

# SRI VENKATESA SAHASRANAMAM



Annotated Commentary In English By

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&  
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Smt. Bath Shobha  
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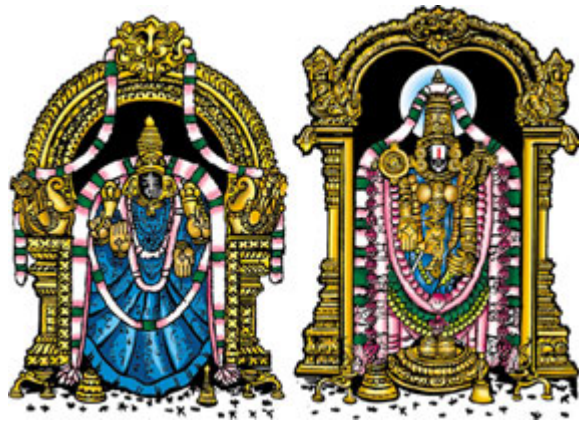
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श्रीः

NamO Sri VenkatEsAya

श्री वेङ्कटेश्वर सहस्रनामाम्

SRI VENKATESVARA SAHASRA NAAMAM

One of the Morning daily Manthra AarAdhana Kramams at Thirumala is the archanai of the Lord with Sri Venkatesa Sahasra Naamam from BrahmANda PurAnam. Brahma is the Rishi for this Manthra AarAdhanai; Chandas is anushtup and Sri vatsAnga Ramaa Vibhu (Lord Sri nivAsan) is the Devathai for this manthra roopa AarAdhanam.

This Sacred Sahasra Naamam is the result of discussions (SamvAdham) between Sages NaaradhA and VasishtA. After this ManthrArAdhanam with the Naama sahasrams, the First bell is rung, Bali, SaaRRumuRai take place.

Now Suddhi is done and the Second ManthrArchanA takes place inside the garbha Graham. It is an EkAntha ArchanA, where no one else is admitted. The 108 NaamAs of the Lord from VarAha PurANam is recited and the second bell is rung to get ready for the first of the two Sarva Darsanam (7. 30 A. M to 19. 00 P. M) for the day. Thus in the daily aarAdhanam of the Lord of the Seven Hills the two ManthrArAdhanams thru Naama Sahasram and AshtOttharam play a very important role.

adiyEn looked around for a commentary on either of these two SthOthrams. adiyEn thought that TTD might have released monographs on these two important SthOthrams used daily for the Lord's worship. adiyEn did not find any until a great Venkatesa BhakthA, Sri man Kamisetty SrinivAsulu Garu presented me with a small 1975 monograph on the Sahasrams by Sri SwarnAnandha, a disciple of SankarAchArya of Govardhan Peetam. The meanings of the nAmAs are given in one line pattern. adiyEn thought it will be

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an auspicious Kaimkaryam to expand on them with the bhakthi-laden insights of the 202 AzhwAr Paasurams on the Lord of Seven Hills and other PoorvAchArya SthOthrams like Swamy Desikan's DayA sathakam and others.

adiyEn will seek the blessings of the Kali Yuga Vara PrasAdhi, Sri Venkatesan to commence this Kaimkaryam for SamarpaNam at His Lotus feet as an integral part of Sri DevanAthan's RathnAngi Kaimkaryam. It is indeed appropriate since Lord DEvanAthan of Thiruvaheendrapuram is considered by many as the Nadu Naattu Dhivya Desa Sri nivAsan.

adiYen prays "MahAnthO anugrahNanthu" and seek Lord SriI nivAsan's anugraham to start on this kaimkaryam.

AdiyEn will list Sri VenkatEsa Sahasra Naamams in sets of ten and, provide a brief meaning for each of them and comment in detail on each of these sacred NaamAs.





## THE FIRST TEN NAAMAAS

### 1. (PraNavam) Sri VenkatEsAya Nama:

Salutations to the Lord, who is never ever separated from His Divine Consort, MahA Lakshmi! Salutations to the Lord, meditation on whom burns (kaDa:) all sins (vEm) of a Bhakthan/upaasakan!

### 2. (PraNavam) VirUpAkshAya Nama:

Salutations to the Lord, who has atypical eyes ! (it is hard to think of the Lord having eyes that have vikAram (viroopam). It is also incorrect to interpret that Lord VenkatEsA is a form of Rudran).

One eye of the Lord is the Sun, the other Chandran. One is hot and the other is cool and therefore our Lord has atypical eyes. Lord VenkatEsa is visualized as Sri Narasimha BhagavAn here.

### NAAMAAS 3-8

The VenkatEsa Sahasra Naamams from 3-8 with brief meanings are given below. These NaamAs have "Visvam " and its multifaceted relations to Lord VenkatEsA as its Iswaran. The relationship between the Visvam and its Lord (Sri VenkatEsA) is an important branch of VedAnthic Inquiry and Upanishads have dwelled deeply on this vital relationship.

"VisvAya Nama:" is the first of the Sri VishNu SahasranAmams. The relationship between Visvam and the Lord, who creates it, enters in to it as antharyAmin, sustains it and ultimately dissolves it are saluted in 90 Rg Veda Manthrams:

<http://www.ramanuja.org/sv/bhakti/archives/jun97/0065.html>

<http://www.ramanuja.org/sv/bhakti/archives/jun97/0066.html>

In Padma PurANam's KshEthra KaaNDam (33rd AdhyAya), we find the connections between Visvam and Sri VenkatEsa that are covered by Sri





VenkatEsa Sahasra NaamAs 3-8:

"jitham tE PuNDareekAksha! NamastE VISVABHAAVANA!

namastEasthu HrushikEsa! MahApurusha Poorvaja!

Nama: SrIdhAma nilaya ! Nama: SrIvathsa LakshaNa!

Namas-thridhAthmanE Thubhyam SrIganamOhana!

Naakouka: prathyaneekArE! NaarAyaNa namOsthutE!

Naagaparyanga-sayanA nATa! NamO Nama:

VISVA-SRASHTE VISVA-BHARTHRE VISVA-THRAATHRE VichakshaNa

VISVA-ANTHARYAAMINE Thubhyam VISVOTTHEERNAA VibhO Nama:

3. (PraNavam) ViswEsarAya Nama:

Salutations to the Lord (Iswaran), who is the undisputed Sovereign (Supreme Master) of this Universe!

4. (PraNavam) Visva BhAvanAya Nama:

Salutations to the Lord, who is pervasively present in all of His creations (Sentient and insentient alike)!

5. (PraNavam) VisvasrujE Nama:

Salutations to the Lord, who is the Creator of this Universe!

6. (PraNavam) VisvasamhathrE Nama:

Salutations to the Lord, who is the destroyer of this universe during the great deluge!

7. (PraNavam) Visva PrANaya nama:

Salutations to the Lord, who is the life breath for all the created beings in this Universe!

8. (PraNavam) VisvarAD-prabhavE Nama:

Salutations to the Lord, who is the Prabhu of this world! Salutations to the Lord, who is the RaajAthi Raajan (Emperor of Emperors) of this world!





Some of the Sri VishNu Sahasra Naamams containing Visva Sabdham as a prefix for reference are:

Visvakarmaa(50th nAmam), Visva-dakshiNa:(426th),

Visva Baahu: (318th), Visvabhugvibhu: (241st),

Visvamoorthy: (722nd), Visva yOnI : (118th and 152nd),

VisvarEthA: (89th),VisvasruD (240th),VisvAthmA (227th).

The origin of this nAmaa is to be found in MaarkaNDEya PurANam, Theertha KaaNDam, Second Chapter verses:

**Jaya Deva! JagannATa ! SarvalOkaiKa Vanditha**

**Jaya VenkatasailEsa ! KaruNAkara ! Paahi na:**

**KrupAnidhE! Namas-thubhyam VaradAya NamO nama:**

**VenkatAdhI sa! VISVESa! Satha KruthvO namO nama:**

### **Meaning**

Hail to Thee! Oh Lord of the Universe worshipped by all the beings of Your universe! Hail to Thee Oh Lord of Venkatam hills! Oh Most Merciful One! Please protect us. Oh the treasure house of Daya! Oh matchless boon-granter! Our salutations to You! Oh VI SVESA! Our repeated salutations to You!

With the NaamAs "JagannAta" and "VisvEsa", this section of the above purANam connects to the Third Sahasra Naamam of "VisvEsvarAya Nama:".

The salutation of the Lord of Venkatam (Venkatadhisa) as VISVESa is the PurAnic connection to the third nAmA of Sri VenkatEsa Sahara nAmam: "VisvEsvaraya nama:".

### **9. (PraNavam) SeshAdhri NilayAya Nama:**

Salutations to the Lord, who has His abode on top of the SeshAdri hills!





10. (PraNavam) AsEsha -bhaktha dukkha:praNAsanAya Nama:

Salutations to the Lord, who is the banisher of the entire heap of sorrows (SamsAra klesams) of BhakthAs, who seek the refuge of His sacred feet.





# Expanded Commentaries on the first 20 nAmAs

by

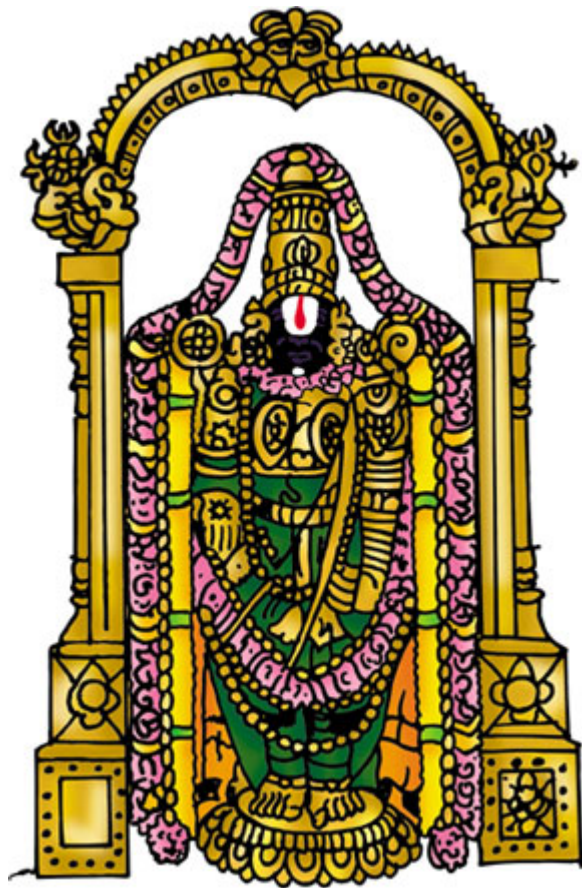
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# NAAMAA I

(प्रणवम्) श्रीवेङ्कटेशाय नमः

(PraNavam) Sri VenkatEsAya Nama:

## SPECIAL NOTES

- ☆ This is the manthram for Lord VenkatEsa and hence the Sahasra Naamam of the Lord of the Seven Hills starts auspiciously with His own Manthram. This manthram is considered equivalent to AshtAkshara manthram in power.
- ☆ Related AzhwaR's Paasuram :The meaning for this NaamA can be found in Swamy NammAzhwaR's ThiruvAimozhi Paasuram (TVM), which in turn relates to Brahma Soothram IV. 1. 13:

vEmkaDangaL meymmEI vinai muRRavum

thANKaL tankatkku nallanEva seyvAr

vEnkaDatthuRaivArkku namavennai

aangkaDamai athu sumanthArkatkke

--T. V. M 3. 3. 7

## Meaning

"When You say "NamO VenkatEsAya", that is sufficient to get all the sins of a chEthanam burnt to ashes ("Theeyinir thoosAhum"). Once You have recited "NamO VenkatEsAya", that would be all that is needed for gaining such an effect. The rest is taken care of by Lord VenkatEsa Himself as His vratham/vow/responsibility. Afterwards, we have to choose a Kaimkaryam for Him (Vaachika, MaanaSIka, Kaayika Kaimkaryam/Speech-mimd-body) with in our capability as our Svaroopaa LakshaNa duty as the servant of the Lord (Sesha bhUthan) to the Master (Sarva Seshi). That will result not only in the destruction of all the sins through the recitation of the First Sahasra Naamam (Sri VenkatEsa Manthram) but it will also make sure that future vinaikaL





(Fruits of One's karmAs) do not cling to us. Our Lord Venkatesan takes care of all these matters for His bhakthAs (us), who recite His manthram (viz). , the First Sahasra Naamam.

☆ The three debts for us as ChEthanam

The three debts that we have from birth are Deva, Rishi, Pithru RuNams/ kadankaL. They originate from the association with Prakruthi and get burnt and destroyed through the recitation of this NaamA (Manthram). All of these are burnt by the mere utterance of the First Sahasra Naamam "NamO VenkatEsAya" (SrI VenkatEsa Manthram).

☆ Nama: Sabdham

This Paasuram passage "VenkaDatthuRaivArkku Nama: yennal" means offering salutations to the Supreme One having His abode at Venkatam. "VenkatEsAya Nama:" is same as uttering "VenkatatthuRaivArkku Nama yennal". According to VenkatEsa BhakthAs, the utterance of "NamO VenkatEsAya" is equivalent to the utterance of "NamO NaarAyaNAya" (Moola Manthram). The vyAkhyAnams on Moola Manthram are profound and central to VisishtAdhvaitham (Vide: Swamy Desikan's elaborate commentary in SrImath Rahasya Thraa Saaram: Moola Manthra adhikAram).

Briefly, Nama: sabdham has many interpretations. In one view, the meanings are given according to SthUla, Sookshma and Param approaches:

In the SthUla view (following VyAkaraNa Saasthrams), Nama sabdham

1. implies deep prostrations at the Lord's sacred feet and performance of Saanga Prapatthi.
2. The sookshmaArTam (following Niruktham) refers to Jeevan is the property of the Lord (Seshi) and the Jeevan has no Lordship (Swamithvam) over itself or those related to it. Jeevan has thus no independence (SvAtantryam).





3. Param view (based on Rahasya Saasthrams) is that the fruit of Prapatthi/ SaraNAGathy (SaadhyOpAyam) is the Lord (SiddhOpAyam) Himself.

☆ Unakke Naamm AatccheyvOm

"NamO VenkatEsAya" also means that the Kaimkaryam is for VenkatEsan alone and for no one else; this is the echo of "Unakke Naamm aatccheyvOm" doctrine revealed to us by Soodikkodutha NaacchiyAr. It means that the Kaimkaryam is for Him and Him alone. There is no payan (phalan) for us in such Kaimkaryams (na Mama).

☆ Another view of Nama: Sabdham

The "Nama:" sabdham in this and all other Sahasra Naamams of Lord VenkatEsa means the destruction of three kinds of VirOdhis (obstacles/ enemies that stand in the way of receiving the Lord's MokshAnugraham: (a) Seshathva SvaroopA VirOdhi (b) PurushArtha Kaimkarya VirOdhi and (c) UpAya VirOdhi. All of these VirOdhis are destroyed by the mere utterance(Ukthi mAthram). That is sufficient. The Veda Vaakyam of "BhUyishtAm tE Nama ukthim vidhEma" is to be remembered in the context.

☆ Bhrahma Soothram reference:

The fourth Chapter of Bhrahma Soothram is about meditation (UpAsana) and its Phalan. Brahma Soothram IV. 1. 13 dealing with BhramOpAsanam instructs us on the fruits of meditation on the Supreme Brahman in the Upanishadic way:

"tadhigama uttharapUrvAgayOraslesha vinAsou tadhvyapadEsAth "

### Meaning

"On attaining that, non-clinging and destruction of subsequent and previous sins (vEnkatam) will result respectively, because it is so declared (by the scriptures).





The above is the first of the SoothrAs on the fruits of meditation. Sri BhAshyam quotes ChAndhOgyam passages in interpreting this soothram: "As water does not wet the lotus leaf even so no signs cling to him, who knows this" (ChandOgyam:IV. 14. 3). "Just as cotton growing on reeds is burnt, when thrown in to fire, even so are burnt the sins of one---" (Ch. V. 24. 3). The power of meditation on the Lord (with upAsanA of this Manthram) is referred to here. Let us all repeat the Parama taaraka, pOshaka, RakshaNa manthram of "NamO VenkatEsAyA" all through out our lives.





## NAAMAA 2

(प्रणवम्) विरूपाक्षाय नमः

(PraNavam) ViroopAkshAya Nama:

### Meaning

Salutations to the Lord, who has unusual (asymetric) eyes radiating Daya for the Saadhu Janams and anger at the dushta janams (PrathikoolarhaL)! This is the Naamam that is an echo of NaarAyaNAnuvAkam passage:

"UrdhvarEtham VIROOPAAKSHAM VisvaroopAya vai Nama:"

### SPECIAL NOTES:

It is impossible to visualize the Lord as ViroopAkshan.

Literally ViroopAkshi means one with weird or deformed eyes. This description of the Lord, who is known for Mercy-laden, KaruNA KatAksham can not therefore be interpreted as deformed or weird. ViroopAkshan is also a name given to Lord SivA for having an eye on the forehead (NeRRikkaNNan/Agni nEthram that burnt Manmathan, when he tried to distract His Tapas). He is recognized by that name for having unusual number of eyes. Lord Narasimhan has also the three eyes of Agni, Chandran and Sooryan (TapanEndhvagni nayana: as described in the second sIOkam of Sri KaamAsikAshtakam of Swamy Desikan). For Lord VenkatEsa, neither of these references apply strictly. Yes, He has eyes that destroy the three kinds of Taapams with His three eyes, which have received the salutation of "Vishama ViIOchanan" (the odd number of three eyes).

ViroopAkshaya Nama: is to be interpreted in the context of NrusimhAvathAram as pointed out by Vaikunta Vaasi MukkUr Sri Lakshmi NrusimhAcchAr Swamy, a great Nrusimha BhakthA. His lotus-like eyes can radiate krupA for the child of HiraNyakasipu (tE krupA sarOja sadhrusaa dhrusaa dhanuja dimBa dhattha sthanA). The same eyes can radiate terror





towards HiraNyakasipu, who did not understand His Parathvam and harmed Bhaktha PrahlAdhan.

Viroopaksham relates to the fact that the Lord's eyes are filled with DayA for the Baala BhAgavathan, PrahlAdhan and at the same time are glowering with anger at those, who try to cause harm to His BhaagavathAs. Those eyes (Akshi) can reach this vikAram/Viroopam (Change of form or transformation or deviation from the natural state), when confronting the enemies of His BhakthAs (parithrANaya SaadhUnAm vinAsAya cha dushkruthAm).

SeshAdhri Sekhara Vibhu's DayA-filled eyes are like the boon granting Kalpaka creeper(KrupaNa Jana kalpa Lathika) according to Swamy Desikan as he saluted them in his magnum opus of a sthOthram: Sri DayA Sathakam on Lord VenkatEsa. Those auspicious eyes lift one out of the horrible ocean of SamsAram (SamsAra ThAriNee). When those benevolent eyes fall on an aparAdhi (transgressor of Lord's Saasthrams), then they become the unsurpassed, easiest PrAyscchittham for cleansing the sins arising from aparAdhams ("Krutha aparAdhasya aadhyAm NishkriyAm ThvAm vadanthi"). Those eyes filled with KaaruNyam lift one from the ocean of SamsAram. Those eyes stand for all times as "sTira Pradheepam" (Steady Dheepam/ViLakku). All of us must seek the friendship of those benevolent eyes (Taara-maithreem dadhAna akshi).



When one is like HiraNyakasipu and commits apachAram to His BhagavathAs, the Lord's anger has no limits and His eyes are the First indicators of His rage. His anger grows and grows (Vijrumbhitha OoshmA). PeriyAzhwAr born under SvAathi Nakshathram like Lord Narasimha refers to the destruction of HiraNyan in ThiruppallANDu this way:

"anthiyam pOthil AriuruvAhi ariyai azhitthavanai

panthani theerap-pallANDu pallAyiratthAnDenRu paaduthumE"

This Narasimha Moorthy at Ahobila KshEthram (Lower Ahobilam) has Lord





SrinivAsa in a sannidhi next to Him and has a KalyAna MaNtapam, where Lord SrInivAsa had a TadihyArAdhanam for the participants in His VivAha MahOthsavam. The annam prepared for that TadihyArAdhanam was presented as NaivEdhyam by Lord SrInivAsan to AhObila KshEthra Naayakan. Thus the ancient nature of this ViroopAkshan, who is behind the second NaamA of Sri VenkatEsa Sahasra Naamam has to be understood.



## NAAMAA 3

(प्रणवम्) विश्वेशाय नमः

(PraNavam) VisvEsarAya Nama:

**SALUTATIONS TO THE LORD (ISWARAN), WHO IS THE UNDISPUTED SOVEREIGN (SUPREME MASTER) OF THE ENTIRE UNIVERSE!**

### **SPECIAL NOTES:**

The Upanishads call the Universe (Jagath) as Prakruthi, the primordial cosmic matter. The Universe is not only the material world and its beings but it also covers the mid region known as anthariksha and the heaven (dhyulOkA). It includes all the chEthanams (Sentients) and achEthanams (insentients). This universe or Visvam is created by Sriman NaarAyaNa, whose archa form is Lord VenkatEsa of the Seven hills. He creates the Universe with His mere sankalpam (the will) of Lord VenkatEsa and He rules the world that He creates. He pervades the entities of His created universe (anupravEsam) and controls them as their Lord (VisvEswaran). He is the NiyanthA (Controller of all as their Lord).

At the time of creation, our Lord provides names and forms to the undifferentiated moola prakruthi, which existed then in a subtle form; As I swaran and Prabhu, Lord Venkatesa provides their differentiation. Thus arose out of the Lord's creation the Naama Roopa Prapancham. SvetasvatAra Upanishad describes that the DevAthma Sakthi of the Lord is the power behind the creation of this universe with names and myriad forms.

The other Upanishad describe that the Lord has a special intimate relationship with the entire Universe (aitadAtmyam idham sarvam: ChAndhOgyam). The way in which this Lord (Supreme Brahman of the Upanishads) is related to the Universe is that of its Ruler and as the Undisputed sovereign of this visvam (VisvEswaran = Visvasya Iswaran). Our Lord's KaaraNathvam as the sole cause of this Universe is undisputed. His VyApakathvam (pervasive presence in the





entities of the Universe) as a sovereign of the Universe is also noted by the Upanishads. His Niyanthruthvam (controller of all created entities) is a natural outcome of Him being the Visveswaran.

Dhivya prabhandhams (Tamil vedams) of AzhwArs salute the Lord of Venkatagiri as Sri man NaarAyanan, the Lord of the Universe. In one of the famous Paasurams of Swamy NammAzhwAr addressed to Lord VenkatEsa, he salutes the Lord of saptha Giri as "niharil puhazhAy! Ulaham moonrudayAy! yennai aLvAnE!" (ahalhillEn Paasuram passage). Here Swamy NammazhwAr salutes the Lord as "Ulaham MoonRu udayAy", the Lord of the three Universes. AzhwAr praises the Lord of Venkatam as SarvEswaran, Sarva Swami and Sarva NiyanthA. In the First Thirumozhi of the first decad of ThiruvAimozhi, Swamy NammAzhwAr describes brilliantly the VisvEswara Tathvam of the Lord:

"it is not possible to distinguish the things of the world as belonging to Him and as not His. Because, all is His (as the Lord of all of them). In each of the seven worlds, insentient things with different forms and sentient beings are aspects of His splendor (objects of His creation as the Lord of the Universe). . . He has no second. We have come near such a great One by some mighty good fortune". ThiruvAimozhi: I. 1. 3

"All things and processes, actions and inactions are subject to His will (sankalpa)" as the Lord of the Universe. . . ThiruvAimozhi: I. 1. 6

**VenkatAdhri samam sTANam BrahmANDE nAsthi kinchana**

**VenkatEsa SamO DevO na bhUthO na Bhavishyathi**



## NAAMAA 4

(प्रणवम्) विश्वभावनाय नमः

(PraNavam) VisvabhAvanAya Nama:

SALUTATIONS TO THE LORD OF SAPTHA GIRI, WHO IS Pervasively present in the ENTIRE UNIVERSE.

### SPECIAL NOTES:

The name originates from the Padhma PurAnam salutation:

"jitham tE PuNdareekAksha ! namstE VISVABHAAVANA".

VisvaantharyAminE Thubhyam visvOtthIrNa vibhO nama:"

The Visva BhAvana-VisvAntharyAmi is saluted here.

This VisvAntharyAmin doctrine is very central to AchArya RaamAnujA's teachings on "sarIra-sarIri" (body-soul relation). The theory of Upanishadic Brahman as the pervasive inner controller of all the chEthanams (Sentients) and achEthanams (insentients) of the Visvam (Universe) is described in the seventh BrAhmana of BruhadhAraNyaka Upanishad.

There is an instruction session between UddAlaka and Sage Yaj~nyavalka, where latter teaches UddAlaka about the SELF (Brahman) being the inner controller of water, fire (agni), sky (anthariksha), air (vAyu), heaven (dhivi), the Sun (aadithya), the directions (dhig), moon and stars (Chandra-tArakA), ether (aakAsa), darkness (tamas), light (tEjas), all beings (Sarva- bhUtha/ individual self), life breath (prANa), the eyes, the ears, the mind, the skin, the individual self (Vij~nAna) and semen (rEtas). ParamAthman is recognized as the indweller is the immortal antharyAmin (Visva BhAvanan). As the indweller of all these entities, antharyAmi Brahman bears witness to all as Visva sAkshi and controls them. The Upanishad declares that every thing else other than Him (antharyAmi Brahman) is a source of misery. This enquiry (jij~nAsa) about the nature of Brahman and its relationship to the Jeevan is important for those



who seek mOkshA (Mumukshu).

In the mUrtAmUrtA BrahmaNa of BruhadhAraNyakam, this immutable Brahman is described as a PurushA with an asthetic form; this Purusha is recognized as the entire world (Visvam): "Purusha yEvadagum Sarvam". That Purushan the controller (prErithA) of all beings in this universe by Upanishads is the Supreme Being (PurushOtthaman) recognized as NaarAyaNa standing on NaarAyaNAdhri as Sri VenkatEsan. He is the Param Jyothi, ParamAthmA, Para Brahman and Para Tatthvam.

SkAndha PurANam salutes the Lord as: "Nama: ThrailOkya-nATaya VisvaroopAya SaakshiNE" to recognize His Lordship over the Universe (VisvEsvaran: Third Sahasra Naamam) and as the One standing as Saakshi to the activities of the various entities including the JeevAthmAs.

Let us salute this Lord on the top of Saptha Giri now:

**NaarAyaNaadhri-nivAsAya SrInivAsaya tE nama:**

**SeshAchala nivAsAya SrInivAsAya tE nama:**

**Siva-BrahmAdhi vandhyAya SrInivAsAya tE nama:**

**PraNathArTi-vinAsAya SrInivAsAya tE nama:**

**Dhushta rAkshasa samharthrE SrInivAsAya tE anama:**

**BhakthAnAm pApa samharthrE SrInivAsAya tE anma:**

**--Excerpts from SkAndha PurANam**

Here the Salutations is to the destroyer of all Paapams (Venkatam), who is worshipped by Siva and Brahma and who resides on top of the NaarAyaNadhri and SeshAdhri.

This Parabrahmam and its identity with the five forms as Para VaasudEvan, VyUha Moorthy, Vibhava avathAran, antharyAmi and archA moorthy (Sri Venkatesan) is saluted brilliantly by Swamy NammAzhwAr (ThiruvAimozhi:6.9.





5):

ViNN meethiruppAi ! Malai mEl niRppAi! kadaRsErppAy!

MaNN meethuzhalvAi! ivaRRuLengum maRainthuRaivAi!

yeNNmeethiyanRapuRavaNDatthAi! yenathAvi

uNNmeethADi urukkAttAthO oLippAyO ?

Swamy NammAzhwAr begs the Lord, who has five forms to appear before him in His physical form so he can enjoy union/communion with Him. When Swamy NammazhwAr addresses Him as "Malai mEl niRppAi", he has in mind ThiruvEnatamudayAn standing on top of the seven hills.

### Meaning of the above Paasuram

With a form in Sri vaikuntam as Para VasudEvan, another form resting in the Milky ocean as KsheerAbdhi NaaTan, an endearing and "an ever- worshippable form" on Thiruvenkatam hills, and yet other forms as VibhavAvathara Moorthys (Raama and KrishNa in human forms roaming in this world) as well as the indweller form (antharyAmi), You appear to be hiding from us. Taking similar other forms in Your innumerable galaxies beyond the power of human beings to count, You are also hiding in adiyEn's soul. Is it fair for You to hide inside me without appearing before me in Your physical form?

VenkatEsAth ParO dEvo nAsthyanya: SaraNam bhuvi

VenkatEsa SamO dEvo nAsthi nAsthi maheetaLE



--VarAha PurANam, First Canto, 61st chapter

### Meaning

There is no other God like VenkatEsa to seek refuge for protection and there is no other God equal to Him in this world.

In the previous Sahasra NAmam of "VisvabhAvanAya Nama:", BhagavAn's





antharyAmithvam(indwellership) was saluted. Saasthram states that there are two kinds of antharyAmithvam that needs to be considered based on context. These two kinds of antharyAmithvam are: (1) SarvAntharyAmithvam and (2) HrudhayAntharyamithvam. The first is "the formless, omnipresent, pure, blissful ParamAthma" and the second is "the divya avathAra form residing in every one's heart". The first kind of indweller is SarvAntharyAmi and the second is HrudhayAntharyAmi.



## NAAMAA 5

(प्रणवम्) विश्वसृजे नमः

(PraNavam) VisvaSrujE Nama:

SALUTATIONS TO THE LORD OF SAPTHA GIRI, WHO IS THE CREATOR OF THIS WORLD.

### SPECIAL NOTES:

The name originates from the Padhma PurAnam salutation (KshEthra KaaNDam: 33rd Chapter):

VISVASRUSHTRE Visva-bharthrE Visva-thrAthrE VichakshaNa

VisvAntharyAminE Thubhyam VisvOtthIrNa VibhO Nama:

--- Padhma PurANam, KshEthra KaaNDam, 33rd adyAyam.

Our Lord, Sri VenkatEsa is recognized and saluted by both the Upanishads and Dhivya Prabhandhams as the Sole creator of this Universe and its beings without any one's help. The PravAha-nithyathva or "the continuous existence through the cyclic process of a beginning and end without total annihilation" is discussed by many Upanishads and Veda manthrams. Upanishads point out through many passages that Brahman is both the instrumental and the material cause of this universe and does not need any help from any other power (sahakAris).

A sampling of Upanishadic description of the Creation of the world can be encountered in Taittiriya Upanishad (II. 6. 1):

sOakAmayatha / bhausyAm prajAyEyEthi/ sa TapOatapyatha/  
sa tapastapthvA / IDHAM SARVAM ASRUJATHA/ yadhitham kincha/  
tath srushtvA/ tadhEvanupravisath/ saccha tyacchAbhavath/  
nirukthnchAniruthamcha/ nilayanancchAnilayananccha/





vij~nancchAvij~nAnamccha/satyamcchAnrutham cha satyam  
bhavath/yadhitham kincca/tath sathyamithyAchakshathE /

tadhabhyEsha sIOkO bhaavthi//

asadhvA idhamagra aaseeth/tathO vai sadhajAyatha/

tadhAthmAnam svayam kurutha/tasmAth tathsukruthamuchyatha ithi//

### Meaning

"Brahman created all This, whatever is here. Having created it, Brahman entered into it. Having entered it, it became both the sentient and the non-sentient, the defined and the undefined, the founded and the unfounded, the non-inert and the inert, the true and the untrue. Brahman became all this. . . . Therefore, they say that this universe is that true Brahman. There occurs a verse pertaining to this: all this was in the beginning un-manifested Brahman (without articulation of names and forms). From that the manifested came into existence. That Brahman created Itself by Itself. So Brahman is called the One of good deed".

Mundaka, Subaala, ChAndhOgya and AitarEya Upanishads also have specific passages saluting the Para Brahman as the creator of this Naama-RoopA VyAkaraNa Prapancham.

AzhwAr's Paasurams also pay particular attention to BhagavAn's divine leelAs in creation, protection and dissolution of the Universe. His Jagath KaaraNathvam is described by the AzhwAr Paasurams following the VedAntha SoothrAs and Upanishads. Examples of Paasurams dealing with the cosmic functions of the Lord with particular emphasis on creation are:

tAnE ulahellAm --tAnE padaitthu idanthu

tAnE uNDu umizhinthu--tAnE aLvAnE --ThiruvAimozhi: 10. 5. 2





## Meaning

As NaarANAm ayanam, Our Lord of Saptha Giri created all the worlds by Himself without any external help.

He did this all alone. He recovered this Universe, when it sank deep in the praLaya waters. He saved this Universe in a small portion of His stomach, when the dangerous PraLaya waters swirled around. Later, He spat that Universe himself. All of these leelAs He performs without anyone goading Him to do them. He alone protects the Universe that He created.

In another paasuram passage, Swamy NammAzhwAr salutes the Lord as "Ulahu Padaitthu uNda Yenthai" and instructs us that our Lord is the sole cause of the Universe (Visvasrujan). He is the soul of all that too in conformity with VedAnthA SoothrA I. 1. 2 (JanmAdhyasya yatha:). This Soothram establishes that "Brahman is that Omniscient, Omnipotent, all merciful being from whom proceeds the origin, sustenance and dissolution of this varied and wonderfully fashioned world".

The next three Sri VenkatEswara Sahasra Naamams cover the dissolution of the Universe, the sustenance of this universe and the unquestioned rulership of the Universe that the Lord created by Sri VenkatEsan.





## NAAMAA 6

(प्रणवम्) विश्वसंहर्त्रे नमः

(PraNavam) Visva-SamharthE Nama:

SALUTATIONS TO THE LORD OF SAPTHA GIRI, WHO IS THE DESTROYER OF THE WORLD AS THE ANTHARYAMIN OF SIVA.

### SPECIAL NOTES:

The fifth Sri VenkatEsa Sahsra Naamam saluted Him as "VisvasrujE nama:"

He is indeed the creator and is worshipped with the Sri VishNu Sahasra Naamam: "DhAthrE nama:." He is also the Visva Karma or the agent of all actions with respect to the Universe including the Creation, Protection and Dissolution. Our Lord is also the "SamIhanan" or the One who makes other DevAs perform their assigned duties(e.g.), the SamhAram activities of Rudran. How this happens is described below :

**KalpAnthE Yasya vakthrEbhyO vishAnala-sikhOjwala:**

**SamkarshaNATHmakO RudrO nishkramya atthi jagasthrayam**

### Meaning

"At the end of each Kalpa, from His mouth comes out Rudra with SamkarshaNa as his aathmA glowing with the flames of poisonous fire and he (Rudra) consumes the three worlds." Our Lord VenkatEsa is the force behind Visva SamhAram of Rudra.

KatOpanishad (2. 25) refers to this ParamAthmA being "the Nikhila-charAchara samharthA" (the eater of the movables and the immovables at the time of PraLayam). Tamil Vedam passages repeatedly refer to this SamhAra (dissolution) activities as "uNDu". Brahma Soothram I. 2. 9 also refers to this Brahman as the eater of both the movable and the immovable (i-e). , the whole Universe as Visva SamharthA following KatOpanishad:





## "atthA charAchara grahaNAth "

This kind of reabsorption of the entire universe (eating) is a marvelous deed that can not be accomplished by any one other than the Sarva Sakthan, Lord VenkatEsa Parabrahman.



## NAAMAA 7

(प्रणवम्) विश्वप्राणाय नमः

(PraNavam) Visva-PrANaya Nama:

SALUTATIONS TO SRI VENKATĒSA, WHO IS THE LIFE BREATH OF THE WORLD OR WHO BREATHED LIFE IN TO THIS WORLD.

### SPECIAL NOTES:

Visva PrANan is the Lord Himself, who is saluted by the many names of Sri VishNu Sahasra nAmam with deep meanings:

"PramANam PrAna Nilaya: PrANadhruth PrANa jeevana:"

---Section from 103rd SIOkam of Sri VishNu Sahasra Naamam

The 67th, 322nd and 408th Sri VishNu Sahasra Naamas are

PrANaya Nama:

Again the Sri VishNu Sahasra Naamam "PrANadhAya Nama:" uses PrANa sabdham thrice.

Here are selected summaries of the meanings of "PrANaya Nama:" from Swamy ParAsara Bhattar's vyAkyAnams for the 67th, 322nd and 408th NaamAs (PrANaya Nama:) in the context of the "Visva PrANa " Naamam of Sri VenkatEsa Sahasra Naamam:

1. "PrANO rakshathi Visvam yEthath" --Yajurashtakam: 2. 5. 1

### Meaning

PrANA (Bhagavaan) protects this world.

2. "TadEtath aksharam Brahma Sa PrANa: tadhu vAng-mana:--Mundaka Upanishad 2. 2. 2





### Meaning

Therefore, this imperishable Brahman is PrANa (vital air), speech & Mind.

3. Passage from Poushvara Samhithai: "Bhagavan is associated with the celestial instruments, which go by the name of Five Sakthis (Pancha Sakthi) : Time, Knowledge, Action, Desire and PrANa (Life). PrANa Sakthi is the Supreme soul and is endowed with the six qualities. This Supreme Soul is the eternal, lotus-eyed VasudEva (VenkatEsa)".

4. "PrANOasmi praj~nAthmA Tamm Maamm aayu: amrutham ithi upAsasva"--  
KOushithI ki Upanishad: 3. 2

### Meaning

"I ndeed I am the PrANa and the Omniscient Self, worship and meditate on me as Life, as Immortality".

Saama Vedam points out the importance of the Lord as PrANa with the statement that "For all these beings merge in the PrANa alone and from PrANa alone they depart". PrANa is thus the vital breath. This aspect of PrANa, its origin and function are described in great detail by PraSnOpanishad.



## NAAMAA 8

(प्रणवम्) विश्वराड् प्रभवे नमः

(PraNavam) VisvarAD-PrabhavE nama :

**SALUTATIONS TO SRI VENKATĒSA, WHO IS THE SOLE SOVEREIGN OF THIS WORLD.**

### **SPECIAL NOTES:**

Our Lord of Saptha Giri is the Yeka-chathrAdhipathi (ruler of the Universe under one Umbrella). As VisvaraaD, He is the unchallenged Emperor of this SaamrAjjam of the Universe and its beings. He is also the Prabhu or the One with Prabhavam (Superior, Powerful, majestic and valorous) and PrabhAvam (Splendour, Grandeur, Power and efficacy to protect those who seek His refuge and offer them Moksha Sukham). He is the Chakravarthy of this Visvam (VisvaraaD). He is the Lord (Prabhu) of Ubhaya VibhUthis (This world and Sri Vaikuntam/Nithya VibhUthi).

As Prabhu, He is powerful to confer BhOgam and Moksham to Brahma, Siva and others as well as others, who seek the protection of His sacred feet. He is the SamarTa Prabhu (Capable Lord) for granting all the four kinds of PurushArTams (goals of life). He is thus the SarvEshta Phala Pradhan (Grantor of all desired wishes). He will grant Moksham even on His sworn enemy like SisupAla as VisvaraaD Prabhu. . Granting Moksham to some one like the Gopi by the name of Chintayanti, who always thought of Lord Krishna, is much easier for her beloved Prabhu.

He may take a Vibahva avathAram as Raama and KrishNa in human body and yet He is still the all powerful Prabhu. He may be absolutely dependent on His "parents and others" (Paratantran) in these human avathArams and yet He is the Prabhu of them all.

Another definition given to the name of Prabhu (Jagath Prabhu/Visva-raaD-Prabhu) is: "anayaa nithAntha kaanthatayaa Sarvahrudhaya-haraNE



prabhavathi ithi Prabhu": (by His extraordinary soundharyam, He has the Supreme power to attract the minds of ALL towards Him (VasI karaNam of ALL). He is the JagadhAnandhaka Prabhu and Sarva Sathva ManOhara Prabhu.

Our Lord is the Sarva Seshi (Supreme Master) and we are His sEsha BhUthans (bonded servants). The relationship of Sesa-Seshi is the heart of Srl VaishNavam. We are all aspects of His splendor (PrakArAs) and are not independent at all.

As the VisvarAd Prabhu, infinite is His splendor of attributes and His power as the Sovereign. Swamy NammAzhwAr alludes to it as "Veevil sI ran":

**veevil inbam miha yellai nihazhntha namm Achyuthan**

**veevil sI ran malark-KaNNan ViNNOR PerumAn**

**--ThiruvAimozhi: 4. 5. 3**

Elsewhere, Swamy NammAzhwAr salutes Him as the Sovereign of all the seven worlds seated on a majestic throne with His scepter representing His unquestioned authority :

**"VeeRirunthEzhulahum tanikkOI sella veevil sI r AaRRaI mikkALum ammAnai"**

**--ThiruvAimozhi: 4. 5. 1**

Veevil sI r means undecaying I svaryam as the Sovereign Lord. The I svaryam of other kings will come and go but not our Lord's. His is Nithya VibhUthi. The vibhUthis of other kings are anithyam. He is SarvEsvaran, JagadhI svaran. His svaroopam (Mahimai) and His svabhAvam (auspicious attributes) are unparalleled as Prabhu of the Visvam.



## NAAMAA 9

(प्रणवम्) शेषाद्रिनिलयाय नमः

(PraNavam) SeshAdhri-nilayAya Nama:

SALUTATIONS TO THE LORD, WHO HAS THE SESHADHRI HILLS AS HIS ABODE !

### SPECIAL NOTES

Lord VenkatEsA is known as the Lord of Seven Hills (Saptha Giri san). One of those Seven Hills is SeshAdri hills (the hills associated with AdhisEshan).

Once upon a time, there was a fight at Srivaikuntam between Vaayu and AadhisEshan about who is more powerful. Sri ViakuntanAtham intervened and set up a contest according to which AdhisEshan was to tie himself around Aanandha Giri, a portion of Meru mountain and Vaayu was to blow away the Aananda giri from the grip of AdhisEshan. In the ensuing contest of many days neither of them won. DevAs persuaded AdhisEshan to let go of the hill so that the world will not suffer from the anger of Vaayu in case he loses. AdhisEshan agreed to be defeated and Vaayu dropped the Aananda hill on the southern bank of Swamy PushkaraNi. AdhisEshan metamorphosed as the Vast Sesa Hills (SeshAdhri) with his hoods becoming the VenkatAdhri Hills, where His Lord's sacred feet came to rest during His avathAram as SrinivAsan.

SeshAdhri and VenkatAdhri hills became two of the Seven Hills (Saptha Giri). The other five hills forming the total of seven are saluted in the Sri VenkatEsa SuprabhAtha SIOkam:

Sri -Seshasaila GarudAchala VenkatAdhri-  
NaarAyaNAdhri VrushabhAdhri MukhyAm  
aakhyAm ThvadheeyavasatEranisam vadanthi  
Sri -VenkatasailapathE ! Tava SuprabhAtham



## Meaning

Oh Lord of VenkatAchala! Thy abode is always called by several names -- SeshAdhri, NaarAyanAdhri, VenkatAdhri, GarudAchala, VrushAdhri, VrushabhAdhri, AnjanAdhri. May it be an auspicious dawn to You !

The choice name of Lord VenkatEsa is "SeshAdhri SEkhara Vibhu". SeshAdhri Sekharam (peak) is Venkata Sailam and hence He is known as Sri VenkatanATan.





## NAAMAA 10

(प्रणवम्) अशेषभक्तदुःखप्रणाशनाय नमः

(PraNavam) AsEsha-bhaktha- dukkha -praNAsanAya Nama:

SALUTATIONS TO THE LORD, WHO IS THE DESTROYER OF THE MISERY (INAUSPICIOUSNESS) OF LIMITLESS NUMBER OF HIS DEVOTEES FROM TIME IMMEMORIAL!

### SPECIAL NOTES

This NaamA recognizes His VenkatEsa aspects as the destroyer of all sins and amangaLams of His bhakthAs. He stands on top of the Seven Hills waiting to destroy the inauspiciousness sof His devotees, who come to have His darsanam. He is a KrupA nidhi. He is a DayA Moorthy.

He is Bhaktha Sulabhan (easily accessible to His devotees).

He gives to the Prapannan every thing (those who seek His refuge all of His I svaryam including Himself). He forgives the entire assembly of trespasses of His bhakthAs (nissEsha ahas-sahan) as SahishNu (20th Sri VenkatEsa Sahasra Naamam). He does not prefer one or more devotees to confer His anugraham of Dukkha-praNAsanam but He blesses every one of His assembly of BhakthAs (asEsha Bhaktha dukkha Naasakan).

Lord VenkatEsa is Sarva Sulabhan for His devotees (Paathudai adiyavarrku yeLiyavan, piRakaLukku ariya Vitthakan) and not accessible to others. Although He has nothing to gain by conferring His anugraham (na Tasya KaaraNam karaNam cha vidhyathE according to SvEtasvatAra Upanishad) and no special circumstances compel Him to do so, He is avyAja karuNA Moorthy and His abundant grace overflows to come to the rescue of the suffering jeevans seeking His protection.

Regarding the PraNatha arthi hara svabhAvam (destroying the sorrows of those, who prostrate before Him), Swamy Desikan composed a magnificent





centum on His DayA and visualized that DayA taking the form of one of His consorts (DayA DEvi) to come to the rescue of the bhakthAs. Swamy Desikan salutes this DayA DEvi as "SrInivAsasya KaruNAMiva RoopiNeem". Swamy Desikan salutes this Krupa nidhi as "KrupaNa jana Kalpa Lathika" (The KalpakA creeper for the suffering jeevans and remover of all their distresses). Swamy Desikan says that the human beings suffering from SamsArice afflictions gains MOksham by the KauNA kAtAksham of the Lord's DayA (ThvayA yEva dhrušta: apavargam anubhavathi).

Swamy Desikan compares Himself to the emperor of all trespasses (aparAdha Chakravarthy) and the Lord as the Emperor of all auspicious attributes and begs the Lord of Venkata Sailam to take pity on him and bless him to be seated under the Lord's sacred feet for liberation:

Swamy Desikan is really thinking about all of us since he has no trespasses to speak of. This sIOkam takes the following form:

**ahamasmy aparAdha chakravarthee**

**KaruNE Thvam cha guNEshu Saarvabhumi**

**Vidhushi sTithimeedhruseem svayam**

**mAmm VrushasailEswara padhasAth kuru Thvam**

**--SrI Dayaa Sathakam : 30th sIOkam**

May we all become objects of Lord VenkatEsA's DayA and be blessed to live on the Thirumala hills worshipping Him every day of our lives !





## NAMAA II

(प्रणवम्) शेषस्तुत्याय नमः

(PraNavam) Sesa-bruthyAya Nama:

SALUTATIONS TO SRI VENKATĒSA, WHO IS BORNE ON THE HEAD OF ADHĒSHAN, WHILE HE KEEPS SINGING ABOUT THE GLORIES OF HIS LORD ! ADHĒSHAN THUS SERVES AS THE SERVANT OF THE LORD WITH JOY.

### SPECIAL NOTES:

As a nithya soori, AdhisEshan is looking for opportunities to serve His Lord either as His umbrella or bed or throne or as paadhukAs. At Thirumala, AdhisEshan takes the form of the Sesa hills and on the peak of that Seshagiri (VenkatAdhri, he serves as the peetam for the Lord to stand on to offer His darsanam to all the devotees that climb the seven hills to reach Lord VenkatEsa.

The first reference to AdhisEshan's kaimkaryam is the passage of Swamy AlavanthAr's ChathusIOki slokam: "PaNipathi:SayyAsanam vAhanam" ("AdhisEshan is both the bed and the throne to sit upon" for Lord SrinivAsan).

The second reference to AdhisEshan's kaimkaryam to the Lord is the Paasuram of Poygai Azhwar:

"senRAI kudayAm irunthAI singhAsanamAm  
ninRAI maravadiyAm neeL-kadaluL--yenrum  
puNayAm amNi-viLakkAm poompattAm pulhum  
aNayAm, ThirumARkkaravu

-- First ThiruvandhAthi: Paasuram 53





### **Meaning according to Dr. V. N. Vedantha Desikan**

"What a variety of proximate services does AdhisEsha perform to the Lord, Sriyahpathi! When the Lord moves about, he serves as an umbrella; When seated, he constitutes the throne, when the Lord stands, AdhisEshan is the foot-sandals; AdhisEshan becomes the soft couch for the Lord to recline on in the milky ocean; Adhiseshan provides the eternal auspicious lamp by the light radiated by the gems in his hoods. For the Lord, he acts as the divine garment, he will become the pillow either to cause a distancing in divine love-play or to substitute himself as a pillow in the place of the consorts, when they are estranged! Sesa is all in the service to the Lord". At Thirumala, AdhisEshan carries the Lord on his thousand hoods.





## NAAMAA 12

(प्रणवम्) शेषशायिने नमः

(PraNavam) Sesha SaayinE Nama:

SALUTATIONS TO THE LORD, WHO IS RESTING ON ADHIS ESAH!

### SPECIAL NOTES

At the milky ocean (KsheerAbdhi), Lord VenkatEsa is resting on His snake bed (AdhisEshan) in the state of Yoga Nidra. Hence, our Lord is known as Sesha Saayee.

At this dhivya dEsam of ThiruppARkkadal (Milky Ocean), our Lord is in the vyUhaa state. There are 51 paasurams dedicated to Sesha Saayee by TEN AzhwArs. Only Madhura Kavi and ThiruppANar have not performed MangaLAsAsanam for the Milky Ocean dhivya dEsam and the Lord resting there as Sesha Saayee. Three excerpts from the selected paasurams of PeriyAzhwAr are:

"PaiyyaraviNaip-PaaRkadalul paLLI koLhinra Paramamoorthy  
uyya ulahu padaikka vENDi unthiyil tORRinAi Naanmukhanai--"

-- PeriyAzhwAr Thirumozhi : 4. 10. 5

Here the reference is to the Supreme Lord (Parama Moorthy) resting on the beautiful bed of the giant serpent (AdhisEshan) in the middle of the milky ocean and creating Brahma Devan on the lotus growing out of His Naabhi to engage in the creation of the world with the help of the VedAs.

"veLai veLLatthin mEloru Paampai metthayAha viritthu  
athan mEI kaLLa nithrai koLhinra markam kaaNaIAm yenru--"

--PeriyAzhwAr Thirumozhi: 5. 1. 7

Here the reference is to the AzhwAr is visualizing the Lord engaged in a





simulated sleep (KaLLa Nitthirai) resting in the middle of Milky Ocean on top of AdhisEshan that He spread out as His bed. The white waves of the milky ocean gently bounce on the Lord's bed.

"aravattthamaLiyinOdum azhagiya pARRkkadalOdum  
aravindhap-paavayum thAnum ahampadi vanthu puhunthu---"

--PeriyAzhwAr Thirumozhi: 5. 2. 10

Here the reference is to AzhwAr enjoying the presence of the Lord and MahA Lakshmi resting in his heart lotus. He sees the divine couple resting on the bed of AdhisEshan in the middle of milky ocean in his heart and enjoys that auspicious scene.





## NAAMAA 13:

(प्रणवम्) विशेषज्ञाय नमः

(PraNavam) VisEshaj~nAya Nama:

**SALUTATIONS TO THE OMNISCIENT LORD (SARVAJ~NAN), WHO HAS BLESSED US WITH THE VISESHA JN~ANAM ABOUT TATTHVA THRAYAM AND ARTA PANCHAKAM (THROUGH HIS SADACHARYA LINEAGE/PARAMPARAI) !**

### SPECIAL NOTES

A clear understanding of the Tattva Trayam --chEthanam, achEthanam and Iswaran--is vital for gaining Mukthi (Moksham). The individual lakshaNams of the three doctrines of ChEthanam (Sentients), achEthanam (insentients) and Iswaran (the Lord, who is the Sarvaj~nan) has to be clearly understood to avoid hurdles met with on the journey towards Liberation from the cycles of births and deaths.

ArTa Panchakam means five meanings. These five meanings relate to the following five topics:

**ParamAthmA:** PrApyan, the Lord who is the goal sought by the JeevAthma and the Svaroopam of this Lord (PrApya Svaroopam). This Svaroopam is always with MahA Lakshmi; it is free of any blemishes and is full of auspicious attributes. It is of the form of true Jn~Anam and infinite bliss. This PrApyan has a dhivya MangaLa vighram (divine body made of Suddha Satthvam). This Lord has the two kinds of wealth-- Leela VibhUthi (this world) and the Nithya VibhUthi (Eternal Sri Vaikuntam) --for His enjoyment. This Lord has the sport of creating, protecting and dissolving the universe and its entities.

**JeevAthmA:** PrApthA (The svaroopam of the JeevAthma seeking the Lord as its goal to attain. The Svaroopam of the Jeevan divides in to three categories: the bound one, liberated one and the eternally liberated. Jeevan is of the atomic size; it has also the JN~Ana, Aanandha Svaroopam; it is the liege (Servant) of the Lord; it has the sole goal of attaining the Lord, its Master





even if it takes many janmams.

The UpAyam (Means) by which the JeevAthman gains the Lord: This UpAyam is the anushtAnam (observance) of Bhakthi or Prapatthi yOgam. Prapatthi or total surrender of the Lord's property (Aathma) to Him as the owner and resting the burden of protection at His sacred feet. This is easier to do than the complex and lengthy anushtAnam of Bhakthi yOgam.

The fruits resulting from the attainment of the Lord. The matchless fruit from the completion of Bhakthi or Prapatthi yOgam is ParipoorNa BrahmAnubhavam or the total enjoyment of the Lord and His consort at Sri Vaikuntam and performing eternal service (nithya Kaimkaryam) to Them.

The obstacles, deterrents (VirOdhis) that one faces during the efforts to attain Moksha Sukham granted by the Lord are many. The principal VirOdhi is the anger of the Lord over the trespasses of His commands housed in Sruthis and Smruthis. This anger of the Lord arises from twelve different kinds of lapses and trespasses. Our Lord's anger over the Jeevan's trespasses is known as Nigraham. The powerful and unfailing cure (parihAram) for that anger of the Lord is SaraNAgathy at His sacred feet.



## NAAMAM 14-20

### 14. (PraNavam) VibahavE Nama:

Salutations to the Lord, who is all pervading and existing everywhere !

### 15.(PraNavam): SvabhuvE nama:

Salutations to the Lord, who is self-born and is responsible for His own birth to perform His leelAs. (The other version of the name is: SvambavE nama:)

### 16.(PraNavam) VishNavE Nama:

Salutations to Lord VishNu-VenkatEsan, who protects the world through His many incarnations as Raama, Krishna, Narasimha and others.

### 17.(PraNavam) JishNavE Nama:

Salutations to the Lord, who is the synonym for victory in all His undertakings on behalf of His devotees!.

### 18.(PraNavam) VardhishNavE Nama:

Salutations to the Lord Thrivikram-VenkatEsan, who can grow to any dimensions and fill out the space in all directions!

### 19:(PraNavam) UthsavishNavE Nama:

Salutations to Lord VenkatEsa, who is celebrated for His sankalpam to protect His devotees and destroy their enemies.

### 20. (PraNavam) SahishNukAya Nama:

Salutations to the Lord, who tolerates all the trespasses of a Jeevan once that jeevan surrenders to Him unconditionally!



## NAAMAA 14

(प्रणवम्) विभवे नमः

(PraNavam) VibhavE Nama:

SALUTATIONS TO THE LORD, WHO IS ALL PERVADING AND EXISTING EVERYWHERE !

### SPECIAL NOTES:

"Vibhu" means Supreme One, who is Sarvasakthan. He is eternal and exists everywhere. He is the Lord, Emperor of Emperors and has unimaginable riches and prowess.

The meaning closest to "Vibhu" can be discerned from the 76th Sri VishNu Sahasra Naamam: "Vikramee" (the most powerful Supreme One). Swamy ParAsara Bhattar quotes a sIOkam form VishNu purANam to elaborate on this "Vikramee (Vibhu)" nAmam:

manasaiva jagath srushtim samhAram cha karOthi Ya:

Tasya ari-paksha KshapaNE kiyAn udhyama vishthara:

--Sri VishNu PurANam : 5. 22. 15

### Meaning

" By His sheer will (Sankalpam), He creates and dissolves the universe. When He has such capabilities and power, defeating His enemies is nothing to Him.

This Sri VenkatEsa Sahasra Naamam also is an echo of the 733rd Sri VishNu Sahasra Naamam: "Vaaya Nama:". He is VakArArTa Svaroopan. Another Sri VishNu PurANa SIOkam elaborates on this VakArA / Vibhu artham :

vasanthi tathra bhUthAni bhUthAthmanyakhilAthmani

Sa cha bhUthEshvaEshu VakArArTastathO munE!





## Meaning

He is denoted by the word "Va:" since all beings dwell in Him, while He Himself pervades all souls as their indweller. There is no jeevan in which He is not present.

The anthraathma Tatthvam and Omnipotence are celebrated by this Sri VenkatEsa Naamam.



## NAAMAA 15

(प्रणवम्) स्वभुवे नमः

(PraNavam): SvabhuvE nama:

SALUTATIONS TO THE LORD, WHO IS SELF-BORN AND IS RESPONSIBLE FOR HIS OWN BIRTH TO PERFORM HIS LEELAS. THE OTHER VERSION OF THE NAME IS: SVAYAMBAVE NAMA:

### SPECIAL NOTES:



Our Lord has no father or mother. He is yet the Father and Mother of all. In this matter He has no match (TannoppArillappan).

When some special devotee performs upachArams for Him with tender affection, then He recognizes them and elevates them to the status of His "Mother". When a great devotee of Lord VaradarAjA offered milk every day at the right temperature so that it was neither too hot or too cold for our Lord's enjoyment, our Lord called this devotee from NadAthUr as His Mother (NadAthUr ammAl). He inquired whether the special devotee was His Mother (Yenn AmmAvO?).

This 15th Sri VenkatEsa Naamam is close to the two Sri VishNu Sahasra Naamams :

"Svayam-jaathAya Nama:" (986th Naamam) and "SvayambhuvE nama:" (37th Naamam).

Svayambhu means that He manifests Himself out of His own free will for enjoyment of His own leelAs. In distinction to other gods like Siva and Brahma, He is not bound by karmAs and therefore His birth is not controlled by any others. The other gods are Karma Vasyaas, whereas our Lord is unaffected by the Karmaas. He makes this self-manifested appearances time to time through His own Maaya (aathma Maaya) entirely out of His sankalpam to please and protect His devotees. In dhivya dEsams like ThiruvEnkatam, He appears as



Svayambhu or Svyam Vyaktha Vigraham. He manifests Himself for Loka Hitham. Swamy ParAsara Bhattar quotes an apt passage in this context: "Sa yEsha Svyam udhvabhou" (He manifested by himself). He is born without anticipating any prayers or predictions from others ("PrArTanA nirapEkshathayA Svayam Jaatha:").



## NAAMAA 16

(प्रणवम्) विष्णवे नमः

(PraNavam) VishNavE Nama:

SALUTATIONS TO LORD VISHNU-VENKATESAN, WHO PROTECTS THE WORLD THROUGH HIS MANY INCARNATIONS AS RAAMA, KRISHNA, NARASIMHA AND OTHERS. SALUTATIONS TO THE SUPREME LORD, WHO PERVADES WITHOUT EXCEPTION ALL THE CREATED BEINGS (SENTIENT AND THE INSENTIENT).

### SPECIAL NOTES:

The second, 259th and 663rd Sri VishNu Sahasra Naamams are "VishNavE Nama:". Three times, the powerful VishNu sabdham is invoked by the Sri VishNu Sahasra Naamam.

The sentient and the insentient beings of His creation are His wealth (VibhUthis). He creates them and enters in to them with His own sakthi and glory (Sva-mahimnA, Sva-SakthyA charAcharANi anupravEsithavAn ithi VishNu:). The definition given here is:

"CharAcharEshu bhUthEshu vEsanaath VishNuruchyathE ".

His anupravEsam thus leads to the Naamam of VishNU. His total pervasive presence (PoorNathva Vyaapthi) is saluted here.

Swamy ParAsara Bhattar quotes the UNAdhi sooktham :

"na tadhasthi vinA yath MayA bhUtham charAcharam"

("There is no object, moving or non-moving, which can exist without Me").

The name VishNu is thus derived from the root "Vis" as understood from the above references.



## NAAMAA 17

(प्रणवम्) जिष्णवे नमः

(PraNavam) JishNavE Nama:

SALUTATIONS TO THE LORD, WHO IS THE SYNONYM FOR VICTORY IN ALL HIS UNDERTAKINGS ON BEHALF OF HIS DEVOTEES!.

### SPECIAL NOTES

Lord VenkatEsa is: "JishNu" since He is Sarva-Vijayee. He wins over anyone. He protects His BhakthAs from every direction and from inside their heart lotuses as saluted by DhwaDasa Naama Panjara sthOthram. He adorns various weapons befitting the locations from which He protects us. For example, He stays at the heart lotus as PadhmanAbhan and shines there with the brilliance of thousand Suns. He is armed with all kinds of weapons and moves everywhere without hindrance as the Omnipotent and Omniscient Lord :

Hruth-PadhmE PadhmanAbhO mE, SahasrArka Sama-prabhah

Sarva-aayudha: Sarvasakthi: Sarvaj~na: SarvathOmukha:

--6th sIOkam of Sri DhwaDasa Panjaram

His victory over all who oppose Him is celebrated in Sri math RaamAyaNam, Sri math BhAgavatham and PurAnams dealing with His avathArams such as Nrusimhan, HayagrI van, Mathsya, Koorma and others.



## NAAMAA 18

(प्रणवम्) वर्धिष्णवे नमः

(PraNavam) VardhishNavE Nama:

SALUTATIONS TO THE LORD THRIVIKRAM-VENKATĒSAN, WHO CAN GROW TO ANY DIMENSIONS AND FILL OUT THE SPACE IN ALL DIRECTIONS!

### SPECIAL NOTES:

This naamam salutes His "Ongi UlaLaLantha Utthama" vaibhavam. As Trivikraman, He moved everywhere without obstruction and measured the earth, interspace and sky all the way up to the limits of this aNDam and further upwards.

Swamy Desikan in the first sIOkam of Sri DehaLeesa Sthuthi salutes the Thrivikrama avathAran (the Lord of ThirukkOvalUr dhivya dESam) as:

" Vikramya yEna vijithAni Jaganthi bhUmna

Visvasya yamm parama-kAraNam amanathi--"

### Meaning

After receiving the deed of three feet of Earth, Vaamanan grew in to the gigantic form of Thrivikraman and with His two feet, He pervaded (measured) all the universe and placed it under His control with His own might. He is the first cause of the Universe and is saluted by Vedams as the performer of such a wonderous deed.

In the tenth sIOkam of Sri DehaLIsa Sthuthi, Swamy Desikan salutes this VardhishNu Svarropam of Thrivikraman beautifully :

VairOchanE: sadhasi Vaamana-bhUmikAvAn

vikrAnthi thANDava-rasEna vijrumbhamANa:

chakrE BhavAn makara-kuNDala karNa paasa:





syAmaika mEga bharithAmiva saphalOkeem

### Meaning

Once upon a time, You arrived at MahA Bali's Yaaga Saalai in the form of a dwarf BramhachAri (Vaamana VaDu) and asked for the gift of three measures of land from MahA Bali. Once that was deeded to You, You grew insantly to a gigantic form to envelop the Universes as a joyous dancer and pervaded them. That appearance of Yours as Thrivikraman was like a blue cloud covering all the Universes. The lustre from the makara shaped ear ornaments spread as a dart of lightning in the middle of the dark blue rainy cloud hue of Your ThirumEni.

Poygai AzhwAr salutes this "VardhishNu" Thrivikraman in Mudahal ThiruvandhAathi:

" NinRu nilam am-kai neer-yERRu moovadiyAl  
senRu disai aLantha SenkaNmArrkku--yenRum  
padaiaazhi PullUrdhi PaampaNayAn paadham  
adaiyAzhi nenjE ! aRi

-- 21 st Pasuram of Mudhal ThiruvandhAathi

### Meaning

Our Lord, who rests on the bed of AadhisEsha is the Supreme Master of all and is the owner of the two kinds of wealth (Ubhaya VibhUthi). He is known by His insignias(VishNu lakshaNams) of Sudarsana chakram, Garuda as His vAhanam and AdhisEshan as His couch. That Lord went to MahA Bali to beg for three feet of land as Vaamanan and measured all directions with His three steps.

Swamy AlavanthAr longs for the sacred feet of Thrivikraman adorning the VishNu lakshanams (of conch, disc, kalpaka tree, flag, lotus, ankusam and vajra weapon) to have contact with his head in the 31st sIOkam of his SthOthra





Rathnam :

kadhA puna: sankha raTAnga kalpaka  
dhvaja arvaindha ankusa vajra laanchanam  
Thrivikrama! Thvath ChraNAmbhujadhvayam  
madheeya mUrdhAnam alankarishyathi

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## NAAMAA 19:

(प्रणवम्) उत्सविष्णवे नमः

(PraNavam) UthsavishNavE Nama:

**SALUTATIONS TO LORD VENKATeSA, WHO IS CELEBRATED FOR HIS SANKALPAM TO PROTECT HIS DEVOTEES AND DESTROY THEIR ENEMIES. SALUTATIONS TO THE LORD AROUND WHOM THERE IS ALWAYS A FESTIVAL (UTHSAVAM)!**

### **SPECIAL NOTES:**

Lord VenkatEsA's Uthsavams are world famous and bhakthAs flock to Thirumala to have the bhAgyam of having His darsanam on those occasions. There is always one or other Uthsavam from dawn to midnight at Thirumala for the Lord.

Our Lord of Thirumalai is the ocean of all nectarine auspicious attributes (Samastha KalyAna GuNAMruthOdhadhi:). He is under the influence of His bhakthAs as Bhaktha Sulabhan and Souseelyan. He can not bear separation from His BhakthAs (Mrudhu DayALu) and is firm in the defense of them (STira:). He is also sweet as amrutham (Madhura:). His gratefulness for those, who sought His protection makes Him think of little deeds done by them as great ones (kruthee kruthaj~na:). That is His svabhAvam (innate nature). With His sankalpam alone, He comes to the rescue of His bhakthAs as "UthsavishNu".

He is "aathmadhaa and Phaladhaa" (giver of Himself and also the strength of mind to enjoy Him and His limitless auspicious attributes as ParamAthmA).

As UthsavishNu, He not only comes to the rescue of His devotees (GajEndhran, Dhroupathi, PrahlAdhan et al) and destroys their enemies (Crocodile, KauravAs and HiraNyakasipu).





## NAAMAA 20

(प्रणवम्) सहिष्णुकाय नमः

(PraNavam) SahishNukAya Nama:

**SALUTATIONS TO THE LORD, WHO TOLERATES ALL THE TRESPASSES OF A JEEVAN ONCE THAT EMBODIED JEEVAN SURRENDERS TO HIM UNCONDITIONALLY!**

### SPECIAL NOTES:

The 146th and the 570th VishNu sahasra nAmams are echoes of this Naamam of Lord VenkatEsa. "SahishNu" means One who forgives trespasses. It is His svabhAvam (innate nature) to forgive the countless sins of those, who surrender at His lotus feet. These sins would be those that have been committed before or about to be committed later. These could have been committed consciously or unconsciously at all times and places by all karaNams/ Indhriyams. These sins arise from violation of the Lord's laws enumerated in His saastrAs. These could arise from insults to Bhagavan like SisupAlan or to His BhaagavathAs like HiraNyakasipu. The offenses to His devotees are not easily endured by the SahsihNu. The question arises as to why He is so tolerant towards those, who seek His protection even if they have committed countless aparAdhams. That is a result of SvAbhAvika SvaroopA prayuktham (innate quality which is natural to Him like coolness is natural to Moon). His aasritha Vaathsalyam (affection to those who has seek His refuge) is the kalyANa guNam that is behind His name as SahishNu.

The offenses committed is not confined to humans. He puts up with DevAs, Brahma, IndrA and others, once they seek His protection and perform SaraNAgathy. "BrahmAdhimanthu sahanAth SahishNu ithi kaTyathE" is the commentary. He puts up even with their offenses until they regret their behavior and fall at His sacred feet. At that time, the Supreme Lord becomes endowed with DayA for them, controls His anger and welcomes them to His fold with affection as "SahishNu".





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## श्री वेङ्कटेश्वर सहस्रनामावलि

### SRI VENKATESVARA SAHASRA NAAMAVALI

- 1 (प्रणवम्) श्रीवेङ्कटेशाय नमः
- 2 (प्रणवम्) विरूपाक्षाय नमः
- 3 (प्रणवम्) विश्वेशाय नमः
- 4 (प्रणवम्) विश्वभावनाय नमः
- 5 (प्रणवम्) विश्वसृजे नमः
- 6 (प्रणवम्) विश्वसंहर्त्रे नमः
- 7 (प्रणवम्) विश्वप्राणाय नमः
- 8 (प्रणवम्) विश्वराडो प्रभवे नमः
- 9 (प्रणवम्) शेषाद्रिनिलयाय नमः
- 10 (प्रणवम्) अशेषभक्तदुःखप्रणाशनाय नमः
- 11 (प्रणवम्) शेषस्तुत्याय नमः
- 12 (प्रणवम्) शेषशायिने नमः
- 13 (प्रणवम्) विशेषज्ञाय नमः





- 14 (प्रणवम्) विभवे नमः
- 15 (प्रणवम्) स्वभुवे नमः
- 16 (प्रणवम्) विष्णवे नमः
- 17 (प्रणवम्) जिष्णवे नमः
- 18 (प्रणवम्) वर्धिष्णवे नमः
- 19 (प्रणवम्) उत्सविष्णवे नमः
- 20 (प्रणवम्) सहिष्णुकाय नमः
- 21 (प्रणवम्) भ्राजिष्णवे नमः
- 22 (प्रणवम्) ग्रसिष्णवे नमः
- 23 (प्रणवम्) वर्तिष्णवे नमः
- 24 (प्रणवम्) भरिष्णुकाय नमः
- 25 (प्रणवम्) कालयन्त्रे नमः
- 26 (प्रणवम्) कालाय नमः
- 27 (प्रणवम्) कालगोप्त्रे नमः
- 28 (प्रणवम्) कालान्तकाय नमः
- 29 (प्रणवम्) अखिलाय नमः





- 30 (प्रणवम्) कालगम्याय नमः  
31 (प्रणवम्) कालकण्ठवन्द्याय नमः  
32 (प्रणवम्) कालकालेश्वराय नमः  
33 (प्रणवम्) शंभवे नमः  
34 (प्रणवम्) स्वयंभुवे नमः  
35 (प्रणवम्) अंभोजनाभये नमः  
36 (प्रणवम्) स्तंभितवारिधये नमः  
37 (प्रणवम्) अंभोधिनन्दिनीजानये नमः  
38 (प्रणवम्) शोणांभोजपदप्रभाय नमः  
39 (प्रणवम्) कंबुग्रीवाय नमः  
40 (प्रणवम्) शंबरारिरूपाय नमः  
41 (प्रणवम्) शंबरजेक्षणाय नमः  
42 (प्रणवम्) बिंबाधराय नमः  
43 (प्रणवम्) बिंबरूपिणे नमः  
44 (प्रणवम्) प्रतिबिंबक्रियातिगाय नमः  
45 (प्रणवम्) गुणवते नमः





- 46 (प्रणवम्) गुणगम्याय नमः  
47 (प्रणवम्) गुणातीताय नमः  
48 (प्रणवम्) गुणप्रियाय नमः  
49 (प्रणवम्) दुर्गुणध्वंसकृते नमः  
50 (प्रणवम्) सर्वसुगुणाय नमः  
51 (प्रणवम्) गुणभासकाय नमः  
52 (प्रणवम्) परेशाय नमः  
53 (प्रणवम्) परमात्मने नमः  
54 (प्रणवम्) परंज्योतिषे नमः  
55 (प्रणवम्) परायैगतये नमः  
56 (प्रणवम्) परस्मैपदाय नमः  
57 (प्रणवम्) वियद्वाससे नमः  
58 (प्रणवम्) पारंपर्यशुभप्रदाय नमः  
59 (प्रणवम्) ब्रह्माण्डगर्भाय नमः  
60 (प्रणवम्) ब्रह्मण्याय नमः  
61 (प्रणवम्) ब्रह्मसृजे नमः





- 62 (प्रणवम्) ब्रह्मबोधिताय नमः  
63 (प्रणवम्) ब्रह्मस्तुत्याय नमः  
64 (प्रणवम्) ब्रह्मवादिने नमः  
65 (प्रणवम्) ब्रह्मचर्यपरायणाय नमः  
66 (प्रणवम्) सत्यव्रतार्थसंतुष्टाय नमः  
67 (प्रणवम्) सत्यरूपिणे नमः  
68 (प्रणवम्) झषाङ्गवते नमः  
69 (प्रणवम्) सोमकप्राणहारिणे नमः  
70 (प्रणवम्) आनीताम्नायाय नमः  
71 (प्रणवम्) अब्दिवन्दिताय नमः  
72 (प्रणवम्) देवासुरस्तुत्याय नमः  
73 (प्रणवम्) पतन्मंदरधारकाय नमः  
74 (प्रणवम्) धन्वन्तरये नमः  
75 (प्रणवम्) कच्छपांगाय नमः  
76 (प्रणवम्) पयोनिधिविमन्थकाय नमः  
77 (प्रणवम्) अमरामृत संदात्रे नमः





78 (प्रणवम्) धृतसम्मोहिनीवपुषे नमः

79 (प्रणवम्) हरमोहकमायाविने नमः

80 (प्रणवम्) रक्षस्संदोहभञ्जनाय नमः

81 (प्रणवम्) हिरण्याक्षविदारिणे नमः

82 (प्रणवम्) यज्ञाय नमः

83 (प्रणवम्) यज्ञविभावनाय नमः

84 (प्रणवम्) यज्ञीयोर्वीसमुद्धर्त्रे नमः

85 (प्रणवम्) लीलाक्रोडाय नमः

86 (प्रणवम्) प्रतापवते नमः

87 (प्रणवम्) दण्डकासुरविध्वंसिने नमः

88 (प्रणवम्) वक्रदंष्ट्राय नमः

89 (प्रणवम्) क्षमाधराय नमः

90 (प्रणवम्) गन्धर्वशापहरणाय नमः

91 (प्रणवम्) पुण्यगन्धाय नमः

92 (प्रणवम्) विचक्षणाय नमः

93 (प्रणवम्) करालवक्राय नमः





- 94 (प्रणवम्) सोमाकनेत्राय नमः
- 95 (प्रणवम्) षडःगुणवैभवाय नमः
- 96 (प्रणवम्) श्वेतघोणिने नमः
- 97 (प्रणवम्) घूर्णितभ्रुवे नमः
- 98 (प्रणवम्) घुर्घुरध्वनिविभ्रमाय नमः
- 99 (प्रणवम्) द्राघीयसे नमः
- 100 (प्रणवम्) नीलकेशिने नमः
- 101 (प्रणवम्) जाग्रदम्बुजलोचनाय नमः
- 102 (प्रणवम्) घृणावते नमः
- 103 (प्रणवम्) घृणिसम्मोहाय नमः
- 104 (प्रणवम्) महाकालाग्निदीधितये नमः
- 105 (प्रणवम्) ज्वालाकरालवदनाय नमः
- 106 (प्रणवम्) महोल्काकुलवीक्षणाय नमः
- 107 (प्रणवम्) सटानिर्बिन्नमेघौघाय नमः
- 108 (प्रणवम्) दंष्ट्रारुग्व्याप्तदिक्टाय नमः
- 109 (प्रणवम्) उच्छःवासाकृष्टभूतेशाय नमः





- 110 (प्रणवम्) निश्वासत्यक्तविश्वसृजे नमः  
111 (प्रणवम्) अन्तर्भ्रमज्जगद्भार्य नमः  
112 (प्रणवम्) अनन्ताय नमः  
113 (प्रणवम्) ब्रह्मकपालहृते नमः  
114 (प्रणवम्) उग्राय नमः  
115 (प्रणवम्) वीराय नमः  
116 (प्रणवम्) महाविष्णवे नमः  
117 (प्रणवम्) ज्वलनाय नमः  
118 (प्रणवम्) सर्वतोमुखाय नमः  
119 (प्रणवम्) नृसिंहाय नमः  
120 (प्रणवम्) भीषणाय नमः  
121 (प्रणवम्) भद्राय नमः  
122 (प्रणवम्) मृत्युमृत्यवे नमः  
123 (प्रणवम्) सनातनाय नमः  
124 (प्रणवम्) सभास्तंभोद्भवाय नमः  
125 (प्रणवम्) भीमाय नमः





- 126 (प्रणवम्) शीरोमालिने नमः
- 127 (प्रणवम्) महेश्वराय नमः
- 128 (प्रणवम्) द्वादशादित्यचूडालाय नमः
- 129 (प्रणवम्) कल्पधूमसटाच्छवये नमः
- 130 (प्रणवम्) हिरण्यकोरस्थलभिन्नखाय नमः
- 131 (प्रणवम्) सिंहमुखाय नमः
- 132 (प्रणवम्) अनघाय नमः
- 133 (प्रणवम्) प्रह्लादवरदाय नमः
- 134 (प्रणवम्) धीमते नमः
- 135 (प्रणवम्) भक्तसङ्घप्रतिष्ठिताय नमः
- 136 (प्रणवम्) ब्रह्मरुद्रादिसंसेव्याय नमः
- 137 (प्रणवम्) सिद्धसाध्यप्रपूजिताय नमः
- 138 (प्रणवम्) लक्ष्मीनृसिंहाय नमः
- 139 (प्रणवम्) देवेशाय नमः
- 140 (प्रणवम्) ज्वालाजिह्वान्त्रमालिकाय नमः
- 141 (प्रणवम्) खडिगेगने नमः





- 142 (प्रणवम्) महेष्वासिने नमः  
143 (प्रणवम्) खेटिने नमः  
144 (प्रणवम्) कपालिने नमः  
145 (प्रणवम्) मुसलिने नमः  
146 (प्रणवम्) हलिने नमः  
147 (प्रणवम्) पाशिने नमः  
148 (प्रणवम्) शूलिने नमः  
149 (प्रणवम्) महाबाहवे नमः  
150 (प्रणवम्) ज्वरघ्नाय नमः  
151 (प्रणवम्) रोगलुण्टकाय नमः  
152 (प्रणवम्) मौञ्जीयुजे नमः  
153 (प्रणवम्) छत्रकाय नमः  
154 (प्रणवम्) दण्डिने नमः  
155 (प्रणवम्) कृष्णाजिनधराय नमः  
156 (प्रणवम्) वटवे नमः  
157 (प्रणवम्) अधीतवेदाय नमः





- 158 (प्रणवम्) वेदान्तोद्धारकाय नमः
- 159 (प्रणवम्) ब्रह्मनैष्ठिकाय नमः
- 160 (प्रणवम्) अहीनशयनप्रीताय नमः
- 161 (प्रणवम्) आदितेयाय नमः
- 162 (प्रणवम्) अनघाय नमः
- 163 (प्रणवम्) हरये नमः
- 164 (प्रणवम्) संवित्प्रियाय नमः
- 165 (प्रणवम्) सामवेद्याय नमः
- 166 (प्रणवम्) बलिवेश्मप्रतिष्ठिताय नमः
- 167 (प्रणवम्) बलिक्षालितपादाजाय नमः
- 168 (प्रणवम्) विन्ध्यावलिविमानिताय नमः
- 169 (प्रणवम्) त्रिपादभूमिस्वीकर्त्रे नमः
- 170 (प्रणवम्) विश्वरूपप्रदर्शकाय नमः
- 171 (प्रणवम्) धृतत्रिविक्रमाय नमः
- 172 (प्रणवम्) साङ्गेघ्नीनखभिन्नाण्डाखर्पराय नमः
- 173 (प्रणवम्) पञ्जातवाहिनीधारापवित्रितजगत्त्रयाय नमः





- 174 (प्रणवम्) विधिसम्मनिताय नमः  
175 (प्रणवम्) पुण्याय नमः  
176 (प्रणवम्) दैत्ययोद्धे नमः  
177 (प्रणवम्) जयोर्जिताय नमः  
178 (प्रणवम्) सुरराज्यप्रदाय नमः  
179 (प्रणवम्) शुक्रमदहते नमः  
180 (प्रणवम्) सुगतीश्वराय नमः  
181 (प्रणवम्) जामदग्न्याय नमः  
182 (प्रणवम्) कुठारिणे नमः  
183 (प्रणवम्) कार्तवीर्यविदारणाय नमः  
184 (प्रणवम्) रेणुकायाशिशरोहारिणे नमः  
185 (प्रणवम्) दुष्टक्षत्रियमर्दनाय नमः  
186 (प्रणवम्) वर्चस्विने नमः  
187 (प्रणवम्) दानशीलाय नमः  
188 (प्रणवम्) धनुष्मते नमः  
189 (प्रणवम्) ब्रह्मवित्तमाय नमः





- 190 (प्रणवम्) अत्युदग्राय नमः  
191 (प्रणवम्) समग्राय नमः  
192 (प्रणवम्) न्यग्रोधाय नमः  
193 (प्रणवम्) दुष्टनिग्रहाय नमः  
194 (प्रणवम्) रविवंशसमुद्भूताय नमः  
195 (प्रणवम्) राघवाय नमः  
196 (प्रणवम्) भरताग्रजाय नमः  
197 (प्रणवम्) कौसल्यातनयाय नमः  
198 (प्रणवम्) रामाय नमः  
199 (प्रणवम्) विश्वामित्रप्रियङ्कराय नमः  
200 (प्रणवम्) ताटकारये नमः  
201 (प्रणवम्) सुबाहुघ्नाय नमः  
202 (प्रणवम्) बलातिबलमंत्रवते नमः  
203 (प्रणवम्) अहल्याशापविच्छेदिने नमः  
204 (प्रणवम्) प्रविष्टजनकालयाय नमः  
205 (प्रणवम्) स्वयंवरसभासंस्थाय नमः





- 206 (प्रणवम्) ईशचापप्रभञ्जनाय नमः  
207 (प्रणवम्) जानकीपरिणेत्रे नमः  
208 (प्रणवम्) जनकाधीशसंस्तुताय नमः  
209 (प्रणवम्) जमदग््नितनूजातयोद्धे नमः  
210 (प्रणवम्) अयोध्याधिपाग्रण्ये नमः  
211 (प्रणवम्) पितृवाक्यप्रतीपालाय नमः  
212 (प्रणवम्) त्यक्तराज्याय नमः  
213 (प्रणवम्) सलक्ष्मणायससीताचित्रकूटस्थाय नमः  
214 (प्रणवम्) भरताहितराज्यकाय नमः  
215 (प्रणवम्) काकदर्पप्रहर्ते नमः  
216 (प्रणवम्) दण्डकारण्यवासकाय नमः  
217 (प्रणवम्) पञ्चवट्यां विहारिणे नमः  
218 (प्रणवम्) स्वधर्मपरिपोषकाय नमः  
219 (प्रणवम्) विराधघ्ने नमः  
220 (प्रणवम्) अगस्त्यमुख्यमुनि सम्मानिताय नमः  
221 (प्रणवम्) पुंसे नमः





- 222 (प्रणवम्) इंद्रचापधराय नमः  
223 (प्रणवम्) खड्गधराय नमः  
224 (प्रणवम्) अक्षयसायकाय नमः  
225 (प्रणवम्) खरान्तकाय नमः  
226 (प्रणवम्) धूषणारये नमः  
227 (प्रणवम्) त्रिशिरस्करिपवे नमः  
228 (प्रणवम्) वृषाय नमः  
229 (प्रणवम्) शूर्पणखानासाच्छेत्रे नमः  
230 (प्रणवम्) वल्कलधारकाय नमः  
231 (प्रणवम्) जटावते नमः  
232 (प्रणवम्) पर्णशालास्थाय नमः  
233 (प्रणवम्) मारीचबलमर्दकाय नमः  
234 (प्रणवम्) पक्षिराट्कृतसंवादाय नमः  
235 (प्रणवम्) रवितेजसे नमः  
236 (प्रणवम्) महाबलाय नमः  
237 (प्रणवम्) शबर्यानीतफलभुजे नमः





- 238 (प्रणवम्) हनूमत्परितोषिताय नमः  
239 (प्रणवम्) सुग्रीवाभयदाय नमः  
240 (प्रणवम्) दैत्यकायक्षेपणभासुराय नमः  
241 (प्रणवम्) सप्तसालसमुच्छेत्रे नमः  
242 (प्रणवम्) वालिहृते नमः  
243 (प्रणवम्) कपिसंवृताय नमः  
244 (प्रणवम्) वायुसूनुकृतासेवाय नमः  
245 (प्रणवम्) त्यक्तपम्पाय नमः  
246 (प्रणवम्) कुशासनाय नमः  
247 (प्रणवम्) उदन्वत्तीरगाय नमः  
248 (प्रणवम्) शूराय नमः  
249 (प्रणवम्) विभीषणवरप्रदाय नमः  
250 (प्रणवम्) सेतुकृते नमः  
251 (प्रणवम्) दैत्यघ्ने नमः  
252 (प्रणवम्) प्राप्तलङ्काय नमः  
253 (प्रणवम्) अलङ्कारवते नमः





- 254 (प्रणवम्) अतिकायशिरश्छेत्रे नमः
- 255 (प्रणवम्) कुम्भकर्णविभेदनाय नमः
- 256 (प्रणवम्) दशकण्ठशिरोध्वंसिने नमः
- 257 (प्रणवम्) जांबवत्प्रमुखावृताय नमः
- 258 (प्रणवम्) जानकीशाय नमः
- 259 (प्रणवम्) सुराध्यक्षाय नमः
- 260 (प्रणवम्) साकेतेशाय नमः
- 261 (प्रणवम्) पुरातनाय नमः
- 262 (प्रणवम्) पुण्यश्लोकाय नमः
- 263 (प्रणवम्) स्वामितीर्थनिवासकाय नमः
- 264 (प्रणवम्) लक्ष्मीसरःकेलिलोलाय नमः
- 265 (प्रणवम्) लक्ष्मीशाय नमः
- 266 (प्रणवम्) लोकरक्षकाय नमः
- 267 (प्रणवम्) देवकीगर्भसंभूताय नमः
- 268 (प्रणवम्) यशोदेक्षणलालिताय नमः
- 269 (प्रणवम्) वसुदेवकृतस्तोत्राय नमः





- 270 (प्रणवम्) नन्दगोपमनोहराय नमः  
271 (प्रणवम्) चतुर्भुजाय नमः  
272 (प्रणवम्) कोमलाङ्गाय नमः  
273 (प्रणवम्) गदावते नमः  
274 (प्रणवम्) नीलकुन्तलाय नमः  
275 (प्रणवम्) पूतनाप्राणसंहर्त्रे नमः  
276 (प्रणवम्) तृणावर्तविनाशनाय नमः  
277 (प्रणवम्) गर्गारोपितनामाङ्गाय नमः  
278 (प्रणवम्) वासुदेवाय नमः  
279 (प्रणवम्) अधोक्षजाय नमः  
280 (प्रणवम्) गोपिकास्तन्यपायिने नमः  
281 (प्रणवम्) बलभद्रानुजाय नमः  
282 (प्रणवम्) अच्युताय नमः  
283 (प्रणवम्) वैयाघ्रनखभूषाय नमः  
284 (प्रणवम्) वत्सजिते नमः  
285 (प्रणवम्) वत्सवर्धनाय नमः





- 286 (प्रणवम्) क्षीरसाराशनरताय नमः
- 287 (प्रणवम्) दधिभाण्डप्रमर्धनाय नमः
- 288 (प्रणवम्) नवनीतापहर्त्रे नमः
- 289 (प्रणवम्) नीलनीरदभासुराय नमः
- 290 (प्रणवम्) अभीरदृष्टदौर्जन्याय नमः
- 291 (प्रणवम्) मातृदर्शितविश्वासाय नमः
- 292 (प्रणवम्) उलूखलनिबन्धनाय नमः
- 293 (प्रणवम्) नलकूबरशापान्ताय नमः
- 294 (प्रणवम्) गोधूलिच्छुरिताङ्गाय नमः
- 295 (प्रणवम्) गोसङ्घक्षकाय नमः
- 296 (प्रणवम्) श्रीशाय नमः
- 297 (प्रणवम्) बृन्दारण्यनिवासकाय नमः
- 298 (प्रणवम्) वत्सान्तकाय नमः
- 299 (प्रणवम्) बकद्वेषिणे नमः
- 300 (प्रणवम्) दैत्याम्बुदमहानिलाय नमः
- 301 (प्रणवम्) महाजगरचण्डाग्रये नमः





- 302 (प्रणवम्) शकटप्राणकण्टकाय नमः  
303 (प्रणवम्) चन्द्रसेव्याय नमः  
304 (प्रणवम्) पुण्यगात्राय नमः  
305 (प्रणवम्) चण्डदीधितये नमः  
306 (प्रणवम्) तालपक्वफलाशिने नमः  
307 (प्रणवम्) कालीयफणिदर्पघ्ने नमः  
308 (प्रणवम्) नागपत्नीस्तुतिप्रीताय नमः  
309 (प्रणवम्) प्रलंबासुरखण्डनाय नमः  
310 (प्रणवम्) दावाग्निबलसंहारिणे नमः  
311 (प्रणवम्) फलाहारिणे नमः  
312 (प्रणवम्) गदाग्रजाय नमः  
313 (प्रणवम्) गोपाङ्गनाचेलचोराय नमः  
314 (प्रणवम्) पाथोलीलाविशारदाय नमः  
315 (प्रणवम्) गोपीहस्ताम्बुजार्चिताय नमः  
316 (प्रणवम्) वंशगानप्रवीणाय नमः  
317 (प्रणवम्) मुनिपत्न्याहृताहाराय नमः





- 318 (प्रणवम्) मुनिश्रेष्ठाय नमः  
319 (प्रणवम्) मुनिप्रियाय नमः  
320 (प्रणवम्) गोवर्धनाद्रिसंधर्त्रे नमः  
321 (प्रणवम्) सङ्कन्दनतमोपहाय नमः  
322 (प्रणवम्) सदुद्यानविलासिने नमः  
323 (प्रणवम्) रासक्रीडापरायणाय नमः  
324 (प्रणवम्) वरुणाभ्यर्चिताय नमः  
325 (प्रणवम्) गोपीप्रार्थिताय नमः  
326 (प्रणवम्) पुरुषोत्तमाय नमः  
327 (प्रणवम्) अक्रूरस्तुतिसंप्रीताय नमः  
328 (प्रणवम्) कुब्जायौवनदायकाय नमः  
329 (प्रणवम्) मुष्टिकोरःप्रहारिणे नमः  
330 (प्रणवम्) चाणूरोदरादारणाय नमः  
331 (प्रणवम्) मल्लयुद्धाग्रगण्याय नमः  
332 (प्रणवम्) पितृबन्धनमोचकाय नमः  
333 (प्रणवम्) मत्तमातङ्गपञ्चास्याय नमः





- 334 (प्रणवम्) कंसग्रीवानिकृतनाय नमः  
335 (प्रणवम्) उग्रसेनप्रतिष्ठात्रे नमः  
336 (प्रणवम्) रत्नसिंहासनस्थिताय नमः  
337 (प्रणवम्) कालनेमिखलद्वेषिणे नमः  
338 (प्रणवम्) मुचुकुन्दवरप्रदाय नमः  
339 (प्रणवम्) साल्वसेवितदुर्धर्षराजस्मयनिवारणाय नमः  
340 (प्रणवम्) रुक्मिगर्वापहारिणे नमः  
341 (प्रणवम्) रुक्मिणीनयनोत्सवाय नमः  
342 (प्रणवम्) प्रद्युम्नजनकाय नमः  
343 (प्रणवम्) कामिने नमः  
344 (प्रणवम्) प्रद्युम्नाय नमः  
345 (प्रणवम्) द्वारकाधिपाय नमः  
346 (प्रणवम्) मण्याहर्त्रे नमः  
347 (प्रणवम्) महामायाय नमः  
348 (प्रणवम्) जांबवत्कृतसङ्गराय नमः  
349 (प्रणवम्) जांबूनदांबरधराय नमः





- 350 (प्रणवम्) गम्याय नमः
- 351 (प्रणवम्) जांबवतीविभवे नमः
- 352 (प्रणवम्) कालिन्दीप्रथितारामकेलये नमः
- 353 (प्रणवम्) गुञ्जावतंसकाय नमः
- 354 (प्रणवम्) मंदारसुमनोभास्वते नमः
- 355 (प्रणवम्) शचीशाभीष्टदायकाय नमः
- 356 (प्रणवम्) सत्राजिन्मानसोल्लासिने नमः
- 357 (प्रणवम्) सत्याजानये नमः
- 358 (प्रणवम्) शुभावहाय नमः
- 359 (प्रणवम्) शतधन्वहराय नमः
- 360 (प्रणवम्) सिद्धाय नमः
- 361 (प्रणवम्) पाण्डवप्रियकोत्सवाय नमः
- 362 (प्रणवम्) भद्राप्रियाय नमः
- 363 (प्रणवम्) सुभद्रायाः भ्रात्रे नमः
- 364 (प्रणवम्) नाग्नजितीविभवे नमः
- 365 (प्रणवम्) किरीटकुण्डलधराय नमः





- 366 (प्रणवम्) कल्पपल्लवलालिताय नमः  
367 (प्रणवम्) भैष्मीप्रणयभाषावते नमः  
368 (प्रणवम्) मित्रविन्दाधिपाय नमः  
369 (प्रणवम्) अभयाय नमः  
370 (प्रणवम्) स्वमूर्तिकेलिसंप्रीताय नमः  
371 (प्रणवम्) लक्ष्मणोदारमानसाय नमः  
372 (प्रणवम्) प्राग्ज्योतिषाधिपध्वंसिने नमः  
373 (प्रणवम्) तत्सैन्यान्तकराय नमः  
374 (प्रणवम्) अमृताय नमः  
375 (प्रणवम्) भूमिस्तुताय नमः  
376 (प्रणवम्) भूरिभोगाय नमः  
377 (प्रणवम्) भूषणांबरसंयुताय नमः  
378 (प्रणवम्) बहुरामाकृताहादाय नमः  
379 (प्रणवम्) गन्धमाल्यानुलेपनाय नमः  
380 (प्रणवम्) नारदादृष्टचरिताय नमः  
381 (प्रणवम्) देवेशाय नमः





- 382 (प्रणवम्) विश्वराजे नमः
- 383 (प्रणवम्) गुरवे नमः
- 384 (प्रणवम्) बाणबाहुविदाराय नमः
- 385 (प्रणवम्) तापज्वरविनाशनाय नमः
- 386 (प्रणवम्) उपोद्धर्षयित्रे नमः
- 387 (प्रणवम्) अव्यक्ताय नमः
- 388 (प्रणवम्) शिववाक्तुष्टमानसाय नमः
- 389 (प्रणवम्) महेशज्वरसंस्तुताय नमः
- 390 (प्रणवम्) शीतज्वरभयान्तकाय नमः
- 391 (प्रणवम्) नृगराजोद्धारकाय नमः
- 392 (प्रणवम्) पौण्ड्रकादिवधोद्यताय नमः
- 393 (प्रणवम्) विविधारिच्छलोद्विग्न ब्राह्मणेषु दयापराय नमः
- 394 (प्रणवम्) जरासन्धबलद्वेषिणे नमः
- 395 (प्रणवम्) केशिदैत्यभयङ्कराय नमः
- 396 (प्रणवम्) चक्रिणे नमः
- 397 (प्रणवम्) चैद्यान्तकाय नमः





- 398 (प्रणवम्) सभ्याय नमः  
399 (प्रणवम्) राजबन्धविमोचकाय नमः  
400 (प्रणवम्) राजसूयहविर्भोक्त्रे नमः  
401 (प्रणवम्) स्निग्धाङ्गाय नमः  
402 (प्रणवम्) शुभलक्षणाय नमः  
403 (प्रणवम्) धानाभक्षणसम्प्रीताय नमः  
404 (प्रणवम्) कुचेलाभीष्टदायकाय नमः  
405 (प्रणवम्) सत्त्वादिगुणगम्भीराय नमः  
406 (प्रणवम्) द्रौपदीमानरक्षकाय नमः  
407 (प्रणवम्) भीष्मध्येयाय नमः  
408 (प्रणवम्) भक्तवश्याय नमः  
409 (प्रणवम्) भीमपूज्याय नमः  
410 (प्रणवम्) दन्तवक्रशिरश्छेत्रे नमः  
411 (प्रणवम्) कृष्णाय नमः  
412 (प्रणवम्) कृष्णासखाय नमः  
413 (प्रणवम्) स्वराजे नमः





- 414 (प्रणवम्) वैजयन्तीप्रमोदिने नमः  
415 (प्रणवम्) बर्हिर्बर्हविभूषणाय नमः  
416 (प्रणवम्) पार्थकौरवसन्धानकारिणे नमः  
417 (प्रणवम्) दुःशासनान्तकाय नमः  
418 (प्रणवम्) बुद्धाय नमः  
419 (प्रणवम्) विशुद्धाय नमः  
420 (प्रणवम्) सर्वज्ञाय नमः  
421 (प्रणवम्) क्रतुहिंसाविनिन्दकाय नमः  
422 (प्रणवम्) त्रिपुरस्त्रीमानभङ्गाय नमः  
423 (प्रणवम्) सर्वशास्त्रविशारदाय नमः  
424 (प्रणवम्) निर्विकाराय नमः  
425 (प्रणवम्) निर्ममाय नमः  
426 (प्रणवम्) निराभासाय नमः  
427 (प्रणवम्) विरामयाय नमः  
428 (प्रणवम्) जगन्मोहकधर्मिणे नमः  
429 (प्रणवम्) दिग्वस्त्राय नमः





- 430 (प्रणवम्) दिक्पतीश्वरायाय नमः  
431 (प्रणवम्) कल्किने नमः  
432 (प्रणवम्) म्लेच्छप्रहर्त्रे नमः  
433 (प्रणवम्) दुष्टनिग्रहकारकाय नमः  
434 (प्रणवम्) धर्मप्रतिष्ठाकारिणे नमः  
435 (प्रणवम्) चातुर्वर्ण्यविभागकृते नमः  
436 (प्रणवम्) युगान्तकाय नमः  
437 (प्रणवम्) युगाक्रान्ताय नमः  
438 (प्रणवम्) युगकृते नमः  
439 (प्रणवम्) युगभासकाय नमः  
440 (प्रणवम्) कामारये नमः  
441 (प्रणवम्) निष्कामाय नमः  
442 (प्रणवम्) कामितार्थदाय नमः  
443 (प्रणवम्) सवितुवरेण्याय भर्गसे नमः  
444 (प्रणवम्) शार्ङ्गिणे नमः  
445 (प्रणवम्) वैकुण्ठमन्दिराय नमः





- 446 (प्रणवम्) हयग्रीवाय नमः  
447 (प्रणवम्) कैटभारये नमः  
448 (प्रणवम्) ग्राहघ्नाय नमः  
449 (प्रणवम्) गजरक्षकाय नमः  
450 (प्रणवम्) सर्वसंशयविच्छेत्रे नमः  
451 (प्रणवम्) सर्वभक्तसमुत्सुकाय नमः  
452 (प्रणवम्) कपर्दिने नमः  
453 (प्रणवम्) कामहारिणे नमः  
454 (प्रणवम्) कलायै नमः  
455 (प्रणवम्) काष्ठायै नमः  
456 (प्रणवम्) स्मृतये नमः  
457 (प्रणवम्) धृतये नमः  
458 (प्रणवम्) अनादये नमः  
459 (प्रणवम्) अप्रमेयौजसे नमः  
460 (प्रणवम्) प्रधानाय नमः  
461 (प्रणवम्) सन्निरूपकाय नमः





- 462 (प्रणवम्) निर्लेपाय नमः  
463 (प्रणवम्) निस्स्पृहाय नमः  
464 (प्रणवम्) असङ्गाय नमः  
465 (प्रणवम्) निर्भयाय नमः  
466 (प्रणवम्) नीतिपारगाय नमः  
467 (प्रणवम्) निष्प्रेष्याय नमः  
468 (प्रणवम्) निष्क्रियाय नमः  
469 (प्रणवम्) शान्ताय नमः  
470 (प्रणवम्) निधये नमः  
471 (प्रणवम्) निष्प्रपञ्चाय नमः  
472 (प्रणवम्) नयाय नमः  
473 (प्रणवम्) कर्मिणे नमः  
474 (प्रणवम्) अकर्मिणे नमः  
475 (प्रणवम्) विकर्मिणे नमः  
476 (प्रणवम्) कर्मोप्सवे नमः  
477 (प्रणवम्) कर्मभावनाय नमः





- 478 (प्रणवम्) कर्माङ्गाय नमः  
479 (प्रणवम्) कर्मविन्यासाय नमः  
480 (प्रणवम्) महाकर्मिणे नमः  
481 (प्रणवम्) महाव्रतिने नमः  
482 (प्रणवम्) कर्मभुजे नमः  
483 (प्रणवम्) कर्मफलदाय नमः  
484 (प्रणवम्) कर्मेशाय नमः  
485 (प्रणवम्) कर्मनिग्रहाय नमः  
486 (प्रणवम्) नराय नमः  
487 (प्रणवम्) नारायणाय नमः  
488 (प्रणवम्) दान्ताय नमः  
489 (प्रणवम्) कपिलाय नमः  
490 (प्रणवम्) कामदाय नमः  
491 (प्रणवम्) शुचये नमः  
492 (प्रणवम्) तप्त्रे नमः  
493 (प्रणवम्) जप्त्रे नमः





- 494 (प्रणवम्) अक्षमालावते नमः  
495 (प्रणवम्) गन्त्रे नमः  
496 (प्रणवम्) नेत्रे नमः  
497 (प्रणवम्) लयाय नमः  
498 (प्रणवम्) गतये नमः  
499 (प्रणवम्) शिष्टाय नमः  
500 (प्रणवम्) द्रष्ट्रे नमः  
501 (प्रणवम्) रिपुद्धेष्ट्रे नमः  
502 (प्रणवम्) रोष्ट्रे नमः  
503 (प्रणवम्) वेष्ट्रे नमः  
504 (प्रणवम्) महानटाय नमः  
505 (प्रणवम्) रोद्ध्रे नमः  
506 (प्रणवम्) बोद्ध्रे नमः  
507 (प्रणवम्) महायोद्ध्रे नमः  
508 (प्रणवम्) श्रद्धावते नमः  
509 (प्रणवम्) सत्यधिये नमः





- 510 (प्रणवम्) शुभाय नमः  
511 (प्रणवम्) मन्त्रिणे नमः  
512 (प्रणवम्) मन्त्राय नमः  
513 (प्रणवम्) मन्त्रगम्याय नमः  
514 (प्रणवम्) मन्त्रकृते नमः  
515 (प्रणवम्) परमन्त्रहृते नमः  
516 (प्रणवम्) मन्त्रभृते नमः  
517 (प्रणवम्) मन्त्रफलदाय नमः  
518 (प्रणवम्) मन्त्रेशाय नमः  
519 (प्रणवम्) मन्त्रविग्रहाय नमः  
520 (प्रणवम्) मन्त्राङ्गाय नमः  
521 (प्रणवम्) मन्त्रविन्यासाय नमः  
522 (प्रणवम्) महामन्त्राय नमः  
523 (प्रणवम्) महाक्रमाय नमः  
524 (प्रणवम्) स्थिरधिये नमः  
525 (प्रणवम्) स्थिरविज्ञानाय नमः





- 526 (प्रणवम्) स्थिरप्रज्ञाय नमः  
527 (प्रणवम्) स्थिरासनाय नमः  
528 (प्रणवम्) स्थिरयोगाय नमः  
529 (प्रणवम्) स्थिराधाराय नमः  
530 (प्रणवम्) स्थिरमार्गाय नमः  
531 (प्रणवम्) स्थिरागमाय नमः  
532 (प्रणवम्) विश्वश्रेयसाय नमः  
533 (प्रणवम्) निरीहाय नमः  
534 (प्रणवम्) अग्नये नमः  
535 (प्रणवम्) निरवद्याय नमः  
536 (प्रणवम्) निरञ्जनाय नमः  
537 (प्रणवम्) निर्वैराय नमः  
538 (प्रणवम्) निरहङ्काराय नमः  
539 (प्रणवम्) निर्दम्भाय नमः  
540 (प्रणवम्) निरसूयकाय नमः  
541 (प्रणवम्) अनन्ताय नमः





- 542 (प्रणवम्) अनन्तबाहूरुरवे नमः  
543 (प्रणवम्) अनन्ताङ्घ्रये नमः  
544 (प्रणवम्) अनन्तदृशे नमः  
545 (प्रणवम्) अनन्तवक्राय नमः  
546 (प्रणवम्) अनन्ताङ्गाय नमः  
547 (प्रणवम्) अनन्तरूपाय नमः  
548 (प्रणवम्) अनन्तकृते नमः  
549 (प्रणवम्) ऊर्ध्वरेतसे नमः  
550 (प्रणवम्) ऊर्ध्वलिङ्गाय नमः  
551 (प्रणवम्) ऊर्ध्वमूर्ध्ने नमः  
552 (प्रणवम्) ऊर्ध्वशाखकाय नमः  
553 (प्रणवम्) ऊर्ध्वाय नमः  
554 (प्रणवम्) ऊर्ध्वाध्वरक्षिणे नमः  
555 (प्रणवम्) ऊर्ध्वज्वालाय नमः  
556 (प्रणवम्) निराकुलाय नमः  
557 (प्रणवम्) बीजाय नमः





- 558 (प्रणवम्) बीजप्रदाय नमः  
559 (प्रणवम्) नित्याय नमः  
560 (प्रणवम्) निदानाय नमः  
561 (प्रणवम्) निष्कृतये नमः  
562 (प्रणवम्) कृतिने नमः  
563 (प्रणवम्) महते नमः  
564 (प्रणवम्) अणीयसे नमः  
565 (प्रणवम्) गरिम्णे नमः  
566 (प्रणवम्) सुषमाय नमः  
567 (प्रणवम्) चित्रमालिकाय नमः  
568 (प्रणवम्) नभस्पृशे नमः  
569 (प्रणवम्) नभसो ज्योतिषे नमः  
570 (प्रणवम्) नभस्वते नमः  
571 (प्रणवम्) निर्नभसे नमः  
572 (प्रणवम्) नभसे नमः  
573 (प्रणवम्) अभवे नमः





- 574 (प्रणवम्) विभवे नमः  
575 (प्रणवम्) प्रभवे नमः  
576 (प्रणवम्) शम्भवे नमः  
577 (प्रणवम्) महीयसे नमः  
578 (प्रणवम्) भूर्भुवाकृतये नमः  
579 (प्रणवम्) महानन्दाय नमः  
580 (प्रणवम्) महाशूराय नमः  
581 (प्रणवम्) महोराशये नमः  
582 (प्रणवम्) महोत्सवाय नमः  
583 (प्रणवम्) महाक्रोधाय नमः  
584 (प्रणवम्) महाज्वालाय नमः  
585 (प्रणवम्) महाशान्ताय नमः  
586 (प्रणवम्) महारुणाय नमः  
587 (प्रणवम्) सत्यव्रताय नमः  
588 (प्रणवम्) सत्यपराय नमः  
589 (प्रणवम्) सत्यसन्धाय नमः





- 590 (प्रणवम्) सताङ्गतये नमः  
591 (प्रणवम्) सत्येशाय नमः  
592 (प्रणवम्) सत्यसङ्कल्पाय नमः  
593 (प्रणवम्) सत्यचारित्रलक्षणाय नमः  
594 (प्रणवम्) अन्तश्चराय नमः  
595 (प्रणवम्) अन्तरात्मने नमः  
596 (प्रणवम्) परमात्मने नमः  
597 (प्रणवम्) चिदात्मकाय नमः  
598 (प्रणवम्) रोचनाय नमः  
599 (प्रणवम्) रोचमानाय नमः  
600 (प्रणवम्) साक्षिणे नमः  
601 (प्रणवम्) शौरये नमः  
602 (प्रणवम्) जनार्दनाय नमः  
603 (प्रणवम्) मुकुन्दाय नमः  
604 (प्रणवम्) नन्दनिष्पन्दाय नमः  
605 (प्रणवम्) स्वर्णाबिन्दवे नमः





- 606 (प्रणवम्) पुरुदराय नमः  
607 (प्रणवम्) अरिन्दमाय नमः  
608 (प्रणवम्) सुमन्दाय नमः  
609 (प्रणवम्) कुन्दमन्दारहासवते नमः  
610 (प्रणवम्) स्यन्दनारूढचण्डाङ्गाय नमः  
611 (प्रणवम्) आनन्दिने नमः  
612 (प्रणवम्) नन्दनन्दाय नमः  
613 (प्रणवम्) अनसूयानन्दनाय नमः  
614 (प्रणवम्) अत्रिनेत्रानन्दाय नमः  
615 (प्रणवम्) सुनन्दवते नमः  
616 (प्रणवम्) शङ्खवते नमः  
617 (प्रणवम्) पङ्कजकराय नमः  
618 (प्रणवम्) कुङ्कुमाङ्गाय नमः  
619 (प्रणवम्) जयाङ्कुशाय नमः  
620 (प्रणवम्) अम्भोजमकरन्दाढ्याय नमः  
621 (प्रणवम्) निष्पङ्गाय नमः





- 622 (प्रणवम्) अगरुपंकिलाय नमः  
623 (प्रणवम्) इन्द्राय नमः  
624 (प्रणवम्) चन्द्राय नमः  
625 (प्रणवम्) चन्द्ररथाय नमः  
626 (प्रणवम्) अतिचन्द्राय नमः  
627 (प्रणवम्) चन्द्रभासकाय नमः  
628 (प्रणवम्) उपेन्द्राय नमः  
629 (प्रणवम्) इन्द्रराजाय नमः  
630 (प्रणवम्) वागीन्द्राय नमः  
631 (प्रणवम्) चन्द्रलोचनाय नमः  
632 (प्रणवम्) प्रतीचे नमः  
633 (प्रणवम्) पराचे नमः  
634 (प्रणवम्) परंधाम्ने नमः  
635 (प्रणवम्) परमार्थाय नमः  
636 (प्रणवम्) परात्पराय नमः  
637 (प्रणवम्) अपारवाचे नमः





- 638 (प्रणवम्) पारगामिने नमः  
639 (प्रणवम्) परावाराय नमः  
640 (प्रणवम्) परावाराय नमः  
641 (प्रणवम्) सहस्वते नमः  
642 (प्रणवम्) अर्थदात्रे नमः  
643 (प्रणवम्) सहनाय नमः  
644 (प्रणवम्) साहसिने नमः  
645 (प्रणवम्) जयिने नमः  
646 (प्रणवम्) तेजस्विने नमः  
647 (प्रणवम्) वायुविशिखिने नमः  
648 (प्रणवम्) तपस्विने नमः  
649 (प्रणवम्) तापसोत्तमाय नमः  
650 (प्रणवम्) ऐश्वर्योद्भूतिकृते नमः  
651 (प्रणवम्) भूतये नमः  
652 (प्रणवम्) ऐश्वर्याङ्गकलापवते नमः  
653 (प्रणवम्) अम्भोधिशायिने नमः





- 654 (प्रणवम्) भगवते नमः  
655 (प्रणवम्) सर्वज्ञाय नमः  
656 (प्रणवम्) सामपारगाय नमः  
657 (प्रणवम्) महायोगिने नमः  
658 (प्रणवम्) महाधीराय नमः  
659 (प्रणवम्) महाभोगिने नमः  
660 (प्रणवम्) महाप्रभवे नमः  
661 (प्रणवम्) महावीराय नमः  
662 (प्रणवम्) महातुष्टये नमः  
663 (प्रणवम्) महापुष्टये नमः  
664 (प्रणवम्) महागुणाय नमः  
665 (प्रणवम्) महादेवाय नमः  
666 (प्रणवम्) महाबाहवे नमः  
667 (प्रणवम्) महाधर्माय नमः  
668 (प्रणवम्) महेश्वराय नमः  
669 (प्रणवम्) समीपगाय नमः





- 670 (प्रणवम्) दूरगामिने नमः  
671 (प्रणवम्) स्वर्गमार्गनिरर्गलाय नमः  
672 (प्रणवम्) नगाय नमः  
673 (प्रणवम्) नगधराय नमः  
674 (प्रणवम्) नागाय नमः  
675 (प्रणवम्) नागेशाय नमः  
676 (प्रणवम्) नागपालकाय नमः  
677 (प्रणवम्) हिरण्मयाय नमः  
678 (प्रणवम्) स्वर्णरितसे नमः  
679 (प्रणवम्) हिरण्याचिषे नमः  
680 (प्रणवम्) हिरण्यदाय नमः  
681 (प्रणवम्) गुणगण्याय नमः  
682 (प्रणवम्) शरण्याय नमः  
683 (प्रणवम्) पुण्यकीर्तये नमः  
684 (प्रणवम्) पुराणगाय नमः  
685 (प्रणवम्) जन्यभृते नमः





- 686 (प्रणवम्) जन्यसन्नद्धाय नमः  
687 (प्रणवम्) दिव्यपञ्चायुधाय नमः  
688 (प्रणवम्) विशिने नमः  
689 (प्रणवम्) दौर्जन्यभङ्गाय नमः  
690 (प्रणवम्) पर्जन्याय नमः  
691 (प्रणवम्) सौजन्यनिलयाय नमः  
692 (प्रणवम्) अलयाय नमः  
693 (प्रणवम्) जलन्धरान्तकाय नमः  
694 (प्रणवम्) महामनसे नमः  
695 (प्रणवम्) भस्मदैत्यनाशिने नमः  
696 (प्रणवम्) श्रेष्ठाय नमः  
697 (प्रणवम्) श्रविष्ठाय नमः  
698 (प्रणवम्) द्राधिष्ठाय नमः  
699 (प्रणवम्) गरिष्ठाय नमः  
700 (प्रणवम्) गरुडध्वजाय नमः  
701 (प्रणवम्) ज्येष्ठाय नमः





- 702 (प्रणवम्) द्रढिष्ठाय नमः  
703 (प्रणवम्) वर्षिष्ठाय नमः  
704 (प्रणवम्) द्राधियसे नमः  
705 (प्रणवम्) प्रणवाय नमः  
706 (प्रणवम्) फणिने नमः  
707 (प्रणवम्) संप्रदायकराय नमः  
708 (प्रणवम्) स्वामिने नमः  
709 (प्रणवम्) सुरेशाय नमः  
710 (प्रणवम्) माधवाय नमः  
711 (प्रणवम्) मधवे नमः  
712 (प्रणवम्) निर्णिमिषाय नमः  
713 (प्रणवम्) विधये नमः  
714 (प्रणवम्) वेधसे नमः  
715 (प्रणवम्) बलवते नमः  
716 (प्रणवम्) जीवनाय नमः  
717 (प्रणवम्) बलिने नमः





718 (प्रणवम्) स्मर्त्रे नमः

719 (प्रणवम्) श्रोत्रे नमः

720 (प्रणवम्) निकर्त्रे नमः

721 (प्रणवम्) ध्यात्रे नमः

722 (प्रणवम्) नेत्रे नमः

723 (प्रणवम्) समाय नमः

724 (प्रणवम्) असमाय नमः

725 (प्रणवम्) होत्रे नमः

726 (प्रणवम्) पोत्रे नमः

727 (प्रणवम्) महावक्त्रे नमः

728 (प्रणवम्) रन्त्रे नमः

729 (प्रणवम्) मन्त्रे नमः

730 (प्रणवम्) खलान्तकाय नमः

731 (प्रणवम्) दात्रे नमः

732 (प्रणवम्) ग्राहयित्रे नमः

733 (प्रणवम्) मात्रे नमः





- 734 (प्रणवम्) नियन्त्रे नमः  
735 (प्रणवम्) अनन्तवैभवाय नमः  
736 (प्रणवम्) गोप्त्रे नमः  
737 (प्रणवम्) गोपयित्रे नमः  
738 (प्रणवम्) हन्त्रे नमः  
739 (प्रणवम्) धर्मजागरित्रे नमः  
740 (प्रणवम्) धवाय नमः  
741 (प्रणवम्) कर्त्रे नमः  
742 (प्रणवम्) क्षेत्रकराय नमः  
743 (प्रणवम्) क्षेत्रप्रदाय नमः  
744 (प्रणवम्) क्षेत्रज्ञाय नमः  
745 (प्रणवम्) आत्मविदे नमः  
746 (प्रणवम्) क्षेत्रिणे नमः  
747 (प्रणवम्) क्षेत्रहराय नमः  
748 (प्रणवम्) क्षेत्रप्रियाय नमः  
749 (प्रणवम्) क्षेमकराय नमः





- 750 (प्रणवम्) मरुते नमः  
751 (प्रणवम्) भक्तिप्रदाय नमः  
752 (प्रणवम्) मुक्तिदायिने नमः  
753 (प्रणवम्) शक्तिदाय नमः  
754 (प्रणवम्) युक्तिदायकायनमः  
755 (प्रणवम्) शक्तियुजे नमः  
756 (प्रणवम्) मौक्तिकस्रग्विणे नमः  
757 (प्रणवम्) सूक्तये नमः  
758 (प्रणवम्) आम्रायसूक्तिगाय नमः  
759 (प्रणवम्) धनञ्जयाय नमः  
760 (प्रणवम्) धनाध्यक्षाय नमः  
761 (प्रणवम्) धनिकाय नमः  
762 (प्रणवम्) धनदाधिपाय नमः  
763 (प्रणवम्) महाधनाय नमः  
764 (प्रणवम्) महामानिने नमः  
765 (प्रणवम्) दुर्योधनविमानिताय नमः





- 766 (प्रणवम्) रत्नकराय नमः  
767 (प्रणवम्) रत्न रोचिषे नमः  
768 (प्रणवम्) रत्नगर्भाश्रयाय नमः  
769 (प्रणवम्) शुचये नमः  
770 (प्रणवम्) रत्नसानुनिधये नमः  
771 (प्रणवम्) मौळिरत्नभासे नमः  
772 (प्रणवम्) रत्नकङ्कणाय नमः  
773 (प्रणवम्) अन्तर्लक्ष्याय नमः  
774 (प्रणवम्) अन्तरभ्यासिने नमः  
775 (प्रणवम्) अन्तर्ध्याय नमः  
776 (प्रणवम्) जितासनाय नमः  
777 (प्रणवम्) अन्तरङ्गाय नमः  
778 (प्रणवम्) दयावते नमः  
779 (प्रणवम्) अन्तर्मायाय नमः  
780 (प्रणवम्) महार्णवाय नमः  
781 (प्रणवम्) सरसाय नमः





- 782 (प्रणवम्) सिद्धरसिकाय नमः  
783 (प्रणवम्) सिद्धये नमः  
784 (प्रणवम्) सिद्ध्याय नमः  
785 (प्रणवम्) सदागतये नमः  
786 (प्रणवम्) आयुःप्रदाय नमः  
787 (प्रणवम्) महायुष्मते नमः  
788 (प्रणवम्) अर्चिष्मते नमः  
789 (प्रणवम्) ओषधीपतये नमः  
790 (प्रणवम्) अष्टश्रियै नमः  
791 (प्रणवम्) अष्टभागाय नमः  
792 (प्रणवम्) अष्टककुब्ज्याप्तयशसे नमः  
793 (प्रणवम्) व्रतिने नमः  
794 (प्रणवम्) अष्टापदाय नमः  
795 (प्रणवम्) सुवर्णाभाय नमः  
796 (प्रणवम्) अष्टमूर्तये नमः  
797 (प्रणवम्) त्रिमूर्तिमते नमः





- 798 (प्रणवम्) अस्वप्नाय नमः  
799 (प्रणवम्) स्वप्नगाय नमः  
800 (प्रणवम्) स्वप्नाय नमः  
801 (प्रणवम्) सुस्वप्नफलदायकाय नमः  
802 (प्रणवम्) दुस्वप्नध्वंसकाय नमः  
803 (प्रणवम्) ध्वस्तदुर्निमित्ताय नमः  
804 (प्रणवम्) शिवङ्कराय नमः  
805 (प्रणवम्) सुवर्णवर्णाय नमः  
806 (प्रणवम्) सम्भाव्याय नमः  
807 (प्रणवम्) वर्णिताय नमः  
808 (प्रणवम्) वर्णसम्मुखाय नमः  
809 (प्रणवम्) सुवर्णमुखरीतीरशिव ध्यातपदाम्बुजाय नमः  
810 (प्रणवम्) दाक्षायणीवचस्तुष्टाय नमः  
811 (प्रणवम्) दुर्वासोदृष्टिगोचराय नमः  
812 (प्रणवम्) अम्बरीषव्रतप्रीताय नमः  
813 (प्रणवम्) महाकृत्तिविभञ्जनाय नमः





- 814 (प्रणवम्) महाभिचारकध्वंसिने नमः  
815 (प्रणवम्) कालसर्पभयान्तकाय नमः  
816 (प्रणवम्) सुदर्शनाय नमः  
817 (प्रणवम्) कालमेघश्यामाय नमः  
818 (प्रणवम्) श्रीमन्त्रभाविताय नमः  
819 (प्रणवम्) हेमाम्बुजसरःस्त्रायिने नमः  
820 (प्रणवम्) श्रीमनोभाविताकृतये नमः  
821 (प्रणवम्) श्रीप्रदत्ताम्बुजस्त्रग्विणे नमः  
822 (प्रणवम्) श्री केलये नमः  
823 (प्रणवम्) श्रीनिधये नमः  
824 (प्रणवम्) भवाय नमः  
825 (प्रणवम्) श्रीप्रदाय नमः  
826 (प्रणवम्) वामनाय नमः  
827 (प्रणवम्) लक्ष्मीनायकाय नमः  
828 (प्रणवम्) चतुर्भुजाय नमः  
829 (प्रणवम्) सन्तृप्त्याय नमः





- 830 (प्रणवम्) तर्पिताय नमः
- 831 (प्रणवम्) तीर्थस्नातृसौख्यप्रदर्शकाय नमः
- 832 (प्रणवम्) अगस्त्यस्तुतिसंहृष्टाय नमः
- 833 (प्रणवम्) दर्शिताव्यक्तभावनाय नमः
- 834 (प्रणवम्) कपिलाचिषे नमः
- 835 (प्रणवम्) कपिलवते नमः
- 836 (प्रणवम्) सुस्नाताघाविपाटनाय नमः
- 837 (प्रणवम्) वृषाकपये नमः
- 838 (प्रणवम्) कपिस्वामिमनोन्तःस्थितविग्रहाय नमः
- 839 (प्रणवम्) वह्निप्रियाय नमः
- 840 (प्रणवम्) अर्थसम्भवाय नमः
- 841 (प्रणवम्) जनलोकविधायकाय नमः
- 842 (प्रणवम्) वह्निप्रभाय नमः
- 843 (प्रणवम्) वह्नितेजसे नमः
- 844 (प्रणवम्) शुभाभीष्टप्रदाय नमः
- 845 (प्रणवम्) यमिने नमः





- 846 (प्रणवम्) वारुणक्षेत्रनिलयाय नमः  
847 (प्रणवम्) वरुणाय नमः  
848 (प्रणवम्) सारणार्चिताय नमः  
849 (प्रणवम्) वायुस्थानकृतावासाय नमः  
850 (प्रणवम्) वायुगाय नमः  
851 (प्रणवम्) वायुसंभृताय नमः  
852 (प्रणवम्) यमान्तकाय नमः  
853 (प्रणवम्) अभिजननाय नमः  
854 (प्रणवम्) यमलोकनिवारणाय नमः  
855 (प्रणवम्) यमिनामग्रगण्याय नमः  
856 (प्रणवम्) संयमिने नमः  
857 (प्रणवम्) यमभाविताय नमः  
858 (प्रणवम्) इन्द्रोद्यानसमीपस्थाय नमः  
859 (प्रणवम्) इन्द्रदृग्विषयाय नमः  
860 (प्रणवम्) प्रभवे नमः  
861 (प्रणवम्) यक्षराट्सरसीवासाय नमः





- 862 (प्रणवम्) अक्षय्यनिधिकोशकृते नमः
- 863 (प्रणवम्) स्वामितीर्थकृतावासाय नमः
- 864 (प्रणवम्) स्वामिध्येयाय नमः
- 865 (प्रणवम्) वराहाद्यष्टतीर्थाभिसेविताङ्घ्रिसरोरुहाय नमः
- 866 (प्रणवम्) पाण्डुतीर्थाभिषिक्ताङ्गाय नमः
- 867 (प्रणवम्) युधिष्ठिरवरप्रदाय नमः
- 868 (प्रणवम्) भीमान्तःकरणारूढाय नमः
- 869 (प्रणवम्) श्वेतवाहनसख्यवते नमः
- 870 (प्रणवम्) नकुलाभयदाय नमः
- 871 (प्रणवम्) माद्रीसहदेवाभिवन्दिताय नमः
- 872 (प्रणवम्) कृष्णाशपथसन्धात्रे नमः
- 873 (प्रणवम्) कुन्तीस्तुतिरताय नमः
- 874 (प्रणवम्) दमिने नमः
- 875 (प्रणवम्) नारादादिमुनिस्तुत्याय नमः
- 876 (प्रणवम्) नित्यकर्मपरायणाय नमः
- 877 (प्रणवम्) दर्शिताव्यक्तरूपाय नमः





- 878 (प्रणवम्) वीणानादप्रमोदिताय नमः  
879 (प्रणवम्) षट्कोटितीर्थचर्यावते नमः  
880 (प्रणवम्) देवतीर्थकृताश्रमाय नमः  
881 (प्रणवम्) बिल्वामलजलस्त्रायिने नमः  
882 (प्रणवम्) सरस्वत्यंबुसेविताय नमः  
883 (प्रणवम्) तुम्बुरूदकसंस्पर्शजचित्तमोपहाय नमः  
884 (प्रणवम्) मत्स्यवामनकूर्मादितीर्थराजाय नमः  
885 (प्रणवम्) पुराणभृते नमः  
886 (प्रणवम्) शक्रध्येयपदाम्भोजय नमः  
887 (प्रणवम्) शंखपूजितपादुकाय नमः  
888 (प्रणवम्) रामतीर्थविहारिणे नमः  
889 (प्रणवम्) बलभद्रब्रतिष्ठिताय नमः  
890 (प्रणवम्) जामदग्न्यसरस्तीर्थजलसेचनतर्पिताय नमः  
891 (प्रणवम्) पापहारिकीलालसुस्नाताघविनाशनाय नमः  
892 (प्रणवम्) नभोगङ्गाभिषिक्ताय नमः  
893 (प्रणवम्) नागतीर्थाभिषेकवते नमः





- 894 (प्रणवम्) कुमारधारातीर्थस्थाय नमः  
895 (प्रणवम्) वटुवेषाय नमः  
896 (प्रणवम्) सुमेखलाय नमः  
897 (प्रणवम्) वृद्धस्य सुकुमारत्वप्रदाय नमः  
898 (प्रणवम्) सौन्दर्यवते नमः  
899 (प्रणवम्) सुखिने नमः  
900 (प्रणवम्) प्रियंवदाय नमः  
901 (प्रणवम्) महाकुक्षये नमः  
902 (प्रणवम्) इक्ष्वाकुकुलनन्दनाय नमः  
903 (प्रणवम्) नीलगोक्षीरधाराभुवे नमः  
904 (प्रणवम्) वराहाचलनायकाय नमः  
905 (प्रणवम्) भरद्वाजप्रतिष्ठावते नमः  
906 (प्रणवम्) बृहस्पतिविभाविताय नमः  
907 (प्रणवम्) अञ्जनाकृतपूजावते नमः  
908 (प्रणवम्) आञ्जनेयकरार्चिताय नमः  
909 (प्रणवम्) अञ्जनाद्रनिवासाय नमः





- 910 (प्रणवम्) मुञ्जिकेशाय नमः
- 911 (प्रणवम्) पुरन्दराय नमः
- 912 (प्रणवम्) किन्नरद्वन्द्वसम्बन्धिवन्धमोक्षप्रदायकाय नमः
- 913 (प्रणवम्) वैखानसमखारम्भाय नमः
- 914 (प्रणवम्) वृषज्ञेयाय नमः
- 915 (प्रणवम्) वृषाचलाय नमः
- 916 (प्रणवम्) वृषकायप्रभेत्रे नमः
- 917 (प्रणवम्) क्रीडानाचारसंभ्रमाय नमः
- 918 (प्रणवम्) सौवर्चलेयविन्यस्तराज्याय नमः
- 919 (प्रणवम्) नारायणप्रियाय नमः
- 920 (प्रणवम्) दुर्मैघोभञ्जकाय नमः
- 921 (प्रणवम्) प्राज्ञाय नमः
- 922 (प्रणवम्) ब्रह्मोत्सवमहोत्सुकाय नमः
- 923 (प्रणवम्) सुभद्रवते नमः
- 924 (प्रणवम्) भद्रासुरशिरश्छेत्रे नमः
- 925 (प्रणवम्) भद्रक्षेत्रिणे नमः





- 926 (प्रणवम्) मृगयाऽक्षीणसन्नाहाय नमः
- 927 (प्रणवम्) शःराजन्यतुष्टिदाय नमः
- 928 (प्रणवम्) स्थाणुस्थाय नमः
- 929 (प्रणवम्) वैनतेयाङ्गभाविताय नमः
- 930 (प्रणवम्) अशरीरवते नमः
- 931 (प्रणवम्) भोगीन्द्रभोगसंस्थानाय नमः
- 932 (प्रणवम्) ब्रह्मादिगणसेविताय नमः
- 933 (प्रणवम्) सहस्रार्कच्छटाभास्वद्विमानान्तस्स्थिताय नमः
- 934 (प्रणवम्) गुणिने नमः
- 935 (प्रणवम्) विष्वक्सेनकृतस्तोत्राय नमः
- 936 (प्रणवम्) सनन्दनपरीवृताय नमः
- 937 (प्रणवम्) जाह्नव्यादिनदीसेव्याय नमः
- 938 (प्रणवम्) सुरेशाद्यभिवन्दिताय नमः
- 939 (प्रणवम्) सुराङ्गनानृत्यपराय नमः
- 940 (प्रणवम्) गन्धर्वोद्गायनप्रियाय नमः
- 941 (प्रणवम्) राकेन्दुसङ्काशनखाय नमः





- 942 (प्रणवम्) कोमलाङ्घ्रिसरोरुहाय नमः
- 943 (प्रणवम्) कच्छपप्रपदाय नमः
- 944 (प्रणवम्) कुन्दगुल्फकाय नमः
- 945 (प्रणवम्) स्वच्छकूर्पराय नमः
- 946 (प्रणवम्) शुभङ्कराय नमः
- 947 (प्रणवम्) मेदुरस्वर्णवस्त्राढ्यकटिदेशस्थमेखलाय नमः
- 948 (प्रणवम्) प्रोल्लसच्छुरिकाभास्वत्कटिदेशाय नमः
- 949 (प्रणवम्) अनन्तपद्मजस्थाननाभये नमः
- 950 (प्रणवम्) मौक्तिकमालिकाय नमः
- 951 (प्रणवम्) मन्दारचाम्पेयमालिने नमः
- 952 (प्रणवम्) रत्नाभरणसंभृताय नमः
- 953 (प्रणवम्) लम्बयज्ञोपवीतिने नमः
- 954 (प्रणवम्) चन्द्रश्रीखण्डलेपवते नमः
- 955 (प्रणवम्) वरदाय नमः
- 956 (प्रणवम्) अभयदाय नमः
- 957 (प्रणवम्) चक्रिणे नमः





- 958 (प्रणवम्) शङ्खिने नमः
- 959 (प्रणवम्) कौस्तुभदीप्तिमते नमः
- 960 (प्रणवम्) श्रीवत्साङ्कितवक्षस्काय नमः
- 961 (प्रणवम्) लक्ष्मीसंश्रितहृत्तटाय नमः
- 962 (प्रणवम्) नीलोत्पलनिभाकाराय नमः
- 963 (प्रणवम्) शोणाम्भोजसमाननाय नमः
- 964 (प्रणवम्) कोटिमन्मथलावण्याय नमः
- 965 (प्रणवम्) चन्द्रिकास्मितपूरिताय नमः
- 966 (प्रणवम्) सुधास्वच्छोर्ध्वपुण्ड्राय नमः
- 967 (प्रणवम्) कस्तूरीतिलकाञ्चिताय नमः
- 968 (प्रणवम्) पुण्डरीकेक्षणाय नमः
- 969 (प्रणवम्) स्वच्छाय नमः
- 970 (प्रणवम्) मौलिशोभाविराजिताय नमः
- 971 (प्रणवम्) पद्मस्थाय नमः
- 972 (प्रणवम्) पद्मनाभाय नमः
- 973 (प्रणवम्) सोममण्डलगाय नमः





- 974 (प्रणवम्) बुधाय नमः  
975 (प्रणवम्) वह्निमण्डलगाय नमः  
976 (प्रणवम्) सूर्याय नमः  
977 (प्रणवम्) सूर्यमण्डलसंस्थिताय नमः  
978 (प्रणवम्) श्रीपतये नमः  
979 (प्रणवम्) भूमिजानये नमः  
980 (प्रणवम्) विमलाद्यभिसंवृताय नमः  
981 (प्रणवम्) जगत्कुटुम्बजनित्रे नमः  
982 (प्रणवम्) रक्षकाय नमः  
983 (प्रणवम्) कामितप्रदाय नमः  
984 (प्रणवम्) अवस्थात्रययन्त्रे नमः  
985 (प्रणवम्) विश्वतेजस्स्वरूपवते नमः  
986 (प्रणवम्) ज्ञप्तये नमः  
987 (प्रणवम्) ज्ञेयाय नमः  
988 (प्रणवम्) ज्ञानगम्याय नमः  
989 (प्रणवम्) ज्ञानातीताय नमः





990 (प्रणवम्) सुरातिगाय नमः

991 (प्रणवम्) ब्रह्माण्डान्तर्बहिर्व्याप्ताय नमः

992 (प्रणवम्) वेङ्कटाद्रिगदाधराय नमः

श्री वेङ्कटेश्वर सहस्रनामावलिः समाप्त

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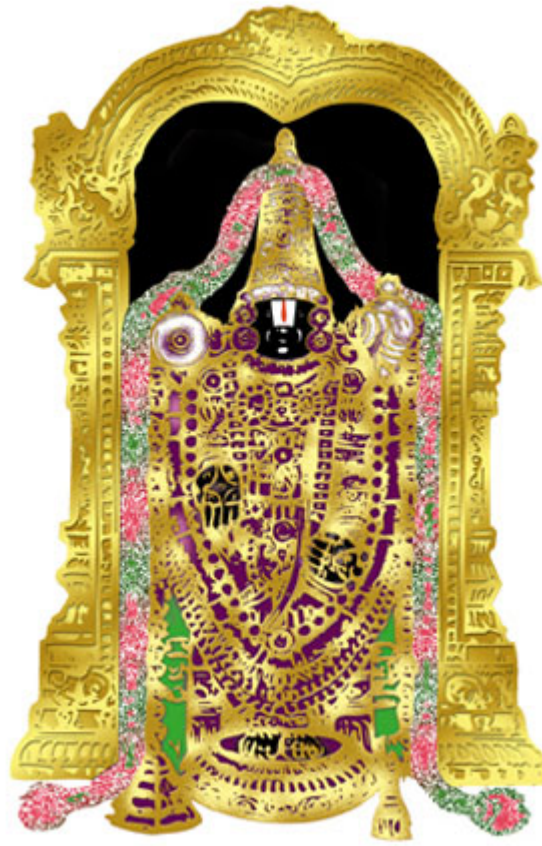


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**Meanings for the first 600 naamaas provided**  
**by**  
**Dr. Mandayam N. Ramanuja**

sadagopan.org





## श्री वेङ्कटेश्वर सहस्रनामावलि:

Sri -vEnkaTeSa-sahasranAmAvaLi.

nAmAs 1-100

### 1.(प्रणवम्) श्रीवेङ्कटेशाय नमः

#### 1) (PraNavam) vEnkatEsAya nama:

vEm=all the sins;

kaTa=to burn;

l Sa= the lord,

Lord of Hill vEnkaTa that burns all sins hence it is venkaTAdri. He is the lord of venkaTAdri. Also, vEm is the amrita bljam and kaTa means wealth or aishvaryam. By the combination of amrita and aishvarya it is called venkaTa adri. He is the lord of such venkaTAdri.

### 2.(प्रणवम्) विरूपाक्षाय नमः

#### 2) (PraNavam) virUpAkshAya nama:

One whose eyes have different forms like the Sun, the Moon and the fire.

'vividhAni ravichandrAgni rUpANi akShINi asya iti" .

vide 'tryakShaM chakrapinAka sAbhayavarAnx bibhrANamarkachchhaviM '

'jwAlakeshaM triNetram jwaladanalanibhaM hArakeyUrabhUSham'

Also,

'vividhani rUpANi akShNAM asya iti virUpakSha:"

His eyes can take different forms. As cited in Srirangarajastavam of Bhattar,

'nayanasravaNo drishA shruNOShi,





hyatha te rangapate maheshitu: ,  
karanairapi kAmakAriNaste,  
ghaTate sArvathI namI kShaNam"

which says any organ of God can act as eyes or ears or any other sense organ.  
and he can see through any organ.

3.(प्रणवम्) विश्वेशाय नमः

3) (PraNavam) viSvESAya nama:

He is the Lord of all universes

4.(प्रणवम्) विश्वभावनाय नमः

4) (PraNavam) viSvabhAvAya nama:

One who who sustains universes.

5.(प्रणवम्) विश्वसृजे नमः

5) (PraNavam) viSwasrujE nama:

One who creates all universes by obligation and without considering the merits  
or demerits (SVS 240)

6.(प्रणवम्) विश्वसंहर्त्रे नमः

6) (PraNavam) viSwasamhartrE nama:

One who annihilates all universes in the end as SankarShaNa.

7.(प्रणवम्) विश्वप्राणाय नमः

7) (PraNavam) viSwaprAnAya nama:

One who is the very life of all universes. (UjjI vaka)

8.(प्रणवम्) विश्वराड् प्रभवे नमः





### 8) (PraNavam) virAdvapushE nama:

virAT means the grand and glorious manifested brahmAnDa comprising of all types of creations. This brahmAnDa is the sharira (vapu) of Srinivasa (NarayaNa) and He became its soul.

Vide "tasmaadvirAdajAyata. virAjO adhi pUruSha:" in PurushasUktaM.

### 9.(प्रणवम्) शेषाद्रिनिलयाय नमः

### 9) (PraNavam) sEshADrinilayAya nama:

One who resides in SeshAchala ( the hill Sesa).

It is said in Brahmapurana that Narayana desired of sporting at a suitable place on earth and Sage Narada suggested the place down south of Ganga. Lord Srinivasa expressed his wish to AdisEsha to go and take the form of a Hill so that He could come and make His abode in the hills and so it is called Seshadri. It is said in Brahmanda purana that Adisesha did penance for thousand years uttering Sri Varaha manthra and took the form of Sesa hills and after another thousand years' penance took a boon from Narayana that He resides on Sesa who took the form of a hill on the earth.

### 10.(प्रणवम्) अशेषभक्तदुःखप्रणाशनाय नमः

### 10) (PraNavam) Asheshabhakta dukkha praNASanAya nama:

One who wipes out the sorrow of all devotees without exception.

### 1.(प्रणवम्) शेषस्तुत्याय नमः

### 11) (PraNavam) SEshastutyAya nama:

One eulogised by the thousand-headed ADi-SEsha.

Just like Lakshmana, sesha told Srinivasa also:

"ananthOham mahAdeva sthAsyAmi girirUpadhrit.

bhavAmstu ramayA sARDham girisAnuShu ramsyatAm."





12.(प्रणवम्) शेषशायिने नमः

12) (PraNavam) SEshaSayinE nama:

One who reclines on the ADi-SEsha.

13.(प्रणवम्) विशेषज्ञाय नमः

13) (PraNavam) viSEshajnAya nama:

(viSesha= differences) one who knows the differences of all entities. (tAra-tamyam)

14.(प्रणवम्) विभवे नमः

14) (PraNavam) vibhavE nama:

One who is all-pervading.

15.(प्रणवम्) स्वभुवे नमः

15) (PraNavam) swabhuvE nama:

One who is the source of His own manifestations or self-manifested.

" aham bahu syAm prajAyeya."

16.(प्रणवम्) विष्णवे नमः

16) (PraNavam) vishnNavE nama:

One who pervades the whole universe of chit-achit and everything else. This quality is natural to Him.

17.(प्रणवम्) जिष्णवे नमः

17) (PraNavam) jishNavE nama:

One who is jayaSI la ( having victory itself as a guNa) (sarvOtkRshta)

"yatra yOgeshvara: krishNo yatra pArtho dhanurdhara:



tatra shrl : vijayo bhUti: dhruva nI tirmatirmama.

18.(प्रणवम्) वर्धिष्णवे नमः

18) (PraNavam) varDhishNavE nama:

One who can immensely grow like trivikrama from vAmana.

19.(प्रणवम्) उत्सविष्णवे नमः

19) (PraNavam) utsahishNavE nama:

One who is ever-enthusiastic ( for the IOka-kalyANa kAryam)

20.(प्रणवम्) सहिष्णुकाय नमः

20) (PraNavam) sahisNukAya nama:

One who tolerates the mistakes of his ASritas ( surrendered souls).

As in the case of Sisupala he tolerated a hundred offences because of the promise to His Aunt. in the case of Ashritas, He is kshitikshamAvAn.

21.(प्रणवम्) भ्राजिष्णवे नमः

21) (PraNavam) bhrAjishNavE nama:

One who is of the nature of ever-shining ( prakAsa swabhAva) and illuminating.

22 (प्रणवम्) ग्रसिष्णवे नमः

22) (PraNavam) grasishNavE nama:

One who keeps all universes in his stomach at nitya & brahma pralaya. (also one who swallows all sins of surrendered souls)

23 (प्रणवम्) वर्तिष्णवे नमः

23) (PraNavam) vartishNavE nama:

One who is ever present before His devotees.



24 (प्रणवम्) भरिष्णुकाय नमः

24) (PraNavam) bharishNukAya nama:

One who has the virtue of always protecting or sustaining or supporting His devotees.

25 (प्रणवम्) कालयन्त्रे नमः

25) (PraNavam) kAlayantrE nama:

One who can control and steers time

26 (प्रणवम्) कालाय नमः

26) (PraNavam) kAlagOptrE nama:

One who who protects time.

27 (प्रणवम्) कालगोप्त्रे नमः

27) (PraNavam) kAlAya nama:

One who does samkalanam; With His Atma Gunas, one who has absorbed all the Chit and Achit in Himself. One who shepherds all the creatures towards upward evolution.

28 (प्रणवम्) कालान्तकाय नमः

28) (PraNavam) kAlAntakAya nama:

One who eradicates DushkAla ( bad times)

29 (प्रणवम्) अखिलाय नमः

29) (PraNavam) akhilAya nama:

Na khilam iti akhilam; one who is the Atma of everything.

30 (प्रणवम्) कालगम्याय नमः

30) (PraNavam) kAlagamyAya nama:





One who can be obtained by sanchita punya prabhAva of millions of births  
( bahUnAm janmanAma ante JnAnavAn mAm prapadyatE)

31 (प्रणवम्) कालकण्ठवन्द्याय नमः

31) (PraNavam) kAlakanthavandhyAya nama:

One who is worshipped by Sankara ( kAla Kantha = with black neck) who is the Laya karta ( samhAra karta) = UpatyakApraDesastha SankaradhyAta mUrtayE)

32 (प्रणवम्) कालकालेश्वराय नमः

32) (PraNavam) kAlakalEswarAya nama:

18 eye-winks is kAshta (in time measurement scale) 30 kAshtas is one kaLa. One who is the lord of even kaLa. Lord of even a minute fraction of time called kaLa or kAshta or kAlanasya kalA kAlakalA tasyA: I shvara:

One who is the master of the art of motivating inspiring or nudging all the creatures.

33 (प्रणवम्) शंभवे नमः

33) (PraNavam) SambhavE nama:

One who is the birth place of all happiness.

34 (प्रणवम्) स्वयंभुवे नमः

34) (PraNavam) swayambhuvE nama:

One who is self-manifest, with the whole prakriti under His control, who is sarva svatantra, unlike Brahma-RudrAdis who are paratantras, (prakritim svAm adhiShThAya sambhavAmyAtmamAyayA .. Bhagavd-Gita)

35 (प्रणवम्) अंभोजनाभये नमः

35) (PraNavam) ambhOjanAbhayE nama:





Padma-nAbha; Srishti karta-Vidhata- is lotus born- that lotus is created from His navel ; Padma-nAbha.

36 (प्रणवम्) स्तंभितवारिधये नमः

36) (PraNavam) stambhitavAridhayE nama:

One who could do stambhana to (arrest the) Ocean in rAmAvatAra- by constructing a bridge.

37 (प्रणवम्) अंभोधिनन्दिनीजानये नमः

37) (PraNavam) ambhOdhinanDhinI jAnayE nama:

Ambhah=water, ambhodhi=Ocean; nandini=daughter (Kshira sAgara kanya=Maha Lakshmi); jAni= husband (Sriyah pati= husband of the daughter of ocean.)

38 (प्रणवम्) शोणांभोजपदप्रभाय नमः

38) (PraNavam) SONAmbhOjapaDaprabhAya nama:

One whose feet have the luster of red lotuses: (SONa=red, AmbhOja= water-born=lotus, prabha= luster, pada=feet)

39 (प्रणवम्) कंबुग्रीवाय नमः

39) (PraNavam) kambugriIvAya nama:

One with beautiful neck with the cuteness and texture and lines of conch.

40 (प्रणवम्) शंबरारिरूपाय नमः

40) (PraNavam) SambarArirUpAya nama:

One with the beautiful form as Cupid (Sambara=Rakshasa Sambara, ari=enemy; sambarAri=Manmadha, rupah=similar form,) even sAkshAt manmadha-manmadhah- Veda Vyasa in Srimad Bhagavatam)

41 (प्रणवम्) शंबरजेक्षणाय नमः





41) (PraNavam) SambarajEkshaNAya nama:

One with eyes as wide as lotus petals, I kshana= eyes, sambaraja= born in water - lotus) "nI raksheerAmbu shambaram" amarakosha.

42 (प्रणवम्) बिंबाधराय नमः

42) (PraNavam) bimbADharAya nama:

One with lips as red as the Bimba fruit ( Bimba fruit= Tindora)

43 (प्रणवम्) बिंबरूपिणे नमः

43) (PraNavam) bimbarUpiNe nama:

One who is the mUla Bimba-rUpa for the whole Universe. Bimba=murthy=form

44 (प्रणवम्) प्रतिबिंबक्रियातिगाय नमः

44) (PraNavam) pratibimbakriyAtigAya nama:

One who is beyond any reproduction - pratibimba, as He is the one with ananta saundarya IAvANya, yauvanadyanata guna sAgara, no one else can reproduce His pratibimba=image= similar form.

45 (प्रणवम्) गुणवते नमः

45) (PraNavam) guNavatE nama:

One who is like a mine with so many kalyana gunas

46 (प्रणवम्) गुणगम्याय नमः

46) (PraNavam) guNagamyAya nama:

guNa-vaSyah, one who can be obtained ONLY with saDguNa-sampatti.

47 (प्रणवम्) गुणातीताय नमः

47) (PraNavam) guNAtI tAya nama:

one who is far above all the three gunas. thrigunAtI ta. He is suddha sattvamaya.





48 (प्रणवम्) गुणप्रियाय नमः

48)(PraNavam) guNapriyAya nama:

sadguNa-paksha-pati, one who is pleased with good guNas as given in the 12th adhyaya of BhagavadgIta..

49 (प्रणवम्) दुर्गुणध्वंसकृते नमः

49) (PraNavam) DurguNaDhwamsakRutE nama:

One who wipes out the DurguNas of His surrendered souls.

50 (प्रणवम्) सर्वसुगुणाय नमः

50) (PraNavam) sarvasuguNAya nama:

One who is the abode of all suguNas, guNas without any blemish.

51 (प्रणवम्) गुणभासकाय नमः

51) (PraNavam) guNabhAsakAya nama:

One who can make the guNas shine, guNas can shine ONLY with His grace.

52 (प्रणवम्) परेशाय नमः

52) (PraNavam) parESaya nama:

parAt-para, parama-utkRushta swamy.

53 (प्रणवम्) परमात्मने नमः

53) (PraNavam) paramAtmane nama:

(parO mA yasmAt =one with nobody having a form greater than Himself. One who is the antarAtma for all jIvAtmas.

54 (प्रणवम्) परंज्योतिषे नमः

54) (PraNavam) Parasmai jyOtishE nama:

Yasya bhAsA sarvam iDam vibhAti=sarvOtkRushta prakASa swarUpa; the worlds





are illuminated with His luster only.

55 (प्रणवम्) परायैगतये नमः

55) (PraNavam) parAyai gatayE nama:

One who is the greatest refuge. A SaraNya who is the ShrEshtha, A saviour that is paramOtkrushtha Highest destination.

56 (प्रणवम्) परस्मैपदाय नमः

56) (PraNavam) Parasmai paDAya nama:

(padyatE, gamyatE), a goal that is paramOtkrushta or vaikuntha.

57 (प्रणवम्) वियद्वाससे नमः

57) (PraNavam) viyaDvAsasE nama:

Viyad Vishnu paDam, the sky. who has the sky as the apparel.

58 (प्रणवम्) पारंपर्यशुभप्रदाय नमः

58) (PraNavam) pAramparya SubhapraDAya nama:

One who grants a train of auspicious events Subhas, prosperity to the devotee. Or one who grants auspiciousness to generations after generations of a devotee.

59 (प्रणवम्) ब्रह्माण्डगर्भाय नमः

59) (PraNavam) brahmAnda garbhAya nama:

One who has the brahmAndas in His womb. one who can keep all brahmAndas within Himself.

60 (प्रणवम्) ब्रह्मण्याय नमः

60) (PraNavam) brahmaNyAya nama:

One who is hita, favourable, conducive to the prosperity of, (agreeable) to





vEdas, tapasya and brAhmanas.

61 (प्रणवम्) ब्रह्मसृजे नमः

61) (PraNavam) brahmasrujE nama:

The creator of brahmA , the creator of the universes.

62 (प्रणवम्) ब्रह्मबोधिताय नमः

62) (PraNavam) Brahma bOdhitAya nama:

vEda pratipAdya, one who ia awakened by the vEdas, one who can be realized by the vEdas.

63 (प्रणवम्) ब्रह्मस्तुत्याय नमः

63) (PraNavam) Brahma stutyAya

One who is glorified by the vEdas, BrahmA and brAhmanas.

64 (प्रणवम्) ब्रह्मवादिने नमः

64) (PraNavam) Brahma vADine nama:

Yasya niSvasitam vEdAh; one whose exhaling is the Vedas, so one who did the upaDesa of the vEdas.

65 (प्रणवम्) ब्रह्मचर्यपरायणाय नमः

65) (PraNavam) Brahmacharya parAyaNAya nama:

anADi brahmachAri, askhalita brahmachari, one who braought to life the life less child of Uttara(pariksit) by His brahmacharya Sapatham (proclamation).

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Here after, dashaavatara is described.

66 (प्रणवम्) सत्यव्रतार्थसंतुष्टाय नमः

66) (PraNavam) SatyavratArtha samtushTAya nama:





One who was pleased with the prayers of Satyavrata Rajarshi who became Vaivaswata Manu of present kalpa.

67 (प्रणवम्) सत्यरूपिणे नमः

67)(PraNavam) Satya rUpiNE nama:

As praised by Brahmaa "satyavratam satyaparam trisatyam.." in Srimadbhagavatam Satyam-jnAnamanantam brahma- - satya svarUpi. Satyam is bhUta hitam. so His rUpam is satyam. So in all His avataras, His motive is bhUtahitam only.

68 (प्रणवम्) श्वाङ्गवते नमः

68) (PraNavam) jhashAngavatE nama:

one who took the form of a type of fish. Matsya SarI ra rUpa dhAri.

69 (प्रणवम्) सोमकप्राणहारिणे नमः

69) (PraNavam) sOmaka prANa hAriNE nama:

One who killed sOmakAsura, (sOmakAsura is also called hayagrI va) who stole the Vedas from Brahma who was in a stupor at the end of the previous kalpa.

70 (प्रणवम्) आनीताम्नायाय नमः

70) (PraNavam) AnitAmnAya nama:

After protecting all the creations and their seeds during the deluge, the fish incarnate, killed HayagrI va, or the demon Somaka , recovered vEDas and gave them back to Brahma.

71 (प्रणवम्) अब्दिवन्दिताय नमः

71) (PraNavam) abDhi samcharAya nama:

One who swam freely in the Ocean as Matsya mUrty.

72 (प्रणवम्) देवासुरस्तुत्याय नमः





72) (PraNavam) DevAsuravara stutyAya nama:

One who is praised by dEvas and rAkshasas when He in Kurmavataara supported the Mandhara hill during kshIra-sAgara-mathanam, therefore He is called ubhaya-stutyarha.

73 (प्रणवम्) पतन्मंदरधारकाय नमः

73) (PraNavam) Patan manDhara DhArakAya nama:

One who supported the Manthara hill from drowning, supporting on His back as Tortoise incarnate.

74 (प्रणवम्) धन्वन्तरये नमः

74) (PraNavam) DhanvantarayE nama:

One who manifested as Dhanvantari, physician of the gods, with Amrutakalasa in His hands, as one of the chatur-vimsati avataras (Bhagavatam).

75 (प्रणवम्) कच्छपांगाय नमः

75) (PraNavam) kaChapAngAya nama:

One who has accepted the body of a turtle.

76 (प्रणवम्) पयोनिधिविमन्थकाय नमः

76) (PraNavam) payOnidhi vimanthakAya nama:

One who churned the ocean, as the Devas and DANavas could not churn the ocean, (by pressing down the hill-top, and supporting the base of the hill, and facilitating the churning process).

77 (प्रणवम्) अमरामृत संदात्रे नमः

77) (PraNavam) amarAmruta samDhAtrE nama:

One who gave nectar (Amruta) to Devas, who are sAttvika bhaktas, in the form of MOhini, and devas drank amruta.





78 (प्रणवम्) धृतसम्मोहिनीवपुषे नमः

78) (PraNavam) Dhruta sammohini vapushE nama:

One who accepted the form of the most enchanting Mohini form, to deceive the Danavas, and give amruta to Devas.

79 (प्रणवम्) हरमोहकमायाविने नमः

79) (PraNavam) Hara mOhaka mAyAvine nama:

One who can mesmerize even Hara, (who is a jitendriya) by Mohini rUpa, by His mAya, and so called mAyAvi (one with perplexing guNas and actions).

80 (प्रणवम्) रक्षस्संदोहभञ्जनाय नमः

80) (PraNavam) rakshassanDOha bhanjanAya nama:

One who destroyed the herds of rAkshasas, who protested the deception and injustice meted out to them in the nectar distribution.

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atha varahavatara:

81 (प्रणवम्) हिरण्याक्षविदारिणे नमः

81) (PraNavam) hiraNyAksha viDAriNE nama:

One who tore apart HiraNyAksha, as sWeta-varAha-swamy, when BhUdevi was taken down to paatalalokam.

82 (प्रणवम्) यज्ञाय नमः

82) (PraNavam) yajnAya nama:

Yajna swarUpa, "yajnOvai Vishnuh", praised as yajna-varAha and jnAna-varAha, as praised in the vEdas.

83 (प्रणवम्) यज्ञविभावनाय नमः





83) (PraNavam) Yajna vibhAvanAya nama:

One who inspires people to do Yajna or sacrifices. One who performs yajnas. (as said in Vaishnava-Dharma,..."Yudhishtira, I perform Yajnas for the welfare of those who cannot, in the tri-kAla sandhya-vandanam" )

84 (प्रणवम्) यज्ञीयोर्वीसमुद्धत्रे नमः

84) (PraNavam) yajnIyOrvIsamuddhatrE nama:

One who uplifted the mother Earth, which is the right place to do yajna, in VarAha form.

85 (प्रणवम्) लीलाक्रोडाय नमः

85) (PraNavam) lIIA krOdAya nama:

One who took the sporting varAha form, by His own free will, for a play.

86 (प्रणवम्) प्रतापवते नमः

86) (PraNavam) pratApavatE nama:

One who terrorizes unjust people, wicked people, adharma-vartis (rakshasas) by gallantry.

87 (प्रणवम्) दण्डकासुरविध्वंसिने नमः

87) (PraNavam) DandakAsura viDhvamsinE nama:

One who destroyed all the rakshasas of the Dandaka forest.

88 (प्रणवम्) वक्रदंष्ट्राय नमः

88) (PraNavam) VakraDamshttrAya nama:

One with curved teeth, as in varAha form.

89 (प्रणवम्) क्षमाधराय नमः

89) (PraNavam) kshamADharAya nama:

" uddhrutAsi varAhENa" one who lifted mother earth, that was hidden down in





Paataala by HiraNyAksha.

90 (प्रणवम्) गन्धर्वशापहरणाय नमः

90) (PraNavam) ganDharva SApa haraNAya nama:

One who removed the curse of a gandharva. ( Vasishta cursed a gandharva by name Sundara, son of vl rabAhu, who was playing naked with naked apsaras in river kAveri, and restored the Gandharva form , when killed by Sudarsana charka as the rakshasa was about devour a muni PadmanAbha in VenkatAdri hills).

91 (प्रणवम्) पुण्यगन्धाय नमः

91) (PraNavam) puNya ganDhAya nama:

Sarva-pAvana gandha. (one who can purify all, with punya-gandha). the sacred smell of the sacrificial fumes.

92 (प्रणवम्) विचक्षणाय नमः

92) (PraNavam) vichakshaNAya nama:

One who sees all, sarva-karma-sAkshi. very intelligent and wise (one who told all the vEdas and pAncharAtra samhita. Pravachana is done ).

93 (प्रणवम्) करालवक्राय नमः

93) (PraNavam) karALa vaktrAya nama:

One with a deep dreadful gaping mouth, as in the varAha rUpa.

94 (प्रणवम्) सोमाकनेत्राय नमः

94) (PraNavam) sOmArka nEtrAya nama:

One with Sun and Moon as His eyes.

95 (प्रणवम्) षड्गुणवैभवाय नमः

95) (PraNavam) shadguNa vaibhavAya nama:

One with six guNas ( jnAna, bala, aiswarya, vl rya, Sakti, tEjas sampanna) called bhagavan.





96 (प्रणवम्) श्वेतघोणिने नमः

96) (PraNavam) SvEta ghONine nama:

One who took swEta-varAha-rUpa.

97 (प्रणवम्) घूर्णितभ्रुवे नमः

97) (PraNavam) ghUrNita bhruvE nama:

With anger, who rotated (curled) the eye-brows, while fighting HiraNyAksha.

98 (प्रणवम्) घुर्घुरध्वनिविभ्रमाय नमः

98) (PraNavam) Ghurghuradhvani vibhramAya nama:

One with the snorting ghurghura sound, as the roaring of varAha-swamy, as one of His vilAsa.

99 (प्रणवम्) द्राघीयसे नमः

99) (PraNavam) DrAghIyasE nama:

In varAha foirm, one with a long body ( dl rgha rUpa)

100 (प्रणवम्) नीलकेशिने नमः

100) (PraNavam) nI la kESinE nama:

One with nI la-kEsa ( bluish-black-stiff hair)



nAmAs 101- 200

101 (प्रणवम्) जाग्रदम्बुजलोचनाय नमः

101) (PraNavam) jAgraDambuJa IOchanAya nama:

One with eyes like blossomed lotuses. (jagrad=opened/wide awake)  
"mahAvarAha: sphuTapadmalOchana:"

102 (प्रणवम्) घृणावते नमः

102) (PraNavam) ghruNAvatE nama:

One, the most merciful Lord.

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Atha NrusimhAvatara:

103 (प्रणवम्) घृणिसम्मोहाय नमः

103) (PraNavam) ghruNi sammOhAya nama:

( Nrusimha avatara):One who mesmerizes (scorches) everything like the Sun.

104 (प्रणवम्) महाकालाग्निदीधितये नमः

104) (PraNavam) mahA kAlAgni DiDhitayE nama:

One with brilliant scorching rays as praLaya kAla agni ( Fire at the time of destruction).

105 (प्रणवम्) ज्वालाकरालवदनाय नमः

105) (PraNavam) jvAIA karAla vadanAya nama:

One with a dreadful terrible face with surrounding Agni-jwAla ( flames of fire).

106 (प्रणवम्) महोल्काकुलवीक्षणाय नमः

106) (PraNavam) mahOlkaKula vI kshaNAya nama:



One with eyes spitting burning fire-balls like meteors. ( mahA-ulka-Akula-vI kshaNa)

107 (प्रणवम्) सटानिर्बिन्नमेघौघाय नमः

107) (PraNavam) saTA nirbhiNNA mEghaughAya nama:

One who is so gigantic that His mane scatters and disperses the huge clouds ( lion's facial hair - around the face that is reaching and raising to the sky.

108 (प्रणवम्) दंष्ट्रारुग्व्याप्तदिक्ताय नमः

108) (PraNavam) DamshtArugvyAptaDiktaTaya nama:

( damShtra-ruchaa-vyApta-dik-taTa) one with the glitter and luminiscence of curved canine teeth spreading to the ends of all directions.

109 (प्रणवम्) उच्छ्वासाकृष्टभूतेशाय नमः

109) (PraNavam) uchvAsAkRshTabhUtESaya nama:

One who attracted (dragged) Sankara (bhUtesa) to Him just with His inhaling. That is after pralaya just like finishing a meal with pickles, He finishes His Lunch with eating Bhutesha Siva and Yama

(pitrpati} yasya yamo bhavatyupasechanam)

110 (प्रणवम्) निश्वासत्यक्तविश्वसृजे नमः

110) (PraNavam) niSvAsatyaktaviSvasRujE nama:

One who released (pushed out) Brahma (viswasrut) just by His exhaling. Exhaling is considered as start of creation when He begins with creating Brahma.

111 (प्रणवम्) अन्तर्भ्रमज्जगद्गर्भाय नमः

111) (PraNavam) antarbhramajjagaDgarbhAya nama:

One with all the 14 moving brahmAndas in His own stomach as wide and spaced





as when outside the stomach.

112 (प्रणवम्) अनन्ताय नमः

112) (PraNavam) anantAya nama:

(na antO yasya sa:) one without any end. ( one beyond the jurisdiction of time-space-matter) (one present in all time-space-matter).

113 (प्रणवम्) ब्रह्मकपालहृते नमः

113) (PraNavam) brahmakapAlahRtE nama:

One who got Sankara's hand, rid of the skull of Brahmaa ( Sankara cut-off the fifth head of five-faced Brahma; that skull should not fall on ground- so that skull ended up in Sankara's hand. -Sankara could not get rid of the skull- Sankara prayed to Nrsimha - Nrusimha filled that skull with Amruta-skull got smashed to powder).

In "onrum tEvum ulahum.." TVM 6-10-4, "kapAla nanmOkkshattu kkaNDukoNmin" also this is mentioned. Also in Vamanapurana Srivenkateswaramahatmyam kshetrakhanda, Siva said that brahmahatyaa of beheading Dakshaprajapati stuck to Siva and the skull stuck to his hand and Siva was relieved of the sin and the skull when he prayed to Madhava in Prayaaga.

114 (प्रणवम्) उग्राय नमः (Atha nrusimhAnushThubh mantra:)

114) (Pranavam) ugrAya nama:

One the most fearsome. Nrusimha is ugra angry-faced.

115 (प्रणवम्) वीराय नमः

115) (PraNavam) vIraAya nama:

One who subdues the enemies of sAdhus. Nrusimha is vI ra or valiant.





116 (प्रणवम्) महाविष्णवे नमः

116) (PraNavam) mahAvishnavE nama:

(sarva vyApaktvena vishnuh) the supreme Lord Vishnu. (Vishnu= one who gives at all times whatever is needed to His devotees and one who never leaves His devotees).

117 (प्रणवम्) ज्वलनाय नमः

117) (PraNavam) jvalanAya nama:

One who is like blazing fire to His enemies.

118 (प्रणवम्) सर्वतोमुखाय नमः

118) (PraNavam) sarvatOmukhAya nama:

One who is facing all directions.

(One who can be attained by any means (DAsya-sakhya-vAtsalya-mAdhurya bhAva etc..) and is obtained by those means ONLY as a matter of, just a reason for reason sake.

119 (प्रणवम्) नृसिंहाय नमः

119) (PraNavam) nRsimhAya nama:

One who appeared as nara-mRga form; to abide by the boons of Brahma, to protect PrahlADa.

120 (प्रणवम्) भीषणाय नमः

120) (PraNavam) bhIshaNAya nama:

One who can make the hearts of His enemies shudder with fear

121 (प्रणवम्) भद्राय नमः

121) (PraNavam) bhaDrAya nama:





Prasanna murty. Soumya-sundara-rUpi. sunDara-NRsimha (azhagiyasingar) since he is with Lakshmi (vide avyaktopanishat and nrisimhapurvatApanI yopaniShat)

122 (प्रणवम्) मृत्युमृत्यवे नमः

122) (PraNavam) mRtyumRtyavE nama:

One who Himself is death to Death itself.

123 (प्रणवम्) सनातनाय नमः

123) (PraNavam) sanAtanAya nama:

One who has existed from the beginning of time. purAnah / SASvatah / puiApi-navah ( even though ati-prAchI na, nitya nUtana).

124 (प्रणवम्) सभास्तम्भोद्भवाय नमः

124) (PraNavam) sabhAstambhODbhavAya nama:

One who appeared from the pillar in the hall. sabhA-stambha-uDbhava) in nrisimha avatAra..

125 (प्रणवम्) भीमाय नमः

125) (PraNavam) bhImAya nama:

One who instils fear. ( bhI shODEti sUrya: ) ( even Sun god etc.. are afraid of Him and go on doing their jobs.

126 (प्रणवम्) शीरोमालिने नमः

126) (PraNavam) SirOmAlinE nama:

(sahasra SirshA-purusha:) one with a series of thousands of heads. ( As antaryAmi in Sankara, one with a garland of heads-kapAlas--- one with heads as garlands) The name sankara ultimately points to Vishnu only. So even shiromalee which is sankara's description points to Vishnu.

In Vamanapurana VenkatAchalamahatmya bhAga, when He appeared on





NarayaNAdri first time, He showed His bhairava VishvarUpa. BrahmA Rudra, Indra devatas and Maharshis etc VAyu, etc were blinded by Hios Vishvarupa effulgence as seen by Arjuna in 11th canto BhagavadGIta. He had all sorts of weapons and all sorts of fearful appearances suitable for samhArakAlam.

127 (प्रणवम्) महेश्वराय नमः

127) (PraNavam) mahEsvarAya nama:

The supreme ISwara- the Lord of all lords.

128 (प्रणवम्) द्वादशादित्यचूडालाय नमः

128) (PraNavam) DwADaSADityachUdAlAya nama:

One with the twelve suryas (ADityas) as His crest jewels in His kirIta ( as SirO-bhUshaNa). "pannedum sUL suDar nAyittODu pAlmadiyendi"

129 (प्रणवम्) कल्पधूमसटाच्छवये नमः

129) (PraNavam) kalpaDhUmasaTAchhavayE nama:

One with a lion's mane ( bushy-hair around the head) having the colour and appearance of the smoke from Fire at the time of destruction. ( praLaya-kAla-agni-dhUma-saTa-chhavayE).

130 (प्रणवम्) हिरण्यकोरस्थलभिन्नखाय नमः

130) (PraNavam) hiraNyakOrahsthalabhinnakhAya nama:

One whose nails to tore open the chest of HiraNya-kaSipu.

131 (प्रणवम्) सिंहमुखाय नमः

131) (PraNavam) simhamukhAya nama:

One with a lion's face.

132 (प्रणवम्) अनघाय नमः

132) (PraNavam) anaghAya nama:





One without any sins, even though in samsAra ( anaDitvam nirguNatvam paramAtmAyamavyam, SarI rasthOpi kaunteya na karOti na lipyate). Since He is not under the influence of karma, karma-phala, or mAya, He is vilakshaNa from jIvAtmas, without any sins.

133 (प्रणवम्) प्रह्लादवरदाय नमः

133) (PraNavam) prahIAdavaradAya nama:

One who calmed down and gave boons of Bhakti to prahIAda.

134 (प्रणवम्) धीमते नमः

134) (PraNavam) dhImate nama:

one who has wisdom capable of warding off the dangers to the refugees. Ashritas.

135 (प्रणवम्) भक्तसङ्घप्रतिष्ठिताय नमः

135) (PraNavam) bhaktasangha pratiShThitAya nama:

Who is established by the society of devotees. One who presides in the middle of devotees "madbhakta yatra gAyanti tatra tiShThAmi Narada"

136 (प्रणवम्) ब्रह्मरुद्रादिसंसेव्याय नमः

136) (PraNavam) brahmarudrAdi samsEvyAya nama:

one who is thoroughly worshipped by brahma rudra and other gods. All came and eulogised Lord Narasimha

137 (प्रणवम्) सिद्धसाध्यप्रपूजिताय नमः

137) (PraNavam) siddhasAdhyaprapUjitAya nama:

one who is worshipped by siddhas and sAdhyas.

138 (प्रणवम्) लक्ष्मीनृसिंहाय नमः





138) (PraNavam) lakshminrusimhAya nama:

One who appeared as Lakshminrusimha (after all prayed to Him to cool down).

139 (प्रणवम्) देवेशाय नमः

139) (PraNavam) dEvEshAya nama:

one who is lord of all gods.

140 (प्रणवम्) ज्वालाजिह्वान्त्रमालिकाय नमः

140)(PraNavam) jvAIAjihvantramAlikAya nama:

one who has as a garland, the intestines (of HiraNyakashipu) which look like tongues of fire.

141 (प्रणवम्) खड्गिने नमः

141) (PraNavam) khaDginE nama:

One who wields a sword.

142 (प्रणवम्) महेष्वासिने नमः

142) (PraNavam) khETinE nama:

kheTam asyAsti iti kheTI. One who carries a shield of leather.

143 (प्रणवम्) खेटिने नमः

143) (PraNavam) mahEShvAsinE nama:

one who carries a great arrow-throwing Bow. vide same name in SVS. His bow is great because of great like samudrabandhana, Ravanavadha. "sara rAmena tUtsrishTA rukmapunkhA: patatriNa:. sarpA: panchAnanA bhUtvA bhakshayanti sma rAkShasAn.'" 'chApApaharE bhujavegapanke sharOrmimAIE sumahahavOughE." etc.

144 (प्रणवम्) कपालिने नमः





144) (PraNavam) kapAlinE nama:

One who carries kapAla.

145 (प्रणवम्) मुसलिने नमः

145) (PraNavam) musalinE nama:

one who carries the musala, a heavy mace like weapon.

146 (प्रणवम्) हलिने नमः

146) (PraNavam) halinE nama:

one who carries the plough

147 (प्रणवम्) पाशिने नमः

147) (PraNavam) pAshinE nama:

who carries the pAsha or the rope with noose (varuna's weapon)

148 (प्रणवम्) शूलिने नमः

148) (PraNavam) shUlinE nama:

one who carries a spear.

He carries all these weapons characteristic Siva and vishnu but it is not unique to Siva. vide Peyalwar's mUnrAm tiruvandAdi 63rd verse "tAzh shaDaiyum nI L mudiyum oN mazhuvum shakkaramum". Even in VenkaTachalamAhAtmyam Lord Srinivasa's first appearance on Garuda on NarayanAdri was witnessed by all Gods and maharshis and He showed the Fearful Vishvarupa with all weapons and insignia of Ghora rUpa. Then, at the request of all devotees, He took the pleasant form. "kirITinam gadinam chakrahastam ichchhAmi tvAm draShTumaham tathaiva. tenaiva rUpena chaturbhujena sahasrabAho bhava vishvamUrte"

149 (प्रणवम्) महाबाहवे नमः

149) (PraNavam) mahAbAhavE nama:





one who has powerful arms extending to the knees. A good sAmudrika lakshaNam.

150 (प्रणवम्) ज्वरघ्नाय नमः

150) .(PraNavam) jvaraghnaAya nama:

one who defeated the shaiva jvara with His vaishNava jvara in the war with BaNa. vide

'kArthihaiyAnum karimuhattAnum kanalum mukkanmUrthiyum mODiyum veppum muduhiTTu" in RamanujanUttandadi 22nd verse.

151 (प्रणवम्) रोगलुण्टकाय नमः

151) (PraNavam) rOgaluNtTakAya nama:

one who terminates diseases.

As an outcome of that treaty in bANa's war, the fever god or jvara will not harass devotees of SrinivAsa.

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atha Vaman avatAra:

152 (प्रणवम्) मौञ्जीयुजे नमः

152) (PraNavam) maunjiyuje nama:

One who tied the belt of munja grass as a bachelor.

153 (प्रणवम्) छत्रकाय नमः

153) (PraNavam) chhAtrakAya nama:

One who became a disciple learning the vedas

154 (प्रणवम्) दण्डिने नमः

154) (PraNavam) danDine nama:





One who wields the palAsha danDa (stick of palAsha tree).

155 (प्रणवम्) कृष्णाजिनधराय नमः

155) (PraNavam) krishnAjinadharAya nama:

One who wore the skin of blackbuck in the thread for sanctity or wore the skin of blackbuck as a covering (hiding mahAlakshmi behind it!).

156 (प्रणवम्) वटवे नमः

156) (PraNavam) vaTavE nama:

One who is a young minor boy bachelor.

157 (प्रणवम्) अधीतवेदाय नमः

157) (PraNavam) adhI tavedAya nama:

One who learnt all the vedas under the preceptor of Gods

158 (प्रणवम्) वेदान्तोद्धारकाय नमः

158) (PraNavam) vedAntOddhArakAya nama:

One who uplifted the studies of vedas and vedantas.

159 (प्रणवम्) ब्रह्मनैष्ठिकाय नमः

159) (PraNavam) brahmanaiShThikAya nama:

One who is a strict celibate dedicated to brahavidya.

160 (प्रणवम्) अहीनशयनप्रीताय नमः

160) (PraNavam) ahInashayanapri tAya nama:

One who was pleased with reclining on the bed of the lord of serpents.

161 (प्रणवम्) आदितेयाय नमः

161) (PraNavam) AditEyAya nama:

One who is the son of Aditi the good wife of kashyapa prajApati, and younger





brother of Indra.

162 (प्रणवम्) अनघाय नमः

162) (PraNavam) anaghAya nama:

One who is sinless, blemishless, impeccable. He removes the sins of devotees. And the sin or actions do not stick to Him.

163 (प्रणवम्) हरये नमः

163) (PraNavam) harayE nama:

One who appropriates the main portion of sacrifices. Removes the sins of those who remember or utter the name of Hari.

164 (प्रणवम्) संवित्प्रियाय नमः

164) (PraNavam) samvitpriyAya nama:

One who is a lover of sacred knowledge.

165 (प्रणवम्) सामवेद्याय नमः

165) (PraNavam) sAmavEdyAya nama:

One who is understandable or inferable from the sAmavEda

166 (प्रणवम्) बलिवेश्मप्रतिष्ठिताय नमः

166) (PraNavam) balivEShma pratiShThitAya nama:

One who is established in the palace of Bali as a gatekeeper in the netherworld. or one who was welcomed into the sacrificial grounds of bali and worshipped.

167 (प्रणवम्) बलिक्षालितपादाब्जाय नमः

167) (PraNavam) balikShALitapAdAbjAya nama:

One whose feet were washed by bali as a part of hospitality and gifting His wish.





168 (प्रणवम्) विन्ध्यावलि विमानिताय नमः

168) (PraNavam) vindhyAvaLivimAnitAya nama:

One who was disrespected by vindhyAvaLi.

VindhyAvaLi is the wife of bali. As she was not fully willing of bali giving the three steps of earth to vamaNa she was said to have contempt of vamaNa. As there is no mention of her having dissented the gifting in Bhagavata, it is better to say that vimAnita = vishEShENa mAnita: or well respected. With this meaning, One who was well respected by vindhyAvaLi.

169 (प्रणवम्) त्रिपादभूमिस्वीकर्त्रे नमः

169) (PraNavam) tripAdabhUmisvIkArtrE nama:

One who accepted formally the gift three steps of land.

170 (प्रणवम्) विश्वरूपप्रदर्शकाय नमः

170) (PraNavam) vishvarUpapradarshkAya nama:

One who exhibited the vishvarUpa of Trivikrama immediately after the gift.

171 (प्रणवम्) धृतिविक्रमाय नमः

171) (PraNavam) dhrita trivikramAya nama:

One who took three victorious steps. "trINi padA vichakramE viShNurgOpAdAbhya:"

172 (प्रणवम्) साङ्घीनखभिन्नाण्डाखर्पराय नमः

172) (PraNavam) svAnghri nakhabhinnANDakharparAya nama:

One who split open the outer shell of brahmANDa with the nail of His foot.

173 (प्रणवम्) पञ्जातवाहिनीधारापवित्रितजगत्त्रयाय नमः

173) (PraNavam) pajjAta vAhinIdhArA pavitrita jagatrayAya nama:

One who sanctified the three worlds with the flowing stream of water





originating from His foot, as brahmA poured water from his kamandalu to worship the foot in worship.

174 (प्रणवम्) विधिसम्मानिताय नमः

174) (PraNavam) vidhisammAnitAya nama:

One who was honoured by Brahma. As the foot reached his satyaloka, brahmA with great joy, washed His foot with water.

175 (प्रणवम्) पुण्याय नमः

175) (PraNavam) puNyAya nama:

One who santifies even the sinners and gives them merit.

176 (प्रणवम्) दैत्ययोद्धे नमः

176) (PraNavam) daityayOddhrE nama:

One who fought the demons who revolted against the cheating of bali by vAmana.

177 (प्रणवम्) जयोर्जिताय नमः

177) (PraNavam) jayOrjitAya nama:

One who was decidedly victorious in the war.

178 (प्रणवम्) सुरराज्यप्रदाय नमः

178) (PraNavam) surarAjyapradAya nama:

One who returned the heavenly kingdom to Indra and made him the King of gods

179 (प्रणवम्) शुक्रमदहते नमः

179) (PraNavam) shukramadahritE nama:

One who eradicated the insolence or pride of ShukrAchArya. As Sukra the preceptor of demons blocked the flow of water in the spouted jug, vAmana





thrust a darbha grass into the spout and blinded one eye of Sukra.

180 (प्रणवम्) सुगतीश्वराय नमः

180) (PraNavam) sugatIshvarAya nama:

One who is the lord good of goals or good destination. He gave bali a good residence in the netherworld and promised to look after him till he takes over as the next Indra. atha parashurAma avatAra:

181 (प्रणवम्) जामदग्न्याय नमः

181) (PraNavam) jAmadagnyAya nama:

One who incarnated as the son sage jamadagni.

182 (प्रणवम्) कुठारिणे नमः

182) (PraNavam) kuThAriNE nama:

One who wields the pickaxe.

183 (प्रणवम्) कार्तवीर्यविदारणाय नमः

183) (PraNavam) kArthavIrya vidAriNE nama:

One who destroyed the thousand-armed King KarthavIrya who killed sage jamadagni.

184 (प्रणवम्) रेणुकायाश्शिरोहारिणे नमः

184) (PraNavam) rENukAyAshshirOhAriNE nama:

One who decapitated the head of rENukA his mother, on the command of father jamadagni.

185 (प्रणवम्) दुष्टक्षत्रियमर्दनाय नमः

185) (PraNavam) duShTakShatriyamardanAya nama:

One who subdued all the wicked kshatriya kings.

186 (प्रणवम्) वर्चस्विने नमः





186) (PraNavam) varchasvinE nama:

One who had the effulgence due to penance.

187 (प्रणवम्) दानशीलाय नमः

187) (PraNavam) dAnashIIAya nama:

One who has the virtue of donating. He was driven into donating the earth He appropriated by killing all rulers, to kashyapa.

188 (प्रणवम्) धनुष्मते नमः

188) (PraNavam) dhanushmatE nama:

One who has the Vaishnava dhanus (bow) in His control.

189 (प्रणवम्) ब्रह्मवित्तमाय नमः

189) (PraNavam) brahmavittamAya nama:

One who is foremost among knowers of brahma the cosmic principle. srirAma avatAra

190 (प्रणवम्) अत्युदग्राय नमः

190) (PraNavam) atyudagrAya nama:

One who very fresh and pleasant.

191 (प्रणवम्) समग्राय नमः

191) (PraNavam) samagrAya nama:

One who is replete with good qualities.

192 (प्रणवम्) न्यग्रोधाय नमः

192) (PraNavam) nyagrOdhAya nama:

One who is like big banyan tree giving shelter to sAdhus.

"rAma: parabalAmardI yugAntAgnirivOtthita: nivAsavrikshassAdhUnAm





ApannAnAm parA gati: ArtAnAm samshraya: sAdhu: yashasascha  
EkabhAjanam"----RamAyaNam

193 (प्रणवम्) दुष्टनिग्रहाय नमः

193) (PraNavam) duShTanigrahAya nama:

One who controlled wicked people like tATaka subAhu mAri cha and other 14 thousand demons.

194 (प्रणवम्) रघुवंशसमुद्भूताय नमः

194) (PraNavam) raghuvamsha amudbhUtAya nama:

One who incarnated in the race of raghu.

195 (प्रणवम्) राघवाय नमः

195) (PraNavam) rAghavAya nama:

One who was also named as rAghava.

196 (प्रणवम्) भरताग्रजाय नमः

196) (PraNavam) bharatAgrajAya nama:

One who was the elder brother to bharata.

197 (प्रणवम्) कौसल्यातनयाय नमः

197) (PraNavam) kausalyAtanayAya nama:

One who was the son of kausalyA who conducted many austerities 'mahata tapasA chApi" for begetting sri rAma.

198 (प्रणवम्) रामाय नमः

198) (PraNavam) rAmAya nama:

One who was named by sage vasishtha as Rama . "rAma ityabhirAmENa vapuShA tasya chOdita:"





199 (प्रणवम्) विश्वामित्रप्रियङ्कराय नमः

199) (PraNavam) vishvAmitra priyankarAya nama:

One who was dear kinkara or executive of sage vishvAmitra and obeyed him to the letter and pleased him greatly.

200 (प्रणवम्) ताटकारये नमः

200) (PraNavam) tATakArayE nama:

One who was the foe of tATakA and killed her in obedience to VishvAmitra  
"vachanam kaushikasyEti kartavyamavishankayA"



## nAmAs 201-300

201 (प्रणवम्) सुबाहुघ्नाय नमः

201) (PraNavam) subAhughnAya nama:

One who killed subAhu with Agneystra during the sacrifice conducted by Vishvamitra as he defiled the sacrificial fire.

202 (प्रणवम्) बलातिबलमंत्रवते नमः

202) (PraNavam) balAtibalamantravatE nama:

One who accepted and learnt the mantras balA and atibala from vishvAmitra to ward off the effects of fatigue, hunger and thirst.

203 (प्रणवम्) अहल्याशापविच्छेदिने नमः

203) (PraNavam) ahalyAshApavichchhEdinE nama:

One who terminated the curse of AhalyA by the dust of His foot as He entered the hermitage of sage gautama.

204 (प्रणवम्) प्रविष्टजनकालयाय नमः

204) (PraNavam) praviShTajanakAlayAya nama:

One who entered the palace king janaka.

205 (प्रणवम्) स्वयंवरसभासंस्थाय नमः

205) (PraNavam) svayamvarasabhAsamsthAya nama:

One who was seated in the hall of self-chosen marriage.

206 (प्रणवम्) ईशचापप्रभञ्जनाय नमः

206) (PraNavam) IshachApaprabhanjanAya nama:

One who broke the arch (bow) of Siva while trying to tie the chord.



207 (प्रणवम्) जानकीपरिणेत्रे नमः

207)(PraNavam) jAnakI pariNEtrE nama:

One who took the hand of jAnakI in marriage.

208 (प्रणवम्) जनकाधीशसंस्तुताय नमः

208)(PraNavam) janakadhI shasamstutAya nama:

One who was well eulogised by the king Janaka who was finally relieved of anxiety.

209 (प्रणवम्) जमदग्निनूजातयोद्धे नमः

209)(PraNavam) jamadagnitanUjAtayOddhrE nama:

One who encountered the son of sage jamadagni, parashurAma in a duel.

210 (प्रणवम्) अयोध्याधिपाग्रण्ये नमः

210) (PraNavam) ayodhyAdhipAgraNyE nama:

One who was the foremost of princes of ayOdhya.

211 (प्रणवम्) पितृवाक्यप्रतीपालाय नमः

211) (PraNavam) pitrivkyapratIpAlaya nama:

One who followed and obeyed to the letter the words of His father.

212 (प्रणवम्) त्यक्तराज्याय नमः

212) (PraNavam) tyaktarAjyAa nama:

One who renounced the kingdom on account of the father's words.

213 (प्रणवम्) सलक्ष्मणायससीताचित्रकूटस्थाय नमः

213)(PraNavam) salakshmaNAya nama:

One who was accompanied by lakshmana who could not stay without rAma.

214





214) (PraNavam) sasi tAya nama:

One who was accompanied by sI tA also after she demanded to be with Him.

215

215) (PraNavam) chitrakUTasthAya nama:

One who pitched a camp in ChitrakUTa mountains.

216 (प्रणवम्) भरताहितराज्यकाय नमः

216) (PraNavam) bharatAhitarAjyakAya nama:

One who forced the rulership of the kingdom on Bharata.

217 (प्रणवम्) काकदर्पप्रहर्ते नमः

217) (PraNavam) kAkadarpaprahantrE nama:

One who bludgeoned the audacity of the crow-demon kAkAsura

218 (प्रणवम्) दण्डकारण्यवासकाय नमः

218) (PraNavam) daNDakAraNyavAsakAya nama:

One who camped in the forest of danDaka

219 (प्रणवम्) पञ्चवट्यां विहारिणे नमः

219) (PraNavam) panchavaTyAm vihAriNE nama:

One who sported around in PanchavaTi, the grove of five banyan trees.

220 (प्रणवम्) स्वधर्मपरिपोषकाय नमः

220) (PraNavam) svadharma paripOShakAya nama:

One who meticulously nurtured His dharma or duty. As a true son by obedience to father's words. As a true kshatriya king, by protecting the sages. "apyahm jIvitam jahyAm tvAm vA sI tE salakshmaNAM na tu pratijnAm samshrutya brAhmaNEbhyO visheShata:" etc.





221 (प्रणवम्) विराधघ्ने नमः

221) (PraNavam) virAdhaghne nama:

One who killed VirAdha rakshasa who was carrying SitA away.

222 (प्रणवम्) अगस्त्यमुख्यमुनि सम्मानिताय नमः

222) (PraNavam) agastyamukhya muni sammAnitAya nama:

One who was felicitated by sages like sharabhanga, Agastya, SutIkshNa and Agastya's brother.

223 (प्रणवम्) पुंसे नमः

223) (PraNavam) pumsE nama:

One who has the virtue of a protector of all the worlds. pAtI ti pumAn.

224 (प्रणवम्) इंद्रचापधराय नमः

224) (PraNavam) indrachApadharAya nama:

One who wielded on Agastya's words the bow of Lord Vishnu used in victorious battles against demons and then kept with Indra and given to Agastya . "agastyavachanAchchaiva jagrAha aindram sharAsanam.

225 (प्रणवम्) खड्गधराय नमः

225) (PraNavam) khaDgadharAya nama:

one who wielded the sword given by Agastya. 'khadgam cha paramapri ta:'

226 (प्रणवम्) अक्षयसायकाय नमः

226) (PraNavam) akShayasAyakAya nama:

one who accepted two quivers with endless arrows. "tUNI chAkshayasayakaw" on agastya's words.

227 (प्रणवम्) खरान्तकाय नमः

227) (PraNavam) kharAntakAya nama:





one who destroyed khara demon.

228 (प्रणवम्) धूषणारये नमः

228) (PraNavam) dUShaNArayE nama:

one who is the foe of dUshaNa.

229 (प्रणवम्) त्रिशिरस्करिपवे नमः

229) (PraNavam) trishiraskaripavE nama:

one who is the enemy of trishirA demon.

230 (प्रणवम्) वृषाय नमः

230) (PraNavam) vriShAya nama:

one who is the incarnation of dharma. "rAmO vighrahavAn dharma:" as stated by mArI cha. One who rains mercy on His devotees.

231 (प्रणवम्) शूर्पणखानासाच्छेत्रे नमः

231) (PraNavam) shUrpaNakhAnAsAchchEtrE nama:

one who severed the nose (and ears) of sUrpaNakhA, sister of Ravana.

232 (प्रणवम्) वल्कलधारकाय नमः

232) (PraNavam) valkaladhArakAya nama:

One who wore the dress made of tree bark for staying in the forest.

233 (प्रणवम्) जटावते नमः

233) (PraNavam) jaTAvatE nama:

one who wore matted hair like an ascetic, (by pouring banyan milk on the hair and bunching it)

234 (प्रणवम्) पर्णशालास्थाय नमः

234) (PraNavam) parNashAIsthAya nama:





one who stayed in a hermitage built with dry leaves for cover.

235 (प्रणवम्) मारीचबलमर्दकाय नमः

235) (PraNavam) mArI chabalamardakAya nama:

one who subdued the strength of mArI cha, by killing him.

236 (प्रणवम्) पक्षिराट्कृतसंवादाय नमः

236)(PraNavam) pakShirAtkritisamvAdAya nama:

one who had a talk with the king of birds, jaTAyu, who was dasharatha's soulmate.

237 (प्रणवम्) रवितेजसे नमः

237)(PraNavam) ravitEjasE nama:

one who has the effulgence of the Sun.

238 (प्रणवम्) महाबलाय नमः

238) (PraNavam) mahAbalAya nama:

one who is endowed with great strength. "ahO bata mahatkarma rAmasya viditAtmana: ahO vl ryamahO shouryaM viShNOri va hi drishyatE"

239 (प्रणवम्) शबर्यानीतफलभुजे नमः

239) (PraNavam) shabaryAnI ta phalabhujE nama:

one who partook of the fruits affectionately offered by shabarI .

240 (प्रणवम्) हनूमत्परितोषिताय नमः

240) (PraNavam) hanUmatparitOShitAya nama:

one who was praised and pleased by HanumAn

241 (प्रणवम्) सुग्रीवाभयदाय नमः

241) (PraNavam) sugrI vAbhayadAya nama:





One who dispelled the fears of sugrI va (by promising to kill vAli) .

242 (प्रणवम्) दैत्यकायक्षेपणभासुराय नमः

242) (PraNavam) daityakAyakShEpaNabhAsurAya nama:

One who kicked off easily with the big finger of His foot, the skeleton of dundubhi (mahishAsura) the buffalo demon and appeared mighty. To convince sugrI va that He had enough strength to kill vAli.

243 (प्रणवम्) सप्तसालसमुच्छेत्रे नमः

243) (PraNavam) saptasAlasamuchchetrE nama:

One who with one arrow pierced all the 7 tall sAla trees.

The arrows then went to the rasAtala and returned to the quiver of Rama.

When sugrI va said that Rama's demonstration of power was satisfactory but still not clear like the ash covered fire, Rama then shot the arrow which pierced the seven trees and made them shed all the leaves. vAli was just able to shake just one tree violently and shed all its leaves. (kishkindhakanda and atimAnushastavam)

244 (प्रणवम्) वालिहृते नमः

244) (PraNavam) vAlihritE nama:

One who killed great vAli with an arrow.

245 (प्रणवम्) कपिसंवृताय नमः

245) (PraNavam) kapisamvritAya nama:

one who was surrounded by the monkeys with pride and affection.

246 (प्रणवम्) वायुसूनुकृतासेवाय नमः

246) (PraNavam) vAyusUnukritAsEvAya nama:

one who was served with love and devotion by the son of vAYu, HanumAn.





247 (प्रणवम्) त्यक्तपम्पाय नमः

247) (PraNavam) tyaktapampAya nama:

One who left pampA and went ahead.

248 (प्रणवम्) कुशासनाय नमः

248) (PraNavam) kushAsanAya nama:

one who sat and slept on a mat of kusha grass.

On VibhI shaNa's advice Rama surrendered to varuNa and when the sea lord failed to appear, He took to hunger strike in front of the sea, sleeping on a darbha grass mat. "tata: sAgaravElAyAm darbhAn AstI rya rAghava: . anjalim prAngmukha: kritvA pratishishyE mahOdadhE:"

249 (प्रणवम्) उदन्वत्तीरगाय नमः

249) (PraNavam) udanvattIragAya nama:

one who arrived at the seashore to go to lankA.

250 (प्रणवम्) शूराय नमः

250) (PraNavam) shUrAya nama:

one who is brave and victorious.

He diverted the arrow intended for Sealord on the demons in the north who used to trouble the Sealord.

251 (प्रणवम्) विभीषणवरप्रदाय नमः

251) (PraNavam) vibhI ShaNavarapradAya nama:

one who gave boon to vibhI shaNa.

He gave vibhI shaNa the kingdom of lankA and coronated him the king on the spot. "parityaktA maya lamkA mitrANi cha dhanAni cha. bhavadgatam mE rAjyam cha jI vitam cha sukhAni cha"





252 (प्रणवम्) सेतुकृते नमः

252) (PraNavam) sEtukritE nama:

one who built the sacred sEtu bridge across the sea marvelously.

253 (प्रणवम्) दैत्यघ्ने नमः

253) (PraNavam) daityaghnE nama:

one who killed many demons easily.

254 (प्रणवम्) प्राप्तलङ्काय नमः

254) (PraNavam) prAptalankAya nama:

one who reached lankA with all the paraphernalia.

255 (प्रणवम्) अलङ्कारवते नमः

255) (PraNavam) swayam alankAravatE nama:

one who is naturally adorned.

He does not need any other ornament. He is adorned with the great qualities.  
Hanuman asked "sarvabhUShaNabhUShArhA: kimarthaM na vibhUShitA:"

256 (प्रणवम्) अतिकायशिरश्छेत्रे नमः

256) (PraNavam) atikAyashirashchhEtrE nama:

One who severed the head of atikAya.

257 (प्रणवम्) कुम्भकर्णविभेदनाय नमः

257) (PraNavam) kumbhakarNavibhEdanAya nama:

one who killed kumbhakarNa.

258 (प्रणवम्) दशकण्ठशिरोध्वंसिने नमः

258) (PraNavam) dashakaNThashirOdhvamsinE nama:

one who destroyed the heads of rAvaNa.





259 (प्रणवम्) जांबवत्प्रमुखावृताय नमः

259)(PraNavam) jAmbavatpramukhAvritAya nama:

one who was surrounded by leaders like jAmbavAn and others (after the war).

260 (प्रणवम्) जानकीशाय नमः

260) (PraNavam) jAnakIshAya nama:

one who is the master of janaka's daughter sl tA.

When sl tA wanted to show herself to RAma without taking bath Rama asked vibhl shaNa to escort her bathed and well adorned.

261 (प्रणवम्) सुराध्यक्षाय नमः

261) (PraNavam) surAdhyakShAya nama:

One who is lord of the devas and was praised by all like brahmA, siva, indra etc for having completed the purpose of incarnation.

262 (प्रणवम्) साकेतेशाय नमः

262) (PraNavam) sAkEtEshAya nama:

one who returned to sAkEtha - ayOdhya - and was coronated officially on the throne.

263 (प्रणवम्) पुरातनाय नमः

263) (PraNavam) purAtanAya nama:

one who is everlasting and ever new and the oldest of all.

264 (प्रणवम्) पुण्यश्लोकाय नमः

264)(PraNavam) puNyashlOkAya nama:

one whose eulogy is sanctifying.

His name is equal to one thousand names of lord vishnu. "srl rAmarAmarAmEti





ramE rAmE manOramE . sahasranAma tattulyam rAmanAmavarAnanE."

265

265) (PraNavam) vEdavEdyAya nama:

one who is to be understood by a study of the vedas. "vEdavEdyE parE pumsi jAtE dasharathAtmajE".

266 (प्रणवम्) स्वामितीर्थनिवासकाय नमः

266) (PraNavam) svAmitIrthanivAsakAya nama:

one who resides on the banks swAmipushkariNI pond

267 (प्रणवम्) लक्ष्मीसरःकेलिलोलाय नमः

267) (PraNavam) lakShmI sara: kELiOIAYa nama:

one who is indulging in sports in lakshmisaras or lakshmi pond.

pAdmapurANa says that after being touched by durvasa's foot at the chest of Lord Vishnu, Lakshmi came down to kolhapur and became an idol. Vishnu came in search of her and was advised by an invisible voice that He should go to seshAdri and suvarnamukhari river and by its side make a small pond. He should stay there and do penance on lakshmi mantra for 12 years worshipping with golden lotuses brought from heavens. Indra sent damsels to disturb His penance but they were defeated by His mAya. Then after 12 years, on kArtika shukla panchamI uttarAshAdhA friday, mahAlakshmi incarnated out of the pond. All the devas came to have her hand. But she went straight to Vishnu's chest after garlanding Him with kalhAra flowers. Then Vishnu named that pond as padma sarovara. This pond is thought to be known as lakshmisaras here as there is no other mention of this pond in venkatAchala mAhaAtmyam. kELi or sport of Vishnu is mentioned here as the penance and defeat of the damsels and other acts were all His mAya effect.

268 (प्रणवम्) लक्ष्मीशाय नमः





268) (PraNavam) lakShmI shAya nama:

one who is the lord of lakshmi .

This name is explained from the notes on the previous name.

269 (प्रणवम्) लोकरक्षकाय नमः

269) (PraNavam) IOkarakShakAya nama:

one who protects the whole world joint with Lakshmi.

270 (प्रणवम्) देवकीगर्भसंभूताय नमः

270)(PraNavam) dEvakIgarbhasambhUtAya nama:

one who was born from the womb of devaki (as per her boon).

271 (प्रणवम्) यशोदेक्षणलालिताय नमः

271) (PraNavam) yashOdEkShaNalAlitAya nama:

One who was nurtured by the loving care of yashOda.

272 (प्रणवम्) वसुदेवकृतस्तोत्राय नमः

272) (PraNavam) vasudEvakritastOtrAya nama:

one who was praised by vasudEva. After seeing the lord born as chaturbhuj with conch and disc, to prove that he was Vishnu, dEvakI requested Him to hide His greatness from kamsa.

273 (प्रणवम्) नन्दगोपमनोहराय नमः

273) (PraNavam) nandagOpamanOharAya nama:

one who was stealing the hearts of nandagOpa.

274 (प्रणवम्) चतुर्भुजाय नमः

274) (PraNavam) chaturbhujAya nama:

one who has four arms.





vasudEva saw Him when he was born. "tamadbhutam bAlakam ambujEkshanam chaturbhujam shankhagadaryudAyudham". dEvaki requested her son "upasamhara vishvatman rUpametadalaukikam ...chaturbhujam". After kamsavadha Lord krishna is said to have always displayed chaturbhuja form.

275 (प्रणवम्) कोमलाङ्गाय नमः

275) (PraNavam) kOmalAngAya nama:

one who has a very soft and delicate body.

276 (प्रणवम्) गदावते नमः

276) (PraNavam) gadAvatE nama:

one who has the mace.

277 (प्रणवम्) नीलकुन्तलाय नमः

277) (PraNavam) nIlakuntalAya nama:

one who has bluish curly hair.

278 (प्रणवम्) पूतनाप्राणसंहर्त्रे नमः

278) (PraNavam) pUtanAprANasamhartrE nama:

one who destroyed ogress pUtanA by sucking life out of her.

279 (प्रणवम्) तृणावर्तविनाशनाय नमः

279) (PraNavam) triNAvartavinAshakAya nama:

one who put an end to the atrocity of the triNAVarta demon (grasswhirler)

280 (प्रणवम्) गगारोपितनामाङ्गाय नमः

280) (PraNavam) gargArOpitanAmAnkAya nama:

one who was assigned a name by sage garga as vAsudEva and krishna (in a simple clandestine ceremony).





281 (प्रणवम्) वासुदेवाय नमः

281) (PraNavam) vAsudEvAya nama:

one who is the son of vasudEva.

282 (प्रणवम्) अधोक्षजाय नमः

282) (PraNavam) adhOkShajAya nama:

one who does not rely on the physical organs like eyes and ears for knowledge or information. "adha: kritam akshajanyam jnAnam yEna sa:" He has superior sankalpa shakti.

283 (प्रणवम्) गोपिकास्तन्यपायिने नमः

283) (PraNavam) gOpikAstanyapAyinE nama:

one who suckled milk of the breasts of gopikas cowherdresses

284 (प्रणवम्) बलभद्रानुजाय नमः

284) (PraNavam) balabhadrAnujAya nama:

one who is the younger brother of balabhadra. Balarama was named by garga. "ramanatvat rAma; balavattvAt bala: tasmAt balarAma:"

285 (प्रणवम्) अच्युताय नमः

285) (PraNavam) achyutAya nama:

one who never slips from His vow of protecting the refugees. one who never loses His greatness even after taking births like gods humans and animals. "jnAninam labdhvA na cha punarAvartayishyati". He does not let His liberated devotees be born again.

286 (प्रणवम्) वैयाघ्रनखभूषाय नमः

286) (PraNavam) vaiyAghranakhabhUShAya nama:

one who was adorned with tigerclaw.





YashodA tied the five protective weapons with turtle and tiger claws on krishna for warding off evils.

287 (प्रणवम्) वत्सजिते नमः

287) (PraNavam) vatsajitE nama:

one who played games with calves and won them over with love.

288 (प्रणवम्) वत्सवर्धनाय नमः

288) (PraNavam) vatsavardhanAya nama:

one who nursed and tended the calves and made them grow.

289 (प्रणवम्) क्षीरसाराशनरताय नमः

289) (PraNavam) kShIrasArAshanaratAya nama:

one who indulged in eating the essence of milk, butter.

290 (प्रणवम्) दधिभाण्डप्रमर्धनाय नमः

290) (PraNavam) dadhibhANDapramardanAya nama:

one who broke the curds pots into pieces. "kuDakkUttA" danced with the pots and broke them; He was the death to the pots. kUrattAlvan asked the lord why He broke the pots after stealing the butter. "mushNamshcha kim vyajaghaTO ghaTasEshamagRE" in atimAnusha stava.

291 (प्रणवम्) नवनीतापहर्त्रे नमः

291) (PraNavam) navanItApahartrE nama:

one who stole butter and lapped it up.

292 (प्रणवम्) नीलनीरदभासुराय नमः

292) (PraNavam) nIlanIradabhAsurAya nama:

one who is shining as the dark blue water-bearing cloud.

293 (प्रणवम्) अभीरदृष्टदौर्जन्याय नमः





293) (PraNavam) AbhI radriShTadaurjanyAya nama:

one for whose childish pranks and intolerable acts the cowherds and cowherdesses were witness.

294

294) (PraNavam) nI lapadmanibhAnanAya nama:

one whose face is like the blue lotus.

295 (प्रणवम्) मातृदर्शितविश्वासाय नमः

295) (PraNavam) mAttridarshitavishvAsyAya nama:

'mAttrE darshitam vishvam yasya AsyE sa:" one who showed the universe in His mouth to mother yashOdA.

296 (प्रणवम्) उलूखलनिबन्धनाय नमः

296) (PraNavam) ulUkhalanibandhanAya nama:

one who was tied down to the grinding stone.

297 (प्रणवम्) नलकूबरशापान्ताय नमः

297) (PraNavam) naLakUbarashApAntAya nama:

one who ended the curse of nalakUbara.

nalakUbara and maNigrI va were kubEra's sons. Narada on seeing them bathing naked, cursed them to become arjuna trees in anger. When krishna crawled by dragging the stone between the trees, the trees fell and the kubera's sons were freed of the curse.

298 (प्रणवम्) गोधूलिच्छुरिताङ्काय नमः

298) (PraNavam) gOdhULichchuritAngakAya nama:

one who was besmirched with dust raised by the cows while grazing them.

299 (प्रणवम्) गोसङ्घक्षकाय नमः





299) (PraNavam) gOsangharakShakAya nama:

one who is the protector of the herd of cows.

300 (प्रणवम्) श्रीशाय नमः

300) (PraNavam) shrlshAya nama:

one who is the lord of lakshmi.





## nAmAs 301-400

301 (प्रणवम्) बृन्दारण्यनिवासकाय नमः

301) (PraNavam) brindAraNyanivAsakAya nama:

one who stayed in brindAvana

302 (प्रणवम्) वत्सान्तकाय नमः

302) (PraNavam) vatsAntakAya nama:

one who killed vatsAsura who came in the form of a calf.

303 (प्रणवम्) बकद्वेषिणे नमः

303) (PraNavam) bakadvEShiNE nama:

one who killed bakAsura the crane demon (by splitting the beaks).

304 (प्रणवम्) दैत्याम्बुदमहानिलाय नमः

304) (PraNavam) daityAmbudamahAnilAya nama:

one who is like the gale in dispersing away of clouds in the form of demons

305 (प्रणवम्) महाजगरचण्डाग्नये नमः

305) (PraNavam) mahAjagarachaNDagnayE nama:

one who is the like the terrible forest fire to the ajagara (python) demon. usually pythons get caught in forest fires and die. also recall kArkOTaka episode in the story of king naLa.

306 (प्रणवम्) शकटप्राणकण्टकाय नमः

306) (PraNavam) shakaTaprANakanTakAya nama:

one who was like the thorn to the life of the cart demon.

303 (प्रणवम्) चन्द्रसेव्याय नमः

307) (PraNavam) indrasEvyAya nama:





one who was served by indra for favouring him by killing demons.

308 (प्रणवम्) पुण्यगात्राय नमः

308) (PraNavam) puNyagAtrAya nama:

one whose body is very sacred and sanctifying to the devotees.

309

309) (PraNavam) kharajitE nama:

one who victoriously killed the khara donkey demon.

310 (प्रणवम्) चण्डदीधितये नमः

310) (PraNavam) chaNDadIdhitayE nama:

one whose lustrous body is very much like the Sun, blinding.

311 (प्रणवम्) तालपक्वफलाशिने नमः

311) (PraNavam) tALapakvaphalAshinE nama:

one who ate the ripened fruits of the tAla (a kind of palm) tree.

312 (प्रणवम्) कालीयफणिदर्पघ्ने नमः

312) (PraNavam) kALiyaphaNidarpaghnE nama:

one who subdued the insolence of kAliya five headed serpent.

313 (प्रणवम्) नागपत्नीस्तुतिप्रीताय नमः

313) (PraNavam) nAgapatnIstutiprItAya nama:

one who was praised and prayed for by the serpent wives of kAliya for sparing his life.

314 (प्रणवम्) प्रलंबासुरखण्डनाय नमः

314) (PraNavam) pralambAsurakhaNDanAya nama:

one who killed pralambAsura.





A tall demon who played with the cowherds and killed them. balarAma fought with killed pralambAsura. Since balarAma is also incarnation of vishnu, this name lord's name.

315 (प्रणवम्) दावाग्निबलसंहारिणे नमः

315) (PraNavam) dAvAgnibalasamhAriNE nama:

one who put an end to the strength of the forest fire by swallowing the fire.

316 (प्रणवम्) फलाहारिणे नमः

316) (PraNavam) phalahAriNE nama:

one who ate the fruits in the forest.

317 (प्रणवम्) गदाग्रजाय नमः

317) (PraNavam) gadAgrajAya nama:

one who was the elder to gada the son of rOhiNi and vasudEva

318 (प्रणवम्) गोपाङ्गनाचेलचोराय नमः

318) (PraNavam) gOpAnganAchElachOrAya nama:

one who stole the cloths of cowherd girls.

319 (प्रणवम्) पाथोलीलाविशारदाय नमः

319) (PraNavam) pAthOllIAvishAradAya nama:

one who is the expert in water sports.

320

320) (PraNavam) vamshagAnapravlNAya nama:

one who is master of flute-playing. A master flautist.

321 (प्रणवम्) गोपीहस्ताम्बुजार्चिताय नमः

321) (PraNavam) gOpIhastAmbujArchitAya nama:

one who was worshipped by the lotus-like hands of cowherdesses. Or





worshipped by their hands with lotuses.

**322 (प्रणवम्) मुनिपत्न्याहृताहाराय नमः**

**322) (PraNavam) munipatnyAhritAhArAya nama:**

one who was provided food by the wives of sages and hermits.

When krishna and gopis were on a picnic in the forest, they got hungry and thirsty. krishna asked some gopis to mention His name to the brahmins who were conducting a sacrifice and get some food. When they did so, the brahmins flatly refused to give any food even though they knew krishna was Vishnu incarnate, since they were in the midst of a sacrifice for attaining heaven and they were afraid of kamsa.. Then krishna asked the gopas to request for food from the wives of those brahmins and they did so. The wives were so pleased and prepared four types of relishable foods and personally went and fed krishna and His retinue. Krishna then blessed the women. The brahmins realised their mistake and became proud of their women who though without any samskara and education demonstrated their love to the supreme godhead. The brahmins fied upon themselves for their knowledge, efficiency, high birth and their sacrifices taking them away from krishna. The women adhered to siddhadharma while the brahmins stuck to their sAdhyadharm.

**323 (प्रणवम्) मुनिश्रेष्ठाय नमः**

**323) (PraNavam) munishrEShThAya nama:**

One who is the best of sages. As Narayana rushi with nara He did great penance.

**324 (प्रणवम्) मुनिप्रियाय नमः**

**324) (PraNavam) munipriyAya nama:**

one who is a darling of sages or to whom sages are dear.

**325 (प्रणवम्) गोवर्धनाद्रिसंधर्त्रे नमः**





325) (PraNavam) govardhanAdrisandhartrE nama:

one who lifted the govardhana mountain for protecting cows and cowherds from hail rain.

326 (प्रणवम्) सङ्क्रन्दनतमोपहाय नमः

326) (PraNavam) samkrandanatamOpahAya nama:

one who cleared the ignorance of indra.

327 (प्रणवम्) सदुद्यानविलासिने नमः

327) (PraNavam) sadudyAnavilAsinE nama:

one who enjoyed recreation in a good garden.

328 (प्रणवम्) रासक्रीडापरायणाय नमः

328) (PraNavam) rAsakrIDAparAyaNAya nama:

one who was interested in rAsa krI Da.

329 (प्रणवम्) वरुणाभ्यर्चिताय नमः

329) (PraNavam) varuNAbhyarchitAya nama:

one who was worshipped by lord varuna.

When father vasudEva was bathing in waters on dvAdashi after a fast on EkAdashi, varuna's servant kidnapped vasudEva and kept him with varuna. Krishna went to varuna and varuna apologized and prayed and worshipped Him and returned vasudEva to krishna.

330 (प्रणवम्) गोपीप्रार्थिताय नमः

330) (PraNavam) gOpIprArthitAya nama:

one who was begged for giving company by gopis.

331 (प्रणवम्) पुरुषोत्तमाय नमः

331) (PraNavam) puruShOttamAya nama:





one who is best of purushas. "yasmAt ksharamatItOham aksharadapi chOttama:. atOsmi IOkE vEdE cha prathita: purushOttama:. he is beyond the transients and the intransients (prakriti and jIva) Also one who is superior than baddha jIvas and mukta jIvas and also nityasUris.

**332 (प्रणवम्) अक्रूरस्तुतिसंप्रीताय नमः**

**332) (PraNavam) akrUrastutisamhriShTAya nama:**

one who was pleased by the prayer of akrUra.

**333 (प्रणवम्) कुब्जायौवनदायकाय नमः**

**333) (PraNavam) kubjAyauvanadAyakAya nama:**

one who gave beautiful youth to kubjA the bent dwarf girl carrying scents and sandal paste to the king. He and balarAma requested her to give the scents and sandal paste to them. She gladly gave it to them and was in turn blessed by krishna. Pressing her toe with His foot, He pulled her chin up and lo! she became a tall damsel.

**334 (प्रणवम्) मुष्टिकोरःप्रहारिणे नमः**

**334) (PraNavam) muShTikOra:prahAriNE nama:**

one who smashed the chest of Mushtika wrestler.

**335 (प्रणवम्) चाणूरोदरादारणाय नमः**

**335) (PraNavam) chANUrOdaradAraNAya nama:**

one who dug out the abdomen of chANUra wrestler.

**336 (प्रणवम्) मल्लयुद्धाग्रगण्याय नमः**

**336) (PraNavam) mallayuddhAgragaNyAya nama:**

one who was a grand master of wrestling. "chANurE mushtikE kUTE shalE tOshalakE hatE. sheShA: pradudruvurmalla: sarvE prANa parIpsava:." When the wrestlers chaNUra, mushtika, kUTa, shala and tOshalaka were killed, the





remaining wrestlers fled for their lives.

337 (प्रणवम्) पितृबन्धनमोचकाय नमः

337) (PraNavam) pitribandhanamOchakAya nama:

one who released His parents from kamsa's prison after killing kamsa.

338 (प्रणवम्) मत्तमातङ्गपञ्चास्याय नमः

338) (PraNavam) mattamAtangapamchAsyAya nama:

one who is as a lion to the intoxicated elephants kuvalayApI Da etc killing them.

339 (प्रणवम्) कंसग्रीवानिकृतनाय नमः

339) (PraNavam) kamsagrIvAnikrintanAya nama:

one who cut asunder the neck of kamsa.

340 (प्रणवम्) उग्रसेनप्रतिष्ठात्रे नमः

340) (PraNavam) ugrasEnapratiShThAtrE nama:

one who established and recoronated grandfather ugrasEna on the throne.

341 (प्रणवम्) रत्नसिंहासनस्थिताय नमः

341) (PraNavam) ratnasimhAsanasthitAya nama:

one who sat on the diamond throne.

342 (प्रणवम्) कालनेमिखलद्वेषिणे नमः

342) (PraNavam) kAlanEmikhaladvEShiNE nama:

one who killed the demon kAlanEmi who was reborn as kamsa.

343 (प्रणवम्) मुचुकुन्दवरप्रदाय नमः

343) (PraNavam) muchukundavarapradAya nama:

one who gave the boon earned by muchukunda that he should see krishna when he wakes up after a long sleep and also burn to ashes one who disturbs his





sleep. krishna hid in the cave where muchukunda was sleeping, and kAlayavana disturbed muchukunda's sleep. So kAlayavana was burnt to ashes and then krishna appeared before muchukunda.

344 (प्रणवम्) साल्वसेवितदुर्धरराजस्मयनिवारणाय नमः

344) (PraNavam) sAlvasEvitadurdharSharAjasmayanivAraNAya nama:

one who put an end to the insolence of kings who were sAlva's accomplices.

sAlva or shAlva was sisupAla's friend. He was jealous of Krishna as He kidnapped RukmiNi and cut the head of sisupAla during agrapUjA in yudhishthira's sacrifice. So he did penance soliciting siva and obtained a flying plane called saubha. He also got magical powers. He with his friends attacked dwAraka. Pradyumna fought with him and finally krishna cut his head off and ended the war.

345 (प्रणवम्) रुक्मिगर्वापहारिणे नमः

345) (PraNavam) rukmigArvApahAriNE nama:

one who destroyed the insolence and pride of rukmi the brother of rukmiNi.

346 (प्रणवम्) रुक्मिणीनयनोत्सवाय नमः

346) (PraNavam) rukmiNInayanOtsavAya nama:

one who was a festivity for the eyes of rukmiNi.

347 (प्रणवम्) प्रद्युम्नजनकाय नमः

347)(PraNavam) pradyumnajanakAya nama:

one who was the sire of pradyumna through rukmiNi.

348 (प्रणवम्) कामिने नमः

348) (PraNavam) kAminE nama:

one who has kAma with Him . kAma: asya astI ti kAmI . Pradyumna is the reborn kAma or Cupid. Having pradyumna with Him.





349 (प्रणवम्) प्रद्युम्नाय नमः

349) (PraNavam) pradyumnAya nama:

one who is pradyumna. As pradyumna is the first vyUhAvatara.

350 (प्रणवम्) द्वारकाधिपाय नमः

350) (PraNavam) dvArakAdhipAya nama:

one who is the ruler of dwAraka.

351 (प्रणवम्) मण्याहर्त्रे नमः

351) (PraNavam) maNyAhartrE nama:

one who brought back the shamantaka jewel and returned it to satrAjit. Again after killing shatadhanvA He found the jewel with akrUra and made it known to the world and left the jewel with akrUra.

352 (प्रणवम्) महामायाय नमः

352) (PraNavam) mahAmAyAya nama:

one who is the great magician .

353 (प्रणवम्) जांबवत्कृतसङ्गराय नमः

353) (PraNavam) jAmbavtkritasangarAya nama:

one who fought with bear jAmbavAn for trespassing into his cave.

354 (प्रणवम्) जांबूनदांबरधराय नमः

354) (PraNavam) jAmbUnadAmbaradharAya nama:

one who wore the golden attires.

355 (प्रणवम्) गम्याय नमः

355) (PraNavam) gamyAya nama:

one who is the worthy goal of aspirants of liberation.





356 (प्रणवम्) जांबवतीविभवे नमः

356) (PraNavam) jAmbavatIvibhavE nama:

one who married and became lord of jambavathI .

357 (प्रणवम्) कालिन्दीप्रथितारामकेलये नमः

357) (PraNavam) kAlindIprathitArAmakELayE nama:

one who had the famous recreations in the gardens on the banks of kAlindI or yamuna.

Also, kAlindi who was daughter of the Sun, wanted to marry none other than lord krishna. She was therefore provided by the Sun with a house under the river yamuna where she was waiting for the opportunity to marry krishna. one day when arjuna was going by, he saw kAlindi and asked her particulars. On coming to know of her wish to marry krishna, arjuna informed Krishna who then arranged to marry her and set up a happy home with her.

358 (प्रणवम्) गुञ्जावतंसकाय नमः

358) (PraNavam) gunjAvatamsakAya nama:

one who wore the garland of gunja or the red berry seed on the head, usually worn by shepherds etc.

359 (प्रणवम्) मंदारसुमनोभास्वते नमः

359)(PraNavam) mandArasumanObhAsvatE nama:

one who was shining with the flower of mandAra tree, a celestial wish tree.

360 (प्रणवम्) शचीशाभीष्टदायकाय नमः

360) (PraNavam) shachIshAbhI ShTadAyakAya nama:

one who gave the wished boon to Indra the lord of sachI devi. he went to heavens to bring pArijAta for the sake of satyabhAmA.





361 (प्रणवम्) सत्राजिन्मानसोल्लासिने नमः

361) (PraNavam) satrAjinmAnasOllAsinE nama:

one who brought joy to the heart of satrAjit by giving the samantaka mani back to him and thus cleared the suspicion and rumour of His involvement in the jewel's theft.

362 (प्रणवम्) सत्याजानये नमः

362) (PraNavam) satyAjAnayE nama:

one who was the spouse of satyabhAma daughter of satrAjit. To atone for suspecting Krishna, in repentance, satrAjit gave his daughter and the jewel to Krishna who married satya but returned the jewel.

363 (प्रणवम्) शुभावहाय नमः

363) (PraNavam) shubhAvahAya nama:

one who is very auspicious.

364 (प्रणवम्) शतधन्वहराय नमः

364) (PraNavam) shatadhanvaharAya nama:

one who killed satadhanvA who was an accomplice of akrUra and kritavarmA. satadhanvA murdered satrAjita for not giving his daughter to him as promised and carried away the jewel. So to pacify satyabhAmA, He chased satadhanvA on horseback and killed him with chakrAyudha but did not find the jewel with him who had deposited it with akrUra.

365 (प्रणवम्) सिद्धाय नमः

365)(PraNavam) siddhAya nama:

one who is a ready means to help His refugees attain Him easily rather than having to resort to other indirect means.





366 (प्रणवम्) पाण्डवप्रियकोत्सवाय नमः

366)(PraNavam) pANDavapriyakOtsavAya nama:

one whose arrival is like a choice festival to the pandavas. and one for whom doing actions to please pandavas is like a festival to Him.

367 (प्रणवम्) भद्राप्रियाय नमः

367) (PraNavam) bhadrapriyAya nama:

one who is fond of doing auspicious things for the sake of devotees.

Also bhadra was the daughter of krishna's aunt shrutakirti. she was kaikya, daughter of kEkaya king. On the offer by cousins santardana etc, krishna married bhadra and was her beloved. (this name may be read as bhadrapriyAya nama:)

368 (प्रणवम्) सुभद्रायाः भ्रात्रे नमः

368)(PraNavam) subhadraAyAbhrAtrE nama:

one who is the brother of subhadra who is the daughter of vasudeva and rohini.

369 (प्रणवम्) नागजितीविभवे नमः

369) (PraNavam) nAgnajitIvibhavE nama:

one who is consort of nAgnajitI who is the daughter of nagnajit king of kOsala. She lost her heart to krishna but krishna had to pass the stake of subduing seven infatuated unreined bulls. He took seven identical forms and conquered them and married nAgnajitI.

370 (प्रणवम्) किरीटकुण्डलधराय नमः

370) (PraNavam) kirITakuNDaladharAya nama:

one who wore crown and earrings.





371 (प्रणवम्) कल्पपल्लवलालिताय नमः

371)(PraNavam) kalpapallavalAlitAya nama:

one who was pampered by the tender leaves of kalpavriksha. There is a close connection between kalpavriksha and krishna. "chAyAyAm pArijAtasya hEmasimhAsanOpari. AsI nam ambudashyAmam" , "vaidEhI sahitam suradrumataIE haimE mahAmanTapE" these slokas show that that srihari stays under the shadow of kalpavriksha. In all temples, there is a kalpavriksha vAhana. kalpavrksa tree looks after srihari like a child in the womb with tender leaves. The episode of bringing pArijAta tree (a kalpavriksha) at satyabhama's wish from heaven and planting in her garden and showering the tender leaves on her is recalled here.

372 (प्रणवम्) भैष्मीप्रणयभाषावते नमः

372) (PraNavam) bhaishmI praNayabhAshAvatE nama:

one who had had romantic correspondence with rukmini through a brAhmana.

373 (प्रणवम्) मित्रविन्दाधिपाय नमः

373) (PraNavam) mitravindAdhipAya nama:

one who is the consort of mitravinda daughter of avanti king and krishna's aunt's daughter. her brothers vinda and anuvinda obedient to duryOdhana, prevented their sister from marrying krishna. Krishna then, carried her away in her swayamvara.

374 (प्रणवम्) अभयाय नमः

374) (PraNavam) abhayAya nama:

one who has no fear and makes refugees free of fear.

375 (प्रणवम्) स्वमूर्तिकेलिसंप्रीताय नमः

375) (PraNavam) svamUrtikELisampri tAya nama:





though being without births, He takes many forms. He took as many identical forms as He had wives, and gave each of them full joy, making each of them feel that He stayed always with her only 24 hours without entertaining other wives. Each wife felt proud of herself for the attention given by Krishna. But Krishna was amused by His own activities.

**376 (प्रणवम्) लक्ष्मणोदारमानसाय नमः**

**376) (PraNavam) lakshmaNOdAramAnasAya nama:**

one who liberally loved LakshmanA, daughter of Madra king. She had all good body features. Krishna abducted her in swayamvara, single-handed.

**377 (प्रणवम्) प्राग्ज्योतिषाधिपध्वंसिने नमः**

**377) (PraNavam) prAgjyOtishAdhipadhvaMsinE nama:**

one who destroyed the king prAgjyOtishapura, narakasura, son of mother earth.

**378 (प्रणवम्) तत्सैन्यान्तकराय नमः**

**378) (PraNavam) tatsainyAntakarAya nama:**

one who destroyed the army of narakAsura.

**379 (प्रणवम्) अमृताय नमः**

**379) (PraNavam) amritAya nama:**

one who is like nectar to His devotees, never satiating and wanting for more.

**380 (प्रणवम्) भूमिस्तुताय नमः**

**380) (PraNavam) bhUmistutAya nama:**

one who was praised by mother earth to bless His son by putting His hand on his head and free him from his sins. Earth also gave glittering earrings and vanamAla and umbrella of varuNa to Krishna.





381 (प्रणवम्) भूरिभोगाय नमः

381)(PraNavam) bhUribhOgAya nama:

one who enjoys pleasures aplenty.

382 (प्रणवम्) भूषणांबरसंयुताय नमः

382) (PraNavam) bhUshaNAmbarasamyuthAya nama:

one who has beautiful attires and ornaments because vishnu loves good adorning. "alamkArapriyO vishNu:"

383 (प्रणवम्) बहुरामाकृताह्लादाय नमः

383) (PraNavam) bahurAmAkritAhlAdAya nama:

one who married the 16000 princesses in the prison of narakAsura as per their wishes. he took 16000 identical forms simultaneously and entertained all of them separately in different houses.

384 (प्रणवम्) गन्धमाल्यानुलेपनाय नमः

384) (PraNavam) gandhamAlyAnulEpanAya nama:

one who was served by each spouse personally by foot massage, fanning, anointing with scents sandal paste, and adorning with dress and ornaments etc.

385 (प्रणवम्) नारदादृष्टचरिताय नमः

385) (PraNavam) nAradAdrishTacharitAya nama:

one whose activities could not be comprehended by sage nArada. Narada visited the houses where krishna was residing. NArada found krishna different things in different houses. Sleeping somewhere, bathing in one house, doing anushthAna sandhya in one house , playing with wife in one house, talking with guests in one house, dining in one house, etc which mesmerised NArada, to exclaim that he could not understand this.

386 (प्रणवम्) देवेशाय नमः





386) (PraNavam) dEvEshAya nama:

one who is the lord of gods and expert in sporting

387 (प्रणवम्) विश्वराजे नमः

387) (PraNavam) vishvarAjE nama:

one who is the ruler of the universe.

388 (प्रणवम्) गुरवे नमः

388) (PraNavam) gurave nama:

one who is the preceptor giving knowledge through Gita etc.

389 (प्रणवम्) बाणबाहुविदाराय नमः

389) (PraNavam) bANabAhuvidArAya nama:

one who cut the 996 arms of bANAsura and apared his life and left 4 arms on the request of siva.

390 (प्रणवम्) तापज्वरविनाशनाय नमः

390) (PraNavam) tApajvaravinAshakAya nama:

for the crime of imprisoning aniruddha, krishna and others fought with bANa and siva and retinue joined to protect bANa. then siva sent his fever god maheshajvara towards krishna. Then krishna sent vaishnava jvara which subdued mahesha jvara.

391 (प्रणवम्) उपोद्धर्षयित्रे नमः

391) (PraNavam) ushOddharshayitrE nama:

one who made Usha very happy by uniting her with aniruddha and bringing them back to dvArakA.

392 (प्रणवम्) अव्यक्ताय नमः

392) (PraNavam) avyaktAya nama:





one who is inconspicuous. beyond the sense organs.

393 (प्रणवम्) शिववाक्कुष्ठमानसाय नमः

393) (PraNavam) sivavAktushTamAnasAya nama:

one who was pleased by the words of siva and left bANa with four arms and sent him to be siva's retinue.

394 (प्रणवम्) महेशज्वरसंस्तुताय नमः

394) (PraNavam) mahEshajvarasamstutyAya nama:

one who was propitiated by maheshajvara in the jvaraharastotram in srimadbhAgavata in the 63 canto of 10th branch.

395 (प्रणवम्) शीतज्वरभयान्तकाय नमः

395) (PraNavam) shItajvarabhayAntakAya nama:

one who removed the fear cold fever

396 (प्रणवम्) नृगराजोद्धारकाय नमः

396) (PraNavam) nrigarAjOddhArakAya nama:

one who as krishna lifted the king Nriga son of ikshvAku, serving sentence of punishment by lord yama as a huge chameleon in a well in a garden. he was a great philanthropist and gave away crores of cattle in gifts to brahmanas. Once a stray cow of a brahmana mixed with the king's cows and unknowingly, the king gifted them to another brahmana. when the first brahmana spotted his cow in the cattle, he asked the second brahmana to return the cow to him. He refused. They both went to the king and complained. the king offered thousands of cows to either in return for the original cow, but neither accepted the barter. The king in the meanwhile, died and went to the lord yama. He offered the king to choose either a short punishment for the sin of taking away a cow of a brahmana or the long enjoyment for his philanthropic merits. the king chose to suffer the punishment first and became a chameleon.





when krishna lifted the chameleon he got liberated and took his original resplendent form, praised krishna and went away. krishna explained to His friends and followers never to commit the sin of taking away the property of a brahamana as it has no remedy other than suffering the punishment.

**397 (प्रणवम्) पौण्ड्रकादिवधोद्यताय नमः**

**397) (PraNavam) pauNDrakAdivadhOdyatAya nama:**

one who killed paundraka who took the form of vAsudeva and imitated Him. Paundraka claimed hat he was the true vAsudeva and that krishna usurped all his weapons and his name and form. He challenged krishna to surrender all the five weapons and his name to him or wage a war with him.

one who killed king of kasi, and a friend of paundraka who offended krishna. For revenging kAsipati's death, his son sudarsana, sent a fiery demon (black magic, a dark ferocious demon born in the specific ritual) to kill krishna. Krishna sent His chakra, who killed sudarsana and all the ritviks who created the demon and burnt the whole of kAsi to ashes and came back to krishna.

**398 (प्रणवम्) विविधारिच्छलोद्विग्न ब्राह्मणेषु दयापराय नमः**

**398) (PraNavam) vividhArichchhalOdvignabrAhmaNEshu dayAparAya nama:**

one who had great sympathy and pitied brahmanas who were dismayed by being cheated and decieved by several cunning rogues.

**399 (प्रणवम्) जरासन्धबलद्वेषिणे नमः**

**399) (PraNavam) jarasandhabaladvEshiNE nama:**

one who envied the strength of jarAsandha and killed him through bhI ma.

**400 (प्रणवम्) केशिदैत्यभयङ्कराय नमः**

**400) (PraNavam) kEshidaityabhayankarAya nama:**

one who was terrible to the kEshi demon who came in the form of a horse to





harm krishna.

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## nAmAs 401-500

401 (प्रणवम्) चक्रिणे नमः

401) (PraNavam) chakriNE nama:

one who has the discuss chakra with whose help he killed many enemies.

402 (प्रणवम्) चैद्यान्तकाय नमः

402) (PraNavam) chaidyantakaya nama:

one who killed sisupAla. After krishna was given the agrapujA at the end of rajasuya sacrifice of dharmarAja, on the suggestion of young sahadeva, sisupala stood up reeled out a series of expletives denigrating krishna. When the other kings rose with weapons to quell sisupala, krishna silenced them and released chakra who severed sisupala's head. I mmediately a flame arose from sisupala and entered krishna like a meteor.

403 (प्रणवम्) सभ्याय नमः

403) (PraNavam) sabhyAya nama:

one who knows how to maintain decency in a parliament. a good parliamentarian.

404 (प्रणवम्) राजबन्धविमोचकाय नमः

404) (PraNavam) rAjabandhavimOchakAya nama:

one who released kings from imprisonment. jarasandha had imprisoned 20000 weak kings in a bad condition. After jarasandha's death, krishna released all of them after falcitating them at the hands of sahadeva, jarasandha's son, whom krishna appointed as new king of magadha after killing jarasandha through bhl ma.

405 (प्रणवम्) राजसूयहविर्भोक्त्रे नमः

405) (PraNavam) rAjasUyahavirbhOktrE nama:



one who ultimately enjoyed the sacrificial offerings of rAjasUya.

406 (प्रणवम्) स्निग्धाङ्गाय नमः

406) (PraNavam) snigdhaAngAya nama:

one who has got a handsome lustrous body.

407 (प्रणवम्) शुभलक्षणाय नमः

407) (PraNavam) shubhalakshaNAya nama:

one who has auspicious signatures on His body signifying purushottama.

408 (प्रणवम्) धानाभक्षणसम्प्रीताय नमः

408) (PraNavam) dhAnaAbhakshaNasampriItAya nama:

one who was pleased eating the puffed rice offered by kuchela, His classmate.

409 (प्रणवम्) कुचेलाभीष्टदायकाय नमः

409) (PraNavam) kuchElAbhIshTadAyakAya nama:

one who fulfilled the (implicite) wishes of kuchela.

410 (प्रणवम्) सत्त्वादिगुणगम्भीराय नमः

410) (PraNavam) attvAdiguNagambhIrAya nama:

one who with all the qualities like sattva etc, is calm and very majestic in appearance

411 (प्रणवम्) द्रौपदीमानरक्षकाय नमः

411) (PraNavam) draupadiManarakshakAya nama:

one who protected the modesty of draupadi when dushAsana pulled her saree in the court of dritarAshtra.

412 (प्रणवम्) भीष्मध्येयाय नमः

412) (PraNavam) bhIshmadhyEyAya nama:





one who was always the object of meditation of bhI shma.

413 (प्रणवम्) भक्तवश्याय नमः

413) (PraNavam) bhaktavashyAya nama:

one who is submissive to His devotees.

414 (प्रणवम्) भीमपूज्याय नमः

414) (PraNavam) bhI mapUjyAya nama:

one who is worshipped bhI ma.

415

415) (PraNavam) dayAnidhayE nama:

one who is a treasurechest of mercy.

416 (प्रणवम्) दन्तवक्रशिरश्छेत्रे नमः

416) (PraNavam) dantavaktrasiraschhEtrE nama:

one who severed the head of dantavakra who came to harm krishna for having killed sisupala and jarasandha. A light from dantavakra also went up and merged into krishna winding up the curse of sanaka etc on jaya vijaya.

417 (प्रणवम्) कृष्णाय नमः

417) (PraNavam) krishnAya nama:

one who is named krishna. krishi is word indicating earth and Na is a letter signifying bliss. Since He gives happiness to earth-dwellers by His sports He is krishna.

418 (प्रणवम्) कृष्णासखाय नमः

418) (PraNavam) krishnAsakhAya nama:

one who is a friend of krishNA which is one name of draupadi.





419 (प्रणवम्) स्वराजे नमः

419) (PraNavam) svarAjE nama:

one who is the king of vaikuntha.

420 (प्रणवम्) वैजयन्तीप्रमोदिने नमः

420) (PraNavam) vaijayantI pramOdinE nama:

one who is happy with the vaijayanti garland. It is a garland of the bhutasukshma of five elements created by Him. See 566th name "vanamAlI" in srivishnusahasranamam. Also vanamAla is defined as a garland which reaches the feet from the neck. "ApAdapadmam yA mAIA vanamAIA prakI rtitA".

421 (प्रणवम्) बर्हिबर्हविभूषणाय नमः

421) (PraNavam) barhibarhavibhUshaNAya nama:

one who is adorned by the feather of peacock. There is a legend in brahmavaivarta about his wearing a peacock feather on His head. Peacock is known to be the only animal that does not reproduce by direct contact with the female. it is said that a drop from its eyes enters the mouth of the female which then gives birth to young ones (via egg). This signifies a kind of continence in the peacock. Even krishna being reputed for akhanda askhalita brahmacharya or celibacy, which He swore by, in the resurrection of "parikshit", He wears a feather of such peacock to signify His celibacy.

422 (प्रणवम्) पार्थकौरवसन्धानकारिणे नमः

422) (PraNavam) pArthakauravasandhAnakAriNE nama:

one who went as a consul to do conciliation between pandavas and kauravas.

423 (प्रणवम्) दुःशासनान्तकाय नमः

423)(PraNavam) dusshAsanAntakAya nama:

one who ended the reign by the wicked people. one who killed dusshAsana and





others.

end of krishnavatara names.

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424 (प्रणवम्) बुद्धाय नमः

424) (PraNavam) buddhAya nama:

one who took the form of the Buddha to mislead the wicked and denigrated the vedas ; one who is realised great souls.

425 (प्रणवम्) विशुद्धाय नमः

425) (PraNavam) vishuddhAya nama:

one who is very impeccable, sinless, blemishless.

426 (प्रणवम्) सर्वज्ञाय नमः

426) (PraNavam) sarvajnAya nama:

one who knows everything; an epithet of the Buddha.

427 (प्रणवम्) क्रतुहिंसाविनिन्दकाय नमः

427) (PraNavam) kratuhimsAvinindakAya nama:

As the Buddha, one who reproached the ill-treatment to animals and their killing in the name of fire sacrifice.

428 (प्रणवम्) त्रिपुरस्त्रीमानभङ्गाय नमः

428) (PraNavam) tripurastrImAnabhangAya nama:

one who outraged the modesty of the wife of tripura demon.

Just like Sri Tulasi's story, even tripura's wife was a chaste woman who went on a pilgrimage to kshetrams to pray for the longevity of her husband and security of her mAngalyam. At one place she saw very beautiful handsome





Buddha who was digambara or nude and lost her heart to him and embraced him in ecstasy forgetting her mission. Of course, Buddha was unaffected by this embrace. This buddha was the avatAra of Vishnu meant to mislead all demons to hate vedas by his mesmerising words.

Refer to names in Srivishnusahasranama "durArihA, shubhAngo lokasAranga:sutantu:kritAgama:... suvarnabindurakshobhya:... sarvavAgl shvareshvara: mahAhrado mahagarto " which refer to buddhAvatAra much earlier to the last buddha.

So once her chastity was lost it was easy for Rudra to kill tripurasura with the help of Vishnu. see "yasyAtmatAm tripurabhanga vidhAvadhAstvaM.." in atimAnushastavam of KurattAlvAn. This shows that this buddha was in treta or krita yuga itself. Therefore it is not out of place to mention Bouddhamatam and Arhat and other bAhyamatams in brahmasUtras and it will not postdate brahmasutras.

429 (प्रणवम्) सर्वशास्त्रविशारदाय नमः

429) (PraNavam) sarvashAstravishAradAya nama:

one who is master scholar of all scriptures.

430 (प्रणवम्) निर्विकाराय नमः

430) (PraNavam) nirvikArAya nama:

one who is unperturbed by any event. one who does not undergo any change or metamorphosis.

431 (प्रणवम्) निर्ममाय नमः

431) (PraNavam) nirmamAya nama:

one who has no craving for possessions.one who is not possessive.

432 (प्रणवम्) निराभासाय नमः

432) (PraNavam) nirAbhAsAya nama:





one who has no illusory ignorance.

433 (प्रणवम्) विरामयाय नमः

433) (PraNavam) nirAmayAya nama:

one who has no woes or diseases.

434 (प्रणवम्) जगन्मोहकधर्मिणे नमः

434) (PraNavam) jaganmohakadharmiNE nama:

one who has clever speeches and actions that make-believe the whole world into accepting him as the ideal and rejecting the vedic rituals.

435 (प्रणवम्) दिग्वस्त्राय नमः

435) (PraNavam) digvastrAya nama:

one who has the cardinal points for the clothing - naked; an epithet of buddha.

436 (प्रणवम्) दिक्पतीश्वरायाय नमः

436) (PraNavam) dikpatIshvarAya nama:

one who is the master of the lords of the cardinal points, indra, agni, yama, nirruti, varuna, vaayu, kubera and siva.

437 (प्रणवम्) कल्किने नमः

437) (PraNavam) kalkinE nama:

one who is kalki, the tenth incarnation, riding on a white (kalka) horse.

438 (प्रणवम्) म्लेच्छप्रहर्त्रे नमः

438) (PraNavam) mIEchchhprahartrE nama:

one who destroys the mlechchhas, the root cause of degradation of dharma.

439 (प्रणवम्) दुष्टनिग्रहकारकाय नमः

439) (PraNavam) duShTanigrahakArakAya nama:





one who organizes the control of the wile and wicked.

440 (प्रणवम्) धर्मप्रतिष्ठाकारिणे नमः

440)(PraNavam) dharmapратиShThAkAriNE nama:

one who acts to establish dharma.

441 (प्रणवम्) चातुर्वर्ण्यविभागकृते नमः

441) (PraNavam) chAturvarNyavibhAgakritE nama:

one who redeems ad revives the division of the four castes.

442 (प्रणवम्) युगान्तकाय नमः

442) (PraNavam) yugAntakAya nama:

one who brings about the end of the yugas.

443 (प्रणवम्) युगाक्रान्ताय नमः

443) (PraNavam) yugAkrAntAya nama:

one who spans the yugas;

444 (प्रणवम्) युगकृते नमः

444) (PraNavam) yugakritE nama:

one who creates the yugas or eras.

445 (प्रणवम्) युगभासकाय नमः

445) (PraNavam) yugabhAsakAya nama:

one introduces excitement in the otherwise dull yugas by incarnations and miracles. "yasya bhAsA sarvamidam vibhAti"

446 (प्रणवम्) कामारये नमः

446) (PraNavam) kAmArayE nama:

one who is the foe of cupid; one who removes bad desires.





447

447) (PraNavam) kAmakAriNE nama:

one who does according to His wish; one who bestows the desires of devotees.

448 (प्रणवम्) निष्कामाय नमः

448) (PraNavam) niShkAmAya nama:

one who has no desires.

449 (प्रणवम्) कामितार्थदाय नमः

449) (PraNavam) kAmitArthadaya nama:

one who fulfills the desired fruits of His devotees.

450 (प्रणवम्) सवितुर्वरेण्याय भर्गसे नमः

450) (PraNavam) saviturvarENyAya bhargasE nama:

one who is the goal of the gayatri mantra; the supreme effulgence of the Sun.

451 (प्रणवम्) शार्ङ्गिणे नमः

451) (PraNavam) shArngiNE nama:

one who is the holder of shArnga, the bow made of horns.

452 (प्रणवम्) वैकुण्ठमन्दिराय नमः

452) (PraNavam) vaikunThamandirAya nama:

one who dwells in the vaikuntha.

453 (प्रणवम्) हयग्रीवाय नमः

453) (PraNavam) hayagrIvAya nama:

one who is the horse-faced god of learning.

454 (प्रणवम्) कैटभारये नमः





454) (PraNavam) kaiTabhArayE nama:

one (as lord hayagrI va) who killed the demon kaiTabha (and madhu) who stole the vedas from brahma.

455 (प्रणवम्) ग्राहघ्नाय नमः

455) (PraNavam) grAhaghnaAya nama:

one who killed the crocodile .

456 (प्रणवम्) गजरक्षकाय नमः

456) (PraNavam) gajarakShakAya nama:

one who rescued the elephant (from the crocodile).

457 (प्रणवम्) सर्वसंशयविच्छेत्रे नमः

457) (PraNavam) sarvasamshayavichchhettrE nama:

one who eliminates all doubts.

458 (प्रणवम्) सर्वभक्तसमुत्सुकाय नमः

458) (PraNavam) sarvabhaktasamutsukAya nama:

one who is enthusiastic about each and every devotee.

459 (प्रणवम्) कपर्दिने नमः

459) (PraNavam) kapardinE nama:

one who has locks of hair. jaTadhara. AnantAlvAn explained that as SriRama he wore matted hair. And even as Srinivasa He wore locks of hair when He went ahunting like a hunter. And He was in the form of Siva also.

460 (प्रणवम्) कामहारिणे नमः

460) (PraNavam) kAmahAriNE nama:

one who finished cupid; one who removes bad desires.





461 (प्रणवम्) कलायै नमः

461) (PraNavam) kalAyai nama:

one who represents an interval of time defined by thirty kAShThAs called kalA.

462 (प्रणवम्) काष्ठायै नमः

462) (PraNavam) kAShThAyai nama:

one who represents a time interval defined by eighteen winks called kAShThA;

463 (प्रणवम्) स्मृतये नमः

463) (PraNavam) dhrityai nama:

one who personifies the property of keeping stable in the face of adversity.

464 (प्रणवम्) धृतये नमः

464) (PraNavam) smrityai nama:

one who personifies the memory

465 (प्रणवम्) अनादये नमः

465) (PraNavam) anAdayE nama:

one who has no beginning.

466 (प्रणवम्) अप्रमेयौजसे नमः

466) (PraNavam) apramEyoujasE nama:

one who has a prowess which is unfathomable.

467 (प्रणवम्) प्रधानाय नमः

467) (PraNavam) pradhAnAya nama:

one who is the chief; pradhAna also means prakriti or nature.

468 (प्रणवम्) सन्निरूपकाय नमः





468) (PraNavam) sannirUpakAya nama:

one who illuminates the good things or good persons.

469 (प्रणवम्) निर्लेपाय नमः

469) (PraNavam) nirIEpAya nama:

one who has no concern with anything; one who is unconcerned.

470 (प्रणवम्) निस्स्पृहाय नमः

470) (PraNavam) nissprihAya nama:

one who has no covetousness. Since He is "avApta samasta kAma".

471 (प्रणवम्) असङ्गाय नमः

471) (PraNavam) asamgAya nama:

one who is unattached like a waterdrop on a lotus leaf..

472 (प्रणवम्) निर्भयाय नमः

472) (PraNavam) nirbhayAya nama:

one who is fearlessness personified.

473 (प्रणवम्) नीतिपारगाय नमः

473) (PraNavam) ni tipAragAya nama:

one who has graduated in all sciences of strategy,ethics, politics etc.

474 (प्रणवम्) निष्प्रेष्याय नमः

474) (PraNavam) niShprEShyAya nama:

one who has no need for a servant or has no servant. Having no desire, He does not need to get anything done by a servant. Persons like Lakshmana become His slaves being drawn by His good qualities. "gunairdAsyamupAgata:".

475 (प्रणवम्) निष्क्रियाय नमः





475) (PraNavam) niShkriyAya nama:

one who not engaged in any activity.

476) (प्रणवम्) शान्ताय नमः

476) (PraNavam) shAntAya nama:

one who is tranquill.

477) (प्रणवम्) निष्प्रपञ्चाय नमः

477) (PraNavam) niShprapanchAya nama:

one who is unmanifest.

478) (प्रणवम्) निधये नमः

478) (PraNavam) nidhayE nama:

one who is a treasure.

479) (प्रणवम्) नयाय नमः

479) (PraNavam) nayAya nama:

one who has sophistication.

480) (प्रणवम्) कर्मिणे नमः

480) (PraNavam) carmine nama:

one who does actions in full alertness as told in "yadi hyaham na vartEyaM..." in bhagavadGIta. "lokasamgrahamEvApi"; according to Ramanuja's Gitabhashya, karma is that action which is instrumental in attaining moksha. one who has such karma is karmI .

481) (प्रणवम्) अकर्मिणे नमः

481) (PraNavam) akarmiNE nama:

one who has akarma or non-karma, i.e., knowledge or jnAna, according to gitabhashya.





482 (प्रणवम्) विकर्मिणे नमः

482) (PraNavam) vikarmiNE nama:

one who has the various actions or vikarma. According to GitAbhashya, vikarma is that variegated action that is manyfaceted, consists of actions that are concerned with daily (nitya), occasional (naimittika) and aspirational (kAmya) types, in the form of earning the resources and collecting the materials and required paraphernalia and the formal execution of the objective.

483 (प्रणवम्) कर्मप्सवे नमः

483) (PraNavam) karmEpsavE nama:

one who aspires to do duties specified in the vedas; one who expects the devotees to do duties specified in the vedas

484 (प्रणवम्) कर्मभावनाय नमः

484) (PraNavam) karmabhAvanAya nama:

one who makes people do good actions.

485 (प्रणवम्) कर्मङ्गाय नमः

485) (PraNavam) karmAngAya nama:

one who is the various elements of actions or rituals.

486 (प्रणवम्) कर्मविन्यासाय नमः

486) (PraNavam) karmavinyAsAya nama:

one who organises and assigns various duties to the incumbents according to their characteristics and qualities (varnAshrama)

487 (प्रणवम्) महाकर्मिणे नमः

487) (PraNavam) mahakarmiNE nama:

one whose actions are out of the world, great, impeccable and wonderful and





amazing.

488 (प्रणवम्) महाव्रतिने नमः

488) (PraNavam) mahavratinE nama:

one who has great vows of protecting devotees and dharma.

489 (प्रणवम्) कर्मभुजे नमः

489) (PraNavam) karmabhujE nama:

one who eats the fruits of actions done in fire sacrifice etc.

490 (प्रणवम्) कर्मफलदाय नमः

490) (PraNavam) karmaphaladAya nama:

one who gives the fruits according to the actions committed by acting agents.

491 (प्रणवम्) कर्मेशाय नमः

491) (PraNavam) karmEshAya nama:

one who is the lord of actions. one who inspires actions.

492 (प्रणवम्) कर्मनिग्रहाय नमः

492) (PraNavam) karmanigrahAya nama:

one who restrains the bad actions. cf 'sa eva sAdhu karma kArayati tam yamebhyo lokebhya unninI Shati -- '.

493 (प्रणवम्) नराय नमः

493) (PraNavam) narAya nama:

one who took incarnation as nara to do penance to kill sahasrakavacha.

494 (प्रणवम्) नारायणाय नमः

494) (PraNavam) nArAyaNAya nama:

one who incarnated as nArAyaNa with nara to do penance in badarikashrama to





kill sahasrakavacha. one who taught ashTAKsharam to Sridevi and nara. one who is the dwelling place of waters (Apo nArA iti proktA Apo vy narasUnava: tA yadasyAyanaM tasmAtx nArAyaNa iti smrita:). Also, narANAm samUha: nAram. tasya ayanaM gati:, nArAyaNa:. one who is the refuge of all the human beings.

495 (प्रणवम्) दान्ताय नमः

495) (PraNavam) dAntAya nama:

one who is very calm and has restrained His external organs.

496 (प्रणवम्) कपिलाय नमः

496) (PraNavam) kapilAya nama:

one who incarnated as kapila sage. (amshAvatAram) teacher of sAnkhyayoga to devahuti.

497 (प्रणवम्) कामदाय नमः

497) (PraNavam) kAmadAya nama:

one who fulfills all desires.

498 (प्रणवम्) शुचये नमः

498) (PraNavam) shuchayE nama:

one who is pure. purity is helping the needy without expectation of any returns.

499 (प्रणवम्) तप्त्रे नमः

499) (PraNavam) taptrE nama:

one who heats or burns. the Sun. Sage.

500 (प्रणवम्) जप्त्रे नमः

500) (PraNavam) japtrE nama:

one who does japam. As Narayana he did penance for thousands of years. one





who meditates for the welfare of the world.

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501 (प्रणवम्) अक्षमालावते नमः

501) (PraNavam) akShamAlAvatE nama:

one who carries the rosary bead garland to do japa

502 (प्रणवम्) गन्त्रे नमः

502) (PraNavam) gantrE nama:

one who is on the go.

503 (प्रणवम्) नेत्रे नमः

503) (PraNavam) nEtrE nama:

one who leads and guides.

504 (प्रणवम्) लयाय नमः

504) (PraNavam) layAya nama:

one who is the dissolution of all. one who keeps everything in His belly during the winding up of the world.

505 (प्रणवम्) गतये नमः

505) (PraNavam) gatayE nama:

one who is the refuge of all. supreme goal.'gatirbhartA prabhussAkshI nivasassharaNam suhrit' BhagavadgI tA.

506 (प्रणवम्) शिष्टाय नमः

506) (PraNavam) shiShTAya nama:

one who is having orthodox activities. a good disciplined person.

507 (प्रणवम्) द्रष्ट्रे नमः

507) (PraNavam) draShTrE nama:



one who is a seer (of mantras). one who is witness of all activities in the world.

508 (प्रणवम्) रिपुद्वेषे नमः

508) (PraNavam) ripudvEShTrE nama:

one who is hostile to the enemies of devotees.

509 (प्रणवम्) रोष्ट्रे नमः

509) (PraNavam) rOShTrE nama:

one who is furious with persons in bad ways.

510 (प्रणवम्) वेष्ट्रे नमः

510) (PraNavam) vEShTrE nama:

one who encompasses everything.

511 (प्रणवम्) महानटाय नमः

511) (PraNavam) mahAnaTAya nama:

one who is a skilled dramatist, a great actor.

512 (प्रणवम्) रोद्ध्रे नमः

512) (PraNavam) rOddhrE nama:

one who is a controller or preventer of bad activities.

513 (प्रणवम्) बोद्ध्रे नमः

513) (PraNavam) bOddhrE nama :

one who knows and enlightens everything.

514 (प्रणवम्) महायोद्ध्रे नमः

514) (PraNavam) mahayOddhrE nama:

one who is a great warrior like srirama.





515 (प्रणवम्) श्रद्धावते नमः

515) (PraNavam) shraddhAvatE nama:

one who has great dedication for good actions.

516 (प्रणवम्) सत्यधिये नमः

516) (PraNavam) satyadhiyE nama:

one who has a resolved mind in the welfare of devotees.

517 (प्रणवम्) शुभाय नमः

517) (PraNavam) shubhAya nama:

one who is auspicious.

518 (प्रणवम्) मन्त्रिणे नमः

518) (PraNavam) mantriNE nama:

one who is a good advisor. a counsellor.

519 (प्रणवम्) मन्त्राय नमः

519) (PraNavam) mantrAya nama:

one who is the mantra that rescues the person who meditates on it.

520 (प्रणवम्) मन्त्रगम्याय नमः

520) (PraNavam) mantragamyAya nama:

one who is attainable through mantra. "mantrAdhI naM tu deivatam".

521 (प्रणवम्) मन्त्रकृते नमः

521) (PraNavam) mantrakritE nama:

one who creates mantras. He taught the first tiruvashTAksharam to sridevi.

522 (प्रणवम्) परमन्त्रहृते नमः





522) (PraNavam) paramantrahritE nama:

one who breaches the bad schemes of foes.

523

523) (PraNavam) mantrabhritE nama:

one who protects and nurtures mantras. one who protects the noble plans of genuine devotees.

524 (प्रणवम्) मन्त्रफलदाय नमः

524) (PraNavam) mantraphaladAya nama:

one who is the giver of the fruits to the meditators of various mantras (including those of devatAntaras)

525 (प्रणवम्) मन्त्रेशाय नमः

525) (PraNavam) mantrEshAya nama:

one who is the master or the lord of the mantras.

526 (प्रणवम्) मन्त्रविग्रहाय नमः

526) (PraNavam) mantravigrahAya nama:

one who is mantra personified; one who is mantramurthi. one who can be symbolically represented by mantras.

527 (प्रणवम्) मन्त्राङ्गाय नमः

527) (PraNavam) mantrAngAya nama:

one who is the elements of mantras like chandas, rishi, devata, bijam, shakti etc.

528 (प्रणवम्) मन्त्रविन्यासाय नमः

528) (PraNavam) mantravinyAsAya nama:

one who is the act placement in mantras, like anganyAsa, karanyAsa etc.





529 (प्रणवम्) महामन्त्राय नमः

529) (PraNavam) mahamantrAya nama:

one who is the devata of the supreme ashTakshari mantra.

530 (प्रणवम्) महाक्रमाय नमः

530) (PraNavam) mahAkramAya nama:

one who provides the great procedural steps of the staircase for the devotees to go through the climbing process step by step to attain Him.

531 (प्रणवम्) स्थिरधिये नमः

531) (PraNavam) sthiradhiyE nama:

one who has a steady mind of protecting the devotees even in the presence of their offences.

532 (प्रणवम्) स्थिरविज्ञानाय नमः

532) (PraNavam) sthiravijnAnAya nama:

one who has an unobstructed and permanent knowledge which is unaffected by time and space. vijnAna is the skill or mastery in sciences other than those concerned with moksha

533 (प्रणवम्) स्थिरप्रज्ञाय नमः

533) (PraNavam) sthiraprajnAya nama:

one who has a steady knowledge of spiritual evolution. prajnAna is the knowledge regarding liberation or moksha.

534 (प्रणवम्) स्थिरासनाय नमः

534) (PraNavam) sthirAsanAya nama:

one who has a steady seat. one who does not leave His seat till the succeeding in the objective.





535 (प्रणवम्) स्थिरयोगाय नमः

535) (PraNavam) sthirayogAya nama:

one who has a steady yoga. "yatra yogeshwara: krishno "

536 (प्रणवम्) स्थिराधाराय नमः

536) (PraNavam) sthirAdhArAya nama:

one who is a steady support for all beings. sthirA also is earth. one who is permanent support for the earth. one who as kUrma, is steady support for the churning mountain.

537 (प्रणवम्) स्थिरमार्गाय नमः

537) (PraNavam) sthiramArgAya nama:

one who does not deviate from the right path even in the face of adversity. one who is a steady path or upAya or route for the mumukshus.

538 (प्रणवम्) स्थिरागमाय नमः

538) (PraNavam) sthirAgamAya nama:

one who has taught pancharAtra Agamas and vaikhAnasa Agamas for the guidance of mumukshus and devotees.

539 (प्रणवम्) विश्वश्रेयसाय नमः

539) (PraNavam) nishshrEyasaAya nama:

one who is the moksha; one above whom there is no better destination.

540 (प्रणवम्) निरीहाय नमः

540) (PraNavam) nirIhAya nama:

one who has no hankerings and is free of activities to achieve some desire.

541 (प्रणवम्) अग्रये नमः





541) (PraNavam) agnayE nama:

one who is the fire; one who leads devotees above to wealth and liberation.  
"agre nayati" "agne naya supathA rAye asmAn".

542 (प्रणवम्) निरवद्याय नमः

542) (PraNavam) niravadyAya nama:

one who has no blemish or any negative aspects.

543 (प्रणवम्) निरञ्जनाय नमः

543) (PraNavam) niranjanAya nama:

one to whom no sins adhere .

544 (प्रणवम्) निर्वैराय नमः

544) (PraNavam) nirvairAya nama:

one who has no animosity to anyone. He is "nivAashshanam suhrit" to all.

545 (प्रणवम्) निरहङ्काराय नमः

545) (PraNavam) nirahankArAya nama:

one who has no pride of His greatness.

546 (प्रणवम्) निर्दम्भाय नमः

546) (PraNavam) nirdambhAya nama:

one who has no prestige of His supremacy. "aham vo bAndhavo jAta:"

-- bhAgavatam.

547 (प्रणवम्) निरसूयकाय नमः

547) (PraNavam) nirasUyakAya nama:

one who has no jealousy towards anyone. Such a situation does not arise for Him as He is the supreme in all aspects.





548 (प्रणवम्) अनन्ताय नमः

548)(PraNavam) anantAya nama:

one who is infinite in all respects. "nAstyanto vistarasya me". satyam jnAnamanantam brahma"

549

549) (PraNavam) anantabAhUrave nama:

one who has uncountable arms and thighs. "thoLhaLAyirattAy mudihaLAyirattAy thALhaLAyirattAy" -- tiruvoymozhi.

550 (प्रणवम्) अनन्ताङ्घ्रये नमः

550) (PraNavam) anantAMghraye nama:

one who has infinite legs. "sahasrapAt".

551 (प्रणवम्) अनन्तदृशे नमः

551) (PraNavam) anantadrishe nama:

one who has infinite eyes. "sahasrAksha:"

552 (प्रणवम्) अनन्तवक्राय नमः

552) (PraNavam) anantavaktrAya nama:

one who has infinite mouths or faces. "sahasrashI rShA purusha:".

553 (प्रणवम्) अनन्ताङ्गाय नमः

553) (PraNavam) anantAMgAya nama:

one who has infinite organs and bodies. "tevarAy nirkumattevar, attevaril muvarAy nirkum mudu puNarpum, yAvarAy nirkinradellAm neDumAlenrOrAdAr karkinradellam kaDai" nAngAm nuttandAdi 54.

554 (प्रणवम्) अनन्तरूपाय नमः

554) (PraNavam) anantarUpAya nama:





one who has infinite forms. "maNNai irundu tuzhAvi vamanan maN I denrum" tiruvaymozhi.

555 (प्रणवम्) अनन्तकृते नमः

555) (PraNavam) anantakritE nama:

one who does endless miracles for His devotees and for their protection.

556 (प्रणवम्) ऊर्ध्वरेतसे नमः

556) (PraNavam) UrdhvarEtasE nama:

one who practised continence and whose virility essence is directed upwards like a yogi. one who is askhalita brahmachari. See "barhibarhavibhUshaNAya nama: (421).

557 (प्रणवम्) ऊर्ध्वलिङ्गाय नमः

557)(PraNavam) UrdhvalingAya nama:

one who possesses upward lines in His feet which as per sAmudriKA shAstra, indicate the lordship of the entire universe.

558 (प्रणवम्) ऊर्ध्वमूर्ध्ने नमः

558) (PraNavam) UrdhvamUrdhnE nama:

one who has head lifted high, is noble and generous.

559 (प्रणवम्) ऊर्ध्वशाखकाय नमः

559) (PraNavam) UrdhvasAkhakAya nama:

one who has spread above, taller and higher than all.

560 (प्रणवम्) ऊर्ध्वाय नमः

560) (PraNavam) UrdhvAya nama:

one who is naturally high placed.





561 (प्रणवम्) ऊर्ध्वाध्वरक्षिणे नमः

561) (PraNavam) UrdhvAdhvarakShiNE nama:

one who protects the upward going and evolving path of devotees. He declared "svalpamapyasya dharmasya trAyatE mahato bhayAt" "nahi kalyANakrit kaschit durgatim tAta gachchati" and "shuchInAm shrimatAm gehe yogabhrashTobhijAyatE" "athavA yoginAmeva kule bhavati dhImatAM", thus He protects the evolution of the devotees.

562 (प्रणवम्) ऊर्ध्वज्वालाय नमः

562) (PraNavam) UrdhvajvAlAya nama:

one who has tongues of fire flaming upwards. (like lord Narasimha)

563 (प्रणवम्) निराकुलाय नमः

563) (PraNavam) nirAkulAya nama:

one who is unperturbed like Narasimha when killing Hiranyakasipu.

564 (प्रणवम्) बीजाय नमः

564) (PraNavam) bIjAya nama:

one who is the seed of the universe.

565 (प्रणवम्) बीजप्रदाय नमः

565) (PraNavam) bIjapradAya nama:

one who is the provider of the seed for the creation of the universe. "tAsAm brahma mahadyoni: aham bIjaprada: pitA".

566 (प्रणवम्) नित्याय नमः

566) (PraNavam) nityAya nama:

one who is ever-existing.





567 (प्रणवम्) निदानाय नमः

567) (PraNavam) nidAnAya nama:

one who is the original source of the universe.

568 (प्रणवम्) निष्कृतये नमः

568) (PraNavam) niShkritayE nama:

one who helps devotees repay their debts and become debtfree (riNatrayamukti).

569 (प्रणवम्) कृतिने नमः

569) (PraNavam) kritinE nama:

one who has done His duties.

570 (प्रणवम्) महते नमः

570) (PraNavam) mahatE nama:

one who is greater than the great. mahato mahI yAn. one of the eight siddhis, mahimA, of being gigantic.

571 (प्रणवम्) अणीयसे नमः

571) (PraNavam) aNIyasE nama:

one who is tinier than the tiny. "aNoraNIyAn". one of the eight siddhis "aNimA" of being tiny.

572 (प्रणवम्) गरिम्णे नमः

572) (PraNavam) garimNE nama:

one who is the siddhi or accomplishment called garimA, of being heavy.

573 (प्रणवम्) सुषमाय नमः

573) (PraNavam) suShamAyAI nama:





one who possesses abundant lustre. "sushamA paramA shobhA."

574 (प्रणवम्) चित्रमालिकाय नमः

574) (PraNavam) chitramAlikAya nama:

one who wears the beautiful garland vaijayanti which is made of panchabhutas or five elements and other flower garlands.

575 (प्रणवम्) नभस्पृशे नमः

575) (PraNavam) nabhassprishE nama:

one who touches the sky with His height.

576 (प्रणवम्) नभसो ज्योतिषे नमः

576) (PraNavam) nabhasojyotishE nama:

one who is the light of the sky, the Sun.

577 (प्रणवम्) नभस्वते नमः

577) (PraNavam) nabhasvatE nama:

one who is the wind, five types of vAyus. like prANa etc.

578 (प्रणवम्) निर्नभसे नमः

578) (PraNavam) nirnabhasE nama:

one who is without imprisonment or violence; one who is without sky, meaning essentially that He is not made of the five elements and is made of unworldly celestial elements.

579 (प्रणवम्) नभसे नमः

579) (PraNavam) nabhasE nama:

one who Himself is the sky.

580 (प्रणवम्) अभवे नमः





580) (PraNavam) abhavE nama:

one who is not born like the other beings. na bhavati iti abhu:

581) (प्रणवम्) विभवे नमः

581) (PraNavam) vibhavE nama:

one who is all pervading. vishesheNa vyApya bhavati iti vibhu:. vividho bhavati.

582) (प्रणवम्) प्रभवे नमः

582) (PraNavam) prabhavE nama:

one who is the master, lord of the universe. prakarsheNa bhavati iti prabhu:.  
one who is capable of favours and penalties.

583) (प्रणवम्) शम्भवे नमः

583) (PraNavam) shaMbhavE nama:

one who incarnates in the world for protection and by demonstrating His good beauty and qualities, makes everyone happy and pleased.

584) (प्रणवम्) महीयसे नमः

584) (PraNavam) mahIyasE nama:

one who is bigger or greater than the biggest and greatest.

585) (प्रणवम्) भूर्भुवाकृतये नमः

585) (PraNavam) bhUrbhuvAkritayE nama:

one who has the bhUloka and bhuvArloka (Earth and the next higher world) as one of His forms.

586) (प्रणवम्) महानन्दाय नमः

586) (PraNavam) mahAnandAya nama:

one who has the great bliss which is uninterrupted by the unhappiness. His Ananda is manyfold greater than BrahmA's Ananda as stated in Anandavalli.





587 (प्रणवम्) महाशूराय नमः

587) (PraNavam) mahAshUrAya nama:

one who is mightier than the mighty. As an example, chANUra, mushTika, kUTa, Shala and Toshala were great mighty wrestlers who were all vanquished instantly.

588 (प्रणवम्) महोराशये नमः

588) (PraNavam) mahOrAshayE nama:

one who is a huge ball of brightness. tejorAshi.

589 (प्रणवम्) महोत्सवाय नमः

589) (PraNavam) mahotsavAya nama:

one who gets grand festivals conducted in His name by Brahma, Indra etc..

590 (प्रणवम्) महाक्रोधाय नमः

590) (PraNavam) mahAkrodhAya nama:

one who has great anger in respect of the enemies of the world. As SriRama, He invoked great anger on Ravana, Ocean, etc.

591 (प्रणवम्) महाज्वालाय नमः

591) (PraNavam) mahAjvAlAya nama:

one who is like a great fire with flames leaping as in Narasimhavatara. .

592 (प्रणवम्) महाशान्ताय नमः

592) (PraNavam) mahAshAntAya nama:

one who highly pacific and tranquil.

593 (प्रणवम्) महारुणाय नमः

593) (PraNavam) mahAguNAya nama:





one who is a storehouse of all endearing qualities. jnAna shakti bala aishvarya, vi rya tejas, saushI lya vatsalya audArya saundarya etc.

594 (प्रणवम्) सत्यव्रताय नमः

594) (PraNavam) satyavratAya nama:

one who has taken a vow to tread the path of truth..

595 (प्रणवम्) सत्यपराय नमः

595) (PraNavam) satyaparAya nama:

one who always in favour of the eternal satya and truth.

596 (प्रणवम्) सत्यसन्धाय नमः

596) (PraNavam) satyasandhAya nama:

one who is a sworn follower of truth in word deed and thought. Goes to any length to save the given word.

597 (प्रणवम्) सताङ्गतये नमः

597) (PraNavam) satAm gatayE nama:

one who is the goal of good kind men both as the means and the end.

598 (प्रणवम्) सत्येशाय नमः

598) (PraNavam) satyEshAya nama:

one who is the lord of satya. one who is the consort of sathyA (bhAma)

599 (प्रणवम्) सत्यसङ्कल्पाय नमः

599) (PraNavam) satyasankalpAya nama:

one whose plans and schemes are invariably truly executed.

600 (प्रणवम्) सत्यचारित्रलक्षणाय नमः

600) (PraNavam) satyachAritralakshaNAya nama:





one whose characteristic is to possess a character and conduct which is full of sathya or truth.

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# Meanings for the final 400 nAmAs

Provided By

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nAmAs 601-700

601 (प्रणवम्) अन्तश्चराय नमः

601) (PraNavam) antascharAya nama:

One who moves about in the body as a prana swaropa

602 (प्रणवम्) अन्तरात्मने नमः

602) (PraNavam) antarAtmane nama:

He is the antharyami roopa

603 (प्रणवम्) परमात्मने नमः

603) (PraNavam) paramAtmanE nama:

Lord Narayana renders all the params as aatmic as His own self

604

604) (PraNavam) chidAtmakAya nama:

He is a jeeva swaropa nama: gyanaswaropa

605 (प्रणवम्) रोचनाय नमः

605) (PraNavam) rochanAya nama:

He makes everything shine as mentioned " tasya bhasa sarvamidam vibhaathi"

606 (प्रणवम्) रोचमानाय नमः

606) (PraNavam) rochamAnaya nama:

One who shines or sheds light at all times and all circumstances.

607 (प्रणवम्) साक्षिणे नमः

607) (PraNavam) sAkshiNe nama:

Lord Srimanaryana oversees everything by Himself with the intention of



making all people walk in sanmaarga.

608 (प्रणवम्) शौरये नमः

608) (PraNavam) shAuriNE nama:

Vasudeva bears the name of Suura. Hence Lord is the son of vasudeva .  
Alternatively this term also refers to One who obtains His devotees

609 (प्रणवम्) जनार्दनाय नमः

609) (PraNavam) janArdanAya nama:

(i) One who creates problem to the enemies of His devotees

(ii) Lord Narayana is the destroyer cycle of births

(iii) One who is sought after by His devotees for various causes

610 (प्रणवम्) मुकुन्दाय नमः

610) (PraNavam) mukundAya nama:

One who grants moksham.

611 (प्रणवम्) नन्दनिष्पन्दाय नमः

611) (PraNavam) nandanishpandAya nama:

As Lord Srimanarayana is full of everything He remains stable

612 (प्रणवम्) स्वर्णविन्दवे नमः

612) (PraNavam) svarNabindavE nama:

He was responsible for having condemned the atheistic religions by usage of sentences that contains efficient words. In the Buddha avatara He preached a religion that ran counter to the vedas.

613 (प्रणवम्) पुरुदराय नमः





613) (PraNavam) purandarAya nama:

One who is capable of destroying the enemy dwellings

614 (प्रणवम्) अरिन्दमाय नमः

614) (PraNavam) arindamAya nama:

Lords Srīmanarāyana brings enemies under His control

615 (प्रणवम्) सुमन्दाय नमः

615) (PraNavam) sumandAya nama:

The daatu " madi' bears meaning of stuti, happiness , light. Hence this term means One who is praised very much. Or even One who is ever happy and shines with splendour

616 (प्रणवम्) कुन्दमन्दारहासवते नमः

616) (PraNavam) kundamandArahAsavatE nama:

The smile of Lord Sreemanarāyana is refreshning as the blooming flowers like the hibiscus, molla etc beautiful flowers

617 (प्रणवम्) स्यन्दनारूढचण्डाङ्गाय नमः

617) (PraNavam) syandanArUDhachanDAngAya nama:

He is a paarthasaradhi. One who is fearsome for the asuras

618 (प्रणवम्) आनन्दिने नमः

618) (PraNavam) AnandinE nama:

One who is ever blissful

619 (प्रणवम्) नन्दनन्दाय नमः

619) (PraNavam) nandanandanAya nama:





He is the son of King Nanda

620 (प्रणवम्) अनसूयानन्दनाय नमः

620) (PraNavam) anasUyAnandanAya nama:

Lord Srimanarayana was also the son of Anasuya

621 (प्रणवम्) अत्रिनेत्रानन्दाय नमः

621) (PraNavam) atrinEtrAnandAya nama:

He proved to be a source of happiness to the eyes of maharishi athri

622 (प्रणवम्) सुनन्दवते नमः

622) (PraNavam) sunandavate nama:

He is a great source of bountifullness

623 (प्रणवम्) शङ्खवते नमः

623) (PraNavam) shankhavate nama:

One who is adorned with the conch by name panchajanyaa.

624 (प्रणवम्) पङ्कजकराय नमः

624) (PraNavam) pankajakarAya nama:

Lord Srimanarayana has beautiful delicate hands resembling the lotus flowers.

625

625) (PraNavam) kumkumAnkAya nama:

He bears the kumkum due to the presence of Godess Lakshmi on his chest

626 (प्रणवम्) जयाङ्कुशाय नमः

626) (PraNavam) jayAnkushAya nama:

He uses His quality of sarvotkarsha as an ankusam to bring the bad ones under





His control

627 (प्रणवम्) अम्भोजमकरन्दाढ्याय नमः

627) (PraNavam) ambhojamakarandADhyAya nama:

One whose beauty overflows with the honey of the naabhi kamala

628 (प्रणवम्) निष्पङ्काय नमः

628) (PraNavam) nishpankAya nama:

He is devoid of sins

629 (प्रणवम्) अगरुपंकिलाय नमः

629) (PraNavam) agarupankilAya nama:

Lord Srimanarayana has a coating a scents over His body.

630 (प्रणवम्) इन्द्राय नमः

630) (PraNavam) indrAya nama:

He is a Indrasareera, antharyami of Indra. Also He can be understood as One who possess countless wealth (paramaiswarya sampanna)

631 (प्रणवम्) चन्द्राय नमः

631) (PraNavam) chandrarathAya nama:

He rides on a chandravahana

632 (प्रणवम्) चन्द्ररथाय नमः

632) (PraNavam) chandrAya nama:

Lord Srimanarayana is antharyami of moon. Hence He has the quality of providing happiness with His beautiful form -aahlada swaroopa

633 (प्रणवम्) अतिचन्द्राय नमः





633) (PraNavam) atichandrAya nama:

One who has surpassed the moon in the matter of lavanya.

634 (प्रणवम्) चन्द्रभासकाय नमः

634) (PraNavam) chandrabhAsakaya nama:

Lord Srīmanarayana is the One who makes the moon shine as mentioned " Tasya bhasa sarvamidam vibhaathi"

635 (प्रणवम्) उपेन्द्राय नमः

635) (PraNavam) upendrAya nama:

Lord Srīmanarayana was the brother of Indra in the vaamana avataara

636 (प्रणवम्) इन्द्रराजाय नमः

636) (PraNavam) indrarAjAya nama:

He is the king of Lord Indra. He is a very rich king

637 (प्रणवम्) वागीन्द्राय नमः

637) (PraNavam) vAgindrAya nama:

Lord Srīmanarayana is the One who has been proposed in the voice of the vedas.

638 (प्रणवम्) चन्द्रलोचनाय नमः

638) (PraNavam) chandralochanAya nama:

One who is moon eyed

639 (प्रणवम्) प्रतीचे नमः

639) (PraNavam) pratyanche nama:

He is a jeevatama





640 (प्रणवम्) पराचे नमः

640) (PraNavam) parAchE nama:

He is a paraatma.

641 (प्रणवम्) परंधाम्ने नमः

641) (PraNavam) parasmai dhAmnE nama:

Lord Srimanarayana occupies the highest and worthiest point in the universe

642 (प्रणवम्) परमार्थाय नमः

642) (PraNavam) paramArthAya nama:

He is the only One that should be desired for and aimed at getting for.

643 (प्रणवम्) परात्पराय नमः

643) (PraNavam) parAtparAya nama:

One who is parama to all params

644 (प्रणवम्) अपारवाचे नमः

644) (PraNavam) apAravAchE nama:

The vedas are the breath of the Lord Srimanarayana as coined in "Yasya niswasyasitham vedaa". This way Lord Srimanarayana is a provider of words that were altogether unknown before.

645 (प्रणवम्) पारगामिने नमः

645) (PraNavam) pAragAminE nama:

He is a sarvateetha.

646 (प्रणवम्) परावाराय नमः

646) (PraNavam) pArAvarAya nama:





He is an ocean by Himself

647 (प्रणवम्) परावराय नमः

647) (PraNavam) paravarAya nama:

All the things that are considered worthy rank only after Him

648 (प्रणवम्) सहस्वते नमः

648) (PraNavam) sahasvatE nama:

He is all strong

649 (प्रणवम्) अर्थदात्रे नमः

649) (PraNavam) arthadAtrE nama:

Lord Srimanarayana grants all purusharharthas to anyone as per the position occupied

650 (प्रणवम्) सहनाय नमः

650) (PraNavam) sahasAya nama:

One who bore with patience the trouble due to mother Yashoda having tied Him up

651 (प्रणवम्) साहसिने नमः

651) (PraNavam) sAhasinE nama:

One who undertakes daring feats that cannot be undertaken by others.

652 (प्रणवम्) जयिने नमः

652) (PraNavam) jayinE nama:

One who is capable of conquering everything

653 (प्रणवम्) तेजस्विने नमः





653) (PraNavam) tEjasvinE nama:

Tejassu is the capacity of putting others to shame. Lord Srimanarayana possess this quality.

654) (प्रणवम्) वायुविशिखिने नमः

654) (PraNavam) vAyuvishikhinE nama:

He is an expert at applying the vaayuvyastra.

655) (प्रणवम्) तपस्विने नमः

655) (PraNavam) tapasvinE nama:

Lord Srimanarayana conducted penance in the form of Nara and Narayana

656) (प्रणवम्) तापसोत्तमाय नमः

656) (PraNavam) tApasottamAya nama:

He is Taapasa sresta.

657) (प्रणवम्) ऐश्वर्योद्भूतिकृते नमः

657) (PraNavam) aishvaryodbhUtikritE nama:

Lord Srimanarayana is the creator of all wealth

658) (प्रणवम्) भूतये नमः

658) (PraNavam) bhUtayE nama:

He is a aiswarya swaroopa

659) (प्रणवम्) ऐश्वर्याङ्गकलापवते नमः

659) (PraNavam) aishvaryAngAya nama:

He possess all attributes of aishwarya or eeswarathva.

660) (प्रणवम्) अम्भोधिशायिने नमः





660) (PraNavam) ambhodhishAyinE nama:

Sagarasayana

661 (प्रणवम्) भगवते नमः

661) (PraNavam) bhagavatE nama:

Lord Sri Venkateswara is a shadguna paripurna.( These include knowledge, power, physical prowess,riches,veeryam, tejas)

662 (प्रणवम्) सर्वज्ञाय नमः

662) (PraNavam) sarvajnAya nama:

One who has full knowledge of the possible and the impossible, the acheivable and unacheivable . As mentioned in" Sarvaatmanaa aatmanam jaanathi" He possess complete knowledge of the Self

663 (प्रणवम्) सामपारगाय नमः

663) (PraNavam) sAmapAragAya nama:

One who has reached the other shore of the Samaveda.

665 (प्रणवम्) महायोगिने नमः

664) (PraNavam) mahAyoginE nama:

1. Lord Venkateswara is a yogeeswara
2. Yogam means the capacity of knowing fully- agatithaghatana.He possess fully that yoga which is meant in the term" Yogaha nama: karma kousalam"

665 (प्रणवम्) महाधीराय नमः

665) (PraNavam) mahAdhIrAya nama:

He is a motivator of great intelligence





666 (प्रणवम्) महाभोगिने नमः

666) (PraNavam) mahAbhoginE nama:

(i) He is seshasayana

(ii) Lord Venkateswara is One who delivers great happiness and pleasures.

667 (प्रणवम्) महाप्रभवे नमः

667) (PraNavam) mahAprabhavE nama:

He rules over countless jeevas.

668 (प्रणवम्) महावीराय नमः

668) (PraNavam) mahAvI rAya nama:

He is an acclaimed warrior. He has the capacity to drive away the rakshaas and other demons.

669 (प्रणवम्) महातुष्टये नमः

669) (PraNavam) mahAtushTayE nama:

Lord Venkateswara always remains satisfied and delivers satisfaction to His devotees.

670 (प्रणवम्) महापुष्टये नमः

670) (PraNavam) mahApushTayE nama:

He always is present in a state of completeness of all gunas.

671 (प्रणवम्) महागुणाय नमः

671) (PraNavam) mahAguNAya nama:

Lord Sri Venkateswara has an infinite collection of gunas that prove to be veritable boons to the devotees.





672 (प्रणवम्) महादेवाय नमः

672) (PraNavam) mahAdEvAya nama:

The word "div" means kreeda or play. Here reference is made to Lord Sri Venkateswara as One who plays with elders like Lord Brahma and others as easily as He is plays around with flower balls. This is as per the statement " Utpatantou pathamthou cha yasya bhanu vidhu api, kreedakanduka vath syataam sa vidhirjayathi prabhuhu"

673 (प्रणवम्) महाबाहवे नमः

673) (PraNavam) mahAbAhavE nama:

One who possess shoulders that are rich in physical power. He is a sahasrabahuvu-in the sense He has hands and shoulders that are extremely powerful to control a sea of enemies

674 (प्रणवम्) महाधर्माय नमः

674) (PraNavam) mahAdharmAya nama:

Lord Sri Venkateswara is a great dharma swaroopa for practise and attainment of bhoga and moksha.

675 (प्रणवम्) महेश्वराय नमः

675) (PraNavam) mahEshvarAya nama:

Here the word maha means celebration. Hence the Lord is here understood as a king who is a lover of celebrations or utsavas

676 (प्रणवम्) समीपगाय नमः

676) (PraNavam) samIpagAya nama:

One who is always close to His devotees. He is also refered in common parlance as " kongu bangaramu"---





677 (प्रणवम्) दूरगामिने नमः

677) (PraNavam) dUragAminE nama:

One who is not available to non devotees

678 (प्रणवम्) स्वर्गमार्गनिरर्गलाय नमः

678) (PraNavam) svargamArganirargalAya nama:

Lord Sri Venkateswara is the only One who opens the doors to swargaloka. One who makes it feasible to enter the heavens.

679 (प्रणवम्) नगाय नमः

679) (PraNavam) nagAya nama:

One who is a swaroopa of mountain. Rishis consider the Tirumala hills as manifestation of the divine Himself.

680 (प्रणवम्) नगधराय नमः

680) (PraNavam) nagadharAya nama:

This is a combination of terms na and agaha- implying One who is not handicapped in motion. Hence Lord Sri Venkateswara is capable of moving around in all worlds..

681 (प्रणवम्) नागाय नमः

681) (PraNavam) nAgAya nama:

This nama is considered as a combination of two root words 'na' plus agaha which means taken together as One who is not incapable of motion. This implies that Lord Narayana is here being referred to having the capacity of moving around freely in all the worlds.

682 (प्रणवम्) नागेशाय नमः





682) (PraNavam) nAgEshAya nama:

He is the master of Adishesha who belongs to the naga tribe. nama: He is a seshi or One who is worshipped.

683 (प्रणवम्) नागपालकाय नमः

683) (PraNavam) nAgapAlakAya nama:

He is the protector of aadishesha. In this context we should remember that as Lord Krishna He pardoned the kaaliya snake and protected him nama:in addition the Lord was broad minded and decided to wear the serpent as a jewel on his hand inorder to reduce the lattar's sense of grief.

684 (प्रणवम्) हिरण्मयाय नमः

684) (PraNavam) hiraNmayAya nama:

He is bedecked in gold from head to foot.

685 (प्रणवम्) स्वर्णरैतसे नमः

685) (PraNavam) svarNarEtasE nama:

As mentioned in " apa yeva sasarjaadou taasu veerya mapaasrujath" the Lord created water as the first material and planted his seed in it. That later became a golden egg. As mentioned in " tha danda mabhava ddaimam"- - as the egg was golden the seed, veerya, and the rethas were also golden. Hence the name " swarnaretha" is attributed to the Lord.

686 (प्रणवम्) हिरण्याचिषे नमः

686) (PraNavam) hiraNyArchiShE nama:

His face is resplendent with a golden hue.

687 (प्रणवम्) हिरण्यदाय नमः

687) (PraNavam) hiraNyadAya nama:





Lord Sri Venkateswara is a giver of gold or riches.

688 (प्रणवम्) गुणगण्याय नमः

688) (PraNavam) guNagaNyAya nama:

He is foremost in the sense He is full of many kalyana gunas such as souseelya etc.

689 (प्रणवम्) शरण्याय नमः

689) (PraNavam) sharaNyAya nama:

He is the only One unto whom anyone should seek to surrender without any other second thought.

690 (प्रणवम्) पुण्यकीर्तये नमः

690) (PraNavam) puNyakiRthayE nama:

He is responsible for removing the sins of ones who sing his glories nama: He is famous as a patitapavana.

691 (प्रणवम्) पुराणगाय नमः

691) (PraNavam) purANagAya nama:

He obtains all the puranas as proposals of His swaroop

692 (प्रणवम्) जन्यभृते नमः

692) (PraNavam) janyabhritE nama:

He was responsible for having advised arjuna to undertake the battle at kurukshetra for the sake of loka kshema.

693 (प्रणवम्) जन्यसन्नद्धाय नमः

693) (PraNavam) janyasannaddhAya nama:

In addition He also got down to fighting with ravana and other demons in an





attempt to kill them.

694 (प्रणवम्) दिव्यपञ्चायुधाय नमः

694) (PraNavam) divyapanchAyudhAya nama:

Lord Sri Venkateswara wears on Him the five holy weapons paanchjanya, sudarsana, kumodaki, nanadakam, sarangam

695 (प्रणवम्) विशिने नमः

695) (PraNavam) vashinE nama:

He keeps all the worlds and the peoples under His absolute control

696 (प्रणवम्) दौर्जन्यभङ्गाय नमः

696) (PraNavam) daurjanyabhangAya nama:

One who puts an end to badness (durjantwam)

697 (प्रणवम्) पर्जन्याय नमः

697) (PraNavam) saujanyanilayAya nama:

Lord Sri Venkateswara is blue hue bodied. He showers boons onto His devotees and also removes the difficulties and irritations.

698 (प्रणवम्) सौजन्यनिलयाय नमः

(698) (PraNavam) SoujanyanilyAya nama:

One who fosters soujanya.

699 (प्रणवम्) अलयाय नमः

699) (PraNavam) alayAya nama:

He is a nitya sawroopa or One who has no destruction or laya.

700 (प्रणवम्) जलन्धरान्तकाय नमः





700) (Prajnavam) jalandharAntakAya nama:

Lord Sri Venkateswara got the asura jalandhara killed through careful scheming.

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## nAmAs 701-800

701 (प्रणवम्) भस्मदैत्यनाशिने नमः

701) (PraNavam) bhasmadaityanAshinE nama:

He was responsible for slaying the demon basmaasura in His mohin avataara.

702 (प्रणवम्) महामनसे नमः

702) (PraNavam) mahAmanasE nama:

He is generous hearted with out showing any difference between a friend and a foe.

703 (प्रणवम्) श्रेष्ठाय नमः

703) (PraNavam) shrEShThAya nama:

He is worthy of praise by His battalions (ganas) (PraNavam) and devotee population

704 (प्रणवम्) श्रविष्ठाय नमः

704) (PraNavam) shraviShThAya nama:

One who possess rich fame

705 (प्रणवम्) द्राधिष्ठाय नमः

705) (PraNavam) drAghiShThAya nama:

Lord Sri Venkateswara is very tall.

706 (प्रणवम्) गरिष्ठाय नमः

706) (PraNavam) gariShThAya nama:

One who is a great guru.





707 (प्रणवम्) गरुडध्वजाय नमः

707) (PraNavam) garuDadhvajAya nama:

He has garuda as his dwaja.

708 (प्रणवम्) ज्येष्ठाय नमः

708) (PraNavam) jyEShThAya nama:

One who is elder to all.

709 (प्रणवम्) द्रढिष्ठाय नमः

709) (PraNavam) draDhiShThAya nama:

One who is very strong physically

710 (प्रणवम्) वर्षिष्ठाय नमः

710) (PraNavam) varshiShThAya nama:

One who is very aged

711 (प्रणवम्) द्राघियसे नमः

711) (PraNavam) drAghIyasE nama:

One who is extremely tall- here reference is made to the Lord's Trivikrama avataara

712 (प्रणवम्) प्रणवाय नमः

712) (PraNavam) praNavAya nama:

Lord Sri Venkateswara is Omkaara swaroopa nama:

713 (प्रणवम्) फणिने नमः

713) (PraNavam) phaNinE nama:

He is a adisesha swaroopa. He is always in motion --as told in " phana gathou'"





714 (प्रणवम्) संप्रदायकराय नमः

714) (PraNavam) sampradAyakarAya nama:

He is responsible for establishing sath sampradaaya.

715 (प्रणवम्) स्वामिने नमः

715) (PraNavam) svAminE nama:

He is the all dictator- One who has all that is regarded as " swamayam"

716 (प्रणवम्) सुरेशाय नमः

716) (PraNavam) surEshAya nama:

He is the king of all the devaatas.

717 (प्रणवम्) माधवाय नमः

717) (PraNavam) mAdhavAya nama:

Lord Sri Venkateswara is the husband of Mother Lakshmi

718 (प्रणवम्) मधवे नमः

718) (PraNavam) madhavE nama:

The Lord is akin to sweet honey in the sense that He is a source of enjoyment and happiness to the devotees - He is a bhaktabhogyaha

719 (प्रणवम्) निर्णिमेषाय नमः

719) (PraNavam) nirnimEShAya nama:

He is ever vigilant without batting His eyelids akin to the fish in the Matsyavataara

720 (प्रणवम्) विधये नमः

720) (PraNavam) vidhaye nama:





He is responsible for turning the destiny wheel.

721 (प्रणवम्) वेधसे नमः

721) (PraNavam) vEdhasE nama:

One who is responsible for creating infinite great worlds.

722 (प्रणवम्) बलवते नमः

722) (PraNavam) balavatE nama:

He is powerful in getting anything accomplished with efficiency

723 (प्रणवम्) जीवनाय नमः

723) (PraNavam) jIvanAya nama:

One who exists as antharyami within the jeevas and rekindles their lives every moment

724 (प्रणवम्) बलिने नमः

724) (PraNavam) balinE nama:

He is famous for his extraordinary strength

725 (प्रणवम्) स्मर्त्रे नमः

725) (PraNavam) smartrE nama:

Lord Sri Venkateswara is braodminded for recounting His devotees as mentioned in" Aham smaraami madbhaktam"

726 (प्रणवम्) श्रोत्रे नमः

726) (PraNavam) shrotrE nama:

One who listens to the prayers of His devotees

727 (प्रणवम्) निकर्त्रे नमः





727) (PraNavam) vikartrE nama:

Lord Sri Venkateswara experiences vikara- in the sense - if people are happy he feels happy ,if people are sad He also feels sad, and in the process He showers His mercy.

728 (प्रणवम्) ध्यात्रे नमः

728) (PraNavam) dhyAtrE nama:

He is forever contemplating about saving of His devotees

729 (प्रणवम्) नेत्रे नमः

729) (PraNavam) nEtrE nama:

Lord Sri Venkateswara is a controller of justice.

730 (प्रणवम्) समाय नमः

730) (PraNavam)samAya nama:

He exhibits no differences between His and other people but has sense of equal treatment towards all.

731 (प्रणवम्) असमाय नमः

731) (PraNavam) asamAya nama:

He has no equal to Himself

732 (प्रणवम्) होत्रे नमः

732) (PraNavam) hotrE nama:

He undertakes homam for the sake of saving the worlds

733 (प्रणवम्) पोत्रे नमः

733) (PraNavam) potrE nama:





He directs the yagnas

734 (प्रणवम्) महावक्त्रे नमः

734) (PraNavam)mahavaktrE nama:

He is a renowned teacher of vedas

735 (प्रणवम्) रन्त्रे नमः

735) (PraNavam) rantrE nama:

He is interested in kreeda

736 (प्रणवम्) मन्त्रे नमः

736) (PraNavam) mantrE nama:

He takes to His memory the welfare of His devotees

737 (प्रणवम्) खलान्तकाय नमः

737) (PraNavam) khalAntakAya nama:

One who puts an end to bad people

738 (प्रणवम्) दात्रे नमः

738) (PraNavam) dAtrE nama:

One who grants nfinite boons

739 (प्रणवम्) ग्राहयित्रे नमः

739) (PraNavam) grAhayitrE nama:

He receives with love anything that has been given to Him

740 (प्रणवम्) मात्रे नमः

740) (PraNavam) mAtrE nama:

Lord Sri venkateswara is like a mother .He measured the worlds with His foot.





741 (प्रणवम्) नियन्त्रे नमः

741) (PraNavam) niyantrE nama:

It has been so arranged by Lord Venkateswara that whomsoever wishes to worship any devata , Lord helps the devotee to develop devotion to that/those devatas and also partake the phala of their devotion towards the respective Gods.

742 (प्रणवम्) अनन्तवैभवाय नमः

742) (PraNavam) anantavaibhavaya nama:

His miracles and actions are beyond the power of word and sight which is an indication of His Almighty power

743 (प्रणवम्) गोप्त्रे नमः

743) (PraNavam) goptrE nama:

Lord Sri Venkateswara is a saviour of all forms of knowledge(vidya)

744 (प्रणवम्) गोपयित्रे नमः

744) (PraNavam) gopayitrE nama:

He is also responsible for saving the wheel of karma phala

745 (प्रणवम्) हन्त्रे नमः

745) (PraNavam) hantrE nama:

Lord Sri Venkateswara is all powerful in putting an end to all who are source of misery to the world. He is the One who puts an end to all during the time of pralaya.

746 (प्रणवम्) धर्मजागरित्रे नमः

746) (PraNavam) dharmajAgaritrE nama:





One who wakes up the sources of efficient and good dharmas and the actions of bearing the worlds

747 (प्रणवम्) धवाय नमः

747) (PraNavam) dhavAya nama:

As told in the saying " Stree praayamitharam jagath" all the world is considered as a form of lady( prakriti). Hence paramathma Sri Venkateswara is the husband of the worlds or the Jagatpathi

748 (प्रणवम्) कर्त्रे नमः

748) (PraNavam) kartrE nama:

One who was responsible for having cut down the hands of Kartyaveera and others connected with him

749 (प्रणवम्) क्षेत्रकराय नमः

749) (PraNavam)kshEtrakarAya nama:

The various places like Venkatachala and other such holy places have become holy by the presence of Lord Narayana at these kshetras.

750 (प्रणवम्) क्षेत्रप्रदाय नमः

750) (PraNavam) kshEtrapradAya nama:

One who bestows the physical body for the sole purpose of observing good works(punya karyaas). In this sense He is a giver of moksha

751 (प्रणवम्) क्षेत्रज्ञाय नमः

751) (PraNavam) kshEtrajnAya nama:

As mentioned in the sentence " Idam sareeram kountheya kshetra mithyabhidheeyathae" - this body is referred to as a kshetra and Lord Venkateswara is the all knower of this body.. He knows its swaropa and all





has memory of it. If a body is given to a jeeva who initially exists in a dark state, then the body shines forth with the power of all the indriyas and attains the power to perform good actions(dharma karya) (PraNavam) .Paramatma knows that this body is the kshetra and the jeeva is the bodied personality( sareere) (PraNavam) - -- " sareera maadyam khalu dharmasadhanam". Hence the jeeva becomes the body and the antharyamin who resides is Lord Vishnu within the body.Thus Lord is One who has complete knowledge of the nature of the kshetram.

752 (प्रणवम्) आत्मविदे नमः

752) (PraNavam) AtmavidE nama:

One who has complete knowledge of the swaropa of the aatma.

753 (प्रणवम्) क्षेत्रिणे नमः

753) (PraNavam) kshEtriNE nama:

One who resides inside the jeevas who are identified locally by the sareera. He doubtlessly resides in kshetras as Venkatachalam

754 (प्रणवम्) क्षेत्रहराय नमः

754) (PraNavam) kshEtriharAya nama:

He is responsible for causing the removal of the body. He does this at an appropriate moment. He is also responsible for removing the relationship with the body for mumukshuus

755 (प्रणवम्) क्षेत्रप्रियाय नमः

755) (PraNavam) kshEtrapriyAya nama:

756 (प्रणवम्) क्षेमकराय नमः

756) (PraNavam) kshEmakarAya nama:





Lord Sri Venkateswara removes the veil of darkness for those who practise steady nivruttidharma and thus pave way for their welfare and safety.

757 (प्रणवम्) मरुते नमः

757) (PraNavam) marutE nama:

He is a God (One who resides in swargaloka).He is a pranaswaroopa

758 (प्रणवम्) भक्तिप्रदाय नमः

758) (PraNavam) bhaktipradAya nama:

Lord Sri Venkateswara creates bhakthi in His devotees.

759 (प्रणवम्) मुक्तिदायिने नमः

759) (PraNavam) muktidAyinE nama:

One who grants moksham.

760 (प्रणवम्) शक्तिदाय नमः

760) (PraNavam) shaktidAya nama:

He is the giver of all wanted strength needed for any work

761 (प्रणवम्) युक्तिदायकायनमः

761) (PraNavam) yuktidAyakAya nama:

One who is capable of granting intelligence and yoga

762 (प्रणवम्) शक्तियुजे नमः

762) (PraNavam) shaktiyujE nama:

Lord Sri Venkateswara is all powerful

763 (प्रणवम्) मौक्तिकस्रग्विणे नमः

763) (PraNavam) mauktikasragviNE nama:





He wears a chain of pearls

764 (प्रणवम्) सूक्तये नमः

764) (PraNavam) sUktaye nama:

He is the Sookti swarooma. He is the form proposed in vedas and agamas

765 (प्रणवम्) आमनायसूक्तिगाय नमः

765) (PraNavam) AmnAyasUktigAya nama:

He obtains the veda sooktaas as lightings of the aatma

766 (प्रणवम्) धनञ्जयाय नमः

766) (PraNavam) dhananjayAya nama:

Lord Sri Venkateswara possess everything in full. Hence He does have any desire for wealth and He cannot be controlled by money

767 (प्रणवम्) धनाध्यक्षाय नमः

767) (PraNavam) dhanAdhyakshAya nama:

He is the head of all forms of wealth

768 (प्रणवम्) धनिकाय नमः

768) (PraNavam) dhanikAya nama:

He is very rich

769 (प्रणवम्) धनदाधिपाय नमः

769) (PraNavam) dhanadAdhipAya nama:

He is above Kubera

770 (प्रणवम्) महाधनाय नमः

770) (PraNavam) mahAdhanaya nama:





He possess capacity to provide dharma and wealth to His devotees

771 (प्रणवम्) महामानिने नमः

771) (PraNavam) mahAmAninE nama:

He is a great possessor of self respect .He lives up to His promise

772 (प्रणवम्) दुर्योधनविमानिताय नमः

772) (PraNavam) duryodhanavimAnitAya nama:

Lord Sri Venkateswara was disrespected by Duryodhana when the former traveled as ambassador to the latter's court on the behalf of Pandavas

773 (प्रणवम्) रत्नकराय नमः

773) (PraNavam) ratnAkarAya nama:

He resides in oceans. He is a mine of wealth for all good things and materials

774 (प्रणवम्) रत्न रोचिषे नमः

774) (PraNavam) ratnarochiShE nama:

He shines forth with the light reflected from gems

775 (प्रणवम्) रत्नगर्भाश्रयाय नमः

775) (PraNavam) ratnagarbhAshrayAya nama:

Bhoodevi is termed as Ratnagarbha. He is the husband of Bhoodevi

776 (प्रणवम्) शुचये नमः

776) (PraNavam) shuchayE nama:

He is a sacred form He is akin to fire . Anyone who is associated with Him shines in relation to Him





777 (प्रणवम्) रत्नसानुनिधये नमः

777) (PraNavam) ratnasanunidhayE nama:

The mountain meru is referred to as ratnasaanu. It is a mountain of gold.. Lord Sri Venkateswara possess it as a nidhi. To sum up this means He possess immeasurable amount of wealth

778 (प्रणवम्) मौळिरत्नभासे नमः

778) (PraNavam) mauliratnabhAsE nama:

He shines forth with the beauty of bejewelled crown that He adorns.

779 (प्रणवम्) रत्नकङ्कणाय नमः

779) (PraNavam) ratnakankaNAya nama:

He is adorned with arm rings studded with gems and other precious stones.

780 (प्रणवम्) अन्तर्लक्ष्याय नमः

780) (PraNavam) antarlakshyAya nama:

Lord Sri Venkateswara is capable of broaching the inner hearts of Yogis

781 (प्रणवम्) अन्तरभ्यासिने नमः

781) (PraNavam) antarabhyAsinE nama:

He always moves in the skies of the inner hearts This way He is worthy and also accessible for being meditated upon

782 (प्रणवम्) अन्तर्ध्याय नमः

782) (PraNavam) antardhyEyAya nama:

One who is worthy of being meditated upon in the hearts of devotees

783 (प्रणवम्) जितासनाय नमः





783) (PraNavam) jitAsanAya nama:

He possesses a permanent state of win. He never leaves His seat or position till He achieves what He desires to achieve.

784 (प्रणवम्) अन्तरङ्गाय नमः

784) (PraNavam) antarangAya nama:

He is the inner self of devotees and yogis.

785 (प्रणवम्) दयावते नमः

785) (PraNavam) dayAvatE nama:

Lord Sri Venkateswara possess a loving heart

786 (प्रणवम्) अन्तर्मायाय नमः

786) (PraNavam) antarmAyAya nama:

He wins over Maya and accomadates it within Himself

787 (प्रणवम्) महार्णवाय नमः

787) (PraNavam) mahArNavAya nama:

He is peaceful as a large ocean

788 (प्रणवम्) सरसाय नमः

788) (PraNavam) sarasAya nama:

He is a rasikottamaha

789 (प्रणवम्) सिद्धरसिकाय नमः

789) (PraNavam) siddharasikAya nama:

He is always ready to be achieved by any suitable sadhana (practice) (PraNavam) that is adopted by ones who bow to Him





790 (प्रणवम्) सिद्धये नमः

790) (PraNavam) siddhayE nama:

It is possible to achieve His grace by adoption of a suitable upaya. He is a siddhaswarupa.

791 (प्रणवम्) सिद्ध्याय नमः

791) (PraNavam)sAdhyAya nama:

He is always bound to the devotees who follow appropriate paths of achieving Him only.

792 (प्रणवम्) सदागतये नमः

792) (PraNavam) sadAgatayE nama:

He is always in motion for the sake of protecting ones who protect their devotion towards Him. He always extends help for saving satpurushas

793 (प्रणवम्) आयुःप्रदाय नमः

793) (PraNavam) Ayu:pradAya nama:

Lord Sri Venkateswara removes untimely death and increases the longevity.

794 (प्रणवम्) महायुष्मते नमः

794) (PraNavam) mahAyuShmatE nama:

He possess appreciable longevity that is historic

795 (प्रणवम्) अर्चिष्मते नमः

795) (PraNavam) archiShmatE nama:

He possess the holy power of opening the internal and external sight of ones who seek His shelter





796 (प्रणवम्) ओषधीपतये नमः

796) (PraNavam) OShadhiPatayE nama:

He is the controller of medicines and agriculture. It is only due to the grace of Lord Sri Venkateswara that medicines act to reduce the disease and there is harvest in the fields.

797 (प्रणवम्) अष्टश्रियै नमः

797) (PraNavam) aShTashriyai nama:

He possess all the eight wealths. He is loved by eight wives. The following are the eight wealths: Servants, attendants, sons, relatives, friends, vehicles, riches, food grains

798 (प्रणवम्) अष्टभागाय नमः

798) (PraNavam) aShTabhAgAya nama:

He is a possessor of asta siddhis and astaaiswaryas

799 (प्रणवम्) अष्टककुब्ज्याप्तयशसे नमः

799) (PraNavam) aShTakakubvyAptayashasE nama:

Lord Sri Venkateswara possess fame that spans out in all the eight directions

800 (प्रणवम्) व्रतिने नमः

800) (PraNavam) vratinE nama:

He practises the vratam of saving ones who fall at



## nAmAs 801-900

801 (प्रणवम्) अष्टापदाय नमः

801) (PraNavam) aShTApadAya nama:

Lord Sri Venkateswara takes up a position in all eight directions. He is responsible for the appointment of the astadikpaalas, pervades as an antharyaamin and aids in the smooth ruling of the directions. The term astapadam also means gold. Hence another meaning would be that the Lord is a suvarnatmaa

802 (प्रणवम्) सुवर्णाभाय नमः

802) (PraNavam) suvarnAbhaya nama:

He is a Hiranmaya purusha

803 (प्रणवम्) अष्टमूर्तये नमः

803) (PraNavam) aShTamUrthayE nama:

He is the presiding deity worshipped by all the devataas and also the astra dikpaalas.

804 (प्रणवम्) त्रिमूर्तिमते नमः

804) (PraNavam) trimUrthimatE nama:

He takes the forms of Brahma, Vishnu and Maheswara for the purpose of creation, maintainence and destruction of the worlds

805 (प्रणवम्) अस्वप्नाय नमः

805) (PraNavam) asvapnAya nama:

He is sleepless, or He remains ever awake and alert. Yoganidra of Lord Venkateswara sends out only the message of meditation



806 (प्रणवम्) स्वप्नगाय नमः

806) (PraNavam) svapnagAya nama:

He appears in dreams

807 (प्रणवम्) स्वप्नाय नमः

807) (PraNavam) svapnAya nama:

He is swapnaswaroopa

808 (प्रणवम्) सुस्वप्नफलदायकाय नमः

808) (PraNavam) susvapnaphaladAyakAya nama:

He is a giver of good results for good dreams

809 (प्रणवम्) दुस्स्वप्नध्वंसकाय नमः

809) (PraNavam) du:svapnadhvamsakAya nama:

He destroys the results of bad dreams

810 (प्रणवम्) ध्वस्तदुर्निमित्ताय नमः

810) (PraNavam) dhvastadurnimittAya nama:

He is a destroyer of bad signs and the ensuing doshas.

811 (प्रणवम्) शिवङ्कराय नमः

811) (PraNavam) shivamkarAya nama:

Lord Sri Venkateswara bestows a series of good results.

812 (प्रणवम्) सुवर्णवर्णाय नमः

812) (PraNavam) suvarNavarNAya nama:

He possess a beautiful holy body that glitters as gold





813 (प्रणवम्) सम्भाव्याय नमः

813) (PraNavam) sambhAvyAya nama:

He is worthy of being respected ; He is mediated upon peacefully by rishis in their hearts

814 (प्रणवम्) वर्णिताय नमः

814) (PraNavam) varNitAya nama:

He is a described by the richness of his kalyana gunas.

815 (प्रणवम्) वर्णसम्मुखाय नमः

815) (PraNavam) varNasammukhAya nama:

He is a supporter of varna system

816 (प्रणवम्) सुवर्णमुखरीतीरशिव ध्यातपदाम्बुजाय नमः

816) (PraNavam) suvarNamukharI tI rashivadhyAtapadAmbujAya nama:

Suvarnamukharee teeraha sivadyata padaambhujaha nama: Lord Sri Venkateswara possess holy feet that were meditated upon by Lord Siva on the banks of river suvanamkhi

817 (प्रणवम्) दाक्षायणीवचस्तुष्टाय नमः

817) (PraNavam) dAkShAyaNI vachastuShTAya nama:

He was satisfied by the words of Daakshayani( wife of Lord Siva). (This is in reference to the Siva's reply of " Sri Rama Rama Ramaamaethi" in answer to Parvathi's query.)

818 (प्रणवम्) दुर्वासोदृष्टिगोचराय नमः

818) (PraNavam) durvAsodriShTigocharAya nama:

He accorded darsan to sage durvasaa. Thus he revealed the venkatachala ma-





hatyam to king dileepa

819 (प्रणवम्) अम्बरीषव्रतप्रीताय नमः

819) (PraNavam) anbarI Shvratapri tAya nama:

Lord Venketeswara exhibited love towards the dwaadasi vratam carried out by king ambareeshaha

820 (प्रणवम्) महाकृत्तिविभञ्जनाय नमः

820) (PraNavam) mahAkrittivibhanjanAya nama:

The term krutti means skin. Here reference is made to Lord's Narasimhava-tara wherein he tore apart the powerful chest of hiranyakasipu with his nails.

821 (प्रणवम्) महाभिचारकध्वंसिने नमः

821) (PraNavam) mahAbhichArakadhvamsinE nama:

Lord Sri Venkateswara is extremely kind to remove all the ill-effects due to bad works.He neutralizes the ill-effects of some forbidden practices applied on a person like "chetabadi"

822 (प्रणवम्) कालसर्पभयान्तकाय नमः

822) (PraNavam) kAlasarpabhayantakAya nama:

He removes the fear for black cobras.He is here remembered for His dance on Kaaleya snake in Krishna avatar.In astrology the existence of kaalasarpayoga is considered a very unfortunate period of one's life.Lord Sri Venketeswara re-moves and protects a person from the bad results and dangers that are caused by this yoga

823 (प्रणवम्) सुदर्शनाय नमः

823) (PraNavam) sudarshanAya nama:

He bears a figure that is very auspicious to see. The Lord has a roopa that





steals one's mind

824 (प्रणवम्) कालमेघश्यामाय नमः

824) (PraNavam) kAlamEghashyAmAya nama:

Lord Sri Venketeswara possess a blue-hued body.

825 (प्रणवम्) श्रीमन्त्रभाविताय नमः

825) (PraNavam) shrImantrabhAvitAya nama:

The Lord can be meditated upon by the Tirumantra-the asataakshari mantra

826 (प्रणवम्) हेमाम्बुजसरःस्नायिने नमः

826) (PraNavam) hEmAmbujasarassnAyinE nama:

He is known to take bath near a lake filled with gold lotuses

827 (प्रणवम्) श्रीमनोभाविताकृतये नमः

827) (PraNavam) shrImanobhAvitAkritayE nama:

He possess a beautiful form that is meditated upon by Godess Lakshmi in her inner mind

828 (प्रणवम्) श्रीप्रदत्ताम्बुजस्रग्विणे नमः

828) (PraNavam) shrIpradattAmbujasragviNE nama:

He adorns the garland of lotuses that was presented to Him by Sri Lakshmi Herself

829 (प्रणवम्) श्री केलये नमः

829) (PraNavam) shrIkELayE nama:

He spends playful moments with Godess Lakshmi





830 (प्रणवम्) श्रीनिधये नमः

830) (PraNavam) shrInidhayE nama:

Lord Vishnu( Sri Venkateswara) (PraNavam) adorns Sri Devi on His holy chest

831 (प्रणवम्) भवाय नमः

831) (PraNavam) bhavAya nama:

He is a swayambhuvu

832 (प्रणवम्) श्रीप्रदाय नमः

832) (PraNavam) shrIpradAya nama:

He grants immense wealth

833 (प्रणवम्) वामनाय नमः

833) (PraNavam) vAmanAya nama:

He incarnated as Vaamana

834 (प्रणवम्) लक्ष्मीनायकाय नमः

834) (PraNavam) lakshmlnAyakAya nama:

He is the husband of Godess Lakshmi

835 (प्रणवम्) चतुर्भुजाय नमः

835) (PraNavam) chaturbhujAya nama:

He bears four hands for granting the four purushaartas of dharma,artha,kama, moksha all at a time. This is a measure of His immense large heartedness

836 (प्रणवम्) सन्तृप्तय नमः

836) (PraNavam) santriptAya nama:

He is ever satisfied





837 (प्रणवम्) तर्पिताय नमः

837) (PraNavam) tarpitAya nama:

Lord Sri Venkateswara has been satisfied by His devotees

838 (प्रणवम्) तीर्थस्नातृसौख्यप्रदर्शकाय नमः

838) (PraNavam) tI rthasnAtrisaukhyapradAyakAya nama:

He delivers pleasures to ones who undertake bath in holy teerthas

839 (प्रणवम्) अगस्त्यस्तुतिसंहृष्टाय नमः

839) (PraNavam) agastyastutisamhriShTAya nama:

He was satisfied by the stotram that was delivered by sage Agastya

840 (प्रणवम्) दर्शिताव्यक्तभावनाय नमः

840) (PraNavam) darshitAvyaktabhAvanAya nama:

Though He is beyond the knowledge of indriyas, He has exhibited His form to devotees in the archa form as Sri Venkateswara on Tirumala

841 (प्रणवम्) कपिलाचिषे नमः

841) (PraNavam) kapilArchiShE nama:

This term describes that Lord Sri Venkateswara shines brilliantly like the thunder

842 (प्रणवम्) कपिलवते नमः

842) (PraNavam) kapilavatE nama:

He exists in the ropa of Sage Kapila. Alternatively He has maharishi Kapila as an ardent worshipper

843 (प्रणवम्) सुस्नाताघाविपाटनाय नमः





843) (PraNavam) susnAtAghavipATanAya nama:

He destroys the sins of those who undertake bathing in holy watres

844 (प्रणवम्) वृषाकपये नमः

844) (PraNavam) vriShAkapayE nama:

The term kapi refers to pig and the trem vrushamu means dharma,punyam.  
Hence He is here referred to as Dharma varaha swami

845 (प्रणवम्) कपिस्वामिमनोन्तःस्थितविग्रहाय नमः

845) (PraNavam) kapisvAmimanoSntasthitavigrahAya nama:

He resides firmly in the heart of Anjeneya

846 (प्रणवम्) वह्निप्रियाय नमः

846) (PraNavam) vahnipriyAya nama:

One who delivered happiness to God of fire. This is oj connection with the  
burning of Kahandava vana with the help of Arjuna. In the process Lord Sri  
Venkateswara removed the pangs of disease to Agni

847 (प्रणवम्) अर्थसम्भवाय नमः

847) (PraNavam) arthasambhAvyAya nama:

He is recognised and respected as the important purushartha.

848 (प्रणवम्) जनलोकविधायकाय नमः

848) (PraNavam) janalokavidhAyakAya nama:

He is the creator of populations and worlds.

849 (प्रणवम्) वह्निप्रभाय नमः

849) (PraNavam) vahniprabhAya nama:





He shines with the brilliance of agnihotra.

850 (प्रणवम्) वह्नितेजसे नमः

850) (PraNavam) vahnitejasE nama:

He has the unconquerable and unchallenged power of brilliance akin to fire.

851 (प्रणवम्) शुभाभीष्टप्रदाय नमः

851) (PraNavam) shubhAbhI ShTapradAya nama:

One who accords auspicious desires.

852 (प्रणवम्) यमिने नमः

852) (PraNavam) yaminE nama:

He was most powerful in controlling kings like Bali and others. He has the power to control even Lord Yama

853 (प्रणवम्) वारुणक्षेत्रनिलयाय नमः

853) (PraNavam) vAruNakShEtranilayAya nama:

Vaaruna kshetra here refers to sea.Hence He is a saagara nilaya

854 (प्रणवम्) वरुणाय नमः

854) (PraNavam) varuNAya nama:

Lord Sri Venkateswara engulfs the worlds between earth and skies

855 (प्रणवम्) सारणार्चिताय नमः

855) (PraNavam) vAraNArchitAya nama:

He was worshipped by Gajendra

856 (प्रणवम्) वायुस्थानकृतावासाय नमः

856) (PraNavam) vAyusthAnakritAvAsAya nama:





He resides at the point that was established by Vayu .Lord Vayu went into a show of physical strength and in the process lifted the hill by name Venkatachala and placed it on the shores of river swarnamukhi. This mountain was the son of mount Meru.Thus Lord Venkates who resides on that hill is referred to as Vayustanakrutavaasa.

857 (प्रणवम्) वायुगाय नमः

857) (PraNavam) vAyugAya nama:

He followed Vayu deva with the intention of pleasing him

858 (प्रणवम्) वायुसंभृताय नमः

858) (PraNavam) vAyusambhritAya nama:

He bears the worlds with the help of prana vayu

859 (प्रणवम्) यमान्तकाय नमः

859) (PraNavam) yamAntakAya nama:

He puts an end even to Lord Yama at the time of pralaya

860 (प्रणवम्) अभिजननाय नमः

860) (PraNavam) abhijananAya nama:

He took birth in the illustrious clan of King Raghu

861 (प्रणवम्) यमलोकनिवारणाय नमः

861) (PraNavam) yamalokanivAraNAya nama:

Lord Sri Venkateswara ensures that devotees who offer saranagati unto Him avoid going to yama loka.

862 (प्रणवम्) यमिनामग्रगण्याय नमः

862) (PraNavam) yaminAmagraGanyaAya nama:





He surpasses everyone in observing rules of strict discipline

863 (प्रणवम्) संयमिने नमः

863) (PraNavam) samyaminE nama:

He possess control over His indriyas

864 (प्रणवम्) यमभाविताय नमः

864) (PraNavam) yamabhAvitAya nama:

Lord Yama meditated upon Lord Sri Venkateswara

865 (प्रणवम्) इन्द्रोद्यानसमीपस्थाय नमः

865) (PraNavam) indrodyAnasamI pasthAya nama:

In His avatara as Sri Krishna He approached the garden of Indra, to seek the paarijata tree as desired by satyabhama

866 (प्रणवम्) इन्द्रदृग्विषयाय नमः

866) (PraNavam) indradrigviShayAya nama:

He was visited by Indra. Devendra was cursed for his sinful visit to Ahalaya's ashram. Thereupon Indra travelled to Venkatadri and had a darshan of the Lord Sri Venkateswara for the repentance of his sin

867 (प्रणवम्) प्रभवे नमः

867) (PraNavam) prabhavE nama:

He possess a beautiful form that steals the hearts of anyone

868 (प्रणवम्) यक्षराट्सरसीवासाय नमः

868) (PraNavam) yakSharATsarasIvAsAya nama:

869 (प्रणवम्) अक्षय्यनिधिकोशकृते नमः





869) (PraNavam) akShayyanidhikoshakritE nama:

He constructed a treasury that is never depleted of its riches

870) (प्रणवम्) स्वामितीर्थकृतावासाय नमः

870) (PraNavam) svAmitIrthakritAvAsAya nama:

One who resides near the swamipushkarini

871) (प्रणवम्) स्वामिध्येयाय नमः

871) (PraNavam) svAmidhyEyAya nama:

He was meditated upon by Kumuraswamy( Lord Murugan)

872

872) (PraNavam) adhokShajAya nama:

As mentioned in the term" Adho naksheeyatae jaatu yesmaastasmaa dadokshajaha"-- though Lord Sri Venkateswara is being experienced and enjoyed by everybody at all times He remains as a sudhasamudra that does not get depleted

873) (प्रणवम्) वराहाद्यष्टतीर्थाभिसेविताङ्घ्रिसरोरुहाय नमः

873) (PraNavam) varAhAdyaShTatIrthAbhisevitAnghrisaroruhAya nama:

Lord Sri Venkateswara's holy feet are always being worshipped by the waters of eight teertas like varaha teerta etc

874) (प्रणवम्) पाण्डुतीर्थाभिषिक्ताङ्गाय नमः

874) (PraNavam) pANDutIrthAbhiShiktAngAya nama:

The waters of pandava teertha are offered to Lord Sri Venkateswara for the purpose of conducting abhishekam to His holy body.

875) (प्रणवम्) युधिष्ठिरवरप्रदाय नमः





875) (PraNavam) yudhiShThiravarapradAya nama:

One who granted boons to Dharmaraja

876 (प्रणवम्) भीमान्तःकरणरूढाय नमः

876) (PraNavam) bhImAnta:karaNArUDhAya nama:

He filled the heart of bheema

877 (प्रणवम्) श्वेतवाहनसख्यवते नमः

877) (PraNavam) shvEtavAhanasakhyavatE nama:

He was a great friend of Arjuna

878 (प्रणवम्) नकुलाभयदाय नमः

878) (PraNavam) nakulAbhayadAya nama:

He offered abhayam to Nakula

879 (प्रणवम्) माद्रीसहदेवाभिवन्दिताय नमः

879) (PraNavam) mAdriSahadevAbhivanditAya nama:

Lord Sri Venkateswara was offered vandanam by queen maadri and sahadeva

880 (प्रणवम्) कृष्णाशपथसन्धात्रे नमः

880) (PraNavam) kriShNashapathasandhAtrE nama:

He helped in fulfilling the vow of Draupadi ----(here it may be recollected that bheema after killing dussasana tied the flowing long hair of draupadi with his blood stained hands)

881 (प्रणवम्) कुन्तीस्तुतिरताय नमः

881) (PraNavam) kuntIstutiratAya nama:

He was satisfied by the prayer carried out by Kunti





882 (प्रणवम्) दामिने नमः

882) (PraNavam) daminE nama:

Lord Sri Venkateswara kills the samsara taapa. He possess control of external indriyas.

883 (प्रणवम्) नारादादिमुनिस्तुत्याय नमः

883) (PraNavam) nAradAdimunistutyAya nama:

He was worthy of being praised by sages such as Narada and others.

884 (प्रणवम्) नित्यकर्मपरायणाय नमः

884) (PraNavam) nityakarmaparAyaNAya nama:

He is ointerested in executing His nitya karma for the sake of the world

885

885) (PraNavam) darshitAvyaktarUpAya nama:

He displayed His usually invisible form for the good of His devotees

886 (प्रणवम्) वीणानादप्रमोदिताय नमः

886) (PraNavam) vI NAnAdapramoditAya nama:

He was made happy by the sound of the veena

887 (प्रणवम्) षट्कोटितीर्थचर्यावते नमः

887) (PraNavam) ShaTkoTitI rthacharyAvatE nama:

He performs the action of abhishekha in all the six crore teerthas

888 (प्रणवम्) देवतीर्थकृताश्रमाय नमः

888) (PraNavam) devatI rthakritAshramAya nama:

He constructed His ashram near the Deva teertha





889 (प्रणवम्) बिल्वामलजलस्त्रायिने नमः

889) (PraNavam) bilvAmalajalasnAyinE nama:

Lord Sri Venkateswara undertakes to abth in the silent waters that have been purified by the association with the bilwa leaves.

890 (प्रणवम्) सरस्वत्यंबुसेविताय नमः

890) (PraNavam) sarasvatyambusEvitAya nama:

He is worshipped by the waters of Saraswathi teerdha

891 (प्रणवम्) तुम्बुरूदकसंस्पर्शजचित्ततमोपहाय नमः

891) (PraNavam) tumburUdakasamsparshajanachittatamo(S)pahAya nama:

He removes the agyana in His devotees hearts who come in contact with the waters of tumbura teerdha

892 (प्रणवम्) मत्स्यवामनकूर्मादितीर्थराजाय नमः

892) (PraNavam) matsyavAmanakUrmAditIrtharAjAya nama:

Lord Sri venkateswara heads many teerdhas such as the matsyateerdha, vaamana teerdhaha, kurmateerdaha.

893 (प्रणवम्) पुराणभृते नमः

893) (PraNavam) purANabhritE nama:

He bears the subject weight of puranas Lord Sri Venkatswara delivers value and health to the mahapuranas and upapuranas by His divya charitam

894 (प्रणवम्) शक्रध्येयपदाम्भोजय नमः

894) (PraNavam) chakradhyEyapadAmbhojAya nama:

His feet are meditated upon by sudarsana who is the controlling deity of all the weapons including the chakram





895 (प्रणवम्) शङ्खपूजितपादुकाय नमः

895) (PraNavam) shamkhapUjitapAdukAya nama:

He posses sandals that are worshipped by the conch Panchajanya

896 (प्रणवम्) रामतीर्थविहारिणे नमः

896) (PraNavam) rAmatIrthavihAriNE nama:

One who moves about in Ramateerdha

897 (प्रणवम्) बलभद्रब्रतिष्ठिताय नमः

897) (PraNavam) balabhadrpratiShThitAya nama:

He was consecrated by Balarama. As per the ithihaasa Balarama consecrated Lord Narayana at Yadugiri. It is to be understood that all forms of devatas residing in all the kshetras were revealed to bhagavatas as resident in Tirumala Sri Venkatswara.

898 (प्रणवम्) जामदग्न्यसरस्तीर्थजलसेचनतर्पिताय नमः

898) (PraNavam) jAmadagnya sarastIrtha jalasechana tarpitAya nama:

He was satisfied by coming in contact wiht the waters of Parasurama teerdha

899 (प्रणवम्) पापहारिकीलालसुस्नाताघविनाशनाय नमः

899) (PraNavam) pApApahArikIAlasusnAtAghavipATanAya nama:

He removes the sins of devotees who undertake head bath in the holy waters of papavinasaka teerdha.

900 (प्रणवम्) नभोगङ्गाभिषिक्ताय नमः

900) (PraNavam) nabhogangAbhishiktAya nama:

The abhishekam to the Lord at Tirumala is carried by using the waters of Akasha ganga teertha.



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901 (प्रणवम्) नागतीर्थाभिषेकवते नमः

901) (PraNavam) nAgatIrthAbhiShEkavatE nama:

The abhishekam of Lord Sri Venkateswara is carried out by waters from the Nagateertha

902 (प्रणवम्) कुमारधारातीर्थस्थाय नमः

902) (PraNavam) kumAradhArAtIrthasthAya nama:

One who resides close to Kumaradharateerdham

903 (प्रणवम्) वटुवेषाय नमः

903) (PraNavam) vaTuvEShAya nama:

He was dressed up as a brahmachari in His vamana avatara

904 (प्रणवम्) सुमेखलाय नमः

904) (PraNavam) sumEkhalAya nama:

In His avatara as Vaamana Lord wore a thread by name mounji around His waist

905 (प्रणवम्) वृद्धस्य सुकुमारत्वप्रदाय नमः

905) (PraNavam) vriddhasyasukumAratvapradaAya nama:

A very poor and old brahmin decided to end his life by jumping from the hill top. Lord Sri Venkateswara then intervened and advised him to undertake bath in Kumaradharateerdha . When the old man undertook the bath he was transformed into a young man. This way Lord granted youth to the old man.

906 (प्रणवम्) सौन्दर्यवते नमः

906) (PraNavam) saundaryavatE nama:



Lord Sri Venkateswara is extremely beautiful

907 (प्रणवम्) सुखिने नमः

907) (PraNavam) sukhinE nama:

He is always happy.

908 (प्रणवम्) प्रियंवदाय नमः

908) (PraNavam) priyamvadAya nama:

One who speaks with love

909 (प्रणवम्) महाकुक्षये नमः

909) (PraNavam) mahAkukShayE nama:

He possesses a big stomach which can accommodate the 14 bhuvanas during the time of pralaya.

910 (प्रणवम्) इक्ष्वाकुकुलनन्दनाय नमः

910) (PraNavam) ikShvAkukulanandanAya nama:

Lord Sri Venkateswara brought about immense ananda( samruddi) (PraNavam) to the Ikshvaaku clan by His birth as Lord Rama

911 (प्रणवम्) नीलगोक्षीरधाराभुवे नमः

911) (PraNavam) niIagokShIradhArAbhuvE nama:

Lord Sri Venkateswara arose from the hideout which was melted by the milk streams of a blue hued cow.

912 (प्रणवम्) वराहाचलनायकाय नमः

912) (PraNavam) varAhAChalanAyakAya nama:

He controls varahachalam





913 (प्रणवम्) भरद्वाजप्रतिष्ठावते नमः

913) (PraNavam) bharadvAjapратиShThAvatE nama:

Lord Sri Venkatswara was brought into lime light by Maharishi Bharadwaj. By making available the darsana bhagyam of Lord Sreenivasa , maharishi Bharadwaja has made it possible for sinners to be freed from their sins. In this way a person by name kesava was absolved of sin due to brahmahatyapatakam by way of having undertaken a darsanam of the Lord. This is the great service that was rendered by Bharadwaja to the humanity

914 (प्रणवम्) बृहस्पतिविभाविताय नमः

914) (PraNavam) brihaspativibhAvitAya nama:

Lord Sreenivasa was respected by Bruhaspathi who was the guru of devas. Bruhaspathi was the first person who drafted the wedding card for Lord Venkatswara.

915 (प्रणवम्) अञ्जनाकृतपूजावते नमः

915) (PraNavam) anjanAkritapUjAvatE nama:

Lord Sreenivasa was worshipped by anjana who is the mother of Hanumantha.

916 (प्रणवम्) आञ्जनेयकरार्चिताय नमः

916) (PraNavam) AnjanEyakarArchitAya nama:

He was worshipped by Anjaneya with his own hands

917 (प्रणवम्) अञ्जनाद्रनिवासाय नमः

917) (PraNavam) anjanAdrinivAsAya nama:

Lord Sreenivasa resides in anjanadri ( tirumala hill)

918 (प्रणवम्) मुञ्जिकेशाय नमः





918) (PraNavam) munjakEshAya nama:

Lord Sreenivasa possess hair that is as dense as a variety of grass by name 'munju'

919 (प्रणवम्) पुरन्दराय नमः

919) (PraNavam) purandarAya nama:

Lord Sreenivasa transformed into an arrow for Lord Shiva and helped Him to destroy the three kingdoms of asuras

920 (प्रणवम्) किन्नरद्वन्द्वसम्बन्धिबन्धमोक्षप्रदायकाय नमः

920) (PraNavam) kinnaradvaya sambandhi bandha mokSha pradAyakAya nama:

Maharishi Durvaasa observed a kinnara couple who were moving around without any shame. The maharishi then cursed the couple to be born as diseased couple on the earth. At a later time when Lord Sreenivasa existed in the avataara of Swetha varahaa He relived the couple from their curse and restored them their original bodies.

921 (प्रणवम्) वैखानसमखारम्भाय नमः

921) (PraNavam) vaikhAnasamakhArambhAya nama:

Lord Sri Venkateswara is worshipped at Tirumala as per the method envisaged in Vaikanasa aagama

922 (प्रणवम्) वृषज्ञेयाय नमः

922) (PraNavam) vriShajnEyAya nama:

He can only be known by following the path of Dharma. He was discovered by Vrishabasura.

923 (प्रणवम्) वृषाचलाय नमः





**923) (PraNavam) vriShAchalAya nama:**

This has reference to the hillock of punyams or dharmagiri. Saints have spelt out that the hills are to be considered as swarooma of Lord. Following the promise that was given by Lord Sreenivasa to the demon vrishbhasura who was killed by Lord Himself, this hill is referred to as Vrishachala.

**924 (प्रणवम्) वृषकायप्रभेत्त्रे नमः**

**924) (PraNavam) vriShakAyaprabhEttrE nama:**

Vrishabha was demon. He occupied Tirumala and would put the saints to difficulties. Following the pleas of rishis, Sri Hari cut off the head of the asura with his chakram. The demon was satisfied and asked a boon that the hill would get his name

**925 (प्रणवम्) क्रीडानाचारसंभ्रमाय नमः**

**925) (PraNavam) krIDAnAchArasambhramAya nama:**

One who is very much interested in sports.

**926 (प्रणवम्) सौवर्चलेयविन्यस्तराज्याय नमः**

**926) (PraNavam) sauvarchalEya vinyasta rAjyAya nama:**

Vishwaksena is the son of suvarchala. He carries the burden of heading the position of all round commandship that has been assigned to him.

**927 (प्रणवम्) नारायणप्रियाय नमः**

**927) (PraNavam) nArAyaNapriyAya nama:**

A brahmin by name Narayana conducted penance for the sake of Lord Narayana on the banks of Swami pushkarini. He asked Lord Sreenivasa who appeared in front of him, to name the hill after him. Hence Tirumala is also referred to as Narayandri. Lord Sreenivasa is thus famous as Narayana priyah





928 (प्रणवम्) दुर्मेधोभञ्जकाय नमः

928) (PraNavam) durmEdhobhanjakAya nama:

Durmedha was a asura. He aquired a boon from Lord siva that he will not be killed. Lord Venkatesha got him killed through kumudaaksha.

929 (प्रणवम्) प्राज्ञाय नमः

929) (PraNavam) prAjnAya nama:

Lord Srinivas is a great pragnashaali.

930 (प्रणवम्) ब्रह्मोत्सवमहोत्सुकाय नमः

930) (PraNavam) brahmotsavamahotsukAya nama:

Lord Sreenivasa evinces interest in the conduct of Brahmotsava as it is conducetd by His own son Lord Brahma.

931 (प्रणवम्) सुभद्रवते नमः

931) (PraNavam) bhadrAsurashirashchhEttrE nama:

One who cut the head of Bhadrasura.

932 (प्रणवम्) भद्रासुरशिरश्छेत्रे नमः

932) (PraNavam) bhadrakShEtriNE nama:

Lord Sreenivas possess an auspicious kshetram-- Bhadragiri

933 (प्रणवम्) भद्रक्षेत्रिणे नमः

933) (PraNavam) subhadravatE nama:

Lord Sreenivasa is a saravamangala kara.

934 (प्रणवम्) मृगयाऽक्षीणसन्नाहाय नमः

934) (PraNavam) mrigayAkShINasannAhAya nama:





Lord Sreenivas has an unending interest for hunting as described in Venkatachala mahatyam

935 (प्रणवम्) शङ्कराजन्यतुष्टिदाय नमः

935) (PraNavam) shankharAjanyatuShTidAya nama:

Lord Sreenivasa gave satisfaction to a king by name Sanka.

936 (प्रणवम्) स्थाणुस्थाय नमः

936) (PraNavam) sthANusthAya nama:

In the matters of anugraham Lord Sreenivasa never stops by giving a little but continues to remains steady in delivering His anugraham

937 (प्रणवम्) वैनतेयाङ्गभाविताय नमः

937) (PraNavam) vainatEyAngabhAvitAya nama:

Garuda was the son of Vinita suta. Lord Sreenivasa was respected by him when garuda became his vehicle and carried the Lord on his powerful shoulders

938 (प्रणवम्) अशरीरवते नमः

938) (PraNavam) asharIrvatE nama:

Lord Sreenivasa does not possess the paancha bothika sareera that decays on physical death.

939 (प्रणवम्) भोगीन्द्रभोगसंस्थानाय नमः

939) (PraNavam) bhogIन्द्रbhogasamsthAnAya nama:

Lord Sreenivasa has the body of phaniraja as His Aastanam.He resides permanently on the body of Adisesha.

940 (प्रणवम्) ब्रह्मादिगणसेविताय नमः





940) (PraNavam) brahmAdigaNasEvitAya nama:

He is always served on by Lord Brahma and other devas

941 (प्रणवम्) सहस्रार्कच्छटाभास्वद्विमानान्तस्स्थिताय नमः

941) (PraNavam) sahasrArka chchhaTA hAsvadvimAnAnta:sthitAya nama:

Bhagwan Sri Venkateswara resides in "Ananadanilya"--the vimana of which radiates with the brilliance of thousand suns

942 (प्रणवम्) गुणिने नमः

942) (PraNavam) guNinE nama:

He is endowed with infinite number of uttama gunas

943 (प्रणवम्) विश्वक्सेनकृतस्तोत्राय नमः

943) (PraNavam) vishvaksEnakritastotrAya nama:

Bhagwan Sri Venkateswara is praised profusely by Viswaksensa in his stotram to Him

944 (प्रणवम्) सनन्दनपरीवृताय नमः

944) (PraNavam) sanandanaparIvritAya nama:

Sage sanandana is a upasaka of Bhagwan Sri Venkateswara. In this sense the sage always surrounds Bhagwan Sri Venkateswara

945 (प्रणवम्) जाह्नव्यादिनदीसेव्याय नमः

945) (PraNavam) jAhnvyaAdinadi sevyAya nama:

Bhagwan Sri Venkateswara is eternally worshipped by rivers like ganga and others.

946 (प्रणवम्) सुरेशाद्यभिवन्दिताय नमः





946) (PraNavam) surEshAdyabhivanditAya nama:

He is worthy of being worshipped by Devendra and others

947 (प्रणवम्) सुराङ्गनानृत्यपराय नमः

947) (PraNavam) surAnganAnrityaparAya nama:

He is interested in the celestial dance of the apasaras

948 (प्रणवम्) गन्धर्वोद्गायनप्रियाय नमः

948) (PraNavam) gandharvodgAyanapriyAya nama:

Bhagwan Sri Venkateswara loves only the music that can be sung only by gandharvas

949 (प्रणवम्) राकेन्दुसङ्काशनखाय नमः

949) (PraNavam) rAkendusankAshanakhAya nama:

He possess nails that resembles the full moon of pournami day

950 (प्रणवम्) कोमलाङ्घ्रिसरोरुहाय नमः

950) (PraNavam) komalAnghrisaroruhAya nama:

He possess delicate lotus feet

951 (प्रणवम्) कच्छपप्रपदाय नमः

951) (PraNavam) kachchhaprapadAya nama:

The front portion of Bhagwan Sri Venkateswara feet project out in a form that resemble the front feet of a tortoise

952 (प्रणवम्) कुन्दगुल्फकाय नमः

952) (PraNavam) kundagulphakAya nama:

The term gulpha is derived from the root term gulphamu (in telugu). This





refers to the bony portion abutting the two feet near the upper joint. Here this projection is shaped perfectly rounded like the round type jasmine flower.

953 (प्रणवम्) स्वच्छकूर्पराय नमः

953) (PraNavam) svachchhakUrparAya nama:

Bhagwan's legs and hands at the knee joints bears no dirt

954 (प्रणवम्) मेदुरस्वर्णवस्त्राढ्यकटिदेशस्थमेखलाय नमः

954) (PraNavam) medurasvarNavastrAdhya kaTideshastha ekhalAya nama:

Bhagwan Sri Venkateswra adorns a beautiful thick cloth of gold over His waist portion. On the top of this is adorned the waist thread (mola thradu in telugu)

955 (प्रणवम्) प्रोल्लसच्छुरिकाभास्वत्कटिदेशाय नमः

955) (PraNavam) prollasachchhurikaAbhAsvatkaTideshAya nama:

The waist of Bhagawan is adorned with a shiny sword that hangs down from the waist point

956 (प्रणवम्) शुभङ्कराय नमः

956) (PraNavam) shubhankarAya nama:

One who accrues good things unto His devotees

957 (प्रणवम्) अनन्तपद्मजस्थाननाभये नमः

957) (PraNavam) anantapadmajasthAnanAbhayE nama:

Lord Brahma is referred here as anantha. Bhagwan Sri Venkateswara bears the navel point that was the birth place of the lotus in which Lord Brahma was born

958 (प्रणवम्) मौक्तिकमालिकाय नमः

958) (PraNavam) mauktikamAlikAya nama:





He adorns pearl garlands

959 (प्रणवम्) मन्दारचाम्पेयमालिने नमः

959) (PraNavam) mandArachAmpeyamAlinE nama:

He adorns flowers garlands made out of hibiscus and jasmynes( sampenga)

960 (प्रणवम्) रत्नाभरणसंभृताय नमः

960) (PraNavam) ratnAbharaNasambhritAya nama:

The entire form of Bhagawan Sri Venkateswara is filled with diamond studded jewels.

961 (प्रणवम्) लम्बयज्ञोपवीतिने नमः

961) (PraNavam) lambayajnopavI tinE nama:

He has a yagnopaveetham that hangs over His holy body

962 (प्रणवम्) चन्द्रश्रीखण्डलेपवते नमः

962) (PraNavam) chandrashrIkhaNDalepavate nama:

He has a coating of yellow karpuram applied all over His holy body

963 (प्रणवम्) वरदाय नमः

963) (PraNavam) varadAya nama:

Bhagwan Sri Venkateswara is a lover of giving more than what a devotee asks for .In this sense He takes on the role of a rasika ( Daanrasika) (PraNavam) .

964 (प्रणवम्) अभयदाय नमः

964) (PraNavam) abhayadAya nama:

One who accords abhaya to all and one.





965 (प्रणवम्) चक्रिणे नमः

965) (PraNavam) chakriNE nama:

Bhagwan Sri Venkateswara turns the wheel of samasara as per His decision

966 (प्रणवम्) शङ्खिने नमः

966) (PraNavam) shankhinE nama:

Bhagwan Sri Venkateswara adorns a conch -paanchajanya --which is a sign of knowledge and wealth

967 (प्रणवम्) कौस्तुभदीप्तिमते नमः

967) (PraNavam) kaustubhadIptimatE nama:

He wears the shining jewel koustubham which emerged out of the milky ocean along with Mother Lakshmi in the process of churning the milky ocean

968 (प्रणवम्) श्रीवत्साङ्कितवक्षस्काय नमः

968) (PraNavam) shrIvatsAnkitavakShaskAya nama:

Mother Lakshmi is a sign of sowbhagyam. The mole on His chest is an indication to His relation to Her--that of a husband.

969 (प्रणवम्) लक्ष्मीसंश्रितहृत्तटाय नमः

969) (PraNavam) lakShmi samshritahrittaTAya nama:

He bears a broad chest where Mother lakshmi is always seated

970 (प्रणवम्) नीलोत्पलनिभाकाराय नमः

970) (PraNavam) nI lotpalanibhAkArAya nama:

Bhagwan Sri Venkatewswara has body that has hue equaling black lotuses

971 (प्रणवम्) शोणाम्भोजसमाननाय नमः





971) (PraNavam) shoNAmbhojasamAnanAya nama:

972) (प्रणवम्) कोटिमन्मथलावण्याय नमः

972) (PraNavam) koTimanmathalAvaNyAya nama:

973) (प्रणवम्) चन्द्रिकास्मितपूरिताय नमः

973) (PraNavam) chandrikAsmitapUritAya nama:

974) (प्रणवम्) सुधास्वच्छोर्ध्वपुण्ड्राय नमः

974) (PraNavam) sudhAsvachchordhvapuNDrAya nama:

975) (प्रणवम्) कस्तूरीतिलकाञ्चिताय नमः

975) (PraNavam) kastUrI tilakAnchitAya nama:

976) (प्रणवम्) पुण्डरीकेक्षणाय नमः

976) (PraNavam) puNDarI kekShaNaya nama:

977) (प्रणवम्) स्वच्छाय नमः

977) (PraNavam) svachchhAya nama:

978) (प्रणवम्) मौलिशोभाविराजिताय नमः

978) (PraNavam) maulishobhAvirAjitAya nama:

979) (प्रणवम्) पद्मस्थाय नमः

979) (PraNavam) padmasthAya nama:

980) (प्रणवम्) पद्मनाभाय नमः

980) (PraNavam) padmanAbhAya nama:

981) (प्रणवम्) सोममण्डलगाय नमः

981) (PraNavam) somamaNDalagAya nama:





- 982 (प्रणवम्) बुधाय नमः  
982) (PraNavam) budhAya nama:
- 983 (प्रणवम्) वह्निमण्डलगाय नमः  
983) (PraNavam) vahnimaNDalagAya nama:
- 984 (प्रणवम्) सूर्याय नमः  
984) (PraNavam) sUryAya nama:
- 985 (प्रणवम्) सूर्यमण्डलसंस्थिताय नमः  
985) (PraNavam) sUryamaNDalasangsthitAya nama:
- 986 (प्रणवम्) श्रीपतये नमः  
986) (PraNavam) shrIpatayE nama:
- 987 (प्रणवम्) भूमिजानये नमः  
987) (PraNavam) bhUmijAnayE nama:
- 988 (प्रणवम्) विमलाद्यभिसंवृताय नमः  
988) (PraNavam) vimalAdyabhisamvritAya nama:
- 989 (प्रणवम्) जगत्कुटुम्बजनित्रे नमः  
989) (PraNavam) jagatkuTumbajanitrE nama:
- 990 (प्रणवम्) रक्षकाय नमः  
990) (PraNavam) rakShakAya nama:
- 991 (प्रणवम्) कामितप्रदाय नमः  
991) (PraNavam) kAmitapradAya nama:
- 992 (प्रणवम्) अवस्थात्रययन्त्रे नमः  
992) (PraNavam) avasthAtrayayantrE nama:





993. (प्रणवम्) विश्वतेजस्वरूपवते नमः

993) (PraNavam) vishvatejassvarUpavatE nama:

994 (प्रणवम्) ज्ञप्तये नमः

994) (PraNavam) jnaptayE nama:

995 (प्रणवम्) ज्ञेयाय नमः

995) (PraNavam) jnEyAya nama:

996 (प्रणवम्) ज्ञानगम्याय नमः

996) (PraNavam) jnAnagamyAya nama:

997 (प्रणवम्) ज्ञानातीताय नमः

997) (PraNavam) jnAnAtItAya nama:

998 (प्रणवम्) सुरातिगाय नमः

998) (PraNavam) surAtigAya nama:

999 (प्रणवम्) ब्रह्माण्डान्तर्बहिर्याप्त्याय नमः

999) (PraNavam) brahmANDAntarbahirvyAptAya nama:

1000 (प्रणवम्) वेङ्कटाद्रिगदाधराय नमः

1000) (PraNavam) vEnkaTAdrigadAdharAya nama:

itishrI brahmANDapurANAntargatA  
shrIvenkaTEshasahasranAmAvalissamAptA

श्री वेङ्कटेश्वर सहस्रनामावलिः समाप्तं

