepts. More details are given at appropriate contexts in the text. (Must be differentiated from sr.1 at 765 Caturmuurti'h.)

**HiranyaGarbha'h (70, 411):** where all the astral/sukshma bodies reside since the end of the last **Kalpa**; sample BG.9.7, 14.3. BG.9.7 reads, 'Sarva bhuutaani Kaunteya prakrtim yaanti maamikaam | Kalpakshaye puna'h taani kalpaadau visrjami aham||', meaning: 'All beings, O Kaunteya, go into My Prakrti at the end of a Kalpa. I generate them again at the beginning of the next Kalpa '. Note that HiranyaGarbha does not cease at Khanda Pralayas.

BG.14.3 reads, 'Mama yoni'h mahat brahma tasmin garbham dadhaami aham| Sambhava'h sarva-bhuutaanaam tata'h bhavati Bhaaraata ||', meaning: 'The Universal womb in My control is called the Mahat Brahman (Prakrti, primordial NATURE); in that I place the plenary seed of life; thenceforth, O! Bhaaraata! results the birth of all beings'. In fact, HiranyaGarbha'h is taken to precede the unveiling of Brahmaa and is said to have conveyed the Vedas to Brahmaa. See 70 Hiranyagarbha'h.

- a. **Viraat\***: Reference is in 53,436 Sthavishtha'h. All the physical (sthoola) bodies are idealised to be held in (or constitute) Viraat, also called the Cosmic Person. Much of **BG.11** is a related depiction.
- b. **Prajaapati'h (197)**: A group of deities who are considered to father different species like Devas, Asuras, Gandharvas, Humans, Snakes, Birds, Plants etc. under Brahmaa's suzerainty. See also BG.11.39, '..Prajaapati'h tvam prapitaamaha'h ca...'. Each wife of the Prajaapatis is credited with the generation of individual species. Brahmaa, being the spiritual father of the Prajaapatis, is also called Pitaamaha'h of all species.
- c. **Suutraatman\***: It is through this commonness of all souls, through all of Creation, that the personality of God is expressed or idealised in certain philosophical schemes. This is also referred to as **AntarYaamii**: see 8 Bhuutaatmaa. According to HV.3.18.14, Suutraatman is also considered as Suukshma-praana. See BG.7.7, 'Mayi Sarvam idam protam suutre mani-ganaa'h iva', meaning: All this is strung on Me, as rows of gems on a string. The term 'mani' herein is also considered as the knot in the suutra at intervals to avoid clustering of the gems. See also 414 Vaayu'h, 351,856 Vaayuvaahana'h and 8 Bhuutaatmaa in this context.

\*See under 763 Naikasrng'a'h sr.2.a.

**1 Visvam:** SS 948 Visvam, also compare SS 44,95 Visvaruupa'h, 916 Visvakshetra'h, LS 256 Visva-ruupaa, LS 756 Visva-dhaarinii. **Jagat, the last name in SS is equivalent to this first name Visvam in VS, both in neuter gender.**

1. Samkara starts his commentary with 'Visvasya jagata'h kaarantvena Visvam iti ucyate Brahma', meaning: 'Brahman is called Visvam because It is the Kaarana or Cause for the Visvam – the phenomenal world which is the Effect; by transposition of effect into cause, Brahman is Itself meant by the word Visvam'. Pertinent to note is that *Jagat is the last name in SS*, ratifying the interchangeability of Visva (v+i+s) and Siva (s+i+v, read in reverse order in Samskrta alphabet). Visvam can denote the whole Universe, ie, Viraat Purusha. However, It denotes Brahman, the Non-Dual Supreme Being, to be so understood through the Saastras as seen in Br.Su.1.3, 'Saastra yonitvaat', because Saastras are also an outcome from Brahman. While indicating the whole of the Manifested Universe, He is referred



to both in relation to His adjuncts (upaadhis) of the Universe as Saguna Brahman (Kaarya sabdena); and without the adjuncts (upaadhis) as Nirguna Brahman (Kaaanatvena). Mu.Up.2.1.10 reads, 'Purusha'h eva idam visvam...', The Purusha alone is All this phenomenal world. Also Mu.Up.2.2.11 reads, '...Brahma eva idam visvam idam varishtham', meaning: This phenomenal world is nothing but Brahman, The Highest. Only in the phenomenal world, there can be any relative statements between the entities; so, the term relative world is also used in several contexts, relative also to the Saguna Brahman.

2. The ALL.
3. Referring to Yudhisthira's queries, the first two ones being, 'Kim ekam daivatam loke, kim vaa api ekam paraayanam?' (and also the last one, 'Kim japan mucyate jantu'h janma-samsaara-bandhanaat'), where the references 'kim' are in neuter gender, this Sahasranaama also starts with 'Visvam', this name being in neuter gender.
4. The Upanishats describe Brahman on the lines: 'Yata'h sarvaani bhuutaani....', (in the introductory verses of VS) as the Cause of Generation, Sustentation and Dissolution of the Universe. Also see Br.Su.1.2, 'Janmaadi asya yata'h...'. Tai.Up.3.1, 'Yata'h vai imaani bhuutaani jaayante| Yena jaataani jiivanti| yat prayanti abhi samvisanti...' also has the same purport. See under 8 below also.
5. The effect is always considered to be implicit in the Cause, the seed (the Cause) carrying all the ingredients of the forthcoming tree (the Effect) as 'Evolution'. Conversely, the Effect also has the potential to reinduct its Cause, as the tree can produce further seeds. Thus, the whole Universe, viz. the Effect, needs to be seen IN and through the Supreme Non-Dual Entity.
6. This Supreme Non-Dual Entity is the Cause through both phases, Evolution and Involution. In other words, Brahman is called 'Visvam', the Universe of Manifestation, which has its source IN Him and thus forms as the Effect. By this interlocking of Effect and Cause, the colloquial meaning as the Universe for the word Visvam should be understood philosophically as well as theologically to denote the ParaBrahman in its Absolute aspect also, vide Samkara, 'Parasmaat Purushaat na bhinnam idam Visvam paramaarthata'h; tena Visvam iti abhidhiyate Brahma'. This relative world is cognised as the Vyaavahaarika Satyam in the context of day-to-day transactions. Any transitory recognition which cannot be held on to, and will be

negated too soon, is designated as Praatibhaasika Satyam. The Caitanya (Cosmic Awareness or Consciousness) of Brahman is the sole Paaramaarthika Satyam. These concepts have been described under 106,212, 869 Satya'h, supra. See also 11 Paramaatmaa.

7. Elaborating on IN indicated under 5 above, the Universe has no existence apart from Him. Hence He can be called 'Visvam'. References exist in Mu.Up.2.1.10, 'Purusha'h eva idam Visvam...'; ie, all this Universe is the Purusha'h Himself. Mu.Up.2.2.11 'Brahma eva idam Visvam idam varishtham'; ie, this Universe is verily the Supreme Brahman.
8. The verb root 'Vis' means to enter, to interpenetrate. By this, 'Visvam' denotes that Brahman or Supreme Being enters into, or interpenetrates, everything. Tai.Up.2.6, 'Tat srshtvaa tad eva anupraavisat', ie, having projected the Universe, He entered into it. Tai.Up.3.1, 'Yat prayanti abhisamvisanti', ie, that into which all beings enter at the time of Dissolution. Thus Brahman enters into its Effect, ie, the Universe, during Evolution; and the Universe re-enters or dissolves back in Him during Involution. Thus in both these senses, namely, Projection and Dissolution of the Universe, He is Visvam, the Absolute Brahman.
9. Moreover, much of Ma.Up. is devoted to establish that Omkaara itself is the vocal embodiment of the Absolute Brahman. This is readable from following quotes also. Tai.Up.1.8: 'OM iti Brahma| OM iti idam sarvam|..', OM is Brahman, OM Is All and All is OM; Ch.Up.2.23.3 ends with: '..OMkaara'h eva idam sarvam', All This is only OMkaara; Ma.Na.Up.4.68 contains: '..OM tat sarvam', OM is Exalted and is also **ALL**. BG.7.8: 'Pranava'h sarva vedeshu', conveying that All Vedas are constituted within Pranava, ie, OMkaara. BG.10.25: 'Giraam asmi ekam aksharam', Among all Vedas, I am contained in the essence as (Gaayatree, further compressed into Vyaahrtaya'h and finally into) the single word OM;
10. Samkara cites: 'Vaangmayam Pranavam sarvam', Pranava, that is, OMkaara, is the totality of all tapas in the form of vocal expressions and also of the Vedas. Thus there is no distinction to be made (atyanta-bheda-abhaavaat) between an explicit statement (vaacaka)

and the implicit concept (vaacya) therein; accordingly, the word Visvam, implying OMkaara, is verily the Absolute Brahman.

11. Samkara quotes, 'Samkara-HiranyaGarbhau Hare'h bhinnau iti na mantavyam', meaning: 'One shall not make any distinction between the conceptual assignee (laya, srshti, sthiti) Gods, namely, Samkara, Brahmaa and Hari, ie, Vishnu so that the continuity of the Manifested Universe is established'.
12. The name 'Visvam' not only denotes the Absolute Brahman but also emphasises that all *stuti* (praise) and *namaskaara* (prostrations) should be done (kartavyam) with complete elimination of discomfort and pain (Himasaa-aadi-rahitena) to anyone or anything whatsoever, vide, BG.11.55, 'Nirvaira'h sarva bhuuteshu ya'h sa'h maam eti Paandava'. The Lord hereby conveys at least two principles: a) He is inherent in every thing, live or not-live; b) Hence, one should not indulge in activities which may be painful, physically, mentally or conceptually, to anything or anyone whosoever.
13. BG.17.23, 'OM Tat Sat iti nirvesa'h brahmana'h trividha'h smrta'h', indicates that OM along with Tat and Sat is the directive for the realisation of all worthwhile activities and meditations right up to the Aatma-saakshaatkaara (realization of Brahman); also these three appellations involve, and are also to be founded on, Sraddhaa in all Sanaatana religious activities and meditations. An explanation of this nirvesa is at the end of this text.
14. Quoting Vishnu-Dharma, Samkara writes, 'Sarvaani etaani naamaani parasya brahmana'h,...', meaning: 'Everyone of these names refers to the Absolute Brahman'.

Concluding his much more elaborate commentary on 'Visvam', Samkara recalls the introductory questions, 'Kim ekam daivatam loke kim vaa api ekam paraayanam' and 'Yata'h sarvaani bhuutaani', and enunciates that the Absolute Brahman that stands as the response to these questions is verily indicated by this name '**Visvam**'.

#### **10 Puutaatmaa:**

1. One whose nature is purity.
2. One who is purity and is the essence (aatmaa) of all things.
3. Since It is never affected by Gunas (see under 656 Anirdesya-Vapu'h), Brahman will never lose its purity, meaning, it will continue to be non-dual. This is established also in Sv.Up.6.11, 'kevala'h (lone, ie, non-dual, [being]) nirguna'h (untouched by gunas) ca (conformingly)'.

Continuing to be unaffected by gunas (or parts) of Prakrti, which is only the Maayaa Sakti of the Purusha'h, His essence as purity will not be affected. His whatever association with Maaya and its modification is purely by His will (sva-icchaa) and will not contaminate Him.

Having described 5 Bhuutakrt, 6 Bhuutabhrt and 8 Bhuutaatmaa, the reader may get to doubt whether the Lord gets entangled with worldly affairs and gunas, thereby getting bound by action. To categorically eliminate such interpretation, 11 Paramaatmaa and 12 Muktaanaam paramaa gati'h follow immediately.

#### **11 Paramaatmaa:** SS 890 Paramaatmaa, Compare LS 148 Nitya-suddhaa, 149 Nityabuddhaa, LS 151 Nirantaraa, LS 618 Paramaa.

1. He is the Supreme One (Parama), as well as the Aatman. Aatman refers to Brahman unless contextually otherwise qualified/implied.
2. 'Param' refers to the Supreme One, and always to the highest level, whether written as, Param (neuter gender), Para'h (masculine gender) or Paraa (feminine gender). Aparaa/Aparaa refers to relatively lesser level of whatever is being considered (for example, Aparaa Vidyaa).  
Para/Parama does not come within the domain of Jagat, ie, the moving and the non-moving content of the Universes; and accordingly it does not come within the Cause and Effect relationship because it is not under Propagation of Manifestations. If identified with a Personal God, this is designated as Isvara'h (377 Paramesvara'h, discussed next) and other names. For these reasons, It has to be described on the same lines as Brahman for most part, qualified further as being equanimous to all beings. Hence this is described also by epithets: by nature ever-free, pure and wakeful - 'Nitya-Mukta-Suddha-Buddha-Svabhava'h'. Samkara, in his commentary on the BG, emphasises these aspects right at his prefacing statements.
3. Aatmaa derives from any of the verbs 'Aapnoti' (identifies and gets into whatever it searches for or whatever searches for it), 'Aadatte' (makes it into its own); and is also attributable to two other verbs, 'Atti' (enjoys it) and 'Asti' (is always available in some form as *ruupa*). The former two verbs can lead to identification of either the Jiivaatmaa or the Paramaatmaa, but the latter two refer only to the Jiivaatmaa. See also 965 Ekaatmaa.

4. 'Parama' refers to something which is Primordial/Prime, most excellent and which is far (duurastham). Compare with Tamizh word 'Aandavan' which is understood as 'Aandu' (far) and 'Avan' (One most revered), meaning the concept of God is the most revered One and seems to be far away for the uninitiated. As regards the initiated Saadhaka, in Tamizh, the word 'Kadavu!' is used indicating that: 'Kada' (available at) and 'ul' (inside you). The same is re-cited in BG.13.15, '..duurastham ca antike ca tat', 'It stands afar and is also close at hand'.
5. Paramaatmaa is beyond Effect and Cause, 'Kaarya-kaarana-vilakshana'h', and is Eternal (**Nitya**), Purest (**Suddha**), Ever- Conscious (**Buddha**) and Ever-Free (**Mukta**) as His Nature (**Svabhaava'h**). BG.13.22 reads, ' Upadrash<sup>t</sup>aa anumantaa ca bhartaa bhoktaa mahesvara'h | **Paramaatmaa** iti ca api ukta'h dehe asmin purusha'h para'h||', meaning: The Supreme Purusha in this body is also called the Spectator, the One who permits, the Supporter, the One who experiences, the Great Lord and the Supreme Self. AaB.16 read, 'Sadaa sarvagata'h api aatmaa...buddhau eva avabhaasate', Even though Aatmaa is all-pervading, it manifests only in the inner equipment, namely, Intellect, Buddhi; Aa.B.18 reads, 'Vyaaprteshu indriyeshu aatmaa vyaapaarii iva avivekinaam| Drsyate abhreshu dhaavatsu dhaavan iva yathaa Sasii||', conveying: Moon appears to be moving when the clouds in the Sky move; likewise, for non-discriminating people, Aatmaa appears to be active when, in reality, the senses are active. (Kindly do not interpret **\*discrimination** as a socio-political statement even by a pole's length; here the word refers to the ability to understand, to distinguish between, various tenets/principles towards identifying self with Self.) These quotes emphasise that resort to Paramaatmaa is to be very intelligently pursued, because such pursuits may be overtaken by apparitions. In this context, BG.3.42 reads, 'Indriyaani paraani aahu'h indriyebhya'h param mana'h| Manasa'h tu paraa buddhi'h ya'h buddhe'h parata'h tu sa'h||', meaning: The senses are great, they say, Superior to the senses is the mind, and superior even to the mind is the intellect. What is superior even to the intellect is He, the Aatman, ie, Paramaatman. BG.15.17 reads, 'Uttama'h purusha'h tu anya'h paramaatmaa iti udaahrta'h| Ya'h lokatrayam aavisya bibharti avyaya'h iisvara'h||', meaning: But there is yet another Purusha, known as the Supreme

Being or the Purushottama, who is the Highest of Spirits, and who pervades all the three worlds and sustains them. This reconfirms that Purushottama, Paramaatmaa and Iisvara are synonyms and denote the Saguna Brahman. See also under 481 Aksharam.

\*Regarding **discrimination**, one should understand the distinction between the usage of the term in spiritual studies and what is the stock-in-trade of political wrangling, ie, of the socio-political dialect.

See VC Sloka 17: 'Vivekina'h viraktasya samaadi-guna-saalina'h| Mumuksho'h eva hi Brahma-jijnaasaa-yogyataa mataa| |' meaning: Only he is taken to be qualified to enquire and learn about Supreme Reality, who is endowed with discrimination, detachment, qualities of calmness and an overbearing desire for liberation. Viveka herein is the capacity to discriminate between the Real and the Unreal, between the Permanent and the Transient.

VC Sloka 19: 'Aadau nitya-anitya-vastu-viveka'h pariganyate|', meaning: First of all we assign priority to the ability to discriminate between the Real and the Unreal. What is Real and Unreal is further given in Sloka 20: 'Brahma Satyam Jagat Mithyaa iti evam-ruupa'h viniscaya'h| Sa'h ayam nitya-anitya-vastu-viveka'h samudaahrta'h||', meaning: A firm conviction of the intellect that Brahman alone is Real and the Phenomenal World is Unreal is described as the discrimination between the Real and the Unreal.

Viveka is analogous to discriminating between a lesson and a test. In the school, the test follows the lesson; but in spiritual life the test is the nucleus out of which one has to develop the lessons to be assimilated. To realise that one is an embodied presence of the Infinite Soul is the bedrock of Viveka. Said loosely otherwise, the sum total of Ego and Spirit is conservative in the sense that transformation (liberation) of Ego into Spirit, though important, does not add to the Universal content of Spirit; merger of more and more Ego into the Spirit will NOT vary or increase the quantum of the Spirit because It is already All-Pervasive and Brhat, the Infinite. Discrimination (Viveka) is called Pahuttu-Arivu in Tamizh, ie, by reasoned understanding of the only Truth, with eliminating Untruth.

#### Additional Notes:

LS 617 Aatmaa (refers to Jiivaatmaa).

LS 618 Paramaa, LS 396 Paramesvarii (refer to Paramaatmaa).

**377 Paramesvara'h:** LS 396 Paramesvarii.LS 369 ParaDevataa.

Parama means the Supreme. lisvara'h\* means one who holds sway ('iisaana'h') over all – animate and in-animate ('lisvara'h sarva-bhuutaanaam') refers to the *Ishta Devataa*. See 36, 74 lisvara'h, supra.

BG.13.27: Samam (alike) sarveshu (in all) bhuuteshu (beings) tishthantam (who dwells) paramesvaram, vinasyatsu (in all perishable beings, both animate and inanimate), avinasyantam (as the imperishable)'.  
The Lord, 'Paramesvara'h', is to be seen as imperishable and dwelling alike in all perishable beings both animate and inanimate.\*lisvaratvam comprises of Srii'h, Jnaanam, Viiryam, Vairaagyam, Aisvaryam and Kiirti'h (cf. 558 Bhagavaan, sr.1).

**12 Muktaanaam paramaa gati'h:** Compare SS 1003 Bhaktaanaam-paramaa-gati'h, LS 839 Mukti-nilayaa.

While discussing this name, we may also look up 184, 450 Sataam gati'h, 566 Gati-sattama'h, 699 Sadgati'h and 732 Padam-Anuttamam; and also 701 Sattaa. 12, 184, 450 and 701 are in feminine gender, 566, 699 in masculine gender and 732 in neuter gender.

424 Visraama'h, 585 Paraayanam also have comparable import.

*Most briefly: It is well-known that during deep sleep one is not conscious about the surroundings; but yet reports after waking that he had a blissful sleep. His life functions continue without worldly awareness. This predicates that his life support system is different from his innate Consciousness. This enunciates the difference between, but yet co-existence of, the Jiiva (self or soul) or the physical life support system and the Consciousness (Cit) which is the all-pervading Aatman (Self or Soul). When the all-pervading Aatman constrains itself by the limiting/conditioning adjuncts (Upaadhi - upa, as though subordinating the adhi the superior support) of the bodily functions, It is oblivious of its stature as Brahman but feels as a different entity therefrom by avidyaa/ajnaana, ie, as the Jiiva. The purport of philosophic pursuit is for the Jiiva to overcome the limitations of such adjuncts and rise to feel one with the Absolute Brahman, ie, to experience 'Jiiva-Brahma-aikyam', oneness of Jiiva and Brahman. Compare LS 708 Sarvopaadhi-vinirmuktaa. The highest goal to be sought by any Jiiva is to realise itself as Aatman, which is none other than the Paramaatman or ParaBrahman. Such a state of realisation, is also called the attainment of Moksha. **Mukta** means one, that jiiva, who has attained liberation or moksha. In fact,*

there is nothing as 'Attainment', since the said 'aikya' is jiiva's real nature, 'Svabhaava', ie, for the jiiva to be one with Parabrahman. For the jiiva who so merges into Him, there is neither rebirth nor attaining any thing higher, since there is nothing higher than Him. This state is

**Muktaanaam paramaa gati'h.**

Ch.Up.6.2.2. reads, 'Sat tu eva somya idam agre aasiit, Ekam eva Advitiyam', meaning: O good looking one! surely, in the beginning, all this was Existence, One only, without a second.

Tri.Vi.MaNu.Up.3 reads, 'Ekam eva Advitiyam Brahman | Na eha Naanaa asti kincana|', meaning: Brahman is THE ONLY ONE and there is NO SECOND. There is nothing as diversity or variety in this Brahman. Thus there is to be no comparison between lisvara in one tradition and lisvara in any other tradition as Saguna Brahman. See 14 Purusha'h, sr.3.

BG.17.7, 'Mama (mine) eva (only, surely) amsa'h (a fragment) jiiva-loke (in this grouped field of experiences of jiivaatmaas) jiiva bhuuta'h (having become a soul) sanaatana'h (Eternal)'. It is only a reflection of My own Being, which is seen as the eternal jiivaatman in this body of souls. This is an affirmation that each jiiva is entitled to Mukti, ie, merging in Brahman if it so qualifies. It is eternal either as jiivaatman, as some schools say, or one with Brahman on mukti.

BG.8.15, 'Maam upetya puna'h janma....na aapnuvanti maahaatmaana'h...samsiddhim paramaam gataa'h', meaning: Great-souled ones who have attained supreme perfection by realising Me do not get into re-births.

BG.8.16, '..Maam upetya...puna'h janma na vidyate', meaning: One who has attained Me, is never re-born. This status is Muktaanaam paramaa gati'h.

BG.15.4, '...Padam tat parimaargitavyam yasmin gataa'h na nivartanti bhuuya'h', meaning: Man should seek that status, attaining which there is no more return to this life of Samsaara.

BG.15.6, '..Yat gatvaa na nivartante tat dhaama paramam mama', meaning: Having attained Which, the soul does not return again to the life of Samsaara, such is my Supreme Status. This state is Muktaanaam paramaa gati'h.

**Gati'h** essentially means the goal, ie, an achievement to be aimed at. It also means a support or something to hang on to. **Paramaa** means the highest or the Supreme.

**Sat(d)** means something which is holy, something which is full of content and something which is of great essence. **Sataam** is the plural form

of 'Sat' in the sixth case. 'Sat', separately also means 'Pure and Eternal Existence'.

**Tama'h** indicates the superlative degree for any adjectival word.

**Padam** means a status or a 'regime of being established in'.

**Uttama** means highest; **Anuttaama** means some one/thing relative to which none/nothing higher exists or can exist.

Regarding **Sattaa**:

[a] Differences can be discerned amongst similar objects (1) either by external nature; or (2) by internal compositional differences; OR

[b] (3) Differences that can exist because of essential dissimilarity, which is native, or natural, to each of the respective items.

When there is no difference of any of these categories that can be experienced in the totality of the instant content, then this instant content is described as **Sattaa**, ie, never liable to be distinguished from anything else. This is expressed as (Ch.Up.6.2.1) '*Ekam eva advitiyam*', ie, One without a second. The realisation of such a non-differentiated entity is **Sattaa**.

Each of the names listed above can now be understood.

**12 Muktaanaam paramaa gati'h**: The Highest Goal (Ultimate Destination) for the liberated souls. For one who attains (Gati'h) Him, there is neither rebirth (Mukta) nor attaining anything higher (Paramaa), there being nothing higher than (Paramaa) Him.

**(184,450) Sataam gati'h, (566) Gatisattama'h, [(699) Sadgati'h, (732) Padam Anuttamam, (701) Sattaa]** shall also be accordingly understood. Notably, *even strict adherents to Bhakti-maarga also praise the Lord as 12 Muktaanaam paraamaa gati'h; and people who may adhere to Jnaana-maarga too comprehend the Lord as SS 1003 Bhaktaanaam paramaagati'h also.*

**13 Avyaya'h**: SS 349,974 Avyaya'h.

The name means One who is Immutable and is Eternal.

1. 'Vyaya' means *vinaasa* (destruction) or *vikaara* (change/transformation), Avyaya is negation of these; thus Brahman is One for which there is no decay and no change. 'Na vyeti, Na asya vyaya'h: Vinaasa'h vikaara'h vaa'.
2. It is acceptable to interpret Avyaya'h as 'Indestructible', vide Sv.Up.(3.12) which reads, 'lisaana'h (the Lord of all Knowledge) jyoti'h

(Supreme Effulgence) Avyaya'h (undecaying)', referring to Brahman and Its Saguna aspect as Mahaan-Purusha'h, the greatest of all embodiments.

**See also 30 Avyaya'h Nidhi'h**, infra, and **429 Bijam Avyayam**, a name in neuter gender, explained later.

3. He is also 'Inexhaustible'. BG.11.2 'Maahaatmyam (greatness) api (also) ca (and) avyayam (inexhaustible)'. The Lord's greatness is inexhaustible. BG.13.31 'Anaaditvaat, Nirgunatvaat, Paramaatmaa ayam Avyaya'h| *Sariirastha'h* api ...na karoti na lipyate', meaning: That Highest Self, being the Immutable and Beginningless and beyond Nature/Gunas/Differentiations is neither a performer of, nor is It tainted by, action even though dwelling in the body. This re-emphasises the Nirguna aspect of Brahman as 15 Saakshii as well as 16 Kshetragna'h (*Sariirastha*) also.

**Note:** An earlier Ashtekar & Co edition of Samkara's Commentary reads: 'Ajara'h, Amara'h'; however, several later adaptations read: 'Ajara'h, Amara'h, Avyaya'h'. This latter is not easily traceable in the Upanishats. Yet, 'Ajara'h, Amara'h' is cited in Br.Up.4.4.25: 'Sa'h vai esha'h *mahaan aja'h aatmaa ajara'h amara'h amrta'h abhaya'h brahma*;...'. The appellations cited in italics are variously seen (with amrtam being equivalent to amara'h) under:

Ch.Up.1.4.4: '..Etat aksharam etat amrtam abhayam....' and the next mantra 5: '..Amrtam abhayam ....';

Ch.Up.4.15.1: '...Amrtam abhayam...';

Ch.Up.8.3.4: '..... Etat amrtam abhayam etat brahma iti .....';

Sv.Up.3.21: 'Veda aham etam ajaram puraanam sarvaatmaanam sarvagatam vibhutvaat....Nityam';

Pr.Up.5.7: '..Saantam ajaram amrtam abhayam param...'.

**429 Bijam Avyayam:**

One who is the Seed or Cause (Bijam) of Samsaara **without** Himself under-going **any change\***; **also Imperishable** (Avyaya[m]).

Here the 'Samsaara' and 'without...any change' would refer to zero; and an imperishable Avyaya read with 'without..any change' would refer to Infinity, in what has been discussed as  $\infty - 0 = \infty$ , with the interpretation that **Jagat is insignificant (0) before ParaBrahman ( $\infty$ )**, see 17 Akshara'h. See also BG.9.18, '...Bijam Avyayam'.

### 900 Apyaya'h:

This name is taken now for the only reason that often this is misread as Avyaya'h. See also 34 Prabhava'h. 'Apiiti' means annihilation, ie, 'ekii-bhaava', which indicates assimilation or merging jointly to become undifferentiated.

1. One in whom all the worlds get dissolved at the time of Pralaya.  
BG.11.2, 'Bhava-apyayau hi bhuutaanaam', meaning: Origin and Dissolution of all beings.  
Ma.Up.2.4, 'Esha'h (This/He) sarvesvara'h (The Lord of all, the Lord in all) esha'h sarvajna'h (is) (all knowing and known by all); esha'h antaryamii (He is commonly exhibiting through all); esha'h (He) yoni'h (is) (cause), sarvasya (of all); (He is also) prabhava-apyayau (the Origin and Dissolution) hi (surely) bhuutaanaam (of all beings)'.  
Brahman, when considered functioning as lisvara for Creation and also Final Annihilation of the Universe, Brahmaa the Creator aspect is considered as the Samashti (aggregate) of all **minds**. The individual's **mind** in **vyashti** status is under the sway of its **vaasanaas** (impressions of past activities) which constitute the **individual's causal body**. The **samashti** of all **vaasanaas** is **the Universal or the Total Causal Body** and is called **Maayaa**. **Brahman expressing itself through Maayaa is lisvara**, here **Maayaa is lisvara-adhiina** (subordinate to lisvara) and **jiiva is Avidyaa-adhiina** (subordinated to Muulaa-Avidyaa, ie, non-perception of its oneness with Self). At the completion of Pralaya, the Totality of Causal Bodies, ie, the Total Mind, rests in Brahman, ie, the Absolute, or lisvara considered as Ishta-Devataa, till the next onset of Creation. One may see in this context 30 Nidhi'h Avyaya'h, 34 Prabhava'h, 710 Sarva-asu-Nilaya'h. Incidentally, **lisvara is Karma-Phala-Daataa**, vide 387 Sthaanada'h; and Jiiva is (karma-) Kartaa, vide 380 Kartaa, 482 Avijnaataa, 143, 500 Bhoktaa.
2. One who has his Yoga undisturbed and stays singularly concentrated. See 203 Sthira'h; also 28 Sthaanu'h.  
To explain: A state of Yoga can get debased because of straying due to indulgence in external stimulations. See also Kat.Up.2.3.11\*\*, 'Taam (That state) yogam iti (as Yoga) manyante (consider) sthiraam (steady) indriya-dhaaraanaam (keeping of the senses), apramatta'h (vigilant, non-straying) tadaa (at that time) bhavati (one becomes) yoga'h (Yoga (is subject to)) hi (because) prabhava-apyayau (growth and decay)'. The purport is:

They consider that keeping the senses steady is Yoga. One must become vigilant whenever there is decay in Yoga. This is because any state of Yoga is subject to growth and decay depending on the individual's carefulness or carelessness.

\*\*Texts that number the 'valli' continuously number this as 2.6.11.

**Note:** To pre-empt any desperation that may set in in the Upaasaka by his interpreting this name Apyaya'h, as implying 'complete effacement', the Sahasranaama skillfully takes up Svastida'h - One who gives whatever is auspicious to devotees - as the next name.

### 15 Saakshii: Compare LS 384 Visvasaakshinii.

The word comprises of Sa + Akshi(i), denoting One who witnesses everything, without any aid or instruments, solely by virtue of His inherent nature, which is jnaana or bodha, ie, Super-Consciousness.

BG.9.18: 'Gati'h bhartaa prabhu'h saakshii nivaasa'h saranam suhrt | Prabhava'h pralaya'h sthaanam nidhaanam bijam-avyayam |', meaning: I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend and Well wisher, the Origin, the Dissolution, the Foundation, the Treasure house and the Imperishable Seed.

BG.13.22: 'Upadrashtaa anumantaa ca bhartaa bhoktaa mahesvara'h | Paramaatmaa iti ca api ukta'h dehe asmin purusha'h para'h |', meaning: The Supreme Purusha in this body is also called the Spectator, the One who permits, the Supporter, the One who experiences, the Great Lord and the Supreme Self. Upadrashtaa means: 'Upa' being beside, 'drashtaa' One who observes, according with: 'Sa' beside, and 'Akshii' observer.

BG.13.1 reads, 'Idam sariiram....kshetram...etat ya'h vetti kshetrajna'h...'; this leads one to understand that Kshetrajna is the soul. BG.13.2 starts with 'Kshetrajnam ca api maam viddhi sarva-kshetreshu....', and this may lead to a dilemma in interpretation because Sarva Kshetreshu can be interpreted as (1) In all Kshetras taken one at a time or (2) in all Kshetras collectively. Kshetrajna is taken as the individual soul by some, taking the first of the options, whereas others take it to mean the Supreme Self, taking the second of the options. However, Sarva-Kshetreshu can be interpreted as Soul commonly witnessing all kshetras as in option 2. This is because the Self as the Cosmic Consciousness illumines everything and is therefore the Ultimate Witness (Saakshii) as The One Kshetranja'h in Sarvakshetra. Consider the analogy of the disc of the Sun or the Moon reflected on several receptacles of water which yet leaves the Sun or the

Moon undisturbed as well as the only One. Similar is the function of lisvara as the Saakshii, with the individual reflections being analogous to jiivas.

Sv.Up.6.11, 'Eko Deva'h Sarva-bhuuteshu guudha'h sarva-vyaapii sarva-bhuuta-antaraatmaa| Karma-adhyaksha'h sarva-bhuuta-adhivaasa'h saakshii(1) cetaa'h(2) **kevala'h(3)** nirguna'h(4) ca||', meaning: The One Lord, Who resides in all beings, Who is omnipresent, Who is the internal soul of all beings, Who is the supervisor of the actions of all beings, Who is the final residence of all Jiivas, He is the Saakshii (1, the Universal witness), He is the Super-Consciousness (2), He is the **One and Only One (3)** above all Gunas and descriptions (4).

**37 Svayambhuh:** Compare SS 55 Svayam Bhuuta'h, SS 865 SvayamBhuu'h-Tigmatejaa'h. May also compare with 985 Aatma-Yoni'h, 986 Svayamjaata'h.

One who exists (Bhuu'h) by Himself (Svayam), uncaused by any other. Here 'exists' is taken as qualified with 'eternally'. He is therefore The Supreme before and over everything. Compare also 845 Praagvamsa'h. Samkara quotes ManuSmṛti 1.7: 'Sa'h eva svayam udbabhau', ie, He manifested Himself.

lis.Up.8, '...Kavi'h maniishii paribhuh svayambhuh...' - 'The Omniscient, the ruler of the mind existing above all, namely, transcendent and existing by Himself...'.  
 The 5 Great elements (Mahaabhuutaani), egoism (ahamkaara'h – self-

**38 Sambhu'h:** LS 122 Saambhavii.

Sam stands for peace, happiness and auspiciousness as inward rewards and for prosperity as an external reward. This name means: One who bestows these benefits. This name too emphasises the oneness of Siva and Vishnu for the devotees and to avoid the folly of construing otherwise. See also 'Ekam-eva-Advitiiyam' under 12 Muktaanaam-Paramaa-Gati'h.

**16 Kshetrajna'h:** Compare LS 343 Kshetra-Kshetrajna-Paalinii.

BG.13.5 and 13.6 define what constitutes Kshetram.

'Mahaabhuutaani ahamkaara'h buddhi'h avyaktam eva ca| Indriyaani dasa ekam ca panca ca indriya-gocaraa'h||'

'Icchaa dvesha'h sukham dukham sanghaata'h cetanaa dhṛti'h | Etat kshetram samaasena savikaaram udaahrtam ||'

The 5 Great elements (Mahaabhuutaani), egoism (ahamkaara'h – self-

concept), buddhi'h (intellect), Un-Manifested (Avyaktam - the Ajnaanam and Avidyaa, refer VC 108), the ten senses [(5 jnaanedriyas – tongue for taste, nose for smell, eyes for form, ears for sound, skin for touch) + (5 karmendriyas – mouth for speech, legs for movement, hands for lifting and handling, Paayu/anus for evacuation, Upasthaanam for reproduction and evacuation of fluids)] and the One Mind, and the five objects of the senses (taste, smell, form, sound and touch): these sum up to  $5+1+1+1+(10+1)+5 = 24$ ; these 24 are called the Tattvas in Saamkhya system of Philosophy (Cosmology). [Note: The above group sans Mahaabhuutani, jnaana-, and karma-, indriyaani is aggregated as Vaasanaas or impressions and constitutes the migrating SuukshmaSariira along with Jiiva.] See LASN.108 Caturvimsati-tattvaika-svarupaa.

Desire, Hatred, pleasure, pain, the aggregate (body as a whole), intelligence, firmness (including fortitude and adamancy): **The aggregate of all the above with their modifications is briefly (samaasena) called 'kshetram'.**

**Kshetram means a field, ie, an entity comprising the totality of all the above with their modifications, wherein feelings, actions and reactions happen; 'jna' means one who knows because he resides therein.**

See BG.13.1 and 13.2., 'Idam sariiram Kaunteya kshetram iti abhidhiyate| Etat ya'h vetti tam praahu'h kshetrajna'h iti tadvida'h ||kshetrajnam ca api maam viddhi sarva kshetreshu Bhaarata|', O Kaunteya! this Body is called Kshetra, the Field; whoever knows so, him the sages call a Kshetrajna'h. And you shall know Me as the Kshetrajna in all Kshetras, O! Bhaarata!

The Lord too being called the Kshetrajna commonly in all Kshetras is the fact that is understood by sages; and, so, such sages are called **tadvida'h (those who know it)**. If the individual soul, which is also a kshetrajna for that body separately, does not recognise that he is also a part of the Supreme Self and, so, also of the Superior Kshetrajna, then he continues to be under the influence of Avyaktam, ie, Maayaa/ Ajnaana/ Muulaa-Avidyaa/ Prakṛti/ Pradhaana.

It is the sages, or sagacious individuals, who recognise this Superior Kshetrajna and also that the individual soul is only an aspect of that Supreme Self in the respective Kshetra (see BG.15.7: 'mama eva amsa'h jiiva bhuuta'h...sanaatana'h', meaning: 'Only a part of mine has become the eternal Jiiva'); such people are called **'Tadvida'h' (those who know It)**. One who recognises that these two descriptions of the Kshetrajna are the same overcomes the ignorance caused by Avyaktam and becomes a

Tadvit. In other words, as the indwelling Supreme Spirit is the knower of all these kshetras, He is called Kshetrajna'h; such knowledge qualifies one as Tadvit.

The commentary by Samkara implicitly narrates both facts: 'As the indwelling spirit (the soul), also called Antaryaamii in 8 Bhuutaatmaa, is the knower of all these, he is called Kshetrajna'h'— This refers to the Jiivaatmaa, ie, the embodied soul or indwelling spirit. Reading the preceding comment quoting BG 'Kestrajnam ca api maam viddhi'—The words 'ca' (and) and 'api' (also, even though, additionally) imply that the 'maam' (Me), ie, the Paramaatmaa is also additionally the Kshetrajna'h.

**THUS THE PARAMAATMAA IS VESTED IN THE BODY AS 'SAAKSHII' AND THE JIIVAATMAA AS 'KARTAA'/'BHOKTAA'.**

We may allude also to the famous statements in the Upanishat, 'Dvaa suparnaa' (Mu.Up.3.1.1, Sv.Up 4.6) as referring to these two, namely, Paramaatmaa and Jiivaatmaa. Samkara also deduces from the particles 'Eva' (Only) and 'Ca' (and) that the same Kshetrajna (referred to as TVAM, ie, the Jiivaatmaa) and the Aksara'h (referred to as TAT, ie, the Supreme Spirit, ParaBrahman) are identical metaphysically: citing the mahaavaakya from Ch.Up.6.8.7, 'Tat (That, ParaBrahman) tvam (You, the Jiivaatman) asi (are)'. He further declares that the word 'Eva' affirms the non-difference (abheda) between Kshetrajna (self) and Akshara (Self) in the ultimate true sense metaphysically, ie, Paramaarthata'h. And 'Ca' provides for Vyaavahaarika bheda, ie, difference in relative sense of a common man's day-to-day understanding. Any inherent distinctions between Kshetrajna'h (self) and Paramaatmaa (Self) is described under 18 Yoga'h and 15 Saakshii as well.

Though 481 Aksaram refers to the Supreme Brahman in neuter gender, here 17 Askara'h refers to It in the masculine gender merely to conform to Kshetranja'h being cited in masculine gender. Regarding the immediate preceding names: 13 Avyaya'h refers to the ParaBrahman, 14 Purusha'h refers to the Jiivaatman, 15 Saakshii refers to the Paramaatman, 16 Kshetrajna'h to both appropriately, and 17 Akshara'h refers to the ParaBrahman. With these alternating references, along with particles 'Eva' and 'Ca', the philosophy of the MahaaVaakya - 'Tat Tvam Asi' stands well declared and established by Samkara's commentary.

**Additional Note : 16 Kshetrajna'h and 17 Akshara'h :**

1. Br.Su.1.2.11 'Guhaam Pravishtau Aatmaanau hi tad-darsanaat'

'Pravishtau', The two that have entered, 'Guhaam' into the cavity, 'Aatmaanau' are the two selfs, 'hi' because, 'tad' that is what, 'darsanaat' is seen.

2. BG.14.2 : 'Idam jnaanam upaasritya(1) mama saadharmyam aagataa'h(2) |Sarge (a)pi na upjaayante(3) pralaye na vyathanti ca(4)||', meaning: (1) Resorting to this knowledge as set forth, ie, jnaana saadhanam anushtaaya - having taken the steps culminating in this knowledge, (2) They have attained, aagataa'h, the same nature as mine, mama saadharmyam. (3) At the time of manifestation of the world they are not born again, (4) nor are they distressed at the time of dissolution.

While commenting on this, Samkara emphasises categorically: They get into identity with myself, ie, mama paramesvarasya, saadharmyam, ie, mat svaruupataam, ie, total merger, or Saayujyam, not simply being similar to me, na-tu-samaanadharmataam, ie, not Saaruupyam alone. He further emphasises the reason hereof as: Kshetrajna-iisvarayo'h bheda-an-abhyupagamaat Giitaa saastre, ie, in the science of the Giitaa, the difference between the Kshetrajna, the individual self in the individual body, and Iisvara, the Paramaatmaa, is not recognised. Continuing on (4) above, it is emphasised that they get into Sadya'h-mukti, ie, mukti right at the time of life's departure.

**18 Yoga'h: SS 785 Yoga'h. Compare LS 654 Yogadaa.**

See YS, Sr.1, 'Yoga'h Citta-Vrtti-Nirodha'h' in 546 Cakra-gadaa-dhara'h. Certain interpretations of the term 'Yoga' each of which goes to elevate the human spirit to Godliness are incidentally indicated hereunder.

1. SP 8.37.6 reads, 'Niruddha Vrtti antarasya sive cittasya niscalaa | yaa vrtti'h saa samaasena yoga'h..| |', meaning: Having discontinued the mental prevarications, when the mind's activity gets centered unwaveringly into Siva (auspiciousness), that state is briefly called Yoga'h.
2. Yoga'h means a perfect combination/merger of items – be it soul and Soul; worldly pursuits and saadhana for Brahma-vidyaa, etc.
3. It also means to conserve and to augment what one has collected, indicated as Kshema - though other concepts employ Yoga to mean collecting and augmenting, and, Kshema to conserve it. Here, Kshema alludes to worldly welfare and Yoga alludes to bonding of the soul with Brahman. See figure regarding second half of Sloka 93: 871 Abhipraaya'h to 875 Priitivardhana'h along with 35,399 Prabhu'h.



The Lord is attainable through Yoga, ie, by realising *the oneness* of the soul with Brahman.

4. Vide BG.2.48, '*Samatvam* Yoga'h Ucyate'. Samkara calls this 'samatvam' (realizing the oneness) as 'ekatva bhaavanaa': eg., 16 Kshetrajna'h with 11 Paramaatmaa, which is the same as 14 Purusha'h with 15 Saakshii and which is also the same as 10 Puutaatmaa attaining 12 Mukataanaam Paramaa Gati'h. This last phrase is more easily understandable as inclusive of 13 Avyaya'h and 17 Akshara'h. Thus this name 18 Yoga'h is well sequenced after 15 Saakshii, 16 Kshetrajna'h and 17 Akshara'h.
5. Reverting to BG.2.48, evenness (attitudinal balance) among all activities without emotional attachment to success or despondency at failure, is called (ucyate) Yoga. For this too, the pre-requisite is defined in BG.2.50: 'Yoga'h karmasu kausalam', ie, skill in balance in all activities is Yoga. **Alternatively**, Yoga refers to the aspiration for and attainment of Sreyas, namely, spirituality and righteousness, whereas Kshema refers to wishing for Preyas, namely, worldly acquisitions. Correspondingly, One who is attainable through Yoga is called by the same name **Yoga'h**. In other words, Yoga'h is the contemplation of the unity of the Jiivaatmaa and the Paramaatmaa, after having controlled and withheld the organs of knowledge (Jnaanendriyas) and the mind; See the quotation by Samkara: 'Jnaanendriyaani sarvaani nirudhya manasaa saha | Ekatva-bhaavanaa yoga'h kshetrajna-paramaatmano'h ||'. Here Kshetrajna'h is jiivaatmaa as in 16 Kshetrajna'h and, at the same time, is also 11 Paramaatmaa, supra. [The choice of sequence of names cannot but be admired.] Karmendriyas are not included in this quotation, since the pre-requisite even for sitting in Yoga requires the shutting out of Karmendriyas. Jnaanendriyas have to be open to the external environment to perform their functions in every individual; however, when in the contemplative practice of Yoga, it is incumbent that the Jnaanendriyas do not succumb to external stimuli. Thus this highlights the appropriateness of this quotation by Samkara to illustrate the purport of this name.

The functioning of the Jnaanendriyas can be briefly perceived as under: The external organ is called the 'Golaka'. The sensitive part of the organ which recognises the stimulus is called the 'Indriya'. The stimulus is conveyed to the mind; if the mind is alert to that input from that Indriya, the mind compares the stimulus with a previous

comparable impression recorded in the 'Citta' and recognises the same, or accumulates this new stimulus to its hoard. This may then be recorded in the 'Buddhi' by the reflected 'Caitanya', ie, cognising ability of the soul. If the mind is not alert, no further processing happens. And without recording it through Buddhi, the mind may work in sub-conscious mode to overcome minor irritations. This concept also confirms to a general situation where, even on receiving the stimulus, one does not recognise the happening, and says, 'I might have been out of my mind'. Generally a presiding deity is idolised for recognition/response of each type of stimulus; Eg: For Speech (Vaak), Agni (Fire) is recognised as the presiding deity; For Breath (Praana), Vaayu (Air/Wind); For Sight (Chakshus), Aaditya (Sun); For Hearing (Srotra), Disa'h (Dik-Devataas, ie, quarters/direction); For Mind (Mana'h), Candramas (Moon), and so on.

6. The referred steadiness of the mental faculty is called citta-vrtti-nirodha and is defined as Yoga'h in YS, sloka 1.
7. Referring to 103 Sarva-yoga-vinissrta'h, yoga means bondage of jiiva with ajnaana.

#### **19 Yogavidaam Netaa:** (Alternate reading is Yogavidaam Vara'h)

He is the master of those saadhakas who are established in the above mentioned Yoga. Vara'h means the best among such masters.

BG.9.22, 'Teshaa nitya-abhiyuktaanaam yoga-kshemam vahaami aham', meaning: Of those who are ever united with Me in communion, I bear their Yoga-Kshema – preservation of their spiritual (Yoga) and worldly (Kshema) interests. See information under 18 Yoga'h.

#### **25 Sarva'h:** (S pronounced as in Sum).

SS 10,518 Sarva'h, LS 203 Sarvamayii.

The basic meaning is: All elements in a set, Entirety. The extended meaning can refer to all sets taken together.

He is the Omniscient source of all Existence. We may see an illustration. Be they waves or foam on the surface of sea water, these arise from the sea, exist in the sea and merge back in the sea. The sea is like the ALL for all these features; so too the All – Visvam, evolves from Him, resides in Him and merges back in Him. Mun.Up.3.2.5, 'Sarvam eva aavisanti', ie, '(they) surely enter into the All'. MBh.Ud.70.11, 'Asata'h ca sata'h ca eva sarvasya prabhava-apyayaat| sarvasya sarvadaa jnaanaat **sarvam** enam pracakshate||', meaning: He is the Source and Retriever of all

gross and subtle elements, He knows all things at all times; and therefore they (devotees) call Him **Sarva'h**.

#### **26 Sarva'h:** (S pronounced as in Sabda'h, Samkara, Kesava, etc.).

SS 598 Sarva'h. LS 124 Sarvaanii.

1. Ma.Na.Up.4.16, 'Sarvaaya nama'h'. He destroys (srnati) the whole Universe at Mahaa-Pralaya (Cosmic Dissolution). As a sequel to 25 Sarva'h, the name permits to recall: 'Be they waves or foam....back in HIM' explained therein.
2. The name Sarva'h also means the Auspicious One. He bestows auspiciousness on all who meditate on Him or serve Him with deep devotion. By force of the concepts conveyed, one can appreciate the sequencing of 25 Sarva'h, 26 Sarva'h and 27 Siva'h.

#### **41 Mahaasvana'h:**

1. Svana'h means Sound; Hence this word means the Great Sound. Derivatively, this denotes One from whom the most exquisite sounds issued forth, ie, the Vedas were imparted to Brahmaa by Him, and therefrom to others.
2. The deep breathing sounds of the Great Being issued forth as the Rg Veda, Yajur Veda, etc. See Br.Up.2.4.10, 'Asya mahata'h bhuutasya nis-svasitam etat yat rg veda'h yajur veda'h saama veda'h atharvaangirasa'h itihaasa'h puraanam vidyaa upanisada'h slokaa'h suutraani anuvyaakhyaanaani vyaakhyaanaani; asya eva etaani nis-svasitaani', meaning: From this Great Being, by Its deep breath, issued these: Rg veda, Yajur Veda, Saama Veda, Atharvaangirasa, History, Mythology, Arts, Vidyaa, Upanishats, Crispy Verses (Slokas), aphorisms (Suutraani), elucidations (anuvyaakyaanaani), elaborate texts (Vyaakyaanaani) of this Supreme Self; these texts surely emerged as (from) His breath.

#### **42 Anaadi-Nidhana'h:** LS 296 Anaadi-Nidhanaa.

The One Existence (Sat) that has neither (an-) birth (aadi'h) nor (an-) death (nidhanam). This is the Supreme Brahman.

See also 37 Svayambhuu'h, supra.

The term **One Existence** is explained under 941 Anaadi'h, infra.

#### **941 Anaadi'h:**

1. Vide BG 13.19: 'Prakrtim purusham ca eva viddhi anaadii ubhau api | vikaaraan ca gunaan ca eva viddhi prakrti-sambhavaan||'. Accordingly, Prakrti (taken as either Avyakta or Maayaa), and Purusha (jiivaatmaa) are both without beginning; and the **gunas** including the changes or modification in them have emanated from Prakrti. One who cannot be ascribed any event of beginning is called Anaadi. So both Prakrti and Purusha are Anaadi.
2. This name is taken to complement on the concept of 42 Anaadi - Nidhana'h. This name means Maayaa, Avidyaa or Ajnaana. (Slight differences exist amongst the purport of these terms. See AaB, pg 51, para 2 [Commentary by Swami Nikhilaananda, Sri RamaKrishna Mutt], given by extracts here: *Avidyaa*, *Ajnaana* and *Prakrti* are often considered synonymous to *Maayaa*; however, there are differences. The word *Maayaa* generally signifies the Cosmic Illusion on account of which Brahman, or Pure Consciousness, appears as the Creator of the Universe, and is called Iisvara's power or potency (see Appendix 3, VC108). Under the influence of *Avidyaa* or nescience, Aatman, or Pure Consciousness, appears as the Jiiva or individualised self. *Ajnaanam* is the ignorance which makes the Absolute appear as the relative or the One as the many. The word *Prakrti* (Matter or Nature) is used to denote *Maayaa* as the material out of which the universe has been created.'

It is further added that, at Final Dissolution at the end of every Kalpa, when everything in the Universe is annulled or withdrawn and amalgamated, the resulting final involved content is called *Pradhanaa*; at the next Evolution, this re-emerges as *Prakrti*.

Maayaa has been existing eternally as the power of Iisvara. The moment the realisation of the oneness of the individual soul with the Supreme Soul, along with an equanimous attitude to all beings of the world dawns, Maayaa terminates at once for that individual and He/She merges with the Supreme; but, for others Maayaa will still persist. If Praarabdha Karma (that segment of accumulated past karmas which has started to exert its result in the current life: Pra = already, aarabdha = begun to exert its result) is yet to run out, this Jiivanmukta continues as Aatmaaraama till natural death. So, Maayaa has no aadi (beginning) but can be subject to nidhana (end) at individual level. Thus Aatman and Iisvara along with Jiiva are Anaadi-Nidhana'h; but Maayaa is Anaadi and the individual jiiva of

the Jiivanmukta who overcomes the effects of Maayaa merges into Aatman/Brahman. The other jivas are cycled over till each one can individually merge into Aatman by the said process. Merging into Brahman is not a Nidhana (extermination) process, it is only absorption or oneness, ie, attainment of jiiva-brahma-aikyam.

BG.13.12: 'Anaadimat param brahma na sat tat na asat ucyate||', meaning: This (aspect of the) Supreme Being is beginningless; this cannot be described as either being or non-being. Maayaa, as Prakrti, is the totality of the three gunas (differentiations as Sattva, Rajas and Tamas) in equilibrium. The Manifest aspect of the Universe happens by the trifurcation (guna) into the three gunas; this is called the Sat. When the three gunas disappear in equilibrium at involution, this becomes the Pradhaana/Avyaktam (Un-Manifested aspect) which is Asat. See 65 Praanada'h.

Beginningless (Anaadi'h) is the Supreme Brahman with its power of Avidyaa, Ajnaana or Maayaa, when it is qualified by its Saktis, namely, Aavarana and Vikshepa, thereby being liable to be described as Sat, Asat or anomalously as both of these, see VC109, Appendix 3. When knowledge of jiiva-brahma-aikyam dawns, only the Supreme Brahman, which is Anaadi-Nidhanam, is residually recognised. ParaBrahman is the Paaramaarthika Satyam (THE ULTIMATE TRUTH). The transactional recognition in day-to-day life is called Vyaavahaarika Satyam. Whatever is prompted by the reflection of the ParaBrahman on the aspects recognised is called the Praatibhaasika Satyam (only of fleeting significance). These latter two constitute what is called Mithyaa, ie, apparition(s). Once Mithyaa is overcome, One recognises the Uniform Existence of ParaBrahman in All (ie, he recognises the Paramaarthika satyam and becomes one with It) as confirmed in BG.13.30: 'Yadaa bhuuta-prthag-bhaavam ekastham anupasyati | Tata'h eva ca vistaaram brahma sampadyate tadaa||', meaning: When he realises the whole variety of beings as resting in the One, and is an Evolution from that Only One, then he becomes Brahman. The term 'Vistaara' that occurs here is the same as 426 Vistaara'h, supra. Compare 423 Daksha'h, sr.1.

AaB,14 by Chinmayaananda: 'Anaadi-Avidyaa-anirvaacyaa kaarana-upaadhi'h ucyate| Upaadhi-tri-tayaat anyam aatmaanam avadhaarayet ||', meaning, Avidyaa (Muulaa-Avidyaa), which is beginningless and indescribable, is called the causal body, One must understand with certainty that the Aatman is other than these three

conditioning bodies. To explain, the Sukhsma sariira, sthuula sariira and the kaarana sariira are the three conditioned bodies. When Truth, that the Jiiva and the ParaBrahman are one and the same, is not known, ie, when the intellect is clouded with ignorance, the Aatman is covered by the indescribable and beginningless Maayaa. One should endeavour to outgrow this Maayaa and realise the aikya, ie, the Unity of Jiiva with Brahman.

VC by Chinmayaananda: 108,109 (see Appendix) (110,111 in RK Mutt book) conveys the same concepts.

The necessity and importance of the words **ONE EXISTENCE**, introduced in explaining 42 Anaadi-Nidhana'h, can now be appreciated. Incidentally, any confusion in understanding the word ParaBrahman in BG.13.12, as not exactly meaning as Anaadimat, would arise if missing the qualifying statement, 'Na sat tat na asat'. This nuance is important.

#### **45 Dhaatur-Uttama'h:**

This name is composed of two words, Dhaatu'h and Uttama'h which can be taken as one qualifying the other, or both equally important and independent nouns.

1. The Ultimate (Uttama'h) Support (Dhaatu'h) of everything.
2. He being the Caitanya, ie, Pure Consciousness, namely, 43 Dhaataa as Brahman, He is superior (Uttama'h) to all other substances (Dhaatu'h). The totalities of the 7 dhaatus sustaining the body are (1)Tvak - Skin (external and internal); (2) Asrk - blood; (3) Maamsa - Flesh; (4) Medas - Fats and Lymphatic fluids; (5) Asthi - Skeletal structure; (6) Majja - Marrow and (7) Sukla - Semen, Retas. See LS - 481 Tvaksthaa, 490 Rudhira-samsthitaa, 500 Maamsa-nishthaa, 509 Medo-nishthaa, 516 Asthi-samsthitaa, 524 Majjaa-samsthaa, 531 Sukla-samsthitaa.
3. HV.3.26.24 describes 'Dhaatu'h' as a combination of Tejas (Agni), Jala (Water) and Anna (Food) which after digestion and absorption into the body system converts into the 7 dhaatus mentioned in 2 above. 'Tejas' comprises external energy input like oxygen, sunlight, medicines, etc., all liquid intakes constitute 'Water', and all solid foods go as 'Anna'.
4. He is Dhaatr, ie, He bears everything; and is also Uttama'h, the greatest of all beings - when taken as two nouns.
5. He is superior even to Dhaataa, ie, Virinci'h, ie, Brahmaa.

**Note:** If, as indicated by Samkara, 942 Bhuur-Bhuva'h and 943 Lakshmii'h are alternatively considered as a single name Bhuur-Bhuvo-Lakshmii'h, then this name can be taken as two different names Dhaatu'h and Uttama'h with the above respective explanations.

#### **47 Hrshiikesa'h:**

1. 'Hrshiika' refers to the senses; He is the master of all the senses, ie, Senses subsist under His control, He being the 16 Kshetrajna'h. See 592 Gopati'h, sr.2.
2. 'Kesa'h' means Hair and also those which proceed in all directions, thereby referring to the rays of the Sun and the Moon. Also, Harsha'h means joy which can be abbreviated as 'Hrsh'. Combining the two words, we mean, He is the Lord of the Luminous Objects like Sun, Moon, etc. All the subjects, both movable and immovable, feel great joy, ie, feel comfortable and nourishing, through His radiating light and heat.

#### **55 Agraahya'h:**

The verb root 'Grah' means to grasp, to hold; Suffix 'Ya'h' indicates one who can be liable to, or qualifies for, that function; Prefix 'A' negates this. The name means: One who cannot be grasped or contained by (any means). This name thus refers to the Nirguna Brahman which is The One which cannot be grasped by the organs of knowledge, or action (vaak) or conceived by the mind. It is not the 'Object' (Drasya) of Perception but is the very 'Subject' (Darsana) and the Perceiver (Drashtaa) in all that is perceived. The Subject can never be jacketed as the Object. He is the Sole Absolute Subject incessantly overseeing all objects and living beings at all places (Desa), directions (Dik), time (Kaala) and contents (Vastu), thereby being Dik-Desa-Kaala-Vastu-Aparicchinna (this last word means 'not restrictively contained by/in'). He is the feeler in the mind (Manas), the thinker in the intellect (Buddhi), the consciousness in the Citta and the Saakshii over the Ahamkaara and is not identified (Asanga'h) with the Jiiva. The powerful statement in Tai.Up.2.9 reads, 'Yata'h vaaca'h nivartante apraapya manasaa saha', meaning: 'Failing to reach or grasp which, words turn back along with the mind'. This means that IT (ParaBrahman) is not susceptible to description (Vaaca'h, words) or fixing by knowledge (Manasaa, mind). See 46 Aprameya'h. Ken.Up.2.3, reads, 'Yasya amatam tasya matam; matam yasya na veda sa'h |Avijnaatam vijnaataam; vijnaatam avijnaatam ||', meaning: It is known

to him, to whom it is unknown; he, to whom It is known, does not know. It is unknown to those who know well, and known to those who do not know.

The views of the man of knowledge, and of the man of ignorance have, respectively, been presented above.

Since Brahman cannot be completely described and can be described only as 'neti, neti' ('na iti' - 'not as this') (it is not this, nor this - identifiable as), the man of knowledge realises that he cannot get to the whole dimensions of Brahman externally, and, then reflecting inwards, he gets to recognise Brahman in his inner self (Brahma-Aatma-aikyam). But, however, if ignorantly anyone may declare the he knows Brahman fully without reflecting internally, obviously, he does not know Brahman in Its fullest dimensions (granting that 'dimensions' is but an inadequate description in this context), namely, that Brahman is not an (external) object to be known, but it is a subject IN the knower, ie, Knowledge itself is Brahman.

Ka.Up.1.2.23, reads, 'Na ayam aatmaa pravacanena labhya'h, na medhayaa na bahunaa srutena | Yam eva esha'h vrnute tena labhya'h tasya esha'h aatmaa vivrnute tanuung svaam||', meaning: This Self cannot be known through much study, nor through the intellect, nor through much hearing alone. It can be known through the self alone through which the aspirant prays, then this self of that seeker reveals to him Its own true nature as the universal Self. To explain, the aspirant realises the Brahma-Aatma-aikyam.

VC 56, 'Na yogena, na saamkhyena **karmanaa** no na **vidyayaa** | Brahma-aatma-ekatva-bodhena moksha'h sidhyati na anyathaa||', meaning: Neither by KarmaYoga, nor by Saamkhya nor **by rituals**, nor **by learning** is the realisation (leading to Moksha) possible. Only by the realisation of One's identity with Brahman will liberation be possible; and not by any other means. The emphasis is on one's behavior being true to 107 Samaatmaa, 109 Sama'h (S as in Sun), 581 Sama'h (S as in Kesava). The essential requirement is Samatvam.

Ken.Up.1. exhaustively deals with the essence of this name Agraahya'h in its Chapter 1.

Ken.Up.1.2, 'Srotrasya srotram mansa'h mana'h yat vaaca'h vaacam sa'h u Praanasya Praana'h | Cakshusha'h cakshu'h atimucya dhiiraa'h pretiya asmaat lokaat amrtaa'h bhavanti', meaning: Since He is the Ear of the ear, the Mind of the mind, the Speech of the speech, the Life of life and the Eye of the eye, therefore, the intelligent men, after giving up

identifying their self with the senses, and renouncing worldly activities, become immortal.

Ken.Up.1.3, 'Na tatra Cakshu'h gacchati na vaak gacchati no mana'h| Na vidma'h na vijaaniima'h yathaa etat anusishyaat||', meaning: The eye does not reach there, neither the speech reaches there, nor the mind. We do not know Brahman to be what it is; hence we do not know any process of instructing about It. This implies that Self-realisation, ie, apprehension of Brahman by one's own inner reflection, is possible only by one's own effort after due induction by the Diikshaa-Guru. Put most pedestrian-wise, this is like learning to drive a bi-cycle.

Ken.Up.1.4, 'Anyat eva tat viditaat atho aviditaat adhi| Iti susuma puurveshaam ye na'h tat vyaacacakshire||', meaning: 'That (Brahman) is surely different from the known; and again, it is above the unknown', such was the instruction that we had heard from the ancient (teachers) who tried to explain It to us. Here 'Known' is the apparent and relative Universe, 'Unknown' is the Maayaa with its covering and scattering powers.

Ken.Up.1.5, 'Yat vaacaa anabhyuditam yena vaak abhyudyate| Tat eva Brahma tvam viiddhi na idam yat idam upaasate||', meaning: That which is not uttered by speech, (and at once) that by which speech is revealed, know that alone to be Brahman, and not this (anything identified by individuals) what people worship as an object.

Ken.Up.1.6, 'Yat manasaa na manute yena aahu'h mana'h matam| Tat eva Brahma tvam viiddhi na idam yat idam upaasate||', meaning: That which man cannot comprehend by mind and that by which they say that the mind is encompassed, know that alone to be Brahman and not this (anything identified by individuals) what people worship as an object.

Ken.Up.1.7, 'Yat Cakshushaa na pasyati yena cakshuungshi pasyati| Tat eva Brahma tvam viiddhi na idam yat idam upaasate||', meaning: That which man cannot see by the eye, however, that by which man perceives the activities of the eyes (here eyes stands typically for all the jnaanendriyas), know that alone to be Brahman and not this (anything identified by individuals) what people worship as an object.

Ken.Up.1.8, 'Yat srotrena na srnoti yena srotram idam srutam| Tat eva Brahma tvam viiddhi na idam yat idam upaasate||', meaning: That which man does not hear with the ear, but, however, that by which man cognises his ear, know that alone to be Brahman and not this (anything identified by individuals) what people worship as an object. Note, in lieu of the exaltedness of the Srtis, the srotra (the hearing indriya) is

specially mentioned, though included implicitly in jnaanendriyas mentioned in Ken.Up.1.7 above.

Ken.Up.1.9, 'Yat Praanena na praaniti yena praana'h praniiyate| Tat eva Brahma tvam viiddhi na idam yat idam upaasate||', meaning: That by which man is not capable of inhaling and exhaling voluntarily but through whose control his breath is inhaled and exhaled, know that alone to be Brahman and not this (anything identified by individuals) what people worship as an object.

See notes in italics under Adhyaksha group of names. The concept of Agraahya'h is comprehensively conveyed by the above quotations. These quotations also guide to convert Agraahya'h into Graahya'h as it were, ie, on how to move towards Brahma-Aatma-Aikyam.

As implied in the next name, 56 Saasvata'h, ie, the Eternal Brahman, is the very essence as 'Sat', and also 57 Krshna'h.

#### **67 Jyeshtha'h:**

1. The eldest of all, chronologically (very ancient), because there has been none before Him in any eon. See also 897 Sanaatanatama'h, 845 Praag-vamsa'h.
2. Sarvakaaranatvaat: He is the Cause of all else. Cf. 68 Sreshtha'h, sr.2.

#### **68 Sreshtha'h:** See also 612 Sreya'h.

The comparative and superlative degrees of the word 209 Guru'h are 612 Sreyas and Sreshtha, respectively. All the 3 names in this VS, including reference to Guru as Agni and as Yajna being referred to by HV.3.71.11 cited in 152 Vaamana'h sr.1.

1. One who deserves the highest praise (prasasyatama'h); One who is most glorious.
2. Sarvaatisayatvaat: He is highly distinguished over everything else. Cf. 67 Jyeshtha'h sr.2.

**Additional Notes:** Ch.Up.5.1.1 reads, 'Ya'h ha vai jyeshtham ca sreshtham ca veda; jyeshtha'h ca ha vai sreshtha'h ca bhavati; praana'h vaava jyeshtha'h ca sreshtha'h ca', meaning: Anyone who indeed knows the oldest and the greatest surely becomes the oldest and the greatest. The Mukhya Praana (See Br.Su.2.4.8 Sreshtha'h ca) or the vital force is indeed the oldest and the greatest being, the First Cause of all (being the primordial perturbation, Kampana as in Br.Su.1.3.39), and thus is elder to all, and also, being the highest being, excels over the others.

To explain: When a person is in the womb, the vital force is the one that lets the foetus grow and this same vital force is later realised in all the functions like speech, etc. Thus, in the aggregate of the human body and its organs, the vital force is the oldest and the greatest. This is the Sakti aspect of Brahman (See SL.1). The concept of development of the 5 MahaaBhuutas is outlined briefly; see also at 29 Bhuutaadhi'h. Aakaasa, which is extensive, is acted upon by the Mukhya Praana; and, by becoming into molecules with a force field in its armour, this becomes Vaayu. When this force field becomes more intense, further Evolution into light and heat energy is reflected as Tejas/Agni'h. This is the first 'element' at visible level but without any specified outline or border. Upon further densification, this becomes flowable, more visible and capable of taking any form, becoming Liquid/Water. Further densification and capability of self-formation of volumes leads to formation of Prthivii/Earth. This is the process of Evolution. During Involution, ie, at the time of Dissolution, the whole process is reversed: Prthivii dissolves into Water; Water dissolves back into Tejas, Tejas dissolves back into Vaayu, and Vaayu dissolves back into Aakaasa. Aakaasa, or Kham, is one of the synonyms of Brahman. See also 29 Bhuutaadhi'h and 830 Amuurti'h, sr.1.

#### **59 Pratardana'h:**

1. Pralaye (at the time of Cosmic Dissolution), Bhuutaani (all beings) tardayati (destroy or absorbs). This name indicates that He is the Destroyer of all at the time of Cosmic Dissolution.
2. He is also called as 'Paapa-ajnaana-naasaka'h' (Vide Saama Veda), because He is: Pra (very specially), tardana'h (Destroyer or Remover), ie, He very specially removes the Evil deeds (paapa) and ignorance (ajnaana) through appropriate induction into Vedaanta.

#### **60 Prabhuuta'h:**

Pra (very specially); Bhuuta'h (one equipped with qualities). This name indicates that the Lord is Great because of the Unique qualities (Sampanna'h) like Omniscience (Jnaana), Omnipotence (Aisvarya), etc (see 147 Vijaya'h for explaining the content of 'etc.').... : 'Jnaana aisvaryaadi – sampanna'h'. See 36 Iisvara'h, 558 Bhagavaan, 59 Pratardana'h, sr.2 therein – making this name a logical follow-up after 59 Pratardana'h.

#### **62 Pavitram: SS 50, 847,978 Pavitram.**

1. He is Himself most Pure.
2. All other things are purified by Him: by very intense meditation on Him.
3. Pavi'h means the Thunderbolt and the lightning in their most terrible aspects, including the Vajraayudha of Indra. 'Pave'h traati'– Protects from serious natural calamities; by this interpretation, this name can be understood as One who protects from severe calamities.
4. The word Indra, derived as 'Indriyaanaam Raajaa', signifies mind (manas) which is declared as the seat of samkalpa and Vikalpa, ie, resolutions and doubts over pros and cons. Any procrastination ruins the right prospects. Then it is the saadhaka's ardent faith in the Lord that saves him from mental turmoils, ie, 'Pave'h traati'.

#### **63 Mangalam Param: LS 200 SarvaMangalaa, LS 967 Sumangalii, LS 618 Paramaa.**

This name is in neuter gender.

He is Supremely (Param) Auspicious (Mangalam). The very remembrance of the name removes all inauspiciousness and bestows abundant auspiciousness. The normal prayer includes: 'Nitya kalyaana ruapatvaat Nitya kalyaana samsryaat| Smartruunaam varadatvaat ca Brahma tat mangalam param||', Because it is always in all auspicious forms and because it is the main support of all auspicious things and accordingly is the dispenser of all boons to those who dwell on It, therefore, Brahman, that Supreme One, is **both Managalam** (Adjective) **and Param** (Noun). See also 'Omkaara'h ca atha sabda'h ca dvau etau brahmana'h puraa| kantham bhitvaa viniryaatau tasmaat maangalikau ubhau' - Omkaara and the sound 'Atha' came out of Brahmaa's mouth in the long past; therefore they are both auspicious statements: this is explained further in the closing statements.

#### **96 Sarvesvara'h: LS 202 Sarvesvarii.**

1. Names 36 and 74, Iisvara'h, point to His unlimited lordliness and power over all things, puissance, fame, (kiirti'h), beauty and wealth (Srii), wisdom and knowledge (jnaana) as also vairagya (detachment), compare LS 387 Shaadgunya-pari-puuritaa. He is the Iisvara of all Iisvara, in the sense that whatever Iisvara-, or God-, form anyone propitiates (Ishta Devataa), He is everyone of such Ishta Devataas: 'Sarva deva namaskaara'h Kesavam pratigacchati',

confirming the dictum that lisvara vs lisvara comparison is precluded. See BG.3.29 and 9.23 for cautioning behaviour, and BG.7.21, 22 for encouraging and accommodating behaviour.

2. 'Pradhaana purushesvara'h sa lisvara'h': One who is the master over Pradhaana, Prakrti or Maayaa as well as over Purusha or Jiiva. The concept of lisvara-Jiiva-Jada (or Jagadiisa-Jiiva-Jagat) is embedded in this explanation. See 20 Pradhaana-Purushesvara'h.
3. This name Sarvesvara'h describes the Lord as the Supreme Lord over what have been described in the previous names, ie, He is the unsurpassable Lord over all. See also 489 Bhuutamahesvara'h.
4. Maa.Up.2.4 (serially 6<sup>th</sup>), reads, 'Esha'h Sarvesvara'h, Esha'h Sarvajna'h, Esha'h Antaryaamii, Esha'h Yoni'h Sarvasya Prabhavaapyaya'h Bhuutaanaam'. This has been explained earlier under 36 lisvara'h. Further explanation is: This one name Prajnaa, when in His natural state, is surely Sarvesvara'h. He is also totally Omniscient and He is the inner Controller, ie, He becomes also the Director of all beings by entering inside (antar). He is the One Source of all and also the Place of Origin and Dissolution of all beings. He is Prajnaa as given in Maa.Up.2.3 and 2.5 (serially 5<sup>th</sup> and 7<sup>th</sup>), 'Prajnaana Ghana', ie, Consciousness par excellence as well as Aanandamaya'h and Aanandabhuk, ie, Final Respository of joy and the typical enjoyment of such joy. Supreme Consciousness realised as empirical experience eventually leads to this highly dense Prajnaa. The Mahaavaakya, 'Prajnaanam Brahma', envelopes the content of this paragraph, and more.
5. Referring to 432 MahaaKosa'h, 'Prajnaana' is interpretable also as the innermost 'AnnandaKosa' when rightly realised: this emphasises the Bliss (Aananda) aspect of Prajnaana in realising Sarvesvara as Nirguna Brahman.

**489 Bhuutamahesvara'h:** See 488 Simha'h.

1. The Supreme Lord of all Beings and things.
2. He, as the Supreme Lord, is the great Being who presents Himself in the form of all Bhuutas, ie, Beings/Things.

**286 Suresvara'h:**

1. One who is the Lord of the Devas and those who bless all auspicious things (sobhana-daatrnaam). See 341 Janesvara'h.

2. The indriyas are called 'Suras'; Devas, ie, presiding deities (see 29 Bhuutaadi'h), are adopted in philosophical perception, one for each indriya. The Lord is considered as The Supreme over all these deities presiding over the indriyas. See also 85 Suresa'h ('lisa'h' is here used synonymously with lisvara'h), 134 Sura-adhyaksha'h, 802 Sarva-Vaagisvaresvara'h.
3. 'Su' means plenty; 'Ra' means One who gives; this name refers to Him as the greatest (lisvara'h) among the dispensers of extreme charity.

**645 Suurajanesvara'h:**

1. One who has overwhelming prowess so as to control even great powers like Indra and other Devas, as well as other great humans.
2. One who overwhelms over every great warrior.

**99 Sarvaadi'h:** May compare LS 203 Sarvamayii. See also 29 Bhuutaadi'h, One who is the First Cause of all bhuutas and jiivas, namely, the elements and living beings, ie, jada and jiiva. He is the third of this triad, being lisvara'h.

**103 Sarvayoga-Vinissrta'h:** Compare SS 760 Sarvayogii, LS 645 Sarva-vedaanta-sam-vedyaa, LS 852 Sarva-upanishad-udghushtaa.

1. One who stands aside (nissrta'h) completely (vi) from all (sarva) bondage (yoga). Br.Up.4.3.15 and 16, 'Asanga'h hi ayam purusha'h..', This purusha'h, ie, the vesture in the body (The infinite being) is untouched by whatsoever (unattached).
2. One who can be known (nissrta'h) comprehensively (vi) through all (sarva) the yoga or spiritual disciplines (Yoga). BG.15.15, 'Vedai'h ca sarvai'h aham eva vedya'h', meaning: 'I am the One to be comprehended through all Vedas'.
3. He is all that is taught (upagatatvaat) in all the scriptures (Vedas).

**107 Samaatmaa:** LS 835 Samaatmikaa

1. One whose mind (aatmaa) is sama, ie, equipoised without partiality, anger or any other bias and thus is absolutely equally entertaining or indifferent towards all beings. BG.6.9, 'Suhrt-mitra-ari-udaasiina-madhyastha-dveshya-bandhushu| Saadhushu api ca paapeshu sama-buddhi'h visishyate||', meaning: 'He stands supreme and has equal regard for friends, companions, enemies, neutrals, arbiters, the hateful, the relatives, saints and sinners'.

2. He is present alike in all beings. Samkara quotes, 'Sama'h aatmaa iti vidyaat'. BG.13.27, 'Samam sarveshu bhuuteshu tisthantam paramesvaram', meaning: '(One who sees) the Supreme Lord who dwells alike in all beings'. BG.13.2, 'Kshetrajnam ca api maam viddhi sarva-kshetreshu....', meaning: Know Me as the Spirit in all bodies. Kat.Up.2.2.12: 'Eka'h vasii sarva-bhuuta-antaraatmaa ekam ruupam bahudhaa ya'h karoti|....', meaning: He, who being One, the Controller as well as the Inner Self of all beings, makes His single form multifariously alive. This confirms that all the jiivas are His Manifestation. Sv.Up.6.11: 'Eka'h deva'h sarvabhuteshu guudha'h sarva-vyaapii sarva-bhuuta-antaraatmaa| Karma-adhyaksha'h sarva-bhuuta-adhivaasa'h Saakshii cetaa'h kevala'h Nirguna'h ca||', meaning: That same Single deity remains hidden in all beings, It is all-pervasive, and is the indwelling Self in all beings. He supervises all the actions. He is the Ultimate Life of all beings, He is the (unattached) Witness, He is the bestower of Intelligence, He is the Absolute Unattached and He is unperturbed by the Gunas. Sv.Up.6.12: 'Eka'h vasii nishkriyaanaam bahuunaam ekam bijam bahudhaa ya'h karoti|..', meaning: He who being One and Controller as well as Independent and who makes the single seed to appear as the many which are actionless. This confirms that even the Jada are only His Manifestations (see 99 Sarvaadi'h).  
In both contexts, contrast this with 742 Vishama'h.

#### **108 Sammita'h (Readable alternately as Asammita'h):**

'Mita'h', means something which is constrained by limitations. Prefix 'Sam' means 'too well'. Therefore Sammita'h means much constrained by circumstances. By grammar, as following the previous name Samaatmaa, this word can also be read in the opposite sense, as Asammita'h.

1. As Sammita'h, He is determined by, or is the determinant in, all existing entities, ie, He "is seen as" Antaryaamii in all beings and also as a composite of all entities. (No contradiction with Agraahya'h; since the respective individual is to act – note "is seen as".)
2. As Asammita'h, He is not limited by any entity.

#### **109 Sama'h:**

1. He is unperturbed and, so, equipoised at all times towards all at all situations. Compare with 107 Samaatmaa, supra.

2. This word can be read as Sa + Maa, and further considered as being with, ie, The Consort of MahaaLakshmii, ie, MahaaVishnu'h.
3. BG.9.29 reads, 'Sama'h aham sarva-bhuuteshu', meaning: (1) I am equanimous to all beings, ie, I do not have any hatred or likeness to any one, (2) I am equally vested in every being, ie, I am the active principle in every living being, both movable and unmoving, in Jiivas and also in Jadas (inert ones). The same is conveyed in BG.6.29, 'Sarvatra sama-darsana'h': *Sama* means attitude of fairness and sameness; the Lord looks at everyone alike. This is so even as He is 103 SarvaYogaVinissrta'h, sr.1, supra. Contrast this with 742 Vishama'h.
4. In Up.Sa, 8.3, 6, etc., Samkara relates Sama'h to: Brahman, being the self of all, is the same in all beings.
5. As the originator of Time, He is also considered as the mean solar year 91 Samvatsara'h, the average time interval between two successive apparent transits of the Sun through the first point of Aries.

#### **114 Rudra'h: SS 143 Rudra'h.**

1. He who makes all beings cry at the time of Cosmic Dissolution. LS 269 RudraRuupaa.
2. 'Rud' means speech. One who grants (raati) the gift of speech and the ability to recite Vedas to the qualified.
3. 'Ru' means grief. 'Rudam draavayati iti', ie, He drives away the reasons for sorrow. Samkara cites LP, also seen in SP 6.9.14 (and 7.1.32.36), in support of 'removal of sorrow by the grace of the Ultimate Cause Siva'; 'Ru'h duhkham duhkha-hetum vaa tat draavayati ya'h prabhu'h| Rudra'h iti ucyate tasmaat Siva'h parama-kaaranam ||'.
4. Br.Up.3.9.4, reads, 'Katame rudraa'h iti, dasa ime purushe praanaa'h, aatmaa ekaadasa'h, te yadaa asmaat sariirat martyaat utkraamanti atha rodayanti, tad yat rodayanti tasmaat rudraa'h iti ||', meaning: Conceptually, the ten organs in the human body, with the Mind as the 11<sup>th</sup>, are collectively defined as **Rudras**; this is because, when they depart from the mortal body, they make one's relatives weep. The purport being that Dissolution of the mortal body in general is to be taken indifferently considering the event as the beginning of being absorbed into nature and thus being dissolved.



5. HV.2.47.22, where Kṛṣṇa prays to Shiva for divine power to overcome Indra, for getting the Parijaata tree from heaven to earth, inter alia, reads: 'Rudra'h deva tvam rudanaad ravanaat ca roruuyamaana'h draavanaat ca ati deva'h| Bhaktam bhaktaanaam vatsalam vatsalaanaam kiirtyaa yunkshva iisa adya prapadye saranyam||', conveying: Mahaadeva is the One who controls the weeping, causing the weeping and also the special clamorous sounds surrounding any new birth or death; and in this process He liberates the jivas from the cycle of samsaara and so He is called Rudra'h. Kṛṣṇa also makes this special point that, as a Rudra, He is not merely a devotee of His devotees but also behaves as the most cherished companion of every bhakta (implying that Rudra treats every devotee as a companion). To rephrase, Rudra treats every one of His devotees as His cherished companion and vice versa – noting the splitting of the word bhaktavatsala into the component words bhakta and vatsala. Vishnu is called BhaktaVatsala'h, and Kṛṣṇa called Siva as Bhaktaanaam Bhakta'h and also Vatsalaanaam Vatsala'h.

BG.10.23, 'Rudraanaam samkara'h ca asmi', meaning: 'Of the Rudras, I am Samkara'. BG.11.22, describes the Viraat Purusha as being applauded in awe by all the Rudras and others, 'Rudra-Aadityaa'h-Vasava'h.....'. VR.6.107.8: 'Rudraanaam ashtama'h Rudra'h', Brahmaa recollects it to Raama, after Siitaa is returned in glory by the Fire-God, that He (Raama) is the eighth of the Rudras, ie, *Bala'h*. The 11 Rudras are: Vaamadeva'h, Jyeshtha'h, Sreshtha'h, Rudra'h, Kaala'h, Kalavikarana'h, Balavikarana'h, *Bala'h*, Balapramathana'h, Sarvabhutadamaana'h and Manonmana'h.

**Alternative listing and information:** Among Puraanas, there is no single agreed listing of names. However, another listing reads: 1) Ajaikapaad, 2) Ahirbudhnya'h, 3) Viirabhadra'h, 4) Girisa'h, 5) Samkara'h, 6) Aparajita'h, 7) Hara'h, 8) Angaraka'h, 9) Pinaakii, 10) Bhaga'h and 11) Sambhu'h. Of these: 11, 9, 5, 3, 4, 10 and 2 are available in Siva Ashtottara-Sata-Naamaavalii. As given under: 114 Rudra'h, sr.4, Rudra has the **cosmic function** of making people cry; but this crying is always for pleading for Preyas or Sreyas, but **more commonly for Sreyas**. As conveyed in Samkara'h and Sambhu'h above, He always makes people cry in joy and gratitude for receiving blessing - as Preyas or Sreyas. Another listing in SP 3.18.26 to 27 is: 1) Kapaalii, 2) Pingala'h, 3) Bhiima'h, 4) Viruupaaksha'h, 5) Vilohita'h, 6) Saastaa, 7) Ajapaada'h, 8) Ahirbudhnya'h, 9) Sambhu'h, 10) Canda'h, and 11) Bhava'h.

### **115 Bahusiraa'h:**

'Bahu' means many, and 'Sira'h' means head. Hence this name means One with Innumerable heads (every being's head is His own).

Pu.Su.Anuvaaka 1, 'Sahasra-Siirshaa'h Purusha'h| Sahasraaksha'h Sahasrapaat'. – These epithets are also read as: 224 Sahasramuurdhaa, 226 Sahasraaksha'h and 227 Sahasrapaat, meaning that the said Purusha is with innumerable heads, innumerable eyes and innumerable legs. BG.11.10 describes the Lord's form as 'Aneka-vaktra-nayanam...', BG.11.11 reads, '..Visvato-mukham...', BG.11.16 describes, 'Aneka-baahu-udara-vaktra-netram...', BG.11.19 reads, '..Ananta-baahum..', BG.11.23 describes the Viraat Svaruupa as 'Bahu-vaktra-netram Bahu-baahu-uuru-paadam'. BG.13.13 reads, 'Sarvata'h paani-paadam tat sarvata'h akshi-siro-mukham|...', meaning: 'It has hands and feet everywhere, It has eyes, heads and mouths everywhere...'. The import is that the said body parts of every being belong to Him, He being the Soul of all. Other names hereinabove are also interpretable likewise.

### **224 Sahasramuurdhaa: Compare SS 839 Sahasrapaat-sahasramuurdhaa. LS 282 Sahasra-siirsha-vadanaa.**

One with thousands of faces. Appropriately, this is followed by 225 Visvaatmaa. This and along with the two names taken below, invoke the Viraat purusha mentioned in BG.11 and also HV.3.10.52, 'Aham sahasrasiirshaa'h dyau'h ya'h padai'h abhi-samvrta'h| Aaditya'h yajna purusha'h deva'h yanjyamaya'h makha'h| Aham agni'h havyavaaha'h yaadasaam pati'h avyaya'h|'| conveying several names in VS.

Pu.Su. also mentions the name.

### **227 Sahasrapaat: Compare SS 839 Sahasrapaat-sahasramuurdhaa. LS 284 Sahasrapaat.**

One with thousands of feet. See Pu.Su. also.

**Additional Notes:** See LS 658 Icchaasakti-jnaanasakti-kriyaasakti-svaruupinii. With the Lord dwelling commonly in all beings, limbs of all beings belong to Him. 'Sahasra' means thousand; this is indicative of infinite in number. These names indicate that the thinking faculty (head), the perceptions (eyes), and action orientation (legs, hands) of all beings are under the benevolence of the Lord. This is the *One Infinite Consciousness* exhibited everywhere in all forms, names, times and circumstances and in all pursuits of Jnaana, Iccha and Kriyaa.

### **772 Ekapaat:**

1. One with a single Paada, part or leg.
2. One with single foot or Manifestation. Pu.Su.2, 'Paado(a)sya visvaa bhuutaani tripaad asya amrtam divi, tripaad uurdhva udait Purusha'h'- One-fourth of His Totality is reflected in the whole of Universe and the other three-fourths go far beyond this Universe.
3. BG.10.42, 'Vistabhya aham idam krtsnam eka-amsena sthita'h jagat'- By one fraction/speck of Mine, I pervade this whole Universe.

Tr.Vi.Ma.Na.Up.1 reads, '**Avidyaa** paada'h prathama'h paada'h| **Vidyaa** paada'h dvitiiya'h| **Aananda** paada'h trtiiiya'h| Turiya paada'h tu **Turiya'h**| **Muula(a)-Avidyaa** prathamapaade, na anyatra|'. Muulaa-avidyaa is only relevant to Visvam (see Pu.Su.2 cited above); and not to the higher Worlds; see also 426 Vistaara'h, 941 Anaadi'h.

### **118 Sucisravaa'h:**

1. Suci refers to One who is holy and purifying. This name means One whose names and glories are very holy and purifying and must be sought after and heard. BG.13.13 reads, '...Sarvata'h srtimat...', meaning: He is the faculty of hearing in all ears.
2. 'Sravas' can also mean 'a name'. Hence He is One whose names are holy and purifying. In fact, this Sahasraaama is a representation of this name.

### **121 Varaaroha'h:**

'Vara' means something which is high, noble and most desirable. Aaroha'h mean climbing/attaining, or the lap, or the destination.

1. One whose lap gives the highest blessings. He, by attaining whom, one realises the greatest good fortune, ie, there is no more birth for that jiiva. BG.15.6, 'Yat gatvaa na nivartante, tat dhaama paramam mama', meaning: By reaching that Supreme abode of Mine, the Jiiva never returns. Ch.Up.8.15.1, '...Brahmalokam abhi-sampadyate Na ca puna'h aavartate ', meaning: He attains the world of Brahmaa and does not return again: He stays there as long as the world of HiranyaGarbha lasts and does not return to be embodied again.
2. Attaining Him is the greatest good boon imaginable. Such attaining jiiva does not revert to birth.
3. Since the Spirit (Purusha) is devoid of imperfections of Prakrti, so will the individual spirit, the Jiiva, be when it realises that it is enveloped by, or rather is, Aatman which is the most glorious.

### **123 Sarvaga'h:** SS 248 Sarvaga'h, also compare SS 627 Sarvaga'h Vaayu'h, LS 702 Sarvagaa.

1. One who pervades and/or reaches everything/everywhere, being of the nature of their Material Cause. Compare 366 Hetu'h, which means one who is both the Instrumental and Material Cause of the Universe. Compare 467 Vyaapii.
2. One who goes everywhere; compare 'Vaayu'h sarvatraga'h mahaan' cited under 414 Vaayu'h, sr.6, infra.

See also Sarva-gatam under 3 Vashatkaara'h, infra.

### **125 Vishvaksena'h:** SS 207 Vishvaksena'h.

1. AK.line 38 reads: 'Piitaambara'h Acyuta'h Saarnjii Vishvaksena'h Janaardana'h', implying that this name simultaneously invokes the other four names.
2. Senaa'h here refers to the Asura armies. Vishvak, an indeclinable, denotes 'all'; here it means 'all around'. Hence this name means: One before whom all Asura armies get scattered all around.
3. Along with Garuda and others, Vishvaksena'h is one of the *Nithya-Suuris*, ie, those who attend on the Lord and eternally sing His glories. AK.2874 reads, 'Samantata'h tu parita'h sarvata'h vishvag iti api'. This interprets that the Nityasuuris are around Him, wherever He is and not just only at His conceived abode of Vaikuntha.
4. All 'senaas' (armies) wherever available are His for the purposes of doing good.
5. Independently of the above 4, all members of the Lord's senaas (attendants) in Vaikuntha are females living in ornamental palaces; and they are collectively called as Vishvaksenaas.

Ganesa is also referred to preferentially as Vishvaksena'h in certain traditions. See also under 540 Sushena'h.

### **126 Janaardana'h:** (125 Vishvaksena'h, sr.2 and 4 subserve the purposes of this name.)

The word 'Jana' can be taken in two alternate meanings: (i) evil men, (ii) devotees.

1. One who inflicts suffering on evil men and confines/dispatches them to the worlds of hell.
  2. One to whom devotees (jana) pray for worldly success (abhyudaya) and, eventually, liberation (nissreyas).
- 5 hand-held Aayudha's, Samkha (Paancajanya'h), Cakra (Sudarsana'h),

Gadaa (Kaumodakii), Sword (Nandaka'h), Bow (Saarngam) and the 6<sup>th</sup> insignia which is Padma, are selectively displayed in adorning the Vighras of MahaaVishnu. The holding of 4 of these, namely, Samkha, Cakra, Gadaa and Padma, are depicted in the following 24 localised personal forms and these forms are worshipped as local presiding deities severally. A majorly correct depiction of these is at the *Baalaajii* temple on the road from Ahmedabad to Gandhinagar near about/opposite to the Nirma Institution.

The twelve commonly known names Kesava, Naaraayana, Maadhava, Govinda, Vishnu, Madhusuudana, Trivikrama, Vaamana, Sriidhara, Hrshiikesa, Padmanaabha and Damodara, used as part of Achamaniya rite, are credited with all-round fortification against evil for the bhakta. The 4 names Aniruddha, Vasudeva, Pradyumna and Samkarshana are considered as Vyuha's (special Manifestations), vide 138 Caturvyuha'h.

In DB.11.16.18 to 22, the 24 Vyuhas are mentioned and further elaboration is also available therein.

In Tri.Vi.MaNa.Up., 7<sup>th</sup> Adhyaaya, after describing the Sudarsana Mahaa-Cakram, the Upanishat describes Tripaad-Vibhuuti-Vaikunthasthaanam as self-same as Parama-Kaivalyam. 'Tat eva Vaikunthasthaanam, Tat eva ParamaKaivalyam'. Here Kaivalyam is explained as 'Tat eva Sat-ghanam | Tat eva Cit-ghanam | Tat eva Aananda-ghanam'. Then it describes Pranava (OMkaara) followed by several mantras. 'Hamsa' mantra, including 'So'ham' is explained herein. Then Hayagriiva mantras follow. Hayagriiva is the presiding deity over learning and is described as 802 Sarva-Vaagisvaresvara'h. As part of the Hayagriiva mantra, Kesava-aadi-caturvimsati-mantraa'h, ie, the 24 mantras starting with Kesava'h, are described herewith. These 24 mantras of Kesava are as under:

1-OM Kesavaaya Nama'h	13-OM Samkarshanaaya Nama'h
2-OM Naaraayanaaya Nama'h	14-OM Vasudevaaya Nama'h
3-OM Maadhavaaya Nama'h	15-OM Pradyumnaaya Nama'h
4-OM Govindaaya Nama'h	16-OM Aniruddhaaya Nama'h
5-OM Vishnave Nama'h	17-OM Purushottamaaya Nama'h
6-OM Madhusuudanaaya Nama'h	18-OM Adhokshajaaya Nama'h
7-OM Trivikramaaya Nama'h	19-OM Naarasimhaaya Nama'h
8-OM Vaamanaaya Nama'h	20-OM Acyutaaya Nama'h
9-OM Sriidharaaya Nama'h	21-OM Janaardanaaya Nama'h
10-OM Hrshiikesaaya Nama'h	22-OM Upendraaya Nama'h
11-OM Padmanaabhaaya Nama'h	23-OM Haraye Nama'h
12-OM Daamodaraaya Nama'h	24-OM Srii Krshnaaya Nama'h



The above 24 mantras represent the several Manifestations of the Lord with His Cakra, Samkha, Gadaa and Padma held in the indicated arms.

Sr No	Name: not as in list supra.	Right Upper	Left Upper	Left Lower	Right Lower
1	21 Janaardana (Guruvaayuur, ie, Vaatapuri)	Cakra	Samkha	Gadaa	Padma
2	3 Maadhava	Cakra	Samkha	Padma	Gadaa
3	8 Vaamana (As in 546 Cakra Gadaa Dhara'h).	Cakra	Gadaa	Padma	Samkha
4	12 Daamodara	Cakra	Gadaa	Samkha	Padma
5	23 Hari	Cakra	Padma	Gadaa	Samkha
6	10 Hrshiikesa	Cakra	Padma	Samkha	Gadaa
7	1 Kesava (Samkha Cakra Gadaa Dhara'h, Varaahamuurti)	Samkha	Cakra	Gadaa	Padma
8	14 Vasudeva	Samkha	Cakra	Padma	Gadaa
9	6 Madhusuudana	Samkha	Padma	Gadaa	Cakra
10	13 Samkarshana	Samkha	Padma	Cakra	Gadaa
11	15 Pradyumna	Samkha	Gadaa	Padma	Cakra
12	9 Sriidhara	Samkha	Gadaa	Cakra	Padma
13	18 Adhokshaja	Gadaa	Samkha	Cakra	Padma
14	16 Aniruddha	Gadaa	Samkha	Padma	Cakra
15	24 SriiKrshna	Gadaa	Padma	Cakra	Samkha
16	4 Govinda	Gadaa	Padma	Samkha	Cakra
17	22 Upendra	Gadaa	Cakra	Padma	Samkha
18	7 Trivikrama	Gadaa	Cakra	Samkha	Padma
19	5 Vishnu'h (Vishnumuurti)	Padma	Samkha	Cakra	Gadaa
20	17 Purushottama	Padma	Samkha	Gadaa	Cakra
21	2 Naaraayana	Padma	Gadaa	Cakra	Samkha
22	19 Naarasimha (Nrsimha: Samkha Cakra Svaamii of folklore)	Padma	Gadaa	Samkha	Cakra
23	11 Padmanaabha	Padma	Cakra	Gadaa	Samkha
24	20 Acyuta	Padma	Cakra	Samkha	Gadaa

**Additional notes:** A few of these names are popularly known as:

Janaardana - as at Guruvayur; Vaamana as 548 Cakra-Gadaa-dhara'h; Kesava - as Samkha-Cakra-Gadaa-Dhara'h, Nrsimha as Samkha-Cakra-Svaamii of folklore. See 650 Srii Hari'h sr.2 for description of 8-armed Hari.

### **127 Veda'h:** Compare SS 426 Vedakaara'h.

1. He who is the form of the Vedas (Veda-ruupatvaat).
2. Veda'h means Jnaana, the opposite of Ajnaana. This refers to the Lord as One who bestows jnaana (Vedayati) on jiivas and removes ajnaana.

BG.10.11 reads, 'Tesham eva anukampartham aham ajnaanajam tama'h| Naasayaami aatma-bhaavastha'h jnaana-diipena bhaasvataa ||', meaning: Out of compassion for them, I, as the innermost Spirit dwelling in their hearts, destroy the darkness of ignorance by the light of Knowledge.

### **129 Avyanga'h:**

1. One who is self-fulfilled by knowledge and other laudable attributes.
2. One who is free from every defect. BG.2.25 reads, 'Avikaarya'h ayam'.
3. One who is not manifested to the senses or to the mind, BG.2.25 reads, 'Avyakta'h ayam'.

### **130 Vedaanga'h:** See 691 Tiirthakara'h.

1. Vedas are His organs as stated in Ken.Up.4.8, 'Vedaa'h sarvaangaani..'.  
2. The six additional subjects elaborating the meanings of Vedas and for the conduct of rituals as also for the structuring of language, etc. are called Vedaangas. They are also considered as the embodiment of the Lord.

### **132 Kavi'h:**

1. One who is Omniscient - which means: One who is the seer of the kraanta-s (Past, and, by implication, the present and the future also, vide Kraanta-darsii, meaning: One who can divine the Past, Present and Future events). Certain instances are cited: VR.1.2.28 reads, 'Vaalmiiki'h dhyaanam aasthita'h', ie, Vaalmiiki went into a trance-like dhyana, sitting before Brahmaa who had descended to the river

bank where Vaalmiiki was doing his morning rituals. In the course of the discussion, Brahmaa blessed Vaalmiiki, VR.1.2.35, 'Yat ca api aviditam sarvam viditam te bhavishyati|' in composing Raamaayana. The meaning is: 'Whatever events are not now known to you (Vaalmiiki) will become self-evident to you as you progress in your composition. When Vaalmiiki started the composition, VR.1.3.6, 'Tata'h pasyati dharmaatmaa tat sarvam yogam aasthita'h| Puraat tatra nirvrttam paanau aamalakam yathaa||'. VR.1.3.7 'Tat sarvam tattvata'h drshatvaa.....Raamasya caritam kartum udyata'h||', conveying that once Vaalmiiki went into dhyana, the whole events of Raama's life revealed themselves to him as a gooseberry on his palm. Accordingly, Vaalmiiki is called Aadi-Kavi'h and the VR the Aadi-Kaavya.

VR.7.98.17 states, Brahmaa's words to Raama-in-council: 'Bhavishyat uttaram ca eva sarvam Vaalmiikinaa krtam||', meaning: Valmiiki has included in his composition all that is yet to follow in Raama's reign. Brahmaa also declares in Sloka 18 'Aadi-Kaavyam idam', confirming that VR is the 'Aadi-Kaavya'. Further in Slokas 20 and 21, Brahmaa tells: 'Sesham bhavishyam Kaakutstha kaavyam Raamaayanam srnu|| Uttaram naama kaavyasya sesham atra mahaa-yasa'h|', conveying that this Kaavya now being recited before Raama by Lava and Kusa continues with the future events also and hence this Kaanda is called the Uttara-Kaanda; and particularly because of these future events, Raama's fame (Yasa'h) will be much maximised.

Br.Up.3.7.23, '...Adrshat'a'h drashat'aa, .....Na anyat'ata'h asti drashat'aa', 'He is never seen but is the Witness....there is no other Seer or Witness but Him'. In latter day conditions, people endowed with clairvoyance and so can contemporarily predict activities being pursued far elsewhere, and hence called men of 'Duura-drshat'i', are taken as examples of such witnessing, more as personal appreciation. Br.Up.3.8.11, '...Etad aksharam...Adrshat'am drashat'r....Na anyat'ata'h asti drashat'r...', '...This Immutable is never seen, but is the Witness...there is no other witness but This.'

Isa.Up.(8), '..Kavir maniishii paribhuu'h svayambhuu'h...', 'The Omniscient, the ruler of the mind existing above all, namely, transcendent and existing by Himself...'

BG.10.37, 'Kavinaam usanaa kavi'h', 'He is the great composer (or, He is the greatest of diviners) Sukraacaarya ...'

BG.8.9, 'Kavim puraanam...' Kavi, the Omniscient, is One who can

discern the presence of intelligence functioning as the background of the entire Cosmos. The personal intelligence of all beings is derived from this Cosmic Intelligence. Attuning one's personal understanding to this Pure Consciousness is meditation, vide: Commentary at BG.8.9 by Swami Chidbhavananda (Published by Ramakrishna Tapovanam, Tiruchirupalli).

2. He who had an intuitive knowledge of things was called a Kavi according to ancient lore. But, latterly, every composer is called a Kavi.

**Group of: 133 Loka-adhyaksha'h, 134 Sura-adhyaksha'h, 135 Dharma-adhyaksha'h, 535 Tridasa-adhyaksha'h.**

**Adhyaksha'h** means one Who oversees, supervises overall; Who directs and Who is the presiding (deity).

**133 Loka-adhyaksha'h:** Compare LS 758 Sarva Lokeshii.

1. One who witnesses the whole Universe.
2. One who sees all as involved into Pradhana at the final time of Dissolution and evolving back as and through Prakrti at the time of Evolution or Manifestation. However, as ParaBrahman, He is not tangled in the processes.
3. As Vaamana, He was crowned emperor of the three worlds.
4. As the fields of experience are called Loka, He is the Purusha'h having several functions in the body, see BG.13.22 under 513 Jiiva'h; also 14,406 Purusha'h, supra.

**134 Sura-adhyaksha'h:** SS 391 Sura-adhyaksha'h, LS 463 Suranaayikaa.

See 286 Suresvara'h, supra.

1. One who is the Overlord of the protecting divinities of all regions.
2. The indriyas are called 'Suras' or Devas and the presiding deities are adopted in philosophical perception, eg. the Moon for the mind, Sun for the eyes, Agni for speech, etc. (see 29 Bhuutaadi'h). The Lord is considered as the Supreme over these deities presiding over the indriyas.

Ai.Up.1.3.1, 'ime nu lokaa'h ca lokapaalaa'h ca..', implies that the senses and the deities are conveyed in the above two names, 133, sr. 4; 134, sr. 2. The Devas and Deities are listed under Ai.Up.1.1.4 and 1.2.4.

**135 Dharma-adhyaksha'h:**

One who directly sees the merits (Dharma) and demerits (Adharma) of all beings and accordingly bestows on them their due results. Compare Karma-Phala-Daataa mentioned severally elsewhere.

**535 Tridasa-adhyaksha'h:** Compare SS264 Tridasa'h. LS 629 Tridasesvarii.

1. One who is the Witness of the three states of Waking, Dream and Sleep which spring from the influence of the Gunas.
2. One who is the master of those who go through only three stages, ie, Devas. These stages are Baalya, Kaumaara and Youvana; the further stage of Jaraa/Vaardhakya, ie, old age, does not visit them.

**Additional Notes:**

Br.Up.2.1.20 reads, ' Sa'h yathaa uurna-naabhi'h tantunaa uccaret, yathaa agne'h kshudraa'h visphulingaa'h vyuccaranti, evam eva asmaat aatmana'h sarve praanaa'h, sarve lokaa'h, sarve devaa'h, sarvaani bhuutaani vyuccaranti;...', meaning: As a spider moves along the thread (it produces) and as from a fire tiny sparks fly in all directions, so too from this Brahman, emanate all organs, all worlds, all Gods and all beings....'. This explains

**133** Loka-adhyaksha'h and **134** Sura-adhyaksha'h; and, also, as Saguna Brahman, leads to **135** Dharma-adhyaksha'h, and, as Nirguna Brahman, emphasises on **136** Krtakrta'h.

Regarding 535 Tridasa-adhyaksha'h, the brief Maa.Up. refers to the Aatman in the awakened state as 'Jaagarita-sthaana'h bahish-prajna'h...vaisvaanara'h' at 2.3 (5<sup>th</sup> serially); as 'Svapna-sthaana'h-antaf-prajna'h.....taijasa'h' at 2.4 (6<sup>th</sup> serially); as 'Sushupta-sthaana'h ekii-bhuuta'h prajnaana-ghana'h....praajna'h..' at 2.5 (7<sup>th</sup> serially) . Thus at the three states (avasthaa'h) of Waking, Dream and Sleep, the conditioned Aatman is called, respectively, as Vaisvaanara'h, Taijasa'h and Praajna'h. See pairs of names in LS: LS 256,257 – Visva-ruupaa, Jagarini; LS 258,259 – Svapantii, Taijasaatmikaa; LS 260,261 – Suptaa, Praajnaatmikaa. The Praajna state of this is described as, 'Esha'h Sarvesvara'h, Esha'h Sarvajna'h, Esha'h Antaryamii, Esha'h Yoni'h sarvasya, Prabhava-apyayau hi bhuutaanaam' in Maa.Up.4; This has been explained earlier under 36 Iisvara'h, 96 Sarvesvara'h.

BG.15.14, 'Aham Vaisvaanara'h bhuutvaa praaninaam deham aasrita'h|', meaning: I, as Vaisvaanara'h, abide in all beings. Vaisvaanara indicates the digestive power in the form of jatharaagni of the stomach.

Separately, the word Vaisvaanara'h indicates the complete aggregate (Visva) of all beings (Nara).

*The highest state of meditation, where the practitioner can enjoy brief intervals of oneness of Jiiva and Brahman is referred to as Turiyaa. This is described as Turiyaa-avasthaa and is described in Maa.Up.7 as, 'Na antaf-prajnam, Na bahish-prajnam, Na ubayata'h prajnam, Na prajnaana-qhanam, Na prajnam, Na aprajnam'.*

*Mantra 7 describes this as: 'Adrshtam, avyavahaaryam, **agraahyam**, alakshanam, **acintyam**, avyapadesyam, eka-aatma-**pratyaya**-saaram, prapanca-upasamam, **saantam**, **sivam**, advaitam, caturtham, manyante; sa'h aatmaa; sa'h vijneya'h', which summarises Brahman as Aatmaa and as the one that has to be experienced.*

*The names in this mantra 7: **55 Agraahya**, **832 Acintya**, **93 Pratyaya**, **582 Saanta**, **27**, **600 Siva** are contained in this VS. LS refers to this Turiya under the pair of names LS 262,263 Turiyaa, Sarva-avasthaa-vivarjitaa. The last name is highly contentful and is to be not simply interpreted as the absence of the three states, but as going beyond them to the ecstatic state of oneness with all beings; at this stage the individual can feel the experience of others also. See again the note on clairvoyance under 132 Kavi'h.*

**This group of 4 names**, Loka-adhyaksha'h, Sura-adhyaksha'h, Dharma-adhyaksha'h and Tridasa-adhyaksha'h covers the whole ambit from inanimate objects to the realisation of Brahman.

### **136 Krta-Akrta'h:**

1. 'Krta'h' means one that has resulted in/as an Effect (Kaarya). 'Akrta'h' means one that has not resulted in/as an Effect, ie, it simply stays in the status of a Cause (Karanam). *Kaaranam refers to the Nirguna Brahman and Kaaryam refers to the Saguna Brahman.* Hence this word means the composite concept of the Effect in the form of the Worlds (Krtaa'h) and the non-transformed Cause, ie, Nirguna Brahman (Akrta'h).
2. Considering the devolved level, *Paramesvara is called the Kaarana-Aatmaa; and Jiiva-Aatmaa is called the Kaarya-Aatmaa.* See also 537 Krtaanta-Krt.

### **147 Vijaya'h:** SS 181 Vijaya'h. LS 346 Vijayaa.

1. One who has mastery (Vijayate) over the whole Universe (Visvam) by virtue of His six special excellences (Gunai'h) like Omniscience (Sarvajnataa), Omnipotence (Sarvasaktimattaa), Jnaana, Vairaagya, Aisvarya, etc. (Aadibhi'h), which include Bhagas. See also 558 Bhagavaan. To quote Samkara, 'Vijayate, jnaana-vairaagya-aisvarya-aadibhi'h gunai'h, visvam: iti vijaya'h'. Here the 'etc' can include: fame (Yasa'h), beauty (Srii'h) and prowess (Viiryam); may also note as stated further here.

Samkara often refers to Jnaana-aadi, jnaana-bala-aadi, jnaana-bala-aisvarya-aadi and so on as in 60 Prabhuuta'h, 147 Vijaya'h, 157 Atiindra'h, 207 Visrutaatmaa, 278 Rddha'h, 289 Dharma-paraakrama'h, 529 Satya-Dharmaa, 543 Gabhiira'h, 559 Bhagahaa and at other places. These gunas (excellences) include: bala: strength and determination, including Ojas, Tejas and Dyuti as in 275, Dharma (understanding of criteria of what acts are admissible and what are not) and Satya. In short, these comprise the samasta-kalyaana-guna's of both incarnate deities Siva and Vishnu as held under several Philosophies, sample: 'Srii Raamacandra'h srita-paarijaata'h samasta-kalyaana-guna-abhiraama'h| Siitaa-mukha-ambho-ruha-cancariika'h cirantanam mangalam aatanotu||'. Also, in the Upodghaata, ie, the Foreword, for his (Samkara's) Bhaashya on BG, he writes : 'As the son of Devakii and Vasudeva, Krshna subordinated the Muulaa-Prakrti or Muulaa-Avidyaa or Maayaa, thereby radiating His real nature as Aja'h (Eternal, not subject to modification), Avyaya'h (non-decadent, non-changing), Iisvara'h (lordly), **Nitya** (ever the same) **Suddha, Buddha** (ever aware as Pure Consciousness), **Mukta** (never bound and ever-free), **Svabhaavata'h**, ie, all these being His very nature. For these reasons, He is taken as fully vested (samppanna'h) with **Jnaana** (Omniscience, suppressing Maayaa), **Aisvarya** (Unhindered lordliness and prosperity), **Sakti** (Omnipotency), **Bala** (inherent spiritual vitality), **Viirya** (Valor, courage, omnipresence, eloquence and being the essence of all creative urges) and **Tejas** (effulgence) sponsoring affiliation of all towards Him.

**However**, the Maadhva Sampradaaya considers the 4 vyuuha's as follows: Samkarshana is credited with Jnaana and Bala, Pradyumna with Aisvarya and Viirya, Aniruddha with Sakti and Tejas, and only Vaasudeva is credited with all these six gunas. Likewise, Samkarshana does the role of Destruction/Absorbition and bestowal of Saastras;

Pradyumna undertakes the role of Creation and bestowment of righteousness, ie, Dharma; Aniruddha undertakes protection and Sustentation and bestowment of Knowledge of Ultimate Reality which however implies eternal distinction between Jiiva and Naaraayana under the Dvaita concepts. Vaasudeva supervises all these occupations and bestowments. Some Dvaita darsanas (dualistic philosophies) adopt the title of Advaita since they consider only one Deity to hold sway in their paramaparaa, and hold the jiiva-aatmaa to be eternally different (servient and/or friendly) from Paramaatmaa; Moksha may denote only Saalokataa for doing service, and there is no recognition of Saayujyam.

2. One who is ever acclaimedly (Vi) victorious (Jaya'h) inclusive of over material and sensual pursuits and the concepts of plurality of the Universe.
3. The name also refers to Arjuna who is the incarnation of 246 Nara'h. BG.10.37, 'Paandavaanaam Dhanamjaya'h'.

#### **148 Jetaa:**

1. One who is naturally and emphatically victorious over beings, ie, is Superior to all beings. Samkara writes: 'Yata'h svabhaavata'h jayati atisayena sarva-bhuutaani'. Mu.Up.3.1.6 reads, 'Satyam eva jayate na anrtam...', meaning: Only Truth wins and not Untruth. This emphasises that Brahman (both Saguna and Nirguna) is Satyam, vide Tai.Up.2.1.1, 'Satyam jnaanam anantam brahma', meaning: Brahman is Truth, Knowledge and Infinitude. Recall also the note on discrimination under 11 Paramaatmaa: He is the One Truth to be realised to lead to emphatic Victory.
2. See 362 Samitimjaya'h. Also VR.7.27.18 reads, 'Na ahatvaa samare satruun Vishnu'h pratinivartate|', meaning: without killing the enemy in the war, Vishnu never returns. This emphasises that the Lord eliminates all evil for the benefit of the Universe.

#### **150 Punarvasu'h:**

1. Puna'h means: once over, again. Vasu'h is derived from Vasati, lives. Hence the name means: One who dwells again and again in the bodies as the Jiiva'h/Kshetrajna'h/Purusha'h. See 137 Caturaatmaa.
2. The name can refer also to Daasarathii Raama, not only because of His birth to start with, but also , because He restored (Puna'h) the

kingdoms under His Saamraajya (Empire) to virtuous rulers (Vasu'h) like to Sugriiva and Vibhiishana. Having narrated 144 Sahishnu'h for Varaaha avataara and later Nrsimha avataara by 148 Jetaa and Raama avataara by 150 Punarvasu'h, the VS then takes up Vaamana avtaara in names 151 to 157.

#### **Group of: 151 Upendra'h, 152 Vaamana'h, 153 Praamsu'h, 156 Uurjita'h and 157 Atiindra'h.** (See 154 Amoga'h and 155 Suci'h, supra.)

##### **151 Upendra'h:**

1. 'Upa' means: beside, younger. The name means: One who is born as younger brother of Indra (as Vaamana). See HV.2.19.46, Indra says, 'mama upari yathaa indra'h tvam sthaapita'h gopai'h iisvara'h| upendra'h iti Krshna tvaam gaasyanti divi devataa'h ||', meaning, inasmuch as the cows have established you as iisvara'h, the most Supreme Lord even over my suzerainty, so in the heavenly worlds Devataas will sing your praise as Upendra. Incidentally, the way it is said here as 'mama upari', meaning superior to me, the name 157 Atiindra'h is also implied herewith.
2. (As said under 157 Atiindra'h, infra) One who is greater than Indra, in His achievements, inasmuch as He recovered and restored the reign of Indra over the Heavens. An alternate episode is also referable: After the successful event of lifting the Govardhana mountain, Indra was absolutely humbled. Indra then acknowledged that the cows have established the superiority of Krshna over all the Devas including Indra. See also HV.2.19.45 under 187 Govinda'h. Indra is the Devataa of Manas including sense organs, ie, jnaanendriyas. Consciousness, as the Self, is the Lord over buddhi. Thus He is superior to Indra. See BG.3.42, 'Manasa'h tu paraa buddhi'h...'.

##### **152 Vaamana'h:** SS 340 Vaamana'h. See HV.3.71.

1. This refers to the dwarf-incarnation designated as Vaamana. Legend goes that He tricked the Asura Emperor Bali to surrender all the worlds Bali had won from Indra to Him (Vaamana) as a charity gift. Vide BG.4.8, 'Paritraanaaya saadhuunaam vinaasaaya ca dushkrtaam', this is THE one Avataara where the purpose of 'paritraanaaya saadhuunam' prevailed much more than the other, namely, 'vinaasaaya ca dushkrtaam'; it was only to humble Bali

against the semblance of arrogance in himself. This name Vaamana is based on the construction of the Verb 'avayamat', which means: checked the pride (of Mahaabali). See HV.3.71.11: 'Guru-artam me prayacchasva padaani trini daanava| tvam agni-sarana-arthaaya esha'h me pravara'h vara'h||' by which Vaamana request for the grant of land covered in 3 Strides for the purpose of Yajna (Guru) and Agni therefor.

2. One who has to be devoutly (Vaa) worshipped (mana'h). Kat.Up.2.2.3 reads, 'Uurdhvam praanam unnayati, apaanam pratyak asyati| Madhye vaamanam aasiinam visve devaa'h upaasate||', meaning: 'All the Deities worship devoutly that most adorable and worshippable Supreme One who resides in the middle of the Heart (*shining in the Intellect illustrated by the palpable Knowledge*) which pushes the Praana upward as exhalation and thrusts inward and downward the Apaana functioning as inhalation'. Deities here refer to the presiding Deities of Anthahkaranas and the Indriyas. The Supreme One is the Aatmaa. The Intellect refers to the Jiivaatmaa; *the Jiivaatmaa attains its capabilities by the Praatibhaasika shining of the Supreme Aatman on itself (Jiivaatmaa) [Cid-aabhasa]. This, when perfected and realised, is the palpable Knowledge.*

**153 Praamsu'h:** Compare SS 310 Amsu'h. Contrast 837 Krsa'h 'Pra' means extraordinary, 'amsu'h' means measure.

1. One of great height. During Vaamana Avataara, after securing the vow from Bali, Vaamana grew to great heights to circumambulate the Earth in one step, etc, as the narration goes. HV.3.72.29 conveys that as He increased His form, the Sun and Moon were first at His eye level, then at His bosom level, then at His navel level and finally at His knee level. See also Br.Up.3.8.8, 'Asthuulam ananu ahrasvam...' cited severally.
2. He is also Praamsu'h because, in that expanded form, He demonstrated all the divinities indwelling in Him.

### 156 Uurjita'h:

One of undoubtedly infinite strength and vitality. He reflects this characteristic in all beings.

### 157 Atiindra'h:

One who is superior to Indra due to His inherent attributes like

Omnipotence, Omniscience, etc (see 147 Vijaya'h for explaining the content of 'etc.'). See 151 Upendra'h above also. We may note the sequence of the names 151 to 157: As born, see 151 Upendra'h, as moving over to Bali, see 152 Vaamana, as presenting his immense form, see 153 Praamsu'h, in 154 Amogha'h ensuring that Bali's promises were not allowed to go in vain, recovering the purity and adoration of Bali and his wife as in 155 Suci'h, and thus establishing conclusively the infinite strength and mercy as in 156 Uurjita'h, and thereby confirming the truth of the name in 157 Atiindra'h; This sequencing attests to the great intellectual and theosophical potential exhibited by Bhiishma even during his last days lying on his death bed.

**Group of: 158 Samgraha'h, 598 Samksheptaa, 159 Sarga'h, 160 Dhrtaatmaa, 161 Niyama'h, 162 Yama'h, 864 Niyantaa, 865 Aniyama'h, 866 Ayama'h.**

**158 Samgraha'h:** SS 290 Samgraha'h.

'Gra'h' means withdrawing or holding, 'Sam' implies some excellence in the activity. In what has been called the Pancakrtya, namely – srshti, sthiti, samhaara, tirodhaana and anugraha, this refers to the final one - anugraha. In this, He reduces everything into their subtle condition and holds them within Himself at Pralaya. *Anugraha* means attaching and holding on to Himself. See also **Notes** under Adhyaksha group of names. 159 Sarga'h follows logically.

**598 Samksheptaa:** Compare SS 903 Susamkshepta'h Vistaara'h Sarga'h. Also contrast: 184 Sutantuh, 785 Tantuvardhana'h.

One, who at the time of Cosmic Dissolution, contracts the expanded Universe into a subtle state (and holds it as 158 Samgraha'h). Grammar permits the name to alternately be read as Asamksheptaa, meaning: One who never abandons His devotees. See 600 Siva'h, where the extension of the concept of this name is explained along with 599 Kshemakrt and 601 Sriivatsavakshaa'h. The SS takes the three names Samksheptaa, Vistaara'h and Sarga'h jointly at name 903 to emphasise that, as Siva, He straddles over and supervises all these functions. This same can be seen through appropriate interpretations of 159 Sarga'h, 160 Dhrtaatmaa, and 158 Samgraha'h also.



**159 Sarga'h:** Compare SS 903 Susamsheptaa Vistaara'h Sarga'h.

After what is implicit in 158 Samgraha'h and 598 Samksheptaa, and then following after the night of Brahmaa, when the dawn of Brahmaa's next day is due, this name relates thereto.

1. One who is of the subtle form of the Universe just to be manifested.
2. One who is the Cause of Creation.
3. The name means: transitory existence of the Jiivaatmaa.

BG.5.19: 'Iha eva tai'h jita'h sarga'h yeshaam saame sthitam mana'h|', meaning: The transitory existence in the world is overcome right here by those who have mental equality towards all.

Thus this name not only follows from the previous name 158 Samgraha'h, but also leads to succeeding names 160 Dhrtatmaa, 161 Niyama'h, 162 Yama'h, 163 Vedyah and 165 Sadaayogii, and also points to 30 Avyaya'h nidhi'h.

**160 Dhrtatmaa:** Compare SS 703 Dhrtimaan, LS 446 Dhrti'h. Compare also 843 Svadhrta'h.

1. One who is ever in His inherent nature or form without the transformations involved in birth and death.
2. One who holds on to essential principles with fortitude.

With reference to this name and the next name 161 Niyama'h, see VR.2.25.3: 'Yam paalayasi dharmam tvam dhrti' ca niyama' ca| Sa vai Raaghava-saarduula dharma'h tvaam abhirakshatu||', Kausalyaa blesses Raama: 'May the Dharma that you dutifully practise with fortitude, regularity and consistency, protect you during your travels and sojourn in the forests'.

**161 Niyama'h:** SS 52 Niyama'h.

1. One who appoints His Creations in particular stations.
2. One who maintains the regularity of practice and the implementation of regulations.
3. This is the second of the eight steps in Ashtaanga Yoga and Raja Yoga. The others are 1-Yama, 3-Asana, 4-Praanaayama, 5-Pratyahara, 6-Dhaaraana, 7-Dhyaana and 8-Samaadhi. The last three (6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup>) constitute Samyama.

This step has 5 components: 1) Saucham: External and internal cleanliness along with purity of thought. 2) Santosha'h: Contentment and pleasantness. 3) Tapa'h: Austerity and minimisation of requirements. 4) Svaadhyaaya'h: Self-study of Vedas, Scriptures and other conducive literature. 5) Iisvara-pranidhaanam: Self-surrender to God and Guru.

**162 Yama'h:**

1. One who regulates all, remaining within them.
2. He is the Lord of Death who advises Naciketas in Katha Upanishat.
3. This is first of the eight steps in Ashtaanga Yoga; and comprises: Ahimsaa, Satya, Asteya, Brahmacharya and Aparigraha. (One may note that Aparigraha has a synonym Asamgraha, the antonym of 158 Samgraha'h).

**Ahimsaa:** Non-Injury at all planes; **Satya:** Truthfulness; **Asteya:** Non-stealing and non-misappropriation; **Brahmacharya:** Continence and devotion to right pursuits. **Aparigraha (Asamgraha):** Non-receiving of gifts with complete absence of avarice. Declining gifts *ab initio*.

865 Aniyama'h and 866 Ayama'h are also explained hereunder, though grammar would permit reading them as Niyama'h and Yama'h, respectively. Hence, the names 864, 865 and 866 are taken below.

158 Samgraha'h referring to kalpaanta, 159 Sarga'h to next kalpaadi, 160 Dhrtatmaa referring to the invariance of the Lord through both Samgraha and Sarga and 161 Niyama'h sr.1, referring to appointment of supervision over the creation and 162 Yama'h sr.1, indicating the regulation as well as the Lord remaining with all the creations are cogently presented.

**864 Niyantaa:** LS 568 Niyantrii.

One who appoints (vyavasthaapayati) every person (Sarvaan) to his respective (sveshu sveshu) duties (krteshu). If read as Aniyantaa, this name means: One who has none controlling Him. This is synonymous with 865 Aniyama'h. He is the One who has appointed other Controllers like Indra, Yama, Varuna, etc., and also the phenomenal objects and forces like the Sun, the Moon, the Planets, Air, Water, Rains, etc. Also, He Himself is self-disciplined as an exemplar, see 403 Dharma'h, sr.5.

**865 Aniyama'h:**

1. One on whom there is no enforcement of any discipline or law.
2. Above whom there can be no Overlord to enforce anything on Him, as He is the Controller of everything, 864 Niyantaa.

These interpretations arise from the principle that such interpretations can be made in the context of adjacent words (here, 864 [A]Niyantaa).

### 866 Ayama'h:

1. One on whom Yama has no control, ie, One who has no death, ie, He is Eternal.
2. As Yama'h, He is One who is to be attained by all the streams of disciplines in Yoga like Yama and Niyama preliminarily; This interpretation is based on reading the names as : Niyama'h Yama'h. [Grammar permits to read: Niyama'h or Aniyama'h; as well as Ayama'h or Yama'h.]

### 163 Vedyah:

One who has to be known by those who aspire for Moksha (nis-sreyasa-arthina'h). BG.15.15 'Vedai'h ca sarvai'h aham eva vedyah', I am the One to be recognised by the Vedas. This refers to Nirguna Brahman which is the Jneyam. See Mu.Up.1.3, '..kasmin nu bhagava'h vijnaate sarvam idam vijnatam bhavati...', meaning: 'O Sir! By knowing which, all other things become known'. The emphasis is also on going inward through the five kosas and also through the Sthuula, Suukshma and Kaarana sariiras (Gross, Fine and Causal bodies).

### 164 Vaidyah: SS 956 Vaidyah

1. One who knows all the *Vidyas* or branches of knowledge. See 691 Tiirthakar'h.
2. The name refers to Saguna Brahman Who eliminates the sufferings arising due to Ego perceptions.

### 165 Sadaayogii:

One who is ever experienceable, being ever-existent. This refers to the experience the saadhaka feels by devoting himself to 163 Vedyah and 164 Vaidyah helped by the Lord being 166 Viirahaa. See also 18 Yoga'h, 19 Yogavidaam Netaa and 701 Sattaa.

### 30 Avyaya'h Nidhi'h (The saharanaama reads as: Nidhiravyaya'h):

Changeless and Indestructible (Avyaya'h) Being in whom the whole Universe merges and remains (Nidhi'h) in seminal condition at the time of Pralaya (Cosmic Dissolution) (to be released at the start of the next Kalpa). 'Nidhi'h' means a deposit. Having discussed 29 Bhuutaadi'h for Jada matter, this name discusses the Jiiva aspects as *logical follow-up*.

This name refers to the status of the suukshma sariiras (subtle bodies) of the Jivas at the event of Pralaya. The subtle bodies in their seminal

condition remain (nidhiyate) as a collective existence in HiranyaGarbha. These subtle bodies shall neither change nor be destroyed till the beginning of the next Kalpa whence they will be released in Samsaara. This collectivity, namely, 'Nidhi'h', in the changeless (avyaya'h) and indestructible (avinastava'h) condition, namely, 'Avyaya'h', together compose this name – Avyaya'h Nidhi'h. This is referred to as Avyakta in BG.8.18: 'Avyaktaat vyaktaya'h sarvaa'h prabhavanti ahar-aagame | Ratri-aagame praliyante tatra eva aavyakta-samjnake ||', meaning: 'At the coming of day (day-time of Lord Brahmaa) all manifest beings issue from the Un-Manifested, and at the coming of night (night-time of Lord Brahmaa) they merge again in the same which is called the Un-Manifested'. Here the day and night refer to Brahmaa's scale. For details, see at 654 Kaanta'h. See also 552 Samkarshana'h-Acyuta'h and 583 Nishthaa. *Some philosophers refer to Naaraayana as the resting place (shelter, by Saayujya) of (innumerable) released souls (muktaatmaa), whereas the unreleased souls rest in HiranyaGarbha.*

'Samashti kaarana sariira abhimaanii aatmaa, lisvara-adhiinaa **Muulaa-Avidyaa**', meaning: The One identified as the aggregate of the Kaarana (causal) bodies is designated as Causative Maayaa subordinated to lisvara.

'Samashti suukshma sariira abhimaanii aatmaa, **HiranyaGarbha'h**', meaning: The One identified as the aggregate of all the Suukshma (fine/subtle) bodies is HiranyaGarbha, the first Being.

'Samashti sthuula sariira abhimaanii aatmaa, **Viraat**', meaning: The One identified as the aggregate of all the Sthuula (gross) bodies is Viraat.

### 583 Nishthaa: See also 30 Avyaya'h-Nidhi'h and 429 Biijam-Avyayam.

This name is in feminine gender.

1. One in whom all beings remain in abeyance (nitaraam tishthati) at the time of Pralaya.
2. Nishthaa also means abiding and faithful adherence and steadfastness (an unshakeable vow). He exemplifies this.

### 552 Samkarshana'h Acyuta'h:

This is a joint name with a name and its adjective, ie, Acyuta'h who is Samkarshana'h; the two parts are explained.

1. 'Karsh' means to attract, 'Sam' as a prefix denotes: emphatically and comprehensively. Hence Samkarshana'h means One who attracts

simultaneously (yugapat) all beings (no exceptions) to Himself at Pralaya. See HV.3.61.12, 'Saamkarshana'h iva anala'h', conveying: where the all-consuming fire Anala'h relevant to Samkarshana (fully withdrawing into the Lord) is presented by the simile (iva) contextually as Vaasudeva'h. Cyuta'h means one who falls or swerves from his real nature; Acyuta'h is negation of the same. The souls resting in Samkarshana at Pralaya are not **lost** (cyuta) and are let to be reborn at the next 228 Aavarta. See BG.8.18, '...vyaktaya'h..prabhavanti aha'h-aagame| raatri-aagame praliyante tatra eva...||'

2. This name denotes Balaraama (see under 138,767 Caturvuuha'h, supra), as an Avataara of Aadisesha.

This name refers also to Rudra, who absorbs all beings to Himself at Pralaya, emphasising the non-distinction in naming by Rudra or Vishnu.

#### **581 Sama'h: S pronounced as in Kesava'h. LS 963 Samaatmikaa.**

See also VC 17.

Sama'h means calmness, pacification of the mind. One whose mind has been totally pacified, this being the most important initiating prerequisite discipline for Samnyaasins (Ascetics, Yatis). Old Vaasanaas or indulgences in worldly affairs must first be weeded out and the mind turned back to this pacification. This must be with a conscious understanding that any indulgence in sensual matters is a positive detriment to progress in asceticism.

Samkara quotes, 'Yatiinaam prasama'h dharma'h, niyama'h vanavaasinaam| Daanam eva grhasthaanaam, susruushaa brahmacaarinaam', meaning: For Ascetics, a supreme level of pacification of the mind must be (become) the normal behaviour; for Vaanaprasthas, Sama'h is translatable as Austerity; for Grhasthas Sama'h must involve charity; and for Brahmacaarins Sama'h must be reflected as service mentality and eagerness to learn. This name, interposed between 577 Nirvaanam, 578 Bheshajam, 579 Bhishak and 580 Samnyaasa-Krt as well as 582 Saanta'h, 583 Nisthaa, 584 Saanti'h and 585 Paraayanam, highlights the continuity of concepts in the Sahasranaama. This is also pictorially presented further on (after 577 Nirvaanam).

#### **582 Saanta'h : S pronounced as in Kesava'h. LS 131 Saantimatii, LS 141 Saantaa, LS 447 Saanti'h.**

The peaceful One, ie, without any interest in the pleasures of the world. Only when one seeks after pleasure, one ends up with exuberance on achievement or anger on non-achievement. When this interest in external pleasure is totally withdrawn or subdued, one enjoys undisturbed (in space and in time) peacefulness. This peacefulness is described in Sv.Up.6.19, 'Nishkalam Nishkriyam Saantam Niravadyam Niranjanam| Amrtasya param setum dagdha-indhanam-iva-analam||', meaning: (I seek refuge in That) which is partless, actionless, tranquil, faultless, taintless, the Supreme bridge to immortality and is like a fire without any (additional residual) burning fuel.

Nishkalam, the ParaBrahman is timeless and partless, Nishkriyam actionless and Saantam peaceful. Setu, the bridging from worldly action to cessation of desires and other distractions to self-knowledge, described herein is to be advised by a Guru. VC 37 (Appendix 3) describes what Guru means here: 'Saantaa'h mahaanta'h nivasanti santa'h vasanta-vat loka-hitam caranta'h| Tiirnaa'h svayam Bhiima-bhava-arnavam janaan a-hetunaa anyaan api taarayanta'h||', meaning: There are peaceful and magnanimous saints who live like the spring season for the good of humanity. They have crossed the dreadful ocean of finitude through their own efforts and, with no ulterior motives, they also help others to cross Samsaara. See notes in italics under Adhyaksha group after 535 Tridasaadhyaksha'h.

Man.Up.7, '...Saantam Sivam', which means, respectively, unchanging (free of love, hatred, etc.) and auspicious (pure, blissfull and essentially conscious).

#### **584 Saanti'h:**

This is a name in feminine gender. S is pronounced as in Kesava'h. LS 131 Saantimatii, LS 141 Saantaa, LS 447 Saanti'h, See also VS 587 Saantida'h, infra.

One in whom there is complete (samasta) annihilation (nivrtti'h) of Avidyaa. This (the result) itself is Brahman, 'Saa brahma eva'. Even among from those who have been born, once muulaa-avidyaa is eliminated, they merge in Brahman and would no more be a content in 30 Nidhi'h Avyaya'h or 710 Sarva-asu-nilaya'h.

Avidyaa or Ignorance means identification of bodily and mental functions as part of the Jiiva's activity, forgetful of its identity with Brahman.

See also 941 Anaadi'h, sr.2.

BG.5.12, 'Yukta'h karmaphalam tyaktvaa saantim aapnoti naisthikiim', (covering both 583 Nishthaa, 584 Saanti'h), The Yogii attains **Saanti'h (Peace, ie, Brahman)** out of steadfastness after/by sacrificing fruits of activities.

BG.5.29, 'Bhoktaaram yajna-tapasaam sarva-loka-mahesvaram| Suhrdam sarva-bhuutaanaam jnaatvaa maam saantim rcchati||', indicates how 'Having known Me as the Lord of Yajnas and asceticisms (by dedicating the fruits of all these activities to HIM), as the Ruler of all the worlds, as the Friend of all beings, he attains **Saanti'h (Peace, ie, Brahman)**'. Accordingly, *this name is taken to be identical with Brahman.*

**587 Saantida'h:** S pronounced as in Kesava'h. LS 131 Saantimatii, LS 141 Saantaa, LS 447 Saanti'h.

Da'h means bestower. This name means: One who bestows Saanti'h, ie, a state of freedom from, as well as eradication of, attachment (raaga), antagonism (dvesha) and other negative tendencies. SL.47 refers to **Devii** as **bhuvana-bhaya-bhanga-vyasaninii**, collaborating with 581 Saanti'h.

**585 Paraayanam:** Compare SS 934 Paraa Gati'h.

1. 'Ayanam' means: a state of motion; target. 'Paraa' means Supreme, the state which is the highest and from which, without any doubt, there is no return to lower states. Samkara describes this as, 'puna'h (again) aavrtti (return) samkaa (doubt, possibility) rahitam (devoid of)'. BG.16.6 reads, 'Yat gatvaa na nivartante tat dhaama paramam mama||', meaning: Having going to where the Jiivas do not return, that is my Supreme Abode.
2. 'Ayanam' also means **dhyeya'h**, One who deserves to be contemplated upon. This is part of a **Triputii**, 'Dhyaana-Dhyaatr-Dhyeya'. LS 254 Dhyaana-Dhyaatr-Dhyeya Ruupaa. This name means: One who is legitimately the Highest (Para) to be meditated upon.
3. Paraayanam means: Chief Support; Ultimate Resort. Br.Up 3.9.10, 'Sarvasyaa(aa)tmana'f paraayanam', meaning: 'the Ultimate Resort of all Jiivaatmaas'.
4. In case this name is taken in masculine gender as **Paraayana'h**, the explanation under 3 above holds equally, ie, He is the Ultimate Support and also the Ultimate Resort.

In all the above imports, efforts from the Jiivaatmaas are a MUST is implicit (See MKN, Appendix 1).

**578 Bheshajam:** This name is in neuter gender. LS 842 Bhavarogaghni.

1. He is the medicine for overcoming the disease of Samsaara.
2. All beings are afraid of (bibheti) Him (asmaat) lest they commit improprieties; so, He is designated as **Bhesha-jam**; here 'ja' means One Who causes the fright.

**579 Bhishak:**

1. The Lord is called The Physician (Bhishak) because He administered and propogated the Supreme Knowledge which is the medicine that would cure the disease of Samsaara. Samkara also quotes a Srti: 'Bhishak (As the physician)-tamam (greatest) tvaa (about Thee) bhishajaam (among the physicians) srnomi (I hear)', meaning: 'I learn that Thou art the greatest amongst physicians'.
2. At the time of Samudra-Manthana, the Lord manifested as Dhanvantari, who is taken as the Presiding Deity (Bhishak) of all medical sciences.

**287 Aushadham:** This name is in neuter gender.

1. One who is the Aushadha or medicine for the great disease of Samsaara.
2. One who, as 578 Bheshajam and 579 Bhishak, administers this Aushadham.

SP.7.1.31.81 also refers to Bheshajam, and Bhishak: 'Asya rogasya bhaishajyam jnaanam eva na ca aparam| Bhishak aajnaapaka'h Sambhu'h Siva'h Paramakaaranam', meaning: For the 'disease' of Samsaara, Knowledge is the only medicine; there is none other. The superintending doctor is 38 Sambhu'h and 27,600 Siva'h. He is the Ultimate Cause, namely, ParaBrahman.

**580 Samnyaasakrt:** Compare LS 286 Varnaasrama-vidhaayinii.

Samnyaasin is one who is moving along the path of knowledge in search of the Ultimate Reality. Samnyaasa is the 4<sup>th</sup> of the four Aasramas. Krt means one who has instituted. Hence this name conveys: One who has instituted the 4<sup>th</sup> Aasrama of Samnyaasa for attainment of Moksha. Also, He endows the seeker with the needed prerequisites for resorting to and pursuing Samnyaasa.

### **577 Nirvaanam:** SS931 Nirvaanam

A name in neuter gender, this means:

1. One in whom all miseries have ceased (Sarva dukkha upasrama lakshanam).
2. One who has realised the nature of the Supreme Bliss (Paramaananda ruupam).
3. 'Vaanam' means clothing or coverage, Nir means: removes, removal thereof: basically this implies that the Aavarana/Aavrti Sakti of Maayaa has been overcome by the individual and hence there is neither any Vikshepa.

For explanation of Aavarana, etc., see VC 111, 113 - Appendix 3.

**Individual Jiivaatmaa** is acted upon by **(552) Samkarshano'cyuta'h**, to reach **(583) Nishtha**. In this process the Jiivaatmaa is influenced by **(581) Sama'h** and **(582) Saanta'h**. Thus influenced, the Jiivaatmaa progresses to **(584) Saanti'h** which is also **(585) Paraayanam**. Alternately, this can be illustrated as shown.



**Attainment:** Individual Jiivaatmaa attains or ends up in: 583 Nishtha, 584 Saanti'h, 585 Paraayanam, 577 Nirvaanam.



**Proceeding through:** Individual Jiivaatmaa is acted upon by: 552 Samkarshano'cyuta'h, if so occasioned/needed, and being influenced by 582 Saanta'h and 581 Sama'h.

**Starting as:** The Lord acting as: 580 Samnyaasakrt, 578 Bheshajam, 579 Bhishak, 287 Aushadam, the individual Jiivaatmaa progresses.

**As 587 Saantida'h, He recognizes the above Attainment of the instant Jiivaatmaa.**

### **Group of: 122 Mahaatapaa'h, 419 Parameshthii.**

**122 Mahaatapaa'h:** SS 74, 175 Mahaatapaa'h.

1. His austerity (tapa'h, undisturbed pursuit), on which Creation is based (srjyavishayam), is demonstrative of the vastness (Mahaa) of His Knowledge (jnaanam).

Mu.Up.1.1.9 reads, 'Ya'h **sarvajna'h sarva-vit** yasya inaana-mayam tapa'h | Tastmaat etat brahma naama ruupam annam ca jaayate ||', meaning: From Him, Who is **all-knowing in general**, as well as **all-knowing in detail**, and Whose austerities are constituted by Knowledge, does evolve this (derivative) Brahman, ie, Saguna Brahman (HiranyaGarbha), which comprises the Naama-Ruupa of

several embodied souls together with the necessary Sustenance (food, knowledge, tapas, activities) for them.

It is emphasised that this Tapas is not based on effort but is based on Knowledge or Omniscience; hence the epithet *Mahaa*. That same Mahaatapaa'h is Itself idealised as ParaBrahman.

The previous Mantra, Mu.Up.1.1.8, indicates that out of the same HiranyaGarbha evolved the Cosmic Mind (**Mahat**), the five elements, the worlds and then immortality bound in karmas – 'Annaat praana'h mana'h satyam lokaa'h karmasu ca amrtam'.

2. This name indicates that His *Tapas* (austerity and meditation), which partakes of the nature of Omnipotence, is great (Mahat) and sublime (prataapa'h), which are *lisvariya* (befitting lisvara).

### **419 Parameshthii:**

1. 'Parame' means 'within the Supreme, in own glory and greatness'; 'Shthii', means 'being/residing'. Hence the name means: The Supreme Being who naturally resides with His Own Supreme greatness (cf. 84 Aatmavaan) in the space of the heart of all beings. Samkara quotes from Veda: 'Parameshthii Vibhraajate', meaning: He shines intensely as Parameshthii.
2. This also refers to the first *Tapas* in which Brahmaa engaged Himself as soon as He emerged from the naval-lotus of Vishnu, as narrated in VP.
3. DB.10.1.8 reads, 'Manum Svaayambhuvam naama janayaamaasa maanasaat | Sa'h maanasa'h manu'h putra'h Brahmana'h Parameshthina'h ||', which states: Svaayambhuva Manu was created by mental power, by Brahmaa, in His capacity of Parameshthii, ie, consequent to His high level of *tapas* referred to under 122 Mahaatapaa'h.
4. In Br.Up.4.6.3, while describing the 'Vamsa' towards the end, 'Parameshthin', refers to Viraat, the aggregate of all physical (sthula) bodies.
5. SB.2.1.30 reads: 'Tad-bhruu-vijrmbha'h parameshthi-dhishnyam', meaning: 'His eyelids constitute the Brahmaloaka, ie, the Satyaloka'. There is a slight difference between what is quoted from SB.2.1.26 to 28 under 751 Trilokadhruk wherein the location at the interface of the face and the forehead (ie, eyelids) would correspond to Janaloka/Tapoloka.

6. Ma.Na.Up.79.9 reads, '...Ya'h esha'h Aaditye purusha'h sa'h Parameshthii Brahmaatmaa', meaning: 'This Lord who is in the Sun's disc is Parameshthii because He is both Brahman and Aatman (Aatman means jiivaatman here).

### **73 Madhusuudana'h:**

1. Madhu, the Asura, was created out of the dirt from the ear of MahaaVishnu. He immediately threatened Brahmaa. To save the situation, Madhu was destroyed by MahaaVishnu. In this context, He was also called Janaardana, ie, One who relieves the problems of all people. See MBh.Bhiismaparva.67.14-16: 'Karna-misra-udhbhavam ca api Madhum naama Mahaasuram| Brahmana'h apacitim kurvan jaghaana purushottama'h|| Tasya Taata vadhaat eva deva-daanava-maanavaa'h| Madhusuudana'h iti aahu'h rshaya'h ca Janaardanam||'.
2. Destroyer (Suudana'h) of unwanted desires and resulting *vaasanaas* (madhu). Madhu also means the fruits of actions; hence, besides desires, their results are also destroyed, voiding the effects of *Karmas*.

### **Group of: 78 Vikrama'h, 79 Krama'h.**

#### **78 Vikrama'h:**

1. Kramana'h means crossing or transcending Samsaara, ie, repeated births and deaths. 'Vi' qualifies it as 'Specially'. This name means: One who specially, ie, willingly, helps devotees to overcome rebirths.
2. Vi'h means a bird; Krama'h means going around. Hence this name means: One who has Garuda as His mount.
3. 'Vi' meaning Vinaa, ie, without, this name means: Vishnu, as Vaamana, steps over all the worlds without Garuda.
4. If 'Vi' is taken to mean specially and applaudably, the name refers to the Big Three Strides (79 Krama'h, sr.1) taken in Vaamana Avataara. The Pu.Su. in Saama Veda starts with: 'Idam Vishnu'h vicakrame tredhaa nidadhe padam...', meaning: Vishnu went around this whole world and beyond by stepping only thrice.
5. HV.3.133.4, refers to His reaching anywhere unhindered so that He can unobtrusively and expeditiously retrieve His Bhaktas from whatsoever troubles (during war against tripuraasuras).

#### **79. Krama'h:**

1. Vishnu is called Krama'h, because He is the facilitator of 'Kramana', ie, crossing of the ocean of Samsaara (repeated births and deaths) by devotees. According to Manu's advisory, even motion using feet must be credited and held as Vishnu-caused propulsion aiding the soul's upliftment. This compares with the prayer in Siva maanasa puujaa, 'sancaara'h padayo'h pradakshina-vidhi'h', meaning: mere moving around on feet is offered to the Lord as pradakshina, provided there is sraddha and bhakti, ie, faith and devotion.
2. From Him all 'Krama' or Manifestation of the Universe has taken place.
3. Method of study or chanting of Vedas are listed as Vaakya, Pada, Krama, Jataa, Maalaa, Sikhaa, Rekhaa, Dhvaja, Danda, Ratha and Ghana. These are code-named as Krama-puurvaa'h. A quick memory aid is in the Sloka:  
Jataa-Maalaa-Sikhaa-Rekhaa Dhvajo-Dando-Ratho-Ghana'h| iti ashta Vikrtaya'h proktaa'h Kramapuurvaa'h maharshibhi'h ||. [See also 691 Tiirthakara'h.]  
Accordingly, He represents the basic method of Vedik chanting. In line with this interpretation, see also SL 91, which speaks of the royal swans in the Manasarovar, seemingly guiding, almost sportingly, in chanting the intonation of the Vedas; vide 'Pada-nyaasa-kriidaa-paricayam iva aarabdhu-manasa'h'.

#### **80 Anuttama'h:** LS 198 Samaana-adhika-varjitaa, LS 541 Anuttamaa.

He who has none superior to Him, See Ma.Na.Up.Daharavidyaa Section 3, 'Tridhaa hitam....yasmaat param na aparam asti kincit.'. Above whom (yasmaat) param (superior) na aparam (non-superior) is (asti) kincit (any). BG.11.43, 'Na tvat sama'h asti abhyadhika'h kuta'h anya'h', meaning: 'There is none equal to you; where then can there be anyone superior?'

#### **81 Duraadharsha'h:** LS 772 Duraadharshaa.

1. One who is hard to resist (Dharshayitum na sakyate), ie, One whom no Asura or Evil Spirit can overcome. This is a blessing sought by the devotee.
2. One who helps to overcome the urges of the senses. BG.2.59 reads, '...Rasa'h api asya param drshtvaa nivartate.', meaning: Even the indulgence in the senses departs when the Supreme Truth is realised.

### **83 Krti'h:**

Name is in Feminine gender.

1. Purusha-prayatna'h, ie, anything that is achieved through human efforts, is called Krti'h. 'All activities, achievements are by His benevolence' is the attitude to be taken by all. See 79 Krama'h, sr.1, even locomotion is to be so considered.
2. 'Kriyaa' is any action. 'Himsaa' is infliction of any pain. Since the Lord is taken to be the basis for all actions done or any pain felt in all beings, He is described as Krti'h.
3. Since the Lord is the Soul of all souls, He is the support of all actions and is therefore called 'Krti'h'.

**84 Aatmavaan:** See 326 Pratisthita'h, 380 Kartaa, 419 Parameshthii.

1. One who is established (pratisthita) in His own (sve) greatness (mahimni), ie, requiring no other support than Himself. Ch.Up 7.24.1 '...Sa'h bhagava'h kasmin pratisthita'h iti, sve mahimni...', 'What is that in which, O Bhagavan, That Infinite is established? In His own greatness itself'.
2. VR.1.1.4: Valmiki asks Naarada: 'Aatmavaan ka'h Jitakrodha'h', meaning: 'Is there anyone who is Aatmavaan and Jitakrodha'h?' See also 462 Jitakrodha'h, infra. Aatmavaan means one who is a Total Personality. Separately, commenting on BG.4.41, Samkara translates this word as 'Apramatta'h' (vigilant), ie, one who has renounced the fruit of every work, culminating in identifying all selves with the Supreme Self.
3. Referring to BG.4.41, one who is 'yoga-samnyasta-karmaa', and, at the same time, 'Jnaana-samcchinna-samsaya'h' is an Aatmavaan. This is further explained herein below.
4. BG.2.45 describes 'Aatmavaan' as One who is simultaneously:
  - i. Nirdvandva'h: Rising above pairs of opposites like pleasure and pain, honor and dishonor, etc.
  - ii. NityaSattvastha'h: Established in Eternal Existence (7 Bhava'h).
  - iii. Niryogakshema'h: Absolutely unconcerned about (Nir) the fulfillment of wants, ie, acquisitions (yoga) and preservation of what has been attained (kshema, meaning savings).

These attributes lead to *Sthitaprajna* stage described in BG.2.55 to BG.2.72 where *Sthitaprajna* refers to a *Jiivanmukta*. See AaB 51: 'Baahyaa-anitya-sukha-aasaktim hitvaa aatma sukha nirvrta'h....',

meaning: The self-contained *jiivan-mukta* is one who has relinquished all his attachment to the ephemeral joys of the worlds and is satisfied with the Bliss derived from Aatman-Realisation. BG.4.41 describes 'Aatmavaan' as 'Yoga-samnyasta-karmaanam jnaana-samcchinna-samsayam', meaning: One who has dedicated to God (Samnyasta) all his actions (Karmaanam) according to the spirit of Karmayoga (Yoga) and whose doubts (samsayam) have been fully dispelled (samcchinna) by Wisdom and Discriminatory Knowledge (Jnaana). This befittingly describes the title of this 4th Chapter - 'Jnaana-Karma-Samnyaasa Yoga'h' meaning: Yoga of Knowledge as well as (which is same as) the Disciplines of Action and Knowledge.

This equivalence of effects between the paths of wish-free karma and jnaana is also confirmed in BG.5.5, 'Yat Saamkhyai'h praapyate sthaanam tat yogai'h api gamyate | Ekam Saamkhyam ca Yogam ca ya'h pasyati sa'h pasyati |', ie, The state reached by the Jnaaniis is also reached by the Karma Yogis; He, who sees (understands) Jnaana Yoga and Karma Yoga as one and the same (as far as the results go) is the one that really sees (ie, understands). See also 452 Vimukhtaatamaa, infra.

**85 Suresa'h:** See also 286 Suresvara'h, supra.

1. The Lord (Iisa'h) of the Devas (Suras). 'Devas' are those who bestow happy and auspicious things.
2. He is the Greatest (Iisa'h) of those who bestow good (If the word Sura'h (Sushthu raati) is split as Su'h meaning good, Ra meaning bestow).
3. With 'sura' meaning 'indriya', He is the controller of indriyas. See 47 Hrshiikesa'h and 134 Suraadhyaksha'h.

**86 Saranam:** Compare SS 845 Saranya'h.

Name is in neuter gender.

1. One who removes (Haranam) the sorrows (aarti) of those in distress (Aartaanaam).
2. He is the supplicated refuge (home, also protector) for those in distress.

BG.9.18 reads, 'Gati'h bhartaa prabhu'h saakshii nivaasa'h saranam suhrt | Prabhava'h pralaya'h sthaanam nidhaanam bijam avyayam |', meaning: I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the

Foundation, the Treasure-house and the Imperishable Seed. BG.12.8: 'Nivasishyasi mayi eva ata'h uurdhvam na samsaya'h', meaning: Without doubt, you will abide in Me hereafter for ever. Also see AK. line 2440, 'Saranam grha-rakshitro'h', ie, 'Saranam' refers to 'home' and 'protector'.

All Creations rest in Him during Pralaya in deep sleep mode.

**87 Sarma:** S to be read as in Kesava'h. Compare LS 125 Sarmadaayinii.

This name is in neuter gender.

1. One who is of the nature of the Supreme Bliss (Sukha/Aananda) internally felt (Paramaananda-ruapatvaat). See also 526 Aananda'h.
2. One who is of the nature of Supreme Happiness, palpable both internally and externally.
3. He is all of Saantam-Sivam-Sundaram cited under 586 Subhaanga'h.

**90 Aha'h:** Compare SS 146 Ahascara'h, 692 Ahoraatram.

This name is in neuter gender.

1. The Luminous One.
2. Kaala or Time is one of His Manifestations; here the duration of a day (day and night together) is referred to as His name.
3. (Likewise, the name refers also to) Duration of the day-time. This word occurs jointly in 232 Ahas-samvartaka'h.
4. Taken as Na-Hanti, it means: One who never destroys any surrendered individual.

**232 Ahas-samvartaka'h:**

1. Ahas means day and night, Sam refers to regularity and Samvartaka'h means regulation of succession. This name means: The Lord, who as the Sun, regulates the succession of day and night.
2. Samvartaka'h also means, 'in the form of Mahaa-Pralaya'. Hence the joint word means, the full day of the epoch, namely Kalpa (see Time Scales under 654 Kaanta'h), which ends with Mahaa-Pralaya. As Kaala, He controls this Cycle, BG.11.32, 'Kaala'h asmi loka-kshaya-krt pravarddha'h', meaning: I am the mighty Kaala, the Eternal Time Spirit, the Destroyer of the Worlds. See 137 Caturaatmaa regarding Kaala.

**92 Vyaala'h:** Compare SS 259 Vyaalaruupa'h.

This name means 'Serpent'.

1. Being ungraspable, like a serpent, He is called Vyaala'h. In fact, since comprehension of ParaBrahman is difficult by direct perception or description, the technique of 'Neti, Neti' (this is not so, this is not so) is adopted as in Br.Up.2.3.6. See also 55 Agraahya'h.
2. The name refers to Aadisesha, who, as Sauri'h, has been taken as a name attributable to Vishnu.

**Group of:** 58 Lohita-aksha'h, 111 Pundariika-aksha'h, 226 Sahasra-aksha'h, 345 Padma-nibha-ikshana'h, 347 Aravinda-aksha'h, 353 Mahaa-aksha'h, 393 Subha-ikshana'h, 415 Adhokshaja'h, 40, 556 Pushkara-aksha'h, 615 Svaksa'h, 594 Vrshabha-aksha'h, 625 Sarvatas-cakshu'h, 794 Sulocana'h, 885 Ravi-Locana'h.

**Akshin:** Means eye; and **can refer also to** every one of the sensory organs and, by implication, the mind and the heart/buddhi. **likshana** also refers to the eye(s) or eyesight. *Cakshus* and *Locanam* also mean 'eye'; names with these epithets are also now taken up.

**58 Lohitaaksha'h:** SS 286 Lohitaaksha'h.

One whose eyes (Aksha) are tinged red (slightly pinkish) (Lohita). Samkara refers to an Upanishat statement, 'Asau rshabha'h lohitaaksha'h', meaning: The *pinkish-eyed* Lord is Dharma – Incarnate. Here *pinkish-eyed* refers to One who is appropriately angry to destroy evil and to disable evil-minded folks. Accordingly, the ensuing name 59 Pratardana'h is also well in place in VS.

**111 Pundariikaaksha'h:** See 40 Pushkaraaksha'h.

1. One who pervades, ie, is realised in, the lotus of the heart (heart in the shape of an inverted lotus).
2. One whose both eyes resemble the petals of a white lotus. This describes the white of the eye. Br.Up.2.3.6 reads '...Yathaa pundariikam..', ie, like a white lotus. Samkara also quotes 'Yat pundariikam pura-madhya-samstham', meaning: That white lotus-like presence which is resident in the core spot of the body, namely, the heart.



**226 Sahasraaksha'h:** SS 59 Sahasraaksha'h, LS 283 Sahasraakshii.

1. One with thousands of eyes (akshiini); this is because He actuates the eyes of all living beings. Pu.Su.1 reads 'Sahasra-siirshaa Purusha'h, Sahasraaksha'h, Sahasrapaat|'.

2. One with thousands of sense organs (akshaani).

In both cases it is expressed that He dwells in every individual being, moving or stationary.

3. Recall also the episode of Vishnu was to offer 1000 lotuses to Siva wherein it occasioned that He offered His right eye for a missing lotus. The gift of Sudarsana Cakra from Siva to Vishnu followed.

**345 Padma-nibha-iikshana'h:** Compare LS 308 Raajiivalocanaa, LS 247 Padmanayanaa.

One with eyes (**iikshana**) resembling (nibha) lotus (Padma). 'likshana' means a benevolent sight; hereby benevolence conveyed to the devotee is also implied.

**347 Aravinda-aksha'h:**

1. 'Ara', means the radius; it also implies 'all around'. 'Vindati', means 'keeps pleased and cherished'. The name indicates that: His eyes keep everything and everyone around Him pleased and cherished.

2. One with eyes resembling the Aravinda (lotus).

**353 Mahaa-aksha'h:** Compare 885 Ravilocana'h. SS 287 Mahaa-aksha'h. One who has got two (Sun and Moon) or many glorious and big (Mahaa) eyes. He looks over all the activities of all the Creations.

**393 Subha-iikshana'h:** Compare SS 769 Subhaaksha'h, LS 461 Subhruu'h.

1. His very sight (by devotee) is very auspicious and is a cause of all benefits.

2. One whose likshanam or vision bestows good on all beings (subha-karam), ie:

- Gives liberation to those who accordingly strive for Moksha (mumukshuunaam mokshadam).
- Cuts asunder the knots of the heart by eliminating all doubts (sarva sandeha-viccheda-kaaranam, hrdaya granthe'h viccheda-karam).
- Confers enjoyment on those who are after such enjoyments (bhogaarthinaam bhogadam).

d) Eliminates all actions (sarva-karmanaam kshapanam) that may result in rebirth.

e) Obliterates Avidyaa, ie, nescience (Avidyaa-nivartakam).

f) Is purificatory (Paavanam) to sinners (paapinaam).

**415 Adhokshaja'h:** LS 870 Antar-mukha-sam-aaraadhyaa, contrast LS 871 Bahir-mukha-su-dur-labhaa.

1. He who can be perceived (ja – resulting from) only if the sense organs (Aksha'h, see 226 Sahasraaksha'h, sr.2) are made inward-looking (adha'h), ie, He cannot be perceived by senses if they are oriented only externally.

2. MBh. UttaraParva (70.10) reads: 'Adho (below or lower) (na taken with jaatu later) kshiiyate (undergoes degeneration) (na) jaatu (never) yasmaat (because of) tasmaat (therefore) adhokshaja'h (citing this name)'. He undergoes no degeneration ever, ie, He is always in His original nature.

3. He manifests as the Viraat (Cosmic Being) between Sky (Aakaasa – abbreviated as Aksha) and the region Below (adha'h), ie, Prthivii (Earth). SB.1.2.25 refers to the Lord as 'Bhagavantam Adhokshajam', meaning: 'It is the Lord, in His transcendental aspect, who looks after everything under Him benevolently and authoritatively'.

4. HV.2.101.30 to 33 refer to Puutanaa attempting Krsna's assassination by feeding Him with her poisoned breast. Then when the Gopis saw Krsna fully alive and kicking under (adha'h) the axle (aksha) of a cart, they considered it as His rebirth (ja'h) and called Him Adhokshaja'h.

**40,556 Pushkaraaksha'h:** Refer D41.

**615 Svaksa'h :**

Su + Aksha'h : One with pleasant, handsome and auspicious eyes.

**594 Vrshabhaaksha'h:** Compare SS 40 Vrsharuupa'h.

1. One whose very look (aksha'h) is Dharma (Vrshabha).

2. One who vets every thing/ instance/action through the prism/eyes of Dharma.

3. One whose eyes, rather simply the glance, shower all desirable wishes on devotees (sarva-kaama-abhivarshuke asya akshinii).

'Vrsha' meaning Dharma; 'Bha' meaning everything auspiciously bright,

this name refers to: He is the embodiment of all Dhaarmik activities that lead to sustained good life for all; and the Lord blesses all simply by His glances.

#### **625 Sarvatas-cakshu'h:**

One who, being of the nature of Pure Consciousness, can see (caksu'h) everything in all directions (sarvata'h). The Lord has 'eyes on all sides' is the basic meaning. See Sv.Up.3.3, 'Visvata'h cakshu'h uta visvatomukha'h ....'.

#### **794 Sulocana'h:**

One who has brilliant, auspicious, enchanting, mesmerising eyes; ie, Knowledge is verily His eyesight.

See Ken.Up.1.2, '..Cakshusha'h cakshu'h ati-mucya dhiiraa'h', meaning, He being the Eye-of-the-Eye, ie, the Highest knowledge, intelligent men give up identifying their self with their senses, see also under 55 Agraahya'h.

#### **885 Ravi-Locana'h:**

One having the Sun as the eye. Mu.Up.2.1.4 says, 'Agni'h (Fire) muurdhaa (is) (the crown of the head: Heaven) (and) cakshushii (are) (the eyes) Candra-Suuryau (The Moon and the Sun)'. 'Fire is the crown of the head, and the Sun and the Moon are the eyes.'

BG.11.19 reads, 'Sasi-Suurya-netram'.

#### **Additional Notes:**

The above epithets emphasise the socio-economic and environment-oriented responsibilities of any private as well as public activity. 625 Sarvatas-cakshu'h and 226 Sahasraaksha'h are indicative of the imperatives for: well-informed decision making and a systems approach in appraisal and allocation of inputs taking care of forward and backward linkages and auxiliary industries as well as an analysis of the inputs vs outputs over the whole gamut of projects. 794 Sulocana'h and 615 Svaksha'h sponsor the adoption of best practices in all projects. Besides this, 594 Vrshabaaksha'h emphasises that there shall be no dereliction of ethical practices. 393 Subhekshana'h along with 794 Sulocana'h and 615 Svaksha'h bear on the importance of Goal-Setting with appropriate economic, social, cultural and financial returns with assuring no degradation of plant/animal lives or of environment.

The complete format of Corporate Social Responsibility (CSR) is implicit herein. 415 Adhokshaja'h is a reminder of the generally neglected, yet important, aspects of final site clearance as well as environmental impact studies, with an eye on sustainable development. 353 Mahaaksha'h straddles over a bird's eye-view of hierarchical influences in multi-stage, multi-site, multi-purpose projects. Collectively, all these names emphasise the need for taking care of the needs and aspirations of all stakeholders as well as a self-regulation which is the pivotal concept in ISO Certifications of projects, processes and products.

#### **93 Pratyaya'h:** SS 492 Pratyaya'h, Compare LS 367 Pratyak-citii-ruupaa.

Vide MBh.Saa.pa.219.37: 'Pratiiti' means awareness, experience, feeling, anubhava.

1. One who is of the nature of Pratiiti, ie, Prajnaana (Consciousness, Supreme Knowledge, Aananda), Vide Ait.Up.3.1.3, ending with, '**Prajnaanam Brahma**', which is one of the **Mahaa-vaakyas**, meaning: 'Pure Consciousness is Brahman'. *Prajnaanam* is also interpreted as Aananda. Also this is synonymous with Complete and Unitary Awareness. SP.2.5.54.49, cites Krshna's prayer to Mahaadeva as: 'tvam eva ca aadya'h...turya'h...pratiyase', implying: As the Turiyaa state, Pratiiti is Brahman, symbolised by You (Mahaadeva).
2. If taken as Pratyayam, which is in neuter gender, it means: Not definable, ie, The Lord is not constrained by Desa-kaala-vastu, ie, Space-time-content.

See notes in italics under Adhyaksha group of names after 535 Tridasa-adhyaksha'h.

[For notes by reader]

**Group of: 101 Vrshaakapi'h, 112 Vrshakarmaa, 113 Vrshaakrti'h, 256 Vrshaahii, 257 Vrshabha'h, 259 Vrshaparvaa, 260 Vrshodara'h, 313 Vrsha'h, 594 Vrshabhaaksha'h, 595 Vrshapriya'h.**

**101 Vrshaakapi'h:**

*Vrsha* can be attributed with four meanings: Dharma (kaarya-akaarya-viniscaya svabhaava), rains, *yajnasesha*, and seasons or occasions.

1. Dharma is called *Vrsha* (see 594 Vrshabhaaksha'h, sr.4), because it can shower (varshanaat) all objects of desire. *Kapi'h* has two meanings, the Boar, the monkey. Here Kapi refers to Vishnu in *Varaaha*-form as He lifted (apaat) the Earth from the Pralaya waters (kaat). With equal emphasis on both words, *Vrsha* and *Kapi*, this name means Vishnu in the form of The Boar, who, simultaneously being of the nature of Dharma, showers all objects of desire.
2. In the above, the meaning of Kapi as Boar may also be derived from considering: 'kam' means 'water', 'apaat' means 'lifted up'. As Varaaha, Vishnu lifted up the Earth from the Pralaya waters. He is also of the nature of Dharma. This is a double-name having **equal importance** on both names.
3. Kapi'h means Varaaha, the Boar. Hence Vrshaakapi'h means the Varaaha Avataara through which He enabled Dharma to be propagated on the Earth. The same is referred under DB.10.5.27, 'Prasanna-manasa'h sarve puna'h uucu'h vrshaakapim', meaning: 'All the Devas with having very composed and pleased minds readdressed the Boar Form of MahaaVishnu'.
4. Taking the basic meaning of the words *Vrsha* and *Kapi*, the term means: One who lifts the worlds otherwise drowned (Kapi'h – 2 above) in Adharma to activities and pursuits of Dharma (*Vrsha*).
5. MBh. SaantiParva 342.89 refers to the Varaaha Avataara (Kapi'h) as a very superior one (*Sreshtha*) and therefore Kasyapa Prajaapati calls it as 'Vrshaakapi'h' wherein '*Vrsha*' stands for '*Sreshtha*'. The name indicates Varaaha as the *superior* Avataara. See also 987 Vaikhaana'h in this respect. Having come out with the exhaled breath of Brahmaa, this land animal Boar, fighting with enormous power in the underwater region, suggests the epithet Superior.
6. Vide 899 Kapi'h, sr 1, this refers to the Sun and this name can be interpreted as Dharma aided by the Sun's benevolence, with equal importance to both names.
7. Vide HV.3.33.15 and 34.28, He is Brahma-Vishnu-Siva-svaruupa.

**Additional notes:**

A unique construction on the name Vrshaakapii (as dvandva samaasa, ie, two names of equal importance) is seen in SP 5.46.3 and 4: '....Brahmaa api taan samaadaaya yayau yatra vrshaakapii || (3) Tatra gatvaa suraa'h sarve natvaa Samkara-Kesavau |..|| (4)', meaning: Brahmaa took all the Devas to where Vrshaakapii were; Having reached there, all the Devas bowed to Samkara and Kesava,.. Here it is seen that Vrsha refers to Vishnu described as Varaaha'h at sr 1 to 3 in the text of 101 Vrshaakapi'h. In the same lines as in sr 2 therein, 'Ka' refers to water and 'paa (pib)' refers to one who drinks up, based on the verb root 'paa' to drink. Thus Kapi'h has reference to Siva who had got the whole of Ganga's water contained in His hairlock (jataa) as though having drunk the water. So, Vrshaakapi'h refers to the joint name of Vishnu and Siva confirmed by the further statement in the Sloka as 'Samkara-kesavau'. Incidentally this is yet another confirmation of oneness of Siva and Vishnu.

**112 Vrshakarmaa:**

1. One whose actions are according to *Vrsha* (Dharma).
2. One who is always aligned with Dharma and, if required, sets up precedents.

See BG.4.8: 'Dharma-sam-sthaapana-arthaaaya', meaning: For the purpose of establishment of Dharma.

**113 Vrshaakrti'h:**

One who takes forms, Avataaras (Aakriti'h), for the sake of *Vrsha*, ie, Dharma. See BG.4.8, 'Dharma (of dharma)-sam-sthaapana (preservation) arthaaya (for the sake of) sambhavaami (I embody Myself) yuge yuge (from age to age)', meaning: (for the protection of the good, for the destruction of the wicked and) for the establishment of Dharma, I take birth age after age. Daasarathii Raama is given the epithet, 'Raama'h Vighrahavaan Dharma'h', which translates as 'Raama is Dharma embodied'. This name can be taken to refer to Raama Avataara also.

**256 Vrshaahii:**

1. *Vrsha* means Dharma or merit; *Ahas* means day time, by which a resemblance of its brilliance is implied; hence this joint name means: As upholder of Dharma, He is of Great Brilliance. Compare 594 Vrshabhaaksha'h, supra.

2. *Yajnas* like *Dvaadasaaha* are called *Vrshaaham*. As a Lord of these *Yajnas*, MahaaVishnu is called *Vrshaahii*.
3. *Vrsha* also means whatever is left over as the sacred residual results. He is thus the disposer of all results of *Yajnas* to the devoted and dedicated participants.

#### 257 Vrshabha'h:

1. One who showers (Varshati) on the devotees (bhakta) all that they pray for (kaamaani).
2. *Bhaa'h* means the brilliance; *Vrsha* means Dharma and Merit; He assures that any pursuit of Dharma or Merit leads the devotee to a brilliant lifetime and also afterlife.
3. Dharma has a special meaning: Essential nature without which anything cannot be identified as such. Eg, Heat is the dharma of Agni, Chillness is the dharma of Water; thus He is the innate brilliance in all self-specific instances or pursuits. See also VR.7.27.18 under 148 Jetaa, supra. To win over all evil forces is His very nature.

SP.2.3.40 to 54 describe setting out of Siva with his entourage for wedding Paarvatii. Nandii as Vrshabha'h is described as 'Suddha-spatika samkaasa'h vrshabha'h sarva-sundara'h | Ya'h Dharma'h ucyate vedai'h saastrai'h siddha maharshibi'h | '. Nandii is personified as Dharma here.

#### 259 Vrshaparvaa:

1. One who has given the steps to be pursued (Parva's), namely, the several *karmas* – **Nitya** (to be done daily), **Kaamyaa** (optional for desired benefits), **Aabhyudayika** (for special benediction like Naandii-Sraaddha at Weddings, Upanayana, etc.), **Naimittika** (dependent on the occasion like at Amaavaasyaa, Sraaddha, bereavement, etc.). **Nishiddha** refers to prohibited activities.
2. One who has given the steps (as successive steps in a ladder) in the observances (Dharma/Vrsha) to those who want to attain the Supreme State of Moksha.

#### Additional Notes:

- a. 1 above is referable to Brahmacaarins and Grhasthas; and 2 to Vaanaprasthas and Samnyaasins.
- b. He is the Destination (dharma/vrsha) and the Way (parva). This is indicated also in pairs of names like : 497 Jnaana Gamya'h and

454 Jnaana Uttamam; 450 Sataam Gati'h and 566 Gati-Sattama'h; See 454 Jnaanam Uttamam, infra.

#### 260 Vrshodara'h:

One whose abdomen showers (rains) offsprings of excellence.

#### 313 Vrsha'h: Compare SS 40 Vrsharuupa'h.

*Vrsha*, worshipful Dharma, is His very form and nature.

See 101 Vrshaakapi'h for other meanings of *Vrsha'h*.

#### 594 Vrshabhaaksha'h: See supra.

#### 595 Vrshapriya'h:

1. One to whom Dharma is very dear, ie, pleasing. All other meanings for 101 *Vrsha'h* are also equally pleasing.
2. One who is both *Vrsha* (Dharma, which directs for righteous conduct) and *Priya* (dear) to all.

#### Additional Notes:

The names in the above group basing on *Vrsha* and including 93 *Pratyaya'h*, constitute an emphatic proclamation that:

1. All individuals must abide by Dharma and also respect and part take of *Yajna-sesha* and cherish rains. See the figure in 810 *Parjanya'h* page 93 to 95 for the importance of this.
2. These names comprise as part of the response from Bhiishma to Yudhishtira's question, 'Ko dharma'h sarva-dharmaanaam bhavata'h parama'h mata'h?', indicating that for those in the Karma-maarga or Bhakti-maarga as well as for those in the Samnyaasa-ashrama as indicated in 2<sup>nd</sup> meaning under 259 *Vrshaparvaa*, fixing thoughts on (destination), and through (the way) Vishnu, as One who pervades through all - is the commandment.
3. Through the names we take next, the question, 'Kim japa mucyate jantu'h janma samsara bandhanaat?' is very elaborately answered including the several aspects in which the japa or dhyaana can be engaged in.

### Group of: 139 Caturdamshttra'h, 140 Caturbhujah'h.

#### **139 Caturdamshttra'h:**

1. One with four (Catur) fangs (canine teeth, *damshttra*) as in His incarnation as Nrsimha and (or) Varaaha.
2. With 'Damshttra' standing for 'Srnga', ie, Horn, this name refers also to 763 Naikasrnga'h, implying One with four horns.
3. Some also interpret this based on Maa.Up.3.1 to 3.4 and 4.1 (serially 9<sup>th</sup> -12<sup>th</sup>). See also under Adhyaksha group.
  - a. **Vaisvaanara**, presiding on the wakeful state, represents the **Akaara** of OMkaara (sr 9<sup>th</sup>).
  - b. **Taijasa**, presiding on the dream state, represents the **Ukaara** of OMkaara (sr 10<sup>th</sup>).
  - c. **Praajna**, presiding on the deep sleep state, represents the **Makaara** (in truncated form) of OMkaara (sr 11<sup>th</sup>).
  - d. The **unpronounced** 4<sup>th</sup> syllable (a veiled indiscernible humming) represents the withdrawal of the whole Creation into the Non-dual Siva, the very soul of OMkaara (sr 12<sup>th</sup>). This corresponds to **Turiyaa** avasthaa.

#### **Additional Notes:**

Within the major 10 Upanishats, this is the only place where 'Siva' is mentioned; likewise, 'Vishnu' is mentioned only once in Ka.Up.1.3.9, 'Tat Vishno'h paramam padam'; mention of Siva and Vishnu are both only for theological purport and not as vigraha forms of divinity.

#### **140 Caturbhujah'h:**

One with 4 arms. Different combinations of holding insignias in these four arms are described under 126 Janaardana'h. Separately, there are other deity-forms also with lower arms held to depict Abhaya and Varada, like Venkataacalapati at Tirupati. Other deity-forms are also prevalent carrying the bow and quiver.

#### **141 Bhraajishnu'h:**

One who is of pure, homogeneous (ie, uniform [in space] and steady [in time]) luminosity; also One whose grace is required for any progress. The Buddhi aiding the Jiivaatmaa is to be illuminated by the Lord: is what is conveyed by this name. 'Jishnu'h', means one who is indomitable and unconquerable; Bhraajishnu'h means One whose luminosity (by His nature of Knowledge) is unsurpassed.

AaB 61,: 'Yat bhaasaa bhaasyate arkaadi bhaasyai'h yat tu na bhaasyate| Yena sarvam idam bhaati tat brahma iti avadhaarayet||', meaning: That by the light of which the luminous orbs like the Sun and the Moon are illumined, but that which is not illumined by their light - realise that to be Brahman.

Ka.Up.2.2.15, Mu.Up.2.2.10, read, 'Na tatra Suurya'h bhaati na Candra-Taarakam Na Imaa'h Vidyuta'h bhaanti kuta'h ayam Agni'h| Tam eva bhaantam anubhaati sarvam tasya bhaasaa sarvam idam vibhaati||', meaning: There the Sun does not shine, neither do the Moon or the Stars, nor do these flashes of lightning shine. How then can this fire be seen to shine? He shining, all these shine; through His lustre all these are variously illumined -- Such luminosity is the purport of this name Bhraajishnu'h.

#### **142 Bhojanam: SS 701 Bhojanam.**

1. Prakrti or Maayaa (all jagat, jantu and loka) is called Bhojanam, ie, what is enjoyed by the Lord.
2. He is also called the Bhojanam, ie, devotees enjoy thoughts of Him. All the inputs (Bhojanam) to Jiivaatmaa through knowledge, foods, perception, without which no progress can be made, are afforded to the Jiivaatmaa by the Lord's grace.

Note: The complement of this name, **Bhoktaa**, appearing next, has been dealt with under triads. See Tai.Up. Annabrahma-Upaasanam in Trtiyaa Bhrguvallii, mantras 7 to 9.

**A NOTE** comparing '142 Bhojanam, 143 Bhoktaa' versus '983 Annam, 984 Annaada'h'.

The verb root 'bhuk' refers to enjoying whereby the continuity of existence **is not foreclosed**.

The verb root 'ad' indicates towards the process of Involution where discontinuity of existence **can be implied**.

The explanations for these words at their respective locations in this text should take cognizance of this feature.

**Names 170 to 176 Start with 'Mahaa' which indicates 'Greatest Intensity'.**

**Also may refer to Viveka-Cuudaamani 108-114 (See Annexure) for some of the names, besides to other references.**

**170 Mahaa-Maaya'h:** SS 480 Mahaa-Maaya'h, LS 215 Mahaa-Maayaa 'Maayaa' (poorly illustrated/translated/construed as 'illusion') is the power of the ParaBrahman, when conceptualised as the Saguna Brahman (Ishvara); it covers/conceals facts, and also clouds the understanding. Mahaa-Maaya'h is the Ultimate Illusionist, ie, one who can cause illusion even over other great illusionists. How does one realise that one is under the influence of MahaaMaayaa? For indicative answer, one may refer to the following:

BG.3.39, 'Aavrtam jnaanam etena jnaanina'h nitya-vairinaa| Kaamruupena Kaunteya dushpuurena analena ca||', meaning: Knowledge (of ParaBrahman) is covered, O! Son of Kuntii! by this insatiable fire of desire, which is the constant foe of the wise.

BG.5.15, 'Na aadatte kasyacit paapam na ca eva sukrtaam vibhu'h| Ajnaanena aavrtam jnaanam tena muhyanti jantava'h||', meaning: The Omnipresent does not take note of the merit or demerit of any. Knowledge (of ParaBrahman) is veiled by ignorance (Maayaa), and thereby mortals are deluded.

BG.7.14, 'Mama maayaa duratyayaa', meaning - My Maayaa (Veil) is extremely difficult to break through/cross.

See also 302 NaikaMaaya'h, infra.

The word Maayaa is construed as 'Yaa', meaning: that which, 'Maa', meaning: does not exist; its concept is based on: 'miiyate' meaning: something which can be measured or understood. This corresponds to the dictum, 'Brahma satyam jagan mithyaa' where mithyaa corresponds to the understanding in other languages as myth. Thus Maayaa is something which is illusory or not an exact fact but helps in understanding; ie, it converts the Paramarthika Satya into a Vyaavahaarika Satya. This is illustrated by a narration as follows. A man had self-acquired property of 17 cows and willed that these be distributed one-half to one of his three children, one-third to the second of his three children and one-ninth to his third child. Obviously, this is inscrutable and incomprehensible. In came a wise man bringing his own single cow and brought up a total of eighteen and distributed them as 9,

6 and 2 to the children and walked away with his own cow. To actualise the will into the ratio of 9:6:2 was made comprehensible and implementable by the extra cow. The extra cow is thereafter nowhere in the picture. This latter part is the Vyaavahaarika Satya where understandability and implementability were brought in into what was otherwise. Thus Maayaa is brought in to explain the Satyam Brahma which is the Paramarthika Satya against the Mithya jagat which is the Vyaavahaarika Satya. If Maayaa is got rid of by any individual, then that individual realises Brahman.

**171 Mahotsaaha'h:**

Utsaaha'h is wide-, and long-, spread (both in time and in space) enthusiasm. He is One who is ever engaged in Creation, Sustenance and Dissolution; and also keeps the Jivas enthused. VR.4.17.18 refers to Raama as Mahotsaaha'h as called by Vaalii, to suggest that Raama could be a great encouragement to all.

**172 MahaaBala'h:** SS 86,761 Mahaabala'h, LS 222 Mahaabalaa.

Strongest amongst all. One whose strength can never be matched.

**173 MahaaBuddhi'h:** LS 223 Mahaabuddhi'h

Wisest amongst all who in themselves may be credited with immense knowledge and wisdom.

**174 MahaaViirya'h:** LS 221 MahaaViirya

The most powerful One because of the fact that His indescribable potency namely, Maayaa, which is also 'Ignorance' (Ajnaana, Avidyaa), which is the samashti as well as vyashti cause of Samsaara, is His greatest power. 'Viirya' denotes power; here it indicates the power of Ignorance, ie, of Maayaa. He is the most powerful One ab initio, because Ignorance (Avidyaa, Maayaa), which is the cause of Samsaara, is His great power, ie, all are controlled by this Viirya; and this Maayaa is a challenge for jivas to overcome.

**175 MahaaSakti'h:** S to be pronounced as in Kesava'h.

LS 217 Mahaasakti'h. To distinguish from LS 109 Mahaa-(aa)sakti'h (where S is to be pronounced as in skill).

One with great resources of Strength and Skill (Saamarthyam). Also, Maayaa Itself is His Sakti as mentioned under 174 MahaaViirya'h.

By understanding His aspects as **170 Mahaamaya'h**, **172 Mahaabala'h** and **174 Mahaaviirya'h**, in consonance/contrast with His ability as **171 Mahotsaaha'h**, read with **173 Mahaabuddi'h** and **175 Mahaasakti'h**, the devotee can visualise a transition of his own comprehension of the Lord in His features as **176 MahaaDyuti'h** and as **178 Sriimaan**. This understanding leads the devotee to engage his mind on HIM as **177 AnirdesyaVapu'h** and **179 Ameyaatmaa** (though these latter two names are described negatively – recall the general philosophy of describing as '**Neti, Neti**' **Br.Up.2.3.6**). These two names as well as Sriimaan follow soon after. [Names 170 – 179 for a “set”.]

**176: MahaaDyuti'h:** Compare LS 768 Dyuti-dharaa

One who is intensely (Mahaa) brilliant/effulgent. Dyuti'h also refers to the condition of being radiant and effulgent - both within (Aabhyantara) and without (Baahya). Hence the name means: One who is self-illuminated and always pure.

Br.Up.4.3.9 ends with 'Svena bhaasaa, Svena jyotishaa prasvapiti; Atra ayam purusha'h **Svayam Jyoti'h** bhavati', meaning: 'Revealing His own lustre, by His own light and dream states; while in this state the Man himself becomes the Light'. This indicates how the Muktaatmaa becomes free from contact of the elements and their derivatives, external as well as internal; See Mu.Up.3.2.7: 'gataa'h kalaa'h...sarve ekii-bhavanti'. Br.Up.4.4.16, 'Yasmaat arvaak samvatsara'h ahobhi'h parivartate| Tat devaa'h **jyotishaam jyoti'h** aayu'h ha upaasate amrtam', meaning: 'Below which the Year (as His Time element) with its days rotates, upon that Immortal Light of all lights, even the Gods meditate as constituting *Amrta – the Supreme Brahman*'; This further interprets and asserts as: meditators also enjoy longevity.

As relatable to the concept of **176 Mahaadyuti'h**, the following names also refer; however, individual emphasis varies inter se.

For 141 Bhraajishnu'h, see supra. 124 Sarvavid-Bhaanu'h, 274 Prakaasana'h, 275 Ojas-Tejo-Dyutidhara'h, 276 Prakaasaatmaa, 277 Prataapana'h, 281 Candraamsu'h, 282 Bhaaskara-Dyuti'h, 283 Amrtaamsuudbhava'h, 284 Bhaanu'h, 285 Sasabindu'h, 333 Brhad-Bhaanu'h, 440 Nakshatra-Nemi'h, 441 Nakshatrii, 483 Sahasraamsu'h, 486 Gabhastinemi'h, 564 Jyotir-Aaditya'h, 619 Jyotir-Ganesvara'h, 633 Arcishmaan, 673 Mahaa-Tejaa'h, 757 Tejo-Vrsha'h, 758 Dyutidhara'h, 826 Sahasraarci'h, 877 Jyoti'h.

**124 Sarvavid-Bhaanu'h:**

'*Sarvavid*' means Omniscient [Sarvatra (everywhere), Sarvadaa (at all times), Sarvam (all, ie, Sarva), Vetti (knows) or Vindati (delights)]. '*Bhaanu'h*' is One who illumines (*Bhaa* means illumination, brilliance).

**Both words**, Sarvavid and Bhaanu'h, **are equally important**; thus this name means: One who is Omniscient as well as One who illumines everything. Mun.Up.2.2.10, Kat.Up.2.2.15 (*or 5.15 in some texts\**), Sv.Up.5.14, read, 'Tam eva (Him alone) bhaantam (shining) anubhaati (follows shining) sarvam (all these); tasya (His) bhaasa (through lustre) sarvam (all) idam (these) (are) vibhaati (variously illumined)'. He shines through all that shines, and through His lustre are all these variously illumined. See also 141 Bhraajishnu'h. BG.13.17 reads, 'Jyotishaam api tat jyoti'h tamasa'h param ucyate| Jnaanam jneyam jnaana-gamyam hrddi sarvasya visṭhitam||', meaning: **Being The Supreme Source Light of all lights**, He is said to be beyond darkness. He is the Knowledge, the Knowable, the Goal of Knowledge. He is seated in the Hearts of all.

BG.15.2 reads, 'Yat Aaditya-gatam teja'h jagat bhaasayate akhilam|' meaning: That lustre which has entered into the Sun (Aaditya) illumines the whole world.

*\* This same may be noted at other contexts of reference also, mutatis mutandis.*

**274 Prakaasana'h:** Compare SS 510 Prakaasa'h.

One who illumines everything. See BG.13.17 in 124 Sarvavid-Bhaanu'h - 'Jyotishaam api tat jyoti'h', meaning: He is the Supreme Source Light of all lights. (The same should be understood with this purport.)

**275 Ojas-Tejo-Dyutidhara'h:**

LS 767 Ojovatii, LS 452 Tejovatii, LS 768 Dyutidharaa.

'**Ojas**' is Praana-balam/Mano-balam. This is developed by celibacy by conserving the reproductive energy. Ojas therefore means inherent vitality. Such an individual is called Uurdhva-retaa'h. '**Tejas**' means puissance and like qualities and represents Aatma-balam. '**Dyuti'h**' means radiance, brilliance, splendour - both visually and intellectually; this includes brilliant intelligence and wide knowledge, Vidyaa-balam. '**Dhara'h**' means one who possesses such qualities. Jointly, this name means: One who possesses the qualities of Ojas, Tejas and Dyuti, ie, Mano-balam, Aatma-balam and Vidyaa-balam.

BG.7.11 reads, 'Balam balavataam ca aham', meaning – 'I am the

strength of the strong', where *balam* is interpreted as including Manobalam, Aatmabalam and Vidyaabalam.

BG.7.10, 10.36 read, 'Teja'h Tejasvinaam aham', meaning: 'I am the Tejas of/in the Tejasvins'.

The comparable names quoted from LS take the three components separately. Samkara also suggests the following: 'Ojas-Teja'h' can be taken as a dual name with equal emphasis on both components. Also 'Dyutidhara'h' can be taken as a separate name – 'Jnaana lakshanaam dyutim dhaarayati', meaning: 'Bears the brilliance indicative of Jnaana'. This interpretation supplements at 758 Dyutidhara'h, infra.

**276 Prakaasaatmaa:** Compare SS 510 Prakaasa'h.

'Prakaasa' means radiance; Aatmaa here means form; Hence He is One whose form is Radiant.

**277 Prataapana'h:**

One who warms (taapana'h) the whole world intensely (Pra) through the power of His Manifestations (vibhuuti) like the Sun.

**281 Candraamsu'h:** Compare SS 63 Candra'h, SS 640 CandraVaktra'h, LS 314 RaakenduVadanaa.

Like the coolness of the moonlight (giving relief from the heat of the day), He gives not only relief to those suffering from/in Samsaara, but, additionally, also gives them happiness (Aahlaada karatvaat).

**282: Bhaaskara-Dyuti'h:**

1. He is (has) the brightness of the Sun.
2. His brilliance is likened to that of hundreds and thousands of Suns, vide BG.11.12, 'Divi Suurya sahasrasya....tasya mahaatmana'h': rendered as 'If the splendour of a thousand Suns were to blaze forth all at once in the sky, that would be like the splendour of that Mahaatman'. However, one should not miss sight of Mun.Up.2.2.10, Kat.Up.2.2.15, 'Na tatra suryo bhaati na candra taarakam..', 'Where the Sun does not shine, neither do the moon or stars', indicating that they cannot add illumination to the Lord's splendour (but shine because of Him).

281 and 282: Also see also BG.15.12, 'Yat aaditya-gatam teja'h jagat bhaasayate akhilam | Yat candramasi yat ca agnau tat teja'h viddhi maamakam ||', meaning: That light of the Sun which illumines the whole

universe, and the light which is present in the moon and in fire likewise – know that splendour to be Mine.

Br.Up.3.9.12, 'Ya'h eva asau aaditye purusha'h sa'h esha'h', meaning- 'It is the very Being who is in the Sun'.

See Is.Up.15, '..Satyasya. ...mukham.. ....apaavrnun. ..drstaye', where it is prayed that Brahman in the Solar orb, being the face of Truth, may be revealed to the seeker.

**283 Amrtaamsuudbhava'h:**

Amrtaamsu (the Moon) and Udbhava'h (Origin wherefrom). This name refers to the Kaarana-svaruupa Paramaatman exhibiting as Vishnu in the Milky Ocean, from which the Moon originated at the time of churning of the Milk Ocean. (Two interpretations are possible under grammar: 1- The source from which 'Amrtaamsu' happened. 2- That which may happen from 'Amrtaamsu'. Though both these interpretations are possible, it is the former interpretation that is appropriate herein: 'Amrte mathyamaane payonidhau amrtaamso'h chandrasya udhbhava'h yasmaat sa'h Amrtaamsuudbhava'h', in which context the Milky Ocean that glitters in brilliance because of Vishnu and with Lakshmii who emerged out of the Milky Ocean is the purport of this name : as His Vibhuuti.) See also the group of names: Amrta'h, Amrtavapu'h, Amrtapa'h, Amrtaasa'h; these are explained further on.

**284 Bhaanu'h:** Compare LS 275 Bhaanu-mandala-madhyasthaa.

Bhaa means Brightness, shining. Therefore this name means; One who shines. By common parlance, since this world has Sun as the brightest object seen, Bhaanu'h is generally taken to refer to the Sun.

Recall Ka.Up.2.2.15 and other references cited above in 282 Bhaskara-dyuti'h and 124 Sarvavid-Bhaanu'h.

**285 Sasabindu'h:**

Sasa means Hare (rabbit); and Bindu'h means some reference point or mark; Hence the word refers to One who has the mark of Hare, ie, the Moon. The Moon (also called Soma) is supposed to be the source, catalyst, inducer of all sweet and nourishing liquids. The Lord is also likewise the One who augments all living beings, movable as well as static.

BG.16.13 says, 'Pushnaami (I nourish) ca (also) aushadhii'h (herbs) sarvaa'h (all) soma'h (moon) bhuutvaa (being) rasaatmaka'h ( the watery



or juicy source)'. In the role of the juicy moon\*, I nourish all herbs. It is to be appreciated that Aushadhi'h refers to all types of medicines, plants and herbs; and the second ensuing name is 287 Aushadam, quite appropriately for the composition. \* 'juicy moon', refers to: Under moon-light, it is believed that herbs, plants and trees generate and circulate the juicy essences (sap) for their growth and yield.

### 333 Brhad-Bhaanu'h:

Great brilliance. 'Brhad' means: Too Big/ Much/ Many. 'Bhaa' means Excellence, Brilliance. 'Anu' means to take along. Therefore this name means: Great brilliance that is capable of taking (whoever is qualified and aspiring) along.

Samkara quotes a comprehensive verse: 'Brhanta'h' bhaanava'h yasya candra-surya-aadi-gaamina'h| Tai'h visvam bhaasayati ya'h sa'h brhadbhaanu'h ucyate||' – 'He to whom the brilliant rays of the Moon, Sun and other celestial orbiting bodies, belong, and He Who illumines the whole world through them is called Brhad-Bhaanu'h'. Bhaanu'h is the noun qualified by the adjective Brhad. The term 'brilliant rays' refers also to Paraa-Vidyaa, Supreme Knowledge, in this context.

See also 64 lisaana'h, sr.4.

### 483 Sahasraamsu'h:

One with numerous rays, ie, the Sun. However, all these luminous objects are also embedded in the Lord, who is prime over them and it is through His brilliance that these are all shining. Recall Kat.Up.2.2.15, under 141 Bhraajishnu'h and at other names.

BG.15.12: 'Yat aadityagatam **teja'h** jagad bhaasayate akhilam| Yat candramasi yat ca agnau tat **teja'h** viddhi maamakam||', meaning: The light which, residing in the Sun, illumines the whole world, that which is in the Moon and in the Fire, know that light to be Mine.

Samkara quotes also Tai.Br.3.12.79.7 which says, 'Yena(1) Suurya'h(2) tapati(3) **tejasaa**(4) iddha'h (5)', meaning: 'Lighted(5) by whose(1) brilliance(4), the Sun(2) shines(3)'. Science recognises **teja'h** as the **fusion** reaction in the Sun.

### 486 Gabhasti-nemi'h:

Br.Up.3.9.12, 'Ya'h eva asau aaditye purusha'h sa'h esha'h', meaning: 'It is the very Being who is in the Sun'.

'Gabhasti' means the cluster of the rays of light from the Sun.[One can infer this by splitting the word as 'Ga' referring to expansive ['Sky']; and 'Bhasti' (Bhaasayate) referring to 'illumining in all directions'.]

'Nemi'h' is the 'external circumference' or the 'sweep'; it can also mean the spokes.

This name means: where the circumference radiates the light rays from the object at the center. Thus this denotes Him who dwells in the high-energy core of the Sun's mass, radiating different categories of rays and also propogates brilliance and energy by this whole spectrum of radiation spewn by fusion reaction. See BG.15.12 again.

**The name implies that He is the Self whose Effulgence and Consciousness radiate through the five kosas (shields) which act like the rims in the bodies of the embodied souls (jivas).** (refer also to the saiva siddaanta developed in Tamil Nadu.)

### 441 Nakshatrii:

He is in the form of Nakshtra, constellations, etc. In the literature of yore, all bright objects seen by the night, other than the Grahas, have been designated as Nakshatra; and the Moon has always been the brightest in the night sky. Hence BG.10.21, states 'Nakshatraanaam aham Sasii', meaning: Among Nakshatras, I am the Moon (bearing the mark of a hare/rabbit).

### 633 Arcishmaan:

Arcis means the ray(s) of light. One meaning of the Suffix 'mat' is: one who possesses the said feature in plenty. He, by whose rays of light (Arcis) (Yadiyena arcishaa), the Moon, the Sun, and other luminous bodies (Candra-Suurya-aadaya'h) are endowed as sources of light and luminosity (arcishmanta'h); the Chief among them is to be called (Sa'h eva mukhya'h) 'Arcishmaan', ie, the Sun as an Excellence (Vibhuuti) of Saguna Brahman.

See 648 Kesava'h, sr.1 therein.

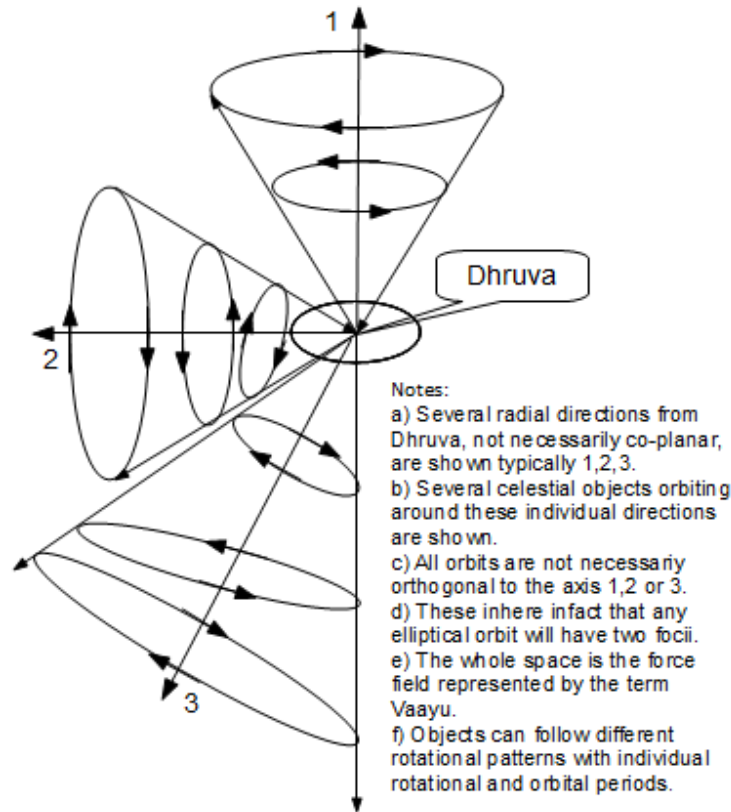
### 826 Sahasraarci'h:

One with innumerable Arcis (rays). BG.11.12 reads: 'Divi Suurya-sahasrasya bhavet yugapat utthitaa| Yadi bhaa'h sadrsii saa syaat bhaasa'h tasya mahaatmana'h||', 'If the splendour of a thousand Suns were to blaze forth all at once in the Sky, that would be like the splendour of that Mahaatman'.

#### 440 Nakshatra-nemi'h:

Samkara quotes: 'Nakshatra(1) Taarakai'h(2) saardham(3) Candra(4) Suury(a)(5) aadaya'h(6) Grahaa'h(7) |

**Vaayu(8)-paasa(9)-mayai'h(10) bandhai'h(11)** nibaddhaa'h(12) Dhruva(13)-samjnite(14)||', meaning: 1-Stars; 2-Other types of stars, comets, etc; 3-alongwith; 4-Moon; 5-Sun; 6-and so on; 7-Planets/all heavenly objects; 8-Air, Tidal/Gravitational force (typically force acting between two bodies; it is the interstellar force which acts among more



than two bodies taken in pairs and also gravity of individual space-bodies); 9-Bonds, included as a part of the attractive forces just mentioned; 10-In the form of; 11-tied by; 12-More steadily tied (between) the objects mentioned; 13-the point or heavenly object

(designated) as Dhruva; 14-designated (as): 'Heavenly bodies like Moon, Sun, etc., along with all Nakshatras and Taarakas, are tied to (orbit around) Dhruva with **bonds constituted of Vaayu**'.

With Dhruva as the Pivot, one can imagine several rays in different directions. A schematic idea is presented in the diagram. One can also take several points along each of these rays. These celestial objects are held to be orbiting around those individual points in several planes, not necessarily orthogonal to the respective ray at the respective point. This term **Vaayu (Air)** can be taken as the equivalent of current scientific term '**Force fields**'. According to this statement, all these heavenly bodies are included in the 'tail' of Dhruva or **Sisumaara Cakra**. The term 'tail' can refer also to the Gust of Solar Winds (Gabhasti-Vaayu).

In the **Heart** of **Sisumaara Cakra**, the Lord dwells as its Operator. Nakshatra, referring to heavenly bodies described above, and Nemi'h being periphery, jointly the name means: the Lord is shining in and within the periphery dotted throughout by these heavenly bodies. Accordingly, Samkara quotes from Svaadhyaaya Braahmana, **Vishnu'h hrdayam** - **Vishnu is the Heart of the Nakshatra-nemi'h**. Outlines of several details are given in SB.5.21 to 5.24; also one may see therein the positions of the stars and divinities described in this Force Field as by Sanaatana understanding.

#### 673 Mahaatejaa'h: SS 223 Mahaatejaa'h.

1. He, from whose brilliance, Sun and other luminaries derive their brilliance.

**BG.15.12:** 'Yat Aaditya-gatam teja'h jagat bhaasayate akhilam| Yat Candramasi yat ca Agnau tat teja'h viddhi maamakam||', meaning: The light which, residing in the Sun, illumines the whole world, that which is in the Moon and in the Fire, know that light to be Mine.

**Tai.Br. 3.12.79.7** which says, 'Yena(1) Suurya'h(2) tapati(3) tejasaa(4) iddha'h (5)', meaning: 'Lighted(5) by whose(1) brilliance(4), the Sun(2) shines(3)'.

2. One who is endowed with brilliance of various excellences.

3. When intensity of energy (heat and light) (kraurya), great strength (saurya - where 's' is to be pronounced as in Kesava'h), etc, are like decorations in great abundance in One, He is called Mahaa-Tejaa'h.

**719 Diiptamuurti'h:** See infra.

**757 Tejo-Vrsha'h:** Compare SS 119 Teja'h, 120 Tejaskaranidhi'h.

One who is in the form, effulgence and energy (tejas) of the Sun (in all his twelve aspects - refer 39, 563 Aaditya'h) causes rainfall (Vrsha'h) at appropriate times. Heat, illumination, evaporation/precipitation, disinfection and protection against diseases, preservation of food items: these are 5 among the many Dharmas of the Sun. All these are achieved by His effulgence.

**758 Dyutidhara'h:** LS 768 Dyuti-Dharaa:

One of pleasing brilliance and splendour, which are integral to Himself (Dharma as a live pursuit), and yet are not blinding the world's beings. Dhara'h can mean one who holds inexhaustibly; so He holds inexhaustible brilliance. Compare 275 Ojas-Tejo-Dyuti-dhara'h.

**564 Jyotir-Aaditya'h:**

1. One who dwells (Sthita'h) in the brilliance (jyotishi) of the Sun's orb (Savitr-mandale). This fact has been mentioned earlier also.
2. Of the Jyotis, He is Aaditya'h.
3. He is both Jyotis-svaruupa and Aaditya.
4. 'Aat' means from Vishnu. 'itya'h' means to be obtained. Since salvation is to be obtained by instructions handed down by the Guru-Parampara starting with Naaraayana, He is called Aaditya'h.

His effulgence is represented by the word Jyoti'h.

This name represents the effulgent Aadi Guru, Naaraayana, who has to be held in the heart of every aspirant.

**This Light is the Nearest one can see** (among 564, 619, 877).

**619 Jyotir-Ganesvara'h:**

One who is the Lord (Iisvara'h) of the groups (Gana) of the stars (jyoti'h). Recall 124 Sarvavid-Bhaanu'h, paras 2 and 3 therein. All objects shine because of Him. Also refer BG.15.12 and Tai.Br.3.12.39.7 under 483 Sahasraamsu'h, 673 Mahaatejaa'h, particularly the words: 'Tejasaa iddha'h', kindled by the fire of fusion.

**This Light is slightly Farther** (among 564, 619, 877).

**877 Jyoti'h:**

1. He embodies self-luminosity (Svayameva dyotate).
2. One who is the light of the self-luminous Cosmic Conscience (Cit) that reveals itself as well as all other things by illumining them or by their

reflection on and by it. Essentially this refers to the Aatman, also designated as Brahman, as **Pratyagaatmaa**, ie, the Aatmaa nearest, ie, the Aatmaa seated in the heart of the individual.

3. See 211 Dhaama, sr.3 therein, to refer to 245 Naaraayana'h as the Supreme Soul.

**This Light is Farthest, yet, simultaneously, the Nearest** (theologically among 564, 619, 877). See Iis.Up.5, '..Tat duure tat tu antike..'.  
**Additional Notes:**

**Additional Notes:**

1. In line with the concept given in 61 Triakub-dhaama, we may consider 564 Jyotir-Aaditya'h as the nearest established, 619 Jyotir-Ganesvara'h as farther established and 877 Jyoti'h as ever present Sat, both farthest and at once also nearest. BG.13.15, 'Duurastham ca antike ca tat', meaning: 'That which is farthest and nearest'. Brahman is not attainable (ie, is very far) for the ignorant; however, for the wise, He dwells in their hearts.
2. In the whole group of names 124 Sarva-vid-Bhaanu'h to till 877 Jyoti'h in the sequencing here, most references can be cross-referred between several names.

**Group of: 119 Amrta'h, 504 Amrtapa'h, 813 Amrtaasa'h, 814 Amrtavapu'h.**

**119 Amrta'h:** SS 776 Amrta'h. Compare SS 898 Amrta'h-govrshesvara'h. Amrta means *nectar, immortality, undecaying*. AK - line 96 reads, 'Piyyuusham amrtam sudhaa', meaning nectar; line 289 reads, 'Mukti'h kaivalya nirvaana sreyo nisreyasa'h amrtam'. There is also a special meaning given in AK, line 1409, 'Amrtam yanja-sesha-bhojana-seshayo'h'. This name also means: One who is deathless and does not age either (Ajara'h Amara'h); other meanings indicated in AK are also applicable. See Br.Up.4.4.25, 'Sa'h vai esha'h mahaan aja'h aatmaa ajara'h amara'h amrta'h abhaya'h brahma: Abhayam vai brahma.', meaning: Great (mahaan), birthless (aja'h), Self (aatmaa) is unaging and undecaying (ajara'h), immortal (amara'h), Deathless, ie, non-incarnating (amrta'h), Fearless (ness) (abhaya'h) and Infinite (Brahman), He is indeed that (sa'h vai esha'h). Fearless/Fearlessness (Abhayam) indeed (vai) is Brahman (Brahma); also Amrta is Brahman. Further details can be seen under 13 Avyaya'h also.

The two names Amrta'h and Abhaya'h (Amrtam and Abhayam if in neuter gender) are synonyms of Brahman.

#### 504 Amrtapa'h:

1. 'Sva-aatmaa (of one's own nature) amrta (immortal-bliss) rasam (the drink/essence) piban (one who drinks/enjoys)'. One who partakes uninterruptedly of Immortal Bliss which, of course, is of His own nature. This implies that each individual soul is itself part of the Immortal Bliss, ie, Brahman, and it must accordingly evolve to enjoy the same, only to involve back.
2. Mathitam Amrtam (The Amrta which was brought out by churning the Ocean) Asurai'h hriyamaanam (which was being snatched by the Asuras) rakshitvaa (was recovered by Him - as Mohinii) devaan paayayitva (and then distributing for consumption of the same by the Devas as Mohinii) (and) svayam api (including Himself) apibat (partook of it). The Amrta which was brought out by churning the Ocean was retrieved from the grips of Asuras and then distributed to the Devas and to Himself. The "pa" in the name refers both to retrieval and to partaking with distribution.

#### 813 Amrtaasa'h:

1. One who continuously enjoys (Asnaati) the Immortal Bliss (Amrta) which is His own nature. Amrta'h is a synonym for Brahman.
2. One who symbolically fed Himself with Amrita produced by the churning of the Milk Ocean after feeding the Devas too with it. (See 504 Amrtapa'h, sr.2. above; the difference being in the verb part of the name: 'paa' drink in 504 or 'asana' in 813)
3. The Lord's Aasaa'h (The Will) bring undecaying fruits (Amrtaa'h); hence He is called Amrtaasa'h.

#### 814 Amrtavapu'h:

One whose very form (Vapu'h) is deathlessness (Amrta'h, being synonym with Brahman); hence He is called Amrtavapu'h.

Note: See 877 Jyoti'h also; He is Eternal in Time, ie, Eternal Reality. The Cosmic Consciousness, ie, Cit, functions by its reflection in every Jiiva, like the only Moon's disc being seen simultaneously in several bodies of water. The body in which Jiiva functions, without realising its oneness with the Self, this non-recognition being Avidyaa, is vested with physical (gross), subtle (suukshma) and causal (kaarana) bodies. This Avidyaa is

the Kaarana sariira, because it causes the other two bodies for the Jiiva. But the Cit is ever and everywhere unconditioned and transcends the three levels of the embodiment of the Jiiva in Avidyaa state. **The Cit is therefore Amrtavapu'h.** The next name 815 Sarvajna'h (which implies that Cit transcends) is understandable by interpreting this principle at Cosmic Level as Iisvara; See 453, 815 Sarvajna'h supra.

#### 180 Mahaadri-dhrk:

'Mahaa' means 'big'; 'Adri' means 'Mountain'; 'Dhrk' means 'to hold'.

In Kuurma-Avataara, He held up the great mountain 'Mandara' for assisting in the churning of the Milky Ocean.

In Varaaha-Avataara, He dives down to lift the entire Earth, containing several mountains.

In the Krsna-Avataara, He held up the Govardhana hill to protect the residents of Vrndaavana against the wrathful torrential rains released under Indra's command. SB.1.8.43 (Kunti's stuti), 'Dhrk' (an alternate meaning) denotes rebellious, blazing, evil, oppressive, etc. In this interpretation, this name will mean: One who had chopped off the wings of the mountains which, when they earlier had their wings, were evil-oriented leading often to destruction. One of the mountains, Mainaaka, that escaped the hacking, by being thrown into the Sea by Vaayu, is credited to having come up to offer minor rest to Hanumaan, when he flew across the Ocean on the first occasion, with Mainaaka claiming to be a good friend of both Vaayu (Hanumaan's father) and the Sea, which was established by the ancestors of Raama; and Mainaaka expressing his gratitude to both through this offer.

#### 182 Mahii-bhartaa:

'Mahii' means 'Earth'; 'Bhartaa' means 'One who, holds up, or, is the Husband'.

1. One, who propped up and brought out the Earth (Mahiim) submerged (aaplutaam) in the sole extensive Pralaya waters (Ekaarava).

2. He who is the Consort of Bhuv-Devii.

See SL 9: Kundalinii is the Sakti of Jiiva. And Siva resides in the Sahasraara of the embodied jiiva represented by Brain/Buddhi. The identification of the Jiiva with the ParaBrahman is imminent when the Kundalinii passes upwards through the seven Cakras. Here the Kundalinii held at the Muulaadhaara (called the Mahii) is helped by the Lord towards Jiiva-

Brahma-aikyam, by arousing the Kundalinii and passing it up (bhartaa) through the Cakras.

**235 Dharanii-dhara'h:** Compare LS 955 Dharaa.

1. One who supports the entire world as the persona of Aadisesha, the Elephants of the Eight Quarters and the Mountains - 'Sesha-Dig-Gaja-aadi-ruupena dhatte'. See under 484 Vidhaataa.
2. One who, as Varaaha Ruupa, supported the entire Earth.
3. The scope of experiences of the jiiva constitutes the phenomenal world (Dharanii). The Cosmic Consciousness is its substratum (Adhish<sub>th</sub>aanam) as well as its Illuminator. All worldly experiences of the jiivas are thus supported by Cit, which simultaneously enjoins the triad Sat-Cit-Aananda, ie, the Nirguna Brahman.

**Additional Notes:**

In line with 235 Dharanii-dhara'h, the following may be relevantly seen.

**187 Govinda'h**, supra, **317, 369 Mahii-Dhara'h**, supra, **238 Visvadrk**, infra, **266, 715 DurDhara'h**, **614 Loka-traya-aasraya'h**, infra; and others below.

**329 Dhurya'h:**

One who discharges the function/responsibility/burden (dhuram vahati) of bringing forth all beings and of their sustenance, annihilation/absorption (Samasta-bhuuta-janma-aadi-lakshanaam).

See also 5 Bhuutakrt, 6 Bhuutabhrt.

**751 Triloka-dhrk:** Compare LS 759 Visva-Dhaarinii.

1. One who supports all the three Worlds (lokas meaning all experiences and thoughts). It is perceived that there are 6 worlds above the Earth (all of which together is grouped as one world here), The Earth is counted as second, and the 7 below are grouped as the third. Aar.Up.Section1: The 7 worlds including, and above, the Earth in ascending order are: Bhuvu'h, Bhuva'h, Sva'h, Maha'h, Jana, Tapa'h and Satya (also called Brahma-loka) (Satya loka being the highest). Those below the Earth are: Atala, Vitala, Sutala, Talaatala, Mahaatalaa, Rasaatala and Paataala. See SB 2.1.26-28: as part of the Viraat Purusha: 'Paataala is the underside of His feet, The Heels and the upper part of His feet are Rasaatala, Ankles are the Mahaatala, Forelegs are Talaatala, the Knees are Sutala, the Thighs are Vitala and

Atala. Hips constitute the Earth; the Navel the Sky (bhuva'h), the Chest is Svarga (Sva'h). The neck is the Maharloka. The face is the Janaloka. The forehead is the Tapoloka and Satyaloka is the Head'.

2. Loka can also refer to the three *avasthaas* (states of experiencing), namely, Jaagrata (Waking), Svapna (Dreaming) and Sushupti (Deep sleep). He is the witness of the three states, vide extracts in 535 Tridasa-adhyaksha'h, supra, from Maa.Up 9 to 12.

**756: Dharaadhara'h:** Compare SS 625 Dhara'h, SS 285 Dharottama'h. Compare LS 955 Dharaa.

One who supports the upper seven worlds (Dharaam dhaarayan - the Earth and the six Lokas above it) by His Amsas (fractions) (amsai'h), ie, manifestations like Aadi-Sesha (Seshaadyai'h), and supports all the 14 worlds by His own full power (aseshai'h), from below them all.

See for information: 751 Triloka-dhrk, and **SL 2**, along with the quotation from Catussatii, 'Sisumaaraatmanaa(1) Vishnu'h(2) sapta-lokaan(3) adha'h-sthitaan(4)| Dadhre(5) Seshatayaa(6) lokaan(7) bhuuraadiin(8) uurdhavata'h sthitaan (9)|', meaning: 'As the power ensouling Sisumaara(1), Vishnu(2) holds(4) the seven worlds(3) lower to it(4) (adha'h-sthitaan(4)), while, as Aadisesha(6), He supports on Himself(5) the seven(7) higher-placed regions(9) beginning with the Earth(8) and upwards (uurdhavata'h – part of (9))'. See 440 Nakshatranemi'h also, for Sisumaara.

**847 Bhaarakbhrt:**

One who bears the weight of the earth assuming the form of Ananta. Ananta is perceived as Aadisesha'h designated also as Sauri'h (See SL.2). See 340, 644 Sauri'h.

**950 Aadhaara-Nilaya'h:**

One who is the support of even all the basic constituents, namely, the five Bhuutas (Verities): Aakaasa, Vaayu, Agni, Aapa'h, Prthivii.

**Note:** In above names, the Lord is considered as the support for other bodies. As for Himself, He is **842 Adhrta'h**, **843 Svadrta'h**, and **951 Adhaataa**.

**842 Adhrta'h:** Compare LS 877 Niraalambaa.

One who, being the support of all supporting agencies, like Prthivii, is not supported by anything external to Him.

### **843 Svadhrta'h:**

Having discussed as Adhrta'h, the Sahasranaama immediately clarifies as to how He is supported. The fact is: **He is supported** (dhrta'h) **by Himself** (Sva).

Ch.Up.7.24.1, '...Sa'h Bhaghava'h kasmin pratisthita'h iti?' 'Sve mahimni', meaning: 'O Master! Where can/is It be established?', 'In Its own Greatness Alone'. See 84 Aatmavaan and 951 Adhaataa.

### **181 Maheshvaasa'h:**

'Mahaa' is great, 'Ishu' is Arrow, 'Aasa' is a Seat.

The name means: One who is equipped with the Great Bow (Saarnga).

Kat.Up.1.3.3,4: 'Aatmaanam rathinam viddhi sariiram ratham eva tu| Buddhim tu saarathim viddhi mana'h pragraham eva ca||Indriyaani hayaani aahu'h vishayaan teshu gocaraan| Aatmaa-indriya-mana'h-yuktam bhoktaa iti aahu'h maniishina'h||', meaning: 'Know the individual self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer and the mind as verily the bridle. They call the organs the horses (the organs generally being imagined as horses, because they run hither and thither), know the sense objects as the roads. The discriminating people call that Self the enjoyer *when It is associated with the body, organs and mind*'.

This understanding helps one to grasp (further) from Mu.Up.2.2.3,4: 'Dhanu'h grhiitvaa Aupanishadam mahaastram saram hi upaasaa-nisitam sandhayiita| Aayamyat tat bhaagavatena cetasa lakshyam tat eva aksharam somya viddhi|| **Pranava'h dhanu'h sara'h hi aatmaa Brahma tat lakshyam** ucyate| Apramattena veddhavyam saravat tanmaya'h bhavet||', meaning: 'Taking hold of the great familiar Bow, which is the Upanishats, one should fix on it an arrow which is but intense meditation. Drawing the string, O good-looking one, hit that very target that is the Imperishable, with the mind absorbed (targeted) in Its (on Brahman) thought. **Om is the Bow, the soul is the arrow, and Brahman is its target**. It is to be hit by an unerring (well concentrating) man. (The purpose is that) One should become one with It just like an arrow (with its target)' – emphasising the purport of 'Jiiva-Brahma-Aikyam'.

The implication is that each of one us should practise as above and become a Maheshvaasa, ie, become a realised soul – merged with the Supreme Brahman. Here, each of us is encouraged to practise to eventually become a '**Maheshvaasa'h**', in the process of which each one should become progressively each of these: namely, [drawing from the

previous two Slokas in the Sahasranaama] **171 Mahotsaaha'h, 172 Mahaabala'h, 173 Mahaabuddhi'h, 174 Mahaaviirya'h, 175 Mahaasakti'h and 176 Mahaadyuti'h.**

The above also answers the question, 'Kam arcanta'h praapnuyu'h maanavaa'h subham', posed by Yudhishthira. Subham is the taintless, changeless Brahman. Arcan includes Dhyaayan, Stuvan and Namasyan.

### **186 Suraananda'h:**

1. One who is the source of (bestows) Ananda (joy) on all divinities (Suraa'h) (Suraan aanandayati). Tai.Up.3.6.1, 'Aananda'h Brahma iti vyajaanaat', meaning: The Infinite Bliss is recognised as Brahman; accordingly, all the Aananda described herein is Brahman.
2. Since Sura can also mean the indriyas, the name implies that the Lord's pleasure is inevitable for any pious satisfaction of the individual once he has overcome the influence of his own indriyas.

This overcoming is indicated by 185 Aniruddha'h and the outcome thereof as pious satisfaction is indicated by 187 Govinda'h.

### **189 Mariici'h:**

1. Supreme power and impressiveness (Teja'h) uniquely seen in a chosen One, from among persons, generally endowed with comparable qualities. BG.10.36, 'Teja'h Tejasvinaam aham'.
2. He is Mariici'h among Maruts, vide BG.10.21, 'Mariici'h marutaam asmi'.
3. Mariici is the father of Kasyapa Prajaapati, referring to lineage.

### **190 Damana'h: SS 886 Damana'h.**

1. One who chastises beings for their own upliftment on one-to-one basis.
2. As Yama, He punishes those who tread the path of unrighteousness.

### **194 Hiranyanaabha'h:**

1. One whose navel (naabhi'h) is auspicious (Kalyaanii) like Gold (Hiranyam iva).
2. Since His navel (naabhi) is beautiful (Ramaniya) and comforting (hita) and resembles Hiranya (Gold) in its lustre, He is called Hiranyanaabha'h.

### **195 Sutapaa'h:**

One who, as Nara and Naaraayana, performs rigorous (Su) austerities (tapa'h) at Badarikaasrama for the welfare of all. Samkara quotes, '**Manasa'h ca indriyaanaam ca hi aikaagryam paramam tapa'h**', meaning: Once there is an identity of feeling and of singular pursuit involving jointly the Manas and all the 5 Jnaanedriyas, that evenness is the highest tapas. The implication here is also that Naaraayana along with Nara is the Supreme symbol of Tapas as well as of Samnyaasa-Aasrama, rationalising Naaraayana as 209 Guru'h of Samyaasins.

### **198 Amrtyu'h:**

1. One who is without death or without the causes of death, namely diseases (see 689 Anaamaya'h), aging and depravity. (See also 966 Janma-Mrtyu-Jaraa-atiga'h.)
2. Only if one is born, one can die, so if one cannot die, one is not born, hence He is also a Mukthida'h and so He is also Eternal.  
'Mrt' indicates all the five elements. 'E' is this end, 'U' is the other end, hence 'Mrtyu'h' means moving over of the five elements, constituting the body, from here (idhar) (their basic state before birth) to there (udhar) (back to the same basic state after death). In a figurative sense, since He is beyond the five elements, where will He come from and to where will He go? I.e., He is ALL (1 Visvam) and 25 Sarva'h, etc.

### **201 Sandhaataa:**

One who unites (sandhatte) the jivas (purushaan) with the fruit of their actions (karmaphalai'h) because of being 199 Sarvadrk. Read: *Karma phala daataa lisvara'h*.

### **202 Sandhimaan:**

1. Being the Bhoktaa, He is the enjoyer of the fruits of all actions of jivas till their Moksha.
2. Pursuant to the annihilation of its fruitive actions, the Jiivaatmaa qualifies for Moksha. Paramaatmaa is happy to receive such a qualified Jiivaatmaa - with 'Sandhi' meaning meeting/receiving.

### **Group of: 209 Guru'h, 210 Gurutama'h.**

**209 Guru'h:** SS 842 Guru'h. LS 603 Gurumuurti'h.

Compare LS 713 Guru-mandala-ruupinii.

'Ru' means 'darkness, sorrow, ignorance'; refer also to 114 Rudra'h. 'Gu' means 'to remove'.

One who, as the teacher of all forms of knowledge, is the remover of ignorance of every sort. Guru is taken to be the incarnation of the Trimuurtis and also the Nirguna Brahman as said by the common verse, 'Guru'h Brahmaa Guru'h Vishnu'h Guru'h Deva'h Mahesvara'h | Guru'h Saakshaat Param Brahma(n), Tasmai Srii Gurave Nama'h||'. The Aadi Guru is Dakshinaamuurti as referred in the verse, 'Gurave sarva-lokaanaam bhishaje bhava-roginaam| Nidhaye sarva-vidyaanaam Dakshinaamuurtaye Nama'h||', meaning: He is the Guru for all people, He is the physician against the disease of Samsaara and He is the treasure and depository of all Vidyaas, Salutations to that Dakshinaamuurti, who is the manifestation of Siva himself as *Yogesvara'h (Yoga+lisvara'h, enunciator of Yoga principles)*. However, Dakshinaamuurti is taken as a silent preacher who conveys all instructions by mere Eye-Sight, vide, Dak.A. by Samkara. Verbal instructions are taken over by Dattaatreya and Naaraayana, the latter being *Yogiisvara'h (Yogii+lisvara'h, practitioner)*, which also refers to Krshna. For propagation of philosophical instructions, the line, **Paramparaa**, of Gurus is given as: 'Naaryanam, Padmabhuvam, Vasishtham, Saktim ca, tat-putra-Paraasaram ca| Vyaasam, Sukam, Gaudapadam Mahaantam, Govinda-Yogiindram, atha asya Sishyam|| Srii Samkaraacaaryam, atha asya Padmapaadam ca Hastaamalakam ca Sishyam| Tam Totakam Vaartikakaaram anyaan asmat Guruun santatam aanata'h asmi ||'. Naaraayana and Padmabhuva (Brahmaa) are celestials. Vasishth, Sakti, Paraasara, Vyaasa form a father-son series in Grhasthaasrama, Vasishth himself being one of the ten Maanasa putras\* of Brahmaa. Suka is the son of Vyaasa but a celibate. They are called Rshis and Suka is taken as an incarnation of Nirguna Brahman in a Saguna aspect. The others except Suresvara'h (name indicated by *Vaartikakaara*) are celibates. Gaudapaada is described with the adjective Mahaantam, Govinda (paada) is given the adjective Yogiindra, Samkara simply with the prefix Srii with the high title of Aacaarya. His four disciples are Padmapaada, Hastaamalaka, Totaka and Suresvara. This listing is abbreviated in the Sloka quoted in the opening page, covering

the descent till the current Guru of the respective **Mat̥ha**.

This Sahasranaama also recalls the statement of Guru Parampara as: 'Vyaasam Vasish̥tha-naptaaram (great grandson) Sakte'h Pautram (grandson) akalmasham (one with no blemishes) | Paraasara-aatmajam (son) Vande (I bow to) Suka-taatam (father) Tapo-nidhim (treasure house of tapas and Jnaana) ||'.

In other *paddhatis*, the descent of Gurus will necessarily be different, in the sense that Dakshinaamuurti may be missed, Vasish̥tha and Sakti may also be missed, and Naarada follows Padmabhuva (Brahmaa) and a series of Gurus substituting from Gaudapada onwards.

A well-known saying is 'Bhuumau skhalita paadaanaam bhuumi'h eva avalambanam | Tvayijaata-aparaadhaanaam tvam eva saranam+ guro||', which conveys: As far as the disciple is concerned, it is the Guru who is his Ultimate Refuge for any of his mistakes committed towards the Guru; like The Earth itself is the ultimate holder for anyone who trips and falls on the same Earth, the Guru naturally evinces the same attitude towards the disciple. It is for information that the last word 'Guro' is also substituted by 'Sive/Siva', when addressed to 'Devii', or 'Siva', respectively. This can be seen in SP 2.1.13: Slokas 79/80. + 'Aalambanam' is alternate reading to Saranam.

\*SP2.1.16:4-6: The Maanasa Putras (appeared by just so willing) of Brahmaa are: Mariicii, Atri, Angirasa, Pulastya, Pulaha, Kratu, Vasish̥tha, Daksha, Bhrgu, Naarada, Kardama and Dharma. Other listings read Pracetas or others.

SP 1.18.83 reads: '..|Gunaan rundhe iti prokta'h guru-sabdasya vighraha'h|', meaning: Gu means good qualities and discriminating knowledge, Ru means to upload something onto somebody. Therefore the word Guru is composed to mean one who uploads good qualities and knowledge on to a student. SP 1.18.84 reads: '..Savikaaraan raajasaadiin gunaan rundhe vyapohati|..|', meaning : One who eliminates the Rajas and Tamas characteristics from a student, yet remaining himself free of distortions - is the concept of Guru and, by implication, the interactions are all supposed to be at the plane of Sattvaguna. SP 1.18.88 reads: '..Saasane yogya'h sisya'h iti abhidhiyate..', meaning: One who is fit enough to be instructed and guided in character is a sishya. SP 8.15.19 reads, '..sishya'h tu sikshaniyatvaat guro'h gaurava-kaaranaat..', meaning: if judged as good enough through instructions, the sishya deserves to be called so and the Guru deserves to be called so because

of not only maintaining himself with honor but also being honored by the sishya.

### 210 Gurutama'h:

The suffix 'Tama'h' is indicative of the superlative degree. Thus this name stands for the highest level of Guru, namely, the Lord who instructed Brahmaa on Vedas and Brahmajnaana. Sv.Up.6.18 reads, 'Yo Brahmaanam vidadhaati puurvam Yo vai vedaan ca prahinoti tasmai.', meaning: One who brought Brahmaa into existence at the very beginning and indeed also imparted the Vedas to Him at the very start.

**Note:** The 23rd Sloka 'Guru'h....Vaacaspati'h-Udaaradhii'h', is now discussed.

216 Sragvii may denote the stringing of the names: 209 Guru'h, 210 Gurutama'h, 211 Dhaama, 212 Satya'h, 213 Satya-Paraakrama'h, 214 Nimisha'h, 215 Animisha'h and 217 Vaacaspati'h-Udaaradhii'h as a continuous thought. These lead the Saadhakaa to realise the Nirguna Brahman when 209 Guru'h merges with 210 Gurutama'h who is Naaraayana Himself, the Supreme Teacher. He is simultaneously also the Sacred Destination 211 Dhaama sought as the Nirguna Brahman. He, as Satyam-Jnaanam-Anantam-Brahma, which is the Nirguna Brahman, devolves into 212 Satya'h, the Saguna Brahman and also guides on Dharma as 214 Satya-Paraakrama'h. When the Saadhaka works with his eyes closed and mind turned inwards, the Saadhaka is in the 214 Nimisha'h state. In the 215 Animisha'h state of the Saadhaka, there is no cessation of Advitiiya-aatma-prabodha, the realisation of oneness of all as Aatman, namely, the Knower. One may extend this to 217 Vacaspati'h-Udaaradhii'h also when the Saadhaka can be a guide to other yet upcoming Saadhakas, as a stringing influence (216 Sragvii). Additionally, regarding 213 Satya-Paraakrama'h it can be said that in the Evolutionary process, once Aakaasa has come into existence, by understanding Para + Aa + Krama, one can feel that the Evolution of Vaayu is simultaneously attended with gravitational and other forces exhibiting themselves. 'Para' is taken to mean mutually, 'Aa' as comprehensively, 'Krama' as holding to respective orbits/stations. The first part of the name 213 SatyaParaakrama'h, emphasises the 'fact' as well as 'continuity in time and space' of such forces.



### **211 Dhaama:** LS 807 Param-Dhaama

This name is in neuter gender.

1. This name interprets as Innate Brilliance, Innate Effulgence, One who gives Supreme satisfaction by His nature.
2. He is the Ultimate Support of all values and of all that exists; BG.10.12, 'Param Brahma Param Dhaama...'; also the Supreme destination, having reached where, there is no further to go to.
3. As Naaraayana, He is the Supreme Brilliance and He is the Ultimate, and is the Supreme Soul/Brahman, vide Ma.Na.Up (4.13), 'Naaraayana-para'h jyoti'h aatmaa naaraayana'h para'h'.

### **Group of: 213 Satya-Paraakrama'h, 870 Satya-Dharma-Paraayana'h, 289 Satya-Dharma-Paraakrama'h, 510 Satya Sandha'h.**

#### **213 Satya-Paraakrama'h:**

Even if short of other types of wherewithal, Satya as a regular conduct will become a source of unfailing valour (Paraakrama'h). Hence this name means: One of unfailing (Satya) valour (Paraakrama). The interpretation as 'unfailing' for Satya is developed by Samkara as follows: 'Tathaa' means 'As it is'.

'Vitatha'h' means 'Something counter to facts'.

'Avitatha'h' means 'Something that will never be counter to facts'; that is 'Unfailing'. Hence, His valor is ever unfailing. Recall Mu.Up.3.1.6: 'Satyam eva jayate na anrtam...', meaning: Only Truth wins and not Untruth.

AR.3.6.7: Maariica is told by Raavana, that Raama is noted for his truthfulness (satya) and heroism (paraakrama).

#### **870 Satya-Dharma-Paraayana'h:**

'Ayana' is repository. 'Para Ayana' is highest form of repository.

Satya being truthfulness and Dharma being righteousness, the Lord is described as one who is 'Prakarshena niyata'h', ie, Extraordinarily depicted and recognised in every aspect of truthfulness and righteousness.

Here Satya is not merely as 'Yathaa bhuuta-artha kathanam' but also to be qualified as 'bhuuta-hitam', vide Samkara's PRM 12, 'Kim Satyam? Bhuutahitam'. See also 'Satyaatmakam' under name 106 Satya'h, viii - supra. It is generally recalled that: Raama always conducted Himself in harmony with Satya and Dharma as an epitome of 870 Satya-Dharma-Paraayana'h, and, at the same time, this results in others perceiving Him as 289 Satya-Dharma-Paraakrama'h.

### **289 Satya-Dharma-Paraakrama'h :**

Satya, here too, is described by Samkara as Avitatha'h as already said under 213 SatyaParaakrama'h. Dharma is expanded to mean, 'Dharma jnaanaadaya'h gunaa'h' by Samkara, which thus includes righteousness, Omniscience, knowledge as 666 Brahnavit, 107 Samaatmaa, 84 Aatmavaan. Some quote, 'Kartavya-Akartavya-vidhi'h eva dharma'h', ie, the directions regarding what is permissible and what is not permissible to be acted upon constitute Dharma. Thus the name implies that Satya and Dharma as mentioned above constitute the excellences (paraakrama) of the Lord which are eternally true. Under 278, 351 Rddha'h, Dharma, Jnaana and Vairaagya are suggestive of being covered under 'aadaya'h' in 'Dharma jnaanaadaya'h gunaa'h' stated hereinabove. Additionally, this name can be explained using all the seven cases of grammar in respect of nouns.

1. Nominative Case: Satya, Dharma and Paraakrama are embodied in Him. 'Satya'h ca Dharma'h ca asya Paraakrama'h'.
2. Accusative Case: One who holds Satya and Dharma as His Paraakrama (ie, His controlling Valour). 'Satyam ca Dharmam ca Paraakrama-ruupena bibharti'.
3. Instrumental Case:
  - Getting Paraakrama **By** (His observance of) Satya and Dharma.
  - He qualifies Paraakrama **With** (His observance of) Satya and Dharma.
4. Dative Case: Uses His Paraakrama **TO** establish Satya and Dharma.
5. Ablative Case: **From** His observance of Satya and Dharma, He derives His Paraakrama (ie, His controlling Valour).
6. Genitive Case: The Paraakrama **of** Satya and Dharama in anyone arises out of His benediction, ie, He is an inspiring Commander.
7. Locative Case: His Paraakrama resides **in**, ie, is centered **in**, Satya and Dharma.

In Raamaayana, Lakshmana fights Indrajit and is not successful in eliminating the latter with his own prowess. Mythology has it that Indrajit's wife was the daughter of Aadi-Sesha whose 'Amsa' was incarnated in Lakshmana. The Anushthana Dharma that one should not kill one's own son-in-law was effectively mangling Lakshmana's prowess and efforts in fighting against Indrajit, unknown to Lakshmana himself. (Contrast with Raavana killing the husband of his own sister Suurpanakhaa.) At that instant, Hanuman prompts Lakshmana to invoke

his brother Raama's prowess.

Lakshmana then recites thus: 'If my brother Daasarathii Raama is impeccably renowned as Dharmaatmaa and as Satyasandha, then may this arrow destroy Raavanii'. The arrow thus released does its job. VR.6.90.69, 'Dharmaatmaa satya-sandha'h ca Raama'h Daasarathi'h yadi | Paurushe ca Aprati-dvandva'h tadaa enam jahi Raavanim'. ('tadaa' is alternated with 'sara' in many texts.)

A few niceties are notable:

The word **Daasarathii** is used to preclude reference to Parasuraama, if the word Raama alone had been used. Secondly, it alludes to a previous instance where Dasaratha had overpowered Raavana almost effortlessly, by holding the entrance to the gates of Ayodhya with his (Dasaratha's) left hand small finger, whereupon Raavana could not push the doors open. Thus the implication extends to: that even at parental level, Raavana is not an equal to Raama. By further implication, Lakshmana's said invocation suggests the vulnerability of Indrajit to Lakshmana, by referring to their respective fathers' names.

Also, this anecdote recollects that even Parasuraama, the one who had defeated KaartaVeeryaarjuna (who, in turn, had subdued Raavana) was also humbled by Raama, the son of Dasaratha. Thus Raama's ultimate superiority over Raavana is invoked as Satya-Dharma-Paraakrama'h.

#### 510 SatyaSandha'h: LS 693 SatyaSandhaa.

One whose resolve (sandhaa) becomes always true (satya); 'Satyaa sandhaa samkalpa'h asya iti Satya-sandha'h'.

Ch.Up.8.1.5 reads, '...**Esha'h Aatmaa** apahatapaapmaa vijara'h vimrtyu'h visoka'h vijighatsa'h apipaasa'h **satyakaama'h satyasamkalpa'h**.. '.

Ch.Up.8.7.1 reads, '...**Ya'h aatmaa** apahatapaapmaa vijara'h vimrtyu'h visoka'h vijighatsa'h apipaasa'h **satyakaama'h satyasamkalpa'h**..', Commonly we take these to mean: '**This Self** has no sin visiting on it, no frailty, no death, no sorrow, no hunger, no thirst and **has unailing desires and unailing will**'.

Br.Up.1.4.14 reads, 'Ya'h vai sa'h dharma'h; Satyam vai tat. Tasmaat, Satyam vadantam aahu'h dharmam vadati iti; Dharmam vaa vadantam Satyam vadati iti, Etat hi eva etat ubhayam bhavati.', meaning: 'That righteousness is verily called truth. Therefore they say about a person speaking truth, *'He speaks with righteousness*'; or, about a person who speaks with righteousness, *'He speaks the Truth*' '; such statements are based on the fact that both these are one and the same. We can recall

the parisecana declarations: 'Satyam tu rtena parisincaami' at noon or 'rtam tu aa Satyena parisincaami' at early night.

Referring again to 252 Siddhaartha'h, both words Artha as well as Kaama were taken to refer to the 'desired objective' of the 'siddhi'. Likewise in this case too, we can take both SatyaSamkalpa and Satyakaama commonly to mean true resolves and wishes, ie, which will be unailingly achieved.

In this connection, we may refer to the declaration in BG.4.8 ' Paritraanaaya saadhuunaam vinaasaaya ca dushkrtam | Dharma-samsthaapanaarthaaya sambhavaami yuge yuge | '. This can be related to the names SatyaSandha'h, SatyaSamkalpa'h through the groupings of the following names in the Sahasranaama.

Paritraanaaya Saadhuunam	250 Sishtakrt, 310 Sishteshta'h, 410 Prthu'h, 927 Viirahaa, 928 Rakshana'h, 929 Santa'h
Vinaasaaya ca dushkrtam	410 Prthu'h, 464 Vidaarana'h, 741 Viirahaa, 742 Vishama'h, 743 Suunya'h, 761 Nigraha'h
Dharma- samsthaapanaarthaaya	112Vrshakarmaa, 410 Prthu'h, 475 Dharmagup, 476 Dharmakrt, 477 Dharmii, 760 Pragaha'h, 870 Satya-Dharma-Paraayana'h
Sambhavaami yuge yuge	343 Sataavarta'h, 426 Vistaara'h, 890 Naikaja'h, 930 Jiivana'h, 931 Paryavasthita'h

We also find a parallel to BG.4.8, 'Paritraanaaya saadhuunaam' in the Durgaa-Lakshmii-Saraswatii Puujaa, wherein the prayer includes:

'**Paahi** maam paavane devi **raksha** raakshasa-naasini | **Ava** maam Ambuja-aavaase **Traahi** maam tuhina-prabhe | '.

The **4<sup>th</sup> quarter** addresses the Goddess as Tuhina-prabhe: This last word, even as it means the daughter of ice-clad Himaavaan, implicitly conveys the concept of Mahishaasura-Mardinii and other benevolences of the Goddess in protecting good people who may be extremely terrified. This attests to 'Paritraanaaya Saadhuunaam' part of BG.4.8, invoking the appeal 'Traahi'.

The **2<sup>nd</sup> quarter** (invoking the epithet *naasini*) obviously attests to the content 'Vinaasaaya ca dushkrtam'.

The **3<sup>rd</sup> quarter** addresses the purport of 'Dharma-Samsthaapanaarthaaya'. Reading the invocation and Saantipaatha of Ka.Up., Tai.Up., etc. of Krshna Yajur Veda, 'Saha nau avatu' also refers to this. Likewise, in

'Tan-maam-avatu. Tad-vaktaaram-avatu. Avatu-maam. Avatu Vaktaaram'; note the common usage of the verb in the form 'Ava', which means to protect and invigorate.

The **1<sup>st</sup> quarter**, addressing as Paavane, attests to 'Sambhavaami yuge yuge' inasmuch as everlasting purity, peace and orderliness are hereby implied.

#### **Group of: 214 Nimisha'h, 215 Animisha'h.**

##### **214 Nimisha'h:**

One whose eye-lids are closed in Yoga Nidraa.  
(See 296, 654 Kaanta'h for mega time scales.)

**215 Animisha'h:** SS 92 Animisha'h. Compare LS 281 Unmesha-nimesha-utpanna-vipanna-bhuvana-aavali

1. One who is ever awake.
2. One who is winkless as
  1. A fish, as in His Matsya Avataara.
  2. Aatman who is ever awake.

SL 55; '..Parihrta-nimeshaa'h tava drsa'h', meaning: Thy eyes are always open.

If Devii's eyes close, then darkness will pervade all over and therefore, as a compassionate mother, She remains Animishaa.

Contextually, the time-scales adopted in Sanaatana Dharma texts are listed. See SP.2.5.8, 9 to 12, SP.5.25.38, 39, etc.

Large time-scales used in Sanaatana Dharma texts have been discussed under 654 Kaanta'h, supra.

The eye and the eyelid are, respectively, called 'Akshi' and 'Pakshma'. The batting of the eyelid is called 'Parispanda'h'. The duration of a 'Parispanda'h' is the basic unit called 'Nimisha'h' or 'Nimesha'h'. See also Ma.Na.Up.4.1.2, '..tat eva sukram..tasya naama mahad yasa'h'.

Time scale from Second to Solar Year is shown in next page.

#### **Time scale from Second to Solar Year**

<b>No.of Units</b>	<b>Defined as (Other systems are also in vogue).</b>	<b>Notes</b>
<b>1 Nimisha'h</b>	Nearly 0.2 Second.	One Mean Solar Year has a duration of 365.2425 Mean Solar Days (dina) averaged over 400 years. The interval between two successive Full Moons is 29d:12h:44m:38s, ie, 29.531 Mean Solar Days. Thus 326 Mean Solar Years approximate to 336 Mean Lunar Years. Rather approximately, 36 Mean solar months will cover 37 Mean Lunar Months. This underlines the concept of <i>mala</i> maasa, nearly at the end of every 3 calendar years. Again, 3 lunar pakshas = $1.5 \times 29.531$ = 44 days (approx) is called a Mandala.
<b>15 Nimishas</b>	1 Kaashtha = 3.2 Secs.	
<b>30 Kaashthaas</b>	1 Kalaa = 96 Secs.	
<b>15 Kalaas</b>	1 Ghatikaa = 24 minutes = 1 Nazhigai in Tamizh.	
<b>2 Ghatikaas</b>	1 Muhuurta = 48 minutes.	
<b>2.5 Ghatikaas</b>	1 Hour.	
<b>30 Muhuurtas</b>	1 Ahoraatram = Dina = 24 Hours, ie, One Day and Night together.	
<b>15 Dinas</b>	1 Paksha = 1 Fortnight, also called Ardhamasa'h	
<b>2 Pakshas</b>	1 Maasa = 1 Month.	
<b>2 Maasas</b>	1 Rtu = Season, (of 2 months in Indian systems).	
<b>3 Rtus</b>	1 Ayana = Half-year.	
<b>2 Ayanas</b>	1 Samvatsara or Vatsara = 1 Solar Year. Nearly 365.241675 days make 1 mean Solar Year averaged over 40,000 Solar years (including 9667 leap years). Interestingly: 4 yrs 1 more day 400 yrs 97 more days 4000 yrs 967 more days 40000 yrs 9667 more days. Note: $\rightarrow$ $9667/40000 = .241675$	

### **216 Sragvii:**

Any 'Maalaa' (garland) is called 'Srag'. Lord's maalaa is called 'Vaijayantii'. This maalaa is supposed to be composed of the five Tanmaatras of the Bhuuta elements. One who permanently dons this Maalaa is 'Sragvii'. This is conveyed by Samkara as: 'Bhuutatanmaatruupaam vaijayantyaakhyaam srajam nityam bibharti'.

### **Group of: 217 Vaacaspati'h-Udaaradhii'h, 573 Vaacaspati'h-Ayonija'h.**

**217 Vaacaspati'h-Udaaradhii'h:** Cf. SS 361 Vaacaspatya'h, LS 640 Vaagadhiisvarii.

These two epithets together constitute a single name. 'Vaak', meaning, 'the word', is here taken to mean 'Knowledge'. 'Vaacaspati'h' means 'Master of all components of knowledge', vide 691 Tiirthakara'h for details.

His intellect, 'Dhii'h' is extensive, ie, 'Udaara'. 'Udaara' also means One who involves only in prestigious items to the exclusion of silly items, and also to One who is liberal in granting good. Udaaradhii'h therefore means one whose intellect perceives everything and attends to prestigious aspects of knowledge which It grants to the endeavouring ones liberally. See additional notes below for background information on Udaaradhii'h, qualifying Brahhaspati.

This name conveys the concepts of both these aspects: Vaacaspati'h and Udaaradhii'h.

DB.7.7.25, reads, 'Smaranaat aajagaama aasu Brhaspati'h Udaaradhii'h'. Import of Udaaradhii'h is well placed in this context – Mere recollection of the name and no insistence on procedural niceties as well as readiness to reach out are implicit in the word Smaranaat and Aasu; these constitute the qualifying epithet 'Udaara'.

### **Additional notes:**

SP 2.3.31 Sloka 12 onwards describes the scene where one sees the reactions of Brahhaspati as Deva-guru for the proposal of Devas to disturb the mind of Himaavan who was to give away his daughter Kaalii (because of Her rather dark complexion then) (also called Umaa by now) to Siva in wedding. Devas were too selfish in the context that, if Himavaan gave away Kaalii with great willingness, then he and his wife would attain moksha which would result in Devas not receiving their havir-bhaaga and the Earth being devoid of mountains, rivers and ratnas in the absence of Himaavaan. So Devas were not fully in agreement on this wedding.

Brhaspati was very upset as is evidenced by his actions and words: 'Pradadau karnayo'h karam', meaning: he shut his ears with his hands; 'Sarve devaa'h svaartha-paraa'h| para-artha-dhvamsa-kaarakaa'h', meaning: The Devas are too selfish and in the process are very destructive to the well-being of others; and so on. This context exhibits the liberal mindedness of Brhaspati; and hence he is called Udaaradhii'h. HV.2.72.18 conveys that Udaaradhii'h is 'Gata-Anaagata-tattva-vit', meaning, One who apprehends the Past, as well as the Future along with the implications for all concerned.

### **573 Vaacaspati'h-Ayonija'h:**

Compare SS 361 Vaacaspatya'h and LS 640 Vaagadhiisvarii.

The Lord is Vaacaspati'h because He is the master of all learning - as mentioned in 217 Vaacaspati'h-Udaaradhii'h above.

Himself being 117,149 Visvayoni'h, ie, the Material and Efficient Cause of all beings, He Himself cannot assign Himself to be born of a mother except for two factors:

1.a) As SatyaSamkalpa'h, He upholds His own promises to the deities, devotees and renounces to protect them from the evil designs of Raakshasas and other devils.

1.b) He also fulfills the promises to the devotees to whom He had promised to become vested as their child.

2.a) He also establishes the facts of the dictum, BG.3.21, 'Yat-yat aacarati srestha'h tat-tat eva itara'h jana'h| sa'h yat pramaanam kurute loka'h tat anuvartate||', meaning: 'Whatever the noblest persons do, the ordinary man imitates. The standard they set, the ordinary men follow'. His Avataaras as born out of preferred parents (see 1.b above) are to establish such standards of conduct.

2.b) As per BG.4.8, '...Sambhavaami yuge yuge' is also a promise to be fulfilled for reasons attested to hereinbefore in the same verse. See also 510 SatyaSandha'h.

The above factors correspond to the epithet 'Iisvara'h' and hence there is no contradiction when He is called 'Ayonija'h' in the sense that His Avataaras are by His own Will Power which is Maayaa-potency (BG.4.6;..Sambhavaami aatma~~ma~~ayayaa) under the above factors. These two attributes, in combination, form this name.

The two names 217 Vaacaspati'h-Udaaradhii'h and 573 Vacaspati'h-Ayonija'h, in a way, record Bhiishma's gratitude to Krshna for revealing to Him, in the briefest of moments, the whole content of the Giitaa at

the battlefield. The Vaacaspati aspect in these names refers to the revelation of the Giitaa content and the Rathaangapaani demonstration; Udaaradhii'h aspect refers to the magnanimity of these revelations; and Ayoniya'h aspect refers to the Lord revealing these for no purpose or reason (see yoni) other than the uttermost devotion of Bhiishma.

**Group of: 218 Agranii'h, 219 Graamanii'h.**

**218 Agranii'h:**

One who leads all liberation-seekers to the highest status, namely, Moksha. 'Agra' means foremost, ie, in the very front. 'Nii' changed to 'Nay(a)' is the verb root which means 'to lead', 'to take to'. Accordingly, simple meaning of the word is: One who leads from the front. One who leads to the highest status. Conjointly, this name means that He guides and leads all liberation-seekers to the highest status, namely, 'Brahma-Aaatma-Aikyam', ie, Moksha.

**219 Graamanii'h:** Compare SS 710 Graama'h.

'Graama' means a collective or a commune. Here it is taken as the collectivity of all beings, ie, Bhuutagraama. Hence the name means: One who has command over the collectivity of all beings, and also guides them.

**Additional notes:** for 218 Agranii'h and 219 Graamanii'h.

HV.2.89 describes the picnic arranged by Krshna for his clan and the city dwellers of Dvaarakaa at the adjacent sea beach. As part of the activities they arranged for a cchaalikyagaan by gandharvas (sloka 67). Krshna led a dance performance which since then had become commonly titled as Hrllisaka; accompanying instruments were also played. Krshna requested the gandharvas, apsaras and Naarada **to let the divine music be available for humans also. Thereby, the elaborate musical performances had begun on the face of the earth**, though ballets had been in vogue since before Raama's time. This episode conforms to Krshna being called Agranii'h as the leader of the dance troupe, and Graamanii'h as the sponsor of what was till then the divine music descending to human performances. Moreover, **graama**, which comprises of shadja, rshaba, gaandhaara, madhyama, pancama, daivata and nishaada and their permutations and combinations, was secured from divine disposition to earthly performances by Krshna. Therefore, He is called Graamanii'h. This spread the fame of Krshna even across hostile

lands and He came to be called Udaarakiirti'h. Moreover, svara and laya as a vrsha (dharma or organized way of rendition) stands abbreviated as sarali varisai in south of India. Furthermore, the intent of these two names as conveyed here contribute to the assertion in 220 Sriimaan as attributable to Vishnu.

**221 Nyaaya'h:** Compare SS 792 Nyaayanirvavana'h.

1. The consistency which runs through all ways of knowing and which leads one to the Truth of Non-duality.
2. As discussed under 691 Thiirthakara'h, He embodies the whole discipline of the study of Nyaaya (Logic and Expediency) as an Upaanga. See also 46 Aprameya'h, sr.1.IV.

**222 Netaa:**

Samkara describes as 'Jagat yantra nirvaahaka'h', ie, One who directs and manages all activities and interactions in all the worlds.

**223 Samiirana'h:**

One who, in the form of breath, (see 66, 320, 407 Praana'h) keeps all living beings functioning.

**231 Sampramardana'h:**

Under 126 Janaardana'h, it is seen that 'Ardana'h' refers to One who inflicts suffering on evil men. The same is conveyed by 'Mardana'h', as referred in 'Kaliya mardana' by Krshna. Prefixes 'Sam' and 'Pra' very amply reinforce this activity. This name thus means: One who delivers destructive blows on all beings through His Vibhuutis (ie, excellent powers and manifestations as through Rudra, Yama, etc.). To undertake each of the 'Krtiya' among 'Pancakrtiyas – Srshti by Brahmaa, Sthiti by Vishnu, Samhaara by Rudra, (Tirodhaana by Iisvara, Anugraha by SadaaSiva), it is conventional to describe the first three as undertaken by the Trimuurtis as mentioned here. Herein one may also refer to LS Slokas: later half of 63 and 64 reading: '*Srshtikartrii brahmaruupaa goptrii govindaruupinii || Samhaarinii rudraruupaa tirodhaanakariisvarii | Sadaasivaanugrahadaa pancakrtiyaparaayanaa ||*'.

When the duties are transposed between the Muurtis in any poetic description, the context is justified by invoking the collaboration between the Muurtis. Herein, Rudra is invoked in collaboration with Vishnu as Ardana. Vide also the penultimate narration in Rudraprasna in

Yajur Veda, which reads, 'Om namo bhagavate rudraaya vishnave mrtyor me paahi' whereby the role collaboration is asserted.

### **238 Visvadhirk:**

One who holds (Dhirk) the Universe (Visva) by His power.

### **241 Satkartaa:**

'Kartaa' is a noun in active voice from the verb root 'Kr'.

1. One who bestows rightful benefits.
2. One who adores or praises highly at appropriate situations.

### **242: Satkrta'h: SS 706 Satkrta'h.**

'Krtah' is noun in passive voice from the verb root 'Kr'.

Offerer is satkartaa, recipient of the benediction is Satkrta'h.

1. When the Lord is adored, the Lord is Satkrta'h; and, as such, He feels for the benefit of the devotee.
2. By regression, the adorations to the immediate deity are equally effective towards the regressions of deities. Thus He is adored even by those who deserve adoration. To explain, in common parlance, when prayer is offered to Ganesa invoking Him as son of Siva and Parvatii, the prayer also gets addressed to Siva and Paarvatii.

### **243 Saadhu'h:**

1. One who acts according to appropriate justice. LS 128 Saadhvii.
2. One who achieves all Saadhyas - Objects of achievement.

See 252 Siddhaarta'h and 253 SiddhaSamkalpa'h also.

He is the Material Cause for respective things. The concept of Material Cause is illustrated by clay which goes into the making of a pot and continues to be in the pot so long as the pot remains, even in its broken remnants. Material Cause cannot be taken to mean an accessory situation like using sand for popping corn – the sand is used only so long as popping happens and is not to be seen in the popped corn.

### **244 Jahnu'h: Compare SS 879 Jaahnaviidhrt.**

1. Recall that Vishnu has been interpreted as one who enters into everything at the time of Creation (based on the verb root vis/visate). In the same way, jahaati, meaning: abandoning, leads to this name, interpreted as One who abandons (jahaati) evil doers (Avidusha'h) and leads (nayati) the devotees (bhaktaan) to salvation (param padam).

2. Again, in contrast to the word Vishnu, based on the verb root 'vis', ie, to manifest or to become, this word is referring to the Final Dissolution when all beings involve back into Him at that time.
3. Also refers to Jahnu Maharshi who drank-in the whole of Gangaa, because of her mischief. But, subsequently, at the pleadings of Bhagiiratha, he released her flow from his right ear. This is the basis for touching the right ear during *aacamaniiyam*, notionally after washing and cleaning the hands. Vishnu is also taken to reside in the right ear of spiritually pure individuals.

### **245 Naaraayana'h: LS 298 Naaraayanii.**

1. 'Nara' means 'Aatman'. Aakaasa and other categorires (Vaayu, etc.) that evolved from Aakaasa are called Naaraas. He pervades as their cause (Ayanam) in these above-mentioned categories. Hence He is called Naaraayana'h. See 467 Vyaapii also.
2. Ma.Na.Up (Naaraayana-Suuktam), 13.1 and 13.2 read: 13.1, 'Yat ca kincit jagat sarvam (This whole Universe) drsyate (seen) sruyate api vaa (or is heard)|'. 13.2, 'Anta'h bahi'h ca tat sarvam (Within and without all these), vyaapya (pervading) Naaraayana'h Sthita'h (Naaraayana remains)|' – 'Naaraayana remains pervading within as well as without this whole Universe, seen or heard'. See 467 Vyaapii.
3. 'Ayana' also means the residence of all beings at the time of Dissolution – Compare 'Paraayanam'. Naaraayana'h means: into whom all jiivas enter after their departure from life.
4. Tai.Up.13.1.1, '....Yat prayaanti abhisamvisanti| Tat vijigjnaasasva| Tat brahma iti|'. Into which they merge, recognise that as Brahman. Naaraayana is Brahman Himself in Saguna aspect.
5. SP 5.29.11, 'Aapa'h naaraa'h iti proktaa'h(2) aapa'h vai narasuunava'h (1) | Ayanam tasya taa'h puurvam (3) tena Naaraayana'h smrta'h (4)|', meaning: (1)Waters are the children of Nara (Paramaatman) . For this reason (2), waters are called Naaraa'h. (3) Those (taa'h) (waters - Naaraa'h) were since long ages (puurvam) His (tasya) residence (ayana); ie, He was floating on those waters. (4) Hence (tena) (with Naara as ayana) Smrtis hold Him as (Smrta'h) as Naaraayana. The same Sloka is almost repeated as SP 7.1.11.15.
6. Naaraayana means Ocean, ie, collectivity of waters, one of His special Manifestations.

**246 Nara'h:** SS 723, 873 Nara'h. See also SS 964 Nararshabha'h.

'Nayati iti Nara'h', ie, He directs everything (leading with kindness and compassion), therefore He is Nara'h. Arjuna of the Paandavas is considered as an incarnation of Nara, see BG.10.37 'Paandavaanaam Dhanamjaya'h'.

**Group of: 249 Visishta'h, 250 Sishtakrt, 310 Sishteshta'h.**

**Sishta'h** means Man of Great knowledge and Goodness.

**249 Visishta'h:**

One who excels in everything.

**250 Sishtakrt:**

1. One who commands everything, because of His knowledge par excellence.
2. One who protects Sishtas (good men).
3. As used in Sishta-upacaara, Sishta also means pure and respectful. The Lord makes people pure and guides them to be respectful; and so He is Sishtakrt.

**310 Sishteshta'h:** LS 411 Sishteshtaa, also compare LS 412 Sishta-puujitaa.

1. One who is dear to Sishtas or knowing ones.
2. One to whom the knowing ones are dear.

**Additional Notes:**

250 Sishtakrt and 310 Sishteshta'h refer to Paritraanaaya Saadhuunaam in BG.4.8.

**760 Pragraha'h:**

1. One who accepts the offerings of devotees with great delight. BG.9.26, 'Patram pushpam phalam toyam...' this well-known Sloka corresponds to this name.
2. One who confers the status of Prasaada, ie, blessed food, on the offering received in 1 above, and, as such, fit for distribution among devotees.
3. One who also acts as the reins (Pragraha'h) in controlling the senses which are like wild horses. Refer to 'the organs generally being imagined as horses' mentioned at 181 Maheshvaasa'h.

This name may refer to Dharma-Samsthaapanaarthaaya in BG.4.8.

**761 Nigraha'h:** SS 291 Nigraha'h.

One who controls and destroys everything which may not be in good taste or good in respectability. This is the aspect of Dushtanigraha'h. This name refers to 'Vinaasaaya ca dushkrtaam' in BG.4.8.

**762 Vyagra'h:**

1. One who has no (Vi) End (Agra).
2. One who is very (Vi) attentive (Agra) in granting the prayers of devotees.

**261 Vardhana'h:**

One who augments/expands the possessions (both worldly as well as spiritual) and the goodness of devotees. He also promotes purposeful and development-oriented education and training.

**262 Vardhamaana'h:**

One who forever keeps expanding/ augmenting/multiplying (Vardhate) in the form of the Universe (Prapancaruupena). 261 Vardhana'h and 264 Vardhamaana'h are used in Aasiirvaada vacanas to invoke such augmentations in the recipient of the blessings. He also encourages the expansion of the horizon of knowledge and application thereof.

**263 Vivikta'h:** LS 835 Viviktasthaa (Samkara explains Vivikta'h as 'Prthak eva avatishthati').

One who is untouched and unaffected, notwithstanding multiplying Himself, and augmenting the devotees as in 262 Vardhamaana'h and 261 Vardhana'h.

Samkara describes: 'Ittham (as said) Vardhamaana'h (multiplying) api (even though) prthak (Untouched and unaffected) eva (surely) avatishthati (continues to be)'. As applied to educational principles, He helps in developing unifying concepts amongst all branches of knowledge to advance synergetically.

**264 Srtisaagara'h:** Compare LS 539 Srti'h.

One towards Whom all the Srti or Vedic words and sentences flow (lead to). That means He is the purport of all Vedic statements towards Whom one is led, similarly to all waters flowing to the ocean.

1. Even while being 260 Vrshodara'h, 261 Vardhana'h and 262 Vardhamaana'h, He remains 263 Vivikta'h, because He is also

Srtisaagara'h. He ensures that development and expansion of the horizon of knowledge does not result in atheism. These four names, 261 to 264 emphasise the importance of cultivating such attitudes and development in knowledge advancements. The ensuing names also emphasise this public duty.

267 Vaagmii: Appropriate eloquence.

269 Vasuda'h and 270 Vasu'h: Appropriate spending of finance.

271 Naikaruupa'h, 272 Brhadruupa'h: Emphasis in varied disciplines.

276 Prakaasaatmaa, 279 Spashtaakshara'h: Clear and lucid explanations.

280 Mantra'h: Appropriate content.

2. Reciprocally, He is 264 Srtisaagarah, therefore He is Vrshodarah, Vardhanah, Vardhamanah and yet Viviktah also at the same time.

Sequencing of the names 260 to 264 is thus cogent.

#### **267 Vaagmii:**

One from whom the words constituting the Vedas came out.

#### **268 Mahendra'h:**

The great Lord, that is, the Supreme Being, who is the God of all Gods (for Indra'h interpreted as Lord, see Naikaruupa'h below; In Saama-Veda, Indra'h generally refers to Brahman or the all-powerful and benevolent Lord).

#### **271 Naikaruupa'h:**

One who is without (Na) an exclusive (Eka) form (ruupa'h).

Br.Up.2.5.19 reads, '...Ruupam ruupam prati-ruupa'h babhuuva, tat asya ruupam praticakshanaaya | Indra'h maayaabhi'h pururuupa'h iiyate...tat etat Brahma..anantaram abaahyam, **Ayam Aatmaa Brahma.**' - He transformed Himself in accordance with each form, That form of His was towards comprehending Him (or, as His revelation). The Lord, on account of notions superimposed by ignorance as manifold, is perceived as such. That Brahman is without **interior** or **exterior**. **This Self is Brahman.**

By the power of His Maayaa, He appears as having many different forms. When the veil of Maayaa is removed by dawn of Jnaana, Brahman is realised as One without an exclusive form (no **exterior** limits) and with no exclusions (no **interior** limits).

#### **272 Brhadruupa'h:**

One who in His avataaras *grows at a very fast rate* from small to very big: Matsya, Varaaha, Vaamana.

#### **273 Sipivishta'h:**

1. 'Si' (abbreviated from Siita - cold) means water. 'Paa (pib)' means to drink/consume. 'Sipi' stands for rays of sunlight evaporating water from land and ocean surfaces. 'Vishta'h' stands for Vishnu - who has interpenetrated/pervaded everywhere. 'SipiVishta'h', means One who benefits the worlds without exception with rains produced by evaporation through the Sun.
2. 'Sipi' means cow. Vishta'h, meaning: Vishnu, generally also known as Yajna'h. Hence 'Sipivishta'h' means, One who is established in cows and at the same time is also Yajna'h in all its forms (Activities, performers, contents, utilities and objectives). See for more details at 971 Yajna'h, 972 Yajnapati'h, 973 Yajvaa, 974 Yajnaanga'h, 975 YajnaVaahana'h. 976 YajnaBhrt, 977 YajnaKrt, 978 Yajnii, 979 YajnaBhuk, 980 YajnaSaadhana'h, 981 Yajnaatakrt and 982 YajnaGuhyam.
3. One may also see Tai.Sam.1.7.4, 'Yajna'h vai Vishnu'h, pasava'h sipi'h', yajne eva pasu'h pratitishthati|', meaning: 'Yajna is verily Vishnu itself, all the living beings are the yielding cows and, as Yajna, the Lord is established in all the living beings'.

#### **Group of: 279 Spashta-akshara'h, 390 Parama-Spashta'h, 280 Mantra'h.**

##### **279 Spashta-akshara'h:**

1. He is called by this name, because Omkaara, which is the sound (akshara'h) manifesting the Lord, is High-Pitched (Spashta, Udaatta). One must note the rigour with which the mantras must be pronounced.
2. One who is pleased by, and pleasing to, others because of the prayers and chants, if spelt clearly and correctly.

##### **390 Parama-Spashta'h:**

Compare SS 104 ParamaMantra'h and LS 618 Paramaa.

1. One whose glory (Shobhaa) is constituted by 'Para' (Supreme) 'Maa' (Lakshmii, implying several excellences); thus He is called 'Parama'h'. That is 'Sarva-Utkrshata'h', more excellent than everyone else. Since this is well-known (Spashta'h), He is Parama-Spashta'h.
2. One who is the greatest (Parama) of all beings without any other help (Spashta'h). This aspect of the epithet, namely, 'without any other help', is reflected also in 279 Spashta-akshara'h as 'High-pitched' and as the 'manifesting sound'.



3. One who is 'Parama', ie, Supreme; as well as 'Spashta', ie, one whose nature is Absolute Knowledge with total clarity, constitutes this joint name.

**280 Mantra'h:** SS 79, 768 Mantra'h.

1. One who protects (even at direst predicament) (tra) whoever thinks (Manana) of Him.
2. One who is known through Mantras, ie, Short statements, by repetition of which one can channelise one's mental faculty towards Him.
3. One who manifests as the Mantras of Rk, Saama, Yajus, etc.  
LS 846 MantraSaaraa.
4. One who gives proper advice (mantra), which does not incite the mind to do harm or destruction. May sample VR.2.100 - several verses. See also 691 Tiirthakara'h under Arthasastras – reference to VR. Ayodhya Kaanda.
5. Pranava'h, ie, Omkara is considered the prime mantra.  
See 409 Pranava'h.
6. Any mantra must be chanted conforming to 279 Spashta-akshara'h sr.2, when so chanted, the mantra itself becomes a personification of Him; hence He is called Mantra'h.

**288 Jagata'h Setu'h:**

Setu'h means bridge, bund, shoreline or border line. Jagat means the complete Creation (animate and inanimate) which includes those that suffer Samsaara.

1. One who is The Aid to cross the Ocean of Samsaara (Jagataam samuttarana hetutvaat).
2. One who, like a bund or borderline, preserves the social order and, like a shoreline (setuvat), prevents trespassing (asambheda kaaranaat) within social orders (varna-aasrama-aadiinaam).  
Br.Up.4.4.22. reads, '..Esha (it is) setu'h (the bank) vidharana(e) (to keep apart from chaos) eshaam (these) lokaanaam (different worlds) asambhedaaya (from intermingling)', It is the bank/bund which keeps the worlds from the chaos of intermingling. **AaB.50** (acclaimed as representing the essence of Raamaayana) emphasises the importance of individual's efforts, induction and practice in such cross-over out of Samsaara. 'Tiirtvaa mohaarnavam hatvaa raagadveshaadiraakshasaan| Yogii Saanti-samaayukta'h aatmaa-raama'h viraajate||', meaning: After

crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogii who is united with peace becomes **Aatmaaraama**, that is, he comes to revel in himself. We note that 'Saanti-' herein refers to the erasing of Avidyaa resulting in oneness (Samaayukta'h) with Brahman, vide 584 Saanti'h, and 455 Suvrata'h.

**Group of: 294 Kaamahaa, 295 Kaamakrt, 297 Kaama'h, 298 Kaamaprada'h, 651 Kaama Deva'h, 653 Kaamii, 652 Kaamapaala'h.**

**294 Kaamahaa:** Compare SS 187 Kaamanaasaka'h.

1. One who destroys (hanti) the desires (kaamaan) of seekers after liberation (mumukshuunaam) or of devotees (bhaktaanaam).
2. One who destroys (hanti) the evil plans (kaamaan) of evil men (Himsakaanaam).

**295 Kaamakrt:**

1. One who fulfills (krt) the wants (kaama) of pure-minded (Saattvikaanaam) devotees.  
See LS 63 Kaamadaayinii.
2. One who erases (krt) desires (kaama).
3. One who is the father (krt) of Kaama, ie, Pradyumna.  
See 138 Caturvyuha'h, 640 Pradyumna'h.

**297 Kaama'h:** SS 102,332 Kaama'h.

1. One who is sought after by those who desire to attain the 4 Supreme values of life, namely, Dharma, Artha, Kaama and Moksha.
2. 'Ka' means Brahmaa, 'A' means Vishnu and 'Ma' means Siva. So the word can mean one who is Trimurti. In this regard, we also note that the presiding Goddess at Kanciipuram is Kaamaakshii, ie, One who has the said Trimurtis as Her eyes.

**298 Kaamaprada'h:** LS 63 Kaama-Daayinii.

One who liberally fulfills the desires of devotees.

**651 Kaama Deva'h:** LS 63 Kaama-Daayinii.

1. One who is sought after by those who desire for any or all of the four values of life - Dharma, Artha, Kaama and Moksha.
2. One who is 'Kaama'h' (see 297) as well as 375 Deva'h.

**652 Kaamapaala'h:** LS 63 Kaama-Daayinii:

1. One who protects or assures the desired ends to people having desires.
2. Balaraama is also called Kaamapaala'h, vide, AK.line 46, reads 'revatii ramana'h raama'h kaamapaala'h halaayudha'h'. HV.3.98.5 also confirms the same.

**653 Kaamii:**

1. One who by nature has all his desires satisfied.
2. One who desired the induction of 'Manifestations'.  
Tai.Up.2.6.1, Ch.Up.6.2.3 'Sa'h akaamayata | Bahu syaam prajaayeya iti | sa'h tapa'h atapyata | sa'h tapa'h taptvaa | idam sarvam asrjata | Yat idam kim ca |', meaning: He (Nirguna Brahman) wished: Let Me be many. Let Me be born. He undertook a deliberation, and, having deliberated, He created all - Whatsoever is herein.

**Group of: 300 Yugaadikrt, 301 Yugaavarta'h.**

**300 Yugaadikrt:** Compare SS 786 Yugakara'h.

1. The Lord, being representable by Time as one of His dimensions, is credited with being the cause of periods of time like Yuga. See 654 Kaanta'h for more details.
2. One who initiates the Yugas.

**301 Yugaavarta'h:** Compare SS 301 Yugaavaha'h.

Aavarti means 'Cycle'. One, who as Time, causes the cycles of 4 yugas, namely, Satya (Kṛta), Tretaa, Dvaapara and Kali.

**Group of: 302 Naikamaaya'h, 305 Vyaktaruupa'h, 303 Mahaasana'h, 304 Adrsya'h, 306 Sahasrajit, 307 Anantajit.**

**302 Naikamaaya'h:** See 170 Mahaamaaya'h. Compare 271 Naikaruupa'h.

1. One without (Na) an exclusive (eka) Maayaa, ie, One who can assume numerous forms by Maayaa, not only one.
2. 'Miiyate anena iti Maayaa'. Something by which cognition, including relative measurement, in the realm of Vyaavahaarika Satyam, is possible. He is beyond (na) any (eka) system of measurement.
3. In a presumptive sense, this name can be taken as AAPA'H within the five Mahaabhutas, to which the density of the other materials are compared as far as possible (Vide 2 above); also liquids take the form

of the container where they are held (Vide 1 above) - all these being only Vyaavahaarika Satyam.

**305 Vyaktaruupa'h:**

Compare SS 922 Vyakta'h. Contrast 271 Naikaruupa'h.

1. He is so called because (asya iti) His gross (Sthoola ruupena) form (svaruupam) as the Universe can be clearly perceived (Vyaktam). This is Vyaavahaarika Satyam.
2. One who, being Self-luminous (Svayam-Prakaasatvaat), is clearly perceived (Vyakta-ruupatvaat) by yogiis (yoginaam).

This name can be presumptively taken as the Mahaabhuta – PRTHIVII.

**303 Mahaasana'h:** LS 752 MahaaGraasaa, LS 753 Mahaasanaa.

'Mahaa' means very large, 'Asana'h' refers to consuming.

One who consumes everything, as Samvartaagni, at the end of each Kalpa. Compare 372 Amitaasana'h.

This name can be presumptively taken as the Mahaabhuta – AGNI'H.

**304 Adrsya'h:** LS 649 Adrsyaa, LS 650 Drsyah-rahitaa.

One who cannot be grasped (Agamya'h) by any of the five organs of knowledge (Sarveshaam buddhiindriyaanaam) (but can only be felt).

This name can be presumptively taken as the Mahaabhuta - VAAYU'H.

**306 Sahasrajit:**

MBh.1.216.8 reads, 'satam satahasram tu sarvam akshayya-vaacakam', meaning, 'sata' and 'satahasra' are numerical measures, yet they may refer to a very large/inexhaustible (akshayya) quantity.

1. One who is victorious (Jit) over innumerable (Sahasra) enemies of Devas in battle.
2. Devas can denote indriyaas and hence the name can be interpreted as One through whose grace the innumerable Jivas can overcome the influence of indriyas.

This can be presumptively taken as the Mahaabhuta - AAKAASA, because, being spread extensively, it can be taken to have overcome thousands of interruptions.

**307 Anantajit:**

One who, being endowed with all unimaginably numerous (acintya) powers, is victorious (jit) at all occasions (sarvatra) over everything (Ananta).

This can be presumptively taken to refer to MANAS and BUDDHI which are also limitless in their capacities.

#### Additional Notes:

He also is Anantajit because: in LS we comparably read:

**LS 395 Prasiddhaa:** Immense Celebrity;

**LS 396 Paramesvarii:** Supreme Ruler;

**LS 397 MuulaPrakrti'h:** First Cause;

**LS 398 Avyaktaa:** Un-Manifested Brahman;

**LS 399 Vyakta-Avyakta-Svaruupinii:** One with the features of both Un-Manifested and Manifested Brahman;

**LS 400 Vyaapinii:** One who pervades everywhere;

**LS 401 Vividhaakaaraa:** One who has many forms;

**LS 402 Vidyaa-Avidyaa-Svaruupinii:** One who is both Knowledge and Ignorance and yet remain in Her own nature.

That the Panca-Mahaabhuutas along with Manas and Buddhi are postulated out of Prakrti is seen in BG.7.4, 'Bhuumi'h aapo (a) nala'h vaayu'h kham mano buddhir eva ca|'.

#### Group of: 308 Ishta'h, 309 Avisishta'h.

##### **308 Ishta'h:**

1. One who is dear (Priya) to all because He is of the nature of Supreme Bliss (Parama-aanandakatvena).
2. One who is worshipped (puujita'h) in 'Ishti' or 'Yajna' (Sacrifice). Yajna is such action that maintains equilibrium. 'Ishta'h' can refer to something that is 'likeable'. For every Jiivaatman, equilibrium (with Brahman) is the state to achieve; hence any action instrumental (cause) to attain this equilibrium is liked by it (see sr.1). Also, once having attained equilibrium, Jiiva likes to sustain in that state, and hence continues with the action, which is now an effect.

##### **309 Avisishta'h:**

By grammar, this name can be read either as Visishta'h or as Avisishta'h. 249 Visisht'a'h cannot be read otherwise, and hence it may be better to keep this name as Avisishta'h. However, Samkara retains this as Visisht'a'h, meaning, as 'Sarveshaam Antaryaamitvena' as cited below. Translation by Swami Tapasyaananda reads this name as Avisishta'h.

**Visisht'a'h:** (See at 249 Visisht'a'h, supra.)

Recall Antaryaamii explained under 8 Bhuutaatmaa. 'Sarveshaam Antaryaamitvena', Visisht'a'h, ie, one who resides within all: also an (vi) exceptionally (sishta'h) qualified man of knowledge and goodness.

##### **Avisishta'h:**

1. One who is against (A) those who oppose (vi : virodha'h) good men (sishta'h).
2. He is One who is not seen (A) differently (Visishta'h based on visesha'h, ie, difference) in individuals.
3. Extending 2 above, He is One who resides within all; which is the same as what is explained under Visisht'a'h.
4. To qualify any system of philosophy by vestiture of special qualities on lisvara will be very exclusive; One who is **not** so studied is Avisishta'h.
5. One who has not been excelled in Sishtaacaara by anybody.

Visvaamitra wanted to know who was superior - himself or Vasishtha, and posed this question to Vishnu who was in their presence. Vishnu gave a test - 'Each of you do go and feed 1008 people who are inferior to you in spirituality; and let us see who comes back first'. Visvaamitra was back the second day. Vishnu asked him to wait till Vasishtha returned. A year went by, but Vasishtha did not return. Therefore, both Vishnu and Visvaamitra went to Vasishtha and asked him, 'Why haven't you returned?'. Vasishtha replied, 'I could not find a single soul who was in any way spiritually lesser than I am; hence I could not meet the condition set forth by you till date'. Hearing this, Vishnu smiled and disappeared; and Visvaamitra realised the omnipresence of ParaBrahman.

Visisht'a'h could also mean *knowledge that is specially/differently interpreted*; hence, Avisishta'h means one who negates deviation from right knowledge which is 'God is One and He is in all'. With reference to this dictum: in 'Duurastham ca antike ca tat' BG.13.15, Duurastham relates to one who has not realised the dictum; and Antike relates to One who has the realised the dictum. So again He is Avisishta'h. See also lis.Up.5, '..Tat duure tat tu antike...'.  
**Additional Notes:**

Taking 308 Ishta'h, 309 Avisishta'h and 310 Sishteshta'h together, one can also relate to Br.Up.2.4.1 to 2.4.5.

The context briefly is: Yaajnavalkya addresses his senior wife Maitreyii: 'I want to renounce this family life. I will settle my wealth between you and my second wife Kaatyaayanii'. Maitreyii enquires in her response:

'Can I get immortality through this wealth?' On learning from Yaajnavalkya that this is not possible, she rejects this material offer and asks for that instruction saying, 'Tell me of **That** alone which you know to be the only means of immortality'. Yaajnavalkya (to the surprise of interpreters) tells her, that 2.4.4 '...(vyacakshaanasya...me nididhyaasvasa...) as I explain to you, start realising and internalising its purport'. However, while completing the ongoing instruction on the Supreme Self, He reverts to the normal sequence of advice: 2.4.5 'Aatmaa vai, are! drashtavya'h, srotavya'h, mantavya'h, nididhyaasitavya'h....'.

We can see that Maitreyii is ishta (a very dear one), sishta (a highly qualified student), Visishta (ie, specially and highly qualified) and also Avisishta (ie, she has been judged to be capable of seeing everything as the reflection of the single Supreme Antaryaamii Brahman) and thus is a Sishteshta, ie, a very knowing and dear disciple. He instructs her to directly go from Sravana (Hearing) to Nididhyaasa, skipping the stage of Manana in between; not that he is unaware of the procedural sequence as he mentioned in 2.4.5, where 'Mantavya'h' is a stage in between Sravana and Nididhyaasa.

This also re-establishes the desirability of recognising a 209 Guru'h being further recognised higher as 210 Gurutama'h by his grading and appraising of the student and orienting the instruction accordingly. Also noteworthy is the fact that, in the Upanishat era, the potential of ladies for learning and also the respect that they had commanded are established and acknowledged. The 209 Guru'h is recognised to have evolved as 210 Gurutama'h according as the Sishya'h ascends from a simple 308 Ishta'h and Sishta'h to the level of 310 Sishteshta'h and 249,309 Visishta'h and both grow and continue to excel as 250 Sishtakrt.

### **311 Sikhandii: SS 15 Sikhandii**

'Sikhandi' means feather of a peacock. One who adorns oneself with peacock feather (as Gopaala, Muruga, Mayuureshvara, Saraswati) is Sikhandii; all of these are synonyms in the context of Ultimate Oneness.

### **312 Nahusha'h:**

The root word Na'h means bondage (born of Maayaa). The name means: One who binds all beings by Maayaa.

**LS 545 Pulomajarcitaa:** One who is adored by Pulomajaa, consort of Indra, is comparable.

Pulomajaa prayed to Lalitaambaa to save her from Nahusha, the king,

who was consecrated to the post of Indra, when Indra went hiding because of guilt. Nahusha was asked by Pulomajaa to come to her palace on a palanquin carried by Saptarshis. In his anxiety, yet in haughtiness, when being carried on the palanquin, Nahusha kicked on Agastya-Rshi saying 'Sarpa' intending to mean 'move along fast'. The Rshi, in turn, cursed the king to become a Sarpa (serpent). The act of Agastya in restraining the haughtiness of king Nahusha is also conveyed through this name as well as an instruction to avoid haughtiness, coveting illicitly and indiscretion.

### **314 Krodhahaa:**

One who eradicates (hanti iti) anger (Krodham) in virtuous people (Saadhuunaam). This is to emphasise on every reader that virtuosity and anger cannot go together. See also BG.2.62 and 2.63 (extract – '...krodhaat bhavati sammoha'h....buddhinaasaat pranasyati..') which describes the utter destruction of discrimination in any individual by the occasioning of the succession of emotins: Sanga (desire for objects), Kaama (attachment to them), Krodha (anger because of non-acquisition of the desired object), Sammoha'h (delusion because of anger) and Smrtivibhrama'h (loss of memory, ie, lack of proper conduct towards others and destruction of discrimination between right and wrong because of lapse of memory).

### **315 Krodhakrt-Kartaa:**

1. One who generated Krodha or anger in people.  
In evil people, He creates anger leading to their own peril, like in Hiranyakasipu or Nahusha. In good-natured people, He creates anger appropriate to the situation helping in betterment.  
Additionally, He creates all the Universe (Jagata'h-kartaa). Samkara quotes, 'Eteshaam purushaanam ya'h kartaa, yasya vaa (or, vai) etat karma, sa'h vai veditavya'h', meaning: One who is the Creator of these beings and One of whom all this is the activity, He is the One to be known. The name is a combination highlighting these functions.
2. One who is the Kartaa (Destroyer), ie, One who effects Kartana (destruction), of asuras who are evil-doers by mad unfounded anger.

### **316 Visvabaahu'h: SS 246 Visvabaahu'h.**

1. One who is the support (aalambanatvena) of all (Visveshaam).
2. One who has got (asya iti) all beings (Visve) as His arms (baahava'h).

3. One (asya iti) whose arms (baahava'h) are everywhere (Visvata'h). Sv.Up.3.3 reads: 'Visvata'h-cakshu'h, uta Visvata'h-mukha'h, Visvata'h-baahu'h, uta Visvata'h-paat| Sam baahubhyaam dhamati sampatatrai'h dyaavaa-bhuumii janayan deva'h eka'h||', meaning- 'His eyes are everywhere, His faces are everywhere, His arms are everywhere and His feet are everywhere. The One Deity projects Itself as Viraat while creating Heaven and Earth and (for protection and sustenance, and as empowerment) conjoins (the human beings) with hands and (the birds) with wings'.

**319 Prathita'h:** See also 24 Purushottama'h, supra.

'Prathita'h' means one who is famous. Here it refers to One who is famous because of His own work like Creation, Sustentation and Transformation, Dissolution, Withdrawal and Absorption (Pancakrtya) of the world and who is also well known as the prime 128, 131 Vedavit, and 587 Saantida'h.

BG.15.18 reads: 'Yasmaat ksharam atiita'h aham aksharaat api ca uttama'h| Ata'h asmi **loke vede ca prathita'h** purushottama'h||', meaning: As I transcend the Perishable and am even above the Imperishable, (ie, Maayaa, in this context), therefore, I am **known in the world and in the Vedas** as 'Purushottama', the Highest Purusha, ie, He is the greatest amongst, and beyond, all Purushas and Spirits. HV.3.125.25, reads, 'Arjuna'h saatyaki'h ca eva vaasudeva'h jagatpati'h| traya'h ete mahaaviiraa'h prathitaa'h sangare sadaa||', conveying that, as of that era, only three were famous as Great warriors: Arjuna, Saatyaki and Krshna.

**322 Vaasavaanuja'h:** Relate with SS 279 Vaasava'h.

Vaasava is a name for Indra; and Anuja'h means younger brother, both, besides others, born of Aditi and Kasyapa. Hence Vaamana is referred to as Vaasavaanuja'h.

**323 Apaam Nidhi'h:**

Naaraayana means the collectivity of waters, ie, the ocean, which is one of His special Manifestations (See 245 Naaraayana'h sr.6).

1. The collectivity (Nidhi'h) of all waters (Apaam) is called Apaam Nidhi'h, a form of the Lord.
2. The Ocean is also called Apaam Nidhi'h because it is the final repository of all waters. BG.10.24, 'Sarasaam asmi Saagara'h', meaning: 'Among all pools of water, I am Samudra, ie, the Oceans'.

Thus, by Lord's declaration, the Ocean is a special Manifestation of the Lord.

The seven categories of water besides its purest form (without any admixture) used in *Abhishekam* are listed; and this collectivity is also Apaam Nidhi'h in the service of the Lord (vide SB.5.16, The outward sequence of the imagined oceans of lore is 1-Salt, 2-SugarCane, 3-Wine, 4-Ghee, 5-Milk, 6-Curd, 7-Water; In Puujaa practices, Honey is taken between Ghee and Milk; also Til-Oil is the first to be applied as anointment).

1. **Lavana:** Salt water, generally not mixed with others. Coconut water is used *instead* in puujaas.
2. **Ikshu:** Sweet water, from crushing of cane.
3. **Suraa:** Intoxicating water. Generally, lavang and daalcini powders mixed in water is used in *Abhisheka*.
4. **Sarpi:** Ghee.
5. **Madhu:** Honey.
6. **Kshiira:** Milk.
7. **Dadhi:** Curd.
8. **Suddha Jala:** Clean water without any admixture; this eighth is a special category and stands by itself.

Other than these 8, other items used in *Abhishekam* include: Oil, turmeric powder, rice powder, sandal paste, vibhuuti, fruits mixed with jaggery, sugar-crystals, honey and nuts, juices of lemon, orange, etc. Refer to SB.5.1.33.

**894 Lokaadhistaanam:** Compare SS 153 Lokadhaataa.

See also 324 Adhistaanam and 211 Dhaama, supra.

1. Brahman is the Material Cause. Since He alone is reflecting on all, He is the Essential Cause. He wished His Creation to be there; hence He is the Instrumental Cause as well. Though He is without any support for Himself (tam anaadhaaram), yet taking Him as the support (aadhaaram adhistaaya), all the 3 worlds sustain (trilokaani thisthanti). This support is Brahman (Brahma). See also 842 Adhrta'h and 843 Svadhrta'h.
2. He is the sole substratum for the entirety of the Universe - the living and nonliving entities included.

**614 Lokatrayaasraya'h:**

One who shelters (in all aspects) and hosts all (in the three levels of Universes - the Earth and those above and below it) who seek refuge in Him.

Compare 116 Babhru'h, 646 Trilokaatmaa, 647 Trilokesa'h.

BG.15.17: 'Ya'h lokatryam aavisya bibharti avyaya'h lisvara'h||', meaning: He is the Supreme Purusha'h (lisvara) who prevades all the three worlds and sustains them.

**Note:** Adhistaana refers to a 'physical' (including metaphysical) inseparable support, while Aasraya is an abode of refuge, and Sarana implies extending protection on supplication.

**646 Trilokaatmaa:**

1. He is Antaryaamin, and is the Master of the three planes, namely, Lower, Middle and Higher. As the common Inner Soul, He pervades as the soul through all in the 3 worlds.
2. One from whom all the 3 worlds can never be differentiated (na bhidyante), He being the Ultimate Truth (Paramaarthata'h).

Compare also 614 Lokatrayaasraya'h.

**61 Tri-kakub(h)-dhaama:**

He who is the support (Dhaama) of the three (tri) regions (kakub(h)) - ie, above, below and in the middle.

Often, triple locations or contexts are described: eg., as regards to luminosity, as in names 564 Jyotir-Aaditya'h, 619 Jyotir-Ganesvara'h and 877 Jyoti'h. See at 65, 321, 408, 956 Praanada'h. Likewise, the

'tripundra' meaning the three-striped bhasma (Vibhuuti) applied on the forehead is to acknowledge the Lord, who supports the above, below and the middle regions of this Creation, namely: the region above (Dyau'h), below (Prthivii) and in the middle (Antariksham); DB.11.12,13,14; See particularly 11.14.27 - 'Brahma-Vishnu-Mahesaanaam tri-agniinaam ca dhaaranam'. 3 Agnis referred to are Gaarhapatya, Dakshina and Aahavaniya, lit for specific religious observances.

**647 Trilokesa'h:**

One under whose guidance and command (tat-aajnaptaa'h) all in the 'three worlds with their inhabitants' (trilokaa'h), in fact, all the 14 worlds, vide 751 Triloka-dhrk, function (vartante) in their respective activities (Sveshu sveshu karmasu).

**325 Apramatta'h:**

Adhikaaribhya'h (to those who are entitled) karma-anuruupam (as is fit for their actions) phalam (fruits) prayacchan (awarding) na pramaadyati (does not hesitate, or, is vigilant). Pramatta'h means one who is careless; and Apramatta'h means one who is ever vigilant. The name therefore means, One who is always vigilant in awarding the fruits of actions to all as befits their actions, ie, Karma-Phala-Daataa. Pramatta'h also indicates being lousy. Therefore, Apramatta'h means one who is ever vigilant and hence cannot be captivated by others, because He is 319 Prathita'h and 326 Pratisthita'h. As 319 Prathita'h, He assumes some responsibilities for guiding people towards good actions (beside what has been described earlier about this name). As 326 Pratisthita'h, He has nothing to infringe upon His greatness and is unconstrained in His decisions.

**Group of : 326 Pratisthita'h, 327 Skanda'h, 328 Skanda-dhara'h.**

**326 Pratisthita'h:** LS 660 Supratisthaa, LS 829 Pratisthaa.

One who is supported and established in His own greatness. Compare 84 Aatmavaan. See Ch.Up.7.24.1, where Naarada is instructed by Sanatkumaara, 'Yatra na anyat pasyati na anyat srunoti na anyat vijaanaati sa'h bhuumaa; atha yatra anyat pasyati anyat srunoti anyat vijaanati tat alpam; ya'h vai **bhuumaa** tat amrtam; atha yat alpam tat martyam; sa'h bhagava'h kasmin pratisthita'h iti; **sve mahimni**'. This passage makes the distinction between one who can become **one with**

**the Infinitely Large (Brahman)** in case, based on advice and consistent practice, he does not distinguish others as different from himself, and the other one being **trivial**, so long as he recognises others as different from himself. The first of these realisations is the basis of Non-Duality (Advaita) with **that Infinite being also Immortal**. On the other hand, **that which is finite is mortal for reason of persistence in duality**. Having been instructed thus, Naarada asked Sanatkumaara, 'On what is that Bhuumaa, Infinite, established?'. Sanatkumaara replied, '**In its own glory**', re-emphasizing that there can be nothing else other than Bhuumaa itself. The words Amrtam and martyam here refer to the well-known dictum from Br.Up.1.3.28: '**Mrtyo'h maa amrtam gamaya**'. See 328 Skanda-dhara'h. BG.2.54 conveys the enquiry of Arjuna about Sthitaprajna. Contained in the subsequent verses BG.2.55 to BG.2.72 is the Lord's detailed response to discuss this blessed state of a JivanMukta. This explanation culminates in BG.2.72, declaring the Braahmii sthiti'h, ie, Being established in Brahman state which is the same as Pratishthaa as in BG.14.27; see also 815 Sarvajna'h. Pratishthaa, refers to a firm understanding, particularly, that the Paramaatmaa/ Brahman is the aadhaara, ie, support, of all bhuutas living and non-living. Credited by this understanding He becomes Prathishthita'h, firmly established in everyone's awareness. Raama is called Vibhiishana-Pratisthaatr (92nd of 108 names of Raama), because He crowned Vibhiishana as King of Lamkaa in recognition of the latter's own merit, even before Raama's troops crossing over to Lamkaa, reinforcing 'Sve mahimni', meaning, in His own greatness. See also Pratishthitam in the discussion on 3 Vashatkaara'h.

**327 Skanda'h:** SS 617 Skanda'h.

Having referred to Ch.Up.7.24.1, implicitly in **326 Pratisthita'h**, Bhiishma was naturally impelled to come to the concluding statements in the instructions of Sanatkumaara to Naarada.

Vide Ch.Up.7.26.2, '..tasmai mrdita-kashaayaaya tamasa'h paaram darsayati Bhagavaan Sanatkumaara'h, tam **Skanda'h** iti aacakshate', - The venerable (Bhagavaan) Sanatkumaara had shown (darsayati) the other shore (paaram) of darkness (tamasa'h, ignorance) which is 'Supreme Knowledge' to Him (Naarada) (tasmai) who had become freed (mrdita) from all impurities (Kashaaya). They (in general, anyone) call (iti aacakshate) Him (tam) (Sanatkumaara) **Skanda'h**. This also refers to the well-known quotation from Br.Up.1.3.28: '**tamasa'h maa jyoti'h**

**gamaya**'. See 328 Skanda-dhara'h. The name therefore means:

1. One who flows (Skandana) as Amrta. See again Ch.Up.7.24.1'...Bhuumaa tad amrtam....', ie, the Amrta is the immortal One which is the Infinite Brahman; and this instruction flows from preceptor to student ad infinitum.
2. One who lifts up and up-lifts everything and everyone as does Air. Also He dries up the ills of the devotee as Air dries up things.
3. As narrated in Ch.Up.7.26.2, Skanda'h also refers to Sanatkumaara, for the excellence of Brahman Knowledge that he delivered to Naarada.
4. Skanda is also referred to as 'Muruga' in Tamizh Language. Mrtam is death, hence the negation Amrtam means Immortality. 'Mr' means 'to die' and 'Ga' means 'to go, to get rid of': thus *Mrga* is colloquially read as *Muruga* in Tamizh language, meaning: One who delivers immortality. Alternatively, Murugu in Tamizh also means beauty (Azhagu), having the components 'Aazh', and 'Ahu'; these sequentially mean: 'Aazhdal' means going deep into the repeated cycles of birth and death; 'Ahudal' means removing therefrom; hence Skanda (Azhagu) means One who removes one from, or delivers one out of, 'Samsaara'.  
Incidentally, 'Kumaara' is also understandable as 'Ku' meaning something of a smaller dimension + 'Maara' (which stands for Manmatha, who is considered as an embodiment of beauty); Thus 'Kumaara' also refers to 'Azhagu', 'Muruga' and 'Skanda'h'.  
On these lines, Skanda'h is also the **Sundara** aspect in the description '**Satyam-Sivam-Sundaram**' of the Paramaatman, ie, besides being 106, 212 **Satya'h** and 27, 600 **Siva'h**, he also instructs towards deliverance from samsaara. That all the three names occur within the VS is worth highlighting.
5. BG.10.24 reads, 'Senaaniinaam aham Skanda'h'. Skanda was the General of the army of the Devas during the destruction of Taarakaasura; and, Suura, of the demons. Hence Skanda'h is generally adopted as the synonym for Generals of the Army.

**328 Skanda-dhara'h:** Compare SS 617 Skanda'h.

1. One who supports (dhara'h) Skanda (ie, the righteous path). Read again Ch.Up.7.26.2, '..mrdita kashaayaaya tamasa'h paaram darsayati...', ie, one who has shown (darsaya/gamaya) the other shore of darkness (tamasa'h) which is Supreme Knowledge, ie,

enlightenment and clarity – jyoti'h. This refers to the well-known dictum from Br.Up.1.3.28, '**Asata'h maa sat gamaya**'.

2. One who channelises the flow of Skanda, ie, righteous conduct. Samkara writes in the preface of his Giitaa Bhaashya: 'The Lord appointed Sanaka, Sanandana, Sanaatana and Sanatkumaara', to deputise for Him in the propagation of Nivrtti Maarga, ie, Jnaana Maarga and accordingly blessed them with Jnaana and Vairaagya. This name emphasises such deputisation on the authority (dhara) of the Lord. One sees that within the 3 consecutive names, 326 Pratishtita'h, 327 Skanda'h and 328 Skanda-dhara'h, **the 3 dicta from Br.Up.1.3.28: 'Mrtyo'h maa amrtam gamaya, tamasa'h maa jyoti'h gamaya, asata'h maa sat gamaya'**, have all been implicitly conveyed.
3. Siva, being the father of Skanda, this name establishes the identity between Siva and Vishnu as Paramesvara.

#### **349 SariiraBhrt:**

One who supports (Poshayan) the body (sariiraani) of the beings (sariirinaam), strengthening them (dhaarayan) in the form of food (Annaruupena) and/or (vaa) Praana (Praanaruupena). Sariira is based on the description, 'Siiryate dine dine iti', ie, it gets demolished day by day; to counteract this, one must have regular nourishment and also energy circulation. The food in the form of Jnaana is for more permanent emancipation and this is obtained by the grace of the Guru and the Lord. See 983 Annam and 984 Annaada'h.

One who helps to manage (bibharti) the bodies (sariiraani) by His Maayaa power (svayaa Maayayaa).

#### **356 Sarabha'h:**

Like the word Sariira, the word Sara also refers to the body for the same reason, ie, Siirya-maanatvaat. 'Siiryate dine dine iti', ie, it gets demolished day by day, ie, is perishable.

Bhaa'h refers to luminescence, excellence, brilliance, to shine.

As the Lord shines in the body as the Indwelling Spirit (pratyagaatmaa; 'antike'), activating the body and the indriyas, etc., He is called Sarabha'h.

SP refers to Siva appearing as Sarabha in front of Nrsimha to calm down the latter when, after slaying Hiranyakasipu, Nrsimha was stamping around too conscious of His valour.

This incident again underscores the role of Siva in the avataaras of Vishnu. SP 7.1.30.20 details the above incident.

#### **Group of: 378 Karanam, 379 Kaaranam, 380 Kartaa, 381 Vikartaa.**

##### **378 Karanam:**

'Karanam' is the 'Asaadhaarana Kaaranam' which includes the item-specific special types of implements specifically relatable to the job on hand. eg, pen for writing, spinning wheel for pot-making, or for drawing the thread from a cotton pod.

One who is the most important (saadhaka-tamam, in superlative degree) factor in the generation/manifestation of this Universe.

##### **379 Kaaranam:**

One who is both the Instrumental (Nimitta) and Material (Upaadaana) Cause (Kaaranam) of Creation. See 366 Hetu'h also.

##### **380 Kartaa:** SS 292 Kartaa.

1. One who is free (svatantra'h) and is therefore One's own master. Recall the statement **kartum, akartum, anyathakartum samartha'h**, under 74 lisvara'h, 382 Gahana'h: The same applies in the context of this name and the subsequent name Vikartaa also.
2. One who is the doer as the Creator.
3. The Jiiva (self) can engage in Karma only when the Self reflects (shines) on the self. Oblivious to this invariant and inviolate fact, the Jiiva, in its *Avidyaa* of not recognising its Unity with the Self, considers itself to be the doer, ie, the jiiva believes that it is the karma-kartaa due to being under the state of ignorance, yet the karma does not attach to the Self which is only a Saakshii. The following refers contextually. BG.4.14: 'Na maam karmaani limpanti', meaning: Actions do not attach to Me. BG.4.41: 'Yoga-samnyasta-karmaanam jnaana-samcchinna-samsayam Aatmavantam na karmaani nibadhnanti', meaning: Works do not bind one who is firmly poised in the Self (1) through Yoga consisting in dedication and detachment and (2) by having all his doubts (about the self) having been dispelled by knowledge of the Self. *Note that the content of quarter 1 as well as of quarter 2 of this Sloka are sequentially prescribed for becoming an Aatmavaan.* [In pg 141, note 9, on BG.4.24, in the translation by Swami Tapasyaananda of Samkara's Commentary on Bhagavat Giitaa may spread the perspective.]



BG.5.14, 'Na karttvam na karmaani lokasya srjati prabhu'h', The Lord does not institute the doership or the activities on the Jiivas.

BG.9.9, 'Na ca maam taani karmaani nibadhnanti Dhanamjaya| Udaasiina-vat aasiinam asaktam teshu karmasu||', 'O! Arjuna, all those actions do not bind Me who sits aloof and unconcerned with total detachment in all those activities'.

**Note:** 'Kartaa' (in sr.1 and 2) as the purport of this name is to be understood differently from what is normally attributed to the terms 'Kartaa' and 'Bhoktaa' in respect of 'Karma' (as in sr.3) by the Jiiva. See also 315 Krodhakt-kartaa, sr.2 thereunder.

### 381 Vikartaa:

One who makes this Unique Universe. The prefix 'Vi' qualifies as Vichitra (Unique).

**Note:** Using 'Vi' in texts.

1. 'Vi'h' as a noun refers to the White-Necked Eagle, ie, Garuda as used in 78 Vikrama'h.
2. 'Vi' as a prefix: 'Vi' can indicate one of several modifications in the meaning of the word that ensues after it.
  1. 'Vi' as *Unique*, as in 381 Vikartaa, 484 Vidhaataa.
  2. 'Vi' as *specialy distinguishable*, as in 75 Vikramii, 78 Vikrama'h.
  3. 'Vi' as *highly commendable and excellent*, as in 147 Vijaya'h, 620 Vijitaatmaa.
  4. 'Vi' as *distinguished in particular activity or import*, as in 207 Visrutaatmaa, 464 Vidaarana'h, 637 Visodhana'h.
  5. 'Vi' as *extensively*, as in 240,880 Vibhu'h.
  6. 'Vi' as *excelling*, as in 249 Visishta'h.
  7. 'Vi' as *bereft of*, as in 363 Vikshara'h; as *freed from*, as in 631 Visoka'h.
  8. 'Vi' as *having ceased with*, as in 396 Virata'h / Viraja'h.
  9. 'Vi' as *variously (vividhaa)*, as in 405 Vaikuntha'h.
  10. 'Vi' as *well spread, or, pervading*, as in 413 Vyaapta'h, 467 Vyaapii.
  11. 'Vi' as *assuredly*, as in 452 Vimuktaatmaa, 636 Visuddhaatmaa.
  12. 'Vi' as *in the normal course*, as in 482 (A) Vijnataa.
  13. 'Vi' for *impossibility or prohibition*, as in 621 Avidheyaatmaa.
  14. 'Vi' as *qualified by a void or nullity*, as in 762 Vyagra'h.
  15. 'Vi' as *with due deliberation*, as in 938 Vidisa'h (compare with 940 Disa'h), 939 Vyaadisa'h.

### 383 Guha'h: SS 261, 975 Guha'h. LS 706 Guhaambaa.

1. One who hides one's own nature with the help of His power of Maayaa.

BG.7.25: 'na aham prakaasa'h sarvasya yoga-maayaa-samaavrtah', meaning: 'I am hidden (samaavrtah) by my Yoga-Maayaa (yoga-maayaa), I am (aham) not (na) experienceable (prakaasa'h) by all/any (sarvasya)'.

2. It also refers to One who is residing inside the cave of one's own heart.

Guha'h also refers to Subrahmanya ( the best among 661 Brahmanys).

**Additional Notes:** Regarding 381 to 384 with 389, 390.

Bhiishma explains the Supreme in terms of Action (BG.4.17, 4.18, cited under 382 Gahana'h) by this name, and 383 Guha'h, implying that He is difficult to be understood. Immediately to reassure Yudhishtira, Bhiishma goes on to imply through the same name Guha'h: 'Don't worry, the Supreme is 383 Guha'h also, since He resides in everyone's heart, and, in due course of time, reveals the True Knowledge to the ardent seeker because He is 384 Vyavasaaya'h and also 389 Parardhi'h as well as 390 Parama-Spashta'h'.

### 384 Vyavasaaya'h: SS 182 Vyavasaaya'h.

One who is wholly (maatras) of the nature (svaruupa'h) of Exalted (Sam) Knowledge (vit), ie, Jnaana (Samvit-maatras-svaruupa'h). The name also points to the coordinated efforts in the audio route in the body and such of its output for expression of this knowledge.

### 802 Sarva-Vaagisvaresvara'h: LS 640 Vaagadhiisvarii.

Himself being Knowledge, 384 Vyavasaaya'h, He is the master of all (sarva) masters of learning (Vaagisvara'h including Brahmaa who is the proponent of the Supreme Vaak, namely, the Vedas, ie, lisvara). He is the Supreme Lord of Speech. **Tr.Vi.Ma.Na.Up.7:** After describing Sudarsana Cakra and discussing Tripaad Vibhuuti as Sad-Ghanam, Cid-Ghanam and Aananda-Ghanam, and describing the 'Naaraayanaaya Vidmahe' mantra, the Upanishat reads, 'Vaagisvaraaya vidmahe, Hayagriivaaya dhiimahi, tanno Hamsa'h pracodayaat'. **Hayagriiva** is the presiding deity over speech and learning as **Vagiisvara'h** and further as **Sarva-Vaagisvaresvara'h** as elaborated in the Hayagriiva mantra. **Ke.Up.1.5** reads comparably: 'Yat Vaacaa an-abhyuditam, yena vaak abhyudyate|

Tat eva Brahma tvam viddhi..', meaning: That Essential Consciousness alone, which is not expressible by speech, but by which the same speech is expressed comprehensibly, know that to be Brahman'. Here Vaak (speech) includes all the expressions of sound delivered by the eight locations in the audio route comprising the chest, the throat, the root of the tongue, the top of mouth cavity, the teeth, the nasal inflexion, lips and the tongue. This explanation compares with 911 Sabdaatiga'h, and with BG.6.44, 'Sabda Brahma Ativartate', and with Tai.Up.2.9, 'Yata'h vaaca'h nivartante apraapya manasaa saha'.

**Group of : 385 Vyavasthaana'h, 386 Samsthaana'h 387 Sthaanada'h, 388 Dhruva'h, 54 Sthavira'h-Dhruva'h.,**

**385 Vyavasthaana'h:**

1. He in whom the orderly regulation of the Universe rests. Here regulation includes control over the 8 peripheral Devataas to safeguard the Earth, the 4 orders of coming into being (namely from Womb (jaraayuja), Egg (andaja), Seed (udbhijja) and Wastes (svedaja)), the various heirarchies of family traditions, the 4 grades of Aasramas in every one's life, for maintaining order.
2. He is called Regulator, because He has brought into existence divinities, societies of men, brute Creations etc. and yet regulates their orderly functions and maintains the equilibrium. This also implies that the 'food chain' is maintained in a sustainable mode.
3. The term 'Vyavasaaii' in Indian regional languages referring to cultivators and agriculturist can be attributed to this name.

**386 Samsthaana'h:**

'Sam' adds aura to 'Sthaana', thus referring to a respectable place.

1. He in whom all the Universe dwells at the Time of Dissolution.
2. One who is the Ultimate Existence.

**Additional Notes:**

385 Vyavasthaana'h relates to the Vyaavahaarika satyam level.  
386 Samsthaana'h is both: (1) as continuum between Vyaavahaarika Satyam and Paaramarthika Satyam as by 385 Vyavasthaana'h sr.1;  
(2) Paramarthika Satyam by 385 Vyavasthaana'h sr.2.

**387 Sthaanada'h:**

One who gives appropriate and justifiable status to every person. This extends even upto Dhruva who represents the highest benchmark for the relative positions for all in the Universe. Dhruva was granted this status according to his karma and the same would apply to all others also.

**388 Dhruva'h:** SS 26,624,751 Dhruva'h.

One who is indestructible (A-vinaasii).

Refers to Dhruva who was cited as an example in 387 Sthaanada'h.

**54 Sthavira'h-Dhruva'h:**

Compare SS 26, 624, 751 Dhruva'h.

The name refers to the indestructibility, firmness and motionlessness, namely, Dhruva'h, and also to ancient ambience, namely, Sthavira'h. Accordingly, one interprets this name as: Being the most ancient and also the originator of Time, He is Eternal. Refer also to 67 Jyeshtha'h. Astronomers take Dhruva'h as North Circumpolar Star, with its unique (sthavira'h) position in the Universe.

**Group of: 391 Tushta'h, 392 Pushta'h.**

**391 Tushta'h:** LS 443 Tushti'h. LS 921 Sadaatushtaa.

One who is of the unique nature of Supreme Bliss and satisfaction, 'Parama-aananda-eka-ruupatvaat'.

**392 Pushta'h:** LS 444 Pushti'h, LS 801 Pushtaa.

One who infills everything and is also complete in all respects, 'Sarva-sampuurnatvaat'. Sri Rudram indicates the list of **ten excellences** (pushti'h). These are: 1 **Vaakya pushti'h:** Excellence in speech and communication, including cogency of thoughts and brevity of delivery; 2 **Jnaana pushti'h:** Supreme Knowledge. This must border on being self-evident. Compare Dak.A. – 'Jnaanam yasya tu cakshu'h-aadi-karanaat vaaraa'h bahi'h spandate', meaning: Supreme Knowledge flows out like torrents of water from His external organs like eyes, etc.; 3 **Sariira-Indriya pushti'h:** Good health and keenness of the sense organs; 4 **Dhana-Dhaanya pushti'h:** Abundance of wealth and food grains\*; 5 **Prajaa pushti'h:** Virtuous children; 6 **Pasu pushti'h:** Wealth of healthy cattle; 7 **Graama pushti'h:** Flourishing of villages/communities of the whole neighbourhood; 8 **Dharma pushti'h:** A natural inclination towards,

and preponderance of, *Dharma* in conduct in all residents of the Graamas; 9 **Animaadi pushti'h**: The *ashta siddhis* properly practised for general welfare by the residents of the Graamas (communities); 10 **Grha-kshetra-aadi pushti'h**: Contented households and Fertile lands.

\* See LS 886 Dhana-dhaanya-vivardhinii.

He bestows the above 10 components of Pushti'h in abundance on the devotees according to their desert.

### **394 Raama'h**: LS 310 Ramanii, LS 319 Raamaa.

This is preceded by the name 393 Subhekshana'h, whose purport is reflected in 1 below.

1. Eternally Blissful One, who is also simultaneously the Supreme Consciousness, in whom the yogis find delight. Raama denotes that Supreme Brahman. Samkara quotes PP, 'Ramante yogina'h yasmin nitya-aanande cid-aatmani| Iti Raama-padena etat param brahma abhidhiyate||'.
2. AR.1.3.40: (i) 'Yasmin ramante munaya'h...tam Guru'h praaha Raama'h iti', meaning: The preceptor (Vasishtha) named him 'Raama'h' because all the Rshis were highly elated by him. (ii) 'Ramanaat iti api', meaning: Because he delights all others also, so, his christening as Raama.
3. One who, out of His own will, assumed the enchanting form of Daasarathii Raama, conforming with BG.4.7, 'Aatmaanam (myself) srjaami (embody) aham (I)'.
4. There is a tradition explained by Kaancii-Paramaguru that: 'Raa' represents the Ashtaaksharii - OM Namō Naaraayanaaya, and 'ma' represents the Pancaaksharii - Nama'h Sivaaya; and this name is a joint prayer to both Vishnu and Siva aspects of Iisvara, emphasising Dharma in Raama, Tapas in Naaraayana and Jnaana in Siva.

### **395 Viraama'h**: SS 987 Viraama'h.

One in whom (yasmin) the final cessation (by absorption, not by elimination) (Viraama/avasaanam) of all beings (Praaninaam) takes place.

### **396 Virata'h/ Viraja'h**: LS 779 Virajaa

1. One who has no obsessions.
2. One in Whom the desire for enjoyments has ceased. This name refers to a jiivanmukta who has ceased (surely not to be misread as seized)

with desires for enjoyment even when alive. See BG.2.55 onwards.

3. One who has retired from every action. SL 26, reads inter alia, with reference to the Mahaasamhaara, ie, at the time of Total Dissolution: 'when Hari'h (Vishnu'h) apnoti (retires into) *viratim (passivity or no desire for action)*'. This name thus refers to the occasion of the Total Dissolution of the Universe, when and whereafter Vishnu, as a repository of Sustentation, has nothing to perform. This is because of total annihilation.

**Note: Samkara reads this as 'Viraja'h'**, meaning: a) Rajo guna is totally absent, b) No impurities attach, and c) there is no indulgence in worldly affairs and enjoyments. Samkara also quotes, 'Viraja'h para'h aakaasaat', meaning: He is beyond all impurities and attachments from all around. A more profound interpretation of Viraja'h refers to being free from Virtue as well as Vice and hence vimrtyu'h (vide Ka.Up.2.3.18), ie, a Jiivanmukta or Sthitaprajna.

### **Group of: 398 Neya'h, 399 Naya'h, 400 Anaya'h.**

#### **398 Neya'h**:

1. One who leads (as the Way) to Supreme Bliss.
2. One by whom the jiivas (jiiva'h) are led (niiyate) to the Supreme Being (paramaatmatayaa) (as the Destination) through spiritual realisation (Samyak- jnaanena).
3. If read as Aneya'h, it means: There is no Supreme Bliss other than Him, He being Sat-Cit-Aananda.

#### **399 Naya'h**:

One who leads, Himself being in the nature of Spiritual Illumination, all jiivas to their ultimate release. Here Spiritual Illumination is both the *route* as well as the *destination*. Compare 566 Gati-sattama'h and 184, 450 Sataam gati'h. The Lord is here conceived conjointly in **all the three forms** given in: 397 Maarga'h, 398 Neya'h and 399 Naya'h.

#### **400 Anaya'h**:

One for whom there is no leader, because He is the leader of all. He is the 397 Maarga'h, 398 Neya'h and 399 Naya'h as far as the other Jiivas are concerned; but, as for Himself, being 36,74 Iisvara'h and 558 Bhagavaan, He has no leader either to lead Him or whom He must follow, being 325 Pratishtitha'h also.

**424 Visraama'h:** LS 851 Janma-mrtyu-jaraa-tapta-jana-visraantidaayinii.

One who bestows liberation (Visraama, ie, Moksha) to seekers from the Ocean of Samsaara with its waves of various tribulations. These tribulations comprise 6 Uurmi's, 5 Mahaa-klesas and 18 Upaklesas as suggested by Samkara.

**Uurmis:** These **pangs**, or, major impediments, are –

1. Kshut (Hunger).
2. Pipaasaa (Thirst).
3. Nidraa (Sleepfulness or Dozing off).
4. Aalasyam (Lethargy and wasteful long deliberations (diirgha-sutra)).
5. Aakuncanam (Feeling of having been slighted and consequent shyness to beseech religious instructions).
6. Bhayam (Fear, resulting in hesitation on anything).

Some others quote: 1) Hunger (kshut), 2) thirst (pipaasaa), 3) grief (soka), 4) delusion and infatuation (moha), 5) decaying (Vyaadhi is physical disease, Aadhi is mental plights) and decrepitude (jaraa, old age), and 6) Death (mrtyu'h) (which must include birth) as the six Uurmi's. VR.2.17.23 reads the above 6 as 'Triini-dvandvaani bhuuteshu', meaning: 3 pairs of pangs in all beings comprising (i) asanaayaa-pipaase (hunger and thirst), (ii) soka-mohau (grief and delusion), and (iii) jaraa-mrtyuu (decrepitude and death). See 524 Jita-amitra'h. AR.6.10.61 lists 5 of the klesas as ignorance, I-sense with reference to the body, attachment, anger and fear.

**Mahaa-Klesas:** These are five in number, generally quoted as Raagadvashaadi; however, to quote from Patanjali's Yoga-Sutra 2.3, these same read as

1. Avidyaa: Ignorance or lack of Spiritual Knowledge.
2. Asmitaa: Verb root 'As' means 'to be' and 'asmi' means 'I am'. Hence 'Asmitaa' means a total self-concept which may border on arrogance or pride, ie, egotism.
3. Raaga'h: Desire, passion, following the urges of indriyas resulting in some level of attachment.
4. Dvesha'h: Hate, abhorrence or enmity, aversion.
5. Abhinivesa'h: An ardent longing for mundane existence, ie, severe attachment to live on.

Of these, Avidyaa and Asmitaa are intellectual, Raaga'h and Dvesha'h are emotional and Abhinivesa'h is highly instinctive. These Mahaa-klesas are

also conditioned by

1. Niyati: Habitual practices.
2. Kaala-kalpa: Circumstances.
3. Maayaa: Mistaken understanding.

**Upa-Klesas:** These are described as Madaadaya'h by Samkara. The nearest description of them is available in Samkara's SSB, in 3.21 to 3.23 qualified by 3.24. Mada (in 3.24) is taken as opposite of Dama (in 3.21 to 3.23) (see Sloka SSB.3.24), 'Mada'h.....viparyayaa'h'. Upa-klesas include:

1. Anrtam: Telling what is not.
2. Paisunam: Talking ill of others/carrying tales.
3. Trshnaa: Deep desire in material things.
4. Praatikuulyam: Being opposed to several people.
5. Tama'h: Ignorance, not knowing much.
6. Arati'h: Not satisfied with whatever is obtained.
7. Lokadvasha'h: Inciting others and fighting with them.
8. Abhimaana'h: Being haughty and not reverential to anyone whosoever (see Mada cited above).
9. Vivaada'h: Creating and inciting difference of opinion in people.
10. Praani-pidanam: Hurting others for pleasing oneself, including for food (slaughter). 'Intended hurting', distinguish sr.18.
11. Parivaada'h: Concealing information which, if shared, may help the recipient to improve.
12. Ativaada'h: Meaningless long discourses, including lamentations.
13. Paritaapa'h: Purposeless self-pity.
14. Akshamaa: Incapacity to bear opposites.
15. Adhrti'h: Flippancy in engaging the senses.
16. Asiddhi'h: No achievements in Dharma, Jnaana or Vairaagya.
17. Paapakrtyam: Doing the prohibited.
18. Himsaa: Inflicting prohibited pains (not intended specifically, almost habitually).

**Grant of release** from above groups of problems for those who so wish, or, aspire, is called **Visraama'h**. Implicitly this therefore means Moksha or Liberation from Samsaara. Note: Guidelines for public behaviour of individuals are implied in the above description and listings. Compare also 395 Viraama'h; one may take 424 Visraama'h as leading to 395 Viraama'h.

#### 403 Dharma'h:

Compare SS 895 DharmaSaadhaarana'h Vara'h. See also VS 477 Dharmii. 'Krtiya-Akrtya-Viveka'h Dharma'h', meaning: discrimination between what is doable (and a must-do) duty and what is an avoidable (or a must-not-do) activity is Dharma. A verse quoted in this regard is 'Aahaara-nidraa-bhaya-maithunam ca saamaanyam etat pasubhi'h naraanaam| Dharma'h hi tessaam adhika'h visesha'h dharmena hiina'h pasubhi'h samaana'h||', meaning: 'Eating, sleeping, fear and mating are the common behaviour between humans and animals. Dharma alone is the distinguishing extra characteristic for Humans. Obviously one who is devoid of Dharma is just as good as the animals'.

1. One who is the support for all beings. Compare LS 884 Dharma-aadhaaraa, LS 958 Dharminii.
2. One who is worshipped by all methods of Dharma.
3. 'Raama'h Vigrahavaan Dharma'h': Raama is praised as Dharma-incarnate, ie, a role model in promoting dharma. See LS 959 Dharmavardhinii.
4. He is the Self which is extremely subtle for comprehension. Kat.Up.1.1.21 reads, 'Devai'h atra api vicikitsitam puraa na hi suvijneyam anu'h esha'h dharma'h', meaning: 'This Principle, called the Self, is not truly or easily comprehensible to common people even though they had heard about it. Even in days of yore, doubts were entertained even by devas with reference to this Self.'
5. In the Kaarikaa on Ma.Up., the term Dharma is also used to refer to: (External) Entities, souls (bodies), objects, any particular thing, characteristics including self-discipline. See also under 278, 351 Rddha'h.

#### Additional notes:

1. Nandii has been referred to as Dharma vide 257 Vrshabha'h.
2. The simhaasana of aadhaara-sakti Kalyaanii is said to comprise of Dharma'h, Jnaanam, Vairaagyam and Aisvaryam as its feet. SP 6.7.29,30, reads: 'Tasya upari aasanam bhadram kanthiirava- catush-padam||(29) Dharma'h Jnaanam ca Vairaagyam Aisvaryam ca padaani vai|..||(30)
3. In Vedas 'Dharma' is referred to as TriSrmga, with its three peaks being 'Vairaagya', 'Jnaana' and 'Aisvaryam'. SP 8.10.30, reads, 'Jnaanam kriyaa ca caryaa ca yoga'h ca iti suresvari | Catushpaada'h samaakhyata'h mama dharma'h sanaatana'h', Siva

describes His own eternal Dharma as comprising the foursome of Knowledge, Action, Puujaa and Yoga

#### 404 DharmaViduttama'h: See also under 691 Tiirthakara'h.

The greatest (Uttama'h) of knowers (Vid) of Dharma (as in Puurvamiimaamsaa). He is so called also because all the scriptures consisting of Srtis and Smrtis are His commandments (as in Uttaramiimaamsa) inclusive of 454 Jnaanam-uttamam.

#### 405 Vaikuntha'h:

1. Kunthanam, in noun form, means splitting apart or disruption or being subjected to barriers or disintegration. If such disruptions are eliminated and components, if any, are integrated together, there results Vaikunthanam or Vaikuntha'h. Accordingly, (a) bringing together of diversified categories eliminating barriers of separateness is called Vaikuntha; (b) One who can effect this is also Vaikuntha'h; (c) His perceived residence is called Vaikuntham.
2. Br.Up.2.1.6 reads, '**Indra'h** Vaikuntha'h aparaajitaa senaa', meaning: (Gaargya was intending to suggest that) **The Lord**, as irresistible, indomitable and of unvanquished army, is to be meditated upon. Hereby Vaikuntha'h is translatable as 'irresistible', ie, the Lord's charms are irresistible. See also 639 Apratiratha'h, 596 Anivartii, 148 Jetaa, sr 2 therein.

Correspondingly, **Kailaasa** means 'nothing to worry about or be afraid' of; the environment that so affirms is **Kailaasa**.

#### 410 Prthu'h:

One who has expanded Himself as the world (Prapanca, ie, the agglomerate of the primordial (pra) panca-mahaabhuutas) and all animate and inanimate contents therein; in essence, the vast expanse of the variegated phenomenal world: Vide Kaarikaa, 2.35, on Mu.Up. Earth, developed by King Prthu'h is called Prthivii. Prthu'h, arising from rubbing the right palm of the just dead Vena by his mother Suniithaa, is considered an Avataara of Vishnu, SP 5.13.15 to 21. He exhibited himself with bow, armour, etc. with the brilliance of the Sun. The word Prthivii for the Earth is derived out of his name. He is considered the predecessor for Kshatriyas. Sloka 20, reads: 'Avataara'h sa'h Vishno'h hi prajaa-paalana-hetave| Dharma-samrakshana-arthaaya dushtaanaam danda hetave||', meaning: He is the Avataara of Vishnu for the purpose

of protection and upbringing of all citizens; his purpose was to establish Dharma and to punish evil people. Ambassadors as a clan were descendents of his sons Suuta and Maagadha.

**Group of: 413 Vyaapta'h, 467 Vyaapii.**

**413 Vyaapta'h:**

Everything (effects, sarva-kaaryaanaam) is penetrated (Vyaapanaat) by Him (the Cause, Kaaranatvena).

This name adopts passive voice usage, ie, Everything is pervaded by Him.

**467 Vyaapii:** LS 400 Vyaapinii

The explanation used by Samkara (in 2 hereunder) is the same as by the underlined words under 413.

1. One who, like Aakaasa, interpenetrates everything and is eternal. Aakaasa being another name for Brahman. Brahman, being the Material Cause, interpenetrates everything like Aakaasa does. Since effects must subsist in causal sources, He is spoken of as all-pervading. See sr.1 and 2 under 245 Naaraayana'h.
2. This name, being in active voice usage, means: He penetrates into everything.
3. As one who straddled the whole of Bhaaratavarsha and Lamkaa of yore, as Raama, He is Vyaapii (completely spread over) over the whole empire as SaarvaBhauma.
4. SP.6.16.66, 'Vyaapakatvam ca bhuutaanaam idam eva prakiirtitam | Vyaapyatvam...gandha-aadi-kramata'h bhavet||', implies: That the Vyaapii refers to Tanmaatras (smell, etc.) and Vyaapta'h refers to Bhutas (earth, etc.)

Simply said, Vyaapii is in the active voice phase and Vyaapta'h is in the passive voice phase.

*The first name Visvam can be taken as Vyaapta'h and the second name Vishnu'h as Vyaapii, indicatively.*

**412 Satrugna'h:** SS 887 Satruhaa.

1. One who destroys (hanti) the enemies (satruun) of the Devas (Tridasa).
2. The Aitihaasic name of one of the younger brothers of Raama is Satrugna'h.

**506 Purujit:**

1. 'Puru' means numerous. As given by Samkara under 507 Purusattama'h, 'Puru'h' also means Visvaruupa'h, ie, all beings included. So this name means: One who gains victory over numerous people.
2. Literally this name also means: one who has overcome the impediments of the physical body. Here the implication is: One who helps the devotees to overcome their physical ailments. Compare 689 Anaamaya'h, sr.1 therein.

**509 Jaya'h:** LS 377 Jayaa. See 147 Vijaya'h, 148 Jetaa.

One who is victorious, and influential, over all beings.

**549 Ajita'h:** SS 195, 496, 613 Ajita'h.

1. One who has not been conquered by anyone in His various incarnations.
2. One who helped Draupadii with an Akshaya Paatra thereby helping her to defeat fructification of the ill-intentions of Duryodhana. The context is: Duryodhana, trying to embarrass Draupadii, requested Durvaasa to visit Draupadii in the forest with Durvaasa's whole hosts of sishya's. See also 638 Aniruddha'h, 775 Durjaya'h.

**524 Jita-amitra'h:**

One who has conquered the six inner enemies (shad-ripava'h), namely, Attachment (Kaama), Anger (Krodha), Avarice (Lobha), Delusion and Infatuation (Moha), Haughtiness (Mada), Envy and Jealousy (Maatsarya) as well as the external enemies like Raavana, Kumbhakarna and all other miscreants (even if they be recipients of boons). See also 424 Visraama'h, Urmis thereunder.

**Group of: 416 Rtu'h, 418 Kaala'h..**

**416 Rtu'h:** SS 905 Rtu'h. See under 214 Nimisha'h.

One who is of the nature of Kaala (time) which is typified by periods called Rtu's (seasons).

**418 Kaala'h:** SS 152, 370, 384, 533 Kaala'h.

One who measures and sets a limit to everything. See 896 Sanaat also. BG.10.30, 'Kaala'h kalayataam aham', ie, 'Among reckoners, I am Time (referring to measuring aspect)'. BG.11.32, 'Kaala'h asmi Loka-kshayakrt

pravrdha'h'- I am the mighty world-destroying Time, now engaged in wiping out the world. This is the aspect of setting limits. This should be understood as deliverance of all worldly Creations. See 137 Caturaatmaa.

**417 Sudarsana'h:** SS 515 Sudarsana'h.

1. One whose vision (darsanam), ie, knowledge (jnaanam), bestows the most auspicious (su, standing for sobhanam) fruit Moksha (Nirvaana phalam).
2. One whose eyes (iikshane, darsane) are long and wide (aayate) and pure (su, standing for subhe) like the leaves of a lotus (Padma patra).
3. One who is easily (su, for sukaena) seen (drsyate, ie, realised) by His devotees (bhaktai'h).
4. One who, by His own free will (svecchayaa), depicts (vahati) a pleasant and beautiful (sundaram) body (deham).
5. Referring to 2 and 3: In view of Vishnu's offering of the right eye (darsana) in place of a lotus, and noting the beauty (Su) of that eye, Siva christened the aayudha He presented to Vishnu as Sudarsana Cakra; this present was necessitated since Vishnu was keen on just wins for just cause and so was also named 684 Ranapriya'h. Also, with the lotus petal being wide and long, but very thin and being unwetted by liquids, the name Sudarsana again fits to this Cakra.
6. See also 908, 995 Cakrii: One of the armaments of the Lord is Sudarsana, the Cakra.

**Group of: 50 Visvakarma, 51 Manu'h, 52 Tvashtaa.**

**50 Visvakarma:** Compare SS 555 Visvakarmamati'h.

1. He whose Karma (work: by means of mere wish) has resulted in all that exists (Visvam).
2. He whose (sva) power of Creation, construction and crafting (karma) are unique and wonderful (Vi). As the Celestial Craftsman (Deva-silpii), Visvakarma is credited with designing and casting Sudarsana cakra for MahaaVishnu, Trisuula for Siva, Vajra for Indra (out of Dadhiici's rib cage and spinal cord) and 'ratha' for several celestials and Gods.
3. Every carpenter, black-smith, gold-smith, engineer, architect, potter, artisan, etc. is also honored as Visvakarma. All these crafts are supposed to be benevolently conferred upon these professionals by Vishnu. The above professionals also participate in renewal of

upaviita during upaakarma. Visvakarma also created Lamkaa for Kubera (later usurped by Raavana), Sutala for nether worlds, Indraprastha, Hastinaapura, Vrndaavana, Dwaarakaa, etc.

**51 Manu'h:** See 109 Pranava'h and 280 Mantra'h also.

1. Mananaat Manu'h; or, Manana-siila'h: He who thinks. Br.Up.3.7.23, '..Amata'h mantaa, Na anya'h ata'h asti mantaa...', meaning: 'He is never thought of but He is the thinker...'. This indicates that He can never become the object of deliberations of the mind, He being the internal ruler. He is The Thinker inasmuch as His thinking power never wanes. There is no other thinker but Him, because every other thing is mortal. He alone is immortal. LS 820 Sarva-antar-yaaminii.
2. He is called Manu'h, because He manifests in the form of Mantras. LS 238 Manu-Vidyaa.
3. He, as Manu, the Patriarch, is vested with creative powers and brings forth all movable and immovable beings.

**52 Tvashtaa:** SS 623 Tvashtaa

1. He who makes (karana) all beings shrunken or pulverised (tanuu) at the time of Cosmic Dissolution.
2. Tvashtaa is one of the twelve names of Aaditya; and He, at the time of Cosmic Dissolution, causes the Samvartaagni.

**Note:** 50 Visvakarma describes the Srshti of the worlds, 51 Manu'h refers to (Sthiti) the Propagation of the species and their engagement in propitiations, and 52 Tvashtaa refers to the Laya, Final Dissolution, *covering Srshti-Sthiti-Laya within these three names; once again the sequencing of names deserves encomium.*

**420 Parigraha'h**

1. One who is pursued (grhyate) on all sides (parita'h) by those who seek refuge in Him (saranaarthibhi'h). Also see 86 Saranam.
2. He, being everywhere (sarvagatvaat), can be comprehended (jnaayate) by all as per their respective Evolutionary status.
3. One who receives the offerings by devotees. The offerings could be even water, leaves, flowers. See BG.9.26 cited under 817 Sulabha'h.

**421 Ugra'h:** SS 580 Ugra'h

1. One who is feared even by devas like the Sun. Out of fear of Him, the Sun rises: see Ka.Up.2.3.3, Tai.Up.2.8.1 776 Duratikrama'h.

2. HV.2.114.18, reads, 'Ugram brhattamam ca eva matta'h tat viddhi paandava||', meaning: O! Arjuna! Getting bound in samsaara and also release of the soul both these – emanate from My benevolence. Thus Ugra'h also means: One who grants Bondage in Samsaara because He is Karma-Phala-Daataa.

**Group of: 425 Visvadakshina'h, 502 Bhuuridakshina'h, 905 Svastidakshina'h.**

**425 Visvadakshina'h:**

1. One who is more skilled (Daksha'h) than every one (Visva).
2. One who is most proficient (Daksha'h) in everything (Visva).
3. One whose offerings (Dakshinaa'h) are enormous (Visva) as in the case of Mahaabali offering all the 3 worlds and himself.
4. One who, as Vaamana, received the Visva as Dakshinaa from Mahaabali, vide 3 above.

**502 Bhuuridakshina'h:**

'Bhuuri' means enormous or large. Dakshinaa refers to the votive offerings or gifts in line with Dharma-Maryaadaa\*, ie, duty and respect as well as in keeping with the magnanimity and the magnitude of the rites conducted. Hence, He is One to whom numerous *dakshinaas* are made by those who perform *Yajnas*. The conferrer of such offerings is also recognised by this name.

\*503 Somapa'h, 809 Kunda'h are referable with both 425 and 502.

**905 Svastidakshina'h:** See later also.

1. One who augments as Svasti (903 Svasti, infra).
2. One who is an adept (918 Dakshina'h) in doing what is auspicious.
3. Dakshina'h also means One who accomplishes quickly and highly capably. Hence He is One who bestows blessings on His devotees quickly, and those blessings are highly effective; ie, All attainments come to one who thinks of HIM.

An introductory verse before the Sahasranaama starts reads: 'Yasya smarana-maatrena janma-samsaara-bandhanaat| Vimucyate nama'h tasmai vishnave prabhavishnave||', meaning: 'By very remembrance of Whom, One is released from the bondage of repeated births, Salutations to that Vishnu, Who is most effective in His grants'. This release from bondage of births is the Highest Svasti that can be conferred; and this also answers the question, 'Kim japan mucyate jantu'h janma-samsaara-

bandhanaat', posed by Yudhishtira to Bhiishma.

BG.17.13, 'Vidhi-hiina asrshta-annam mantra-hiina adakshinam| Sraddha-virahitam yajnam taamasam paricakshate||'; this verse denounces any Yajna where proper rules are not observed, right Havis and Food are not offered and served, Mantras are deficiently pronounced and Dakshinaa and Sraddhaa are not proper.

**Group of: 430 Artha'h, 431 Anartha'h.**

**430 Artha'h:** SS194 Artha'h.

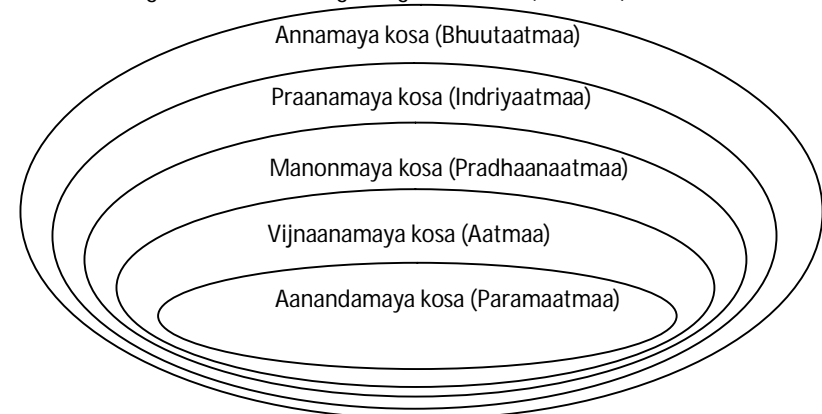
1. One who is sought (arthyate) by all (Sarvai'h), as He is of the nature of Bliss (Sukha ruupatvaat), referring to Aananda in Sat-Cit-Aananda.
2. One who is the subject matter (artha'h) of all Vedas (Vaak).  
See Bh.Go. Sloka cited under 431.

**431 Anartha'h:**

One who, being self-fulfilled, has no other Artha or result or achievement to seek. In Bh.Go.Sloka, Samkara cautions: 'Artham anartham bhaavaya nityam', meaning: Beware that pursuit after wealth (like a hoarder or miser) will lead to disaster/downfall.

**432 Mahaakosa'h:** SS 488 Mahaakosa'h, LS 428 Pancakosa-antara-sthithaa.

One who has got as His covering the great Kosas (Sheaths).



The body is considered to be encased in five successive sheaths (functional scopes) with successively finer composition and higher potential, inwards.



1. The grossest is **Annamaya Kosa** (Food Sheath) which comprises of the whole physical body (AK).
2. The next inner subtler one is **Praanamaya Kosa** (Vital Air Sheath), which aids and controls the functioning of the body as a whole **(PK)**.
3. The next inner subtler one is **Manomaya Kosa** (Mental Sheath), which recognises the aspect I and mine in the diversity of things. It has the essential faculties of differences of names, etc. **(MK)**.
4. Going subtler inwardly, one has the **Vijnaanamaya Kosa** (Intellectual Sheath), which is endowed with the function of knowledge and is constantly accompanied by the reflection of the effulgence of Cit, ie, Consciousness which is all-pervasive at all times **(VK)**.
5. The subtlest and the innermost one is the **Aanandamaya Kosa** (Bliss Sheath), and, if properly recognised and practised, leads one to Absolute Bliss. The fortunate ones feel it spontaneously when the fruits of their good actions manifest **(AaK)**.

302 Naikamaaya'h to 306 Sahasrajit may refer to **AK** and **PK**;  
307 Anantajit to **MK** and **VK**, 308 Ishta'h to **AaK**.

The controller of this totality is called Mahaakosa'h.

As cited: SS 488 Mahaakosa'h and LS 428 Pancakosa-antara-sthita, highlighting the Aikya whether as Vishnu, Siva or Devii, compare LS 999 Siva-sakti-aikya-ruupinii. Detailed descriptions are typically readable in **VC**, 154 to 188 and 207 to 210; and in **211** it is emphasised that the **Aatman is other than these 5 kosas** (see deiscription as **controller**). Details on this may be seen from Tai.Up., extracts as under.

Tai.Up.2.1.1: '... Annaat purusha'h| Sa'h vai esha'h purusha'h anna-rasamaya'h.'

Tai.Up.2.2.1: '...Anyah antara'h aatmaa praanamaya'h.'

Tai.Up.2.3.1: '...Anyah antara'h aatmaa manomaya'h.'

Tai.Up.2.4.1: '...Anyah antara'h aatmaa vijnaanamaya'h.'

Tai.Up.2.5.1: '...Anyah antara'h aatmaa aanandamaya'h.'

However, it is tempting to quote (noting aatmaa in the Tai.Up. quotations, with the caveat Controller as used):

VP.5.18.50: 'Bhuutaatmaa ca indriyaatmaa ca pradhaanaatmaa tathaa bhavaan| Aatmaa ca paramaataa ca tvam eka'h pancadhaa sthita'h||' indicating that the Saguna Brahman stands by the said designation in five different ways in all living entities. Aatmaa in the 4<sup>th</sup> level here refers to the Jiivaatmaa. The first three refer to the Jada aspect.

#### **414 Vaayu'h:**

'Vaati' means moves/blows; therefore, the name Vaayu'h.

1. He is the Wind.
2. Thereby He is the Cause of, and is characterised by, smell. See BG.7.9, 'Punya'h (purifying) gandha'h (smell) prthivyaam (in the Earth)', meaning: I am the purifying smell in the Earth. See 29 Bhuutaadi'h also.
3. This is the second of the Panca Bhuuta's, after Aakaasa. Br.Su.2.3.7,8,10,11,12 enunciate the evolution of Aakaasa to Prthivii. Any discussion will be too deep to include. BG.9.6, 'Yathaakaasa-sthita'h nityam vaayu'h', meaning: 'Like Vaayu which is ever held within Aakaasa'. Tai.Up.2.1.1, '...Brahmanaa vipascitaa iti... Tasmaat vai etasmaat aatmana'h aakaasa'h sambhuuta'h. Aakaasat Vaayu'h....', meaning: '..with the all-knowing Brahman..from that Brahman, which is verily this Self was produced Space. From Space emerged Air.....'
4. With Aakaasa being the representative 'matter' and Vaayu being the representative 'energy and force', these two comprise the basic constituents with further evolution into Agni, Aapa'h and Prthivii for the development of the Universe (Jada content) (in the triune of lisvara-jiiva-jada). This Vaayu represents the tidal/gravitational force which keeps the celestial bodies in their respective interstellar orbits. Besides, this is also representative of every other type of force, controlling orbits of all objects of all magnitudes from microcosm to macrocosm.

**Br.Up.3.7.2**, 'Vaayur vai Gautama tat suutram; Vaayunaa vai Gautama suutrena ayam ca loka'h para'h ca loka'h...samdrbdhaani bhavanti', meaning: 'O Gautama, Vaayu is that Suutra (thread/Pull, the force). Through this Suutra, ie, Vaayu, this and the other worlds (lives also)... are held mutually together'. **Br.Up.3.8.9**, where recognition of force field, holding celestial objects in place, in their individual rotations around their (tilted) polar axis and in their elliptical orbital motion around their parent star are all implicitly mentioned. It reads, 'Etasya vai aksharasya prasaasane Gaargi ... suurya-candramasau..vidhrutau tishthata'h nimeshaa'h muhuurtaa'h ahoratraani... rtava'h... vidhrutaa'h tishthanti...', meaning: 'Under the mighty rule of this Immutable, O Gargi, the Sun and Moon stay held in their positions/orbits,...the moments, the muhuurtaas,...the days

and nights..seasons...stay held in their respective places/orbits...'. These statements also imply that Time, as a Dimension, emanated from Brahman since the first perturbation (see Br.Su.1.3.39: 'Kampanaat'). See also 374 Kshobhana'h. See Sar.Up.2, Fourteen kinds of Vaayu are described: **Praana, Apaana, Vyaana, Udaana and Samaana; Naaga, Kuurma, KrKara, Devadatta and Dhanamjaya; Vairambhana, Sthaanamukhya, Pradyota and Prakrta**. These different Vaayus or Vital Airs are the forces that carry on the different functions of the body, by directing all the various motions within it, and these are variations of the Praana. Praana is not simply the breath, but that subtle force or life-principle which causes the motion of the breath and activates all **systems** – digestive, sensory etc. in the physical body. This bears on Praanaayaama (not merely physical exercise but exploring life principle to progress to other angas) as part of Ashtaanga-Yoga. Iis.Up.4 reads, '...Maatarisvaa dadhaati': *Maatari* means *in space*; *Svaayati* means *it moves*; Maatari (as Mother) allows further interpretation as One who sustains all life, who is of the nature of activity, on whom depend all bodies and senses and who nourishes them and in whom all bodies and their activities inhere; in short, this is the Suutra (basic meaning being thread) which *holds together the whole Universe*. *Dadhaati* means *allots or maintains all bodies in equilibrium in space*. HiranyaGarbha is attributed with two-fold power, namely, Action and Knowledge. The Action part of this power is more particularly designated as the Suutra. In modern context, it is easily inferred that Maatarisvaa\* is the most specific declaration of the Supreme Spirit as the Force Field all across space. The Knowledge part is maintained in Cit aspect of Sat-Cit-Aananda, ie, Supreme Spirit, Brahman. (Incidentally, since\* Vaayu arises out of Aakaasa, the latter being described as 'Mother', Vaayu is Maatari [in the mother] svaa [resides in].) Iis.Up.17 reads, 'Vaayu'h anilam amrtam...', where the immortal Vaayu is not confined to any segment of space (*Anilam*), and is not effaceable (*Amrtam*), throughout space. This again confirms the Suutraatman, ie, the Force Field aspect of HiranyaGarbha and thereby also of Brahman. Ke.Up.3.9 refers to '.....Aadadiiya....' which means 'blow away', ie, the repelling force; and 3.10 refers to '...Aadatsva...' which means 'take/pick up', ie, the attracting force. To sum up, Iis.Up and Ken.Up confirm that Brahman is also the Force Field and also that the Suutraatman, as Vaayu'h.

5. Jointly, Aakaasa and Vaayu are considered by some to be the Mahat principle of Saamkhya philosophy by Kapila.
6. BG.9.6 reads: '...Vaayu'h sarvatraga'h mahaan...', meaning: Vaayu, being one of the great (Mahaan) Bhuutas and also reaching everywhere (Sarvatraga'h). Moreover, there is possibility of interpreting 'Sarvatraga'h' as 'sarvam traati, gamayati ca', meaning: 'That one which protects or holds together and also makes these rotate and orbit.'
7. The MILKY WAY of modern physics/ astronomy/galactical study has been called "vaayuratha"- with the adjective "suvistiirna'h pan-thaa'h" - the very wide pathway; and "ratha=speedy transport" under the influence of "vaayu = force-field(s)". See Hari Vamsa 3.55.87.

### 330 Varada'h: SS 6, 882 Varada'h. LS 331 Varadaa.

1. One who gives (dadaati) coveted (abhimataan) boons (Varaan).
2. One who, as master of sacrifice (Yajamaana ruupena), offers (dadaati) gifts (dakshinaam), or valuable (Varaam) cows (gaam). This is based on the concept in the early days when the herd-strength of cows held by anybody was a measure of his prosperity and wealth, besides being the supplier of all ingredients required for daily chores, sacrifices and maintenance of sacredness. [The word, Vara, can be interpreted as either 'Gaam' or 'Dakshinaam'.]
3. As Da'h (One who makes ineffectual) of the Vara bestowed by Siva on Bhasmaasura, He caused the Bhasmaasura's self-destruction.

### 335 Purandara'h:

1. One who purifies the body when invoked. Compare 14 Purusha'h where Pura refers to the Body.
2. One who destroys the cities (Tripura) of the enemies of the Devas (Tripuraasura). When Siva directed the one fatal arrow at all the three (Tri) cities (pura), representing the 3 Gunas, Vishnu and Devii extended their powers for achieving the purpose of wiping out Trigunas simultaneously to realise Sat-Cit-Aananda. Siva and Devii are acclaimed by the epithet Ardha (equally) naarii (devii) and Iisvara.

The name refers to Tripuraari, which fundamentally refers to Siva'h. Interestingly, the term Muraari denoting Vishnu is missing in this VS, though inferable by 208 Suraarihaa, 781 Duraarihaa.

As Krshna killed the most important senapati Mura of Narakaasura, Krishna is called Muraari.

**Group of: 336 Asoka'h, 631 Visoka'h, 632 Sokanaasana'h.**

**336 Asoka'h:**

One without the six Vikaaras (transformations), namely, birth, childhood, youth, old age, disease and death and of the shad-uurmi, namely, soka (sorrow), moha (infatuation), kshut (hunger), pipaasaa (thirst), janma (birth) and mrtyu (death). Sv.Up.2.14 and 4.7 describe His conferring 'Viitasoka'h' on the disciple. See also names 318 Acyuta'h referring to the six transformations, 424 Visraama'h for shad-uurmis; and 631 Visoka'h, also 456 Sumukha'h, infra, 3 therein, 966 Janma-mrtyu-jaraatiga'h.

**631 Visoka'h:**

1. One who, being of the nature of Bliss, is free from all sorrow. One who, being the embodiment of (ruupatvaat) non-dual (eka) Supreme (Parama) Bliss (Aananda), is free from/rid of (vigata'h) all sorrows (soka), ie, Visoka'h. Compare 617 Sataananda'h.
2. One who removes the impending/recently occurred sorrows of devotees. Compare VR.5.37.38, where Hanumaan pleads with Siitaa saying, 'Visokam kuru Vaidehi Raaghavam saha Lakshmanam|', meaning: O! Siite! Please render Raama along with Lakshmana as visokas, ie, devoid of their recently struck sorrow.
3. One whose very remembrance neutralises the shad-uurmis. 336 Asoka'h could mean One who never, even initially, had any *soka*, whereas 631 Visoka'h would mean One who had got rid of any *soka* even if it had occasioned. The latter particularly refers to Jiivanmukta.

**632 Sokanaasana'h:** LS Sokanaasinii

Just by remembering Him, devotees can get their sorrows effaced. This is also seen at 631 Visoka'h, sr.3.

**Note:** Fluid dynamics normally discusses the lift and drag forces predominating the movement of ships and aircrafts. The VS has predated such definition of forces as witnessed in the next group of names.

**Group of: 337 Taarana'h, 338 Taara'h, 342 Anukuula'h, 343 Sataavarta'h.**

**337 Taarana'h:** SS735 Taarana'h.

One who uplifts all beings from Samsaara, when they so strive. This is a **PULL** effect showered by the Lord. Child monkey holds around the mother's belly by its own effort; likewise, self-effort alone can get such grace of the Lord. This simile is part of (MKN) maarjaara (cat)-kuranga (monkey)-nyaaya (logic), see Appendix 1.

**338 Taara'h:** See Diad 338,968, supra.

One who lifts the devotee, who is helpless, like at the time of birth, old age, death, etc. when helplessness is inherent. This is a **LIFT** effect bestowed by the Lord. Kitten is lifted its mother by holding at its neck without any danger/injury to the kitten; likewise, with little self-effort the Lord cares for the rest. See Appendix 1 MKN.

**342 Anukuula'h:**

One who, being the one and only one Aatman of all beings, is favourable to all, for no one will act against oneself. 'Kuula'h' means the Shore/banks of river. Thus as Anukuula'h, He nudges and pushes the devotee to reach the shores of the ocean of Samsaara, ie, Moksha. This is a **PUSH** effect bestowed by the Lord. SP 5.35.29, 'Anukuula'h tu..sandisya aatma-mayam matam||', **can** mean: Having established your principles that propel (PUSH) (your self) to feel one with the Aatman, be Saanta, ie, be on the path of Mukti.

**343 Sataavarta'h:**

1. One who takes repeated/several (Sata, ie, hundreds) Manifestations (Aavarta) for the sake of sustenance/deliverance of His Creation, incident on elimination of miscreants if need be. Here, the Lord directly demonstrates all the three effects, namely, **PUSH, PULL** and **LIFT**.
2. One who functions (Aavartati means: is spread throughout and circulates) as Praana, through the hundred of (Sata) vessels (blood vessels, nerves, etc.) (Naadiis) proceeding from the heart, spreading throughout the body and coming back to the heart (with heart denoting any 'system' [see under 414 Vaayu'h] in the physical body).

Above two cover Srshti, Sthiti and Laya. Compare 50 Visvakarmaa, 51 Manu'h, 52 Tvashtaa.

### **339 Suura'h:**

One of great prowess, fulfilling the Supreme goals (Purusha-arthas) of life – Dharma, Artha, Kaama and Moksha.

### **341 Janesvara'h:**

The Lord of all beings. Conformingly, He shows benevolence as 337 Taarana'h, 338, 968 Taara'h, 339 Suura'h, 340 Sauri'h and 342 Anukuula'h, 343 Sataavarta'h, highlighting continuity of thoughts.

### **344 Padmii:**

1. One having Padma or Lotus in His hand. In general understanding the lotus is supposed to be held in right lower hand; and so this name refers to 126 Janaardana'h. This name can also refer to each of the 24 names mentioned under 126 Janaardana'h.
2. See 247 Asamkhyeya'h for **10\*\*n series**, wherein 'Padma' is 10<sup>32</sup>, with Him as the PRINCIPAL, this name refers to 33 CroreDevataa ideation.

### **Group of: 350 Mahardhi'h, 389 Parardhi'h.**

Mahaa indicates largest in Quantity and Paraa is Supreme in Quality.

**350 Mahardhi'h:** See 278, 351 Rddha'h

One who has enormous Rddhi (prosperity).

**389 Parardhi'h:** See 278, 351 Rddha'h

One with Lordliness of the most exalted type.

### **354 Garuda-dhvaja'h:** Relate to SS 569 Taarkshya'h.

One who has Garuda as the emblem on His flag.

See also under 650 Hari'h and 690 Manojava'h.

### **355 Atula'h:** Compare SS 274 Atulya'h, LS 198 Samaana-adhika-varjitaa.

One beyond comparison. Tula'h means comparable, and Atula'h means incomparable, ie, with none else being equal to or greater than Him. Sv.Up.4.19, reads, 'Na (none) tasya (for him) pratimaa (equal) asti (is) **yasya** (whose) **naama** (name is) **mahat** (most) **yasa'h** (glorious, fame)'. There is none equal to Paramaatman, whose name and fame are most glorious.

BG.11.43, 'Na (none) tvat sama'h (equal to you) asti (is); abhyadhika'h

(Surpassing) (you) kuta'h (where can there be) anya'h (any other)?'. Arjuna continues with the address 'Apratima-prabhaava', ie, 'O! One of unequalled power.'

### **358 Samayajna'h:**

1. Samaya + Jna'h, One who knows what is to be done when, particularly, regarding the time of His avataaras.
2. One who Knows the time for Creation, Sustentation and Dissolution.
3. He is the Knower of the six samayas or seasons; compare 416 Rtu'h, supra.
4. One who considers Equality (Samatva) towards all beings as the best form of worshipping Him. Samkara quotes Prahlada from VP 1.17.90, 'Samatvam aaraadhanam Acyutasya', meaning: 'Perception of equality of all beings is the worship of Acyuta'.
5. Sama-Yajna is one who keeps everything in absolute equilibrium.
6. VR.4.17.18 refers to Raama as Samayajna'h as called by Vaalii, implying all the above.

### **360 Sarva-Lakshana-Lakshanya'h:** Compare SS 758 Sarva-lakshana-lakshita'h, LS 363 Tat-pada-lakshya-arthaa.

The Supreme Knowledge (Lakshana), realised beyond (Lakshanya'h) all (Sarva) criteria of knowledge (**Pramaana:** see 46 Aprameya'h for fuller details), ie, Paramaatmaa. Lakshanya specifies what is saadhu'h, ie, excellent among Lakshanas, which in this context means 'that Excellent Jnaana which is obtained by and beyond Pramaanas of all descriptions'. Mu.Up.2.2.4: '**Brahma tat lakshyam ucyate** | Apramattena veddhavyam saravat tanmaya'h bhavet |' is also explained under 181 Maheshvaasa'h. Besides the above descriptions, the following is for information.

Lakshanam (ilakkanam)	Lakshyam (ilakkiyam) (Vaacakam)	Lakshanyam (Vaacyam)
Grammar of literature.	Composition, literary work.	He is the subject of the literary work, composition, etc. MBh.Anu.pa.115.4, informs: Lakshanyam means, one fulfilling all auspicious indicators.

### **361 Lakshmiivaan:**

1. One in whom Lakshmii resides. Immediately after stating Sarva-lakshana as part of the name Sarva-Lakshana-Lakshanyah, Bhiishma remembers mother MahaaLakshmii and how she resides in the heart of MahaaVishnu. See also 943 Lakshmii'h.
2. Lakshmii also means 'Sobha', ie, Brilliance and Excellence. One who has these attributes is Sobhaavaan or Lakshmiivaan.
3. Lakshmii also means AatmaVidyaa, ie, the science of the Spirit, vide 'AatmaVidyaa ca devi tvam', meaning, O! Devi! Thou art the science of the Spirit. Also compare LS 583 AatmaVidyaa. Thus one who can instruct on AatmaVidyaa to all beings is Lakshmiivaan.

### **943 Lakshmii'h:**

This is a name in feminine gender.

1. He is the bestower of all that is auspicious to the dwellers on the Earth and to the Earth, besides being its Supporter.
2. Lakshmii being the consort of Vishnu, this same name designates MahaaVishnu also.
3. By proposition of AatmaVidyaa, ie, the Science of the Spirit, being the One Life everywhere, He enlists avoidance of inertness; otherwise there will be no life. This Pure Absolute Existence reflects as His glory and auspiciousness everywhere.

### **362 Samitimjaya'h: Compare SS 429 Samaramardana'h.**

1. One who is ever victorious in Samiti, ie, War.
2. 'Samiti' also refers to assemblage/congregation; hence the name refers to one who can convince the group with one's logic which is in accordance with Dharma. This is the natural attribute of one who is 360 Sarva-Lakshana-Lakshanya'h and 361 Lakshmiivaan. See also VR.7.27.18 cited under 148 Jetaa.

### **363 Vikshara'h:**

Kshara'h means perishable. Akshara'h means not-perishable, Vikshara'h means that which is not even temporarily perishable and hence cannot be destroyed. Hence this name means One who is without destruction or decay even transitorily. Essentially, this is the same as Akshara'h.

### **364 Rohita'h:**

1. Rohita is a mixture of 3 or more colors. He is One with a colorful body.
2. Rohita is a kind of fish. He assumed out of His own will (Svacchandatayaa) the Matsya Avataara with a colourful body and high growth.

### **368 Saha'h: SS 811 Saha'h.**

1. One who takes others along with watching on them, lest they go out of control and miss the goal of Moksha.
2. One who overpowers even very powerful enemies, but, **yet pardons them.**
3. One who bears, bears with, and also subordinates, everything. See also 863 Sarvasaha'h, sr.3.

### **370 MahaaBhaaga'h:**

1. Svecchayaa (by His own free will) deham (a body) dhaaayan (taking), mahaanti (large) utkrshatani (Supreme) bhojanaani (ie, bhoga janyaani – those which can generate fulfillment) bhunkte (enjoys) – One, who taking a body by His own will, enjoys supreme felicities. See also 142 Bhojanam, sr.1.
2. One who can confer enormous (Mahaa) fortunes (bhaaga).
3. He who can accomplish anything He sets out for, because of His Supreme faculties and felicities which are formed out of His own will, namely, out of Bhagas.

### **Group of : 371 Vegavaan, 690 Manojava'h.**

#### **371 Vegavaan:**

One who is most quick, ie, One of tremendous speed. Iis.Up.4 reads, 'Anejat (One that does not move) ekam (One, Unique and all by Itself) manasa'h (even comparably to the mind) javiia'h (is much faster)'. Not that it is an apparent contradiction, but the fact is that Brahman's extensivity implied by Bhuumaa, Brahman, etc. implies that, being extensive and everywhere, **movement is not required** for Aatman to reach anywhere. Aatman is uninterruptedly extensive everywhere and hence is quicker than Buddhi, which is faster than Mind (What mind cannot resolve, intellect does), BG.3.42: 'Manasa'h tu Paraa Buddhi'h'. Kat.Up.1.2.21, 'Aasiina'h duuram vrajati, sayaana'h yaati sarvata'h', meaning: 'While sitting It (Aatman) travels far away; while sleeping, it goes everywhere' – referring to Self.

**690 Manojava'h:** Compare SS 316 Manovega'h.

Java means speed. Being all-pervading, He is endowed with speed greater than that of the mind.

Vegavaan and Manojava'h are also attributed to Garuda, ie, Taarkshya, see under 354 Garuda-Dhvaja'h.

**372 Amitaasana'h:** LS 753 Mahaasanaa (S to be pronounced as in Siva).

Mita means measured, limited. Amita means unlimited. Asana'h means eating or consuming. Hence this name: He who consumes all the worlds at the time of Dissolution as 'Samvartaagni'. See 59 Pratardana'h.

#### **Additional Notes:**

After concluding Sloka 40 with Dissolution of the world (372 Amitaasana'h), Bhiishma starts with Creation of the world in Sloka 41 (373 Udbhava'h) as though assuaging any anxiety that may arise in Yudhishthira's mind. Bhiishma seems to have outmatched Krishna who awaited the questions from Arjuna before clearing the latter's doubts, vide at BG.2.54, 3.1, 14.21 and 17.1, as commented by Samkara, 'having got a reason to question'. The names 373 Udbhava'h, 374 Kshobhana'h, 375 Deva'h and 376 SriGarbha'h point to this Re-Evolution at the next eon after the current involution indicated by 372 Amitaasana'h.

**374 Kshobhana'h:** LS 466 Kshobhinii

He who generates the creative upheaval (perturbation) accompanied by the Evolution of Prakrti (material cause) and Purusha (efficient cause) at the beginning of a Cycle (Sarga kaale). Recall Br.Su.1.3.39 'Kampanaat' under 414 Vaayu'h.

Along with becoming the *Material Cause*, the Lord again Himself becomes the *Efficient* as well the *Instrumental Cause*, accompanied by the agitation (Kshobhayaamaasa) in the Purusha and Prakrti to start the Creation. This agitation is designated by the name Kshobhana'h. The names Kshobhana'h and the name Kshobhinii bear on the aspect of Evolution invoking Isvara (Saguna Brahman) (Purusha) and Maayaa (Prakrti). The other name 801,999 Akshobhya'h, meaning: not perturbable, refers primarily to the Nirguna Brahman aspect, complementarily.

**Group of: 375 Deva'h, 491 Mahaa-Deva'h, 492 Devesa'h, 493 Devabhrd-Guru'h.**

**375 Deva'h:** SS 573,938 Deva'h.

1. 'Diivyati' means: to sport oneself through Creation and other Cosmic Activities; thus this His name.
2. Sv.Up.6.11, reads, 'Eko deva'h, sarva bhuuteshu guudha'h Sarvavyaapii Sarvabhuutaantaraatmaa| Karmaadhyaksha'h sarvabhuutaadhivaasa'h saakshii cetaa **kevala'h nirguna'h** ca'. – He is the **One Supreme Lord**, He desires to be **victorious** over all Asuras, He **dwells in all beings**, He **shines** as the innermost Aatmaa of all beings, He **oversees all actions** of all Jivas, He **is praised** by all the praiseworthy ones, He is the **ever-present witness** in all beings, He is the **Consciousness**, He is **One and only One**, yet, **He cannot be conditioned by any attributes**, This is the nature of That Deva'h. See also 840 Nir-Guna'h and 'Div' (verb root) explained under 332, 695, 709 Vaasudeva'h.

**491 MahaaDeva'h:** SS 603 Mahaadeva'h.

Samkara says, 'Sarvaan Bhaavaan Parityajya' overcoming all impressions and feelings, 'Aatmajnaana Yoga aishvarye';- In the greatness of Supreme Knowledge and unity of all self, 'Mahatii'- Which itself is a great thing to be achieved, 'Mahiiyate'-Excels therein, Therefore the Lord is called 'MahaaDeva'h'. He then sets Himself as an Exemplar for all.

**492 Devesa'h:** Compare SS 504 Devaadipati'h, SS 654 Devadeva'h, SS 944 DevaatiDeva'h, SS 963 DevaSimha'h, LS 607 Devesii.

One who is the Lord of all Devas, Himself being the most important among them.

**493 Devabhrd-Guru'h:** Compare and contrast SS 937 Devaasuraguru'h.

1. Indra is called Devabhrt, because he governs the Devas. Being the Guru or Controller even over Indra, the Lord is called Devabhrd-Guru'h.
2. Deva, ie, all the Vidyaas, Bhrt, ie, Bharanaat – One who is the support as well as the promulgator of. This name means: One who is the support of all Vidyaas and is also their promulgator.

#### **433 MahaaBhoga'h:**

One who has Bliss as the great source of enjoyment comprised in the welfare of all beings.

370 Mahaabhaaga'h is collaborative to this name.

#### **434 MahaaDhana'h:**

One who has got the whole Universe as the wealth (Dhana) at His disposal for His enjoyment comprising of welfare of all beings.

Notwithstanding the purport of this name, the ensuing name 435 Anirvinna'h emphasises that, being self-fulfilled, the Lord is ever needless. This is on the same lines as, for example, the names 430 Artha'h and 431 Anartha'h.

#### **436 Sthavistha'h:** See also supra.

One of gigantic forms; the name refers to Viraat-Svaruupa. All beings abide in Him and He does not distinguish between them.

Samkara quotes, 'Agni'h muurdhaa cakshushii Candra-Suuryau', meaning: Agni is His head, the Moon and Sun are His eyes, conveying the sense of the Large dimensions of His Cosmic Body.

#### **437 Abhuu'h:**

By grammar, this name can be taken as either Abhuu'h or Bhuu'h.

1. A + Bhuu'h, ie, One without birth.

2. Bhuu'h means: One who is Pure Existence.

#### **Additional Notes:**

As 433 MahaaBhoga'h and 434 MahaaDhana'h, He bestows Bliss (source of enjoyment) and wealth to Grhasthas, also as 892 Anirvinna'h, for supporting the other orders. As 435 Anirvinna'h, He ensures support to Vaanaprasthas and Samnyaasins. As 436 *Sthavistha'h*, He embodies non-discrimination, showing the Supreme way for Samnyaasins.

As 437 Abhuu'h, He finally leads one to salvation, where one is assimilated into Him.

#### **Group of: 94 Sarva-Darsana'h, 451 Sarva-Darsii, 199 Sarva-Drk.**

#### **94 Sarva-Darsana'h:**

1. One with eyes everywhere, Sv.Up.3.3, 'Visvata'h cakshu'h'.

2. As the Lord assumed all forms, the eye-sight of all beings is His. Nar.Up.13.1 speaks of Him as 'Visvaaksham' meaning: One endowed with all senses.

3. Darsana means philosophy and hence Sarva-Darsana'h means: He is the essence of all philosophical systems.

#### **451 Sarva-Darsii:**

One who, by His inborn insight, is able to see all good and evil actions of all living beings.

#### **199 Sarva-Drk:**

Samkara's comments on 199 and 451 have, 'Praaninaam krtakrtam sarvam pasyati svaabhaavikena bodhena', in common. This means: One who sees the karma of all Jivas through His inherent awareness (Omniscience) (Svaabhaavikena bhodena pasyati). One who oversees the karmas of all jivas always (Praaninaam sarvam krtakrtam pasyati) and sees to it that all get the fruit of their respective karmas. He prompts the jivas towards salvation by making the jiiva aware of His observations. When the Jiiva is so blessed, he has received (BG.6.28) Brahama-samsparsha (contact with, ie, realization of Brahman) and, what occurs therewith is read from BG as under.

The following Slokas in **BG** elaborate on the above names.

**BG.6.29:** His (the yogii who has controlled his senses and is centered in Aatman) mind being harmonised by yoga, he sees himself in all beings and all beings in himself, ie, he sees the same in all. **BG.6.30:** He who sees Me everywhere and sees all in Me, he never becomes lost to Me, nor do I become lost to him. **BG.6.31:** That yogii, whatever be his mode of living, lives in Me, when he is established in oneness with Me and worships Me as One abiding in all beings. **BG.6.32:** That Yogii, O Arjuna, is regarded as the Supreme who judges pleasure or pain of everyone by the same standard as he applies to himself. Then the purports of names 452 Vimuktatma, 453 Sarvajna'h, 454 Jnaanam-Uttamaam get borne for that jiiva.

In addition to the above, Arjuna mentions the innumerable eyes that the Lord has in His Visvaruupa (BG.11.10, 'Aneka vaktra nayanam'), which is implicit in 94 Sarva-darsana'h.

#### **452 Vimuktaatmaa:** Compare SS 1004 Vimukta'h.

1. One, here the Jiivaatmaa – the individual self, who, by his own original nature, is essentially free (Vimukta).
2. One who is free (Vimukta'h) and (Ca) the soul of all (Aatmaa ca)(as dvandva). Ka.Up.2.2.1 – '...anusht<sup>h</sup>haaya (meditating on Him, one) na (does not) socati (grieve; and,) vimukta'h ca (becoming freed) vimucyate (one becomes freed, ie, not embodied again). Etat (this) vai (indeed) (is) tat (That)'. By this, the Upanishat describes that, by meditating on Him, one becomes free and is not embodied again. He becomes that Nirguna Brahman. This purport is explained in detail in BG.2.55 till the end of the Chapter impressing that such a Vimuktaatmaa is considered as 'Sthitaprajna' or Jivanmukta. 453, 815 Sarvajna'h also refers to the same purport.

#### **454 Jnaanam Uttamam:** Compare LS 643 Jnaanadaa,

LS 644 JnaanaVigrahaa and LS 902 Vijnaanakalanaa.

That Knowledge, that Consciousness, which is superior to all (Uttamam). BG introduces and follows up on Jnaanam beginning with BG.7.2 and BG.9.1. Further on, BG.14.1 refers to Jnaanam-Uttamam. BG.14.1: 'Param bhuuya'h pravakshyaami jnaanaanaam jnaanam uttamam | Yat jnaatvaa munaya'h sarve paraam siddhim ita'h gataa'h||', meaning: 'I shall now convey to you that Supreme Knowledge of Brahman which is **most exalted amongst all forms of knowledge**, by acquisition of which all sages surpassed the state of bondage to pass into highest perfection'. Though severally described earlier, BG. Chapter 14 again starts with the declaration by Bhagavaan that He will again declare the most exalted of all forms of Knowledge. However, Chapter 14 is majorly devoted to a dissertation on the 3 Gunas. The justification therefor is on the lines that even though a physician may treat the patient for the illness, yet better results may be achieveable if the details of the illness be described to the patient, provided the patient is worthy of such discussions. This background adds emphasis to the compound name 'Jnaanam' + 'Uttamam', where the worthy aspirant will respond better if any probable pitfall in diagnosis, treatment or the patient's response also be described along with their genesis. To apply to the induction of Supreme Knowledge, it behoves to remove the tentacles of falling into the mires of the World which are conditioned by the Gunas. Once the operational vulnerability by the Gunas is recognised, surely one can rise above them

and become assuredly proficient in the preparatory and practising pursuits for revelation and internalisation of Knowledge of the Supreme with equanimity towards all. Such purposive assurance is witnessed by Siddhi, ie, attainments of the sages through ages.

Tai.Up.2.1.1 states, 'Satyam jnaanam anantam brahma', ie, Brahman is Truth, Knowledge and Infinitude. The same text goes on to refer to the sequential unveiling of the Mahaabhuutas from Brahman in the sequence Aakaasa, Vaayu, Agni, Aaapa'h, Prthivii and from thence to others in the sequence, herbs, food, man, etc. The Ultimate Destination indicated by 497 Jnaana-gamya'h by internalisation of this Uttamam Jnaanam (Process/Way) is the purport this joint name. Taking 404 Dharmaviduttama'h, along with this name, one may take the hint that Puurvamiimaamsaa dealing with dharma and Uttaramiimaamsaa dealing with Brahma-jnaana, must both be well understood. These refer to the compilations starting with 'Atha ata'h Dharma-jijnaasaa' and 'Atha ata'h Brahma-jijnaasaa', respectively. See 691 Tiirthakara'h also.

#### **Additional Notes:**

Alternately, as 449 Satram, He removes the effects of karmas of His devotees. As 451 Sarva-darsii, He provides the holistic views to His devotees, thus ensuring that arrogance is destroyed. The devotee is thus blessed to become a 452 Vimuktaatmaa even before death, knowing Him, the One who knows all, ie, 453 Sarvajna'h.

This Jnaanam can also be described as 454 Uttamam Jnaanam which helps the devotee to reach the 450 Sataam-Gati'h. Also, that a string of adjacent names adduces to the high plateau of Sanaatana philosophy is evident here. Thus we see cogency flowing through the names 449 Satram to 454 Jnaanam Uttamam.

These pairs of names describe the Supreme as either or both of :  
The Way and The Destination.

<b>The Way</b>	<b>The Destination</b>
365 or 397 Maarga'h	397 or 365 Maarga'h
566 Gati-Sattama'h	184, 450 Sataam Gati'h
454 Jnaanam Uttamam.	497 Jnaana Gamya'h.

#### **Same Name as Way as well as Destination.**

113 Vrshaakrti'h, 259 Vrshaparvaa, 398 Neyah, 399 Nayah,  
957 Pranava'h.



**442 Kshama'h:**

1. One who is clever in everything.
2. One who is equal to the tasks.
3. One who is patient. VR.1.1.18 reads, 'Kshamayaa prthivii sama'h'. Raama is like (sama'h) the Earth (Prthivii) in patience (Kshamayaa).

**444 Samiihana'h:**

One who exerts (iihate), well (Samyak) for Creation, Sustentation, Philosophical and Theological upgrading, single-minded progress towards Brahmajnaana, extensive well-being of the Universe, timely distributions of rains and natural input and finally Dissolution.

**494 Uttara'h :**

1. One who is Uttiirna (promoted) or liberated from Samsaara.
1. One who is Supreme over all. Samkara quotes, 'Visvasmaat Indra'h Uttara'h', meaning: Indra, ie, Paramaatmaa is superior to all.

**497 Jnaana Gamyah: LS 980 Jnaana Gamyaa**

1. He is the Ultimate Destination attained by Jnaana, preceded, or otherwise, by Nishkaamyakarma (The Saastra-ordained work done without expectations or attachments to their benefits). See 84 Aatmavaan and 380 Kartaa.
2. Brahman cannot be known through Karma or a combination of Karma and Jnaana. He can be known only through pure Jnaana. So He is Jnaanagamyah. This view of Samkara is borne out in his Bhaashya on BG at several places.

**498 Puraatana'h: Compare SS 645 Puraana'h, LS 802 Puraatanaa.**

One who is not constrained by Time and who existed before everything else. In fact, He originates Time at every eon.

**499 Sariirabhuutabhrt: See 592 Go-Pati'h, sr.2.**

'Sariira aarambhaka bhuutaanaam'- of the five great elements, which are the constituents of which the body is made, 'Bharanaat'- holding them together through the agency of Praana. Thus the Lord is called the Sariirabhuutabhrt: One who is the master of the Praanas which hold together the body which is made of the five MahaaBhuutas (elements).

**Anecdote:** At the end of the Kurukshetra war, Krshna deboards Arjuna from the ratha and then himself steps down whereafter the chariot goes down in ashes. This affirms that the sariira made of the elements sustains only as long as the Lord, as Aatman, props it; hence this name.

**[For notes by reader]**

### Yudhishtira's Questions revisited:

Reflecting on the questions posed by Yudhishtira at the beginning (pp. viii, ix), Bhiishma's responses can be taken as below:

1. 'Kim ekam daivatam loke?', ie, Who is the One Divinity in this Universe?
  - Slokas 1 to 48 address at several names on Nirguna Brahman, extolling this 'One' as The Divinity starting with 1 Visvam and ending with 454 Jnaanam Uttamam.
2. 'Kim vaa api ekam paraayanam?', ie, What is the Supreme status which one should seek to attain as the highest?
  - The reply is in 454 Jnaanam Uttamam together with like statements at several names.
3. (a) 'Stuvanta'h kam?' (b) 'kam arcanta'h?' '*praapnuyu'h manavaa'h subham?*', ie, Who is The Divinity (a) by singing Whose glories, and (b) by worshiping Whom - *do people attain the highest?*
  - Entire Vishnu Saharanaama.
4. 'Ka'h Sarva-Dharmaanaam bhavata'h parama'h mata'h?', ie, Which is the highest form of Dharma in your opinion?
  - Bhiishma chooses to address this question by directly stating the effect of Dharma.
  - This he does by choosing to describe Daasarathii Raama in Sloka 49 and thereafter.
  - Here he starts extolling Saguna Brahman.
5. 'Kim japan mucyate jantu'h janma-samsaara-bandhanaat?', ie, What is that by uttering which one can get freedom from cycle of births and deaths?
  - Entire VS and particularly referable to the set of names 12 Muktaanaam-paramaa-gati'h, 184,450 Sataam gati'h, 566 Gatisattama'h, 699 Sadgati'h, 732 Padam Anuttamam; 701 Sattaa, 424 Visraama'h, 585 Paraayanam - discussed supra, mostly names referring to Nirguna Brahman as also the interlude between the second and third triles as Sloka 71, names 661 to 670.
  - Also as stated elsewhere, each one of the names could well be taken to represent each of the six attributes of a Stotra (refer to the grouping comprising 670 Stavva'h to 683 Stotaa) constituting answers to all of Yudhishtira's questions.

The questions were framed with the interrogative pronouns: Ka'h (kam) and Kim. With his high sagacity and wisdom, Bhiishma answered it most

subtly when he narrated: Ka'h<sub>(1)</sub> kim<sub>(1)</sub> yat<sub>(2)</sub> tat<sub>(3)</sub> **padam anuttamam** (names 728 to 732): what you had asked for<sub>(2)</sub> by the interrogative pronouns Ka'h<sub>(1)</sub> and Kim<sub>(1)</sub>, is the one and only Truth<sub>(3)</sub> and is the **incomparable status** that one can attain. As regards **anuttamam**, note that it has not been given any superlative degree ascription since it is incomparable. With equal sagacity he follows with 733 to 736 calling the Lord as Loka-bandhu'h, Loka-naatha'h, Maadhava'h and Bhaktavatsala'h. The questions 1 and 2 involved Ekam; and every question involves Kim (either in masculine or neuter gender). Accordingly, Bhiishma invokes, 725 Eka'h as the first part of the answer, but yet immediately communicates that He is 726 Naika'h and also that He is attainable by, and is a personification of, yajna by the name 727 Sava'h.

From Sloka 49 onwards, the Saguna Brahman aspect is majorly extolled. This is initiated by drawing from Raama's conduct. During the Raama Avataara, the Lord mostly concealed His Godly nature and demonstrated through his human behaviour, lauded concisely in 'Rama'h Vighrahavaan dharma'h'; in the later Krshna Avataara, the Godly aspects were more prominently demonstrated while keeping to human form. V.Sam. reads: 'Raamasya-naama-ruupam ca lilaa dhaama paraat-param| Etat catushtayam sarvam saccidaananda-vigraham||', meaning: 'The name of the Lord is verily the Paraatpara ParaBrahma Sat-Cit-Aananda Vighram; which is a sportive representative abode higher than any other abode'. This is reflected in RS 135 Saccidaananda Vighra'h. Vighra'h (form) refers to Saguna Brahman.

From Sloka 49, starting with 455 Suvrata'h and ending with 460 Suhrta, the names are discussed here in a reversed sequence.

Raama has generally been described by **attributes** as *Puurva-bhaashii*, *Smita-bhaashii*, *Mita-bhaashii* and *Hita-bhaashii*. These attributes are elaborated further on. The essence of these attributes is described by the Lord Himself in:

BG.17.15: 'anudvegakaram vaakyam satyam priyahitam ca yat' which are said to constitute 'Vaangmayam tapa'h', meaning: 'The speech which causes no uncomfortable excitement (to self or to hearer) and which is truthful, pleasant and beneficial is called the speech-based 'tapas' '. See also under Hita-bhaashii below.

**Naamas 455 to 460 describe some PROACTIVE ATTRIBUTES of the Lord** (specially in Raama avataara). These names are taken in descending serial order hereunder.

**460 Suhrt:** SS 587 Suhrt.

This is the best type of friendship, where the friend helps without looking for any return. BG.5.29: 'suhrdam sarvabhuutaanaam jnaatvaa maam saantim rcchati', ie, 'Realising me as the Suhrt of all beings, he attains peace/moksha'.

'Su' means praiseworthy, noble, good. 'Hrt' means heart. Hence this name means Noble-Hearted, an honest well-wisher, one who helps without looking for any returns. BG.9.18 also refers to the Lord as 'Suhrt', vide, 'Gati'h bhartaa prabhu'h saakshii nivaasa'h saranam **suhrt** | Prabhava'h pralaya'h sthaanam nidhaanam bijam avyayam |', explained under 15 Saakshii, supra.

Raama (VR.6.18.15) says, 'Na Sarve Bhraatara'h taata bhavanti Bharatopamaa'h | Madvidhaa'h vaa pitu'h putraa'h **Suhrda'h** vaa bhavad-vidhaa'h |', meaning: 'All brothers are not like Bharata, and not all sons are like myself, and not all friends are as well meaning as you (referring to Vibhiishana)'.

The **attributes** mentioned above are further discussed along with relatable serial names.

<b>Puurva-Bhaashii</b> <b>460 Suhrt, 458 Sughosha'h,</b> 75-Puurva-bhaashii in Raama-Ashtottara (108 names).	Takes self-initiative to go out and help the needy without expecting any returns. This comes to Him naturally.
<b>Smita-Bhaashii</b> <b>456 Sumukha'h.</b> <b>LS 459 Sumukhaa.</b> Compare with 73-Smitavaktra'h in Raama-Ashtottara; 100 <sup>th</sup> in RS.	Helps with a <u>pleasant</u> attitude and <u>smiling</u> face. The receiver is not slighted in anyway.
<b>Mita-Bhaashii</b> <b>457 Suukshma'h.</b> <b>LS 467 Suukshma--Rupinii.</b> 74-MitaBhaashii in Raama-Ashtottara	Helps <u>upto the necessary point</u> , so that the receiver is not overwhelmed with a sense of indebtedness.

<b>Hita-Bhaashii</b> <b>458 Sughosha'h. 459 Sukhada'h.</b> <b>LS 192 SukhaPradaa.</b>	<u>Does what is good</u> for the receipient. BG.17.15, Any speech which is Hitam (benificial) and has the concurrent attributes of <u>not causing</u> any <u>uncomfortable excitement</u> , is <u>truthful</u> and is <u>pleasant</u> .
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**459 Sukhada'h:** (refers to Hita-Bhaashii).

See LS 192 SukhaPradaa. See RS 165 Sukhada'h.

See Sukhada'h under diads.

1. One who gives happiness to good people and interrupts the happiness of bad people (in common with other names using the verb root 'dyati', compare 65,321,408,956 Praanada'h).
2. One who creates (da) a happy (su) environment; 'Kha' means Aakaasa, Environment.
3. Implicitly, the receiver is not slighted by Him in anyway whatsoever (the opposite of Duhkhada'h).
4. The greatest 'Sukha' being Moksha, He is the one who bestows Moksha on the aspirants when they deserve.
5. Besides, grammar allows it to be read as Asukhada'h as well (following 888 Bhoktaa); this alternate reading as Asukhada'h has been explained at diad 459, 889 Sukhada'h, supra.

**458 Sughosha'h:** (refers to Hita-Bhaashii and Puurva-Bhaashii).

1. One who has a deep and sonorous voice, like the clouds or like a well-matched orchestra.
2. The Vedas delivered orally with appropriate indicative sound (**akshara-suddhi**) together with emphasis (**parimaana**), length of pronunciation (**maatras**), pitch (**balam**), evenness (**samam**), inflexion (**svara-suddhi**), etc., is very auspicious. Such rendering is also called Sughosha'h. The Lord's voice itself is such an auspicious one.
3. Sughosha'h is the conch used by Nakula, son of Maadrii. See BG.1.16. In essence, all the conches are mimics of Paancajanya which is the conch of the Lord.

**457 Suukshma'h:** (refers to Mita-Bhaashii).

SS 967 Suukshma'h, SS 897 Suukshmaatmaa, LS 467 Suukshma-ruupinii – are relatable.

1. He is One who is subtle, because He is without any gross causes like sound, etc. As described earlier in Panciikarana, mouldability requires mixture with other elements; also unless other elements are mixed, transmission of sense impulses is also not possible. Mu.Up.1.1.6 read, '...Sarvagatam susuukshmam....', 'where Sarvagatam means all-pervasive like space, and Susuukshmam means extremely (Su) Subtle (Suukshmam).'
2. The way Raama addresses people is so subtle and mellowed that the hearer is by no means overwhelmed and would not suffer any sense of indebtedness explicitly though this indebtedness of the recipient may continue eternally.

**456 Sumukha'h:** (refers to Smita-Bhaashii). SS 808 Sumukha'h, LS 459 Sumukhii

1. 'Su' means pleasant, 'mukha' means countenance and facial expression. He is of a pleasant face and countenance, never projecting any unpleasantness except for demonstrating fleeting anger towards achievement of purpose. Samkara quotes from VP 6.7.80, 'Prasanna vadanam caaru padma-patra-aayata-ikshanam', ie, 'One with a Calm (prasanna) vadanam (face) and beautiful (caaru) eyes (ikshanam), wide (aayata) like a Lotus (Padma) petal (patra)'.  
 2. One who gave instructions in all forms of knowledge (mukha) in the most lucid format (su), vide Sv.Up.6.18, 'Ya'h Brahmaanam vidadhaati poorvam (1) ya'h vai vedaan ca prahinoti tasmai (2) | tam ha devam (3) aatma-buddhi-prakaasam (4) mumukshu'h (5) vai (6) saranam (7) aham prapadye (8) || meaning: 1-One who first created Brahmaa; 2-imparted the Vedas to him; 3-That Supreme alone, 4-(a)Who is brilliant, wise and the soul of all; (b) Who awakens you through Knowledge about Aatman thereby helping you to realise your purpose as mumukshu; 5-the aspirant in pursuit of moksha; 6-surely and correctly; 7-Refuge: Sole help; 8-I resort to.
3. VR.1.1.36,37, 'Raama'h api paramodaara'h sumukha'h sumahaayasaa'h || Na ca aicchat pitu'h aadesaat raajyam Raama'h mahaabala'h|', conveying: Even while Bharata approached him in the forest and most sincerely requested him to revert to the kingdom, He only recalled the directives of his father and declined the throne;

Raama's countenance then is again described as Sumukha'h. One obstacle could have been if Bharataa could have wished to continue as king. After Bharata categorically declined, Raama's acknowledgement was only by pleasantness (sumukha'h) and not by enthusiasm.

VR.2.18.41, 'iti iva tasyaam parusham vadantyaam na ca eva Raama'h pravivesa sokam|'..Having heard these harsh words from her (Kaikayii), Raama did not show or experience any sadness. See also 336 Asoka'h.

VR.2.19.33, 'Na vanam gantu-kaamasya tyajata'h ca vasundharaam| Sarva-loka-atigasya iva mana'h Raamasya vivyathe/lakshyate citta-vikriyaa', (two alternate readings are available and are indicated here), meaning: 'When Raama was getting ready to leave for the forest and had already declined the complete empire, even then Raama's mind did not show any despair, He being then comparable to someone risen far higher than worldly ambitions. Alternate reading means He did not have any aberration in his mental poise.

Another conforming statement is given in VR.2.19.36, 'na alakshayata Raamasya kancit aakaaram aanane', On Raama's face nobody could perceive an iota of sadness or change of mood. It is demonstrated that Raama always bore a pleasant and contented face with no iota of regret, grievance or grief even when exiled to the forest, with total reversal of the recent assurance of being encrowned. This attitude is witness to 466 Svavasa'h, sr.1. In view of the high principles involved in these names, **Samkshepa Raamaayanam** VR.1.1 (full canto) is recited by Bhaktas daily after the main meal around noon except during mourning period.

4. One of the 16 names of Vinaayaka (in fast prayer) is Sumukha'h. This commonness of the name indicates the oneness of all Godly Manifestations and also that one can overcome all obstacles by the grace of God.

**455 Suvrata'h:** (refers to Puurvabhaashii aspect). See under diads also.

1. One who is Suhrta, Sumukha'h, Suukshma'h, Sughosha'h, and Sukhada'h is a Suvrata'h. Raama is the epitome of these virtuous character traits. This name separately also means: One who has taken the magnanimous (su) vow (vrata'h) to save all refuge-seekers.

One pivotal Sloka of VR is in the declaration by Raama in VR.6.18.33: 'Sakrt (1) eva (2) prapannaaya (3) tava (4) asmi (5) iti (6) ca (7) yaacate (8) | Abhayam (9) sarva (10) -bhuutebhya'h (11) dadaami (12) etat (13) vratam (14) mama (15)' ||

1-Once; 2-Even; 3-Who seeks out; 4-of yours; 5- I am; 6- So saying; 7-also; 8-Requests for; 9- Refuge, relief, shelter; 10- All; 11-From (can also mean to) beings; 12- I offer; 13-This approach; 14-My conviction and infallible binding; 15-My.

It is my infallible binding conviction, that I offer protection to any being (or, from any other being), to one who approaches me and requests for protection even once, just declaring that 'I am now yours'.

Aa.B.50 brings out the entire story of Raamaayana most briefly and reads, 'Tiirthvaa moha-arnavam hatvaa raaga-dvesha-aadi-raakshasaan| Yogii saanti-samaayukta'h aatmaaraama'h viraajate||', ie, 'A yogii who is a jiivan-mukta, after crossing the ocean of delusion and killing the demons of passion and desire as well as aversion, attains unity with Brahman and stays on in the Bliss arising from the realisation of That Self alone'. Allegorically, Yogii stands for Raama; the oceans stand for the water expanse separating Bhaarata Varsha and Lamkaa of Yore, the monsters are Raavana and his coterie, the Saanti/Brahman is Siitaa and Aatmaaraama stands for the peaceful and innately satisfied Raama, the Yogii, through the episode. Thus **Aatmaaraama'h** and **Suvrata'h** stand almost as a summary of **the sequence of names 455 to 474**, each referable to VR.

2. VR.2.112.18, Raama declares: 'Atiyyaat saagara'h velaam na pratinjnam aham pitu'h|', meaning: Even the ocean may transgress its shoreline, but I shall not transgress my father's promise.
3. Samkara most briefly refers to MBh. in respect of this name. Instances can be
  - a. Paandavas in disguise after the episode of Lac-Palace, undertaking to substitute for the son of the devastated family to save the village from Bakaasura.
  - b. The Paandavas leaving the kingdom after the second loss in the game of dice.
  - c. Yudhishtira advising to release the bonded Kauravas in the early years of Vanavaasa from the bonds of Gandharvas, etc.

**A VERY IMPORTANT NOTE:** The purport in the names 455 to 460 is to be the guiding philosophy in one's life, time and again, to one and all. This was demonstrated by the Lord Himself in his Avataara as Raama. Raama's life is a lighthouse showing the shore to all of us who are caught in the ocean of Samsaara. Raama conducts his life as a human being, so that others could emulate the same things which he preaches in the later aeon as Krshna. It is noteworthy that the ParaBrahman, as a guru, chooses first to demonstrate through action in Raama Avataara and then follows this up with preaching in Krshna Avataara. The above 6 names capture the moral behavioural directives regarding conducting oneself; This is like the Heart-beat of VS and also VR.

**[For notes by reader]**

**Naamas 461 to 464 and 934 Jita-Manyu'h describe some innate/ REACTIVE ATTRIBUTES of the Lord (Specially in Raama Avataara).**

**461 Manohara'h:**

1. One who attracts the mind by His incomparable (niratisaya) Bliss (aananda). One who is not repulsive in any context. Even difficult and challenging questions put to Him do not perturb Him. He explains these with conviction, soothing the person asking the question. Sri Raama's explanation of Dharma to Vaalii, when the latter is dying, is a notable example; Vaalii's extreme anger and loathing, expressed in his questions to Raama (VR.4.17.22 and 23 ) are transformed totally to agreement and appreciation after Raama's explanation (VR.4.18.6,12,13,14,18,19,21,22,23,26, 27 and 35). This is how He captivates (hara'h) Vaalii's mind (mana'h).
2. See Ch.Up 7.23.1 reads, 'Ya'h (which) vai (indeed) bhuumaa (is the infinite,vast) tat (that) sukham (is the joy, blissful); na (not) alpe (in the finite) sukham (joy) na (not) asti (is); bhuumaa (infinite) eva (alone) sukham (joy/blessedness) - (repetition is for full affirmation); bhuumaa (Infinite) tu (therefore) eva (indeed) vijinaasitavya'h (has to be sought after and experienced)....', Accordingly, this name stands for the Lord, including in the Raama Avataara in the current context, Who is the self-same Brahman, which is Vast, Infinite, Supreme Bliss and Aatmaaraama as in 455 Suvrata'h, sr.1.
3. The aspect of Raama as a Manohara'h, ie, of incomparable (niratisaya) stature attracting all hearts (see 1 above) is excellently described by Naarada in VR.1.1.8 to 20. Several bodily features, His valor, interactions with public, dealings with His superiors and mother, and His personal attributes are all described therein. In lighter vein, as **Citta-cor, ie**, Looter of Minds, the name indicates the child Krshna.
4. See also 528 Nanda'h, which, in one rendering, means 'One endowed with all perfections'.

**462 Jitakrodha'h:**

1. One who overcomes one's own **instantaneous** anger. One who has overcome anger; for, whenever He kills Asuras/Raakshasas, it is only to establish the Vedik order/equilibrium of life and not out of anger on the Asuras; His anger is only an affected one.

2. One who controls other's instantaneous anger. While returning from Mithilaa after marrying Siitaa, Raama effortlessly manages to rein in the unprovoked anger of Parasuraama.
3. See 628 Bhuusaya'h. When the Lord of the Oceans does not turn up to help, inspite of His (Raama) Tapas, on the sea shore, Raama aims His astras at the Lord of the Oceans; but, after being explained to, He moderates His anger and discharges the arrow to where the Sea-Lord suggested.

See VR.1.1.2-4, Vaalmiiki enquires from Naarada if any one who answers to the undersaid qualities exists contemporarily: 'Gunavaan, Viiryavaan, Dharmajna'h, Krtajna'h, Satyavaakya'h, **Dr~~dh~~havrata'h**, Caaritrena yukta'h, Sarvabhuteshu hita'h, Vidvaan, Samartha'h, Eka-priya-darsana'h, Aatmavaan, **Jitakrodha'h**, Dyutimaan, Anasuuyaka'h' and 'whom even the Devas fear when He gets angry?'. Several of these attributes are contained in the names per se or by synonymous names in this VS.

**934 Jita-Manyu'h:**

One who controls the anger which brews in one's mind or in other's mind, **over a period of time**. Raama controls Lakshmana's anger on becoming aware of Kaikeyii's wishes to banish Raama to the forest. Note this name is followed by 935 Bhayaapaha'h: In the NrSimha Avataara, after slaying Hiranyakasipu, Prahlada (though he was not personally gripped by fear), prayed to Him, to dispel the fear of all other Bhaktas. In response, He withdrew His angry moods (Jita-Manyu'h) and removed the fears of all (Bhayaapaha'h).

See VR.7.36.33,34 cited hereunder.

The citing from VR also affords a dimension of difference between Krodha and Manyu by juxtaposition. Krodha affects instantaneously one who feels the anger but may affect for long one who is the victim of anger. On the other hand, Manyu affects for long one who feels it but may not affect the 'victim' for long.

**Additional Notes:**

VR.7.36.33,34 read, 'Tata'h Maharshaya'h krudhaa'h Bhrgu-Angiirasa-vamsajaa'h| Sepu'h enam Raghu-Sreshtha na ati-krudha-ati-manyava'h||', meaning: O! the best of Raghus! then 'The maharshis of Bhrgu and Angiirasa races having felt much annoyed, cursed him but without much anger or anguish or sorrow'. (Here sorrow is born out of pity but not out of loss.) The rshis cursed the young Hanumaan that the

latter would suffer temporary forgetfulness of his own prowess as a consequence of interference with the protocol of their penances and yajnas; yet they were not behaving out of any high anguish, anger or ferocity. Such Jitakrodha and Jitamanyu aspect should inform the behaviour of every individual - willing to be very mild in chastising even the greatest offender – when Hanumaan disabled them from their regular practices intended for abiding welfare of the world.

In VR.7.36.35, the purport of this curse is implied in two parts.

(i) He may not disturb others and become the target of worse anger from such others.

(ii) He would not forget his prowess forever but would be reminded of it in time to achieve great purposes.

#### 463 Viirabaahu'h:

1. One of strong arms and limbs capable of heroic deeds (Vikramasaalii baahu'h asya), as demonstrated repeatedly in the destruction of Asuras (Tridasa-satruun nighnan) for establishing Vedik Dharma (Veda maryaadaa sthaapanaartham) and not because of vengeful anger on them (Krodha-vasaat).
2. Instances in VR demonstrate not only the personal strength of Raama, but also His supreme self-confidence in the same to the extent of letting spies free and let them report freely to Raavana.
  - a. Raama's strength is established during Siitaa's svayamvara in breaking the Sivadhanush which none else could even lift.
  - b. Single-handedly, He destroyed Khara, Duushana and Trisiras along with their whole army in less than one and half hours.
  - c. He kicked the remains of Dundubhi to a great distance; His shooting which pierced the 7 palm trees (Sapta-taala-prabhettaa) and proceeded further to flatten a hillock, to reach up to the sixth subterranean plane, Rasaatala, including the five preceding ones, namely, Atala, Vitala, Sutala, Talaatala and Mahaatala, vide VR.1.1.65, 66, 'Utsamayitvaa mahaa-baahu'h prekshya ca asthi mahaa-bala'h | Padaangushthena cikshepa sampuurnam dasayojanam || Bibheda ca puna'h taalaan sapta ekena cakshushaa| Girim rasaatalam ca eva janayan pratyayam tadaa ||'. The same is also described in VR.4.11.84, 85 and VR.4.12.2 to 4.
  - d. VR.6.20.19, Raama orders the chiefs of the Vaanara Sena to release Suka (the spy) who was sent by Raavana with the alleged

purpose of creating a rift between Sugriiva and Raama. VR.6.25.17,18,19: The two spies Suka and Saarana sent by Raavana to spy over the total strength of Raama's army were presented as captives to Raama. Raama asks them, 'Have you seen my whole army?, if you have not seen any part, Vibhiishana will show you everything completely, you may return at your own sweet will'. Thus saying, Raama releases them, indicating his capabilities for heroic and majestic deeds.

- e. Recalling 455 Suvrata'h, subsequently, Raama even declares: 'Why only Vibhiishana, I will grant refuge even to Raavana', see VR.6.18.34, 'Aanaya enam Harisreshtha, dattam asya abhayam mayaa| Vibhiishana'h vaa Sugriiva yadi vaa Raavana'h svayam||'.
- f. VR.6.59.142, 'Krtam tvayaa karma mahat subhiimam hatapraviira'h ca krtam tvayaa aham|Tasmaat parisraanta iti vyavasya na tvaam sarai'h mrtyu-vasam nayaami||': Raama says, 'Raavana! today you dealt a terrible war by destroying many of my chief warriors, because of which you are seen to be tired. Hence I do not wish to kill you with my arrows today itself'. VR.6.59.143 'Prayaahi jaanaami ranaardita'h tvam pravisya raatrim-cara-raaja Lamkaam| Aasvaasya niryaahi rathii ca dhanvii tadaa balam prekshyasi me rathastha'h||': Raama continues, 'O! lord of the nightly ghosts! I know that you are wounded by today's war. Therefore I order you to retreat into Lamkaa for the night to rest and recoup. Come refreshed tomorrow with a new chariot and with more bows and arrows. At that time you shall see my strength'.

These instances demonstrate Raama's scrupulous observance of Dharma as Dharmaatmaa and His Supreme Strength, Valor and Self-Confidence as Viirabaahu'h. The next name Vidaarana'h refers to alternative contexts.

#### 464 Vidaarana'h:

One who destroys (vidaarayati) (not because of vengefulness) those who live contrary to Dharma (Adhaarmikaan) (for establishing order in society). The whole body of the Itihaasas and Puraanas is witness to this. In particular, Raama's and Krshna's lives have many instances to uphold the above purport, excellently conveyed by the Lord Himself in: BG.4.8, 'Paritraanaaya saadhuunaam vinaasaaya ca dush-krtam|Dharma-samsthaapanaarthaaya sambhavaami yuge-yuge||', meaning: For the

protection of the good, for the destruction of the wicked and for the establishment of Dharma, I get born age after age.

The mention of '*dushkrtaam*' above *includes also those who do not respond to sincere and right advice*. This same is also confirmed repeatedly in classical literature and is also realised in every age. VR.6.17.15: 'Sa ca na pratijagraaha Raavana'h kaala-codita'h | Ucyamaanam hitam vaakyam vipariita'h iva aushadham||', meaning: 'Being under the influence of Kaala, Raavana could not see the goodness in the advice; this is similar to the condition of a man who, being in the jaws of death, rejects medicine'. More is given under 510 Satya Sandha'h.

With the trifurcation of universal obligations between Brahmaa as progenitor, Vishnu as protector and Rudra for the final exhaustion, vide SL 24, 'Jagat Suute Dhaataa Hari'h avati Rudra'h Kshapayate....', it is but evident that whenever there is 'vinaasa' of wrong people, ie, 'Nigraha'h' of unwanted beings, certain Rudra-tattva should imbue into whatever form Vishnu takes therefor. It is essentially because of this that Vishnu is called as the 8th of the 11 Rudras. See VR.6.107.8, Brahmaa mentions to make Raama aware of the latter's Divinity: 'Rudraanaam *ashtama'h* Rudra'h', meaning Vishnu, who has incarnated as Raama, is the *Eighth* of the Rudras. The 11 Rudras are designated: Vaamadeva'h, Jyeshtha'h, Sreshtha'h, Rudra'h, Kaala'h, Kalavikarana'h, Balavikarana'h, **Bala'h**, Balapramathana'h, Sarvabhuutadamana'h and Manonmana'h .

See 114 Rudra'h also.

#### **465 Svaapana'h:**

This name holds as though an assurance after 464 Vidaarana'h.

Sva: within oneself; Aapana'h: makes one's own. Svaapana'h also means: inducing sleep.

1. One who enfolds the jivas in the sleep of Ajnaana (ignorance). Here Bhiishma again implies Nirguna Brahman.
2. Raama also enfolded all his subjects as his own family. See VR.6.128.102, 'Raama'h Raama'h Raama'h iti prajaanaam abhavan kathaa'h|', ie, People of Raama's kingdom always talked about and praised Raama, ie, the subjects were highly affiliated to Him. The same applies to all His friends and devotees like Guha, Hanumaan, Sugriiva, Vibhiishana, etc. He rehabilitates everybody like Kabandha, Sabarii, etc. Even as Raama was in the forest, not only did Bharata rule in Raama's name, but all the subjects, the courtiers, the gurus,

the mantriis, etc. were often lost in themselves remembering about Him (Rama).

3. Based on the verb 'Svapiti', the name indicates that, by His Maayaa, the Lord keeps away the living beings from the ever-awake state of realising that they are one with Brahman. This is to emphasise the role of Guru who must be assiduously sought by all persons for their upliftment. In this regard, Guru Vandana includes 'Ajnaana-timira-andhasya jnaana-anjana-salaakayaa| Cakshu'h unmiilitam yena tasmai srii gurave nama'h||', meaning: Salutations to the effulgent and unique Guru, who opens up my eyes by grant of Jnaana by the painless action of removing the blindness of double-vision of Ajnaana by using the thin twig of Jnaana, much as an application of eye-liner to the diseased eye.

#### **466 Svava\*sa'h:** (\*s to be pronounced as in Kesava'h.) Compare 548 Svaanga'h.

1. One who is dominated by oneself and not anything else, as He is the Cause of the whole Cosmic Process.
2. Even when Raama went into the Dandakaaranya forest, Bharata ran the administration on Raama's behalf.
3. He is the One independent authority. Samkara writes: 'Svatantra'h', indicating that He is the only Free One attending to Utpatti, Sthiti and Laya of Jagat. Oneness across every concept of Personal God is again affirmed.

#### **468 Naikaatmaa:** SS 864 Naikaatmaa. Contrast LS 665 Ekaakinii.

1. One who manifests in different forms of the One Supreme, as Its subsidiary agencies, to carry out various Cosmic Processes.
2. The various aspects of how 187 Govinda'h can be interpreted is already mentioned.

In Raama Avataara, as Maryaadaa-Purushottama, a Man of Exalted ideal character, He showed how best to conduct oneself as a child, as a sishya, as a protector of Yajnas, as a son, as a husband, as a heir, as a brother, as a friend, as one who grants refuge, as a warrior with scruples, as an emperor and upholder of justice and dispenser of welfare.



#### **469 Naikakarmakrt:**

'Na': not merely that (ie, indicating not merely that which is indicated in the objective statement); 'Eka': Only single; 'Karma': activity; 'Krt': Who does/engages in.

1. One who engages in innumerable activities in the process of Creation, Sustentation, Transformation, Dissolution, Absorption (Pancakrtya).
2. The statement regarding the multiple roles which justified the title of Maryaadaa-Purushottama, mentioned in 468 Naikaatmaa is apt here too.

#### **INFORMATION on words used in the negative:**

- I) A general way of interpreting names involving negations in Samskrta language is indicated without infringing into niceties of grammar. This is *merely to enable understanding for initiates*. The negation is normally indicated by prefixing 'A' before consonants, 'An' before vowels, and occasionally employing 'Na' itself as a prefix. Eg.:
  1. Direct negation: eg: 198 Amrtyu'h: - One without death; 745 Acala'h: - One who does not waver.
  2. To emphasise the distinction. See BG. Aparaspara sambhuutam, where paraspara sambhuutam may suffice by common understanding. (Compare BG .3.11 using Parasparam)
  3. Implied negation, ie, a literal opposite is not available; eg: 307 Anantajit : - There is nobody to conquer Him at any time, He wins on all occasion. 626 Aniisa'h:- Somebody who does not have anyone to Lord over Him. 639 Apratiratha'h: - There is none to oppose Him. 689 Anaamaya'h: - Somebody who has not got any disease. [Ajaatasatru'h: - Somebody whose enemy is not yet born.]
  4. A) Compared negation, excellence being indicated thereby: 355 Atula'h: - One who cannot be compared to anything else. 747 Amaanii: - One who, as Pure Consciousness, does not identify Himself with anything other than Aatman. 842 Adhrta'h: - One who, being support of all else, cannot be supported (externally). B) Sort of convoluted affirmation of the implied original. SP.5.30.28, 'Aprthag-dharma-aacaranaa'h':- One by whom Dharma not originally ordained is not followed.

C) By negating the past, the future is indicated.

SP.5.34.6, 'Atiitaa'h vartamaanaa'h .. anaagataa'h ca ye|':- Those that have not arrived, ie, are yet to arrive.

5. Multi-Conditions, Indicative of many facets or conditions. In this the word 'Na' can be prefixed alternatively. 177 Anirdesyavapu'h: - Because He is all, ie, multifarious beings and things, He cannot be indicated as only this or that. 247 Asamkheya'h:- One who is not susceptible to counting, ie, one who has many names and forms whose counting is impossible. 271 Naikaruupa'h: - One who is without an exclusive form. That is, He is seen in all, ie, in every form. 468 Naikaatmaa: - See explanation under 468 in the text. 933 AnantaSrii'h:- One whose glory (Srii) is beyond (an) any end (anta). One whose glories are infinite.
6. Word Asakrt is used to indicate repeatedly or the enormity of the instances, instead of simply being a negative.
7. Benevolent disposition being indicated. 146,831 Anagha'h: - One who strips off sins. He ensures that His devotees become sinless and sorrowless. 215 Animisha'h: - He does not wink His eyes, so as to take continuous care of his Creations. 325 Apramatta'h: - One who is not inattentive. To ensure Jivas are awarded appropriate fruits for their actions, He is ever vigilant.
8. Insufficiency of the described contidion: See BG.6.38, 'Ayati'h', see 666 Brahnavit, sr.4.
9. Indicating contrasts: 374 Kshobhana'h Vs 801,999 Akshobhya'h.

#### **Three different types of explanations are adopted in explaining certain names where contexts permit as detailed below.**

- 1) **Optional Opposites:** Permissible by Grammar. 437 Abhuu'h: He is without birth. However, by grammar, this can alternately be read as Bhuu'h in that textual location, meaning: He is Pure Existence. 229 Nivrttaatmaa: By grammar, this can also be read as Anivrttaatmaa in that textual location. Same for 774 Anivrttaatmaa. However, 597 Nivrttaatmaa can be read only as such.
- 2) **Declared Opposites:** Such names being available in the text itself.

214 Nimisha'h 215 Animisha'h (however, note that 215 can also be read as Nimisha'h as by grammar).

478 Sat, 479 Asat.

480 Ksharam, 481 Aksharam.

**3) Interpretable Opposites:** Same name interpretable for two opposite purposes.

5 Bhuutakrt: Creator Or destroyer of all existences in the Universe. Text explains the same.

65,321,408,956 Praanada'h: One who gives praana Or One who takes away the praana.

### **Group of: 471 Vatsala'h, 736 Bhaktavatsala'h.**

**471 Vatsala'h:** See 855 Suparna'h infra.

One who has love for all as though they are His children/siblings (Vatsa). The highest tribute paid to Bharata is by the epithet 'Bharata'h Bhraatr-Vatsala'h', meaning: Bharata is Vatsala'h (most loved sibling) of his elder brother Raama. The suffix 'la'h' indicates affection not necessarily reciprocated, when there may be relatively lesser capacity in one who is loved, eg. Child is the Vatsala of the Mother, and reciprocally. Here 'la' is reminiscent of a melodious lullaby.

Incidentally, for information, the term Vallabha'h and Vallabhaya are used between husband and wife. 527 Nandana'h is used to denote a member of the next generation. Eg. Gaurii-Nandana'h refers to Ganesa and Subrahmanya.

**736 Bhaktavatsala'h:** See LS 117 Bhakta-Soubhaagya-daayinii, LS 118 Bhaktipriyaa, LS 119 Bhaktigamyaa, LS 120 BhaktiVasyaa.

One who has great love for his devotees (where devotion is sometimes discussed as of *nine stages*). One who resides in the Bhakta's heart and ensures Vaatsalyam.

His love for His devotee is so great, that He goes to the extent of going against His own words to honor His devotee's vow. This is demonstrated by Krshna picking up the chariot wheel and pretending to attack Bhiishma, against Krshna's own promise at the beginning of the war that He will not lift any arms. This incident is a sequel to what Bhiishma swore by the previous night to the Pandavaa group, that he will make Krshna lift arms.

*Nine stages* of Bhakti (not necessarily in sequential order, nor to be necessarily sequentially pursued) are as under:

1. **Shraddhaa:** There should be faith in oneself, in the group, the group leader, if any, and the Guru, if around. It should also extend to the concerned activity. All of these must be qualified by faith.
  2. **Saadhu Samaagama'h:** Largely, Bhakti in this tenor is a group activity, individual indulgence being real exceptions. The group should comprise of Saadhus, ie, sincere and decent people with simple habits.
  3. **Bhajana Kriyaa:** This is an engagement in praising the Abhimaana Devataa which can be Devii, Krshna, Ganesa, Muruga, Aiyappa, etc. Bhajanas are short pieces of composition interspersed with crisp and short lines repeated numerously. However, circumambulation around chosen areas like Viithii Pradakshina can involve poems in 'chandas' of 'Jagatii' and larger meters. Suutra 67 in Naarada Bhakti Suutra, 'Bhaktaa'h ekaantina'h mukhyaa'h', is interpreted not as lonely bhaktaas but as those who are exceptionally and individually dedicated to lead others.
  4. **Anartha nivrtti'h:** Withdrawal from inconsequential details and arguments.
  5. **Nishtha:** This is more than Shraddhaa and involves both physical and mental engagements with, if so, defined objectives or long-term determinations.
  6. **Ruci'h:** Though initially it may be induced by perks or minor compensations, eventually it should be dictated by a willing pleasure in the activity. Ruci can also mean indulgence without waiting for intermittent recouping.
  7. **Aasakti'h:** Involvement with orientation not only in the singing but also in organising and looking after comforts of people involved.
  8. **Bhaava'h:** Feeling one with the group and a psychological satisfaction without interruption and with calmness of mind.
  9. **Prema:** Undifferentiated Love to all concerned including in the Personal God.
- The 9 activities of evincing Bhakti, are mentioned. SP.3.12.42 also reads, 'Navadhaa bhaktidam divyam..'.
1. **Sravanam:** Hearing, exemplified by Pariikshit listening to SB.
  2. **Kirtanam:** Singing and describing, exemplified by SukaDeva narrating to Pariikshit.
  3. **Smaranam:** Remembering and Chanting, exemplified by Prahlada, by chanting 'Om namo Naaraayanaaya' or 'Om namo Bhagavate Vaasudevaaya'.

4. Vandanam: Prostrations and Puujaa, exemplified by Akruura.  
 5. Padasevanam: Physical service, exemplified by MahaaLakshmii.  
 6. Daasyam: Servitude, exemplified by Hanumaan.  
 7. Archanam: Noumenal recitation, exemplified by Ambariisha.  
 8. Sakhyam: Close friendship, exemplified by Arjuna.  
 9. Aatmanivedanam: Surrendering self, exemplified by Bali, Vibhiishana.  
 It cannot be missed to note that majority of the above-listed bhaktas are from the SB delivered by Suka-aacaarya introducing bhakti as a pursuit for absolution and deliverance for the imminently dying Pariikshit under a most recent curse for his ungentlemanly folly over a period of nearly six days of praaya-upavesa, fast unto death.  
 SP.7.2.10.68 to 72, deal with the stages of practising bhakti: (68) 'Mat bhakta jana vaatsalyam' - affection towards My devotees; 'puujaayaam ca anumodanam' - being inclined towards puujas| 'svayam abhyarcanam ca eva' - doing puujaa by self; 'mad-arthe ca angaceshtitam' - exerting bodily for My sake|| (69) 'Mat-kathaa-sravane bhakti'h' - indulgence and taste in listening to episodes on Me; 'svara-netra-anga-vikriyaa'h' - different activities taken up by speech, eyesight, etc.| 'Mama anusmaranam nityam' - constant remembrance of My excellences; 'ya'h ca maam upajiivati' - he lives as though dependent on Me||...(72) 'Patram pushpam phalam toyam ya'h me bhaktyaa prayacchati| tasya aham na pranasyaami sa'h ca me na pranasyati||' - also seen at first half of BG.9.26 and second half of BG.6.30. Iisvara Himself (SP.7.2.10.15 onwards) assures so to Devii as discussed by Upamanyu with Krsna.  
 Sukadeva has been also in the line of Gurus in Advaita, which conducts one towards Brahma-Aatma-Aikyam which latter looks at the whole world as one's own self. Other Puranas also refer to several other Bhaktas, eg: Markandeya, Kannappa, Nandanar, etc.  
 Samkara defines Bhakti in VC 31 as mentioned under 512 Saatvataam-Pati'h, Extracts are reproduced here:  
 'Moksha-kaarana-saamagryaam bhakti'h eva gariiyasii| **Sva-sva-ruupa-anusandhaanam bhakti'h iti abhidhiyate**||', meaning: 'Among the instruments and conditions necessary to promote the purpose towards liberation, bhakti alone is relatively more important. **A constant attempt to live up to one's own Real Nature is called single-pointed devotion, bhakti** ". Accordingly, Aatmavicaara, ie, constant meditation upon the nature of the Eternal Self, is Bhakti as defined here. Such Bhakti is based not on a dependence exclusively on a Supreme Personal God, towards

whom reverence, dedication and puujaa are advised too; but the seeker should also proceed with greater mental stamina and intellectual vigour to realise the All-Pervading Supreme Self as resident in All beings and things and take a compassionate attitude towards all. Such Bhakti can be eventually practised only in preferred isolation; refer to BG.13. 7 to BG.13.11 wherein BG.13.10 refers to: 'Vivikta-desa-sevitvam arati'h Janasamsadi||', ie, 'Resorting to a solitary place and distaste to (mingling in) assemblage of people'. A contrast is also seen in BG.10.9, where the emphasis is on 'bodhayanta'h parasparam', ie, enlightening each other towards Brahmajnaana. BG.10.9, refers to an earlier phase and BG.13.10 to the last phase of the saadhaka's advancement. Also, 'arati'h' in BG.13.10 does not preclude advising, guiding and preaching to audience. Reconciliation is in the conduct of the eventual Sthitaprajna/Aaatmaaraama/Jiivanmukta described in BG.2.55 to 58, 59.5 to 61, and 68 to 72.

#### **472 Vatsii:**

'Vatsaanaam paalanaat; jagat pitu'h, tasya vatsa-bhuutaa'h prajaa'h iti, vatsii'.

1. One who protects (paalanaat) those who are dear to Him (Vatsa).
2. Being the father (Pitu'h) of the worlds (jagat) all His Creations (prajaa'h) are dear to Him (vatsa-bhuutaa'h), therefore (iti) the name Vatsii. VR.6.131.98 to 105 describe how the subjects were feeling good and had satisfying situations during Raama's reign. This shows Raama as a Vatsii as regards His subjects. As concluding prayer in Trikaala Sandhyaavandana, we pray: '...Prajaa'h vatsaavii'h....'.

#### **473 Ratnagarbha'h:** See earlier discussion also on this name.

The Ocean is called Ratnagarbha'h because gems (ratna) are found in its depths (garbha'h). Since the Lord is attributed to have taken the form of the Ocean, He is addressed by this name.

This name is also relatable to Raama-Avataara. His ancestor *Sagara* had 1000 sons who were called *Saagaras*. Venturing out to locate the lost horse of the Asvamedha yajna of king Sagara, Saagaras are credited to have dug up enough earth for the Ocean to come alive. Thus the Ocean, Saagara, is a part of the Raamaayana epic and is supposed to be brought up by Raama's ancestors.

See also VR.1.40 to 44, discussing the whole episode of the descent of Gangaa of yore from heaven and Bhagiiratha leading her to Saagara

(Ocean) for the absolution of his departed ancestors, namely, Saagaras. The citing of this name is contextually appropriate following the names 455 Suvrata'h and 460 Suhrt. By these latter names, the discussions with Sugriiva and Vibhiishana in Yuddha-Kaandam have been alluded to, inter alia Vibhiishana's saranaagati. Soon thereafter, Raama undertakes activities for the project of building a bridge across the Ocean to Lamkaa of yore. Hence reference to Ocean is appropriately contextual in continuation of the preceding names, vide, VR.6.22.17 to 22, particularly the second half of Sloka 20: 'Aatmajaanaam ca ratnaanaam bhuushita'h bhuushanottamai'h', ie, 'He (Ocean God) was bedecked with highly-valued ornaments and gems which had formed in his own territory'. This reflects the continuity of episode from Raamaayana Yuddha-Kaanda theme in VS starting from 455 Suvrata'h; this flows into the next name.

#### **474 Dhanesvara'h: LS 885 Dhanaadhyakshaa**

One who is the Lord of all wealth.

That this name is mentioned may appear to be a little out of context in the Sahasranaama. However, *this narration is appropriate* vide VR.6.25.22, 'Pravisya mahatiim Lamkaam bhavadbhyaam **ghanada-anuja'h** Vaktavya'h rakshasaam raajaa yathoktam vacanam mama||', wherein Raama tells the two spies Suka and Saarana sent by Raavana, 'You may return to the great Lamkaa; and Raavana, the younger brother of Kubera (implying sarcastically that Raavana is only a squatter in the original kingdom of Kubera), and now the king of Raakshasas, may be told exactly as I (Raama) have said'. The reference to Kubera in this verse is *what makes the name appropriately narrated* in this series. Incidentally, this narration again affirms the purport of the name 463 Viirabaahu'h.

**Note:** The explanations in 455 to 474 have largely followed the sequence of events in VR, attesting to the scholarship of Bhiishma. The commentary by Samkara has some additional information at several places in respect of these names, in no way distracting from the above narrations.

**From name 455 in Sloka 49 to name 474 in Sloka 50, there is a flux of thoughts referring to both aspects, namely, Nirguna-, and Saguna-, Brahman, mostly the latter. Together with Sloka 51, the question 'Kim Japan Muchyate jantu'h janma-samsaara-bandhanaat?' gets addressed.**

#### **Group of: 475 Dharmagup, 476 Dharmakrt, 477 Dharmii.**

**475 Dharmagup:** Compare 477 Dharmii. LS 959 DharmaVardhini.

One who protects (gopaayati: from root verb 'gup') Dharma. The context is when there is onslaught on Dharma activities. BG.4.8 'Dharma samsthaapanaarthaya sambhavaami yuge yuge', ie, 'To establish Dharma, I incarnate aeon to aeon'. See Table under 510 Satya-samkalpa'h.

**476 Dharmakrt:** LS 959 DharmaVardhini.

The Lord is definitely above Dharma and Adharma. Yet He performs Dharma as an exemplar so that He may motivate others and guide them to keep up traditions in line with Dharma. 'Krt' means one who does whatever is needed.

BG.3.26: 'Na buddhi-bhedam janayet ajnaanaam karma-sanginaam|Joshayet sarva-karmaani vidvaan yukta'h sam-aacaran||', meaning: 'Let not the wise men unsettle the minds of ignorant people who are attached to performance of ordained karma; By so approving persistently and precisely, let the wise men ever induce others in all ordained activities'.

BG.4.21: 'Niraasii'h yata-citta-aatmaa tyakta-sarva-parigraha'h|Saariiram kevalam karma kurvan na aapnoti kilbisham||', meaning: 'Having abandoned attachment to the fruits of action, ever-content, and depending on nothing, though engaged in karma, verily he does not do anything', implying that Karma done in such spirit does not bind the individual. It is suggested in these two Slokas that Dharma-ordained karma be upheld.

Recall the 'essential characteristics as a braahmana' referred to under Sloka71, names 661 to 670.

**477 Dharmii:** Compare with 475 Dharmagup. LS 958 Dharmini.

One who upholds (dhaarayati) Dharma. The context is to demonstrate or encourage by actions/examples.

While blessing Raama before his leaving on Vanavaasa (forest life), His

mother Kausalyaa affirms and prays that Raama shall uphold Dharma at all costs; and blesses that: May the same Dharma protect him during his Vanavaasa: vide, VR.2.25.3, 'Yam paalayasi dharmam tvam priityaa ca niyamena ca|Sa vai Raaghava-saarduula dharma'h tvaam abhirakshatu||'. See also 160 Dharmaatmaa.

Alternate reading has 'Dhrtiyaa' in place of 'priityaa', which is to emphasise that: 'even under adversity, Dharma must be followed', whereas 'priityaa' suggests that: 'Dharma be followed as long as it pleases one'. Thus, 'Dhrtiyaa' refers to 'Sreyas', and 'Priityaa' refers to 'Preyas'. See figure under Sloka 93, second half.

#### **Group of: 478 Sat, 479 Asat.**

**478 Sat:** See LS 661 Sat-Asat-ruupa-dhaarinii.

**Sat** refers non-exclusively as well as individually to each of the concepts: eternal, existent, the cause, primary entities, etc. It is ever-existing, permanent, and is the Primary Cause. Here the term 'Existence' encompasses the concept that Brahman is subtle, without distinctions, all-pervasive, One and Only One, taintless, partless, consciousness and absolute.

**479 Asat:** SS 657, 921 Asat. See LS 661 Sat-Asat-ruupa-dhaarinii.

**Asat** refers to: the Derivatives or Manifestations of Sat, or its opposite; mortal, can at best be only Vyaavahaarika satyam whereas 478 Sat is Paaramaarthika Satyam (superior and permanent satyam), non-existent, the effect, secondary/subsequent entities.

Wherever Param/Para'h/Paraa refers to Sat, Aparam/Apara'h/Aparaa refers to Asat.

#### **Additional Notes:**

BG.9.19, 'Sat-asat ca aham Arjuna', meaning: 'O! Arjuna! I am both Sat as well as Asat'. Ch.Up.6.2.1, 'Sat eva somya idam agre aasiit ekam eva advitiiyam', meaning, 'O! Pleasant one! (Somya addressing the shishya), in the beginning (agre), this (idam) was (aasiit) (Eternal)Existence (Sat) alone (Eva), One only (ekam eva) without a second (advitiiyam)'. Sat is Reality as in Sat-Cit-Aananda; and Asat is whatever is apparent. Sat is also what is good and qualifies to be appreciated, while Asat is the contrary. According to BG.17.26, 'Sat' is used in the sense of reality and of goodness; and also to herald an auspicious act. According to BG.17.28, Whatever is sacrificed, given or performed and whatever austerity is

practised without Sraddha, is called Asat; It is of no account here (in this lifetime) or hereafter. The ParaBrahman which is of the nature of Truth (Paramaarthika satyam) is 'Sat' in the triune Sat-Cit-Aananda. 'Asat' is the Maayaa which implies the Manifestation demonstrated as the apparent world, also called Mithyaa: vide VC 20: 'Brahma Satyam, Jagat Mithyaa'; also see under 11 Paramaatmaa. See also Asti-Bhaati-Priya-Naama-Ruupa-Karma explained under 513 Jiiva'h, infra. The apparent contrast in Tai.Up.2.7.1: 'Asat vai idam agre aasiit| tata'h vai sat ajaayata| tat aatmaanam svayam akuruta|..', is resolved by properly translating as, 'At the beginning, All this was only the Unmanifested Brahman. From That emerged the Manifested Brahman. That Unmanifested Brahman created Itself (manifested Brahman) by ITSELF (unmanifested Brahman).

Ch.Up.6.1.4, 'Vaacaarambhanam vikaara'h naamadheyam', meaning: The manifold existence (ie, all transformations) is only a mere play of words (ie, has speech as its basis) and not reality; (it is name only). It neither has form (ruupa) nor does it act (kriyaa/karmaa). See also VSu 20 and 21 under 513 Jiiva'h, infra. See also under 65 Praanada'h.

#### **482 Avijnaataa: Contrast with LS 651 Vijnaatrii (which is the Sakti aspect of the ParaBrahman).**

1. When jiiva harbours the sense of agency and is covered with tendencies born of fleeting thoughts, then jiiva is called Vijnaataa. Under these conditions, Jiiva as Vijnaataa does not realise ParaBrahman. ParaBrahman is without these fleeting thoughts or tendencies, and so It is called Avijnaataa.

Samkara writes, '**Aatmani kartrtva-aadi vijnaanam kalpitam; tat-vaasanaa-avagunthita'h jiiva'h vijnaataa**'. In one's own conditions (aatmani) the feeling that one is a doer, ie, a feeling of agency (kartrtva) etc (aadi), gives rise to a condition of (apparent/false) understanding (kalpitam). This feeling is Vijnaanam. (Vijnaanam at BG.9.1 has a different meaning.) When the Jiiva is associated (avagunthita'h) with this type of understanding (tat-vaasanaa), that status is Vijnaataa. The negation of such association or understanding is the same as when Jiivaatmaa identifies itself with ParaBrahman which is Avijnaataa.

2. 'Avi' means 'sins and faults'. This name refers to the Lord as One who is aware of the sins and faults of the individual jiiva and He is the corresponding Karma-Phala-Daataa. Yet, being 476 Dharmakrt and 477 Dharmii.

#### **485 Krtalakshana'h:**

1. One who is of the nature of (ruupatvaat) Perfect and Eternal (nitya nishpanna) Consciousness (caitanya).
2. One who is the author of Lakshanas or Saastras (scriptures). See Phalasruti of VS, 'Vedaa'h saastraani vijnanam etat sarvam Janaardanaat', meaning, 'All the Vedas and other scriptural texts have originated from Janaardana'.
3. One who has made the Lakshanas, ie, *indications*, as are needed for the internal and external *distinctions* (sajaatiya, vijaatiya vyavachhedakam) between all branches of knowledge and also among all beings, materials, live-stock, trees, et.al.
4. He bears on his chest the Sriivatsa which constitutes his *distinctive* feature and *indicating* mark.

This is like first going to the library (indicative) and then picking up a specific book (distinctive).

#### **Group of: 487 Sattvastha'h, 867 Sattvavaan, 868 Saattvika'h.**

##### **487 Sattvastha'h:**

1. One who dwells (stha'h) specially (Praadhaanyena - as Samkara writes) in Sattvaguna which is luminous (Prakaasakam) by nature. BG.14.6: 'Tatra sattvam nirmalatvaat prakaasakam anaamayam | Sukha-sangena badhnaati jnaana-sangena ca Anagha||', meaning: 'Among these, Sattva is luminous and harmonious due to its essential purity. (Yet) it binds the soul. O! sinless one! with the feeling 'I am happy, I am full of knowledge'. Such a state of feeling is the characteristic of a Sattvastha, which does involve one in samsaara.
2. One who dwells (tishthati) in all beings (Sarvapraanishu, ie, Sattveshu).

##### **867 Sattvavaan:**

One who has got strength based on His heroism, prowess, etc.\* like in Raama, Krshna and other Avataaras.

The suffix format 'vat', whose masculine gender nominative singular format is 'Vaan', indicates: one who is vested with; In this name Sattva is taken to represent Heroism (Saurya), Prowess (Viirya), Brilliance and Capability (Tejas), etc.\*, and hence the name Sattvavaan.

'etc.\*': see 147 Vijaya'h regarding the content of 'etc.'.

#### **868 Saattvika'h:**

One who is established essentially in Sattvaguna.

This is same as 1 in 487 Sattvastha'h.

Saattvik attitudes and dispositions are reflected typically in keeping peace, poise, tranquility and equanimity.

#### **Group of: 525 Pramodana'h, 526 Aananda'h, 527 Nandana'h, 528 Nanda'h.**

##### **525 Pramodana'h:**

1. 'Sva' - one's own, 'Aatma amrta rasa'- Own immortal bliss, 'Aasvaadaat'- because of enjoying or being absorbed in, 'Nityam'- always, 'Pramodate' - is joyous, ie, One who is always joyous as He is absorbed in His own Immortal Bliss. This is synonymous with 'Svaatmaaraama' and 'Aatmaaraama'.
2. 'Dhyaayinaam' - for those who meditate on Him, 'Dhyaanamaatrena' - at the simple instance of their *dhyaana*, 'Pramodam kurute' - fills them with joy. This name means: 'One who fills with joy the minds of those who meditate upon Him'.
3. See also ensuing names, Aananda'h, Nandana'h, Nanda'h.

**526 Aananda'h:** LS 365 Sva-Aatmaa-Aananda-Lavii-Bhuuta-Brahma-Aadi-Aananda-Santati'h, LS 646 Satya-Aananda-svaruupinii, LS 676 Brahma-aanandaa, LS 700 Sat-Cit-Aananda-ruupinii, LS 729 Aananda-kalikaa, LS 791 Satya-Jnaana-Aananda-ruupaa.

One whose form is Aananda (Bliss). See also under 617 Sataananda'h.

Br.Up.4.3.32; '..All Creations live depending on particles of that Aananda..'. While nearing the end of instructions by Yajnavalkya to Janaka, the former mentions that: Once duality stops, ie, ignorance that separates the second entity is annihilated, then, 'Esha'h (this is) asya (its) parama'h (supreme) aananda'h (bliss); Etasya (Of this) eva (only) aanandasya (of the bliss), anyaani (other) bhuutaani (beings) maatraam (on small particles) upajivanti (live depending on)', meaning: 'This is the Supreme Bliss; on a small particle of this very Bliss, do other beings live'.

**The aspect of a particle of this Brahmajnaana-based Bliss is described on a scale of 100-folds in Br.Up.4.3.33 on the following lines.** The most perfect physique, a lavish supply of all enjoyment etc., in humans, be taken as: \*One unit of Bliss (UB)(manushyaananda'h).

\*100 times of this UB is a unit joy of the manes (UM) (Cira-loka-pitr-aananda'h).

\*100 times of this UM is a unit joy of celestial minstrels (UCM) (gandharva-loka-aananda'h).

\*100 times of UCM is a unit joy of who attained Godhead by own actions (UGH) (karma-deva-aananda'h).

\*100 times of UGH is a unit of joy of the one who is well-versed in Vedas, is sinless and is free from desire (Uve), (aajaana-deva-aananda'h).

\*100 times of this Uve is a unit of joy in the world of Prajaapati, ie, Viraat (UVi) (prajaapati-loka-aananda'h).

\*100 times of this UVi is a unit of joy for one who has realised Brahman (Brahma-loka-aananda'h/ Parama-Aananda'h).

Thus one can realise the difference in order of '1 Trillion times' magnitude of the Bliss of common beings relative to the Bliss of the Aatmajnaanii or Brahmavit, ie, Sthitaprajna (BG.2.55 onwards).

**Another grading of Aananda** or Joy with **finer** and **subtler** import is conveyed in Tai.Up.8.4. Here even the **basic unit of joy** is defined at a **much higher level** as that of a **young man**: in the prime of his life, **most** expeditious, **most** strongly built, **most** energetic and **having the best of** ownership over the best part of the Earth with the **highest level of wealth**. This basic unit of joy is called a **Maanusha-Aananda (MA)**. Relative to this is considered the Inner Aananda, ie, in-felt Supreme Bliss of a knower and follower of Vedas ever Unaffected by Desire (called VUD).

\*1 Maanusha-Aananda (MA). At this stage VUD may be set equal to MA.

\*100 times MA is called **Manushya-Gandharva-Aananda (MGA)**. VUD continues to equal MGA too.

\*100 times MGA is called **Deva-Gandharva-Aananda (DGA)**. VUD continues to equal DGA too.

\*100 times DGA is called **Cira-Loka-Pitr-Aananda (CLPA)**. VUD continues to equal CLPA too.

\*100 times CLPA is called **Aajaanaja-Deva-Aananda (ADA)**. VUD continues to equal ADA too.

\*100 times ADA is called **Karma-Deva-Aananda (KDA)**. VUD continues to equal KDA too.

\*100 times KDA is called **Deva-Aananda (DA)**. VUD continues to equal DA too.

\*100 times DA is called **Indra-Aananda (IA)**. VUD continues to equal IA too.

\*100 times IA is called **Brhaspati-Aananda (BA)**. VUD continues to equal BA too.

\*100 times BA is called **Viraat-Aananda (VA)**. VUD continues to equal VA too.

\*100 times VA is called **(HiranyaGarbha-)Brahma-Aananda (HBA)**. VUD continues to equal HBA too.

This gradation is conducive to the recognition of what can be the magnanimity and magnitude of VUD. The subject of VUD may be a Jivanmukta or an eventual Kramamukta. Incidentally note that **HBA is 10<sup>20</sup> MA** but the subject of VUD is unaffected in the whole range of 1 to 10<sup>20</sup> MA.

**527 Nandana'h:** SS 380 Nandana'h. LS 450 Nandinii. 471 Vatsala'h.

One who gives delight, generally referring to offspring. Used generally to express greatest affection shown by elders towards the next or subsequent generations. Kids give immense pleasure to the elders. Every step a child takes, word the child utters, action the child does, brings pleasure to the parents, grandparents. See examples: Devakii-nandana'h for BaalaKrshna, Gauri-nandana'h for Ganesa and Subrahmanya, etc. Ait.Up.1.3.12 uses the term 'Naandanam', meaning, 'One that is productive of Joy'. Here the lengthening of the sound 'na' to 'naa' is a Vedic peculiarity. This 'Naandanam' is the same as 'Nandanam'. The driving principle in performing Naandii sraaddha is to pray for Aaananda (see 526) for predecessors so that the family that performs the rite continues to be nandana'h (527) for the Manes, thus both groups becoming Nanda-s.

**528 Nanda'h:**

1. One endowed with all (sarvaabhi'h) perfections (upapattibhi'h).
2. The name can alternatively be Ananda'h, meaning: that, in the Lord, there are no joys born of sense contacts.

Ch.Up.7.23.1, 'Ya'h vai bhuumaa tat sukham, na alpe sukham asti', meaning, 'That which indeed is Infinite is Joy. There is no joy in the finite'. Recall Ch.Up.7.24.1 under 326 Pratisthita'h.

### **529 Satyadharmaa:** Compare LS 646 Satyaananda-Svaruupinii.

One whose Dharma which is ideal conduct and Jnaana, etc., (dharma jnaana-aadaya'h) are always True and Eternal (Satyaa'h).  
(See 147 Vijaya'h for explaining the content of etc.)

### **A note on the names 526 to 530.**

**As Raama:** Being a 528 Nanda sr.1, He was the 527 Nandana for Dasaratha and his wives Kausalyaa, Kaikeyii and Sumitraa, and conferred much 526 Aananda on them. All His activities were held as ideals throughout His lifespan on the earth as 529 Satyadharmaa/Maryaadaa-purusha'h. Having been born at Ayodhya, He lived at Pancavatii, Kishkindhaa suburb at Prasavana hill and had His army camp at Suvela mountain in Lamkaa of yore before returning to Ayodhya after the war. Thus He lived at the 3 transit places: Pancavatii, Kishkindhaa and Suvela, thus marking Him as 530 Trivikrama'h.

**As Krshna:** Being a 528 Nanda sr.1, He was the 527 Nandana for Yasoda, Nanda and Devakii, Vaasudeva and conferred much 526 Aananda on them. All His activities conformed to 529 Satyadharmaa; Having been born at Mathuraa, He lived at the 3 transit places: Gokula-Vrndaavan, Mathuraa and Dvaarakaa, thus being a 530 Trivikrama'h.

### **660 Dhanamjaya'h:**

1. 'Dhanam' normally means wealth; and it also means war. Thus Dhanamjaya'h not only means one who conquers or controls much wealth but also wins in wars and thereby brings trophies. Arjuna is called by this name, *because of his conquest of the kingdoms* in the four quarters and who *thereby secured great wealth for their own kingdom*. Also see BG.10.57, where, *for the same reason*, Arjuna is described as the *vibhuuti*, ie, glorious Manifestation of the Lord, 'Paandavaanam (among the Paandavas) Dhanamjaya'h (I am Arjuna)'.
2. Sage Kasyapa and Aditi were praying to Vishnu, requesting Him to be born as their son. In that prayer, see HV.3.18.18<sup>th</sup> name: Dhanamjaya is a name for Agni. The Lord serves the purpose of the world as Agni, and also for all beings as Vaisvaanara – see BG.15.14.

### **Naamas from 661<sup>st</sup> to 670<sup>th</sup> ; Sloka 71.**

Having finished 660 names till Sloka 70 and followed by the last 330 names from Sloka 72 onwards, this 71<sup>st</sup> Sloka captures in the 10 names 661<sup>st</sup> to 670<sup>th</sup> the high peak of transition from the 2<sup>nd</sup> trile to the 3<sup>rd</sup> trile. This has been exclusively taken up to emphasise the Upaasanaa and Jnaana maargas (the preliminary earlier first stage being Karma maarga). Highest thoughts on Brahman are also captured and elucidated in these 10 names. Even here, the middle core comprising 664<sup>th</sup> to 667<sup>th</sup> is most pregnant with Advaita philosophy.

**661-Brahmanya'h, 662-Brahmakrt, 663-Brahmaa, 664-Brahma, 665-Brahma-Vivardhana'h |**

**666-Brahmavit, 667-Braahmana'h, 668-Brahmii, 669-Brahmajna'h, 670-Braahmanapriya'h ||**

To introduce: The essential characteristics for one to qualify as a Braahmana'h are:

1. **Sattva Guna:** To be humble, pure, agreeable and to exude knowledge and discernment.
2. **Sama (S** to be pronounced as in Sakti)/**Kshamaa:** To have control over senses and to be forgiving.
3. **Dama:** To restrain the external sense organs through which the mind attaches itself to sense objects, thereby not being provoked by others or other circumstances.
4. **Satya:** To be truthful but not hurtful, as far as possible, for upholding Dharma. To be alive to, and not to abdicate, societal responsibilities.
5. **Anugraha:** To attract people and take them along by virtue of one's knowledge and conduct.
6. **Tapasyaa:** To be restrained in his activities and interactions, and to do Tapas (Upaasanaas).
7. **Titikshaa:** To forebear and not be obsessed about wants.
8. **Anubhava:** To be experienced in all aspects of responsibilities and to be able to teach the student at his respective level.

Some alternate listings are also in vogue as below.

SB.7.11.21 reads, 'Sama'h, Dama'h, Tapa'h, Saucam, Santosha'h, Kshaanti'h, Aarjavam| Jnaanam, Dayaa, Acyutaatmatvam, Satyam ca Brahma-Lakshanam||', meaning, 'The qualifying traits of a Braahmana are: restraint of the mind, restraint of the senses, austerity, internal and external cleanliness, contentment, being forgiving, being



straightforward, Braahmik Knowledge, kindness, persistent faith in God and truthfulness'. These 11 qualities are contained in the above list of 8 as well. See also Tai.Up.1.9.1, 1.11.1.

**667 Braahmana'h:** SS 861 Braahmana'h; Compare LS 674 Braahmanii.

1. 'Brhat' (alternately written as 'Braah/Brah') means 'Abundantly expanded'. 'Manas' refers to 'Mind, mental capacity, mentality'. By combining the two, the name indicates One who has a very broad mind to do good to all.
2. One (Ayam iti) who as a Braahmana'h (Braahmana-aatmanaa: conforming to behave as a Braahmana) and also as a representative of Brahma (Brahma-aatmanaa), instructs (Pravacanam kurvan) the whole (Samastaanaam) worlds (Lokaanam) on the commandments in the Vedas (Vedasya). His ideals can be his own Guru and upwardly thereof, Dakshinaamuurti, Dattaatreya, Naaraayana, etc. See also characteristic 8 - Anubhava listed above. See Guru-parampara at 209 Guru'h.

**670 Braahmana-Priya'h:** Compare LS 423 Dvija-brnda-nishevita, LS 887 Vipra-priyaa.

1. One who loves the Braahmanas (vide 667). 'Braahmanaa'h priyaa'h yasya sa'h'.
2. One who is loved by Braahmanas. 'Braahmanaanaam priya'h'.
3. One to whom all holy men are devoted.

**661 Brahmanya'h:**

1. One who promotes and supports with facilities, shelter, food and comforts the Braahmanas in aid of their duties.
2. The name Brahma (in BrahmaSamnjitam) denotes: Austerity (Tapa'h), Vedas (Vedas along with Upanishats), People of high claibre (Jaati'h/Vipraa'h ca), the Supreme Knowledge that is Brahman (Brahmajnaanam) (Jnaanam ca): Read as 'Tapo Vedaa'h ca vipraa'h ca (alternately: jaati'h ca) jnaanam ca Brahma-samnjitam', one who practices and cherishes these pursuits virtuously is Brahmanya'h.
3. Since the Lord promotes these, He is called Brahmanya'h. The highest such promoter (Su) as realized by the devotees/practitioners (Bhakta/Upaasaka) is known by the epithet, '**Su-Brahmanya'h**'. This name for Muruga among Tamizhs is truly so.

**665 BrahmaVivardhana'h:**

Brahma is interpreted as Tapas in this name, vide characteristic 6-Tapasyaa, including 7-Titikshaa, and with the prerequisites 3-Dama and 2-Kshamaa. Vivardhana'h means: 'One who enthuses towards and promotes'. This name means: 'One who enthuses and supports the Braahmanas in their Tapas'.

**662 BrahmaKrt:** SS 858 BrahmaKrt. Compare LS 821 Brahmaanii, LS 822 Brahma, LS 823 Jananii.

1. One who performs Brahma or Tapas (austerity) as an exemplar leading from 665 Brahma-Vivardhana'h.
2. Taking Brahma, with its meaning as Veda and Vedaanta (661 Brahmanya), He is the One Who has enunciated the Upanishats (Vedaantakrt) and propagated that Brahma. BG.15.15, 'Vedaantakrt...ca aham'.

**666 BrahmaVit:** SS 860 BrahmaVit.

1. One Who knows (Vetti) appropriately and faithfully (Yathaavat) the Vedas (Vedam) and Upanishats (ca) their real meanings (Vedartham).
2. One Who enjoys and helps others to enjoy (Vindate) really and faithfully the Vedas and the Upanishats and the meaning of these. He also guides the Sishyas in Self-realization.
3. See Samkara: 'Vedam, Vedartham ca yathaavat Vetti Vindate iti vaa Brahnavit', explained under 1, 2 hereinabove. Under the second meaning herein, He is the Diikshaa Guru for initiating deserving sishyas into Samnyaasa-aasrama. This Diikshaa function is after another Veda-vit had served as the Sikshaa-Guru to initiate into Brahmacharya and into the study of the Vedas in the student's earlier age. A teacher is a Sikshaa guru, and the preceptor is the Diikshaa guru. Refer to Br.Su.(Vol.1, Page114, last 3 lines) by (former President of the Republic of India) Dr.S.RadhaKrishnan, published by George Allen and Unwin Ltd, 1960. The True teacher is a live coal from the altar, not an encyclopedia of what religious books teach.
4. BG.5.20 characterises BrahmaVit by: 1-Sthirabuddhi'h, 2-Asammuudha'h, 3-Brahmani-Sthita'h, and other attributes. Contrast this with BG.6.38, 'Aprathishtha'h...Vimuudha'h brahmana'h pathi' which Arjuna describes as a possible status of an *ayati'h*

mentioned in BG.6.37. Ayati'h here means one who is yet to qualify as a full Yati'h.

Regarding sr.1 and 2, a glimpse of the content is seen in SP.2.3.3.35 where the celestials pray to Aadi-Sakti to incarnate as Paarvatii: 'Giiti'h tvam Saamavedasya granthi'h tvam Yajushaam huti'h| Rgvedasya tathaa maatras atharvanasya para gati'h|', meaning: You are the music in cchandas form in Saama Veda. You are the Granthi and Aahuti, ie, the group of priests and the oblations in the Yajur Veda. You are the 'Maatraa' in Rg Veda and the Ultimate Recourses in Atharva Veda.

**668 Brahmii:** SS 859 Brahmii, LS 675 Braahmii.

One in whom are established such entities as Tapas, Veda, Mind, Praana, etc. which are considered as facets of Brahman and which too are accordingly called Brahman. One who is a BrahmanVit evolves into a Brahmii and thereby he gets established as Brahmajna.

**669 Brahmajna'h:**

One Who gets to recognise (jaanati iti) the Vedas (Vedaan) as self-same as Himself (Svaatma-bhuutaan). 'Vedaan Svaatma-bhuutaan jaanati iti Brahmajna'h'. A Brahmajna'h has the backing of the achievements in previous births also to propel him to the highest levels of learning and realisation. BG.6.44 reads, 'Puurva-abhyaasena tena eva hriyate hi avasa'h api sa'h| Jijnaasu'h api yogasya sabda-brahma ativartate|', meaning: 'Even if helpless, he will be propelled towards the path of Yoga by the force of his previous striving. For even a beginner in the path of Yoga goes above the stage requiring the aid of Vedik ritualism, (not to speak then of one who has made some progress in it)'.  
See sr.4 in 666 Brahmavit above.

Progressing through the stages of 667 Braahmana'h, 670 Braahmana-priya'h, 661 Brahmanya'h, 665 BrahmaVivardhana'h, 662 Brahmakrt, 666 BrahmaVit and 668 Brahmii, one realises and transcends the Saguna Brahman, eventually, becoming a Brahmajna'h; he accordingly becomes one with the Nirguna Brahman. These two last aspects are specifically highlighted in the names 663 Brahmaa and 664 Brahma(n), respectively.

**663 Brahmaa:** Compare SS 385 Brahmaa, LS 821 Brahmaanii, LS 822 Brahma, LS 823 Jananii, LS 264 Srsti-kartii and LS 265 Brahma-Ruupaa, jointly. Mu.Up.1.1.1, reads, 'OM Brahmaa devaanaam prathama'h sambabhuvu visvasya kartaa bhuvanasya goptaa|..',

meaning: OM, Brahmaa, who is the Creator of the Universe and is also the Protector of the World (after it is created), was the first among the Gods to manifest Himself. Brahmaa means One who is all-surpassing, great, ie, excels over all others in virtue, knowledge, detachment and splendour. He is the first in precedence among Indra and other devataas. He manifested perfectly, ie, unlike worldly creatures, ie, He was not born under reasons of past virtue and vice: this absence of cause being an aspect of Saguna Brahman.

**664 Brahma(n):** Name in neuter gender. Compare SS 1002 Brahman, LS 821 Brahmanii, LS 822 Brahma, LS 676 Brahmaanandaa. **Some** concepts on Brahman are:

1. This is the Nirguna Brahma(n). The word Brahman also means: **big and expanding**.
2. Brahman is also the Agnishtoma sacrifice.
3. The day in which this sacrifice is performed is also Brahman itself.
4. Brahman is Immortality (Amaram) and Fearlessness (Abhayam), as contingent on 'absence of any second one'; Ch.Up.8.7.4, 'Tau ha .....etat Amrtam Abhayam etat Brahma.....'. Here Abhayam refers to extinction of samsaara.  
Ch.Up.8.3.4, 'tasya ha vai etasya Brahmana'h naama Satyam iti', indicating that Satya (Paramarthika Satya, Truth) is an appellation of Brahman.
5. Nirguna Brahman is indicated by Truth (Satyam) Knowledge (Jnaanam) and Infinitude (Anantam), vide Tai.Up.2.1, '...Satyam Jnaanam Anantam Brahma....'.
6. Brahman is also Sat, Cit, and Aananda. Also Tai.Up.1.8.1, 'OM iti Brahma', ie, OM is Brahman. See 1 Visvam also.
7. Other epithets include 'Praanasya Praana'h', 'Satyasya Satyam', and like statements.
8. See also Bhuumaa (infinitely very large) under 326 Pratisthita'h.
9. Equally importantly, see BG.17.23, 'OM-Tat-Sat', each of these three names is an appellation of Brahman Itself.  
Tai.Up.3.1.3 declares, 'Prajnaanam Brahma', meaning: Consciousness is Brahman. A glimpse into what constitutes consciousness is read in Tai.Up.3.1.2 reads, 'Yat etat hrdayam mana'h ca etat| Samnjnaanam(1) aajnaanam(2) vijnaanam(3) prajnaanam(4) medhaa(5) drshti'h(6) dhrti'h(7) mati'h(8) maniishaa(9) juuti'h(10) smrti'h(11) sankalpa'h(12) kratu'h(13) asu'h(14) kaama'h(15)

vasa'h(16) iti| Sarvaani etaani prajnaanasya naamadheyaani bhavanti|', meaning: What was mentioned earlier is about this heart (intellect) and this mind. It is (1) sentience, (2) rulership, (3) secular knowledge, (4) awareness and presence of mind, (5) retentive memory, (6) summated perception by the senses, (7) fortitude and steadiness, (8) thought processes, (9) comprehensive genius, (10) mental suffering because of perceptions, (11) remembrance and recollection, (12) ascertainment and decisions, (13) firm resolutions, (14) lifestyle activities, (15) aspiring and hankering for remote and needless objects, (16) passion for pleasure, etc. Duly speaking, all these are the different names (aspects) of Consciousness. [One may note that even what are lesser desirable aspects are included in Consciousness as defined here. However, for realisation of Prajnaanam as Brahman, it is necessary to first realise such instances of lesser desirability and then to overcome them.]

10.584 Saanti'h is also Brahman.

11.HV.2.72.32: 'Sukrta' is indicative of Brahman, See Tai,Up.2.71. 'Tasmaat tat sukrtam ucyate'. under 65 Praanada'h.

#### Additional Notes:

These names 667,670,661,665,662,666,668 and 669 are given in the sequence as above, holding that each one leads to the realisation of the subsequent purport, leading ultimately to realisation of 663 Brahmaa and 664 Brahman (Brahman Itself being Jnaanam, and vice-versa).

#### 907 Kundalii: LS 110 Kundalinii.

1. One who has taken the form of Aadisesha. In theology, serpent is the symbol of the mind. The name implies His grace on a mind enquiring on spiritual aspects. The coiled serpent form in Muulaadhaara Cakra is also indicated here: ie, Kundalii. 92 Vyaala'h refers to Aadisesha, serving as the bed on which the Lord reclines in the Milky Ocean. In Balaraama avataara of Aadisesha, he wears only one pristine pendant on the left ear lobe, vide HV.2.89.3: 'vaama eka karna amala kundala srii'h'. The other lobe is unornamented not only for the respect of the Lord but also to be mindful of the supplications from people who suffer from mental depression. Cultural practices at Mannarsaala in Kerala conform to this faith in Aadisesha helping to heal Naaga dosham (mental depression). For this purpose Aadisesha wears an

attractive lotus flower as an ear ornament in the right ear, vide, HV.2.89.3: '...smeram manojna abja krta avatamsa'h' – note the term manojna whereby it is conveyed that He has a role in healing mental diseases. Naaga pratishtha in villages is for the same purpose.

2. One who has taken a form equalling that of the Sun.
3. One who has Saamkhya and Yoga as his two ear ornaments: ie, Kundalas.
4. One who has fish-like ear pendants: ie, Makara-Kundala.
5. One who is the emancipator of all that which goes round and round (Samsaara). Sr.1 refers to Aadisesha, Sr.2 to 5 refers to Vishnu.

**985 Aatmayoni'h, 986 Svayam-Jaata'h, 987 Vaikhaana'h, 988 Saamagaayana'h, 989 Devakii-nandana'h, 990 Srashtaa, 991 Kshitiisa'h, 992 Paapanaasana'h with 88 Visvaretaa'h.**

#### 985 Aatmayoni'h:

Compare SS 953 AatmaSambhava'h and 117, 149 Visvayoni'h.

He is the Source of all. He Himself is the Material Cause of the Universe. Moreover, there is no other Cause than Him.

#### 990 Srashtaa: See 588,990 supra.

He is the Creator of all the worlds. This implies that He is the Efficient Cause of the Manifestation of all the worlds. **Along with 88 Visvaretaa'h, 985 Aatmayoni'h 986 SvayamJaata'h, these 4 names establish that the Lord is the Only source of the whole Universe, constituting all the Causes.**

#### 986 Svayam-Jaata'h: Compare SS 55 Svayam-Bhuuta'h, SS 865 SvayamBhuu'h-Tigmatejaa'h.

He was born by Himself, ie, He is also the Instrumental Cause (Nimitta Kaarana) of the Universe. (See also 790 Udbhava'h).

#### 88 Visvaretaa'h: Compare SS 85 Mahaaretaa'h.

The seed (Retas) of the Universe (Visva). He is the very Cause of the complete phenomenal world of plurality of objects and living entities with names and forms and experiences – Sarva-prapanca-kaarana-bhuuta'h.

### 987 Vaikhaana'h:

As Cosmic Boar, MahaaVishnu lifted out the Earth from Pralaya waters; hence this name. After digging out the Earth as His exclusive effort as Aadi Varaaha, the Lord destroyed Hiranyaaksha who had earlier taken Mother Earth to Paataala. The spiritual import of this name is: To relieve the jiivas of their avarice (aksha, ie, eye) for acquisitions of wealth or gold (hiranya) which will make the jiiva as wicked as Hiranyaaksha, the Lord, as Vaikhaana or the Boar Avataara, helps the Jiiva to cut asunder his stubborn ego, thus liberating him.

In VR, Sagara Putras who dug the earth to retrieve the sacrificial horse are also called Vaikhaanaa'h (plural).

**988 Saamagaayana'h:** Compare SS 506 Saama-aasya'h, LS 909 Saamaganapriyaa. See 575 Saamaga'h also. One who recites the Sama chants.

### 989 Devakii-nandana'h:

As her son (nandana'h), He brought immense pleasure to mother Devakii. This refers to the incarnation as Krshna.

### 992 Paapanaasana'h:

LS 167 Paapanaasinii.

LS 743 Paapa-aranya-dava-analaa. He who destroys (naasayan) the sins (paaparaasim) of those who adore (puujita'h) Him, meditate (dhyaata'h) upon Him, remember (smrta'h) Him and sing His names (kiirtita'h). Nor do further sins get committed by them thereafter.

In the introductory Slokas, Bhiishma had said: 'Tam eva ca arcayan': Praying to Him exclusively; 'dhyaayan, stuvan, namasyan ca yajmaana'h': meditating, praising, prostrating and performing yajnas (in His glory); 'sarva-duhkha-atiga'h bhavet': Will overcome all sorrows. These suggest the activities to be engaged in by the 'Purusha'h satata-utthita'h' (for every human with keen focused singular thought of Him all the time) are reiterated through this name. Extensively engaging in such activities has also been declared by Bhiishma as 'Esha'h me sarva-dharmaanaam dharma'h adhikatama'h mata'h' (engaging in such activity is believed by me to be the best among all pursuits).

He further states: 'Vishno'h naama-sahasram me srnu paapa-bhaya-apaham.' (Listen from me to the 1000 attributes of Vishnu which will eliminate all your sins). The last word 'paapa bhayaapaham' composes

this name 'Paapanaasana'h' including as the effect of all that has been listed hereinbefore and as the essence of Dharma. Thus Bhiishma feels fully satisfied that he has not only answered all the queries of Yudhisthira but also established the path for self-improvement in all humans; and such feeling is truly founded. He accordingly therefore proceeds to wind up his narration by the next two Slokas.

### 991 Kshitiisa'h:

1. He is the master of the world and whatever inhabits therein, as the Husband of Bhuudevii (Mother Earth - Kshiti). All inhabitants of Kshiti turned to Him as their spiritual goal.
2. As master of the world, here it denotes Raama as SaarvaBhauma - which means He is the Overlord of all parts and contents (Saarva) of the Earth (Bhauma).

### Additional Notes:

The above names 985 to 992 form a single, penultimate Sloka after the 3 groups of 35 Slokas each, ending with the 105<sup>th</sup> Sloka. The 105<sup>th</sup> Sloka ends with Annam and Annaada'h, with emphasis also on 'Eva ca'. The names in the 106<sup>th</sup> Sloka refer to the Creation and Sustentation roles in all their possible aspects. This may be seen from the following indicative listing.

As the Material Cause, everything is **made of Him**. – 985 Aatmayoni'h.

As the Efficient Cause, everything comes **out of Him**. – 990 Srashtaa.

As the Instrumental Cause, everything is **made by Him**. – 986 Svayam Jaata'h.

As 88 Visvaretaa'h, He is the Summated Cause.

Having created the inhabitants, He **provided** them with **shelter**. - 987 Vaikhaana'h.

He chants out the Saama Veda usable as **ways and means** for His Creations **to live on**, vide 988 Saamagaayana'h.

As the emotional underpinning, He is the **source of happiness** for His Creations: 989 Devakii-Nandana'h.

As the **protective/governing agent**, He is the destroyer of sins and sorrows of His Creations: 992 Paapa naasana'h.

As the Purpose Cause, He is the **Ultimate Goal** for all of Creation: 991 Kshitiisa'h.

### Note on Miimaamsaa:

**Miimaamsaa**, as a part of Upaangas, is a necessary component in any text formation as well as its understanding and interpretation. Its six components are also mentioned incidentally when dealing with 691 Tiirthakara'h. Incidental to this work, it is possible, nay important, to see the composition of VS as fully abiding with Miimaamsaa prescriptions. **Upakrama** as basic introductory statements has been elaborated implicitly in the discussions in 992 Paapanaasana'h. The **Upasamhaara** aspect, namely, well-annotated conclusions are seen in the Sloka 106 where names 985 Aatmayoni'h to 992 Paapanaasana'h have been shown above as the appropriate upasamhaara. The **Abhyaasa** aspect to cover repetitive statements with varying structure, emphasis and directions are replete throughout this Sahasranaama. The **Apuurvataa** aspect, namely, developing a new thought, can be seen in the sort of groupings that have been made in this write-up. The **Arthavaada**, namely, the consequences or results along with anecdotes have been brought out at several places and also showing how immediately following names stand out to quell any misgiving likely to arise from the immediate preceding names. The **Upapatti**, namely, the tracing of the purpose and appropriateness of the current discussions, has also been demonstrated in the discussions under 992 Paapanaasana'h. Apuurvataa and Arthavaada are also highlighted by the triles and the discussions under Sloka 71 covering names 661 Brahmanya'h to 670 Braahmana-priya'h. The Upapatti is further strengthened by the last Sloka starting with 993 SamkhaBhrt to 1000 Sarva-praharana-aayudha'h. **In summary**, this Sahasranaama is a testimonial to conformity to Miimaasaa prescription. See also Foreword regarding Adhikaarii, etc.

### Group of: 855 Supar na'h, 856 Vaayuvaahana'h.

**855 Supar na'h:** See supra under diads for details.

This name stands for Garuda. It is noteworthy that this name in VS is an alibi to bring out some of the following impactful propositions.

1. Raama-avataara maintains only the Human aspect of the revelation suppressing the divinity. See VR.6.50.34 to 65, of which some extracts are hereunder.
2. Raama is affectionate and compassionate even to His enemies. VR.6.50.56.
3. Raama would scrupulously abide by the Laws of War by sparing alive children and the elderly. VR.6.50.58.

In the course of the war in Lamkaa of yore, Garuda arrives (see 331 Vaayuvaahana'h, supra, for details), drives away the serpents and brings Raama and Lakshmana back to consciousness. He, however, maintains the 'rahasya' of who Raama, Lakshmana and himself are, and, at the same time, mentions the strength of loving relationship he bears as the external breath of Srii Raama. In the process, Gaurada praises Raama as (VR.6.50.56) 'Ripuunaam api Vatsala'h' (He is affectionate/compassionate even to His enemies) and also requests Raama to spare Lamkaa as baala-vrddha avasesha (leaving alive children and the elderly) by VR.6.50.58.

**856 Vaayuvaahana'h:** See under diads also, supra.

When Raama and Lakshmana are unconscious, Jaambavaan tells Hanumaan, 'If you cannot reach Garuda, call out for your father, Vaayu, and he would inform Garuda wherever Garuda may be', ie, Vaayu is viewed as a medium to communicate. See 331 again.

This name also stands for Aadi-Sesha, who lives with air for his food.

### **Additional Note:**

Two opposites are called out here, Garuda (192, 855 Suparna'h) and Sarpa (193 Bhujagottama'h) in succession, because in the presence of the Lord, even enemies turn friendly. Metaphysically, all contradictions and conflicts are resolved in the Lord. Lakshmana is considered as the essence of Aadi-sesha. Snakes are supposed to be able to live on air. These facts read together corroborated to the fact that Lakshmana did not eat or sleep for almost 14 years during Vanavaasa. This abstention (for not less than 12 years) was also a prerequisite for Lakshmana being able to destroy Indrajit. Yet, because of Indrajit's own innate prowess, he

was able to swoon Raama and Lakshmana by means of Naagastra. This situation is what has been recalled in the notes above under the two names.

**Group of : 857 Dhanurdhara'h, 858 Dhanurveda'h.**

**857 Dhanurdhara'h:**

He who, as Raama, wielded the great bow Kodanda.

As stated under 181 Maheshvaasa'h, 848 Kathita'h, and other names, the Dhanus of Pranava, namely, Omkaara, is to target the Lord perceived as Omkaara. Such Bhaava-aikya (Aahu peyar in Tamizh) presents Him as Dhanurdhara'h.

**858 Dhanurveda'h:**

The same Daasarthii Raama was so much the master of the science of archery that the same science got to be identified with Him. Thus the Lord is called by the transferred epithet (Bhaava-aikya) – Dhanurveda'h. As part of 691 Tiirthakara'h, the Lord Himself is Dhanurveda'h.

**Group of: 859 Danda'h, 860 Damayitaa.**

**859 Danda'h:** LS 608 Danda-niiti-sthaa, Compare (though with reservation) SS 832 Dandii.

1. He who is the very form of discipline among disciplinarians. BG.10.38 reads, 'Danda'h damayataam asmi' - I am (asmi) the Discipline (danda'h) of the Disciplinarians (damayataam).
2. As the spectre in all royalty, He is the insignia of Kingship, Lordship and Justice and enforces loyalty and truthfulness.

**860 Damayitaa:**

1. He who inflicts punishments on people as Yama and as King.
2. He, who as Raama and other Avataaras, inflicted punishments on wrong-doers.

**861 Dama'h:**

1. He who reflects as self-discipline in such men, who, by their own accord, abide by discipline.
2. He who results as acquired self-discipline when adequately alerted on imminent punishment.
3. He who results in the form of enforced discipline in those who deserve to be punished.

**863 Sarvasaha'h: Compare SS 811 Saha'h.**

1. One who is expert in all karmas (works).
2. One who has conquered all enemies.
3. One tolerant to someone's mistake. By this explicit statement, Bhiishma is making an implicit request to Krshna, to forgive him for transgressing rules of cchandas (meter) in this 92<sup>nd</sup> Sloka: In this 3<sup>rd</sup> quarter of the Sloka, there are 9 vowel endings against the prescribed 8. Furthermore, there is another instance of same transgression in the 3<sup>rd</sup> quarter of 54<sup>th</sup> Sloka, 'Vinaya'h jaya'h satyasandha'h'. With immediate awareness at this context too, the name Daasaarha'h is rendered conveying an implicit apology for this slip of cchandas violation and with the hope of this slip being condoned inasmuch as:
  - a. Bhiishma is making an offering to Krshna through this Sahasranaama.
  - b. Krshna eminently deserves these offerings as Arha'h: The VS is not mere flattery.

**893 Sadaamarshii:**

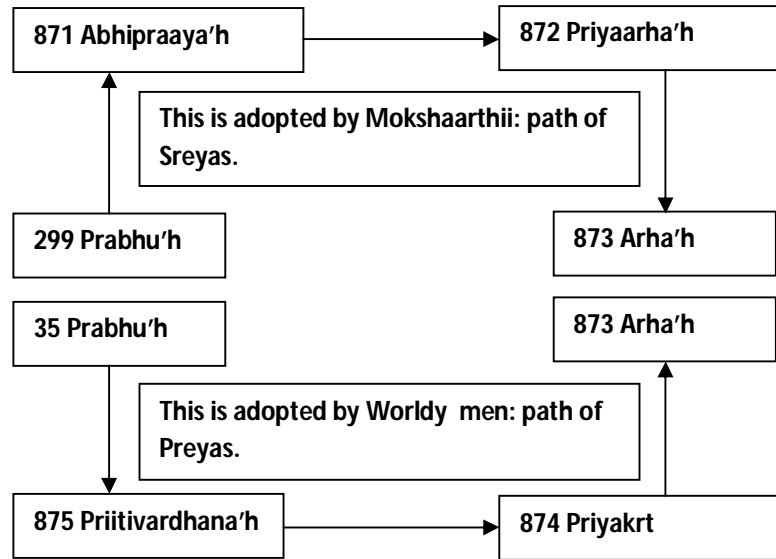
One who, without being vexed, is always patient towards good men. Refer also to 892 Anirvinna'h.

Being Sadaamarshii, He blesses the devotee too to be Anirvinna'h.

**Group of: 871 Abhipraaya'h, 872 Priyaarha'h, 873 Arha'h, 874 Priyakrt and 875 Priitivardhana'h together with 35,299 Prabhu'h.**

The names 871 Abhipraaya'h, 872 Priyaarha'h, 873 Arha'h, 874 Priyakrt and 875 Priitivardhana'h together with 35,299 Prabhu'h are considered as a group. 35 Prabhu'h denotes one who, by virtue of his adeptness in all rites, performs necessary Puujaas and Upaasanaas and thereby becomes a beseecher of favors; 299 Prabhu'h denotes one who surpasses all in internalising the Guru's Upadesas and endeavours towards liberation; 873 Arha'h denotes one who is a competent bestower of what is sought.

### Sloka 93 (second half).



A renunciate (mokshaarthii, also called nissreyasa-para'h), ie, 299 Prabhu'h, can go by the route of 871 Abhipraaya'h followed by 872 Priyaarha'h **to reach to** 873 Arha'h.

A worldly man (35 Prabhu'h) , also called Abhyudayaarthii, can take the route of 875 Priitivardhana'h followed by 874 Priyakrt **to beseech from** 873 Arha'h.

Incidentally, HV.3.30.10 may be taken as obliquely referring to the above concept: 'anumaanena vijneyaa'h vividhaa'h karma-buddhaya'h| subhaa'h ca eva asubhaa'h ca eva buddhi-praanena dehinaam||'. This conveys that some pursuits are 'subha', ie, Holy and are helpful to attain Moksha, while some others are 'asubha', ie, pedestrian or common-place and lead to Bhoga, ie, earthly pleasures.

### 871 Abhipraaya'h:

1. 'Abhi' means Circumscribing. 'Praaya'h' means Fuzzy objective. The name means: One who is sought after by those who seek Him as the ultimate value of life, Moksha Purushaarth (liberation).

2. One towards whom the world system goes at the time of Pralaya and in whom it dissolves.

### 872 Priyaarha'h: Compare SS 517 Priya'h.

Priya (whatever is dear to you), Arha'h (He deserves to be offered that). *That One to whom, objects, that are dear to oneself, are fit to be offered.* Br.Up 2.4.5 describes: 'Verily all is dear not for the sake of all, my dear, but it is for one's (self's) own sake that all is dear. The Self, my dear Maitreyii, should verily be realised; should be heard of, reflected on and meditated upon. By the realisation of the Self alone, my dear, through hearing, reflection and meditation, all this is known'. The implication is: whichever is most desirable is to be striven for; and that desirable is 'liberation'. Samkara quotes, 'Yat yat ishtatamam loke yat ca asya dayitam grhe| Tat tat gunavate deyam tat eva akshayam icchataa||', meaning: 'If one wants to safeguard and augment what he considers precious in life and non-decaying what is dear to him in his home, he must give of that to virtuous persons'. This is the theme which Naciketas impresses on his father and whereby Katha Upanishat starts. What is most precious in life and non-decaying (indicated by Akshayam) is 'liberation': and this is achieved by one who loves the whole world as himself, being a Jivanmukta.

### 873 Arha'h:

1. For the Mokshaarthii, following the route of 871 Abhipraaya'h graduating to 872 Priyaarha'h, the Lord is Arha'h, meaning: One who deserves to be realised as Brahman. The Lord, by relieving the renunciate from Ajnaana, delivers mukti to him in due course. Refer also to 522 Mahaarha'h, which implies: Brahman that is extremely fit to be realised.
2. In respect of worldly men, going by the other route, the corresponding discussion comes after 874 Priyakrt. The other route is now described in respect of worldly men.

### 875 Priitivardhana'h:

One who enhances the joys of devotees (thereby helping them to move and surrender to 874 Priyakrt).

**874 Priyakrt:** Compare SS 517 Priya'h.

One who is not only to be loved but also One who does what is good and dear to those who worship Him. This leads them to due blessing from 873 Arha'h.

**873 Arha'h: (revisited)**

For worldly men, Arha'h means one who deserves to be worshiped with all the several steps and rites of worship like offering (naivedya), praise (stotra), prostrations (namaskaara), etc. All the fruits of these actions and also of Tapas and Upaasanaa must be surrendered to Him in true Yoga Spirit. The 64 ingredients (upacaara) in worship are implicit in the name LS 235 Catuh-sashti-upacaara-aadhyaa. Shoda-upacaara puujaa is more common. Panca-upacaara puujaa is what is offered by temple visitors: covers ablution, sankalpa, arcanaa, naivedya-diipa, namaskaara.

**Sloka 93 as a whole can be comprehended alternatively as under.**

The first half of the Sloka can be taken to illustrate that the progress of an individual through the stages of 867 Sattvavaan to 868 Saatvika'h to 869 Satya'h to 870 Satya-dharma-Paraayana'h, culminates in Aatma-Brahma-Aikyam synonymous to Nirguna Brahman.

The second half can be taken to effectuate in the reverse noumenal (naama) order from 875 Pritivardhana'h to 874 Priyakrt to 872 Priyaarha'h inclusive of 873 Arha'h to 871 Abhipraaya'h culminating in approach to Saguna Brahman (Ishta-devataa).

**Sloka 93 as a whole can be comprehended alternatively as under**

<b>Step 1</b>	<b>867 Sattvavaan:</b> Saadhaka at his initiation.	<b>875 Pritivardhana'h:</b> God induces joy in Bhakta.
<b>Step 2</b>	<b>868 Saattvika'h:</b> That higher Saadhaka level where one is constantly absorbed in Brahman-thought.	<b>874 Priyakrt:</b> Self-initiative is taken by Bhakta as he starts relishing the joy and becomes more and more qualified (Arha'h).
<b>Step 3</b>	<b>869 Satya'h:</b> Brahman-thought has become more and more ripe. Refer supra under triads also.	<b>872 Priyaarha'h, 873 Arha'h:</b> Bhakta is full of love and joy for the Lord and the Lord also feels the same about the devotee.

<b>Step 4</b>	<b>870 Satya-dharma-Paraayana'h:</b> The final objective, namely, Paraayana'h is realisable by fruition of Satya and Dharma, namely, constant Brahman-thought. (Samaadhi) is practised <u>alone</u> , and a non-involved, but compassionate, conduct of his <u>in public</u> is self-evident. Aatma-Brahma-Aikyam results as the final Goal.	<b>871 Abhipraaya'h:</b> Highest level of feeling in each other with extreme love, affection and joy to the level of a kin. Each has approached nearest.
<b>Goal</b>	<b>Nirguna Brahman (which is Sat, Kaaranaatmaa, Akta).</b>	<b>Saguna Brahman (which is Asat, Kaaryaatamaa, Kta).</b>
<b>See 136 Kta-Akta'h which addresses both Saguna and Nirguna (Sat, Aast) aspects jointly.</b>		

**Additional notes** on 875 Pritivardhana'h, 874 Priyakrt.

**875 Pritivardhana'h:**

With alternate meaning of 'Vardhana'h': He curtails any inadvertent indulgences of devotees so as to keep them in right pursuits.

**874 Priyakrt:**

With alternate meaning of 'Krt': He destroys the evil designs of the wicked and the treacherous by His consideration for the Bhakta.

**882 Virocana'h:**

1. One who shines in many ways. Sayings like Rocana'h-Rocamaana'h, Sobana'h-Sobhamaana'h, 261 Vardhana'h, 262 Vardhamaana'h are used in bestowing benedictions and blessings. In this context,



Virocana'h refers to excellence in Rocana'h (Very attractive and pleasing).

2. Virocana is the son of Prahlada and is the father of Mahaabali. With both father and son being blessed by the Lord, Virocana also is a blessed soul, notwithstanding the episode conveyed in Ch.Up.8.7,8,9,10,11 and 12.
3. According to AK, lines 204 to 206, Virocana'h refers to all aspects of the Sun in which the Lord can be contemplated.

### **Group of: 833 BhayaKrt, 834 Bhaya-Naasana'h.**

#### **833 BhayaKrt:**

Second part of the name 'Krt' can, as elsewhere, be interpreted in two opposite ways.

1. One who generates fear in those who tread the evil path (Asan-maarga-vartinaam bhayam karoti).
2. One who cuts at the root of all fear of devotees (Bhaktaanaam bhayam krntati).

#### **834 Bhaya-Naasana'h:** LS 121 Bhaya-apahaa.

1. One who destroys the fear in the minds of virtuous people.  
The Bhaya referred to here is not merely an ordinary fear but could include severe ones, a like of which is mentioned in VR.2.75.20-60. Bharata, full of remorse on Raama having been exiled, goes to Kausalya. To aver his (Bharata's) innocence, he says with deep anguish: 'May the greatest of sins inflict those who were instrumental in getting Raama banished to the forest'. The sins referred to here are of very high despicability as in:

- Not allowing the new-born calf to drink the mother cow's milk within the first ten days but selling that milk (Sloka 54).
- Polluting or Poisoning the water-body which feeds an entire town or poisoning individuals secretly, thus becoming responsible for killing of many innocent people or individuals (Sloka 56).

Such Bhaya is generated in the minds of virtuous people when such deeds are attributed to them even in passing. Even such Bhaya is removed when one prays fervently to the Lord.

2. Tai.Up.2.9 reads, 'Yata'h vaaca'h nivartante appraapya manasaa saha aanandam brahmana'h vidvaan na bibheti kuta'h cana iti', meaning the enlightened man is not afraid of anything after realising the Bliss

that is Brahman, failing to reach which, however, words turn back along with the mind. *Thus realising of Brahman is itself called Bhaya-Naasana'h.* Br.Up.1.4.2 reads, '...dvitiiyaat vai bhayam bhavati..', meaning: fear comes only from a second entity; accordingly, this name means that **realisation of Brahman as the One Existence (Sat) and Consciousness (Cit) eliminates all fear.** Abhaya - meaning Mukti and thereby establishing uncurtailable BLISS (Aananda) – in short, Sat-Cit-Aananda, through Moksha.

### **839 GunaBhrt:** Compare SS 154 Gunaakara'h, SS 242 Gunabuddhi'h, SS 650 Gunaushadha'h, SS 742 Gunaadhika'h. LS 604 Guna-nidhi'h

1. He is the support of the Gunas. He is so called because, as regards the cycle of Creation, Sustentation and Dissolution, He is the support of the Gunas - Sattva, Rajas and Tamas - with which the said functions are performed. See also 5 Bhuutakrt and 6 Bhuutabhrt. Some text read as Saguna'h.
2. Gunii means one who has *guna*, ie, good dispensation. He is the support to the gunii's, like Srii Raama was the support for Bharata, Hanumaan, etc. An episode goes that: when Siitaa asks Raama after Pattaabhishekam, 'what are you planning to give Hanumaan?', Raama replies, 'I have already given him place in my heart'.
3. This name is discussed later also along with 840 Nirguna'h.

### **[For notes by reader]**

### Yajna:

Tait.Sam.1.7.4 reads, 'Yajna'h Vai Vishnu'h', meaning: 'Yajna is verily Vishnu'.

Names referable to Yajna (sacrifices) are classed as under:

Forms of Yajna: 3 Vashatkaara'h, 438 DharmaYuupa'h, 439 Mahaamakha'h, 445,971 Yajna'h (supra), 677 MahaaYajna'h, 448 Kratu'h, 675 Mahaakratu'h, 449 Satram, 727 Sava'h.

Performers of Yajna: 973 Yajvaa, 676 MahaaYajvaa, 977 Yajnakrt, 978 Yajni.

Protectors of Yajna: 972 Yajnapati'h, 976 Yajnabhrt.

Offerings made: 698 Havi'h, 678 MahaaHavi'h.

Deliverers: 359 Havirhari'h, 753 Medhaja'h, 879,887 Hutabhuk (see supra), 975 Yajna-vaahana'h,

Worship is offered to: 308 Istha'h (supra), 446 Ijya'h, 447 Mahejya'h, 979 Yajnabhuk.

Esoteric Knowledge: 542 Guhya'h, 982 Yajnaguhyam.

Components: 980 YajnaSaadhana'h, 981 Yajnaantakrt, 974 Yajnaanga'h

Forms of Yajna: 3 Vashatkaara'h, 438 DharmaYuupa'h, 439 Mahaamakha'h, 445,971 Yajna'h (supra), 677 MahaaYajna'h, 448 Kratu'h, 675 Mahaakratu'h, 449 Satram, 727 Sava'h.

### **3 Vashatkaara'h:**

'Vashat' is the command rendered by the 'Hotaa' after each mantra before the oblations (Vashat) are offered by the 'Adhvaryu' in the sacrificial fire, invoking the deity to whom the offering is made (Kaara'h). Hence Yajna itself is also called Vashat-kaara'h, since all offerings to different deities do invoke the common command 'Vashat' repeatedly; this ensures that by the mental invocation of the Lord two things happen: 1) The offerings are purified; 2) The offerings are finally offered to the Lord indirectly.

In all Vedic passages, Yajna itself is identified as Vishnu on the basis that He has the responsibility as Sustainer among Trimurtis. This is also given in Tai. Sam. 1.7.4 which reads 'Yajna'h vai Vishnu'h'. This VS also dedicates Sloka 104 from names in 971 Yajna'h to 982 Yajnaguhyam and also a major part in Sloka 48 through names 445 Yajna'h, 446 Ijya'h, 447 Mahejya'h and 448 Kratu'h to the concept that Vishnu is Yajna.

Bhishma anticipated that after calling out Visvam and Vishnu'h, one needs Vashatkaara'h for consummation of Yajna which is verily Vishnu Himself. Even the very narration of the respective mantra alone along with uttering Vashat may suffice as the yajna under constrained circumstances. It is only through Yajna that the Universe can be sustained. Hence Vashatkaara'h is rightly followed by subsequent names 4 Bhuuta-Bhavya-Bhavat-Prabhu'h, 5 Bhuuta-krt, 6 Bhuuta-bhrt, 8 Bhuuta-aatmaa and 9 Bhuuta-bhaavana'h.

Also 290 Bhuuta-Bhavya-Bhavan-Naatha'h, when read with BG.3.14, BG.3.15, explains that: All the Bhuuta's, ie, all the contents of the Universe, can live on only by the results of Yajna in the sequence: Karma, Yajna, Parjanya (rains) and Anna (food). Yajna is established in Brahman, which is Sarva-gatam, and is a synonym for Vishnu, as the sustainer aspect of Saguna Brahman. See 810 Parjanya'h.

BG.3.14: 'Annaat bhavanti bhuutaani parjanyaat anna-sambhavah | Yajnaat bhavati parjanya'h yajna'h karma-samudbhava'h ||', meaning: From food (ie, from reproductive power sustained by food) creatures are born. Food is produced by rain. Rain is born of Sacrifice (Yajna'h) and Sacrifice originates from Action (Karma).

BG.3.15: 'Karma Brahma(1)-udbhavam viddhi Brahma(2) Akshara(3)-samudbhavam | Tasmaat Sarva-gatam Brahma(4)<sup>‡</sup> nityam Yajne pratishthitam\* ||' (\* See 326 Pratishthita'h), meaning: Works (Karma) of Sacrifice have their authority in the (Karma-Kaanda of Vedas(1)). Vedas(2) have been revealed by the Supreme Being (3) (Akshara'h, ie, Paramaatmaa) (Vedas are His breath). Therefore the all-comprehending and all-pervading Paramaatmaa(4) (†) is established in sacrifice (ie, performance of sacrifice as it is the fundamental teaching of Karma-Kaanda of Veda) enjoined by Vedas.

‡ Some may interpret this as the Vedas. However, since Vedas are not obvious as all-pervading, it is the Saguna Brahman (Paramaatmaa or Ishta-Devataa) interpretation that is adopted here.

Two aspects of this are now presented.

1. There are 17 Aahuti-daanas pronouncing the commands: 4 by O! Shraavaya; 4 by 'Astu Sraushat', 2 by 'Yaja'; 5 by 'Ye! yajaamahe'; and the last 2 by 'Vashat'. The practice of taking 17 samits in restarting discontinued nityakarma of aupaasana is likely based on the 17 aahutis mentioned here.
2. Br.Up.1.5.1 starts with, 'Yat Sapta annaani....' and proceeds to state, 'Ekam. Saadhaaranam, dve devaan abhaajayat, triini aatmane akuruta, pasubhya'h ekam praayacchat....', meaning: Seven types of Anna (food) are to be propitiated and sought for: One is the common human food; Two are the offerings for the Gods known by either of the Two sets of names (a) Huta and Prahuta or (b) Darsa and Puurnamaasa; Three are the offerings for the growth and sustenance of mind, speech and vital energy, respectively, and One is intended for benefits for animals.

#### 438 Dharma-Yuupa'h:

'Yuupa'h' is the sacrificial post. Dharma includes all forms of worship, which in themselves are considered Vishnu Himself. In other words, Dharma, ie, all forms of worship are part of the Lord Himself. An allegory is also involved in this name, in that the name Dharma Yuupa'h refers to the Lord who serves as post/pole to which the Sacrificial animal (forms of worship) is tied (bonded, ie, irrevocably offered).

#### 439 MahaaMakha'h:

1. Makha'h is one of a series of sacrifices. Mahaa means one which is great and also yields great result. The vastness of the result is not restricted to the performer of the sacrifice as the receiver but is considered also as an assessment of the conferrer of the benefits. This name means: One, by offering sacrifices to whom, these sacrifices deserve to be called great; so, being great, these sacrifices yield the fruit of Nirvaana.
2. HV.3.10.52, 'aham sahasrasiirshaa dyau'h...yajnamaya'h makha'h..', conveys that: a mental construct of the Lord as of thousand heads, ie, as Viraat purusha'h, as the heavens and as the Sun, AND performing concerted meditation (tapa'h) is called a Yajna or a Makha. Performed for a long time, or by a group of people, the same becomes known as Mahaa-Makha.
3. HV.3.23.16 indicates that the yajna mandapa (altar) and the precincts where yajna is performed is a Makha; if several Makhas are in the

same enclosure, it is called a MahaaMakha. Compare the performance of Ati-Rudra homa.

#### 445,971 Yajna'h: Explained supra.

References from BG are quoted herein additionally to highlight the importance of, and the results of, Yajna.

BG.3.10: 'Saha yajnaa'h prajaa'h srshtvaa puraa uvaaca Prajaapati'h| Anena prasavishyadhvam esa'h va'h astu ishta-kaama-dhuk||', meaning: 'Having created mankind in the beginning together with Yajna, the Prajaapati said: 'By this shall you propogate, this shall be the milch cow of your desires'.

BG.3.11: 'Devaan bhaavayata anena te devaa'h bhaavayantu va'h| Parasparam bhaavayanta'h sreya'h param avaapsyatha||', meaning: 'Cherish the Devas with this and may those Devas cherish you, thus cherishing one another, mutually and reciprocally, you shall reap the Supreme good'.

BG.3.12: 'Ishtaan bhogaan hi va'h devaa'h daasyante yajna-bhaavitaa'h| Tai'h dattaan apradaaya ebhya'h ya'h bhunkte stena'h eva sa'h||', meaning: 'Cherished by Yajna, the Devas shall bestow on you the enjoyments you desire. He is verily a thief, who enjoys what is given by them without returning them anything'.

BG.3.13: 'Yajna-sishta-asina'h santa'h mucyante sarva-kilbishai'h| Bhunjate te tu agham paapaa'h ye pacanti aatma-kaaranaat||', meaning: 'The good ones who eat the remains of Yajna are freed from all sins, but the sinful ones, who cook food for only themselves, verily eat sin'.

BG.3.14, 3.15 given under 3 Vashatkaara'h, supra, are referable here also.

#### 448 Kratu'h:

(Yajna is where soma is not used; Kratu is where soma is used. Yet, the term Yajna'h, by common usage, continues to refer to all forms of Kratu'h, Satram, Yajna'h, etc.)

1. Kratu'h is a specialised form of the sacrificial post. Kratu'h is also the Yajna in which there is such a sacrificial post.

**Appropriately, it is the personal ego that should principally be sacrificed; the post at the periphery of the Yajna area typifies the leaving behind of personal ego.**

2. The Lord is Kratu'h, because He is of the form of such sacrifices.

3. Kratu'h also means a decision; determination, resolution. He represents these.
4. HV.3.16.15, conveys that Kratus can be understood as the 5 suukshma bhuutas. (See 675 below for Panciikrta bhuutas.)

#### 675 Mahaakratu'h:

He is in the form of the great Kratu (sacrifice).

This name can also refer to any Yajna similar to, or as extravagant as, an Asvamedha Yajna.

In this form of sacrifice, a larger number of priests are involved and youngster priests (noviates) are also trained incidentally.

Separately, because of 448 Kratu'h, sr.4, this name can also refer to the Panciikrta gross verities.

#### Additional Notes:

The emphasis in Kratu'h, relative to MahaaKratu'h, is that the intention and involvement are more important than splurging of materials and wealth. The story of the Mongoose which got golden-hued on only one part of its body is referable (Mbh.Aasva.parva.90 titled Nakula-Aakhyaana) in the case of Mahaakratu'h. In Phalasruti of VS, vide 'Imam stavam adhiyaana'h sraddhaa-bhakti-samanvita'h....', the importance of Sraddhaa and Bhakti are emphasised. See also BG.4.33, cited under 982 Yajna-guhyam and 34<sup>th</sup> under 974 Yajnaanga'h. In a Mahaakratu, something may get overlooked in the hugeness of the assembly and the occasion being used to involve noviates even though responsibilities may have been distributed.

#### 449 Satram:

1. One who is of the nature of ordained Dharma.
2. 'Tra' means to protect. 'Sat' means good people. Hence this name means: One who protects good people.
3. 'Sat' also means the effects of Karma or activities. Then this will mean: One who shields people from the effect of Karma according to circumstances.
4. This denotes a single long-duration sacrifice (compare to 439 Mahaamakha'h). Satram generally can last from 13 to 100 days.

SB.4.21.13 describes the beginning of a Satra by Prthu. The aborted Yajna of Daksha was also intended as a Satra (SB.4.2.4). SB refers to Satra in several contexts, right from 1.1.4, 21.....

#### 727 Sava'h:

1. Sava'h is that Yajna in which: (1) Somas made out of a medicinal herb, and (2) the Lord to whom it is dedicated, both are hailed.
2. One form of Sava'h is BrhaspatiSava'h. This is performed as an addendum to Vaajapeya-Yajna and leads to the attainment of Brahmavarcas (spiritual glow equating one to Brahman). Refer Samkara's Bhaashya on Br.Su. 3.3.25.

#### 677 Mahaayajna'h:

This name emphasises that the grandness of the Yajna is dependent on the quality of personal involvement of everyone in the Yajna'h. Japa Yajna is of the highest quality where individuals do silent repetition of the Mantras. (Any non-silent repetition/ recitation/ chanting qualifies as Kiirtana/Japakarma/Paaraayana.) BG.10.25 : 'Yajnaanaam Japa-Yajna'h asmi', meaning: 'Of Yajnas, I am Japa-Yajna'. Recall 445, 971 Yajna'h. Contextually, refer again to the common note under 448 Kratu'h and 675 MahaaKratu'h.

**Performers of Yajna:** 973 Yajvaa, 676 MahaaYajvaa, 977 Yajnakrt, 978 Yajni.

**973 Yajvaa:** LS 882 Yajna-kartii.

The performer of Yajna. Anyone who performs a Yajna, is considered as an investiture of Vishnu for that current duration.

#### 676 MahaaYajvaa:

He is the intense form of Yajvaa, for the particular reason that most of the results are dedicated for the good of the world at large.

**Note** the contrast from the note under 448 Kratu'h and 675 MahaaKratu'h from that of this pair 973, 676.

**977 Yajnakrt:** LS 882 Yajna-Kartii.

1. One who performs Yajnas at the beginning and at the end of the Kalpa.

2. With Siva-Vishnu-abheda, it denotes Him (Siva) who destroyed Daksha's Yajna whereafter Vishnu too could not be the savior for Daksha. Compare SS 186 Yajna'h and SS 188 Daksha-Yajna-Apahaarii, LS 600 Daksha-Yajna-Vinaasinii.

**978 Yajni:** LS 883 Yajamaana-Svaruupinii.

One who is the Principal (as contrasted with accessories) of Yajna, which is His own adoration.

**Protectors of Yajna:** 972 Yajnapati'h, 976 Yajnabhrt.

**972 Yajnapati'h:** LS 883 Yajamaana-Svaruupinii.

He is the Protector of Yajna, Master and enjoyer of Yajna and Keen Spectator of Yajna.

BG.9.24: 'Aham hi sarva-yajnaanaam bhoktaa ca prabhu'h eva ca|', meaning: 'I am verily the enjoyer and the Lord of all yajnas'.

**976 Yajnabhrt:**

He is the protector and supporter of all Yajnas.

**Offerings made:** 698 Havi'h, 678 MahaaHavi'h.

**698 Havi'h:** SS 438, 609 Havi'h. This name is in neuter gender.

Havis, ie, (every) sacrificial offering, is considered to be the Lord Himself. See also BG.4.24 cited above under 678 Mahaahavi'h.

See also 974 Yajnaanga'h, 27 Havirgandha'h thereunder.

Regarding 678 Mahaahavi'h and 698 Havi'h, refer again to the common note under 448 Kratu'h and 675 MahaaKratu'h.

**678 Mahaahavi'h:** Compare SS 438,609 Havi'h.

'Havis' is an offering/oblation in the Agni (real or conceptualised). The whole Universe (Mahaa) is considered as Brahman, and is offered as a sacrificial Havis into the fire of the Self which is Brahman. **BG.4.24:** 'Brahma-arpanam brahma havi'h brahma-agnau **brahmanaa** hutam |Brahma eva tena gantavyam **brahma-karma-samaadhinaa**||', meaning: 'The oblation and the laddle is Brahman, the clarified butter is Brahman, **offered by Brahman in the fire which too is Brahman; he, who cognises Brahman alone in all these his actions**, verily merges into Brahman'. Other conceptual forms of Havis and the corresponding Yajna

statements are given in BG.4.25 to 4.32. **BG.4.25:** 'Daivam eva apare yajnam yogina'h paryupaasate| Brahma-agnau apare yajnam yajnena eva upajuhvati||', meaning: 'Some Yogiis perform sacrifices to Devas alone, while others offer their own self as the sacrificed content, by their self, conceiving Brahman Itself as the fire in which the offering is made'.

**BG.4.26:** 'Srotraadiini indriyaani anye samyama-agnishu juhvati| Sabdaadiin vishayaan anye indriya-agnishu juhvati||', meaning: 'Some offer hearing and other senses as sacrificial offering in the fires (for the development) of restraint, while others offer sound and other sense-objects as sacrifice in the fire of the senses (ie, they rise above craving of sense objects)'. **BG.4.27:** 'Sarvaani indriya-karmaani praanakarmaani ca apare| Aatma-samyama-yoga-agnau juhvati jnaana-diipite||', meaning: 'Others again offer all the actions of the senses and the functions of the life-energy as a sacrificial offering in the fire conceived as self-control, kindled by knowledge'. They transcend the senses and life energy to develop samyama.

BG.4.28: 'Dravya-yajnaa'h tapa'h-yajnaa'h yoga-yajnaa'h tathaa apare| Svaadhyaaya-jnaana-yajnaa'h ca yataya'h samsita-vrataa'h||', meaning: 'Yet others offer wealth, austerity and yoga (ie, praanaayaama, pratyahaara, etc.) as sacrifice, while still others, practising self-denial and observing extreme vows, offer, ie, pursue study of sacred scripture and their application to Brahman knowledge as sacrifice, ie, worthy of pursuit and knowing'.

BG.4.29: 'Apaane juhvati praanam praane apaanam tathaa apare| Praana-apaana-gatii ruddhva praanaayaama-paraayanaa'h||', meaning: 'Yet others offer as sacrifice the outgoing breath in the incoming breath and the incoming breath in the outgoing breath, ie, emphasising one of these facts at a time alternately, thereby restraining or moderating the flux of the outgoing and incoming breaths, (this being the core concept of praanaayaama) even as they are completely absorbed in the regulation of the life energy', this too being the core concept of Praanaayaama as described in 161 Niyama'h, 162 Yama'h.

In short, all these mean that the control of the senses, intellect and the bodily activities including breathing without harming the body (contrarian to BG.17.6 – Karshayanta'h sariirastham) is pre-requisite for BrahmaJnaana. More is explained under 982 YajnaGuhyam.

**Deliverers:** 359 Havirhari'h, 753 Medhaja'h, 879,887 Hutabhuk (see supra), 975 Yajna-vaahana'h.

### 359 Havis-Hari'h:

1. Havis is the oblation; Hari'h is the deliverer of the oblation. Since He is both, He is Havis-Hari'h.  
BG.9.24: 'Aham hi sarva-yajnaanaam bhoktaa ca prabhu'h eva ca', ie, 'I am the enjoyer and the Lord of all sacrifices'.
2. This name can also be interpreted as the conveyor of Havis. Compare 233 Vahni'h.
3. It can mean one which is made into Havis, ie, the object for offering. According to Purusha-Suukta 15: 'Abadhnan (They tied) purusham (in the shape of Purusha) pasum (as the animal)', Thus He Himself (indicated by 'Purusha' here) is called Havis (on the lines of the statement 'Yajna'h vai Vishnu'h). Hari'h (see 650 Hari'h) means 'He, whose very remembrance, removes (Harati) man's endless births and deaths'. Hence this name means that, conceptualising the Lord Himself as both the Havis and Hari, the devotee is absolved of Samsaara.
4. Both Hari'h and Hara'h mean: One who takes away bad things from you leaving behind good things for/in you. Both these words come from the same verb root Hr (to take). Thus, whenever any Havis is offered freely, the Lord acts as Hari'h and Hara'h in the above sense.
5. In parlance, Hari refers to Vishnu and Hara refers to Siva. By 4 above, the non-distinction between them is reemphasised.
6. Because of the green (harit) colour seen in Him, He is called Hari. The yellow costume 'Piitaambara' worn on the body of blue complexion gives the illusion of green colour. Taken with Havis, this joint name recalls the cycle discussed under 3 Vashatkaara'h by this special allegory: Karma and Yajna as Havis, leading to Parjanya'h being the green crops which further lead Anna and Bhuutaani which again initiate the cycle with Karma.

### 753 Medhaja'h:

One who arose (Ja'h) from a sacrifice (adhvara) named Medha. Hence He is called Medhaja'h, the deliverer of the fruits of special Yajna'h (a kind of sacrifice). In contemporary context, the RECOMMENDATIONS FOR FURTHER ACTION developed by PANELISTS, and through SEMINARS, can be called 'MEDHAJA'.

In olden days, such activities were called 449 Satram.

### 975 Yajna-Vaahana'h:

One who supports (Vaahana'h) all Yajnas which yield various fruits. He takes (Vaahana'h) the oblation to the Goal and then, in return, begets the fruit to the performer or intended recipient. Here Vaahana'h is a reflective noun indicating going and coming.

233 Vahni'h means: One who transmits whatever is received fully and instantly to the declared destination.

**Worship is offered to:** 308 Istha'h (supra), 446 Ijya'h, 447 Mahejya'h, 979 Yajnabhuk.

### 446 Ijya'h:

One who is fit (suffix 'Ya') to be worshipped in sacrifices (ij). ['Ij' is the verb form meaning: Yaj to perform Yajna.] HV.3.10.58 reads, 'aham ijya'h bhava'h ca aham vidyaa-adhipa'h smrta'h', which conveys that Siva who has been considered as the Lord of Vidyaas, vide 'lisaana'h sarva vidyaanaam', taken along with Me is Ijya'h, worthy of respectful worship. 'Smrta'h' is normally construed as 'confirmed by Smrtis', ie, upanishats, etc. See 64 lisaana'h.

### 447 Mahejya'h:

1. Mahaa here refers to the greatest of the results of any sacrifice, which is Liberation. Hence this name means: He who, of all (Sarvaasu) deities (devataasu) worshipped (yashtavyaasu), is alone (eva) and profusely (prakarshena) capable of giving (daatrtvaat) the result (Phala) of Liberation (Moksha). 'Sarvaasu devataasu yashtavyaasu prakarshena ayam eva (He alone) yashtavya'h Moksha phala daatrtvaat' – so this name.
2. As declared in BG.10.25, '..Yajnaanaam japa-yajna'h asmi...', japa is described as the best of all Yajnas. Naaraayana'h being the Aadi-Guru, He is the Patron Deity for Samnyaasa Aasrama. All japa-yajnas are to be dedicated (samarpita) to Him. So He is the Mahejya'h.

### 979 Yajna-bhuk: LS 881 Yajna-Priyaa.

One who is the enjoyer (bhuk) of Yajna. Relatable to 879,887 Hutabhuk, 239 Visvabhuk.

**Esoteric Knowledge:** 542 Guhya'h, 982 YajnaGuhyam.

**542 Guhya'h:** SS 509, Guhya'h, LS 624 Guhyaa.

1. One who is to be known by the esoteric knowledge (guhya) conveyed by Upanishats.
2. One who is hidden (can be realised) in the Guha, ie, the heart (internally).

**982 YajnaGuhyam:** The name is in neuter gender.

He is the Jnaana and Yajna or the sacrifice in the form of knowledge, which is the most esoteric (Guhyam) of all the Yajnas.

The sacrifice done without desire for fruits is YajnaGuhya. Such sacrifices are said to be identical with Brahman.

Refer BG.4.24,27,28,33 cited hereunder, all emphasising Jnaana Yajna as the most superior pursuit; see also under 678 Mahaahavi'h; the ensuing explanations are adaptable herein.

BG.4.24, 'Brahma arpanam Brahma havi'h Brahma-agnau Brahmanaa hutam| Brahma eva tena gantavyam Brahma-karma-samaadhinaa||', conveying that during the performance of yajna, every single element in the process should be taken as Brahman itself, be it the offering, the ladle, the rites, the sacred fire, the sacrificer as also the target to be attained, with total absorption of the performer in this action being the very Brahman. What is emphasised is that for one who is performing so only for the benefit of all, this action of his, in truth, is inaction only, ie, not producing any punya or paapa for himself, yielding Public Good only. See 688 Mahaahavi'h also.

BG.4.27, 'Sarvaani indriya-karmaani praana-karmaani ca apare| Aatma-samyama-yoga-agnau juhvati jnaana-diipite||', conveying that all activities of the karmendriyas and jnaanendriyas and also of the vital energy of the performer shall go to only augment a self-constraint in the individual and kindle Brahma-jnaana in him through Viveka. See Pratyaaahara and further stages of Ashtaanga yoga in 161 Niyama'h.

BG.4.28, 'Dravya-yajnaa'h Tapa'h-yajnaa'h Yoga-yajnaa'h tatha apare| Svaadhyaaya-jnaana-yajnaa'h ca yataya'h samsita-vrataa'h||', conveying that whatever is practised, namely, charitable distribution of wealth, observance of rigid vows, practice of yogas and austerities, deep learning of Vedas and Upanishats, as well as being established in, and also disseminating, Brahma-jnaana are aspects of every Yati's behaviour undoubtedly.

Yati means one who is totally self-controlled as set out in Mu.Up.3.2.6 which reads, 'Vedaanta-vijjnaana-su-niscita-arthaa'h samnyaasa yogaat yataya'h suddha-sattvaa'h| Te Brahma-lokeshu paraanta-kaale paraamrtaa'h parimucyanti sarve||', meaning: 'Those by whom the Supreme Entity visualised by Vedaantik Knowledge has been fully ascertained, who are assiduous and have purest mind developed through the constant observance of monasticism - all of them, at the supreme moment of final departure, verily become merged with That Supreme Immortality known as Brahman inasmuch as they are freed of bonds on every side'.

BG.4.33, 'Sreyaan dravya-mayaat yajnaat jnaana-yajna'h Paramtapa| Sarvam karma-akhilam Paartha jnaane parisamaapyate||', conveying that: (1) much more than yajnas performed with abundant wealth is recognised the practice of Brahma-jnaana. All worldly activities terminate or become redundant with such jnaana. This emphasises the high pedestal of Jnaana as yajna, the latter itself being identified as Vishnu, vide 'Yajna'h vai Vishnu'h'. (2) The highest achievement where all other pursuits terminate is Brahma-jnaana.

**Components:** 980 YajnaSaadhana'h, 981 Yajnaantakrt, 974 Yajnaanga'h

**980 Yajna Saadhana'h:**

1. Accessories with which 978 Yajni performs the Yajna. This name complements 978 Yajni.
2. One to attain whom 445, 971 Yajna is a facilitating approach, ie, Saadhana.

**981 Yajnaantakrt:**

1. One who is the end of Yajna; also Yajna-sesha. See additional notes after 595 Vrshapriya'h.
2. One who is the fruit of Yajna. See BG.3.10, '...Anena pravishyadhvam esha'h va'h astu ishtha-kaama-dhuk', 'May you all prosper through these Yajnas and May the Yajnas shower on you all your wishes'.
3. The Puurnaahuti accompanied by the Rg Vedic mantras is the Final blessings of the Yajna.

#### 974 Yajnaanga'h:

SB describes this cursorily at 2.6.22 to 26.

All the parts of His body as the Incarnate Cosmic Boar, Varaaha Avataara, are identified with the constituents of Yajna as hereunder.

See HariVamsa 3.34.34 to 40 in this regard, with 34 (1-8), 35 (9-14), 36(15-18), 37 (19-25), 38 (26-31), 39 (32-35), 40(36-40). 'The Supreme Lord is the embodiment of Yajna', the Great Being (Boar) describable as:

1. **Veda-Paada'h:** Vedas are His Feet.
2. **Yuupa-Damshtra'h:** His four canine teeth are the posts to which things are tied.
3. **Kratu-Hasta'h:** Sacrificial rites are His arms. Alternate reading is Kratu-danta'h.
4. **Citii-Mukha'h:** Consciousness is His face. LS 362 Citii/Citi'h.
5. **Agni-Jihva'h:** Agni is His tongue.
6. **Darbha-Romaa:** Darbha (stalk-reed of a marshy grass) are His hair.
7. **Brahma Siirsha'h:** Brahmaa is His head.
8. **Mahaa-Tapaa'h:** Before Creation, He was MahaaTapas (See VS 122).
9. **Aho-Raatrekshana'h:** Day and Night are His eyes. Alternate reading is dhara'h for iikshana'h, ie, Aho-Raatradhara'h.
10. **Divya'h:** Divine are His forms.
11. **Vedaanga-Srti-Bhuushana'h:** The six Vedaangas are His ear ornaments. Alternate reading is Vedaanta for Vedaanga: then it means the Upanishats and Srtis are His Ornaments.
12. **Aajya-Naasa'h:** All Havis, including Ghee, are His nose.
13. **Sruva-Tunda'h:** Sruva is His Mouth. Tunda refers to something that looks like the snout of an elephant, boar or an ant-eater. Sruva is a special type of cereals preparation. Sruva is the offering picked up by the Tunda.
14. **Saama-Ghosha-Svana'h Mahaan:** His Voice is the great musical Saama chant.(See 574 Tri-Saamaa, 575 Saamaga'h, 576 Saama.)
15. **Dharma-Satyamaya'h Sriimaan:** Dharma and truth are His arms endowed with glories. Alternate reading substitutes dharma'h for maya'h, ie, Dharma-Satyadharmah Sriimaan.
16. **Krama-Vikrama-Satkriya'h:** Holy acts are His footsteps.
17. **Praayascitta-Nakha'h Ghora'h:** Penance constitutes His gory nails.

18. **Pasu-jaanu'h Mahaa-bhuja'h:** Sacrificial beasts are His knees touched by His hands (Hands extending upto the knees when standing is a Purusha-Lakshana).
19. **Udgaatra'ntra'h:** Vedik chants are His intestines.
20. **Homa-Linga'h:** Sex organs are the sacrificial pourings in sacrifices meant for Him.
21. **Bijjaushadhi-Mahaa-Phala'h:** Medicinal herbs are His seeds and they yield great results; in fact, they result from Him. Alternative reading is **Phala-Bijja-Mahaushadhi'h** (Proclaimed medicinal fruits and seeds). Some of these Aushadhis (names in Tamizh) are: Parangi-thol, For treating skin diseases; MahaaPhala'h which is kitty mutty roots for treating nervous disorders; Tri-Phalaa, comprising Kadukkaai, Perunelli, Tarnikkaai, for treating eye sight and as laxatives; Buds of Roses, Suurattai, Mudakkittaan, Dry Ginger, Black/White Pepper, Tamarind for treating alimentary and respiratory systems and to keep blood and its circulation in check; Arjuna barks and leaves for treating heart ailments, etc.
22. **Vaayvantaraatmaa:** Vaayu'h (both as air and as interspatial/interstellar forces) is His soul.
23. **Mantra-Sphig:** Mantras form His spinal cord and His skin.
24. **Vikrama'h:** His movements are graceful and attractive. Alternate reading is Vikrta'h: All species in the manifested world are His transformations.
25. **Soma-Sonita'h:** Soma juice is His blood.
26. **Vedii-Skandha'h:** Sacrificial altars/pits are His shoulders.
27. **Havir-Gandha'h:** Sacrificial offering is the incense stick.
28. **Havya-Kavya-Ati-vegavaan:** He delivers the oblations to recipients with Great Speed. Havya is for deities and Kavya is for Manes/Pitrs. Alternate reading for Ati is Asthi, meaning bone, Vajraayudha. The Great speed means that of Vajraayudha, ie, Lightning.
29. **Praag-Vamsa-Kaaya'h:** His place of retirement is ancestry (or, PraagVamsa, the retiring quarter of the sacrificer, is His body). See 845 Praag-vamsa'h.
30. **Dyutimaan:** He is Brilliant and Tejasvii.
31. **Naanaa-Diikshaabhi'h Arcita'h:** He is adored by many sacrificial initiations (Diikshaa).
32. **Dakshinaa-Hrdaya'h:** Dakshinaa is His Heart. See BG.17.13, which emphasises the importance of Dakshinaa or gifts in religious



- functions. See also 425 Visva-Dakshina'h, 502 Bhuuri-Dakshina'h, 905 Svasti-Dakshina'h.
33. **Yogii Mahaa-Satramaya'h Mahaan:** Yogiis endowed with the whole Satra sacrifices are His being, ie, His very life. See 449 Satram.
34. **Upaakarma-Oshtha-Rucaka'h:** Subsidiary rites are His lips and canine teeth. Alternate reading is Ishti for Oshtha when it will mean subsidiary rites make the main Yajna as most pleasing and rewarding. This emphasises the importance of details in conducting Yajnas.
35. **Pravargya-(Aa)varta-Bhuushana'h:** His pores and roots of body hair are the Pravargya. Pravargya is a ritual prescribed in Satapatha Braahmana with its own specific injunctions and prohibitions. This name here conveys that He subordinates these injunctions and prohibitions by letting minor infractions or infringements to be overlooked and pardoned. See additional notes below. Separately, with 'Aavarta' being translated as the navel, the name means, 'Pravargya-karma' acts as an embellishment around His navel.  
A pauraanic anecdote goes as: In a rare event when Vishnu was lost in Himself with His chin on the tied end of Saarnga bow kept erect from the ground, due to a mistake by the devas, the bow coiled back cutting away His head. In the process a hair of his eyebrow got lodged on the Sun's disc with great force. Two events followed.
1. The Sun's disc got a further glow, and this is referred to in 563 Aaditya'h, sr.3.
  2. In gratitude as well as professional obligation as celestial physicians, the twin Asviniikumaaras (sons of Sun God), performed the '**pravargya**' ceremony and restored Vishnu's head seamlessly.
36. **Naanaa-Cchando-Gati-Paatha'h:** The various Vedik meters are the routes for Him to traverse. Alternate reading is: Patha'h instead of Paatha'h, the meaning remaining the same.
37. **Guhya-Upanisad-Aasana'h:** The highly secret Upanishats are His seats/substratum.
38. **Chaayaa-Patnii-Sahaaya'h:** Shadow is His consort. Or, the Sun is His delegatee to maintain universal welfare.
39. **Vai:** Yes, So (be it), Ok, Alright: are His assurances.

40. **Meru-Srngah-iva Ucchrita'h:** With all this, He shines like a peak of Mount Meru. Alternate reading is 'Mani' for Meru, ie, Mani-Srngah-iva-Ucchrita'h.

**Group of: 567 Sudhanvaa, 76 Dhanvii, 996 Saarnga-Dhanvaa, 568 Khanda-Parasu'h, 759 Sarva-Sastra-Bhrtaam Vara'h, 569 Daaruna'h, 570 Dravinaprada'h**

#### **567 Sudhanvaa:**

One who has got as His weapon the bow named 'Saarnga' or 'Kodanda' of great excellence and auspiciousness (Su).

567 Sudhanvaa and other names represent the Tattvas, etc. as detailed. Vishnu's arms (weapons on hand) and other features are representatives of categories/verities, ie, tattvas, etc.

The five Tanmaatras which are the object of the senses are indicated by the Vaijayantii maala, through 561 Vanamaalii .

The five Bhuutas are represented by the Conch, ie, the samkha, through 993 Samkhabhrt.

The ten Indriyas are representd by the bow Saarnga, through 76 Dhanvii, 567 Sudhanvaa, 996 Saarnga-Dhanvaa.

Manas is represented by the Sudarsana cakra through 908,995 Cakrii, 998 Rathaangapaani'h.

Buddhi is represented by the Kaumodakii, the mace, through 997 Gadaa-dhara'h.

The Anta'hkaranas are represented through 769 Catur-aatmaa.

The four Purushaarthas are represented through 770 Catur-bhaava'h.

Avidyaa is represented by Maayaa through 941 Anaadi'h.

Vidyaa is represented by Nandaka, the sword, through 994 Nandakii.

#### **76 Dhanvii:** SS 108 Dhanvii.

One armed with a bow. BG.10.31: 'Raama'h sastra-bhrtaam aham'– 'Of wielders of weapon, I am Raama'.

#### **The Avataaras, ie, incarnations, are now described.**

According to SB.2.7 the Liilaa-Avataaras of MahaaVishnu are 24; they are: **Sloka 1** – Varaaha; **Sloka2** - Suyajna'h (called Hari also);

**Sloka 3** - Kapila Bhagavaan; **Sloka 4** - Datta [as son of Atri (devoid of the 3 gunas) and Anasuuyaa (non-caviling, no hatred, no jealousy), called

Dattaatreya]; **Sloka 5** - Kumaaras (Sanaka, Sanandana, Sanaatana, Sanatkumaara); **Sloka 6** - Nara and Naaraayana; **Sloka 9** - Prthu; **Sloka 10** - Rshabhadeva; **Sloka 11** – Hayagriiva; **Sloka 12** - Matsya; **Sloka 13** - Kuurma; **Sloka 14** - Nrsimha; **Sloka 17** - Vaamana; **Sloka 19** - Hamsa; **Sloka 20** – Manu; **Sloka 21** - Dhanvantari; **Sloka 22** – Parasuraama; **Sloka 23** - Raama with 3 brothers; **Sloka 26** - Balaraama and Krshna; **Sloka 36** - Vyaasa; **Sloka 37** - Buddha; **Sloka 38** - Kalki; and representations of **Maayaavibhuutis**. SB. 11.4 also gives additional details. Of these Avataaras, the majorly talked about 10 Avataaras and a few others are readable in this Sahasranaama as listed below. Of the six attributes under Bhaga, namely, 1 aisvaryam, 2 viiryam, 3 yasa'h, 4 srii'h, 5 jnaanam, 6 vairaagyam, Attributes assigned are indicated.

<b>Avataara (bhaga )</b>	<b>Names (some may be seen under more than one Avataara)</b>
<b>Matsya (2,5)</b>	215Animisha'h (fish don't have eyelids to bat),272 Brhadruupa'h, 300 Yugaadikrt, 301 Yugaavarta'h, 364 Rohita'h, 536 Mahaasrng'a'h, 797 Srngii.
<b>Kuurma (2)</b>	180 Mahaadridhrk, 272 Brhadruupa'h.
<b>Varaaha (2,3)</b>	101 Vrshaakapi'h, 182 Mahii Bhartaa, 272 Brhadruupa'h, 317 369 Mahii-Dhara'h, 502 Kapiindra'h,538 Mahaavaraaha'h, 899 Kapi'h, 987 Vaikhaana'h.
<b>Nrsimha (2,5)</b>	21 NaarasimhaVapu'h.
<b>Vaamana (2,3,4,5,6)</b>	109 Atiindra'h, 151 Upendra'h, 152 Vaamana'h, 153 Praamsu'h, 272 Brhadruupa'h, 322 Vaasavaanuja'h, 516 Amitavikrama'h, 530 Trivikrama'h, 534 Tripada'h, 571 Diva'h-sprk , 671 Mahaakrama'h, 909 Vikramii
<b>Parasuraama (2)</b>	568 Khanda-Parasu'h, 684 Ranapriya'h.

<b>Avataara (bhaga )</b>	<b>Names (some may be seen under more than one Avataara)</b>
<b>Raama (1,2,3,4,5,6)</b>	76 Dhanvii,181 Maheshvaasa'h, 213 SatyaParaakrama'h, 265 Subhuja'h, 289 SatyaDharmaParaakrama'h, 394 Raama'h, 455 Suvrata'h, 456 Sumukha'h, 457 Suukshma'h, 458 Sughosha'h, 459 Sukhada'h, 460 Suhr't, 461 Manohara'h, 462 Jitakrodha'h, 463 Viirabaahu'h, 467 Vyaapii, 470 Vatsara'h, 502 Kapiindra'h, 524 Jitaamitra'h, 567 Sudhanvaa, 568 Khanda-Parasu'h, 570 Dravinaprada'h, 628 Bhuusaya'h, 684 Ranapriya'h, 818 Suvrata'h, 821 Satrutaapana'h, 857 Dhanurdhara'h, 858 Dhanurveda'h, 919 Kshaminaam-vara'h, 991 Kshitiisa'h (as Saarvabhauma), 996 SaarngaDhanvaa.
<b>Balaraama (4,6)</b>	332, 695, 709 Vaasudeva'h, 340, 644 Sauri'h, 552 Samkarshanocyuta'h, 562 Halaayudha'h, 652 Kaamapaala'h, 705 Yadusreshtha'h, 707 Suyaamuna'h, 764 Gadaagraja'h, 825 Caanuura-andhra-nishuudana'h.
<b>Krshna (1,2,3,4,5,6)</b>	23, 648 Kesava'h, 57,550 Krshna'h, 311 Sikhandii, 332, 695, 709 Vaasudeva'h, 340, 644 Sauri'h, 180 Mahaadridhrk, 187 Govinda'h, 272 Brhadruupa'h, 367 Damodara'h, 495 Gopati'h, 511 Daasaarha'h, 539 Govinda'h,
<b>(contd..)</b>	

<b>Avataara (bhaga)</b>	<b>Names (some may be seen under more than one Avataara)</b>
<b>(contd.) Krshna (1,2,3,4,5,6)</b>	570 Dravinapradha'h, 591 Gohita'h, 649 Kesihaa, 705 Yadusreshtha'h, 707 Suyaamuna'h, 764 Gadaagraja'h, 825 Caanuura-andhra-nishuudana'h, 989 Devakii-Nandana'h.
<b>Kalki (2)</b>	684 Ranapriya'h, 994 Nandakii, 1000 Sarva-praharana-aayudha'h.
<b>Some other Avataaras are referred to in the following names.</b>	
<b>4 Kumaaras (3,5,6)</b>	896 Sanaat.
<b>Nara (2,3,5,6)</b>	195 Sutapaa'h, 246 Nara'h.
<b>Naaraayana (2,3,5,6)</b>	209 Guru'h, 210 Gurutama'h, 211 Dhaama, 245 Naaraayana'h, 246 Nara'h, 563 Aaditya'h, 877 Jyoti'h.
<b>Kapila, Dattaatreya (3,5,6)</b>	209 Guru'h, 210 Gurutama'h, 531 Maharshi'h Kapilaacaarya'h, 898 Kapila'h.
<b>Hamsa (4,5)</b>	191 Hamsa'h.
<b>Mohinii (4)</b>	504 Amrtapa'h, 813 Amrtaasa'h.
<b>Danvantari (3,5,6)</b>	287 Aushadam, 578 Bheshajam, 579 Bhishak.
<b>Vyaasa (3,5)</b>	209 Guru'h, 572 Sarva-Drg Vyaasa'h.
<b>Hayagriiva (2,3,5)</b>	802 Sarva-Vaagisvaresvara'h, 920 Vidvattama'h.

#### 996 Saarnaga-Dhanvaa:

One who has the bow known as the Saarnaga, which stands for the Raajasa Ahamkaara, out of which the Indriyas have originated.

#### 568 Khanda-Parasu'h:

'Satsuunaam khandanaat' - Because it destroyed the enemies repeatedly, therefore the qualifying noun 'Khanda'h'. 'Parasu' is the battle-axe.

1. As Parasuraama (son of Rshi Jamadagni and Renukaa, also called Bhaargava, ie, of Bhrgu race), He killed everyone of the evil kings over 21 rounds with His Parasu.
2. As Daasarathii Raama, he controlled (khanda) the Parasu of Parasuraama.
3. This name can also be read as 'Akhandas Parasu'h', which means, One whose battle-axe never failed against the enemies of public order and welfare, ie, as Parasuraama.

#### 759 Sarva-Sastra-Bhrtaam Vara'h:

1. One who is superior (Vara'h) to all (sarva) bearing (Bhrtaam) arms (Sastra).
2. In VR.3.3.18, Raama is referred to as 'Raama'h Sastra Bhrtaam Vara'h'. BG.10.31: 'Raama'h sastra bhrtaam aham' - 'Of wielders of weapons, I am Raama'.
3. SB.10.82.3 refers to Parasuraama as in 'Ni'h-kshatriyaam mahiim kurvan Raama'h sastra-bhrtaam vara'h | Nrpaanaam rudhira-oghena cakre mahaa-hradaan ||'. Perhaps Sloka 81 (757 to 764) : 'Tejovrsha'h dyuti-dhara'h sarva-sastra-bhrtaam vara'h | Pragraha'h nigraha'h vyagra'h naikasrnga'h gadaagraja'h ||' and Sloka 86 (803,804): 'Mahaa-hrda'h, mahaa-garta'h' can be referable to Parasuraama as in the case of 568, supra. Here, 760 Pragraha'h refers to His control of all kshatriyas, the same is included in 761 Nigraha'h also. 763 Naikasrnga'h indicates His scaling of high levels of tapas to please Siva and also His having stealthily climbed over several forts to get to the inner yards of Kaartaviiryaarjuna's palaces. 764 Gada-agraja'h refers to one who led his enemies into great wailing (called gadgada). 803 Mahaa-hrada'h refers to the great number of (21) lakes of kshatriya blood that He created in revenge for their interference mainly in educational affairs and incidentally for avenging His father Jamadagni's death in the plots of Kaartaviiryaarjuna. 804 Mahaa-garta'h refers not only to the great depths of the lakes but also to the summated seemingly large perimeter (girth in English language) of 21 lakes when compared to a single lake to contain the same quantum of blood (with depth remaining same in both cases) but the combined perimeter of the 21 lakes being square-root-21 times of the single lake. Vide, 1000 SarvaPraharaanaayudha'h: All His weapons are for conditioning towards just and compassionate chastising and not for vengeful

annihilation. Even self-avowed enemies, when killed, were awarded Moksha.

#### **569 Daaruna'h:**

One who is harsh and merciless to those opposing people on the righteous path (Sanmaarga virodhinaam) and to those who are themselves on the evil path.

#### **570 Dravinaprada'h:**

One who bestows (da'h) abundantly (Pra) the desired wealth (dravina) on devotees. The name refers also to Raama, VR.2.31,32, 'Vitta-vitarana sargas'. Refer also to the fruit seller lady and Kucela episodes in SB.

That Parasurama as 568 Khanda-parasu was a 569 Daaruna for all Kshatriyas and that he distributed all the wealth to several people and donated the earth to Kasyapa and so qualified to be 570 Dravinaprada'h, bears out the brilliance in sequencing these names.

#### **571 Diva'h-sprk:**

One who touches (Sprk) the heavens. Also refers to the huge expansion shown in Vaamana Avataara; and to Viraat-ruupa- darsana in BG.11.

#### **572 SarvaDrq Vyaasa'h:**

1. One whose comprehension includes everything in the Universe, past, present and future in its ambit.
2. All-Comprehensive knowledge is Sarvadrk. Drk/Darsana is a philosophical treatise. One who/which is the power of comprehension (drk) in all (sarva). The appellation Sarvadrk describes sage Vyaasa since he is *all-knowing*, vide the numerous writings attributed to him. He is taken as identical with Brahmaa, witness He could divide the Vedas into 4 books for the convenience of the people of Kali-yuga. See under 691 Tiirthakara'h regarding these divisions. He also compiled many Puraanas.
3. He is considered as an avataara of Vishnu, vide initial Sloka in VS: 'Vyaasaaya Vishnuruupaaya Vyaasaruupaaya Vishnave'.

**Note:** Reference is made to a host of administrators to keep life on even keel, in explaining Trisaama, next. This falls accordingly as 578 Bheshajam, sr.2 and 579 Bhishak as administering Supreme Knowledge.

#### **Group of: 574 Trisaama, 575 Saamaga'h, 576 Saama.**

**574 Trisaamaa:** Compare LS 909 Saamagaana-priyaa.

1. One who is praised by Saama-gaana through the three Saamas known as the Devavrataani. The Saama Veda Raudrii Samhitaa (in veneration of Rudra) comprises of 11 Saamas –'Aavo raajaa (1 Saama), Tadvovarga'h (4 Saamas), Aajyadohaani (Anna-Suukta) (3 Saamas), and ending with Devavrataani (3 Saamas)'. The last 3 are composed and sung by the Rk starting with 'Adhipataye' \*. In the Yajur-Veda Rudra: the first Anuvaaka describes the wrath of Iisvara on those who trespass His commandments and pleads for His poise and beneficence; the second to ninth Anuvaakas describe His lordliness - Sarvesvaratvam, His pervasiveness - SarvaSariiratvam, His propulsion of all Jiivaatmaas – Sarvaantaryaamitvam and offers obeisance by His several names. The tenth Anuvaaka prays for achievement of good things and abolition of undesirables for all; the eleventh Anuvaaka chants obeisance to His Gana's, ie, His Parivaaras.
2. Another 'Trisaama' is sung when adorning the Lord with Upaviitam during Pancaayatana puujaa by Saamavedins.

\* The Trisaamas pray to the Gods addressing as Adhipati, Mitrapati, Kshatrapati, Sva'h-pati and Dhanapati, suggesting that He is the overall Lord, He is the friend of all as well as the presiding deity of all energy giving elements, He is the host of administrators to keep life on even keel, He is the Lord of the heavens and He is the One who dispenses wealth to everybody. In the course of the same Saama, the God is also addressed as presiding over Divishada'h, Antarikshasada'h, Prthiviishada'h, Apsushada'h, Dikshusada'h and Aasaasada'h, thereby covering the Heavens, the Middle Regions, the Earth, the Waters, the Directions and the Expanding Universe. SP.7.1.31.78 and 79 refer to the same: (78)'.Dyau'h vaayu-aadyai'h.'. (79) 'Te hi saakshaat divishada'h antarikshasada'h tathaa| Prthiviisada'h iti evam devaa'h deva-vratai'h sthitaa'h', wherein deva-vratai'h means: by the Trisaamas.

**575 Saamaga'h:** Compare LS 909 Saama-gaana-priyaa.

1. One who chants the Saama-gaana. See 988 Saama-Gaayana'h.
2. HV.3.23.3 reads, 'tryaanaam brahmavedaanaam panca-svara-viraajite', wherein the Saama-gaana to be performed according to the five svaras is ordained. The five svaras in which the saama must be sung are udaatta, anudaatta, svarita, ekasruti and pracaya.

**576 Saama:** Compare LS 909 Saama-gaana-priyaa.

He is the Saama Veda. Saama Veda is supposed to be the channel of Upaasanaa Maarga, among the triad of Karma, Upaasanaa and Jnaana. It is also said, '*Rgbhi'h samsanti, Yajurbhi'h yajanti, Saamabhi'h stuvanti, Atharvabhi'h japanti*', meaning: The narrations and praises (prasamsaa) are made in the Rg-Veda, The Yajnas are made through Yajur-Veda, praising and prayers are done by Saama-Veda and propitiations together with Japa for specific purposes (different from BG.10.25 Japa-yajna) are done through Atharva-Veda. Also, it is necessary in Saama Veda to always have the diad - Rk and Saama - where Rk is the text and Saama is the song form of the same sung successively. The two together are called Harii. 'Sa' means the Rk Mantra and 'ama' means the Saama mantra. Thus both the Rk and the Saama together of each mantra are referred to as a Saama. It is generally said that Jnaana, Karma and Upaasanaa are based on the VedaTrayii, namely – Rg-Veda, Yajur-Veda and Saama-Veda, respectively, (see LS 872 Trayii), Saaman means:

1. Satibhyaam-ani: Karma-Anta-Svaruupa: termination of all activities.
2. Samaanayan: The Paramaatmaa of the Aananda-svaruupa stays in the Buddhi and Heart and these are brought forth in their best by Saama and are amalgamated.
3. Samam mene: The Upaasaka identifies himself with Paramesvara or Brahman according to his advancement in Brahmajnaana. Also, the same means the stuti-ruupa, ie, the Stotra form, of Paramaatmaa.
4. According to Ch.Up.1.6.6, 'The white hue from the Sun is called 'Sa' and the deep black color of the shadows, 'Ama'\*. Thus the agglomerate of all that shines and their dual presence constitutes the Saama, ie, evenness and symmetry. \*Ama + Aavaasya, when darkness prevails, new moon day.
5. BG.10.22: 'Vedaanaam Saama Veda'h asmi', Of the Vedas, I am the Saaman.
6. Ch.Up.1.6.2, 'Sa' is Aakaasa; 'Ama' is Vaayu'h; these primary elements are equatable to Brahman. Thus 'Saama' is considered as vocal representation of 'Brahman', since 'Sama', which means equal/non-different from everything, declares the unity of the self with the Self, vide Tai.Up.3.10.5: 'etat saama gaayan aaste'. See 414 Vaayu'h, sr.5.

**599 Kshemakrt:**

One who ensures Kshema (Protection of whatever has been acquired) to those who resort to Him.

**600 Siva'h:** See supra under 27,600 Siva'h regarding the string of names 598 Samksheptaa to 614 Lokatrayaasraya'h.

**Group of: 601 Sriivatsavakshaa'h, 602 Sriivaasa'h, 603 Sriipati'h, 604 Sriimataam-Vara'h, 605 Sriida'h, 606 Sriisa'h, 607 Sriinivaasa'h, 608 Sriinidhi'h, 609 Sriivibhaavana'h, 610 Sriidhara'h, 611 Sriikara'h.**

**601 Sriivatsavakshaa'h:**

'Vakshas' means the chest. One on whose chest there is a mark called Sriivatsa, which is an impress of Bhrgu's right foot as by Pauraanic episode. Sriivatsa means, Srii resides there – see also 22 Sriimaan, sr.2, 602 Sriivaasa'h, 607 Sriinivaasa'h, 610 Sriidhara'h.

**602 Sriivaasa'h:**

One on whose chest Sriidevii always dwells. Compare 376 Sriigarbha'h, where the name means: Srii resides in His Abdomen. See 22 Sriimaan, sr.1.

**603 Sriipati'h:**

1. One whom, at the time of the churning of the Milk Ocean, Sriidevi chose as Her consort, over all other Devas and Asuras, in Svayamvara. See 22 Sriimaan, sr.1.
2. Srii also means Supreme Cosmic Power. Lord is the master of that Power. Sv.Up.6.8 reads, 'Paraa asya sakti'h vividhaa eva sruuyate svaabhaavikii jnaana-bala-kriyaa ca.', ie, 'His Cosmic Powers are heard to be manifold and quite too natural and comprise of Knowledge-Valour-Acclaimed Actions'.

**604 Sriimataam-Vara'h:**

One who is Supreme over all deities like Brahmaa who are endowed with the power and wealth of the Vedas, namely, Rk, Yajus, and Saama. (Atharva is application-specific). Samkara quotes, 'Rca'h Saamaani Yajuungshi, saa hi Srii'h amrtaa sataam', meaning: 'The undecaying wealth of good men consists in Rk, Saama and Yajus'.

**605 Sriida'h:**

One who bestows (da'h) prosperity (Sriyam) on devotees (Bhaktaanaam).

**606 Sriisa'h:**

One who is Lord (Iisa'h) of Goddess Srii (Wealth, Beauty, and all that is propitious and prosperous). See 22 Sriimaan, 603 Sriipati'h.

**607 Sriinivaasa'h:**

This has been discussed under 183, 607 Sriinivaasa'h.

'Srii' here denotes men with 'Srii', ie, virtue and power. He who dwells (Vaasa'h) fully (nitaraam) in such men is Sriinivaasa'h. Prefix 'ni' distinguishes this name from 602 Sriivaasa'h. 'Nitaraam' is abbreviated as 'ni', which means 'amply and continuously'.

**608 Sriinidhi'h:**

One who is the seat/repository (nidhi'h) of all (nikhilaa'h) Srii, ie, wealth, virtues and powers.

**Note** that 'ni' stands for 'not at all', qualifying 'Khila', ie, broken and distributed; so 'Nikhila' means: Unbroken and sustained.

**609 Sriivibhaavana'h:**

One who grants (bhaavayati) every form (vividhaa'h) of prosperity and virtue (Sriya'h) according to the Karma (karma-anuruupena) to all beings (Sarvabhutaanaam).

**610 Sriidhara'h:** See supra.**611 Sriikara'h:** LS 127 Sriikarii.

One who makes devotees who praise Him (Stuvataam), think about Him (Smarataam) and worship Him (Arcayataam) - into virtuous and powerful beings. This name is complementary to 609 Sriivibhaavana'h. Below are 8 aspects covering the questions of Yudhishthira and their answers by Bhiishma (see also under 499 Sariira-Bhuuta-Bhrt and 992 Paapanaasana'h):

'Stuvanta'h kam', 'Kam arcanta'h', 'Kim japan', 'Stuvan naama sahasrena', 'Arcayan nityam', 'Dhyaayan stuvan namasyan ca', 'Stuvan nityam', 'Stavai'h arcet'.

Samkara writes, 'Smarataam, Stuvataam, Arcayataam' to concisely refer to the above-said 8 aspects in annotating the name Sriikara'h as follows: 'Smarataam, Stuvataam, Arcayataam ca Bhaktaanaam Sriyam karoti iti Sriikara'h'.

SP.4.17.69: After describing Somesvara at Somnath and Mallikaarjuna at Krounca, the third of the 12 jyotir lingas, ie, Mahakaalesvara at Ujjain is dwelt upon. The poor cow-herdess widow's five-year-old son was instrumental in the self-revelation of this jyotir linga. Then Hanumaan blessed the child and foretold that during the 8th generation to come, this cow-herd child will advent as Nanda, the foster father of Krshna. And Hanumaan christened the child as Sriikara'h. Accordingly, this name represents Nanda as well having been the foremost bhakta of Mahakaalesvara of Ujjain in his past life.

SP.5.2.22. reads: 'Sriikara'h gopikaa-suunu'h nrpa puujaa-vilokanaat | jaata-bhakti'h mahaadeve paramaam siddhim aaptavaan |', conveying: that this Sriikara observing the puujaa of Mahadeva with great devotion attained great siddhis.

**612 Sreya'h:**

'Sreyas' means (lakshanam) the attainment of (avaapti) what is undecaying (anapaayii) good and is happiness (sukha). Such a state (tat ca) is the nature (ruupam) of the Lord (Parasya). Samkara writes, 'Anapaayii-sukha-avaapti-lakshanam-sreya'h; tat ca parasya eva ruupam' - iti (therefore) - Sreya'h, this name. The Lord prods Arjuna to achieve Sreyas through His preaching Bhagavat Giitaa to him.

And here too, after narrating all the exceptional qualities implied by the word 'Srii' (in the positive degree) in the previous 11 names 601-611, Bhiishma refers to Sreyas in the comparative degree by this name as what will be the attainment by Smaranam, Stavanam and Arcanam of the Lord, namely, Mukti, this being superior to preyas (which is worldly prosperity) and also to become one with 68 Sreshtha'h.

In grammar, 612 Sreya'h is in comparative degree with 68 Sreshtha in superlative degree.

### **617 Sataananda'h:**

Compare LS 676 Brahma-aanandaa.

1. Refer to:
  - i. 526 Aananda'h wherein Br.Up.4.3.32, 33 and Tai.Up.8.4 were referred to indicating the steps in the 100-fold expansions towards Braahmik-Bliss. This Ultimate Bliss is conveyed by this name Sata Aananda'h of the Lord.
  - ii. 560 Aanandii, infra.
2. Non-duality as an essential understanding is indicated in 526 Aananda'h: yet this devolves at lower levels too.

**Accordingly**, this name means: One who is non-dual and is of the nature of Supreme Bliss, which can be multiplied 100-fold many times; yet, who, by adopting various upaadhis (adjuncts, conditioning), appears as many; and, correspondingly, gives a Host of (Sata) Bliss (Aananda) even at lower levels.

### **618 Nandi'h:** SS375 Nandi'h.

See also SS 375 Nandikara'h, SS 381 Nandivardhana'h.

1. One who is of the form of Supreme Bliss (Parama-Aananda-Vigraha'h).
2. Compare 528 Nanda'h.

### **620 Vijitaatmaa:**

One who has conquered the Aatman, ie, the mind. Conquering the mind requires overcoming surrender to the calls of the 6 enemies, ie, Shadripava'h – Kaama, Krodha, Lobha, Moha, Mada and Maatsarya. Overcoming these Shadripus improves the clarity of understanding and assimilation of Knowledge and ultimately becomes the intuition which cognises The One Cosmic Consciousness. See BG.5.7 for 'Vijitaatmaa'; even when engaged in activities, these activities do not attach to him (kurvan api na lipyate).

### **622 Satkiirti'h:**

One whose fame (Kiirti'h) is of the nature of truth (satii *avitathaa*, Truth *which can never be otherwise*). In *avitathaa*, 'a' is used as per the 1<sup>st</sup> explanation and 'vi' as per the 7<sup>th</sup> explanation in respective listing.

### **623 Cchinna-samsaya'h:** See LS172 Nis-samsayaa, LS 173 Samsayaghnii.

'Cchinaa' means: what has been demolished; 'Samsaya'h' means doubts. One who has no doubts as everything is clear to Him like 'a gooseberry fruit in the palm'.

### **624 Udiirna'h:**

Because He is superior to (in beauty, effulgence and power ) (Samudriktatvaat) all beings (Sarva-bhuutebhya'h), this name Udiirna'h.

### **626 Aniisa'h:**

Because He is the foremost, and from Him all else are born, there is no one to Lord over Him. This is a constructed negative meaning, and, in essence, is the same as 64 lisaana'h and 36,74 lisvara'h.

See Ma.Na.Up.4, under 'Ambhasi apaare'- group, para 2: after discussing the units of time as Nimeshaa'h, Kalaa'h, Muhuurtaa'h, Kaashthaa'h, Ahoraartaa'h, Ardhamasaa'h, Maasaa'h, Rtava'h, Samvatsara'h....., towards the end, it reads, 'Na tasya iise kascana (In control over Him, there is none), tasya naama mahat yasa'h (His name is therefore highly acclaimed)'. Incidentally, one may also recall the time scales discussed under 21 Nimisha'h and 654 Kaanta'h.

### **628 Bhuusaya'h:**

Names 628 to 632 make a cogent set of names.

1. Daasarathii Raama, while seeking the means to cross over to Lamkaa of yore, chose to prostrate on the ground of the sea shore, when praying to the Ocean-God.  
VR.6.21.1: 'Tata'h (1) saagaravelaayaam (2), darbhaan (3), aastiirya (4) Raaghava'h (5)|Anjalim (6) praangmukha'h krtvaa (7) pratisisye (8) mahodadhe'h (9) ||'  
1-Thereafter; 5-Raama; 8-took to lying down; 2-on the bank of the bay; 9-of the great ocean; 4-having spread out; 3-darbha grasses; 7- and facing eastwards; 6- doing Namaskaara with folded hands.
2. All kings are supposed to be representatives of Vishnu. This is affirmed by the self-manifested (Svayambhuu) wooden vigraha of Vishnu on the outskirts of Kathmandu in Nepal. This was replaced eventually by a stone vigraha, 5 meter long, on a most fertile spot in Nepal.

**629 Bhuushana'h:**

One who adorned (bhuushayan) the earth (bhuumim) by manifesting as various (bahubhi'h) incarnations (Avataarai'h) by his own free will (svecchayaa).

**630 Bhuuti'h:**

Sarva vibhuutiinaam - of all glorious Manifestations, Bhavanam – Abode; Sattaa vibhuuti'h – Essential existence; Kaaranatvaat va – For reason of being the source. Thus this name Bhuuti'h is explained in three ways emphasising that Expansion is Life (see 426 Vistaara'h) (Contraction is Death): 1-He is the Abode (of all liberated souls and of all excellences in every category of moving and un-moving entities in the Universe); 2-He is the essence of everything; 3-He is the source of all glorious Manifestations.

According with the above explanations, HV.3.62.8, Bhuuti'h indicates 'aisvarya svaruupa', meaning an embodiment the qualities of aisvarya.

**634 Arcita'h:**

Recall the note under name 611 Sriikara'h, discussing *arcanaa* (*arcayan*). One who is worshipped (arcita'h) by Brahmaa and other Devas who, in themselves, are worshipped in all the Worlds. See also 604 Sriimataam-vara'h.

**635 Kumbha'h:**

One in whom (asmin) everything (sarvam) is contained (pratishthitam) as in a Pot (kumbha-vat). This is a reference to the whole of living world being contained in the Pot which was spilled over at the Mahaamakha tank at Kumbhaghonam in Tamizh Nadu around where there are innumerable Siva, Vishnu and Devii temples and also temples of each of the Navagrahas within a radius of about 40 Kms.

**636 Visuddhaatmaa:** Compare SS 418 Siddhaatmaa, SS 419 Siddha'h.

Unobstructed by, and transcending, the three Gunas, namely, Sattva, Rajas and Tamas (Guna-trya-atiitatayaa), the Lord is pure (visuddha'h) Spirit (Aatmaa); And He is therefore also free from any impurity whatsoever. Refer BG.5.7 'Visuddhaatmaa'.

**637 Visodhana'h:**

One who destroys (kshapanaat) all sins (paapaanaam) by merely being remembered (Smrti maatrena).

**639 Aprati-ratha'h:**

One who has no Prathiratha, ie, an equal antagonist, to confront Him.

**642 Kaalanemi-nihaa:**

One who destroyed the Asura named Kaalanemi. This act of Hanumaan is attributed to Raama/Vishnu. See 650 Hari'h, sr.3. Kamsa during Krshna avataara was a rebirth of Kaalanemi killed by Hanuman.

**531 Maharshi'h-Kapilaacaarya'h:** SS342 Maharshi'h.

This is a name with its adjective.

Kapila is called Maharshi'h because He was the master of all Vedas. (Others are called Rshis because they knew the Vedas only partly, in the sense that not knowing all the four Vedas fully.) He is Aacaarya'h because He was the teacher of pure Truth leading to enlightenment in the form of Saamkhya philosophy – pure knowledge of the Aatman, Pradhaana and Prakrti: 'Suddha-aatma-tattva-vijnaanam saamkhyam iti abhidhiyate'. Thus Kapila is both a Maharshi'h and an Aacaarya'h in the sense that He not only observes the prescribed code of conduct by Himself but also illustrates it to others to follow. He teaches by His own Self-example.

BG.10.26 reads, 'Siddhaanaam Kapila'h muni'h', meaning: 'Among the perfected Ones, I am the Sage Kapila'. See also information on Avataaras, supra. (Samkhyaa, a different word, is the science of numbers).

Separately, Sv.Up.5.2 reads, '..Rshim prasuutam Kapilam ya'h tam agre jnaanai'h bibharti... ', meaning: 'He who filled with multifarious Knowledge the sage Kapila when he was born in the beginning'. *Kapila, meaning coloured like gold, refers to HiranyaGarbha in this case.* Also mentioned at Sv.Up.3.4 is : 'Ya'h Devaanaam Prabhava'h ca Udbhava'h ca..Rudra'h **Maharshi'h** | HiranyaGarbham janayaamaasa puurvam', meaning: 'Rudra'h who is the origin and the source of the divine powers of the Gods, and who is the **Great Seer**, projected HiranyaGarbha in the beginning'.

Sv.Up.6.18, 'Ya'h Brahmaanam vidadhaati puurvam ya'h vai Vedaan ca prahinoti tasmai|...', meaning: 'He who created Brahmaa (HiranyaGarbha) in the beginning of Creation and who indeed delivered



the knowledge of Vedas to Him.....', thus here Kapila refers to HiranyaGarbha to whom were delivered all the Vedas at the very beginning by the Lord.

Separately, HV.3.53.40, refers to 6 people as ideal Yogesvara's: Sanaka, Sanandana, Sanaatana, Sanatkumaara, Kapila and Jaigishavya; Krshna and Siva are conventionally propitiated likewise by the above 6 people also.

### **533 Mediniipati'h:** Compare LS 509 Medonishthaa

One who is the Lord of the Earth.

DB.1.9.83, 'Gata-praanau tadaa jaatau daanavau Madhu-Kaitabhau | Saagara'h sakala'h vyaapta'h tadaa vai medasaa tayo'h' || and 84, 'Medinii iti tato jaatam naama prthivyaa'h samantata'h', meaning: When the two daanava's, Madhu and Kaitabha, were slayed, the whole of the oceans were flooded with their Medas, the body Fat: see VC 72. Since then the Earth was named Medinii, and therefore He goes by the name Mediniipati'h, He, being the Cause for the Earth being named Medinii. [Some quote 'Medinii' as Lymphatic Fluid rather than Body Fat.] The 7 dhaatus are (1)Tvak - Skin (external and internal); (2) Asrk - Blood; (3) Maamsa - Flesh; (4) Medas – Fats and Lymphatic fluids; (5) Asthi – Skeletal structure; (6) Majja - Marrow; and (7) Sukla – Semen, Retas.

### **Group of: 536 Mahaasrng'a'h, 763 Naikasrng'a'h, 797 Srngii.**

**536 Mahaasrng'a'h:** Compare SS 980 Srngii.

One with a great antenna, a horn-like protrusion. The Lord is called so because when He took the form of a Fish, He plied in the Cosmic Waters with a boat tied on His antenna (at the middle of the front top end of the Fish's forehead).

**Devii Upaasakas state that Devii entered into the Horn, ie, the Antenna, to provide strength as well as compassion.**

**763 Naikasrng'a'h:** Compare SS 729 Naikasaanucara'h. See 765

Caturmuurti'h also.

1. One with four horns as stated in Tai.Aar.10.10.17\*, 'The great Lord of the form of Vrshabha with four horns (Catvaari Srngaa'h), three legs (Traya'h asya Paadaa'h), two heads (Dve Siirshe) and seven arms (Sapta hastaa'h) tied in three places (Tridhaa-baddha'h), has entered into human beings (martyaan aavivesa) making sound (roraviiti)'.

[This could also mean one with a great antenna having the strength of many (naika, not one; but) thousand plus horns.] [\*\* As given further below at a, b, c, d and e, one gets by multiplication, under ka, ta, pa, ya aadi krama (explained hereunder),  $4 \times 3 \times 2 \times 7 \times 3 = 504$ ; and ru (the root for verb roraviiti), under ka-ta-pa-ya-aadi is readable as 2; the final product is then 1008.] The same is seen in Ma.Na.Up. Anuvaaka Prasna 4, Anuvaaka 12 (Dahara Vidyaa), para 2, last mantras. Compare also 468 Naikaatmaa (juxtaposed to 965 Ekaatmaa), 469 Naikakarmakrt.

2. Srng'a'h also means a mountain peak. With several prominent peaks, Himaalayas are referred to as Naikasrng'a'h. The Lord is considered as the personification of all mountains and particularly of the Himaalayas. Compare also 804 Mahaagarta'h, wherein the Lord is also taken to represent all deep water storages.

See also 369 Mahii-Dhara'h in this context; The Lord not only represents the geographical features but also provides strength and stability because of these features.

\*Tai.Aar. 10.10.17, the terms are now explained:

- a. The **four horns** refer to: (1) Naama (name), Aakhyaata (explanations), Upasarga (relative placement) and Nipaata (application) (to) including transferred epithet. Or, alternately, (2) Viraat, Suutraatmaa, Avyaakrta and Turiiya. Yet another alternative is (3): Manas, Buddhi, Ahamkaara and Citta. Regarding (1): Naama refers to nouns and pronouns, Aakhyaata refers to verbs, Upasarga refers to adjectives and adverbs, and Nipaata refers to prepositions, conjunctions and interjections. According to 574 Trisaama, which is interpreted as the 3 Saamas widely known/reputed/celebrated as Devavrata, Aakhyaata also means widely known/reputed/celebrated as 'the Four' (be they nouns, pronouns, verbs and totality of adjectives and adverbs).
- b. The **three legs** refers to the Past, the Future and the Present tenses; or the Three Gunas.
- c. The **two heads** refers to the basic word (Dhaatu) and its parsings.
- d. The **seven hands** are the seven vibhakti's, ie, nominative, accusative, instrumental, dative, ablative, possessive and locative cases; alternatively, the seven dhaatu's, ie, asthi, majjaa, maamsa, medas, raktam (asrk), tvak (carma) and retas.
- e. The **three locations** it is tied to are: Hrdaya (in sushupti, ie, deep sleep), Kantham (in swapna, ie, in dream state) and Right eye (in

Jaagrat, ie, in awakened state). One feels from heart, speaks from throat and gesticulates with eyes and limbs.

f. Vrshabha'h here means the Lord who grants all the wishes.

A process akin to modern day encryption/cryptography was in vogue since vedik times. This is based on a Ka-ta-pa-ya-aadi krama, meaning a

ka	kha	ga	gha	nga
1	2	3	4	5
ca	cha	ja	jha	nja
6	7	8	9	0
ta	tha	da	dha	na*
1	2	3	4	5
ta	tha	da	dha	na
6	7	8	9	0
pa	pha	ba	bha	ma
1	2	3	4	5
ya	ra	la	va	
1	2	3	4	
sa*	sha	sa*		
5	6	7		
ha				
8				

\* pronounced contextually

procedure of starting with Ka, Ta, Pa and Ya (with whichever is the nearest preceding letter) in assigning a numerical value to any consonant component spelt with a vowel.

There are three rules available in handling the data: 1-Simple Summation; 2-Simple producing; and 3-reading the numbers in reverse order of place value of digits.

To illustrate:

Raa<sub>2</sub> gha<sub>4</sub> va<sub>4</sub> h vi<sub>4</sub> jag ya<sub>1</sub> m da<sub>8</sub> dyaa<sub>1</sub> t ma<sub>5</sub> ma<sub>5</sub> sii<sub>7</sub> ta<sub>6</sub> pa<sub>1</sub> ti<sub>6</sub> h pra<sub>2</sub> bhu<sub>4</sub> h |

The numbers represent the numerical value assignable to the consonant component in each compound letter. The summation of these numerical values is 2+4+4+4+8+1+8+1+5+5+7+6+1+6+2+4 = 68.

On this sequence, the 68 Sargas of Sundara Kaanda of Vaalmiki Raamaayana are read as a sampradaaya paaraayana over 16 consecutive days. The encrypted Sloka is an unfailing handy reference for guiding the day-to-day reading.

1. The second half of the same Sloka in Anushtup Cchandaa is:

Raa<sub>2</sub> gha<sub>4</sub> va<sub>4</sub> sya<sub>1</sub> pa<sub>1</sub> da<sub>8</sub> dvan<sub>4</sub> dvam<sub>4</sub> da<sub>8</sub> dyaa<sub>1</sub>-da<sub>8</sub> mi<sub>5</sub> ta<sub>6</sub> vai<sub>4</sub> bha<sub>4</sub> vam<sub>4</sub> |

Summation is 2+4+4+1+1+8+4+4+8+1+8+5+6+4+4+4 = 68.

If one wants to do the paaraayana of the same for a second consecutive 16 days, the sequence of sargas covered over the days will be as in this second half of the Sloka. Again the encryption is unfailing.

- Mahaabhaarata is called Jag Ya<sub>1</sub>. Applying rule 3, this indicates that Mahaabhaarata is comprised of 18 parvas. In reading MBh., in portions as a daily routine, one prays with the following Sloka. 'Naaraayanam namaskrtya naram ca eva narottamam| Deviim Sarasvatiim Vyaasam tato jayam udiirayet||', meaning: After doing prostrations to Naaraayana, Nara, Narottama, Devii Sarasvatii and Vyaasa, one may embark on reading Jaya, ie, MBh. (of 18 parvas).
- In the illustration 1 hereinabove, rather than the numbering system indicated, the actual numbers indicated are adopted and multiplication is indicated contextually. Taking the Sloka cited under 763 NaikaSrnga'h, No.1 thereof, the product of the numbers: 4(horns) \* 3 (legs) \* 2 (heads) \* 7(hands) \* 3(locations) \* 2 (for the verb roraviiti based on the root 'ru') = 1008, which is notional expression of numerous horns/peaks as in 1 and 2 above.

### 797 Srngii: SS 980 Srngii.

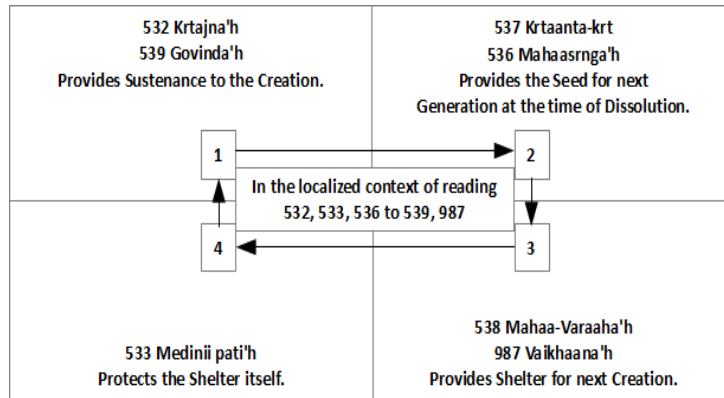
- One who, at the time of Pralaya, assumed the form of a Fish having a prominent antenna.
- Any mountain range with it peak/s (Srnga) is called Srngii. Such features are necessary for the stability of the Earth's plate, for climate control, for plentitude of rains, and for preservation of flora and fauna.
- Srnga refers to the Trident as a weapon. One who wields it is Srngii. See SP.2.9.30, '..srnginam viikshya ka'h sthaatum brahman saknoti tat-pura'h||', meaning: O! Brahmaa, who can stand against Him having seen His Trident. This emphasises the Oneness of the Trinity.

### 537 Krtaanta-Krt:

'Krtā', as the created Universe, as an effect or as the Saguna Brahman, ie, as a Kaarya, is implicit in the names: 537 KrtaantaKrt, 82,532 Krtajna'h, 136 Krtaakrta'h. In 136 Krtaakrta'h, Nirguna Brahman (A-Krta) is referred

as the Kaarana; and Saguna Brahman as Kaarya. Together with 'anta' and 'krt', this name can be taken to mean:

1. One who exhaustively creates all these Manifestations. One who dissolves the Manifestations at the end of the Kalpa.
2. One who brings about the destruction of the Kṛta, ie, the Manifested conditions of the Universe.



**538 Mahāa-Varāaha'h:** Compare SS 881 Varā'h Varāaha'h. The Great Cosmic Boar. After Matsya Avatāra, when Manu asked where would the created beings stay, He manifested as the Cosmic Boar and got the Earth out of the Pralaya waters. See SB.3.13.18,19,29 to 31: herein, Hiranyaaksha-Vadham is reported only incidentally. A second-time narration of the same is found in SB.3.18.19 to 26, 27,28 and 3.19.23 to 26. See also 987 Vāikhaṇa'h.

### **101 Vṛshaakapi'h:**

He is the bestower of all objects of desire.

### **501 Kapiindira'h:**

1. Kapi'h means Varāaha. This name means: the Lord who is Indra (all powerful) and also one who manifested as Varāaha or the Boar in one of the incarnations. This is a **dvandva**-name.
2. **Kapi'h also means monkey. This name refers to Srii Raama, since He played the role of the master of monkeys.**

### **503 Somapa'h:**

1. One who drinks Soma in Yajnas as the invoked Devatāa.
2. One who, as the master of sacrifice, takes the Soma for the sake of assurance of acceptability in line with *Dharma-Maryāadaa* (see 502 Bhuuri-Dakshina'h, supra).
3. One who protects (pa) all beings as 505 Soma or as the Supreme parents (as Siva and Paarvatii) along with Skanda.

### **505 Soma'h: SS 61 Soma'h.**

1. As Soma, He aids the growth of all Herbs (Oshadhi) and is the potency in them.
2. As Soma'h, the Moon, He invigorates all plants. BG.13.15, 'Pushnaami ca aushadhii'h sarvaa'h soma'h bhuutvaa rasaatmaka'h', ie, Having become the sapid Moon, I nourish all Herbs.
3. One who is with (Sa) Umaa, ie, 27, 600 Siva'h.

### **507 Purusattama'h:**

'Puru' means Great, ie, Visvarūpatvaat, because His Form is of Cosmic Dimensions. He is the most important (utkrśtatvaat) and He is also the highest among respectable individuals (Sattama'h). As a *dvandva* combination, both factors constitute the name: His Form is of great Cosmic Dimensions and He is, as well, the most important of all and the most respectable of all.

### **511 Daasaarha'h:**

1. 873 Arha'h, 872 Priyaarha'h have been discussed supra. 522 Mahaarha'h is also comparable.
2. 'Daasa' means charitable offerings. The name means: one to whom charitable offerings deserve to be made. *Here, such persons as also the offerings* must be considered as Amsas of MahāaVishnu.
3. Referring to the clan of Dasaarha, Kṛṣṇa, as an incarnation in this clan, is referred to by this clan-based name.

### **513 Jīva'h: Contrast SS766 Nirjīva'h.**

The embodied or individualised soul, endowed with the attributes of Kartāa (doer), Bhoktāa (enjoyer) and Jñātāa (knower), along with being capable of carrying the notions of 'I' (ahamkāara) and 'Mine' (mamākāara), and associated with Prāṇas, operating from within the body, as Kṣhetrajña'h, is called 'Jīva'h'. See AaB. 45, 'Bhṛāntyāa kṛtāa

brahmani jivataa', meaning: 'Brahman appears to be a Jiiva through ignorance', wherein Jiiva is explained as the individualised soul endowed with attributes of a doer, enjoyer and knower, conditioned by senses and the body. **SB.1.10.22:** 'Sa'h eva bhuuya'h nija-viirya-coditaam sva-jiiva-maayaam prakrtim siskshatiim | A-naama-ruupa-aatmani ruupa-naamanii vidhitsamaana'h anusasaara saastrakrt||', meaning: 'He, the revealer of Vedas, later assumed His inherent power, namely, Maayaa which causes self-forgetfulness to the jiivas and which creates name and form in the nameless and the formless Aatman'. The eventual inevitability of Jiiva-Brahma-Aikyam is inferable in this Sloka.

To distinguish Jiiva from the Paramaatman or the Para'h Purusha'h or the 'Mahesvara'h', concurrently present in the live body, see BG.13.22: 'Upadrash<sup>ta</sup>aa anumantaa ca bhartaa bhoktaa mahesvara'h | Paramaatmaa iti ca api ukta'h dehe asmin purusha'h para'h||', meaning: 'The Supreme Purusha in this body is also called the Spectator, the One who permits, the Supporter, the One who experiences, the Great Lord and the Supreme Self'.

In this context, the concept of **Asti-Bhaati-Priya**, and also **Naama-Ruupa-Karma** (Br.Up.1.6.1) can help to understand, *appropriately enough*, the distinction between Jiiva and Brahman, the latter cited as **Sat-Cit-Aananda**. Aananda (Bliss, Blessedness) is always self-evident and therefore does not require proof. A child in the womb gives pleasure to parents, friends and relatives; This is 'Priyatva' which is self-evident. Even a cow recognises its calf by 'Priyatva'. Br.Up.2.4.5, Yajnavalkya addresses his wife, Kaatyaayanii: '...Aatmana'h tu kaamaaya pati'h priya'h bhavati...', meaning, 'The husband is loved for the sake of one's own self...', thus Priya refers to an inexpressible, yet self-evident, satisfaction in the respective context. When a live child is born, it is both Asti (present) and Bhaati (with life-consciousness) simultaneously. Also simultaneously again, the child is qualified by Ruupa and subsequently it is also christened with a Naama. Eventually the child also gets into Karma. Hence the Vedic statement Asti-Bhaati-Priya-Nama-Ruupa-Karma in respect of Jiivas.

When referring to Brahman, Asti-Bhaati-Priya part is elevated to the level of 'Sat-Cit-Ananda' (Essential Existence, Cosmic Consciousness and Pure Bliss); and there is nothing describable as 'Naama-Ruupa-Karma' in Brahman. While referring to Jiiva, all the six attributes Asti-Bhaati-Priya-Nama-Rupa and Karma are applicable. In **VSu. 20 and 21**, we read:

'Asti-Bhaati-Priyam-Ruupam-Naama ca iti Amsa-Pancakam | Aadya-

trayam Brahma-ruupam Jagad-ruupam tata'h dvayam||

Kha-Vaayu-Agni-Jala-Urviishu Deva-Tiryang-Nara-Aadishu | **Abhinnaa'h** Sat-Cit-Aanandaa'h Bhidyete Ruupa-Naamanii||', meaning: The three words, 'Asti-Bhaati-Priyam' along with the two words, 'Ruupam-Naama' are the five components of Creation. The first three represent Brahman in them. The next two indicate their transformation into entities of the Universe. In the five elements, namely, 'Aakaasa-Vaayu-Agni-Jala-Prthivii' and also in Devas, four legged animals, humans, etc, the 'Sat-Cit-Aananda' elements **do not differ**, ie, the Self in all of them is the same.

The difference exists only in the Name and Form, ie, Naama-Ruupa.

**VSu. 22** reads: 'Upekshya Naama ruupe dve Sat-Cit-Aananda-TatPara'h | Samaadhim sarvadaa kuryaat Hrdaye vaa atha vaa bahi'h||' where Samkara emphasises, that even for doing Samaadhi as Antarmukha or Bahirmukha, the practitioner must become indifferent to the two aspects of Name and Form in things and beings around, but be in full recognition that all of them are only 'Sat-Cit-Aananda Brahman'.

The Nirguna Brahman is held as 'Sat-Cit-Aananda **Ghana**', ie, 'Existence, Consciousness, Bliss **Absolute**'; and the Saguna Brahman is held as 'Sat-Cit-Aananda **Vigraha**', the term Vigraha being used as though to accommodate Ruupa and Naama as generally attributed to the Vighras, used in temples and Puujas. See 618 Nandi'h.

Also, as far as Nirguna Brahman is concerned, recall the multifold scale of Aananda described under 526 Aananda'h. Given such a description of Aananda in respect of Brahman, the Priya aspect in respect of the Jiiva is nothing beyond infinitesimal. **Further**, it is well proved axiomatically in Vedaanta texts that all three of 'Sat-Cit-Aananda' are **ever**

**co-existent**, ie, realisation of any one, simultaneously invokes the realisation of the other two as well. Read also 617 Sataananda'h and 526 Aananda'h. **Incidentally**, 'Cit' is embedded in 482 Avijnaata, the one which does not have the tendency of fleeting thoughts, this later transforms into Consciousness and Nischalatvam. 'Bha' is noun form, 'Bhaati' is a verb and means 'to shine'. This is the 'bha' referred to in 354 SaraBha'h.

Jiiva'h also refers to Devaguru Brhaspati since, he saved Indra, from the wrath of Siva's fiery third eye. This was when Indra fought foolishly with Siva. The Fire was turned towards the oceans wherefrom Jalandhara was born. SP.2.5.13.4 and 48: '...Indrasya jiiva-daanena **jiiva** iti tvam prathaam vraja||'.

#### **514 Vinayitaa-Saakshii:**

1. 'Nayitaa' means One who brings you to the place. Vinayitaa-Saakshii is that special One, who brings you to the special place, ie, the Ultimate Destination, ie, Mukti, and is also a constant companion in your journey. Recall 12 Muktaanaam-Paramaa-Gatih, 566 Gati-Sattama'h, supra.
2. One who is witness (Saakshaat pasyati) to the worshipful attitude (Vinayitvam or Vinayitaam) of all people (prajaanaam).
3. Anything that is observable by (gati-vaacina'h) the eye (nayana) is describable as Vinayitaa. Reading the latter part of the name as 'Asaakshii', meaning: One who does not see or fall for, together this name (read with Asaakshii) means: One who does not witness, or is not recognised as, anything except the Self, ie, Para-Brahman. Further, it could **also** refer to the Jivanmukta, who sees only Brahman and nothing else in everything.

#### **508 Vinaya'h: Compare SS 124 Vinata'h.**

1. 'Vinaya' can mean punishment. He is One who inflicts (karoti) vinaya or punishment (dandam) on evil ones (dushtaanaam prajaanaam).
2. 'Vinaya' means humility. He blesses devotees bearing good humility and good behavior. Compare with the common saying: Vidyaaya vinayena sobhate, meaning: Scholarship is embellished by humility.

#### **515 Mukunda'h: LS 838 Mukundaa.**

One who bestows (dadaati) Mukti (liberation).

#### **517 Ambhonidhi'h:**

1. One in Whom all the Ambhas [Ambhaamsi - all beings from Devas (devaadaya'h) down] dwell (nidhiyante). Samkara quotes, 'Taani ha vai etaani catvaari ambhaamsi devaa'h manushyaa'h pitara'h asuraa'h', meaning: 'The four categories of Ambhas are the Devas, the Humans, the Pitrs (Manes) and the Asuras'. Ambhas is an indicator of how an individual may behave either in a plain human attitude, a more constructive attitude or a destructive attitude. SP.7.1.12.52: 'Atha Deva-asuraan pitrrn manushyaan ca catushtayam| Saha rudrena siskshu'h ambhaamsi etaani vai vidhi'h|', meaning: Vidhi (Highest Commandment) created these

Ambhas, along with Rudra. These were four, namely, Devas, Asuras, Pitrs and Humans.

2. Incidentally, 516 Amitavikrama'h, 517 Ambhonidhi'h, 519 Mahodadhi-saya'h and 520 Antaka'h can jointly refer to the episode of Daasarathii Raama of (516) great valour, lying on the sea shore (517,519), with the determination to seek favour from the Ocean God to cross over to Lamkaa of yore. With 513 Jiiva, indicative of Raama, generally conducting himself as an ordinary human, not revealing his divinity, behaving as 514 Vinayitaa-saakshii, though he is 515 Mukunda'h himself and 518 Anantaatmaa and 520 Anantaka'h, the names 513 to 520 make a cogent episode.
3. BG.10.24: 'Purodhasaam (1) ca mukhyam (2) maam (3) viddhi (4) Paartha (5) Brhaspatim (6) |Senaaniinaam (7) aham (8) Skanda'h(9), Sarasaam (10) asmi (11) Saagara'h (12) ||', meaning: 'Among the Priests(1), O Partha(5), Know(4) Me(3) to be the chief(2) Brhaspati(6); among generals(7) I am(8) Skanda(9); and among bodies of water(10) I am(11) the Ocean(12)'. The word Saagara'h (see 473 Ratnagarbha'h) is interpretable as Apaam Nidhi'h or Ambhonidhi'h and is a special Manifestation of the Lord.
4. 'Ambhas' is water beyond the heavens. Ai.Up.1.1.2, '...Ada'h Ambha'h parena divam...', meaning: 'That One, that is there beyond heaven is denoted by the word Ambhas, because it holds water in the form of clouds'. The envelope of the heavens was broken by the 10 inches of the protruding foot of the expanded form of 'Vaamana' (Pu.Su. 'Ati-atishthat dasa-angulam'); and the purest of waters, the Gangaa, flowed down into heavens through the foot of MahaaVishnu at this puncture.

#### **Group of: 518 Anantaatmaa, 519 Mahoodadhi-saya'h, 520 Antak'h.**

##### **518 Anantaatmaa:**

Compare. LS 642 Aparicchedyaa, LS 701 Desa-Kaala-aparicchinnaa, LS 708 Sarva-upaadhi-vinirmuktaa. One who cannot be determined or constrained by Desa (Space), Kaala (Time), Nimitta (Causation) and Vastu (Content). Hence He is beyond these as Ananataatmaa.

**519 Mahodadhi-saya'h:**

Contrast LS 61 Sudhaa-Saagara-Madhyasthaa.

One who lies in the *Largest Ocean of Cosmic Dissolution (Mahodadhi)*, ie, the **Final Deluge**, into which all entities in the Universe are dissolved. In Tamizh one aspect of this is Aalilai Krshna.

**520 Antaka'h:**

One who brings about the end of 'all beings'. 'Ka' at the end of a word indicates miniaturization. Here it denotes: One, being limitless, vide 518 Anantaatmaa, brings to end all beings. The suffix 'Ka' indicates the relative triviality of this action of Dissolution in the scheme of the Lord. Being 518 Anantaatmaa, He undertakes the activity of 520 Antaka'h even as He is fully relaxed as 519 Mahodadhi-saya'h.

**522 Mahaarha'h:** See also 511 Daasarha'h, 873 Arha'h, 872 Priyaarha'h.

'Maha'h' means worship (Puuja). One who is fit for (tat arhatvaat) the greatest forms of worship, ie, He is the greatest among all those who are fit to be worshipped. Incidentally, worship implies recognition of worthiness uncaused by contributory circumstances, but by fruition of self-efforts or native capabilities.

**523 Svaabhaavya'h:**

Being eternally (Linear scheme) and perpetually (Cyclical scheme) perfect (nitya-nishpanna-ruupatvaat), He is also naturally *without a beginning* (Sva+Abhaavya'h).

**540 Sushena'h:**

One who has an army (Senaa) of noble-natured (Su, standing for Sobhanaa) eternal associates (Ganaatmikaa) around Him. We note that 'Ganaatmikaa Sena' referred to here is attributable **also to Ganesa** whose Ganas are stationed under the open sky. In the case of Sushena, these Ganas are called Paarshada'h or Paarishadyaa'h, ie, stationed in mansions (described as ladies only) vide: 'Yasya Dvirada-vaktraadyaa'h Paarishadyaa'h paras-satam | Vighnam nighnanti satatam Vishvakse nam aasraye ||' cited in the introductory Slokas of this VS. See 125 Vishvakse na'h.

**541 Kanakaangadii:** SS 519 Kanaka'h, LS 31 Kanaka-angada-keyuura-kamaniya-bhuja-anvitaa.

One who has armlets (Angadas) made of gold.

**Group of: 543 Gabhiira'h, 937 Gabhiiraatmaa.****543 Gabhiira'h:**

Compare SS 197 Gambhiiraghosha'h, 198 Gambhiira'h, 199 Gambhiirabalavaahana'h, LS 854 Gambhiraa.

AK. line 496 reads, 'Nimnam Gabhiiram Gambhiiram'.

Naasadiya suuktam.1 reads, 'Gahanam Gabhiiram' at the end.

One who is of profound majesty because of His attributes like Omniscience, Lordliness, Strength, Prowess, Magnanimity, Compassion and Broad Mentality. See 147 Vijaya'h: Jnaana-aisvarya-bala-viirya, etc. See also 558 Bhagavaan, sr. 2.

**937 Gabhiiraatmaa:** LS 854 Gambhiraa

One whose personality (aatmaa) and innate behavior (svarupam), reciprocal attitudes (cittam), are unfathomable (Gabhiiram, ie, paricchettum asakyam). This adduces to the perception about Brahman.

**545 Gupta'h:**

1. One who is not an object (a-gocara'h – not discernible) of words (Vaacaa) and thoughts (Manasaa).  
Tai.Up.2.4.1 and 2.9.1, (see 544 Gahana'h, sr.3) 'Yata'h vaaca'h nivartante | Apraapya manasaa saha|', meaning: 'Failing to reach Which, words turn back along with the mind', ie, the *Supreme Brahman which cannot be defined by words or fully conceived by the mind* is represented as that from which mind and speech return without reaching – ie, not discernible as stated above.
2. One who resides in the recess of the heart, though **not recognised**.  
Kat.Up.1.3.12, 'Esa'h sarveshu bhuuteshu guudha'h aatma na prakaasate |', meaning: 'He is hidden in all beings and hence He does not shine, ie, is not recognised immediately, as the Self (Supreme Brahman) (though) resident in everyone's heart'. See BG.13.17, 15.15, 18.61 under 24 Purushottama'h.

**548 Svaanga'h:** Compare 466 Svavasa'h.

1. Whenever, and wherever, He participates (Anga'h), that activity ends up in fruitful culmination (Sva, 903 Svasti).
2. One who is Himself (svayameva) the accompanying and helping participant (angam, ie, sahakaarii) in accomplishing (Karane) works (Kaaryasya) undertaken by His own Self, ie, One who accomplishes all intended purposes without any additional aid.

**Group of: 558 Bhagavaan, 559 Bhagahaa.**

**558 Bhagavaan:** SS 28 Bhagavaan, LS279 Bhagavatii, LS 387 Shaadgunya-paripuurita, LS 761 SuBhagaa. See also 36 lisvara'h.

1. Lordliness (**Aisvaryam**), Prowess (**Viiryam**), Fame (**Yasa'h**), Beauty (**Srii'h**), Knowledge (**Jnaanam**), Non-Attachment/Detachment (**Vairaagyam**) - the combination of all these six attributes is Bhagas. One who possesses these is **Bhagavaan**. VP 6.5.74 reads, 'Aisvaryasya Samagrasya Viiryasya Yasasa'h Sriya'h| Jnaana-Vairaagyayo'h ca eva shannaam Bhaga'h iti iiranaa||'. Alternate descriptions used are: Wealth for Aisvaryam, Strength for Viiryam, Reputation (Kiirti'h) for Yasa'h, Opulence for Srii'h, Expressiveness (Vaak) with Knowledge for Jnaanam and Renunciation for Vairaagyam.
2. The Origin, Dissolution, the Bondage and Salvation of Creations as also, Knowledge of Brahman, and Ignorance, ie, effect of Maayaa: One who, as 15 Saakshii knows all these is Bhagavaan: VP.6.5.78 reads, 'Utpattim Pralayam ca eva bhuutaanaam aagatim gatim| Vetti Vidyaam Avidyaam ca sa'h Vaacya'h Bhagavaan iti||'. The term 'vaacya'h' in this corresponds to 'Lakshanya' in 360 Sarva-Lakshana-Lakshanya'h'. Qualities of 543 Gabhiira'h, 36,74 lisvara'h include a subset of Bhagas.

**559 Bhagahaa:** SS382 Bhagahaarii

One who withdraws the **Bhagas** (beginning with Lordliness – see at 1 at 558-Bhagavaan) into Himself at the time of Dissolution.

**547 Vedhaa'h:**

One who does Vidhaana (regulations).

This name may be co-related with 160 Dhrtaatmaa, 161 Niyama'h, 162 Yama'h, 864 Niyantaa, 865 Aniyama'h, 866 Ayama'h, supra.

**Group of: 77 Medhaavii, 752 Sumedhaa'h, 755 Satyamedhaa'h.**

**77 Medhaavii:** LS 538 Medhaa

He who has great intelligence capable of (saamarthya) grasping (dhaarana) very many (bahu) texts (grantha). (Refers particularly to memory that enables ready recall.)

**752 Sumedhaa'h:**

One with great and beneficent (sobhanaa) intelligence (prajnaa). *The Knowledge as the Self is not something to be newly acquired but to be discovered by self-awareness.*

**755 Satyamedhaa'h:**

One who has attained all His ends and therefore is self-satisfied, because His intelligence (medhaa) is fruitful (satya) and ever infallible (amogha).

**Group of: 553 Varuna'h, 54 Vaaruna'h.**

**553 Varuna'h:**

The evening sun is called Varuna, because He withdraws His rays (Vrnoti) into Himself. BG.10.9: 'Varuna'h yaadasaam aham', meaning: 'Among Deities centered in Water, I am Varuna'h'. *Recall* also: the Sandhyaavandana mantras in the morning and evening, respectively: 1) Aha'h ca maa Aaditya'h ca punaatu; 2) Raatri'h ca maa Varuna'h ca punaatu; note that Aaditya and Varuna are called at the respective times. Together they are called by the dvandva name 'Mittraa-Varunau'.

**554 Vaaruna'h:** Compare LS 333 Vaarunii(-mada-vihvalaa).

Vasishtha and Agastya, as sons of Varuna, are called Vaaruna'h individually.

**551 Drdha'h:** (Drdha'h)

One whose nature (svaruupa) and capacity (saamarthya) are firm and suffer no (abhaavaat) decay (pracyuti). Basically, this also refers to solid substances, which do not change their shapes easily. Accordingly, 'Drdha' also means 'unyielding'.

**Group of: 555 Vrksha'h, 823 Udumbara'h, 824 Asvattha'h, 822 Nyagrodha'h.**

**555 Vrksha'h:** SS 667 Vrksha'h.

One who is unshakable like a tree. Sv.Up.3.9, 'Vrksha'h iva stabdha'h divi tisthati eka'h', ie, 'One who exists in the higher regions alone in His own spiritually effulgent glory unmoving like a tree'.

**823 Udumbara'h:**

1. 'Ambara'h' means Sky and 'Ud' means above. One who, as the Supreme Cause, is 'above the sky', that is, is Superior to all as their Kaarana, ie, source.
2. According to Srti passage, food is another derivative meaning of the word. So One who, in the form of food, nourishes the whole Universe.

**824 Asvattha'h:** SS 333 Asvattha'h

That which does not (A) last (stha'h) even for the next day (sva'h); ie, changes every moment. This is the eternal Asvattha (peepul tree) conceptualised with roots above and branches downward. Ka.Up.2.3.1 says, 'Urdhva-muula'h avaak-saakha'h esha'h asvattha'h sanaatana'h | tat eva sukram tat brahma tat eva amrtam ucyate | tasmin sritaa'h sarve tat u na atyeti kascana | etat vai tat', meaning: 'This is the beginningless Peepul tree, which has its roots above and branches below. That which is the root is pure Brahman and is immortal. On that depend all the worlds. No one can transcend That. This truly is That (Brahman).

BG.15.1: 'Uurdhva-muulam adha'h-saakham asvatttham praahu'h avyayam'- With its roots above and branches below, this Asvattha tree is called indestructible.

BG.10.26: 'Asvattha'h sarva vrkshaanaam', Asvattha'h is the Lord's one Vibhuuti amongst all trees.

**822 Nyagrodha'h:** SS 221 Nyagrodha'h, also SS 220 Nyagrodharuupa'h.

Trees which grow (rohati) downwards (nyak), implying Brahman which is above all and is the source of everything that is manifested in the worlds down below. These worlds are referred to as the said trees. Thus He is above all.

**557 Mahaamanaa'h:**

One who fulfills the three functions of Creation, (Sustentation) and Dissolution of the Universe by His mind alone. Samkara quotes from VP, 'Manasaa eva jagat-srshtim samhaaram ca karoti ya'h'. This again establishes the conceptual non-difference between the Trimuurtis.

**560 Aanandii:** LS 729 AanandaKalikaa. See 526 Aananda'h.

1. One whose nature is Sukha, ie, Aananda.

2. One who is attended by all prosperity and therefore is ever Blissful.

If the name is read as 'Nandii', as permissible by grammar, the name again establishes the non-difference in identity with their parivaara in case of Siva and Vishnu. VR.7.16.15 reads, 'Nandii Samkarasya aparaa tanu'h', meaning: Nandii (Siva's Vaahanam), is *just another body of Siva - like 192,855 Suparna'h is another name for Vishnu.*

**561 Vanamaalii:** Compare LS 455 Maalinii, See also 216 Sragvii, supra.

One who wears the floral garland of forest flowers called Vaijayantii, which consists of the five primary sense objects.

**562 Halaayudha'h:**

One who, in His incarnation as Balabhadra, had Hala (ploughshare) as His weapon (aayudha).

**596 Anivartii:**

1. 'Nivartii' means one who retreats, hence the name means, One who never retreats (na nivartate) in the battle of the Devas against Asuras (Deva-asura-sangraamaat). See VR.7.27.18 under 148 Jetaa, sr.2.

2. One who, being devoted to Dharma (Vrsha-priyatvaat), never (na) abandons (nivartate) from the path of Dharma (dharmaat).

See also 229,597 Nivrttaatmaa, 774 Anivrttaatmaa.

**649 Kesihaa:**

One who destroyed the Asura named Kesii. This is one of the Baala-Lilaas of Krshna in serially destroying the evil forces sent by Kamsa with the ill-intention to destroy Krshna. See also 648 Kesava'h, sr.3.



**650 Hari'h:** SS 208, 377, 712, 787 Hari'h.

1. One who **destroys Samsaara**, ie, entanglement in the cycle of birth and death, **along with its Basic Cause (sahetukam)**, namely, **ignorance (Muulaa-Avidyaa [which sustains the kaarana sariira of every jiiva] as in 366 Hetu'h)**, ie, the feeling that the embodied soul is the one who acts, forgetful of the ParaBrahman. See also VC 108, cited in Appendix 3: 'Avyakta-naamnii...'.  
 2. One who destroys (samhartaa) all evil. SB refers to Hari'h (4.30.1) as Suparna-Skandham-Aarudha'h (4.30.5, Suparna is Garuda 4.30.6), Ashta-Bhuja'h (4.30.7) and Ashta-Aayudha'h (4.30.6). **The eight Aayudhas** are described in 4.7.20 as the divine insignia, the Conch, Discus, Mace, Lotus, Bow, Arrow, Sword and Shield. The Lotus said herein functions as a retriever of any repentant enemy; That this refers to Srii Hari can be seen in 4.7.18 (Tathaa praadu'h-abhuut Hari'h). In 4.7.19, the two wings of Garuda are described as the Saama mantras *Brhad* and *Rathantara* (which are recited for offering Aacamana and Arghya, respectively, in Pancaayatana Puujaa by Saama-Vedins); this is not in contradiction with allusion of the two wings as in the form of Dharma and Adharama in 192 Suparna'h. In fact, when Garuda was retrieving the Amrta, to free his mother from slavery, one drop of Amrta fell on his each wing and hence the name Brhad and Rathantara for the wings. When, as a mark of respect for the short-statured Rshis, who were earlier ridiculed and slighted by Indra, Garuda shed two quills (parna) from his wings as an *arcanaa* offering to the Vaalakhilya Rshis, pleased with this, they blessed him with the name *Suparna'h*, meaning, One with divine and beautiful quills. They also blessed him by naming two of the Saama chants as Brhad and Rathantara in honour of the two quills offered to them.
3. The name can also refer to Hanumaan (in the same vein as Garuda in this name) who has been identified with Vishnu (see 642 Kaalanemi-nihaa). (See also 560 if read as Nandii.)
4. Bhaktaanaam dukkham harati iti. Besides as mentioned in 1, He is also prayed to for *removal of other impediments* and discomforts as quoted in the *Phalasruti* of VS: 'Aartaa'h vishannaa'h sithilaa'h ca bhiitaa'h ghoreshu ca vyaadhishu vartamaanaa'h| Samkiirtya Naaraayana-sabda-maatram **vimukta-dukkhaa'h** sukhina'h bhavantu||'.

**671 MahaaKrama'h:**

One with enormous (Uru) strides (krama'h). Sukla-Yajur-Veda 36.9 reads: 'Sam na'h Vishnu'h Uru-krama'h', meaning: 'May Vishnu, One of enormous strides, bestow happiness on us'.

**674 Mahoraga'h:**

Uras means the chest, ie, the front part of the body. Uraga'h means a serpent because it moves on the scales of its chest. Mahoraga'h means a very great serpent like Vaasuki or Aadishesha; both are Vibhuuti forms of the Lord. As Ananta, Aadishesha is conceived as five-headed. BG.10.28: 'Sarpaanaam asmi Vaasuki'h'– I am Vaasuki among (poisonous) serpents.

BG.10.29: 'Ananta'h ca asmi naagaanaam'- I am Aadishesha'h among (non-poisonous) snakes. See 193 Bhujagottama'h also. 'Bhuja' refers to limbs, here the chest bones; 'ga' refers to movement.

**Naamas 679 Stavva'h to 683 Stotaa are now discussed.** LS 927 Stotra-Priyaa, LS928 Stutimatii, LS929 Srti-Samstuta Vaibhavaa.

The statement on Triputii's has been mentioned under 585 Paraayanam when discussing 'Dhyeya' therein. Triputii's are a group of three words structured as, **'Process/pursuit** through which the **performer** or the **beneficiary** proceeds to achieve the **objective of the activity**'. Note that most of the words in this grouping of objectives end with 'Ya'. Examples are:

Process*:	Performer*:	Objective*:
Jnaanam	Jnaataa	Jneya
Dhyaanam	Dhyaataa	Dhyeya
Darsanam	Drashtaa	Drasya
Saadhanaa	Saadhaka	Saadhya
Stotram	Stotaa	Stavya
Karanam	Kartaa	Kaaryam\$
Bhoga'h#	Bhoktaa	Bhogya#
Praamaanam+	Pramaataa +	Prameyam +
Vacana/ Vaakya	Vaktaa	Vaacya/Vaktavya

**Process\*:** (Pursuit)Tamizh - Evvaarru; **Performer\*:** (Who is the pursuer?) Tamizh - Evan?; **Objective\*:** (Pursuit towards.)Tamizh - Ethan Poruttu? Note: This Triputii has a fourth complementary word, + Pramaa and/or

Pramiti; and # Bhojanam, Bhojya, respectively; \$ Karma/kriyaa.

To revert to the group of names 679 to 683: Definition of Stotra is:

'Namaskaara'h(1) tathaa(2) (aa)siis(3) ca(4) siddhaantokti'h(5)  
paraakrama'h(6) | Vibhuuti'h(7) praarthanaa(8) ca-iti(9)  
shadvidham(10) stotralakshanam(11)' ||

1 - Salutation, bowing down to; 2 - Accordingly; 3 - blessing, benediction;  
4 - also; 5 - Conclusive statement of philosophy; 6 - praising puissance;  
7 - discussing facets of greatness; 8 - Wishes and requests; 9 - So, thus;  
10 - Six varieties; 11 - Six attributes of praise (of stotra).

Eg., the six attributes of stotra in VS can be seen in:

(1) Namaskaara'h: Since each name in the Sahasranaama is to be mentioned with 'nama'h' at the end, namaskaara is performed.

(2) [tathaa: accordingly]

(3) Aasii'h: 62 Pavitram, 63 Mangalam Param, 105 Vasumanaa'h,  
110 Amogha'h, 118 Sucisravaa'h, 146 Anagha'h, 261 Vardhana'h,  
330 Varada'h.

(4) [ca: a Iso]

(5) Siddhaantokti'h: 12 Muktaanam paramaa gati'h, 15 Saakshii,  
99 Sarvaadi'h, 267 Vaagmii, 184 450 Sataam gati'h.

(6) Paraakrama'h: 21 NaaraSimhaVapu'h, 172 Mahaabala'h,  
180 Mahaadridhrk, 213 Satyaparaakrama'h, 335 Purandara'h,  
568 Khandaparasu'h, 684 Ranapriya'h.

(7) Vibhuuti'h: 62 Pavitram, 78 Vikrama'h, 240,880 Vibhu'h,  
636 Visuddhaatmaa, 910 UurjitaSaasana'h.

(8) Praarthanaa: 22 Sriimaan, 338 Taara'h, 359 Havir-Hari'h.

However, such specific distinctions between the names may look even trivial, since each one of the names could well be taken to represent each of the six attributes qualifying a Stotra.

### 679 Stavya'h:

One who never needs to praise anyother being, Himself being the laudable One.

### 680 StavaPriya'h:

LS732 Naama-paaraayana-priitaa.  
One who is pleased (Priya) with Hymns (Stava). Alternatively, One to whom Hymns are pleasing.

### 681 Stotram:

The name is in neuter gender.  
A stotram (Stava'h in masculine gender, Stuti'h in feminine gender)

means a hymn proclaiming the glory, attributes and names of the Lord. These stotras or hymns extolling the attributes of Hari *are held to be Hari Himself*. The same concept is applicable to every other stotra in the name of any other personification of the Lord – Ishta Devataa. ['Tra' indicates 'pleading for help/protection'.]

### 682 Stuti'h:

The name is in feminine gender.

A praise, meaning the same as the activity of Stava'h or Stavana'h. Such activity of praise is considered to be the Lord, incarnate in vocal form. It is also sometimes considered that Stuti'h may be restricted to Paraakrama and Vibhuuti aspects. SB is said to be Krshna-personified; likewise, this name holds as a personification for MahaaVishnu.

### 683 Stotaa:

One who, being all informed, is also the person who sings a hymn of praise. Such person is also taken as a physical embodiment of the Lord. Note that He is in the form/nature of all the three of the Tripitii's, namely, Stotram (Statva'h, Stuti'h), Stotaa and Stavya'h (StavaPriya'h).

### Additional Notes:

Through these names, it is proclaimed that the Lord raises the singer of the hymn almost to His own equivalent level: 683 Stotaa by surrendering to 679 Stavya'h becomes 680 Stava-Priya'h and thus the initial process as well as the result as 681 Stotram and 682 Stuti'h occur. The above group also answers Yudhisthira's question, 'Stuvanta'h kam kam arcanta'h praapnayuh maanavaa'h subham'.

Note: The names 665 Brahnavivardhana'h, 666 Brahmavit, 667 Braahmana'h, 678 Brahmii, 669 Brahmajna'h, 670 Braahmanapriya'h as also 676 Mahaayajvaa, 677 Mahaayajna'h, 678 Mahaahavi'h, 679 Stavya'h, 680 Stavapriya'h, 681 Stotram, 682 Stuti'h and 683 Stotaa, collectively describe those who perform Yajnas and Stotras, and convey the essence of Rg-, Yajur- and Saama-Vedas.

**Group of: 901 Svastida'h, 902 Svastikrt, 903 Svasti, 904 Svastibhuk.**

The result of Stotram being Aasii'h, we now take 901 to 905 after 679 to 683. We have already noted that the names following just after 900 Apyaya'h reflect the 'consolation' intended by Bhiishma to assure the devotees that 900 Apyaya'h need not deny them of auspiciousness and bliss.

**901 Svastida'h:** SS 447 Svastida'h, LS 448 Svastimatii.

One who gives (dadaati) what is auspicious (mangalam, ie, svasti) to devotees (bhaktaanaam).

**902 Svastikrt:**

One who works (Krt) to bestow what is good and auspicious (mangalam, ie, svasti) on devotees.

**903 Svasti:** Compare SS 448 Svastibhaava'h.

One whose (aatmiiyam) form (Svaruupam) is verily auspiciousness (Mangalam) and is characterised (Lakshanam) by Supreme (Parama) Bliss (Aananda). Hence His form is of Parama-Aananda-Lakshanam. [Su means 'sobhanam', ie, auspicious; Asti means 'is'. Together this name means, Auspiciousness exists.]

1. One who enjoys (bhuk) (bhunkte) the Svasti mentioned above.
2. One who preserves (bhuk) (bhunakti) the Svasti of His devotees.

**904 Svastibhuk:**

1. One who enjoys (bhuk) (bhunkte) the Svasti mentioned above.
  2. One who preserves (bhuk) (bhunakti) the Svasti of His devotees.
- Incidentally, the interpretations given to 903 and 904 are identical. But we may note that this, 'keeping and also eating the cake', since the Svasti inherent in the Lord is infinite – what some sampradaaya describes as Samasta kalyaana gunaabhi raama'h and Samasta kalyaana guna sampanna'h.

**684 Ranapriya'h:**

One who is fond of fighting for the protection of the Worlds; and for this purpose He sports in His hands the 3 weapons, the discus Sudarsana, the mace Kaumodakii, the bow Saarnga, along with the conch Paancajanya; the sword Nandaka is shown as the weapon in hand in Kalki avataara besides in other rare instances of Vighraha.

See also in the same vein: 181 Maheshvaasa'h, 231 Sampramardana'h, 417 Sudarsana'h, 546 CakraGadaadhara'h and also 993 Samkhabhrt, 994 Nandakii, 995 Cakrii, 996 Saarngadhanvaa, 997 GadaaDhara'h, 998 Rathaangapaani'h and 1000 Sarva-praharanaayudha'h.

See under 187 Govinda'h for the rationale for this name: 'Ajeya'h tvam rane kva api', quoted supra, supplies the logic for the name 684 Ranapriya'h following 679 Stavva'h to 683 Stotaa also. Raama has been praising Siva implicitly by names 679 to 683 and Siva reciprocates by 'Ajeya'h tvam rane kva api', implying 684 Ranapriya'h.

**685 Puurna'h:** LS 292 Puurnaa.

One who is self-fulfilled (sarvai'h kaamai'h sampanna'h), being the source of all (Sakalaabhi'h) powers (saktibhi'h) and excellences. Raama and Krshna are considered as Puurna Avataaras (embodying all the Vibhuutis and Bhagas). See comments after 567 Sudhanvaa and 76 Dhanvii.

**686 Puurayitaa:**

One who is not only self-fulfilled as in 685 Puurna'h, but also gives all fulfillments (sampadbhi'h) to all others (sarveshaam).

**689 Anaamaya'h:**

Compare LS 551 Sarva-vyaadhi-prasamanii. LS 876 Niraamayii.

1. One who is not afflicted by any disease born of causes, either internal or external.  
See BG.2.51, 'Padam...anaamayam', which is declared by Samkara as 'Sarva-upadrava-rahitam'. Also see BG.14.6, '...Sattvam nirmalatvaat prakaasakam anaamayam...', meaning: (engagement) in Sattvaguna because of its intrinsic purity and also luminosity (capabilities of reflecting and revealing things and purifying them like Sunlight) (makes the practitioner) free from ill-health (physical as well as mental).
2. The name means: One who has no bodily hair. Hair is the retainer of all extraneous disease-causing germs. HV.3.70.33 cited under 22 Sriimaan depicts a blessed and blessing emblem in this context.
3. AR 4.3.15: Raama tells Taaraa: 'Jiiva'h tarhi niraamaya'h', meaning: (Once Brahman is realised,) the Jiiva, as Aatman, becomes deathless.

**691 Tiirthakara'h:** Compare SS764 Tiirthadeva'h. See SP.7.1.1.24 to 29 also.

Tiirtha means Vidya, any particular branch of knowledge or skill. The Lord is mentioned by this name because He is the source of 14 (or sometimes quoted as 18) Vidyaas sanctioned by the Vedas as also of Vidyaas outside the pale of the Vedas. As Hayagriiva, He destroyed Madhu and Kaitabha; then He imparted all the Vedas to Brahmaa and, in order to deceive the Asuras, imparted to them the Vidyaas that are outside the pale of the Vedas. He is an astute Guru who imparts only such and sufficient content to the disciple which will bring overall good to the world at large and then to the individual, based on the nature and competence of the disciple. Relatable extracts from SP.7.1.1 follow:

24: 'Vidya-sthaanaani sarvaani puraana-anukramam tathaa| Tat-puraanasya ca utpattim bruvata'h me nibodhata||'

25: 'Angaani vedaa'h catvaara'h miimaamsaa nyaaya-vistara'h| Puraanam dharma-saastram ca vidyaa'h ca etaa'h caturdasa||'.

26: 'Aayurveda'h-dhanurveda'h-gaandharva'h ca iti anukramaat|Artha-saastram param tasmaat vidyaa'h hi ashtaadasa smrtaa'h||'.

27: 'Ashtaadasaanaam vidyaanaam etaasaam bhinna-vartmanaam| Aadi-kartaa kavi'h saakshaat suulapaani'h iti srti'h||'.

28: 'Sa'h hi sarva-jagan-naatha'h siskshu'h akhilam jagat| Brahmaanam vidadhe saakshaat putram agre sanaatanam||'.

29: 'Tasmai prathama-putraaya brahmane visva-yonaye| Vidya'h ca imaa'h dadau puurvam visva-srshiti-artham lisvara'h||'.

These explain the occurrence of 18 Vidya-sthaanas. These are called Tiirthas because, they are as holy as the Tiirtha themselves. lisvara'h as the original perceptor of these Vidyaas is called Tiirthakara'h. Brahmaa was His first sishya.

<b>Vedik Vidyaasthaanas, ie, Knowledge Sources: SRTI and SMRTI (4 Vedas, 6 Vedaangas, 4 Upaangas); and 4 Upavedas.</b>			
<b>SRTI:</b> Vedas <b>Apourusheya,</b> ie, Not made by Man.	<b>SMRTI:</b> (an aid to memory) Vedaangas, Upaangas, Explanations and information additional to what are in Srti+. (see page 424)		<b>Upavedas</b>
<b>SRTI:</b> Vedas <b>(A)</b>	<b>SMRTI:</b> <b>Vedaangas</b> <b>(B)</b>	<b>SMRTI:</b> <b>Upaangas</b> <b>(C)</b>	<b>Upavedas</b> <b>(D)</b>
<b>Details follow under individual heads.</b>			

**(A) SRTI: 4Vedas:** Apourusheya, ie, not made by Humans.

**Rk, Saama, Yajus, Atharva** are **the 4 Vedas**.

For the methods of recitation, see under 79 Krama'h. Recitation is under 2 forms, Prakrti (natural) and Vikrti (with rearrangements). Vaakya is also Samhitaa. Samhitaa Paatha and Pada Paatha are by Prakrti. Krama is not fully Vikrti. The other 8 forms Jataa to Ghana are all Vikrti.

Though the Vedas' and Upanishats' pronunciation is done in three pitches as would be indicated: Udaatta (high); Svarita (moderate); Anudaatta (low), Saama Veda is chanted in an elaborate system of pitches, raaga-like: See 458 Sughosha'h, sr.2.

<b>Vedas</b>	<b>Original nos. of Saakhaas*</b>	<b>Others cite the nos. as</b>	<b>Vyaasa's appointees for propagation are</b>
Rk	21	21	Pyla
Sama	1000	1000	Jaimini
Yajus	109: Sukla 15, Krshna** 94 [Suk, Kr]	101: 15 Sukla, 86 Krshna.	Vaisampaayana for Krshna; Yaajnavalkya for Sukla, by default.
Atharva	50	9	Sumantu
<b>Total Cantos (Saakhaas)</b>	1180	1131	
* Saakhaas as divided by Veda-Vyaasa just before start of Kali-Yuga. ** <b>KINDLY DO NOT CONFUSE WITH KRSHNA OF BHAGAVAT GIITAA.</b>			

**(A) Vedas (contd).**

<b>Vedas:</b> Categories and stages for learning; and aasrama at which to be learnt at the latest.	
<b>Samhitaas; also called Mantras.</b> Comprise of Prayers.	<b>Brahmacarya</b> Student life. To complete the learning of Samhitaas.
<b>Braahmanas;</b> Texts dealing in practice and applications.	<b>Grhastha.</b> House holder's life. To complete the learning of Samhitaas and Braahmanas.
<b>Aaranyakas;</b> To fine-tune tapas and concentration	<b>Vaanaprastha.</b> Socially retired life in forest, may be with wife only, but not to cook on fire. To complete Samhitaas, Braahmanas and Aaranyakas.
<b>Upanishats;</b> Philosophical texts learnt from Guru upon initiation. May be learnt earlier also, Aar.Up.5. 'Praag vaa', the intending Samnyaasin may learn Upanishats even before investiture of Holy thread (upanayanam).	<b>Samnyaasa.</b> Life engaged in Knowledge, Devotion and Service. To complete the assimilation of the previous 3 and also of the Upanishats.

**Additional notes on Samnyaasa-aasrama:** Samnyaasa aasrama has 4 internal stages for the convenience of the initiate, but, depending upon the instruction from the Guru, the initiated can proceed to further later stages.

1. **Kutiicara/Kutiisaya:** Here, after taking Samnyaasa, one is obliged to live outside the village, but may receive food from his own erstwhile family, so that the transition is not abrupt. Kutii means small hut. Cara means moving from there; and Saya means staying there.
2. **Bahuudaka:** Here the quantum of food is more restricted but is to be taken from not more than 3 families every day. No same family will be visited on the following day. Bahu means many, Udaka means water. Accordingly, One is obliged to take even water from several places and not from the same house.

3. **Hamsa:** Necessarily moving around always, but not to travel during the rainy days, Caaturmaasya.
4. **ParamaHamsa:** A more rigorous format of the Hamsa stage. They are supposed to be always on the move, ie, to be itinerant (Parivraajaka) for fulfilling the duty of awakening the public for pursuit of Sanaatana Dharma, but for Caaturmaasya. They may move only with one additional Samnyaasin, preferably their Mukhya Sishya, so that, besides instruction, awareness of conduct can also be imbibed by the one who accompanies. At later stage, they totally withdraw from society and live on most meager ration brought to them. See BG.13.10 : 'Vivikta-desa-sevitvam arati'h Janasamsadi||', ie, 'Resorting to a solitary place and distaste to (mingling in) assemblage of people', cited under 736 Bhaktavatsala'h. Observing caaturmaasya is inviolable.

There are no rigid restrictions that one shall not step into the more advanced aasrama directly. To explain:

- 1) From Brahmacharya, one can typically move to any of the subsequent stages.
- 2) From Grhastha-aasrama, one can move on to Vaanaprastha-aasrama or Samnyaasa-aasrama.

Only progressive movements from Brahmacharya-aasrama upto Samnyaasa-aasrama are admitted; reverse is not permissible, nay, is considered abhorrent and degrading.

### **Further Details of Vedas and their categories existing as on 2010 AD.**

Categories include information on Saakhas, Samhitaas, Aaranaykas and Upanishats.

#### **RK Veda:**

**Saakhas:** Saakala, Saamkhyaayana(?)

**Samhitaas/ Brahmanas :** Aitareya, Kausiitakii

**Aaranyakas:** Aitareya, Kausiitakii

**Upanishats:** Aitareya (8), Kausiitakii (to be of Saamkhyaayana saakhaa)

#### **Yajus Veda:**

**Saakhas:** Taittiriya (Kr), Maitraayaniya (Kr), Kanva (Suk), Maadhyandina (Suk)

**Samhitaas/ Brahmanas :** Taittiriya (Kr), Sa(a)tapatha (Suk)

**Aaranyakas:** Taittiriya (Kr), Sa(a)tapatha (Suk)

**Upanishats:** Taittiriya (7) (Kr), Svetaasvatara (Kr), Kaṭha (3) (Kr), Maitrii (or Maitraayani) (Kr), Mahaa-Naaraayaniya (Kr), Brhadaraanyaka(10) (Suk), Ishaavaasya (or Isha) (1) (Suk).

#### **Sama Veda:**

**Saakhas:** Raanaayaniya, Jaiminiya/ Talavakkara, Kaustubha.

**Samhitaas/ Brahmanas :** Pancavimsa, Shadvimsa, Aarsheya, Vamsa, Talavakkara, Daivata, Jaminiyopanishad, Mantra, Cchaandogya, Saama-vidhaana, Samhitopanishad.

**Aaranyakas:** -----

**Upanishats:** Kena (2) (Talavakkara), Cchaandogya (9).

#### **Atharva Veda:**

**Saakhas:** Sounaka, Pippalaada (7).

**Samhitaas/ Brahmanas :** Gopatha.

**Aaranyakas:** -----

**Upanishats:** Mundaka (5), Maanduukya (6), Prasna (4), Paramahansa, Nrsimhataapanii Bindu-Upanishats (Naada, Brahma, Amrta, Dhyana and Tejas);, Brahma, Aaruneyii, Kalvalya.

The ten Upanishats, with Samkara's commentaries (in the same order as well), comprise sr.1 to 10 above, abbreviated in :

*Isha-Kena-Kaṭha-Prasna Munda-Maanduukya-Taittiri / Aitareyam ca Chaandogya Brhadaraanyakam dasa||*

### **(B) SMRTI: 6 Vedaangas:** LS 386 Shad-anga-devataa-yuktaa

**The angas** are identified as the **limbs** of the Vedapurusha and each limb is identified with a corresponding vidyaa and is indicated in the listing.

#### **Information:**

++ 18 Maharshis authoring the Smrtis are : Manu, Paraasara, Yajnavalkya, Gautama, Harita, Yama, Vishnu, Sanka, Likhita, Brhaspati, Daksha, Angiras, Pracetas, Samvarta, Asanas, Atri, Aapastamba, Satapatha. Sriimad Bhaagavata is also a Smrti; Bhagavat Gita is also a Smrti. Mitaakshara is a commentary on Manu-smrti. 1) In South-India, the Vaidyanaatha-Diikshitiyam is adopted for karma anushṭhaanas. 2) In North-India, text by Kaasiinaatha Upaadhyaaya called Dharma-Sindhu is followed. 3) Vishvesvara Samhita is adoptable by Samnyaasins.

#### **B1 Shikshaa –Nose/Lung : Basic Pronunciation.**

Yajnavalkya, Naarada, Maanduuki, Paniniya, Sikshaa Samgraha, etc.

#### **B2 Vyaakarana – Mouth: Grammar.**

Ashtaadhyayii, ie, Vyaakarana Suutras by Panini, Mahaabhaashya on this by Patanjali, Vaartika on this by Vararuci; Siddhaanta Chandrika, Siddhaanta Kaumudii, Paribhaashendu Sekhara, Praudha-Manoramaa, Bhartrhari's Vaakya Padam, etc.

#### **B3 Cchandaa – Feet: Meter; the word in itself means the Vedas also.**

Kaatyayana, Sarvaanu-kramanikaa, Pingala's Cchandaa Sutras, Sruta Bodha, etc.

#### **B4 Nirukta – Ears: Thesaurus, Dictionary, Etymology.**

Yaska's Nirukta, Veda-nighantu (with Vrtti) of Durgaacharya, Amarakosa (or) Naamalinga-anusaasana, etc.

#### **B5 Jyotisha – Eyes: Astrology including Astronomy.**

3 main headings hereunder are: Siddhaanta, Hora and Samhita: indicating, respectively: the principles; the concept of time Vs Planetary movements; relating time to principles of application. Surya Siddhaanta, Bhaaskaraacharya's Siddhaanta Siromani, Varaaha Mihira, Brhad-Samhita, Brhad-Jaataka, Aaryabhatta Siddhaanta, etc. Jyotisha Kaustubham is the latest adopted text.

**B6 Kalpa** – Arms: Code of conduct, Obligatory duties.

These come in two groups: Kalpa-Suutras by Aapastamba, Gautama, Bodhaayana, Vaikhaanasa, Kaatyaayana, Draahyaayana, etc (nearly 40); Grhya-Suutras for Samskaaras including one by Khaadira and 16 Srauta-Suutras and Sulba-Suutras for Yajnas by Aasvalaayana, etc.

These 40+16 = 56 texts are referred to under Dharmasastras infra.

Other works under this deal with Vaastu Saastra and Silpa.

Pursuits of Vedas and Vedaangas stipulate certain pre-requisites:

Aatmagunas or Saamaanya dharmas which are injunctions applicable to all, caste-neutrally (8 in numbers) are supposed to be developed by observance of prescribed and admitted rites under Kalpa-Suutras:

1) Dayaa: Compassion; 2) Sama: Patience; 3) Anasuuyaa: Absence of anger or envy; 4) Sauca: Cleanliness; 5) Adhuurtataa: Absence of obstinacy; 6) Soumyataa: Sweet nature; 7) Alobha: Lack of greed; 8) Akaama: Absence of needless desires. The study and Propagation of Vedaangas and Upaangas are said to critically depend on these factors in both the teacher and the taught.

#### **(C) SMRTI: 4 Upaangas.**

**C1 Miimaamsaa**

**C2 Nyaaya**

**C3 Itihaasas** (Raamayana, Mahaabhaarata), Puraanas and UpaPuraanas

**C4 Dharma Saastras**

Note: Itihaasas are exalted as Vedas themselves. Raamaayana is considered as an avataara of Vedas themselves simultaneously with Vishnu's avataara as Raama\*. Mahaabhaarata is extolled as the Fifth Veda\*\*.

\* Veda-vedye pare pumsi jaate dasaratha-aatmaje | Veda'h praacetasaat aasiit saakshaat raamaayana-aatmanaa ||

\*\* Bhaarata'h pancama'h veda'h |

The details of each Upaanga follow.

#### **C1 Miimaamsaa (rules of composition and Interpretation):**

Deep analysis of subject. This is generally taken under two heads:

C1-1) PuurvaMiimaamsaa dealing with Karma Kaanda detailing several types of karmas to be observed. Under this learning head, there are Miimaamsasuutras of Jaiminii and treatises by Kumariila-Bhatta. As for Jaiminii, the original source work contained 1000 Adhikaranas (Sub-topics) and so is called Sahasra-adhikaranii. Kumariila-Bhatta was also

part of the Nyaaya school and along with Udayanaacaarya; both, as Miimaamsakas, were strongly against Buddhism, because of its nihilistic preaching.

C1-2) UttaraMiimaamsaa dealing with philosophical treatises or jnaana: Brahmasuutras or Vedanta Suutras by Baadaraayana (Vyaasa) with commentaries by Samkara, etc. The establishment of philosophical certitudes is done in three phases: 1) Vishaya vaakya - statement of a principle; 2) Samsaya by a Puurvapaksha - Doubts and objections by the Opponent; 3) Nirnaya by the Uttarapaksha - Negation of the objections and clearing of the doubts by the Proponent.

Note: Miimaamsaa advocates 6 ways through which the purport of a Vedic Mantra can/shall be ascertained.

i) Upakrama: Based on introductory statements; ii) Upasamhaara: Well-annotated conclusions; iii) Abhyaasa: Repetitive statements with varying structure, emphasis and directions; iv) Apuurvataa: Developing a new thought (not mentioned earlier). The obtainable result is called phala; v) ArthaVaada: Consequences or results and conveying of the ideas with narration of anecdotes, stories, etc.; vi) Upapatti: Postulation of a subject, its origin, its purpose, its appropriateness and aligning with current discussions.

#### **C2 Nyaaya (Tarka) Saastras: Logic and Expediency.**

Nyaaya helps through manana which comprises of meditation along with cogitation and constant repetition.

This is under two heads:

**C2-1) Nyaaya Vaiseshika:** dealing with logic and deductions: Nyaayasuutras of Gautama also called Akshapaada (eye on the foot, ie unmindful), because of his proverbial absent mindedness, with Bhaashya by Vaatsyaayana. NyaayaKusumaanjali, Nyaayatattva, Vaiseshika Suutras of Kanaada with bhaashyas, Tarka-Samgraha'h of Annabhata.

#### **C2-2) Saamkhya:**

a) Philosophical explanation of Evolution, etc; for example, Saamkhya Pravacana Suutras of Kapila with Bhaashya by Vijnaanaabhihshu; Saamkhyakaarika by IasvaraKrshna, etc.

b) Yoga practices (for training the mind towards deep meditation): Patanjali's Yoga Suutras with Commentaries by VaacaspatiMisra, VyaasaMuni, VijnaanaBhihshu, etc.

### C3 Itihaasas and Puraanas (History and Anecdotes):

Itihaasas, meaning, 'it happened(aasa) so (iti) surely (ha) ', implying real-life happenings.

C3-1 Raamaayana and Mahaabhaarata have already been alluded to. Raamaayana refers to events in Tretaa Yuga and so is far antecedent to Mahaa-bhaarata that is in an era when the quarternation of the Vedas was not yet imminently neccessary; hence the recognition that Raamaayana is VedaAvataara contemporarily with Vishnu as Raama, while Mahaabhaarata was Vyaasa's narration towards the end of Dvaapara yuga of the then events, contemporarily with quarternation of Vedas by Vyaasa; hence its designation as the 5th Veda.

C3-2 Puraanas are under two categories: Mahaa-puraanas and Upa-puraanas listed below. These are said to depict Vishnu as Bhogii along with Maayaa as His power; and Siva as Yogii as the Jnaana svaruupii. Each Puraana must contain 5 Lakshanas, ie, neccessary inclusion. They are:

1. Sarga: Dealing with Phases of original Creation of the world.
2. Prati Sarga: Detailing how, after Creation the world grew with time.
3. Vamsa or genealogy of Surya/Candra kingly lineages.
4. Manvantaras dealing with the history of the 14 Manus.
5. Vamsaanucarita which records the history of the rulers of the country giving also their dynastic succession linking its establishment from Suurya or Candra. Incidentally, there must also be a description of this world as a member of the Cosmic Objects, ie, going beyond history and geography. They are also supposed to deal with the three levels of how to get things done, namely:
  - 1-Prabhu Sammiti: dealing how the authority is derived from the Vedas by quoting Vedas themself (Prabhu means authoritative).
  - 2-Suhrt Sammiti: as can be inferred from the characters delineated in the Puraanas (Suhrt means friendly advice).
  - 3-Kaantaa Sammiti: as described in Kaavyas and literary works, the possibilities being inferred by adaptations of the characters (Kaantaa means wife; and is indicative of affectionate and considerate advice given by the spouse).

### C3-2-1 Mahaa-Puraanas:

Mahaa-puraanas are 18 in number compiled by Vyaasa/ Krshna Dvaipaayana.

Name	No. of slokas	Name	No. of slokas
Matsya	14000	Vishnu *	23000
Maarkandeya*	9000	Vaayu	24600
Bhavishya	14500	Agni*	16000
Bhaagavata#	18000	Naarada	25000
Brahma	10000	Padma	55000
Brahmaanda*	12100	Linga	11000
BrahmaVaivarta	18000	Garuda	19000
Vaamana	10000	Kuurma	17000
Vaaraaha	24000	Skaanda*	81000

### C3-2-2 Upa Puraanas:

These are 18 in number composed by Mahaatmaas. DB.1.3.16, 'Etaani upapuraanaani kathitaani mahaatmabhi'h'. The listing is as below:

Sanatkumaara	Maanava	Saura
Narasimha	Ausanasa	Paraasara
Brhannaaradiiya	Vaaruna	Devii-Bhaagavata
Siva**	Kaalikaa	Aaditya'h
Durvaasa	Maahesvara	Vaasista
Kaapila	Saamba	Vishnu-Dharmottara

**Note:** \* as per SB.12.13.4 to 8: Maarkandeya puraana has 19000 verses, Agni Puraana has 10500 verses, Skaanda Puraana has 81100, Brahmaanda Puraana has 12000 verses.

\*\*Under SB.12.13.4 Siva Puraana is included as a Mahaa-puraana with 24000 verses.

+ Vishnu Puraana is largely credited as authored by Paraasara, father of Vyaasa/Krshna Dvaipaayana.

# Sriimad Bhaagavata is the last of the Puraanas.

The Mahaa-puraanas are indicatively mentioned in DB.1.3.2 which reads: 'Madvayam bhadvayam ca eva bratrayam vacatushtayam | Anaapa linga kuuskaani puraanani prthak prthak ||', conveying: 2 of Ma, 2 of Bha, 3 of Bra, 4 of Va, and 1 each starting with A, Naa, Pa, Lim, Ga, Ku, Ska : are indicated separately (in the above Sloka). Selective superiority



of any one God over the others in any Puraana (against the dictat of Vedas and Upanishats) must scrupulously be only for the purpose of two features which goes by ananya-bhakti'h na hi nindaa-nyaaya, ie, the principle of promoting one-pointed devotion and no deprecation whatsoever. Any other interpretation is held to fully downgrade both the text and the interpreter.

To cover the whole gamut of the colour spectrum ROYGBIV, the heritage of Puraanas considers Brahma at the red colour end and moving to Green and Blue in the Vishnu interim and finally emerging into a full spectrum of Whiteness as Siva proceeding with 'Sarvam-Vishnu mayam jagat' to 'Parama Jnaanam' as 'Sivamaya'.

**C4 DharmaSaastras:** Code of conduct dealing with Pros and Cons, decision making, alternative interpretations and Action.

Here we derive directions from all the Smrtis and several Kalpas.

Important Smrtis also being kalpas, include those by: Manu, Yaajnavalkya, Paraasara, Vishnudharma, Aapastamba, Kaatyaayana, Yama, Bodhaayana, Vaasisht~~h~~<sup>a</sup>, Angirasa, Bhaara~~d~~<sup>a</sup>vaaja, etc. It is believed that 56 (40+16) of these exist.

**(D) 4 Upavedas:** These 4 make the difference between 14 and 18 as the total count of Vidyaas.

#### **D1 Aayurveda:**

Health and physical fitness. Major works of yore are Caraka Samhitaa, Susruta Samhitaa, Bhela Samhitaa, Bhaavaprakaasa, etc.

#### **D2 Arthasaastras:**

Deal with: Politics, economics, statecraft, public behaviour, property settlements and moral values. Ancient works include several from regional languages also. Kautilya's Arthasaastra, Tirukkural in Tamizh by Tiruvalluvar, Niitisaara, Niitivaakyamrta, Manusmrti, Mitaakshara, Vyavahaara-Mayuukha with Raajaniiti-Mayuukha (by Neelakan~~t~~<sup>h</sup>); Saanti-, Sabhaa-, and Udyoga- Parvas in Mahaa-Bharata, Ayodhya-Kaanda in Raamaayana, Agni Puraana, Aitareya and Satapatha Braahmanas.

#### **D3 Dhanurveda:**

Implicit in Mahaa-Bharata, Agni Puraana, Prasthaanabheda, Raamaayana among the ancient texts. Also modern warcraft.

#### **D4 Gaandharva-Veda:**

Literature, Aesthetics, etc. The list is very exhaustive and includes: Bharata's NaatyaSaastra, Visvanaatha's Saahitya Darpanam, Aananda-Vardhana's Dhvanyaaloka, Bhanudatta's Raasamanjarii, Dandin's Kaavyaadarsa, Vaatsyaayana's Kaamasutras, Bhoja's Sarasvatiikaantaabharana, All treatises on Music, Paintings, Architecture, etc. including contemporary texts.

#### **692 Vasu Retaa'h:** Compare SS 85 MahaaRetaa'h.

He whose Retas (Viirya) is gold (Vasu). Samkara quotes, 'Deva'h puurvam apa'h srshtvaa taasu viiryam apaasrjat| Tat andam abhavat haimam brahmana'h kaaranam param', meaning: 'The Divine in the beginning created water and in it He cast his Viirya (semen). It became (70,411 HiranyaGarbha), the Golden Egg, out of which Brahmaa was born'.

BG.14.3: 'Mama yoni'h Mahat Brahma, tasmin garbham dadhaami aham| Sambhava'h sarva-bhuutaanaam tata'h bhavati Bhaarata||', meaning: 'My womb is the Mahat Brahma (Prakrti); in that I place the germ; thence, O! Bhaarata! is the birth of all beings'. Vasu stands for anything of immense value like noble metals and rare earths also. SB.8.12.33 also refers to the origination of mines of Gold, Silver and other precious metals and of rare earths as part of the episode of the Mohinii Avataara and Siva's indulgence.

**Note:** Sloka 74: The names 690 Manojava'h, 691 Tiirthakara'h, 692 Vasuretaa'h, 693,694 Vasuprada'h, 695 Vaasudeva'h, 696 Vasu'h, 697 Vasumanaa'h, 698 Havi'h; and from Sloka 75: 699 Sadgati'h, 700 Satkrti'h contain a continuity of thought: 690 Manojava'h calls upon the young celibate to have a quick uptake of all Vidyaas indicated in 691 Tiirthakara'h; to gain further 'paanditya', to travel extensively through regions of rich charitable people (692 Vasuretaa'h); and having adequately provided for himself (693, 694 Vasuprada'h, 696 Vasu'h) by the grace of 695 Vaasudeva'h, he must perform dutiful sacrifices (698 Havi'h, 698 MahaaHavi'h) to all (697 Vasumanaa'h) and qualify himself to be blessed as 699 Sadgati'h and 700 Satkrti'h. He resides, 'Vasati', in all without distinction; such is His mind (Manaa'h): Hence also 697 Vasumanaa'h.

**Group of: 699 Sadgati'h, 700 Satkrti'h, 702 Sad-Bhuuti'h, 703 Satparaayana'h.**

**699 Sadgati'h:** Compare LS 201 Sadgatipradaa.

This name is in feminine gender.

1. Anyone who knows and avers Brahman as 'Existing' (Sat – as Nirguna Brahman) is himself called Sat, ie, the holy man (See also 12 Muktaanaam paramaa gati'h, supra). So the name also indicates the Lord (as Saguna Brahman) as 'Sat', because He is adored by such Sat-persons. See Tai.Up.2.6.1, 'Asti (exists) brahma (as Brahman) iti (as such) cet (if and when) veda ([one who] knows.); santam (as Sat, ie, the holy man) enam (him) tata'h (thereby) vidu'h (recognised) ...'. To explain: If anyone realises Brahman as Existence, then holy men consider that person as 'Existing'(brahma-bhuuya'h: nearing asymptotically) Brahman, BG.14.26,27, 18.52, 53) by virtue of that Knowledge.
2. One who is endowed with intelligence of great excellence. See 184,450 Sataam gati'h; 566 Gatisattama'h.

**700 Satkrti'h:** Compare SS 706 Satkrtah.

This name is in feminine gender.

1. One whose actions are the Cause of the Creation of the worlds.
2. One whose achievements, including activities of destruction are for the protection of the world.
3. One whose achievement is complete in all aspects without any wanting whatsoever.

As a result of all the above, all His actions are for promoting/establishing *saanti* and *sadbhaavanaa*, ie, peace and mutually beneficial attitudes and activities.

**702 Sad-Bhuuti'h:** This name is in feminine gender.

1. Paramaatman is Pure Existence and Consciousness. Because of not being liable to be obstructed or thwarted or subordinated or conditioned by anything else and also because It can manifest Itself in many ways, It is Sad-Bhuuti'h. Here 'Sat/Sad' means Pure Existence, and 'Bhuuti'h' means Pure Consciousness. Anything that is experienced in normal worldly life (pratiite'h) **can be** considered as **Existent**, **but** if it is subject to being thwarted or obstructed (baadhyamaanatvaat), it **has to be** taken as **non-existent**.

2. The different incarnations as in *Sambhavaami Yuge Yuge*, affirming His inseparable richness and power, in short, Aisvarya, are indicated by this name. His Vibhuutis, namely, glories, are not fully apprehended even by Devas, BG.10.8, 'Na me vidu'h...'. BG.10.40, 'Na anta'h asti mama divyaanaam vibhuutiinaam Paramtapa|', meaning: There is no end to My divine Manifestations.

**703 Satparaayana'h:**

One who is the highest (param, prakrtam) status (ayanam) attainable by holy men (sataam) who have realised the truth (sat) (tattvavidaam). Names 699 to 703 corroborate the experience and attainment of extraordinary people, namely, knowers of Brahman.

**701 Sattaa:**

This name is in feminine gender.

Based as He is on Existentiality and Experience, ie, without any difference of an external nature from similar objects (sajaatiiya); or dissimilar objects (vijaatiiya); as also internal differences (svagata), He is called **Sattaa**. He is the One without a second, that which alone exists (the Jagat being Mithyaa), ever the same. This implies that He is not subject to any of the three differentiations which are inherent in Jagat. These differentiations are: by differentiated species (vijaatiiya); within the individual species by genetic modifications (sajaatiiya); or in itself (svagata). See 725 Eka'h, infra, read also with Ch.Up.6.2.1, 'Sat eva Somya idam agre aasiit ekam eva advitiiyam', meaning: 'O! good looking one! In the beginning this was Existence alone, One only, without a second'. Moreover, belief in **Sattaa** and behavior in accordance therewith is called **Aasthaa**. In YogaVaasishtha (Abbreviated) Page 343, Gorakhpur Giitaa Press: *Aasthaa is Sattaa-Buddhi'h*. When the mind and intellect are oriented towards Sattaa, that status of the mind or intellect is called Aasthaa. See 699 Sadgati'h, sr.1.

**Group of: 704 Suurasena'h, 705 Yadusreshtha'h, 707 Suyaamuna'h.**

**704 Suurasena'h:**

One having an army (senaa) of heroic warriors (Suura) like Hanuman, Lakshmana, Sugriiva, Angada as in the case of Raama; Bhiima, Arjuna and others as in the case of Krshna.

**705 Yadusreshtha'h:**

1. One who is the greatest among the Yadu's, ie, the Yaadava clan.
2. Yadu also means Human Beings. One who is the Highest to be prayed to and to be attained by Humans.

**707 Suyaamuna'h:**

'Su' stands for 'Sobhana' which means noble and illustrious ones. Yaamuna means one who is associated with the River Yamunaa.

1. One who is surrounded by many illustrious persons associated with River Yamunaa, like Devakii, Vasudeva, Nandagopa, Yasodaa, Balabhadra, Subhadraa, etc.
2. One who was adored by Brahmaa, Indra, Kaamadhenu and others while he stayed with the inhabitants on the banks of the Yamunaa as a cowherd. This refers to the anecdote when the flock of cows were held together for a whole year by Him as Krshna keeping Brahmaa confounded thereby; and also lifting the Govardhana hill.
3. The best among all Yaamunas, namely, Krshna.
4. The best Yaamunas, as Gopas, are the ones who had overcome (pa) the urges of their indriyas (Go) through Upanishat (Go) knowledge since their prior births, awaiting 'Videha-mukti' at the end of their current lives. See BG.6.41,42.
5. That Balaraama deflected the course of the River Yamuna for the benefit of the residents sponsored the name Suyaamuna'h for Him.

**Note:** that a 'Jiivan-Mukta' is a liberated soul even as he lives on to exhaust his current set of praarabdha karma, yet acquiring no new effective karma. A 'Videha-Mukta' is one who attains Moksha co-terminally with his current life continuing in Nishkaamya karma. Incidentally, (the current) Brahmaa is the highest one qualifying for Krama-mukti.

**706 Sannivaasa'h:**

One who is the resort (Nivaasa'h) of holy and knowing ones (Sataam). BG.13.18, 'Mat-Bhakta'h..... upapadyate||', My devotee becomes fit to

attain My state. BG.18.68, 'Maam eva eshyati asamsaya'h', Undoubtedly shall he reach Me.

**Group of: 708 Bhuutaavaasa'h, 710 Sarvaasunilaya'h.**

**708 Bhuutaavaasa'h:** Compare SS 690 Bhuutaalaya'h.

He, in whom all things and beings (bhuuta) dwell (aavaasa'h).

HV 3.88.53, reads, 'Vasanti (dwell) tvayi (in you) bhuutaani (all beings); bhuutaavaasa'h (as) (the dwelling place of all) tata'h (accordingly) bhavaan (thou art)'. See BG.10.8, 'Aham sarvasya Prabhava'h', I am the source of all things and beings.

**710 Sarvaasunilaya'h:**

Sarva (all) Asu (vital energy or Praana) nilaya (abode, derived from: ni, ie, nitaraam (conclusively), laya (Dissolution, entering into)); therefore the name means: One in whose form all the Jiivas and their Vital energy with Praana dissolve/reside ultimately.

Asu can be interpreted to refer to the individual jiiva in two different ways.

1. Based on the verb root 'As' (pronounced as us), meaning 'to be', ie, It exists as a separate jiiva.
2. As in SP.7.1.31.87, which reads: '..Svaabhaavika'h mala'h pumsaam sa'h hi samsaarayati asuun..', meaning: The naturally contamination-prone conditions of themselves involve individuals into cycle of birth and death. The 'asuun' here translates as: Though seemingly identical (su), in fact, they are not (a) so, ie, the asu refers to the non-identical separate individual jiivas.

In either case, the Lord is the repository of all Jiivas. With Asu being the imperfect jiiva, Paramaatmaa, or Purushottama'h, is the Perfect One, ie, Sarvasampanna'h.

708 Bhuutaavaasa'h, 710 Sarvaasunilaya'h, 30 Avyaya'h Nidhi'h, 332 Vaasu-Deva'h:are all understandable as synonyms.

**Group of: 712 Darpahaa, 713 Darpada'h, 714 Drpta'h**

**712 Darpahaa:**

One who puts down (Hanti) the pride (darpam) of persons who walk along (tishthataam) the unrighteous (dharma-viruddhe) path (pathi) – witness that Indra's pride in unleashing incessant heavy rains was humbled by Krshna lifting the Govardhana effortlessly and protecting the cows and gopas. See 707 Suyaamuna'h, sr.2, humbling River Yamuna who first declined to the relocation requested by Balaraama.

**713 Darpada'h:**

1. Having mentioned the elimination of pride of those who are unrighteous, unhelpful or disturbing, as by 712 Darpahaa, this name brings out the endowment of high self-respect in those who follow the righteous, helpful and cooperating path. The name means: 'One who endows those who walk the path of righteousness with a sense of self-respect regarding their way of life'.
2. If the name is read as Adarpada'h, it means: One who never allows His devotees to become proud, thereby getting infringed on their Sattva guna. Such vain behavior of His devotees is precluded by His grace. Compare with LS 508 Ati-garvitaa which means, One who is so proud of Her devotees (and not self-arrogant).

**714 Drpta'h:** Compare LS 508 Ati-garvitaa.

1. Following 712 Darpahaa, 713 Darpada'h, this name means One who is justifiably proud of all those who walk the path of righteousness.
2. One who is ever (nitya) satisfied (pramudita'h) by the enjoyment (aasvaadanaat) of *His own inherent interminable Bliss* (Sva + Aatmaa + Amṛta + Rasa). (This interpretation can possibly be read into a name Trpta'h alternatively; see also 391 Tushta'h).

**[For notes by reader]**

**Group of: 717 Visvamuurti'h, 718 Mahaamuurti'h, 719 Diptamuurti'h, 720 Amuurtimaan, 830 Amuurti'h, 721 Anekamuurti'h, 723 Satamuurti'h, 724 Sataanana'h.**

**Muurti'h** comes out as the combination of Naama-Ruupa in the statement Asti, Bhaati, Priya, Naama, Ruupa, Karma.

**717 Visvamuurti'h:** Compare SS 44,95 Visvaruupa'h, LS 256 Visvaruupaa. One who, being the soul of all, has the whole Universe as His body.

**718 Mahaamuurti'h:**

1. One with an enormous form stretched on a bedstead constituted of the serpent Aadishesha decked in oblong coils.
2. Mu.Up.3.1.7: 'Brhat ca tat divyam acintya-ruupam', meaning: Brahman is great and self-effulgent and of unthinkable form.

**719 Diptamuurti'h:**

1. Knowledge as Brahman is self-luminous. He is One with such a luminous form of Knowledge (Jnaanamayii muurti'h).
2. One who, as HiranyaGarbha, has assumed a brilliant form (Taijasii) by His own free will (Svecchayaa).
3. BG.11.12, 'Divi Suurya-sahasrasya bhavet yugapat utthitaa| Yadi bhaa'h sadrsii saa syaat bhaasa'h tasya mahaatmana'h||', meaning: What brilliance would there have been if a thousand Suns were to blaze forth all of a sudden in the Sky, to that may be comparable the splendour of that Great Being.  
BG.11.17, 'Dipta-anala-arka-dyutim', meaning: The Viraat Svaruupa had the *dipti* of the Fire and the *dyuti* of the Sun; see also 282 Bhaaskara-Dyuti'h. Dipti refers to the intense heat of shortwave radiation however with some red light or brilliance. Dyuti would refer to the White flame, based on complete combustion. The brilliance of the Viraat Svaruupa straddles both the ends of this spectrum.

**720 Amuurtimaan:**

1. He who is without a body born of Karma, unlike humans whose body form is a result of past Karma. Any Avataara form of the Lord is not out of any past Karma but is out of His own spiritual form. See later Puraana SB.1.5.38, 'iti muurti-avidhaanena mantra-muurtim amuurtikam'. The non-Karma-based, but the Mantra-based, configuration (muurti), or the sound-centered-form, is known by the

designation of Muurti.

BG.4.6, 'Aja'h api san avyayaatmaa bhuutaanaam iisvara'h api san| prakrtim svaam adhishthaaya sambhavaami aatma-maayayaa||', meaning: 'Though I am unborn, am imperishable and am the Lord of beings, yet subjugating My Prakrti, I come into being by My own Maayaa'.

BG.7.24, 'Avyaktam vyaktim apannam manyante maam abuddhaya'h | Param bhaavam ajaananta'h mama avyayam anuttamam||', meaning: 'Men of poor understanding think of Me, the Un-Manifest, as having Manifestation, not knowing My immutable and unsurpassed supreme state'.

2. One who is not part of difficulty but is part of the solution.
3. Refer AK. Line 2467: Muurti'h kaathinya-kaayayo'h. where Muurti means, 1-Difficulty, 2-Form. He is difficult/impossible to be duped or even imagined.
4. Nothing limits him from being unlimited; He has no form being the unlimited Aakaasa, which itself is Brahman.
5. Mu.Up.3.1.7 reads, 'Brhat ca tat divyam acintya-ruupam suukshmaat ca tat suukshmataram vibhaati| Duuraat su-duure tat iha antike ca pasyatsu iha eva nihitam guhaayaam', meaning: 'It is Great and Self Effulgent. Its form is unthinkable. It is Subtler than the Subtle and shines diversely. It is farther away than the farthest and is yet so near as in the body. Among sentient (pasyatsu) beings it is (perceived as) seated in this very body (iha eva) in the heart cavity'. This aspect of *Suukshmaat Suukshmataram* is the *Amuurtimaan* which is also the *Self* in all seated in everyone's heart cavity, being at once unlimited as in 3 above.

**830 Amuurti'h:** Compare LS 814 Amuurtaa. 720 Amuurtimaan, Contrast with LS 813 Muurtaa

Discussions under (826) Thousand Arcis, and the sets of Seven in (827) Jihvaas, (828) Edhaas, (829) Vaahanas, He is yet qualifiable as Amuurthi'h as is evident from the Fire element, described in 719 Diiptamuuti'h, supra.

1. Murti'h means an object, moving (cara) or not-moving (acara) with weight (ghana) and tangibility (ruupa) and capable of being held (dhaarana-samartham). Amuurti'h is therefore one without these limitations. Taken together, it could mean One who has form as well as no form.

WITH FORM	WITH FORM, yet FORMLESS	FORMLESS
PRTHIVII (EARTH) ---- AAPA'H (WATER)	AGNI'H (FIRE)	VAAYU'H (AIR/FORCE FIELD)--- AAKAASA (SPACE)

2. One without a form based on body and limbs.  
This contrasts with several descriptions like 224 Sahasramuurdha, 227 Sahasrapaat, 226 Sahasraaksha'h, 625 Sarvatas-cakshu'h, 717 Visvamuurti'h, 816 Sarvatomukha'h, etc. He is simultaneously both such aspects.

### 721 Anekamuurti'h:

1. One who assumes several bodies in His incarnations as it pleases Him to give succour to the world. See 271 Naikaruupa'h.
2. All Jivas are but a speck of the Effulgence of the Lord and so constitute His Muurtis.  
BG.7.7 reads, 'Matta'h parataram na anyat kimcit asti Dhanamjaya| Mayi sarvam idam protam suutre mani-ganaa'h iva ||', ie, 'There is nothing whatsoever which is beyond Me, O Dhanamjaya. All this is strung on Me, as rows of gems on a string'. See discussion on Sutra under 414 Vaayu'h.
3. BG.7.12 reads, 'Ye ca eva saatvikaa'h bhaavaa'h raajasaa'h taamasaa'h ca ye| Matta'h eve iti taan viddhi, na tu aham teshu, te mayi||', ie, 'And whatever beings are of Sattva, of Rajas or of Tamas disposition, know them to emanate from Me; still I am not in them, they are in Me'. The last part implies: I am not subordinate to them; they are subordinate to Me.

### 723 Satamuurti'h:

SS 838 Satajihva'h, LS 824 Bahuruupaa.  
One who, though He is of the nature of Pure Consciousness, assumes temporarily several (sata, ie, hundreds of) forms for establishing Dharma, ie, canons of behaviour. See 726 Naika'h also.

Mu.Up.3.1.7 quoted under 718 and 720, confirms that at one concept it is wide and spread as the Aakaasa, indicating 717 Visvamuurti'h, 718 Maahamuurti'h, 721 Anekamuurti'h and 724 Sataanana'h; and yet, in another concept, It is also subtler than the subtle and seated in the heart cavity as 542 Guhya; See 830 Amuurti'h also. Separately, Sata-Rudra Samhitaa of SP, refers to the 100 avataaras/ revelations of Siva. This again emphasises Siva-Vishnu Aikyam.

**724 Sataanana'h:** SS 838 Satajihva'h

This name means that all (sata, 100) forms (aanana) are His own apparitions.

BG.15.7, 'Mama eva amsa'h jiivaloke jiivabhuuta'h', meaning: 'All jiivas in the Jiivaloka are specks of Myself', indicating His multifarious presence. Also, by 1 Visvam, it has been established that the Whole Universe, with its countless faces, is His form only.

**Group of: 722 Avyakta'h, 725 Eka'h, 726 Naika'h, 728 Ka'h, 729 Kim, 730 Yat, 731 Tat, 732 Padam Anuttamam.**

Besides other concepts of correlation indicated between these names, it is also noteworthy to see that this group of names incorporates the just previous group from before its manifestation in the name 722 Avyakta'h and through its manifestation as 725 Eka'h and 726 Naika'h and leads to its elevation to a moksha status by the further names.

**722 Avyakta'h:** SS 923 Avyakta'h, Compare with LS 398 Avyaktaa, LS 399 Vyaktaavyakta-Svaruupinii.

One who 'cannot be described as This or That (neti, neti)' even though He has many forms. Contrast this with 305 Vyakta-ruupa'h.

See also BG.7.24 cited at 720 Amuurtimaan.

See BG.8.20 explained under 17 Akshara'h referring to Nirguna-Brahman.

**725 Eka'h:** See 701 Sattaa also. LS 665 Ekaakinii.

One without any kind of differences (Bheda- vimuktatvaat) when realised in absolute Truth (Paramaarthata'h).

IT is not characterised by any kind of differences that:

1. are internal (Svagata): eg. (1) as between Coal, Graphite and Diamond, (2) Water, snowflakes, ice, vapor, etc.;
2. relate to similar external objects (Sajaatiiya): Different human beings;
3. relate to dissimilar objects (Vijaatiiya): As between Lions and Humans.

Because Brahman is of such nature as without any differences, IT is ONE without any kind of differences; Therefore IT is THE ONLY ONE and there is no second. This is conveyed in Ch.Up.6.2.1, 'Ekam Eva Advitiiyam', repeated twice therein, in Ch.Up.6.2.2. See 701 Sattaa, supra.

**726 Naika'h:**

One who has numerous bodies born of Maayaa. On account of Maayaa, Indra, meaning lisvara (see 786 Indrakarmaa), is seen as one with many forms as described in Br.Up.2.5.19 'Rupam rupam prati ruupa'h babhuuva, tat asya rupam praticakshanaaya | Indra'h maayaabhi'h puru ruupa'h iiyate, yuktaa'h hi asya haraya'h, sataa'h dasa|', ie, 'He transformed Himself in accordance with each form; That form of His was for the sake of making Him realisable. Indra, the Lord (lisvara'h), by means of Maayaa (notion superimposed by ignorance) is perceived as manifold. For, to Him are yoked (yuktaa'h) ten (dasa) organs (haraya'h), nay, hundreds (sataa'h) of them.

By placing 726 Naika'h immediately after 725 Eka'h, it is emphasised that only by internalising the transcendental reality through the intellect, ie, by becoming, rather than simply by knowing, can one move from Aparam to Param - 1) from the even to 2) the ONE.

(725 Eka'h) is to be overcome as a concept -- seeing the same One in Many (1 Visvam, All).

Selectively, 'Indro maayaabhih puru-ruupa iiyate' - lisvara is, on account of Maayaa, seen in many forms.

**Additional Notes:** SP.4.42.28, 'Eka'h api anekataam yaata'h api aneka'h api Ekataam vrajet', This sums up 725 Eka'h and 726 Naika'h.

**728 Ka'h:** (Not a Pronoun form, but a Noun form).

1. 'Ka' indicates joy or happiness (pure bliss – sr.3 below). It means One who is hymned as constituted of joy and happiness. Ch.Up.4.10.5, '...Yat praana'h brahma... Yat vaava kam tat eva kham, Yat eva kham tat eva kam....', meaning: 'that vital force is Brahman, that which is Bliss (Ka) is also verily 'Kha' (Aakaasa); that which is 'Kha' is also verily 'Ka'...'. What is being emphatically conveyed is that Brahman is *All of these simultaneously*, namely, the *Vital Force* that sustains individuals, It is *Supreme Bliss* and is also an inseparable and exhaustive unitary concept like *Aakaasa* (as described under 725 Eka'h and also by Ch.Up.6.2.1, 'Ekam eva advitiiyam').
2. This refers to Vishnu as in the appellation 'Kaajesaa'h' (repeatedly used in SB.) which means, 'Ka' (Vishnu), 'Aja' (Brahmaa) and 'lisa' (Siva). This is also seen in a few other instances in this Sahasranaama. See 23, 648 Kesava'h.

HV.3.13.13: replying to the imprudent and adacious challenge implied in the inquiry by the asuras Madhu and Kaitabha, regarding His identity, Brahmaa states, 'Ya'h ka'h iti ucyate loke hi avijnaata'h sahasrasa'h|Tat-sambhavam yogavantam kim maam na avagacchatha'h||', whereby Brahmaa indicated to them, 'Who would not have known Me who is a Yogii as born out of the Yogii who is called Ka'h'. Cleverly, Brahmaa includes the several epithets of Vishnu 'Ya'h' (yat), 'Ka'h', 'Kim' and 'Tat' in his response.

3. By transcending the body-mind-intellect (indriyaani-manas-buddhi) which are subject to disease and sorrow, the Aatman is Pure Bliss and is undifferentiated from Him.
4. If taken as a pronoun meaning 'who', this name implies that there is no answer (even if one repeats this question any number of times) to explain Brahman within the reach or realm of human mind and intellect and describing power by speech. So the answer rests only in the Supreme Brahman described by Tai.Up.2.4, 'Yata'h vaaca'h nivartante appraapya manasaa saha ' - ' Without grasping whom speech along with mind recoils'.
5. Vide SL 32, 'Ka' as a syllable refers to Siva, also to Smara, ie, Ananga as when burnt down by Siva, also Maara, ie, Manmatha as one who agitates the mind, these two latter names also referring in context to Siva, in Pancadasaaksharii. See also at diad 23, 648 Kesava'h. The irony is not lost inasmuch as this name is interpreted as Siva, ie, Mangala (auspicious) and also the two stages in which Manmatha related to Siva. Though Manmatha is taken as a son of Vishnu, the purpose of esoteric engagement is to rise above basic instincts unmindful of parentage and to ride over Maayaa. See BG.7.14 in this context, 'Maam eva ye prapadyante maayaam etaam taranti te|', meaning: Those who take refuge in Me, they overcome the clutches of Maayaa and proceed to final Aananda, ie, Ka'h.

#### Additional notes:

1. 'Ka'h' means 'water' as may be seen in 'kapati'h' referring to Varuna, vide SP.2.5.19.14.
2. 'Ka'h' also means 'the head', vide SP.2.5.23.23, 'tasya eva kam kabandham ca hastau aastaam muniisvara'.
3. In Puraanic narrations, the abbreviation 'Ka' refers to Saunaka rshi, vide SP.4.43.2, 'ka-naarada-kumaaraanaam...'

#### 729 Kim:

This name is in neuter gender.

1. Basically 'Kim' means 'what'. If one does not wish for anything separately, there is nothing whatsoever that cannot be obtained by His grace. He awards all Purushaarthas to those who contemplate on Him.
2. The meaning 'What (is to be undertaken)' may be taken to direct the aspirant to the three stages of pursuit of Brahma-Jnaana:
  - a. Sravana, listening with deep devotion and faith to the instructions of the Guru;
  - b. Manana, reflecting deeply in one's own mind on what has been instructed on;
  - c. Nididhyaasana, deep meditation in relative solitude to fructify in Aatmabodha (Knowledge of the Self).

#### 730 Yat:

This name is in neuter gender.

Svata'h siddha'h – Self-subsisting; Vastu - entity; Uddesa vaacinaa – by this indicative word, namely, 'Yat'; Brahma nirdisyate – Brahman is indicated. Yata'h, ena, and yesmin discussed hereunder are all parsed from Yat meaning, One who is by nature existent. The name 'Yat' indicates the self-subsisting entity which is Brahman. Bhiishma in preliminary answers to Yudhisthira's questions in VS says, 'Yata'h sarvaani bhuutaani bhavanti aadi-yuga-aagame| *Yasmin ca* pralyam yaanti puna'h eva yuga-kshaye||', ie, 'He is the One from whom all beings come into existence at the beginning of a Cycle of time, and He is also the One into whom they all dissolve at the end of the Cycle'. Thus He is the Self-Subsisting One, with others subsisting in Him. Tai.Up.3.1.1, reads, '.yata'h vai imaani bhuutaani jaayante| yena jaataani jiiivanti| yat prayanti abhisamvisanti| tat vijijnaasasva| tat brahma iti|..', meaning: 'Out of whom are these beings born; By whose grace those that are born live, In whom do they re-enter after departing from the world; That you recognise as –**That** is Brahman'. Thus He is the Self-subsisting One, with others subsisting IN Him. In these five statements, the first 3 refer to 730 Yat (yata'h-from whom, yena - by whom, yat- who) and the last 2 refer to 731 Tat. In consonance herewith, the Sahasranaama also reads 730 Yat followed by 731 Tat.

**731 Tat:** LS 363 Tat-pada-lakshyaarthaa, LS 425 Tat.

This name is in neuter gender.

1. When read as explained under 730 Yat, this name is a consonant sequel to the previous name.
2. Tanoti – means expands to Be (784 Sutantu'h); Brahman is **Tat** because He expands to be the whole Universe.
3. According to BG.17.23: 'OM TAT SAT iti nirdeva'h brahmana'h trividha'h smṛta'h', - OM TAT SAT; these three (trividha'h) words are taken (Smṛta'h) as (iti) indicating the appellations (Nirdeva'h) of Brahman (Brahmana'h). Refer 664 Brahman, sr.9. BG.17.25 refers to Daana, Yajna and Tapas, as the precedent fundamental requirement to **Moksha**; and enjoins that the utterance of 'Tat', at the end of these precedents would tantamount to having foregone the desire for fruits. See also **Yajna-Daana-Tapas** in BG.17.27, 18.3. BG.17.11 to 13, 14 to 16 and 20 to 22 define Yajna, Tapas and Daana, respectively, according to the three Gunas.

We may also appreciate that the two names Yat and Tat taken together refer to, and comprise, all the Vibhūti's mentioned in BG.Ch.10. This is collectively emphasised in BG.10.41: '**Yat-yat** ..sambhavam||', vide 22 Sṛiimaan. Vide Ka.Up. 'Etat-Vai-Tat' as declared in 2.1.3,5,6,7,8,9,12,13 and 2.2.1,4,8 and 2.3.1 describes several aspects and indicators of Tat as ParaBrahman. One of the four Mahaavaakyas, '**Tat-Tvam-Asi**' is contained in the Cchaandogya Upanishat. In Ch.Up.6, Uddaalaka Aarunī instructs his son Svetaketu on Brahman. After discussing elaborately, this 'Jiiva-Brahma-Aikyam' is declared in Mantra 7, Khanda 8. However, since Svetaketu asked for further enlightenment, the father very benevolently and kindly conveyed varying interpretations and explanations to highlight the same Mahaavaakya in Ch.Up. 6.9.4, 6.10.3, 6.11.3, 6.12.3, 6.13.3, 6.14.3, 6.15.3, and again in 6.16.3.

### **732 Padam Anuttamam:**

The name is in neuter gender.

Brahman is Pada or Status, because It is the goal of all Moksha-seekers. Uttama means the best; Anuttama means One that has nothing better than itself. Thus the name Padam Anuttamam means: It is that status beyond which there is nothing else to be attained. BG.7.16 refers to those who appeal to the Lord (see Appendix-2). BG.7.17 confirms that the Jnaani has a singular pursuit with constant engagement, defined as Bhakti, on Brahma-jnaana and so deserves the Lord's pleasure. BG.7.18

declares that such a jnaani, being ever engaged in unitary thought with Brahman and seeing everything as Brahman, attains Moksha which is Anuttamaa gati'h. The texts of the Slokas are:

BG.7.16: 'Catur-vidhaa'h bhajante maam janaa'h suktina'h Arjuna | Aarta'h jijnasuu'h artharthii jnaani ca Bharata-rshabha ||'.

BG.7.17: 'Teeshaam jnaani nitya-yukta'h eka-bhakti'h visishyate | Priya'h hi jnaanina'h atyartham aham sa'h ca mama priya'h ||'. Here, eka-bhakti refers to ananya-bhakti which means a singular devotion in the cause that the self of the seeker is no different from the Supreme Self.

Ananya can mean: (1)two items are one and the same; or (2) One feels that there is none other than the Second to help the (first) One. Here (2) contradicts Ch.Up.6.2.1, 'Ekam eva advitiiyam. Therefore (1) alone is applicable. Further clarification is: (1) is the tenet of Advaita vedaanta; (2) may perhaps be the tenet in other systems of philosophy.

BG.7.18: 'Udaaraa'h sarve eva ete jnaani tu aatmaa eva me matam | Aasthita'h sa'h hi yuktaatmaa maam eva anuttamaam gatim ||'. Such a jnaani (even when on the Earth) is My very-self, this is My vouched view. 454 Jnaanam Uttamam implies a prelude by the saadhaka in trying for such jnaanam through whatever duration. Tamas or ignorance has undergone 'ut', ie, total dislodgement and that results in 'uttama' in the process as well as in the saadhaka. On the other hand 732 Padam Anuttamam implies that both processes have culminated at the only possible summit with no further to go to.

### **Group of: 733 Lokabandhu'h, 734 Lokanaatha'h, 750 Lokasvaamii.**

**733 Lokabandhu'h:** Compare SS 684 Lokahita'h.

See also 9 Bhuutabhaavana'h.

1. He in whom all the worlds (lokaa'h) are linked (badhyante) because He (asmin) is the support (aadhaara bhuute) of them all (sakalaa'h).
2. Being the progenitor of the worlds (lokaanaam janakatvaat) and since none can be a closer relative than the progenitor (janaka-upama'h bandhu'h na asti lokaanam), He is 'Lokabandhu'h', ie, the nearest relative of every one. See 9 Bhuuta-bhaavana'h, sr 2.
3. One who has done towards the world what a well-wisher or a relative should do by revealing the Sṛti, Smṛti, etc., which elucidate what is good and what is to be avoided.

A less-noted, though well-known, idea is given in Br.Up.1.4.10 which conveys: 'Devas do not like such men who try to become jnaaniis, by realising their self (Aatmaa); the reason being: Anyone who so realises



will not perform karmas and yajnas which are the very sustaining source of Devas'. Those who do not pursue Brahma-jnaana are called 'Devaanaam priya'. The irony here is that Devaanaam priya is an idiom for 'one who does not care for his own self' and so is considered unlikely to tend towards Brahma-jnaana, ie, wisdom, even cleverness, or is a nihilist.

**734 Lokanaatha'h:** Compare SS 46,544 Lokapaala'h.

See also 9 Bhuutabhaavana'h.

1. One to whom all the worlds pray.
2. One who regulates, comforts and rules over the whole world.  
See 9 Bhuuta-bhaavana'h, sr 2.
3. One who adds glory to the worlds (jagat).

**750. Lokasvaamii:** LS 758 Sarva-Lokesii

1. One who is the Lord of all the 14 Lokas.
2. BG.5.29: 'Sarva-loka-Mahesvaram', 'The Great Lord of all the worlds'.

**735 Maadhava'h is aligned in purport with 733 and 734 and also with 736 Bhaktavatsala'h; and transitions from NirgunaBrahman from 725 to 732.**

**Group of: 737 Suvarnavarna'h, 738 Hemaanga'h, 739 Varaanga'h, 740 Candanaangadii.**

**737 Suvarnavarna'h:** (737 to 740 describe Vighraha features)

One who has got the colour of gold. Mu.Up.3.1.3, says, 'Yadaa pasya'h pasyate rukma-varnam kartaaram iisam purusham brahma-yonim | tadaa vidvaan punya-paape vidhuuya niranjana'h paramam saamyam upaiti |': Describing the two birds, as in texts of lore, the one having eaten the fruits of diverse tastes and the other simply looking on without eating, eventually, the one that ate, namely, the individual soul, bemoans its actions and seeks to be liberated from the sorrow of Samsaara. At this situation of self-recognition, the individual soul sees the other, namely, the Lord, who is hued in golden lustre (rukma-varnam is same as suvarna-varnam). This name accordingly means that, as in this Upanishadik text, the individual soul can aspire for absolute equality, namely, 'saamyam' after becoming taintless, 'niranjana'h'. By this interpretation, this name is in logical sequence after 732 Padam Anuttamam, 733 Lokha-bhandhu'h, 734 Loka-naatha'h. This name is also

an appropriate prequel for 738 Hema-anga'h, 739 Vara-anga'h and 740 Candana-angadii centering on lustre, joyousness and being taintless. See also 800 Suvarnabindu'h.

**738 Hemaanga'h:** Compare SS 281 Haima'h, SS 282 Hemakara'h.

One whose form is like that of gold.

Ch.Up 1.6.6., says, '..atha ya'h esha'h antar-aaditye hiranmaya'h purusha'h drsyate...sarva'h eva suvarna'h', ie, 'Then this One, the golden person who is seen in the Sun....This Omnipresent person is like Gold, ie, untaintable.

Incidentally, this also says that this Supreme Brahman is the cause for the brightness of all objects.

**739 Varaanga'h:** Compare SS 7,69, 556 Vara'h.

He the limbs of whose form are brilliant.

**740 Candanaangadii:** Compare SS 870 Candanii, LS 434 Candana-drava-digdhaangii.

1. Candana means one that creates Joy (Aahlaadanai'h); Anga refers to the arms; Angada means armlets (keyuurai'h). The very sight of the armlets bedecking (bhuushita'h) the Lord generates joy in bhaktas.
2. The lustre of His arms are increased by application of Candana paste.

**Group of: 742 Vishama'h, 743 Suunya'h.**

**742 Vishama'h:** Compare LS 198 Samaana-adhika-varjita.

Vishama'h refers to that uniqueness; based on 'Vi' meaning 'devoid of' and 'Sama'h' meaning 'equal'. The name means: One to whom there is none equal because nothing is comparable to Him by any characteristic. BG.11.43: 'Na tvat sama'h asti abhyadhika'h kuta'h anya'h', meaning: 'There exists none who is equal to You, who then can excel You?'. This name logically follows 741 Viira'h because no opponent is equal to Him; and rightly leads to 743 Suunya'h.

**743 Suunya'h:**

One who, being without any attributes, appears **as though** a Suunya'h (void or nullity). The name applies only as far as attributes are concerned, but, otherwise, **Brahman is Bhuumaa and Sat**. Herein, 'void' entails complete absence of indriyas and objects leading to perception, emotions and mind as part of feeling, thoughts and intellect, ie, as part

of thoughtfulness. Since these are absent in the Self, It being infinite, attributeless and untainted, 'Suunya'h' refers to the contrariwise Pure Existence and Pure Consciousness. See BG.7.18 under 732 Padam Anuttamam. This is no excuse to foist NIHILISM.

**Group of: 744 Ghrtaasii'h, 754 Dhanya'h.**

**744 Ghrtaasii'h:**

1. One who has no needs and yet whose blessings are unfailing.
2. One who appropriates the core essence of Life, like Krshna appropriating ghee and butter which were the very sustenance of the Gopis for their daily life (Maakkhan-Chor).
3. Fruit Vendor lady is blessed with a basket-full of precious stones and gold coins to her great surprise, just in return for the few small fruits that she offered to baby Krshna. This confirms the purport of 1 above.
4. If read as 'Dhrtaasii'h': He is One whose beneficence is firm and well supportive.

**754 Dhanya'h:**

1. One who has attained all His ends and therefore is self-satisfied.
2. One who is specially blessed/ fortunate.

**Group of: 745 Acala'h, 746 Cala'h.**

**745 Acala'h:** Compare SS 795 Acalopama'h.

1. One who cannot be deprived of His real nature as Truth, Intelligence, and Infinity, ie, 'Satyam-Jnaanam-Anantam'.
2. He is not swayed by sycophancy. There is never any change in His nature, capabilities or Omniscience, etc. (see 147 Vijaya'h for explaining the content of 'etc'.)

**746 Cala'h:** SS730 Cala'h.

One who moves in the form of Air. Like Aakaasa, Vaayu is also a manifestation of Brahman, besides being identifiable with Praana and also the forces.

**Additional Notes:**

See Mun.Up. Kaarikaa by Gaudapaada, 2.37, where 'Cala'h' is the changing one, ie, the body since it gets transformed every moment:

Sariira - siiryate iti; and 'Acala'h' is the Unchanging One, ie, the Reality of the Aatman (Self).

**Group of: 747 Amaanii, 748 Maanada'h, 749 Maanya'h.**

**747 Amaanii:**

One who has subdued one's own Ahantaa and Mamataa, ie, unfounded vanity as 'me', 'my' and 'mine', and therefore identifies with Aatman, and *does not get identified with anything that is not Aatman*. This is because He is (Svaccha-Samvedanaa-aakrti'h) of the nature (aakrti'h) of Pure (Svaccha) Consciousness (Samvedanaa). This defines **discrimination**, ie, **Viveka**, which is 'Anaatma vastushu aatma abhimaana'h na asti iti niraskaara'h' meaning, deletion of attachment to mutable Anaatmaa items vis-à-vis, to holding on to Aatmaa, the perennial item.

**748 Maanada'h:**

1. One who, by His power of Maayaa, induces the sense of self in non-self (the body and its function). *This distinguishes Maayaa from 747 Amaanii in respect of identification with non-self.*
2. One who has regards and beneficence towards devotees and honors them.
3. One who destroys in the knowing ones the sense of identification with non-self.
4. For those who are ill-inclined, He destroys their self-respect and beneficence.

**749 Maanya'h:** SS 420 Maanya'h.

One who is fit to be adored by all, being the Supreme over all.

By transference of this epithet, He is represented by those who are, and deserve to be, adored by one and all – based on these qualities and outreach rather than simply position and riches or heredity. It is often held that transposition of the letters in the name 'mana' (compare 191 Hamsa'h,sr.1) is equivalent to **nama'h**, uttered to convey the regards, this being the purport of this name.

**Group of: 765 Caturmuurti'h, 766 Caturbaahu'h.**

**765 Caturmuurti'h:**

1. One with four aspects as Viraat, Suutraatmaa, Avyaakrta and Turiya.
2. One with four horns with colours white, red, yellow and blue. Refer also to 763 Naikasrngah.
3. The Waker, Dreamer, Deep Sleeper, The Pure Self aspects described as Vaisvaanara'h-Taijasa'h-Praajna'h and Turiya (caturtham), see Ma.Up.3.4,5 and 6. See also HV.3.47.23, 'catur-vibhakta-muurti'h', meaning, One who is in the four personifications, ie, as Visva, Taijasa, Praajna and Turiya.  
LS 257 Jaagarinii, LS 256 Visvarupaa - Waking state  
LS 258 Svapantii, LS 259 Taijasaatmikaa - Dreaming state  
LS 260 Suptaa, LS261 Praajnaatmikaa - Deep Sleep state  
LS 262 Turiyaa, LS 263 Sarva-avasthaa-vivarjitaa - Pure Self state

**766 Caturbaahu'h:**

One with four arms, as 332,695 Vaasudeva is always described. Samkara writes, 'Ruudham', meaning: This name is properly reasoned (In Tamizh: Kaarana peyar). This confirmation - 'based on reason' - is inherent in mingling the two concepts:

1. All 'asus', ie, Jiivas, are held in Him.
2. Each 'asu' has The 4 Antahkaranas, ie, internal organs, comprising of Manas (Mind), Buddhi (Intellect), Citta (thought flow) and Ahamkaara (Self concepts): which are described as these arms (Baahu). As Vaasudeva, He not only holds all the 'asus' in Himself, but also consequently directs the 4 Antahkaranas of each 'asu'.

**Group of: 768 Catur-gati'h, 770 Catur-Bhaava'h, 771 Catur-Vedavit.**

**768 Catur-gati'h:**

One who is sought as the objective or attainment by the four Orders of life and the four Varnas as ordained by scriptures.

**770 Catur-Bhaava'h:**

One from whom have originated the four human values, namely, Dharma (morality), Artha (wealth and meaningfulness), Kaama (desires and well wishes) and Moksha (liberation).

BG.4.13 refers to the four-fold classification of people based on their attributes, innate strength and specialisation in activities and training.

The same is practised even in public service appointments as: Class 1 to

4, or A to D, or nomenclatured otherwise. Such concepts of gradation are ubiquitous in Management fields.

**771 Catur-Vedavit:**

One who understands the true meaning of the four Vedas. BG.15.15, 'Vedai'h ca sarvai'h aham eva vedya'h', I am the One to be grasped by all the Vedas.

See also Mu.Up.3.2.6, 'Vedaanta-Vijnaana-suniscita-arthaa'h', meaning: 'those to whom the entity presented by Vedaantik knowledge has become fully ascertained'.

**Note:** Mu.Up.3.2.6 is part of the welcome prayer addressed with Puurna-kumbha to Samnyaasins. The underlying principle is in Mu.Up.3.2.7: the physical bodies of the Samnyaasins get directly involved into its bhuutaa component and the soul directly becomes one with the Supreme. This arises out of their determined understanding of the science of Vedaanta.

**Group of: 773 Samaavarta'h, 774 Anivrttaatmaa.**

**773 Samaavarta'h:**

One who effectively (Sam) whirls without interruption the wheel of Samsaara (Aavarta'h). This is also in accordance with 228 Aavartana'h.

**774 Anivrttaatmaa:**

Since 597 Nivrttaatmaa cannot be read differently and whereas 229 and 774 can both be read as either Nivrttaatmaa or Anivrttaatmaa, a problem of selection arises. 229,597 have already been dealt with as Nivrttaatmaa under diads with distinct interpretations. Therefore, it is preferable to read 774 as Anivrttaatmaa here.

More is explained hereunder.

1. One who is not Nivrttaa (separated from) anything or anywhere (kuto(a)pi na nivrtta'h aatmaa yasya), because He is all-pervading (Sarvatra vartamaanatvaat).
2. By grammar, this name can also be read as 'Nivrttaatmaa'. Then this will make a triad along with 229,597 Nivrttaatmaa. However, for distinction's sake and for further eulogising, Anivrttaatma is better retained. If read as Nivrttaatmaa, this name means: One whose mind is turned back from all sense objects, as already described under 597. Regarding 773 Samaavarta'h and this name, a comparable adjacent pair of names is seen under 228 Aavartana'h and 229 Nivrttaatma.

From 775 to 781, these 7 names dwell on the pangs that a non-conformist will face, and the grace that an ardent seeker will receive, as the Lord's dealings for general benefit of all.

**Group of: 775 Durjaya'h, 776 Duratikrama'h, 777 Durlabha'h, 778 Durgama'h, 779 Durga'h, 780 Duraavaasa'h, 781 Duraarihaa.**

**775 Durjaya'h:**

1. One who cannot be conquered or overpowered, ie, is invincible, by anyone. See 549 Ajita'h, 799 Sarvavit-jayii, 596 Anivartii. VR.6.107.7: 'Jetavyam iti Kaakutstha'h martavyam iti Raavana'h|', meaning: (Having realised the futility of all his activities and also seeing the valour of Raama in returning him to his palace overnight earlier, the final battle was fought with the intentions) Raama having decided that He must win and Raavana having decided that he (Raavana) must die at the hands of Raama, the battle continued fiercely.
2. Even a seemingly lost soul, when it eventually retreats from lower sense indulgences, is rightly guided to realise the One-Infinite-Absolute-Impartible-Untainted Existence. At this stage, by sheer strength of Will, the upcoming soul evolves as Durjaya (as in 1 above) by the Lord's grace.

**776 Duratikrama'h:**

1. Krama'h means regulations. AtiKrama'h means flouting of the regulation, Duratikrama'h then means a situation where flouting the regulation would be impossible (difficult to be disobeyed) and will be subject to retribution thus causing a fear to avoid transgression of the regulations. In essence this name means: One out of fear of whom even Fire burns, Sun shines, Indra and Vaayu keep running/moving and Death performs its assigned duty as read from Ka.Up.2.3.3: 'Bhayaat asya agni'h tapati, bhayaat tapati suurya'h| Bhayaat indra'h ca vaayu'h ca, mrtyu'h dhaavati pancama'h||'. One may also quote from Tai.Up.2.8.1-BrahmaanandaVallii, 1<sup>st</sup> Vaakya from Brahmaananda-Miimaamsaa, which reads, 'Bhiishaa asmaat Vaata'h pavate, Bhiishaa udeti Suurya'h| Bhiishaa asmaat Agni'h ca Indra'h ca, Mrtyu'h dhaavati pancama'h iti'. This means exactly as at Ka.Up.2.3.3 as above, but in the order Vaayu, Surya, Agni, Indra and Mrtyu.

2. Atikrama'h can also mean one who goes beyond or supercedes. The name means: He is in the nature of that state beyond which there is nothing to go to. Compare 12 Muktaanaam Paramaa Gati'h, 732 Padam Anuttamam.

**777 Durlabha'h:** LS 188 Durlabhaa. Contrast 817 Sulabha'h.

One who can be attained (labhyatvaat) by Bhakti (bhaktyaa - by single-minded pursuit, vide, 732 Padam Anuttamam and other contexts), which is difficult (durlabhayaa) for a person to be endowed with.

Verse in MBh. quoted by Samkara reads, 'Janmaantara-sahasreshu tapo-jnaana-samaadhibhi'h| Naraanaam kshiina-paapaanaam krshne bhakti'h prajaayate', meaning: 'Because of Tapas, Jnaana and Samaadhi practised in many births, men's sins are destroyed and they get imbued with devotion to Krshna'. This may be read with BG.18.55: 'Bhaktyaa maam abhijaanaati yaavaan ya'h ca asmi tattvata'h| Tata'h maam tattvata'h jnaatvaa **visate** tat anantaram|', meaning: 'By devotion, He knows Me in Truth, what and who I am; then having known Me in Truth, (ie, truth by Jnaana maarga), He forthwith **enters into** Me (ie, Saayujya)'. The word 'yaavaan' above denotes the universal spread of Saguna Brahman through Maayaa in the relative world and 'ya'h' and 'tat' following therein refer to the status of the Nirguna Brahman. 'Jnaatvaa' and 'anantaram (without interval) visati', cannot mean sequential happening of knowing and entering into Me, but affirm the simultaneity of attaining Jnaana and becoming one with the Supreme Self, ie, Saayujya. Read also with BG.7.19, 'Vaasudeva'h sarvam iti sa'h mahaatmaa sudurlabha'h', meaning: To realise that Vaasudeva (Vaa + asu + deva'h) (Submerging the Ahamkaara erupting due to Antahkarana's activity, as in 766 Caturbaahu'h) is the One and All is very difficult to attain and One who attains that **knowledge** becomes That, ie, the Supreme Aatman. BG.11.54, ' Bhaktyaa tu ananyayaa sakya'h aham evam-vidha'h Arjuna| Jnaatum drashtum ca tattvena **praveshtum** ca Paramtapa||', meaning: 'But, O Arjuna! You are a great scorcher of your enemies. Only through unswerving devotion to Me, this form of Mine may be known in Truth and in Reality, may be experienced and also **entered into**'.

**778 Durgama'h:** LS 189 Durgamaa.

One whom/who it is difficult (duhkkena) to attain (gamyate) or be known (jnaayate).

### 779 Durga'h: LS 190 Durgaa.

One the attainment of whom is rendered difficult by various obstructions. Colloquially, the name indicates a fortress. Here this indicates the self, which is enveloped by the vestures, ie, the Pancakosas, (432 Mahaakosa'h); and the self must work to unshackle itself from the kosas to realise itself as the Supreme Self.

### Additional notes on 778 Durgama'h and 779 Durga'h.

SP.5.50.36 narrates how Paarvatii, as Sataakshii and Saakambharii, decimated the demon Durgama and restored the four Vedas back to the Worlds. Having slain Durgama, Paarvatii was called Durgaa. 'Durgama-aakhya'h mahaa-daitya'h hata'h yasmaat tata'h sive| Durgam bhagavatiim bhadraam vyaaharishyanti maanavaa'h', conveying: Since you destroyed the great asura Durgama, so, O! Sive! you who did well for the world and who is of great prowess will be cherished as Durgaa by all.

### 780 Duraavaasa'h:

One whom even the yogins may find it difficult to realise; they may not realise His residing in their hearts even by their practice of Samaadhi till they attain perfection under guidance. BG.2.44 indicates how one cannot practise Samaadhi, and 2.53 indicates how the state of Samaadhi is recognised. BG.6.19 to 6.21 describe how one in the practice of Samaadhi will engage himself. Replying to Arjuna in BG.2.54, Kṛṣṇa describes a Sthita-Prajna'h, ie, Samaadhistha'h, ie, Jiivan-Mukta'h elaborately in BG.2.55 to 2.72.

### Additional Notes:

Ka.Up.1.3.14, '..Kshurasya dhaaraa duratyayaa durgam patha'h tat kavaya'h vadanti...', meaning: '..The wise ones describe the path as impassable much like a sharpened razor's edge which is difficult to tread (Dur) on...'. Ka.Up.1.3.13 proclaims that any Vivekii should merge his faculty of speech into the mind; mind into the intelligent self; merge the intelligent self into the Great Soul; and He should merge (aavaasa) the Great Soul into the PEACEful SELF.

### 781 Duraarihaa:

'Ari' means enemy, both internal and external.

1. One who destroys beings like Asuras who tread the path of evil.
2. He is the destroyer of both external and internal manifestations of evil in those who turn to Him.

### 783 Lokasaaranga'h:

1. One who, like the Saaranga (honey-beetle), grasps the essence of the world. Ch.Up.2.23.2 reads, 'Prajaapati'h lokaan abhyatapat tebhya'h abhitaptebhya'h trayii vidyaa sampraasravat ....bhuvu'h bhuva'h sva'h..', meaning:- Prajaapati'h (Viraat or Kasyapa Prajaapati) meditated with regard to the worlds; from them that were meditated on issued forth the knowledge of the three Vedas; from further meditation issued out these syllables: Bhuvu'h, Bhuva'h and Sva'h (these are called Vyaahrti-s). The essence of all meditations is the three Vedas; and the essence of the three Vedas are these Three Syllables: Bhuvu'h, Bhuva'h and S(u)va'h; further meditation condenses these three syllables into the Pranava, 'OM'.
2. One who is to be known (ga'h) through the Pranava (the sound symbol 'OM', composed of A [for Bhuvu'h], U [for Bhuva'h] and M [for Sva'h], which are recognised as the essence of Bhuvu'h, Bhuva'h and S(u)va'h, respectively), which is called the Lokasaara'h (essence of the Worlds).

### Group of: 784 Sutantu'h, 785 Tantu-Vardhana'h.

#### 784 Sutantu'h:

1. Tantu'h means a thread which is capable of extension. As this Universe of infinite extension belongs to Him during, and post-, Evolution, the Lord is called Sutantu'h. BG.7.7: 'Mayi sarvam idam protam suute maniganaa'h iva||', meaning: Like the pearls held by the thread, so too, all the worlds are held in Me; see earlier reference also. See also 731 Tat, sr.2; contrast 598 Samksheptaa at Dissolution.
2. HV.3.16.12, reads: '...prabhava'h sarva-bhuutaanaam yasya tantu'h imaa'h prajaa'h', meaning: He is the source of all beings and all these beings are His own progeny.

#### 785 Tantu-Vardhana'h:

1. One who can augment (Vardhana'h), or can contract (Vardhana'h), the web (Tantu) of the worlds. See 784, sr.1.
2. He is the one who ensures that the clans continue. See 784, sr.2.

**Group of: 786 Indra-Karmaa, 788 Krta-Karmaa.**

**786 Indra-Karmaa:** See 726 Naika'h – for 'Indra'.

**Idam** means This; **Dra** means seen everywhere; Jointly, **Idandra** is **Sarva Saktimaan, Aisvaryavaan** which is **Paramaatmaa**. **Indra** is the affectionate, abbreviated, indirect name for this. Separately, the root 'idu' indicates Supreme auspiciousness; along with 'dra' and 'karma', the name indicates One who unfailingly performs glorious and auspicious actions.

Ait.Up.1.3.14: 'Tasmaat Idandra'h naama...tam Idandram santam Indra'h iti aacakshate parokshena | Paroksha-priyaa'h iva hi devaa'h...' , meaning: 'Therefore His name is Idandra. ..Although He is Idandra, they call him Indra indirectly; because the Gods are verily fond of indirect names'.

Br.Up.4.2.2: 'Inda'h ha vai naama esha'h ya'h ayam dakshine akshan purusha'h; Tam vai etam Indam Santam Indra'h iti aacakshate parokshena eva; Paroksha-priyaa'h iva hi devaa'h....', meaning: 'This Being who is in the right eye is called Inda'h. Though He is Inda'h, He is indirectly called Indra since Gods have a fondness as it were for indirect names.'. To inform, this Indra is also called Vaisvaanara being the indirect name of the highest Satya, ie, Sat-Cit-Aananda; Vaisvaanara also means, 'All naras, ie, living entities, together', based on compounding of 'Nara' and 'Visva' appropriately. Vaisvaanara also means: Jatharaagni – the digestive principle.

**788 Krta-Karmaa:**

1. One who has fulfilled everything without procrastination and has nothing more to accomplish.
2. One who has performed the Karma in the form of Dharma.

**Group of: 791 Sundara'h, 792 Sunda'h.**

**791 Sundara'h:**

One who has graceful attractiveness (Soubhaagya-saalitvaat) that surprises everyone (Visva-atisayii). Attractiveness depends on proportions and symmetry even in vigrahas, and, further, on tenderness, glow and gait in living beings. Such attractiveness confers *peace* and **auspiciousness**, vide: '**Saanta-Siva-Sundara**'. The name Sundara, points to the capital of Paandya territory, Madurai, with its well-known temple of Meenaakshii-Sundaresvarau, where their divine wedding was arranged by the interference of Nandii who appeared as an irresistible Whale, pounding the nearby sea.

**792 Sunda'h:**

'Sush~~th~~u unatti iti Sunda'h'. One who is noted for extreme tenderness (undanam) and profound mercy. May compare with Karunaakara, because Karunaa also indicates a melting of the mind as it were (Aardrii bhaava).

The devotee gets purified by expunction of his vaasanaas and is helped to overcome Avidyaa.

**793 Ratna-naabha'h:**

Compare SS 771 Ratna -prabhuuta'h, SS 772 Ratnaanga'h.

Ratna indicates beauty; hence One whose navel is very beautiful as a Ratna. Refer 196 Padmanaabha'h, sr.4, for development of the thoughts into words emanating originally from the nabhi (navel) region.

**Group of: 795 Arka'h, 796 Vaajasana'h.**

**795 Arka'h:**

1. One who is being worshipped even by beings like Brahmaa who are themselves objects of worship.
2. Arka'h also means Sun.
3. Br.Up.1.2.1, indicates 'Arka' can mean Fire.  
'Sa'h arcan acarat' - HiranyaGarbha moved about worshipping Himself, beause there was nothing else in the beginning.  
See 891 Agraja'h, RV 10.121.1: 'HiranyaGarbha'h samavartata agre'.  
'Tasya arcata'h aapa'h ajaayanta' - As He was worshipping, Water was produced. (Then He thought) 'Tad eva arkasya arkatvam'- Therefore Fire is self-same (may recall: Aapa'h succeeding Agni in Evolution).

**796 Vaajasana'h:** SS 362 Vaajasana'h. See also 983 Annam.

1. One who gives Vaajam (Food) to those who entreat Him according to their respective liking and tastes. Separately BG.15.13 reads, '...Pushnaami ca aushadhii'h sarvaa'h soma'h bhuutvaa rasa-aatmaka'h||', meaning: I, as the Moon, nourish all plant-life by virtue of My being the sap.
2. By supporting the feeling, emotions and thought expressions in all beings in the Universe, He as though constitutes the 'Food' (inputs and stimuli) for indriyas, manas and buddhi.

Regarding 795 Arka'h and 796 Vaajasana'h, may see.

1. Regarding 3 under 795: Modern science explains that: (i) during sunlight hours (see Sun in 795 sr.2), plants absorb CO<sub>2</sub> and release O<sub>2</sub>,

and produce edible sap in several forms – by Photosynthesis. Consumption of such product is a source of energy for living beings (see 'Fire is self-same' – fire standing for energy). This is referred to as 'water was produced'. (ii) during night, trees breath ordinarily consuming O<sub>2</sub> and releasing CO<sub>2</sub> to conserve the heat in the ecosphere optimally. This is referred under 796 Vaajasana'h, sr.1, complementarily.

2. When Yaajnavalkyaa, having disgorged his received instructions in Yajur-Veda approached the Sun God, he received the instructions which were preserved as the Sukla-Yajur-Veda. Sun being called as Vaajasana, Sukla-Yajur-Veda is called Vaajasaneya.

**Group of : 798 Jayanta'h, 799 Sarva-vij-Jayii.**

**798 Jayanta'h:**

1. One who conquers enemies routinely easily.
2. One who is the cause of victories of devotees over their enemies which could be internal and external in terms of behaviours and interactions including base impulses and reckless sensuousness.

**799 Sarva-vij-Jayii:**

This consists of two names Sarvavit and Jayii with equal importance. Lord is 'Sarvavit' as He has knowledge of everything. He is 'Jayii', the conqueror of all the inner forces like attachment, anger, etc. and also external foes like Hiranyaksha, Raavana, Kamsa, etc.

**800 Suvarnabindu'h: Compare SS 456 Suvarna'h, 87 Suvarna-Retaa'h, See 737 Suvarnavarna'h.**

1. One whose 'Bindu', ie, limbs\*, have golden brilliance. Continuing on what was referred from Ch.Up.1.6.6 under 576 Saama, the same reads, 'ya'h esha'h antar-aaditye hiranmaya'h purusha'h...aapranakhaat sarva'h eva suvarna'h', meaning, 'This Purusha, who shines in the Sun, has every part from the toe-nail upwards to the head, in golden hue'. \*In Srii-cakra, the Bindu is described as an Avayava, limb of the cakra: see SL.11.
2. One who is of the nature of the sound symbol 'OM', for in this Mantra are included all the choicest Varnas or alphabets, and bindus, ie, dots, etc. See 957 Pranava'h.

**Group of: 803 Mahaahrada'h, 804 Mahaagarta'h.**

**803 Mahaahrada'h:**

1. He is called the great Hrada (lake) of Bliss. Being Paramaatman, He is of the nature of Bliss. The Yogiis who contemplate upon Him immerse themselves in that Bliss as though in a lake. By such immersion in the lake of Bliss, they attain great joy. A lake with great depth and very clear water in a turbulence-free environment is without disturbance such as waves; one can see through its whole depth and that depth will be seemingly nearer than what it is. Likewise this Bliss is complete quietitude and is realised by Yogiis not as a far-away proposition but as quite near in attainment because, for them, it is 'near'.
2. The Great One who is realisable in everyone's heart cavity (without any discrimination).BG.15.15, 'Sarvasya ca aham Hrdis samnivistha'h', I am seated in everyone's heart (without any discrimination).
3. Vide HV.3.128.3, the pool where Kṛṣṇa subdued Kaaliya in Yamuna river is called Mahaahrada and this sport (lila) by Kṛṣṇa is called Mahaaraudram, which characterized the pool earlier because of severe poisoning by Kaaliya. See 906 Araudra'h also.

**804 Mahaagarta'h:**

1. His Maayaa is comparable to a deep and a wide pit. Hence this Maayaa is difficult to cross. BG.7.14, 'Daivii hi eshaa gunamayii mama Maayaa duratyayaa|Maam eva ye prapdayante Maayaam etaam taranti te||', meaning: 'Verily the divine illusion of Mine, made up of the gunas, is hard to surmount; but those who take refuge in Me alone, they cross over this illusion'.
2. Garta also means a chariot. So the name indicates the Vibhuuti of the Lord as a great car-warrior.
3. Garta also means a lot of depth, indicating One of a great magnanimity.
4. Garta is one of the Narakas; and if read as Mahaa + Agarta'h it means that He is the Great One, who saves people from this Naraka by forewarning and guiding them properly.
5. Garta also means a break in continuity which is not easily negotiable; by implication, the Lord is One who balances Earthly and Heavenly activities by Earthquakes, Tsunamis, Storms, Cloud bursts, Avalanches, Solar Storms and other extreme events.

See also 759 Sarva-Sastra-Bhrtaam-Vara'h, refering to Parasuraama, in respect of 803,804.

**Group of: 805 Mahaabhuuta'h, 806 Mahaanidhi'h.**

**805 Mahaabhuuta'h:**

1. One who is not divided by the three periods of time - Past, Present and Future.
2. As the Great Being, He is the source of the Great Elements.
3. He is the infinitely pervasive Truth-Existence-Consciousness-Bliss.

**806 Mahaanidhi'h:**

1. One who is the support of the Great Elements.
2. He is Mahaan, ie, a Great One as well as a Nidhi'h, ie, the Most Precious One.

**815 Sarvajna'h:** LS196 Sarvajnaa, See at diad, supra, also.

1. He knows everything, Sarvam-Jaanaati. Mu.Up.1.1.9, 'Ya'h **Sarvajna'h** *Sarvavit*, yasya jnaanamayam tapa'h| Tasmaat etat **Brahma** naama ruupam annam ca jaayate|', meaning: 'From Him who is **Omniscient in general** and *All-knowing in detail* and whose austerity is constituted by knowledge, evolve this (derivative, ie, Kaarya) Brahman and name, colour and food'. [One must note the distinction between the last part of the words Jna and Vit. **Jna** refers to general awareness and **Vit** refers to specialised and deep understanding with full meaning and applications.]

**Incidentally in BG.14.27**, 'Brahmana'h hi pratisthaa aham.....', the first name Brahmana'h therein (based on neuter gender 'Brahman') is to be taken to refer to Brahma referred to in Mu.Up.1.1.9, supra; functionally, He is addressed as HiranyaGarbha, which, in masculine gender, is Brahmaa. Both Brahman and Brahmaa have sixth case singular as Brahmana'h.

**Taking Samkara's commentary on BG.14.27**, under his third alternative interpretation, Samkara interprets Brahman in this Giitaa Sloka as the Conditioned (Saguna) Brahman, according with the above citation from Mu.Up.1.1.9, read with preceeding paragraph. This also establishes that, for competent individuals, Jnaana Yoga is independently pursuable without subordination or recourse to Bhakti Yoga as conventionally interpreted.

SB.10.14.24 to 27 bring forth the following. 'He who overcomes the series of transmigratory existences through Upanishadik knowledge under the guidance of a practising Guru is able to recognise the One Universal Soul manifesting in all as the Aatman, permeating into himself too. One who does not know the self within oneself to be the same as the ParaBrahman, that very ignorance projects this manifold world. But at the dawn of Knowledge, the apparent world dissolves in its Substratum, namely, ParaBrahman (324 Adhi- shthaanam and 326 Pratisthita'h). Bondage and contingent liberation are not absolute facts (Paramaarthika satyam) but two names arising from ignorance (Ajnaana). If we think deeply over the nature of the Aatman, which is Pure Consciousness (CIT), non-dual and distinct from Prakrti, it is eventually recognised that it is nothing but of always being Truth, ie, SAT and Bliss, ie, AANANDA'. Continuing, Sloka 29 suggests an easy way of advancing towards Jnaana, in solitude, by means of Bhakti initially as a group activity. Even at the Raasa lilaa episode, ten-year lad Krsna was reachable by the Gopiis only so long as they identified themselves with Him, but He disappeared when the sense of the Gopii being different from Krsna developed in the Gopiis.

2. He is learnt by everybody, Sarvai'h Jnaayate; and, vide 453 Sarvajna'h, He is both Sarva'h and Jna'h.

**816 Sarvatomukha'h:** SS 304 Sarvatomukha'h. LS532 Sarvatomukhii

One who has faces everywhere, ie, the faces of all beings are His. BG.13.13: 'Sarvata'h-akshi-sira'h-mukham', ie, 'with eyes and heads and mouths in all directions'. Corresponding names include 224, 226, 227, 271, 316, 518, 625, 717, 721, 723, 724 in this VS.

**817 Sulabha'h:** LS 683 Sobhanaa sulabhaa gati'h.

One who is attained easily by **offering with devotion and faith** even seeming trifles like leaf, flower, fruits. BG.9.26 reads, 'Patram pushpam phalam toyam ya'h me bhaktyaa prayacchati| Tat aham bhakti-upahrtam asnaami prayata-aatmana'h|'- which is frequently quoted. BG.8.14 states, 'Ananya-cetaa'h satatam ya'h maam smarati nityasa'h| Tasya aham sulabha'h Paartha nitya-yuktasya yogina'h|', meaning: 'O! son of Prthu! When one thinks of Me with undistracted mind continuously every day, for such an ever-attuned Yogii, I am attainable



easily'. In a sense, this Sloka of BG is a prompter for a daily recital of this VS. This name contrasts, and yet aligns in meaning, with 777 Durlabha'h.

**Group of: 820 Satrujit, 821 Satrutaapana'h, 825 Caanuura-Andhra-nishuudana'h.**

**820 Satrujit:**

1. Conqueror of all evil forces at all times and venues.
2. One who helps the aspirant of Moksha to subjugate his passions eliminating all obstacles in his progress for/in aatma-jnaana.

**821 Satrutaapana'h:**

One who destroys the enemies of the Devas. The string of names 817 Sulabha'h, 818 Suvrata'h, 819 Siddha'h, 820 Satrujit and 821 Satrutaapana'h are generally also referred to Daasarathii Raama.

**825 Caanuura-Andhra-nishuudana'h:**

One who destroyed a valiant fighter Caanuura belonging to the race of Andhra. Alternately, 'Andhra' itself means a wrestler, thus one who destroyed the wrestler Caanuura. Here, military strategy is also hinted at. First, Krshna outflanks the strong men surrounding Kamsa and gives an opportunity to the latter for reformation. When Kamsa does not give up his evil ways and thoughts, Krshna eliminates him. The same is seen in Raamaayana: Raavana is disheartened when Indrajit is killed by Lakshmana. Indrajit was deemed a better warrior than Raavana. Similar incident is seen even in Skandapuraanam, where Suurapadman is first outflanked and, when injured grievously, surrenders to the Lord.

**Group of: 827 Saptajihva'h, 828 Saptaidhaa'h, 829 Saptavaahana'h.**

**827 Saptajihva'h:** Compare SS 838 Satajihva'h.

1. The Lord, in his Manifestation as Fire, is conceived as having Seven (Sapta) Tongues (Jihvaa) of flame. Mu.Up.1.2.4, reads, 'Kaalii Karaalii ca Manojavaa ca Sulohitaa yaa ca Sudhumra-varnaa| Sphulinginii Visvarucii ca devii Lelaayamaanaa iti Saptajihvaa'h||'. See details below also for the phases of Agni, Sun and Moon.
2. The Light of Consciousness from the Antaryaamii reflected on the Jiiva is expressible through the seven features in the face of every individual, namely, 2 eyes, 2 ears, 2 nostrils and the mouth. Vide also

'Face is the index of mind' expressed in Tamizh as 'Agattin azhagu muhattil terium'.

The said seven phases of the flame of agni are:

1. Kaali: Black smoke/soot.
2. Karaalii: Terrible pyre which jumps up when something is set ablaze typically in the first few seconds.
3. Manojavaa: Speedily spreading fire, like how the mind spreads.
4. Sulohitaa: Very Reddish fire.
5. Sudhumra-varnaa: Coloured like thick smoke.
6. Sphulingini: Emitting sparks.
7. Visvarucii: Fire that can be seen from far.

LS 611 Kalaatmikaa: One who is herself all the phases of Agni, Sun and

Moon. **10 Phases of Agni are:**

1. Dhumraarchis: Filled with smoke.
2. Uushmaa: Starting fire.
3. Jwalinii: Progressive form of Uushmaa.
4. Jwaalinii: Progressive form of Jwalinii, with increasing heat.
5. Visphulinginii: Emitting sparks.
6. SuSrii: More intense than Jwaalinii.
7. Suruupaa: Higher grade of SuSrii.
8. Kapilaa: Grey fire.
9. Havya-vaahaa: Fire for offering oblations to Gods (and which delivers accordingly).
10. Kavya-vaahaa: Fire for offering oblations to Pitrs/Manes (and which delivers accordingly).

**12 Phases of Sun are:**

1. Dapinii	5. Jwaalinii	9. Visvaa
2. Daapinii	6. Ruchi	10. Bodhini
3. Dhumraa	7. Sushumnaa	11. Daarinii
4. Mariicii	8. Bhogadaa	12. Sushmaa

**16 Phases of Moon are:**

1. Amrutaa	6. Rati'h	11. Jyotsnaa
2. Maanadaa	7. Dhrti'h	12. Srii'h
3. Puushaa	8. Sasinii	13. Priiti'h
4. Tushti'h	9. Candrikaa	14. Angadaa
5. Pushti'h	10. Kaanti'h	15. Puurnaa
		16. Puurnaamrta

**828 Saptaidhaa'h:**

The Lord, who is of the nature of Fire, has seven Edhas or Forms of Brilliance. Samkara quotes, 'Sapta te agne samidha'h saptajihvaa'h', meaning: 'O Fire! You have seven forms of brilliance and seven tongues'. Whereas 827 Saptajihvaa'h mentions the tongues of the flames, this name refers to the grades of brilliance and effulgence, say, **by lumens**. Edhas can also mean the samits, ie, the fuel sticks. The saastra-approved seven varieties include: Palaasa (purasu), Asvattha (arasu), Arka (erukku), duurvaa (arukam-pil), rose-wood (karungkaali), candana (sandal wood) and Peepul (aala).

**829 Saptavaahana'h:**

1. The Lord in the form of Surya or Sun has seven horses as his mounts.
2. One horse having seven names carries the Sun which is Himself. These are the Seven Cchandas (poetic meters).

**832 Acintya'h:** LS 554 Acintya-ruupaa, SS 951, 997 Acintya'h.

1. One who is not determinable by any criterion of knowledge, being Himself witnessing, and also self-certifying all knowledge. BG.8.9 reads, '...sarvasya dhaataaram acintya-ruupam...', meaning: One who is the substratum and support of all, but yet not comprehensible fully, being beyond human perception, being attributeless. See also 177,656 Anirdesya-vapu'h.
2. Being transcendent, He cannot be subject to confining thought. Contrast 835 Anu'h, sr.1.
3. One who transcends all thought.
4. Because of the above 3, He can also be identified with His own Maayaa, described as Anirvacaniya-ruupaa (see VC 109) with the caveat that Acintya will be identified with Paramesa and Anirvacaniya with Sakti in VC 108. See notes in italics under Adhyaksha group of names.

**Group of: 835 Anu'h, 836 Brhat, 837 Krsa'h, 838 Sthuula'h.**

Following Naamas typically highlight the extremes at either end of the respective aspect, though seemingly of opposite purport at first reading.

**835 Anu'h:** Compare LS 808 Paramaanu'h

One who is extremely subtle. Mu.Up.3.1.9 says, 'Esa'h anu'h aatmaa cetasa veditavya'h', ie, This subtle Aatman is to be comprehended by

the Mind. Ka.Up.1.2.20, 'Ano'h aniiyaan', meaning: 'Subtler than the subtlest atom'.

**836 Brhat :** LS 673 Brhatii

1. The huge and Mighty. Ka.Up 1.2.20 describes him as 'Mahata'h mahiiyaan', greater than any great being.
2. See 421 Ugra'h, HV.2.114.18, cited therein. 'Brhattama' or 'Brhat' is the complete annulment of the import of Ugra, leading to Kaivalya/Nirvaana.

**837 Krsa'h:**

One who is non-material. In the light of Br.Up.3.8.8 '...Asthuulam, ananu, ahrasvam, adiirgham, etc.', He is without bulk and so is non-material, ie, spiritual.

**838 Sthuula'h:**

Being the inner pervader (antaryaamii) of all (sarvaatmatvaat), He is figuratively described as Sthuula, ie, One who is huge. As Pure Consciousness or Cit, Brahman is subtlest (Krsa'h); and as Viraat, the Grossest Universal Form, He is huge (sthuula'h). See 841 Mahaan below.

**840 Nir-Guna'h:** LS 139 Nirgunaa

1. One who is without the Gunas of Prakrti. Sv.Up.6.11 reads, 'Eka'h Deva'h Sarva-bhuuteshu guudha'h, Sarva-vyaapii, Sarva-bhuuta-antaraatma| Karma-adhyaksha'h Sarva-bhuuta-adhivaasa'h Saakshii Cetaa Kevala'h Nirguna'h ca||'; see complete rendering at 375 Deva'h; the last two of them, namely, 'Kevala'h' and 'Nirguna'h', are referable here.
2. Since the Gunas are metaphysically unreal, ie, Mithyaa, He is Nirguna'h.

**841 Mahaan:** SS 51, 116, 824 Mahaan. LS 774 Mahatii.

The Great. He is the One to whom sound and other attributes have no reference (sabda aadi guna rahitatvaat) because of His subtlety (niratisaya suukshmatvaat), yet who is eternal (nitya), pure (suddha), all-pervading (sarva-gata) and to Whom therefore karmas or actions (karma jaatam) cannot be attributed (vaktum na sakyam) even by reason (tarkata'h api). Following the two preceding names 838 and 840 it is but natural that the attribute Mahaan is mentioned.

Samkara quotes Aapastamba, 'Ananga'h asabda'h asariira'h asparsa'h ca mahaan suci'h', ie, He is without limbs, sound, body, touch and is great and pure.

An essential synopsis of Ka.Up.1.3.3 to 1.3.14 is given under 848 Kathita'h. Following thereon, Ka.Up.1.3.15 describes **Mahat** as 'Asabdam asparsam aruupam avyayam arasam nityam agandhavat...anaadi anantam ...', meaning: 'Being even beyond Mahat, the ParaBrahman is soundless, touchless, colourless, undiminishing, tasteless, eternal, odourless, ...without beginning and without end'. Moreover, as Samkara comments at BG.11.21, the name means 'Akshudra', meaning: 'Magnanimous, mighty, by no means mean, petty or small'.

#### **Group of: 845 Praagvamsa'h, 846 Vamsavardhana'h.**

**845 Praagvamsa'h:** Compare SS 338 Praak.

1. Generally the family lines of people are preceded by still further earlier lines of their predecessors. But the Lord's descendant, namely the world system, is not preceded by any other lineage (Vamsa'h) above the Lord, because HE is THE FIRST (Praak). Compare: Siva is considered to be not attributable with any Gotra.
2. See 974 Yajnaanga'h, supra, serial 29 thereunder: He is the very accommodation reserved for the participants of any Yajna. This accommodation is generally located as far East as possible at the venue.

**846 Vamsavardhana'h:** Compare SS 581 Vamsakara'h, 582 Vamsa'h.

1. Even as He is Praagvamsa'h, yet, He augments (vardhayan) the world-system (prapancam) which is His off-spring (vamsam). Compare LS 843 Bhava-cakra-pravartinii.
2. Vardhana'h can mean oppositely too, namely, one who destroys (chedayan). Then the name means: One who destroys the world system, which is His off-spring (meaning that they dissolve back into Him at Involution).

#### **848 Kathita'h:**

LS 645 Sarva-Vedaanta-Samvedyaa, LS 852 Sarvopanishad-udghushtaa. LS 930 Srti-Samstuta-vaibhavaa.

1. 'Kath' means to describe, speak about. 'Kathitah' means: One who is spoken of as the highest by the Veda, or, One of whom all Vedas

speak. He is also OM, both personified and Impersonal. Ka.Up.1.2.15, reads: Sarve vedaa'h yat padam aamananti(2) tapaamsi sarvaani ca yat vadanti(3) | Yat icchanta'h brahmacaryam caranti(4) tat te padam sangrahe na braviimi(1) | OM(7) iti(6) etat(5) |': (1)- I tell you briefly of that goal (2)- which all the Vedas with one voice propound (3)- which all the austerities speak of (4)- and wishing for which people practise brahmacarya (5)- It is (6)- this, namely, (7)OM.

BG.15.15 reads, 'Vedai'h ca sarvai'h aham eva vedya'h', ie, 'I am the Subject to be known through all the Vedas'.

See 319 Prathita'h where the concept was that even though, by 318 Acyuta'h, Nirguna Brahman is indicated, there followed the Generation and Sustentation aspects in the names 320 Praana'h, 321 Praanada'h, 322 Vaasavaanuja'h and 323 Apaam Nidhi'h. Here, as a prelude to 848 Kathita'h: the Nirguna aspects have been emphasised at 830 Amuurti'h, 831 Anagha'h, 832 Acintya'h, 835 Anu'h, 836 Brhat, 837 Krsa'h, 838 Sthuula'h, 840 Nirguna'h, 841 Mahaan, 842 Adhrta'h, 843 Svadhrta'h, followed by the subsequent names 844 Svaasya'h, 845 Praagvamsa'h, 846 Vamsavardhana'h, 847 Bhaarahrt which latter have described the Saguna Brahman aspect, again followed by the Nirguna aspect in 848 Kathita'h.

Ka.Up.1.3.3 to 1.3.13 (See also 181 Maheshvaasa'h), describe the process of realisation of the Supreme Brahman in a very characteristic way much of which can be seen adapted in the discourse of Bhagavat Giitaa. Starting with describing the body as a chariot, the individual self as the master of the chariot, the intellect, ie, Buddhi, as the charioteer, the mind as the bridle (mantra 3), the sensory organs as the horses, the objects pursued by the senses as the roads, any vagaries of driving are attributed to the indulgence of the indriyaas in external objects (mantra 4 and 5), snapping the control of the charioteer and the bridle. Any agreeable orientation of driving, is compared to the restrained mind aligned with the right intellect and endowed with right discrimination leading to the perfect control of the horses by the charioteer (mantra 6). If the master of the chariot, namely, the individual soul, does not attain the goal, which is dispassion to worldly objects/objectives, because of a non-discriminating intellect and an uncontrollable mind, then it attains only worldly existence (mantra 7). When the master of the chariot works with a discriminating intellect assisted by a controlled mind, he

attains the goal leading to no return to Samsaara (mantra 8). This goal is described in mantra 9. This mantra 9 conveys that: 'The individual soul, which has as his charioteer a discriminating intellect and also has full control of the reins in the form of the mind, attains the end of the road perfectly and comprehensively, that end being the highest place, ie, of Oneness with Vishnu, which has been interpreted in 2 Vishnu'h as the ParaBrahman who has invested Himself by interpenetrating in every living and non-living entity evenly and fully. This state is described as 'Adhvana'h Paaram'. Adhvana'h - Of the road; Paaram – The end, which is the Highest (Paramam) padam (status) of Vishnu (Interpenetrating ParaBrahman which is Vyaapanasiila and not the Personalised God).

From 1.3.10 onwards, the milestones in the road referred to heretofore are described. Close correspondence with statements in Bhagavat Gita is immediately obvious. The sense objects are higher than the senses. The mind is higher than the sense objects, but the intellect is higher than the mind. However, the great soul is higher than the intellect. Incidentally, BG.3.42, 'Indriyaani paraani aahu'h indriyebhya'h param mana'h| manasa'h tu paraa buddhi'h ya'h buddhe'h parata'h tu sa'h|', is fully aligned with this Ka.Up.Mantra 1.3.10, except for skipping the step of the sense objects in the sequence - body, senses, sense objects, mind, intellect and the Aatman. The reference to the body is covered under BG.3.40, which is followed by a very quick induction to Jnaana in BG.3.41.

In this 1.3.10 Mahaan Aatmaa (The Great soul) is the Aatmaa (the Soul) because it is the innermost principle of the intelligence of all beings and it is also Mahaan (Great) because it is the most pervasive of all. Mahat principle which is the most pervasive of all, also called HiranyaGarbha, is born from the un-manifested (Avyakta) Maayaa consisting of both intelligence and activity. That is a transition from the absolute intelligence, namely, ParaBrahman to the Saguna Brahman with full intelligence (Sarvajna'h) and activity of Creation, Sustentation, Absorption and other related ones. This is called the Great Soul and it is Para'h (higher) than the intellect.

See BG.7.4 and 7.5: Sloka 4 refers to the 5 Mahaabhuutas and Manas, Buddhi and Ahamkaara which are the 8 components of Prakrti. Pra-means primordially, ie, at the very earliest occasion; Krti'h - means what was generated or evidenced. Sloka 5 refers to the above mentioned lower Prakrti and then to the Higher Prakrti which is the

life principle described as 'Jiivabhuutaam,... yayaa idam dhaaryate jagat', ie, the Life principle by which this whole Universe is sustained. Further, while describing Kshetra, in BG.13, Sloka 5 goes beyond these Mahaabhuutaani, Manas (as Ekam therein), Buddhi'h and Ahamkaara. It proceeds further to the Avyaktam (refer to Aparaa Prakrti under BG.7.5) and also to the 5 karmendriyas, 5 Jnaanedriyas and set of 5 sense objects. It further includes under 13.6, the contents of iccha, dvesha'h, sukham, duhkham, samghaata'h, cetanaa and dhrti'h to complete the contents of 'Kshetram'. Much of this description can be seen earlier in the context of 316 Kshetrajna'h. We may herein also note that the Paraaprakrti and Avyaktam are used synonymously. Also Mahat is occasionally rather loosely used as a synonym. Also note that HiranyaGarbha, though born before all living and non-living entities, is considered as issuing out of the Avyakta or Maayaa.

However, Ka.Up.1.3.11 is more precise in further description. 'Mahata'h param avyaktam avyaktaat purusha'h para'h| Purushaat na param kin cit saa kaashthaa saa **paraa gati'h**||'. This conveys that

i. The Un-Manifested (Avyaktam) is higher than Mahat.

ii. Purusha is higher than the Un-Manifested.

iii. There is nothing higher than the Purusha.

iv. He is the culmination (Kaashthaa) of subtleness, greatness and inwardness as the Self.

Thus from the highest grossness of the senses, the Upanishat leads us to Kaashthaa, the acme of subtleness described in the Self. Thus **this Self is the Supreme Goal, the Paraa-Gati'h of all the travellers**, namely, the individual souls, that would otherwise transmigrate corresponding to BG.8.21 and 15.5. However, in BG.15.16 and 17, Purusha under BG.15.16 is equivalent to Avyaktam at (a - i) above and Purushottama'h in BG.15.17 is the Purusha under (b ii, iii) and (c - iv) above.

BG.8.21, 'Avyakta'h akshara'h iti ukta'h tam aahu'h paramaam gatim| yam praapya na nivartante tat dhaama paramam mama|', ie, This Un-Manifested is called the Imperishable; It is said to be the Ultimate Goal. Those who attain It (ie, the Supreme Abode – Tat dhaama) do not return. Ka.Up.1.3.9, supra - 'Tat vishno'h paramam padam'.

BG.15.5, '...gacchanti amuudhaa'h padam avayayam tat..The non-deluded, ie, those of the right intellect as described in the previous mantras of the Upanishat reach to that unique (Tat) eternal

(avyayam) goal or status (padam). This goal is also referred to in BG.15.6, which reads, –'Yat gatvaa na nivartante tat dhaama paramam mama||', ie, my Supreme Abode from which there is no return.

Ka.Up.1.3.12, says that such Supreme Goal is not easily observable or graspable by all, though it is the innermost self of each and every one. It requires the keenness and pointed and fine intellect to internalise such subtle truths and needed pursuits. Ka.Up.1.3.13, recommends that the discriminating man **must minimise the use of discussions** to increase the concentration of the mind into these concepts. Further he should proceed to systematise these concepts from the mind into the intelligence and in course of time merge this intelligence into the Great Soul (Mahaan Aatmaa) mentioned in Ka.Up.1.3.10, supra. He should then merge this individual soul purusha into the Ultimate Peaceful Self – the ParaBrahman. Ka.Up.1.3.14, then admonishes the practitioner (the words have also been adopted by Swami Vivekaanandaa in the World Parliament of Religions, Chicago, USA) – 'Uttishthata (ARISE), jaagrata (AWAKE), praapya varaana nibodhata (LEARN BY APPROACHING THE EXCELLENT { - the highly knowledgeable and dependable type of Gurus} ONES)....'. Elsewhere in the Upanishat, this sort of Vara, ie, the excellent one, who can advise on Brahman knowledge have been described as **Srotiya'h** and **Brahmanishtha'h**, ie, one who has really understood deeply the purports of all the Srti's, namely, Vedas, Upanishats, Vedaangas and related texts. Further that Guru must have internalised them also. Brahmanishtha'h is one who is steady in realisation of Brahman. See VC 37, 'Saantaa'h Mahaantaa'h ....', VC 38 'Ayam Svabhaava'h....', VC 39 'Brahma-Aananda-Rasa-Anubhuuti-Kalitai'h.....' (also refer annexure). 'Kathita'h' must therefore be understood in the totality of the above contents; and this name refers to the **One Brahman** that has been spoken of as the **Highest in the Vedas**, being also the **Paraa-Gati'h**.

Samkara also quotes, 'Vede Raamaayane Punye Bhaarate Bharatarshabha | Aadau madhye tathaa ca ante Vishnu'h sarvatra giyate ||'– It is Vishnu (Vishnu, the all-interpenetrating, vyaapanasilla, Paramaatman) who is glorified (giyate) in the beginning (Aadau), middle (madhye) and (ca) as well (tathaa) at the end (ante) of texts like those that purify and elevate in Vedas (Vede), in Raamaayana (Raamaayane), in several Puraanas (Punye) and also

in MBh. (Bhaarate) (addressing to) O! the valiant among the Bharata clan (Bharatshabha)!

2. In a separate vein: Kathita'h also means: Something that is affectionately communicated, vide Sv.Up.6.23: 'Yasya deve paraa bhakti'h yathaa deve tathaa gurau| tasya ete **kathitaa'h** hi arthaa'h prakaasante mahaatmana'h..', meaning: If one has unflinching faith in the Lord and in the spiritual master equally as well, the essence of all Vedik Knowledge communicated to him affectionately reveals Itself to him in all Its dimensions. This being the last mantra in this Upanishat, it emphatically conveys the most essential requirement of Bhakti towards the Lord and equally to the Guru, wherefrom to attain 'Aatmajnaana' which is the same as Aatma-Brahma-Aikya. Recall BG.18.55 'Visate tatanantaram' under 777 Durlabha'h

#### Group of: 911 Sabdaatiga'h, 912 Sabdasaha'h.

##### 911 Sabdaatiga'h.

Ka.Up.1.3.15 cited under 841 Mahaan, wherein 'Asabdam' was mentioned. In the same vein, this name means, One who cannot be grasped by Sound, ie, even through the Vedas, except by intuition following thereupon, vide Prajnaa, intuitive knowledge.

One who cannot be denoted by (atiga'h) any sound (sabda); because He has none of the characteristics which could be grasped by sound; but can be internalised only by Prajnaa, ie, intuitive knowledge. He is also beyond the Vedas.

See 545 Gupta'h, where Tai.Up.2.4 and other references, 'Yata'h vaaca'h nivartante appraapya manasaa saha', ie, 'Without grasping whom, speech along with mind recoils' were referred. To repeat the same here, Nirguna Brahman is so beyond the grasp, that **mind and speech (referring to Vaak, ie, Sabda, ie Vedas - this is the Sabda as the first part of this name)** recoil **without grasping It** (fully), ie, It is not an Object of understanding but is the Subject by Itself, being One with the pursuer thereof. This reaffirms that Brahman is within everyone and everything else. Samkara also quotes VP 1.17.22, 'Na sabda-gocaram yasya yogi-dhyeyam param padam', meaning: 'He whose *Status which is Ultimate* is always meditated upon by Yogiis but cannot be denoted by any word'. HV.3.112.15, indicates Brahman as One who is the Ultimate, Highest and Complete Subject of the Vedik sounds and words and beyond which nothing more or better can be described (carama taatparya).

### 912 Sabdasaha'h:

One who is the purport of all Vedas. Ka.Up.1.2.15: 'Sarve Veda'h yat-padam aamananti', meaning: 'Which all the Vedas with one voice propound'. BG.15.15, 'Vedai'h ca sarvai'h aham eva Vedyah', meaning: 'I am the Subject of all the Vedas'. Aatman, being an internal resident in the pursuer himself, the word **Subject** is being used and **not** the word **Object** - to go with verbs: know, or understand. Vedas including Upanishats, indicate towards Him; but the individual must intuit to It (anubhuuti) by himself (aparoksha).

See 454 Jnaanam Uttamam.

### Group of: 849 Yogii, 850 Yogiisa'h.

**849 Yogii:** SS 82 Yogii, LS 653 Yoginii.

This name is taken up here as a sequel to the references in 911 Sabdaatiga'h and 912 Sabdasaha'h.

18 Yoga'h and 19 Yogavidaam Netaa have been described earlier. On this, discussions have since followed to exhort the reader to internalise 18 Yoga'h and to become a 19 Yogavidaam Netaa realising the Lord in himself. Five of the names that follow (850 to 854) are aligned to this same objective. The name 848 Kathita'h highlighted the process of such an achievement of realisation. The Sahasranaama now re-endorses the whole process and its purport in the names 849 Yogii and 850 Yogiisa'h.

1. Yoga here means Knowledge (Jnaana). It is conveyed by this name that **who is attained by** this Yoga is Yogii.
2. Yoga means Samaadhi. Therefore He **who is ever established in His own Self**, ie, the Paramaatmaa, is the Yogii.
3. One who is Aatmastha'h, ie, in full recognition of the inner resident Aatman, is Yogii, moving eventually to 1 and 2 hereinabove.

A question can arise as to what is special in this name, that is not contained in 851 Sarva-kaamada'h. The answer is that normally one does not ask for Supreme Knowledge, hence this name. Supreme Knowledge follows from Sravana, Manana and Nididhyaasana, emphasising personal effort and one-pointed pursuit (Bhakti as defined earlier, Ekaagrataa).

**850 Yogiisa'h:** Compare SS 392 Yogaadhyaksha'h, LS 653 Yoginii, LS 654 Yogadaa, LS 655 Yogyaa, LS 656 Yogaanandaa.

1. Best among Yogiis.
2. He who is never shaken from Yoga or Knowledge and Establishment in His Own Self, unlike lesser claimants who may slip away from Yoga

on account of obstacles or their own errors or unbecoming applications. The Yoga-Suutras of Patanjali highlight the possible ill-effects of any deviation in the practice of Samaadhi mentioned under 849 Yogii above. These ill-effects may be even fatal to the erring practitioner.

Mu.Up.3.2.9: 'Sa'h ya'h ha vai tat paramam brahma veda brahma eva bhavati...', meaning: The **one who realises the Self, becomes the very same Self.** Accordingly, the Self alone is the perfect Yogii and so is the Yogiisa as well.

### 851 Sarva-Kaamada'h:

SS 298 Sarva-kaamada'h, LS 698 Sarvaartha-Daatrii,

LS 989 Vaanchitaartha pradaayinii.

One who bestows all desired fruits on all occasions. Br.Su.3.2.38 says, 'Phalam ata'h upapatteth..'- Fruits of karmas are attained from this Paramaatmaa. Here 'fruits' covers the aspect of 'Artha' and 'Kaama'; this is reasonable. This normally does not include Supreme Knowledge as only very few seek it, hence Supreme Knowledge is specifically covered under 849 Yogii, 850 Yogiisa'h.

As under 252 Siddhaartha'h and 253 Siddha-Samkalpa'h, here too, the term *Kaama* is treated as equivalent to *Artha*.

### 852 Aasrama'h: Compare LS 286 Varna-aasrama-vidhaayinii.

One who is the bestower of rest (Visraama-sthaanatvaat) on all (Sarveshaam) those who are in the prescribed stages of life (aasramavataam) and are wandering (bhramataam) in the forest of Samsaara (Samsaara-aranye).

This name therefore calls on individuals (aasramavaan's) to follow the dictates implied in the name 424 Visraama'h.

### **853 Sramana'h:**

One who brings tribulations (Samtaapayati) to all those (sarvaan) who live without using their discriminative power (Avivekina'h). These people cut themselves out from the benefits implied in the name 848 Kathita'h.

### **854 Kshaama'h:** See supra also.

He who brings about the decline of all beings, so that a new beginning can be made; refers to the impending situation of Pralaya.

### **876 Vihaayasagati'h:**

1. Samkara writes, 'Vihaayasam – ie, aakaasam - gati'h, ie, aasraya'h asya iti': His stride has gone beyond the Aakaasa, ie, He who has, while measuring the 3<sup>rd</sup> step gifted to Him by Mahaaraajaa Bali, in response to His request as Vaamana, had His foot piercing beyond the skies. This thereby gives the impression that the extreme limits of Aakaasa are the support (aasraya) for His foot. This episode is also referred to at 517 Ambhonidhi'h, supra.
2. As the Sun moves (gati'h) across the skies (Vihaayasa), so the Sun is referred to by this name; and the Sun is a prestigious Manifestation of the Lord as seen in the other names 39,563 Aaditya'h, 881 Ravi'h, 883 Suurya'h and 884 Savitaa.

### **890 Naikaja'h:**

One who takes birth again and again for the preservation of Dharma. See also 343 Sataavarta'h, supra.

Like in the other names 271 Naikaruupa'h, 302 Naikamaaya'h, 468 Naikaatmaa, 469 Naikakarmakrt, 726 Naika'h, 763 Naiksrnga'h, here too, the negation implied in 'Na' is used to indicate awe-inducing multiplicity, or repetitiveness which is awe-inspiring.

BG.4.8: '...Dharma samsthaapana-arthaya sambhavaami yuge yuge', meaning: To establish Dharma, I embody myself, aeon after aeon.

The text allows the name to be read as Anaikaja'h; however, no difference in the purport of the name is called for by this reading.

### **895 Adbhuta'h:** LS 988 Adbhuta-Caaritraa.

The wonderful Being, which is also rare. In this respect, Ka.Up.1.2.7 says, 'Sravanaaya api bahubhi'h ya'h na labhya'h(2), Srnvanta'h api bahava'h yam na vidyu'h(3)| Aascarya'h vaktaa(4) kusala'h(5.1) asya(1) labdha

(5.2), Aascarya'h jnaataa (6) kusala'h (8) – anu-sista'h (7) ||', meaning: (1)-Of that Supreme Self ; (2)-Which is not available for/by the mere hearing to many (and); (3)-Which many do not understand even by hearing; (4)-The expounder is really a great wonder, ie, rare indeed ; (5.1)-(Even after hearing of the Self) One who is proficient therein is rare among many; (5.2)-(becomes the) attainer/recogniser; (6)-(In this manner) A wonderful man, ie, a very rare soul, becomes the knower; (7)-Being instructed; (8)- By a proficient teacher.

On the same lines, BG.2.29 says, 'Aascaryavat pasyati kascit enam, aascaryavat vadati tathaa eva ca anya'h| Aascaryavat ca enam anya'h snoti, srutvaa api enam veda na ca eva kascit ||', meaning: 'One beholds the Self as wonderful; another mentions of it as marvelous; another again hears of it as strange; though hearing, yet another knows it not at all'.

1. By the above references, one is inducted to the fact that everything with reference to the Lord is beautiful, wonderful and marvelous. And also it is clear that the Lord is very rare to attain.
2. The name may mean One whose form (svaruupa), powers (sakti), actions and achievements (vyaapaara) are of a wonderful nature. One never gets satiated as He always evokes awe, respect and love.

### **Group of: 896 Sanaat, 897 Sanaatanatama'h.**

#### **896 Sanaat:**

1. The name is an indeclinable and indicates great length of time. BG.11.32: 'Kaala'h asmi loka-kshaya-krt pravddha'h', meaning: 'I am the Mighty Time who eventually destroys the worlds'. See 137 Caturaatmaa for Kaala.
2. This could also refer to Exalted Souls - Sanaka, Sanatkumaara, Sanandana and Sanaatana who are the Aavesa souls. Aavesa is Aa – End to end everywhere, Vis - having entered into everything. BG.10.6: 'Maharshaya'h sapta, puurve catvaara'h, manava'h tathaa'– The 'Puurve Catvaara'h', the ancient 4, here refers to The Four Sanat Kumaaras. Another school of thought reads, 'Puurve Catvaara'h Manava'h' in BG.10.6, implying the first 4 Manus Svaayambhuva, Svaarocisha, Uttama and Taamasa; refer SB.4.1 onwards. However, according to Samkara's commentary, the Four Saavaraniis, namely, Saavarni, DharmaSaavarni, DakshaSaavarni and Saavarna are taken to refer to 'Puurve Catvaara'h Manava'h'. See 51 Manu'h, all of these Manus are Vibhuutis (excellences) of the Lord.

3. Time also is the Manifestation of the Supreme Being. Vide VP 1.2.15 cited by Samkara, 'Parasya(1) Brahmana'h(2) ruupam(3) purusha'h(4) prathamam(5) Dvija(6) | Vyakta(7) -Avyakte(8) tathaa(9) eva(10) anye(11) ruupe(12) kaala'h(13) tathaa(14) aparam(15) ||', meaning: 'O Holy man(6)! The first(5) Manifestation(3) of the Supreme(1) Brahman(2) is Purusha(4). The Un-Manifest(8), the Manifest(7) and(9) the Great Entity (Mahat-tattva(11)) and others(11) are Its other(11) Manifestations(12). Time(13) is also(14) a distinct(15) Manifestation of His'. And, BG.11.32 refers to the terminating function of Kaala: 'Kaala'h asmi loka-kshaya-krt pravrdha'h', see 1 above.

### **897 Sanaatanatama'h:**

Being the Cause of all, He is more ancient than Brahmaa and other beings, who are generally considered eternal. He is the most ancient because even Time (a concept developed by Intellect, ie, Buddhi) emanates from Him. He has been precedent even to the beginning of Time. Even the first vibration followed under His command to start time as a dimension to run through one Kalpa duration.

### **898 Kapila'h:** SS 561 Kapila'h.

Subaqueous Fire in the ocean is Kapila'h, and it is light red in color. Being identified with that Fire, the Lord is here denoted by the colour of that Fire. This Fire is also called 'Vadavaanala'h' or 'Vadavaamukha'h'. In modern terminology, this fire refers to the subaqueous heat in the oceans. Va may also be spelt as Ba.

### **899 Kapi'h:** See also under 101 Vrshaakapi'h.

1. 'Ka' means water. The verb root 'paa' means to drink. Composed by these two parts, this name refers to Sun, who drinks or absorbs (pibati) all water (kam) by evaporation through the power of His rays.
2. Kapi'h means Sreshtha'h Varaaha'h, ie, the acclaimed Boar or Varaaha. This is an incarnation of Vishnu to help Manu to settle his descendants, by bringing out Mother Earth from the expanse of Pralaya Waters. See 987 Vaikhaana'h also.
3. As Kapi-sreshtha, this name would refer to Hanuman also.

### **Group of: 906 Araudra'h, 915 Akruura'h.**

#### **906 Araudra'h:**

Action (Karma), Attachment (Raaga'h) and Anger (Kopa'h) - these three are called 'Raudra', the unnerving terrible urges or emotions. The Lord is One whose desires are all accomplished, so He has no attachment or aversion; and so He is free from Raudras mentioned above, ie, He is of the nature of Total Perfection. See 915 Akruura'h. This name also refers to the lilaa by Krshna in getting rid of Kaaliya and his venom from Yamuna river water. See 803 Mahaahrada'h, sr.3.

#### **915 Akruura'h:**

1. One who is without cruelty. Cruelty is a characteristic of the mind. It is born of anger and is of the nature of an intense agitation within one's mind. The Lord is free from all desires and is therefore free from all anger or delusion and hence free of cruelty too. BG.2.62, 'Kaamaat krodha'h abhijaayate', indicates that: Unfulfilled desires provoke anger. Being free from anger, He is also free from cruelty. Compare also 906 Araudra'h.
2. Akruura'h is Krshna's maternal uncle (He is also known by the name Babhru'h); and he is also Krshna's most trusted minister and messenger. Even during Kamsa's reign, Akruura was well-disposed towards Krshna without offending Kamsa.

### **910 Uurjita-Saasana'h:** LS 287 Nija-aajnaa-ruupa-nigamaa, LS 996 Sarva-anullanghya-saasanaa.

1. One whose dictates are in the form of Srtis and Smrtis which are of an extremely sublime nature.
2. Following on 156 Uurjita'h, His commandments are inviolable because of their immense bearing and impact for orderly life. Any infringement of His laws is punishable - which He dispenses as Karma-Phala-Daataa.

#### **913 Sisira'h:**

Sisira'h means something which is cool (winter rtu'h being a two-monthly period); this also means a shelter. He is the shelter to those who are burning in the three types of worldly fires (Taapa) - sufferings arising from: Material Causes - AadhiBhautika, Psychological Causes - AadhiDaivika and Spiritual Causes - Aadhyaatmika. It is to reconcile/void



these three taapa's that the Saanti Mantra reads: OM, Saanti'h, Saanti'h, Saanti'h, one Saanti for each Taapa.

#### **914 Sarvariikara'h:**

'Sarvarii' means night, it could also mean ignorance and camouflage (disguise) of *tamas*. For those in bondage, the Aatman is like Sarvarii (not understandable and not clear); for an enlightened one, Samsaara is like night, ie, full of *tamas* and not bright enough, the brightness referred to here being the characteristic of knowledge/wisdom. So the Lord is called the One who generates night for both the enlightened and the bound one according to their respective conception of clarity and desires. BG.2.69, 'Yaa nisaa sarva-bhuutaanaam tasyaam jaagarti samyamii| Yasyaam jaagrati bhuutaani saa nisaa pasyata'h mune'h||', implicitly meaning: 'Where the ordinary beings lose themselves by their ignorance, the enlightened one clears beyond that. Matters where un-enlightened ones are engaged and happy with, those are considered by the enlightened one as neither necessary nor desirable'.

#### **916 Pesala'h:**

One who is handsome/deft (Sobhanatvaat) in regard to His actions (karmanaa), mind (manasaa), word (vaacaa) and body (vapushaa). The name also indicates One who is ever extremely soft-hearted. So too, He is adjustable to minor deviations in His bhaktas and ensures rerailing them.

#### **918 Dakshina'h:** SS 339 Dakshina'h.

1. This name means the same as 423,917 Daksha'h. He is liberal in disbursing gifts.
2. One who is Righteous. It also means right-handed. The Lord preaches to prefer righteousness (Sreyas) over pleasantries (Preyas).
3. 'Daks' has the meaning of movement (gati) and destruction (himsana). According to this, the Lord pervades everywhere and destroys everything at appropriate times. So, in either case, He is called Dakshina'h.

See also 425 VisvaDakshinah, 502 Bhuuridakshina'h and 905 Svasti-Dakshina'h for other related renderings based on the noun 'Dakshinaa'.

#### **919 Kshaminaam Vara'h:** LS 993 Avyaaja-karunaa-muurti'h

1. The greatest among the patient ones, because He is more patient than all Yogiis noted for patience and also because He is most noted among those who patiently bear the weight of the Earth and all heavenly bodies. For this reason, He is also called Yogiisvara'h or Yogesvara'h, BG.18.78. VR.1.1.18, 'Kshamayaa prthivii-samah', Raama is equal to the Earth in the matter of patience.
2. Though He bears all the three worlds (vide 1 above), He does not feel their heaviness, verily like the Earth too does by His grace in respect of the physical, and imposed, loads on it.
3. Being superior (Vara'h) to the Earth in the quality of patience, He is called the greatest among the patient beings.
4. The name 'Kshamii' can mean the strong and capable one. The Lord is Omnipotent and is capable of doing everything.
5. He demonstrates extraordinary forgiveness by granting liberation to even those who offended Him continuously like Hiranyakasipu, Raavana, Sisupaala, Jaraasandha, Kauravas, and others.

#### **920 Vidvattama'h:**

He who has eternally (Sarvadaa) got the unsurpassable (nirasta), marvelous (atisaya) and all-inclusive (sarvagocaram) Knowledge (jnaanam) of everything, not available in several others (na itareshaam). He lets the worthy aspiring practitioner into that Knowledge.

#### **921 Viitabhaya'h:**

One who, being eternally free (nityamukta) and the Lord of all (sarvesvara), is free from (viita) the fear (bhaya) of transmigratory life (saamsaarika). We may also refer to the repeated allusions of the epithet **Abhaya** for the ParaBrahman, which is also One without a second: Tri.Vi.MaNa.Up.Ch.3 reads: 'Ekam eva advitiiyam brahma'.

#### **923 Uttaraana'h:**

Uttarana means to float or to lift above. He becomes the Boat and Boatman to take beings over to the other shore of the ocean of Samsaara, ie, Moksha, and so is called Uttaraana'h. He is also called Taaraka Brahman, meaning: He is the One who lifts the deserving saadhaka to Brahma-pada.

See also 957 Pranava'h: OM is the acclaimed Taaraka-Brahman. See also 338, 968 Taara'h. Whereas 928 Viitabhaya'h is ordained for all, 923

Uttaarana'h may be considered specifically bounden on the Samnyaasins. The names 915 to 930 develop into a cogent theme.

**Group of: 924 Dushkrtihaa; 926 Dussvapna-Naasana'h.**

**924 Dushkrtihaa:**

1. One who effaces (hanti) the evil (dush) effects of (evil) actions (krti).
2. One who destroys (hanti) those who perform evil actions (dushkrti).

**926 Dussvapna-Naasana'h:**

1. He is called by this name, because He removes the evil designs of others on the rest of the individuals.
2. When one is given to too much sleep, and is therefore unable to practise Yoga, Vide BG.6.16, this type of Svapna, or sleep, is called Dussvapna. The Lord helps such ones to overcome that type of dussvapna by being Dussvapna-Naasana'h, so that the individual can become a good yoga practitioner. BG.6.16 reads, 'Na ati-asnata'h tu yoga'h asti na ca ekaantam anasnata'h| na ca ati-svapna-siilasya jaagrata'h na eva ca Arjuna|', meaning: Yoga is not possible for him who eats too much or for him who acutely abstains from eating; neither is it for him, O Arjuna, who sleeps too much or too little.
3. When meditated upon, or remembered with devotion, or praised by stotras/kiirtanas (dhyata'h, smrta'h, stuta'h) He obviates all bad dreams and forebodings, ie, gives the mental strength to overcome such unpleasantness.
4. Samsaara is the most pitiable 'svapna'. He delivers the deserving Jiivas out of that.

**[For notes by reader]**

**Group of: 928 Rakshanan'h, 930 Jivana'h, 931 Paryavasthita'h.**

**928 Rakshanan'h:** LS 317 Rakshaa-karii

One who, assuming the sattvaguna, protects all the three worlds.

**930 Jivana'h:** SS767 Jivana'h.

BG.15.13 states, 'Gaam aavisya ca bhuutaani dhaarayaami aham ojasaa|', meaning: Entering the Earth by My Spiritual Energy, I sustain all beings residing in it. One who supports the lives of all beings as Praana. As per Padmapuraana there are 8.4 million species.

Aquatic: 900,000	Bird Life: 1,000,000 (some quote as 1,100,000)*
Plants: 2,000,000	Beasts and Animals: 3,000,000
Insects: 1,100,000 (some quote 1,000,000)*	Human Species: 400,000 (including sub-humans, like Chimpanzees, monkeys, etc., who can sometimes walk on two legs called Kinnaras).
*difference is because of Serpents and Snakes included in either category.	

**931 Paryavasthita'h:**

One who remains (avasthita'h) pervading everywhere (pari) and in every creature and inert physical feature in this Universe.

**[For notes by reader]**

**Daring and caring attributes of the Lord** are elucidated succinctly in

Sloka 100: 932 Anantaruupa'h to 940 Disa'h.

This also may be taken as a specific response to the question :  
'kam arcanta'h Praapnayu'h maanavaa'h subham?'

**932 Anantaruupa'h:** SS 863 Anantaruupa'h.

Without exclusion, He is reflected/dwells in all and comprehends all. In other words, He has innumerable (ananta) forms (ruupa) and also dwells in this all-comprehensive Universe.

**933 AnantaSrii'h:**

One whose 'Srii' (ie, glory and power) is infinite.

Sv.Up(6.8) reads, 'Paraa asya sakti'h vividhaa eva sruuyate svaabhaavikii jnaana bala kriyaa ca-' 'We hear about his Supreme power as varied which yet is His own natural content based on Wisdom and Power'. At the physical level, as the willing power or Icchasakti, He initiates the beings into searching and learning. Through manas, the mental faculty and Citta, recalling faculty, He lets one to have discerning discrimination within what one has learnt, the Jnaanasakti. The individual then acts accordingly prompted by the Lord's Kriyaasakti through several phases including in engaging in Self-Realisation.

**935 Bhayaapaha'h:** LS 121 Bhayaapahaa.

Also refer to note under **934 Jitamanyu'h**. Generally, the word Bhaya means 'fear of Samsaara'; and the name means: One who destroys the fear of Samsaara in beings. One of the names of Brahman is Abhaya'h, indicating that HE grants release from fear of Samsaara. Moreover, Abhaya'h goes with the saying, Br.Up.1.4.2: 'Dvitiyaat vai bhayam bhavati', meaning: It is from the second entity that fear arises. This corroborates with '**Brahman is Abhaya'h**' because of non-duality.

**936 Caturasra'h:**

1. One who is just, because He bestows on Jivas the fruit of their karmas; He is Karma-Phala-Daataa. Caturasra fundamentally means a square form. The name correspondingly says that He deals squarely and justly with everyone. See LS 288 Punya-apunya-phala-pradaa.
2. He is capable multifariously. This name qualifies His being 937 Gabhiiraatma, the ensuing name in the VS.

3. He is 933 Anantasrii'h and 935 Bhayaapaha'h which are reflected in the 4 markings in His 4 footprints - Vajra, Ankusa, Vaarija (lotus) and Dhvaja (flag), vide AR.2.9.2\*.

\* AR is a part of Brahmaanda Puraana, which itself is comprised mostly of a discussion between Umaa and Mahesvara.

Because He is all of the above, He is also adored by the following names.

**938 Vidisa'h:**

One who distributes (disa'h) various fruits of actions to persons differing (vi) in their forms according to their competencies.

**939 Vyaadisa'h:**

One who gives to Indra and other deities, directions (aadesa) according to their varied (vi) functions.

**940 Disa'h:**

1. One who, in the form of Vedas, bestows the fruit of their ritualistic actions on different beings.
2. HV.3.26.47, 'Disa'h' is used in the sense of the importance of the observances of, constraints and attitudes to be taken, regarding the duties of varnas and aasramas. He is the ordainer of these observances, constraints and attitudes.
3. MBh.Aadi.Pa. 130.15, the term refers to sincere and blessing advice. He is personified in those qualified to confer such blessings.

**[For notes by reader]**

**Creation, Sustentation and Control attributes of the Lord**  
are elucidated succinctly in

Sloka 101: 941 Anaadi'h to 949 Bhiima-Paraakrama'h.

Of these, see 943 Lakshmii'h and 948 Bhiima'h, supra.

**941 Anaadi'h:** See supra also.

This name *may* be taken to be in feminine gender.

1. One who has no beginning because He is the Ultimate Cause of All.
2. Maayaa is beginningless, but, with realisation of Brahman, it is ended. A rope is seen as a snake, only so long as one does not realise that he is seeing the rope. Whereas 42 Anaadinidhana'h refers to lisvara, this name 941 Anaadi'h refers to His Aavarana Sakti and Vikshepa Sakti conceptualised as Maayaa (The veiling and scattering/projecting power).

**942 Bhuurbhuva'h:**

The word Bhuva'h means the Earth. The word Bhuvu'h means the support. Therefore the Lord is the support (Bhuvu'h) of even (api) this Earth (Bhuva'h) [Bhuva'h api Bhuvu'h], which in turn is supposed to be the support of all things in, on and over it; hence He is Bhuurbhuva'h. May also recall HV.3.18.66 cited earlier in 409, 957 Pranava'h.

**967 Bhuur-Bhuva'h-Svas-taru'h:** See also 409, 957 Pranava'h.

1. 'Bhuvu'h, Bhuva'h, Sva'h' are called the Three Vyaahrtis. The Gaayatree-Mantra is considered as the essence of the three Vedas by its respective three parts. Each of the Vyaahrtis represents, respectively, the three parts of the Gaayatree. Further, A,U and M, constituting OM, the Pranava, represent the 3 Vyaahrtis. See 783 Lokasaaranga'h.
2. The word 'Taru'h' means something which helps to cross over beyond (tarati, plavate) the three worlds (jagat-trayam). By means of Homas (homaadinana), involving the three Vyaahrtis (triini vyaahrtiruupaani, trayii-saaraani) as part of the sacred cantations, men transcend the three worlds. Hence this name for the Lord because all the cantations and fire sacrifices are dedicated to Him (recall *Yajno vai Vishnu'h*). Trayii refers to the 3 Vedas.
3. 'Taru'h' means a tree. Bhuur-Bhuvah-Svah stand for the Three Worlds. It is the Lord Who has manifested as the tree which is in the form of these three worlds. See BG.15.1, cited at other names also.

This name is an apt prequel to 968 Taara'h as well as a right sequel to 966 Janma-mrtyu-jaraatiga'h.

**944 Suviira'h:**

1. One who has many (vividhaa'h) brilliant/auspicious (sobhanaa'h) movements (gataya'h/ iiraa'h).
2. Loka (meaning people and the phenomenal world) are based on Lokana-hetu-bhuuta'h, ie, the ground for experiences. This is channeled towards auspicious activities as held in 1 above during several Avataaras displaying unmatched (Su) valor and heroism (Viira) to result in all round auspiciousness and peace.  
Compare 223 Samiirana'h, supra. He activates (iirate) brilliantly and productively (su) all beings for their benefit and upliftment.

**946 Janana'h:** LS 620 Aneka-koti-brahmaanda-Jananii.

One who gives birth to living beings. See BG.11.43, 'Pitaa asi lokasya caraacarasya tvam asya puujya'h ca guru'h gariyaan', meaning: You are the father of all these moving and unmoving beings which are subject to several experiences (vide 944 Suviira'h) and You are worthy of worship both as 209 Guru'h and 210 Gurutama'h.

**947 Jana-janmaadi'h:**

One who is the Root Cause of the origin of Jiivas that have become embodied. Going by 900 Apyaya'h, it is the Vaasanaas that are the factual cause of eventual rebirth of the Jiiva; yet, for its Sthuula Sariira, it has to get its inputs or body blocks from the Elements emanating from Him. See also 29 Bhuutaadi'h.

**945 Ruciraangada'h:**

1. One who has very attractive armlets. We decorate Him to thank Him as the supporter of all things above the ground level, at the ground level and below the sea level. For this we use ornamentation:
  - a. Sphaatika as a representative of *divine things, above the ground*.
  - b. 'Mani' of various descriptions of precious stones available *on the Earth*.
  - c. Mouktika refers to valuable and decorated shells, gems and pearls out of *the Sea*-creatures below sea level.

- Specifically in Muurti decorations, Angada refers to Shoulder caps; hence: One with beautiful shoulder caps (tholl-valaiyam) and in the upper arm (shoulder to elbow).

#### **952 Pushpahaasa'h:**

'Haasa' means blooming of buds into flowers. Pushpahaasa'h means: One whose Manifestation as the Universe resembles the blooming of buds (mukula) into flowers. Essentially, this name represents the Evolution from seed to grown lives. BG.8.20 enunciates the two Avyaktas, 'Avyakta'h Avyaktaat Sanaatana'h...', one of them is Aparaa Prakrti. In BG.7.5 'Aparaa iyam' refers to where all the Jiivas exist latently in their potential seed form, this being the lower power of the Lord. The other Avyakta is Paraa BG.7.5: 'ita'h tu anyaaam prakrtim viddhi me paraam' and as Sanaatana'h, BG.8.20; and is the very Akshara mentioned in BG.8.21 'Avyakta'h Akshara'h iti ukta'h tam aahu'h paramaam gatim'. This name refers to the opening up of the Jiivas due to their individual vaasanaas from their deposited status in the Un-Manifested state of Aparaa-Prakrti'h to become Jana mentioned in 944 Suviira'h, 946 Janana'h and 947 Jana-Janmaadi'h. Thus, this and the above three names form a cogent set.

#### **953 Prajaagara'h:** LS 257 Jaagarinii.

This name is composed of 'Pra', meaning: in an exceptional form and 'Jaagara' - awake with eternal awareness. Thus this name means, One who is particularly awake (towards the welfare of the jiivas) because He is Eternal Awareness. See BG.2.69 explained under 914 Sarvariikara'h. 'Sleep' here refers to non-apprehension (Avidyaa) of the Reality (Sat) of the Self, resulting in Ahamkaara, an importance of 'I'-ness, and Mamakaara, possessiveness in worldly matters. Being Prajaagara'h, the Lord helps in termination of Avidyaa of the aspirant and to guide him to Self-Knowledge.

#### **954 Uurdhvaga'h:** Compare SS866 Uurdhvagaatmaa.

- One who is above (superior to) everything.
- As a sequel to 946 Janana'h, 950 Aadhaara-Nilaya'h, 952 Pushpahaasa'h and 953 Prajaagara'h, the name suggests that He is the Highest Goal to be striven for, and, accordingly, this name is

followed by 955 Satpathaacaara'h leading to 960 Praana-Nilaya'h, 961 Praana-bhrt and 962 Praana-Jiivana'h.

#### **955 Satpathaacaara'h:**

One who observes the conduct of the good people as guidance for all. By His own example as in several avataaras like Kapilaacaarya, Naraayana, Raama, Krshna, etc., He ensures that others follow likewise, see BG.3.21, 'Yat yat aacarati sreshtha'h tat tat eve itara'h jana'h| sa'h yat pramaanam kurute loka'h tat anuvartate', meaning: Whatever a great man (role model) does is followed by others; People go by the example he sets up.

#### **958 Pana'h:** Compare SS 237 Panavii.

- It comes from the root 'Pana' meaning *transaction*. Therefore, He is the One who bestows the fruits of Karma on all according to their Karma fairly. The name also means Pratijnaa or declared purpose, enterprise or effort.
- As part of transaction, He, as the Intelligent Being as Cit, assigns names and forms to all – see Tai.Aar.1.2.7; also Pu.Su.-Mantra 7, 'Sarvaani ruupaani vicitya dhiira'h| Naamaani krtvaa abhivadan yat aaste|'

#### **Group of: 960 Praananilaya'h, 961 Praana-Bhrt, 962 Praana-Jiivana'h.**

**960 Praananilaya'h:** See also 332, 695, 709 Vaasu-deva'h and 710 Sarvaasunilaya'h.

The home or dissolving ground (nilaya'h) of the Praanas. The process of departure of the Soul from the current body is somewhat as follows. The indriyas involve into the mind, the mind, buddhi and vaasanaas involve into Praana. The other vaayus, namely, apaana, vyaana and samaana also involve into Praana. This, as, Udaana taking also the Jiivaatmaa with Praana and Vaasanaas (as suukshma sariira, subtle body) departs from the body and seeks over to be born in the next body. Paramaatman, by whose reflection the Jiiva has been performing, guides on through the medium of Avidyaa, this being the causal body (kaarana sariira). The causal body along with the subtle body of the departing Jiiva may move on to the next embodiment, ie, the sthuula sariira. When eventually the Jiiva dissolves in the Paramaatmaa, ie, at final involution, the Paramaatmaa is said to be Praananilaya'h.

**961 Praana-Bhrt:** Compare SS 702 PraanaDhaarana'h.

One who, as food, strengthens the Praana.

**962 Praana-Jiivana'h:** Compare SS 702 Praana-Dhaarana'h.

He who keeps alive human beings with Vaayus known as Praana, Apaana, Vyaana and Samaana, with Udaana in near latency.

**Group of: 963 Tattvam, 964 Tattva-vit, 965 Ekaatmaa.**

**963 Tattvam:**

1. This name means Brahman, because Brahman is 'That is (-tvam) IT (Tat)', ie, the very fact of being Tat. Here '-tvam' is an integral part of the name, meaning the status, much as the suffix '-taa' in 701 Satta. Eg. Fluidity of a fluid, boyhood of a boy, Hindutva, friendship, Gandhism, fondness, etc.
2. The knowledge or realisation, namely, that ('Tat'), namely, Brahman, is 'Tvam', ie, the Aatmaa, ie, the Jiivaatmaa, and vice versa - is an identity declared as 'Tattvam'.
3. Samkara also adds that: 'Tathya' (Tathaa eva) (being in Its own true nature always), Amrtam (deathless and thereby birthless also) Satyam (ever-established), Paramaarthata'h satattvam (in absolute truth being the Essential Existence in Common) are synonyms (eka- artha-vaacina'h) to/of Brahman. See 668 Brahman and 731 Tat.

**964 Tattva-vit:**

One who knows His own true nature; this elevates the Brahmajna to Brahman itself: vide, Mun.Up.3.2.9 'Sa'h ya'h ha vai tat paramam Brahma veda Brahma eva bhavati..'. BG.18.53 reads, '...Saanta'h Brahma-bhuuyaaya kalpate|', meaning: Saanta'h (see 582 Saanta'h) qualifies to be One-with-Brahman.

**965 Ekaatmaa:** LS 665 Ekaakinii. Contrast with 488 Naikaatmaa.

**The Sole Being and the Spirit (Aatmaa) in all.**

Ait.Up.1.1, reads, 'OM, Aatmaa va idam Eka'h eva agre aasit| Na anyat kincana mishat| Sa'h iikshata lokaan nu srjai iti|', meaning: OM, In the Beginning, This was but the Absolute Self alone. There was nothing else whatsoever that winked. It thought: 'Let Me create the Worlds'.

Samkara cites LP.1.70.96: 'Yat ca aapnoti' - because it attains or achieves several things and features; 'Yat aadatte' - because it receives and holds

on to those several things and features; 'Yat ca atti' - because it enjoys such several things and features; 'vishayaan iha' - those several things and features, here, in this birth/world; 'Yat ca asti santata'h bhava'h' - and because It exists as a Vyaavahaarika Satya and also as Paaramaarthika Satya as Eternal Existence; 'tasmaat' - therefore, [it] 'giiyate/kiirtyate' - is spoken of, 'iti' - as, 'Aatmaa'. See 11 Paramaatmaa, sr.3.

['Aat', through everything; 'Maa' something/someone Excellent.] Ekaatmaa means the One and Only Aatmaa.

**966 Janma-Mrtyu-Jaraatiga'h:**

Compare LS 851 Janma-mrtyu-jaraa-tapta-jana-visraanti-daayinii.

One who subsists without being subject to the **six kinds/stages of changes/transformations - being born (jaayate), existing temporarily (asti), growing (vardhate), transforming (viparinamate), decaying (apakshiiyate) and dying (nasyati).**

Ka.Up.1.2.18 reads, 'Na jaayate mriyate vaa vipascit, Na ayam kutascit na babhuuva kascit| Aja'h nitya'h saasvata'h ayam puraana'h, na hanyate hanyamaane sariire||' - The Aatman which is of the nature of Consciousness, is never born and never dies. It did not originate from anything nor did anything originate from IT. IT is birthless, eternal, undecaying and ancient (ie, none elder to it). It is not injured or killed even when the body is killed. BG.2.20 reads: 'Na jaayate mriyate vaa kadaacit.....Aja'h, Nitya'h, Saasvata'h ayam Puraana'h na hanyate hanyamaane sariire||', meaning: This Self is neither ever born nor does It ever die...It is unborn, eternal, permanent and primeval. Aatmaa is never killed when the body is killed.

Recall discussions at 95,204,521 Aja'h, 56 Saasvata'h, 318 Acyuta'h and 336 Asoka'h, 424 Visraama'h.

**Group of: 983 Annam; 984 Annaada'h.**

**983 Annam :**

1. The process of Involution has been described earlier. When the Indriyas are absorbed into the Mind, the Indriyaas are the Annam that are being eaten by the Mind which is the Annaada'h. This process continues in successive progression in the process of Involution.

Whatever is the Annaada'h of the lower category becomes the Annam of the higher category. Thus 'Eva ca' means that at every step both purposes (as Annam and as Annada'h) are being served.

2. Annam is what is being eaten by the living beings, or, He who eats/absorbs all living beings.

#### **984 Annaada'h:**

He is the eater of the whole world as His Food. Compare VisvaBhuk. Thus the Lord is both the Annam and Annaada'h.

'Ad' means to eat; also, 'Anna' comes from the same verb root, which means that which is eaten.

See 269 Vasuda'h, sr.2.

The two words 'Eva' and 'Ca' are used not as though to fill the 'Cchandas', but to emphasise the co-existence of the two seemingly contradictory functions, namely, that He is simultaneously the whole Universe (Maayaa) being the object of enjoyment (142 Bhojanam) and the enjoyer (143, 500, 888 Bhoktaa) Himself as the Paramaatmaa/Brahman. Thus being the food and being the consumer of the food, the same chain continues. 'Ca' particularly emphasises that It is the One and Only Brahman that is depicted in ALL the names.

The same import about 'Eva' and 'Ca' must be understood also at the names 16 Keshtrajna'h and 17 Akshara'h.

#### **Additional Notes:**

With the Evolution having been described by the names 1 Visvam, 2-Vishnu'h, etc. in the beginning and the Involution completing with the name 983 Annam and 984 Annaada'h, the whole of the Life-Cycle has been elucidated within 1<sup>st</sup> to 105<sup>th</sup> Slokas. Sloka 106 (985 Aatmayoni'h to 992 Paapanaasana'h) has been discussed under 992 Paapanaasana'h covering Evolution and Sustentation phases.

#### **Sloka 107: 993 Samkhabhrt to 1000 Sarvapraharana-aayudha'h describes the Protectionist/Reformist possibilities of the Lord's action towards absorption of Jivas into Brahman.**

##### **993 Samkhabhrt:**

1. One who sports the conch known as Paancajanya which stands for Taamasa Ahamkaara. The Five elements are supposed to be born out of this. Hence the name Paancajanya which means 'Panca (Five) janitaani (were produced) asmaat (from this) iti (because of this fact, the name)'.  
See 29 Bhuutaadi'h, with its figures.
2. The aspirant's ego, ie, the Ahamkaara, is reined in by the Lord's grace.

##### **994 Nandakii:**

1. One who has in His hand the Sword known as 'Nandaka', which stands for Vidya, ie, Spiritual Illumination. As Kalki, he wields the Sword fiercely though purposefully to re-establish dharma.
2. Nanda-kam means 'That which confers bliss.' as a sequel to 1 above; Nandakii also means the same.

##### **995 Cakrii:**

1. Already discussed in the diad 908,995 Cakrii. We also note here that this Sudarsana Cakra stands for the principle of the mind and in accordance thereof is also the wheel of Samsaara which goes on perpetually till the end of each Kalpa and then into abeyance till next Udbhava/ Sarga/ Prabhava.
2. As Su-darsana, the name denotes the inauguration of auspicious philosophical vision in the aspirant leading to liberation.

##### **996 Saarnga-Dhanvaa:**

Reproduced here is what has already been discussed.

One who has the Bow known as the Saarnga, which stands for the Raajasa Ahamkaara, out of which the *Indriyas* have emerged.

##### **997 Gadaadhara'h.**

This has already been discussed and is reproduced here.

1. The Mace carried by the Lord is called Kaumodakii and represents the Buddhi among the Antahkaranas: Manas, Buddhi, Cittam and Ahamkaara.
2. The aspirant's ego, ie, the Ahamkaara, is reined in by the Lord's grace.

Bhiishma is well aware that he has discussed the five primary Aayudhas, namely, Paancajanya, Nandaka, Sudarsana, Saarnaga and Kaumodakii held by Vishnu in narrating the above names. Yet, in an emotional acknowledgement of having been the direct perceiver of the Lord at the battlefield carrying the Cakra on His hand as a special benediction to himself, namely, Bhiishma, he recalls the instance by reciting the next name in gratitude, though it implies such an immediate repetition of a synonym of the name Cakrii, before concluding this Sahasranaama.

#### **998 Rathaanga-paani'h:**

This has already been discussed and is reproduced here.

The Wheel is called the Ratha+anga, referring to a main part of the Ratha. Rathaanga-paani'h means: One in whose hand is a Wheel, ie, Cakra. This refers to the episode at the Kurukshetra battlefield where Krshna lifted out one of the wheels of the chariot as a participant of mock-battle pretending to aim at Bhiishma.

This is in satisfaction of the vow made by Bhiishma, that he will make Krshna lift arms in the battle. Krshna went by His avowed high principle, that His bhakta cannot be made to be a Liar, even if it calls for Himself to break His own vow, that He will not bear any arms in this battle. His bhakta is more important to Him than Himself. This very stance of Krshna in the battlefield was a ratification of the great regards and bhakti of Bhiishma towards Krshna, and in recognition of the highest standards of Jnaana inherent in Bhiishma that has been witnessed fully through this Sahasranaama.

**999 Akshobhya'h:** This has already been discussed; and items 1 and 2 therefrom are reproduced here.

1. Being in control of all unfailing weapons, He cannot be upset by anything. He controls the weapons mentioned in 994 Nandaka (The Sword), 995 Cakra (The Sudarsana discus), 996 Saarnaga (The Bow) and 997 Kaumodakii (The Gadaa) which, by theological concepts,

work by mending the attitudes of the opponent, ie, by removing his Ahamkaara and Avidyaa.

2. He cannot be manipulated by words or arguments except by Saranaagati and Bhakti or when identified as Self by Jnaana.
3. For the aspirant who has already become 'sthita-prajna', He serves as the iconic example vide, BG.2.70, '..Aapuuryamaanam (with no desires left) Acalapratistham (well established in mental poise) na kaama-kaamii (no desirer of any desires) saantim aapnoti (attains absolute peace)', Himself being 582 Saanta'h and 584 Saanti'h. BG.5.29 also reads, '..maam saantim rcchati', '.....he attains Me who am Liberation itself'.

**1000 Sarva-Praharana-Aayudha'h:** See also 759 Sarva-sastra-bhrutaam vara'h.

In LS, for each of the Cakras, some weapons handled by Devii are indicated in:

477 Khatvaanga-aadi-praharanaa, 496 Vajra-aadika-aayudha-upetaa, 505 Suula-aadi-aayudha-sampannaa, 516 Angkusaadi-praharanaa, 525 Mukhya-sakti-samanvitaa, 530 Sarva-aayudha-dharaa.

One who can discipline anyone because He does so Himself, see 278 Rddha'h, 403 Dharma'h, sr.5, 548 Svanga'h, 864 Niyantaa. By one stream of interpretation, Kaliyuga had started with the blowing of conches at the start of the battle. It is also to indicate that, in Kaliyuga, Praharanaayudha'h will be required to establish Dharma. **He is the One, Who has ALL controlling weapons at His command.**

Samkara further explains that there is no limitation that the Lord has got only the above mentioned five weapons. All that can be used for contacting, and, if need be, then striking, are His weapons. This particular epithet has been mentioned regarding Him at the end of the Sahasranaama to show His mastery over everything, because His will always comes True and stays as exemplar; this SatyaSamkalpa aspect, discussed earlier, is for humanity's benefit and upliftment.

Having discussed the Generation and Sustentation aspects in names 985 to 992, these names 993 to 1000 indicate the Lord's need for destruction of bad elements. Even here, we may note a progressive use of strength: starting from an early audio-warning by the blowing of the conch; followed by an initial disciplining in a mild form by the swaying of the long sword which in itself stands for Vidyaa, ie, Spiritual Illumination, so that the Humans may avoid further disaster for themselves. Any further



disciplining in a more severe way is implied in the names 995 Cakrii, 996 Saarnga-dhanvaa, 997 Gadaadhara'h and a conclusive though mellowed strike - by the name 998 Rathaangapaani'h. Through all this process or progression, He remains 999 Akshobhya'h and, to establish that He is a SatyaSamkalpa, He may resort to the purport of this 1000<sup>th</sup> name Sarvapraharanaayudha'h. But, as Kalki incarnation, He is purposefully fierce.

By convention, the last word(s) of any recitation are repeated indicating conferment of Managala, ie, Auspiciousness. Hence the repetition of the name Sarvapraharanaayudha'h in normal chanting. Typically, this Sahasranaama japa is concluded with uttering 'Sarvapraharanaayudha! Om nama('h) iti.'

'OM' is used in the end (also at the beginning) to indicate what is auspicious. A very commonly cited Sloka in this context is:

'Omkaara'h ca atha sabda'h ca dvau etau brahmana'h puraa| kantham bhitvaa viniryaatau tasmaat maangalikau ubhau', ie, Omkaara and the sound 'Atha' came out of Brahmaa's mouth at long past ages. They are both, therefore, causes of auspiciousness.

'Nama'h' is further added at the end to indicate Worship.

Finally the word 'iti' is used to declare that by this we have attained our objective and call off the current engagement.

In his commentary, Samkara continues with referring to citations about the efficacy and the blessings receivable from the recitation of the Vishnu Sahasranaama. We may conclude with a prayer for all blessings.

**'Aatmayoni'h svayamjaata'h vaikhaana'h Saamagaayana'h|  
Devakiinandana'h srashtaa kshitiisa'h paapanaasana'h | |**

**Samkabhrat Nandakii Cakrii Saarnga-Dhanvaa Gadaadhara'h|  
Rathaangapaani'h akshobhya'h Sarvapraharanaayudha'h | |**

**SarvaPraharanaayudha! OM Nama('h)! Iti |**

**Vanamaalii Gadii Saarnगी Samkhii Cakrii Ca Nandakii|  
Srimaan Naaraayana'h Vishnu'h Vaasudeva'h abhirakshatu | |**

**Brahman is the Only All-Pervading Cosmic Conscience and the One True  
Existence and Essential Bliss:**

**OM TAT SAT**

## APPENDIX 1

### Some General Information

**Arundhatii Nyaaya:** This is a concept of gradually zoning into the target, by iterative approaches. Example: A friend of Swami wanted to visit his house. When the friend enquires about the place, Swami helps by asking the following questions and guiding further based on the response.

Do you know (suburb X)? Yes, comes the answer.

On the main road in suburb X, do you know Bazaar Y?

Yes, comes the answer.

If you drive about 500 meters towards Mumbai-Bangalore highway from Bazaar Y, there is a 'Y' junction on the right? OK, came the answer, I can find that out. Come there, I will receive you and then take you to my house, says Swami.

This kind of gradual progress towards the goal, using the known information and proceeding from the known to the less known, is called Arundhatii Nyaaya. In this Sahasranaama, several series of names when taken collectively go by this logic. eg. Upendra'h, Vaamana'h, Praamsu'h. The sequence of BG 9.7, 8, 9, 10 is an excellent illustration of this nyaaya. Starting from 'Visrjaami aham, to prakrtim svaam avash<sup>t</sup>abhya, to udaasiinavat aasiinam to finally prakrti'h suuyate – the sequence shifts the process of the birth of Jivas from lisvara to Prakrti with progressively refining the philosophical concept.

In today's context, two examples can be given:

1. Most operations research problems, eg., consider linear programming algorithm. After every feasible solution, the direction of **steepest** ascent is first identified, the permissible maximum step length is determined. The iteration is continued, till the optimal solution is achieved.
2. In launching space explorers, after each stage, specified engines are fired to launch the unit to the next launch position for the next course moderation operation, till the mission's landing/orbiting objectives are achieved. What is achieved at each stage of course moderation is itself an important achievement.

**Chandra Nyaaya:** The Moon, seems to be hanging from a branch to a young child looking at the sky. The mother first helps the child identify the tree and then explains that the Moon is hanging out from the branch. When the faculty of understanding grows in the child, then the

mother is able to explain the location of the Moon's disc. The practice is that something not immediately comprehensible (the Moon's disc) is sought to be communicated with the help of something (the branch) more tangible, **though** factually the two are entirely disparate.

In today's context, the three passes allowed in a Volley ball game to hit the ball in to the opposite side can be cited. The objective in each pass is the same, viz, to put the ball into the opposite site in such a way to win.

Another example can be like a track event of relay race. At each lap the objective remains the same, viz, to reach the finishing line in a winning manner. In this example the number of steps is fixed at Four.

In both the examples, the objective is known at the beginning and does not change and the achievement of any intermediate step (alone by itself) is not purposeful- unless the final target is achieved.

Some names are explained by this logic. eg. 204 Aja'h 205 Durmarshana'h, also followed by 206 Saastaa and 208 Suraarihaa.

**Maarjaara-Kuranga Nyaaya (MKN):** This is to show the contrasting ways of how a mother handles her kid. In the case of Monkeys, the child needs to hang on to the mother. But in the case of Cats, it is the mother who holds the kitten, without hurting, between her teeth to transport. Generally, this nyaaya is quoted to show the difference between Jnaana marga (Monkey) and Bhakti marga (Cat), without meaning any offense in either case.

**In Vedic lore, it is believed that there are 33 Crores of Gods and Devataas.** This number is composed by:

33 Crores comprising 12 Aadityas (Great grandparents), 11 Rudras (Grandparents), 8 Vasus (Parents), 2 Visvedevas (conducting Deities) (or aggregate of all other Devas); and each of these 33 (=12+11+8+2) having one crore followers. What is given in brackets as Great grandparents, Grandparents and Parents refer to Pitrloka dealt with below and the names outside the brackets Aadityas, Rudras, Vasus refer to Devaloka. Visvedevas are common to both. Aadityas, Rudras and Vasus have been described within the text.

**2 VisveDevas:**

Along with 11 Rudras, 12 Aadityas and 8 Vasus, the 2 VisveDevas

constitute the 33 Core groups of celestials. VisveDevas are possibly ex-officio designations in lieu of functions idealised in them and called by any one of the five pairs of names. These represent the conductors of the Manes, for respective punya tithis or auspicious functions. At the time of disinvestiture of the departed from the cloak of death (preta state) prior to conducting them to the world of the Manes, they are designated as Kaama and Kaala. In the annual pitrpaksha days (Mahaalayapaksha) they are designated as Dhuri (or Dhvani) and Ruci (or Rocaka). At the time of annual remembrance days, they are called as Puruurava and Aardrava. During Naandi-sraaddha they are called Satya and Vasu. During Yajna they are designated Kratu and Daksha. Their function, idealised in all these cases is: the Manes are supposed to be shy or uncertain about the reception they will have at the residence of their successor during the respective ceremonies; the VisveDevas are supposed to ward off such anxiety, and conduct and accompany the Manes for the ceremonies. **Alternatively** 2 Asvinii-Kumaaras are referred to in place of VisveDevas, vide SP.1.24.105, named Naasatya'h and Dasra. Asvinii-Kumaaras are the sons of Sun God and his consort Chaayaa Devii in their assumed role as Horse and Mare.

#### The 4 Ways of progression of the departing soul:

After death, the jiiva can proceed in one of 4 ways discussed below.

At the time of Pralaya, all the departed souls, except the liberated ones, are aggregated into HiranyaGarbha who then is the designated as Nidhi'h Avyaya'h.

BG.14.3: Nidhi'h-Avyaya'h transfers all seminal life to HiranyaGarbha at Kalpa-Aadi for the next cycle of Samsaara. According to Sanaatana philosophy, all life entities start Samsaara simultaneously at next Kalpa-Aadi.

**Devaloka:** After exhausting the punya or paapa for which svarga or naraka was awarded, the jiiva returns to Bhuuloka/Mansuhya loka for expiation of unexhausted karmas. It so happens that there is no exhibition of relationship between the occupants in Devaloka.

**Pitrloka:** This is where, after enjoying company with known and compassionate group of souls and cared for by successors and

predecessors, the jiiva returns to manushya loka for expiation of unexhausted karmas.

**Bhuuloka/Manushya loka:** The jiiva may return to any of the species of life or may go through the route of being grown as trees and then the yield being consumed by humans or animals to get propagated in such species. Then going up the food cycle underlines the samsaara events.

**Moksha or Liberation,** ie, release from repeated deaths and births is considered 4-fold (catushtaya) going by the grades of attainment. Like being a subject in the same kingdom, one attains **Saalokya Mukti** - Being in the kingdom of God. A little higher status than that is being able to live closer to the King, attending on the King - **Saamiipyam Mukti**. The next higher level is that of being able to share the same features as the King - **Saaruupyam Mukti**. It is quite possible that **Saaruupyam** could be attained before **Saamiipyam**, like what might happen in attending an official function in official dress: You may reach the venue with the official dress already on, or, after reaching the venue, you may don the official attire. Higher than that is **Saarshti Mukti**, where similar oath of office is enforceable. Ch.Up.2.20.2 reads: 'Same splendor/opulence for Saarshti'. The Highest form of Saarshti-Mukti comes as identity with God (Saguna as well as Nirguna), which is called **Saayujyam** (merging into IT). This is also called as **Taadaatmyam** (becoming one with IT). (Note that the word **Mukti** is not suffixed to **Saayujyam** since there no more is a separate soul. An alternative epithet is **Videha-Mukti**.) However, there are other descriptions as well, namely, **Apavarga**, which is getting devoid of the **Trivarga**, namely, having outgrown Dharma, Artha and Kaama, one is devoid of these Purushaarthas (objectives) in life. Another word is **Kaivalya** derived from Kevala (Uniqueness -The one and only one). Another word used is **Nirvaana**, ie, being unbound by any restriction (Vaana means attire, ie, you become indifferent to everything around you but without losing compassion).

SP.1.9.25,26 read: 'Saalokyam ca eva Saamiipyam Saaruupyam Saarshti'h eva ca || Saayujyam iti panca ete kriyaa-adiinaam phalam paraat |'.

**Saalokyam:** Like living in same region.

**Saaruupyam:** Having similar form and living in same compound, in same region. Not svaruupataa, ie, not of same form – (This is taken up further in under Saayujyam, vide BG.14.2). Note the distinction between the prefixes Sa and Sva.

**Saamiipyam:** Being in close contact, having same form, living in same compound and in same region.

**Saarshti:** Having equal powers, splendor and opulence, as God. Ch.Up.2.20.2 reads.. 'Same splendor for Saarshti'.

Any of the above four statuses can lead the soul to Krama-mukti, ie, mukti in course of time, applicable also to Brahmaa.

**Saayujyam:** Total merger. Also called Taadaatmyam: Tat means it, aatmya means being one; hence, being common with it or Being one with it. As by BG.14.2, this status is also called as Saadharmyam or Svaruupataa, as discussed under 16 Kshetrajna'h, 17 Akshara'h further on.

Several of these designations of Mukti have been employed in compositions like Soundarya Laharii by Samkara. Saayujya in SL-Sloka 12,22; Saaruupya in SL-Sloka 37; Saadrsya (same as Saaruupya) in SL-Sloka 62 and as Saamyā (ie, Saayujya) in SL-Sloka 71.

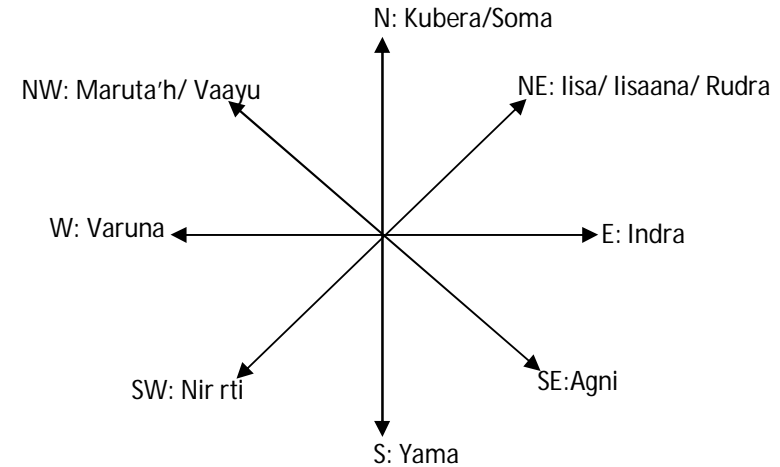
Two of the words Saayujyam (In union with) and Salokataam (in the same world) occur in Br.Up.5.13.1,2,3.

**14 Names of Yama:** In the 3 daily Gaayatreei Upaasanaas, there is prayer offered to Yama also. The two Slokas read:

'Yamaaya(1) DharmaaRaajaaya(2) Mrtyave(3) ca Antakaaya(4) ca|  
Vaivasvataaya(5) Kaalaaya(6) SarvaBhuutaKshayaaya(7) ca|  
Audumbaraaya(8) Dadhnyaaya(9) Niilaaya(10) Parameshthine(11)|  
Vrkodaraaya(12) Citraaya(13) Citraguptaaya(14) vai nama'h'.

Of these 6th, 8th and 11th occur in the VS also. 1st is also there. 2nd, 3rd, 5th, 7th, 10th are also implicitly readable in VS. Of these, 11 Parameshthii refers to the precision with which Yama is supposed to withdraw the life force from the individuals at the time of death according to Sanaatana Dharma philosophy. One may also incidentally refer to the near extinct practice which is one of the duties prescribed on Sanaatanists. In the morning after Naraka-Caturdasii bath before dawn, all baptised (with Upanayana having been performed) individuals are required to perform Yama-Tarpana facing East as Upaviitii (with the normal position of the sacred thread) with Akshata (unbroken rice grains) through the right palm reciting these 14 names.

### Dikpaalaa'h/Lokapaalaa'h.



## APPENDIX 2

### 732 Padam Anuttamam, read with BG.7.16

Typically, concepts can be understood from different planes, namely, physical, mental and spiritual planes.

See **SP 2 (Rudra Samhitaa - Satii Khanda).2.43** Slokas 4,5,6 'Catur-vidhaa'h bhajante maam janaa'h sukratina'h sadaa....Aarto Jijnaasu'h Artharthii Jnaanii caiva caturthaka'h...tatra Jnaanii priyatama'h maama ruupasca samsmrta'h.... Correspondingly, BG also quotes:

**BG.7.16**, 'Catur-vidhaa'h bhajante maam janaa'h sukratina'h Arjuna| **Aarta'h Jijnaasu'h Artharthii Jnaanii** ca Bharatarshabha|', meaning: 'Four types of virtuous men worship me, O! Arjuna! the man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with wisdom, O! the best of the Bhaaratas!'. May it be noted that even when seeking wealth, or, when in distress, the applicant is called **virtuous** for the simple reason that he thinks of God with deep intensity.

The 4 types of devotees are described with their characteristics.

#### **Type 1: Aarta'h**

**Physical Plane:** Those who worship God when in distress.

**Explaining Mental Makeup:** Like a Banana tree, that gives its produce for people in and around the tree only; the saplings for the next generation which come out of self-destruction of the parent tree, are all just around base of the parent tree. These people are likewise self-centred and have to be physically taken elsewhere with the root-block to be planted/nurtured in a changed (better) environment.

**Spiritual Plane:** Seeks God's intervention only when external and distressing stimuli are present so as to get relief.

External factors completely control his efforts to connect to God. Such connection lasts only till the stimuli are present

#### **Type 2: Artharthii**

**Physical Plane:** Those who worship to get material gains.

**Explaining Mental Makeup:** Plants, like Peas, give their produce, which can easily be taken elsewhere and grown. But the plant itself dies. These people may pass on their acquisitions only to selective beneficiaries; but

the next generation plantation, ie its uplift, is less effort-full.

**Spiritual Plane:** Seeks God's favours because internal stimuli are fuelled by desire to possess.

Desire for external results continue only to moderate the efforts to connect to God.

Connecting to God is prolonged only because stimuli are prolonged ones.

#### **Type 3: Jijnaasu'h**

**Physical Plane:** Those seeking Knowledge of Self.

**Explaining the Mental Makeup:** Like a Banyan tree which, while growing strong at one place, also yields extensions that are nurtured in its own canopy if that ground is appropriate. Jijnaasus depend minimally (but necessarily also) on others and can take care of several like-minded followers eventually.

**Spiritual Plane:** Seeks a Guru whom he considers as God Himself because internal stimuli are strongly fuelled by aspiration to philosophical knowledge and self-awareness.

Internal results continue through all the efforts.

Connection is much more prolonged because stimulus is a deeper and higher one in comparison to either of the above two types, and, in fact, quite different too. His mind has to be oriented to persist in the same pursuits as the Guru.

#### **Type 4: Jnaanii**

**Physical Plane:** Those who see God in all and all in God; and continue to perform their actions without any preference to results (after internalising the Self-Knowledge).

**Explaining the Mental Makeup:** Like a Mango tree which draws people to itself, and gives fruits that can be taken elsewhere and through a long number of years as well. Next generation plants are also replicas of itself and perform likewise at several places with no further dependence.

**Spiritual Plane:** While the above three are seekers, this one has arrived, he has known (ie, has attained Self-Knowledge). All his stimuli have already been satiated and subdued/overcome and would never again arise. There is no question of his stimuli creating effects as in the first two cases.

He stays connected at all times to Brahman and moves without desires but with equanimity and compassion towards all.

### APPENDIX 3

#### Extracts from Samkara's VivekaCuudaamani to introduce 'Guru-Lakshanam' and Concept of Maayaa

##### **VC 37 extols Guru-Lakshanam.**

'Saanta'h mahaanta'h nivasanti santa'h vasanta-vat loka-hitam caranta'h| Tiirnaa'h svayam Bhiima-bhava-arnavam janaan a-hetunaa anyaan api taarayanta'h||', meaning: There are peaceful and magnanimous saints who live like the spring season for the good of humanity. Themselves having crossed the dreadful ocean of repetitive worldly turmoil through their own efforts, they also help others to cross it with no compelling ulterior motive of benefiting for themselves. [See also Jnaanii under Appendix 2.]

##### **VC 69 describes Pre-requisites for an Aspirant for Moksha.**

|| 'Mokshasya hetu'h prathama'h nigadyate vairaagyam atyantam anitya-vastushu| Tata'h sama'h ca api dama'h titikshaa nyaasa'h prasakta-akhila-karmanaam bhrusam||', meaning: For liberation, the first mentioned contributor is extreme detachment from finite/impermanent objects (of sensual satisfaction). Then follow calmness, self-control, forbearance and complete renunciation of all selfish actions.

##### **VC 108 to 110 describe Maayaa.**

**108** reads: 'Avyakta-naamnii paramesa-sakti'h anaadi-avidyaa triguna-aatmikaa paraa| **Kaarya-anumeyaa** sudhiyaa eva maayaa yayaa **jagat sarvam idam prasuuyate**||', meaning: 'Nescience (Avidyaa) or Maayaa is also called the 'Un-Manifest', and is the power of the Supreme Lord. It is without.....beginning; it comprises the three Gunas (constituents/variations) and is superior to their effects. It is to be inferred only by one who has a clear intellect, and only from the effect it produces. It is this Avidyaa which projects the entire Universe'.

**109** reads: 'Sat na api asat na api ubhaya-aatmikaa na bhinnaa-api-abhinnaa-api ubhaya-aatmikaa no| Saangaa api anangaa hi ubhaya-aatmikaa no mahaa-adbhutaa anirvacaniya-ruupaa||', meaning: 'It (Maayaa) is neither existent nor non-existent, nor in the nature of both;

neither does it show entities differently nor can one infer non-differences between entities under its camouflage; Maayaa is neither made up of parts nor is Maayaa a singular whole nor can Maayaa be declared as having the characteristic of both; Maayaa is most wonderful but Maayaa's real nature confounds any description inwards'.

**110** reads: 'Suddha-advaya-brahma-vibodha-naasyaa sarpa-bhrama'h rajju-vivekata'h yathaa| Raja'h Tama'h Sattvam iti prasiddhaa'h gunaa'h tadiiyaa'h prathitai'h sva-kaaryai'h||', meaning: 'By realisation of the pure, non-dual Brahman, Maayaa can be destroyed\*, just as an illusion of the snake is removed by the discriminative knowledge of the rope. Its intrinsic and innate well-established Gunas (characteristic differentiations) are Rajas, Tamas and Sattva, distinguished by their respective functions'.

\*This is reflected in the names 941 Anaadi'h for Maayaa and 42 Anaadi-Nidhana'h for Brahman.

##### **VC 111 and 112 describe the Nature and Effect of Rajoguna.**

**111** reads: 'Vikshepa-sakti'h rajasa'h kriyaa-aatmikaa yata'h pravrtti'h prasrtaa puraani| Raaga-aadaya'h asyaa'h prabhavanti nityam dukkha-aadaya'h ye manasa'h vikaaraa'h||', meaning: 'Rajas has projecting power (Vikshepa-sakti); Activity is its very nature. From it the initial flow of activity has been originating since long. From it, mental modifications such as attachment and grief are also continuously produced'.

**112** reads: 'Kaama'h krodha'h lobha-dambha-aadi-asuuyaa-Ahamkaara-iirshyaa-matsara-aadyaa'h tu ghoraa'h| Dharmaa'h ete raajasaa'h pum-pravrtti'h yasmaat-eshaa tat-raja'h-bandhahetu'h||', meaning: 'Desire, anger, greed, hypocrisy, (etc.) (and) including intolerance, arrogance and egotism, jealousy, envy, and other qualities of the same ilk: these are the dreadful attributes innate to Rajas, from which well-identifiable worldly tendencies of men are produced. Therefore Rajas is the cause for bondage in Life.'

**VC 111 and 112** have described the Vikshepa (scattering and projecting) power of the Guna Rajas. This projecting power requires a pre-condition or a co-condition of veiling something before a new illusion may be projected on the veiled object. For example, a rope on the land, when seen in darkness, must first be mistaken not to be a rope before any

other imputation, say, a snake, a water line, or a cleavage on land surface, may be imagined thereat. This pre-condition or co-condition effect is brought in by the operation of the characteristic - Tamoguna, which is detailed in VC 113 and 114.

#### VC 113 and 114 describe the Nature and Effect of Tamoguna.

**113** reads: 'Eshaa Aavrti'h naama tama'h-gunasya sakti'h yayaa vastu avabhaasate anyathaa| Saa Eshaa nidaanam purushasya samsrte'h Vikshepa-sakte'h pranavasya hetu'h||', meaning: 'The vieling power (Aavrti), is the capability of Guna Tamas, which makes things appear to be other than what they actually are (The pre-, and co-, condition of non-recognition of the fact as a rope and recognising its presence as something other than the rope - is implied in the words 'makes things appear to be other than what they actually are'). (Samsrti'h is synonymous with Samsaara, implying repeated transmigration.) It causes man's repeated transmigration concurrently with having initiated the action of the projecting power (Vikshepa) of Guna Rajas'.

**114** reads: 'Prajnaavaan api pandita'h api catura'h api atyanta-suukshma- artha-drg Vyaaliidha'h tamasa na vetti bahudhaa sambodhita'h api sphuṭam| Bhraantya aropitam eva saadhu kalayati aalambate tad-gunaan, hanta! asou prabalaa duranta-tamasa'h sakti'h mahatii aavrti'h||', meaning: Even those who have, under initiation and steady pursuit of Brahman Knowledge, have become Prajnaavaan (the wise men in this route of pursuit) and the learned who can differentiate between concepts subtly and who are proficient in envisioning the highly subtle meaning and import of the scriptural statement are overpowered (confused) by Guna Tamas and cannot comprehend Truth, even though the concepts have been clearly explained in different ways. They consider as real what is simply superimposed by delusion and attach themselves to its (of the superimposition and delusion) effects. What a pity (that they do not comprehend Truth)! How powerful is the vieling power of the tight-gripping and seemingly endless (or difficult to terminate) the Guna Tamas.

#### APPENDIX 4 QUALIFIERS

##### LegendQualifier (Qlfr)

NG	Neuter Gender	SN	SarvaNaama
FG	Feminine Gender	PN	Possible Negation
MP	Masculine Plural	2N	Two Nouns
IN	Indeclinable	N+A/2N	Noun and Adjective/2 Nouns
N+A	Noun and Adjective	PR	Prshodara (*)
MS	Meter Slip in 3rd Quarter	AR	Alternate Reading

\*Prshodaratvam refers to format of word usage sanctioned by parlance, though inexact grammatically.

Name.No.	Qlfr	Name
1	NG	Visvam
62	NG	Pavitram
63	NG	Mangalam Param
86	NG	Saranam
87	NG	Sarma
90	NG	Aha'h
142	NG	Bhojanam
211	NG	Dhaama
287	NG	Aushadham
324	NG	Adhishṭhaanam
378	NG	Karanam
379	NG	Kaaranam
428	NG	Praamaanam
429	NG	Bijam Avyayam
449	NG	Satram
454	NG	Jnaanam Uttamam
478	NG	Sat
479	NG	Asat
480	NG	Ksharam
481	NG	Aksharam
576	NG	Saama
577	NG	Nirvaanam
578	NG	Bheshajam

Name No.	Qlfr	Name
585	NG	Paraayanam
612	NG	Sreya'h
664	NG	Brahma(n):
681	NG	Stotram
698	NG	Havi'h
729	NG	Kim
730	NG	Yat
731	NG	Tat
732	NG	Padam Anuttamam
836	NG	Brhat
877	NG	Jyoti'h
894	NG	Lokaadhisthanam
903	NG	Svasti
963	NG	Tattvam
982	NG	Yajna-Guhyam
983	NG	Annam
12	FG	Muktaanaam paramaa gati'h
83	FG	Krti'h
98	FG	Siddhi'h
184, 450	FG	Sataam Gati'h
583	FG	Nishtha
584	FG	Saanti'h
630	FG	Bhuuti'h
682	FG	Stuti'h
701	FG	Sattaa
943	FG	Lakshmii'h
929	MP	Santa'h
896	IN	Sanaat
25	SN	Sarva'h
63	SN	(Mangalam) Param
725	SN	Eka'h
726	SN	Naika'h
729	SN	Kim
730	SN	Yat
731	SN	Tat

Name No.	Qlfr	Name
43, 951 (both)	PN	Dhaataa/Adhaataa
108	PN	Sammita'h/Asammita'h
160	PN	Dhrtaatmaa/Adhrtaatmaa
161, 865(either)	PN	Niyama'h/Animaya'h
162, 866(either)	PN	Yama'h/Ayama'h
249, 309	PN	Visishta'h/ Avisishta'h
357	PN	Bhiima'h/Abhiima'h
398	PN	Neya'h/Aneya'h
399,400	PN	Naya'h/Anaya'h (or Vice-versa)
437	PN	Abhuu'h/Bhuu'h
514	PN	Vinayitaa (A)Saakshii
528	PN	Nanda'h/Ananda'h
544	PN	Gahana'h/ Agahana'h.
568	PN	Khanda-Parasu'h/Akhanda-Parasu'h
229, 597, 774	PN	Nivrttaatmaa/Anivrttaatmaa
598	PN	(A)Samksheptaa
713	PN	(A)Darpada'h
804	PN	Mahaa+(a)garta'h
864	PN	(A)Niyantaa
889	PN	(A)Sukhada'h
890	PN	(A)Naikaja'h
30	N+A	Avyaya'h Nidhi'h
54	N+A	Sthavria'h Dhruva'h
63	N+A	Mangalam Param
217	N+A	Vaacaspati'h-Udaaradhii'h
333	N+A	Brhad-Bhaanu'h
429	N+A	Bijam Avyayam
454	N+A	Jnaanam Uttamam
531	N+A	Maharshi'h Kapilaacaarya'h
552	N+A	Samkarshana'h Acyta'h
573	N+A	Vaacaspati'h-Ayonija'h
597	N+A	Nivrttaatmaa
636	N+A	Visuddhaatmaa
675	N+A	Mahaa-kratu'h
732	N+A	Padam Anuttamam
806	N+A	Mahaa-Nidhi'h
910	N+A	Uurjita-Saasana'h



Name No.	Qlfr	Name
45	N+A/2N	Dhaatur-Uttama'h
149	N+A/2N	Visva-Yoni'h
452	N+A/2N	Vimuktaatmaa
566	N+A/2N	Gati-Sattama'h
23,648	PR	Kesava'h
47	PR	Hrshiikesa'h
48, 196, 346	PR	Padmanaabha'h
191	PR	Hamsa'h
194	PR	Hiranyanaabha'h
200	PR	Simha'h
515	PR	Mukunda'h
547	PR	Vedhaa'h
648	PR	Kesava'h
783	PR	Loka-saaranga'h
792	PR	Sunda'h
793	PR	Ratnanaabha'h
822	PR	Nyagrodha'h
823	PR	Udumbara'h
824	PR	Asvattha'h
101	2N	Vrshaakapi'h
120	2N	Saasvata-Sthaanu'h
124	2N	Sarvavid-Bhaanu'h
136	2N	Krtaakrta'h
273	2N	Sipivishta'h
315	2N	Krodhakrt-Kartaa
332	2N	Vaasudeva'h
334, 490	2N	Aadi-Deva'h
359	2N	Havir-Hari'h
377	2N	Paramesvara'h
390	2N	Parama-Spashta'h
427	2N	Sthaavara-Sthaanu'h
452	2N	Vimuktaatmaa
453, 815	2N	Sarvajna'h
491	2N	Mahaa-Deva'h
493	2N	Devabhird-Guru'h
501	2N	Kapiindra'h
507	2N	Puru-Sattama'h
532	2N	Krtajna'h
538	2N	Mahaa-Varaaha'h

Name No.	Qlfr	Name
572	2N	Sarva-Drg Vyaasa'h
627	2N	Saasvata-Sthira'h
651	2N	Kaama-Deva'h
677	2N	Mahaa-Yajna'h
678	2N	Mahaa-Havi'h
799	2N	Sarvavit-Jayii
965	2N	Ekaatmaa
967	2N	Bhuur-Bhuva'h-Svas-Taru'h
Sloka 92 (832, 833)	MS	Aparaajita'h Sarva-saha'h
Sloka 54 (508, 509, 510)	MS	Vinaya'h Jaya'h Satya-sandha'h
19	AR	(Yogavidaam) Netaa/ Vara'h
93	AR	Pratyaya'h/ Pratyayam
396	AR	Virata'h/ Viraja'h
560	AR	Aanandii/ Nandii
585	AR	Paraayanam/ Paraayana'h
703	AR	Satparaayana'h/ Satparaayanam
714	AR	Drpta'h/ Trpta'h
744	AR	Ghrtaasii'h/ Dhrtasii'h
839	AR	Guna-Bhrt/ Saguna'h
969	AR	Savitaa/ Sapitaa

#### LegendQualifier (Qlfr)

NG	Neuter Gender	SN	SarvaNaama
FG	Feminine Gender	PN	Possible Negation
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IN	Indeclinable	N+A/2N	Noun and Adjective/2 Nouns
N+A	Noun and Adjective	PR	Prshodara (*)
MS	Meter Slip in 3rd Quarter	AR	Alternate Reading

\*Prshodaratvam refers to format of word usage sanctioned by parlance, though inexact grammatically.

## APPENDIX 5 : REFERENCES

### Legend

Aa.B	: Aatmabodha
Aar.Up	: Aaruneyii Upanishat
Ai.Aar	: Aitareya Aaranyaka
Ai.Up	: Aitareya Upanishat
AK	: Amarakosa
AR	: Aadhyaatmika Raamaayana
BG	: Bhagavat Giitaa
Br.Bi.Up	: Brahma-Bindu Upanishat
Br.Su	: Brahma-Suutras
Br.Up	: Brhadaaranyaka Upanishat
Ch.Up	: Chaandogya Upanishat
Dak.A	: Dakshinaamuurti Ashtakam
DB	: Devii Bhaagavatam
HV	: Hari-Vamsa
Iis.Up	: Iisa Upanishat
K.Sa.Up	: Kali-Santarana-Upanishats
Ka.Up	: Katha Upanishat
Kai.Up	: Kaivalya Upanishat
Ken.Up	: Kena Upanishat
LASN	: Lalitaa Ashtottara Sata Naamaavalii
LP	: Linga Puraana
LS	: Lalitaa Sahasranaamam
LT	: Lalitaa Trisatii
Ma.Na.Up	: Mahaa-Naaraayana Upanishat
Maa.Up	: Maanduukya Upanishat
Mun.Up	: Mundaka Upanishat
Nar.Up	: Naaryana Upanishat
PP	: Padma Puraana
Pr.Up	: Prasna Upanishat
PRM	: Prasnottara Ratna Maalikaa
Pu.Su	: Purusha Suuktam

### Legend

RS	: Raama Sahasranaamam
RV	: Rg Veda
Sar.Up	: Sarva Upanishat
SB	: Sriimad Bhaagavatam
SL	: Soundarya Laharii
SP	: Siva Puraana
SRu	: Srii Rudram (all three Vedas)
SS	: Siva Sahasranaamam
SSB	: Samkara's Sanat-Sujaatiiya-Bhaashyam
SV	: Saama Veda
Sv.Up	: Svetaasvatara Upanishat
Tai.Aar.	: Taittiriya Aaranyaka
Tai.Br	: Taittiriya Braahmanas
Tai.Sam	: Taittiriya Samhitaa
Tai.Up	: Taittiriya Upanishat
Tri.Vi.MaNa.Up	: Tripaad-Vibhuuti-MahaaNaaraayana Upanishat
Up.Sa	: Upadesa-Saahasrii
V.Sam	: Vasishtha Samhitaa
VC	: Viveka-Cuudaamani
VP	: Vishnu Puraana
VR	: Vaalmiiki Raamaayanam
VS	: Vishnu Sahasranaamam
VSu	: Vaakya-Sudhaa; also called Drg-Drsya Viveka
YS	: Yoga-Suutras
YV	: Yajur Veda

**APPENDIX 6.1 : PAGE INDEX OF NAMES by SAHASRANAAMA ORDER**

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Havi'h	698	373
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A : Sloka Number; B No.Names in first half; C: No.Names in Second Half; D: Additional Words; E: Sloka Count; F: Running Total Count												
A	B	C	D	E	F		A	B	C	D	E	F
1	4	5		9	9		2	3	5	3	8	17
3	3	4		7	24		4	6	6		12	36
5	5	4		9	45		6	4	5		9	54
7	5	4		9	63		8	6	4		10	73
9	6	5		11	84		10	5	5		10	94
11	6	3		9	103		12	6	4		10	113
13	5	4		9	122		14	4	6		10	132
15	4	4		8	140		16	5	5		10	150
17	6	6		12	162		18	6	4		10	172
19	4	4		8	180		20	4	4		8	188
21	5	4	9	197	22	6	5		11	208		
23	5	4	9	217	24	6	4		10	227		
25	4	4	8	235	26	5	6		11	246		
27	5	4	9	255	28	5	4	1	9	264		
29	6	4	10	274	30	3	5		8	282		
31	4	3	7	289	32	4	6		10	299		
33	4	4	1	8	307	34	6	4		10	317	
35	5	4	9	326	36	5	4		9	335		
37	6	4	10	345	38	4	5		9	354		
39	5	3	8	362	40	6	4		10	372		
41	5	6	11	383	42	5	5		10	393		
43	7	4	11	404	44	6	5		11	415		
45	5	5	10	425	46	4	5		9	434		
47	5	5	10	444	48	6	4	1	10	454		
49	6	4	10	464	50	5	5		10	474		
51	7	4	11	485	52	4	4		8	493		

A	B	C	D	E	F		A	B	C	D	E	F
53	5	4		9	502		54	5	5		10	512
55	4	4		8	520		56	5	5		10	530
57	3	4		7	537		58	4	5		9	546
59	6	5		11	557		60	5	4		9	566
61	4	3		7	573		62	6	6		12	585
63	5	5		10	595		64	5	4		9	604
65	5	5		10	614		66	5	4		9	623
67	4	5		9	632		68	5	4		9	641
69	4	5		9	650		70	5	5		10	660
71	5	5		10	670		72	4	4		8	678
73	6	5		11	689		74	4	5		9	698
75	5	4		9	707		76	4	5	1	9	716
77	4	4		8	724		78	8	4		12	736
79	4	6		10	746		80	5	5		10	756
81	3	5		8	764		82	4	4		8	772
83	4	5		9	781		84	4	4		8	789
85	5	5		10	799		86	3	4		7	806
87	6	4		10	816		88	5	4		9	825
89	4	5		9	834		90	7	5		12	846
91	5	5		10	856		92	5	5		10	866
93	4	5		9	875		94	5	5		10	885
95	6	4		10	895		96	5	5		10	905
97	5	4		9	914		98	5	3		8	922
99	4	5		9	931		100	4	5		9	940
101	5	4		9	949		102	4	5		9	958
103	4	4		8	966		104	4	5		9	975
105	5	4	2	9	984		106	4	4		8	992
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[For notes by reader]