

SrI:

Swamy KurEsar's

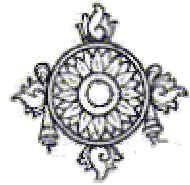
SrI Sthavam



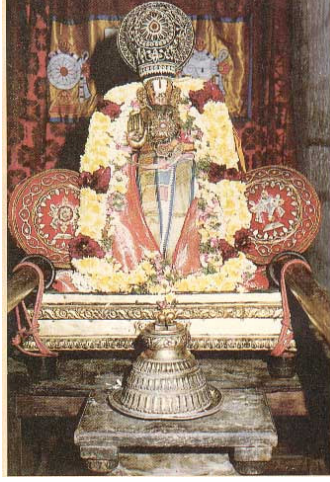
SrI Ranganayaki ThAyAr

By

Oppiliappan Koil VaradAchAri SadagOpan



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Swamy KurEsar

Swamy KurEsar (KuraththAzhwAn) is from the village of Kooram, which is not far from Lord VaradarAjan's temple at Kaanchi. He was a wealthy person, who gave a lot to charity. His wife (ANDAL) was a great soul, who supported her husband's philanthropy with zest as an ideal Saha-dharma-chAriNi.

Swamy KurEsar is also known as SrivatsAnkamisra. He lived from 1010-1116 C.E. He was a very important SishyA of AchArya RaamAnuja (1017-1137 C.E). KurEsar was thus 7 years senior to AchArya RaamAnuja and ascended to Parama Padham some 21 years before his AchAryan. KurEsar assisted AchArya RaamAnuja in the writing of Sri BhAshyam. The Five devotional lyrics (AthimAnusha Sthavam, VaradarAja Sthavam, SrI Sthavam, SundarabAhu Sthavam and Sri Vaikunta Sthavam) were bequeathed to us by Swamy KurEsar. These Sthavams are the path breakers for exemplary devotional lyrics as well as rich resources for understanding of the esoteric Sri VaishNavite Tatthvams. The precocious son of KurEsar, Swamy ParAsara Bhattar and Swamy Desikan traveled on the road laid out by KurEsar in composition of the devotional lyrics (SthOtrams) and enriched Sri VaishNavite Literature further.

The Taniyan for Swamy KurEsar is:

**SrivatsacihnamisrEbhyO nama ukthim adhImahE
YadutayastraylkanthE yaanthi MangaLasutratAm**

It is adiyEn's BhAgyam to venture into posting articles on the mighty Pancha Sthavams of KurEsar and seek His anugraham to undertake this task. Fortunately another SrivatsAnkAchAr Swamy, contemporary Scholar of extraordinary scholarship has blessed us with MaNipravALa commentary on these five

Sthavams (1986-88 C.E). U.Ve. MahA VidwAn, PayyampAdi U.Ve. SrivathsAnkAchAr Swamy is the illustrious disciple of Abhinava DEsika , U.Ve. Sri UtthamUr VeerarAghavAchArya Swamy. AdiyEn will closely follow the commentary of U.Ve.Sri SrIvathsAnkAchAr Swamy on all these five sthavams in my postings on them.

At the outset, adiyEn prostrates before asmath AchAryan, HH Sri VaNN SathakOpa, Sri NaarAyaNa YathIndhra MahA Desikan, the prakrutham Srimath Azhagiya Singar and seeks His anugraham to undertake this difficult task.

The Five Sthavams of KurEsar (NadamAdum PaTanjali)

1) Sri Sthavam has 11 slOkams on the Parama Paavana, Dayaa Moorthy, SrI Sriranga NaacchiAr. This sthavam is a moving eulogy of the divine consort of Lord RanganAtha.

Back in February of 1996 (Feb 10 & 14), adiyEn posted 5 articles on Sri Sthavam following the commentary of U.Ve. Sri PrathivAdhi Bhayankaram AnnangarAcchAr Swamy of Kaanchipuram. These articles can be accessed through Acharyans section in sadagopan.org.

adiyEn will write this time about the 11 slOkams of SrI Sthavam based on the commentary of Sri SrivathsAnkAcchAr Swamy.

2) Sri Vaikunta Sthavam has 100 slOkams; the old proverb is: The one who does not know Sri Vaikunta Sthavam is not a VaishNavan. This is the Saaram of Sri Bhaashyam and focuses on Parama Padha Naathan.

3) AthimAnusha Sthavam containing 61 slOkams. This deals with the AthimAnusha dhivya ChEsthithams of RaamA and KrishNa, who took the form of Manushyan (Human Being) in their Vibhava avathArams and moved among us and performed the extraordinary, divine deeds.

4) Sri Sundara Baahu Sthavam is about ThirumAlirum ChOlai KaLLazhagar (Sri Sundara Baahu PerumAL). This Sthavam has 132 slOkams. KurEsar's family moved to the village of Kuram after generations of Kaimkaryam to Sundara Baahu PerumAL at ThirumAlirumchOlai dear to ANDAL and PeriyAzhwAr. That is why, Swamy KurEsar has a special attachment to Sri Sundara Baahu of ThirumAlirum ChOlai.

5) Sri VaradarAja Sthavam is about Kaanchi Varadhar. It has 102 slOkams and is very dear to Swamy Desikan, who was inspired to compose SrI VaradarAja PanchAsath. The VaradarAja Sthavam is the last of the Pancha Sthavams composed by Haareetha Kula Tilakam. Swamy KurEsar composed it in front of Lord VaradarAjan as commanded by his AchAryan to gain back the eye sight that

he lost from the atrocity committed by the cruel ChOLA King. In this Sthavam, KurEsar prayed for the Moksham of NaalUrAn, the sishyan who became a drOhi to him (his own AchAryan). Such is the greatness of Swamy KurEsar.

Let us start with the recitation of the Taniyan of KurEsar !

SrivathsachinhamisrEbhyO Nama ukthim adheemahE
yadhukthyas-thrayeeKaNDE yaanthi MangaLasoothrathAm

(Meaning): KooratthAzvAn's Sri Sookthis (sacred utterances) have attained the state of ThirumAngalyam (auspicious thread worn by Sumangalis) around the neck of Veda MaathA. We recite the word of Nama: for the MahA PaNdithar, KurEsar with the same reverence as we recite the sacred Veda manthrams (nama ukthim adheemahE).

FIRST SLOKAM OF SRI STHAVAM

The prayer is for SrI DEvi to confer auspiciousness to all the worlds and their beings: " asEsha JagathAm SrI : Svasthi disadAth ". Our Lord, Hari NaarAyaNan takes His cues about what is to be done in the matters of Creation (Sarga:), Dissolution (Upasarga:) and Protection (sTithee:) from looking at the expressions housed in the beautiful face of His Consort. He is thus under Her total control in these matters and goes about executing His work according to Her wishes. If this were not to be so, the Lord will not enjoy His Jagath Srushti-rakshaNa -SamhAra vyApArams.May SrI Devi of such power confer on us all MangaLams is the prayer !

Sri VathsAnkAcchAr swamy points out that this prayerful request is modelled after the Vaakyam of Sage ParAsarA in Sri VishNu pUrANam: " Sa disathu BhagavAn asEshapumsAm Harirapajanma-jarAdhikam samruddhim ". Here the father of Sage VyAsA , who gave us the most sacred Saathvika PurANam (VishNu PurANam) prays for for all jeevans to be blessed with every kind of MangaLam.

The First slokam salutes Sri DEvi this way:

Svasthi SrIr-disathAdh asEsha-jagathAm sargOpasargasTithee:
svargam dhurgathim Aapavargakika padham sarvam cha kurvan Hari:
YasyA Veekshya mukham tadhingitha-parAdhInO vidhatthE akhilam
kreeDEyam khalu nAnyATAasya rasadhA syadhaikarasyAth TayA

Sri Hari's duties (Leelais) are: Creation, protection and dissolution of the Universe and its beings. The world of DevAs (Svargam), Narakam (Dhurgathim), Sri Vaikuntam/Moksha sTANam (Aapavargika padham) and all other worlds are under His sway and He rules over them (Sarvam cha kurvan Hari:). How does Hari accomplish this ? He executes all these tasks by taking the directions/cues from the hints (ingitham) originating from Sri Devi's auspicious face (Thirumukha MaNDalam). He is Sri DEvi ParAdheenan , since He wants to please Her. He looks at Her face for the different signals and completes every thing according to Her wish (YasyA: Mukham Veekshya, Tadhingitha ParAdheena: akhilam vidhatthE). They are of unified mind and for their play, they delight in engaging in this chess game. They are yEka Seshi Dampathis. If there is no matching enjoyment (Eikarasyam), then this play of Creation et al wont produce any joy for them (anyathA Asya TayA EikarasyAth iyam kreeDA rasathA na syAth khalu?). May Sri DEvi of such Vaibhavam confer all auspiciousness on all! (SrI: Svasthy disathAdh). Sei SrivathsAnkAchAr Swamy points out that the prayOgam of "Khalu" in this sLOkam by KurEsar is to indicate that this yEka sEshithvam and Eikarasyam among them is celebrated in Veda - VedAnthams.

The First sLOkam starts with Svasthi Vachanam and PrArTanai.

Back in Feb 1996, adiyEn posted two articles on KurEsar's Sri Sthavam based on the 1947 Commentary of Sri U.Ve. Vaikunta Vaasi, PrathivAdhi Bhayankaram AnnangarAcchAr (PBA) Swamy. Currently, adiyEn is expanding the above postings with the additional insights from U.Ve. PaiyyampADi ChEtIUr Sri SrivathsAngAcchAr Swamy's 1986 commentary. Together, this extended coverage on Sri Devi lauded as "MangaLAnAm MangaLam" by Swamy Desikan will bless us with Bhakthi for Her.

The dialog between Sri DEvi and KurEsar as visualized by Sri PBA Swamy is one of the most moving. adiyen will send that Feb 1996 Posting : Part III on Sri Sthavam separately for your enjoyment.

adiyEn will integrate the two commentaries on the individual verses of Sri Sthavam of KurEsar. The trend setters for the VaishNavite AchArya"s SthOthrams on Sri Devi are:

- (1) Sri Sooktham from the Vedam
- (2) Swamy AlavanthAr's ChathussLOki before KurEsA's time and afterwards:
- (3) Sri GuNaratna Kosam (<http://www.malolan.org>)
- (4) Sri Sthuthi of Swamy NigamAntha MahA Desikan

(5) His son's (KumAra VaradhAryA's Lakshmi Sathakam in MandhAkrAnthameter

(6) Sri Chakravarthee AathrEya VenkatAdhvani's Sri Lakshmi Sahasram

(7) Sri Thirukkudanthai Desikan's KOmaLA DhaNdakam.

Regarding the power of Swamy AlavanthAr's ChathusslOki, it has been said that one will become a PaNDithan (great learned one) through the understanding of the Tatthvams housed in ChathusslOki (Chathu: slOkEna PaNDitha:). No wonder that Swamy PeriyavAcchAn PiLLai and Swamy Desikan have written their commentaries on ChathusslOki after KurEsar's time. It is also no surprise to Sri VaishNavAs that KurEsar should be inspired to start His Pancha Sthavam with Sri Sthavam.

Many AchAryAs of recent times have also established the unique position of MahA Lakshmi in Sri SampradhAyam (Vibhuthva Paksha SthApanam) based on their PoorvAchArya Sookthis:

1. Sri Lakshmi UpAyathva NirNaya: by Sri SrinivAsa ParakAla MahA Desikan
2. Sri Vibhuthva SamarTanam by AatrEya VenkatAdhwari
3. Sri Lakshmi Sahasra Rathna PrakAsikaa by Sri KrishNa Brahma tantra ParakAla SWamy
4. DhAsa DhAsi SamarTanam by HH 37th Pattam Srimath Azhagiya Singar in His Sri Sookthi Vaadha TarangiNi.

Among all these SrI Sookthis on SrI Devi , Swamy AlavanthAr's Chathu: slOki is saluted as "Maarga PradarshikA " , the Revealer of the auspicious path of Sri Tatthvam and Her yEkasEshithvam. Swamy KurEsar's Sri Sthavam is next in that chronological order.

The Commentary on Sri Sthavam will begin now. I will draw my inspirations for the Commentary from the Tattva Chintamni Vyakyaanam of Sri P.B. Annangacharacchar Swamy published in 1947.

There are 11 slokams in Sri Sthavam of Kuresa. The first five are called Sthotropodhgaatam or introductory verses that express the author's disqualifications to engage in praising the most auspicious Sri Devi. Here Kuresa states that he is acutely aware of his limitations as a poet to undertake such an impossible task. From verse 6, the actual stotram begins (Stotraarambham). The ninth and the tenth verses are in the form of his Prapatti at Her Lotus feet. The eleventh and the final verse of this Sthavam is a prayer to Her to cast Her

benovolent glances on him and protect him and us as the prapannas seeking refuge in Her.

The Sthavam begins with a prayer to Her (Svasthi Sreer Disadhaat) and Kuresa prays for her blessings of Vaak Samrutti and Bhakti Samrutti (Abundance of poetic skills and wealth of Bhakthi) during the composition of the sthavam on Her. P.B.Annangraacchaar swamy has constructed the following imaginary dialog between Maha Lakshmi and the supplicant, Kuresa:

Kuresa: Svasthi Sreer Disadhaat (Sri Devi ! May thou bless me)

Sri Devi: My Child! You asked me to bless you with auspiciousness. What would you like? Abundant fame or wealth or progeny or all the three?

Kuresa: O, Mother Divine! I do not want the perishable wealth or progeny or Fame. I am standing before you to praise your auspicious qualities to my heart's content.

Sri Devi: Kuresa! You are a great poet. You can go ahead anyway. What kind of Svasthi needs to be conferred as a boon by me beyond that?

Kuresa: O, My Compassionate Mother! You should not take this attitude. You should bless me with adequate Saraswati Samrutti to undertake this task, which is currently beyond my ability ,given the nature of the loftiness of the subject matter of my sthavam.

Sri Devi: Kuresa! You already have been blessed with that gift. Please ask me for something else your heart desires.

Kuresa: Mother! It is true that my tongue utters some words skillfully. I do not however have the mellowness and Bhakti to inform my intellect to engage in this holy task. Please give me that type of Jnanam.

Sri Devi: Kuresa, My dear child! When you wished to offer eulogy to me, you obtained then and there such a Jnanam. If you did not have that Vaatsalyam and a heart steeped in devotion, you would not progress in your efforts. Therefore, Please ask me for some other boons that interests you.

Kuresa: O, Supreme Mother! Your blessings have indeed given me a small measure of Bhakti for You. Please bless me further that it grows into Para Bhakti, Para Jnanam and Parama Bhakti as experienced by the Mudhal Aazhwaars at Thirukkoyalur.

Sri Devi: Kuratthaazhwaan! You do not need to worry over this. Those three that you desire will grow gradually (KrameNa) as in the case of the three Azhwaars. Why do you wish to ask for some thing that is going to grow anyway?

Kuresa: O, Most Merciful Mother! I can not bear to wait for a long time to experience my Bhakti grow through its different stages to become Parama Bhakti. I do not have the strength to go through that waiting period. Please bless me as I stand before You and make me Your servant (Kinkaran) and receive in return my most humble services. May Your merciful glances fall on me and uplift me! That is ALL I wish to ask as the supreme boon from You !

Sri Devi: Azhwaan! You are so Blessed! I have granted you that boon. Thus begins the Sri Sthavam.

I will have two subpostings under section 4 to cover the comments on Srithavam. Section 4.1 will cover the verses 1 to 5; section 4.2 will cover verses 6 to 11 and conclude with the reference to Swami Desikan"s Sri Sthuti and how it was influenced by the Sri Sthavam of Kuresa.

Verse 1 of Sri Sthavam:

adiyEn will use the Anvaya Kramam (the prose order of this verse) to help appreciate the flow of Kuresa"s thought:

"ASESHA JAGADHAAM SARGA UPSARGA STITHI : SWARGAM DURGATHIM AAPAVARKINA: PADAM SARVAM CHA KURVAN HARI: YASYAA: MUKAM VEEKSHYA TADH INGHITA PARAADHINA: AKILAM VIDATTEH: ANYATA ASYA DAYAA EIKARASYAAT IYAM KRRETA ASYA RASATHAA NA SYAATH KALU (SAA) SREE SVASTI DISADHAATAAT "

The First sOkam takes this form :

[SvasthiSrIrdhisathAdh asEsha-jagathAm SargOpsarga-sTithee :](#)
[Svargam dhurghimApavargikapadham sarvam cha kurvan Hari:](#)
[YasyA veekshya mukham tadhingithaparAdheenO vidhatthE akhilam](#)
[kreeDEyam khalu nAnyATAasya rasadhA syAdhaikarasyAth Tayaa](#)

The consort of Sri Devi (Ranganatha) engages in His acts of creation, protection and destruction; He blesses Kaivalyaarthins and Mokshaarthins (Prapannas) with the boons of Svargam and Moksham respectively. He punishes those , who deviate from Saastras and sends them to Naraka. During the performance of these tasks , He is motivated and guided by the hints from the facial expressions of Sri Devi, His consort . If He did not synchronize His activities with the expressions originating from His Devi"s eye brows and face,His many duties and activities will not yield Him happiness. He will not feel fulfilled by the performance of these duties.

May that consort of Sri Ranganatha , who is united with Him at all times, places and states (Eikarasyam) confer auspiciousness on me to undertake this onerous

task. The Eikarasyam concept is an important theme of Azhwaars. This is why Ramanuja chose the Panguni Uttaram day to offer his Saranagati to the Divine couple, when he saw them physically seated together (Ekapeetam) on that day at Srirangam temple. Swami Desikan has dwelled on this concept in his works; has gone further to underline the related concept of EKASESHITVAM as one of the central principles of Sri Vaishnavam as taught by his Poorvaacharyas. He salutes that extraordinary state of INTERDEPENDENCE of the divine couple in one of his slokas of Sri Sthuti as follows:

" Vishnu: Tvam cha iti Dwandhvam Anyonya Lakshyam ". O, Sri devi, You and your husband are bound forever by your love for each other. You are never far away from each other even for a moment; both of You with Your limitless, illustrious qualities are a PAIR that can be understood COMPLETELY ONLY through each other. That is why You are introduced as Vishnu Patni and he is known as Sriya: Pathi. That is your extraordinary state of Interdependence.

Verse 2 of Sri Sthavam :

hE SrIrdEvi ! SamasthalOkajananeem ThvAm stOthumeehAmahE
yukthAm bhAvaya Bharatheem praguNaya prEmapradhAnam dhiyam
bhakthim bhandhaya nandayAsrithamimam dhAsam janam Thaavakam
lakshyam Lakshmi ! kaDAkshaveechisruthEs tE syAma chAmeE vayam

Oh Maha Lakshmi! You are the mother of the entire universe and its inhabitants. I wish to offer my praise to You. Please grant me the gift of Vak (Speech) appropriate for this task! please grow my intellect and devotion to carry out this undertaking ! May my Bhakti become Parama Bhakti through Your blessing! Please accept my Kainkaryam as that coming from one , who has surrendered at Your Lotus feet. Please make me Joyous through the acceptance of my Vaachika Kainkaryam ! May we the Prapannas become the object of the waves of Your most merciful and compassionate glances! This is the verse for which Sri P.B.Anna offered the imaginary dialog referred to above.

KurEsar addresses Mahaa Lakshmi as "Samastha Loka Janani " and prays : " amee vayam cha tE katAksha veechi visruthE : lakshyam syAma ". Prayer here is for the people of the land (amee) and for those , who belong to the Thondar Kulam (vayam). AzhwAr prays for the waves of Sri DEvi's glances to fall on all .

Verse 3 of Sri Sthavam :

sthOthram nAma kimAmananthi kavayO yadhyanyadheeyAn guNAn
anyatra thvasathOadhirOPya phaNithi: , saa tarhi vandhyA Thvayee
samyak sathyaguNAbhivarNanamaTO BhrUyu: , kaTam thAdhrusee
vaag VachaspathinAapi sakhyarachana ThvathsadhguNAarNO nidhou

In the previous verse, Kuresa said : "Tvaam Sthothum Yeehaamahe". He expressed his desire to praise Her . Now he elaborates on the difference between his Stotra Sabdhaarthams and that of others. He says that the common poets praise either gunaas that are not there in the subject being praised or drably describe the limited qualities of their subject . For instance, a poet may praise a bald man as the one , who has flowing locks of hair and thus describe some thing that is not there in reality. Some other common poets describe the qualities orrectly , but find that there is a limited quantity of particulars to describe about their subject. There is not much to praise. Kuresa evels that he is not hampered by either of these two difficulties, when he attempts to praise Maha Lakshmi and Her Kalyana Gunaas. There is no problem of exaggeration in Her case, since She has all the Auspicious qualities to a state of perfection. Her Kalyana Gunaas are also so abundant that there is no shortage on the subject matter to praise. Her Kalyana Gunaas are limitless and there is no possibility of exhausting them or exaggerating them. Even Hayagreevan, the Lord of speech can succeed in describing adequately Your vast sea of auspicious guNams.

Verse 4 of Sri Sthavam :

yE vaachAm manasAm cha dhurgrahatayA khyAthA guNasthAvakA :
thAnEva prathi sAmBhujihvamudhithA hai mAmikA bhArathee
hAsyam tath thu na manmahE na hi chakOryEkAakhilAm chnadrikAm
naalam pAthumithi pragruhya rasanAmaaseetha sathyAm thrushi

Oh Maha Lakshmi! It is impossible to praise adequately Your Kalyana Gunaas with tongue or mind and do justice to them. It therefore becomes a laughable matter, when one attempts to go about this impossible task. My effort is like that of the Chakora bird that does not hold back its tongue back and engages itself in drinking gluttonously ALL of the cool rays of the moon as its food , while being fully aware of its limited power to complete that imposible task. Similarly, I am not holding back in my effort to praise all of Your Kalyana Gunaas adequately.

Verse 5 of SrI Sthavam :

shOdheeyAnapi dhushta Buddhirapi nissnEhOapyaneehOapi tE
keerthim Devi lihannaham na cha BhibhEmyaj~nO na jihrEmi cha
dhuyEth saa thu na thAvathA na hi sunA leeDApi BhageeraTee
dhushyEcchvapi na lajjathE na cha BhibhEthyArthisthu sAmyEcchuna:

Oh Maha Lakshmi! I am not ashamed to engage in my praise of You inspite of my inadequacies and disqualifications. I know that I have neither exemplary conduct or a sharp intellect informed by Sastra Jnanam. In spite of these limitations, my praise of You will not become impure. The situation is similar to the lowly dog licking the most sacred waters of Ganga to quench its thirst. The River Ganga is not polluted by the dog's act and the dog gets its thirst quenched. Here Kuresa equates the sanctity of Maha Lakshmi to the holiness of Ganga and himself to the undeserving dog.

Verse 6 of SrI Sthavam:

Eiswaryam mahadhEva vAalpmaTavaa dhruyathE pumsAm hi yath
tallakshmyA: samudheekshaNath Tava yatha: sArvathrikam vartatE
tEnaitEna na vismayEmahi JagannATOapi NaarAyaNa:
dhanyam manyatha eekshaNath Tava yatha: svAthmAnamAthmEswara:

Oh Ranganayaki! It is said that wealth is of two kinds. One is that , which is experienced here on earth (Eihikam) and the other experienced in Sri Vaikuntam by Mukthas and Nitya Suris (Aamushmikam). Both these types of wealth are enjoyed by a fortunate few as a result of the anugraham of your merciful glances falling on them. The beneficial impact of those glances do not surprise us one bit ! The reason for our belief is that we know already that Your Lord ,who is His Own Master ,considers Himself Kruthaarthan (one , who achieved the purpose of his mission) ,when your glances fall on Him. Kuresa summarizes the special blessed atatus of Sriman Narayana this way:

" JAGANNATHA: ATMESWARA: NARAYANOPI
TAVA EEKSHANAATH SVAATMAANAM DHANYAM MANYATEH "

Verse 7 of Sri Sthavam :

Eiswaryam yadhasEshapumsi yadhidham soundarya-lAvaNyayO:
roopam yasccha hi mangaLam kimapi yallOkE sadhithyuchyate
tath sarvam ThvadheenamEva yadhata: SrerithyabhEdhEna vaa
yadhvaa SrImadhithedhrusEna vachasa Devi ! praTAmasnuthE

Oh Consort of Ranganatha! Whatever blessings a Chetana possesses as Wealth, Beauty ,goodness and auspiciousness in this world , ALL of these result from You. It is Your (Lakshmi) sambhandam that makes them qualified in the above manner. Some of them become auspicious by SAAKSHAAT Lakshmi Vachaka Sabdham and the others by Lakshmi VISISHTA Vaachaka Sabdham. Kuresa refers in this verse to two types of auspiciousness thru association with

SRI SABDHAM. One is " SRIRITI ABHEDHENA PRATAAM ASNUTEH ". By the very attachment of the Sabdham "SRI" , they attain auspiciousness. Thiru Pathi, Thiru Mangai, Thiru MaaLikai , Thiru ViLakku, Sri Kuresa are examples of the Sakshaath Sabdham. Visishta Vaachaka Sabdhams are illustrated by Srimad Bhagavatam,Srimad Ramaayanam , Srimad Anantha Saras et al.

Verse 8 of Sri Sthavam :

Devi ThvanmahimAvathi na: HariNA nApi ThvayA jn~AyathE
yadyapyEvam aTApi naiva yuvayO: Sarvaj~nathA heeyathE
yannAsthyEva tadhaj~nathAmanuguNaam sarvaj~nathAyA vidhu:
vyOmaAmbhOjam idhantayA kila vidhan bhrAnthOayamithyuchyathE

Devi ! Even Your Lord does not comprehend fully the limits of your Kalyana Gunaas. For that matter, You Yourself do not know the full extent of Your own auspicious qualities. This lack of awareness does not in any way cause harm to Your title as SARVAJNAI or as the one, who understands every aspect of knowledge. The reason for my view is as follows: Some think that one is a Sarvajnan ,when one possesses knowledge about nonexisting things (e.g) horn of a hare, Lotus growing in the sky, mirage in the desert. One , who prides themselves about knowledge of those nonreal things would be at the head of a group of deluded ones. In Your case, however , the limit to Your Mahima is an unreal thing (i-e), there is no such limit. It is understandable therefore that You do not know about an unreal,nonexisting thing. Hence , there is no dispute on Your Sarvajnatvam. Your "unawareness (Ajnanam)" Is Yataartha Jnanaparaaya Ajnanam and is not a Sarvatvabanjaka Ajnanam. The essence of this verse is that Maha Lakshmi"s auspicious qualities do not have any limit (i-e) they are limitless.

Verse 9 & 10 of Sri Sthavam :

IOkE vanaspathy Bruhaspaty tAratamyam
yasyA: prasAdha-pariNAmam udhAharanthy
Saa Bharathee Bhagavathee thu yadheeyadhAsee
ThAmm Deva-dEva Mahisheem Sriyam aasrayAma: (9)

YasyA: kaDAksha-mrudhu-veekshaNa-dheekshaNEna
sadhya: Samullasitha pallavam ullalaasa
viswam viparyaya samuttha viparyayam prAk
ThAmm DEvadEva mahisheem Sriyam AasrayAma: (10)

These two slokas end with the Saranagati statement:" Devadeva Mahishim SRIYAM Aasrayaama: ". In the ninth verse, Kuresa states that those, who offer Saranagati at the lotus feet of Maha Lakshmi will be blessed with great scholarship or Vak Samrutti. Kuresa explains that by pointing out that the Goddess of Learning, Saraswati is a Kinkari (Servant) Of Maha Lakshmi . Therefore, She will bless the Prapannas of Her Mistress with her own blessings . In the tenth verse , Kuresa refers to a happening at the time of the Universal Deluge(Pralayam). At that time , there is no Lakshmi Kataksham on this world. Hence, all chetanas and achetanas are anemic and famished and are in a state resembling death.When Maha Lakshmi took pity on the state of the Universe and thought about casting Her glance at the suffering Universe, that very thought of Her gave new life to the chetanas and achetanas . They became invigorated with energy and strength. Life came back all over. Kuresa sought refuge at Her holy feet , which is the embodiment of Compassion.

Verse 11 of Sri Sthavam :

YasyA: KaDAksha veekshA-kshaNa-lakshyam lakshithA mahEsA: syu:
SrirangarAja Mahishee Saa mAmapi veekshathAm Lakshmee: (11)

Kuresa concludes the Sri Sthavam by describing the power of that merciful glance of Ranganayaki. He begs Her to enrich him by casting Her glance on him. In this verse, he reveals that even a second's rest of Her glance on one will result in the acquisition of riches of the kind that have no comparison . That Eiswaryam blessed by Ranganayaki is not the ordinary wealth that disappears with time. It is the unalloyed bliss of Moksham and residence in Sri Vaikuntam as a Muktha Jivan in the company of Divya Dampathis and the Nitya Suris. Kuresa prays for the wealth of Kainkarya-Sampath from Sri Devi in this Sthavam.

Swami Desikan elaborated on the brief prayer of Kuresa in his SRI STHUTI. There are 25 verses in Swami Desikan's Sthuti. The first 12 and the last 12 of them pay tribute to Sri Devi's Kalyana Gunaas and reveal the Saastric truths about Her YEKASESHITVAM . In the epicenter of this sthuti , in the 13th verse, Swami Desikan celebrates the Pattabhishekam of Maha Lakshmi , when She appeared out of the milky ocean during the time of its churning and became the consort of Maha Vishnu and thereby gave Him the title of Sriya: Pathi.

Swami Desikan like Kuresa recognized Her as "Mangalaanaanam Mangalam" and "Sreyo Murthi:". He reveals that She is the auspiciousness behind all auspiciousness and that She is the embodiment of Benevolence. He points out that in the Yajna of Prapatti , the Jeevan , the property of the Divya dampathis has to be presented as Havis to them in recognition of their role as YEKASESHIS. Swami salutes the divine couple , who are inseperable this way: " Dampathee Yuvaanam Na: Daivatham ". SWamy DESikan salutes them as equals in the spirit of the Vedas. He adds that the Atman has to be presented as Havis to both of them to conclude one's Prapatti and to receive thereafter the fruit of Moksham through that offering to the Divine Couple. Swami says that the blessed -ones are single- minded about getting Sevaadhikaaram to the Divine Couple practising yEkaseshitva Yogam. Such Prapannas according to Swami Desikan treat the other riches of the world as worthless as the blades of Grass.

AdiyEn will conclude this posting on Sri Sthavam with the Dhyana Slokam of the Sri Sthuti of Swami Desikan, who drew his inspiration from the PoorvAchAryAs. Here Swami Desikan sums up the Kalyana Gunaas of Maha Lakshmi in the manner celebrated by Alawandhar in Chatussloki, Ramanuja in Sriranga Gadhyam, Kuresa in Sri Sthavam and Parasara Bhattar in Guna Ratna Kosam . The Dhyana Slokam is as follows:

**KALYANAANAAM AVIKALA NIDIHI: KAAPI KAARUNYASEEMAA
NITYAAMODHAA NIGAMAVACHASAAM MOWLIMANDAARA MAALAA I
SAMPAT DIVYAA MADHUVIJAINA: SAMNIDATTAAM SADHAA MEH
SYSHAA DEVI SAKALA BHUVANA PRAARTHANAA KAMADHENU: II**

Here, Swami Desikan recognizes Maha Lakshmi as the Auspiciousness (Mangalam) behind ALL auspicious objects and Tattvaas. He understands Her as the boundary of Mercy .He sees Her as a Mandaara garland adorning the head of the fragrant Veda Mantraas .He salutes Her as the most precious wealth of the Lord. He points out to us that She is the boon-granting , wish-yielding Kamadhenu for all the worlds. Swami Desikan prays that Maha Lakshmi of such attributes should always reside in his mind. Kuresa prayed for the glances of Maha Lakshmi to fall on him and thereby sanctify him.

adiyEn conclude this posting with a prayer to Maha Lakshmi to bless us all and enhance our Kaimkarya SrI .

SrI KooranATa SrIvathsachinhamisra Virachitha : SrIsthava: SampoorNa:

Aazhwaar, Aachaaryaal ThiruvadigaLE Saranam,
Swamy KurEsar ThiruvadigaLE SaraNam ,
Daasan , Oppiliappan Koil VaradAchAri Sadagopan