



planned trip to Kashi. As it would be more than a year before he returned, the Brahmin wanted to entrust his wife and child to the safe custody of the king. The Emperor readily agreed and allotted quarters to Sudharminee, providing her with food and grains to last until six months, with strict instructions for her not to come out of the quarters. Krishna Sharma left on his pilgrimage and the Emperor, in the midst of all his affairs of state, forgot about his wards.

When Krishna Sharma returned after a year and sought reunion with his wife, the Emperor was jolted and remembered with regret his provision of food only for six months to the weak woman and instructions (for her own safety) not to come out of the house. Beside himself with worry, the Emperor told Krishna Sharma to take rest for a day and went personally to the quarters allotted to Sudharminee, only to have his worst fears confirmed--both the lady and her child lay dead, with only their skeletons remaining to tell the tale of starvation the duo had suffered. Aghast at the result of his neglect and fearful of the sin that had attached to him, the Emperor fell at the feet of the Lord of Venkatam and sought His assistance in the matter. The merciful Lord reassured the devout king and dispatched Vishvaksena to "Asthi kootam", a punya teerttham to the north east of the temple. Sri Vishvaksena complied with alacrity, brought water from the holy pond and sprinkled the same on the skeletons. Miraculously, the skeletons were transformed into Sudharminee and her child, with flesh, blood and pulsating life.

When the Lord asked the rejuvenated lady and her husband for their desires, the former sought only undying devotion to the Lord's lotus feet as the ultimate boon. The Lord duly granted her desire. Brahma, Rudra and Yogis like Sanaka were witnesses to this momentous happening.





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Sri Lakshmi Hayagrivar





NAMA 91

(प्रणवम्) मधुघातिने श्रीवेङ्कटेशाय नमः

(PraNavam) madhu ghaatinE Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO DESTROYED THE ASURAS MADHU-KAITHAPA AND RESTORED VEDAS TO BRAHMA

COMMENTS

The Lord is the destroyer of Madhu, a dreaded asura who stole the Vedas from Brahma and hid them at the bottom of the ocean. Without the Vedas, Brahma was totally lost and could not proceed with the process of Creation. When the baffled Brahma sought the Lord's intervention in this regard, the Lord assumed the form of a Divine Swan (the Hamsaavataara), destroyed the asuraas known as Madhu and Kaitabha and performed upadesa of the Veda mantras to Brahma again, enabling him to proceed with Creation again. This incident is referred to in Sri VishNu sahasra naamam in the context of the Name: "Madhusoodhanan". Lord Madhusudhanan has the hue of lotus and carries four Musalams (ulakkais) in His four hands.

There is also reference in PurANAs to Lord Hayagrivan destroying asuran Madhu and restoring the VedAs to Brahma.





NAMA 92

(प्रणवम्) कृष्णाख्य विप्र वेदान्त देशिकत्व प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaakhya vipra Vedanta desikatva pradaaya Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO ELEVATED A SCHOLRLY BRAHMAÑAN BY THE
NAME OF KRISHNA SHARMA TO THE LOFTY STATUS OF A VEDANTHAACHĀRYAN IN HIS NEXT
LIFE!



Sri Venkatachalapathy-Gunaseelam

COMMENTS

The tale of Sudharminee was narrated under the 90th Nama. Krishna Sharma was the husband of Sudharminee. When the Lord appeared before the couple, with the Tondaman Chakravarthi looking on, Srinivasa tells the Emperor that Krishna Sharma is unparalleled in devotion, erudition, wisdom and in the observance of righteous conduct. The Lord also predicts that Krishna Sharma would be born in his next janma as an erudite Vedantin of universal acclaim,

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imbibing and propogating the essence of all Vedanta and, at the end of that birth, would reach the Lord's lotus feet. Here are Srinivasa's words of benediction, as found in the Brahmanda Purana:

"Asou janmaantare Rajan! Trayyanta arttha pravartaka:

Bhavishyati tadante cha mat saayujyam avaapsyati"

Elders in the know of things tell us that this venerated Brahmin Krishna Sharma was born later as Sri Vedanta Desika at Tooppul, near Kanchipuram. And as ordained by the Lord, Swami Desikan mastered the essence of Veda-VedAntham at the extremely young age of 20 and spent the rest of his life in the protection, preservation and propogation of the Visishtadvaita Vedanta, as laid down by Sri Ramanuja. But for Swami Desikan, the extremely easy strategy of Sharanagati (and its modalities) for attaining liberation, would have remained a closely-guarded secret, unavailable to the suffering masses. If today, we can relax in the secure belief that we can indeed reach the coveted gates of Sri Vaikuntam, without adopting excruciatingly difficult upaayaas, it is Swami Desikan we have to thank for.





NAMA 94

(प्रणवम्) वराहाचल नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) VarAhAcala naathAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE MASTER OF VARAHACHALAM!



Sri VarAhar-BEIUr

COMMENTS

Thirumala was originally known as the Aadhi VarAha KshEthram. VarAha BhagavAn stays with Bhumi Devi here. Once Aadhi VarAhan commanded Garuda to bring KiritAChalam from Sri Vaikuntam for creating a home for Bhumi Devi. Next, He asked Garuda to bring the sacred waters from Vaikuntam and had it placed in KiritAChalam.

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That sacred assembly of waters came to be known as Swamy PushkaraNi. Aadhi VarAhan took up His residence along with His Devi on the western bank of Swamy PushkaraNi and enjoyed His stay there. At a later time, VarAha BhagavAn gave permission to Lord VenkatEsa to take up residence on the southern bank of Swamy PushkaraNi. With the passage of time, Sri VenkatEsa's prabhAvam (glories) increased and He came to be known as VarAhachala NaaTan. Lord VenkatEsa never forgot that the sacred hills (VarAhaachalam) belonged originally to Aadhi VarAhan.

Therefore, even today the food offerings are made first to Aadhi VarAhan following the command of Lord VenkatEsa. It is also the wish of Lord VenkatEsa that the worshippers climbing the hills of Venkatam should offer their salutations to Aadhi VarAhan first before coming to His sannidhi.





NAMA 94

(प्रणवम्) बलभद्राय श्रीवेङ्कटेशाय नमः

(PraNavam) balabhadraaya Sri VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO IS VERILY SRI BALARAMA HIMSELF!



Sri VenugOpalan

COMMENTS

While enumerating 14 different types of Karma Yogas in the Gita, Sri Krishna includes Teerttha Yaatraa or pilgrimage and bathing in holy waters as one of them. It was Sri Balarama who, through His anushtaanam, popularised this form of Karma Yoga to the world.

It is well known that Sri Balarama is an amsam of Sri Adishesha, ever protective of His kid brother Krishna, ensuring that the machinations of Kamsa do not in any way affect Sri Krishna. However, unlike Krishna, Balarama is the picture of





rectitude-so much so that whenever Krishna gets into trouble on account of His misdeeds, He indulges in name-dropping, telling indignant victims that He is Balarama's brother, implying thereby that He is capable of no wrong. The famous Krishna Karnamrita sloka beginning with "Ka: tvam Bala? Balaanuja:" is proof of this.

Sri Krishna is always submissive towards elder brother Balarama, as can be derived from Sri Andal's remark, "Baladevarkku or keezh kandraai". Balarama's compassion and mercy are emphasized by Swami Desikan in Daya Satakam, when the Acharya points out that while it is normal for the Lord to disregard misdeeds of the devout; Sri Balarama went to the extent of disregarding those of even the Kauravas.

Swami Desikan furnishes additional information about this elder brother of Sri Krishna, in his Dasavatara stotram, sIOkam 9:

पक्कत्कौरव पट्टण प्रभृतयः प्रास्त प्रलम्बादयः

तालाङ्कस्य तथाविधा विहृतयस्तन्वन्तु भद्राणि नः ।

क्षीरं शर्करयेव याभिरपृथग्भूताः प्रभूतैर्गुणैः

आकौमारकमस्वदन्त जगते कृष्णस्य ताः केलयः ॥

Phakkat Kaurava paTTana prabhurutaya: praasta pralambaadaya :
 taalaankasya tathaa vidhaa vihurutaya: tanvantu bhadraani na: |
 Ksheeram sarkarayEva yaabhi: apruthak bhootaa: prabhootai: gunai:
 Aakaumaarakam asvadantE jagatE KrishNasya taa: kElaya: ||

Swami Desikan tells us that the childhood exploits of Sri Balarama added glory and appeal to those of Sri Krishna's, just as sugar adds taste to milk. This Balarama was extremely strong and wielded the highly unusual weapon of an invincible plough. We can get a fair idea of His prowess, when we learn that He





dragged the entire city of Hastinapuram by His plough and dumped it into the Yamuna. It was He who put an end to the Pralambasura, who was dispatched by Kamsa to kill the toddler Krishna.

This Nama tells us that Sri Balarama is none other than Sri Venkatesa.



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NAMA 95

(प्रणवम्) त्रिविक्रमाय श्रीवेङ्कटेशाय नमः

(PraNavam) trivikramaaya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO TOOK THE AVATAAR OF TRIVIKRAMA TO PUNISH MAHA BALI FOR HIS MISDEEDS!

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Sri MahAVishNu

COMMENTS

Swami Desikan pays a tribute to the overwhelming mercy of Srinivasa, as displayed in the Trivikramavatara, pointing out that the Lord's lotus feet touched the heads of all sentient beings (irrespective of caste, creed, colour, social or economic status) and inanimate objects, with absolutely no distinction, sanctifying everything they touched:





"Asham avishata: trijagat Anjanaadri Eesitu :
Charaacharam ahceekara: charana pankajena ankitam"

--Daya Satakam

This is a name of the Lord which is popular with the Vedas, which contain numerous references to the same. We could perhaps say that no other name of the Lord is mentioned so frequently in the entire hallowed body of the Vedas, as that of Trivikrama. Here are a few samples from the Yajur Veda:

☆ treeNi padA vichakramE Vishnu: gOpA adAbhya:

☆ trEdhA Vishnu: urugAyO vichakramE

☆ VichakramE prithivImEsha EtAm. etc.

All these refer to the glorious act of the Lord in seeking and obtaining just three feet of land, measured with the tiny footsteps of the Vamana (dwarf) Brahmachari and later growing into a colossus whose head and shoulders shot through the various worlds above and whose giant tiruvadi measured all the universes with a single step and all the higher worlds above with another, leaving no place for the third step, which was ultimately placed upon the Emperor's head. This colossus, who transformed Himself in a second from a diminutive Brahmachari into an immense, immeasurable giant.

Azhwars too are extremely enamoured of this avataara and lovingly mention the name at every available opportunity.

Sri Andal pays tribute to:

1. "Ongi ulagalanda Utthaman" and again,
2. "andru iv vulagam alandaai adi pottri"
3. "ambaram oodarutthu ongi ulagalanda umbar komaan" etc.

We should note with care that Sri Andal reserves the rare sobriquet





"Utthaman" (Paragon of Virtue) to Trivikrama.

Interestingly, Sri Nammazhwar calls Trivikrama a liar and a cheat, in a lighter vein, for having obtained three feet of land from Mahabali on false pretences, showing His tiny feet and later turning them into colossal feet that transcended the Universe:

☆ gyAlam koLvAn KuraLAgiya vanjanE

☆ ariyAmai kuraLAi nilam mAvali moovadi endru ariyAmai vanjitthAi. etc.

Another interesting interpretation of "Trivikrama" is one who transcends the three Vedas (though four in number, Rk, Yajus and Sama Veda are often known as the "trayee", encompassing the fourth, the Atharva Veda, in their ambit) with His immeasurable and boundless glory and magnificence, leaving the Vedas spell bound and incapable of depicting His praises adequately. The aforesaid meaning is incorporated in the following sloka:

"treen Vedaan kramate ya: hi mahimnaa sa Trivikrama:"

This Lord holds four sceptres in His hands as weapons, we are told:

"Trivikrama: khadga paani:"

In complexion, this Emperuman resembles a brilliant fire-"Jvalana prabha:"
"tigazh tee niratthan" says Swami Desikan too.

"Agni varnam chatur khadgam bhaavayaami Trivikramam"





NAMA 96

(प्रणवम्) महते श्रीवेङ्कटेशाय नमः

(PraNavam) mahatE Sri VenkaTEsaya nama:

SALUTATIONS TO THE LORD WHO IS GREATER THAN THE GREATEST WHETHER IT IS PHYSICAL
FORM OR ATTRIBUTES



Sri ParthasArathy PerumAL-VaikuNTha NATHan ThirukOlam-ThiruallikENi

COMMENTS

This nAmA is a tribute to the Lord's greatness, whether it is in physical form

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or attributes.

The Upanishad tells us that the Lord is greater than the greatest, physically:

"ano: aneeyaan, mahato maheeyaan"

His form is unimaginably huge and is immeasurably bigger than the biggest entity we could see or even contemplate.

When shown a sample of the Lord's visvaroopam, Arjuna is bewildered by its hugeness and bursts out involuntarily in praise:

"Roopam mahat te bahu vaktra netram

mahaa baaho bahu baahu paadam

bahoodaram bahu damshttra karaalam

dristvaa lokaa: pravyathittaa: tatthaham"

MEANING

"Oh Mighty Armed One! All the planets with their demigods are disturbed at seeing yOur great form, with its many faces, eyes, arms, thighs, legs, stomachs and teeth"

The form of Trivikrama that the Lord displayed during the Vamanavatara too was huge, transcending all the Universes and galaxies:

☆ **"Ongi ulagalanda Utthaman"**

☆ **"Amabaram oodaraththu ongi ulagalanda umbar komane!" etc.**

are Sri Andal's tributes to this huge Lord.

In greatness of qualities, splendor, brilliance, and glory too, the Lord towers head and shoulders above anyone with even a pretension to greatness. The same Arjuna bursts into praise, this time over the non-physical and innumerable auspicious attributes of the Lord:





**"kasmaat cha te na nameran Mahaatman!
gareeyase Brahmanopi aadikartre
Ananta! Devesa! Jagan nivaasa!
tvam sad asat tat param yat"**

"Oh Great One! You are greater even than Brahma, You are the original Creator. How can anyone avoid worshipping you, in the face of all Your glory! O Infinite One! God of Gods! Sole refuge of the Universe! You are the invincible source, the cause of all causes, transcendental to all material manifestation".

"otthaar mikkaarai ilay aaya Maamaaya!"

says Sri Nammazhwar too, attesting the Lord's unparalleled greatness, physical and otherwise.





NAMA 97

(प्रणवम्) हृषीकेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) hrusheekEsaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSAA, WHO IS THE MASTER OF ALL INDHRIYAAS!

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Thiru NARayaNan-Melkote

COMMENTS

Sense organs or Indriyaas, are known as "Hrisheekaa:"





"Harshayanti iti Hrisheekaa:"

because they afford us pleasure, they are hrisheekas. One who is the Master of these senses is "Hrishikesa:"

We know from experience that our sense organs are the most difficult to control--despite our sincere efforts to point them in the right direction, it is they which lead us on to paths we do not want to traverse. The Gita and the Upanishads compare these unruly senses, internal and external, to wild horses which are extremely difficult to tame and harness.

"Balavaan Indriya graama: vidvaamsamapi karshati"

says an adage, telling us that the group of sense organs we have been blessed(!) with is indeed powerful and is capable of leading astray even the most erudite of men.

The Lord, however, is in total control of these sense organs, whether they be His own or others', which is what the Nirukti sloka of Sri Vishnu Sahasranama Stotra means, when it says:

"Indriyaanaam niyantrutvaat Hrishikesa: prakeertita:"

The Lord's role as Arjuna's chauffeur indicates this symbolically, with Parthasarathy holding firmly the reins of the spirited horses (representing senses) and piloting the chariot in the appropriate directions as required, exhibiting His total control over the beasts (which description applies equally to horses and indriyaas).

"Tena vinaa triNamapi na chalati"

is another saying which confirms that even if a blade of grass were to wave in the wind, it requires the will of the Paramatma to prompt the same. Thus the Lord is in total control of all the senses of all the beings in this Universe, making them dance to His tunes, very much like a puppeteer.

Swami Desikan provides an alternate interpretation to this Hrisheekesa nama





in Tatparya Chandrika, by telling us that that the Lord's functions of Creation etc., and His auspicious attributes like Gnamam, Balam, Veeryam etc., would collectively make Him Hrisheekesa.

This Hrishikesa has the brilliant complexion of a lightning, we are told by Swami Desikan ("nal nilai min uruvaai"), and holds in His four hands an equal number of "Chammatti" (Hammers).

"Chatur mudgaram abhyemi Hrishikesam tatit prabham"





NAMA 98

(प्रणवम्) अच्युताय श्रीवेङ्कटेशाय नमः

(PraNavam) acyutaaya Sri VenkaTEsAya nama:

SALUTATION TO THE LORD WHO NEVER FORSAKES HIS DEVOTEES



Mohini alankAram-Thirupathi

COMMENTS

This is another name of the Lord which portrays His glorious quality of never forsaking His devotees, of never slipping from His avowed objective of emancipating those who surrender themselves to Him, heart and soul.

Swami Desikan's definition of Achyutan, as one who doesn't forsake devotees,





is brought out by the following sloka from Tatparya Chandrika--

**"Ashritaan na chyaavayati ata: chyutosya
naasti iti Achyuta shabdasya kaachit nirukti:"**

Not only does the Lord never slip from His duty, He doesn't permit His votaries too to slip away from Him. Even if we want to move away from the Lord and stray on to the path of peril, through some means or the other, He brings us back on the path to the Promised Land, guiding us there by hand. He is like a tiger carrying its cub lovingly by its teeth, applying only that much pressure to ensure that the little one doesn't slip.

Though the Supreme Lord permits Himself to be counted among Brahmaa, Rudraa, Varunaa and other such deities, He never forsakes any of His supremacy or bounty, that makes Him tower head and shoulders above those who appear to be His equals:

**"Saadharmyena avataarepi Brahma Indra Varunadibhi:
Na sva isvaryaat chyavate ya: sa Achyuta: parikeertita:"**

This name of the Lord is considered so hallowed that it is the first one of the twelve, uttered during the purificatory ritual known as "Achamanam".

And it is this Achyutha nAmaa which is mentioned first by Sage Vyaasa, as being the perfect panacea for all ills of the mind and body:

**"achyuta ananta Govinda naamocchaarana bsheshaat
nasyanti sakalaa rogaa: satyam satyam vadaamyaham"**

It is to this Achyutha that the beleaguered Draupati addresses her prayer, when her modesty is about to be outraged by Ducchasaana:

**"Shankha Chakra gadaa paane! Dwarakaa nilaya! achyuta!
Govinda! Pundareekaaksha! raksha maam sharanaagataam"**

This Achyutha is the repository of all that is auspicious and the antithesis of





all that is not, says Sri Nammazhwar:

"Achyuthan, amalan engo!"

And it is this achyuta whom Sri Andaal dreams of wedding:

**"ari mukhan Achuthan kai mel en kai vaitthu
pori mukham tatta kanaa kanden tozhee naan!"**

The achyutha tatthvam is celebrated by Swamy Desikan in Sri achyutha Sathakam , a blessed work of 100 verses in Praakrutham dedicated to Nadu Naattu Srinivaasan presiding over the dhivya dEsam of Thiruvaheendhrapuram .





NAMA 99

(प्रणवम्) नीलाद्रिनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelAdri nilayAya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO RESIDES IN THE HILLS KNOWN AS NEELADHRI
(BLUE MOUNTAIN) IN THE CHAIN OF THIRUVENKATAM HILLS!!



Sri RAmar-Thiru AyOdhi

COMMENTS

Neeladri acquired its name due to its being the abode of a vaanara by name Neela, as can be deduced from the following Varaha Purana sloka:

"Neelasya vaanarendrasya yasmaat nityam avastthiti:
tasmaat Neela girim naamnaa vadanti enam mahrshaya:"

Lord Thiruvencatamudayaan's "neela megha nibha kaanthi" (Dark blue hue resembling the clouds of the rainy season) can also be viewed as being





reflected on the golden hills of Venkatam and makes them glow with a bluish hue .Thus those hills gain the name of Neelaadhri. The Lord who has those hills as his home (nilayam) thus comes to be known as "**Neelaadhri Nilayan**".





NAMA 100

(प्रणवम्) क्षीराब्धि नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) ksheeraabdhi naathaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA RECLINING ON AADHISHA AT THE MILKY OCEAN!

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KsheerAbdhi NATHan-Thiru PArkadal

COMMENTS

It is this KsheerAbdhi Naathan, who incarnates variously as Raama, KrishNa et al, which would be evident from accounts telling us that whenever Devaas and others get in to trouble, they rush to the Lord at KsheerAbdhi for protection and it is He who performs dhushta nigrham and sishta paripaalanam by assuming various avataarams.

Among the favorite residences of the Lord is the Milky Ocean, in the midst of





which He reclines resplendently on the snaky bed, with the waves gently lapping at His feet.

This Lord who has Tiruppaarkadal as His abode is none other than the Paramapurusha, says Sri Andal:

"Paarkkadalul paiyya tuyindra Paraman".

Other Dieties may affect any manner of postures, but our Ksheeraabdi Naata's favourite pose is the recumbent one, in apparent slumber. We say "apparent" because it is not actual sleep, but "Yoga nidraa", with the Lord lost in contemplation, with His eyes closed, of ways and means to reform errant humanity and to ensure their emancipation. This is clear from Sri Nammazhwar's description:

"uranguvaan pol yogu punarnda Kannan".

It is this Paar Kadal (Milky Ocean) which is the birth place of Sri Mahalakshmi, as Her ashtottara sata nama stotram indicates:

"Lakshmeem Ksheera Samudra raja tanayaam".

Is it any wonder therefore that the Lord has it as His preferred place of residence?

Apart from Tirumagal, the Ksheeraabdi also produced, when churned by Devas and asuras, with the aid of Koorma moorthi, Nectar which confers immortality on the imbiber and other exalted items like the pleasant Moon, Iraavatam the magnificent elephant and Uchchaisravas the power-packed horse.

Being the presiding deity of this glorious ocean of milk, the Lord is known as Ksheeraabdi Naata:





NAMA 101

(प्रणवम्) वैकुण्ठाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThAcala vAsinE Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE RESIDENT OF THE VAIKUNTA HILL!

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VaikuNTha nAthan-Thirupathi

COMMENTS

Tirumala Hills are known also as "Vaikunttachalam". After Bhoodevi was brought up from the depths of the ocean by the Varaaha Murthy, He made up His mind to reside on earth till the end of this Kalpam and to this end, instructed Garuda to bring the "Kreedaa Parvatam" from Sri Vaikunttam and establish the same on the banks of the Swami Pushkarini. Due to these origins, the Tirumala is known as "Vaikunttachalam".





The Lord is known as "**Vaikunttan**", the unstoppable and invincible. Since these hills form His abode, they are known as Vaikunttachalam.

The name "**Vaikunta:**" is the 406th Naama of Sri Vishnu Sahasra naamam:

VaikuNTha: Purusha: PrANa: prANada: praNama pruthu:

The name, "Vaikuntan" here signifies the merciful attribute of His as the remover of obstacles (of union) with Him .

It is said that those who reach Sri Vaikunttam are no more plagued by physical, mental or emotional shortcomings:

"yatra na shoka: na moha:"

This is true of Tirumala Hills, the Vaikunttachalam too, for all those who reach Tirumala and worship the Lord devoutly, are relieved of all their suffering, pain and sorrow, which are replaced by eternal bliss from Bhagavat anubhavam.





NAMA 102

(प्रणवम्) मुकुन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) mukundAya Sri VenkaTEsAya nama:

SALUTATIONS TO SRI VENKATĒSA, WHO CONFERS MOKSHA ON THOSE WHO SEEK IT
ARDENTLY !



YugAdi PurappAdu- Thirumala/Thirupathi

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COMMENTS

While Srinivasa blesses us with all the mundane favors that we seek from Him, it is for granting the ultimate of all favours, viz., Liberation from this Samsara, that He is renowned.

In fact, it is only He who is capable of emancipating us; other deities, however powerful they are touted to be, being totally impotent in this respect. If it is Moksham that you want, it is to Sri VenkatEsa you have to seek it from, says the Scripture:





"MOKsha Daayaka Mukundhan".

He not only blesses us with liberation, but also shows us the way therefor, by pointing to His tiruvadi and telling us that one who seeks refuge in them would automatically be free of the mundane shackles.

The sort of Moksham or Liberation that the Lord confers is not only freedom from the travails of Samsaara, but includes immeasurable bliss equal to that He Himself enjoys in His eternal abode. Incorporating all this, the Sahasranama Nirukti sloka points out :

"tai: praartthita: svayam muktim Mukunda: syaat dadaati ya:"

It is a testimony to the Lord's generosity that He not only frees us from our crippling mortals coils, but also blesses us with Aanandam which is unlimited.

The glory of this Emperuman is chronicled in Sri Kulasekhara Azhwar's "Mukunda Maalaa", an unwilting garland of verses to the provider of this ultimate benefit.





NAMA 103

(प्रणवम्) अनन्ताय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAya Sri VenkaTEsAya nama:

SALUTATIONS TO THE LORD WHO IS LIMITLESS, INFINITE AND ETERNAL

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Malayappan in KaNNan ThirukOlam-Thirupathi

COMMENTS

The Lord is infinite: "ananta:" Finiteness can be with regard to three attributes:

1. Time,
2. Place and
3. Object.





By transcending the limits and constraints imposed by the three aforesaid limits, the Lord becomes infinite. While most of us live for a maximum life span of a hundred years and are thus limited by Time, the Lord is a "Nitya:", who has always been there and who will always be there, with Time having absolutely no effect on Him.

While we can be at one place at a time, one being in the U.S.A. not being able to be in India simultaneously, Emperuman has no such constraints and is able to be everywhere simultaneously.

We can only be ourselves at one time, as a pen can only be a pen. The Lord, however, can be many things at the same time. Thus because He transcends Time, Place and Object, the Lord is called Ananta or the Infinite One.

This trait of Parmatma is adulated by the Taittiriyaopanisad:

"Satyam, Gnaanam, Anantam Brahma".

Further the Narayana anuvakam too confirms this thus:

"anantam avyayam kavim samudrentam Visva sambhuvam".





NAMA 104

(प्रणवम्) विरिञ्चाभ्यर्थितानीत सौम्यरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) virincAbhyarthitAneeta Saumya-roopAya Sri VenkaTEsAya
nama:

SALUTATIONS TO LORD VENKATESA, WHO RESPONDED TO THE PRAYERS OF BRAHMA DEVAN
TO CHANGE HIS FIERCE FORM AS UGRA NARASIMHAN TO A SOUMYA (BEAUTIFUL AND
TRANQUIL) FORM AFTER THE DESTRUCTUION OF HIRANYAKASIPU !

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KrupA NATHan

COMMENTS

After destroying the Asuran offending His bhakthan, Prahlaadhan, Lord





Narasimha was looking grotesquely fierce. No one including His consort, Maha Lakshmi felt comfortable to approach the Lord. His anger was still at its peak.

The 9th chapter of the 7th Canto of Sri Math Bhaagavatham describes the undiminished anger and ferocity of the Lord that prevented the group of Devaas headed by Brahma to come near Lord Narasimha. Mahaa Lakshmi was requested by the Devaas to calm down Her Lord. She too did not approach Him since the appearance that He had was neither seen nor heard before :

"adhrushta-asrutha-poorvathvaath Saa nopeyaaya sankitha"

Brahma then said to bhaktha Prahladha:

" Oh dear Child ! Go near and approach the Lord, who has been very angry with your father.

"Taatha prasamayopehi svapithre kupitham Prabhum"

Child Prahladha consented, approached the Lord and prostrated before Him and eulogized His Lord with the famous verses of Prahladha Sthothram. The Lord lifted the child fallen at His feet. He was moved by His own limitless vaathsalyam for His bhakthan and with eyes full of compassion (Krupayaa pariplutha:) lifted up the child and placed His lotus soft hand (karaambhujam) on his (Prahladha's) head.

Child Prahladhan was freed from all sins and was the object of the Lord's immense grace that led him to praise the Lord with a heart full of devotion. The Lord was moved by the prayers and took on His tranquil form and expressed His joy over Prahladhan's Bhakthi and offered him boons of his choice:

**Vathsa Prahladha Bhadram tE preethoahante asuroththama
varam vruneeshva abhimatham kaamapooroasmyaham nrunaam**

MEANING

O Child Prahladha! All auspiciousness to you! Ask me of any boons that you





desire. I am immensely pleased with you. I am the fulfiller of all the prayers of bhakthaas of mine!

Prahlada was not tempted by the winning of any boons from the Lord and asked only for the blessing of uninterrupted and steadfast devotion to the Lord.

Brahma devan was thus successful with the help of Prahladan to convert the Ugra Narasimhan in to Soumya Varadhan (**Prahlada Varadhan**)!





NAMA 105

(प्रणवम्) सुवर्णमुखरी स्नात मनुजाभीष्ट दायिने श्रीवेङ्कटेशाय नमः

(PraNavam) SuvarNa mukharI snAta manuja abheeshTa dAyinE Srl
VenkaTEsAya nama:

SALUTATIONS TO SRINIVASA, WHO BESTOWS ON BATHERS IN THE SUVARNAMUKHAREE
RIVER, ALL THEIR HEART'S DESIRES!



Pushpa yAgam-Thirupathi

COMMENTS

The Lord, pleased with Sage Agastya's long and hard penance, told the Maharshi to seek a boon of his desire. Agastya, who had made the SuvarNamkharee river flow from the Tirumala Hills in response to the prayer of Devas, sought the Lord's paripoorna anugraham for the river, such that anyone who had a dip in it would attain all that they desired. The Lord said, "So be it", transforming the river from a mere body of waters into a veritable Kaamadhenu, satisfying the wants and aspirations of all those who had a dip in it.





The Skaanda Purana tells us that the river attained this name due to its being considered by devotees to be as precious as gold, as also due to its descending to earth (in response to Agastya's instructions) with a deafening roar which filled the entire atmosphere and the four directions.





NAMA 106

(प्रणवम्) हलायुध जगतीर्थ समस्त फलदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) halaayudha jagat-theertha samasta phala daayinE Sri
VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATESA, WHO GRANTS ALL BOONS FOR THOSE, WHO TAKE BATH
IN THE WORLD FAMOUS PARASU RAAMA THEERTTHAM!



TheerthAvAri

COMMENTS

There are many sacred assemblies of waters in and around Thirumala. One of them is Parasu Raama Theerttham. Parasu Raaman (Kshathrianthakan) is one of the ten incarnations (avathaarams) of the Lord. The Haalaayudha theerttham





is named after this avathaaram of the Lord. The 69th Ashtothara Naama of Sri Venkatesa:

Kshatriyaantaka Raamaaya Sri VenkaTEsaaya nama:

salutes this avathaaram of Lord Venkatesa. Snaanam in this sacred water and performing surrender at the holy feet of Thiruvenkatam leads to "**Samastha phala dhaayakam**" (gaining of all desired boons such as Dharma, artha, Kaama and Moksham).





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Malayappan as GOVINDHAN in Kalpaka Vruksha vAhanam - Thirupathi





NAMA 107

(प्रणवम्) गोविन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) govindAya SrI VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO IS THE COWHERD OF BRINDHAAVANAM, WHO COMES TO THE RESCUE OF DEVOTEES IN DISTRESS!

COMMENTS

The Govinda nama is the ideal one to save those in distress, as proved by both Sri Prahlada and Draupati, who, while issuing an SOS to the Lord, addressed Him as Govinda!.

It is Lord Venkata Govindhan, who as:

"Koodarai vellum seer Govindhan"

attracts even those with impenetrably stony hearts and makes them head to Thirumala to win them over with His soundharyam and auspicious attributes.

This Govinda Nama is so potent that it affords liberation even to the worst of offenders and sinners, says Sri Tondaradippodi Azhwar, pointing out that it emancipated even a confirmed offender like Kshatrabandhu

" Moyttha val vinayul nindru moondru ezhutthu udaya peraal

Kattira bandhumandre paraam gati kandu kondaan"

The Lord may have any number of names, but the one most popular with the masses is "Govinda!". And though this is a generic name, so to say, it triggers in us the thought only of Sri Venkatesa and none other. The cry "Govinda! Govinda!" rents the air right from the footsteps of the Tirumala Hills and continues to reverberate in the Seven Hills, coming to a crescendo when the





devotees reach the portals of the Lord's sanctum sanctorum. What is the speciality of this tirunaamam?

There are numerous interpretations of the holy word Govinda.

"Gavaam stuti giraam vinda: Govinda: sa udaahrita:"

MEANING

One who is the object of innumerable words and paens of praise from all class of people, mortals and the celestials, is Govindan. It is not only ordinary people like us who worship the Lord with words of praise with various motives, but Maharshis of repute and exalted Devatas too adulate Him, driven by love, affection and devotion.

"Nashtaam Dharaneem poorvam labdhavaan Govinda:"

MEANING

Occurring immediately after the tirunaamam "MahaVaraha:" in the Sahasranaama Stotram, this Govinda nama is interpreted to mean One who regained Mother Earth, after She was wrapped up and hidden away under water by Hiranyaaksha. As is well known, The Lord assumed the form of a giant boar, destroyed the asura and lifted up the Bhoomi with His tusk. Thus it is the Varaha Murthy at Tirumala, who is indeed celebrated here as Govinda.

The third interpretation of the word "Govinda" is the Lord of Cattle, the endearing Divine Cowherd the Lord became as Sri Krishna, delighting in the company of bovine creatures and their masters. Since the Vaishnava Sampradaya venerates Srinivasa as none other than Sri Krishna, the name "Govinda" applies to Srinivasa quite well.

A fourth meaning is that He is the giver of Speech. He is the power because of which all living creatures, through the medium of speech, convey knowledge mutually to each other, be it the braying of an ass, the barking of a dog, in the spirited eloquence of an orator or in the devotional outpouring of the





overwhelmed votary.

Govinda is also the Supreme Reality who is to be attained, to be known, through the sacred words of the Veda Vakyaas.

It is this Govinda naama which provided succour to beleagured Draupati and saved her modesty from being outraged by Ducchaasana, for it is to Govinda that she appealed in distress:

"Govinda! Pundareekaaksha! Raksha maam saranaagataam".

Sri Pillailokaachaarya goes to the extent of saying that the Lord's Govinda naama is more powerful than the Lord Himself:

"Draupatikku aapattil pudavai surandadu tirunaamam ire"





NAMA 108

(प्रणवम्) श्रीनिवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SriNivaasaaya Sri VenkaTEsAya nama:

SALUTATIONS TO LORD VENKATĒSA, WHO HAS MAHAA LAKSHMI (SRI DEVI) ON HIS CHEST
FOR EVER!



The Thirumala-Thirupathi Divya Dampathis

COMMENTS

The word "Sri" has six connotations and refers to Sri Mahalakshmi's manifold

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roles of:

1. being the refuge of Jeevas,
2. seeking refuge in the Lord on our behalf,
3. listening patiently to our tales of woe,
4. conveying the same to the Lord with the exceptional eloquence of advocacy,
5. ridding devotees of their accumulated baggage of sins and
6. affording them infinite pleasure up to the stage of performing kankaryam to the Divine Duo.

Since Srinivasa is the inalienable abode of Sri Mahalakshmi, we have absolutely nothing to fear, for all the aforesaid functions of Sri become extremely easy of performance.

It is extremely significant that this Ashtothara Shatha naamavali begins with the name "Venkatesaya nama:" and ends with "Srinivasaya nama:", signifying by the former, the Lord's propensity for destroying all our sins, and by the latter, His readiness to bestow on us all that we desire and more too, including the ultimate reward of Celestial Bliss on an eternal basis, demonstrating His two-fold benevolence of "anishta nivritti" and "ishta praapti".

Sri Venkateswara is the permanent and pleasurable abode of Sri Mahalakshmi, His inseparable Consort. He is hence known as "Srinivasa:"

When Sri Mahalakshmi emerged from the milky ocean being churned by the Devas and asuras for nectar, She immediately occupied the Lord's broad chest, true to Her promise never to forsake Him even for a second:

"agalakillen irayum endru Alarmel mangai urai maarba!"

The Sahasranama Nirukti sloka too says the same thing:





"nityopagna nivaasatvaat Sreenivaasa: SriyaL: smrita:"

In fact, "Srinivasa:" is the name of the Parabrahmam, which is identified by the presence of the Consort Sri. Thus, it is because He is Srinivasa that the Lord can claim to be the Supreme Being, as the Vedas show the Paramapurusha to be accompanied by His divine consorts Sri and Bhoodevi:

"Hreescha te Lakshmeescha patnyou" --Purusha Suktam

Sri Ramanuja too identifies Srinivasa to be the Parabrahmam, at the very beginning of his magnum opus, the Sri Bhaashyam:

"Shruti shirasi videepte, Brahmani Srinivase"

In practical terms, how does this help us? Because He is the permanent abode of Sri Mahalakshmi, who is the embodiment of all that is auspicious, apart from being the fountainhead of all mercy, love and compassion, the Lord too can never be otherwise. Even if he is inclined to be annoyed at us at times for some insufferable infringement on our part, the Divine Mother intercedes on our behalf and ensures that we get off lightly. It is She who recommends us to be pardoned all our sins and our elevation to the exalted world of Sri Vaikunttam. Thus, if we can at all hope for emancipation, it is because the Lord is Srinivasa.

Sri VenkatesAya Nama:

Sri math Azhagiya Singar ThiruvadigaLE SaraNam

Daasan,

Oppiliappan KOil VaradAchAri SaThakOpan





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Malayappar -OOnjal SEvai in deepa mandapam





ASHTOTTARASATA NAAMAVALI

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Rathna Kireetam-Malayappar-Thirupathi





श्रीवेङ्कटेश अष्टोत्तरशतनामावलिः

SRI VENKATESVARA ASHTOTTARASATA NAMAVALI

(प्रणवम्) वेङ्कटेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) vEnkaTEsAya SrI VenkaTEsAya nama: - 1

(प्रणवम्) शेषाद्रि निलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) SeshAdri nilayAya SrI VenkaTEsAya nama: - 2

(प्रणवम्) वृषदृग्गोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) vrusha-dhrug-gOcarAya SrI VenkaTEsAya nama: - 3

(प्रणवम्) विष्णवे श्रीवेङ्कटेशाय नमः

(PraNavam) VishNavE SrI VenkaTEsAya nama: - 4

(प्रणवम्) सदञ्जन गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadanjana gireesaaya SrI VenkaTEsaya nama: - 5

(प्रणवम्) वृषाद्रि पतये श्रीवेङ्कटेशाय नमः

(PraNavam) VrushAdri patayE SrI VenkaTEsaya nama: - 6

(प्रणवम्) मेरुपुत्र गिरीशाय श्रीवेङ्कटेशाय नमः

(PraNavam) Meru putra giriSAYA SrI VenkaTEsAya nama: - 7

(प्रणवम्) सरस्वामि तटीजुषे श्रीवेङ्कटेशाय नमः





(PraNavam) Saras-Swamy-taTee-jushE Sri VenkaTEsAya nama: - 8

(प्रणवम्) कुमारकल्प सेव्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Kumaara kalpa sevyaaya Sri VenkaTEsaya nama: - 9

(प्रणवम्) वज्रिदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vajri-dhrug-vishayAya Sri VenkaTEsAya nama: - 10

(प्रणवम्) सुवर्चला सुतन्यस्त सैनापत्य भराय श्रीवेङ्कटेशाय नमः

(PraNavam) Suvarcalaa sutanyasta Sainaapatya bharaaya Sri VenkaTEsAya nama: - 11

(प्रणवम्) रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) RaamAya Sri VenkaTEsAya nama: - 12

(प्रणवम्) पद्मनाभाय श्रीवेङ्कटेशाय नमः

(PraNavam) PadmanAbhAya Sri VenkaTEsaya nama: - 13

(प्रणवम्) सदा वायुस्तुताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadaa Vaayu Stutaaya Sri VenkaTEsaya nama: - 14

त्यक्त वैकुण्ठलोकाय श्रीवेङ्कटेशाय नमः

(PraNavam) tyakta VaikuNThalOkaya Sri VenkaTEsAya nama: - 15

(प्रणवम्) गिरिकुञ्ज विहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Girikunja vihaariNE Sri VenkaTEsAya nama: - 16

(प्रणवम्) हरिचन्दन गोत्रेन्द्र स्वामिने श्रीवेङ्कटेशाय नमः





(PraNavam) Haricandana gOtrEndra SwaminE Sri VenkaTEsAya nama: - 17

(प्रणवम्) शङ्कराजन्य नेत्राब्ज विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha Raajanya nEtraabja vishayaaya Sri VenkTEsAya nama: - 18

(प्रणवम्) वसूपरिचर त्रात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) vasoo-paricara traatre Sri VenkaTEsAya nama: - 19

(प्रणवम्) कृष्णाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaaya Sri VenkaTEsAya nama: - 20

(प्रणवम्) अब्धिकन्या परिष्वक्त वक्षसे श्रीवेङ्कटेशाय नमः

(PraNavam) abdhi kanyaa parishvakta vakshasE Sri VenkaTEsAya nama: - 21

(प्रणवम्) वेङ्कटाय श्रीवेङ्कटेशाय नमः

(PraNavam) VenkaTAya Sri VenkaTEsAya nama: - 22

(प्रणवम्) सनकादि महायोगि पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Sanakaadi mahaa yogi poojitaaya Sri VenkaTEsAya nama: - 23

(प्रणवम्) देवजित्प्रमुखानन्त दैत्य सङ्घप्रणाशिने श्रीवेङ्कटेशाय नमः

(PraNavam) devajit pramukha anantha daitya sangha praNaasine Sri VenkaTEsAya nama: - 24

(प्रणवम्) श्वेत द्वीप वसन्मुक्त पूजिताङ्घ्रि युगाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sveta dveepa vasan-mukta poojitaanghri yugaaya Sri VenkaTEsAya nama: - 25





(प्रणवम्) शेष पर्वतरूपत्व प्रकाशनपराय श्रीवेङ्कटेशाय नमः

(PraNavam) Sesha parvata roopatva prakaasana paraaya Sri VenkaTEsAya nama: - 26

(प्रणवम्) सानुस्थापित ताक्षर्याय श्रीवेङ्कटेशाय नमः

(PraNavam) Saanu sthaapita taarkshyaaya Sri VenkaTEsAya nama: - 27

(प्रणवम्) ताक्षर्याचल निवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) taarkshyAcala nivAsinE Sri VenkaTEsAya nama: - 28

(प्रणवम्) मायागूढविमानाय श्रीवेङ्कटेशाय नमः

(PraNavam) Maaya-gooDha vimAnAya VenkaTEsAya nama: - 29

(प्रणवम्) गरुडस्कन्धवासिने श्रीवेङ्कटेशाय नमः

(PraNavam) GaruDa Skandha-vaasine Sri VenkaTEsAya nama: - 30

(प्रणवम्) अनन्तशिरसे श्रीवेङ्कटेशाय नमः

(PraNavam) ananta SirasE Sri VenkaTEsAya nama: - 31

(प्रणवम्) अनन्ताक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAkshAya Sri VenkaTEsAya nama: - 32

(प्रणवम्) अनन्तचरणाय श्रीवेङ्कटेशाय नमः

(PraNavam) ananta charaNaya Sri VenkaTEsAya nama: - 33

(प्रणवम्) श्रीशैलनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) Srisaila nilayaaya Sri VenkaTEsAya nama: - 34





(प्रणवम्) दामोदराय श्रीवेङ्कटेशाय नमः

(PraNavam) daamOdaraaya Sri VenkaTEsAya nama: - 35

(प्रणवम्) नीलमेघनिभाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelamegha nibhaaya Sri VenkaTEsAya nama: - 36

(प्रणवम्) ब्रह्मादिदेवदुर्दर्शविश्वरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahmAdi deva durdarsa visvarooapaaya Sri VenkaTEsAya nama: - 37

(प्रणवम्) वैकुण्ठागत सद्धेम विमानान्तर्गताय श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThaagata saddhEma vimaana antargataaya Sri VenkaTEsAya nama: - 38

(प्रणवम्) अगस्त्याभ्यर्थिता शेष जनदृग्गोचराय श्रीवेङ्कटेशाय नमः

(PraNavam) agastyAbhyarthitaa sEsha jana-dhrug gOcarAya Sri VenkaTEsAya nama: - 39

(प्रणवम्) वासुदेवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaasudevaya Sri VenkaTEsAya nama: - 40

(प्रणवम्) हरये श्रीवेङ्कटेशाय नमः

(PraNavam) harayE Sri VenkaTEsAya nama: - 41

(प्रणवम्) तीर्थपञ्चक वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) teertha pancaka vaasinE Sri VenkaTtsAya nama: - 42

(प्रणवम्) वामदेवप्रियाय श्रीवेङ्कटेशाय नमः





(PraNavam) vaamadEva-priyAya Sri VenkaTEsAya nama: - 43

(प्रणवम्) जनकेष्टप्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) JanakEshTa-pradaaya Sri VenkaTEsAya nama: - 44

(प्रणवम्) मार्कण्डेय महातीर्थ जातपुण्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) markaNDEya mahaa teertha jaata puNya pradAya Sri VenkaTEsAya nama: - 45

(प्रणवम्) वाक्पति ब्रह्मदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Vaakpati brahmadAtrE Sri VenkaTEsAya nama: - 46

(प्रणवम्) चन्द्रलावण्यदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) candra laavaNya dAyinE Sri VenkaTEsAya nama: - 47

(प्रणवम्) नारायण नगेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa nagEsAya Sri VenkaTEsAya nama: - 48

(प्रणवम्) ब्रह्म क्लृप्तोत्सवाय श्रीवेङ्कटेशाय नमः

(PraNavam) brahma kluptOtsavaaya Sri VenkaTEsAya nama: - 49

(प्रणवम्) शङ्ख चक्रवरानम्र लसत्कर तलाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankha cakra varaanamra lasat-kara talaaya Sri VenkaTEsAya nama: - 50

(प्रणवम्) द्रवन्मृग मदासक्त विग्रहाय श्रीवेङ्कटेशाय नमः

(PraNavam) dravan mruga madaasakta vigrahaaya Sri VenkaTEsAya nama: - 51





(प्रणवम्) केशवाय श्रीवेङ्कटेशाय नमः

(PraNavam) Kesavaya Sri VenkaTEsAya nama: - 52

(प्रणवम्) नित्ययौवन मूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) nithya Yauvana moortaye Sri VenkaTEsAya nama: - 53

(प्रणवम्) अर्थितार्थ प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) arthitaartha pradAtrE Sri VenkaTEsAya nama: - 54

(प्रणवम्) विश्वतीर्थाघहारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Visva teertha agha haariNE Sri VenkaTEsAya nama: - 55

(प्रणवम्) तीर्थस्वामि सरस्स्नात जनाभीष्ट प्रदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) teerthaswamy Saras-snAta JanAbhIshTa pradAyinE Sri VenkaTEsAya nama: - 56

(प्रणवम्) कुमारधारिका वासस्कन्दाभीष्ट प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumAra dhaarikaa vaasas-skandAbheeshTa pradAya Sri VenkatEsAya nama: - 57

(प्रणवम्) जानुदघ्न समुद्भूत पोत्रिणे श्रीवेङ्कटेशाय नमः

(PraNavam) Jaanu-daghna samudbhUta pOtriNE Sri VenkaTEsAya nama: - 58

(प्रणवम्) कूर्ममूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) Koorma moortayE Sri VenkaTsAya nama: - 59

(प्रणवम्) किन्नरद्वन्द्वशापान्तप्रदात्रे श्रीवेङ्कटेशाय नमः





(PraNavam) Kinnara dvandva saapaanta pradaatrE Sri VenkaTsAya nama: - 60

(प्रणवम्) विभवे श्रीवेङ्कटेशाय नमः

(PraNavam) Vibhave Sri VenkaTsAya nama: - 61

(प्रणवम्) वैखानस मुनिश्रेष्ठ पूजिताय श्रीवेङ्कटेशाय नमः

(PraNavam) Vaikhaanasa muni sreshTha poojitaaya Sri VenkaTEsAya nama: - 62

(प्रणवम्) सिंहाचल निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SimhAcala nivAsAya Sri VenkaTEsAya nama: - 63

(प्रणवम्) श्रीमन्नारायणाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sriman nArAyaNAya Sri VenkaTEsAya nama: - 64

(प्रणवम्) सद्भक्त नीलकण्ठार्च्य नृसिंहाय श्रीवेङ्कटेशाय नमः

(PraNavam) Sadbhakta neelakanThaarCyA nrusimhAya Sri VenkaTEsAya nama: - 65

(प्रणवम्) कुमुदाक्ष गणश्रेष्ठ सैनापत्य प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KumudAksha-gaN-a-srEshTha sainApatya pradAya Sri VenkaTEsAya nama: - 66

(प्रणवम्) दुर्मेधः प्राणहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) durmEdha praaNahartre Sri VenkaTEsaya nama: - 67

(प्रणवम्) श्रीधराय श्रीवेङ्कटेशाय नमः

(PraNavam) SridharAya Sri VenkaTEsAya nama: - 68





(प्रणवम्) क्षत्रियान्तक रामाय श्रीवेङ्कटेशाय नमः

(PraNavam) KshatriyAntaka rAmAya Sri VenkaTEsAya nama: - 69

(प्रणवम्) मत्स्य रूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) matsya roopAya Sri VenkaTEsAya nama: - 70

(प्रणवम्) पाण्डवारि प्रहर्त्रे श्रीवेङ्कटेशाय नमः

(PraNavam) PaaNDavAri prahartrE Sri VenkaTEsAya nama - 71

(प्रणवम्) श्रीकराय श्रीवेङ्कटेशाय नमः

(PraNavam) Sri karaaya Sri VenkaTEsAya nama: - 72

(प्रणवम्) उपत्यका प्रदेशस्थ शङ्कर ध्यातमूर्तये श्रीवेङ्कटेशाय नमः

(PraNavam) upatyakaa pradEsastha Sankara dhyata moortaye Sri VenkaTEsAya nama: - 73

(प्रणवम्) रुक्माब्ज सरसीकूल लक्ष्मीकृत तपस्विने श्रीवेङ्कटेशाय नमः

(PraNavam) rukmaabja saraseekoola lakshmeekruta tapasvinE Sri VenkaTEsAya nama: - 74

(प्रणवम्) लसल्लक्ष्मी कराम्भोज दत्त कल्हारक स्रजे श्रीवेङ्कटेशाय नमः

(PraNavam) lasalakshmi karAmbhOja datta kalhAraka srajE Sri VenkaTEsAya nama: - 75

(प्रणवम्) शालग्राम निवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) Saalagraama nivaasaaya Sri VenkaTEsAya nama: - 76

(प्रणवम्) शुक दृगगोचराय श्रीवेङ्कटेशाय नमः





(PraNavam) Suka drug gOcaraaya Sri VenkaTEsAya nama: - 77

(प्रणवम्) नारायणार्थिताशेष जनदृग्विषयाय श्रीवेङ्कटेशाय नमः

(PraNavam) nArAyaNa arthita asesha jana drugvishayaaya Sri VenkaTEsAya nama: - 78

(प्रणवम्) मृगयारसिकाय श्रीवेङ्कटेशाय नमः

(PraNavam) mrugayaarasikaaya Sri VenkaTEsAya nama: - 79

(प्रणवम्) वृषभासुर हारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) VrishabhAsura haariNE Sri VenkatEsAya nama: - 80

(प्रणवम्) अञ्जनागोत्र पतये श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa gotra-patayE Sri VenkaTEsAya nama: - 81

(प्रणवम्) वृषभाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) Vrishabhaacala vaasinE Sri VenkaTEsAya nama: - 82

(प्रणवम्) अञ्जनासुत दात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) anjanaa suta daatrE Sri VenkaTEsAya nama: - 83

(प्रणवम्) माधवीयाघ हारिणे श्रीवेङ्कटेशाय नमः

(PraNavam) maadhaveeya agha haariNE Sri VenkatEsAya nama: - 84

(प्रणवम्) प्रियङ्गु प्रिय भक्षाय श्रीवेङ्कटेशाय नमः

(PraNavam) priyangu priya bhakshaaya Sri VenkaTEsAya nama: - 85

(प्रणवम्) श्वेतकोलवराय श्रीवेङ्कटेशाय नमः





(PraNavam) sveta-kola-varaaya Sri VenkaTEsAya nama: - 86

(प्रणवम्) नीलधेनु पयोधारा सेक देहोद्भवाय श्रीवेङ्कटेशाय नमः

(PraNavam) neela dhEnu payO dhArA sEka dEhOtbhavAya Sri VenkaTEsaya nama: - 87

(प्रणवम्) शङ्कर प्रियमित्राय श्रीवेङ्कटेशाय नमः

(PraNavam) Sankara priya mitraaya Sri VenkaTEsAya nama: - 88

(प्रणवम्) चोळपुत्र प्रियाय श्रीवेङ्कटेशाय नमः

(PraNavam) cOla putra priyaaya Sri VenkaTEsAya nama: - 89

(प्रणवम्) सुधर्मिणी सुचैतन्य प्रदात्रे श्रीवेङ्कटेशाय नमः

(PraNavam) Sudharminee sucaitanya pradaatrE Sri VenkaTEsAya nama: - 90

(प्रणवम्) मधुघातिने श्रीवेङ्कटेशाय नमः

(PraNavam) madhu ghaatinE Sri VenkaTEsAya nama: - 91

(प्रणवम्) कृष्णारख्य विप्र वेदान्त देशिकत्व प्रदाय श्रीवेङ्कटेशाय नमः

(PraNavam) KrishNaakhya vipra Vedanta desikatva pradaaya Sri VenkaTEsAya nama: - 92

(प्रणवम्) वराहाचल नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) VarAhAcala naathAya Sri VenkaTEsAya nama: - 93

(प्रणवम्) बलभद्राय श्रीवेङ्कटेशाय नमः

(PraNavam) balabhadraaya Sri VenkaTEsAya nama: - 94





(प्रणवम्) त्रिविक्रमाय श्रीवेङ्कटेशाय नमः

(PraNavam) trivikramaaya Sri VenkaTEsAya nama: - 95

(प्रणवम्) महते श्रीवेङ्कटेशाय नमः

(PraNavam) mahatE Sri VenkaTEsaya nama: - 96

(प्रणवम्) हृषीकेशाय श्रीवेङ्कटेशाय नमः

(PraNavam) hrusheekEsaaya Sri VenkaTEsAya nama: - 97

(प्रणवम्) अच्युताय श्रीवेङ्कटेशाय नमः

(PraNavam) acyutaaya Sri VenkaTEsAya nama: - 98

(प्रणवम्) नीलाद्रिनिलयाय श्रीवेङ्कटेशाय नमः

(PraNavam) neelAdri nilayAya Sri VenkaTEsAya nama: - 99

(प्रणवम्) क्षीराब्धि नाथाय श्रीवेङ्कटेशाय नमः

(PraNavam) ksheeraabdhi naathaaya Sri VenkaTEsAya nama: - 100

(प्रणवम्) वैकुण्ठाचल वासिने श्रीवेङ्कटेशाय नमः

(PraNavam) VaikuNThAcala vAsinE Sri VenkaTEsAya nama: - 101

(प्रणवम्) मुकुन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) mukundAya Sri VenkaTEsAya nama: - 102

(प्रणवम्) अनन्ताय श्रीवेङ्कटेशाय नमः

(PraNavam) anantAya Sri VenkaTEsAya nama: - 103





(प्रणवम्) विरिञ्चाभ्यर्थितानीत सौम्यरूपाय श्रीवेङ्कटेशाय नमः

(PraNavam) virincAbhyarthitAneeta Saumya-roopAya Sri VenkaTEsAya
nama: - 104

(प्रणवम्) सुवर्णमुखरी स्नात मनुजाभीष्ट दायिने श्रीवेङ्कटेशाय नमः

(PraNavam) SuvarNa mukharI snAta manuja abheeshTa dAyinE Sri
VenkaTEsAya nama: - 105

(प्रणवम्) हलायुध जगत्तीर्थ समस्त फलदायिने श्रीवेङ्कटेशाय नमः

(PraNavam) halaayudha jagat-theertha samasta phala daayinE Sri
VenkaTEsAya nama: - 106

(प्रणवम्) गोविन्दाय श्रीवेङ्कटेशाय नमः

(PraNavam) govindAya Sri VenkaTEsAya nama: - 107

(प्रणवम्) श्रीनिवासाय श्रीवेङ्कटेशाय नमः

(PraNavam) SrInivaasaaya Sri VenkaTEsAya nama: - 108

॥ इति श्रीवेङ्कटेशाष्टोत्तरशतनामावलिः संपूर्णा ॥



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