



Sri Ranganatha Divyamani Padukabhyam Namah |
Srimate Srinivasa Ramanuja Mahadesikaya Namah |

Śrīman Nigamānta Mahādeśikan's

பன்னிரு நாமம்
Paṇṇirunāmam

Sanskrit ślokaś, word-by-word meaning and commentary

By

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English Translation

By

Beḷakavāḍi Rāmaprian

|| Śrīḥ ||
 || Śrīmatē Nigamānta Mahādēśikāya ṇamaḥ ||

Paṇṇirunāmam

śrīmān vēṅkaṭanāthāryaḥ kavītārkikakēsarī |
vēdāntācāryavaryō mē sannidhattām sadāhṛdi ||

Generally, devotees of *Viṣṇu* place the *Nāma* on their body. The *Śrīvaiṣṇavas* in particular, not only wear the *Nāma* but also, based on several established evidences, believe that by being a part of their rituals it would lead to their success. *Śrīmaddēśika*, in his work “*Saccaritra Rakṣā*”, has explained in detail and with supporting evidence, all about “*Nāmadhāraṇā*” (Wearing the *Nāmas* on the body), their shape, size, number, location (where each *Nāma* is to be placed on the body), and the *Adhidēvatā* (Resident Deity), as well as the Form, hue, Weapon wielded, meditation method and the resulting benefit, associated with each of these *Nāmas*. For us, who are followers of these beliefs, these details are very important. *Svāmi Dēcikaṇ* has summarized all these in the Tamil language in this work, known as “*Paṇṇirunāmam*”.

Śārvari
Caitra-Vaiśākha-Jyēṣṭha
 1962

Iti sadācāryāvalambī
vidvān gōpālācāryaḥ
 Mysore

|| Śrīh ||
 || Śrīmatē Ṇigamānta Mahādēśikāya ṇamaḥ ||

Paṇṇirunāmam **(Dvādaśanāmaprabandhaḥ)**

Original:

கேசவனாய் நின்று கீழைத் திசையிலும் நெற்றியிலும்
 தேசுடை ஆழிகள் நான்குடன் செம் பசும் பொன் மலை
 போல்
 வாசி மிகுத்தெனை மங்காமல் காக்கும் மறை அதனால்
 ஆசை மிகுத்த அயன் மக வேதியில் அற்புதனே

kēcavaṇāy niṇṇ kīlāit ticaiyilum nerriyilum
 tēcuḍai āligaḷ nānguḍaṇ cem pacum poṇ malai pōl
 vāci miguttenai maṅgāmal kākkum maṇai adaṇāl
 ācai migutta ayaṇ maga vēdiyal arpuḍaṇē (1)

Meaning: *arpuḍaṇē* = The Amazing *Dēvarājasvāmi*,
maga vēdiyal = (rising) from the *Hōma Kuṇḍam* (Sacrificial
 Fire) of *ayaṇ* = *Brahma* *ācai migutta* = who had an ardent
 passion (for matters pertaining to God) *kēcavaṇāy* = taking
 the divine Form as *Kēśava*, and *tēcuḍai* = with the energetic
āligaḷ nānguḍaṇ = four *Cakras* (Disks) *niṇṇ* = stands *cem*
pacum poṇ malai pōl = like a red and turmeric- yellow
 golden mountain, *kīlāit ticaiyilum* = in the eastern side and
nerriyilum = on the forehead; *kākkum* = He will protect
eṇṇai = me *maṇai adaṇāl* = through the *Vēdas* *maṅgāmal* =
 from getting destroyed (by *AvidyA*) *vāci migutta* =
 displaying a striking contrast with the protection (offered in
 His *Para* and *Vyūha* manifestations).

Summary: While putting on the *ūrdhva puṇḍras* (the *Nāmams*) on one's body, one should contemplate on the God's Forms, appropriate for the particular positions on the body. Thus, while one is putting on the twelve *nāmams*, one should contemplate without fail on the special Forms along with the *Nāma*¹ (Name), *Varṇa* (Color), *Sthāna* (Location) and the *Āyudha* (Weapon) associated with each of those God-Forms. For the Resident God Form on the forehead, these are respectively, *Kēśava*, *Svarṇavarṇa* (Golden color), the forehead and the four *Cakras* (Disks) in the four hands. One should seek protection from God, by meditating on Him adorned with these embellishments. The *Dhyānaślōka* (the *Ślōka* for this meditation), namely, "*catuścakram namasyāmi kēśavaṃ kanakaprabhaṃ*", in fact, means exactly the same. God will save the devotee from being caught and destroyed in the wave of *Avidyā* (False knowledge).

Varadarāja Svāmi of *Kāñcī*, Who arose surprising every one from the sacrificial fire during the *Yāga* (sacrifice) performed by *Brahma*, the Lord of Creation, is an *Arcāvatāra* (Incarnation in the Form of an Idol of Worship); yet, He will come in the Form of *Kēśava*, the "*Nāma Dēvatā*", representative God-Form of the *Nāmam* applied on our forehead) and will protect our forehead and us from dangers coming from the eastern direction. This is what is conveyed by this first *Pācuram*. The saying, "*purastāt kēśavaḥ pātu cakrī jāmbūnada prabhuḥ*" also conveys the same meaning.

¹ Note that the word "*nāma*" has two meanings in this and all the following *pācurams* - *urdhva puṇḍra*, Name.

श्रीकेशवो दिशि हरे रलिके च पाति
 दीप्त श्वतुर्भि ररिभि स्त्वधिकोऽनवद्यम्।
 वेदै स्सुवर्णनगवत् हरितारुणो माम्
 आशाधिकाजमखवेदिभवोऽद्भुतो हि ॥ १ ॥

śrīkeśavo diśi hare ralike ca pāti
 dīpta ścaturbhi raribhi stvadhiko'navadyam |
 vedai ssuvarṇanagavat haritāruṇo
 māmāśādhikājamakhavedibhavo'dbhuto hi || 1 ||

Original:

நாரணனாய் நல் வலம் புரி நாலும் உகந்தெடுத்தும்
 ஊரணி மேகம் எனவே உதரமும் மேற்கு நின்றும்
 ஆரண நூல் தந்தருளால் அடைக்கலம் கொண்டருளும்
 வாரண வெற்பில் மழை முகில் போல் நின்ற மாயவனே

nāraṇaṇāy nal valam puri nālum ugandeduttum
 ūraṇi mēgam eṇavē udaramum mēṛku niṇṇm
 āraṇa nūl tandaruḷāl aḍaikkalam koṇḍaruḷum
 vāraṇa verpil maḷai mugil pōl niṇṇa māyavaṇē (2)

Meaning: *māyavaṇ ē* = The Magical *Varadarāja* Himself, *niṇṇa* = Who stands *maḷai mugil pōl* = like a rain-bearing dark cloud *vāraṇa verpil* = in *Hastigiri niṇṇ* = stands *nāraṇaṇāy* = in the special Form of *Nārāyaṇa eḍuttum* = wielding *ugandu* = very happily *nal valam puri nālum* = four great *Śaṅkhas* (Conches) *mēṛku* = facing west *ū{kā}raṇi mēgam eṇav ē* = just like a cloud shining with a dark-blue hue *udararamum* = on the stomach, *aruḷāl* = very kindly

tandu = gives āraṇa nūl = the *Upaniṣat Śāstra* and aruḷum = graces koṇḍu = by accepting (the *Jīva*) aḍaikkalam = as an Entity to be saved.

Summary: In this *pācuram*, the author describes the Color and the *Āyudha* (Weapon associated with the *Adhidēvatā* (Presiding Deity) of the second *Puṇḍra* (*Nāmam*) applied on the center of the stomach, as established by references such as “*nārāyaṇaṃ ghaṇaśyāmaṃ catuśśaṅkham namāmyaham*”, “*paścāt nārāyaṇaśśaṅkhī nīajīmūta sannibhaḥ*”, etc.

The Compassionate *Varada* standing atop the *Hastigiri* raining down the desired gifts on His devotees like a friendly grey, cool, radiant rain-bearing cloud firmly settles down resplendently in His alternate *Vyūha* (cosmic) Form as *Śrīman Nārāyaṇa* on our stomach as well as in the west. He shines there as He very kindly accepts and duly discharges the responsibility of saving those that seek refuge in Him, as proclaimed by the *Upaniṣats*.

मदावलधराधरस्थितवलाहको वार्षुकः

धृताग्र्यचतुरम्बुजोऽद्भुतकरो हि नारायणः।

स पाशिदिशि चोदरे रुचिरनीलपाथोदवत्

वितीर्य कृपया श्रुती रवति मां स्वरक्ष्यं विभुः ॥ २ ॥

madāvaladharādharasthitavalāhako vārṣukaḥ
dhṛtāgryacaturambujo'dbhutakaro hi nārāyaṇaḥ |

sa pāsīdiśi codare ruciranīlapāthodavat
vitīrya kṛpayā śrutī ravati mām̐ svarakṣyam vibhuḥ || 2 ||

Original:

மாதவ நாமமும் வான் கதை நான்கு மணி நிறமும்
ஓதும் முறைப்படி ஏந்தி உரத்திலும் மேலு நல்கிப்
போதலர் மாதுடன் புந்தியில் அன்பால் புகுந்தளிக்கும்
தூதனும் நாதனுமாய் தொல் அத்திகிரிச் சுடரே

mādava nāmamum vāṇ kadai nāṇḡu maṇi niṛamum
ōdum muṛaippaḍi ēndi urattilum mēlu nalgiḡ
pōdalar māduḍaṇ pundiyl aṇbāl pugundaḷikkum
tūdaṇum nādaṇumāya tol attigiriḡ cuḍarē (3)

Meaning: *cuḍarē* = The Same *Varadarāja*, the Beacon of Light (shining atop) *tol* = the eternal *attigiri* = *Hastigiri*, *ā{gi}ya* = Who is *tūdaṇum* = the Servant as well as *nādaṇum* = the Master *ēndi* = sporting *mādava nāmamum* = the Name “*Mādhava*”, *vāṇ* = the unique *kadai nāṇḡu* = four *Gadās* (Maces) and *maṇi niṛamum* = the color of the *indranīla* (sapphire) gem *ōdum uṛaippaḍi ē* = just as stated in the *Bhagavat Śāstras* (the sacred scriptures (that are equal to the *Vēdas*), *nalgi* = lovingly settles down *urattilum* = on the chest *mēlum* = and on the top, and *aḷikkum* = protects me *pugundu* = by entering *aṇbāl* = with great affection *pundiyl* = inside (my)inner self *pōdu alar mādu uḍaṇ* = accompanied by *Lakṣmī*.

Here the Color and Weapon of “*Mādhava*”, the *Adhidēvatā* of the third *Puṇḍra* (applied on the chest) are described, as referred to by statements like

“mādhavaṃ maṇibhaṅgābhaṃ cintayāmi caturgadamaṃ”

“indīvaradala śyāmō mādhava ūrdhvaṃ gadādharaḥ”

*“indranīladala śyāmaṃ caturhastamaṃ gadādharaṃ |
hṛdayē mādhavāyēti dhārayēdaṅgulāṣṭakamaṃ ||”*

Summary: Shining from eternal times as a Self-Luminescent Light at *Hastigari*, *Varadrāja*, Who has performed messenger duties because of His outstanding qualities of affection (*Vātsalya*) for and ease of accessibility (*Saulabhya*) for His devotees and, Who for such reasons is revered and regarded as the Supreme Master, will enter my *Antaḥkaraṇa* (heart) with the Name “*Mādhava*” wielding the unique four *Gadās* (Maces) and sporting the color of the blue sapphire, accompanied by His inseparable Consort *Lakṣmīdēvi*. He will lovingly protect me by establishing Himself in my chest area and above me.

नाथो दूतोऽप्यनादिद्विरदगिरिमहो माधवश्चित्रचर्यः

प्रीत्योरस्यूर्ध्वभागे चतुसृभिरसमाभिर्गदाभिस्समेतः ।

देवाधीशानरत्नप्रभ इह विकसत्पुष्पयोषाविभूषः

बुद्धौ न स्संप्रविश्य स्वयं अधिकदयो वत्सलो रक्षतीशः ॥ ३ ॥

*nātho dūto'pyanādidviradagirimaho mādhava ścitracaryaḥ
prītyorasyūrdhvabhāge catṛsṛbhīrasamābhīrgadābhi
ssametaḥ |*

devādhīśānaratnaprabha iha vikasatpuṣpayoṣā vibhūṣaḥ
buddhau na ssaṁpraviśya svaya madhikadayo vatsalo
rakṣatīśaḥ || 3 ||

Original:

கோவிந்தன் என்றும் குளிர் மதி ஆகிக் கொடியவரை
ஏவும் தனுக்களுடன் தெற்கிலும் உட்கழுத்து நின்று
மேவும் திருவருளால் வினை தீர்த்தென்னை ஆண்டருளும்
பூவன் தொழ அத்தி மா மலை மேல் நின்ற புண்ணியனே

gOvindaṇ eṇRum kuLir madi aagik koDiyavarai
Evum taṇukkaLuDaṇ teRkillum uTkazhuttu niṇRu
mEvum tiruvaruLaal viṇai tīrtteṇṇai aaNDaruLum
pUvaṇ tozha atti maa malai mEl niṇRa puNNiyaṇē (4)

Meaning: *puṇṇiyaṇ* = *Varadarāja* shining as the
Enabler of auspicious activities *niṇra* = standing gloriously
atti mā malai mēl = on top of the Great *Hastigiri* *pūvaṇ toḷa*
= letting *Brahma* (born in a flower) perform *Kainkaryam*
(service) to Him, *niṇr* = stands *gōvindaṇ eṇrm* = with the
Name “*Gōvinda*” *teṛkillum* = in the southern direction and
uḷ kaḷattu = in the front side of the neck *kuḷir madi āgi* =
with a cool Moon-like radiance *taṇukkaḷ uḍaṇ* = and
wielding His four Bows *ēvum* = that can vanquish
koḍiyavarai = evil people. (From there, He) *mēvum* = with
His universally acclaimed *tiru aruḷāl* = great *Dayā*
(Compassion), *tīrttu* = will destroy *viṇai* = the *Karmas* (our
accumulated sins) and *emmai āṇḍ aruḷum ē* = indeed
redeems us by engaging us (in His service).

Summary: In this *pācuram*, the description of the
position, Color, Weapons, etc of the fourth *Nāmadēvatā*

(Presiding Deity for the Name, “*Gōvinda*”) are described, as referred to in statements like

“*candrabhāsaṃ catuśśārṅgaṃ gōvindaṃ abhi saṃśrayē* |”,

“*gōvindō dakṣiṇē pārśvē dhanvī canndraprabhō mahān* |”,

“*caturbhujam dhanuṣmantaṃ candrahāsa samadyutiṃ |
gōvindāyēti mantrēṇa kaṇṭhāgrē caturaṅguḷam* | |”

The Self-Luminescent *Dēvarāja* of *Hastigiri*, Who rose from the *Vēdikā* (Sacrificial Altar) of the *Yāga* (Sacrifice) performed by *Brahma* and Who receives *Kaiṅkaryam* (service) from *Brahma*, manifests on the southern side and in the front side of our neck. Going by the Name “*Gōvinda*” and emitting very cool moonlike radiance, He wields His four Bows that can completely destroy all the evil people, and with His universally acclaimed compassion will eliminate all our accumulated sins from the infinite past, cleanse us and lets us take part in His *Kaiṅkaryam* (Service).

गोविन्द शिशिशिरेन्दुभा धृतचतुश्चापश्च पापापहा

पाथोजासनसेवितः करिमहाद्रीशः शुभप्रेरकः।

ग्रीवायाः पुरतश्च दक्षिणदिशि स्थित्वा दयालुः प्रभुः

कर्मान्मूल्य नियोज्य न च परिपात्यात्मीयसेवाविधौ ॥ ४ ॥

govinda śśiśirendubhā dhṛtacatuścāpaśca pāpāpahā
pāthojāsanasevitaḥ karimahādriśaḥ śubhaprerakaḥ |
grīvāyāḥ purataśca dakṣiṇadiśi sthitvā dayāluḥ prabhuḥ
karmonmūlya niyojya na śca paripātyātmīyasevāvidhau | |
4 | |

Original:

விட்டு வல வயிற்றின் கண் வடக்கும் விடாது நின்று
மட்டவிழ் தாமரைத் தாது நிறங்கொண்ட மேனியனாய்த்
தொட்ட கலப்பைகள் ஈர் இரண்டாலும் துயர் அறுக்கும்
கட்டெழில் சோலைக் கரிகிரி மேல் நின்ற கற்பகமே

viṭṭu vala vayirriṇ kaṇ vaḍakkum viḍādu niṇṇ
maṭṭaviḷ tāmarait tādu niraṅgoṇḍa mēṇiyaṇāyt
toṭṭa kalappaigaḷ īr iraṇḍālum tuyar aṛkkum
kaṭṭeḷil cōlaik karigiri mēl niṇṇa karṇagamē (5)

Meaning: *karṇagam* = *Śrī Varadarāja*, the *Kalpavṛkṣa* (the Divine Tree that grants all wishes) *niṇṇa* = firmly established *karigiri mēl* = on top of the *Hastigiri eḷil* = that shines with *kattu* = thick cōlai = gardens, *niṇṇ* = stands *viṭṭu* = in the Form of *Viṣṇu* *vala vayirriṇ kaṇ* = on the right side of the stomach *vaḍakkum* = towards the north *viḍādē* = without leaving (the devotee), *mēṇiyaṇāy* = having assumed a Body *koṇḍa* = that is of *niram* = the color of *maṭṭu* = the nectar-filled *aviḷ* = fully blossomed *tāmarai* = lotus *tādu* = stamen bristles, *aṛkkum* = to destroy *tuyar* = all his miseries *īr iraṇḍālum* = with the four *kalappaigaḷ* = Ploughs *toṭṭa* = carried by Him.

Summary: As per the statements like,

“*viṣṇum caturhalaṃ vandē padmakiṇṇjalkasannibham*”

“*uttarē haladhṛgviṣṇuḥ padmakiṇṇjalkasannibhaḥ*”

“*caturhaladharaṃ dēvaṃ padmakiṇṇjalka sannibham | vaiṣṇavō.aṣṭāṅgulamitaṃ dhārayēd- dakṣiṇōdarē||*”,

the Color and Weapons of the fifth *Nāmadēvatā* (*Viṣṇu*) are described here.

Varadarāja Svāmi, shining atop the *Hastigiri* filled with gardens packed with trees, while being Omnipresent, still stands resplendently, in particular, like the *Kalpavṛkṣa* in *Indra's Nandana Vana* (garden) as *Viṣṇu* on the right side of the stomach (of the devotee) and facing the north side, with a Body having the color of the nectar-filled stemen bristles of a lotus flower, wielding in all His four hands the *Halas* (the Ploughs) protecting us by very kindly warding off all our miseries.

विष्णुर्दक्षिणकुक्षिभाग मविहायैवोत्तराशां तथा

निष्यन्दन्मधुफुल्लपद्मसुमनःकिञ्जल्कवर्णाकृतिः ।

हस्तालङ्कृतिभिर्भिनत्ति सकलं पापं चतुर्भिर्हलैः

राजत्सान्द्रपलाशिषण्डकरिगिर्यूर्ध्वस्थकल्पद्रुमः ॥ ५ ॥

viṣṇurdakṣiṇakuṣibhāga mavihāyaivottarāsām tathā
niṣyandanmadhuphullapadmasumanahkiñjalkavarṇākṛtiḥ |
hastālaṅkṛtibhirbhinatti sakalaṁ pāpaṁ caturbhirhalaiḥ
rājatsāndrapalāśiṣaṇḍakarigiryūrdhvasthakalpadrumaḥ ||
5 ||

Original:

மதுகுதனன் என் வலப்புயம் தென் கிழக்கென்றிவற்றில்
பதியாய் இருந்து பொன் மாதுறை பங்கய வண்ணனுமாய்
முது மா வினைகள் அறுக்கும் முயலங்கள் ஈர் இரண்டால்
மதுவார் இளம் பொழில் வாரண வெற்பின் மழை முகிலே

maducūdaṇaṇ eṇ valappuyam teṇ kiḷakkeṇṇivarṇil
 padiyāy irundu poṇ māduṛai paṅgaya vaṇṇaṇumāy
 mudu mā viṇaigaḷ aṛkkum muyalaṅgaḷ īr iraṇḍāl
 maduvār iḷam poḷil vāraṇa verpiṇ maḷai mugilē (6)

Meaning: *maḷai mugil ē = Śrī Varadrāja Svāmi*, Who is like a dark rain-bearing cloud, *vāraṇa verpiṇ* = staying on the *Hastigiri iḷam poḷil* = shining with fresh gardens *ār* = filled with *madu* = honey *irundu* = will settle down *padiyāy* = and reside *eṇṇivarṇil* = in places like *eṇ* = my *valap puyam* = right shoulder *teṇ kiḷakku* = and towards the Southeast (*āgnēya* direction) *maducūdaṇaṇ* = with the Name of “*Madhusūdana*” *vaṇṇaṇum aay* = and assuming the color *paṅgaya* = of the lotus flower *uṛai* = which is the residence *mādu* = of the Lady (*Lakṣmī*), and *aṛkkum* = will protect (us) by destroying *mā viṇaigaḷ* = the severest sins *mudu* = from our past *īr iraṇḍāl* = with (His) four *muyalaṅgaḷ* = *Musalas* (Pounding Staffs).

Summary: Herein are described the Color, Weapon etc, of the presiding Deity, *Madhusūdana* of the sixth *Puṇdra* (*Nāmam*), in accordance with statements like

“*caturmusalamabjābhaṃ saṃśrayē madhusūdanam* ||”,

āgnēyāṃ aravindābhō musalī madhusūdanaḥ ||

and

musalāstraṃ mahāviṣṇuṃ aravindābha mēvaca |
madhusūdana mantrēṇa dhārayēt dakṣiṇē bhuje ||”

etc.

Śrī Varadarāja Svāmi Himself, standing like a Dark Rain-bearing Cloud ready to pour down rain, shining atop the *Hastiśaila* gorgeous with honey-filled tender gardens, stands on our right shoulder and in the Southeast direction in His special incarnation Form taking the Name of “*Madhusūdana*”. There, the “*Mahālakṣmīramaṇa*”, (the Beloved of *Mahālakṣmī*, the Resident of the Lotus Flower and the Object of adoration by all the worlds and the *Vedas*), establishes Himself by assuming the color of the same Lotus for Himself as well, and wielding His four *Musalas* (Pounding Staffs) as Weapons, very kindly protects us by destroying all our heinous sins from the past.

माध्वीपूर्णसुवृक्षकोपवनके नागाद्रिशीर्षे स्थितः

वर्षी सन् मधुसूदनो दिशि शुचैः बाहौ च मे दक्षिणे।

सर्वोद्गीतरमाधिवासिकमलश्रीः पुर्वकर्मानुगं

पापौघं मुसलैश्चतुर्भिरिह नः सम्मर्द्य संरक्षति ॥ ६ ॥

mādhvīpūrṇasuvṛkṣakopavanake nāgādriśīrṣe sthitaḥ
varṣī san madhusūdano diśi śucaīḥ bāhau ca me dakṣiṇe |
sarvoddgītaramādhivāsikamalaśrīḥ purvakarmānugaṁ
pāpaugham musalaiścaturbhiriha naḥ sammardya
saṁrakṣati || 6 ||

Original:

திருவிக்கிரமன் திகழ் தீ நிறத்தன் தெளிவுடை வாள்
உருவிக் கரங்களில் ஈர் இரண்டேந்தி வலக் கழுத்தும்
செரு விக்கிரமத்தரக்கர் திக்கும் சிறந்தாளும் இறை
மருவிக் கரிகிரி மேல் வரம் தந்திடும் மன்னவனே

tiruvikkiramaṇ tigaḷ tī niṛattaṇ teḷivuḍai vāḷ
 uruvik karaṅgaḷil īr iraṇḍēndi valak kaḷuttum
 ceru vikkiramattarakkar tikkum ciṛandāḷum irai
 maruvik karigiri mēḷ varam tandiḍum maṇṇavaṇē (7)

Meaning: *maṇṇavaṇ ē* = The “King” (*Dēvarāja Svāmi*, Who is like a king), *irai* = the Supreme Lord *maruvi* = residing permanently *karigiri mēḷ* = atop the *Hastgiri tand iḍum* = granting *varam* = the wishes (of devotees) (stands) *tirivikkiramaṇ* = taking the special Name of the incarnation *Trivikrama*, and *niṛattaṇ* = having the color of *tigaḷ* = brilliant *tī* = fire *valak kaḷuttum* = on the right side of the neck *arakkar tikkum* = and the direction of the *ceru* = very *vikkiramattu* = valiant *arakkar* = *rākṣasa* (i.e., the Southwest direction); He *āḍum* = revels {alternate reading: aaLum = controls) there *cirandu* = exuberantly *uruvi* = drawing out of their scabbard *īr iraṇḍu vāḷ* = four swords and *karaṅgaḷil ēndi* = holding them in His hands.

Summary: Herein are described the Name, Form, Color and the Weapons wielded by the presiding Deity of the seventh *Puṇḍram* (*Nāmam*) applied by the devotee. These descriptions are supported by statements such as

“*agnivarṇaṁ catuḥkhaḍgaṁ bhāvayāmi trivikramam*”

“*trivikramaḥ khaḍgapāṇiḥ nairutyāñjvalana prabhuḥ ||*”

“*khaḍgapāṇiṁ caturhastam agnisannibhatējaṣaṁ ||*
trivikramañca mantrēṇa dhārayēddakṣiṇēgalē ||” etc.

Like a king choosing a fortress for his stay, *Varadarāja*, even though He is the Supreme Lord, has chosen *Hastigiri* as his permanent place of residence. From there, He continues to grant the wishes of His devotees from time to time. Also, as *Trivikrama*, He sanctifies the whole world and shining with the color of the blazing fire and wielding shining swords in all His four hands, He gloriously settles down, on the pretext of leisurely lounging around, on the right side of our neck and in the Southwest direction which is where the most powerful *rākṣasas* live and protects us from all evil happenings.

त्रिविक्रम इहेशिता करिगिरौ वसन्निष्ठदः

ज्वलज्वलनभास्वरो वरदराज उत्कोशितान्।

विधृत्य विहरत्यसीन् निजकरैः स्समुज्जृम्भितः

विवृद्धबलरक्षसां दिशि च मे गले दक्षिणे ॥ ७॥

trivikrama iheśitā karigirau vasanniṣṭadaḥ
jvalajjvalanabhāsvaro varadarāja utkośitān |
vidhṛtya viharatyasīn nijakarai ssamujjṛmbhitaḥ
vivṛddhabalarakṣasāṁ diśi ca me gale dakṣiṇe || 7 ||

Original:

வாமனன் ஏன் தன் வாமோதரமும் வாயுவின் திசையும்
தாமம் அடைந்து தருண அருக்க நிறத்தனுமாய்ச்
சேமமரக்கலம் செம் பவி ஈர் இரண்டால் திகழும்
நாமங்கை மேவிய நான் முகன் வேதியில் நம் பரனே

vāmaṇaṇ eṇ taṇ vāmōdaramum vāyuvīṇ dicaiyum
 tāmam aḍaindu taruṇa arukka niṛattaṇumāy
 cēmamarakkalam cem pavi īr iraṇḍāl tigaḷum
 nāmaṇgai mēviya nāṇ mugaṇ vēdiyil nam paraṇē (8)

Meaning: *nam* = Our *paraṇ ē* = Greatest of the Great *Varadarāja* Himself, *vēdiyil* = Who rose from the Sacrificial Fire {(alternately) *vē/viyil* = rose during the *Yāga* (Sacrifice)} *nāṇ mugaṇ* = performed by *Brahma* *mēvia* = assisted by *nāmaṇgai* = *Sarasvatī Dēvi*, *aḍaindu* = occupies *eṇ taṇ* = my *vāmōdaram* = left side of the stomach and *vāyuvīṇ diciyum* = the *Vāyuvya* (Northwest) direction *tāmam* = as His residence. *vāmaṇaṇ* = Going by the Name of “*Vāmana*”, *niṛattaṇum āy* = shining with the color *taruṇa arukkaṇ* = of the young Sun, *cem pavi īr iraṇḍāl* = and wielding four red *Vajrāyudhas* (special Weapons called “*Vajra*”s) *tigaḷum* = He shines standing there as a *marakkalam* = Ship that would help us cross the Ocean of *Samsāra* *cēmam* = safely.

Summary: Herein are described the Name, Form, Color and Weapons of the Presiding Deity of the eighth *Puṇḍram* worn by the devotee. This description is in line with the statements like,

“*vāmanaṁ bālasūryābhaṁ caturvajraṁ vibhāvayē* |”

“*vāyuvyāṁ vāmanō vajrī taurṇādityadīptimān* | |

“*caturvajradharaṁ dēvaṁ taruṇādityasannibhaṁ* |”

“*vāmanāya namōṁtēna vāmēkukṣatu dhārayēt* | |”

Varadrāja Svāmi, shines as the Supreme Lord, after appearing in *Hastiśaila* which was like the *Vēdikā* (Altar) in the *Yāga* (Sacrifice) performed by *Brahma*, Who is the Consort of *Sarasvatī* and who himself has all the *Vēdas* in

his control. With great compassion, and taking the Name of *Vāmana* and radiating like the blazing Sun, he makes the left side of our stomach and the northwestern direction as His permanent residence. He stands there shining brilliantly like a life-raft enabling the community of His devoted *Jīvas* of this world to cross the ocean of *Samsāra*, and protects them all the time with the *Vajrāyudhas* (the *Vajra* Weapons) He wields in all His four hands.

वाग्देवीसमुपासितस्य चतुरास्यस्याध्वरे चोदितः

स्वामी वामन आददान उदरं वामं च वायोर्दिशम्।

धामत्वेन युवार्कसन्निभतनुः क्षेमङ्करो नः प्लवः

वज्रै स्तैश्च चतुर्भिरायुधवरैर्देव श्चकास्ते परः ॥ ८ ॥

vāgdevīsamupāsitasya caturāsyasyādhvare coditaḥ
svāmī vāmana ādadāna udaraṁ vāmaṁ ca vāyordiśam |
dhāmatvena yuvārkasannibhatanuḥ kṣemaṅkaro naḥ plvaḥ
vajrai staiśca caturbhirāyudhavarairdeva ścakāste paraḥ ||
8||

Original:

சீரார் சிரீதரனாய்ச் சிவன் திக்கும் இடப் புயமும்

ஏரார் இடங்கொண்டு இலங்கு வெண் தாமரை

மேனியனாய்ப்

பாராய பட்டயம் ஈர் இரண்டாலும் பயம் அறுக்கும்

ஆராவமுது அத்தி மா மலை மேல் நின்ற அச்சுதனே

cīrār cīrīdaraṇāy civaṇ tikkum iḍap puyamum
 ērār iḍaṅgoṇḍu ilaṅgu veṇ tāmarai mēṇiyaṇāyp
 pārāya paṭṭayam īr iraṇḍālum payam aṛkkum
 ārāvamudu atti mā malai mēl niṇṇa accudaṇē (9)

Meaning: *accudaṇ* E = *Śrī Varadarāja* Himself, *mēl niṇṇa* = residing atop *āra* = His super-satisfying *amudu* = elixir-like (*Amṛta*-like) *atti mā malai* = *Hastigiri cīrīdaraṇāy āy* = assuming the Name of *Śrīdhara* *cīr ār* = full of auspicious qualities *ēr ār iḍam koṇḍu* = takes as His very appropriate place *civaṇ tikkum* = in the *Īśānya* (Northwestern) direction and *iḍap puyamum* = on the left shoulder (of the devotee), and *mēṇiyaṇāy* = with a divine body *ilaṅgu* = that is shining like a *veṇ tāmarai* = white lotus *arukkum* = cuts off (destroys) *payam* = the fear (of His devotee) with His *pārāya paṭṭayam īr iraṇḍālum* = four heavy sword-like special Weapons called *Paṭṭasas*.

Summary: Herein are described the Name, Color, and Weapons associated with the Presiding Deity of the ninth *Puṇḍram*, confirmed by statements like

“*śrīdharam puṇḍarīkābhaṃ catuḥpaṭṭasamāśrayē* |”
 “*aiśānyām puṇḍarīkābhaḥ śrīdharah paṭṭasāyudhah* |”
 “*paṭṭasāyudhahastaṃca puṇḍarīkābhamēva ca* ||”
śrīdharāyēti mantrēṇa bhuḷē vāmētu dhārayēt | |”

Śrī Varadarāja Himself shining atop the *Hastigiri*, Whom one cannot stop adoring however long one sees him, and Who can never be removed from the devotee’s thoughts, will with supreme compassion accept as His residence, the Northeastern direction and the left arm of the devotees. Going by the Name of “*Śrīdhara*”, and shining like a bright

white lotus, He dazzles in this Divine Form, wielding four infallible sword-like Weapons called the “*Paṭṭasa*” that can sever in one stroke all the obstacles to the realization of the *Puruṣārthas* (the human goals) like *Dharma* (Righteousness), *Artha* (Wealth), *Kāma* (Desire) and *Mōkṣa* (Salvation). He will thus reassure His devotees and protect them from all types of danger.

पूर्णो भव्यगुणै रिभाद्रिशिखरेऽपूर्णामृतः श्रीधरः
स्वीकृत्योचितधाम वामभुज मप्यैशीं दिशं चाच्युतः।
सन्ध्योर्येतरदुर्धरांश्च चतुर स्तान् पट्टसाख्यानसीन्
राजत्पाण्डरपद्मसन्निभतनुर्भीतिं भिनत्तिह नः ॥ ९ ॥

pūrṇo bhavyaguṇai ribhādrīśikhare'pūrṇāmṛtaḥ śrīdharaḥ
svīkṛtyocitadhāma vāmabhuj mapyaiśīm diśaṁ cācyutaḥ |
sandhoryetaradurdharāmśca catura stān paṭṭasākhyānasīn
rājatpāṇḍarapadmasannibhatanurbhītiṁ bhinattiha naḥ ||
9||

Original:

என் இருடி கேசன் இறை கீழ் இடக் கழுத்தென்றிவற்றில்
நன்னிலை மின் உருவாய் நாலு முற்கரம் கொண்டளிக்கும்
பொன் அகில் சேர்ந்தலைக்கும் புனல் வேகை வட கரையில்
தென்னன் உகந்து தொழும் தேன வேதியர் தெய்வம் ஒன்றே

eṇ iruḍi kēcaṇ irai kīḷ iḍak kaḷuttenṛivaṛṛil
nanṇilai miṇ uruvāy nālu murkaram koṇḍalikkum

poṇṇ agil cērndalaikkum puṇal vēgai vaḍa karaiyil
teṇṇaṇ ugandu toḷum tēṇa vēdiyar teyvam oṇṇE (10)

Meaning: *teyvam oṇṇē* = *Śrī Varadarāja*, the one and only *Dēvatā* (God) for *vēdiyar* = the vedic scholars *tēṇa* = residing in the suburb called “*tēṇam*” of *Kāñcī*, and Who *toḷum* = is worshipped *ugandu* = ecstatically *teṇṇaṇ* = by the Ruler of the Southern Region *vaḍa karaiyil* = on the north bank of *vēgai* = the *Vēgavati* River *puṇal* = flowing *alaikkum* = with waves *cērndu* = accompanied by *agil* = the fragrant special trees *poṇṇ* = loved by every one, (resides) *eṇṇ* *ivarṇil* = in the positions, namely *kīl* = the bottom and *iḍak kaluttu* = left side of the neck (of the devotee). *naṇ nilai* = Staying in this good position, and going by the Name of *eṇ* = my *iṇai* = Master *iruḍi kēcaṇ* = *Hṛṣīkēśa*, *miṇ uruvāy* = and displaying a lightening-like dazzling Form, He *aḷikkum* = protects (the devotee) *nālu muṇḱaram* = with the four *Mudgaras* (crowbars) He is wielding.

Summary: Herein are described the Name, Color and the Weapons associated with the Presiding Deity of the tenth *Puṇḍram*, in conformity with statements like

“*caturmudgaramabhyēmi hṛṣīkēśam taṭitparabham* |”

“*vidyutprabhō hṛṣīkēśōhyavācyām diśimudgarī* ||”

“*dharantaṁ mudgarān dōrbhiścaturbhiḥ vaidutadyutiṁ* |”

“*hṛṣīkēśēti ma~trēṇa dhārayēdvāma kandharē* ||”

Śrī Varadrāja of *Hastigiri*, Who is worshipped by the kings of the southern region on the northern banks of the *Vēgavati* River flowing carrying the fragrance from the

much-loved sandalwood trees, and Who is also worshipped as the Family Deity by the great learned vedic scholars and orthodox devotees living in the town called “*Tēnam*”, a suburb of *Kān̄jci*, is the Presiding Deity of the tenth *Puṇḍram*. Going by the Name of “*Hṛṣīkēśa*”, and displaying a Form that dazzles like the lightning, He resides in the left side of my neck and down below, with a commitment to save His devotees and very kindly protects me with the crow bars, He wields in His hands.

रोधस्यत्यन्तहृद्ये सुरभितमहितस्रोतसो वेगवत्याः

नागाद्रीशो ह्यवाच्यां दिशिनृपतिवरै स्सेवितोऽत्यादरेण।

तेनं ग्रामस्थसाङ्गश्रुतिविदभिजनेशो हृषीकेश एषः

विद्युद्भा वामकण्ठे ममच धृतचतुर्मुद्गरः पात्यधश्च॥ १०॥

rodhasyatyantahṛdye surabhitamahitasrotaso vegavatyāḥ
nāgādriśo hyavācyaṁ diśinṛpativarai ssevito'tyādareṇa |
tenaṁ grāmathasāṅgaśrutividabhijaneśo hṛṣīkeśa eṣaḥ
vidyudbhā vāmakaṇṭhe mamaca dhṛtacaturmudgaraḥ
pātyadhaśca || 10 ||

Original:

எம் பற்பநாபனும் என் பின் மனம் பற்றி மண்ணி நின்று
வெம் பொன் கதிரவன் ஆயிரம் மேவிய மெய் உருவாய்
அம் பொன் கரங்களில் ஐம் படை கொண்டஞ்ஜல்
என்றளிக்கும்
செம் பொன் திரு மதிள் சூழ் சிந்துராசலச் சேவகனே

em parpanābaṇum eṇ piṇ maṇam paṇṇi maṇṇi niṇṇ
 vem poṇ kadiravaṇ āyiram mēviya mey uruvāy
 am poṇ karaṅgaḷil aim paḍai koṇḍaṇḷal eṇṇaḷikkum
 cem poṇ tiru maḍiḷ cūḷ cindurācalac cēvagaṇē (11)

Meaning: cēvagaṇ ē = *Śrī Varadrāja* Himself, the Great Warrior, cindurācala = at *Hastisaila*, cūḷ = that is surrounded by cem poṇ = golden bright tiru maḍiḷ = *Prākāra* (Boundary Wall) niṇṇ = stands maṇṇi = firmly em parpanābaṇum = with the Name of our *Padmanābha*, paṇṇi = occupying eṇ piṇ = my back and maṇam = mind. Standing there, mēviya = with a highly = adorable (and) uruvāy = Form mey = that is *Satyasvarūpa* (the very embodiment of Truth), and shining like a ām = beautiful poṇ = lovely kadiravaṇ āyiram = collection of a thousand Suns, aḷikkum = He will protect me eṇṇ = saying aṇḷal = “Do not be Afraid”, koṇḍu = wielding am poṇ karaṅgaḷil = in His beautiful golden arms aim paḍai = five Weapons, namely *Śikha* (The Conche), *Cakra* (The Discus), *Gadā* (The Mace), *Dhanus* (The Bow) and *Khaḍga* (The Sword).

Summary: Herein are described the Name, Form and the Weapons of the Presiding Deity, *padmanābha* of the eleventh *Puṇḍram*, in conformity with statements like

“pañcāyudhaṃ padmanābhaṃ praṇamāmyarkarōciṣaṃ |”

“hṛtpadmē padmanābhō mē sahsrārkasamaprabhaḥ |”

“pañcāyudhadharaṃ dēvaṃ sahasrārkasamaprabhaṃ |”
 pṛṣṭhē sandhārayēt padmanābhāyēti ca mantrataḥ ||”

Like a warrior riding a powerful elephant, the Supreme Being *Śrī Varadarāja* shining atop the *Hastiśaila* which is surrounded by a *Prākāra* (Boundary wall) shining like gold and imprenetrable for the *Kali Puruṣa* establishes Himself with the Name “*Padmanābha*” on our back side and in our mind. From there, He shines like thousands of beautiful golden Suns and wielding in His beautiful golden hands all His five Weapons [as if to indicate that He is the Protector of the *Pañca Bhūtas* (The Five Fundamental Elements), the five *Indriyas* (The Five Sensory and The Five Motor Organs) and the five *Prāṇas* (The Five Life Breaths) all at the same time], His devotees all the time, assuring them of their safety and telling them not to be afraid.

संराजत्काञ्चन श्रीवरणपरिवृतानेकपाहार्ययोधः

स्वामीनः पद्मनाभो दृढ मधिहृदय पृष्ठदेशे स्थितश्च।

सत्याकारोऽभिकाङ्क्षो रुचिररुचिसहस्रार्कवत् रम्यहस्तैः

धृत्वा पञ्चायुधानि स्वयमवति वदन् माच भैषीरितीह ॥ ११ ॥

saṁrājatkāñcana śrīvaraṇaparivṛtānekapāhāryayodhaḥ
svāmīnaḥ padmanābho dṛḍha madhihṛdaya pṛṣṭhadeśe
sthitaśca |

satyākāro'bhikāñkṣyo rucirarucisahasrārkavat
ramyahastaiḥ

dhṛtvā pañcāyudhāni svayamavati vadan māca
bhaiṣīritīha | | 11 | |

Original:

தாமோதரன் என் தன் தாமங்கள் நாலு கரங்களில் கொண்டு
ஆமோ தரம் என ஆகத்தின் உட்புறம் பின் கழுத்தும்
தாம் ஓர் இளம் கதிரோன் என என்னுள் இருள் அறுக்கும்
மா மோக மாற்றும் மதிள் அத்தியூரின் மரகதமே

dāmōdaraṇ eṇ taṇ tāmaṅgaḷ nālu karaṅgaḷil koṇḍu
āmō taram eṇa āgattiṇ uṭpuṇam piṇ kaḷuttum
tām ōr iḷam kadirōṇ eṇa eṇṇuḷ iruḷ aṛkkum
mā mōga māṛṛm maḍiḷ attiyūriṇ maragadamē (12)

Meaning: *marakadam ē = Śrī Varadarāja* Himself, Who shines like the Emerald *atti ūriṇ =* in the City of *Kāñcī*, the Home of *Hastigiri maḍiḷ =* with a *Prākāra* (Boundary Wall) *māṛṛm =* that can destroy *mā mōham = Ajñāna* (the Ignorance) that is considered to be unstoppable, (establishes Himself) *eṇ taṇ dāmōdaraṇ =* with the Name “*Dāmōdara*”, “*taram āmō*” *eṇa =* as if to ask “Can anyone else really equal Him?” (Note the two halves *āmō-taram* flipped backwards read *taram-āmō*) *āgattiṇ uḷ =* inside (my) body *puṇam =* as well as on the outside, *piṇ kaḷuttum =* and at the back of my neck. Staying there, *eṇa =* as though *tām =* He is *ōr =* an incomparable *iḷam =* Young *kadirōṇ =* Sun, and *koṇḍu =* carrying *tāmaṅgaḷ = Pāśas* (ropes with nooses used for trapping and subjugating enemies) *nālu karaṅgaḷil =* in all His four hands, *aṛkkum =* He will protect me by eradicating *iruḷ =* the darkness of ignorance *eṇṇuḷ =* inside me, (and bestowing on me the Light of Knowledge).

Summary: Herein are described the Name, Form and the Weapons of the Presiding Deity, “*Dāmōdara*” of the twelfth *Puṇḍram*, in conformity with statements like

“*dāmōdaram catuḥpāśaṃ indrakōpanibhaṃ bhajē* |”

“*indrakōPakasaṅkāśaḥ pāśahastōparājitaḥ* |”

“*catuḥpāśakaram dēvaṃ bālārkasadṛśadyutiṃ* |”

“*dāmōdarāya mantrēṇa dhārayēt paścimē galē* |”

Śrī Varadarāja, of a divine lovely, adorable blueish-gray Form, shining like a bright emerald on the *Hastisaila*, which is beautified by the *Prākāras* (the Surrounding Walls) that would destroy all the *Ajñāna* (Ignorance) [that is responsible for causing such illusions as *Dēhā-Ātma Bhrama* (confusion between the *Ātman* and the body) and *Svatantrātma Bhrama* (imagining that the *Ātman* is *Svatantra*, ie., an independent entity, not subservient to another Entity, namely *Paramātman*) and the activities resulting from these illusions], appears with the Name of “*Dāmōdara*” and establishes Himself inside us and at the back of our neck. Shining there in His unique Form brightly as the rising Sun, and carrying powerful *Pāśas* attack-ropes in all His four hands, He will protect us by driving away the darkness of ignorance from us and bestowing on us the brightness of knowledge in its place.

महामोहापोहक्षमवरणकाञ्चीमरकतः

प्रभु श्रैको दामोदर इह भवेत् किन्विह गले।

प्रतीचीने मूर्तेर्वहिरप गतोऽन्तश्च वरदः

छिनत्ति व्यामोहं दिनमणिनिभश्च स्वयं महो ॥ १२ ॥

mahāmohāpohakṣamavarāṇakāñcīmarakataḥ

prabhu ścaiko dāmodara iha bhavet kinviha gale |

pratiċiṇe mūrterbahirapa gato'ntaśca varadaḥ
chinatti vyāmohaṁ dinamāṇibha śca svaya maho || 12 ||

Original:

கற்றுத் திரியும் கலைகளை வெல்லும் கருத்தில் வைத்துப்
பத்திக்குறு துணை பன்னிரு நாமம் பயில்பவர்க்கு
முத்திக்கு மூலம் எனவே மொழிந்த இம்மூன்று நான்கும்
தித்திக்கும் எங்கள் திருவத்தியூரரைச் சேர்பவர்க்கே

karṛt tiriyum kalaigaḷai vellum karuttil vaittup
pattikkuṛ tuṇai paṇṇiru nāmam payilbavarkku
muttikku mūlam eṇavē molinda immūṇṛ nāṅgum
tittikkum eṇgaḷ tiruvattiyūraic cērbavarkkē (13)

Meaning: *im mūṇṛ nāṅgum* = These verses containing the twelve *nāmams* (Names or *Puṇḍrams*) *molinda* = that are said to be *mūlam eṇavē* = indeed the main Means *muttikku* = for attaining *Mōkṣa* *cērbavarkku* = for those that have taken refuge in *eṇgaḷ* = our *tiru atti ūrarai* = *Varadarāja Svāmi* residing in *Hastigiri*, *tittikum* = will be very enjoyable like *Amṛta* {or in the alternate reading, *ciddikkum* = lead to success} for those who *kattu* = learn and *payilbavarkku* = practice *paṇṇiru nāmam* = the twelve *Nāmas* (Names like *Kēśava*, etc.) that are *uru* = very close *tuṇai ām* = and very helpful for *patti* = *Bhakti* and *vaittu* = have *karuttil* = in mind *vellum* = to win *kalaigaḷai* = (competing) arguments *tiriyum* = that are going round.

Summary: Those are great *bhāgavats* who practice these twelve *Nāmas* (Names) along with their associated Name-Form-Color-Weapons, which are conducive to increasing their *Bhakti* and its flow. Through this, they

would master all the tactics necessary for them to be able to successfully challenge and win the argument with the opponents around them, and teach people that the contemplation on these *Nāmas* is the main Means to attain *Mōkṣa*. They will feel then blessed and satisfied as though they had tasted the *Amṛta*. Except to the great devotees that have surrendered at the feet of *Śrī Varadarāja* the Lord of *Hastigiri*, the taste of this *Amṛta* called “*Nāmāmṛta*” will neither appeal to nor will be available to anyone else. Those who have learnt this will enjoy all the successes.

नामानि द्वादशैतान्यतिनिकटचरण्येव भक्तेरधीत्य

भ्राम्यद्वादार्थितन्त्रोद्विदलनविजयिन्यात्मनि ध्यायतां च।

श्रीमन्नागाद्रिभूषाञ्चितपुरवरदं संश्रितानां प्रभुं नः

गाथा श्रैता स्सुभोग्याः परमपदनिदानं हि सिध्यन्ति चार्थाः ॥ १३ ॥

nāmāni dvādaśaitānyatinikaṭacarāṇyeva bhakteradhītya
bhrāmyadvādārthitantrovidalanavijayinyātmani
dhyāyatām ca |

śrīmannāgādrībhūṣāñcitapuravaradam samśritānām
prabhum naḥ

gāthā ścaitā ssubhogyāḥ paramapadanidānam hi sidhyanti
cārthāḥ || 13 ||

|| *Śrīmatē Nigamānta Mahādēśikāya Namaḥ* ||

वेदान्तार्यगुरुत्तमा अभिदधुर्लोकोपदेशेच्छया

गाथा द्वादशनामवैभवजुषः पुण्ड्राधिदेवाञ्चिताः।

vēdāntāryagurūttamā abhidadur lōkōpadēśēcChayā |
gādhā dvādaśanāmavaihavajhuṣaḥ puṇḍrādhidēvāñcitāḥ ||

With a desire to educate the people of this world, the Great *Guru Vēdāntārya* gave these verses (*pācurams*) praising the glory of the twelve Names associated with the Presiding Deities of the twelve *puṇḍrams* that a *Śrīvaiṣṇava* wears on his body.

अर्थ देशगिरा गिरा सुमनसां श्लोकांश्च तासां पुनः

श्रीमद्देशिकवर्य एव कृपया गोपालतोऽकारयत् ॥

artham dēśagirā girā sumanasām ślōkāṃśca tāsām punaḥ |
śrīmaddēśikavarya ēva kṛpayā gōpālatō&kārayat ||

It is *Svāmi dēcikaṇ* only, who in his great kindness, got (inspired) *Gōpāla(ācārya)* to write the meaning of these verses in the local language (Kannada) and also compose the equivalent *ślōkas* in the language of the *Dēvas* (i.e., Sanskrit).

श्रीदेशिकप्रबन्धस्थः भागो द्वादशनामकः ।

सार्थः संश्लोकितञ्चाप पूर्णतां प्रीयतां गुरुः ॥

śrī dēśikaprabandhasyaḥ bhāgō dvādaśanāmakah |
sarthaḥ saṃślōkita ścāpa pūrṇatām prīyatām guruh ||

Thus ends the Section called “*Dvādaśa Nāmāḥ*” (“*Paṇṇirunāmam*”) of *Śrī Dēcika Prabandam*, with

meaning and equivalent *ślōkas*. May it be to the liking of the *Guru*.

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